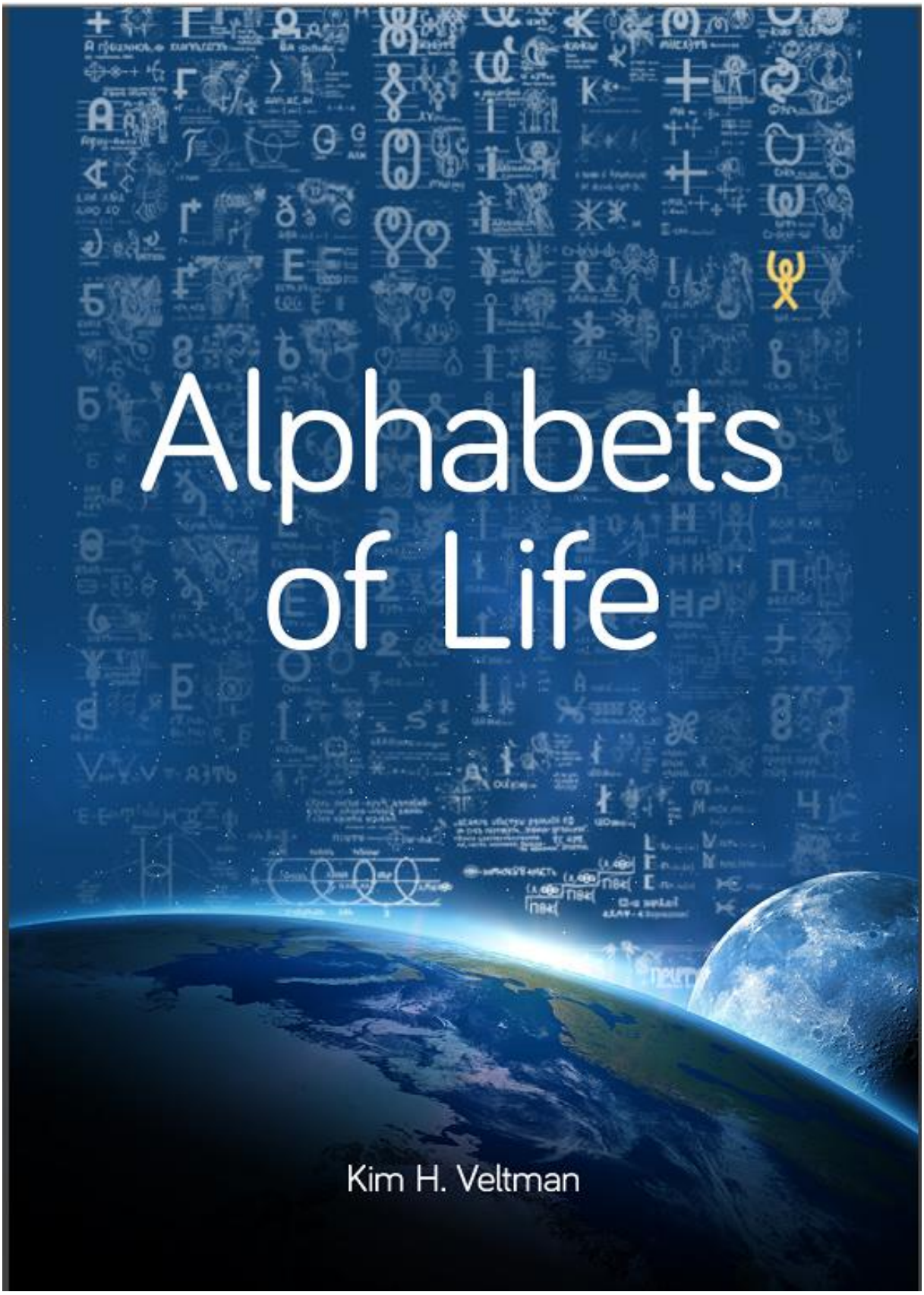
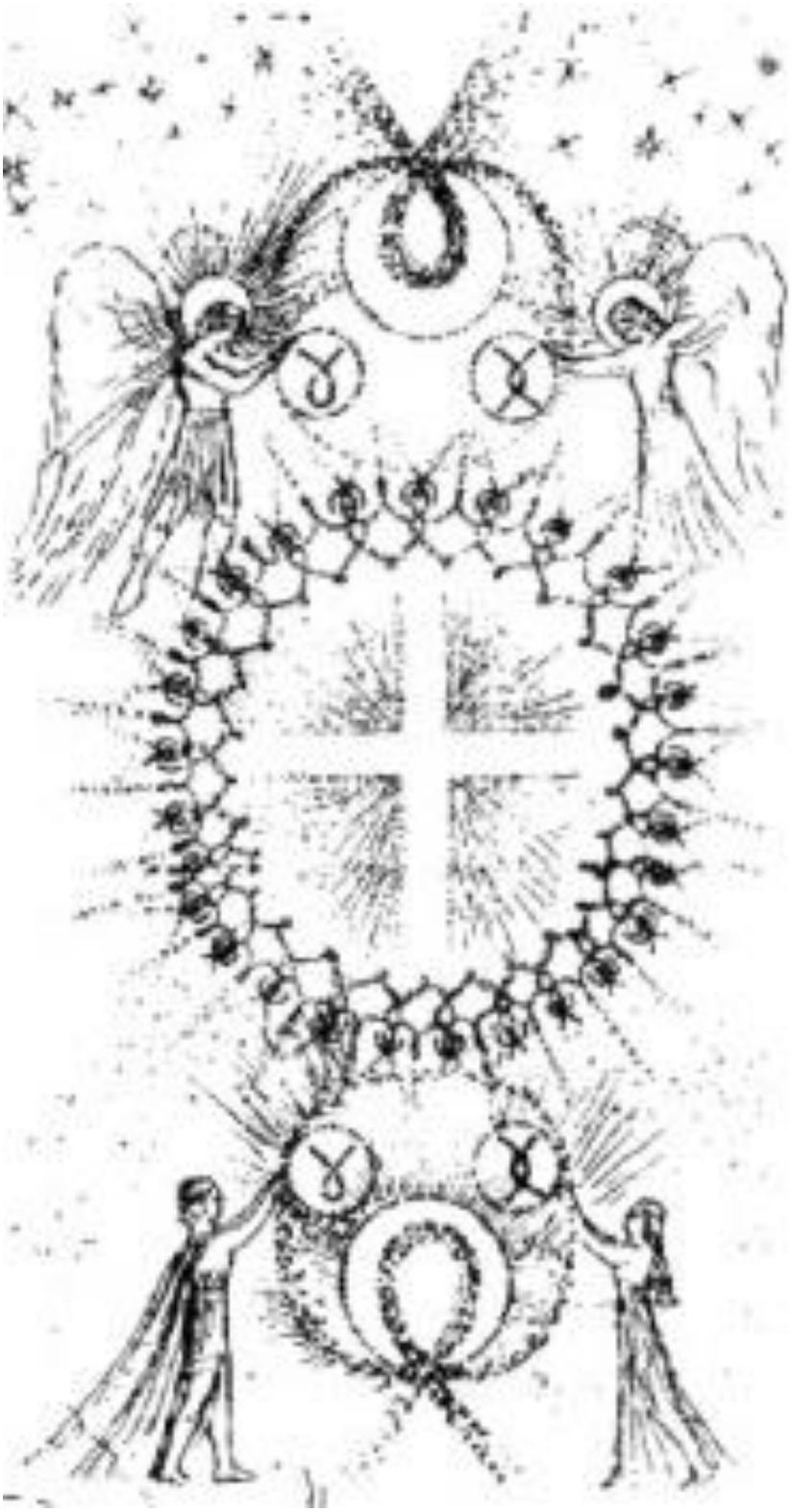

Alphabets
of Life
Kim H. Veltman



Details from the Old Slavic VseYaSvetnaya Alphabet (Сама ВсеЯСветная азбука) showing variants of letters Uk and Liude related to letter O.

Alphabets of Life

Kim H. Veltman

Scholars Edition
Volume 1
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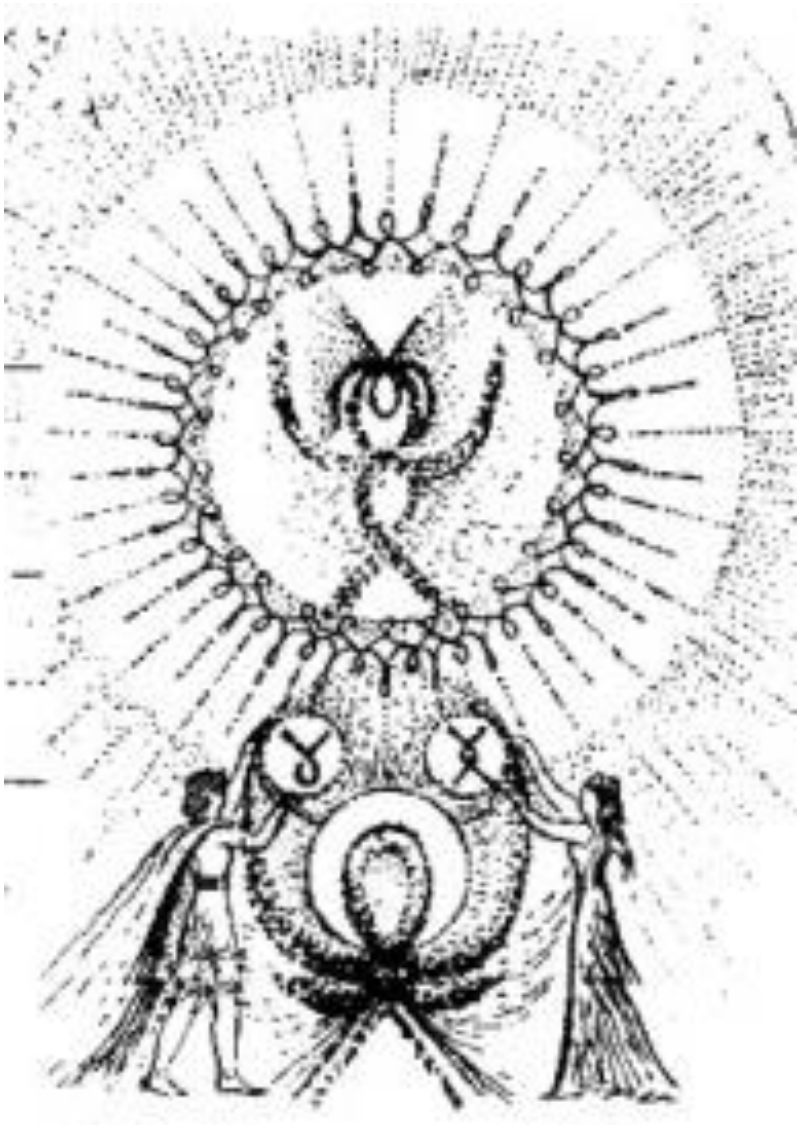
Smolensk
2014



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Preface

Detective novels and thrillers have a direct advantage. They are not burdened with footnotes and references, which makes it easier for them to become best sellers if they have a good story. The downside is that after a few magnificent hours in a frenzy of reading, the adventure is over. The goal of a novel is to move as quickly as possible to the murder, its solution or some other end.

Scholarly books have a different aim: to awaken an interest for learning more after we reach the end. So the goal of scholarship lies outside the covers of a book, which also explains why there are footnotes: they are pointers that help us go further after the climax. Scholarly works without footnotes are called plagiarism. Those with bounteous footnotes are dismissed as pedantic.

A thrilling scholarly book is somewhere in between. There is of a course a proviso of truth and a challenge to write a story as if no footnotes existed, adding footnotes for those who wish to go afoot on their own. Accordingly this book is written in layers. There is a 1 page and a 10 page version. There is the short book (400 pages) and then the full book (1809 pages). Those wanting only the gist can read the text and ignore the footnotes entirely. Hurried readers can skip details provided by extended quotes in a smaller font. Those who want to check up on a detail, or pursue a strand, can turn to the footnotes for initial pointers to what other scholars have established. Those who want to understand the big picture are invited to read classics in the field beginning with Further Reading.

This is the surface. There is also a CD ROM. The CD is effectively an electronic, omnilinked version of the book. While the words are not highlighted, every word potentially leads to a database of over 300,000 terms. Most words in the database have a brief description and links to websites. Important terms have their own bibliography. Almost all terms have access to Wiki and other encyclopedia articles on that term, and offer the possibility of linking with great libraries, for more reading on a given term.

Getting to the end will not make you rich in monetary terms. A cynic will rightly note that all you win is more homework. Even so, you may learn something about the letters and words which you use each day and discover that the story is much more thrilling than simple sounds for speaking and signs for reading.

Figure i. Alephubeth: the first letters of the Alphabet of the Indiens Abyssins.

Technical Preface

In 1994, the Canadian futurist, Frank Ogden, published The Last Book You will ever Read. In 2013, an acting director of the Bavarian State Library gave a lecture: Der Text ist tot (Text is Dead).[1] One is reminded about Mark Twain's anecdote: "Reports of my death are greatly exaggerated." Books will remain because they are extremely efficient ways of communicating organized knowledge and information on a given subject. At the same time, as McLuhan and others have made us very aware, traditional books also have severe limitations. They are static and present knowledge in a linear way. In 2006, the author published a book on Understanding New Media. With the help of Vasily and Alexander Churanov (Twinscorp) this was followed by a CD ROM version, which experimented with Hypertext, Hyper-Illustrated and Omni-linked versions.

The first edition of Alphabets of Life is an electronic book, available in three sizes, aimed at the general public, students and scholars respectively. The second electronic edition will have text only on the main screen, with hyperlinked references to images and tables. When clicked, these will appear on a second screen. Hereby, persons wishing to focus on the story can read without distraction from images and tables.[2]

Foreseen is a third edition which will be a hybrid between a physical book and an e-book. The physical book will have only text and minimal notes. It will require a programmed pen-scanner and an internet enabled screen (e.g. tablet, mobile device or computer screen). A person can read a physical book as usual. When they encounter a reference to a figure, they touch this with their electronic pen, which sends a message to their networked screen and displays the given image.

This idea can be extended to create omnilinks within both electronic and physical books. When a reader encounters an unfamiliar word, they touch it with their pen and the word is sent into OpenSums, where there is often some introductory information. Sending a pen word directly to an Internet search engine would ask an implicit, general *what is* question with millions of general hits. Sending the word via SUMS means that the general question can be parsed into facets as *who is, what is, where is, when is, how is* and *why is?*

Or it can be restated as Boolean combinations with disciplines: e.g. term + biography, literature, geography, history, technology, philosophy, religion, simply through the touch of a pen, rather than needing to write the new combinations each time. Using the SUMS levels of knowledge the same pen term can be sent to search in classification systems, thesauri, dictionaries, encyclopaedias, articles, book titles and potentially specific full contents of books. Goals, strategies, and choices would permit granularity in search parameters.

The principle of omnilinked words can be extended to become omnilettered, whereby each letter, rune, tamga, kuni, glyph or symbol is potentially hyperlinked. This would add a new level of granularity. A hyperillustrated version is also possible. Hereby, clicking on an image would lead to a sequence of related images, providing the equivalent of a visual commentary beyond a minimal illustration. A hypernoted version would allow one to read the text as if

there were no footnotes in regular mode, with an option of calling them up if one were in study or research mode.

The WWW reduced hyper-text to a mono-level-text with mono-directional links. With the new omni-linker method, any word in a physical book, without any visible markup, can be linked via the e-pen and SUMS to the whole Internet at multiple levels. In research mode, this omni-linker method would be adjusted to individual letters (bukova), runes, kuni, tamgas, seals, glyphs (petroglyphs, geoglyphs, hieroglyphs), signs, and symbols. With this omni-letter-linking mode, a new kind of history of letters and writing signs is possible. To paraphrase Rudyard Kipling's If: then yours is the linked world, my man, and what's more everything and every letter in it at multiple levels.

All this is still more an experiment rather than a final product. It points to a new approach called Open SUMS (Omnilinker personal electronic network with a System for Universal Media Searching). The printed book is organized traditionally such that it can be read in isolation as a stand-alone product. Technologically, our notion of augmented books means that printed books with text may in future a) be read in tandem with illustrations in e-books and b) be electronic with portable, mobile devices acting as links to virtual Memory Institutions.[3]

Philosophically, our approach has parallels with, but is not identical to, Darnton's vision of electronic books with pyramidal layers.[4] Darnton sees the layers of electronic versions primarily in terms of access to different approaches (theoretical, pedagogical, critical). We see the electronic versions as access methods to different layers of knowledge, such that the contribution of an individual book will become linked with personal knowledge, collaborative knowledge and with the cumulative, enduring knowledge of Memory Institutions. In our view, creating links between and across kinds of knowledge and ways of knowing is the challenge of future scholarship.

Method

Modern books typically use a single standard name for alphabets. For the purposes of this study, which explores the history of variants within alphabets, such a convention would add more confusion than clarity, because it blurs distinctions between the various versions. Hence, we use the standard name when referring to the modern form and retain alternative names from sources for earlier versions. Hence, there are references to Aethiopisch, Ethiopien, Eythyiopique, when referring historical examples of Ethiopian. The numbering of different versions of alphabets by Fry (1799) is also used: e.g. Chaldean 1-17.

Apology to the Reader

Today, papers have an Apology to our readers when something has gone wrong.[5] John McAfee (founder of anti-virus software) has an apology to readers for his testiness.[6] In the 16th century, Philip Sydney's Apology for Poetry [7] was an alternative title for the Defense of Poesie. In the 18th century an Apologia became "a defense especially of one's opinions, position, or actions."[8]

Some defence of the approach in this book is needed because in theory the entire project is impossible. In graduate school, we were told that we should only discuss languages which we had mastered completely. In the case of this author, there are only 5 for lectures, 5 for muttering a few words and 5 for reading using a dictionary. Hence, even to contemplate discussing the 6,909, alphabets of the world theoretically requires writing up to 6,905 apologies to the reader. In practice, the book only discusses a few hundred alphabets, but even that would require hyper-apologetic behaviour.

When faced with lack of skills, the usual solution is further education. Learning another 6,905 languages was overly daunting, even if there was a head-start in 10. Another solution was to ask an expert to do the job. Alexander Arguelles is credited with three dozen languages. Ioannis Ikonomou speaks 32 languages fluently. Some had better credentials.[9] Sir John Bowring (1792–1872), knew 200 languages, and could speak 100.[10] Alas, the most proficient hyper-polyglots are all dead. There are no consultants to whom the work can be outsourced, no experts to solve the task.

While there is no individual to solve the problem, an author can bring the problem to light. The immediate challenge is to show that the history of alphabets began long before the Tower of Babel and that it includes China, India, Iran, Russia, Egypt and Europe, which can be seen as 6 lines of development (§12.7.2.1). A deeper challenge can be stated in a nutshell: in an electronic world, we need hyperlinked letters, words and signs to arrive at new models of information and knowledge, that include changes in space and time. We need new dictionaries of letters and symbols, linked with dictionaries, encyclopedias, articles, and books to arrive at knowledge linked at multiple layers of granularity. This essay, in Montaigne's sense, offers a new framework by an author professing ignorance more than expertise; suggestions rather than assertions. After a decade of full-time work, it is still introductory. Expansions, corrections, emendations, improvements will be needed. Southern Africa, North America, South America, Polynesia and Austrialia need to be added.

Indeed, the real work will require teams of thousands of authors, not in the fashion of crowdsourcing that can happen in the twittering of an afternoon, or the tweets of a day, but in the form of new long-term collaborative teams. In the Middle Ages, there were scriptoria, where monks patiently collected, copied and transmitted the written heritage of ages past. In the 21st century, an electronic equivalent in the form of alphabetoria is required to achieve a new level of interconnected knowledge. The Internet is in danger of becoming one current version representing only one global village (cf. one country, political party, religion). We need a model that allows us to compare historically different countries, parties, religions: a myriad villages, globally connected, reflecting minorities, alternative views and individuals.

Synopsis

The story of early civilization that we learned at school was simple: around 4,000 B.C. civilization began with cuneiform (Elam, Sumer, Babylonia) and hieroglyphs (Egypt) and by c. 1000 B.C. began to spread through Semitic alphabets along the Mediterranean (Phoenicia, Syria, Judaea, Greece, Rome). This book rexamines the history of today's five world alphabets. Sanskrit, Cyrillic and Latin are Aryan and Indo-European. Sanskrit influenced Sino-Tibetan languages (Chinese) and Afro-Asiatic languages (Arabic) now classed as Semitic.

The Slavic tradition developed a priestly runic alphabet in pre-history, that is one source for Nordic runes and alphabets. Early Egyptian and Hebrew alphabets copied Indian alphabets that were subsets of Sanskrit. Hence, alphabets began in India, Asia, Middle Asia and what is now Russia. The Mediterranean popularized abbreviated versions. Alphabet trees that trace everything back to Egypt, Proto-Sinaitic or North Semitic need to be seen in a larger context. As its main focus, the book explores how letters for speaking, reading, and writing become linked with yoga, cosmology, religion, astronomy, chronology and alchemy.

An opening chapter traces key themes of Slavic alphabets in pre-history, which focus on energies and forces of creation, life, reproduction, eternal life. A second chapter outlines how Sanskrit linked sounds in the mouth (proto-phonology) with elements of creation (4th -2nd millenium B.C.). In India, the alphabet becomes a story of creation and a reunion with the Divine. Chapters three and four explore how runes and alphabets become linked with yoga and martial arts: movements of breath and movements of the body, which lead to systems of matrices for runes and letters. Subsets of these matrices become Odin's twigs, Scandinavian stavs, and Anglo-Saxon glory-twigs.

Chapter five explores how letters in alphabets also become starting points for cosmology and sacred structures. Chapter six shows how these heavenly models lead to earthly reflections: how Sanskrit leads to sacred geography and sacred chronology and how alphabets become linked with cardinal, fixed, mutable signs to reflect world, year and man.

Chapters seven and eight explore how the Sanskrit model changes as it moves eastwards and westwards. Chapter nine focusses on the structure of Western alphabets. Some use a subset of the Sanskrit sequence (Avestan, Aryan). Others use the sequence of abbreviated versions of Sanskrit (Sumerian, Akkadian, Ugaritic, Phoenician). Hence, Western alphabets, as Indo-European alphabets, have their roots in Sanskrit via Middle Asia.

Chapter ten examines classes of alphabets, offering a new framework for understanding Western alphabets in terms of a) positions of vowels and b) four alphabet models: ABGD, ABTθ, ABVD and ABCD (English). Chapter eleven explores how number symbolism (gematria) links letters, numbers, geometry and games. Chapter twelve offers conclusions. Letters are often parts or fragments of symbols. To understand their history, we need new dictionaries of letters, linked with symbols and words. Appendices explore signs, stories of the sky, systems in the sky, weaving and decoration, figure-ground, evolution of alphabet trees, routes of transmission, abjads, Chaldea, Africa, number symbolism and principles of alphabets. This book points to a new history of alphabets with histories of individual letters.

Acknowledgements

In 2000, Europe was roughly 8% of the world population. To be taken seriously in the 21st century something beyond euro-centrism is required. This inspired New Models of Culture, [11]which was to be one of the initial courses at a new European University of Culture planned by Professor Jacques Poulain, whom I thank warmly for vision and inspiration. Thanks to Professor Frederic Andres (NII), an initial set of 32 lectures were recorded in 2004. New Models has an initial database. Alphabets of Life explores this new approach in a book form linked with the database.

The roots of this study go back over half a century. I thank especially my parents, who encouraged me wholly from the outset. My mother, who travelled around the world annually from 1960 to 1972[12], brought back furniture from China filled with symbols. My parents encouraged me, as a boy of twelve, to travel thirty miles on a Saturday to the library of the Oriental section of the Royal Ontario Museum. So began a lifetime fascination with symbolism and imagery. Uncle Timoteo, a missionary in Brazil, who had twelve languages fluently, served as a model for what I was not yet.

I am deeply grateful for support over many years from the Canada Council, SHHRC, the Wellcome Trust, the Volkswagen, Thyssen, Gerda Henkel, Humboldt Foundations and the Getty Trust which prepared a context for the present work.[13]

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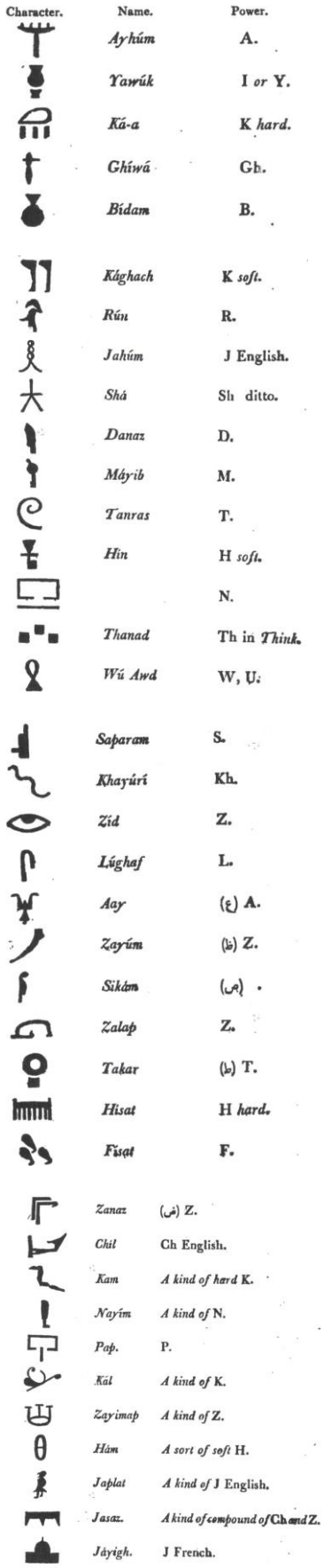


Character.	Name.	Power.
	Ayhúm	A.
	Yawúk	I *or* Y.
	Ká-a	K *hard.*
	Ghíwá	Gh.
	Bídam	B.
	Kághach	K *soft.*
	Rún	R.
	Jahúm	J English.
	Shá	Sh ditto.
	Danaz	D.
	Máyib	M.
	Tanras	T.
	Hin	H *soft.*
		N.
	Thanad	Th in *Think.*
	Wú Awd	W, U.
	Saparam	S.
	Khayúrí	Kh.
	Zíd	Z.
	Lúghaf	L.
	Aay	(ع) A.
	Zayúm	(ظ) Z.
	Sikám	(ص) .
	Zalap	Z.
	Takar	(ط) T.
	Hisat	H *hard.*
	Fisat	F.
	Zanaz	(ض) Z.
	Chil	Ch English.
	Kam	*A kind of hard* K.
	Nayím	*A kind of* N.
	Pap.	P.
	Kál	*A kind of* K.
	Zayimap	*A kind of* Z.
	Hám	*A sort of soft* H.
	Japlat	*A kind of* J English.
	Jasaz.	*A kind of compound of* Ch *and* Z.
	Jáyigh.	J French.

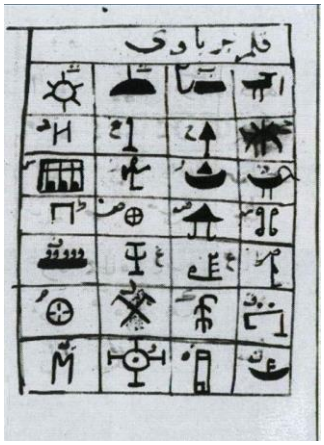
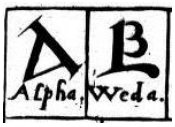
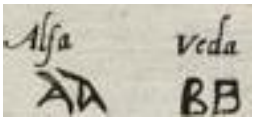


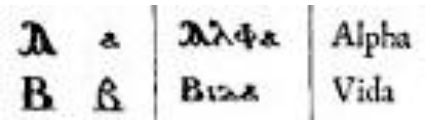
Figure ii a.Primordial Mimshim (Shimshim) Alphabet ; b. Barbawic Alphabet

603,000 B.C.	Earliest dates connected with Arian karuna
104,776 B.C.	Date given for foundation of Omsk and the kh'Ariyskaya karuna
68,000 B.C.	Zharkutanskie runes
8,000 B.C.	Clay tablets for record keeping
7,000 B.C.	Prehistoric Macedonian
5,604 B.C.	Asomtavruli alphabet (Georgia)
5,509 B.C.	Adamic alphabet also creation of world (Byzantine)
4,500 B.C.	ABC of the Carpathian basin
4,067 B.C.	Indus valley script (proto-Brahmi script?)
3,500 B.C. - 3,200 B.C.	Sumerian
2,800 B.C.	Akkadian
2,700 B.C.	Egyptian hieroglyphs
2,250 B.C.	Alphabet of Noah (Noachicum)
2,000 B.C.	Assyrian, Babylonian
1900 B.C. - 1100 B.C.	Proto-Sinaitic
1,800 B.C.	Proto-Canaanite
1700 B.C. - 1500 B.C.	Phoenician
1,500 B.C.	Ionic Alphabet (Cadmean), Fenius Farsaid invents Ogham
1,400 B.C.	Ugarit alphabet
1,300 B.C.	South Arabic alphabet
1,025 B.C.	Oldest Hebrew inscription
1000 B.C.	First 22 Letter Sequence in Byblos
747 B.C.	Translation into Babylonian and Hebrew (Iudaicum) from Adamic[15]
714 B.C.	Latin from Ionic. Primigenium Etruscorum Alphabetum
332 B.C.	Translation into Syriac from Babylonian

Table 1. Some dates for alphabets.







Ал фа вит

al pha vit

Αα Λλ Φφ Ββ Ττ

al pha vita

Alphabetum vitae

Figure iii. Alphabets of Life: Alpha Veda, Alpha Vida, Al pha vit , Alpha Vita

ABC	Elementa
ABGD	Elifba[16]
Abaga	Elifube
Abagada	Futhorc
Abcedilroes	Galik
Abeceda	Jnanakako
Abecedarios	Ka-lekah
Abecedarium	Mabcednilros
Abecedary	Stoicheia
Abecesi	a b c
Abic	abceda
Aksara[17]	abgad
Albabeto	abjad
Alefba	abjadiyyah
Aleph Bais	alfabetului
AlevaVita	alfabeya
Alfaba	alfaviti
Alfabe	alibata
Alfabesi	alifbá
Alfabéy	aybuben
Alfavit	azbuka
Alfavita	elifbasi
Alifbe	elipbiýi
Alphabet	fidäl
Alphabetic	Алфавит
Alphabetum	Та Алева
Babil Alfabesi	Та или Алева, или Тово
Basa, Bahasa	Х'Арийская Каруна
Beth-Luis-Nion	абéтка
Bobeloth	азбука
Boibeloth	əlifbası

Table 2. Some names for alphabets.

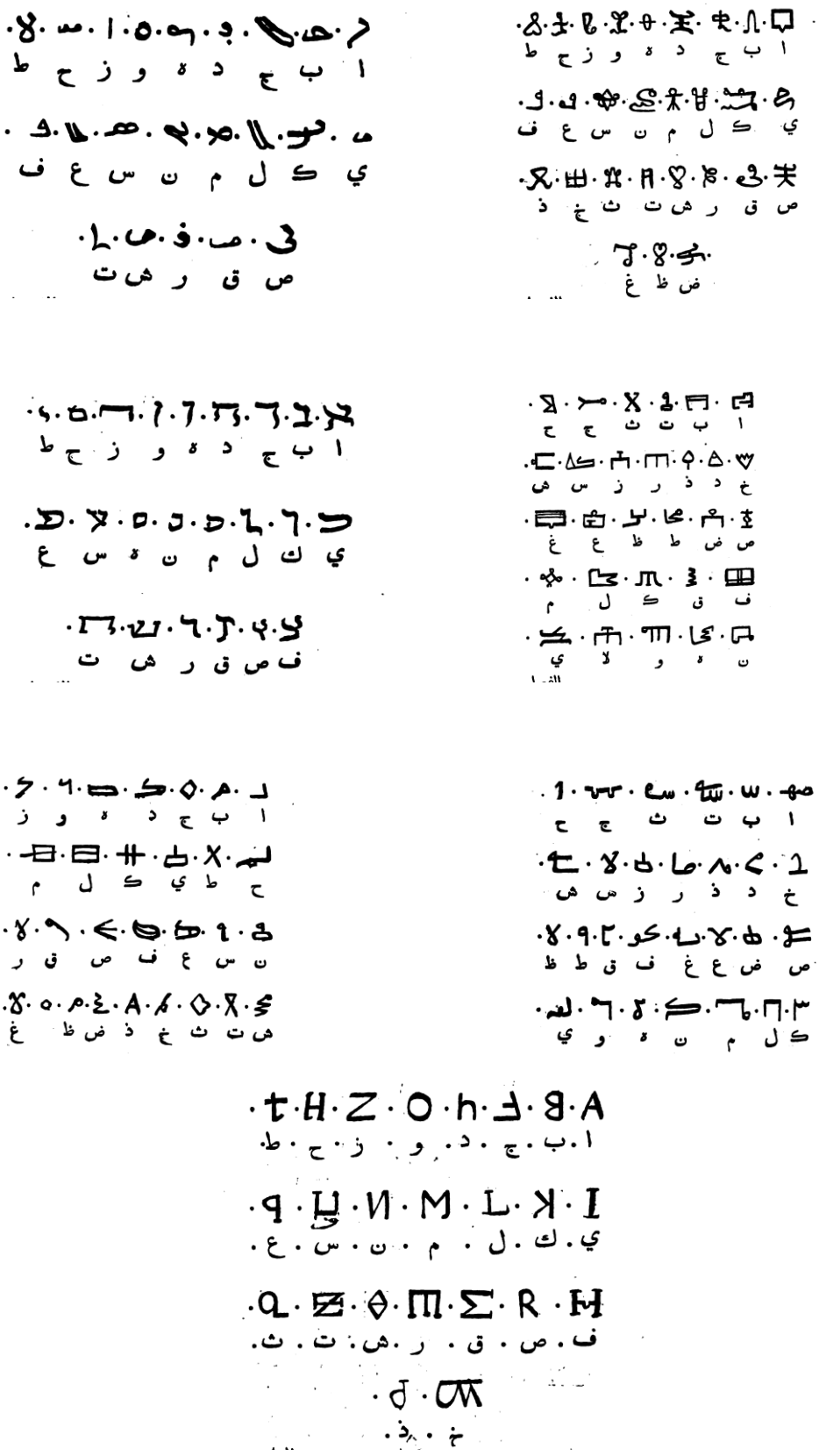


Figure iv. The seven most celebrated ancient alphabets: Syrian, Old Nabatean, Hebrew, Berrabian, Lukumian, Musnad, Greek.[18]

0. Introduction

In the beginning was *Vâk*, and *Vâk* was with *Yahva*, and *Vâk* was *Yahvî* .[19]
Sarabhanga, India

In the beginning was the Word, and the word was with God.[20]
John 1: 1, New Testament

The Sefirot are the first creations of the Creator. They consist of light and of shining letters of the Hebrew Alfavit. The light, respectively, the colors and the letters are not the light and letters of our three-dimensional world but at a cosmic level. They can not be "caught" by the human sensuality. The sefirot can be compared to the first Ideas from which everything sprang out. [21]
Mony Almalech (2006)

But what is the letter? This is not just a symbol. The letter is a unit of meaning. Losing the letters, people lose part of their semantic tool for understanding the world.[22]
Буква — это единица смысла

Multidimensional perception (more than 3 dimensions) is peculiar to man, it is the bearer of Intellect. 8000 years ago, due to the gradual loss of Reason, the best scientists initiated the development of a checklist or aide-memoire, which would serve Humanity to recall and as a necessary tool to find what been lost. The task was to represent in two dimensions on the plan, First Multidimensional Elements, the first principles of the formation of life (creation of matter and lifetime). Great knowledge ! This titanic work lasted five centuries. And the result was displayed on a map, symbols (values) called Letters.

For terrestrial use, the number of First Principles - First Elements is 147, of which the whole set is called Alphabet. Thus there appeared the plane letter - Multidimensional compressed and represented in two dimensions. In reality, this Alphabet Prime Creator is multidimensional and each letter goes beyond the previous one (01) Dimension.

Since the time of the introduction of the Plane Letter until 2012, 7519 years have passed. The method by which the First Principles in Multidimensional form were represented in one Plane is fully accessible to those who are trained in three-dimensional perception (length-width-height). This method assumes a gradual elevation of the starting size to the next. This is the key to understanding the multidimensionality of building worlds.
Writing as a reminder[23]

0. Introduction

In 2009, there were 6,909 living languages[24] The Ethnologue database contained statistics for 7,358 languages (cf. figure 625b).[25] There are 2,200 written languages.[26] so approximately 1/3 of the world's languages have alphabets. The term, alphabet, has over 90,000 publications.[27] The essence of alphabets entails giving structure to words that we speak and write. Histories of written words focus on texts of the past 4,000 thousand years. A history of spoken words potentially extends to words we have been speaking, hearing, since the time of creation. How long ago is a matter of debate (table 1). Some claims are mystical: e.g. a Hebrew tradition implies that God created the alphabet 2,000 years before creation of the world.[28]

Some claims offer precise answers. For instance, Hebrew accounts give the year 3,704 B.C.[29] In the 17th century, the Vice-Chancellor of Cambridge University[30] asserted that man was created at 9 a.m. in the morning on the 23rd of October, 4,004 B.C. Meanwhile, an Oxford colleague, using the Byzantine date of creation, published the Alphabet of Adam dated 5,509 B.C., a thousand years earlier. Slavic sources (cited on the previous page) report that the 2-D version of a former multidimensional alphabet was achieved in 5,507 B.C.[31] Georgian sources claim Adam was created a thousand years earlier in 6,504 B.C. Old Slavic sources mention dates previous to 600,000 B.C. Hindu sources claim that the world and the first man were created by Brahma, 4,320,000,000 years ago.[32]

01. Hieroglyphs and Cypher Alphabets

The Egyptians have their own account of the history of alphabets. According to Ibn Washiyah (9th c. A.D.),[33] there were three main dynastries: the Hermesians, the Pharaohs and the Coptic or properly the Egyptian Kings. In terms of modern chronology, this means that the Hermesians were prior to 3,200 B.C.[34] and had four classes: 1. Hermes the Great, Edris (Enoch); 2. sons of the brother of Hermes, Asclabianos; 3. an Eastern group, children of the sister of Hermes,[35] and 4. walkers or peripatetic philosophers, who mingled with the children and family of Hermes.

The Hermesian language (Egyptian hieroglyphs), depicted words or ideas in four classes: a. celestial or supernatural objects; b. animal actions and affections; c. trees, plants and their produce and d. minerals. These four classes established basic distinctions between animal, vegetable, mineral, and were starting points for four modern disciplines: astronomy, biology, botany and mineralogy. Hermesian was linked with the monuments in Upper Egypt which were built: "for the purpose of hiding treasures, of raising spirits, of telling fortunes and future events, of performing chemical operations, of attracting affection, of repelling evils, or of indicating approaching enemies."[36] Hence, the Hermesian alphabet was not concerned with everyday communication. It was secret, devoted to philosophical, magical and chemical sciences.

The Egyptians called their writing, Medu Neter (Tongue of God or God's Words). The Greeks called it hieroglyphikos. It was a "system of standardized pictographs that represent both meanings and consonal sounds."[37] Their initial purpose was clearly sacred. But in the

period from 3,300 to 600 B.C. the functions of the scripts expanded to recording oil and linen deliveries, historical texts, meta-physical/spiritual "Pyramid texts," coffin texts and scientific, spiritual and administrative papyri. They also developed Hieratic script, which began as priestly/sacerdotal writing, became used for administrative and scientific documents and had links to Proto-Saharan or Thinite writing.[38]

According to Ibn Washiya, who presents a Euro-centric view:

> The original alphabets from which all other ancient and modern have been derived are no more than three:
> 1. The Old Syrian alphabet or the first original divine alphabet taught by God the Almighty to Adam
> 2. The Celestial Alphabet or the alphabet in which the books of Seth (health be with him) received from heaven were written
> 3. The alphabet of Enoch brought down by the angel Gabriel.[39]

Elsewhere, he claims that God revealed to Adam a primeval, Mimshim (ShimShim) alphabet (figure ii),[40] which varied among the four peoples who used it, namely, the Hermesians, Nabatheans, Sabaeans and Chaldeans. These were "the four most ancient peoples from whom all modern nations have derived their writing."[41] He writes of three usual, Oriental alphabets: Cufic, Maghrabian, and Indian;[42] lists the seven most celebrated ancient alphabets: Syrian, Old Nabathean, Hebrew, Berrabian, Lukumian, Musnad and Greek (figure iv),[43] and also includes examples of over 60 cypher alphabets devoted to planets, zodiac signs, kings, philosophers and learned men.[44]

Ibn Washiya's account is of interest here for four reasons. First, the history of alphabets is preceded by a pre-history of cypher-alphabets, devoted to magic, the supernatural and the secret. While the earliest alphabets typically refer to divine origins, they also mark a fundamental shift from secretive knowledge to letters, words, ideas, and knowledge that can be shared and communicated.

Second, the names Adam, Seth and Enoch, linked with the three antidiluvian alphabets, clearly have pre-Christian roots. Third, at least two of the seven most famous ancient languages in the West (Berrabian and Lukumian) are all but unknown today. Hence, any attempt at a comprehensive history of alphabets will prove elusive. Fourth, it is noteworthy that Indian (of three different sorts) was one of the three main alphabets used in Egypt, while Davidian, one of the 24 cypher alphabets, "was particularly used in India by many learned men in their writing on medicine, philosophy and politics. It was one of the most celebrated alphabets."[45]

These ancient connections between India and Egypt are the more significant because the Numeral or Indian Alphabet has a sequence known in the West as AIQ BEKAR (i.e. letter sequence 1 10 19; 2 11 20, figure 118). The same sequence is found in the primeval alphabet Mimshim (figure i, cf. figure 236), in the Hebrew Cabala and derives from the system of Indian mansions of the moon (figure 505 and table 100). As will be shown in the coming chapters, there are numerous unexpected links between East and West.

0.2. Stages of Alphabets

The evolution of Armenian is classed in four stages: petroglyphs, hieroglyph, syllabic, alphabets (figure 383). Scholars have also distinguished four stages in the evolution of writing systems. For instance, Diringer,[46] identifies four kinds of writing which serve to mark four stages of development: 1. embryo-writing; 2. picture writing; 3. ideographic writing and 4. phonetic writing. Stage one, embro-writing entails iconography, sympathetic magic, mnemonic devices, symbolic means of communication and occurs as animated objects, coloured pebbles, conventionalized figures, geometric marks, signs, symbols; numerical indications and especially as rock pictures (petroglyphs).[47] This may include hundreds or even thousands of glyphs (marks, signs, symbols), but no clear system or numeration.

Rock art evolved into three forms: “petroglyphs which are carved into the rock surface, pictographs which are painted onto the surface, and earth figures [geoglyphs] engraved into the ground.”[48] Pictographs (pictograms)[49] become an initial kind of Chinese writing: xiangxing 象形 "illustrating a shape." In Diringer’s model, pictograms become stage 2: picture writing (pictographic writing): e.g. cuneiform and hieroglyphic writing. This stage typically has thousands of glyphs and some initial ordering, such as the four classes of hieroglyphs.

Stage 3 in Diringer’s model is ideographic writing, also called logographic writing by others. Strictly speaking, this is the third type of Chinese character: xiangyi 象意 "illustrating an idea", in Chinese. Diringer includes the whole of Chinese as “ideographic or rather ‘transitional’ writing.”[50] Hence, all six types of Chinese characters (illustrating a shape, an affair, an idea, a sound, mutual comment and wrongly borrowing)[51] are subsumed in stage 3.

Although the Chinese system has only 214 radicals, it generates as many as 106,230 characters. Only 3,300 characters are needed for 99% comprehension of modern texts. Not discussed by Diringer is pasigraphy (coined 1797), “a writing system where each written symbol represents a concept (rather than a word or sound or series of sounds in a spoken language).”[52] Early examples included Leibnitz’s alphabet of human thought (characteristica universalis). More recent efforts are linked with efforts for an International auxiliary language, a universal language and a universal alphabet.

Stage 4 in Diringer’s evolution is phonetic writing. In the Chinese character types, this is: xiangsheng 象聲 "illustrating a sound."[53] In Diringer’s scheme, this is subdivided into a) syllabic writing and b) alphabetic writing. In Armenian, syllabic systems were used from about 1,100 B.C. to 650 B.C.[54] Syllabic writing systems typically combined vowels along one axis and consonants along another axis to create grids ranging from as few as 45 (3 vowels x 15 consonants) to 1,296 signs (e.g. 36 x 36 biconsonantal signs). For Diringer, stages 1, 2, 3, and 4a comprise non-alphabetic systems of writing, to which he dedicates part 1 of his book.[55] Part 2 of his book is devoted to stage 4b: alphabetic writing.

These distinctions reveal how the “invention” of the alphabet in its modern sense, entailed an enormous narrowing in scope of signs. In terms of the six types of Chinese characters, five

were abandoned: only illustrating a sound, phonetics and phonology remained. They also help in clarifying the scope of present work. Magical and cipher alphabets, various stages of writing, the complex transition from signs expressive of pictures (pictograms) words and ideas (hieroglyphs, pictograms, ideograms) to the signification of individual letters, are largely beyond the scope of our study, although some key examples[56] will be mentioned. Non-alphabetic systems will be considered mainly in chapter 1 and appendix 1.

Our focus is on alphabetic systems. In the current view, a Semitic source[57] leads to the world alphabets. Diringer, for instance, started in the Near East to claim that Aramaic moved eastwards across Iran to India and was also the basis of languages in further India (Indo-China, Malaya, Indonesia and the Philippines). Our story will suggest that a) there is a much older story in pre-history, where proto-Slavic karuna, runes, and letters moved both North-South and East-West and b) Indian models moved both eastwards to the Pacific and westwards to Africa. In our story, Aryan sources lead to the Indo-European family of languages (e.g. Cyrillic, Sanskrit,[58] Latin) which, in turn, influences Sino-Tibetan languages (Chinese), Afro-Asiatic languages (Arabic) and other language families.[59]

0.3. Language Families

Scholars have identified 10 major language families (table 3a).[60] Others suggest that there are 13 families (table 3b).[61] Five of these have no visible impact on Indo-European developments: i.e. Sub-Saharan Africa (Niger-Congo, 1531 languages)[62]; Native American (Oto-Manguean, 177 languages); South American (Tupian, 77 languages); New Guinea (Trans–New Guinea, 477 languages), (Australian (Pama-Nyungan, 178 Languages). Another five appear to play a passive role.[63] Together these 4,248 languages are undoubtedly important but are beyond the scope of this story. Our focus is on three language families (Indo-European, Sino-Tibet and Afro-Asiatic)[64] and to understand how these three families produce the five world alphabets: Chinese leads to Chinese languages (1.32 billion); Sanskrit leads to Indian languages (1.23 billion speakers); Cyrillic to Russian languages (272 million); Latin to English, Spanish, Portuguese languages (2 billion); Arabic leads to Arabic languages (452 million).[65]

0.3.1. Logograms and Letters

In the received view, China in the East retained a commitment to logograms, whereas the West "progressed" to letters. Accordingly, a Wiki map of world alphabet distribution reduces Asia to: no alphabet (logograms, figure 627).[66] Scholars have noted that at an early stage such distinctions were less clear. The shift from pictographic logograms to Chinese characters in the East and from early symbols to cuneiform in Sumeria both entailed a process of abstraction in the course of centuries (figure v a-b). Indeed, in some cases, such as the bull's head, the same image is a starting point for both a Chinese character and an Armenian alphbet letter, A (figure v c-d).

In an early period, Sumerian pictographs and Chinese logograms were closely related.[67] Some speak of four great countries of Asia (India, China, Central Asia, and Iran).[68] Russian sources refer to four great peoples or races: two Aryan and two Slavic (figure 123).[69] This implies that there was a network of contacts across Eurasia in pre-history and explains why key symbols

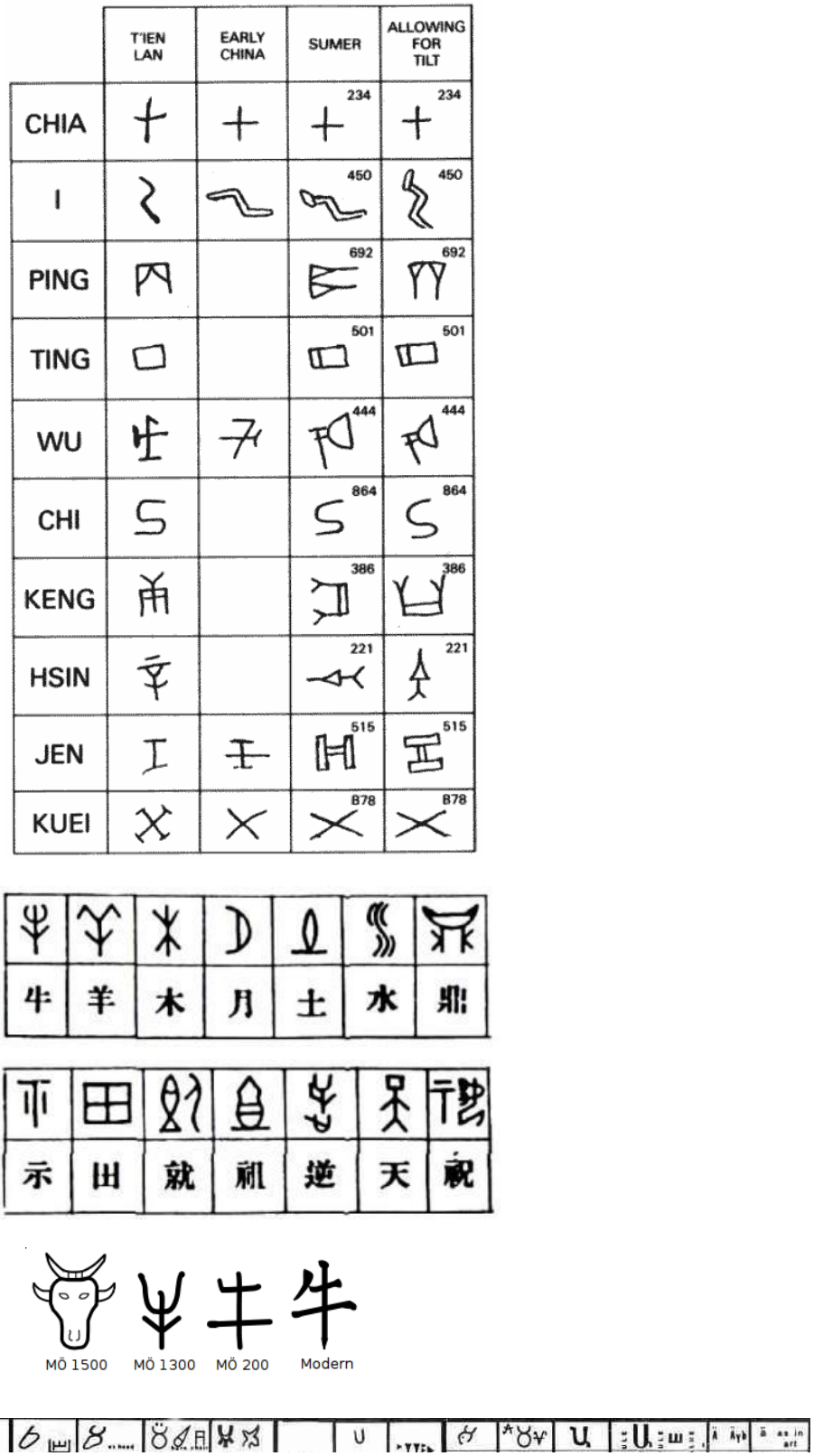


Figure v. Chinese and Sumerian, Chinese Abstraction from pictograph: b China, c. Armenian

and letters are shared by peoples in what are now China, Russia, Bulgaria and Serbia (figure 1). As differences emerged, separate language families were born.

Even before there were proto-Indo-European languages, there was a Mother tongue (now lost) from which all the other languages and alphabets derived. From this Mother tongue, Sino-Tibetan, Indo-European, Altaic and other language families gradually split off as alternative writing systems. Indeed, offshoots from this Mother tongue may have linked Eurasia with North America (cf. § 0.3.4.1). Dates concerning this Proto-Human Language or Proto-Language vary widely from 4,320,000,000 years ago,[70] 200,000 or 100,000 years ago[71] to 1,000 B.C. [72]

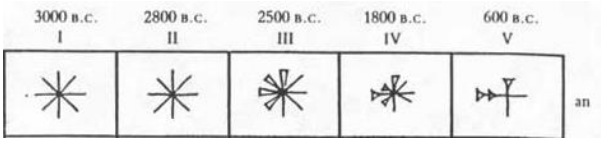
0.3.2. Indo-European Languages and Alphabets

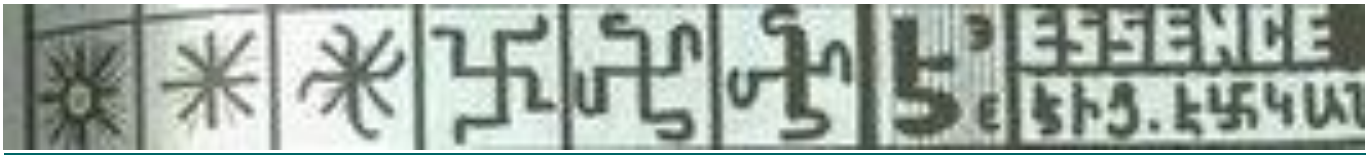
In most accounts, Indo-European is the largest of the major language families and has over 3 billion native speakers.[73] Some link the earlier Mother tongue directly with proto-Indo-European which "serves as the language of the Gravettian culture that develops on the Don and then spreads across Europe"[74] in more recent times: 31,000-24,000 B.C. Wiki claims that Indo-European is much more recent (3,500-3,000 B.C.) and that the split into different language families only occurred in 1,000 B.C.[75] to produce Indian, Armenian, Iranian, Germanic, Balto-Slavic, Albanian, Celtic, Hellenic, Italic languages (cf. figures 636- 637).

Indian sources offer a very different timeline (cf. § Appendix 9.3.4). They identify Kasyapa (cf. Caspian) Muni as the father of Indo-European peoples 120 million years ago. They also refer to Vaivasvata manu (Noah) involved in a flood c. 11,000 B.C. This date is also associated with 12 great wars between godless peoples and godly peoples (asuras – devas) following which the lands west of the Caspian are given to the godless peoples, while the lands east of the Caspian are given to the godly peoples. In the Indian version of the story, the war in heaven (cf. Appendix 2) has very practical consequences in terms of human demography on earth.

This pre-history of alphabets (table 4)[76] points to a much bigger picture than simple debates concerning Aryan or Semitic origins of alphabets. It implies that Indo-European did not simply derive from early cuneiform experiments from the 8th to the 4th millenium B.C. Nor was it simply an export of an Indian model to Europe: it entailed multiple indigeneous sources. According to the Indians, Caspian roots go back over a 100 million years. More recently, Gravettian culture extended from what is now Serbia to Greece and Italy.[77] Indo-Aryan is said to have split off from a Slavic Mother Tongue c. 7,000 B.C.[78] This date is also linked with the rise of the Lepenskog Vira alphabet at Lepensky Vir, which was one of the first alphabets based on mirror shapes (cf. Rasens Molvitsky, figure 123).

By 6,500 B.C.,[79] the Armenian alphabet becomes a further "spinoff" from the Indo-European system. Fourfold geometrical forms associated with early Slavic symbols became simplified into subsets as individual letters. For instance, the Armenian letter for Essence begins as an eight-pointed star (figure vi b). It then becomes a four-fold symbol resembling a left-pointing swastika. This figure is then modified such that each of the four apppendages resembles an U. In Sumeria, the eight pointed star becomes the symbol for an (god, heaven, figure vi a)[80] The





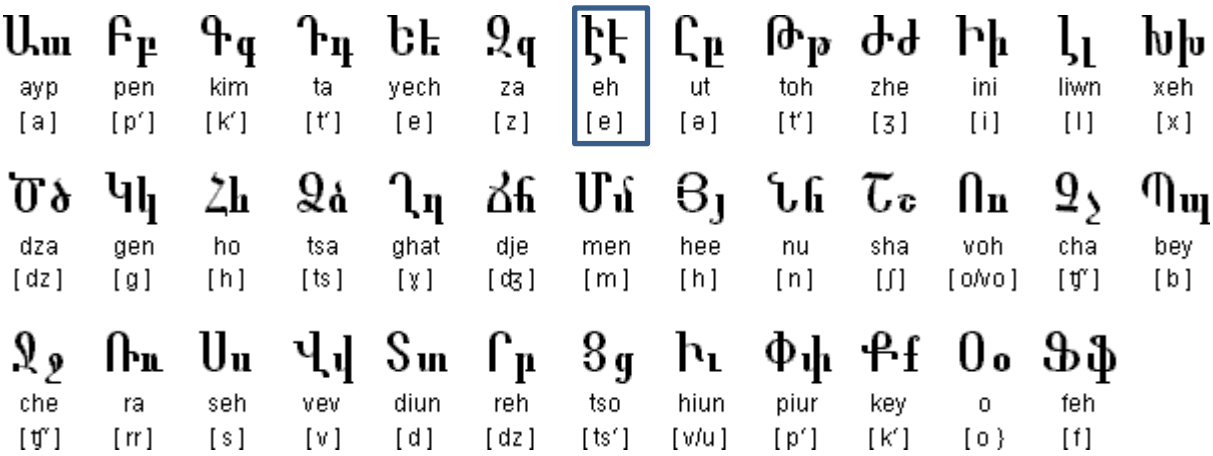


Figure vi. a. Sumerian cuneiform an, b-e. Armenian letter 16. Essence, f. letter 7: eh (6,500 B.C.-405 A.D.)

abstraction towards cuneiform and letters is part of a larger process found in Sumeria, Armenia, Georgia, Russia, China and indeed throughout Eurasia (cf. § 0.3.4.1).The end-result highlights one of these appendages which now resembles a number 5 with a left hand extension. Its vocal value is given as Э or Є. In an alternative version, it recurs as a New Form of the Sun (figure vi c). In another variant, three of the axes are depicted in white, while the fourth axes is highlighted in black, again as a number 5 with an extension (figure vi d). In the regular Armenian alphabet, this recurs as letter 7, eh, (figure vi e).

Elsewhere, we find this divine letter e at the centre of an eightfold star surrounded by a fiery sun (figure vi f). A Western chart showing the evolution of Armenian (figure 383) gives no hint of this four-fold origin. It is only when we search for Armenian alphabet in Cyrillic (армянский АЛФАВИТ) that we find these four-fold versions in Yandex and partially in Google. Other examples reveal that this method of letter making is further linked with Slavic and Celtic symbols (figure 389). It heralds the theme of letters as subsets or parts of symbols, which plays an important role in the pre-history of early alphabets it (chapter 1; cf. § 12.1.3).

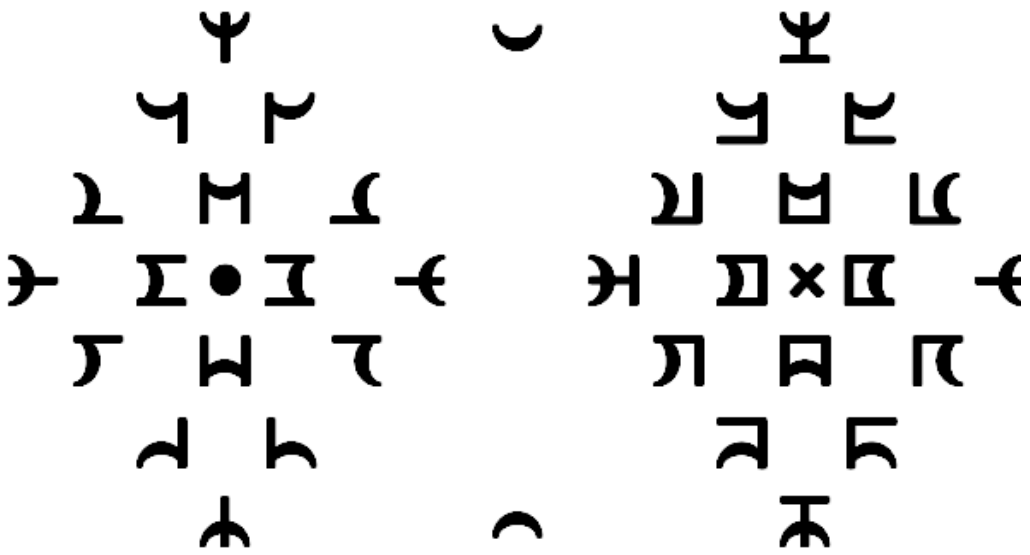
There is another feature of Old Armenian that deserves our attention. Each of the Armenian letters is numbered and is accompanied by a word or phrase relating to the cosmos, light, basic principles and cyclical return (table 5):

> Sun, Good, Existence, Dar Ret, Sky, First, Fire, Light, Evermore, Cosmos, Constitute, Determine, Flame, Rising, Essence, Jump, Profound, Newly, Radiance, More, Non Not, Ar Ast, Reborn In, Spiral Light, Heat, Into In, Light, All Infinite, Colak [Sun], Light Infinite, Decided, Time Is, Continue, All is Infinite, Return Li, Decided, Infinite Mean.[81]

Together the letters and captions offer a point-form outline of creation beginning with the sun and ending with infinite mean. Already in 6,500 B.C., this alphabet was much more than a list of letters for speaking and writing. It was a cosmological blueprint for sources of creation and the resulting cycles of the universe. It was an early story of the skies.[82]Armenia's neighbour is now called Georgia. Their alphabet, inspired by Sumeria, is linked with the date 6,504 B.C., i.e. four years earlier than the Armenian alphabet, and also has a systematic cosmology entailing daily, yearly and longer cycles (cf. figure 111). The rise of cosmology, religions and alphabets in Sumeria, Georgia and Armenia were obviously connected.

0.3.2.1. Vseyasvetnaya Charter

The oldest Slavic claims concerning writing systems going back to 600,000 B.C. will be considered elsewhere (chapters 1 and 4). Some sources insist that Slavic was a source for Sanskrit.[83] Other sources proclaim Sanskrit a progenitor of Russian and point to parallels between Sanskrit and Slavic words.[84] In any case there were influences in both directions. Of interest at this point is a Slavic Vseyasvetnaya Charter (Всеясветная грамота) with a pre-history of Sanskrit that goes back to 17,000 B.C.[85] Early versions are said to have entailed multidimensional spatial writing (c. 11,900 B.C.). Around 6,000 B.C., c. 500 years after the Armenian and Georgian alphabets, there was a switch to two-dimensional planar writing and a new version of the Charter, which became 147 and later 64 letters (figures 125-126).[86] These changes are within 500 years of the innovations in Sumeria, Georgia and Armenia



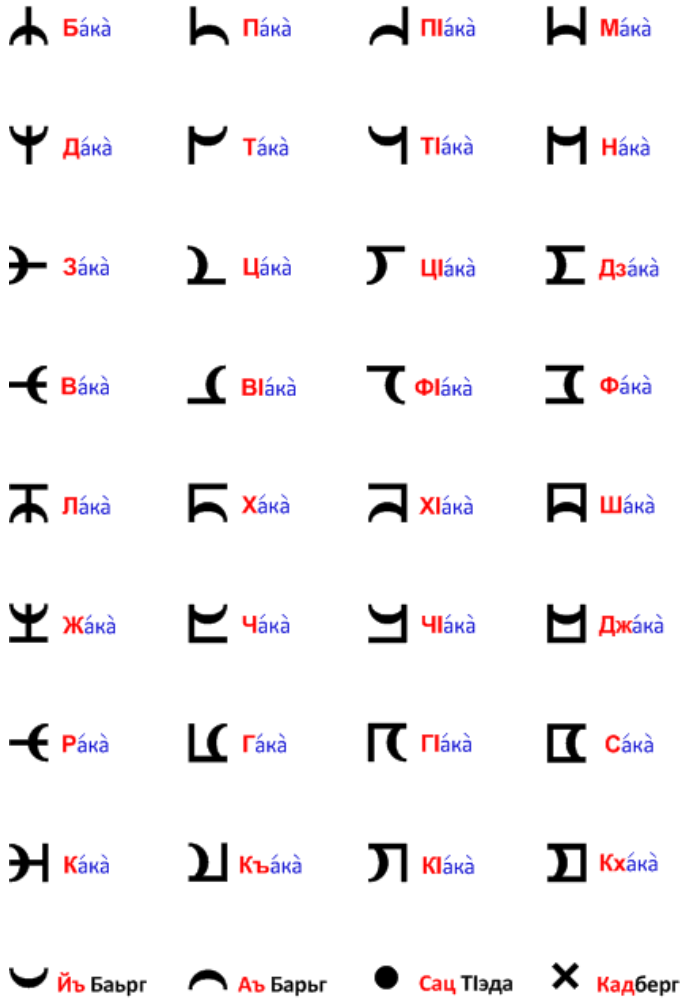


Figure vii. 36 Chechen Consonants as Mirrored symbols and as the old Chechen Alphabet (c. 4,500 B.C.).

noted above. There is pre-history of alphabets centred on the period 6,000-4,000 B.C. that needs to be written, which entails early runes, tamgas, symbols, letters, as well as cuneiform.

0.3.2.2. Chechen Alphabets

Such early systematic attempts at letter making are also found slightly later in Caucasian alphabets. For instance, an ancient Chechenian alphabet (c. 4,500 B.C.) begins with variations of lunar shapes in order to create a series of 17 shapes,[87] which are then doubled (34) and realigned to arrive at an alphabet of 36 consonants (figure vii a-b) and 38 vowels. The shapes at the four cardinal points are variants of the Algiz symbol (figures 3, cf. 387). Shape two, which recurs as letter seven, (Tlákà), is found also as letter ani in Georgian and as a basis of letters jim, ha, and kha in Arabic. The much later Arabic alphabet also starts with 17 basic shapes and also uses a lunar cycle (28 days and 28 letters).

All this is the more interesting because scholars have documented links between Chechen and Indo-European,[88] specifically with respect to the etymology of yoke, which may have its roots in the Caucasus rather than India. If, as Indians claim, Kasyapa came from the Caspian, this makes perfect sense. Some scholars go further to suggest that the area between the Black Sea and the Caspian is linked with the Kurus[89] and claim that the Indo European language tree[90] began with clusters such as Aryano-Greco-Armenic, which led to Armeno-Aryan, Indo-Irani, Old Iranian - Sanskrit from which derived Persian, Pashto, Baluchi; Hindi, Marathi, Gujarati, Panjabi, Bengali.[91] This suggests that proto-Indo-European had early influences that went from West to East.

0.3.4.Mirror Principles

The Armenian example is part of a larger process. There is, for instance, an Armenian letter pyramid which shows letters as mirror versions of basic forms (figure viii a). Such letter pyramids also recur in Arabic and Hebrew. Sanskrit has related sound pyramids (figure 162). Armenian also has a mirroring of shapes in connection with the generative force (figure 24 a-c). Such mirroring principles in the construction of letters are found also in ancient Turkic, which is said to have drawn on Chinese principles of 10 stems and 12 branches in developing its initial concept of 22 tribes and its alphabet (cf. figures 428-430 in Appendix 1).

Such mirroring is also found in the Rasens Movlitsky and Lepenskog Vir Alphabets (Vir Bukvar) which, according to Russian sources, are a source for all Western alphabets (figure 123). They recur also in Templar, Rosicrucian and various cipher alphabets (e.g. Arcanum, figures 121 – 122) linked with a trend towards geometrical alphabets (cf. figure 119). In the West, it becomes a principle for organizing the Phrygian alphabet and the Ancient Latin Alphabet. It recurs as a means of developing individual letters in Phoenicum, Doricum, Coeleste and Angelicum (figure 325). The mirroring principle is an important ingredient of early alphabets and relates to the theme of letters as parts of symbols (cf. § 12.1.3).

0.3.4.1. Dené–Caucasian Languages

Examples of this mirroring principle are found in unexpected places: e.g. in the North

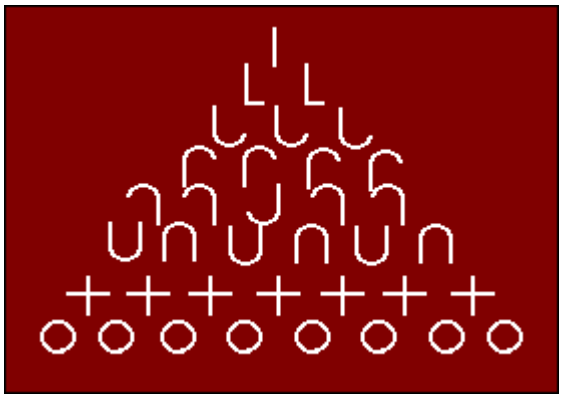


Figure viii. Mirror principles: Armenian Letter Pyramid, Cree and Inuit (Inukititut) Syllabaries, Devanagari and North American Syllabics,

American Cree Syllabary (figure viii b, cf. figure 325). Indeed, it recurs in a number of Native American Indian syllabaries (e.g. Algonquin, Athabaskan, Dene), Alaskan as well as in Inuit (Inuktiktut) syllabaries in the Canadian North. Curiously enough such shapes also recur in the much later Moon Alphabet for the Blind.[92]

Dene and Inuit languages both belong to the Alaskan Languages. A former bridge between Alaska and Siberia has long been accepted. In the past decades, this has been linked with specific dates: e.g. 13,000 B.C.[93] and even 25,000 BC.[94] Recent scholarship has revealed links between Proto-Yenissic in Siberia with Proto-Athabascan-Eyak-Tlingit in North America. This has led to claims concerning a Yeniseian-Dene proto-language[95]

Meanwhile, other studies have linked the Caucasian Avar[96] language with Yenisseian languages, notably Ket. This has led to claims of Caucasian-Yenisean links.[97] Given the Yeniseian-Dene connections, scholars have proposed a Dené–Caucasian hypothesis,[98] linking Caucasian languages at the boundary of Europe and Asia with Dené languages in North America. Scholars have also found close parallels between Devanagari script and North American syllabics (figure viii d). The Royal Chronology of India records an expedition of 70 persons from India to North America via the Bering Strait in 10,000 B.C.[99]

In this context, the parallels between Armenian letters in the Caucasus, Cree and Inuit syllabaries in North America and Devanagari (Sanskrit) in India (figure viii a-d) are visible confirmations of Eurasian - North American links that go back to at least 13,000 B.C. There is a big picture that has been largely forgotten and needs to be studied afresh.

0.3.5.Sanskrit Synthesis

The existence of fully developed letter systems: Indo-European (Armenian, 6,500 B.C.; Slavic, 5,500 B.C., figure vi) and Caucasian (Chechen, 4,500 B.C., figure vii) leads us to look afresh at the sequence of early alphabets. Indian scholars link the rise of Indus Brahmi script and Sanskrit specifically with the dates 4,067 B.C.[100] and 4,027 B.C.,[101] around 500 years after Chechen. This suggests that a movement of individuals and ideas from West to East occurred102 almost a millennium before early Sumerian (3,300 B.C.)103 and Egyptian alphabets (3,200 B.C.)104 and three millennia before the earliest Jewish alphabet (c. 1,400 B.C.).105 Others have hypothesizd a Praalvavit alphabet as a common ancestor to the Cyrillic, Brahmi, Greek and Phoenician alphabets in use from the second half of the 3rd millennium B.C. to the second half of 2nd millennium B.C.[106]

Sanskrit was obviously not a copy of the early Armenian, Slavic or Chechen alphabets, but it built on the same trend of linking letters with cosmology. Armenian focussed on the sun, Chechen focussed on the moon. Sanskrit integrated both the sun and the moon through its system of zodiac signs (rasis) and mansions (nakshatras, chapter 2). Armenian emphasized the importance of cosmic cycles. Sanskrit linked personal cycles of human energy circles (chakras), breaths, and movements with monthly (lunar), annual (solar) and larger cycles (e.g. 12 year Saturn cycle of the Kumbha Mela). From this emerged the Vedas and three Eastern religions: Hinduism, Jainism and Buddhism. This philosophical and religious framework helps us to understand how the structure of Sanskrit[107] became a starting point for at least five

South-East Asian language families and also influenced Afro-Asiatic languages. Hereby, Sanskrit became the first of the world alphabets.

0.4.Western Alphabets

When we first look at the history of specific Western alphabets, we enter into what seems like an infinite regression. We are told that Latin comes from Greek, which comes from Aramaic and Hebrew, which come from Phoenician, which comes from Ugaritic. The underlying structure of these alphabets is identical to Babil Alfabesi, close to the Alphabet of the Magi, which is based on Chaldean 2, which is effectively identical to Adamaeum, which concludes with a Sanskrit letter.

The Yezidi (linked with the Kurds), claim that they migrated from Bombay in India c. 3,000 B.C.[108] The Essenes of Mount Carmel claim that their version of Aramaic, the Mandaic Alphabet, came from India and Tibet in seven stages.[109] So a first hint of a big picture is that India created an alphabet that moved westwards and gradually reached Europe. Indeed, Hindu sources speak of creating six alphabets each addressing different layers of complexity ranging from 25 letters (5^2), and 64 letters (8^2), and finally 1,000 - 10,000 letters (10^3-10^4) as in Chinese.[110] Whereas the West excludes Chinese from their view of alphabets, India includes Chinese as simply an alphabet with more “letters” or signs.

Clues about precedents to Sanskrit are found in the first great Indian epic, the Mahabharata (9th-8th c. B.C)[111], which focusses on a conflict between the Kurus and the Purus and also mentions a Northern branch (the Uttaru Kurus), who came from North of the Himalayas. Attempts to pinpoint an exact location vary dramatically, including Pakistan, the Pamirs, Lake Baikal, Xinjiang (now Western China), and Siberia. Slavic traditions refer to a Slavic Veda, and to two Aryan branches one in Siberia (shamans), the other near Lake Baikal. According to these accounts, a Siberian proto-alphabet (da'Ariyskie Tragi) became linked with a priestly alphabet (h'Ariyskaya Karuna), that inspired the languages of Tibet and India and then went westwards to Europe via what we now call the Silk Routes. A strand of the Siberian shamans also developed a Northern communication route, still intact today, linking what is now Russia, the Baltic, Scandinavia and the British Isles.

The word alphabet has many variants (table 2). Most begin with A. Others begin with B, E and F. Some are specifically linked with life (aleva vita, alfavit, alfavita, alfaviti), with principles (cf. Sanskrit: tattvas) and with elements (Latin: elementa, Greek: stoicheia). These offer initial insights for our story. If an essential function of alphabets is about structuring and ordering letters and words that we write, read, speak and hear, other functions are equally important: principles of cosmology, elements of physics, philosophy and religion. As source of the Word (Greek: Logos, Sanskrit: Vac, Mandaic: Maziel, Manichaean: Living Spirit), alphabets are linked further with creation as well as preseveration, death and rebirth.

Alphabets are markers for principles, energies, divine names, directions, co-ordinates, models of the body as a tree, sacred trees, sacred buildings, world trees and cosmology. Letters of alphabets help to catalogue phases of the moon, cycles of time and change. So the ordering of

letters becomes a basis for the ordering of the world, understanding its regularities, limitations and helps to overcome all obstacles, even death. The alphabet is about life, transformation, rebirth and eternal life.

Attempting to write a history of the alphabet in this sense is an elusive goal. At best, it encroaches on the domains of philosophy, metaphysics, theology and mysticism. At worst, it risks becoming a separate quest for the grail, the philosopher's stone, or the elixir of immortality. Our goal is more mundane and specific: to document ways in which letters of the alphabet have been linked with ordering systems, with calendars showing major directions, cycles and feasts; with models of the body, symbolic models of trees, temples, the earth and the universe; how letters are linked to cosmic diagrams and cosmic models.

A single page for each letter of some of the largest alphabets (e.g. the 256 letters of h'Ariyskaya Karuna) would already be a book in itself. A single page for each language would lead to more than 27 volumes. So the approach will be more like a reporter than an archivist, more like an impressionist painter than a Flemish miniaturist, capturing the spirit and the highlights. The goal is to understand the rise of major international languages, so the focus is on Eurasia and North Africa. Sub-saharan Africa, North and South America, Australia and Polynesia are omitted. This work is an introduction to a fuller story of the alphabet which needs much further study.

0.5. Metaphors

We need a special frame of mind to enter into this early history. Today's ABC is something we learn at school often with songs in the form of catchy rhymes. We remember the rhymes, but the letters have no particular meaning as such. The early alphabets were different. Each letter typically had a meaning, often with both a sequential number and a gematria number.[112]

The combined meanings of the letters often told a clear story. In the case of Asomtavruli, an early version of the Georgian Alphabet, the 35 letters marked key aspects of their cosmology. Hence, letter 24 (q, drawn as a Swastika), marked the earth's rotation and 24 hours (of a day). Letter 25, (gh, drawn as an inverted U), marked the Great God and the Centre of the Universe. In the case of Mandaic, it was the story of creation: from the Highest (a) and the Father (b) to sound, cry and penitence (s q t). In the case of Arabic, in the version of Ibn Arabi, it was a progression from The First Intellect, The Universal Soul, and Universal Nature (letters 1-3), to The Angels, The Jinn, Humanity, The Hierarchy of the Degrees of Existence, not their manifestation (letters 24-28): in this case, a story of pre-creation more than a record of creation itself. The letters are metaphors for a world beyond themselves, but also much more than the metaphors of modern literature, more than easy substitutes for like and as.

The metaphors are simple and simultaneously multivalent. So the letter I can represent the I of the Isaz/Isa/Ice rune, the spine of the body, trunk of the world tree and at the same time represent a first stage in the development of consciousness (called the manas stage in Hindu philosophy and the I/ego phase in Freudian psychology). In the Slavic tradition, there is initially a clear separation between an alphabet (azbuka, which deals with outer visible, form)

and bukvitsa/bukvitsy/bukova/buki (Буковы, буковицы, Букова, Буки, which deals with inner meaning and which for some became synonymous with Glagolitic): "Each Bukova served not only the function of the letters which refer to the character, but it was set up with a cognitive task, which allows you to connect learning with the educational process."[113] Gradually, the outer form becomes dominant and the inner meaning becomes forgotten or relegated to cabalistic and mystical traditions. Ironically, as the alphabet potentially becomes accessible to everyone, the full extent of its deeper meanings remain accessible to almost no-one. This study aims to reawaken interest in these near forgotten meanings.

One of the central sets of metaphors in alphabets is birth and rebirth, creation and return. The use of these metaphors changes as we go westwards. In the East, humans somehow remain part of the Divine and the goal of life is a reunification with the One from whom we stem. The process is not automatic and there are different schools. Some believe that only a select few will be chosen. Others are optimistic that salvation is potentially open for all. In the Buddhist tradition, this becomes the contrast between Hinayana (Theravada, Lesser Vehicle) and Mahayana (Greater Vehicle). In the Taoist tradition, this is the story of the one becoming the many, which return to the one. In these traditions, the story of the alphabet is one of descent into creation followed by ascent back to the creator. In the short term, this becomes related with the inhaling and exhaling of breath, with yoga, and liberation.

In the Old Slavic tradition, life, connected with the end of the alphabet, becomes linked with the creation story and the first seven letters of an alphabet that goes on to record procreation, birth of new life and rebirth into the divine. In the Hebrew tradition, emanations (sefira, Sephiroth) precede an alphabet of 22 letters linked with the history of a chosen people, with a past in captivity, where the story of return becomes a promise of a future Kingdom. In the Greek tradition, which retains echoes of the East, consonants of the alphabet are linked with the material world, vowels with the spirit. One goal is return to the World Spirit, while a more immediate goal becomes wellness and health in this world.

In Europe, the Christian, and especially the later protestant traditions, inherit Hebrew traditions whereby man is separated from God. Man is below and God is above. There is a great divide between their worlds. The story of rebirth becomes largely a story of being prepared for a future paradise and the story of return becomes a story of images to create (visual) bridges to the invisible, maps of microcosm and macrocosm, with rhetoric and prayers of on earth as it is in heaven (as above, so below), and reassurances that the return will one day come on Judgment Day: the hope of paradise, but not yet.

An underlying, universal concern (everyone would like to be saved), helps explain why the same fundamental metaphors are found throughout Eastern and Western alphabets. Man and the alphabet begin as a primal force, uncontrolled, like a wild beast, that/who needs to be tamed, restrained, mastered, controlled at a physical, mental and spiritual level. The goal is mastery of thought, word and deed. The body of man is (like) a field, house, column, temple, tree and hence basic postures become an inspiration for basic letters of the alphabet. So one dimension of the letters is to construct basic geometrical shapes. Although the letters are

static, they reflect a dynamic flow of words, just as postures reflect invisible motions, especially breathing, inside the body and visible movements of outer limbs of the body. Long before human figure alphabets and modern sign languages, basic movements became initial letters and signs of languages and alphabets. The origin of other key letters is almost certainly in the heavens and it is there that the outline of our story begins.

0.6. Outline

1. Marks, Signs, Symbols

Long before systematic alphabets, early man had many marks, glyphs, signs and symbols, often too many to be "efficient" in the sense of alphabets as we know them today. In Sumeria as pictograms changed towards phonological signs, the numbers reduced from c. 1,500 to 400 signs.[114] Old Slavic sources speak of 1224 or 1240 signs which were reduced to 147.[115] In Asia, they were used by shamans and later a priestly caste. Many of them remain today as talismans, symbols, seals, tamgas, marks, glyphs. They were often logograms. They marked eternal cycles, primal forces and marked key moments of the annual cycle: solstices and equinoxes. They became markers for a tribe, a clan, and sometimes of their leaders: a king, prince, khan, chief. They also became markers, brands, for possessions as moveable wealth: cattle, sheep. Some of these tamgas became letters. Often parts or subsets became letters. These also became linked with early calendars. Early Slavic examples reveal that these themes can be traced to 68,000 B.C. (figure 1) and confirm that there must have been links between what are now Russia and China by 5,000 B.C. (cf. appendix 1).

These signs and letters had a simple, underlying principle: a quest to link the three worlds of heaven, man and earth or heaven, world and underworld. By way of illustration, we focus on letters E, T, Sh, G, L and the Othala rune. In the case of Othala, it is possible to reconstruct how a given form evolved into several runes and letters and at the same time evolved into more complex symbols of gods, horses as metaphors of control, birds as symbols of return and regeneration.

This Slavic runic tradition becomes a first strand in our story (chapters 1, 4). It goes South to India and then West along a Northern land route, corresponding roughly to old Turkmenistan, north of the Caspian and the Black Sea. The protagonists are Scythians, Sarmatians, Alans, Bulgarians, Thracians and Dacians. This strand links Sanskrit, Brahmi, Scytho-Sarmatian, Hunno-Scythicum, Hunnorum, Massageticum, Geticum, Gothicum, Gothic and even a proto-Biblical syllabary. This is the A B V D and A B C D model. A second strand is by sea (chapter 8). These are the H L H M model and A B T Θ models and subsequently become an A B G D (and A B J D) model. A third strand is by land (chapter 9). This is an A B G D model. Details of these routes are further explored in Appendix 7.

2. Sanskrit Framework

Sanskrit is the first[116] documented, systematic approach linking sounds in the mouth with letters. It introduced eight divisions of the alphabet, and matrices of letters. Letters are linked

with principles and elements in nature (tattvas). Letters are also linked with energy points in the body (chakras), with the mansions (nakshatras) of the moon and zodiac signs (rasis) of the sun. This approach to sounds and letters becomes a starting point for temples, sacred cities and sacred landscapes. Initially there is a triple metaphor to link 3 elements, 3 threads, 3 phases, 3 worlds.

There is clear evidence that ancient India was not an isolated kingdom. They had a term for the ancient Ionians (yavana), for the city of Mecca (Makha) and referred to great China as mahAcIna. The Chinese, in turn, adapted the Indian system of seed letters (bijas) as did the Japanese,[117] who used the Sanskrit divisions as a starting point for their phonetic writing systems (e.g. gujuon, katakana, hirakana).[118] Sanskrit inspired numerous writing systems, the best known being Brahmi and Devanagari (divine city writing or language of the gods) and over 40 major languages in the Indian Subcontinent and South-East Asia.[119] The Essenes of Mount Carmel, a Jewish sect, whose Mandaic alphabet is an Aramaic Hebrew, claim links with India, Tibet and China prior to 1,500 B.C.[120] The Essenes of the Dead Sea have a simplified alphabet of 22 letters with close parallels to a subset of Sanskrit.[121] A version of Brahmi was linked with the Hindu King Asoka's push to spread Buddhism to Antioch, Alexandria and Athens in 260 B.C.[122] Scythianus from Alexandria, is said to have travelled to India in 50 A.D and returned with ideas that subsequently inspired Manicheaism.[123]

A version of Sanskrit linked with Daco-Indian, went westwards as Iranian Sanskrit, became one of the languages of the Scythians and inspired the Daco-Thracian origins of the Romanian language, millennia before Christ according to some.[124] An old alphabet of Scytho-Sarmatian (132 Letters) is practically identical to the old Bulgarian Runic alphabet (132 letters).[125] References to the Vedas, are found among the ancient Slavs, in Bulgaria, and in Slovenia.[126] The Mitanni, who used Sanskrit words and gods, were active in present day Turkey from the 15th to 13th c. B.C.[127] In some accounts they were Armenians.

Hence, long before the so-called barbarian hordes had reached Europe in the 4th c. A.D., there were clear links between India and the West, which explains the presence of Sanskrit in unexpected places: e.g. the Sanskrit word for earth (prithvi) in the ancient Coptic decans of Egypt, or the Sanksrit word for life, jan, which occurs as the letter, jani (life) in Georgian, the feast of Jani (Summer Solstice) in Latvian, which gives us the Latvian name, Janis; the month January in Western calendars, the two headed god, Janus, as well as the name of the Christian, Saint John the Baptist (Saint Jean, Sint Jan and San Zan). The third and fourth letters of Sanskrit, g and gh lead to ganga, the name of the river Ganges, the Indian god, Ganesha, and the Coptic letter ganga.

The Indian system linked Sanskrit letters with the chakras. The chakra principle of energy points along the spine was incorporated into major systems beyond India. For instance, there are Cherokee and Navajo chakras. The Celtic tradition, adapted the Indian chakra system in a version that is still being used in Canada. The Essenes of Mount Carmel used a system of 5 chakras to order their Mandaic alphabet of 24 letters. A Slavic version, also adapted the 7 chakras and then added two lateral chakras at the level of the arm sockets, which they linked

with their version of Hatha Yoga. Chakras are still used in figures of primordial man (Adam Kadmon) in Western mystical traditions.

3. Breathing and Life

Sanskrit is much more than a simple ordering of letters and sounds that we write, read, speak and hear: it provides a system for bringing order to the cosmos. In the Indian system, a person has 21,600 asus (breaths) in a day. A sidereal circle with 360 degrees x 60 minutes has 21,600 minutes. The moon was believed to be 2,160 miles in diameter, travelling at 21,600 miles per hour at a distance of 216,000 miles from the earth. The sun goes through one sign of the zodiac in 2,160 years. In one version, the breaths of a person in a day (25,920) are directly linked with the number of years in one precession of the equinoxes (2,160 x 12 = 25,960 years).

Hence, Sanskrit, when linked with the chakras, offers insight into the miracle of life itself. It provides an explanation of how we breath and is the starting point of systems that promise much more. The original idea is simple. In its natural state, the body works. With exercise, training and discipline, the body can work much better. So breathing (Sanskrit: prana) soon became much more than a word. There are systems of 5 pranas and even 10 pranas. When we are born, we are under the yoke (yuga) of time and the passions. With yoga we are liberated from both. We are reborn. Indeed, we have a key to eternal life. Hence, in the Sanskrit system, yoga is linked with a quest for amrita (Sanskrit: amRta), which is not only the nectar (conferring immortality), but also ambrosia, final emancipation, the collective body of immortals, world of immortality, heaven, and eternity.[128] It is also a city: Amritsar.

In India, sacred numbers and sacred letters are linked with sacred geometry, especially through yantras, some of which take the form of magic squares. We find them, for example, in the Ganesha Yantra and Navagraha (9 planets, figure 503) yantra. Such magic squares recur in Tibet, China, and indeed throughout the ancient world. They are of particular interest because one form (3 x 3 = 9 squares), called the budhu square, is said to have been the means by which Allah conveyed the first nine letters of the Arabic Alphabet to Adam. The same square is linked with early Hebrew letters. We shall show that the letters of the central three squares are linked with the yoga, breathing story (chapter 3).

In Indian yoga, the ajna chakra plays a particularly significant role. It is linked with the idea of a third eye and associated with three Sanskrit letters: ha – m – ksa, often written more simply as ha-m-sa or hamsa. In India, the three letters are linked with the 3 nadis (3 streams) and in the West they become either the 3 coils of the caduceus or the 3 pillars of the tree of life. In terms of the alphabet, ha-m-sa becomes the mother letters of Hebrew and as letters A M, S, play a central role in many Western alphabets. As hamsa travels West, it also becomes the hamza of Urdu, Pashto, Persian and Arabic. Physiologically ha-m-sa becomes a yoga breathing-exercise linked with consciousness and individuality. Metaphorically, hamsa becomes a swan goose, which is the mount/vehicle of Sarasvati, Goddess of Wisdom and patroness of the alphabet.

The purpose of yoga is to free oneself from the yoke (yuga) of physical life. So controlling the breath also becomes linked with a) metaphors of taming, restraining, controlling the body as a whole and b) metaphors of killing and cutting off desires. While early versions of cosmic man, apply to a standing figure, later versions increasingly limit themselves to a seated figure, showing only the upper half of the body and effectively cutting off the lower half. The cut off point varies. Sometimes it is at the base of the spine, the genitals or at the umblical cord (omphalos). When aligned with numbers this means that certain numbers such as 8, 9, 11, 16 and 19 are connected with the cut off at a half-way point in alphabets of 16, 18, 22, 32 or 38 letters. This cut off point or metaphorical circumcision becomes linked with specific constellations such as Crux Australis (Southern Cross) and in some traditions becomes a literal action.

4. Movements and Matrices

There is still a widespread view that runes began in Scandinavia as almost haphazard markings by persons who were literacy challenged. The charm of this image is not matched by its accuracy for several reasons. First, Scandinavian runes are linked with movements of the human body in a form of runic yoga that has ancient roots. Second, there are well-documented scholarly connections: already in the latter 4th century, Bishop Ulphilas (Wulfila) travelled from Northern Germany to Northern Bulgaria and translated the Greek Alphabet first into Gothic and then into runes. Recent work on the Adalruna has confirmed that these connections with the alphabet and high philosophical traditions continued into the 17th century.

Meanwhile, scholarship of the past century has drawn attention to runes in Hungary, Bulgaria, Turkey, Arabia, India, and in various parts of the (former) Russian empire.[129] If the Scandivanian runes typically used 9 sticks or glory twigs in a relatively informal system, the Slavic runes are inspired by a series of matrices at different levels of complexity. The Slavic tradition reveals that there are at least two parallel histories of runes and alphabets. There was a Northern route that links China, Tibet, India, via Russia and the Baltic to Europe and there were the more familiar Silk Roads routes in the South.

Early Slavic runic systems have 256 runes/letters. There are claims that these are the basis of an ancient Slavic language, subsets of which become Sanskrit, Etruscan and other European languages and alphabets. It is striking that both Slavic and Sanskrit traditions use Himalayan birch bark (betula utilis) as a basis for runic and letter manuscripts.[130] As letters gradually become associated with reading and writing, one trend is for runes to focus on magical functions and patterns in chronology, which favour simple multiples of 8 directions and 8 feasts of the year (e.g. 16, 24). A Nordic, Christian version of the runes, transforms the threefold Indian approach into a threefold vision of the world linking God, mediator and man. Anglo-Saxon variants thus have multiple influences. One of these influences entails associations between runes, letters and basic postures. The runes also entail grids, which become a further model for alphabets.

In current views, the Russian alphabet is a spinoff from Greek, when Saints Cyril and Methodius invented the Cyrillic alphabet at the time that Russia was Christianized in the 9th c. A.D. Our story claims that the roots of Cyrillic lie in pre-history via Siberian shamans, Scytho-Sarmatian runes, the hariskaya runes, the Vseyasvetnaya Charter and Diploma, Alatyr runes, Retrinskih runes, Russian Runes, Vendic Runes, Velesitsa, Velesovitsa, Vendian runes, Dalekarliyskie runes, Rasenskie runes, Runes of Eastern Slavs, Scoloti runes, and Slavica or Slavitsa. This proto-Slavic alphabet had links with Sanskrit.[131] Both were Aryan, had forms of Vedic religion, and links with China. So, three of the world's five most important writing systems ("alphabets"), have Far-Eastern origins, namely, Chinese, Sanskrit and Cyrillic.

Both the Glagolitic and Cyrillic alphabets have been linked with the Alanic alphabet[132] (figure 449), associated in turn with the Ossetic alphabet. There are also unexpected parallels between the shapes of Karachay-Cherkessia runes and Glagolitic.[133] Another strand of both Glagolitic and Cyrillic can be traced via the Oghur branch of Turkic which leads to the Chuvash alphabet, a subset of Scytho-Sarmatian and Bulgarian runes (figure 36 c-e),

5. Heavenly Models

The Slavs, Egyptians, Phoenicians and Hebrews created celestial alphabets linking runes and letters with specific constellations, stars and planets. China played a special role in the story of applying letters to the heavens. Their system of 10 stems and 12 branches linked to images of 12 zodiac animals and basic alignments of key letters was introduced c. 1,250 B.C.134 and may be one source for 22 letter alphabets. These systems of lettered stars become linked with stories of the skies (cf. Appendix 2).

Major cultures introduced different orientations of the heavens. The Hindu system has an orientation with East on top and is reflected in the Iranian tradition, which still links the New Year (Nowruz) with the Spring Equinox. The Chinese system has South on top and recurs in the cosmologies of Mithras, Bulgaria, Coptic Egypt, and Latvia. Meanwhile, Northern traditions have North on top as does the tradition of Oriental Theosophy, which includes Mithra and integrates both sun and moon into a larger cosmological framework. An origin of this northern orientation could well be the cult of Magha in India (cf. Magi).

In architecture, Leo and more specifically the star, Regulus (or Star Basilisca), becomes linked with the border between earth and heaven, a cube and an unfolded cube in the form of a temple. Aquarius becomes linked with the border between heaven and earth and an octagon. In the Christian tradition, these two are then combined: the unfolded cube temple becomes Christ as a Christian church, while the octagon becomes John the Baptist, in the form of a Baptistery in front of the Church. In the Arabic tradition, a cube (the Kaaba in Mecca) in the East becomes linked with an octagon in the West (the Dome of the Rock in Jerusalem).

A series of contrasts occurs in different religions: e.g. between a Camp of the Israelites and a Temple, one earthly, the other heavenly, which becomes a contrast between the Earthly and

the Heavenly Jerusalem. A series of alignments also occur. In Arabic astronomy, a constellation called Al Baldah (The City or District) is linked with Letter 19, Mansion 19 and subsequently shifted to Mansion 22 as The State (cf. Sarakt in Tengrism) at the beginning of Capricorn (0°- 13° Capricorn), i.e. the solstice and the new year. The Greek and Latin names are polis and civitas respectively. In Christianity, this becomes the City of Man and the City of God. In Islam, this becomes a distinction between the earthly Kaaba and the heavenly Kaaba; between the earthly Mecca and the heavenly Mecca (called Makha in Sanskrit). If many early letters were clearly written in stone, their alignments evolved, as observations of the heavens improved, on earth as it is heaven.

6. Earthly Reflections

The details of heavenly models and their earthly reflections change with different schools. In India, an early fire cult (Agnivamsa), that goes back at least to the 3rd millenium B.C., focusses on three fires (heavens, atmosphere and earth). This model is also reflected in the god Perun of the Slavic tradition. A solar cult (suryavamsa), aligns the letters with zodiac signs. A lunar cult (chandravamsa), links letters with mansions of the moon (nakshatras). The Chinese hsiu, the Arabic manazils and Egyptian nomes are variants of this tradition. The Arabic manazils are of particular interest because, although they begin with Aries (east orientation), they are presented in a circle with North on top. Such commonalities across cultures help us to understand why the northern orientation gradually becomes the Western standard and subsequently an international norm.

An early system in China distinguished between an archetypal order (heaven) and an order of change (earth) with man in between. In India, a threefold distinction leads to three kinds of zodiac signs (Devarsi, Brahmarsi, Maharsi) corresponding to mutable (double), movable (cardinal) and fixed signs. The Hindu system emphasizes growth within a largely cyclical system which leads to: a) sacred yoga, b) sacred geography and c) astronomy. The letters of Sanskrit, which are initially connected with creation and return in the metaphysical world, thus become a starting point for ordering the physical world.

At some point, there was a schism which led to factions.135 One was conservative, favored a status quo, went South and eventually became the Theravada school. A second faction, linked with the sun cult (suryavamsa), associated with Zarathustra and Zoroaster, went westwards and inspired the names of countries on the way: Khorasan (the land where the sun rises),136 Assyria (as in asura) and Syria (cf. the god Surya). The contributions of these factions are paradoxical. On the one hand, they introduce greater attention to time and change. The cyclical approach of India and China (cf. yin-yang), now becomes a struggle of competing forces, an eternal good vs. evil forces in a temporal world. On the other hand, they emphasize the power of magic, as if man were mainly an instrument of higher powers, as if everything were fate (kismet), as if things were written.

Recent scholarship suggests that Persia played a central role in Oriental Theosophy, which reorganized the world into Principles, Elements and Rulers137 On the surface, this means that principles and elements in the world are now controlled by rulers, i.e. planets. Another consequence is a realignment in terms of Root, Sacrificed and Savior-Creator. While fully positive in intent, this also implicitly removes the role of man as an individual free-agent.

The Chaldean contribution is equally complex. On the positive side, it links the alphabet with alchemy, which is implictly also an inner alchemy: i.e. a context for self-improvement and liberation. On the other hand, Chaldea helps to crystallize an approach where 3 elements, combine with 7 planets (rulers) and 12 zodiac signs (linked with 12 alchemical processes) to produce a version of 22 letters that becomes a model for early European alphabets. The 7 planets as rulers of powers of the universe become much more than 7 objects in the sky linked with 7 letters and 7 candles in candelabra. They become the arena for the battle of free will. Christianity is partly an attempt to reinstate this role of choice and free will. Stories of the skies (cf. Appendix 2) become a key to human freedom and stories of salvation.

As we go from East to West, there is a shift in the concept of Divinity. In India, Divinity is 3-fold (Brahma, Vishnu, Shiva). Mani's view of three separate versions of Jesus: (1) Jesus the Luminous, (2) Jesus the Messiah and (3) Jesus patibilis (the suffering Jesus),138 is a variant on this trinitarian or triphysite view. The Nestorians (eastern Syria) adopt a Dyophysite view, while the Jacobites adopt a Monophysite view. In the Christian tradition, all of these are seen as heresies from the Miaphysite view of Chalcedonian Christians and from strict Monotheism. To be sure, the Christian view continues the idea of a trinity. Rome even continues to use the old Persian names, Oromasis Deus, Mitrim Mens and Aramiris Spiritus Sanctus (figure 532 b). Even so, there were major mediaeval debates concerning the Trinity and Christology139 and online debates on The Trinity: A False Doctrine continue to this day.140 The debates are of interest for our story because each of these views led to new alphabets, Manichean, Nestorian and Jacobite as well as dialects and scripts accepted by the Roman Church: e.g. Maronite Alphabet, Serṭā script (ܣܪܛܐ), Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites and Melkite (Palestinian Syriac).

In the process, certain symbols acquire an international significance. A variant of the swastika symbol, with a three pronged F along the four axes, becomes a Slavic four fold cross, the Sumerian ki (energy) figure and the Scandinavian ginfaxi rune. The reverse form is Vinca rune 8, which recurs in animal medicine wheels of the Navajo, becomes the Chaldean Zodiac Cross (with 3 signs on each arm) and in Russia becomes the Quadrilateral Philosophical Key. One of these arms in isolation become the Key of Science, the Key of David, the Key of Knowledge in the mystical traditions and the letter He in Paleo-Hebrew (figures 208-212). Letters of alphabets are often spinoffs and fragments of larger symbols.

7. Eastwards

Chapters seven and eight outline how Sanskrit spread eastwards and westwards. Initially, the divisions (vargas) of the Sanskrit alphabet provide a matrix that serves as a model for Southern Indian languages such as Tamil. These then spread via the maritime spice routes to Indo-China (Burma, Thailand), Malaysia, Indonesia, the Philippines, and Japan. In some cases, sound matrices and syllabaries are exported. These are typically subsets of the original model. In Diringer's account these were the Indian and Further Indian branches of Aramaean. He listed 42 specific cases. Hereby, Sanskrit also affected language families beyond Indo-Aryan or Indo-European languages, namely: Sino-Tibetan, Dravidian, Austroasiaitic, Austronesian, Tai-Kadai and Japonic languages. Indeed, Vedic Sanskit, mainly through its Brahmic, Devanagari, Gupta, Grantha and Hindi scripts, is the only world alphabet that lends its structure to at least five other major language families.

Sanskrit is an Indo-European[141] Aryan alphabet and had various scripts including Brahmi. Wiki describes this expansion eastwards as Brahmic-derived alphabets. Recent scholarship has re-classed Brahmi[142] as being Proto-Sinaitic script, the Phoenician alphabet, and Aramaic

script (?) as parent systems. In this view, two abjads, Phoenician and Aramaic (Afro-Asaitic), inspire Brahmi and all the languages of the Indian sub-continent and Southeast Asia, which are deemed to be abugidas.[143] If so, the Indo-Aryan family of languages would have a Semitic source. Three reasons are given to show that Sanskrit has an independent origin. Indeed as will be shown in chapter 8, Brahmi was a source for some forms of Semitic alphabets and not conversely.

8. Westwards

Chapter eight focusses on the spread westwards. Here, versions of Indicum are sources for the Alphabetum Chaldearum, Aethiopian, Abyssinian, Nubian, Egyptian 1, Egyptian 4, Mercurius Thoyt, and Mercurianum, suggesting that Egyptian and Semitic alphabets also came from India. A number of these have an H L H M sequence of letters. In Ethiopique des Indiens Nubiens, the order is modified to become an a ba ga da sequence. In a second wave, two simplified versions of Sanskrit, Indicum and Brachmanicum, reach Europe in the 10th century B.C. as the first and second alphabets of Solomon (Hebrew 2 and Hebrew 3 in Fry's compendium). Parallels and differences between Chaldean and Hebrew alphabets are examined. Section three of the chapter examines links between Phoenician, Saracen, Syrian and Assyrian. Section four examines consequences of these links between East and West for the sequencing of letters in alphabets (cf. details in Appendices 8-10).

The so-called South Semitic branch of Saudi Arabia, the Sinai, Egypt and Northwestern Africa is generally linked with the earliest forms of 26 and 22 letter alphabets. Some have dismissed this as an early, indigenous form of abugidas, which effectively had no influence on the tree of alphabet influences. Our account points to Indian sources for a) the Chaldearum Syllabarium, b) some of the earliest Egyptian alphabets, c) early Hebrew alphabets. It also attests to the a ba ga da sequence as a second stage. Hence, the framework for the North Semitic abjad probably came from India via the South Semitic of Saudi Arabia rather than from a hypothetical Proto-Siniatic at Serabit-el-Khadem.

In Diringer's account a North Semitic branch led to an Aramaic branch with Arabic as an offshoot. Again there is problem of length: Aramaic has 22 letters. Arabic has 28 (or 29) letters. And again there is also a problem of chronology. The earliest Arabic inscriptions in the South are c. 1300 B.C. The Aramaic that derived from Phoenician was c. 800 B.C., while Imperial aramaic is 5th c. B.C.: another case of influence avant la lettre.

Current accounts class Arabic as an abjad. This a b g d, or a v g d sequence is found also in abbreviated versions of Indian languages (Indian 1), Old Nubian and old Coptic, which suggests that this order may well have come via Egypt rather than from the North Semitic branch.[144] In any case, the original ordering of Arabic was in terms of 17 shapes and the a b t th model, found also in Aphricanum, Turcicum and Persicum. Another ordering of Arabic, also linked with Egypt, is the AIQ BEKAR sequence, which has its roots in Mimshim and Indian Numeral alphabets. Hence, the origins of Arabic cannot be Aramaic. Indeed they are linked with both Egypt and Arabia. Current alphabet trees need to be reorganized.

9. Western Alphabets

Chapter nine focusses on a third strand of transmission: by land via the Silk Roads. A common image of the silk road is much like a modern highway serving as a trade route for exchange of materials and ideas between East and West. In fact, cultures along the route play an important role in transforming the message that they were carrying, an example of

McLuhan's "medium is the message"[145] in geographical terms, long before the advent of printing. One example is the seemingly simple shift outlined above from a cyclical model to models in time and with change. Links with runic systems are part of this story.

Persia, especially at the time of Darius II in the 6th and 5th c. B.C., played a very important role as intermediary between East and West. His early visits to Egypt played a role in his decision to link Persepolis with key moments of the sun's annual passage. His visit eastwards helps us to understand why there are parallels between Brahmi, Assyrian and Aramaic. His Aryan alphabet, marks a simplification of the complex Sanskrit alphabet and at the same time introduces new forms for and methods in cuneiform script. But this marks a late development in a long tradition.

The basic a b g d (abjd) sequence of letters, now associated with abjads, is found in Indian alphabets (Brahmanicum, Hanscretanum, Indicum), recurs partly in Sumerian and Assyrian, and is found in Phoenician which, in Western accounts, is the first true alphabet and Mother of all alphabets. According to the Christian Phoenician Maronites, it was they who invented this alphabet of 22 magic letters in Byblos in the 15th c. B.C., which led to inscriptions by 1,000 B.C., and by 800 B.C. was passed westwards to the Greeks and eastwards to the Arameans,[146] where it became formalized as Babylonian (babil alfabesi): the alphabet now has two sections: a - k, untamed and l - z, tamed. The Babylonian version is effectively identical to Hebrew 1, the Alphabet of the Magi, 17 versions of Chaldean, Ugarit, Samaritan, Hebrew and as Imperial Aramaic, spreads across Middle Asia. This twofold division is found in some versions of runes, and helps us to understand one version of the later structures of Persian, Arabic, Old Arabic (Yemeni, Musnad), Ethiopian (Amharic, Geez), Bantu.

Two other versions of Phoenician follow the ABCD model. One is linked with Assyria and Syria; the other with the Saracens from the Arabian peninsula, is adapted by the Ionians, from whom the Greeks adapt an ABC model of the alphabet in 403 B.C.[147] So it is South Semitic, and not Hebrew, that is one main source of the Western ABC. Hence, the rise of Western alphabets along the shores of the Mediterranean, is part of a much larger phenomenon that spans the area from India and Bactria through Middle Asia and Russia to Europe and Africa. In the process, the associations of alphabets with eternal cycles shifted to concerns with temporal cycles, annual feasts, change and growth. An understanding of this shift helps to understand the pre-history of the great religions. Indeed, the cosmological systems of India, and Persia, notably Zoroaster, create frameworks used in structuring Western alphabets (Appendix 3).

10. Classes of Alphabets

Alphabets entail vowels, consonants and semivowels. Vowels can occur first, last or in between. These three alternatives provide one way of classing alphabets.[148] A standard view claims that alphabets assign a unique sound to each symbol. An abjad, derived from a combination of the letters, a b j d (or abgd), is linked with a simple number mysticism (gematria), which assigns single numbers for the first nine letters, decimal numbers for the next nine letters and hundreds for the next nine letters. Syllabaries combine consonants with vowels in an organized manner. Hence, some recent scholars distinguish between abjads, abugidas, syllabaries and alphabets and claim that the former three were inferior predecessors. The historical evidence suggests a more complex story.

For instance, although Sanskrit is described by some as a syllabary, it links a unique sound with each letter. The earliest abjads appear to have been a systematic sequence of letters independent of number symbolism. The main elements of this sequence were established by 3,000 B.C. and, aside from minor variants, underlie most alphabets as well as abjads. Indeed, early European alphabets such as Hebrew, were initially 22 letter abjads and later increased to 27 letters in order to confirm with abjad number symbolism. Study of the 72 magical alphabets of the Virga Aurea shows that they entail four basic models.

These classes and models help us to understand the underlying structure of major alphabets. A single alphabet sometimes had multiple models. One Sanskrit model has only 10 letters, essentially the headings of major divisions of the alphabet. There is also an old Slavic system[149] of 9 months linked with 9 gods and 9 letters. These may have been linked with early magic squares (budhu squares). Nine letters arranged in a circle lead naturally to a tenth letter which integrates the other nine. This letter is I variously called Yud, Yod, Iota and eventually becomes a three-form letter of I, J, Y in the Alphabet of the Magi (c.2nd c. B.C.). In the runic tradition, these ten letters become the first three elements of abjads: abjad, hawwaz, hutti.

Links between letters and orientation help to explain the advent of alphabets with segments of letters. Particularly important are segments of three letters (triads), four letters (tetrads) and their multiples: e.g. 8, 16, 32. Sanskrit introduced a system which used multiples of five letters aligned to elements (tattvas). In the Celtic runic tradition, these 5 letter segments become known as aicmes. In other runic traditions, the eight directions provide basic segments. The most familiar version includes three segments of eight, or 3 aetts, that apply to past, present and future respectively.

The classic 22 letters of early European alphabets almost certainly began as subsets of a larger Sanskrit system. In the version of the Magi, there are 3 mother letters, 7 letters linked with planets and 12 letters aligned with both the zodiac and alchemical processes. The annual birth and rebirth cycles of Nature and agriculture become linked with a quest for regeneration and rebirth in physical, moral and spiritual dimensions. These 22 letter alphabets typically end with the letter T (e.g. Tav, Tau), which is effectively a cut-off letter. Longer versions added vowels, letters associated with generative organs and the underworld (e.g. U V W X Y Z), and further letters for procreation.

In Sanskrit, the alphabet frequently consists of 50 letters (16 vowels and 34 consonants). Through the use of vowel-consonant matrices the number of letters could be expanded dramatically: e.g. 297 (9 x 33) or 1089 (33 x 33). Alphabets in Middle Asia and Slavic alphabets typically entail a hybrid of these two approaches. Hence, they maintain a basic structure that remains almost identical but, within this sequence, the variations of vowel combinations with a given consonant letter vary considerably. For instance, the Sanskrit alphabet in the Aryabhata version has one letter for k and nine vowel combinations for k. The Cyrillic alphabet has 1 letter for K. The Archi alphabet has one letter k and 14 further letters related to K (К, Кк, Кв, Ккв, КI, КIв, Къ, Къв, Ккъ, КъI, ККъI, КъIв, ККъIв, Кь, Кьв). This approach can be traced back to the karuna runes in pre-history (cf. figure 124).[150] As a result of such combinations, there are at least fourteen Cyrillic alphabets with between 50 and 100 letters and at least 5 alphabets with over 100 letters. These long alphabets predated the shorter Cyrillic alphabets (cf. Appendix 1). In any case, once we understand the implicit underlying matrices, the seemingly endless variations of alphabets resolve into much simpler patterns, whereby some languages increase or decrease the amount of differentiation among combined syllables (i.e. combinations of vowels - consonants).

In retrospect, the good news is that the Tower of Babel brought a move towards standardization. The bad news is that earlier models, such as H L H M, were suppressed. Brachmanicum, one version of Indicum and Aphricanum remained, but, other versions, Sanskrit, and indeed the whole gamut of Middle Asian, Indian, Asian, African, North and South American and Austronesian alphabets were ignored and forgotten.

11. Shapes and Numbers

Early letters and runes were usually intertwined with shapes, symbols and numbers. The history of alphabets is partly a story of how letters and numbers evolved into separate categories, which subsquently become different disciplines, with letters forming the trivium; numbers and shapes forming the quadrivium. There was also a reverse pattern, whereby some links between letters, shapes and numbers became stronger over time. A case in point is the domain of gematria, which systematically links letters and the numbers. The significance of this method for the Hebrew alphabet and particularly for the Cabala is generally known. But there were also cabalistic forms of Sanskrit.[151] In fact, at least 18 alphabets had their own versions of gematria including Arabic, Aramaic, Armenian, Babylonian, Bantu, Chaldaean, Coptic, Cyrillic, English, Ethiopic, Georgian, Glagolitic, Greek, Latin, Persian, Sanskrit and Swahili some dating back, it is claimed, to at least 6,000 B.C.[152]

In India, the Great Goddess, the Mother of All, called Devi Lalita Tripurasundari, has a linear, geometrical form as the Sri Yantra with concentric circles (mandalas) and 111 aspects. This is probably the source of geometrical trees of life as schematic metaphors for cosmic man and human beings. In the Hindu tradition, mandalas are not just visible prayers: they mirror the creation process. Symbolically, they show the invisible Word becoming visible beings, objects and things.

One of the paradoxical contributions of the West is that a series of metaphors in different disciplines become intertwined in new ways. One is in alignments with basic geometrcal shapes. A second is to divide the year into two halves: one dominated by sun, the other by the moon. The more temperate sun in the second half of the year is aligned with physical, moral and spiritual values of taming, restraint, discipline, and control. One is a time of increase, the other of decrease; one focussed on earth, the other on heaven; one yang, the other yin, one plus, the other minus; one here, the other beyond (*plus ultra* is not just a saying of Charles V); one dynamic energy, the other static; one established, the other firm. In the alphabet, these become the letters J and B. In symbolism and freemasonry, these become the two columns, Jachin and Boaz.

Another set of alignments is through the stars. At a very early stage, four stars (Aldebaran, Regulus, Antares and Formalhaut) become linked with four images of a bull, lion, eagle and man/angel. These become the four royal stars, linked with the four fixed zodiac signs (Taurus, Leo, Scorpio and Aquarius), four living beings (hayyot), as well as four evangelists, and four archangels. These symbols affect all the major disciplines.

In alchemy, the cube becomes a symbol of the body, linked with mind and spirit. In geometry, one tradition links Regulus with a cube, which becomes the cube or rock Cephas (actually a 9 x 9 x 9 = 729 cubes) upon which Christ builds his church, linked with Metratron's Cube, with the ancestors (pitrs) and with Peter (also called Cephas, gematria 486, who represents the visible cubes on the surface). Subsequently, there are discussions of visible and invisible

aspects of cubes as metaphors for visible and invisible dimensions of truth, exoteric and esoteric, manifest and non-manifest, womb world and diamond world. In some versions, there is a contrast between a quiescent and a falling stone. In another tradition, the cube becomes the star tetrahedron or Stone of the Wise Men (*Stein der Weisen*, better known as the philosopher's stone). The equivalent 2-D hexagram is letter 18 of Hun-Syanbi (figure 433) and letter 19 of the Lepenskog Vira and Razens Molvitsy proto-alphabets (figure123).

In the mystical tradition, this same shape, the stellated tetrahedron, becomes the Merkaba meditation, linked with yoga and more specifically, hatha yoga (figuers 346 -349). The three-dimensional stellated tetrahedron projects a two-dimensional shadow of a hexagram that becomes a symbol of the Divine Child, Shatkona and the Star of Vishnu in India and Nepal, the star of Veles (Звезда Велеса) in Russia, the Seal of Solomon and Star of David in Judaism; the Seal of the prophets and Khatam Sulayman in Islam. It is also the flag of the Isfendiyarids, and the Karamanids, the flag of the Khazars and the Israeli flag. The same star serves a template for generating the Hebrew alphabet (figure 418). Symbols and letters remain mysteriously connected.

In all this, a few numbers, typically squares, cubes and primes, play a special role in alphabets and cosmologies. The same numbers recur in the matrices of major games around the world: e.g. chess, hneftafl, weiji (game of Go).They also recur in alphabet circles and systems.

12. Conclusions

Earlier assumptions and claims about the origins of alphabets along the Eastern coasts of the Mediterranean (Ugaritic, Aramaic, Phoenecian, Hebrew, Greek) are too Eurocentric. Our study re-examines origins and suggests that there are six key features of alphabets: identity, order, belief, explaining creation and life as well as providing templates and point to major challenges.

0.7 Origins

Traditional accounts link the invention of the alphabet to Semitic alphabets (Phoenician, Ugarit, Hebrew) along the shores of the Mediterranean. Our study suggests that there may have been a Siberian or Middle-Asian Ethnogenesis. In terms of the world alphabets, Chinese began in China, Sanskrit began as an Aryan alphabet in India, Cyrillic had old Slavic-Aryan roots in Russia. Arabic began in Arabia with roots in North Africa and Middle Asia. Latin began in Italy with roots in Etruscan, Greek and Phoenician.

0.8. Features of Alphabets

Six essential features of alphabets will be considered: identity, order, belief, (explaining) creation, life, templates.

0.8.1. Identity

In terms of Diringer's stages, the first three (embryo-writing, picture-writing and ideographic writing) are focussed on identifying objects, individuals and groups. They are effectively like modern brands, seals, bar codes, tagging, tracking, ID systems, object identifiers (DOIs), elements of geography, GIS and GPS systems. They help in identifying possessions and especially items of moveable wealth (cattle, sheep).

In China, this led to a highly organized system of 10 stems and 12 branches (cf. 22 letters); of 37 strokes, 37 Tangut characters, 37 phonetic letters, 214 radicals, and 412 sound combinations, which can generate over 100,000 characters. Wiki describes Chinese as no alphabet (Logograms, figures 628b, 431).[153] In Diringer's scheme, Chinese was ideographic writing and belonged to transitional scripts. Even so, Chinese was there before the first Western alphabets, and it is used by more people than any other national alphabet. It is not transitional. It is older than Western alphabets, does more than Western alphabets do, and has subsets for simple users and applications.

Western alphabets continue to use national languages and alphabets as a means of establishing a national identity,[154] but have relegated most physical identity functions to other kinds of signs: tamgas, runes, seals, brands, emblems, and flags (cf. Appendices 1, 4, 5). A key vowel, the shortest word of one letter, I, is used to mark the presence of personal identity. A two letter word is used to mark the identity of another person: Te in Latin and Italian, Du in German. In English this becomes a three-letter word: You. It used to be a four-letter word: Thou. For the most part, however, alphabet letters shifted from being markers of identity to becoming expressions and styles of identity: words express our thoughts, poetic words reflect our emotions, aspirations, and even our soul, words in prayer reflect our piety, faith, hope and charity. The characters of handwriting become a mirror of character. Words make the man.[155] Learned words make a man of letters. Hamlet may complain about words, words, words, but without them there would be no soliloquies on being and no Prince Hamlet.

0.8.2. Order

A second key dimension of alphabets is about ordering letters to bring order to the cosmos. Initial versions tend to continue the identity function, whereby letters are tagged to everyday stars. But as was shown in chapters 5 and 6, alphabets become linked with stories and systems of the skies (cf appendices 2 and 3), with mansions of the moon, zodiac signs, planets, cycles and sequences. In India, for instance, letters 1 10 19 become linked with Ketu (tail of the dragon), while letters 6 15 24 with Rahu (head of the dragon, northern lunar node). As the West learns that the lunar node is linked with eclipses, letters 6 15 and 24 (e.g. Soo, Ksi, Psi in Coptic, Stigma, Xi, Chi or ς - ξ - χ in Greek or Ss, Ѯѯ, Xx in Cyrillic), with a gematria of 6 60 600 (i.e. 666) become symbols of the dragon, the Devil, evil, and are changed.

In Diringer's scheme, a transitional stage of pictograms/ideograms led to a phonetic phase and alphabets. In the Slavic tradition, in India, Persia and in Georgia, this ordering dimension involves a complex coupling of letters, cosmography, geometry and arithmetic. This points to an interim cosmogram stage. The letters acquired universal connotations before they emerged as abstract signs. These basic alignments of letters, planets, and zodiac signs were established by the Chinese, Slavs, Indians, Sumerians, Babylonians, Chaldeans before 2000 B.C. The underlying structures also became fixed in Asia and Middle Asia (China, India, Russia, Iran, Iraq), and Africa (Abyssinia, Ethiopia, Nubia, Egypt), rather than in Europe. These structures were adopted by the Hebrew, Christian and Islamic traditions.

0.8.3. Belief

As scholars have noted, there was a close connection between the rise of alphabets and religion. For instance, Taylor (1884)[156] linked 4 great literary alphabets (Arabic, Hebrew, Parsi, Syriac) with 4 sacred texts (Koran, Tanekh/Talmud, Zend Avesta, Bible) and 4 great religions (Islam, Hebrew, Zoroastrianism, Christianity of the East). He also noted links

between 5 later alphabets and 5 great faiths of Asia.[157] Diringer (1937) repeated this idea with his saying: "the alphabet follows religion."[158]

Our study has shown that this view is again too Eurocentric. Standing back, it is possible to see three stages in the process. In a first stage, individual alphabets become linked with an individual people with specific beliefs in the form of a religion, religious movement, school, sect, or heresy. Hence, Phoenician Christians developed a Maronite alphabet. In Egypt, The Coptic Christians, who were Monophysites, developed a version of the Coptic Alphabet. The examples of Jacobites (also Monophysites), Nestorians (Dyophysites, Assyrian Christians) who created their own alphabets were mentioned earlier.[159] Hence, variant sects, schools, even heresies, created new alphabets. A second stage or level is where an alphabet becomes linked with an official religion.

Five writing systems (1 logography and 4 alphabets in Diringer's scheme) reached a third level with influence far beyond a single region. Chinese characters had their roots in oracle bones and shamanic traditions and became intimately linked with the I Ching, Taoism and Confucianism. In this case, the language remained at home, and the religio-philosophical systems spread around the world. The Chinese alphabet was also used to translate the ideas of another great religion: Buddhism.

Two Aryan alphabets, Old-Slavic (Х'Арийская Каруна) and Sanskrit both had their origins in Vedic religions. Old Slavic runes became linked with Old Believers (Yudhzizm and Ingleizm) millennia before they were simplified as Cyrillic and linked with Russian Orthodox Christianity. Sanskrit became linked with Hinduism, Buddhism, and Jainism. Latin became linked with Roman Catholic Christianity. The Arabic alphabet became linked to Islam. These five writing systems, became the dominant models, the scripts of which, were adapted in most parts of the world. All five offered a template (see below). Four of them (Slavic, Chinese, Sanskrit and Arabic) expanded contiguously to neighbouring countries. Only Latin became truly international.

The Slavic tradition demonstrates that the tradition of runes has much deeper, systematic roots than in the Western accounts. Jerusalem, Athens, Rome, Istanbul and Mecca, have taken credit for a story that goes back long before they were founded.[160] The beliefs of the West are effectively commentaries on older models.

0.8.4 Creation

As we have seen, in some alphabets the individual letters are specifically about the creation story: e.g. the Arabic Alphabet of Ibn 'Arabi. In the Marcosian theory of letters,[161] the 24 letters of the Greek alphabet enact the creation process. First, they combine to create four words totalling 24 letters to form the first tetrad which leads to the next tetrad and so on.

In organized religions, the word, and words replace the role previously played by individual letters. In New Testament Greek, the Word (λόγος) becomes a starting point to the creation process. Major religions provided sacred texts and their followers became People of the Book. The books were often memorized, the words were learned, studied, interpreted. The meanings of individual letters were increasingly ignored and forgotten.

0.8.5. Life

In the Mandaic alphabet, the Aramaic Hebrew alphabet of the Essenes, this story of creation

in all the letters is specifically in the creation of life. In modern Cyrillic, this process is compressed into the first seven letters. In old Slavic, it was linked with the whole alphabet and particularly with two letters: Aleva Vita. In Coptic, these become the first two letters of the alphabet: Alpha Vita. In Greek these become Alpha Beta. Variants are Alpha-Veda (Georgianien), Alpha-Weda (Cophthite, Jacobite), Ayp-Vief (Armenien), Az- Buka (Old Slavic). In Latin and English, these are reduced to A V, A B. The advantage is a much more compact letter system: 2 letters instead of 8. There is also a loss: Vita and Buka are letters filled with meaning. A and B are often abstract signs without meaning. As the letters become more abstract, as parts and fragments of symbols, the earlier symbols gradually become absorbed as elements of everyday ornaments and decoration.

0.8.6. Templates

Each of the five great writing systems created more than alphabets and scripts. As outlined in chapter four, they created the equivalents of templates for the production of letters and alphabets, each in their own way.

0.8.6.1. Old Slavic

Old Slavic literally created templates in the form of isometric cubes, regular solids or grids of squares, which served as matrices for letters and runes (chapter 4). There were 3-D and 2-D versions. There were portable versions, where the nine lines became nine sticks, rods, twigs which could be realigned at will. It was probably the first mobile communications instrument. The Slavic tradition also created 3-D letters as cosmograms, which could then be rendered into abstract 2-D letters.

0.8.6.2. Chinese

The Chinese produced two kinds of templates for their equivalent of alphabets. They reduced all sign-making to 37 types of strokes, which as noted above, is the number of letters in their phonetic alphabet. 37 is also a prime number: the only number less than 1000 that is both a hexagon and a star.[162] The second Chinese “template” was to arrange combinations of these 37 strokes to create 214 radical characters or logograms. A mirror of this 214 produced the 412 sounds of Chinese. To add variety, they introduced 5 writing styles. As a result, characters in Chinese calligraphy became a consummate means for expression of personal character and personality.

0.8.6.3. Sanskrit

The Sanskrit templates were quite different but equally profound. One involved sequences of letters aligned with planets. Another, focussed on the structure of the letter sequence more than the letters themselves. If the Slavic system provided a physical matrix of lines as a framework for letter-making, Sanskrit provided a metaphysical and acoustical matrix for letter-making dividing the alphabet into 8 divisions (vargas). Sanskrit provided a system which could be used by a great number of scripts. It also explains how Sanskrit could be adapted in Thailand, Burma, Malaysia, Indonesia and even in Japan, by “foreign” languages, with scripts which bear no resemblance to the Sanskrit letters as used in Devanagari or Brahmi script.

0.8.6.4. Arabic

The roots of the Arabic alphabet are typically associated with Arabia and South Semitic. Old

Arabic spread slowly eastwards and southwards into North Africa through the Sabaeans and Himjarites, and northwards through the Nabataeans, who were traders. The Arabic of the Prophet Mohammed, by contrast, began its rapid spread to one of the world's most important alphabets by a path of rapid prosletyzing in the form of Muslim conquests. Philosophically, the Arabic equivalent of an alphabet template was closer to the Chinese than the Indian approach. Chinese reduced sign-making to 37 types of strokes. Arabic reduced letter-making to 17 kinds of shapes.

0.8.6.1. Latin

Only Latin spread to the five continents. This greatest of successes came at a price: empires, colonies, wars, prosletyzing, missionaries, all played a role. On the surface, Latin was the most superficial of the five systems. Initially, it was a variant on the Etruscan, Greek, and Phoenician alphabets, which continued compressed versions of Indian alphabets, a sort of Readers Digest of letters, at a time when neither the idea of digest, nor readers, had been digested. Whereas Sanskrit insisted on a template of sounds, the Latin template focussed on the physical letters themselves. If Sanskrit was inner, Latin was outer. At first, this led to geometric, block capitals for monumental scripts, which were stamped on the cultures of conquered provinces[163] as well as cursive letter scripts. Gradually the cursive scripts became different hands and then different national languages. In colonial times, especially through English, Spanish, Portuguese, and French, the application of this template was extended throughout much of Africa, the Americas and Austronesia.

This concept of templates also helps to understand how a small number of writing systems were used to write more than one language. By way of conclusion, a table (Table 91) outlines how this complex story can be summarized in terms of 6 lines of development in six areas: four in Asia (China, India, Iran/Iraq, Russia); one in Africa (Ethiopia/Egypt) and finally, one in Europe.[164] There is also a summary of writing systems used to write more than one language.

0.9. Alphabet Stages and Meaning

The current view of alphabets outlines 4 stages: embryo-writing, picture-writing, ideographic writing and phonetic writing. The first three, it is said, focus on identity, tagging and mapping and are not really alphabets. Only the fourth stage, we are told, is a true alphabet, when persons "advanced" to the idea of letters as abstract signs without meaning. In our view, the first three are followed by another intermediate stage: namely, where letters become cosmograms, where the meanings of letters become linked with universal principles (tattvas) and elements (stoicheia). True alphabets arose not through abandoning meaning, but rather through finding meanings which were sufficiently universal that they could be become serious candidates for truth. The rise of world religions, science and alphabets go hand in hand because all three are committed to elusive, universal, enduring, quests for truth.

Each of the five world writing systems has been linked with empires which have sometimes been mired in religious wars, crusades, jihads. It is striking, however, that no empire concerned strictly with power and dominion has produced an enduring world language or alphabet. The Greek, Latin and Aramaic languages, once the lingua francas of their day, now have insignificant numbers of users.[165] In this sense, the pen of belief, is stronger than the sword of power.[166] The empires of power brought temporary servitude, serfdom and slavery. The alphabets of life and belief brought enduring literacy, literature, liberal arts and sciences, the humane sciences, empires of the mind, imagination and spirit.

0.10. New Challenges

There are new challenges. Proto-alphabets focussed on symbols, ideograms and pictograms. This history is partly recorded in dictionaries of symbols, hieroglyphs, seals. The essential dimensions of early alphabets, as outlined above, were identity, order, belief, creation, life, and templates linked with letters. As alphabets moved beyond national borders they increasingly lost these dimensions. Identity became linked with tagging, tracking and ID systems. Order became cosmography, astronomy, metaphysics, philosophy and logic. Belief, creation and life became religion, theology and biology. The alphabets of life (alpha vita), became a le phu beth (figure i), alpha bets, abcedaria, and ultimately abstract ABCs. The modern versions took the life out of life-letters, and made them into abstract signs, like bytes shattered into bits, easily transmitted, but without meaning, in spite of so-called semantic webs. The original meanings of individual letters (buka, bukova) were relegated to words and soon there were dictionaries and encyclopedias of words, with articles and even books on important words. Just recently there is also a book about letters,[167] but it is an exception and anecdotal rather than systematic.

Knowledge, which was written and printed, is being converted into electronic form. The pioneers of the Internet and the World-Wide-Web have modelled their system on an information language using abstract bits claimed to be neutral and logical; wherein religion, arts and humanities are excluded as subjective; whereby science is reduced to narrow logic, and truth is limited to how correctly the bits are arranged, with no reference to their meaning and the history of their meanings.

Alphabets are endangered, languages are dying, the value of science is being questioned by the young, religions are being abandoned, partly because we are building systems which are removing meaning, even cutting us off from long-established tools for veracity, such as sources. Attempts to link directly with an image or source, hotlinking, are branded as bad netiquette, prohibited, and said to be illegal.[168] The rhetoric is for ideas to be published in peer-reviewed, referreed journals where authors lose their rights. Surveys, opinion polls, ratings, statistics re: popularity are rampant. Social networks loom everywhere: insisting that we post, share, twitter, tweet our personal details, our views and opinions, even our most intimate thoughts; follow, vote, quickly “un-following,” dismissing, mobbing, casting out, banning or even jailing anyone who expresses ideas that stray from the norm. Truth is depicted as old-fashioned at best, more frequently as outdated, obsolete, or naïve.

Ancient Sanskrit made a clear distinction between jnana and jnAnAtmA (manas and buddhi in Buddhism); between knowledge where there is doubt, and where there is no doubt. Absolute truths may belong only to God and in good measure to those who seek him through theology and religion. Even so all of us deserve to know how true claims are: whether they be gossip, idle rumour, suspicions, disinformation, or established knowledge. In the electronic library of the future, we still need different e-shelves separating non-fiction and fiction. Traditional scholarship had footnotes, which pointed us to books and articles on which a claim was based. Such pointers can now become links and form series of links back to an original source. If not everything is, or even can be, certain, we can at least develop tools which allow us to explore where the boundaries between facts and interpretation lie.

Needed are dictionaries for letters. Needed also are new sets of links, which connect the meanings of letters, words and symbols. Alphabet letters often began as subsets, pieces of complex symbols. In the interests of simplicity and speedy communication, letters and symbols were separated. In the interests of life and meaning, we need to reconnect them.

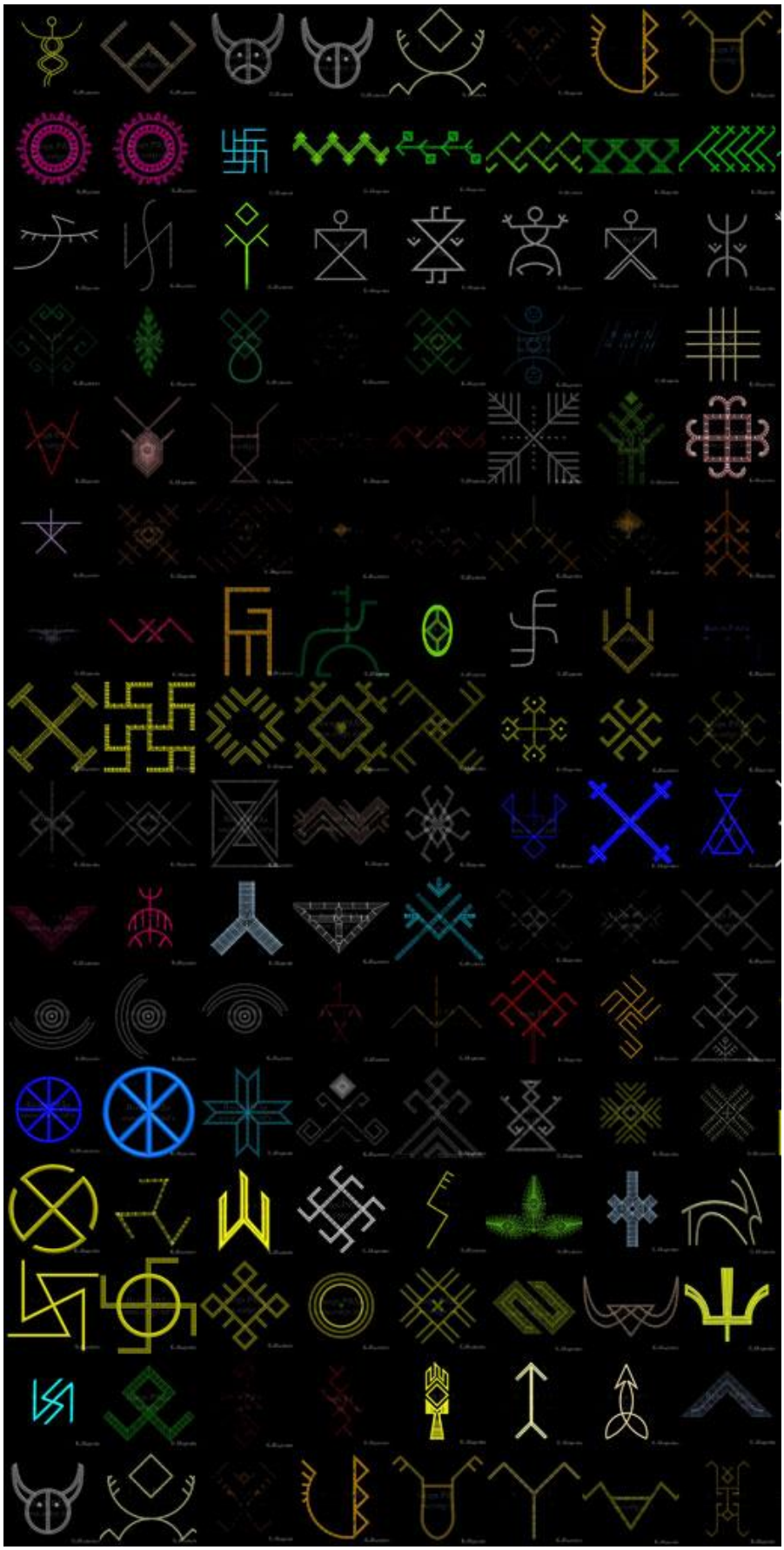
Popular novels speak of the lost symbol. The symbols are not lost, we have simply forgotten their connections. Individual symbols often appear in isolation, without reference to their role in collections of symbols (e.g. figure ix) or to their meaning. We need to rebuild the essential links for new understanding of identity, order, belief, creation, life. A deeper understanding of the history of letters, words, symbols and alphabets can become a first step towards a new alphabet of knowledge. The conclusion touches briefly on dangers and on another vision, followed by an epilogue how knowledge might be re-organized.

0.11. Appendices

There are eleven appendices which are not included in the printed book. Appendix 1 (cf. chapter 1) explores the interplay of symbols, signs, especially tamgas (brands), runes and letters. Appendix 2 (cf. chapter 5) explores stories of the sky. It outlines how a cyclical Indian model of creator, preserver and destroyer gods, is changed to a binary model in Persia of good and evil in balance, and gradually to an opposition of good versus evil in the West, which leads to themes of crossing as a way to salvation. Appendix 3 examines the underlying cosmological systems which have an impact on the structures of alphabets and shapes of individual letters. Connections between alphabet letters, and alchemical symbols are traced in order to understand how three alchemical principles, sulfur, mercury, salt and three letters Y H V acquired central importance.

Appendix 4 explores how runes and alphabet letters are frequently linked with symbolic and magical markings and patterns as decorations in weaving, textiles, carpets and even in everyday pastries. Appendix 5 examines how the patterns of letters frequently entail a complex interplay of figure-ground, whereby the figure of one letter is linked with other letters and patterns as a ground. This helps to understand underlying links between Slavic, Hindu, Christian, Hebrew and Islamic symbols. Appendix 6 offers a quick outline of the evolution of alphabet trees. Appendix 7 offers an outline of routes of transmission linking East and West. Three main routes are examined: sea routes (spice routes), land routes (silk roads) and Northern nomadic steppe routes.

The final appendices offer comparisons. Appendix 8 shows that abjads apply to a wide range of languages and lists some of their basic symbolic associations. Appendix 9 outlines connections between 17 versions of Chaldean, and related alphabets: Hebrew, Samaritan, Phoenician, Syrian. Appendix 10 offers comparative tables between Indian 1 and 2 (in Fry's Pantographia) and alphabets of Ethiopia, Abyssinia and Egypt. Appendix 11 offers a cursory list of some associations of numbers 1 to 13 and seminal numbers such as 22, 24, 32, 33, 37, 72, 108, 576 and 432,000. Appendix 12 offer 10 principles of alphabets.



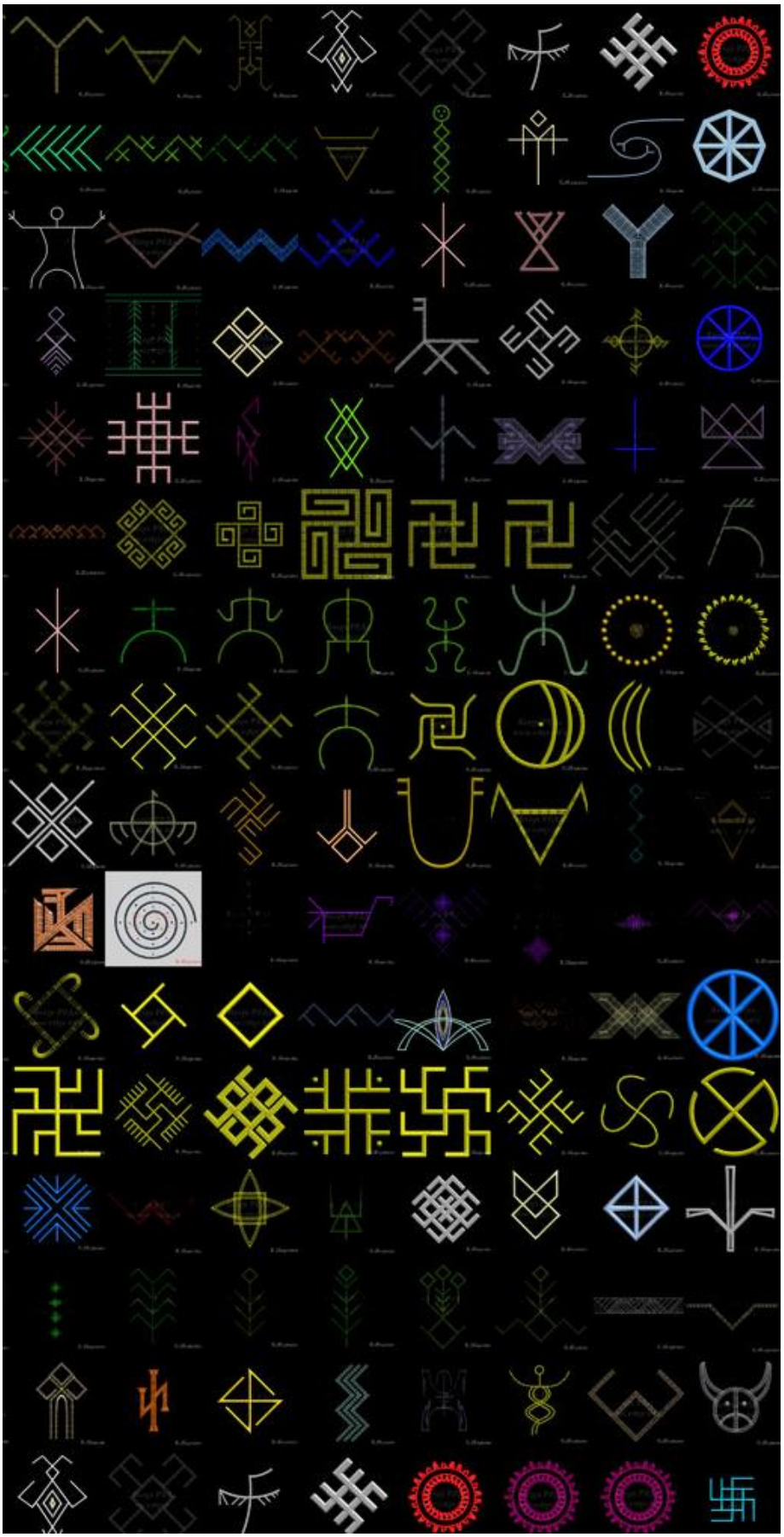
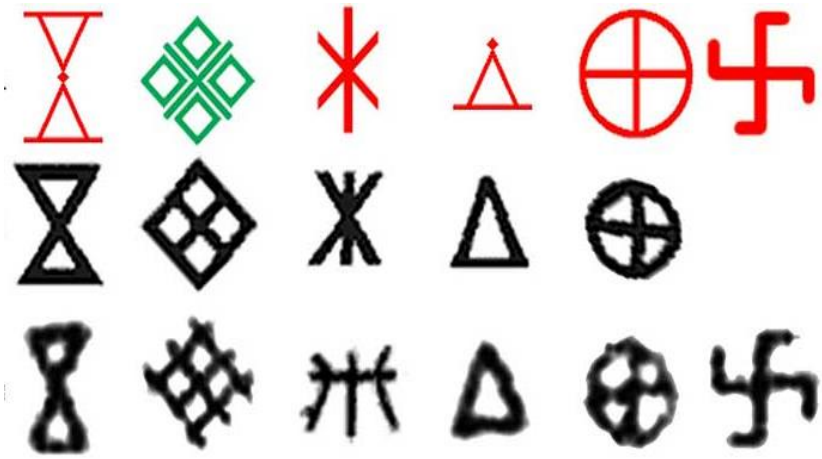
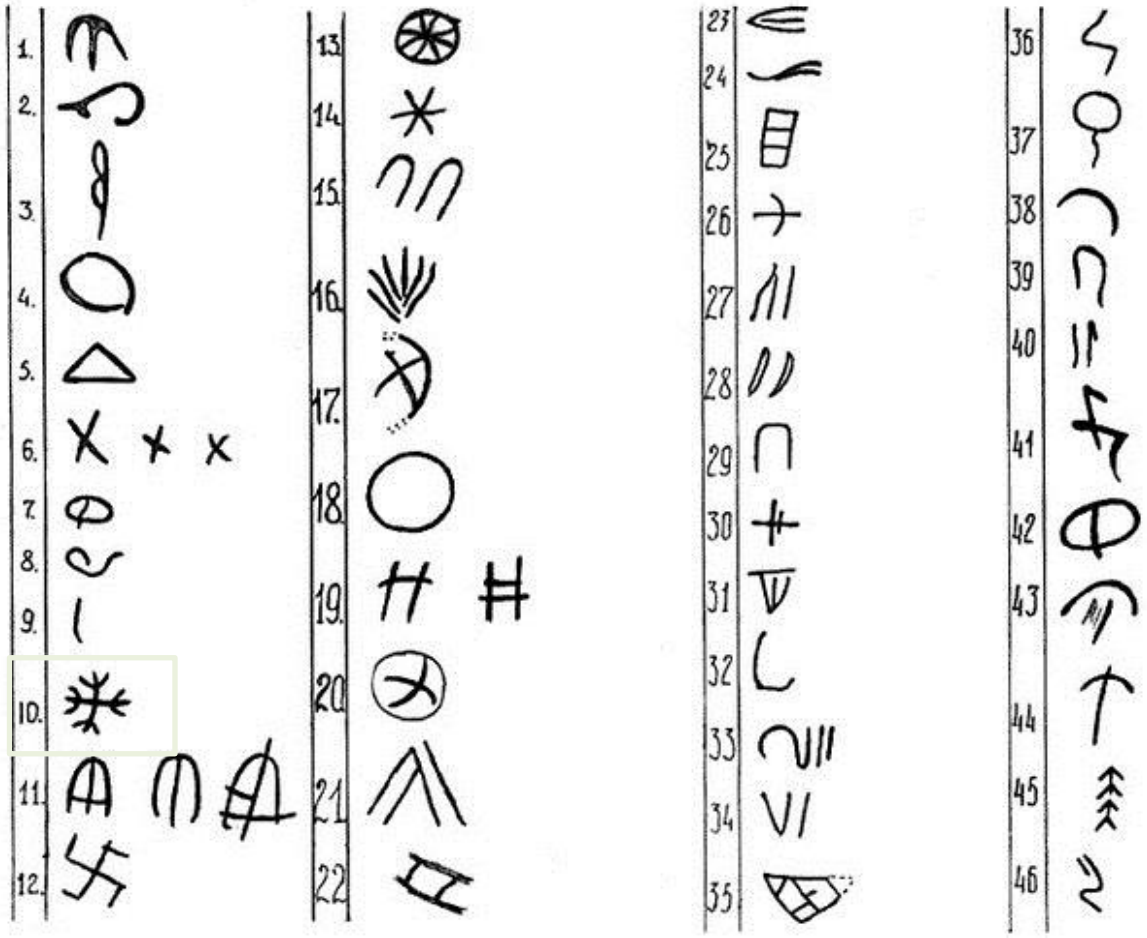


Figure x a-b. Slavic Symbols

The first known writing derives from the lower reaches of the two greatest rivers in this extended region, the Nile and the Tigris. So the two civilizations separately responsible for this totally transforming human development are the Egyptian and the Sumerian (in what is now Iraq). It has been conventional to give priority, by a short margin, to Sumer – dating the Sumerian script to about 3100 BC and the Egyptian version a century or so later.[169]
History World





Figures 1a. Slavic symbols compared to Vinca script (Serbia,Bulgaria), and Chinese symbols; b. Zharkutanskie Runes (68,000 B.C).

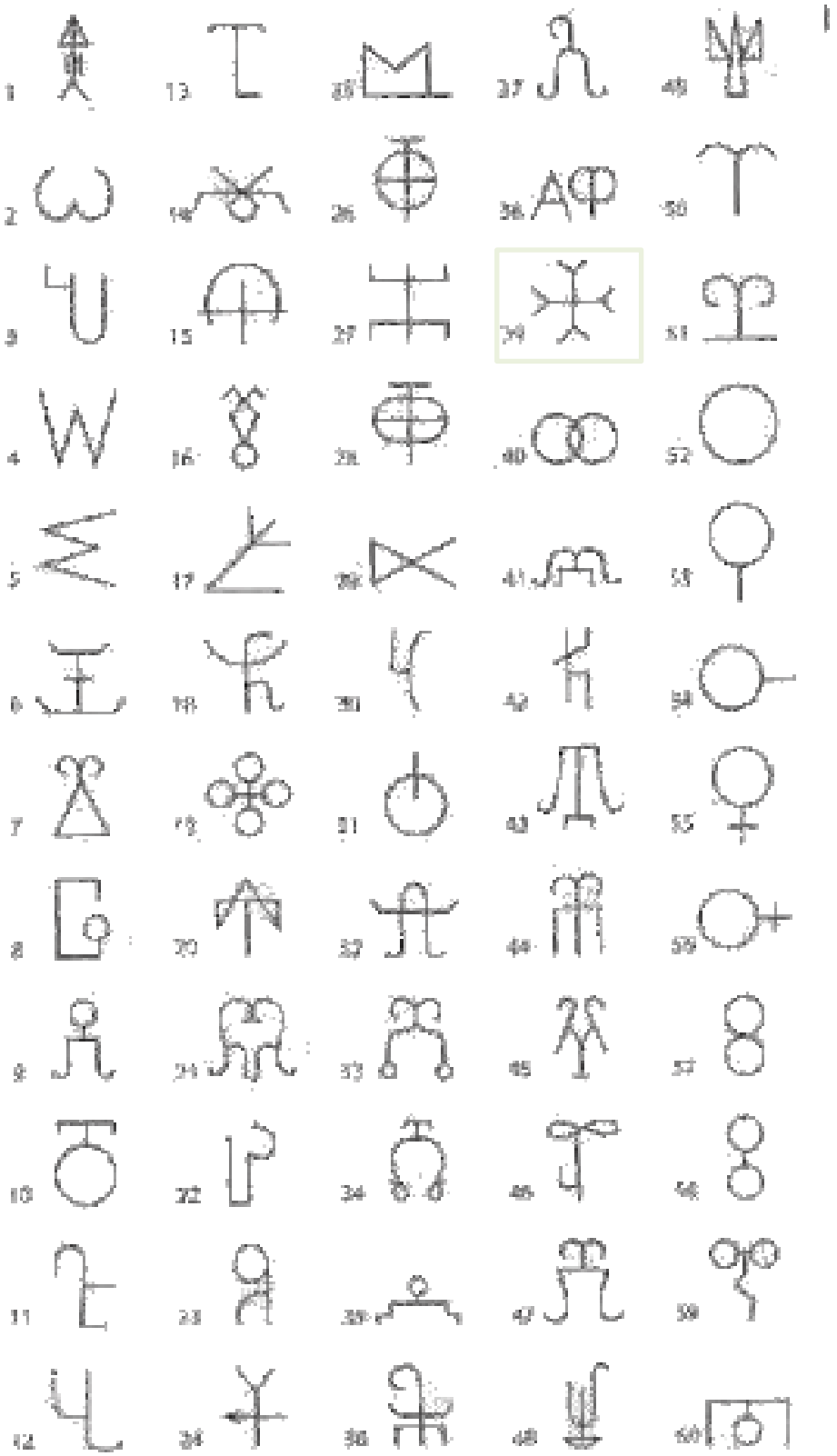


Figure 2 a. Abkhaz Tamgas

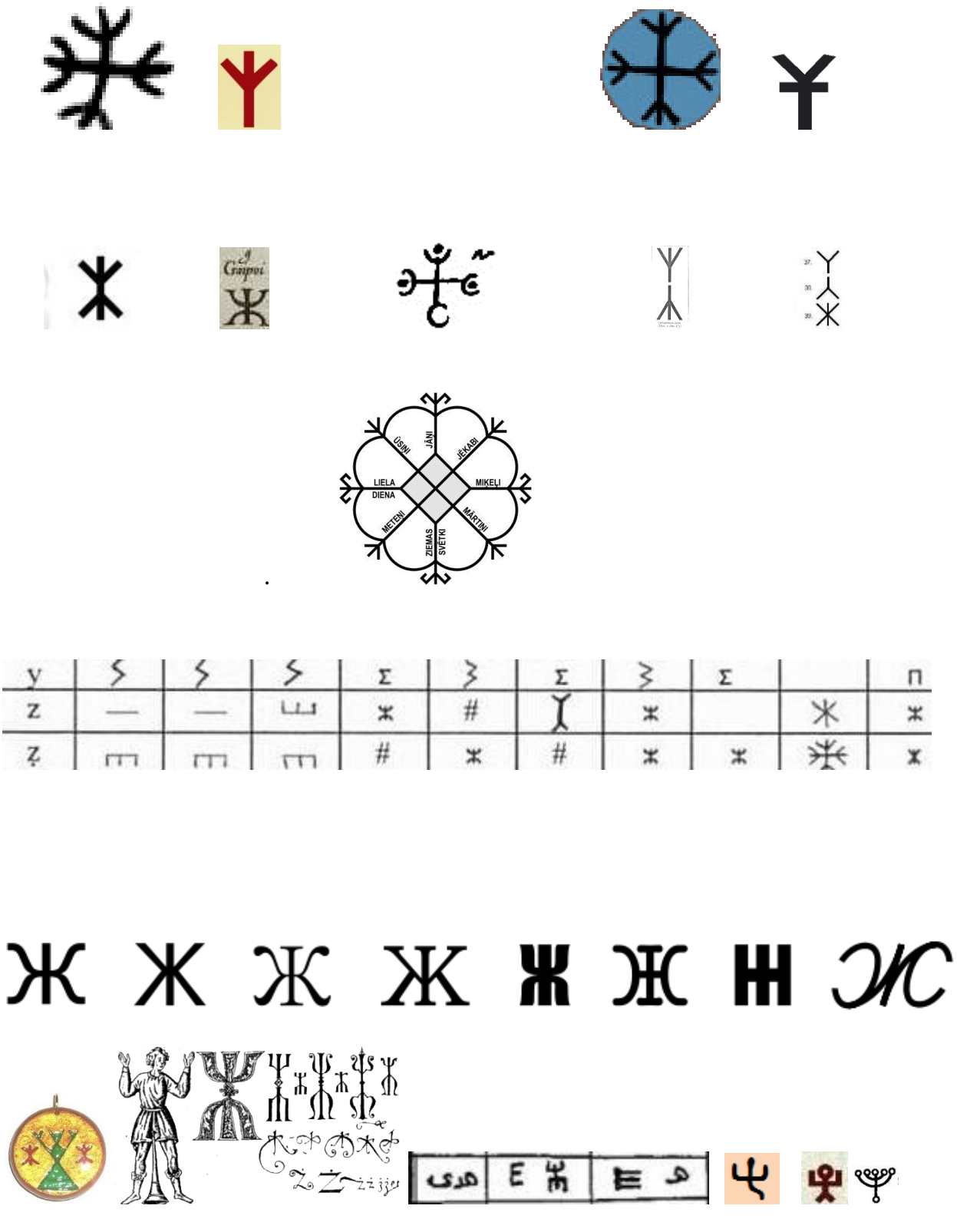


Figure 3 a-e. Mary symbol, Algiz Rune, Tengri symbol, Old Turkic Sh, f-i. Russian World Tree, Gaipoi (Saracenorum), Mystic Word in the Vedas, Man – Yr runes, Letters 37, 38, 39 (Lepenskog Vira), Myr rune, 2 j. Latvian wheel of year, k. Letters y, z, z (Tifinagh), l. Letter Zhe variants, m. Shiva, n. Candelabrum boy, o. Ugaritic/Old Arabic Ha (haya, life), p. Hey, q. He (Ancient Hebrew), r. Samech.

1.0 Marks, Signs, Symbols

The story of early civilization that we learned at school was simple. In the beginning there were primitive cavemen. Around 4,000 B.C. civilization began in Babylonia and spread to Egypt, Greece and Rome. This book is about what they did not tell us in school. Chapter one l shows that: a) symbols, runes and letters are interconnected; b) the story is not a localized phenomenon of Babylonia or the Mediterranean and c) has a much older history. Early scripts[170] at Harappa (Indus Valley) and Vinca (now Bulgaria) point to highly organized markings as early as 7,000 B.C. Comparative studies have revealed striking parallels between early Slavic signs, Vinca script and Chinese symbols (figure 1 a). In Russia, these symbols are clearly identified, namely: Union, Makosh (You), Shiva (is living), Dyy (cf. Di, Diev, Dieu), Khors and Swastika.[171] The first three are linked with important runes, namely the Dagaz rune, corresponding to dawn or day, the Ing rune, and the Hagal rune, corresponding to Cyrillic letter Zhe (cf. figure 3 l).

The origins of these symbols are much older. For instance, recent archaeological work at Orel in the Moscow region, has brought to light 46 Zharkutanskie runes[172] dating back to 68,000 B.C. (figure 1b). There are clear links between the two sets of symbols. Slavic symbol three (Hagal rune) in the first figure links with rune 14 in the second. Slavic symbol four links with rune 5. Slavic symbol five links with rune 20. Slavic symbol six links with rune 12. Some letters are also clearly recognizable: rune 3 is B reversed, rune 6 is X, rune 9 is I, rune 18 is O, rune 42 is Phi. Rune 19 resembles letter H. Rune 44 resembles letter T.

Particularly striking is the Mary symbol (символы Мары, or Mara, rune 10 in figure 1b). Underlying the Mary symbol is a symbol of the Great Goddess and an Algiz rune multiplied four times, aligned with the cardinal directions. An identical symbol is used for the god Tengri, the chief deity of early Turkic peoples, including the Xiongnu, Huns, Bulgars, Magyars and Xianbei.[173] Their religion with roots in shamanism is called Tengrism. The Tengri symbol is linked with the Old Turkic letter, Sh, which has meanings including: to dig, bird, underworld, transcend, “Anything that raised its arms or wings in the air like praying was related to Tengri and ...called Algiş..."[174] Thus, a symbol of the Goddess or the highest god is linked with arms, wings, birds, flight, prayer, transcendence. It recurs in Abkhaz tamga 34 in the Caucasus, where it is part of a system of 240 organized signs (figure 1c, cf. Appendix 1).

If we remove the two side arms of the Mary/Tengri symbol we have a Russian symbol for the world tree (figure 3b ff). If we draw them in rounded form we have the letter Gaupoi in the alphabet of the Saracens. If we separate the vertical portions they become the Man and Yr runes. A slight variant leads to letters 37, 38, 39 of the Lepenskog Vira alphabet. Variants of the Algiz rune become the Myr rune, a birth symbol, ram’s horns of Aries, and the solar, Ra rune. In the Latvian wheel of the year, this Ra rune is aligned with the 4 cardinal points of the compass, while the lunar Algiz rune is aligned with the 4 cross-quarter points. Algiz is linked with the letter z. In North Africa, there are two letters for z in the Tifinagh alphabet of the Bedouins (figure 3k). One resembles the Hagal rune (cf. third symbol in figure 1, rune 14 in

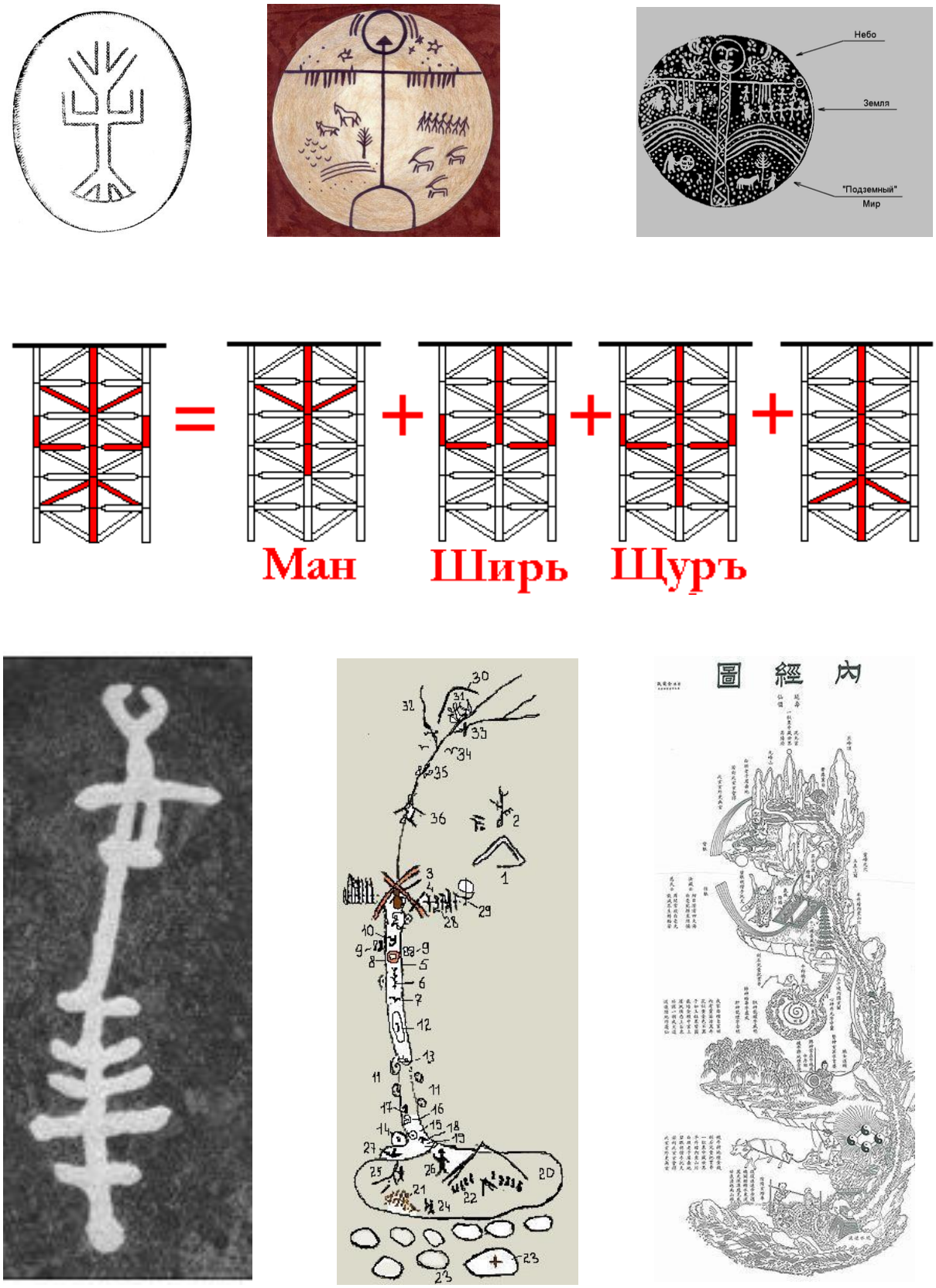


Figure 4 a. Shaman as rune of the 3 worlds, b-c. three worlds on Shaman drum; d. Shaman rune and words; e. Shaman in World Tree; f. 36 Stages of a Shaman Journey; g. Taoist Cosmology.

figure 3a). The other is effectively the Slavic Mary symbol. In Russia, variants become the letter Zhe which, in early Cyrillic alphabets, is known as zhivete (jivete, cf. Sanskrit jiva, life): as a Z that is both end and beginning. Later it becomes letter 7.

In one version (figure 3n), this letter is personified as an angelic young man, whose trombone is down (under control or sublimated as Freud might say) and whose stance reflects that of a candelabrum. We find a variant in Ugaritic/Old Arabic (c. 1,400 B.C.) and in Ancient Hebrew Hey and He (c. 1000 B.C.). Four Hebrew Hey letters aligned along the points of the compass or two Arabic Ha letters take us back to the four Algiz figures. Hence, the Mary symbol of 68,000 years ago, the god Tengri, the four algiz figures, the Slavic candelabrum boy, the Arabic and Hebrew stickmen, are members of a family that connects symbols, runes and letters.

The roots of this family go back to a pre-historical tradition whereby a shaman is depicted as a stick man who functions as both a world tree and as a link between the three worlds (figure 4a-c). Etymologically, the runes for expanse (Руна Ширь,) and man (Руной Манн,) are integrated to become the Sha-Man rune: , which designates "a person who controls space."[175] This is integrated in turn with the rune for Yew tree (Руны Тис,) to complete the rune (figure 4d). Representations of the Shaman sometimes show him as a figure at the top of a world tree or at a stage in the world tree, recalling landscapes in Taoist cosmology (figures 4e –g). The Sha-Man who controls space is an intermediary between earth, man and heaven/sky. Hence, it is not surprising that the runes for him in the Slavic kh'Ariyskaya Karuna are related to the Turkic letter Sh, associated with the god of sky/heaven, Tengri(cf. and).

Metaphorically, as an intermediary, the shaman is simultaneously a letter, a man, a tree connecting the three worlds and the world itself. This offers initial clues to an understanding of how runes link with the world tree. At a symbolic level they are the world tree, which becomes clear if we simply look at them in sequence (figure 5). Isaz (Ice, Is) shows us the central trunk of the tree of life, corresponding to the letter I in the alphabet, the spine (shushumna) in the body, a column in a temple, a cosmic pillar, world pillar and world axis. Eihwaz (yew tree) shows us the tree trunk, which focusses on those living in the world beyond. Iwaz adds the central, human worlds. Each of the 9 points of Eihwaz become a basic rune. These 9 points also become the 9 worlds each connected with 3 runes each. A drawing of the tree, Yggdrasil, summarizes this cosmology as a "simple" drawing. Alternatively, if we remove the top and bottom hooks[176] of Eihwaz, we have the Hagal Rune, the Mother of all Runes, the first of the 3 runes of the cosmos linked with creation.[177]

Hagal summarizes the cosmos as a 6 pointed star that is also a cube containing the 6 main directions (North, East, South, West, Up, Down). A second form of Hagal is an H with a downward connecting stroke. Nied is an I with the same downward stroke. Finally Isaz (Ice, Is, I) shows us the world pillar in isolation. It is the beginning and the end. Hence, the runes, which at first seem merely combinations of 6 lines, entail a cosmic anatomy. The world tree, as a tree of life, has a skeleton with 9 points, linked with 9 runes/letters that define the 9 worlds and sometimes 9 chakras. In its geometrical form, it is linked with an isometrical cube

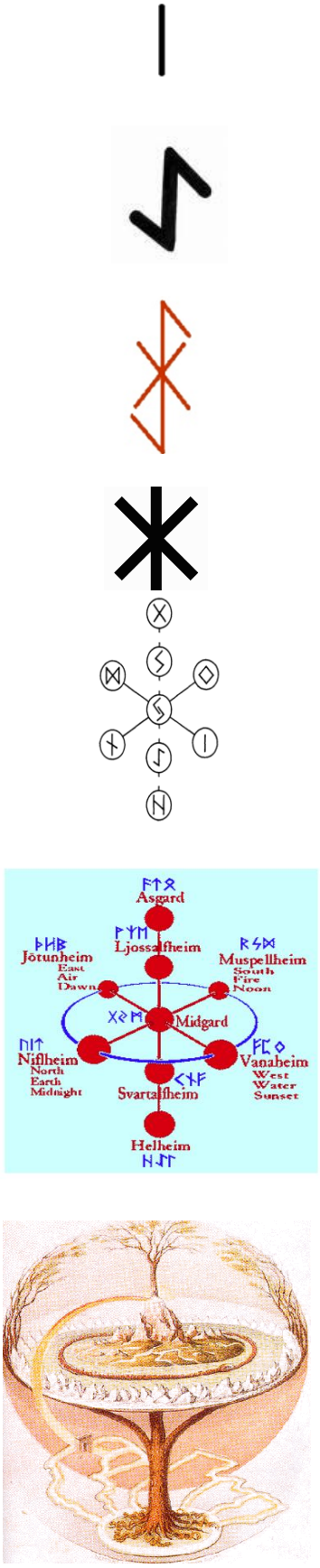


Figure 5. a - g. Runes Isaz, Eihwaz, Iwaz, Hagal, 9 Runes, 9 Worlds, World Tree.

that can be reduced to a six pointed star. As we shall see later, in the Slavic world, the tree of life is also linked with two isometrical cubes and a more elaborate cosmology. The basic structure of the world tree reveals that there are three realms: the heavens, a middle world of humans and a lower world. The runes that define its skeleton, symbolize the 3 worlds, link the 3 worlds and also reflect 3 types of runes: primal runes, creation of cosmos, clannish links. Hence, the lines and letters of runes order the world and society

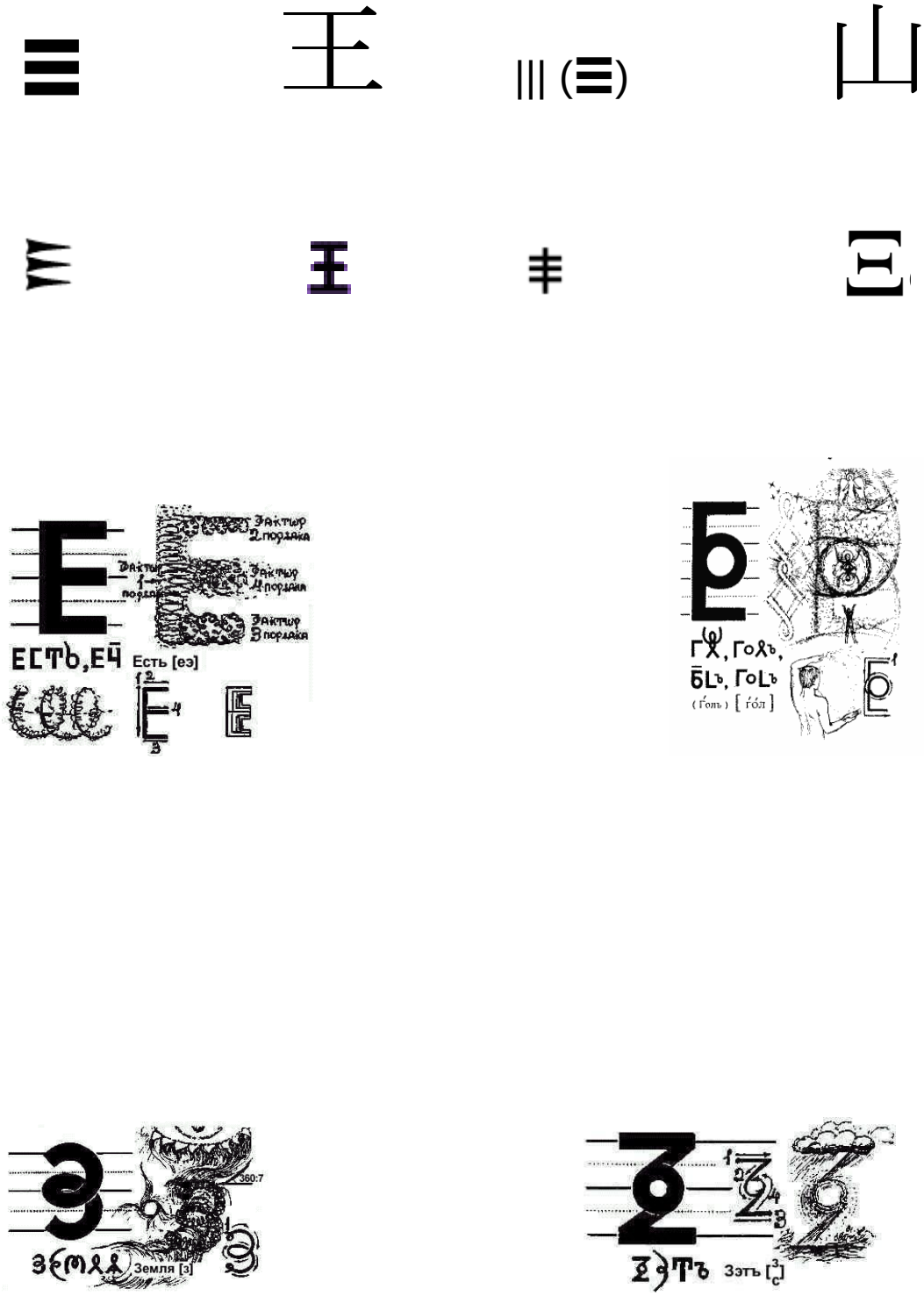
They represent cycles, change, development, growth, death and rebirth, life and eternal life. They symbolize the cosmic order of eternity, events in time and man's role in between. They also offer clues of how human beings, who have elements of all three worlds, can move from worldly life to eternal life. As a result, symbols, runes and letters are about motion in a world, transition, and crossing between worlds.

1.1. Trigrams, E and Energy

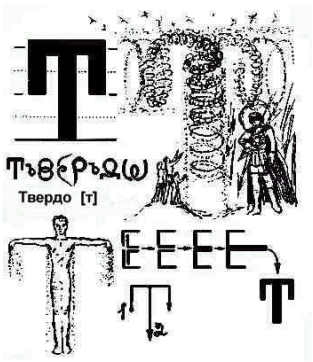
This principle of three worlds and bridges between them becomes one of the starting points in sign systems and letters of the alphabet. For instance, in the Chinese tradition, the three worlds are reduced to a minimal form as 3 horizontal lines in the form of a trigram (figure 6 a ff.). Two trigrams together form a hexagram to become a symbol of the Creative. In both Chinese and Japanese, three horizontal lines with a central vertical line are a symbol for a king (Ou). Three vertical lines with an underlying horizontal line are a symbol of a mountain and the number 3 (San). A combination of these two symbols can mean three kings or, through a play on words, become a Monkey King (San Ou as Sannou).[178] In this context, the monkey king, as an animal leader, is effectively a messenger linking heaven, man and earth, a predecessor of later messenger gods such as Hanuman, Hermes and Mercury.

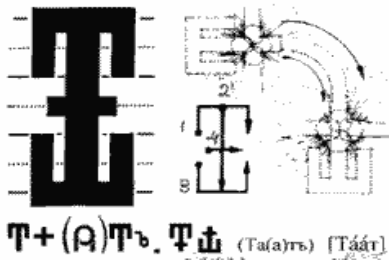
The Chinese trigram of three lines as three worlds recurs in the Ugaritic alphabet as the letter Ho and in Old Arabic as letter Ha. Hebrew variants show a letter E or a little stick man, who resembles the Shaman figure and is a predecessor to the Candelabrum boy. Further slight variants lead to the Greek letter Xi (figure 6 e-h), which is sometimes drawn like a backward E. Meanwhile, the Chinese symbol for king recurs as Jaichim in the Boibeloth runes and as Samekh in the Phoenician alphabet. In Old Slavic, there are further variants in the Slavic letters Est, Et, Gol, Zemlya, Zet (Ест, Ёт, Земдя and Зэть, figure 6 i-m), that illustrate vividly the three worlds and prefigure both a variant of Greek Xi as double Z (Ƶ) and more abstract versions in English as E and Z.

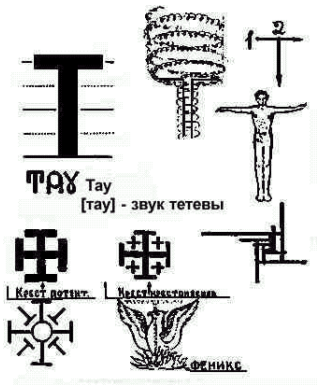
Old Slavic versions of the letter T as Tverdo and Tay (figure 7 a –b) provide more glimpses into the underlying assumptions of these letters. If E is Absolute Energy, then T is about controlled energy, as if the E had been turned on its side and balanced. Later we shall see that this control and balance is also linked with yoga. The letter Tay further illustrates this idea of channeling energy. Four Ts together aligned at the cardinal points produce a cross of crosses (krustu krusts). A further four Ts pointing inwards aligned with the cross-quarter points produce a variant on the wheel of the year, which is shown beside a phoenix rising from the ashes, representing rebirth and regeneration (figure 7 c).

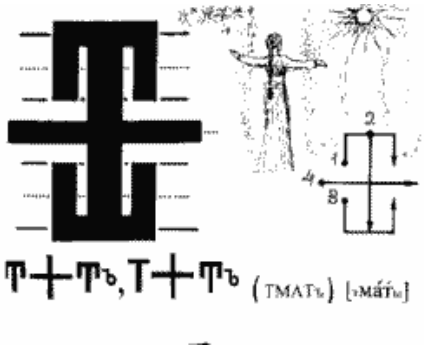


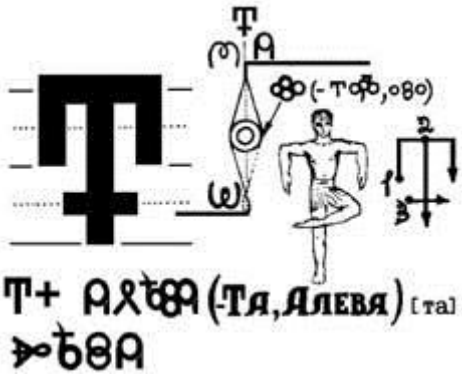
Figures 6 a-d, Joining three worlds: Trigram, Chinese symbol for king, Trigram vertical, Chinese symbol for mountain, e-h. Ho in Ugaritic and Old Arabic, Jaichim, Samekh, Greek Xi, i-m. Slavic Est, Et, Gol, Zemlya, Zet (Ест, Гол, Земдя and Зэть).

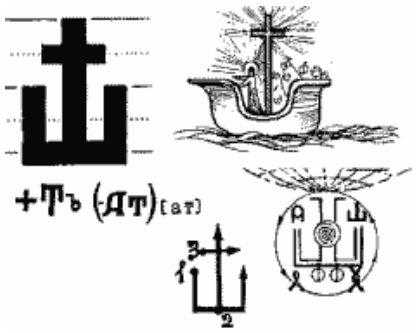












Figures 7 a-f. Joining three worlds: old Slavic letters for the letter T.

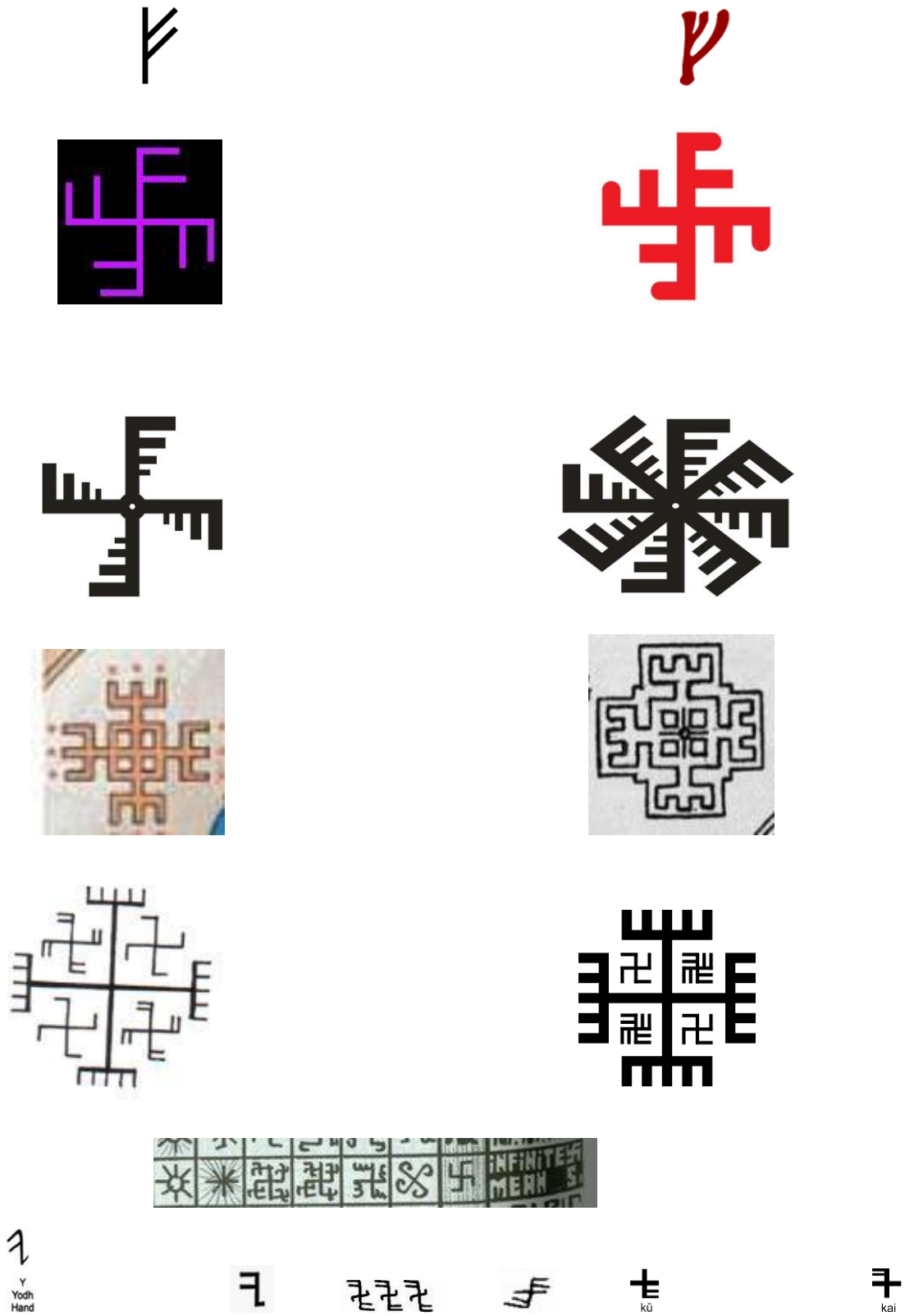


Figure 8. F and Force: a - b. Fehu runes c-d. Spiritual force and prosperity of kind, Solar cross, e-f. Fourfold and eightfold force, g-h. Lada symbol, Perun symbol, i-j. Hands of gods, k. letter 38. Armenian, l- m. Yodh (hand) in Phoenician, Yud in old Hebrew (ktav ivri), n. Sun symbols (Iran), o. Dispilio tablet, p-q. ku – kai (Brahmi).

Man was seen as a combination of body, mind and spirit, as three bodies and three worlds, which helps explain why this theme is one starting point of early symbols and letters. Even more important is the idea of an original energy or force which explained the origin of mankind. Initially, this was linked with Sh and Zh sounds near the end of the alphabet. Subsequently, this was moved back to letters 5, 6 and 7 (H W Z in Arabic, Hebrew; E, F, G in English) so that the first 7 letters could be linked with the 7 days of creation. G was written Γ in Old Slavic and Greek. So the E F Γ was originally also a descent from a line with three strokes to a line with one stroke. To understand this history, it is useful to look more closely at the Fehu rune, which opens many runic systems and has complex symbolism.

1.2. F, Force, Fehu

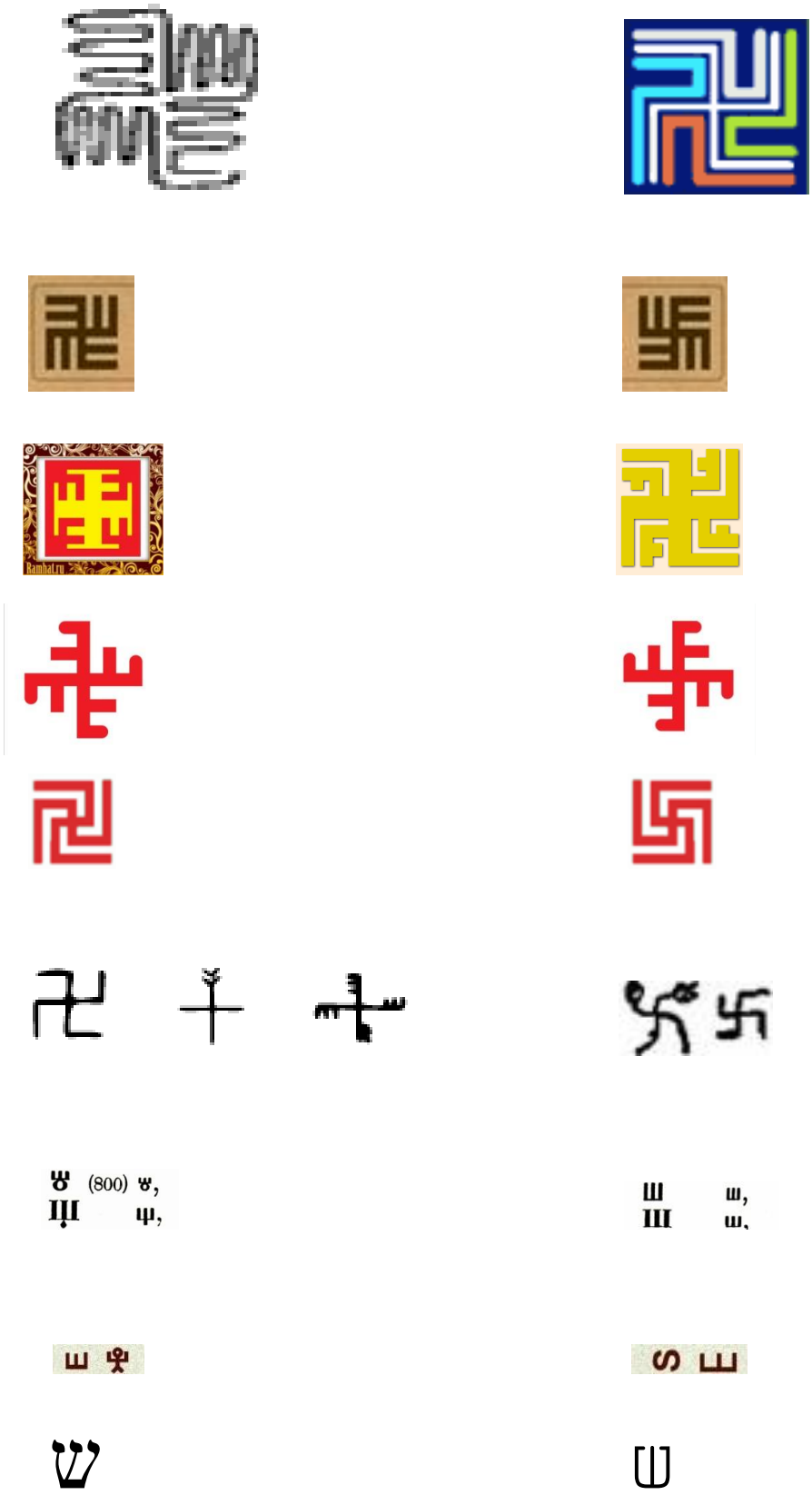
The simple meaning of the Fehu rune is cattle and wealth. In modern terms, Fehu is moveable or personal property, while Othala is immoveable property, and (real) estate. Fehu also means primal origin, life force and its further meanings include "expansive energy, new beginnings, control, abundance, social success, foresight, travel, reputation, material wealth, generosity, power, sexual energy."[179] A standard version looks like an F with its two horizontal strokes pointing upwards. An alternate is more organic (figure 8 a-b) and when mirrored looks both like a shrub and a candelabrum (cf. figure 69).

In the Slavic tradition, images of the divine and celestial are often fourfold. Accordingly, we find a combination of four Fs aligned with points of the compass to represent spiritual force and prosperity of kind. A variant of this shape becomes a solar cross. Further variants show fourfold and eightfold symbols of energy, power and force (figure 8 d –g).

1.2.1 Hands of God

Throughout the world, a three-pronged fork, variously called trisula or trident, is a symbol of the power of god, sometimes linked with a specific deity, such as Staff of Adad, Jupiter, Osiris, Poseidon, Neptune, Hermes or even the Devil. In the Slavic tradition, a combination of four such tridents arranged around a central set of four squares, is a symbol of both the goddess Lada and the god Perun (figure 8 g-h). Variations on this theme are called hand of god or hands of gods (Rece boga) linked with cosmic force.

Simple versions show a Greek cross with a three-pronged trident at each extremity. In more complex versions, the extremities are five-pronged, representing five fingers (sometimes called combs), symbolizing the supreme god and universe who seeks to balance nature. Some versions have symbols of fire (agni) and life between the arms of the cross. Others, such as the version used by the native Polish Church, depicts swastikas between the arms of the cross, which are said to be attributes of Svarog and his son Swarożyca or the causal divine principle (figure 8 j – k).[180] If we take one arm, we are close to yod in Phoenician and yud in old Hebrew (ktav ivri)[181], and sun symbols in Iran. Even a passing glance at the Brahmi letters, ku and kai (figure 8 l-p) suggests that there are parallels in India.[182] Four old Hebrew (ktav ivri) yuds aligned with the cardinal points take us back to the inner diagrams in the first of the hands of the gods figures, which is also in the servitude symbol of the cabala (cf. figure 402k). Variations on this theme become the Sumerian ki figure, ginfaxi in Scandinavia, recur



Figures 9a –b. Sha (Glagolitic) detail, Altarnik; c- d. Perkons Thunder Cross Left – Right; e – f, Ratiborets- Marichka; g- h. Heavenly Cross, Solar Cross. i-j. Rysich – Rubezhnik (Oecumenical Boundary - Shielding Force), k-l. Vinca Runes, Old Arabic Ha, m-r. Glagolitic Sta – Scha, Hebrew Hey and Shin, Hebrew Shin.

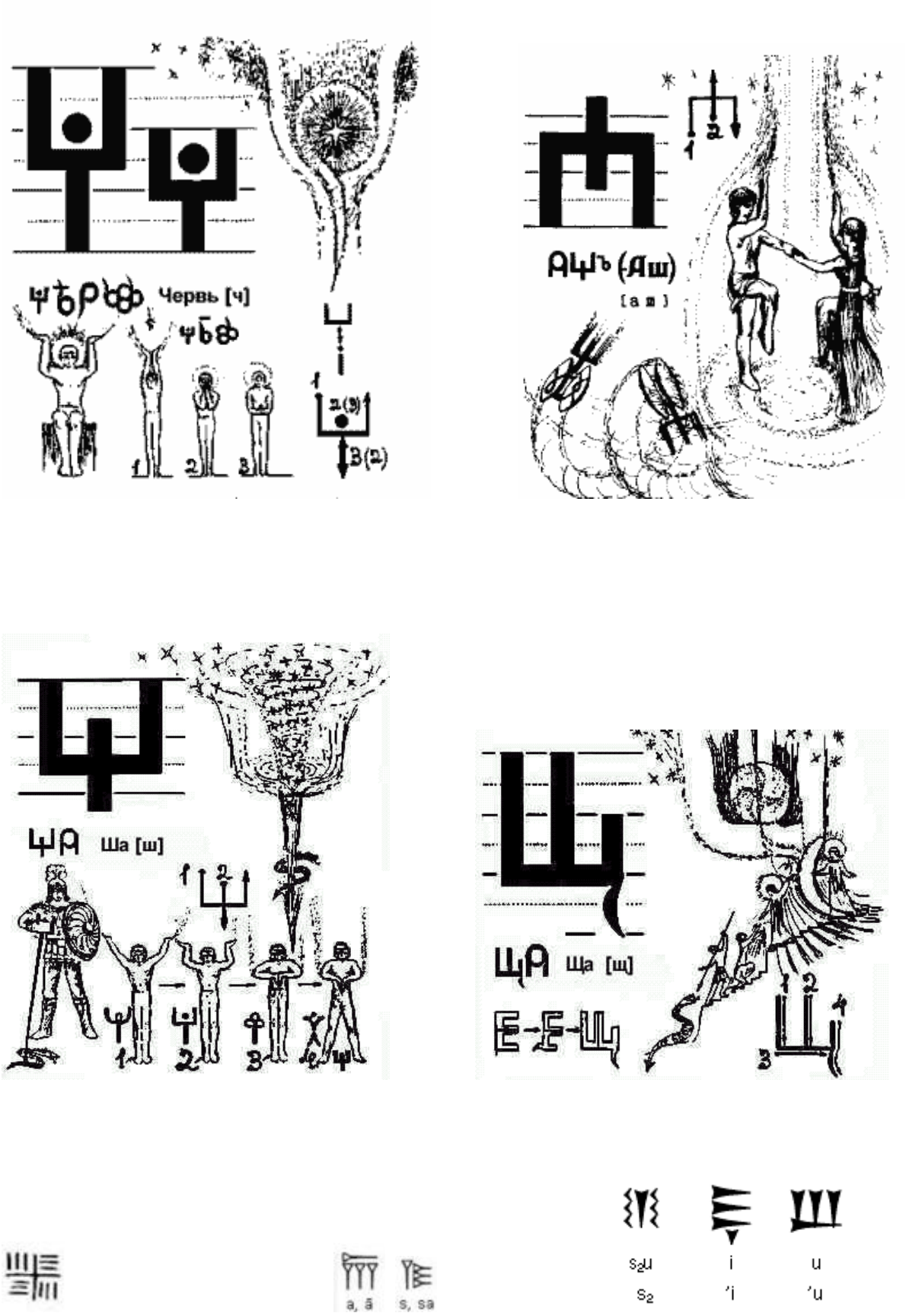
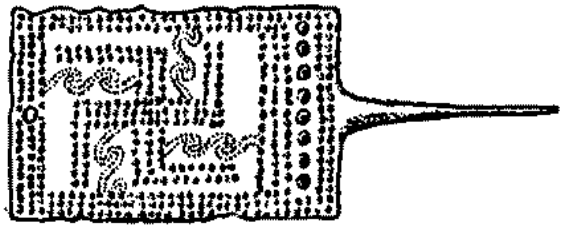


Figure 10 a-g. Letters of Power and Force: Old Slavic Tcherv, Ash, Sha, Schha, Vinca Symbol, Old Persian a,ā, s,sā, Ugaritic s_2u i u.



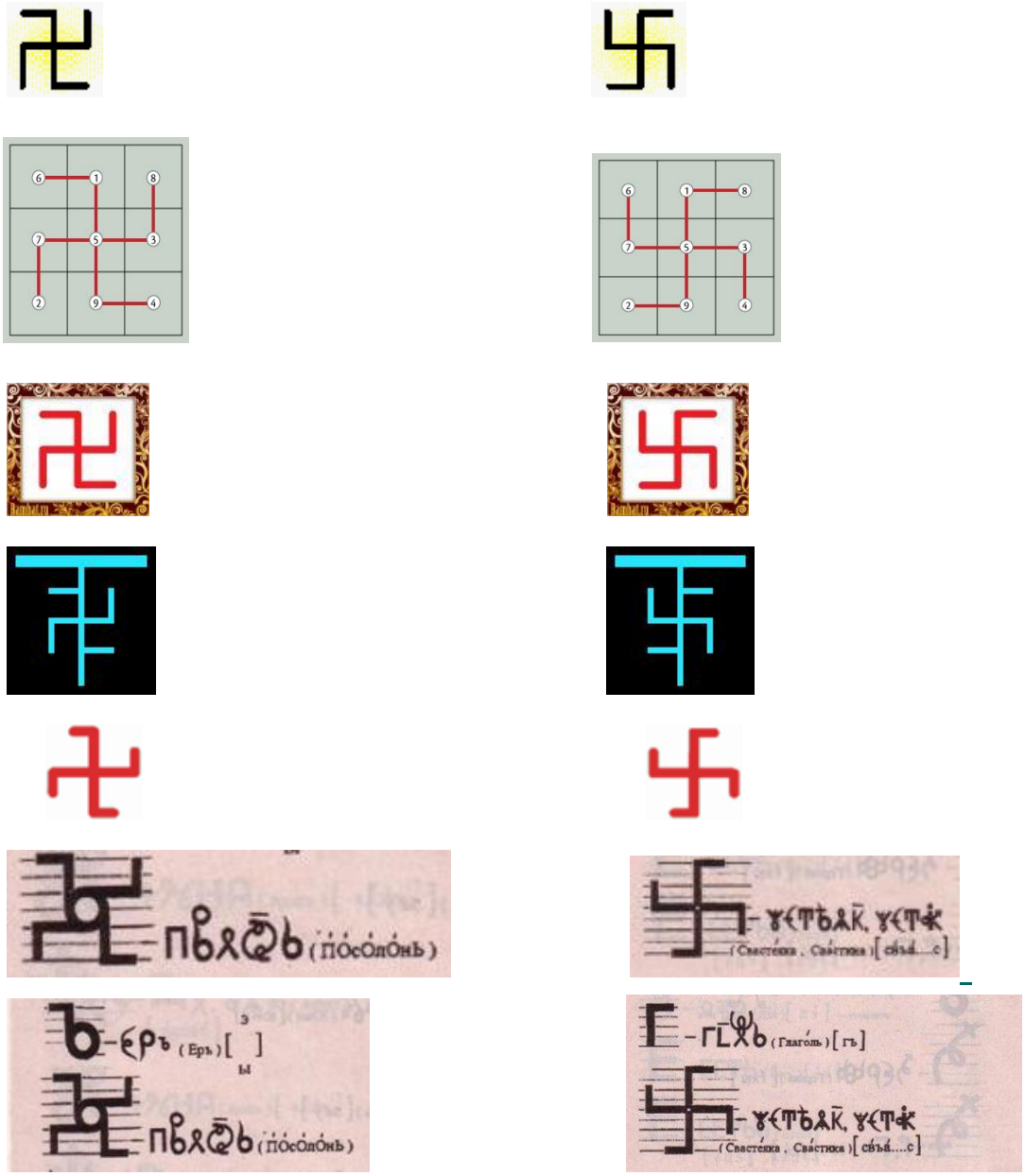


Figure 11a. Swastika and 4 Rivers, b-c. YungDrung - Right Turning YungDrung, d- e Yung-Drung Widdershins - Yung-Drung Deiseil, f- g. Agni (Fire) - Fash (Plamen), Agni Rune - Fash Rune, h – i. Suasti – Swastika (Rotation of life on Earth - Eternal rotation of the Universe or Highest Celestial Law), k – l. Posolon - Swastika, m- n. Eri - Glagoli.

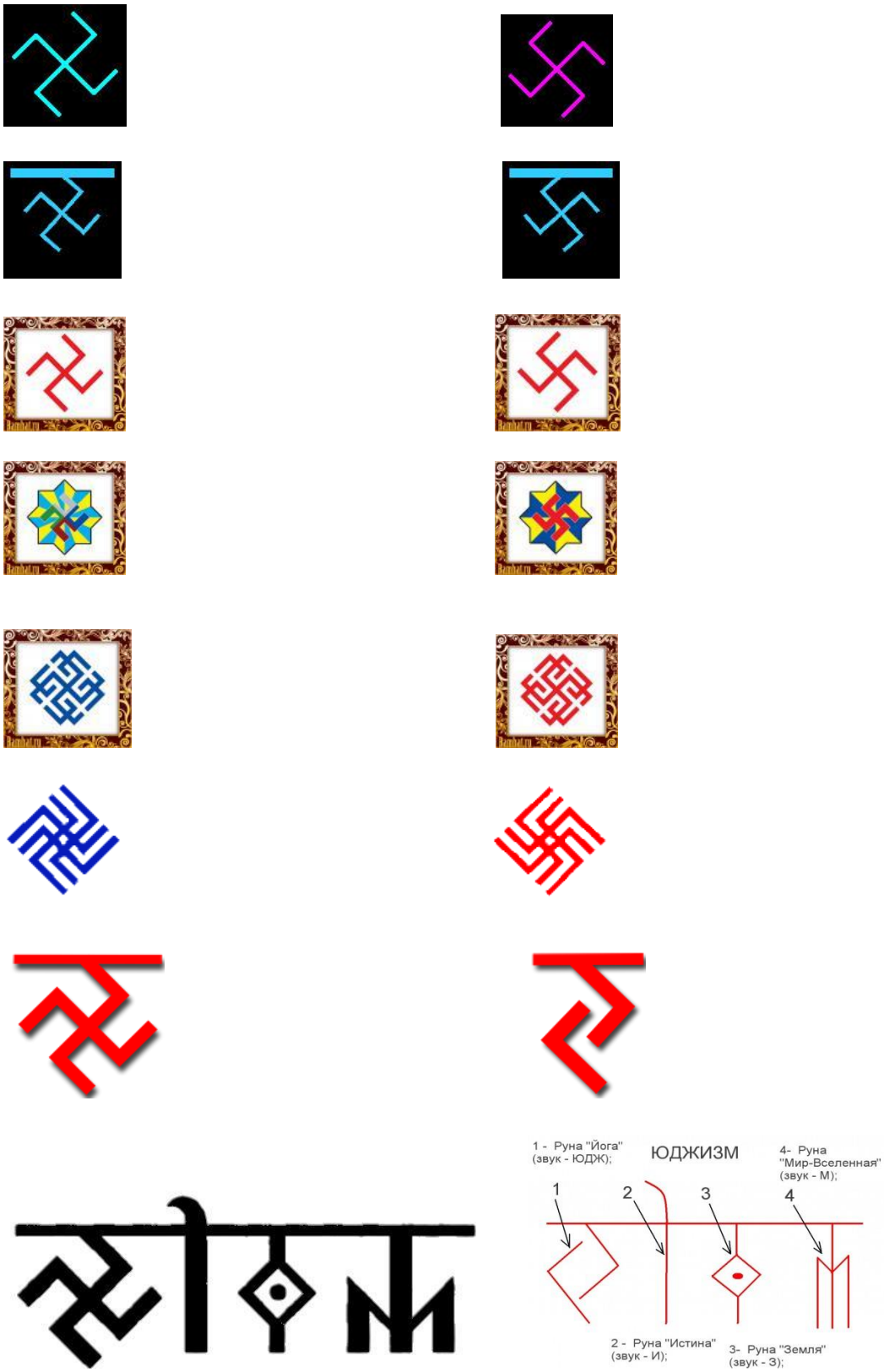


Figure 12 a- b. Posolon - Kolovrat, c- d. Ingliya Rune – Mara Rune, e - f Ingliya – Kolovrat, g – h. Rasich - Svyatoch. i-j. Svarozhich – Rodimich, k-l. Celestial Wild Boar – Dunya (Celestial - Terrestrial Fire), m-n. Hall of Wild Boar (Ingliya Rune or Posolon Rune) – Hall of Horse (Jara Rune), o-p. Ingleizm – Yudzhizm.

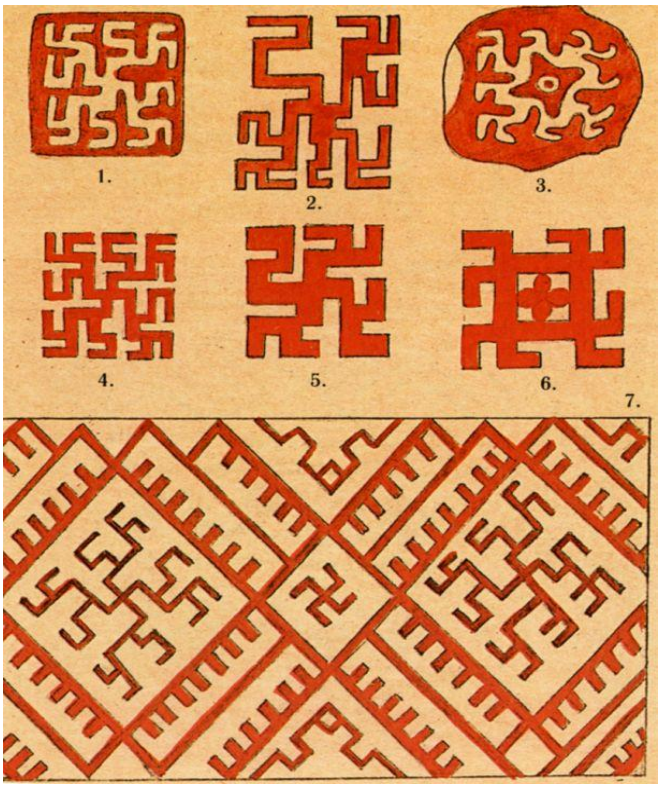


Figure 13 a-c Bogovnik, Rodovik, Novorodnik, d-f. Svetok Papor, Rusalnik, Odolen Grass(Trava), f. Greek Decoration, g- h. Svetok Papor Ornament, Decoration , i – l . Dreyfuss (Triskell), Vierfuss, Dkhata, Laimu

in a North American Indian medicine wheel and fourfold quadrilateral key (figures 208-213).

1.3. S, Sha, Shin

The letter Sha in its decorated form provides another variant of the hands of god. Here the three pronged Es are aligned along the arms of the cross rather than the extremities. Another variant entails Altarnik, an important symbol of the Ancient Slavs (figure 9a-b ff.) that symbolises:

> celestial All- ancestral symbol of the unity of the bright kinds, that populate the pure heaven [Svarga], halls and abodes in the three worlds (Jav, Slav, Prav). This symbol is depicted on the altar stone-, near the credence, to which are brought gifts and religious rites to the kinds of great race."[183]

If the Sha letter is reduced to two prongs, it becomes a symbol of the god Perkons[184] (cf. Perkuna, Perun, Varuna), the god of thunder, lightning, rain, and ruler of the heavens. This symbol occurs in a left and a right pointing version. A slight variant where 4 Fs are placed along the arms of the cross is called Ratiborets,[185] a fiery symbol of military valour and courage. A version where 4 Fs are placed between the arms of the cross, called Marichka, takes us back to the initial theme of linking the three worlds. Marichka is a:

> celestial symbol of godly light - the sparks of God - descending to Earth [Midgard]. People of the kinds of the great race obtain this light from the [Yarily]- sun by day, and from the stars at night. Sometimes Marichka is called a 'shooting star'….The celestial force, which personifies the symbol of Garuda, is one of the sacred forces, since it connects us with the Most High.[186]

Often, changing the direction transforms the meaning of a symbol. For instance, a fourfold backwards F symbolises a Heavenly Cross, while a fourfold F is a Solar Cross. In the case of a double armed swastika, the left and right versions are called Rysich and Rubezhnik.[187] They symbolise oecumenical boundary and shielding force (probably corresponding to Gemini and Sagittarius). In the Vinca runes, a slightly different principle appears to be at play. Here we see a backwards swastika, a cross and a swastika with four examples of three prongs.[188] In the Old Arabic alphabet, the letter Ha (or hayat, i.e. life) has a right pointing swastika.[189] If we go back to the initial Sha and reduce it to a single arm we effectively arrive at an E[190] which, when rotated, becomes an Sh, variously called Sta, Scha, Shta in Glagolitic and Cyrillic. In Ancient Hebrew, we can still see how the letters He and Shin are closely related. In modern Hebrew, the connection with Sha remains obvious only in the letter Shin (figure 9 k – r).

Old Slavic versions of Sha and Schha reveal that these letters once entailed a complex story including Tcherv and Ash (figure 10 a-d) Sha is in the form of a trident and reflects four positions of a man, two with their hands spread upwards, two with their hands clasped downwards. To the left of the four figures is a soldier, resembling Saint Michael, who pierces a serpent with his spear. The main drawing shows a vortex of stars funnelling downwards via or past a large serpent. The letter Schha is also cosmic in its symbolism. In one sequence, we see how an E shape becomes an F shape that is then turned on its side ending with a small lunar form. The main drawing shows haloed, sacred figures, presumably angels, on a threshold of stairs, below which are three figures, one reaching, one kneeling, one defending, again like Saint Michael, against a large serpent. In representations of Perun, this energy flow goes down on the left and goes back up on the right. In other versions, it only flows

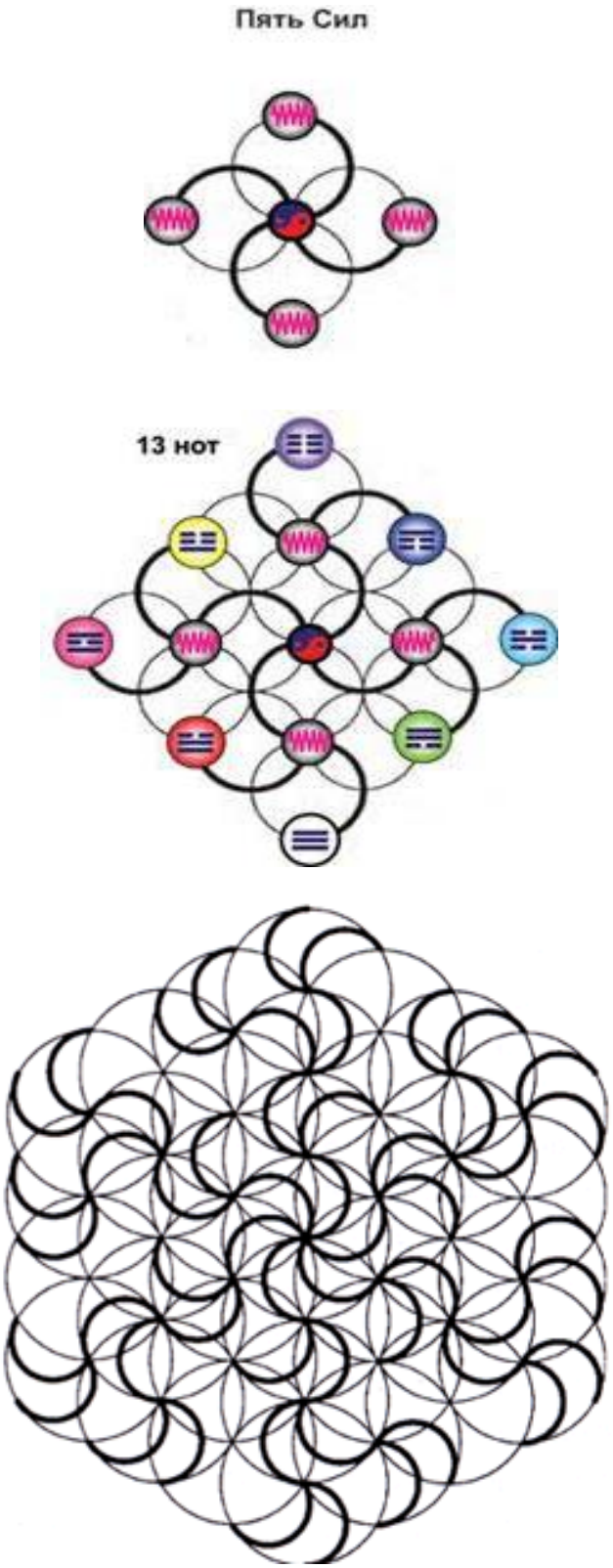


Figure 14 a. Spiral flower of fern, b. Notes, c. Flower Blossom (Цветка) and flower of life.

downward (figure 17, cf. 40). These Slavic letters are also related in form to the letters as in Old Persian, and the final letters of Ugaritic, s i u (figure 10 g-h).[191] The ends of early alphabets are also culminations of energy and power.

1.4. G, Gamma, Gammadion

In Greek, a G is called gamma and written as Γ. Four of these together at 90 degree angles produce a swastika, whence the word gammadion[192] as one of the early names for the symbol. A gamma with two side arms was originally called a digamma[193] and written as F, lowercase ϝ or as a numeral symbol, stigma (ς). Four digammas take us back to the Slavic symbol for spiritual force (figure 8d).

Letters E, F, G are more than a simple sequence. Conceptually they are closely linked with each other just as the hands of the candelabrum boy (letter Zhe), the Sha- man, and the hands of the letter Sha-man are all related. They are about the primary energy or creative force, its descent and ascent through the three worlds, its life giving, protecting and its destructive powers. They were once part of a complex set of imagery that led to some of the early alphabets. To understand their logic we need to go back to the beginning.

In the Book of Genesis, the Bible refers to a river in the garden of Eden that split into four rivers.[194] In the Slavic tradition, there are also four rivers,[195] depicted as flowing from a left turning swastika (figure 11a). In Zhang Zhung culture of Tibet such a swastika is also connected with the origin of the universe and is called YungDrung.[196] It is said to have been introduced around 16,000 B.C.[197] Initially, the yung drung was left-turning to reflect the counter-clockwise direction of the planets. Gradually, the yung drung acquired both a left- and right-turning version with associations. The left version was called a female swastika and linked with evolution of the universe, the right version was called a male swastika and linked with involution of the universe. Alternatively these two, when inscribed in a magic square, are called Yung-Drung Widdershins and Yung-Drung Deiseil[198]. In the Slavic tradition, the two versions are called Agni and Fash (fire and flame). There is a corresponding Agni rune and Fash rune. Or they are called suasti (svasti, sauvastika) and swastika, symbolizing temporal rotation of life on earth and eternal rotation of the universe

In Old Slavic, the left-turning version becomes a letter of the alphabet called Posolon, associated with the setting sun (figure 11 k –l). It is made up of the letter Eri, repeated four times and aligned with the points of the compass. Its counterpart, the right-turning version, also becomes a letter of the alphabet called Swastika. It is made up of the letter Glagol repeated four times and aligned with the points of the compass.[199] The same shape in white is a symbol of Quadrilateral light with healing properties.[200] The Greek letter Gamma and the so-called German swastika are both letters of the Old Slavic Alphabet.

In the Slavic tradition there are 144 terms for swastikas.[201] These fall into three large classes. A first, which we have just seen, begins from a cross along the quarter points (of the compass) and has a single bend (figure 11). A second, begins from a cross along the cross-quarter points (diagonals) and also has a single bend (figure 12). A third class is characterized by multiple bends (figures 13-15). If the first class is generally concerned with eternal principles, the

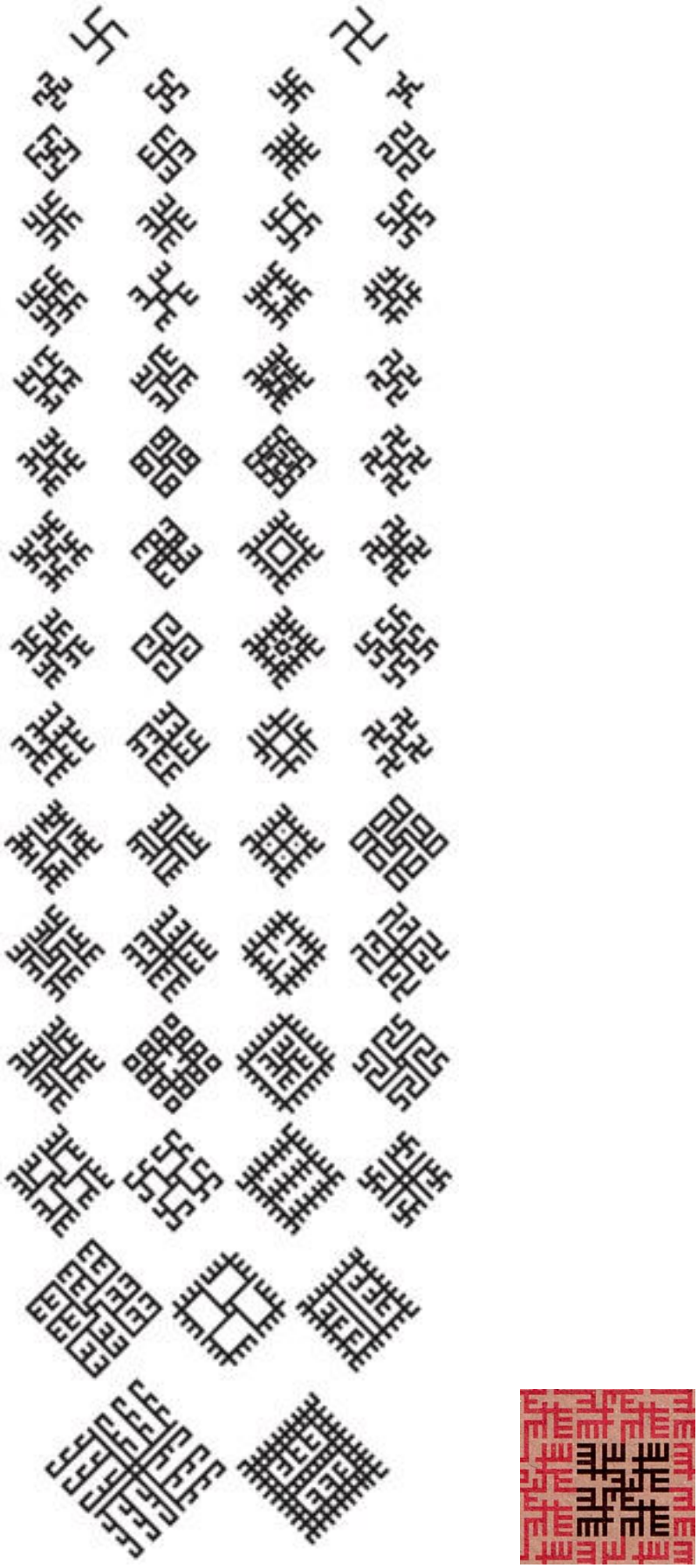


Figure 15. Fiery Cross (Ugunskrusts) variants.

second class is typically concerned with events in an unchanging, temporal, cyclical framework, while the third class attempts to symbolize the miracles of life and growth. In the Western tradition, these three realities become the world, year, man (mundus, annus, homo).[202]

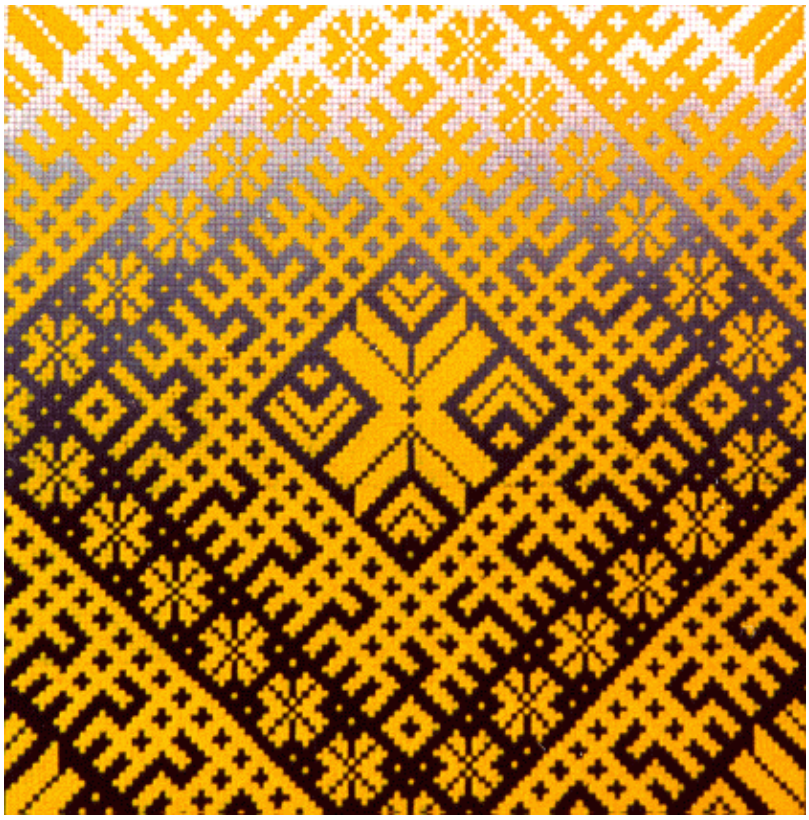
In symbolism of the annual cycle we find mainly diagonal runes. A typical contrast is between the setting sun and rising sun (Posolon and Kolovrat, figure 12a –b). Almost identical are the Ingliya rune and the Mara rune, or Ingliya and Kolovrat. The Rasich and Svyatoch symbols continue this theme against the background of an eight-pointed star. Svarozhich and Rodimich omit the background and add bends. A double-lined version is called the Celestial Wild Boar and Dunya (world above and world below, i.e. heaven and earth). Alternatively, this version is called celestial fire and terrestrial fire. A version linked with an old Slavic calendar includes a Hall of Wild Boar (Ingliya rune or Posolon rune) and a Hall of Horse (Jara rune). The Hall of Horse rune, known in the West as the Jara rune, links with the Yin-Yang symbol in China, the 69 symbol for Cancer and with the word for year in different languages (e.g. jear, year, jaar, Jahr).

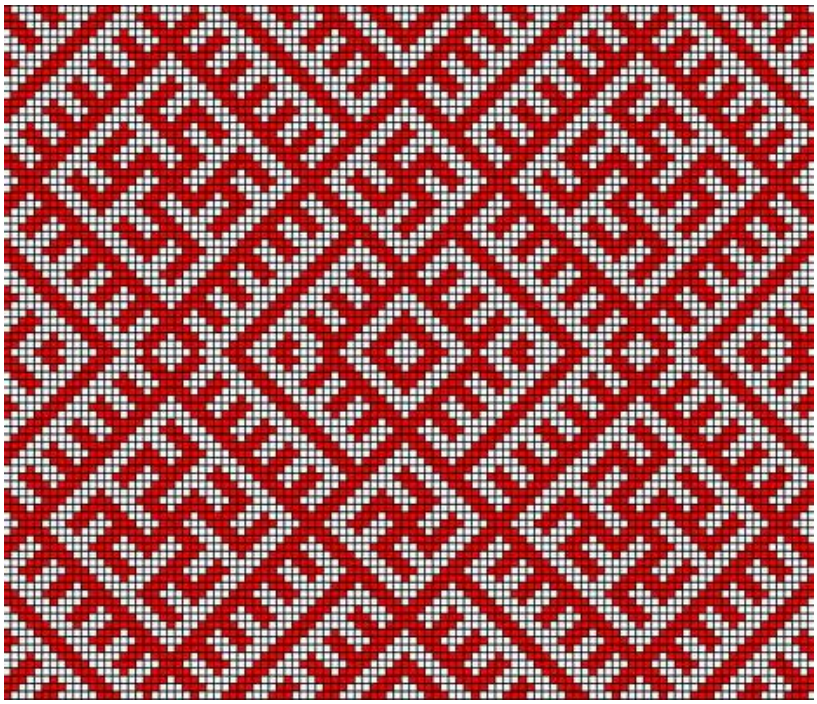
The runes for these two halls of the Wild Boar and the Horse are the more intriguing because they are also connected with the names of two of the earliest religions: Ingleizm[203] and Yudzhizm,[204] both connected with the city of Omsk and an ancient Aryan alphabet of 256 letters.[205] So these symbols for the origin of the universe are linked also with very early documented religions, calendars and cosmologies claimed to go back to 600,000 B.C.[206]

1.4.1 Flower of Fern and Fiery Growth

A third class of symbols is linked with life and growth. There are two basic sets of imagery. One is floral linked with the Flower of Fern[207] also called Fern of Eternal Happiness (associated with the Summer Solstice and the feast of Ivan Kupala). It helps one “to discover treasures and understand the speech of all animals.”[208] A variant is called Odolen Grass[209] (associated with the Feast of Perun at Lammas, 2 August). A second class of images relates to fire and more specifically to dual fiery symbolism.[210] Among the simplest examples of these forms are Bogovnik and Rodovik (figure 13 a-b ff.). Bogovnik personifies “eternal force and patronage of bright gods to person, who embarked on the path of spiritual development and improvement. It helps to realize interpenetration and unity of four prime elements in our universe.” Rodovik “symbolizes the bright force of kind -[Poroditelya], the helping to peoples great race, is lent constant support of ancient multi-wise ancestors to people, which work for the good of the kind…and for the descendants of the kinds.”[211] If Bogovnik looks like a cross with 4 S shapes attached, Rodovik, by contrast, looks like a cross with 4 reverse S shapes attached. These decorations are also found on Etruscan funerary urns, in the Villa of the Mysteries at Herculaneum, on the borders of mediaeval manuscripts[212] and on the pavement of Amiens Cathedral (figure 146d). They entail interplays of figure-ground and are further explored in Appendix 5.

Novorodnik “symbolizes the power of Heaven, which helps to achieve the transformation of wealth and race.”[213] It is sometimes a mirror version of the Saffron Milk Cap, Rysich, a Celestial Symbol of Clean Light. Meanwhile, the Flower of Fern (Svetok Papor) and Odolen





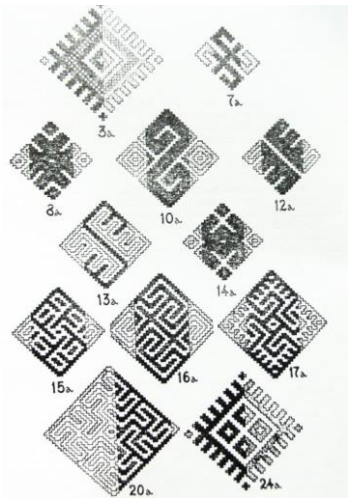


Figure 16 a. Cross of Crosses and Hands of God Embroidery, b- Uzhi, Water, Lunar Force), c. Odolen Trava - Svetok Papor Decoration, d. Afghan Kufic .

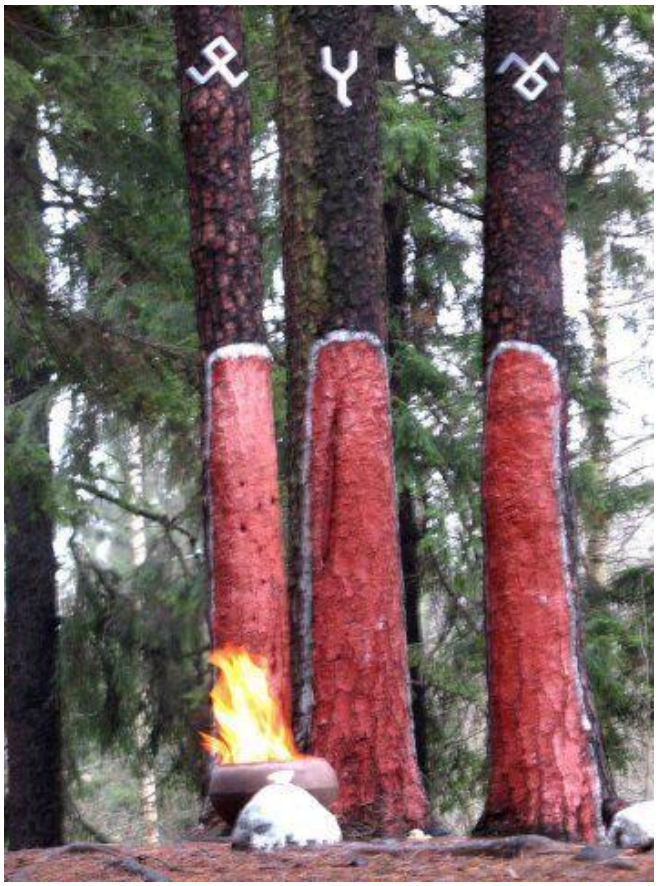
Grass (Trava) are often depicted as mirror versions of each other. A page with Svetok Papor Ornaments and woven Svetok Papor[214] decorations illustrate the variations on a theme that flow from these symbols (figure 16 cf. 13 - 15). Other variations generate circular versions of flower symbolism called 13 notes and flower (Цветка).[215] Slightly different is the Dkhata (ДХАТА, figure 13k), a "Slav religious godly fiery character-symbol of the internal and external structure of man. It designates those four basics given by the god- creators of element, from whom is created each person of the great race: body, soul, spirit, conscience."[216] The Dkhata looks like a cross with 4 V shapes attached and looks more like a footed creature than the usual Dreyfuss and Vierfuss. The rise of civilisation is typically described a move from four footed to two footed human beings. The Dkhata illustrates how transitional symbolism sometimes links human, organic and geometrical themes.

Fiery symbolism beginning from a fiery cross (ugunskrusts)[217] generates a great variety of further images (figure 15). Here we see how one simple shape and its mirror generate 57 variations. Columns one and two entail a series of versions of E while the final two columns entail variants on the F shape. Such patterns recur in both embroidery and weaving and are an excellent example how basic forms serve as patterns or leitmotifs as ornament and decorations. By way of illustration (figure 16 a-c), a Latvian cross of crosses and hands of God embroidery shows how two of these motifs can be combined into a stunning pattern. A detail from a cross pattern (Ugunskrusts) shows how a fiery pattern can generate hands of god with 3 prongs (E) and 4 prongs. A Slavic example of an Odolen trava - Svetok papor decoration shows how these combine to create a background. Finally, an example of Afghan Kufic shows that this imagery also occurs much further eastwards (figure 16 d).

1.5 Othala, Ar and Oreya Runes

In other cases, basic symbols serve to identify key gods and goddesses in variant forms. Perun and Rod, are central gods of the early Slavic pantheon. Perun, in one of his basic forms (figure 17 a-c), appears as a prolonged Y form. He is surrounded by Rodina (Rodhanitsa) on the left in the form of an Othala rune and Rod on the right in the form of an inverted Othala rune. Alternatively, we see the runes Runes Ar, Imya, and Oreya. In another variant, we see an ascending Ar rune and a descending Oreya rune. Here Ar and Oreya are like a descending and ascending bird, a theme we shall explore below. They are also part of a grid which will be analysed in chapter 4. In yet another version, we see symbols of Rod, Power and Rodina. Here the power symbol, is clearly a variant of the Makosh symbol that we encountered as the third image in figure 1 and is also part of a larger configuration of eight basic symbols aligned with gods (figure 17 m).

The Othala rune and its variants have multiple meanings. Sometimes, the upward version is the Poleaxe of Perun and the downward version is Sarakt, an early name for the State among the Tangric tribes (figure 18 a-b ff.). In other contexts, the upward version is the goddess Earth (Erda, Erde) and the downward version is the fertility god, Jumis. Alternatively the "upward" symbolizes a descending falcon, while the "downward" represents a magic symbol. Or the downward is elaborated as the Odin Rune and the upward becomes a Chinese constellation linked with the I Ching covering the summer period from 6 July to 6 August.



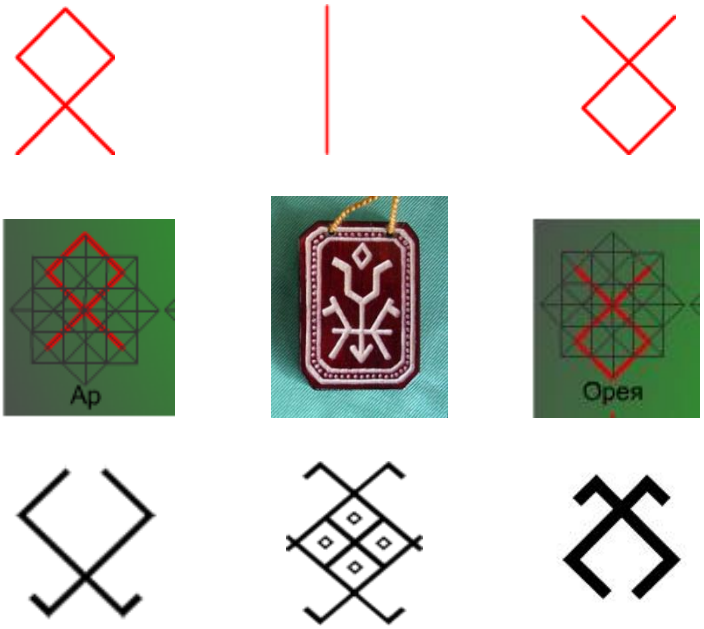


Figure 17 a-c. Rodina, Perun, Rod, d-f. Runes Ar, Imya, Oreya (Руна Ар, Руна Имя, Руна Орея) , g- i. Ar, Perun Symbol, Oreya, j- l. Rod, Power, Rodina, m. 8 runes and gods,n. Zmey as Hydra.

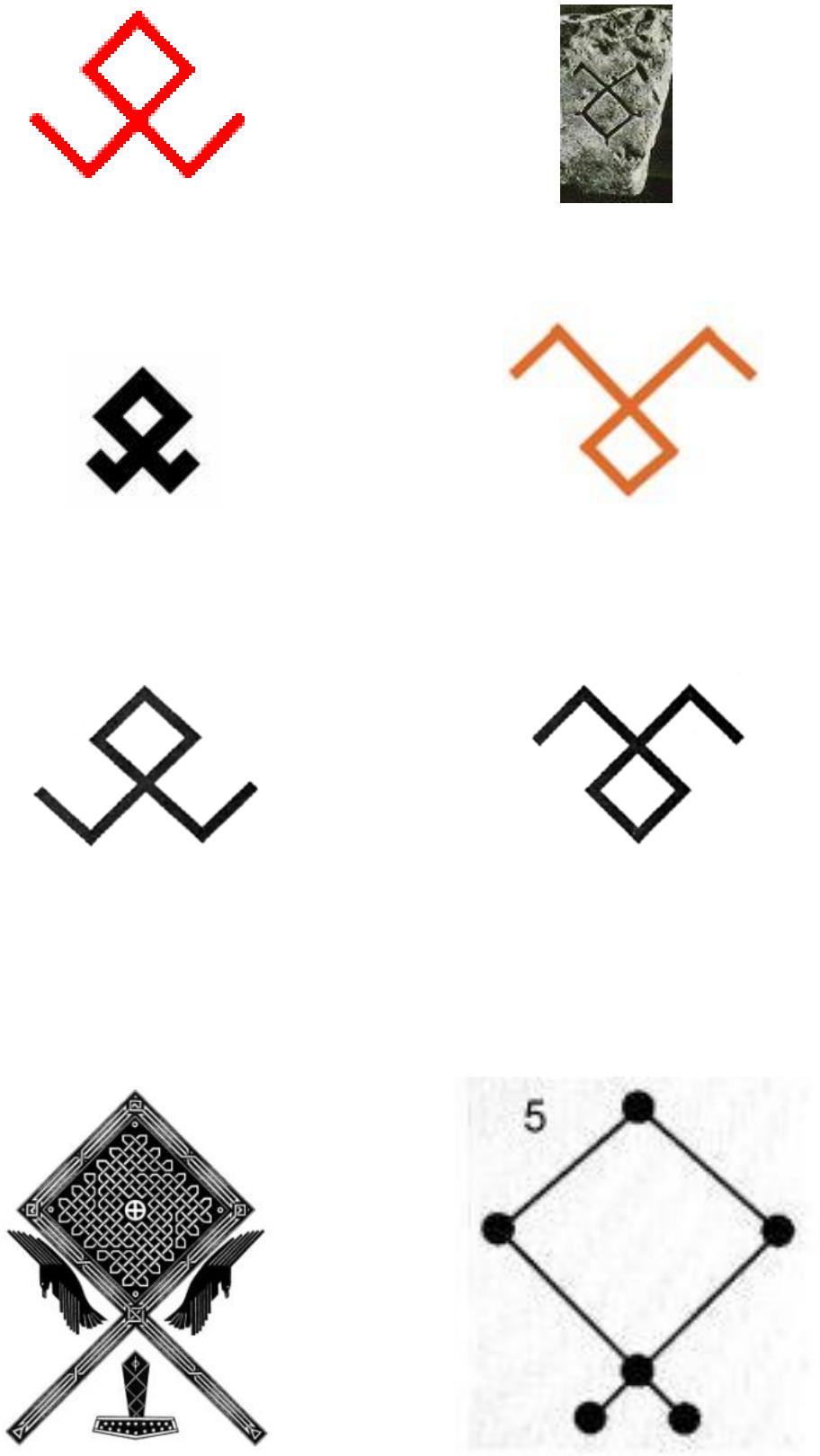


Figure 18 a – b. Perun Poleaxe- Sarakt c-d. Erde – Jumis , e-f. Falcon Symbol – Magic Symbol, g-h . Odin Rune – Chinese Constellation

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Figure 19 a – b. Sha – Shta, c-d Tryzubs, e – h.Tryzub symbols, letters and three worlds; i – k. Coat of Arms of Soratnichestva, Hexadecimal Cross and Mann Rune, Kolovrat + Algiz/Mir

1	2
A	A

49	50	51
X	X	X

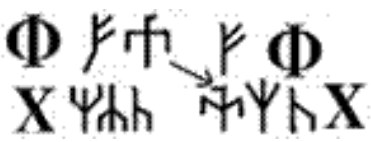


Figure 20. a-c. Az, Az, Buki (Decorated Glagolitic), d-e. Az, Azu, Az Inverted, f-g. A – X (Bulgarian Runes), h. HSA Christ, i. Phi- Chi (Alan –Old Bulgarian), j-k. Az in textiles.

Figure 21 a-b. Az in textiles.

Letters of alphabets could be seen as a culmination of an abstraction process: first we have concrete ideograms, pictograms and hieroglyphs and ultimately we have abstract letters. The examples above suggest a more complex, two-way process: key ideas and symbols simultaneously become more abstract and more concrete. By way of illustration, we shall focus on four examples in the following pages, bird, horse, tree and body and show that these entail central themes in alphabets.

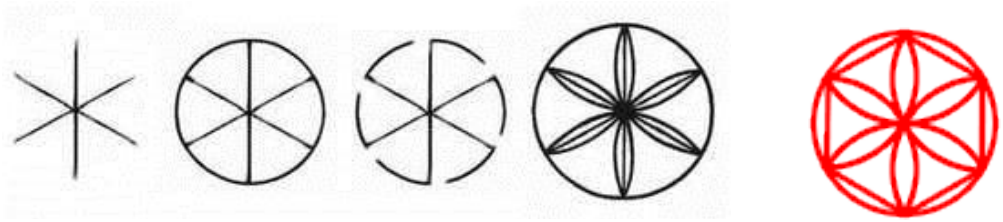
Earlier we explored some aspects of the letters Sha –Shta. Decorative versions of these letters (figures 10 a-b, cf. 19 a-c), have multiple associations including a downward and upward pointed trident. A version with a sword is associated with Ruevit. These associations also include downward flying birds. In some Slavic countries, especially the Ukraine, where it becomes a national symbol, these downward flying birds become the tryzub associated with a stylized falcon, their primary god (Pershoboh) and with the word for Freedon (ВОЛЯ). The tryzub comes in many versions and has multiple associations. In one version, the central axis of the bird form is replaced by a downward sword or embellished with a fleur de lys. Alternatively, the bird form is linked with letters and runes (figure 19i). The Raidho rune that leads to the letter R (English ya) is a symbol of motion and especially rotation (cf. Sanskrit rath, German Rad, Latin rota, English, rotary). When positioned close together, these symbols simultaneously become the wings of a tryzub that has an Ing rune for its head and Isaz rune for its body. In other versions, the left wing becomes an R, the central portion an I and S while the right wing is reduced to a partial R in the form of a shepherd's staff (figure 19 e, g).

In the wider Slavic tradition, there is a concept of three worlds (prav, jav, nav), which also becomes linked with a wheel of the year and 8 major feasts. In this context, the symbol of the descending falcon is a combination of runes/letters that define key moments of the year. Here, the letters are not simply examples of abstraction: they are simultaneously also geometrical elements for structuring space and time. In some versions, this structuring element dominates the composition. For instance, in the Coat of Arms of Soratnichestva (figure 19i), we see a central Algiz rune, two Raidho runes on the sides and an Othala Rune at the bottom. Here, we are told, Algiz symbolizes protection, Raidho symbolizes right, law (rita), connection with the Aryan kind. Othala symbolizes the heritage of the ancestors and as a symbol of the phoenix (Rarog, fiery Veles), represents the mystical essence of Aryan giving.[218] In another version, Algiz becomes the Mann Rune, inscribed within a hexidecimal cross, looking like a yen or yuan symbol of wealth. Or the 3 spokes of an Algiz symbol are superimposed onto the 8 spokes of a Wheel of the sun (kolovrat), again drawing attention to key moments in the annual cycle (figure 19 j-k).

The letters of the alphabet are clearly much more than symbols for sounds. They are integrally connected with cycles of nature, which can be twofold, but are often threefold to reflect the three worlds and the three-fold nature of the human condition. In this light, it is useful to look more closely at the first letter of the Slavic alphabet, Az links A and Z. Az combines with Buka as azbuka, which is the Slavic word for alphabet.

1.6.Az, Azu, Buki, Birds

The first letter (figure 20 a ff.), Az or Azu (cf. Sanskrit asu, breath) is associated with a



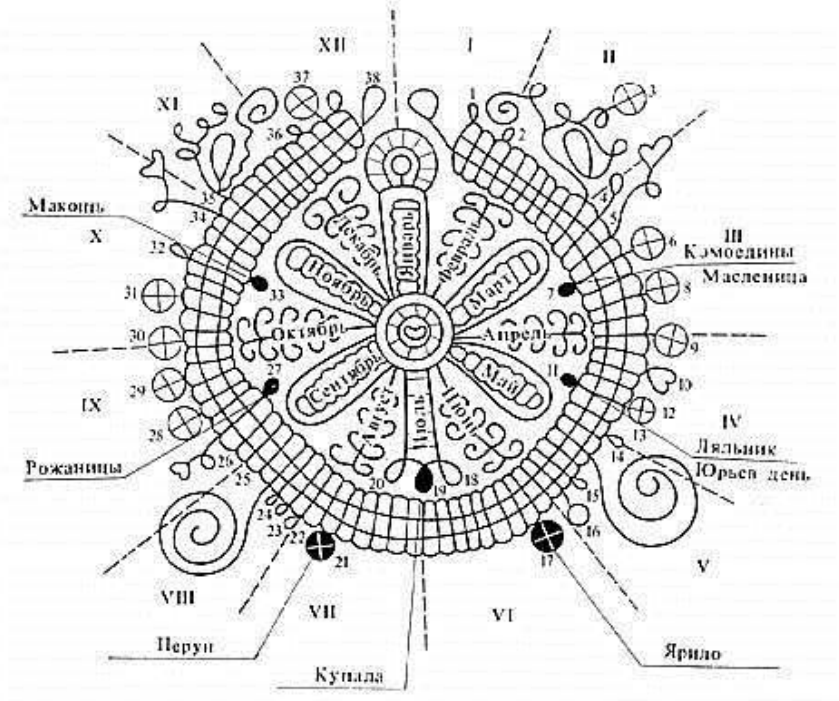


Figure 22 a-b. Perun Symbolism and Perun Star, c. Perunov Cross Calendar, d. 16 Halls Calendar and Lughasadh in the Celtic calendar).

winged container, a winged goblet and with various forms of downward tridents, which in some forms look more like birds flying upwards. Their second letter, buki, implies a more complex story. We noted how the letter E, as a symbol of the eternal energy of the universe, was frequently depicted as hands of god and then multiplied four times to reflect the full power of the divine in all directions. Here (figure 20c ff.), we see a single heavenly hand (of the three finger variety), which descends from heaven to earth. A stag is also shown as having 3 upward antlers. The Slavic god Veles (cf. Celtic Cernunnos) typically has divine antlers. It was generally accepted that there were seven months of summer and five months of winter: 7 months earth and 5 months heaven. In the illustration for buki, we see the 5 months heaven depicted as 5 heavenly crosses (with backwards Fs) which are then cut off by a knife and then continue as a boat. Variants of Azu look like upward and downward birds.

The same symbolism is sometimes applied to other letters. In Bulgarian runes, the imagery is linked with letters 1 and 49, with A and X (followed by the Algiz Rune). In Christian versions of Proto-Bulgarian runes, the connection is with HSA as Christ and the Resurrection. In the Alano-Bulgarian runes this imagery of birds facing right and left is linked with the letters Phi and Chi. In textile patterns, we find upward, downward and even sideward flying birds (Azus, As). The A bird is not just a bird. It is a symbol of ascent, descent, cyclical return, rebirth and resurrection. The Christian themes reflect much older traditions.

1.6.1 Flower of Life and Two Calendars

To gain insight into how these different symbols were once more closely interrelated it is useful to examine briefly two ancient calendars and further examples of double bird symbolism. The god Perun (figure 21 a-b ff), besides his poleaxe (Othala rune), is commonly associated with a star of Perun also called Perun Thunder Wheel, Perun's flower, flower of life or basis of creation. The 6 petals inscribed in a circle sometimes become a starting point for complex geometrical patterns. Or they are reduced to a 6 spoked wheel of the sun (kolovrat), a circle divided into 6 parts by 3 intersecting lines or only the 3 lines in isolation without the circle. We first saw this as the third rune in figure 1. It is commonly known as the Hagal Rune and called Mother of all runes because it forms a matrix from which the 24 basic runes can be generated. Similar symbolism is associated with the Scandinavian god Odin.

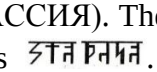
In other versions of this 6 petalled flower, it becomes the internal section of a Perun calendar (figure 22 c). Now the 6 petals define 6 months of the year, with alternating curly bits defining the other 6 months. Each of the months is identified with their names in Russian. This is surrounded by 38 numbers, linked with major feasts and events in the annual cycle. The summer period begins with Yarilo (17), is followed by the summer period (18 19 20), with Kupala (19), at the centre, linking the solstices (Cancer-Capricorn), followed by Perun (21) linking end of summer and end of winter (Leo-Aquarius). Around the flower is an outer shell which has twelve Roman numerals marking the months.

A second calendar is more geometrical (figure 22 d). Whereas Western calendars typically have 12 zodiac signs, this one has an additional 4 Northern constellations (Ursa Minor, Cassiopeia, Cepheus, Draco) to make 16 halls. In the central section of the calendar we see three triangles forming a 9 pointed star. These link with 9 months, 9 runes, 9 letters and 9

Figure 23 a-c. Doubled headed birds: Garuda Bherunda, Roman Eagles, Russian Eagles.
d- f. Letter 17 (Hun –Syanbi).A, (Proto- Bulgarian), Rarog, g. Roc, h – n Zharkutanskie Rune 36 (Perun Rune), Sigel rune, Perun Rune, Dazhbog rune (Raidho), Vedara rune, star of Yinglia, Eternal Motion- Earth in Motion, Ingliya rune.

elements (Earth, Star, Fire, Sun, Tree, Skies, Ocean, Moon, God). Surrounding these are 16 halls linked with 16 runes, 16 hours, 16 trees, 16 animals and 16 gods. Surrounding this is a ring with 16 tetragrams which are a subset 81 tetragrams of the Tai Hsuan Ching which entails 729 (9 x 9 x 9) ternary hexagrams in its complex version rather than the 64 (8 x8) of the I Ching. The calendar uses a cycle of 144 years (12 x 12) in a solar (Svarozhiy) circle.

One of the earliest Slavic alphabets also has 144 letters. At a glance we see that 9, 16 and multiples of 12 are important numbers and that the system is linked with Chinese cosmology. More important for our story is that the runes in this calendar are again the same runes encountered earlier. The first hall is that of the Virgin, called Shiva ('is living') written ДЖИВА in Cyrillic, whom we encountered in figure 1. Here she is drawn as a triangle with two beams, and corresponds roughly to the zodiac signs Virgo and Libra. The first letter of her name is the letter Zhe (Ж), which we discussed as a letter of crossing and transition. The second hall is the Wild Boar corresponding to the setting sun (Posolon) rune and the Ingliya rune (cf. figure 12). Hall 9 has a variant on the Othala rune. Halls 12 and 13 relate to the Hagal rune. Hall 14 is the Jara rune. Hall 15 is the Sowilo Rune, here connected with Perun. Hall 16 is the Raidho rune. In short, this old calendar includes a number of the basic shapes also found in European runes.

The calendar is associated with a holy race. Race, or rasa (paca) in Cyrillic, is linked with the Sanskrit, rasa (sap, essence, quintessence, semen, quicksilver, elixir…). Both the Sanksrit, rasa and Cyrillic, paca are linked with the Sanskrit letter Om. RACA is also an acronym for Family (race) of Aces of the country of Aces" (Род Асов Страны Асов). The words for Ace and Asia are identical and closely linked with the Hebrew world of reality, Assiah (cf. АСИЯ, АССИЯ). The caption for Holy Race is written in h'Ariyskaya Karuna (Х'Арийская Каруна) as  . The first letter (figure 22 h-l) is a Sowilo rune, which is also found in the Zharkutanskie runes (cf. figure 1), recurs as the Perun Rune in Hall 15, as the Vedara rune, and is almost mirrored as the Dazhbog rune in Hall 16.

All this seems unsurprising until we realize that the calendar deals with larger temporal cycles, which it traces back to 602,386 B.C.[219] Western discussions of runes as recent, near primitive signs clearly need to be revised on at least three counts. Firstly, they entail a system linked with cosmology and chronology. Second, they reflect a system that was used across the Asian continent ranging from Slavic pre-Russia to China. Third, this system could go back to six hundred thousand years before Christ.

1.6.2 Double-Headed Birds

Further evidence comes from an unlikely source: double- headed birds. In the West, a double eagle is typically associated with the Austro-Hungarian Empire and traced to the Hapsburg Russia (figure 23 a-c ff.) and in ancient Turkey (Alaja-Huyuk).[220] Such concrete images are complemented with more abstract versions. Accordingly, letter 17 in Hun Syanbi shows an ascendant bird-like image. In proto-Bulgarian, this becomes the letter A. Elsewhere, this becomes the symbolic bird Rarog, that is effectively a phoenix and a composite of multiple runes. Its head is similar to proto-Bulgarian 49 (X, figure 20 g). Its body is an O, Its wings are Fehu runes placed laterally. Its lower frame is an inverted Algiz rune. These double headed birds have an antecedent in the Roc (Rokk).[221] In this case, one head is an eagle (Orel), while

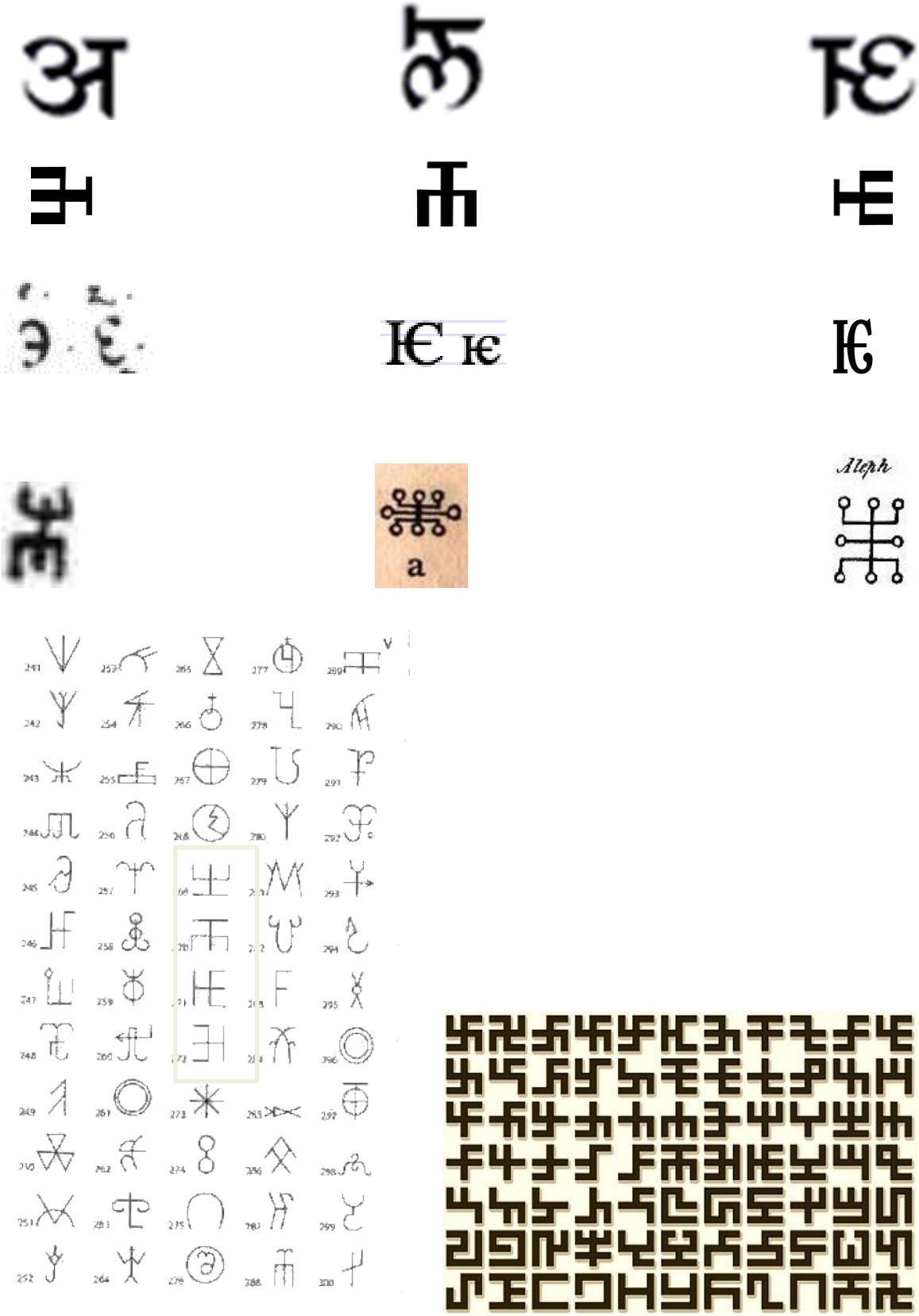


Figure 24 a -c. Rotations of Sanskrit A, d-f. Rotations of Cyrillic A, g e- z (Phoenicum), h. Iotated E (Early Cyrillic), i. Iotated. E (Cyrillic), j. Ugaritic/Old Arabic Ha (life) upright (cf. figure 2 n), k. A (Chaldean 9), l. Aleph (Malachim), m Abkhaz Tamgas n, Armenian Generative Force.

the other is a phoenix. Above the heads are a) 7 blue stars of the Big Dipper (Ursa Maior), b) a circle of 16 red circles representing the 16 halls of the calendar.

Inside this circle is a 9 pointed Star of Yinglia that symbolizes human and natural beginnings. Inside the star is a downward pointing sword. Frequently the star is depicted separately with individual symbols such as the downward sword, the Posolon or the Ingliya runes. The downward sword (cf. the sword in the stone theme) is repeated on the central shield. In the centre of the shield, we again find the Ingliya rune. Below the image is the caption: Holy Race. Below this are 9 symbolic stars.

The details of this symbolism are beyond the scope of our story. Three things are of interest. First, the Roc bird reflects the same corpus of symbolism that we have been exploring. Second, the symbols are part of a coherent system with its own cosmology. Third, there are pointers to context and chronology. The 9 pointed star of Yinglia is associated with 9 Books of Knowledge (Veda of Perun, claimed to back to 38,004 B.C.).[222] It is also associated with the old religion of Ingleizm,[223] linked by some with the new foundation of the city of Omsk (104,776 B.C.). The Roc is also associated with an Original Country (Urheimat) or Ancient Sacred Country, called Belovodje (БЕЛОВОДЬЯ)[224] settled by a holy race, who also call themselves Old Believers of the Vera and Veda. Their history includes dates that go back to over 600,000 B.C. While duly noting controversies regarding precise dates, even a sceptic will agree that this suggests an origin considerably before 600 B.C. usually given for runes.

1.6.3. Reversal and Mirroring

Reversal and mirroring, doubling, even quadrupling obviously play some role in the construction of letters. If this principle is applied to Sanskrit letter A and to Cyrillic A, the result (figure 24 a ff.) appears very much like the English letter E reversed, a downward E and regular E. If we mirror the first part of the Sanskrit letter A, without the stick prop, and reverse this we effectively arrive at the letters e – z in Phoenicum. A variant reversal gives us the letter e in Aegyptiacum. Sanskrit A without props and reversals gives us letter An (Chaldaicum). Changing the sequence of stick and letter gives us alar in the Nennian alphabet. Beginning with a mysterious looking variant, reversing it and then turning it 90 degrees brings us back to the Ugaritic/Old Arabic letter Ha or Hayat (life).

Lest all this seem forced, it is useful to recall early versions of A (Chaldean 9), and Aleph (Malachim). These letters may look fanciful and modern but they are direct descendents of the Sha-man and go back to the Mary/Tengri symbol (figure 24k-l, cf. figure 1b). In an Abkhaz collection of 300 tangas this variation of a shape is found in tamgas 269-272 (figure 24 m). It recurs among glyphs of the generative force, in Ancient Chechenian and Tifinagh. Before letters reached their standard form, there was a long series of experiments with variations.Striking is how, in the case of I and E, the same principles of letter making are found in Russia (Old Slavic), the Caucasus 9Armenia, Chechnya, Abkhazia), and North Africa (Tifinagh, figure 24 bis).

We find expressions of such older traditions in Slavic folk textiles from Smolensk. There is a red summer pattern and a black winter pattern (figures 25-26). In the summer pattern, we find

Figure 25. Summer Textiles (Smolensk), c-f. Azu (Glagolitic) regular, sideways, reversed, inverted.

Figure 26. Winter textiles (Smolensk), c-f. Azu (Glagolitic) regular, sideways, reversed, inverted.

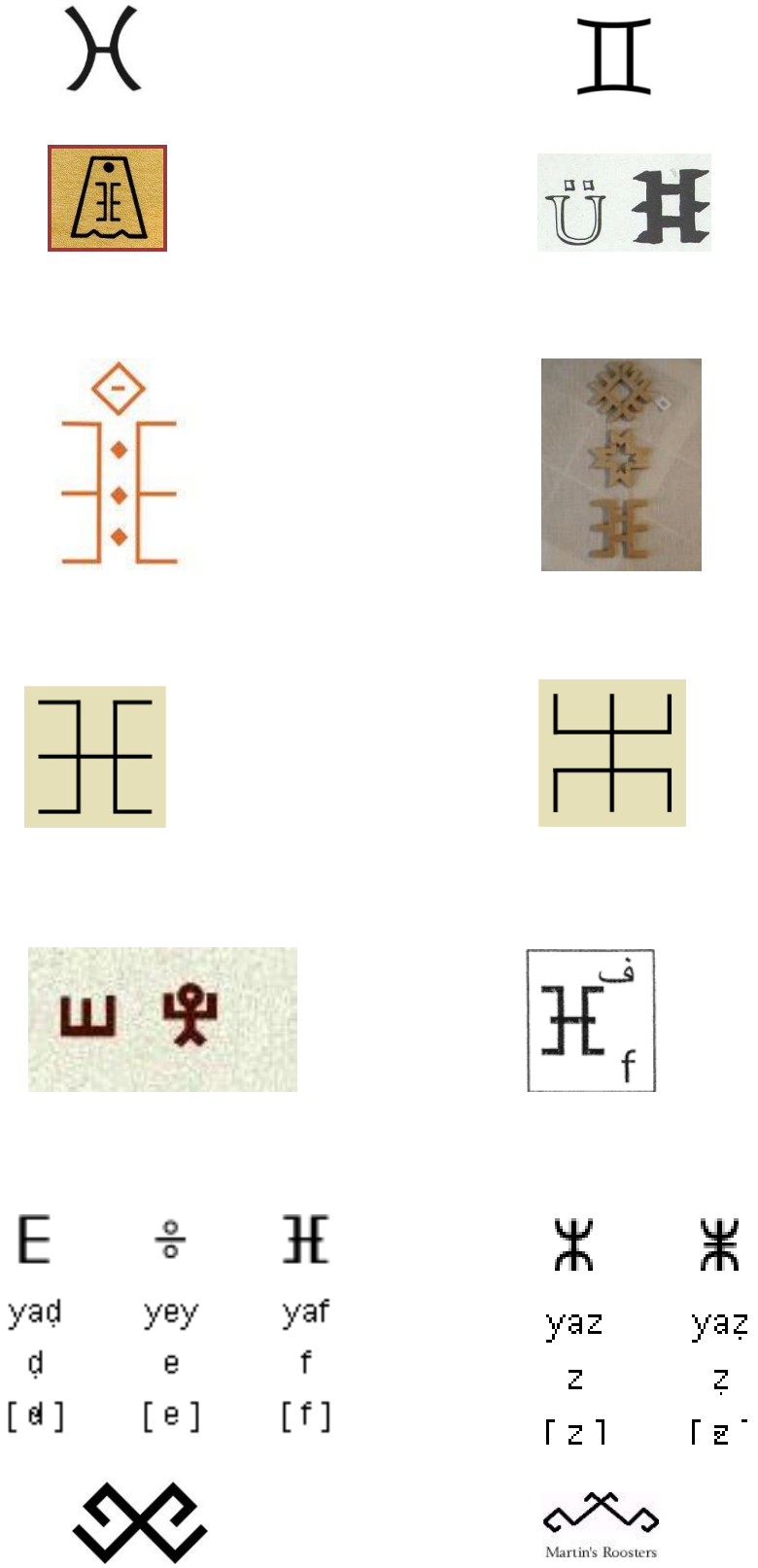


Figure 27 a – b. Pisces, Gemini, c-d. Home Spirit (Usins), Ü rune, e-f. Usins Symbol – Majas Sargs, g – h**.** Life Sign (Dzīvības zīme) –same rotated 90 degrees, i-k E (Ancient Hebrew) – f (Tifinagh), l-n. yad yey yaf, yaz yaz, aleph (Malachim), o-p. Jumis and Martin's roosters.

the by now familiar E, as a symbol of energy and the power of god. On closer inspection we see that these come in three forms: a) where four separate Es are arranged around a point; b) where 2 Es remain separate while two are joined along one axis; c) where all 4 Es are joined along two axes. In the central diamond shape, we see how a gamma, and a reversed gamma serve to create another version of four E-like shapes.To the right of the red band are swastikas pointing right. To the left of the red band are swastikas pointing left. The band of summer is preceded by the sun turning away from the centre of the universe (Gemini) and is followed by the sun turning back towards the centre of the universe (Sagittarius).

These themes continue in the winter pattern. In centre right, we see a diamond shape containing 4 Hs. In addition to the 4 Hs, we find diamond shapes (lozenges) with 2 Es and 2 Hs. Surrounding the 4 Hs are 18 swastikas, 9 pointing right, 9 pointing left; the sun descending after the summer solstice and the sun ascending after the winter soltice. Surrounding these 18 symbols of the sun are further letters. Here we see an A as a Glagolitic Azu (ⰰ), which is then turned, reversed (mirrored) and inverted (Ψ). These can be read as the letter A, an Algiz rune, tridents, descending and ascending birds.

1.7. E, Sign of Life: Birth and Rebirth

Such ancient traditions are evident also in the second vowel, E, which has a wide ranging set of imagery (figure 25a ff.). In Latvia, for instance, the god Usins, is symbolised as an E and reversed E. Related to this an Ü, which shows two Es linked by an intermediate square. Usins, called the divine charioteer, is also shown as 2 Es with three interspersed dots and a minus sign (-) in a diamond shape. This is supposed to represent a charioteer and his horses. The Ü shape becomes one of three signs called Mājas Sargs, related to protection of the home (figure 27f).

Elsewhere, this shape is associated with the sign of life (Latvian: dzivibas zime) which, if turned on its side, becomes a figure connecting the three worlds in the tradition of the shaman, the candelabrum boy and the stick figure used to explain the etymology of the Hebrew letter He. In some versions of Tifinagh, the E and E reversed are linked explicitly with F and seen as a stage in a series linking d (drawn as E), e and f. Meanwhile, the standing figure is associated with two forms of Z, as yaz and yaz.[225] In Latvia, a first crossing with Usins is followed by a second crossing with Jumis at the solstice and third crossing in November with Martin's roosters (figure 27 o-p). This pattern recurs in textiles (figure 20j). So E, E mirrored and A are linked not just with beginnings, life, and twins, but also with birth and rebirth, with new beginnings and life eternal.

The twins herald a sign of life and equally twin choices for life: one earthly, one heavenly; one power, the other wisdom (e.g. Hercules, Apollo). There is also a connection with two births: one physical, the other mental/spiritual aligned with the initial two double signs, along the Gemini-Sagittarius axis, (sometimes called Apollo-Saint Michael axis), linking May/June with November/December. If summer is about existence and being alive (est in Latin, E in English), the turn of the sun northwards in winter, which heralds a new life, is about iest, the iest of jivete, zhivete and zhe in the Slavic languages, the jest of the jester in English (figures

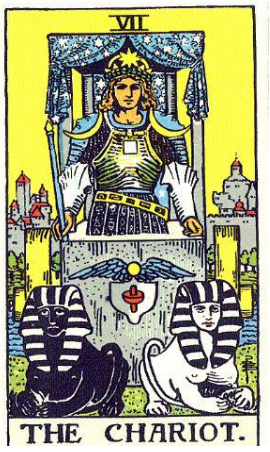


Figure 28 a – b. Jumis- Martin's Roosters, c-d Jumis – Mari Symbol, e- f. Twin horses, g-h Shukra (Venus) – Tarot 7. The Chariot.

37, 322). Secular versions are the j of the joker in cards, the wild card, the transition, the magician. Religious versions include je combined with su as Iesu, Jesu, Jesus. Cosmological etymology of letters is a starting point for the etymologies of words and names.

1.7.1 Twins, Horses and Taming

If the second birth is linked with a bird, especially an eagle, the initial birth is linked especially with a bull and horses. An initial step is obvious. Birth is like a wild bull (Taurus) which must be tamed and "killed" so that only the T (Tau) remains. The second metaphorical step entails twinning, doubling and mirroring. If movement is good, controlled movement is better, which leads to imagery centring on the symbol of a charioteer (figure 28 a –b ff.).

It also leads entails a certain uncertainty. Does the control enter a) at Gemini in May, b) with the solstice at Cancer in June, or c) with Leo in July? As a result, in Latvia, the images are sometimes of Usins and Martins (Gemini-Sagittarius) and at other times of Jumis and Martin's Roosters. At times the Jumis symbol of fertility seems balanced by the symbol of Mari. In folk culture, this expresses itself as two horses in balance on the gables of houses.

In older Slavic folk culture, the two horses are guided by the goddess Rodanitsa. In very old Slavic examples, the horses become two deer or stags led by Rodonatisa or Makosh (cf. Appendix 4). In India, the horses are guided by Shukra (Venus as a man). In the West, this becomes the charioteer. In the Tarot, this becomes Tarot Trump 7, The Chariot, where a charioteer, associated with star Regulus, leads a cubed chariot. So the symbol of life, which begins as a wild individual, becomes tamed, controlled. The bull becomes tamed horses or a tamed lion, then an ascendant bird, and finally, an angelic being. These four symbols become the 4 royal stars, the 4 fixed signs, the 4 living creatures (hayyot) of the Old Testament, the 4 Evangelists of the New Testament and the 4 Archangels. The letters of the alphabet are abstractions of a story of life, its mastery, and being reborn.

The letters of life thus become letters of change, transition, crossing, rebirth and rejuvenation. Multiple versions and multiple traditions are involved. Hence, we find alternative images of Az (figures 29 – 30, cf. 20) where A is linked with R reversed, K reversed and an alternative Freudian image. One 18th century list of Northern alphabets identifies no less than four parallel strands, namely, Huns, Sclavonic, Glagolitic, and Etruscan (figure 30 o). In each case, A is not a letter in isolation. It is part of a cyclical process.

Among the Huns, it is an element linked with the number 4, associated with Jupiter. In Slavonic (Cyrillic), it is linked with Raidho and Raidho reversed and is linked implicitly with the rune for Dazhbog, which becomes the final rune in the 16 Halls calendar (figure 22 d). Raidho becomes Rad in the Anglo Saxon Runes.[226] In the Glagolitic of the Illyrian Coast, this same theme is covered by an S, I and reversed S or with the symbol of a downward trident. In the Etruscan tradition, this becomes a simple A (figures 456, 313).[227]

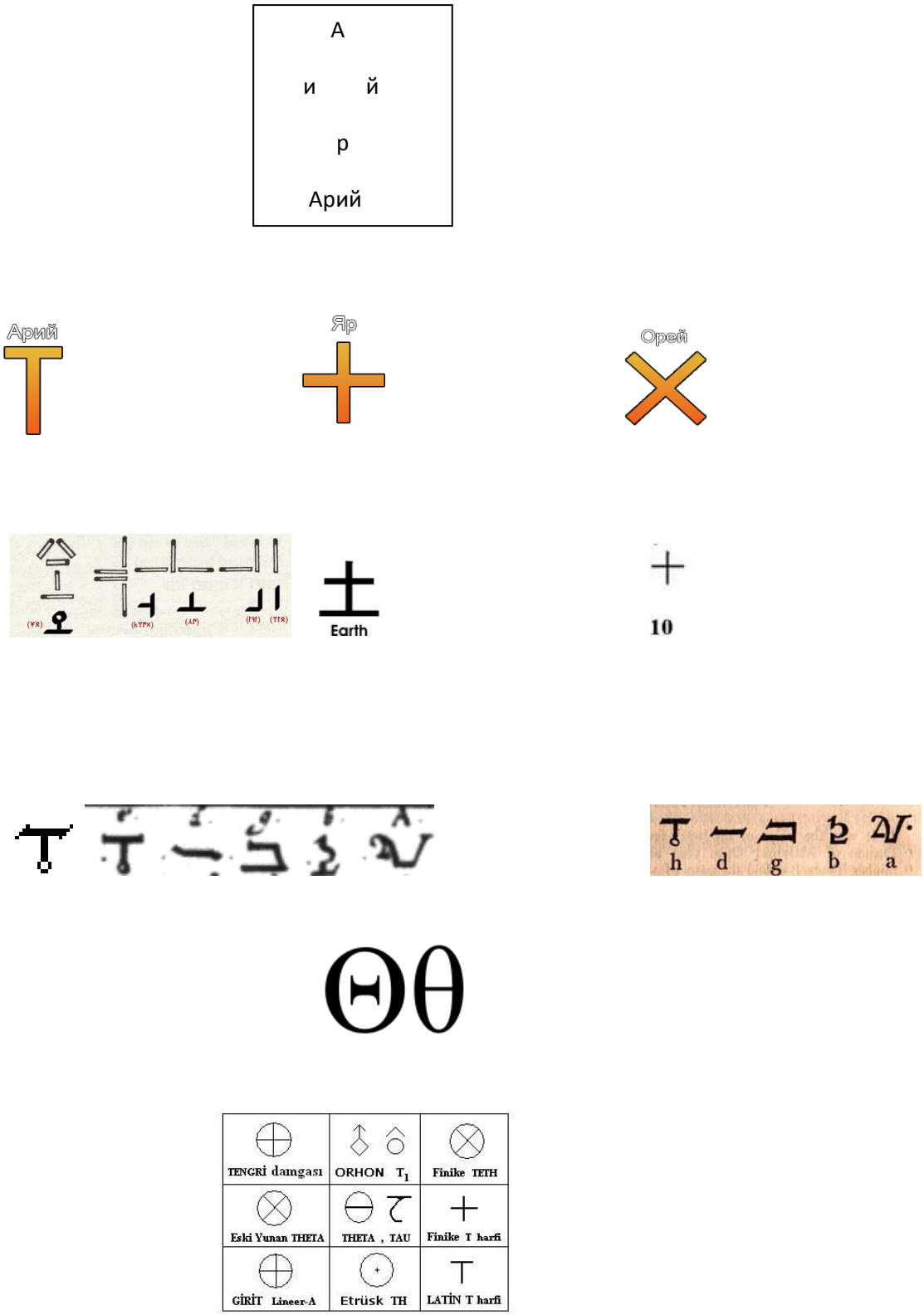


Figure 29 a. A as Арий, b. Арий, Яр, Орея (A, Yar, Oreya), c. Earth, d. Chinese number 10 e. numbers 1 -5 (Turkic), f. Letter e or h as part of letters a b g d e or a b g d h (Adamaeum, Chaldean 2), g. Greek Theta, h. Tengri and Th. .

1.7.2. Letters as Summaries of Movement

The movement, transition, dynamic dimension of letters is sometimes reflected as a hidden story within the name of a letter. The Slavic rune for A is Ar drawn as T and written as Арий (figure 29b). If we draw this T version four times we arrive at the fourfold cross of Tay (figure 5 b-d), which the Balts and Slavs call the fiery cross of crosses and the West calls a Greek cross. This explains why the Greeks claim that A and T were the first letters of their alphabet. If we treat the four letters of Арий as four points of the compass, A and р become the solstices, while и й become the equinoxes. If we join the letters A, р, и, й sequentially we implicitly have an inverted number 4 (figure 26a). Here, this version of letter A is a summary of the annual cycle. It also marks the directions of a Christian sign of the cross. Reading the letters in descending order gives A и й р (A e ĕ r, Aer, air).

These dynamic principles within letters are found equally within the alphabet as a whole. A minimal runic version of beginning and end gives us Ar and Oreya written as T and X. In between these extremes is the rune Yar which, on its own, is a plus (+) for increase, as in yang, ya and yes. If we take only the first two runes we have Ar Yar (or ar ya, Aryan), which is also written as an Algiz rune. If we take the three in sequence we have Ar, Yar, Oreya (Арий, Яр, Орея), written as T + X (figure 29 b-d).

In the Slavic runes, A, written as Арей (figure 84) begins as a T-like form and then with slight variations of the upper section generates runes corresponding to letters А Б В Г Д. These links between A, T and the first five letters are found elsewhere. In Adamaeum, and Chaldaean 2 (figure 29d) letter 5 is the letter *He* drawn as a T. Five becomes linked with the number five, which is also the term for hand (hamsa, hamza). The five fingers of the hand become a way of organizing multiple fives. 5 x 2 = 10 fingers. 5 x 4 = 20: 10 fingers and 10 toes or alternatively 20 lines again representing the hands of God(s) (cf. figure 8i-j).

This fifth letter in the alphabet of Adam bears comparison with Turkish numeral 5 (figure 29 c ff) and with the Chinese symbol for earth, which is invariably linked with the central number 5 of magic squares. The Chinese ten is written as a plus (+). Slavic A is also written as +, while Slavic Ma is written as a larger + with the values 10, 100, 1000, 10,000 (figure 28). Hence, there is an interplay between basic numbers and basic letters, a tradition which appears to originate in India where numerical cypher alphabets become a starting point for letter alphabets (cf. Appendix 3).

There is also a fascinating interplay between geometical matrices and letters, a theme which will be further explored in chapter 3. Using a magic square, with 9 regular squares, joining lines 1 2 3 and 7 8 9 generates an A and inverted A (figure 71). Joining the even numbers produces a reversed Z. Joining the uneven numbers produces a lightning stroke as in the Raidho rune, which is a reverse of the Sigel, Perun and Dazhbog runes. In such a magic square, letter 9, Teth or Theta (Θ, θ) summarizes the space of the whole magic square. Hence, as a letter, it too summarizes movement. Turkish scholars have explored further connections with Phoenician, Orhon, Etruscan, Linear A and the Tengri symbol.[228] The + sign, T and Theta indicate a summary of movement and herald a new stage, again implying a doubling.

Рр

Я я

Єє

Жж

Зз

Є, Е, Э

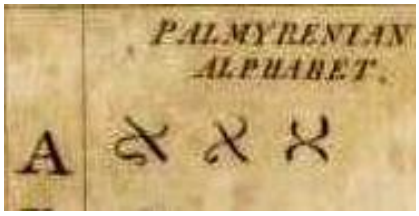


Figure 30. Reversed letters and letters as crossing: a. Ra-m-kha, b. Khors, c-d. Raidho and Raidho Reversed, e-f. Er – Ya, g-i. Ukrainian Ye - Zhe (Cyrillic) - Ze (Cyrillic), j-l. Estъ, jestъ, yestъ, m. (Lydian), n. Palmyrenian A, o. A (Europa Polyglotta).

1.7.3 Crossing and Resurrection

Promise of a second birth and eternal life, of an ending that becomes a new beginning (cf. 1.8 below), transforms the nature of letters into a process of doubling, mirroring, quadrupling. Sometimes this is implicit in a single name comprised of three letters such as the creator god, R-M-Ha or the name of the sun god, Khors (30 a-b). One of his symbols is a combination of 4 runes: Gyfu (X) Othala, Wynn and Sigel. The combined runes spell the name, Khors,[229] and at the same time summarizes the entire yearly cycle in a single image that is surprisingly similar to the Christos (XC) and Chi Rho (XP) symbolism in Christianity. Both of these implicitly assume an orb of the world in the background. Transition and crossing are illustrated in Cyrillic Er and its mirror Ya, Ukrainian Ye and Ze, Cyrillic est, jest yest, or in one letter such as Lydian e or Palmyrenian A (figure 30 g ff.). Alternatively, the letters can become three stages of descent using the Greek letters of Upsilon, Chi, Psi (Y X Ψ).[230] In a Christian context, this is obviously also the descent of Christ to the underworld. In pre-Christan Scandinavia, the descent entails the god Balder. Metaphorically it a person's descent into their lower being. Early signs are polyvalently linked with letters and runes.

In Sanskrit, the word AUM connects the letters A and M. In old Slavic, this connection between A and M is also found (figure 31a ff.). A is linked with a plus (+) ,which in turn represents the word Ovo (OBO, egg) in the form of 4 intersecting circles of light, also associated with the 4 sides of light. The letter M as Ma is linked with a large plus (+) and a decimal symbolism from 10, 100, 1,000 to 10,000. Together, they make the word AmA, one of the words for mother (e.g. Nepali). Some versions show an 8 pointed star where A is linked with the cross-quarter points, while M (mA, or Ma), is linked with the cardinal points (figure 28c). Doubling mA gives MaMa. Other letters of this alphabet, notably Mosh, Oros and Orosh illustrate a development from a two- to three- and then a four-circled symbol, which is linked with a head and the diphthong, Ai (figure 31d-f).

Beneath the figure of Ma is both a Greek Cross and what looks like a Russian or Eastern Orthodox Cross. Elsewhere, we are told that this is a competent cross (Грамотный крест), that it can be borne, but not purchased, that it combines 4 beeches (runes), Ai, mA, Oi and Lel': "Upper cross-beam of [ai] - supersensitivity. MA - 10000 measures, [Oi] - deep, Lel' - supports."[231]

This older version of the cross is found in the Slavic letter Krest associated with a Vitruvian man. The top horizontal beam is Ai, the next is mA, the midsection is Oi and the crescent at the bottom is Lel (figure 31g). This theme recurs in a cross held by an angel (figure 31h), as a detail in the background of the letter Eri. The accompanying diagram suggests that this is a letteral manner of conquering the inner beast, later imitated by Saint George and the Scandinavians. The competent cross recurs in the letter Rekyche (Рекуче), a letter linked with head and brain, seed, and an angel sower of the future,[232] which again involves a downward movement and a competent cross (figure 31 h-j). Changing the 1st beam to a Y, removing the Ma beam and mirroring the diagonal leads to a sequence of letters Upsilon, Chi, Psi (YXΨ, figure 31i), which retell of descent and ascent story as a man of letters (figure 70).

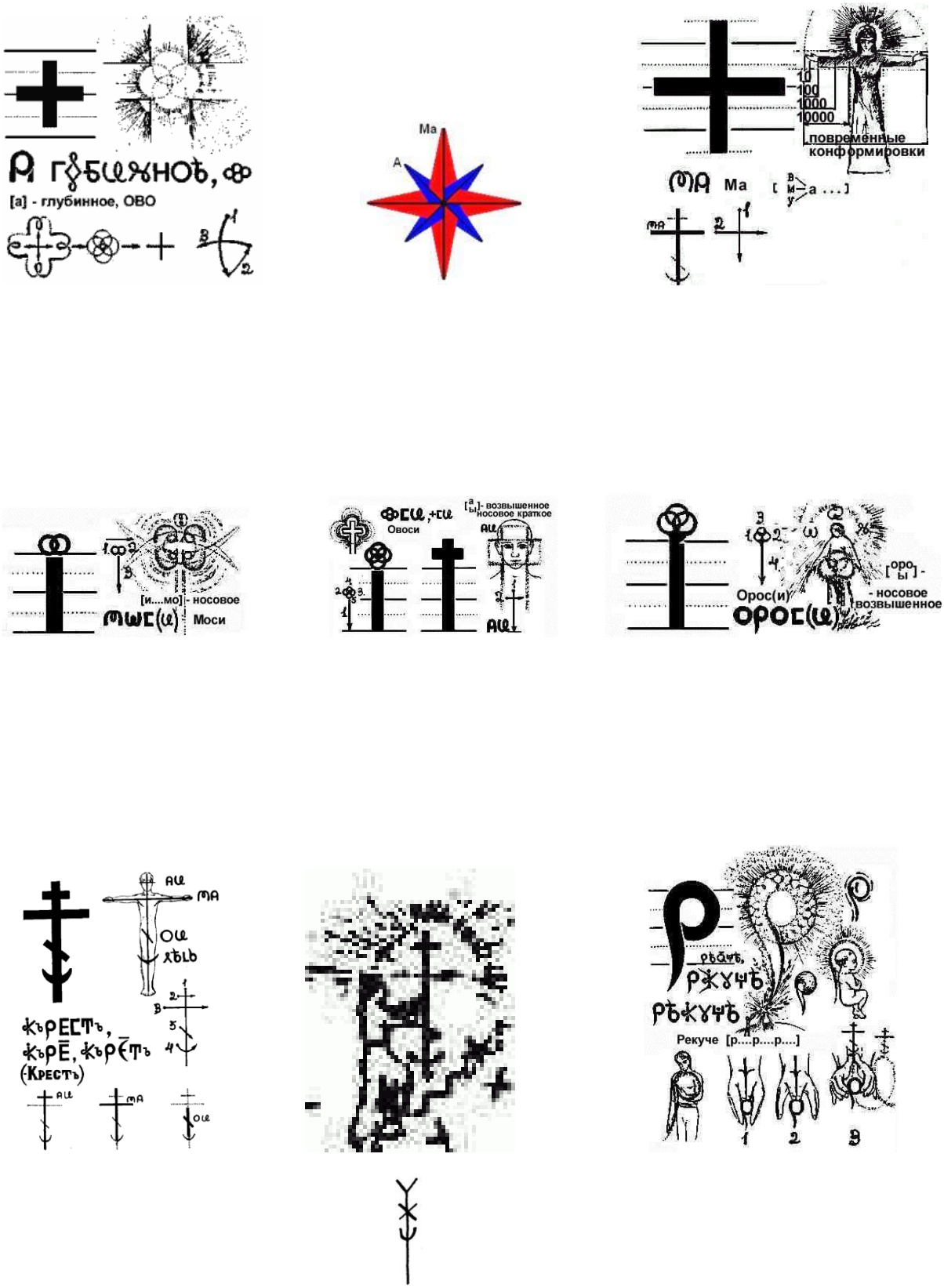


Figure 31 a. A (Ovo), b. A mA Star, c. Ma, d-f. Mosn, Ovosh, Oros, g.. Krest and cross, h. Competent cross as detail of letter Eri (cf. figure 34b), i. Rekyche (Рекуче), j. 3 stage descent in letters Y X Psi.

The competent cross of Slavic letter Krest recurs in versions of the Orthodox Cross, where the half moon of Lel disappears and the Nied rune (which is an Hagal rune X in the Adalruna, cf. figure 70) becomes the platform supporting the feet of Christ (figure 32 a-c). Here the original connection with generation is gone and a new explanation is given for the inclined plane. Now it represents a balance reflecting the souls of the two thieves crucified with Christ, one heavier and pointing downwards to hell, the other lighter and pointing upwards to heaven. If Freud would have noted that the Nied rune has other needs, we can recognize that the symbolism of the cross has older dimensions that the orthodoxy removed.

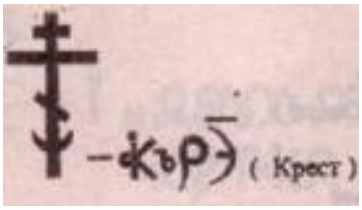
Elements of the competent cross also appear as individual letters. For instance, a vertical line with a downward left diagonal as letter IO (ИО) balanced by a vertical line with a downward right diagonal becomes letter OI (ОЙ, figure 32 d-e). In English, these are merely two combinations of vowels. In Slavic, they become a story of descent and ascent. A version of these crosses recurs at the entrances to monasteries (e.g. Bogdunov). Here we have returned (cf. figure 32e) to the theme of letters as a crossing. These letters go back to Old Slavic where they are related to descent and ascent of energies.

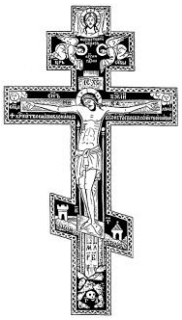
The descent and ascent is linked with a victory over death. Accordingly, the Greek word for Victory (Νίκή, Nike) becomes the Cyrillic word for Victory (НИКЙ). However, in Old Slavic, this becomes NИКА and it is this version, with descent and ascent built into the first two letters that we find on the Byzantine Orthodox Cross, also known in the West as a St. Andrew's Cross (figure 32g, cf. figure 32c).

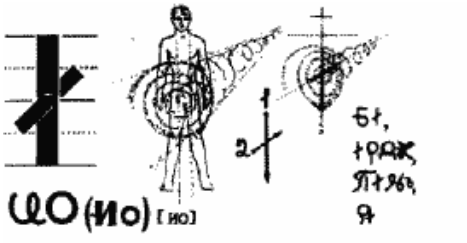
Western equivalents entail the Hagal rune, the mother of all runes. In Cyrillic, Hagal sometimes occurs as letters i and j (И and Й). In other versions, they appear more symmetrically as n, i, a: n has a downwards stroke to the right, i is a line, a has a upward stroke to the right (figure 32 h). In the 33 Anglo-Saxon runes, Hagal appears as letter 9 (figure 32 j) as part of sequence 9, 10, 11: Hagal, Nied, Is. Elsewhere, Hagal has the value of Ia,Iar (serpent, figure 89) or appears simply as an X or Chi .

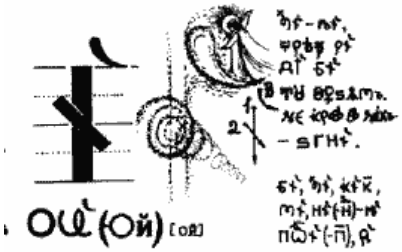
Hence, the Christian Cross is a simplification of the Orthodox Russian Cross, which in turn is a variant of the pagan competent cross linked with the Old Slavic letter Krest (Крест), linked with crossing and victory. Reminiscences of this ancient letter are found in corresponding Sanskrit terms (Kreshmam), Slovenian gods (Kres, Kresnik), and Dutch terms: Kerst, Kerstmis, Kerstman[233] (cf. English: Christ, Christmas, Christian). In some Christian versions, the competent cross linked with mA becomes the Virgin Mother Maria, standing on a crescent moon, victorious over the serpent of evil (figure 32 i). In the Islamic tradition, the crescent is expanded into a larger crescent moon and the X of the hagal rune is replaced by a five pointed star. Variations recur as the letters ts and zh in Hunnorum, Sclavonico and Glagolitico (figures 32 j-m).[234]

One of the richest examples of these interplays is the Othala symbol, rune, letter. We noted (1.7) that the Othala, Ar and Oreya runes, were sometimes linked with the deities Rodina and Rod, and with an ascending or descending bird (e.g. falcon, eagle, phoenix). We showed that these are linked with the 16 halls calendar and the Roc symbolism of the Old Believers. It remains to be shown how Othala and its variants play an important role in alphabets.









29 j. : Hagal Rune: http://www.daida.das-legat.net/seiten/runen.htm

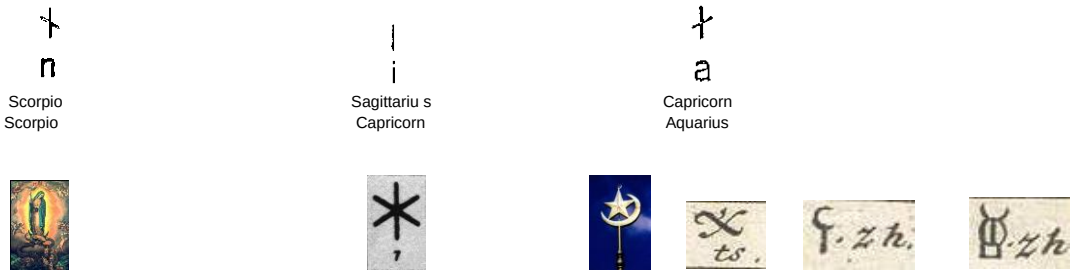


Figure 32 a. Krest, b-c. Eastern Orthodox cross, d-e IO –OI (OU - ИО), f. Bogdunov Monastery gate, g. Nika (NИKA), h. Runes n i a, i. Virgin on crescent, j. Hagal Rune. k.Islam

By way of introduction, it is useful to look at letters in Old Slavic. In the runes, the upward, geometrical form, is called Ar. The corresponding letter form of the letter has an organic form (ᛟ) linked with the letter l and slovo (word and speech, figure 33 a-h). It is linked with the theme of stick men and its various forms tell a story. A simple version of letter L, (liude, Люди), shows an ᛟ that forms the figure of a standing cosmic youth. Above this standing youth, a mother and father hold their child. The letter O (OT) shows a father and mother holding a child, while letter OL develops into a free standing youth, whose hands stretch towards the stars. In a related alphabet, OL is again a stick man. MOL shows him balancing an inverted omega over his head. The letter, Symbol, shows the same omega now attached to the head via an intermediate pole.

1.8. Slovo, La, Ya

The letters slovo, la, ya and la result in a complex set of images where the basic symbol is linked with a plus sign, a combination of four circles and a construction linked with powers of 4 (16, 64). This symbol[235] is called a sign of the collective spirit and reason, linked with large biological systems and associated with the number 666. Elsewhere, the letters Ya and Yá are symbolized by two plus signs that become a double cross reflecting a balanced person in a yoga position. The letters summarize a process that is numerical, geometrical and spiritual.

If the upright form is typically linked with L and slovo, an inverted form is linked with Y and Yk, which is often depicted a young man in a diving position (figure 34 a-h). Yk represents the male, while Xep represents the female. One version of Slovo (Word), recalling the Symbol letter above, literally suggests how the Word becomes flesh. Meanwhile, Slavic vowels tell us the old story of boy meets girl in a spiritual context. Connected with the letter ËT we see a young man and woman holding their symbols. In the case of Ï, there is a basic encounter of the two symbols. A second version of Ï shows the encounter of symbols in the hands of an angel.

In the case of an O with umlauts both above and below, the boy holds his male and the girl holds her female letter, while corresponding angels do the same above. Between them we see a quadrilateral light in the shape of a plus sign. In the next episode of the story, the light is transformed into a new stick child. Below the main drawing we see various postures linked with hands and fingers. In a proto-Biblical syllabary (figure 36 a), we find similar forms linked with stick men. In these cases, the alphabet of life is clearly also an alphabet of new life.

The letters of life thus become letters of change, crossing, rebirth and rejuvenation. Multiple versions and multiple traditions are involved. Hence, we find alternative images of Az and A sometimes with an emphasis on crossing as in Palmryenian (figure 30n). One 18th century list of Northern alphabets identifies no less than four parallel strands (figure 30 o), namely, Hunnic, Sclavonic, Glagolitic, and Etruscan. In each case, A is not a letter in isolation. It is part of a cyclical process. Among the Huns, it is an element linked with the number 4, associated with Jupiter. In Slavonic (Cyrillic), it is linked with Raidho and Raidho reversed and is linked implicitly with the rune for Dazhbog, which becomes the final rune in the 16

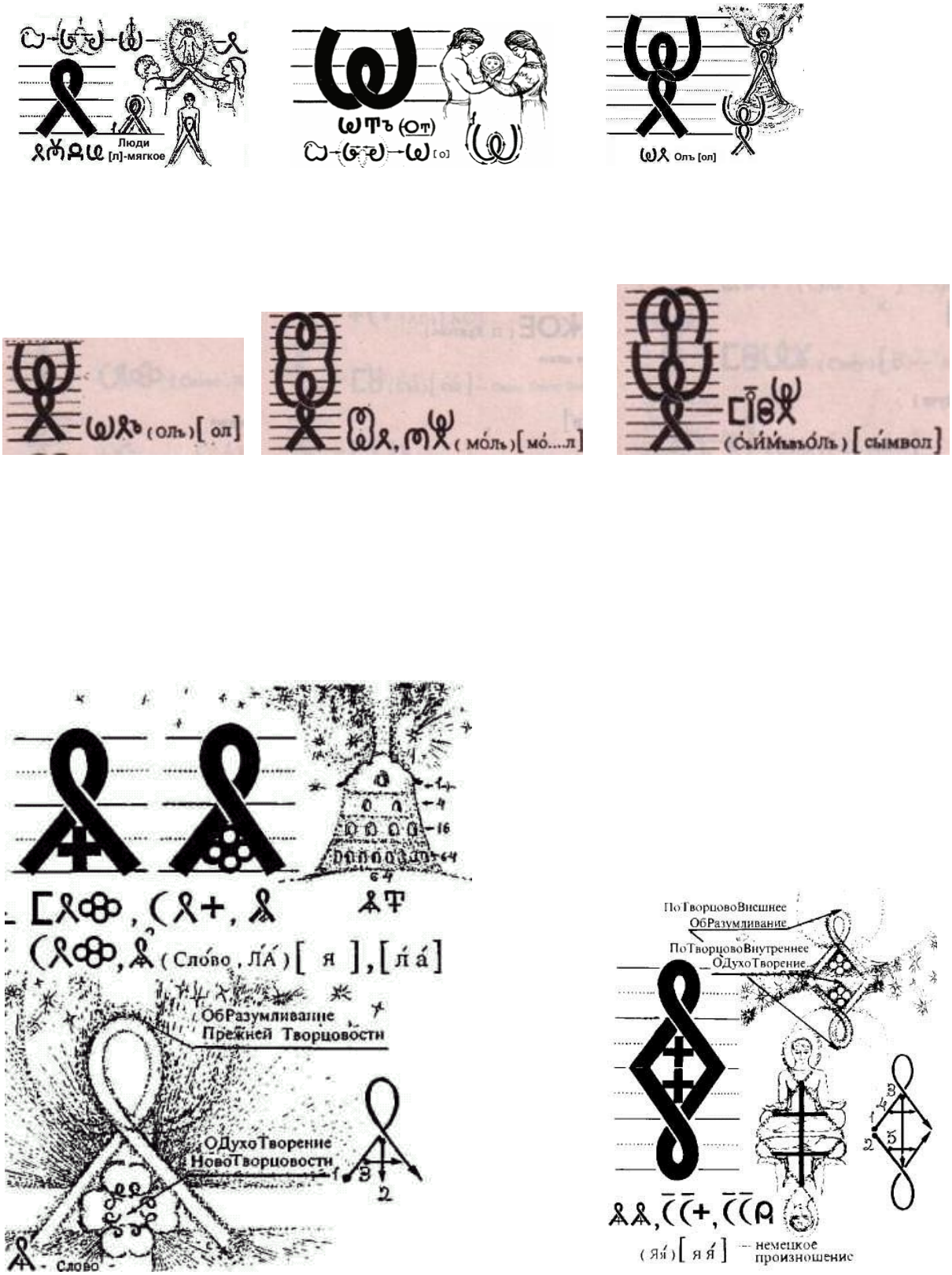


Figure 33 a-c. Liude, OT, Ol, d –f. Runes Ol, Mol, Simbol, g-h. Slovo, Ya Yá.

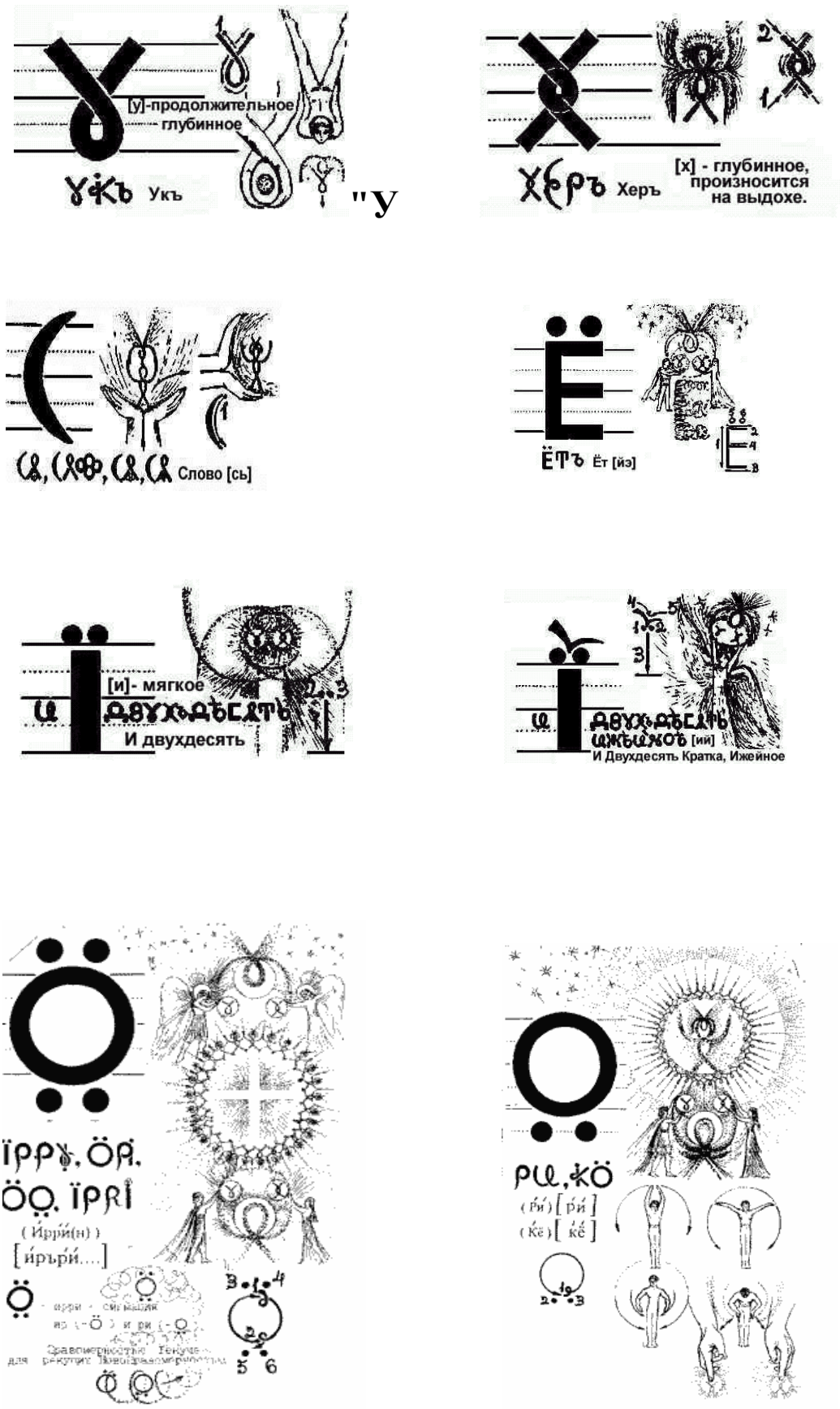
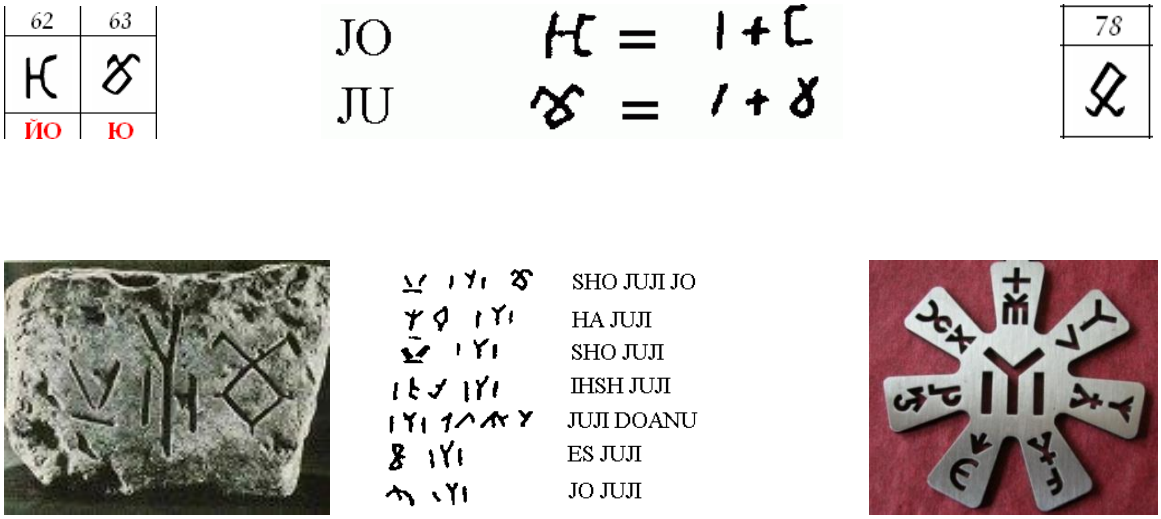


Figure 34. a-b. Ук – Херъ, c-d. Slovo, ET, e-f. I’s (И- Ий), g-h. O’s.



А (ан)		КХ	(етруски знак КХ)	Ф	
Б		ГХ		Х	
В		Л		Ц	
В̈ (W)	V	М		Ч	
Г		Н, НГ	(авестийски знак НГ)	Ш	
Д		О		Щ	
Е дълго		П		Он	
Е		Р		Ъ	
Ж		С		Ѣ	
З		С'	Х	ЙО	
И		Т		О дълго	
К		У			

Figure 35 a-b. Jo-Ju (Bulgarian Runes), c-d. Letters Jo-Ju (Proto-Bulgarian Runes), e-g. Sarakt Stone, Proto-Bulgarian names of God, Pliske Rosette, h-i Cyrillic alphabet grid, Nav, Prav, Jav, j. Alanic /alphabet,

Halls calendar (figure 22 d). Raidho becomes Rad in the Anglo Saxon Runes.[236] In the Glagolitic of the Illyrian Coast, this same theme is covered by an S, I and reversed S or with the symbol of a downward trident. In Etruscan, this becomes a simple A.[237] There are further dimensions to this figure related to Othala that is sometimes an L (ᛟ), and sometimes a Y or Yk (ᛠ). In the Bulgarian runes, a geometrical version of L (ᛟ) appears as Letter 78, ᛟ. In the same Bulgarian runes, letters 62 and 63, ЙО and Ю are written as I-C and ᛟ (figure 35 a). In the proto-Bulgarian runes, these two letters are called JO and JU and are explained as ligatures, i.e. I-C is I + C, while ᛟ is I + ᛠ. There are five reasons why these seemingly quibbling details of an obsolete alphabet deserve our close attention.

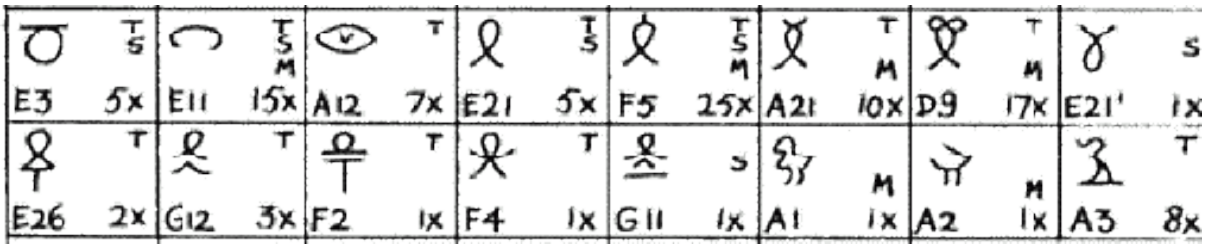
1.9 JO, JU

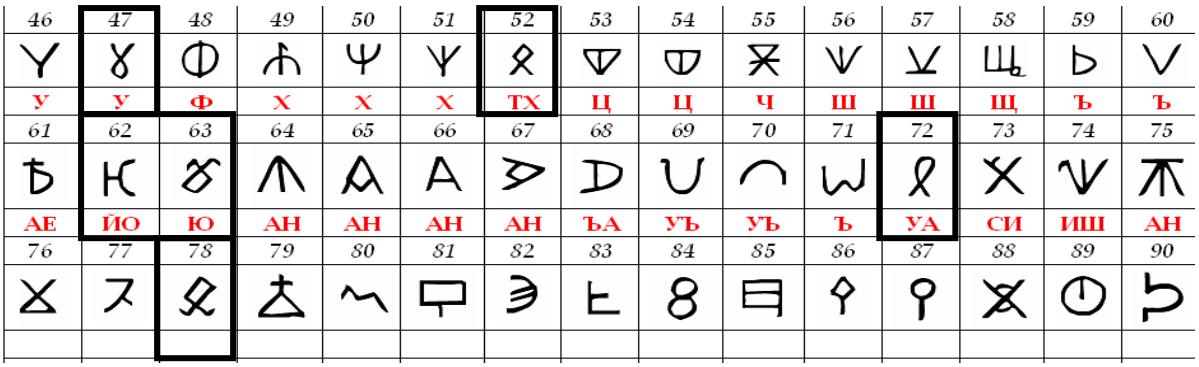
Firstly, the letters JO and JU (and JI) are intimately connected with the early inscriptions and names of a supreme, monotheistic god[238] in ancient Bulgaria (e.g. 35 a ff.). Second, they relate to an important archaeological stone block with runic symbols from the village of Biala (white town) in the Varna district of Bulgaria, which has been linked with the god Tengri and shamanic traditions. The rock contains three symbols, which have been read (right to left) as Yer Su, IYI and Sarakt and interpreted as a) Spirit symbol of Holy Earth- Water (Yer Su); b) Sky, Creator, God - the mighty sky (IYI thought to be a form of Tengri, cf. the extended Y of Perun in figure 17a) and c) Holy Heritage, the State itself (Sarakt).[239] So these letters are linked with the name of God and serve as a threefold summary of the world. Fourth, this same symbol, I Y I, linked with JO JU JI, has a central position in the Pliske Rosette, the earliest known Bulgarian artifact that links planets and days of the week.[240] Scholars have linked symbols on the rosette with important runes. So these letters are also linked with early cosmology and chronology.

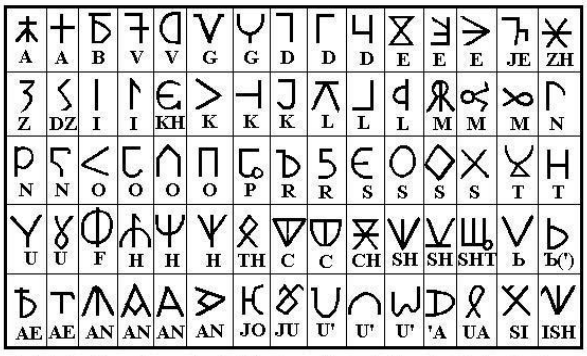
If we turn to the Bulgarian runes, we see how these Othala variants fit into an alphabet (figure 35b, 36) . Here, Letter 52 is TX (or θ, Theta) and corresponds in form to the Ar rune. This is letter pe/be (North Iberian), oedel – oe and NG in Anglo Saxon runes, the Odal and Odin runes. Letters 47 and 72 are Y and YA respectively. The geometrical form of letter 47 is the Oreya rune (cf. Orel, Eagle, Aquila). Letters 62 and 63 are the ligature sounds JO and JU (ЙО and Ю) that we just examined. Letter 63, Ю, is also a version of Jumis, the fertility god, and Sarakt (the State), while the inverted form, letter 78, is a symbol of the goddess of Earth (Erda).

We can see (figure 36 c-f), where they fit into the Bulgarian runes as a whole and the Scytho-Sarmatian runes on which they are almost certainly based. The Chuvash alphabet takes only the 75 letters and omits the final 57 signs (cf. Appendix 1). If we turn to Brahmi, we see that Bulgarian rune 47 is the letter Ma, which are the same as the symbols of Aries and Taurus in the West. It recurs in Indicum.

There is also a fifth reason for the importance of JO JU, which is the most important for our story. Early Western alphabets begin with A and end with T. If we confront early Bulgarian runes with Cyrillic letters we see that the ᛠ sign begins where the Western alphabet ends and that the runes continue until ЙО and O, JU and O (figure 37b-c). Meanwhile, if we go to a







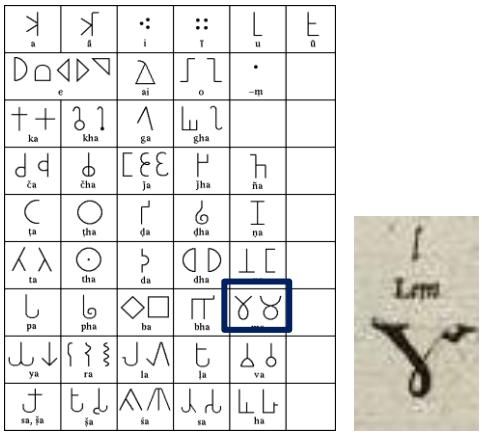


Figure 36 a. Proto Biblical Syllabary, b. Y, TX, Ya, Jo, Ju (Bulgarian, Scytho-Sarmatian), c-f. Bulgarian Runes, Scytho-Sarmatian, Chuvash, Brahmi and Indicum alphabets.

modern Cyrillic alphabet (figure 35 f) we see that it begins with A and ends with I-O, ie. JU or the Othala rune (ᛟ as I + ᛉ). Here, the letters are arranged in a grid. The central letters В К О Т Ч Ь Ф П form an Ing rune. Letters Е И Й Н С Т У and letters З Л МР Х Ф У form a Raidho rune and Raidho rune reversed or as left and right wing. Seen together with the central section, they define a downward falcon, also a symbol of Old Slavic A, and Cyrillic letter Az. Hence, Othala is much more than a random symbol. It is often the final rune, symbolizing property and estate (unmoveable wealth) as a complement to Fehu, which is movebale wealth and it forms a matrix for the alphabet.

If Fehu is about potential, Othala is about what has been established, also about inheritance established earlier by the ancestors. As a letter, it is linked with JU, as a name for god and as in jubilation or as Iu in Iunius and Iulius and Julia (June and July). In the Slavic Aryan tradition, Othala can mean the essence of Aryan giving. It can be a bird rising from the fire, a phoenix or a roc. It can lead to the outline of both a descending and ascending bird, an outline that defines the place of prav, jav and nav and offer a matrix for the whole alphabet. Its form derives from letters which we can trace via Old Bulgarian, and Scytho- Sarmatian to Brahmi and Indicum. It is thus a perfect example of an interplay between symbols, runes and letters that is international and goes back deep into pre-history.

A picture is emerging. We began with energy and power symbolism that leads to hands of god and a descending bird, a symbol of Rurik princes, a tryzub of the Ukraine, a variant of symbolism for the three worlds (Prav, Jav, Nav). This symbol is linked with the letter Az of Slavic alphabets and inspires a matrix for an entire Cyrillic alphabet of 32 letters. In the Christian tradition, it becomes the Descent of the Holy Spirit.

Az (Azu) is a first letter. It indicates the spiritual beginning and end in a single letter. Buka is a second letter. It heralds a descent of the spiritual, which begins with Б, becomes В (capital letter Ve) and becomes physical with К, hence bu-ka. As we saw earlier (figure 18c), some versions literally show the E-like trident energy remaining above with only a single strand descending. In the matrix image the letters (figure 32f) are colour coded. 12 are shades of yellow. They create a framework. 2 are bluish: И and М. They are intermediate between heaven and earth, between spiritual and material. The remaining 18 letters, beginning with Cyrillic В as in V and Veda complete the descent.

We noted a tradition of mirroring and reversing letters. We see this in Е and З. We see it also in Buki and Eri (figure 37 a-c). One is almost a mirror of the other. The first illustration is connected with descent of the ᛉ sign, which becomes a symbol of life (vita) and vitality. The second (ᛟ) indicates a return and defence against a serpent. These two signs (ᛟᛉ) recur as symbols of the male Y and female X; as Fu and Tse in 16 great signs of African geomancy; as Essence - Great Breath of God in the mystical tradition.[241] Both are accompanied by hand movements and explanatory texts.[242] Indeed Yat, Eri, Er are all movements of return and could be linked with the etymology of Jerusalem (cf. Table 25). Meanwhile, Eso is about using the past as starting point for the future, while Est is a sign of using times ahead to acquire substantiations in the future.

Earlier we saw a balance between setting sun and rising sun, between the letters Posolon and

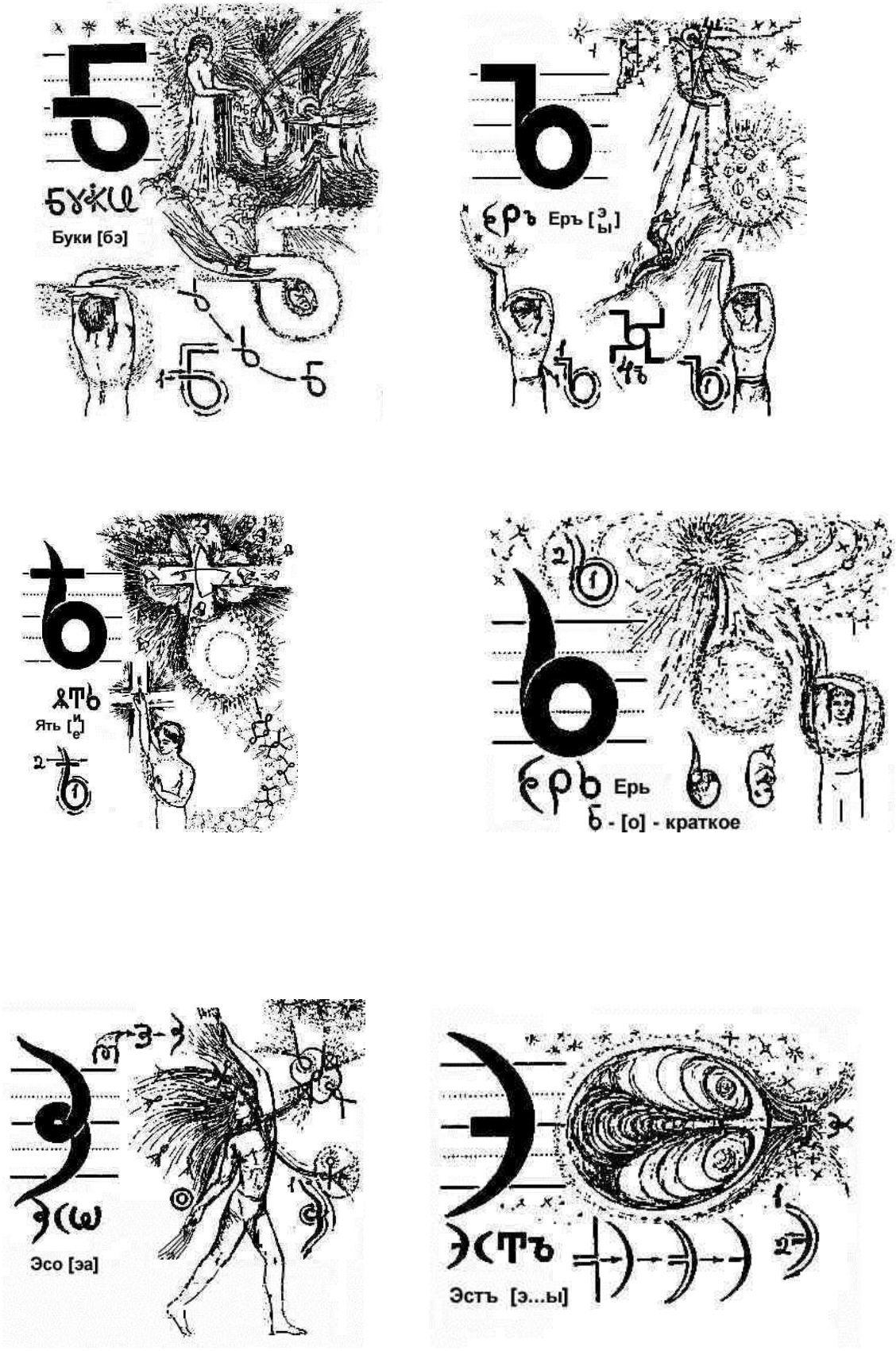


Figure 37 a-e. Buki, Eri, Jat, Ery, Eso, Est

Swastika, between Eri and Glagoli (figure 10). Now we see Eri in context and we are in a position to suggest a greatly simplified version of the Slavic alphabet of life. It tells a story of heavenly energies and forces of good that descend from heaven, create life, help it to procreate, and create powers which then return to heaven. There is an earthly cycle that is born, dies and is reborn. There is also a heavenly cycle that is reborn and entails eternal life. All this was in place long before the date of creation of the Christian world view, which may help explain why it was only in the 11th and 12th centuries that northern Europe nominally became converted, some parts offically only in the 19th century, and why some say that real conversion never happened. It was not a simple case of their being pagan unbelievers. They were deep believers branded pagans for believing something else and something much older.

1.9.1 Cycles and Stories

Some versions of these stories spark religious controversies that separate communities. Our concern is a story of the alphabet which links humanity. We have offered initial outlines of an answer, which also confront us with a puzzle. Why is it that letters associated with Othala originally form a final section of the Slavic alphabet that subsequently disappears? We shall explore this very briefly before reaching preliminary conclusions.

Three answers suggest themselves. A first seems trivial. Alphabets potentially entail vowels, consonants and diphthongs (sometimes including ligatures). Some alphabets seek to eliminate diphthongs and occasionally even vowels. Othala (ЙО, JU or IU), as we have seen, is a ligature. A glance at the final section of the Old Romanian alphabet shows that it comes in a section of diphthongs. This is equally the case for Old Slavic, Glagolitic, Church Slavonic, Early Cyrillic, and Cyrillic (figure 37). Viewed together, each version, each later iteration, diminishes rather than increases. So a first answer with a briefest history of Slavic alphabets is about undermining and trying to eliminate diphthongs.

A second answer has to do with stories. As we have suggested, there is an early story of the alphabet that entails birth (in May-June) and rebirth (November-December). The first 10 letters (A-I), corresponding to the 10 stems and the 10 prajapatis are about spiritual context. Then there is a story of physical creation: letters 11 – 22. The next ten letters are concerned with generation of new life (23-32). The next nine letters are concerned with the birth of new life (33-41). In chapter 2, we shall show that this is codified in Russian diagrams relating to the chakras (figure 57).

The triumph of 22 letter alphabets (Chaldaean, Magi, Ugarit, Aramaic, Phoenician, Hebrew and early Greek) had multiple effects. On the positive side, it created an extremely compact, efficient approach to alphabets. The less positive side was that this very compactness squeezed many subtleties out of sight. The original story of birth and rebirth was now largely reduced to a story centred on creation linked with the first 7 letters with an 8th day and 8th letter heralding a day of reckoning, judgement, and possibly of salvation.

As a result letters such as Jivete and Zhivete (at the end of the alphabet, implying eternal life) were now aligned with the letter Zhe (at the end of the first 7 letters). More significantly, the culminating letters H W I (or H W Y, H W J, H V J and also JU JI JO), associated with the

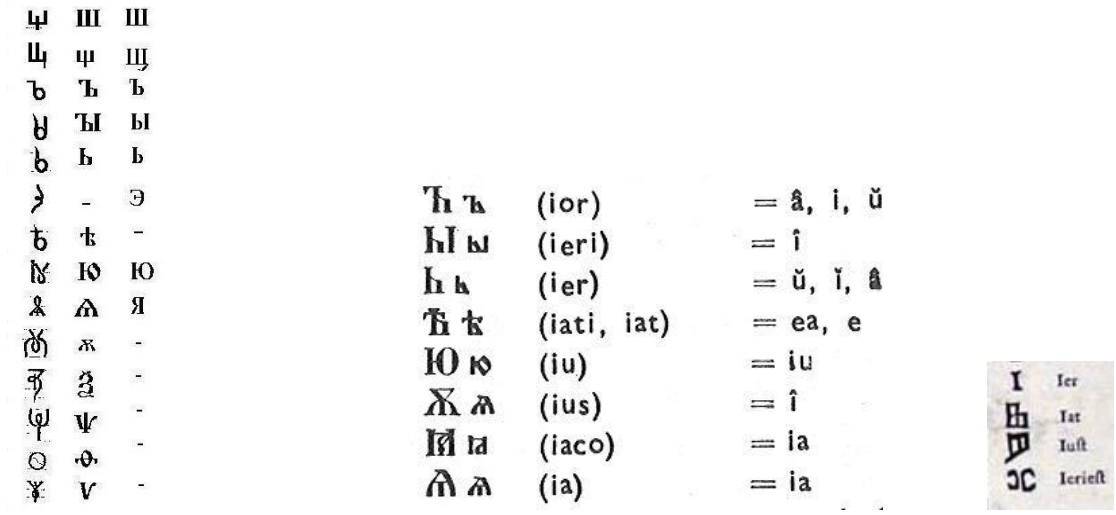


Figure 38 a-f. End of Old Cyrillic alphabets: Old Slavic- Cyrillic, Old Romanian, Illyricum, Glagolitic.

end of the alphabet,[243] were moved to letters 5 6 7 (cf. hawwaz). The end linked with eternal life now became the end of a first creation in a narrower vision of the cosmos. In the new system a quadrilateral vision of G_D became reduced to four letters J H V H, which became new letter symbols for heavenly energy, force, power. The Celestial All now became a monotheistic god. Variants as three letters became symbols of a triune god and trinity[244] that earlier cultures call trimurti, triglav and tryzub.

A third reason why the end letters were cut off will be further explored in chapters two (figures 48 ff.) and three. It is related to a changing view of the body especially in relation to the cosmos. Initially, man as the microcosm entailed a standing man. The advent of yoga and emphasis on chakras shifted emphasis to the upper body from the base of the spine to the top of the head. Subsequent versions raised this threshold to the genital area and then to the umbelical cord. A positive reading is that the Omphalos now becomes the centre of the world. But, as with the letters, a less positive side effect is that life, which had included generation and new life, now becomes reduced to a narrow story of life and being.

It is not unlike an insurance policy. New assurances are given and new safety nets are offered but at a cost. In this case, there are no higher premiums, but risks are cut, removing first the section from the feet to the midsection, then the midsection and then, just to be safe, everything below the umbelicus. As a final precaution, mental and metaphysical dimensions above the eyebrows are relegated to Sefiroth. The realm of letters is now from the nose to the navel and the scope of letters is largely life as existence. With sex, religion and philosophy cut off, the way is prepared for the birth of letters as a trivium that is later made trivial.

1.10. Conclusions

We began with three goals and have shown a) that symbols, runes and letters are interconnected, b) that this entails the whole of Eurasia and c) goes far back into pre-history. We began with four-fold symbols of energy, force, creation and life (Mary and Tengri symbols), a quadrilateral life force and hands of gods. A two-fold version leads to Sha-Man, stick men and candelabrum boys. A one-fold version leads to Algiz, trigrams, tridents, trishulas, the letters A, E, I (beginning) and Shta, Shin (end of alphabet). Subsequently these become E, F G (as letters 5 6 7, or their equivalents Ha Wa Za, He Vau Zayin etc.).

All this points to a new understanding of the roots of the alphabet and implies a new history of alphabets at some future date. Early metaphors entailed a bird that descended and then ascended, that was born and then reborn. (Details concerning its many names as peacock, phoenix, simorgh will be considered in Appendix 2). A handful of metaphors make evolutionary aspects of life more comprehensible. A first stage, initial life, is now compared with the wild energy and unpredictability of a bull (Taurus) which needs to be restrained and limited to a Tau, or kept in tow. A second stage focuses on Gemini, twins and twin horses to illustrate both the life symbol (E and E reversed) and the need for control, in the image of the charioteer, and yoked horses on rooftops, gables and in the mind. A third stage, focusses on double headed birds to emphasize rebirth (especially the eagle, Aquila). An emphasis on transition and rebirth heralds a fourth stage as an angel or human. Early calendars use

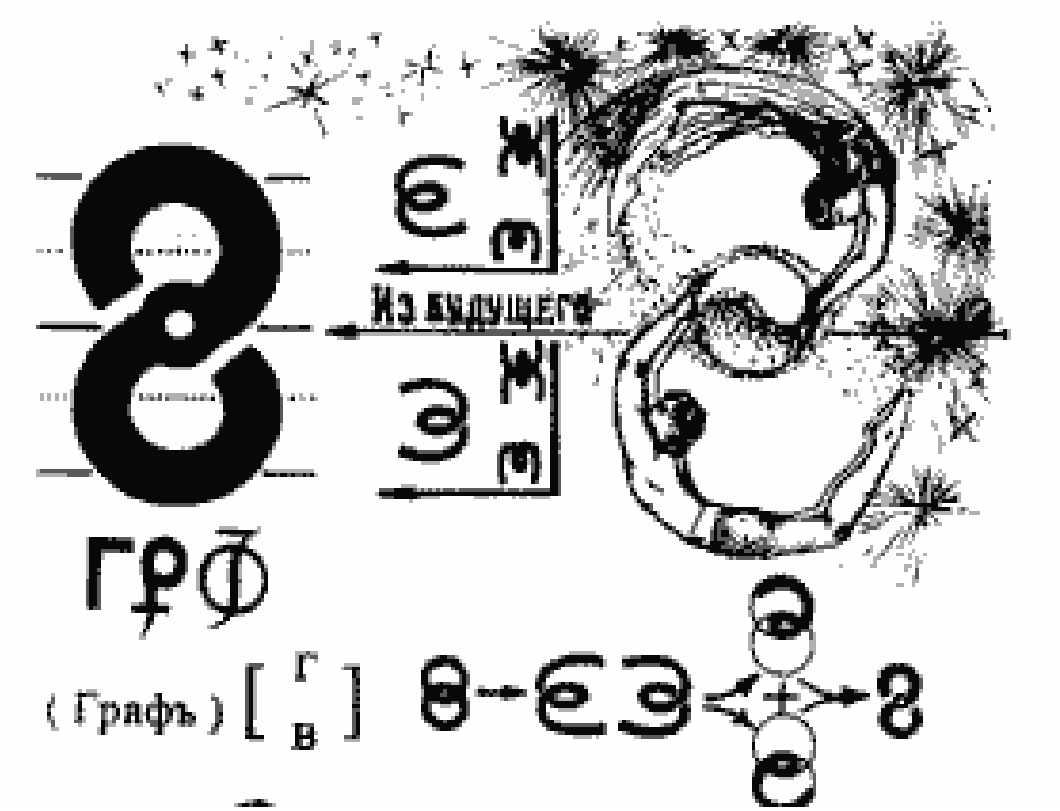


Figure 39 a - b. The letters for graph and paragraph (cf.§).

identical runes and symbols. Early systems use images such as flower of fern and fiery growth to explain growth. Later systems cut off the blossoms amidst protests of flowery language.

Standing back, our story leads to some initial conclusions. Archaeological evidence (figure 1) confirms that runes go back at least 68,000 years. Meanwhile, there is evidence of ancient Slavic alphabets of 256 and 144 runes/letters.[245] Subsets of these alphabets are found in the 16 Halls and the Perun Calendars. These reflect a cosmology and chronology with specific events claimed to go back as far as 602,386 B.C. While many will question the precision such early dates, almost everyone will accept that these claims point to a history of runes that antedates 600 B.C. The runes and letters reflect laws, cycles and individual growth. Their aim is protection, healing and rebirth. They are intertwined with the names of specific gods, trees, animals and with metaphors of humans, trees, horses and birds. One direction of these metaphors is towards folk art and concrete objects. A parallel direction of these metaphors is towards abstraction as letters and runes.

Images for Slavic letters such as graph and paragraph (figure 39 h-j) confirm that everyday symbols in typography such as § have a much richer history than generally suspected. Once they were lively images of athletic young men and women diving in space with a yin yang orb, representing sideward and reversed E-like omegas generating letters, words and a symbol for infinity. Now they are a dead sign for a section.

While a full exploration of these symbols would become a course in Old Slavic, even our fleeting introduction to the Slavic letters reveals curious paradoxes. The stories of the early letters are themselves so wonderfully complex, that they distract from telling, reading and understanding stories of other literature. The story of life and rebirth is so brilliantly illustrated, but a careful analysis of human sounds (phonology), is missing or difficult to discern. The first language to address this domain of human sounds systematically and link them with elements of nature appears to have been Sanskrit. Hence, this will become the focus of the next chapter. Once we understand its underlying structures and meanings, we can trace how it spread, serving directly and indirectly as an inspiration for alphabets around the world.

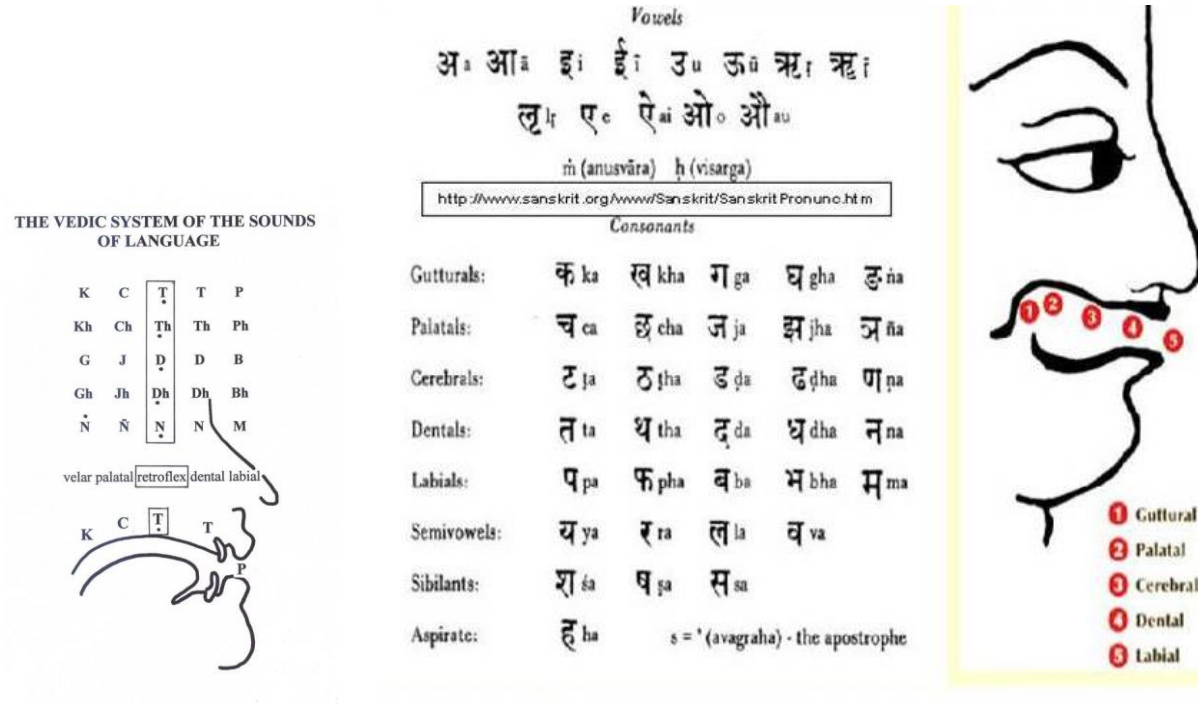
Meanwhile, we have a first ingredient to a big picture that starts in Siberia and goes to India and then goes East to Asia and West via Bactria[246] to Africa and Europe. One of the westward strands is via a middle Asian corridor, which entails the Scythians, Sarmatians, Alans, Bulgars, and Thracians, linking India with the Massagetae, Getae, Huns, Dacians, Thracians to Bulgaria, Romania, Hungaria and Europe. In addition to the Scythian and Hunno-Scythian alphabets there is a Scytho-Sarmatian alphabet, which is used as the Bulgarian runes and becomes a basis for Proto-Bulgarian. A subset becomes the Chuvash Alphabet. There are claims that Pelasgians originally brought 16 Scythian runes to Greece.[247] There are also Alano-Kassogian Runes, linked with Old Bulgarian. Some hold that Baoth, the son of Magog the son of Japheth was a Scythian, and even claim that Scythian is the language of Eden and the origin of the Irish.[248]

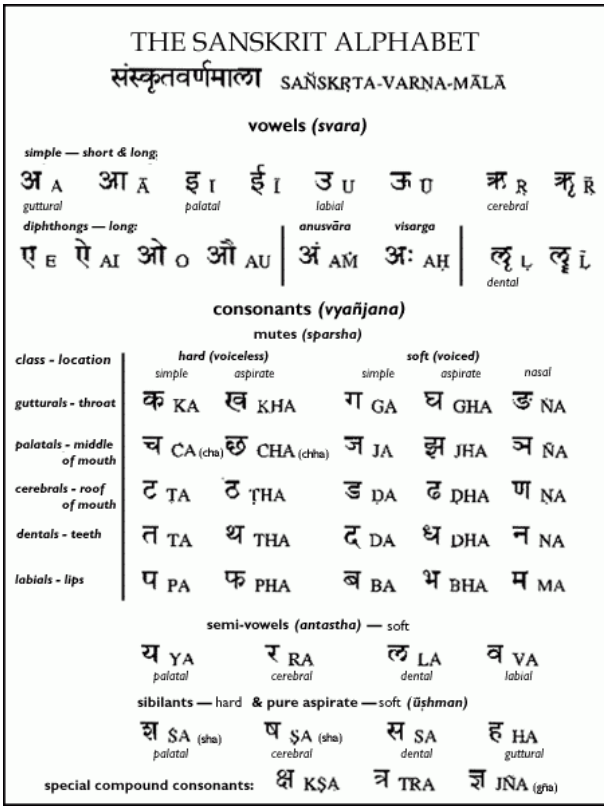
This first strand of our story has begun in Northern Eurasia, Turkmenistan, and plateaus north

of the Caspian and the Black Seas: the Caucasus and the Pontine Steppe. It emphasizes tamgas, kuni and runes (cf. Appendix 1). A second strand is along the maritime spice routes, linking India with Africa and Egypt (chapters 7-8). A third strand follows the silk roads, linking India with Iran, Babylon, Assyria, Syria, Turkey (Mitanni, Hittite), and Europe (chapter 9). The many letters had multiple paths.

Chapter 2. **Sanskrit Framework**

The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong, indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists.
Sir William Jones, Calcutta, 1786[249]






```
a A i I u U R RR lR lRR e ai o au M H
k kh g gh G c ch j jh J
T Th D Dh N t th d dh n
p ph b bh m y r l v z S s h
```

Figure 40 a-d. The Sanskrit alphabet and its divisions.

2.0. Background

Any attempt to explore the history of Sanskrit is confronted with a philosophical divide. In the West, there has been an increasing assumption that all knowledge should be made visible and public. In India and Asia generally, visible knowledge is seen as only a first step. Higher knowledge is connected with hearing and an oral tradition. Whereas the West has a rhetoric of publish or perish, a significant strand in the East does not write everything down. The East does not share the West's love and often mania for origins and who invented what, when. Hence, it is often very difficult to determine precisely when innovations first occurred.

The origins of written Sanskrit are variously linked with the Goddess Lalita Tripurasundari, Kali, Sarasvati, Sati or Shakti (table 6),[250] with the god, Ganesha, and with Siva, the great lord of the alphabet **(**zabdarAzi). In more detailed accounts, there are 8 vAg-devatAs corresponding to the 8 divisions of the alphabet, namely: Vasini, Kameshvari, Modini, Vimala, Aruna, Jayini, Sarvesvari, Kali or Kaulini.[251]

In terms of speech there are also the gods Vac, Vacaspati, Brihaspati and Shiva In terms of humans, Sanskrit texts may go back to over 4000 B.C.[252] By the 4th c. B.C., Panini had composed a Sanskrit grammar the complexity of which was not matched in the West until the 20th century. Pingala[253] in the 2nd c. B.C. created a Mount Meru of Sanskrit Sounds (Meru prastara, figure 162) that was effectively a Pascal triangle 1800 years before the learned Frenchman was born. Aryabhata[254] in the 6th c. A.D. created a matrix of 9 vowels and 33 consonants.

European awareness of Sanskrit and Indian languages was gradual. Postel (1538),[255] Theseus Ambrosius (1539),[256] Palatino (1550)[257] and Johann de Bry (1596, figure 54)[258] were among the first to publish two Indian alphabets. Duret (1613) published different versions. The Virga Aurea (1618) in its list of 72 magical alphabets included both Indicum and Brachmanicum, both of which have direct parallels with Hebrew. Edward Bernard, the Savilian Professor of Astronomy at Oxford published a first Alphabetum Hanscretanum (1689, figure 63). The Jesuit, Roth, wrote a Sanskrit Grammar (1660, in manuscript), as did his successors, Hanxleden and Vesdin,[259] who published the first Sanskrit grammar (1790) in Europe. Hence, Sir William Jones lecture (1786), mentioned above, was a reflection of ongoing research.[260]

The depths of Sanskrit grammar or complexities of its history are beyond our scope. Our goal in this chapter is simply to outline basic structures of the alphabet in order to understand links between letters, anatomy and cosmology that were later developed in the West. We shall begin with divisions of the alphabet, explore how they are linked with elements, chakras and cosmology. The second part of the chapter examines briefly how the idea of chakras spread beyond India and examines initial examples of Sanskrit alphabets in Europe. Implications for yoga (breathing), movements, cosmology, sacred geography, architecture and gematria will be explored in later chapters.

2.1. Divisions of Sanskrit

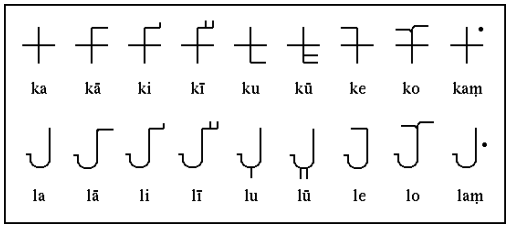
The simplest division in Sanskrit is a distinction between vowels (ali) and consonants (kali). typically the vowels are followed by consonants, then semivowels, sibilants and an aspirate,

अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ अं अँ अः ऌ ॡ

a	ā	i	ī	u	ū	ṛ	ṝ	e	ai	o	au	aṅ	aṃ	aḥ	ḷ	ḹ
[ʌ]	[aː]	[i]	[iː]	[u]	[uː]	[ṛ]	[ṛː]	[eː]	[aːi̯]	[o]	[aːu̯]	[aŋ]	[ã]	[əh]	[ḷ]	[ḷː]

Vowels								
Value	0	0	0	0	0	0	0	0
Vowels	Overlord-Sun							
	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
	a	ā	i	ī	u	ū	ṛ	ṝ
	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
	ḷ	ḹ	e	ai	o	au	am	aḥ

Nine vowels or syllabics			-a	-i	-u	-ṛ	-ḷ	-e	-ai	-o	-au
			अ	इ	उ	ऋ	ऌ	ए	ऐ	ओ	औ
		×	10^{0}	10^{2}	10^{4}	10^{6}	10^{8}	10^{10}	10^{12}	10^{14}	10^{16}
Five velar plosives											
k -	क	1	क ka	कि ki	कु ku	कृ kṛ	कॄ kḷ	के ke	कै kai	को ko	कौ kau
kh -	ख	2	ख kha	खि khi	खु khu	खृ khṛ	खॄ khḷ	खे khe	खै khai	खो kho	खौ khau
g -	ग	3	ग ga	गि gi	गु gu	गृ gṛ	गॄ gḷ	गे ge	गै gai	गो go	गौ gau
gh -	घ	4	घ gha	घि ghi	घु ghu	घृ ghṛ	घॄ ghḷ	घे ghe	घै ghai	घो gho	घौ ghau
ṅ -	ङ	5	ङ ṅa	ङि ṅi	ङु ṅu	ङृ ṅṛ	ङॄ ṅḷ	ङे ṅe	ङै ṅai	ङो ṅo	ङौ ṅau



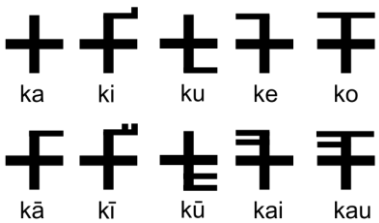


Figure 41.a 17 Sanskrit vowels, b. 16 Katapayadi vowels, c. Section of Aryabhata's matrix, d-e. Brahmi syllabaries.

which leads to an alphabet of c. 50 letters. Four standard presentations are offered here (figure 40 a -d). Sanskrit uses a Vedic system of sounds: starting at the back of the mouth and ending at the front: k c ṭ t p. The Harvard-Kyoto method includes four divisions into: a k T p. Minimal systems count only the 25 consonants. Complex systems include the letters of consonant-vowel matrices and often go over 1000. For instance, one version entails 36 basic symbols of Sanskrit, placed in a matrix to produce 1,296 possible bisconsonantal conjuncts.[261]

2.1.1 Vowels

In English, 5 vowels are interspersed amidst the consonants. In Sanskrit (and related Brahmi) we find a minimum of 3 and usually 9, 10, 15, 16 or 17 vowels, which precede the consonants. In the Aryabhata numeration, 33 vowels are aligned with 9 vowels to produce a matrix with a gematria ranging from 10^0 to 10^{16}. Brahmi alphabets typically apply consonant-vowel matrices for certain key letters such as k (figure 41 a-e).

Each letter has a rich symbolism. Vowels are connected with heaven, consonants are connected with earth. In modern systems, this symbolism is frequently male, associated with Ganesha, Shiva and other gods. Key vowels such as E Ai O, are linked with Brahma creating, Siva destroying and Vishnu preserving. In addition, these vowels are linked to nights of the moon: kalas 11, 12, 13; agitator, giver, bright.[262] In earlier systems, vowels are a domain of the Great Goddess, who is the beautiful mistress of the three cities (Tripurasundari) and ultimately the whole universe. An extended quote helps us enter into her complex cosmology:

> These are modifications of Lalita as red goddess with her three gunas and her five elements of aether, air, fire, water and earth. They are identified with the 15 days of the lunar fortnight. As the moon remains itself, though appearing differently according to phase, so too Lalita. Each Nitya has her own vidya, yantra and group of energies (saktis). Lalita or Tripurasundari is the 16th day or Full moon, with her 15 digits. Each of the 15 Nityas has a certain number of arms, the totality of arms (= rays) of the whole circle being 108. Because any unit of time is taken as a microcosm or parallel of any other valid unit, each of the 15 Nityas has 1440 breaths.
>
> One lunar fortnight is 21600 breaths -- which is the number of a whole cycle or process. The breaths of a human being during one day and night are 21600 -10800 of which are solar, the other 10800 being lunar. By this device, the unity of the 15 Nityas, time, space and a human being is shown. As time is breath in Shri Vidya, we find that the periods of the four famous yugas are also based on breath. Each breath is influenced during the day by the planets in their waxing and waning of power.
> These cause poisons to accumulate in the physical body. Nectar is released when the sun mandal 'melts' the moon mandal, and one attains to Hamsa. This is the nectar of compassion. ….
> Lalita's Sodha (sixfold) Nyasa is a highly complex rite in which a practitioner places on the body the 51 letters of the alphabet, the planets, the 27 naksatras or lunar mansions, the 12 sidereal constellations, and the 51 sacred sites (pithas) of all India[263]

The details of this system would quickly plunge us into the mysteries of tantrism. Important for our story is to note how phases of the moon, breaths of human beings, time and space are a unity. Letters of the alphabet are not just spoken words. They are magical symbols connected with planets, lunar mansions, sidereal constellations, sacred sites and the goddess herself. Performing a ritual entails bringing harmony to and maintaining harmony of the cosmos.

To understand and perform the ritual is to understand and reenact creation, dissolution and preservation of ourselves, and the cosmos. In astronomical terms, the Sanskrit year begins with the Zodiac sign, Aries and ends with Pisces. In the case of the solar zodiac signs (rasi chakras), 14 vowels are aligned with the first five signs from Aries to Leo (figure 48a). Hence, the heavenly vowels are connected with the period and spring - summer. In neighbouring Tibet, a system of 5 vowels (A I U E O) is linked with 5 elements (earth, water, fire, air, ether), 5 sets of associations (5 organs of action, 5 organs of perception, 5 elements, 5 senses, 5 states of consciousness), 5 symbols (square, crescent, triangle, circle, oval/egg).[264]

क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म

	Akasha	Vayu	Tejas	Apas	Prithivi
Akasha five states of consciousness	1.Avyakta Unmanifest	2.Buddhi Intellect	3.Ahamkara Ego	4.Manas Mind	5.Purusha Animator
Vayu five tanmatras (subtle elements)	6.Shabda Sound	7.Sparsha Touch	8.Rupa Form	9.Rasa Taste	10.Gandha Smell
Tejas five bhutas gross elements	11.Akasha Space	12.Vayu Air	13.Tejas Fire	14.Apas Water	15.Prithivi Earth
Apas five powers of perception (buddindryas) (jnanaindriyas)	16.Shrotra Hearing	17.Twak Touching	18.Akshu Seeing	19.Jihva Tasting	20.Ghrana Smelling
Prithivi five powers of action (karmendryas)	21.Vac Speaking	22.Pani Grasping	23.Padas Walking	24.Upastha Sex	25.Payu Excretion

The five elements	क	ख	ग	घ	ङ
	Earth	*Water*	*Fire*	*Air*	*Space*
The five impressions	च	छ	ज	झ	ञ
	Scent	*Taste*	*Sight*	*Touch*	*Hearing*
The instruments of action	ट	ठ	ड	ढ	ण
	Excreting	*Sexing*	*Grasping*	*Moving*	*Speaking*
The instruments of sensing	त	थ	द	ध	न
	Smelling	*Tasting*	*Seeing*	*Feeling*	*Hearing*
The empirical individual	प	फ	ब	भ	म
	Prakriti	*Ahamkara*	*Buddhi*	*Manas*	*Purusha*
Limitation of Maya	य	र	ल	व	ल
	Action	*Knowing*	*Desire*	*Time*	*Fate*
The five verities	श	ष	स	ह	क्ष
	Kriya	*Jnana*	*Iccha*	*Shakti*	*Shiva*

Figure 42a. 25 Sanskrit consonants in matrix, b. 25 elements or principles (tattvas) of Samkhya School, c. 35 Elements of Tantra School.

2.1.2. Consonants

As noted earlier, Sanskrit is probably the first alphabet that links consonant letters systematically with sounds produced in the mouth. The principles remain constant, even if the names for different sounds vary in different systems. For instance, in the two standard systems the five sets of 5 consonants are called: gutturals, palatals, cerebrals, dentals, labials and aligned with throat, middle of mouth, roof of mouth, teeth, lips. In the Kalachakra these are called: Velar, Palatal, Retroflex, Dental and Labial. Each of these sets is called a varga (division) linked with the first sound in that division. Hence, we have the kavarga, cavarga, tavarga, thavarga, pavarga. To these are added the divisions of semivowels and sibilants: yavarga, savarga. Together these 7 vargas comprise the basic sounds and letters. Some versions (e.g. figure 40 b) add special compound consonants, namely Ksa, Tra, Jña which combine to produce kshatrajna. Related alphabets such as Hindi and Urdu, add a long version of Laa (ळ) as a final letter. In any case, as a system which has individual letters for both vowels and consonants, Sanskrit is a true alphabet by modern definitions.[265]

If we look at the alphabet globally and take the first vowel, the last consonant and the last sibilant, we have A Ma Sa, or A M S, which offers a model for Aleph, Mem Shin, which we find in Mandaic (Aramaic Hebrew, figure 52 b), and which become the three Mother Letters of Hebrew. If we take the third letter in the labials, gutturals and cerebrals we have Ba Ga Da, the first three of the 7 Double letters in Mandaic (cf. Beth, Gimmel, Daleth). The second letter of the pavarga, Ra, provides a fourth of the double letters (Resh). Meanwhile, the beginning letters of the pavarga, kavarga and tavarga provide us with Pa Ka Ta, three other double letters (cf. Pe, Kaph, Tau). If we look at the consonants as a matrix of 5 x 5 = 25 letters (figure 42 a) we see that B G D is a blue line that functions as a central spine of balance between the extremes (cf. tree of life and Sephiroth).[266] If we map the 7 double letters to the tantric framework of the Kalachakra we see that they cover two of the five elements: fire and earth (Table 7).[267]

Hence, the matrix of the Sanskrit alphabet is a possible source for the 7 double letters. In addition, it may offer a first clue why early Western alphabets initially had only 22 letters. The abbreviated Sanskrit order of letters is A Ka Tha (cf. A k T p above), or vowel 1, consonant 1 and consonant 11. The corresponding Hebrew letters are Aleph, Kaph, Tau, or letters 1, 11, 22. So Sanskrit consonants 1 and 11 (ka, Ta) become Hebrew letters 11 and 22 (Kaph, Tau) In the Sankhya school of philosophy, each of the consonants is linked with a tattva (an element or principle of nature (cf. § 2.3 below). Corresponding to consonant 11, is tattva 11: the male generative organ.[268] So the cut-off point of the alphabet becomes linked with a cosmic cut-off point of the old year linked with the 11th Sanskrit letter, the 11th month (November) and eventually the 11th minute of the 11th day. And the Sanskrit, Ta (ट), becomes associated with the scythe, Saturn and a cosmic circumcision. But now we are getting ahead of ourselves. To understand this properly we must first continue with how Sanskrit applied letters to elements.

2.2. Elements

If Sanskrit vowels give us a first glimpse of a complex universe of sounds and symbolism, Sanskrit consonants take us into the complexities of the system. Where Tibet links elements and sets of associations with vowels, India does so with both vowels and consonants.

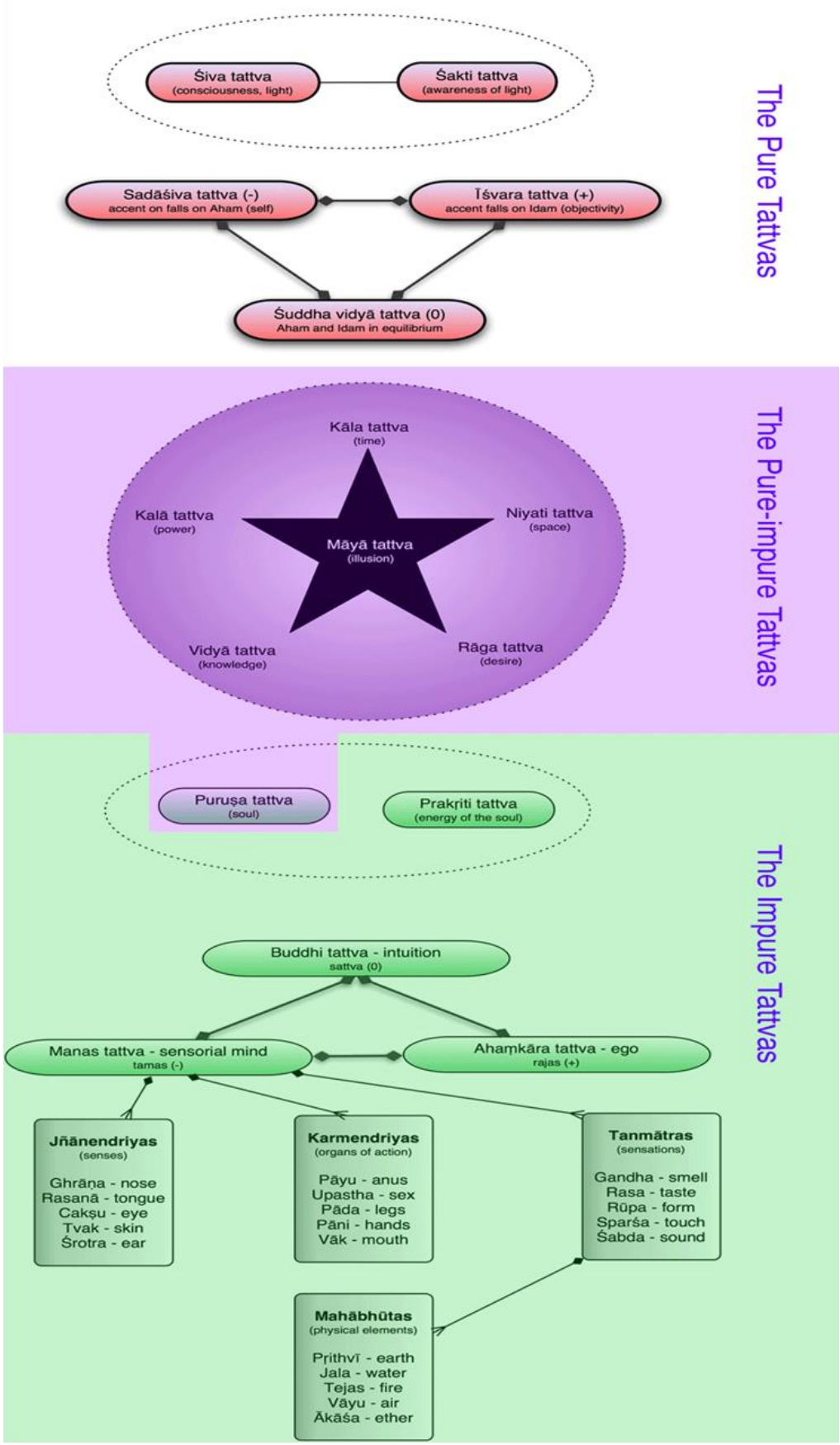


Figure 43. Thirty six tattvas in Kashmir Shaivism.

In the Samkhya school, one of the six major systems of Hindu philosophy, with extant texts dating to the 2nd c. B.C., the five elements of ether, air/wind, fire, water, earth (akasha, vayu, tejas, apas, prithivi) are arranged to create a matrix of 25 elements arranged in five rows, namely, 5 states of consciousness, 5 subtle elements, 5 gross elements, 5 powers of perception and 5 powers of actions. Each of these is linked with one of the 25 Sanskrit consonants. In this approach the 25 letters become a mini-story of creation beginning with the unmanifest (avyakta) and ending with excretion (figure 42 b).

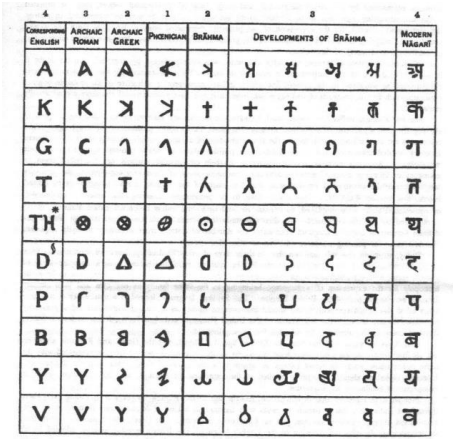
In the tantric tradition, these five rows are increased to seven and the order is reversed so that we have: 5 elements, 5 impressions, 5 instruments of action, 5 instruments of sensing, 5 aspects of the empirical individual, 5 limitations of maya, and 5 verities. We begin with the 25 consonants (gutturals, palatals, cerebrals, dentals, labials), followed by the 4 semivowels, 3 sibilants, 1 aspirate and two combined sounds. The order is now ascending: We begin with earth (ka) and ascend via intellect (buddhi) and mind (manas) to the ultimate and his consort (Shakti and Shiva). In this version, the consonants of the alphabet tell the story of the elements of reality and at the same time create a path to return from physical earth to a metaphysical world beyond (figure 42 c).

2.2.1. Elements and Religion

This philosophical system, which begins with the Sanskrit alphabet, leads to a comprehensive religious world view. By way of illustration, we shall look very briefly as Kashmiri Shaivism (figure 43) where these elements (tattvas) are re-arranged anew to form an upward journey. At the bottom, we begin with 5 physical elements linked with the first five consonants. At the next level, we have 5 sensations, 5 organs of action and 5 senses. Above this, we have a trinity of ego, mind, intuition (ahamkara, manas, buddhi). Above this we have energy of the soul (prakriti). Taken together these 24 elements constitute the impure tattvas.

Parallel with energy of the soul (prakriti), but belonging to the next level we have soul (purusha). Above this we have 5 manifestations of illusion (maya): desire, knowledge, power, space and time. These 7 elements of purusha and maya and its aspects constitute the pure-impure tattvas. Above this we have 5 pure tattvas: a) self and objectivity (aham and idam) in balance, b) an emphasis on objectivity; c) an emphasis on self; d) awareness of light; e) consciousness, light.

For the new age mentality, this might seem like the outline of the latest course: heaven in 36 steps with 36 letters. It is important to remember, however, that the wonderful clarity of this diagram is a culmination of a long historical evolution. If we compare it with the earlier systems we can see that the Sankhya school focused on what are shown as the impure tattvas in Shaivism: i.e. the 20 basic elements, the 3 tattvas of ego, sensorial mind and intuition plus purusha and avyakta (unmanifest, to cover the entire metaphysical spectrum). The tantric version of 7 x 5 elements omits maya as an element (tattva). There were of course different schools of Shaivism (i.e. those worshiping Shiva as the supreme being) and Vaishnavism (i.e. those worshiping Vishnu as the supreme being), as well as many schools of Buddhism. Each

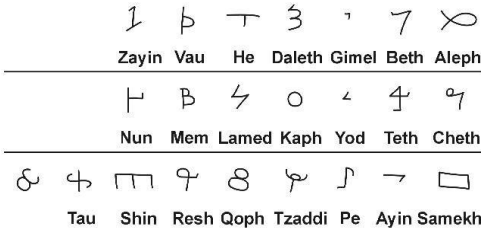


4	3	2	1	2	3				4
Corresponding English	Archaic Roman	Archaic Greek	Phœnician	Brāhma	Developments of Brāhma				Modern Nāgarī
A	A	A							अ
K	K								क
G	C								ग
T	T	T							त
TH*									थ
D§	D								द
P									प
B	B								ब
Y	Y								य
V	V	Y	Y						व

ka				=	0
ka	ṭa	pa	ya	=	1
kha	ṭha	pha	ra	=	2
ga	ḍa	ba	la	=	3
gha	ḍha	bha	va	=	4
gna	ṇa	ma	sa	=	5
ca	ta	śa		=	6
cha	tha	ṣa		=	7
ja	da	ha		=	8
jha	dha			=	9

Consonents

Value -> / Group	1	2	3	4	5	6	7	8	9	0
'Ka' Group	Overlord-Mars					Overlord-Venus				
	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
	ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ña
'Ta' Group	Overlord-Mercury					Overlord-Jupiter				
	ट	ठ	ड	ढ	ण	त	थ	द	ध	न
	ṭa	ṭha	ḍa	ḍha	ṇa	ta	tha	da	dha	na
'Pa' Group	Overlord-Saturn									
	प	फ	ब	भ	म					
	pa	pha	ba	bha	ma					
'Ya' Group	Overlord-Moon									
	य	र	ल	व	श	ष	स	ह	क्ष	ज्ञ
	ya	ra	la	va	śa	ṣa	sa	ha	kṣa	jña



	Earth	Water	Fire	Wind	Space
	ḷi	u	ṛi	i	a
Vajra	ka	kha	ga	gha	ṅa
Sword	ca	cha	ja	jha	nya
Jewel	ṭa	ṭha	ḍa	ḍha	ṇa
Wheel	pa	pha	ba	bha	ma
Lotus	ta	tha	da	dha	na
Knife	sa	ḥpa	ṣa	śa	ḥka

Figure 44 a-b. 10 Brahmi Letters and 10 Sanskrit sounds, c- d. Sanskrit consonants in Katapayada, e. Dead Sea Alphabet, f. Kalachakra Vowels and Elements

of these tended to make subtle changes in and alignments of the tattvas (principles). In several systems, ahamkara, manas, buddhi and citta become the internal organs. A full analysis of all these implies a history of Indian philosophy and religions. Our interest here is elementary by comparison: how basic alignments of letters and elements were applied systematically in a number of ways in order to interconnect the physical and metaphysical realms, e.g. Mount Meru as physical mountain and as a grammatical peak of combinatory sounds (cf. figure 162e).

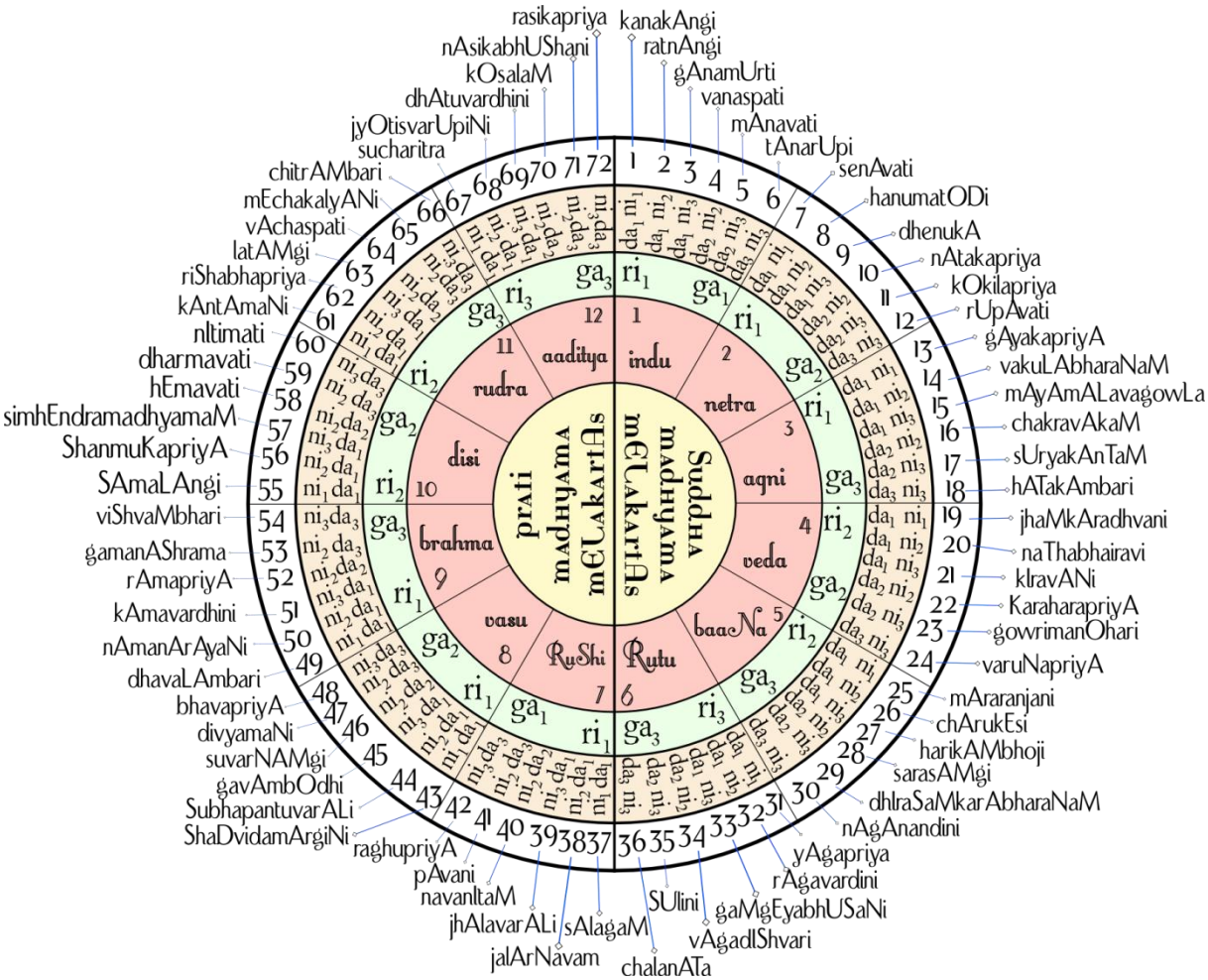
At a simplest level, the focus begins with the first five (gross) elements. The dance of Shiva is seen as a means of making these visible.[269] In Southern India, there are five Shiva temples each devoted to one of these five elements.[270] In China, this leads to large five elements pagodas. In Japan, it leads to miniature five elements pagodas, which have polygonal shapes representing earth, water, fire, wind/air and space rings, each marked with a Sanskrit seed term (bija).

In Buddhist cosmology, a simple model has three realms: desire, form and formless realms. More commonly these become six realms: gods, asuras, humans, animals, ghosts, demons. As will be shown in chapter 6, this metaphysical framework becomes a starting point for physical architecture. Hence, we find stupas which reflect these planes of existence and thus become theoretical models of the universe. Here the great Boudanath stupa (Kathmandu) serves as a "basic" example. The monumental Borobudur and the remarkable Samye monasteries are large scale explorations of this approach. Other versions of this approach link 33 Heavens with 33 Gods, namely, 8 Elements (Vasus), 11 Destroyer Gods (Rudras), 12 Preserver Gods (Adityas), 1 Creator God (Prajapati) and 1 Divine Conqueror (Sakra Deva).[271]

The precise numbers and alignments of these realms varies. For instance, one version is linked with the six sounds of Om Ma Ni Pad Dhme Hum to represent the six worlds. In more developed versions, there are 31 realms of existence: planes 1-11 are the desire realm; planes 12-27 are the form realm and planes 28 to 31 are the formless realm: (cf. figures 161-162) an air disk, fire disk, water disk, and earth disk form a metaphysical foundation for sacred art and architecture. They also define the joyless realm. Above this is a realm of desire (kama loka), where nagas, asuras, animals and people live. This is crowned by 5 heavens of kama loka gods. Above this is a realm of form (rupa loka) with 16 heavens of beings with luminous bodies.

At the summit is a formless realm (arupa loka) with 4 heavens of the mental bodied. These 33 gods linked with 33 letters are called the Tridasa (3 x 10). The 33 gods plus the trimurti (Brahma, Vishnu, Siva), linked with the three vowels AUM, lead to 36 gods, who can be aligned with the 36 tattvas (elements or principles). This number 36 when doubled leads to 72, a key number in cosmology. 72 x 5 gives 360 degrees. 72 x 360 = 25,920, one of the numbers for a complete precession of the equinoxes, is also linked with the number of breaths of a person in 1 day.

72 also becomes a crucial number in the West. There are 72 sacred languages and 72 sacred names of god. The divisions of time thus become a starting point for divisions in the cosmos, divisions of alphabets, names of God, names of assistants of the dark principle. "The Egyptian Typhon had 72 assistant demons who helped him to enclose Osiris in a wooden chest...This number is significant, because it is the same as the number of demons enclosed in a brass ottle by King Solomon."[272] Seth has 72 assistants and cuts Osiris into 72 pieces. Gradually 72



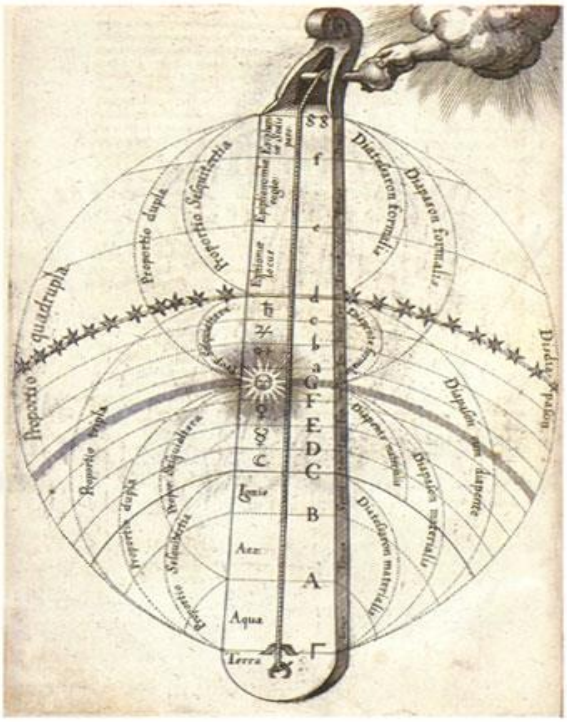


Figure 45a-b. Alphabets and cosmic harmony: Melakarta Chart[273] and Robert Fludd.

becomes a key number for rulers and assistants. There are also 72 rulers (cf. 72 Angels, 72 Archons, 72 Chieftains, 72 Elders, 72 Patriarchs). Fineus Fars has 72 assistants in creating the Ogham alphabet.

As with all complex symbolic systems, we find efforts to create simpler versions. One version of the Brahmi alphabet has only 10 letters (figure 44 a). It is in fact a summary of the vowel (A) and the seven vargas: kavarga (K), cavarga (G), tavarga (T), thavarga (TH,D), pavarga (P, B) and two semivowels in the yavarga (Y, V). All this seems far removed from our story of Western alphabets until we rearrange these 10 letters into (Aramaic, Phoenician, Hebrew) alphabetical order and see that they include: A B G D K P T. The first four letters give A B G D of the abugida (cf. abjad). The last 6 are six of the seven double letters in Hebrew corresponding to 6 planets with only one planet and double letter missing: the sun as R (which can be seen as a mirror of P). Stated dramatically, the first letters of divisions of Sanskrit provide a skeletal structure of Western alphabets.

Elsewhere, we find a list with the caption: All Sanskrit sounds with numerical values (figure 44b). On closer inspection, we see that the sounds linked with number 1 are ka ta pa ya. Below these we see subsets of the kavarga, tavarga, pavarga, yavarga. This again hides more than it reveals. We mentioned earlier that one faction in Hinduism moved South and developed their own cosmology. They develop katapayadi sankhya, which begins as a simplification of Aryabhata's system. The syllables ka ta pa ya (figure 44c) of the Southern system reflect the kavarga, tavarga, pavarga and yavarga of the Northern system. Meanwhile, a more complex form becomes integrated into the Carnatic musical tradition. The system begins with 12 chakras each of these have six subdivisions to arrive at 72 divisions, which become linked with musical ragas in a Melekarta chart (figure 45a). The Katapayadi sankhya is a way of determining the number of a Melakarta raga from the first two syllables of the name of the Raga.[274] The details of this system, which link with sine tables, the value of pi and calendars are again beyond the scope of our enquiry. But even at a glance we see how names of 12 gods, spoken sounds of the alphabet, 72 musical sounds, are integrated into a single cosmological framework.

2.3. Kalachakra

Our focus is on how sounds, letters and cosmologies are combined. One of the most fascinating of these combinations is the kalachakra (literally, the circle of time). The kalachakra is so complex that merely an initiation into its secrets requires 12 days.[275] Hence, our sketch is limited to a few of its principles rather than a view of its mysteries.

In a very simple form, there are three squares inscribed within each other (figure 46 a-d). The outer square is the body. The next square is prana (breath). Inside this is the mind square and within this is the Fortress of Durga. These squares become a framework for the eight directions to each of which is accorded a god: Indra, Agni, Yama, Nirriti, Varuna, Vayu, Kubera, Ishana, Indra. Each of these 8 directions is also given points corresponding to the 28 mansions (nakshatras) of the moon. These are further given a directional sequence. Hence, the moon's monthly waxing and waning becomes a geometrical representation, linked with breathing in the body, the gods and metaphysical principles. Of particular interest for our story is to see how directions, gods and principles are connected. This approach recurs in other cultures. For instance, the directional sequence of the kalachakra aligns with one of the representations of the Slavic god Stribog.

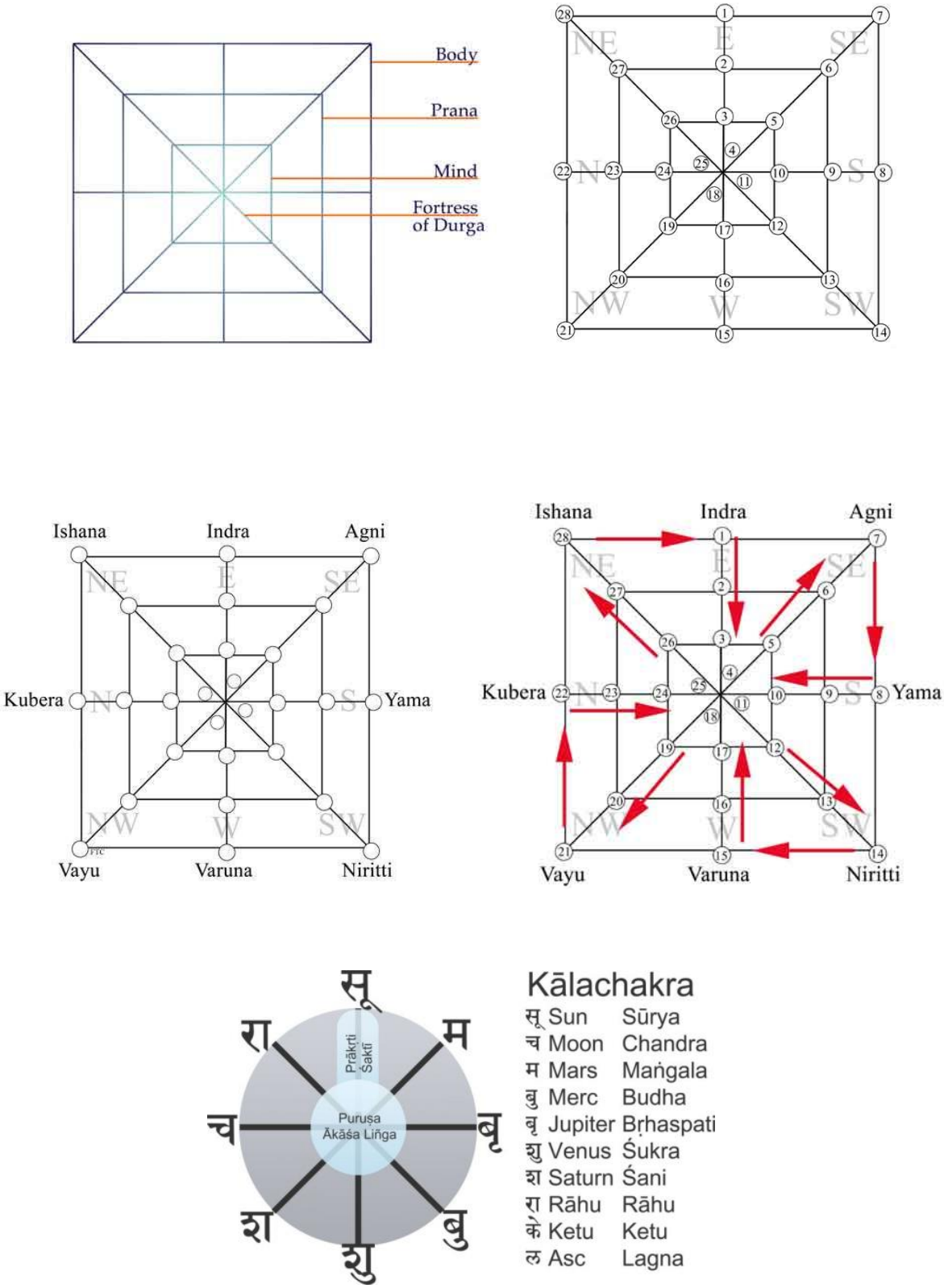


Figure 46 a-e. Kalachakra principles and the planets.

The kalachakra comes in three basic forms as a lotus, a series of ten interwoven letters, and as a mandala,[276] that is effectively a ground plan of the universe (figure 47 a-c). The lotus form maintains the principle of the 8 directions and adds a feature whereby "the inner set of petals govern the directions (dik/ ayana), while the outer petals govern the Kalas [time divisions]."[277] The mandala form recurs in two dimensional layouts and as well as three dimensional forms as physical temples (cf. figure 47c). An introductory description gives a first glimpse into its complexities:

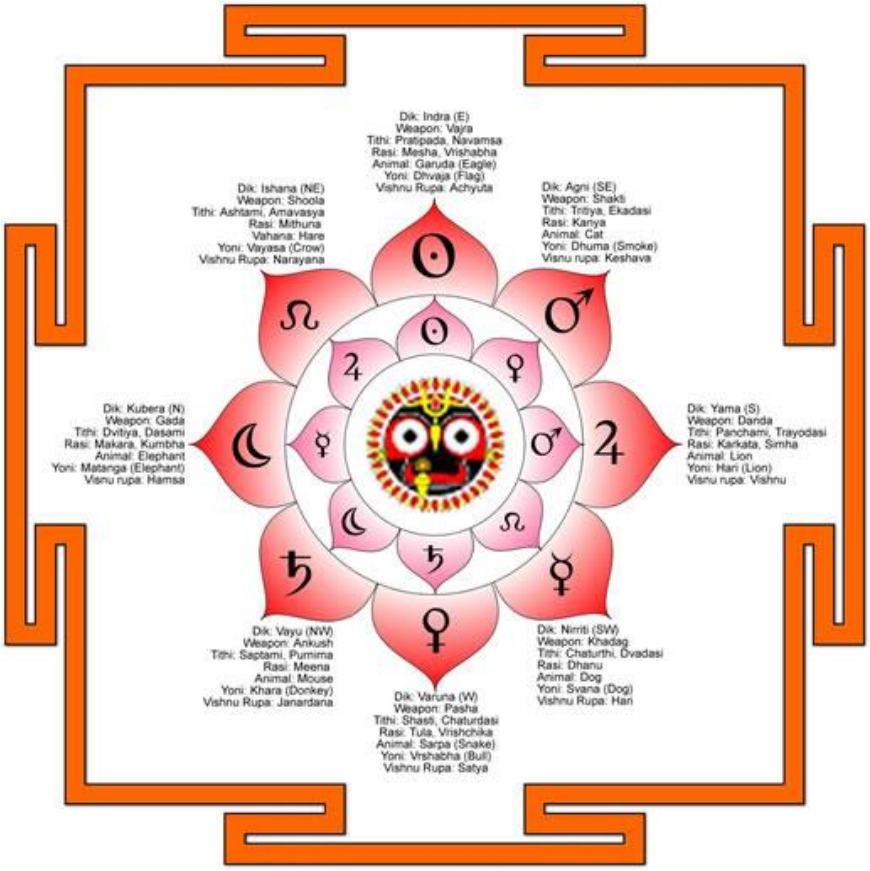
> The palace is divided into four quadrants each with walls, gates, and a centre. The colours are specific representations of the elements and mental types. Black, in the east, is associated with the element of winds. The south is red, its elements is fire. The west is yellow, associated with the element of earth, and the north is white, represents water.
>
> The square palace of the 722 deities is seated upon the first concentric circles, the first of which of which represents the earth. The other circles, represent water, fire, wind, space, and consciousness extend beyond the wall of the palace. The outer circles, a representation of the cosmos, are a source of Tibetan astrology. The ten wrathful deities who reside in one of the outer, concentric circles of the mandala serve as its protectors.[278]

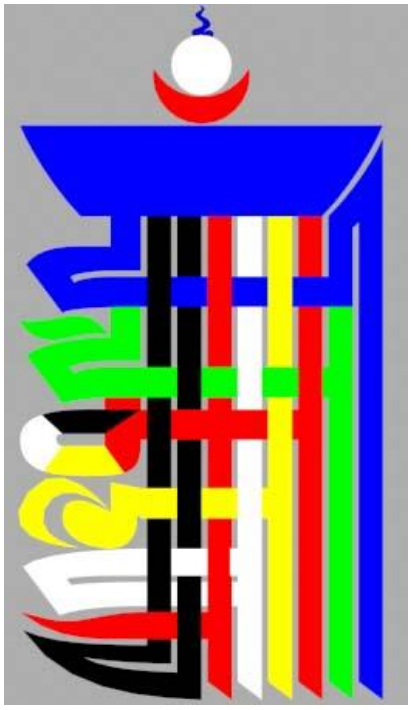
Once again there is an elaborate number symbolism. There are 722 gods, namely 720 plus Siva and Durga. The 720 relates to the number 72 discussed above, to 720 sashtiamsas,[279] and 72,000 nadis. The numbers of deities, the numbers entailed in breathing, and in cosmic cycles are interrelated.

The third form of the kalachakra as Sanskrit letters relates most directly to our story In the tantric school, the kalachakra entails a matrix with the 5 elements as vowels along the vertical x axis and the divisions of consonants (ka, ca, ta., pa ta sa, i.e the kavarga, cavarga, tavarga, pavarga, Tavarga, savarga) along the horizontal y axis (figure 44 f). New, is that these divisions are now linked with a series of six symbols: vajra, sword, jewel, wheel, lotus and knife. In some versions, these are described as 5 Letters of great Emptiness (vowels) combining with 6 Letters of Empty Potential (consonants). In other versions, there is an emphasis on an All Powerful Ten letters underlying the kalachakra symbolism. These are typically the first and last consonants (ka and ma), 4 semi-vowels (ya ra va la), 1 sibilant (sa), 1 aspirate (ha) and 2 vowels (O and U). Sometimes, ka and sa are combined in which case these become The Seven [consonant] Letters (Y, R, V, L, M, Ks, H, O, U). Simple combinations of these letters produce the seed sounds of the five elements: yam, ram, vam, lam, ham.[280]

In other versions, "Kālacakra describes six groups of six factors in human experience. The six skandhas [aggregates] are the first group, followed by the elements, senses, sense objects, bodily organs and activities. In the pure state, these are represented by various groupings of deities within the Kālacakra." Hence, they are linked with 6 Buddhas, 6 consorts, 6 Bodhisattvas, 6 Wrathfuls and 6 Consorts of the Wrathfuls.[281] The names of gods, like the letters of the alphabet, help as memory aids in ordering the universe.

The ten interwoven letters are sometimes given as Om Ham Ksha Ma La Va Ra Ya Sva Ha.[282]





47 a –c. Kalachakra as 8 petalled lotus, as all Powerful Ten Letters and as a mandala.

Om is AUM, the beginning, middle and end. Ham represents the formless realms, Ksha the desire and form realms, Ma represents Mount Meru and the spinal column, and La, Va, Ra Ya (semivowels of the yavarga) represent the earth, water, fire and wind circles. So the ten letters are an abbreviated model of the sounds that constitute the creation, protection and dissolution of the universe. In more detailed versions, the first of these is divided into four: an A that is not drawn, a Tilaka (flame), Anusvara (sun) and Visarga (moon), the latter three also symbolizing the 3 nadis, Shushuma, Ida and Pingala.[283] The tilaka is drawn as a flame and corresponds to the Sanskrit word for initial sound (nada). The anusvara and visarga are drawn as a crescent and a circle. In the Sanskrit alphabet, they become one dot (m) and two dots (h) respectively. They represent the last two vowels, am and ah, corresponding to Kalis 15 and 16. HAM links the last consonant and the last vowel to symbolize the enlightened wisdom deities; KSHA links the kavarga and the savarga: the first consonant and the first of sibilants to represent the body, speech and mind deities in the mandala. HAM and KSHA combine as Ha.m.Ksa or Hamsa in the Ajna chakra (figure 48 b-c).[284]

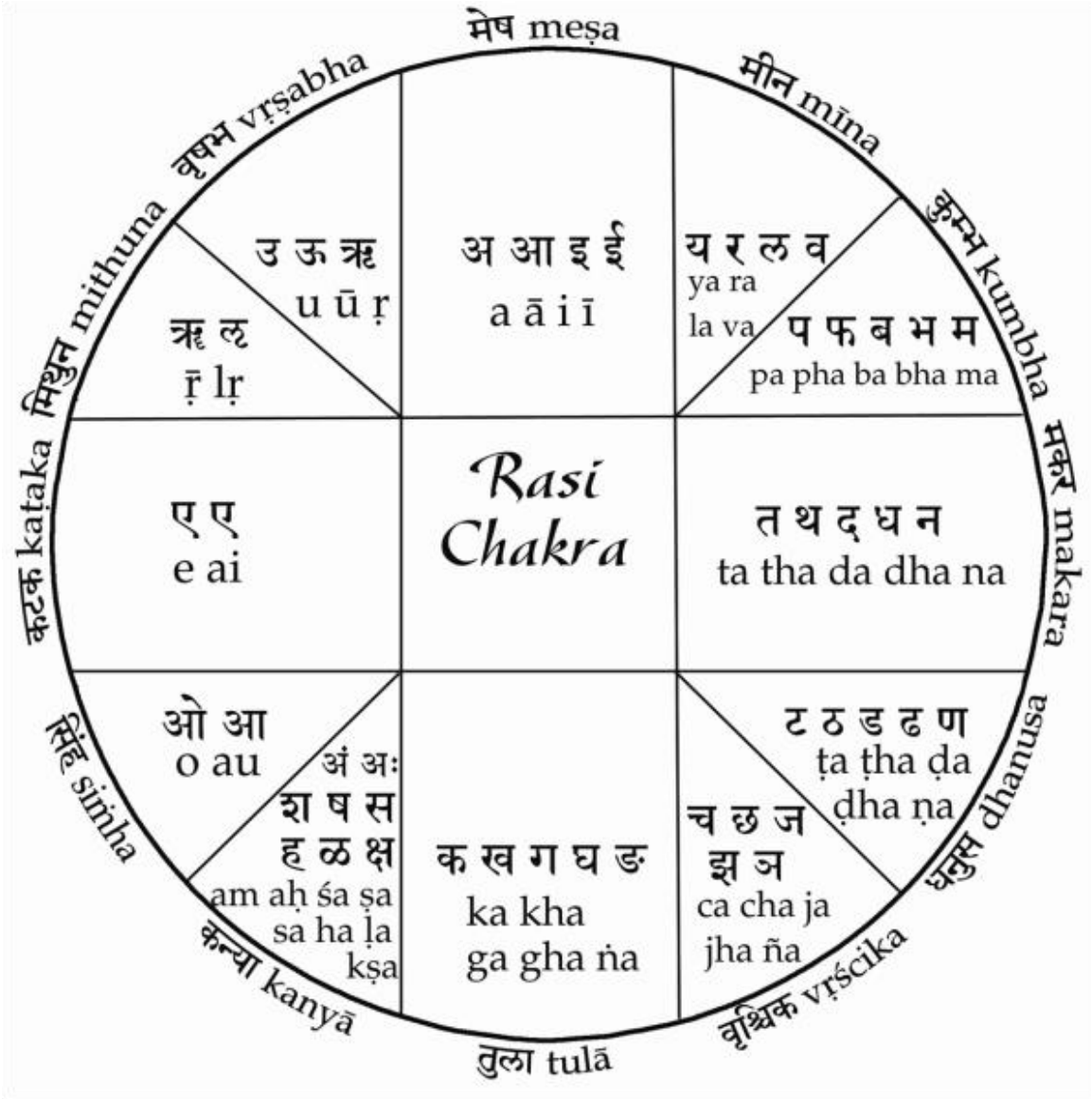
The All Powerful Ten letters include 2 vowels, as well as 8 semi-consonants from the yavarga and savarga (Sanskrit letters 25, 26, 27, 28, 29, 30, 33). Hence, while they serve as a symbol of the whole universe, they focus on the beginning and the end of the alphabet. They relate to the section that was removed from early Cyrillic alphabets discussed earlier (figure 38), and particularly the sounds Ha, Va, Ya that we find in various combinations as final letters in a number of languages (cf. Appendix 8, table 163) including, Cyrillic, Kyrgz, Ottoman Turkish, Arabic, Persian, Farsi, Sindhi, Urdu, Pashto, and Devanagari.

In the Persian and Arabic traditions, this becomes the final section of the alphabet: H W I, H W Y that later becomes linked with H W Z (hawwaz) in the abjads. In English, the All Powerful Ten eventually become the letters V W X Y Z, absent in early Western alphabets that begin with A and end with T. Combinations of the same sounds become important in Hebrew. Ha and Ya gives us Haya (Life). Ha and Va gives us Hava (Eve). Ya Ha Va and Ha gives us YHVH, as a name of G_d, aligned with Sefirot 1 6 9 10 along the spinal cord in the Tree of Perfection (figure 48 d). As a first step toward understanding these parallels we need to examine how the letters of the Sanskrit alphabet are aligned with the chakras, mansions of the moon (nakshatras) and stations of the sun (rasis as zodiac signs).

2.4. Chakras

In the Indian approach, the sounds produced by the mouth are an audible product of a much more complex metaphysics. Most schools identify four stages[285] from origins as an inaudible sound to a resulting audible sound. We noted above that the Samkhya school identified 25 principles, including 5 subtle elements (tanmatras). In summaries, these are often called sound, light, form, taste, smell. More precisely, these subtle elements entail the "energy of vibration or sound (sabda), energy of impact or touch (sparsha), energy of light and form or form (rupa), energy of viscous attraction or taste (rasha), energy of cohesive attraction or smell (gandha)."[286]

This energy dimension helps us to understand why letters of the Sanskrit alphabet become linked with energy centres along the spine (shushumna). The sounds of the yavarga are



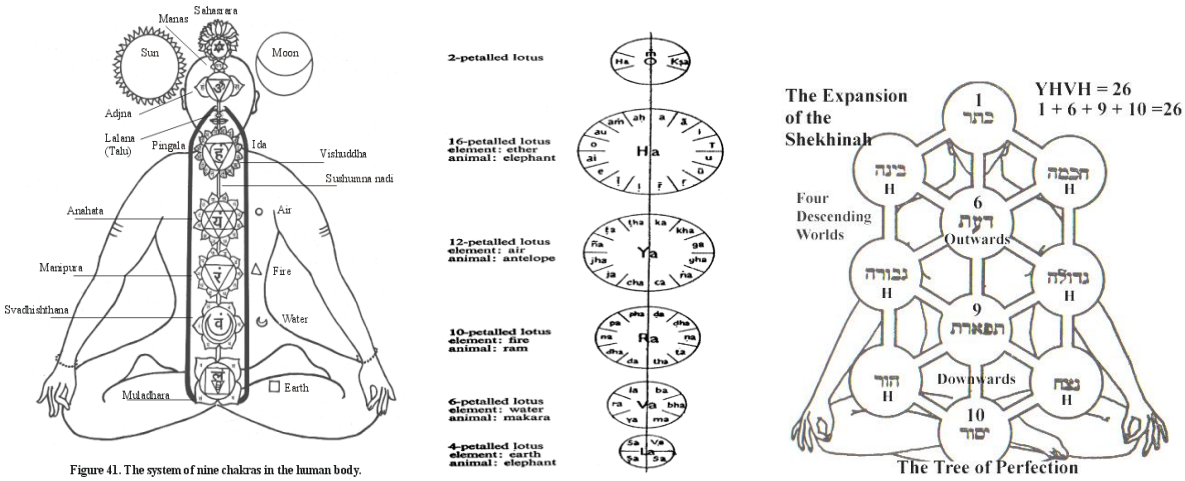


Figure 48.a –d. Rasi chakra of Sanskrit letters and 12 zodiac signs, Chakras in body, Chakras as lotus petals, YHVH and Tree of Perfection.

aligned along the chakras with a slight change in order. In one typical arrangement (figure 48b),[287] ya ra la va becomes la va ra ya aligned with 4 chakras, 4 elements (earth, water, fire, air), 4 animals (elephant, makara, antelope, elephant) and 4 lotuses (4-petalled lotus, 6 petalled lotus, 10-petalled lotus, 12-petalled lotus). Above this is a 5th chakra linked with the sound Ha, the element ether, an elephant and a 16-petalled lotus with 16 Sanskrit vowels. Above this is a 6th chakra linked with the sound ha-m-kşa or hamsa and a 2-petalled lotus. Adding an m to the basic sounds in a slightly different order brings us back to the seed syllables (bijas): yam, ram, vam, lam, ham. Ultimately, this initial, static state is of secondary interest. The word for a period of time is yuga, which is also the word for yoke. By practicing yoga, we reverse the yoke of time and temporal being.[288] So the challenge becomes one of moving energies up the chakras and thus to approach liberation.

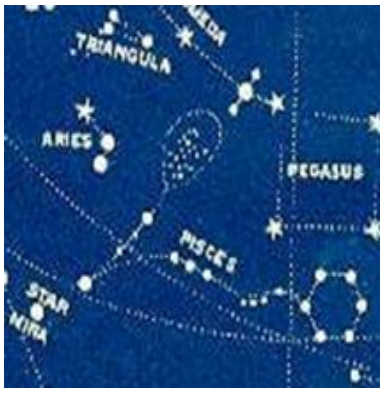
2.4.1. Chakras in the Heavens

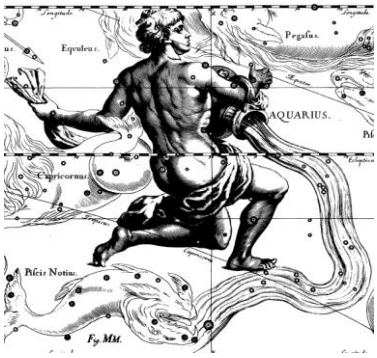
The same letters that become aligned with the chakras also become aligned with the cosmos.[289] The moon race (chandravamsa) links them with the mansions of the moon.[290] The sun race links them with the stations of the sun.[291] Both use a single principle of aligning basic sounds with mansions/stations. Here, we shall examine only the stations of the sun (rasi chakras, better known as zodiac signs). Mansions of the moon are examined in Appendix 3.

The Sanskrit year begins with Aries (Mesa, figure 48a). The first five signs/months (Aries, Taurus, Gemini, Cancer, Leo) are dedicated to vowels. The sixth sign, Virgo (Kanya), entails two vowels and mainly semivowels of the savarga: am ah, sa sa sa ha la ksa. The next five signs (Leo, Scorpio, Sagittarius, Capricorn, Aquarius) are dedicated to the 25 consonants. The final sign is devoted to the semivowels of the yavarga. Read narrowly this means that the first 5 months (corresponding to the 5 months of summer) are dominated by vowels, the spirit, and light while the remaining 7 months (corresponding to the 7 months of winter) are dominated by the consonants and semi-vowels, the physical and darkness. In lands where winters are more extreme, as with the Celts, it is easy to see how this could inspire visions of a light half of the year (from Spring equinox to Autumn equinox) and a dark half of the year for the winter period from October to March.

Viewed globally: East is light, letter A, and spiritual, while West is the beginning of darkness, letter Ka, and an entry into the physical. In Western alphabets, this distinction is shifted to the first half of the alphabet such that letters A – K are associated with uncontrolled energy symbolized by an Ox. In Hebrew, this becomes the first 11 letters (Aleph–Kaph). The letter L (lamed) introduces the notion of control, restraint[292] that dominates the last 11 letters (Lamed-Tau). Lamed is also an ox-goad, whereby the Taurus is reduced to a Tau. Hence, the alphabet which maps annual cycles is also a story of taming, gaining self-control and ultimately liberation from the yoke of time and death (cf. chapter 3. below).

In the model of the rasi chakra, Aquarius is linked with the pavarga and Pisces is linked the yavarga. Viewed astronomically, the a k T p summary of the alphabet becomes Aries, Libra,





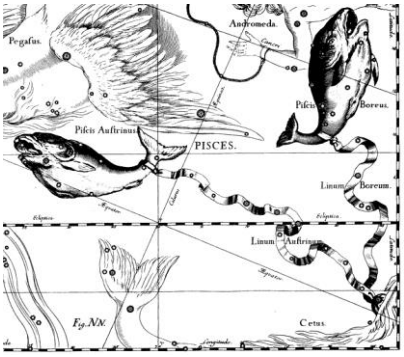


Figure 49 a.The Knot of Pisces, b) 8 Auspicious symbols, c-d. Two Zodiac signs (Aquarius and Pisces), e-g. Three auspicious symbols, h-k. Perun, Aquarius, The Star,Amiens Cathedral.

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Capricorn, Aquarius (mesa, tula, makara, kumbha) and if the new year begins at the spring equinox in mid-March, the old year also ends in early March. This model continues in Iran and Middle Asia, where the New Year (Nowruz) still coincides with the beginning of spring. Indeed, it was also used in Rome and remained a dominant model in the West until the Renaissance when the New Year was switched to the beginning of January. A future history of alphabets will need to trace why and how the beginning and end of the year shifted.

2.4.2. Zodiac Signs and Buddhism

Beginnings of an answer for the shift can be found in the zodiac sign Aquarius (Kumbh) and a special feast called the Kumbh Mela, which has its roots in creation stories.[293] In India, Khumb is linked with a 12 year cycle of Jupiter, which is one of the reasons why we have 12 zodiac signs.[294] Khumb (vase) is essentially the vase of Aquarius without the water bearer. Christianity associates this vase with living water. In India, this vase of amrita is like the chalice of the holy grail without the knights. Hinduism and Buddhism associate this vase with the waters of life and immortality (amrita). Indeed, amrita (Sanskrit: amRta) becomes much more. It means, goddess, gods (Siva, Vishnu, Dhanvantari), immortal, imperishable, beautiful, beloved, spirituous liquor, the collective body of immortals, world of immortality, heaven, eternity, immortality, final emancipation and the nectar (conferring immortality), ambrosia, a ray of light and sacred place.[295]

In Buddhism, the container of the amrita is called the Treasure Vase and Vase of inexhaustible treasures and it becomes the starting point of their eight auspicious symbols (Astha-mangala), which are a summary of the year, life and cosmic cycles (figure 49a). The first sign of the zodiac (our Aquarius) is a vase (Khumb), which has the waters of life and immortality. The second sign of the zodiac (Pisces) provides the mystic knot which, in Buddhism, has further associations of two intertwined serpents conjoined and yoked together as a closed cycle of cause and effect.[296] Pisces also provides the third symbol of two fishes, which also represent the two sacred rivers in the physical world, Ganges and Yamuna and within the body, the lunar and solar channels (nadis) that originate in the nostrils carrying alternating rhythms of breath and prana.[297]

The sacred waters flow upward, through the mystic knot, at the spring equinox, when the miracle of spring and new life begin in a new cycle. From this result the two fish that hold the 8 spoked wheel of the year, which also reflects the eightfold path. The hub of the wheel symbolizes the axis of the world and moral discipline. The spokes symbolize correct application. The rim represents concentration. These three combined become the basis of threefold meditation. Then there are the eight petalled lotus, the conch, the parasol and finally the victory banner. This is again a military symbol that refers to a metaphysical and spiritual battle to overcome the four illusions (maras) of life: emotional defilement, passion, fear of death, pride/lust.[298]

So the 8 auspicious symbols of Buddhism, in addition to their deep religious imagery, also function as a summary of annual and celestial cycles: a sacred cosmic clock. This symbolism invites analogies with the frame of a human body, the frame of a building and even the

Figure 50. a. Fu Xi Nu Wa, b. Knot in Pisces, c. Knot of Pisces, on Arabic plate.[299]

cosmos. We shall see (chapter 6), how the fish, representing 2 channels (nadis) are a starting point for more complex systems of 3, 24, 49, 72 and theoretically 72,000 channels. The cosmic clock is also a cosmic tree of life.

All this leads to three beginnings. A first beginning is linked with the sign Khumb (late January to late February). Accordingly, even today, the Chinese New Year begins in Aquarius. In India, this is also frequently a time of harvest. So the sign kumbha, is linked with fruits (phala and pha of alphabet) as well as the letters of the pavarga (pa, pha, ba, bha, ma). A second beginning, considered above, is with the spring equinox. Variants in Northern climes adjust the date to when spring actually begins in April or May. A third variant reflects a shift in some Indian practices, whereby the feast of Khumb Mela aligned with the zodiac sign Aquarius is shifted to the beginning of Capricorn (makara) and hence identified with Makara sankranti. In the modern calendar, this is 14 January. Adjusting to the new calendar takes us to dates such as 1 January and 6 January, the feast of the Epiphany, of the 3 Magi who came to visit the child Jesus, and whose advent marks the beginning of the month Magh in India. Hence, while the Magi are famous for their gifts of gold, frankincense and myrhh, it is likely that they also played a role in introducing an alternative new year that eventually became the norm.

If we try to align the rasi chakra with the auspicious symbols (figures 48a, 49a) we see that the vase should theoretically be inverted and pour its waters of life along the diagonal from khumba to kanya (Aquarius – Virgo). Perhaps it is no co-incidence that the rasi chakra has two L's: one in the pavarga another in the savarga, along the same diagonal linking Virgo-Aquarius. Could this be a reason why the Purusha is typically drawn along a diagonal (figures 159-160) and might this explain why yoga practitioners often stand on their head? In so doing the living waters pour more freely and in terms of our story we have another glimpse how the A La (Laa) and Pha of the Sanskrit alphabet are linked with an al pha bet of life.

2.4.3. Knots

Before exploring how these alignments of letters with chakras in the body and the heavens spread beyond India, it is useful to dwell for a moment on the mystic knot of Buddhism. In the heavens, the mystic knot represents an umbelicus at the moment when a first fish, becomes two fish. Astronomically this becomes Pisces. The star associated with this knot has a special significance. It is one of the few stars that lies almost exactly on the celestial equator. It was once (now moved due to precession of the equinoxes), the point where the line of the celestial ecliptic intersected the celestial equator (Figure 49b). We find a variant of it in early Chinese astronomy. In the Arabic tradition, it is specifically called the knot (Al Rischa) and explicitly represented as a mystic knot (figure 50c), which serves as a symbol of the sun's crossing the celestial equator at the equinox, and a sign for the birth of spring.

If we look more closely at the vase of Aquarius, we see that it is pouring waters of life into the mouth of a fish (Piscis Austrinus, figure 49c). So the life-giving process of Khumb with one fish, via the mystic knot, becomes the two fish of Pisces and a starting point for the image of double signs, now called mutable signs,[300] a multiplication of fishes long before the parable.

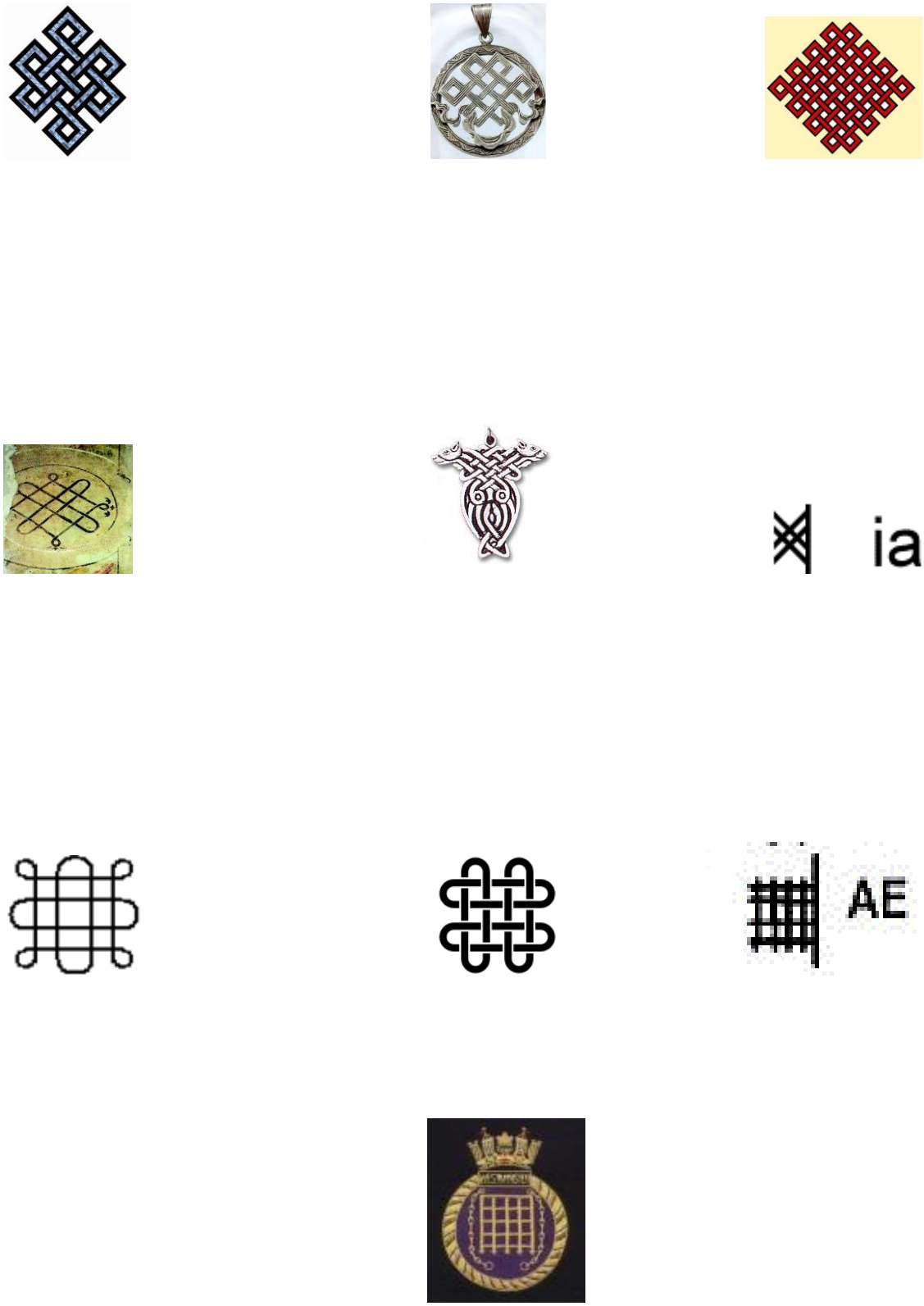


Figure 51. a - j. Variants of mystic knot

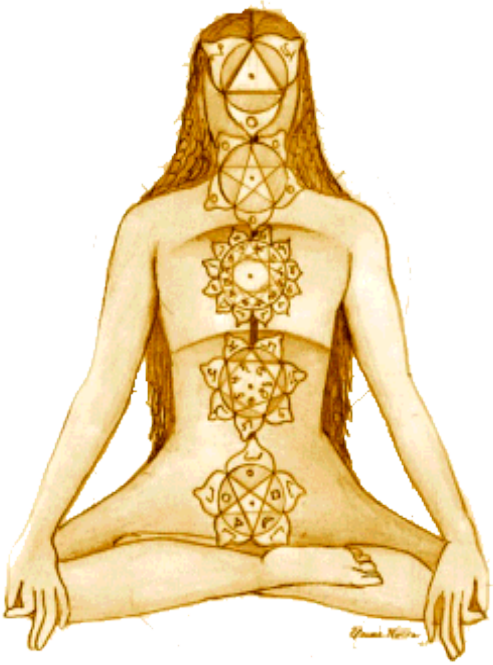
Meanwhile, the knot that links Northern and Southern hemispheres, lends itself to imagery of invisible and visible, not manifest and manifest (avyakta and vyakta). Matrices of knots, grids and magic squares thus become a tool for organizing, perceiving and knowing the hidden structures of the universe. Knots, which symbolize the passage from naught to aught, thus become complex patterns (figure 51) linked with magic squares, mandalas and yantras. In the West, diagonal knots open the year and become linked with the diagonal axes. Horizontal knots close the year and are linked especially with Samhain (figure 51 g-m). In the Ogham tradition, diagonal knots become linked with the diphthong ia. Horizontal squares become linked with the diphthong AE. In religion and folk art, such squares become matrices for gods and goddesses (figures 158-160). In astronomy, each of the planets becomes linked with a magic square: A 3 x 3 square becomes linked with Mars, a 6 x 6 square becomes linked with the sun and so (figure 158b). On earth, a 4 x 4 square becomes a symbol of Westminster. If knots mark beginnings, squares tend to symbolize endings and final product (figure 51 m).

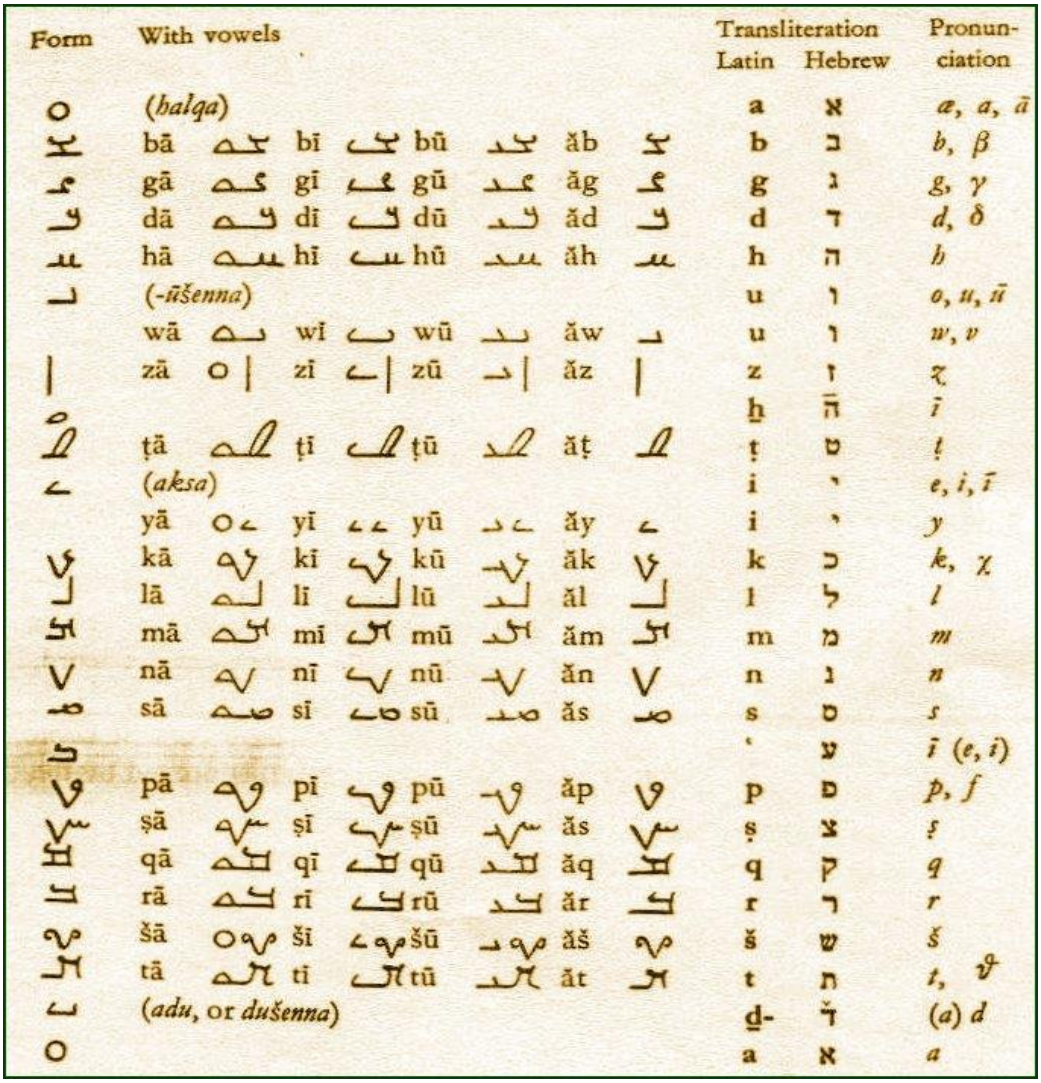
For women in early cultures, this leads to grids for weaving and spinning and becomes a starting point for cosmologies.[301] In the simplest cases, the number of squares can equal the number of stitches. If we take needle and thread and use the square to produce three diagonal rows right and then three diagonal rows left and join the beginning we have a mystic knot symbolizing the 3 worlds. If we add three verticals, we have 9 threads. In India, there are three goddesses of fate, Gayatri, Sarasvati and Savitri, who weave the 3 sacred threads that join the three worlds. On a cosmic level, this weaves together three phases of time (past, present, future). On a planetary level, this links the three seasons, three phases of the moon, three phases of the day (morning, noon, night). On an individual level, this joins three phases of life (birth/youth, maturity and old age/death). These 3 Goddesses of the sacred thread become the basis for Western versions such as the 3 fates, the 3 norns etc.[302] Later, many of these female functions are taken over by the male god Siva, whose name is etymologically linked with the root for sewing (siv) and connected with sewn manuscripts (sutras) including the manuscript of desire and love (kama sutra).

At a physical level, every Brahman boy theoretically receives 3 threads as a young man, 3 more when he marries and 3 more when he has a family.[303] On earth, the mystic knot that joins them is the symbol of life itself: it is the knot of the umbelicus as we emerge from the waters of the womb. The basic letters of alphabets that link three worlds and are linked with stories of the skies are tied to many stories in our lives.

2.5. Chakras Abroad

How the chakras and Sanskrit reached the West is less obvious than the question. A direct route was certainly possible. There were Silk roads.[304] Yes, we have Celtic chakras in Canada and Slavic chakras in Russia with no explicit evidence concerning their provenance.[305] Ironically, one of the only groups who explicitly mentions their connections with India, is at pains to emphasize that their version of Nazorean chakras is different from its Hindu equivalent.[306] The good news is that they give a detailed account of their system, which we shall cite at length.





Form	With vowels							Transliteration Latin	Hebrew	Pronunciation
	(*halqa*)							a	א	*æ, a, ā*
	bā		bī		bū		ăb	b	ב	*b, β*
	gā		gī		gū		ăg	g	ג	*g, γ*
	dā		dī		dū		ăd	d	ד	*d, δ*
	hā		hī		hū		ăh	h	ה	*h*
	(*-ūšenna*)							u	ו	*o, u, ū*
	wā		wī		wū		ăw	u	ו	*w, v*
	zā		zī		zū		ăz	z	ז	*z̧*
								h̲	ח	*ī*
	ṭā		ṭī		ṭū		ăṭ	ṭ	ט	*ṭ*
	(*aksa*)							i	י	*e, i, ī*
	yā		yī		yū		ăy	i	י	*y*
	kā		kī		kū		ăk	k	כ	*k, χ*
	lā		lī		lū		ăl	l	ל	*l*
	mā		mī		mū		ăm	m	מ	*m*
	nā		nī		nū		ăn	n	נ	*n*
	sā		sī		sū		ăs	s	ס	*s*
								ʿ	ע	*ī (e, i)*
	pā		pī		pū		ăp	p	פ	*p, f*
	ṣā		ṣī		ṣū		ăs	ṣ	צ	*ṣ*
	qā		qī		qū		ăq	q	ק	*q*
	rā		rī		rū		ăr	r	ר	*r*
	šā		šī		šū		ăš	š	ש	*š*
	tā		tī		tū		ăt	t	ת	*t, ϑ*
	(*adu*, or *dušenna*)							d̲-	ד	*(a) d*
								a	א	*a*

Figure 52 a-b. Mandaic Chakras, Mandaic Alphabet, Syro-Galilean

2.5.1 Nazoreans

The Essenes are an ancient Jewish sect. One group of Qumran Essenes are connected with the Dead Sea Scrolls and also with a Dead Sea Alphabet with some links to Sanskrit (figure 44 d). Meanwhile, another group of Essenes, based at Mount Carmel, are known as Nazorean Essenes[307] and their alphabet is often called Aramaic Hebrew (Mandaic).[308] In this system the nadis of sun, moon, fire (ida, pingala, shushumna) become Radiance, Lunar Noohra Luminosity and Leviathan energy along the column of glory. Hindu systems typically have 6-9 chakras. Mandaic has 5 chakras and omits the 16-petalled lotus of the Sanskrit vowels. Sanskrit is typically from the base upwards. Mandaic is from the top down, beginning with the Top Manda:

> The Top Manda, or Mandala, has upon its three petals the Mandaic-Aramaic letters which correspond to A, M, and Sh. This threefold center is the subtle bodies equivalent of the Trinity in the Pleromatic Aeons above, and the 30th, 31st and 32nd degree of Naziruthian Gnosis. It represents the time when our Nishimta, Ruha and Napsha soul-spirits were unified and balanced (before their fracture and separation).[309]

The three letters A M Sh, recur in the Mandaean Tree of Life (figure 52, cf. 53). They become the Mother letters (Aleph, Mem, Shin) in Hebrew. They are also important in Persian, and Celtic. Next comes the Throat Manda corresponding to Pure Ether, Pure Air, Pure Light, Pure Fire and Pure Water. In some translations these are described as Living Elements: Living Ether, etc. This is followed by the Solar Plexus and Heart Mandas:

> The Heart Manda, or Mandala, has upon its twelve petals the Mandaic-Aramaic letters which correspond to the 12 simple letters. This twelve fold center is the subtle bodies equivalent of the twelve regions of the Treasury of Light above, and the 13th through 24th degree of Naziruthian Gnosis. This twelvefold center represents the point in time when our Ruha split off from our Nishinta soul and we fell into Briatic Worlds of imperfection.
>
> The solar plexus Manda, or Mandala, has upon its seven petals the Mandaic-Aramaic letters which correspond to the seven double letters and seven planets. This sevenfold center is the subtle bodies equivalent of the seven heavens in the lower heavens above, and the 6th through 12th degree of Naziruthian Gnosis. This sevenfold center represents the point in time when our Napsha split off from our Ruha soul and we fell into Yetziric Worlds of imperfection, generating the Napsha d-Kiwel, Napsha d-Bel, Napsha d-Nirgah, Napsha d-Shamesh, Napsha d-Libet, Napsha d-Nebo, and Napsha d-Sin portions of our Instinctual Nephesh soul.[310]

The 7 double letters and 12 simple letters are found also in Hebrew as are the alignments with 7 planets and 12 zodiac signs. The sequence of the 7 double letters (ba, ga, da, ka, pa, ra, ta) is the same as in Brahmi (ba gha dha ka pa ra ta)[311] and as in Hebrew (b, g, d, k, p, r, t).[312] The Mandaic version assigns these to the planetary sequence Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, which is also what we find in the Sepher Yetsira.[313] Meanwhile, other versions of Hebrew and other traditions assign these to the sequence: Mercury, Moon, Venus, Jupiter, Mars, Sun, Saturn.[314] In Mandaic, the 12 Simple letters are: a,wa,za,ī,ta, ya, la, na, sa, ī(e,i), s.a, qa. In Hebrew they are: Heh, Vav, Zayin, Cheth, Teth,.[315]

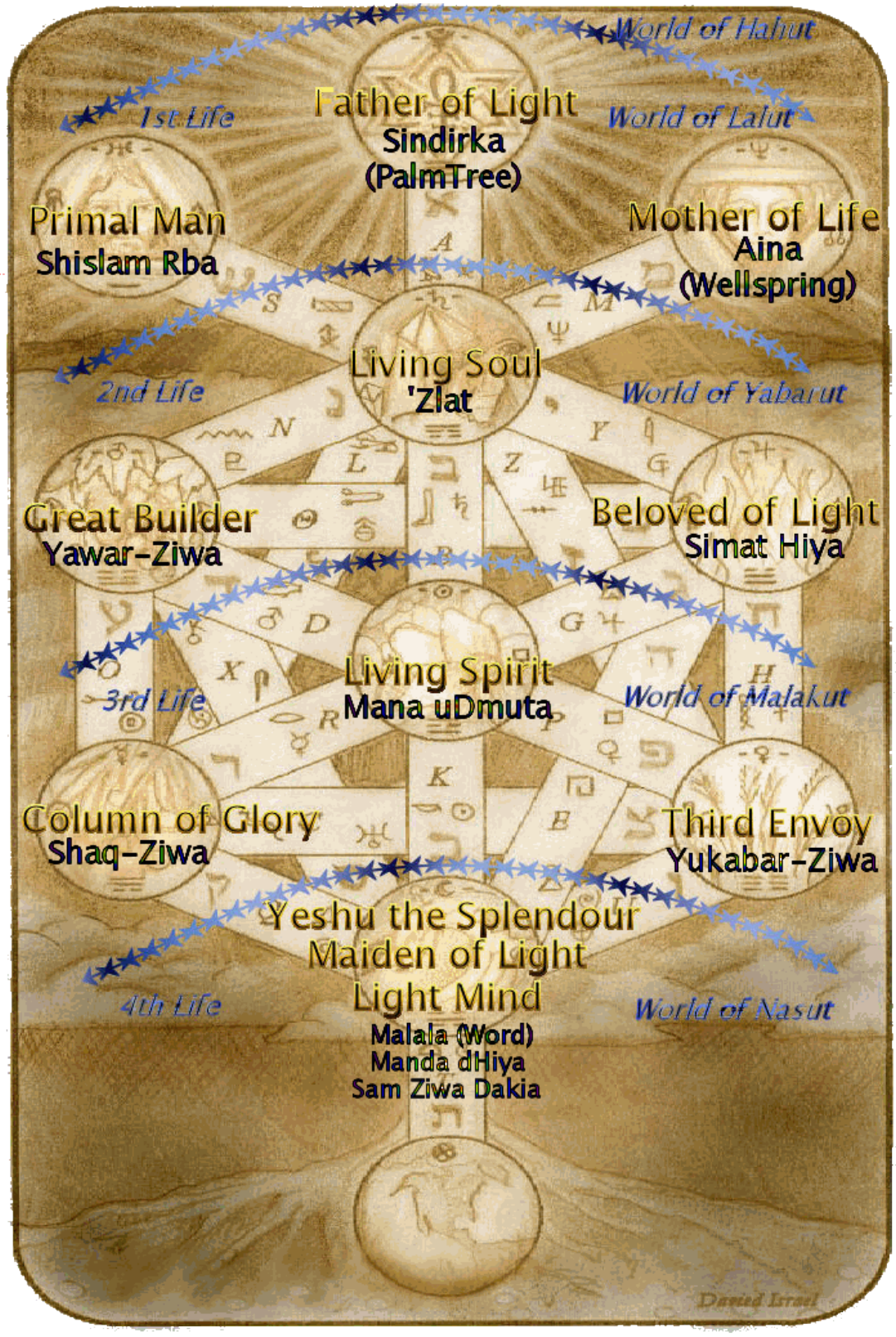


Figure 53. Mandaean Tree of Life.

In Sanskrit, the five elements comprise the kavarga and each of the five elements is assigned to one of the chakras in ascending order. In Mandaic, the five elements "of this darkened material world" are linked to a single letter (23), on a lotus in the form of an inverted pentagon. Here, the beauty of creation "represents a fall into this material world." [316] While the lotus of the pure elements formed an upright pentagon, the lotus of the earthly five elements is an inverted pentagon.

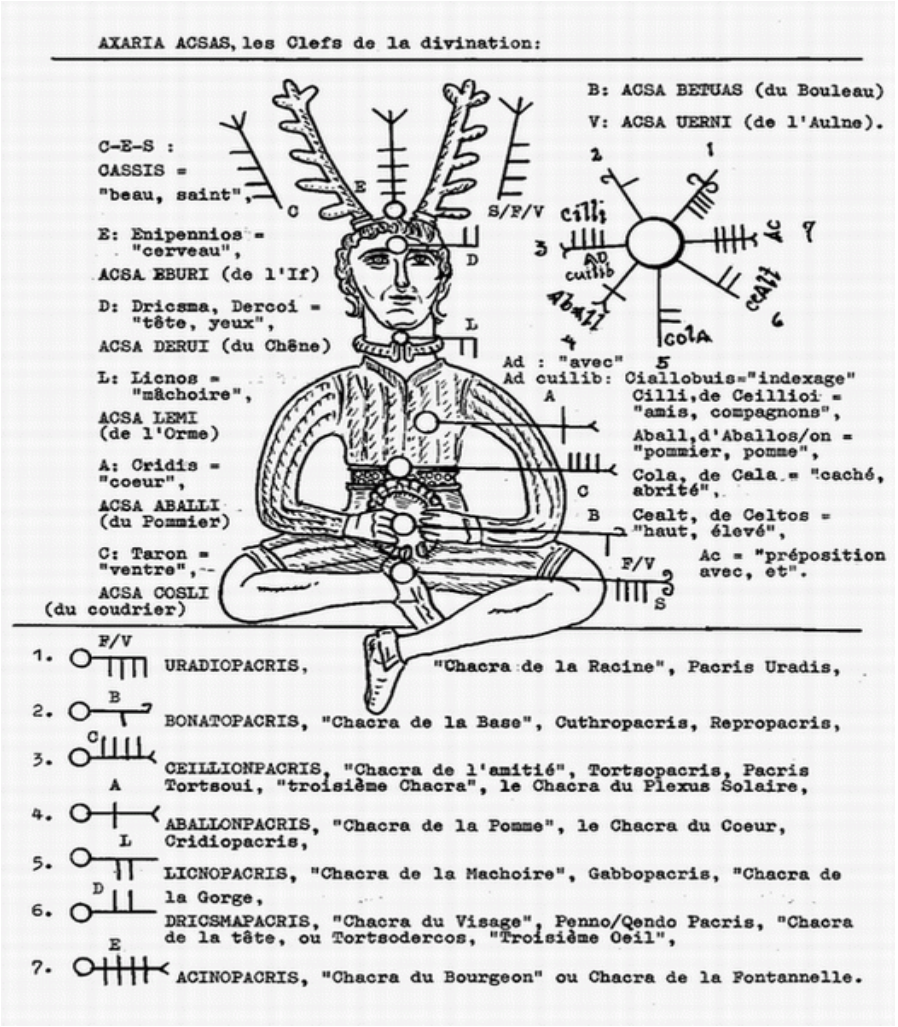
The Mandaic alphabet is fascinating because it reveals a transition between Sanskrit and Western alphabets. It is also a curious combination of alphabet and syllabary. In the Aryabhata numeration a given sound goes through nine vowel combinations (cf. figure 41 c). In Mandaic, a consonant only goes through the first three of these vowel combinations, and is followed by a reversed sound: e.g. ba becomes ab. The combinations of such reversals lead to many basic words in languages, such as ab, bab, abba, baba. This approach is also found in Sumeria (cf. figure 298). When we look carefully at the alphabet as a whole we see that is not just a collection of consonants. It is interspersed with vowels.

Even more interesting is that some versions of the Mandaic alphabet link the letters explicitly with a single descriptive word such that we arrive at a list: Highest, Father, Gabriel, Way, Life, Alas, Radiance, God's Eye, Good, Day, Truth, Tongue, Mind, Light, Mother, Eye, Tree, Sound, Cry, Sun, Penitence.[317] Read in sequence, the words again tell a story that begins in heaven and leads to a cry of life, soothed by sun and penitence. Like the Slavic letters of chapter 1, the Mandaic alphabet is again a story of life.

The Mandaic alphabet and chakra man are complemented by a Mandaean tree of life (figure 53). If we look to the symbol for letter A in this tree we see it is the same as the Palmyrenian A (figure 30n) with its crossing themes. The 5 chakras of the chakra man are paralleled by 5 Emanations (Sephiroth), which begin with the Earth and ascend via Light Mind, Living Spirit, Living Soul, to a Father of Light (figure 53). These are flanked by 3 on each side to make 11 emanations. Five worlds are identified: the Worlds of Nasut, Malakut, Yabarut, Lalut, Halut. Emanations 4-10 are linked with a trigram. Hence the Essenes, like the ancient Slavs (cf. the tetragrams of the 16 Halls Calendar, figure 22d), had direct links with Chinese cosmology. Indeed, the timeline of their website suggests links that go back to 1800 B.C. and explicitly names Lao Tse as teaching the Essene Life Stream Way (c.570 B.C.).[318]

Celtic Chakra	Celtic Letter	Tree	Term	Meaning	Indian Chakra
7. Fountain	E	Yew	Ac	and	Sahasrara
6. Head (Third Eye)	D	Oak	Cealt	High	Ajna
5. Jaw, Throat	L	Elm	Cola	Hidden	Vishuddha
4. Apple, Heart	A	Apple	Aball	Apple Tree	Anahata
3. Friendship, Solar Plexus	C	Hazel	Cilli	Friends	Manipura
2. Base	B	Birch	B		Svadhisthana
1. Root	F/V	Alder	S		Muladhara

Table 8. Celtic and Hindu Chakras.



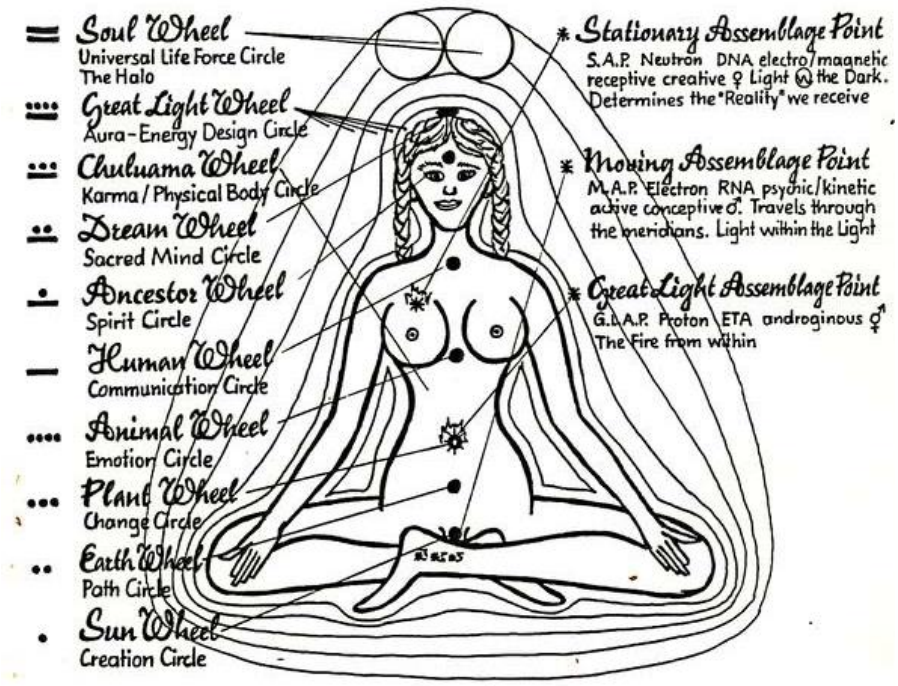


Figure 54 a. Celtic chakras (Quebec), b. Cherokee and Navajo chakras (North America).

The figures connected with Mandaic (Aramaic Hebrew) thus illustrate a transition between Sanskrit and a proto-Western alphabet. Both have letters from the savarga towards the end, the same sa/sha connected with primal energy, force, power, creation that we also encountered earlier in the Slavic tradition. A Sanskrit tradition helps us to understand the syllabary approach (ba bi bu). Even so, aspects of their underlying structure reflect an abjad, hawwaz model, to which we shall need to return later (chapter 9). For the moment, it is enough to have confirmed that chakras play an explicit role in an early western alphabet.

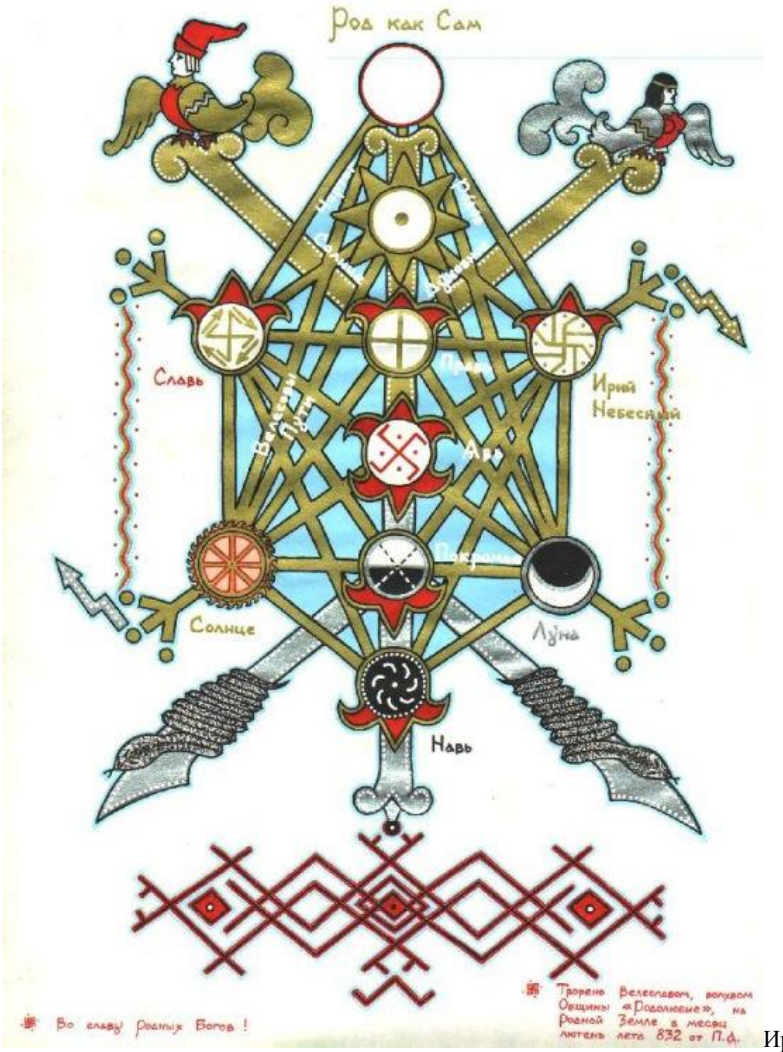
2.5.2. Celtic Chakras

Other evidence of chakras outside India lies in unexpected places. For instance, the Celtic website in Quebec, Canada, has a chakra man (figure 54a).[319] This is not surprising, since Quebec was once a French colony and hence would probably have made its way from the Bretagne in the 17th century. The example explicitly links chakras 1-7 with specific letters: F/V, B, C, A, L, D E. This is all the more interesting because it again links power with the letter E and antlers (cf. Table 8, figure 20c). Quebec follows the same rules as Slavic Russia and the Scandinavian Cernunnos. Surprising is that the figure to the right of the chakra man is almost identical to an illustration in the Book of Ballymore (1391, now Dublin).[320] Both figures align the letters to an annual cycle, which aligns with Samhain. Equally surprising is to learn of a druidic yoga which draws on technical terms from Hindu philosophy:

> This key is the science of sound only translatable through the old Celtic language. We have two words for yoga (yoke), the first Uedon = "yoke", which has the sense to carry, move, remove, start, initiate, lead, learn, tell, all these words connoted by the simple verb Uedô, and the second Iugon, is identical to jugum Latin and Sanskrit yoga. The Uedos, knowing it is the "wise". Uedons, from Proto-Celtic Ueidons meaning "lord", "supervisor" is the name of a Gaulish god. In short, the Uedons is both a wise and a gentleman. It is he who initiates and leads to knowledge.... the Celtic equivalent of the yogi was Iugodubnos Iugodumnos or, in other words, "the agent from the yoke."
>
> The God of the Celts yogi par excellence was undoubtedly Ogmios is to say Ueranos (from above) the equivalent of the Aryan Varuna... The power of the Supreme God, To-Ueranos comes from his wife the Goddess Brigindo. Pranic energy, described Brigo, "force", "position of strength", "value", "virtue", "active", "essence", "height", "vitality", "merit", "prestige "is under the aegis of the Goddess Brigindo," Sublimity "or Brigantia," Noblesse "Brixtia," the enchanting The Goddess represents all that is of a material nature (Earth) and psychological (water), shape, Delu, and thought, Mana or Ménmania. In fact, Ménmania, plays the same role as the Indian Shakti which is the Celtic equivalent Cacto, "Power", the equivalent of Maya Indian as the Celts Maia / Maiya (= "Size").[321]

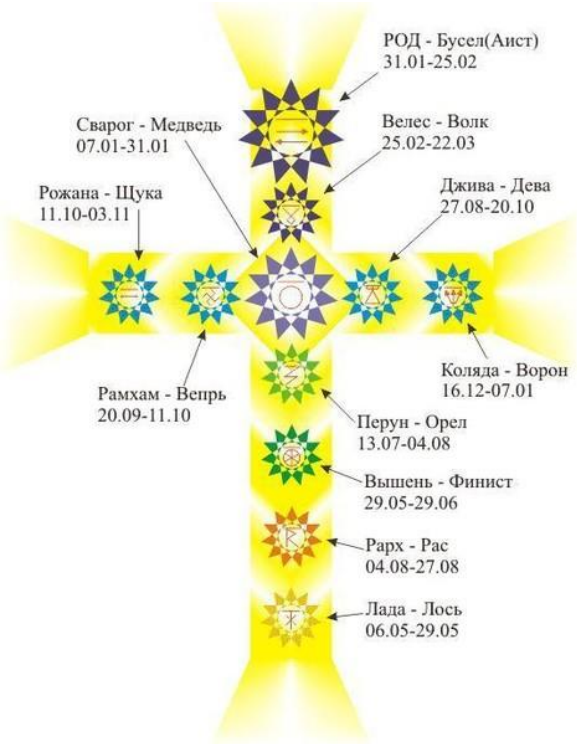
The Goddess (Menmania) governs 3 principles of thought: Buda, Oinantio and Mana (free choice, individuality and thought) corresponding to buddhi, ahamkara, manas in Hindu philosophy (and letters 22 23 24, फ ब भ, in figure 42b).[322] If the pha and ba of alphabet are linked with Aquarius in the rasi chakri, they are linked with the beginning of human thought in the tantric tradition. The human figure/angel linked with the royal star, Formalhaut,[323] is more than a quaint image. It is linked with Hindu philosophy via the Sanskrit alphabet.

Perhaps more surprising is what is implies. The chakra man holds in his hand a coil linked with the letter B, which is identified as Cealt, de Celtos = high, elevated. Cernunnos holds an



Ирий Небесний

Figure 55 a-b. Rod as Chakra World Tree.



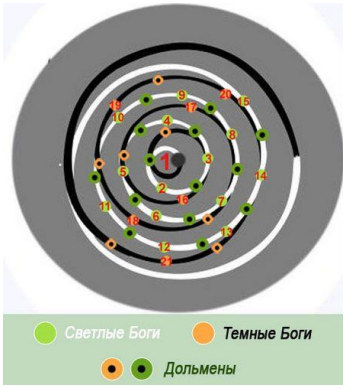


Figure 56 a- b 16 Halls aligned as chakras and as cross, c. Centre of spiral of gods, d. Spiral of 2 snakes, e. Combination of parallel and diagonal.

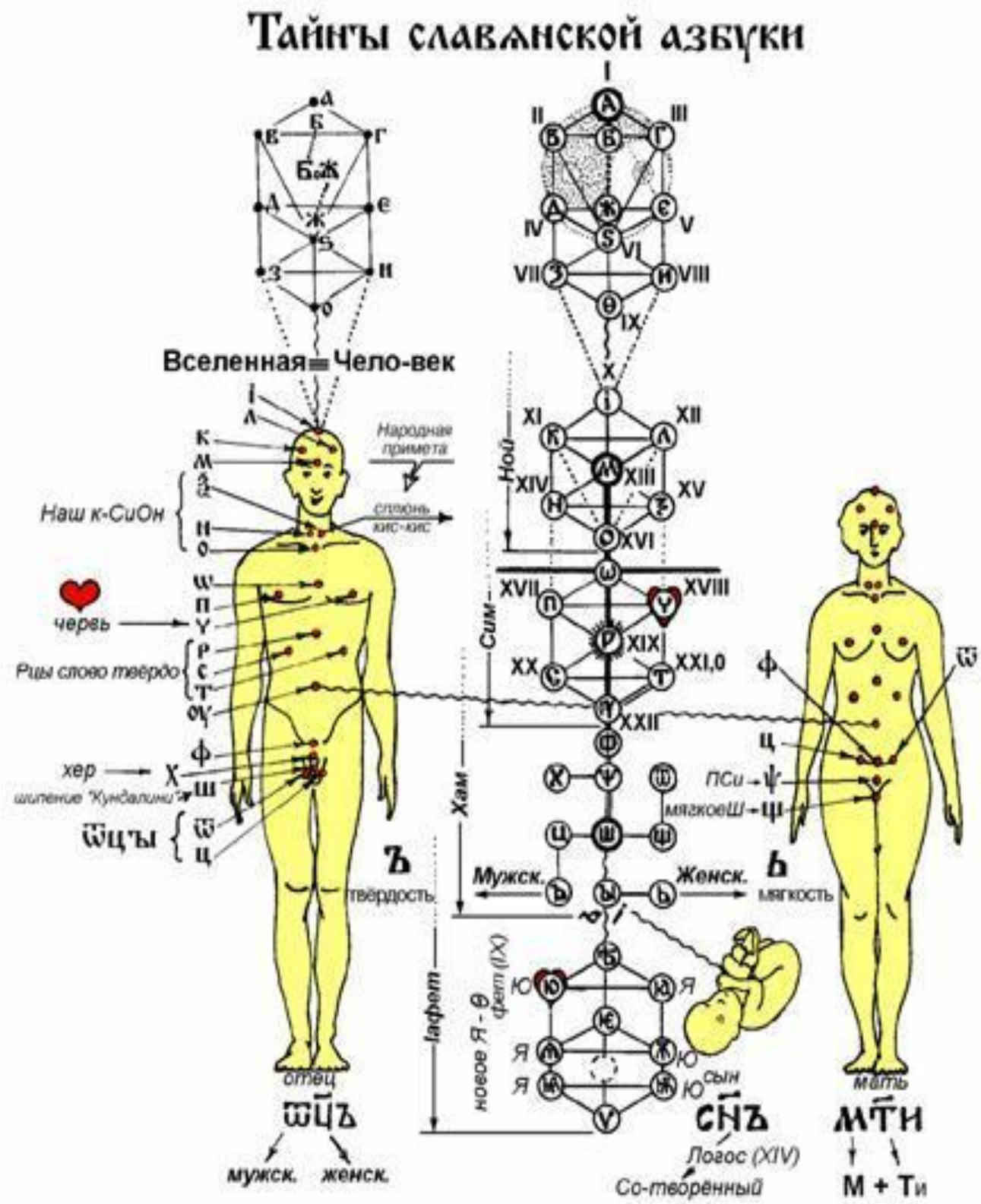


Figure 57. Arcane Slavic azbuka: Human body aligned with 22 numbered letters (Nou, Shem), plus 19 unnumbered letters (Ham, Iapheth).

analogous coil on the left side (female energy) and a serpent with horns resembling a number 3 or a letter З on the right side (male energy). An oak pentacle replaces the serpent with a downward pentagon which, as we learned from the Mandaic alphabet, is a symbol of material elements. It also replaces the obvious coil with an only slightly less obvious yoni, a downward triangle, or downward pyramid as the Da Vinci Code so modestly paraphrases. The imagery of the Essenes who travelled from India to Mount Carmel, of the Scandinavians, and even the Celts of Quebec, have underlying equations. As always there is a temptation to reduce this to its lowest Freudian denominators, but to do so would be to dwell too much on one point. If we look more closely at the diagram that connects India, Ireland and Quebec we see that the so-called number 3 is more subtle. The lower part is a hook, like the Sanskrit letter Ta, (ट). The upper part is more upright. It reflects a new impulse to life and growth. It marks the moment when the sun passes the southernmost point of its passage in the sidereal year (cf. below § 5.1).

This Celtic example suggests that the chakras were imported from Europe. However, the Cherokee and Navajo Indians of North America also use chakras in connection with their Sacred Platform (figure 54 a –b). They have "10 wheel centres, the energy, light vortexes (chakras) of the luminous egg, the cocoon."[324] Their meditation system entails 10 pressure points, 10 breathing techniques (cf. 10 pranas), 10 sounds or chants and 10 symbols. According to the Royal Chronology of India 70 persons came from Asia via the Bering Sea and settled in North America c. 12,000 B.C.[325]

2.5.3 Slavic Chakras

Not surprisingly the Slavs are full-fledged members of this international body, mind and spirit of symbolism. They are of particular interest for our story because they have maintained dimensions forgotten elsewhere. Once again we are confronted with a profound tension between the vastness of the subject and the few pages that this survey permits. So we shall limit ourselves to glimpses of the God Rod, an arcane Slavic azbuka and an image from the Slavic Veda.

Rod is one of the central ancient gods of the Slavic tradition. In some early versions, he is depicted simply as a phallus.[326] Translation machines tend to reduce him to a God of Kind, with the implication that he is only concerned with generation and propagation of kind. Yes, he represents the male generative principle. But he is much more than an Egyptian Min or a Greek Priapus. In early versions, he appears as an abstract version of the universe, as a world with sometimes five, sometimes six chakras (figure 55). In the chakra version of the 16 Halls, he appears at the top (figure 56). In the Latin Cross version of the same cosmology he is again at the top representing the period 31.01 -25.02 (roughly Aquarius). He is the starting point of a spiral that defines the positions of the 20 chief gods. And one of his symbols is an Ingliya rune that becomes a swastika, a symbol of the highest celestial law (cf. figures 9-11). Such examples of Rod's connection with the chakras are significant for our story because they llustrate how the chakras become much more than simple marker points on the human body. They become a basic ingredient in cosmological models of the universe.

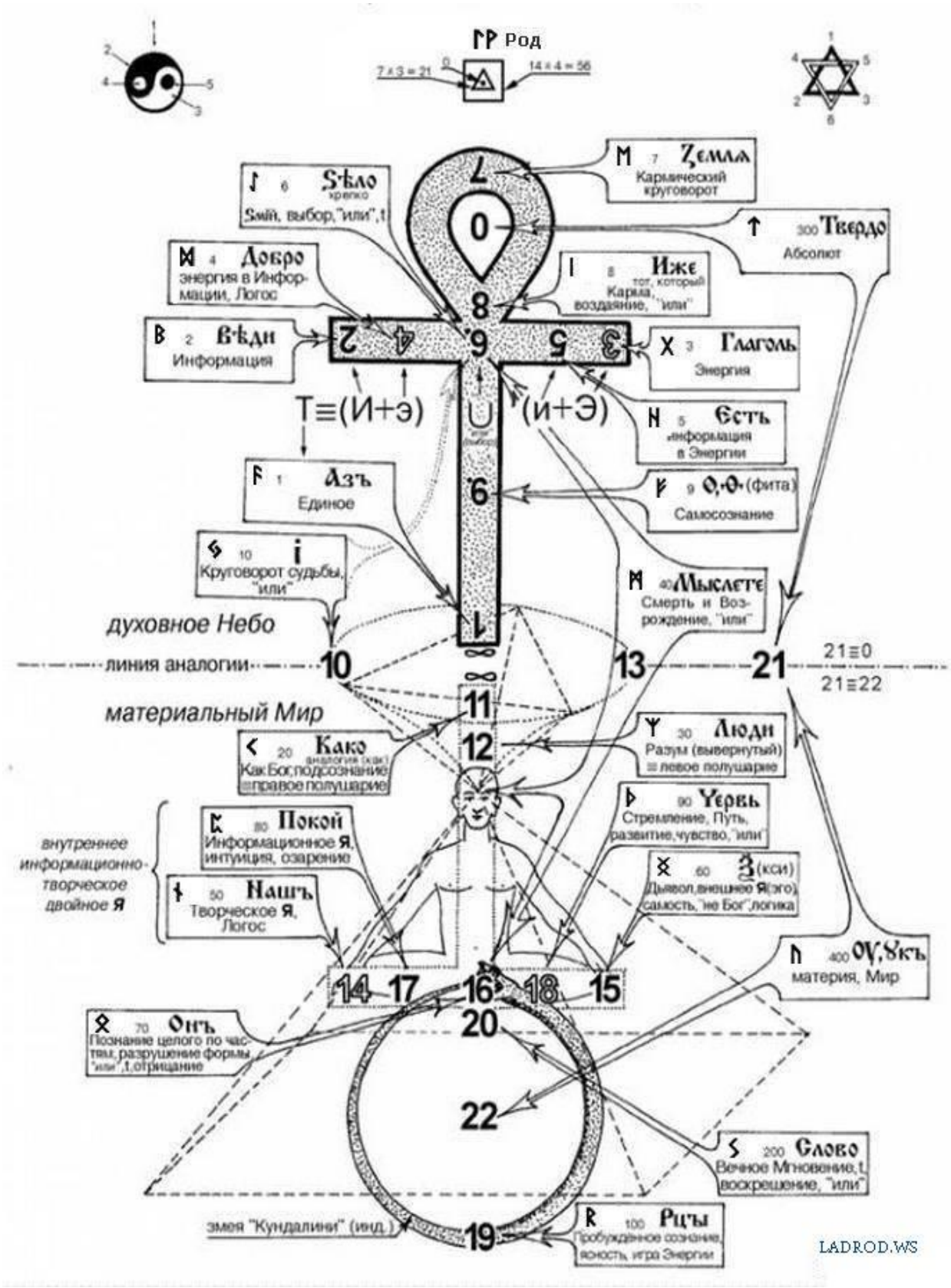


Figure 58. Slavic Alphabet, Yoga figure and Ouroboros.

A second Slavic example, entitled Arcane Slavic azbuka,[327] is even more intriguing (figure 57). It shows a schematic man and a woman marked with points that are aligned to a geometrical presentation of the letters of the alphabet which, in itself, is hardly surprising. On closer inspection, we see that the first 22 letters until the umbilical cord are numbered (with Roman numerals), while the remaining 19 from the umbilical cord to the feet are not. The first 10 letters apply to an area above the body. Hence the first 5 months devoted to vowels in the Sanskrit model (figure 48a) here become the first 10 letters of pre-creation (cf. the 10 Prajapatis in Hindu and the 10 Sephiroth in Hebrew).

The letters i and K (in the man, cf. the role of the letter Kaph in Hebrew) mark first contact with the body. Two isometric cubes cover the next 12 letters from 11 to 22, beginning with I and ending with Oy. The next 10 letters cover the area from the umbilicus to below the private parts, namely letters 23 to 32 (Ф Х Ѱ Ѳ Ц Ш Щ Ъ Ы Ь). The final 9 letters which begins with a link to a foetus like child, include the letters from 33 to 41 (ѣ, Ю i-a, Ѥ, Ѧ Ѫ ,Ѩ Ѭ, Ѵ). Only letters 1 - 22 are numbered. Letters 23-32 and 33-41 are unnumbered. These sections also have captions alongside them. Letters 11 to 16 (XI –XVI) are marked Nou (Hou). Letters 17 - 22 (XVII –XXII) are marked Sem (Сим), Letters [23 – 32] are marked Ham (Хам). Letters [33 – 41] are marked Japhem (Іафем).

The usual associations of Shem, Ham and Iapheth are 2nd born, 3rd born, 1st born; spiritual, physical, intellectual; Asia, Afica, Europe and priests, peasants, warriors. We are told that Ham was cursed, because he witnessed his father Noah, naked.[328] This diagram suggests another dimension. Here, Nou (cf. Noah) is the intellectual realm of the head (cf. Greek: Nous, νόος). Shem is the area from the throat to the navel. Ham is the area from the navel to and below the reproductive organs. Japheth entails the results: children and next generation. So the root of the problem with Ham and the Hamites is that his letters are below the belt. Perhaps, it was not what Ham saw, but what others saw in the letters associated with his name, that led to his successors being cut off from the mainland Hebrew tradition.

The Russian arcane diagram illustrates beautifully a stage when alphabets covered the whole of the life process from pre-conception to parturition and it offers a possible answer why the final letters of early Slavic alphabets were cut off (figure 38). Cutting off everything below the umbilicus provides one explanation why early Western alphabets stop at 22 letters. Circumcision clearly has many metaphorical dimensions. As we shall see in later chapters, one entails breathing and cutting off breath in yoga. Another is astronomical and involves cutting off the southern passage of the sun (cf. § 5.2.1).

2.5.3.1. Slavic Veda

A diagram with the caption Slavic Veda offers further insights into early Slavic alphabets (figure 58). Whereas the previous diagram showed us a standing man and woman linked with 41 letters, here only a seated man is linked with 22 numbered letters. While it does not depict the chakras as such, the figure is clearly in a yoga position. The diagram is particularly useful because it maps 22 Slavic letters with runes. At the top of the diagram we see a yin-yang

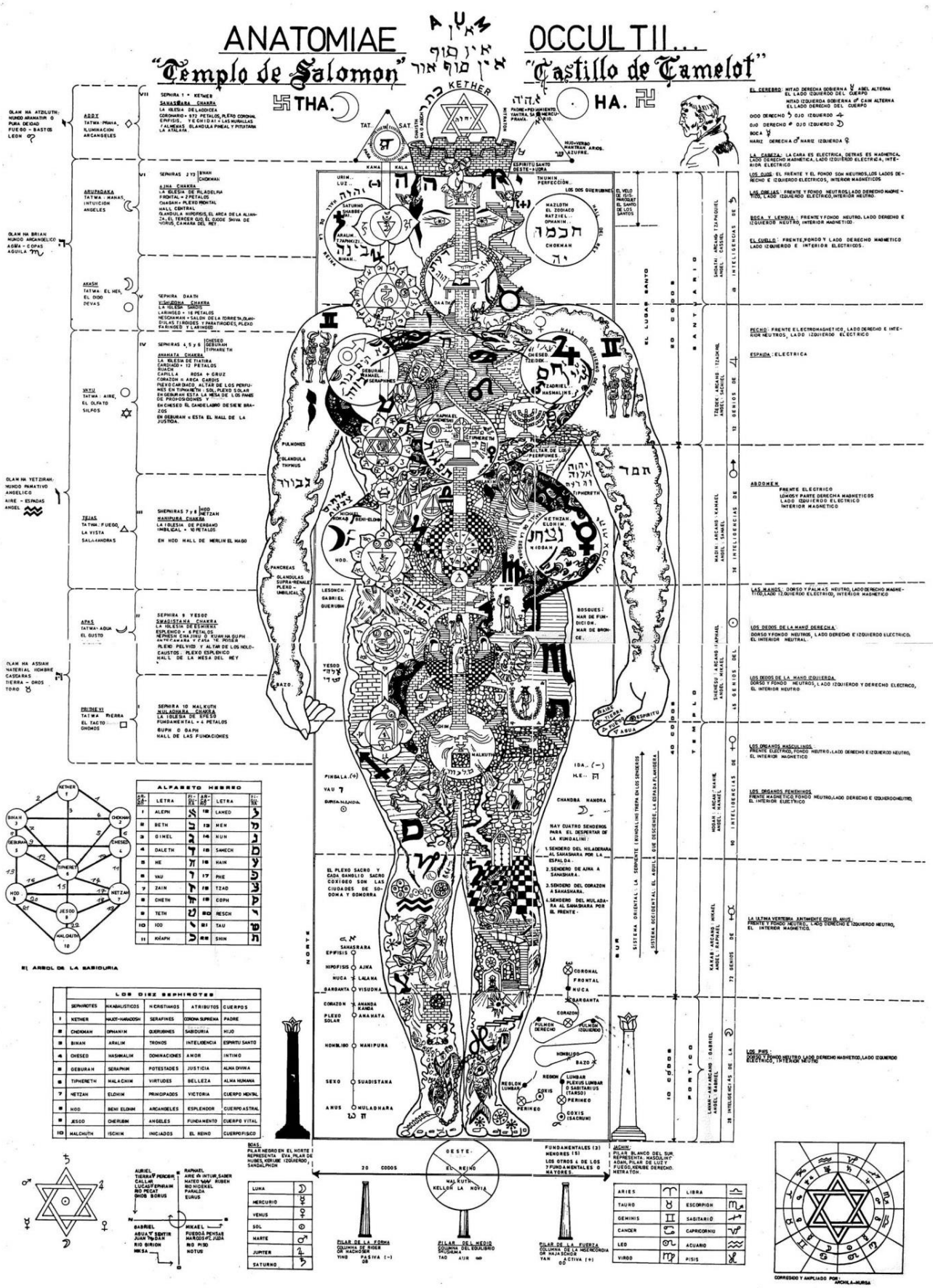


Figure 59. Anatomiae Occultii a

symbol, the name of the god, Rod linked with two runes a hexagram of an upward (black) and downward (white) triangle.[329] Linked with T we see the 3 lines of the yang symbol. We also see an ankh.

Once again, the Slavic tradition integrates Eastern and Western symbolism. Letters 1- 10 are rune examined earlier, with gematria number 70 and with the Ouroboros serpent. Here, they are associated with a spiritual heaven (Духовное небо). Letters 11 – 16 are associated with a material world. Below this is a third world. Letter 16, On (Онъ), is linked with the Othala are clearly a number of cut-off points: 10/11, 16, 19, 22. We shall need to return to this diagram when we study more closely the themes of breathing and annual cycles.

For the moment, it suffices to note that number 22 is much more than the final number of early Western alphabets. The final letter T in western 22 letter alphabets corresponds to letter 11, Ta, (ट),symbolizing the generative organ in Sanskrit. In the old Slavic tradition of the last two diagrams it marks the last numbered letter, Oy (Oγ) and the material world. In the tantric tradition, Sanskrit letter 22 (फ) is pha, linked with ahamkara[330] (individuality) within the material world. The same letter form (फ) becomes Tau in the Dead Sea Alphabet (figure 44 d) of the Qumran Essenes. Hence, if 11 entails the sexual and descent into the material, 22 entails a re-connection with the non-material, the mental and the spiritual. The series 1, 11, 22 is linked with 33, 44, 66 and with a series of multiples 111, 666, 1111 numbers that play a key role in gematria systems (cf. chapter 10).

2.5.4. Occult Anatomy

Further evidence of connections between Indian letters, chakras and the West comes from occult anatomy in the mystical tradition. Here Adam Kadmon appears as a Cosmic Man (figure 59). In a first example he is called Temple of Solomon and Castle of Camelot. The figure is immensely complex. On the one hand, it is a ground plan where the feet coincide with the portico; the space from the ankles to the breast are the temple and from the heart to the head mark the sanctuary. On this ground plan are objects which are seen in a vertical position: e.g. the two pillars of Boaz and Jakin, one black, one white associated with North and South, Left and Right, Eve and Adam; Sandalphon and Metatron.

The main figure shows a cosmic man. Above him we see the letters AUM. The temple of Solomon is linked with the Moon, Tha and a right pointing swastika letter. The castle of Camelot is linked with the sun, Ha and a left pointing posolon letter. On the left side of the figure we see the seven Sanskrit chakras each with their accompanying letters: Sahasrara, Ajna,Vishuddha, Anahata, Manipura, Swadisthana and Muladhara. The Saharara has 872 petals. The following chakras have 2, 16, 12, 10 6, 4 petals respectively each of which has Sanskrit letters making up 50 letters of the alphabet. Each of these chakras is also aligned with one of the seven churches (of present day Turkey) in the New Testament, namely: Laodiceia, Philadelphia, Sardis, Thyatira (Tiatira), Pergamon, Izmir (Smyrna, Esmirna), Ephesus.[331]

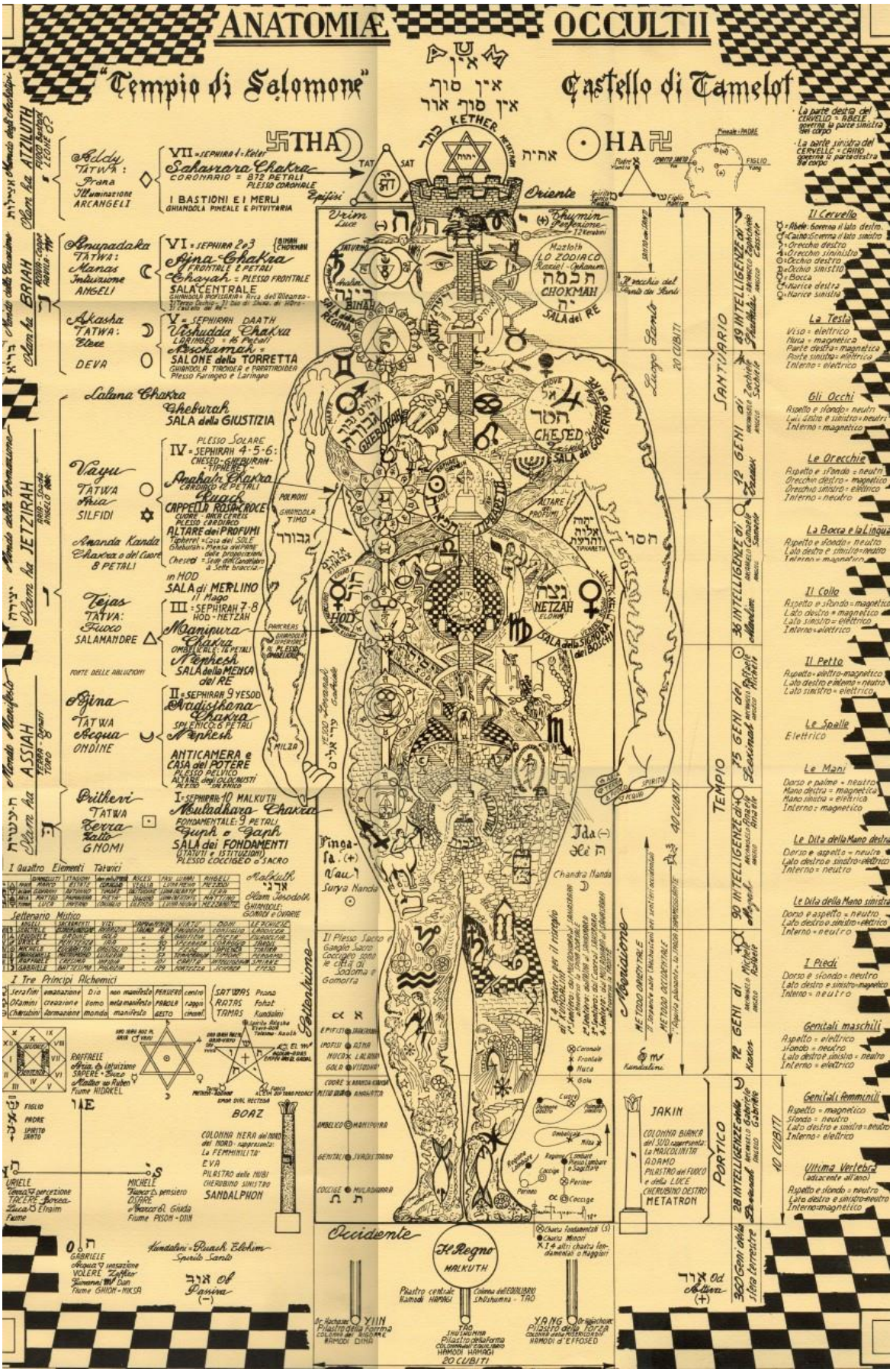


Figure 60. Anatomiae Occultii b

These are further aligned with 7 tattvas: Addy (Adi), Arupadaka, Akash, Vayu, Tejas, Apas, Prithevi (Prithivi) and 7 numbered groups of Sephiroth: 1 (Kether) , 2-3 (Binah, Chokmah), Daath, 4-5-6 (Chesed, Geburah, Tiphareth), 7-8 (Hod, Netzah), 9 (Yesod) and 10 (Malkuth) respectively.

On the right side of the figure the 7 planets are aligned in descending order from the most distant to the closest: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The planets are also linked with the individual Sephiroth. Chokmah is linked with Mazaloth (the greater worlds of light in the 13 heavens); Binah with Saturn; Chesed with Jupiter, Geburah with Mars, Netzach with Venus; and Hod with Mercury.

Two intercoiled snakes in the form of a caduceus start at the midsection and culminate just below the throat. Also at the midsection, linked with Malkuth is a fountain with a cross in a room. Ascending from it are two staircases, the one on the left marked Ishim (guardian angels). At Tiphareth, there is a further cross on an altar. Hereafter, there is only one staircase which winds up to the crown made of walls and battlements. At Daath there is also a ladder to reach Aries.

So the Cosmic man is a ground plan of a temple, an anatomy of the human body and a model of the universe, which is also a mystical pathway to enlightenment. Interspersed are notes such as: the sacral plexus and each coccygeal sacral ganglion are the cities Sodom and Gommorah. Ida and pingala are identified as He and Vau.

There are a number of such diagrams (figure 59-61). An Italian version is nearly identical although details differ. A Spanish variant shows only two-thirds of the figure and omits the Swastika and Posolon letters associated with Tha and Ha.[332] Another Spanish version is more detailed.[333] It adds Indian Goddesses and Egyptian gods, ten of which are linked with stages of initiation culminating in 10: Ptah, The Architect (El Señor constructor) as found in the Fraternitas L.U.X. occulta.[334] In a column on the right, 7 (Armanen) runes: Man, Rita, Ir, Ar, Kaun, Fa, Ur[335] are linked with 7 polygons: triangles, square, pentagon, heptagon, octagon, nonagon linked with 7 letters W V U O T S R. This detailed diagram is accompanied by a detailed image of the Indian chakras, letters and their attendant gods and goddesses (figure 62).

Initiation into the arcane secrets of these diagrams is not our concern. The examples are of interest in showing that the Sanskrit alphabet and Indian symbolism continues to play an important role in Western mystical traditions even in the 21st century. Some of these connections are linked with the origins of the Theosophical Society (1875). But as will be seen, there is evidence of much earlier influence.

2.6. Indian Alphabets in Europe

We noted (§ 2.1) that early modern European awareness of Indian alphabets began in the 1530s. Having just looked at the structure of Sanskrit, it is useful to look briefly at some of the chief examples. Even a cursive glance reveals at once that they are not simple copies of the full Sanskrit alphabet. Indicum una (1598) shows 24 letters. Indium altera shows 21 letters

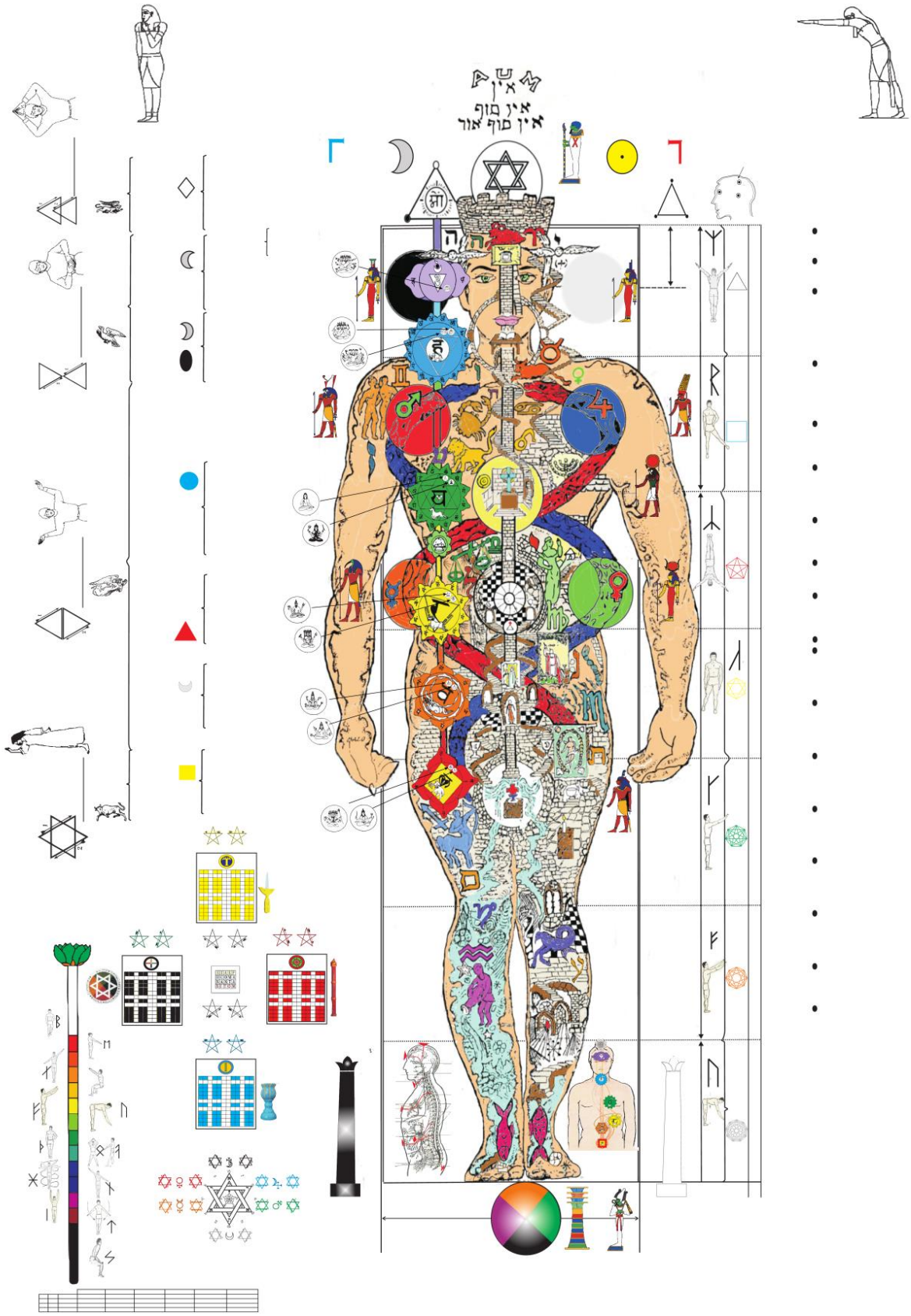


Figure 61. Anatomiae Occultii

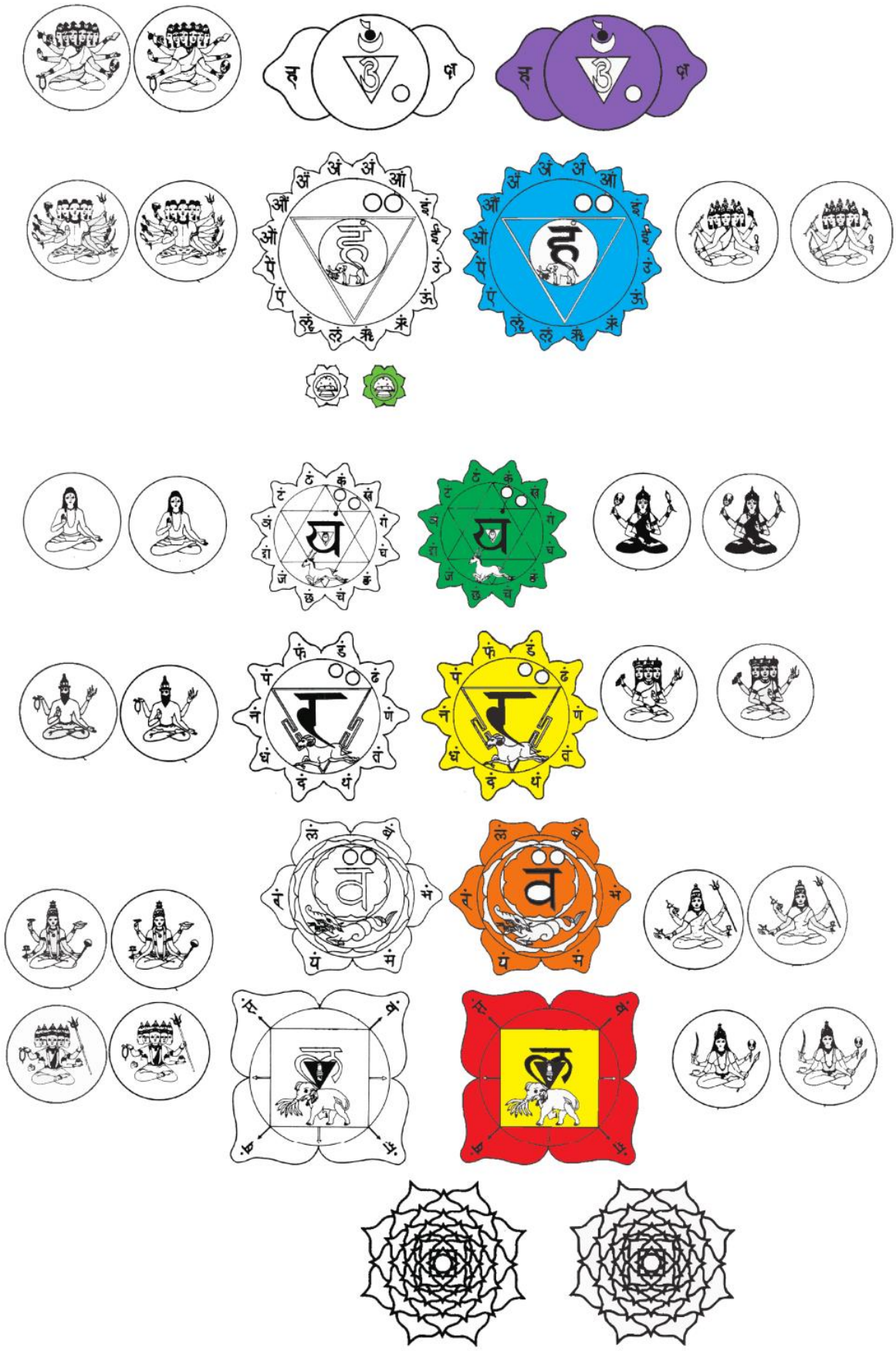


Figure 62. Sanskrit letters and chakras related to Anatomiae Occultii.c

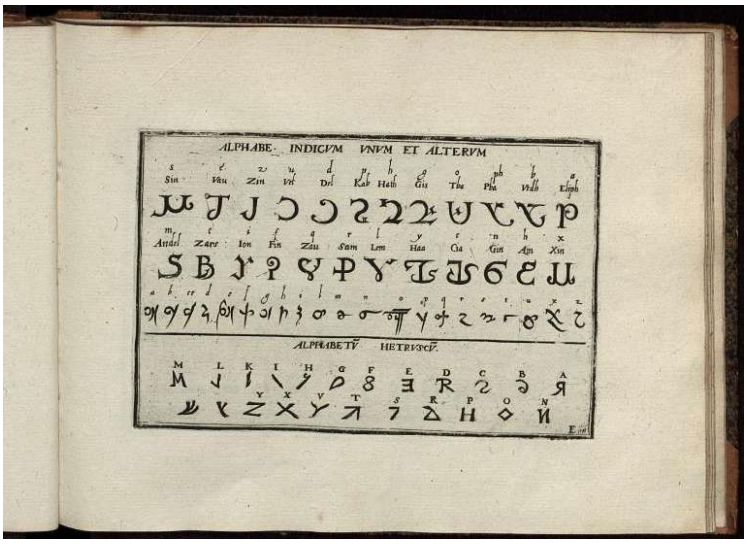


Figure 63a. Alphabet Indicum Unum et Alterum (1596), b. Hanscretanum (London, 1689).

(figure 63a). Hanscretanum sive Brachmanicum (1689) shows a series of 20 letters (figure 63b). It has an ABC sequence and ends in z. In the Virga Aurea (1616), Indicum and Hebraicum are published side by side (figure 619b). Indicum is related to Hebrew 2 (figure 64a-b). While not identical, both have 22 letters. Indicum and Hebrew 2 have a number of letters in common. So the alphabet of Hebrew 2 has Indian influence via intermediaries.

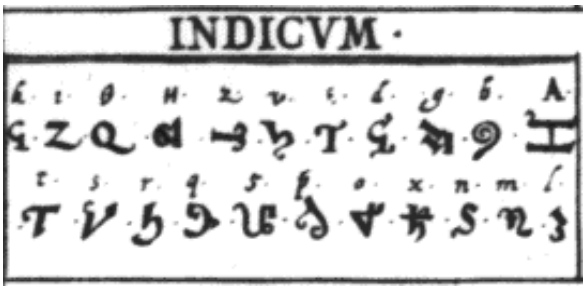
The letters of Brachmanicum as found in the Virga Aurea recur almost exactly in the second Alphabet de Salomon, and in Hebrew 3 (figure 64 c-d, cf. figure 249).[336] Hence, the second alphabet of Solomon and Hebrew 3 are effectively direct copies of Brachmanicum from India, which presumably occurred during the reign of King Solomon (970- 941 B.C.).[337] Even so, the Hebrew alphabet is not a simple case of plagiarism. In terms of letter shape, a regular version of Hebrew is effectively identical to the Babylonian alphabet (Babil Alfabesi, figure 276),[338] which presumably happened during the Babylonian captivity of the Jews (597-538 B.C.). These connections will be examined in more detail later (chapter 9).

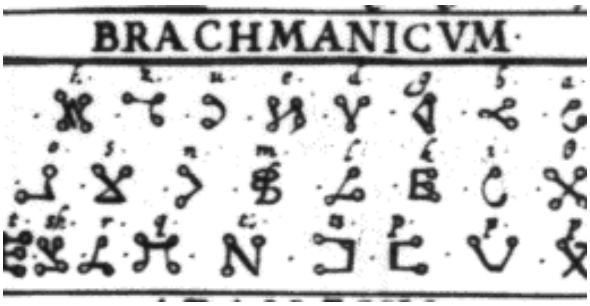
Given the role of Adam in the Hebrew Bible, one might also expect that the Hebrew alphabet and the Adamic alphabet would be synonymous. Indeed, some sources equate the alphabets of Adam, Noah, Ninus (Assyrian) Abraham, Phoenician, Samaritan, from African Hebrew coins and from the Pentateuch of Moses, linked with the date 5,509 B.C. (Byzantine date of creation). However, the same source also shows Syriac, Mandaic and a version of Babylonian and Hebrew translated from Adamicum in 747 B.C. (figure 66), i.e. before the Assyrian captivity of the 10 lost tribes[339] and before the Babylonian Captivity. In this account, both Babylonian and Hebrew derive from an older Adamic alphabet.

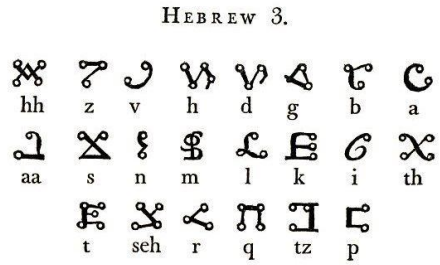
Meanwhile, a different version of the alphabet of Adam, Adamaeaum, in the 72 sacred alphabets, is effectively identical to Chaldean 2 (figure 64 d-e) and is close to the Characteres de l'Ange Raphael, recurring in the Alphabet of the Magi (figure 64f-g), linked with Zoroastrian Magians.[340] Research by the French mystic, Alexandre Saint-Yves d'Alveydre,[341] claimed Sanskrit was linked to an Adamic alphabet associated with Atlantis (figures 376-378). A number of the letters of the alafbeto Watan recur as the 16 great signs of the geomatic system (figure 378b). They recur in the AumBanDa alphabet of Brasil (figure 377b). There is a forgotten set of connections that link a lost continent,[342] India, Africa and South America.

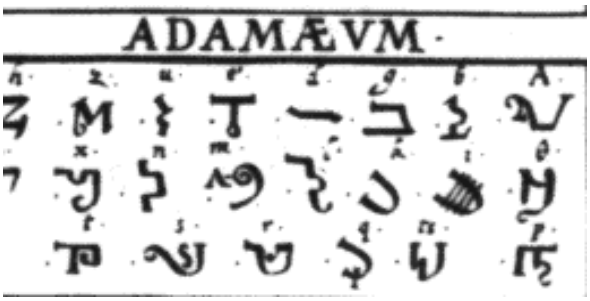
In order to make initial sense of these seeming contradictions, it is useful to recall that Semitic languages are subdivided into 4 groups (table 9). The first, Southern group was influenced by versions of Indicum (cf. chapters 7-8) and came from India via spice routes by sea. A radical version claims that the Jews originally came from Kerala.[343] The second, Aramaic group includes a Mandaic version of Hebrew, which acknowledges its ancestry in India and came to Europe via land and a series of interim stations. Mandaic, as noted above, (figure 52), is directly linked to Sanskrit but changes the number and sequence of the letters.

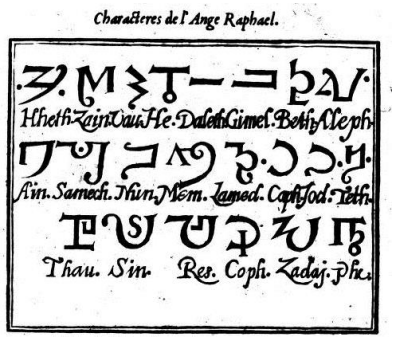
Third, there is a Hebrew group, linked with Phoenician, the written alphabet of which comes from Babylon, partly via Ugarit and Phoenician (chapter 9). Fourth, there is the Assyrian and Babylonian group with Persian and ultimately Indian roots. In terms of shapes of letters of the alphabet, groups 3 and 4 are effectively identical (figure 276), although some formal scripts rely on a classical square version of Aramaic (ktav ivri), linked also with the alphabet of











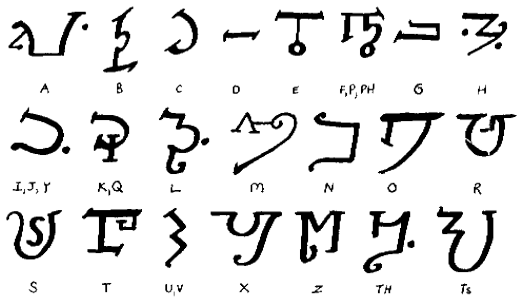


Figure 64a .Indicum (Virga Aurea, 1616), b. Hebrew 2, c. Brachmanicum (Virga Aurea, 1616), d. Hebrew 3, e. Adamaeum, f. Chaldean 2, g. Characteres de l'Ange Raphael, h. Magi

1. The Southern group - Arabic, Ethiopic, Himjaric	Ethiopian Jews
2. The Aramaic group - Syriac, Chaldee, Samaritan, Mandaic	Essenes, Nazarenes
3. The Hebrew group - Phoenician and Hebrew	Sadducees
4. The Assyrian and Babylonian group	Pharisees

Table 9. Four Semitic groups and divisions in Hebrew faith.

Esdras. The details of these connections will be examined in chapters 8-9.

In religious terms, the Hebrew tradition entails two main orientations: 1) The Pharisees follow a "Persian religion" (Farooshiym, cf. Farsi, Parsi). This Persian dimension explains why Bukharic or Judeo-Bukharic (cf. Judeo-Tajik) is listed by Ethnologue as a language of Israel (cf. 12.7.2.1. below); 2) The Sadduccees or followers of Tzadok (Zadok, Tzodokiym, cf. Tzaddi, Tzadik, Zadig) [344] This group uses Judeo-Assyrian, also the language of the Talmud, often called Assyrian, new Hebrew or the True Hebrew Character.[345] The Sadduccees seek to replace Old Hebrew (Samaritan) with New Hebrew (Assyrium or Babil-alfabesi). These two orientations, which become the Pharisees and the Sadduccees are effectively an Eastern (Iran) and a Western (Iraq) Hebrew tradition.

Among the eastward looking Pharisees, some learned the healing arts of the Zoroastrian Magi and became Healers (Osseniym) called Essenes in Greek. These became the Essenes of Qumran, along the Dead Sea (cf. the Dead Sea Scrolls), with their own alphabet (figure 44e). Another sect saw themselves as keepers of the secrets of the Healers, and became the Nazariym, the Nazarenes on Mount Carmel, a sect also associated with Jesus Christ of Christianity. This Zoroastrian connection explains why there is an overlap between the shapes of letters in Alphabet of the Magi, Chaldean 2 and Adamaeum (figure 64 e-h). It also explains why the sequence of letters in Alphabet and Magi and regular Hebrew are effectively identical (figure 65 a-b).

2.7. Conclusions

Our quickest of surveys has shown that the Sanskrit alphabet is much more than a list of letters. Its roots are linked with an Adamic or Watan alphabet. Sanskrit is linked with a systematic arrangement of sounds and with basic principles (tattvas) that lead to an entire cosmology as starting points for both physics and metaphysics. Its application to chakras within the body becomes a model for other alphabets beyond India.

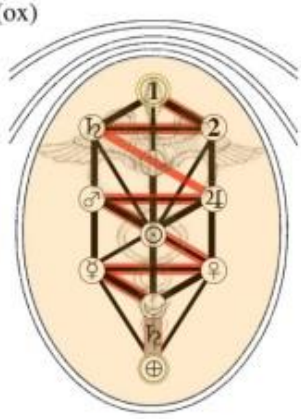
Our preliminary exploration of the spread of Sanskrit introduced paradoxical evidence. The early published examples of the 16th century (Indicum, Brahmanicum), while close to some versions of Hebrew, reveal no obvious connection to modern Hebrew. Indeed, they are closer to the language of the Magi, Mandaic, Syriac, Babylonian, Adamaeum and Adami, linked with a date of 5,509 B.C., the date of creation according to the Byzantine tradition, which is a 1005 years before the Old Testament date of creation. One could be tempted to conclude that the first alphabets were in fact in Babylonia, Chaldea and Assyria: i.e. modern day Iraq and Iran.

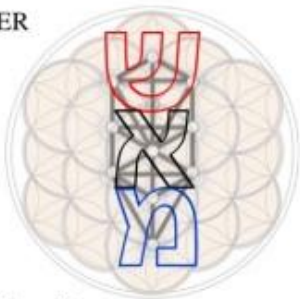
On the other hand, a detailed look at the structure of Sanskrit revealed a framework also evident in Hebrew: i.e. letters connected with divisions of Sanskrit are related to the 7 double

Aleph 1	אלף	א	A
Beth 2	בית	ב	B
Ghimel 3	גמל	ג	G
Daleth 4	דלת	ד	D
Hé 5	הא	ה	E
Wau 6	וו	ו	U, V, W
Zain 7	זין	ז	Z
Heth 8	חית	ח	H
Teth 9	טית	ט	T
Yod 10 (500)	יוד	י ך	I, J, Y
Kaph 20	כף	כ ך	C, K
Lamed 30	למד	ל	L
Mem 40 (600)	מים	מ ם	M
Nun 50 (700)	נון	נ ן	N
Samekh 60	סמך	ס	S
Ayin 70	עין	ע	O
Phe 80 (800)	פה	פ ף	F, Ph
Tzaddi 90 (900)	צדי	צ ץ	Ts
Quoph 100	קוף	ק	Q
Resh 200	ריש	ר	R
Shin 300	שין	ש	Sh
Taw 400	תו	ת	Th

	△ Air	
		☿ Mercury
		☾ Silver
		♀ Copper
		♈ Calcination
		♉ Congelation
		♊ Fixation
		♋ Solution
		♌ Digestion
		♍ Distillation
		♃ Tin
		♎ Sublimation
	▽ Water	
		♏ Separation
		♐ Ceration
		♑ Fermentation
		♂ Iron
		♒ Multiplication
		♓ Projection
		☉ Gold
	△ Fire	
		♄ Lead

א	△	0	AIR (ox)
ב	☿	1	
ג	☽	2	
ד	♀	3	
צ	♈	4	
ו	♉	5	
ז	♊	6	
ח	♋	7	
ל	♎	8	
י	♍	9	
כ	♃	10	
ט	♌	11	
מ	▽	12	WATER
נ	♏	13	
ס	♐	14	
ע	♑	15	
פ	♂	16	
ה	♒	17	
ק	♓	18	
ר	☉	19	
ש	△	20	FIRE (tooth)
ת	♄	21	





INTELLIGENCE (the 'gods')

☿	COMMUNICATION SYNTHESIS	ב	HOUSE	HERMES
☽	PHASING (LIGHT : DARK)	ג	CAMEL to Walk	ARTEMIS SELENE
♀	ATTRACTION	ד	DOOR	APHRODITE DEMETER
♃	ORDER HARMONY	כ	PALM of HAND	ZEUS
♂	ACTIVATION CHAOS	פ	MOUTH to Open	ARES
☉	ILLUMINATION	ר	HEAD	HELIOS APOLLO
♄	TIME / MEASURE LIMITATION	ת	CROSS to Mark	KRONOS

ACTION (their 'powers')

♈	THRUSTING	ה	WINDOW	RAM CHRYSOMALLOS
♉	GROUNDING	ו	NAIL	BULL
♊	CLEAVING	ז	SWORD	TWINS
♋	CYCLING	ח	WALL / STRING	CRAYFISH CRAB
♎	BALANCE	ל	OX GOAD	SCALES
♍	GESTATION	י	HAND (to Reach)	VIRGIN
♌	IGNITION	ט	SERPENT	LION
♏	METAMORPHOSIS	נ	FISH	FISH, SERPENT, SCORPION, PHOENIX
♐	PENETRATION	ס	PROP	ARCHER
♑	PROGRESSION	ע	EYE	GOAT-FISH
♒	REFLECTION	צ	FISHHOOK	WATER-BEARER
♓	RETURN	ק	BACK of HEAD	TWO FISH

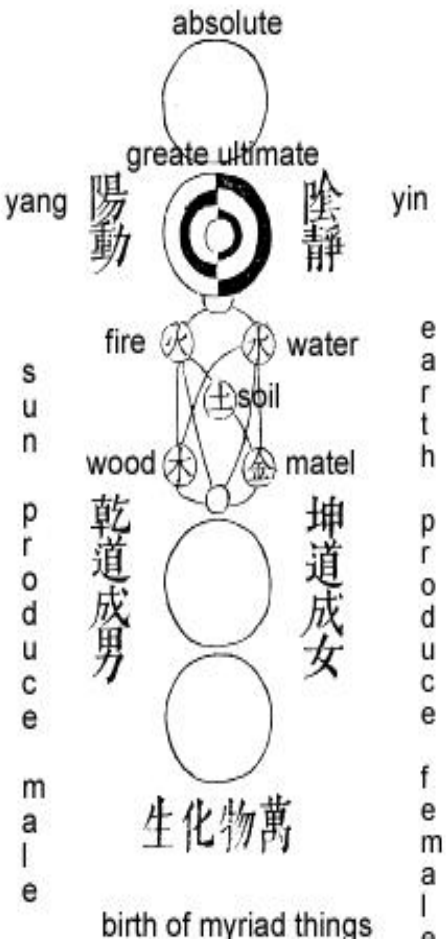
Figure 65 a-b Alphabet of the Magi.

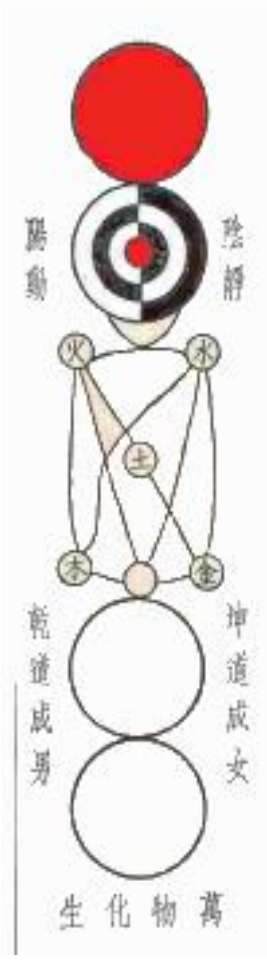
Figure 66. Alphabetum Adami

letters of Hebrew. Indeed, we found initial clues why 22 became a fundamental number of early Western alphabets. In addition, our survey of Mandaic and old Slavic Vedic alphabets, pointed to a more complex story: a framework that began in India, but was then transformed. The next chapters will explore factors that led to these transformations. [346]

Chapter 3. **Breathing and Life**

He knew how to join together (le-tsa-ref) the letters by means of which the heavens and the earth were created." This is because he was "filled with the spirit of GD, with wisdom and understanding."[347]
Ex 31.3, T.B. Berachoth 55a





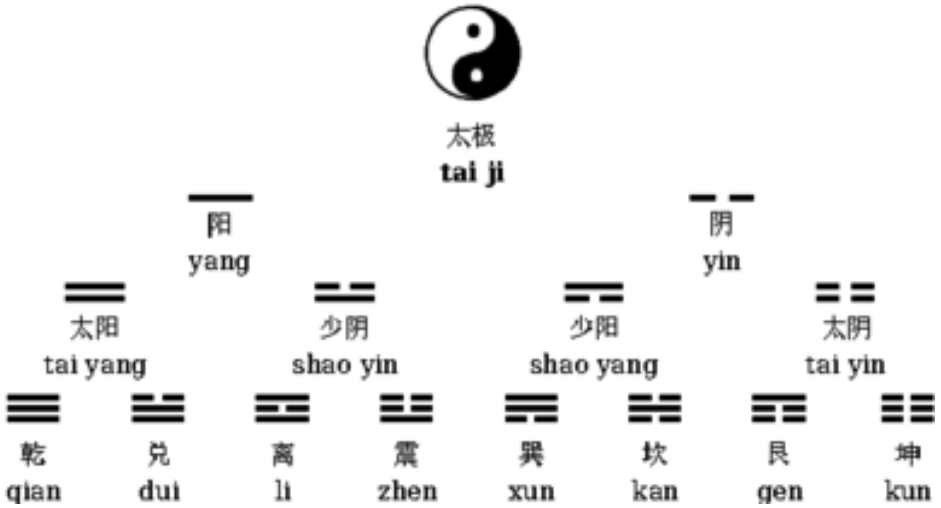


Figure 67a -c. Taoist Principles:Supreme Ultimate, Taiji- Wuji.

3. Breathing and Life

Chapter one showed how cosmic concepts of energy, force, power and fire inspired early symbols, runes and letters. Chapter two, explained how Sanskrit, letters, sounds and elements (tattvas) are linked with creation and tell a story of how life began. In religion, the order of these letters is reversed to provide a path for return to the universal one. In astronomy and astrology, the same letters are linked with mansions of the moon and stations of the sun to develop microcosm-macrocosm analogies. These efforts may have started as a story of the skies to account for how it all began. They evolve into a quest to catalogue life itself. Chapter three focusses on life as breathing, with the body in static positions. The next chapter turns to stances, postures, movements of the body.

Seen through a narrow rational lens, the entire quest is contradictory. Letters are static. Life is dynamic. Letters can never capture the positions and movements of the body, the mysteries of breathing, flights of fancy, the mind, or the spirit. On the other hand, seen as visual metaphors, they function like the shaman in the first images. Metaphorically, the shaman is a man, the world tree, the three worlds and the entire cosmos simultaneosuly: man as a measure of all things, long before Protagoras.

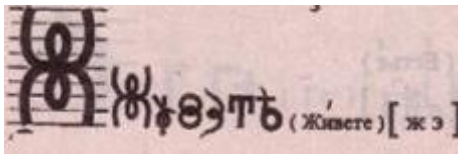
Our purpose here is thus to outline two parallel developments in cosmic letters: one to document unchanging dimensions of the universe, the other to capture changing aspects, cycles and growth. Our approach will be a series of examples rather than a comprehensive history: strategic anedoctes that point to more. To introduce the theme we begin with pre-Christian Taoism and the 17th century Scanzianus alphabet. We then explore the role of magic squares in explaining the role of letters 1 5 9 for breathing and the first nine letters of the alphabet. This leads to a brief history of a vowel that became a consonant (ai > ha > ain, ayn). We explore links with the ankh, cosmic chakras and ouroboros, how runes map the cosmos; how symbols, runes, and letters are linked with taming the cosmos and how powers of heaven descend to earth.

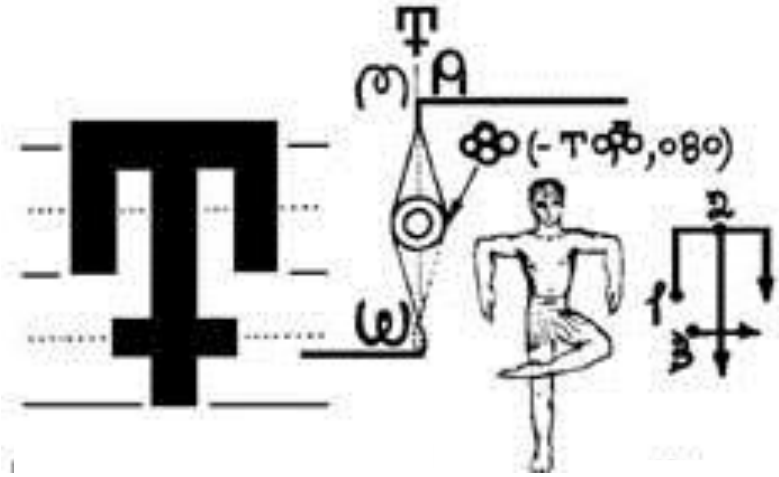
3.1 Taoism and T

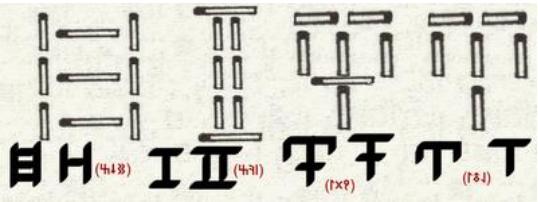
At the end of the first chapter (figure 39), the illustrations for letters graph and paragraph show phantasy figures leaping in space, playing with a yin-yang symbol. This reflects much more than a cosmic ball game and is as serious as the much later Game of the globe (De ludo globi)[348] of the early Renaissance cardinal, Cusanus. The graph and paragraph figures are Slavic reflections of a Taoist tradition. Lao Tse's original text was a collection of 81 brief paragraphs to describe the whole of reality. From this emerged a philosophy that explained how the absolute and great ultimate led to taiji and to the birth of myriad things, the one and the many, an eastern predecessor of ideas which the West associates with Heraclitus.

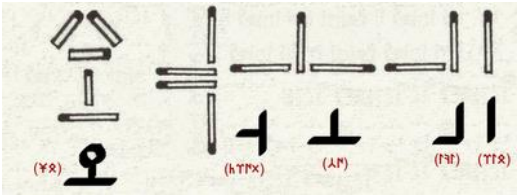
Taoism is about the Way, that leads to a near religious, philosophical school, linked with inner alchemy (naidan), whereby meditiation and practices lead both to health and enlightenment. It is:

> a method of finding illumination by returning to the fundamental order of the cosmos....The binary system can be seen as the models of substance (*ti* 體), or noumenon (*li* 理), whereas the process of









9 8 7 6 5 4 3 2 1

Figure 68 a-d. Slavic Tor, Mislete, Ta Aleva,Turkic Numbers 1 -9..

> emanation can be seen as function (*yong* 用), or phenomenon (*shi* 事). The Yin and Yang division epitomizes Heaven and Earth, Dragon and Tiger, and Water and Fire, which are associated with the four primary trigrams of I Ching in the alchemical operation: *qian* 乾 ☰ pure Yang, *kun* 坤 ☷ pure Yin, *li* 離 ☲ Yang encompassing Yin; and *kan* 坎 ☵ Yin encompassing Yang. *Qian* and *Kun*, *Li* and *Kan* are, in cosmological terms, Heaven and Earth, above and below, the Sun and the moon, the left and the right; in alchemical terms, the Furnace and the Cauldron, Mercury and Lead and Dragon and Tiger as the basic ingredients; in human terms, body and spirit, heart and kidneys.... When one breathes in, the nature of the breathing is water. When one breathes out, it is fire.[349]

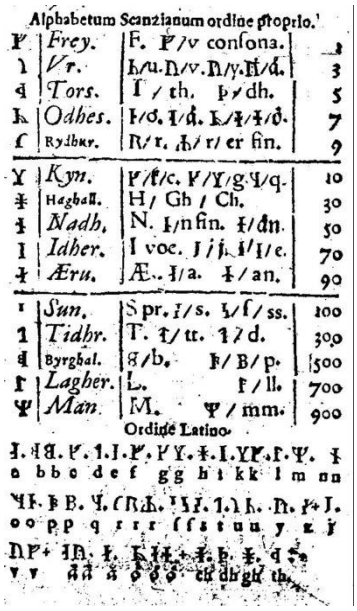
Some diagrams related to this process show a circle, leading to circles and elements (figures 67-68). Viewed metaphorically, this outline of cosmic principles implictly becomes a Chinese variant on the cosmic stick man. As in India, there is an insistence on oral transmission of the details.[350] Here Slavic letters come closer to giving us glimpses of a meditative alphabet. For instance, the letter Tor shows how two yin and two yang circles are combined and lead to combinations of an inverted OTь with a regular one to produce the letter Zhivete (figure 68 a -b), linked with rebirth. This letter TOR, plays a centering and balancing role that we find in English words such as Tora, Taro(t), Rota, Ator (figure 156, cf. Hathor and Arthur).

The letter T, encountered earlier (figure 6e), is an exercise in balance. We see a young man as if poised for a ballet. Beside him is a balanced figure who evokes the Libra sign (cf. figure 68). The position of the head is linked with three letters: T A M, cf. Sanskrit tamas (rest). The navel, O as in Omphalos (umbelicus), is linked with the Slavic word for egg, OVO (OBO), also drawn as 4 circles. The foot on which the youth is standing is again linked with OTь. The T A of the head and the O give us TAO. So the letter T entails other letters and points implicitly to a whole philosophy. A glimpse at the Turkish numbers 1 - 9 reveals that they too are much more than 9 abstract signs. They are a series of variations on a single line that lead once more to T like balance signs and then to a step-like version of H. This balance in Turkic number 6 (figure. 68d6), becomes linked with letter 5, e, of the alphabet of the Magi, and Heh in Hebrew, which also appears as a T-form (cf. figure 26 f).

3.2. Man of Letters

In isolation, such undated examples from the pre-Christian era would be purely anedoctal. In 1611, over 2000 years after Lao Tse, a learned Swedish scholar Johannes Bureus, published a runic alphabet of 15 letters variously called A B C Boken[351] or Alphabetum Scanzianum. These have been studied in detail by Thomas Karlsson,[352] whose excellent work is the basis for most of our comments on the next two pages of images (figures 60-61).

In India and China, the uneven numbers 1 3 5 7 9 are linked with inhaling, active (yang), while the even numbers 2 4 6 8 10 are linked with exhaling, passive (yin).[353] The uneven numbers are typically male, while the even numbers are typically female. The alphabet of Bureus uses only uneven, male numbers. In Bureus' system, there is a Man rune (ᛘ) with the gematria of 900. There are also two further definitions of man as a combination of three runes, namely, Frey, Tors, Rhydur (1 5 9) and Rydhur, AEru, Man (9, 90, 900). We encountered almost identical forms as letters 49 40 51 (X X X) in Bulgarian runes (figure 20). In Proto-Bulgarian runes, we saw how letters 1 and 49 mirrored one another as a symbol of Christ as HSA (figure 18 f-g).



Alphabetum Scanzianum ordine proprio.

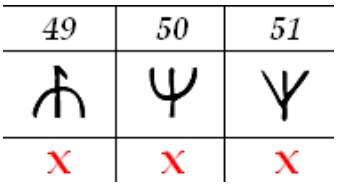
ᚠ	*Frey.*	F. ᚠ/v consona.	1
ᚢ	*Vr.*	ᚢ/u. ᚢ/v. ᚢ/y. ᚢ/d.	3
ᚦ	*Tors.*	T / th. ᚦ/dh.	5
ᚩ	*Odhes.*	ᚩ/o. ᚩ/d. ᚩ/ᚩ/ᚩ.	7
ᚱ	Rydhur.	R/r. ᚱ/r/er fin.	9
ᚴ	*Kyn.*	ᚴ/k/c. ᚴ/ᚴ/g. ᚴ/q.	10
ᚼ	Hagbal.	H / Gh / Ch.	30
ᚾ	*Nadh.*	N. ᚾ/n fin. ᚾ/dn.	50
ᛁ	*Idher.*	I voc. ᛁ/j. ᛁ/ᛁ/e.	70
ᛅ	*Æru.*	Æ. ᛅ/a. ᛅ/an.	90
ᛋ	*Sun.*	S pr. ᛋ/s. ᛋ/ᛋ/ss.	100
ᛏ	*Tidhr.*	T. ᛏ/tt. ᛏ/d.	300
ᛒ	Byrgbal.	ᛒ/b. ᛒ/B/p.	500
ᛚ	*Lagher.*	L. ᛚ/ll.	700
ᛘ	*Man.*	M. ᛘ/mm.	900

Ordine Latino.

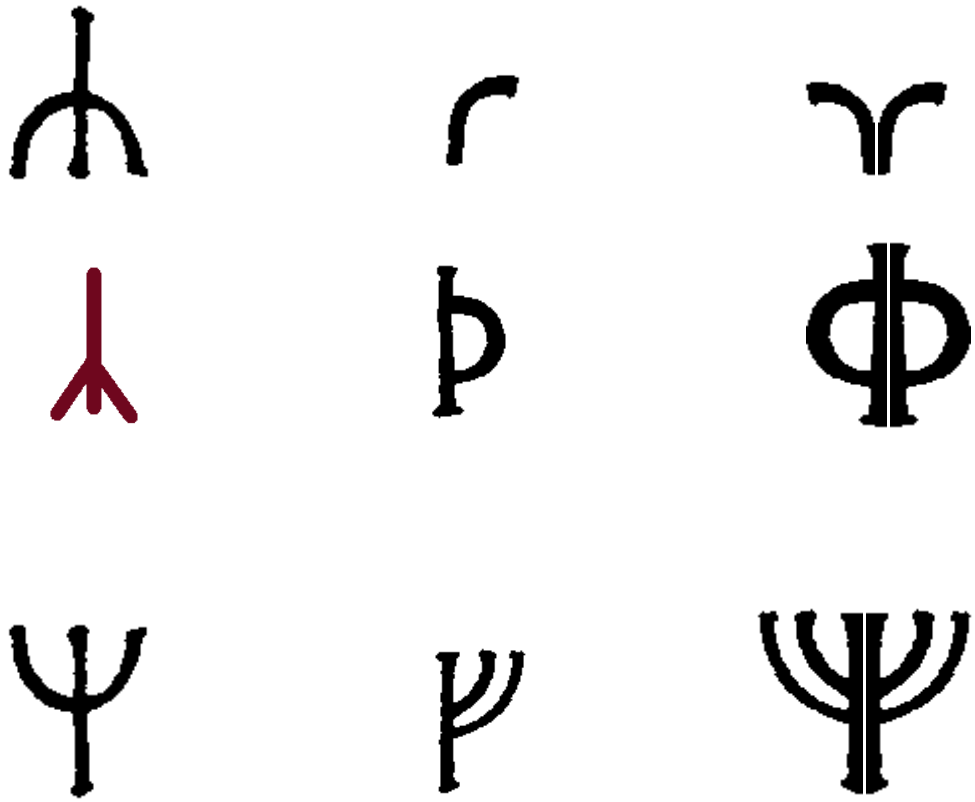
ᛁ. ᛁᛒ. ᚠ. ᛏ. ᛁ. ᚠ. ᚠᚴ. ᛅ. ᛁ. ᚴᚴ. ᛚ. ᛘ. ᛅ
a b b c d e f g g h i k k l m n

ᛋᛁ. ᛁᛒ. ᛋ. ᚴᚱ. ᛁᛋ. ᛏ. ᛏ. ᛁ. ᚱ. ᚢ. ᚠ. ᛁ.
o o p p q r r r ſ ſ s t u u y z ȝ

ᚢᚠ. ᛁᚼ. ᛁ. ᚴᛁᛅ. ᛁ. ᛅ. ᚦ. ᛅ. ᛏ.
v v dd d ᚩ ᚩ ᚩ. ch dh gh th.



49	50	51
ᛅ	ᛘ	ᛘ
X	X	X



9 90 900

3 5 7 30 50 70 300 500 700

1 10 100

Figure 69a. Alphabetum Scanzianum, b. Bulgarian Alphabet, Letters X X X, c- e. Rhydur, AEru, Man, f-h. Frey Tors, Rhydur, i-k. the same mirrored, l-n. Scanzianum numbers in magic square as 3 crosses of numbers.

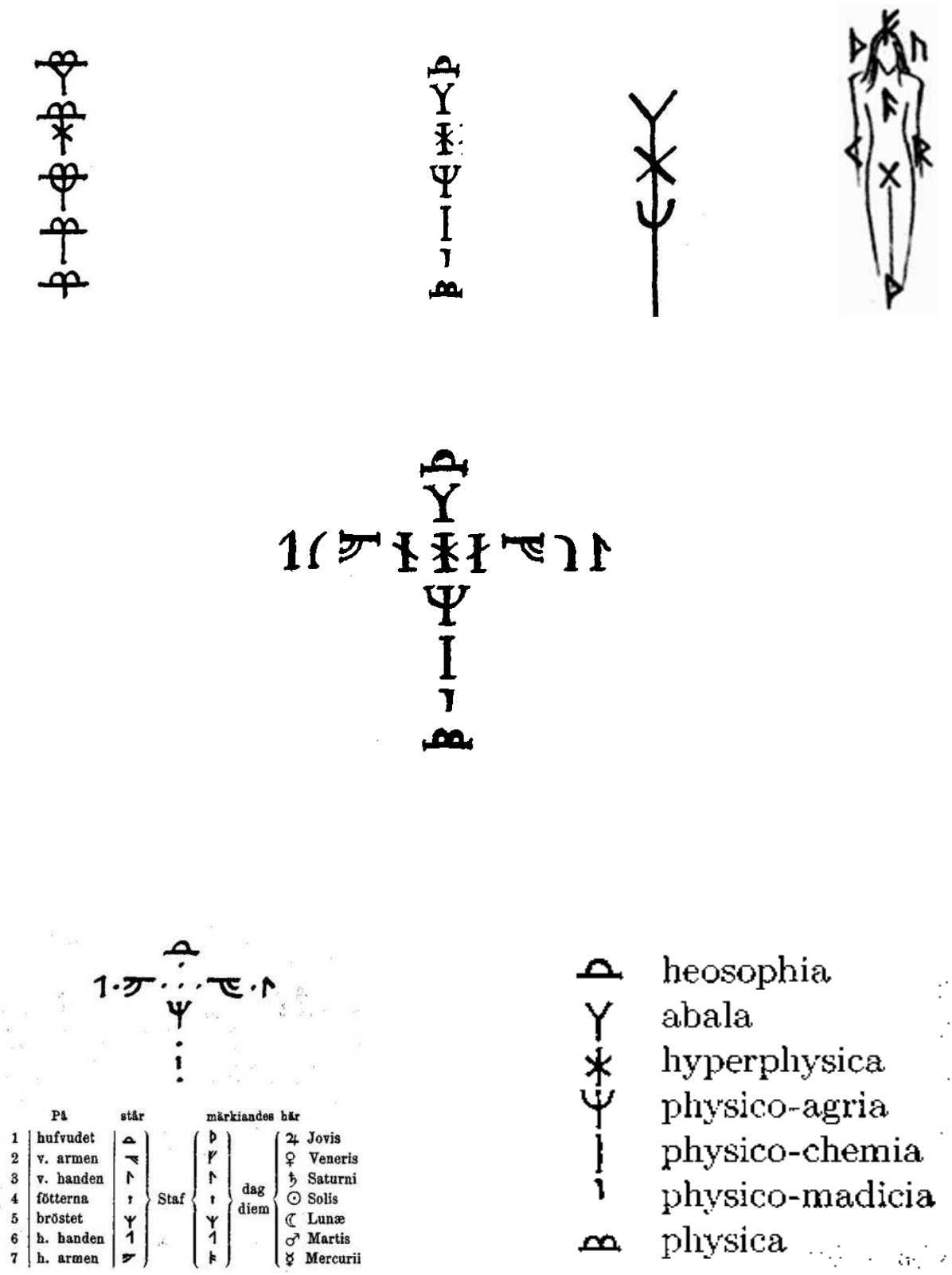


Figure 70 a-c, e-g. Examples of ascent and descent in the Adalruna, d. in a human figure.

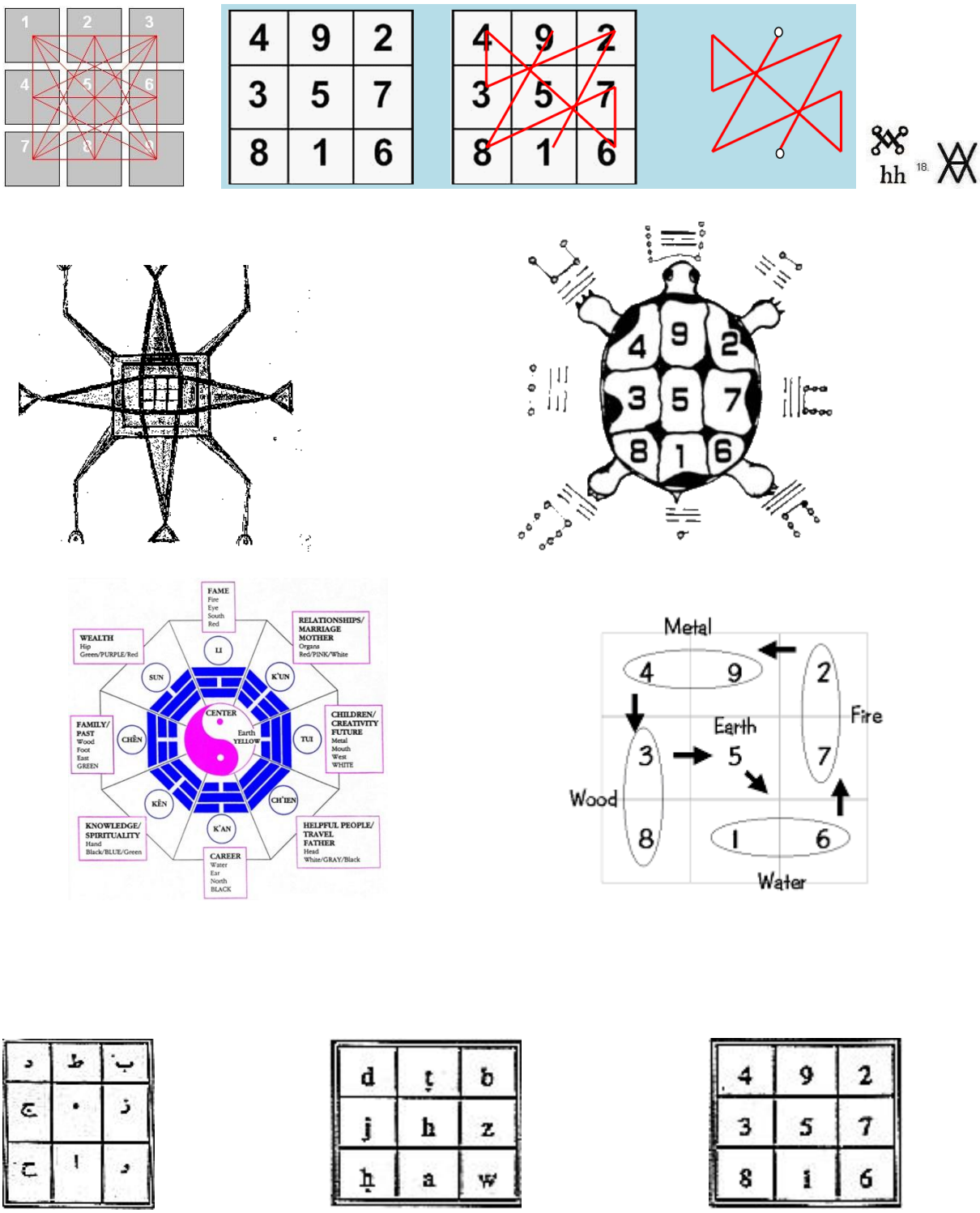


Figure 71a –d., Numerical Mandala of Man, Magic square, hh (Hebrew 3), 18 (Lebenskog) Tortoise (kurma), e. Lo Shu tortoise, f-g . Feng Shui, Lo Shu and Elements, h-k. Budhu squares

Here we see that the mirroring in three versions of one letter X, becomes an image of man. This threefold version reflects Bureus' concept of man as homo triplex (homo spiritualis, homo rationalis, homo carnalis): spirit, soul and body, potentially linking the 3 worlds. So if gematria letters 1 5 9 define the beginning, gematria letters 9 90 900 point to what is possible. They belong to 15 letters, which are part of a system of 3 quintets that reflect progenitor, generating, generated and entail 3 Books: Book of God, Book of macrocosm, Book of microcosm. The letters are a map of the created world.

All this is linked with notions of descent and ascent, which can refer to breath, energies, or a savior who descends and ascends. We encountered this idea earlier in our discussion of transition in letters (figures 30 -32). We see it in runic versions of the human body and it is implicit in yoga generally, where energies flow down and upwards. What sets Bureus apart, however, is that he develops this into a system (figure 70a ff.). He outlines a simple descent of 3 letters, Y X (Chi) Psi and an ascent of 5 letters. He also creates a vertical column of 7 letters. Then as a truly learned man, he makes a Man of Letters, 7 letters high and 9 letters wide. Variations on this theme link 7 letters with 7 body parts and 7 planets; or 7 batons (letters) of 7 sciences, or with 7 alchemical processes, 7 steps of ascent, 7 steps toward elixir, or 7 degrees of light and darkness. These demonstrate afresh the multivalent roles of letters. They also offer unexpected insights into the role of magic squares.

3.3 Breathing, Magic Squares and Letters

The basic idea of nine squares is found in India as a tortoise (kurma) and as the numerical mandala of man (figure 71a ff.).[354] Magic squares have numbers which, when added together, always give the same result. For instance, in a simplest version of 3 x 3 = 9 squares, we find three rows of numbers 4 9 2, 3 5 7, 6 1 8 each of which add up to 15. An Indian version is called yantra of the sun.[355]A Chinese version, called the Lo Shu diagram, is said to go back to c. 3,600 B.C.[356] Modern versions are used for spiritual feng shui. There are versions on the mystic tablet of Tibet and on the Bulgarian zodiac (cf. figure 157).

Of interest to us here is an Arabic version called the buduh square (figure 72), which adds the first 9 letters of Arabic to the 9 squares.[357] The letters are claimed to be the original letters that Allah revealed directly to Adam. The same approach is used with Hebrew letters in the cabala and continued to be used by the Catholic Church into the the early 17th century (figure 158). If we look at the central column of the magic square we see the numbers 1 5 9, which we just encountered in Bureus. There is of course no evidence that Allah made surprise visits to Scandinavia. Even so, the direct parallel between Adam in paradise and Bureus in 17th century Stockholm suggests that magic squares and their numbers play a continuing role in alphabets.

It is useful to explore the effects of this approach. If we apply magic squares to the entire Scanzianum alphabet we arrive at three crosses in the form of numbers (figure 69 l-n). Using Bureus' runes for the central column alone (figure 72), we arrive at Frey, Tors, Rhydur. Assuming a process of descent and ascent we arrive at a mirror version combined with the original. The central Tors is now a Phi (cf. Tor or a Feo in some versions of runes and Fita in Slavic), which relates to the ankh. If we align letters 1 5 9 in English we arrive ar A E I[358] (cf. Greek: Alpha, Epsilon, Iota). The Hebrew version gives us Aleph, Heth, Teth. The Arabic version of letters 1 5 9 gives us A Ha Tha. A combination of letters 5 and 9, Ha Tha, gives us

	ר	
	ס	
	ש	

	I	
	E	
	A	

	Theth	
	Heth	
	Aleph	

ד	ט	ב
ג	ה	ז
ת	א	ו

	Tha	
	Ha	
	A	

د	ط	ب
ج	ه	ز
ح	ا	و

Figure 72a -d. Magic squares, Central column of letters and breathing, e-f**:** Budhu square and Hebrew, Budhu square and Arabic.

Hatha as in hatha yoga:

> The word "hatha" comes from the Sanskrit terms "ha" meaning "sun" and "tha" meaning "moon". Thus, Hatha Yoga is known as the branch of Yoga that unites pairs of opposites referring to the positive (sun) and negative (moon) currents in the system. It concentrates on the third (Asana) and fourth (Pranayama) steps in the Eight Limbs of Yoga.[359]

Hence, the magic square, which links the original 9 letters, and links vowels in Greek and English in its central column, is connected also with hatha yoga. Thus, we can also see the central column as a channel connected with breathing (shushumna). Before exploring this further (figure 76 ff.), we need to make two seeming detours, one on orientation of letters, a second to examine the etymology of Hebrew letters, ayn (drawn as ע in modern Hebrew) and ghayn. This will prepare us for the role of ankhs and the ouroboros.

3.4. Orientation of Letters

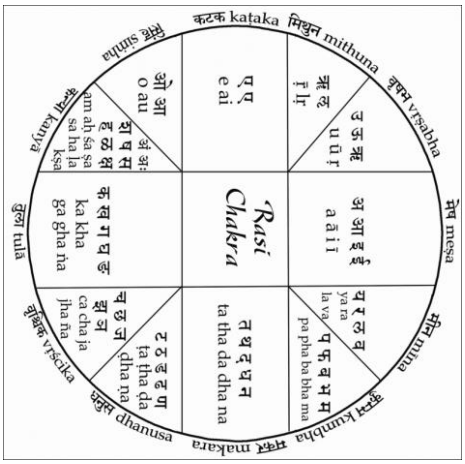
On a cosmic scale, letters of the alphabet are often aligned to specific zodiac signs, mansions of the moon, planets, days of the week. These orientations change in different cultures and even within a culture over time. We first found this general problem with the Perun calendar (figure 22b), where we mentioned three basic orientation lines for the summer period: 1) Taurus/Gemini –Scorpio/Sagittarius (SE-NW), 2) Cancer –Capricorn (solstices, S-N) and 3) Leo/Virgo –Aquarius/Pisces (SW-NE). As a background to understanding the role of ankhs in cosmology we need to look at this theme more closely. In so doing, we shall also begin to understand why early Western alphabets had 22 letters and why the tetragrammaton became so important.

3.4.1. Orientation of the 3 Mother Letters

In Sanskrit (figure 40a), the vowels begin with A and end with the mute sounds anusvara (m) and visarga (h). In Hebrew, these become the aspirate (A) and the mute (M). In Sanskrit, the consonants in the narrow sense end with M (letter 25) and in a larger sense end with the sibilants (savarga) and the aspirate (H). In Hebrew, the sibilants are typified by Shin and are sometimes called the “hissing shin.” In Sanskrit, the sibilants are linked with Virgo (kanya, September). Thus, the 3 Mother letters of Hebrew, A M S (Aleph, Mem, Shin),[360] reflect the underlying structure of the Sanskrit alphabet.

In the Essene tradition (figure 72j. cf. 53), we find these same letters aligned with the first 3 Sephiroth (the 3 Supernals). Aleph is Kether (1), Mem is Binah (2) and Shin is Chokmah (3). In this version, Aleph is the combination of an upward and downward triangle as an interlaced hexagon with a yang trigram below, and a central ankh. Mem is the female downward triangle, while Shin is the male, upward triangle. In the Sefer Yetzirath, these first three sefira are the starting point of creation:

> the first emanation from the spirit of God was the *ruach* (= "spirit," "air") that produced water, which, in its turn, formed the genesis of fire. In the beginning, however, these three substances had only a potential existence, and came into actual being only by means of the three letters; and as these are the principal parts of speech, so those three substances are the elements from which the cosmos has been formed.



			H 5
S	S	21	
A A	A	1	
M	M	13	

V	V 6	V 6
H H	H 5	H 5
Y	Y 10	Y 10

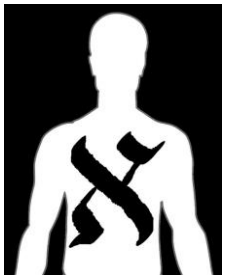


Figure 73 a-c. Zodiac square, Caduceus with Shin, Aleph, Mem, Rasi chakra, d-h. Alignments of S A M and W HY. i. Spear of Perun, j. Aleph, Mem, Shin (Hebrew, Essene), k-o. Aleph as Lungs (Hebrew), letter Th (Brahmanicum), Letter th (Hebrew 3), Ksi (old Slavic|)theta (ktav ivri), jani..

> The cosmos consists of three parts, the world, the year (or time), and man, which are combined in such a way that the three primordial elements are contained in each of the three categories. The water formed the earth; heaven was produced from the fire; and then produced the air between heaven and earth. The three seasons of the year, winter, summer, and the rainy season, correspond to water, fire, and in the same way as man consists of a head (corresponding to fire), torso, and the other parts of the body (equivalent to water).[361]

Here, the 3 mother letters are literally the starting point of creation. Elsewhere, the Sefer Yetzirah explains the relation of the 12 simple letters (12 elementals) and the 3 Mother letters: Hei, Vav, Zayin (letters 5 6 7) belong to spring and Aleph. Chet, Tet, Yud (letters 8 9 10) belong to summer and Shin. Lamed, Nun Samech (letters 12 14 15) belong to autumn and Aleph. Meanwhile, Ayin, Tzadik, Kuf (16 18 19) belong to winter and Mem.[362] Because A applies to both spring and autumn, the 3 Mother letters imply 4 seasons and a sequence of 4 letters: Shin, Aleph, Mem, Aleph or simply S A M A. In Sanskrit, *samA* is a word for the year, and *sama* is same and also "...to make equal, balance...constant, unchanged, fair, impartial towards (loc. or gen.)...having the right measure, regular, normal, right, straight... to put right or in order."[363]

The sequence of the 3 Mother letters varies (figure 73b ff., cf. 76). Sometimes, the orientation is Aleph, Mem, Shin, corresponding to speech, writing, number. We also find the variant, Shin, Aleph, Teth. Sometimes they are symbolic as with the Messianic Seal Grafted in Menorah suggesting an orientation Virgo - Pisces or Virgo - Aquarius (where the big fish is Piscis Austrinus). Meanwhile, a classic arrangement is Shin, Aleph, Mem (S A M), which is typically associated with the 3 pillars of the temple of Solomon. In the Order of the Golden Dawn, this sequence appears on a column-shaped caduceus (figure 74d).

Seen cosmically, this central column now divides the year in two. Shin is linked with Gemini-Cancer-Leo, summer, fire, and yang. Aleph is along the equinoctial line and applies to the 6 signs of spring and autumn. Mem is linked with Capricorn-Aquarius-Pisces, winter, water, and yin. Once we recognize this cosmic dimension of the Mother letters, we enter more easily into aspects of Hebrew symbolism. Aleph is, for instance, associated with breathing and is sometimes drawn as an enormous letter symbolizing the lungs (figure 73g). We now understand why this is equally a metaphor for the atmosphere between the fiery heavens and the waters of earth.

In the Bulgarian runes we found a connection between letters A and X (letters 1 2 - 49 50 51). In Palmyrenian, A (figure 30 n), is drawn almost like an x. But it is a curious form, where one line is straight and the other curved. We find something similar in the theta of Brahmanicum and Hebrew 3, in the letter jani in Georgian (figure 73 n-o) and also in the Old Slavic Ksi (cf. figure 410). Beside the figure is a numbered diagram. Taken together we see that the downward line from 1 is linked with the sun, while the upward line moves back to a star at 2: inhaling and exhaling. Recalling the sequence 1 5 9 of the magic squares (figure 71b), we see that if Aleph, Heth, Teth is an descending and ascending of breath, it is also a descent and ascent of energies in the annual cycle. Joining all the letters of the Hebrew magic square creates a sigil for the planet Saturn (figure 71d).

Closer study also helps us to see the logic of some of these early letters. In Greek, A is Alpha (Λ). In the Hebrew magic square, this form is created by joining points 1 2 3. An inverted alpha (V) is created by joining points 7 8 9. Turning this Λ V symbol by 45 degrees gives us letter 8 of Brahmanicum, hh ( ), letter 8 of Hebrew 3, (cf. letters 18, 20 of Lebenskog Vira

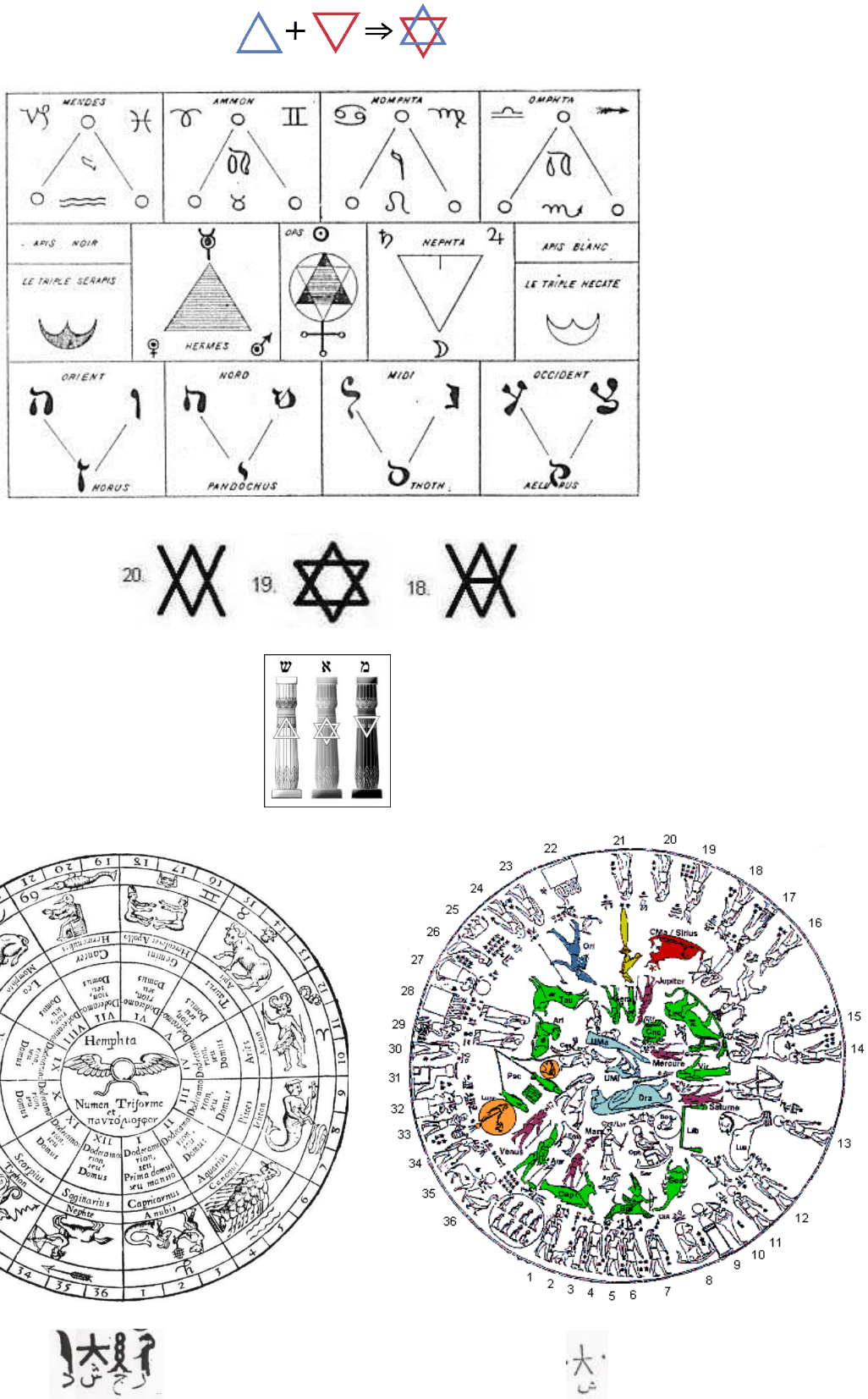


Figure 74 a. Father Principle, Mother Principle, Divine Child, b. Isiac Tablet, c-e. Letters 18-20 (Lebenskog Vira and Rasens Molvitsky),f. 3 Pillars, g-h. 36 Decans (Kircher) and Denderah, i-j Letter Shin (Sirius).

and Rasens Molvitsky), and recurs in Old Slavic as Znych (cf. figure 85). Meanwhile, th, letter 9 of Brahmanicum, (), becomes letter 9 of Hebrew 3 ( ), of ktav ivri (⊗), Greek Theta (θ), and Hebrew Teth. Hence, the early forms of Hebrew letters 8 9 10 (ח ט י, Heth, Teth, Yod[364]) complete the sequence of the magic square and at the same time summarize the space it contains through an X and O. Hereby, we see unexpected links between Brahmanicum, Old Slavic, Hebrew and Greek.

Alternatively, Cheth, Teth, Yud, Kaph are letters 7 8 9 10,[365] which correspond to Tarot trumps 7 8 9 10, namely, The Chariot, Strength [Lamed–Adjustment], The Hermit, The Wheel of Fortune (cf. table 10). Scholars tell us that: "The ten numerals added to the twenty-two ancient letters form the Thirty-two Ways or Paths of Kabbalistic doctrine."[366] Hence letters 7 8 9 10 entail paths 18 19 20 21.[367]

Letters 18 19 20 of Lebenskog Vira and Rasens Molvitsky show i) a hh of Brahmanicum combined with a horizontal line, ii) a hexagon and iii) an hh sign ( ) respectively (figure 6 d-f). These variations of Λ V are closely related to variations of an upright triangle, downward triangle, symbols which recur on the 3 pillars connected with the Hebrew letters Aleph, Mem, Shin and in the Isiac Tablet, where they appear as Hermes, Nephta and Ops (IYNX). Their common origin is probably the Indian tradition, where an upright triangle, downward triangle and a hexagon symbolize the father principle, mother principle and divine child respectively (74 a ff.). Elsewhere this hexagon is called Star of Vishnu, Vishnu, Solomon, David.

In temporal terms, we saw that the Perun calendar (figure 22b) with 38 divisions, links divisions 18 19 20 with the summer solstice (kupala), with the birth of Ivan Kupala (who becomes John the Baptist in the Christian tradition) and with the fern of eternal happiness. Meanwhile, in Egypt, in the planisphere of Denderah, and in Kircher's version, decans 18 19 20 are linked with the summer solstice and Sirius (Canopus). Hebrew letters 7 8 9, which correspond to paths 18 19 20, also have direct parallels with decans 18 19 20. Hence, the same numbers and related symbols are associated with birth of new life in Russia and Egypt.

Such decans may have provided an early model for letters, numbers, paths of Hebrew in ancient Egypt.[368] In any case, it provides us first hints of an important shift in emphasis. In Kircher's planisphere, important Hebrew letters 8, 9 11 become decans 18 (linked with life), 19 (linked with Eve), 22 (linked with Regulus in Leo): i.e. the emphasis is on summer, fire, yang, associated with Shin. Meanwhile, in the Chaldaean heptagrammaton (figure 155) and the alphabet of the Magi (figure 56), the Hebrew letters are dispersed over the whole year with the culmination coming in letters 17 -22: Phe, Tzaddi (Aquarius), Quoph (Pisces), Resh (Gold), Shin (Fire), Tau (Lead).

11 Aleph	0	The Fool	23 Mem	12	The Hanged Man
12 Beth	1	The Magician	24 Nun	13	Death
13 Gimel	2	The High Priestess	25 Samekh	14	Temperance [Art]
14 Daleth	3	The Empress	26 Ayin	15	The Devil
15 Heh	4	The Emperor [Tzaddi]	27 Peh	16	The Tower
16 Vahv	5	The Hierophant	28 Tzaddi	17	The Star
17 Zayin	6	The Lovers	29 Qoph	18	The Moon
18 Cheth	7	The Chariot	30 Resh	19	The Sun
19 Teth	8	Strength [Lamed – Adjustment]	31 Shin	21	The Last Judgment [The Aeon]
20 Yud	9	The Hermit	32 Tau	22	The World [The Universe]
21 Kaph	10	The Wheel of Fortune			
22 Lamed	11	Justice [Teth – Lust]			

Table 10. Paths 11 – 32, Letters 1 -22 and Tarot Trumps 1 – 22.[369]

This shift in focus from late summer to early spring is reflected also in the much later Tarot (table 10), where the end of the year in March is paralleled by The Last Judgement and the Aeon (The Universe). We shall return to this shift in focus in chapter five when we examine Heavenly Models. For the moment, it is useful to explore briefly claims that the Isiac Tablet inspired by Egypt, is intimately connected with the 22 letters of Hebrew and with the Tarocchi (early Tarot cards).[370] In Westcott's analysis:[371]

> It presents to us three groups of designs, above the twelve celestial mansions, and below the twelve laborious periods of the year, and in its central portion the twenty-one sacred signs, which correspond to the letters of the Hebrew alphabet. In the middle of the central portion is seated the Image of the Pantomorphous IYNX, an emblem of Universal Existence, corresponding to the Hebrew letter Jod or I. Around the central Iynx are placed the Ophionian, or Serpentine triad; these three forms refer to the Three Mother Letters, A, M, and S of the Hebrew and Egyptian Alphabets. On the right side of the Iynx are placed the Ibimorphous and Serapean triads, and on the left those of Nephta, and of Hecate.[372]

Here, (figure 74a, cf. figure 318), Capricorn-Aquarius-Pisces are linked with Yod. Aquarius-Taurus-Gemini are linked with Heh. Cancer-Leo-Virgo are linked with Vav. Libra-Scorpio-Sagittarius are linked with Heh. So the famous name of G_d in the Tetragrammaton as YHVH, links with the 4 animals of the 4 Evangelists (Man, Bull, Lion, Eagle) and 4 royal stars, is also a marker of the 4 seasons, linked with letters 10, 5, 6, and 5 respectively. Together, the letters YHVH add up to 26. In Sanskrit, consonant 26 of the yavarga is Ya with a gematria of 30 (which is also the number of earth and Hagall rune). In Hebrew, the central column of YHVH becomes the Tree of Perfection (figure 87b). Alternatively, YHVH becomes a sword of the Holy One where yud is the top, vav is the bottom and the two hei's are the two edges.[373]

Thus, in the Isiac Tablet, the letter 5 (Heh) plays the same role as letter 1 (Aleph) in the previous example (figure 73 f-g). Both are concerned with spring and autumn equinoxes, balances between extremes, equilibrium. Hence, the sequences S A M A and Y H V H have a parallel reference to the seasons. If we seek to align completely S A M with the second we arrive at H V Y (cf. H V I, H W I, H W Y). In Sanskrit, Ha Va Ya are letters 33, 29, 26. In Arabic, H W I, is (the final) shape 17 of the alphabet (cf. figure 277). In Hebrew, Havayah "is the most sacred of all of God's Names."[374] Aleph reflects breathing, air and atmosphere. Mem reflects, water and oceans. Shin plays multivalent roles. It is the S of S A M and S A L (Siel, Anda Lekaman, i.e. Spirit, Soul, Body and also the alchemical term for salt). It is linked with the summer months, with gold at the end of the Magian alchemical process, and has mystical associations with the Breath of G_d.[375] If the Mother letters are the catalysts of creation, they are also a framework of the universe and its cycles.

5. He.	Aries.	Voice.	6. Vau.	Taurus.	Mind.
7. Zain.	Gemini.	Motion.	8. Cheth.	Cancer.	Sight.
9. Teth.	Leo.	Rearing.	10. Yod.	Virgo.	Work. Duty.
12. Lamed.	Libra.	Sexual desire.	14. Nun.	Scorpio.	Smell.
15. Samech.	Sagittarius.	Sleep.	16. Oin.	Capricornus.	Fury.
18. Tzaddi.	Aquarius.	Taste.	19. Soph.	Pisces.	Mirth

Table 11. Number, letter, sign and symbol of the 12 simple letters in the Isiac Tablet. [376]

3.4.2 Orientation of the 7 Double Letters

In the Alphabet of the Magi, the 7 double letters are B G D K P R T, corresponding to the 7 planets Mercury, Moon, Venus, Jupiter, Mars, Sun, Saturn. In the Sefer Yetzirah, the same letter sequence is now aligned with Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn.[377] In the Isiac Tablet (figure 74a, table 11), in the median part, the seven doubles which correspond to the planets are: "2, Beth, Luna, Nature; 3, Ghimel, Mars, Force; 4, Daleth, Sun, Fertility; 11, Kaph, Venus, Generation; 17, Pe, Mercury, Wisdom; 20, Resh, Saturn, Peace; 22, or O, Tau, Jupiter, Beauty."[378] Other versions change the first 3 sefira into The Fiery Heavens, The First Motion, The Zodiac.[379] Modern versions transform the first 3 Sefira into Pluto, Uranus and Neptune. In the Renaissance, mystical philosophers such as Robert Fludd, aligned the double letters and indeed the whole Hebrew alphabet with the planets and levels of the heavens (Figure 174). Hence, although the principle of 3 Mothers, 7 double letters and 12 simple letters are standard, their associations differ.

3.4.3. Orientation of the 12 Simple Letters

In the alphabet of the Magi, the 12 simple letters are He, Vau, Zain, Heth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Quoph (figure 65), associated with 12 zodiac signs beginning with Aries. In the Isiac Tablet, we find the same sequence with slightly different associations. There are also other alignments[380] and associations. In the Cabala, they become: sight, hearing, smell, speech, taste, sexual love, work, movement, anger, mirth, imagination, sleep.[381] Once again, the principle of 12 simple letters remains constant, while the practical application to specific letters shifts in different schools.

In the big picture, these variations introduce a certain irony to claims that given letters of alphabets played specific roles in the creation process. For the purposes of our story something else is of interest. Sanskrit inspired associations between letters and elements (tattvas), ranging from 25 in the Sankhya school to 36 in tantrism (figure 42). Hebrew also has such associations, but now the 12 simple letters are linked with 12 elementals mainly from three of the seven Hindu categories, namely: 5 impressions, 5 instruments of action, empirical individual (cf. table 11). Sanskrit has 7 divisions of consonantal sounds, Hebrew has 5 divisions (table 12). The advantage of this economy of letters is a more compact system, which is measured by the 12 directions, then weighed and transmuted to depict the 12 constellations of the universe (12 zodiac signs), 12 months and 12 directors of the soul,[382] and results in a cube of space (figure 327). At the same time, this system, left with 12 rather than 36 consonants, has a much narrower range of categories for the human condition. A compacter story of life is not necessarily a deeper story of life.

One at the throat	{guttural sounds},	Aleph, Hay, Chet, Ayin.
Two at the palate	{palatal sounds},	Gimel, Yod, Kaf, Qof.
Three, at the tongue	{lingual sounds},	Dalet, Tet, Lamed, Nun, Taw.
Four, at the teeth	{dental sounds},	Zain, Shin, Samekh, Resh, Tzaddi.
Five, at the lips	{labial sounds},	Bet, Vau, Mem, Peh."

Table 12. The 22 Sounds according to the Sefer Yetzirah.[383]

The genius of early European languages was, of course, to combine the 3 mothers, 7 double letters and 12 simple letters into a system of 22 letters. While the number of letters was much smaller than Sanskrit, efficiency was almost certainly not the guiding principle. In Hebrew, letters were weighed, permuted and depicted. If the four letters of I H V H could seem an abbreviation it is sobering to remember that there is a special discipline of permutation and combination called Tzeruf,[384] which also linked with breathing techniques. The Key of Solomon describes 12 permutations of the 4 letters: (South) IHVH IVHH IHHV, (East) HIVH HIHV HHVI, (North) VIHH VHIH VHIH. (West) HHIV HVIH HVHI.[385] Some sources describe 64 combinations of I H V H,[386] while another gives a glimpse of the full scope:

> From the permutations of the alephbet a name can be formed into every star in the universe. the total # of permutations of the 22 Hebrew alephbet 22X21X20X19...X3X2X1 = is written as 22! ("22 fractional"). it calculates out to 1.12 X 10 to 21 power, which is very close to the total # of stars in the observable universe.[387]

Ultimately, the deeper reasons for 22 are probably moral and mathematical. The moral reasons entail cutting off the baser parts (cf. figure 86). Meanwhile, permutations of the simple numbers 1 2 3 4 lead to the tetractys. Squares and cubes produce numbers in the form of a hexagon with a value of 1440, the number of minutes in a day and much more. These themes will be explored in chapter 11. For the moment, we shall focus on the first nine letters.

3.4.4 Orientation of the first 9 Letters

In the Cabala, the first 9 letters define the circle of the ouroboros (figure 87 g). In the alphabet of the Magi (figure 65), letters 5 to 10 are clearly aligned with the first five signs such that Aries, Taurus, Gemini, Cancer, Leo, Virgo correspond to Hebrew He, Vau, Zain, Heth, Teth, Yod. Accordingly, in the Ktav Ivri Script of Hebrew, letter 6, Vau (written as a ᵞ) is along the first of the three axes mentioned earlier. Zayin and Heth are along the second axis of the solstices. Teth and Yod are linked with the third axis.

These three orientations reflect a historical shift in the story of the skies. An early version focussed on the Taurus/Gemini-Scorpio/Sagittarius orientation, because this defines the axis of the galactic centre and the galactic edge (figure 142). This aligns with the Djed, reflected at a folk level by the raising of symbolic world trees (e.g. the Maypole), corresponds to Chinese animal 6, the snake cf. figures 147); with Hebrew Ktav Ivri letter 6 (ᵞ) and aligns with twins of Gemini, who recur as Adam and Eve in the Christian narrative (e.g. figure 93).

A second orientation is associated with a solstices (S -N). Here, we find Y as in Chinese yang and as in Indian Yama (figure 77 c. cf. 46 d), who is not only the god of the underworld (and sometimes of death) but also the first man along with Yami, his wife. In the West, this becomes Tarot card 7: The Chariot. In the alphabet of the Magi, this becomes letter 8, Heth, twisted flax, Cancer, alchemical process: solution.

In a third orientation, Leo-Aquarius (SW-NE), a Y-like letter is linked with a symbol of Perun (figure 17 a), with ya, the Arabic word for the Lord (cf. Yahweh). In the Denderah planisphere this is Decan 22 (figure 74h). In Ibn Arabi, this becomes mansion 11 aligned with

Regulus in Leo, as one of the 4 royal stars,[388] with the merkaba meditation in yoga (figure 348-349) and a Chaldean tradition of Celestial man (figure 155). In the Old Arabic-Ugaritic alphabet, letter 10, ya is a Y, while letter 11, qaf, is an algiz (ᛉ). Old Arabic thus codifies in letters the algiz symbolism found at the outset in the Zharkutanskie runes.

All this can be posed as a question: when do we use the charioteer and horses metaphor? Is it in May/June as with Phaeton or Usins (figure 28), in June/July linked with yang or in July/August with the cubic chariot of the Tarot? In any case, we note that if these first 9/10 letters are linked with summer and energy (yang), they are also implicitly pointing to control and balance. The letters of the sacred name, J H V H, in addition to their profound theological dimensions, have an agenda of bringing balance and equibrium, to man, the cycles of nature and the universe. Here then, is a first answer how infinitely many potential letters, codified as 22, become mothered by 3 and ordered by a tetragrammaton of 4.

3.4.5. Ai, Ain and Ghayn

Seen cosmically, the second orientation (South – North), with twisted flax, can function as an ankh, a world tree, a tree of life, a caduceus, which brings us to our second detour. In Hebrew, ain is a consonant. In Aramaic, O = Ain - "the Eye or Fountain" or wellspring is “a vowel, not a guttural.”[389] In both languages, it is letter 16. To understand this seeming confusion between vowel and consonant we need to understand the etymology. AI begins as a Sanskrit vowel (figure 75a ff.) and ga begins as Sanskrit consonant 3. As these move westwards[390] via Urdu, Sindhi Arabic, Pashto, Farsi, the Sanskrit vowel becomes attached to a consonant as ain, and appears alongside ghain (cf. ayn –ghayn). In Persian, this becomes eyn – gheyn, as shape 9, letters 21 -22. In Arabic, this becomes Ai – G, again as shape 9. In Kufic, the same principle recurs with a change in letter form. The two letters recur in Tifinagh. In Egyptian Faraonic, ayn – ghayn recur as two letters, the latter linked with a cobra.

Meanwhile, Sanskrit consonant 3 (ga), becomes final ga (Akkadian), gain (Ugarit), becomes h. (Egyptian) and then Dj (Djim or jiim). It is represented as twisted flax and occurs in a cluster with ra, jiim, shin, dad. Shin is linked with the star Sah, Sirius, variously associated with Sopdet, Horus Sah, Isis and Orion as Father of the gods. In Ancient Hebrew, ayn becomes letter 16, while ghayn (as twisted flax) becomes letter 23. There is one small difference. The Egyptian version has 3½ coils in keeping with the tradition of kundalini yoga. The Hebrew version has 2 ½ coils.

In Sanskrit, the vowels e –ai are aligned firmly with Cancer (kataka, figure 48a). In the trinity of Brahma, Shiva, Vishnu (symbolized by vowels E AI O), ai is Shiva the destroyer. These associations continue when the sounds reach Egypt. In the alphabet of the Magi, the hieroglyph, twisted flax, becomes linked with the Hebrew letter 8, Heth, zodiac sign Cancer and alchemical process, solution (figure 65 c). Even in Ibn Arabi’s much later lunar mansions, almost the same letters recur as Jim, Shin, Ya, Dad (mansions 9 10 11 12) now in Cancer – Leo.[391]

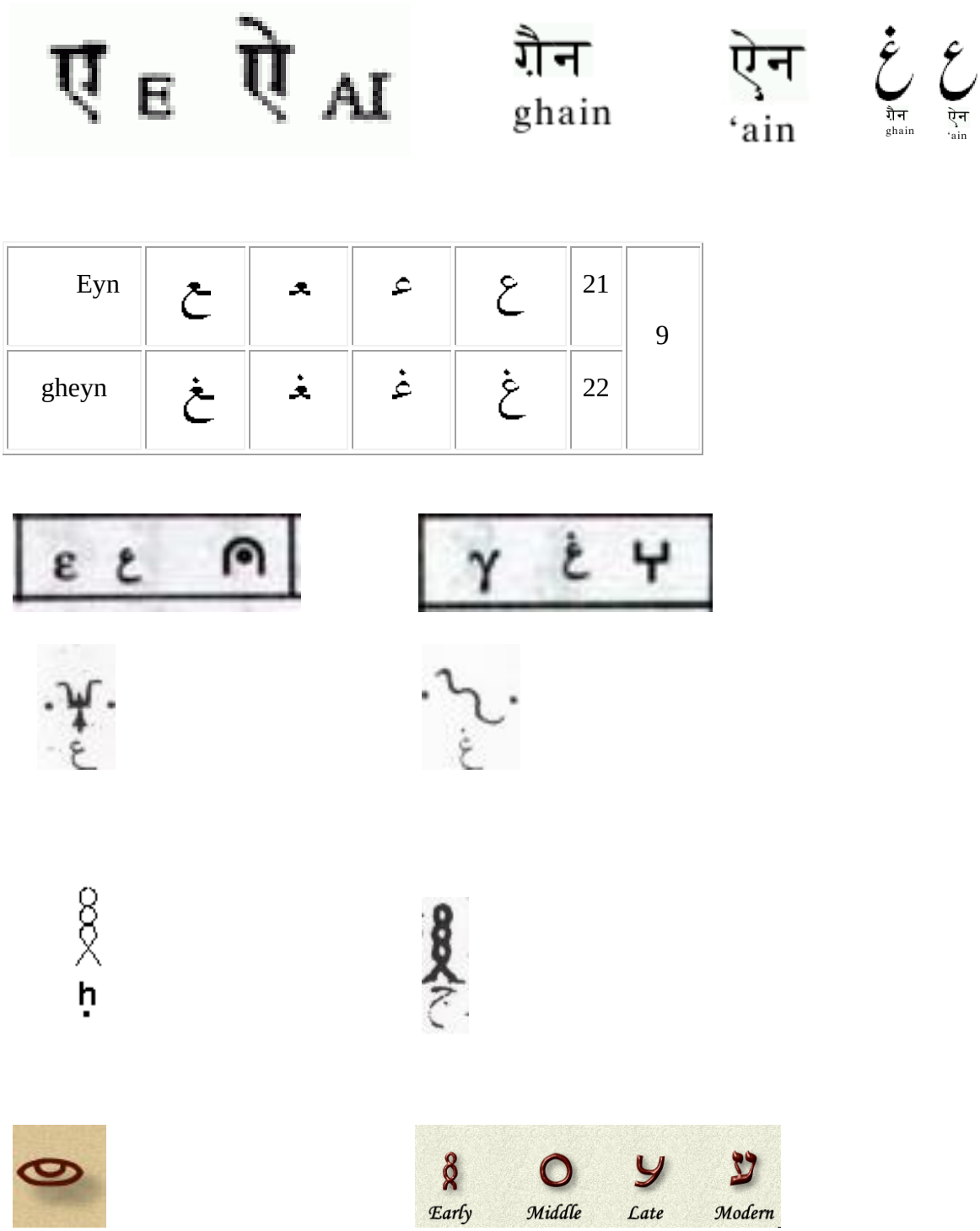


Figure 75. a. Sanskrit AI, b -c. ghain - 'ain (Urdu, Sindhi Arabic, Pashto, Farsi d. eyn- gheyn (Shape 9,Persian), f. ayn - ghayn (Tifinagh), g-h. Ain and Ghayn linked with Hebrew letter 8 (Heth) and with the Egyptian hieroglyph for twisted flax (Faraonic, cf.figure 65i), i-j. ayn – ghayn (Ancient Hebrew).

Ghayn as twisted flax becomes linked with the star Sirius, the New Year (25 July), with the birth of Isis[392] (17 July, 30 July) and the birth of Osiris. Symbolically, ghayn becomes linked with a symbol for infinity,[393] the living, the land of life[394] and the ankh. In terms of our story, ai, ain, twisted flax, and the ankh now align with the central column and both parallel the symbolism of a caduceus. Such transformations in the course of a letter help us to understand why correlations between Sanskrit and Western alphabets are not always obvious.

3.4.6. Orientation of Letters and Breathing

We saw that the Hebrew letter, Aleph, serves as a visual symbol for the lungs and the whole breathing process and that the sequence 1 5 9 leads to breathing metaphors. In terms of sounds it leads to Hebrew Aleph, Heh, Teth, or A Ha Tha. The Tha is linked with th, thorn, thurisaz, a giant, who "is the forward-thrusting force of destruction of powers hostile to cosmic order."[395] So if the first 6 months are linked with growth and increase, the second 6 months are linked with decrease and forces that threaten cosmic order. The cosmic dimension is that these are the months that the sun is heading away from the galactic centre (cf. chapter 5).

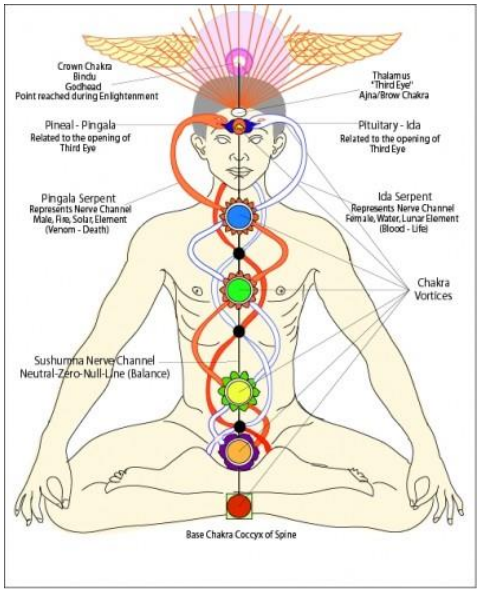
All this helps us to look afresh at magic squares and breathing. Thus far we have considered one magic square. A second square (figure 77d) would begin with letter 11 (as kaph or k). In Brahmi, letter a has the form of letter k (in English). So the letters beginning the first and second squares are closely related in form (figure 77 h).

Two such squares lead to the sequence: 1 5 9 10 15 19 20, with the Phoenican (or Hebrew) letters Aleph, He, Teth, Yod, Samek, Koph (Kuf or Qoph), Resh. Letters 15 19 (figure 77d) are effectively a blueprint for an ankh on top of a djed (figure 78 b, cf. 78 h where they recur in the Coptic crux ansata). If we place letter 21 on top of this it serves as a crown on the head (Shin resembling a W) and letter 22 serves as a second crown (Phoenician Tau resembling an X, cf. the double crown tradition of Egypt). Hence, applying the magic square principle to Phoenician suggests a Man of Letters in the 17th c. B.C. long before Bureus' versions in the 17th century A.D. Thus, the breathing metaphor, which takes us to a central column of vowels (spirit) in some languages, also leads to further letters and symbols connected with life and breathing metaphors.

This leads to a more specific question: If we link letters with cosmology where exactly does breathing take place? As we have seen, one answer is along a central column. The Chinese associated life and the breath of life with fire. Accordingly, the etymology of their letters for human and fire are related and the symbol for fire is linked with the imagery of lungs (figure 76a ff).[396] Indeed, Chinese inner alchemy takes as a starting point the image of a triple burner, three inner fires, that keep the body in balance. Meanwhile, fire imagery is associated also with the zodiac animals dog (directions 19-21) and pig (directions 21-23). The symbol for pig (hai) again has parallels with both the pictogram for human and fire[397] and the word hai is etymologically linked with hay, haya, chai (life) and breath.

We have considered the chakras as energy nodes, associated with lotuses containing letters of the Sanskrit alphabet. Connecting the chakras are three channels (nadis) called ida, pingala and shushuma. A typical way of illustrating this is two snakes surrounding a central column.

火 亥



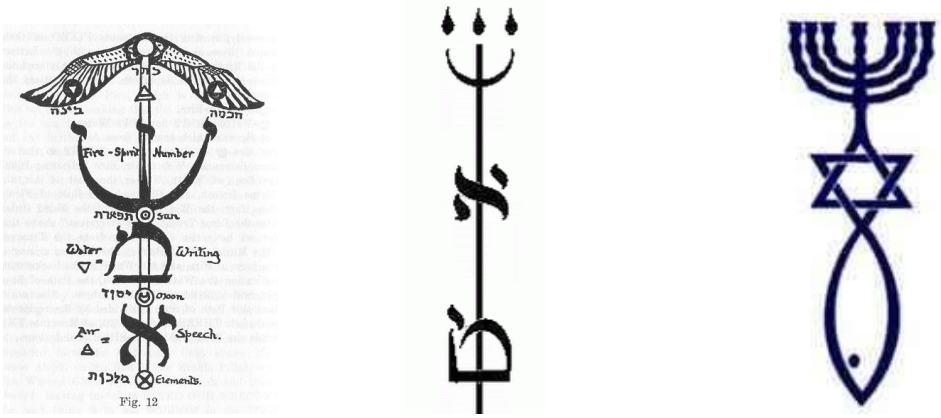


Figure 76. a-c Etmology of Chinese characters for man and fire, a –b: Chinese characters for fire and pig, c-d.e- i. Caduceus and chakras, Caduceus of Veles, g –i. Hebrew letters: Aleph, Mem, Shin.

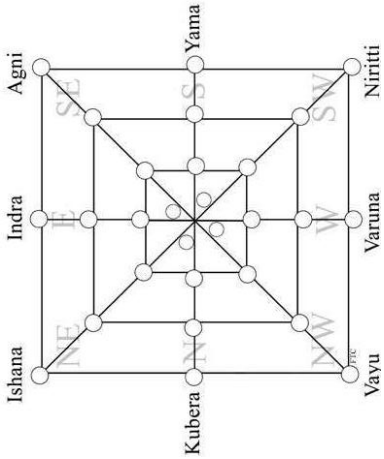
In technical discussions, this is about moving the kundalini upwards through 3 ½ coils which, in Sanskrit, are linked with letter Ch (cf. Hebrew letter 8: Cheth or Heth). In the Slavic tradition, the serpent imagery is associated with Veles, with grids and occasionally with the birth of a young man (figue 76d, cf. Phanes, divine child). In the West, the intertwined channels are variously called a caduceus, kerykeion, rod or staff of Hermes or Aesculapius, nehustan, brazen serpent. The serpent imagery is multivalent: sometimes it is about abstract energies in the body, sometimes it is about symbolic treatments of Draco and Hydra (with 7 or 9 heads) or forces on a cosmic scale.

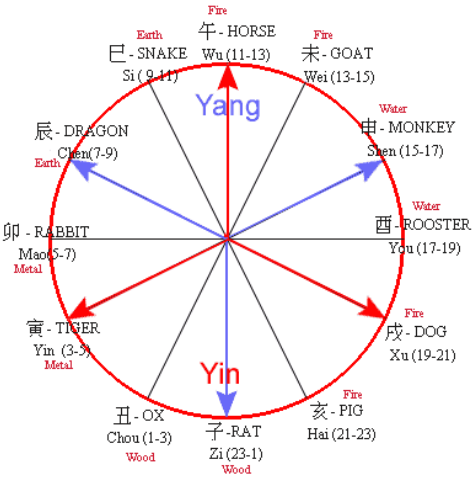
In the Isiac Tablet, this becomes linked with the Ophionian Triad (IYNX) linked with a range of epithets, Constructive Wisdom, Intelligible Divinity, Pantomorphous Redeemer, Soul of the World, Universal Existence,[398] the letters V S W and the Hebrew letter Yod (Yud, Yad). This 10th letter of Hebrew is associated with Month 6 (Elul, August- September) and has a deep significance:

> The letter *yud*, a small suspended point, reveals the spark of essential good hidden within the letter *tet*. Subsequent to the initial *tzimtzum*, the contraction of G-d's Infinite light in order to make "place" for Creation, there remained within the empty void a single, potential point or "impression." The secret of this point is the power of the Infinite to contain finite phenomena within Himself and express them to apparent external reality. Finite manifestation begins from a zero-dimensional point, thereafter developing into a one-dimensional line and two-dimensional surface. This is alluded to in the full spelling of the letter *yud* (*yud-vav-dalet*): "point" (*yud*), "line" (*vav*), "surface" (*dalet*). These three stages correspond in Kabbalah to: "point" (*nekudah*), "spectrum" (*sefirah*), "figure" (*partzuf*). The initial point, the essential power of the *yud*, is the "little that holds much." The "much" refers to the simple Infinity of G-d hidden within the initial point of revelation, which reflects itself as the Infinite potential of the point to develop and express itself in all the manifold finite phenomena of time and space.[399]

Yod as the first letter of the sacred Name (YHVH) is one of the central letters of the alphabet. It also illustrates beautifully the paradox that we mentioned at the beginning of the chapter, concerning the quest to make visible the invisible motions of life. In Hebrew, Yod is written as י, that recalls a similar paradoxical use of the nada, anusvara, visarga in Sanskrit ( ),[400] or the Arabic hamza, where the tiniest signs entail some of the greatest concepts.

In terms of magic squares, if letter 9 completes the empty spaces, letter 10 summarizes their completion and implicitly heralds a next sequence beginning with 11. The relation between Hebrew Yod (letter 10) and Arabic Ya (letter 11) is thus no co-incidence. Both letters mark a transition. In Hebrew, the transition is to Kaph (to tame or subdue)[401]and Lam (Lamed), to yoke and a shepherd's staff in the form of J ( ).[402] The number of letters for the transition varies. In Latin, the move is directly from I to K. In alphabet of the Magi, letter 10 (Yod) summarizes 3 letters: I, J Y. In early Cyrillic, the transition is in the 5 letters following E (exist), namely: zhivete, zemlje, ize, i/izei, gerv. In Persian and Arabic, this is the domain of shape 9. The moment of balance, which begins with celestial stem 6 and animal 6 (snake) of the Chinese system shifts to Hebrew, month 6 (Elul, August – September), linked with a snake through letters teth and yud.[403] The metaphors of snakes becoming staffs with Moses are more than stories of tricks of the priestly class. They are about stages of creation and taming at the levels of body, mind and spirit.





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	22	
	21	
	20	
14	19	12
13	15	17
18	11	16
4	9	2
3	5	7
8	1	6

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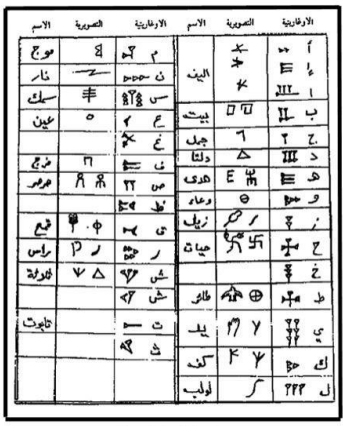

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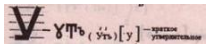


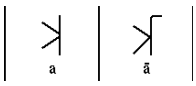


Figure 77 a,c Indian and Chinese Orientation, b. Worship of ankh. d. Magic square numbers and letters of 1 5 9 10 15 19 20 21 22 in Ktav Ivri, e. Letter 6 in same, f. Ugaritic- Old Arabic alphabet, g. y (Old Slavic), h. Brahmi a and reversed forms.

3.5. Ankhs

In these breathing metaphors, ankhs play a seminal role. While we tend to think of the ankh as a simple object, it is a particularly brilliant example of the contradictory aims of making visible the invisible and comes with a range of connotations. Sometimes, a cosmic ankh effectively summarizes the ten steps of sephiroth or it represents the sun as OPS (figure 78 a-c ff)[404] or summarizes a combination of fish and goat in the zodiac sign Capricorn. As a symbol of eternal life, it can be poured in the form of a dry shower. Or it can be implicit in an Arian baptism, where the head symbolizes fire, the torso, air and the lower body immersed in water. It can be a symbol of the secrets of the cosmos. It can function as a little man in a hatha yoga pose. It can function as a summary of the human condition, like a sophisticated shaman stick figure, now with a central Djed column and a was sceptre, which in conjunction with an ankh means all pervading, all knowing.[405] Sometimes, it is simply the familiar ankh symbol and sometimes this is reduced to a symbol for the planet Venus.

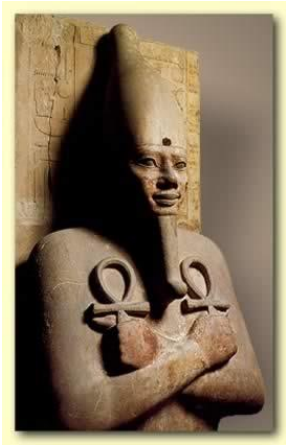
Ankhs are found elsewhere. We noted their presence in the Slavic Veda (figure 58). In his study Karlsson has shown how Tors (5) represents one, while Brygdal represents a dual form of god. Two Tors signs together lead to a version of Phi or Fita. In Babylonia, Lilith, Goddess of the night, holds a Tors sign in her left hand,[406] while Shamash, God of the sun, holds a Tors sign in his right hand. In Egypt, the goddess Isis, holds an ankh representing breath and eternal life in her left hand in front of Queen Nefertari. So a demi-ankh becomes a symbol of breath, its direction gender specific; a name of the supreme god, a runic letter and the letter thorn (Þ, þ, cf. Brahmi: 𑀣).

In the Scanzianum runic alphabet (figure 69a) the supreme god, Tors, appears as rune 3, with a gematria of 5, representing letter 6 (F). Meanwhile, in Russia, the symbol of Tors is replaced by a yin-yang symbol in the form of a fita (letter 9),[407] Hence, whereas theta becomes associated with 9 and an extreme, fita remains associated with the centre, with jara and xa-txa (figure 79 h-k). Indeed, the jara symbol as the yoga rune becomes a first letter in the word, Yudzhizm (Юджизм), one of the earliest recorded religions (figure 11 p).

3.6. Changes in Cosmic Man

In order to understand this wide range in ankh symbolism, it is important to sketch very briefly shifts in the concept of cosmic man, without plunging into a history of yoga. The one sentence version is a shift from cosmic man as a model of the entire uiniverse, to man as a symbol of annual cycles (e.g. zodiac man, blood-letting man), to a metaphor of persons discovering an inner universe. This shift entailed a change in scope from the universe as a standing man, to part of a standing man and finally only a seated person. A few examples will illustrate how this shift takes us back to the themes of ankhs, a cut-off point, and to two versions of ouroboros. A return to a standing Vitruvian man will help us to look afresh at the cutoff point ofAnglo-Saxon rune beofre ending with swords, control and descent.

Figure.78a -i The Ankh from cosmos to symbol. . Isis knot,Arian Baptistery



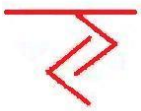


Figure 79a-c. Tors, Tors mirrored, Byrgdal, d-e.Lilith with ankh in left hand, Shamash with ankh in right hand, f-h. Two ankhs, Two shen rings Isis and Nefertari i-m. Yin-yang. Fita , Jara, Xa-Txa.[408]

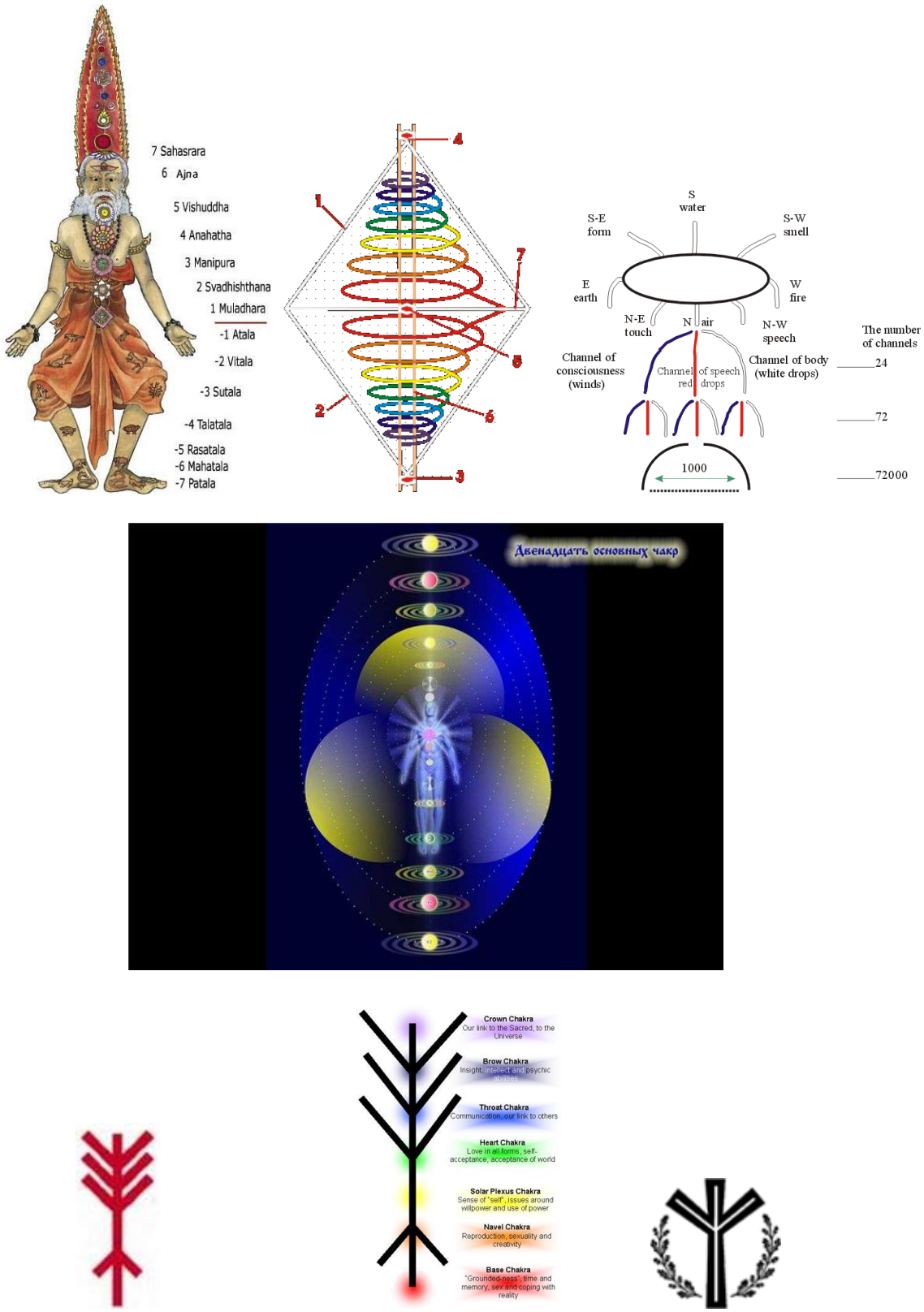


Figure 80a-c. Cosmic man, 14 worlds of shaman, Tibetan channels. d. Hatha Yoga, e-g. Yggdrasil Bind Rune, Dragon Rune and chakras, Yggdrasil rune.

The original Indian vision entailed a cosmic man with 14 divisions (figure 80 a). Seven chakras in his upper frame went from Muladhara to Sahasrara. Seven chakras in his lower frame went from Atala down to Patala. Later versions "cut off" or simply ignored the seven lower chakras. Meanwhile, cosmological versions linked these 14 divisions with 14 worlds of constellations, with Maha Vishnu and simsumhara kundali:

> Out of the 14 worlds of constellations of Cosmos symbolised in the body of Simsumara kundali, Dhruva (Polaris) is at the end of the tail at the north pole (Vishnuloka) while the Lord resides as Anantha in the lower most Patala i.e. south pole where the head and hoods of Simsumara Kundali are present. Dhruva is succeded by the sages Dhata, Vidhata, Indra, Agni, Kasyapa and Dharma (Ursa Minor), and then by the sages Marichi,Vasista, Angirasa, Atri, Pulastya, Pulaha and Kratu of the Saptarshi Mandala (Ursa Major).[409]

While these names are modern, it is useful to recall that the idea of seven worlds above and 7 worlds above is said to go back to the voyages of shamans though the universe (figure 80 b ff), and continues in some branches of Slavic hatha yoga. A quite different diagram from the Tibetan tradition (figure 80c) offers further insights into a cosmic vision of reality. Here an upper horizontal oval where we would expect the head indicates the entire horizon as eight directions. The four cardinal (quarter) points are linked with four elements: air, earth, water, fire. The four cross quarter points are linked with smell, form, touch and speech respectively. These 8 directions are linked with 3 channels (nadis): channel of body (white drops), channel of speech (red drops), channel of consciousness (winds).

Multiplied together this leads to 24 channels which, multiplied by 3, leads to 72 channels. This number multiplied by 1000, leads to 72,000 channels. Once again, we encounter 72 as a key number in the organization of time and space. Almost predictably, the West creates simplified versions of this cosmology. For instance, in the dragon bind rune, the 7 upper chakras are linked with points on the world tree. Simplifications are called the Yggdrasil bind rule and the Yggdrasil rune, which is an algiz rune with minor trimmings (figure 80 e-g).

In India, the 7 basic chakras are linked with Sanskrit letters and with seed syllables (48c). Connected with this is a seed syllable (bija) visualization, whereby the progress of the kundalini up the spine is linked with letters.[410] The uppermost of these chakras is the ha-m-ksa or hamsa (figure 81a). In some versions, it is linked with three letters: ham aum ksha and with the third eye. In some interpretations, Ha-m-ksa, is the beginning of the trinity, generating ka-pa (potentiality, carriage), ka-ma (desire, love), and ka-la (time figure 81d).

Hamsa becomes a starting point of a yoga of breathing in and breathing out (prana – apana):

> so ham Sa in Sanskrit is the combination of the "lifeless" (or, static) consonant S with the dynamic vowel A – that is, with the meaning of prana or vital force. Also Sa is Vishnu and Shiva according to the Vedic Nirukta. The Sandhi means Yoga (union) or self realization.[411]

In terms of the alphabet, it involves the last two consonants, sa H (letters 32 33) and the last two vowels ah am (vowels 14 15). Combinations lead to sa - ham, sa ham (this is I), so ham, (thatness, I am that); so aham (that I am) and aham as in ahamkara (individuality). From this comes a soham mantra, which leads to a complex metaphysics.[412]

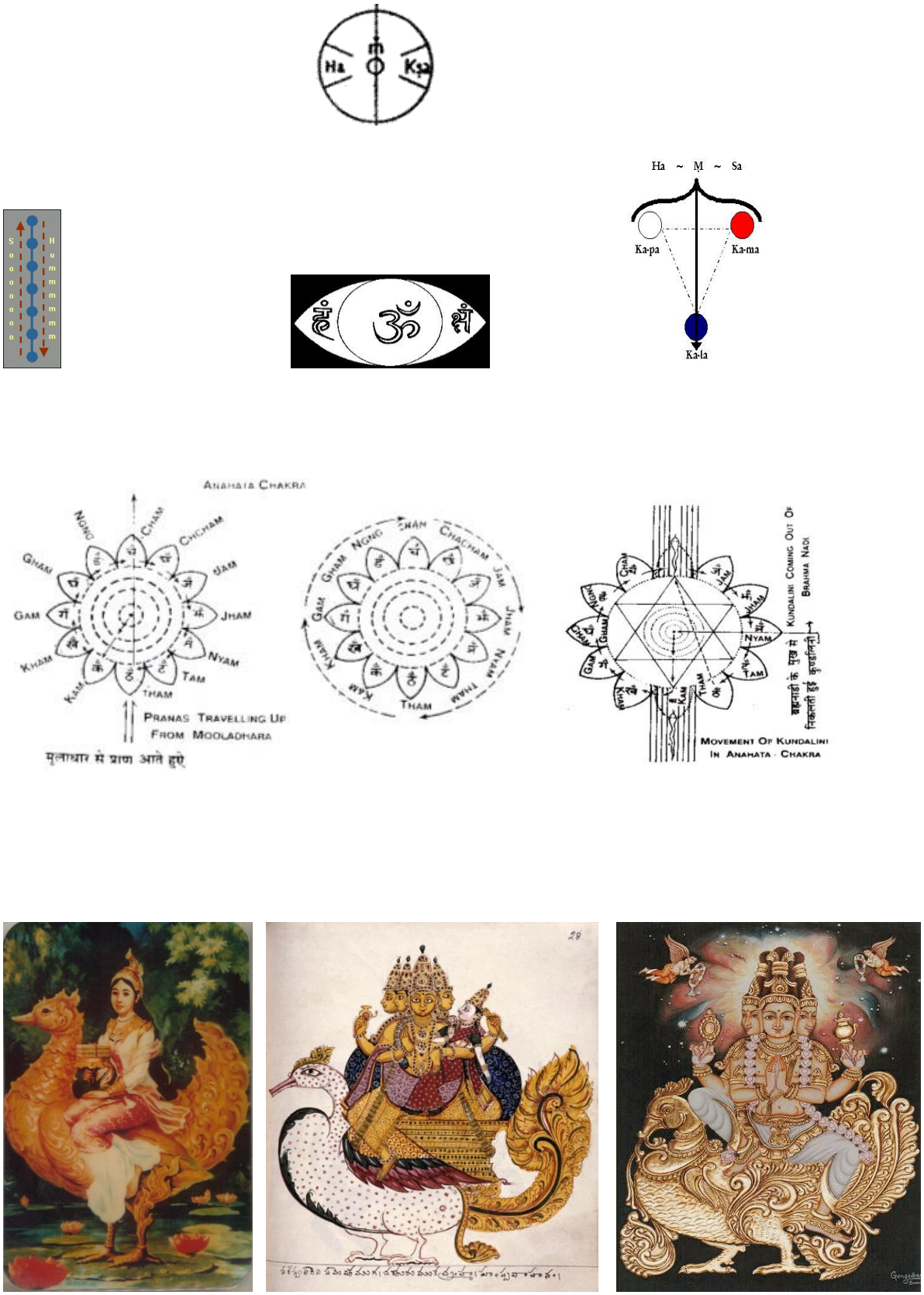


Figure 81. Hamsa as letter, meditation and as bird: a. Hamsa, b. Soham mantra, c. Ajna chakra, d. Beginnings of trinity, e. Seed Letters in Anahata Chakra, f-h Thurathati, Sarasvati and Brahma on a Hamsa, Brahma on a hamsa.

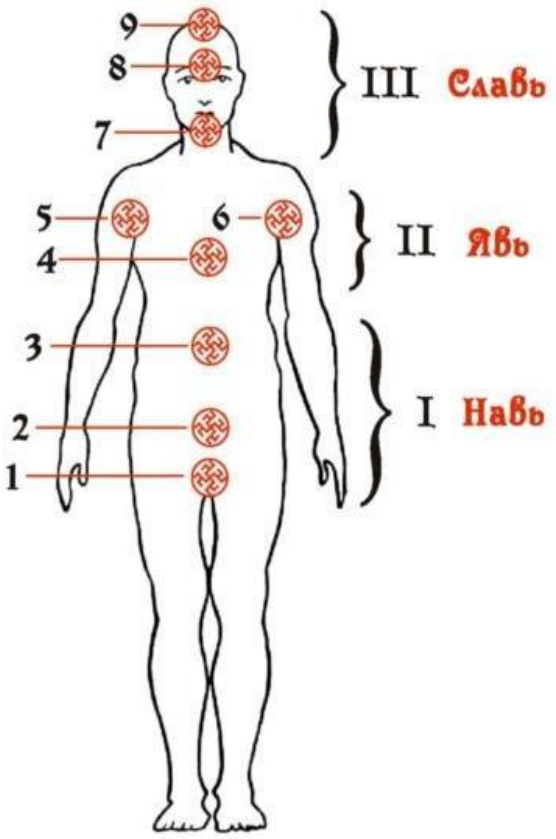
Hence, the ha-m-sa, which begins as a union of letters on a chakra becomes a breathing practice of yoga associated with the names of gods and ultimately with a symbolic bird representing union. In India, this hamsa bird is a swan-goose and the mount of Sarasvati, the goddess of letters, learning and wisdom. This image spreads throughout Asia, including Myanmar (Burma), where the 33 letters become linked with the 33 gods and are represented by the goddess Thuyathati (figure 81 h).[413] So hamsa, which symbolises the upper-most chakra, can also be hamsa that integrates the entire alphabet. Hamsa also contains 3 letters A M Sa which become the 3 letters A M Sh in the top manda of the Mandaic (Aramaic Hebrew, figure 44a) alphabet and become the 3 mothers A M S (Aleph, Mem Shin) in Hebrew.

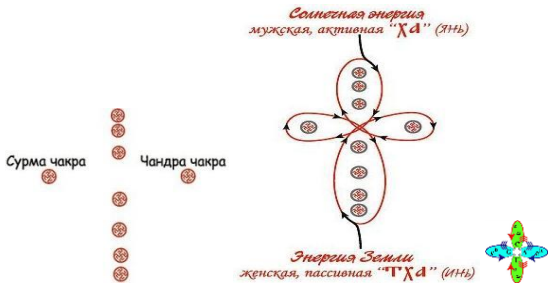
The Slavic tradition includes 9 chakras, which have been linked to Northern India.[414] The chakras reach from the base of the spine to the top of the head. Even an introductory description reveals that this has a complex foundation:

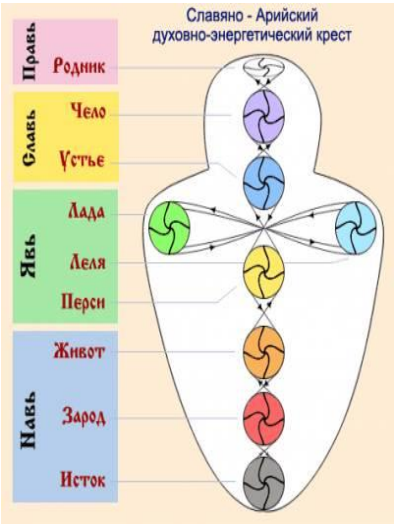
> The Slav system of energy centres is more extended, than the eastern system. It contains 37 basic energy centers: 9 are predominating, and 28 - determining. Everyone together they create an energy cross. Moreover those predominating are divided into three structures: first lower 3 [chakry] answer for the physical development of man; average 3 [chakry] answer for the sincere development; upper 3 [chakry] answer for the spiritual development. Let us examine 9 predominating [chakras]....
> …Eastern system drives away energy from lower [chakry] to the mouth and is let out it under the guise that resounding of " [M]" , in the form [mantras]. In Slavs the energy goes further upward. [Tao] cross symbolizes energy cross and person, who covers peace. Flower of fern the Slav symbol of the connection of energies ha and [Tkha]. Right hand emits HA (+) and [poglashchaet] [Tkha] (-). Left hand emits [Tkha] (-) and it [poglashchaet] ha (+). Two flows ascending and descending ensure the interchange of energies. In the region of heart - the energy Of [tkha], t to heart chases energy, also, in this case it is heated.[415]

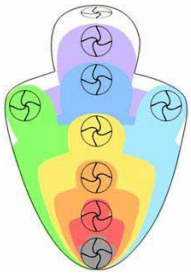
Hence, the 9 chakras become linked with three levels of development, associated with Nav, Yav and Slav (3 worlds). Chakras five and six are linked with the solar and lunar energies. These are found also in India as Ida and Pingala. But here they are linked with the right and left arms and are represented sometimes as a cross, sometimes as an ankh form that indicates a breathing cycle. The ankh form is linked with inhaling and exhaling, a downward xa (Ha) and an upward txa (Tha) in a yogic cycle. So here the ankh is much more than a static object. It traces a dynamic process of breathing as a symbol of the vital breath of life itself. One version of the ankh form is associated with four levels (prav, slav, yav, nav), another resembles the Russian dolls interlocked within each other, another entails 9 slender bodies. In some cases, the ankh, suspended in the heavens in the Slavic veda (figure 58), becomes aligned with the chakras themselves (figure 82 f).

Here, we are not concerned with the complexities of the yogic practices linked with individual chakras, but rather to outline a shift in the treatment of cosmic figures. Early cases show energy coming from the heavens affecting the entire body (figure 82a); or where the body is clearly metaphorical, with a world tree on its head. A next stage shows the body aligned with emanations (sephiroth) stretching from kether above the head to malkuth at the level of the feet. Another class of figures focuses on chakras in the upper half of the body, beginning with the base of the spine and ending at the head.[416] The lowest chakra in the cosmic female corresponds to the muladhara in Sanskrit, is called И, istok (source), in Slavic and corresponds to the I rune, at the bottom right in a table of 18 early runes.









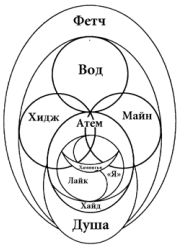
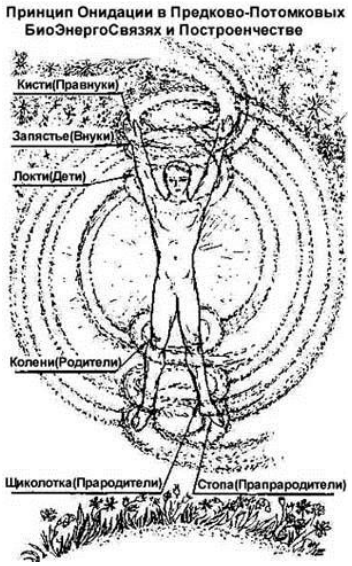
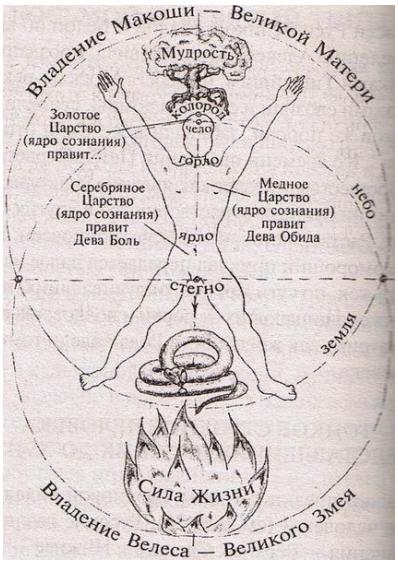
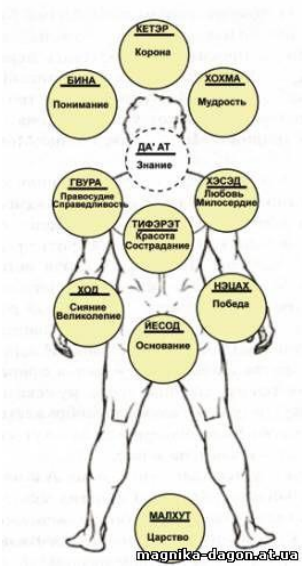
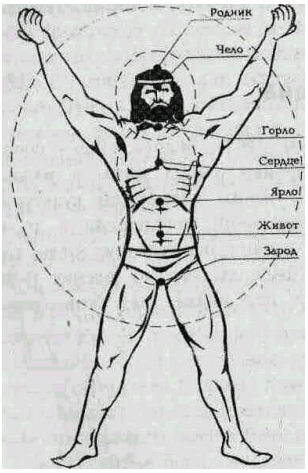


Figure 82. a. Slavic man with 9 chakras as slav, yav, nav, b. Xa-Txa (cf. Hatha) as an ankh form, c. Forces connected with 10 Sephiroth, d. 9 chakras as prav, slav, yav, nav, e. as Cross, f-g. variant version as 9 slender bodies, h. ankh and chakras.









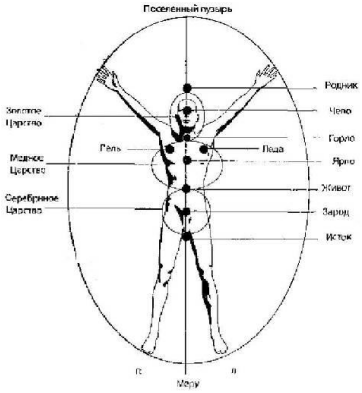
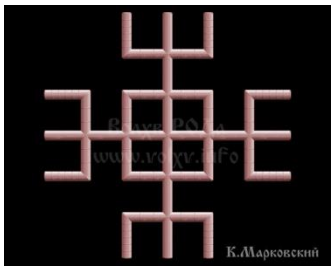


Рис. 1. «Поселенный пузырь» человека. Ядра сознания и энергетические центры



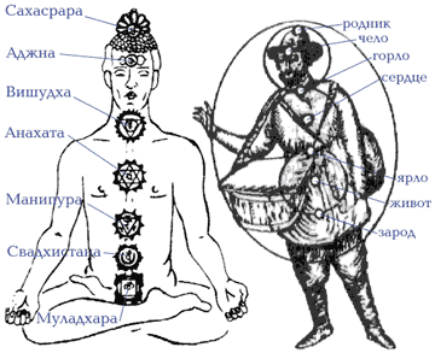
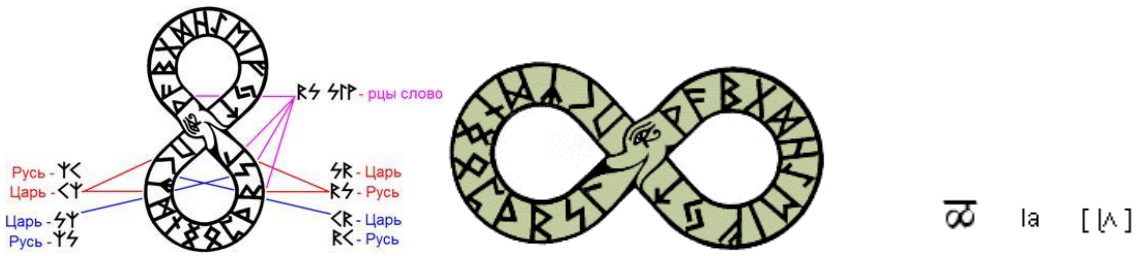


Figure 83. a-c, d, f, h. Slavic cosmic figures, e. Runic alphabet, g, i Zarod.



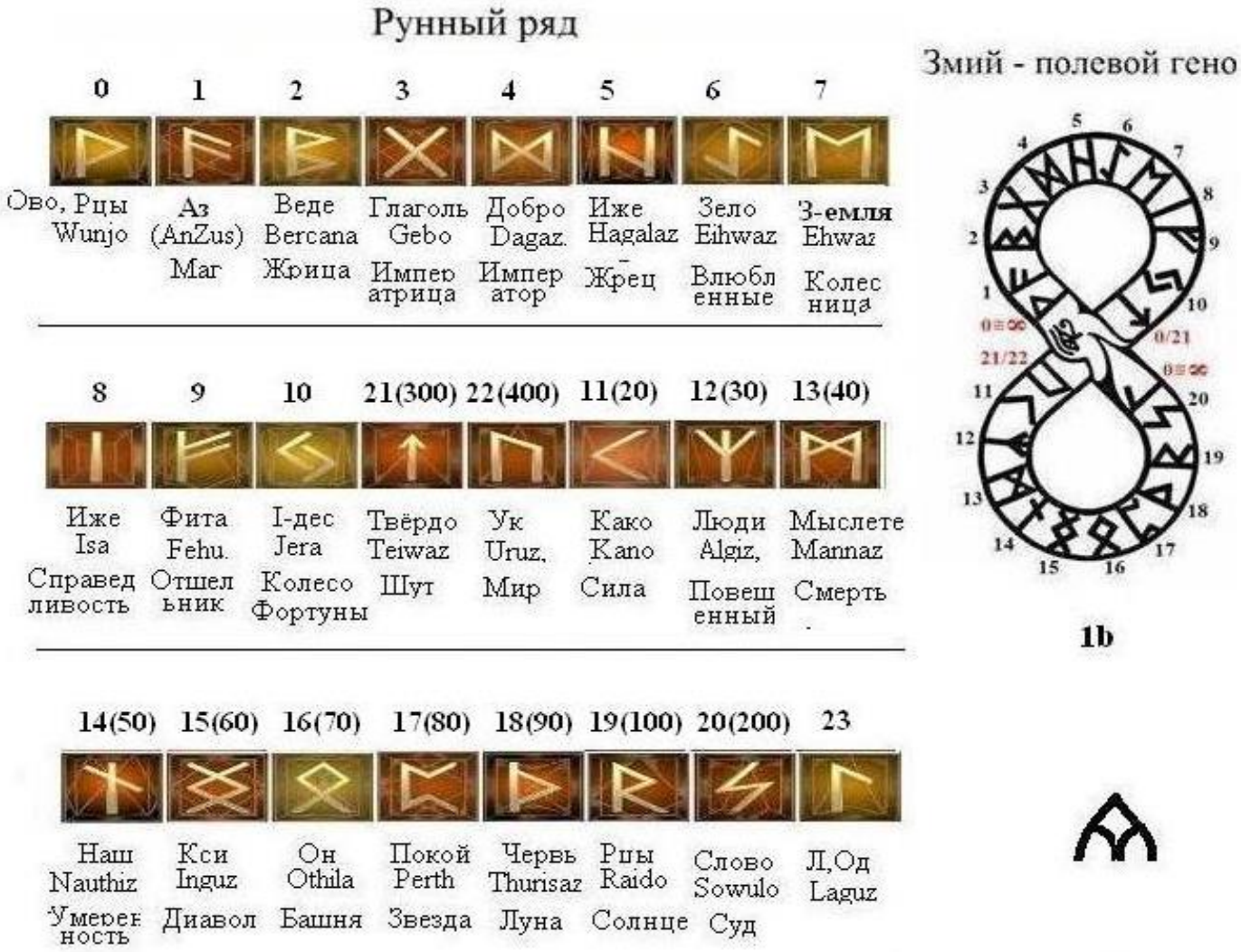


Figure 84. a. Ouroboros as figure 8, b. Horizontal Ouroboros, c.Sanskrit letter Laa. d. Ouroboros and 23 runes. Диавол - Башня

The lowest chakra shown in the cosmic male is called is zarod[417] corresponding to the svadisthana (chakra 2) in Sanskrit and to the generative organs. Images of Zarod entail the hands of god symbolism explored earlier (figure 83 g, i, cf. figure 7 h-k). Sometimes almost flippant diagrams showing an Indian yogi and an itinerant Russian merchant confirm that Indian chakras, Slavic energy centres and runes are related.

3.6.1 Ouroboros

The ouroboros as a snake biting its own tail is typically associated with eternity, the soul of the world, the first living thing, the sun god Atum and at death, as Sato (son of the earth),[418] and as the infinity symbol or lemniscate. In Sanskrit, Hindi, Urdu, the ouroboros symbol is used for (consonant) letter 34. So A is vowel 1, L is consonant 29 (gematria 50), Ha is consonant 33 (gematria 100) and Laa is consonant 34 (figure 84c or sometimes consonant 36, cf. Pali 35).

In the Cabala tradition, the Ouroboros is sometimes associated with 9 letters around the circle with I (yod) functioning as a central column (figure 87g). The studies of Alexander Skorokhodov link the 9 letters of the ouroboros with the 9 spheres of the tree of the Sephiroth:

> Together they create the continuous dual spiral, which in the occultism is symbolically depicted as [uroborosom] - the snake, that swallows its own tail and that reflects laws governing the closure (cyclic recurrence). In this figure one additional remarkable component is present. Boundary by the points of the I and A it is clearly examined, as white flight it is transformed into the black, and black - into the white. Already it is evident from this figure that we deal from " By Rosa [Mebiusa]". Fig. 5 Now more attentively let us examine some properties of flights. Each of the flights is divided into nine equal parts; moreover odd values are represented by the roman numerals (A, C, E, G, the I), and even - Arab (B, D, F, N). Since, on Hermes's study [Trismegista], beginning and end is the same place and state, numbers 0 - void 9 - completeness form identical value, namely the moment of ingestion. Space between the rings Of [uroborosa] is nine spheres of the [kabbalisticheskogo] tree Of [sefirot], which are the infinite forces of united god. These forces are such: A [Khokhma], or wisdom; B In the faults, or development;C With [Khesed], or mercy; D - [Geburakh], or justice; E [Tiferet], or kindness; F - [Netsakh], or eternity; G - motion, or prosperity; H Of [yesod], or base;I It is i-th They [malkhut], or reign.[419]

If early cultures attempted to catalogue the energies and forces of creation in terms of basic symbols, here, the tree of the 10 Sefiroth is explicitly equated with the infinite forces of God. Hence, the Slavic alphabet is a direct descendent of a much older process. Earlier, we found a single circle ouroboros in connection with the Slavic Veda (figure 58). In the Slavic tradition, the double ouroboros is also aligned with 23 runes in either a horizontal or a vertical version (figure 84). To analyze these would again take us too deeply into complex traditions.

1	.5				
1	2		1	8	16
1	2	3	1	10-11	20
1	3-4	5	1	15-16	32
1	5-6	10	1	18-19	36

Table 13. The half and the double.

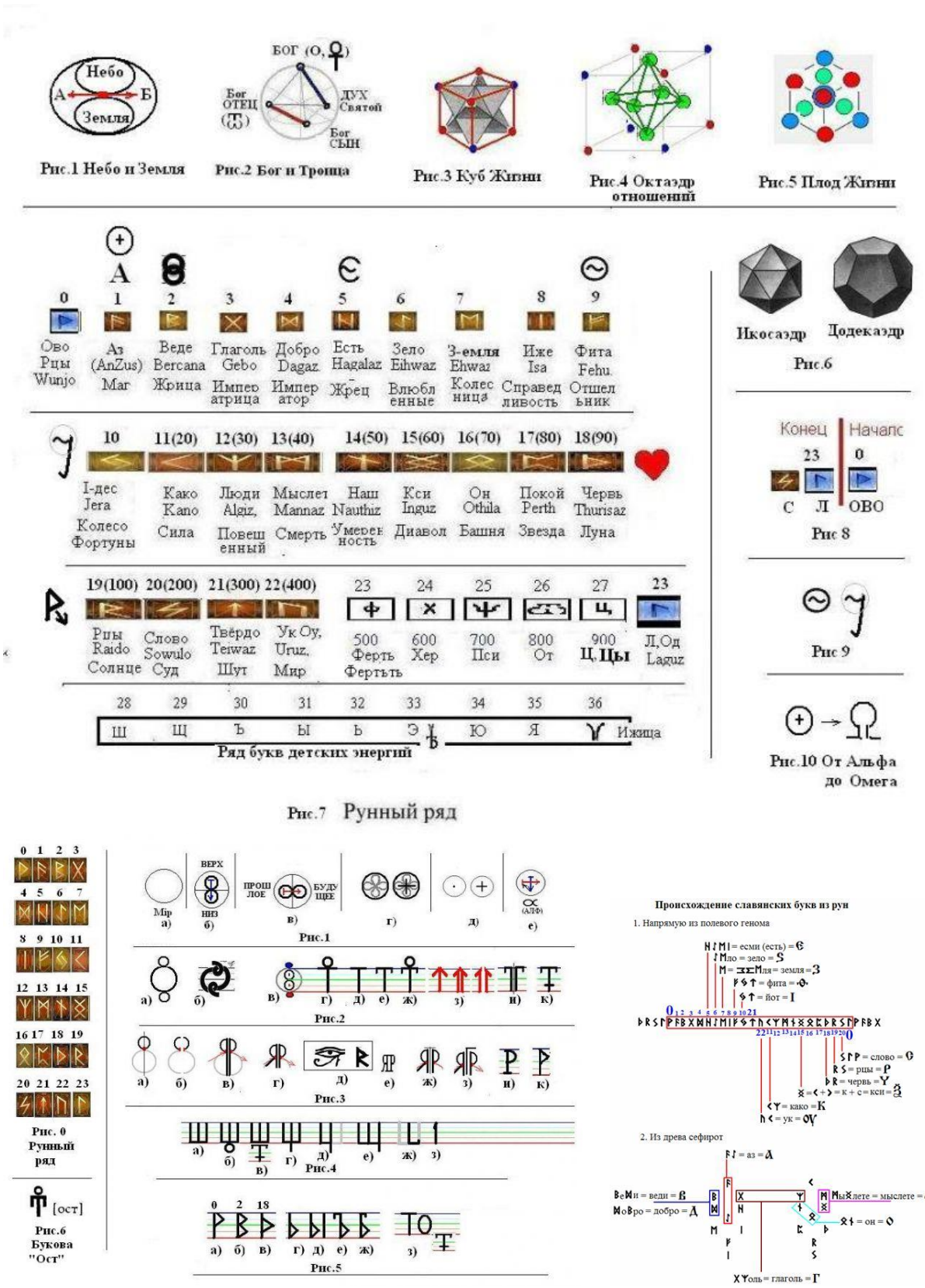


Figure. 85 a. Slavic runes and Cyrillic letters, b Rune formation, c. Rune Structure.

For the moment, we are interested in three elementary observations. First, runes and alphabet letters are systematically aligned with each other and with a gematria that bears comparison with earlier discussions. For instance, in the Slavic Veda, and rune Raidho, letter Рцы and number 19 are aligned. The same alignment is found here and invites comparison with division 19 in the Perun Calendar (figure 22), symbol 19 in the Lebenskog Vira alphabet, decan 19 on the Egyptian planisphere by Kircher (figure 74) and letter R of the word T A R O T on the wheel of fortune (figure 156). Multiples of 19 are 39, 72, 144.

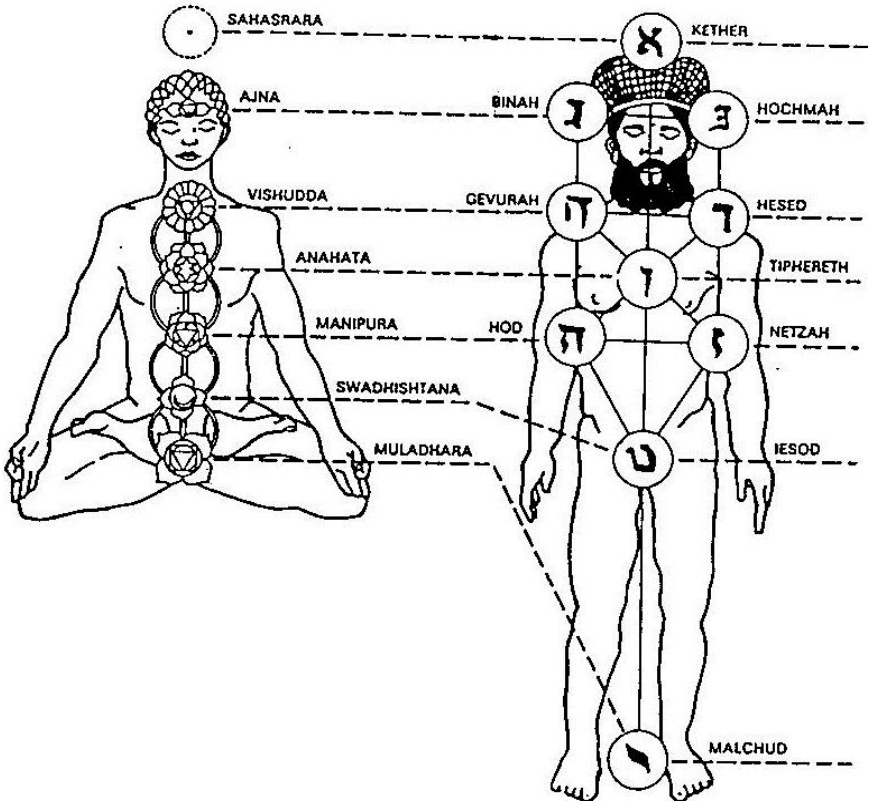
Second, there is clear evidence that this Slavic system of runes, letters and numbers have a deep theoretical basis.[420] If the Cabala was an important source, geometry was another. The learned work of Skorokhodov, mentioned earlier, reveals that the Slavic word for God (Бог) is linked with the letter O, with an ankh figure and a pyramidal figure (figure 85a). He demonstrates how the stickman approach, which we traced back to the shamanic tradition, is linked with the Cyrillic letter, Г, and connected with a series of other Slavic letters. Indeed, he reveals connections between letters and other regular solids, notably the octahedron, dodecahedron and icosahedron as well as the star tetrahedron, which plays a key role in the merkaba meditation (figure 348-349). His work also places the 22 letters of the ouroboros figures within a larger alphabet of 36 letters.

A third reason for considering the lettered version of ouroboros here is to understand cosmic orientation and the problem of cut off points. A first clue comes from the letter Ksi (Кси), linked with Inguz Rune, numbers 15 (60). Here it is called Devil (Диавол, i.e. literally Diabol, double or dual). Earlier we saw that this letter also occurs as letter 8, hh (Brahmanicum, Hebrew 3) and letter 18 (Lebenskog Vira).

Karlsson has explored the underlying philosophy with respect to Tors and Brygdal in Scandinavia.[421] If unity is good then duality is bad. If A is 1 and good then B is 2 and bad/evil and so is half. This principle continues as numbers increase. So if the deity or principle is 5, then 3 may be bad (cf. the negative connotations of Gimel). Or the valuation may be split between the half way point and the number immediately before or after. So 5 is positive and 6 tends to be negative. Or 15 is negative and 16 is positive as is the case here with Ksi and Othala (table 13).

8 is more than 4 + 4. It is also the infinity sign in vertical form and begins a sequence 8, 16, 32, 64… If there are 32 paths then 16 is the half-way point. If a cosmic man is 32 units high, then his mid-point is at 16. In the Slavic Veda (figure 58) rune/letter 16 (Othala,Он) is situated at the generative organs of the seated yogi. Simultaneously, rune 16 is connected with the mouth of the ouroboros serpent. Elsewhere, the mouth of the serpent is linked explicitly with the Ingliya rune (figure 87i, cf. fig. 11). In Amharic, letter 16 is also connected with the vowels (a u i a e e o, figure 243).

Returning now to the upright ouroboros (figure 84a-c) we see that runes 15 and 16 are at the bottom of the loop and hence must correspond to the summer solstice. This is in a sequence of 22. If the sequence were 32 paths (or decans), then 16 would be at the half way point. The



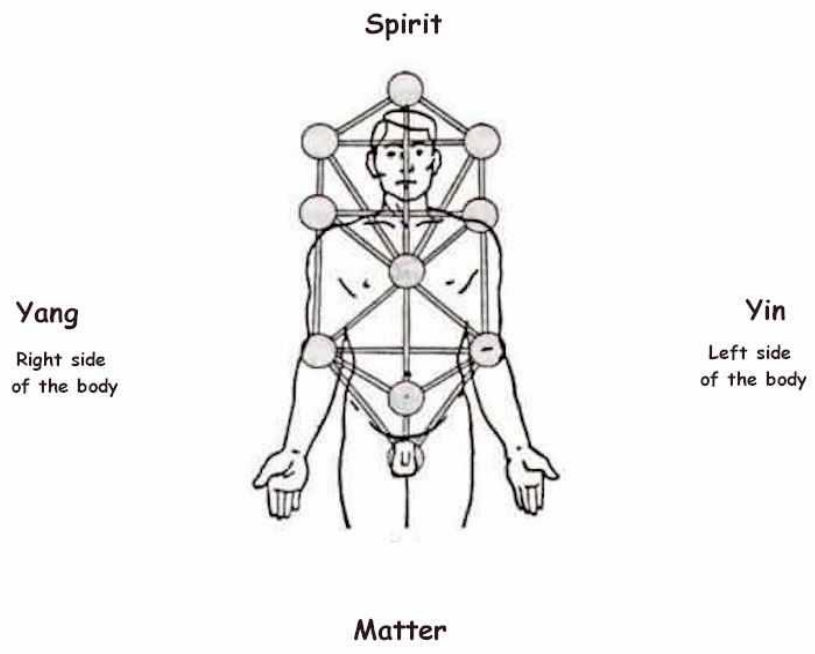


Figure 86a -b. Chakras, Cosmic Man, Sephiroth and letters.

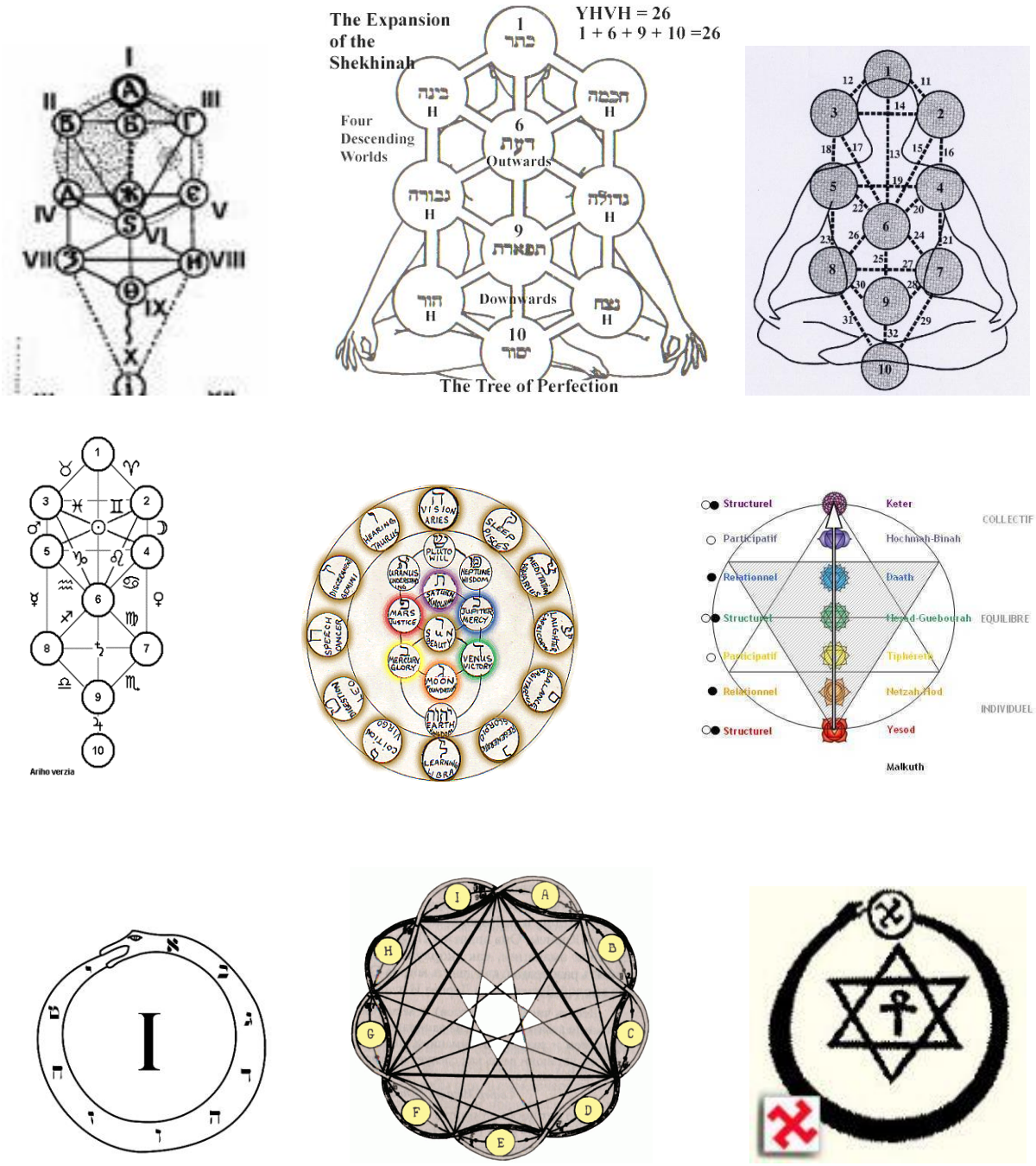
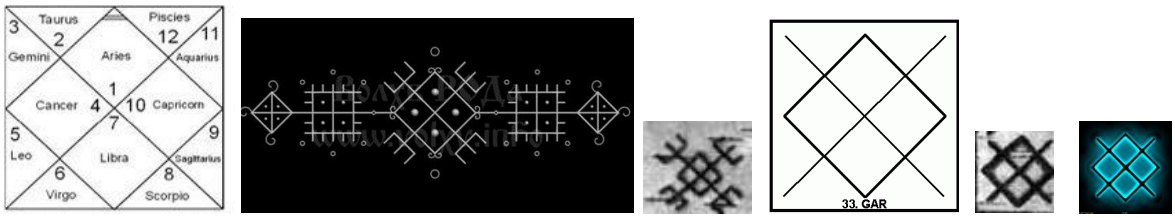
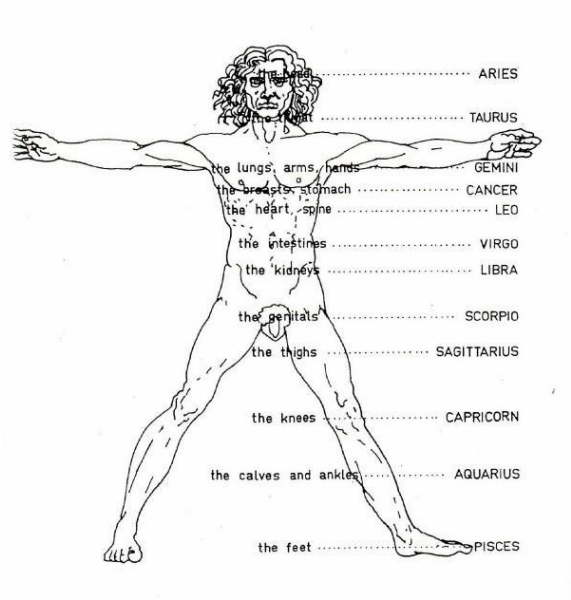


Figure 87. a. Detail from Slavic azbuka, b. Tree of perfection, c. 10 Centres and 32 paths. d-f. Sephiroth alignments, g. 10 letters of cabala, h. 9 Letters of Hebrew cabala, i. Ouroboros.





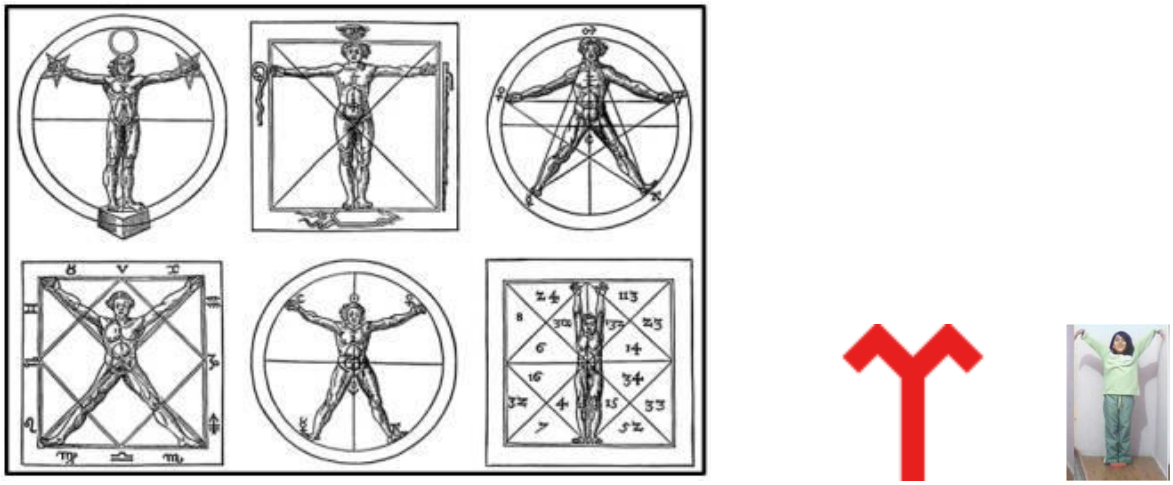


Figure 88a. North Indian astrological chart, b. Makosh, c. Veles, d. Gar (Rune 33), e. Perun. f. Gungnir g. Vitruvian Man, h. Runic Version of Vitruvian Man, i-j Mann Rune, Q Rune, k. Vitruvian man in Agrippa l. R of Tengri m. Girl as letter R of Tengri.

consequences of these seemingly unnecessary metaphysical musings are not minimal. They lead to a clear shift in yoga figures. At first (figure 86a), there is an attempt at 1 to 1 mapping between chakras and Hebrew cosmic man (Adam Kadmon). Hence, Sahasrara becomes Kether and Muladhara becomes Malkuth (Kingdom). At a next stage, sefira 10 is moved upwards so that it becomes synonymous with Chakra 2 (Svadisthana), an approach that is maintained in some versions of the sefira and paths (figures 86b).

The arcane Slavic azbuka (figure 87a, cf. 58) offers us a next stage in this process. We have already seen (figure 57) that Shem, Ham and Japheth, which many associate only with names of tribes, also represent parts of the body: Nou (Slavic Hou) from the neck upwards, Shem (Сум) from the neck to umbelicus, Ham (Хам) from the umbelicus to the knees and Japheth, from the knees to the feet and implying a next generation. The arrangement of the first 10 letters above the head in the Slavic azbuka is interesting for three reasons. First, there is a clear allusion to the yin-yang in the background. Second, certain letters are not counted.

Third, and of particular interest for our story figure (87a-b), this results in a sequence of the letters along the central column, as 1 6 9 10. This is also one version of the J H V H sequence in the Tree of Perfection with the minor difference that 6 (which was originally the 6 of sex and the snake in Chinese cosmology) has now moved upwards to such a height that it can be labelled the outwards movement of the lungs. We have only to look at earlier examples (figures 86-87) to recognize that much has changed. The covenant of circumcision is about more than an event linked with the bar mitzvah of an adolescent boy. However, since our topic is neither anatomy or Hebrew religion, we shall continue with our story.

3.6.2. Vitruvian Man, Runes and Cosmos

In the North, the story is different. The concept of the cosmic man is not cut in two by metaphysical concerns. Yes, there are changes. Initially, the traditional astrological chart, which went south to become the South Indian astrological chart was turned by 45 degrees to become the North Indian astrological chart (figure 88a ff.), corresponding also with the diamond shape of Makosh symbolism and with the diamond shape of Gar, which becomes rune 33 of the Anglo-Saxon runes.

The West, following the model of the Kalpurusha,[422] created a cosmic man with a head in Aries and feet in Pisces, resembing what is now called a Vitruvian man in the style of Leonardo Da Vinci. The North created a modified version with hands reminiscent of a hatha yoga position, providing a model for the Man rune and Q rune. The Renaissance philosopher, Cornelius Agrippa explored a series of variants on this theme. While seemingly original, the Turkish tradition explored similar imagery in the context of its tamganin (cf. chapter 4).[423]

Viewed cosmically, the 33 runes of Anglo Saxon Futhark reveal an implicit knowledge of an original zodiac chart, with its matrix of 16 squares (Figure 89 a- e). If we start at Sagittarius, then Gemini is the seventh month, experienced on earth as the summer solstice. From the cosmic viewpoint of the zodiac square this creates an X, which becomes rune 7 (g, Geofu, Gifu, Gibu, gift).[424] If we continue and go to the end of zodiac sign 11, Libra, we arrive at the

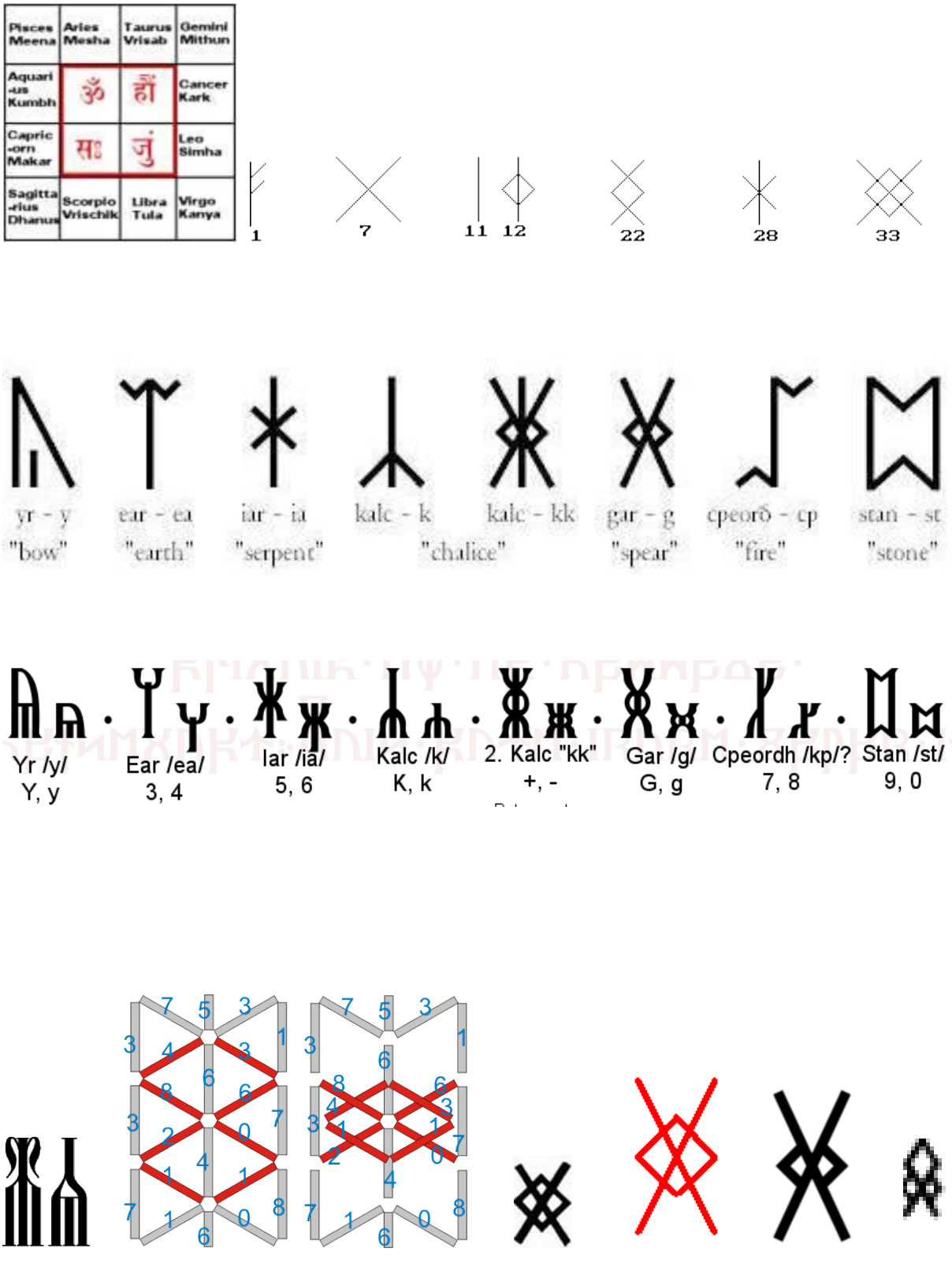


Figure 89a. Zodiac Square, b. Futhark Runes 7, 11 12, 22, 33 (Geofu, Is, Jara, Ing, Gar), c. Futhark Runes yr- stan, d. Futhark runes in serif, e-u y yr Ä, Big Yus, Slavic Gar, Muin (Nennius), Gungnir, Gar,.

cutoff point of the year, which becomes rune 11 (Is, Isa). It is in the same axis as rune 12, (jara, year) because the end also marks the beginning of the next. If we continue our journey, 22 is at the solstice between Cancer and Leo, which becomes rune 22 (Ing, ng, earth). Continuing further we arrive at Gemini, which represents the outer limits of the galaxy. This becomes rune 33 (Gar), related to symbols of the Goddess, Makosh, the god Veles and the Kon Rune (Руна Кон, cf. figure 105) again related to beginning and end. If we take away the three pronged tridents (trishulas), we have a symbol of the god Perun, which is effectively the same as gar.

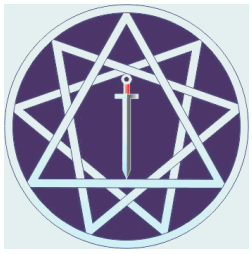
Gar gives us garden as in the backyard today, and as in *hortus conclusus* in literature of yesteryear. In Russia, it is the protection rune, voina (Война). Visually we see that the diamond shape in 12 and the diamond in 33 are related. The diamond in 12 is the garden of paradise (para is Sanskrit for beyond, Sanskrit dix = 10). Etymologically i j y and g, j and y are connected. Hence, English garden is equivalent to French jardin. In the Hebrew tradition, the emphasis is on the river, which needs to be crossed to get to the goal. Here jardin becomes yarden, yorden and ultimately Jordan. Eiver ha-yarden means on the other side of the Jordan and one who is on the other side (ha-ivree, ha-ivri) is given as one of the etymologies of the Hebrew[425] and also refers to Abram who crossed and became Avraham, Abraham (or A-brahman according to some).

This sequence of 1, 7, 11, 22, 28, 33 reveals that the seemingly co-incidental strokes of the runes are part of a systematic treatment of space, which leads us to look afresh at the last eight runes of the 33 Anglo Saxon runes (figure 89 c ff.). At first sight, they look almost haphazard. A glance at the Serif version suggests that more is involved. Closer examination confirms this. The first rune in the sequence is y –yr (bow). Alternative versions are u and y. One version of yr looks like half a house. Mirrored it is a house form.

Some of the runes represent semivowels: ear-ea is earth, iar – ia is serpent. The serif version aligns these with 3,4 and 5,6 respectively. In the 10 heavenly stems of China, 3,4 are bing, ding, while 5,6 are celestial stems 5,6 wu, ji, the latter corresponding to animals 5,6, namely, dragon, snake. So the semivowels and diphthongs at the end of the Anglo- Saxon runes, have parallels with the Chinese stems and branches.

Kalc-k is marked as a chalice. We recognize it as an inverted algiz sign and as a inverted vase (khumb). Its companion, kalk-kk (+ -) is an upright chalice, corresponding to the horn of plenty (cornucopia) at the harvest, which also resembles the Cyrillic Big Yus (Юс малый). A Russian version of the Gar rune shows a matrix on which it is created, which we shall explore in the next chapter. Meanwhile, the kalk-kk runes without the central pillar becomes gar-g (spear). This form of the spear identical to Odin’s famous Gar 'g' Spear which, “is sharpened by stone, reinforced by fire, rusted by water, cleansed by earth, unresisted by air.”[426] The Muin rune in the Nennius alphabet is a variant. Another version is identical to the Gar rune:

> Gungnir, Odin's Magical Spear," a Dwarven Magical Weapon given to Odin by Loki. Related to Thor's Hammer, the Spear never misses its mark, and always returns to Odin's hand. Gungnir was also considered to be the Cosmic Pillar, an axis linking the various realms of the Universe: the Heavens and the Underworld. Its magical meaning is the stable reference point, which is at once all around, internal, external, micro and macrocosmic; the beginning and end of all things. Gar was used as a magical word for bringing magic into being.[427]



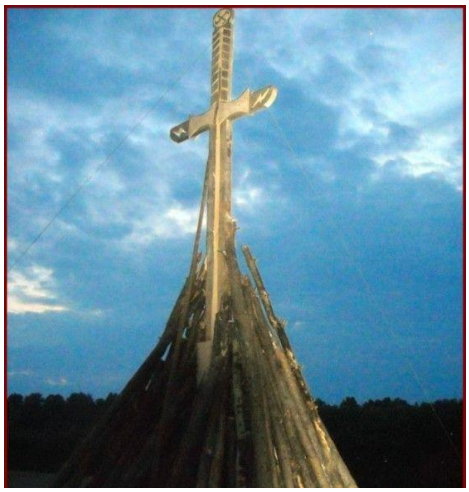


Figure 90a. Spear of heaven, b Sword in the stone, Monte Galgano (Tuscany), c. Odin's spell sword charm, d. Excalibur: King Arthur's sword in the stone, e Spear of Perun, f. Magic sword. g. Sword and stone.

Hence, i.e. one version of Gar uses a narrow X form, while the other uses a diagonal X, as in the fixed signs (St. Andrew's Cross), and the mutable signs (St. George's Cross). The gar g spear is complemented with the st of stone or altar stone which: "deflects spear, resists fire, sheds water, returns to the earth, falls through air final." [428] Thus, the spear and stone, which end the sequence of Anglo-Saxon runes, also play a magical role as elemental runes. Taken together the last eight runes tell a story that alludes to cosmic laws, reflects the cycles of nature, and marks the role of man within this framework. Fittingly, it ends with a stan rune, or an ST stone, which are simultaneously the 2 last letters of early alphabets, the stan of stand and the stan of countries such as Afghanistan, Kazakstan, Pakistan, Turkmenistan,Uzbekistan.

3.6.3 Sword in the Stone

Meanwhile, the central column, which functions as the cosmic pillar is associated sometimes with a spear in heaven and more often with a sword. The gar rune recurs on Odin's spell sword charm. More specifically, there are links with a sword in the stone. In the Anglo-Saxon world this story is closely associated with King Arthur and his sword Excalibur. But the sword is found equally in Monte Galgano in Tuscany. In Middle Asia, the sword in the stone is found among the tribes of the Ossetes, Alans, Sarmatians and Scythians.[429] In Russia, it is linked with Perun and Peruna, is found in the symbol of race, in the star of Yinglia and in the Roc symbol of the four great peoples (figure 23 g). In Russian folk traditions, an enormous sword is the central pole of the summer solstice bonfires. Letters, runes and symbols define, and symbolically defend boundaries (figure 90).

Alphabet letters, runes and symbols are thus closely interconnected. One of their common functions is to define limits to the cosmos. So two diagonals can denote a letter X, a rune (gifu, gebo), define the limits of the cardinal signs, and also symbolise boundaries to be defended by a spear. A vertical line can denote a letter I, a rune (Isa, Isaz), a root chakra (Istok), a sword, that functions as a boundary and also as a sign of arms set down, if not writ in stone. Function often determines which of the three is used. If the emphasis is on the boundaries an image or symbol is used. For an outline of the principle, a rune suffices. For an allusion in passing, an alphabet letter many be used.

A		K	Kartikai
Horse			Yoked Horse
A	Aswin Twins		Aswin Twins under the Yoke
A	Aries	L	Libra
	Bull		Tame Bull
T	Taurus	Tau	Cen – Taurus
A	Aleph	L	Lamed
	Ox		Ox Goad, Ox Herd
Lion			Tame Lion
M	Leo Maior	N	Leo Minor
	Mu		Nu
	Manas		Nied

Table 14. Correspondences between wild-tame animals, zodiac signs, alphabet letters (cf. table 15).

Figure 91. Cosmic Taming. a -b) Serpens Caput and Serpens Cauda as knots, c-f) human intervention; g –h) the beginnings of Libra in Egypt; i-) Irminsul which becomes the bishop's staff (pateritsa); Sanskrit letter 22, in Urdu, Armenian, and Dead Sea Scrolls letter 22.

3.7. Control

At an early stage the concern was more basic: with taming and control, i.e. creating the conditions for boundaries and limits, which can be defended and upheld. Long before there was a mechanization of the world picture,[430] there was a taming of the world picture. The winter months were the wildest months. Accordingly, they became associated with a giant land beast and a giant sea beast that need somehow to be controlled, subdued, and, if possible, vanquished and tamed (table 15).[431] The names vary in different cultures (e.g. Aurochs, Chisel Teeth, Mahisasura, Leviathan), but the principle remains the same: a quest towards domination and domestication.

This taming process involves two fundamental metaphors. First, there is a cosmic taming of Nature. Second, there is a taming of the beasts within. The taming of Nature typically begins with monsters and serpents (figure 91). The depiction of this taming has a distinct evolution. For instance, with serpents, the process begins with knotting the beasts. In the cosmic picture, these are the two parts of the dragon: head of the dragon and tail of the dragon (Rahu and Ketu in Sanskrit). These become linked with specific mansions (cf. Appendices 2,3).

In a next stage, good beasts supervise bad beasts. Then there is intervention of gods and heroes starting with wrestlers, ending with tamers. In Europe, the Minoan Snake Goddess and Ophiucus are perhaps the most obvious examples, but this imagery is found also in Coptic calendars and ranges from the gates of Baghdad to the portals of Christian churches. Next, we find examples with a human scale, serpents in trees or on columns. Irminsul and Yggdrasil are the most famous cases. This in turn is simplified into symbols such as the brazen serpent, tau cross with a serpent and an apple tree with a serpent. These symbols are then made portable. The bishop's pateritsa in the orthodox church and bishop's staff in the Christian tradition are obvious examples. These in turn are miniaturized so that they become pins, jewelry and symbols that can be applied almost anywhere. The abstract versions of these symbols become letters of alphabet.

In India, for instance, the theme of a tree with a coiled serpent becomes Nakshatra 9: Ashlesha in Cancer, the serpent god, called Naga, Adisesha and considered the birth star of Ketu.[432] In Sanskrit, this image of a serpent entwining a tree becomes consonant 22, pha as in al-pha-bet (फ). We can trace this letter/sound as it travels West through a series of languages sometimes as pha, sometimes as fe, ps, psi, even as part of alif. We find it in Sindhi Brahmi, Devanagari, Urdu, Nasta'liq, Armenian, Armeniacum, Syrameniacum, Atticum where it is x, Aegyptiacum where it is z and in the Dead Sea Scrolls where it becomes tau, the final letter of their early version of Hebrew (figure 44d).

Galileo said that the alphabet of nature was written in the language of geometry and used this metaphor to found early modern science. A much more ancient tradition of geometrical patterns of matrices and grids helped create the nature of the alphabet. A first step in this process was a division into two: beginning and end, inhalation and exhalation, night and day, waxing half of the moon and waning half of the moon, winter and summer, waxing half of

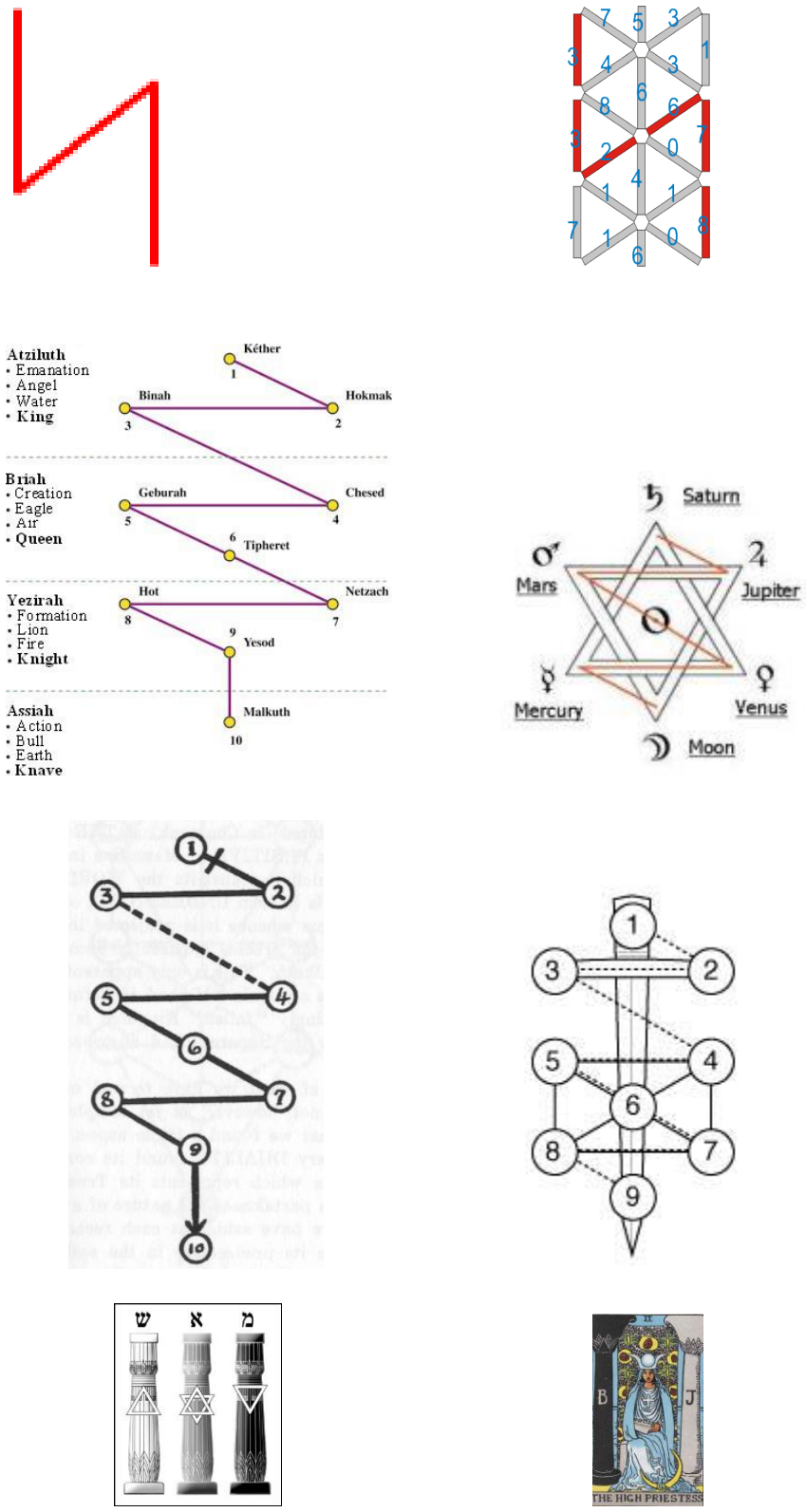


Figure 92. a-b. Sila Rune, c-f. Lightning bolt and planets, lightning bolt and Sefiroth ,g. h. 3 pillars , 2 pillars

year and waning half of year, North and South, first letter and last letter: A and T (in the early Western alphabets).

In India, the Amrita (the nectar of immortality) is associated with the Asvins, who are symbolically physicians of the gods, as well as horses and horsemen. The Aswins give their name to the first of the mansions of the moon and then to month 6 (or 7) directly opposite them on the zodiac.[433] Here, we have the theme of wild horses and yoked horses, the theme of chariot and charioteer, an imagery goes back to the Upanishads. In Latvia, as we saw, this becomes Usins and Martins (cf. Saint Martin in the Christian tradition).[434]

The Aswins are complex symbols. Sometimes they are horses. Sometimes they are the riders: sometimes charioteers, sometimes the chariot. To speak in terms of the Bhagavad Gita (Ch. 7, Verse 5) they symbolize "the superior and the inferior natures; the field and its knower (spirit is the knower of the field; matter is the field)."[435] In Hinduism, the deity unites the field and its knower. In the West, this image of the charioteer is popularized by Plato in his Republic. In terms of Sanskrit, the March - October axis is associated with A (the first vowel) and K (the first consonant, Table 10). In all this, there is a complex interplay between letters and the names associated with them. A and K, first vowel and first consonant, the first number (ak) are associated with **A**swins and **K**artikai. The concrete names help us to remember abstract concepts (table 14).

The taming of horses is paralleled by the taming of bulls or oxen. So the wild bull of Taurus becomes the Cen-taurus in Scorpio, where cen or ken as in kenaz, mean restrained as well as knowledge (do you ken?) and initiation. In the Hebrew alphabet, this becomes the contrast between letters A and L, Aleph and Lamed, Ox and Ox Goad/Ox Herd. In terms of the zodiac, A and L become Aries and Libra. In astronomy, the unbridled energy of Aries linked with a god of war (Ares) in March, is contrasted to a more peaceful, Ant-ares in October/November. The god of war (Mars) is balanced by the god of peace and communication (Mercury).

There is also the taming of lions: Leo maior and Leo minor. In India, this is the contrast between the lion in summer and the lion in winter, between the sun as roaring lion (Simha, Nakshatra 10. Magha) and the sun as crouching Lion (Nakshatra 19. Moola). In Egypt, the Aker Lions, two lions back to back, are the symbol of East and West, past and future. They sit on each side of the cosmic axis of the Djed Pillar (figure 142). As they move northwards and through time they take their places, sitting in a stoned position as the tamed and guardian animals at the portals of Romanesque churches. More recently, they sit in front of a New York Public Library and large bank buildings of HSBO in Canary Wharf. The symbolic function remains largely constant while the venues change.

This tendency towards coupling, pairing of letters and concepts typically leads to cyclical complementary ideas, yin-yan, increase-decrease, growth-decay. In some cultures, this leads to dualism with opposites of light-dark, good-evil. More often they become linked in a threefold system as a continuum of past, present and future or more complex systems linked with other regular shapes and solids (cf. chapter 11).

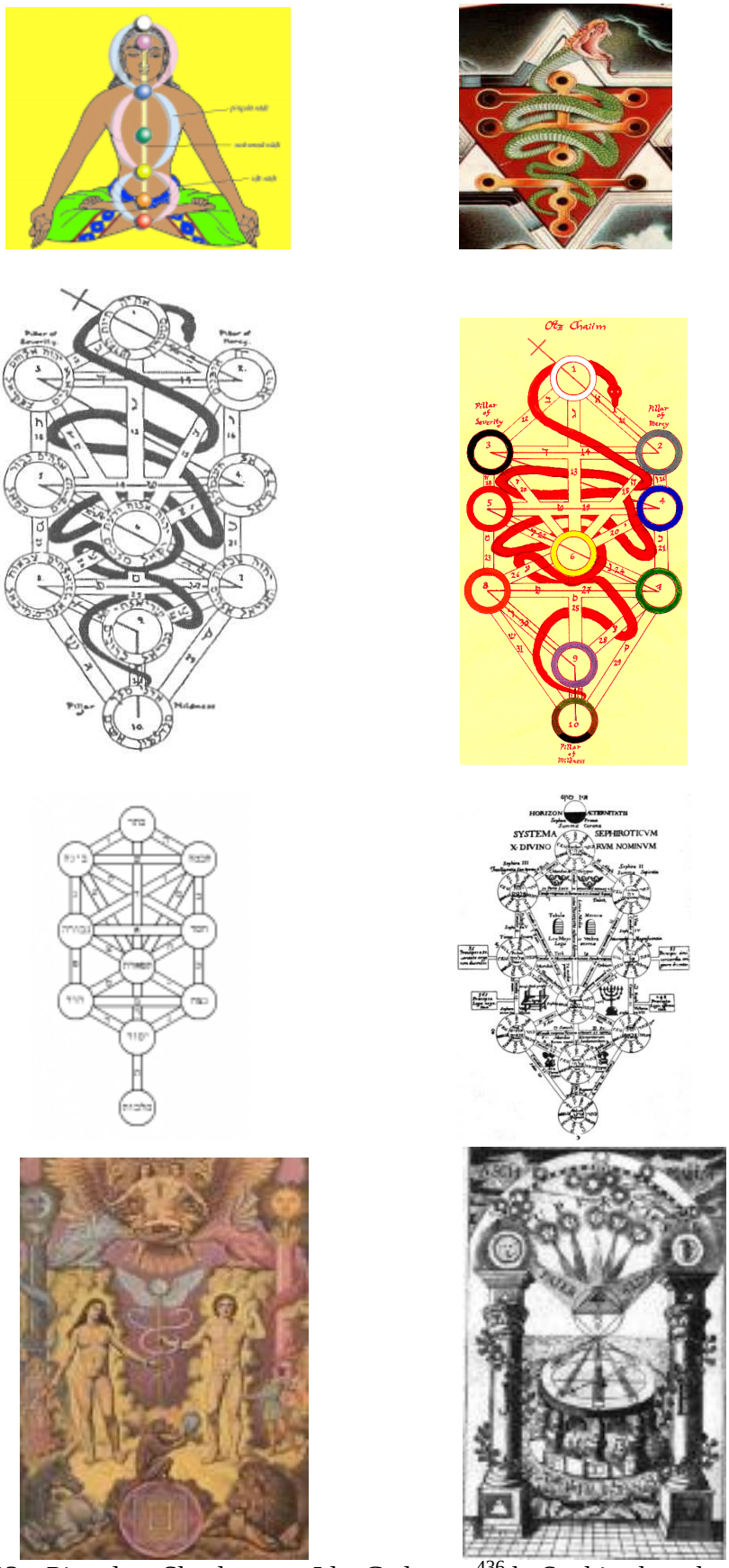


Figure 93a Pingala – Shushumna- Ida, Caduceus[436] b. Sephiroth on hexagram, c –f. Sefiroth as Lightning Bolt and Tree of Life, g-h Adam, Eve and birth of Gemini in alchemy, Three columns of freemasonry.

3.8. Descent

In Sanskrit, the vowels are celestial and the consonants are terrestrial. In the Old Slavic tradition, letters A to I are celestial (1 to 10); numbered letters 11 – 22 are terrestrial covering the range from head to navel and followed by other letters below. In the Cabala tradition, the first 10 paths are linked with 10 emanantions (sefira, Sephiroth) such that path 11 becomes letter 1 and path 32 becomes letter 22.

Hereby, the principles used to create a framework for the world tree and the chakras are adapted to explain the descent of powers from the heavens to earth using the metaphor of a lightning bolt. A simplest version is the Sila rune (Руна Сила), analogous to the Sigel and Sowilo runes (figure 92 a ff. cf. figure 23). In the most familiar versions, the ten Sephiroth are connected by a zig-zag line. Sometimes the zigzag line is used to connect the planets beginning with the most distant (Saturn) and descending to earth. Alternatively, the numbers of the Sephiroth are given without their names. In these cosmic diagrams, a sword is typically used to connect the first and second sefira. Occasionally, the sword becomes the central column. Summary versions become the three pillars (Shin, Aleph, Mem) of severity, equilibrium and mercy or simply two columns Boaz and Jachin.

This descent in the macrocosm, is mirrored by descent in the microcosm as the nadis around the chakras of the body, or symbolically as a snake along points in a hexagram (figure 93 a-b). More complex versions use a snake to indicate paths along the descent. Classic versions tend to omit the serpent. Illustrated variants occur in alchemy and freemasonry. In alchemy, for instance, the light and dark columns of the sun and moon are linked with Adam and Eve and with the zodiac signs, Leo (lion) and Capricorn (unicorn), while the central column of the twins is linked with Gemini and the caduceus.

The central column, when numbered, now has the sequence 1 6 9 10 or simply 1 6 9, the same sequence that we encountered with the arcane Slavic alphabet (figures 87a and 58). Hence, a number symbolism used for the heavens above the human body in the Slavic tradition is superimposed on the human body in the Cabala tradition to arrive at key numbers for the tetragrammaton. By now, a complex imagery has emerged that obscures connections of early alphabets with magic squares, with 1 5 9, living elements, breath and breathing.

3.9. Conclusions

If the earliest markings often represented humans as stick-figures, early alphabets are often literally figurative, using images of balanced men and women as letters to illustrate principles of balance and equilibrium. Alternatively, they combine a series of letters to make a man of letters. Early alphabets are often also linked with arithmetic and geometry. There is evidence that they used magic squares (of 3 x 3 squares) to organize basic letters and concepts. When applied to a 17th century Swedish alphabet (Scanzianum), the central column (1 5 9) leads to letters connected with man.

Applied to the first nine letters of English, the central column of the magic square has the vowels A E I. With Old Arabic, we arrive at letters and rhythms connected with breathing and

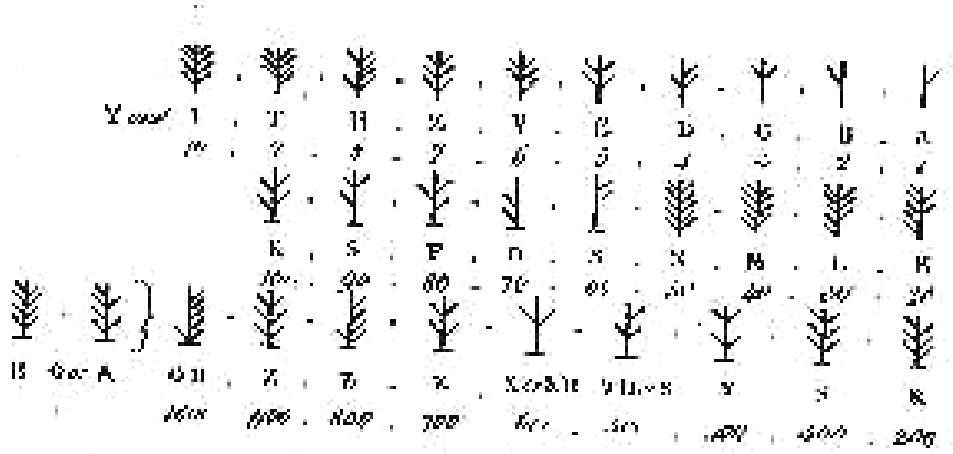
yoga. A combination of two magic squares applied to Phoenician leads to insights concerning the sequence of letters. These breathing metaphors, in conjunction with decans, lead to insights concerning a division into 3 mothers, 7 double and 12 simple letters in Hebrew, reveal why numbers 17 18 19 have special significance, and offer clues into the multivalent meanings of ankhs. In the Slavic tradition, for instance, an ankh shape is connected with breathing in Hatha yoga.

This concern with breathing as a symbol of life led to shifts in the conception of cosmic man, from a standing to a seated figure, led to a cutting off of the lower body and a corresponding shortening of the alphabet. The ouroboros helped to define these new limits. A more subtle consequence was that letters of the arcane Slavic azbuka which had been applied to the space above the head were applied to the seated body. The central column, which had been aligned with 1 5 9 in the magic square, now became aligned with 1 6 9 10, leading to the letters IHVH of the tetragrammaton. Added together these numbers make 26, which is also the gematria for life (chai) in Hebrew. In short, cabbalistic numbers linked with life such as 18, 19, 26, which seem capricious and mysterious in isolation, acquire new meaning when we recognize their connections to breathing within an astronomical framework. The story of descent of the powers of heaven is linked with these developments.

The Northern tradition pursued another route, linking runes with standing figures and key metaphors such as a double spear or a sword in the stone. Indeeed, an analysis of the final eight Anglo Saxon runes reveals that they are also closely linked with astronomy. They help define and impose boundaries and limits that sometimes need to be defended. They reflect an earlier stage when the story of the skies was a taming and controlling of elemental energies and forces.

Chapter 4**. Movements and Matrices**

From where do the figures and namesakes in the explanation of the B, L and N Ogham? From the branches and limbs of the Oak: they formed ideas which they expressed through sounds. So as the stalk of the bush is its noblest part, from them they formed the seven chief figures as vowels: A, O, U, E, I, OI,.... and they formed three others which they added to these as helpers, formed on different sides of the line like this: UI IE AE,... The branches of the wood give figures for the branches and veins of ogham, chief of all.[437]
Book of Ballymore (1391)



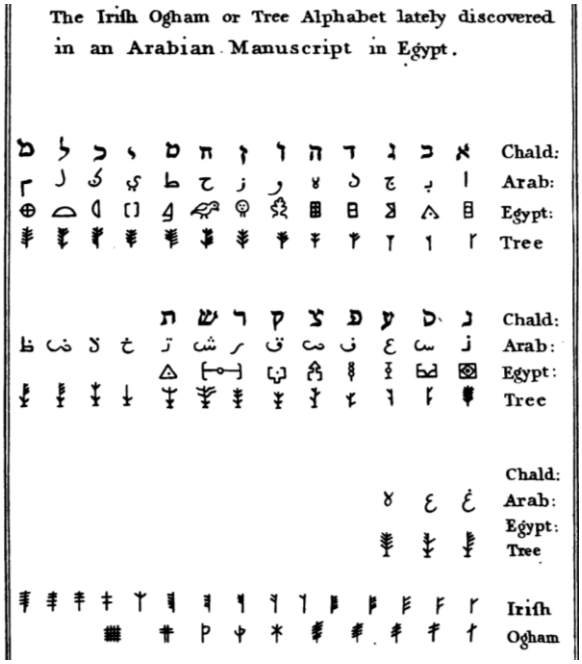


Figure 94. a Rasa'il al-Hind 339184, b. Ogham in Arabian Ms. (Cairo), c. Alphabet of Plato, d. Dioscorides.

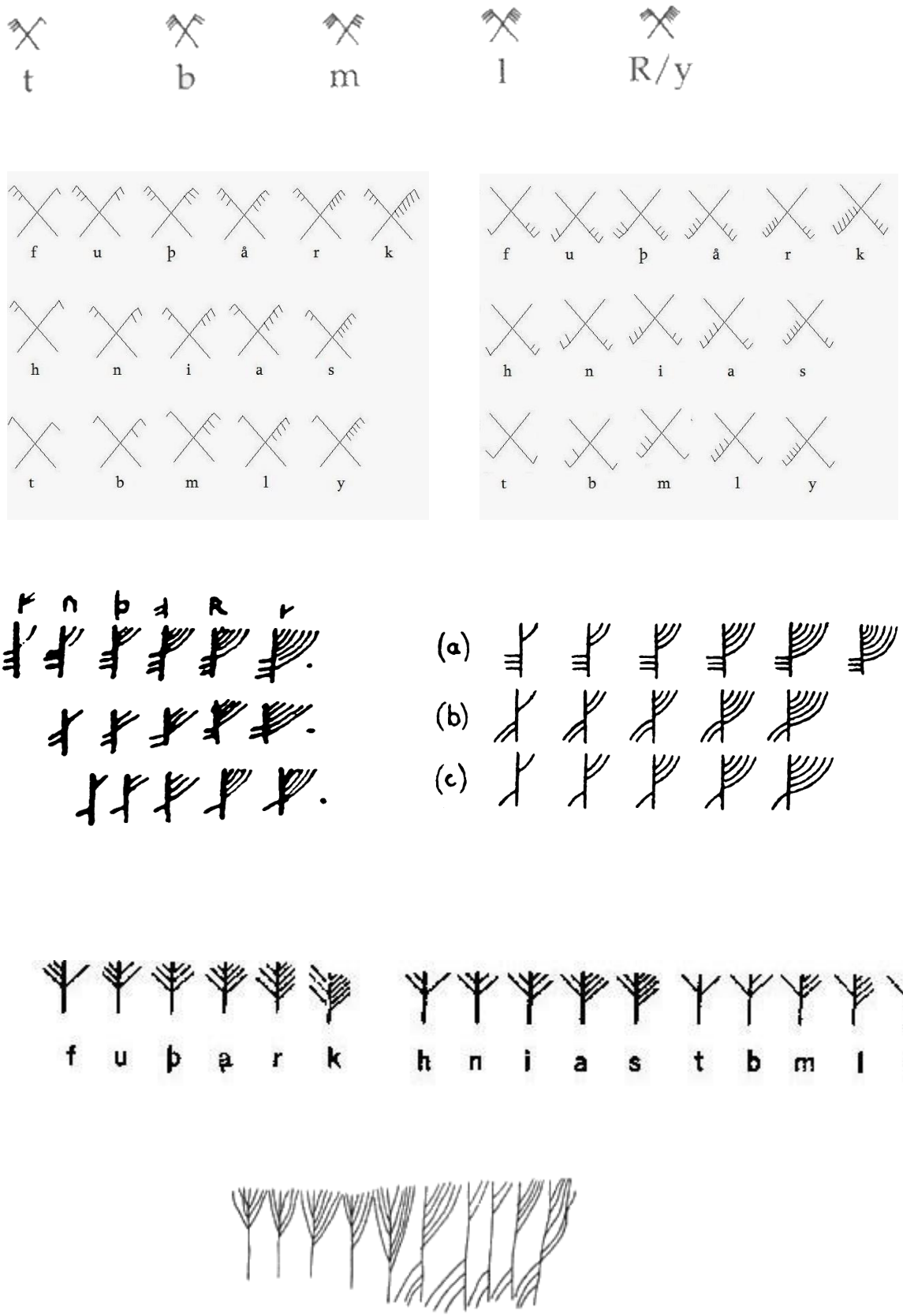


Figure 95 a-f. t b m l R/y (Icelandic Runes), Tjald runir, þrí-deilur, Kvistrunir, El-Mushajjar, Slavic Futhark.

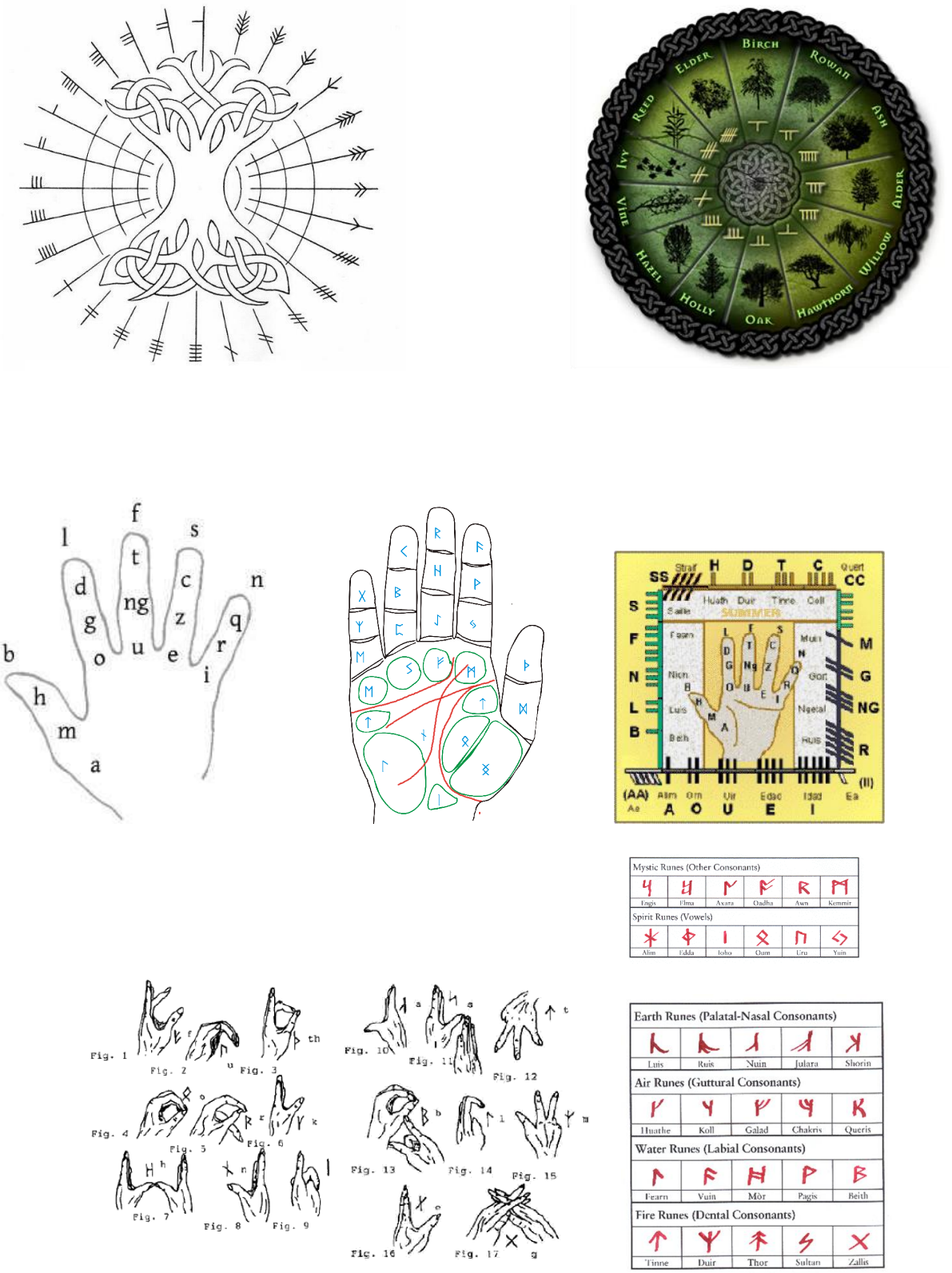


Figure 96 a-b. Tree Ogham, c-e. Hand Ogham, Finger Runes, Odin Runes, f.-g Elemental runes.

4. Movements and Matrices

Chapter three explored connections between early letters, runes, breathing, and yoga as expressions of life in a static position. In this chapter, we examine letters and runes in relation to human movement and explore evidence of runes in connection with matrices and systems.

Some explanations for the origins of runes, such as the above passage from the Book of Ballymore, are deceptively simple. A much more elaborate history is outlined in the two volume Barddas of Iolo Morganwg (1892) which, alas, is said to be largely forged.[438] An introductory description of Elvish runes explains that in addition to being letters with phonetic values they are also ideograms, simultaneously concerned with marking and hiding:

> THE ALFERIC RUNES or rianar (singular riana, meaning both "carving" and "mystery") comprise a system of magical writing native to the Elves known as Sarithin. The rianar are designed as a graven system of letters, but are also scribed in ink. Each system of letters is based on a phonetic symbolism, but the rianar runes are -- like those of the Norse Futhark and the Celtic Ogham -- glyphs that function as ideograms. Each rune joins together (*ogmaro*) trees, birds, stones, times of the year, herbs, and abstract concepts into a web (*ohma*). The term ogham, which I take from the Irish Druidic term, does not simply refer to the "letters" and their phonetic values, but to the whole complex of correspondences which those marks invoke, and so we refer to the Rianar not as an "alphabet" but as an Alferic Ogham (1). This polyvalent quality of word-meanings characterizes Elvish languages at every level. For example, the word riana itself has multiple meanings and can be taken as a verb form as well as a noun form: "mystery," "treasure," "hiding," as well as "carving."[439]

In the West, some associate the runes with the Hyperboreans of Thule Island (the Shetland Islands, Iceland, Saaremaa).[440] The received wisdom is that Ogham, B.L.F. (Beth, Luis, Fearn) and Q-Celt runes go back to c. 600 B.C.[441] Tree runes are found in India (Rasa el-Hind, figure 94a ff.). There are tree cypher alphabets in Persia: e.g. tree-writing (khatt-i-shajari, El-Mushajjar) and cypress writing (khatt-i-sarvi)[442] and tree ogham is found in a Cairo manuscript. In the 9th century, Ibn Washiyya recorded the tree alphabets of Dioscorides and Plato (figure 94c-d).[443] In the past decades, there has been increasing awareness of a Slavic connection. Some have cautiously pointed to parallels with the Venetian (Venetic), Lydian, and Lycian Alphabets.[444] Others have drawn attention to Bulgarian, Turkic and Hungarian runes. The fundamental work of scholars such as Amanjolov[445] suggests that their origins lie in Central Asia. Meanwhile, the important research of B.A. Chudinov[446] claims that the runes go back hundreds of thousands of years. At the very least, there is clear evidence in the Slavic tradition that runes cannot be dismissed as near haphazard markings of primitive nomadic Northerners. As in previous chapters, this is not a systematic history. The aim is simply to outline a territory that has been largely forgotten or overlooked.

4. 1. Trees, Hands, Systematic Marks

The opening chapter explored symbols for energy, force and power and noted that the letters E F G, especially if written as E F Γ could be seen as a spectrum from full to lesser energy as the number of staves on the pole diminishes from three (E) to one (Γ). To see this principle in practice it is useful to make a quick detour to Iceland (figure 95a ff). Here we see five runes, t b m l R/y consisting of crossed sticks. The left stick remains constant with 3 staves/arms/fingers. The right stick acquires one stave with each letter. In the Tjaldrunir, a variation of this approach is extended to include all three of the rune divisions. In the case of f u th a rk, the left crossed stick has three arms, while the right stick gains arms as it proceeds through the letters. In the case of h n i a s, the left crossed stick has two arms. In the case of

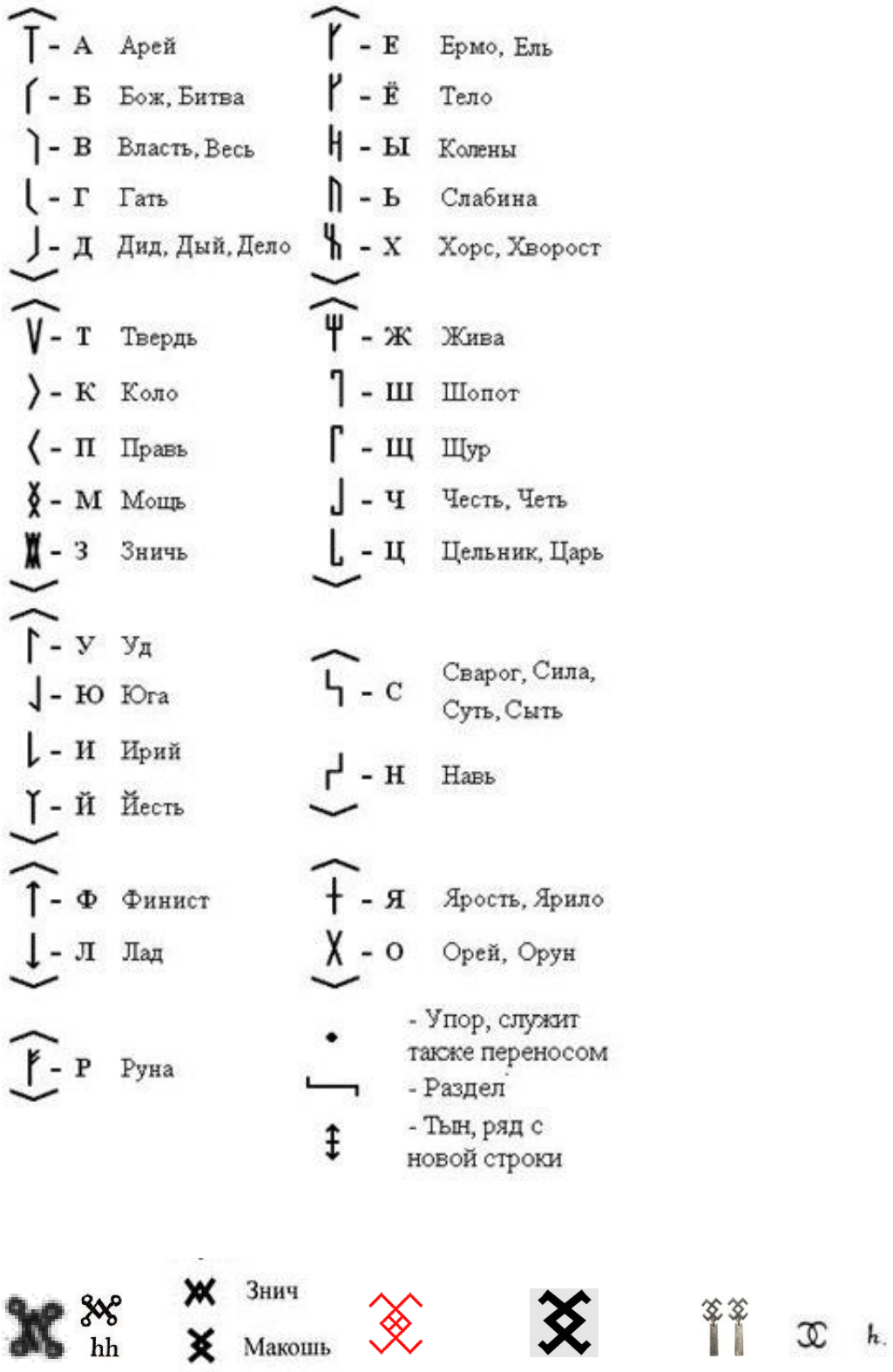


Figure 97a. Russian Futhark Runes -Cyrillic, b-c ., hh, d-e. Znych, Makosh e. World Tree Symbols, f. Union of Two Began, g. Jumis Earrings h. (Hunno-Scythian).
t b m l y

t b m l y, the left crossed stick has a single arm, while the right stick gains arms as it proceeds through the letters. So the three sequences mirror the loss of energy in the E F Γ (E F G) example. A first series is upright, a second series is inverted. The þrí-deilur (3 part runes) are a variation on the same theme now adapted for a runic version of cryptography. The Kvistrunir shows yet another version of the same approach. A Slavic version of the Futhark with three sequences of five consonants followed by five vowels illustrates how this approach can lead to a subtle play of strokes to the left, right or on both sides of a central column. In the alphabet of Dioscorides (1st c. A.D.) these become linked with the abjad (figure 94 f).

From this approach evolve intuitively simple and nonetheless complex systems of signs and symbols. For instance, a combination of four sets of five symbols plus two final sets of four marks lead to 28 markings in a circle, corresponding to 4 week cycles (figure 96a ff). Alternatively, 13 trees are arranged in a circle to reflect the 13 moons of the year. These are marked by a series of 5, 4 and 4 runes respectively to create a simple annual calendar.

In other cases, the hand serves as a model. A top line defines five letters of the first aicme: b l f s n. A second line defines five further consonants: h d t c q. A third line defines a third set of five cononants: m g ng z r. Finally, a fourth line contains five vowels: a o u e i. More complex drawings align these letters within a square and identify the individual runes. Reading the letters of the left thumb gives us B H M A, which serves as an aide-memoire of the four aicmes (divisions of five): Aicme **B**eithe, Aicme **H**uatha, Aicme **M**uine, Aicme **A**ilme.

The elemental runes signal a further stage. Now four sequences of five runes mark the earth, air, water and fire runes, corresponding to the palatal-nasal, guttural, labial and dental consonants respectively. To these are added five mystic runes corresponding to other consonants (cf. semi-vowels) and five spirit runes corresponding to vowels. There are parallels and differences with Sanskrit. In the Tantric school, the five elements (earth, water, air, fire, space) are aligned with the first five Sanskrit consonants. Here, the 5 elements take up 25 consonants. In Sanskrit, there are 7 divisions of consonants. Here there are 4 divisions plus one for other letters (i.e. diphthongs). While the names are different, most reflect familiar runes. For example: Galad is the Fehu Rune, Sultan is Sigel or Sowilo, Zallis is Geofu. The sequence Alim, Edda, Ioho, Oum, Uru, Yum is better known as: Hagal, Inguz, Jara, Isaz, Othala, Ur, Jara (Руна Йога).

The ouroboros diagrams in the last chapter confirmed that Slavic runes and letters are closely connected in Russia. There are a range of different Slavic runes including runes of the eastern Slavs, Dalekarliyskie, Makoshi, Rasenskie, Skolotskie, Slavitsa, Velesitsa (Velesovitsa) and Vendskie (Vendic or Vendian). There are numerous tables that map between runes and Cyrillic letters.[447] One of these for Slavitsa (figure 97 a ff.) divides the alphabet into four sets of five letters, one group of four, three groups of two runes showing opposites, the fehu rune as a Russian P and three special signs.

Here, the tendency to reverse letters has evolved into a mirroring principle that serves to structure the runes. Striking about this collection is not just that it links with modern Cyrillic letters but that it also takes us back to earlier letters and symbols: e.g. hh (Brahmanicum and Hebrew 3), symbols for Znych and Makosh, a World Tree, Union of Two began, the letter h as two lunules (Hunno-Scythian), the god Jumis as earrings and Ing Rune (Anglo Saxon). Implicit is a close interplay between letters, runes, symbols and decorations.

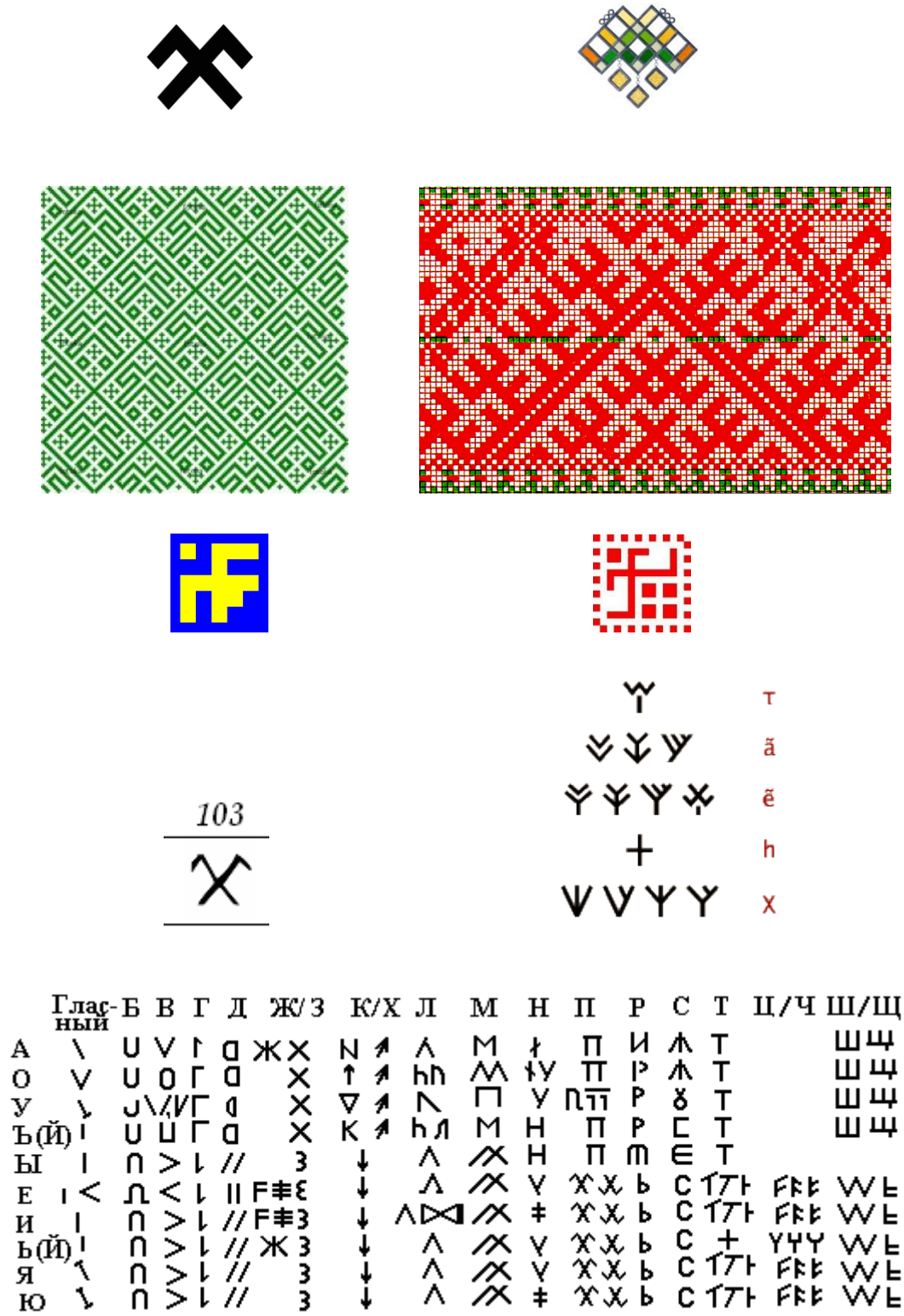
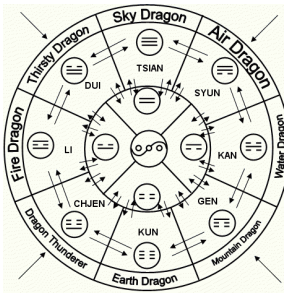
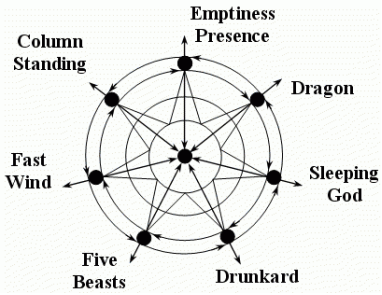
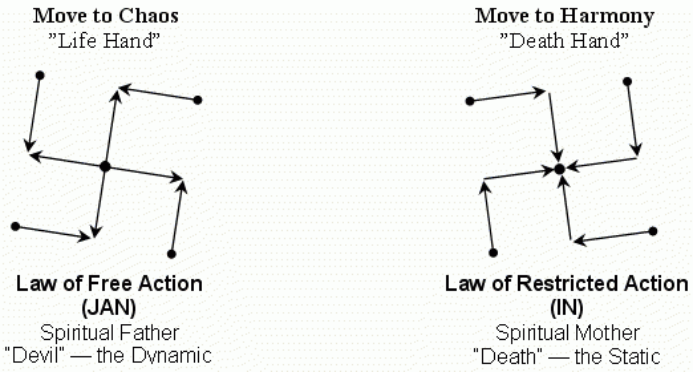
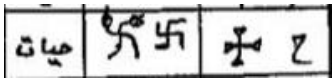


Figure 98.a-g Jumis h. Letter 103 (Bulgarian), i. Lycian Alphabet j. Syllabary of Makosh Runes (B.A. Chudinov).









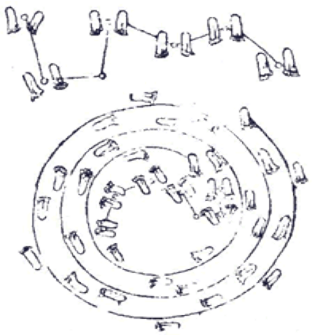


Figure 99 a. Shaolin, b. 8 Animals, c-f. Big dragon system, g. Great Bear Polar Circle, h Taoist Monk, i. Tengri as Tamga.

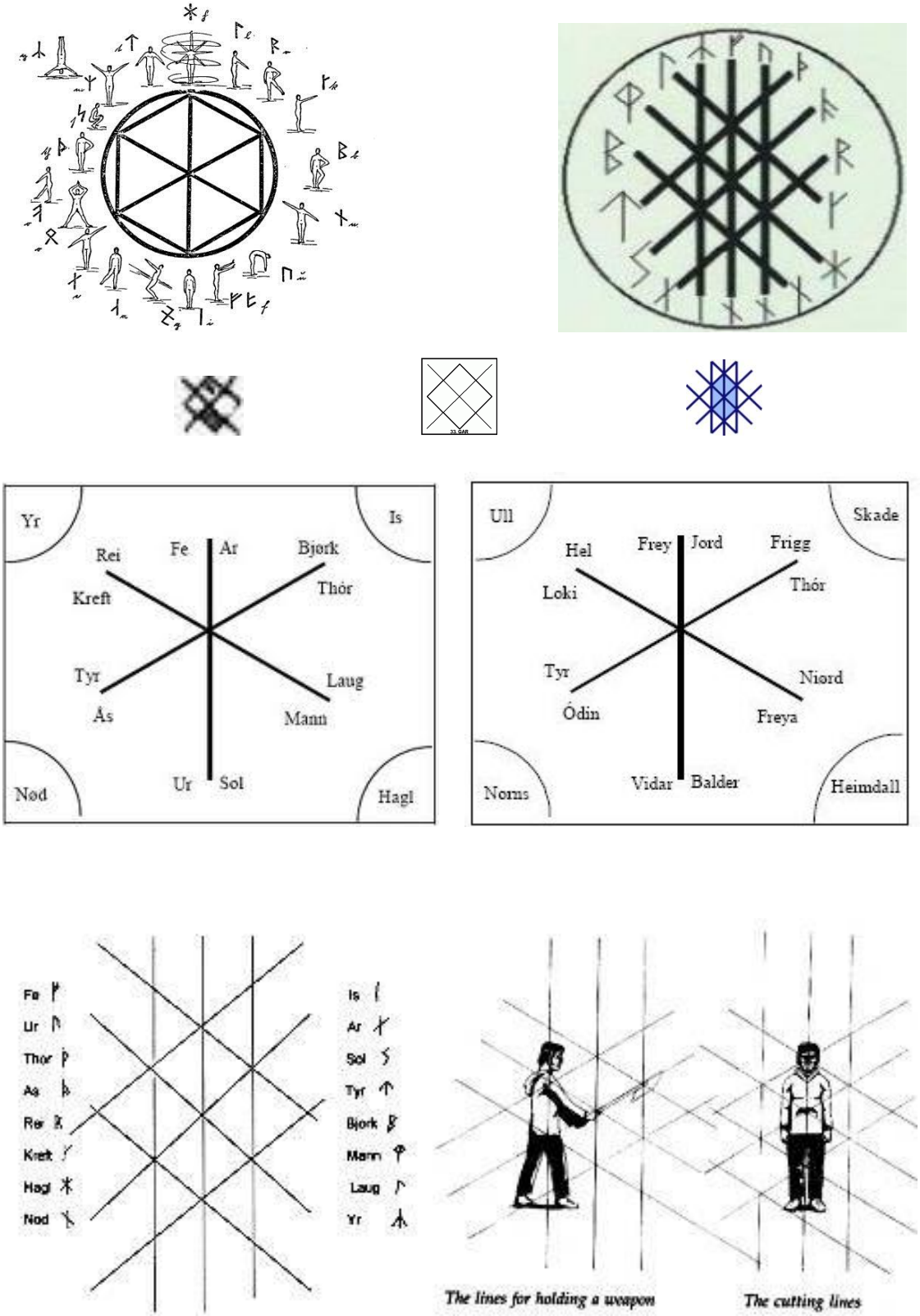


Figure. 100. Movements and Runes: a Yogic runes, b The Stav, c-e. Vinca, Gar, Stav symbol f-g. Stav, runes and gods, h-i. 16 stav runes and movements.

The painstaking research of B. A. Chudinov, takes us further in understanding these connections. By way of introduction, we return to the fertility god, Jumis, whom we met earlier (figure 27-28). One of the simplest versions of the god is in the form of two inclined Г shapes or inverted L shapes (figure 98 b). This shape occurs in textile patterns. A similar motif with 3 arms becomes a motif for Latvian earrings as does an inverted version that is a Symbol of the god Dievs, and of abundance and recurs in both textiles and jewellry. Two such inverted Ls positioned at 90 degrees produce humanoid stick men. The crossed hockey stick-like Ls become Letter 103 in the Bulgarian runes. The inverted Ls of the abundance symbol become letter ē in the Lycian alphabet.

In the Chudinov syllabary (figure 98j), these upright and inverted forms are variants of the letter П. A one sided variant is linked with letter M. Letters Б and В show variants of U and V. Letter Г shows how a Lagu rune ᚴ is inverted as ᚳ. Letter Ж shows variants on letter Samekh. Letter Н shows variants on rune Nied, Y and a double cross. Letter Л takes us to the dagaz sign. The letter С takes us to a downward form of the Algiz and Othala runes. Letters Ц and Ч include variants on Fehu and Ansuz. The letter Ш (sha) takes us to both Shin and W. The letter Щ (shtha) takes us back to variations on the letter F that we met earlier in our discussion of yod, ki and ku (letter 7). Hence, the syllabary of Slavic sounds incorporates a series of runes and, by now familiar, folk symbols from the annual agricultural cycle.

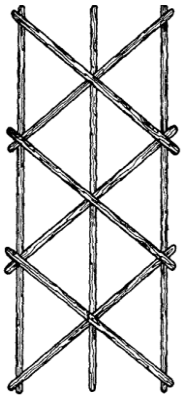
4.2. Movements

Such phonetic movements of the tongue are one dimension of a much larger story whereby movements of the body are also linked with runes and letters. A recent diagram (figure 100 a) showing yogic runes might suggest that this is merely a variant of new age fitness techniques, but there is considerable evidence for much older roots (figures 99- 100). In the Middle Ages, for instance, the 28 letters of Arabic inspired 28 movements in China known as Tantui:

> *Tantui* ("flicking or spring leg") is usually used as basic training for Zhaquan (see above). Originally, there were 28 lines of tantui, one for each letter of the Arabic alphabet; however, later on, the last 18, which were comparatively complex, were merged into two forms called Tuiquanshi (Chinese: 腿拳勢), still practiced in Zhaquan.[448]

There is a 5th century Taoist Rite of the Great Bear Polar Circle, which is thought to be a source of Taiji Quan.[449] In the modern version of Taichichuan, 8 Trigrams and 8 Animals are linked such that a person imitates the motions and rhythms of the universe. Evidence of such methods based on Taoism are also found in Russia. One is called Ramkharat (Tao-Izat-zu).[450] Another based on Slavic-Tibetan traditions is called the Big Dragon system.[451] Here the 8 forces of the natural world that symbolize Ba gua are shown as 8 dragons. An octangular star relates 8 points to 8 basic concepts. Of particular interest for our story is to note how this system integrates yang and yin in a Law of Free Action - Law of Restricted Action, alternatively called move to chaos - move to harmony, life hand - death hand, Spiritual Father - Spiritual Mother, Devil - Death, the dynamic - the static. The accompanying diagrams recall the Slavic letters Swastika – Posolon (figure 99, cf. figure 10).

The Big Dragon system entails the 3 worlds of sky, man, earth linked with 3 kinds of space (non-material, intermediate and material space). Sky is linked with the future, imagination and external alchemy. Earth is linked with “the past (memory, wisdom, ancient information, ancestors)”[452] and Inner Alchemy. Man is in between and can harness their essences to arrive



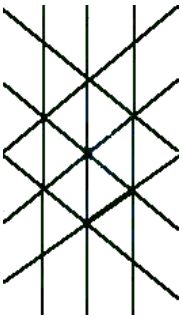


Figure 101 a. 9 glory twigs, b. 9 sticks, c. The Web, d Orlog, e. Stav symbol, f. Polish stavs and Sowilo

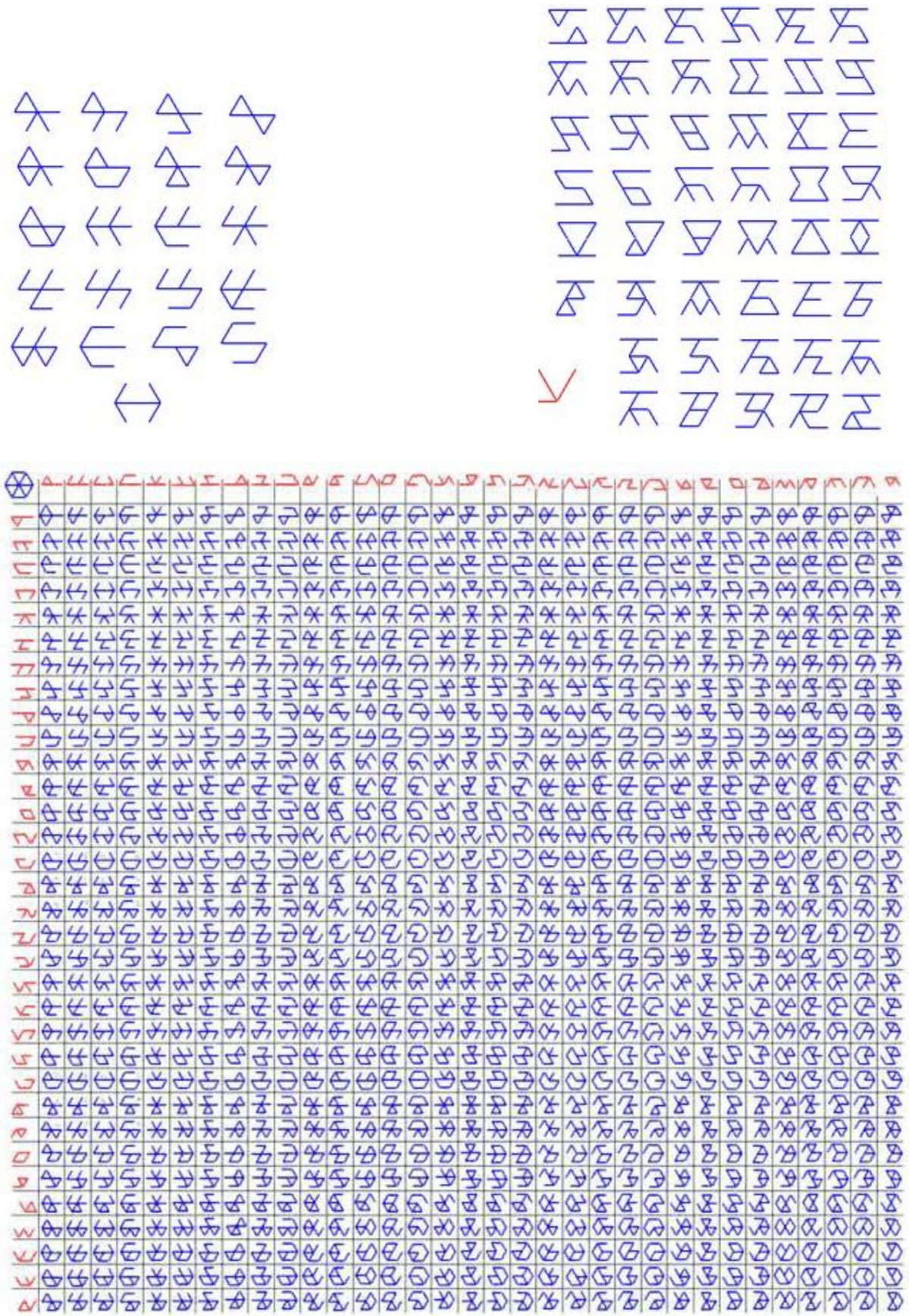


Figure102 a-c. Simple and Complex Matrices.

№	Написание имени руны	Мандала
1	FEHU = 6 + 5 + 8 + 3 = 22 = 4 (Меркурий) ФЕУ = 4 + 6 + 3 = 13 = 4 (Меркурий)	
2	URUZ = 3 + 9 + 3 + 8 = 23 = 5 (Юпитер) УРУЗ = 3 + 9 + 3 + 9 = 24 = 6 (Венера)	
3	THURISAZ = 2 + 8 + 3 + 9 + 9 + 1 + + 1 + 8 = 41 = 5 (Юпитер) ТУРИСАЗ = 2 + 3 + 9 + 1 + 1 + 1 + + 9 = 26 = 8 (Уран)	
4	ANSUZ = 1 + 5 + 1 + 3 + 8 = 18 = 9 (Нептун) АНСУЗ = 1 + 6 + 1 + 3 + 9 = 20 = 2 (Луна)	
5	RAIDO = 9 + 1 + 9 + 4 + 6 = 29 = 2 (Луна) РАЙДО = 9 + 1 + 2 + 5 + 7 = 24 = 6 (Венера)	
6	KENO = 2 + 5 + 5 + 6 = 18 = 9 (Нептун) КАНЬО (КАНО) = 3 + 1 + 6 + 3 + 7 = = 20 = 2 (Луна)	

Figure 103 a. Runes and 9 dot Matrices:

7	GEBO = 7 + 5 + 2 + 6 = 20 = 2 (Луна) ГЕБО = 4 + 6 + 2 + 7 +9 = 1 (Солнце)	
8	WUNJO = 5 + 3 + 5 + 1 + 6 = 20 = 2 (Луна) ВУНЬО = 3 + 3 + 6 + 3 + 7 = 22 = 4 (Меркурий)	
9	HAGALAZ = 8 + 1 + 7 + 1 + 3 + 1 + + 8 = 29 = 11 = 2 (Луна) ХАГАЛАЗ = 5 + 1 + 4 + 1 + 4 + 9 = = 25 = 7 (Сатурн)	
10	NAUTIZ = 5 + 1 + 3 + 2 + 9 + 8 = 1 (Солнце) НАУТИЗ = 6 + 1 + 3 + 2 + 1 + 9 = = 22 = 4 (Меркурий)	
11	ISA = 9 + 1 + 1 = 11 = 2 (Луна) ИСА = 1 + 1 + 1 = 3 (Марс)	
12	ERA = 1 + 5 + 9 + 1 + 1 = 16 = 7 (Сатурн) ЕРА = 6 + 9 + 1 = 7 (Сатурн)	

104. Numerological Code Devyatiarkannaya number system

at a True man. Although this system is not directly connected with the story of the alphabet, it helps us to understand that the martial arts were traditionally immersed in the same philosophical traditions as those which concern us. Like the alphabet, they were concerned with birth, protection, and a higher quest for true man through resurrection, and rebirth.

4.3. Two Dimensional Matrices

Awareness of these traditions in the Arabic, Asian and Slavic worlds becomes all the more interesting when we turn to Scandinavia (figure 100b). Here there is a Hafskjold–Stav tradition,[453] which is said to go back to the 5th century:

> The basis of the martial art is the use of five principals which are related to the five "classes" (Trel, Karl, Herse, Jarl and Könge) and five elements (Earth, Water, Fire, Ice and Wind) but in addition to this the use of sixteen postures and associated breathing techniques and "incantations" (called "galdor"). The sixteen postures are used to make the body form the shape of the 16 runes of the futhark (in the variation used by the Hosling). [454]

Stav literally means: "knowledge of the rune–staves"[455] In its basic form, there are 9 staves (variously called stavs, staffs, sticks, rods, poles). Three are vertical (cf. 3 pillars, 3 nadis). Three are diagonals to the right. Three are diagonals to the left. This produces a matrix of lines with 18 extremities, each of which is aligned with a rune. The same matrix is used to create 18 stav stances. Hence, the same two-dimensional matrix that generates the runes, generates basic forms of human movement.

Thus far this is little more than rune-lettered movements. Underlying this is a deeper system. The 9 staves in isolation are called the Stav symbol. If we remove extremities we are back to the Gar Rune (cf. figure 88-89), which is also found among the Vinca Runes (c. 6000 B.C.). If we remove six staves we are left with 3 staves: 1 vertical, 1 left diagonal, 1 right diagonal. The 3 staves together are the Hagal rune (or Mother rune) and their extremities define the 6 basic directions (North, South, East, West, up, down) and contain 12 runes. The 4 corners of the rectangle contain 4 further runes. This same basic configuration serves to align with 12 gods on the extremities and 4 gods in the 4 corners of the rectangle. In short, the runes, linked with movements are also linked with a Scandinavian pantheon of gods within a cosmological framework.[456] The central vertical is clearly also the world tree, variously called Yggdrasil, Irminsul etc.

This system in Norway is paralleled by another contemporary approach called the The Ar-Kan Rune-Lag system in England, which again links nine twigs, runes, and movements:

> This system is based upon the 33-rune system usually attributed to Northumbria, but also found as the basis of the Old English Rune-Poem, which has 29 poems but a total of 33 runes. This system is based upon the Nine Glory-Twigs of Woden which holds all 33 rune-shapes. It can be broken into Four AEttir with the Gar-Rune as the Immovable Centre from which the four arms radiate. It can also be used as a Runic Web in which the runes can be found scattered around the concentric rings that radiate from the centre in eight arms.[457]

Wolf Ingessunu, the author of the system, links the runes with a matrix, produced by 9 glory twigs and further links these with a six pointed star and a serpent Ior[458] (cf. Iar-ia in figure 89c). These English glory twigs and Norwegian stavs confirm that the yogic rune movements are more than a new age fashion. Laid out on the grass the nine glory twigs may still look like

an almost whimsical portable rune machine (figure 101a). In fact, they are the surface of a nearly forgotten history. In Scandinavia, Odin also has glory twigs and they are connected with his journey to wisdom: "When Odin hung upside down from the world tree, his rune staves fell from their pouch and landed on the ground beneath him. The pattern they formed contained all possible patterns of runes and rune tines. It was upon seeing this that he gained his wisdom."[459] Thus the Odin rune (figure 18g), linked with the Othala rune of abundance is also the source of wisdom and writing.

In Scandinavia, there is also a grid of 9 lines, called The Web, which represents the "symbolic underlying structure of all Creation."[460] It is linked to Skuld's Net, also called the Web of Fate and a thick-lined version called the Örlög symbol, basic translations of which include: primal layer, first principle, natural law; as in 'order' and as in 'either/or' plus 'log' as in keeping records.[461]

In modern Scandinavia, the runes for laf (law) and Orlog, are sometimes seen as simply a quest for law and order. But the original role of these matrices was much more profound. It was linked with ideas found in the Slavic world where fates and matrices are interwoven with the 3 fundamental principles of prav, jav and nav (law, material world, immaterial world). Orlog is linked with an idea of cosmic law (cf. Sanskrit, dharma) and also connected with the idea of cosmic battle and war, not skirmishes with individual enemies, but with forces threatening the harmony of the universe.

The same matrix is also called the Web of Wyrd, one of the 3 norns, like the 3 fates in Greece and the 3 goddesses of the sacred thread in India, who bind (Sanskrit, bindu) and unbind the strands of life. In India, this binding subjugates us to laws of time (yuga, which also means yoke) and the challenge is to be liberated. So we do yoga to escape yuga. In Greece, the words are different but the principle is the same. The web is called rete (also the Italian for the WWW) and the goal of life is to unwind, and become untangled, unbound. The person who achieves this is a-rete (beyond the web). Today, arête is synonymous with virtue and excellence, a fancy way of saying one is good boy or girl. Its original meaning is bound up and interwoven with stories and yarns of heroes and heroines, who use sacred threads to escape from labyrinths and achieve glory. The threads of a story are sacred speech which joins body, mind and spirit. Story-telling has become a simple recreation. Originally it was linked with the story of creation itself.

The Örlög symbol and the Stav symbol are effectively the same. The web of fate thus creates an underlying matrix for creation itself and for the creation of runes. Although we may associate this approach with Scandinavia, an almost identical matrix/grid is found in Poland.[462] These traditions are found equally in Slavic lands,[463] where there is also an Odin rune in the form of 9 sticks/rods and an Odin Matrix of 8 x 8 = 64 cubes.[464] Sometimes, the Odin rune appears simply as a matrix of 9 sticks. Alternatively, it is inscribed within a circle as a graphic formation of runes and runic matrix.[465]

At first, the Slavic versions might seem merely a variant of Scandinavian, and Anglo-Saxon traditions. On closer inspection, three qualities set them apart. First, there is the sheer complexity of the variants. One series begins quite simply with variations on a hexagram (figure 102). These then become more complex. Then a matrix of 33 x 33 runic forms are

combined to create 1089 forms. There are also dot matrices linked with gematria to create runes (figure 103-104). Second, there is more evidence of an underlying system. China introduced stems and branches.[466] In the Slavic tradition (figure 105b), we find runes of stem, runes of branches, runes of roots[467] each of which has a clear function:

> Runes of stem - [stozhara] - axis of universe, the order of increase, the stages of creation - reality. Runes of branches Krons - runes of creation, the runes Of [vesi] Of [vseboga], which is necessary into our peace from [Pravi]. The runes of the roots of tree - they feed our peace, reveal in the material [Viru] [Vsebogu], protecting from [Navi]. Interaction of the runes of tree creates all variety of the phenomena of the life of three peaces. This original are the runes Of [yimira], [Bogumira], [Dazhdboga] - aria. The force of runes is stored by the native land of Slavs - [Vanov], by the earth [Mokoshi]. The ore of runes flows in the veins of the earliest people, in the descendants Of [tursov] - [Volotov], earliest [Tarkhov]. Touching to these to runes, you open in your memory bylina ancient, you create your bylina, calling the God order Of [pravi] into the life explicit. With [Dazhdbogom]! [468]

These three sets of runes are aligned with the three worlds: prav, yav, nav. The Slavic runes are essentially the same runes as those of the Futhark familiar in the West. According to Russian scholars, this has a very simple explanation. They originated in Russia.[469] In any case, precisely the same runes occur on a background of 4 x 4 squares, with a diagonal set of 4 x 4 squares. From the Odin Matrix diagram we know that 4 x 4 x 4 = 64 cubic grids were also being used.[470]

4.4. Three Dimensional Matrices

This brings us to the third, and most significant difference. There is unequivocal evidence that the runes were produced in a three-dimensional context using an isometric method. For instance, one drawing of the 3 aetts, shows two isometric cubes, one on top of the other, repeated 24 times, to produce a framework in which the 24 runes can be generated (figure 105).[471]

Not all depictions are unequivocal. In the case of the runic matrix of Kh'Arian (figure 106a), the images look more 2-D than 3-D. Nonetheless, the accompanying text leaves no doubt that spatial channels (meridians or nadis) of the human body are intended.[472]

The same applies to a series of rune combinations (figure 106b, cf. table 16). Here, a series of runes and the combinations of individual runes that constitute them are displayed. This reveals that the methods for creating runes included combinations of individual forms to make more complex new runes. While these appear to be simple 2-D presentations, they relate to a larger tradition using 9 staves (cf. figure 101), a Slavic Odin[473] rune, and a more complex rune paradigm for h'Ariyskoy Karuna.[474]

В[i'е]да	= Инта + Есть + ["Р"]
А-Г-Ни	= Асъ + Г + Ни
Древо Миров	= Ман + Ширь + Ширъ+ Тис
Ни	= Надежда + Инта + Ни-Ид
Правь	= Миръ + Инта + Три-Главъ
Р-Одъ	= Р-Асъ + Од-Ал
Радиация	= Ансуз + Феху + Бъярка + Альгиз + Райд

Table 16. Slavic runes and the combinations of runes on which they are based (cf. figure 91b).

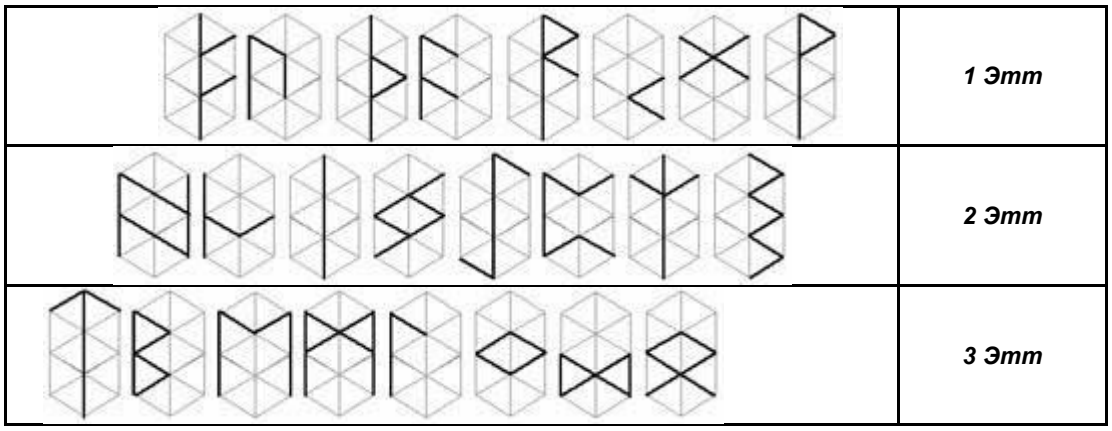
Other evidence leaves no doubt that there was a tradition of 3-D, isometric representation. For instance, we find alongside a magic square, a 3-D isometric version marked 3 x 3 square (Квадрат 3 x 3, figure 114a ff). We also find examples of 2 x 2 x 2 = 8 cubes carefully marked and aligned with a flower of life pattern. Or we find a Glagolitic alphabet produced directly from a hexagon, three cubes or a 2 x 2 = 4 cubes. The same 8 cube matrix serves to generate an entire Cyrillic alphabet. Elsewhere (figure 113), a single cube generates 24 letters.[475] Or a series of 4 cubes generates 24 cubes each with runes. The accompanying text explains "This approach is used for: isometric projections of energy flows, chakras, paradigms, elements in Yggdrasil."[476]

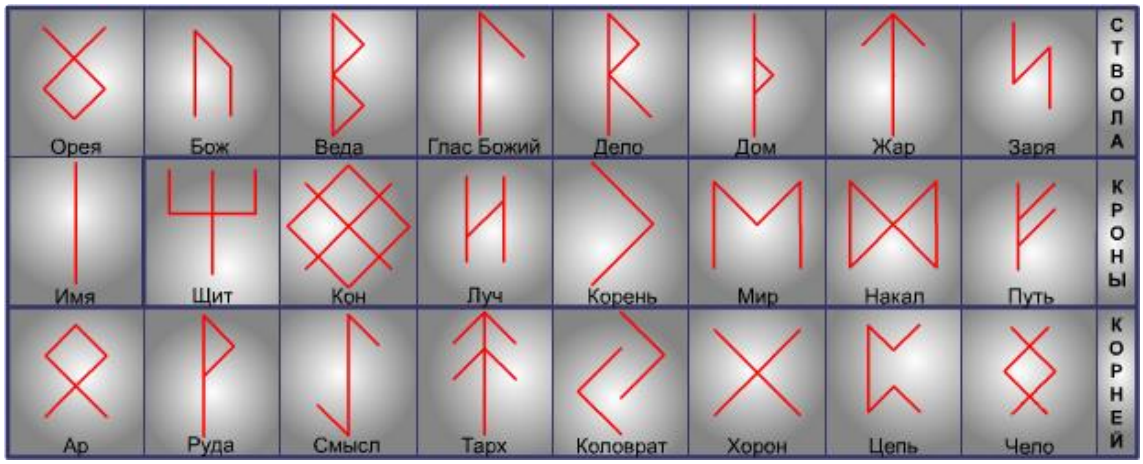
The underlying principle is an isometric version of the Hagal cube (figure 107a ff.). In the Slavic tradition, two such isometric cubes together become the sacred spiritual matrix of the paradigm of Yggdrasil (Iggdrasilya).[477] These isometric paradigms include a 2D paradigm, isometric chakras, isometric elements, and isometric energy flows of Yggdrasil. In other words, the Slavic world tree is much more than a cosmic metaphor. Its geometrical version as two isometric cubes permits a direct alignment with the 7 chakras, the 9 worlds and the 24 runes. In this approach, the elements are clearly organized. The 3 worlds generate 3 levels of awareness: unconscious mind, conscious mind and higher conscious mind. The nine worlds have a sun centre and a moon centre.

In other explanations, we learn that the 3 roots of Yggdrasil are a symbol of 3-dimensional nature, a guide to reality (nav) as triunity of energy-information-measure. These relate to 9 "peaces" (мур), 9 regularities, or 9 emanations of the manifestation of the universe. Linking these are "24 connections between 'the peaces' - corresponding to twenty four runes of the Scandinavian runic system of the futark."[478] In short, as the connections between the worlds, the runes are simultaneously elements in the universe becoming manifest and serve as a sort of metaphysical glue to keep its harmonies in place. In a variant version, the 24 runes are also called 24 energy streams, are related to a cube law and compared to the 8 trigrams of the I Ching. Yet another analysis is geometrical. It uses the star tetrahedron linked with the Merkaba meditation (cf. figure 348-349) as a point of departure and relates the 24 runes to the polyhedron's 8 apexes, 12 edges, 24 faces.[479] Another system uses a matrix of 9 dots in combination with gematria to generate runes (figure 94 a- b).

The Slavic system is clearly anything but a simple copy of Scandinavian or Anglo-Saxon runes. It is an autonomous system with a complex philosophical base:

> Runic matrix of [kh]' Arian [Karuny] it has three basic vertical lines, which correspond to three main flows of energy flow: Man - ha (Ian, yang), female - T -Ha ([In,yin]) and To [tsentralny] "the stem of tree" - wasps or measure. These three flows are symbolically depicted so in "the staff of Hermes [Trismegista]" in the form two snakes - the energy flows Of [kundalini] and as central To [osi].[Eti] three flows (three gigantic beams of the emanations of Orel) penetrate eight [Chakr] (eight large strips) of man and therefore form 8 * 3 = 24 all of the same connection between the peaces of the world ash, which was being called by the Scandinavians "Of [iggdrasil]". These 24 connections correspond so to the functions of 12 basic [meredians] of sympathetic and 12 [meredians] of the parasympathetic nervous system of man. (12 + 12 = 24).[480]





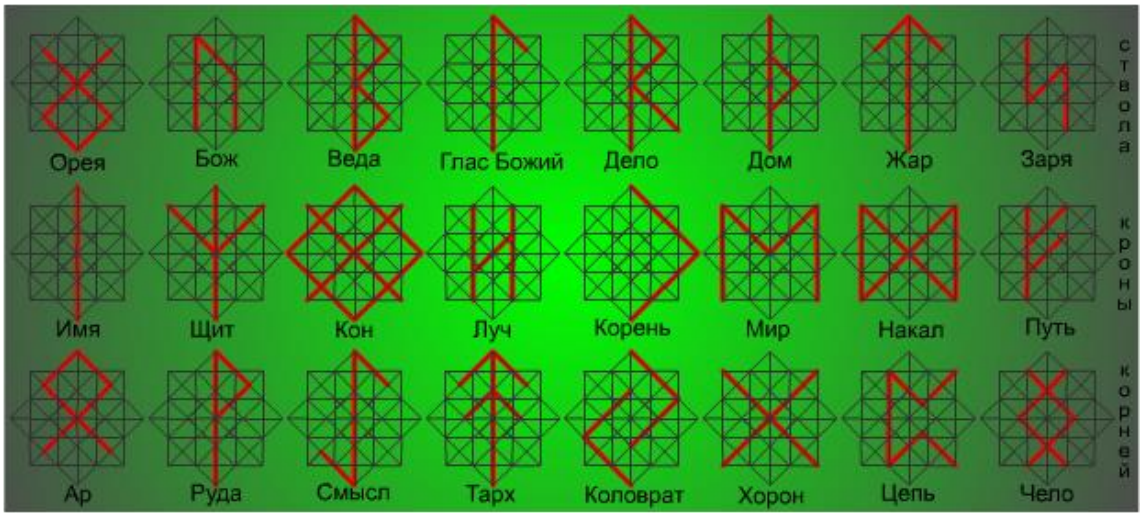


Figure 105 a –c Slavic rune matrices.

The Slavic system thus links the runes with chakras, a world tree, and nadis that include male and female (yang and yin, cf. ida and pingala). It mentions the kundalini, the two snakes of the caduceus (the staff of Hermes Trismegistus). Even more striking is that this method is linked with the kh'Arian karuny, an ancient system of 256 runes. Hence, the runes, which standard wisdom links with Northern Europe in 600 B.C. appear to be a subset of a much older system with a complex philosophical base.

4.4.1 Three Dimensional Matrices vs. 2-D Trees

Once again, while the details of this system are beyond the scope of our survey, it is helpful to offer some glimpses into the approach. Whereas popular European examples typically have a single tree of the Sephiroth[481] (in multiple forms), the Slavic version (figure 108 a-b) has one tree for Heaven and another for Earth, each linked with specific runes. These dual systems are also linked to a value for π (pi). The Slavic system emphasizes the importance of a three-dimensional cube of harmony also called a cube of Law (Куб Закона), which is aligned with the trigrams of the I Ching.[482] The discussions contrast this cube of harmony to a cube of disharmony, alternatively called a tree of life vs. a tree of Sephiroth. These have the shape of an orb and cross in upright and inverted form. Some versions depict a tree of Sephirot and a tree of Anti-Sephirot.

Modern Russian discussions contrast the three-dismensional Slavic methods to two-dimensional European versions.[483] This is used to explain why the Slavic method has 24 connections and letters, while the European method has only 22 connections and 22 letters. This lack of attention to three dimensional space, it is claimed, also reduces the complexities of the star tetrahedron in the Merkaba to a simple projection as a hexagon.[484] The two dimensional diagrams lack more than depth. They do not have "the central life-giving rod – soul.....which reflects the integral sense of the concept of creation." [485] In some cases, the cube of law leads to philosophical tracts on a united law of the evolution of dual relation (monad).[486]

An English company, Graphic Divine (figure 109), beginning with the hypotheses: "that the Tree of Life is a simple isometric projection" and "that the Sefer Yetzirah describes this isometric tree in a complete and cohesive manner,[487] has produced a series of illustrations, which reveal an Escher-like variant on two isometric cubes.[488] These are used to illustrate seven directions (7 directors and their host) in relation to Genesis and Exodus) beginning with a seed of life. There are also a set of three trees to cover parts of the body, days/months and planets/zodiac signs as symbols of soul, year, universe (cf. mundus, annus, homo). Leaving aside philosophical dimensions, the English version is different than the two isometric Slavic cubes.

In the Slavic tradition, the seed of life begins as the Perun flower (figure 22). In some versions (figure 110), this seed of life originates in a rotating octahedron and its development is aligned with the 6 days of creation. The seed of life leads to a flower of life and an egg of life. Within the flower of life various shapes are inscribed including, Perun flower, an isometric cube and a tree of life. There is particular interest in a series of 19 circles: 1 circle, surrounded

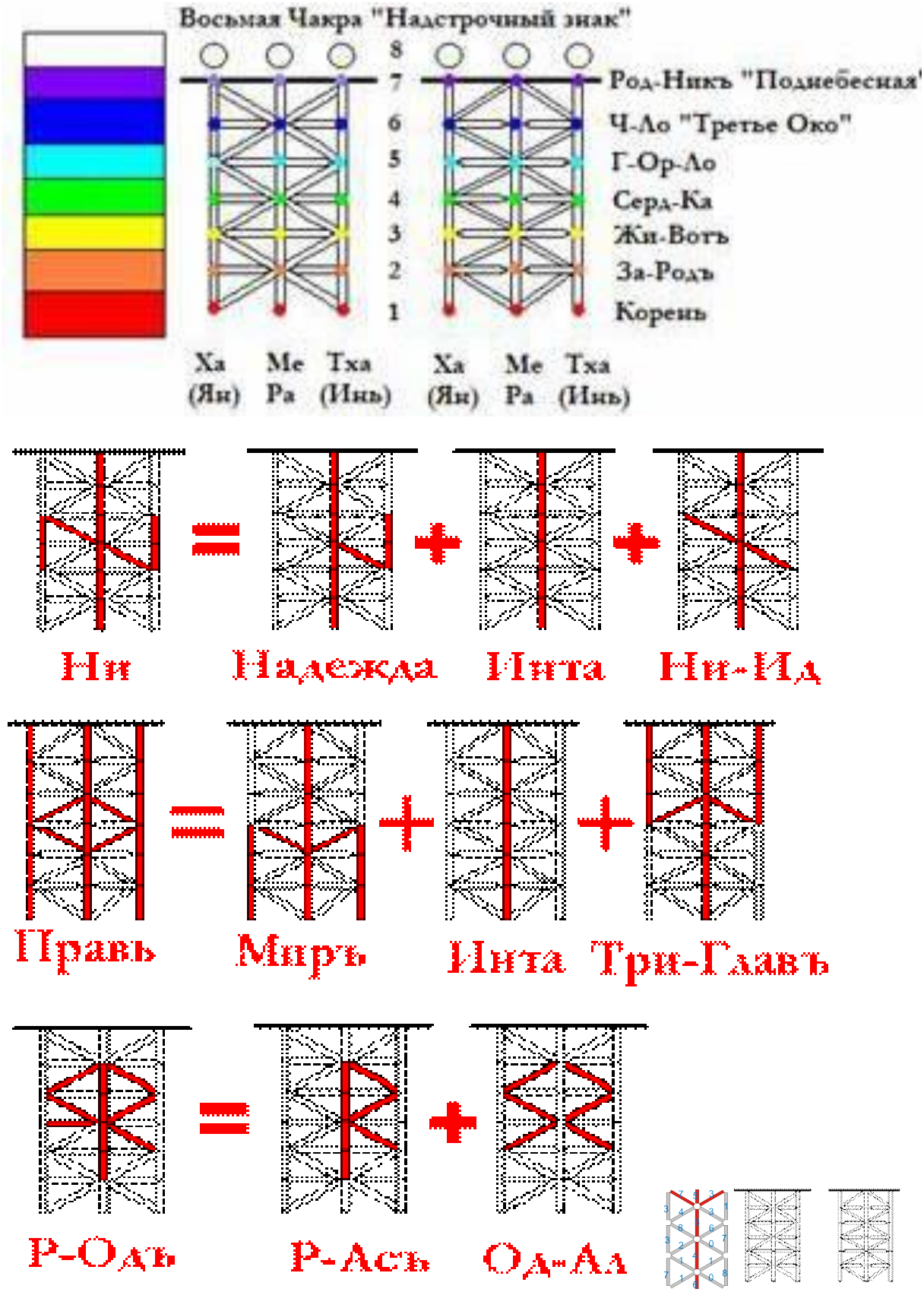


Figure 106a. Runic matrix of Kh'Arian, b –d. Rune combinations, e. Mir Rune, f. Rune Paradigm for h'Ariyskoy Karuna

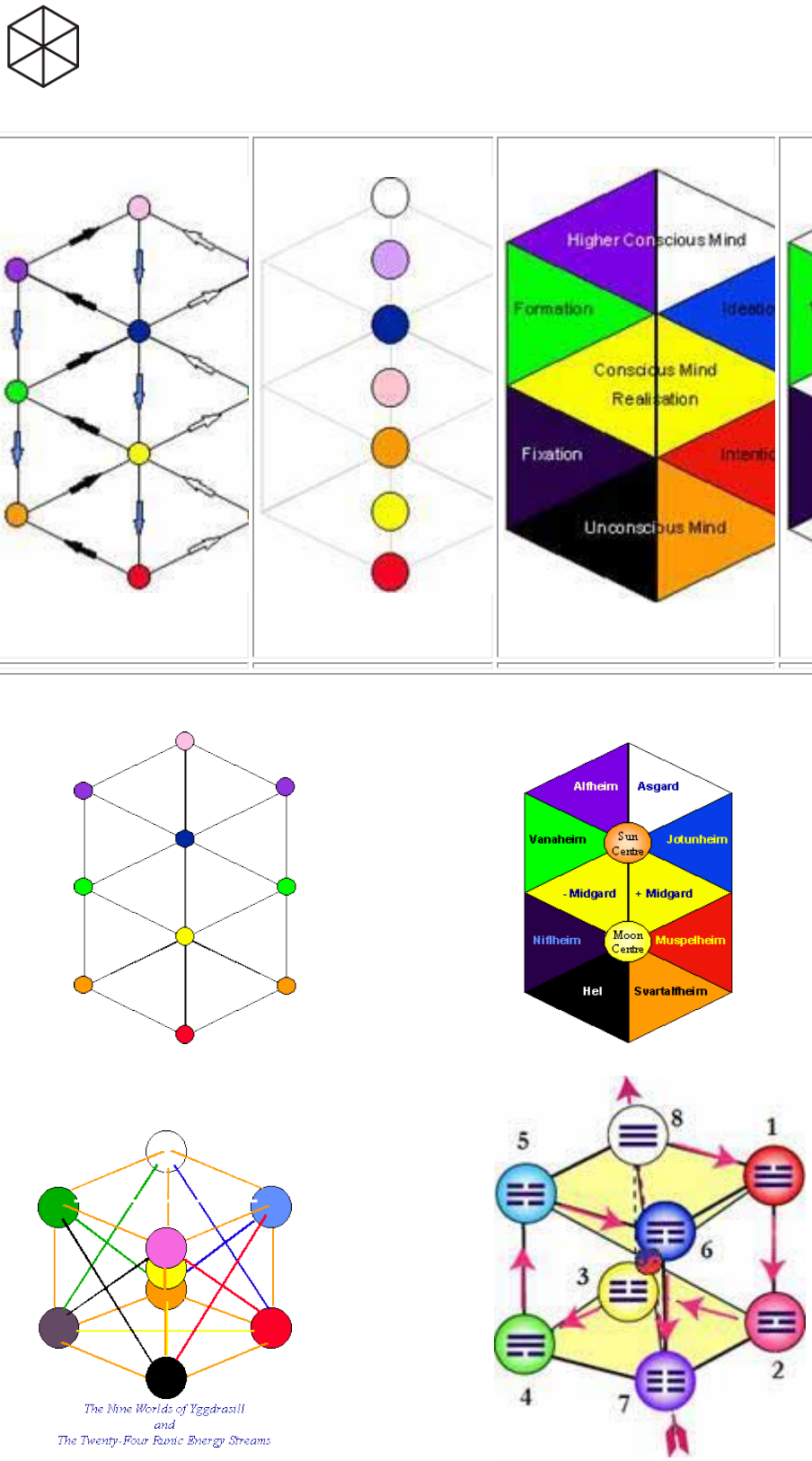


Figure 107 a. Isometric Hagal cube, b-g. 2 isometric cubes and world tree, h. 24 energy streams, i. Cube of Law.

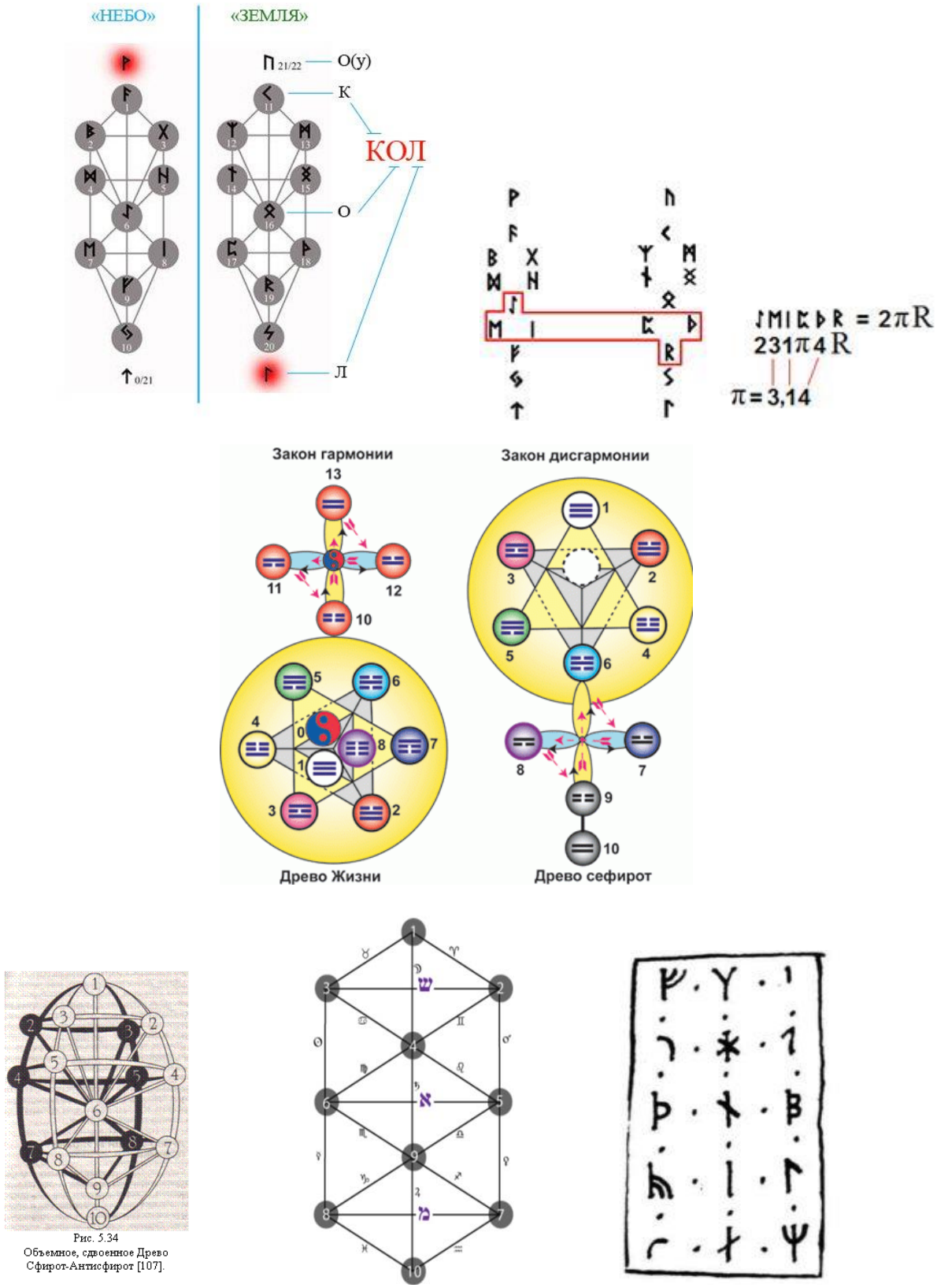


Figure 108a-b Two trees, c-d tree of harmony, disharmony, tree of life and tree of Sephiroth, e-f. Three versions of tree of life.

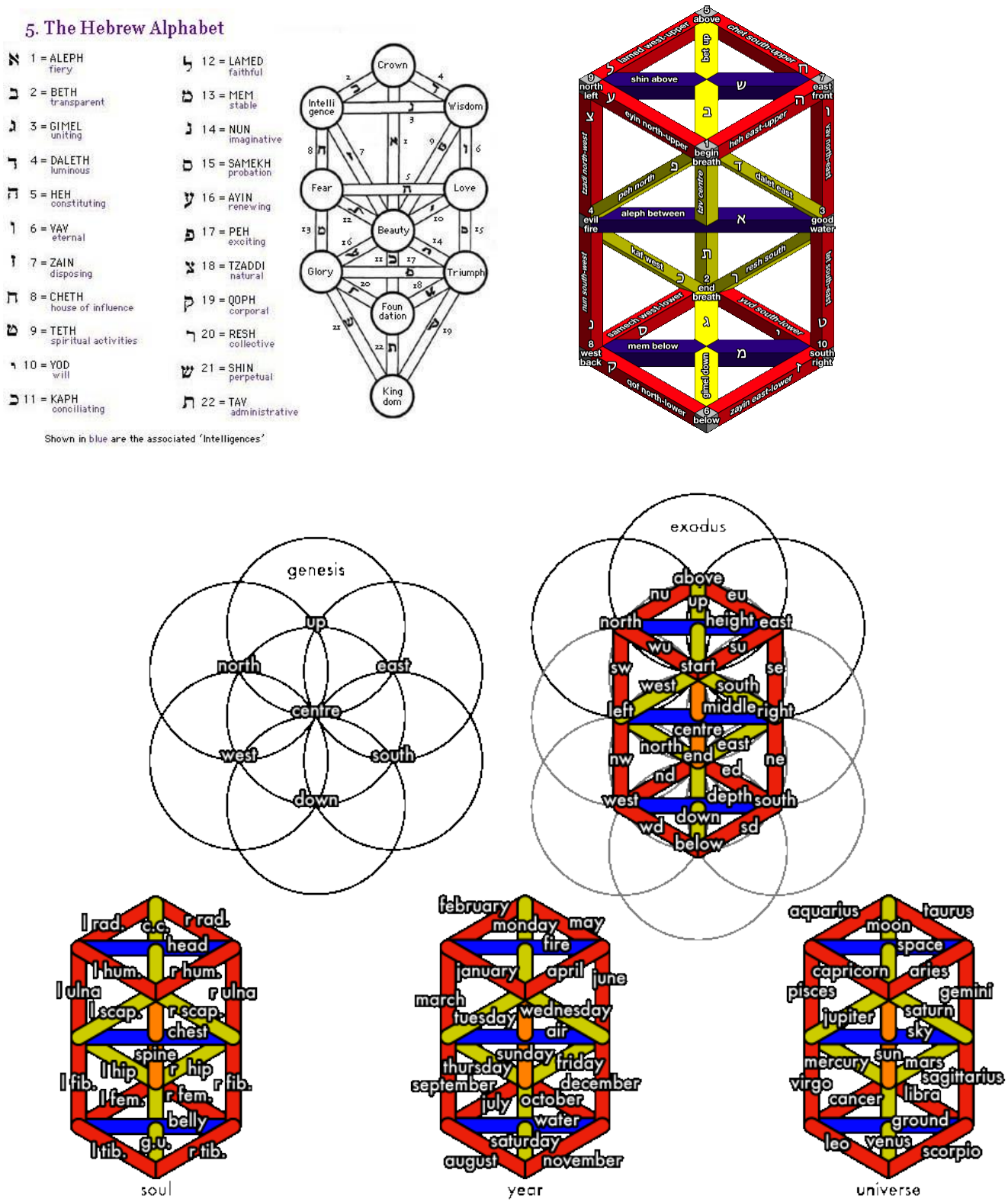


Figure 109a. 10 Sephiroth, b. Semi-isometric cube, c-d, genesis-exodus, e-g.soul, year,universe

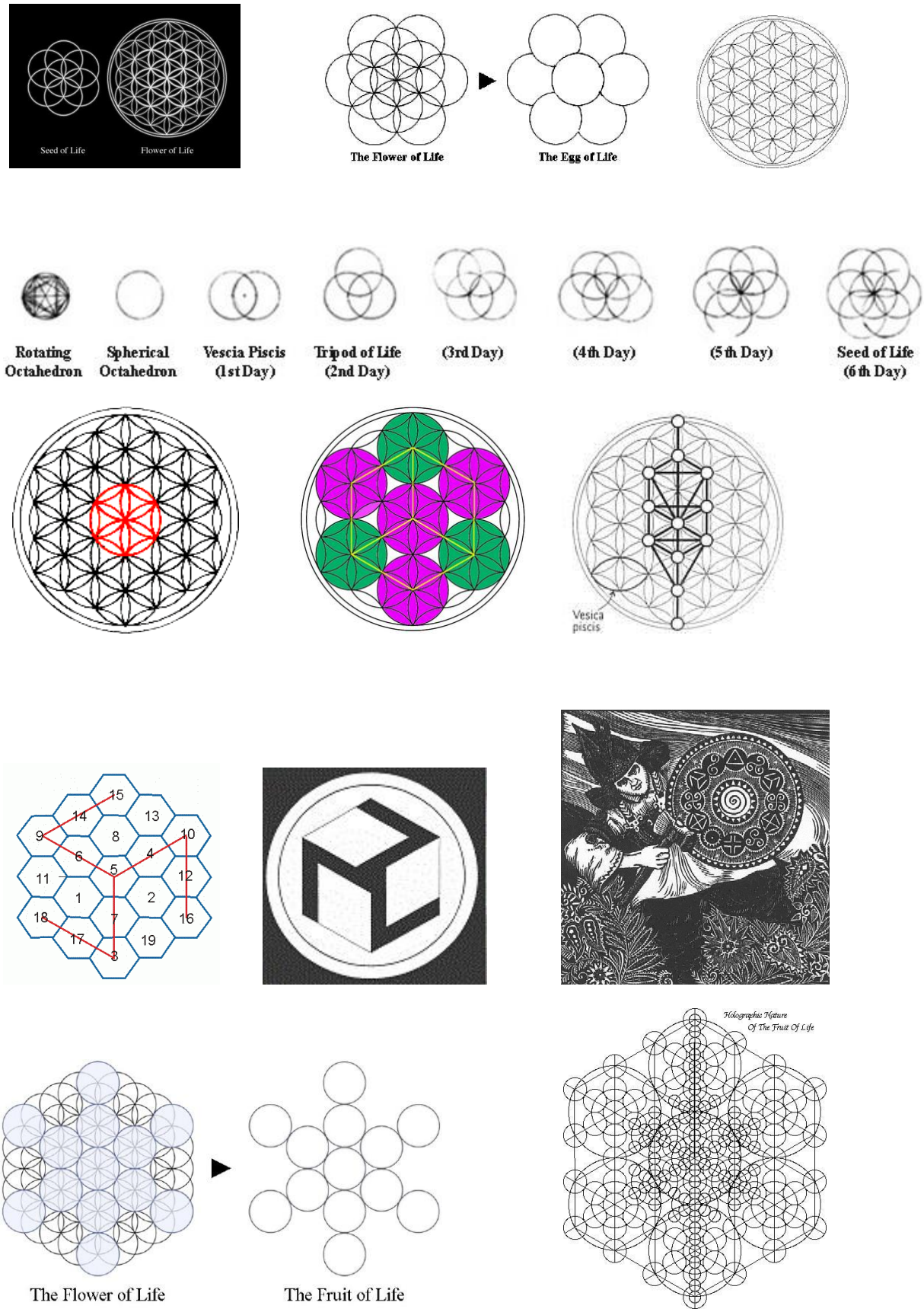


Figure 110a –c. Seed of Life, Flower of Life, Egg of Life. d. 6 Days, e f- Flower of Life, g- h. Antakahranas, i. Jarowit, j-l. Flower of Life- Fruit of Life.

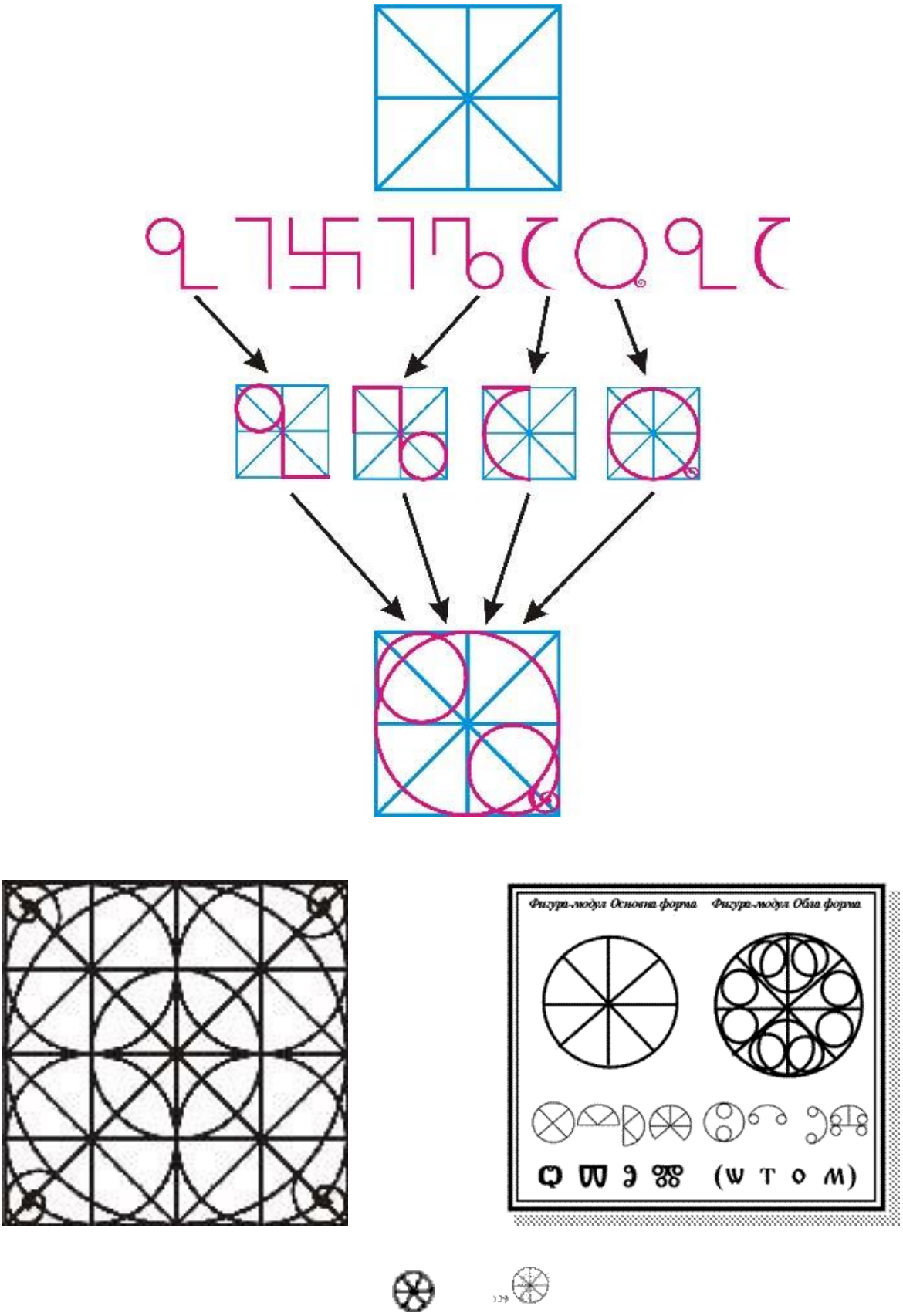


Figure 111 a-b. Principles of Asomtavruli (Georgian), c. Glagolitic, d. Chigir tamga, e. Abkhaz tamga 129

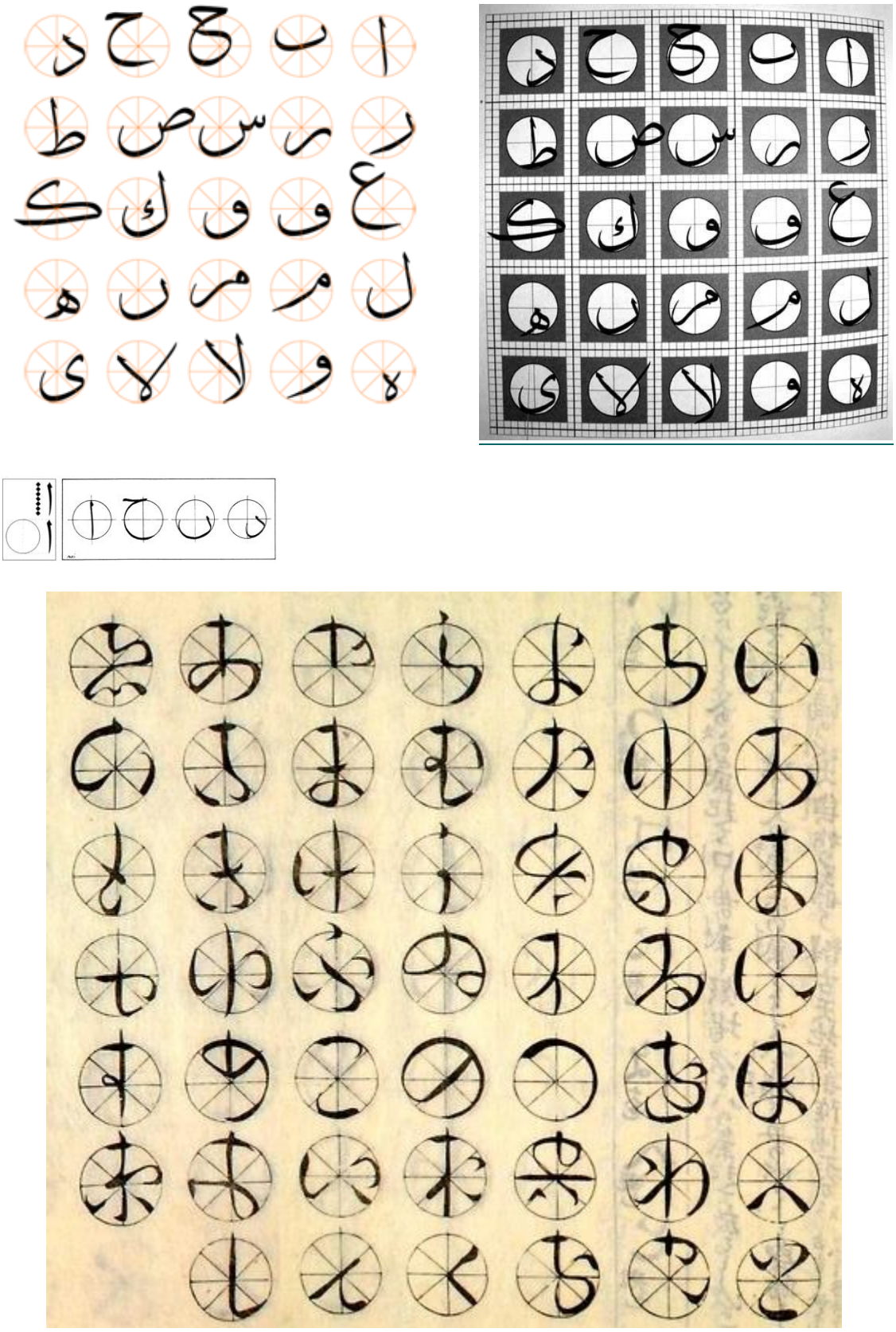


Figure 112 a. Canon of Ibn Muqla, b-c. System of the Circle (Nizam al Dairah) , Antique stroke Chart of Japanese Hiragana characters.

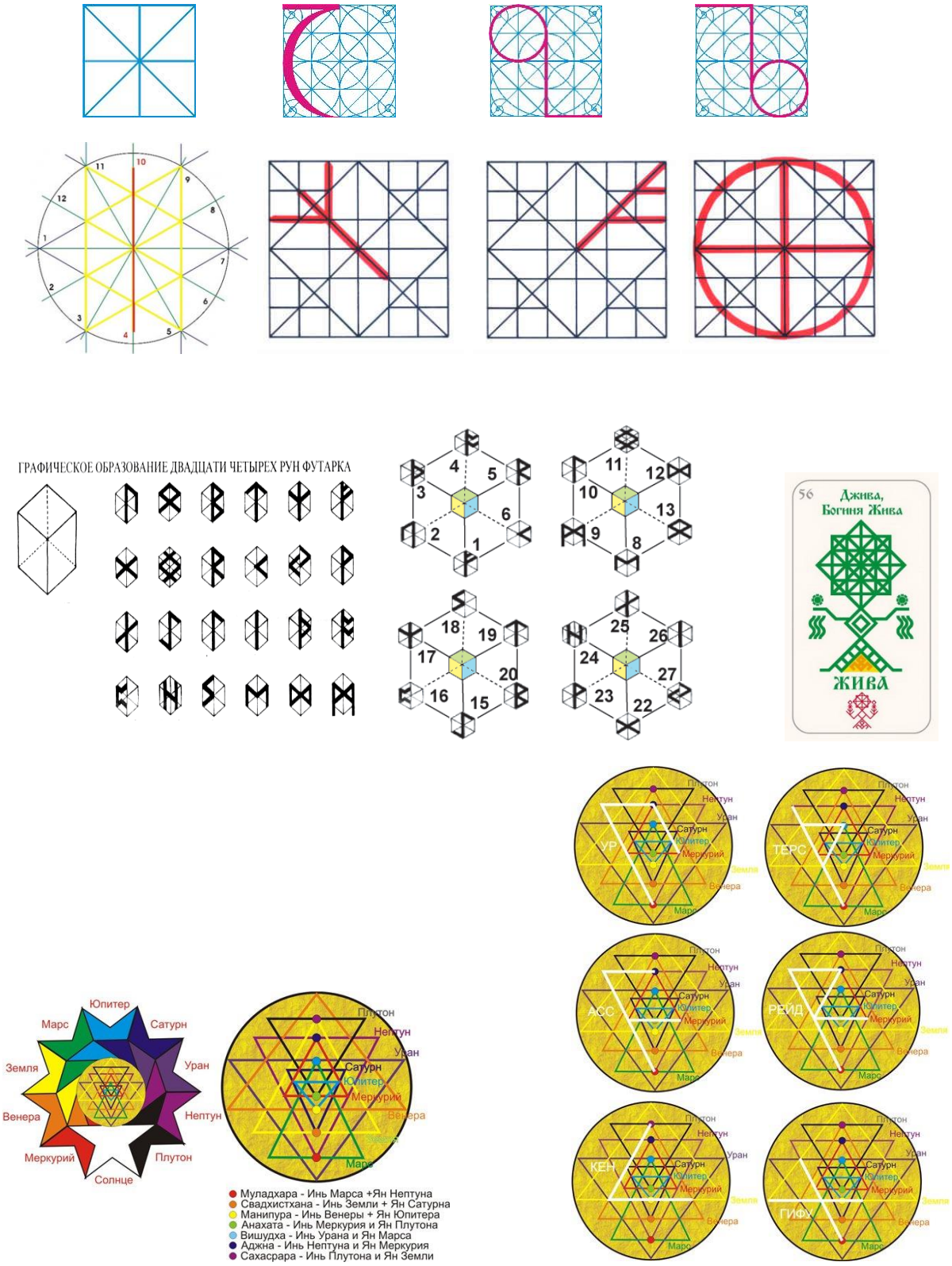


Figure 113 a-d. Asomtavruli Bikila, e. Circular e-h. Wiligut runes, i-j. 1 Cube Matrix and 27 Cube Matrix, j. 6 Rune matrices, k. Shiva. L-m.Sri Yantra and Planets, Runes

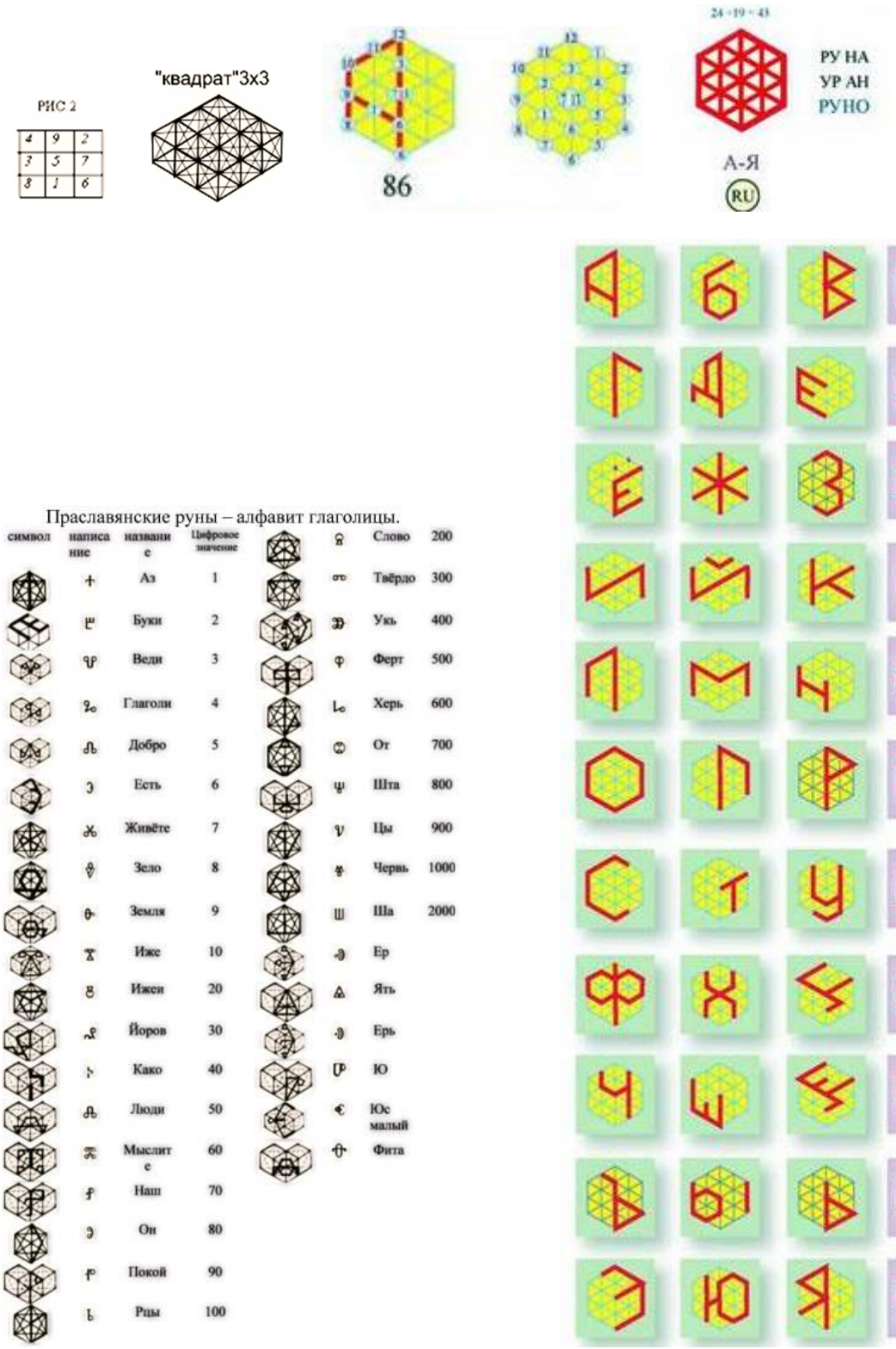
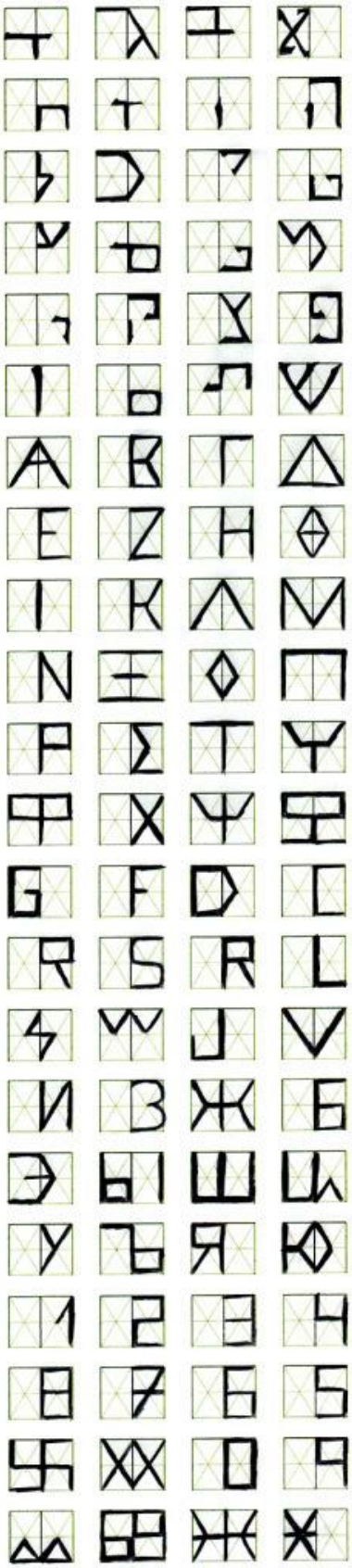


Figure 114 a-e . Magic squares, f. Glagolitic alphabet and regular solids, g. 8 cube matrix.



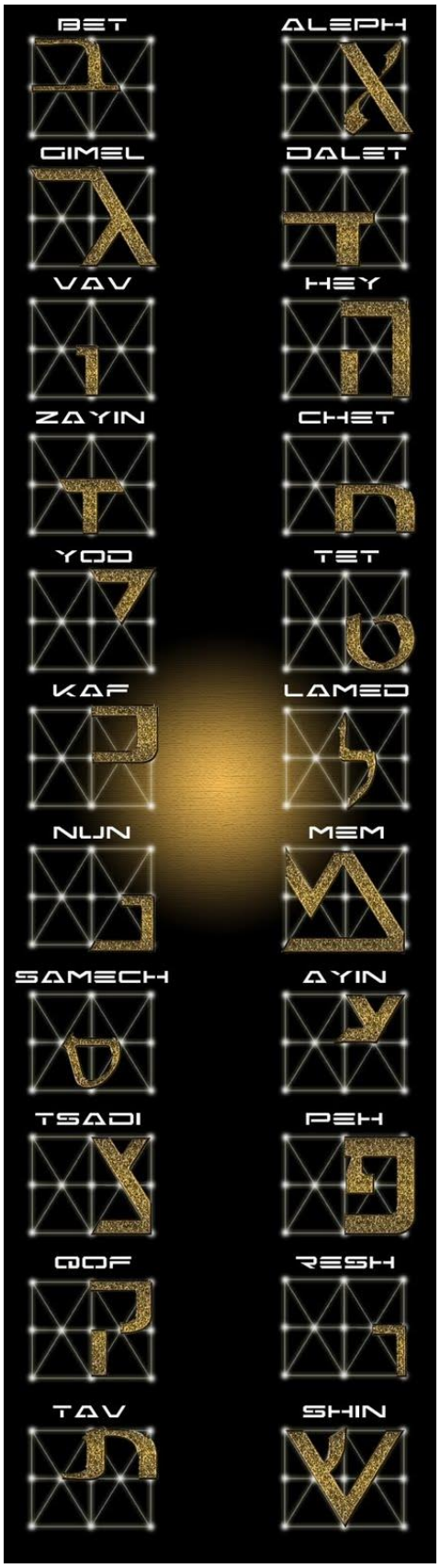
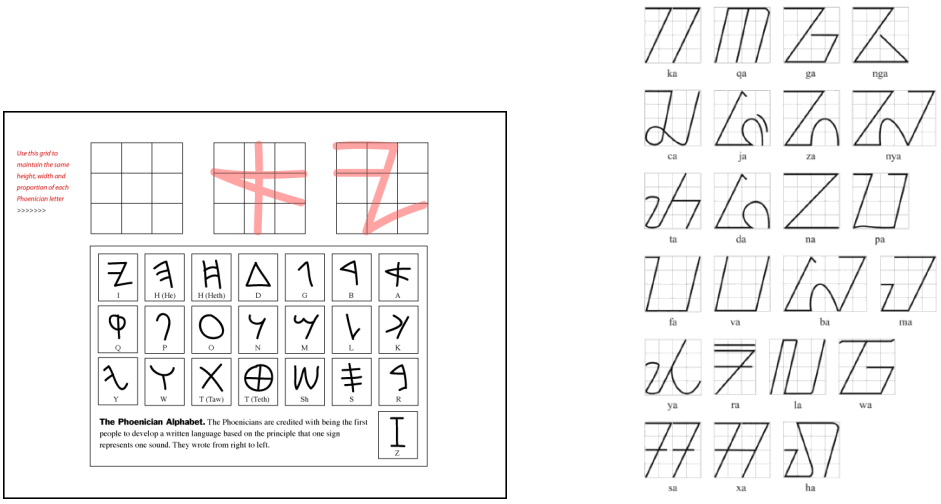


Figure 115 a. Geometric Alphabets: Hebrew Greek, Cyrillic; b. Hebrew.



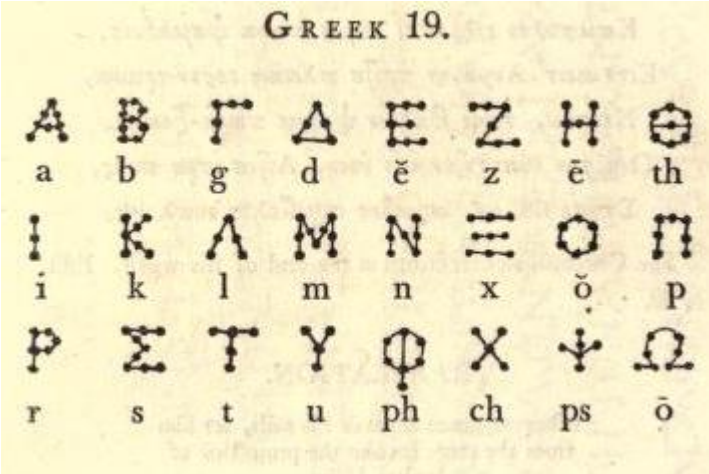


Figure 116. Grids in Phoenician, Aksara Suna and Coptic. .

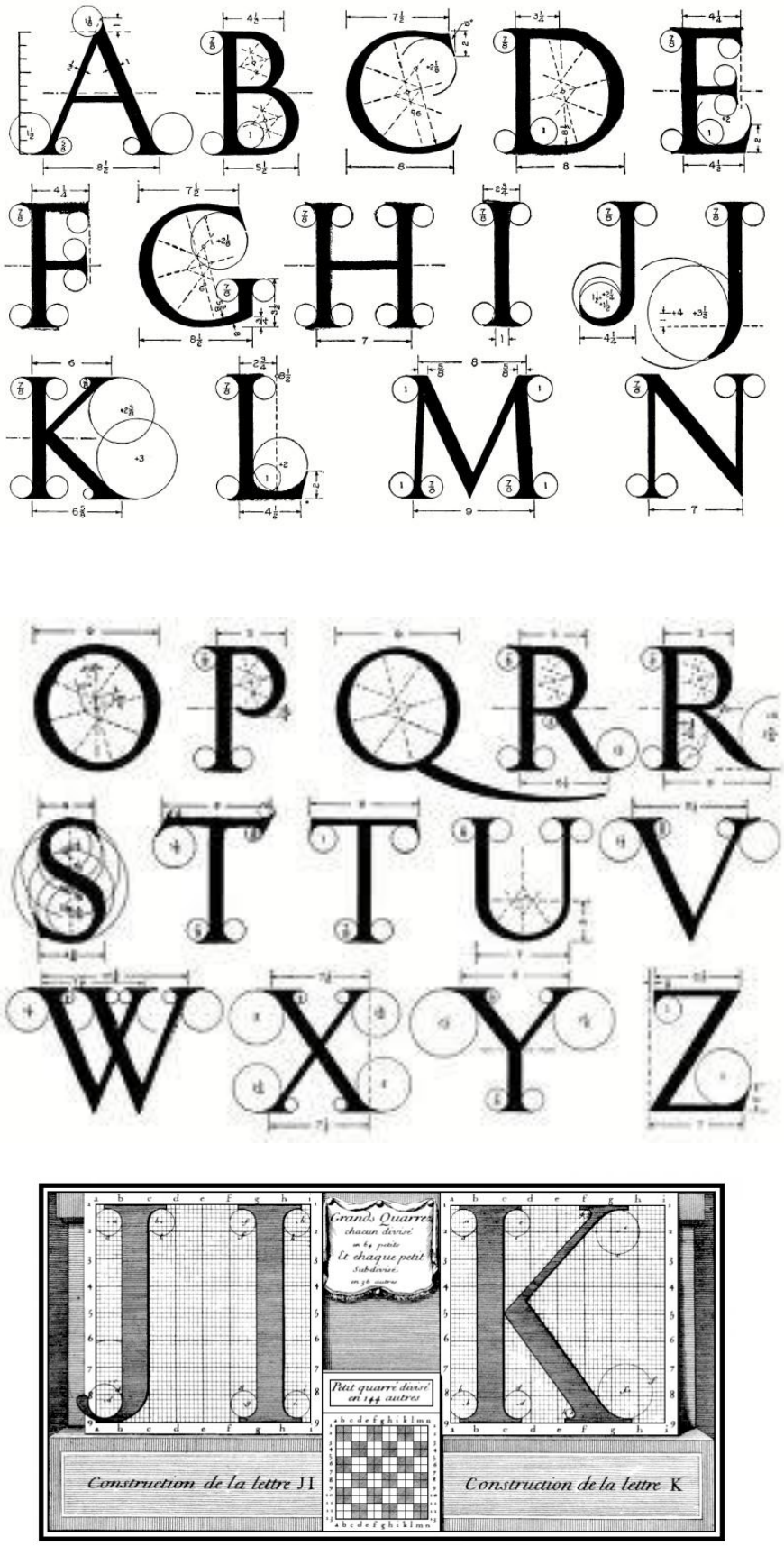
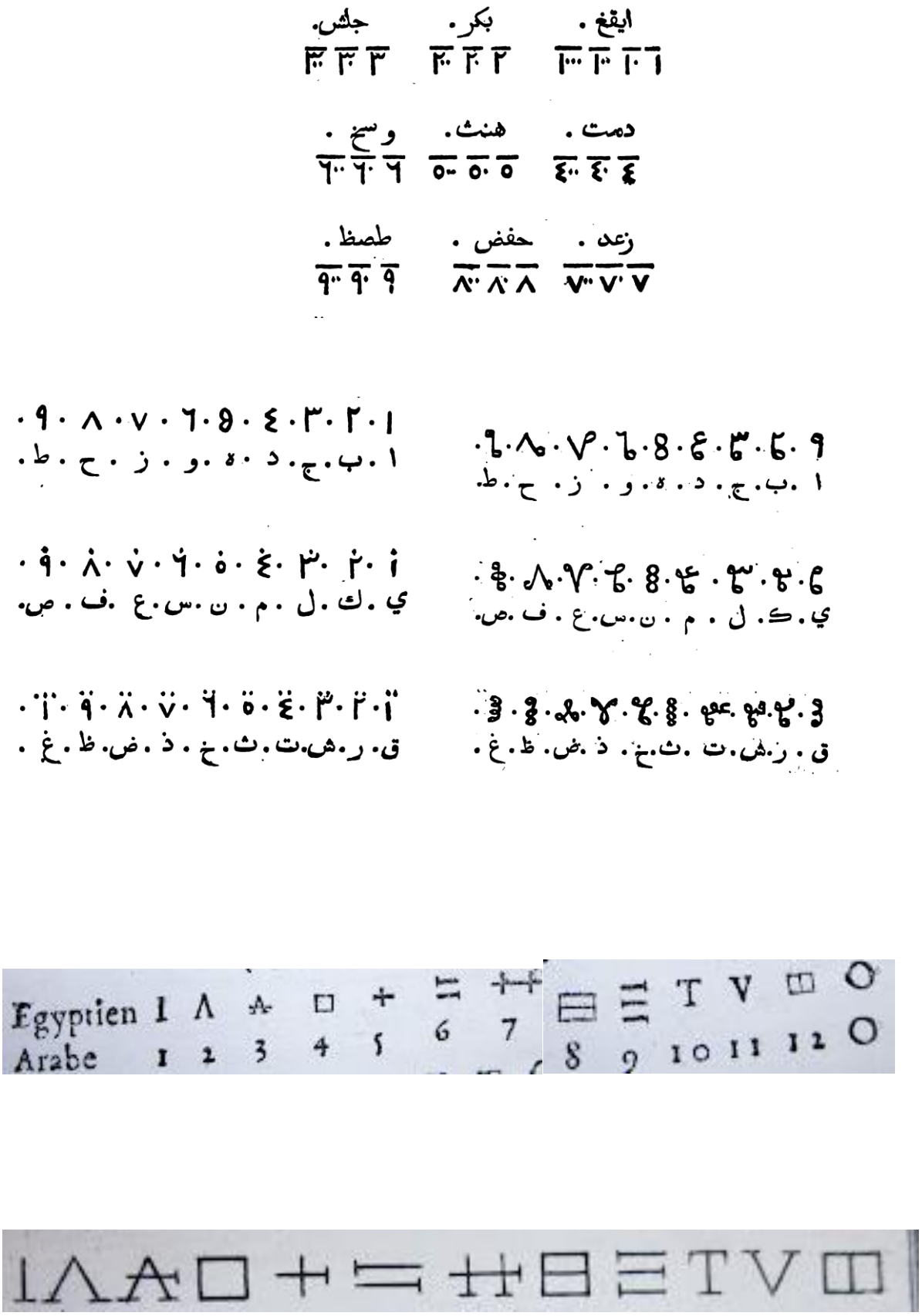


Figure 117. Geometry in Renaissance and early Modern typography.



Figures 118. Indian Numeral Alphabets (Treasury Office, Daftahar), b-c. Egyptian Numerals.

by 6 circles and in turn by 12 circles. This same configuration is applied also to hexagons which are then numbered from 1 to 19 (figure 110g). From a central hexagon (5), three lines are drawn 5 6 9, 5 7 8, 5 4 10. Each of these lines is then extended to draw an antahkarana, a sun symbol. In some versions these are 3 reversed L letters. In other versions, these are 3 L letters spatially aligned. A variant becomes a resistance and freedom symbol of the Afrikaner. The god Jarowit (figure 110 i ff.), holds a shield with 12 symbols including an antahkarana and a reversed version. In other versions, the flower of life[489] is multiplied further and the principle of 19 circles is multiplied to create the fruit of life. The number 19, linked with life (chai) in Hebrew gematria, is linked with the geometry of life in the Slavic tradition.

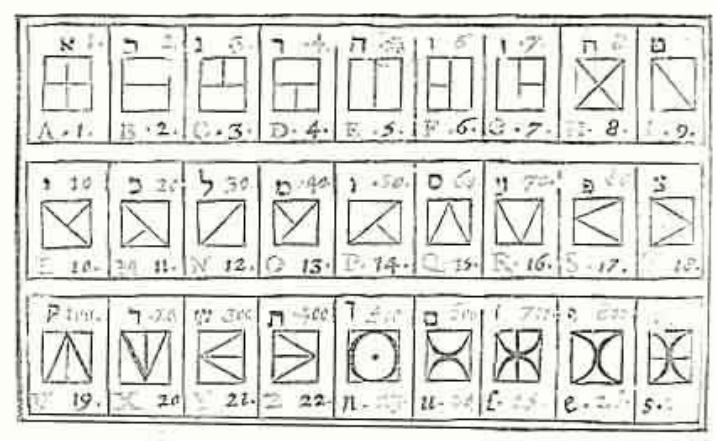
4.5. Grids and Letters

Such systematic interplay of grids and matrices also plays a role in early alphabet letters. The important work of Kapiadnidze and Mibchuani (figure 111 a-b), claims that the Sumerians developed a circular grid plan using a square, inscribed circle and 8 divisions for constructing letters geometrically. The basic 6 and 8 divisions of a circle are also found in tamgas (figure 111d-e). While the exact date remains a matter of debate, it is striking that a similar method underlies a) the construction of Glagolitic letters (figure 111c) and continues as the system of the circle (Nizam al Dairah), which was codified in the 9th century A.D. as the Canon of Ibn Muqla (figure 112a-c). An antique stroke chart of Japanese Hiragana characters uses the same method. Hence, Old Georgian, Old Slavic, Old Arabic and Japanese all employ a grid matrix analogous to that of the early Slavic runes.

The Bikila in Asomtavruli (Old Georgian Alphabet) is said to go back to 5604 B.C. (figure 111 and 113 a-d).[490] A two-dimensional variant leads to the Wiligut Runes (figure 113 e-h). A variant entails an isometrical three-dimensional cube in the form of a hagal rune, which becomes a matrix for generating 24 runes (figure 113i). Alternatively, 4 central isometrical cubes are each surrounded by 6 cubes, which again generate 24 runes (figure 101 j). Alternatively the Sri-Yantra becomes a grid for runes (figure 113 l-m).

A two-dimensional 3 x 3 grid leads to a magic square with the numbers 4 9 2, 3 5 7, 6 1 8 (figure 71d, cf. figure 103-104). A three dimensional grid leads to 9 squares on a plane surface or a series of 4 x 3 = 12 squares. A two dimensional view of these squares produces a hexagram with the hagal (flower of life) pattern and the numbers 24 + 19 = 43. The cubes serve to generate Glagolitic letters. A simplified version uses three isometic cubes. A more advanced version uses 8 cubes to produce 11 x 3 = 33 Glagolitic letters (figure 114 g). In a simplified version, 4 squares linked with 4 diagonals become a framework for producing Hebrew, Greek, and Cyrillic letters (figure 115).[491]

A two-dimensional grid of 9 squares (3 x 3) serves as the basis of Phoenician letters. Meanwhile, a two-dimensional grid of 16 squares (4 x 4) is used to produce the letters of Aksara Sunda in Indonesia (figure 116 a ff.). In Coptic, a grid is directly connected with the shapes of letters. In this case, the size of the squares or rectangles changes with different letters but the geometrical grid pattern remains. Greek 19 reduces the letters to a series of dots, which are then arranged in geometrical shapes. Renaissance typography develops this



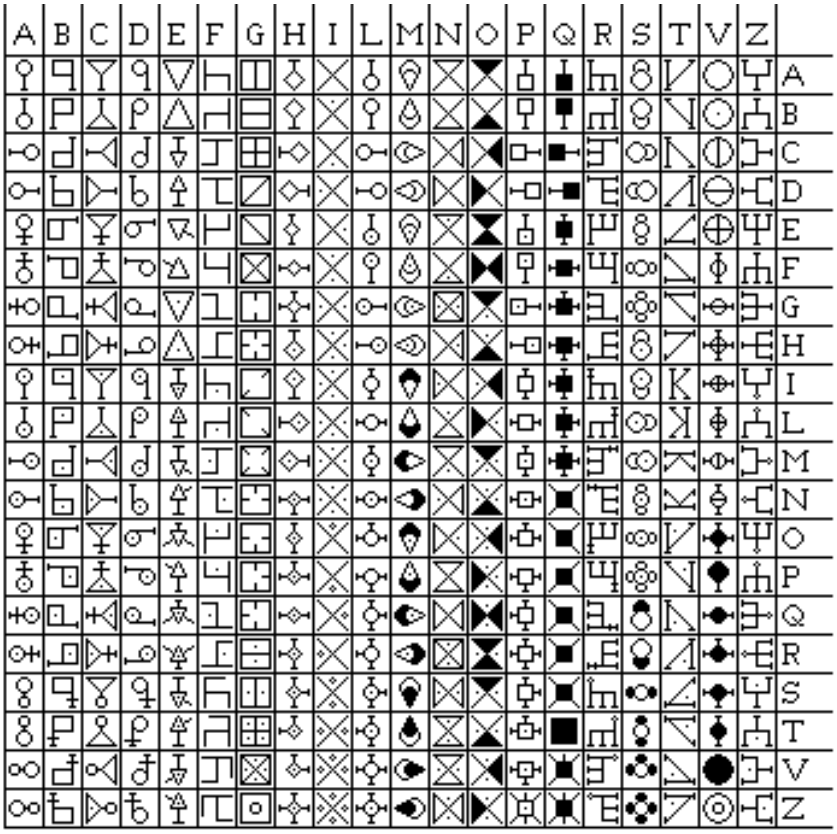


Figure 119 a. Sumerian cuneiform from Ban, b. Hebrew Letters and Geometry, c Utopiensum Alphabet d. Cypher Alphabet ;

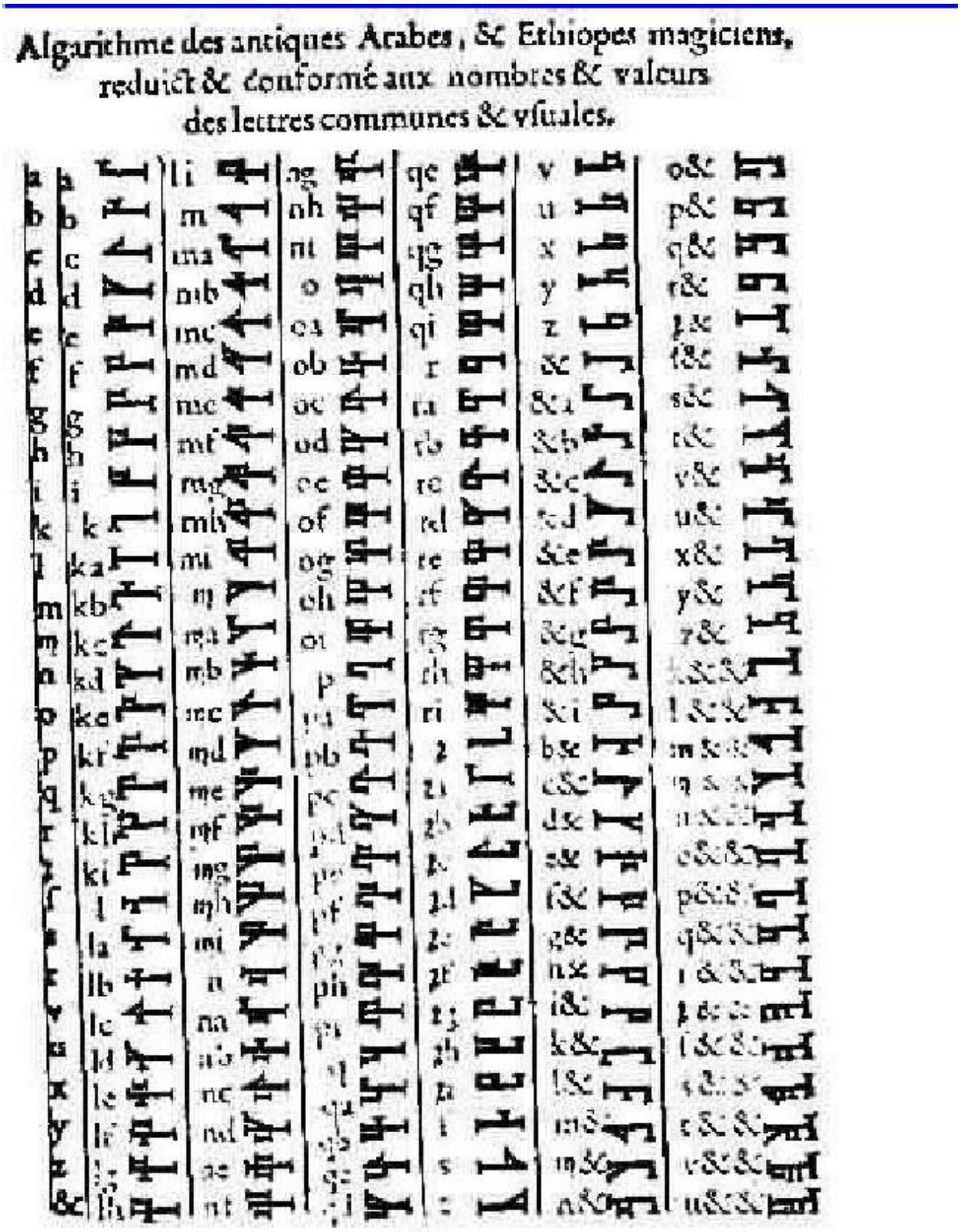


Figure 120 a. Ancient Arabic and Ethiopian Alphabet

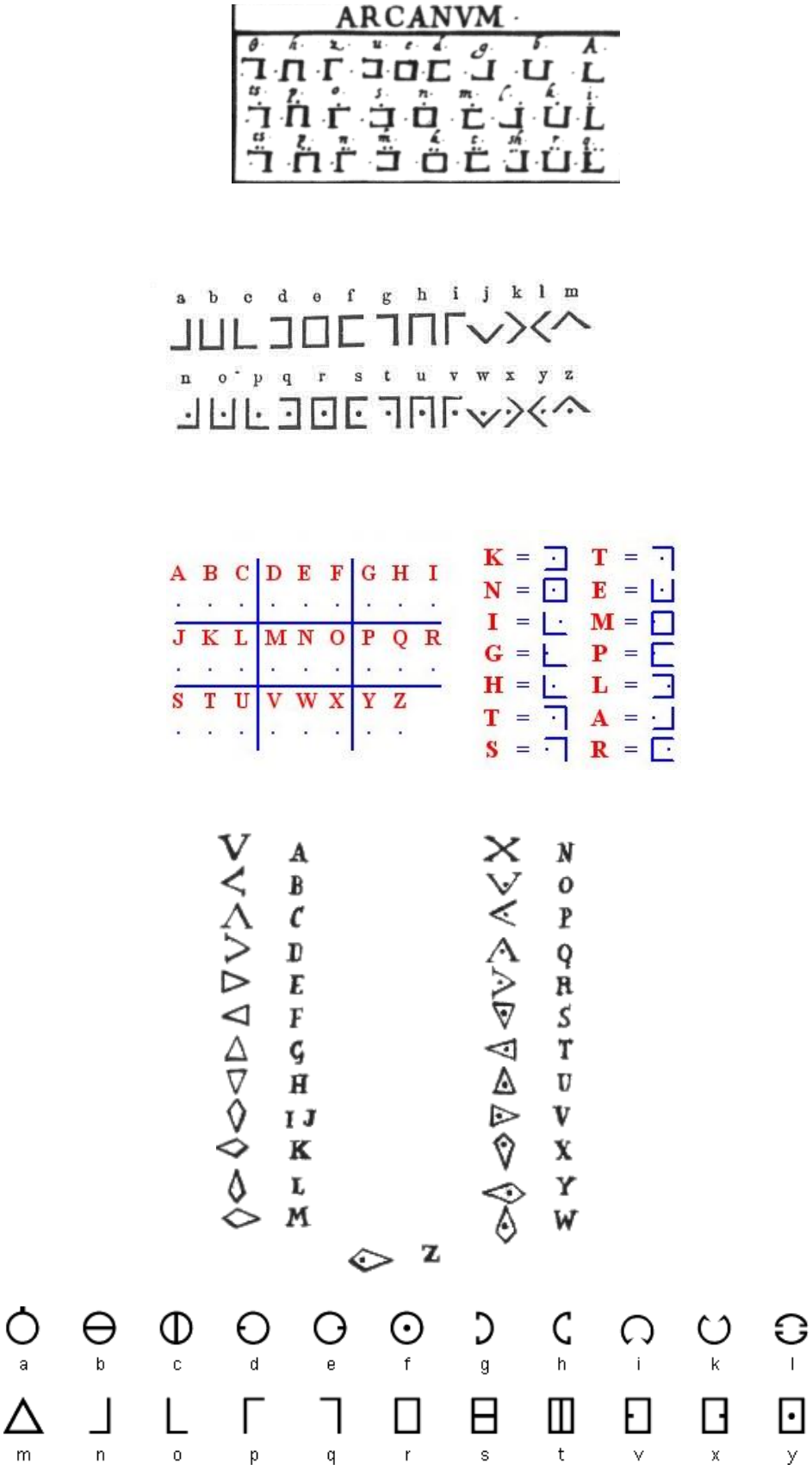


Figure 121a. Arcanum, Alphabet of Demons, Vormint Alphabet, [492] Rosicrucian Cipher, Rosicrucian alphabet, d. Templar Alphabet.

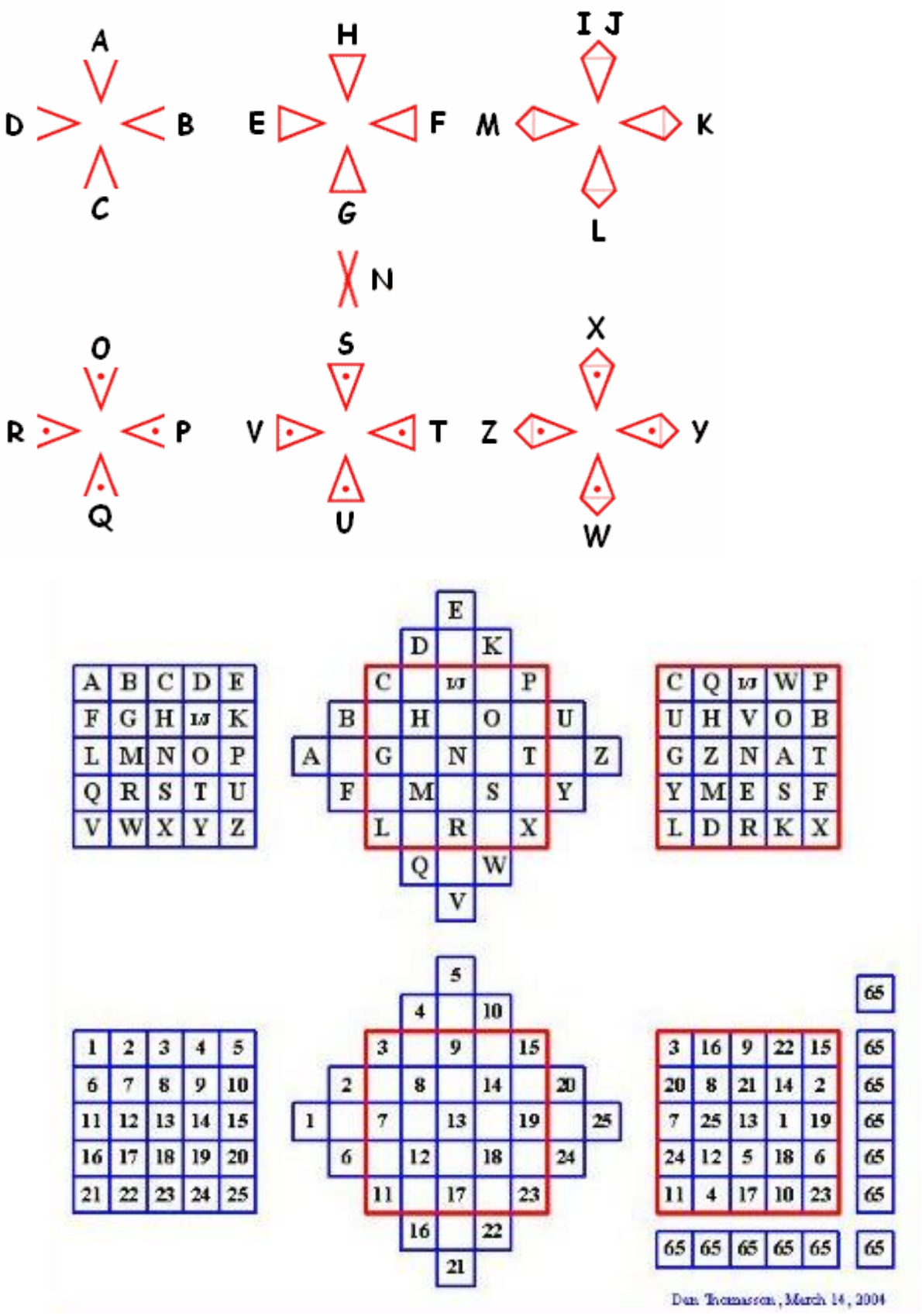
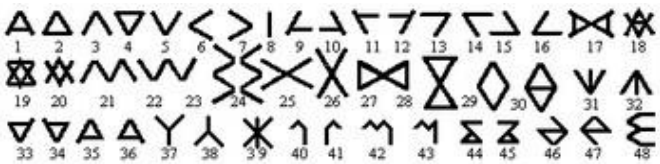
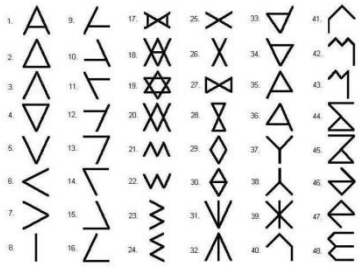
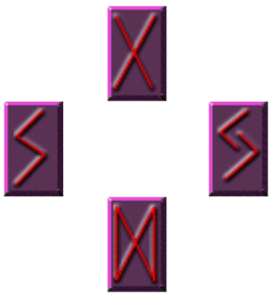
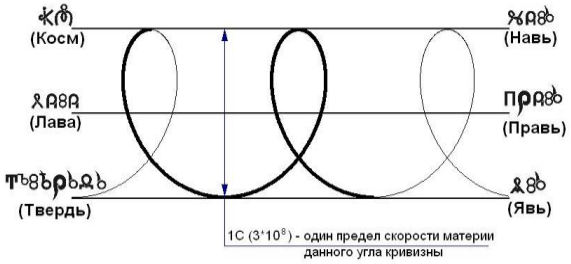


Figure 122a -c. Secret Templar Alphabet, Pyramid Cipher and Order 5 Magic Square.









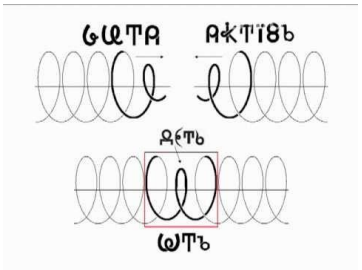


Figure 123 a. da'Ariyskie Tragi, Rasens Molvitsky, Lepinski Vira runes, Symbol of race, 4 runes, Svyatorusskie Images, and letter generating spiral of Vseyasvetnaya Charter (Всеясветная грамота) of Izhei (ИЖВ), also used to create letters Zemlya,Vita,Aktiv and Ot.

Figure 124. Samples of kh'Ariyskaya Karuna and correlation with Cyrillic.

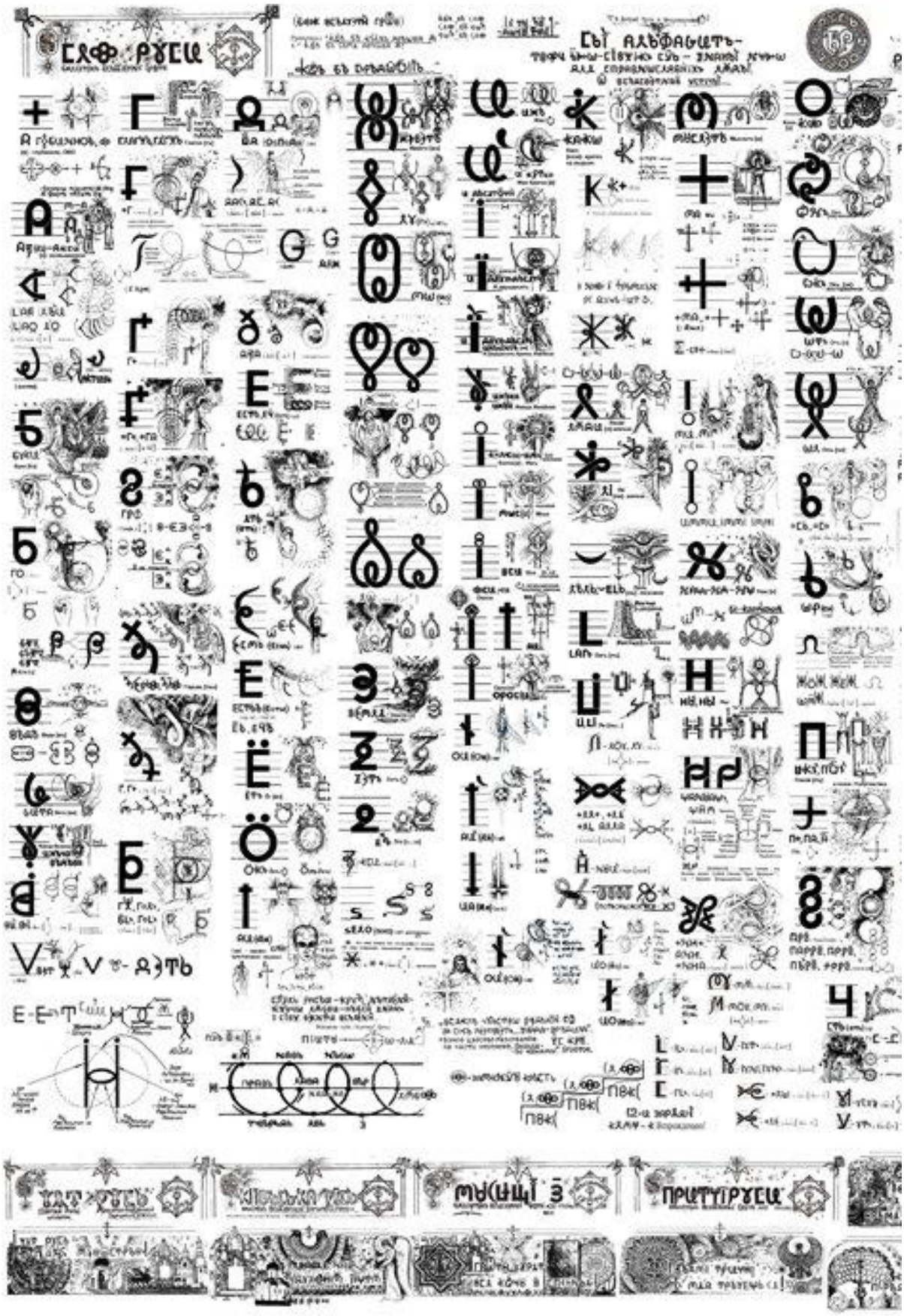


Figure 125 a. Old Slavic Alphabet

Figure 125 b. Old Slavic Alphabet (continued)

Figure 125 c Alphabet of the VseYaSvetnaya Slavs

(Па) [п/х а]

(Рекуче) [р....р....р....]

(Ра) [ра] - гортанная

(Рагъ) [р/а]

(Ри) [ри]

(Ри) [ри]
(Ке) [кё]

(Ро) [ро]

(Слово) [сь]

(Ас) [Ас]

(Сы) [сы]

(Сул) [с/х]

(Свну) [с→в]

(Свим) [с....вым]

(Сигма) [сым]

(Твердо) [т]

(Тои) [тои]

(Той) [той]

(Тау) [та́ у́] - звук тетевы

(Тор) [тор]

(Укъ) [у] - продолжительное глубинное

(Утъ) [у] - краткое утвердительное

(Фита, Спора) [ф/т]

(Хавъ) [хв] - краткое

(Ферьтъ, Д(а)жевая Фита) [ф] - ф в птичьем "фью"

(Херъ) [х] - глубинное, произносится на выдохе

(Хоро) [хо] - произносится на выдохе

(Кс) [ксъ]

(Сть) [ц]

(Стым) [цым]
(Стоим) [стоим]

(Черьвь) [ч]

(Ша) [ш]

(Ща) [щ]

(Еръ) [э/ы]

125d. Abbreviated Version.

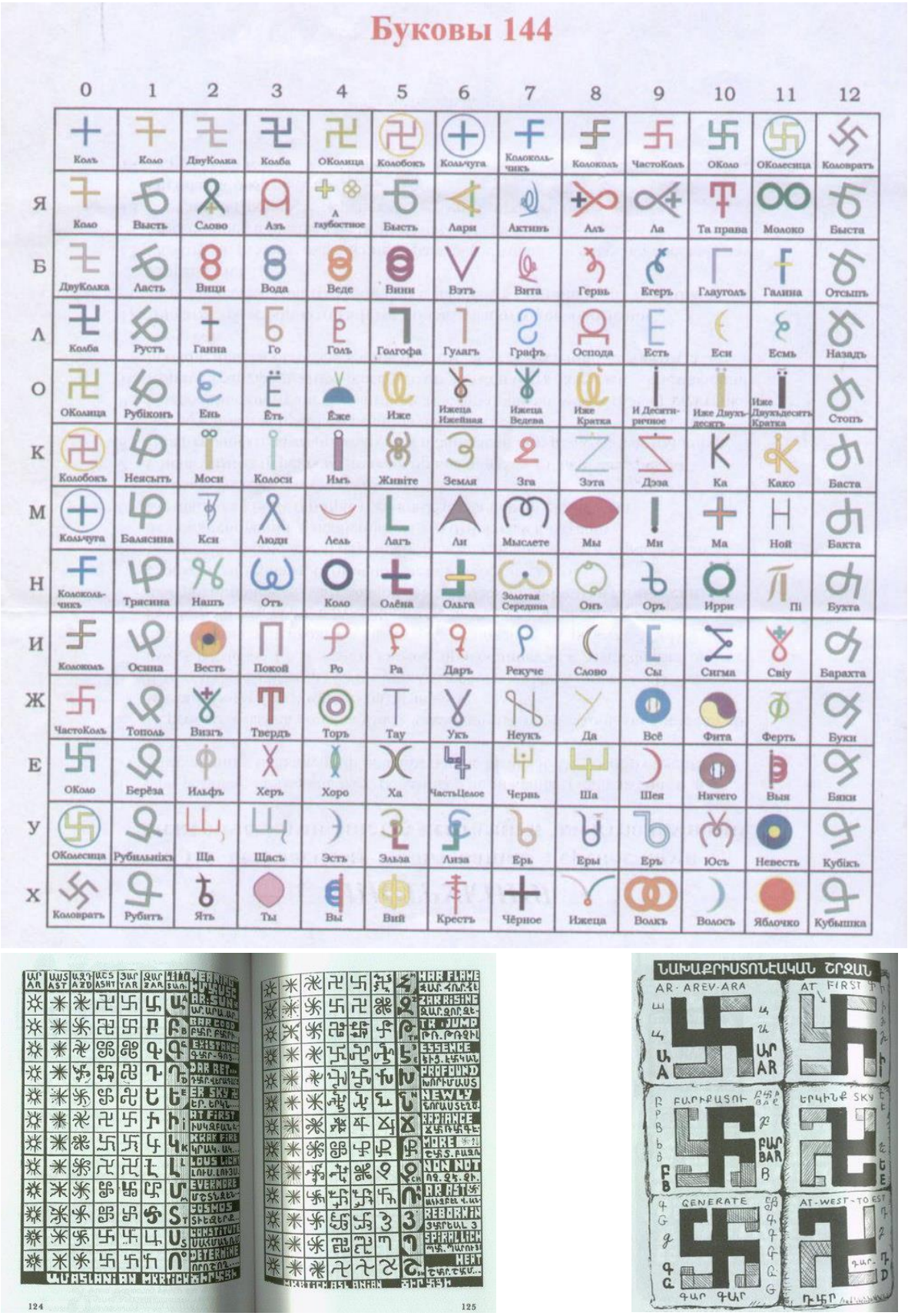


Figure 126 a. 144 Bukovi, b. Armenian Letter Matrix, c. Armenian Swastika Matrix.

geometrical approach to new levels (figure 117).

One source of letters as geometrical shapes is via Indian numerical alphabets (figure 118a –c), which use lines, circles, Λ and V shapes. Egyptian and early Arabic traditions develop this approach for the first 12 numbers (figure 118 d-e). Another source of letters as geometrical shapes can be traced to Sumerian cuneiform (figure 119 a ff). In the Hebrew magical tradition, 27 letters are linked with geometrical shapes. The alphabetum Utopiensum employs similar principles with curvilinear shapes for the first 11 letters and rectilinear shapes for the final 11 letters. More complex examples are found in a cypher alphabet. The ancient Arabic and Ethiopian magicians use more complex combinations (figure 120). Ibn Washiya reports that geometry played a role in construction of alphabets:

> Others followed the simple rules of geometry, deriving one alphabet from another ,as the Coofic from the Syrian, the Hebrew from the Chaldean, the Latin from the Greek and others, in this manner, from the original.[493]

In Europe, a simplified version using only rectilinear lines became the Arcanum alphabet of the Virga Aurea, which recurs in slightly modified form as the alphabet of Demons, the Vormint alphabet, the Rosicrucian cipher alphabet, the Templar alphabet and Masonic alphabets (figure 121 a ff). Some of these shapes recur as letters in what is. (e.g. figures 134 - 136). This grid principle also becomes a starting point for cipher alphabets and cryptology, such as the Secret Templar Alphabet, and the Pyramid Cipher and Order 5 Magic Square (figure 122 a-c). These geometrical shapes also have a parallel in the Slavic Lepenskog Vira and Rasens Molvitsky alphabets (figure 123 b-c).

4.6. Six Slavic Writing Systems

A brief outline of these Slavic precedents is useful. While some sources speak of 9 kinds of letters,[494] discussions typically entail 4 main and 2 auxiliary kinds of writing (table 17, figures 123-124). A first, called da'Ariyskie Tragi (Да'Арийские Тьраги) was crypto-hieroglyphic. A second, h'Ariyskaya Karuna (Х'Арийская Каруна, figure 124)[495], was a priestly alphabet. A third, Rasenskie Molvitsy (also called Lepenskog Vira) was largely geometrical and, according to the Russians. It is claimed to be the source of Etruscan, Phoenician and Greek. An alterntive version is called the Rasenskie Movlitsky or the Etruscan letter (figure 123 b-c). A fourth system, Svyatorusskie Images (Drop Cap), is said to be the source of Byzantine, old Church Slavonic and old Slovenian.[496] The first two were Aryan, the latter two were Slavic. Together these comprise the 4 languages of the 4 great peoples. In addition, there were trade or Glagolitic letters and Slovenian people’s letters.[497]

1. da'Ariyskie Tragi	Crypto-Hieroglyphic, Egypt,Mesopotamia, Chinese, Korean, Japanese
2. h'Ariyskaya Karuna	Priestly Alphabet
3. Rasenskie Molvitsy	Etruscan , Phoenician, Greek
4. Svyatorusskie Images (Drop Cap)	Byzantine, Church, Old Slovenian
5. Trade or Glagolitic Letter	Glagolitic Alphabet
6. Slovenian People's Letter	Slovene Alphabet

Table 17. Six writing systems of the Slavic tradition.

Of these, by far the most important is the Priestly alphabet, variously called, h'Ariyskaya Karuna, [Kh]' Arian [Karuna] ([runika]), Х'Арийская Каруна **(**руника**)** or Union of Runes 256. Google lists 1 title under h'Ariyskaya Karuna and 9,502 titles under the Cyrillic spelling. The original version of 256 letters is difficult to find.[498] Some claim that Sanskrit is a simplified form of karuna.[499] A version of 144 letters is easily accessible (figure 114 shows 2 of 14 pages). Conservative claims are that the alphabet is 7,208 years old.[500] More dramatic claims link it a) with the founding (104,776 B.C.)[501] of a city called Asgard where, the modern city of Omsk now stands and b) with events going back to 603,000 B.C.[502] Of interest, at this point, is simply to note what modern Russian sources claim about the history of the h'Ariyskaya Karuna:

> In Common parlance is called the priesthood letter. Karuna formed the basis of the ancient Sanskrit, Devanagari and used by priests in India and Tibet. In simplified form with fewer rune Karuna use western Slavs and Aryans, who inhabited the ancient Scandinavia, Iceland (48 PR), the territory of present-day Germany (19 PR), France, Scotland (33 Runes), Ireland (38 PR) and other Slavic-Aryan countries.....[kh]' Arian [Karuna] ([runika]) - the priestly written language from the composition of 256 runes, which became the basis of ancient Sanskrit and language of devanagari (from the words of " Virgin on the mountain of" , since because of it, the ancient priests of India and Tibet from the mountains transferred their messages and knowledge to people, through the priestesses. demonstrating by the language of body similar to the runes figures) [kh]' Arian runes, i.e., the secret means, which transmit the enormous volume of the ancient knowledge of [slavyano]- Arian kinds, served as fundamental base for creating not only Slav [runitsy] on the basis of " features and [rezov]" , but also other [uproshchennykh] forms of the letter: ancient Sanskrit, devanagari, Germanic, Scandinavian [Runiki] and many others. [kh]' Arian [Karuna] did not disappear, but it continues to remain the basic form of letter in the priests of Old-Russian [Ingliisticheskoy] church (orthodox Old-Believers).[503]

Taking this passage at face value, the Scandinavian and Anglo-Saxon Runes are a subset of a much larger system. This would explain why the Slavic 24 rune versions are effectively identical to those in the Futhark. The claim that the Karuna were originally the source of Sanskrit itself sounds more plausible when we recall that Hindu sources speak of links with the Northern Kurus (uttaru Kurus), who stemmed from North of the Himalayas. From our earlier analysis, Sanskrit at the very least provided a new systematic synthesis of sounds, and signs linked with elements and cosmology. Although the details of such claims cannot be proven in the absence of accessible sources, the most important dimensions may well lie elsewhere. Chapter 1 gave evidence of links between Chinese tetragrams and Slavic calendars. Chapter 2, reported claims from Nazorean Essenes of Mount Carmel concerning direct links between India and the West going back to 1800 B.C. The evidence of this chapter suggests that these exchanges entailed the whole of Eurasia.

Even a quick glance at the Karuna reveals that they begin with the letters А Б В Г Д underlying abjads as well as the Slavic family of letters. Karuna letter 52 is the jara rune, corresponding to week 52 at the end of a year. Ultimately, this points to a whole new history of alphabets. Thus far we have enough for a first glimpse of what a big picture might entail. The Slavic Aryan claims are about 4 languages/alphabets that began independently. Of these, the priestly language that began around lake Baikal and the city of Asgard, now Omsk, created an alphabet of 256 (16 x 16) runic letters. Some claim that these hariyskaya karuna led to a subset of 144 (12 x 12) runic letters.[504] There are conflicting accounts. Some claim that

Sanskrit also is a simplified form of the hariyskaya karuna.[505] Others claim that Sanskrit was the progenitor of Russian.[506] In any case, it is striking that both Sanskrit and Ancient Slavic use birch bark (betula Himalaya) for their ancient manuscripts.[507] The subset of 144 karuna eventually led to geometrically regular Slavic letters, which have continued into English with letters such as A, E, I, H, O, S, T (cf. figure 314).

Other sources speak of an Alphabet of the VseYaSvetnaya Slavs (125c-d), which is reported to go back to c.11,900 B.C. as a multidimensional spatial writing which was subsequently reduced to a two-dimensional planar writing c.5,900 B.C with the rise of statehood.[508] The same source reports that:

> Each carries a Bukova some figurative meaning and meaning, the color scale, rate, odor and taste. By combining these different multivariate combinations of images with each other, we obtain visual pictures and words shaped true value….The Ancient language was not intended so much for reading, and mostly as an extraction system and an image of the words texts.[509]

1240 marks were used of which 147 were used for "Everyday writing."[510] This ancient language, variously called the Old Slavic Alphabet, the Vseyasvetnaya Charter[511] (Всеясветная грамота) or Vseyasvetnoy Diploma[512] (Всеясветной Грамоты) (figure 125 a–b) is said to date before 5,500 B.C. It is an alphabet in three dimensions with very clear principles of construction, which have been documented. A starting point is a series of three lines defining the three worlds, Nav, Prav and Yav (figure 123g, cf. bottom of figure 125a for context). These generate a spiral, parts of which become individual letters:[513]

> Development (vosskhozhdenie) of worlds is a spiral and it is displayed in the chart of writing. By themselves, letters (beeches) of the ancient Slavs consist of certain parts of spirals and spirals in sigmatsy Traits Reza, Kratky, sine, points, etc.[514]

A contracting spiral (figure 123h) becomes the letter Vita. An expanding spiral becomes the letter Aktiv. When combined these become the letter Ot which, in English, is called W.[515] Stan Tenen's discovery of vortex shapes in generating Hebrew letters has ancient precedents.[516] There are also unexpected links between some letters in the ancient Slavic language and Chinese hexagrams[517] suggesting that the links between Scythia and Serica (old names for Russia and China, figure 624) may be more ancient than suspected.

> Today in Moscow acts Association "Vseyasvetnaya charter". They teach that there was a sacred writing - Vseyasvetnaya charter, which included 64 of the 83 upper and lower case letters and descenders. Cyril and Methodius were devoted to it in part, by them on the basis of this charter, and was created primitivized version of the alphabet, known as the Cyrillic alphabet. This union claims that Vseyasvetnaya charter was obtained as part of the vision, the over 5500 years BC. Judging by the literature, the 1000 years of Christianity Russian language has become a lot more primitive, having lost previously held the expressive possibilities. Cyrillic alphabet of 43 letters lost 10 "as unnecessary." And if you compare with Vseyasvetnoy diploma, then from its 147 letters have less than 25%. That is, the Russian people are allowed to go on the path of "Ellochka the Cannibal" from the book "12 chairs", and the modern Russian does not feel this loss.[518]

So there are at least two basic accounts. One story claimed to go back to 100,000 or even 600,000 B.C. begins with 256 runes which are simplified to 144. A more recent, longer version begins with 1,240 letters, simplified to 147 everyday letters (of which 64 are

uppercase and 83 are lowercase), which were then abbreviated to 43 letters by Cyril and Methodius, which later became the 33 letters of Cyrillic. A variant[519] says 1224 letters were reduced to 49. Alexander Skorohodov has a third explanation. The Cyrillic alphabet of Cyril and Methodius drew on both the Hariyskoy Karunitsy and the Vseyasvetnoy alphabet.[520] To illustrate his claim he maps the karuna letters to modern Cyrillic,[521] showing that the karuna have ten letters for the single letter A in modern Cyrillic and 11 letters for B, (including ВИТА, Vita), for the Cyrillic letter B (figure 124d). So the Vita of Alpha Vita in Coptic (figure iii) comes not from Greek but from the ancient Slavic karuna via the Vseyasvetnoy alphabet.

Further systems of Russian Runes and Slavic Alatyr runes will be mentioned in Appendix 1 (figure 457). Yet another related version became a set of 144 runic letters (Буковы, figure 126 a).[522] This is also of great interest because it shows how a + sign acquires a new stroke each month as it moves from 1 to 5 culminating in a letter Posolon (YungDrung or left pointing swastika), then begins anew as a + in a circle and again adds one stroke as it moves from 7 to 11 culminating in a letter Swastika, which is then titled 45 degrees at 12 . This sequence is repeated in the left margin where it is aligned with 12 letters. In subsets of these signs this underlying structure disappears. Elsewhere, the swastika and reversed swastika recur in the Armenian generative force and letter matrices (figures 24m, 457b–c). Further subsets, produced alphabets of 49 letters (7 x 7), 36 letters (6 x 6) and led gradually to Glagolitic, then Cyrillic. As we have seen symbolic, moral considerations were one reason why this was further reduced to 22 letters. Other reasons, as we shall see later, lie in astronomical and geometrical contexts. In any case, by now it is clear that alphabets have a life cycle much longer than those of individual mortals.

4.7. Conclusions

Chapter 3 explored the role of breath and more precisely controlled breath in the form of yoga with respect to alphabets. Chapter 4 has explored the role of movements, especially in the martial arts in an old sense, whereby human movements are aligned with movements of the heavens and with letters. Such movements, now associated with runic yoga, have a long history in Arabic, Chinese, Slavic and Scandinavian traditions.

It was shown that the seemingly random markings of ndivrunes are guided by method. The simplest versions are variations of individual strokes. More complex versions class shapes into categories of 5. These are then arranged in groups using a hand or a tree. In the Scandinavian tradition, there is a system of 9 stavs, alternately called 9 staves, sticks, staffs, rods, which serve to outline a Web of fate, align with basic directions, postures, letters, and gods. This Scandivanian method has associations with Odin, is found also in Poland and appears to have older roots in the Slavic tradition.

While these Northern traditions are clearly linked, the Slavic tradition reveals a more elaborate philosophical basis and uses matrices to create runes and letters. Simple versions use a two-dimensional grid. More complex versions use 1 or 2 isometric cubes in three-dimensional grids. Indeed, Russian discussions claim that their 3-D methods are more effective than 2-D presentations typically used to represent the Sephiroth in the West. In

addition, the matrices for letter construction are interwoven with a geometrical cosmology entailing the seed of life, flower of life (also known as the Perun flower), egg of life and fruit of life. These shapes for organizing space link basic runic forms and letters, which prompted us to look briefly at interconnections of letters, runes, geometry and numbers.

Indeed, the evidence suggests that the Scandinavian and Anglo-Saxon runes are small subsets of much larger systems: one which originally entailed 1,240 signs, another which had 256 runes. This system reflects much more than a local Baikal vision. It synthesizes an Eurasian approach to the cosmos. To understand more fully aphabets on earth we need to look to heavenly models. The story of letters ultimately belongs to stories of the skies.

Chapter 5. Heavenly Models

To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament showeth his handiwork.”
Psalms 19:1

"I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labor of his hands; and bless him forever."
Enoch 35:3.

"We know that the sign of the celestial Virgin did come to the horizon at the moment where we have fixed the birth of our Lord Jesus Christ. All the mysteries of the incarnation of our Saviour Christ; and all the circumstances of his marvellous life, from his conception to his ascension, are to be traced out in the constellations, and are figured in the stars."[523]
Albertus Magnus

Figure a. 127. Fudork, b Runes and Zodiac, c. 12 Zodiac signs and Runes, 7 Planets - 7 Rune Matrix.

5. Heavenly Models

Links between astronomy and Sanskrit were outlined in chapter 2. This chapter explores links between astronomy, runes, hieroglyphics and letters. By way of introduction, examples are cited including a zodiacal alphabet,[524] celestial and supercelestial alphabets. Christian stories of the skies are considered briefly (cf. appendices 2-3). The main concern is with earlier stories of the skies that underlie systems of runes linked with yogic breathing and physical movements examined in previous chapters.

The focus is on four fundamental developments.[525] Firstly, observation of the heavens revealed that the Milky Way, considered as the heavenly river, has an island. Second, the position of this island was related to the discovery that the galaxy has a centre and anti-centre. Third, a Chinese model introduced the idea that Heaven and Earth can be seen in terms of a dragon and a snake (zodiac animals 5 and 6) and inspired the idea of drawing letter 6 in the form of an S (e.g. Greek: sigma, stigma; Slavic: selo, dzelo) as we know it today. A subsequent shift in orientation and ideology linked letter 6 with the associations and spelling of the Latin number 6 (sex), reduced the related letter Stigma (a ligature of ST) to a stigma and changed the letter order of the alphabet.

Fourth, the Chinese tradition also introduced an idea of stems and branches, which inspired a distinction between a primal and temporal order. From this emerged basic orientations of the heavens. The second part of the chapter examines the impact on religious architecture, on candelabra and sky maps. This seeming detour will reveal how the seven planets become linked with both letters and architecture, provide us with a new understanding of the sequence of the 7 liberal arts, and suggest new relations between Mecca and Jerusalem. The following chapter will then explore in greater detail the implications for cosmic geography and cosmic chronology.

5. 1 Stars, Runes, Letters

A number of sources link runes, hieroglyphs and letters with astronomy. Our survey will examine briefly Celtic, Slavic, Egyptian, Arabic, Phoenician and Hebrew examples.

5.1.2. Celtic Runes

The Celtic runes are said to be based on observation of heavenly constellations (figure 127 a). The first four letters F, V, D, O, correspond to shapes connected with zodiac signs Leo, Virgo, Libra, Scorpio. Letter R corresponds to Jupiter associated with zodiac signs Scorpio and Sagittarius. Letter K corresponds to Venus in zodiac signs Cancer and Leo. Letters H, N, I correspond to zodiac signs Sagittarius, Capricorn, and Aquarius. Letters A S are linked with constellations in Gemini and Cancer; letter T with Pisces, and letters B L with Aries, and Taurus. The Algiz rune is linked with letter M and Mars in the second half of Pisces, Aries, and Taurus. Algiz inverted is linked with letter E, and the planet Saturn in Capricorn, Aquarius and first half of Pisces. Hence, the 16 letters of the Futhark (Fvdorkh) are a summary of the annual cycle. In another example, 24 runes are arranged as 12 sets of two, corresponding to the 12 zodiac signs (figure 127b).

Руны Сварги

- Бус-Коляда — *Cepheus*
- Радуница — *Cassiopeus*
- Сварог — *Draco*
- Сва-Лада — *Draco*
- Велес-Медведь — *Ursa Major*
- Асень — *Ursa Minor*

Руны Белояра (Овен)

- Овен-Белояр — *Aries*
- Дельта — *Triangulum*
- Дажьбог — *Andromeda*

Руны Лады (Телец)

- Телец-Корова — *Taurus*
- Арий — *Perseus*
- Ярила — *Orion*
- Сурова Ламья — *Eridanus*
- Голубь — *Columba*
- Заяц — *Lepus*

Руны Купалы (Близнецы)

- Купала и Кострома — *Gemini*
- Овсень и Коза — *Auriga*
- Волк и Волчонок — *Canis Major, Canis Minor*
- Единорог — *Monoceros*

Руны Кресеня (Рак)

- Рак — *Cancer*
- Рысь — *Lynx*
- Корабль Коляды — *Argo*

Руны Дажьбога (Лев)

- Лев-Дажьбог — *Leo*
- Богумир — *Leo Minor*
- Ворон — *Corvus*
- Чаша — *Crater*

Руны Майи (Дева)

- Дева Майя — *Virgo*
- Волосы Майи — *Coma*
- Чёрный Змей — *Hidra*
- Святогор — *Centaurus*
- Ван (Бан) — *Lupus*

Руны Велеса (Весы)

- Велес-Волопас — *Bootes*
- Весы — *Libra*
- Венец — *Corona Australis*

Руны Перуна (Скорпион)

- Скипер — *Scorpius*
- Перун — *Serpentarius*
- Молния — *Serpens*

Руны Китаврула (Стрелец)

- Стрелец — *Sagittarius*
- Лук — *Delfinus*
- Стрела — *Sagitta*
- Вавила — *Hercules*
- Рыля — *Lira*

Руны Индрика (Козерог)

- Козерог — *Capricornus*
- Орел — *Aqvila*

Руны Крышня (Водолей)

- Крышень — *Aquarius*
- Щука — *Piscis Noticus*
- Белогривый — *Pegasus*
- Лебедь — *Cygnus*

Руны Рода (Рыбы)

- Рыба Яви — *Piscis Boreus*
- Рыба Нави — *P. Austrinus*
- Рыба Кит — *Cetus*

Figure 128. 13 Slavic Constellations and Runes.

5.1.3. Slavic Runes

Other Slavic sources suggest that there is an ancient history of links between astronomy and runic letters that has been all but forgotten outside Slavic circles. Some link the 12 zodiac signs and runes. Others link 7 planets and 7 runes in a matrix (figure 127c-d).

Chapter one outlined links between 16 halls in astronomy, 16 runes, 16 gods linked with a whole metaphysics of 16 and multiples of 16 (e.g. 16 x 16 = 256 karuna runes). Today we have 12 zodiac signs. In the Slavic tradition, there was an interim version with 13 signs: i.e. the familiar 12 zodiac signs of the West plus a 13th sign relating to heaven (svarga) containing four Northern constellations: Cepheus, Cassiopeus (sic), Ursa Maior and Ursa Minor and containing heavenly runes (Сварги Руны, figure 128).

Even a cursory glance at these runes reveals striking parallels with both Western runes and alphabet letters. For instance, the symbol for Aries corresponds to letter Z. The symbol for Lepus is almost identical to the z form, ʒ, found in Cyrillic zhivete. The symbol for Leo is almost identical with Greek Lambda (Λ); the symbol for Crater is like the letter V; Bootes is like Sigma (Σ); Hercules like a T, while the symbols for Piscis Boreus and Austrinus resemble the Fehu and Ansuz runes.

In addition, there are links between runes and gods, with other stories. There are much older stories of the skies (cf. Appendix 1) than those of the Greeks. Andromeda is Dazhbogh, Perseus is Арий (also a term for letter A, cf. figure 29). Orion is Yarila. Gemini is Kupala and Kostroma. Corona australis is Vele(t)s. Svarog is Draco. Cepheus is linked with Kolyada (Winter solstice), while Cassiopeus is associated with Radunitsa linked with the day of the Dead and now associated with the 2nd Sunday after Easter.

5.1.4. Hieroglyphs

Ancient Egypt developed a series of connections between astronomy and hieroglyphs. The alphabet of philosopher Hermes the Great, has a section of 44 hieroglyphs of Celestial or Supernatural Objects (figure 129). These include symbols a series of attributes of god as God, Almighty, All-Clement, The Avenger, The All-Powerful, All-Merciful, The Nourisher, the Destroying, The Living, The Omniscient, some of names which recur among the 99 names of Allah. There are hieroglyphs for each of the 7 planets, 12 zodiac signs and the 4 elements.

Ibn Washiya's catalogue of ancient alphabets includes separate magical alphabets for each of the seven planets and twelve zodiac signs all aligned to letters. For instance, the alphabet of Mercury (figure 130a) entails 29 stick-man like figures reminiscent of the Slavic candelabrum boy encountered in chapter 1 (figure 3). The alphabet of Cancer (figure 130b) begins with a fehu rune, variants of which recur in letters 8 and 22. Letter 18 resembles a Greek Theta (Ѳ). The alphabet of Scorpio contains a number of stick-man signs. Hence, these magical astronomical alphabets combine elements of hieroglyphs, runes and letters.

Figure 129. Alphabet of philosopher Hermes the Great, Celestial or Supernatural Objects.

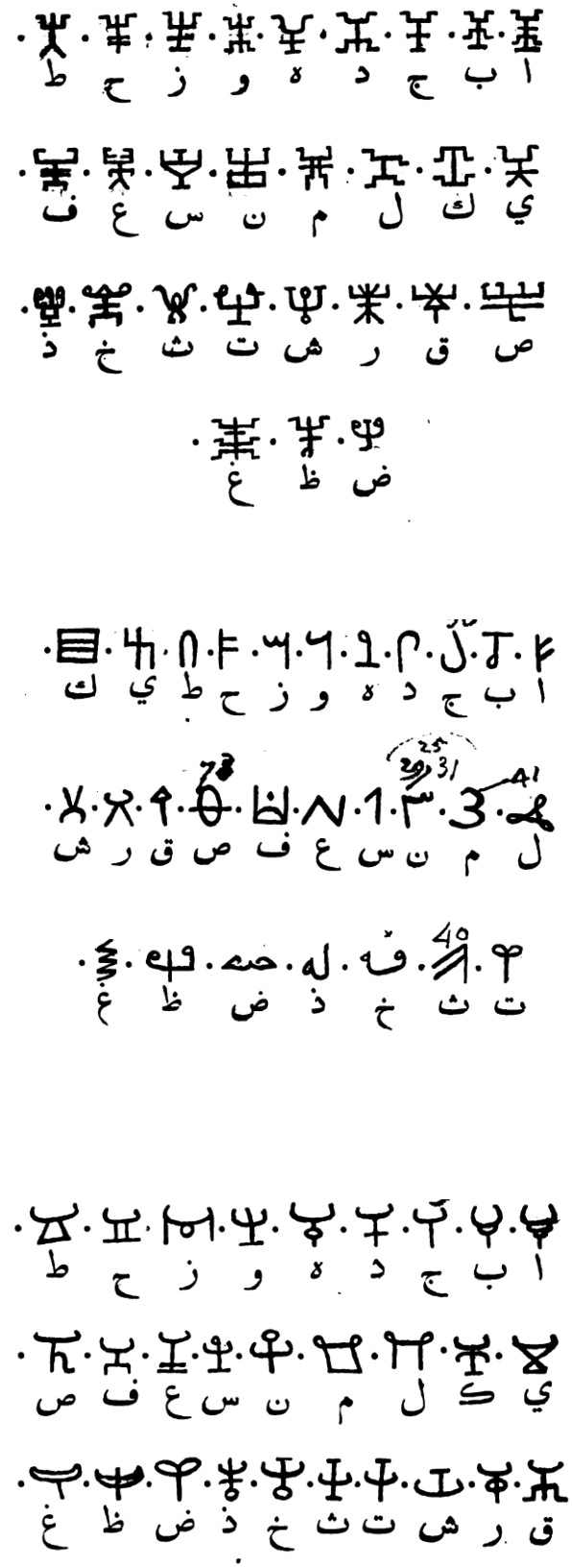


Figure 130. Alphabets of Mercury, Cancer, Scorpio.

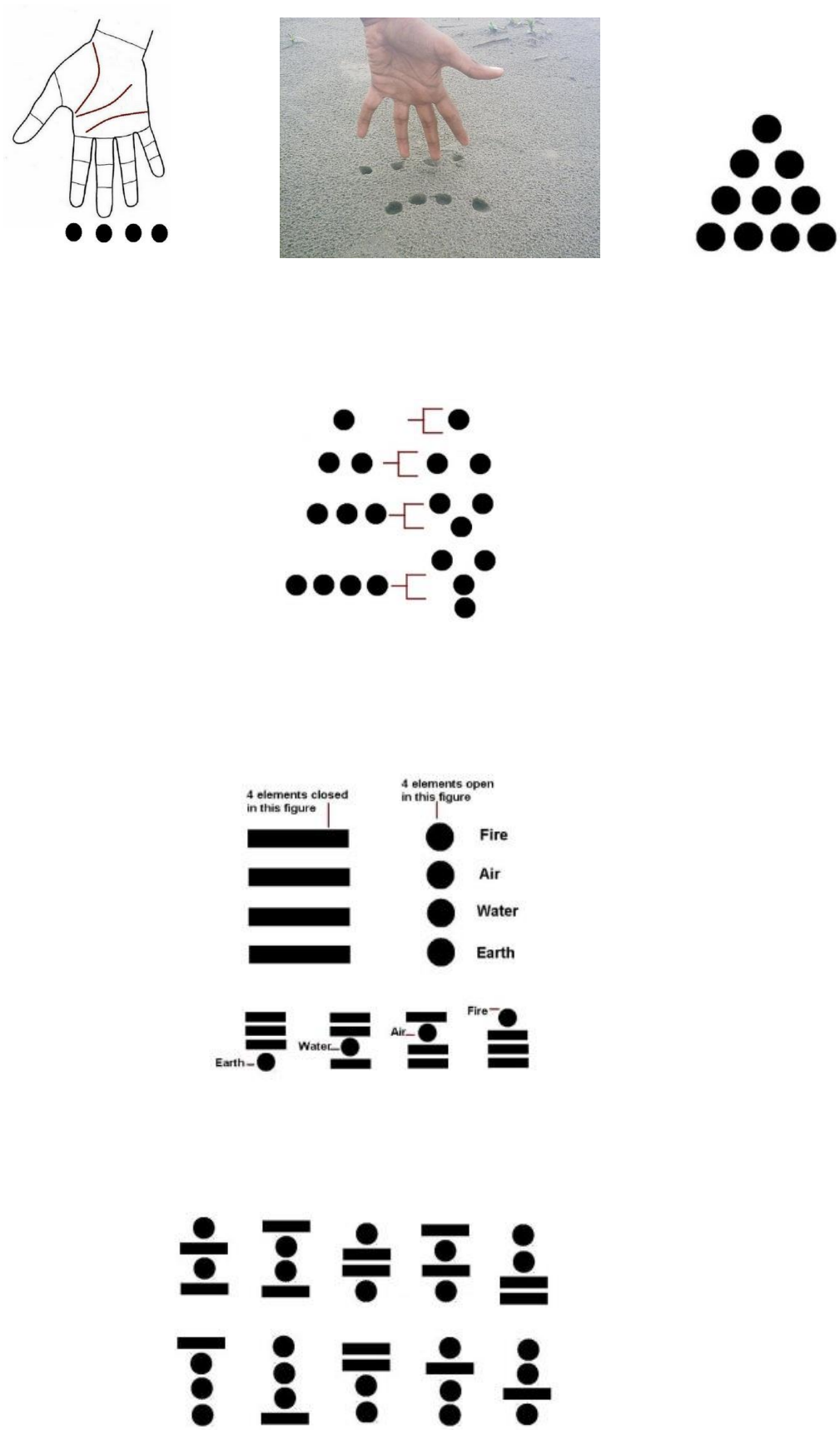


Figure 131 a. Hand and 4 dots, b. hand and 8 dots, c-d. Tetractys and tree of life, e-f. Ilm al-Ramal and elements.

5.1.5. Knowledges (Aloom)

In the Arabic tradition, two branches of knowledge.[526] are commonly associated with geometry and arithmetic in relation to alphabets: Science of insight (Ilm-ul-jaffer), and Science of sand (ilm-ul-ramal). The science of insight links the four elements with four alphabets (Fire Alphabet, Air Alphabet, Water Alphabet, Earth Alphabet). Since the moon has a cycle of 28 days, there are 28 alphabets of the moon. There is also the possibility of making an alphabet from another alphabet (Qawaid-e-Basta and Haroof-e-Basta), of which there are 360, corresponding to the days in the lunar year.[527] Hereby, knowledge, astronomy and alphabets are intimately connected.

5.1.5.1. Science of Sand (Ilm al-Ramal)

The role of dots and lines in connection with signs, geometrical figures and basic letters also acquires an important role in the context of Arabic geomancy. It is linked with the name Ṭumṭum al-Hindi, which suggests Indian origins. Indeed, there is a rich Urdu literature on the topic.[528] In Africa, there are versions called Fa (Dahomey), Ifa (West of Africa) and Sikidy (Madagascar).

In an African version, the sequence of four elements (fire, air, water, earth) is linked with four parts of the body (head, chest, stomach, feet), four letters (b z d h), four numbers (2 7 4 8), four directions (East, West, North, South). Here, the figures are simpler, but there are parallels with shapes elsewhere. For instance, Obe and Yeku are the equivalents of Via and Populus in western gematria. Guda and Sa, reflect Greek lambda and gamma (λ γ). Tula is the shape E (Musnad). Wenle - Loso show two prongs up and two prongs down: cf. Rahu and Ketu. Fu and Tse reflect the Othala rune down and Othala rune up; Essence - Great Breath of God; Male Y - Female X; Oreya – Ar (Руна Орея - Руна Ар).

In the Arabic versions, as in the case of runic systems, the hand plays an important role. But whereas the runic versions rely on the fingers for mnemonic purposes in organizing the letters (cf. figure 96), here the four fingers produce a series of dots in the sand: e.g. 4 dots or 8 dots. Positioned vertically these become the four sacred dots of the Bismallah sharif (figure 132a). Alternatively, they represent an open form of four elements: fire, air, water, earth, which, in their closed form, appear as four horizontal lines. In the West, a vertical line becomes the Behenian symbol for Way (Via). A combination of closed and open forms presents the four elements in other forms (figure 131 e-f) .

As in Greece, 10 dots form a tetractys (triangle), which can be recomposed as an upward triangle, downward triangle and Y shape (figure 131 c-d), thus summarizing the tree of life, called the 10 Sephiroth in the Hebrew tradition. Two horizontal dots can be drawn as a line. Further combinations of dots and lines result. When drawn strictly as dots, these lead to the shapes of the 16 behenian stars of the West, which become linked with magical alphabets, one of which uses only variations in the letters T, Γ and I (figure 131a). The 16 behenian signs, aligned with the 7 planets plus the head and tail of the dragon also become the 16 great signs. They are linked with magical Hebrew, Egyptian and Arabic alphabets. In some cases, these astronomical characters recur as letters of Bulgarian and Slavic runes (figure 132b-e). All this

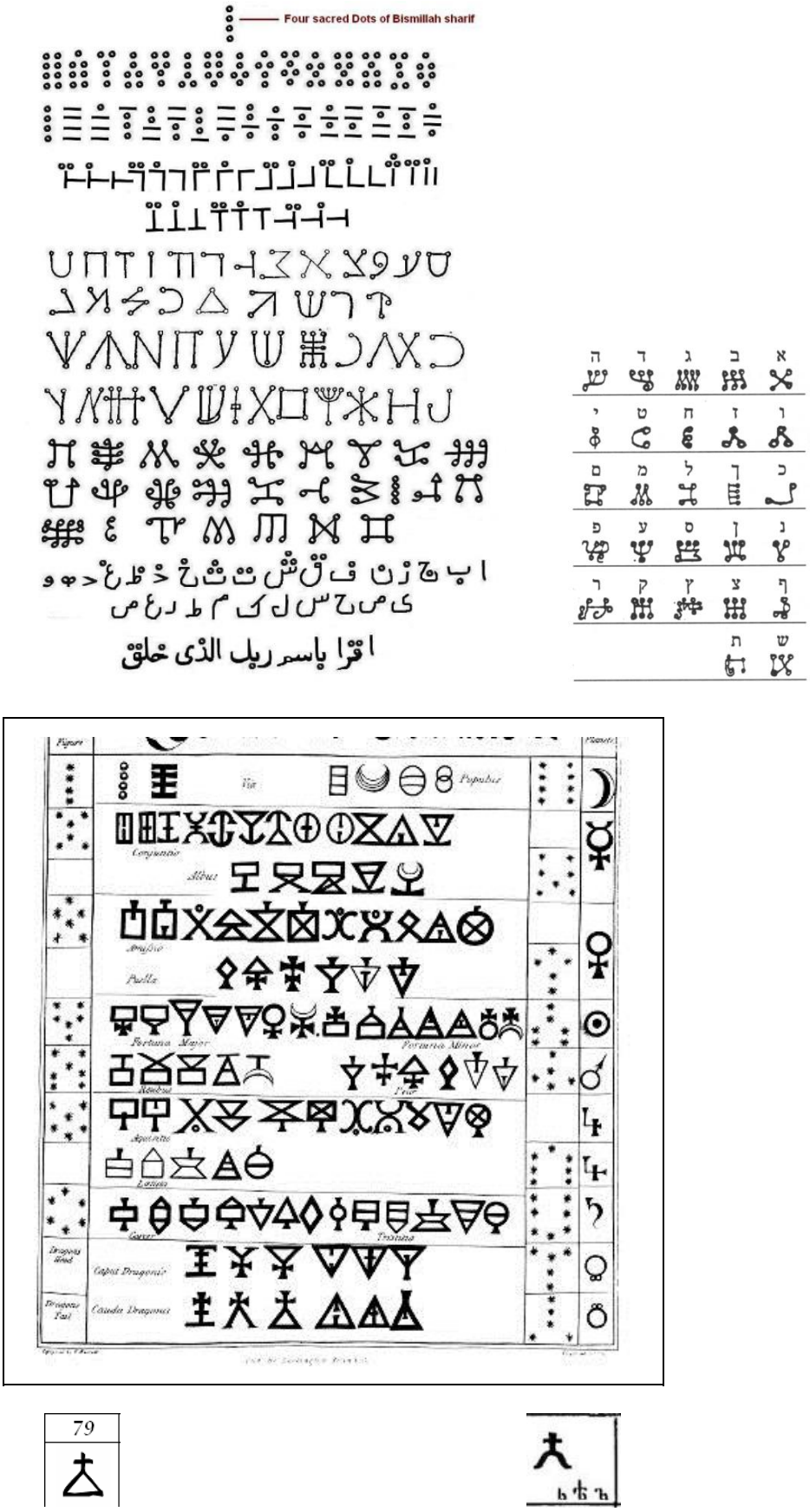


Figure 132.a Behenian stars, Magical alphabets, b. Michael, 1st version(Malachim), c. Geomantic Characters, d. Letter 79 (Bulgarian runes), e. Detail of 127 c.

is of the greatest interest because it shows that the combinations of dots and geometry in Greek philosophy and subsequently in the Hebrew cabala are part of a much larger corpus of learning that stretches from India, North to Russia, West to Arabia and across the African continent

5.1.6. Phoenician and Constellations

Alignments between the shapes of constellations and individual letters are also found in Phoenician, although these vary in different interpretations. One system aligns letters Aleph to Lamed in one sequence and letters Mem to Tau in another sequence both close to the line of the ecliptic (figure 133 a ff.). Another system identifies specific constellations aligned with each of the 22 letters: Aleph (Taurus), Beth (Orion), Gamel (Gemini), Daleth, He (Cancer), Vaw and Yod (Leo), Kaph, Lamed, Mem (Virgo), Nun (Libra), Samekh, Ain (Scorpio), Pe, Sade, Qoph (Sagittarius), Res (Capricorn), Sin, Tau (Aquarius).

5.1.7. Astral Hebrew

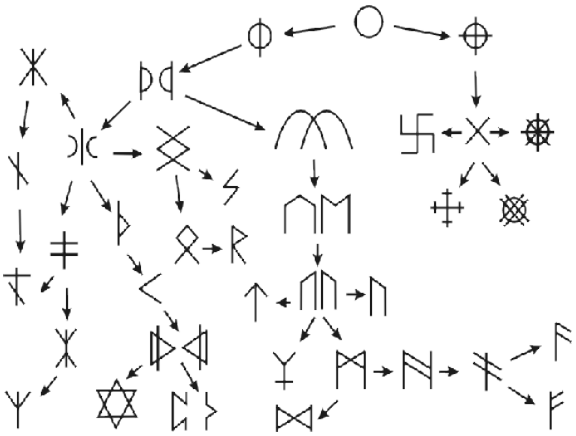
Slavic accounts relate the runes to the annual cycle and the sky (figure 133a).[529] In some accounts, the Hebrew letters simply evolved from the Phoenician alphabet (cf. figure 133b-d). In other accounts, such as Bishop Broome (figure 134a), the Hebrew letters derive from stars linked with zodiac signs and other constellations such as Eridanus (Mem), Southern Fish (Nun), Pleaides (Ain), Orion (Tzaddi), Canis Minor (Resh), Canis Major (Shin) and Southern Cross (Tau). Broome also associates these letters with an astral version of Psalm XIX.

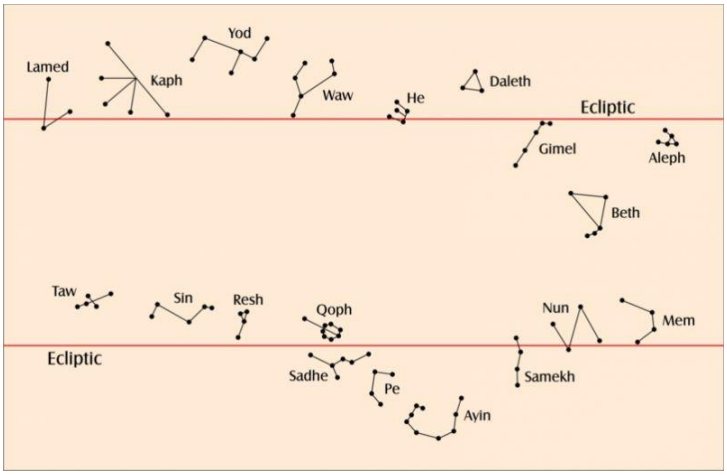
In the Alphabet of the Genii (figure 134 b), the letters of the alphabet are aligned with the names of genii: Agiel, Belah, Chemor, Din, Elim, Fabas, Graphiel, Hecadoth, Iah, Kne, Labed, Mehod, Nebak, Odonel, Paimel, Quedbaschemod, Relah, Schethalim, Tiriel, Vabam, Wasboga, Xoblah, Yshiel, Zelah.[530] In addition, they are also aligned with the Behenian figures. A celestial version of Hebrew derives the shapes of Hebrew letters directly from Celestial Writing (figure 134c).[531]

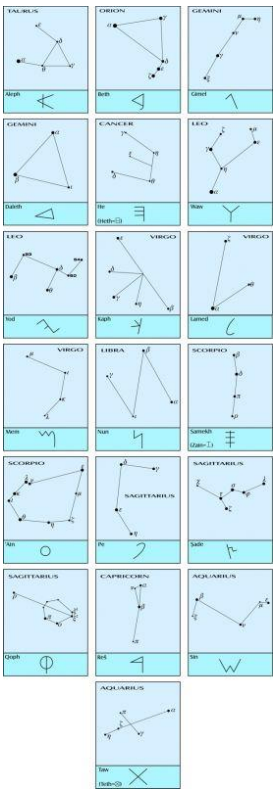
5.1.8. Celestial Alphabets

Three Chaldean alphabets are also linked with the heavens and with Hebrew alphabets. Chaldean 1 is identical to the Characteres Celestes, the Alphabetum Supercoeleste of the Virga aurea, is virtually identical to and probably the source of the Hebrew Celestial writing and associated by some with Abraham (figures 135a -136a). Chaldean 9, also known as Malachim, recurs as Characteres des Anges (figure 135b- 136b). Chaldean 10, recurs as Passing of River (Transitus fluvii, figure 135 c – 136c) and the Hebrew alphabet before Esdras (Alphabetum Hebraicum ante Esdram). In the Root of Names Malachim was in turn linked with celestial alphabets of Gabriel, Michael, 1st, 2nd 3rd, 4th version; Nuriel and Tzaba haShamayim (G-d).[532]

Chaldean celestial alphabets are clearly intertwined with early Hebrew alphabets (cf. chapter 9 and appendix 9). Hence there were different strands within the Hebrew tradition. One focussed on the stars not unlike the Sanskrit focus on the rasis. Another reduced this stellar dimension to 12 simple letters, and assigned the 7 double letters to the the 7 planets.







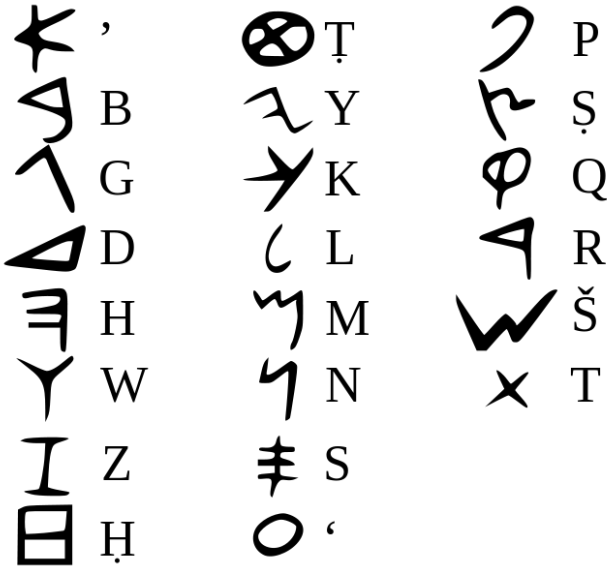


Figure 133 a -d. Runes and Sky, Phoenician Alphabet and Constellations.

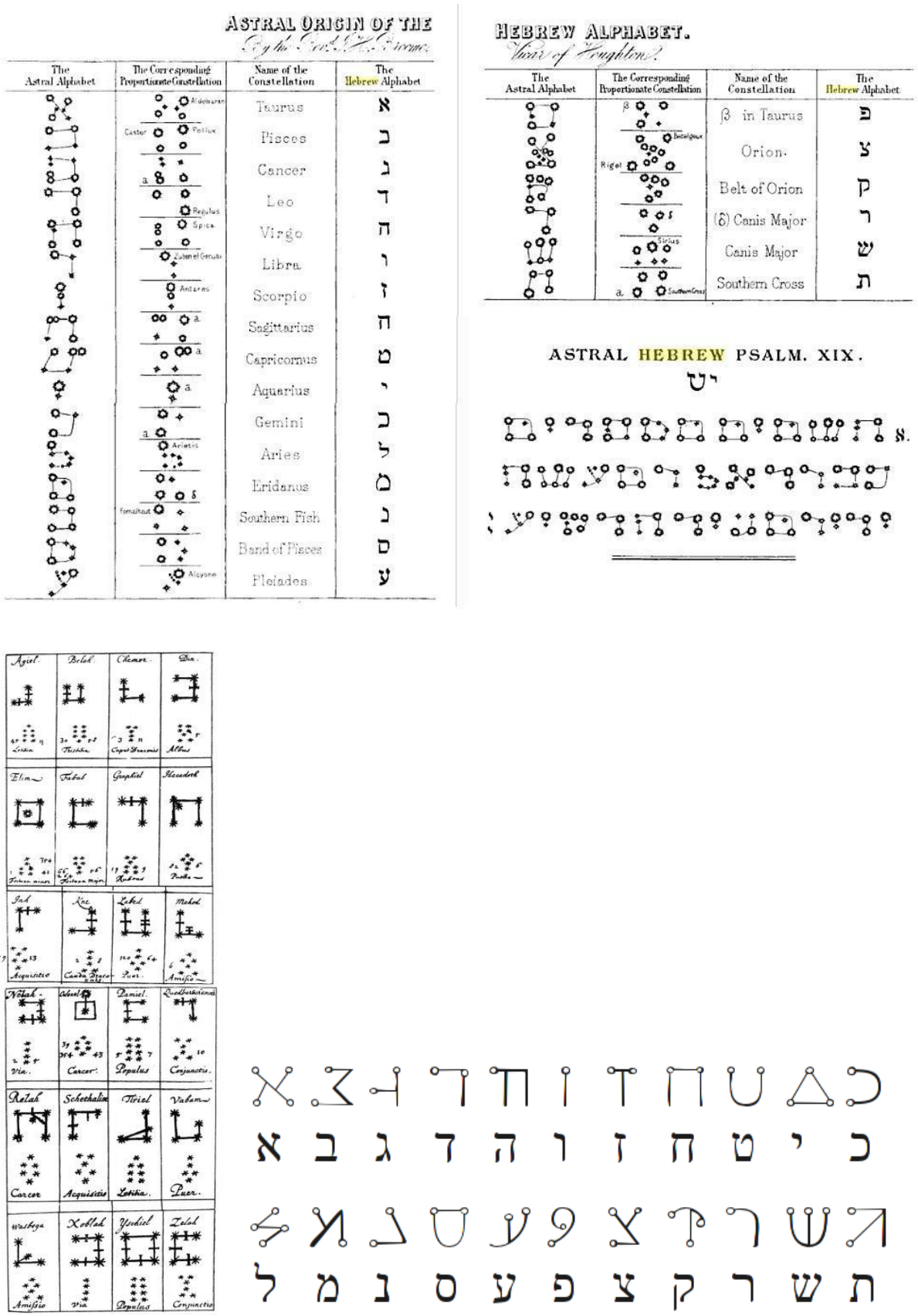


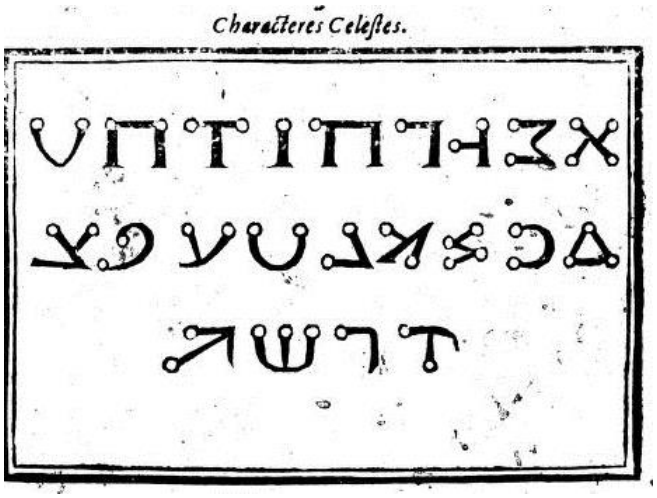
Figure 134. Astral Origin of The Hebrew Alphabet [533] b. Alphabet of the genii, c. Celestial Hebrew Alphabet

CHALDEAN 1.

CHALDEAN 9.

CHALDEAN 10.

Figure 135. Chaldean 1, 9, 10; cf. Characteres Celestes, Characteres des anges, Passing of River.



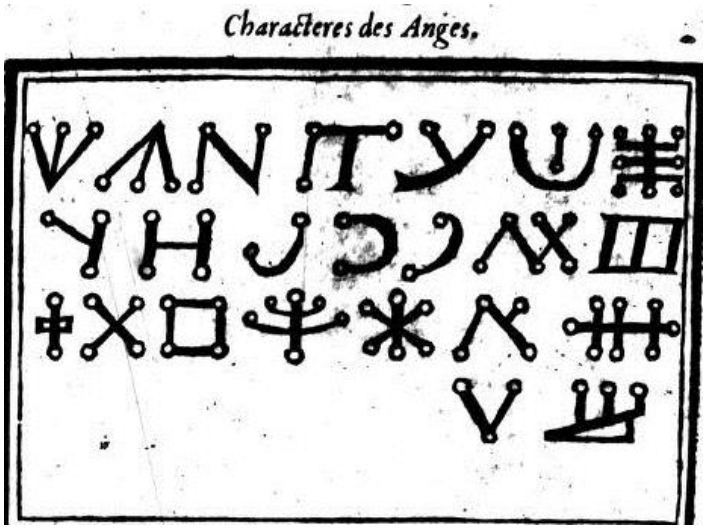


Figure 136. Celestial Alphabets: Celestial Alphabet, Malachim, Passing of River

	First Book. The Redeemer.	(His first coming).
A | Virgo.	The prophecy of the promised seed.	
B | Libra.	The Redeemer's work (grace).	
B | Scorpio	The Redeemer's conflict.	
A | Sagittarius	The prophecy fulfilled.	
	Second Book. The Redeemed.	(His work and its results).
C | Capricorn	The prophecy of deliverance.	
D | Aquarius	Results of work bestowed.	
D | Pisces	Results of work enjoyed.	
C | Aries	The prophesied deliverance fulfilled.	
	Third Book. The Redeemer.	(His Second Coming).
E | Taurus	The prophecy of coming judgment.	
F | Gemini	The Redeemer's reign in glory.	
F | Cancer	The Redeemer's possession safe.	
E | Leo	The prophecy of triumph fulfilled.	

Zodiac Interpretations

Constellation	Picture	Interpretations
Virgo	Virgin	Virgin Mary
Libra	Scales	Sin must be paid for
Scorpius	Scorpion	Sin brings death
Sagittarius	archer	Demonism
Capricorn	Goat-fish	Earth corruption
Aquarius	Water pourer	Living water or Noah's flood
Pisces	Fish	God's remnant
Aries	Ram	Sacrifice
Taurus	Bull	Resurrection
Gemini	Twins	Christ's dual nature
Cancer	Crab	Gathering of redeemed
Leo	Lion	The King

Polaris		Camelopardalis			Ursa Minor					Great Rift	Cepheus		Cassiopeia	
Auriga		Pleiades		Ursa Major				Draco (The Dragon)		Hercules		Draco	Andromeda	
Perseus	Orion	Lupus		Lynx		Boötes		Serpens	Ophiuchus	Serpens	Aquila	Cygnus	Pegasus	Cetus
Aries	Taurus	Gemini		Cancer	Leo	Virgo		Libra	Scorpio	Sagittarius		Capricorn	Aquarius	Pisces
Ram	Bull	Twins		Crab	Lion	Virgin		Scales	Scorpion	Archer		Goat	Water Carrier	Fish
Sacrifice	King	Spirit		Wicked	-	Church		Judgment	Second Coming			Scapegoat	Army	-
Eridanus		Argo		Hydra				Lupus	-	-		-	-	Cetus
Passover		Shavuot		Drought				Yom Kippur	Tabernacles			Millennium		
Planting				Growing				Harvest				Rest		
Spring				Summer				Autumn				Winter		
Vernal Equinox				Summer Solstice				Autumnal Equinox				Winter Solstice		

Table 18 a -b. Correlation between signs of the zodiac and the three main books of the Bible,[534]Figure 137. Zodiac interpretations. [535]

5.2. Stories of the Skies

Such examples of letters of alphabets linked with specific stars and constellations are part of a much bigger story. When we look up at Michelangelos's Sistine Chapel ceiling, it shows us the events of the Bible with a clear story line: it begins with the opening scenes of creation from Genesis and ends ultimately behind the altar with the Last Judgement on the East wall of the Chapel. When we look up at the night sky, there are individual constellations (88 in Ptolemy's classic compilation), many of which are linked with isolated persons, animals, anecdotes and myths: many snippets, but no clear story. We are told that there was once such an integrating narrative, a:

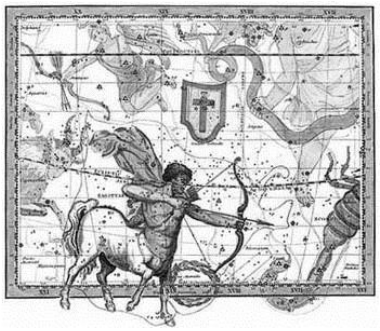
> system depicted by means of constellations the story of Satan's rebellion and the war in the heavens, his subversion of mankind, the fall of Adam and Eve, the promise of One to come who would suffer and die to relieve man from the curse of sin then be installed as Lord of Creation, and the final re-subjugation of the cosmos to God through Him.[536]

This Biblical story of the sky has been minutely studied and led to different versions of the same evidence (table 18a-c, figure 137). A basic book by Francis Rolleston on *Mazzaroth, or the Constellations* (London, 1862)[537] explored this in detail. *The Gospel in the Stars* (1882), *The Witness of the Stars* (1893) pursued this theme.[538] Recently, the Gospel in the Stars[539] and in the Heavens[540] have become fashionable topics.

Some claim that the culture of Sumer corrupted this story with an alternative whereby a "great dragon is depicted as the rightful lord of the universe whose throne has been temporarily usurped by One whom we can recognize as the God of the Bible."[541] Another view, championed by Dr. Werner Papke, based on a detailed study of the history of astronomy, claims that the stories of the *Bible* such as Adam and Eve, and Cain and Abel are all reflected in the constellations and that these served as a basis both for other cultures such as Sumer and other religions such as Mithraism and even Hinduism.[542]

A third view, championed by Gerald Massey in his monumental *Natural Genesis* (1898) claimed that Egypt was the source of all these stories,[543] an idea pursued by E. Valentia Stratton in her *Celestial Ship of the North* (1927). From all this emerged a very wide ranging approach, which was ultimately still Eurocentric in essence: "The Egyptians were worshippers of Nature; the Greeks reveled in Beauty; the Romans demanded Law and the Northern races reverenced Courage."[544] A fourth view, presented by 19th century theosophists such as Madame Blavatsky assumed that everything came from the East in her *Secret Doctrine* (1888).[545] Rumours of forged documents and irregular practices tarnished her reputation. Missing from her work was clear evidence that the Indian sources could explain dimensions of Western myths, which were not otherwise comprehensible.

A preliminary essay on Stories of the Sky (2005)[546] explored evidence that there was indeed an older narrative in the skies that began in India.[547] That basic story is also about creation: how there were originally immortal waters of life, which came down to earth; how the flow was interrupted and how, through sacrifice, first the Creator as a Good Shepherd, and then his son, found a way of restoring the waters of eternal life. Some elements of this story have parallels with traditions, which we now associate with paganism.



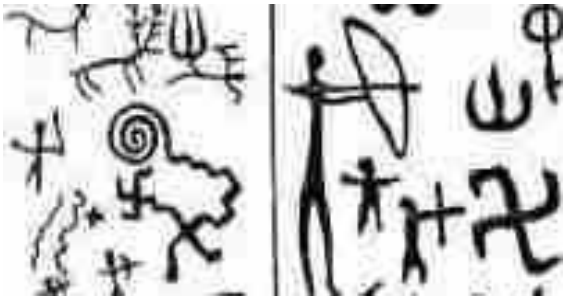


Figure 138 a-f. Sagittarius as Christ, Qu/Qe *(Armenian), Kartikai fires, Pillar of Fire, Shekinath.

Other elements have so many parallels with Buddhist texts and with the *Bible*, that this story of the starry heavens offers an original source for both Buddhism and Christianity. In the earlier essay, the focus was on written sources and links between India and West. Here, our scope extends across the whole of Eurasia and back into pre-history. Our goal is precise and elusive: to understand the contexts that linked the 7 planets with 7 double letters and 12 zodiac signs with 12 simple letters. By way of preparation, we need to examine briefly events relating to Scorpio and Sagittarius.

5.2.1 Return of Light

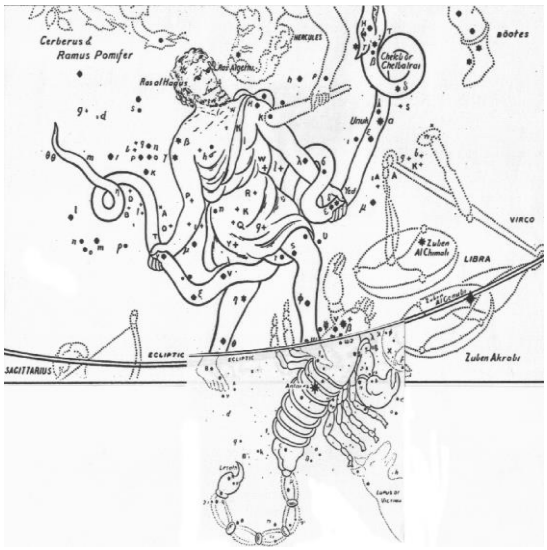
Scorpio is linked with the month October – November and is followed by Sagittarius. In some versions of the Christian story of the skies, Sagittarius is Christ and Scorpio is Satan:

> [*Sagittarius*] is a centaur--part man and part horse, and he is an archer. The word *Sagittarius* means 'The Archer.' In Akkadian, he is called *Nun-ki,* which means 'The Prince of the Earth.'. ...this depicts Christ...the victorious one--the risen and victorious king. He comes now as an archer... destroying Satan... The human portion of the Centaur is drawing a bow and aiming an arrow at *Antares*, the very heart of the *Scorpion*... So here we see that Christ, the Conquering One, is the One whose arrow is aimed at the *Scorpion*.[548]

Astronomically Sagittarius is important because it entails an annual return of the energy of the sun, a triumph of light over darkness. In the Armenian alphabet[549] these ideas are linked with the letter Qu or Qe, the earliest versions in the Paleolithic to the Neolithic age (17,000 -5,000 B.C.) show an x like form, from which emerge a swastika and a spiral, labyrinth-like form. Between the Copper and Bronze age (5000 – 2000 B.C.) this changes into an archer with a bow linked with a left pointing swastika (or Posolon letter in Old Slavic, cf. figure 10, 126). By implication, if Gemini is a Swastika (pointing right), then Sagittarius is a Posolon (pointing left). We shall return to this anon.

In the Indian rasi chakra (figure 48), the first vowel, A, is linked with Aries (March-April), while the first consonant, Ka, is linked with Libra (or Tula). We noted that A is unbounded energy, whereas ka is about controlled energy. In India, the month linked with October-November is called Kartikai or Kartik. The son of god, who is born to conquer the power of darkness, the commander-in-chief of the gods' army, the general of the celestial forces (Senani), is called Kartikai or Karttikeya. Other names include Skanda[550] and Murugan. The constellation of the Pleiades is alternately called Kartikai or Krittika. Sometimes the reference is to a single star: Krithigai.[551] Some traditions link Karttikeya's birthday with a fixed date (25 November).[552] In Southern India, the event is linked specifically with the mountain Arunachala (figure 138 d) and an annual conjunction of the Pleiades and the moon:

> "Arunachala is OM itself. I will appear on the summit of this hill every year at Kartikai in the form of a peace giving beacon. Kartikai is that day of the year when the constellation of Kartikai (the Pleiades) is in conjunction with the full moon - usually in November. On that night each year a huge bonfire is built on top of the hill and appears from a distance as a great fiery beacon. It is observed throughout the area and especially by the thousands of devotees who circumambulate the hill, like a living garland, slowly moving along the eight mile trail that surrounds the base of the holy hilll.[553]



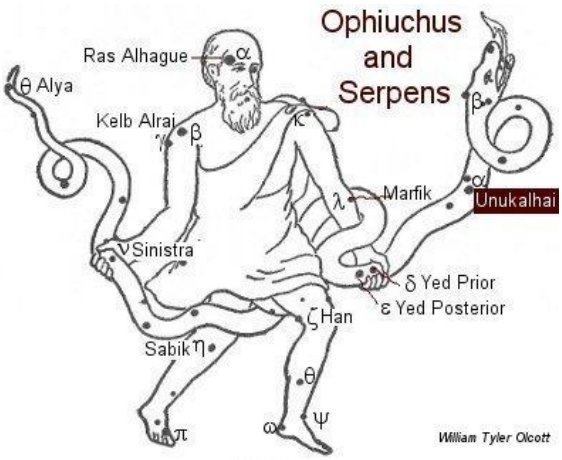


Figure 139 a-c. Ophiucus and Scorpio, Orphiucus and Serpens, Unukalhai.

The great fiery beacon of the Kartikai bonfires[554] symbolizes Shiva as a pillar of fire also called a Lingodbhava. In discussions, it is used to assert the primacy of Shiva over Vishnu and Brahma[555] and scholars have linked the names Shiva, Saba and Sabaoth.[556] In the context of our story, these are all clearly metaphors. Shiva returning as a pillar of fire (sometimes as a flaming lingam) symbolizes the return of divine energies, here still in a passive state as yin: a sun that has crossed its southernmost point. In the sidereal calendar, the event occurs in November, the 11th month. Yin, as we shall see later, has 11 as its maximal number.

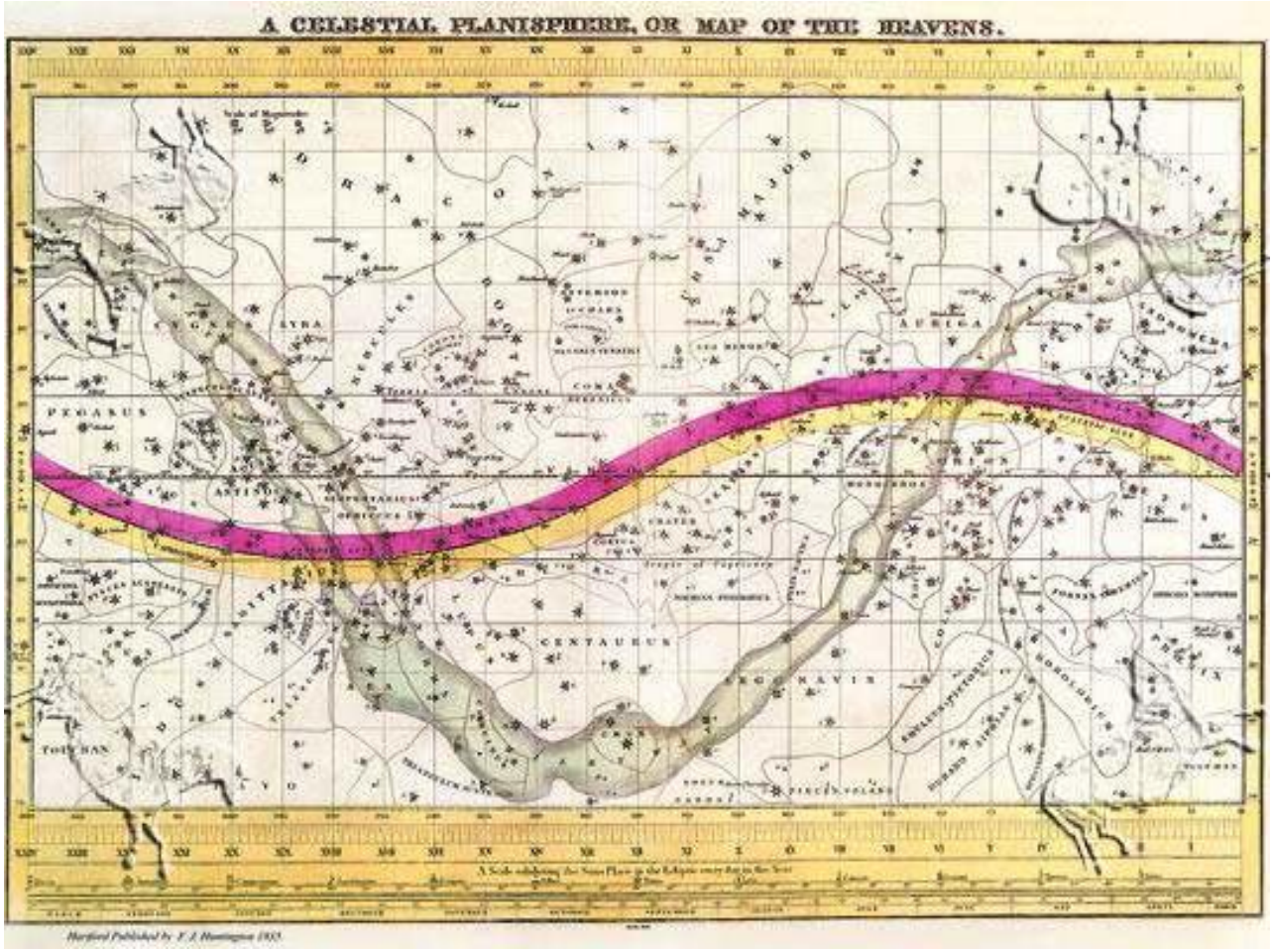
In the West, this return becomes linked with the 11th minute of the 11th hour of the 11th day of the 11th month, which marks the advent of Northern carnivals in cities such as Cologne. In the Christian tradition, the fight over powers of darkness, left to the son Kartikai in India, becomes the battle of Christ with Satan and later of Saint Michael with Lucifer. In the Hebrew tradition, the pillar of fire has a parallel in the Shekinah, a visible manifestation of the invisible presence of G_D (figure 138 e). The names of the actors change. The eternal realities and struggles remain constant.

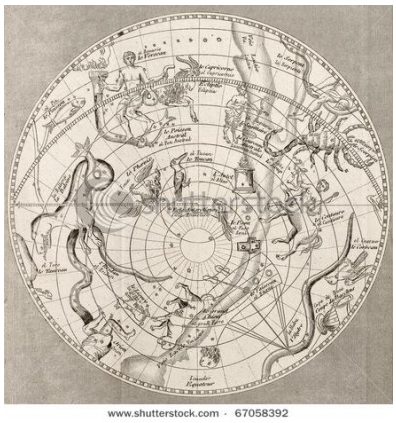
Sanskrit words for Sagittarius include *dhanu* and *dhanU*, which, the Cologne Sanskrit Dictionary tells us, also mean "a bow, a dry sandbank, a sandy shore [cf. Eng. {bight}, Germ. {Bucht}."[557] Hence, dhanu is a bow that becomes the word for zodiac sign of Sagittarius (the archer). Sagittarius shoots his arrow, the saru, which hits the star mala (original sin in Sanskrit) in Nakshatra mula (moola, the root). In the West, Sagittarius becomes intimately connected with Zeus and Jupiter. There is an older tradition in which Jupiter was Dyaus Pitr. In a still earlier tradition, there seem to have been links between Dhanu and Dhanvantari (who in the West becomes Ophiucus, Serpentarius and then Aesculapius. This figure shares characteristics of Saturn as does a Chinese divine archer Yi. So the turning point of the sun in Sagittarius has links with the birth of a son of god, commander of the forces of heaven, chief god as pillar of light, god of medicine, snake wrestler, who saves mankind (figure 139a-c).

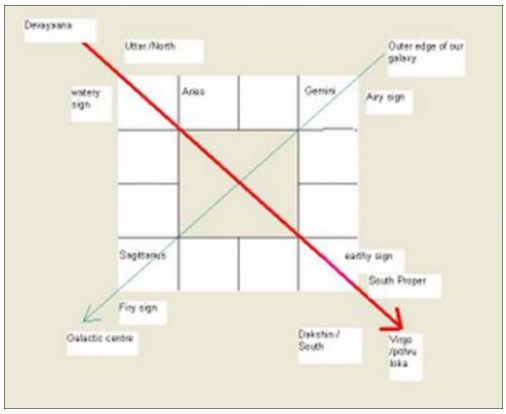
5.2.2. Rivers and Islands

These important events and symbols in the Hindu, Hebrew and Christian traditions belong to a bigger picture, which becomes clear with a map of the heavens called a celestial planisphere (figure 140a). In the middle of the picture, is a snake-like band in the form of an elongated S marking the path of the sun and moon across the heavens. It shows us basic facts that we learned at school. The sun has an annual path. At the spring equinox, it is level with the equator. At the summer solstice, it reaches the Tropic of Cancer, and then begins its descent towards the lowest point at the winter solstice at the Tropic of Capricorn before it loops back in a northward connection. This map of the heavens shows a flat projection of an event in 3-dimensional space. In reality, the S-like band of the zodiac circle is an Möbius-like figure 8, which inspires the ouroboros figures that we saw earlier (figure 84).

In the map of the heavens, there is another band roughly in the shape of a soggy U. This is the milky way, which the ancients typically saw as a heavenly river. The milky way and the zodiac intersect in two places which coincide with where the sun meets the tropics of Cancer and Capricorn. In the sidereal calendar everything happens a month earlier. So the two points of the solstices, which are also the two points where zodiac and milky way intersect







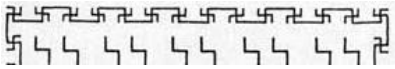


Figure 140. Galactic Centre and Galactic Anti-Centre: a. Celestial planisphere, b-d. Schematic maps of heavens, e-g. Yung drung left, Ji symbol, Yung drung right, Swastika and Posolon in Perun border(cf. figure 40).

Figure 141. Island in river and cities: Haridwar, Isola Tiburtina (Rome), Ile de France (Paris)

HA.

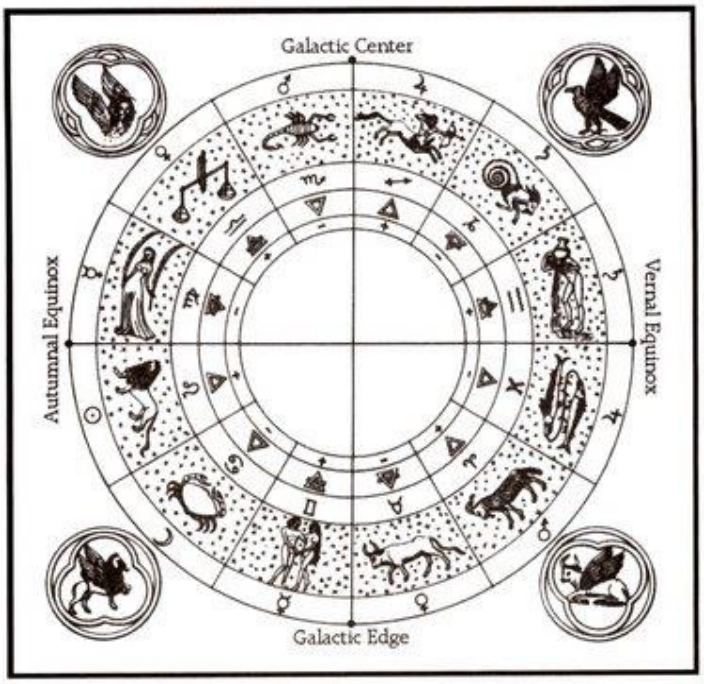
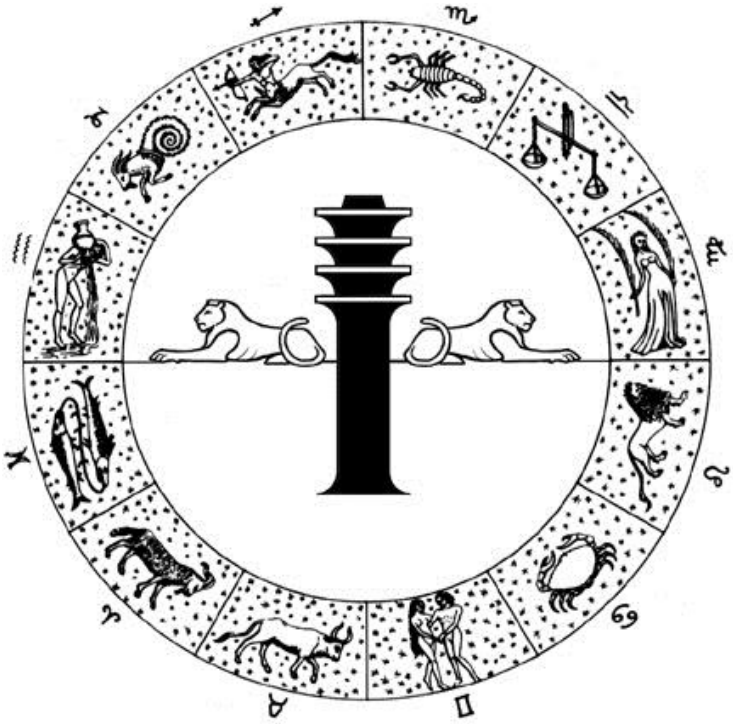


Figure 5.7. Galactic alignment and equinox cross
(from *A Monument to the End of Time*)

THA.



142 a. Galactic centre- Galactic edge (clockwise), b. Zodiac and djed (counterclockwise).

correspond to Gemini and Sagittarius. Or to put it even more simply, the sun crosses the milky way twice a year: once in May/June, once in November/December. These two points in Gemini and Sagittarius are often called Earth Gate and Heaven Gate (or conversely if one is in the Southern hemisphere). Gemini thus marks a split whereby one of the twins descends to earth, while the other stays in heaven: e.g. in Egypt, Hercules comes to earth, while Apollo remains in heaven (cf. figure 74e).

Meanwhile, if we look more closely at the second crossing, we see that the milky way has an island. It occurs regularly in early drawings and in modern sky maps, it is often called the Great Rift (figure 140a-b). In versions of the story of Kartikai, mentioned above, the son of god is born in a thicket of reeds, sometimes associated with an island. In the Celtic world, October-November is called reed month.

An island place, and reed basket become topoi. As a child, Sargon is found in a reed basket. So is Moses. Other important figures whose birth or earliest childhood is linked with a basket include Apollo, Ayappan, Ganga, Gilgamesh, Gwynn, Horus, Ion, Kama, Kanesh, Karna, Krishna, Osiris, Romulus and Remus, San Zang, Taliesin and Tammuz. Hence, there is a tradition for a son of god, a saviour figure or a ruler to be born either on an island among reeds, reedbushes (and bullrushes), in a reed basket or at least in a basket floating in water. The island becomes a metaphor for the birth of life and civilized places.

Originally this birthplace was almost certainly a metaphorical location in the milky way of the heavens. Today, we associate it with physical places on earth. Accordingly, one of the 7 most sacred cities of India, the gateway to God (Haridwar), is situated where there is an island in the river. Rome has an Isola Tiburtina. Paris has an Île de France. Indeed a random search reveals islands in historical cities such as Ayodhya, Bagdad, Beijing, Belgrade, Berlin, Bucharest, Budapest, Cairo, Delhi, Frankfurt, Haridwar, Hastinapura, Kolkata, Moscow, Mumbai, Munich, Paris, Prague, Rome, Uttarkashi, and Varanasi.

An heavenly island thus inspires a criterion for earthly cities and even for one of the first great civilizations: Mesopotamia (in Greek literally meaning: in the middle of the rivers). As we shall see in the next chapter, places at a confluence of two, or preferably three rivers, as near islands, become attractive alternatives as the island category became too restrictive.

5.2.3. Centre and Anticentre

There is a deeper significance in the Taurus/Gemini – Scorpio/Sagittarius axis. Gemini marks the point where the sun is most distant from the centre of the galaxy. It is at the anticentre of the galaxy. Sagittarius is where the sun is closest to the centre of the galaxy (figure 140 d, 142 a, b), which also explains why Sagittarius sometimes shoots backwards towards the previous sign Scorpio (figure 138a). Sometimes, a Djed pillar serves as a world world axis. Sometimes, Gemini is linked with Ha and the sun. Sagittarius is linked with Tha and moon (figure 59). In the big dragon system of martial arts, (figure 98), Gemini is associated with maximum yang. Sagittarius with maximum yin. Gemini is a move to chaos. Sagittarius is a move to harmony. Gemini is the life hand. Sagittarius is the death hand.

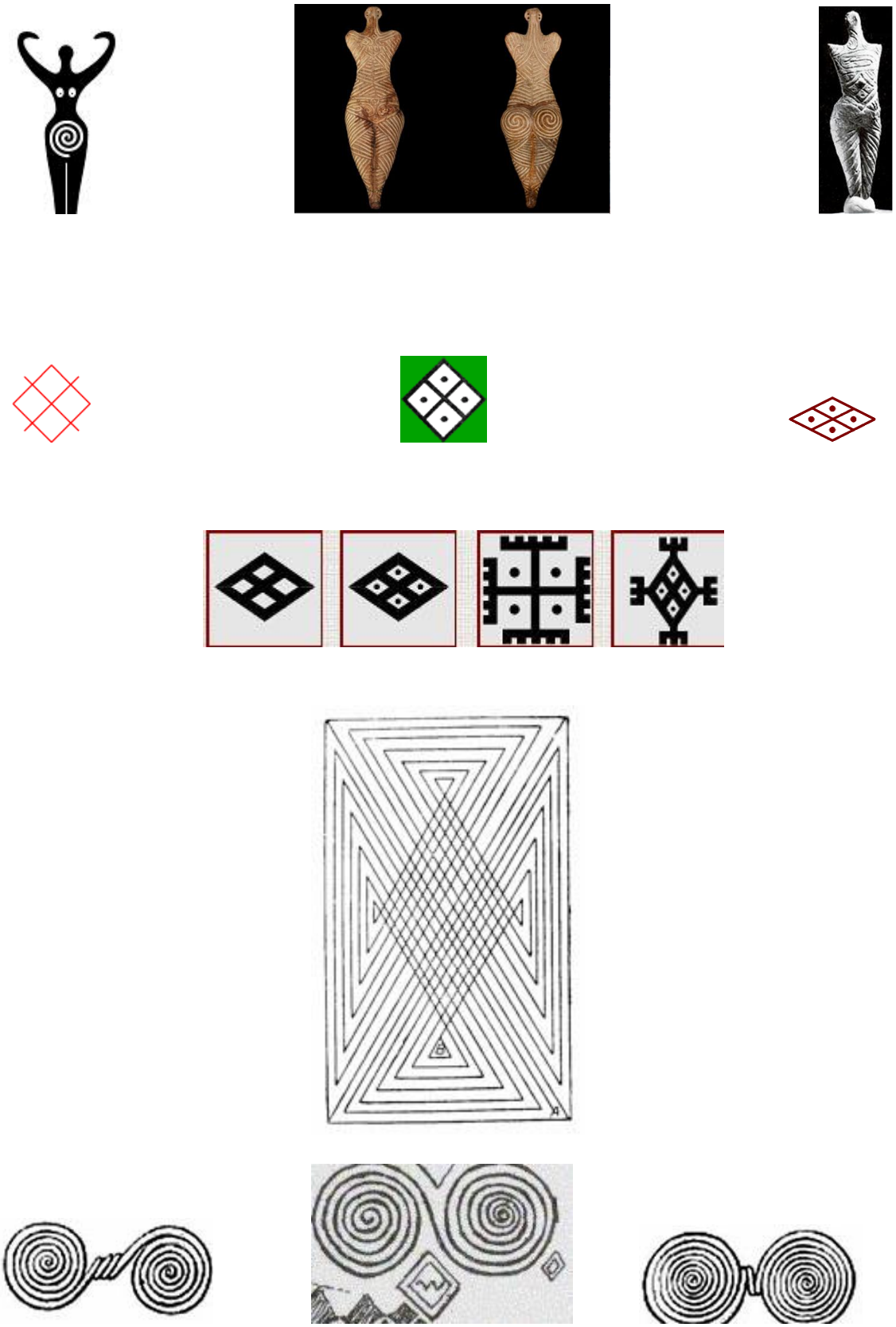


Figure 143. a-b. Female spirals, Returning double spiral: objects of Tshinetskoy culture, c-d. Cucuteni A figure, Altar for first fruits, e. Rune 90, f. Yarila symbols, g. Kon rune, h. swastika sown field, i-m. seeded field, n. ritual labyrinth sand tracing, o.returning sun spirals.

These right and left pointing swastikas clearly reflect something more universal. In Tibet, this is the distinction between yung drung right and yung drung left (figure 11). In China, it is built into Ji (the character for 10,000).[558] In the Tarot, it sometimes occurs as a background of the Emperor card (figure 140 e-g). In the Slavic tradition, it occurs on the borders of Perun drawings (cf. figure 40), in the decorations of textiles (figure 25-26) and as a distinction between the letters swastika and posolon (figure 10). The Chinese, Tibetan, Slavic symbols and letters reflect a cosmic cycle.

Hence, the seemingly random symbols, which we encountered in chapter one are incorporated into cosmologies at a number of levels. For instance, in terms of breathing, the letters buki and eri (figure 37) are connected with inhaling and exhaling, descent and ascent. In the daily cycle, this is associated with sunrise and sunset (letters swastika and posolon) and sometimes with the morning star and evening star. In the annual cycle, this is yang and yin, increase and decrease, spiritual father and spiritual mother, summer and winter.

5.2.4. Double Spirals and Labyrinths

Almost certainly, this cosmic imagery now dominated by djeds, maypoles and other male symbols has obscured older traditions connected with the Great Goddess. The same axis is, for instance, linked with stories of creation, an original labyrinth and Ariadne:

> Ariadne was known as the "lady of the labyrinth." It was said that humanity first came into being at a specific location, designated by the *axis mundi* (axis of the world), which was marked by a pillar (according to Middle Eastern records, ancient Krete's name was actually Kaph-Tau, meaning "capital-pillar;" in Egypt it was called Kaph-Tor). Around the pillar was Ariadne's labyrinth. Before one could go back to the center of all of creation, one first had to walk the path of the Creator, which wound in all directions; at the center of the labyrinth was the form of the cross, pointing to the four cardinal directions. The intersection of the cross was the axis mundi. The axis was where people, after having walked the path, had to face the Creator. The labyrinth had seven turns, indicating seven major obstacles that one had to overcome on the way back to the Creator. [559]

Indeed, as Tracy Boyd has noted, the symbolism goes much deeper:

> The palace of Knossos was itself called labyrinthos or ‘the palace of the double axes’, and both the labyrinth, a universal symbol of the uterine maze, and the double axe (or labrys), derive their meaning from the word labrys (‘lip’), which specifically refers to the female labia protecting the dark entrance to the womb. The labrys, the highly venerated crescent-shaped double axe, an instrument of sacrifice and death, is thus an emblem of the fertile womb of the Great Goddess.[560]

In the Slavic tradition,[561] two basic images emerge: the labyrinth, and the diamond (figure 143 ff.). Both are connected with fertility. In terms of letters, the labyrinth is the Y of yoni, the downward triangle, the diamond contains the X of womb. Historically, there is a shift: earlier cultures emphasize the female generative organs; later cultures emphasize the area of birth linked with the umbelicus (omphalos). We noted a similar shift in male letters (figure 86-87) moving from the male organs (letter 9, and Sephiroth nine, Yesod) to the umbelicus (letter 6, Vau and Sephiroth six, Tiphareth).

In the Slavic tradition, the X form typically occurs in a diamond shaped box. Early examples go back to the Cucuteni A figure, and on an altar for first fruits, so the association is about

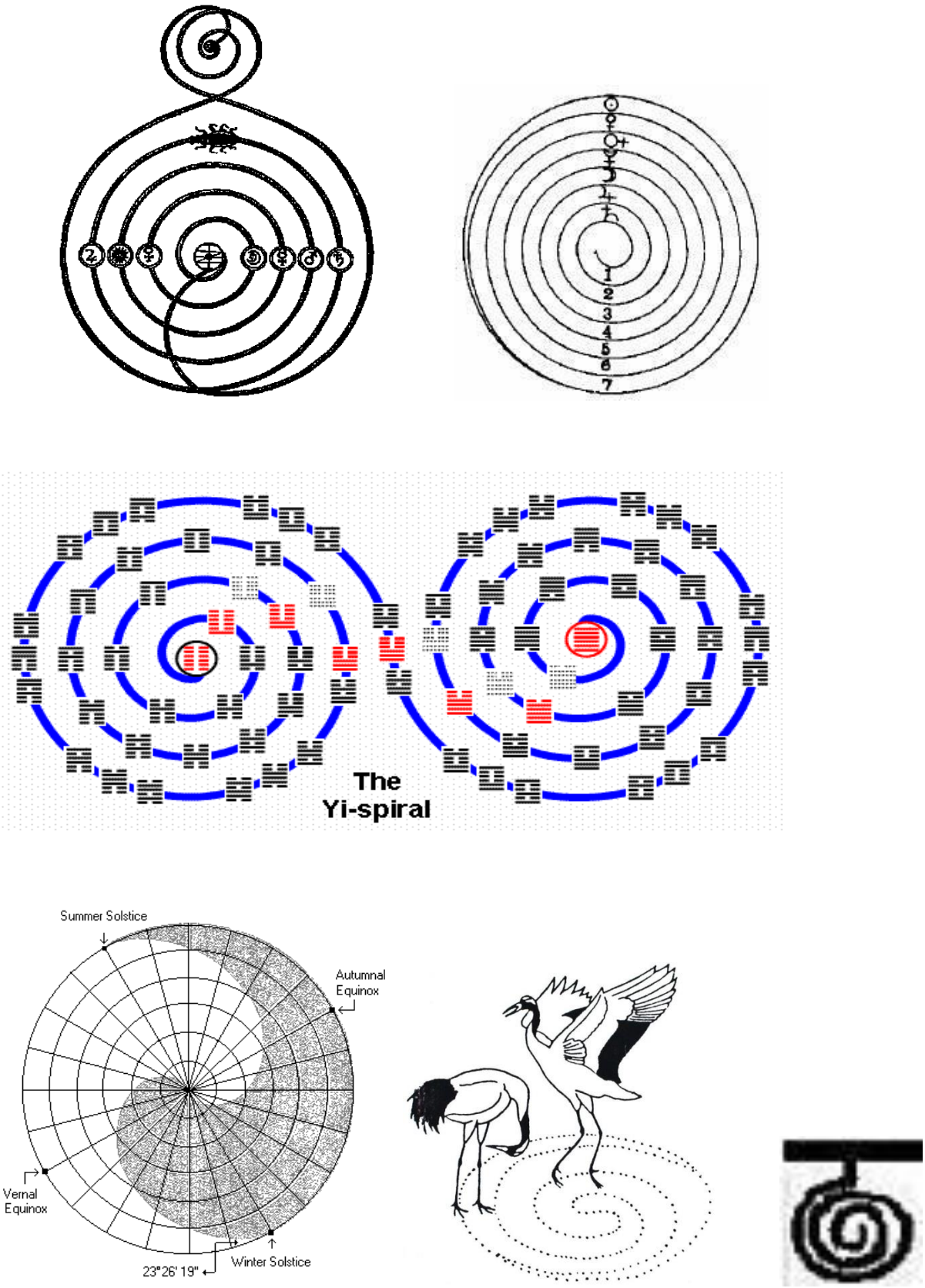


Figure 144 a Aksak beetle,b.7 planets and 7 spiral labyrinth c. Yi spiral. d. Taiji symbol, e. Crane dance, f. Karuna 142.

results as well as initial stages. Sometimes the X occurs without a box. Then it is Yarila (Ярила), an abstract version of the generative principle in nature, fertility, the power of growth, and increase. Almost the same shape is rune 142 of the karuna (figure 144). The box version, also called the sown field (Поле засеянное), usually has 4 dots "representing the 4 prime elements: body, mind, spirit, conscience." The X box without dots is the Gar rune (cf. figure 88) or the Kon rune, of end and beginning:

> Fleeces end - beginning. [Zaseyannoe] field. Fleeces it symbolizes, first of all, latitude and depth of memory. Nature in itself imprinted all, which was sometimes created, [zaseyano], appeared, memory about everything. This is the godly experience, placed into the depth of material, and also into the gene of man. In its completeness of fleece it is revealed on the change of the epochs of the major cycles of time. Therefore, its name - End- beginning. It makes it possible to build future taking into account in all, which was. This is the symbol of the thought, deep, saturated, informative, which is originated by the perfect [sferalnym] consciousness and can estimate as seed, the seed of tree, the seed of the future stage of life. In the sense of the process of the life of fleece it reveals three basic aspects: The first - the [zaseyannoe] field - the field of life, which brings harvest. Second aspect - need for reflections, comprehension, leisure, preparation for the large future. The third aspect - field, which determines fate, the field of battle, which brings harvest - to cut. It resembles the chessboard. Reverse value [it] does not have because in the life all [of] it occurs in the field. [562]

Other versions of the sown field are called the swastika sown field and the seeded field, variants of which take us back to the hands of God imagery (figure 143 1-m, cf. figure 7). Such images are found around the world as Tracy Boyd has illustrated:

> In many parts of the world women have introduced the labyrinth motif, as they have in the contemporary Stone Age level culture of Malekula near the New Hebrides, where the deceased must "thread their way . . . through a maze-like design drawn in the sand by the Guardian Ghost," (7) a being of undetermined sex who lives in a cave and who is often regarded as female. Their ritual sand tracings, originally drawn by women as they still are in other places, are intricately woven labyrinthine webs whose central structure, shaped like a diamond-glyph, is a representation of the tomb.[563]

This example of a 20th century stone age ritual labyrinth sand tracing from the New Hebrides (figure 143j) uses a very simple principle to create 12 x 12 = 144 diamond shapes. It is reminiscent of the decorative Odin rune (figure 18g) and suggests that labyrinths and Slavic sown field traditions are connected and universal. In any case labyrinths, have multiple purposes: as ordeals for heroes, as fertility symbols, and helping the dead find their way.

Meanwhile, the earlier forms of circular, labyrinthine forms continue even today in a series of new age symbols such as the labyrinth goddess, spiral goddess, spring spiral goddess, pentacle goddess.[564] There are also more complex versions. In objects of Tshinetskoy culture, it is found as a returning double spiral. Under the influence of Scythian traditions this becomes linked with the returning sun spiral. The Sumerian goddess Inanna leaves 7 Cities with 7 Temples, takes her 7 Garments (7 Veils), 7 Symbols of Queenship (7 Holy me) and goes through the 7 Gates of the Underworld where she meets the 7 Judges of the Underworld[565] in order to help her sister and plead for her love, Dumuzi.

In the previous chapter, we explored single movements to generate individual runes and letters. We also saw how the bear dance imitated the motions of the Big Bear (Ursa Maior). Now we see that the motions of a goddess are linked with creation and with saving loved ones from death. In other traditions, a crane dance (geranos),[566] is associated with Cretan

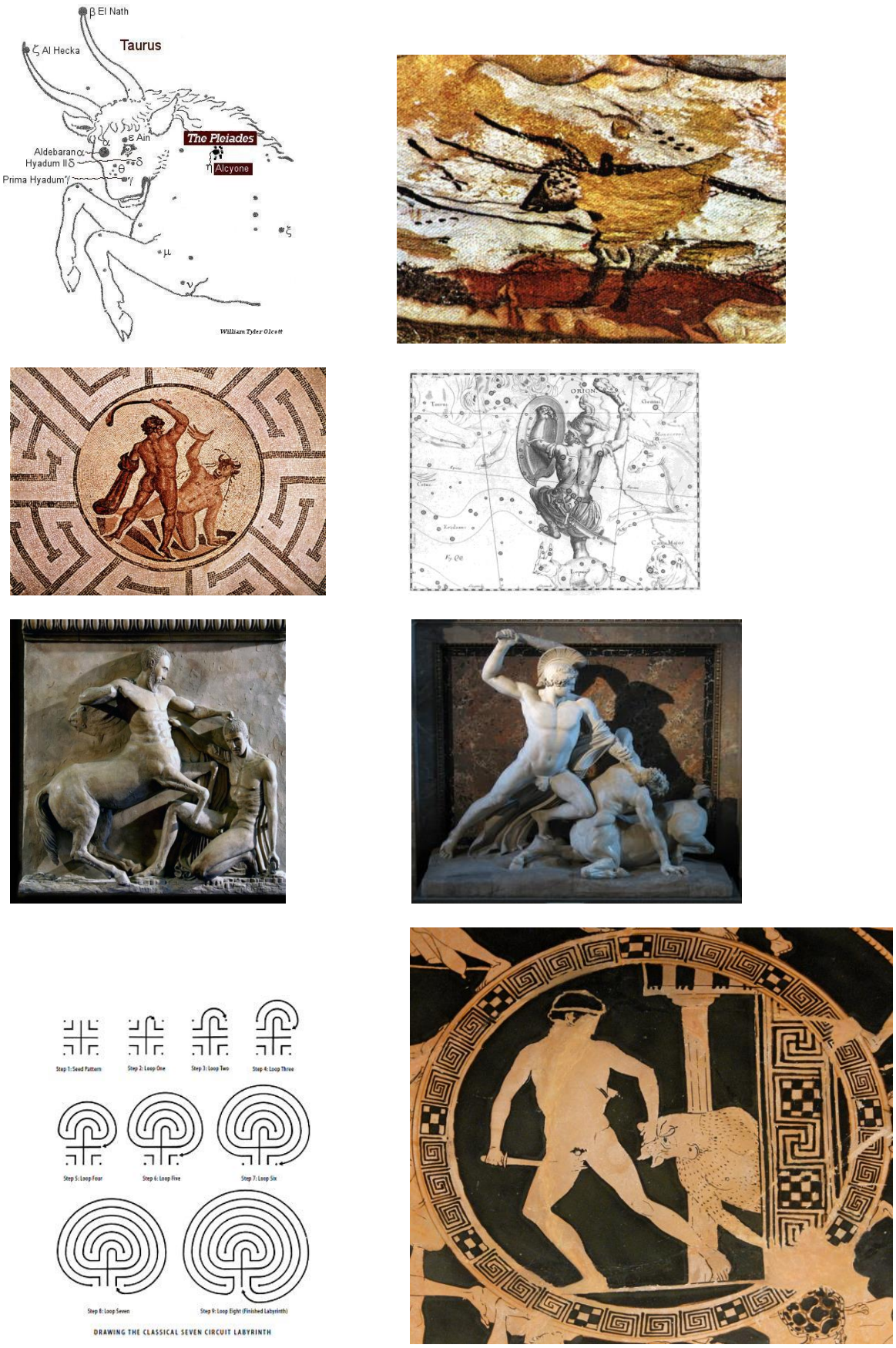


Figure 145 a - h. Taurus, Taurus and Pleiades at Lascaux, Theseus and Minotaur, 7 Circuit Labyrinth, Theseus and Centaur.

labyrinths, the origins of the alphabet, the Game of Troy and the Ostiaks of Siberia(figure 144 ff). Variants range from a simple Taiji symbol to the complex Yi Spiral, where this form becomes a marker for the 64 hexagrams of the I Ching. Rune 142 of the Karuna is a labyrinthine spiral. The spirals are the cycles of life, death and rebirth.

Gradually this female picture becomes male: models of the universe show the 7 planets as a labyrinthine web created by the aksak beetle (figure 144 a-b) and there are early stories of Hermes visiting 7 planetary stations. The labyrinths link 7 circuits with 7 planets. These can then be aligned with 7 days, 7 circuits, 7 walls, 7 obstacles (7 ordeals), 7 stages of alchemy,[567] 7 stages of being, 7 stages of ascent, 7 steps toward elixir, 7 branches of candelabrum, 7 runes (alchemy) and 7 double letters. The ordering of the alphabet into parts and sections is part of a larger program of ordering the world.[568]

A 7 circle, symmetrical labyrinth, inspired by the spring mating dance of seabirds, is associated with the Ogham runes.[569] There are different versions of the story. In one, the last five letters of the alphabet (EA, QU, K, ST, Hard G (Gh) are called the crane bag and are given by the sea god Manannan.[570] In another: “In Irish legend, the crane bag contained the alphabet of knowledge. The bag belonged to Manannan, god of the sea: it was made from the skin of his wife Aoife, whom Manannan had transformed into a crane because she tried to steal his secret knowledge and communicate it to the world.”[571] Letters, cranes, dances, labyrinths, and alphabets are linked.

5.2.5. Taurus and Labyrinth

Metaphorically, the labyrinth is an image of the motions of the planets, of stages of individuation of the spirit, of shifts in the colour of consciousness (figure 146). Psychologically, there is a need to control these great cycles of nature. A solution is to find stories which will make woman/man an actor on the cosmic stage. Already at Lascaux (c. 15,200 B.C.), we see both Taurus and the 7 Pleiades (figure 145). One of the curious contributions of Greek mythology is to transform feminine stories connected with Ariadne into heroic tales whereby men such as Orion fight the heavenly bull, where Theseus, king of Athens, kills the minotaur (half-man/half-bull), while Pirithous, the king of the lapiths, kills the centaur (half-man/half-horse). Elsewhere, Theseus kills Eurytus, the "fiercest of all the fierce centaurs."[572] In other examples, the wall of the Minotaur’s labyrinth has an alternating pattern of posolon (sun, male, uneven) and a square surface (moon, female, even). Symbols and symbolic stories thus become twin parables for control of self and control of the universe.

Meanwhile, a Slavic solution is to conceive of the gods arranged in two yin-yang circles (cf. figure 145a, 56c). The simplest manifestation of this approach is to paint a few trees in the forest (figure 17a). It also becomes a method of creating temporary temples:

> [Kapishche] must be in the sufficiently uninhabited and secret place (since the not respected by us [iudokhristianskie] priests will sometimes set their accurate flock to the burning “[bogomerzkogo] heathen [kapishcha]”, promising to them for this all goods and complete forgiveness of soul). It is desirable so that it would be built on the spot the forces or would become the same after building. For this is used the technology close to the technology of the creation of dolmens - to each [churu] (idol) it brings the power energy flux, which relates to this deity (underground, at the different depth, in the

Figure 146a – f Chakra spirals,ge. Labyrinth in cathedrals (Amiens)

different directions, similar to blood vessels in our organism, they go given flux of forces). The same flux of forces go not only underground, but also above the surface, they also need connection.[573]

As the passage above suggests, the Kapische evolved in multiple directions. Some were effectively the equivalents of portable versions of dolmens (cf. Stonehenge): portable in the sense that various posts defining the perimeters could readily be dug up and relocated to another spot. There were 20 gods. The first was Rod (kind). Then there were 14 bright gods (2- 15) and 5 dark gods (16 -20).[574] There was also a tradition of mini–kapishcha,[575] some of which were as small as a chess board. This relates to magic games to which we shall return in chapter 11.

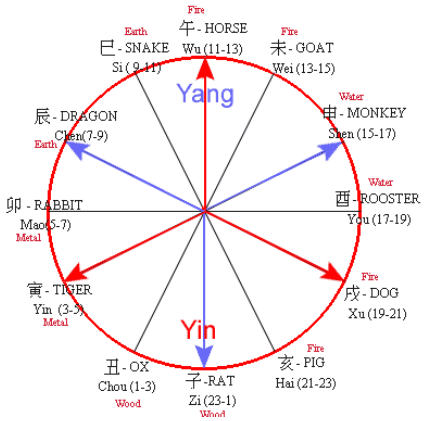
In the mediaeval Christian tradition, the labyrinth experienced a further transformation. In Lucca, it appeared on a pillar, with a caption stating that this was the labyrinth that had been introduced by Daedalus. In Chartres (1193 -1250) and Amiens (1220-1270), and numerous cathedrals it became part of the entrance pavement. The Amiens example is of particular interest. Directly "below" the labyrinth we see that the kolovrat – posolon opposition (cf. figure 11) has been transformed into two forms of kolovrat: one positive, one negative space. Elsewhere, in the same pavement we see the runes Ar and Oreya (figure 15 f-g) and the Rudovik pattern (figure 12b, cf. Bogovnik, Rusalnik, 12a, 12e). Mediaeval French tile layers probably had no idea of the correct Russian terms or their pronunciation, and yet they were visibly continuing and adjusting an age old Slavic tradition (figure 146 f). In the process, the 7 circuit labyrinth is replaced by an 11 circuit model.[576] The earlier quest of 7, 10, 12 physical obstacles and ordeals now becomes a Christian quest of overcoming metaphysical weaknesses (vices, sins) and reaching the 6 petalled rose of Christianity at the centre.

The labyrinth, once outside in the forest or an open field is now itself enclosed in a cathedral. The Great Goddess, once creator of the universe, who wove reality and the letters of the alphabet with the help of matrikas, is replaced first by male gods and heroes and now by the very system that she has woven.

5.2.6. Dragons, Snakes and S

One of the subtle, yet fundamental manifestations of this defeminization of nature and reality is how letter 6 of the alphabet becomes vilifed and replaced. In ancient Greek, letter 6 is the digamma "or wau **(**uppercase F, lowercase ϝ; as a numeral symbol: stigma, ς)....The shape of the letter went through a development from Ϝ through ⊏, ⊏, ⊂, ⊂to ꙅor ϛ, which at that point was conflated with the σ-τ ligature ϛ....in its numeral function it was called *episēmon* during the Byzantine era."[577] According to Wiki: "Digamma/wau was part of the original archaic Greek alphabet as initially adopted from Phoenician."[578]

To understand the S-like and snake-like shape of digamma-wau and stigma we need to go back to Chinese astronomy, which introduced 10 stems and 12 branches (better known in the West as the 12 animals of Chinese zodiac). Stem 2 (north) is Yi and stem 6 (south) is Ji (table 19).[579] This inspires the title Yi Jing, better known in the West as the I Ching, the Chinese Book of Changes. This Chinese book of philosophy thus introduces an interplay between I, J and Y, reflected officially in the Alphabet of the Magi (figure 65) and implicitly



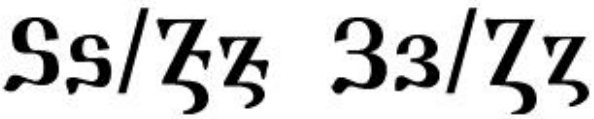


Figure 147. Six and Sex. a-c. Branches 5 6 7: Dragon, Snake, Horse, d. Chi (Huang Ti), e. Selo (Slavic). f. So (i.e. sex, Coptic), g-i Sigma, Digamma, Zeta (Greek), j. Stigma, Xi, k-l, . Selo –Dzelo (Old Slavic).

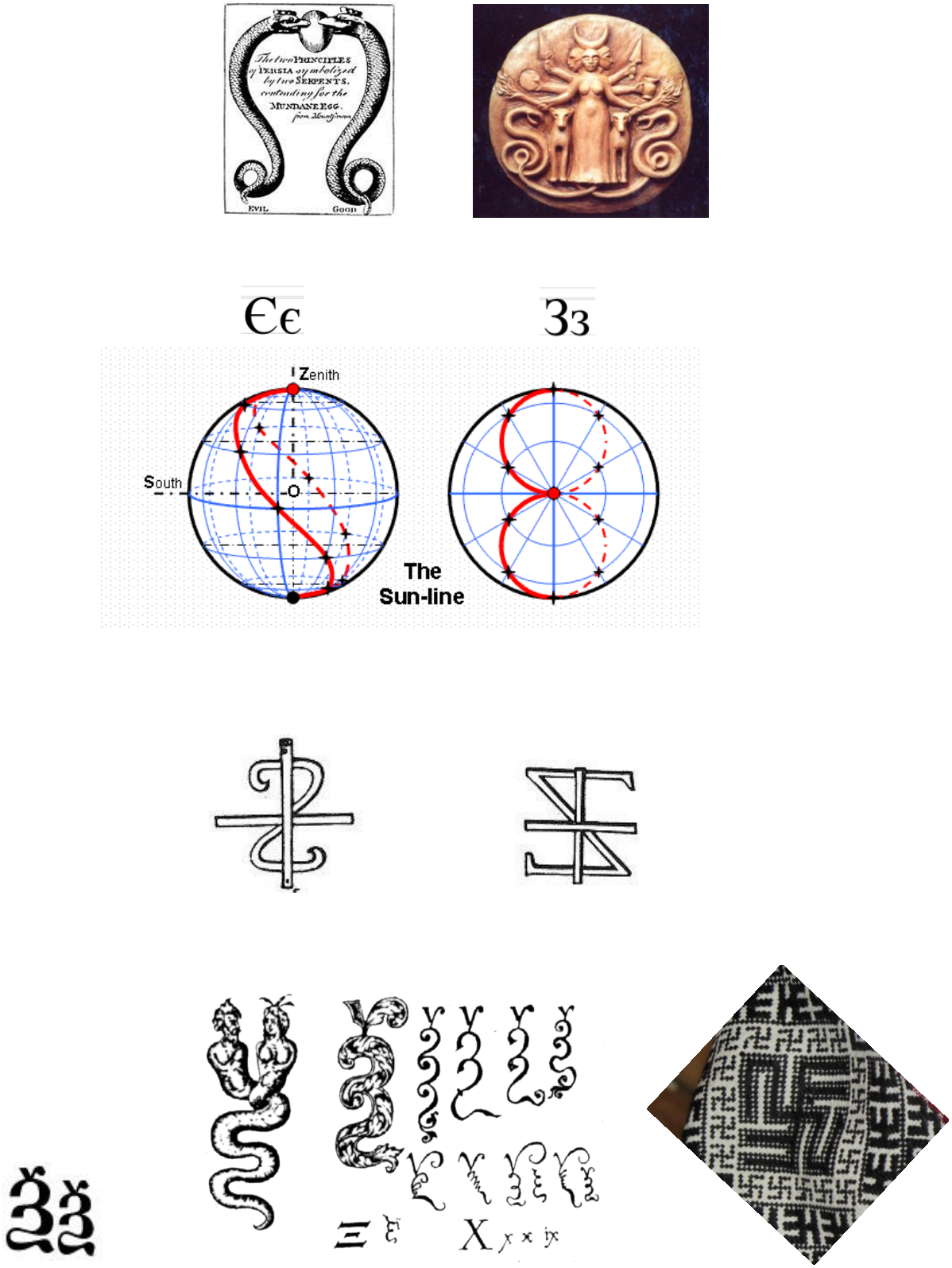


Figure 148. aTwo principles of Persia, b. Triple Hecate, c.-d, letter E and Ye, e.Sun line, f-g.Monogram of three emblems in the mysteries, Heathen monogram of the triune, h-j Cyrillic ksi, ksi (Decorative), Textile decoration (Smolensk),

Figure 149.a-c.Aoath, I H S, Monogram of the Saviour, d. Symbol of Solomon, J H S (Jesus Homini Savior), HIS, IOTA, ETA, SIGMA, IHS , Elementa, Principia Corporum, Lanteri Logo

in a number of European alphabets. It aligns with Si (9-11) in the schema of 24 directions (figure 147 b).

Animal 5 is dragon. Animal 6 is snake. Dragon is heaven. Snake is earth (figure 147 a ff.). In modern zodiacs, these are often just to the left of the midsummer line. In earlier zodiacs these two animals defined the bridge between the two halves of the year. The dragon marked the end of heaven. The snake marked the beginning of earth (figure 147d). One of the early Chinese alphabets is Chuang Ti. Here, letter 6 is Chi. Its shape is unmistakably snake-like. This letter Chi (cf. Tai Chi) recurs as Coptic letter So (i.e. sex, Coptic), sigma, digamma, zeta (Greek), stigma, xi, i, selo (Old Slavic). The old Slavic selo is particularly interesting because we see how the snake shape, S shape, 8 shape and ouroboros are interrelated. We also see how selo and dzelo as S/Z and reversed S/Z are interrelated.

Chinese stem 6 (己), which looks like a backwards S, relates to Chinese branch 6. Si, which is linked with number and letter 6 in various languages: e.g. she (Chinese), sa.s, sesa, sesha, shesha (Sanskrit), sesha (Persian), shesh (Turkish), sheshai, shisha, shidth, שישה (Hebrew), so (sex, Coptic), šêš (Classical Hebrew), seis (Portuguese, Spanish), sex (Latin), six (English). Letter 6 is ho (Ugaritic) and vau (Aethiopian and Hebrew).

The association is not only with number 6. The Cologne Sanskrit Dictionary states that AzleSa is the name "of the seventh (in later times the ninth) lunar mansion (containing five stars)"; also meaning, "intimate connection, contact...embracing, embrace; intwining" and that azleSAbhava and azleSAbhU are the name of the Ketu (or descending node." Elsewhere we read that:

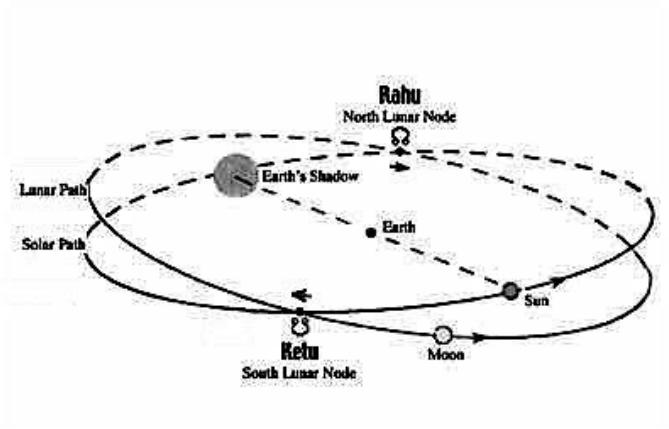
> Nakshatra 9: Aslesha is ruled by the serpent God. spanning from 16°-40' to 30°-00' in Karaka (Cancer). It is the birth star of Ketu. The force of Aslesha can be understood by its name Naga. Aslesha is Alpha Hydrae Deity: Adisesha.[580]

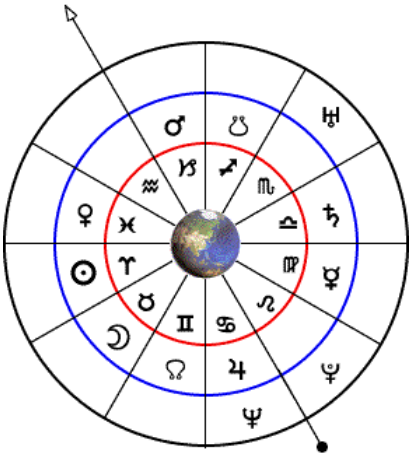
In other contexts this becomes Nagpanchami (5 nagas).[581] So the letter 6 is not simply linked with a snake. It is the Hydra associated with Hercules' second labour (Lernean Hydra).[582]. We have encountered it earlier in other guises. In Scandinavia, this becomes the serpent Ior, or, Jörmungandr, the Midgard serpent, or Iar-ia, rune 28 linked with the numbers 5,6 (figure 89). In the Denderah planisphere this is Decan 22 (figure 74h). In Ibn Arabi, this becomes mansion 11[583] aligned with Regulus in Leo. In Kircher's Egyptian planisphere it is an enormous snake above Leo (figure 154e).

On its journey westward, the imagery changes. For instance, in Persia, the image of Adi-Sesha, the primordial serpent is split into two as the two Principles of Persia (figure 148a):

> Both Mithras, the Persian Redeemer, and Serapis, the Egyptian God the Earth, are symbolized by serpents coiled about their bodies. This remarkable drawing shows the good and evil principles of Persia—Ahura-Mazda and Ahriman—contending for the Egg of the Earth, which each is trying to wrench from the teeth of the other.[584]

In ancient Greece, a great serpent in S form and its mirror version flank both sides of Triple Hecate. In the Celtic pentacle, there are again two S shapes: one an S alone (female), the other an S with a line through it, female and male. Sometimes there are two lines through the S





	The head The threshold entring The upper threshold	Earth		
	The Taile The threshold going out The lower threshold	Fire		

Figure. 150 a. Rahu (north lunar node) and Ketu (south lunar mode), b. serpens caput and serpens cauda, c. Rahu and Ketu with respect to air and fire triangles, d. Talismans of head and tail of dragon.[585]

(figure 148, cf. the dollar sign). If we look at a modern drawing of the sun line it is easy to see how this Chinese opposition of heaven- earth, dragon- snake became Cyrillic letters such as E- Ye, selo-dzelo. Earlier scholars have drawn attention to parallels between the monogram of the 3 emblems carried in the mysteries, heathen monogram of the triune, and the monogram of the saviour.[586]

We can add that the cross which combines with a backwards S is very reminiscent of Chinese, Stem 6 Ji: 己. Alternatives combine a cross with a sigma, a reverse Z, which becomes the cyrillic ksi in its regular or decorative form. Ksi is also Greek xi, letter 15 which subsequently becomes linked with the devil as diabolos (Дуаболос). A textile decoration (Smolensk) treats these themes slightly differently. We saw the image in context earlier (figure 25-26). Here, the male Taurus/Gemini – Scorpio/Sagittarius axis become an inverted f and f (cf. figure 5). Meanwhile, the feminine Leo/Virgo- Aquarius/Pisces axis becomes a U and inverted U, the full goblet and the inverted goblet, the chalice and the spilled chalice, aslo linked to Rahu and Ketu (figure 150).

The above examples illustrate the role of letters as much more than letters for reading. They serve as cosmic markers. They are about annual and other cycles. This same role is evident in the symbol for the aeon Aoath (figure 149a). Here the letter H, defines a left and right pillar. In the middle, a third pillar, contains a cross that rises from an o at the base.

One of the subtle, yet dramatic consequences of Christianity, is that such symbols are gradually transformed in their meaning. The most familiar of these relates to the famous Chi Rho sign that the Emperor Constantine is reported to have seen in the sky on 28 October 312 A.D.[587] If the Chi Rho symbol is famous, the letters I H S (in hoc signo vinces),"in this sign you will win" becomes even more famous. Variants include the Monogram of the Saviour, which shows 3 pillars and a backwards S. Closely related is the symbol of Solomon, also with 3 pillars joined by an extended S, which inspires Christian variants of I H S, sometimes with, sometimes without cross (figure 149, cf. 148).

Variants become J H S (Jesus Homini Savior), or a combination of the letters His, Iota, Eta, Sigma. The symbols of Saint Bernardine of Siena, of Elements the Beginning of Bodies and the Lanteri Centre offer other further variants. In these latter images, we see three symbolic nails below and a cross above. In the process, letters and symbols that began with a cosmological dimension, concerning annual and long terms cycles are linked with religious symbolism and specifically about a saviour of men. What had begun as an attempt to track universal patterns is now the story of one saviour.

5.2.6.1. Head and Tail of Dragon

There is another reason why the constellation, Hydra, associated with letter 6, gained special significance. In India, it is the birth star of Ketu, known in the West as tail of the serpent or the dragon (serpens cauda, or cauda draconis) or as the south node of the moon. Rahu and Ketu mark the points where the orbits of the sun and moon intersect and are thus linked with the causes of eclipses (figure 150a). In India, they are consdered so important that they are

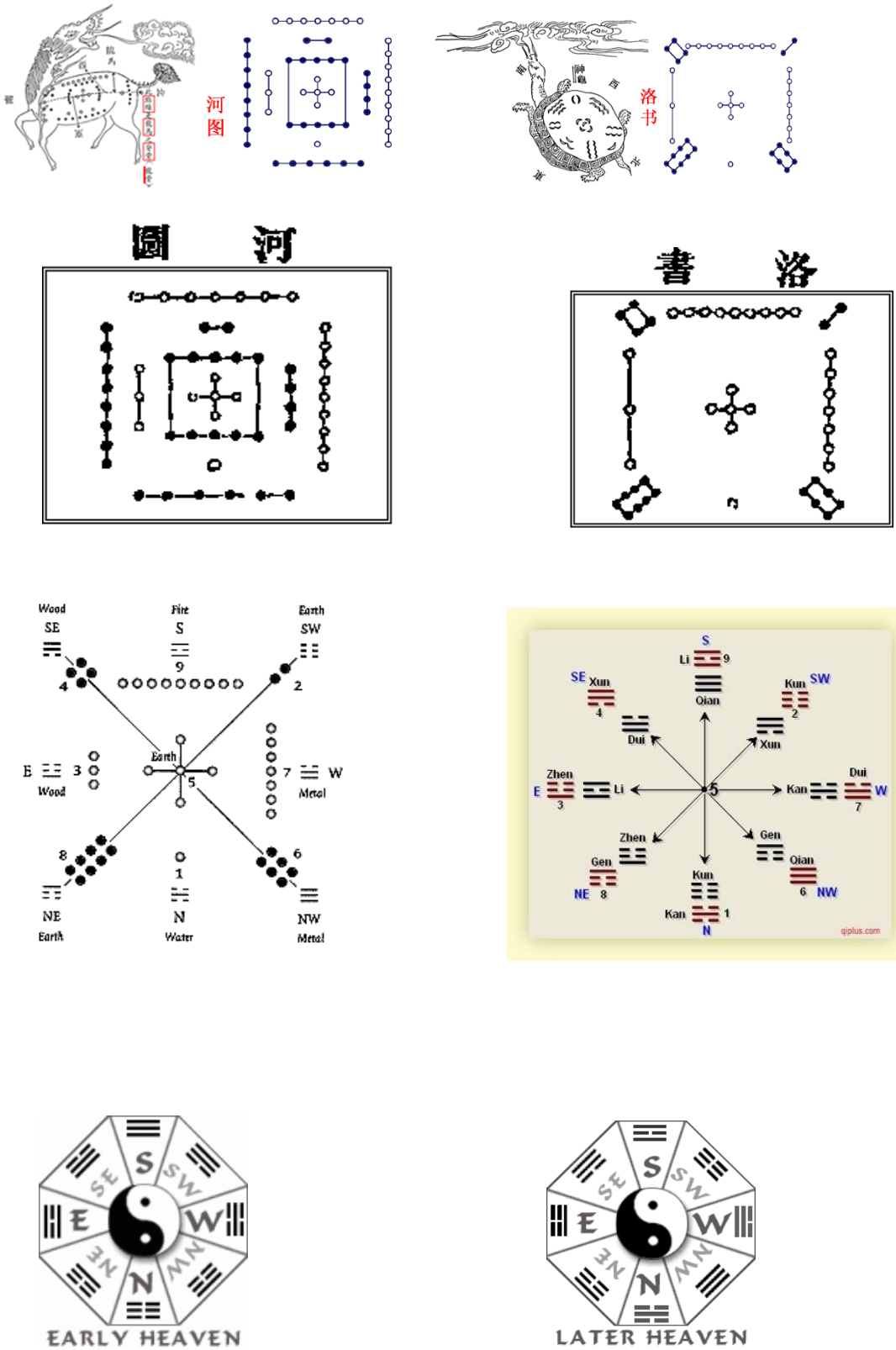


Figure 151 a-d. Dragon –Turtle Diagram, e-f Early Heaven -Later Heaven (8 Primal Trigrams- 8 Temporal Trigrams), g. Combined diagram.

included as (invisible) planets and associated with six of the nakshatras (cf. Appendix 2-3).[588]

In the West, they are not planets. In one version, the Indian symbol for Rahu is linked with Cancer while Ketu is linked with Sagittarius (figure 150b). In another version, the head and tail associated with earth and fire are associated with Scorpio and Sagittarius respectively (figure 150c). The head is also associated with a Y shaped configuration of stars while the tail is associated with an inverted Y shaped configuration of stars. In the mystical tradition these become aligned with symbolic characters (figure 150d). The images of the upward and downward traingle, of upward chalice (vase, beaker) and overturned or pouring chalice (khumb), of horn of plenty and horn, which began as female images are now transformed into male or neuter images. In the Indian system, Rahu and Ketu are forces affecting the entire year that need to be kept in balance. In the West, they are reduced first to the Gemini-Sagittarius axis and then further limited to two of the twelve signs, a nasty dragon in November –December which is fought, triumphed over and subdued.

5.2.6.2. Christian Triumph

From a narrow Christian point of view these changes represent a wonderful triumph. The pagan religions had linked letter 6 with letter S, dragons and snakes. There had been snake cults and snake worship (ophiolatry). These were now removed. Letter 6 as a Stigma in the form of snake-like S was dropped as a letter and became seen simply as a number 6. Letter 6 became F, its sexual connotations remaining only implicitly through the F word.

In Egyptian hieroglyphics, the horned viper (cerastes) was traditonally letter 6 or 7 (f, fa) and the cobra at rest was letter 18 or 23 (ḏ, dhal, thaal).[589] In one version of the Alphabet of the Magi (figure 65a), letter 6 becomes aligned with Aries, coagulation and letters U,V,W; the horned viper becomes letter 17. Phe (F, Ph) with a gematria of 80, while the cobra at rest becomes letter 18, Tzaddi, linked with Aquarius, multiplication and gematria 90. In another version (figure 52 c), letter 6 becomes letters F, P, Ph.

We are now in a position to understand these changes. Letter 6 and number 6 are initially associated with the snake/serpent (Adi-Sesha, Sesha, Sisha), which is variously aligned with Gemini, Cancer, and Leo (e.g. figure 147). When Sesha becomes aligned with Leo, the sexual associations of six (sex), also become associated with letter 9, theta, an image for the sun. If we now return to the rasi chakra (figure 48a), we see that Aquarius is linked with the pavarga (p, ph, b, bh, m). The F, P, Ph association of letter 6 points to a Leo –Aquarius axis. The word al-pha-be-t alludes to this axis. Hence, what may seem like random shifts of letters in the Alphabet of the Magi and Hebrew, can be explained once we understand the cosmological framework of the Sanskrit alphabet. In the process, the emphasis on events in the late summer moves to the period of February – March (Aquarius-Pisces). Redemption is not in the lion of summer or winter but in the Vase of Aquarius and the Fishes (ichthos) of Christ. Later still it moves to the Magha – Magh axis (Leo – Capricorn).

The war in heaven is about much more than an isolated battle between a good angel and a bad devil. It is about arranging the heavens to reflect our beliefs. Letters of the alphabet, which we use in speech, writing and reading, also help to organize the cosmos. We shall return to the

Pisces Meena	Aries Mesha	Taurus Vrisab	Gemini Mithun
Aquari -us Kumbh	ॐ	ह्रौं	Cancer Kark
Capric -orn Makar	सः	जुं	Leo Simha
Sagitta -rius Dhanus	Scorpio Vrischik	Libra Tula	Virgo Kanya

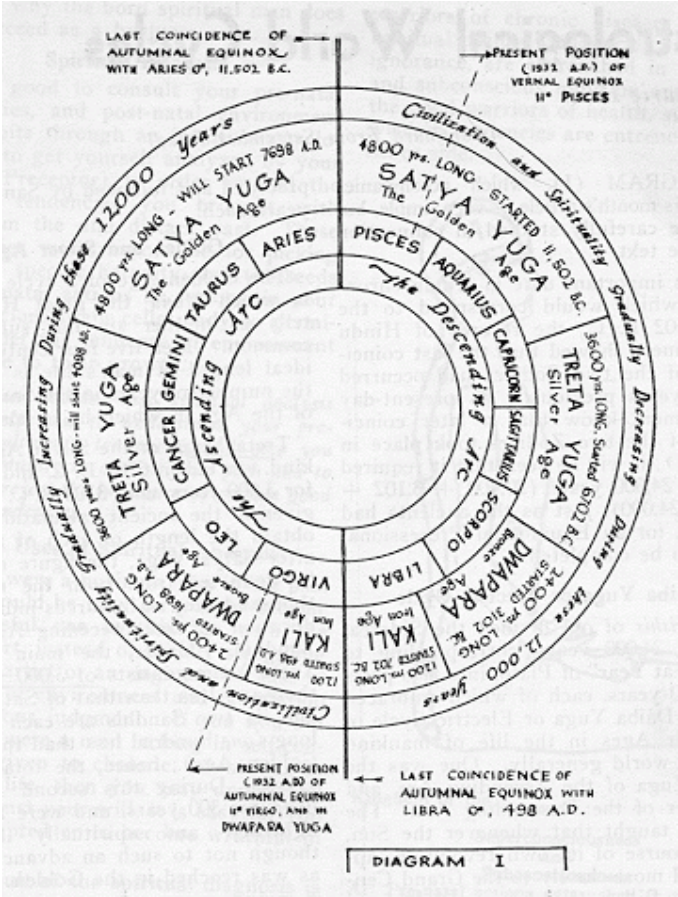


Figure 152. East Orientation: a. South Indian Astrological Chart, b. 4 Yugas

battle side of this theme in chapter 7 when we examine the roles of Persia and Babylonia.

For the moment, we need to understand how early cultures established a small number of ordering principles for the heavens. The detailed version of this story is the history of astronomy, astrology, cosmology and cosmography. Our summary version begins with a distinction between a primal order and an order of change. There are three dominant orientations. India begins with an orientation towards the East. China begins with an orientation towards the South and also introduces an orientation to the North, which eventually becomes the dominant model. We shall explore these as concepts and outline their consequences in the metaphyscial and physical worlds.

5.3. Primal and Temporal Order

The Chinese introduced a distinction between a primal order and a temporal order in connection with their 8 Symbols (Bagua, figure 151a).[590] The first is aligned with a dragon chart. The latter is aligned with a turtle chart, which in other guises becomes the turtle of magic squares (figure 71). Both entail 8 trigrams and both have a variety of names (table 20). In India, the corresponding distinction is between a sound form of universe and a [visible] universe or evolutionary trend of Maya, symbolized as the Vedas and a peacock respectively cf. figure 326).

At a later stage the two charts are integrated into a single diagram where the archteypal order is inside and the temporal order is outside (151f). If we look closely we see that the 9 directions (SE S SW, E Centre W, NE N NW) align with the numbers 4 9 2, 3 5 7, 8 1 6, the by now familiar numbers of 3 x 3 = 9 magic squares.

The original archetypal order diagram shows a square and lines with dots. The dots are opposite each other: 1 dot opposite a line with 2 dots, 3 dots opposite 4 dots, 5 dots in the centre then 6 dots opposite 7 and 8 dots opposite 9. In the second diagram (turtle chart), the uneven numbers are now on the sides of the square, while the even numbers are on the corners of the square. In Chinese philosophy, the uneven numbers are masculine: 1 3 5 7 9. If we add them together

Archetypal Order	Order of Change
8 Primal Trigrams	8 Temporal Trigrams
Dragon Chart	Turtle Chart
Earlier Heaven	Later Heaven
Fixed Signs	Moveable Signs
He Tu	Lo Shu
King Wen	Fu Hsi
Control Cycle	Creative Cycle
Maharsi	Bramharsi
Unmanifest	Manifest

Table 20. Terms related to primal and temporal order.

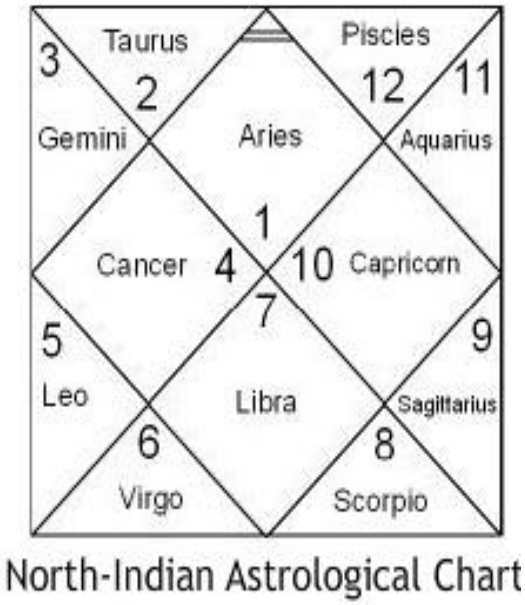


Figure153 a North Indian astrological Chart, b. Narayana Creation

we have 25. This become the number of heaven. The even numbers are feminine: 2 4 6 8 (and implicitly 10) in the square. If we add them together we have 30. This becomes the number of earth. If we join the even numbers together we arrive at a reversed Z. If we join the uneven numbers together we arrive at an upward pointing Z (cf. Dazhbog rune, Raidho, figure 25). In Chinese, Zi, is the word for rat, which becomes the first of 12 animals of the Chinese zodiac.

As we can see from the early heaven diagram (figure 151e), the Chinese then linked these numbers with 8 directions, trigrams and elements (of changes). From this Taoism and other philosophies emerged. We can now draw heaven as a matrix of 25 dots. If we join these with lines the matrix of 5 x 5 dots becomes a matrix of 4 x 4 squares. So the abstract, male power is always one higher than the concrete, female lines/squares: i.e. 5^2 dots produces 4^2 squares. In the physical world, the converse is equally true: 3^2 squares give us the pattern for 4^2 dots or points. For abstract men this leads towards mathematics[591] and cosmology.

For "concrete" women this leads to grids for weaving and spinning and becomes a starting point for cosmologies.[592] In the simplest cases, the number of squares can equal the number of stitches. If we take needle and thread and use the square to produce three diagonal rows right and then three diagonal rows left and join the beginning we have a mystic knot (cf. figure 49), symbolizing the 3 worlds. If we add three verticals we have 9 threads. In India, there are three goddesses of fate, Gayatri, Sarasvati and Savitri, who weave the 3 sacred threads that join the three worlds. On a cosmic level, this weaves together three phases of time (past, present, future). On a planetary level, this links the three seasons, three phases of the moon, three phases of the day (morning, noon, night). On an individual level, this joins three phases of life (birth/youth, maturity and old age/death).

These 3 Goddesses of the sacred thread become the basis for Western versions such as the 3 fates, the 3 norns etc. In more complex models, the three become the 8 goddesses (asta matrikas), who weave creation. This evolves to a system where there are 49 matrikas (7 x 7), one for each letter of the alphabet. Later many of these female functions are taken over by the male god Siva, whose name is etymologically linked with the root for sewing (siv).

From all this a cosmology emerges. We noted that 25 dots (5^2), the number of heaven, corresponds to the first of the Hindu alphabet**s.** In India, the matrix of 4 x 4 squares resulting from these 25 dots is a zodiac square with a central portion of four squares (figure 152d). If we combine the wisdom of China and India then we can superimpose Chinese trigrams on the Indian grid. We can draw 3 vertical lines that define the boundaries of the inner four sacred squares. Along the diagonals we draw two sets of three intersecting trigrams. With these nine strokes, the original four inner squares are turned at a 45 degree angle (cf. figure 153). Alternatively, we can do the same thing with physical straws, sticks, staves or stavs. Now the combination of 3 x 3 threads, become 3 x 3 staves or stavs and the metaphysical Web of Fate, as it is called in Scandinavia, also becomes a Stav Symbol, reflecting practices that transform the sounds and signs of runes into controlled human movements (figures 100-101). The Chinese dots and magic numbers, the Indian and Chinese magic squares, the Nordic rods, sticks, stavs and staves are all related. They create matrices for space, time and letters. Within these matrices different cultures create an East, South and North orientation.

5.3.1 East Orientation

In an East orientation, the East is at the top. While there are debates about when this was introduced, there are Indian diagrams indicating that the last coincidence of the autumnal

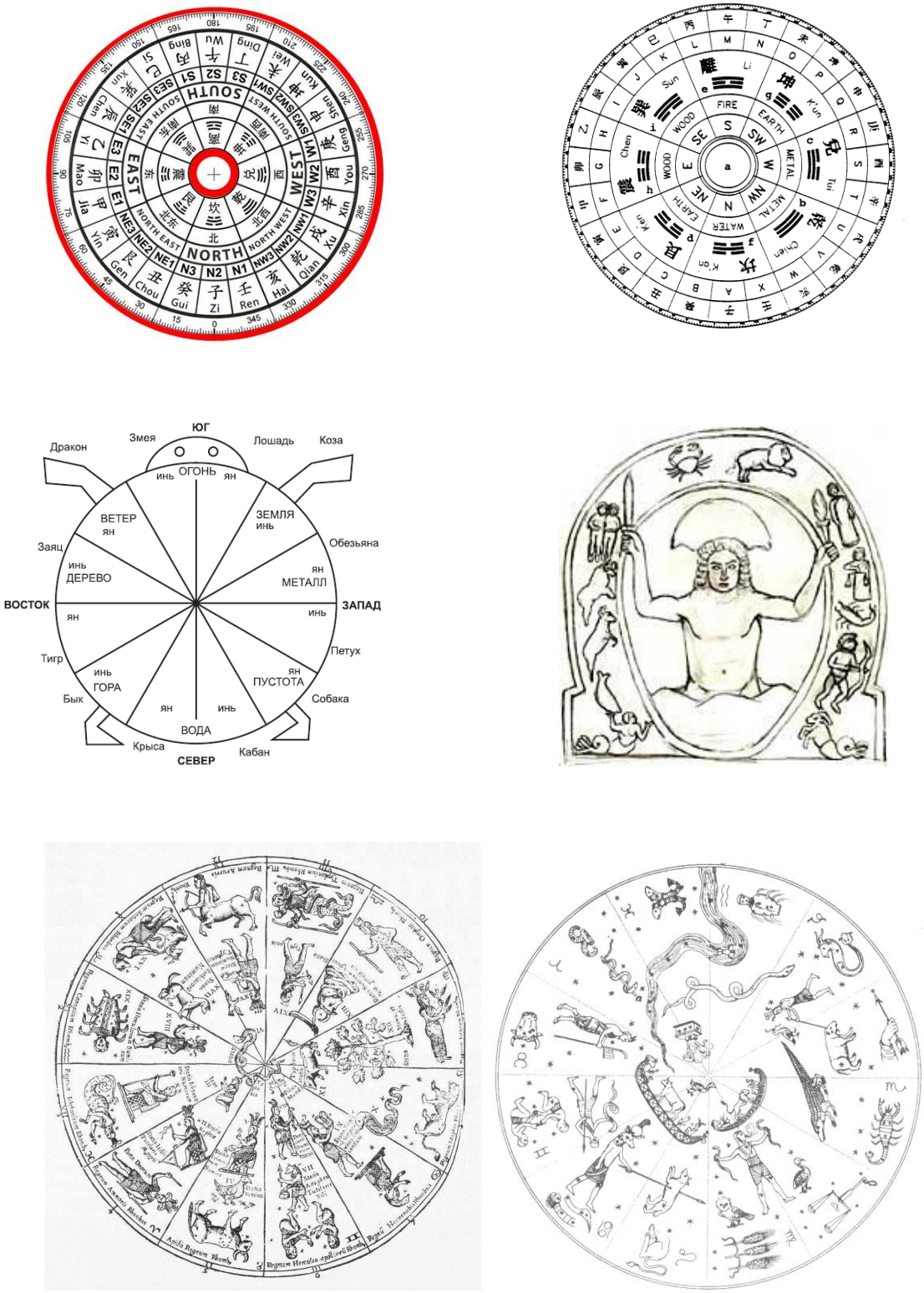


Figure 154. South orientation: a-b China, c. Russia, d. Mithraism, e-f. Egyptian planisphere of zodiacal and Northern, Southern signs:

equinox with Aries was in 11,502 B.C. (figure 152a-b). There is a circular and a square zodiac figure. The square figure is also called the South Indian astrological chart.

The North Indian astrological chart effectively co-incides with the Gar rune and Kon rune (figures 88 -89, 153). It maintains the same East orientation within a square, within which is a diamond shape comprising four smaller squares. This diamond shape is also found in Hindu accounts of creation. The 4 squares represent 4 manifestations of deity as Param Brahma, Maha Vishnu, Sada Shiva and Vasudeva, which splits into two and one part becomes visible: i.e. 7/8 of 4 squares remain invisible and 1/8th becomes manifest leading to three combinations. Narayana + Sri leads to the 33 Devas (gods). Narayana + Bhu leads to the 10 indriyas and Mana. Narayana + Nila leads to tanmatra and bhuta (153b).

The 10 indriyas are the 10 instruments of sensing and action (figure 42) corresponding to consonants 11 -20. Mana is manas (consonant 24). Tanmatra is the 5 impressions (consonants 6 -10). Bhuta is the 5 elements (consonants 1 -5). All these come from different combinations of ahamkara. In the tantric system, this corresponds to Sanskrit consonant 22. In English, this is the sound pha (**फ**), as in alphabet, a part of the pavarga linked, as we have seen, with the zodiac sign Aquarius (Sanskrit: Khumb). Thus the diamond shaped creation drawing provides a geometrical explanation of origins of the alphabet. In the Slavic tradition, we found that the sown field had 4 dots corresponding to body, mind, spirit, conscience (figure 143). We now see that these correspond to consonants 22 -25: ahamkara, manas, purusha, buddhi also in the pavarga. The Hindu diamond shape of creation aligns with the Slavic diamond shape for the (swastika) sown field.

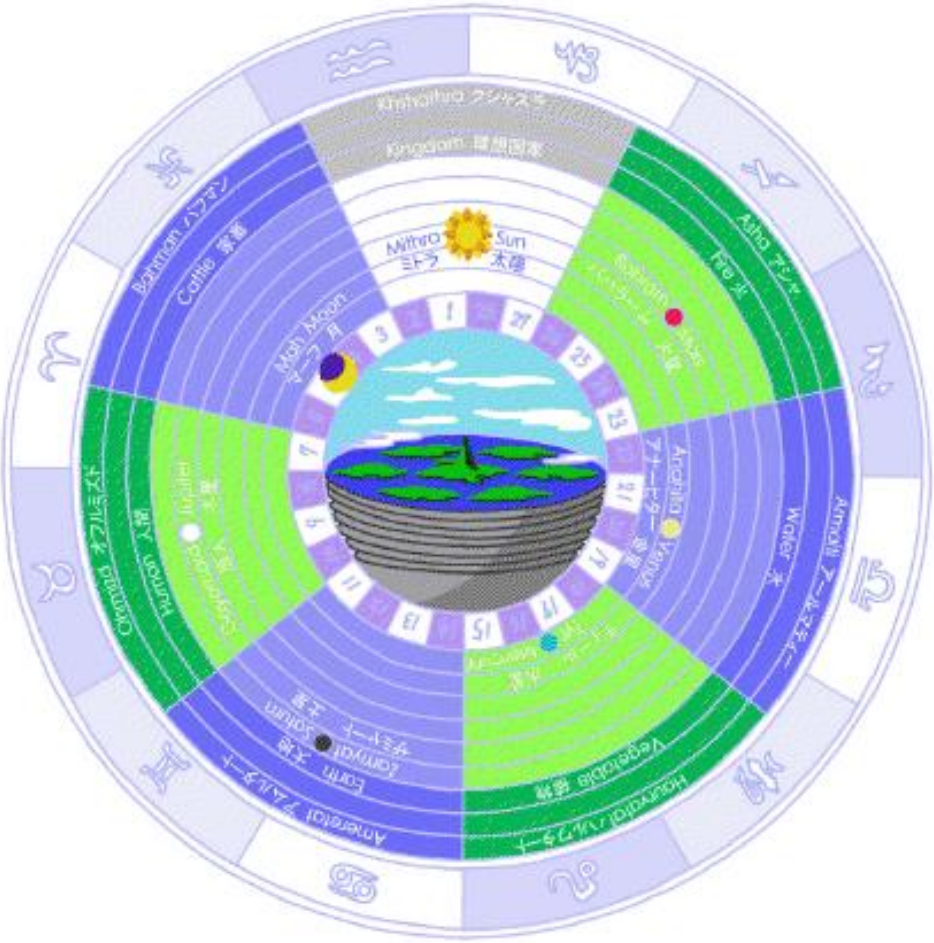
The caption to the diagram (figure 153b) explains that the upper section is parts having Amrita (pure nectar) and imperceptible (7/8 part of Narayana) and that the lower part is the 1/8 part of Narayana that is perceptible and involved in the process of creation. Hence Khumb, the vase of Aquarius, which contains the nectar of immortality (amrita), linked with the pavarga and the pha of alphabet is a source of both creation and the alphabet.

5.3.2 South Orientation

Meanwhile, classic Chinese sky maps typically have a South orientation: i.e. south at the top and north at the bottom (figure 154a-b). The arrangement is clockwise, beginning with zodiac animal 1, rat (Zi) corresponding to yin. At the top is animal 7, Horse (Wu), corresponding to yang. Some diagrams align the directions with letters of the English alphabet (figure 154b), which is probably a modern addition.

Corresponding to the Chinese diagram is a Slavic version of the turtle/tortoise whom we keep meeting (e.g. figure 154c, cf. 59, 116 b). The tortoise is symbolic and personifies Myr, which means peace, world and universe. The Slavic turtle's back has 12 divisions at 30 degree intervals identical to those of the Chinese drawing. The 12 animals of the Chinese zodiac recur in Cyrillic on the Slavic turtle. Hence, dragon becomes drakon (дракон), snake becomes zmey (змея), horse becomes loshad (лошадь) and goat becomes koza (коза).[593] In the turtle diagram, the 4 directions are marked. South is at the top as юг, which recurs in connection with magic squares (figure 157d). Iog (ЮГ, south) relates to yoga rune (Руна Йога). In terms of weather, this is connected with the second half of the year after the summer solstice, when the power of the sun of the forces of Nature are more restrained and tempered than in the first half.

Morally, and in terms of religion, the yoga rune (Руна Йога, ᛊ, cf. jara rune), represents the



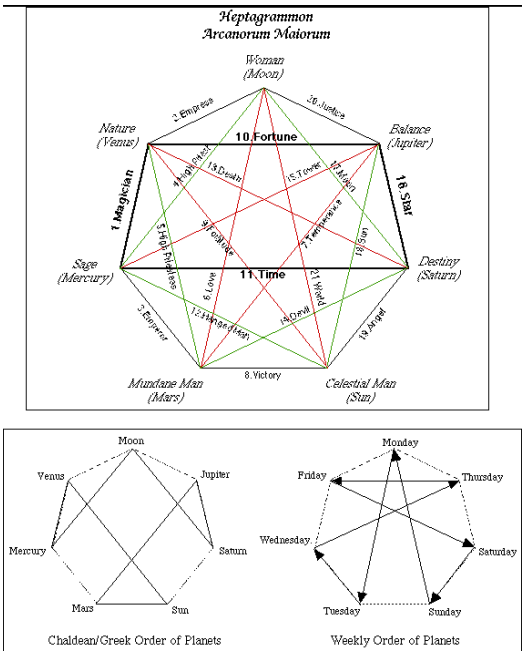


Figure 155 a. Model of Cosmos according to Oriental Philosophy, b. Heptagrammon Arcanorum Maiorum.

letters Ю Д Ж of Judzhism (ЮДЖИЗМ, figure 11). In the world tree (figure 4), we saw that the jara rune is positioned in the centre of Midgard (earth). Now we see that there is also a moral dimension to this centre: it is a middle path (in media via tutissima), a way of moderation, temperance and balance, as we find through yoga.

In the Mithraic tradition, the official orientation is different, but the alignment of the zodiac signs remains constant (figure 154d). Here the ЮГ of south and yoga are linked with Leo, which has as its most famous star, Regulus, as in ruler and regulate. Moderation has now become pinpointed to one of the 4 fixed stars, linked with one of the 4 archangels, 4 evangelists and with the merkaba meditation, to which we shall return later (figures 348-349). Even at a glance, we can see how the year now divides into two halves: a first half on our left, a second half on our right; the first male with a sword, the second female with a torch; the first linked with ram and bull (immoderation), the latter with Virgin and Libra (moderation). The year has now become a moral story. When it is split into Northern and Southern hemispheres (figure 154 e-f), the possibilities of more complex stories increase.

5.3.2.1 Model of Oriental Theosophy

According to one account, Persia developed a model of Oriental Theosophy. Hereby, 7 deities linked with 7 planets were linked with 28 mansions of the moon in a counter-clockwise fashion (figure 155, table 21). This system, beginning with Mithra and Mah (sun and moon, kingdom and cattle) culminates with Bahram (Mars and fire). If we reverse this sequence, we have an implicit creation sequence: fire, water, vegetable, earth, human, cattle, kingdom (cf. Malkuth of the Hebrew model). This sequence beginning with fire also coincides with a Hindu tradition linking October -November with the birth of Kartikai (cf. figure 138) and Christian traditions where Christ defeats Satan and Archangel Michael defeats a fiery Lucifer.

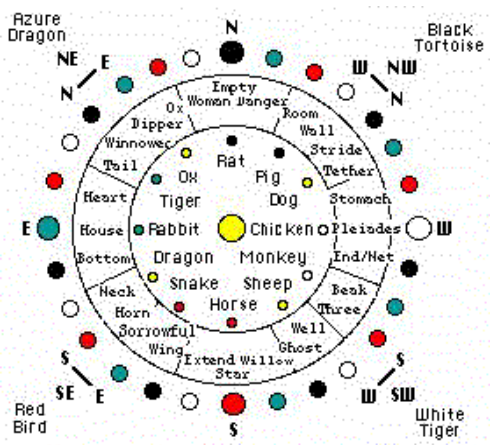
5.3.2.2. Chaldean Heptagrammon Arcanorum Maiorum

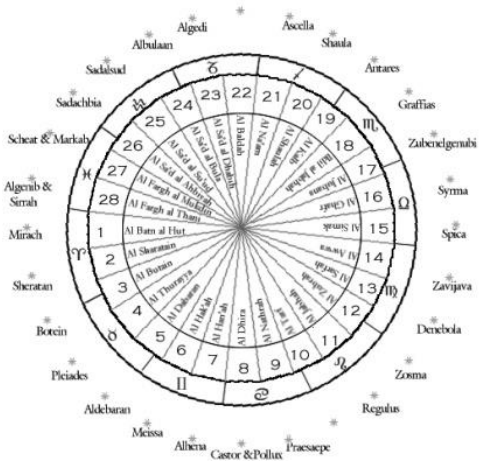
Slightly further West (in what is now Southern Iraq) the Chaldeans are credited with establishing the heptagon as a model. This maintained the idea of the Moon (Woman) as paramount and introduced the idea of two creations: one a mundane man linked with Mars, the other a celestial man linked with the sun. From this came also the Chaldean/Greek order of the planets and weekly order of the planets.

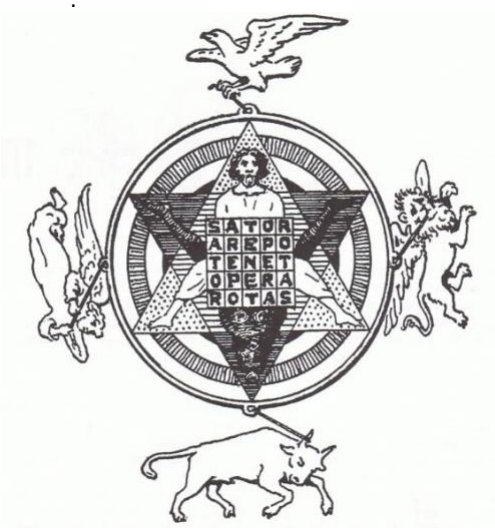
The Chaldean model was linked with the paths of what became the Tarot (figure 155 b). This established a framework for paths linked with 22 letters. Of particular interest is to note how number 11 is associated with Time. Implicitly, in an alphabet of 22 letters, the first ten letters

Mithra,	Mah,	Gayomard,	Zamyat,	Tyr,	Anahita,	Bahram	Mithra
Sun,	Moon,	Jupiter,	Saturn,	Mercury,	Venus,	Mars	
Kshathra,	Bahman,	Ohrmizd,	Ameretat,	Hauvatat,	Armaiti,	Asha	
Kingdom,	Cattle,	Human,	Earth,	Vegetable,	Water,	Fire	
1 2,	3 4 5 6,	7 8 9 10,	11 12 13 14,	15 16 17 18,	19 20 21 22,	23 24 25 26,	27 28

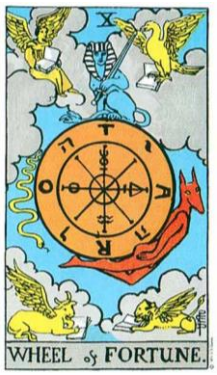
Table 21. Model of Oriental Theosophy

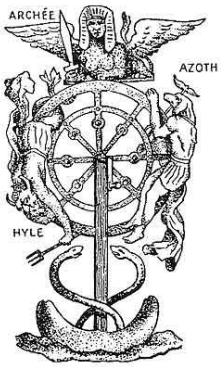


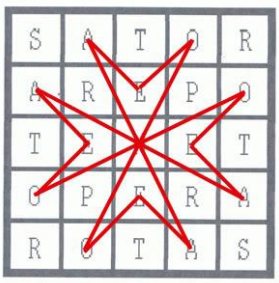




S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S







156. North orientation: Chinese hsiu, Arabic mansions of the moon, Sator Arepo (key to great arcanum), Wheel of Fortune, Sator, Wheel (Levi), Knights of Malta.

are heavenly, eternal and timeless like the Chinese stems, the next 12 are earthly and time-bound like the 12 Chinese branches (i.e. animals of the Zodiac).

This solution is by no means the only model that evolved. The three millennia before Christ saw the rise of a number of parallel variations on the heptagon theme. One proposed that Saturn hold the uppermost position. A second positioned the sun at the top. A third positioned the sun at the bottom. A fourth positioned the sun on the left side. Since the letters of the alphabet were associated with planets, changing orientations of the planets, implied changing orders of alphabet letters. The astronomical reasons underlying these changes need not concern us here. In one of these competing models, a central A is associated with Hyle, the primordial matter of the universe and the following letters (B C D E F G H) are linked with elements (in the sense of Elementa and tattvas).

5.3.3. North Orientation

A north orientation is the usual choice in the Celtic and Scandinavian traditions (e.g. figure 196). A modern map of the Chinese mansions (hsiu) has a North orientation (figure 156). In the Arabic tradition, which maintains the Indian East orientation qua beginning the year at Aries, the mansions of the moon (manazil) are also arranged along a north - south axis (figure 156b). In this version, mansion 11 is linked with Regulus and mansion 22 is linked with due north. In the medieval period, these 28 manazils are aligned with the 28 letters of the Arabic alphabet (cf. figure 184b).[594]

The north orientation becomes the standard for cosmic diagrams (figure 156 c ff.). For instance, in Tarot trump card 10, becomes the wheel of fortune. Here the animals of the 4 evangelists provide a basic orientation with angel, bull, lion, eagle positioned in the upper left, lower left, lower right, upper right. The letters T O R A occupy the cardinal points N, E, S, W. The male, Gemini –Scorpio axis (SE – NW) is linked with letter 6 (Vau) and letter 10 (Yod). The female, Leo – Aquarius axis is linked with letter 5: Heh – Heh. The motion is counter clockwise. On the left a serpent descends. On the right a hooded red figure ascends. In the mystical version of Levi this becomes a: “cosmogonical wheel of Ezekiel, with a Hermanubis ascending on the right, a Typhon descending on the left and a sphinx in equilibrium above, holding a sword between his lion's claws.”[595] Alternative readings provide us with the words TAROT, ATOR (cf. Hathor, Arthur), ROTA (wheel, cf. rotate, rotary).

Similar elements recur in a key to the great arcanum (figure 156d). The 4 “animals” recur. Arctic and Antarctic poles are linked with sephiroth 1 and 10: Keter and Malchut and aligned with the eagle and angel usually associated with Scorpio and Aquarius. The bull and lion of Taurus and Leo are now aligned with East and West, earth and fire. An upright light triangle covers a downward dark triangle. The figure in the light triangle holds a 5 x 5 square with the letters SATOR AREPO TENET OPERA ROTAS.[596] The four Ts correspond to the four T’s of the cross of crosses (figure 6c). The male, Gemini – Scorpio axis now joins the 2 Rs in the corners, while the female, Aquarius-Leo axis now joins the two Ss in the corners: the Chinese animal 6 in a new guise. Other versions show the SATOR AREPO square in isolation. A

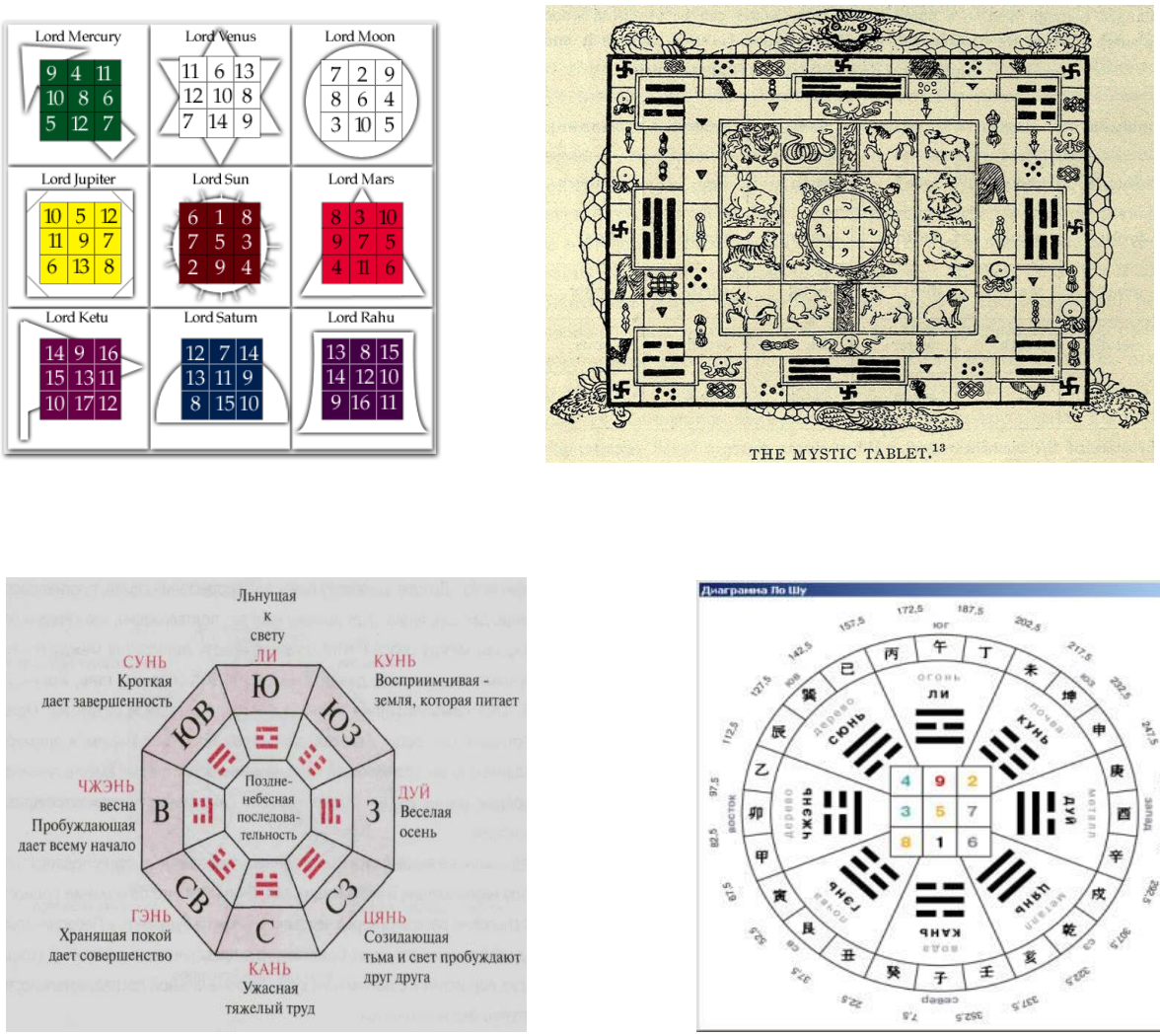


Figure 157. Magic squares: a. Navagraha, b. mystic tablet (Tibet), c. Slavic version of 8 trigrams, d. 8 trigrams and mystic square, e. Bulgarian zodiac and mystic squares, f. Bulgarian calendar diagrams and zodiac.

variant of the Knights of Malta uses the Maltese cross to join all the vowels: the As, Es and Os.

5.3.4. Magic Squares

Our concern in viewing these diagrams cannot be to enter into all the arcane secrets that they hide in full display. Magic squares, which were a topic in chapter 3, help us to illustrate two simple points: 1) an international dimension of the themes in varying combinations and 2) their long term continuity. Early magic squares are found in both India and China. A Tibetan version shows a magic square surrounded by the 12 Chinese zodiac animals, the 8 trigrams of later heaven, and the 8 auspicious symbols, including the mystic knot (figure 157 a ff). Slavic versions show the same 8 trigrams of Later Heaven sometimes in isolation, sometimes with a central magic square surrounded by the 24 directions. In another version, a central, magic square is linked with bigrams and then aligned with a surrounding circle of the zodiac signs. Bulgarian calendars provide alternative versions.

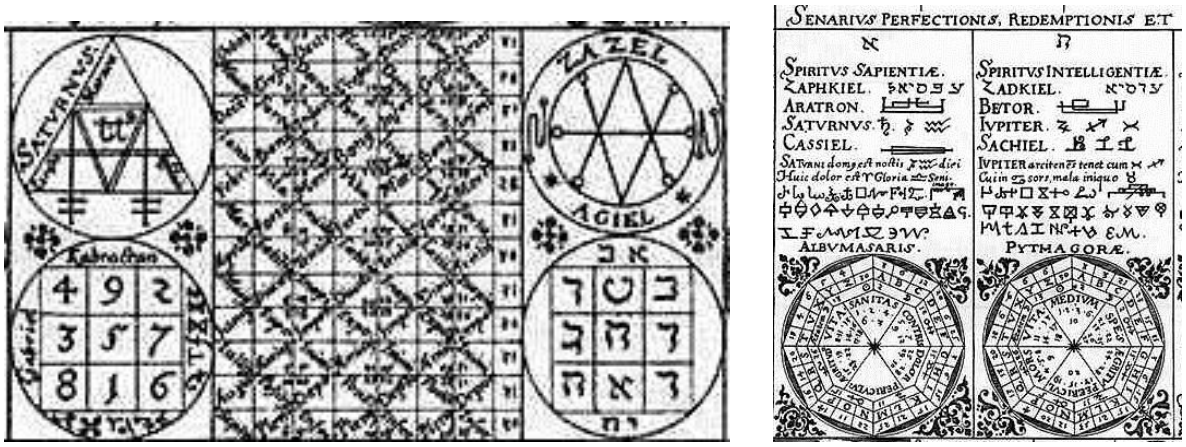
In 1616, a Scotsman, James Bonaventure Hepburn, Keeper of Oriental books and manuscripts at the Vatican, produced the Virga Aurea (the golden rod) in Rome.[597] This presented the 72 magical alphabets and also continued the link between magic squares and Hebrew letters of the alphabet (cf. figure 158). Hepburn's publication is striking because it demonstrates that a tradition of magic squares associated with Solomon was being reproduced by the Catholic Church over 70 years after the publication of Copernicus' treatise. The ancient tradition linked the 3 x 3 magic square with Saturn. Hepburn reproduces this. The ancient magical tradition associated this square with the spirits Zazel and Agiel. There were further associations with the spirits of wisdom and intelligence, and alignments with letters of the alphabet. Hepburn reproduces all of this concerning Saturn and does the same for each of the 7 planets (figure 158c).

5.4. Cosmic Architecture

The physical expressions of these metaphysical foundations could plunge us into a history of world architecture. Our focus here is to trace how the role of alphabet letters is transformed as we move from East to West. Indian astronomy and astrology link letters of the alphabet especially with mansions of the moon and zodiac signs. Indian sacred architecture begins with a metaphysical focus in which letters of the alphabet play a secondary role. Yes, they are linked with chakra men, implictly present in architecture with cosmic figures and yet they do not play a dominant foreground role. In Mesopotomia, one strand continues the link between mansions of the moon and letters which eventually leads to the 28 mansions being linked to the 28 letters of Arabic. In another strand, the scope of astronomy, astrology and architecture narrows to focus on planets with some attention to zodiac names. This provides a context for a narrowing of the alphabet to 7 double letters (linked with planets), 12 simple letters (linked with zodiac signs) and 3 mother letters as a framework.

5.4.1 Temples and vastu purusha

Elementary aspects of the kalachakra mandala were explored earlier (figures 46-47). Visible



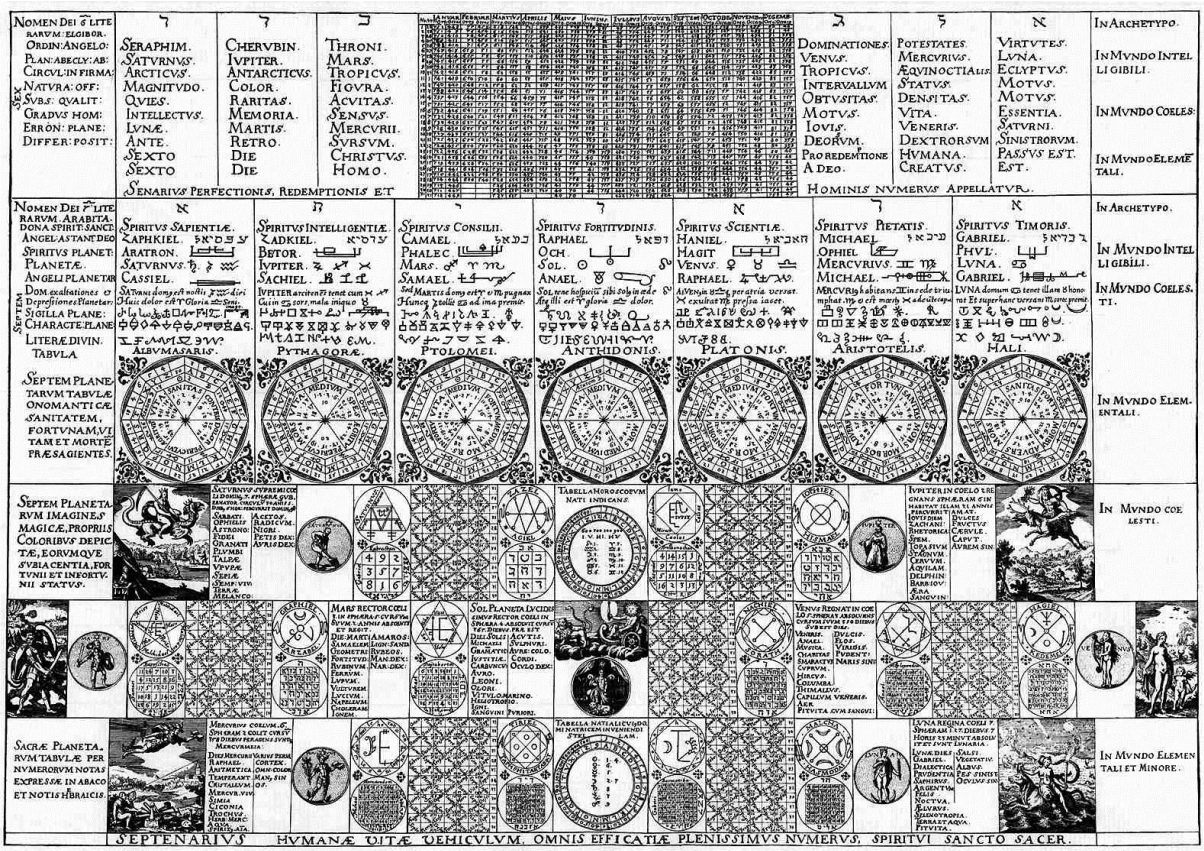


Figure 158. Detail of magic square of Saturn with Hebrew letters and context in Virga Aurea (1616).

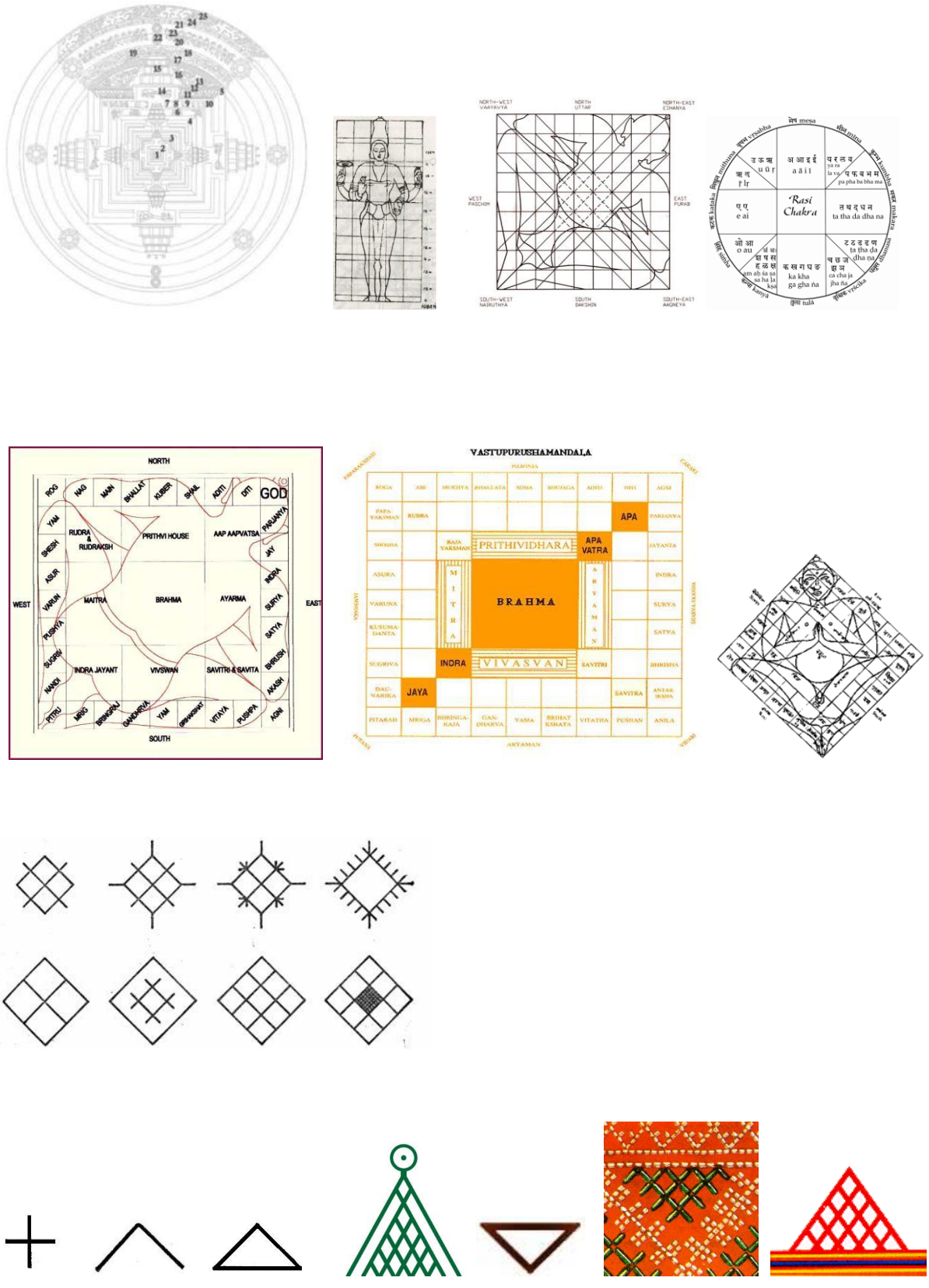
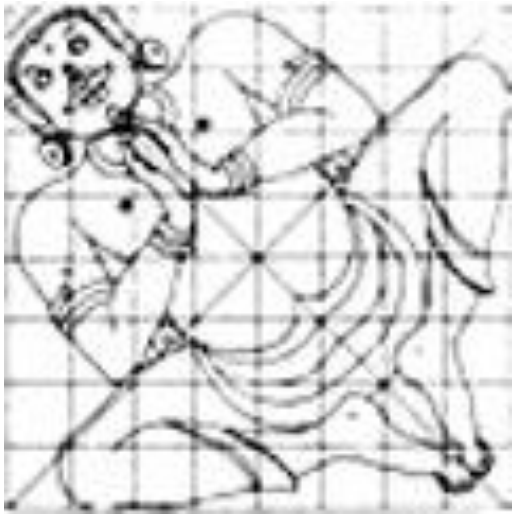
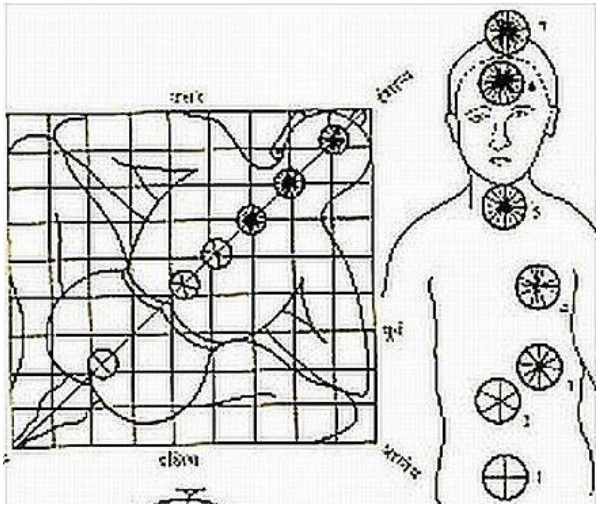


Figure 159a . Kalachakra outline, b. Ground plan and standing god, c-g Vastu purusha and rasi chakra, h.Squares of Dieva, i. Up forms of Dieva ,j. Down and Up forms of Mara.





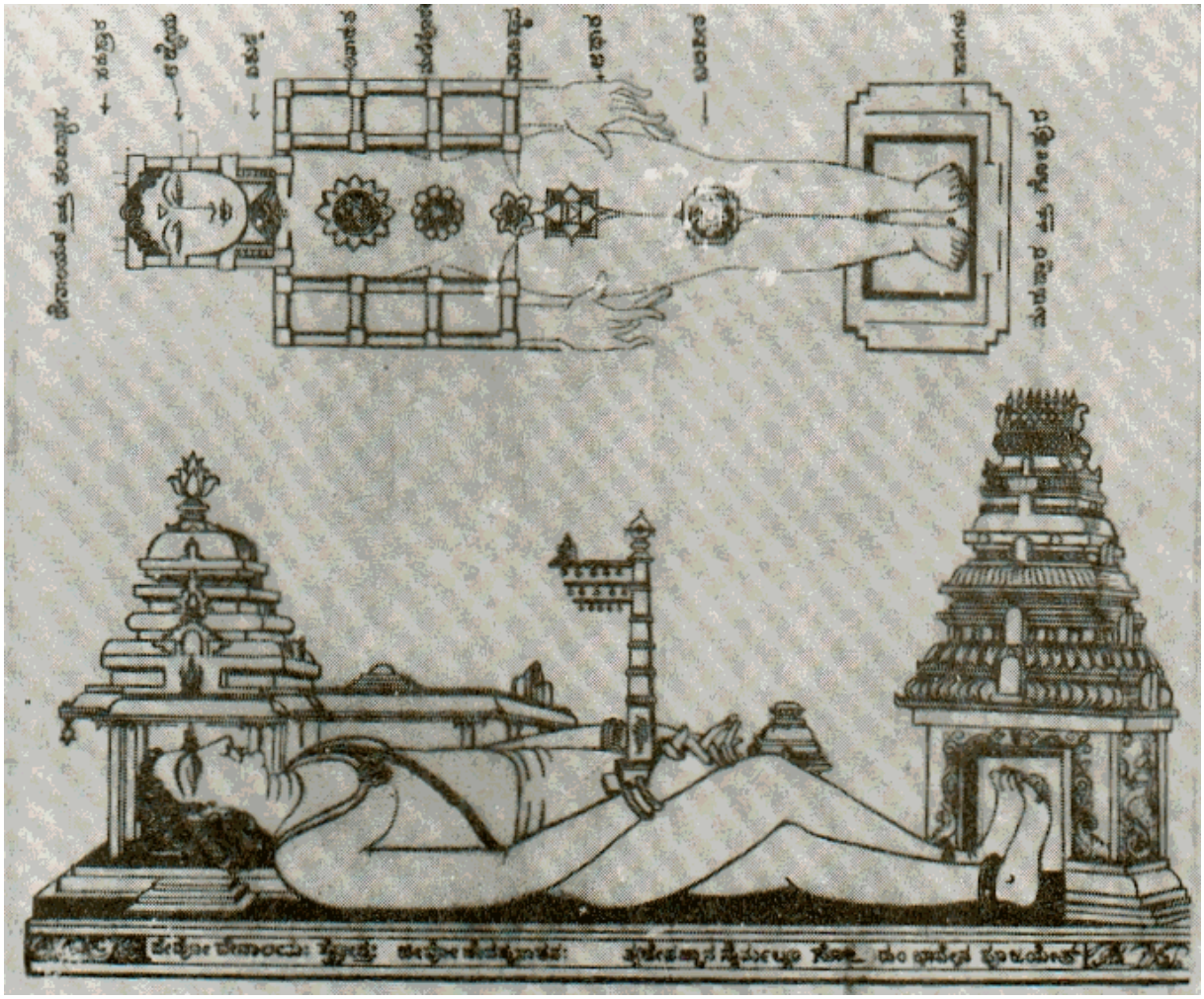


Figure 160.a Vastu purusha left and right, Cosmic man and temple.

manifestations of this mandala range from abstract drawings, to physical temples. One such abstract version outlines 25 features (figure 159a). Among these, three features are relevant to our story: 8 is "Geometric shapes symbolizing the six elements, which are the five physical elements (fire, water, earth, air, space) plus the wisdom element (consciousness);" 9 is "Thirty-six offering goddesses represented by Sanskrit seed-syllables" and 23 is "Sanskrit seed syllables." Here, the alphabet clearly plays a role, yet it is hardly the main organizing principle.

The Hindu system uses grid systems to link their cosmic figures with architecture. Some are standing, others were lying down (figure 159 -160). This evolves into a special category of vastu purusha mandalas. 8 x 8 = 64 squares are used by the Hindu religious caste whereas 9 x 9 = 81 squares are used by the warrior caste.[598] The grids serve to position the purusha, a Cosmic Being:

> The planetary systems in space from the highest down to the lowest represent the head, neck, chest, thighs, legs and feet, respectively, of the Great Universal Being. His arms are the divine entities headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His mouth is blazing fire. The sphere of outer space constitutes His eye sockets and the eyeball is the sun as the power of seeing. The rivers are His veins, the trees are the hair of His body and the omnipotent air is His breath. The passing ages are His movements."[1] The perception of the Cosmic Being is considered to be the preliminary stage of self-realization and thereby a qualified form of pantheism, which gradually leads one to understand the personal feature of the transcendent Godhead.[599]

As with the kalachakra (figure 46), simple versions align each of the 8 directions with a name of God (figure 159c ff.). More complex versions included a pantheon of up to 45 Hindu gods, with Brahma typically in the centre (occupying as many as 9 squares) surrounded by Mitra, Aryaman, Prithividhara and Vivasvan (each occupying 3 squares).

The position of the purusha varies. Sometimes, it is along a diagonal sometimes to the left but more often to the right. If we align this with the rasi chakra (figure 159 d-f, cf. 48a), the diagonal of the Purusa joins Aquarius/Pisces (Khumba/Mena) with Virgo (Kanya), or the pa of the pavarga, ra of the yavarga and the sa of savarga: thus the cosmic sounds *pa ra sa* correspond to the position of the purusa. The purusa has multiple names. In some cases the figure is called Shanya, in other cases he is called God, and in other cases he is aligned with a series of gods along the left-right diagonal.

5.4.2. Diamond Squares

On some occasions the Purusha figure in the vastu grid is positioned along the vertical axis (figure 159g). The Purusha now aligns with the 4 squares of creation and with the inner diamond shape of the North Indian astrological diagram (figure 117), which is also the shape of the Gar and Kon runes (figures 76d and 108g). We can arrive at the skeletal form by simply using the basic Indian zodiac square and drawing diagonals with respect to the 4 inner squares (figure 152). If we remove the rest of the zodiac we are left with the 9 lines of the web of fate (figure 101). The diamond shape is further linked with the god Dievs (figure 159d), reminiscent of a Mercury sigil with 4 large dots; of the seeded field and an Amish Quilt. There is also a curious way in which the up squares of Dieva and down squares of Mara are

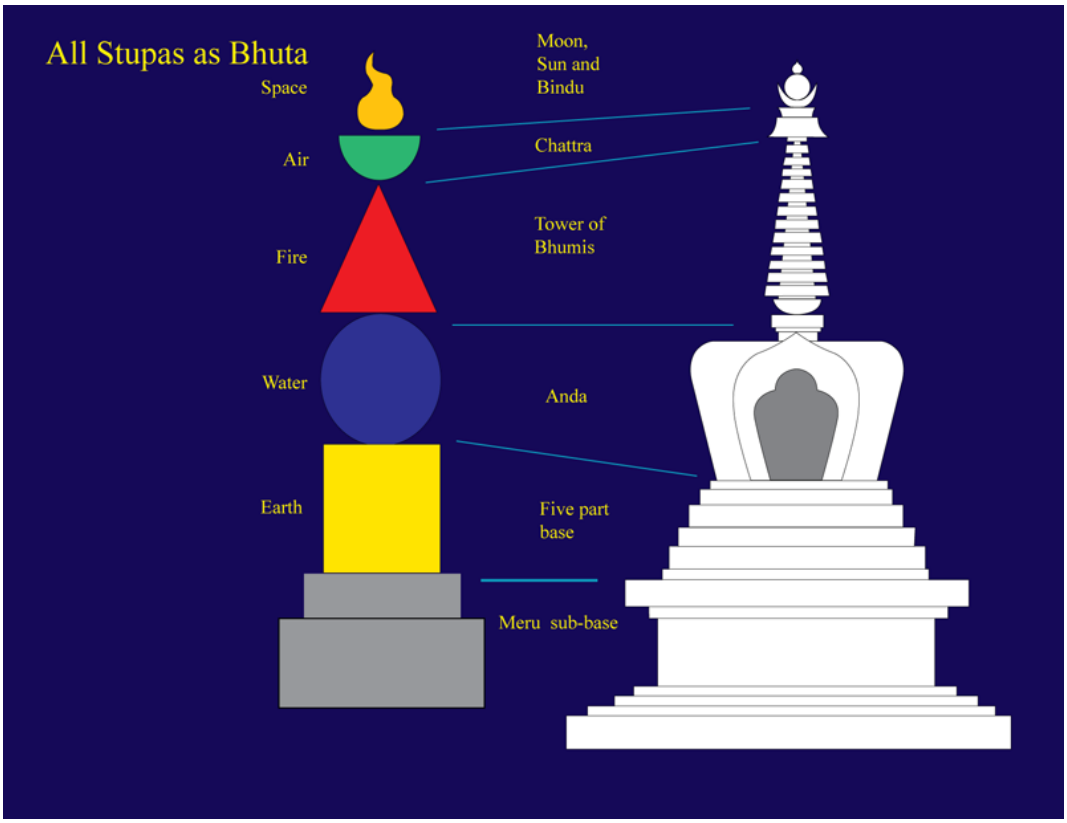


Figure 161 a-b. Buddhist Stupa, Boudhnath Stupa (Kathmandu). Nose as symbol of 1.

complementary.[600] Like heaven and earth, male and female complement one another. Basic patterns become symbols of gods, names of runes and ground plans for an ordered universe.

5.4.3. Stupas

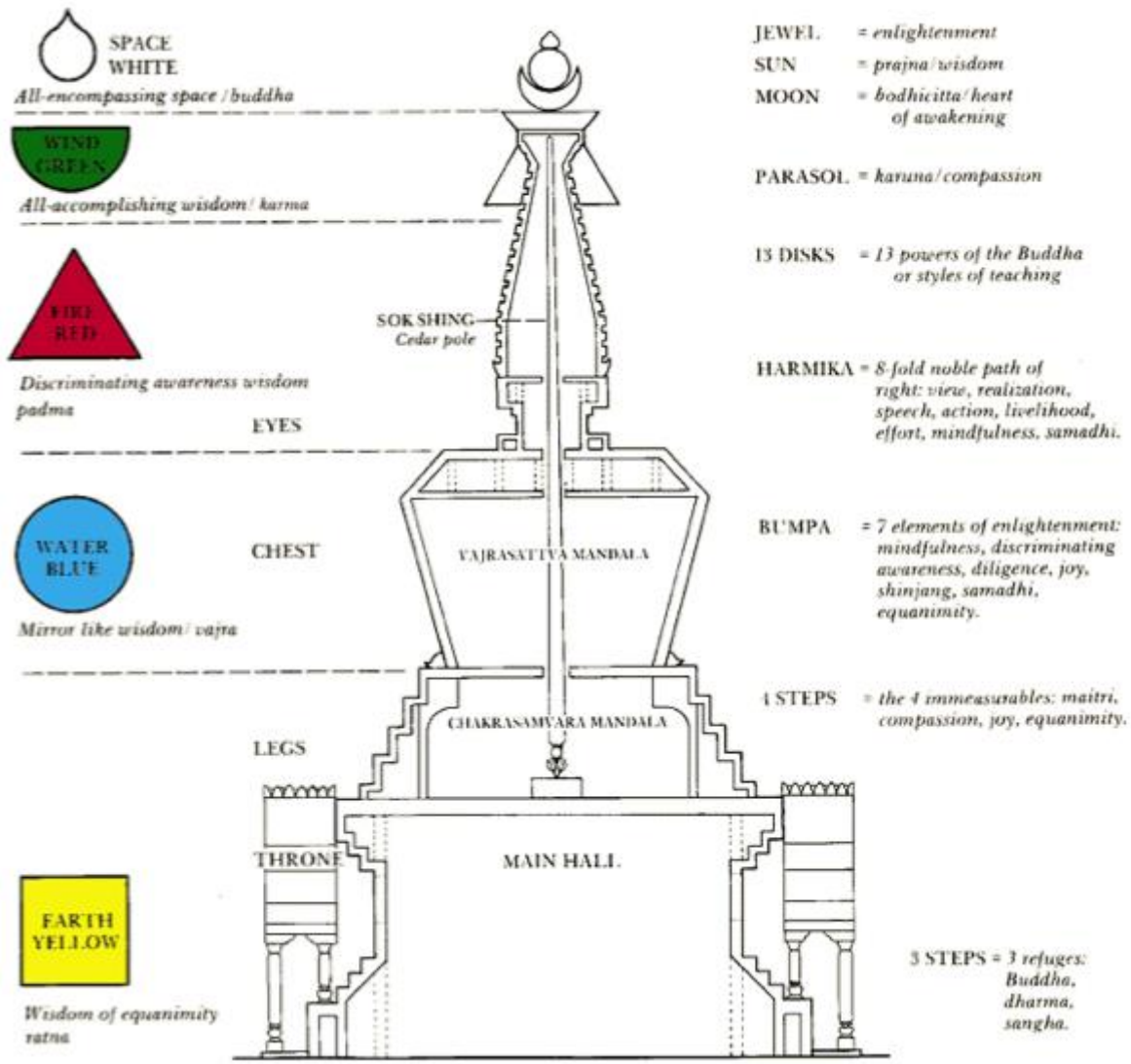
An Eastern quest to build symbolic models of the universe has its epitome in the stupa.[601] Schematically a stupa shows the 4 worlds or 4 realms (figure 161a): joyless, desire, form, formlesss. The lowest of these entails the 4 elements as 4 discs: air, fire, water, earth. On the earth disc are nagi (snakes), asuras in lower levels. On the surface of the earth, people and animals inhabit a Southern continent (jambudvipa) amidst mountain ranges and oceans. Above this are 12 paths of winds, 5 heavens of gods of realm of desires. Then 16 heavens of beings with luminous bodies and 4 heavens of the mental bodied. The system of vowels and consonants, which provided a framework for elements of reality and path for return to the creator now indirectly inspires architecture.

In terms of building programmes, stupas frequently entail the five elements (cf. the first five consonants). Elementary versions align these with 5 shapes (figure 162 b-c, table 22) and with 5 Buddhas. Monumental versions become 5 elements pagodas. Complex versions expand the associations of these 5 elements such that the 5 part stupa also symbolizes a macrocosmic man (figure 162 a). Fire represents the crown and eyes, water the chest and earth the legs. The lower levels contain 3 foundation steps, followed by 4 steps. The 4th step entails the 5 faculties (panchindriyani, cf. letters 16-20 in figure 35-36). Above this are symbols of the 7 elements of enlightenment (bumpa), the 8 fold path (harmika). This section holds a cedar pole or tree of life, which represents the 10 transcendent knowledges. In contrast to the Slavic and Scandinavian world tree, where the tree is the cosmos and the letters "are" the shape of the tree and its parts, here the tree of life is an element in a more complex universe. Above this are 13 discs representing the 3 remembrances and 10 mystical powers of a Buddha. Hence, if the lower levels show us physical steps to be taken, the higher levels intimate metaphysical paths to be explored in a quest for the moon (*bodhicitta*, heart of awakening), the sun (*prajna*, wisdom) and the jewel (enlightenment). External cycles of physical phenomena serve as metaphors for an interior path of discovery.

One of the transcendent examples is the Boudhnath stupa (figure 161 a) in Kathmandu which:

> rises from a huge four-tiered base…Rising from the harmika is a four-sided pyramid symbolic of Mount Meru, the great mountain that forms the centre of our world system. In place of rings or wheels, thirteen square layers rise from the harmika, calling to mind the 13 stages on the path to enlightenment.[602]

Boudhnath shows us Mount Meru symbolically, while making no effort to recreate the highest of mountains. Its focus is on the metaphysical.[603] Boudhnath entails the 5 elements (the first 5 consonants) and the 5 faculties (consonants 16 -20), but is not focused on visualizing a complete alphabet. It summarizes the cosmos in a single construction which, in turn, has a deeper purpose to serve as "a receptacle of pure mind forever," which becomes "as the Wish Fulfilling Gem, the Yeshe Norbu."[604] As a receptacle, it is symbolically like the vase of the amrita, with the nectar of immortality. Symbolically it is an enormous overturned chalice, pouring its precious contents over us. So the same Hindu tradition that creates a systematic



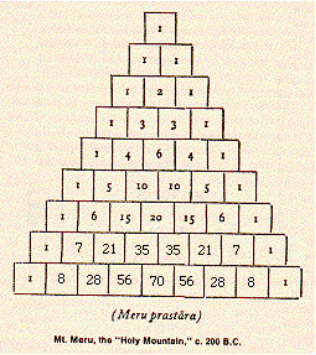


Figure 162 a -e. Principles of stupa, 5 elements, 5 elements stupa, 5 elements pagoda, Meru prastara.

5. gem-shaped ring of space	(Japanese = Kuurin 空輪).
4. reclining half-moon shape representing wind	(Japanese = Fuurin 風輪)
3. triangular ring of fire	(Japanese = Karin 火輪).
2. spherical water ring	(Japanese = Suirin 水輪),
1. square earth ring	(Japanese = Chirin 地輪).

Table 22. Elements of a Five Element Stupa.[605]

framework linking sounds, letters and elements of reality (tattvas), builds physical monuments that visualize the metaphysical more than physical world. We shall look at one more Hindu example, and then turn to Mesopotamia where a very different approach evolved.

5.4.4 Kumbum.

Three dimensional mandalas are called kumbum (Tibetan), "one hundred thousand holy images."[606] Early versions at the Samye Monastery, are also called chörtens.[607] The best known Tibetan examples are medieval.[608] Further afield, perhaps the most remarkable example of all is the great temple at Borobodur, which has been the subject of an excellent study by Caesar Voute† and Mark Long.[609] Our concern here is simply to draw attention to basic geometrical features brought to light by their research. The underlying grid is a matrix of 19 x 19 squares (figure 163a-b). The diagonals in this matrix produce a diamond of 16 squares. The grid lines are connected with the breath of the purusha as are the perforation holes in the 72 stupas.[610] 72, it will be recalled is also the number of years for 1 degree in the precession of the equinoxes. Indeed, 72, is one of those numbers to which we need to return in chapters 10 and 11. There are 72 channels, 72 chieftains, 72 deities, 72 lands, 72 languages, 72 postures, 72 runes, 72 stars etc.

Within this framework is a three part cosmic man (purusha), whose 3 parts, foot, body, head correspond to body, speech, mind. Corresponding to these are three sets of magic squares.[611] The authors draw attention to two ruling ciphers: numeral 5 linked with earth and numeral 6 linked with heaven:

> The ruling cipher of the first set of examples presented above is the numeral 5 at the center of each diagram, which enters into each and every calculation. Here the combined sum of the three rows and columns is 90, or 120 when the diagonals are included. With regards to Borobudur, the 3x expansion of the central 9 squares of the diagrams presented above, produces the sum of 3 x 120 or 360--which is also the total number grid squares that surround the central square of the entire diagram.
>
> Moving on to the second set of the examples presented below, the ruling number is 6 and the combined sum of the three rows and three columns is 108 (18 x 6), or 144 when the two diagonals are included. At Borobudur, the 3 x expansion of the central 9 squares of the second diagram presented below, produces the sum of 3 x 144 or 432--which is also the number of Buddha statues that were installed between the summit and Borobudur's outermost walled perimeter….[612]

The authors cautiously raise the possibility of links with China and India.[613] In light of our earlier analysis of magic squares in India, China, the Slavic, Arabic and Hebrew traditions all this is of the greatest interest. First, it confirms that the same number symbolism associated with the first 9 letters of the alphabet plays an underlying role in the construction of one of the world's greatest temples. Second it establishes another connection with number 19, the number of life (chai) in Hebrew. Third, and of immediate significance, such examples help us

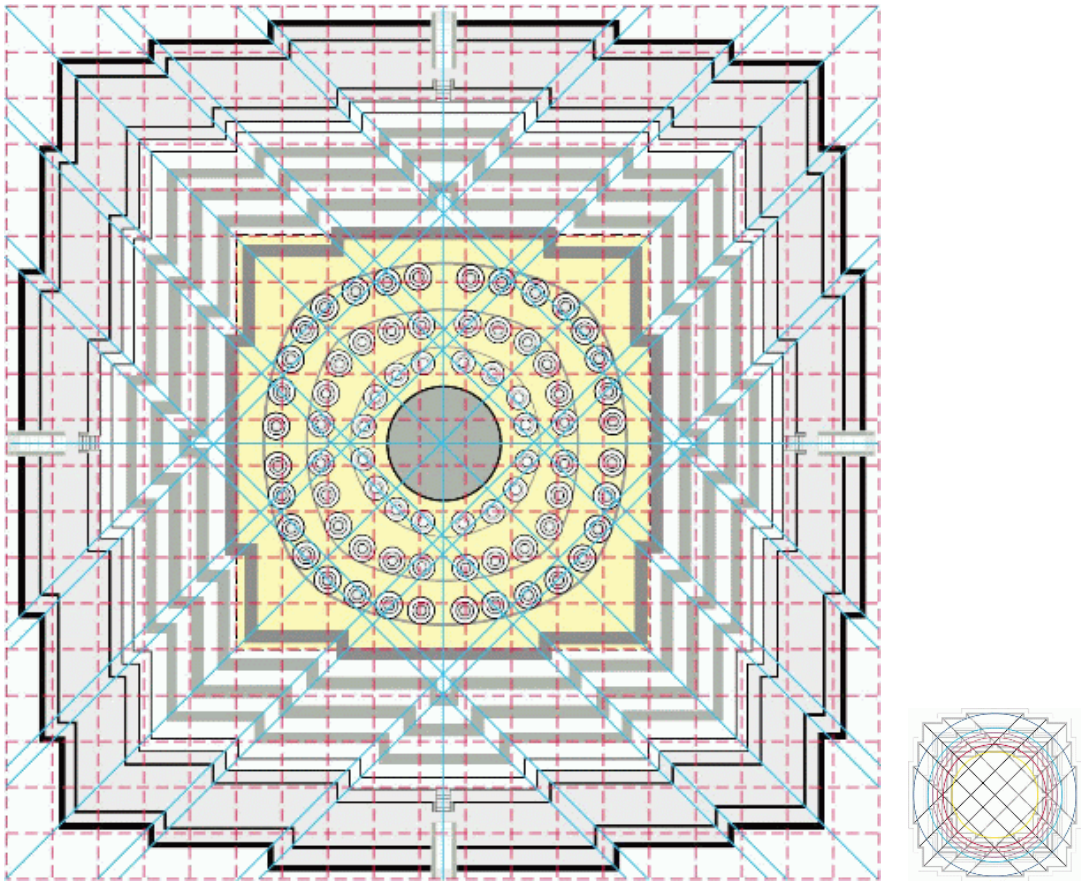


Figure 163 a b. Borobudur, Indonesia and groundplan with 19 x 19 grid. c. Diamond grid.

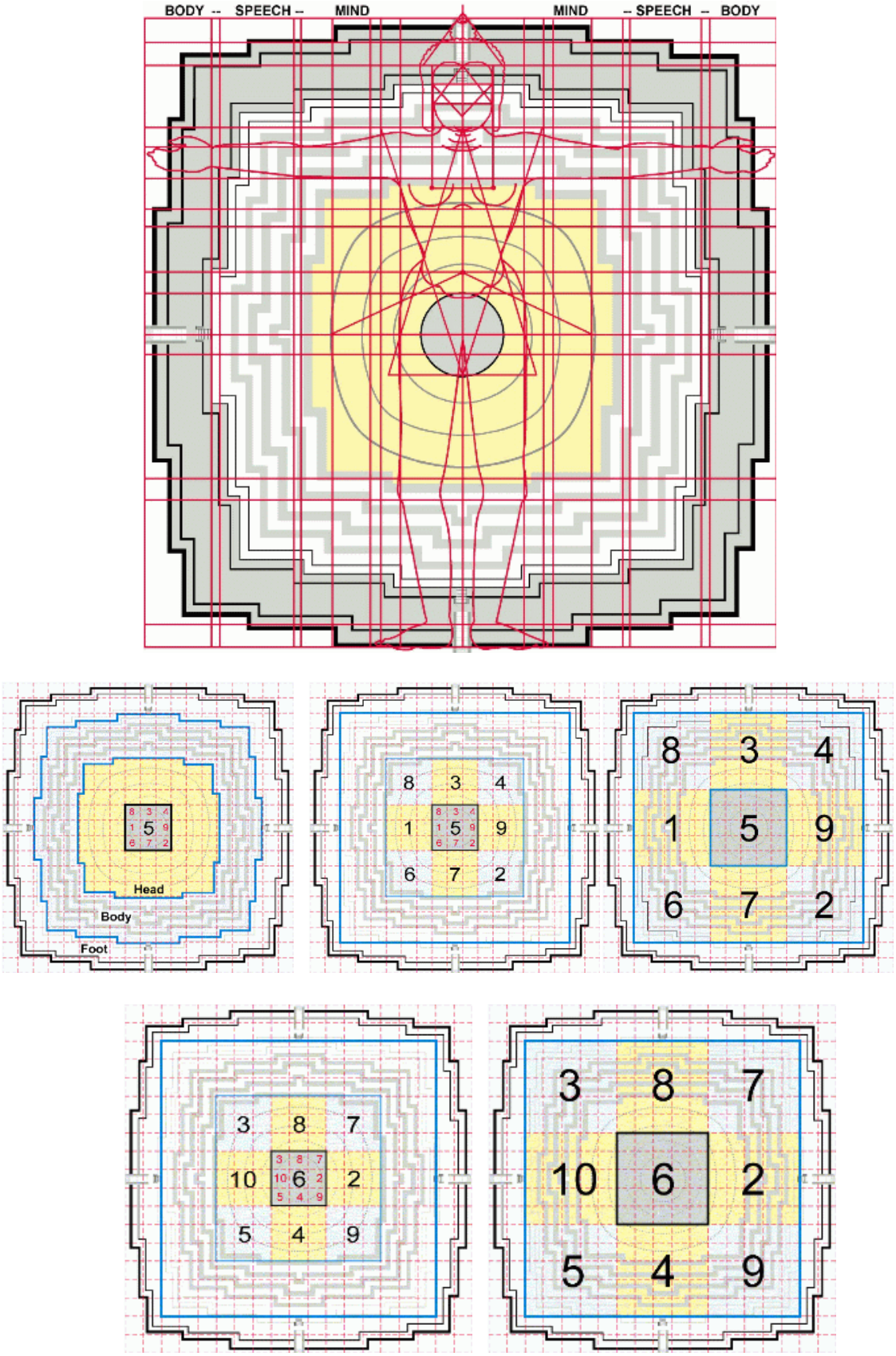


Figure 164 a-f. Magic Squares at Borobodur

Planet	*Sidereal Cycle*
Moon	29.5 days
Mercury	88 days
Venus	224.7 days
Sun	365.25 days
Mars	687.1 days
Jupiter	12 years
Saturn	29.5 years

	Inhale	**Exhale**
Vowel	***(Saturn-Alpha)***	***(Moon – Alpha)***
A , α	Saturn	Moon
E , ε	Jupiter	Mercury
H , η	Mars	Venus
I , ι	Sun	Sun
O , ο	Venus	Mars
Y , υ	Mercury	Jupiter
Ω , ω	Moon	Saturn

1 K	2	3 G	4	5
6	7	8	9	10
11 T	12	13 D	14	15
16	17	18	19	20
21 P	22	23 B	24	25

23	3	18	1	21	26	11
pavarga	kavarga	Tavarga	kavarga	pavarga	yavarga	tavarga
ba	ga	da	ka	pa	ra	ta
B	G	D	K	P	R	T
Beth,	Gimmel,	Daleth,	Kaph	Peh	Resh	Tav
Moon,	Mercury,	Venus,	Sun,	Mars,	Jupiter,	Saturn
1st Chakra,	2nd Chakra,	3rd Chakra,	4th Chakra,	5th Chakra,	6th Chakra,	7th Chakra
Gabriel,	Raphael,	Uriel,	Michael,	Samael,	Zachariel,	Orifiel
Infancy,	Boyhood,	Adolescence,	Young Manhood,	Man,	Age,	Decrepitude

Table 23 a- b, Saturn- Alpha, Moon–Alpha Order[614], c-d.Sanskrit Matrix e, Associations.

to understand how the Hindu approach inspired a building programme that reflected the structure of the cosmos.

5.4.5. Ziggurats

The important research of Snodgrass has confirmed that there are direct links between this Hindu cosmology and examples in Middle Asia, notably, Mesopotamia:

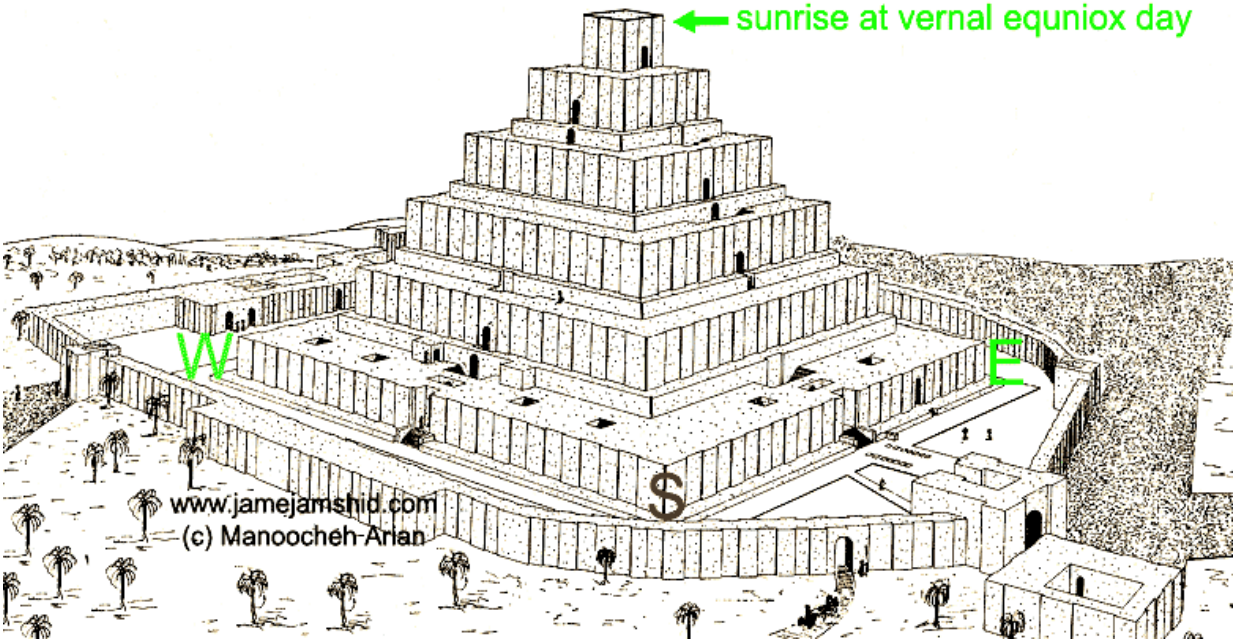
> Pali writings make frequent use of the term satta-bhūmaka-pāsāda, "a seven-storeyed pavilion"… The layout of Mesopotamian cities such as Ecbatana and Uruk duplicates the Buddhist cosmology. The cities are enclosed within seven walls of seven colours rising towards the centre, where there stood a tower, representing the Cosmic Mountain. These seven walls signified the movements of the seven planets upon the ecliptic. Each of the walls was capped by crenellation, which marked the successive positions of the planet's rising on the celestial horizon. The profile of the crenellations delineates the sinuous curve of the planet's progress, the peaks and troughs of which were taken to represent the complementary aspects – light and dark, benefic and malefic – of the planet's progress….early Buddhist stupas show exactly the same pattern of crenellations…The cosmo-chronographic symbolism of the Mesopotamian seven-walled city was duplicated in the seven-layered ziggurat…[615]

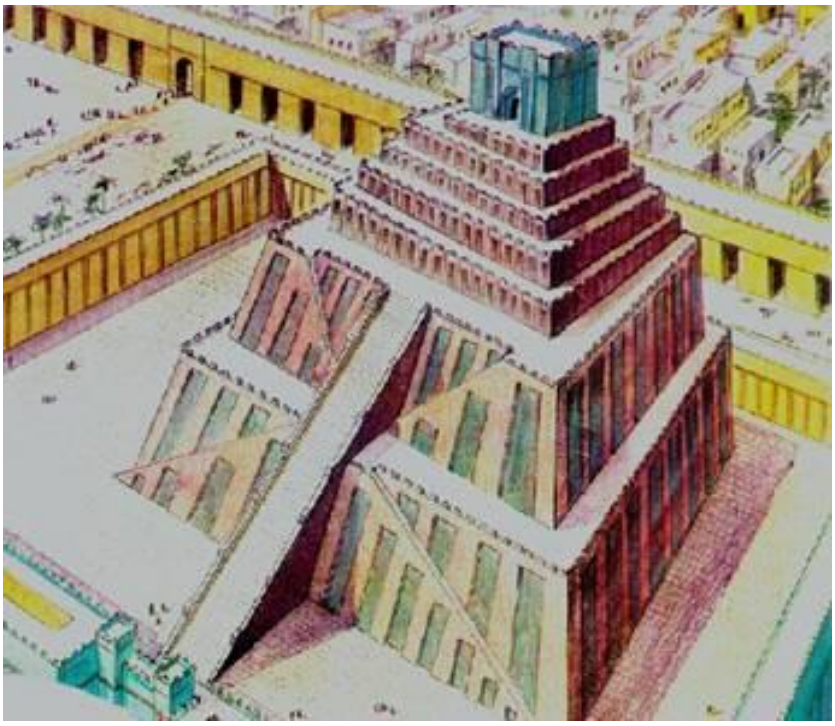
Although there are clear roots in and links with India, there are also at least four important shifts in emphasis. First, there are careful observations of the sidereal cycle of the planets in order to determine their relative distances.[616] This leads to an arrangement of planets in descending order from Moon to Saturn (table 23a). Second, this arrangement is aligned with levels and colours. Hence, level 7 to base level becomes: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn aligned with white, blue, green, yellow, red, orange, black.

Third, this becomes the building plan for circular cities (Ecbatana)[617] and ziggurats, including we are told, the temple of Babylon. So we begin with the Moon at the top and descend to Saturn at base level (figure 128). If we look closely at the first illustration we see a) that this aligned with sunrise on the vernal equinox (i.e. the New Year or Nowruz in modern Persia) and b) that the South-North axis positions the temple as a diamond in the manner of the Kon rune, the Gar rune, the god Dievs and the upright version of the Purusha. Fourth, in the Chaldaean system, the planets acquire a new role: they become the rulers of events. So the planetary rulers become the rulers of the universe.

Parallel with this there is a second solution, namely, an ascending scheme, whereby we move from the closest planet, the Moon, to the furthest planet, Saturn. This is precisely what we find with the Malywiya Minaret at the Abu Dusuf Mosque (Samarra). Hence, we have the closest planet, the Moon, at the bottom while the more distant planets are higher. The sequence is now: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn (figure 165). Viewed cosmically the square ziggurat is male, descending, inhaling and solar, whereas the round ziggurat is female, ascending, exhaling and lunar. Some have linked this with the Alcyone spiral (figure 166 c). [618]

On the surface, the Babylonian approach continues a Hindu tradition of observing the physical heavens and then reflecting this symbolically in metaphysical architecture. Yet there are two key differences. Firstly, because the Babylonian version is one step more literal, the celestial peaks now inspire a physical Tower of Babel that is a direct predecessor of





level 7 - moon – white

level 6 - mercury - blue

level 5 - venus - green

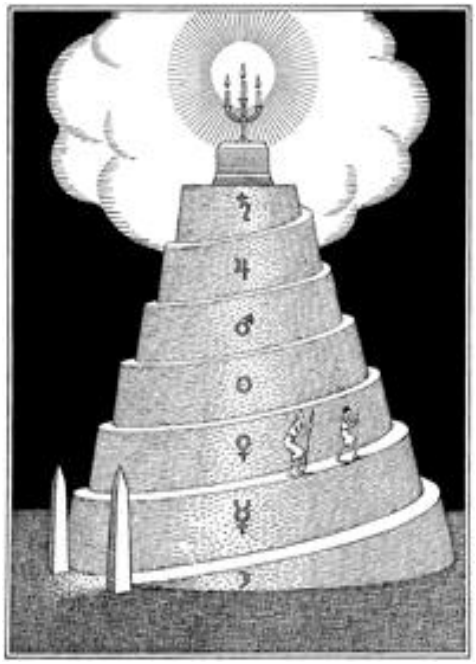
level 4 - sun - yellow

level 3 - mars - red

level 2 - jupiter - orange

base level - saturn - black

Figure 165 a-b. Ziggurat and planets.



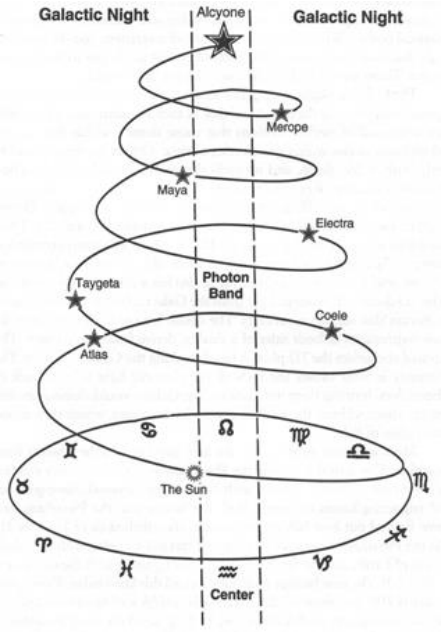
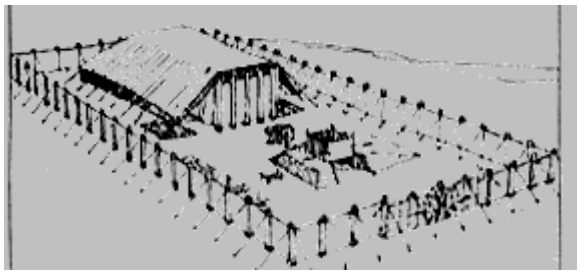
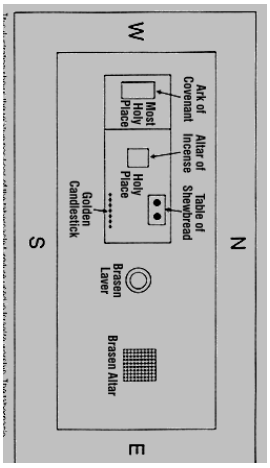
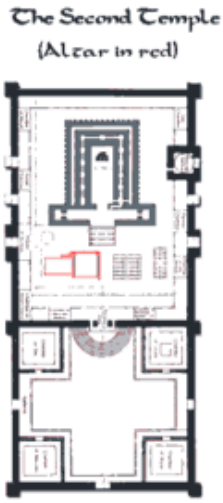


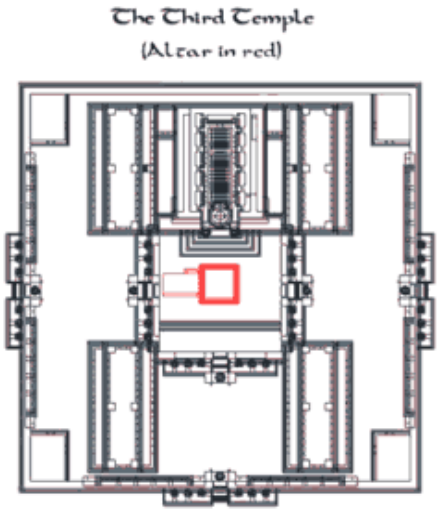
FIGURE 4: THE ALCYONE SPIRAL

Figure 166 a -c. Round ziggurat and descending planets: Alcyone Spiral, Malyiya minaret of Abu Duluf mosque (Samarra),









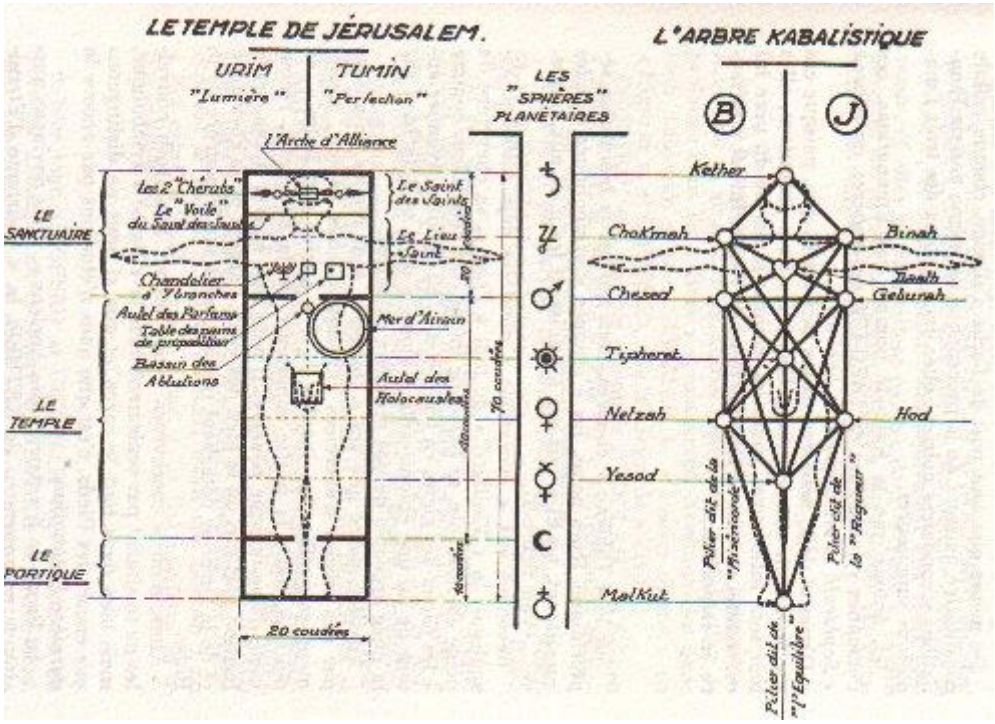


Figure 167 a.First, second, third temple of Jerusalem and Kabbalistic tree of life.

skyscrapers. Second, because it mirrors specifically the 7 planets of the heavens, these can readily be aligned with letters of the alphabet and other associations. These may be linked with a trend towards circular cities[619] some with 7 sets of walls.[620]

What is theoretically a one to one alignment between planets and letters, inspires multiple responses, which will be explored in more detail later (see below figure 173, table 27). For the moment we draw attention to two. In the Greek tradition, the 7 planets are aligned with 7 vowels (table 19b) in descending order as if inhaling. Meanwhile, in the Hebrew tradition, the 7 double letters of the Hebrew alphabet, namely, Beth, Gimmel, Daleth, Kaph, Pei, Resh, Tau are aligned with the planets in ascending order as if exhaling.[621] Beth, Gimmel, Daleth correspond to the central column B G D (23, 3 13) in the Sanskrit matrix (table 23 c-d, cf. figure 35a). Kaph, Pei, Tau correspond to the left hand column K P T (1, 21, 11).

The seven planets lead to a special role for seven in Middle Eastern cosmology. For instance, in the Hebrew tradition this leads to the The Sevens of Creation: 7 Character Traits, 7 Days of Week, 7 Directions, 7 Double Letters, 7 Doubles of Life Quality, 7 Metals, 7 Sefirot,[622] as well as other associations such 7 Archangels, and 7 Ages of Man (table 19c).

The earliest extant book on Jewish esotericism, which describes 3 mothers, 7 doubles and 12 simple letters explicitly, the Sefir Yetzirah, is said to have been written between the 2nd c. B.C. and the 2nd century A.D.[623] In Wiki, "The Tower of Babel has often been associated with known structures, notably the Etemenanki, a ziggurat dedicated to Marduk by Nabopolassar (c. 610 BC)."[624] This chronology would suggest that the sequence of the double letters is defined by a cosmology found in Babylonia, presumably acquired during what is called the Babylonian captivity (586 -538 B.C.).[625] Meanwhile, in the alphabet of the Nazorean Essenes the letters ba ga da ka pa ra ta occur on the 7 sided lotus of the solar plexus corresponding to the 7 double letters and 7 planets (table 19 c. and figure 52). Hence, the Essene tradition links the double letters and association with 7 planets directly back to the Hindu chakra tradition.

An English equivalent of the 7 double letters is B G D K P R T, a sequence suspiciously like one that we encountered earlier (cf. figure 40, table 19 a). In terms of Sanskrit consonants these reflect numbers 23, 3, 18, 1, 21, 26, 11. These are linked with the pavarga, kavarga, Tavarga, kavarga, pavarga, yavarga, tavarga. In plain English, 4 of the 7 double letters of Hebrew are directly linked with the headings of the Sanskrit divisions of sounds.

5.4.6. Hebrew Temples

An obvious next step is to ask how this cosmological framework affects the construction of Hebrew temples. A glimpse at Kabbalistic sources suggests an unequivocal answer. Diagrams show a direct connection between the Temple of Jerusalem and the Kabbalistic Tree (figure 167e). 10 Sefirot (Kether, Chokmah- Binah, Chesed-Geburah, Tiparheth, Netzach-Hod, Yesod, Malkuth) are aligned with 7 planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury Moon, Earth.[626]

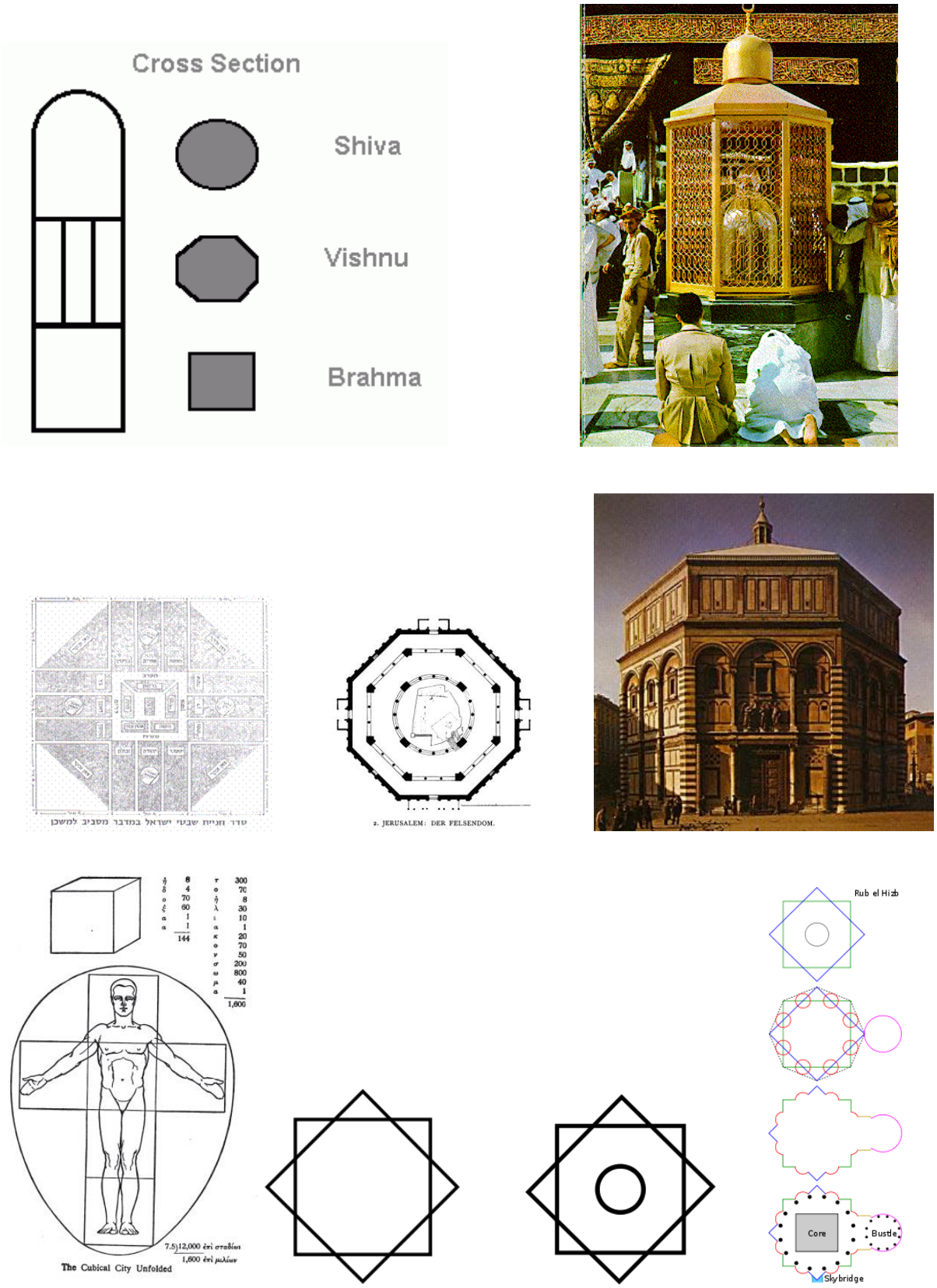


Figure 168. a Shiva, Vishnu Brahma, b. Footprint of Vishnu/Allah (Mecca), Octagonal Buildings: c. Cabala, d.Dome of the Rock (Jerusalem), e.Baptistery, (Florence), f.Cubical City unfolded. g.Star of Lakshmi (Asthalakshmi), h.Rub el Hizb, i. Petronas Towers (Kuala Lumpur).

Reconstructions of the first and second temples in the City of David, or even the third temple of Herod, suggest that the Hebrew approach continued in the tradition of the recumbent figure of Hindu architecture (cf. figure 167, cf. 160). They chose a horizontal rather than a vertical axis for their architecture. Indeed, their camp in the desert and their first temple reveal a downplay of the physical buildings in favour of spiritual essence. Hence, the visualization linking temple and kabbalistic tree may reveal more about early-modern French mysticism than the realities of Hebrew architecture after their return from Babylon.[627]

5.4.7. Square, Octagon, Circle

The Hindu trinity entails Brahma, Vishnu and Shiva as 3 letters: creator (A), preserver (U), and destroyer (M). They are beginning, middle and end as in the three source letters: A U M. They recur as A M Sa or Hamsa. They become A M Sh, in Mandaic (Aramaic Hebrew), as the 3 mother letters of the Top Manda (figure 52, 53). They also become the 3 mother letters, Aleph, Mem, Shin (Hebrew).

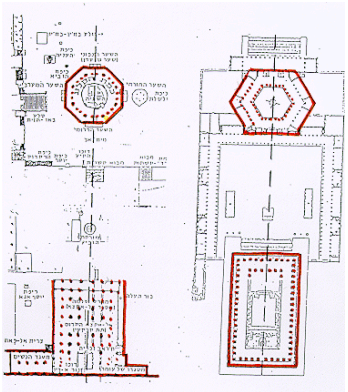
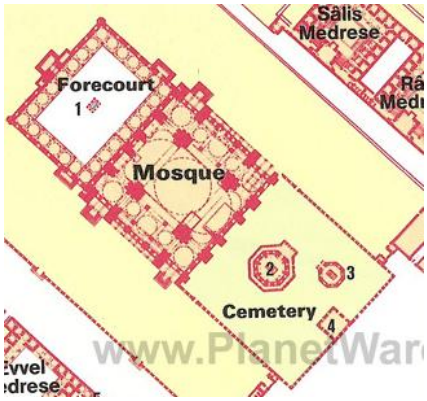
One visual metaphor of the Hindu trinity (trimurti) is a schematic lingam with three cross sections showing: Brahma as square, Vishnu as an octagon and Siva as a circle (figure 168 a ff.). This offers further insight into continuities between East and West. Two squares at 45 degrees to each other become the Star of Lakshmi, the Arabic Rub el Hizb and the ground plan of the Petronas towers. The square is, of course a fundamental building block in architecture, not least through its associations with a sacred cube, e.g. The Kaaba in Mecca. A square base, with an intermediate octagon, topped by a dome is used throughout Middle Asian architecture. A cube unfolded becomes a symbol of the cubical city unfolded (figure 168f) and also corresponds to the Latin Cross form of Christian churches.

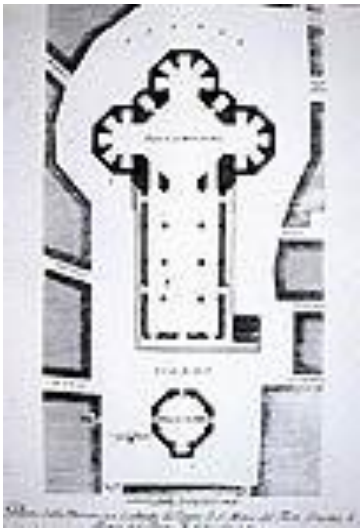
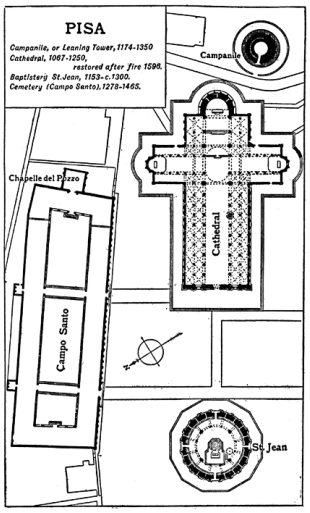
In the East, the cube (6) and octahedron (8) play a fundamental role in cosmology (cf. figure 326). The cube is sound, the bell and feminine. The octahedron is light, the vajra and masculine. 6 is life (jana). 8 is wisdom (jnana). Cube is birth and descent into a womb world of time. Octahedron is rebirth and ascent into a diamond world of eternity. A six pointed star is associated with Shukra, Venus, and Mars. An eight pointed star is associated with Lakshmi, Auseklis and Venus (cf. table 24).

The octagon, corresponding to Vishnu, becomes a symbol of intermediate heaven. In Mecca, it occurs in a small shrine that contains the footprint of Vishnu/Allah (figure 168b). One version of the camp of the Israelites depicts a central octagon. Constantine built an octagonal church in Jerusalem (325 A.D.) which, in the Muslim tradition, was rebuilt as the Dome of the Rock[628]. Constantine's version of the Church of the Holy Sepulchre and the Church of Nativity in Bethlehem are octagonal. Octagonal churches become important in the Christian tradition: e.g. San Vitale (Ravenna), Saints Sergios and Bacchos (Constantinople), the Cathedral at Aachen where Charlemagne was crowned, Church of Saint John the Evangelist (Liège). In Italy, the octagonal form becomes linked with John the Baptist, the Baptistery in Florence,[629] being perhaps the best known example. Such baptisteries are typically directly in front of a church.

Moon
Octagon

Sun
Hexagon

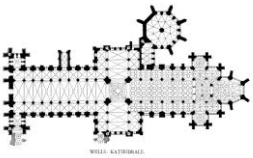


Figure 169 a-b. Rub el Hizb, c.State Symbol of Turkmenistan, dUzbekhistan (detail) , e.Al Aqsa, Temple of Baabek, f. Mosque of Suleyman I, g-h. Cathedral and Baptistery (Florence, Pisa). i. Wells Cathedral.

6	8
Cube	Octahedron
Sound	Light
Bell	Vajra
jana	jnana
Womb World	Diamond World
Shukra, Venus, Mars	Lakshmi, Venus
Winter Solstice	Summer Solstice
Christ	John the Baptist
reborn	born
Cube (Cube Unfolded as Latin Cross)	Octagonal Building

Table 24. Christian Churches and Cycles

5.4.8. Hexagon and Octagon

This link between two buildings, church and baptistery, deserves comparison with elements of the late Roman tradition. In the 4th century, the Emperor Constantine built a temple of Jupiter at Baalbek with an hexagonal building in the forecourt. Parallels have been made between this arrangement and the layout on Mount Moriah in Jerusalem, where the Dome of the Rock now stands in front of the Al Aqsa Mosque (figure169e).

The Temple of Jupiter was connected with the sun. If the main temple is the sun, then the hexagonal temple could represent the son of the sun. In which case, the hexagon would be a variant on the six pointed star that we found linked with number 18 in the 36 decans and letter 18 in early alphabets (figure 74, cf. figure 22). The octagon would then be an alternative symbol for the son. This father-son relationship between main building and subsidiary building may explain why the current site of the Baptistery in Florence was formerly a temple of Mars.[630]

This hypothesis becomes the more compelling because the octagonal church prior to the Dome of the Rock was called the Temple of Holy Wisdom[631] in the sense of Sophia and more specifically, Logos. So if the main Church is the father, then the son is the Logos, the second person of the trinity. This same logic inspired the Church of Hagia Sophia in Constantinople. The Churches were thus symbols of the Word becoming “flesh”, i.e. taking corporeal form. Hence, the baptisteries, in addition to their being places linked with the living waters of eternal life, also function as offspring. The case of Pisa shows that the association was not limited to an octagonal structure. In Pisa, the baptistery has 12 sides.

Meanwhile, in the Arabic tradition,[632] this relationship of larger and subordinate building has other connotations. For instance, the Mosque of Suleyman the I, the building, now behind the mosque is again octagonal but here it is a mausoleum (tülbe). This sounds far from the optimistic imagery of the Christians until we recall that Jersualem was known as the Sanctuary and that the well beneath the Dome of the Rock was a Well of Souls providing a connection between this world and the next. This would explain why the octagonal Rub al

Jerusalem	Mecca
West	East
Setting Sun	Rising Sun
Octagon	Square (Cube)
Evening Star	Morning Star
Archetypal Order + Temporal Order	Archetypal Order

Table 25. Jerusalem and Mecca (cf. table 26).

Hizb is also the Al-Quds star, the Arabic symbol for Jerusalem (Al Quds). The star is a symbol of sanctuary that holds in itself the promise of eternal life.

In the Christian tradition, this eventually becomes the star of the Tarot cards (figure 49). In Islam, the Rub al Hizb octagon recurs in unexpected places (figure 169 a). These help us understand its connotations. Sometimes it occurs in connection with fountains, so the water connotations of the octagon go beyond Christian baptisteries.

The octagon, is part of the flag of Turkmenistan. Here the square corresponds to the archetypal order of things and the superimposed square (diamond) is the temporal order. Below, seven stars represent the 7 months of summer. Above a moon with 5 stars represents the five provinces of the country and also the 5 months of winter. The Rub el Hizb recurs at the top of the State symbol of Uzbekistan (figure 169b) inside which is a crescent moon and a star.

An early part of this chapter began with a discussion of a star in November linked with the Moon, the Pleiades, Kartikai and the triumph of light over darkness. Quite possibly, the kritikai star of kartikai, karttikeya and the star of Islam are identical. If so, the annual event of a triumph of light over darkness, called Dashain in Nepal, Diwali in India, Santa Lucia in Italy, the feast of Lights in Israel, is not just about a renewal of the annual light, energy and life cycles, but equally a herald of the promise of eternal life. In which case, although the precise dates and customs vary, the underlying principle is the same. An annual revival that heralds the hope of eternal revival and continuity is a key to understanding sources of the world's religions.

Jerusalem was the Prophet Mohammed's first choice for a Qibla (direction of prayer). Subsequently he changed this to Mecca. The above analysis suggests that there were deeper cosmological connections linking Mecca and Jerusalem. Mecca was the East, Jerusalem was the West. Mecca was the rising sun. Jerusalem was the setting sun (tables 25 - 26). Symbolically, Mecca was a square (cube, Kaaba), Jerusalem was an octagon. Mecca was the archetypal order (earlier heaven), Jerusalem was the archetypal order + temporal order. Astronomically, multiple associations were possible. If Mecca is the rising sun, then Jerusalem is the setting sun. In terms of the Slavic tradition, the Mecca – Jerusalem relation is kolovrat - posolon (осолонь – посолонь, glagol – eri, swastika – posolon, figures 10-11). In other words, Mekka- Jerusalem is another expression of the yung drung 卐 - 卍 explored at the beginning of this chapter (figure 140).

Cosmologically, the rising (sun) is linked with inhaling and descending forces, while the descending (sun) is linked with exhaling and ascending energies and forces. In Slavic mythology this becomes a contrast between a god of the rising sun and deity of the setting sun[633] (Шахар – Шалем, Shahar – Salem). In Slavic letters, this is the contrast between buki and eri (figure 31). In earthly geography, Mecca is where Mohammed descended. Jerusalem is where he ascended to heaven.

Alternatively there is an association with stars. If Mecca is the morning star, then Jerusalem is the evening star. The names of these two stars, which are actually two names of the same star, Venus, are related to the rising and setting sun gods (e.g. Sar - Salim, Schaharu - Shalimu, Shahar - Salem, Shahar - Salim, Shaharu - Shalemu). If the morning star brings light and energy, the evening star brings peace (salem), and the promise of eternal life. So Jerusalem is much more than a sanctuary (Al Quds). Its very name combines the Slavic concepts of Eri and Shalem, linked with the peace of an exhaling that is also a final breath, ushering a return to life eternal: Eri-Shalem, Jerusalem (Table 26).[634]

We are beginning to understand why Jerusalem acquired such an important role for three major religions. For Hebrews, it is where David built a city that united the tribes in this life. For Muslims, it is a sanctuary on the way to eternal life. For Christians it is where Christ died and where the foundation was laid for an universal approach: “I am the root and the offspring of David, *and* the bright and morning star **(**Revelation 22:16).[635] Jerusalem also has a special link with John the Baptist. Indeed, St. John the Baptist “is the oldest [Christian] church in Jerusalem and is the original ‘Hospital of St John’ for which the Knights Hospitallers were named.”[636] In Arabic, the equivalent name of Saint John, Yahya means to "to quicken" or "to make alive".[637]

Returning to our earlier discussion we see, in any case, that the church and baptistery (cube unfolded as a Latin cross in front of an octagonal building), reflect the complex relationship of Christ (associated with the Winter Solstice) and John the Baptist (born on the Summer Solstice). The Sanskrit word, jana, means born. It leads to the Latvian summer solstice festival, Jani (figure 2j) the birth day of Janis (Latvia), called Kupala in the Slavic and John the Baptist in the Christian tradition.

Kupala, Janis, and John the Baptist are linked with bathing, water, living water, rebirth and the eternal as well as with healing and medicinal plants (e.g. fern of eternal happiness, St. John’s wort). Thus, John the Baptist is linked with both being born (jana) and being reborn in the sense of wisdom, and especially with respect to eternal life (jnana). Symbolically, he begins as a square and becomes a diamond in a square, thus re-enacting the creation process. Amongst the Mandaeans he is the Messiah. The diamond of John, is also the diamond of the Rub el Hizb, of the kon and gar rune and also of the diamond world. The names and symbols vary. The goal of achieving a life beyond mortality is constant.

Since he is born at the summer solstice, logic invites that his maximum wisdom be at a date furthest from his birth: so the date of the Epiphany, an old date of the winter solstice, the date of the arrival of the 3 Magi, becomes the date of the Baptism of Christ on 6 January (or 14

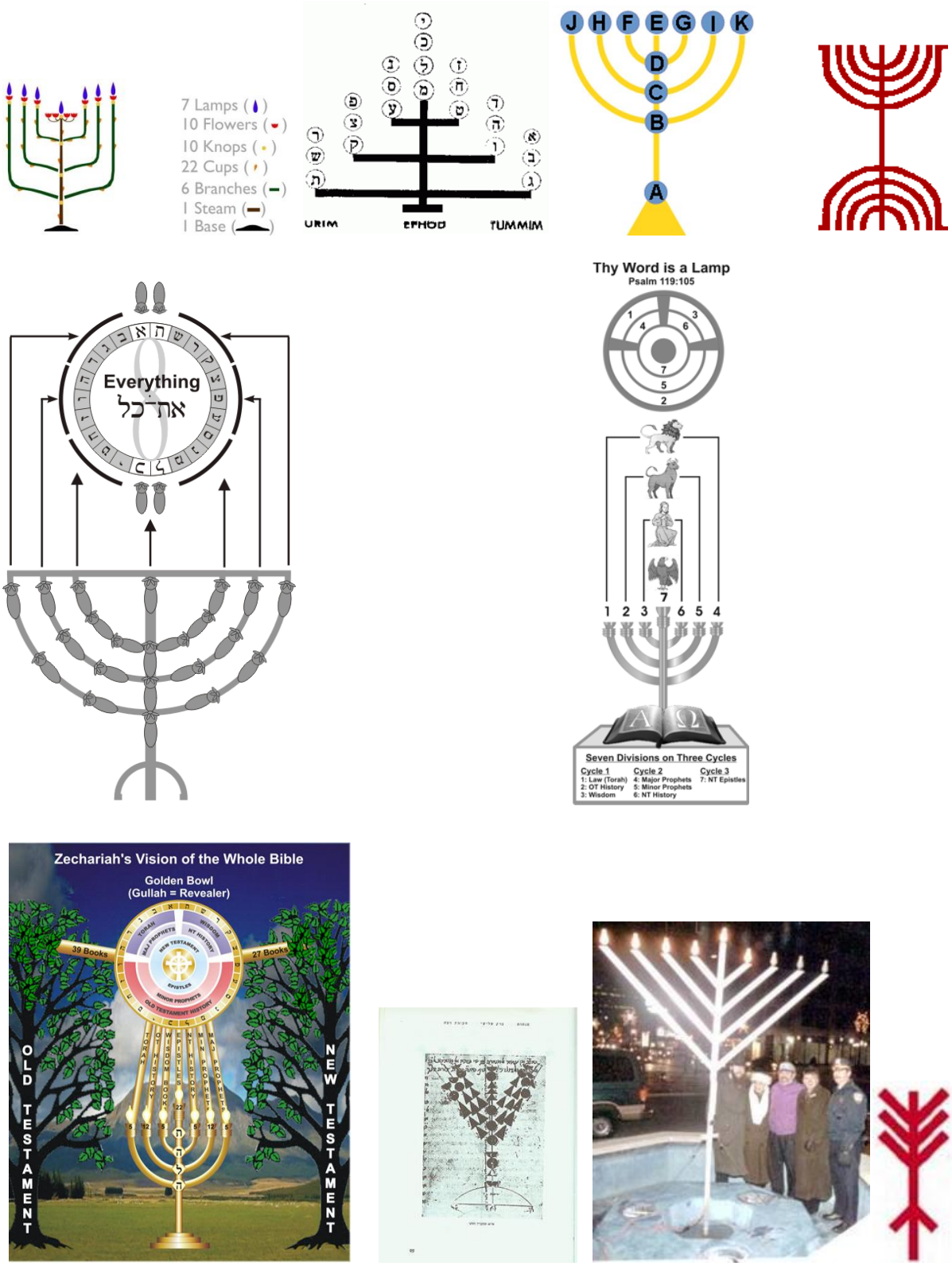


Figure 170 a – c. Menorahs, d. Courage Rune, e. Figure 132. Everything Bible Wheel. f. The Word is a lamp, g. Zachariah's vision of the whole Bible, h. Rambam Menorah, i.Rebbe Menorah , j. Yggdrasil

January in other calendars, the date of Makara Sankranti, a date of bathing and the Khumba Mela feast). The old sound –light distinctions are also reflected in the Christian story: John is sound and non-manifest: “the voice of one crying in the wilderness“ (John 1:20,23)”. Christ’s baptism, by contrast, is officially with water, but has to do with light and manifest: The Epiphany, on a birth date of the god Phanes, the Aeon.

When Christ is preparing his legacy he chooses Peter as his successor: ”You are Peter, and on this rock I will build my Church..." (Matt. 16:18). The original Aramaic is Kepha or Cephas,[638] which is also the word for a cube. In the mystical tradition, Cephas is a specific kind of cube comprised of 9 x 9 x 9 = 729 squares (cf. chapter 10, figure 333). So if Peter is a cube, then Christ is an unfolded cube, who/which becomes both a physical model for Christian churches on earth and a metaphysical model for a heavenly Jerusalem.

5.5. Candelabra

Towers of Babel may be moving, but moving them is difficult. So a next stage in this story is to make the symbolism more portable. The Hebrews achieved this using a Menorah. The official story is clear: ”When Moses received the Torah on Mt Sinai, God showed him the prototype of the menorah.”[639] The Israelites carried a seven branched candelabrum through the Sinai desert. Subsequently it became an essential part of their temple:

> In the Temple (*Beit Hamikdash*), the menorah was made of pure gold, with seven straight branches and three feet. The number seven is significant in Judaism, so the seven branches were meaningfully chosen. They represent the six days of creation and the seventh day, the Sabbath, the day of rest. Thus the number of branches on the menorah serves as a constant reminder of our creator, God, and the importance of the Sabbath. Three upside down cups were on each branch, and near the base was another cup, bringing the total to 22 cups. This is exactly equal to the number of letters in the Aleph Bet (the Hebrew alphabet). The 9 flowers decorating the menorah were a symbol of the world’s potential for growth and development, and the 11 egg-shaped bulbs were a symbol of limitless spiritual pleasure.[640]

The seven candles also reflect the seven planets.[641] In the Messianic seal grafted in a menorah, we see how the earth is reduced to a hexagon (Star of David), above which is a menorah corresponding to Virgo and below which is a fish (Piscis Austrinus) corresponding to Aquarius/Pisces (figure 76 i).[642]

A schematic diagram helps us to picture more clearly the key features of the menorah: 7 lamps, 10 flowers, 10 knops, 22 cups, 6 branches, 1 stem, 1 base (figure 170a-b). The 22 cups represent the 22 letters, which divide into 11 male letters (Aleph to Kaph) and 11 female letters (Lamed to Tav). In some cases, these 22 letters ar arranged with 4 on the central beam and 3 on the extremeties of the other beams. More usually it appears as a candelabrum. The Menorah is effectively the Tree of Life and thus entails the 10 Sefirot and the 4 worlds. A modern outline using English letters explains this (figure 170 c):

> Beginning at the base we have the "middle pillar" of the tree with Malkut at "A," Yesod at "B," Tipheret at "C," Da'at at "D," and Keter at "E."
>
> The candles on the left of Keter (E) correspond to the left side of the Tree, with Binah located at "F," Gevurah at "H" and Hod at "J." The candles on the right of Keter correspond to the right side of the Tree, with Hokhmah at "G," Hesed at "I" and Netzah at "K."

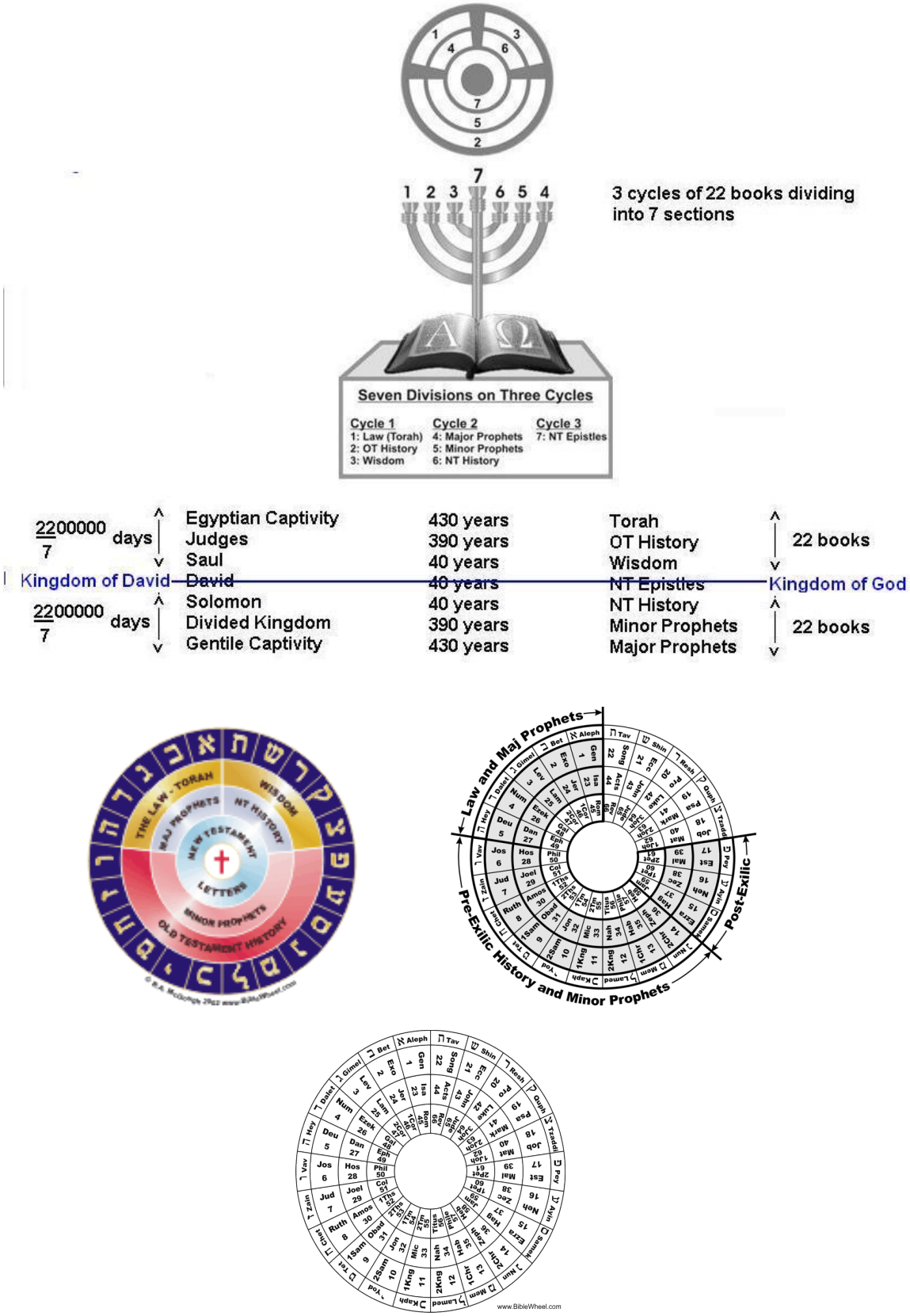


Figure 171 a-f. Seven Divisions on 3 Cycles and Hebrew Alphabet.

> Further, the areas between the stems represent the four worlds, with Azilut found in the area above/between F, D, and G (Binah, Da'at and Hokhmah), Beriah found below this in the area above/between H, C and I (Gevurah, Tipheret and Hesed, Yetzirah above/between J, B, and K (Hod, Yesod and Netzah) and Asiyyah *below* the area of J, B and K.[643]

In the past decade, the menorah has become a framework for interpretations of the Bible led by Richard A. McGough[644] in the context of Bible.com. These are of interest for our story because they point to unexpected connections between the 22 letters of Hebrew and 66 Books[645] of the Bible. He has published a book on this theme.[646] Here, we shall simply outline a few features. One of McGough's starting points is to link the 22 triplets with the 22 spokes of the Bible:

> the 22 triplets of the bowls, knops, and flowers, must correspond to the Bible Wheel....The Menorah simultaneously reveals two patterns that relate to the Bible Wheel. The most obvious has been documented for years. The seven branches correspond to the seven canonical divisions. The other was difficult to see at first because I thought it must be commensurate with the first, whereas it actually is independent. The 22 triplets correspond to the 22 Spokes that each have a triplet of books. This is too obvious to doubt. But how do they correspond?.... the line of bilateral symmetry divides between four spokes Aleph Tav and Kaph Lamed. These letters spell "Et - Kol" meaning everything, as discussed on my site. These four Spokes correspond to the four triplets on the line of bilateral symmetry of the Menorah, which is its central shaft. The three paired branches then map symmetrically onto the remaining 18 spokes as seen in the diagram below, which also shows the Et-Kol and the four triplets from the central shaft:...
> the Menorah simultaneously represents (through two independent schemata) the seven canonical divisions and the structure of the 66 books displayed on 22 Spokes and 3 Cycles. And this, of course, gives a second view of the "bowl" (gullah = revealer) above the Menorah revealed in Zechariah 4[647]

This leads to a visualisation of Zechariah's of the whole Bible (c. 500 B.C., figure 170c):

> The Two Olive Trees are the Two Testaments (Old and New) that testify (bear witness) to the Lord of all the earth.
>
> The Two Testaments pour their Golden Oil (Books) through two Golden Pipes into the Golden Bowl (= the Bible Wheel = the One Stone with Seven Eyes = the Capstone = the Plummet).
>
> The Golden Bowl distributes the Books from each of the Seven Divisions of the Canon Wheel to the Seven Lamps of the Golden Menorah, to enlighten the whole world with the Light of God's Word through the power of the Holy Spirit.[648]

The image of the Word as a lamp (figure 170 f) then leads a seven divisions on three cycles. Cycle one includes 1. Law (Torah), 2.Old Testament History and 3.Wisdom. Cycle two includes 4. Major Prophets, 5 Minor Prophets. 6. New Testament History. Cycle three includes 7. New Testament Epistles. The four symbols of the Evangelists, Lion, Bull, Angel, Eagle, corresponding to Mark, Luke, Matthew, John integrate the 7 lights of the Menorah.

This basic framework is then used to offer a fresh synopsis of the chronology of the Bible. The first 22 books cover the period beginning with the Egyptian Captivity. The next 22 books cover the kingdom of David, while the final 22 books start with Solomon and end with the Gentile (Babylonian) Captivity (figure 171a). Further diagrams summarize the alignments of specific Hebrew letters with specific books. In each case, we see how Aleph is letter 1 at the top of the circle and Kaph is letter 11 at the bottom of the circle, recalling the rasi chakra

Figure 172 a -b. Latvian World Tree (Austras Koks), c.Lithuanian World Trees, d. Basilica of Saints Cosma and Damian, e. Braunschweig Cathedral.

where a is at the top and ka is at the bottom of the alphabet circle (figure 171 d-e).

While the story of Moses links the menorah especially to the Israelites, candelabra are used in many cultures. A diagram from the Rambam, translated into a menorah is more than slightly reminiscent of the Yggdrasil bind rune (figure 170 h-j, cf. 80). Some versions of the world tree in Latvia (Austras Koks) and Lithuania (figure 172) clearly relate to candelabra. In Latvia, the world tree, Austras Koks has numerous names. It is called Tree of Life, Tree of Light, Tree of Dawn, Tree of the East. It is sometimes equated with Saules Koks, Tree of the Sun. As in India, the sun's daily passage is a metaphor for the three phases of life and the three worlds.

Austras Koks is often represented as if it were a three layered candelabrum in which: "The three tiers represent the three worlds: the world of the living, or present-day, the world of the dead, or passed time, and the world to come, the future."[649] In terms of family, the tree thus relates ancestors, ourselves and our children. In the Latvian tradition, wood both links to and is an expression of the spiritual. So the world tree, which metaphorically links to the path of the sun is also an expression of the celestial world to which we all aspire. Not surprisingly we discover that there are also solar trees in Latvian symbolism. The Austras Koks is a central symbol in the Romuva (Baltic Pagan) religion, which in its runic version contains two othala runes (figure 172a). Austras Koks is in turn a simplified version of an Yggdrasil (World Tree) symbol that is found also in the Överhogdal Tapestry (figure 172b), woven in 1066, the same year as the Battle of Hastings that also inspired the Bayeux tapestry.

Here we again see clearly the three worlds. The arms of the structure now have the bent finger-like forms related to the UI rune and the letter G. At the top of the world tree is Gullinkambi, literally golden comb, a Golden Cockerel destined to call the Gods and heroes to Ragnarok (final destiny of the Gods, cf. Götterdämmerung and Last Judgment).[650] We see the same principle in Lithuanian Crosses, where a symbol of the three worlds appears below an image of the sun and above a symbol of the moon (figure 172c).

Sometimes, there are simply 7 fires carefully aligned as in the Basilica of Saints Cosmas and Damian or in Santa Maria in Trastevere (Rome), where a mystic lamb on an altar is surrounded by three fires on the left and four fires on the right. Sometimes the candelabrum is of enormous proportions as at Saint Blasii, the Cathedral in Braunschweig. Indeed, scholars attest that there was a widespread tradition (figure 172 e):

> Thus the seven planets were the seven old gods of the Babylonians, - Shamash, Sun; Sin, the Moon; Nebo, Mercury; Ishtar, Venus; Nergal, Mars; Marduk, Jupiter; and Ea, Saturn. They had other names as gods in nearly every oriental country. To the Hebrews they were the archangels Michael, Gabriel, Raphael, Samael, Amiel, Zadkiel. To the early Christians they were the Angels of the Seven Churches. They were represented among the Jews, Babylonians, Egyptians, and Persians by seven branched candlesticks (Menorah) or seven-flamed altar fires.[651]

We are now in position to see some aspects of the big picture (figure 173, table 27).[652] Read left to right, the Babylonian approach (figure 173c) cited above, arranges the seven planets in a Saturn –Alpha Order: Descending Order (Inhale), T R P K, D G B. These can then be aligned with magic squares in ascending magnitude, starting at 3 x 3 for Saturn and culminating with 9 x 9 for the moon. This is precisely what Hepburn at the Vatican published in 1616 (figure 158).

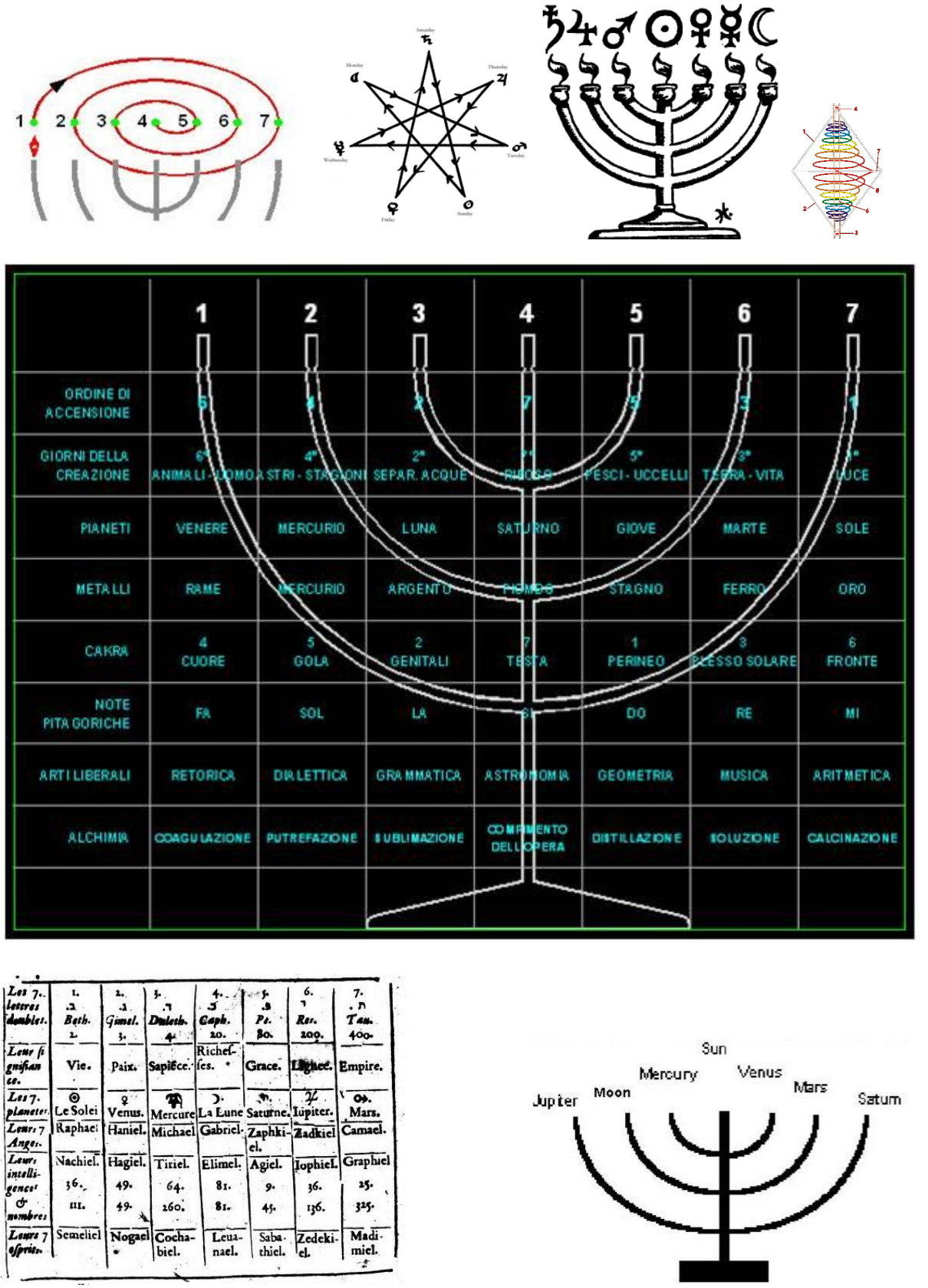


Figure 173a -b Sequence of Planets, c.Jewish Candelabrum, d. Path of Shaman through 7 Worlds, e. Candelabrum associations, f. Duret, p.208, g. Heliocentric universe.

Reading the same list right to left, or simply doing a mirror version, provides us with the order B G D, K P R T, the Moon-Alpha Order: Ascending Order (Exhale). This is the Hebraic sequence of the letters. In terms of order, this gives us 2 4 6, 1 3 5 7, i.e. The first three letters corresponding to B G D and planets Moon, Mercury, Venus are even and feminine. The next four letters corresponding to K P R T are uneven and masculine. The first three relate to the moon, the last four relate to the sun..

The Western Order in the correspondences as given by the Commendatore, maintains the Babylonian order with one simple change: the moon comes before the sun. So the sequence is now: D G B, T R P K. The first three aligned with the moon now generate the trivium and three theological virtues. The last four aligned with the sun generate the quadrivium and the four cardinal virtues. The combined alignment inspires correspondences between between 7 life forms, 7 planets, 7 metals, 7 body parts, 7 musical notes, 7 liberal arts, 7 alchemical processes, 7 Virtues, 7 Letters (figure 173 e).

Within this framework, one can vary sequences by changing the order of lighting. For instance, the sequence 3, 2, 1, 7, 6, 5, 4 takes us to the Hebrew sequence.[653] The sequence 1 7 2 6 3 5 4, takes us to Venus, Sun, Mercury, Mars, Moon, Jupiter, Saturn in the form of a labyrinth. The shifting of letters and planets may seem like a game. If so it is a game worthy of the Creator. The ordering process entails the structuring of the whole cosmos and the whole of knowledge, visible and invisible.

5.5.1. Sky Maps

By the Renaissance this leads to new kinds of sky maps which link the various levels with letters. For instance, in one example, Letter 1 deals with mind (Aleph, Mens), letters 2-10 , cover the 9 orders of Angels (Seraphim, Cherubim, Dominationes, Throni, Potestates, Principatus, Virtutes, Archangeli, Angeli), letters 11 – 17 comprise the fixed stars and 7 planets (Caelum Stellatum, Saturnus, Iupiter, Mars, Sol, Venus, Mercuri, Luna), letters 18-22 descend to the 4 elements (Ignis Aer, Aqua Terra). The world of the alphabet is now an alphabet of the world (figure 174a).

Variants show the structure without the letters. Or they change the physical universe into a political sphere of the [the heavenly] city or state or spheres of government, aligning the planets with: majesty, prudence, fortitude, religion, clemency, abundance (facundia), truth of things and firm justice. More differentiated maps also emerge, distinguishing between theory – practice, day and night of the macrocosm (figures 174 -175).

5.6. Conclusions

In this chapter we have explored two themes, a) the implications of letters for models of the cosmos and b) the implications of these models for construction of physical monuments and sacred structures. We began by acknowledging that the disciplines of religion and theology have devoted considerable attention to stories of the skies under headings such as gospel of the heavens or gospel of the stars.

In the eyes of some, this is simply about a war in heaven, where an Archangel Michael (good) overcomes the powers of Satan (evil). We have suggested that this story has precedents in a

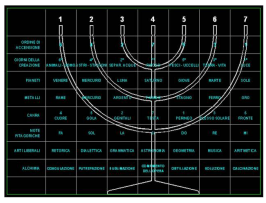
a.Saturn –Alpha Order: Descending Order (Inhale)

Sun				Moon		
T	R	P	K	D	G	B
Tav	Resh	Peh	Kaph	Daleth	Gimmel	Beth
Saturn,	Jupiter,	Mars,	Sun,	Venus,	Mercury,	Moon
3x3,	4x4	5x5	6x6	7x7	8x8	9x9
15	34	65	111	175	260	369
45	136	325	666	1225	2080	3321

b. Moon-Alpha Order: Ascending Order (Exhale)

Moon			Sun			
B	G	D	K	P	R	T
Beth	Gimmel,	Daleth,	Kaph	Peh	Resh	Tav
Moon	Mercury,	Venus,	Sun	Mars	Jupiter,	Saturn
2	4	6	1	3	5	7

c. Western Order



Moon			Sun			
Trivium			Quadrivium			
Animals – Man,	Stars –Seasons,	Separation of Waters,	Rest,	Fish – Birds,	Water - Life,	Light
Venus,	Mercury,	Moon,	Saturn,	Jupiter,	Mars,	Sun
Copper,	Mercury,	Silver,	Lead,	Tin,	Iron,	Gold
Chakra 4	Chakra 5	Chakra 2	Chakra 7	Chakra 1	Chakra 3	Chakra 6
Heart,	Throat,	Genitals,	Head,	Perineum,	Solar Plexus,	Brow
Fa,	Sol,	La,	Si,	Do,	Re,	Mi
Rhetoric,	Dialectic,	Grammar,	Astronomy,	Geometry,	Music,	Arithmetic
Coagulation,	Putrefaction,	Sublimation,	Separation,	Distillation,	Solution,	Calcination

Theological Virtues			Cardinal Virtues			
Faith	Hope	Charity	Prudence	Justice	Fortitude	Temperance
D	G	B	T	R	P	K
Daleth	Gimmel	Beth	Tav	Resh	Peh	Kaph

d. Biblical Order

1	2	3	4	5	6	7
First Day,	Second Day,	Third Day,	Fourth Day,	Fifth Day,	Sixth Day,	Seventh Day
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn

Table 27. a Saturn-Alpha[654], b.Moon-Alpha, c. Western Order, d. Biblical Order. Cf. table 84.

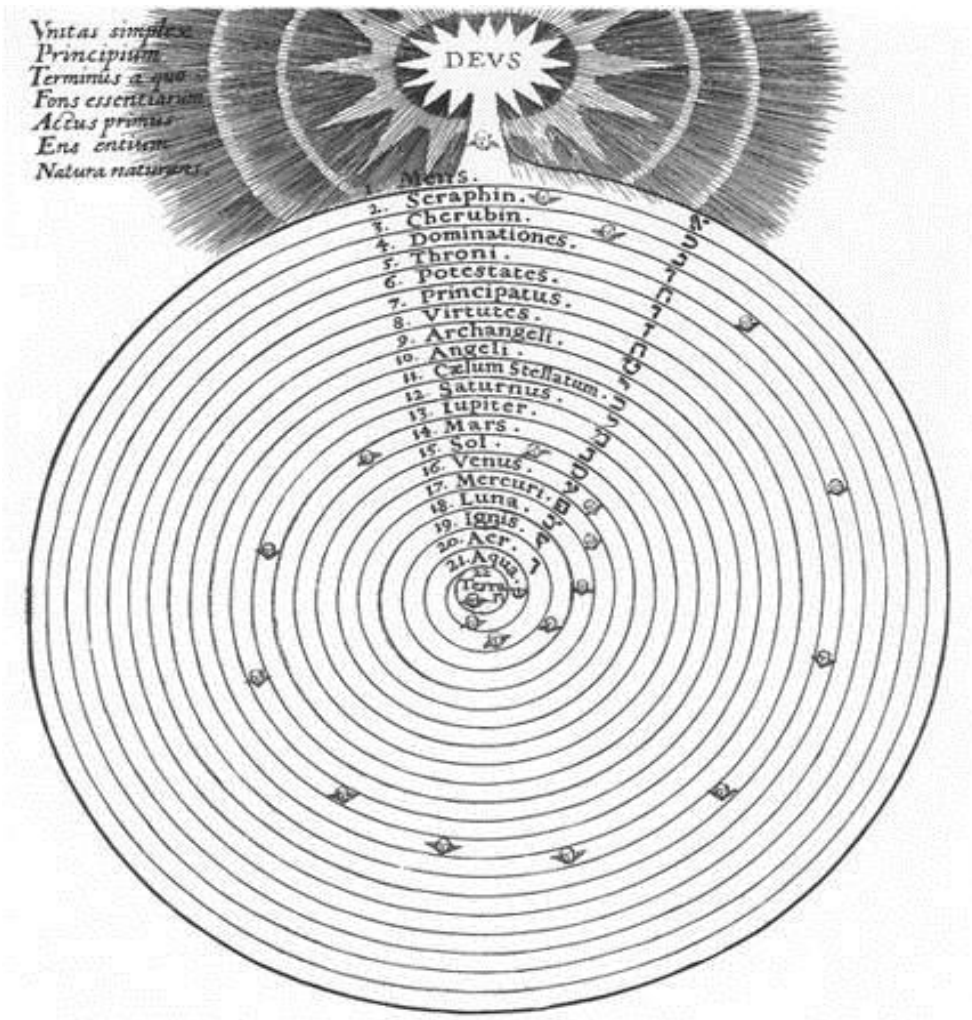
far older story, where the son of god, Karttikeya (variously called Kartikkai, Murugan, skanda) as commander of the heavenly forces of good and light, defeats the powers of dark and evil. This far older story is in turn merely a chapter in a much larger account of the origins of life, wherein the Milky Way, considered as the heavenly river, has an island. The position of this island is related to the discovery that the galaxy has a centre and anti-centre. The association of this island in the sky with the birth of a son of god amongst reeds, inspires stories of saviours and leaders born or found in reed baskets. This island in the sky also inspires the growth of cities on earth along rivers with islands.

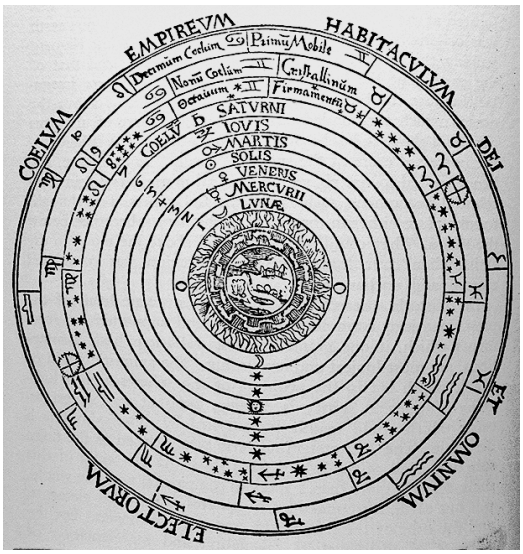
A Chinese model of the story introduces the idea that Heaven and Earth can be seen in terms of a dragon and a snake (zodiac animals 5 and 6) and inspires the idea of drawing letter 6 in the form of an S (e.g. Greek sigma, stigma; Slavic selo). A subsequent shift in orientation and ideology links letter 6 with the associations and spelling of the Latin number 6 (sex), reduces the related letter Stigma (a ligature of ST) to a stigma and changes the letter order of the alphabet. The Chinese tradition also introduces an idea of stems and branches, which inspires a distinction between a primal and temporal order. From this emerge basic orientations of the heavens.

The second part of the chapter examined the impact on religious architecture, on candelabra and sky maps. Although India produces a systematic method of the sounds and elements (tattvas) of reality, the architectural programme focusses especially on the first 5 consonants (5 elements). When these ideas move eastwards to Babylonia there is a simple, but fundamental change. Heavenly influences, which had been associated with the entire heavens and especially the band of the ecliptic with mansions of the moon and stations of the sun (zodiac signs), now become linked more specifically with the 7 planets. These become linked with 7 double letters four of which reflect category headings of the Sanskrit consonants (7 vargas).

Slowly an underlying structure of the early 22 letter alphabets of the West is coming into focus. India has a trinity (trimurti) of 3 gods, effectively of three fathers, Brahma, Vishnu and Shiva, often abbreviated as AUM, as symbols of beginning, middle, end; creation, preservation, destruction. They inspire the A M S of Hamsa, In the West, these become the 3 mothers of A M S (Aleph, Mem, Shin). India develops a notion of 7 places (sapta loka). These become a model for the 7 planets and 7 double letters. Meanwhile, the Indian concept of 12 rasis (zodiac signs) becomes a model for the 12 simple letters. This results in 3 + 7 + 12 letters and is combined as an abbreviated alphabet of 22 letters.

In Hebrew, the 3 mother letters focus on three intertwined goals of alphabets and language. A focusses on speech, M on writing and S on number (figure 64 h-i). Meanwhile, the 7 double letters are subdivided between connections with the moon (B G D) as male letters, and those connected with the sun (K P R T) as female letters. The Christian tradition, with its candelabrum where Venus is the first planet, is based on an older Babylonian model that goes back to India. The 3 lunar planets and letters of D G B become linked with the trivium. The 4 solar planets and letters T R P K become linked with the quadrivium.





174 a –c Hebrew Alphabet and Cosmos, Coelum Empireum, Sphaera Civitatis

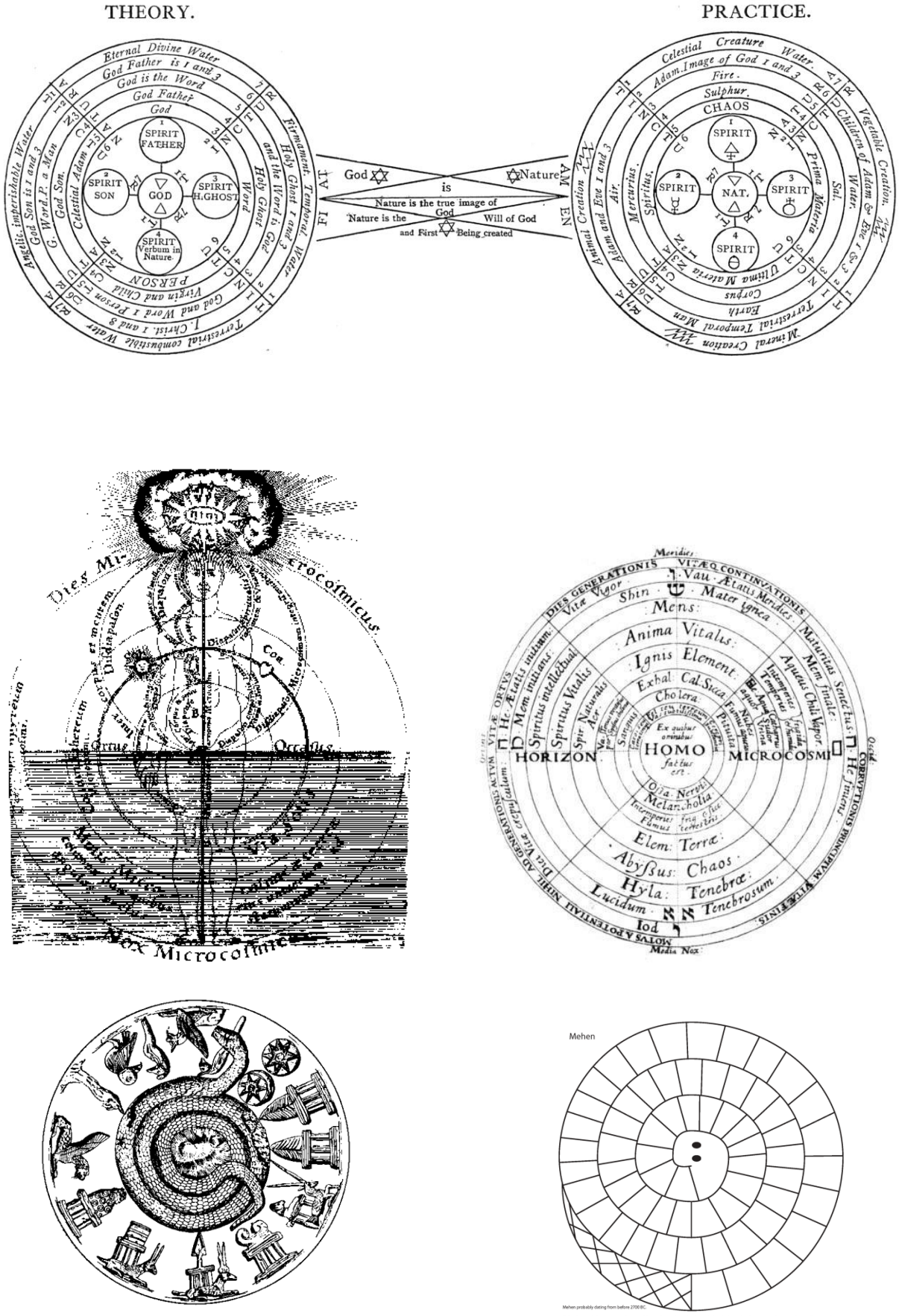


Figure 175 a –b.Theory- Practice, c. Dies Microcosmos, Man and World, d. Kudurru, e. Mehen.

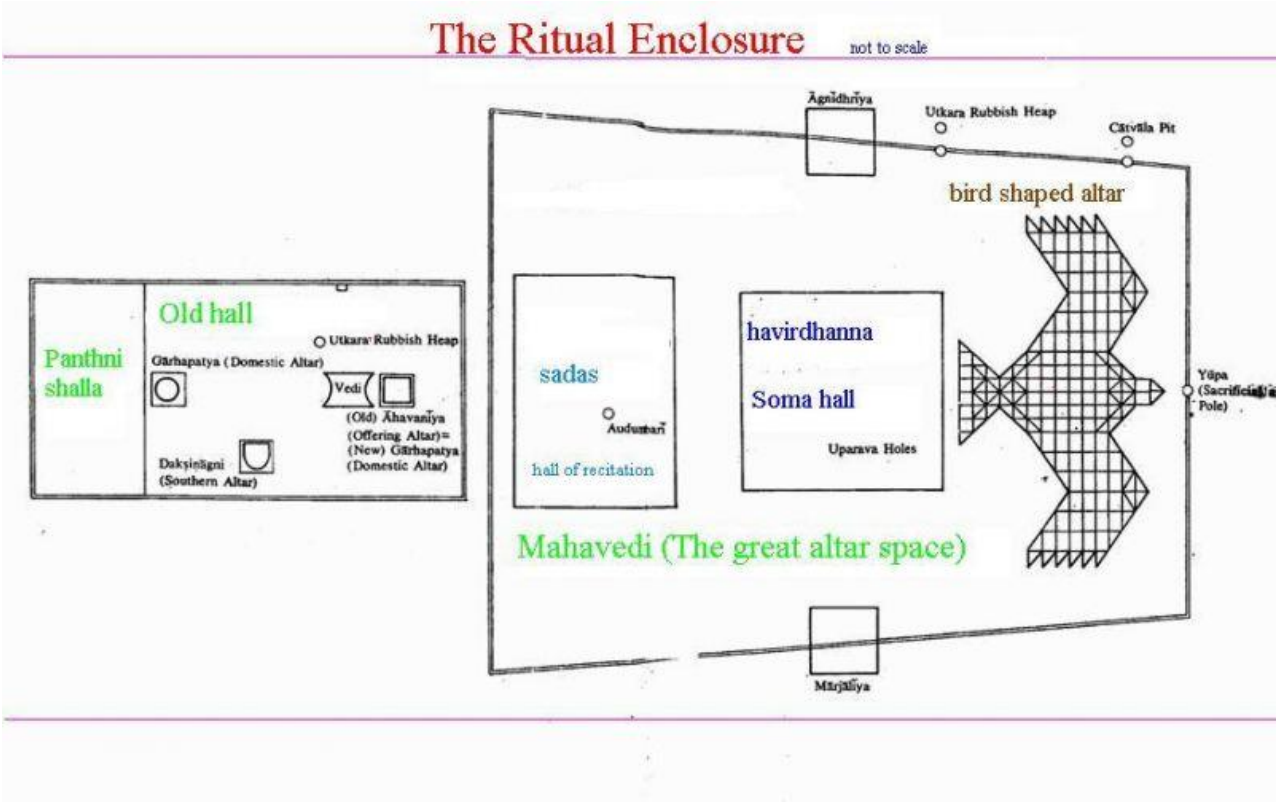
The consequences of these shifts of associations of letters and planets are not minimal. First, it means that while the language of mother letters leads to one of the great Abrahamic religions, the mother of languages lies further East. The basic categories for 22 letter alphabets which gained new relevance through shifts in astrology in Babylon, were established in India.

Second, there are questions of chronology. The oldest date for the birth of Moses is 1619 B.C.[655] so the plans he received for a menorah while on Mount Sinai must have been later. Meanwhile, descriptions of a Temple of the Seven Lights of the Earth are linked with "Babylonian legends older, probably, than 2000 B.C."[656] Hence, there were candelabra long before the menorah of Moses. Indeed, the planetary associations of a now Christian candelabrum, which begins with the planet Venus, attests that the Biblical sequence is an addition, treated as an alternative way of lighting candles. Thus, there is truly a much older story of the skies, and there were wars in heaven long before Michael and Satan. We shall return to these in chapter 8. The gods involved are discussed in appendix 2. The underlying system is explored in appendix 3. In order to understand their background, we need first to explore cosmic geography and cosmic chronology.

Chapter 6. **Earthly Reflections**

All this has Time for its root. Time, is indeed the seed of the universe, O Dhanajaya. It is time again, that withdraws everything at its pleasure.[657]
Vyasa to Arjuna, Mahabharata, The Book of the Clubs

Now if I believe in God's Son and remember that He became man, all creatures will appear a hundred times more beautiful to me than before. Then I will properly appreciate the sun, the moon, the stars, trees, apples, as I reflect that he is Lord over all things. …God writes the Gospel, not in the Bible alone, but also on trees, and in the flowers and clouds and stars.[658]
Martin Luther



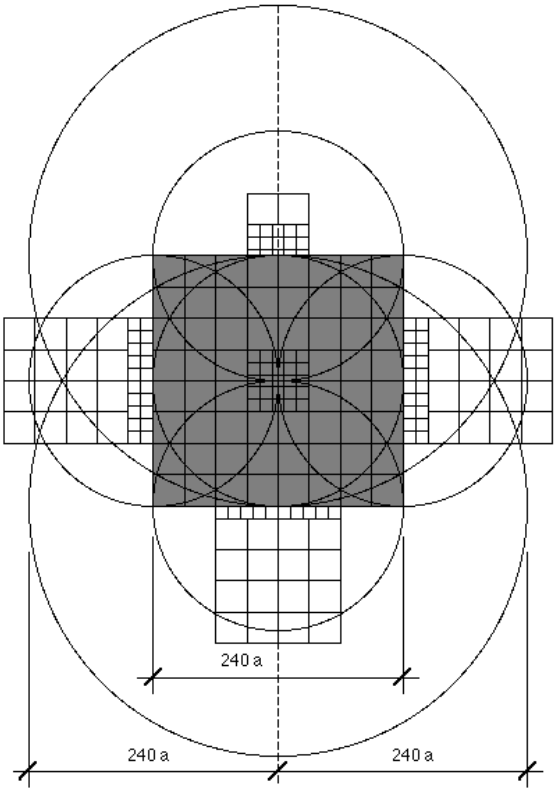


Figure 176. Fire Altars

6. Earthly Reflections

The opening chapters explored ideas underlying the structure of alphabets: energies and forces of creation and life (chapter 1); sounds (chapter 2), breathing (chapter 3), movements (chapter 4). Chapter 5 explored how heavenly models led to a distinction between heavenly stems and terrestrial branches: between a primordial (archetypal) and temporal order. As these ideas went West, in terms of the alphabet, this led to a focus on combinations of three, seven and twelve letters: as in 3 worlds; 7 planets and 12 zodiac signs. In terms of building programmes and decorations, 7 storied ziggurats and 7 branched candelabra gained prominence.

Such links between heaven, earth, letters and symbols (on earth as it is in heaven), are part of a more complex picture. This chapter explores four further aspects. A first starting point of Indian cosmology was to employ fire, moon and sun in combinations. From this follow 2) sacred geography, 3) sacred chronology and in the West, 4) systems of world, year and man. In practical terms, this results in the cardinal, fixed and mutable signs.[659]

6.1 .Fire, Moon, Sun

In India, fire, moon and sun are much more than three natural phenomena. The gods of fire, moon and sun (Agni, Chandra, Surya) play an important role in Hindu cosmology. Each have their own followers and indeed their own "race."[660]

6.1.1 Fire

Celestial and terrestrial fires were mentioned in chapter one. Claims concerning controlled use of fire, linked with the beginnings of homo erectus,[661] go back 1.5 million years ago. Fire plays an important role in all early cultures:[662] one dimension is a practical challenge of using two different kinds of wood in making the sacrificial fire.[663] The spark that leads to flame is typically seen as a spark of life linked with stars, the divine sparks of the heavens. From this evolves a notion of three fires: one in the heavens, one intermediate (e.g. lightning) and one on earth.

In India, fire, as Agni, is an important Vedic god, who has special altars called agnihotra, a town in his name, Agnidesa, and an Agni cult. These fire alters are typically bird shaped (falcon, garuda), are linked with complex geometry and may well have been among the earliest temples. Some are shaped in the form of a man (purusha, figures 139 - 140). Others are shaped in the form of a tortoise or are circular. Modern fire temples, such as the Parsi White Flower Fire Temple (Delhi) continue the tradition in a different form (figure 141). The modern ground plan of Brasilia bears a strong resembance to the shapes of these early fire altars.

Some claim that an original, ancient city of Agni was Yanqi or Yuezhi in what is now Xinjiang province (China).[664] This suggests that a stimulus for the fascination with fire may have come from the North. In any case, there are connections between fire worship in China, Persia, and India. The Chinese term, Xinjiang, translates into Persian as Sanjan or Sangan (cf. below § 7.6.3 in chapter 8).

Figure 177. Bird Shaped Fire Altars. Plan of Brasilia.

6.1.1.2 3 Fires

Ancient India developed 3 sacred fires and 3 types of Agni (agnitraya). The fire of moon, fire of sun and sacred flame are seen as 3 creative fires and become a starting point for a three-fold cosmology (cf. 6.2 below). In Zoroastrianism, fire altars have 3 kinds of flames (Farnbag, Gushnasp, Burzen-Mihr) corresponding to 3 classes (priests, warriors, farmers).[665] There are also 3 kinds of sacred fires: Atash Behram, Atash Adaran, Atash Dadgah related to kings, warriors and householders.[666]

6.1.1.3 7 Fires

The image of 7 fires is also based on a natural phenomenon. At the Jwala Ji Temple (Northern India),[667] 7 flames from natural gas fires (naphtha) rise from the earth. This site is important for our story for several reasons. Firstly, it is connected with one of the original wars in heaven.[668] To combat the demons, the gods focused their energies in the form of a flame, which became the primordial flame and first Shakti (Adi Shakti) who married Shiva. When Daksha planned a feast/sacrifice, Shiva was not invited. Sati was so offended she committed suicide. "Vishnu realised that the body of Sati had to be cut into 51 pieces by His discus representing as many letters of alphabet in Sanskrit) and tossed them all over (now known as 51 'Shakti Peethas' or Sacred Temples)."[669] So, according to this story, the 7 tongues of the 7 flames are ultimately the source of the Sanskrit alphabet.

Symbolically the 7 fires link 7 flames, 7 rays, 7 gods, and 7 aspects of god. These 7 gods are also called the 7 kumaras or 7 mind born gods of Brahma. The 3 gods of the trimurti (Brahma, Vishnu, Shiva) plus the 7 kumaras thus provide a model for a concept of 10 emanations (cf. 10 Sephiroth) preceding the beginning of creation.

The ji in Jwala Ji, is a term for spirit, essence, life itself as in jiva and in yi jing (or I Ching). Jwala Ji, is associated with another site in Azerbaijan. The Indian shrine is called 'smaller Jwala Ji', while the shrine in Suraxani in Baku is called "greater Jwala Ji,"[670] or in popular language, small fire balls and big fire balls.[671] Surakhani is variously translated as "seven holes with burning flame"[672] or "holes with burning fountains."[673] Scholars report that these Hindu fire temples existed in Azerbaijan (the land of fire) long before Zoroastrianism.[674] So Indian fire worship led to Zoroastrian fire worship, was subsequently outlawed and then continued as Parsi fire worship. This context reveals striking parallels between 7 fires in India and 7 fire temples in Azerbaijan (table 28, table 29) and also suggests a source for Western parallels where there are 7 sparks of life, 7 spirits and 7 lamps.

1.Sanatka -	First Ray,	Blue Flame,	Will of God
2. Sa Ananda -	Second Ray,	Yellow Flame,	Wisdom of God
3. Sa Na Tana -	Third Ray,	Pink Flame,	Love of God
4. Sujata -	Fourth Ray,	White Flame,	Purity of God
5. Kapila -	Fifth Ray,	Green Flame,	Science of God
6. Sa Na Kumara -	Sixth Ray,	Purple-Gold-Ruby Flame	Peace of God
7. Sanat Kumara -	Seventh Ray,	Violet Flame,	Freedom of God

Table 28. 7 gods, 7 rays, 7 flames, 7 aspects of god (Hindu).[675]

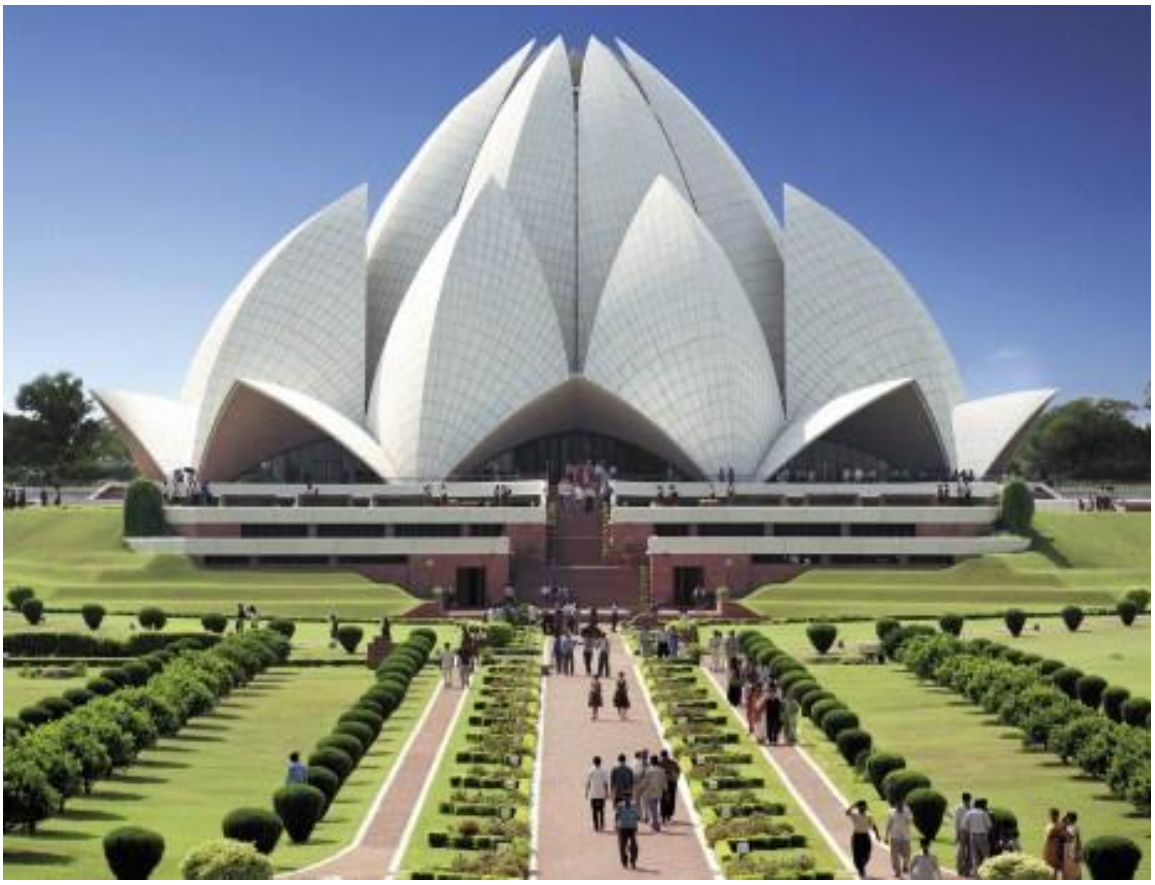


Figure 178. White Flower Parsi Fire Temple, Somnath, Moon Temple

1. Azar-Mehr	Mithra's fire	
2. Azar-Noush	fire of sweetness, healing	Water of Life
3. Azar-Bahram	fire of victory	Creation of light
4. Azar-Aeen	universal self or fire of glory	
5. Azar-Khorin	rule of the sun	Perfection
6. Azar-Borzin	fire of the high	
7. Azar-Zartusht	fire of Zoroaster	Eternal Light

Table 29. 7 Fire Temples (Zoroaster).[676]

Madame Blavatsky has summarized Agni's importance: that he manifests the cosmos, has 3 sons who have 45 sons (leading to 49 persons linked with 49 fires; that he has 7 tongues of fire/flame, which are 7 channels and 7 rays, manifesting as prana (vital force), kama (sexual desire), manas (thinking principle) and tapas (penance). [677] In addition, there are metaphorical and philosophical dimensions, which lead to 3, 7, 9, 10 fires

In the Christian tradition, the Holy Spirit and Baptism are associated especially with water and Saint John the Baptist. John explicitly mentions a baptism of fire associated with Christ (Acts 2:3). This is typically associated with the appearance of tongues of fire at Pentecost, which gave the Apostles the ability to speak in tongues. So tongues of fire linked with origins of the alphabet in India, are paralleled with origins of multilingualism in the New Testament.

6.1.1.4. 2 9, 10, 12, 16 Fires

In other versions, Jwalamukhi is linked with 9 flames and 9 goddesses or 9 Durgas[678], is the place where the tongue of Sati fell, and forms one of 51 Shakti-pithas.[679] The Sri Yantra in its 6th enclosure lists 10 fires within the body, linked with the Ajna chakra:

> Its nature is that of fire (Agni), the 10 specific 'fires within the body' being the fire of purgation (Rechak), digestion (Pachak), absorption (Shoshak), burning (Dahak), the secretion of enzymes (Plavak), acidification (Ksharak), to take out or excrete (Uddharak), the fires of pessimism and frustration (Kshobhak), the fire of assimilation (Jrambhak) and creating luster (Mohak).[680]

In the West, at Pentecost, the Holy Spirit in the form of 12 fires/flames descends on the heads of the 12 Apostles. The burning bush which appears in the Tarot Card, Lovers, has 12 flames said to represent the 12 signs of zodiac. Meanwhile, Behram, the most important fire of Zoroastrianism is said to be the result of combining 16 kinds of fires by 32 priests. These introductory examples illustrate how fire becomes linked with numbers 3, 7, and 12, which play a formative role in the early 22 letter alphabets.

6.1.2 Moon

In the case of the moon, these parallels between nature and number symbolism are even more obvious, with some examples pointing to pre-history. A Chinese approach to the moon divides the month into 8 phases, each of which is linked with 1 of the 8 primal trigrams (figure 180a) which can then be linked with the Early Heaven Ba Gua. A variant of the Chinese approach can be aligned with a Slavic version of the Sephiroth (figure 180c).

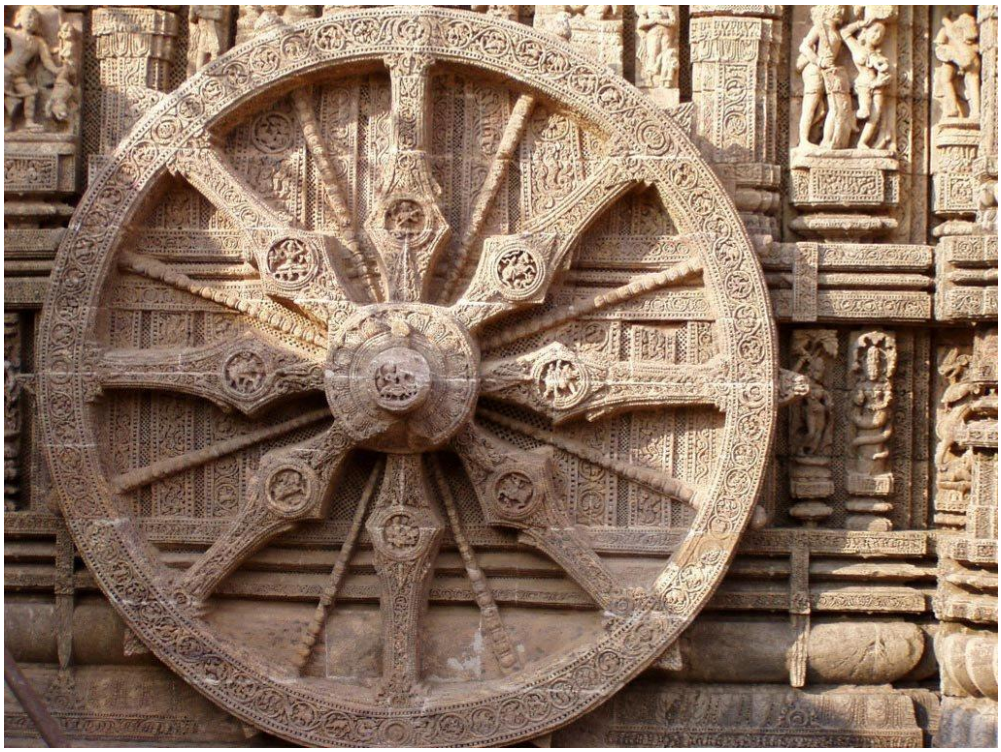


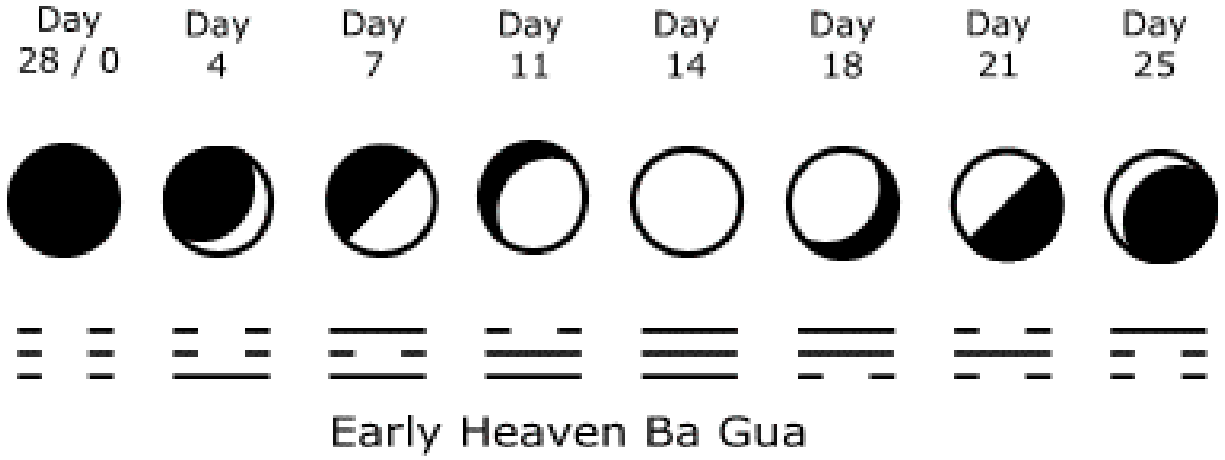
Figure. 179. Konark Sun Temple, Wheel

Sun and moon are related. The sun brings 3 phases of the day. The moon brings 3 phases of the month: waxing moon, full moon, waning moon. In modern symbolism, these three parts of the moon are associated with Wiccans, the Oblate Order, with Pisces, vesica piscis and the triple goddess symbol. Historically, the moon, as the closest of the 7 planets, has a much more complex symbolism. In some cultures, it is masculine (Sanskrit: chandra; German: Der Mond). In other cultures, it is feminine (Latin, Italian: luna).

In India, the Pisces symbol has precedents in the srivatsa symbol (figure 181). There is also a profound link between the Goddesses and high mathematics. The three phases form a downward triangle: waxing moon with Kali, full moon with Lakshmi and waning moon with Durga. The three goddesses are linked with 3 phases of the moon, 3 phases of the year, 3 phases of life (young woman, mature woman, old crone), 3 phases of time (past, present and future) and 3 phases of knowledge. Another version linked with Lalita Tripurasundari, the Goddess, who is mistress of the 3 cities, i.e. the 3 realms and the 3 worlds. This threefold approach could be a source of the mama, trisle, trinacria, triskelion, Dreifuss, and many other examples of three-fold symbolism found elsewhere around the world.

asvina	cu, ce, co, la
bharani	li, lu, le, lo
krtikka	a, i, u, e
rohini	o, ba, bi, bu
mrga sirsa	be, bo, ka, ki
ardra	ku, gha, na, cha
punarvasu	ke, ko, ha, hi
pusya	hu, he, ho, da
aslesa	di, du, de, do
magha	ma, mi, mu, me
purva phalguni	mo, ta, ti, tu
uttara phalguni	te, to, pa, pi
hasta	pu, sa, na, tha
citra	pe, po, ra, ri
svati	ru, re, ro, ta
visakha	ti, tu, te, to
anuradha	na, ni, nu, ne
jyestha	no, ya, yi, yu
mula	ye, yo, bha, bhi
purvasadha	bhu, dha, pha, dha
uttarasadha	bhe, bho, ja, ji
abhijit	ju, je, jo, kha
sravana	khi, khu, khe, kho
dhanistha	ga, gi, gu, ge
satabhisa	go, sa, si, su, sa, si, su
purva bhadra	se, so, se, so, da, di
uttara bhadrapada	du, tha, jha, na (and tra)
revati	de, do, ca, ci

Table 30. Nakshatras and seed syllables corresponding to four phases (padas).[681]



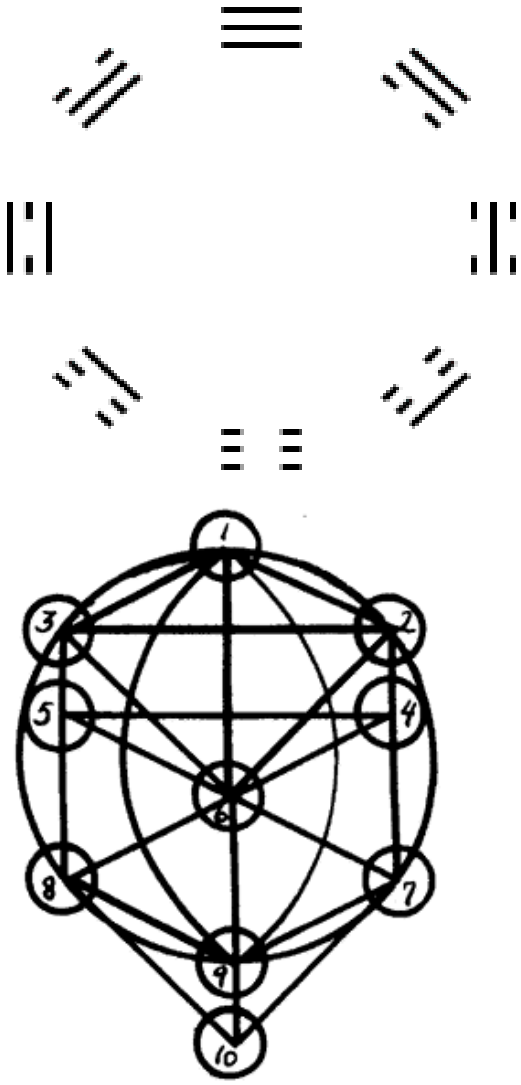


Figure 180 a-b. Lunar Cycles and Early Ba Gua, c. Moon and tree of Life

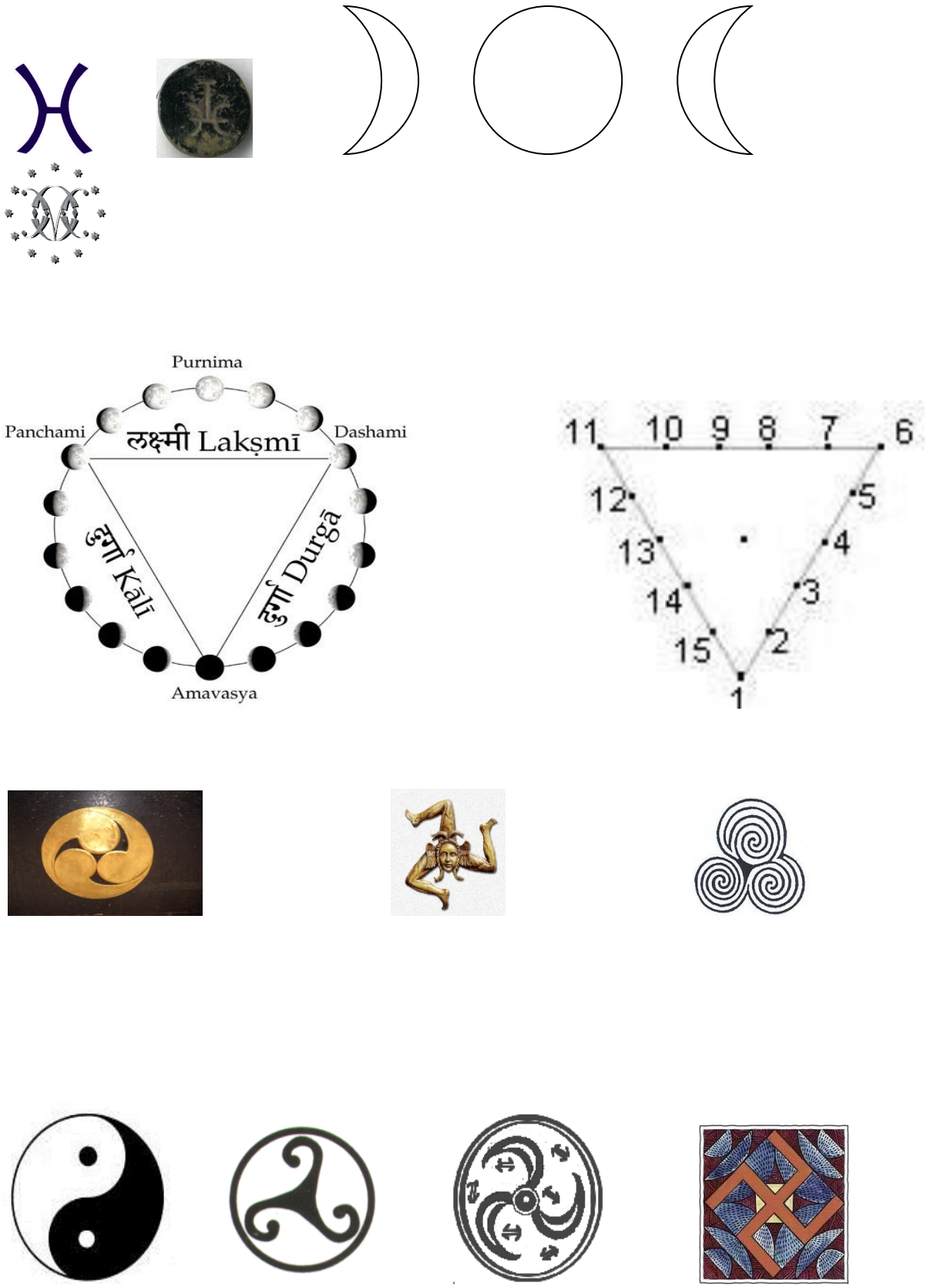
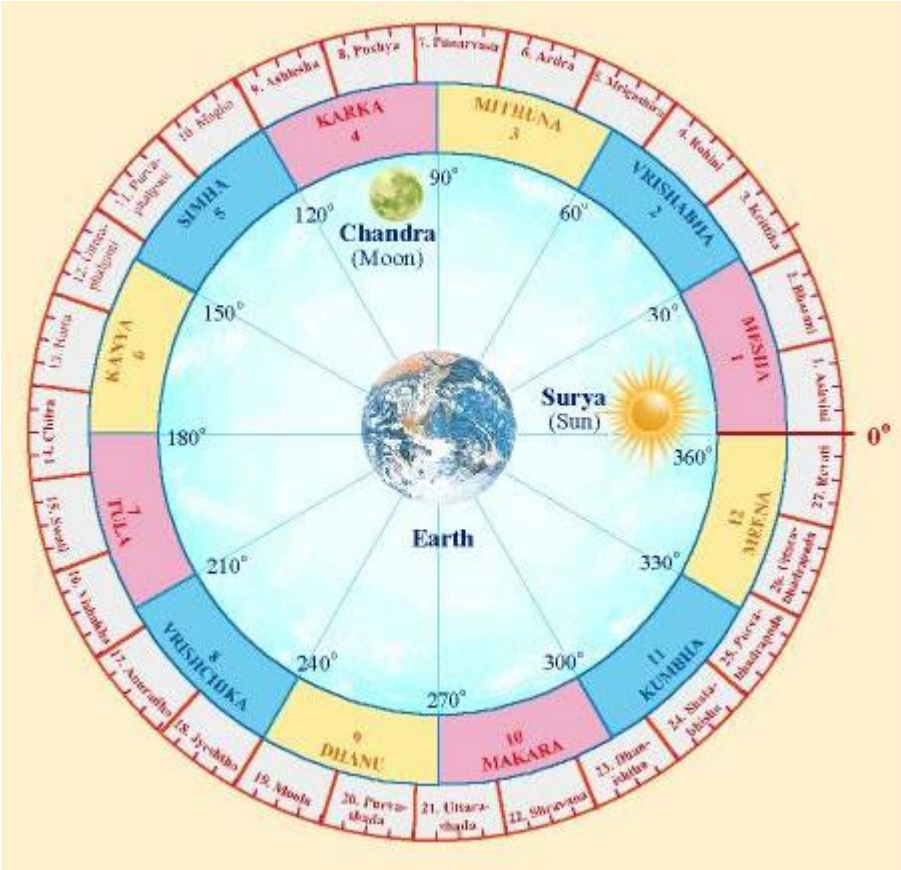


Figure 181. Moon symbols:



27 Lunar Mansions - Nakshatras (13° 20' Ecliptic Division)
Rasi Varga (30° Ecliptic Division)

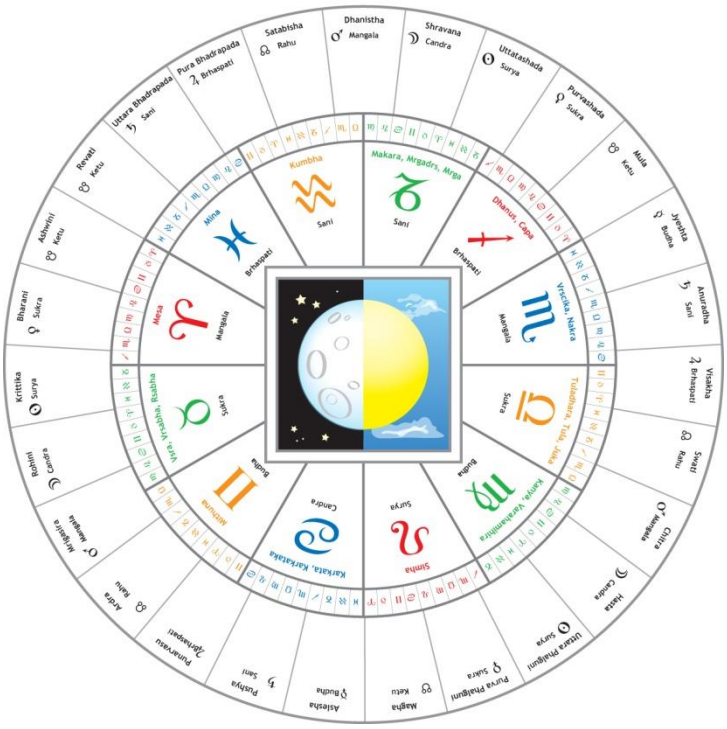


Figure 182 a – b 27 Mansions of Moon (Nakshatras).

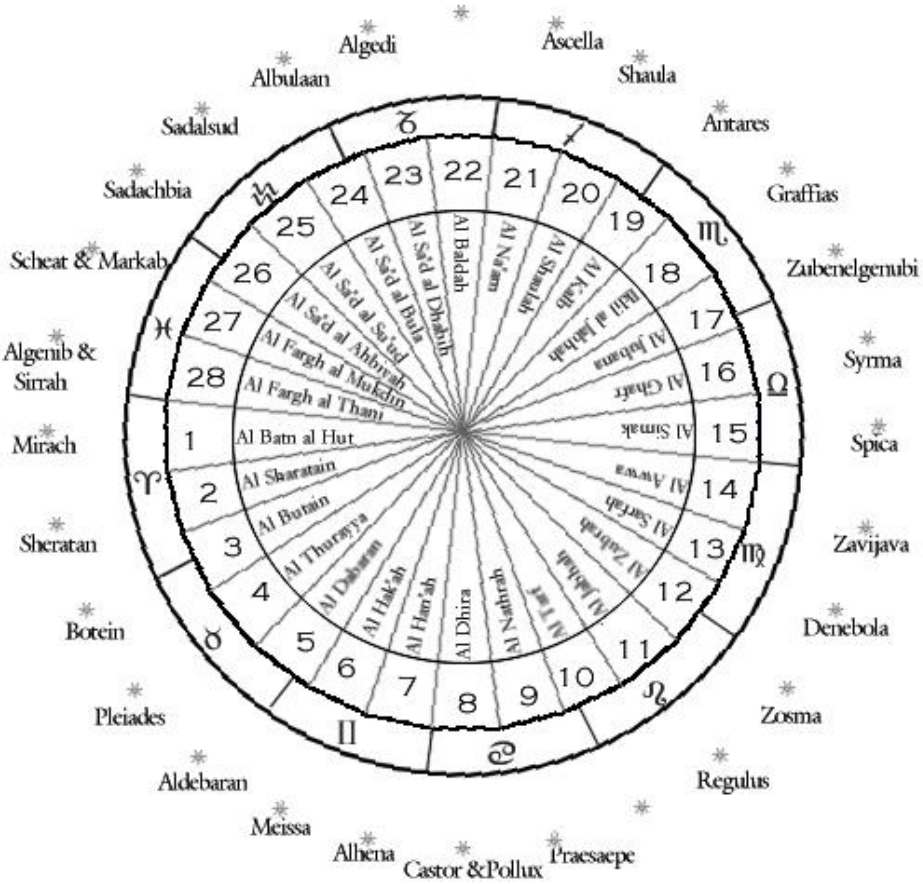
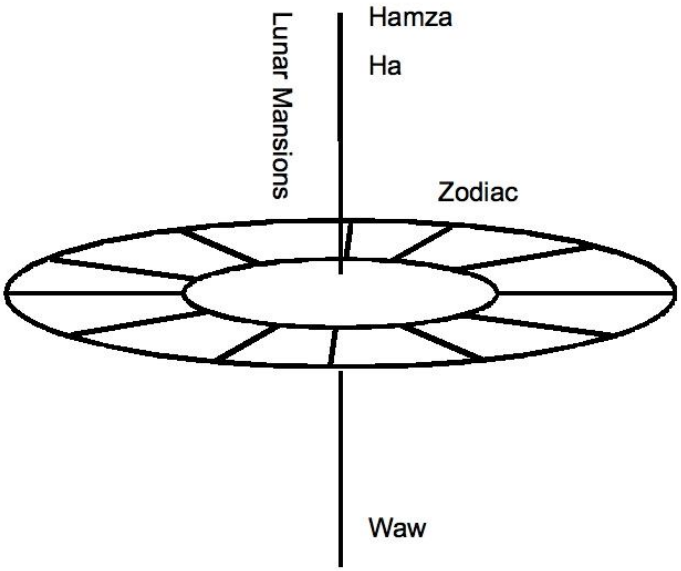


Figure 183 . 28 Mansions of Moon (Manazils)



The Mansions of the Moon according to Ibn ‘Arabi (ca. 1200)						
	[name]	meaning	from	attribution	letter	Divine Attribute
1	Al Sharatain	The Two Signs	0° Aries	The First Intellect, the Pen	Hamza & Alef	Divine Essence
2	Al Butain	The Belly of Aries	12°51'22" Aries	The Universal Soul, the Preserved Tablet	Hâ’ (unstressed h)	The One Who Calls Forth
3	Al Thurayya	The Many Little Ones	25°42'51" Aries	Universal Nature	‘Ayn	The Interior
4	Al Dabaran	The Follower	8°34'17" Taurus	Universal Substance, *prima materia*	Hâ (stressed h)	The Last
5	Al Hak‘ah	The White Spot	21°25'40" Taurus	Universal Body	Ghayn (gh)	The Manifest
6	Al Han‘ah	The Mark	4°17'09" Gemini	Form	Khâ (kh)	The Wise
7	Al Dhira	The forearm	17°08'34" Gemini	The Throne	Qâf (q)	The All-Encompassing
8	Al Nathra	The Gap or Crib	0° Cancer	The Footstool	Kâf (k)	The Grateful
9	Al Tarf	The Glance	12°51'22" Cancer	The Self-Existing Ultimate Sphere, the Starless Sky, the Zodiacal Towers	Jîm (j)	The Independent, the Rich
10	Al Jabhah	The Forehead	25°42'51" Cancer	The Sky of the Fixed Stars, the Sphere of the Stations, the Sun of Paradise, the Roof of Hell	Shîn (sh)	The Powerful
11	Al Zubrah	The Mane	8°34'17" Leo	The First Heaven, the Sphere of Saturn, the Sky of the Visited House and Lotus of the Extreme Limit, the Abode of Ibrahim (Abraham)	Yâ (y/î)	The Lord

12	Al Sarfah	The Changer	21°25'40" Leo	The Second Heaven, the Sphere of Jupiter, the Abode of Musa (Moses)	Dâd (stressed d)	The Knowing
13	Al Awwa	The Barker	4°17'09" Virgo	The Third Heaven, the Sphere of Mars, the Abode of Harun (Aaron)	Lâm (l)	The Victorious
14	Al Simak	The Unarmed	17°08'34" Virgo	The Fourth Heaven, the Sphere of the Sun, the Abode of Idris (Enoch, Hermes)	Nûn (n)	The Light
15	Al Ghafr	The Cover	0° Libra	The Fifth Heaven, the Sphere of Venus, the Abode of Yusuf (Joseph)	Râ (r)	The Form-Giver
16	Al Jubana	The Claws	12°51'22" Libra	The Sixth Heaven, the Sphere of Mercury, the Abode of ‘Isa (Jesus)	Tâ (stressed t)	The Numberer
17	Iklil al Jabhah	The Crown of the Forehead	25°42'51" Libra	The Seventh Heaven, the Sphere of the Moon, the Abode of Adam	Dâl (d)	The Evident
18	Al Kalb	The Heart	8°34'17" Scorpio	The Sphere of Ether, Meteors and Fire	Tâ (unstressed t)	The Seizer
19	Al Shaula	The Sting	21°25'40" Scorpio	Air	Zây (z)	The Living One
20	Al Na’am	The Ostriches	4°17'09" Sagittarius	Water	Sîn (s)	The Life-Giver
21	Al Baldah	The City	17°08'34" Sagittarius	Earth	Sâd (stressed s)	The Death-Giver
22	Al Sa’d al Dhabih	The Fortune of the Slayers	0° Capricorn	Minerals and Metals	Zâ (stressed z)	The Precious
23	Al Sa’d al Bula	The Fortune of the Swallower	12°51'22" Capricorn	Plants	Thâ (th)	The Nourisher
24	Al Sa’d al Su’ud	The Fortune of the Fortunate	25°42'51" Capricorn	Animals	Dhâl (dh)	The Humbler
25	Al Sa’d al Ahbiyah	The Fortune of the Hidden	8°34'17" Aquarius	The Angels	Fâ (f)	The Strong
26	Al Fargh al Mukdim	The First Spout	21°25'40" Aquarius	The Jinn	Bâ (b)	The Subtle
27	Al Fargh al Thani	The Second Spout	4°17'09" Pisces	Humanity	Mîm (m)	The Uniter
28	Al Batn al Hut	The Belly of the Fish	17°08'34" Pisces	The Hierarchy of the Degrees of Existence, not their manifestation	Wâw (w/û)	The One Who Elevates by Degrees

Figure 184 a. Hamza Ha Waw, b. Arabic Alphabet of Ibn Arabi

As with fire and the sun, there are temples devoted specifically to the moon such as the Somnath Moon temple (figures 178b). Meanwhile, associations make the moon symbolism more important. In India, the half cycle of the moon is depicted as a numbered triangle relating to 15 nityas, each of which is named. There are three parts 1 2 3 4 5, 6 7 8 9 10, 11 12 13 14 15 (figure 181f). We noted earlier (p.71xxx) a connection between the number of human breaths in a day and breaths of the moon in a fortnight[682]: 21,600, the number of breaths by a human being in 1 full day, is equal to the number of breaths by the moon in 1 lunar fortnight. This number, 21,600, divided by the 50 letters of the alphabet, gives 432, one of the seminal numbers in Hindu number symbolism.[683] Hence, cycles of the moon, numbers of breaths, and numbers of letters in the alphabet are all integrated in a single cosmic vision (cf. below §6.3).

The annual cycle of the moon is catalogued in terms of 27 stations of the moon (27 nakshatras). There is a 28th station to deal with the equivalent of leap years. Each of these mansions is divided into 4 phases (padas) and assigned 4 seed syllables. Hence, while stations of the sun are linked with Sanskrit letters (figure 48), stations of the moon are linked with Sanskrit seed syllables (bijas, table 30). The 12 solar divisions are positioned at 30 degree intervals. The 27 lunar divisions are positioned at 13 degrees 20‘, thus allowing a complete alignment between sun and moon. The precise alignments vary. In one version the period Aquarius – Cancer (Khumb – Karka) is lunar and night, while the period Leo – Capricorn (Simha – Makara) is solar and day (figure 202b).

This Indian approach helps to understand the Persian and Arabic traditions. There are slight changes. Here, the mansions of the moon are called manazil (literally homes or mansions). There are typically 28 rather than 27, corresponding to 4 weeks of 7 days. While the Indian system assigns seed syllables to the mansions, the Persian and Arabic systems assign letters of the alphabet to each mansion. In the Hindu tradition, the letters become a hierarchy of ascent leading back to the Divine (figures 42 – 43); in the Arabic tradition this becomes a hierachy of descent from Hamza and Ha to Waw (figure 184). In a more detailed version this is a descent from “The First Intellect, the Pen”, symbolizing Divine Essence (Mansion 1) to “The Hierarchy of the Degrees of Existence, not their manifestation” (mansion 28, figure 184b).

In the Indian system, pre-creation is the domain of mind-born sons and prajapatis, while the cosmological version of Sanskrit is linked with the created world and a reunion with the Divine. In the Arabic tradition, the alphabet becomes linked with a story of invisible stages prior to creation. In the Hebrew tradition, these invisible stages become the Sephirot, while the letters of the Hebrew alphabet deal with creation and the promise of a return.

6.1.3. Sun

The sun is a planet we see in the sky. Hindu representations of the sun include a Mount Meru-like temple at the base of which are enormous wheels (rath) (figure 179 a- b). The sun is typically associated with 7 rays, 7 horses, and 7 days. More importantly it becomes a symbol of the male in a 3-fold cosmology. Metaphors of the sun, in conjunction with the moon and fire make it a basis of cosmological models.

Manifest (vyakti)	- Unmanifest (avyakta)
Field	- Knower of the Field
Body (Kshetra)	- Soul (Kshetragna)
Matter	- Spirit
Chariot	- Charioteer
Inferior Nature	- Superior Nature
Prakriti	- Purusa
Mother Nature	- Universal Cosmic Male
Shakti	- Shiva
Womb World	- Diamond World

Table 31. Key metaphors linked with body and field.

6.2. Sacred Numbers, Cosmology, and Geography

Hindu systems entail some binary comparisons and cycles such as night - day, manifest - unmanifest, which lead to Buddhist distinctions between a womb world and diamond world (table 31, table 110, figure 292). However, the genius of India is to integrate themes of fire, moon and sun, into a larger vision of cosmology that includes geography, cosmology and where numbers 3, 7, 12 play a special role. Since these numbers are also linked with gematria and geometry, many of the illustrations for this section are found in chapter 10 to avoid duplication.

6.2.1 3 Channels

The number 3 plays a special role in Indian philosophy. Three are the 3 phases of the moon, 3 seasons of the year, 3 phases of life, 3 goddesses of the sacred thread, 3 threads, 3 fates, the persons of the triple goddess (table 34). This leads to the trivium and the trinity, themes of such depth and complexity, that they could entangle us forever. In India, three (tri, cf. Chinese, san) leads to 3 dots of origin (tribindu),[684] the trident (trishula), 3 qualities (tri-guna: sattva, rajas, tamas);[685] 3 bodies (trikaya: body, speech and mind), which link the 3 worlds (triloka) with the 3 gods (tri-murti); 3 channels in the body (ida, pingala, shushumna), 3 states of consciousness (mind, ego, intellect). This 3 symbolism is a basis for the Sri Yantra, which shows the cosmos as 43 interlocking triangles framed by 9 enclosures (figure 339c) which entails 3 dots (tri-bindu) in the 9th enclosure of the Sri Yantra and becomes a starting point for creation:

> Some Sri Yantras have a further division within the bindu space, three dots arranged in a triangle and standing for the three creative fires: the Fire of the Moon, i.e. the dot representing it is red in color and it also stands for the ida channel for the prana on the left (lunar) side of the body; the Fire of the Sun is a white dot, and represents the pingala channel for the prana on the right side of the body; the Fire of Agni, sacred flame, is of mixed colors and stands for the central channel, the sushumna. In such cases, of course, the actual bindu will be infinitely small and enclosed within the triangular space formed by these three dots.[686]

The 3 dots (red dot, white dot, sacred flame) become linked with 3 fires (stellar fire, solar fire, lunar fire)[687] in the heavens and with 3 rivers (Ganges, Yamuna and Sarasvati) on earth and become a model for rivers (table 32). They also lead to a cosmology (table 33, figure 185).

Heavenly Ganges	Earthly Ganges[688]	Gangotri
Alakananda -	Pindar Ganga	Karnaprayag
Alaknanda -	Dhauli Ganga	Vishnuprayag
Alakananda -	Nandakini	Nandaprayag
Alakananda -	Mandakini	Rudraprayag
Alakananda -	Bhagirathi	Devprayag
Alaknanda -	Saraswati River	Keshavprayag
Baghmati -	Vishnumati	Kathmandu, Nrpal
Bhagirathi -	Jalangi	Nabadwip Dham
Ganga -	Chandrabhaga	Rishikesh
Ganges -	Jalangi	Mayapur
Kali	Narayani	Kagakoti
Kali Gandaki -	Trishuli	Devghat
Mtkvari (Kura) -	Aragvi	Mtskheta, Georgia
Nup Chhu -	Shar Chhu	Lo Manthang, Nepal
Progo -	Elo	Borobudur, Indonesia
Sona -	Ganges	Pataliputra
Saryu -	Gomti	Bageshwar
Tigris -	Euphrates	Basra, Iraq
Yantra -	Rositsa	Sevlievo, Bulgaria

Arun,	Tamor	Sunkoshi	Tribeni, Nepal
Bagmati	Bhishnumati	Dhobi-Khola	Kathmandu, Nepal[689]
Bhagirathi	Varuna	Asi	Uttarkashi
Danube	Inn	Ilz	Passau, Germany
Dvina	Vitba	Luchesa	Vitebsk, Belarus
Gandaki	Pachnad	Sonha	Triveni, Nepal
Ganges	Yamuna	Sarasvati	Allahabad
Hiran	Kapil	Saraswati	Triveni Ghat in Somnath
Lilavati	Punyamati	Rudravati	Triveni Ghats
Madison	Jefferson	Gallatin	Three Forks, Montana
Monongahela	Allegheny	Ohio	Pittsburgh, Pennsylvania
Sonabhadra	Purnabhadra	Narayani	Triveni

Maas	Waal	Linge	Merwede	Dordrecht
Radbuza	Mze	Uhlava	Uslava	Pilsen
Sequ	Zhaqu	Angqu	Lancang	Chamdo
Pishon River	Gihon (Karun River)	Hiddekel (Tigris)	Euphrates	Paradise

Table 32. Examples of confluences of 2, 3, 4 rivers as holy places and sites for cities.

3 Nadis	Ida	Pingala	Sushumna
3 Rivers	Ganges	Yamuna	Sarasvati
3 Colours	White	Red	Multicoloured (Rainbow)
3 Creative Fires	Fire of Sun	Fire of Moon	Fire of Agni
3 Gunas	Sattva	Rajas	Tamas[690]

Table 33. Basic combinations of 3 in Hindu cosmology.

In India, 3 also leads to 3 agnis (agnitraya, 3 fires), 3 powers or 3 energies: "This pristine, divine energy unfolds as icchha shakti (the power of desire, will, love), kriya shakti (the power of action) and jnana shakti (the power of wisdom, knowing), represented as the three prongs of Siva's trishula, or trident. There are also 3 vital energies (doshas) and 3 fires: Jñānāgni (wisdom-fire), Ḍarśanāgni (eye-fire), and Koshthāgni (digestive-fire). In the Chinese tradition, this becomes the metaphor of 3 burners (triple burner, san jiao) in the human body.

Chapter one explored how 3 horizontal lines of a trigram became a model for linking the three worlds and inspired imagery of 3 mountains, and mountain king as one who bridges these 3 realms. The Chinese term, San Zan (三山) can refer to 3 Kingdoms in geographical and historical senses or to 3 Battles, a Kung Fu technique:

> Chi development: Such as the breathing and meditation techniques such as those contained in San Zan (Three Battles)....The San Zan Form, as well as key concepts and combat applications of the form: (1) Deflecting the opponent's force with the outward seize and chop (2) Use of the block and palm slice (3) Countering when your attack is intercepted (4) Closing distances to strike (5) Use of the inward parry and downward block (6) What to do when your forearm is seized (7) Redirect incoming attacks effectively .[691]

In Japan, this notion of man as a connector of the 3 worlds is so basic that men are typically addressed as San (instead of Mr.), their version of the later homo triplex of Bureus (figures 69-70). In India, Brahma as creator, is called Sanjan (literally triple born). The Goddess is threefold (tridevi) as Kali, Lakshmi, Durga (figure 181e). God is threefold (trimurti) as Brahma, Vishnu, Siva. Seen temporally the 3 times of day are linked with Brahma creating, Siva destroying, Vishnu preserving (Brahmarupen, Vishnurupen, Mahesrupen). There are 3 Deities of the Veda. The son of God is Muruka, whose name is again threefold: MU RU KA, Mukundan, Rudra, Kamalan representing Vishnu, Siva and Brahma. Symbolically these are represented by three symbols: spear, peacock, cock (figure 462). Vishnu takes 3 steps linked with 3 sacred places on earth and 3 stars in Aquila in the heavens.

This threefold approach transforms basic metaphors into triple metaphors. Hence, simple images of body as container, tent, house, temple, palace, city, kingdom, world, generate a series of triplicities. Man is based on 3 principles, e.g. essence, soul, body (as field) (Prakriti, Atman, Kshetra) and has 3 streams (nadis), 3 cauldrons, 3 chambers, 3 burners, 3 tents, 3 shelters, 3 tabernacles, 3 dwellings, 3 temples, 3 cities, and 3 worlds (table 34, cf. table 33).

This approach is found also in the West. Here the approach becomes even more systematic. For instance, during the Renaissance, Cornelius Agrippa,[692] creates lists for the scales of numbers 1 to 12 (e.g. scale of the number 3, table 35). As the ideas go West, the metaphors are also taken more literally. Hence, the notion of 3 fires in the body (India), symbolized by a

3 Stages	Beginning	Middle	End
3 Letters	A	U	M
Ha m sa	A	M	S
3 Gods	Brahma	Vishnu	Siva
3 Phases	Morning	Noon	Evening
	Brahmarupen	Vishnurupen	Mahesrupen
	Brahma Creating	Siva Destroying	Vishnu Preserving
3 Gunas	Sattva	Rajas	Tamas
	Potentiality	Agency	Actuality
	Desire	Action	Wisdom
3 Nadis	Ida	Pingala	Shushumna
3 Rivers	Ganges	Yamuna	Sarasvati
3 Gods	Mukundan (Vishnu)	Rudra (Siva)	Kamalan (Brahma)
3 Syllables	MU	RU	KA
3 Symbols	Spear	Peacock	Cock
3 Powers	icchA-Sakti	kriyA-Sakti	jnAna-Sakti
	Power of Desire	Power of Action	Power of Wisdom
	Will	Action	Knowledge
3 Gods	Valli	Sri Deivannai	Vel
	Devasena	Skanda	Valli
	Devasena	Valli	Vel
	Atem	Willi	Weh
	Odin	Vile	Vi
	Odin	Vili	Vé
	Wotan	Wili	Weh
	Wotan	Wili	Weih
	Wotan	Hönir	Lodur
3 Seasons	Spring	Summer	Autumn/Winter
3 Suns	Bacchus	Apollo	Sol
	Dionysius	Apollo	Helios
3 Gods	God of Spring	God of Fire	God of Underworld
	Svarog	Perun	Veles
	Dievas	Perkûnas	Velnias
	Dievs	Perkons	Velns
	Patrimpas	Perkunas	Pykoulis
	Patrimpas	Perkūnas	Patulas
	Pocullus	Perkunas	Potrimpo
	Pokulyusa	Perkunas	Potrimpo

Table 34. East: Number 3 in Cosmology, Geography and Theology

The Scale of the Number of three.

In the Original world.	The Father	éãù Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectuall world.	Supreme. Innocents.	Middle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

Table 35. West: Scale of the Number 3 in Cornelius Agrippa

triple burner (China), becomes a triple betyl in the Mandaic religion. It remains a spiritual notion, but it also becomes a little 3 story construction in gardens. Similarly, in the Hebrew and Christian traditions: tents, shelters, tabernacles, dwellings, tabernacles, temples are metaphors for a presence of Divine spirit in the material frame. Increasingly, however, they become physical constructions where the mental and spiritual dimensions sometimes fade into the background.

The metaphors also shift. The 3 Hindu creative fires (fire, moon, sun), become 3 types of fires (Garhapatya, Ahavaniya, Dakshina); 3 flames and 3 lights linked with 3 stages of consciousness. In the Mandaic tradition, these become 3 emanations (3 uthras, 3 sephiroth, 3 angels, e.g. Hibil Ziwa, Anush Uthra, Manda-d-Hiia).[693] Further West, these become metaphors of 3 rays, 3 fire signs,[694] 3 fold spiral, 3 kings, 3 princes, 3 archangels and a whole range of 3 symbolism. The 3 seasons become linked with 3 kinds of gods and 3 names of gods (table 34). Among the Basques, Yaun-Goicoa**,** the ”lord of the universe... created the three principles of life: Egia, the light of the spirit; Ekhia, the sun, the light of the world; Begia, the eye, the light of the body.”[695] The associated ideas are more than isolated steps. They are ordering and organizing steps that lead to liberation.

In the Slavic tradition there are equally 3 fires: solar fire in the heavens, lightning in the atmosphere (symbol of Perun), fire which burns on earth. In Slavic countries, this threefold fascination links with the tryzub and becomes the symbol of the Ukraine (cf. figure 19), linked with the the triglav and the threefold Prav, Jav, Nav discussed earlier. Combinations include the fleur de lys and sword (in the stone). In the West, this fascination with three leads to symbols of the 3 fates as a triple goddess, triple knot, trinacria, triban, trisle, triskell, triquetra, trefoil, shema in triquetra, triads of the Bardass, triplicities and trigonometry. A combination of two triangles leads to the hexagram, known as a symbol of Vishnu in India and associated with the seal of Solomon and star of David in the West, also called the double equilateral triangle in mystical traditions:

> Ragon gives in his *Maconnerie Occulte* a very good illustration of the “hieroglyphical senary,” as he calls our double equilateral triangle, ✡. He shows it as the symbol of the commingling of the “*philosophical three* fires and the *three* waters, whence results the procreation of the elements of all things.” The same idea is found in the Indian equilateral double triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad (or the Trimurti). For, even in the exoteric rendering, the lower triangle ▽with the apex downward, is the symbol of Vishnu, the god of the moist principle and water (“*Nara*-yana,” or the moving Principle in *Nara*, water;†) while the triangle, with its apex upward, △ is Siva, the Principle of Fire, symbolized by the triple flame in his hand. (See the bronze statue of Tripurantika Siva, “Mahadeva destroying Tripurasura,” at the museum of the India House). [696]

In the East, such connections between 3 and triples are also linked to the alphabet. For instance, linguists have shown how the cuneiform image of a mountain began with one and two strokes to become threefold.[697] We noted earlier that the tryzub and triglav symbols are directly linked with runes and letters. At a deeper level, the Indian goddess Kali is the goddess of sound and the letters of the Sanskrit alphabet represent the Goddess as sound. A yantra is an instrument and for the Sri Yantra to become an effective instrument it must be given life.

This is achieved through a rite which links the letters (*matrika* as in matrix, Mater, mother) with each point of the complex geometrical diagram, thus imbuing it a) with the 35 elements of nature (35 consonants and semi-consonants, which are also 35 tattvas or elements), b) a subtle-body and c) establishing breath (pranapratishta).[698] We have returned to the theme of breathing. A downward triangle connects the sounds ka-pa, ka-ma, and ka-la to begin a matrix of sound creation (figure 339c). This leads to more complex versions in the form of talking trees (vak vak trees) and sound versions of Mount Meru as Meru prastara (figure 162).

So the fascination with the triples (truples), leads to something much more profound than triangular forms, patterns and designs. It becomes a matrix, for organizing the original sound, from which emerge the sounds and letters of creation. The same triangles linked with letters also reflect the cycles of the moon (15 days), sun, planets and their relative distances.

Hence, the alphabet, a tool for thinking, speaking, writing and the creative arts, is also a key to creation itself and to the harmonies that ensure the continuity of its cycles. Hereby, the threefold approach leads to 3 duties of a Brahmin: triple control of thought word deed, triple control of body mind spirit.[699] Through her conquering the three cities, Lalita Tripura sundari is mistress of the universe. Similarly, through his mastery of the three worlds, Hermes Trismegistus is literally 3 times great. No wonder then, that the details of this mastery were long veiled in secrecy. In terms of our immediate story, we note the special importance of three vowels and letters.

6.2.1.2. 3 Vowels

Sanskrit has 3 special vowels, A, U, M, which are effectively a summary of the creation, preservation, destruction cycles of the universe.[700] As we go West, this idea of three central vowels continues although the vowels vary. One such combination entails the vowels I A O, which also carries the notion of life, death and rebirth. As a god, IAO (Iota, Alpha, Omega), is the god of light and a Greek form of the Hebrew Tetragrammaton (IHVH).[701]

In Hebrew, IAO, IAO, OAI, AIO (Fire-Feeder, Light-Breather, Light-Forcer) are permutations of Ineffable Names of God. In the Greek Magical Papyri, a series of combinations of these vowels, IAO, AOI, OIA, AIO, IOA, OAI are linked with the Living God. Given a trend whereby, I, J and Y are three manifestations of the same vowel, IAO becomes YAO and JAO (one of the 7 archons), and even Sao Jao (a variant of Saint John in Goa). These three vowels also combine with other letters to generate further god names, e.g. AAOTH, BAOTH, IALDABAOTH. In the Tamachek alphabet of North Africa, the three vowels become a, i, ou.

In the French Celtic tradition, the triban symbol is linked with the three vowels, O.I.V., which represent the 3 Sounds of Light or 3 Rays of Sounds, whereby a combination of light and sound are the starting point of creation. As in Sanskrit, three vowels entail a re-creation of nature's cycles.

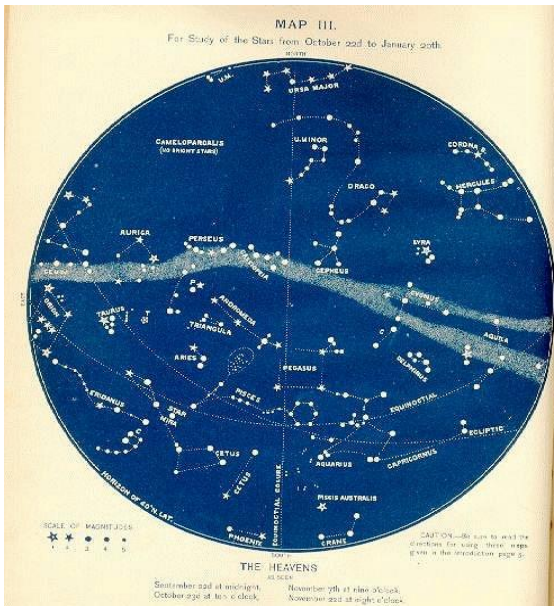


Figure 185. Heavenly Confluence and Earthly Confluence of 3 Rivers (Ganges, Yamuna and Sarasvati) which also form an island (cf. figures 105 - 106).

Nada,	White Disk,	Crescent
Mind Mandala,	Body Mandala,	Speech Mandala
Black Sow-faced Dakini	White Lion-faced Dakini	Striped Tiger-faced Dakini
Mount Tsari	Mount Kailash	Mount Lapchi

Table 36. 3 Symbols, 3 Dakinis and 3 mountains.

In the Anglo-Saxon Celtic tradition, the same three vowels, O I V, are linked with the Awen symbol that represents 3 rays of light and 3 columns of truth. As the Barddas alphabet grows in size to 16, 18 then 24 letters, the three vowels become O I O, O I U and then O I V/O I W. Further examples entailing Aleph are outlined in chapter 10 (cf. figure 315).

6.2.1.3. 3 Letters

A U M becomes 3 vowels. In the full Sanskrit alphabet, A (first vowel), M (letter 25 and last consonant) and S (sá, letter 30 and first of the savarga)[702] become 3 letters. These become the A M Sh in the top Manda of the Mandaic alphabet, A M S of Persian; Aleph, Mem, Shin of Hebrew and become a building block of Western alphabets (table 97 in chapter 10).

These letters become one expression of beginning, middle, end. Hamsa in Sanskrit, and hamza in Arabic are others. Sometimes, these become 3 symbols as with the All Powerful Ten, i.e. 5 letters of great emptiness (vowels) and 6 letters of empty potential (consonants), where we find at the top of this image: a small yellow flame (Sanskrit: *nada* or *tilaka*), a white disk and a red crescent (figure 40 b). Symbolically these link with 3 mandalas, 3 Dakinis (female deities), and 3 mountains in Tibet: Tsari, Kailash, Laphchi (Table 36).[703]

> Lapchi is said to be a triple triangle: the sky above, the earth below, and the rivers between each form a triangle. The central mountain is seen as the palace of Chakrasamvara, three other mountains are said to be the palaces of Avalokiteshvara, Vajrapani, and Manjushri[704]

6.2.1.4. 3 in Sacred Geography

This Tibetan association of 3 mandalas, 3 Dakinis and 3 mountains linked to mind, body and speech, which relates geometry, names and metaphysical geometry is one example of a more general approach. In India, perhaps the most fundamental example of metaphysical geography entails associations between the 3 main nadis (channels, streams) of the body and 3 rivers: Ganges, Yamuna and Sarasvati (cf. figure 185). In India, the physical meeting of these three rivers is at Allahabad. A meeting of three rivers becomes known as a *tri-veni* (literally 3 streams, cf. 3 veins); is considered a place for bathing; crossing the river (tirtha) and a tripathagā (three path river linking the 3 worlds). Hence, confluences of rivers become holy places which, like islands in rivers, become places for cities. The place of confluence is a crossing that leads both to creation and dissolution, in the sense of reunion with the Creator. In the West, variations of these three streams also become the strands of the caduceus and the three pillars.

The place of confluence of the Ganges, Yamuna and Sarasvati was initially called Prayaga, linked etymologically with sacrifice, worship and dissolution in the sense of being reunited. Prayaga is an Indian city now called Allahabad. This becomes associated with 5 Prayags, 5

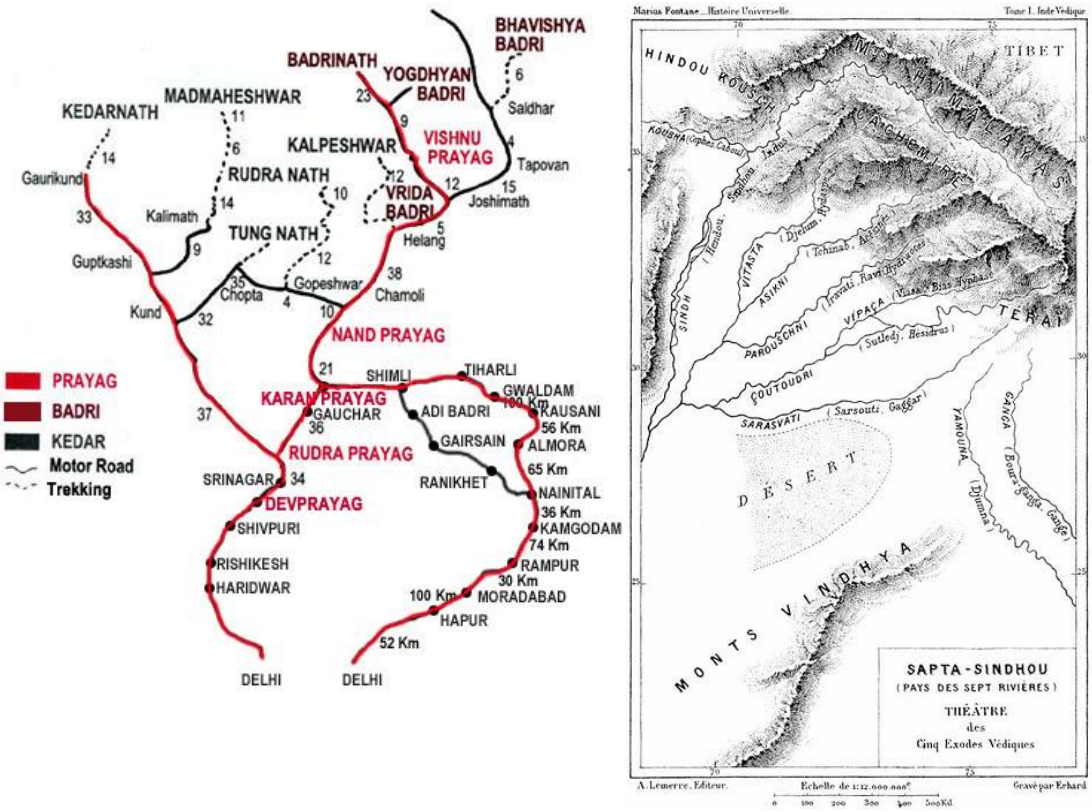


Figure 186. Confluences of 2 Rivers (Panch Prayag),5 Rivers (5Badris, 5 Kedars), 7 Rivers

confluences along the way: Vishnu prayag, Nand prayag, Karna prayag, Rudra prayag, Deva prayag (figure 186 a). Geographically each of these represents a confluence of two rivers.

The sources/mouths of the Ganges and Yamuna become linked with 2 further holy places, Badrinath and Kedarnath, associated with the gods Vishnu and Siva respectively and together these become known as the 4 Dhams (4 pilgrimage places). At a later stage, Badrinath and Kedarnath become associated with 5 Badris and 5 Kedars. The Panch Badri or five temples of Lord Vishnu become: Badrinath, YogdhyanBadri, Bhavishya Badri, Vridha Badri, Adi Badri.[705] The Panch Kedar or 5 temples of Lord Shiva become: Kedarnath, Madhmaheshwar, Tungnath, Rudranath, Kalpanath.[706]

Hence, what begins as a description of interior streams of the body becomes a starting point for a sacred geography of Northern India. This approach is also an organizing principle in neighbouring areas and countries (table 32, cf. table 6). In Nepal, the three channels are called tribeni (cf. triveni): there are 3 Tribeni Gatts, 2 Tribeni Ghats, 1 Tribeni. The capital, Kathmandu is situated at the confluence of 2 rivers, which are joined by a third.

6.2.2. 5 Channels

The notion of three streams is symbolized by the three prongs of Siva's trishula, or trident. From these arise the five powers of revealment, concealment, dissolution, preservation and creation."[707] Hence, one leads to three and three leads to five. A convergence of 5 rivers (the Pach Ab, panchab becomes the Punjab):

> Panchanada (Five Streams) Travelling up the Indus to the Panchanada (Five Streams), the path reaches the extreme northwestern Yoni Tirtha, on the Karamar River near Shahbazgarhi in Peshawar District, and the dark blue stone Bhimasthana ? mighty guardian of Bharata The five rivers after which Punjab is named are the Jhelum, the Chenab, the Ravi, the Beas and the Sutlej - all tributaries of the Indus River.[708]

Five streams (nadis, Dharma, Avandha, Gautama, Banganga, Vadali Kasyapa), are associated with the 7 wise men. Five kinds of breathing are called the 5 sub-doshas. In the tantric school and in Tibet, the number 5 becomes one of the organizing principles with respect to human beings: 5 aggregates, 5 fingers, 5 organs of sense, 5 organs of perception, 5 origins of speech in mouth etc. (cf. figure 40 and the aicmes of the Celts). Interestingly enough, the early Slavic accounts of Belovodye (the ancient ancestral country) also refer to 5 Rivers (Pyatireche).[709] In Tibetan cosmology, a central country is surrounded by 8 great rivers and 12 islands.[710]

6.2.3 7 Channels

Slavic sources also speak of 7 Rivers (Semirechje).[711] In India, a convergence of 7 rivers becomes the Sapta Sindu (or Hepta Hindu) linked with the 7 wise men who make up the 7 stars of Ursa maior:

> The Saptagodavara is usually understood as the Godavari Delta, which opens beyond Rajamundry into the Bay of Bengal, where the Godavari has seven Gaumukhas, and the seven mouths of Godavari are known as: Kasyapa, Atri, Gautama, Bharadvaja, Visvamitra, Jamadagni, and Vasistha. The same seven streams, however, first appear in the headwaters of the Godavari, and five of them span the region known as Pancavati. The first (in the south) springs from Kalsubai and Kulang; and the seventh (in the north) rises at the foot of Saptasringi (north of Vani) and nearby Goraknath.

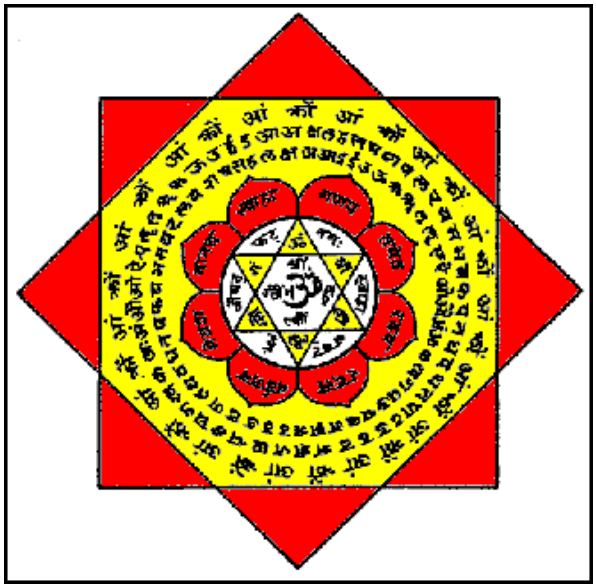


Figure 187. Sanskrit Alphabet: Lotus of Ganesha, Ganesha, Kali, Devi and 52 Letters.

> These Sapta Go-Dvara (or Seven Doors of Light) are the Sapta Rksa, the Sapta Rsi, and the Sapta Sringi; seven spiritual summits watched by the original Go-Raksas, whose Amrta flow sustains and illuminates the whole of Bharatavarsa; seven divine emanations in earthly reflexion of the constellation Ursa major, spanning seven Yojanas across the heart of the Dandakaranya.[712]

The complexities of Sanskrit imagery entail that the 7 stars are in turn related to triple peaks, three heads and three birds.[713] By comparison, the Christian focus on 7 in isolation is straightforward: e.g. 7 gifts of holy spirit, 7 angels, 7 churches, 7 eyes, 7 horns, 7 shining ones, 7 rays, 7 lamps of fire, 7 candlesticks, 7 spirits, 7 spirits before the throne of God, 7 spirits of God.

6.2.4 12 Channels

Predictably, there is also an interest in 12 channels (12 nadis, cf. 12 streams) in connection with the Lalana Chakra: "situated at the space just above Ajna and below Sahasrara Chakra. Twelve Yoga Nadis emanate from Lalana Chakra. The vibrations that are made by the 12 Nadis are represented by the Sanskrit letters: (Ha, Sa, Ksha, Ma, La, Va, Ra, Ya, Ha, Sa, Kha and Phrem). It has OM as its Bija."[714]

6..2.5. 24 Channels

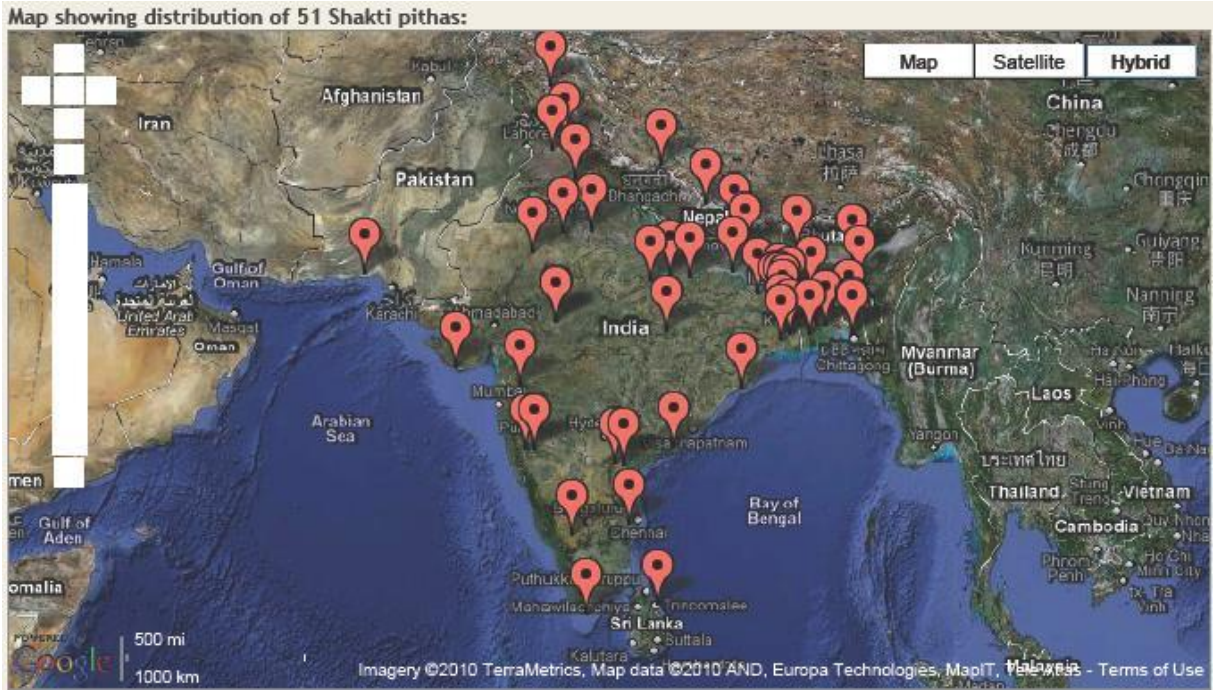
12 channels leads to 24. We saw earlier that in Tibet, the 3 channels are linked with 8 directions to create 24 channels, which are associated with 24 sacred places. Each of these 24 channels is multiplied by 3 to arrive at 72 (the number of pulses in a minute and also the number of years in one degree of the precession of equinoxes). The 72 is then multiplied by 1,000 to arrive at 72,000 nadis, which are theoretically found in a human body (figure 80c, table 37).[715] As might be expected, different schools ascribe different numbers to the nadis in the body and different names to the 24 sacred places:

> At that time Lapchi in Kumbu was ruled by a quite aggressive and violent couple, Dri-za Lha-dgra and dPa'bo'i bLo-can-ma. They took Mahadeva as their object of refuge, who - through the impact and force of the animal sacrifices carried out for him by his followers - transformed himself into twenty-four lingams, one lingam in each of the twenty-four sacred places. The Blessed Primordial Buddha, Vajradhara, saw that it was necessary to restore favourable conditions, so he manifested the masculine principle of energy, the wrathful deity Heruka (an epithet, usually of Chakrasamvara) with four heads and twelve arms. Through the power of his wisdom and compassion, he trampled down Mahadeva and his consort together with their retinue, thus liberating their minds from evil and establishing them in non-dual bliss, the state of perfect peace. Bodhisattva Vajrapani and his consort Vetali then transformed the spirit's abode and possessions into a celestial palace and their ornaments into divine attributes. They blessed the symbols and entourage of Mahadeva as the mandala of Chakrasamvara[716]

Meanwhile, the original three elements of fire, sun and moon recur as part of a larger 24 gurus of Krishna: "The earth, air, sky (akasa), water, fire, the moon, the sun, the pigeon, the python, the sea, the moth, the bee, the elephant, the honey-gatherer, the deer, the fish, the dancing girl Pingala, the osprey (raven, kurara), the child, the maiden, the arrow-maker, the serpent, the spider, the beetle (the wasp)."[717]

6.2.6. Pithas

Attempting to trace all associations between streams (nadis, channels, rivers) and other characteristics is clearly far beyond the scope of our study. Our concern here is to discern underlying organizational principles. A preliminary idea, encountered earlier, is that letters are linked with petals of lotuses (figure 48c). Each petal is a matrika, a little goddess, and



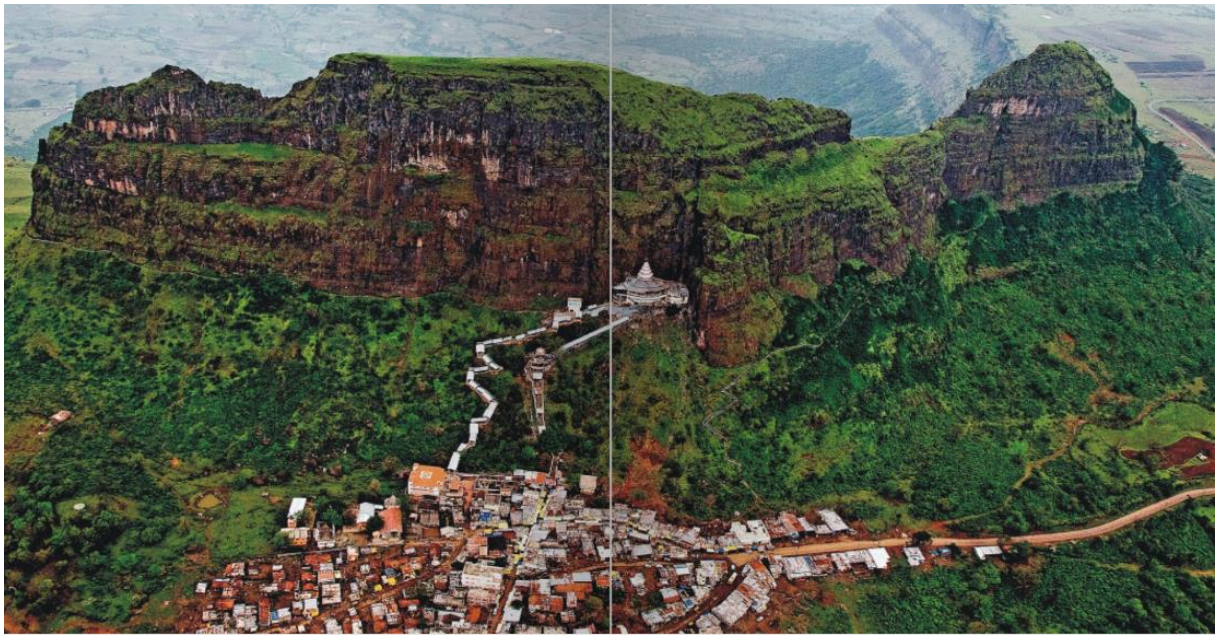


Figure 188a. Map of 51 Shakti Peethas (Sacred places of Sakti), b. Saptashrungi (7 peaks) Devi Temple.

letter combinations are “a deity in sound form...The sound *is* the deity itself ”[718] or as another scholar put it: “tantriks don’t worship statues as gods but instead worship letters as gods.”[719]

Elsewhere the letters are linked with Ganesha, who often appears in letter form (figure 187a-b) and whose outline is frequently associated with the sound AUM or with basic vowels. There are as many Ganeshas as there are letters of the alphabet[720] and he is to “be meditated upon as seated on a lotus consisting of the letters of the alphabet.” [721] Alternatively, the letters are associated with the Goddess Devi, who is credited with being the source of all Sanskrit alphabets mapped to Chakras (figure 187 d).

In India, sacred letters of the alphabet also become linked with specific sacred places (pithas). Hence, when Siva’s first wife (Sati) dies, her body is cut into pieces, one for each letter of the Sanskrit alphabet. These pieces are then dispersed. Where they fall a temple is built. The alphabet is thus an incentive for a systematic building programme. Alternatively, the key figure is Kali. Sometimes the letters are simply skulls around her neck.[722] Sometimes Kali is associated with Shakti peethas (holy places in honour of Shakti) spread across the Indian subcontinent (figure 187 c, 188a, cf. plate 6).

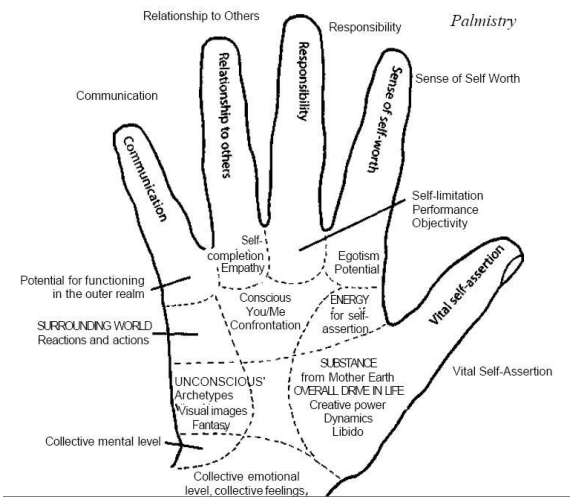
The precise number varies. Originally, there are 3 Adi-Peethas. Often there is a subset of 18 Peethas. Usually there is one for each letter of the Sanskrit alphabet, which is sometimes 50, 51[723] or 52.[724] The holy places include the Jwala Ji temple mentioned earlier, Kurukshetra and the dramatic Sapta-shrungi (figure 188b): “The Devi is said to be swayambhu (self-manifested) on a rock on the sheer face of a mountain. She is surrounded by seven (sapta-in Sanskrit) peaks (shrunga-in Sanskrit), hence the name- Sapta Shrungi Mata (mother of the seven peaks).”[725] Hence, the letters of the alphabet are now symbolically linked with holy places that include India, Sri Lanka, Pakistan, Nepal, and Bangla Desh. In some descriptions, the creation process becomes an alphabet wheel (Matrikachakra,[726] or varnamala, figure 368, cf. 415), shared by Siva and Shakti. Siva deals with vowels, Shakti deals with consonants:

> Sanskrit letters are strung together like a wheel called Matrikachakra. You know A is the first letter and Z is the last letter. All Sanskrit letters are sacred. The first letter is 'a' (अ) and the last letter is h (ह) ; 'a' is dynamic Siva starting creation and 'h' is resting Siva in that creation has come to a standstill. The first letter and the last letter encompass all the letters between them. Letters 'a' and 'ha' (अ and ह) are combined with a terminal 'm' resulting in 'Aham', which is the Mantra of Siva. All the vowels abide in Siva; all the consonants from ka to ṣa (क + ष) abide in Sakti and thus Her Mantra is Kṣa-क्ष (= क् + ष). Mantra Hamsa: Ha (ह the vowel) is Siva and ṣa (ष the consonant) is Sakti.[727]

This combination of A and Ha leads to “ahaa”[728] (aham, spirit; ahamkara, individuation) as one of the original terms for the alphabet and is the original A Ha experience, linked with the yoga breathing analysed earlier (figure 72) and with Hamsa. Sanskrit is an alphabet of life in a special sense: its letters express the signs of spirit, breathing, individuation, self-realization, enlightenment.

Some sources double the pieces of Sati to 108. Others also double the number of alphabet letters to deal with both male and female and link the resulting 108 letters with 108 energy intersections (marmasthanas), 108 breaths and 108 stages on the soul’s journey:

> The Aryans who developed the devanagari lipi (script) assigned the Sanskrit alphabet doubly to both male and female—the 54 letters in both genders equals 108. Thus, respecting the entirety of human race, it symbolises the equality that is supposed to grace both genders.



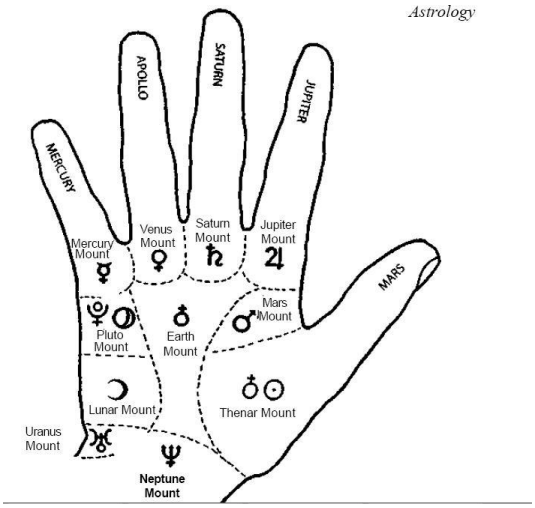


Figure 189. Mudras connected with dancing

which have few energy lines converging to form them. There are said to be 108 marmasthanas in a human body. A total of 108 energy lines, likewise, converge to form the heart chakra. One of them, sushumna, leads to the crown chakra and is said to be the path to self-realization. It is said, if one is able to be so calm in meditation as to have only 108 breaths in a day, enlightenment will come. Moreover, the Vedas state that atman, the human soul, goes through 108 stages on the journey.[729]

Variations of 50, 51, 52, 54 or 54 x 2 (108) letters all reflect a single remarkable story: how accounts of the creation process lead simultaneously to the sacred places where the Goddess and the gods of creation are worshipped. The vocal geography of sounds in the heavens is the range of deities who create the sacred geography of places on earth.

6.2.7. Abodes

The sacred places (peethas) linked with the alphabet are also called Abodes of the Goddess. Each of the major deities has such abodes. In the case of Siva, these abodes become tools for applying alphabet letters and further expanding the range of sacred geography. There is a set of 4, 5, 8, 9, 12, 108, and 275 abodes (table 38) each of which will be considered briefly.

6.2.7.1. 4 Holy Cities (Char Dhams)

In the North, 4 holy cities, 4 pilgrimage places link the mouths of the Ganges and Yamuna with Kedarnath and Badrinath (figure 186), which are the starting points of confluences along the Ganges. There are further examples of Char Dhams that connect North and South.

6.2.7.2 5 Elements (Panchabhoota Stalams)

The Panchabhoota Stalams link five elements (wind, water, fire, earth, space) with five cities (Kalahasti, Tiruvanaikka, Tiruvannamalai, Kanchipuram, Chidambaram) and with five temples (Srikalahasteeswara, Jambukeshwar, Arunachaleshwar with its Kartikkae fires, figure 138, Ekambranathar Temple, Natarajar Temple). The Natarajar temple of Chindabaram is linked with a specific style of dancing: Bharata Natyam. There are 5 styles of dancing (Bharata Natyam, Odissi, Mohiniattam, Kuchipudi, Kathakali corresponding to the five elements (fire, water, air, earth, sky)

Bharata Natyam is considered to be a 'fire dance' — the mystic manifestation of the metaphysical element of fire in the human body. It is one of the five major styles (one for each element) that includes Odissi (element of water), Mohiniattam (element of air), Kuchipudi (element of earth) and Kathakali (element of sky). The movements of an authentic Bharata Natyam dancer resemble the movements of a dancing flame. Contemporary Bharata Natyam is rarely practiced as Natya Yoga, a sacred meditational tradition, except by a few orthodox schools.[730]

So each of the 5 elements has its own letters (figure 42c), symbolic shape (figure 161b-c), its own Siva temple and own style of dancing.

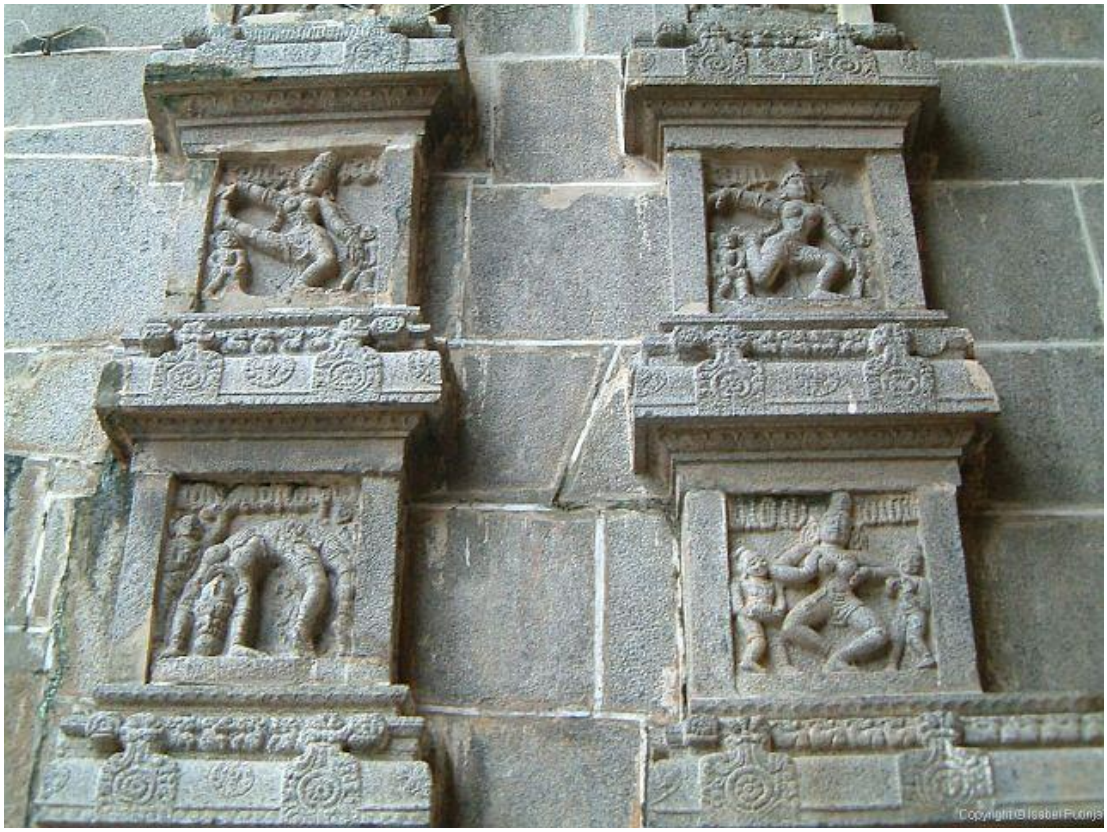


Figure 190. Katakamukha Hasta (as symbol of AUM), Examples of 108 Karanas at Chidambaram According to Vedic science, marmasthanas are energy intersections called chakras.

6.2.7.3. 8 and 9 and 12 Abodes

8 abodes of Shiva are devoted to his overcoming evil (8 Veeratta Stalams) and 9 abodes are linked with the 9 planets (Navagraha Stalam, i.e. the usual 7 plus the northern and southern node of the moon, Rahu and Ketu). 12 abodes are linked with the signs of the zodiac (12 Jyotirlingas).

6.2.7.4 108 Abodes

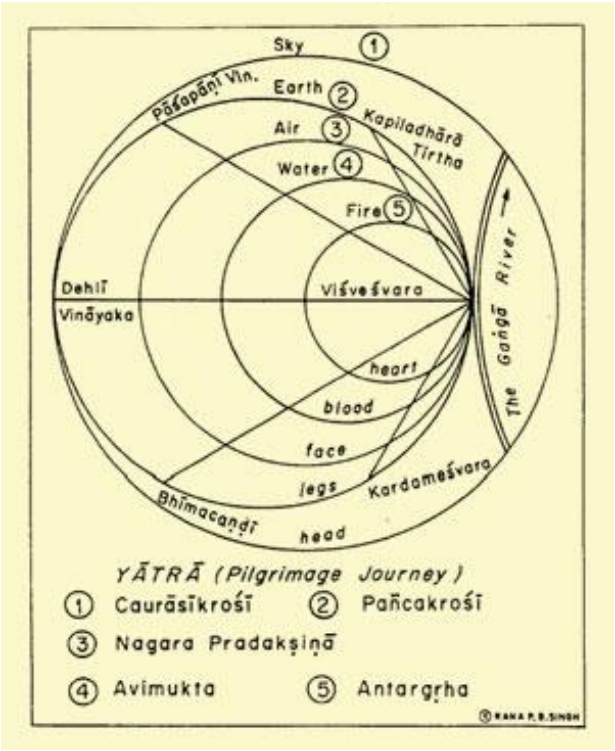
There are 108 Siva Lingas. There are also 108 abodes of Vishnu.[731] There are 108 names of Durga, Ganesha, Siva and Vishnu. 108 is a key cosmological number.[732] We noted that there were 108 pieces of Sati linked with 108 letters (54 female and 54 male), with 108 energy intersections (marmasthanas), 108 breaths and 108 stages of the soul. There are also 108 nadis (streams), 108 pressure points, 108 kinetic units, 108 principal adavus, 108 dance positions, 108 modes of dancing, 108 poses of Shiva's dance. The temple at Chindabaram illustrates each of these poses in sculpture (figure 190) including the Katakamukha Hasta, symbolizing the Aum, spiritual light and ascent of consciousness to heaven.[733]

Siva, as the Lord of the Dance (Nataraja) performs the tandava, a dance in which the universe is created, maintained, and dissolved. So the 108 divisions of Sati's body, become the 108 letters of Sanskrit, linked with 108 breaths, with 108 movements of the creator God, Siva, whereby the world is danced into existence, become the 108 kinetic poses (karanas, cf. adavus) of the sacred dance style connected with fire, Bharata Natyam (cf. Bharata, Mahabharata). Classical Indian dancing thus re-enacts the links between alphabet sounds, movements and cosmic creation. The 24 Scandinavian stav movements and runes (figure 100) have a more complex antecedent.

The inner sanctum at the temple in Chindabaram where the Lord performs his Cosmic Dance is called the Hall of Consciousness (Cit Sabha). It is a "meter or so higher than the Kanakasabha and is reached by a flight of 5 silver plated steps, marking the five aksharas (or syllables) of the Panchakshara Mantram (the five syllabled Namasivaya)."[734] So the alphabet is even built into the steps of the Hall:

> It is a wooden structure, which differs in its shape from all other sanctums found in Indian temples. And its corbelled shaped roof has been covered with golden tiles from the time of its consecration. It consists of 21600 tiles, representing the human breaths, and these are held together by 72000 nails, representing the Nadis of the human energy body.
>
> The priesthood of the temple forms a hereditary community that is ruled by a system of democracy. Every 20 days a general meeting takes place in which every initiated priest has a vote. When one day is divided into 3600 Vinadis, a period of 20 days has 72000 Vinadis. And during this time the human body makes 21600 x 20 = 432000 breaths. This is the number of years in the present cosmic cycle called the Kali Yuga.[735]

We shall return to these in greater detail in the next section on cosmic chronology. For the moment we note that the tiles reflect the number of breaths in a day and that even the nails of the building are linked with the 72,000 nadis (channels, streams, energy points) encountered also in Tibetan cosmology (figure 80c).



Macro-cosmos: Elements	Mesocosmos: Sacred route/ zone	Microcosmos: Divine body power	Number of shrines on the route
1. Sky	Caurashikroshi	Head	144
2 Earth	Panchakroshi	Legs	108
3. Air	Nagarradakshina	Face	72
4. Water	Avimukta	Blood	72
5. Fire	Antargriha	Heart	72

Figure 191. Gayasura. Yatra Pilgrimage Journey.

4 Dhams	4 abodes as pilgrimage places (4 holy cities)
5 Panchabhoota Stalams	5 abodes linked 5 elements 8 Veeratta Stalams
8 abodes linked with overcoming evil	
9 Abodes Navagraha Stalam	9 abodes linked with 9 planets
12 Jyotirlingas	12 abodes linked also with zodiac
108 Siva Lingas	108 abodes linked to key cosmological number
275 Paadal Petra Stalam	275 abodes

Table 38. Temples linked with the God Shiva.

6.2.7.5 275 Abodes (275 Paadal Petra Stalam)

Finally, a series of three Tamil poets (7th-8th c. A.D.) inspired a remarkable collection of 275 abodes of Shiva in Tamil Nadu. In the long term, all this invites us to think of new approaches to metaphysical geography.[736] In the short term, it leads us to look afresh at pilgrimages.

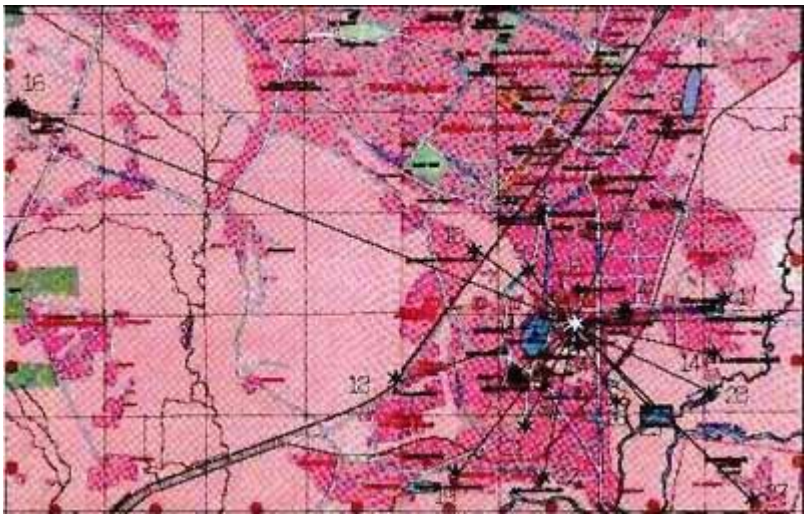
6.2.8 Pilgrimage, Crossings and Sacred Centres

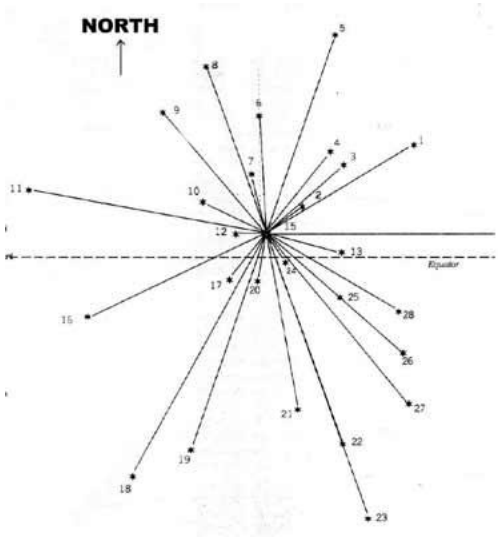
Officially a tirtha is a crossing. Equally it is a process of confluence and re-unifcation with the Divine. Sacred pilgrimages (yatras) are thus much more than visits to sacred centres. They are journeys of passage between different stages of life, different worlds. Even an abbreviated version of the Tirtha of Brahma[737]offers a glimpse into the many important sites covered in a single pilgrimage, several of which we have already encountered:

> The Aranyaka-Parvan describes a grand clockwise Yatra through Bharatavarsha, which begins at Pushkara (the Tirtha of Brahma, in modern Rajasthan) and returns to Prayaga (modern Allahabad, in Uttar-pradesh) where the process of unification (Yoga) is exemplified by the confluence (Prayaga) of the Yamuna and the Ganga. All Yoga involves uniting these opposing currents, and ultimate union of the Self-Spirit (Jiva or Atma) with the Supreme Spirit (Brahma, the Paramatma)....Narmada. This river could only be safely crossed at the exemplary Tirtha of Omkareshvara, where an Om-shaped island leads to Mandhatta on the southern bank. ... Travelling up the Indus to the Panchanada (Five Streams), ... Returning to the foothills, honor is paid to Vadava (Jwalamukhi) whose seven flaming tongues emit from natural vents near Kangra... In the forests around the Sarasvati and Drishadvati was Kurukshetra, the sacred field of battle between Kuru and Pandava, and this area abounds with sacred sites.... The Sindhu Prabhava mentioned in the Mahabharata is most likely to be Manasarovara, the spectacular source of the Sutlej which can easily be reached via the Mana Pass (5,608 m) from Badrinaryana (Badrinath).

Scholarship of the past generation has greatly increased our understanding of these traditions. Of particular importance is the lifetime work of Rana P. B. Singh,[738] which has focused on sacred geography, cultural landscapes, manescapes, naturescapes,[739] and faithscapes. Singh's research has focused on two centres: Gaya and Varanasi (also called Benares, Kashi). In the case of Gaya he has drawn attention to the importance of Gayasura (plate 39):

> The name Gaya is derived from a demon-king, Gayasura, who by his arduous austerity pleased the gods and received the blessing that the spirit of all the divinities would reside in his body--i.e. the territory of Gaya marked by his reclining body (cf. VyP, 106). By his power of great meditation the divine spirit met the earth spirit, resulting in the formation of a very powerful holy place named after him. To commemorate the glory and spiritual power of the demon Gayasura, his city is called Gaya (AgP, 114.41). The VyP (105.16-18) says that liberation (*mukti*) is achieved by acquiring the supreme knowledge of a Brahman, performing ancestral cites at Gaya, dying in the act of protecting a cow, or passing a simple life at Kurukshetra, however, performing ancestral rites at Gaya is the most beneficial.[740]





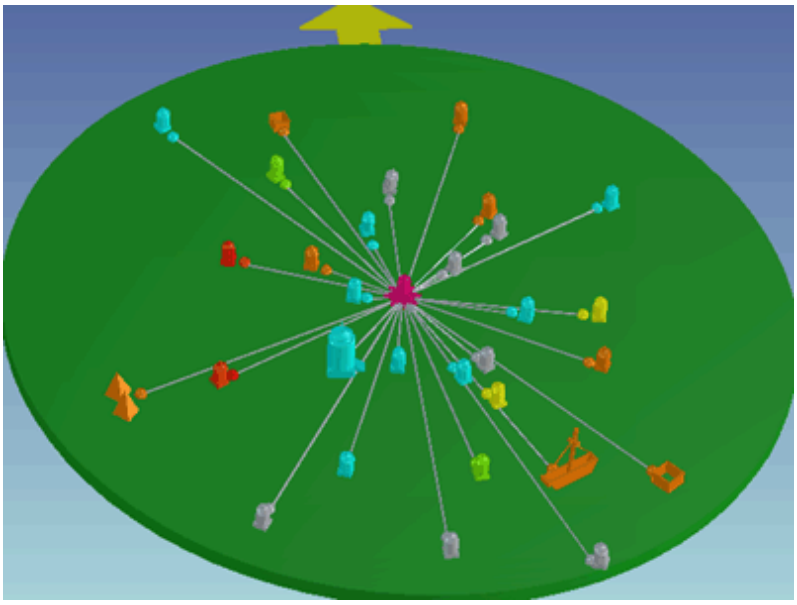


Figure 192 a -c. Stars and Monuments

Singh has studied the Gaya Mandala[741] which, he claims is a macro level, with corresponding meso- and micro- levels entailing kshetra (field, in the sense of county) and puri (city):

> Like most of the pan-Indian holy centers Gaya also records the three-tier hierophanic expression comparable to macro (i.e. *Mandala*), meso (i.e. *Kshetra*), and micro (i.e. *Puri* /city) cosmos, represented by covering circles whose radii are fixed by the peaks of the three hills, respectively they are Korambe Hill, 767 meters high, from where the Punpun river originates in the south; Pretashila in the northwest; and Ramashila in the north. The center of this three-tier territorial extent is Vishnupad. The Sun Temple of Belaur at the other side of the Son river, Pretashila summit, and Vishnupad fall in a straight line which further indicates the perception of solar association in the acceptance of territorial limits.
>
> The triad division is comparable to the three cosmological divisions of shamanic landscape. By the specialized rituals of transcendence and complexity (i.e. shamanism), a human being becomes attached with the departed but mobile soul and ascends to the sky or descends to the underworld with a view to travelling in other realms to have an out-of-body experience comparable to 'ecstasy' (cf. Devereux, 1992:55). [742]

The shaman who travelled between worlds in earlier chapters, (figure 3, 80b) is now like a cosmic tourist. Singh multiplies 12 zodiac signs, 9 planets and 3 mythical realms to arrive at 324 shrines in Gaya Kshetra. An alternative leads to 432 sites.[743]

The same basic approach is used with respect to his native Varanasi. Singh shows how the "56 shrines of Ganesha ("Elephant-Headed-God") and the routes following Vinayaka's pilgrimage journey also form a mandala representing the product of 8 directions and 7 layers of atmosphere, thus the number 56."[744] He shows that the sun shrines of the Adityas reveal a cosmic order and cyclic orientation of time.[745] He relates the body of Shiva as Krittivasheshvara as „Cosmos of Kashi".[746] Singh also outlines a geomantic map of Kashi Mandala,[747] also called five layers of sacred territories in Varanasi.[748] Here, he claims (figure 191 b-c), that the macroscosmos has 5 elements (sky, earth, air, water, fire). In the mesocosmos, these correspond to 5 sacred routes (Caurashikroshi, Pancharoshi, Nagar radkashina, Avimukta, and Anatrgriha). At the level of the microcosmos of the Divine body, these are: head, legs, face, blood, heart. The corresponding shrines are 144, 108,[749] 72 , 72, 72 (figure 192), numbers which by now are quite familiar.

Another fascinating study by Bhattacharya and Naik suggests that ancient monuments of Bhubaneshwar are reflections of stars and that there is a star-temple correlation for the complete constellation of Orion (figure 193 and table 39).[750] The details of such claims will no doubt inspire future studies. [751]

Important for us is that the sacred geography of sites linked with alphabet letters and the gods involves pilgrimage in a sense of passage, a crossing (tirtha) of rivers and a return. In the West, those who call themselves the Chosen People, have a name also linked with crossing, the Hebrews (He ivri), and a magical alphabet called Crossing of the river (Transitus fluvii, corresponding to Chaldean 10. cf. figure 135c). The passage into creation and the passage back to the source of creation are connected in East and West. The names of the rivers and waters change. The concept is universal. Of great interest also is how temples and sacred buildings reflect cosmological principles. On earth as it is in heaven is not just line from the Lord's prayer. It reflects a general trend with respect to sacred architecture in West as it is in East. This trend is spatial and it is also temporal.

Constituents of *Tarakka of the Prathama ayatana* (first zone)

Star No.	Sanskrit Name	Star	Astronomical Designation	Archaeology on ground
2		Alhena	*γ Gem*	Mukteswar
7	*Hrutabhuk*	ElNath	*β Tau*	Dhun devi khala
10	*Rohini*	Aldebaran	*α Tau*	Gosahasreswar
12	*Kartikeya*	Bellatrix	*γ Ori*	Uttareswar
13	*Parsun*	Procyon	*α CaMi*	Bramheswar
15	***Rudra***	**Betelgeuse**	***α Ori***	**Parasurameswar**
17	*Banaraja*	Rigel	*β Ori*	Lingaraj
20	*Kartavirya*	Saiph	*χ Ori*	Dakara Bibhishani
24	*Lubdhaka*	Sirius	*α CaMa*	Gouri
25		Adhara	*ε CaMa*	Madhyameswar

Constituents of *Tarakka of the madhya-ayatana* (2 zone)

Star No.	Sanskrit Name	Star	Astronomical Designation	Archaeology on ground
3	*Punarvasu*	Pollux	*β Gem*	Chakreswar
4		Castor	*α Gem*	Rajarani
6	*Brahmagni*	Auriga	*βAur*	Nageswara
11	*Uttara Bhadrapada*	Pegasus Sq.	*α Pegu*	Barang Fort
16		Denebkaitos	*βCetu*	Udayagiri
19	*Matsyamukha*	Achernar	*α Eri*	Kapileswar
21	*Agastya*	Canopus	*α Can.*	Baidynath
26	*Velaka*	Alsuhail	*λ vel*	Veladock
28		Alphard	*α Hyd*	*Gokarneswar*

Stars and Monuments of the third zone *(tritiya Ayatana)*

Star No.	Sanskrit Name	Star	Astronomical Designation	Archaeology on ground
1	*Magha*	Regulus	*α Leo*	Bhaskareswar
5	*Kratu*	Dubhe	*α U Ma*	Chintamaniswar
8	*Kasyapa*	Cassiopeia	*α - δ*	Rameswar
9.	*Agni (pretesam)*	Algol	*β Pers*	Kukuteswar
14	*Falguni*	Denebola	*β Leo*	Megheswar
18	*Nadimukha*	Fomalhout	*α Poa*	Vimeswar
23		Miraplacedius	*β Vel*	Sukhameswar
24	*Trisanku*	Crux	*α Crucis*	Dhauli
28	*Purba bhadrapada*	Crater	*α Crucis*	Sisupalagada

Tables 39 a-c. Gayasura, Stars and Monument.[752]

6.3. Sacred Chronology

The example of Chindabaram suggests that the principles concerning sacred geography and sacred chronology go hand in hand (hasta in hasta, mudra in mudra). For the purposes our study on the alphabet we shall touch briefly on two points: a) a link between breaths and chronology and b) links between the gods and astronomy.

6.3.1. Breaths and Chronology

The complex links between breathing and the alphabet, inner movements (inner alchemy, yoga) were explored in chapter 3. Inhaling and exhaling in the 1 5 9 sequence leads to the *ahaa* of life and the alphabet of life. Hinduism has its own chronology complete with its own terminology. 1 breath (1 asu or 1 prana) takes 4 (sidereal) seconds. 15 breaths = 1 minute. 15 breaths x 60 minutes = 900 breaths in 1 hour. 15 x 60 minutes x 12 hours = 10,800 breaths in 12 hours and leads to 21,600 breaths in 24 hours. This is also the number of tiles in the ceiling of the Consciousness Hall at Chindabaram.

Viewed slightly differently we can correlate 108, 1080, 10,800 and 21,600 breaths to 7.2, 72, 720, and 1440 minutes (table 40a-b). The number 108 (related to 54 female + 54 male letters of the Sanskrit alphabet) encountered in sacred geography, is also a starting point for sacred chronology, in which 72 (12 x 6, cf.melakarta, figure 45) and 108 (12 x 9) are interdependent.

21,600 breaths per day in the course of 20, 40 60, 80 days generates the sequence 432,000; 864,000; 1,296,000; 1,728,000 breaths. These numbers, taken as years, define the Kali, Dvapra, Treta and Krita Yugas. The same logic applied to 1, 10, 100 days generates 21,600; 216,000 and 2,160,000 breaths or nadikas, which also relate to 1, 10, 100 years in an ideal life and the years in 1 precession of the equinoxes, 1 yuga and 1 cycle of creation. In simple terms, the number of breaths in 100 days provides a framework for chronology of a lifetime, yugas, and cycles of creation (table 41 a-b).[753]

The same method applied to 24 minutes, 48 minutes, 72 minutes, 96 minutes provides 360 breaths, 720 breaths, 1080 breaths, 1440 breaths and their Indian equivalents (table 41-c). Similarly, 3 hours, 6 hours, 12 hours, 18 hours, 24 hours provides 10,800 seconds, 21,600 seconds, 43,200 seconds, 64,800 seconds, 86,400 seconds (table 41 d).

It is tempting to dismiss such sequences as a misplaced arithmetic lesson, until we recognize that these numbers recur elsewhere. For instance, the number of seconds in 3 hours (10,800), is also the number of bricks (in 5 tiers) required to build the fire-altar for a vedic Agnicayana ritual.[754] This number also serves as a model for chronology: 10,800 is the number of breaths in a 12 hour day, and the number of years in 1 Great Year according to Herodotus. Meanwhile, the series of seconds in 24 hours provides us with a key to the numbers of years in the reigns of the ten Antediluvian patriarchs of Sumeria (table 41e). Cosmological breaths of India are inhaled in West and East.

108	breaths	=	7. 2 minutes
1080	breaths	=	72 minutes
10,800	breaths	=	720 minutes
21,600	breaths	=	1440 minutes

Table 40a. Breaths and minutes. cf. Table 40b. Breaths and days.

½ Day (12 Hours)	1 Day	10 Days	100 Days
10,800 Breaths	21,600 Breaths	216,000 Breaths	2,160,000 Breaths
10,800 Nadikas	21,600 Nadikas	216,000 Nadikas	2,160,000 Nadikas
½ Year (6 Months)	1 Year	10 Years	100 Years
10,800	21,600	216,000	2,160,000
10,800 Years	21,600 Years	216,000 Years	2,160,000 Years
	1 Precession	1 Yuga/Prajanatha	1 Cycle Creation

20 Days	40 Days	60 Days	80 Days
432,000 Breaths	864,000 Breaths	1,296,000 Breaths	1,728,000 Breaths
432,000	864,000	1,296,000	1,728,000
432,000 Years	864,000 Years	1,296,000 Years	1,728,000 Years
Kali Yuga	Dvapara Yuga	Treta Yuga	Krita/Satya Yuga

24 Minutes	48 Minutes	72 Minutes	96 Minutes
1 Ghati	2 Ghatis	3 Ghatis	4 Ghatis
1 Nadika	2 Nadikas	3 Nadikas	4 Nadikas
15 Kalas	30 Kalas	45 Kalas	60 Kalas
1440 Seconds	2880 Seconds	4320 Seconds	5760 Seconds
360 Breaths	720 Breaths	1080 Breaths	1440 Breaths

3 Hours	6 Hours	12 Hours	18 Hours	24 Hours
180 Minutes	360 Minutes	720 Minutes	1080 Minutes	1440 Minutes
10,800 Seconds	21,600 Seconds	43,200 Seconds	64,800 Seconds	86,400 Seconds

	‘King’	‘Years’	1/360
1.	Aloros	36,000	100
2.	Alaparos	10,800	30
3.	Amelon	46,800	130
4.	Ammenon	43,200	120
5.	Megalaros	64,800	180
6.	Daonos	36,000	100
7.	Euedoraches	64,800	120
8.	Amempsinos	36,000	100
9.	Opartes	28,800	80
10.	Xisuthros	64,800	180
	Total	432,000	1,200

Table 41. Correspondences between a. breaths, days, years, yugas and b. reigns of Sumerian Antedeluvian Patriarchs.

4 Minutes,	6 Minutes	60 Minutes,	120 Minutes,	240 Minutes,	480 Minutes,	720 Minutes,	1,440
72	108	1080	2160	4320	8640	12860	25,920
72 Breaths	108 Breaths	1,080 Breaths	2,160 Breaths	4,320 Breaths	8,640 Breaths	12,860 Breaths	25,920
72 Years	108 Years	1,080 Years	2,160 Years	4,320 Years	8,640 Years	12,860 Years	25,920

Table 42. Minutes, breaths and years in Pythagoras and Steiner.

Rudolf Steiner (1923)[755] claimed that there are links between the number of breaths in a day (25,290 breaths), the number of days in a lifetime of 72 years, and the number of years in a Great Year. This idea is associated with Pythagoras. 72 breaths in 4 minutes become linked with 1° of the earth's rotation and 25,920 breaths become linked with 360° of the earth's rotation in one day. 25,920 is also the number of years linked with modern precession of the equinoxes: one cycle of the sun as it passes through the 12 zodiac signs. Hence, the number of human breaths in the cycle of day corresponds to the number of years in one cycle of the sun. Hinduism assumes 15 breaths a minute. The Pythagorean approach as described by Steiner uses 18 breaths/minute. Thus a different range of numbers emerges, but in both systems the links between minutes, breaths and years is clear (table 41 - table 42).

Extensions of the same logic (table 43) take us into literally astronomical figures. In some contexts the series 72, 2,160, 25,960 years is called 1, 30, 360 Great Days. In other contexts, 1 Divine Day, 10 Divine Days, 100 Divine Days refers to the sequence, 360, 3,600, 36,000 years. Some systems entail 1 day, 1 month and 1 year of the Demigods, leading to the sequence: 4,320,000 years, 216,000,000 years, 432,000,000 years. Alternatively, Brahma lives 100 years, consisting of 360 days and nights (the Vedic year is based on the cycles of the moon, not the sun). Thus Brahma lives 100 x 360 kalpas = 36,000 days plus 36,000 nights = 72,000 (again the number of nadis in the body and nails at Chindabaram). In human years, Brahma's life span lies beyond our everyday imagination: 72,000 x 4,320,000,000 human years = 311,040,000,000,000 human years. Numbers which take our breath away, begin with numbers of letters and breaths such as 72 and 108. The motivation for links with human experience is simple: in yoga theory, if one can reduce the breaths/day one can expand one's life span. In the West, holding one’s breath is often a sign of uncontrolled excitement. In the East, holding one’s breath is a sign of excitement controlled and a first step towards eternity.

1 Degree	10 Degrees	360 Degrees
72 Years,	2,160 Years,	25,920 Years
1 Great Day,	30 Great Days,	360 Great Days
1 Divine Day,	10 Divine Days,	100 Divine Days
360 Years,	3,600 Years,	36,000 Years
4320 Moons	43,200 Moons	432,000 Moons
1 Day,	1 Month,	1 Year
1 Day of Demigods,	1 Month of Demigods,	1 Year of Demigods
360 Days	10,800 Days	129,600 Days
1 Kalpa,	30 Kalpas,	360 Kalpas
4,320,000 Years,	216,000,000 Years,	432,000,000 Years
1000 Yugas,	50000 Yugas,	100000 Yugas
1 Year of Brahma,	50 Years of Brahma,	100 Years of Brahma (Age of Universe)

Table 43. Years in life of man and Divine days and years

1 Aditya	Varuna			
2 Adityas	Mitra- Varuna			
	Day - Night			
3 Adityas	Mitra	Varuna	Aryaman	
	Earth	Sky	Milky Way	
6 Adityas	1. Mitra	Shani	Saturn	
	2. Varuna	Brihaspati	Jupiter	
	3. Aryaman	Budha	Mercury	
	4. Bhaga	Shukra	Venus	
	5. Amsa	Chandra	Moon	
	6. Daksa	Mangala	Mars	
7 Adityas	1. Varuna		Jupiter	
	2. Mitra		Saturn	
	3. Aryaman		Mercury	
	4. Bhaga		Venus	
	5. Daksa (Daksha)		Mars	
	6. Ansa		Moon	
	7. Surya or Savitri		Sun	
12 Adityas				
	1. Amsa	Moon	Surya	(the share of the gods)
	2. Aryaman	Mercury	Aryama	(generous, nobility)
	3. Bhaga	Venus	Bhaga	(due inheritance)
	4. Daksa	Mars	Dhata	(ritual skill)
	5. Mitra	Saturn	Mitra	(constancy in friendship)
	6. Pusan		Pusha	(prosperity)
	8. Savitr	Sun	Savita	(power of words)
	9. Tvastar		Tvastha	(skill in craft, technique)
	10. Varuna	Jupiter	Varuna	(fate)
	11. Vishnu	Saturn	Indra	(cosmic law)
	12. Vivasvat	[Jupiter]		(social law).
	Leo	Brahma/Vishnu		
	Virgo	Shukra		
	Libra	Savitri		
	Scorpio	Vivaswat		
	Sagittarius	Indra/Pushan		
	Capricorn	Twashtri		
	Aquarius	Bhaga		
	Pisces	Mitra		
	Aries	Rudra/Aryaman		
	Taurus	Amsa		
	Gemini	Varuna		
	Cancer	Daksha		

Table 44. The 12 Adityas and their associations

To go further would plunge us into details of lunar, solar, and luni-solar calendars, which are properly the domains of chronology, calendar studies, computus. Important for our story are some simple insights. Both the lunar and solar systems rely on a common approach. If breathing is a sign of life, controlled breathing is a key to creation, passage, dissolution and reunion. The systems seek equilibrium that is simultaneously linked with development, a journey, a crossing, a pilgrimage in a deeper spiritual sense. A key to understanding lies beyond isolated numbers or ratios: it lies in related numbers and proportions which are adjusted as further insights accrue. For instance, 108 is a key number because it enables lunar proportions (27 mansions of the moon x 4 padas) to be correlated with solar proportions (12 zodiac signs x 9 planets). At some point, it was recognized that 108 is also relevant qua distance between earth and moon, earth and sun and relative diameters of earth and sun.[756] New associations add to complexity: basic insights remain.

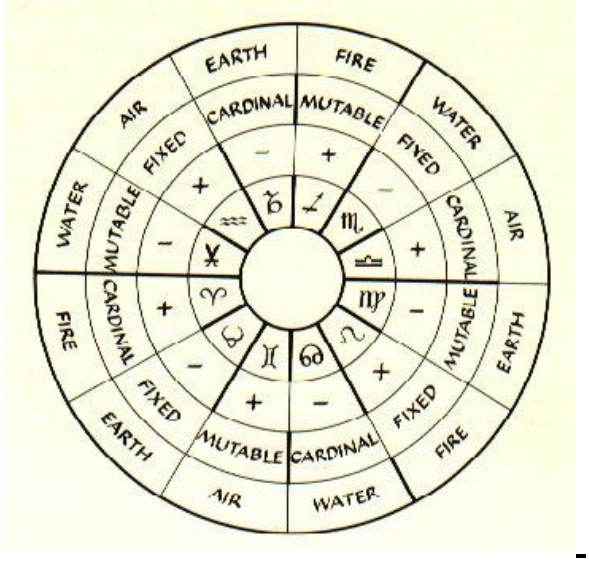
6.3.2. Gods and Astronomy

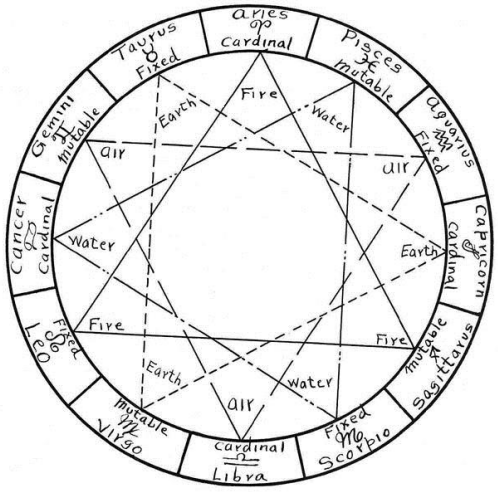
This leads us to one further and final insight into the sacred chronology of the Hindu system, which developed in the course of thousands of years. Any attempt to fix one static set of correlations becomes a snapshot that overlooks an evolving pattern. The Adityas offer a superb example. Yajurveda (7.19), states that "there are eleven gods in heaven (light space), eleven gods in atmosphere (intermediate space), and eleven gods in earth (observer space)." Hence, there are 33 gods: 11 gods for each of the 3 worlds.[757] Another version states that there are 12 Adityas, 8 Vasus, 11 Rudras, and 2 Ashwinis, which together make up the root number 33.

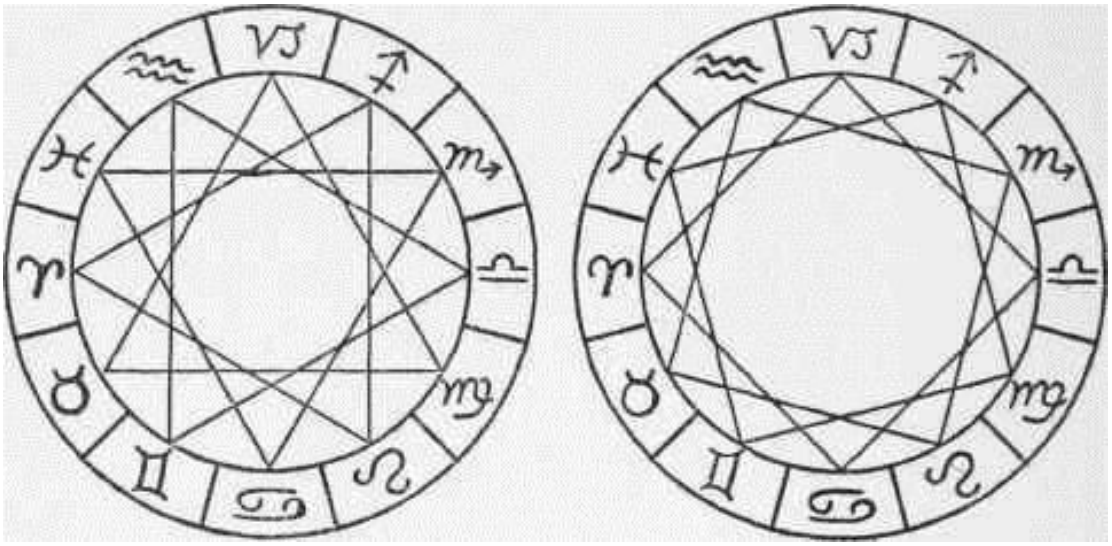
In simplified terms, Adityas are divine intelligence (table 44). They supervise and maintain the cosmic evolutionary process.[758] Their number entails an evolution of its own. Initially, there is one Aditya: Varuna, whose threefold name reflects an internal trinity: Va has the creative aspect of Brahma; Ru has the destructive aspect of Rudra (Siva); while Na has the preserving aspect of Narayana (Vishnu). Next there are two Adityas: Mithra-Varuna, where Mithra is day and Varuna is night; Mithra is sun and Varuna is moon.

Then there are 3 Adityas. Mitra, Varuna, Aryaman now represent Earth, Sky, Milky Way. Next there are 6 Adityas where Mitra is linked with Saturn (Shani). Then there are 7 Adityas, where Varuna, is linked with Jupiter. Finally, there are 12 Adityas where each is linked with one month of the year (table 44). Predictably there are variant versions of Adityas.[759] For instance, we find one version where the year begins with Leo and the 12 adityas are arranged accordingly.[760] In this arrangement, Bhaga which was linked with Leo is now aligned with Aquarius: another example of the difference between South orientation and North orientation.

All this illustrates an evolutionary dimension in stories of skies. The associations often had regional and local variants. Even so there is a system which becomes more complex as the observational evidence becomes more precise. One result was a further refinement in categories. The distinction between archetypical order (world) and temporal order (year) was expanded to include changing human dimensions (man). The consequences, mainly for alphabets, calendar wheels and crosses will be the focus of the latter part of this chapter.







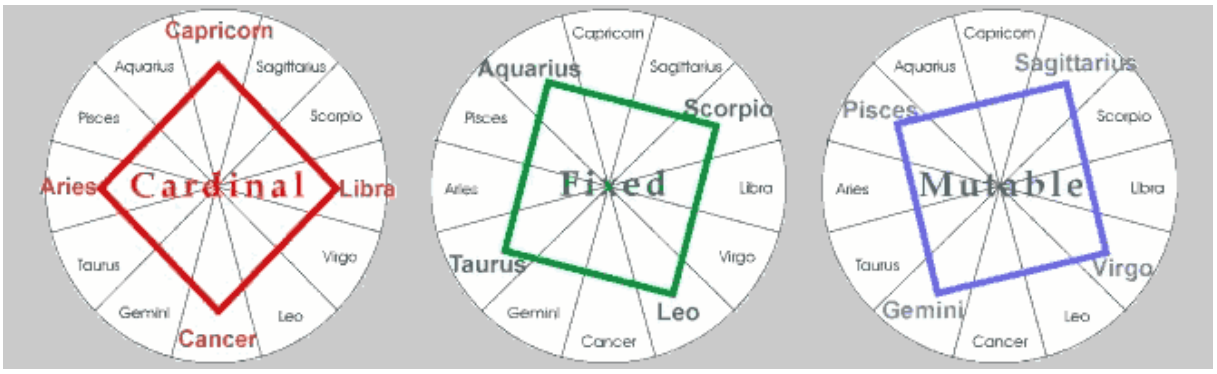


Figure 193. Cardinal, fixed, mutable signs.

6.4. World, Year, Man

In India, this leads to three kinds of signs: mutable, moveable, fixed signs called Devarsi, Brahmarsi and Maharsi, linked with 3 qualities (gunas): sattva, rajas, tamas and 3 gods: Narada, Agastya, Durvasa (table 45).[761] In the West, this leads to an increasing interplay between geometry, elements and alphabet letters. At a simple level, this entails combining an upward triangle (fire-air) and a downward triangle (water-earth) to produce a hexagram (figure 194a, a theme encountered earlier, figure 74), resulting in a 5th element, 5th essence: quintessence.

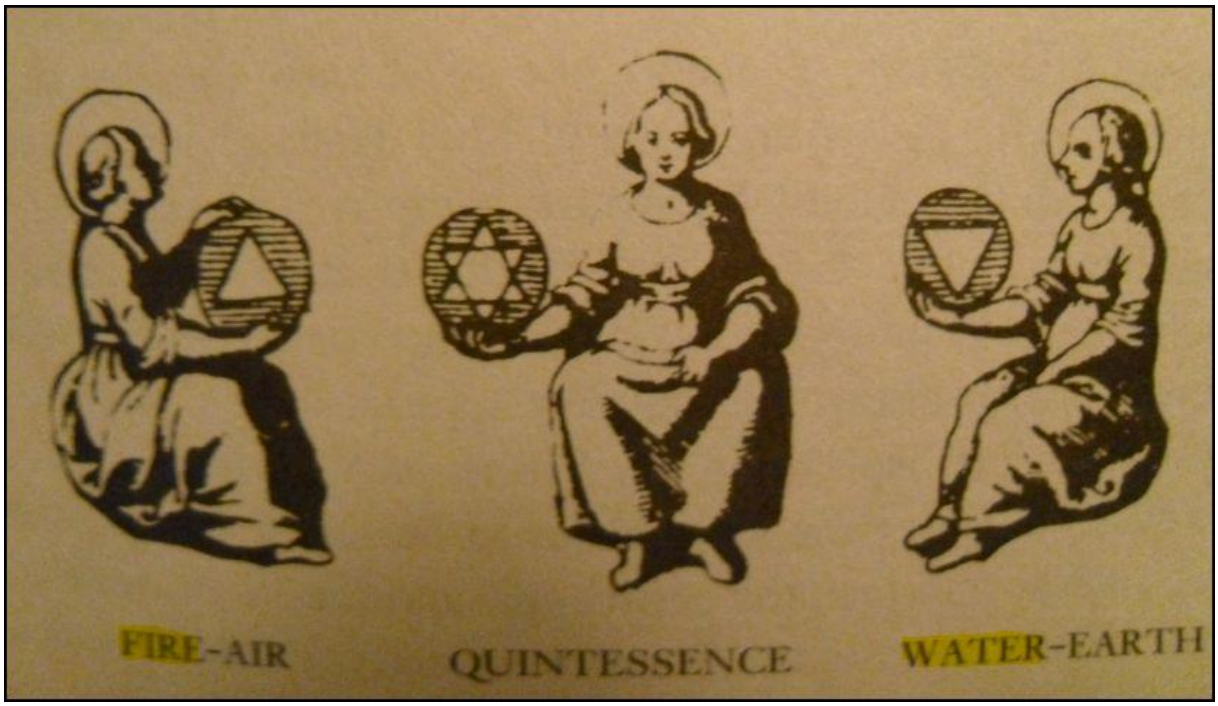
6.4.1. 3 Kinds of Signs and 4 Elements (Squares and Triangles)

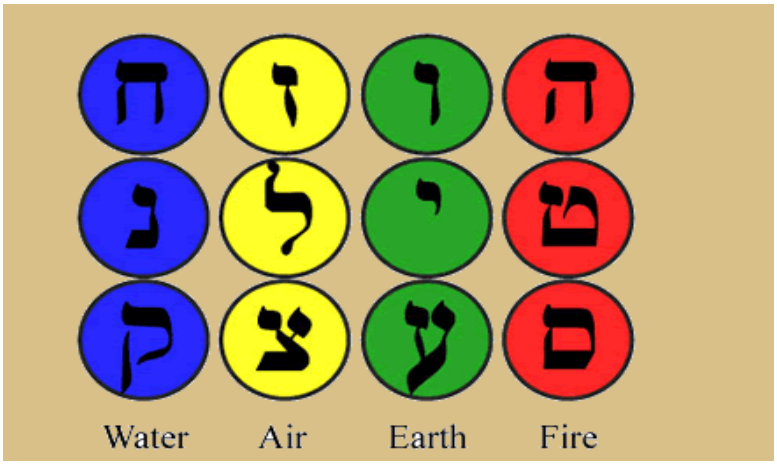
More systematic methods join the zodiac signs of each of astrological signs to arrive at 3 squares (figure 193): i.e. Capricorn, Aries, Cancer, Libra for the cardinal signs; Aquarius, Taurus, Leo and Scorpio for the fixed signs and Pisces, Gemini, Virgo and Sagittarius for the mutable signs. These squares are sometimes called quadruplicities. Alternatively, four equilateral triangles are inscribed in the circle of the 12 zodiac signs. Each of the four elements is assigned to a triangle. So Aries, Leo, Sagittarius becomes a fire triangle. Taurus, Virgo, Capricorn becomes an earth triangle. Gemini, Libra, Aquarius becomes an air triangle, while Cancer, Scorpio, Pisces becomes a water triangle. These triangles are sometimes called triplicities. The quadrupicities and triplicities each produce 12 links within the zodiac circle (figure 193c). The quadruplicities in isolation lead to a red cardinal square, green fixed square and blue mutable square (figure 193d).

Letter		Zodiac Sign	Path	Meaning
5.Heh	= Aleph + Koph	Aries	15	Window
6. Vav	= Aleph + Peh	Taurus	16	Nail
7. Zain	= Aleph + Resh	Gemini	17	Sword
8. Chet	= Aleph + Tau	Cancer	18	Fence
9. Tet	= Shin + Koph	Leo	19	Serpent
10. Yod	= Shin + Peh	Virgo	20	Hand
12.Lamed	= Shin + Resh	Libra	22	Oxgoad
14. Nun	= Shin + Tau	Scorpio	24	Fish
15. Samekh	= Mem + Koph	Sagittarius	25	Support
16. Ayin	= Mem + Peh	Capricorn	26	Eye
18. Tzaddi	= Mem + Resh	Aquarius	28	Fish Hook
19. Qof	= Mem + Tau	Pisces	29	Back of Head

Water	Air	Earth	Fire
8. Chet	7. Zayin	6.Vav	5.He
Cancer	Gemini	Taurus	Aries
14. Nun	12. Lamed	10.Yod	9. Tet
Scorpio	Libra	Virgo	Leo
19. Quoph	16. Tzaddi	18. Ayin	15. Samek
Pisces	Aquarius	Capricorn	Sagittarius

Table 46. 12 simple letters of Hebrew, their combinations and corresponding zodiac sign;[762] 4 elements, 12 Zodiac signs and 12 simple Hebrew letters.[763]





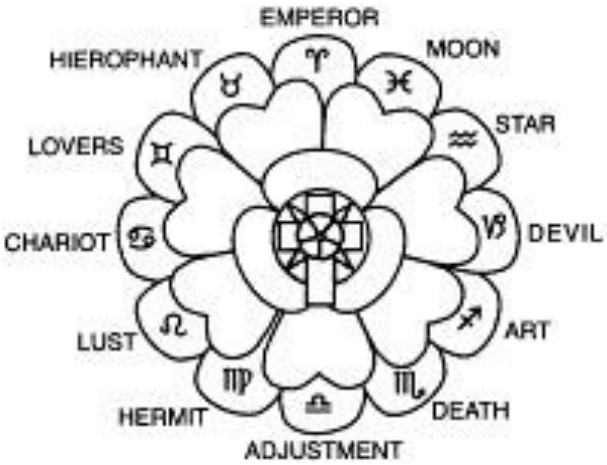


Figure 194. Fixed Cardinal and Mutable Signs

This elementary lesson in astronomy helps us to understand further connections with the Hebrew alphabet. In Hebrew, the 12 simple letters are formed by a combination of the 3 mother letters (here Aleph, Shin, Mem) with the last 4 double letters (Kaph, Peh, Resh, Tau or K P R T). More precisely (table 46 a), Aleph + K P R T produces letters 5 6 7 8, Heh, Vav, Zain Chet corresponding to Aries, Taurus, Gemini, Cancer. Shin + K P R T produces letters 9 10 12 14, Tet, Yod, Lamed, Nun, corresponding to Leo, Virgo, Libra, Scorpio. Mem + K P R T produces letter 15 16 18 19, corresponding to Sagittarius, Capricorn, Aquarius, Pisces.

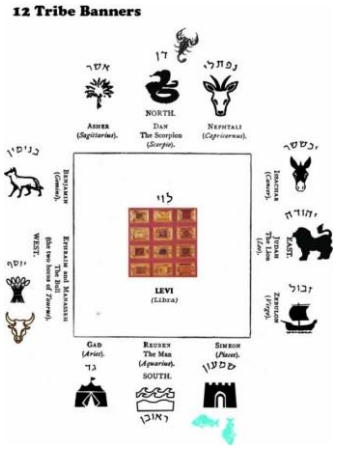
These 12 simple letters of Hebrew are also linked with the 4 elements. Fire is linked with Hebrew letters 5. He, 9. Tet, 15. Samek. Earth is linked with letters 6. Vav, 10 Yod 18 Ayin. Air is linked with letters 7. Zayin, 12. Lamed and 16. Tzaddi. Water is linked with letters 8. Chet, 14. Nun, 19. Quoph (table 46 b, figure 194b). Another version links this with gematria (figure 194c). In the mystical tradition, the 12 zodiac signs become a starting point for 144 connections (figure 158d, cf. 369) and if the 3 mothers, 7 doubles and 12 simple letters are arranged as three expanding patterns, we arrive at the mystic rose of the Rosicrucians also used in the Tarot (figure 194e).

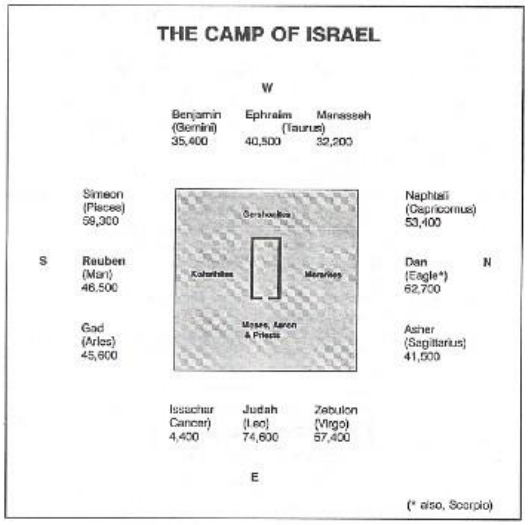
Presented as a series of red, green, yellow and blue circles (figure 194b) the links between 4 elements and 12 Hebrew letters is completely systematic. On closer inspection, there are differences from the standard astrological triplicities. In the Hebrew gematria version (figure 194c) letter Heh is 5 at Aries. Working backwards on the triplicities diagram, no. 1 would be Sagittarius. If we begin there, the fire triangle is Sagittarius, Aries, Leo with numbers 1 5 9 (of breathing fame, figure 72) and would align with the associations of Kartikeya, the fires of Arunachala (figure 138), the fiery dances of Chindabaram and associations of Mars (Angaraka) with burning coal.[764]

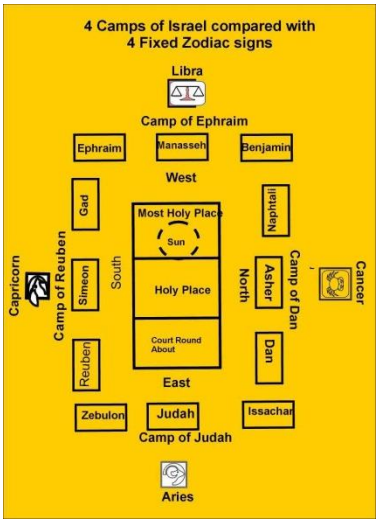
If we begin with Aries (figure 193b), the fire triangle would be 5 9 13. The Hebrew system shows 5 9 15. Using the same arrangement, the earth triangle would be 6 10 14. The Hebrew system shows 6 10 18. The air triangle would be 7 11 15. The Hebrew system shows 7 12 16. The water traingle would be 8 12 16. The Hebrew system shows 8 14 19. The triplicities entail a systematic attempt to correlate zodiac signs and physical elements. In the Hebrew system, physical correlations clearly play a role, but other principles dominate, e.g. gematria.

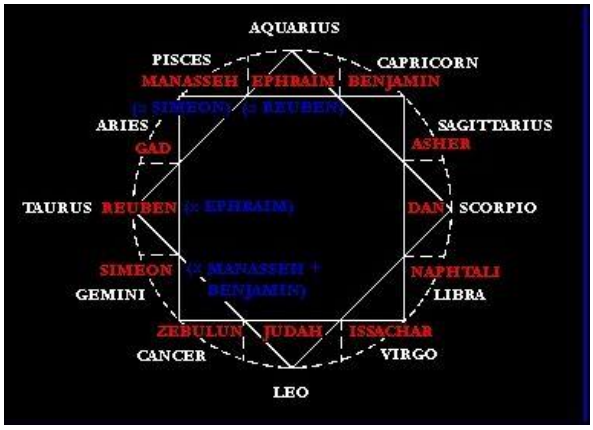
Looking at the model of the year as a whole, it is divided into 3 by the mother letters. Aleph is air, Shin is fire and Mem is water. Seen anthropomorphically, Aleph is the head, Shin is the torso, and Mem is the bottom part of part.[765] Seen numerically, the year and the cosmic body begin at 5 (He) and end at 19 (Resh). We have encountered 19 as a cut-off point in terms of Perun (figure 22), the Slavic Veda (figure 58) and in Krittivasheshvara as cosmos of Kashi.[766] In the Kashi figure, 18 represents Shri Shukreshwar (sperm) and 19 represents 19. Shri Kedareshwar (sex organ). In this version of the Hebrew alphabet, 18 is Aquarius and 19 is Pisces. Hence, in terms of a cosmic man, the implied body is again a seated figure in a yoga position and there is again a cosmic circumcision.

This version of the 22 letter Hebrew alphabet follows the traditional western year beginning with Aries (spring equinox) and ending with Aquarius and Pisces. It also parallels the alphabet of the Magi and alchemical processes (figure 65), wherein calcination (Aries) leads









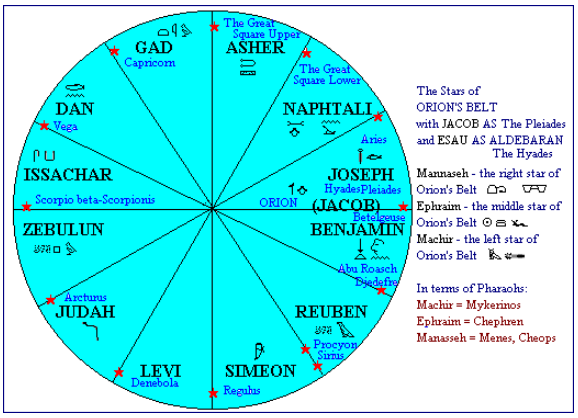


Figure 195 a -f. Alignments of 12 Zodiac Signs and 12 Tribes.

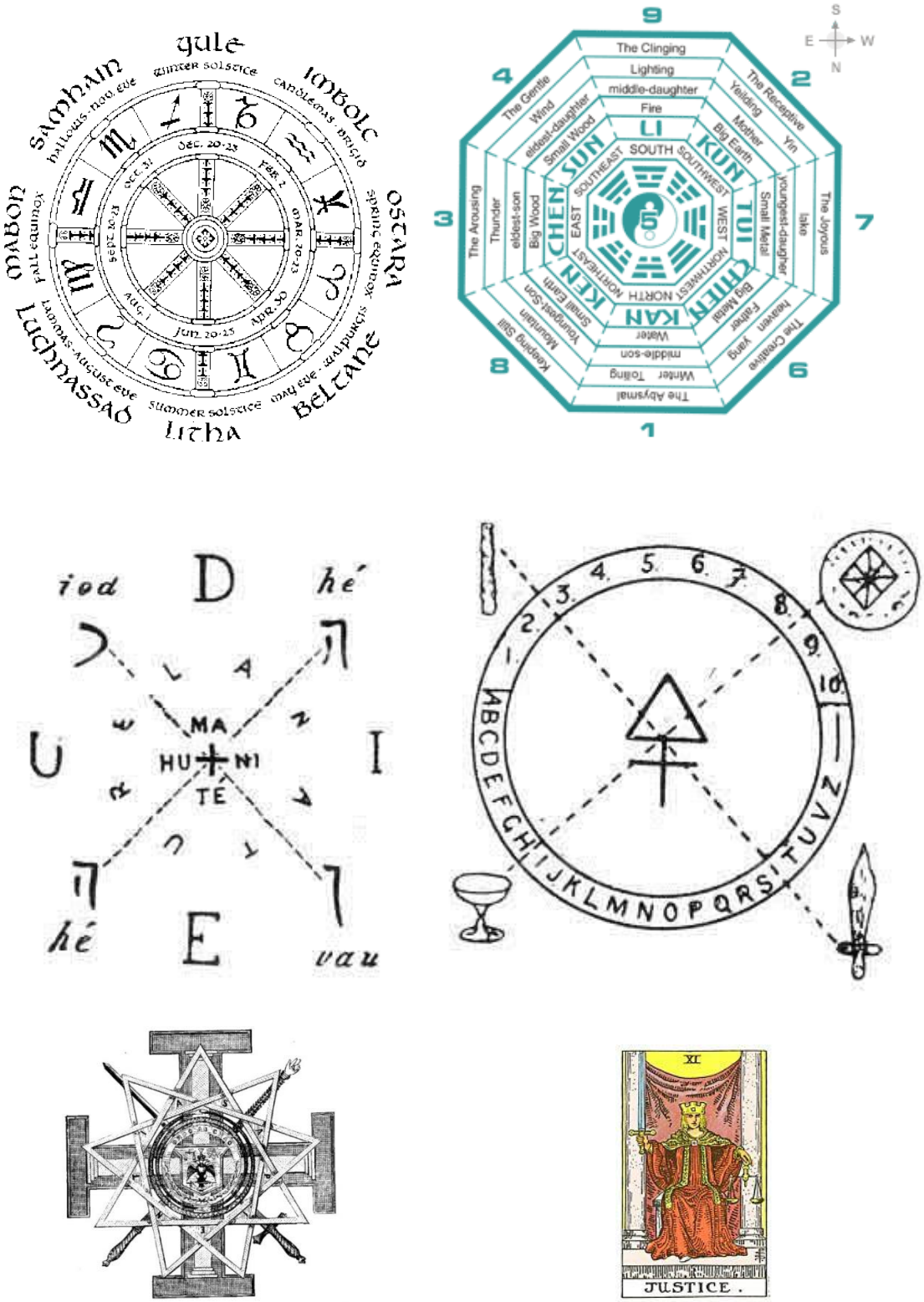
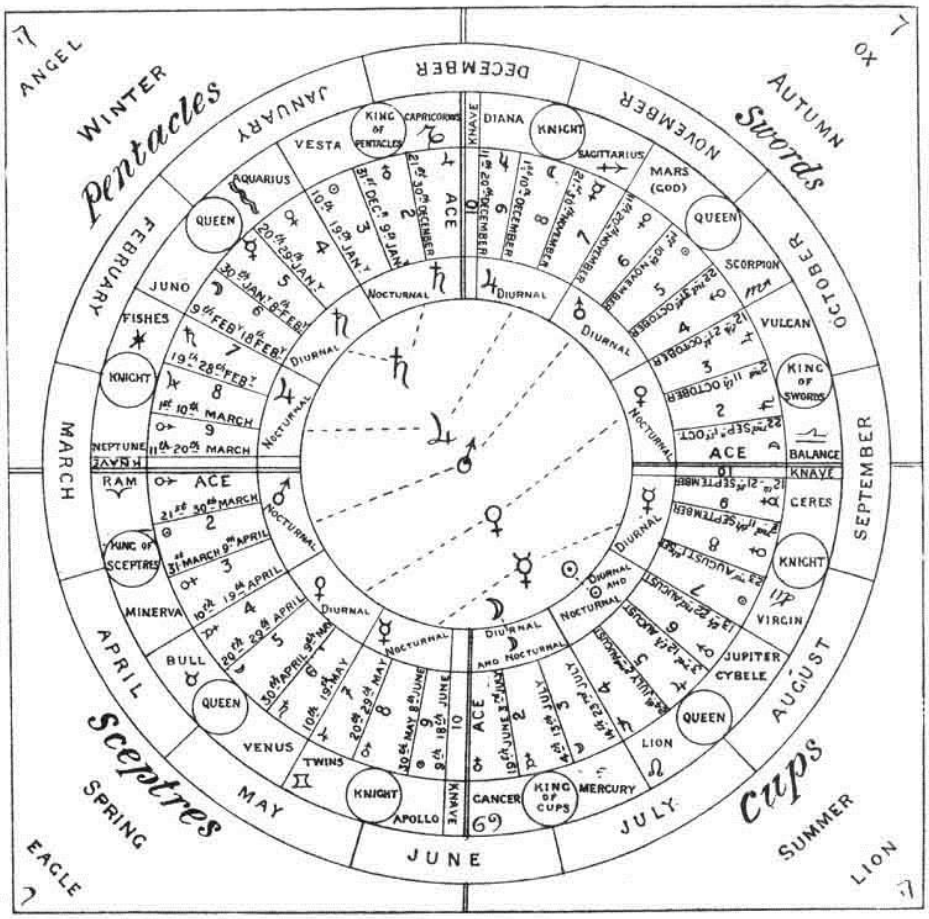


Figure 196. Celtic Wheel of Year, Chinese Later Heaven, Tarot and 33rd Degree of Freemasonry.



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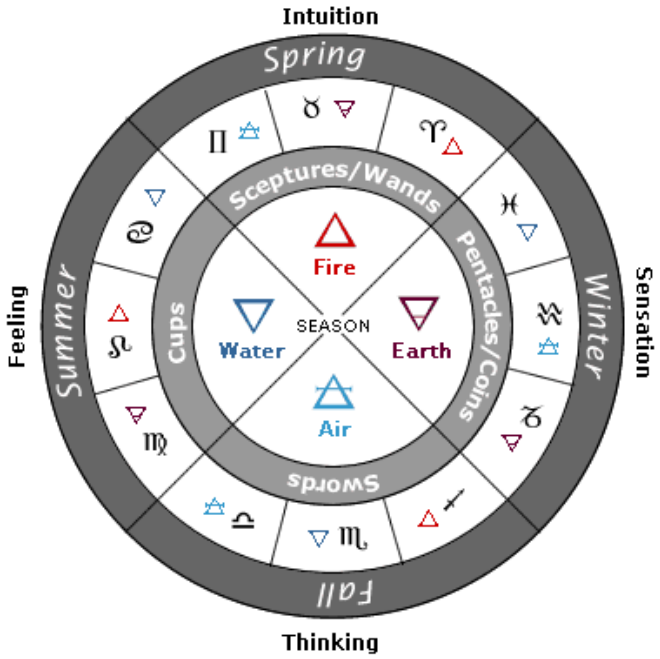


Figures 197. Tarot, Elements and 4 Seasons.

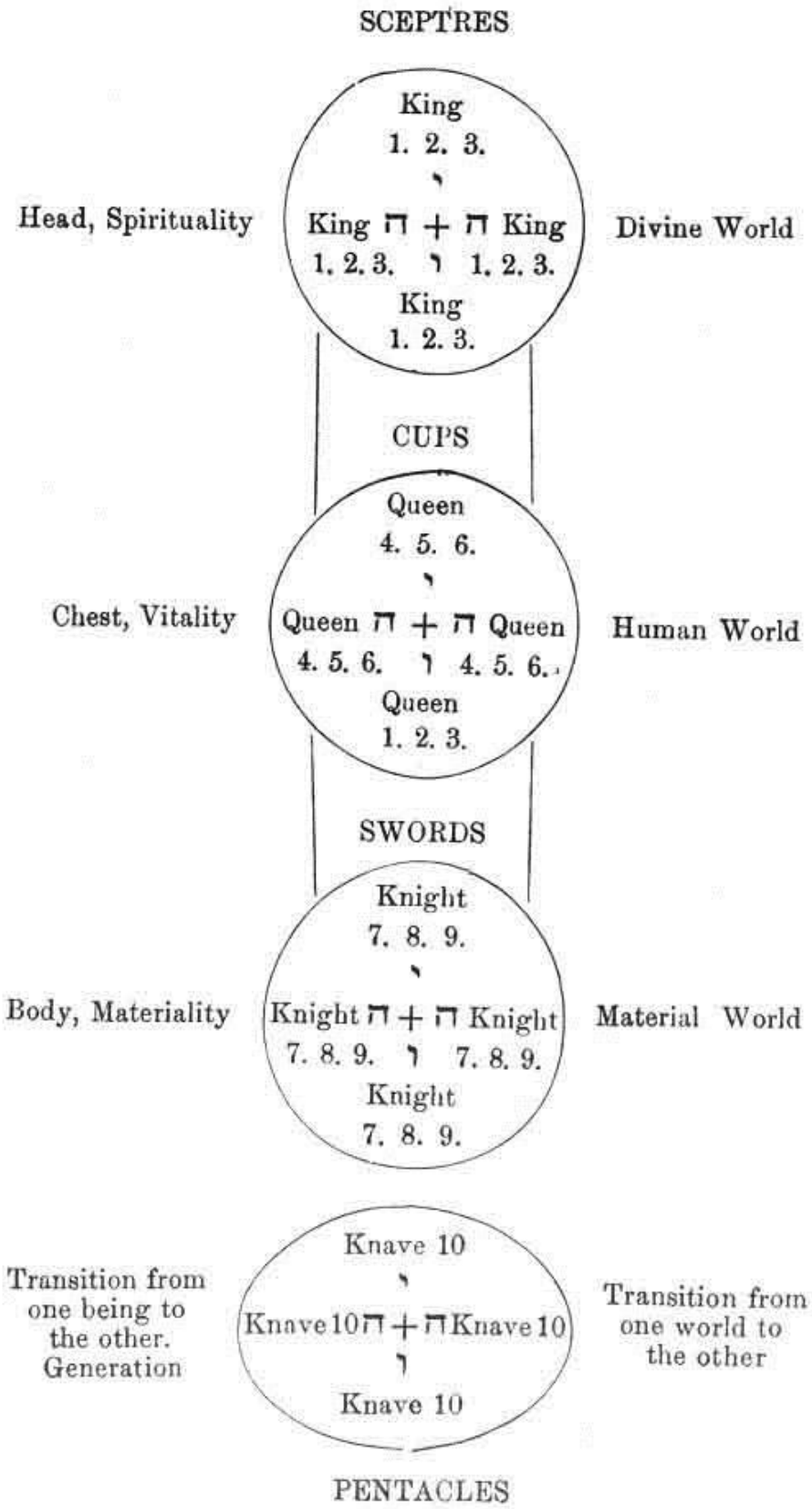


Figure.198. Tarot and 4 Worlds.

199. Celtic Trees and Ogham.

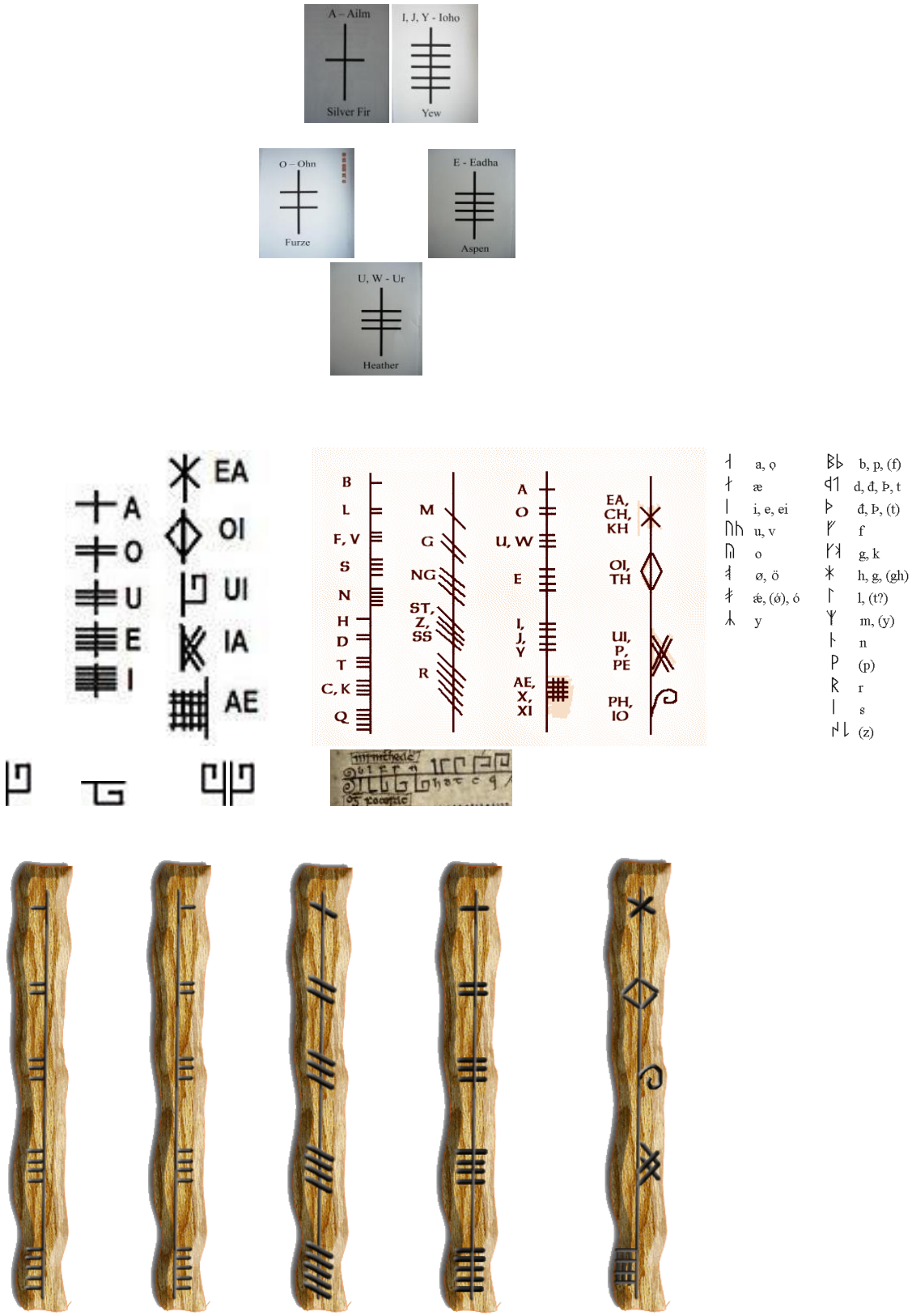


Figure 200. Celtic wowels and four points of the compass, b. Anglo Saxon vowels and diphthongs, Ogham,[767] c. Druid Runes, d. Runes of Greenland, e-g. UI as G, h. Book of Ballymore, 170v[768] , i. Ogham from Bretagne.

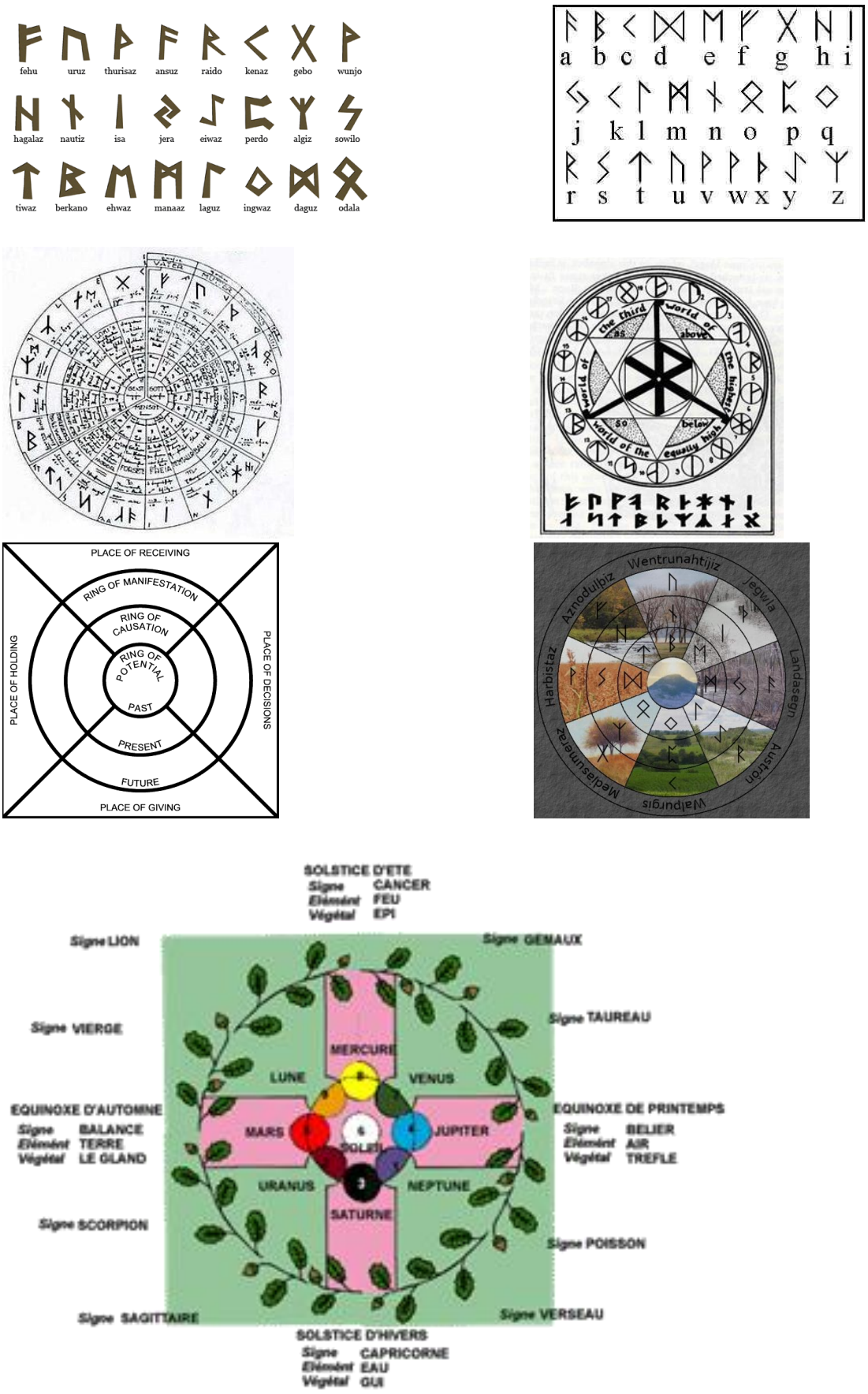


Figure 201. Futhark and Seasons

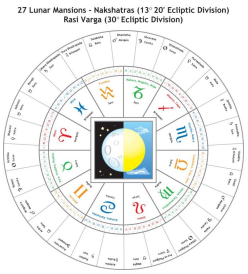
to multiplication and projection (Aquarius, Pisces). Its logic and emphases are very different from the Egyptian model analysed in the chapter on breathing (figure 74). The history of the Hebrew is typically linked with Aramaic, Ugarit and Phoenician, which clearly played a role. At the same time, the above analyses suggest that there are two parallel sources, one in Egypt, the other in Babylon, reflecting historical events in the Egyptian and Babylonian captivities of this much travelled people. And there were more than one ideas about emphasis within the structure. The arrangement above presents the mother letters as Aleph, Shin, Mem (A S M). The arrangements explored earlier were, M S A, S A M (figure 73, 74). Modern Hebrew presents the mother letters as Aleph, Mem Shin (A M S). The Egyptian version centres on Yod (figure 78, OPS). The Babylonian Magi version is after the gold at the end of the year (figure 65) and the fire of Shin is a culmination of a year that ends/begins in March/April. A modern version reflects a year that ends/begins in August/September. In future we need new histories of alphabets that reflect multiple, parallel, development.

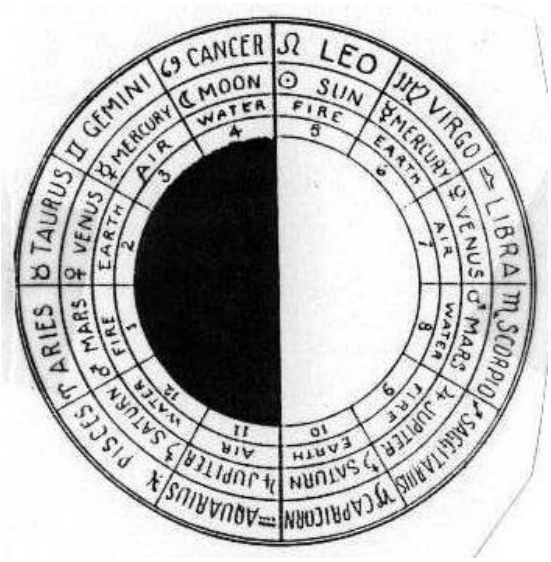
In Hebrew, the 12 simple letters linked with the 12 zodiac signs also have other associations. For instance, they are aligned with the 12 tribes (figure 195a ff). One scholar has suggested that the tribes can also be subdivided into 4 triplicities, namely: I.Priesthood (3. Levi, 7. Dan, 11. Joseph). II.Kingdom (4. Judah, 8.Gad, 12.Benjamin) III. Prophets (1. Reuben, 5. Zebulun, 9. Asher) IV. Exile (2.Simeon, 6. Issachar, 10. Naphthali), which would then correspond to the air, earth, fire, and water triangles respectively. Other scholars link the 4 camps of the Israelites with the 4 fixed zodiac signs and use this as a principle for arranging the 12 tribes; or speak of 12 tribe banners, or given constellations in the heavens. The 12 zodiac signs and 12 tribes are in turn linked with 12 stones found on the breastplate of the high priest. Here too there are similar debates about precisely which stones belong where. The disputes do not concern us. These traditions of sacred letters shift with interpretation over time more dramatically than their ontological claims might suggest, which is not surprising given that the 12 tribes were together for two generations (David, Solomon) in the past two millennia.

6.4.1.1. Tarot and Orientation

We see these shifts equally with respect to orientation in the Tarot. As noted earlier, the Celtic world has an eightfold wheel of the year, which parallels the 8 trigrams of the Chinese Later Heaven diagram (figure 196a -b). In the Celtic scheme, there are two diagonals: Taurus-Scorpio (Beltane – Samhain), which represents the male axis and Leo-Aquarius (Lughnassad – Imbolc), which represents the female axis. In the Chinese system, the polarities are reversed so 6 5 4 represents the male axis while 8 5 2 represents the female axis.

These diagonals recur in the mystical tradition and the Tarot. For instance, a French mystical diagram (figure 196c) shows this in terms of the the Tetragrammaton letters: the male axis as vau – iod (letter 6 – 1etter 10), the female axis as hé-hé (letter 5 – letter 5). The same letters are on Tarot trump card 10: the wheel of fortune (figure 156). Another Tarot illustration transforms the male axis into sword and wand (sceptre) while the female axis becomes chalice and geometrical coin. The upper half of the circle has the numbers 1-10. The lower half has a 23 letter alphabet divided into 3 sections: A B C D E F G H; I J K L M N O P Q R S; T U V





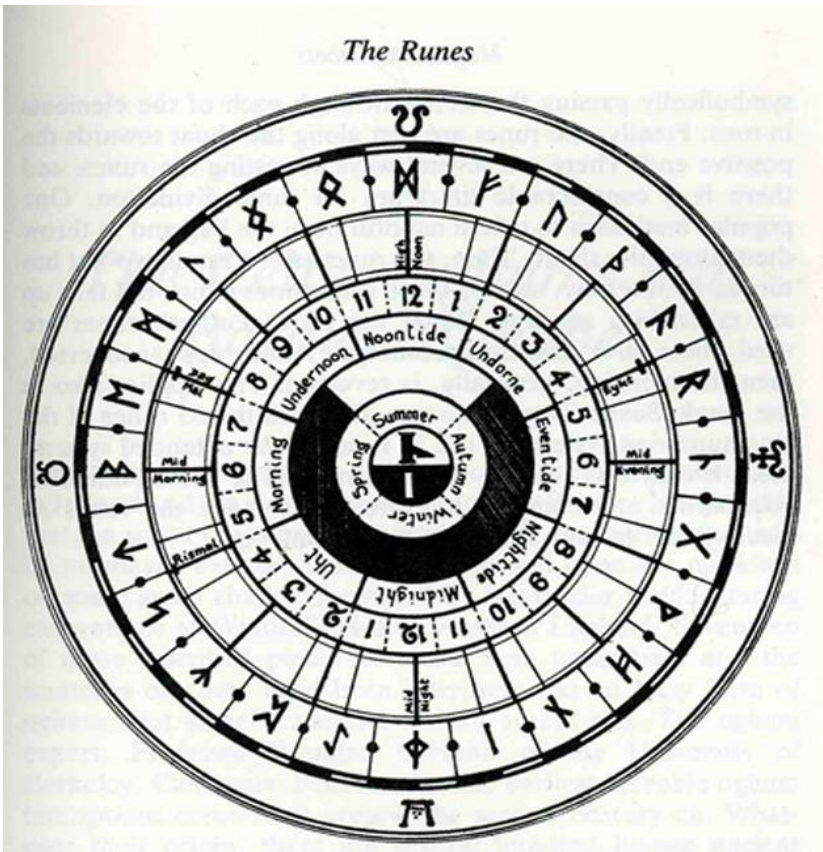


Figure 202. Nakshatras and Zodiac, Chaldean Zodiac, Futhark, Hours and Wheel of Time.

Z (figure 196 d, cf. 204). In the jewel/insignia of the 33rd degree of masonry, Sovereign Grand Inspector General, the male axis has the sword of the great Architect of the universe, while the female axis is replaced by a hand with two fingers. Amongst the Saint John Christians, the index finger is for Saint John the Baptist and the middle finger is for Saint John the Evangelist.[769]In another version of the Tarot (figure 197a), both axes are dominated by the Queen. The male axis of Spring – Autumn, eagle – ox, is now linked with sceptres and swords, while the female axis of Summer – Winter, lion – angel is now linked with cups and pentacles.

Yet another version (figure 197b) maintains the diagonals but shifts the correspondences to the cardinal axes: spring- fall are now aligned with sceptures[sic]/wands- swords, fire-air, intuition-thinking, while summer-winter are aligned with cups-pentacles, water-earth, feeling-sensation. Meanwhile, in the Tarot of the Bohemians the same four suits are aligned with the 3 worlds: Divine world, human world, material and transition from one world to another (figure 198). In short, the elaborate systems which purport to reveal the secrets of structure in the cosmos have structures that secretly reveal their changing history.

6.4.2. Ogham and Futhark

Considerable variety is found also in the structuring systems of the Ogham and Futhark. Underlying methods for their creation were considered in chapter 3. Here we concerned only with presentation methods and particulalry those in which temporal and human aspects are visible. Sometimes the system is very straightforward. For instance, a Dutch Celtic tree calendar simply arranges 35 trees in a circle (figure 199 a). Sometimes the 12 months are simply aligned with 12 runes (figure 199 b) or the wheel of year is aligned the moon and elements (figure 199 c).

In the Celtic tradition, vowels are aligned with the 4 points of the compass, the solstices and equinoxes (figure 200 a ff.). Hence, A-Ailm (Silver Fir), is North at the winter solstice. O-Ohm (Furze) is East, at the spring equinox. U,W-Ur (Heather) is South at the summer solstice. E- Eadha (Aspen) is West at the autumn equinox, while I, J, Y-Ioho (Yew) is again North at the day before the winter solstice.

The 5 vowels and 5 diphthongs are often grouped together. In the Ogham, there are typically 3 aicmes (groups of five runes, cf. the pancha of the tantrics) of consonants, followed by 2 aicmes of vowels and diphthongs. The runes of Greenland, generally considered older, show 13 consonant runes, followed by 8 vowel runes (reading from right to left). Variations on the UI rune invite comparison with the letter G. Meanwhile, the Ogham of Bretagne shows a more systematic treatment of the aicmes for consonants (1-3), vowels (4) and diphthongs (5). Hence, while alphabets such as Sanskrit list vowels followed by consonants, Celtic runes and other alphabets often present these in reverse order (cf. chapter 9).

In the futhark runes (figure 201 a ff.), there is a custom of listing them as 3 aetts (groups of eight runes). Slight modifications permit an alignment with 25 letter English alphabets. In the German mystical tradition the three aetts are arranged in a circle relecting the three worlds of: the highest, the equally high and of the third. The resulting division is an inverted Y shape

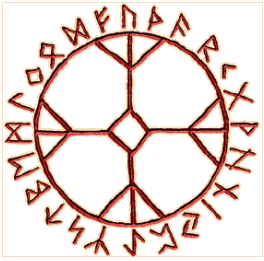


Figure 203. Elder Futhark, Alphabet, Runes

like the Mercedes Benz logo. By contrast, in Scandinavia and some Slavic countries, the 3 aetts are arranged in three expanding circles (figure 201 c ff). The first aett, in the smallest, inner circle, is the ring of potential representing the past. The next aett is in the ring of causation, representing the present. The third aett is in the largest circle, the ring of manifestation, representing the future. Hence, these 3 rings reflect the 3 phases of time through a two dimensional version of the 3 cauldrons in the physical world.

More complex is the Celtic tradition from Brittany. On a square background are marked the 12 zodiac signs. A circle of oak nuts and leaves creates a boundary. Within this boundary is a Celtic cross along the cardinal axis arranged in a South orientation with summer solstice, Cancer, and fire. Here again, we have the concept of circles echoing cauldrons and phases of time except here they are integrated into a geometry linked with powers of 3:

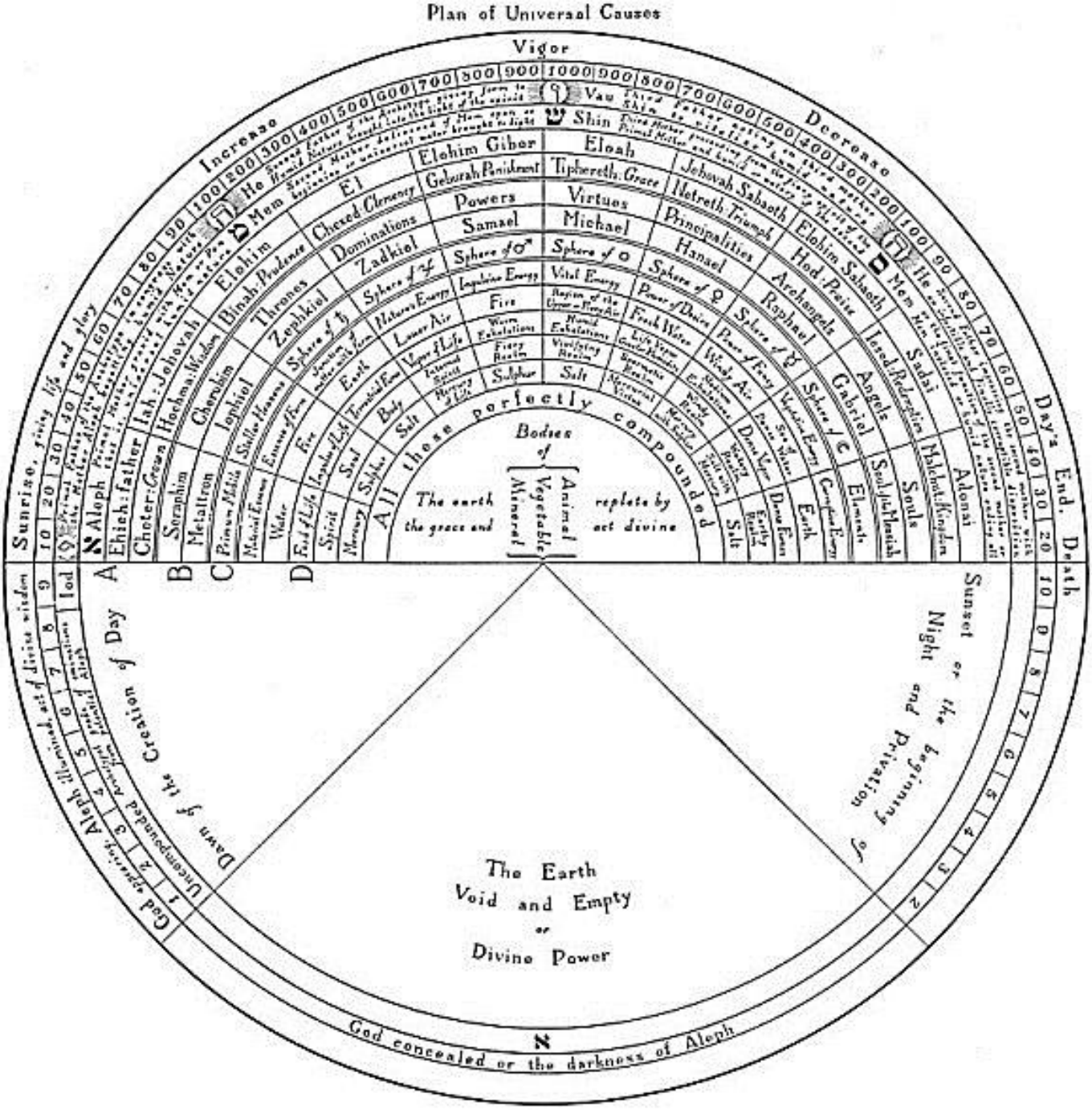
> The cross is made of three concentric circles and their diameters have the following ratios : 9, 27, 81
> The 81 circle is the Divine circle or Keugant
> The 27 circle is the circle of Migrations or Abred.
> The 9 circle is the circle of the White Light or Gwenwed[770]

Here the circles have a clear numerical principle: 9 (3^2), 27 (3^3), 81 (3^4).

6.4.2.1. Wheels of Time

Some wheels of time (figure 202 b) simply show the 12 zodiac signs, the planets and the elements. A central circle is divided into black (darkness) on the left and white (light) on the right, thus echoing the Indian system (cf. figure 202a). A Scandinavian wheel of time shows time correspondences in the older futhark (figure 202c). The diagram has a South orientation with South and Summer on top. The inner circle is divided into the light of day and dark of night and also shows two runes. The next circle shows the four seasons. The next circle shows darkness for three seasons and light only for the summer season. Next the day is divided into 8 periods. This is then subdivided into two 12 hour periods, then 8 divisions showing midpoints, the 24 runes. In this version Dagaz is at the top. Finally there are 4 symbols for the cardinal points.

Considerably more subtle is a Swedish calendar wheel (figure 203 a) which has a North Orientation. Accordingly the Dagaz rune is now at the bottom and the jara rune is at the top. The central section shows wheel-like spokes. These are surrounded by two circles of runes. Next we have the names of the four seasons: zima, jaro, leto, podziem each accompnaied by two runes marking the beginning and end of the seasons. The names of these seasons are revealing in themselves. Zima recalls the zi of the chinese word for rat at the end/beginning of the year. Jaro reflects the Slavic term for the god of growth as in Jaroslav. Leto reflects the Greek goodess. Podziem is the Polish word for underworld. The next circle shows the eight Celtic feasts: five of these are familiar: Samhain, Yule, Imbolc, Ostara, Beltane are identical to Anglo Saxon names. Three are different, with the third clearly reflecting Eastern influences: Slunovrat, Freyfaxi, Rovnodennost. Surrounding this are twelve moons and finally the 24 runes with their runic names. A much simpler version simply takes the 8 divisons of the Celtic year and assigns 3 runes per section (figure 203 b)


Plan of Universal Causes
Vigor
Increase
Decrease
Sunrise, giving life and glory
Day's End. Death
Dawn of the Creation of Day
Sunset or the beginning of Night and Privation
The Earth
Void and Empty
or
Divine Power
God concealed or the darkness of Aleph
God spreading Aleph illuminated of divine wisdom
Uncompounded Aleph
Bodies of
Vegetable
Animal
Mineral
The earth replete by
the grace and act divine
All those perfectly compounded
Elohim Gibor
Eloah
Tiphereth. Grace
Jehovah Sabaoth
Hetreth. Triumph
Principalities
Hanael
Sphere of ♀
Power of Dulce
Fresh Water
Elohim Sabaoth
Hod. Praise
Archangels
Raphael
Sphere of ☿
Power of Fear
Wind. Air
Angels
Gabriel
Sphere of ☾
Elements
Earth
Salt
Sadai
Malkhut. Kingdom
Adonai
Soul
Soul of Messiah
Souls
Powers
Virtues
Samael
Michael
Sphere of ♂
Sphere of ☉
Vital Energy
Fire
Fiery Realm
Sulphur
Salt
Elohim
Binah. Prudence
Thrones
Zephiriel
Sphere of ♄
Lower Air
Vapor of Life
Earth
Water
Seraphim
Metatron
Cherubim
Ophiel
Ehieh: father
Chokmah. Wisdom
Jah: Jehovah
Aleph
Choter: Crown
Chesed. Clemency
El
Dominations
Zadkiel
Sphere of ♃
Natural Energy
Fire
Fire
Spirit
Soul
Sulphur
Mercury
Salt
Body
Tempered Fire
Fire
Mem
He
Vau
Shin
Tod
Sphere of ☽
Sphere of ♀
Sphere of ☿
Sphere of ☾
Earth
Salt
Water
Salt
Earth
Elements
Earth
Salt
Water
Salt
Water
Salt
Water

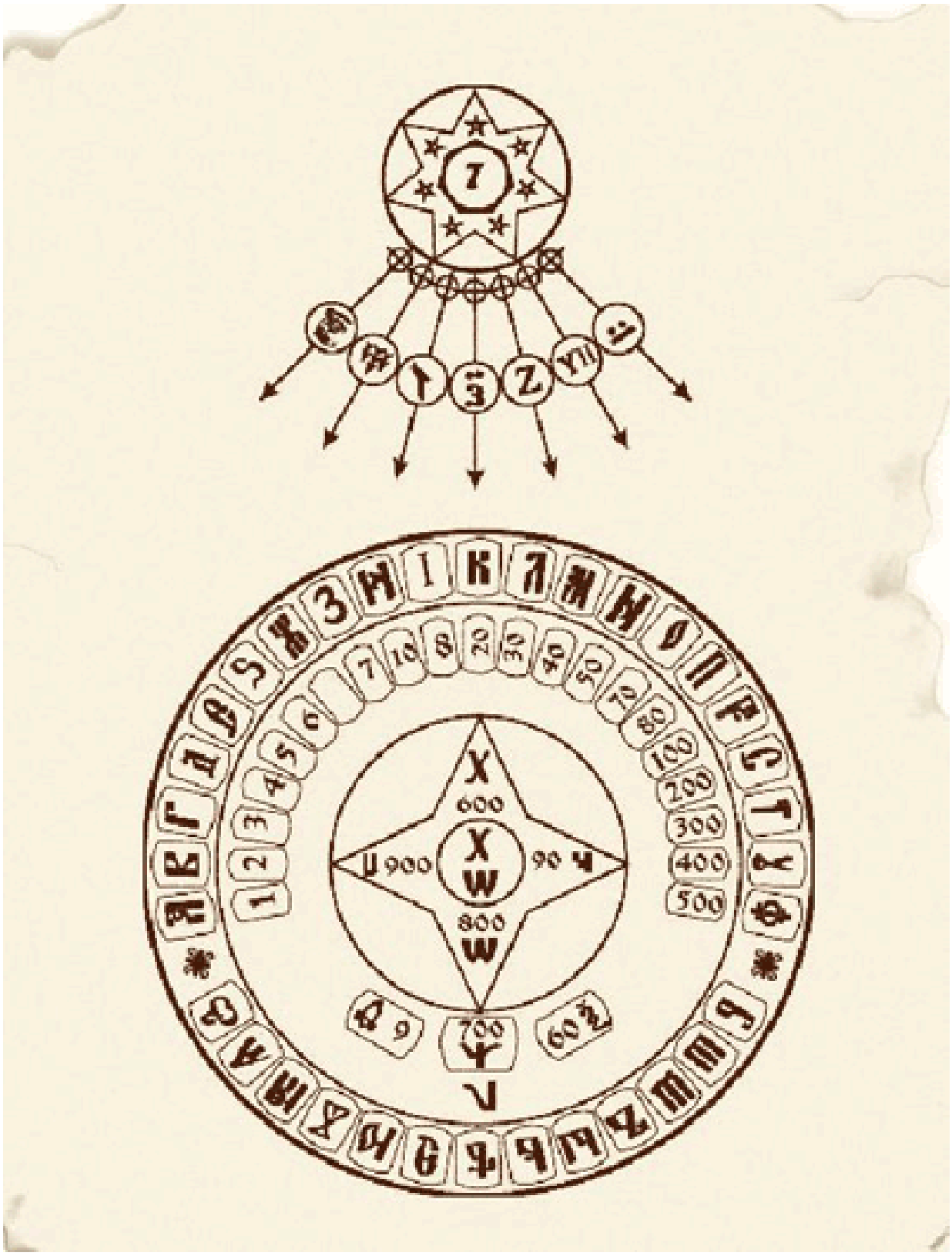


Figure 205. Slavic alphabet Circle.

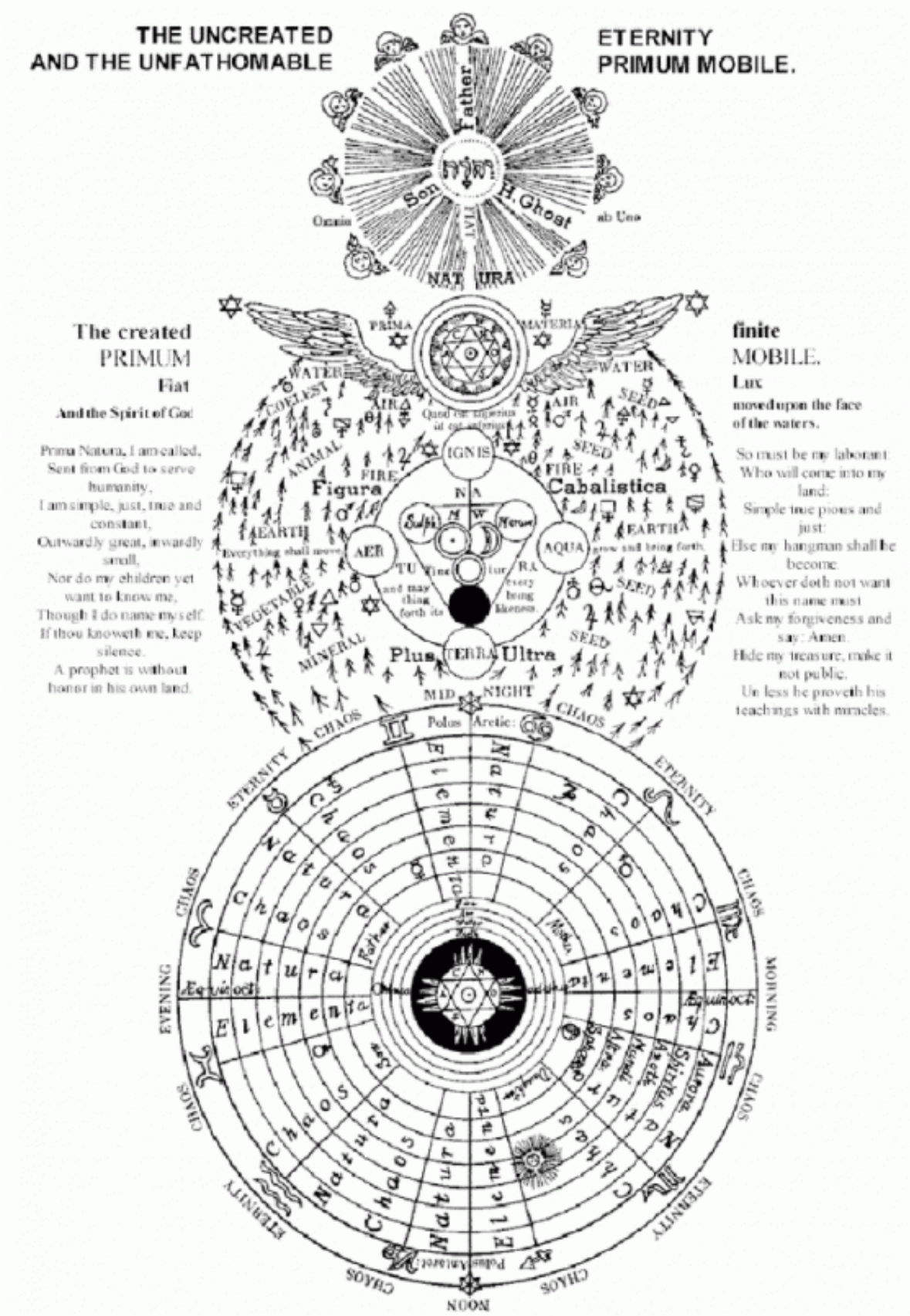


Figure 206. Cabala

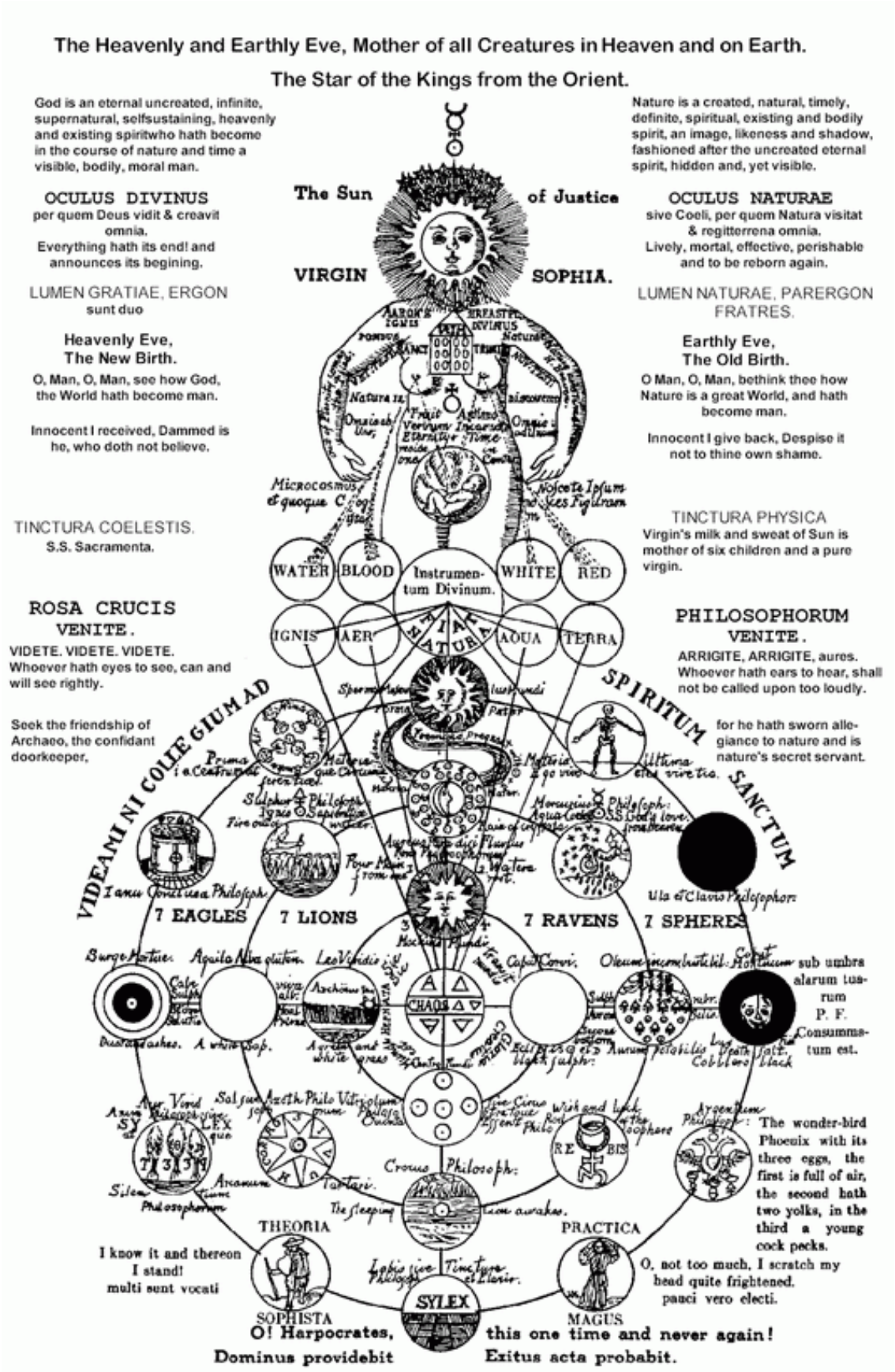
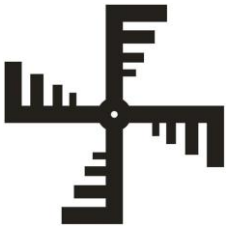
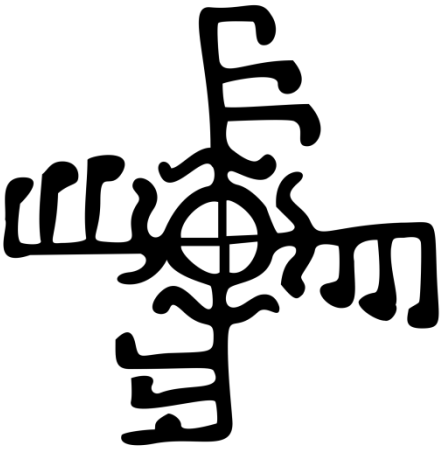


Figure.207. Heavenly and Earthly Eve





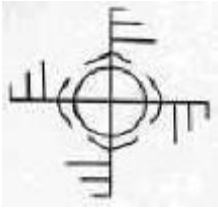


Figure 208. a. Slavic 4 Fold Cross, b. Sumerian ki as swastika Figure (Iran), c-d. Ginfaxi,

6.4.3. Cosmic Wheels

Cosmic wheels of major Western alphabets follow analogous but often quite distinct patterns. For example, a complex Renaissance example modestly called a Plan of universal causes divides the day into two halves (figure 204). The upper half is the day, beginning with sunrise giving life and glory, finishing with day's end and death. The lower half contains three sections: sunset or the beginning of night and privation; the earth devoid and empty of Divine power, and dawn of the creation of day.

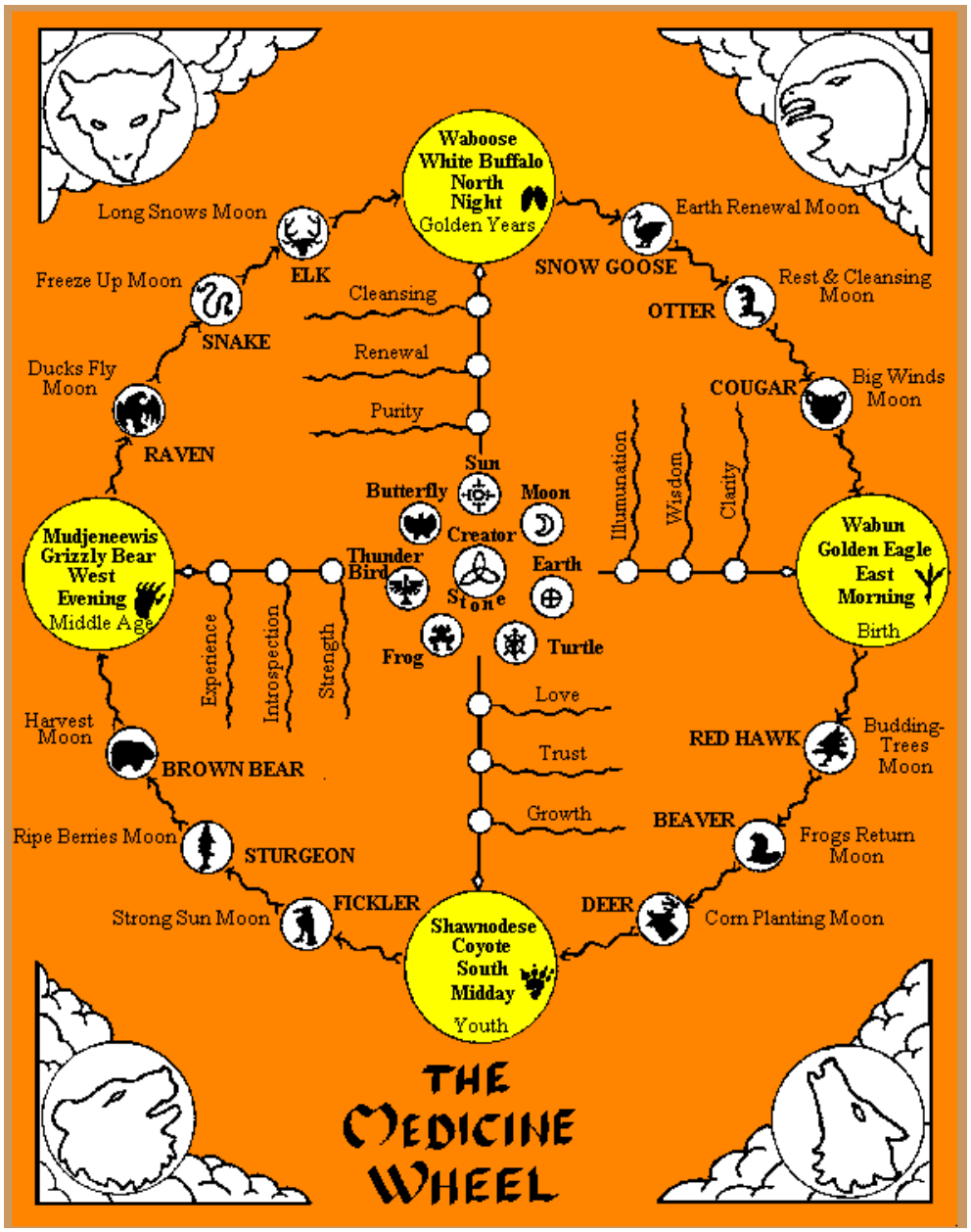
The upper half has an outer scale that increases from 10 to increase at 100 and vigor at 1000 and then descends to decrease at 500, to 20 and 1 below the horizon after sunset. Letter Aleph is 10, Letters He and Mem are 100, letters Vau and Shin are 1000, letters He and Mem are again 100 on the decline. Below this are a series of 10 divisions including: Names of G_d, Sephirot, classes of angels, archangels, spheres, energies, elements, qualities, realms, alchemical properties. In this model, the alphabet is reduced to the three Mothers (Aleph, Mem, Shin) and two letters of the tetragrammaton: letter 5, He, and letter 6, Vau.

Recalling the distinction between two models of Hebrew alphabets, the plan for universal causes clearly reflects the Egyptian version (cf. figure 74). Accordingly, the plan links Shin with the maximum heat and vigor of the midday sun, equated with letter 6 and measured as 900-1000. The Arabic equivalent is mansions 9 and 10, letters Jim and Shin (figure 183, cf. 74). The Chinese equivalent is the ji of the Yi Jing (or the I of the I Ching,[771] figure 77, cf. table 19) and the yang of the Taoist yin-yang. Here, Shin is equated with the maximum. In other contexts Shin also has connotations of balance.

It is instructive to compare this Christianized Hebrew alphabet circle with a Slavic exemplar (figure 205a). In the sky, is a star marked 7 from which stream 7 rays. The main circle is again divided into an upper and lower section, The upper section has 21 letters beginning with Az (A) and ending in Fita (Phi or F, cf. letter 21 of Sanskrit, pa). Beneath the letters are their gematria equivalents. The sequence is irregular 1 2 3 4 5 6 is followed by a blank then 7 10 8 (with the meaning of infinity) then 20 30 40 50 70 80 100 200 300 400 500. The lower portion has 13 letters without a numerical value in the outer circle. The gematria circle has the numbers 9 700 60. The inner circle has 4 letters with the gematria of 600 800 along the vertical and 90 900 along the horizontal. It recalls, yet is different from the Bureus' diagram where man as homo triplex was 9 90 900 (figure 69). In any case, it confirms that the gematria associated with Hebrew is also associated with the Slavic tradition.We shall return to the theme of alphabet circles in chapter 10 (figures 368 ff.).

6.4.3.1. Cabala Variants

Some cabala variants focus on the cosmic cycles without direct reference to alphabet letters. For instance, one version (figure 206) shows the uncreated eternity as a sphere containing the tetragrammaton, with an intermediate circle and a sphere of the 12 zodiac signs in a North orientation, which are marked with chaos, nature, elements. Midnight and noon have an hexagonal star. Just before midnight is marked Plus. Just after is marked Ultra (cf. figure



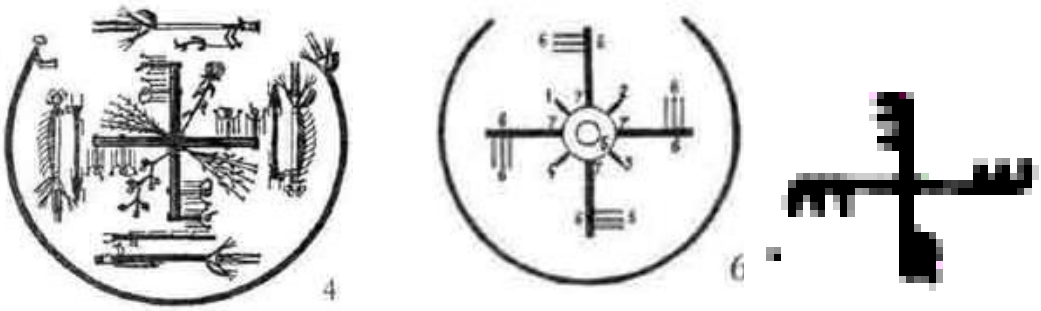


Figure 209, 4 Keys: a. Animal Medicine Wheel,b.-c. Navajo symbols, d. Vinca symbol 8.

206). In this version abstraction dominates.

Another diagram (figure 207) entitled the Heavenly and Earthly Eve, Mother of all creatures in heaven and earth. The Star of the Kings from the Orient, contrasts the Earthly Eve (old birth) on the right with the Heavenly Eve (new birth) on the left; the eye of nature on the right with the divine eye on the left; hearing on the right with sight on the left. At the bottom, this is correlated with practice (Magus) on the right and theory (Sophista) on the left. Below the celestial woman is a Divine instrument and the 4 elements. Below this are three sets of circles. The inner circle has 3 ingredients and 1 blank, the middle circle has 7 ingredients and 1 blank. The outer circle has 12 items and two black. The sequence 3 7 and 12 of the alphabet has now become an alchemical chart with 7 spheres, 7 ravens, 7 lions and 7 eagles. The sacred geography of the Hindus has now become a sacred alchemy.

Simplified variants of cosmic wheels come in the form of a fourfold cross, encountered in chapter one. Early versions of this shape can be traced back to Sumerian pottery decorations showing anthropomorphic ki figures (figure 208 c-d.). A related pattern is found in the Scandinavian gingfaxi rune sysmbolizing courage and determination. The reverse pattern is found among the Navajo Indians in a medicine wheel, Navajo symbols and Vinca symbol 8 (figure 208 a-c).

6.5. Four Keys

In chapter 1 we noted that the Cyrillic letter Sha originally formed a left pointing swastika, i.e. posolon letter, with three prongs in each of the cardinal connections (figure 8 a). this shape recurs as the Chaldean Zodiac Cross (figure 210 b). An important book by Roman Bagdasarov (2001)[772] has explored the long history of the swastika and explains that in the Slavic tradition this shape is also called the:

> absolute key of great astrological [astrologicheskogo] creation: the domains are of elementary existence" - [silfy], [undiny], salamander, gnomes (1-4), zodiacal signs (5), chemical elements (6), the symbols of evangelists (7). The ends of the sleeves of swastika correspond to tritons and three planes of their manifestation (intellectual, passionate and external).[773]

Other sources relate this to the symbol of the sphinx, call this the Quadrilateral Philosophical Key (четырёхстороннего Философского Ключа) and explain this in considerably greater detail cf. table 47, figure 210c):

> In the essence, this idea is well reflected in the idea of quadrilateral philosophical key and the sphinx. The figure of sphinx combines four essences. It has the body of Leo, foot of bull, Orel's [eagle's] wings, and the head of man. Each part of the key presents one component of nature of sphinx, alchemic element, atmospheric constituent and one of the substances of the philosophical stone.
>
> Terrestrial key belongs to carbon, bull and alchemic salt. In the terrestrial peace the gnomes live. The terrestrial signs are reflected on the grooves of carbonic key: Virgo, Capricorn and Taurus (corpuscles).
>
> Fiery key belongs to oxygen, Leo and alchemic sulfur. In the fiery peace the salamanders live. The fiery signs are reflected on the grooves of oxygen key: Aries, Leo and Sagittarius.
>
> Aqueous key belongs to the intro-kind (so previously it was called gas nitrogen), Orel and alchemic mercury. In the aqueous peace live gnomes [Undiny]. The aqueous signs are reflected on the grooves of intro-native key: Cancer, Scorpio and Pisces.

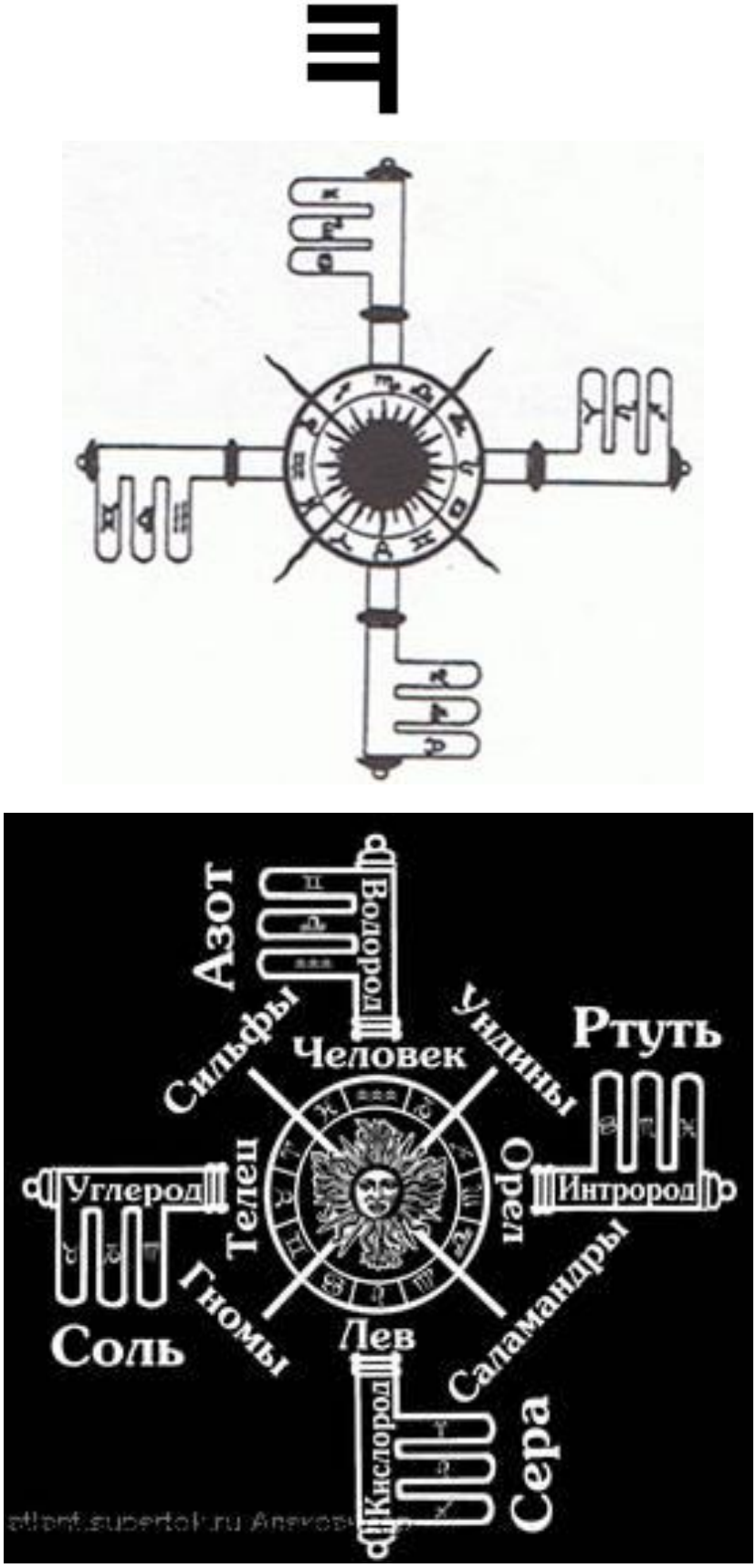


Figure 210. Letter He of Ktav Ivri and 4 keys

Terrestrial	Fiery	Aqueous	Airy	
Carbon	Oxygen	Nitrogen gas	Hydrogen	(Угперод Водород Интрород Кнслород)
Bull	Lion	Eagle	Man	(Телец Лев Орел Человек)
Salt	Sulphur	Mercury	Nitrogen	(Соль Сера Ртуть Азот)
Gnomes	Salamanders	Undiny	Silphy	(Гномы Саламандры Ундины Сильфы)

Table 47. Four keys, chemicals, symbolic animals.

> Air key belongs to hydrogen, man and alchemic nitrogen - to [paratselsovskomu] creative principle in nature. Nitrogen these are universal panacea or spiritual, giving life air. It presents astral light in the aspect of the conductor of the universal essence of existence.
> In its lowest aspect nitrogen is the electrifying force of the atmosphere, which converts oxygen into ozone and so forth in the air peace live [Silfy]. The air signs of aquarius, weights and Gemini are reflected on the grooves of hydrogen key. This key helps to comprehend space phenomena in the occult practice. In [khaldeev] this sign had practically all astrologers, since it is expressed the essence of all magic processes. Key serves for the access to the space of [energiyam].... Each planet has its magic squares.[774]

This passage is remarkable for several reasons. First, it confirms that the letter Sha associated with the zavarga in India and with the celestial powers in the Slavic tradition represents a complex cosmological synthesis of zodiac signs, elements, gases and symbolic animals. The evidence of the Navajo Medicine wheel confirms that the same principle is applied in the sand paintings of the American Navaho Indians America (figure 209b-c).[775] Although the names differ, the basic configuration is constant, suggesting that this symbol is truly international.

Second, the passage explicitly asserts that in Chaldea (khaldeev) almost all the astrologers had this symbol because it contains the essence of all magical processes. Recalling the alphabet of the Magi (figure 65), wherein the zodiac signs and letters are correlated, it is easy to see how the quadrilateral key would have functioned as an aide mémoire for the system. The Chaldeans are described as non-Semitic and as “the people of knowledge”[776] Their version of the Zodiac looks almost identical in form to the Slavic philosophical key (figure 210b).

On closer inspection, we notice one significant difference. The position of the arrow of Sagittarius is shifted 90 degrees left such that it is effectively where Pisces is positioned in the Russian version. Since the precession of the equinoxes entails 1 degree every 72 years, the Chaldean zodiac must have been produced (72 x 90 i.e.) 6480 years previously. This is very significant because it again points to a much older chronology than generally discussed for the 12 zodiac signs. This configuration of the 4 animals in this older version also corresponds precisely with one of the Sator Arepo diagrams described as a key to the great arcanum (figure 156c).

Third, there is the introductory section explaining that the sphinx is a symbolic representation of the four animals: lion, bull, eagle, man. As noted earlier, the four animals are traditionally linked with the 4 living creatures, 4 symbols of the evangelists, the 4 royal stars, the 4 fixed signs, etc. This passage offers a simple explanation why the Tarot trump 10. Wheel of Fortune (figure 156), has a wheel surmounted by a sphinx.

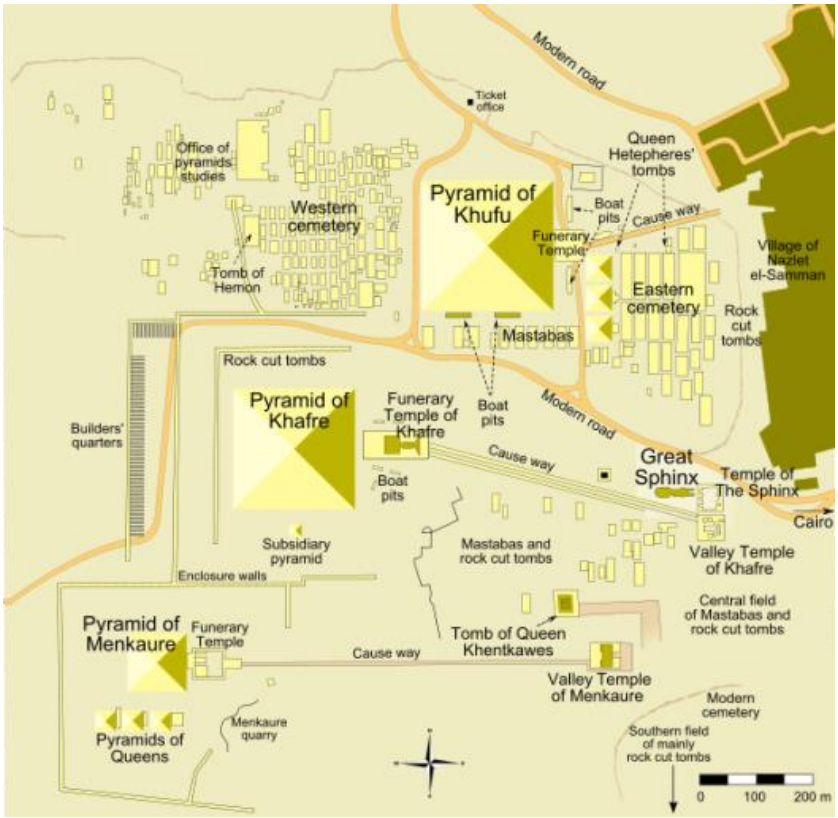


Figure 211. a Sphinx, b. Map of Giza

Sphinx	Menkaure	Khafra	Khufu
	Eternal like the Souls of Re	Appearing Like Ra	Khnum protects me
Fire	Earth	Air	Water
Lion	Bull	Man	Eagle

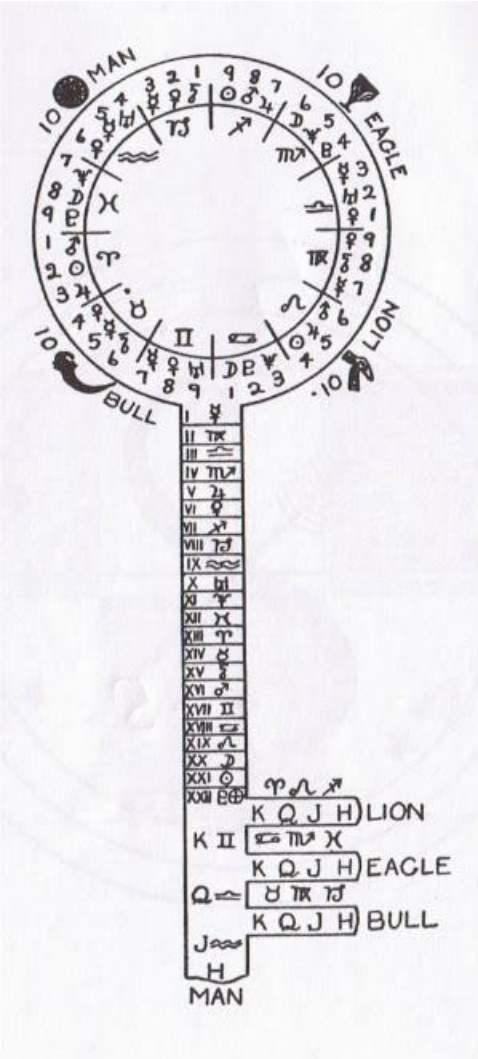
Table 48. Sphinx, 3 pyramids and the 4 beasts.

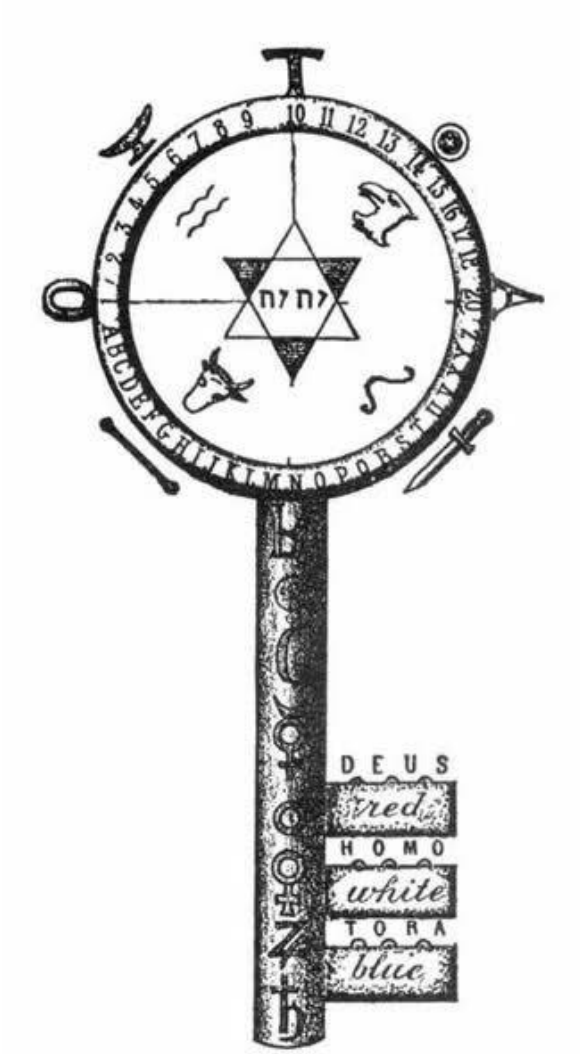
Understanding this key also opens a new way to understanding the relation of the Great Sphinx and the pyramids at Giza. A fundamental study by Madame Blavatsky (1877)[777] drew attention to parallels between Eastern representations of Adanari and Western representations of Adonai (figure 472 a –b, 492a). She noted that both represented stages at the spiritual level of creation. In the early Indian accounts, there are figures who are both male and female, e.g. Harihara (Vishnu and Shiva together as half male and half female). As Ardhanarisvara, Siva is half man and half woman, with male attributes and a bull on the left, and female attributes and a lion on the right. These attributes then crystallize into distinct sexes such that the Goddess, e.g. Durga or Isis as woman stands on a lion, while the God, e.g. Shiva or Teshub stands on a bull.

A next stage in this differentiation process is that the male again divides into two types (figure 472 a-b). For instance, classic figures of Mithra, have a sword in the left hand and a torch in the right hand. This leads to a god of war and a god of learning: Mars and Mercury, Ares and Hermes. In older traditions, there is a distinction between procreator and teacher (which become Ksatriya and Brahman). In the Christian tradition, this becomes the contrast between Saint Paul, with his sword and Saint Peter with his keys to knowledge.

Peter and Paul are at the end of the differentiation. The Adanari and Adonai figures are at the beginning of the process. On the left, we see the trident (trishula) that becomes a key symbol of Shiva and later becomes associated with Hyle (matter[778] and energy of life, figure 529a). To be precise, Adanari integrates 3 aspects (bull, lion, man). Adonai reflects 4 aspects in one, a double split personality long before the term was invented: bull, lion, eagle, man.

Which takes us back to Giza. The passage above implies that the sphinx is a key to the quadrilateral philosophical key. Perhaps it is also a key to the entire layout at Giza. The sphinx is a summary of all four elements. It is also positioned at Leo and thus associated with the fire triplicity (Aries, Leo, Sagittarius which as we noted may originally have been Sagittarius, Aries, Leo). It also the marks the ascending node (Ketu, ☊). The symbol of fire is the pyramid (pyramis, tetrahedron). Hence, the 3 of fire, points to the 4 of earth. The 3 pyramids thus represent the 3 fires and can also represent the three other elements. If the sphinx is Leo then the first pyramid, on our right should be Cancer, a water sign. The largest of the pyramids is called Khufu, Khnum protects me, where Khnum is the ram headed god, who is source of the Nile corresponding to the water signs (Cancer, Scorpio, Pisces). The next pyramid is Khafra, appearing like Ra, corresponding to air and the air signs (Gemini, Libra, Aquarius). The final pyramid is Menkaure, eternal like the souls of Re, referring to the Bull and the earth signs (Taurus, Virgo, Capricorn, table 48).





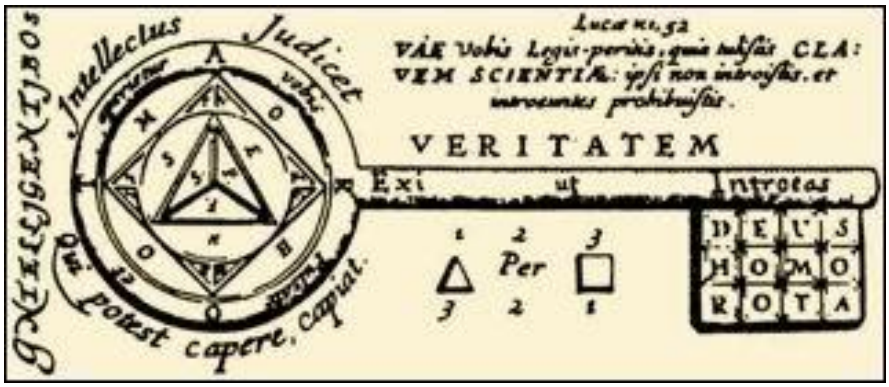


Figure 212. Key of Science

Hence, while the 3 pyramids clearly represent the tombs of 3 great rulers of Egypt, the sphinx and the 3 pyramids are also a symbolic representation of how the four elements combine to produce life on earth. The sphinx is positioned in the East opposite the middle pyramid of Khafra in the West. The 3 pyramids are in a clear alignment along a SW – NE axis, thus mirroring the arrow-like line in the old Slavic Ksi (figure 23, cf. figure 523).

In the Isiac Tablet (figure 74), the Leonine Sphynx is connected with the "image of the Pantomorphous IYNX, an emblem of Universal Existence, corresponding to the Hebrew letter Jod or I. Around the central Iynx are placed the Ophionian, or Serpentine triad," associated with "the fecundating fire and the generative water." So the Sphinx is also the SphIYNX.[779] One of the alternative names for the pyramid of Khafre is the pyramid of Kephren, linked with Khepri, god of the scarabeus and supreme god overseeing the cycle of life and death. So the sphinx and pyramids are not only a testament to life lived in the form of grandiose tombs: they are equally stories of the continuous process of birth, death and resurrection, 3 gods, 3 pharoaohs, 3 phases of the day, 3 phases of life.

At some point, there were contacts with the Magi, which resulted in an alignment of the alphabet of the Magi with Egyptian hieroglyphs (figure 65). The passage above specifically mentions the Chaldean Magi and the philosophical stone. In this system, letters 19 and 20 are linked with projection and gold, Quoph – Resh, Q – R, Khaf – Ra (cf. khafra, khafre). Alchemically, projection is something special. It is:

> the ultimate goal of Western alchemy. Once the Philosopher's stone or powder of projection had been created, the process of Projection would be used to transmute a lesser substance into a higher form, often lead into gold.[780]

One of the shapes associated with the philosopher's stone is the star tetrahedron (figure 348). There is reported to have been a yoga tradition in Ancient Egypt linked with the Merkaba meditation, whereby a combination of an upward and downward pyramid (tetrahedron) formed a star tetrahedron. In the Slavic tradition, this form is related with the energy essence of man and formula of concentration of Celestial harmony (cf. figure 348d). So the sphinx is more than the speaker of riddles. It holds the secrets to the riddle of eternal life and its messages are veiled in magical papyri about a magical alphabet of life.

Physically, the visible pyramid of Khafra (or Khefren) is a wonder of the world. Metaphysically, according to some, it relates to an invisible inverted pyramid from the heavens to create a star tetrahedron (merkaba), whereby the pyramid of stone becomes a philosopher's stone (see chapter 11, figure 348). The sphinx is a metaphor for the results, four symbolic creatures, reflecting 4 living elements that entail rebirth and eternal life. Ezekiel (1-15-21) had a similar vision: "As I looked at the living creatures, I saw a wheel on the ground beside each creature with its four faces"[781] which, as commentators have noted:

> refer to the four points of the zodiac. They are Cherubim. The zodiac alludes to the coming of Christ. Cherubim reflect the glory of God, the zodiac reflects the glory of God, they are all interconnected, according to God's plan.[782]

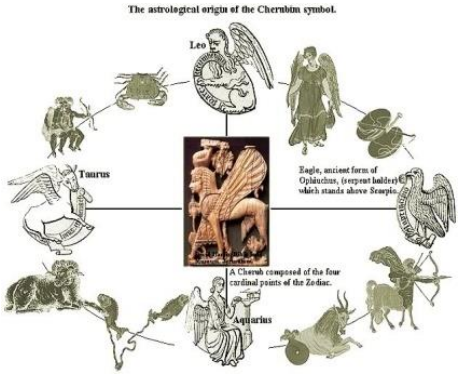


Figure 213. Key of David and of knowledge and the Cherubim; Ezekiel.

Fixed Signs	Mundus	World	(mundus)	White
Mutable Signs	Homo	Man	(homo)	Red
Cardinal Signs	Annus	Cycle	(rota = wheel or tora = law)	Blue

Table 49. Links between zodiac signs and spokes on the key.

The four points are also the four letters of J H V H, Jehovah, Jodheva, hwhy (hvhy, cf. figure 358), the tetragrammaton, the ineffable name of G_d. So the Bible, the pyramids and the quadrilateral philosophical key all refer to the same four points, symbolic animals, stars.

Scriptural evidence for the tetragrammaton is recent: the earliest "J" Hebrew version is J2, dating from 1385 A.D.[783] The prophet Ezekiel, "exiled in Babylon, experienced a series of seven visions during the 22 years from 593 to 571 B.C."[784] Latest research dates the Khufu pyramid to 23 August 2470 B.C., i.e. almost 2 millennia before Ezekiel's vision.[785] The Slavic quadrilateral philosophical key which acknowledges the Chaldean zodiac key, from Ur of the Chaldees (said to be the birthplace of Abraham), is probably older still. The Biblical account of the heavens (mazzaroth), probably composed in the early 6th century B.C. builds on much earlier stories of skies (cf. appendices 2-3).

6.5.1. 1 Key

For centuries there was a veil on the keys. Some claim that the Chaldean zodiac key is for the Old Testament, whereas the Greek Zodiac cross represents the New Testament.[786] From the Renaissance onwards, there have been attempts to give veiled revelations of the hidden truths. The four keys have diminished to 1 key. Claims concerning them are undiminished in their grandeur: absolute key of great creation, key to things hidden since the foundation of the world, key of knowledge, key of David (figures 212 - 213).

Zain shows the 12 zodiac signs in the upper circle (bow). Sagittarius has moved two places to the right hence it represents a time 4320 (72 x 60) years after the Chaldean exemplar. The shaft has 22 numbers aligned with planets and zodiac signs. The head aligns the four beasts with the four elements and their respective signs. It thus conveys the essence of the Chaldean version in compact form: namely, Lion: Fire (Aries, Leo, Sagittarius), Eagle: Water Cancer, Scorpio, Pisces), Bull: Earth (Taurus, Virgo, Capricorn) and Man: Air (Gemini, Libra, Aquarius). Papus repeats the T A R O in the bow, wherein the upper half is numbers 1 -20 and the lower half has the alphabet. The shaft has symbols of the planets. The head has Deus, homo, tora aligned with red, white, blue (table 49). Examples claimed to be the Key of Science and the Key of David add passages from Scripture and omit the alphabet letters altogether.

Elsewhere, scholars have discussed the details of these diagrams.[787] What interests us here is a simple paradox. As the discussions of keys of knowledge becomes integrated into the Christian system, clear connections with the alphabet disappear and even the three kinds of zodiac signs are reduced to one word allusions via God, Man, Wheel (Law).

6.6. Conclusions

The links between heaven, earth, letters and symbols (on earth as it is in heaven), led to analogies between macrocosm and microcosm. In India, this entailed much more than loose comparisons. 3 heavenly bodies, sun, moon and fire (in the form of stars), serve to link 3 worlds, 3 fires in the body, 3 energies and a whole trifold cosmology. From this emerges a comprehensive programme of sacred geography and sacred cosmology. The cardinal, fixed and mutable signs are an obvious practical result, which introduces a whole range of new ways for linking letters, concepts, places and things.

In theory, the introduction of time and space simply prepared the way for change, growth, development. In practice, it led to many divisions, which became individual movements and letters of the alphabet. The fixing of ends, goals, implied travel, journey, pilgrimage, passing, crossing (tirtha). To achieve this required the help of those who have gone before to ease the crossing, which came in 3 main forms: "a navigator is called *Tîrthankara* (Ford-maker), *Guru* (Teacher), or *Nâtha* (Lord)."[788] From this emerged 3 kinds of bodhissatvas: boatman-like bodhisattva, shepherd-like bodhisattva, king-like bodhisattva, leading also to 3 kinds of Buddhas. The journey towards manifestation (phanes, epiphany), heralded a journey back to the union, and new professions.

There is a great distance between Algiz symbols of 68,000 B.C., the 3 kinds of zodiac signs and the approach through triplicities and trinities and yet there is also a clear continuity. The earthly reflections and branches of the heavenly stems are many.

Chapter 7: The Model Spreads Eastwards

The word alphabet comes from the word alpha (a) and bet (b), in the same way the tantrics call the group of letters a kñara-mala which means the necklace (mala) from a (A) to kña ( ]). The letters themselves can be called akñaras as well as varëas (colors), and sometimes the alphabet is called the varëa-mala. In the Puranic period the alphabet was called the Ahaà, again representing a (A) to ha (h), as the conjunct letter was not accepted as part of the alphabet at that time. In the time of the Sanskrit scholar Paëini (500 BC), the alphabet was called the Varëa-Samämnäya. In Vedic times the alphabet was called matåkä, which means mothers. The letters are considered not just the mother of all literature (composed of words, composed of letters), but the mother of the whole universe which is composed of sound. In this way it is said that tantriks don't worship statues as gods but instead worship letters as gods.[789]
Vedic Astrology

Philologists will bear in mind the curious resemblance which has been traced between Phoenician characters and the Rejang alphabet of Sumatra, which is mostly Phoenician inverted. In fact, it would not surprise me if future students established the fact that the whole world knows only one alphabet (properly so called), and that that is Phoenician[790]
Captain Sir Francis Burton, 1879

ka	[kʌ]	kha	[kʰʌ]	ga	[gʌ]	gha	[gʱʌ]	ṅa	[ŋʌ]				
ca	[ʧʌ]	cha	[ʧʰʌ]	ja	[ʤʌ]	jha	[ʤʱʌ]	ña	[ɲʌ]				
ṭa	[ʈʌ]	ṭha	[ʈʰʌ]	ḍa	[ɖʌ]	ḍha	[ɖʱʌ]	ṇa	[ɳʌ]				
ta	[tʌ]	tha	[tʰʌ]	da	[dʌ]	dha	[dʱʌ]	na	[nʌ]				
pa	[pʌ]	pha	[pʰʌ]	ba	[bʌ]	bha	[bʱʌ]	ma	[mʌ]				
ya	[jʌ]	ra	[rʌ]	la	[lʌ]	va	[ʋʌ]						
śa	[ɕʌ]	ṣa	[ʂʌ]	sa	[sʌ]					ha	[hʌ]		
ḷa	[ɭʌ]	kśa	[kʂʌ]	jna	[ʤɲʌ]								

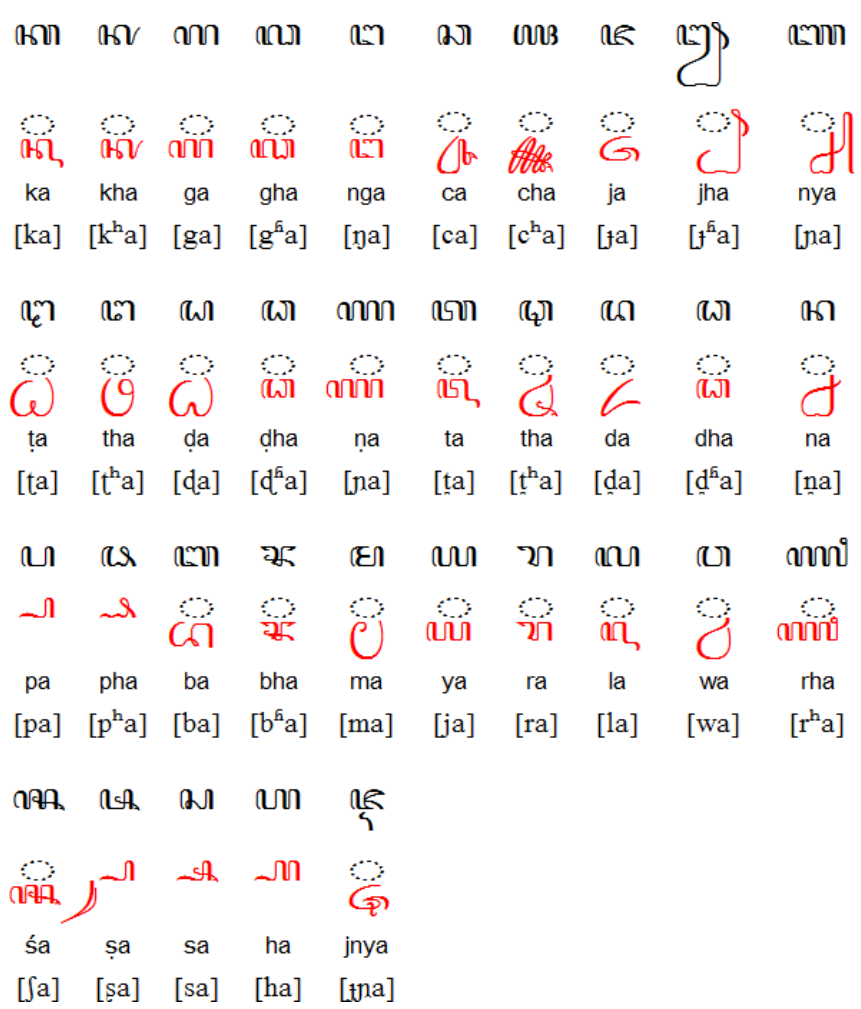


Figure 214a Kanadda Alphabet, b. Old Javanese Alphabet

Chapter 7: The Model spreads Eastwards

Sanskrit provided a matrix for organizing the world. Its grid system of consonants became associated with elements and with chakras in the body (chapter 2); was used for internal movements (breathing, chapter 3), and external movements of the body (chapter 4), leading to matrices of movements and letter forms. It was applied to astronomy and astrology (chapter 5), sacred geography and chronology (chapter 6).

Sanskrit was, from the outset, an international language. Each of its letters were linked with a piece of Shakti's body and scattered over India, Sri Lanka in the South, Bangladesh and Assam in the East, Tibet and Nepal in the North, and Pakistan in the West (figure 188a).[791] The system underlying Sanskrit becomes a model for major languages in India. In the Ethnologue list, Sanskrit as an Indo-Aryan alphabet leads to 224 languages within the Indian subcontinent.[792] It also spreads beyond India (figure 639). Diringer (1948) devoted two chapters to the Indian Branch and the Further Indian Branch. He traced how it spread throughout the Indian subcontinent, to Indo-China, Malaya, Indonesia and the Philippines,[793] emphasizing the important role of Buddhism in this process.[794] His remarkable study included 43 Scripts (table 50).[795] Even this is only a small part of the story. India has 22 Official languages and 26 Mother languages. Ethnologue lists 461 individual languages in India alone.[796]

Diringer and many Western scholars assumed that Sanskrit initially had no native script,[797] possibly because Megasthenes, a Greek at the Mauryan court in the 4th c. B.C., claimed that the Indians "have no knowledge of written letters".[798] Wiki acknowledges a written version of the Rig Veda in the 10th c. B.C. but asserts that "the fixed text was preserved with unparalleled fidelity for more than a millennium by oral tradition alone."[799] In this context, it is useful to remember that India has a long tradition not just of Vedic texts, but also two great epics: the Mahabharata, with extant texts going back to 400 B.C.,[800] and the Ramayana. It is also instructive to note that the Cologne Sanskrit Dictionary lists 3 terms for copying, transcribing; 134 terms for writing, 26 terms for scribe, 95 terms for writer, 19 words for manuscript, 351 terms for text and 365 terms for book:[801] rather a lot of terms for writing if they were a non-writing culture.

Brahmi played an important role in the spread of Sanskrit. Brahmi has been described as a "script framed by Brahmans for writing Sanskrit,"[802] "official script of religious texts and cults,"[803] and "Mother of scripts of all native Indian alphabets." [804] Western scholars are more reserved claiming that it was the ancestor of most Indian alphabets.[805] They refer to Brahmi script as a semi-alphabet, semi-alphabetic writing, an alphasyllabary, a syllabic alphabet or as an "an abugida, or a writing system that is partially "alphabetic" and partially syllable-based,"[806] which is also the "root of all the Indic and Southeast Asian abugidas."[807] They claim that its roots are in Proto-Sinaitic script and that it came to India via the Phoenician alphabet and Aramaic Script (?)[808] or via Imperial Aramaic.

There is evidence of Aramaic derivatives in Middle Asia.[809] Indeed, Emperor Asoka was certainly aware of Aramaic and even established bilingual Aramaic - Greek inscriptions in Kandahar.[810] Even so there are four basic problems with these supposed Aramaic links. First, there is a problem of chronology. While Brahmi becomes widespread through Ashokan

Brahmi (250-232 B.C.), Gupta script in the 5th century is described as late Brahmi[811] and there are examples going back to the 6th c. B.C. in Sri Lanka.[812] The Mahabharata was written in 9th or the 8th c. B.C. According to Wiki, evidence of Vedic Sanskrit goes back to 1700-1000 B.C. Although there are claims that Phoenician was invented in the 15th c. B.C., it did not spread to the Greeks and Aramaeans until c. 800 B.C.[813] The Imperial Aramaic Alphabet dates from the 5th century B.C.[814] This would be influence avant la lettre.[815]

The second has to do with number of letters. There are various sizes of Brahmi. The shortest has 10 letters (figure 44a). Parallels with Western letters have been found. The sequence of the letters A K G T TH P B Y V has no meaning in Western alphabets. In terms of Sanskrit, it reflects the vargas (divisions of the alphabet): A (ali), K G (kavarga), T (Tavarga), Th (tavarga), P B (pavarga), Y (yavarga). So, if the outward form of the letters suggests West-East parallels, the inner structure reveals an Eastern framework.

There is a 22 letter version of Brahmi,[816] which follows the A B G D (A Ba Gha Da not abugida) sequence of the South Semitic alphabets (figure 250c, cf. figure 245a). There are 25 letter versions which show only the consonants (figure 218a). Significantly, Ashoka- Brahmi has a version with 4 vowels and 31 consonants[817] and a version with 33 consonants.[818] These Ashoka-Brahmi versions have precisely the same number of consonants (and semi-consonants and aspirate) as the Aryan Sanskrit alphabet.

The Proto-Siniatic "alphabets" range from 10 to 22 letters. The Imperial Aramaic alphabet, like the Phoenician, Babil alfabesi, the Ugaritic, Samaritan, and Hebrew alphabets have 22 letters (figures 704-705). If an alphabet of 22 consonant letters served as model for an alphabet of 4 vowels and 33 consonants, where did the other 15 letters come from? Classical Sanskrit has 16 vowels + 33 letters. Sanskrit alphabets range from 25 letters (if one takes the consonants in isolation) to 49, 64, or 297 letters (if one takes the syllabic version of Aryabhatta). How can a 22 letter consonantary without vowels generate 49 letters?

The third reason has to do with sequence of letters and structure. Imperial Aramaic and the Semitic examples are abjads. They follow the sequence, A B G D. These alphabets have 6 sections of 4 3 3 4 4 4 letters respectively.[819] Ashoka Brahmi is neither an abjad nor an abugida. It follows the a ka kha ga gha na sequence of letters established by the Aryan Sanskrit letters. It has 8 divisions: vowels (4), kavarga (5), cavarga (5), Tavarga (5), tavarga (5), pavarga (5), yavarga (4) and savarga (4). As will be seen below, this same pattern is evident in all the Brahmi derivatives throughout India and south Asia, albeit sometimes in abbreviated form. The full versions of Sanskrit and Brahmi do not follow the A B G D, hence it is misleading to call them abugidas.[820] This applies equally to the many derivative alphabets in the Indian subcontinent and Southeast Asia.

The fourth has to do with phonetic structure. Both Sanskrit from Vedic times onwards and Hebrew link phonetic sounds with mouth (figure 40, cf. table 12). In Sanskrit, this ordering leads to the vargas and a continuous sequence of letters 1 – 33. In the Hebrew system this leads to a letter sequence: 1 5 8 16, 3 10 11 17, 4 9 12 14 22, 7 12 15 20 18, 2 6 12 17. If he Aramaic Hebrew sequence was the source of Sanskrit, why does Sanskrit have a more uniform system that predates Hebrew by 1,000 and perhaps as much as 3,000 years?

Modern Western authors insist that "A true alphabet contains separate letters (not diacritic marks) for both consonants and vowels."[821] By this definition, both Sanskrit and Brahmi are true alphabets. Sanskrit with 16 (or 17) vowels was reduced to 9 in the Aryabhata system and simplified to 6 in early Brahmi, 4 vowels in Ashoka-Brahmi and 2 vowels in Bhatiprolu and Sunga Brahmi. Similarly the 33 consonants of Sanskrit were abbreviated to 31 in Ashoka and 23 in Sunga Brahmi.[822] On the other hand, Imperial Aramaic, and Hebrew, if read strictly as examples of abjads (vowelless alphabets), have only consonants and are not true alphabets.[823]

As the alphabets spread South and then Eastwards there is one subtle shift. In Sanskrit and Brahmi the vowels and consonants remain strictly separate. The consonants have an implicit, inherent vowel (a) attached.[824] In the derived alphabets, the formal structural distinction continues as in Sanskrit. Some alphabets even continue the full 16 vowels of Sanskrit. However, when the vargas are listed, the inherent a is made explicit. Hence, the first five consonants k, kh, g, gh, n, are written as ka, kha, ga, gha, na as if they were syllabaries.

The conclusions are significant. Proto-Sinaitic may be a source for Phoenician, Aramaic, Imperial Aramaic, Hebrew and a number of Semitic alphabets of the Near East (cf. chapter 8 below), but it cannot be the model either for Sanskrit, Brahmi script in general nor Ashokan-Brahmi in particular. Brahmi, as the "script framed by Brahmans for writing Sanskrit,"[825] must be a native Indian script. Stated dramatically, this means that the entire Wiki tree for Indian and South-East Asian languages is distorted through a form of Western linguistic imperialism.

As will be shown in the next chapter, it was not a Semitic model that framed Indian alphabets. It was Indian Aryan models which were subsets of the full system that were exported. These included 33 and 26 letter h l h m models as well as 26, and 22 letter a b g d models that were copied by some versions of Semitic alphabets. A 22 letter Indian a b g d was copied most notably by King Solomon himself.

Our chapter 7 outlines some examples of how the model spread eastwards. In some cases, the entire Sanskrit model is effectively copied as the vargas (divisions) albeit with different glyphs (§1). In other cases, the letter grids and sound matrices are adapted (§2). The grids are simplified and the shapes of the letters are modified. These grids become a basis for South Asian and Austronesian alphabets (Bali, Indonesia, Philippines) and Japanese syllabaries (hiragana, katagana). These simplified grids also help to understand features of Adamic alphabets (§3-9).

The essence of the story is that the Sanskrit model, often via Brahmi, travelled from North to South India. From there it travelled eastwards to Myanmar (Burma), Thailand (Siam), Indonesia and northwards to the Philippines and Japan. Our outline makes no attempt to trace all the complexities of this history of the past millennia. The goal is very simply to show how basic principles were exported eastwards. In chapter 8 we shall explore how the principles also travelled westwards and find East - West parallels.

7.1. Sanskrit Vargas

The Sanskrit system is often adopted by other alphabets.[826] These employ different shapes for

Figure 215 a. Pallava Alphabet b . Grantha Alphabet

First series						Second series					
ក	ka	[kɒ:]	ខ	kha	[kʰɒ:]	គ	ko	[kɔ:]	ឃ	kho	[kʰɔ:]
ច	ca	[cɒ:]	ឆ	cha	[cʰɒ:]	ជ	jo	[cɔ:]	ឈ	jho	[cʰɔ:]
ដ	ṭa	[ɗɒ:]	ឋ	ṭha	[tʰɒ:]	ឌ	ḍo	[ɗɔ:]	ឍ	ḍho	[tʰɔ:]
ត	ta	[tɒ:]	ថ	tha	[tʰɒ:]	ទ	do	[tɔ:]	ធ	dho	[tʰɔ:]
ប	pa	[ɓɒ:]	ផ	pha	[pʰɒ:]	ព	bo	[pɔ:]	ភ	bho	[pʰɔ:]
ស	sa	[sɒ:]	ហ	ha	[hɒ:]	យ	yo	[jɔ:]	រ	ro	[rɔ:]
ឡ	ḷa	[lɒ:]	អ	ʔa	[ʔɒ:]	វ	vo	[wɔ:]			

	k	[k]		kh	[kʰ]		g	[g]		gh	[g]
	c	[s]		ch	[sʰ]		j	[z]		jh	[z]
	ṭ	[t]		ṭh	[tʰ]		ḍ	[d]		ḍh	[d]
	t	[t]		th	[tʰ]		d	[d]		dh	[d]
	p	[p]		ph	[pʰ]		b	[b]		bh	[b]
	y	[j]		r	[j]		l	[l]		w	[w]
				h	[h]		ḷ	[l]		Ø	[ʔ]

	ṅ	[ŋ]		ñ	[ɲ]
	n	[n]		ṇ	[n]
	n	[n]		m	[m]
	s	[θ]			

Figure 216 a. Khmer Alphabet,b. Burmese Alphabet

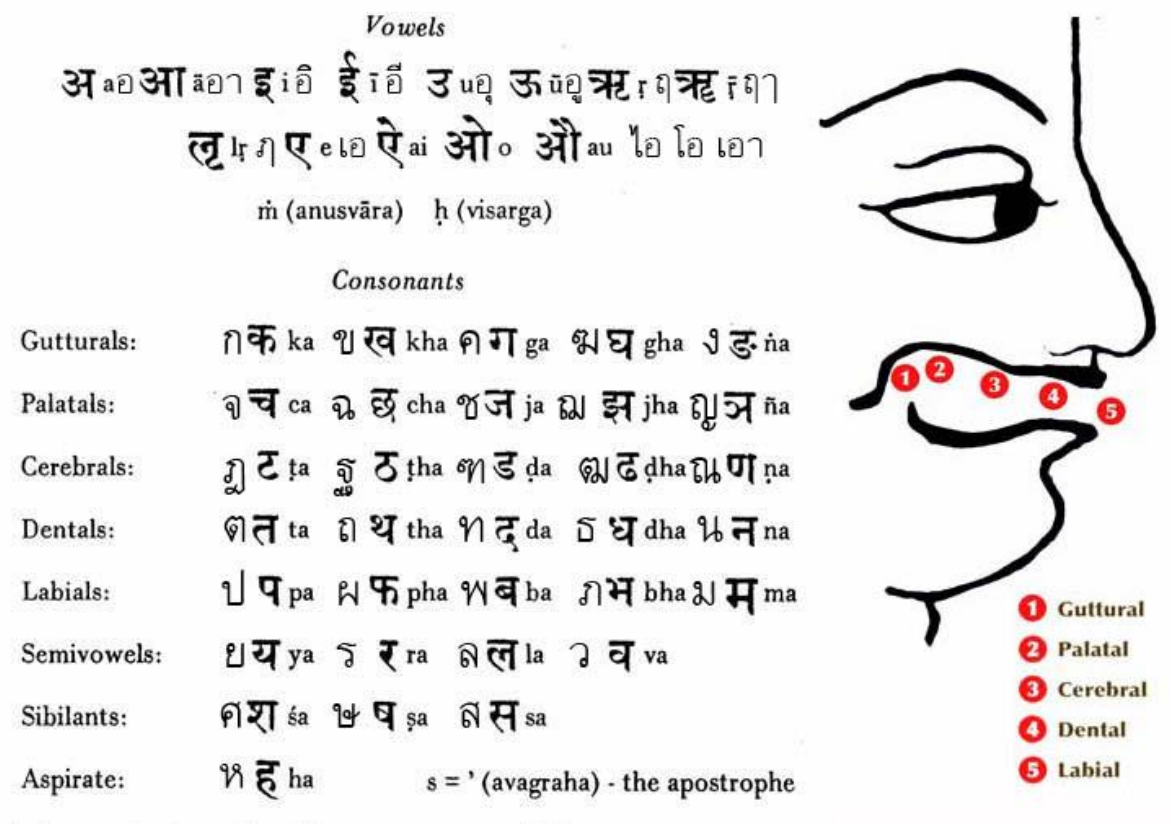


Figure217a. Sanskrit alphabet in Thai, b. Thai alphabet

individual letters and still maintain the full Sanskrit framework, including consonants, vowels, semivowels, and aspirates. The seven Sanskrit vargas (divisions) were discussed in chapter 2. These vargas recur, for example, in the Kannada alphabet of Southern India[827] (figure 214a). Although the script is quite different, the same pattern is clearly recognizable in Old Javanese (figure 214b) where line one shows the kavarga and cavarga, line two, the ṭavarga and Tavarga, line 3 the pavarga and yavarga and line four, the savarga followed by the aspirate ha and jnya (cf. janja in Georgian, ganga at the end of Coptic).

The Sanskrit vargas are also clearly the basis of the Pallava alphabet (ca. 3rd-5th c. A.D.).[828] The consonants are now arranged in four lines as in Kannada (figure 215a). Line one shows the kavarga, cavarga. Line two shows the ṭavarga,Tavarga. Line three shows the pavarga, yavarga, while line four shows savarga and aspirate (h). Pallava inspired further alphabets.[829] One of these offshoots was the Grantha alphabet (figure 215b). Here the form of the letters is different. According to Wiki, Grantha "developed from the Southern Variant of Brahmi in Tamil Nadu".[830] However, its structure is exactly the same as Sanskrit with a separate line for each of the 7 vargas. "Malayalam Script is a direct descendant of Grantha Script. Tulu Script and Sinhala script were probably influenced by Grantha Script."[831] The Khmer alphabet is also said to come from Brahmi via Pallava:

> The Khmer alphabet is descended from the Brahmi script of ancient India by way of the Pallava script, which was used in southern India and South East Asia during the 5th and 6th Centuries AD. …The Khmer alphabet closely resembles the Thai and Lao alphabets, which developed from it. [832]

Again the Sanskrit base is clear (figure 216a). The first five lines follow the Sanskrit model precisely: kavarga, cavarga, ṭavarga, Tavarga and pavarga. Lines 6 and 7 begins with one letter from the savarga, the final aspirate followed by a variation of the yavarga.

Old Mon script follows a similar pattern. The first five lines follow the Sanskrit precisely.[833] Line six has the yavraga and one letter of the savarga. Line seven departs from the strict Sanskrit order: h ḷ b a m b. Mon serves as a basis for the Burmese alphabet which follows the Sanskrit model precisely for the first six divisions (figure 216b). It shows only one letter of the savarga, and then ends with the aspirate h, ḷ and ø.

In the case of Thai, the influence of Sanskrit is even more clearly evident. One version reproduces the Sanskrit model exactly and then positions the Thai equivalents alongside (figure 217a). Standard versions have 15 vowels and 44 consonants. Other versions introduce slight variations. In one case, (figure 217b), for instance, the 7 vargas follow the Sanskrit order precisely but their lengths are changed. The kavarga has 7 consonants, the cavarga, ṭavarga, and Tavarga have 6 consonnats each, while the pavarga has 8 consonants. The yavarga and savarga have 4 and 3 consonants as in Sanskrit and are then followed by 4 letters rather than a single aspirate: h l- -n ʔ h. Each of the letters is also marked to identify whether they are Medium, High or Low.

Nothwithstanding these clear Sanskrit roots, Wiki claims that Thai is an abugida that came from Proto-Sinaitic via Phoenician, Aramaic and Brahmi.[834] Indeed, Wiki claims that Proto-Sinaitic is the source of Brahmi and the entire Brahmic family of scripts (table 51a-b).[835]

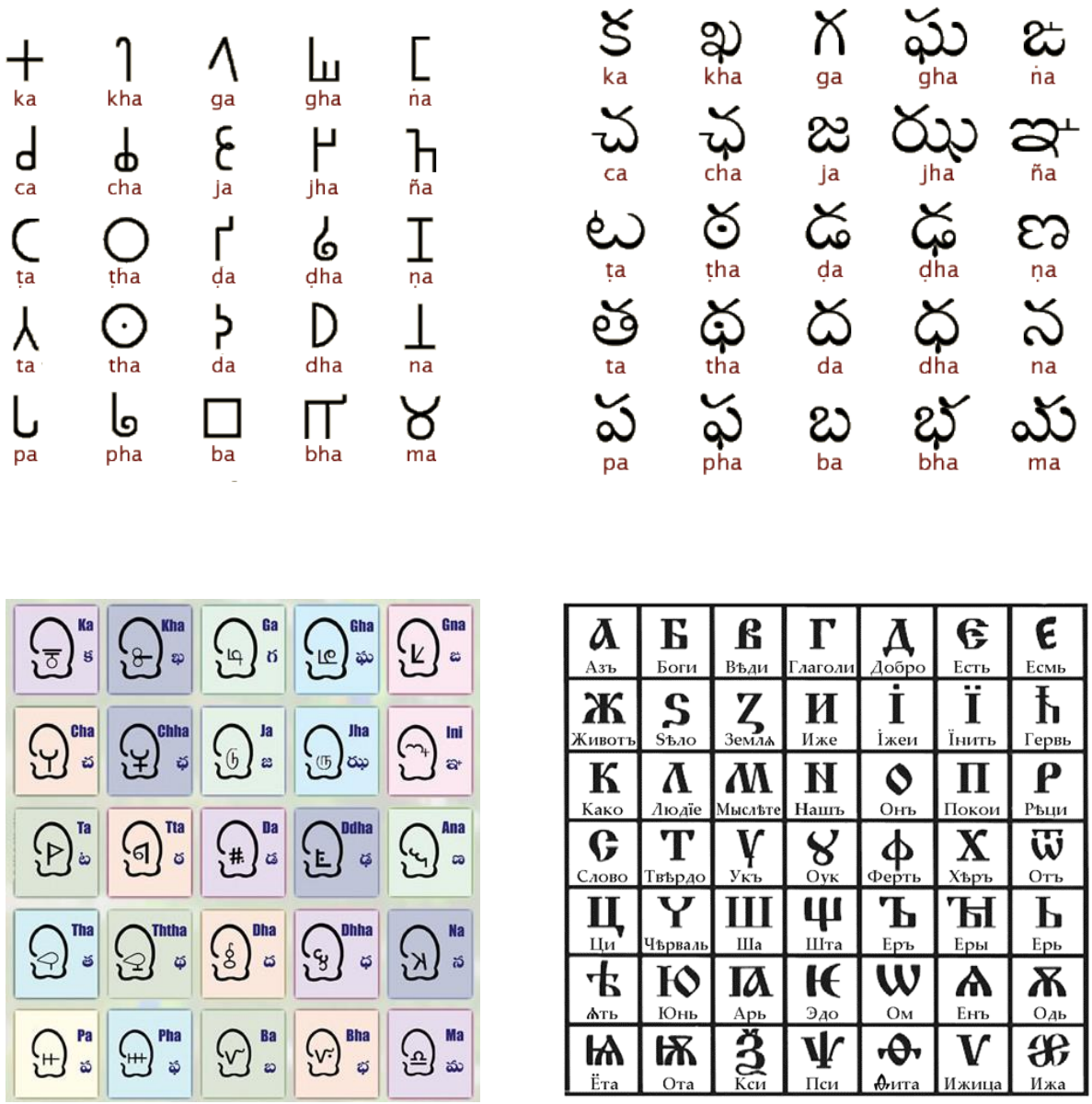
Northern Brahmic

- Kusan
- Tocharian
- Meitei Mayek
- Gupta
    - Śāradā
        - Landa
            - Old Kashmiri
            - Gurmukhī
            - Khojki
            - Khudawadi
        - Takri
            - Dogri
            - Chameali
    - Siddhaṃ
        - Tibetan
            - ’Phagspa
                - Hangul (partial)
            - Lepcha
                - Limbu
    - Nāgarī
        - Devanāgarī
            - Modi
        - Nandināgarī
        - Gujarati
        - Kaithi
-
    -
        - Eastern Nagari
            - Assamese
            - Bengali
            - Anga
        - Tirhuta
    - Nepal
        - Bhujimol
        - Prachalit Nepal
        - Ranjana
            - Soyombo
            -

Southern Brahmic

- Tamil Brahmi
  - Vatteluttu
    - Kolezhuthu
- Tamil
- Pallava Grantha
  - Malayalam
  - Tulu
  - Sinhala
  - Dhives Akuru
  - Saurashtra
  - Khmer
    - Lao
    - Thai
  - Cham
  - Old Kawi
    - Balinese
    - Javanese
    - Baybayin
    - Batak
    - Buhid
    - Hanunó'o
    - Tagbanwa
    - Sundanese
    - Lontara
    - Rejang
  - Mon
    - Burmese
    - Ojhopath
    - Tanchangya
- Kalinga
  - Oriya
- Bhattiprolu Script
  - Kadamba
  - Kannada
  - Telugu
- Tai Le
  - New Tai Lue
- Ahom

Table 51a-b. Northern and Southern Brahmic.[836]



1 A	2 B	3 C	4 D	5 E
6 F	7 G	8 H	9 I	10 J
11 K	12 L	13 M	14 N	15 O
16 P	17 Q	18 R	19 S	20 T
21 U	22 V	23 W	24 X	25 Y

Figure 218 a-c. Brahmi, Telugu, Gondi, d. Cyrillic, English Grids

The Wiki account indicates just how widespread was the eastern spread of the Indian model, across Southeast Asia, and Austronesia including Indonesia, the Phillipines and Japan. Chronologically the account is problematic. Brahmi is dated to the 3rd c. B.C. and Sanskrit Devanagari is claimed as an offshoot of Brahmi. Yet Panini's classical grammar was written in the 4th c. B.C, possibly earlier[837] and Vedic Texts go back to at least 1,500 B.C. at a time when Proto-Sinaitic was more proto than a full-fledged alphabet. There is a further problem of explaining how 22 letters without vowels generated 16 vowels and 33 consonants.

7.2. Letter Grids and Sound Matrices

The Sanskrit system is modular. Subsets can be used for elementary syllabaries. The underlying system entails letter grids and sound matrices that reflect both a physical phonology and a metaphysical sound cosmology.

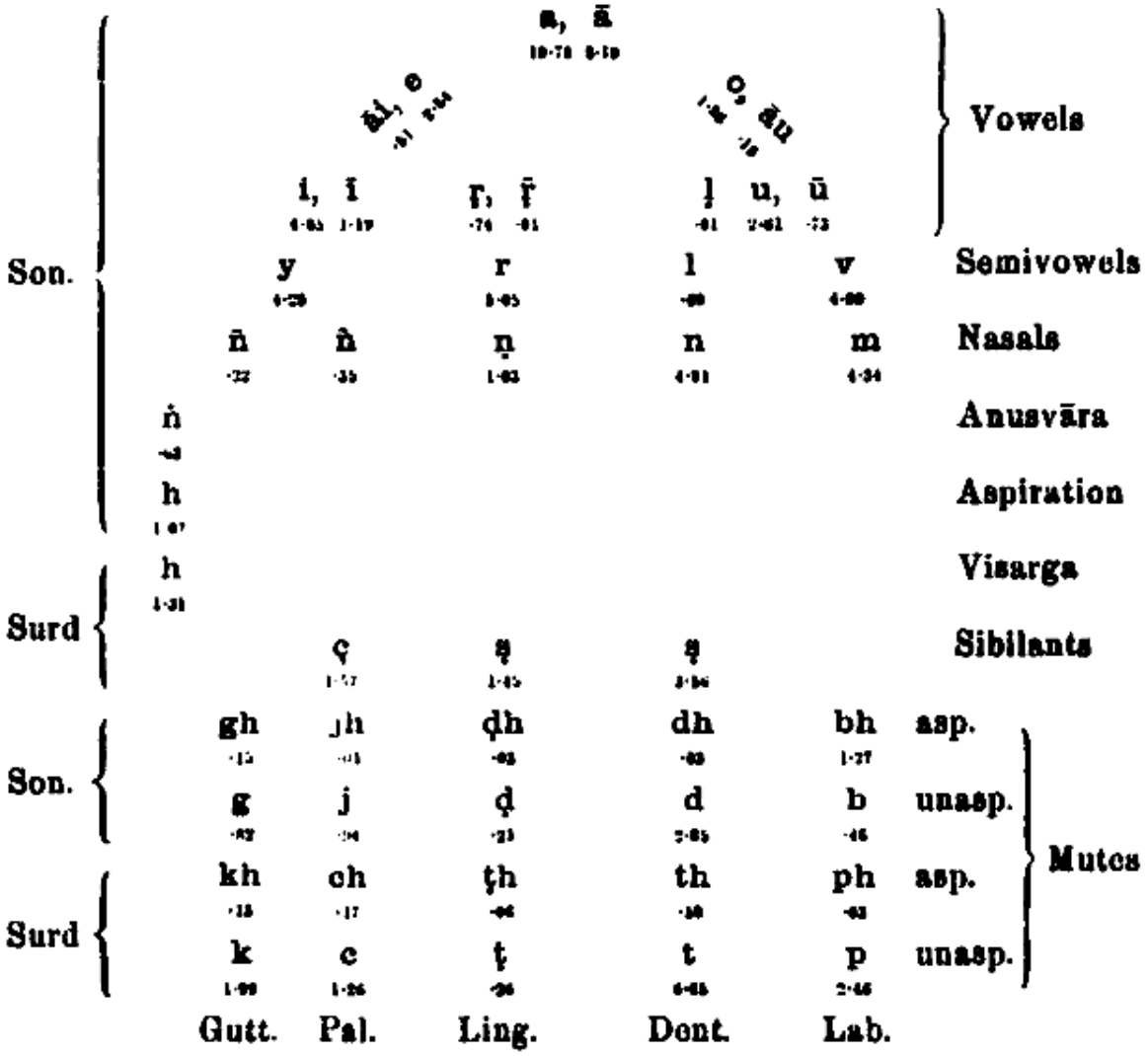
7.2.1. Letter Grids

Letter grids or matrices are a fundamental dimension of early runic and alphabet systems. The basic Sanskrit grid of 25 consonants linked with 25 elements was discussed in chapter 2. This grid becomes the basis of standard Indic.[838] Other grids and matrices were outlined in chapter 4. Here (figure 218a-c), we draw attention to how the Sanskrit grid principle remains constant although the shapes of letters change greatly in different alphabets. For instance, Brahmi, Telugu and Grondi maintain the Sanskrit letter sequence, with very minor changes in letter values (e.g. Brahmi: ca cha becomes Grondi: Cha Chha), while changing dramatically the shapes of those letters. In Grondi letter 6, Cha, is linked with a Y like shape ( ), recalling the male Y, while letter 7, Chha, is linked with the symbol for Venus ( ). Compare Hebrew, where letter 7 is Cheth, associated with Eve.

In Brahmi, Telugu and Grondi letter 13, the letter of the central square, remains *da* as in the original Sanskrit. Consonant 1 is ka and consonant 25 is ma. Hence, in all three cases a diagonal from the upper left to bottom right links the sounds ka and ma as in kama (desire and god of love). Similarly, a diagonal from lower left to upper right links the sounds pa and na as in pana (country, cf. Pan). The same 25 square grid, when applied to English (figure 203e), produces a different sequence of letters. One of the curious changes is that the letter M, which is consonant 25 in Sanskrit, now becomes letter 13 in English. Now a line joining squares 21 1 13 5 25 not only touches the square of M but also describes the shape of one form of M where the midpoint descends only half way down.

Hence, the same grid which organizes the position of letters and sounds can also explain some of the shapes of letters (cf. Ugarit grid[839]). In Aksara Sunda and Phoenician, it is also used to create the shape of letters (figure 116a-b). In the Hebrew magical tradition, letters are linked with geometrical shapes, which then recur as letters in the Angelic, Celestial alphabets and elsewhere (figure 115a, cf. figures 135-136). In Coptic, a grid is directly connected with the shapes of letters (figure 116c). This grid principle also becomes a starting point for cipher alphabets and cryptology (figures 121-122).

In Sanskrit, Ma as consonant 25 marks a conceptual half way point in an alphabet of 50 letters



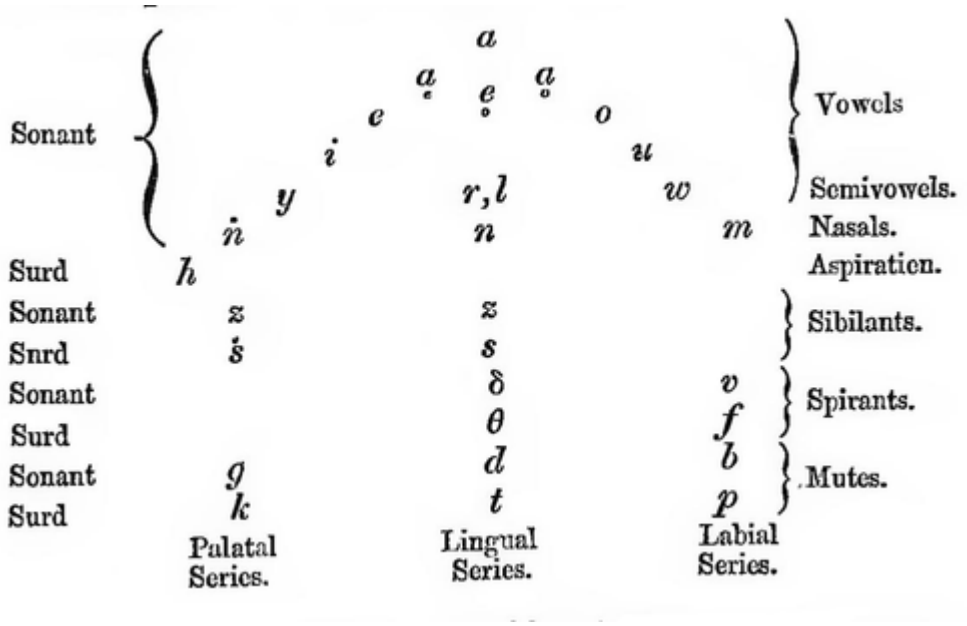


Figure 219 a. Sanskrit Phonology Chart, b. English Phoneme Chart

and, as the M of Mother, Matrikas and matrices, is concerned with fertility. In English, this M moves to the middle point of the matrix/grid. A Slavic grid of 49 letters (figure 218d) has Uk as the central letter, again linked linked with fertility. Budhu magic squares associated with the first nine letters of Arabic and Hebrew have a much simpler grid of 3 x 3 = 9 squares. In this case the central square is linked with ha or He, again with associations of power and potency (figure 60). While letters change with alphabets in different languages, the grid links certain positions such as the centre with particular associations. A provisional insight is that the westward movement of languages brings a gradual decrease in the lateral number of grid squares[840] from 7 x 7, 6 x 6 and 5 x 5, to 12 x 2 and 11 x 2(table 52, table 53). A future study should explore more systematically the relation of grids in terms of sets of letter associations.

In any case, awareness of this Sanskrit grid helps us to visualize the logic behind the term, alphabet, and versions such as al pa ba, al fa ba. Treating the ka of Sanskrit letter 1 as a letter a i (as in Sindhi), the al of alphabet links letter 1 with letter 28, or in terms of number symbolism, it links gematria 1 with gematria 50. Linking this Sanskrit (consonant) letter 1 with letter 20 and letter 23 connects (k)a with ba via pa and pha. Geometrically it also creates an L shape. In Arabic, L becomes shape 12. In Western alphabets L becomes letter 12. As such it marks a terminus in a 12 month year. English letter F (Fa), as letter 6, marks a half-way point in such a 12 month year. In a 24 letter alphabet, L as letter 12 marks a half-way point in the year. So the year is divided into two: the first half is A, the second half is B. The first half is A – L (1- 12), the second half, beginning with month 6 and letter 6 (Fa)[841] goes from letter B – T, from letter 2 to the end. In terms of English letters B - T entails letter 2 - letter 20. The word alphabet assumes knowledge of a Sanskrit grid.

7.2.2 Sound Matrices

Today, the principle of linking sounds of letters with specific parts of the mouth is called articulatory phonetics. In India, this has a long tradition. The Sanskrit grid arranged letters in terms of where they are produced. In addition, Sanskrit scholars studied the frequency of sounds occurring in classic texts and correlated these with letters in the classes (figure 219):

> The figures set under the characters give the average percentage of frequency of each sound, found by counting the number of times in which it occurred in an aggregate of 10,000 sounds of continuous text, in ten different passages, of 1,000 sounds each, selected from different epochs of the literature: namely, two from the Rig-Veda, one from the Atharva-Veda, two from different Brāhmaṇas, and one each from the Manu, Bhagavad-Gītā, Çakuntalā, Hitopadeça, and Vāsa-vadattā.[842]

Such phoneme lists are also found in English (figure 219b). Whereas Sanskrit distinguishes between guttural, palatal, lingual (cerebral), dental and labial consonants, the English chart only distinguishes between palatal, lingual and labial. Moerover, in the Sanskrit chart the sounds are mapped in terms of frequency in 10,000 sounds of continuous text from eight epochs in Sanskrit literature.

7.2.2.1 Futomani (Japan)

Such sound matrices are found also in Japan where the Hotsuma Futomani Divination Chart[843] occurs in an epic poem of 10,000 lines in 3 volumes: Book of Heaven, Book of Earth, Book

Figure. 220a. Japanese: 51 Phonetic Sounds and 49 Deities, b. Hangul Vowels, Consonants, Tongue.

of Man.[844] The chart arranges 51 sounds in concentric circles, linked with 49 deities of the Japanese pantheon (figure 220a). There are 3 central sounds: "The symbols A-U-WA in the inner circle represent Amemiwoya, the creator of heaven and earth"[845] also called the "August Heavenly Ancestor." The A shows an expanding spiral, while the WA shows a contracting spiral. Directly below and to the right are the syllables, ye and me accompanied by S and T forms: cf. Sanskrit: ya mi, yama; Greek letters Sigma and Stigma and the constellation Draco. Hence, what looks like a pleasant arrangement of symbols for sounds is linked with deities, astronomy and annual cycles.

7.2.2.2 Hangul (Korea)

Related principles are found in the development of Hangul[846] letters in 15th century Korea where the alphabet followed: "design of the consonant letters according to articulatory phonetics and the vowel letters according to Confucian principles such as the *yin* and *yang* of vowel harmony" (figure 220b).[847] Here, the vowels are almost identical with some runic forms, while the three vowels that form the initial three letters follow the by now familiar principle of the three worlds:

> The generally accepted account… on the design of the letters is that the vowels are derived from various combinations of the following three components: ㆍ ㅡ ㅣ. Here, ㆍ symbolically stands for the (sun in) heaven, ㅡ stands for the (flat) earth, and ㅣ stands for an (upright) human. The original sequence of the Korean vowels, as stated in Hunminjeongeum, listed these three vowels first, followed by a various combinations. Thus, the original order for the vowels was: ㆍ ㅡ ㅣ ㅗ ㅏ ㅜ ㅓ ㅛ ㅑ ㅠ ㅕ. Note that two positive vowels (ㅗ ㅏ) including one ㆍ are followed by two negative vowels including one ㆍ, then by two positive vowels each including two of ㆍ, and then by two negative vowels each including two of ㆍ. The same theory provides the most simple explanation of the shapes of the consonants as approximation of the shapes of the most representative organ needed to form that sound.[848]

Seen in isolation these examples might appear as curiosities. They are, in fact, examples of an ancient system of proto-phonology that has largely been forgotten. The Sanskrit model becomes the starting point for Brahmi alphabets and for what is today called standard Indic.[849] The Brahmi alphabets are in turn a starting point for Tamil (Vatteluttu) script, from which emerge a whole gamut of South East Asian alphabets ranging from Malayasia and Indonesia to the Philippines. This eastward expansion of Sanskrit influence may seem a diversion, but it is part of a big picture that also offers insights for understanding the expansion of Sanskrit westwards to Africa and Europe and provides a context for Adamic alphabets. By way of illustration, two seemingly unrelated alphabets are outlined: Tibetan and Balinese.

7.2.3. Sanskrit and Tibetan

Tibetan largely follows the basic Sanskrit scheme (figure 222b). Sanskrit has divisions with five letters. Tibetan has divisions of four letters. The first three divisions (vargas) are identical: cf. kavarga, cavarga, tavarga. Division 6 in Sanskrit follows as division 4. Division 5 in Tibetan changes the Tavarga into a tsa-varga. Division 6 in Tibetan adds a zha-varga, followed by the yavarga and savarga as in Sanskrit. Of interest here is how these columns of four letters are aligned with breathing principles: unaspirated high, aspirated low, voiced low, nasal low. As in Sanskrit, the Tibetan matrix of letters reflects sounds and yoga breathing.

Aksara wianjana (Consonants)								
	Tajam (bersuara)		Lembut (nirsuara)		*Anunasika* (sengau)			
	Alpaprana	*Mahaprana*	*Alpaprana*	*Mahaprana*				
Kanthya (tenggorokan)	(Ka) Ka	(Kha) Ka mahaprana	(Ga) Ga	(Gha) Ga gora	(Nga) Nga			(Ha) Ha
Talawya (langit-langit lembut)	(Ca) Ca	(Cha) Ca laca	(Ja) Ja	(Jha) Ja jera	(Nya) Nya	(Ya) Ya	(Śa) Sa saga	
Murdhanya (langit-langit keras)	(Ṭa) Ta latik	(Ṭha) Ta latik[4]	(Ḍa) Da madu m.[5]	(Ḍha) Da madu m.[6]	(Ṇa) Na rambat	(Ra) Ra	(Ṣa) Sa sapa	
Dantya (gigi)	(Ta) Ta	(Tha) Ta tawa	(Da) Da	(Dha) Da madu	(Na) Na	(La) La	(Sa) Sa danti	
Osthya (bibir)	(Ba) Ba	(Bha) Ba kembang	(Pa) Pa	(Pha) Pa kapal	(Ma) Ma	(Wa) Wa		

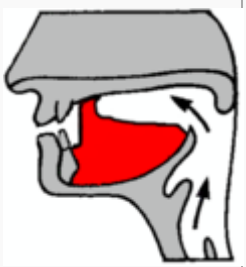
Osthya	***Dantya***	***Murdhanya***	***Talawya***	***Kanthya***
				

Figure 221.a-b Balinese Script: Aksara wianjan (consonants)

Warga (Place of articulation)	Pancawalimukha					Ardhasuara (Semivowels)	Usma (Fricatives)	Wisarga
	Unvoiced		Voiced		Nasal			
Kanthya (Guttural)	(Ka) Ka	(Kha) Ka mahaprana[4]	(Ga) Ga	(Gha) Ga gora	(Nga) Nga			(Ha) Ha[1]
Talawya Palatal)	(Ca) Ca murca	(Cha) Ca laca[2]	(Ja) Ja	(Jha) Ja jera[3]	(Nya) Nya	(Ya) Ya	(Śa) Sa saga	
Murdhanya (Retroflex)	(Ṭa) Ta latik	(Ṭha) Ta latik[4]	(Ḍa) Da madu m.[5]	(Ḍha) Da madu m.[4] [5] [6]	(Ṇa) Na rambat	(Ra) Ra	(Ṣa) Sa sapa	
Dantya (Dental)	(Ta) Ta	(Tha) Ta tawa	(Da) Da lindung	(Dha) Da madu	(Na) Na kojong	(La) La	(Sa) Sa danti[7]	
Osthya (Labial)	(Pa) Pa	(Pha) Pa kapal	(Ba) Ba	(Bha) Ba kembang[8]	(Ma) Ma	(Wa) Wa		

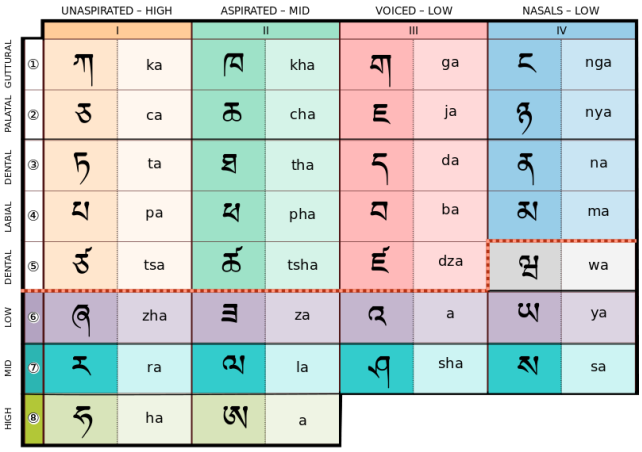
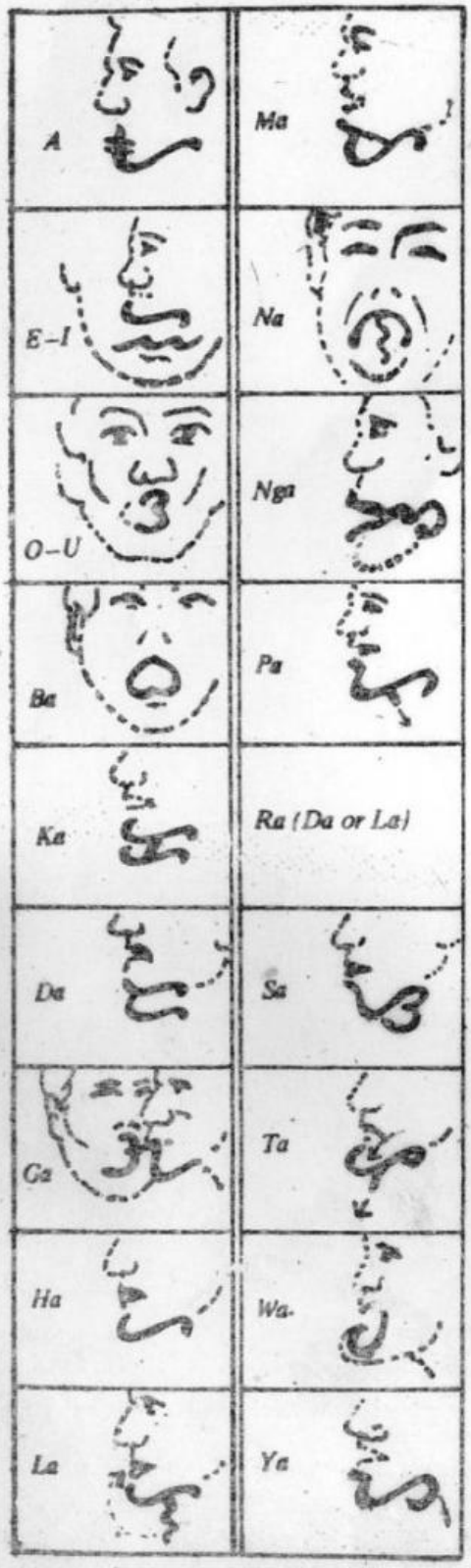


Figure 222. Balinese Script (English version), b. Tibetan sound chart.

THE POSSIBLE PATTERNS OF THE CHARACTERS OF THE ANCIENT TAGALOG ALPHABET



THE BASIC MEANINGS OF THE VOWELS AND GRAMMATICAL FORM OF *a* OF THE ANCIENT TAGALOG ALPHABET

A – exclamatory expression; "beginning or infinity"

Ba – shell (as a body); base; below

Ka – with; the same; connected; the pronoun "you"

Da – land (on); path; touch

E – hesitation (*Note:* very rarely utilized)

Ga – stop; rest; live in

Ha – move; exclamatory expression of surprise; the question "What?"

I – "to be;" (when used *after* a syllable as an independent syllable, either "to be;" or "then, not"); when used *after* a syllable with the contextual meaning understood, or when *replacing* a basic *a*, "then, not;" but definitely it means "to be" when used *before* a syllable, particularly when at the beginning of a word

La – travel (visual and abstract)

Ma – many; much; also, "to be"

Na – become; already

Nga – "to separate" (as the jaws); "of course"

O – exclamatory expression of mild shock or disbelief; "round, hence cycle; circle;" "or" when used as a distinct word

Pa – ground; the manner of action, hence "how"; "means of/for"; when used as a distinct word, "more"

Ra – (originally *Da* or *La*), used when in a middle syllable or in some parts of the Philippine bearing the same meanings as *Da* or *La*.

Sa – "on; water" (presently also all the prepositions in the Tagalog language as "in," "on," "to," "into," "for," including "with"

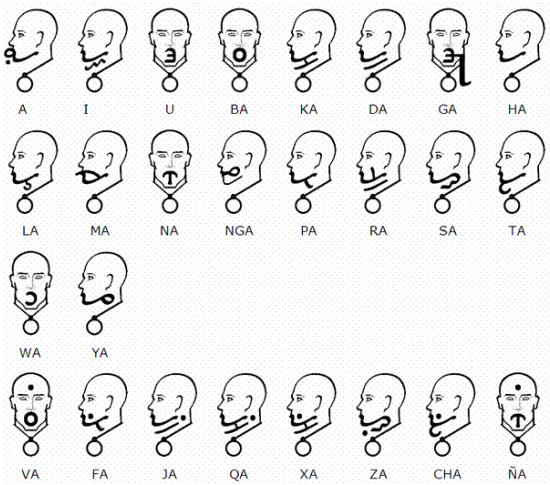
Ta – see; seen

U – exclamatory expression of intense shock; "up, over or under"

Wa – opening; way (apparently patterned after the mouth or the cavemouth)

Ya – go; go endlessly

Figure 223. Possible patterns of Tagalog



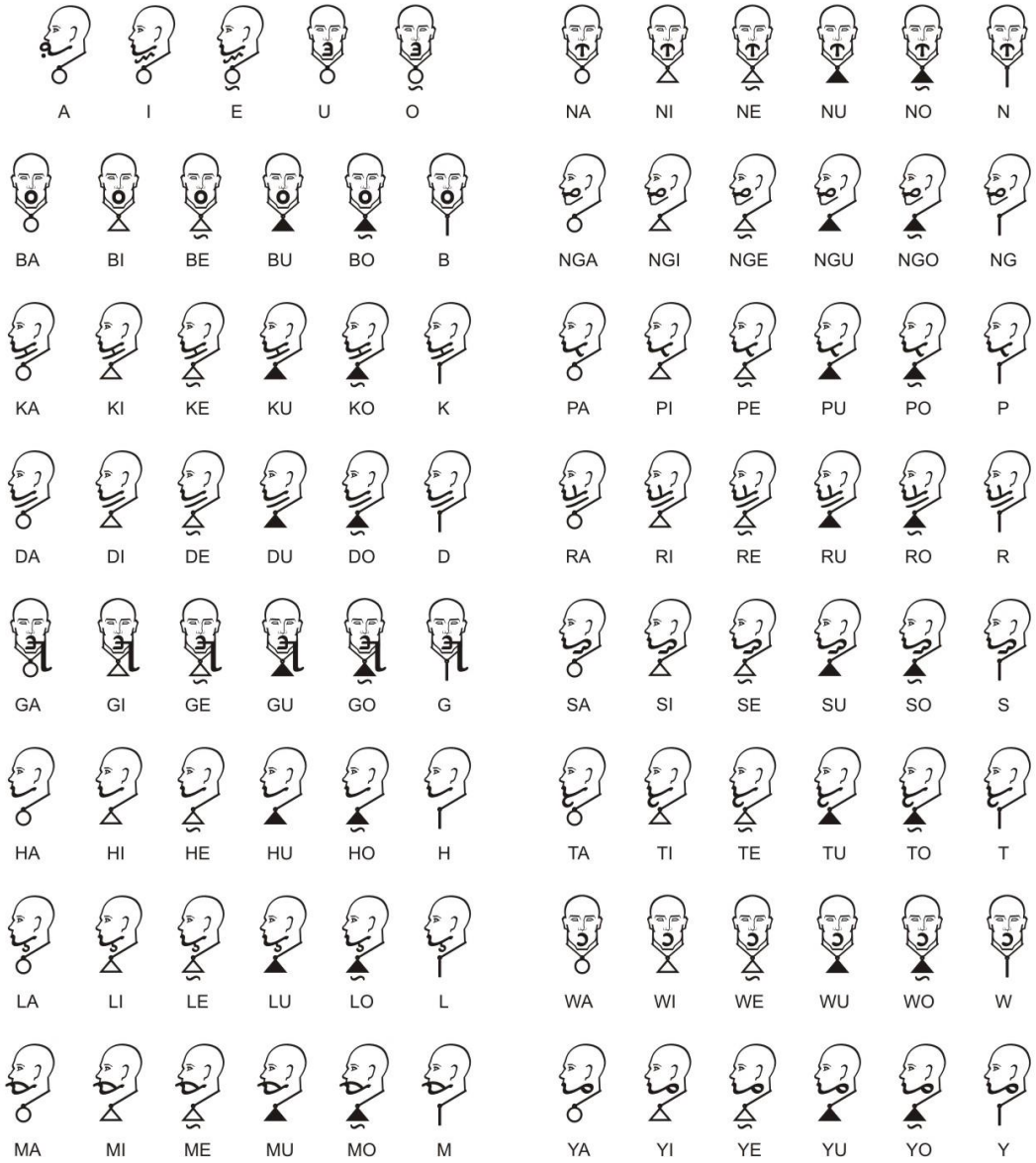


Figure 224 a-b. Alfa – Larawan. Male Version: Simple and Complex

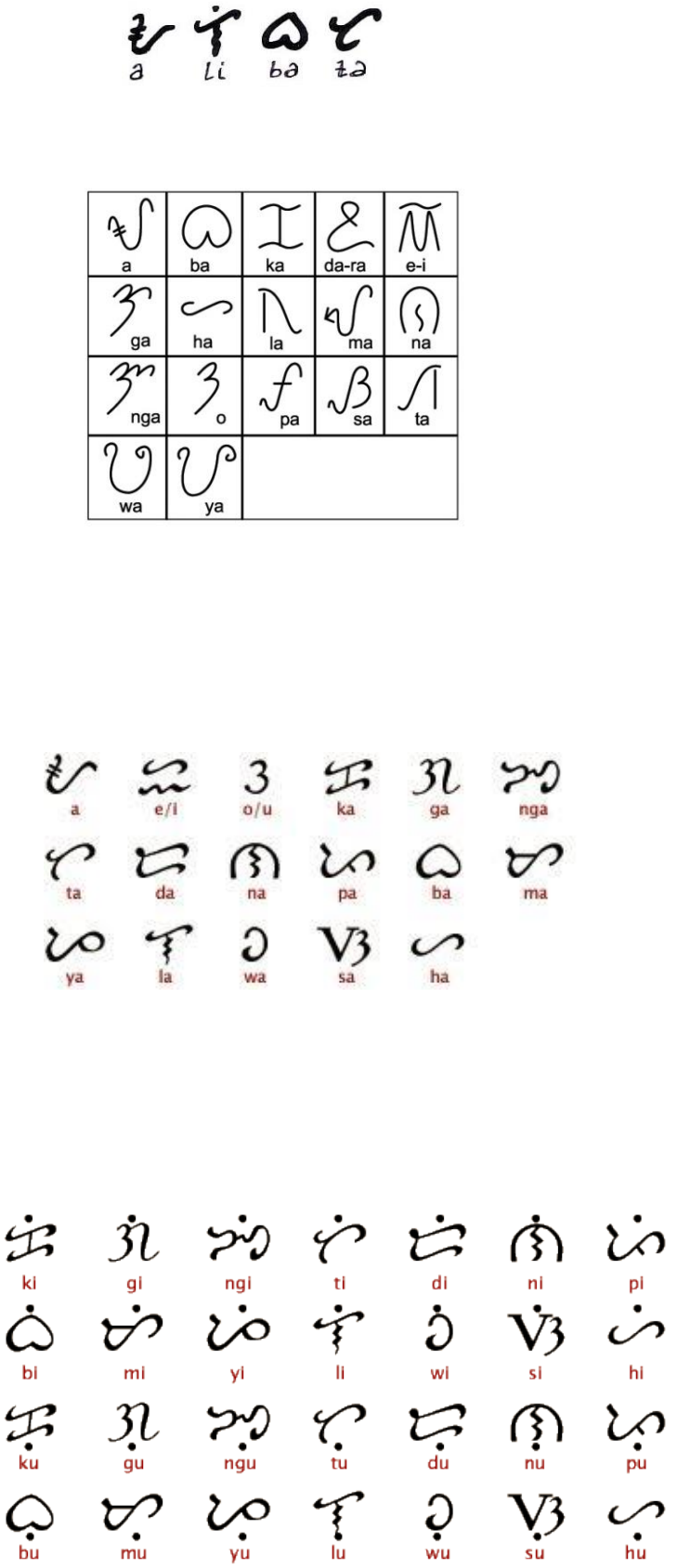
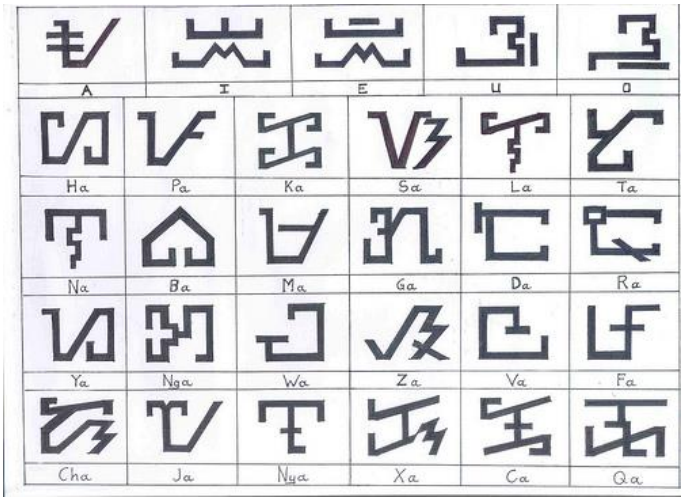


Figure 225. Versions of the Alibata Alphabet, Tagalog



Aksara	Nama	Huruf	Aksara	Nama	Huruf
	ka	k		ja	j
	ga	g		nya	ny
	nga	ng		ya	y
	pa	p		a	a
	ba	b		la	l
	ma	m		ra	r
	ta	t		sa	s
	da	d		wa	w
	na	n		ha	h
	ca	c		gha	gh

Figure 226a. Alibata Alphabet, b. Baybayin Kata Font, c. d. Baybayin Sining, d.Kata Aksara Lampung.

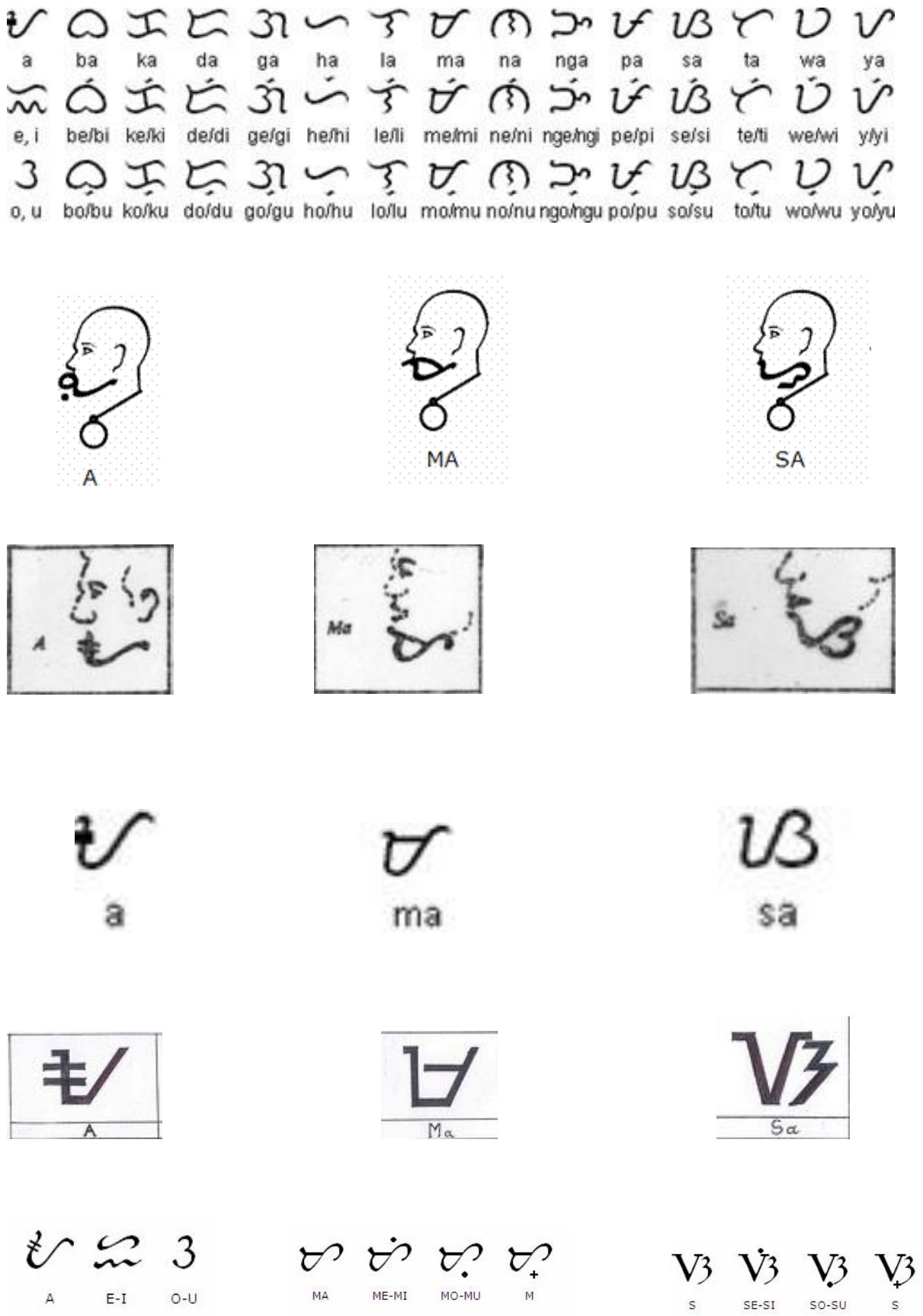


Figure 227a. Baybayin b-e. A M S (Alfa Larawan, Tagalog, Baybayin, Alibata).

7.2.4. Balinese

Wiki refers to Balinese script as an abugida. A glance at Bali (figures 222- 223) reveals that although the shape of the letters is quite different from Sanskrit, their structure is again based on classic Sanskrit principles. Five divisions (vargas) are arranged horizontally one below the other: kavarga, cavarga, Tavarga, tavarga, and pavarga. Beside these, the yavarga and savarga appear in vertical columns. Comparison of the Indonesian and English versions is instructive. The Indonesian version gives diagrams for sounds in each of the five main divisions. These are omitted in the English version of Wiki. The Western approach focusses so much on the letters that it ignores the sounds underlying the system.

7.2.5. Alpaprana and Mahaprana

A closer comparison shows that the English version distinguishes only between unvoiced, voiced and nasal sounds. The Indonesian version makes a further distinction between alpaprana (little breaths) and mahaprana (large breaths). As seen in chapter two, prana is much more than a Sanskrit word for breath and breathing. It entails complex yoga principles that link letters with different parts of the body and breathing practices. Hence, once again, the letters of the alphabet used for speaking are also part of a system that improves one's physical and metaphysical condition. Similar principles are found throughout the South Asian languages.

7.3. Asian Syllabaries

7.3.1 Tagalog and Alfa Larawani

An articulatory phonetics has also been found in Tagalog or Baybayin,[850] the ancient language of the Philippines. One standard version has 18 letters (figure 223). Here, "the appearance of each character is inspired by the human head as well as the mouth & jaw movements."[851] Three vowels are followed by 15 consonants, each reflecting a basic orientation of the head and mouth. Each of these letters have meanings. It is striking that several of these correspond to meanings in other alphabets and rune systems. For instance, Ba, relates to shell (as a body): cf. Egyptian: Ba, Hebrew: Beth. In vowel E- I, the I means "to be": cf. English is; German ist. Other unexpected parallels with Western alphabets will be considered presently in §7.6.

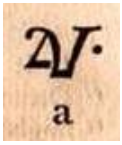
A more elaborate version is called alfa larawan, based on the "Tagalog word *larawan* which means picture or image"[852] La ra va are also three letters of the yavarga. There is a basic version with three vowels and a more complex version with 5 vowels arranged as a syllabary (figure 224 a-b). There is both a male and female version for the letters/sounds.

7.3.2 Alibata

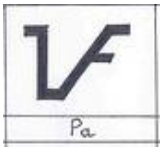
The ancient Tagalog alphabet is now often called Alibata and the four letters are now frequently written as a heading (figure 225a ff). Alibata is a recent term coined by Verzosa (1914) inspired by the first three Arabic letters (alif, ba ta),[853] which obscures the Sanskrit roots. Alibata relates to Tagalog which is an ancestor of Filipino in the Phillipines, derived from Bahasa Malaysia, Bahasa Indonesia, Brahmi, Vedic and Sanskrit.[854] Alibata is a

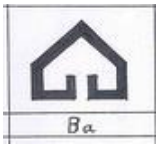
Angel Raphael

Adamaeum

Chaldean 2 

Magi





Alif	La	Fa	Ba
Alif	Lem	Fa	Ba
Shape 1	Shape 12	Shape 10	Shape 2
Alif	Lâm (l)	Fâ (f)	Bâ (b)
1	13	25	26
Divine Essence	The Victorious	The Strong	The Subtle

Figure 228. A M S in the alphabet of Angel Raphael, Adamaeum, Chaldaean 2, Alphabet of the Magi, A La Pa Fa Ba in Baybayin, Arabic .

simplified version via Brahmi and Baybayin and uses 17 letters (figure 225b). The first three are vowels. The 15 consonants are simplified versions of the kavarga, tavarga, pavarga, yavarga and savarga. Where Sanskrit has five letters for each division, Alibata uses 3 letters for the first four divisions and two letters for the final division. Where Sanskrit has two versions for each double sound: e.g. k kh (letters 1-2 , Alibata gives only the elementary version: k. Alternatively, this sequence is presented in three lines (figure 225c), with the three vowels and kavarga on line one, the tavarga and yavarga on line two and yavarga and savarga on line three. Or the kavarga – tavarga and the ba ma ya – wa sa ya are aligned and become starting points for syllabaries (figure 225d). Sometimes the system is presented in a grid of 5x3 letters, in Kata script, or as a syllabary and in very different styles (figures 226 a ff.).

Subsequent versions often list all 18 sounds in a row and create syllabaries for each of the three vowel sounds (figure 227a). It is not surprising that Spanish colonials,[855] unfamiliar with Sanskrit roots, catalogued each of the variants as independent languages (figure 233), which led to fierce debates. Our concern is the underlying system. As a first step, it is useful to follow the three Mother letters A M S through variants (figure 227b-e). First, the head position is linked with letters A M S in both the standard and a more rustic version; then the corresponding baybayin forms of A M S in a regular and in a geometrical script; next, how this extends across the vowel variants: a e-i o-u, ma me-mi mo-mu m, sa se-si so-su s.

As a second step, the same arrangement of letters is applied to early Western alphabets such as Raphael, Adamaeum, Chaldean 2 and Magi (figure 228a-d). This reveals clear parallels. The Aleph in alfa larawan has two horizontal strokes. These become two strokes in the form of an acute angled appendix. The original Ma of larawan resembles the early ox head associated with Aleph in ancient Hebrew, and A in Armenian etc. Ma in the early Western alphabets is clearly a combination of a Greek lambda (Λ also found in Brahmi) and a spiral b also found in Indian 1 (cf. figure 247 and Appendix 8). In short, the Austronesian alphabets point to links with Adamic alphabets which cannot be explained through simple variants of Phoenician or Hebrew.

The first letter of Aksara kaganga (figure 231b), ka, is written as an f in the shape of the fehu rune. Letter 14 of the series is a letter a in the shape of the ansuz rune. The second letter, ga, is written as a slightly curved Greek g (gamma). The 1, 2 and 3 strokes recall the E F Γ (E F G) pattern encountered in Slavic symbols of creative force and energy. There is a larger context to be understood, which will prove essential for understanding bridges between East and West.

This larger context lies in Sanskrit and Brahmi roots and in the Asian tradition. In Brahmi, the kavarga has 5 letters: ka kha ga gha ña (figure 231a ff.). The kha corresponds to a crook; the ga to a flail as in the Egyptian symbols for authority linked with planting and harvest.[856] A simplified version of the kavarga reduces the 5 letters to 3: ka ga nga, whence it is frequently called kaganga. Parallels with the name of the great river Ganges (Ganga) are not a co-incidence. The Ganges is a flow of sacred water beginning in the heavenly Khumba (Aquarius). The kaganga is a flow of sacred letters and words beginning in earthly man with heavenly attributes (cf. appendix 2 §6.1).

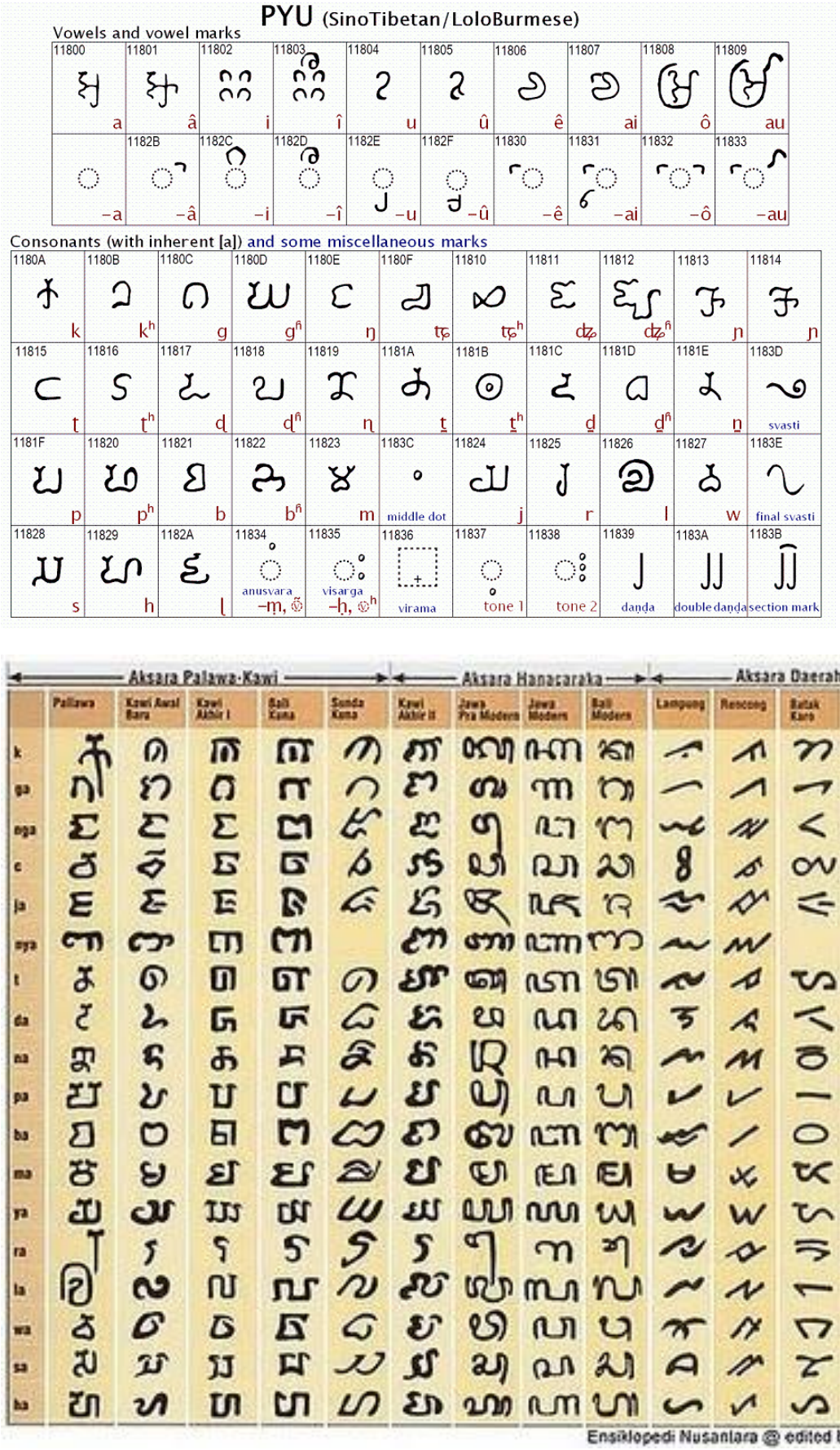


Figure 229 a. PYU, b. Aksara Palawa-Kawi, Aksara Hanscaraka, Akasara Daerah

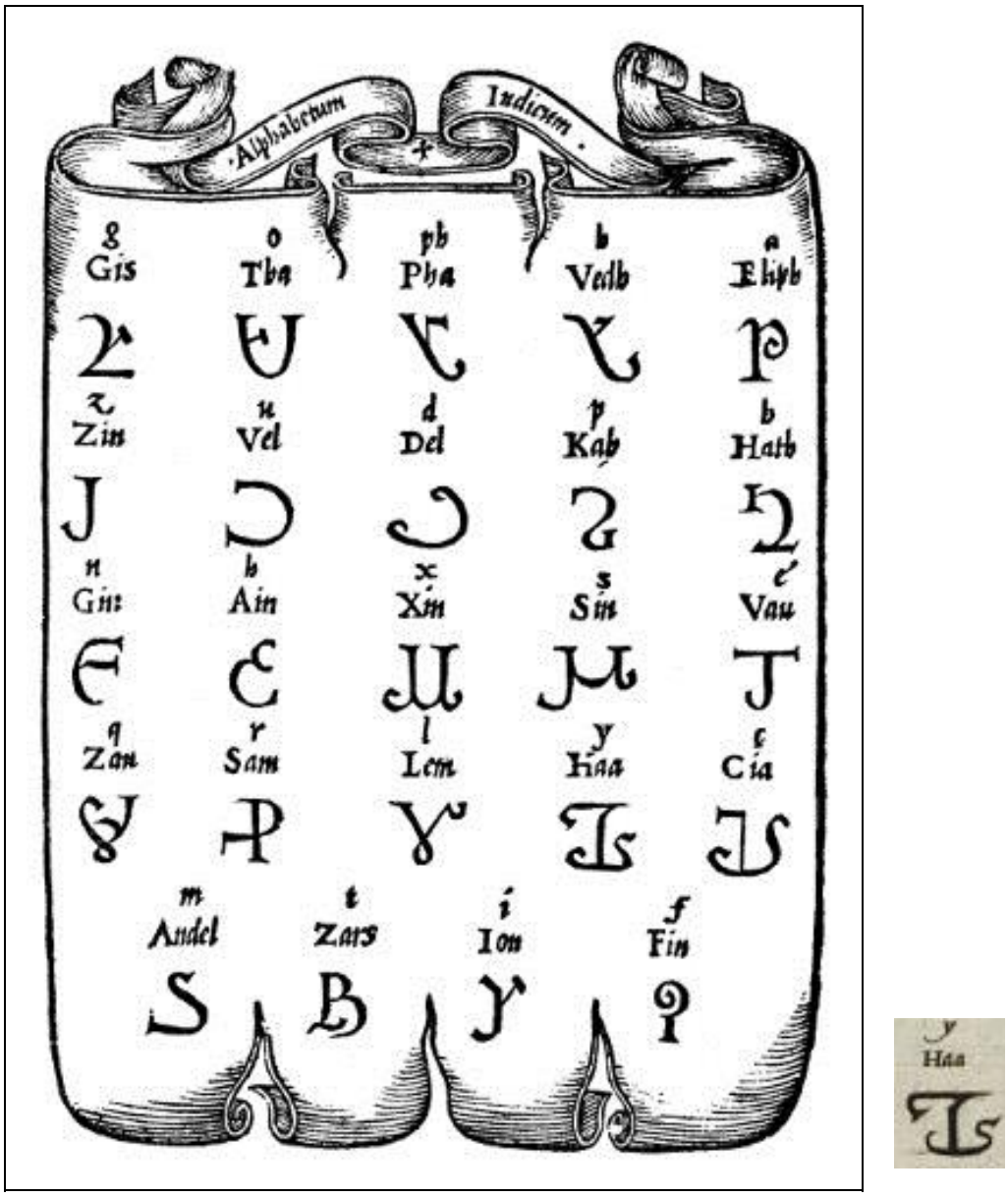


Figure 230. Indicum (Palatino, de Bry)

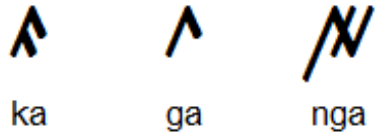
7.3.3. Tibetan Matrix

Awareness of the underlying Sanskrit matrix of letters/sounds enables us to recognize invariants not unlike topology in mathematics. For instance, at first glance, there is very little similarity between a Tibetan Pyu syllabary, the official PYU alphabet and a chart with three old alphabets: aksara palawa kawi,[857] aksara hanacaraka, aksara daerah (figure 229 a –c). On closer inspection, the Pyu syllabary clearly follows the formal structure of Sanskrit: kavarga, cavarga, tavarga, Tavarga, pavarga, yavarga, savarga, with the slight variant that three letters in the tavarga are coupled together. PYU (SinoTibetan/LoloBurmese) follows the same basic pattern although it is preceded by vowels and followed by 8 additional signs. The three aksaras with 18 letters, maintain the basic sequence, omit the Tavarga, reduce the kavarga, cavarga, tavarga to 3 letters, present the usual 4 letters for the yavarga and reduce the savarga to 2 letters. In the PYU alphabet, the ya of the yavarga, ISO letter 11824), is now a letter j.

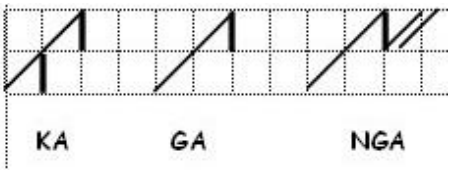
Brahmi

Aksara Kaganga

Aksara Rejang (Surat Ulu)



Aksara Rejang (Kaganga)



Aksara Sunda

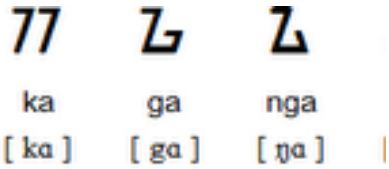
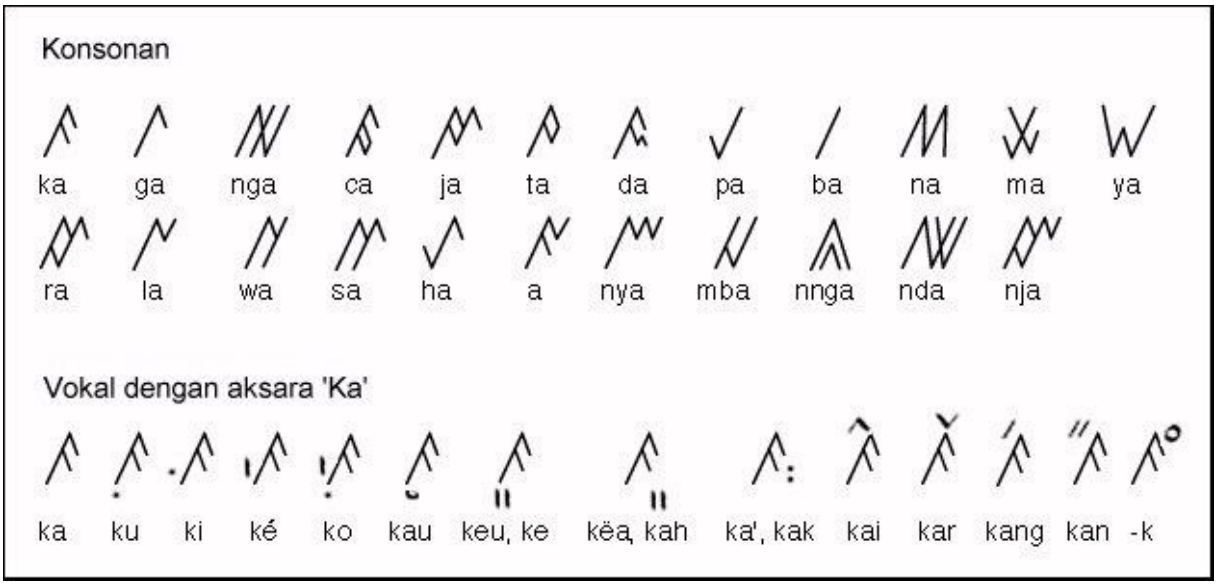
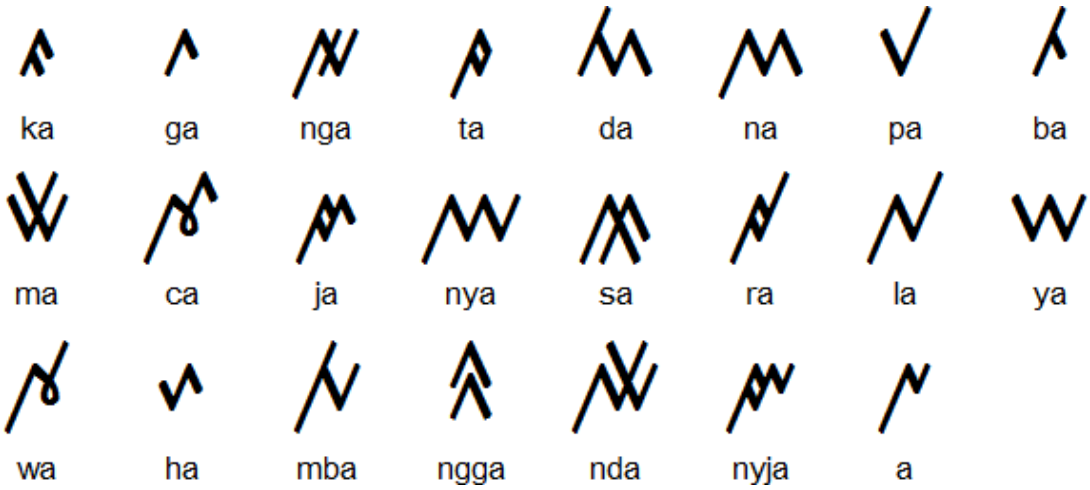


Figure 231. Crook and Flail, Ka Ga nga in East Asian and Austronesian Alphabets.





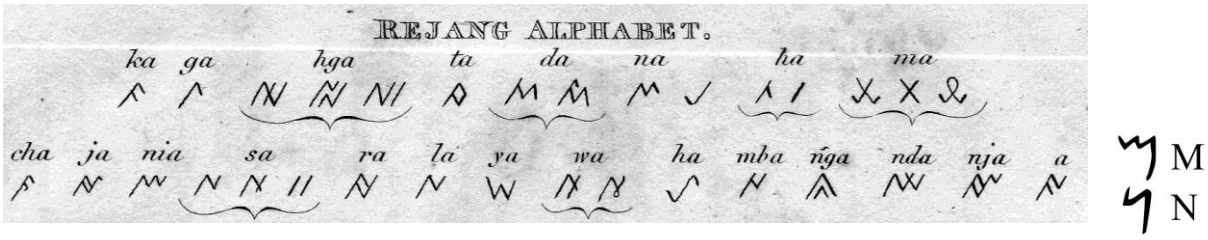


Figure 232 a-c. Aksara kaganga, Surat Ulu, Rejang alphabet, d. Letters M N (Phoenician).

Region & Source	A	I/E	U/O	Ba	Ka	Da	Ga	Ha	La	Ma	Na	Nga	Pa	Ra	Sa	Ta	Wa	Ya
Tagalog Doctrina 1593																		
Chirino 1604																		
San Agustín 1703																		
Batangas (Kumintang) Mas 1843																		
Bulakan/Tondo Mas 1843																		
Ilokano Lopez 1620																		
Jacquet 1831																		
Mas 1843																		
Visayas Méntrida 1637																		
Ezguerra 1663																		
Hervás 1787																		
Kapampangan Benavente 1699																		
Mas 1843																		
Hilario 1962																		
Bikol Enrile 1835																		
Pangasinan Mas 1843																		

233 a. Alibata, Baybayin, Palaeographical Chart, b. Filipino Alphabets.

Even so its shape, is effectively the same as letter 13, ya (ᨿ) in Aksara Palawa Kawi (old Javanese script, figure 229b).

And now we turn to the westwards story: this letter ya recurs as letter 17, y (haa) in the Alphabetum Indicum of Palatino (1550, figure 230a). It recurs as letter 16, y (haa) in the Alphabetum Indicum of De Bry (1596). Similar shapes are found in letter ta (Saracen 3) and Thau (Alphabet of Angel Raphael) and in the Premier and Autre Alphabet Indien (figure 246 a-b). Letters 8 -9, Del-Vel, in Indicum of both Palatino and De Bry recur as letter 9-10, Jod-Kaph in the Alphabet of Raphael. Letters 8, 9, 10 of Indicum recur as letters 10, 11 12 of Seraphicum and Malachim (Del, Vel, Zin as iep, caph, lamed and Iod, Kaph, Lamed, figure 239, cf. 136). Reading the first three letters of the left column of Aksara Palawa Kawi (figure 229b) gives us K(a) ga nga as in kaganga, one of the words for alphabets.

There is clearly some kind of Tibetan/Indian-Egyptian connection. Since Tibetan, in the form of Zhang Zhung,[858] claims to go back to 16,000 B.C., this connection between Tibetan, Brahmi, Tamil, Javanese and one of the earliest Egyptian alphabets[859] must have gone from East to West. The absence of direct links between Indicum and Egyptian Hieroglyphs strengthens the possibility that Egypt imported this alphabet even if a case has also been made that Sanskrit comes from Geez in Ethiopia.[860]

7.4. Aksara, Surat, Basa, Bahasa.

Sanskrit terms are built into the names of underlying structures of South Asian and Austronesian alphabets. For instance, one of the Sanskrit terms for letters is aksara, which in different variants also means noun, syllable, word, speech.[861] Aksaras are divided into vowels (Aksara svarga, literally: heavenly letters. cf. Bali: aksara suara) and consonants (vyaJjana, cf. Bali: aksara wianjana). Aksara also becomes a term for alphabets as in aksara kaganga, akasara rejang, aksara sunda etc. (figures 231).

In terms of the zodiac circle (rasi chakra), ak relates to a – k (vowel 1- consonant letter 1, figures 40-41). Sa and ra relate to the savarga and yavarga near the end of the Sanskrit alphabet (letters 32 and 27). They are also the beginning of Sarasvati, the goddess of learning, who is also one of the sources of the alphabet, and has been compared with Sara(h) in the Old Testament. Sarasvati is simultaneously the name of third great river in Indian sacred geography, corresponding to the third stream of the nadis. Another name for alphabets is *Surat Ulu, literally* 'upstream script',[862] once again with the image of flowing letters, with parallels between flowing verse and flowing water (cf. the suras of Islam).

Meanwhile, the Sanskrit word, bhASA, is a term for speech and language, especially common or vernacular speech or spoken language.[863] Accordingly, Asian and Micronesian languages are called basa (cf. base) and bahasa, as in Bahasa Melayu, Bahasa Indonesia and Bahasa Kawi. In terms of the Sanskrit alphabet, ba is letter 23 (the first audible sound). Sa is letter 32 (the last sound of the savarga). Ha is letter 33, an aspirate that marks the end of the 33 (consonant) letter Sanskrit alphabet. So the South Asian and Austronesian words for alphabets and languages are linked with notions of becoming manifest (audible, visible). These Eastern

The Hiragana Syllabary (with Hepburn Romanization)

あ a	い i	う u	え e	お o
か ka	き ki	く ku	け ke	こ ko
さ sa	し shi	す su	せ se	そ so
た ta	ち chi	つ tsu	て te	と to
な na	に ni	ぬ nu	ね ne	の no
は ha	ひ hi	ふ fu	へ he	ほ ho
ま ma	み mi	む mu	め me	も mo
や ya		ゆ yu		よ yo
ら ra	り ri	る ru	れ re	ろ ro
わ wa	ゐ wi*	ゑ we*		を wo
		ん n		

(* not used in modern Japanese)

ka				=	0
ka	ṭa	pa	ya	=	1
kha	ṭha	pha	ra	=	2
ga	ḍa	ba	la	=	3
gha	ḍha	bha	va	=	4
gna	ṇa	ma	sa	=	5
ca	ta	śa		=	6
cha	tha	ṣa		=	7
ja	da	ha		=	8
jha	dha			=	9

pi/10 = 0.31415926535897932384626433832 79

Fig. 1-8. All Sanscrit sounds, with their numerical values.

Figure 234. Katagana and Hiragana

words for alphabets often have much more subtle systems than western alphabets because they include sound, breathing and yoga as part of the organization of letters.

7.4.1. Comparative Models

A comparison of two charts of Philippine alphabets is instructive in illustrating the extent to which different backgrounds affect how a given tradition is presented (figure 233 a-b). The Paleographcal chart of the Philippine Islands subsumes 16 alphabets within an A B C framework. Another chart uses 3 vowels (A, I/E, U/O) and 15 consonants (Ba Ka Da Ga …) as a framework for classing 8 languages and variations in accordance with different scholars. Neither of the two authors appears to have been aware of Sanskrit. Hence, looking at these charts in isolation, we could not even suspect the Sanskrit context outlined in this chapter.

7.4.2. Hiragana and Katagana

Japan developed two main kinds of scripts: kanji, based on Chinese logographic scripts and kana, syllabic scripts which, in turn, are subdivided into three: "modern cursive hiragana (ひらがな), modern angular katakana (カタカナ), and the old syllabic use of kanji known as man'yōgana (万葉仮名) that was ancestral to both."[864] Hiragana and katagana (figure 234) both use a 5 x 10 grid of 5 vowels (a i u e o), and 9 consonants to produce a matrix of 50 sounds (goujon). A closer look at the 9 consonants reveals that 4 of the consonants reflect the headings of Sanskrit vargas, namely: ka (kavarga), sa (savarga) ta (tavarga) and ya (yavarga). Indeed, the yavarga accounts for ha and the last three consonants: ya ra wa (va). Hence, the Japanese grids are effectively a skeletal version of the Aryabhatta syllabary with its grid of 9 vowels x 33 consonants

7.5. Conclusions

Chapters 2 to 6 explored how principles of the Sanskrit alphabet were applied in India to inner movements (breathing, yoga), outer movements (kinesiology, martial arts), astronomy, and geography. This chapter has explored how Sanskrit had an influence far beyond the borders of India. In some cases the entire system is exported in its entirety, with only minor modifications. A series of examples were examined: Kannada, Old Javanese, Pallawa, Grantha, Khmer, Burmese and Thai which, in one version, imports the entire Sanskrit framework and simply substitutes new letters. These are merely samples of immense field. Dillinger (1948) in his fundamental work devoted two chapters to the Indian and the Further Indian branch, comparing 43 alphabets.[865]

Section two explored how letter grids and sound matrices play a role. The grids are simplified and the shapes of the letters are modified. In some cases, it is the basic grid of consonants that is exported. Brahmi, Telugu and Gondhi are examples. In other cases, it is the phonological chart that is adapted as with the Japanese Futomani.

The basic pattern of Sanskrit, often via Brahmi has a wide ranging influence as is evident in comparing Balinese and Tibetan. The sound matrices of Sanskrit recur in Tagalog and Alfa Larawan. Sanskrit inspires the basic structures of Alibata and Baybayin which, in turn, offer

Figure 235. Chinese Radicals.

insights into the shapes of letters in the Alphabet of the Angel Raphael, Adamaeum, Chaldean 2 and the alphabet of the Magi. Hence, these simplified grids help us to understand some features of Adamic alphabets. Unexpected parallels emerge, e.g. between the PYU (Sho Tibetan/Loli Burmese), and Aksara Palawa Kawi, Akasara Hanacaraka, Aksara Daerah, and Indicum.

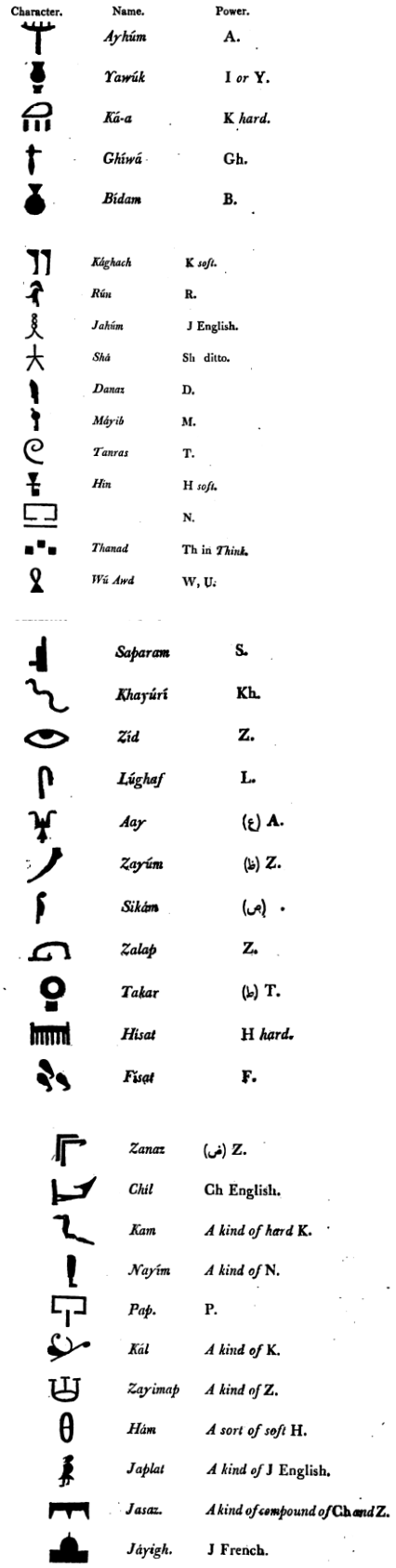
In the West, alphabets are the predominant model. In the East, there are contending models. One is the aksara as in Aksara kaganga. Another is the word for language, bahasa, closely related to the word for spoken language: bhāṣā. Precisely how these are classed is largely a reflection of context as was seen from a comparison of a western paleographical approach and a list of Filipino alphabets in their own terms.

The two main systems of Japanese kana: hirakana (hiragana) and katakana (katagana) are another reflection of this Sanskrit influence. In this case, 5 vowels (A I U E O) serve as a framework for organizing nine basic consonants. The Japanese systems are, in turn, a subset of a far larger Chinese framework of 214 radicals (figure 235), which become more accessible when we recognize that they also entail 17 strokes, recalling the 17 basic shapes of Arabic and the basic 1 17 34 (a ka tha) pattern of Sanskrit (table 54, cf. table 66).[866] Notwithstanding great variation in the shapes of letters, there is an unexpected interconnectedness of alphabets with respect to underlying structures. In the following chapter, we shall explore how these movements to the East were paralleled with movements towards the West.

Chapter 8: Westwards

The word alphabet comes from the word alpha (a) and bet (b), in the same way the tantrics call the group of letters a kñara-mala which means the necklace (mala) from a (A) to kña ( ]). The letters themselves can be called akñaras as well as varëas (colors), and sometimes the alphabet is called the varëa-mala. In the Puranic period the alphabet was called the Ahaà, again representing a (A) to ha (h), as the conjunct letter was not accepted as part of the alphabet at that time. In the time of the Sanskrit scholar Paëini (500 BC), the alphabet was called the Varëa-Samämnäya. In Vedic times the alphabet was called matåkä, which means mothers. The letters are considered not just the mother of all literature (composed of words, composed of letters), but the mother of the whole universe which is composed of sound. In this way it is said that tantriks don't worship statues as gods but instead worship letters as gods.[867]
Vedic Astrology

Philologists will bear in mind the curious resemblance which has been traced between Phoenician characters and the Rejang alphabet of Sumatra, which is mostly Phoenician inverted. In fact, it would not surprise me if future students established the fact that the whole world knows only one alphabet (properly so called), and that that is Phoenician[868]
Captain Sir Francis Burton, 1879



Character.	Name.	Power.
	Ayhúm	A.
	Yawúk	I *or* Y.
	Ká-a	K *hard.*
	Ghíwá	Gh.
	Bidam	B.
	Kághach	K *soft.*
	Rún	R.
	Jahúm	J English.
	Shá	Sh ditto.
	Danaz	D.
	Máyib	M.
	Tanras	T.
	Hin	H *soft.*
		N.
	Thanad	Th in *Think.*
	Wú Awá	W, U.
	Saparam	S.
	Khayúrí	Kh.
	Zid	Z.
	Lúghaf	L.
	Aay	(ع) A.
	Zayúm	(ذ) Z.
	Sikám	(س)
	Zalap	Z.
	Takar	(ط) T.
	Hisat	H *hard.*
	Fisat	F.
	Zanaz	(ض) Z.
	Chil	Ch English.
	Kam	*A kind of hard* K.
	Nayím	*A kind of* N.
	Pap.	P.
	Kál	*A kind of* K.
	Zayimap	*A kind of* Z.
	Hám	*A sort of soft* H.
	Japlat	*A kind of* J English.
	Jasaz.	*A kind of compound of* Ch *and* Z.
	Jáyigh.	J French.

Figure 236. Shimshim Alphabet

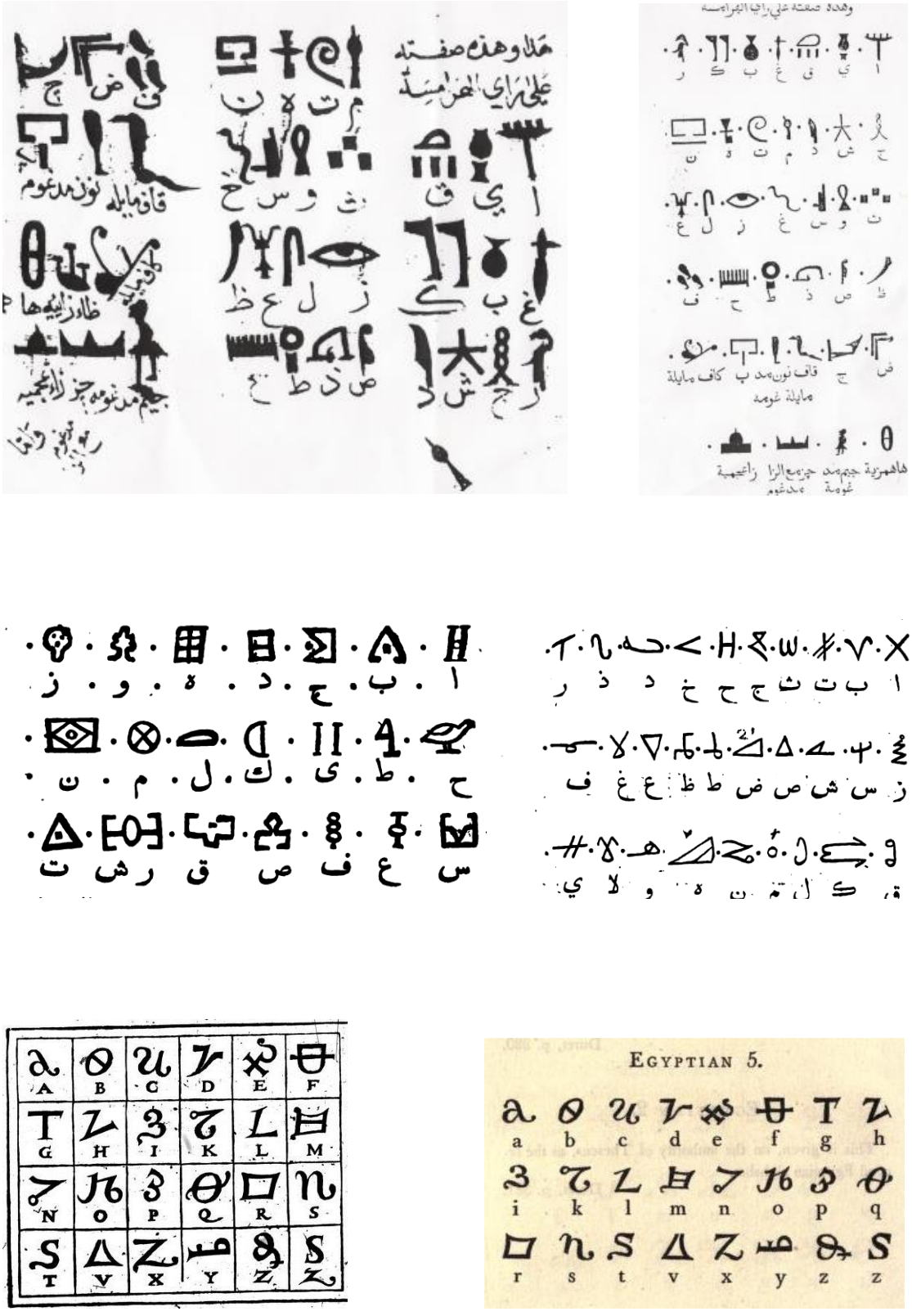
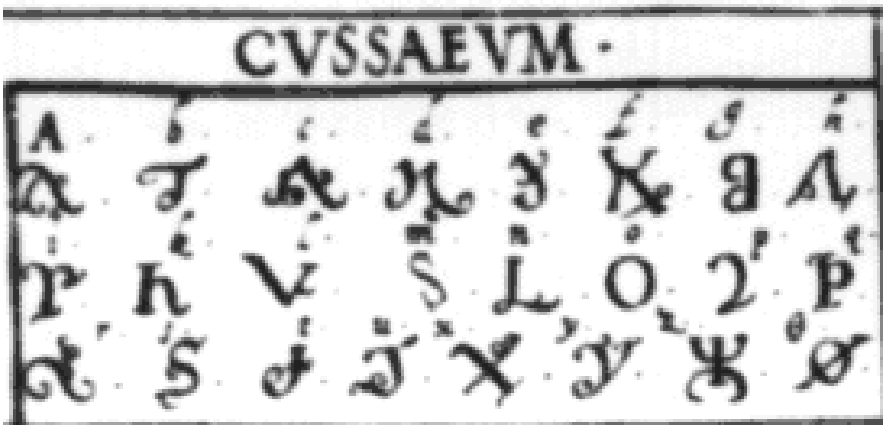
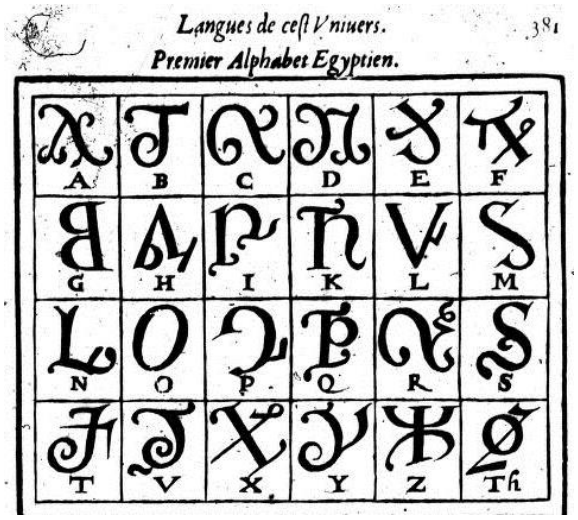


Figure 237 a -b. Shimshim Alphabet, Pharaonic, c. Hermesian Alphabet, d. Davidian,Alphabet, e-f. Hieroglyphic Alphabet, Egyptian 5





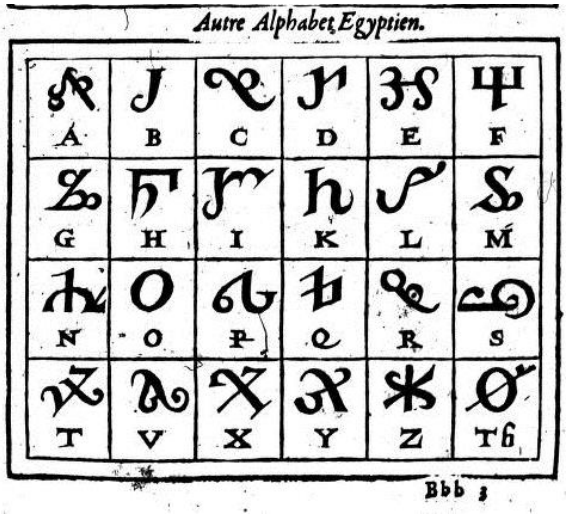


Figure 238 a.Cussaeum, Premier Alphabet Egyptien, Autre Alphabet Egyptien, Egyptian 1, Egyptian 2.

Chapter 8: Westwards

In the West, Egypt is traditionally associated with hieroglyphs and with a root alphabet (cf. Appendix 10) which, according to some, led directly to the Phoenician alphabet.[869] Ibn Washiya (cf. introduction) paints a considerably more complex picture. He notes that Egypt had a Hermesian tradition prior to the Pharaohs, which led to hieroglyphs. He lists 3 Oriental alphabets (Cufic, Maghrabin and Indian in three versions), and 7 old alphabets (Syrian, Old Nabathaean, Hebrew, Berrabian, Lukumian, Musnad or Himyarite and Greek, figure ii). In addition, he lists a range of secret alphabets (cyphers) associated with the 7 most celebrated philosophers, 24 celebrated philosophers and learned men, with each of the 7 planets, 12 zodiac signs (e.g. figure 130), and 10 ancient kings.[870] He describes Hermesian alphabets; an alphabet of hieroglyphic letters (figure 237 c) and a Davidian alphabet "particularly used in India, and by many learned men in their writings on medicine, philosophy and politics."[871] Hence, Indian alphabets were used in Egypt and Egyptian alphabets were used in India. While some of these magic alphabets reflect the ABGD and ABCD models, most follow the ABTTh model found in Arabic and Persian.

There was also a primordial Shimshim[872] alphabet, which marks a transitional stage between hieroglyphs and letters, with 38 symbols/letters (figure ii, 236a). Also known as the Pharaonic alphabet, it survives in various forms (figure 237 a-b), including one where the first line of 7 letters follows the A I K Gh B K R (cf. Aiq Bekar) sequence, encountered earlier in the numeral alphabets from India (figure 118). Ibn Washiya also speaks of four most ancient peoples: Hermesians, Nabateans, Sabaeans, and Chaldeans, each of whom, he claims, had their own variant of the Shimshim alphabet. His account extends from Egypt, to Jordan, Saudi Arabia, Yemen, Ethiopia, Canaan, Syria, Babylon, Chaldea, Georgia, Kurds, Persia and mention of India.

Meanwhile, Fry (1799) lists seven Egyptian alphabets (table 55, appendix 10).[873] The first of these, called Premier Alphabet Egyptien in Duret (1613) is identical with Cussaeum in the Virga Aurea (1616, figure 238 a ff.). Cussae, today known as Kutaye, is in Ethiopia. Egyptian 2 is a variant. Egyptian 3 is linked with the Goddess Isis. Egyptian 4 is Indicum (figure 239d), which Fry equates with the Nubian alphabet. Egyptian 5 is Hieroglyphicum (figure 12). Egyptian 6 is a simplified alphabet that becomes Phenician 3. Egyptian 7 has parallels with Egyptian 1, 2 6 except that now each of the letters has a name. Hence, while Egypt is clearly the home of hieroglyphics, its first alphabet is linked with Ethiopia, and its fourth alphabet is linked with Nubia and India.

Indeed, there are at least 10 versions of Indian alphabets (e.g. Indicum, Brahmanicum, Hanscretanum, Alphabet des Indiens, table 56),[874] directly linked with Egyptian, Abyssinian, Ethiopian, Nubian, Sabaean and Hebrew. Part one of this chapter explores these. Part two explores links between Hebrew, Chaldean and other alphabets. Part three re-examines evidence concerning Phoenician to show that there were at least four major strands: 1) the familiar version adopted by the Assyrians as neo-Aramaic and Biblical Aramaic Hebrew (cf. fig 133c) which will be analysed in chapter nine); 2) an older ABCD Assyrian version linked with Phenician 1, and Siriorum; 3) an ABCD version with Saracen roots that is adopted as an

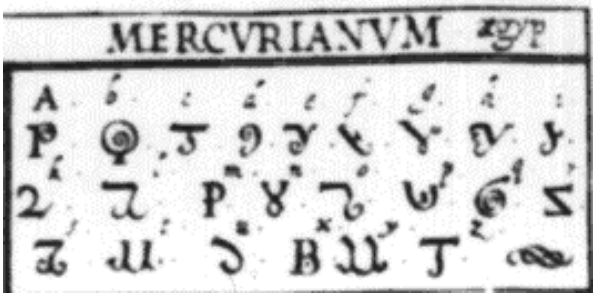


Figure 239 a. Alphabetum Indicum (1561), b Mercurius Thoyt, c. Alphabetum Indicum Unum et alterum (1596), d. Egyptian 4, e. Alphabetum Chaldaicum.

Ionic Alphabet; 4) a Greek version of Phoenician that is a source for the Alphabet Francique, a precursor of modern French. Part four examines briefly Syrian alphabets. The final section explores changes in the structure and sequence of letters in early Western alphabets. The organizational systems underlying these alphabets will be the theme of the next chapter.

8.1. Indian Alphabets in Africa

8.1.1 Indicum and Mercurius Thoyt

Palatino's book New Book for Learning to Write (1540)[875] includes an Alphabetum Indicum (figure 239 a). A generation later, de Bry's *Alphabeta et Characteres* (1596)[876] "which claimed to present all of the world's known alphabets,"[877] also published an Alphabetum Indicum and an alphabet attributed to Mercury Thoth, who is credited with having invented the sacred letters of the Egyptians[878] (figure 239b).

The two alphabets are not identical. Indicum goes from right to left. Mercurius Thoyt goes from left to right. While Mercurius Thoyt is not a simple copy, its changes are primarily in shifting the sequences of letters and sometimes the meanings of shapes. Some letters are almost identical: e.g. letter a (Eliph) in Indicum becomes letter a in Mercurius. Some letters have been moved: e.g. letter 4 (o) in Indicum and letter 14 (o) in Mercurius. Some letters have moved and changed names: e.g. letter 13 (x Xin) in Indicum is letter 22 (y) in Mercurius; letter 23 (t, Zars, written as B) in Indicum is letter 21 (x, written as a B) in Mercurius. Letter Fin (f) of Indicum becomes letter b of Mercurius. Letter Pha of Indicum becomes letter f of Mercurius. Shape Lem of Indicum becomes letter g of Mercurius. Letter Lem (l) of Indicum becomes l of Mercurius. Letter Tha (o) of Indicum becomes letter p of Mercurius. (figure 239 a-b).

Some reflections of these traditions are found in Chaldaicum Antiquum also published by De Bry (figure 239e). As in Indicum, Chaldaicum goes from right to left. Here, the Eliph (a) of Indicum is Elpha (a). The ba of Brahmi and the Vedh of Indicum is now Vath (b). The Lem of Indicum is now Lemdin (l) and obviously related to Harar (o). The pa and pha of Brahmi are now Pu and Fu (as a reversed B). The shape of Zars (t) of Indicum as a B is now Rab (x). The meaning of Zars (t, cf. tsar, cf. tzaddi) is now Ten (t) with the shape of an upright dagaz rune. In Chaldean 17 (Fry, 1799) these recur as letters e, v, l, p, f, r and t.

While the parallels are striking, something was clearly lost or changed in the transmission and translation. Alternative versions such as Eygptian 4, the magical Alfabeto Mercurianum, and Mercurianum of the Virga Aurea (1616, figure 239d-e), all related to Indicum, confirm that there were multiple links between India and Africa, and especially Egypt (cf. Ibn Washiyya in the introduction). In any case, letters attributed to Mercury in Egypt, appear to come from India.

8.1.2 Indicum

There is further evidence to confirm this Indian influence on Egyptian letters. Postel (1538)

Indicum alphabetum. literæ ſunt 26.

hă 'h ח h ū hī hā hē hŏ hō.

la l ל Græ.

ha h ה.

ma m.

ſa ס.

ra ר

ſſa heb.

la ק l

ba ב b.

ta ט t

ha ח

na נ

a א

cha ch. כ.

va ו.

a ע

za dhal. ז Chald

ia. י. i.

da. d. ד.

ga. g. ג.

ta. t. ט.

pa p.

tza ץ tz.

zza zz Italorum.

fa. ph. vel f.

pa. p.

Omnes iſtæ ſyllabæ numero 7. ſunt lōgæ, præter a primū & o primum, cum quibus frequenter quieſcit litera, nō ſecus quam cum ſeua apud Hebræos, ſed frequentius quieſcit o paruum, quam a. Sunt autem numero. 162. ſyllabæ. Illæ literæ Hebr. monſtrant quomodo differant variæ literæ in hac lingua.

Abbreuiationes.

chuo, chuu, chui, chua, chue.

quo, quu, quui, qua, que.

Kua, quu, qui, qua, que.

huo, huu, hui. hua, hue.

Numeri a Græcis deſumpti.

1, 2, 3, 4, 5, 6, 7, 8, 9.

10, 20, 30. 40, 50, 60, 70, 80, 90.

100, 200, 300, 400, 500.

1000, 3000, 80000, 100000.

F ij

Figure 240. Indicum Alphabetum in Postel (1538).

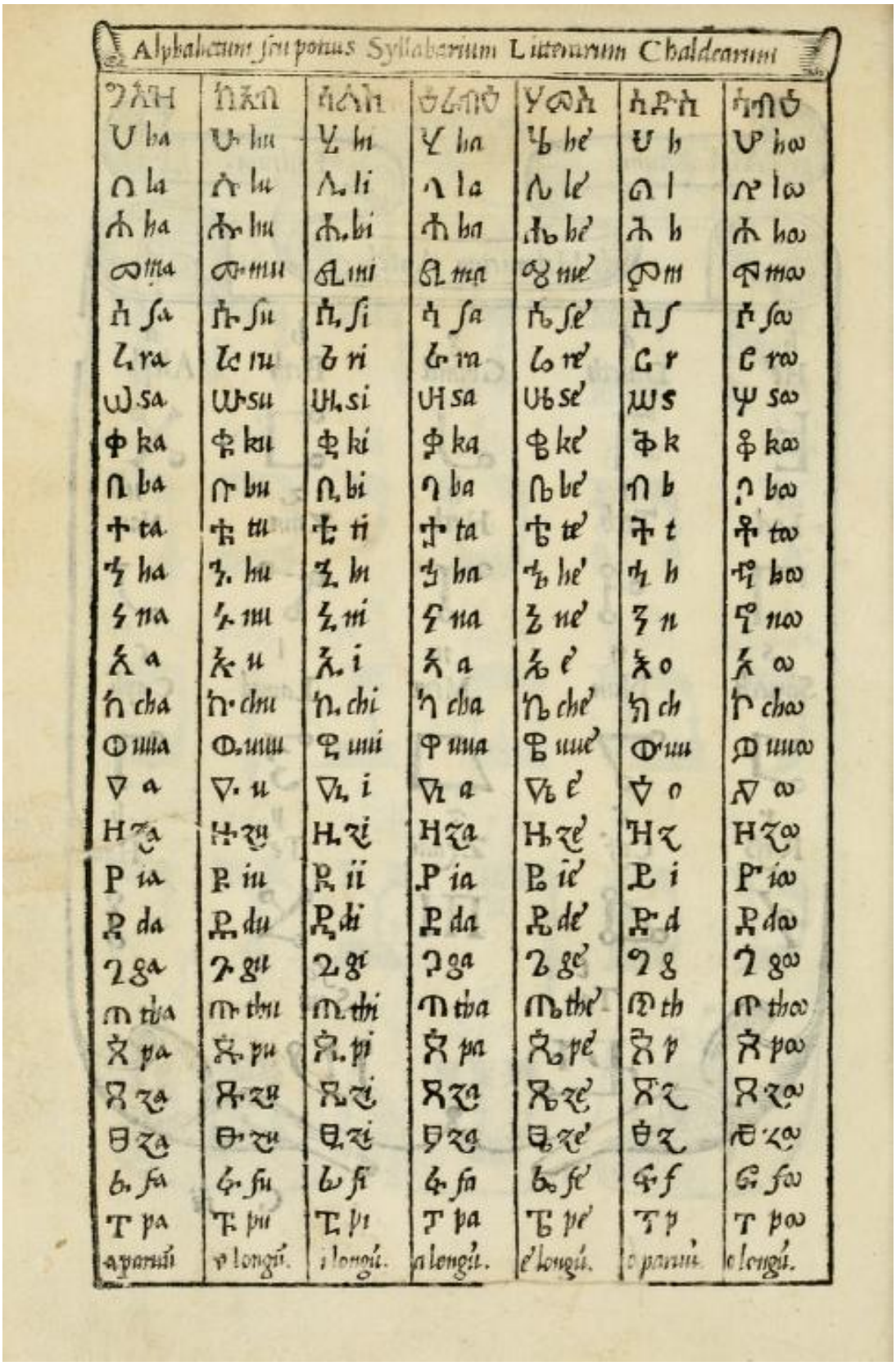


Figure 241. Alphabetum seu potius Syllabarium Litterarum Chaldearum in Palatino (1540/1550).

The Amharic alphabet

	ä	u	i	a	e	ə	o
ሀ	ha	ሁ hu	ሂ hi	ሃ ha	ሄ he	ህ hə, h	ሆ ho
ለ	lä	ሉ lu	ሊ li	ላ la	ሌ le	ል lə	ሎ lo
ሐ	ha	ሐ hu	ሒ hi	ሓ ha	ሔ he	ሕ hə	ሖ ho
መ	mä	መ mu	ሚ mi	ማ ma	ሜ me	ም mə	ሞ mo
ሠ	sä	ሡ su	ሢ si	ሣ sa	ሤ se	ሥ sə	ሦ so
ረ	rä	ሩ ru	ሪ ri	ራ ra	ሬ re	ር rə	ሮ ro
ሰ	sä	ሱ su	ሲ si	ሳ sa	ሴ se	ስ sə	ሶ so
ሸ	šä	ሹ šu	ሺ ši	ሻ ša	ሼ še	ሽ šə	ሾ šo
ቀ	qä	ቁ qu	ቂ qi	ቃ qa	ቄ qe	ቅ qə	ቆ qo
በ	bä	ቡ bu	ቢ bi	ባ ba	ቤ be	ብ bə	ቦ bo
ተ	tä	ቱ tu	ቲ ti	ታ ta	ቴ te	ት tə	ቶ to
ቸ	čä	ቹču	ቺ či	ቻ ča	ቼ če	ች čə	ቾ čo
ኀ	ha	ኁ hu	ኂ hi	ኃ ha	ኄ he	ኅ hə	ኆ ho
ነ	nä	ኑ nu	ኒ ni	ና na	ኔ ne	ን nə	ኖ no
ኘ	ñä	ኙ ñu	ኚ ñi	ኛ ña	ኜ ñe	ኝ ñə	ኞ ño
አ	a	ኡ u	ኢ i	አ a	ኤ e	እ ə	ኦ o
ከ	kä	ኩ ku	ኪ ki	ካ ka	ኬ ke	ክ kə	ኮ ko
ኸ	hä	ኹ hu	ኺ hi	ኻ ha	ኼ he	ኽ hə	ኾ ho
ወ	wä	ዉ wu	ዊ wi	ዋ wa	ዌ we	ው wə	ዎ wo
ዐ	a	ዑ u	ዒ i	ዓ a	ዔ e	ዕ ə	ዖ o
ዘ	zä	ዙ zu	ዚ zi	ዛ za	ዜ ze	ዝ zə	ዞ zo
ዠ	žä	ዡ žu	ዢ ži	ዣ ža	ዤ že	ዥ žə	ዦ žo
የ	yä	ዩ yu	ዪ yi	ያ ya	ዬ ye	ይ yə	ዮ yo
ደ	dä	ዱ du	ዲ di	ዳ da	ዴ de	ድ də	ዶ do
ጀ	ǧä	ጁ ǧu	ጂ ǧi	ጃ ǧa	ጄ ǧe	ጅ ǧə	ጆ ǧo
ገ	gä	ጉ gu	ጊ gi	ጋ ga	ጌ ge	ግ gə	ጎ go
ጠ	ṭä	ጡ ṭu	ጢ ṭi	ጣ ṭa	ጤ ṭe	ጥ ṭə	ጦ ṭo
ጨ	č'ä	ጩ č'u	ጪ č'i	ጫ č'a	ጬ č'e	ጭ č'ə	ጮ č'o
ጰ	pä	ጱ pu	ጲ pi	ጳ pa	ጴ pe	ጵ pə	ጶ po
ጸ	ṣä	ጹ ṣu	ጺ ṣi	ጻ ṣa	ጼ ṣe	ጽ ṣə	ጾ ṣo
ፀ	ṣ'ä	ፁ ṣ'u	ፂ ṣ'i	ፃ ṣ'a	ፄ ṣ'e	ፅ ṣ'ə	ፆ ṣ'o
ፈ	fä	ፉ fu	ፊ fi	ፋ fa	ፌ fe	ፍ fə	ፎ fo
ፐ	pä	ፑ pu	ፒ pi	ፓ pa	ፔ pe	ፕ pə	ፖ po

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Signature.....

Figure 242. Amharic Alphabet

Aethiopisch und Amharisch.

Benennung	Figur: mit ä		mit û		mit î		mit â		mit ê		mit e		mit ô		Bedeutung
Hoi	ሀ	ha	ሁ	hu	ሂ	hi	ሃ	ha	ሄ	he	ህ	he	ሆ	ho	h
Lawi	ለ	la	ሉ	lu	ሊ	li	ላ	la	ሌ	le	ል	le	ሎ	lo	l
Haut	ሐ	ha	ሑ	hu	ሒ	hi	ሓ	ha	ሔ	he	ሕ	he	ሖ	ho	h
Mai	መ	ma	ሙ	mu	ሚ	mi	ማ	ma	ሜ	me	ም	me	ሞ	mo	m
Saut	ሠ	sa	ሡ	su	ሢ	si	ሣ	sa	ሤ	se	ሥ	se	ሦ	so	s
Res	ረ	ra	ሩ	ru	ሪ	ri	ራ	ra	ሬ	re	ር	re	ሮ	ro	r
Sat	ሰ	sa	ሱ	su	ሲ	si	ሳ	sa	ሴ	se	ስ	se	ሶ	so	s
*Schaat	ሸ	scha	ሹ	schu	ሺ	schi	ሻ	scha	ሼ	sche	ሽ	sche	ሾ	scho	sch
Kaf	ቀ	ka	ቁ	ku	ቂ	ki	ቃ	ka	ቄ	ke	ቅ	ke	ቆ	ko	k
Beth	በ	ba	ቡ	bu	ቢ	bi	ባ	ba	ቤ	be	ብ	be	ቦ	bo	b
Thawi	ተ	tha	ቱ	thu	ቲ	thi	ታ	tha	ቴ	the	ት	the	ቶ	tho	th
*Tjawi	ቸ	tja	ቹ	tju	ቺ	tji	ቻ	tja	ቼ	tje	ች	tje	ቾ	tjo	tj
Harm	ኀ	cha	ኁ	chu	ኂ	chi	ኃ	cha	ኄ	che	ኅ	che	ኆ	cho	ch
Nahas	ነ	na	ኑ	nu	ኒ	ni	ና	na	ኔ	ne	ን	ne	ኖ	no	n
*Gnahas	ኘ	gna	ኙ	gnu	ኚ	gni	ኛ	gna	ኜ	gne	ኝ	gne	ኞ	gno	ng
Alph	አ	a	ኡ	u	ኢ	i	ኣ	a	ኤ	e	እ	e	ኦ	o	a
Kaf	ከ	ka	ኩ	ku	ኪ	ki	ካ	ka	ኬ	ke	ክ	ke	ኮ	ko	k
*Chaf	ኸ	cha	ኹ	chu	ኺ	chi	ኻ	cha	ኼ	che	ኽ	che	ኾ	cho	ch
Wawe	ወ	wa	ዉ	wu	ዊ	wi	ዋ	wa	ዌ	we	ው	we	ዎ	wo	w
Ain	ዐ	a	ዑ	u	ዒ	i	ዓ	a	ዔ	e	ዕ	e	ዖ	o	ʼ
Zai	ዘ	za	ዙ	zu	ዚ	zi	ዛ	za	ዜ	ze	ዝ	ze	ዞ	zo	z
*Jai	ዠ	ja	ዡ	ju	ዢ	ji	ዣ	ja	ዤ	je	ዥ	je	ዦ	jo	j fr.
Jaman	የ	ja	ዩ	ju	ዪ	ji	ያ	ja	ዬ	je	ይ	je	ዮ	jo	j
Dent	ደ	da	ዱ	du	ዲ	di	ዳ	da	ዴ	de	ድ	de	ዶ	do	d
*Djent	ጀ	dja	ጁ	dju	ጂ	dji	ጃ	dja	ጄ	dje	ጅ	dje	ጆ	djo	dj
Geml	ገ	ga	ጉ	gu	ጊ	gi	ጋ	ga	ጌ	ge	ግ	ge	ጎ	go	g
Tait	ጠ	ta	ጡ	tu	ጢ	ti	ጣ	ta	ጤ	te	ጥ	te	ጦ	to	t
*Tschait	ጨ	tscha	ጩ	tschu	ጪ	tschi	ጫ	tscha	ጬ	tsche	ጭ	tsche	ጮ	tscho	tsch
Pait	ጰ	pa	ጱ	pu	ጲ	pi	ጳ	pa	ጴ	pe	ጵ	pe	ጶ	po	p
Tzadai	ጸ	tza	ጹ	tzu	ጺ	tzi	ጻ	tza	ጼ	tze	ጽ	tze	ጾ	tzo	tz
Zappa	ፀ	za	ፁ	zu	ፂ	zi	ፃ	za	ፄ	ze	ፅ	ze	ፆ	zo	z
Af	ፈ	fa	ፉ	fu	ፊ	fi	ፋ	fa	ፌ	fe	ፍ	fe	ፎ	fo	f
Psa	ፐ	pa	ፑ	pu	ፒ	pi	ፓ	pa	ፔ	pe	ፕ	pe	ፖ	po	p

Diphthonge.

ቋ	kua	ቍ	kui	ቊ	kua	ቌ	kue	቎	kue
ኋ	hua	ኍ	hui	ኊ	hua	ኌ	hue	኎	hue
ኗ	kua	ኟ	kui	ኋ	kua	ኌ	kue	ኟ	kue
ጐ	gua	ጕ	gui	ጋ	gua	ጌ	gue	ጕ	gue

Bemerkung.

Das Aethiopische und Amharische wird von der Linken zur Rechten gelesen und die Wörter durch : getrennt. — Beide Sprachen haben Ein syllabarisches Alphabet, jedoch hat das Amharische sieben Charaktere mehr, welche hier durch * bezeichnet sind.

Figure 243. Aethiopian and Amharic (Ballhorn, 1852).

Figure 244. 30 letters of Alphabet Ethiopien and 37 Letters of Abissin

published another version of Indicum with 26 letters and 4 diphthongs (figure 240), which is effectively identical to the Alphabet or rather Syllabary of the Chaldeans (figure 241) published by Palatino (1548). The difference between the two is that Indicum gives only the letters, whereas the Chaldean syllabary includes all the sounds. While the Amharic alphabet (figure 242) has the same sequence of letters and sounds as Indicum and Chaldean, it adds seven further letters, namely 8, 12, 15, 18, 22, 25, 28. A comparative table of Aethiopisch and Amharisch (figure 243) conveniently gives the names of these letters: Schaat, Tjawi, Gnahas, Chaf, Jai, Djent, Tschait.

The table also shows that Aethiopisch omitted these seven letters. Another table published in the Encylopédie shows the 26 letters of Ethiopien in sequence and lists the 7 extra letters below (figure 244). These same 26 letters recur in the Alphabet Ethyiopique ou des Nubiens (figure 245). So Indicum, the Chaldean, Aethiopisch, Ethiopien syllabaries and the Alphabet Ethyiopique have the same letters. All of these alphabets begin with letters H, L H, M (Hoi, Laut, Haut, Mai) and end with letter P (pa, pä or Psa). B is Letter 9 and subsequently becomes letter 2.

A (a, Alph, Aleph) is letter 13; V (va, uua, Vaue) is letter 15; a' (Ain, Hain) is letter 16 and Y (ia, yä, Yaman, Iud, Iod) is letter 18. In 33 letter alphabets and syllabaries (figure 243), the corresponding letter numbers are 16, 17, 20, 23. In 26 letter alphabets, letter A is at 13, namely, at the half-way point in the year (cf. figure 285 which shows the letters in a circular wheel of the year). This letter 13 is much more than the vowel A. It generates 7 vowels. Similarly, Ain generates 7 vowels: a u i a e e o - a u i a e e o. In the Ethiopian Feedel these become 7 capital and 7 lowercase vowels respectively.[879] Meanwhile, the two semi-vowels Va and Ya, also generate 7 semivowels each, namely, uua uuu uui uua uue' uu uuou - ia iu ii ia ie' i iou (Chaldearum) or ja ju ji ja je je jo - ja ju ji ja je je jo (Aethiopisch).

The syllabary form gives all the vowels and semivowels. The alphabet form, which serves as a shorthand version of the system, reduces these to four letters A, 'A (Ain), V, Y. In Hebrew, these two vowels and semi-vowels were subsequently treated as if they were consonants, the origins were forgotten and the myth of a purely consonantal alphabet gained credence.

The Indicum and Ethiopien versions are extremely interesting because they are accompanied by equivalent Hebrew letters. Letters 1-4, H-H (Hoi-Haut) subsequently become Letters 5-8 (He-Heth) in Hebrew. Letters 15-18 (V-Y), subsequently become letters 6-10, Vau-Yod. Together, these four letters become the Y H V H of the Tetragrammaton. Letter 18 begins as ia, yä, Jaman, Iaman all in the form of an English letter P (or a Greek letter Rho, P). It subsequently becomes Hebrew letter 10. The seminal importance of Yud both as letter 10 of the Hebrew alphabet and the first letter of Tetragrammaton is well documented. Its pre-history as letter 23 (in 33 letter African alphabets), which becomes letter 18 (in 26 and 22 letter alphabets, e.g.Ethyiopique) is a theme to which we shall return in § 8.5.5.

8.1.3. Alphabet Ethyiopique ou des Nubiens

A further Alphabet Ethyiopique ou des Nubiens in Duret (1613) confirms these equivalencies (figure 245). It has 22 letters plus four diphthongs at the end (guo, huo, kuo, chuo), which are

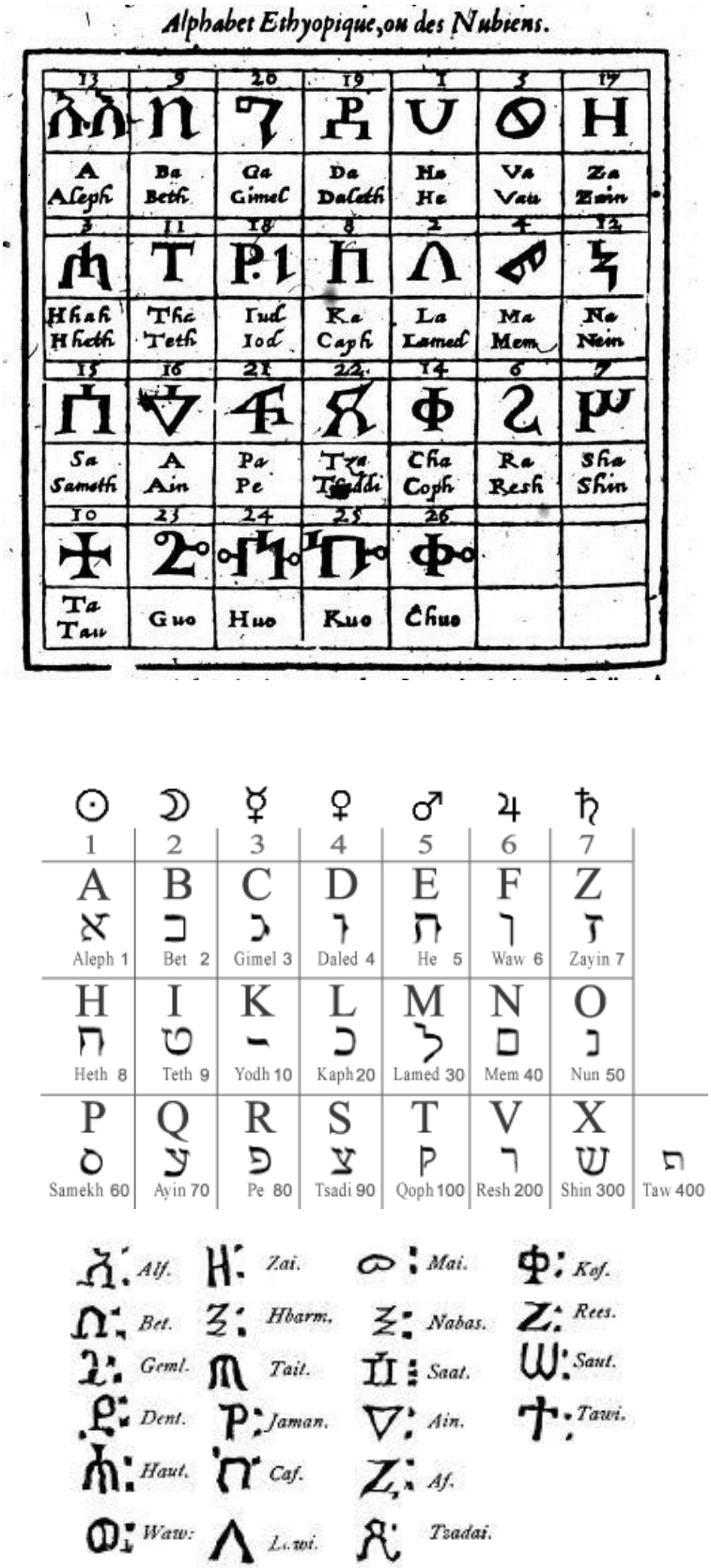


Figure 245. Alphabet Ethyopique ou des Nubiens (Duret 1613) Guo Huo Kuo Chuo; Ethiopian (22 letter version).

also sounds in Pinyin (Chinese)![880] The alphabet includes two sets of names of letters, Nubian and Hebrew. It also entails two sets of numbering: One is explicit in the numbers above the letters, indicating the previous position of the letters. The other is implicit in the order of the letters. Hence, letter A Aleph, shown in position 1, was previously in position 13 in the syllabaries. The result of this reshuffling is an A Ba Ga Da or abjad sequence which recurs in 22 letter versions of Ethiopian (figure 245c). These examples show how an entire framework of 26 letters[881] was shared by India, Chaldea and Ethiopia.

The abjad sequence is found in Indian 1 (figure 246b). The rearrangement of letters among the Ethiopian (Abyssinian, Nubian) Indians, confirms that an HLHM arrangement of Indian/Nubian was used prior to the abjad arrangement.[882] This syllabary sequence of HLHM (cf. HaLaHaMa, cf. ALAM) remains the South Arabian sequence, while ABGD becomes the North Arabian and North Semitic sequence. The two versions are not opposed to each other. They are one system beginning as HLHM which, re-arranged, gives an ABGD order.

In the Kabbalah, the seven planets become a dominant framework for organizing individual letters. The arrangement of Sun, Moon, Mercury, Mars, Jupiter Saturn, when aligned with the Hebrew letters results in the same A Ba Ga Da sequence (figure 245b) as in the Alphabet Ethyiopique and abjads generally. Hence, the abjad sequence is not a primitive arrangement that preceded a more advanced alphabet form. The abjad sequence is an advanced form which gained importance when seven planets were used as a framework for organizing letters of the alphabet. Since this sequence is found in Indian 1, it is very likely that it began in India, spread to Babylonia and inspired a revision of some versions of Ethiopian alphabets such as Ethyiopique.

All this is of the greatest interest in terms of the chronology of alphabets. The received wisdom is that Amharic originally consisted solely of consonants and that the vowels were added c.350 A.D. at about the same time that Christianity reached Ethiopia.[883] The interdependent sequences just outlined confirm that a version of Indian, Chaldean, Nubian, Abyssinian, Amharic, Ethiopian contained both vowels and consonants. They also imply that the HLHM model must have been in place by the time that South Arabian alphabets emerged as a distinct category (c. 14th c. B.C. -10th c. B.C.). Indeed since the proto-Sinaitic and Proto-Canaanite alphabets which are an a b g d model, are claimed to go back to 2,000 B.C., this H L H M model must have been earlier. The original model must have had 33 consonants (cf. Sanskrit), as in Abyssinian, Amharic and in the Ethiopian Feedel, which then became 30 in Nubian and African, 26 in Ethiopyque and subsequently 22 in Ethiopian.

Sanskrit, when aligned with fundamental principles (tattvas) began with earth and moved upwards towards consciousness (figure 38c). Indicum reversed this order, beginning with the final letter of Sanskrit (letter 33: Ha, gematria 100) descending to letter 28 (La, gematria), then a stressed version of Ha, descending to letter 25 (Ma, gematria 25). Presumably, this descending order of Indicum originally had 33 letters like the Amharic, and Ethiopian syllabaries. This 33 letter model when reduced by 7 became 26 letter Indicum, Chaldearum, Ethiopien and Ethyiopique. Hence, a 33 letter version from India was the model from which 30, 26 and 22 letter versions derived. India influenced the Western 22 letter alphabets and not

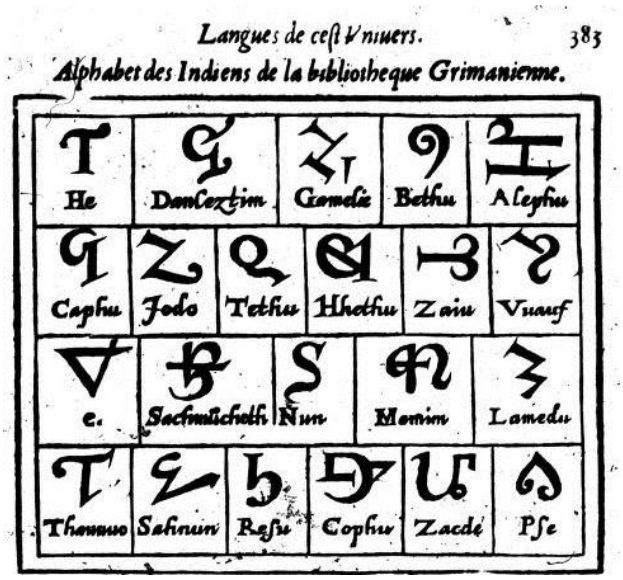


Figure 246a. Alphabet des Indiens, b.Indian 1, c.Indian via the Abyssinians and d.Indian 2.

1	Ha	He	5	12	Na	Nun	14
2	La	Lamed	12	13	A	Aleph	1
3	Hhah	Hheth	8	14	Cha	Qoph	19
4	Ma	Mem	13	15	Sa	Sameth	15
5	Va	Vau	6	16	A	Ain	16
6	Ra	Resh	20	17	Za	Zain	7
7	Sha	Shin	21	18	Iud	Iod	10
8	Ka	Kaph	8	19	Da	Daleth	4
9	Ba	Beth	2	20	Ga	Gimel	3
10	Ta	Tau	22	21	Pa	Pe	17
11	The	Teth	9	22	Tza	Tsaddi	18

1	A	Aleph	13	12	La	Lamed	2
2	Ba	Beth	9	13	Ma	Mem	4
3	Ga	Gimel	20	14	Na	Nun	12
4	Da	Daleth	19	15	Sa	Sameth	15
5	Ha	He	1	16	A	Ain	16
6	Va	Vau	5	17	Pa	Pe	21
7	Ze	Zain	17	18	Tza	Tsaddi	22
8	Hhah	Hheth	3	19	Cha	Qoph	14
9	The	Teth	11	20	Ra	Resh	6
10	Iud	Iod	18	21	Sha	Shin	7
11	Ka	Caph	8	22	Ta	Tau	10

Table 57 a. Correspondences between Alphabet Ethyopique, Hebrew in HLHM sequence and alternative numbers; 57b. Same correspondences realigned in ABGD.

conversely. We noted that Ethiopian and Abyssinian syllabaries are aligned with Hebrew letters and names of Hebrew letters. Thus, the Hebrew of the Beta Israel in Africa[884] has direct links with alphabets from India and may well be older than the Hebrew of the Holy Land.[885] Indeed there is evidence of Ethiosemitic going back to 2,000 B.C.[886]

8.1.4. Indian Alphabets of the Abyssinians

Two other alphabets of Duret strengthen this claim and provide further insights into a complex story of transmission. One is an Alphabet Indien (figure 246 a) which is identical to Indicum in the Virga Aurea (figure 64) and corresponds to Indian 1 (figure 246b). Duret adds that it comes from the Grimani library in Venice[887] adding a second image (figure 246c) with the caption: "Another alphabet of the Abyssinian Indians taken from their voyages abroad."[888]

Duret's note confirms that the claim involves an official embassy from Ethiopia to the Pope in Rome. Hence, it deserves serious attention. Duret, as a careful scholar, rightly observes that the letters do not look Indian. Their seminal significance only comes into focus, when we compare the two alphabets very carefully. The Alphabet des Indiens has 22 letters. The Autre Alphabet has 47 letters. The Alphabet des Indiens is a subset of the Autre Alphabet. Fry (1799) calls the short version Indian 1 and Nubian, "thought to be the original true character of the Abyssinians."[889]

Fry calls a shortened version of the second, Indian 2: "Modern travellers (1619) inform us that

Autre alphabet des Indiens Indiens Indicum Indian 1 Esdras

1. A Le Phu	Aleph	12. La Me Du Do	Lamed
2. Beth Beth	Beth	13. Me Me Mun	Mem
3. Ga Me Lie	Gimel	14. Nun	Nun
4. Dah Le Zthu	Daleth	15. Sach Mun The Thu Me Mun	Samech
5. He	He	16. E	Ayin
6. Viuia Muf	Vau	17. Pfe	Peh
7. Za Iu	Zayin	18. Zah De	Tzaddi
8. He Tiui	Heth	19. Co Ffu	Qoph
9. The Thu	Theth	20. Re Su	Resh
10. Io Du	Yod	21. Sech Nun	Shin
11. Ka Phu	Kaph	22. The Yuuo	Tau

Figure 247. Letter names as component parts: Al Le Phu, Alephu, A; Beth Beth, Bethu, B; Ga Me Lie, Ghimel, G; Table 58. Correspondences between the composite syllables in Autre Alphabet Indien and names of Hebrew letters.

the oriental Indians, the Chinese, the Japanese, etc., form their letters upon this model, writing from top to bottom."[890] Hence, the alphabet of Indiens Abyssins is linked with the Indians of India and its parallels with some Chinese radicals (cf. figure 245a) are not a co-incidence. The first three letters of the Autre Alphabet are Al Le Phu. The first letter of the Alphabet Indien is Alephu: i.e. it summarizes letters 1 2 3 of the Autre. Alephu is identical in principle to the A La Pha and Alpha of alphabet except that here each of the letters is linked with a different vowel.[891] The shape of letter Alephu recurs in Indicum, in Indian 1 and is close to the letter Zayin of Hebrew and ka in Alibata (figure 225, cf.233). Letters 4 and 5 in the Autre Alphabet are Beth Beth. They recur as letter 2 in the Alphabet as Bethu. Letters 6 7 8 in the Autre alphabet are Ga Me Lie. In the Alphabet, a synthesis of these letters recurs as Gamelie.

There is a system: the Autre Alphabet with 47 letters offers an insight into the etymology of the 22 letters of the Alphabet Indien. This etymology effectively gives us the names of the 22 letters of the Hebrew alphabet (table 58, cf. table 57. cf. figures 742-744). Most are too obvious to require comment. Noteworthy is the root for Resh. Its usual etymology is in terms of head (cf. Ras). However, Ra Su (ra sha in Alphabet des Nubiens) recalls directly the Sanskrit rasi as a word for the zodiac signs as stations of the sun and also recalls Arabic and Persian shape 5, Ra Za and Persian names such as Reza (cf. Rizah).

The root for Yod as Io Du, reflects the Yodh, which can also be Yud, Yudh. The Io of Yod is also a figure 8 where the top half is bigger than the bottom half, clearly related to letter Ain, also a letter 8 and explicitly the vowel E. Iodu and the shape of Du, recalls also Liude in old Slavic associated with L and 666 (figure 33). The root for Lamed as La Me Du Do points to former complexity as does the root for Samekh, which appears to have three double letters: Sach Mun, The Thu (presumably the combination that later becomes Teth) and Me Mun (cf. the letter m in Brachmanicum, figure 249a, which joins these elements into one figure). A full list of parallels is given in Appendix 10.

The larger point is that the 47 letters of the Autre Alphabet des Indiens Abyssins offer a possible etymology for the names of the 22 letters of Hebrew. Indeed, the names of Hebrew letters may have begun as modular composites usually of a vowel and consonant and one of their routes may have been via ships of Indian Abyssinians, whose voyages linked them with India, China and Japan. At the very least, there are direct parallels that invite deeper study. The Alphabet des Indiens has A Le Phu as its first three letters. The Alphabet of the Angel Raphael letters 1 12 22 are Aleph, Lamed, ending with the letter Phu (फ, figure 64e); which recurs as letter 17, Phe, in the Alphabet of the Magi, where it is linked with Iron. Letter 17 in Alphabetum Aegyptiorum is called Iron (r). The same letter Phu occurs as the final letter of Chaldean 2 and the final letter of Adamaeum (figure 64c ff). The Alephu is older than the familiar aleph and alpha of western alphabets.

In the Alphabetum Indicum unum et alterum examined earlier (figure 239c), the equivalents of A Le Phu are Eliph, Lem, Fin. The visual version recalls the spiral approach to letters. The final letter is Fin as in end. In Aethiopisch and Ethiopien the equivalents are Alph, Lawi Af and Alph, Laut, Af.[892] The letter equivalent of the three letters is A L F, or ALF which is one o the variants of Alph and Aleph and also takes us back to alfa, an alternative spelling of

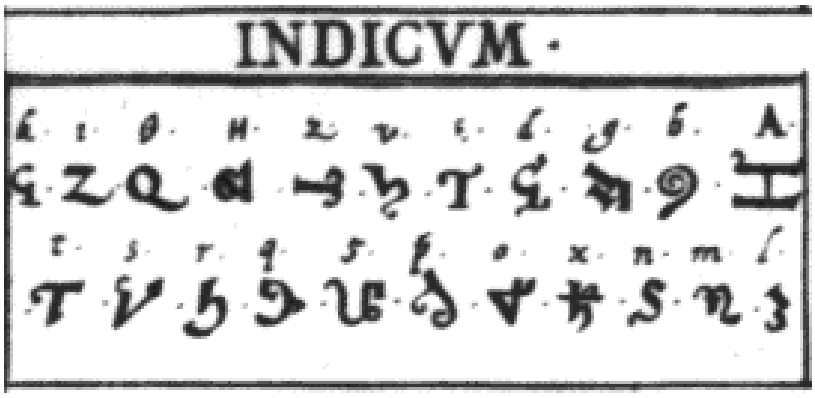


Figure 248a. Indicum, b.Premier Alphabet de Solomon, c.Hebrew 2

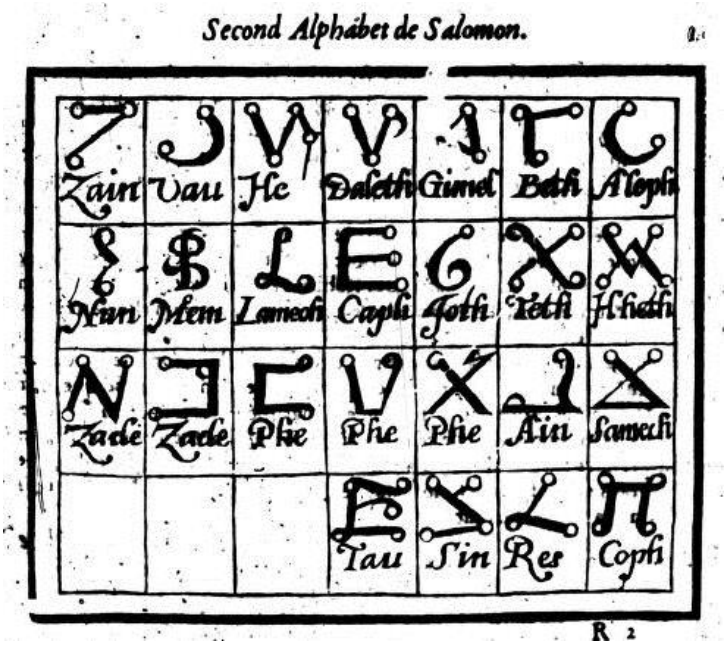
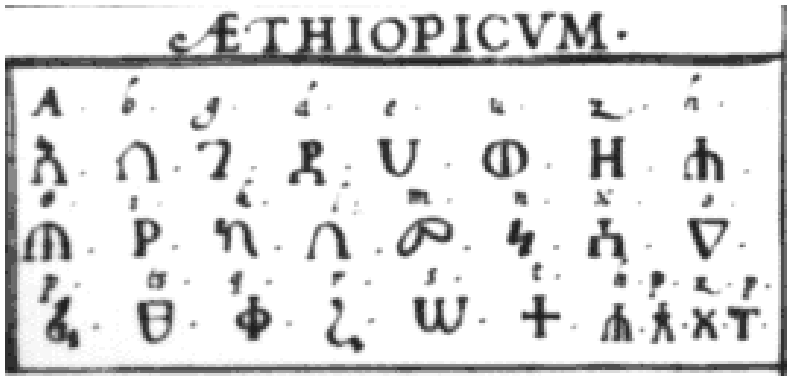
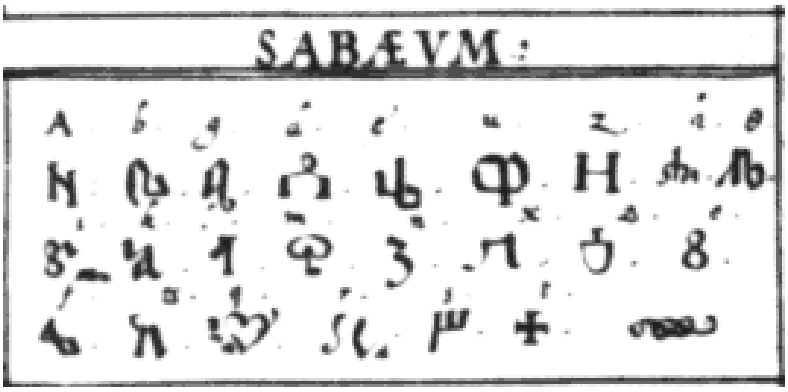


Figure 249. Brachmanicum, Second Alphabet de Solomon, Hebrew 3





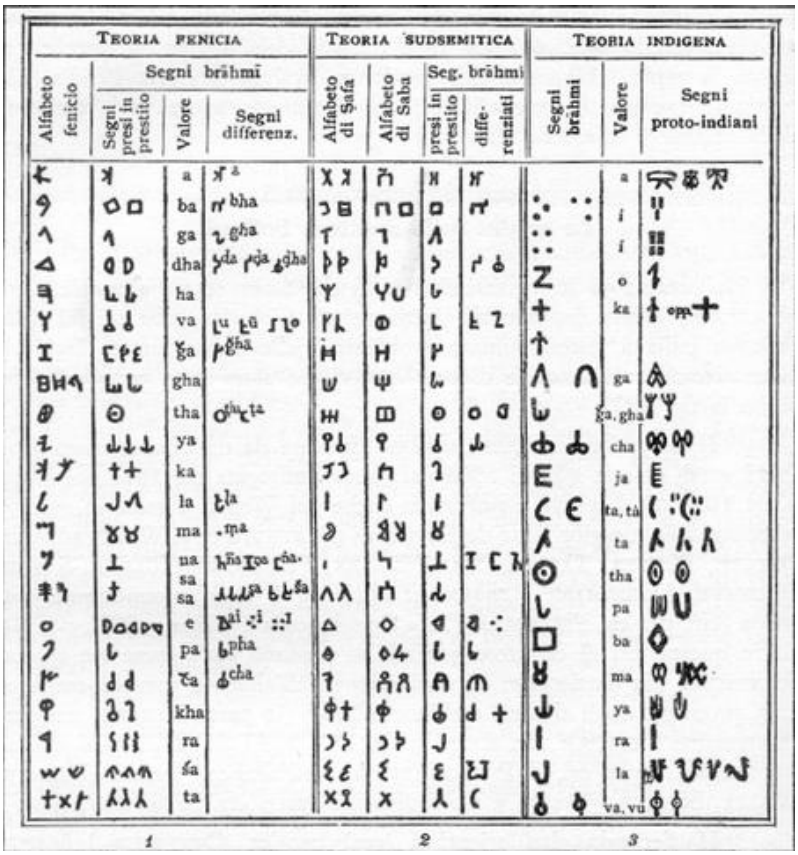


Figure 250a-b. Magical alphabets Aethiopicum and Sabaeum; c. Phoenician, South-Semitic, Brahmi.

alfabet. It also recalls pa at the beginning of the pavarga in Sanskrit as a turning point. Thus the first letter of Ethiopian alphabets summarizes first, middle,and end letters of the alphabet.

8.1.5. Indicum, Indian 1, Solomonicum, Hebrew 2

General parallels between Indicum of the Virga Aurea, Solomonicum and Hebrew 2 were noted earlier. More specifically, all three have 22 letters and the same basic sequence of letters (figure 248a-c). Indicum and Solomonicum effectively have identical shapes for letters 4 5 7 14 17 18 20 22. Hebrew 2 has nearly identical shapes for letters 4 5 7 14 22. In the case of letter S (i.e. Sanskrit letter Sa), there are clear traces of the Baybayin/Alibata style noted earlier (figures 227-228).

8.1.6. Indian 2, Solomon 2, Hebrew 3

In the case of Indian 2, Solomon 2 (Second Alphabet de Salomon) and Hebrew 3, all 22 letters are effectively identical (figure 249a-c). Hence, Solomon's contacts with the Queen of Sheba (cf. Saaba as in Sabaean) in the 10th (or 9th) century B.C. must have brought him in contact with both Ethiopian and Indian alphabets. A version of Indicum has parallels with his first alphabet, which becomes Solomonicum and Hebrew 2. Solomon's second alphabet, based directly on Brachmanicum, is effectively Hebrew 3. Stated dramatically, the Hebrew 2 alphabet is partially based on Indian sources; Hebrew 3 is fully based on Indian alphabets probably via Old Nubia (Abyssinia, Ethiopia, Kush, Sudan).

8.1.7. Old Nubian, Coptic and Arabic

The chronology of the Nubian alphabet, Coptic and Arabic are problematic (table 59).[893] The first clear reference to Arab in Assyrian records goes back to 853 B.C. According to Wiki, evidence of human occupation in Nubia goes back to the 10th or the 8th millennium B.C. By the 7th millennium B.C. there was trade with Southwest Asia.[894] The rise of Nubian culture entails three important phases: Naqada I (4,000 - 3,500 B.C.); Naqada II (3,500 - 3,200 B.C); Naqada III (3,200 - 3,000 B.C.). Some claim that Old Nubian is found from 800 A.D. - 1500 A.D.[895] Others claim that it was in use before 1,000 B.C. and link it with Nubian Hieroglyphs going back to 3,100 B.C.[896] Wiki claims that Coptic was used in Hellenistic times [897](i.e. 305 B.C. - 30 B.C) but others claim it was mainly used from 300 A.D. - present.[898] Amharic is said to have been developed in the period: 1,095 A.D. - 1,365 A.D.

Meanwhile, African sites claim that the Book of Henoch (Enoch) was written in Ethiopic 3,350 B.C.; that classic Ethiopic with its seven vowel expansions was in place by 3,000 B.C. and refer to a Proto-Saharan alphabet (5,000 -3,000 B.C.) with links to Vai and Tifinagh. There are also claims that Ethiosemitic (Ethiopian Semitic) was in use by 2,000 B.C.[899]

In any case, the sequence of Old Nubian letters is also a basis for Coptic and Arabic (figures 270 – 271), although there are small differences. Old Nubian has 30 letters. Coptic has 31 or 32 letters. Arabic typically has 28 letters. The first 14 letters of Old Nubian recur in the same sequence in Coptic. Letter 15 in Old Nubian (P+S) is omitted in Coptic. Letters 16 to 25 in Old Nubian again recur in the same sequence as letters 15 to 24 in Coptic. Coptic has

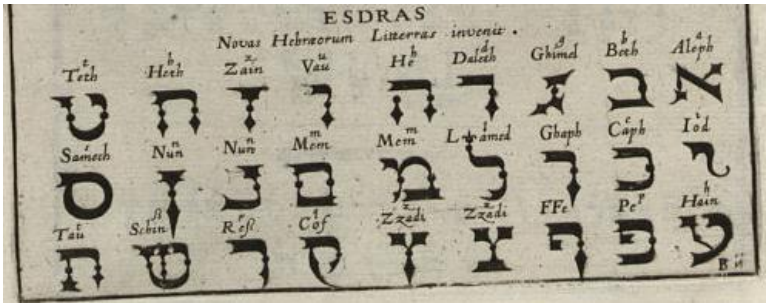


Figure 251. a.Enochaeum, b. Mosaicum, c. Esdras, d. Caracteres Inventés par Esdras ou Iesus son fils..

different signs for letters 25-26 (Fei, Chei). Letter 26 in Old Nubian becomes letter 27 in Coptic. Letters 28 - 31 in Coptic are different. Arabic follows the same sequence as Old Nubian, omitting Nubian letters 14 and 15 (Xx, P+S), whereby the 30 letters of Nubian become 28 letters of Arabic.

8.1.8. Aethiopicum, Sabaeaum

Comparison of the alphabet Ethyopique with Aethiopicum and Sabaeum illustrates how alignments shift in moving from a 26 to a 24, 23 or 22 letter alphabet and the half-way point shifts from letter 13 to 12 and 11 respectively (figures 250). In Aethiopicum (26 letters), the division of the two halves is a-m and n-p. In Sabaeum (23 letters), the division is a-l and m-t. In the 22 letter version of Brahmi, the division is 1-k and l-t (cf. 22 letter Ethiopian: alf – kaf and lawi-tawi, figure 245c, or 22 letter Hebrew Aleph-Kaph, Lamed-Tau).

There are claims that the Sabaean alphabet began in South Arabia and then moved southwards to Ethiopia. African sites claim that "Old Ethiopian" or "Sabaean" (700 B.C. - 600 A.D.) begins in Ethiopia and is older than Old Arabian/Sabaean" script.[900]

8.1.9. New Chronology

Standard accounts link the origins of the Arabic alphabet with South Arabian languages: i.e. with South Arabia and Yemen (c. 1,300 B.C.). A competing view claims that North Semitic served as a model for Arabic, which implies a date between c. 1,000 - 600 B.C. The received view links Coptic with Greek and with early Christianity in the 4th century A.D. These dates invite revision. Archaeological evidence points to Nubian trade with the Indus valley as early as 7000 B.C.[901] Chronology of the first Egyptian alphabets ranges from 3,200 B.C. to c. 2,000 B.C. As shown above, these alphabets are based on Nubian and Indian models. So the models must have evolved sometime before 3,200 B.C. and by 2,000 B.C. at the latest. Thus, the structures for Arabic and Coptic, which follow the Nubian structure, are much older than generally assumed.

8.2. Hebrew and Chaldean Alphabets

There are at least 3 versions of Hebrew associated with the time of Adam. First, there is a Vattan (cf. Vac, speech) or Adamic alphabet, directly linked with Sanskrit and Hebrew (figure 376-378). Second, there is Adameaum which almost is identical with Chaldean 2, the Alphabet of the Angel Raphael, Chaldean 2, and Alphabet of Magi (figure 55 c-f). Third there is the Alphabetum Adami (figure 66) which has 4 to 8 variants for each letter, indicating that there are multiple strands of the Adamic tradition. According to Morton, Adami dates to 5,509 B.C. and both Babylonian and Iudaicum were translated from Adami in 747 B.C.[902]

8.2.1. Hebrew Patriarchs and Alphabets

A number of early Hebrew alphabets are linked with the Old Testament Patriarchs (table 60): Enoch, Noah, Abraham, and Moses.[903]

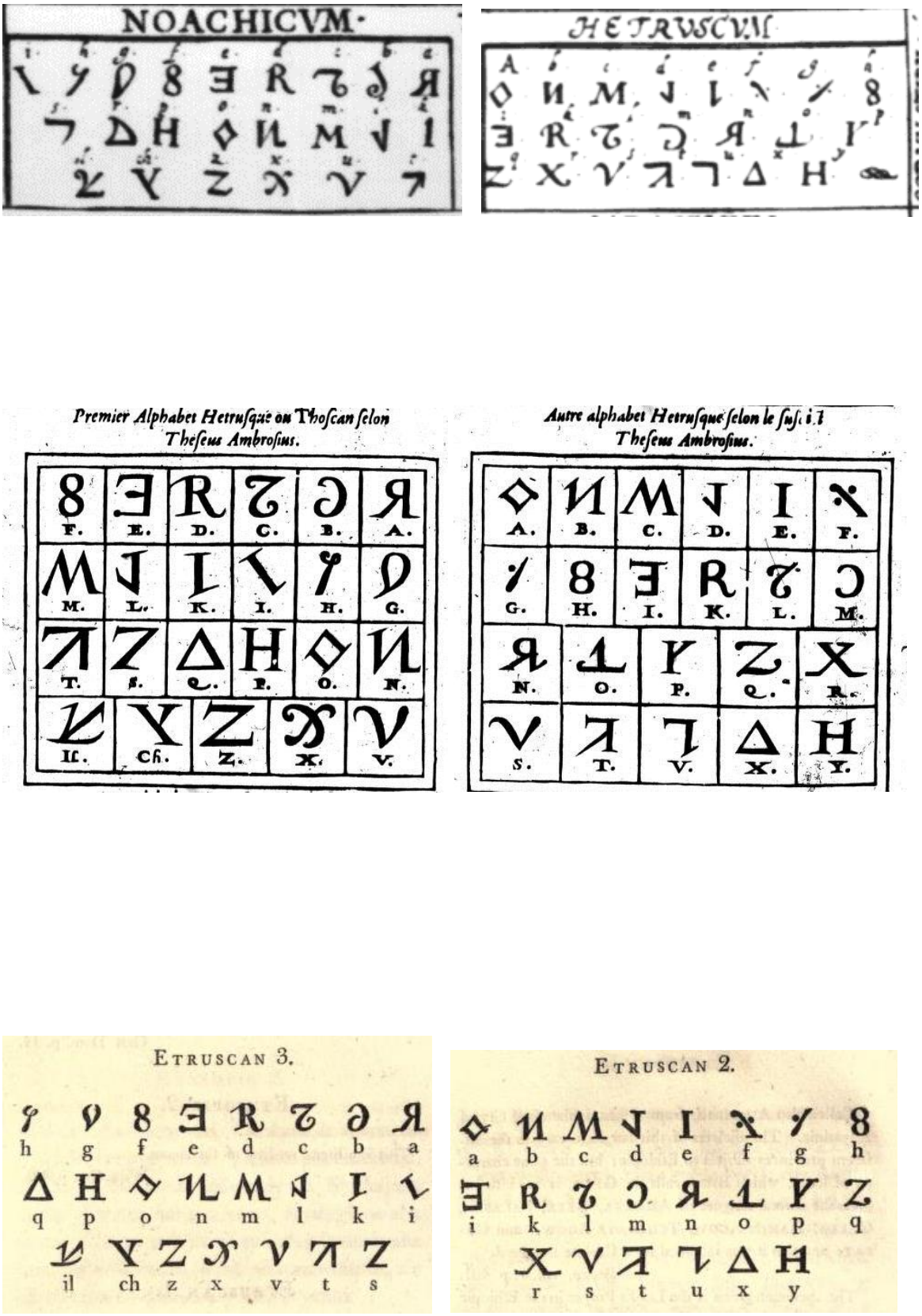


Figure 252. Autre Alphabet Hetrusque, Hetruscum, Alfabeto Hetruscum, Etruscan 3, Etruscan 2

8.2.1.1. Alphabets of Enoch

Enoch, is an elusive figure.[904] Attempts at chronology range from the 36th century B.C. to 13th century B.C.[905] The letters of Enochaeum[906] in the Virga Aurea (figure 251a ff.) are close to Mosaicum and the shapes of modern Hebrew, which invites the question why his successors would have invented further Hebrew alphabets, before Esdras created his alphabet in the 5th century that is very similar until the second letter Mem. In De Bry's (1596) edition, Hebraicum ante Esdram is effectively Chaldean 10 and Coeleste (figure 253a-c).

Duret (1613) publishes another version called Caracteres d'Enoch. It corresponds to Chaldean 4 (Appendix 10). This reverses the letters of the alphabet and Pantheus has drawn parallels with the Enochian alphabet of John Dee,[907] which exists in different versions. One version divides the 21 letters into three sections associated with the family of Pn, Tal and Pal respectively. Letter b in the Duret version looks remarkably like Sanskrit letter 11 (ट). Among the Hermesian alphabets discussed in the introduction (p.xiii) Hermes the Great, Edris and Enoch are identical. In the Sufi tradition of Ibn Arabi (figure 156b 22), the Abode of Idris (Enoch, Hermes) is linked with letter 14, the 4th heaven and sphere of the sun. The European Hermes is linked letter 16, the 6th heaven[908] and sphere of Mercury. So Enoch/Idris is linked with a new alphabet, a fall, and reshuffling of the heavens.[909]

8.2.1.2. Alphabets of Noah

There are at least ten alphabets directly connected with the Old Testament patriarch, Noah. Western sources typically link the birth of Noah with 2,704 B.C.[910], the flood with 2102 B.C.[911] and his death with 1755 B.C. Other sources date his mausoleum 1539 B.C.[912]

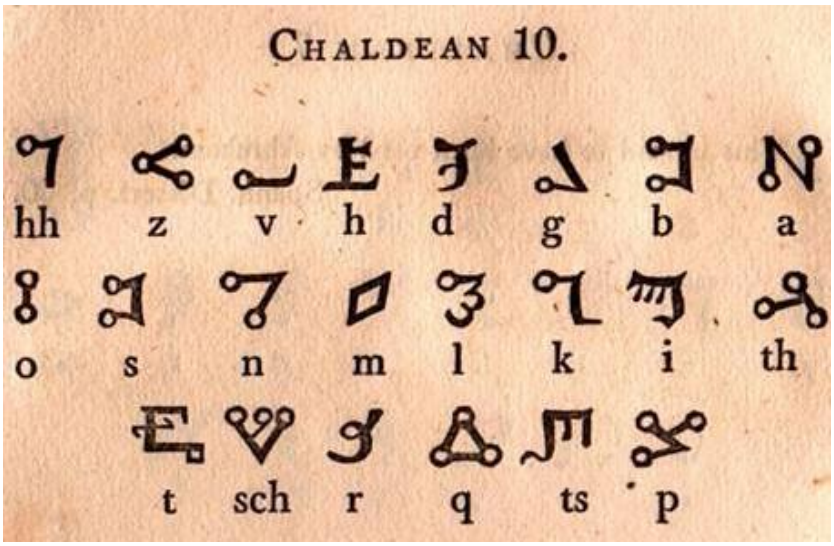
8.2.1.2.1. Noachicum, Premier Alphabet Hetrusque

Five alphabets with two different sets of names clearly belong to one strand of this evolution, namely, Noachicum, Premier Alphabet Hetrusque, Alfabeto Noachicum, Etruscan 3 and Alphabetum Hetruscum (figure 252a, c, e.). In these versions, the letter Eliph, shaped as a stylized Greek Rho of Indicum (figure 239a), is replaced by a reversed R (cf. the Я, Ya of Cyrillic).

The letter b has the appearance of a Brahmi letter L, in the shape of a letter J with a curly ending recalling the inverted coiled b of bethu in the Alephu, b in Indicum and in Indian 1 (figure 246b). The number 8 linked with letter 28, E, in the Alephu (figure 246c), is here letter number 6, f. Each of these alphabets follows the Latin and English sequence. Noachicum omits letters j q v w y adding ch and il. The alphabet recurs as Etruscan 3 in Pantographia (figure 252e).

8.2.1.2.2. Autre Alphabet Hetrusque

Four other alphabets offer a variant: Hetruscum, Autre Alphabet Hetrusque, Etruscan 2 and Alfabeto Hetruscum.[913] Here the opening letter, a, is a diamond shape, associated with letter o in the first set of Noah alphabets. In this version, the number 8 is letter number 8, h (figure



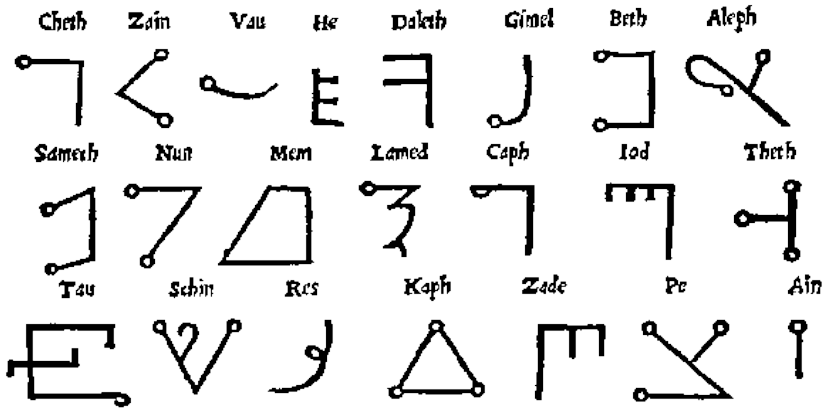


Figure 253 a. 22 Letters of Chaldean 10, b. 22 Letters of Passing the River Alphabet, c. Scripturam Coelestem (Heavenly Alphabet).

4th Mill. Enoch	Enochaeum
3rd Mill. Noah	Noachicum = Premier Alphabet Hetrusque = Etruscan 3
	Alfabeto Noachicum = Autre Alphabet Hetrusque
2nd Mill. Abraham	Chaldaicum
	Sryiacum
	Characteres Celestes = Chaldean 1
	Passing of River
2nd Mill. Moses	Moyses = Hebraicum cf. Chaldean 11
1st Mill. Solomon	Premier Alphabet de Salomon=Solomonicum. cf. Indicum cf. Hebrew 2
	Second Alphabet de Salomon = Brachmanicum = Hebrew 3
747 B.C.Iudaicum	ex Adamico; cf. Babylonicum = Chaldean 16 = Maronites
Hebrew	= Babil Alfabesi
5th c.B.C. Esdras	Esdras

Table 60. Millennia B.C., Hebrew Patriarchs, and corresponding alphabets.

252 b,d,f).

In terms of basic letter shapes, the first eight of these alphabets show a stronger influence of Scythian, Getan, Massagetan traditions, i.e. a Northern set of routes mainly via Turkmenistan (strand one of our story).[914] In contrast to the alphabets connected with Solomon discussed above, there is no clear evidence of a systematic copying from Hindu sources in these alphabets of Noah despite clear parallels of individual letters with Brachmanicum.

8.2.1.3. Moses

In the case of Moses,[915] the situation is more complex. Mosiacum is almost a copy of Enochaeum (figure 251a-b). In De Bry (1596), Moses is credited with the invention of ancient Hebrew letters (figure 710).[916] The letters follow an abjad pattern: a b g d (abjad), h u z (hawwaz), hh t i (hutti); k l m n (kalaman); s gh f zz (safas), q r sc th (qarashat). Here the opening letter a, with the form of a capital F, then inverted and reversed as a miniscule f as letter 6, u, and letter i are reminiscent of the kaganga (figure 231). Letters s and gh are clearly a ain –ghain ultimately with Sanskrit roots (cf. figure 75).

Moyses is nearly identical to Chaldean 11: i.e. 20 letters are the same, letters 11 and 18 differ (figure 710, cf. figure 254a). Letters 1-12 of Moyses also recur almost exactly as Hebraicum in the Virga Aurea (figure 254b). Letters 13 – 22 are altered. In Alfabeto Hebraicum, the letters are arranged vertically starting from the bottom left with the sequence: ts a b g d. Here the ts of Tsaddi (and Tsar) seems to function almost as an Ur preceding a Fehu in the runic tradition.

8.2.1.4. Abraham

Abraham (c.1812-1637 B.C.),[917] is credited with inventing the letters of both the Chaldean and Syrian alphabets. In light of Fry (1799), the claim concerning Chaldean needs to be more precise. Abraham is specifically linked with Chaldean 7, 8, 10. Chaldean 2, as noted above, goes back to Alphabeto Indicum, Adamaeum and Alphabet of the Magi; Chaldean 3 with Phoenician, Chaldean 4 with Seth, Chaldean 5 with Noah and Chaldean 6 with Ninus, King of Assyria (table 62). Hence, while Abraham is identified with inventing alphabets, his

Hebrew 1 = Characteres inventees par Esdras ou Jesus son fils
Hebrew 2 = Premier Alphabet de Salomon = Solomonicum
Hebrew 3 = Deuxieme Alphabet de Solomon = Brachmanicum
Hebrew 4 = Caracteres de lettre courant des juifs d'Allemagne = Germanorabbinicum
Hebrew 5 = Caracteres de lettre courant des juifs d'Espagne = Hispanorabbinicum
Hebrew 6 = Judeo-Persian
Hebrew 7 = Modern Portuguese Hebraic
Hebrew 8 = ---------
Hebrew 9 = Chaldean 12

Table 61. Hebrew Alphabets using the numbering of Fry.

contribution was more an improvement of existing examples. Hebrew, Syrian and Chaldean are clearly linked with Ur, but the ur-alphabet almost certainly comes from elsewhere.Abraham is reported to have been born in Ur of the Chaldees in Babylonia, moved to Ur in Syria (as in Urfa, Haran, Edessa or Sanliurfa of present day Southern Turkey), and then moved southwards to Jerusalem and on to On (Heliopolis) and Noph (Memphis) in Egypt. (cf. figure 645c). In other accounts, he was born in Urfa (Haran)[918] in the region called Aram-Naharaim (Aram of the two Rivers), with Urartu[919] to the Northeast. Presumably this was where he invented the Passing the River alphabet (figure 253 b).

Duret (1613) reports a traditional account where the Passing of the River alphabet was handed to Abraham by God as he was passing across the Euphrates. Although there are some variations in spelling in his version (figure 708), e.g. beginning with an O rather than an A (cf. Siriorum, Noachicum), the sequence is clearly in the abjad tradition: Olaph, Beth, Gomal, Doluth (abjad), He, Vau, Zoin (hawwaz), Heth, Teth, Jod (hutti), Choph, Lomed, Mem, Nun (kalaman), Samach, Hoin, Phe, Tzode (safas), Coph, Res, Sin, Tau (qarashat). This alphabet serves as the basis for Angelicum, Coeleste and Alfabeto Angelicum (Manoury).

8.2.1.5. Solomon

Solomon, (2nd half of 10th c. B.C.),[920] as noted earlier, is credited with two alphabets. Solomon 1, also called Premier Alphabet de Salomon and Solomonicum is effectively Hebrew 2. Solomon 2 is identical to Brachmanicum in the Virga Aurea and Hebrew 3 in Fry's compendium. Hence, direct influence on Hebrew in terms of complete alphabets from India comes in the 10th century B.C., which also coincides with the earliest archaeological evidence of Hebrew scripts, although some individual letters are claimed to go back almost a millennium earlier.

8.2.2. Hebrew Alphabets

In terms of regular Hebrew alphabets numbered by Fry (1799), the history is much more straightforward (table 61). Hebrew 1 corresponds to Characters of Esdras Babilonicum et lu (fl. 458 – 397),[921] also connected with the Babylonian captivity. Esdras marks a watershed. In Hebrew before Esdras, the links with alfa larawan can be intuited for letters A and S (figures 227 -228). In Esdras, the three Mother letters acquire a shape effectively identical to their

modern shape. The Alep and Shin of Esdras resemble Aramaic, the language of the Old Testament.

Chaldean 1 = Supercoeleste = Celestial Writing = Characteres Celestes = Celestial Writing
= Alphabetum Coelestum
Chaldean 2 = Adam (Adamaeum) = Alphabet of the Magi = Characteres de L'Ange Raphael = given to Adam
Chaldean 3 = Adam = Alphabet Phenicien
Chaldean 4 = Seth = Pourtraict des characteres Enoch = Alphabet of Enoch (Ethiopia)
Chaldean 5 = Noah = Samaritain
Chaldean 6 = Ninus, King of Assyrians
Chaldean 7 = Abraham
Chaldean 8 = Abraham
Chaldean 9 = Moses = Malachim = Seraphicum
Chaldean 10 = Moses in the Desert = Transitus Fluvii = Passing of the River = Coeleste, given to Abraham =
= Angelicum = Hebraicum ante Esdram
Chaldean 11 = Moses (Moyses) = Hebraicum cf. Iudaeosamaritanum
Chaldean 12 = Moses = Hebrew 9 = Rabbinical Hebrew (Ancient Hebrew from which most of the other
Chaldean alphabets are derived)
Chaldean 13 = Bagadet (Mesopotamia) = Autre alphabet Chaldee = Cananaeum
Chaldean 14 = Judaic (Iudaique) = Chaldaicum =
Chaldean 15 = Persia and Medea = Jewish inhabitants of Babylon = Palaestinum
Chaldean 16 = Alphabetum Babilonicum, Maronites cf. Chaldean 10, Abraham =
= Autre Alphabet Chaldee ou Alphabet des Maronites
Chaldean 17 = Chaldaicum Antiquum = Alphabet Chaldée Antique
Chaldean 18 = Chaldean inscription in Sicily

Table 62. Some correspondences between Chaldean and other languages using numbering of Fry.[922]

Hebrew 2 is the first alphabet of Solomon (Solomonicum). Hebrew 3 is the second alphabet of Solomon and effectively a copy of Brachmanicum. Hebrew 4 is a cursive form of the German Jews (Germanorabbinicum). Hebrew 5 is a cursive form of the Spanish Jews (Hispanorabbibicum). Hebrew 6 is Judeo-Persian. Hebrew 7 is modern Portuguese Hebraic. Hebrew 8 illustrates the Lord's Prayer. Hebrew 9 is Chaldean 12 which, according to Fry, is Rabbinical Hebrew. Another version of Hebrew, effectively identical to Babylonian (cf. figure 276 cf. Babylonian captivity, 587–538 B.C.), will be discussed in chapter 9.

Seen chronologically, Hebrew 2 and 3 belong to the 10th c. B.C. Hebrew 1 belongs to the 6th c. B.C., while Hebrew 9 is the first directly linked with Chaldean (12). All the rest are more recent. Notwithstanding claims that God (or the angel Raphael) gave the first Hebrew alphabet to Adam at the time of creation (in 4004 B.C. according to some) or to Moses on Mount Sinai (1466 B.C.),[923] the historical evidence suggests that there were a number of alphabets in India, Ethiopia (Nubia) and Egypt prior to the advent of archaeologically documented Hebrew alphabets.

8.2.3. Chaldean Alphabets

In this context, it is useful to survey the relation between the 18 Chaldean alphabets and Hebrew alphabets (table 62). Chaldean 1 entails Celestial writing associated with the magical tradition and, according to some, the direct root of modern Hebrew. No dates are linked with

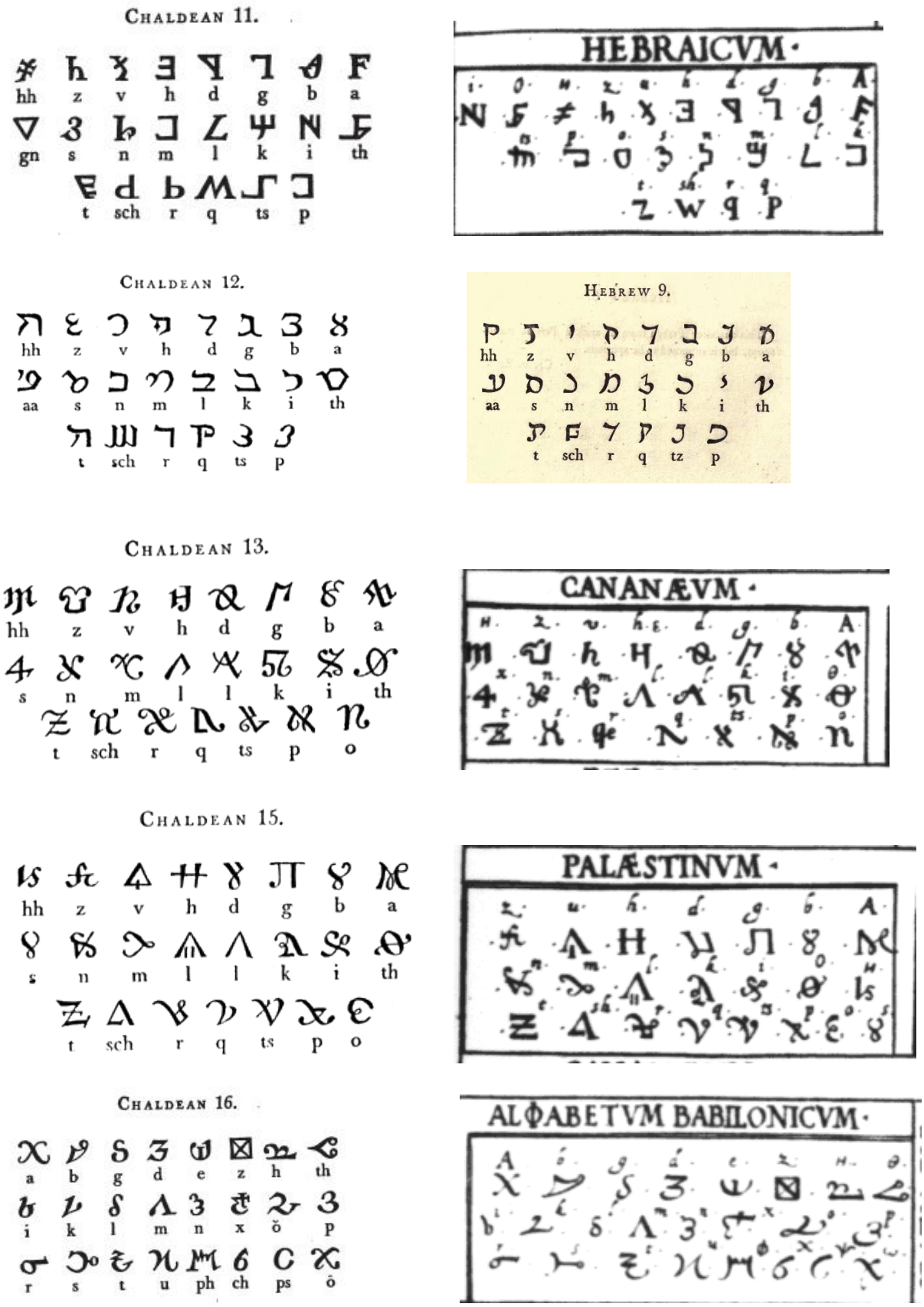


Figure 254 Chaldean 11-16 Hebrew Cananaeum, Palaestinum, Babilonicum.

Letters 1- 9 - 17	Letters 1- 12 - 17	Letters 1 - 10 - 19
Gematria 1 - 9 - 80	Gematria 1- 30 - 80	Gematria 1 - 10 - 100
A - D - V	A - L - A	A - D - T
A - D - Y	A - L - Af	A - I - A
A - I - Ch (20)	A - L - F	A - I - H
A - I - Q (20)	A - L - P	A - I - O
A - I - R (23)	A - L - Ph	A - I - Q
A - I - R (24)	A - La - Af	A - K - Q
A - I - S (23)	A - Le - Ph	A - R - Gh
A - J - R (26)		A - Sh - Z
A - K - S (23)		A - Y - A
A - K - S (24)		A - Y - Ay
A - K - T (24)		A - Y - Q
A - O - P (26)		
A - T - P (27)		
A - Th - O (22)		
A - Th - O (24)		
A - Th - P		
A - Th - P (22)		
A - Th - P (25)		
A - Th - Ü		
E - T - P (22)		
A - I - P		

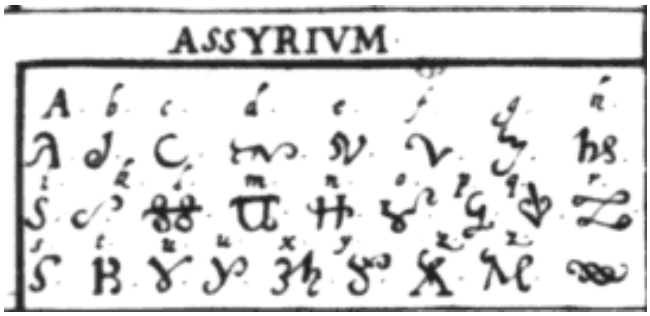
Table 63. Three basic patterns in the organisation of alphabet letters.

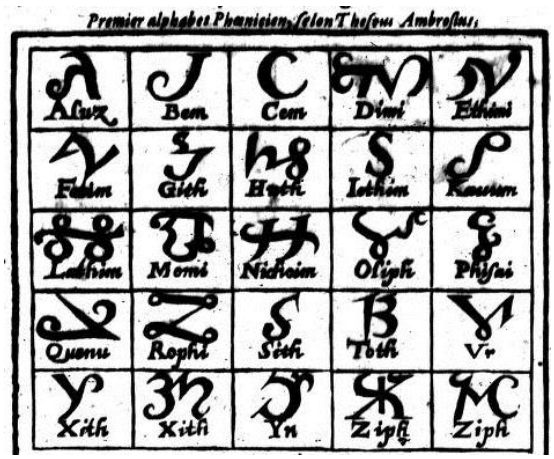
its invention (figures 134- 135). Chaldean 2 and 3 are linked with Adam, while Chaldean 4 is linked with Seth, all without unequivocally accepted dates. Chaldean 5, associated with Noah is also the Alphabet Samaritain. The Samaritans are said to have arrived from Mesopotamia in the first millennium B.C. and adopted Hebrew.[924] The Samaritan alphabet (figure 305) was used by the ancient Hebrews and then abandoned when they adopted Aramaic Hebrew.

Chaldean 6 is associated with King Ninus of Assyria (1800 B.C.). Chaldean 7 and 8 are associated with Abraham, while Chaldean 9-12 are linked with Moses. Chaldean 11 is Hebraicum. Chaldean 12, as Hebrew 9 is Rabbinical Hebrew. Chaldean 13 was used in Mesopotamia and was also the Cananaeum Alphabet. Chaldean 14 is Judaic. Chaldean 15 is Palaestinum. Chaldean 16 is the official Babylonian alphabet which also became the alphabet of the Maronites. Chaldean 17 is the official ancient Chaldean, at the end, rather than the beginning of a series of alphabets. In some accounts, “the Chaldean, Syriac and latter Samaritan are dialects of Hebrew,”[925] and yet it is striking that Chaldean is also linked with Samaritan, Canaanite and Palestinian which are independent alphabets. [926]

If we focus on the shapes of letters a comparison shows great variation in the individual letters of alphabets (e.g. figure 254). On the other hand, if we examine their letter values and their underlying structure, basic patterns emerge. The Chaldean alphabets, and indeed a majority of the 72 sacred alphabets are arranged in 3 lines and tend to be 22 letters. The first lines tend to have 8 letters. The first letters of the three lines follow basic patterns of which there are four in the Chaldean alphabets.

Chaldean 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12 uses an a - th - p sequence as letters 1 - 9 - 17 (figure





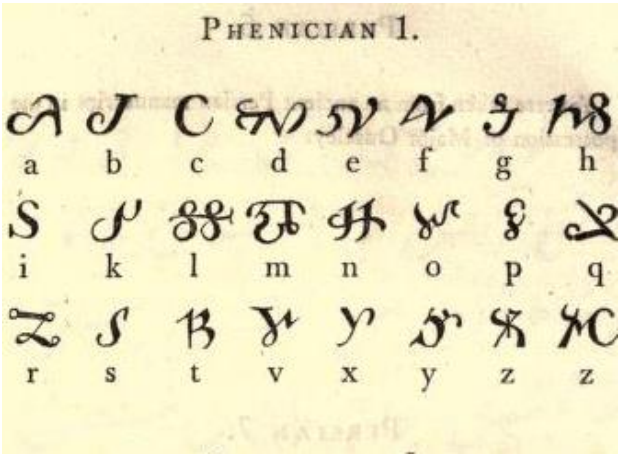


Figure 255. a.Assyrium., b Premier Alphabet Phoenicien, c. Alphabetum Siriorum, d. Phenician 1.

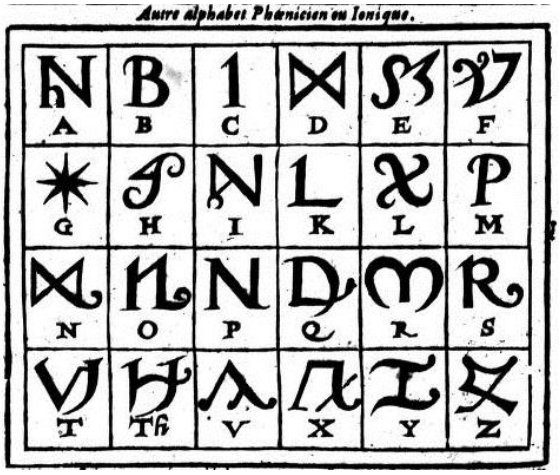


Figure 256 a. Saracenum, b. Autre Alphabet Phoencien, c. Alphabetum Saracenorum d. Saracen 2.

Figure 257 a. Chaldean 3, b. Phenicean, c. Phoenicum, d.Alphabet Francique

254 b-d). This same pattern is found, for instance, in Indian 1 and 2; Hebrew 1, 2, 3, 4, 5, 6, 7, 9 as well as in Adamaeum, Angel Raphael Alphabet (Characteres de l'Ange Raphael), Angelicum and Idumaeum (Edomite). Chaldean 4 uses an A - K - T sequence found in Sanskrit. Chaldean 13, 14, 15 follow an a - th - o sequence also found in Cananeaum, Rabbinicum and Greek 4. Chaldean 16 uses an a - i - r sequence also found in Cusseaum, Egyptian 1, 2, 3, 4, 5, 7; Babilonicum, Atticum, Graecum, Greek 13, 14, 15, 16, 19, 20, 21 , 28, 30, 33, Imperial Alphabet and English 20. These are all 24 letter alphabets. 22 letter alphabets using the a - i - r sequence include Latin 1, 2, 3, 4, 5, 6, 7; Phenician 1, 5; Runic 1, Latinograecum, and Saracenum. Chaldean 17 follows an e - t - p sequence, which is effectively a variant on the earlier a- th - p sequence.

Viewed more globally all four of the Chaldean patterns and their related alphabets belong to a single underlying pattern of letters 1 - 9 - 17 (table 63), which remains stable even though the number of letters in the alphabets varies from 20 to 27. In this pattern, letter 1 is the beginning, letter 9 is a midpoint and letter 17 is the end. A (or E) is always the beginning. The mid-letter is typically I, K, The final letter is mainly P, R, S or T. Seen cosmically, the final letter, 17, is also the root star (the star at the tail of Scorpio) in the root mansion 17, hence an end that is also a beginning.[927]

A second fundamental pattern entails a shift of the mid-letter such that the sequence is now 1-12-17 with a gematria 1 - 30 - 80 with a sum of 111. The first letter is now A, the mid-letter, L and the final letter, P, Ph, F or Af. The three letters together spell Alph, Alf, Alaaf, or Aleph, which are typically variants of letter A and also structure the alpha-bet.

The rise of gematria leads to a third fundamental pattern. The sequence now shifts to letters 1-10 - 19 with a gematria of 1- 10 - 100 and again with a sum of 111. A is now the only first letter. The mid-letter is mainly I (J,Y). The final letter is mainly Ain (A, Ay, Hain) and Q. Cosmically the root star and root mansion have also shifted from 17 to 19. Together these three letters make the AIQ of AIQ BKR (BeKaR).

8.3. Phoenician

There is a related complexity in the history of Phoenician. An official version, typically found in modern accounts,[928] may be based on astronomy (figure 133), is almost identical with the Babil Alfabesi, probably came via or is related to Ugaritic, which will be dicussed later in chapter 9 (figure 276. Links with Punic are known.[929] Phoenician as the language of Canaan is linked with Cananaeum (figure 254d). Morton links Phoenician with the Ionian Greek of Cadmus, while De Bry publishes a version which ascribes the invention directly to a Phoenix (Appendix 9, figure 724). Fry in his compendium, lists seven versions of Phoenician. Their relation to other near Eastern alphabets will be mentioned in passing in order to gain a fuller picture of evolution in early alphabets.

Duret (1613) lists a Premier Alphabet Phoenicien, according to Theseus Ambrosius. The same alphabet recurs in the Virga Aurea as Assyrium (figure 255a ff.) and as the Alfabeto Assyrium (Manoury). It recurs as Phenician 1 in Pantographia. De Bry (1596) publishes a closely related alphabet as Alphabetum Siriorum (figure 255c). So one strand of Phoenician,

Figure 258 Punic, Pelasgian, Phoenician, Ancient Hebraic or Samaritan
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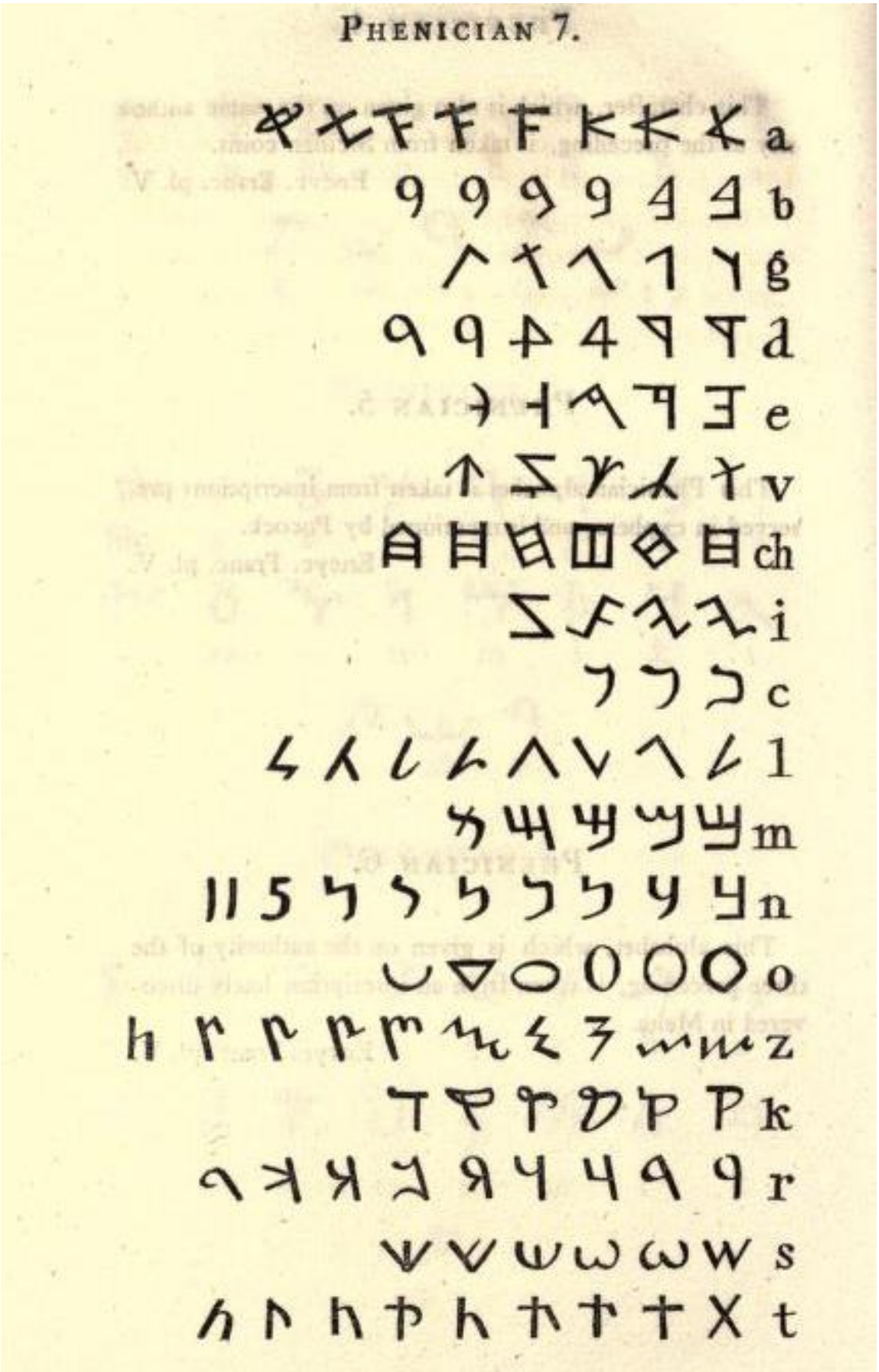


Figure 259. Phenician 7

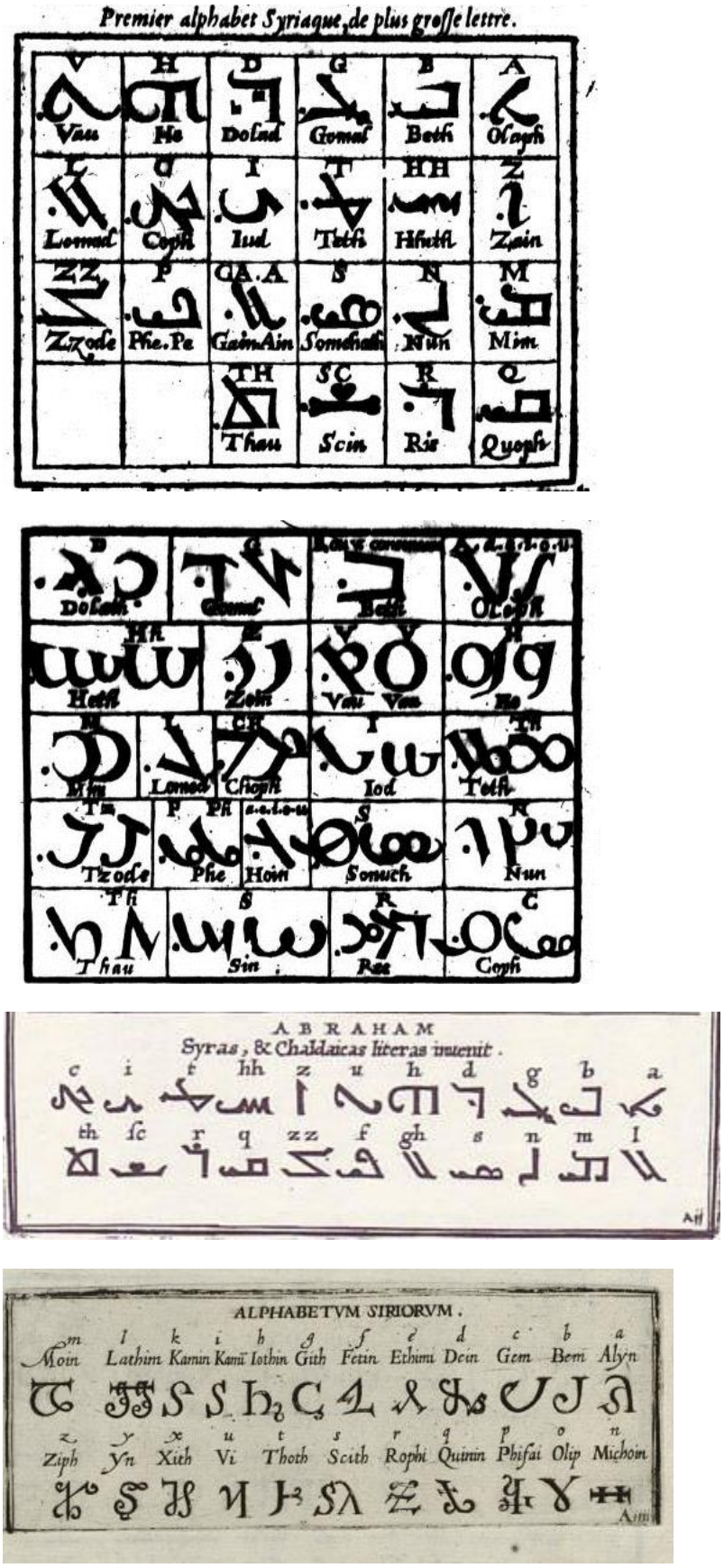


Figure 260a. Premier alphabet Syriaque de plus grosse lettre, b. Syriaque (Duret), c. Abraham, d. Alphabetum Siriorum.

with an A B C D sequence, comes directly from Assyria. Duret also lists an Autre Alphabet Phoenicien ou Ionique (figure 256a ff.), which recurs as Saracenum in the Virga, as Saracen 1 in Pantographia and as Alfabeto Saracenum in Manoury. Hence, a second strand of Phoenician comes via the Saracens and is also linked with an A B C D version of Phoenician.

A third version is listed as Phoenicum in the Virga, as Alfabeto Phoenicum in Manoury and is the basis for the Alphabet Francique[930] (figure 257c-d). A fourth variant is found in Fournier as Alphabet Phenicien, which recurs in Pantographia in a slightly variant form as Chaldean 3 (figure 257a-b). Pantographia also provides Phenecian 2-7, where 7 lists variants as does a comparative table Punic, Pelasgian, Phoenician, Ancient Hebraic or Samaritan (figure 258 – 259). The degree of variation reminds us that standard forms evolved slowly.

While seemingly straightforward these correspondences transform our picture of Phoenicians as mainly seafaring and of the Phoenician alphabet as simply an Afro-Asian abjad derived from Proto-Canaanite script. According to Wiki: "The Phoenicians were the first state-level society to make extensive use of the alphabet. The Phoenician phonetic alphabet is generally believed to be the ancestor of almost all modern alphabets, although it did not contain any vowels (these were added later by the Greeks)."[931] Even a casual glance at the examples (figures 255-259) confirms that Phenician 1 and Phoenicum had at least 4 vowels (a e i o) and probably a fifth (u as v). The close links with Francique show that the Phoenicians were in touch with what is today Germany (cf. Koblenz, Cologne).

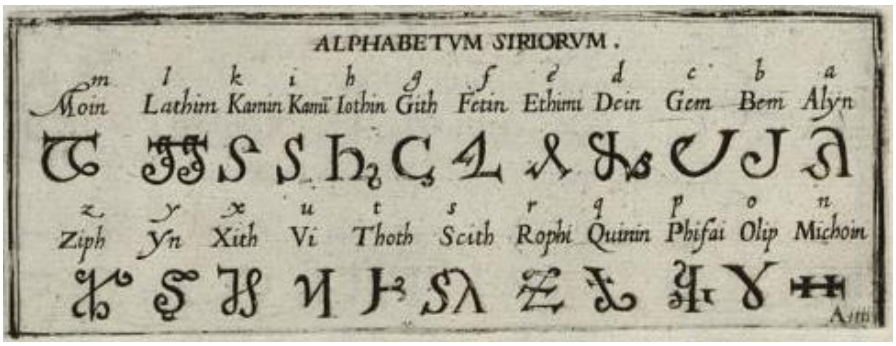
According to Diodorus Siculus, the Phoenicians did not invent the alphabet but merely adapted letters from others.[932] The close connections with Syriorum, Assyrium, Chaldean 3 and Saracen 1, confirm that this alphabet of the seafaring folk had its sources in the Syrian and Assyrian empires, with some influence from the Saracens, who served as the equites (heavy cavalry) of the Phoenicians and Thamud. The Phoenician sources lay in Syria, Iraq, Iran, Arabia: the Middle East and the Central Asian mainland. The Mediterannean sea[933] made it possible to spread to North Africa and what are now Southern France and Western Spain.

8.4. Syriac

Although the Syrians are not included by Ibn-Washiya in his list of the four oldest peoples, he includes Syriac (Syrian) as one of the 7 old alphabets. Fry notes that Syriac "is pretended to be the mother of them all,"[934] but claims that it originated at the time of Jacob. "The SYR was the alphabet not only of Syria, but also of Mesopotamia, Chaldea."[935] Fry distinguishes three dialects: 1. Aramaean used "in Mesopotamia, by the inhabitants of Roha, or Edessa and Harran"; 2. Palestinian, 3. Chaldean or Nabathean "used in the mountainous parts of Assyria, and in the villages of Irak or Babylonia".[936] Fry shows 6 versions of Syriac all of which follow a - th - p pattern (Appendix 10).

There are also differences in the layouts of the Syriac alphabets. The versions of Fry are all 8 letter rows. The Premier alphabet Syriaque of Duret has a grid of 6 x 4 squares. The cursive version has rows that vary between 4 and 5 letters. The version of Abraham has only two

rows: a first from a - c [k]; a second from l - th. Siriorum again has two rows: a first from a - m; a second from n - z.



23 22 21 20 19 18 17 16 15 14 13

20 19 18

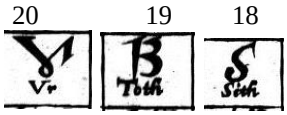


Figure 261a. Alphabetum Siriorum, b.Letters 18 19 20 (Premier Alphabet Phoenicien), c. Horus – Set, d. Egyptian Decans

De Bry (1596) claims that Abraham invented the Syriac and Chaldean letters (figure 260b). Duret (1613)[937] intimates that Moses and Abraham used Syriac letters. He shows two versions, a Premier alphabet Syriaque with larger letters (Figure 260a), which is close to the version attributed to Abraham. The second is a cursive form used by children at school. There are slight differences between the larger letters and the cursive form. In the first, the letters Ain, Gain are treated as a single letter. In the cursive form this letter becomes letter Hoin.

The different versions of Syriac treat the letters differently. The alphabet ascribed to Abraham has only letters. The premier alphabet has names most of which are identical to the regular Hebrew alphabet. Duret notes that, as an aide mémoire, the letters were accompanied by title and qualities of God in the form of a prayer:

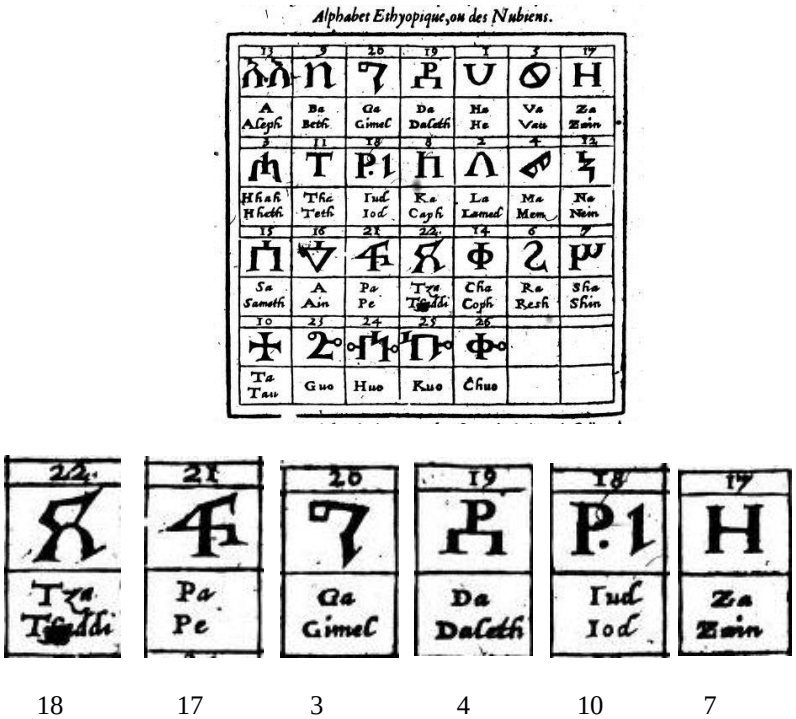
> A.OLAPH; Aloho, God, B.BETH; Baruio, The Creator: G.GOMAL; Gaboro, powerful: D:DOLATH; Daione, Judge. H.HE; Hadoio, the humble; V.VAV; Vagdo, Promise; Z.ZAIN, Zaione, nourisher: HH.HHeth; Hhanone, merciful. TH. THETH; Tobo, good.I.IVDI; Iohubo, liberal: C. COPH: Cino. Righteous: l:LOMAD; Linine, peaceful: M.MIM; Morio, Seigneur: N.NUN, Nuhero, light: S. SOMSCHATH; Sabro, Hope.A.AIN; Ga.GAIN; gobado, governor, P.PE, PHE, Pharuque, Saviour. Zz.ZZODE; Zlibo, crucified: Q.QVOPH, Quadise, Saintly: R.RES ; Queen, very-high:SC.SCHIN; Schohhe, glorious. TH.THAV; Thlithoiuthe, Trinity, have mercy on our faults: or a similar request that follows the titles and qualities of the above mentioned, as each may choose.[938]

This shows that although the names of the letters may originally have been formed by combinations of syllables in the Alphabets des Indiens, they acquired deep theological meanings. By contrast, Siriorum, has a completely different set of names. Its structure is also different. The Abraham version ends in Q R S T. Siriorum has Q R S T and an additional 4 letters: u x y z (Vi Xith Yn Ziph). It derives, as seen earlier (figure 250), from Assyrium and is linked with Premier Alphabet Phoenicien.

8.4.1 Hercules, Seth and Scythians

Siriorum (figure 261a, cf. 255c),[939] has 23 letters. Here, the Q R S T (qarashat) sequence of letters appears as Quinin, Rophi, Scith, Thoth, Vi (letters 16 17 18 19 20). In the corresponding Phoenician alphabet, the series is Quenu, Rophi, Seth, Toth, Ur (letters 16 17 18 19 20, figure 255b).

The significance of these names, assumes knowledge of the Egyptian zodiac, decans and hours (figure 261c, cf. 74). Decans 15 16 17 are in Gemini and produce the twins: Hercules (earthly), Apollo (heavenly). In (one version of) older cosmology, Gemini marks death as a gate to another life, so the twins represent both a regular birth of twins and a separation of earth from heaven. Here, cosmologically, the first half of the year (decans 1- 18) is earthly and mundane, the second half of the year is heavenly and divine (decans 19-36). The first half begins with Anubis and is a descent towards earth. The second half begins with Hermanubis and is an ascent back to heaven. Hermanubis appears in the alphabets as Thoth, and Toth (cf. Hermes, Mercurius Thoyt, Mercury, Budha). This reverses the Sanskrit model where the first



18 17 3 4 10 7

Figure 262a. Alphabet Ethyiopique b.Ibid: Letters 17-22, c. Egyptian Decans.

half year is vowels and heaven and the second half year is consonants and earthly (cf. figure 48). This also reverses, (or is the reciprocal of), the Chinese model, where part 1 is heaven (stem 5: dragon) and part 2 is descent to earth (stem 6: serpent, figure 147).

According to Greek mythology Hercules had three children Agathyrsos, Gelonos and Skythes, the latter of whom became the founder of the Scythians.[940] Skythes appears as letter Scith in Siriorium and as letter Seth[941] in Phoenicien. Seen cosmically, Seth, Scith and the Scythians belong to the earthly side with Hercules, while Hermanubis, Thoth and Toyt with Apollo represent the heavenly side. Hence, mythology and proto-genealogy are built into the names of the letters as well as the structure of the Syrian alphabet. The first half is the present world, is increase (plus, +) and culminates in yang (☰), which the Chinese associates with Ji, the Arabic tradition with jim, the Anglo-Saxon tradition with J (jizz, cf. jazz),[942] and the Coptic tradition with khi (cf. Georgian ki and Chinese qi), each reflections of a vital formative essence at the metaphysical level, and semen at a physical level.

The second half is in the world beyond (ultra), and is decrease (-) culminates in yin (☷). The first half is power, the second half is servitude. In Siriorum and Phoenician, this second half begins with letter 19 (Thoth, Toth) at the beginning of Cancer and continues with the equivalents of u x y z (letters 20 21 22 23)[943] ending in the second decan of Leo. The corresponding Hebrew letters 19 20 21 22 are Qoph, Resh, Shin, Tau.[944] In this alignment, Ancient Hebrew is cut-off at letter 22, T (Tav, Tau) corresponding to the first decan of Leo.

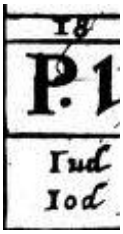
The usual explanation for the cut-off, that this was because letters X Y Z had not been invented at the time, is clearly not true. One strand of the Hebrew tradition effectively adapted the framework of the Egyptian Calendar resulting in a year ending in July/August and a new year (for people, animals, and legal contracts)[945] beginning in September, while the civil calendar beginning in the spring followed the Babylonian model.[946] By choosing an ending linked with Regulus, Leo, and the jara rune, Judaism was following, consciously or unconsciously, a model established thousands of years earlier by Yudhzism (figures 12, 402).

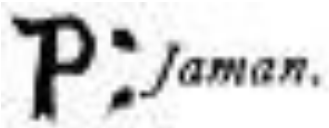
8.5. Shifts in Alphabet Sequences and Letters

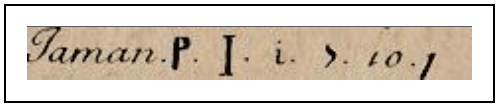
Part one of this chapter traced how Ethyiopique underwent a reshuffling of its letter sequence, probably when it was aligned with the seven planets. Our hypothesis is that it was previously aligned with the Egyptian decans. An alignment of letters of Ethyiopique and decans is explored. Next shifts in letters are examined: Iud (Iod) from letter 23 to 18 and 10; D from letter 24 in 33 letter alphabets, to 19 in 26 letter alphabets and finally 4 in 22 letter alphabets. At the same time, letters R and S, which begin as shapes 5 and 6 and letters 6 and 7, shift to letters 20 and 21, while letter T moves from 10 to 22. In Hebrew, this is the culmination of the alphabet with Q R S T. Other models with 4 or even 12 further letters will be examined briefly.

8.5.1. Ethyiopique and Decans

The final six letters of Ethyiopique are Za, Iud, Da, Ga, Pa Tza which align with decans 17-22 (figure 262b-c). Letter 17, Za (Zain), aligns with decan 17 in the centre of Gemini. In Arabic,







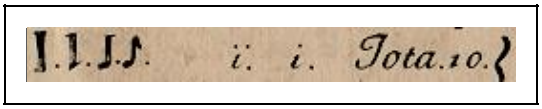


Figure 263a. Letters 16 -24 (Amharisch); b. Letters 13-21 (Ethiopien), c. Letter 18, Iud, Iod (Ethyiopique, d. Letter 10, Jaman (Ethiopian, Aethiopicum), e. Letter 10, Iota (Copticum);

Zai, is the Living One (cf. Arabic za, which is linked with essence, seed and semen). The related term, zaman means time, age, era, destiny (Arabic).[947] The shape of Za is a capital H. Letter 18, Iud, (Iod, Jaman, Yämän), aligns with Apollo, immediately to the right of the central axis. Letter 19, Da, is immediately to the left of the central axis. Letters 20, 21 22 (Ga Pa Tza) align with the end of Cancer and the first decan of Leo, the location of the lion's tail, the star Regulus and correspond to the end of the 22 letter alphabets.

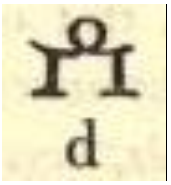
If the letters of Aethiopisch and Amharisch (33 letters) are aligned with the Egyptian decans (figure 263c, 243), Alf, Kaf, Chaf are in Gemini (16 17 18). So letter A (Alf, Alph) and the 7 (uppercase) vowels are aligned with the birth of life (the Gemini twins). Letters Wawe, Ain, Zai are in Cancer (19 20 21). So Ain and 7 (lowercase) vowels are aligned with Hermanubis. Letters Jai, Jaman, Dent are in Leo (22 23 24). So Jai - Jaman and their sets of 7 semivowels (ja ju ji ja je je jo)[948] occur at the cut-off point of the lion's tail and at the cut-off point of 22 letter alphabets. In the Slavic alphabets (e.g. Bulgarian, Glagolitic, Early Cyrillic and Russian), these iotated (iotified) semivowels ja, ju, ji, je, jo (cf. ya, yu, yi, ye, yo, ia iu ii ie io) also occur at the end of longer alphabets. So this ending of the alphabet with ju- and jo- in the months of June and July (Iunius and Iulius) is also a new beginning of life, a time of jubilation and jo-y.

In Amharisch (33 letters) Jai and Jaman are two letters (figure 243a). In terms of the decans, the border between Jai and Jaman, (22 - 23) lies at the cut-off point of 22 letter alphabets. Jai, corresponds to French j (as in je), and Arabic Jim, recalling Sanskrit words for life: jaya and jiva. The term jaman means solidify or connoisseur, i.e. a knower (Hindi) and right-hand (Hebrew). It is written in the form of an English P (or Greek Rho).

8.5.2. I J Y (Iod, Jod, Yod, Iud, Iodu, Jaman, Yämän, Iota)

In Aethiopisch, Ethioipien and Ethyopique (26 Letters), Jai is dropped. Jaman is now letter 18 (figure 263 b, cf. 243-244). Jaman is a special letter. In Ethyiopique, it is written as Iud (Iod) in the form of a P .1 and moved from letter 18 to letter 10. It recurs in the 22 letter Ethiopian alphabet as letter 10 now looking like a letter P with 2 dots alongside (figure 263e, cf. anusvara). In Aethiopicum, it again appears as letter 10, both as an elongated P and as an I. In Copticum, its equivalent as letter 10 is Iota, corresponding further to Iota in Greek and to Yodh (Yud) in Hebrew (cf. I J Y below). Once again a letter from near the end of the alphabet in the yavarga (letter 26), is moved near the front of the alphabet.

In Hebrew, this goes hand in hand with a twofold shift: i) letters such as Iud (Iod, Yod, Iodu), the height of energies and life found towards the end of alphabets, are moved to the end of part one of the alphabet (letter 10 as I J Y); ii) other letters connected with the height of energy, especially R and S (ra sa), are moved from near the beginning (cf. shapes 5 and 6) to near the end (letter 20, 21, cf. §8.5.4 below). Gradually, the focus on summer energies is shifted to new energies of the pre-spring as the Hebrew alphabet is realigned with the Babylonian calendar and a North orientation.



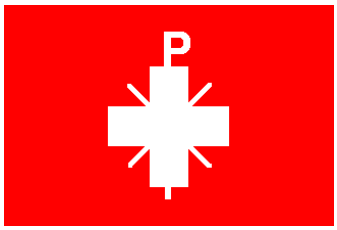


Figure 264 a. Letter D (Old Slavic), b. Letter 4: d (Indian 2), c. Letter d (Sabaeum), d. Letter Dah (Autre alphabet des Indiens), e. Letter d (Illyrian 2), f . Letter 19: Da, Daleth (Ethyiopique); g. Flag of the Eastern Roman Empire.

In modern Hebrew, Yod is letter 10.[949] In the Autre Alphabet des Indiens Abyssins, Io and Du are letters 21 and 22 (figure 246b). In the Egyptian Zodiac, decan 21 has the 69 symbol of Cancer (figure 262c. cf. jara rune). Decan 22 has the cut-off tail of Leo, as if this too was a symbolic form of circumcision. The spelling and shape of Io Du resemble a number 8 and the Slavic letter liude. So letters 21 and 22 of this alphabet dovetail with symbols for union, infinity, collective spirit, reason and 666. They also overlap with symbols for female and male generative power,[950] sometimes as dagaz and othal runes, sometimes as Shukra and Budha (Aphrodite and Hermes, Venus and Mercury,) or sometimes in reverse order. In the shorter Alphabet des Indiens (Abyssins), the letters Io and Du are contracted to Jodo as letter 9 resembling a letter Z. Here again, letters at the end of the alphabet have moved towards the end of the second segment, potentially corresponding to the end of the 7 days of creation.[951]

The process can be followed in a series of near Eastern alphabets. In one of the versions of Phoenician (figure 256b), connected with Ionia and with the wide ranging Saracens, letter 7 (G) is an 8 pointed star associated with the morning star (Shukra, Inanna, Lucifer, Venus). This idea of Shukra in a central place comes from India, where it is built into the Kalachakra cosmology (figure 46, cf. 157). Elsewhere, the letters I K L, are Todu, Cabda, Lambda (Georgianiens, figure 718), Ioda, Caba, Lauda (Iacobites, Copthites, figures 717). Long before the Cabala emerges as a mystical expression of the Hebrew alphabet, there is a shift in near eastern alphabets whereby the temperance implied at the end of alphabets such as Siriorum is shifted to letters 9 10 11 12. The Sanskrit letter laa, at the end of the alphabet (letter 34 in Urdu), associated with infinity (ळ) is turned sideways (8) and becomes letter 18, Sam (cf. Sanskrit: samsara, Celtic: samhain), in Chaldaicum Antiquum (figure 239), then as letters Io (8, Indien Abbysin),[952] Ioda (Cophtite) and Toda (18, Georgianien), looking like an 18. In a system of 36 decans, 18 is conveniently the half-way point if you see what "I" means. What had been turning point 18 in a system of 36 now becomes turning point 11 in a system of 22. The 8 is also an ouroboros (cf. figure 84), which also serves as a framework for Slavic runes and letters.

In the Sanskrit rasi chakra, U is linked with the Taurus-Scorpio axis (figure 48). In the Celtic tradition, U becomes aligned with the central pillar, the Queen of heaven, the Summer Solstice and the vertical line separating first and second half of the year (figure 163, cf. figure 192). In Hebrew, the emphasis shifts to the Yod as a spiritual version of a y axis, where letter y functions as I J Y. While the Syrian and Northern Mediterranean alphabets depict yod as a concrete boundary, Hebrew reduces the yod almost to the dot of an I (Iota).

8.5.3. Letter D

D is another letter that moves dramatically in the reshuffle of alphabet letters. In Sanskrit, letter ḍ is letter 13 and letter d is letter 18. In Hanscretanum, Indian 1 and Indian 2, it is letter 4 as in many Western alphabets. It marks the final letter in the first module of four letters called the abjad (cf. abgad, abagada, abugida). In Celtic alphabets, D is linked with Duir, meaning both oak and door in the sense of gateway to another realm.

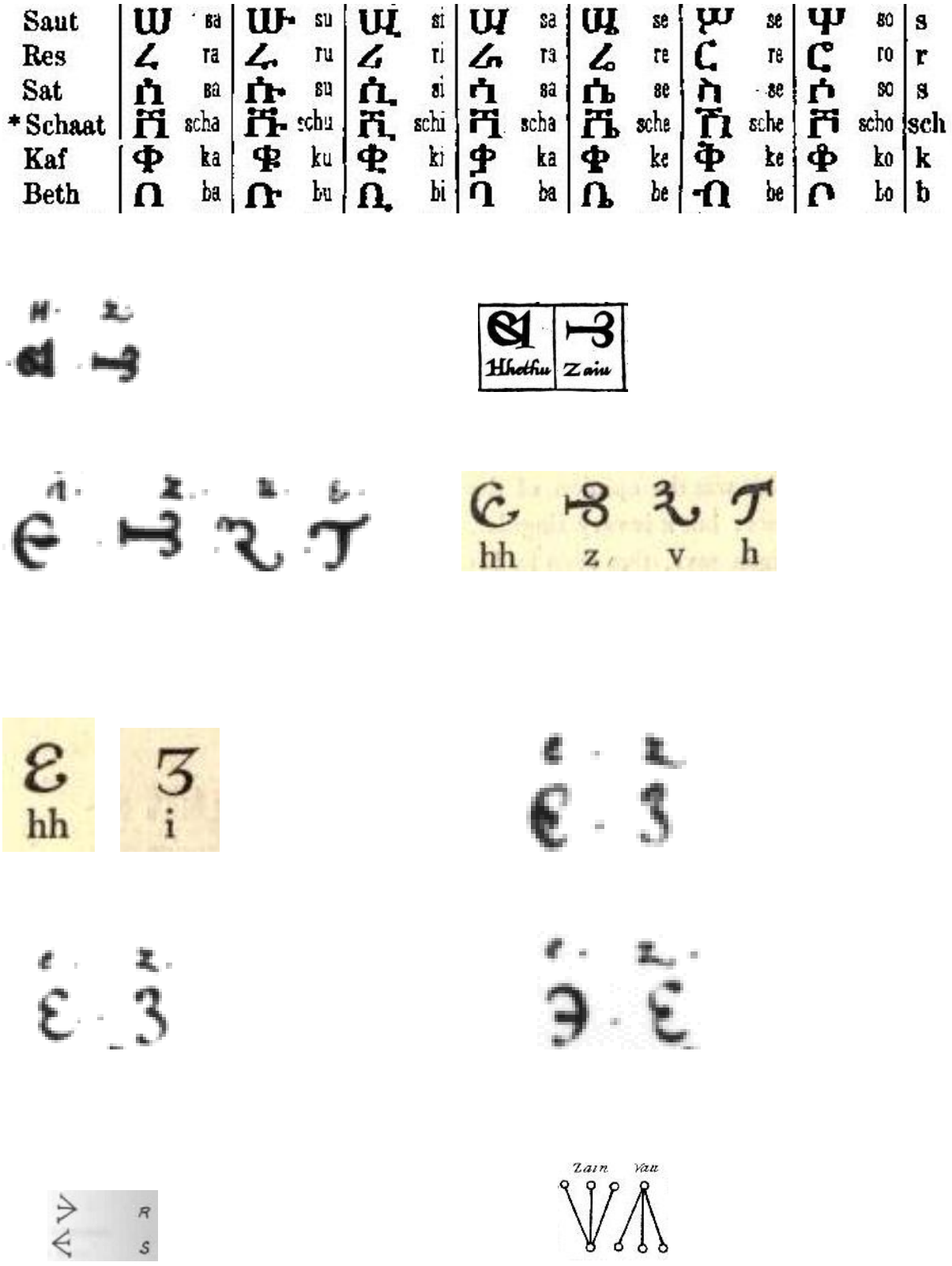


Figure 265 a. Letters 5-10: Aethiopian, b-c.Letters 7 – 8, z- h (Indicum, Aethiopque), d-e. Letters 5 6 7 8 Solomonicum, Hebrew 2), f. Letters 4 5 6 7 (Babylonicum, g. Letters 8 10 (Samaritan), h-j Letters 5 6, e z (Ionicum, Doricum, Phoenicum,), k –l. Letters 5 6 (Runique, Malachim), m-n. IHS and detail.

The shape of D in Indian 2 resembles a hut with a looped o on top (figure 264b). It appears to be related to a shape of letter D in Old-Slavic (figure 264a):

> On the hearth "
> Climbing the "seeds of the tree of thought," to create the spirit-mind.
> Bukova like and simple, but very capacious, like a lighted area svyachi, hearth-body candles provide revenues that builds fire-light.
> Indeed, this Bukovais called "About a Pod". It is a sign of life - "Life-Fire" from Beneath Generic Memory kotoryi does not fall through to the lower level ZhezneOgnyu, this soulful. No wonder this sign looks like a "fire on the hearth furnace Russian." And the fire that shines and warms.[953]

This shape recurs in the Sabeaum and the Autre Alphabet des Indiens. In Illyrian 2, it becomes a hut with an upward triangle on the roof.

In the full Aethiopian Alphabet, linked with Amharic (detail, figure 265a, cf. 243), it is letter 24, Dent, in the shape of a P (or Greek Rho) on a pedestal. Here it is part of a nine letter sequence (16-24): Alph, Kaf, Chaf, Wawe, Ain, Zai, Jai, Jaman, Dent. In the Alphabet Ethyiopique ou des Nubiens, Da Daleth becomes letter 19 showing a letter Rho in the form of a letter P on a rectangular stand. In terms of Egyptian decans, it corresponds to the left side of the central axis. It is then moved to the position of letter 4. In the 22 letter Ethiopian alphabet, D is letter 4, in the form of a P with a line beneath it and with dots (figure 265d cf. 245c). The shape of P (as a Rho) on a pedestal recurs in the flag of the Holy Roman Empire. Here the P surmounts a Greek cross and a Chi sign. Ethiopians would call it a Jaman or Iud sign, African Hebrews would call it an old Iod sign.

Hence, while letter D shifts from 24 to 19 to 4, the shape of letter D, a P on a Pedestal, gets removed from its pedestal and becomes linked with Greek letter P (Rho). Ro is letter 19 in Copticum e Graeco. RO is letter 18 in Coptic and as Greek Rho it is letter 17 with a gematria of 100 (i.e. as if it were letter 19).

8.5.4. Resh - Shin

Letters R and S are also transformed in their meaning and given a new place in the alphabet. In the Arabic and Persian traditions, ra and za (cf. Sanskrit rasi, rasa) constitute shape 5. In this tradition, S as Sin and Shin constitute shape six as letters 12 and 13. In early Western alphabets such as Greek, letters 6 and 7 are typically Sigma and Stigma: S and ST ligature, as two S forms, reflecting heavenly Draco and earthly serpents. These S forms of letters 6 and 7 are gradually transformed. They become letters zso, syrta (Iacobite); tzo sti, zieto (Georgianiens). In the new order, letter Sin is relegated to letter 15 as sin, while letter Shin is elevated to letter 21 as a culmination of the 3 Mother letters. In the alphabet Ethyopique ou des Nubiens, linked with the Indians of Calicut (Kozhikode, Kerala along the Malabar coast), letters Ra, Sha, Ta, with the words Resh, Shin, Tau written below are accompanied by numbers 6, 7, 10 (figure 245), recalling their earlier position, but are now in the position of letters 20, 21, 22. The original position of R and S is replaced by W and Z.

8.5.5. H W Z

In Brachmanicum, letters 5 6 7 are e u z. These become, he, vuauf, zaiu, (Indiens) and vau,

zain, hheth (premier Alphabet de Salomon). The letter linked with Thoth (letter 19), like a 3 on a stick is now zain (letter 7): i.e. is equivalent to (figure 265 b-c, cf. figure 249).[954] This letter can also be seen as an Aries symbol rotated 90 degrees to the left. By the time of the second alphabet of Solomon, the letter Zain looks like a 7 resembling the Ra of kaganga. By the time of Esdras in the 5th century B.C., letters 5 6 7 have become Heh, Vau, Zain (cf. hawwaz), on the right side of the half year mark, and Heth, Teth, Yod (cf. hu.t.ti) are on the left side of the half year mark. H W Z belongs to Cancer, H T Y belongs to Leo. Geographically, H W Z is the right bank of the celestial Milky Way "river", and of the rivers Euphrates and Jordan. H T Y is the left bank of the celestial and earthly rivers.[955]

8.5.6. H T Y

In Indicum, letters 7-8 are z – h (figure 265b). In the Alphabet des Indiens, these become Zaiu-Hhethu. In Solomonicum, letters 5 6 7 8 become e u z h. In Hebrew 2, these become h v z hh. There is a reversal process with a backwards E (like a 3) and an E.[956] In Babylonian, this occurs in connection with letters 4-5, d-e. In Samaritan, this occurs in letters 8 and 10, hh i. In Ionicum, Doricum, Phoenicum, this occurs with letters 5-6, e-z. In Cophtite, letters 5- 6 are Ei-Szo. Here the shape of the Szo, when reversed appears similar to both a Res and the Sa of Baybayin. In Hebrew, letter 5 becomes He (cf. Sanskrit Ha, He and vowel E) while letter 6 becomes Vau (cf. Sanskrit Va, Vau and vowel au). By contrast, in the Sanskrit system, letters S and Z, as part of the savarga are at the end of the alphabet: Sha, Sa and Za (letters 30-32), which may explain why Sin- Shin, are moved back to become letters 15 and 21.

When the letters are reshuffled D (Da, Daleth) becomes the final letter of the first segment: abjad; Z which was letter 17 becomes the final letter of the second segment: H W Z (hawwaz), while Y (Yaman, Iud, Iod) becomes the final letter of the third segment, H T Y (Hu.tti)

8.5.7. Ur, Urfa, Ur Fa

These shifts include other symbolism than the crossing of rivers, such as the theme of Ur. Alphabetically Ur and its variants (Vr, Vi) are linked with letter 20 in Siriorum (cf. figure 261a-b). In the runic tradition, Ur is the beginning. In the Hebrew tradition, it becomes something to go beyond. In all this there are striking, ambiguous parallels between processes, the names of actors and the places they live.[957] Abraham, who led the Hebrew people, begins in Ur, which many associate with Ur of the Chaldees.[958] He then moves to San Liurfa[959] in what is now Turkey (Edessa). Colloquially it is better known as Urfa. These are also the crucial syllables in the runes in moving from nature (Ur) towards culture (Fa, cf. figure 297, table 70).

Ur is also a name for the vital formative essence (cf. male generative principle) and for the Red Sea. To be sure it is Moses, not Abraham, who crosses the Red Sea, or sea of reeds. Even so the question arises to what extent these names and actions are transcendent metaphors of passage. In Siriorum, the letter t is followed by letters u x y z. In Hebrew, after the river and sea are crossed the alphabet stops at T (Tau, the former Thoth, Toth, or Thou). The original Ur is about the body, the physical formative essence (semen and blood). The new formative

essence is spiritual. It links the ka not only with the ba, but ka as part of letter 11 with ph of letter 17, as kaph, and with letter 12, la (lamed) to create ka ba la, restraint, control, taming of passions and mastery of spirit.

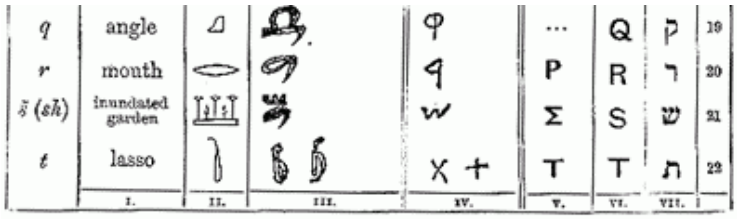
Abraham begins his journey southwards with Lot. A goes with L. There is a falling out. They go their separate ways. Lot chooses the right bank of the Jordan. Abraham chooses the left bank. Metaphorically speaking the first half, A to L is Lot, the second half, M to T is Abraham. Abraham is Israel. Lot is Moab (now Jordan). A to L is the scorched land of the desert. M to T is an earthly version of the Promised Land. Like the temple, A to L is destroyed by fire. M to T continues a spiritual path. In the Alphabetum Aegyptiorum, letter 6 is f, fin, letter 7 is Gomor. Is the story of (Sodom and) Gomorah only a realistic description and/or is this also a metaphorical depiction of two lifestyles, one worldly and of the flesh, descending; the other in the world, but not of the world, spiritual, ascending?

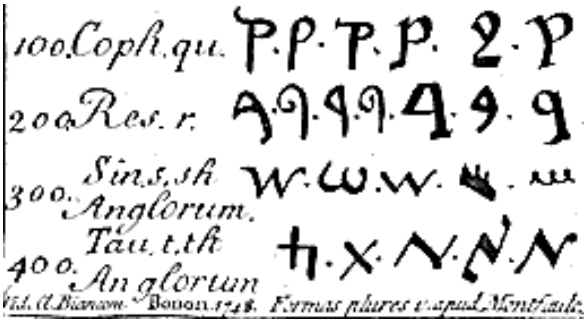
8.5.8. Leo Metaphors

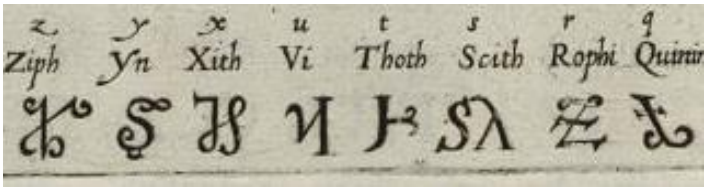
To illustrate this further, it is useful to continue the yod story in connection with large felines. In Egypt, yod is linked with a central lynx (figure 318).[960] There is also ancient symbolism connected with the lion. Egypt has a lion of yesterday and a lion of tomorrow, which separate the old year and the new year, the past and the future.[961] A long standing tradition links the sign Leo, with the star Regulus[962] as one of the 4 royal stars, which becomes linked with 4 fixed signs, 4 animals, 4 living powers, 4 angels, 4 evangelists etc. This tetrad of symbols provides orientation in the heavens and offers a fourfold progression through four stages of development, from bull and lion, through eagle to man/angel. In the Hebrew tradition, these metaphors acquire new levels of complexity:

> In the words of our sages (*Yalkut Shimoni*, *Yermiyahu*, 259): "The lion [Nevudchanetzar, who is referred to in the Bible as a lion--*Yermiyahu* 4:7] came on the month of the lion [*Av*] and destroyed the lion [the Temple, which is referred to in the Bible, especially with regard to the alter, as a lion], *in order that* the lion [G-d, of Whom is said 'the lion roars, who shall not fear'--Amos 3:8] come on the month of the lion and rebuild the lion."[963]

The lion was traditionally an astronomical, astrological, chronological and moral symbol. These serious mixed metaphors of the Hebrews now link the lion with political and historical symbolism. The traditional ending of the Egyptian year, associated with the end of the harvest and the jara rune (cf. yara, year), now becomes linked with the destruction of the two temples, and with exile (Galut).[964] The Hindu traditions also have metaphors of killing vices, and self-immolation, on the path to annihilation of self and to enlightenment. The Hindus have 9 day battles where good overcomes evil as do the Christians.[965] The difference here is that the Hebrew purification and spiritual burning is linked with a physical burning (in a holocaust to use the Hebrew term) of their own physical temples. Leo is now linked precisely with the 9th day (Tisha B'Av) of the 11th month (Av): 9/11 avant la lettre, which becomes associated with Jewish calamities generally.







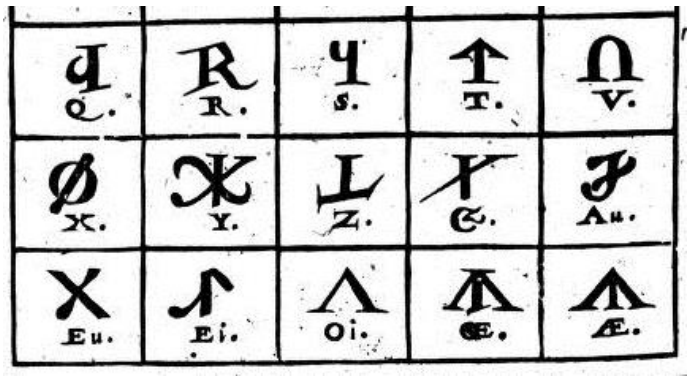


Figure 266 a-f. Letters Q R S T in Egyptian, Brachmanicum, Second Alphabet de Salomon, Copticum, Siriorum, Gothic.

On this day also, a third temple will one day ascend from a heavenly fire.[966] The descending fire brings a new temple. The prophet Elijah brings descending fire down to earth and then ascending fire (and wind) brings him back to back to heaven in a flaming chariot. In the Christian world, he is Saint Elias. In Greece, Saint Elias is linked with fires on mountains. In the Slavic world, Elijah is called Ilja the thunderer, and in an earlier form he is Perun and sometimes Dazhbog, and older traditions of Veles – Perun, Vishnu – Shiva, Varuna – Indra.

In the Christian Slavic world, statues of Perun on hills (e.g. Kiev) are replaced by a basilica dedicated to Saint Basil, who is the Basileos (Vasileos, Vasily, king), linked with the ascent back to heaven (e.g. 20 July, 8 August), and the descent back to earth (e.g. January 1, 6, 7, 14), which are also Orthodox dates for the Birth of Christ, the king and redeemer. Hence, the immolation of the carnal body, which takes the symbolic form of destruction of physical and spiritual tabernacles and temples in the Hebrew tradition, inspires a building programme in the Slavic and Christian worlds. The flame of belief takes different forms.

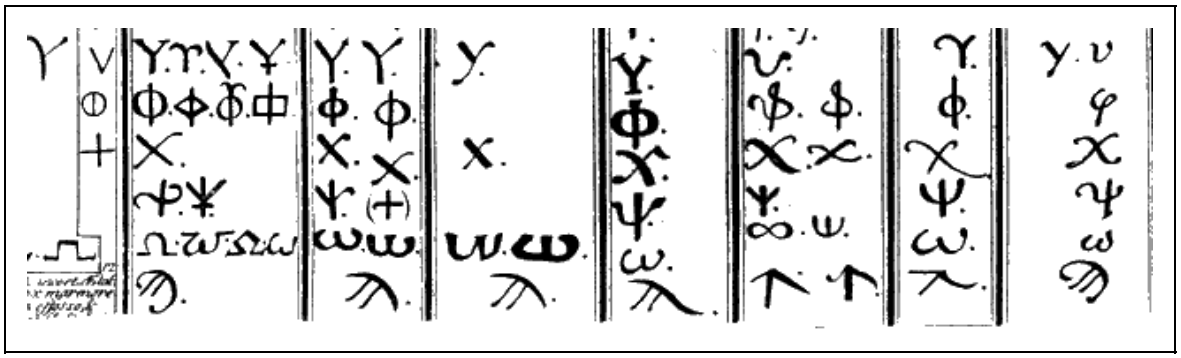
8.5.9. Ba, Merkaba, Kabala

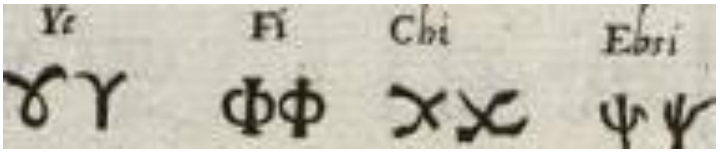
At a mystical level, the ascent and descent of creative powers, of fertility, and simple cycles of increase and decrease become linked with breathing and yoga, the Mer pyramid,[967] Merkaba meditation[968] and Kabala. At one simple level, the merkaba is a combination of three Egyptian hieroglyphs, which then become linked with the star tetrahedron and imagery of the philosophers stone (figures 348-349). It is simultaneously the vital spark or essence (ka) which combines with a spiritual soul (ba); the upward y (cf. last letter of Asomtavruli), which links with the ba symbol of Regulus;[969] the ra symbol, which is inverted in the letter kaba (caba) and links with la to become ka ba la: a turning point that is also a crossing, mastery, taming, subduing, servitude.

Astronomically it is linked with the star Regulus[970] (literally: little king, the basilisk star, cf. regulation, regular, regal), and leads to a Hebrew equivalent of yoga: a mystical way of reversing the yoke of exile, to reach freedom in a promised land, sometimes physical, often metaphysical. The final letter of the alphabet also becomes a ground for unforeseen surprises and oppositions. In the alphabet Ethyopique ou des Nubiens based on the Indians from Calicut, the final letter becomes Tau, in the form of a crusader cross. In the Alphabet des Jacobites, a similar final letter is called Dy, linked on the positive side with dyaus, Diev, day, and Jupiter (Iupiter), and on the negative side with Devil.[971]

8.5.10. Q R S T as Transition

The source and etymology of Hebrew and English letters Q R S T is often associated with the Egyptian hieroglyphs for angle, mouth, inundated garden and lasso (figure 266a ff., cf. Coptic q r s t). Another source lies in letters q r s t (Brahmanicum, cf. figure 249 a), which form the basis for the Second Alphabet de Solomon and become Hebrew 3. The q of Brahmanicum recurs as letter qa in the magical alphabet of Colphoterios in Egypt. The reversed Y-like form of Sin in Solomon 2 is the letter Tzaddi in some other Hebrew alphabets. The E like Tau of Brachmanicum and Solomon 2 recurs in three Celestial alphabets: Angelicum, Passage de la





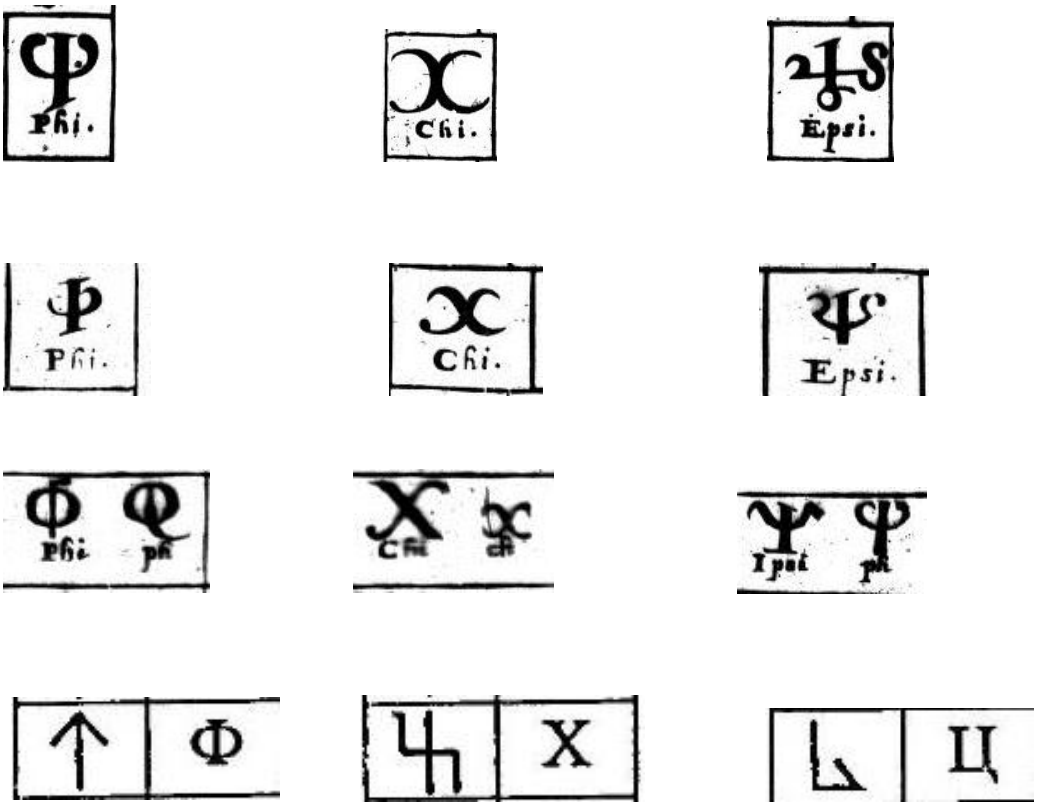


Figure 267. Phi Chi, Psi : a. Alphabet of Alexander the Great, b. Iacobitanum, c. Huyri: y (Marcommanic), d-f. Phi, Chi, Epsi (Cophtites, Jacobites, Georgianien), g. Slavitsa

Riviere and Coeleste. Variants are found in Chaldean 1 and Characteres Celestes. In Angelicum, letter Sin becomes a flower like sh recalling Epsilon in Coptic (figure 708) and m in Phoenician (figure 133c). This continues in Passage de la Riviere and then changes to a form closer to the modern Shin. In Samaritanum the shape becomes letter t (figure 412a).

These shifts stretch from North-East Africa and the Mediterraean to Georgia. They affect a whole series of alphabets ranging from Coptic in Egypt to Iacobites (Syrian Orthodox Christians),[972] Chaldeans, Armenians and Georgians such that we can also trace an overland transmission from Hanscretanum, via Persia to the Middle East (figures 266-269). Hence, Coptic has at least 11 letters directly linked with Greek.[973] The Cophtite and Iacobite alphabets begin and end with the same letters, namely Alpha and Dy. There is a multiplicity in names. In Aegyptiorum, the sequence is Quin, Iron, Sichen, Tela, Ut, Chiron. In Chaldaicum, the sequence is Fu, Puso, An, Sam, Zagiuu, Kal. The corresponding sequence of letters 16 – 22 in Chaldean is o p ts q r sh t. In Hebrew 1 this becomes: aa p tz q r sch t. This theme of shapes of letters of will be examined further in Appendix 3: Systems in the sky. Some specific correspondences are traced in Appendix 10.

In 22 letter alphabets such as Hebrew, Q R S T [974] is shifted to begin at the root, so letters Q R S T become numbers 19 20 21 22 and close the alphabet (figure 266). Q R S T as a closing has a long history. It is qarashat in the abjad sequence. It is found in the Egyptian Hieroglyphs, and can be traced back to the Alphabetum Adami. Its precise place in the alphabet varies. In Siriorum it is letters 17 18 19 20 (Quinin, Rophi,[975] Scith, Thoth, figure 266 c, cf. 261) followed by 4 further letters (u x y z). It is found equally in the alphabet of the Goths, where it defines letters 16 17 18 19 (figures 266 d. Here Q R S T is followed by 11 other letters. In this version of the Gothic alphabet, the three stage crossing is summarized in letter 22 (Y) followed by z cz and six diphthongs: Au Eu Ei Oi Oe Ae.

In the alphabet of the Magi and in the Hebrew alphabet these functions of descent and return are shifted to letter 18: Tsaddi (tsade), which (figure 65) acquires a shape reminiscent of the lower-case letter, gamma. In terms of gematria, it has a value of 90 (900), linked with a full or complete human being. Tzaddi's alchemical symbol is reminiscent of the symbol for letter heth and the process of solution. It is linked with Aquarius and with the alchemical process of multiplication. This culminates with letter 19 (quoph), projection, and a reversed scythe symbol: completion of the transformative processes needed for the elixir of life. The hierogylph linked with letter 19 is a reversed cobra at rest. Hebrew Quoph duly shows its own version of the cycle. It shows a descent rather than a return. In this arrangement, the culmination of the alphabet is with letters 19 20 21 22 (Q R S T, gematria 100 200 300 400). The number 19, traditionally linked with the root mansion in Scorpio, is now in Pisces. Other examples are in Appendix 8.

In other alphabets there are a series of further letters beyond q r s t. For instance, in the 36 letter Coptic alphabet (figure 272b), there are four sets: Phi, Kei, Psi; OA, Shai; Fai Khai, and Hori, Ganga, Chima, Ti. A brief examination of these will shed more light on the structure of alphabets and context for the crossing themes discussed above. The shift of Jaman also entails

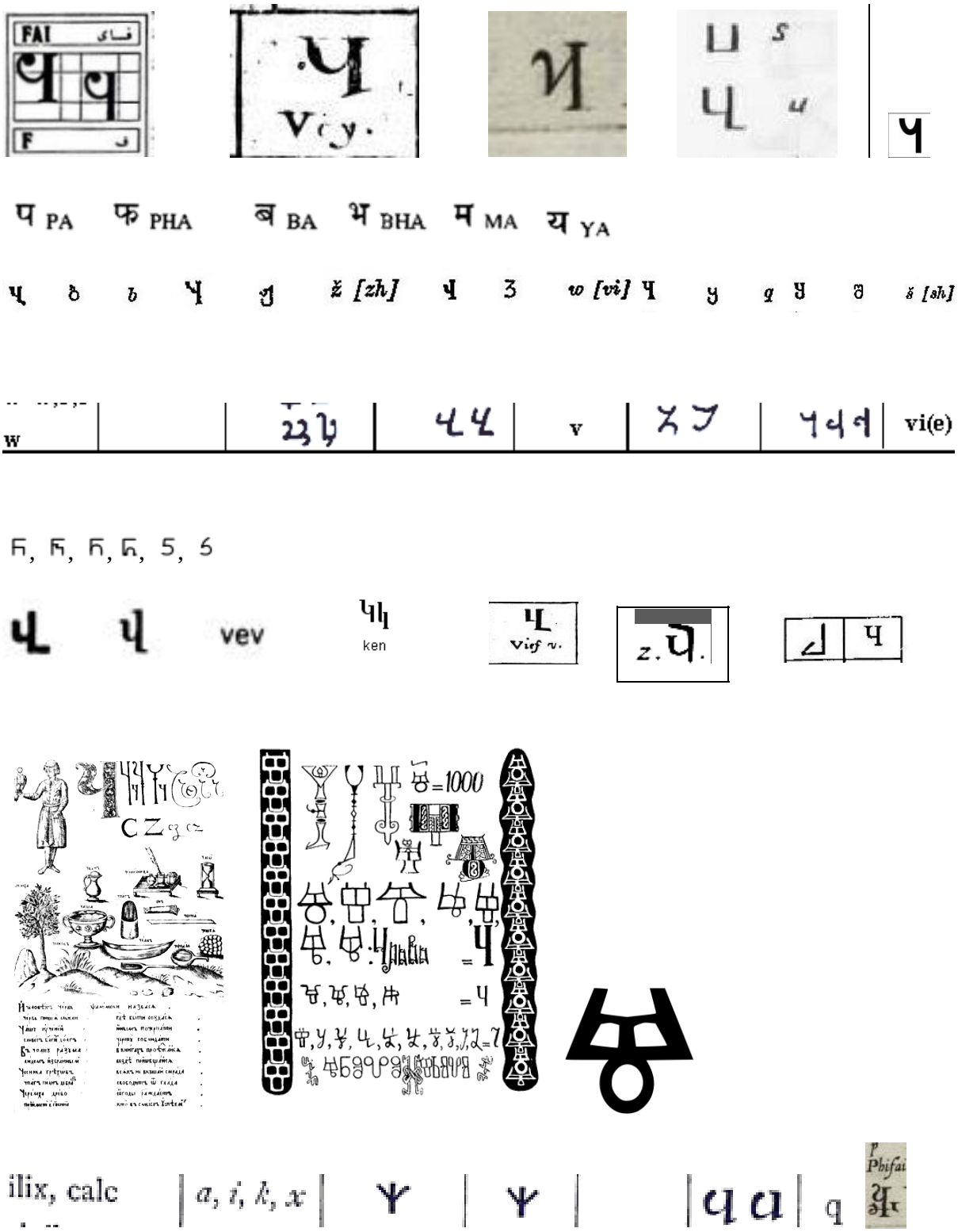


Figure 268 a. FAI (Coptic), b. Vey (Jacobite), c. Vi (Siriorum), d. u (Armeniacum), e. vav (Paleo-Hebrew), f. pa pha ba bha ma ya (Sanskrit), g. b zh vi sh (Georgian), h. vi(e) (Iranian), i. Digamma (Greek), j Vev, k ken (Armenian), l. vief (Autre Alphabet Armenien), m. z (Hanscretanum), n. Cherv (Slavitsa), o-q. Cherv (Glagolitic). r. Q (Ulfilas), s. Pfifai.

the end of the alphabet. In 22 letter alphabets, this end is typically q r s t (qarashat in abjad terms). The final six letters in Indian 1 are p ts, q r sc t (figure 248). In the Alphabet des Indiens, these become Pse, Zacde, Cophu, Resu, Sahnun, Thaunnuo. In the Premier Alphabet de Salomon, the final letters become Coph, Res, Sin, Thau. The final five letters of Solomonicum become a starting point for Hebrew 2, 4, 7.

Note how the letter Sa of the Alibata recurs as letter Res in the first alphabet of Solomon and then continues in Solomonicum and Hebrew 2. Thus the shapes of early Hebrew letters are directly influenced by Indian letters, which are then modified in later versions. The multiple shifts also help to explain how the original connection with Indian 1 and Indian letters was gradually forgotten. To gain more insight into the complexities of these changes it is useful to compare letters 16 to 22 in a handful of Middle Eastern alphabets. In Indicum (De Bry), these letters are Cia, Haa, Lem, Sam, Zau, Fin (cf, Aksara Palawa Kawi, figure 229), corresponding to c y l r q f. In Ethyopique ou des Nubiens, the corresponding letters 16-24 are A, Za, Iud, Da, Ga, Pa, Tza, (Ain, Zain, Iod, Daleth, Gimel Pe, Tsaddi). The corresponding sequence in modern Hebrew is 1 7 10 4 3 17 18. This reveals how the shift in letter Jaman to the position of Iota or Yodh, reflects a reorganization of the letter sequence in alphabets.

8.5.11. Phi, Chi, Psi

Phi has been traced back to the alphabet of Cadmus (c. 1500 B.C.). According to a 17th century compilation by Bernard, Simonides added the present form of the letters Phi Chi Psi to the Greek Alphabet, while Alexander the Great (330 B.C.), added further variants figure 267a ff.).[976] One variant for Phi is a circle with a horizontal line (⦶) also connected with AUM, the energy of life and niter. Alexander's Psi is further linked with a reverse of Sanskrit letter 22: ph (फ). Did he bring a Sanskrit alphabet to the West or did he merely borrow a letter?

In Greek, Phi Chi Psi are letters 21 22 23. In Coptic, Phi Chi Psi are letters 22 23 24, PHI KEI PSI (figure 267 b) corresponding to letters PH, Q SH KH, and PS. Together they help to understand the crossings in context. PHI joins the root in Scorpio with the source in Aquarius and meets with a vertical world tree in the form of an I. KEI (cf. Chi, Ksi, figures 523), shows the annual cycle. PSI shows the results in the form of a balanced lyre that can also be seen as a central tree of life surrounded by a reversed and regular S shape. In Jacobitanum, they are again letters 22, 23 24 as Fi Chi Ebsi. This same numeration is found (figure 267 f-i) in Alphabet des Iacobites and Cophtite where they are Phi Chi Epsi. In the Alphabet des Georgianiens, letter 17 is called Phi ph but written as a Greek pi, while letters 22 23 24 are now Phi ph, Chi ch, Ipsi ph. In Slavitsa, the sequence is Ф Х Ц (Tsi). Letters Phi Chi Psi clearly play a role far beyond the borders of Greece: ranging from Egypt and Syria to Georgia and Russia.[977] In all these examples, phi as letter 22 corresponds to Sanskrit ph as letter 22. Details about the crossing theme in relation to astronomy and the shapes of letters are explored in appendix 3.

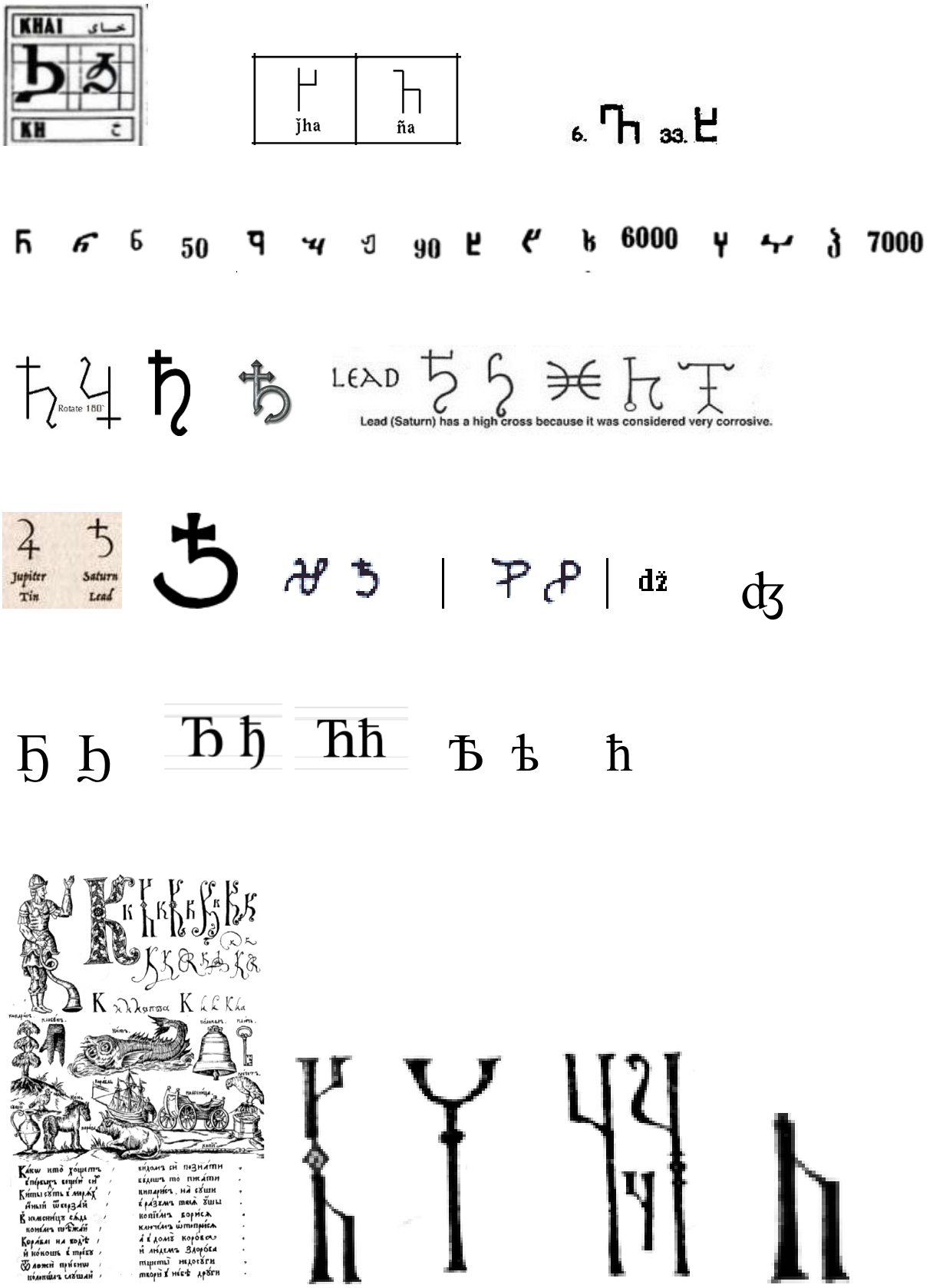


Figure 269. a. KHAI (Coptic), b. jha na (letters 9 10, Brahmi), c. letters 6 33 (Asomtavruli), d. Letters 14 18 33 34 (Georgian), e-g. Saturn, h. Lead, i. Jupiter- Saturn, j. Saturn, k.dz Mjedruli), l. ʤ m-r. Khei, Ghe with middle hook, Dje, Tshe, K (Glagoliic) , details, Cherv.

8.5.12. OA and SHAI

In Coptic, letters 25 and 26 are OA and SHAI coresponding to letters OA and SH. The corresponding Arabic shows an Alif and two Waws for the first and a Shin for the second. The OA, which is an AO (cf. Alpha and Omega) if read from right to left, is much like an Omega. SHAI, as a Shin, recalls the Russian Sha, showing a Shin with a tail that is effectively a mirror of Slavic letter Buku. In Buku, the heavenly forces as a three pronged symbol descend on the left. Here, the same forces ascend back on the right (cf. figures 10). In Copticum, the OA form becomes ó while the SHAI form becomes Shi.

8.5.13. Fai, Vav, Vey, Vie, Cherv

Coptic FAI and KHAI, as letters 27 and 28, technically correspond to Arabic fa (ف) and ch (خ), i.e. shapes 10 and 3. If one removes the upper line in Sanskrit[978] letter 21: p (प), it is effectively identical to Coptic Fai (figure 268a ff.) and to Paleo- Hebrew vav. This basic shape recurs in the bha and ma of the pavarga and ya of the yavarga. In Khutsuri, (ecclesiastical Georgian script), it is linked with letter b, and variants with letter ž (zh), with w(vi), with q, and with š (sh), letters associated with life. Indeed, in a number of languages the shape of fai is linked with terms related to life. In the alphabet des Jacobites and Cophtite, it is called Vey. In Siriorum, it is called vie. In Iranian, Armenian and Georgian it has the value of vi(e). In the autre alphabet Armenien it is called vief.

In Armenian, it is called vev (cf. vav). In Eastern Armenian, variants occur as ken and vew as letters 15 and 31 (gematria 60 and 3000). In Western Armenian, the same letters with the same gematria become gen and vev (cf. genevieve). In Slavitsa, it is letter 25. In Glagolitic, it is cherv, or cz at the end of the alphabet, with a gematria of 1000 and various ornamental versions. It is the shape of Sanskrit number 6.[979] In Hanscretanum, the same form is also linked with the last letter of the alphabet: z. The basic shape recurs in the alphabet of Ulfilas where it is linked with letter q, with ilix (cf. Ilex, Holly Oak) and calc, with the algiz symbol and with the values a, i, k, x recalling the 1 10 19 sequence found in A I Q (figure 506). The letter Phifai (Siriorum) is a curious variant on this theme, not least because it is clearly a combination of two letters, like Rophi.

8.5.14. Khai, Khei, Saturn, K.

Coptic letter, KHAI,[980] as letter 28 (figure 269a), technically corresponds to Arabic ch (خ), i.e. shape 3 and corresponds to letter KHA in Musnad (figure 234b). Both can be seen as telling the same story of descent. KHA does so in strictly geometrical terms. KHAI, effectively takes the full upright vase (urn, cup, beaker, khumb) of FAI and pours it downward. In Brahmi, this theme of an upright container that is then turned downwards to take an h form is seen in letters 9 and 10: jha na (cf. jana, birth). In Asomtavruli, letter 6 marks the pouring, and letter 33, shows the full beaker. In Georgian, this theme entails letters 14, 18, 33, 34.

These themes of downward vase (h) and upward vase are found in the Saturn symbol (figure

جدول رقم (١)

الحروف الأبجدية النوبية كما كانت في الأصل:

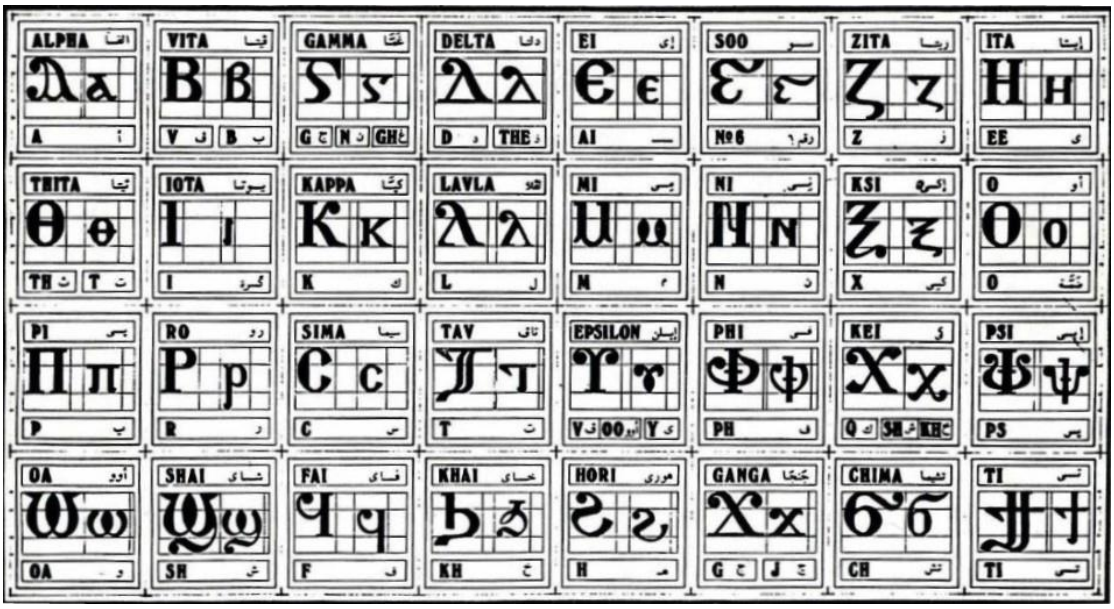
الرقم	النوبية	العربية	اللاتينية
1	ⲁ	أ	Aa
2	Β	ب	Bb
3	Γ	ج	Gg
4	Ⲇ	د ض	Dd
5	Ⲉ	أ مالة على السكون قصيرة	Ee
6	Ζ	ذ،ز،ظ	Zz
7	Ⲏ	أمالة على السكون طويلة	é
8	Ⲑ	ث	Th
9	Ⲓ	الكسرة	Ii
10	Ⲕ	ك، ق	Kk
11	Ⲗ	ل	Ll
12	Ⲙ	م	Mm
13	Ⲛ	ن	Nn
14	Ⲝ	ك+س	Xx
15	Ⲫ	ب+س	P+S
16	Ⲟ	أ مالة على الضم قصيرة	Oo
17	Ⲡ	ب	Pp
18	Ⲣ	ر	Rr
19	Ⲥ	س،ص	Ss
20	Ⲧ	ت،ط	Tt
21	Ⲩ	الضم المشدد	Uu
22	Ⲫ	ف	Ph
23	Ⲭ	خ	Kh
24	Ⲱ	أ مالة على الضم طويلة	O
25	Ϣ	ش	Sh,s
26	Ϩ	ه،ح	H
27	Ϭ	ج+تش	J+ch
28	Ϫ	تق ،تج	
29	Ϥ	تج	
30	Ⲟⲩ	و،الضم المشدد	W,u

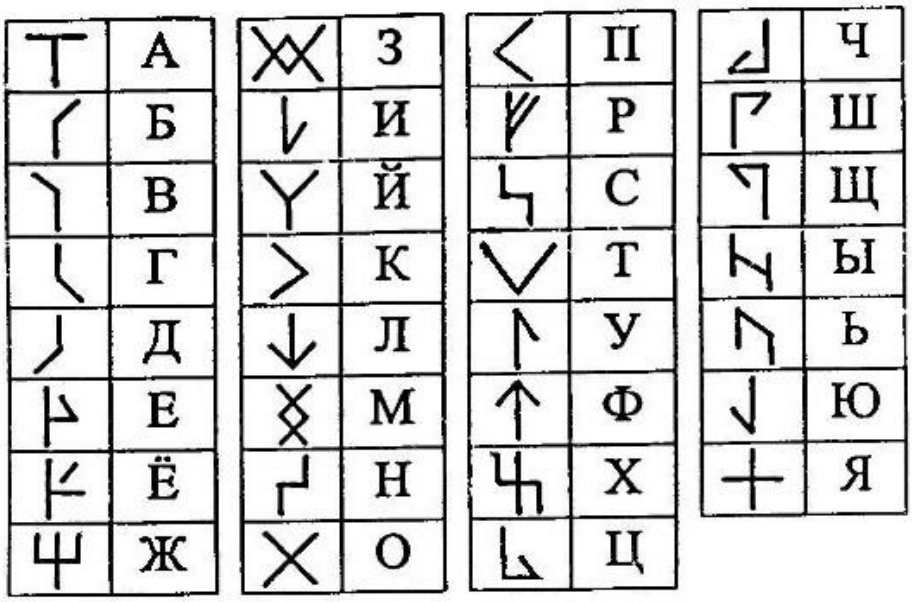
Figura	Nomen	Nomen	Potestas
Ⲁ ⲁ	Ⲁⲗⲫⲁ	Alpha	A
Ⲃ ⲃ	Ⲃⲓⲇⲁ	Vida	V
Ⲅ ⲅ	Ⲅⲁⲙⲙⲁ	Gamma	G
Ⲇ ⲇ	Ⲇⲁⲗⲇⲁ	Dalda	D
Ⲉ ⲉ ϵ	Ⲉⲓ	Ei	E
Ⲍ ⲍ	Ⲍⲟ	So	S
Ⲏ ⲏ	Ⲍⲓⲧⲁ	Zida	Z
		N n ⲛ	H
Ⲏ ⲏ	Ⲏⲓⲧⲁ	Hida	I
Ⲑ ⲑ	Ⲑⲓⲧⲁ	Thita	Th
Ⲓ ⲓ ϳ	Ⲓⲁⲩⲧⲁ	Iauda	I
Ⲕ ⲕ	Ⲕⲁⲃⲁ	Kabba	K
Ⲗ ⲗ	Ⲗⲁⲩⲇⲁ	Lauda	L
Ⲙ ⲙ	Ⲙⲓ	Mi	M
Ⲛ ⲛ	Ⲛⲓ	Ni	N
Ⲝ ⲝ	Ⲝⲓ	Exi	X
Ⲟ ⲟ	Ⲟ	O	O
Ⲡ ⲡ	Ⲡⲓ	Bi	P
Ⲣ ⲣ	Ⲣⲟ	Ro	R
Ⲥ ⲥ	Ⲥⲓⲙⲁ	Sima	S
Ⲧ ϯ ⲧ	Ⲧⲁⲩ	Dau	T
Ⲩ ⲩ	Ϩⲉ	H	E
Ⲫ ⲫ	Ⲫⲓ	Phi	F
Ⲭ ⲭ	Ⲭⲓ	Chi	Ch
Ⲱ ⲱ	Ⲁⲩ	O	O
Ϣ ϣ	Ϣⲉⲓ	Scei	Sc
Ϥ ϥ	Ϥⲉⲓ	Fei	F
Ϧ ϧ	Ϧⲉⲓ	Chei	Ch
Ϩ ϩ	Ϩⲟⲣⲓ	Hori	H
Ϫ ϫ	Ϫⲁⲛϫⲁ	Giangia	Gi
Ϭ ϭ	Ϭⲓⲙⲁ	Scima	Sc
Ϯ ϯ	Ϯ	Dei	Di
Ψ ψ	Ψⲓ	Ebsi	Ps

Figure 270. Nubian, Coptic and Arabic Letters

NO	Nubian	Arabic	English / Latin
1	ⲁ	أ	Aa
2	ⲃ	ب	Bb
3	ⲅ	ج	Gg
4	ⲇ	د	Dd
5	ⲉ	أ ممالة على السكون قصيرة	Ee
6	ⲍ	ذ،ز،ظ	Z z
7	ⲏ	أممالة على السكون طويلة	é
8	ⲑ	ث	Th
9	ⲓ	الكسرة	I i
10	ⲕ	ك،ق	K k
11	ⲗ	ل	Ll
12	ⲙ	م	Mm
13	ⲛ	ن	Nn
14		ك+س	Xx
15		ب+س	P+S
16	ⲟ	أ ممالة على الضم قصيرة	Oo
17	ⲡ	ب	Pp
18	ⲣ	ر	Rr
19	ⲥ	س، ص	Ss
20	ⲧ	ت،ط	T t
21	ⲟⲩ	الضم المشدد	Uu
22	ⲫ	ف	Ph
23	ⲭ	خ	Kh
24	ⲱ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	هـ،ح	H
27	ϭ ϯ	ج+تش	J+ ch
28	ϧ	نق ،نج	N + k
29	ϥ	نج	N + J
30	ⲟⲩ	و،الضم المشدد	W, u

Figure 271. Nubian and Arabic





Α Alpha al-fah	**Β** Beta bay-tah	**Γ** Gamma gam-mah	**Δ** Delta del-tah	**Ε** Epsilon ep-si-lon	**Ζ** Zeta zay-tah
Η Eta ay-tay	**Θ** Theta thay-tah	**Ι** Iota eye-o-tah	**Κ** Kappa cap-ah	**Λ** Lambda lam-dah	**Μ** Mu mew
Ν Nu new	**Ξ** Xi zz-eye	**Ο** Omicron om-e-cron	**Π** Pi pie	**Ρ** Rho roe	**Σ** Sigma sig-mah
Τ Tau taw	**Υ** Upsilon oop-si-lon	**Φ** Phi fie	**Χ** Chi k-eye	**Ψ** Psi sigh	**Ω** Omega o-may-gah

Figure 272 a. Coptic, b. Slavitsa, c. Greek

Letter	P	Tz	Z
Ethyiopique	Pa	Tza	Za
Ethiopien	Ppait	Tzadai	Zappa
Aethiopisch	Pait	Tzadai	Zappa
Aethiopicum	Pait	Ssadai	Sdappa
Copticum	Pi	Sanpi	

Table 64. Shifts in P Tz Z.

269 f-h). The downward vase is also reflected in symbols for lead, linked with Saturn. Alternatively, it can be seen as an upright cross to which is attached a reversed S. In other versions, the Saturn symbol effectively becomes a mirror of the Jupiter symbol. In such cases, Jupiter is the descent and Saturn is the ascent. A variant of this version is also a symbol for lead. In Georgian (Mjedrhuli), the letter dž has the same form. In other cases when dz takes the form of the dezh digraph (ʤ) the descent is in the d and the return ascent is in a lower-case version of Ezh (ʒ).

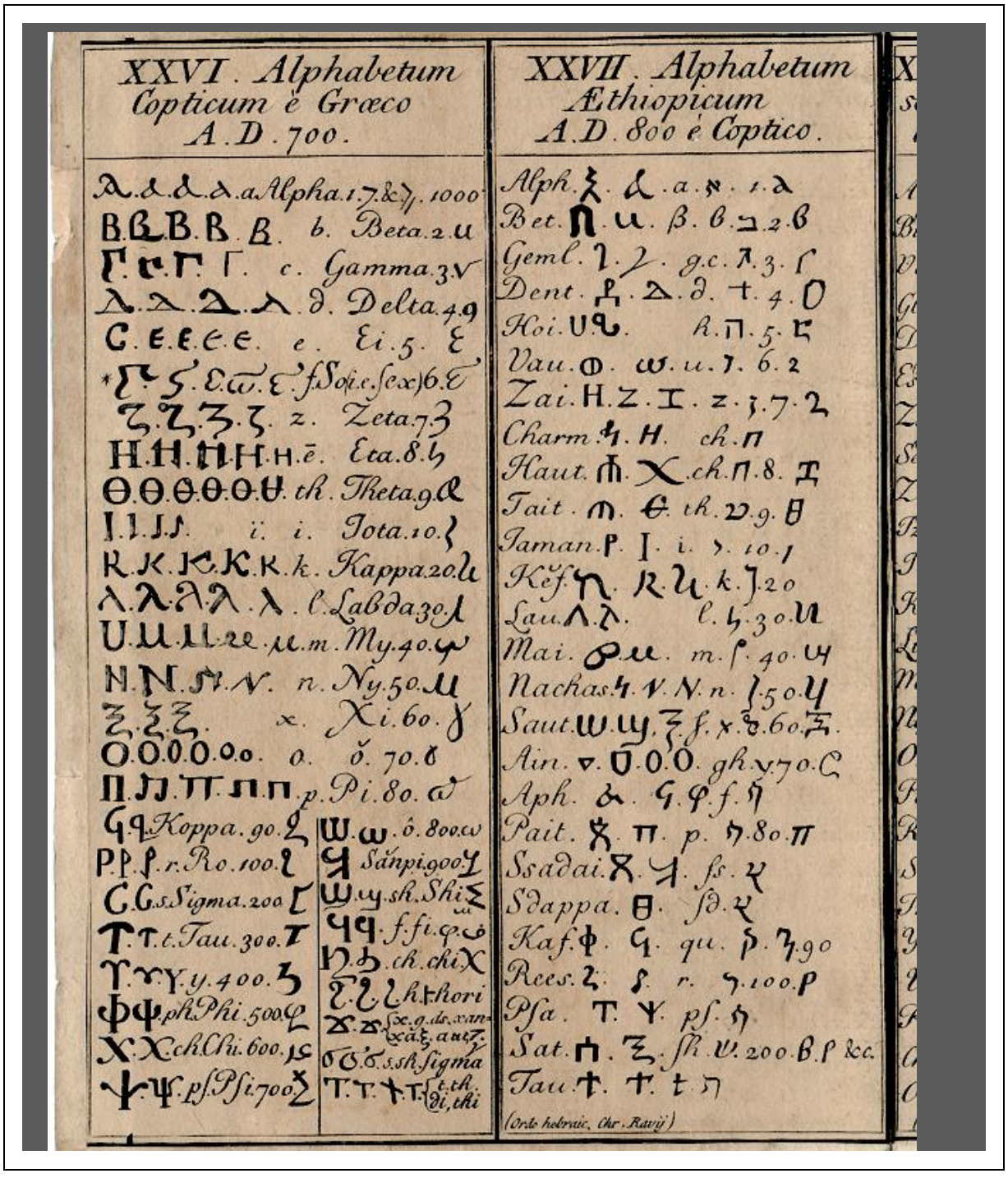
The same basic shape as the h-like Saturn is found in a series of letters (figures 269 m ff.): e.g. Khei, Ghe with middle hook (Cyrillic), Dje, Tshe, h with stroke (Maltese), Yat, K (Glagolitic). The first three of these emphasize the descent element. Letters Tshe and h with stroke show an h which is firmly grounded. Letter Yat rounds off the earthly section into the lower loop of a b. Glagolitic K shows a complete picture with the upright heavenly vase above and the poured vase below. It is significant that the same basic principles are found in India, the Slavic tradition, Persia, Armenia, Georgia and Egypt (Coptic). When Saturn's significance was downgraded, letters such as the above took on its symbolism.

Standing back (figure 269), there is an implicit three stage cycle in this annual story of the letters. Stage one, shown in the upper part of Slavic K, shows a vase in the form of an inverted letter h (at Scorpio/Sagittarius). In stage two, this is mirrored. It now becomes a pillar with a rounded vase (cf. letter A, Ha in South Yemeni). Alternatively, only the reversed side is shown and it becomes a vase corresponding to Aquarius (/Pisces), to the left of the column: e.g. letter 21, p (Sanskrit), FAI (Coptic), vav, (Paleo Hebrew). This theme is found also in Latin turned h, turned h with fishhook, turned h with fishhook and tail (ɥ ԥ ԩ). In stage three, the upright vase is overturned, the turned h (ɥ) becomes upright.

A Christian version of this three stage story shifts the story. Now stage one is a pillar in isolation (I). Stage two is the descent symbolised by H or h. Stage three is the return of the energies in the form of an S. These three stages as I H S were encountered previously (figure 149). As an abbreviation for In hoc signo (i.e. in this sign) they recall the Chi Rho cross, which reduces the three stage cycle to two stages: X (combining the descent and return in a single letter) and P, associated with 17 and 19, the numbers of the root, the invincible star and the female generative power (cf. table 186, 188; figure 399c).

8.5.15 Hori, Ganga, Chima, Ti

The final four letters of Coptic end the cycle. Letter 29, Hori, (figure 272a), shows the Draco



Tait	ⲧ	ta	ⲧⲩ	tu	ⲧⲓ	ti	ⲧⲁ	ta	ⲧⲉ	te	ⲧⲏ	te	ⲧⲟ	to	t
*Tschait	ϯ	tscha	ϯⲩ	tschu	ϯⲓ	tschi	ϯⲁ	tscha	ϯⲉ	tsche	ϯⲏ	tsche	ϯⲟ	tscho	tsch
Pait	ⲡ	pa	ⲡⲩ	pu	ⲡⲓ	pi	ⲡⲁ	pa	ⲡⲉ	pe	ⲡⲏ	pe	ⲡⲟ	po	p
Tzadai	ⲥ	tza	ⲥⲩ	tzu	ⲥⲓ	tzi	ⲥⲁ	tza	ⲥⲉ	tze	ⲥⲏ	tze	ⲥⲟ	tzo	tz
Zappa	ⲍ	za	ⲍⲩ	zu	ⲍⲓ	zi	ⲍⲁ	za	ⲍⲉ	ze	ⲍⲏ	ze	ⲍⲟ	zo	z
Af	ⲫ	fa	ⲫⲩ	fu	ⲫⲓ	fi	ⲫⲁ	fa	ⲫⲉ	fe	ⲫⲏ	fe	ⲫⲟ	fo	f
Psa	ⲯ	pa	ⲯⲩ	pu	ⲯⲓ	pi	ⲯⲁ	pa	ⲯⲉ	pe	ⲯⲏ	pe	ⲯⲟ	po	p

Figure 273a. Copticum e Greco, b. Detail: Aethiopisch und Amharish, c. Detail: Ethiopien.

S reversed. Letter 30, Ganga, summarizes the cycle. Letter 31, Chima, repeats the shape seen in letter 6, Soo, except that now the open E has closed and effectively defines an elongated 6 with a curving line going back to the root. The final letter, Ti, shows the energies that split at Gemini returning heavenward and intersected by an horizontal line.

As a final example of these shifts, it is useful to return to Pa Tza Za which begin as letters 21 22 17 in Ethyiopique and become letter 17 18 7. Following these letters through the Ethiopian Alphabets and Coptic we find that this provides us with a source for the mysterious Greek letter Sampi (table 64, figure 273, cf. figures 240-245).

8.5.16. Coptic, Slavitsa and Greek

An understanding of the story of annual cycles helps us to recognize underlying common structures in alphabets which, at first glance, bear little resemblance to each other. By way of example we shall compare the Coptic Alphabet and Slavitsa (figure 272 a-b). Coptic begins with an abjad, A B G D, namely, Alpha, Vita, Gamma, Delta. Slavitsa also begins with an abjad, except that it splits the B into a B and V, hence A B V G D or А Б В Г Д.

Letters 5 6 7 (cf. hawwaz, h v z) in Coptic are Ei Soo Zita. In Slavitsa, they are E Io(Yo) Zhe or E Ё Ж. Zhe[981] summarizes in one letter, the reversed E and E, the reversed S and S, the reversed Z and Z letters found in other alphabets. The runic Zhe as a trident recalls South Yemeni letter 6, HA (figure 281). Letters 8 9 10 (cf. h.ut.ti, h th y) in Coptic entail letters Ita, Thita, Iota. In Slavitsa, the corresponding letters are Ze, I short I, or З И Й. In both cases, the theme is crossing at the time of the summer solstice.

Letters 11 12 13 14 in both cases are K L M N (cf. kalaman) although their forms differ considerably. Letters 15 16 17 in Coptic are Ksi O Pi with a value of X O P. In Slavitsa, the corresponding letters are reduced to two, corresponding to O P, where the runic version of O has an X function. Letters 18 19 20 in both alphabets correspond to R S T. In both alphabets letters 21 22 23 24 are variants on U/Y, Phi, Chi, Psi, as Epsilon, Phi, Ke,i Psi or У Ф Х Ц. The final eight letters show a slight divergence in the sequence of the two alphabets while maintaining parallel elements.[982] Hence, while the outer forms of Coptic and Slavitsa vary greatly, their structures are variants of annual cycles, linked with themes of renewed life.

Chronologically, the usual story is that Greek was first, Coptic was second as a copied version and may have influenced a later Cyrillic. In our view the 36 letter Coptic offers a likely older model from which Greek derived as a subset. This would also explain links with ancient Slavitsa some of which can be traced back to Lepenskog Vira (c. 6000 B.C.) and the earlier Karuna. We need a new history of alphabets.

8.6. Conclusions

Chapters 2 to 6 explored how principles of the Sanskrit alphabet were applied in India to inner movements (breathing, yoga), outer movements (kinesiology), astronomy, and geography. Chapters 7 and 8 have explored how Sanskrit had an influence far beyond the borders of India. Chapter 7 outlined how that model spread eastwards to South East Asia, Indonesia, the

Philippines, China and Japan. This chapter has explored how the model spread westwards. In some cases a version of the entire system is simply exported (e.g. Ethiopian Feedel). More often, subsets are exported (e.g. Hanscretanum, Brachmanicum, Indicum, Hendi) or the system underlying Sanskrit becomes a model for other alphabets.

Part one of this chapter explored links between Indian, Ethiopian and Egyptian Alphabets. These offer insights into their origins. The Indicum alphabet, a subset of Sanskrit, wherein only the yavarga is still recognizable, must have arrived in Africa before the advent of Egyptian and Ethiopian alphabets. By implication, there were connections between India and Africa thousands of years B.C. and some versions of the Egyptian alphabet as opposed to the Egyptian hieroglyphs, are ultimately a modified Indian alphabet.

Part two explored links between Hebrew, Chaldean and other alphabets. A survey of alphabets linked with the patriarchs revealed that Abraham is credited with invention of Syriac, (a version of) Chaldean and (a version of) Crossing the River Alphabet (Transitus fluvii). An alphabet of Noah (Noachicum) has links with Etruscan (Premier alphabet Hetruscque, Alphabetum Hetruscum, Etruscan 3 and Francique in Germany). An alphabet of Moses is linked with Chaldean 11 and recurs in the Virga Aurea as Hebraicum. Around the 10th century B.C. a version of Indicum (also called Indian 1) becomes a source for Hebrew 2 and Brachmanicum becomes a basis for Hebrew 3. An Autre Alphabet Indien is of particular interest because it offers a possible etymology for names of the Hebrew letters, as composites of Indo-Ethiopian syllables. A detailed comparison of the Chaldean alphabets is in appendix 9.

Part three re-examined evidence concerning Phoenician to show that there were multiple strands: 1) an A B C D Assyrian version linked with Phenician 1 and Siriorum; 2) an ABCD version with Saracen roots that was adopted as an Ionic Alphabet; 3) a Greek version linked with Francique. Further links with Babil Alfabesi will be explored in chapter 9. Part four examined the Syrian alphabets and traced three main strands in the form of dialects: 1) Aramaic, 2) Palestine and 3) Chaldean or Nabathean.

The final section, part five, explored how the original order was shifted as alphabets moved from 33 to 26 and 22 letters versions. Letters which were originally at the end of alphabets (W H Y or H W Y) were moved to the second segment of the abjad system. Letters were originally near the beginning R S, were moved to near the end (from 5-6 to 20-21). Hebrew alphabets end with Q R S T. Other alphabets add 4 to 12 further letters.

These extra letters and their symbolism were explored. In the case of Siriorum, names of letters such as Seth and Thoth point to stories whereby alphabet letters linked with maximal energies in summer culminate in the birth of legendary figures. In the Hebrew tradition, the treatment is more abstract: the culmination of energies is given a moral turn, as something to be controlled, restrained, tamed into subservience. The original, Ur energies, become linked metaphorically with a sea, like an ocean of desire that needs to be crossed and left behind. The alphabets of creation now become linked with visions of being reborn into a new life.

Such seemingly tedious comparison of letters in a range of alphabets points to dramatic conclusions. Egyptian, Phoenician and Hebrew are among the earliest Western alphabets. They are frequently described as if their invention had been relatively sudden and then remained static. Fry (1799) drew attention to multiple versions, and implicitly to a gradual development. Our detailed comparisons have shown that this evolution took place over millennia. In narrow terms, the evolution was focussed on an 1100 mile stretch from Georgia to Ethiopia. In larger terms, it spanned a 5,500 mile stretch from the Philippines to Ethiopia.

Most of the impact of Sanskrit on Africa and Europe was indirect via subsets such as Indicum, Brachmanicum (also known as Hanscretanum) and Malabaricum. Even if Western alphabets are associated especially with the Near East and Europe, they are only one expression of systematic approaches to letters around the world that include basas and bahasas, aksaras, alephus, alfas, alfabas and eliphbas.

At the end of chapter 1 we outlined three strands of our story. Strand one entailed the Slavic - Aryan tradition, runes and nomadic traditions of central Asia (Sarmatians, Scythians, Alans, Bulgars). Chapters 7 and 8 have explored a second strand of early alphabets that came by sea via what were later known as the spice routes. Chapter 9 will explore a third strand: the move westwards by land via the silk routes of Aryan (Old Persian), Sumerian, Akkadian, and standard versions of Babylonian, Ugaritic, Phoenician and Hebrew.[983]

The trade routes linking cultures are much older than the schoolbooks told us. The development of the alphabets is international, of many peoples, and not just a few priests or scribes in centres such as Elam, Sumer, Akkad, Babylon, Byblos or somewhere along the coasts of the Mediterranean. The evidence considered in this chapter suggests that Indicum had an impact on alphabets in Chaldea, Africa (Ethiopia, Egypt) and Europe. To state the case more dramatically, what is now called first Egyptian alphabet came not from Egyptian hieroglyphs, but from Ethiopia, with at least some letters indirectly from India. The fourth Egyptian alphabet came directly from India (table 47), was plagiarized by none less than Mercurius Thoyt (also known as Hermes Trismegistus Mercurius, and Mercury).

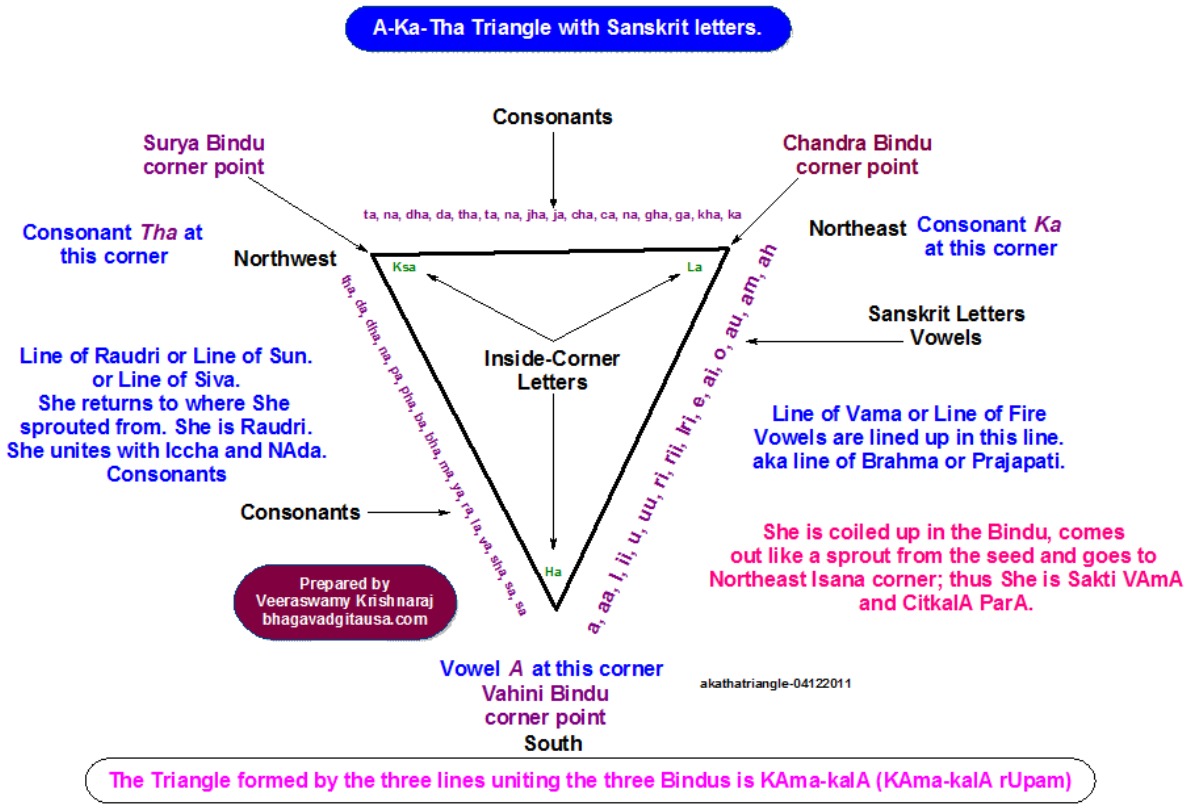
Chapter 9. **Western Alphabets**

The Sumerians did not give the Semites who were the first to adopt their alphabet, the civilization that their alphabet possessed, and later as the Semites spread this alphabet in the whole country, it was first adopted by the East and then by the whole world. As for the mystery that the Sumerians had, the Semites, of course, did not know it. The same can be said about all the alphabets adopted from the Semites. Therefore, the story of the mystery became a legend, as it was not found in any of the alphabets on the earth except the Asomtavruli (Majuscule).[984]

Zurab Kapianidze, Mankind's First Alphabet

Jafr is the science of foretelling what is likely to happen in the future. One of the methods employed by people who engage in this is to compare symbolic forms and letters' numerological values. The main difference between "*abjad*" and "*jafr*" methods is that the former refers to what has already taken place and the latter to what is likely to take place in the future[985]

Numerological Calculation (Abjad) in the Qu'ran



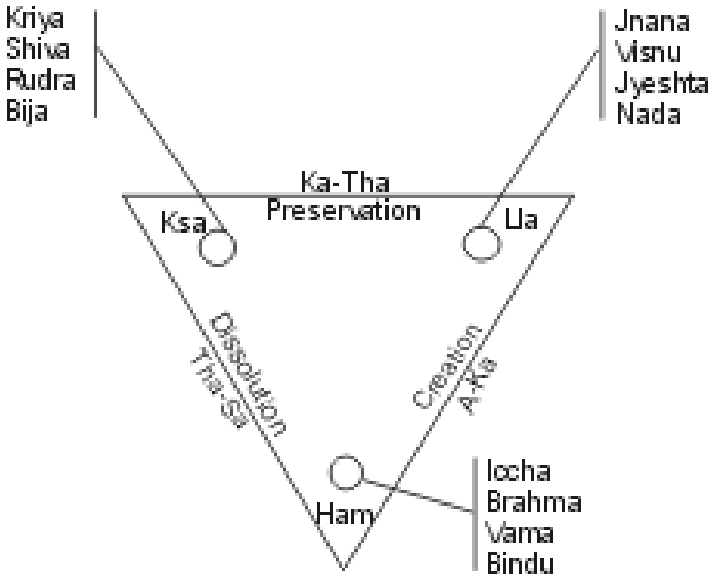


Figure 274 a- b. A Ka Tha triangles.

Chapter 9. Western Alphabets

As shown in previous chapters, the Sanskrit alphabet represents much more than letters for writing. It entails a systematic treatment of sounds which become linked with creation, with movements of breath and natural cycles such as the phases of the moon and phases of the year. One such cosmological version of Sanskrit aligns the alphabet with a downward triangle reminiscent of the moon triangle and the three goddesses (figure 274, cf. figure 181) linked with three phases. These 3 phases are aligned with 3 gods (Brahma, Vishnu, Shiva), and 3 stages of consciousness (will, knowledge, action, or iccha, jnana, kriya). The vowels from A – Ka form a first division associated with creation. The letters Ka – Tha form a second division associated with preservation. The letters Tha - Sa form a third division associated with dissolution.

In India, this basic structure leads to the A k T p division of Sanskrit (figure 40c). These same letters become a framework for Western alphabets. Sanskrit vowel 1 becomes letter 1. Sanskrit letter 1 of the kavarga becomes shape 11 in Arabic and letter 11 in English. Sanskrit letter 11, of the Tavarga becomes shape 2 and letter 22. Sanskrit letters 21- 22 of the pavarga become letter 17 (table 65).

While the Sanskrit model is associated with yoga and various religious practices, the emphasis remains on a cyclical model whereby the individual is born and is subsequently reunited with the universal One. By contrast, in the West, runes and alphabets become linked with stories of evolution, in a move from nature to culture. The model may remain cyclical but it implies change and evolution. Sometimes the letters are arranged in two columns. Frequently two columns are implicit and there is an implied story of progress, from uncontrolled energy to controlled, bridled, tame energy.

By way of introduction, the basic abjad structure of Western alphabets and the etymology of the word alphabet are explored (§ 9.1). A survey of Aryan (Old Persian), shows that it largely maintained the Sanskrit structure (§ 9.2). Meanwhile, a simplified version of Sanskrit leads to the Indian alphabets of Brahmanicum, Hanscretanum and Indicum. The structure of these Indian languages recurs in the alphabets of Adam (Adamaeum, Adami), Chaldean 2 and Hebrew 3 and becomes the basis of Sumerian, Proto Sami, Accadian, Ugaritic. It also becomes the model for the Babylonian Alphabet (Babil Alfabesi), Paleo-Hebrew, Samaritan and other alternatives (9.3). Hence, the 22 letters of Hebrew are part of a larger context that goes back to India and to at least 2,500 years before the advent of Hebrew script.

Next, the structures of Arabic and Persian are examined (§ 9.4) Chapter 8 explored Ethiopian alphabets. Their structure is examined in greater detail and compared with Bantu (§9.5). In the Celtic tradition, there are Babel Loth, and Boibel Loth alphabets, also influenced by Babylon. These follow the implied double column approach and suggest that early alphabets beginning with A competed with alphabets beginning with B (§ 9.6). A final section examines Runic circles and rune structures. Seen in terms of their structure, the larger context of Western alphabets includes Middle Asia, Europe, and significant portions of Africa. The basic structure entailed only a few variants.

9.1. Alphabet Meanings and Structures

The regular early Western alphabets and abjads began as subsets of Indian models as double lists of letters for organizing letters. The Babylonian alfabesi, which led to the most familiar version of Phoenician and Hebrew, emphasized taming, control and balance. By contrast, the early versions of Arabic and Persian, South Arabian (Musnad), and Ethiopian followed the Sanskrit model and told a story of the beginning of life, reflected also in some arrangements of the runes. These early alphabets had their own gematria, correlated for 33, 26 and 22 letters. Evidence suggests that they rose prior to the models of Babylon. Indeed, they offer insights into why key numbers such as 5, 10, 18, 19 and 26 become linked with the Name of G_d and with life in the Hebrew tradition.

The Hebrew approach gives new emphasis a) to a heavenly crossing of the Eridanus (which becomes aligned with the Jordan on earth), b) to Aquarius: now as letter 18: the Tzadik, the leader and c) to the crossing of the Southern Cross (Tav). It shifts the focus from static letters to letters reflecting the dynamics of crossing. This leads not only to a new order of letters but also new shapes in the letters themselves. Hence, the Middle East in a larger sense from Bactria to the Mediterranean, transforms the premises of the Sanskrit model and ultimately also offers insights into figures such as John the Baptist and the pre-history of Judaism, Christianity and Islam (Appendix 2).

Runes are part of these traditions. The more familiar arrangement of the Ur and Fe runes is in reverse order as Fe and Ur as in the first two runes of the Futhark. In this arrangement, Fe, tamed cattle, moveable wealth, culture and civilization of the present take precedence over Ur, primitive bulls, ancestral property, primal nature of the past. Hence, there are multiple arrangements of the same runes. They can be aligned a) in a mastery sequence of Fe – Ur; b) in the Futhark sequence, c) in an A B C D sequence as Ansuz, Berkana, Cenaz, Dagaz (figure 164b), d) in a sequence of progress from Ur to Fe (table 92). The fourth sequence is of particular interest because it is linked with ideas underlying the alphabet.

Like the runes, the alphabet is open to numerous arrangements. In the modern world, the term alphabet typically implies an A B C sequence of letters. In fact, this form, which is found in Hanscretanum, Assyrium and Saracenum, is a relatively late innovation only introduced into classical Greece in 403 B.C. from the Ionian mainland.[986] While the A B C form is the most familiar, there are also B G D Kh L form of Early Greek, the A B G D (abugida) form, the A B J D (abjad), the B L N (Beth-Luis-Nion) and later B L F S N (Boibeloth, Babeloth, Babel Loth) forms (cf. tables 82-86).

To understand the connections between these diverse forms and the many spellings of the alphabet (table 2), we need to dissect its meaning. Key letters of alphabet give us the runes A (ᚨ), L (ᚠ),[987] P (ᛈ) B (ᛒ), Ansuz, Lagu, Pertra, Berkana, have the meanings sky, water, womb, life. So the sequence A L P B as a runic parallel of alphabet contains within it the idea of life and birth. In the Anglo Saxon version of 30 runes (figure 297e), runes 1, 7, 14, 28 all relate to the Fe/Fehu theme suggesting that there was also an early connection with the phases

of the moon. Another alphabet shows these as 4 As (figure 297f). A majority of versions begin with letters A and L, which are typically letter 1 and letter 12. In terms of runes, rune 1 is Ansuz (A, ᚨ), while rune 12 is Lagu (L, ᚴ).[988] In Hebrew, Letter 1 is Aleph (A) meaning Ox. Letter 12 is Lamed (L) meaning Ox-goad. A is primal energy, uncontrolled, wild. L is energy controlled, tame.

In Dutch, Indonesian, Norwegian, Polish, Romanian, and Serbo-Croatian, alphabet is written alfabet. In these languages, the third letter is F (fa), which is letter 6 of the regular alphabet. So the sequence A L F A entails letters 1 – 12 – 6 – 1. (In Old Greek this would have been Alpha, Lambda, Digamma, Alpha, as AΛFA, AΛϜA or AΛϛA). The first two letters define a limit. The next two letters divide the limit in two. This sequence can also be applied to months of the year. The third letter of the term alphabet is ph. In Sanskrit, ph is letter 22. So in this case the sequence A L PH A implicitly entails letters 1 – 12 – 22 – 1. Here the first two letters define a limit of the half way point and the next two letters define a numerical limit of the whole. Alpha is not just a first letter. It summarizes limits of a sequence of letters. This applies also to variants such as Alap, Alep, Aleph, Alif.

In both the alfabet and alphabet, the next letter is B. In English and many languages, B is letter 2. In Sanskrit, Pha is letter 22, and Ba is letter 23. In the Arabic mansions of Al Biruni, this becomes the sequence Fa Ba[989] linked with Aquarius (figure 156b). In the Alphabet of the Magi and Hebrew (figure 65), the Fa becomes letter 17, Phe (F, Ph) followed by letter 18, Tzaddi (Ts) also linked with Aquarius.[990] The final letter of the alphabet is T. In Sanskrit, this is the T of the tavarga, letter 11. In Hebrew it is letter 22, Tav. So the B T of bet, beta, beth entails a sequence 2 – 5 – 22 – 2 in Hebrew and 23 - 11 -1 in Sanskrit, both concerned with limits.

Hence, the term alphabet is considerably more than the first two letters of the Greek alphabet: alpha- beta. It summarizes limits and a sequence of letters within it. Once we understand this underlying principle of the alphabet, alternative names such as Babeloth or the B L F (alphabet) suddenly become comprehensible. Babel is letter 1 – Loth is letter 12. B is letter 1, L is letter 12, F is letter 6: the sequence is again 1 - 12 - 6 - 1.

This basic organizing principle also sheds light on the structure of the alphabet as a whole. Our initial exploration of letters and taming (figure 91, table 9), revealed links with certain letter combinations: e.g. A - K (letter 1 - Letter 11) and A - L (Letter 1 - letter 12). By implication, the first half of the alphabet is wild and untamed like Ur, while the second half of the alphabet is tamed and controlled like Fe. The first half is active, male. The second half is passive (in the sense of the receptive), female.

This is the pattern of Hebrew: Letters 1 - 11 correspond to primal energy. Letters 12 to 22 are controlled energy. Arranged as two columns, the left column of 1-11 corresponds to the properties of Ur and the right column of 12 - 22 corresponds to Fe (figure 276, cf tables 85-86). Ur becomes the pillar of Jachin. Fe becomes the pillar of Boaz. Some link the letters 1-11 with stars in the Northern Hemisphere and letters 12 - 22 with stars in the Southern hemisphere.[991] In Mazzaroth, letters 1 – 12 are linked with the 12 zodiac signs and letters 13 –

1 K	2	3 G	4	5
6	7	8	9	10
11 T	12	13 D	14	15
16	17	18	19	20
21 P	22	23 B	24	25

Sanskrit

Vowels (Ali)	Consonants (Kali)		
A – Ka	Ka – Tha	Tha - Sa	
Creation	Preservation	Dissolution	
	Kavarga	Tavarga	Pavarga
Vowels 1 – 16	Consonants 1 – 16	Consonants 17 - 33	
Vowels	Letters 1 -10	Letters 11 – 32	
A	K	T Th	P Ph
Vowel 1	Letter 1	Letters 11, 12	Letters 21,22

Western Alphabets

A	K	T Th	P Ph
Shape 1	Shape 11	Shape 2	Shape 10
Letter 1	Letter 11	Letter 22	Letter 17
Alif	kaa	taa	paa
Aleph	Kaph	Tav	Pei
Alpha	Kappa	Tau	Pi

Table 65a. Consonant grid with superimposed spiral b. A- Ka, Ka – Tha, Tha-Sa and Western equivalents.

22 are linked with the Southern hemisphere. The "middle" point is letter 13, the mother letter, Mem, associated with the river Eridanus.[992] An Egyptian planisphere of the heavens shows the Eridanus, flowing between Aquarius and Pisces with a man standing in the heavenly river (figure 154f cf. figure 491). The Greek word for Eridanus is the Ardan (cf. Yarden, Jordan, Red Sea)[993]. So the space between the two columns of letters is associated specifically with crossing (ivri), etymologically linked with the name, Hebrew (ivri, eber) reflected in their ktav ivri alphabet. At the same time, the concept of crossing (e.g. tirtha), plays a fundamental role in the Indian tradition and elsewhere (cf. Appendix 2). There is no patent on river crossing, especially the spiritual version. Hence, the crossing of the heavenly river, Eridanus, is a universal theme:

> To the ancient Egyptians it was the Nile, to the Romans the Po, while the Chinese thought of it as their Yellow River. Some have even claimed it to be either the Tigris, or the Euphrates. Interestingly enough, Eridanus is thought to flow northward in the heavens just as the Nile does on Earth [994]

There is also no patent on basic mathematical proportions and double columns of letters, so it is not surprising the Babylonian alignments of letter 1 - 11 and letter 12 - 22, as 'alep - kap, and lamed - tav recur in Arabic as alif – kef, and lam – tav, with exactly the same gematria of 1 - 20, 30 - 400 respectively. Indeed, in the area between India and the Mediterranean, there are over 75 alphabets which follow the basic 22 letter model, including Adamaeum, Babylonian, Brahmi, Chaldean, Egyptian, Old Ughyur, Pahlavi, (one version of) Sanskrit and Vattan.[995]

More specifically, with respect to the organization of the two columns, an identical pattern is found in Phoenician,[996] Paleo Hebrew (Ugaritic), Samaritan and the Babylonian Alphabet (Babil Alfabesi). At a more detailed level, these alphabets follow an underlying pattern of letters: a b g d, h w z, h t y, k l m n, s ' p s, q r s t. These clusters will be analysed individually in chapter 10 (cf. appendix 8). Scholars have found the same pattern in Proto-Sami, Glozel, Proto-Byzantine, and have related it to Ionic and Proto-Greek). Almost identical sequences are found in Accadian and at least two sections of the pattern (k l m n and q r s t) are found in Sumerian. The Hebrew solution thus entails an a b g d structure reflected in most alphabets of the Middle Orient.

Implicit in the above comments are uncanny parallels between these near Eastern solutions and Sanskrit. Sanskrit has a basic division of a k T p, reflecting vowel A, and the first letters

Sanskrit			Hebrew		
Letter	Sequence	Gematria	Letter	Sequence	Gematria
' (Ha)	33	100	Aleph	1	1
K	1	1	Kaph	11	20
L	28	50	Lamed	12	30
P	21	21	Pe	17	80
Ph	22	22	Tzaddi	18	90
B	23	23	Beth	2	2
T	11	11	Tau	22	400

Table 66. First two letters of Alfabesi and Sanskrit sequences (in Aryabhatta numeration).

of the kavarga, tavarga and pavarga. The corresponding Hebrew letters are Aleph, Kaph, Tau, Pei (table 65 - table 66). [997] These correspondences mean that the sequence of Sanskrit letters 1 – 11 (ka – ta) become Hebrew letters 11 - 22 (kaph – tav); Sanskrit letters 1 – 22 (ka – ph) become Hebrew letters 1 – 11 (Aleph – Kaph); while Sanskrit letters 23 – 11 (Ba - Ta), become the Hebrew letters 2 – 22 (Beth –Tau). Number wizadry can readily become a self-fulfilling prophecy so these parallels could be a coincidence. There are several reasons to suggest that more is involved, which will become a tangent for the next three pages.

Firstly, when seen in isolation, the series of letters alep (or its variants as ‘alep, alap, aleph, alif) have no evident significance. An understanding of Sanskrit offers insight into this configuration. In Sanskrit, Ha, which is often drawn as a hamza in the form of an apostroph, is letter 33 with a gematria of 100. L is letter 28 with a gematria of 50. So the sequence of letter 1-letter 12 (aleph - lamed, A – L) associated with ox – ox goad, energy and restrained energy, reflects a Sanskrit sequence Ha - La (cf. hala, earth), with a gematria reduction from 100 – 50,[998] also a restraining.

Second, Sanskrit letters 1 - 22 are letters ka to ph, which are voiceless and combine to give the Hebrew letter kaph.[999] Sanskrit letter 23 is the voiced letter B. So the second letter of the ABC, is effectively the beginning of a new voiced, audible, manifest, dimension of the alphabet. This offers one clue why 22 became such an important letter in early alphabets and may help explain why alphabets typically have two series of the same letters, one capitalized (representing the heavenly, invisible), the other cursive (representing the earthly, audible); one majuscule, one minuscule.[1000] Sanskrit philosophy may also offer a second clue why a 22 letter alphabet would be divided into two at 11. Sanskrit letter 11 is T of the tavarga, which becomes letter 22, Tav of Hebrew, linked with the theme of circumcision. In the Samkhya school of philosophy, this letter 11 is linked with tattva 11 (element 11), namely, the male generative organ (cf. figure 42). If the alphabet is aligned with a cosmic man, then a standing man is letters 1 – 22 and a sitting man is letters 1 – 11. Hence, the 1 – 11 – 22 division may represent another symbolic version of cutting off (cosmic circumcision).[1001]

Third, Sanskrit offers unexpected parallels with Hebrew gematria and symbolism.[1002] In the Hindu, Sankhya school of 25 elements (figure 42), letters 18 and 19 are linked with sight (akshu) and taste (jihva, cf. jIva). In the tantric school of 36 elements, letters 18 and 19 become seeing and feeling. In Hebrew, letters 18 and 19 represent Adam and Eve. Sanskrit vowel 1 is A, Sanskrit letter 18 is D, Sanskrit letter M is 25, which is also the number of Heaven. Hebrew A D A M, with a gematria of 18 is the name of the first man.[1003] Indeed, some have suggested that Adam - Eva were originally Sanskrit atman - jiva (or paramAtman - jIvAtman).[1004]

In Sanskrit, mental life begins with the pavarga. Hence, letters 20 21 22, pa pha ba, entail primordial essence, awareness, consciousness.[1005] So the end of early Western 22 letter alphabets is linked with the Sanskrit letters for mental birth. The pavarga is followed by the yavarga (Sanskrit letters 26, 27, 28, 29). Sanskrit letter 1 is ka. Sanskrit letter 26 is ya, which means *Action* in the tattvas: Together these produce the word kaya (letters 1-26), which means

body.[1006] Sanskrit letter 2 (kh) and letter 26 (ya) together produce khaya. In Hebrew, chai, gematria 26, means life and chayah means to live.[1007] In Sanskrit, the word haya is linked with Sagittarius (and the returning cycle of life). In Hebrew, gematria 26, the words haya, hai and chai are all connected with life and the living. Numbers 18, 19, 26 might seem random choices for the meaning of life. Hebrew gematria offers rich explanations why they were chosen. Sanskrit philosophy reveals a complementary context for deeper understanding of their meaning.

In the Sanskrit model of the rasi chakras (figure 48), the vowels (Aries – Leo) are followed by the consonants (Libra- Pisces). The first two letters of the pavarga (Sanskrit letters 21 – 22) are pa and pha which also mean *Tree of Life* and *Serpent coiled in a tree*.[1008] In the Mandaic alphabet, letter 18 is p, f and means tree. In Hebrew, letter 18 is Tzaddi and gematria 18 is life and Adam.[1009] In India, the pavarga (Aquarius) is followed by the yavarga (Pisces) and then descends to the savarga (Virgo), the whole sequence thus imitating a letter Phi (cf. figure 267). Appropriately, letter 19 in Paleo Hebrew, Quph, resembles a letter Phi (फ). This same Hebrew letter 19, also called Kuf:

> is the secret of 'Eve' (Chavah = 19; in ordinal numbering, Adam equals 1 plus 4 plus 13 = 18 = chai), whose name also derives from the root meaning 'life,' as is said: .'..and Adam called the name of his wife Eve (Chavah) for she was the mother of all life.[1010]

Meanwhile, in the Arabic tradition, Mansion 18 and Mansion 19 are connected with Arabic letters in month 8. Tâ (unstressed t)- Zây (z) and very specifically with 8°34'17" Scorpio - 21°25'40" Scorpio.[1011] Here the letters Ta and Zay mean The Seizer - The Living One. Alternatively Zay is called al-Hayy, which has its Slavic equivalent in Zhe, zhivete, jivete (cf. jIva, and figure 2). So Arabic letter 19, in mansion 19, has the same connotations as Hebrew letter 19. Kuf, which means Eve, life, the living one and the Mother of all the Living.

In the East, the Great Goddess in forms such as Sri, Lakshmi, Durga, Sati, or Lalita Tripurasundari is everywhere, the mother of all and mother of all the letters (matrikas). In the early Western traditions, the feminine becomes linked especially with Virgo and Imbolc. In the Arabic and Hebrew traditions, the female becomes linked and limited increasingly to 1 planet (Venus, the Morning Star) and individual stars. Meanwhile, the notion of “the living” (chayyot) is reduced to the position of the 4 royal stars, which become 4 beasts, 4 archangels, 4 evangelists etc.

In India, the Aquarius-Virgo axis links Sanskrit ya (letter 26, gematria 30) with Sanskrit letter ha (letter 33, gematria 100). As letters, Y H are also the first two letters of the tetragrammaton. In the Alphabet of the Magi, the sequence of the axis is reversed. Here letter 17 is Phe, with a gematria of 80, 800, representing the letters F, Ph.[1012] Another version of Alphabet of the Magi couples the letters F P PH (i.e. letter 6, and Sanskrit letter 21, 22) and uses an unexpected sign (𐡦),[1013] which is very probably a mirror version of Sanskrit letter Sa (श) or ksa (क्ष), which appears as the last letter in the rasi chakra[1014] It is also related to the symbol for Saturn (श, figure 46).

In the Persian tradition, the Pisces - Virgo axis is also reversed. Here, a Virgo - Aquarius axis is produced by the last two letters of the Persian alphabet, belonging to division 18 (figure 279b), namely, he havaz – ye (letters 31 -32 with gematria 5 10). In the Tarot Wheel of Fortune card, this axis becomes Hebrew Heh – Hebrew Heh (letter 5 – letter 5). The letters of these two axes, Scorpio - Taurus and Aquarius - Virgo are then combined to create the famous four letter name of G_d as Y H V H of the tetragrammaton. In Sanskrit, Y H links the first letter of the yavarga with the final letter, ha. V H links the last letter of the yavarga with the final letter ha, which is also the ha of hamza.

In the rasi chakra, the bridge pavarga - yavarga is between Aquarius and Pisces (khumba - mina). This is also the place of the Eridanus (figure 154f). If the link between the crossing (ivri) of the Hebrews (ivri, eber, eiver ha-yarden) and the four letter name of their G_d, Y H V H is almost expected, the link with the Hindu tradition of crossing (tirtha) and especially the khumb (as in khumba mela), and the final letters of their alphabet (Sanskrit letter 26 (Ya) – letter 33 (Ha), and letter 29 (Va) – letter 33 (Ha) is unexpected.

If we reverse these four Sanskrit letters we have Ha Va and Ha Ya (Sanskrit gematria 100 - 60, 100 - 30), the Hebrew names for the mother of all the living and for life itself. The equivalent Hebrew letters are Heh Vav Heh Yod,[1015] i.e. letter 5, letter 6, letter 5, letter 10, the numbers of which add up to 26, the number of life in Hebrew and the number of the first letter of the yavarga, with a gematria of 30 (the number of earth) in Sanskrit. If we omit duplicates we have, Sanskrit Ha Va Ya (Sanskrit gematria 100, 60, 30), we link the Ha of hamza with the end of and then with the beginning of the yavarga. We also have Hebrew, Havaya, the most sacred of all God's names.[1016] Sceptics and pessimists may insist that these correspondences merely indicate that God was fluent in both Sanskrit and Hebrew. Optimists might agree that if alphabets are sources of creation and life, they take us also to the sources of world religions.

The above tangent is neither an introduction to a treatise on gematria nor religion, but rather to make three points:

i) Despite obvious differences, there are underlying themes that connect the letter and number symbolism of India, Persia, the Arabic, Hebrew and Greek worlds.

ii) This letter symbolism is intertwined with astronomy, cosmology, mythology and religion which are "packaged" as short series of letters as basic shapes abjd, hwz, hty (cf. § 9.6.2, 10.3). These and longer versions become alphabets connected with stories of the skies (Appendix 2)

iii) Since earliest times letter symbolism has included a bridging function of connecting three worlds (figures 1-5). As letters move westward, and the number of letters in an alphabet decreases, emphasis on their bridging role increases. The letter A (as alap, alep, aleph) becomes increasingly like an X. Letter X is replaced by Chi, which becomes linked with Rho, and integrated in Christos which is a name of the Christ, who also serves as a bridge between parts of the universe.

By way of context, we need first to look at Avestan, Alfabesi and Hebrew alphabets.

9.2 Avestan and Aryan Alphabets

The Avestan alphabet[1017] relating to the Avestas of Zoroaster also reveals a Sanskrit model (figure 275). These parallels go further than letters of the two alphabets:

> There are strong linguistic and cultural similarities between the texts of the Avesta and those of the Rigveda; the similarities are assumed to reflect the common beliefs of Proto-Indo-Iranian times, with the differences then assumed to reflect independent evolution that occurred after the pre-historical split of the two cultures.[1018]

Scholarly Sanskrit begins with 16 vowels. The Avestan alphabet also begins with 16 vowels. The Sanskrit vargas typically have 5 consonants ending with an n version each time. In Avestan, these n versions become a separate section. Sanskrit begins with the kavarga, which Avestan increases to 7 letters. The Sanskrit cavarga is accordingly reduced to 2 letters. Sanskrit has a Tavarga and tavarga. Avestan has only the latter. The Sanskrit pavarga is reduced to 4 letters in Avestan (p f b ß), followed by 6 n letters and two m letters. The Sanskrit yavarga is reduced to 3 letters in Avestan (y v r), while the Sanskrit savarga is increased to 7 letters in Avestan. Both Sanskrit and Avestan end with Ha.

It is generally accepted that Old Persian or Aryan has connections with Avestan. Aryan supposedly also marked a new departure. Before presenting our alternative view, it is useful to quote at length the accepted wisdom, which claims that the Aryan alphabet was newly invented:

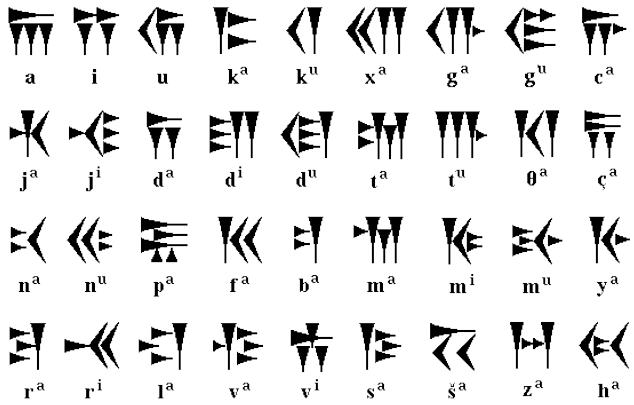
> Old Persian script was called Aryan (OP. ariyā) by the Achaemenids. It is largely known from an extensive body of cuneiform inscriptions – especially from the time of Darius the Great (r. 522-486 BCE) and his son Xerxes (r. 486-465BCE) [3]. However, some scholars believe that Aryan was invented by the first Iranian dynasty, the Medes (728-550BCE), and then adopted by the Achaemenids as the imperial script [4]. Old Persian script continued to survive, though in a corrupt form described by Skjærvø as 'post-Old-Persian', as late as the first century BCE [5].
> Old Persian like Avestan and Sanskrit and all ancient Indo-European languages, are highly inflected language. Old Persian phonetics represented three pair of monophthongs: long and short a, i, u, diphthongs ai, au, 23 consonant phonemes....
> Scholars today agree that the character inventory of Old Persian was newly-invented for the purpose of providing monumental inscriptions of the Achaemenid King of Kings, Darius I the Great, by about 525 BC. However, Old Persian only kept the cuneiform appearance of its character simply out of tradition, and the actual shape of the signs were completely original.[1019]

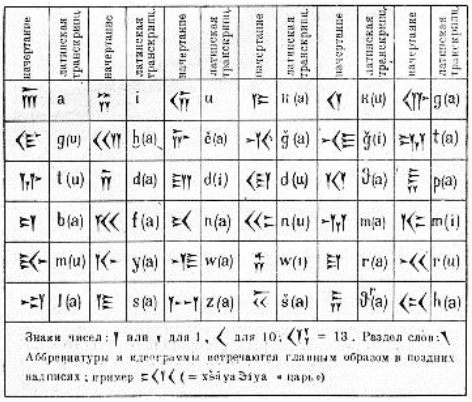
In terms of the actual shape, this may well be true. Indeed, a quick glance at typical examples of the script seems to confirm the accepted view (figure 275b- c). A more detailed list[1020] reveals that, like Sanskrit, Aryan has a grid made of horizontal vowels and vertical consonants. There are three basic differences. First, while Aryabhatta's Sanskrit grid has 9 vowels and 33 consonants, Aryan has only 3 vowels and 23 consonants. Second, while Aryabhatta's Sanskrit grid employs every combination of 9 x 33 to create 297 letters/sounds, the Aryan alphabet has a grid of 3 x 23, but only uses a few samples to result in an alphabet of 36 letters (figure 275a). Third, like Avestan, Aryan removes the n sounds at the end of each varga (with one exception).

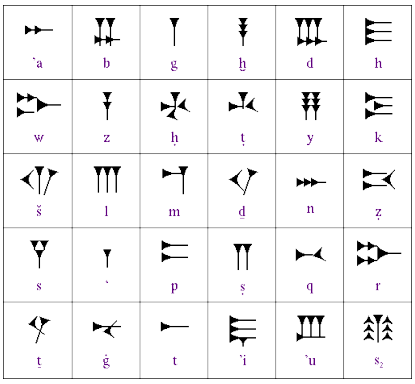
Reading only the left column we have 1 vowel (A) and 23 consonants: A KA XA GA CA JA TA THA ÇA DA NA PA FA BA MA YA RA LA VA SA ŠA ZA HA. We can now follow the Sanskrit ordering principles: The kavarga leads to 2 consonants: KA XA; the cavarga leads to the next 3: GA CA JA; the Tavarga leads to 3 consonants: TA THA ÇA, the tavarga

	A		I		U
	KA				KU
	XA				
	GA				GU
	CA				
	JA		JI		
	TA				TU
	THA				
	ÇA				
	DA		DI		DU
	NA				NU
	PA				
	FA				
	BA				
	MA		MI		MU
	YA				
	RA				RU
	LA				
	VA		VI		
	SA				
	ŠA				
	ZA				
	HA				

	xšâyathiya 'king'		dahyâuš 'country'		dahyâuš 'country'
	Ahura Mazda		Ahura Mazda		Ahura Mazda (genitive)
	bûmiš 'earth'		baga 'god'		
	one		two		three
	ten		twenty		fourty
	hundred				







KA XA	kavarga
GA CA JA	cavarga
TA THA ÇA	Tavarga
DA NA	tavarga
PA FA BA MA	pavarga
YA RA LA VA	yavarga
SA ŠA ZA HA	zavarga + ha

Figure 275 a-d. Aryan/Old Persian alphabet. Table 67. Aryan alphabet and Sanskrit vargas.

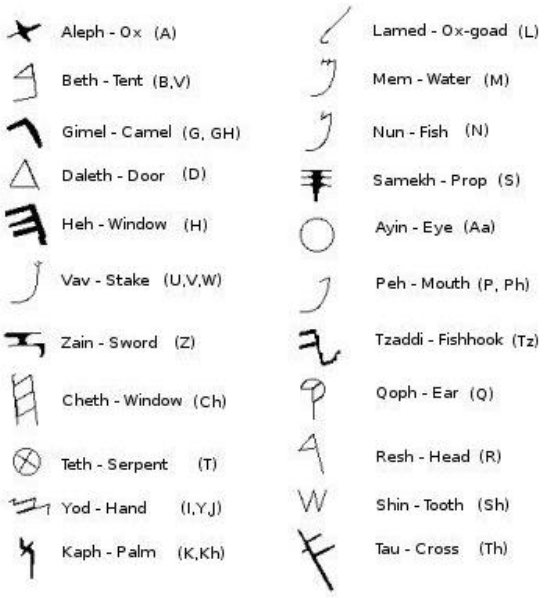


Figure 276. a. Babil Alfabesi, b. Hebrew, c. Paleo Hebrew (Ugaritic), d. Samaritan.

to 2 consonants: DA NA, the pavarga to 4 consonants: PA FA BA MA, the yavarga to 4 consonants: YA RA LA VA and the savarga to 3 consonants plus a final aspirate: SA ŠA ZA HA. Hence, the 23 vowels may be drawn in a new type of cuneiform, but their structure is drawn directly from the seven divisions (7 vargas) of Sanskrit (table 67).

Reading this left hand column (figure 275) vertically, strictly in terms of the first letters of 7 vargas, we have: A Ka GA TA THA DA PA BA YA SA. Omitting the Sa of the savarga we have: A Ka GA TA THA DA PA BA YA. Adding the final letter of yavarga we have: A Ka GA TA THA DA PA BA YA VA. Reduced to first letters this becomes: A K G T TH D P B Y V (Aryan), which is identical to the 10 basic letters of Brahmi (figure 44a), which some have used to claim the Western origins of Brahmi and Sanskrit. The first of 10 letters is a vowel (A), then there are 7 consonants (K G T TH D P B, cf. 7 double consonants of Hebrew), followed by 2 semivowels (Y V).

These 10 letters, which are mainly headings of divisions of Sanskrit, are significant for other reasons. The 3 vowels (a i u, representing space, wind, water) generate the 3 semivowels[1021] Ha Ya Va (table 68).[1022] So letters 1 9 10 in the list (A Y V), besides spelling ayava (the dark half of the month) summarize the vowels (ali) and semivowels (yavarga). The last 2 letters (Y V) provide letters 1 and 3 of the tetragrammaton: namely, letter 9, cf. yud, which becomes gematria 10; and letter 10, cf. vav, which becomes gematria 6. So the Brahmi summary of the Sanskrit structure also gives a summary glimpse of the letters of the Hebrew name of G_d.

By about 500 B.C., the Achaemenid Empire, also known as the first Persian Empire, "stretched from the Indus Valley in the east, to Thrace and Macedon on the northeastern border of Greece"[1023] and eventually controlled Egypt. As the vernacular tongue of the Achaemenid monarchs, the Aryan alphabet based on Sanskrit divisions was in a position to have a direct impact on the boundaries of ancient Europe. Variants became Imperial Aramaic Alphabet, Assyrian Neo-Aramaic, Aramaic (Square) Script or Biblical Hebrew and Alfabesi.

9.3. Alfabesi

The Babylonian alphabet is known as the Babil Alfabesi (figure 276). The word Alfabesi follows the alphabet principles outlined above and can be read can be read at two levels: i.e. letter 1 - letter 6 (al-fa), letter 2 - letter 21 (be –si) or in greater detail: letter 1 – letter 12 (a - l), letter 6 - letter 1 (f - a), letter 2 - letter 5 (b - e), letter 21 - letter 10 (s –i). Either way the word summarizes limits of the sequences of letters.

The structure of the Babilonian Alfabesi is simple. The first 11 letters ('alep –kap) are listed in sequence as a left hand column (figure 276, cf. table 69a). The final 11 letters (lamed – taw) are listed in sequence as a right hand column. If we read only the letters of the left hand and right columns in sequence we arrive at: A B G D, H V Z, Ch (or H) T Y, K L M N, S Ai (or ') P Tz, Q R Sh T, the basic abjad structure. If we apply a so-called Aiq –bekar [1024]gematria principle (assigning 1 – 9 for the first 9 letters, 10 - 90 for next 9 letters and 100 - for the next letters, this alphabet of 22 letters yields a gematria of 1 – 400 (Table 69-b).

This alphabet serves as a model for Ugarit, Phoenician, Samaritan and Paleo Hebrew (figure

Hanscretanum	a b c d	e f g	h i	k l m n	o p	r s t	x z
Sumerian	a b d	e f g	hi	k l m n	o p	r s s s t t	z
Brachmanicum	a b g d	e u z	h θ i	k l m n	s o p p p ts t	q r sh t	
Indicum	a b g d	‘ v z	h θ i	k l m n	x o p s	q r s t	
Indian 1	a b g d	h v z	hh th i	k l m n	s aa p ts	q r sc t	
Adamaeum	a b g d	e u z	h θ i	k l m n	x - p ts	q r s t	
Adami	‘ b g d	h w z	h. t. y	k l m n	s ‘ p s.	q r š t	
Chaldean 2	a b g d	h v z	hh, th i	k l m n	s o, p ts	q r sch t	
Hebrew 3	a b g d	h v z	hh, th i	k l m n	s aa, p tz	q r sch t	

Babylonian Alfabesi, Ugarit, Phoenician, Samaritan, Proto-Hebrew Structure

A L	‘Alep – Lamed	Letter 1 - Letter 12	1 - 30
B M	Bet – Mem	Letter 2 - Letter 13	2 - 40
G N	Gimel – Nun	Letter 3 - Letter 14	3 – 50
D S	Daleth – Samekh	Letter 4 - Letter 15	4 – 60
H Ai	Heh – Ayin	Letter 5 - Letter 16	5 - 70
V P	Vav – Peh	Letter 6 - Letter 17	6 - 80
Z Tz	Zain – Tzaddi	Letter 7 - Letter 18	7 - 90
Ch Q	Cheth – Qoph	Letter 8 - Letter 19	8 - 100
T R	Teth – Resh	Letter 9 - Letter 20	9 - 200
Y Sh	Yod – Shin	Letter 10 - Letter 21	10 - 300
K T	Kap – Tau	Letter 11 - Letter 22	20 – 400

Arabic Structure

E Y K Gh	Elif - Ye - Kaf - Gayn	Letter 1 – Letter 10 - Letter 19 - Letter 28	1 10 100 1000
B K R	Be - Kaf – Re	Letter 2 – Letter 11- Letter 20	2 20 200
C L Sh	Cim - Lam - Shin	Letter 3 – Letter 12 - Letter 21	3 30 300
D M T	Dal - Mim – Te	Letter 4 – Letter 13 - Letter 22	4 40 400
H N Se	He - Nun – Se	Letter 5 - Letter 14 - Letter 23	5 50 500
V S H	Vav - Sin – Hi	Letter 6 - Letter 15 - Letter 24	6 60 600
Z A Z	Ze - Ayn – Zel	Letter 7 - Letter 16 - Letter 25	7 70 700
H F D	Ha - Fa – Dad	Letter 8 - Letter 17 - Letter 26	8 80 800
T S Z	Ti - Sad - Zi	Letter 9 - Letter 18 - Letter 27	9 90 900

Later Hebrew Structure

A I Q	Aleph - Yod - Qoph	Letter 1 – Letter 10 - Letter 19	1 10 100
B K R	Beth - Kaph - Resh	Letter 2 – Letter 11- Letter 20	2 20 200
G L Sh	Gimel - Lamed - Shin	Letter 3 – Letter 12 - Letter 21	3 30 300
D M Th	Daleth - Mem –Tav	Letter 4 – Letter 13 - Letter 22	4 40 400
H N K-final	Heh – Nun- Kaph-final	Letter 5 - Letter 14 - Letter 23	5 50 500
V S M-Final	Vav- Samekh- Mem-final	Letter 6 - Letter 15 - Letter 24	6 60 600
Z O N-final	Zayin - Ain - Nun-final	Letter 7 - Letter 16 - Letter 25	7 70 700
Ch P P-final	Cheth - Peh - Peh-final	Letter 8 - Letter 17 - Letter 26	8 80 800
T Tz Tz-final	Teth -Tzaddi -Tzaddi-final	Letter 9 - Letter 18 - Letter 27	9 90 900

Table 69 a. The structures of Indian and Adamic alphabets; b. the 22 letter Babylonian Alfabesi, Ugarit, Phoenician, Samaritan, Proto-Hebrew alphabets, c. 28 letter Arabic alphabet with their gematria using the aiq- bekar system , d. 27 letter Hebrew alphabet, cf. Table 70 e-f-g: Official, Arabic,[1025] Sumerian Abjad Structures[1026]

276b-d). It also serves as a model for Chaldean 10 and Passing of River (transitus fluvii) alphabets, although in these cases the shapes of the letters change (figure 253). As noted in the introduction, the principle of Aiq Bekar (a sequence of letters 1 10 19, 2 11 20) is linked with the primeval Shimshim alphabet in Egypt (figure 236) and a numeral form of the Indian alphabet cf. figure 118). It is linked also linked with astronomy (Appendix 3).

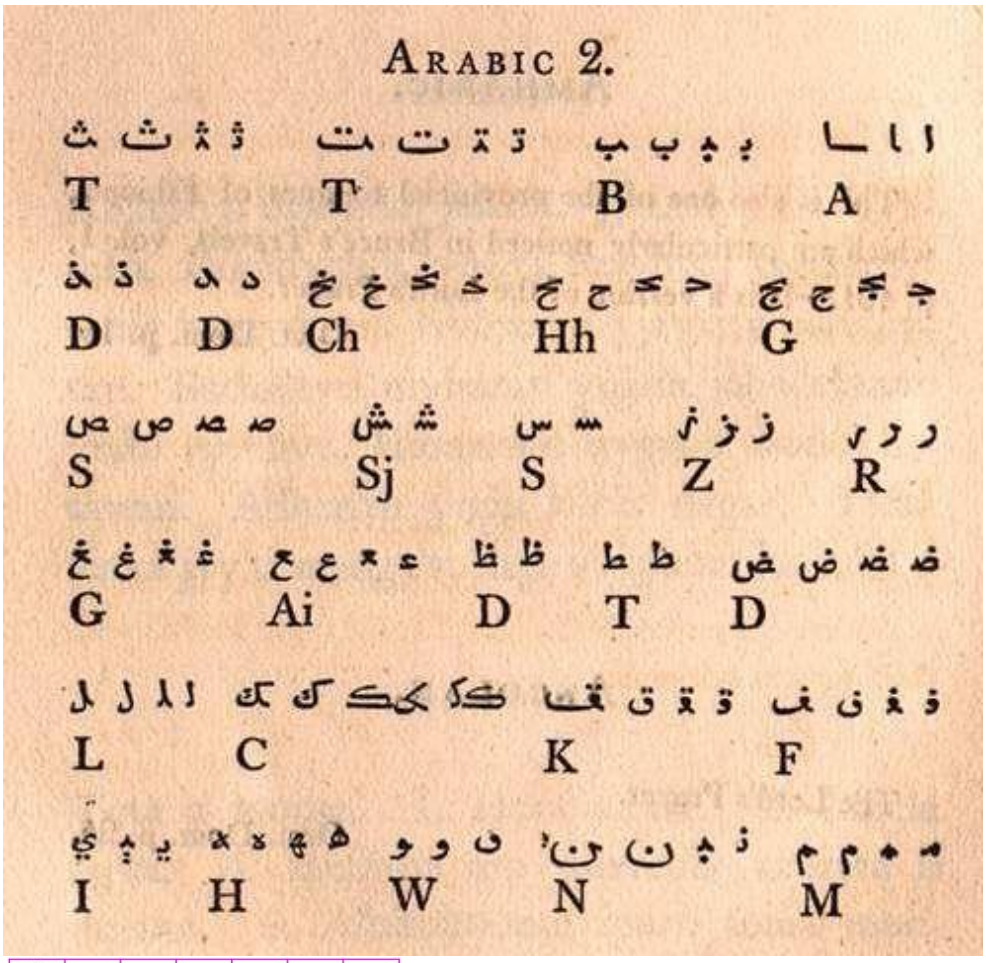
While stories of the Tower of Babylon emphasize its role in the diversification of languages, it was simultaneously a place of synthesis. The abjad structure just outlined, is also found elsewhere. We noted that this sequence is found in Proto-Sami (figure 307d). The Sami are one of the important nomadic shaman tribes whose traces stretch from Siberia, through central Asia to the Scandinavian Peninsula, the Kola Peninsula, Karelia and Finland.[1027] These shamanic connections suggest origins deep into pre-history and provide a new context for the opening images of this book (figures 1-2).

The basic abjad structure recurs in the Akkadian (or Accadian) alphabet (figure 307a), linked with the Akkadian Empire, which spanned an enormous area ranging from Susa (Iran) to Ebla (modern Tell Mardikh, Syria).[1028] It flourished c. 2350 - 2300 B.C., well over a millennium before the advent of Hebrew writing. Scholars have demonstrated how this cuneiform alphabet is a direct source for Ugaritic and Phoenician.[1029] Akkadian has 29 letters rather than the later 22 letters of the Babylonian and Mediterranean alphabets. Perhaps as a vestige of the Sanskrit tradition, Akkadian begins with 3 vowels (a e u) and also retains multiple forms of s as in the savarga.

Lieutenant Colonel Laurence Austine Waddell (1927)[1030] traced these Phoenician and Akkadian alphabets systems back to the Sumerian Empire (3200 - 2360 B.C). Waddell had a half hidden agenda: to prove that everything came from Sumer: going both East and West. While accepting that there were Eastern contacts, we subscribe especially to the claims that Sumer leads to Akkad, Phoenicia and points westward.

If we take his list (figure 306) as a basis, we see that the ABD is related to Akkadian abgd; the EFG (cf. Persian EUZ) is a variant on HWZ at a time before vowels were replaced by consonants; HI is a predecessor to hty. KLMN is the same as in Akkad and later. OP is a predecessor to SOPS or Sa'fas. QRSSSTT is the essentially the same as QRST except that includes all 3 of the savarga s forms and two forms of T. The final U W X Z include further letters that were excluded from the early 22 letter alphabets and subsequently included in English and other larger alphabets.

There is further evidence of early links between Sumer, Armenia[1031] and Georgia. Indeed, some scholars have claimed that the system was in place by 5604 B.C.[1032] Of interest is a simple point: the letter sequence of early Western alphabets is found in Hanscretanum, Brahmanicum, Indicum, Alphabet of Adam (Adamaeum, Adami), Chaldean 2 and Hebrew 3 (Table 69a) and was used by the Sumerians by c. 3200 B.C. Western alphabets, Sumerian and subsets of Sanskrit share an underlying structure, suggesting an Indian source.



خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

Arabic Names	English Letters	Sequence	Shapes
alif – baa	A B	1 – 2	1 -2
taa – thaa	T Th	3 - 4	2
jiim – haa	G Hh	5 - 6	3
kha - daal	Ch D	7 -8	3 4
thaal – raa	D R	9 - 10	4 5
zaay - siin	Z S	11-12	5 6
shiin –sad	Sj S	13 -14	6 7
daad – taa	T D	15 -16	7 8
thaa – ayn	D Ai	17 - 18	8 9
ghayn - faa	G F	19 - 20	9 10
qaaf - kaaf	K C [Q K]	21 – 22	10 11
laam - miim	L M	23 – 24	12 13
nun - waaw [nuun – haa]	N W [N H]	25 -26	14 15
haa - yaa [waaw – yaa]	H I [W I]	27 – 28	16 17

Figure 277. a. English and Arabic, b. 28 letters of Arabic, Table 71a. Arabic as 2 columns qua letters and shapes (cf. Table 71b).

If we apply the Aiq - Bekar method systematically to Hebrew, five new letters are added: K-final, M-final, N-final, P-Final, Tz final, the alphabet expands from 22 to 27 letters, and the gematria extends from 1 - 900 (table 69b). This shifts the alignments of the letters.[1033] The first row now reads A I Q (Aleph – Yod – Qoph or Aleph – Iod – Kuph), corresponding to gematria 1 10 100. Hence, where Sanskrit begins with A (vowel 1) and Ka (consonant letter 1) culminating in Ha (vowel 33), Hebrew culminates in letter 19 (Qoph, Kuph, Kuf), or letter Q as in the Quert of apple tree. Meanwhile, row 6 now reads Mem-final - Samekh - Vav (Letter 6 - Letter 15 - Letter 24), and gematria 6 60 600. Elsewhere, we shall why this becomes evil linked with the 666 of the beast (Appendix 3).

The early Arabic alphabet uses the same gematria system and applies it to a 28 letter form of the alphabet (table 69c, table 70, table 71). In the mystical tradition, a letter 29 (laam-alif, cf. Sanskrit letter: laa) is added, thus corresponding to the days of a lunar cycle and to the Sanskrit gamut from A through the consonants from kavarga (letters 1 -5) to yavarga (letters 26 – 29). In the system of Ibn Arabi (figure 184), 28 letters of Arabic are realigned with the 28 mansions of the moon.[1034]

9.4. Arabic Alphabets, Persian, South Arabian (Old Yemeni, Musnad)

To gain insight into these connections, an understanding is needed of a) Arabic shapes, b) Persian shapes and c) South Arabian alphabets (Musnad, South Yemeni). No language courses are required: only a certain attention to and patience with details. While the letters of Persian and Arabic are different from European alphabets, they have their own rigorous, underlying principles and methods.

One arrangement of Arabic and Persian entails basic shapes (table 72). Arabic traditionally uses 17 shapes[1035] to order its 28 letters (figures 277-278). Persian uses 18 basic shapes (figure 279a-b) to order its 32 letters. The difference is that Arabic treats fe and qaf as one shape, while Persian treats them as two shapes. In Arabic, these are shape 10 and letters 20-21. In Persian, these are shapes 10-11 and letters 23-24 (cf. Sanskrit letters 22 -23: pha – ba). In the system of Ibn Arabi (figure 147) they become letters 25-26: Fâ (f) - Bâ (b). The fa and ba of alfaba, alfabet and alphabet are becoming familiar.

In the Babylonian alfabesi, Greek, English and other alphabets, the two first letters define the limits of the structure. In Arabic and Persian, this occurs within the first two shapes: *alif baa taa thaa* in Arabic.[1036] In the alfabesi, letters 1 - 11 belong to the left column, while letters 12 – 22 belong to the right column. There is an analogous divide in Arabic, shapes 1 - 10 are in part one, and shapes 11 - 17 are in part two. In Persian, shapes 1 – 11 are in part one and shapes 12 – 18 in part two. In Arabic shapes 11 12 13 14 produce letters 22-25, kaaf laam miim nun, which in the abjad gematria version become gematria 20 30 40 50 corresponding to Arabic letters 11 12 13 14: kaf lam mim nun (k l m n) and English letters 11 12 13 14: K L M N. In Persian, shapes 12 13 14 15 produce letters 25 - 29: kaf gaf lam mim nun.

The final 3 shapes in Persian are the shapes 16 17 18, corresponding to letters 30 31 32 (33): waw he ye hamze. In Arabic, they are the shapes 15 16 17, corresponding to letters 26 27 28:

THE NUMERICAL/ ABJAD VALUE (BASED ON ALPHABET ORDER)					THE NUMERICAL/ ABJAD VALUE (BASED ON ABJAD VALUE ORDER)				
NO	LETTERS			NUMERICAL VALUES	NO	LETTERS			NUMERICAL VALUES
1	ا	'Alif	a	1	1	ا	'Alif	a	1
2	ب	Bã'	b	2	2	ب	Bã'	b	2
3	ت	Tã'	t	400	3	ج	JÏm	j	3
4	ث	Tsã'	ts	500	4	د	dãl	d	4
5	ج	JÏm	j	3	5	ه	hã'	h	5
6	ح	Hã'	h	8	6	و	waw	w	6
7	خ	khã'	kh	600	7	ز	zai	z	7
8	د	dãl	d	4	8	ح	Hã'	h	8
9	ذ	dzãl	dz	700	9	ط	thã'	th	9
10	ر	rã'	r	200	10	ي	yã'	y	10
11	ز	zai	z	7	11	ك	kãf	k	20
12	س	sïn	s	60	12	لا	lãm	l	30
13	ش	syïn	sy	300	13	م	mïm	m	40
14	ص	shãd	sh	90	14	ن	nün	n	50

15	ض	dhãd	dh	800	15	س	sïn	s	60
16	ط	thã'	th	9	16	ع	'ain	'a	70
17	ظ	zhã'	zh	900	17	ف	fã'	f	80
18	ع	'ain	'a	70	18	ص	shãd	sh	90
19	غ	ghain	gh	1000	19	ق	qãf	q	100
20	ف	fã'	f	80	20	ر	rã'	r	200
21	ق	Qãf	q	100	21	ش	syïn	sy	300
22	ك	Kãf	k	20	22	ت	Tã'	t	400
23	لا	Lãm	l	30	23	ث	Tsã'	ts	500
24	م	Mïm	m	40	24	خ	khã'	kh	600
25	ن	nün	n	50	25	ذ	dzãl	dz	700
26	ه	hã'	H	5	26	ض	dhãd	dh	800
27	و	waw	W	6	27	ظ	zhã'	zh	900
28	ي	yã'	Y	10	28	غ	ghain	gh	1000

Figure 278 a –b. Numerical abjad value based on alphabet order and based on abjad value order.

Pronunciation	Position in a word			Character (stand alone)	char. no.	Shape no.
	end	middle	beginning			
Alef	ـا		ا	ا	1	1
A			آ	آ		
Be	ـب	ـبـ	بـ	ب	2	2
Pe	ـپ	ـپـ	پـ	پ	3	
te	ـت	ـتـ	تـ	ت	4	
the	ـث	ـثـ	ثـ	ث	5	
jim	ـج	ـجـ	جـ	ج	6	3
che	ـچ	ـچـ	چـ	چ	7	
he	ـح	ـحـ	حـ	ح	8	
khe	ـخ	ـخـ	خـ	خ	9	
dal	ـد		د	د	10	4
zal	ـذ		ذ	ذ	11	
Re	ـر		ر	ر	12	5
Ze	ـز		ز	ز	13	
Je	ـژ		ژ	ژ	14	
Sin	ـس	ـسـ	سـ	س	15	6
Shin	ـش	ـشـ	شـ	ش	16	

Sad	ص	ـصـ	ـص	ص	17	7
Zad	ض	ـضـ	ـض	ض	18	
Teyn	ط		ـط	ط	19	8
Zeyn	ظ		ـظ	ظ	20	
Eyn	ع	ـعـ	ـع	ع	21	9
Gheyn	غ	ـغـ	ـغ	غ	22	
Fe	ف	ـفـ	ـف	ف	23	10
Qaf	ق	ـقـ	ـق	ق	24	11
Kaf	ك	ـكـ	ـك	ك	25	12
Gaf	گ	ـگـ	ـگ	گ	26	
Lam	ل	ـلـ	ـل	ل	27	13
mim	م	ـمـ	ـم	م	28	14
Nun	ن	ـنـ	ـن	ن	29	15
Waw	و		ـو	و	30	16
He	ه	ـهـ	ـه	ه	31	17
Ye	ی	ـیـ	ـی	ی	32	18
Hamze		ـئـ	ـئ	ء		

Figure 279 a-b. Persian Shapes and Letters

TRANSLITERATIONS OF ARABIC AND PERSIAN LETTERS.

	Unconnected.	Final.	Medial.	Initial.	Sir W. Jones.	French (Chodzko).	German (Fürst).	Wright.	Lane.	Standard Alphabet (Lepsius).	Numismata Orientalia (Thomas).
Alif	ا		...	...	a	e, a	ℵ	'	a	'a	a
Be	ب	ب	ـبـ	بـ	b	b	b	b	b	b	b
*Pe	پ	پ	ـپـ	پـ	p	p	...	p	...	p	p
Te	ت	ت	ـتـ	تـ	t	t	t	t	t	t	t
The	ث	ث	ـثـ	ثـ	th, ṣ	s	t, θ	ṯ	th	θ	ṡ, th
Jim	ج	ج	ـجـ	جـ	j	dj	ǵ	ǵ	j	dź	j
*Chim	چ	چ	ـچـ	چـ	ch	tch	...	c	...	tś	ch
Ḥa	ح	ح	ـحـ	حـ	ḥ	hh	ḥ	ḥ	ḥ	li	ḥ
Kha	خ	خ	ـخـ	خـ	kh	kh	ḥ	ḫ	kh	χ	kh
Dal	د	د	...	...	d	d	d	d	d	d	d
Dzal	ذ	ذ	...	...	ż	z	ḏ	ḏ	dh	δ	ż, ḋ
Re	ر	ر	...	...	r	r	r	r	r	r	r
Ze	ز	ز	...	...	z	z	z	z	z	z	z
*Zhe	ژ	ژ	...	...	j	j	...	j	...	ź	zh
Sin	س	س	ـسـ	سـ	s	s	s	s	s	s	s
Shin	ش	ش	ـشـ	شـ	sh	ch	ś	ś	sh	š	sh
Ṣad	ص	ص	ـصـ	صـ		s	ṣ	ṣ	ṣ	ṣ	ṣ
Ḍad	ض	ض	ـضـ	ضـ	ż	z	ḍ	ḍ	ḍ	ẓ	ẓ, ḍ
Ṭa	ط	ط	ـطـ	طـ	ṭ	t	ṭ	ṭ	ṭ	ḏ	ṭ
Ẓa	ظ	ظ	ـظـ	ظـ	ẓ	z	ẓ	ẓ	ḍh	δ	ẓ
'Ain	ع	ع	ـعـ	عـ	ع	'a	ɣ	', ʿ	ʿ	ʿ	'
Ghain	غ	غ	ـغـ	غـ	gh	gh	ġ	ġ	gh	γ	gh
Fe	ف	ف	ـفـ	فـ	f	f	f	f	f	f	f
Qaf	ق	ق	ـقـ	قـ	ḳ	q	ḳ	ḳ	ḳ	q	ḳ
Kef	ك	ك	ـكـ	كـ	ḳ	k	k	k	k	k	k
*Gef	گ	گ	ـگـ	گـ	g	g	...	g	...	g	g
Lam	ل	ل	ـلـ	لـ	l	l	l	l	l	l	l
Mim	م	م	ـمـ	مـ	m	m	m	m	m	m	m
Nun	ن	ن	ـنـ	نـ	n	n	n	n	n	n	n
Waw	و	و	...	...	v, w	v, oû	v, w, û	w	w	w	v, w
He	ه	ه	ـهـ	هـ	ḥ	h, é	h	h	h	h	h
Ye	ی	ی	ـیـ	یـ	y	y, î	y, i	y	y	y	y, i, e

Persian Names	English Letters	Sequence	Shapes
Alef A	A A	1 – 1a	1
Be - Pe	B P	2 – 3	2
Te - The	T TH	4 - 5	2
Jim - Che	J Ch	6 - 7	3
He - Che	Ch D	8 - 9	3
Dal - Zal	D Z	10 - 11	4
Re – Ze Je	R Z	12 - 13 14	5
Sin – Shin	S Sh	15-16	6
Sad – Zad	S Z	17 -18	7
Teyn – Seyn	T S	19 -20	8
Eyn – Gheyn	Ai Gh	21 - 22	9
Fe – Qaf	F Q	23 - 24	10 11
Kaf – Gaf	K – G	25 – 26	12
qaaf - kaaf	K C [Q K]	21 – 22	10 11
laam - miim	L M	23 – 24	12 13
nun - waaw [nuun – haa]	N W [N H]	25 -26	14 15
haa - yaa [waaw – yaa]	H I [W I]	27 – 28	16 17

Figure 280. a. Arabic and Persian, b. 28 letters of Arabic, Table 72. Corresponding columns.

waw ha ya (W H I in figure 277 cf. table 157), ha waaw ya, which in the gematria version become letters 5 6 10: he vav ye (Hebrew letters 5 6 10 he vav yud, cf. Sanskrit letters 33 29 26: ha va ya). Variants of ha va ya are an integral part of languages ranging from India to Morocco including: Devanagari, Sindhi, Urdu, Pashto, Jawi, Kyrgyz, Parsi, Cyrillic, Tifinagh typically with 30 -100 letters (cf. Appendix 8).[1037]

In Arabic (figures 277 - 278, tables 69-72), the 17 divisions effectively resolve into two basic categories: 1 - 10, 11- 17. Shapes 1 to 10 are like the 10 heavenly stems of China. These first ten divisions begin with A (vowel 1, alif) and end with F (consonant 20). The final eight divisions go from 11 – 17: Q (qaaf) to I or Y (yaa). So shapes 1-10 lead to A F. Shapes 11 -17 lead to Q Y or K I.

In this structure, letters 18 and 19 are the vowel ayn and consonant ghayn. Ayn is typically described in the Arabic traditions as a source, wellspring. In the Sufi tradition, the *ayn al ayn* is eye of the self/essence; *ayn al ghayn* is the source of confusion and *ghayn al ghayn* is the clouds of confusion.[1038] Hence letters 18 and 19 are both associated with premises for life. The Arabic alphabet ends with letters ha and ya (cf. haya life in Hebrew) sometimes associated with shapes 16 – 17 (letters 27 – 28), sometimes with shapes 15 – 17 (letters 26 – 28). [1039]

This same Arabic and Persian structure is found in the Ethiopian alphabets. As noted in the previous chapter, in the 33 letter alphabets, alf and ain are letters 16 and 20, af (fa) and psa are letters 31 and 32 (figure 243). In the 26 letter alphabets the alif/alf – ain - af recur as letters 13-16-24 2(figure 244). In the 22 letter alphabets this recurs as Alf-Ain-Aph (figure 245 b). This confirms that the 33, 26 and 22 letter alphabets all share a common theoretical structure, which is adjusted as the numbers change. The 22 letter model of the alfabesi and Hebrew are a subset of a larger framework that includes Arabic and Persian.

This structural and philosophical framework links numbers such as 18, 19, 26 with life. Sanskrit culminates in the Ha of hamsa, of Ha-m-sa, the breath of life. Arabic begins with hamza (the potential of life) and alif and culminates with the letters ha and ya, with haya (life), which are also reflected in letter 5 (he) and letter 10 (yod, yud) of the Hebrew tetragrammaton. Hence, in Arabic and Ethiopian, the theme of life is built into the structure of the alphabet. By contrast, the Babylonian alfabesi (table 69b, figure 276) links letters he – ai (letters 5-16), vav- pe (1etters 6-17), zain-tzaddi (letters 7-18) and cheth-qoph (letters 8-19).[1040] In the 22 letter alfabesi, the structure focuses on taming, control and balance, but offers little philosophical structure linking life with the key numbers 18, 19, 26.

Put very simply, the Sanskrit, Old Persian (Aryan), Persian, South Arabian, Ethiopian traditions link the alphabet with life and directly with key numbers such as 18, 19, 26 in a way that the 22 letter alfabesi does not, suggesting that this Indo-Perso-Ethiopian strand must have been in place prior to the alfabesi version. A detail in the Persian and Arabic lists confirms their antiquity and offers evidence of their possible priority to the Babylonian solution. In Persian, the Sanskrit savarga is evident as shapes 6 and 7 in the form of letters 15 16 17 18:

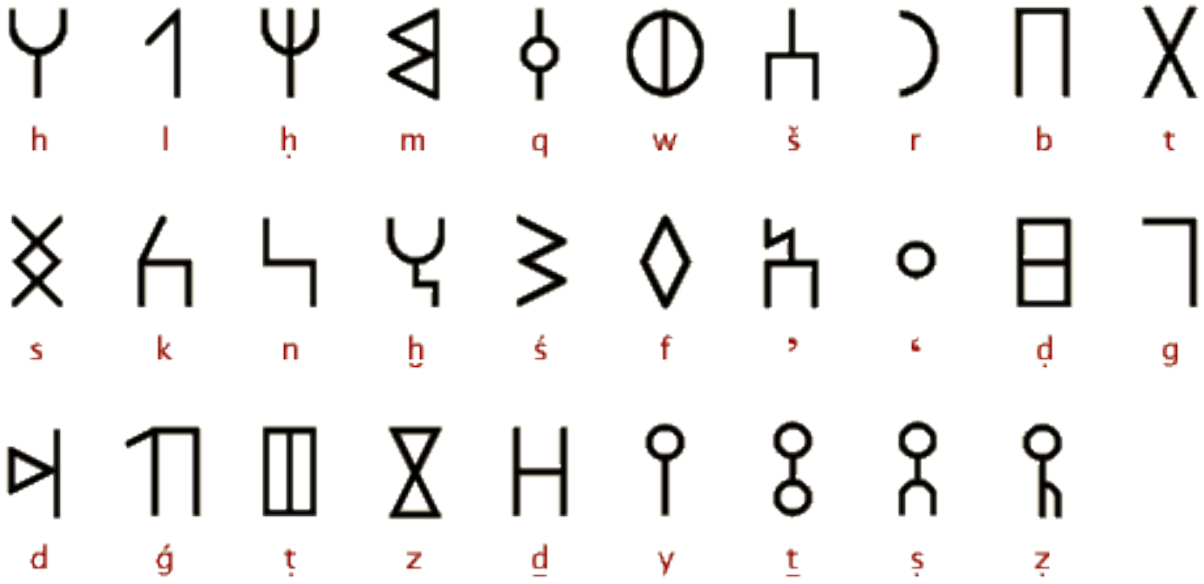


Figure 281 a. 29 letters of Old Yemeni. Table 73. Old Yemeni arranged in columns following alphabet principles.

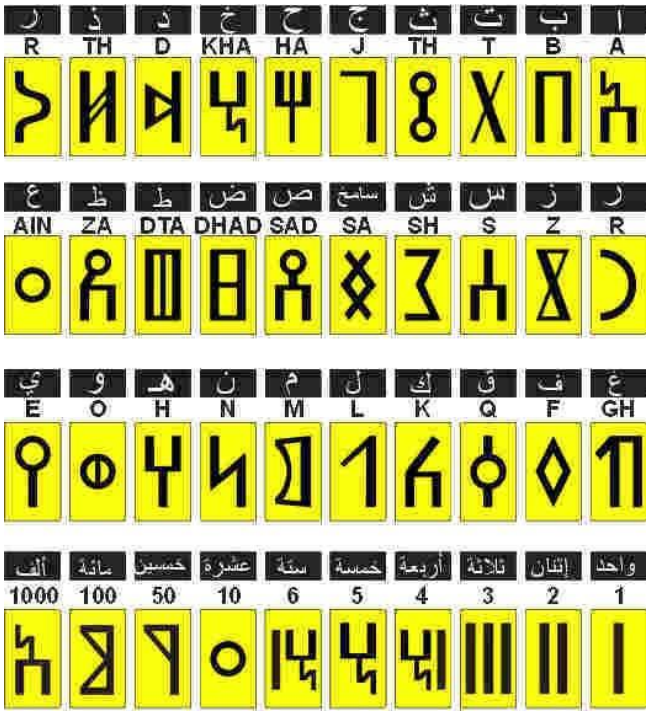
Sin Shin Sad Zad. In Arabic, the first two of these letters are also shape 6 and letters 12 – 13: siin, shin. In the gematria version, they become letters 15 and 21, with a gematria of 60 and 300, (cf. the discussion below re: world pillar and djed and figure 495 in in Appendix 2). In both Persian and Arabic, sin and shin are linked with shape 6, which aligns with Stem 6 of Chinese philosophy, animal 6 (serpent) of the Chinese Zodiac, number six (Latin: sex, cf. figure 147), the horned viper (Egyptian hieroglyphic for letter 6: fa. Early Greek also had versions of letter 6 (Digamma, Stigma), which were removed. The Chinese system is said to have been in place by 1400 B.C.[1041] If the Ethiopian's claim of their alphabet originating in 3,350 B.C. is a terminus post quem, 1,400 B.C. is a terminus ante quem.

Hence, the Old Persian, Arabic, Ethiopian models inspired by Sanskrit, reflect an older structure that precedes early Western alphabets and cannot be dismissed merely as something late, as if they were defined by the arrival of the Prophet Mohammed and Islam. In the Middle East, this old structure is often linked with serpent worship (ophiolatry) and so an attempt to remove blatant examples is understandable. That it should have led to an attack on the savarga, a redefinition of Sin as sin, and a tendency to remove the female dimension from its central role is less than ideal.

In terms of the alphabet, this Sanskrit-Persian-Arabic strand meant that the Leo-Aquarius axis, linked with Fa and Pha, shapes 6 and 10 and letters 15 16 23: Sin Shin Fe in Persian, or letters 11 12 17 in Old Arabic become letters 10 11 17 in the Alphabet of the Magi as: letter 10 (I J Y), letter 11 (C, K) and letter 17 (F, Ph). This same link between F and P is reflected in Hebrew letter 17 which is sometimes Pe or Pei (as if Fe or Pe). So an understanding of the larger 50 letter Sanskrit structure explains puzzles in 22 letter early Western alphabets. Sanskrit Fa and Pha remain connected, but what had once been the world tree with a serpent (Draco/Hydra or a dollar sign) is now simply a straight pillar. This will be discussed in more detail elsewhere (Appendices 2-3).

Arabic shape 3, and Musnad letter 6 (haa) becomes South Arabian letter 3: Himjar Ha2. Arabic shape 12, and Musnad letter 4 (miim) becomes South Arabian letter 4: m. Such lists are confusing until we recognize the principle. The alfabesi alphabet begins with A – L where the A has an apostrophe (') implying a hamza. The South Arabian alphabet makes the hamza explicit. So Letters 1 -2 are now: Ha(mza) - La. Letters 3 -4 are now: Ha(mza) –Ma (the H L H M model of Ethiopian and Amharic). The corresponding letters in Ethiopic are hoy – läwe, häwt - may (figure 284 c). Musnad letter 2 (b) becomes South Yemeni letter 9 and Ethiopic letter 11. So A- L becomes becomes H – L.

To put it simply in slightly different terms: the early alphabets tend to have two forms of the letter H: sometimes called h1 – h2, h - ḥ, 1st He – 2nd He; sometimes with distinct names such as he hoti – he havaz; one near the beginning of the alphabet, the other near the end. The 22 letter alphabets typified by the alfabesi bring both of these near the front as letter 5 and letter 8 heading the two abjad sections H W Z (hawwaz) and H T Y (hu.tt.i). The South Arabian tradition has a third h. So h ḥ ḫ, also called Himjar ha, Himjar ha2, Himjar kha (𐩱 𐩲 𐩳) are now letter 1, letter 3 and letter 14. The long versions of Ethiopian (33 letters) have a 4th H, and call their alphabet HaHu, HaTe, but might appropriately have called it the hahlphabet.[1042]



خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

	Sun	Moon	Sun	Moon			
H L SH F					ha - laam	siin – faa	6-23 14-22
HA M A AIN					haa – miim	alif – ayn	28-26 1-20
Q O DHAD J					qaaf – waaw	daad – jiim	23-29 17-5
S R D GH					siin – raa	daal – ghayn	13-11 8-21
B T DTA Z					baa – taa	taa - zaay	2- 3 18-12
SA K TH E					shiin- kaaf	thaal – yaa	15-24 9-30
N KHA TH SAD					nuun – kha	taa – saad	27 -7 4-16
ZA.					thaa		19

Figure 282 a. 30 Letters of Musnad. 28 letters of Arabic. Table 74. Correspondences between Musnad and Arabic.

All this might seem terribly arbitrary until we apply the alphabet principle of coupled letters in two columns to the South Arabic alphabets (figure 281, table 73). Now the figures make more sense. The two left hand columns are about abstract principles (male): the two right hand columns are concrete (female) and tell of the origins of life. In each case, the left hand column represents the sun and the right hand column represents the moon.

All this is of greater interest because there is a version of the Musnad which aligns these curious stick person-like letters with letters of the Arabic alphabet (figure 282). This allows us to align the previous sequence with formal Arabic letters and their numerical sequences (table 54). Now the final form not only has a name: Za (or thaa). Musnad, as one of the 7 most famous ancient alphabets of Al Washiyya, now fits clearly into the big picture. We also have Za's number: 19, which is the number of the Sanskrit letter 19 (dh), the number of Eve in Hebrew and letter 19, Zai, the Living One, in the Arabic of Ibn Arabi. So the gematria, which is often associated as exclusively Hebrew, is linked to a wider set of associations.

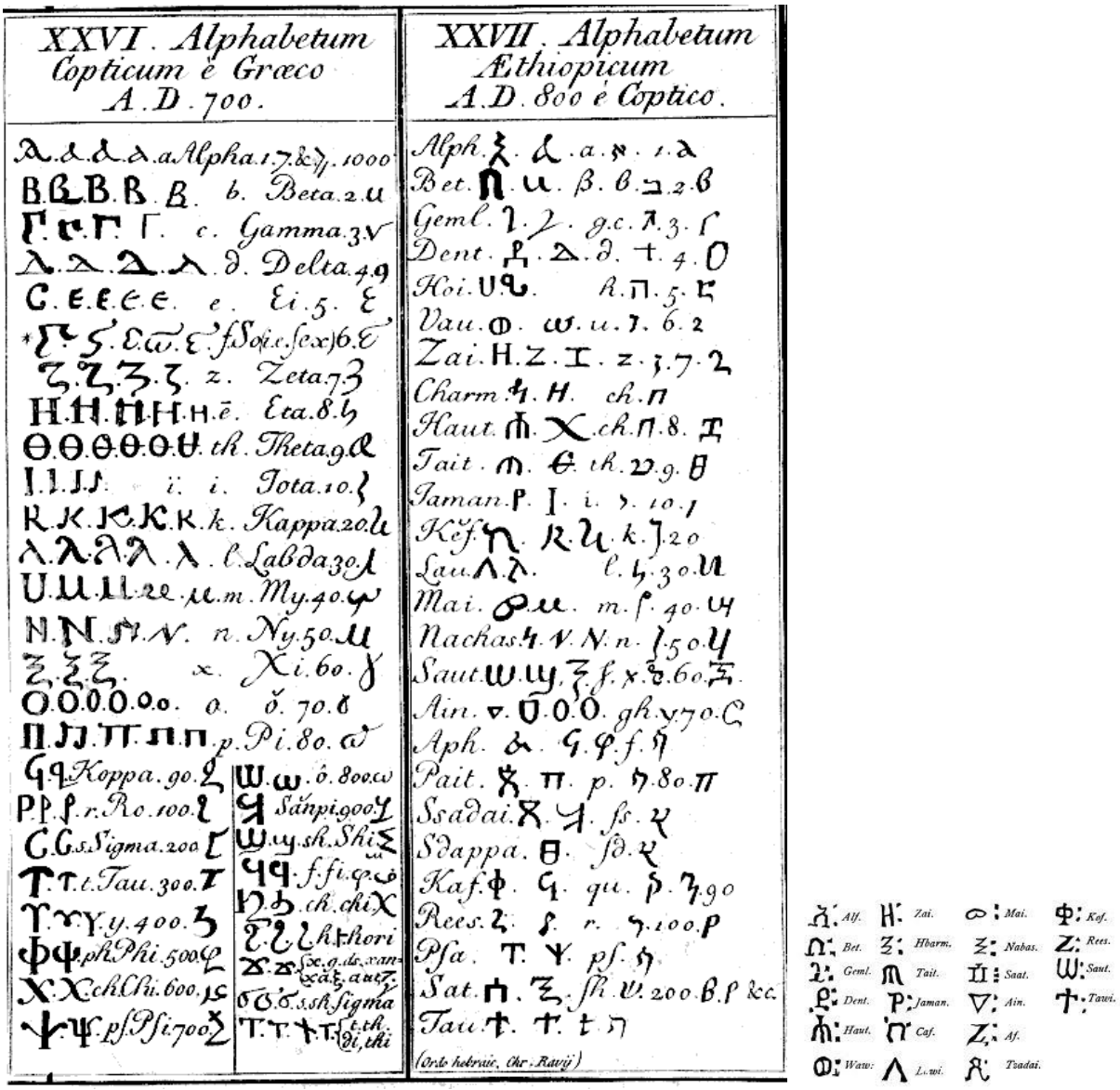
9.5. Ethiopian, Amharic and Geez

Chapter 8 examined some aspects of Ethiopian alphabets. Here, we shall consider examples of these scripts in terms of alphabet principles (figure 283 - 288).[1043] There are many versions of these Ethiopian alphabet lists, variously called syllabaries, hahus, abugidas, feedels (fidels). For our story, this Ethiopian connection offers further evidence of connections between Sanskrit, Persian, Arabic and African systems. There are versions with 22 letters, 26 letters and 33 letters, each of which will be considered in turn. The 22 letter version of Ethiopian follows the abjad principles (figure 283b, cf. 200), namely: A B G D (Alif, Bet, Geml, Dent), H W Z, (Haut, Waw, Zai), H T Y (Hbarm, Tait, Jaman), kalaman (Caf, Lawi, Mai, Nabas), S Ai ‘ S (Saat, Ain, Af, Tzadai), Q R S T (Kof, Rees, Saut, Tawi). So this version follows the standard Babylonian alfabesi method described earlier.

Confirmation of this claim is possible thanks to an unexpected source. In the year 700, there was a translation into Coptic from the Greek and in the year 800 there was a translation from Coptic into Aethiopian (Alphabetum Copticum e Graeco, Alphabetum Aethiopicum e Coptico, Figure 283a). This list is more than a helpful concordance of letters.It also provides their gematria and includes six letters which have no corresponding numbers: Charm, Aph, Ssadai, Sdappa, Psa, and Tau. So the theoretical 22 letter alphabet had 28 letters in everyday use.

If we apply the alfabesi alphabet principles discussed earlier (table 75 cf. table 69), it follows the Babylonian model precisely qua structure. Although the names have changed slightly, the only notable differences are in the gematria beginning with letter 18. Reading the list laterally gives the A-L, B-M order. Reading the list down the vertical column gives the A B G D order. The 22 letter version of Ethiopian (figure 283b) shows the letters of the abjad without the extra six letters. It is clearly a subset of the 28 letter version.

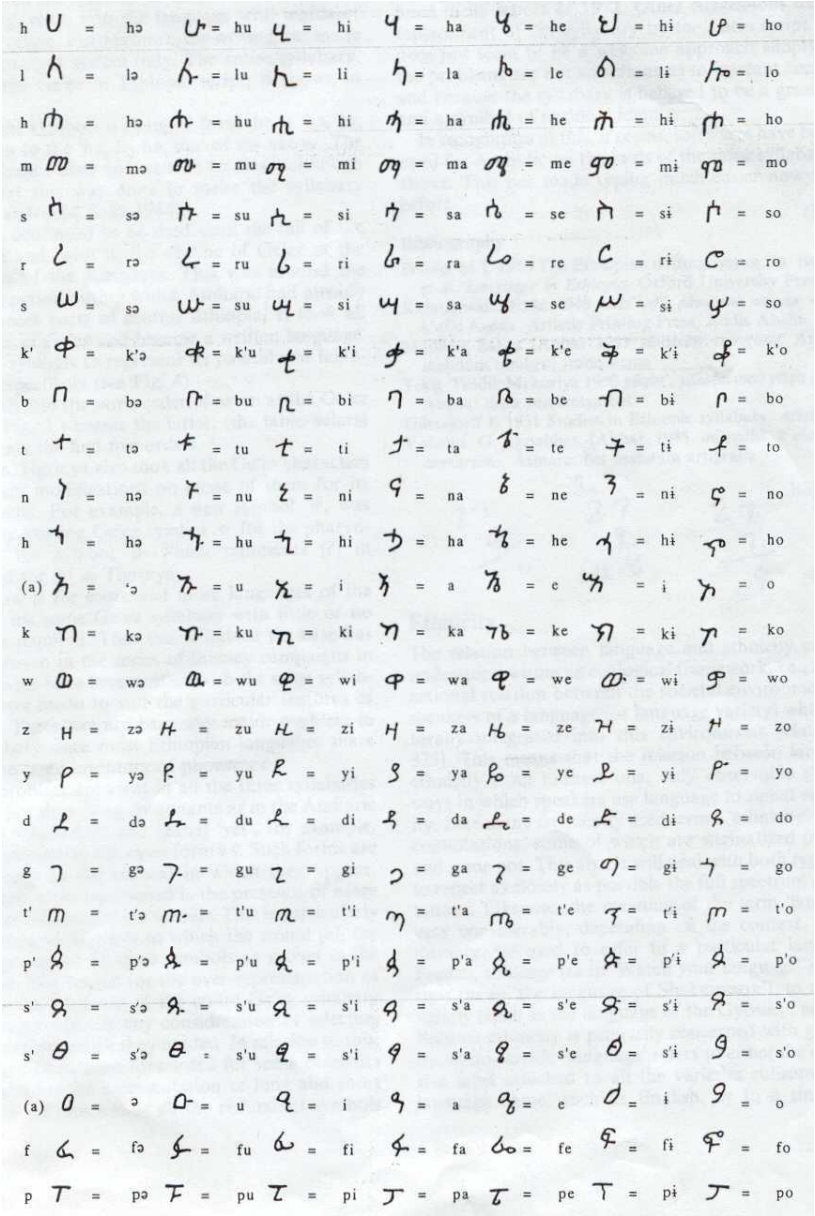
In isolation, these two examples might simply indicate that an alphabet model from Babylon went westwards to the Mediteranean and then South. The links with Indicum studied in the previous chapter point to a larger context.



a l	A L	Alph – Lau	Letter 1 - Letter 12	1 - 30
b m	B M	Bet – Mai	Letter 2 - Letter 13	2 - 40
g n	G N	Geml – Nachas	Letter 3 - Letter 14	3 – 50
d s	D S	Dent – Saut	Letter 4 - Letter 15	4 – 60
h aa	H Ai	Hoi – Ain	Letter 5 - Letter 16	5 - 70
v p	V P	Vau – Pait	Letter 6 - Letter 17	6 - 80
z ts	Z Tz	Zai – Ssadai	Letter 7 - Letter 18	7 - --
hh q	Ch Q	Haut- Kaf	Letter 8 - Letter 19	8 - 90
th r	T R	Tait – Rees	Letter 9 - Letter 20	9 - 100
i sc	Y Sh	Jaman – Saut	Letter 10 - Letter 21	10 – 200
k t	K T	Kef – Tau	Letter 11 - Letter 22	11 – --

Figure 283. Alphabetum Copticum e Graeco, Alphabetum Aethiopicum e Coptico, b. 22 Letters of Ethiopian.

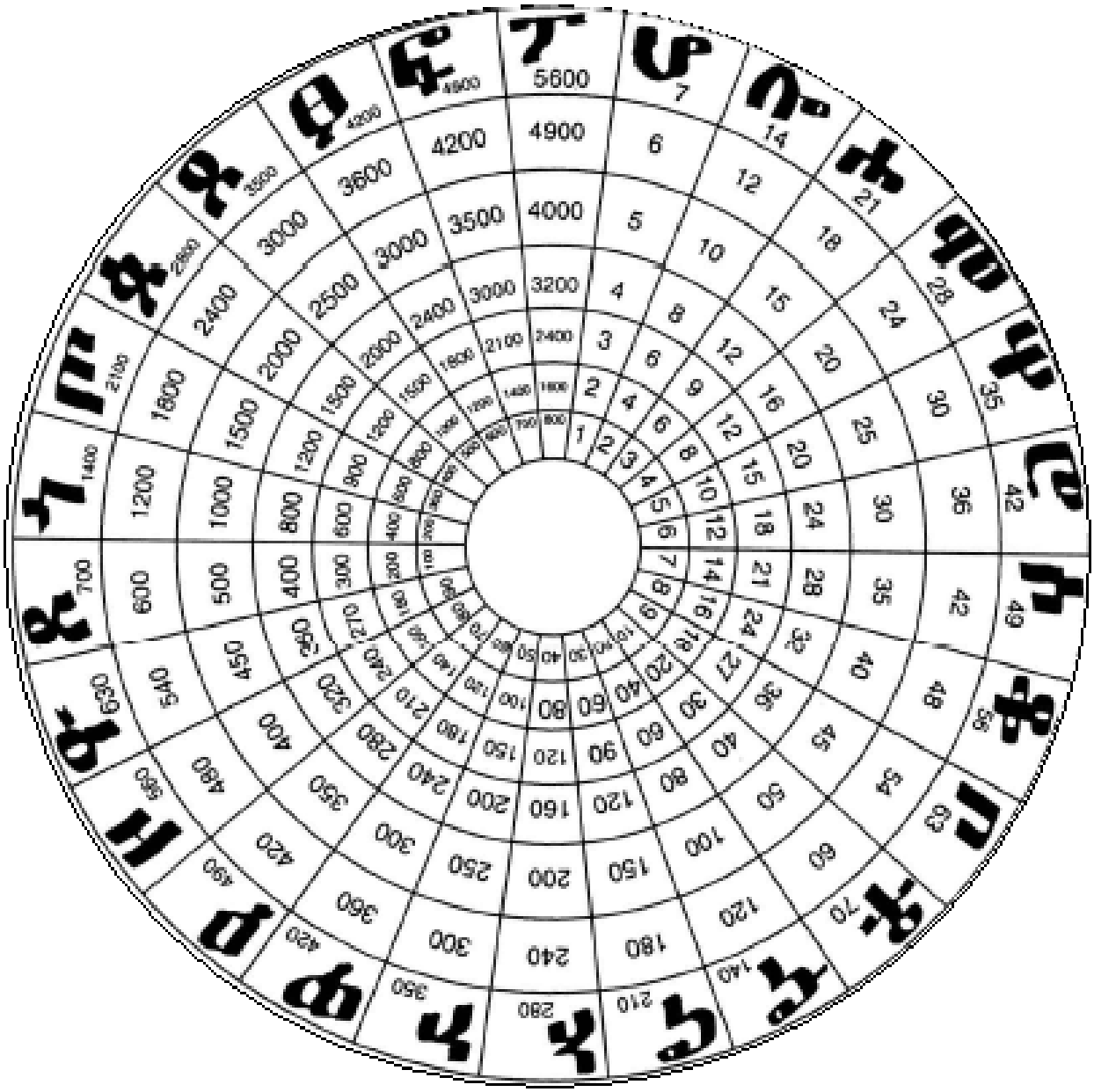
Table 75. The Alphabet sequence in Coptic and Aethiopian.



خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

Ethiopian	Number	Arabic	Variants	English
ha la	1 – 2	ha - laam	Hoy – Läw1	(H)A - L
ha ma	3 - 4	haa - miim	Häwt - May	(H) A – M
sa ra	5 – 6	zal - raa	Säwt – R'əs	S- R
sa k'a	7 – 8	shiin – qaaf	Sat - Kaf	S - K
ba ta	9 -10	baa - taa	Bet – Täwe	B - T
na ha	11 -12	kha - nuun	Härm - Nähas	Kh – N
'ə ka	13 – 14	alif - kaaf	Älf – Kaf	A - K
wa za	15 -16	waaw -zaay	Wäwe - Zäy	W -Z
ya da	17 – 18	yaa - thaal	Yämän – Dänt	Y - D
ga t'a	19 - 20	jiim - thaa	Gäml	D - G
p'a s'a	21 – 22	thaa -saad	Täyt – Päyt	Th -
s'a ə	23 – 24	daad – [Af]	Sädäy – Däppä	s' – s'
fa pa	25 - 26	fa – [ba]	Af - Psa	F, Pha, Phi

Figure 284a. 26 Letter Ethiopian Feedel, b. Arabic. Table 76.- Correspondences between Ethiopian, Arabic, English.



1 2 3 4 5 6 7 8 9,	10 20 20 40 50 60 70 80 90,	100 200 300 400 500 600 700 800
2 4 6 8 10 12 14 16 18,	20 40 60 80 100 120 140 160 180,	200 400 600 800 1000 1200 1400 1600
3 6 9 12 15 18 21 24 27,	30 60 90 120 150 180 210 240 270,	300 600 900 1200 1500 1800 2100 2400
4 8 12 16 20 24 28 32 36,	40 80 120 160 200 240 280 320 350,	400 800 1200 1500 2000 2400 3000 3200
5 10 15 20 25 30 35 40 45,	50 100 150 200 250 300 350 400 450,	500 1000 1500 2000 2500 3000 3500 4000
6 12 18 24 30 36 42 48 54,	60 120 180 240 300 360 420 480 540,	600 1200 1800 2400 3000 3600 4200 4900
7 14 21 28 35 42 49 56 63,	70 140 210 280 350 420 490 560 630,	700 1400 2100 2800 3500 4200 4900 5600

Figure 285. a. 26 Letters of Ethiopian in an alphabet wheel.
Table 77. Multiplications using the aik bekar method.

The explicit order of the letters in other versions is often a single vertical column which, when aligned with vowels and semivowels produces a syllabary of multiple columns. Using the alphabesi principle these single columns follow the two column, A- L principle of alphabets. The left column begins with Aleph or A. The right column begins with the L of lion. For instance, there is a 26 letter version which follows these same basic principles (figure 284a, table 76).

Reading the columns laterally again leads to the HA - LA, HA - MA order (cf. A-L, A-M in the alfabesi). Reading the left column vertically entails uneven letter numbers 1 3 5 7, while the right column entails even letter numbers 2 4 6 8. The sequence is striking because it aligns with an Arabic alphabet of 28 letters (figure 284b), although it is clearly not a simple copy.

Another Ethiopian version arranges these 26 letters in an alphabet wheel, then links them with 7 layers of vowels to create a complex gematria that ranges from 1 to 5600 (285a, table 77).[1044] The number system is the aiq bekar method seen earlier with one minor difference. The final letter of the hundreds sequence is cut by one letter. So instead of 27 (9 x 3) letters, it has 26 letters. These are implicitly connected with a matrix of vowels which originally generated 182 letters (7 vowels x 26 consonants).[1045] By contrast, the early Hebrew gematria goes from 1-400. If Ethiopian is a copy, its sources lie elsewhere.

To understand the system requires several steps and some patience. Step one is to understand the basic structure. There is a basic grid of 7 columns and 33 rows. This arrangement is called a feedel (or fidel, also the word for letter). Sometimes it is called a HaHu, reflecting the first two syllables in line 1 (figure 284a). Sometimes it is called a HaPe reflecting the first and last letters in the left column (figure 288b).

> The unmarked set is known as the first order (also called the first form). Each of the first order consonants can be combined with one of six vowels, to produce a syllograph. The resulting sets of syllographs are known as the second, third, fourth, fifth, sixth and seventh orders. In some languages there is an additional vowel symbol which can be combined with the first order consonants to produce an eighth order.[1046]

These orders of vowels are often at the top of the list (e.g. figure 284b). In alphabet wheels, they are implicit along the axis that begins with the sequence 1 2 3 4 5 6 7 (figure 285). Alternatively, the orders are directly combined with a series of H forms: e.g. Ha Hu Hi Ha He H Ho (in figure 286a).[1047] There are disputes concerning the origins of this system, which has been linked with Proto-Sinaitic and South Arabian:

> Although the language ceased to be used in vernacular speech (it now serves a liturgical function only), the script is still widely used for writing the Ethiopian and Eritrean Semitic languages such as Tigré, Amharic and Tigrigna. The script is believed by many to have derived from the epigraphic South Arabian script, of Proto-Sinaitic heritage, although there is some dispute surrounding this assertion; some also believe it to have descended from Egyptian hieroglyphics. According to the tradition of the Ethiopian Orthodox Tewahedo Church, the script was divinely revealed to Enos [Enoch], grandson of the first man Adam. Unlike other Semitic scripts, Ethiopic is written from left to right.[1048]

Modern Ge'ez is written from left to right. According to Wiki':

> The Ge'ez abugida developed under the influence of Christian scripture by adding obligatory vocalic diacritics to the consonantal letters. Although there is a clear Greek influence, it has been suggested that

hoy		läwe		ḥäwt		may		śäwt		rə’s		sat		š		qaf		qaf	
ሀ	hä	ለ	lä	ሐ	ḥä	መ	mä	ሠ	śä	ረ	rä	ሰ	sä	ሸ	šä	ቀ	qä	ቈ	quä
ሁ	hu	ሉ	lu	ሑ	ḥu	መ	mu	ሡ	śu	ሩ	ru	ሱ	su	ሹ	šu	ቁ	qu		
ሂ	hi	ሊ	li	ሒ	ḥi	ሚ	mi	ሢ	śi	ሪ	ri	ሲ	si	ሺ	ši	ቂ	qi	ቊ	qui
ሃ	ha	ላ	la	ሓ	ḥa	ማ	ma	ሣ	śa	ራ	ra	ሳ	sa	ሻ	ša	ቃ	qa	ቋ	qua
ሄ	he	ሌ	le	ሔ	ḥe	ሜ	me	ሤ	śe	ሬ	re	ሴ	se	ሼ	še	ቄ	qe	ቌ	que
ሀ	hə/ø	ል	lə/ø	ሕ	ḥə/ø	ም	mə/ø	ሥ	śə/ø	ር	rə/ø	ስ	sə/ø	ሽ	šə/ø	ቅ	qə/ø	ቍ	qua
ሆ	ho	ሎ	lo	ሖ	ḥo	ሞ	mo	ሦ	śo	ሮ	ro	ሶ	so	ሾ	šo	ቆ	qo		

bet		täwe		č		ḫärm		nähas		ñ		’älf		kaf	
በ	bä	ተ	tä	ቸ	čä	ኀ	ḫä	ኈ	ḫuä	ነ	nä	ኘ	ñä	አ	’ä	ከ	kä	ኰ	kuä
ቡ	bu	ቱ	tu	ቹ	ču	ኁ	ḫu			ኑ	nu	ኙ	ñu	ኡ	’u	ኩ	ku		
ቢ	bi	ቲ	ti	ቺ	či	ኂ	ḫi	ኊ	ḫui	ኒ	ni	ኚ	ñi	ኢ	’i	ኪ	ki	ኲ	kui
ባ	ba	ታ	ta	ቻ	ča	ኃ	ḫa	ኋ	ḫua	ና	na	ኛ	ña	ኣ	’a	ካ	ka	ኳ	kua
ቤ	be	ቴ	te	ቼ	če	ኄ	ḫe	ኌ	ḫue	ኔ	ne	ኜ	ñe	ኤ	’e	ኬ	ke	ኴ	kue
ብ	bə/ø	ት	tə/ø	ች	čə/ø	ኀ	ḫə/ø	ኍ	ḫuə	ን	nə/ø	ኝ	ñə/ø	እ	’ə/ø	ክ	kə/ø	ኵ	kuə
ቦ	bo	ቶ	to	ቾ	čo	ኆ	ḫo			ኖ	no	ኞ	ño	ኦ	’o	ኮ	ko		

Name		ä	u	i	a	e	ə	o	wa	yä
	IPA	æ	u:	i:	a:	e:	ə	o:	wə	jæ
hoy	h	ሀ	ሁ	ሂ	ሃ	ሄ	ሀ	ሆ		
läwe	l	ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ	ሏ	
ḥäwṭ	ḥ	ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ	ሗ	
may	m	መ	መ	ሚ	ማ	ሜ	ም	ሞ	ሟ	ሟ
säwt	ś	ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ	ሧ	
re’s	r	ረ	ሩ	ሪ	ራ	ሬ	ር	ሮ	ሯ	ሯ
śat	ś	ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ	ሷ	
ḳaf	ḳ	ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ	ቋ	
bet	b	በ	ቡ	ቢ	ባ	ቤ	ብ	ቦ	ቧ	
täwe	t	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ	ቷ	
ḫarm	ḫ	ኀ	ኁ	ኂ	ኃ	ኄ	ኀ	ኆ	ኋ	
nähas	n	ነ	ኑ	ኒ	ና	ኔ	ን	ኖ	ኗ	
’älf	’	አ	ኡ	ኢ	ኣ	ኤ	እ	ኦ	ኧ	

kaf	k	ከ	ኩ	ኪ	ካ	ኬ	ክ	ኮ	ኵ	
wäwe	w	ወ	ዉ	ዊ	ዋ	ዌ	ው	ዎ	ዏ	
‘äyn	‘	ዐ	ዑ	ዒ	ዓ	ዔ	ዕ	ዖ		
zäy	z	ዘ	ዙ	ዚ	ዛ	ዜ	ዝ	ዞ	ዟ	
yämän	y	የ	ዩ	ዪ	ያ	ዬ	ይ	ዮ	ዯ	
dänt	d	ደ	ዱ	ዲ	ዳ	ዴ	ድ	ዶ	ዷ	
gäml	g	ገ	ጉ	ጊ	ጋ	ጌ	ግ	ጎ	ጏ	
ṭäyt	ṭ	ጠ	ጡ	ጢ	ጣ	ጤ	ጥ	ጦ	ጧ	
pait	p	ጰ	ጱ	ጲ	ጳ	ጴ	ጵ	ጶ	ጷ	
ṣädäy	ṣ	ጸ	ጹ	ጺ	ጻ	ጼ	ጽ	ጾ	ጿ	
ḍäppä	ḍ	ፀ	ፁ	ፂ	ፃ	ፄ	ፅ	ፆ	ፇ	
äf	f	ፈ	ፉ	ፊ	ፋ	ፌ	ፍ	ፎ	ፏ	፟
psa	p	ፐ	ፑ	ፒ	ፓ	ፔ	ፕ	ፖ	ፗ	

hoy –	läwe	Letter 1 – Letter 2	H - L
häyt –	may	Letter 3 – Letter 4	H – M
säwt -	re’s	Letter 5 – Letter 6	S – R
sat –	kaf	Letter 7 – Letter 8	S - T
bet –	täwe	Letter 9 – Letter 10	B - T
harm –	nahas	Letter 11 – Letter 12	H - N
‘alf –	kaf	Letter 13 – Letter 14	A - K
wäwe –	“ayn	Letter 15– Letter 16	W – ‘A
zay –	yämän	Letter 17 – Letter 18	Z - Y
dänt –	gäml	Letter 19 – Letter 20	D – G
täyt –	pait	Letter 21 – Letter 22	T - P
sädäy –	däppä	Letter 23 – Letter 24	S - D
äf –	psa	Letter 25 – Letter 26	F - P

Figure 286 a – b 26 letters of Ethiopian and 9 vowels. Table 78. Correspondences

> the abugida system comes from missionaries from India. The diacritics for the vowels, u, i, a, e, ə, o, were fused with the consonants in a recognizable but slightly irregular way, so that the system is laid out as a syllabary. The original form of the consonant was used when the vowel was ä (/ə/), the so-called inherent vowel. The resulting forms are shown below in their traditional order. For some consonants, there is an eighth form for the diphthong -*wa* or -*oa*, and a ninth for -*yä*.
> To represent a consonant with no following vowel, for example at the end of a syllable or in a consonant cluster, the ə (/ɨ/) form is used (the letter in the sixth column).[1049]

Our own analysis in chapter 8 suggested a more complex history. The vowels were there from the beginning and can be found in Indicum, Nubian and Coptic.

One version arranges 18 letters in 2 lateral columns, beneath which the series of alterative vowels are arranged vertically (figure 286a, table 78). In another version, the horizontal column begins with 7 vowels: a u i a e ə o ê i and 2 semivowels: wä yä, (cf. va ya; vav yud), which are again the bounding letters of the yavarga and 2 letters of the tetragrammaton (figure 286b). The vertical plane has 13 consonants x 2. A first clue that this is again directly linked with our story is the final letter 13 in the left column: ‘älf which recalls the alfabet version. In terms of Sanskrit, we have letter 33 (ha), letter 28 (la), letter 23 (pha).[1050] The two final letters in the right hand column are äf – psa (fa pa): cf. Sanskrit letter 23 (pha) and letter 24 (ba). So this version of Geez might be called an ‘älf fa pa.

A further version uses 7 vowels in the horizontal plane followed by 17 consonants in the vertical plane to create a left column, and then a further 16 consonants in a second vertical plane to create a right column (figure 287, table 79). Other versions of Ethiopian (figures 288 a-b), called Amharic and EThiopian Feedel[1051], have 7 vowels on the horizontal plane, with 33 consonants on the vertical plane, creating a matrix of 231 letters,[1052] also the number of gates in the alphabet of the Cabala.

Nothwithstanding these differences in presentation, these examples confirm that the 33, 26 and 22 letter Ethiopian (Nubian) alphabets all share a common theoretical structure, which is adjusted as the numbers change. The 22 letter model of the alfabesi and Hebrew is a subset of this larger framework.

We can now trace some of the steps entailed in this framework. Step one is straightforward: Arabic created two abjad orders: one reflecting an order of the letter shapes, and a second, a numerical order based on abjad values (figures 278 a-b, tables 69-73). Step two, per se, is equally straightforward. The 28 letters of Arabic are aligned with the 30 letters of the Musnad, one of the old versions of Arabic linked with Old Yemeni (figure 282a, table 74). The structure of Arabic and Persian remains. The shape of the letters shifts.[1053] Step three is that the order is changed to form the sequence of the Old Yemeni alphabet (figure 281 a). Arabic shape 15 and Musnad letter 28, ha, becomes South Arabian or Old Yemeni Letter 1: Himjar ha. Arabic shape 12, Musnad letter 25, becomes South Arabian letter 2: lam. Step four is that this basic model also went southwards and can be found in Bantu (figure 289, table 80).

	ä	u	i	a	e	ï	o
h	ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ
l	ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ
h	ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ
m	መ	ሙ	ሚ	ማ	ሜ	ም	ሞ
s	ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ
r	ረ	ሩ	ሪ	ራ	ሬ	ር	ሮ
s	ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ
sh	ሸ	ሹ	ሺ	ሻ	ሼ	ሽ	ሾ
q	ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ
b	በ	ቡ	ቢ	ባ	ቤ	ብ	ቦ
t	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ
ch	ቸ	ቹ	ቺ	ቻ	ቼ	ች	ቾ
h	ኀ	ኁ	ኂ	ኃ	ኄ	ኅ	ኆ
n	ነ	ኑ	ኒ	ና	ኔ	ን	ኖ
ñ	ኘ	ኙ	ኚ	ኛ	ኜ	ኝ	ኞ
a	አ	ኡ	ኢ	ኣ	ኤ	እ	ኦ
k	ከ	ኩ	ኪ	ካ	ኬ	ክ	ኮ

	ä	u	i	a	e	ï	o
h	ኸ	ኹ	ኺ	ኻ	ኼ	ኽ	ኾ
w	ወ	ዉ	ዊ	ዋ	ዌ	ው	ዎ
a	ዐ	ዑ	ዒ	ዓ	ዔ	ዕ	ዖ
z	ዘ	ዙ	ዚ	ዛ	ዜ	ዝ	ዞ
zh	ዠ	ዡ	ዢ	ዣ	ዤ	ዥ	ዦ
y	የ	ዩ	ዪ	ያ	ዬ	ይ	ዮ
d	ደ	ዱ	ዲ	ዳ	ዴ	ድ	ዶ
j	ጀ	ጁ	ጂ	ጃ	ጄ	ጅ	ጆ
g	ገ	ጉ	ጊ	ጋ	ጌ	ግ	ጎ
t'	ጠ	ጡ	ጢ	ጣ	ጤ	ጥ	ጦ
ch'	ጨ	ጩ	ጪ	ጫ	ጬ	ጭ	ጮ
p'	ጰ	ጱ	ጲ	ጳ	ጴ	ጵ	ጶ
s'	ጸ	ጹ	ጺ	ጻ	ጼ	ጽ	ጾ
s'	ፀ	ፁ	ፂ	ፃ	ፄ	ፅ	ፆ
f	ፈ	ፉ	ፊ	ፋ	ፌ	ፍ	ፎ
p	ፐ	ፑ	ፒ	ፓ	ፔ	ፕ	ፖ

خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

Ethiopian	Number	Arabic	Variants	English
HA LE	1 - 2	ha - laam	häwt - lawi	(H)A - L
HA ME	3 - 4	haa - miim	häwt - mai	(H) A - M
SE RE	5 - 6	zal- raa	säwt - rees	S- R
SE SHE	7 - 8	siin – shiin	sat - š	S - Sh
KE BE	9 -10	qaaf – baa	kof –bet	Q - B
TE CHE	11 -12	taa - kha	täwe -harm	T - Ch
HA NE	13- 14	thaal - nun		H - N
GNE A	15 -16	nuun - alif	nahas - alf	N - A
KE HE	17 -18	kaaf - haa		K - H
WE A	19 - 20	waaw - ayn	wäwe - Ain	W ‘ (Ain)
ZE ZHE	21 - 22	thaa - zaay	Z- zäy	Z- Za
YE DE	23 - 24	yaa - daal	yämän - dänt	Y -D
JE GE	25 - 26	jiim- ghayn	gäml-. gheyn	J - Gh
TE CHE	27 - 28	thaa -	täyt	Th - Ch
PE TSE	29 - 30	saad	s’ - s’	S’
TSE FE	31 - 32	daad - fa	Pha, Phi	Dh - Ph
PE	33	Psa		Psa (cf. Ksa)

Figure 287 a. 33 Letters of Ethiopian, Table 79. Correspondences between Ethiopian and Arabic

ሀ	HA	ሁ	HU	ሂ	HI	ሃ	HA	ሄ	HE	ህ	H	ሆ	HO
ለ	LE	ሉ	LU	ሊ	LI	ላ	LA	ሌ	LE	ል	L	ሎ	LO
ሐ	HA	ሑ	HU	ሒ	HI	ሓ	HA	ሔ	HE	ሕ	H	ሖ	HO
መ	ME	ሙ	MU	ሚ	MI	ማ	MA	ሜ	ME	ም	M	ሞ	MO
ሠ	SE	ሡ	SU	ሢ	SI	ሣ	SA	ሤ	SE	ሥ	S	ሦ	SO
ረ	RE	ሩ	RU	ሪ	RI	ራ	RA	ሬ	RE	ር	R	ሮ	RO
ሰ	SE	ሱ	SU	ሲ	SI	ሳ	SA	ሴ	SE	ስ	S	ሶ	SO
ሸ	SHE	ሹ	SHU	ሺ	SHI	ሻ	SHA	ሼ	SHE	ሽ	SH	ሾ	SHO
ቀ	KE	ቁ	KU	ቂ	KI	ቃ	KA	ቄ	KE	ቅ	K	ቆ	KO
በ	BE	ቡ	BU	ቢ	BI	ባ	BA	ቤ	BE	ብ	B	ቦ	BO
ተ	TE	ቱ	TU	ቲ	TI	ታ	TA	ቴ	TE	ት	T	ቶ	TO
ቸ	CHE	ቹ	CHU	ቺ	CHI	ቻ	CHA	ቼ	CHE	ች	CH	ቾ	CHO
ኀ	HA	ኁ	HU	ኂ	HI	ኃ	HA	ኄ	HE	ኅ	H	ኆ	HO
ነ	NE	ኑ	NU	ኒ	NI	ና	NA	ኔ	NE	ን	N	ኖ	NO
ኘ	GNE	ኙ	GNU	ኚ	GNI	ኛ	GNA	ኜ	GNE	ኝ	GN	ኞ	GNO
አ	A	ኡ	U	ኢ	I	ኣ	A	ኤ	E	እ	I	ኦ	O
ከ	KE	ኩ	KU	ኪ	KI	ካ	KA	ኬ	KE	ክ	K	ኮ	KO
ኸ	HE	ኹ	HU	ኺ	HI	ኻ	HA	ኼ	HE	ኽ	H	ኾ	HO
ወ	WE	ዉ	WU	ዊ	WI	ዋ	WA	ዌ	WE	ው	W	ዎ	WO
ዐ	A	ዑ	U	ዒ	I	ዓ	A	ዔ	E	ዕ	I	ዖ	O
ዘ	ZE	ዙ	ZU	ዚ	ZI	ዛ	ZA	ዜ	ZE	ዝ	Z	ዞ	ZO
ዠ	ZHE	ዡ	ZHU	ዢ	ZHI	ዣ	ZHA	ዤ	ZHE	ዥ	ZH	ዦ	ZHO
የ	YE	ዩ	YU	ዪ	YI	ያ	YA	ዬ	YE	ይ	Y	ዮ	YO
ደ	DE	ዱ	DU	ዲ	DI	ዳ	DA	ዴ	DE	ድ	D	ዶ	DO
ጀ	JE	ጁ	JU	ጂ	JI	ጃ	JA	ጄ	GE	ጅ	J	ጆ	JO
ገ	GE	ጉ	GU	ጊ	GI	ጋ	GA	ጌ	TE	ግ	G	ጎ	GO
ጠ	TE	ጡ	TU	ጢ	TI	ጣ	TA	ጤ	CHE	ጥ	T	ጦ	TO
ጨ	CHE	ጩ	CHU	ጪ	CHI	ጫ	CHA	ጬ	PE	ጭ	CH	ጮ	CHO
ጰ	PE	ጱ	PU	ጲ	PI	ጳ	PA	ጴ	PE	ጵ	P	ጶ	PO
ጸ	TSE	ጹ	TSU	ጺ	TSI	ጻ	TSA	ጼ	TSE	ጽ	TS	ጾ	TSO
ፀ	TSE	ፁ	TSU	ፂ	TSI	ፃ	TSA	ፄ	TSE	ፅ	TS	ፆ	TSO
ፈ	FE	ፉ	FU	ፊ	FI	ፋ	FA	ፌ	FE	ፍ	F	ፎ	FO
ፐ	PE	ፑ	PU	ፒ	PI	ፓ	PA	ፔ	PE	ፕ	P	ፖ	PO

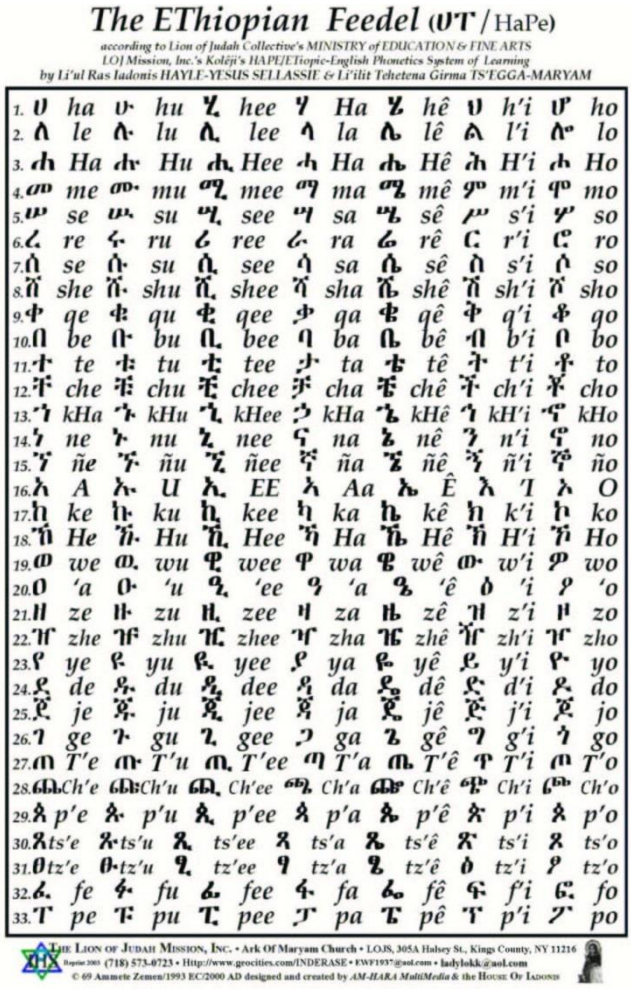


Figure 288. a. Ethiopian Script, b. .Ethiopian Feedel.

Zeichen	Wert	Name	Zahlwert	Zeichen	Wert	Name	Zahlwert	Zeichen	Wert	Name	Zahlwert
Ч	A	Aa	1	Ꙗ	h	Hi	20	Ꙅ	s	Si	300
Г	B	Bi	2	І	i	Ii	30	Ѡ	š (sh)	Shi	400
Ꙋ	θ (th)	Thi	3	Ψ	j	Dji	40	ϯ	t	Ti	500
Ꙫ	č (ch)	Chi	4	Ϭ	k	Ki	50	λ	u	Ui	600
Λ	d	Di	5	L	l	Li	60	ʃ	v	Vi	700
Ϩ	ð (dh)	Dhi	6	Ꙁ	m	Mi	70	β	w	Wi	800
Б	e	Ei	7	Ɔ	n	Ni	80	Π	y	Yi	900
У	f	Fi	8	⊙	o	Oi	90	S	z	Zi	1000
Ъ	g	Gi	9	Ш	p	Pi	100				
l	ġ (gh)	Ghi	10	Ꙍ	r	Ri	200				

		Number		
Aa	Bi	1 2	Ч	Г
Thi	Chi	3 4	Ꙋ	Ꙫ
Di	Dhi	5 6	Λ	Ϩ
Ei	Fi	7 8	Б	У
Gi	Ghi	9 10	Ъ	l
Hi	Ii	11 12	Ꙗ	І
Dji	Ki	13 14	Ψ	Ϭ
Li	Mi	15 16	L	Ꙁ
Ni	Oi	17 18	Ɔ	⊙
Pi	Ri	19 20	Ш	Ꙍ
Si	Shi	21 22	Ꙅ	Ѡ
Ti	Ui	23 24	ϯ	λ
Vi	Wi	25 26	ʃ	β
Yi	Zi	28 29	Π	S

Figure 289a. Bantu. Table 80. Bantu and alphabet rows.[28]

We can now step back and begin to see the big picture. Sanskrit created a structure with 16 vowels and 33 consonants. There were simpler versions which reduced the number of vowels. In one classic formulation, codified by Aryabhatta, there is a matrix of 9 vowels and 33 consonants (9 x 33 = 297 syllables). From this matrix emerge more useable everyday systems. For instance, Brahmi keeps the 9 vowels and combines them with 33 consonants to create a 42 letter system. Kharosthi reduces the vowels to 5 and combines them with 33 consonants to create a 38 letter system (Figure 99 a – b). Like Brahmi, some versions of Ethiopian reveal 9 vowels: a u i ä e ə o wa ya (figure 286b). The more popular Ethiopian system reduces this to a matrix of 7 vowels and 33 consonants (7 x 33 = 231 syllables).

Sanskrit begins with vowel 1 (A), consonant 1 (Ka) and ends with aspirate letter 33 (Ha cf. hamsa, hamza). Ethiopian begins with HA (letter 33 has become letter 1), has two Ke (letters 9, 17) and ends with Pe. Letter 16, associated with day 16 of the full moon (cf. English O), traditionally linked with Ayn, and linked with Sanskrit vowel Ai, here becomes a row of vowels: A U EE Aa, Ē,'I, O (table 81).[1054]

From this 33 letter version comes a subset of 26 letters, which has different forms: sometimes as a matrix, sometimes as an alphabet circle linked with gematria (figures 284 -287). In these systems, vowel 1 and consonant 1 of Sanskrit (a- k) become letters 13 -14 of Ethiopian (älf - kaf), which become (alif – kaaf) in Arabic. Letter 24 in this version of Ethiopian is af, which is then reversed in letter 25 as fa, and in letter 26 becomes pa (ps, psa).

From the transcription made in 800 A.D. (figure 283), the identity of the psa is clear. It is a trisula/trident form, which becomes Greek Psi, but which is simply another version of the Algiz rune that goes back at least to the Zharkutanskie Runes (68,000 B.C., figures 1 and 2). Ethiopian can be described is an alif af fa bet or an alif af fa psa bet. It is based on a more complex model than the 22 letter alfabesi and its roots are in an older structure that comes from India via what are now Persia, Iraq and Turkey and in other versions by sea via the Indian Nubians.

Given that there are dozens of forms of Amharic and Ethiopian feedels, we have clearly only scratched the surface. But for the purposes of our survey even this minimal glimpse is sufficient to arrive at some surprising, preliminary conclusions. The evidence confirms the received wisdom that South Arabian alphabets (Old Yemeni, Musnad) are directly linked with Ethiopian scripts. These South Arabian alphabets have a clear system, connected with both modern Arabic structures and ancient runic systems. While the system for 22 letters as an abjad, reflects the alfabesi model associated with Babylon, the 26, 30 and 33 letter systems reflect a larger system with numerous links to Sanskrit.

The chronology of these South Arabian and Ethiopian systems varies enormously. The Ancient Scripts site refers to c. 1300 B.C.:

> The South Arabian alphabet was used primarily in the Sabaean and Minaean kingoms in the Southern edge of the Arabian Peninsula. It is thought to have diverged from the Proto-Sinaitic alphabet as early as 1300 BCE, and a developing form appeared in Babylonia and near Elath of the Gulf of Aqaba around the 8th/7th centuries BCE. The South Arabian proper appears around 500 BCE, and continued to be

I	II
Boibel	Beith
Loth	Luis
Foran	Fearan
Salia	Suil
Neaigadon	Nuin
Daibhoith	Duir
Teilmon	Tinne
Casi	Coll
Moiria	Muin
Gath	Gort
Ruibe	Ruis
Acab	Ailim
Ose	On
Ura	Ux
Esu	Eactha
Jaichim	Jodha

B	Boibel	B	Beith
L	Loth	L	Luis
F	Foran	N	Nuin
S	Salia	F	Fearan
N	Neaigadon	S	Suil
D	Daibhoith	D	Duir
T	Teilmon	T	Tinne
C	Casi	C	Coll
M	Moiria	M	Muin
G	Gath	G	Gort
P		P	Poth
R	Ruibe	R	Ruis
A	Acab	A	Ailim
O	Ose	O	On
U	Ura	U	Ux
E	Esu	E	Eactha
J	Jaichim	J	Jodha

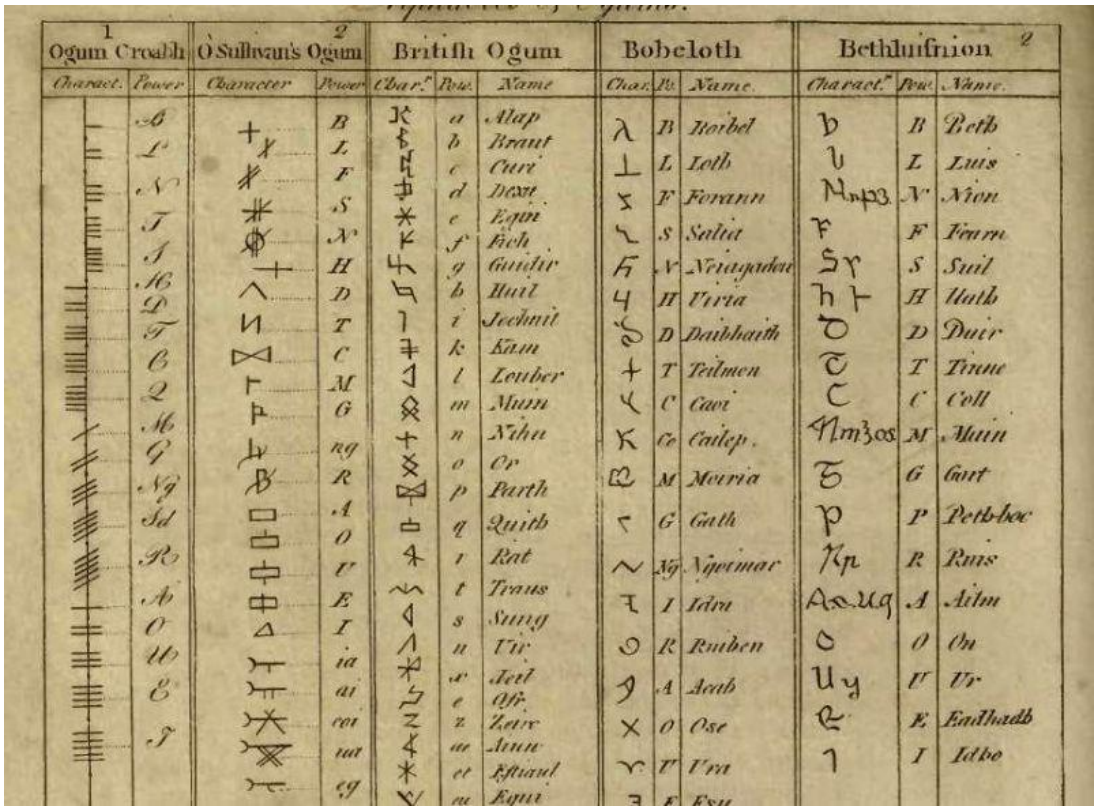


Figure 290. Bobel Lot, Boibel Loth, Beith Luis Nuin

> used until around 600 CE (at which time, of course, the entire Arabian Peninsula was converted to Islam and Arabic became the most important language).[1055]

The Ethiopians claim that Amharic goes back to 3,350 B.C.[1056] and was revealed by God directly to Enoch.[1057] Wiki claims that the South Arabian split from the "Proto-Sinaitic alphabet in about the 9th century BC."[1058] Even with this Wiki terminus post quem, the South Arabian, Musnad, Geez, Amharic system was in place in the 9th century B.C., two centuries before the Old Testament and 9 or 10 centuries before the cabala was fully developed. If the Babylon alfabesi led to Ugarit, Phoenician and proto- Hebrew, there was clearly another strand.

To understand this further, we need to return to our theme of vowel positions. Arabic is clearly a very complex example. It is often claimed that Arabic is without vowels. Old Arabic linked with Ugaritic begins with 3 vowels.[1059] Versions of Tifinagh aligned with Arabic begin with 3 or 4 vowels through the Tar'erit. The Musnad (South Arabian) alphabet ends with H O E, of which at least two letters are vowels. Meanwhile, in standard versions of Arabic, alif is obviously a vowel, and ain (ayn) is a vowel (cf. figure 75). In the Ethiopian alphabets A and Ain are each linked with 7 vowels in the syllabaries, while the semivowels va and ya are each accompanied by 7 semivowels.

We shall return to these themes in the following chapter. For the moment it is clear that the abjad system typically associated with Arabic is reflected in Sumerian and has its roots in the Hanscretanum and the alphabet of Adam (table 69 a) which, as noted earlier, is also found in India (tables 65, 69a). The shapes of Western alphabets are multiple but their underlying structures are more homogeneous than is generally assumed. Even so there was a gradual shift whereby a version of the abjad method triumphed, which gradually replaced vowels with consonants.

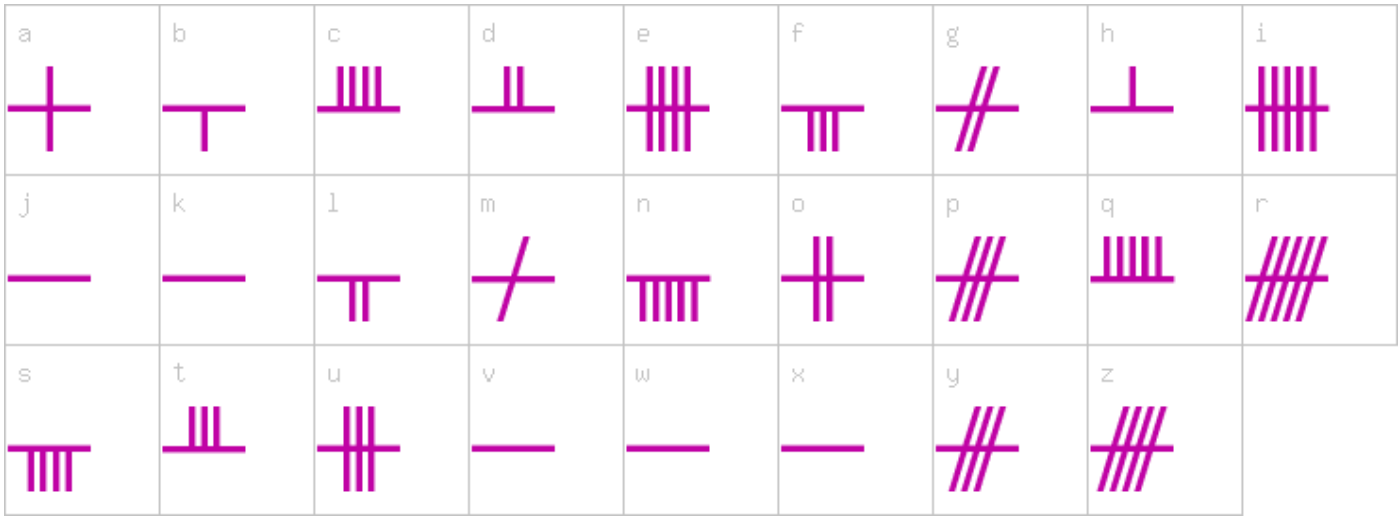
9.6. Boibeloth, Babel Loth and Ogham

There is another dimension of the Babylonian context. We showed that the Babil alfabesi led directly to Ugarit, Phoenician, Samaritan and Proto-Hebrew. As such it served as the source for a standard version of early modern alphabets. Meanwhile, there was another player, linked with the Boibeloth, Babeloth and Ogham alphabets.

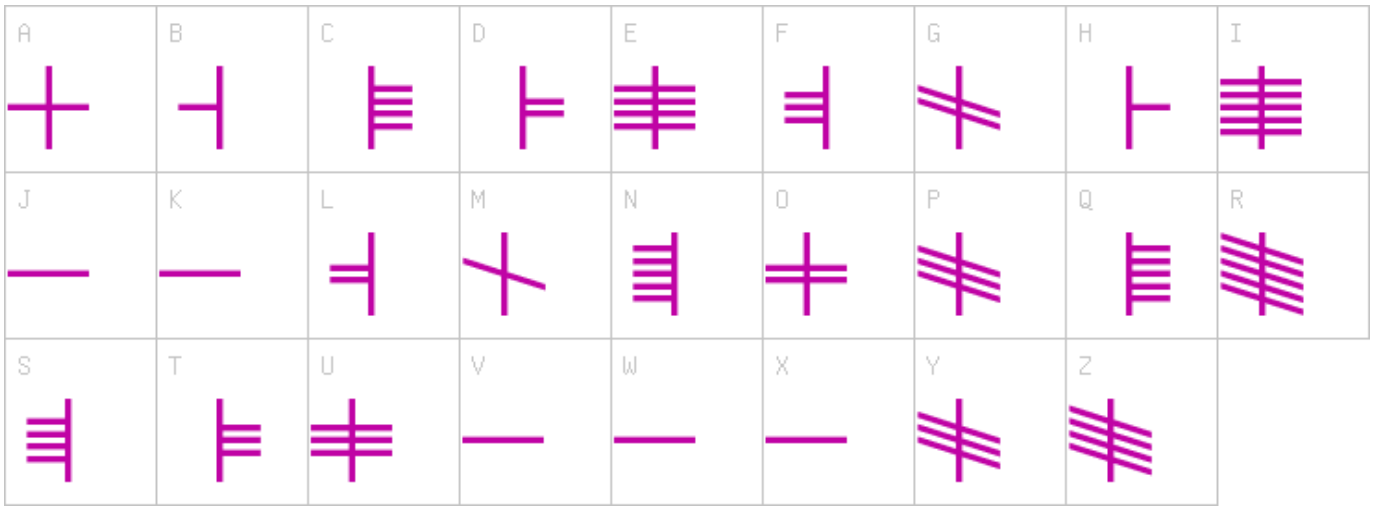
One of the key players in the early history of alphabets is a figure whose historical, mythical and legendary dimensions are so intertwined that it is nigh impossible to separate them clearly. He is variously called Fénius Farsaid, Feniusa Farsa, or Fenius Fars. Some describe him as a prince or King of Scythia or ancestor of the Scythians. Wiki offers a brief biography:

> Auraicept claims that Fenius Farsaidh discovered four alphabets, the Hebrew, Greek and Latin ones, and finally the Ogham, and that the Ogham is the most perfected because it was discovered last....
>
> According to the Auraicept na n-Éces, Fenius journeyed from Scythia together with Goídel mac Ethéoir, Íar mac Nema and a retinue of 72 scholars. They came to the plain of Shinar to study the confused languages at Nimrod's tower. Finding that they had already been dispersed, Fenius sent his scholars to study them, staying at the tower, coordinating the effort. After ten years, the investigations were complete, and Fenius created in Bérla tóbaide "the selected language", taking the best of each of the confused tongues, which he called Goídelc, Goidelic, after Goídel mac Ethéoir.[1060]

Lower case characters: B L F S N



Uppercase characters: B L F S N



Uppercase numbers: B L F S N

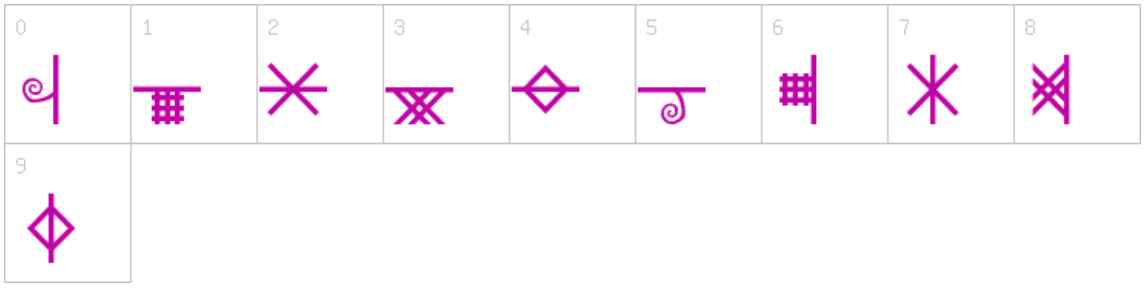
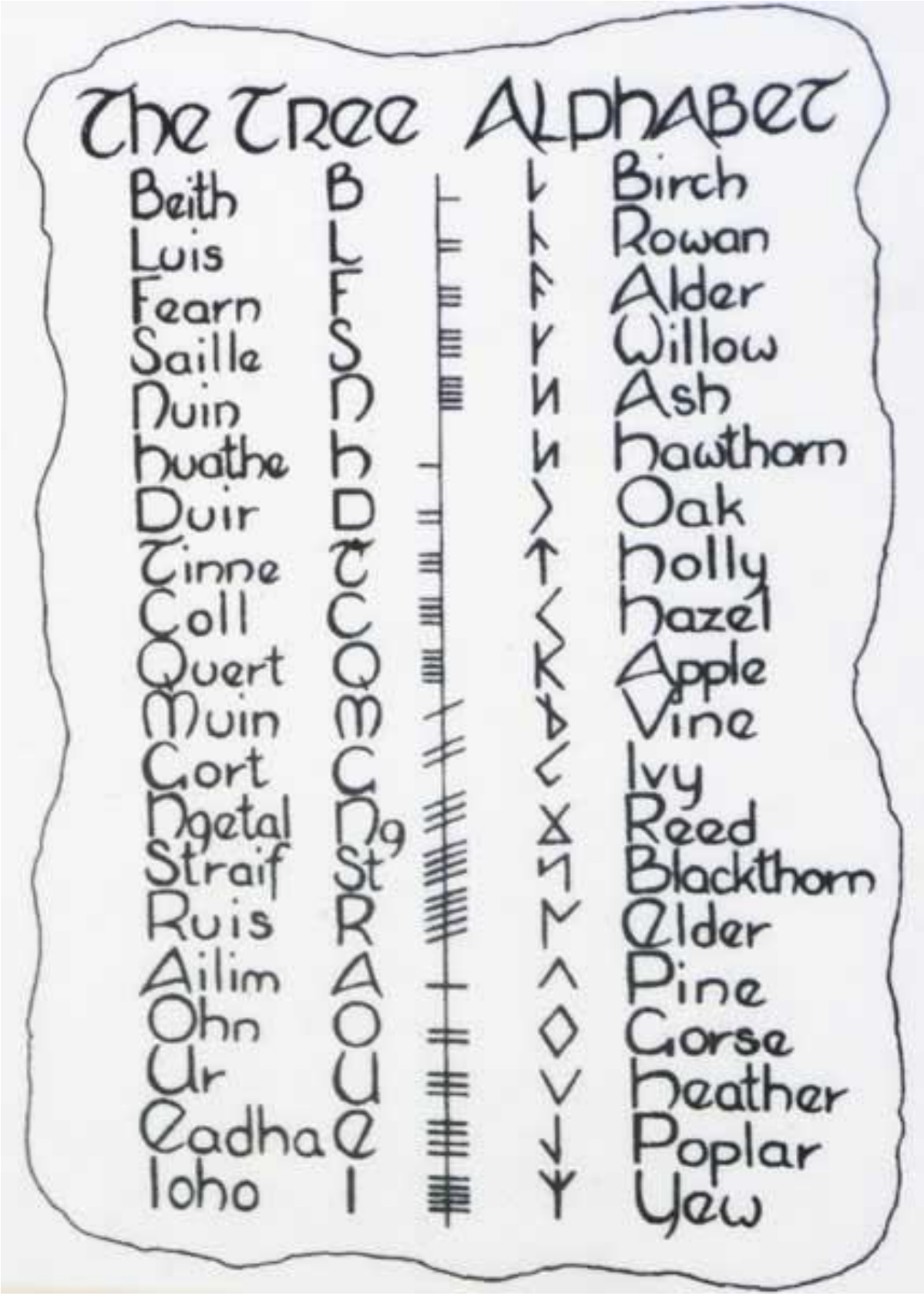


Figure 291. B L F S N aligned with lowercase letters, uppercase letters and numbers.



B L F S N, H D T C Q, M C Ng St R, A O U E I

Figure 292. Tree Alphabet

Letters	Runes		Rune Numbers	Letter Numbers
B - L	Boibel -	Loth	Rune 1 – Rune 2	Letter 1 – Letter 12
F- S	Foran -	Saille	Rune 3 – Rune 4	Letter 6 – Letter 21
N – D	Neaigadon -	Daibhoth	Rune 5 – Rune 6	Letter 14 – Letter 4
T - C	Teilmon -	Casi	Rune 7 – Rune 8	Letter 22 – Letter 3
M - G	Moiria -	Gath	Rune 9 – Rune 10	Letter 14 – Letter 7
R - A	Ruibe -	Acab	Rune 11 – Rune 12	Letter 19 – Letter 1
O - U	Ose -	Ura	Rune 13 – Rune 14	Letter 15 – Letter 21
E - J	Esu -	Jaichim	Rune 15 – Rune 16	Letter 5 – Letter 10

Beth –	Luis	Letter 2 – Letter 12
Nion –	Fearn	Letter 14 – Letter 6
Suil –	Hath	Letter 21 – Letter 8
Duir –	Tinne	Letter 4 – Letter 22
Coll –	Muin	Letter 3 – Letter 13
Gort –	Pet-boc	Letter 7 – Letter 17
Ruis –	Ailm	Letter 20 – Letter 1
On –	Ur	Letter 15 – Letter 6
Eadhadth –	Idbo	Letter 5 – Letter 10

Babel,	Loth,
Foraind,	Saliath,
Nabgadon,	Hiruad,
Dabhid,	Talamon,
Cae,	Kaliap,
Muriath,	Gotli,
Gomers,	Stru,
Ruben,	Achab,
Oise,	Urith,
Essu,	Iachim,
Ethrocius,	Uimelicus
Iudonius,	Affrim,
Ordines	

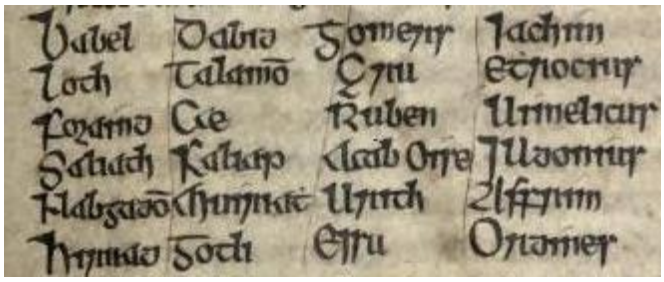


Table 82. 16 Boibeloth Runes with corresponding rune and letter numbers
Figure 293. 25 Babel Loth runes.

B –	J	Boibel -	Jaichim	Letter 2 – Vowel 5
L -	E	Loth -	Esu	Letter 12 – Vowel 4
F –	U	Foran -	Ura	Letter 6 – Vowel 3
S –	O	Salia –	Ose	Letter 21 – Vowel 2
N-	A	Neaigadon	Acab	Letter 14 – Vowel 1
D –	R	Daibhoth –	Ruibe	Letter 4 – Letter 19
T –	G	Teilmon -	Gath	Letter 21 – Letter 7
C –	M	Casi -	Moiria	Letter 3 – Letter 13

Table 83. B L F S N arranged in descending - ascending order.

While the above passage speaks of 72 assistants, accounts of his achievements are often contradictory. Other sources report that he gathered 25 assistants and named the 25 letters of the alphabet after them. Still others speak of a gradual evolution from 10 letters to 38 Letters (cf. figure 294). There are long tomes on the history of these early Celtic languages. Not surprisingly, Anglo-Saxon, Gaelic, Irish and Welsh sources offer different accounts.[1061]

The Boibeloth, Babel Loth and Ogham alphabets (figures 290, table 82), sometimes appear as markings (Beth-Luis-Fearn)[1062] and are sometimes called a tree alphabet,[1063] wherein letters, markings and runes are aligned. The Boibeloth alphabet frequently appears as two columns). The left hand column is associated with tribes of Israel: Babel, Lot, Ephron, Salem, Ne-esthan, Hur, David, Telmen, Kohath, Caleb, Moriah, Gad, Gomer, Jethro, Reu(ben).[1064] The five vowels, when we add a J become the five tribes in Genesis: Jacab, Jose, Jura, Jesu, Jaichin, the Hebraic versions of Jacob, Joseph, Jerah, Joshua, Jachin."[1065] The right hand column is a list of sacred trees (figure 290, cf. figure 292, 199).

Words such as alphabet and alfabesi entail structuring principles for the sequence and limits of the letters that they contain. This same principle provides insights into the Ogham. If we take the left vertical list of 16 letters and rearrange it as couples of two letters we have letter 1 - letter 12, letter 6 - letter 21 etc (table 61a) as in the alfabesi pattern. This principle works equally with the Beth Luis Nion version and the 25 letter version (table 82b-c). A manuscript shows how such lists could be rearranged as four lists of five runes (figure 293).

The letter sequences serve as memory aides which can then be filled with different kinds of Oghams, e.g. Dan or Science Ogham, Dath or Color Ogham,[1066] En or Bird Ogham[1067] (table 84 a – c). The bird ogham shows how this sequence of names can be aligned further with times of the year appropriate to those particular birds. This evolves into an early encyclopaedic approach to learning using the structure of the letters as a memory aide. Agricultural Ogham includes Food Ogham, Herb Ogham, River-Pool Ogham, Water Ogham. Animal Ogham includes Bird Ogham, Cow Ogham, Dog Ogham, Ox Ogham, Sow Ogham. Man Ogham includes Art Ogham, Blind Man Ogham, Boy Ogham, Church Ogham, Finger Ogham, Foot Ogham, Fortress Ogham, Hand Finger Ogham, King Ogham,Lame Ogham, Nose Ogham, Woman Ogham: "The Irish candidate for ollaveship was required to master 150 cypher alphabets."[1068] Long before there were memory theatres, alphabets were a stage for theatres of memory.

If we now take this same list of couplings and relate them to rune numbers this leads to Rune

Dan or Science Ogham

Bathumnacht-	Laumnacht
Filideacht-	Sairfi
Noaireacht-	Haircetal
Druideacht-	Tornoscht
Cruitereacht-	Quislineacht
Milaideacht-	Gaibneacht
Ngibai-	Tserguindeacht
Ronnaireacht-	Airigeacht
Ogmosoght-	Umaideacht
Enaireacht-	Iascaireacht

Dath or Color Ogham

Ban - Liath
Flan – Sodath
Huath – Dub
Tenin – Quiar
Moract – Gomor
Nglas – Tsorca
Ruad – Alat
Odar – Usga
Erc - Irfind

En or Bird Ogham

December 24 - January 21	B	Besan	Pheasant
January 22 - February 18	L	Lachu	Duck
February 19 - March 18	N	Naescu	Snipe
March 19 - April 14	F	Faelinn	Gull
April 15 - May 13	S	Seg	Hawk/SS strolach thrush
May 14-June 10	H	Hadaig	Night-crow
June 11 - July 8	D	Droen	Wren
July 9 - August 5	T	Truith	Starling
August 5 - September 5	C	Cron	Crane/Q querc hen
September 6 - September 30	M	Mintan	Tit-mouse
October 1 - October 29	G	Geis	Mute-swan
October 30 - November 25	Ng	Ngeigh	Goose
November 26 - December 22	R	Rocnat	Rook
Winter Solstice	A	Aidhircleog	Lapwing
Spring Equinox	O	Odorscrach	Cormorant
Summer Solstice	U	Uiseog	Lark
Autumn Equinox	E	Ela	Whistling swan
Winter Solstice	I	Illait	Eagle

Table 84. Science, Colour and Bird Ogham.

Boaz	Jachin
B	J
1 Night -	1 Day
Black Pillar -	White Pillar
Clouds -	Fire
Female -	Male
Left -	Right
Left Pillar -	Right Pillar
Mercy -	Judgement, Severity, Understanding
North -	South Names
Silver -	Gold
Stolistes -	Daduchos
Strength -	Establishment
Unity -	Binary

Table 85a-b. Boibel-Jaichim and Boaz and Jachin symbolism (cf. table 83).

1 – Rune 2, Rune 3 – Rune 4, Rune 5- Rune 6…. which seems elementary until we read the letters and numbers vertically. B F N T M R O E corresponds to uneven numbers, 1 3 5 7 9 11 13 15. Meanwhile, L S D C G A U J corresponds to even numbers 2 4 6 8 10 12 14. Uneven numbers are typically male and spiritual. Even numbers are typically female and material. So the left column of this new list can be seen as male and spirit, while the right column can be seen as female and matter.

All this opens up multiple levels of interpretation. In one view, Boibel is Babel, the Home of the Wise. Salem is Jerusalem, the city of God. So Babel can be the left column and Jerusalem the right column. In this view, Loth (Lot) and Foran (Ephron, from whom Abraham acquired the cave that was tomb for his wives) are stages on the way. Alternatively, we can use the circular method outlined below (§ 9.8, table 86, cf. table 91)[1069] In the Bible, Lot accompanied Abraham. At some point there was a parting of ways. Lot remained in Moab (modern Transjordan). Abraham stayed in Jerusalem (modern West Bank of the Jordan). In the Biblical narrative, when Sodom and Gommorah are burned, Loth's wife looks back and is turned to a pillar of salt. Alchemically salt represents the body. So now the right column can represent female, material world and body, while the left column can represent the male, city of God and the spirit.

As part of this approach the vowels can be linked with consonants (table 83a). Now, it is the left column that is potentially female and matter, while the right column, beginning with 5 vowels relates to male and spirit. The first five letters of the right column, J E O U A or I E O A E are also the opening letters of Jehova: I E O U A I E O V A I E HO V A.[1070] Now it is the left column that is earth and matter and the right column that is heaven and spirit. In the Syriac alphabet (Syriacum), five Biblical names are also explicitly linked with the five vowels A E I O U, namely: Abraham, Esaia, Isaac, Odam, Vria.[1071]

A variant of this approach leads to the Boaz - Jachin contrast made famous by the freemasons (table 85). The good news is that there are now clear contrasts. The less good news is that the female has been relegated to the night, darkness, clouds, the North, mercy and a black pillar. This is far removed from a world where Sri is the source of everything and where Lalita Tripurasundari is the mother of all life and everything. The possibility that vowels and consonants can be correlated leads us to look afresh at the rasi chakra (figure 48). Vowel 1 is opposite consonant 1, vowel 2 is opposite consonant 2. Vowels 5 6 7 (u u r, cf. Ur) are opposite consonants 5 6 7 (ca cha jha) along the Taurus – Scorpio (vrsabha – vrscikha) axis.

Figure 294. 18 Slavic runes and 38 Western runes.

Slavic	Armanen	Armanen Numbers	Letter Numbers
M – B	Man – Fa	Rune 15 – Rune 1	Letter 13 – Letter 2
Ch – U	Yr - Ur	Rune 16 – Rune 2	Letter 6 – Letter 9
A – L	Ar - Laf	Rune 10 – Rune 14	Letter 1 – Letter 12
R – X	Rit - Hagal	Rune 5 - Rune 7	Letter 20 – Letter 14
N – O	- - Nauth	Rune -- - Rune 8	Letter 7 – Letter 15
G/K – D	Ka - Thurs	Rune 6 - Rune 3	Letter 3/11- Letter 4
T – P	Tyr – --	Rune 12 - Rune -	Letter 22 – Letter 17
S – E	Sig – Eh	Rune 11 - Rune 4	Letter 21 – Letter 5
V - I--	Is	Rune - - Rune 9	Letter 6 – Letter 10

Table 88. Slavic runes, Armanen runes (cf. 189 a-b) and corresponding numbers

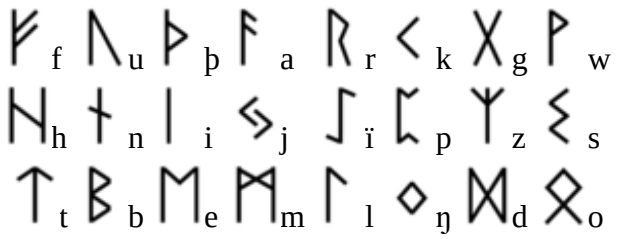
One version of Brahmi begins with 10 vowels followed by 13 consonants. These can be aligned such that there is a column of vowels and a column of consonants (table 87).[1072] This suggests that a future history of the alphabet might be able to trace how parallel columns of vowels and consonants were gradually replaced by versions wherein consonants dominated.

Some idea of the simultaneous continuity and complexity of combinations becomes clear by comparing Slavic and Western examples. An old Slavic version has 18 runes (figure 294a). There are also 18 modern Armanen runes (figure 294b). Fifteen of the eighteen are effectively identical (table 88). Yet the organizational principles are very different. The Slavic version has two columns: the right column from Bereginya (Берегиня) to Istok (Исток) reflects the 9 chakras of the human body where Istok is the lowest (Muladhara or root chakra) and Bereginya the highest. The left column deals with 9 cosmic principles with Myr (Мур, peace, harmony, world) at the top.

Hence, the Slavic ordering is close to the logic of the alfabesi and babeloth alphabets: 1 column for the visible, manifest world of matter, the other for the non-manifest world of the spirit. The Armanen runes, by contrast, orders 3 sets of 6 runes to represent past, present and future in the manner of the Futhark runes. An attempt at a comprehensive list of Western runes by Kummer (figure 243 c) reveals how both the Slavic and the Armanen runes are subsets of a larger system of 38 runes. 38 is also the number of divisions in the Perun calendar (figure 22 b). If we include majuscule and minuscule versions then we have twice 38, i.e. 76 which is also the number of letters correlated with runes in the Bulgarian runic alphabet.

One final example (figure 495) helps to illustrate how a single letter changes contexts. In the opening chapter we explored the theme of the world tree, how it was linked with a number of signs and letters including the Isa (Isaz, Ice rune), the yang symbol, Ou (the mountain king), letter ho (Sumer), the Djed. Variants are found as a support (Опора, rune 5) and as Madder, Hall of Fox (Hall 10). As a documented letter of an alphabet, the oldest examples appear to be Sumerian (3200 - 2360 B.C) alphabet where it is linked with letters 18, 19 and 25 as Si(l), Sa (Śa) and Za(g) –probably reflecting the savarga. It recurs at the end of the Ugaritic alphabet as letter 30.

In Tartessian the version with 3 strokes is S, while 2 strokes is O. In Boibeloth, it remains at the end of the alphabet now as letter 16. Ancient Persian and Arabic link sin and shin with shape 6. Ancient Hebrew splits these two such that sin becomes letter 15 (Samekh) and gradually associated with evil, while Shin becomes letter 21, initially in the form of a



f u	fehu -	uruz	F - U
þ a	thurisaz -	ansuz	Th - A
r k	raido -	kaunan	R - K
g w	gebo –	wunjo	G -W
h n	hagalaz -	naudiz	H - N
i j	isaz -	jera	i - j
ï p	ihwaz/eihwaz -	perþ-	eo - p
z s	algiz -	sowilo	X - S
t b	tiwaz/teiwaz –	berkanan	T - B
e m	eiwaz -	mannaz	e - m
l ŋ	laguz -	ingwaz	L - Ng
d o	dagaz	ōþila/ōþala- -	D - Oe

f u	ï p		
þ a	z s		
rk	t b		
gw	e m		
hn	l ŋ		
i j	d o		

Figure 295. 24 Letters of Futhark. Table 89. Futhark and alphabet method

recumbent E like one version of the Sumerian Sa (Śa). In the Celtic runes, it becomes U, W, -Ur as the mother of all sounds, linked with the Summer Solstice, with Heather, and the letter Beth.[1073] It also becomes a stage in the vowels linked with the 4 seasons and 4 points of the compass (figure 200a).

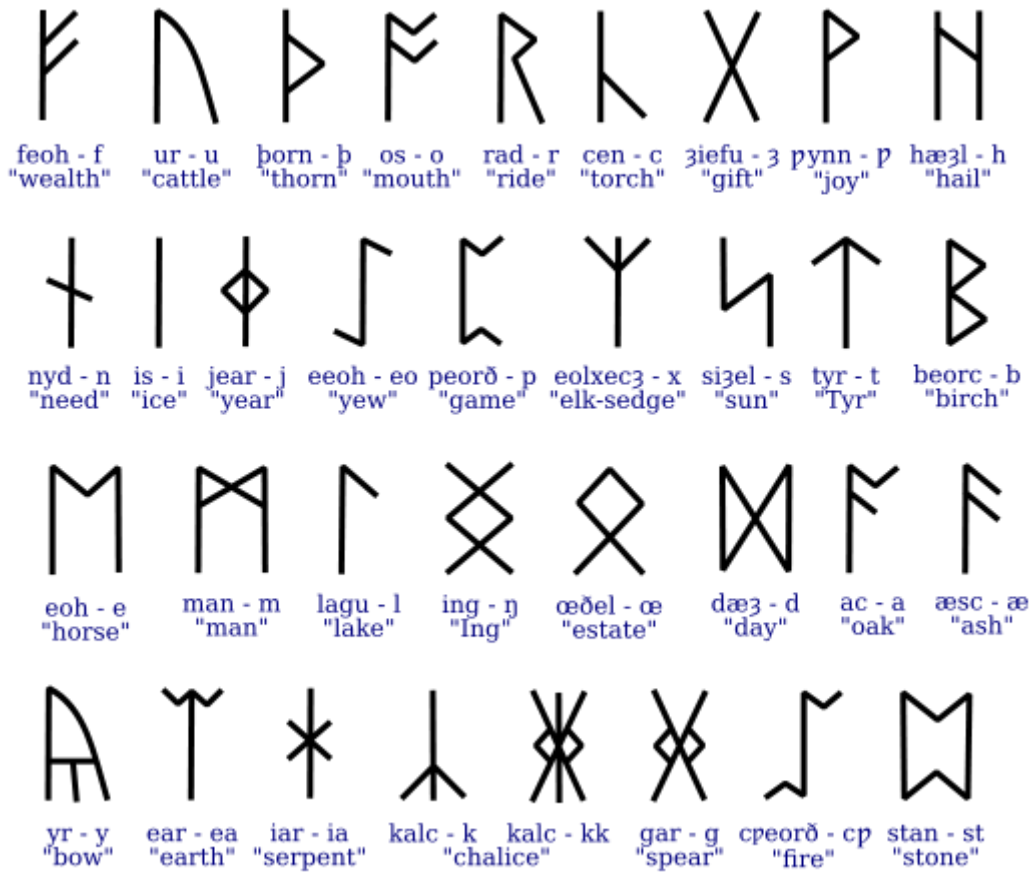
Standing back we can see two important trends. First, the idea of the world tree, which is central to all early cultures becomes a letter (linked with Sh) that is typically the culmination of runes and alphabets and aligned either with the North-South Axis of Cancer-Capricorn or the diagonal Taurus-Scorpio. Later alphabets relegate this to a point closer to half way in the cycle as sin and redefine the significance of the culmination as Shin, now, especially with an alignment Leo-Aquarius. Why this happened is explained elsewhere (§ 8.7.1. cf.appendices 2-3).

The second trend is that Babylon created multiple solutions (72 according to some), which can be classed in two large categories. One class began with the letter B (Babel Loth, Boibeloth, cf. Bereginya). The other began with A (alfabesi, alphabet), became the standard in Athens in 403 B.C. and gradually gained ascendency. Yet, B is the first letter of beginning, first letter of the Old Testament, of Buana the goddess of the Irish, of the great goddess, Bereginya of the Slavs who, as Birch, defines a month in Russia, Poland and among the Celts. B may be first. Our quest to understand the roots of European runes and alphabets points to a big picture that includes Russia, China and India.

9.7. South Arabian (Old Yemeni, Musnad) and Futhark

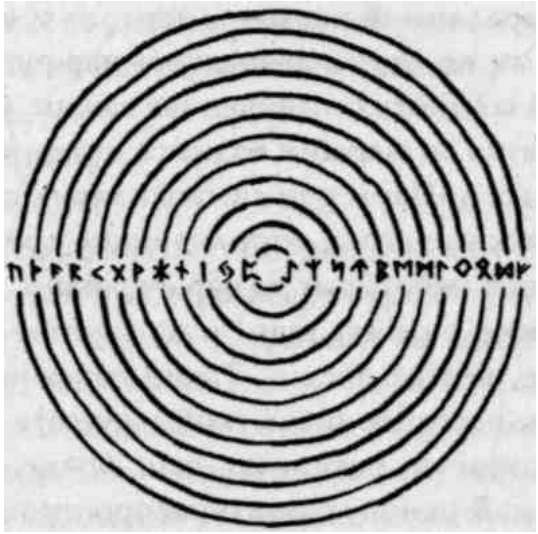
If we now return to the Futhark runes in the 24 and 34 rune series (figures 295 – 296, table 89 - table 90) and apply the same alphabet principles of two columns we see that the Zay rune of the Musnad alphabet recurs as the dagaz rune of the Futhark. The fa rune of the Musnad recurs as the ingwaz rune of the Futhark. The saad rune of the Musnad recurs as the Othala rune of the Futhark. The two systems, with the Musnad directly linked to the Arabic alphabet, are both stories of the creation of life and life cycles. The Futhark stops at general principles. The Musnad adds the first examples of living beings. The Futhark generally associated with Celts and Scandinavians shares basic symbols of the South Arabian alphabets, which then migrated to Ethiopia, or according to some conversely.

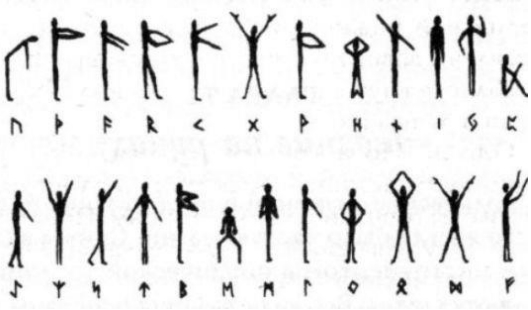
The Othala rune, which we encountered among the Slavs (figures 17-18), links with Ethiopian and Musnad (figures 281-282).[1074] Indeed we begin to see new connections between Sumerian, Slavic, and Arabic letters. We find traces of these shapes among the Tamachek[1075] and Tifinagh[1076] alphabets of the North African Bedouins. Even more astounding, the basic two column alphabet principles work when applied to Bantu (figure 289), the basis of some 535 languages according to Ethnologue.[1077] Carl Gustav Jung has taught us to look for universal symbols as parts of a collective unconscious. This is rather different since the symbols occur at specific points in a system. The wide set of associations stretch from India to Europe and across Africa, down to South Africa.



feoh –f	beorc – b	ᚠ	ᛒ	1	18
ur- u	eoh – e	ᚢ	ᛖ	2	19
þorn – þ	man –m	ᚦ	ᛗ	3	20
os –o	lagu –l	ᚩ	ᛚ	4	21
rad –r	ing – ŋ	ᚱ	ᛜ	5	22
cen c	oeðel –oe	ᚳ	ᛟ	6	23
giefu –g	daeg-d	ᚷ	ᛞ	7	24
wynn-w	ac – a	ᚹ	ᚪ	8	25
haegl- h	aesc – ae	ᚻ	ᚫ	9	26
nyd –n	yr – y	ᚾ	ᛦ	10	27
is –i	ear -ea	ᛁ	ᛠ	11	28
jear- j	iar – ia	ᛃ	ᛡ	12	29
eeoh –eo	kalk – k	ᛇ	ᛣ	13	30
peorð p	kalk –kk	ᛈ	ᛤ	14	31
eolxcez -x	gar – g	ᛉ	ᛥ	15	32
sigel – s	cweorð –cw	ᛊ	ᛧ	16	33
tyr – t	stan –st	ᛏ	ᛨ	17	34

Figure 296. 34 Letters of futhark. Table 90. Futhark and Alphabet method.





UR – FE	ᚢ ᚠ	1 – 24	Primitive Bull Nature	Tamed Cattle Culture
TORS - DAGAZ	ᚦ ᛞ	2 - 23	Night	Day
AS - ODAL	ᚫ ᛟ	3 - 22	Sky (Asgard)	The Earth (Midgard)
RAD - ING	ᚱ ᛜ	4 - 21	Structure	Nature
KEN – LAGU	ᚲ ᛚ	5 - 20	Fire	Water
GYFU - MANNAZ	ᚷ ᛗ	6 - 19	Donor	Recipient
WUNJO - EOH	ᚹ ᛇ	7 - 18	Harmony	Collaboration
HAGAL-BERKANA	ᚺ ᛒ	8 - 17	Death	Life
NAUD – TYR	ᚾ ᛏ	9 - 16	One (Descent)	Tyr (Retention)
IS - SOL	ᛁ ᛋ	10 -15	Winter (Niflheim)	Summer (Muspelheim)
YARA - ALGIZ	ᛃ ᛉ	11 - 14	Field	Forest
PERTRA - EYVAZ	ᛈ ᛇ	12 - 13	Womb	Phallus

Figure 297 a. Runic circle, b. runic postures, Table 91. Runic complementary contrasts; 243c. a- l, d. Anglo Saxon letters 1,7 14, 28 (a, f, o/q, ae),e. 4 letters A, f. Gyfu-Feoh Bindrune .

9.8 Runic Circles

Meanwhile, there were also other models. A Russian source presents a circular configuration of the runes. The accompanying images and text seem simple and straightforward (figure 297, table 91):

> Runes and the Nordic magic Runes should not be understood linearly, always counting to the fleece of [ur] of the first, but to [fe] - latter. Runes symbolize multidimensional principles. Investigating different combinations of runes, it is possible to understand their concealed senses. 24 runes can be placed into 12 concentric circles. First and last runes are on the opposite sides of outer circumference. In the internal circles in pairs are placed runes from the opposite ends [utarka]. Internal circle consists of middle pair - "[pertra]" and "[eyvaz]". Thus, we obtain twelve pairs of runes. Numbers 12 and 24 are in many respects important. They are correlated with the zodiacal signs, the twenty-four hours, the months and so forth of the pair of runes symbolize the opposite forces, which supplement each other. The value of some of the pairs is obvious.[1078]

The outermost pairs are concerned with a cosmic, societal, external level (rune 1 – rune 24. The innermost pairs are concerned with a personal, private, intimate level (rune 12 – rune 13). It is easy to imagine how these circles could be adjusted into the spirals of a labyrinth such that individuals can make inner journeys to confront their inner beast: personal equivalents of the shaman's journey to the frontiers of the cosmos (cf. figure 80b). Thus journeys which began as a domain of shamans, could be extended to priests and initiates and ultimately become an everyday part of the entrances to cathedrals of the faithful (figure 146).

The pairs of runes seem almost too obvious to be noteworthy until we look more closely. In this list, rune 1 is Ur, rune 24 is Fe. The first rune, Ur, can be seen as a person in the act of going from a four-footed animal to a two-footed homo sapiens (figure 297b). The last rune, Fe, shows a person raising hands towards the heavens. So Ur – Fe is a minimal history of evolution. Cosmically, Ur is along the Taurus-Scorpio axis as in the Hindu rasi chakra (figure 48). In terms of gender, Ur is male as in Urmensch (prehistoric man) and Fe is the fe of female and feminine. A simple version leads to the Gyfu – Feo bindrune (figure 297 f) and to a series of two stage developments: e.g. beginning - end, past - present, wild - tame, bull - cattle, nature - civilization (table 92).

Ur -	Fe
Wild	Tame
Beginning	End
Past –	Present
Primitive Bull -	Tamed Cattle
Ancestral Property -	Moveable Wealth
Primal Nature -	Civilization
Nature -	Culture
Sun	Moon
Male	Female

Table 92. Basic associations of runes 1 and 24

9.9. Conclusions

In a sense, the first six chapters were an introduction. They outlined historical roots and key themes that inspired the structuring of letters: the human body, planets, zodiac signs, human breathing and human movements. Chapters seven and eight outlined how the model spread East and West. Chapter nine has finally come to the point. The word alphabet and its variants alfabet alfaba, alfabesi are not simply random terms. They indicate specific sequences of letters. In the 22 letter sequence of early alphabets, the alpha or alfa is about divisions by 2: letter 1 to letter 11/12 (at the half of the alphabet) to letter 6 (at the midpoint of the half). The beta is about limits: letter 2 to letter 22 (at the end).

This 22 letter system appears to have its origins in India, evolved in Sumer and Akkad, and to have developed in its modern form in Babylon. It served as a model for Ugarit, standard Phoenician, Samaritan and Paleo-Hebrew. This system follows a distinct sequence with a b g d, h w z, h t y, k in the left column and l m n, s a p ts, q r s t in the second column. Alternative Hebrew alphabets such as Passing the River (Transitus fluvii, probably derived from Chaldean 10), have different letter forms but maintain the same sequence of letters. Although the Hebrews emphasized the importance of 3, 7 and 12 letters, the alfabesi came to be organized in divisions of 9. In the 22 letter alphabets this resulted in a gematria of 1-400. In the later Hebrew alphabets of 27 letters, this resulted in a gematria from 1-900. The Arabic tradition used the same system (aiq bekar) with their alphabet of 28 letters leading to a gematria from 1-1000.

Babylon is clearly much more than a former capital of Babylonia and a physical location in what is now Iraq. Here, as outlined earlier (figure 173), the letters become associated with planets and serve as building blocks for major ziggurats. In some versions, there are 7 stories reflecting the 7 planets. In other versions, there are 9 stories reflecting the 9 building materials and the 9 divisions of grammar. There are also 8 cases of 72, namely: 72 artificers, 72 building materials, 72 counsellors, 72 languages, 72 paces, 72 peoples, 72 pupils, 72 races. 8 x 72 is 576, which is also the gematria of pneuma, spirit or breath, whose physical expression is the New Jerusalem. Hence, the numbers of alphabets from 1 – 22, 1- 24 and 1 - 26 are clearly reflections of a much bigger picture that takes us directly to numbers of breathing and cosmic breaths, numbers of the cosmos and the numbers of the universe.

If the city of Byblos (cf. Bible, Bibliothek) in Lebanon is linked with the origins of the book, the city of Babylon is connected with the origins of the modern alphabet through Babil Alfabesi, Boibeloth, and BabelLoth. These alphabets, associated with Fenius Fars, a Scythian Prince or King, are noteworthy because they follow the two column principles of the alfabesi precisely. Their slightly different arrangement of letters holds clues to suggest that alphabets which now have only consonants, or consonants followed by vowels, were once balanced reflections of spiritual vowels and material consonants. They also suggest a silent battle between alphabets beginning with B and alphabets beginning with A.

The origins of these alfabesi systems lie further East. Scholars have traced how Phoenician is based on Ugarit(ic), which is based on Accadian, which has its roots in Sumerian in the 35th c. B.C. some two and a half millennia before the first documented evidence of Hebrew script.

We showed that this structure is found also in the alphabets of Chaldean 3, Adam, Brachmanicum, Hanscretanum, and Indicum. Closer consideration of Ethiopian revealed 22, 26 and 33 letter systems, the latter with structural parallels to South Arabian and Sanskrit. When the alfabesi principle of two columns was applied to these and Old Yemeni, Musnad, Futhark and Bantu unexpected parallels in underlying structures were found.

From this emerges a rather different history of alphabets. The abjad method is widespread, stretching from India to Europe, across Africa and down to South Africa. An earliest date associated with the method is 5509 B.C. (Alphabetum Adami), but there are claims for even earlier dates. For all the importance of the alfabesi approach of Babylon, the structure of English derives from the structure of abjads. While abjads with 7 divisions are usually discussed in terms of Middle Eastern languages, there is also an Urdu abjad tradition with 8 divisions.

All this calls for three corrections in the history of alphabets. Firstly, contemporary discussions typically refer to the need for one letter linked with one sound. This was introduced by Sanskrit and is certainly not a contribution of the alfabesi which often undermined clear distinctions between vowels and consonants.

Second, it is fashionable to focus on alphabets vs. abjads as if alphabets were modern and abjads primitive. While it true that abjads typically used something else than the A B C order, as shown earlier (table 50), this is but one of many variants in the world of alphabets. This also ignores long standing historical distinctions between abjads based on alphabet order (using basic shapes)[1079] and those based on abjad value (i.e. gematria) order.[1080]

Third, there are problems of chronology. Modern use of Arabic in Islam means its roots are often associated with the prophet Mohammed in the 7th c. A.D. The Old Arabic linked with Ugarit, South Arabian (Old Yemeni, Musnad) and Ethiopian (cf. Amharic, Geez) go back to at least 900 B.C., probably 1400 B.C. and according to some to 3350 B.C. While the precise dates remain open to discussion, the abjad tradtion, especially through its 33 letter alphabets entails structures parallel with those of Sanskrit and Brahmi, which are older than the alfabesi model of Babylon that became dominant in the Mediterranean region. Very simply, the history of abjads and of the alphabet lies more in modern Persia and Iraq (Elam, Sumer, Susa, Babylon) than near the Mediterranean shores (Tyre, Byblos, Jerusalem) and it reflects older connections with India and China.

The Hebrew innovation (cf. § 8.7) is more metaphysical than physical: more about shifts in heavenly astronomy than about earthly use of letters. In simple terms, it entails an emphasis on stars to counter the Babylonian emphasis on planets. The Hebrew approach gives new emphasis a) to a heavenly crossing of the Eridanus (which becomes aligned with the Jordan on earth), b) to Aquarius: now as letter 18: the Tzadik, the leader and c) to the crossing of the Southern Cross (Tav).

Hebrew shifts the focus from static letters to letters reflecting the dynamics of crossing. More precisely, it redefines the nature of and value of crossing. Letters linked with the Sun, multiples of 6 (60, 600) and 666 become seen as negative, as do aspects of the corresponding

letters (e.g. F and S). For instance, the Sin of S (one of the 3 s's in the savarga), becomes reduced to sin. The good news is a clear vision that points to the virtues of Aleph, Mem, Shin and Tav.

As the new orders become associated with Babylon and Jerusalem, older traditions reflecting the space between Babylon and India tend to fade. A whole range of assocations are almost forgotten. As will be seen later (appendix 3) there are also a number of important places such as Jurjan, Sanjan, Sangan, Sanzan, most of which allude to the number 3 (San) and to links with birth and being born: e.g. jur - jan, juri - jan, jihr – jahn (cf. Georg – Johann, Saint George – Saint John). This will offer possible insights into the pre-Christian history of John the Baptist. These may also be related to pre-Islamic history in Old Slavic which has experiments with a, al, ala, allax entailing the letters of the name of Allah at least 1500 years before the advent of Islam (cf. figure 609, appendix 5). This prehistory of the Hebrew, Christian and Islamic faiths could reveal much more about common themes. It is linked with a larger trend noted at the outset of this chapter: a shift from alphabets as cycles to alphabets as stories of creation, growth, redemption and salvation.

The story of the alphabet thus entails a paradoxical big picture. So-called primitive runes, abjads and alphabets are all interconnected. The simple oppositions in textbooks need revision. This chapter has outlined some dimensions of these interconnections. The Middle East in a larger sense from India and Bactria to the Mediterranean, transformed the premises of the Sanskrit model. Chapter 10 will offer a new framework for understanding the history of alphabets. Chapter 11 will explore how this links with geometrical and numerical models. Chapter 12 will offer conclusions.[1081]

Chapter 10. Classes of Alphabets

The science of the alphabet contains great mysteries since He, who is the only author of all mysteries, has compared himself to the first and last letter...How great then must be the mysteries of the intermediate letters? And is it not surprising that this mystery should be so restricted in letters; for all things visible and invisible, manifest and most occult things, emanating (through the medium of nature or art) from God himself, are to be most diligently explored in our wanderings.
John Dee, Monas Hieroglyphica, 1564, Preface[1082]

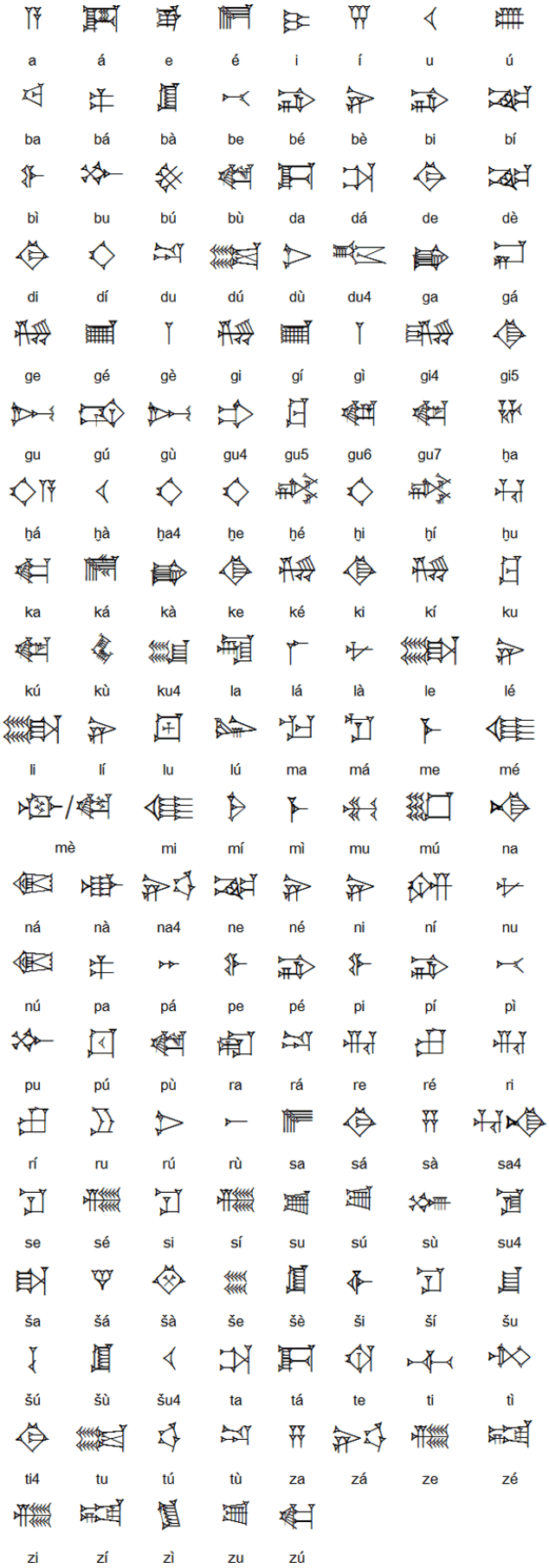


Figure 298 a. Sumerian syllabic glyphs[1083]

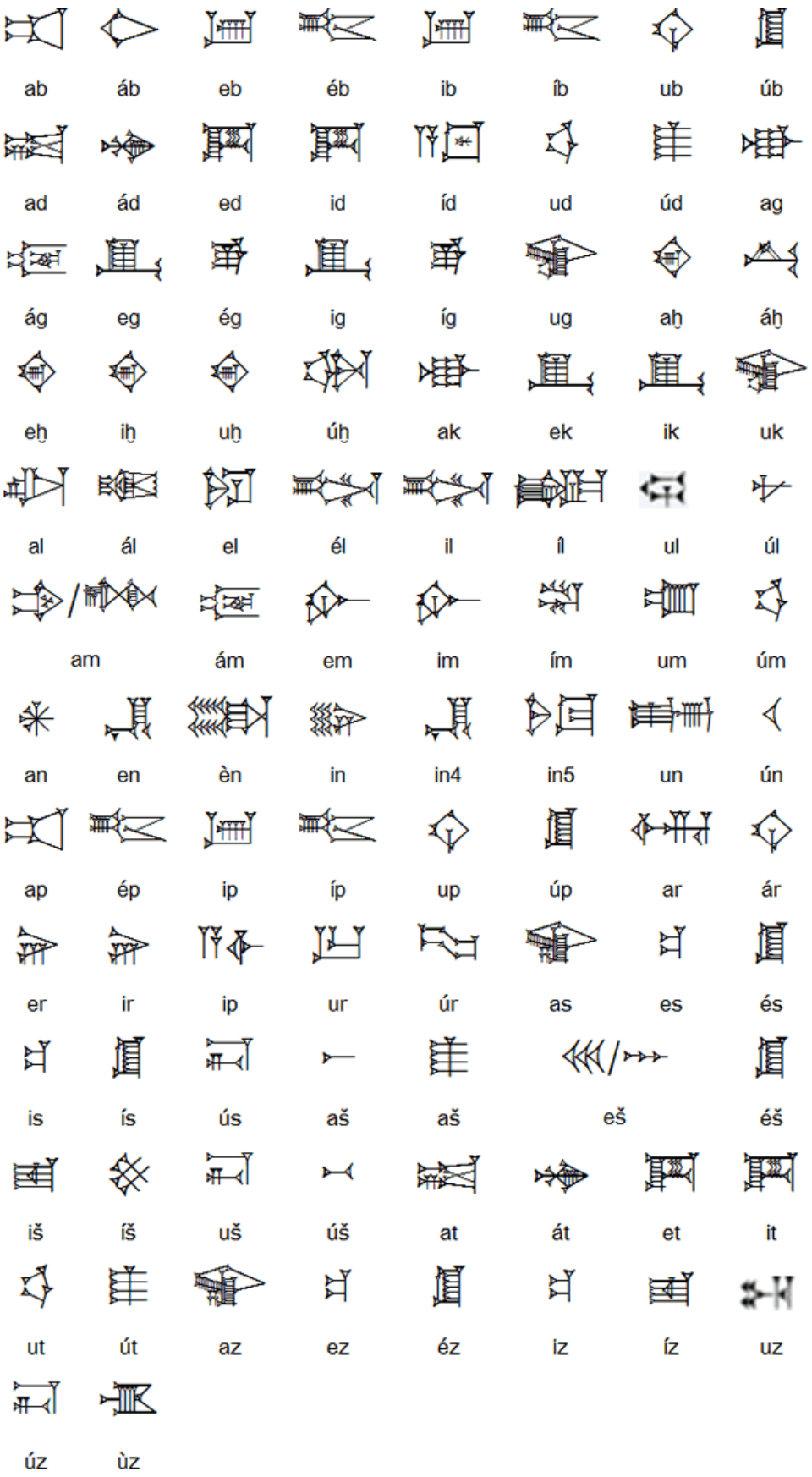


Figure 298 b. Sumerian Syllabic Glyphs.

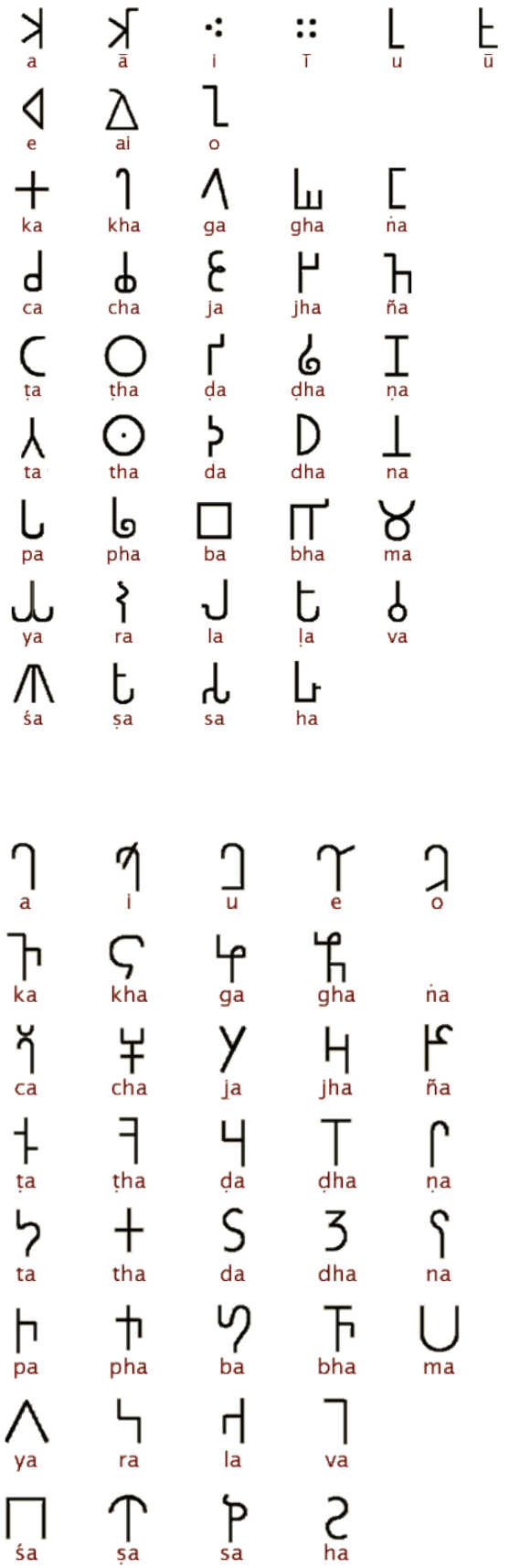


Figure 299. Vowels in Front: a. Brahmi. b Karoshti

Chapter 10. Classes of Alphabets

Chapter 8 surveyed major Western alphabets. Chapter 9 analysed some of their basic structures. Chapter 10 offers a means of classing them. A narrow definition of alphabets restricts the term to letter systems containing the letters alpha and beta. A slightly broader definition expands the range to include letter systems which have synonyms for these two terms: e.g. alap, alep, aleph, A, bet, beith, B. This book explores a more comprehensive definition to include systems with a clearly defined set of letters, which are used for writing and reading as well as speaking.

Alphabets typically have vowels and consonants. Vowels typically occur in one of three positions: vowels in front, vowels behind and vowels in between. Alphabets with vowels in front often entail syllabaries: i.e matrices with vowels along one axis and consonants along the other axis. Vowels and semivowels behind is an approach typically found in runes, especially ogham, and early forms of Judaic, Cyrillic and Arabic. Vowels in between constitutes the most popular method in the form of abjads and regular alphabets. Each of these will be considered briefly (§ 10.1, table 93).

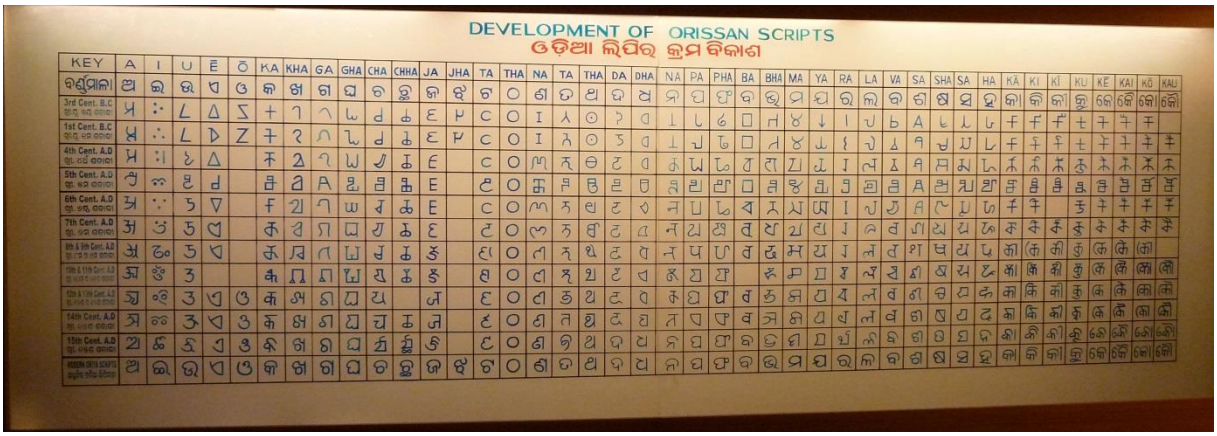
In terms of the 72 magical alphabets there are four main models of alphabets, namely the ABGD, ABTθ, ABCD and ABVD models (§ 10.2). To these can be added one important variant: ABJD (table 101). While the ABJD model is now mainly associated with abjads in Arabic it roots lie in the ABGD model which goes back to India. Cyrillic and Slavic-Aryan languages reflect this model as do the first 20 letters of the English alphabet. Abgd/abjd structures thus offer an underlying framework for a majority of languages ranging from India and Russia through Middle Asia, Europe and Africa (§ 10.3 and appendices 8-9).

Most alphabets entail a modular structure. They entail simple combinations of letters such as 2 letters (dyads), 3 letter (triads), 5 letters (vargas, pentads, aicmes) or 8 letters (octads). Such combinations led to systems of letters 4, 4 4, 4 4 4, 4 4 4 4 etc., which were sometimes additions and sometimes multiples. These systems are related to different scales of numbers which were also applied to letters (10.4). An understanding of this modular structure and its variations helps to explain how an underlying framework of a small number of elements (typically 6 or 8) typically leads to alphabets from 10 - 256 letters (§ 10.5).

As shown in the previous chapter, basic lists of 18, 26, 33 and 34 letters relate directly to alphabet letters. These are subsets of larger sets such as the 256 Slavic karuna. An awareness of these larger sets helps us to understand how large sets of markings, pictograms, logograms, glyphs, hieroglyphs, were gradually crystallized into the relatively small numbers of alphabet letters as we know them today (§ 10.6).

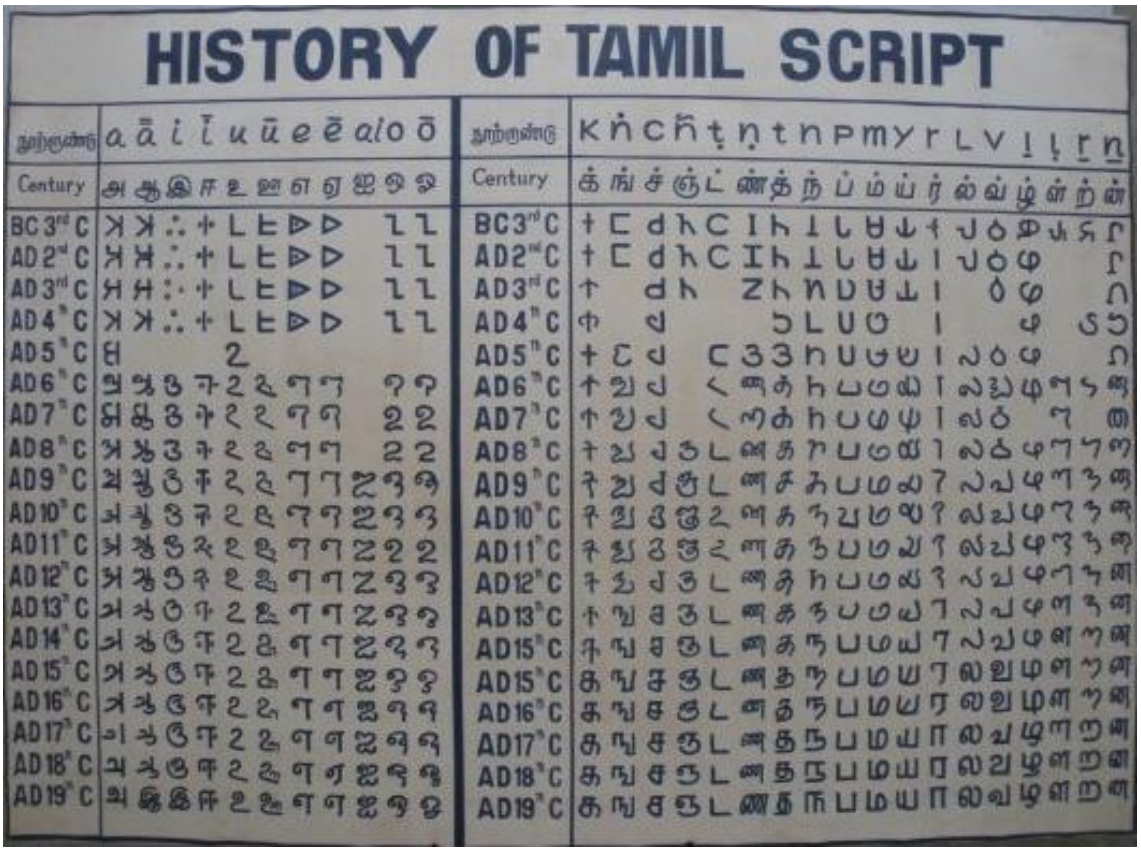
Vowels in Front	Syllabaries		A D G Model
Vowels Behind	Ogham		B L F N Model
		Iudaique	A B G D Model
Vowels in Between		Abugidas	A B G D Model
		Abjads , Arabic	A B J D Model
		Persian, Turkish, African	A B T θ Model
		Cyrillic, Slavic-Aryan	A B V G Model
		Abecedaries, Alphabets, Greek, Latin, English	A B C D Model
		Ethiopian,	H L H M Model

Table 93. Classes and models of Alphabets



	ଅ a	ଆ ā	ଇ i	ଈ ī	ଉ u	ଊ ū	ଋ ṛ	ଏ e	ଐ ai	ଓ o	ଔ au
କ୍ k	କ	କା	କି	କୀ	କୁ	କୂ	କୃ	କେ	କୈ	କୋ	କୌ
ଖ୍ kh	ଖ	ଖା	ଖି	ଖୀ	ଖୁ	ଖୂ	ଖୃ	ଖେ	ଖୈ	ଖୋ	ଖୌ
ଗ୍ g	ଗ	ଗା	ଗି	ଗୀ	ଗୁ	ଗୂ	ଗୃ	ଗେ	ଗୈ	ଗୋ	ଗୌ
ଘ୍ gh	ଘ	ଘା	ଘି	ଘୀ	ଘୁ	ଘୂ	ଘୃ	ଘେ	ଘୈ	ଘୋ	ଘୌ
ଙ୍ ṅ	ଙ	ଙା	ଙି	ଙୀ	ଙୁ	ଙୂ	ଙୃ	ଙେ	ଙୈ	ଙୋ	ଙୌ
ଚ୍ c	ଚ	ଚା	ଚି	ଚୀ	ଚୁ	ଚୂ	ଚୃ	ଚେ	ଚୈ	ଚୋ	ଚୌ
ଛ୍ ch	ଛ	ଛା	ଛି	ଛୀ	ଛୁ	ଛୂ	ଛୃ	ଛେ	ଛୈ	ଛୋ	ଛୌ
ଜ୍ j	ଜ	ଜା	ଜି	ଜୀ	ଜୁ	ଜୂ	ଜୃ	ଜେ	ଜୈ	ଜୋ	ଜୌ
ଝ୍ jh	ଝ	ଝା	ଝି	ଝୀ	ଝୁ	ଝୂ	ଝୃ	ଝେ	ଝୈ	ଝୋ	ଝୌ
ଞ୍ ñ	ଞ	ଞା	ଞି	ଞୀ	ଞୁ	ଞୂ	ଞୃ	ଞେ	ଞୈ	ଞୋ	ଞୌ
ଟ୍ ṭ	ଟ	ଟା	ଟି	ଟୀ	ଟୁ	ଟୂ	ଟୃ	ଟେ	ଟୈ	ଟୋ	ଟୌ
ଠ୍ ṭh	ଠ	ଠା	ଠି	ଠୀ	ଠୁ	ଠୂ	ଠୃ	ଠେ	ଠୈ	ଠୋ	ଠୌ
ଡ୍ ḍ	ଡ	ଡା	ଡି	ଡୀ	ଡୁ	ଡୂ	ଡୃ	ଡେ	ଡୈ	ଡୋ	ଡୌ
ଢ୍ ḍh	ଢ	ଢା	ଢି	ଢୀ	ଢୁ	ଢୂ	ଢୃ	ଢେ	ଢୈ	ଢୋ	ଢୌ
ଣ୍ ṇ	ଣ	ଣା	ଣି	ଣୀ	ଣୁ	ଣୂ	ଣୃ	ଣେ	ଣୈ	ଣୋ	ଣୌ
ତ୍ t	ତ	ତା	ତି	ତୀ	ତୁ	ତୂ	ତୃ	ତେ	ତୈ	ତୋ	ତୌ
ଥ୍ th	ଥ	ଥା	ଥି	ଥୀ	ଥୁ	ଥୂ	ଥୃ	ଥେ	ଥୈ	ଥୋ	ଥୌ
ଦ୍ d	ଦ	ଦା	ଦି	ଦୀ	ଦୁ	ଦୂ	ଦୃ	ଦେ	ଦୈ	ଦୋ	ଦୌ

300a b. Orissan, Oriya Scripts.



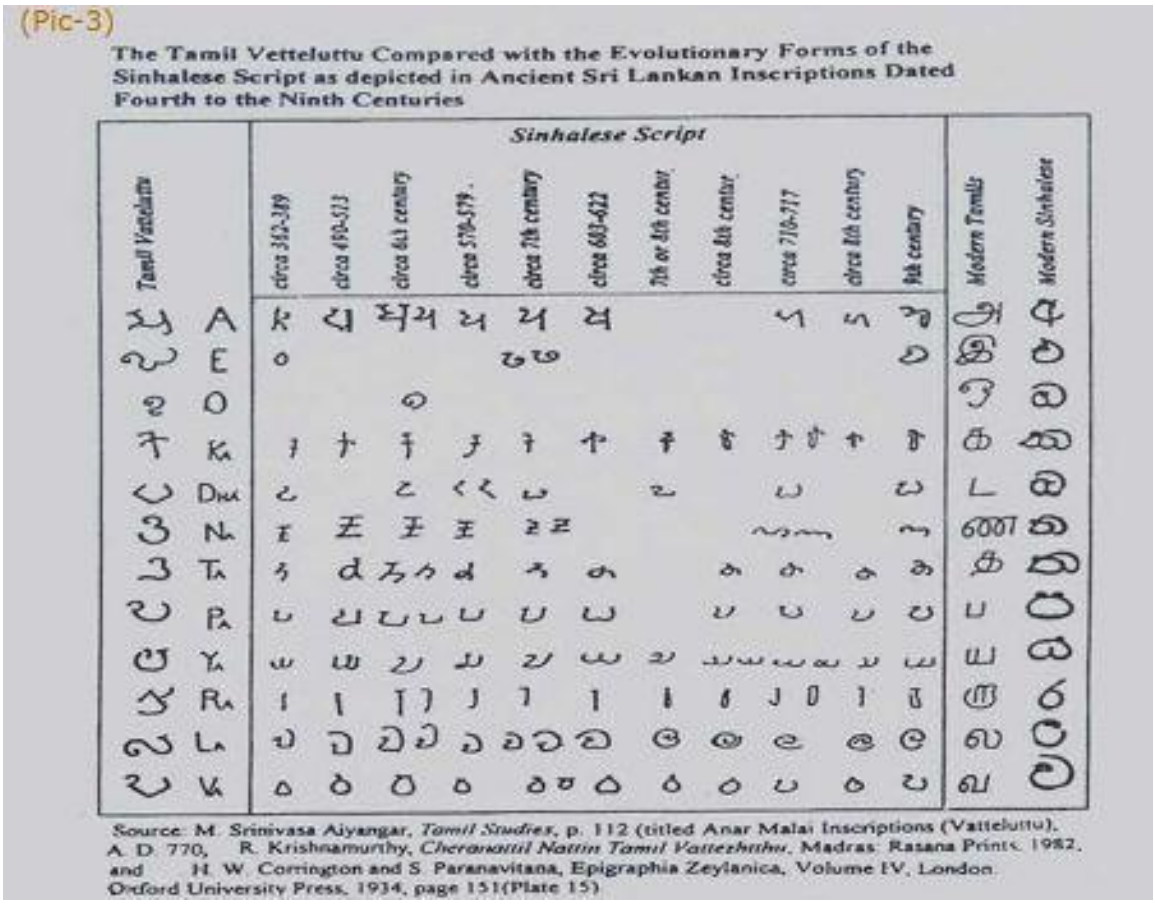
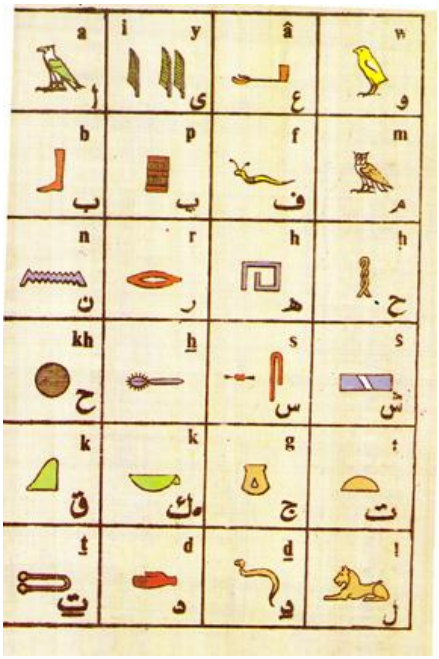
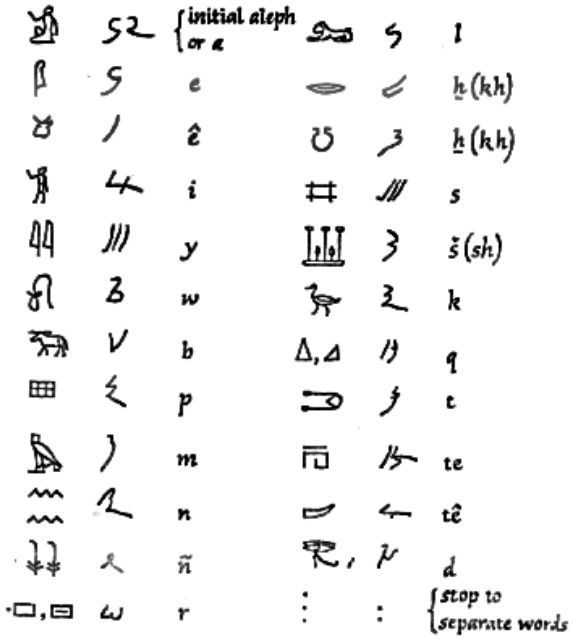


Figure 301 a-b. History of Tamil Script, b. Tamil Script





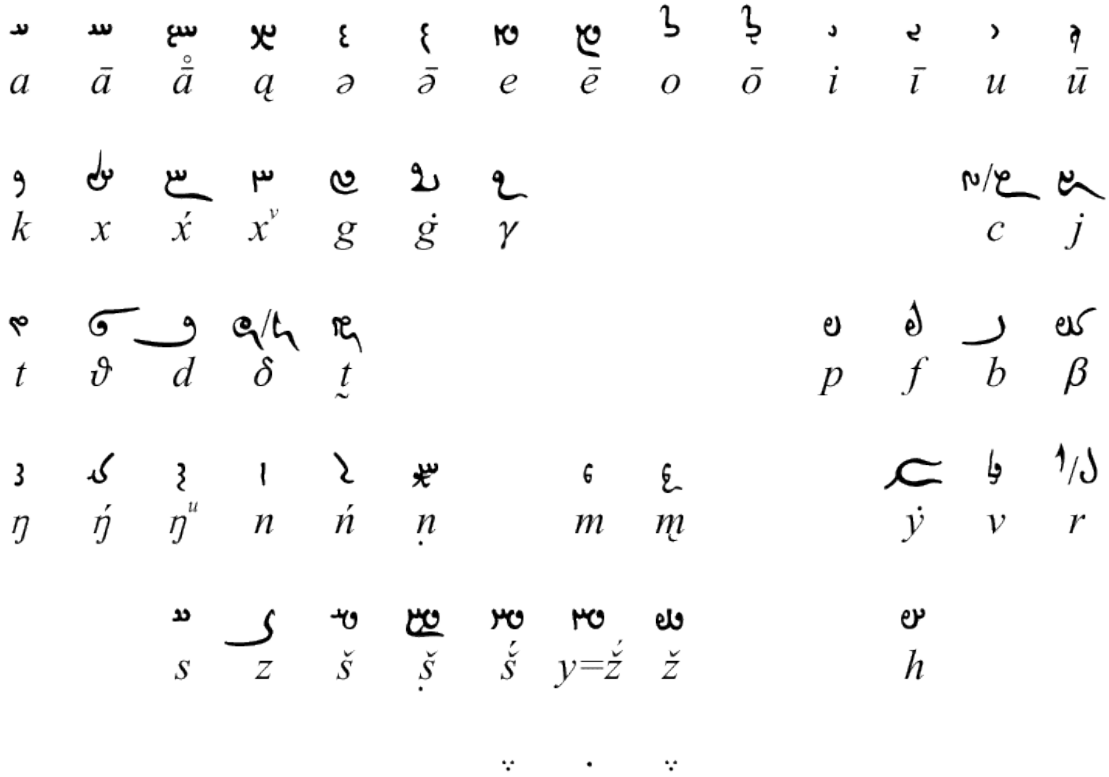


Figure 302.Vowels in Front. Egyptian Hieroglyphs, b Avestan

10.1. Three Positions of Vowels

Alphabets can be classed in terms of where vowels occur: vowels first, vowels last or vowels in between.

10.1.1 Vowels First

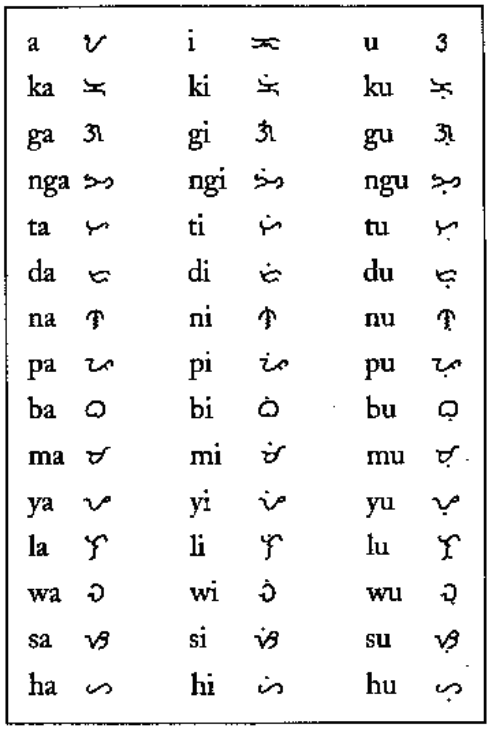
Sumeria developed a method of glyphs (cuneiform) into a writing system by 3,200 B.C. Early versions used c.1000 glyphs,[1084] which were subsequently reduced to c. 400 (cf. appendix 1). By 3,000 B.C. Sumerian syllabic glyphs used the vowels first method (figure 298a –b). Eight vowels were arranged along a horizontal axis. Consonants and vowels were arranged below these in the left hand margin. In a first set of 19, the consonants were followed by a vowel (CV: ba bi di ge..). In a second set of 13, the vowels were followed by consonants (VC: ab ag ad eh…). This resulted in a matrix of 242 syllables. "By about 2,800 BC some of the Sumerian glyphs were being used to represent sounds using the rebus principle."[1085] Even so: "Many of the symbols had multiple pronunciations."[1086] Hence, there was not yet a one to one relation between a glyph (sign, letter) and a sound. Elamite script,[1087] continued an uppermost line with four vowels in conjunction with a consonant vowel (CV), vowel consonant (VC) patterns, and a left column with 15 consonants, leading to a potential matrix of 120 glyphs.[1088]

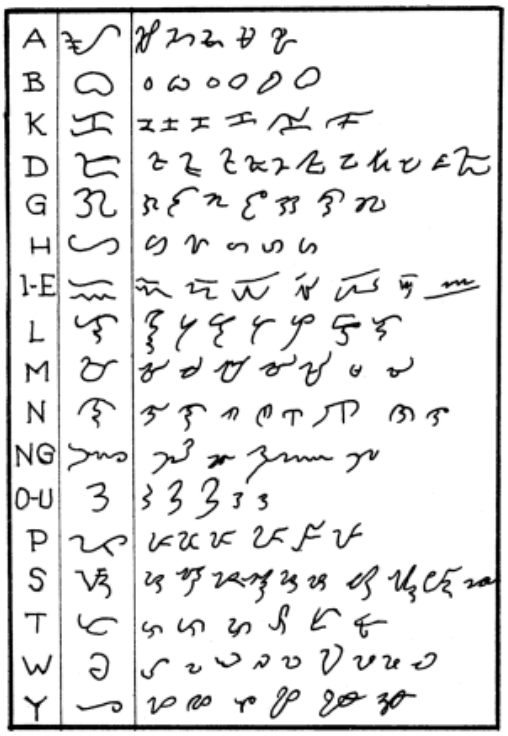
This method of syllabic writing and the use of phonograms was further developed in Akkadian syllabic glyphs (c.2,300 B.C) The uppermost line now contained the syllable C, followed by 4 vowels and then 4 vowels followed by a C (Ca Ce Ci Cu - aC eC iC uC).[1089] Below this, in the left hand column, are 18 consonants (figure 251). The sequence of the latter consonants looks familiar. Consonants 10 11 12 13 14 follow the savarga, while consonants 15 16 17 reverse the order of the yavarga in Sanskrit.

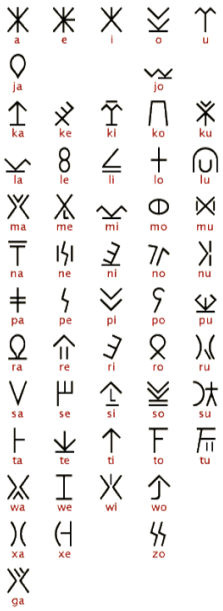
Probably earlier than this, Sanskrit became one of the first languages to begin with vowels first followed by consonants (figure 40). This method is found equally in Brahmi (figure 299a), which begins with nine vowels and Karoshti (figure 299b), which begins with five vowels. Sanskrit also created matrices where vowels along the horizontal axis can be combined with consonants along the vertical axis, although its was formalized by Aryabhatta, in the 6th c. A.D. (figure 41). The Orissan alphabet, which has been traced back to the 3rd century B.C. (figure 300 a), also begins with 5 vowels, followed by 29 consonants.[1090] These follow the Sanskrit sequence: kavarga, tavarga, pavarga, yavarga, savarga, except that the first two of these each omit two letters. Meanwhile, the Oriya alphabet combines 11 vowels with 18 consonants to create a syllabary matrix of 198 letters.

In the case of Egyptian hieroglyphs, which is a source for Coptic and old Arabic, there is a received wisdom that it was either pictures or only consonants. A closer look at a typical 24 letter version (figure 302a) demonstrates the contrary. The first line has 4 letters representing 5 vowels/semivowels: a i/y â w[u]. The second line has four letters from the pavarga. An invisible diagonal from the upper left to the lower right links the letters A - L as in alphabet. The other diagonal goes from a chick (untamed) to a tether (tamed and bridled). Meroitic (figure 302b) follows a similar pattern.

The Avestan alphabet[1091] relating to the Avestas of Zoroaster and the Aryan alphabet also







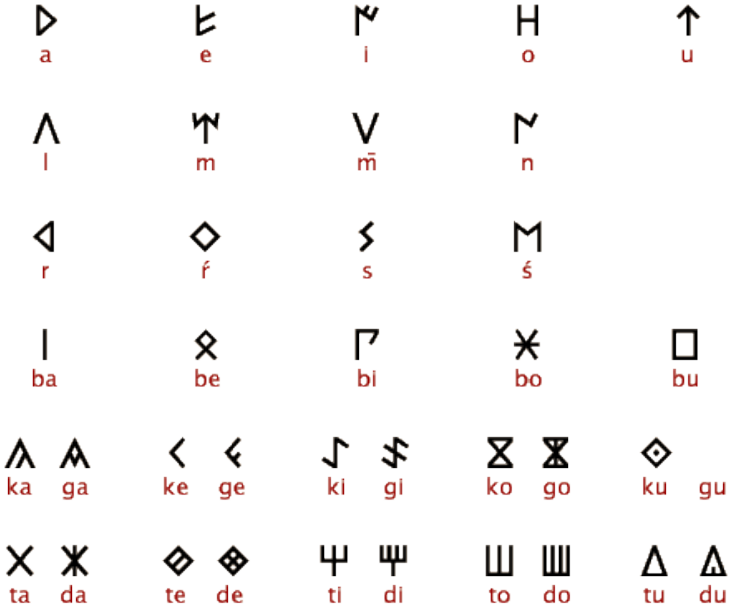


Figure 303. Vowels in Front: aTagalog , Alibata, b. Meroitic, c. Cyprotic, North Eastern Iberian.

reveals a Sanskrit model (figure 302c), as does Mandaic (figure 52), which the Essenes explicitly claim to have originated in India. Vowels at the beginning are found in Tajik Hebrew and in the 22 letters of Hebraicum Antiquum, where the first letter Aleph has a value of a,e, i, o, v (figure 305b) .

The Tifinagh alphabets of the bedouins of North Africa, which some claim are over 4,000 years old, begin with a dot (like the nada of Sanskrit) called the tar'erit (or tagrerit), which again represents 5 vowels (a e i ei u).[1092] In Libyan,[1093] the vowels are also in front. Here 5 vowels (A E I O U) represent 5 parts of the body: Ear, Eye, Nose, Tongue, Hand. These are followed by 4 elements: earth, sea, air fire (L M N R) and 7 planets: Sun Moon, Mars, Mercury, Venus, Saturn, Jupiter (B C D G V S Th).

Other African examples include version of Amharic, Geez, Egyptian, Sheikh Bakri, Swahili, and Vai scripts. In some versions, the horizontal column begins with 7 vowels: a u i a e ə o ê i and 2 semivowels: wä yä, (cf. va ya; vav yud), which are again the bounding letters of the yavarga and the 2 letters of the tetragrammaton (figure 286b)

Eastern examples are found in the Philippines as Alibata, Tagolog (figure 303 a ff.) and Baybayin. Tagalog, one of the scripts of the Philippines offers an excellent example.[1094] Like Aryan (Old Persian) it also uses a grid of 3 vowels in the horizontal column and, in this case, 14 consonants. Unlike Aryan, Tagolog fills in all the points in the grid and thus produces 42 letters. As before, to understand the underlying principles, we need only look at the consonant letters in the left hand column below the vowel (a), namely: ka ga nga (kavarga), ta da na (tavarga), pa ba ma (pavarga) ya la wa (yavarga), sa (savarga) and the aspirate (ha). Next to this is a version of an anglicized, cursive variant (figure 303b). This is significant because it reminds us that a single alphabet can potentially appear in multiple versions. The Baybayin alphabet, also linked with Tagalog, is a variant on this theme. Here the vowels are in the vertical plane as a, e, i, o/u. These are followed by 14 consonants on the horizontal plane.[1095]

In the Mediterranean, the Cypriot (or Cyprotic) alphabet of Cyprus (figure 303c, c. 1500 B.C.)[1096] follows the Sanskrit grid model, now with 5 vowels in the horizontal plane and 12 consonants in the vertical plane, using most of the combinations of the 5 vowel x 12 consonant matrix. Line 2 shows two semivowels/ diphthongs: ja jo that recall the last letters of early Slavic alphabets. Lines 3 -10, if reduced to a first letter become K L M N, P R S T (cf. Q R S T and the contrast between P-Celt and Q-Celt) two of the headings of abjads. Lines 11 and 12 translate the va of yavarga and ksa into wa and xa respectively. Line 13 returns to Sanskrit letter 3 linked with fire and the vajra (sword) in the tantric tradition. Other early European examples include Linear A, the 19 letters of Umbrian, and North Eastern Iberian (figure 303 d). North American examples include Cree, Cherokee and Hopi.

Seen as a whole, these syllabaries bring to light a paradox. Creating matrices between vowels and consonants seems an obvious way of multiplying single letters into many syllables (digraphs). However, once applied systematically, such matrices typically reduced the number of signs to under 500 (e.g. 9 x 33 = 297; 11 x 18 = 198; 16 x 16 = 256), thus much smaller than the thousands of glyphs of the earliest writing systems. Indeed, they paved the way for modern alphabets, which count isolated vowels and syllables rather than all the combinations.

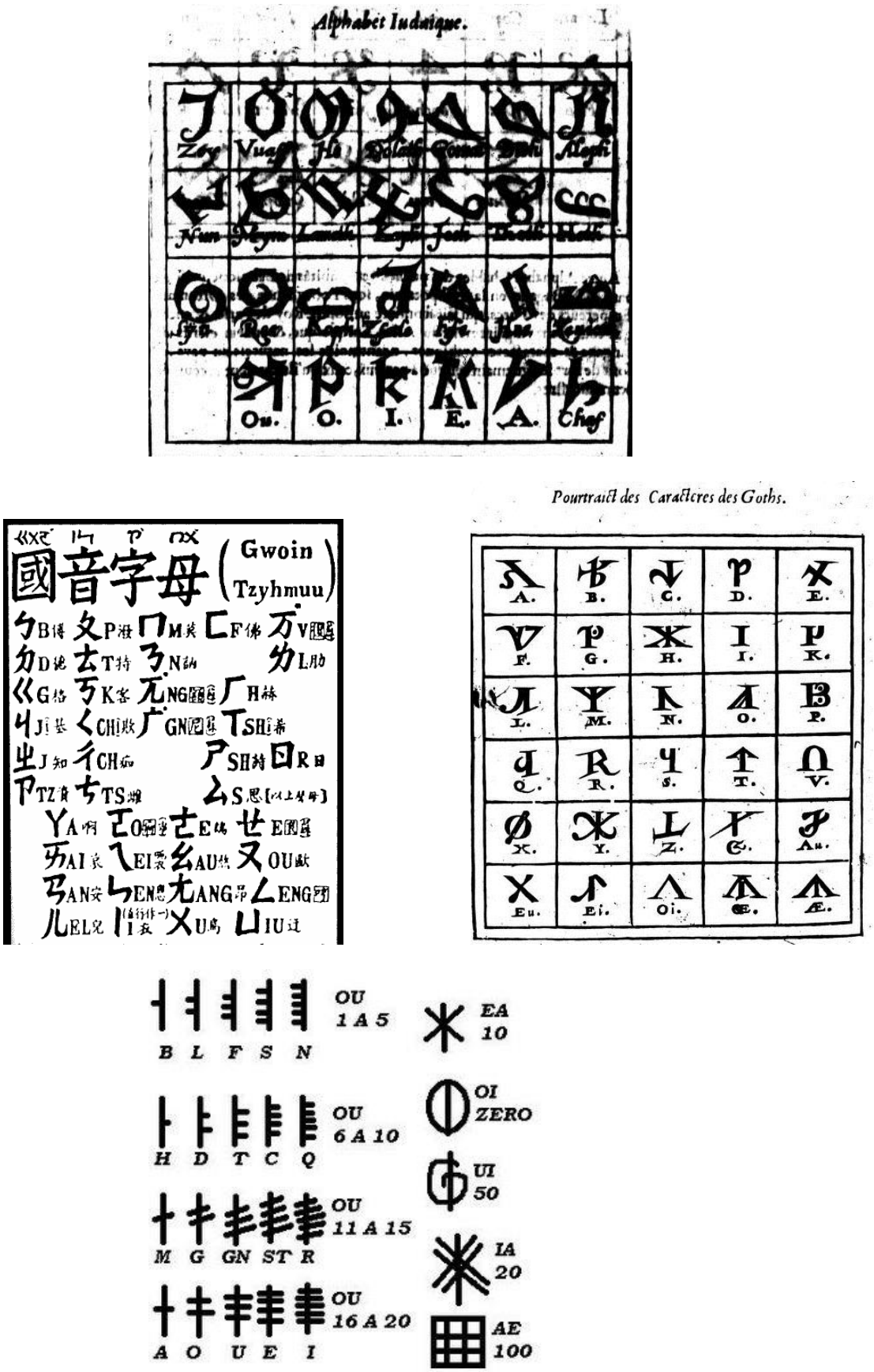


Figure 304. Vowels and Diphthongs behind: a. Iudaique, b. Chinese, c. Caracteres des Goths d. Runes.

10.1.2. Vowels Last

A second class of alphabets requiring at least a brief acknowledgment, entails cases where vowels come last (i.e. with vowels behind the consonants). The most dramatic lists of vowels and semivowels at the end are in the Slavic tradition: e.g. ā,ū î,ī,ū ā,ū,ī ea iu ia ie ia, ea î (Romanian Cyrillic); o,e ü i. ye,ya yo yu ő ë yő yë θ ü (Glagolitic); jeru, jeru, jeri, jati (Old Church Slavonic).

In Middle Asia, this vowels last method is found in Uighur and Chorasmian. In the Maldives, it is found in some versions of Thaana script.[1097] The final shapes of Persian and Arabic offer a further example where shapes he waw ya (or H W I , cf. Musnad H E O) are shapes 16 17 18 or 15 16 17 respectively. These three final letters become the starting point for a range of vowels in related Nastaliq alphabets such as: Farsi (Iranian), Urdu, Pashto, Kashmiri, Sindhi and Ottoman Turkish, where we find: v Ø u w i y, a Ø I e, j i y e ej a u w.[1098] Some versions of Tifinagh have 5 vowels toward the end: j a i u e.[1099] Osmaniya (or Ciismaniya) ends with 5 vowels and 5 double vowels: a i u o e aa ii uu oo ee.[1100] Ugarit ends with I U S or i,e u,o s2[1101] In South America, Quechua ends with a i u.[1102]

An unexpected example of vowels last in found in Iudaique, which ends with: a e i o ou (figure 304a). Another example is a Chinese phonetic alphabet known as Gwoin Tzymuu also called BoPoMoFo because of its first four consonants. Here 24 Consonants are followed by 4 vowels, A O E E, and 12 diphthongs: AI EI AU OU AN EN ANG ENG EL I U IU (figure 304 b). Vowels and diphthongs at the end are found also in the Caracteres des Goths: E, Au, Ei, Oi, Oe, Ae (figure 304c).

Structurally the Celtic Boibeloth and Babeloth (Boibeloth) alphabets are the most consistent in putting the vowels last. A minimal version has 11 consonants, 5 vowels: B L F S N D T C M G R, A O U E I. Slightly larger is 13 consonants, 5 vowels: B L N F S, H D T C M, G P R, A O U E I. Larger still are 15 consonants, 5 vowels, 5 semivowels/dipthongs: B, L, F/V, S, N – H, D, T, C/K, Q – M, G, NG, ST/Z/SS, R – A, O, U/W, E, I/J/Y, AE/X/Xi – EA/CH/KH, OI/TH, UI/P/PE, PH/IO (figure 304d). In this arrangement the first three aicmes (groups) are consonants, the vowels are the fourth aicme, while the semivowels/diphthongs are the fifth aicme or the Forfeda (additional letters).[1103]

In the Babeloth, these final vowels as A O U E I become linked with names: Acab, Ose, Ura, Esu, Jaichim (Boibel Loth),[1104] Achab, Oise, Urith, Essu, Iachim (Babel Lot) or Jacab, Jose, Jura, Jesu, Jaichin or Hebrew: Jacob, Joseph, Jerah, Joshua, Jachin. The principle recurs in Syriacum as: Abraham, Esaia, Isaac, Odam, Vria.

Alph	አ	a	ኡ	u	ኢ	i	ኣ	a	ኤ	e	እ	e	ኦ	o	a
Kaf	ካ	ka	ኩ	ku	ኪ	ki	ካ	ka	ኬ	ke	ክ	ke	ኮ	ko	k
* Chaf	ኻ	cha	ኹ	chu	ኺ	chi	ኻ	cha	ኼ	che	ኽ	che	ኾ	cho	ch
Wawe	ዉ	wa	ዉ	wu	ዊ	wi	ዋ	wa	ዌ	we	ው	we	ዎ	wo	w
Ain	ዐ	a	ዑ	u	ዒ	i	ዓ	a	ዔ	e	ዕ	e	ዖ	o	ʕ

Alphabetum Hebraicum antiquũ, nunc Samaritanorum.
Prima figura typographica est altera chirographica.

aleph a,e,i,o,v.
beth b, vel v, cõsonans
gimel. g
daleth d
he h aspiratio leuis.
vau v consonans & vocale.
zain z
Heth hh aspiratio fortis.
teth t
iod i vocale & consonum.
chaph ch k hebr.
lamed l Hebræorum est inuersum.
mem m
nun n cõuenit hebræ.
samech s
hain a,e,i,o,u. aspirata.
phe ph, vel p.
tzadic tz, vel zz, Italorum.
coph k
res r
sin ss hebr. conuenit.
thau th

ירושלים הקדושה Ierusalaim halzedossah.
Ierusalem sancta.
שקל ישראל Selzel Israël
Pondus seu numisma Israël.

Grammatica ipsa nil differt ab Hebraica, ideo vbi characteres differentes habes, omnia habes.

Figure 305 a.Aethiopisch (detail of figure 198); b.Alphabetum Hebraicum antiquum, nunc Samaritanorum; c. Syriaque cf. figure 215), d-e. Details: Olaph - Hoin. (Duret, 1613, 365)

10.1.3. Vowels in Between

It is often said that early Hebrew was an abjad and that it had no vowels as part of the formal letters. This was not always so. Noachicum, which follows the A B C D model has all five vowels in the sequence a e i o u. Seraphicum has four vowels as letters 1 (a), 2 (b,u), 10 (i) and 15 (o, cf. figure 707b). Indian 1, the Alphabet des Indiens have at least three vowels: a v i. Iudaicum reduces this to 1, Aleph (a), but then adds the long versions of A E I O Ou as letters 23 24 25 26 27 at the end of the alphabet (table 94).[1105] In short, there is a gradual transition whereby E becomes He; I becomes I, J, Y (Ud, Iud, Yudh, Yodh). Roger Bacon states that Hebrew has 6 vowels.[1106] In Tajik Hebrew, the letter Aleph specifically entails 6 vowels: /e/ /i/ /u/ /ɵ/ /o/ /a/ (אַ אָ אוֹ אוּ אִ אֵ).[1107] In some cases, Hebrew has up to 16 vowels.[1108]

Ancient Samaritan and Hebrew (Alphabetum Hebraicum antiquum, nunc Samaritanorum),[1109] identifies Vau and Iod as both vowels and consonants. Chaldearum links Letter 15- letter 18 with seven sets of semivowels: uua uuu uui uua uue' uu uuou - ia iu ii ia ie' i iou. In Ethiopien, the same letters generate related sets of seven semivowels: va vu vi va ve v vo - ia iu ii ie u i io. In Aethiopisch, these become Letter 22 - Letter 23, Jai – Jaman, generating the semivowels: ja ju ji ja je je jo - ja ju ji ja je je jo. In the Ethiopian Feedel, Letter 23 – letter 25, become Ye and Je generating the semivowels: ye yu yee ya yê y'i yo - je ju jee ja jê j'i jo. Hence, the iotification (iotation) of letters encountered at the end of Slavic alphabets occurs earlier in these African alphabets.

Ancient Samaritan and Hebrew (figure 305 b) also links the vowels a,e,i,o,u with letter 1 (A) and the aspirated vowels a,e,i,o,u (aspirate) with letter 16 (Ain). Syriaque does the same. A close look at the square containing letters Olaph and Hoin shows that they both entail 5 vowels: a e i o u (figure 305 c-e, cf. 260c). This linking of A and Ain with vowels was found earlier in the case of Aethiopisch (figure 305a cf. 243) where they are letters 16 and 20 (in a 33 letter alphabet) each linked with 7 vowels. In Ethiopien, the corresponding letters are Alph – Hain, letters 13 and 16 (in a 26 letter alphabet). In Ethyiopique the 7 vowels are reduced to two: A and Ain.

One of the earliest known alphabets to use this method is Sumerian where the vowels A E I O U appear as letters 1 4 8 13 22 (figure 306). With respect to vowels in between, English is one of the most obvious examples. The vowels A O U E I occur in English as Letter 1, Letter 15, Letter 21, Letter 5, Letter 10 (cf. table 97). This model applies to Latin and most European alphabets.

Vowels are interspersed through Mandaic: e.g. halqa, ūšenna, [ī],aksa, [i], adu or dušenna, [a] (cf. figure 52) as well as Eh and Ain "a vowel and not a consonant"[1110] and also in the Tatar language as: A hämzä belän, E hämzä belän, O hämzä belän, U hämzä belän, Hämzä. The Celtic tradition links vowels with points of the compass (figure 200a). Greek links five vowels (U G I EI A cf. Hugeia, hygiene) with the five sides of a pentagram (figure 342). These will be examined in chapter 11 when we explore alphabets and geometry. For the moment, our next step in classing alphabets is to consider four main models.

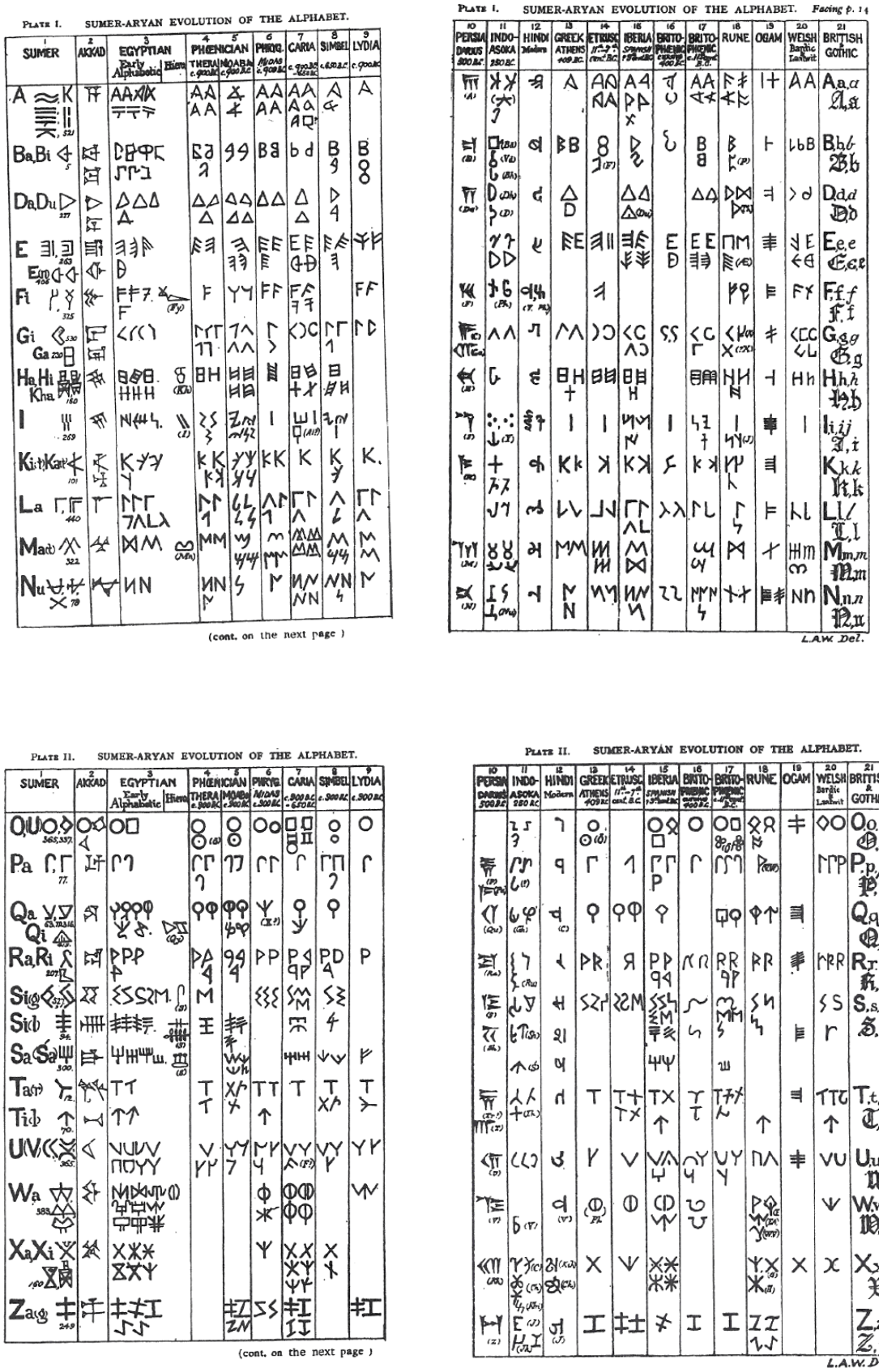
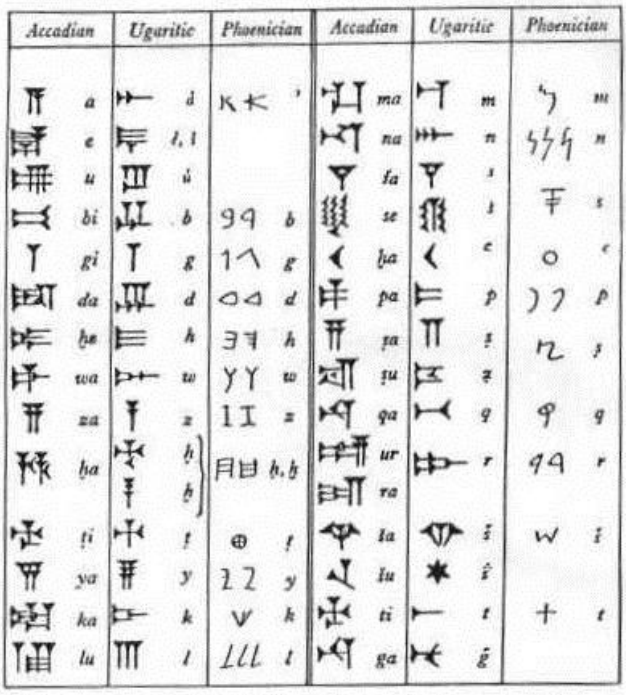
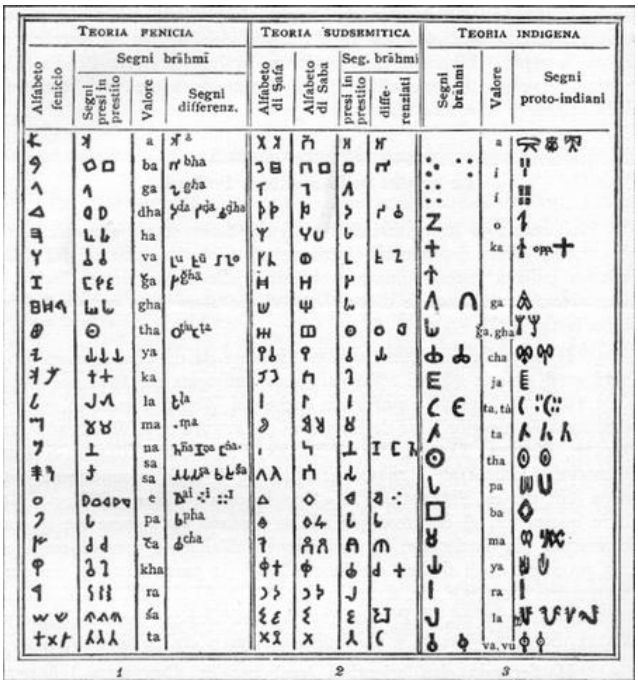


Figure 306. Sumerian Alphabet



Ugaritic compared with Accadian and Phoenician signs

Comparative chart of Ancient Arabian Scripts.



Proto-Sami			Glozel		Proto-Byzant		Ionic		Proto-Greek	
Proto-Samî			UW–ON		Pr.-Bizans		Ïon		Pr.-Gr.	
alf	a,ë		\	A,Ë	ⲛ,′	a,ë	A	a	–	–
bēt	b		ⲩ	B	B,Ꞥ	b	B	b	F	b
gaml	g		ⲅ	G	Γ	g	Γ	g	Γ	g
delt	d		X	D	△	d	Δ	d	Δ	d
hē	h		ⲛ	Ç	Є	ç	E	e	E	ç
waw	w,o,u		ⲩ	U,Ü	Ⲱ	w	–	–	Ϝ	ü
zaị	z		Ⲝ	OZ	Θ,Φ	z	Z	dz	ⲝ	z
ḫēt	x		ⲛ	–	–	–	H	e	Ⲏ	l
ṭēt	t		ⲥ	AT	Ā,ⲁ	t	Θ	th	A	t
yōd	y,ị		ⲩ	OY	Y,Ⲩ	y	I	i	V	y
kaf	x,k		ⲩ	K	K	k	K	k	K	k
lamd	l		ⲗ	UL	ⲗ	l	Λ	l	Ⲗ,Λ	l
mēm	m		ⲙ	M	M,M	m	M	m	Ⲙ	m
nūn	n		ⲩ	N	N,H	n	N	n	N,H	n
semk	s		ⲛ	S	I	s	Ξ	ks	I	s
ʿayn	o,u		O	C	O	o,u,ō	O	o	O	ō
pē	p,f		ⲛ	P	Π	p	Π	p	Ⲣ	p
ṣādē	s		ⲛ	US	C,ϛ	s	Ψ	ps	Ⲥ	us
qōf	q		ⲛ	OQ	+,X	q	X	x	+	q
rōṣ	r		ⲩ	R	P,R	r	P	r	P	r
ṣin	s,ṣ		ⲛ	ËSÏS	ⲓ′	sis	Σ	s	–	–
taw	th,t		ⲛ	ÏT	T	t	T	t	T	ës

Figure 307a. Accadian, Ugaritic, Phoenician, b. Ancient Arabian, c. Brahmi, d. Proto-Sami

ABGD Model	ABCD Model	A B T θ Model	ABVGD Model
Hebrew, Greek	Latin, English	Persian, Arabic	Cyrillic
Adamaeum	Aegyptiacum	Aphricanum	Coeleste
Aeolicum	Assyrium	Arabicum	Cophitaeum
Aethiopicum	Cussaeum	Persicum	Enochaeum
Angelicum	Gallicum	Turcicum	Iacobitaeum
Aphrorabbinicum	Germanicum[1111]		Seraphicum
Apollonianum	Geticum		Servianum
Arcanum	Gothicum		Supercoeleste
Armeniacum	Hetruscum		cf. Graecum[1112]
Atticum	Hibernicum		Illyricum[1113]
Babilonicum	Isiacum		Ionicum[1114]
Brachmanicum	Massageticum		
Cananaeum	Mercurianum		
Chaldaicum	Noachicum		
Coeleste	Saracenum		
Doricum	Scoticum		
Galilaeum	Scythicum		
Germanorabbinicum			
Hispano-Rabbbinicum			
Hebraeo-Arabicum			
Hebraicum			
Hieroglyphicum			
Hispanorabbinicum			
Idumaeum			
Indicum			
Iudaeo-Samaritanum			
Italo-rabbinicum			
Latinograecum			
Mosaicum			
Mysticum			
Palaestinum			
Phoenicum			
Punicum			
Rabbinicum			
Rabbinothes-Salonicum			
Sabaeum			
Samaritanum			
Solomonicum			
Syrameniacum			
Syrohebraicum			
Virgilianum			
Cf. Syrarmeniacum[1115]			

Table 95. The ABGD, ABCD, ABTθ and ABVG Models

10.2. Four Models of Alphabets

Another way of classing alphabets is in terms of different models in terms of ther first letters. A study of the 72 magical alphabets of the Virga Aurea (1616, table 95), reveals that they fall into four categories. The ABGD (ABJD) is the most popular in terms of numbers. The ABCD model is second in popularity. The ABTθ, with only four languages seems almost insignificant by comparison. Even so, there are an estimated 68 million Iranians, 74 million Turkish persons, at least 280 million Arabic speakers, an estimated 1.82 billion Muslims, and 1.02 billion Africans so this remains an extremely significant tradition. The fourth alternative, ABVG, entails only five languages among the 72 magical alphabets. As the approach of Slavic alphabets such as Glagolitic and Cyrillic it again represents another major category.

10.2.1 A B G D Model

As noted in the previous chapter the A B G D model is the basis of the Babylonian alphabet (Babil alfabesi), Ugaritic, Samaritan, Phoenician and Hebrew. Indeed, it is the basis of over half of the 72 magical alphabets: i.e. 41 alphabets (table 95).

It is instructive to relate the A B G D model to the Hebrew tradition with 3 mother letters, 7 double letters and 12 simple letters (table 97a). The letter A is the first letter of the 3 Mother letters (AMS). B G D are the first three letters of the 7 double letters. The origins of these letter combinations may well lie in India. For the letters A M S, there are parallels in Sanskrit, Persian, Arabic, Aramaic, Greek and the runes (table 96)[1116] These parallels are equally clear for the 7 double letters (B G D K P R T). Indeed, if we look at these letters in terms of their place in the 25 square matrix of the Sanskrit alphabet, we again find the principle of two columns and limits (table 73b). B is Sankrit letter 23, G is Sanskrit letter 3. D is Sanskrit letter 13 at the midpoint of B and D. K is Sanskrit (consonant) letter 1 (beginning). P is Sanskrit letter 21 (end). T is Sanskrit letter 11 (middle). In Sanskrit, A K T P is also a summary of the alphabet. R is Sanskrit vowels 7 and 8 and Sanskrit consonant 27. In Devanagari, letter 13 is both D and R.[1117]

The case of the 12 simple letters is less simple, not least, as shown in chapter 7, because the various theories of crossing meant shifts in the world tree, and the chief axes. One sequence of the 12 Hebrew simple letters is: Heh, Vau, Zain, Heth, Teth, Yod, Lamed, Nun, Samekh, Ain, Tzaddi, Qoph,[1118] which align with the 12 Zodiac Signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. The corresponding sequence[1119] of 12 Persian letters is E U Z H q Y L N X O C Q (table 97 iii). Here the first 6 letters align with Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius. So there is a discrepancy of 5 months between the Persian and Hebrew alignments. According to the Essenes[1120], the 33 Anglo Saxon runes entail a related structure. First, there are 11 (0 + 10) runes, then 3 letters (A M S), then 7 letters (B G D K P R T), then 12 letters (table 99). In other words, the 3 7 12 Hebrew sequence reflects a larger scheme.

In order to trace the lineage of individual letters in the 22 letter version of A B G D alphabets,

3 Letters	1	25	30
Sanskrit	A	M	S
Persian	A	M	S
Hebrew	Aleph	Mim	Shin
Phoenician	Aleph	Mem	Shin (W)
Aramaic	Alap	Maam	Sheen
Arabic	Alif	Mem	Shin
Greek	Alpha	Mu	Sigma, Psi
Runes	AESC,	MONN,	SIGEL
English	A	M	S

7 Letters

Sanskrit	B	G	D	K	P	R	T
Persian	B	G	D	K	P	R	T
English	B	G	D	K	P	R	T
Anglo Saxon Runes	Beorc,	Gyfu,	Daeg,	Ken,	Peordh,	Rad,	Tir
Hebrew	Beth	Gimel	Daleth	Kaph	Peh	Resh	Tau

12 Letters

Sanskrit	E	U	S	H	Jh	Y	L	N	Kh	O	D	Dh
Persian	E	U	Z	H	q	Y	L	N	X	O	C	Q
Abjad	h	w	z	h	t	y	l	n	s	a		
Hebrew	Heh	Vau	Zain	Heth	Teth	Yod	Lamed	Nun	Samekh	Ain	Tzaddi	Qoph
	5	6	7	8	9	10	12	13	15	16	18	19
English	E	U	Z	H	q	Y	L	N	X	O	C	Q
	E	F	G	H	I	J	L	N	O	P	R	S
Anglo Saxon Runes	Eh,	Ur,	Gar,	Haegl,	Thorn,	Is,	Lagu,	Nyd,	Stan,	Othel,	Eolhx,	Qweordh

1 K	2	3 G	4	5
6	7	8	9	10
11 T	12	13 D	14	15
16	17	18	19	20
21 P	22	23 B	24	25

1 A	2 B	3 C	4 D	5 E
6 F	7 G	8 H	9 I	10 J
11 K	12 L	13 M	14 N	15 O
16 Q	17 R	18 S	19 T	20 U
21 V	22 W	23 X	24 Y	25 Z

N S L	A B C D	A B C D E
M O(T) Q	E F G H	F G H I J
R K P	I K L M/N	K L M N O
	O P/Q/R S T	P Q R S T
D I B	U V/W X Z	U V/W X Y Z
C E(J) G		
H A F		

Table 97. a) Structure of 22 letter alphabets: 3,7, 12 letters; b. 25 letter grids, c. English alphabet in 3 x 3, 4 x 4 and 5 x 5 magic squares (cf. table 60).

Name	abjad,	hawwaz,	hutti,	kalaman,	safas,	qarashat,	thakhidh -	d.az.agh
Letter	A B G D	H W Z	H T Y	K L M N	S ‘ F S	Q R S T	Th Kh Dh -	D Tz Gh
Number	1 2 3 4	5 6 7	8 9 10	11 12 13 14	15 16 17 18	19 20 21 22	23 24 25	26 27 28
Gematria	1 2 3 4	5 6 7	8 9 10	20 30 40 50	60 70 80 90	100 200 300 400	500 600 700	800 900 1000
English	A B C D	E F G	H I J	K L M N	O P	Q R S T	U V W	X Y Z

Table 98. Arabic division of alphabet which reflects a much older system (cf. Appendix 8).

it is helpful to analyse the individual segments (table 98). Segment one, A B G D was analysed above. Segment two, Hebrew Heh, Vav, Zain (letters 5 6 7), corresponds to abjad H W Z and Persian E U Z, (Persian letters 11 12 13). Sanskrit equivalents appear to be e (Sanskrit vowel 9), u (Sanskrit vowel 6) and Sanskrit Sa (Sanskrit letter 32). In English, one correspondence is E U Z, but taken in terms of letter sequence this becomes: E F G. Corresponding runes are Eh, Ur, Gar.[1121]

The third segment, Hebrew Heth, Teth, Yod (letters 8 9 10), corresponds to abjad H T Y, Persian H q Y (Persian letters 14 15 16). Sanskrit equivalents appear to be Ha (Sanskrit letter 33), Jh (Sanskrit letter 9), Ya (Sanskrit letter 26).[1122] In English, one correspondence is H q Y, but in letter sequence this becomes: H I J. Corresponding runes are Haegl, Thorn, Is. The fourth segment is straightforward: Hebrew Lamed, Nun (letters 12 13), is part of abjad K L M N, corresponds to Persian L N (Letters 16 17), English letters L N and runes Lagu, Nyd.

The fifth segment is more complex. Hebrew Samekh, Ain (Letters 15 16), is part of abjad S’fas, and corresponds to Persian X O (Persian letters 18 19). The earlier analysis of the Aryan alphabet (figure 275), showed that Aryan (Old Persian) Xa was a translation of Sanskrit Kh (Sanskrit letter 2). The Essene list of Persian letters[1123] equates X with S as in the abjad sa’fas sequence. The corresponding English letter to this Hebrew Samekh, Persian X, corresponding rune is Stan, which continues the imagery of standing as in a pole and world tree would thus be X in terms of shape and O (letter 15) in terms of numerical appearance. Meanwhile, Hebrew Ain (letter 16) is Persian O and might appear to be Sanskrit vowel O and English vowel O. However, as was shown earlier (figure 63), Hebrew Ain derives from Sanskrit Ai (Sanskrit vowel 10).[1124] In terms of letter sequence, English letter 16 becomes P and rune Othel (Othala, Othila, Oedel, Odel, Odal).

The sixth segment is also complex. Hebrew Tzaddi Qoph (letters 18 19) in terms of sequence represents the last letter of abjad S’afas and the first letter of qarashat (Q R S T). Hebrew letters 18 and 19 are associated with Adam (18) and Eve (19). The corresponding Persian letters are C and Q with a rich array of associations: “C Second Arabic month Safar, to mark

0	1	2	3	4	5	6	7	8	9	10
ING,	AC,	IOR,	EOH,	YR,	FEOH,	CALC,	GER,	WYNN,	OS,	EAR –

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
A,	M,	S,	-	B,	G,	D,	K,	P,	R,	T -	EH,	UR,	GAR,	HAEGL,	THORN,	IS,	LAGU,	NYD,	STAN,	OTHEL,	EOLHX,	QWEORDH

Table 99. 33 Anglo Saxon Runes: 11 (0/10) - 3- 7 -12 letters.

Chinese Stems						English Letters		Numbers	
Jia	Yi,	1	2	甲	乙	Q	N	19	14
Bing	Ding	3	4	丙	丁	B	D	2	4
Wu	Ji	5	6	戊	己	F	I	6	10
Geng	Xin	7	8	庚	辛	E/H	X/Ks	8	15
Ren	Gui	9	10	壬	癸	Z	K	7	11
		25	30						

Table 100. The 10 Chinese stems in a double column and possible English parallels.

as true, genuine, copper, brass. 90; Q Mount Qaf (mythical world surrounding mountain), mount Caucasus, the Quran, from one end of the world to the other."[1125] Sanskrit letters 18 and 19 are D and Dh. In terms of letter forms, Hebrew Tzaddi Qoph, Persian C Q, have corresponding English letters C Q. In terms of letter sequences, the corresponding English letters are R S and corresponding runes are Eolhx, Qweordh. We shall explore the associations of the abjad segments more thoroughly below (§ 10.3 and appendix 7).

In alphabet lists of the Essenes,[1126] the sequence of 22 rune letters (of 3 7 12) is preceded by a 0 and 10 preliminary letters thus adding up to 32 letters. If we include the 0, there are 33 letters (table 99). These 10/11 preliminary letters have analogies with the 10 Chinese stems, 10 prajapatis, 10 letters of the Sephiroth, all pertaining to heaven in the period of pre-creation.

The possibility that the 10 Chinese heavenly stems and 12 Chinese terrestrial branches could be a source for the early 22 letter alphabets of the West has been explored in detail by Julie Wei.[1127] If we apply the by now familiar two column method used for the Boibeloth alphabet to the 10 Chinese stems (table 100), the left column is again uneven (male) numbers and the right column is again even (female) numbers. The left column begins with the Jia symbol (甲) which is conceptually close to forms of Q as in Qoph (Φ). The left column ends in Ren (壬) which resembles the Jaichim (Ξ) support symbol in the Boibeloth..

All this is significant for several reasons. Firstly, it confirms that that A M S, B G D K P R T configurations did not begin with Hebrew. Second, it points to unexpected parallels between Persian and English that lend credence to the mythical role of Fineas Fars (cf. Fars, Farsi) in beginning the Ogham and English alphabets. Third, it is noteworthy that the 3 - 7 - 12 letter sequence leaves intact only two of the abjad sequences, namely, h w z and h t y. Since these abjad sequences appear in Indian alphabets such as Brahmanicum and Indicum as well as the alphabet of Adam, this implies that neither the 22 letter Babylonian alphabet nor the Hebrew 3 7 12 arrangement are the unique source for alphabet models. Both represent realignments of a more comprehensive model.

10.2.2. A B T θ Model

A B T θ (or A B T Th) is a second model of the alphabet used in African, Arabic, Persian, and Turkic. This sequence entails the first two shapes of Persian and Arabic (cf. figure 278-279). Knowledge of the Sanskrit alphabet helps to understand this sequence. In Sanskrit, it represents vowel 1, consonant 23, consonant 11 and consonant 12. In terms of the 25 letter

grid (table 73b), shape 2 divides the 25 squares vertically and horizontally into four squares. Like the alfabasi structure the A B T θ model defines limits.

10.2.3 A B V G Model

The A B V D (A V G D) model is found in at least 6 of the 72 magical alphabets (table 74, cf. table 107). Variants include A B U G D, and A U B G D. One orthographical explanation is that A written as an upward chevron (Λ) is followed by an inverted A as a downward chevron (V). The use of this model in Ionicum helps explain its entry into Graecum. The use of this model in Servianum (Serbian) and Illyricum (early Croatian) helps explain why it recurs in the Slavic tradition, where it becomes А Б В Г (az, buki, vedi, glagol) representing first steps in a creation story. Historically, B and V are often two versions of a sound. ABVG alphabets treat the two versions as two sounds (e.g. Enochaeum, Coeleste, Supercoeleste). Alphabets such as Hebrew transcribe them as a single letter but maintain the two sounds: e.g. Abraham and Avraham.

10.2.4. A B C D Model

The A B C D model is found in 16 of the 72 magical alphabets and is most familiar as the A B C of English. The modern English alphabet has multiple sources. A simple account is that it comes via Latin from Greek. Historically there are said to be connections directly with Scythians and Persians through Fenius Fars.[1128] This strand went back via the Mediterranean, lingered in northern Spain and returned to the British Isles. Another strand came via the continental Goidels (c.600 B.C.), who introduced Q-Celt (Ogham with Q and with no P) and subsequently the Belgic tribes (c.400 B.C.) who introduced P-Celt (Ogham with P).[1129] In addition, there were Saxon and Scandinavian influences. A comparison of the English alphabet with the abjad sequence reveals that 16 of the 26 English letters match the abjad sequence precisely. (table 74).

Given earlier discussions of magic squares it is instructive to use them in building up the English letter sequence (table 73c). In a 3 x 3 square, vowels define the central column in the first 9 squares and they define the central square in the second set of 9 squares. In a 4 x 4 or 4 x 5 grid vowels define the left column. In a 5 x 5 grid vowels are in positions 1 5 10 15. With a slight modification (table 73 c) this is extended to 1 5 10 20. If one reads Z as a za and a reverse of an initial az, then 1 5 10 15 20 25 are vowels, i.e. the right column. Hence, the position of the vowels changes from central to left to right column as one moves from 3 to 4 and 5 magic squares.

10.2.4.1 A B C D Forms

The actual forms or shapes of English letters have been the subject of so much study that our task is largely a summary of the excellent work of previous generations. For instance, a wonderful collection of alphabets by Dan Brown (1713 ff.) compares Latin, Frankish, Saxon, Gothic and Runic letters (figures 308-310). It claims that the Latin letters V X Y Z were taken over from Ionian Greek in 714 B.C.[1130]

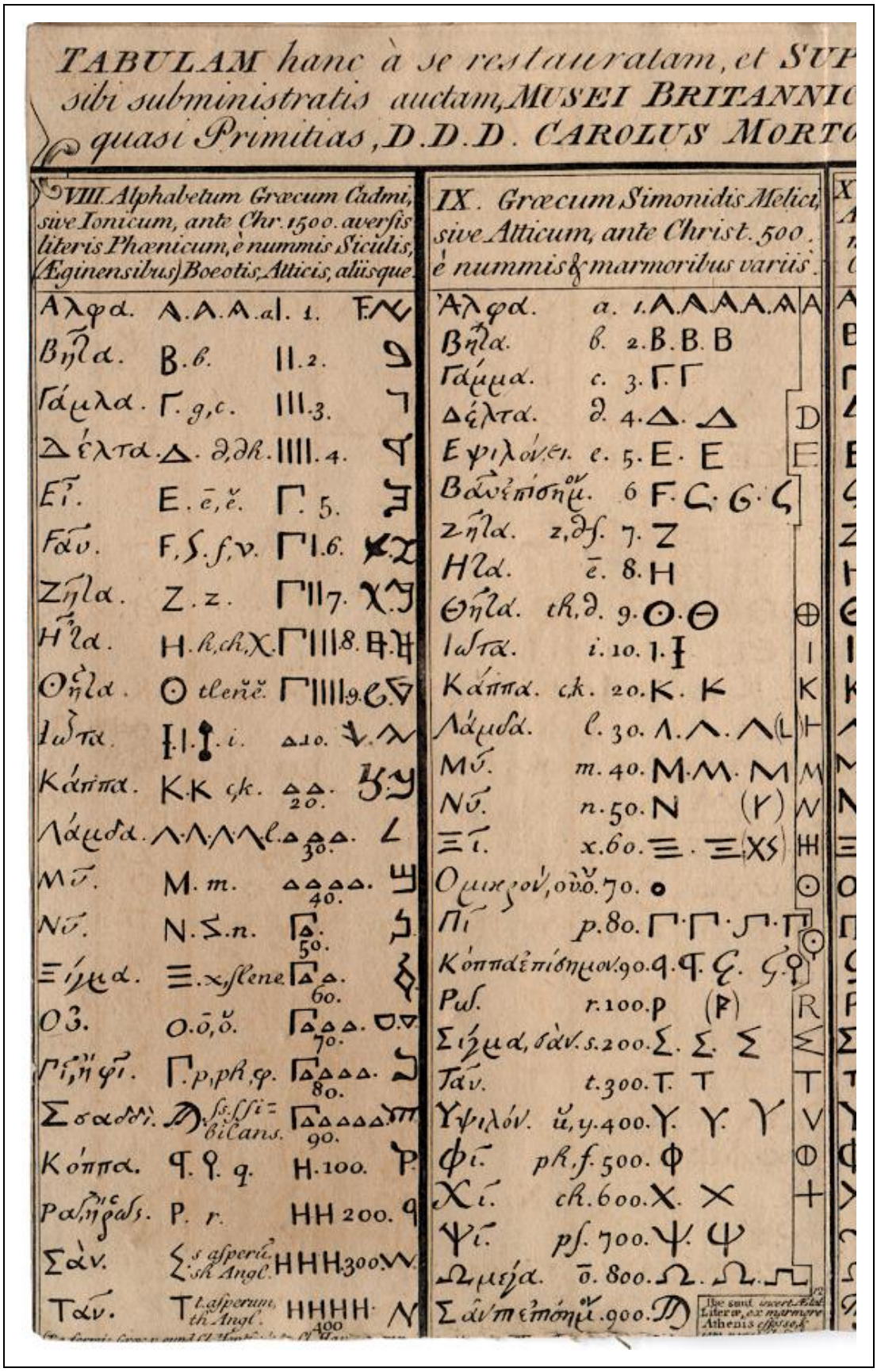


Figure 308. Greek of Cadmus and Phoenicum.

Two splendid plates of The Most Ancient Forms of Alphabets (figure 311) and Different Ancient Alphabets (figure 312) relate English letters to common early alphabets such as Phoenician, Hebrew, Bastulan, Estruscan, Greek, Latin, Runic, Coptic, Gothic, Teutonic, Phenician, Palmyrenian, Punic, Pelasgian, Oscan, Arcadian, Ancient Gallic, Samaritan, General Etruscan. Four of the 72 magical languages mentioned above are particularly interesting regarding their letter forms with respect to English, namely: Gallicum, Hibernicum, Germanicum and Scoticum (figure 313 a).

While the importance of this European and Mediterranean context of forms of English letters is self-evident, two other strands deserve mention. Firstly, a glance at alphabets following the ABCD model (table 72) shows that they include Saracenum, Geticum, Massageticum, and Scythicum. These, it will be recalled, are also languages linked with the tradition that leads to Bulgarian Runes, Proto-Bulgarian and Proto-Cyrillic alphabets (figure 36). This Middle Asian strand is evident also in an entertaining Europa-Polyglotta (1731, figure 313b), which includes examples from Ruthenian, Scythicae ex Hebraeis, Marcomannorum, Hunnorum, Sclavonico, Hetrusco, Moeso-Gothicae, Picto-Hybernicae. Second, this list suggests that a Northern European influence deserves more attention. By way of illustration, letters of an Old Slavic alphabet have been used to illustrate the shapes of most of the English letters (figure 314). Our main point here is simple: the strands of influence are multiple and not as monolithic as some recent surveys might suggest.

10.3. Abjad Structures

The term abjad is currently used to class kinds of alphabets and writing systems. A recent definition by Daniels (1996)[1131] describes an abjad as an alphabet with no vowel letters, as a category in sorting scripts and languages. In this definition, abjads are consonant alphabets. Strictly speaking, Daniels' claim is inaccurate, since abjads typically contain at least two vowels: A and Ai (Ai, Ayn). Abjads such as Ethiopian, which link at least 7 vowels with letter A and another 7 with the letter Ain complicate the matter. Indeed, a narrow view of the Daniels definition would mean that the 22 letters of Babylonian, Phoenician, Aramaic, Hebrew, and Old Arabic are not alphabets.

A more usual definition associates abjads as a reordering of letters to align with gematria (number mysticism and magic). Here, Hebrew gematria and especially the Cabala is the most familiar. However, there are at least 21 well established gematrias mostly linked with different languages.[1132] While early Hebrew gematrias end at 400, alphabets such as Ethiopian, Georgian and Armenian have complex gematria systems going up to 20,000. Chaldean 2 (better known in the West as Alphabet of the Magi) has the same structure as the Hebrew System and may well be earlier. Indeed, the structure of this abjad of 22 Letters goes back to the Alphabet of Adam (figure 66, cf. 64, table 80), which 17th century scholars traced back to 5509 B.C., the date of creation in the Byzantine tradition (1005 years before the Christian view of Adam created in 4,404 B.C.).

Typical Arabic gematrias go to 1000 (figure 278). 16 consonants[1133] have been traced back to the 35th c. B.C. in Sumeria (table 50a).[1134] The full Arabic system of 28 letters has eight

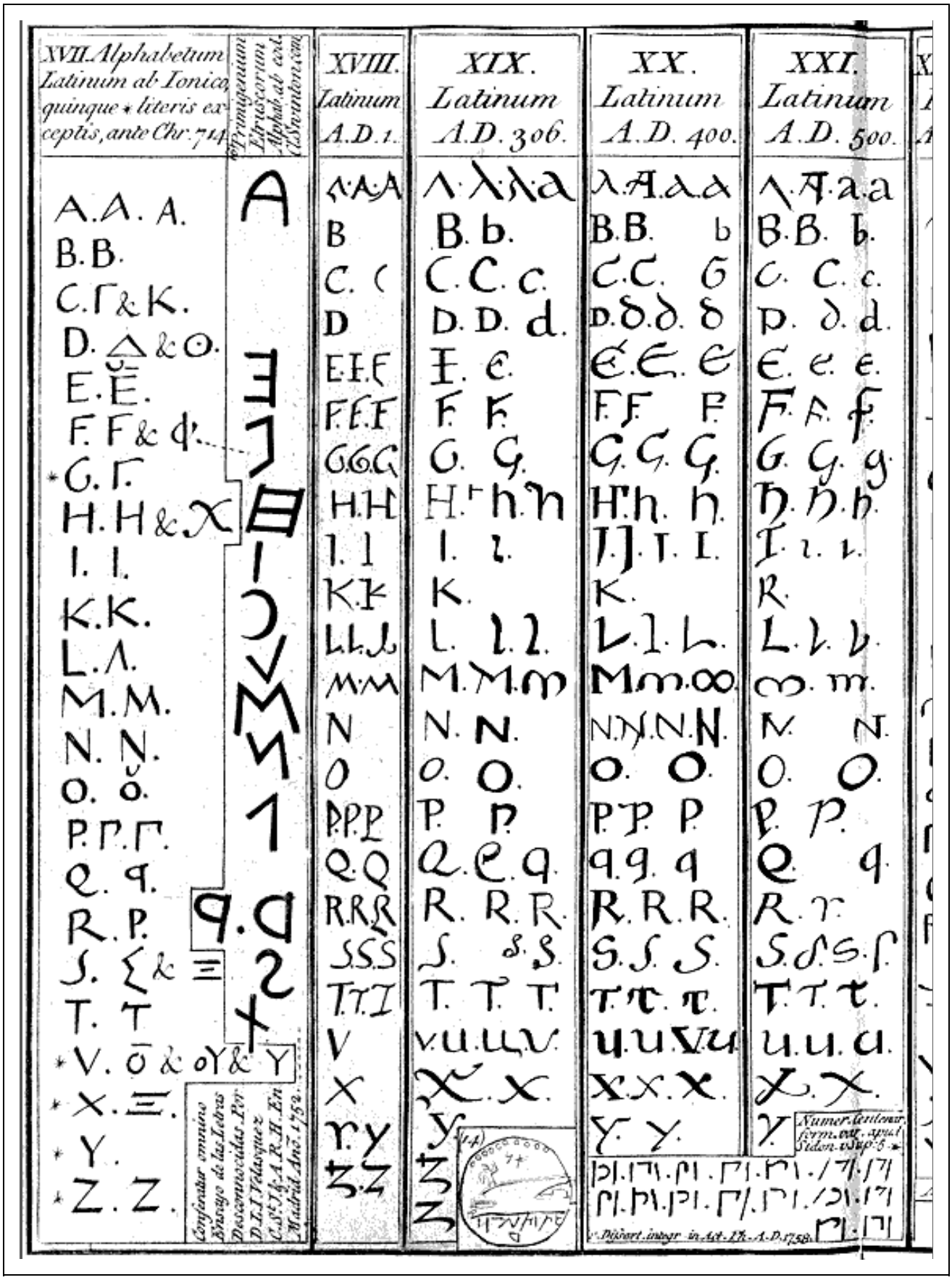


Figure 309. Latin Alphabets from Dan Brown (1758)

Figure 310. Frankish, Saxon, Gothic and Runic from Dan Brown (1758).

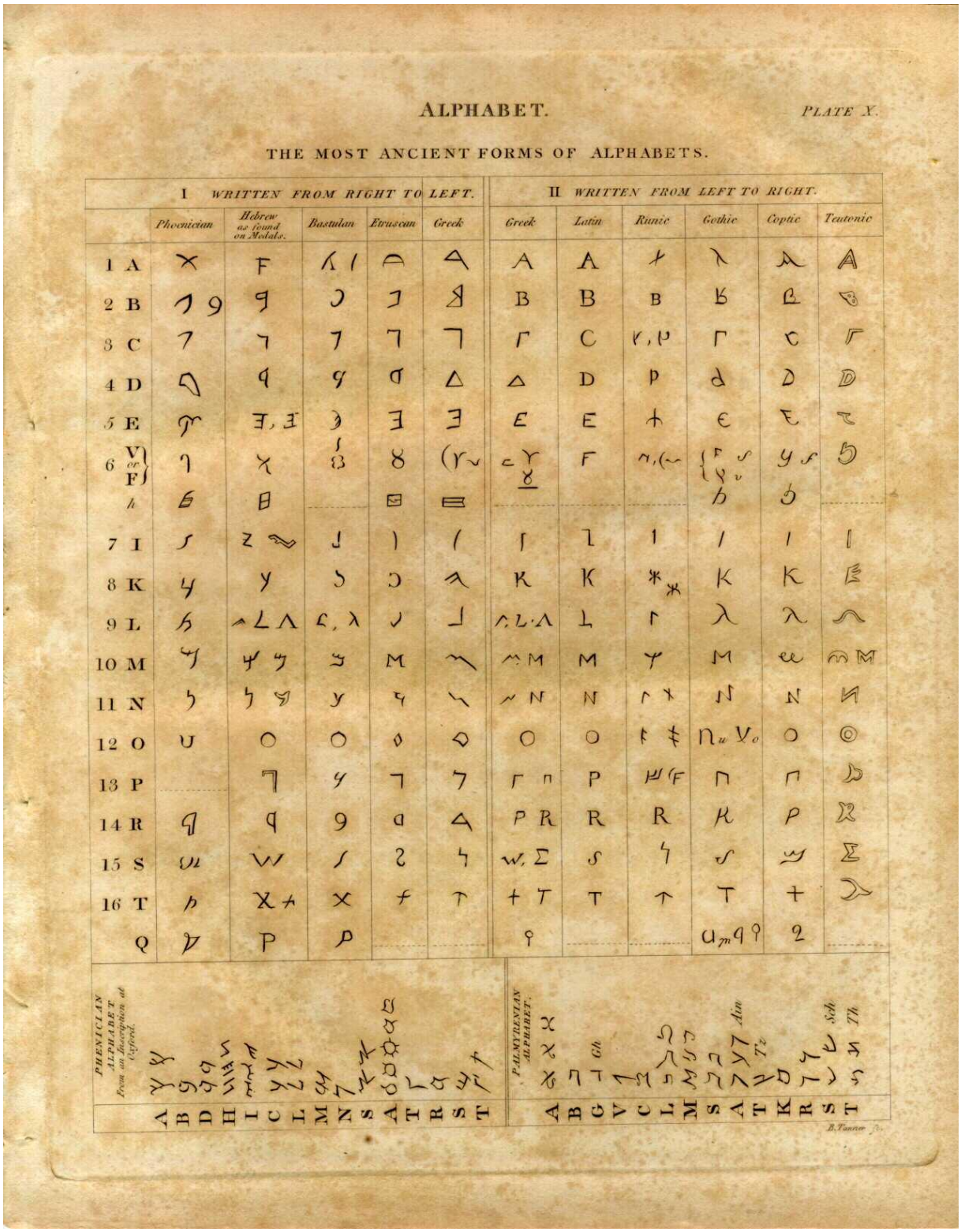


Figure 311. The Most Ancient Forms of Alphabets.

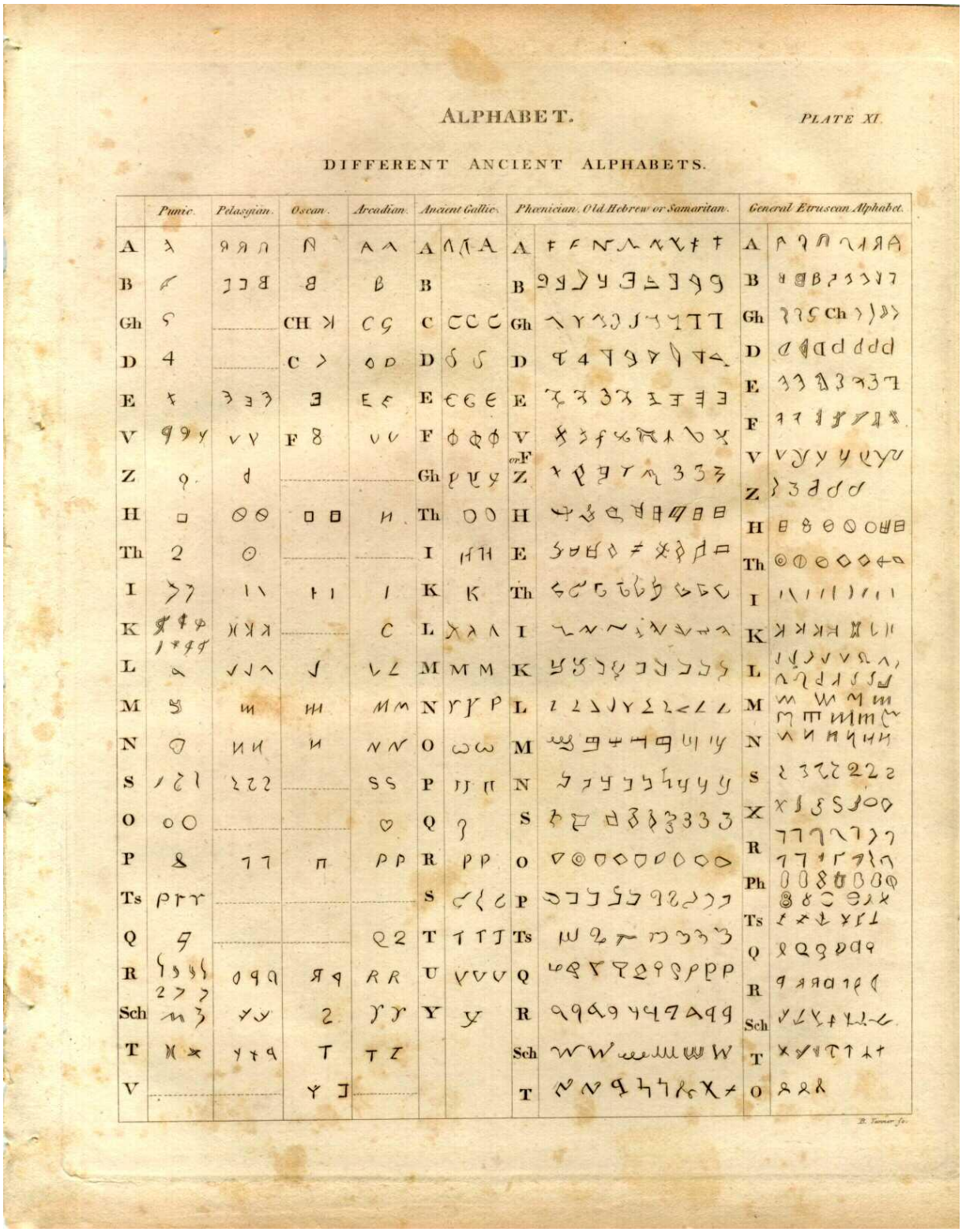


Figure 312. Different Ancient Alphabets

Figure 313. Gallicum, Hibernicum, Germanicum, Scoticum in Virga Aurea (1616); Europa Polyglotta (1730).

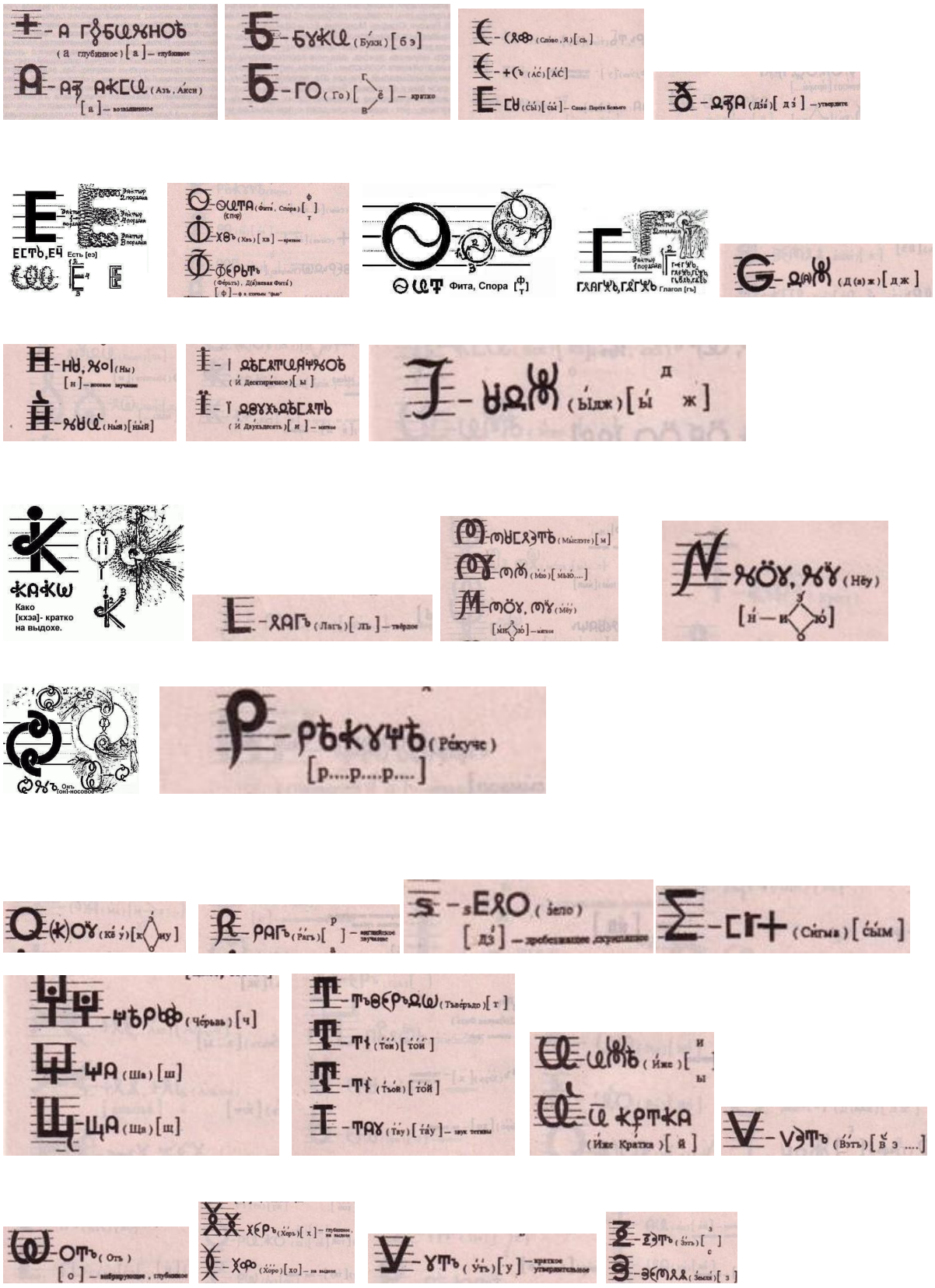


Figure 314. Old Slavic Letters and English Alphabet

divisions. Of these 9 letters are identical to English and a further 7 letters aligned with English. Indeed, it is the abjad that provides English with its basic structure (Table 74).

The Babylonian alfabesi (table 40), the regular Arabic sequence (table 52) and the Arabic abjad (table 56 a) employ a nine based system. When arranged in double columns, the alfabesi emphasizes the balance between the two parts: wild and tamed, male and female, nature and culture. As noted above, the alfabesi ordering reveals how letter 6 and letter 17 become connected numerically: i.e. why Vav and Pei become connected but offers no clues why numbers 19 and 26 should, might or even could have any necessary connections with life.

Using the sequence of the five vowels (A O U E I), the corresponding letters in the Hebrew alfabesi are: Aleph Samek Shin He Yod. In the Arabic shapes they are Alif Daad Saad Jiim Raa. In the abjad numerical sequence they are Alif Sin Shin He Yod with a gematria of 1 60 300 5 10, ending with two letters of the tetragrammaton. This suggests that there is more to the story of disappearing vowels than we can explain here.[1135]

10.3.1. Abjad Divisions

Here, the Arabic shapes are more helpful. The 28 letters of the abjad, if arranged in the 2 column form reveal more about underlying structure by creating 3 sequences: alif – ye (1-10) is the purely heavenly; kef-sad (20 -90) is the intermediate, while kaf – ğayn (100- 1000) represent a descent towards, to, into matter. When the letters of this abjad sequence are arranged in the two column form, there is a surprising result (table 50 cf. 56). The abjad, brings to light the A - B, G - D sequence. Stated paradoxically, while the alfabesi sequence leads to an a-l, b-m, g-n sequences and variants such as b l f s n, the abjad sequence points directly to an A B G D and towards an A B C D sequence. Restated dramatically: the abjad is not a primitive antecedent of alphabets: it introduces a formal structure that makes the association of A B C sequences with alphabets possible in a way precluded by the Babylonian alfabesi system, through their quest for taming and balance. As a next step, it will be useful to review briefly each of the 7 divisions.

10.3.1.1. Abjad

Abjad reflects the first four letters of the alphabet. In Arabic this is: a b j d (alif, baa, jiim, daal). In Hebrew this is: a b g d (aleph, beth, gimmel, daleth); cf. Greek (alpha, beta, gamma, delta). In English this is A B C D. It is possible that division 1 of the the abjad or abgad goes back the Sanskrit arrangement of 25 Consonants (vyanjana).[1136] In Sanskrit: A = 1st vowel; B = 1st voiced consonant in pavarga; G = consonant 3; D = consonant 18. In any case, the a ba gha dha sequence is found in Brahmi (figure 259c).[1137] Even a quick glance at some basic variants (Appendix 7) confirms that this sequence has a wide ranging use stretching from India to Europe and Africa. Slight variants include: Ayb, Ben, Gim, Da (Armenian).

10.3.1.2. Hawwaz

The Old Hebrew alphabet of Postel refers to He and Heth (letters 5 and 8) as aspiratio levis - aspiratio fortis respectively (figure 305b). It also refers to Vau (letter 6) as a consonant and a

vowel and iod (letter 10) as a vowel and a consonant. Such examples confirm that abjads cannot simply be described as consonants only.

In Arabic, letters ha wa za are originally ha (letter 28), waaw (letter 29) and zai (letter 11). These become letters 5 6 7 become Hawwaz (H W Z) in the abjad system. In the Hebrew system, the first two of these sections, namely, abjad and hawwaz are combined as: a b g d h v z, and linked with the 7 days of creation, 7 planets etc. This leads to a realignment of day sequences confirming that there was an earlier order.

In the Persian tradition, the equivalent is E U Z. Major variants include E F G, E V Z, E Z H, E Ž Z, H W I, H W Y, Y V (Sanskrit), ei, so, zita (Coptic), ei, soo, zeta (Coptic), e z s (Coptic). Lesser variants include Ei, So(Sex), Zeta (Coptic), Ei, So, Zeta (Coptic), He, Vua, Zai (Syriacum), Ye Yo J Z (Kyrgyz), Zau, Ut, Zec (Chaldaicum), e j dz (Romanian Cyrillic), e sg sz sz (Illyricarum), e z tz (Cophitaeum), e ž dz (Glagolitic), e ž z (Bulgarian), ha va ga (Brahmi), E ζ Z (Alexander the Great). In a number of these vowels clearly play a role.

10.3.1.3. H.ut.t.i

In Arabic, letters ha ta ya are originally haa (letter 6), taa (letter 3), yaa (letter 28. In the abjad, these become letters 8 9 10. In Hebrew these become: Heth, Teth, Yod. Basic variants include: H I, H I I J (Magyar, Romanian, Tajik, Turkish, Zazaki), H I J, H I Í. Table 130 gives an idea of the range of variants in languages from India (e.g. Brahmi) to Africa (Ethiopian, Punic). More exotic variants (not in the list) include Vu, To, Hit (Chaldaicum), Z I (Ossetic), ch th i (Archaic Etruscan), h h h i (Rune Alphabet), h i j/đ (Glagolitic), h, ḥ, i (í), ī (ī́), ǰ (Yaghnobi), hagl, thiuth, eis (Wulfila), i/e th i (Graecum), s i ij (Ruthenian), x i j (Bulgarian).

These variants are important because they confirm that letters 8 9 10 were frequently linked with vowels including a, i, e, u and semivowels such as iota, j and ya. There was more to abjad letters than consonants. Especially, section H W Z and H T Y tended to become containers for the sacred vowels and semivowels of life traditionally linked with the final letters of Sanskrit, Persian and Arabic.

In the Persian and Arabic shapes there is a clear distinction between Arabic haa (letter 6) and letter ha (letter 31 in Persian or 26 in Arabic). The shift to an abjad sequence means that Arabic shapes 15 16 17 (letters 26 27 28), become letters 5 6 10 in the hawwaz –h.ut.t.i part of the abjad: namely, he vav ye or ha waaw yaa (Arabic) and Heh Vav Yod (Hebrew), corresponding to Ha Va Ya (Sanskrit). In the Hebrew version, the clear distinction between Arabic haa (letter 6) and letter ha (letter 26) becomes conflated and Heh with gematria 5 is referred to as Heh 1 and Heh 2, or first he and second he. The good news is that the four letter name of G_d as letter 10, letter 5, letter 6, letter 5 (the YHVH of the tetragrammaton) is now within the first 10 letters of the alphabet. At the same time, the historical connections with the end of the alphabet and with vowels of these 3 letters turned consonants are obscured.

11 Letters of Egyptian, Protosinaitic, Phoenician, Greek, Latin	Abjad (22 Letters)	
A B G	A B G D	Abjad
E	H W Z	Hawwaz
K M N	K L M N	Hutti
O	S O P S	Sa'fas
R T S	Q R S T	Qarashat

15 Letters of Egyptian	Abjad Structure (22 Letters)
a b k(g) t(d)	A B G D
h f z	H W Z
χ(kh) θ(th) i	H T Y
k l m n	K L M N

25 Letters of Brachmanicum	Abjad Structure (22 Letters)
A B G D	A B G D
E UZ	H W Z
K L M N	K L M N
S O P P P Ts	S O P S
Q R Sh T	Q R S T

26 Letters of English	Abjad Structure (22 Letters)
A B C D	A B G D
E F G	H W Z
H I J	H T Y
K L M N	K L M N
O P	S O P S
Q R S T	Q R S T
U V W X Y Z	

33 Letters of Bulgarian	Abjad Structure (22 Letters)
a b v g d	A B J D
e ž z	H W Z
i j	H T Y
k l m n	K L M N
O p	S O P S
r s t	Q R S T
u f h c č š št	
â j ju ja y ja or e ă	

44 Letters of Early Cyrillic	Abjad (22 Letters)	
A B V G D	A B G D	azŭ, buky, vědě, glagoli, dobro,
E Z D Z	H W Z	estĭ, živěte, dzělo, zemlja,
I I G	H T Y	iže, i/ižei, gerv/gjerv,
K L M N	K L M N	kako, ljudije, myslite, našĭ,
O P	S A F S	onŭ, pokoi,
R S T	Q R S T	rĭci, slovo, tvrdo,

50 Letters of Cyrillic	Abjad Structure (22 Letters)
А Ъ В Г Д	A B G D
Э Ж S З I	H W Z
Ї И Ѣ	H T Y
К Λ M N	K L M N
О П	S O P S
Р С Т	Q R S T

Table 101. Abjad structure in alphabets of 11, 15, 22, 25, 44, 50 letters.[1138]

10.3.1.4 Kalaman

In Arabic, letters ka la ma na are originally letters 22 23 24 25 with a gematria of 20 30 40 50. The kalaman section of the abjad becomes shapes and letters 11 12 13 14. In English K L M N are also letters 11 12 13 14. This sequence goes back to the 35th c. B.C. in Sumeria (table 50). In Arabic, it acquires special significance because kalaman (cf. Latin calamus) is also the word for pen. The upright quill of the pen is equated with the upright shape of Alif. Accordingly, in the Sufi system of Ibn Arabi, mansion 1 of the 28 mansions of the moon is linked with the First Intellect, Pen as Hamza/Alif and mansion 2 is linked with Ha (unstressed h), the universal god, the preserved tablet. This confirms that the Muslim's description of themselves as the People of the Book, has deeper philosophical and theological foundations.

10.3.1.5 Sa`fas

Section five of the abjad is sa'fas. In the Arabic shapes these are: siin (letter 12), ain (letter 18), fa (letter 20), saad (letter 14). These become abjad letters 15 16 17 18: siin, ain, faa, saad with a gematria of 60 70 80 90. The letter ain, which begins as letter 18, is now letter 16. In Ethiopian, it is the source of 7 vowels. In Greek and English, letter 15 becomes Omicron and O respectively.

In Phoenician, the sequence becomes: Samekh, Ayin, Peh, Sade (pillar, eye, mouth, plant). In Hebrew, the sequence is Samekh, Ayin, Pe, Tzaddi (support, eye, mouth, fishhook). In Mandaic, letters 15 16 17 18 become Simat Hiaa, Ain, Pira anat Haiy, Qala anat qadmaiia d' Hiia, meaning Mother of all Life, The Eye or Fountain, Thou art the Tree of Life, Thou art the first Voice (Sound). Here the four letters are clearly connected with the feminine and the stories of birth and life.

Once again there is a great range of letters associated with this series including: S ' F S, S A F SS, S O F Ş, j u p _, s1 f s2, s aa p ts, s aa q, s ‘ p/f, s ‘ p s., s ‘ p ş , x - p ts, x o p, – o p zh, O P, S ' F, S 6 F S, S A T, S C GH F S, S C, P S, S O P TZ(TS), S OU P Ts, S P, S ‘/G P S, X O X O P -, e pa ča, ksi o pi, p sh, s o p ts, sa ‘(Ain) pa şa, ž u p ’. One can see how this series which includes ain and S relates to ain soph, soph and Sophia.

10.3.1.6 Qarashat

Section five of the abjad is qarashat. Its history was explored in §8.5.8. In the Arabic shapes, these are letters: qaf (letter 21), ra (letter 10), shiin (letter 13), taa (letter 3). In the abjad form, these become letters 19 20 21 22: qaaf, raa, shin, taa with a gematria of 100 200 300 400 respectively. In Hebrew, the corresponding letters are Quoph (Qoph, Kuf), Resh, Shin, Tav. In the Hebrew alphabet, letter 19, Qoph (Kuf), is linked with life, and specifically with Eve as the mother of all life. [1139]

10.3.1.7 Thakhidh

Section six of the abjad is Thakhidh. In the Arabic shapes, this entails letters 4 7 9: thaa, kha, thaal. In the abjad, these become letters 23 24 25 with a gematria of 500 600 700. It bears

noting that Th Kh and Dh are also the second letter of the Tavarga, kavarga, tavarga respectively.

10.3.1.8 D.az.agh

The seventh division is D.az.agh, letters 26 27 28, associated with the Arabic letters: D Tz Gh or DAD, TzA, GhYN.

10.3.2. Urdu Abjads

While abjads are typically associated with Arabic, it is noteworthy that the Urdu tradition linked with Pakistan, Northern India and Bangladesh also has an abjad tradition with symbolic associations. The first 6 sections are associated with 6 Demons, 6 Days. In the Urdu tradition the final division is further subdivided such that the abjad now has 8 sections: abjad, havvaz, hutti, kalaman, saf'as, qarashat, sakhkhaz, zazzagh. These are associated with: "to begin, to find, to know, to talk, to learn, to organize, to preserve, to conclude." Alternatively they are linked with 8 steps: "1. My ancestor Adam committed a sin, 2. He obeyed his base instincts, 3. He repented for having sinned, 4. His repentance was accepted, 5. He faced hardships, 6. He was blessed, 7. God gave him power, 8. The devil lost."[1140]

When we look beyond English and try to discern underlying patterns, the abjad becomes much more than a model for the early 22 letter alphabets. It serves as a kind of template or matrix for a whole range of alphabets which can be seen as an underlying code of 4 3 3 4 4 4 letters. The first four letters (ABGD, ABJD, ABCD), with respect to Sanskrit are vowel 1, consonants 23, 3, 13 (along the central column of table 76b). These four letters probably provide a basic orientation, were also once probably linked with the cardinal points and become aligned to the first 4 days of creation. The next three letters (H W Z, E U Z, E F G) are about the advent of life as a principle and linked with the last 3 days of creation.

In Cyrillic, these associations are fully explicit. Hence the first 7 letters: az, buki, vedi, glagoli, dobro, jest, zhivete (А Б В Г Д Е Ж) represent: I, letters, to know, verb/word, kindness/good, is/exists, life/live: i.e. the first seven letters tell a creation story from birth of consciousness and knowledge to existence and life.

The next three letters (H T Y) are about boundaries, limits and initial taming at a metaphysical level. The next four letters (K L M N) mark a turning point towards the physical associated also with taming, restraint, control. The next letters (SOPS, sa'fas) are about the birth of physical life in alphabets such as Mandaic. In some languages, this process is transformed into the control and wisdom of the Tzadik of the Hebrews and the Zadig of Voltaire.

The final four letters (Q R S T) are about cosmic principles and cycles. The Q is the Q of Quert (the Apple tree), a Capricorn – Cancer opposition (Q –q), of Mount Qaf (the Persian mount Meru), the Q of Qoph, Quoph, Kuf, letter 19, Eve, Chavah, the Mother of all beings. The R of QRST is typically linked with Ra (the sun) and becomes the R of TARO(T). The S is linked with Shin. The T is linked with T, Tav, Tau, Taw, the final letter of 22 letter alphabets and also the first letter of TARO(T), which aligns with the 4 Points of the compass.

In the Greek tradition, P R S T (Pi, Rho, Sigma, Tau) almost maintains the letter sequence but changes the numerical sequence such that they become letters 16 17 18 19.

Alphabets with 28 letters officially add two more abjad sections, namely, thakhidh, d.az.agh, representing letters th kh dh, d z gh (gematria: 500 600 700 800 900 1000). In Urdu, the names of the extra sections vary slightly and become: sakhkhaz, zazzagh. In Mandaean, the categories are ABGD, HAWS, HATEE, KILMN, SNFS, KRSHT, ED, A. All this would be extraordinary in itself, but it is in fact only the beginning. The abjad structure applies to a whole range of alphabets from 11 letters to well over 100 letters. By way of illustration, we shall consider six examples (table 80). The correspondence is not entirely 1 to 1. There are variations and yet a pattern is recognizable. For instance, in the 11 Letters of Egyptian, Proto-sinaitic, Phoenician, Greek, Latin, the first 3 letters A B D are clearly based on ABGD. The fourth letter is a variant of HWZ (cf. EFG). The fifth to seventh letters, KMN clearly relate to KLMN. Letter 8 is the O of SOPS. Letters nine to eleven, RTS, reflect three of the letters of QRST.

A similar pattern is found in the 25 letters of Brahmanicum, 26 letters of English, 33 letters of Bulgarian, 44 letters of Early Cyrillic and the 50 letters of Cyrillic. An excellent and unexpected example of the abjad model is found in a 22 letter version of Brahmi (figure 307c): a ba gha dha (ABGD), ha va ga (HWZ), gha tha ya (HTY), ka la ma na (KLMN), sa (sa) e pa ča (Sa'fas), kha ra śa ta (QRST).[1141]

Hence, while the a b g d model is formally linked especially with the 22 letter alphabets and 41 of the 72 magical alphabets, some elements of its structure, notably the K L M N sequence, play a role in all the alphabet models. All this is rather far removed from the accepted wisdom on abjads. In the Wiki account, for instance, Phoenician is the point of departure and has an effect on 4 languages: Hebrew, Arabic, Greek and English (Appendix 7).

10.4. Alphabet Structures and Systems

The basic principle of abjads as letter systems with a series of six to eight modules helps in understanding the structures of alphabets. Agrippa, in his book on magic, discussed this in terms of scales of the numbers 1 to 12.

10.4.1.Monad System

His scale of unity linked 1 letter (é Iod, table 102) in the exemplary world, with the soul of world, the sun, the Philosopher's Stone, the Heart and Lucifer in the successive worlds below.[1142] A Sanskrit equivalent would be the letter AUM which is a single letter, principle, ruler etc.

10.4.2. Dyad System: Number 2 (4, 8, 16, 32, 64, 128, 256, 576)

The Dyad, Duad or Dual system typically entails 2 Elements, 2 Letters, 2 Principles, 2 Rulers which are also found in Creation Modules. Agrippa's scale of number two entails a series of dualities: An Angell- The Soul, Beemeth - Leviathan, The Earth - The Water, The Heart -

Непроизносимое Имя (0.24) может быть свернуто в кольцо 24-мя способами:

י ה′	ה′ י	ו ה′	ה ה′
	־ י	־ י	
ו ה′	י ו	י ה′	ה ה′
	־ ־′	י ־	
ה′ ו	ה′ ו	ה′ י	ו י
	י ־	י ־	־ ־′
			(0.27)
י ה	ה י	ה ו	ה ה′
־′ י	־′ י	־′ י	
ו ה	י ו	ה י	ה′ ה
י ־′	־′ ־	י ־′	
ה ו	ה ו	ה י	ו י
	י ־′	י ־′	־′ ־

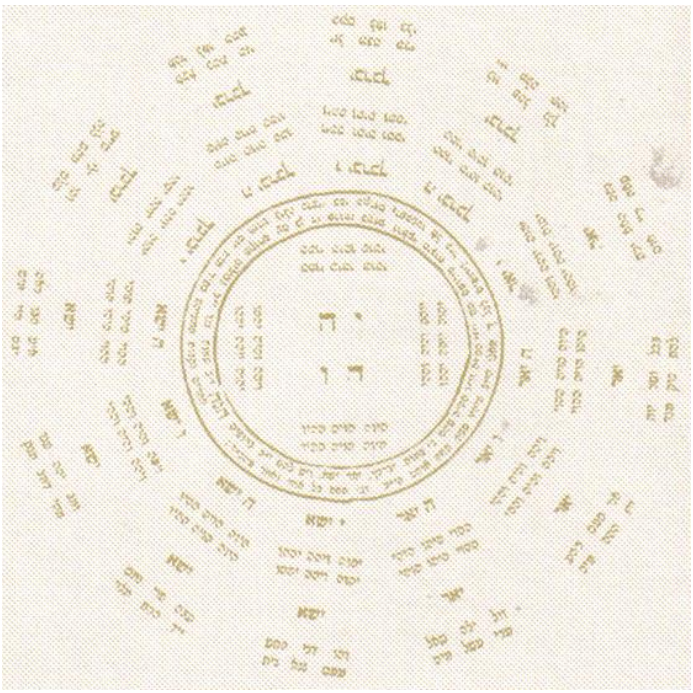


Figure 315. Letter Aleph in Russian Cabala

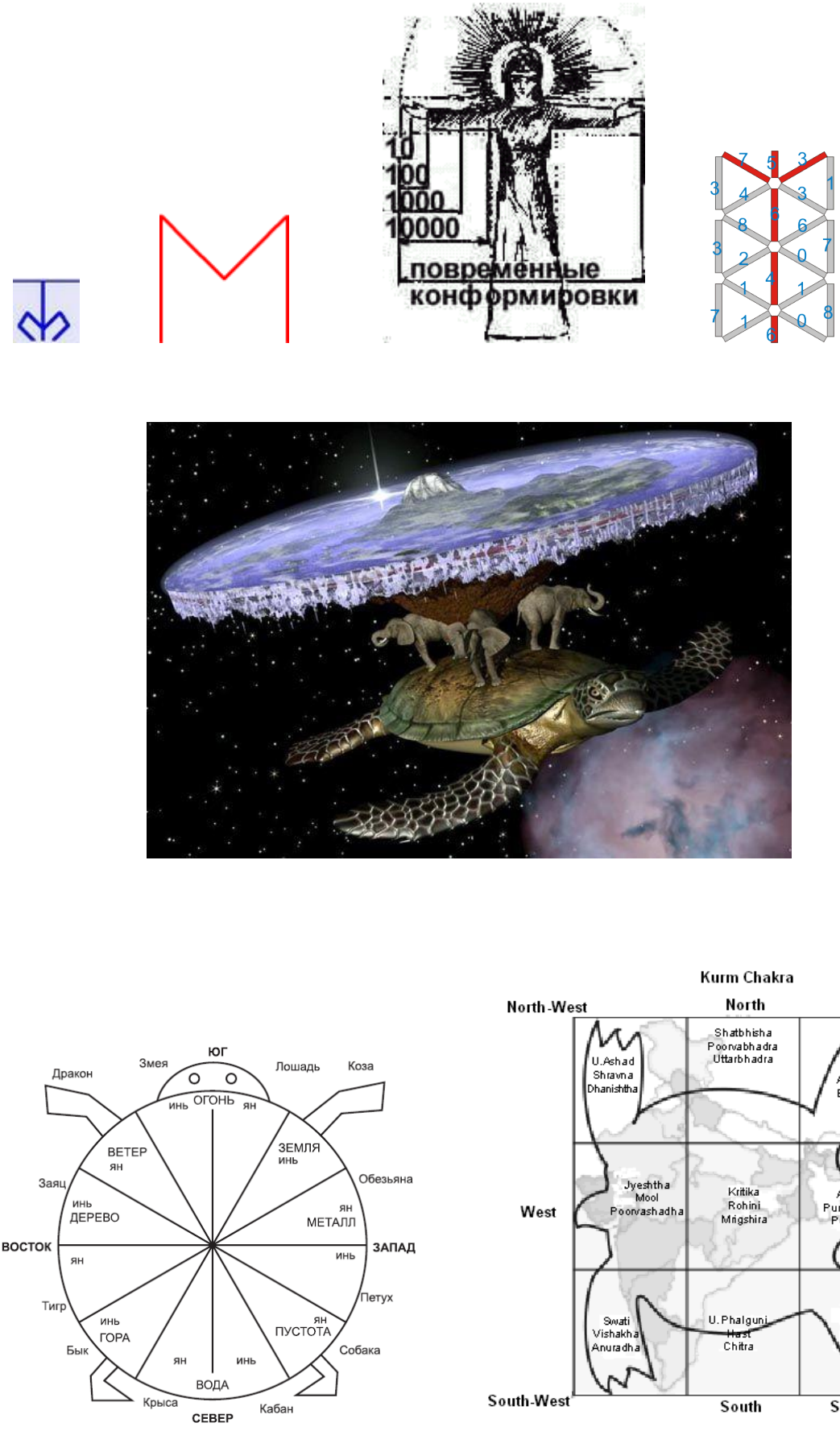


Figure 316. Myr Rune (Руна Мир), Ма, Myr Rune, Myr Tortoise (Tortoise that Personifies Myr), Kurma Chakra

Figure 317. S $ in pentacle, S S (Spiritus Sanctus); 111 – 666, Regulus as Star Basilisco, Columns Plus Ultra, Dollar Sign

-The Brain, The Sun - The Moon, The names of God expressed with two letters, Weeping - Gnashing of Teeth. In terms of letters, the dyad system typically entails two versions of a letter (e.g. A Ā) or two letters such as A B which can then be combined (AB) and, reversed (BA), and then recombined (ABBA). This pattern is evident in the early Sumerian syllabaries where a Consonant-Vowel (CV) series is supplemented with a Vowel – Consonat (VC) sequence. Multiples lead to 4 as in cardinal points, 8 as in 8 feasts, 16 and 32 as basic alphabets, and 64 as in squares of chess.

10.4.3. Triad System: Number 3 (6, 12, 24, 48, 9, 27, 81)

The special role of 3 with respect to the trinity and its role in triangles and triangular numbers were explored earlier. Numerically 3 is fundamental because it divides into both even and uneven numbers. In terms of abjads, it is basis of two of the units: H W Z, and H T Y. Collections of 3 letters play an important role in alphabets and include letters such as A B C, A B G, A B J, A U M, B G D, CBA, IAO, MU RU KA, O I V, U Th A, a b v, a i u. Agrippa's scale of the number 3 is éãù. As noted above a special role is played by the letters A M S which are found in many alphabets (table 76a). These are often the first, middle and (near) last letters of alphabets.

10.4.3.1 A

In Sanskrit, A is the first Vowel, M is the last consonant and S is the last sibilant. The 3 letters are associated with the astral, etheric and physical body. Each of these three letters is frequently a starting point for independent metaphysical explorations. By way of illustration, the Hebrew letter Aleph is multiplied 24 times or becomes the centre of an alphabet wheel in Russian Cabala (figure 315).

10.4.3.2 M

Letter M plays a special role. In Sanskrit, it is consonant 25 at the end of the 25 letter grid. Its link with the first letter creates a diagonal to form kama (desire). Its link with the next letter (26, ya) produces the word maya (illusion). The reversal these two letters produces yama (the first man and Yama, God of the underworld). In Sanskrit, Ma is the beginning of the Matrikas who create the alphabet and the universe.

The letter M is found equally in Ancient Slavic alphabets as letter 9 of kh'Ariyskaya Karuna (figure 316, cf. 124). In Old Slavic, it is linked with MA (encountered earlier in figure 31), who is much more than a standing woman. She is linked with rationality, measure, using a decimal system ranging from 1, through 10, 100, 1000, 10000.[1143] Ma, in this context, is like a proto-Libra sign and also contains associations of measure, later linked with Demeter. M is further linked with the Myr rune, and the cosmic Myr Turtle (cf. the Indian Kurma and the Chinese Lo Shu turtle). This cosmic dimension is reflected in the m of Latin mundus and French monde.

10.4.3.3. S

Transformations in the role of letter S have been explored earlier (figures 147 -148). In the

Celtic tradition S and $ are associated with Taurus and Leo in connection with the descent of the heavenly dragon (Chinese stem 5 and animal 5) to the earthly Serpent (Chinese stem 6 and animal 6). The Hebrew tradition suppressed these dimensions of S altogether in the tetragrammaton. In the Christian tradition, this is replaced by the two Ss of Spiritus Sanctus (Holy Spirit), with IHS symbols, and in the modern world with a simple dollar sign. The turning point at the summer solstice linked with Shin in the Arabic tradition was replaced in some western contexts by a shift from People to the Way (Populus-Via). In other contexts, this transition at the solstice was symbolized by Hercules between two pillars, with Plus before the solstice and Ultra (beyond) for the period after (figure 317, cf. also figure 206). Some linked this with Regulus as the Basilisk Star, with the moon symbolised by 111 and the sun by 666. The A M S letters were thus much more than individual letters: they were effectively cosmological building blocks.

10.4.4. Tetrad System: Number 4 (12, 36, 108, 324, 972)

Number four as the basis of the square, cube (hexahedron) and square numbers plays a fundamental role in alphabets and cosmologies. As discussed earlier it is the basis of four of the abjad units: A B J D, K L M N, S F ‘A S, Q R S T.

Multiples of 4 link it with 12 hours, 24 hours, 36 decans and with 72 and 108, two central numbers in Eastern cosmology (cf. table 173). In the Hebrew system, 4 becomes the number of the 4 worlds, which are linked with the 4 Letter name of God (figure 357), linked with the names of 4 angels, which then become linked with the 10 Sephiroth and starting points for 24, 64 and other variations (figure 358). Four letters are entailed in the A B C D, A B G D, A B T θ in the four letters of the tetragrammaton, YHWH, and in the scale of the number 4: äääé. In Slavic, different pronunciations mean that B and V are closely related. A glance at the equivalent of A B C D in some Slavic alphabets (table 103) gives a further glimpse into how variations on a theme evolve.

10.4.5. Pentad System: Number 5 (25, 125)

The role of 5 as a basis for pentagonal numbers (figure 341, table 174) pentagon and pentagram (figure 342), and the dodecahedron (figure 343) will be explored in chapter 11. As the number of fingers and toes, it becomes the first digital technology, as basis of the aicme in

Glagolitic	a b c d
Polish	A Ą B C Ć D
Slovene	A B C Č D
Albanian	A B C Ç D Dh
Czech	A, Á, B, C, Č, D, Ď
Sorbian	A B C Č Ć D
Bosnian	A B C Č Ć D Dž Đ
Croatian	a b v g d
Macedonian	A B V G D Gj
Servian	a b v g d
Bulgarian	a b v g d
Ukrainian	A B V H G D

Table 103. The role of A B C D and variants in some Slavic alphabets.

the Ogham. Among the Hebrews it figures in the covenants of the tongue and genitals.[1144] In the Hindu tradition it is number used in units of the vargas, leading also to the 25 (5 x 5) tattvas in Sankhya school, and 35 tattvas in the tantric tradition (7 x 5, often + 1, to reach 36). Five letters are linked with the 5 letters of the vargas in Sanskrit, 5 Letters of Great Emptiness (li u ri i a), the Celtic aicme (of 5 Consonants, 5 Vowels), with 5 elements, 5 planets, 5 zodiac signs and in the scale of the number 5: ïåéìà, ïåéìà, äåùäé (cf. table 82).

10.4.6. Hexad System: Number 6 (60, 600, 216, 12,960,000)

Six letters are linked with the 6 worlds as O M N P D H (Om Mani Pad Dhme Hum), with 6 letters of the Cosmos A B C D E F and with the scale of the number 6: íéäåìà øåáâ ìà. The number 6 (table 175) and its multiples became part of Sumerian segesimal mathematics[1145]. 60 x 60 x 60 x 60 was the greatest sacred number of Babylonia and is also Plato's nuptial number.

10.4.7. Heptad System: Number 7 (14, 49, 70, 216, 576, 1729, 2304, 13887872)

Seven letters are linked with the 7 Double letters (table 69a), 7 branches of candelabrum (figure 136, table 26, 176), 7 letter Name of God, 7 letters of Greek, 7 planets, 7 principles, 7 rulers, 7 vowels, 7 words, 7 zodiac signs and the letters in the scale of the number 7 Ararita. àúéøàøà Asser Eheie äéäà øùà. 7 Symbolism becomes a rich chapter in itself with Indian and European versions.

Seven is a fundamental number in the Hindu tradition and elsewhere. There are 7 higher lokas (places, realms, worlds) and 7 lower lokas (table 90). In terms of names, 7 becomes associated with 7 Adityas, 7 Deities, 7 Goddesses, 7 Gods, 7 Matrikas, 7 Matryoshkas, 7 Rulers, 7 Shaktis, 7 Sisters, 7 Symbolism, 7 Virgins, 7 Wise Men.

The terms of 7 include 7 Chakras, 7 Constituent Elements, 7 Flames, 7 Hands, 7 Leaved Plant, 7 Ma-tie Warriors, 7 Nadis, 7 Rays, 7 Stages, 7 Stations. Biblical symbolism includes 7 Angels, 7 Attributes, 7 Branches of Candelabrum, 7 Candlesticks, 7 Churches, 7 Circuits, 7 Crowns, 7 Eyes, 7 Generations, 7 Golden Vials, 7 Heads, 7 Horns, 7 Kings, 7 Lambs, 7 Lamps, 7 Last Plagues, 7 Lights of Face, 7 Mountains, 7 Plagues, 7 Planets, 7 Seals. 7 Sons of Hannah, 7 Spirits, 7 Stars, 7 Thunders, 7 Trumpets. Animal symbolism includes 7 Doves, 7 Horses, 7 Little Goats, 7 Ravens.

The places of 7 include 7 Abodes of Shiva, 7 Chakras, 7 Deserts, 7 Heavens, 7 Islands, 7 Mountains, 7 Oceans, 7 Places, 7 Planes, 7 Planets, 7 Regions of Air, 7 Rivers, 7 Spiral Belts, 7 Stars, 7 States, 7 Streams, 7 Suns, 7 Worlds as well as 7 Sacred Cities, 7 Sacred Hills, 7 7 Sacred Mountains, 7 Sacred Places, 7 Sacred Trees, 7 Treasures. The dates of 7 include 7 Days, 7 Months, 7 Years.

Hindu astrology linked the influence of the stars via constellations linked with the 27/28 mansions of moon (nakshatras) and stations of sun (rasis, zodiac signs). In Babylon, this heavenly influence was shifted to the 7 planets linked with a 7 sided heptagram (figure 155), and expressed architecturally in 7 storied ziggurats (figures 165-166). The goddess Inanna has a series of associations with 7: 7 Cities, 7 Garments, 7 Gates of the Underworld, 7 Holy me, 7 Judges of the Underworld, 7 Symbols of Queenship, 7 Temples, 7 Veils.

10.4.8. Octad System: Number 8 (32, 64, 72, 512)

In the East 8, 9 and 10 remained more important. There is a Nepali saying that 7 is good but 8 is better. 8 directions lead to the 8-spoked wheel of the year, 8 feasts and morally to an eight fold path. Multiples of 8 play a key role. 32 (see below) is linked with paths of wisdom. [64] (see below) is an integrating number (table 177). Eight letters are linked with the letters in an aett (e.g. F U Th A R K G W/V), 8 Consonants, 8 Gods, 8 Letter Formula, 8 Letter Name of God, 8 Planets, 8 Syllables, 8 Vowels and the letters in the scale of the number 8 Eloha Vadaath úòãå äåìà Jehovah Vedaath, úòãå äåäé.

10.4.9. Nonad System: Number 9 (18, 36, 72, 81, 108, 144, 288, 576, 729)

In China and in the old Slavic tradition (figures 22-23) the enneagram plays a seminal role. Indeed, 9 is called the preeminent number in China:

> The Chinese nine is the number of yang and the preeminent number in the deployment of space with reference to the eight directions and the centre. ..It was also the number of the celestial spheres and, symmetrically, the number of infernal circles, and the Nine Springs, the abode of the dead. The Chinese imperial throne had nine steps, the Taoist baton had nine nodes, the imperial towers had nine stories .[1146]

The 3 x 3 = 9 magic square is linked with Saturn, number 15 and sum 45 (table 113, table 178) and with the first 9 letters that were given by Allah to Adam (figures 71-72), with magic squares in Hebrew and with a circular Ouroboros in the Hebrew Cabala. The 9 x 9 = 81 magic square is linked with the Moon. 9 becomes a key number in cosmology: 9 planets in India, 9 Attributes of Allah, 9 Books of Knowledge, 9 Celestial Spheres, 9 Chakras, 9 Feasts, 9 Gods Names, 9 Letters, 9 Moons, 9 Pointed Star, 9 Sons, 9 Steps. It is said to be the number of creation. 9 Letters are associated with the letters in the scale of the number 9 (Jehovah Sabaoth. úåàáö äåäéJehovah Zidkenu. åð÷ãö äåäé Elohim Gibor. øáéâ íéäìà. 9 letters are also found in Indian, Russian and Slovenian. 9 is considered the number of creation, not least because of 9 months for the birth of a child. Chinese, Slavic and Norse traditions have their own nine symbolism.

Number	Name	Meaning.
1	aka, eka One	
10	Diz	cf. French: Dix Ten, also: 4 quarters
100	zata, zata-mAtra	Measure
1,000	sahas, cakacciram	
10,000	dazasAhasrika, ayuta	Myriad, cf. Wanwu
100,000	lakSa (cf. laKsman)	
1,000,000	niyuta, prayuta	cf. Hebrew 05: Heh
10,000,000	tulAkoTi	beam, highest in old system
100,000,000	nyarbuda, samArbuda	
1,000,000,000	vRnda, zatakoTi tulasI	Radha
10,000,000,000	para	full age of Brahma
100,000,000,000	akSita	undecayed
1,000,000,000,000	padma, antiyam	time of death1000 billion
10,000,000,000,000	hAhA, madhya	middle course
100,000,000,000,000	maHA-HAHA	
1010,000,000,000,000	kaTal,	Varuna Abundance

Table 104. Sanskrit decimals.

10.4.10. Decad System: Number 10 (100, 1000, 10000)

Ten and its multiples play an important role in most cultures. In China, the Ji symbol is the symbol for 10,000. In the old Slavic tradition, it is connected with the letter Ma (figure 31a, 316) representing the numbers 10, 100, 1000, 10,000. The most elaborate early decimal system is found in Sanskrit which has terms for numbers from 1 to 1,000 billion (table 104, cf. table 179).

10.4.11. Undecad System: Number 11 (111, 1111)

Although 11, 111, 1111 are important numbers, there is no scale of 11 in Agrippa.

10.4.12. Dodecad System: Number 12 (24, 48, 60, 144, 1440)

The Dodecad system of 12 plays an important role in astronomy and chronology: e.g. the 12 zodiac signs, 12 hours of the daytime, 24 hours in a full day and night, 60 years in cycles of Jupiter etc. 12 and its multiples also define a series of alphabets. Agrippa in his Scale of the number 12 includes 12 Angels, 12 Apostles, 12 Degrees of the Damned, 12 Months, 12 Orders of Blessed Spirits, 12 Plants, 12 Principal Members, 12 Prophets, 12 Stones, 12 Tribes 12 Zodiac Signs Terms, The great name returned back into twelve banners (Äåäé, åääé, äääé, éäää, äéää, åéää, äéää, äääé, éäää, åäéä, äåéä, éäää) and the names of God with twelve letters (table 181)

10.4.13. Combinations

These basic modules combine to create alphabets of various lengths (table 105). The number of letters related to alphabets ranges from 1 to 10,000 letters. For this outline, we explore briefly five categories: 1- 9 letters, 10- 19 letters, 20- 49 letters, 50 -99 letters, over 100 letters. Rather than comprehensiveness, the goal is to understand patterns and underlying principles.

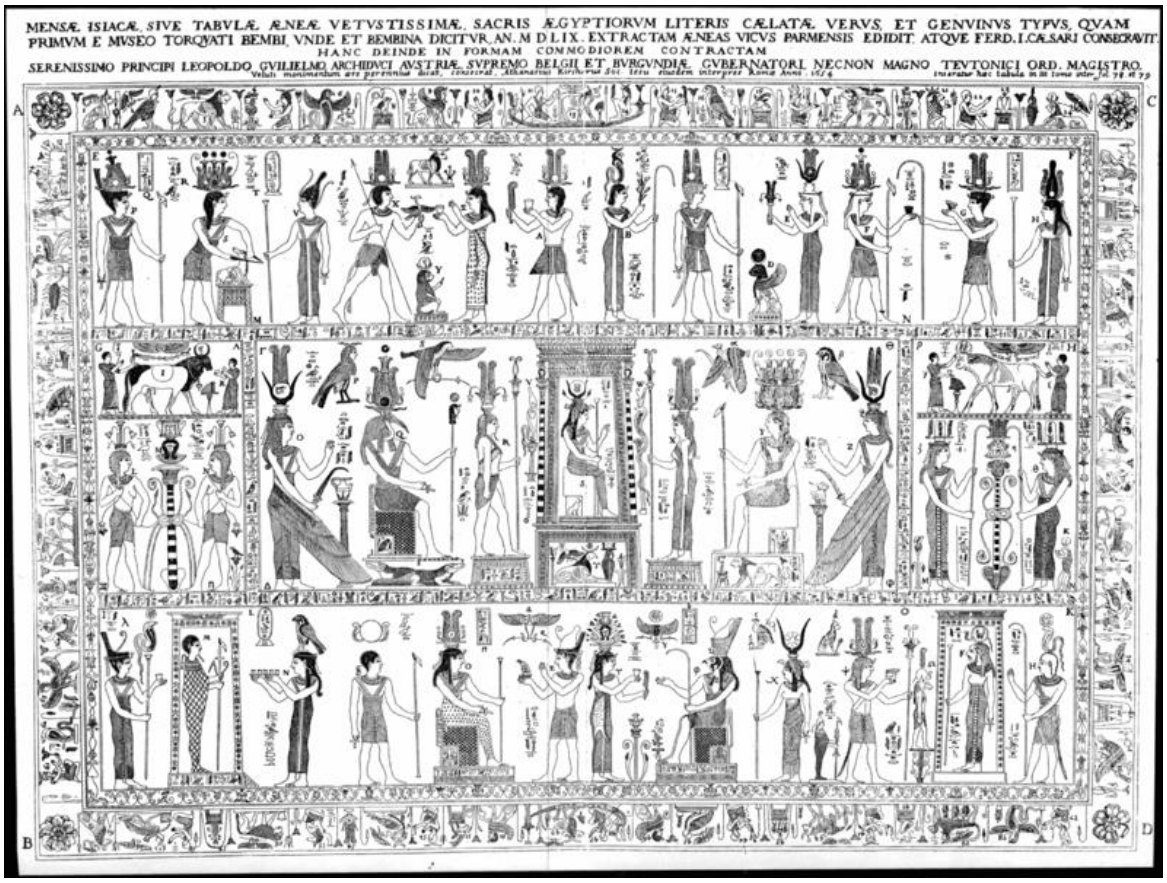
10.5. Lengths of Alphabets

10.5.1. Under 10 Letters

Each of the letters from 1 - 12 has links with regular numbers and regular solids which will be considered in chapter 11. Collections of letters from 1 to 9 are typically segments in alphabets or symbolic summaries. For instance, 1 is linked with the 1 letter name of God, 1 line, 1 rune, 1 vowel, A AUM in Sanskrit and é Iod in Agrippa's system. 2 Letters are linked with B T, Ha Ksha, and Iah – El in the scale of the number two (or äé Iah ìà El). It is also linked with beginning and end, Alpha and Omega, agyo and ungyo, open mouth and closed mouth found on the benevolent kings (Nio) and on lion dogs protecting temples.[1147] (cf. Appendix 3).

10.5.2. 10 to 19 Letters

One of the shortest "alphabets" is associated with the 10 letters of Brahmi but, as noted earlier, this consists primarily of letter headings of the Sanskrit vargas. There are also 10 Letters of Chinese, 10 Letters of English, 10 Letters of Greek, 10 Letters of Old Persian 10 Letters of Phoenician. Alphabets with 11 letters include Early Greek, Egyptian, Greek, Latin, Phoenician, Protosinaitic, Rotokas. Early alphabets with 12 letters include Etruscan, Linear B, Rotokas, Sanskrit, Tamil Vatte-luthu. 12 letters are associated with 12 consonants,



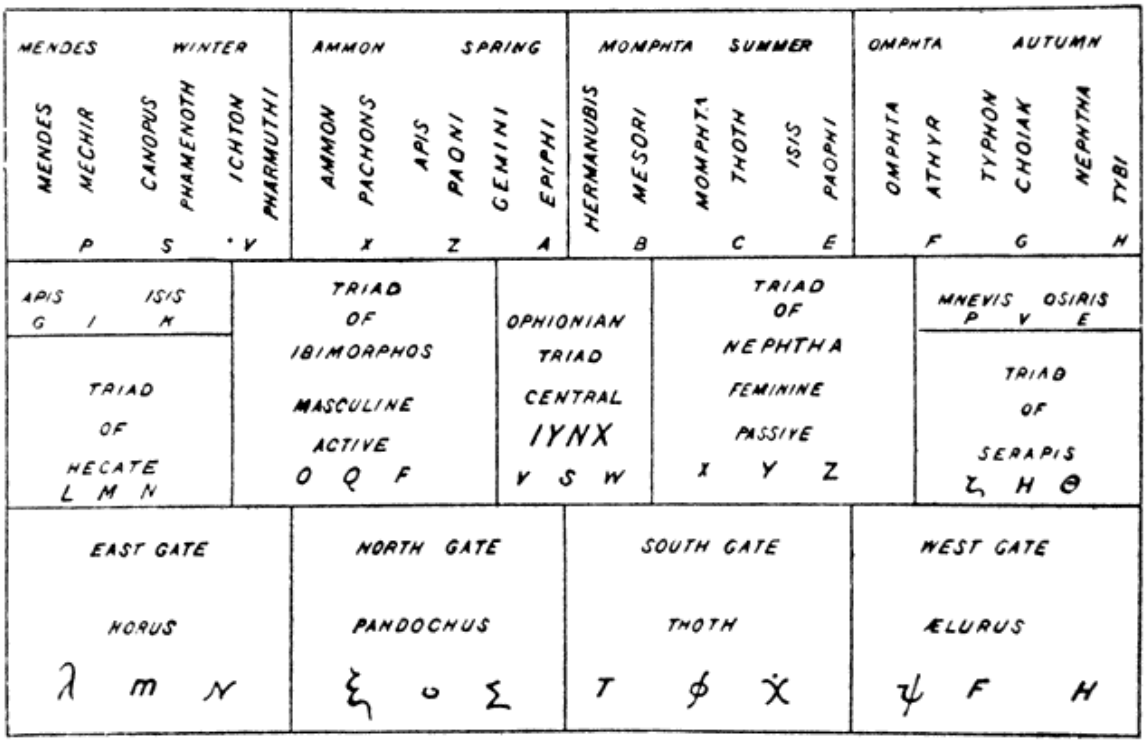


Figure 318. Bembine Table and Version of Levi.

12 Letters	6 Letters - 6 Letters
15 Letters	5 Letters - 5 Letters - 5 Letters
20 Letters	5 Letters - 5 Letters - 5 Letters - 5 Letters
21 Letters	7 Letters - 7 Letters - 7 Letters
22 Letters	11 Letters - 11 Letters
24 Letters	8 Letters - 8 Letters - 8 Letters
26 Letters	13 Letters -13 Letters
27 Letters	9 Letters - 9 Letters - 9 Letters
28 Letters	7 Letters - 7 Letters - 7 Letters
30 Letters	10 Letters - 10 Letters - 10 Letters
32 Letters	4 Letters - 4 Letters - 4 Letters - 4 Letters - 4 Letters - 4 Letters - 4 Letters - - 4 Letters
33 Letters	11 Letters - 11 Letters - 11 Letters

Table 105. Examples of alphabets (12 – 33 Letters) as sets of modules

12 impure sounds, 12 letter Name of God, 12 petals of lotus, 12 primary letters, 12 simple letters, 12 zodiac signs. As a result 12 letters typically become an element in longer sequences of alphabet letters: e.g. Mandaic (3 Letters, 5 Pseudo Letters, 12 Letters, 7 Letters, 5 Pseudo Letters); Persian, Hebrew, Anglo-Saxon (3 Letters, 7 Letters, 12 Letters); 38 letters of Georgian (13 Letters, 13 Letters, 12 Letters); 50 letters of Sanskrit (4 6 10 12 16 2 Letters, cf. table 181).

13 letters are associated with 13 primary letters, 13 trees, 13 moons (in a year), 13 runes and 13 letters of Cherokee, Etruscan and Ogham. 13 multiplied by two leads to the 26 letters of English (table 182). Alphabets with 14 letters include Palmyrenian. 14 letters are linked with 14 Sets of Quranic Initials, 14 consonants, 14 letter name of God, 14 sounds. In Sanskrit, there is an association with 14 letters of alphabet and a 14 cornered figure (Chaturdashar) (table 183):

> As always, they are also supposed to be the seat of Shaktis who represent: the Mind (Manas), the Intellect (Buddhi), Being (Chitta), the Conscious Ego (Ahamkara) and the 10 Indriyas. The chakra associated with it is the Anahata and it is the first stage of Preservation-Emanation. Hope of spiritual success is firmly established at this stage in the aspirant.[1148]

15 letter alphabets include Boibel-Loth, Egyptian, Phoenician, Scanzianum (table 184). With 16 letters the number of alphabets increases considerably to sixteen: i.e. 16 Letters of Ancient Gaelic, Bobeloth, Boibeloth, Etruscan, Greek, Greek Iberian, Hieroglyphic, Irish, Latin, Linear A, Lybian, Oscan, Otulum, Phoenician, Runic, Teutonic. These are sometimes two sets (cf. two columns) of 8 letters. 17 letters are associated with an early form of the Pelasgian alphabet. 18 is linked with 18 Gaelic trees, 18 runes, 18 runes of Hun-Syanbi, 18 primary letters and at least eleven early alphabets including 18 Letters of Akkadian, Cadmean, Celtic, Cyrillic, Gaelic, Greek, Ionic, Lydian, Malabaricum, North Picene, Passing the River. 19 letter alphabets include: Arcadian, Basmala, Colour Ogham, Old Turkic, Pelasgian, Proto-Canaanite, Proto-Sinaitic and Umbrian.

10.5.3. 20 - 49 Letters

Most modern Western alphabets fall in the category of 10 to 49 letters (table 105). 20 letter alphabets include Arabic, Aramaic, Bobeloth, Boibeloth, Byblos, Celtic Tree, Chilean, Egyptian 6, Etrusco Eugubina, Euboean, Fiji/Tonga, Greek, Hanscretanum, Hawaii, Hebrew, Irian, Java, Kharosthi, Latin, Lybian, Lydian, Massageticum, Menelik, New Zealand, Ogham, Palamedes, Pamphilian, Phrygian, Pitcairn, Psalter, Runic, Sassanian, Science Ogham, Sinai, Sogdian, Transitus Fluvii, Tree Alphabet, Umbrian. The Celtic alphabets typically have 15 consonants (aicme of 5 x 3) plus 5 vowels. Other 20 letter alphabets sometimes have 5 units

of 4 letters (4 4 4 4 4, cf. table 189).

There are at least 17 languages with 21 letters: Abur, Arabic, Ancient Gallic, Ancient Latin, Cadmean, English, Enochian, Faliscan, Ionic, Latin, Neo-Etruscan, Oscan, Runicae, Scythicum, Sinae, Umbrian, Venetic. Here there are sometimes units of 7 letters – 7 letters – 7 letters. For instance in one version of Latin we find: A B C D E F Z – H I K L M N O – P Q R S T V X (figure 245, table 190). There are further alphabets for each number between 20 and 40. Rather than provide a simple list of all of these, we shall focus on those with 22, 24, 26 32, 33, 38 and 44 letters.

10.5.3.1. 22 Letters

There are at least 76 alphabets with 22 letters (table 191). A pragmatic explanation for this enormous popularity is that the units of 3 (mother) letters, 7 (double) letters and 12 (simple) letters prove extremely suited for the classing of basic phenomena such as the 7 days, 7 planets, 12 hours of daylight, 12 months of the year etc. 22 is also linked their source of origin (3 x 7 = 21, + 1(source) = 22)." [1149]

A first step towards an understanding of 22 letters lies in recognizing its importance in multiple cultures. In Egypt, as outlined earlier, the 22 letters were linked with the Isiac table (figure 74), also called the Bembine table (figure 318). In the upper section, 12 letters were linked with 12 months. In the middle section, 4 sets of 3 letters were linked with 4 triads of: Hecate, Ibimorphos, Ophionian, Nephtha, and Serapis. In the lower section, 4 gates, i.e., an East, North, South and West gate were aligned with 4 gods, Horus, Pandochus, Thoth and Aelurus, each with 3 letters. While there is discussion to what extent these associations are original Egyptian methods, this does not affect the impact of this table on later mystical associations of Western alphabets and especially cabalistic traditions. Striking in any event is the link between 22 letters, 22 names of gods and the use of segments of 3 letters linked with seasons, triads and gates in building up the alphabet.

Already in Egypt, the alphabet is intimately connected with cosmology. In Egypt, there are also versions of 22 hieroglyphs. There are 22 mansions of the moon (nomes), described as 22 divisions of the world, "related to the three planes (mental, astral, physical). In the Hebrew tradition, the number 22 acquires particular significance. The 22 letters of the Hebrew alphabet are associated with 22 Spokes of a Bible wheel, which some interpretations associate with 66 (3 x 22) books of the Bible. It is noteworthy that the Persian Vendidad also has 22 books. The 22 Hebrew letters are linked with the menorah, with the cosmos, and with 22 trumps in the Tarot where they represent 22 higher stages of wisdom. Linked with the 10 Sephiroth these become part of a larger vision that includes 32 paths

The sources of the Hebrew 22 letter alphabet lie eastwards. In Chapter 9, direct connections between Babylonian (Babil Alfabesi), Ugaritic, Phoenician, Samaritan and Paleo-Hebrew were shown (figure 276). There is a Dead Sea, Essene alphabet ending with a Tav written in the manner of Sanskrit letter 22: pha (figure 44). A version of 22 letters of Brahmi has been compared with Phoenician (figure 307).[1150] The Virga Aurea's Brachmanicum and Frye's Hebrew 3 (figure 64) are too close to identical to be coincidence. In addition, the 22 Letters of

Direction 11. Si - 150 degrees	Direction 22. Qian 315 degrees
Gematria 20 -	Gematria 400
Letter 11 -	Letter 22
Ta -	Pha (Sanskrit)
Kaf	Tav (Hebrew)
Kaph -	Taw (Phoenician)
kef -	te (Arabic)
si -	şi (Turkic)
Tarot 10 -	Tarot 21
Strength	Fool

Table 106. Links between 11 and 22.

Chaldean 1 = 22 Letters of (Hebrew) Celestial Alphabet and the 22 Letters of Chaldean 2 = 22 Letters of Alphabet of Magi = 22 Letters of Adamaeum.

The Babylonian connection explains how the 3 7 and 12 letters became linked with a cosmology of 7 planets and 12 months and probably with the triangle, heptagon and dodecahedron. The Chaldean connection is the more interesting because Chaldean 2 and Alphabet of the Magi linked the 3, 7 and 12 letters with 3 elements, 7 metals and 12 stages of alchemy. The quest for ordering the world was now expanded into a belief that one could transform basic elements and metals to arrive at an elixir of life.

The Hebrew tradition translated this external alchemical quest for physical transformation into an internal alchemical quest for spiritual transformation. Eastern parallels and probably Eastern models are found in Indian yoga and Chinese inner alchemy. In any case, in the Hebrew cabala system, 3 mother letters, 7 double letters and 12 simple letters generate a triangle, heptagon, dodecagon and also a stellar form (cf. figures 347, 369).

In the Christian tradition, 22 letters of the Greek alphabet are associated with 22 works of Creation, with 22 acts of Christ or 22 events in the life of Christ beginning with the Annunciation and ending with the Second Coming (Last Judgement).[1151] Further associations, (table 84) link the number 22 with 22 chromosomes, 22 herbs, 22 notes, 22 parts of the body, 22 petals, 22 signs, 22 sounds, 22 spaces, 22 spokes, 22 stars, and 22 tattvas (elements). Some link the emphasis on 22 through a connection with Pi (table 191).[1152]

Meanwhile, there is evidence that other stimuli for 22 came from models based on a larger number. In China, where the circle is divided into 24 directions, direction 22 is linked with Qian. Heaven, the North West, and the Black Tortoise:

> It is said, He battles in the sign of the creative. This is the trigram of the North West. It means that here the dark and the light arouse each other. Here the Good and Evil Gods fight for the souls of the dead. A stern season where the proof of deeds accomplished must be forthcoming. Judgement is in the air. From Earth our thoughts return to Heaven to Ch'ien the Creative. (A battle is being fought, for it is just when the creative is coming to dominance that the dark Yin force is the most powerful in its external effects. Hence the dark and the light now arouse each other. There is no doubt as to the outcome of this battle, for it is only the final effect of the pre-existing causes that come to judgement through the creative).[1153]

In this alignment, 22 lies on the SE – NW alignment of Taurus – Scorpio. In the 36 Egyptian decans, we find decan 22. Serpent Khu-Or-Bak. So in both China and Egypt, one using 24 directions, the other using 36 decans, number 22 is linked with a battle of light and dark, associated with the war in heaven. The Chinese battle is another version of the Kartikai battle of light over darkness; of Christ against Satan, Michael against Lucifer. So 22 not only marks the end of an alphabet. It marks a point in the heavens linked with the galactic centre (figure 142). Meanwhile, Chinese direction 11. Si is also linked with the serpent. So 11 and 22 are linked in terms of directions and letters (table 106). In Sanskrit, vowel 1 (A), consonant 1 (Ka), consonant 11 (Ta) and consonant 21 (pa), consonant 22 (pha) mark the limits of the 22 letter alphabet. Finally multiples of 22 play a role.

In Hebrew gematria and the Cabala, the Hebrew 22 letters become starting points for a series of 231 pairs or combinations of letters known as 231 gates (figure 369c). The idea here is that there are 231 pairs of letters. (proof: 22 choices for the first letter, 21 choices for the second letter, modulo order. (22*21)/2 = 231). If we imagine the complete graph with 22 nodes, we have a good picture of the 231 Gates in alchemy.[1154]

10.5.3.2. 24 Letters

At least 43 alphabets[1155] have 24 letters. The number 24 again has a number of associations (table 193, cf. table 89). With respect to persons there are 24 avatars, 24 elders, 24 jinas, 24 kings, 24 patriarchs, 24 seniors, 24 sons, 24 tirthankaras (guides across the tirtha or crossing). With respect to time there are 24 (sidereal) seconds, 24 seconds, 24 minutes, 24 hours, 24 phases of moon, 24 solar segments, 24 seasons, and there is a 24 spoked wheel of year. 24 directions are important in Chinese cosmology and are linked with a three year cycle underlying the structure of the I Ching.[1156]

24 plays a special role in creation symbolism. Gayatri, who is Annapurna, the Mother, the sustaining Force that animates all life, linked with the sun and morning, has a 24 word mantra. In more detailed form, there are 24 syllables of Gayatri Devi each linked with a goddess; 24 mudras of syllables, each with a goddess and 24 colours of 24 syllables each linked with a goddess. 2, 4, 6, 8, 12 are important subsets of 24, which is a subset of key numbers in symbolism such as 72 (24 x 3) and 576 (24 x 24). (cf. § 10.6 below).

10.5.3.3. 26 Letters

While 26 Letters are most frequently associated with modern English, there are over 40 alphabets with this number of letters.[1157] 26 is (13 x 2). There are 26 postures, 26 is the number of Sanskrit letter ya, the combined number of the 4 letter tetragrammaton (IHVH, YHVH) also called the Tree of Perfection. It is also the combined number of points, lines, triangles and tetrahedra associated with the tetractys (cf. figure 336, table 195).

10.5.3.4. 28 Letters

At least 32 alphabets have 28 letters, with a special emphasis on the Arabic tradition, through connections with the lunar month, 28 days (28 phases of moon), 28 years. 28 symbolism includes 28 Buddhas, 28 guardians, 28 patriarchs, 28 spirits, 28 breaths, 28 postures, 28 steps, 28 degrees, 28 camps, 28 dots.28 is also 4 x 7 (4 weeks x 7 days, table 197).

10.5.3.5. 32 Letters

At least 16 alphabets have 32 letters.[1158] The associations of 32 are wide ranging (table 202). They range from the number of teeth, spinal segments, and nerves (nadis) in the body to the number of realms and heavens in the universe. They include the number of gods, the number of aeons and abstract ideas (32 concepts, 32 principles, 32 interpretations) and concrete connections (32 threads, 32 strings). They also entail the number of paths to wisdom, and number of degrees to acceptance. According to the Jewish tradition, the 32 Paths of Wisdom concept is derived from the 32 times that "Elohim" is mentioned in Genesis, Chapter One.[1159]

10.5.3.6. 33 Letters

At least 35 alphabets have 33 Letters[1160] again with wide ranging associations (table 203), many of which have close parallels with those in the 32 letters list. This is because such lists were typically modular. For instance, in the Hebrew system there were 10 Sephiroth, to which 22 letters were added to arrive at 32. In one Hindu system there were 32 gods plus 1 chief of the gods, i.e. 33. In addition Brahma, Vishnu and Siva were sometimes added to arrive at 36 gods. 36 heavenly gods could then be added to 72 terrestrial gods to arrive at 108 gods. Alternatively the 33 was used to count Sanskrit consonants (semivowels and aspirate), to which vowels (e.g. 5, 10, 16, 17) were added to arrive at 38, 43, 49, 50 letters. Additional special letters such as la and ksha served to increase this to 51 or 52 letters.

10.5.3.7 38 Letters

38 letters are found in the alphabets of Abur, Giorgiano, Armenian, Armenian 5, Armenica, E. Armenian, Georgian, Kharosthi, North Zaza, Turkic, Turkmen, Urdu, as well as in the Futhork Runes, the Anglo-Saxon Futhork, and the 38 primary letters in Celtic languages. Here, one of the modular formulae is 7 7 7 7 5 5 letters.

Letters	Alphabet	Base	Variants
51	Rutul	A B V G D	A AI Б В Г Гъ Гь ГI Д Дж Дз
51	Tsakhur	A B V G D	A Al Б В Г Гl Гъ Гь Д Дж
52	Albanian	A V – G	A Б З Г
53	Aghul	A B VG D	A Б В Г Гъ Гь ГI Д Дж
53	Khanty	A B V G D	A ÄĂ Б В Г Д
55	Lak	A B V G D	A Аь Б В Г Гъ Гь Д
55	Tabassaran	A B V G D	A Аь Б В Г Гг Гъ Гь Д
57	Chechen	A B V G D	A Аь Б В Г ГI Д
58	Abkhaz	A B V G D	A Б В Г Гь Гә Ҕ Ҕь Ҕә Д Дә Ԥ Ԥь
60	Adyghe	A B V G D	A Б В Г Гу Гъ Гъу Д Дж Джъ Дз Дзу
61	Kabardian	A B V G D	Э Б В Г Гу Гъ Гъу Д Дж Дз
69	Abaza	A B V G D	A Б В Г Гв Гъ Гъв Гъь Гь ГI ГIв Д Дж Джв Джь Дз
74	Khinalug	A B V G D	A Ã Аь Б В Г Гъ ГI ГIв Д Дж Дз
97	Archi	A B V G D	A Аа AI АаI ы Б В Г Гв Гь Гъ Гъв ГъI ГъIв ГI Д

Table 107. 14 Cyrillic Alphabets with over 50 letters (cf. table 74)

आ	ब	ब̱	भ	त	थ	ट	ठ	स	प	ज	झ	ज̱	ञ
-	b	ḇ	bh	t	th	ṭ	ṭh	s̱	p	j	jh	ǰ	ñ
[ɑ]	[b]	[b]	[bʰ]	[t]	[tʰ]	[ʈ]	[ʈʰ]	[s]	[p]	[ʤ]	[ʤʰ]	[ʃ]	[ɲ]
च	छ	ह़	ख़	द	ध	ड	ड़	ढ	ज़	र	ड़	ढ़	ज़
c	ch	ḥ	kh	d	dh	ḍ	ḍ	ḍh	ẕ	r	ṛ	ṛhē	z
[ʧ]	[ʧʰ]	[h]	[x]	[d]	[dʰ]	[ɖ]	[ɗ]	[ɖʰ]	[z]	[r]	[ɽ]	[ɽʰ]	[z]
स	श	स	ज़	त	ज़	ग़	फ़	फ	क़	क	ख	ग	घ
s	sh	ṣ	ẕ	ṯ	z	gh	f	ph	q	k	kh	g	gh
[s]	[ʃ]	[s]	[z]	[t]	[z]	[ɣ]	[f]	[pʰ]	[q]	[k]	[kʰ]	[g]	[gʰ]
ग̱	ङ	ल	म	न	ण	व	ह	य					
ġ	ṇ	l	m	n	ṇ	v	h	y					
[ɠ]	[ŋ]	[l]	[m]	[n]	[ɳ]	v/u/o	[h]	[j/i/e]					

ڄ	جھ	ج	پ	ٿ	ٺ	ٽ	ٽ	ت	ٻ	ٻ	ب	ا	ء
ڄي	جهيم	جيم	پي	ٿي	ٺي	ٽي	ٽي	تي	ٻي	ٻي	بي	الف	همزه
ǰē	jhīm	jīm	pē	s̱ē	ṭhē	ṭē	thē	tē	bhē	ḇē	bē	alif	hamza
ǰ	jh	j	p	s̱	ṭh	ṭ	th	t	bh	ḇ	b	-	
[ʃ]	[ʤʰ]	[ʤ]	[p]	[s]	[ʈʰ]	[ʈ]	[ʈʰ]	[t]	[bʰ]	[b]	[b]	[ɑ]	
ڙهه	ڙ	ر	ذ	ڊ	ڏ	ڊ	ڏ	د	خ	ح	ڇ	چ	ڄ
ڙهي	ڙي	ري	ذال	ڊال	ڏال	ڊال	ڏال	دال	خي	حي	ڇي	چي	ڄي
ṛhē	ṛē	rē	ẕāl	ḍhāl	ḍāl	ḍāl	dhāl	dāl	khē	ḥē	chē	cē	ñē
ṛhē	ṛ	r	ẕ	ḍh	ḍ	ḍ	dh	d	kh	ḥ	ch	c	ñ
[ɽʰ]	[ɽ]	[r]	[z]	[ɖʰ]	[ɗ]	[ɖ]	[dʰ]	[d]	[x]	[h]	[ʧʰ]	[ʧ]	[ɲ]
ک	ڪ	ق	ڦ	ف	غ	ع	ظ	ط	ض	ص	ش	س	ز
کي	ڪاف	قاف	ڦي	في	غين	عين	ظوي	طوي	ضاد	صاد	شين	سين	زي
khē	kāf	qāf	phē	fē	ghayn	ʻayn	ẕōē	ṯōē	ẕād	ṣād	shīn	sīn	zē
kh	k	q	ph	f	gh	ʻ	ẕ	ṯ	ẕ	ṣ	sh	s	z
[kʰ]	[k]	[q]	[pʰ]	[f]	[ɣ]	[Ø]	[z]	[t]	[z]	[s]	[ʃ]	[s]	[z]
	ي	ھ	ه	و	ڻ	ن	م	ل	ڳ	ڳ	ڳھ	گھ	گ
	يي	دو چشمي هي	هي	واو	ٽون	نون	ميم	لام	ڳي	ڳي	ڳھاف	گھاف	گاف
	yē	dō-cashmī hē	hē	vāō	ṇūn	nūn	mīm	lām	ṇē	ġē	ghāf	gāf	
	y		h	v	ṇ	n	m	l	ṇ	ġ	gh	g	
	[j/i/e]		[h]	[v/u/o]	[ɳ]	[n]	[m]	[l]	[ŋ]	[ɠ]	[gʰ]	[g]	

Figure 319. 51 letters of Sindhi Devanagari (left to right) and 53 letters of Sindhi Arabic (right to left).

ذ	د	خ	ح	چ	ج	ث	ت	پ	ب	ا
ذال	دال	خه	حه	چه	جي	ث	ته	په	به	الف
zal	dal	khay	hay	chay	geem	sthay	tay	pay	bay	alif
z	d	kh	h	ch	g	sth	t	p	b	-
[z]	[d]	[x]	[h, Ø]	[ʧ]	[ʤ]	[s]	[t]	[p]	[b]	[ʔ, ɔ, æ, Ø]

غ	ع	ظ	ط	ض	ص	ش	س	ژ	ز	ر
غين	عين	ظا	ظا	ضاد	صاد	شي	سين	ژه	زه	ره
gheine	eine	zoy	toy	duwat	suwat	sheen	seen	zhjay	zay	ray
gh	ei	z	t	d	s	sh	s	zhj	z	r
[ɣ, q, ɢ, x]	[ʔ, Ø]	[z]	[t]	[z]	[s]	[ʃ]	[s]	[ʒ]	[z]	[r]

	ي	ه	و	ن	م	ل	گ	ك	ق	ف
	ي	هه	واو	نون	ميم	لام	گاف	كاف	قاف	فه
	eeyaw	hay-du-chesma	wow	noon	meem	laum	gawf	cawf	qhof	fay
	y	h	w	n	m	l	g	c	q	f
	[j, i, e]	[h, Ø, ɛ, æ]	[v, u, o, ow]	[n]	[m]	[l]	[g]	[k]	[q, ɢ]	[f]

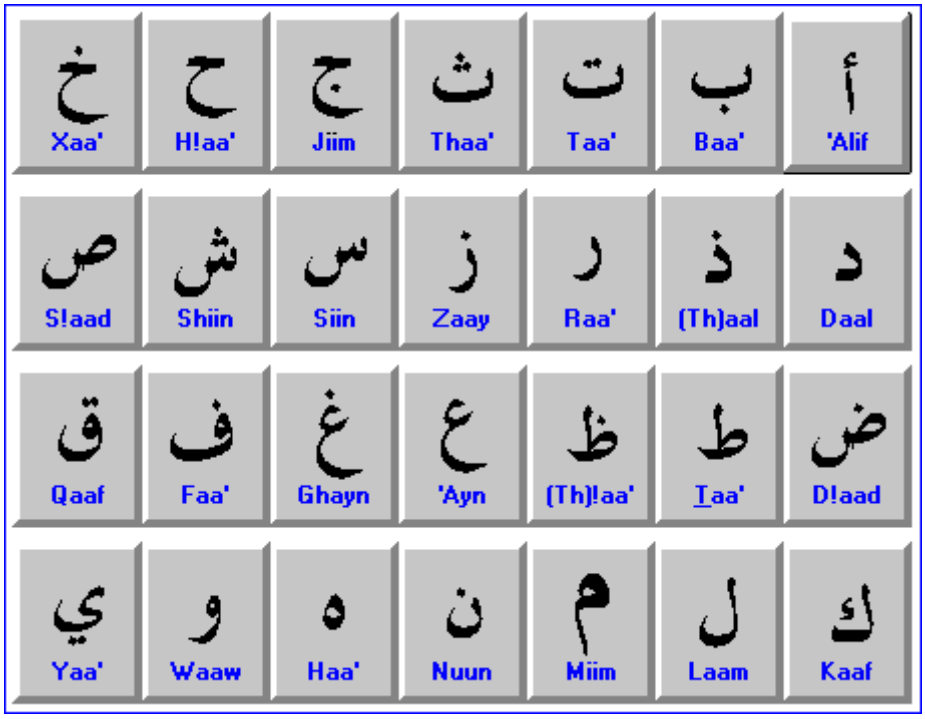


Figure 320. 32 Letters of Dari Arabic and 28 Letters of Arabic.

Invisible words (vac) -	Visible words (gauri vac, darsa vac)
Uncreated -	Created
White -	Black

Table 108. Basic distinctions in Hindu words.

10.5.3.8. 44 Letters

44 letters are found in Brahmi, Early Cyrillic, English, Germanicum, Hebrew, Hungarian, Pashto, Polish, Polish Cyrillic, Romanian Cyrillic. Again there are symbolic associations. The Sri Yantra has 44 triangles as a basis for its cosmic model. As the numbers of letters in alphabets increases we frequently find multiples of earlier models: e.g. 11, 22, 33, 44 letters. Some of these alphabets are arranged in rows of 11 letters .

10.5.4 50 – 99 Letters

50 letters are found in Sanskrit, Nagari, Cypriot, and Glagolitic (table 207). As noted earlier, the 50 letters of Sanskrit are linked with 50 sounds. Symbolically, they are linked with 50 Matrikas, with 50 heads (e.g. 50 heads in the garland of Kali), and 50 parts of the body (e.g. Sati, Ganesha). 50 is the gematria for letter L, is often associated 50 days, with 50 children (50 daughters, 50 sons), 50 gates (50 gates of intelligence, 50 gates of light, 50 gates of understanding, 50 gates of wisdom) and 50 mental-states. 50 is again a modular number made up of 10 27 13. For instance, in the Hindu system this becomes the 10 wives of Dharmaraja, the 27 wives of Chandra (Moon) and the 13 wives of Kasyapa.

In some cases it is possible to map changes across languages in the East - West story (figures 319-320). For example, Sanskrit is the basis of Sindhi, which is 51 letters in Sanskrit form and increases to 53 letters in Arabic script, diminishes to 32 in Pashto and 28 letters in Arabic.[1161] Cyrillic alphabets offer a very helpful insight how relatively short alphabets become
enormous. Table 107 shows 15 alphabets ranging between 51 and 97 letters. Shown is only the first of potentially 7 abjad sections. A minimal example, Albanian, simply translates the four letters into Cyrillic script. Other examples show multiple versions of more than one letter.

If we recall the matrix principle codified by Aryabhatta (figure 41c) it is as if the authors of Cyrillic languages were filling in different amounts of the sound and letter matrix. In all this the first sanskrit consonant is particularly striking. It frequently appears in multiple forms in Brahmi syllabaries figure 41 d-e). In Cyrillic alphabets this trend continues. The Abaza alphabet has 9 versions of K. Archi has 15 versions of K[1162]. The abjad infrastructure remains the same as in 22 letter alphabets, but the number of inserted variants means that the same principles can lead to alphabets with five times as many letters.

10.5.5. Over 100 Letters

At this point, it is useful to look more closely at the alphabets at the end of chapter 1. For instance, the Chuvash alphabet (figure 36f) shows 3 forms of S and 3 forms of Sh, thus reflecting some versions of the Sanskrit savarga. Similarly, the 132 letters of the Bulgarian

5^2	25 Letters	Sankhya
6^2	36 Letters	Saiva
7^2	49 Letters	Maruts
8^2	64 Letters	Kala
$6^2x3 + 6^2x5$	289 Letters	Vijnana vak
$10^3 – 10^4$	1000 -10000 Letters	Script of China beyond vyoma = Tibet

Table 109. 6 kinds of script in India.

etc. Hence the sequence A – X (letter 1 – letter 24) in English becomes A A – X X X Runes and the 132 Scytho-Sarmatian runes (figure 36d –e), show 2 As, 3 Bs, 2 Gs, 3 Ds, 3 Es (letter1,letter 2 – letter 49, letter 50, letter 51. To understand the big picture it is useful, to return to India. A simple account tells us that "there are 54 letters in the Sanskrit alphabet.

When broken up into their masculine and feminine counter parts, it totals 108." As so often this is merely the superficial answer. In the deeper Hindu tradition, there is a distinction between invisible and visible words (table 108). India links 6 collections of visible words (darsa vak) to the 6 schools of Indian thought (table 109). Hence, whereas many countries have one main alphabet, India has 6 alphabets/ scripts corresponding to the 6 main schools of thought. Something analogous was found in the Slavic tradition (table 10), where there are multiple alphabets, although here the largest is 256 letters, with an important subset of 144 letters.

The first of these corresponds to the 25 elements (tattvas) of the Sankhya school. The second corresponds to the 36 elements of the tantric school. The third leads to letters of modern Sanskrit. The fourth links with the 64 squares of vastu purusha and of chess boards. The fifth, linked with wisdom, entails 36 x 3 Vowels + 36 x 5 Consonants = 288 + 1 undivided AUM. This again entails further symbolism. 36 x 3 = 108, one of holiest numbers of the East. 36 x 5 = 180, which is half of the 360 degress in a circle. The sum, 288, is also the number of lost sparks in the Cabala. 288 x 2 = 576 one of the central numbers of Hindu cosmology. The final script with a range of 1000 -10000 letters implies that there are forgotten links between the alphabets of India, Tibet and China.

Appendix 11 will explore further these connections in number symbolism. A thorough study of these associations would lead to many volumes. Here our concerns involve three simple points. Firstly, the structure of early alphabets was integrally connected with metaphysics, cosmology and symbolism. Second, the principles underlying this symbolism were modular. If a combination of 3 principles, 7 planets and 12 zodiac signs is 22, the model associated with the Babylonian alfabesi made famous by the Hebrews, the same principles were used to create much larger alphabets and more complex cosmologies.

Third, while an understanding of these principles helps us to understand the structures of alphabets, the shapes of letters may still change enormously as we move from East to West as is illustrated by 5 languages in the 32-34 letter range (figures 321-322). A fleeting glance could persuade us that there is absolutely no connection. If we look more closely, line 2 of Asoka Brahmi (palatales) includes the letter j (cf. Arabic jiim). It recurs as letter 6 (Ei) of

	non voisé		voisé		nasal
	non aspiré	aspiré	non aspiré	aspiré	
vélaires	k [k]	kh [k^h]	g [g]	gh [g^h]	ṅ [ŋ]
palatales	c [c]	ch [c^h]	j [ɟ]	jh [$ɟ^h$]	ñ [ɲ]
rétroflexes	ṭ [ʈ]	ṭh [$ʈ^h$]	ḍ [ɖ]	ḍh [$ɖ^h$]	ṇ [ɳ]
dentales	t [t]	th [t^h]	d [d]	dh [d^h]	n [n]
labiales	p [p]	ph [p^h]	b [b]	bh [b^h]	m [m]

	palatales	rétroflexes	dentales	labiales	autres
sonantes	y [j]	r [ɻ]	l [l]	v [ʋ]	
fricatives	ṡ [ɕ]	ṣ [ʂ]	s [s]		h [h]

alpha	veeta	ghamma	delta	ei	soo	zeta	eeta	theeta	iota	kappa
a	b, v	g, gh, ng	th, d	e	6	z	ee	th, t	i, y	k
[a]	[b, v]	[g, ŋ]	[ð, d]	[ɛ, e]		[z]	[iː]	[θ]	[ɪ, j]	[k]

lamda	mei	nei	eksee	o	pee	ro	seema	tav	epsilon	fei
l	m	n	x	o (short)	p	r	s	t, d	v, u, y	f
[l]	[m]	[n]	[ks]	[ɔ]	[p]	[r]	[s]	[t, d]	[v, u, ɪ]	[f]

kai	epsee	o	shai	fai	khai	horee	cheema	tee	janja	jinkim
k, sh, kh	ps	o (long)	sh	f	kh	h	ch	tee	g, j	
[k, ʃ, x]	[p͡s]	[oː]	[ʃ]	[f]	[x]	[h]	[ʧ]	[ti]	[g, ʤ]	

Figure 321. 33 Letters of Asoka and Coptic

1.	А а	a	12.	Л л	l	23.	Ц ц	c
2.	Б б	b	13.	М м	m	24.	Ч ч	č
3.	В в	v	14.	Н н	n	25.	Ш ш	š
4.	Г г	g	15.	О о	o	26.	Щ щ	št
5.	Д д	d	16.	П п	p	27.	Ъ ъ	â
6.	Е е	e	17.	Р р	r	28.	Ь ь	j
7.	Ж ж	ž	18.	С с	s	29.	Ю ю	ju
8.	З з	z	19.	Т т	t	30.	Я я	ja
9.	И и	i	20.	У у	u	31.	Ы ы	y
10.	Й й	j	21.	Ф ф	f	32.	Ѣ ѣ	ja or e
11.	К к	k	22.	Х х	h	33.	Ѫ ѫ	ă

The following alternatives are permitted, but only as a group :

7.	Ж ж	zh	25.	Ш ш	sh	29.	Ю ю	yu
10.	Й й	y	26.	Щ щ	sht	30.	Я я	ya
22.	Х х	kh	27.	Ъ ъ	ŭ	32.	Ѣ ѣ	ya or e*
23.	Ц ц	ts	28.	Ь ь	'	33.	Ѫ ѫ	ŭ
24.	Ч ч	ch						

* If pronunciation is known, otherwise ye.

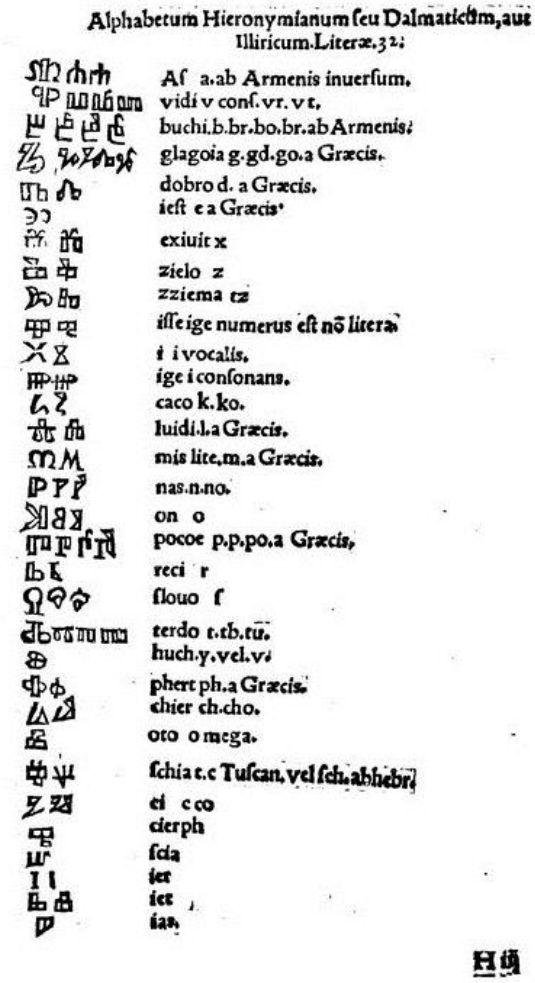


Figure 322 . 33 Letters of Bulgarian, Charwaticum, Dalmaticum and Illyricum.

Тюркские рунические знаки			Звуковое значение (чтение)
Таласские	Енисейские	Орхонские	
			a, ä, (e)
			ï, i, (e)
			o, u
			ö, ü
			b
			b′
			č, č′
			d, (ð), (t)
			d′, (ð′), (t′)
			γ
			g′
			j
			j′
			q
			q при o, u
			q при ï
			k′
			k′ при ö, ü
			l
			l′

Figure 323. Amanjolov alphabet table

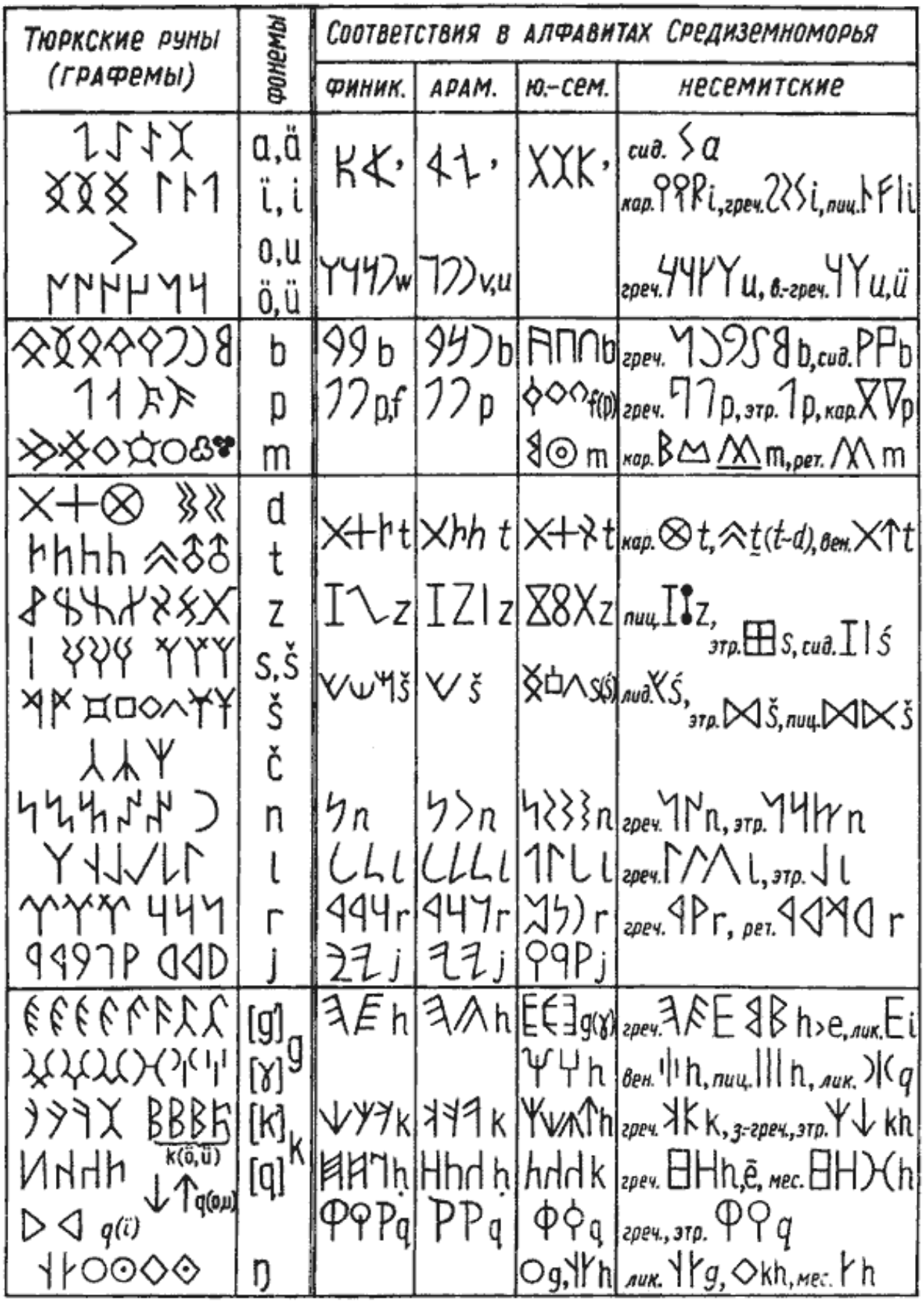


Figure. 324. Amanjolov alphabet table.

Figure 325 a. Armenian Letter Pyramid, b. Cree Syllabary, c. Inuktitut Syllabary, d. Phrygian Alphabet, e. Ancient Latin, f-g. Phoenicum, Doricum with E and reversed E, h-i Letters d and h (Coeleste, Angelicum, j- l. variations on p q r.

Coptic, becomes a modified letter 6 in Bulgarian; the final letter in Old Croatian (as jest je), letter 6 in Dalmaticum (iest) and becomes a modified iest as letter 6 of Illyricum attributed to Saint Jerome. This jest and iest are etymologically linked with Latin est (is), and English jest, jester (cf. joker, fool as card 0 of the trumps).[1163]

10.6. Runes and Types of Letters

The final section of this chapter outlines very briefly some basic features of alphabet letters. By way of introduction, a few comments on runes and letters, and different types of letters: e.g. beginning, middle,end letters, bridge letters, turn letters.

10.6.1. Runes and Letters

On several occasions we have emphasized parallels and potential equivalences between runes and letters. It is important to note that they were often quite and sometimes very different. This was partly because of different goals. Letters are primarily for written texts. Runes are often to note "simple" features of the annual temporal and agricultural cycles. Letters are about different expressions of humans, runes are about underlying patterns of nature, and also about magic intended to link man and nature found in the British Isles or the Nordic traditions of Scandinavia. There was a rich runic tradition in Poland and in the Slavic tradition. Scholars such as Amanjolov have transformed our understanding of these traditions that stretched from Scandinavia to easternmost Siberia and included contributions from the Turkic, Yenissey and a number of Middle Asian cultures (figures 323 -324). Even an un-lettered, or an un-runed glance at these charts confirms that our outline is simply that.

Our purpose here is simply to draw attention to a vast realm of detailed research that has often escaped the awareness of Western scholars: to invite further serious study in a domain that many assumed was solved. For instance, the detailed research of Amanjolov and scholars such as Baichorov, Kyzlakov, Mukhadiev has also challenged an Aramean origin theory[1164]:

> Amanjolov's study, in particular, addressed the putative origins of the eastern Türkic alphabets, and came to a conclusion that Aramean origin theory is contradicted by elements of the alphabet that demonstrate much deeper roots, displaying a common origin with the Phoenician, Aramean, and South Semitic alphabets. The parallels between the Türkic and these three alphabets seem to confirm the evolutionary concept and provisions analyzed by Isaac Taylor and published in his book "The Alphabet" in the 1883 (Vol.1) and in the 1899 (Vol.2).[1165]

It is noteworthy, that while confirming the evolutionary concept outlined in Taylor's work, Amanjolov reaches very different conclusions. Taylor traced the roots of alphabets to South Arabia. Amanjolov points to roots in Middle Asia and Siberia.

10.6.2. Principles of Letters

When we look at alphabets globally, certain simple categories come into focus: beginning, middle and end letters; bridge letters; turning letters. Each will be considered very briefly.

10.6.3. Beginning, Middle and End Letters

Letters A M S (cf.§ 9.4.3.) are classic examples of beginning, middle, and end letters. Not infrequently they are linked with three kinds of gods: creator, destroyer, perserver. In the Hindu tradition, this typically becomes Brahma, Siva, Vishnu linked with the vowels A,U, M. Letters A, M, T are another classic example of beginning, middle and end letters. The A is descent. The M is a descent half way. The T is an ending that is implicitly also a return.

10.6.4. Bridge Letters

Bridge letters connect sections of an alphabet or implicitly connect more than one world. Letter A, which typically entails a descent from Heaven is an obvious example. Letter H, which connects two columns and the worlds is a classic example. Sometimes it appears literally as an H. Sometimes it is a shape of the letter Za. Sometimes H appears as two superimposed squares (figure 325g).

10.6.5. Mirror Letters and Turning Letters

Mirror letters play a significant role in some alphabets. As shown in the introduction, the ancient Armenian alphabet (c. 6,500 B.C. is perhaps the earliest extant example of a mirror alphabet (figure 325a), which recurs in syllabaries such as Cree and Inuktitut (figure 325 b-c). The Chechen alphabet (Древнечеченский алфавит, 4,500 B.C.) is another very early example of a systematic use of mirroring: a black circle and an x serving as a starting point for two sets of 15 letters (figure vii a-b). In other versions, these letters are rearranged as a regular alphabet (figure vii c).

In some cases, this mirroring of letters is linked directly with turning. For instance, in magic squares, the shift from number/letter 5 to 6 entails a shift or turning from heaven to earth. In Phoenicum, the shift from letter 5 to letter 6 is from a reversed letter E that is mirrored as a letter E. In Doricum, this same shift is from a letter E to a reversed letter E in the form of a 3. In the celestial alphabets, Coeleste and Angelicum,

Ancient Phrygian and Ancient Latin (figure 325d-e) have a number of turning letters, which are effectively mirror versions of each other: e.g. C, D, E, F, K, L, N. In Latin this process sometimes entails two interdependent letters: e.g. C and D, where the two forms of C are mirrored and closed in the 2 forms of D; or P and R, where the R appears as a reversed P. The first 11 letters and letter 18 have 2 forms. Letters 12, 13, 15 16, 17 have 3 forms. Letters 9, 14, 19, 20, 21 have 1 form.

In the Sanskrit grid, p clearly plays a pivotal role because it marks a turning point in the letter system. Indeed, awareness of this grid may help account for variations in the letter following p. In Greek, letter 16, pi (Π π) is followed by letter 17, (Pρ), the equivalent of P R in English. In Cyrillic, the same letter shapes are letters 17 and 18. In English, letter 16, P, is followed by letter 17, Q and letter 18, R. In Hebraicum this mirroring recurs as ק ·P . Conceptually, the phi (Φ) shape which is qoph or ks in some alphabets marks a transition between the ף and ק (cf. figure 325 h-j).

10.7. Conclusions

Chapter 9 focussed on the structure of 22 letter alphabets and noted some parallels with other

alphabets. Chapter 10 has explored the underlying structure of other major alphabets. This began with a survey of English, which reflects aspects of the 3 7 12 structure of the 22 letter alfabesi tradition, but also includes further aspects which suggests an evolutionary process from multiple sources. A survey of the 72 magical alphabets confirmed that there are at least 4 basic models: ABGD model, ABCD model, ABTθ model and an ABVGD. Essene lists of Persian and Anglo-Saxon letters revealed that both had a common underlying structure of 11 (10+0) - 3 - 7 - 12 letters, suggesting that the legends of Fineus Fars (cf. Farsi) go deeper than expected.

A survey of studies of the form of English letters confirmed these multiple roots. While one strand of scholarship has emphasized the obvious role of (Ionian) Greek, and Latin, the importance of the Franks, Saxon, Gothic, Teutonic, and what became vernacular languages Gallicum (French), Hibernicum (Irish), Germanicum (German), Scoticum (Scottish) is clear, while the role of Scandinavian and old Slavic offer striking parallels. Indeed, the Russians claim that their ancient Slavic, via Etruscan and Rasens Molvitsky, inspired Latin and all European alphabets.

In chapter 9 it was shown that the abjad structure underlying the 22 letter alfabesi applied also to some larger alphabets of 26 letters (e.g. Ethiopian and English), 28 letters (Arabic) 32 letters (Persian) and 33 letters (Brahmi, Ethiopian). In this chapter, we began by noting slight variants of the abjad in Mandaean and Urdu. An analysis of the abjad revealed a basic pattern of 4 3 3 4 4 4 letters which served almost as a code or underlying matrix that remains largely intact as alphabets increased in size. The pattern remains in 33 letters of Bulgarian and 44 letters of Cyrillic. An examination of multiple Slavic ABGVD alphabets offered a first clue to the principles. The basic 5 letters remain constant while individual alphabets multiply the number of A's, B's etc. It is as if there were an implicit Aryabhatta matrix within which different alphabets of a given family chose different variations using the same base structure.

A brief survey of alphabets followed in five categories: 1-9, 10-19, 20-49, 50-99 and over 100 letters. 1 to 9 letters typically covers sequences or collections of letters that serve as modules in constructing larger alphabets. 10 letters characterize the headings of Sanskrit and Brahmi. 10 to 19 letters characterize many of the early alphabets and also the modules of larger alphabets: e.g. 11 letters x 3 = 33 Bulgarian letters, 11 letters x 4 = 44 Cyrillic letters, 13 x 2 = 26 English letters, 13 x 4 = 52 English letters (26 majuscule, 26 minuscule) = 52 weeks of the year. 14 x 2 = 28 Arabic letters. 14 x 4 = 56 letters (of Telugu, Old Slavic, Syrarmeniacum). 14 x 4 = 56 is also the number of the minor arcana which, when added to the 22 trumps of the major arcana results in the 78 Tarot cards. (78 is also the number of letters in Cherokee).

A closer study of five major alphabet sizes with 22, 24, 28, 32, and 33 letters confirmed that these also maintained the basic structure of the abjad pattern. A brief look at the letter forms of five alphabets with 33 letters (Asokan, Coptic, Bulgarian, Dalmaticum, Illyricum) revealed both great outer variety and underlying continuities. The comparison of alphabets revealed also that each of these major arrangements is much more than a simple sequence of letters. Each pattern is linked with names (e.g. 22 gods, 33 gods), terms (e.g. 22 paths, 32 paths) and

hence the numbers of letters are linked with key numbers in cosmology, a theme that will be pursued in chapter 11.

A further section explored briefly alphabets with 50-99 letters. Examination of the ABVGD letter sequence of 14 Slavic alphabets confirmed that an underlying abjad pattern persists amidst a multiplication of different A's, B's, G's and D's. This pattern persists even in alphabets over 100 letters as, for instance, in the 132 Scytho-Sarmatian and Bulgarian runes. A brief return to India revealed 6 kinds of script ranging from 5^2 to 10^3-10^4 letters. A final section returned to the theme of letters and runes and distinguished between beginning, middle and end letters; bridge letters, and turning letters.

Chapters 8 and 9 suggested that the relationships of alphabets and abjads are more complicated than recent literature would have us believe. Chapter 10 has offered further evidence confirming that a new classification of letter sequences is needed, even if its exact parameters will prove elusive. Abjads are older and play a role in alphabets of all sizes. Abjads evolve along one of four main models: ABGD (ABJD), ABCD, ABTθ and ABVGD. Hence, it is a variant of abjads that produces the ABC sequence that we now associate with alphabets.

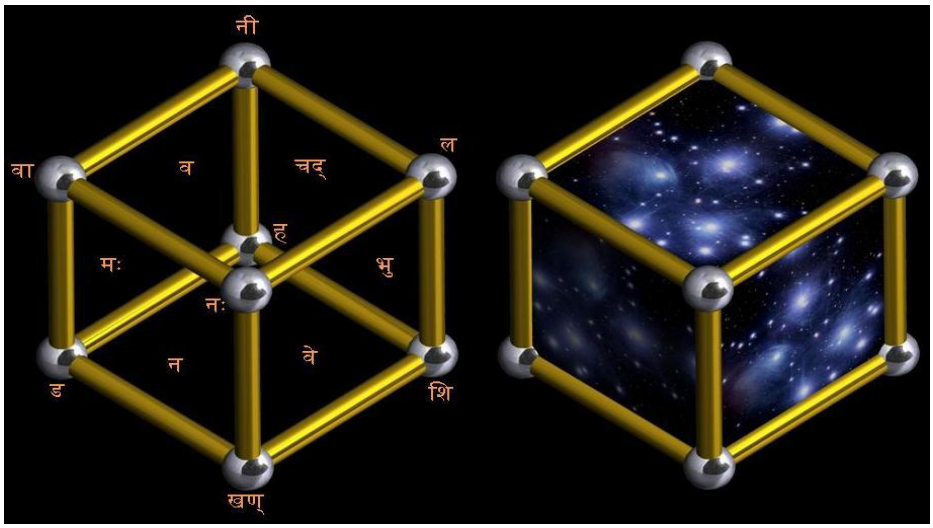
Alphabets in a narrow sense entail a focus on six letters A L Pha (Fa) B E T. The 22 letter alfabesi also began with a focus on six letters a l fa b e si. The 22, 24, 26, 28, 32, 33 letter alphabets imply a specific alignment of letters in two columns. A future history will help us to understand when the abjad sequence, and when the abc sequence was more suited.

The Sanskrit approach linked each letter with a unique sound and used a matrix to create multiples of these sounds in the form of syllabaries and biconsonantal conjuncts.[1166] Other early abjads and alphabets typically associate more than one sound with a given letter. This tendency becomes more dramatic as the 50 sounds of Sanskrit were reduced to the 33 and 22 letter size. A process of linking anew one letter form with a unique sound is thus an historical development that applies to both abjads and alphabets.

Part of that historical evolution entails a gradual separation of the uses of runes for timekeeping and cycles, from alphabets for reading and from abjads for magic, arithmology, geometry, alchemy, cosmology and science. Some of these magical, mathematical and scientific dimensions will be the focus of chapter 11.

Chapter 11. Shapes and Numbers

Philosophy is written in this grand book, the universe, which stands continually open to our gaze. But the book cannot be understood unless one first learns to comprehend the language and read the characters in which it is written. It is written in the language of mathematics, and its characters are triangles, circles, and other geometric figures without which it is humanly impossible to understand a single word of it; without these one is wandering in a dark labyrinth.[1167]
Galileo,The Assayer



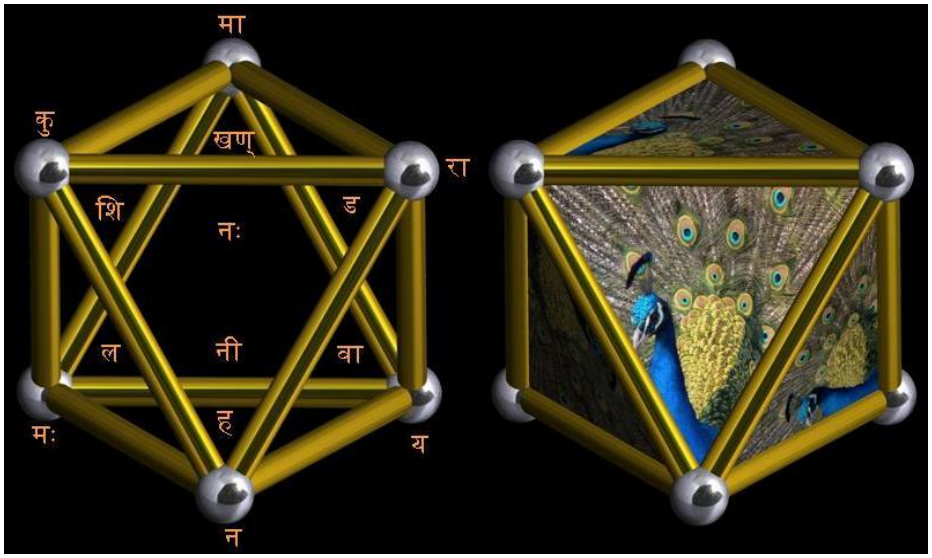


Figure 326. Cube- octagon **(**ghana maNDala - vajra maNDala), Womb world- Diamond world.

11. Shapes and Numbers

If the letters of alphabets are for reading words, the meanings of sacred letters and words are often linked with sacred numbers and sacred shapes. Such connections with arithmology, gematria and geometry are the focus of this chapter. Section one examines containers. In the East, there is a fascination with two world mandalas, cube and octagon mandalas. In the West, the same two solids, along with the sphere, become universal containers for symbols, letters of the alphabet and the cosmos.

All over the world, there are distinctions between the manifest and the not manifest, the visible and the invisible. In the West, these distinctions acquire new meanings: the visible and invisible squares of regular cubes in both 2-D and 3-D become linked with discussions of different levels of truth. This becomes integrated into both Hebrew and Christian cosmologies (§11.2).

The Hebrew tradition achieves its own synthesis in linking a geometrical form of the tree of life with the Greek tetractys. This offers new light on their emphasis of the sequence 3-7-12, and also on why numbers such 19, 22, 26, 32 acquire such significance in their metaphysics. Connections between Hebrew gematria and the Greek lambda tetractys extend the scope into square numbers and cube numbers. Meanwhile, Russian studies claim that the origins of this number system lies further East in Taoism (§11.3).

This leads to an outline of connections between regular shapes, regular solids and alphabet letters (§11.4), beginning with triangles and tetragons and culminating in the star tetrahedron also known as the Merkaba and the philosopher's stone that becomes connected with the star Regulus (also known as the basilisk star).

There are special connections between the numbers of alphabet letters and cosmic numbers (§11.5). While all numbers are theoretically eligible, there is a focus on prime numbers, harmonic numbers and subsequently Fibonnacci numbers. Chapter 10 showed that numbers 1 to 9 and their multiples proved particularly useful in creating basic modules for alphabet sequences. Numbers 10 to 20 and their multiples provided a framework for early cosmologies. In Babylon, multiples of 6 (60, 600,…12,960,000) are seminal. In the East, the key numbers become interlinked with 72, 108 and 576. In the West, alphabets of 22, 24, 26 28, 33 letters become dominant. A larger question of how religions affect the realms of alphabet is explored (§11.6) and how key numbers related to alphabet letters, are linked also with major games (§11.7), ranging from card games (tarot), chess, to hneftafl and weiji (game of go).

Finally a shift in the role of alphabet wheels (circles, garlands) is outlined. Traditionally, they serve to organize a systematic sequence of letters. In Sanskrit, this occurs in the form of a garland or circle of beads (varnamala). In Hebrew, this occurs literally as a circle in a tree of life (alfavita). Mediaeval and later scholars transform this process of listing existing letters into a memory device and method for generating new letters, sounds, words, concepts and even knowledge. The contributions of Raymond Lull, Giordano Bruno, Athanasius Kircher, John Dee, Philipp Harsdörffer, and Alexandre Saint Yves D'Alveydre are explored. Study of the roots of alphabets, thus points to new letters, words and expressions taking root.

Bell	**Sceptre (vajra)**
Ghana	Vajra
Gharbadhatu	Vajradhatu
Womb world Mandala	Diamond World Mandala
Dynamic	Static
Form	Emptiness
Manifest	Not Manifest
Mortal	Immortal
5 Elements (inanimate)	6th Element (animate, consciousness)
Physical Manifestation	Cosmic Principle

Table 110. 2 world mandala: bell and sceptre symbolism

11.1. Containers

In the East, there is a two world mandala, whereby the bell and sceptre (Sanskrit: ghana and vajra), are symbolic of a womb world and a diamond world mandala (Sanskrit: Gharbadhatu and Vajradhatu), with a series of complementary associations (table 110):

> The Taizōkai Mandala (Womb World) is associated with ultimate principle (ri 理) and the Kongōkai Mandala (Diamond World) with mind or intelligence (chi 智)...."The two realms are fundamentally one, as are the absolute and phenomenal, e.g. water and wave. The Garbhadhātu (Womb World) representing the 理 and the 因 (principle and cause), the Vajradhātu (Diamond World) the 智 and the 果 intelligence/reason and the effect, i.e. the fundamental realm of being, and mind as inherent in it 胎 and 金剛." [1168]

In Japan's esoteric sects (Shingon, Tendai) the first five elements (womb world) are inanimate and a 6th element (consciousness in the diamond world) is animate.[1169] The mandalas, which appear on the surface to be visualizations, are exercises in gaining consciousness in a deeper sense of becoming truly alive, being reborn, cf. gaining eternal life. The visible images are a tool in moving from the manifest to the non-manifest, from visible to the invisible. These two mandalas serve as containers for two worlds and serve a key for moving between them.

Other implications of the same imagery, involving 6 and 8 sides, were explored earlier in the context of architecture (table 24). The symbols of these mandalas of two worlds recur in two further mandalas specifically called the bell and vajra mandala (ghana maNDala - vajra maNDala) representing the cube and octahedron and linked with 6 and 8 syllables respectively (figure 326) in relation to both a sacrifice and a breathing meditation:

> He first performs japa of the mantra a 108 times in a silent voice, but noting all the svara-s as ordained in atharva vedic recitation. Then he shall light the fire on a sthaNDila as mentioned by gopatha in the dhUrta-kalpa....
>
> The key secret of the aShTAkSharI lies in the sampuTIkaraNa with the two ShaDAkSharI-s that result in the emanation of the two basic maNDala-s of kArttikeya: the vajra-maNDala and the ghana-maNDala. When the aShTAkSharI is combined with the ShaDAkSharI (namaH kumArAya) then it results in the expansion of the planar ShaTkoNa yantra defined by the ShaDAkSharI' syllables occupying the vertices of the yantra into the 3D octahedral vajra-maNDala. Now the 6 syllables of the ShaDAkSharI occupy the 6 vertices of the octahedron, while the 8 syllables of the aShTAkSharI occupy the 8 faces of the maNDala.
>
> When the aShTAkSharI is combined with a ShaDakSharI (vachadbhuve namaH) then it results in the expansion of the planar ShaTkoNa yantra defined by the ShaDakSharI's syllables occupying the 6

> equilateral compartments of the yantra into the 3D cubic ghana-maNDala. Now the 6 syllables of the ShaDakSharI occupy the 6 faces of the cube, while the 8 syllables of the aShTAkSharI occupy the 8 vertices of the maNDala.
>
> A praNava is located in the center of each of the two polyhedra. The maNDala-s must be made solid ideally using a noble metal; other substances might also be used, but require repeated reconsecration. They can be made as separate polyhedra but ideally should be combined as an octahedron mounted on a cube.
>
> This symmetry in the saMpuTIkaraNa of the aShTAkSharI and the two ShaDakSharI-s illustrates a geometric relationship of the two polyhedra known as the *dual*. The dual of a polyhedron A is defined as polyhedron B, which constructed by taking the centers of the faces of the A as the vertices of B. The cube (ghana maNDala) and the octahedron (vajra-maNDala) are duals of each other.[1170]

This passage offers a further glimpse into the complexity of eastern letters and syllables. On the surface, there is talk of construction of a cube and octahedron using noble metals. But the passage is also about meditating on these two 3-dimensional forms, which have six and eight syllables on their surface and are then combined such that centres of the faces of one solid become the vertices of the second. The meditation is on transformation of polyhedrons, which are transformations of sounds, linked with the six faced Kartikeyya, the son of god, who plays a key role in the war of heaven and the triumph of light over darkness. Letters of life are now linked with theology, maintaining universal cycles, personal growth and salvation.

The two mandalas of the womb world and diamond world are thus paralleled by the two mandalas of the cube and octagon. The image used for the diamond world, the sceptre (vajra), is also the image for the vajra-mandala of the octagon and a central image of tantric sound combinations (figure 44). The letters and sounds of the mantras and yantras are thus much more than sacred syllables of prayers. They are containers, keys to consciousness and enlightenment. They are the sounds of creation, maintenance and dissolution: central images of the cosmos, its cycles and its maintenance.

11.1.1. Cube

In the West, the cube and octagon are also linked with the alphabet, but are often treated separately. For instance, chapter 3 explored runic container cubes (e.g. figure 105, 113).[1171] The Hebrew tradition links a cube of space with the alphabet. Within this cube of space the 12 simple letters are linked with basic directions and the 12 zodiac signs. Other versions use this to position all the 22 Hebrew letters in this space. This framework is also adapted for the tarot keys and tarot trumps (figure 327). There are alternate interpretations.[1172] The basic inspiration is linked with the Sefer Yetzirah, which formulates sevenfold links among the 7 double letters as a coherent cosmology (cf. tables 12, 26, 46):

> With Alef have been formed: the spirit-wind, air, the between seasons, the chest, the tongue. With Mem have been formed: water, earth, cold, belly, and the balance of guilt. With Shin have been formed: fire, Heaven, heat, the head, and the balance of innocence. With Bet have been formed: Saturn, the Sabbath, life and death. With Gimel have been formed: Jupiter, Sunday, the right eye, peace and harm. With Dalet have been formed: Mars, Monday, the left eye, wisdom and foolishness. With Kaf have been formed: the Sun, Tuesday, the right nostril, wealth and poverty. With Peh have been formed: Venus, Wednesday, the left nostril, fertility and desolation [barrenness]. With Resh have been formed: Mercury, Thursday, the right ear, grace and ugliness. With Tav have been formed: the Moon, Friday, the left ear, dominion and slavery.[1173]

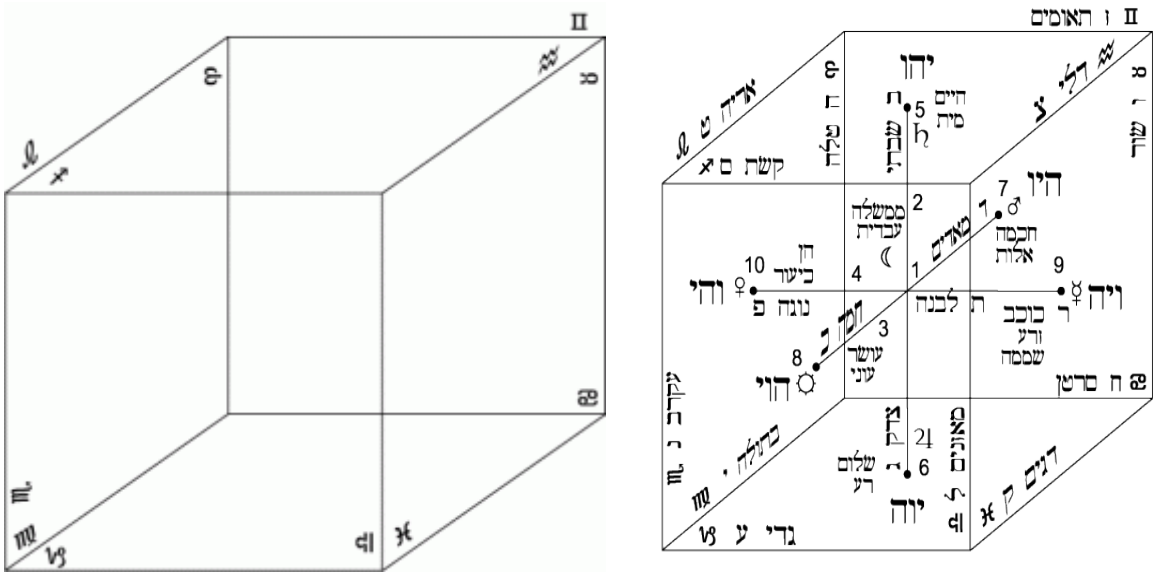


Figure 327 a -b. Cube of Space, c. Hebrew alphabet and cosmology; Tarot cube of space. This cube of space is seen as an expression of metapsychology:

> The Cube of Space describes the human reality of Adam Qadmon, archetypal man, as composed of an inner life formed in the first four Sephirot (spheres of consciousness/energy) and the axes and center of the Cube, and an outer life formed by the last six Sephirot and the opposing faces of the Cube. The inner life is timeless and the outer life is experiential and developmental.[1174]

The logic of this arrangement seems simple and straightforward until we look more closely. The cube has eight corners (figure 327a). If we look at the 12 zodiac signs, 3 are in the lower left corner. 3 are in the upper right corner. Two corners have 2 signs. Two corners have 1 sign. One corner has no signs. The alignment is conceptual. It bears no obvious relation to the planets in physical space.

Conceptually, the top and bottom planes are existential faces.[1175] The front and back planes are life faces, while the right and left planes are experience faces. Accordingly the above - below axis 5-6 (Saturn- Jupiter) connects existence; the north-south axis 7-8 (Mars-Sun) connects life; the east-west axis 9-10 (Mercury-Venus) connects experience and the Moon is in the centre. This psychological alignment bears no relation to physical planets. When we compare it to a cube of space with Tarot cards (figure 327d), we see that, although the position of the zodiac signs is unchanged, the up -down axis of existence is now Mercury-Moon; the north - south axis of life is still Mars-Sun but now along the right-left axis; the east-west axis of experience is now Jupiter-Venus along the front-back axis and the central point is Saturn. If tarot is merely a game of cards, this is fair game. If Tarot and the cube of space represent the keys to creation, existence, life and experience, past and future then consistency is needed.

11.1.2. Octagon

Other traditions align the 7 double letters of Hebrew with an octahedron (figure 328d). This approach is linked with runic traditions, where an octahedron forms the container and framework for the 9 worlds, the connections between/among which also serve to organize the runes (figure 328 a-c). In the East, a challenge lay in visualizing transformations from hexagon to octagon. Here the octagon is treated in isolation. It does not emerge from the hexagon. It is a pre-existent framework within which creation, existence, life and experience occur.

When we compare the orientation of the 7 double letters in the hexagon with those in the cube of space (figure 328 c-d), we see that the central axis of Beth (B) above, Tav (Th) in the centre and Gimel (G) below remains unchanged. Daleth and Kaph, which are on the east-west, right-left axis in the cube are on a diagonal going from left to right in the octagon. Peh and Resh, which are on the north-south, back-front axis in the cube, are on a diagonal going from front to back in the octagon. While, both the cube of space and the octagon serve as harmonious ways of arranging the 7 double letters, these arrangements follow other principles than alignments of letters with planets and branches of the candelabrum (cf. figure 173, table 26). The cube and octagon reflect conceptual and psychological realities. The candelabrum reflects a system that can be aligned with the physical world.

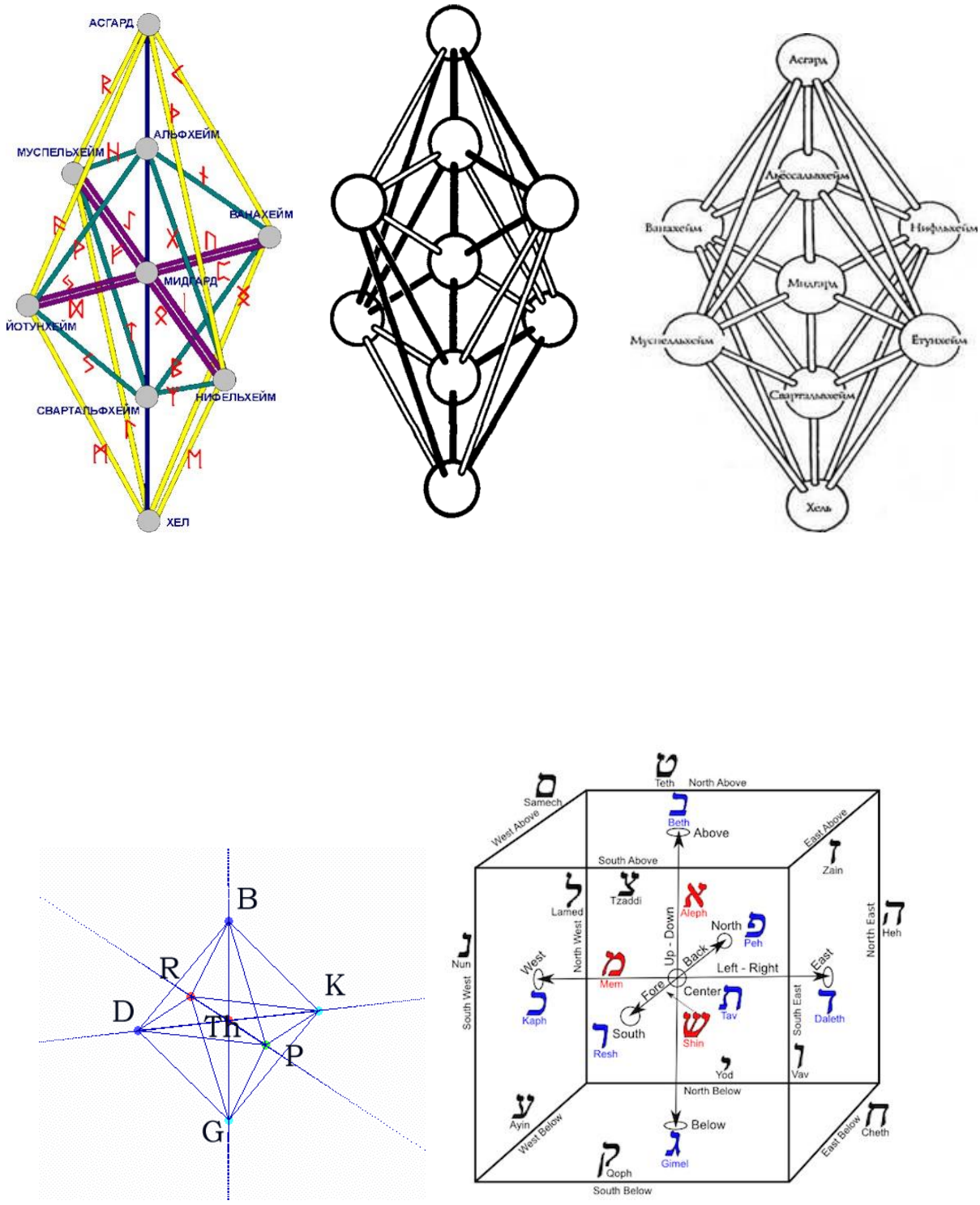


Figure 328. a. Octagon of space and Futhark, b-c. 9 worlds, d. Octagon and 7 double letters, Cube of space and all Hebrew letters.

11.1.3. Sphere

Meanwhile, other traditions use the circle and sphere as the cosmic container. For instance, the Tarot of the Bohemians, both 2-D circles and a 3-D sphere are used to visualize the trumps, which are in turn implicitly linked with letters of the Hebrew alphabet and paths of wisdom (figure 329 a-b). Recent research on the I Ching (Yi Jing) as a Yi globe suggests that the origins of this spherical model may have roots in China. (figure 330 a-d). The sphere is a context for arranging various cycles of nature, being, and becoming represented by combinations of the 64 trigrams.

11.2. Visible and Invisible

As noted in previous chapters, gematria links given letters with specific numerical values. Accordingly each word entails the combined values of the letters it contains. These values can, of course, be expressed as numbers. By means of figurate geometry (also called numerical geometry) these numbers can be translated into geometrical shapes: e.g. triangular, square, pentagonal, hexagonal and star numbers or hexagon/star pairs. Biblical scholars have applied this method to the opening words of the Old Testament: "In the beginning God created the heaven and the earth." In these 7 words, they discern a creation hyperholograph (figure 297a) with hexagon/star pairs:

> The text consists of 7 words and 28 letters...The number of letters relates to the number of words by being the seventh Triangular Number…28 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = T(7)…The sum of the entire verse is the 73rd Triangular Number:
> Sum of Genesis 1.1 = 2701 = 37 x 73
> The prime Numbers 37 and 73 are geometrically integrated. They form the fourth term in the sequence of Hexagon/Star pairs....
> Note that the numbers 7, 13, 19, 37, and 73 are ***all primes!***. These are the building blocks of the Biblical Holographs, just as the primes are the building blocks of the integers.[1176]...

From this evolves a highly complex sacred geometry which others have discussed in detail.[1177] For instance, the first two numbers of the holographic generating set (27, 37, 73), when added together, lead to the gematria for Aletheia (27 + 37 = 64 = truth in Greek):

> The Numbers 27 and 64 are the third and fourth cubes. Thus, the Number 37 is the difference between consecutive cubes. This is a general property of Centered Hexagons:...
> The reason for this is that Centered Hexagons are actually projections of three dimensional cubes onto a two dimensional plane:…
> This means that there is a geometric relation between Hexagonal Numbers and Cubes. Specifically, the figure above shows the geometric relation between the Number 37 (Hokmah/Wisdom, from the heart of the Creation Holograph) and the Number 64 (Aletheia/Truth). Put another way, this means that 37-as-Hexagon (Wisdom) is a diagonal projection of 64-as-Cube (Truth)![1178]

These principles are illustrated in hexagons as differences of cubes or as square and centred hexagons as projections of cubes (figure 297 c –e). For those not mathematically inclined, it is helpful to restate these principles more simply. Sets of cubes are called metacubes. These can be seen frontally or diagonally. The diagonal view is equivalent to an isometric projection.

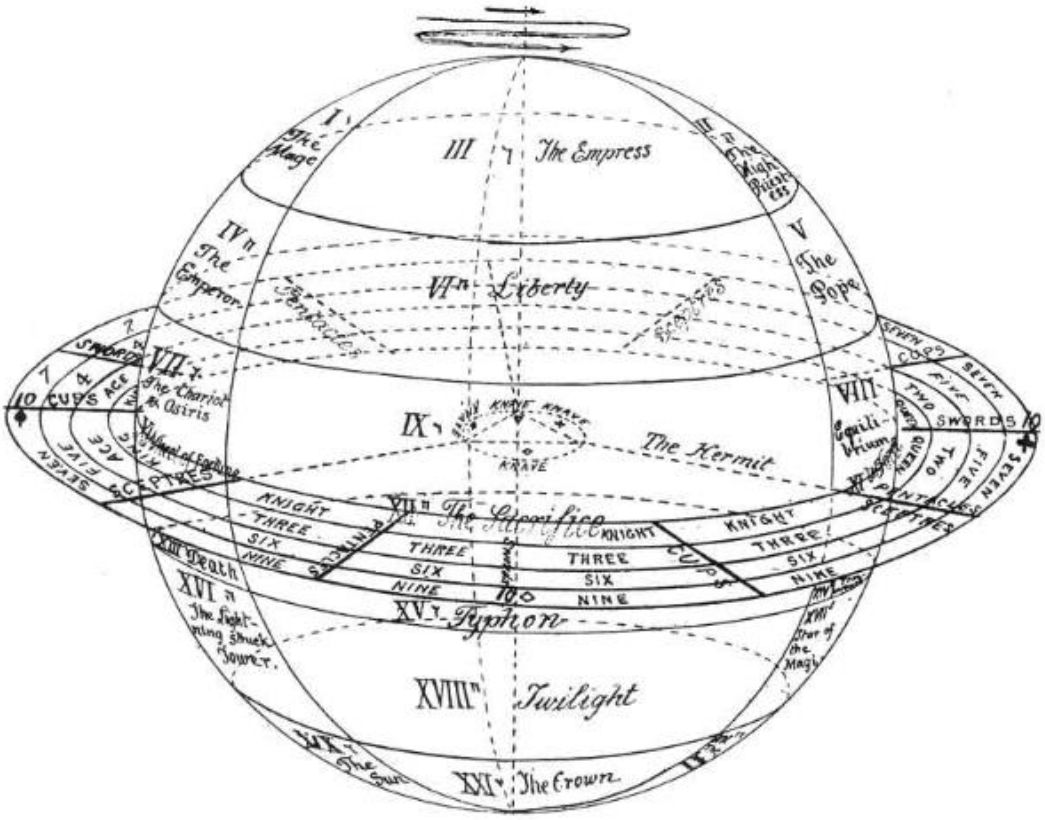


FIG. 1.

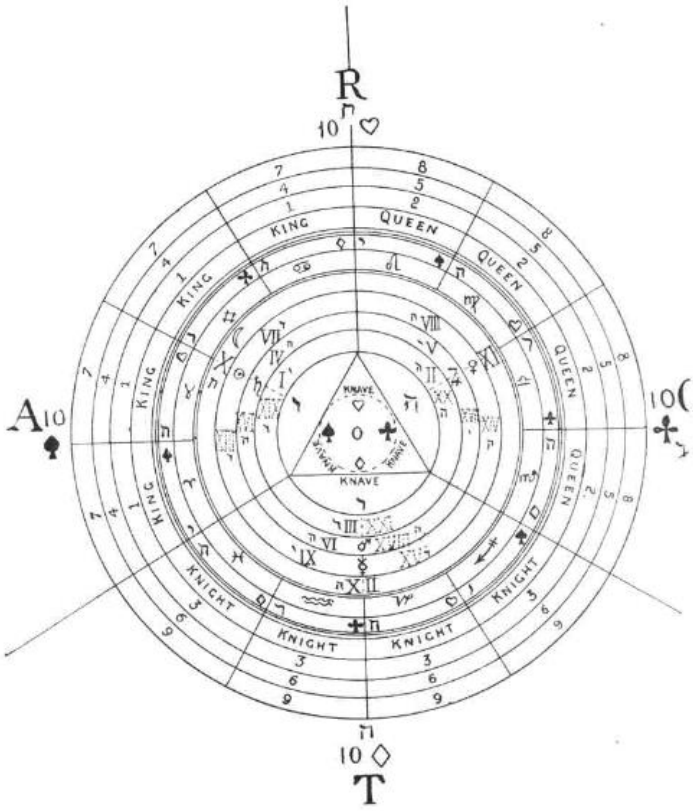
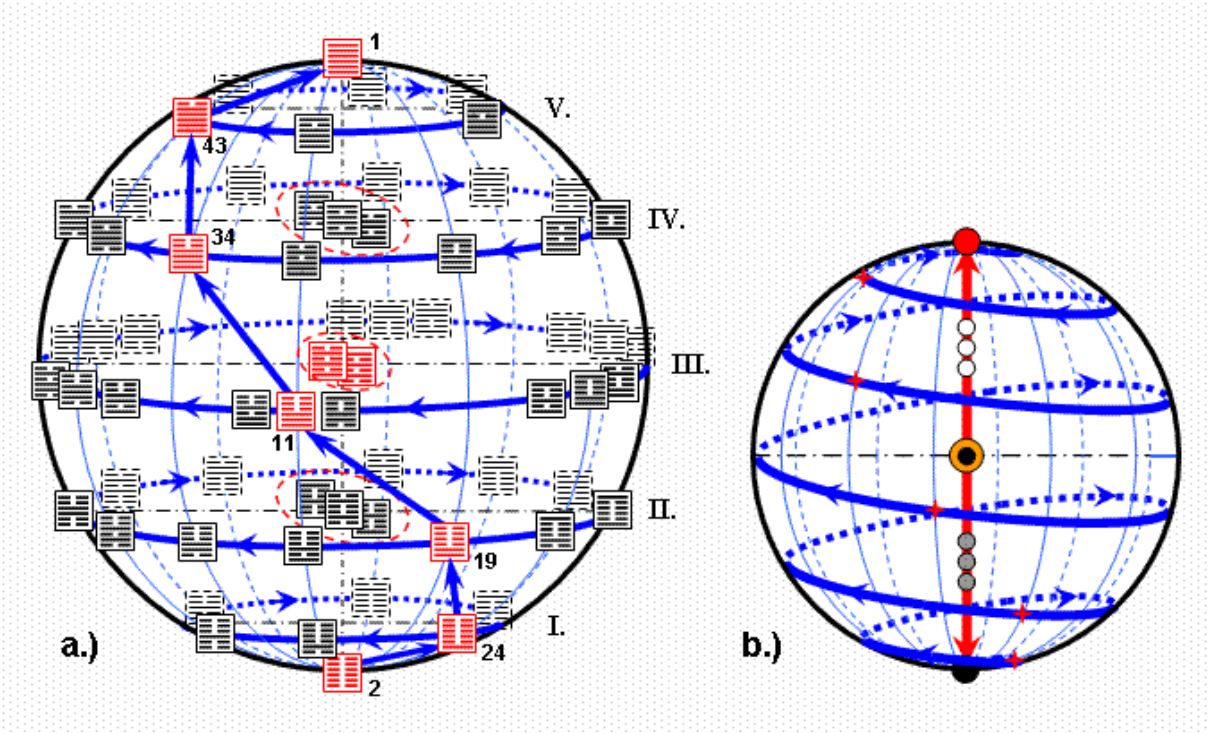


FIG. 2.

Figure 329. Tarot of the Bohemians: 3-D and 2 –D.



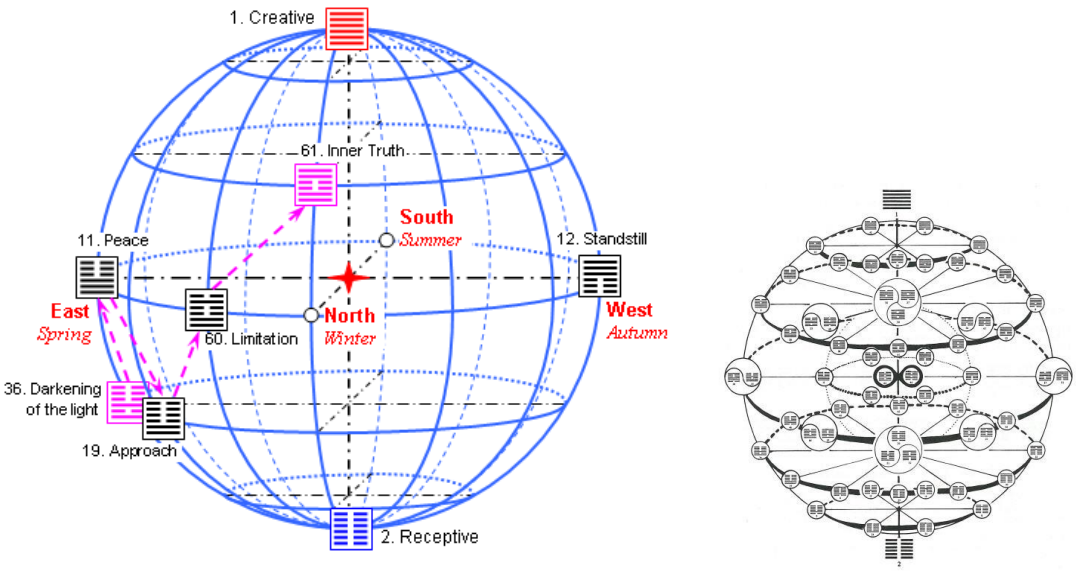
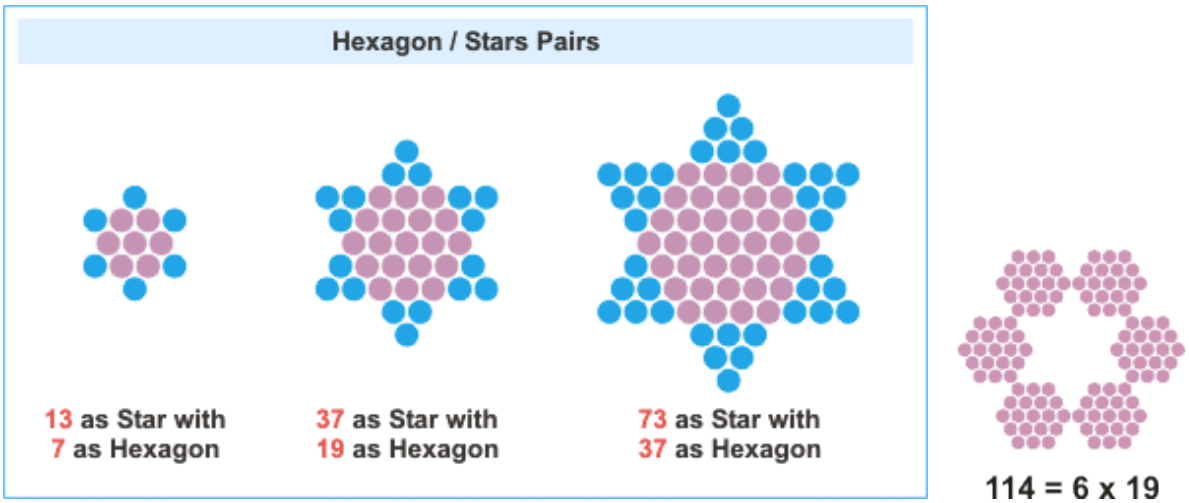
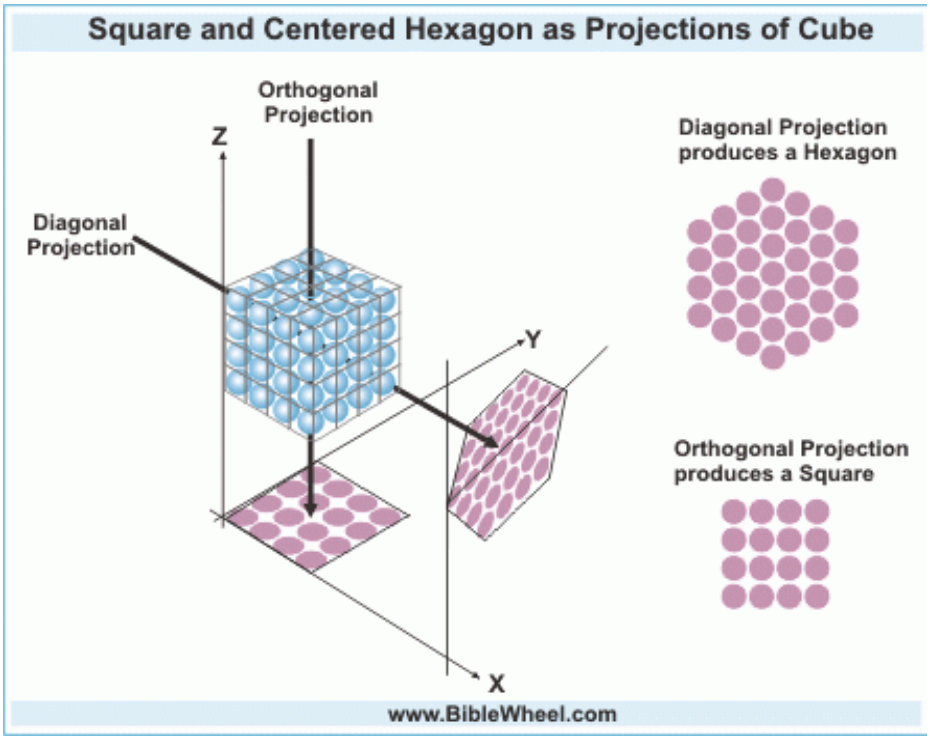


Figure 330 a -d. Yi Globe





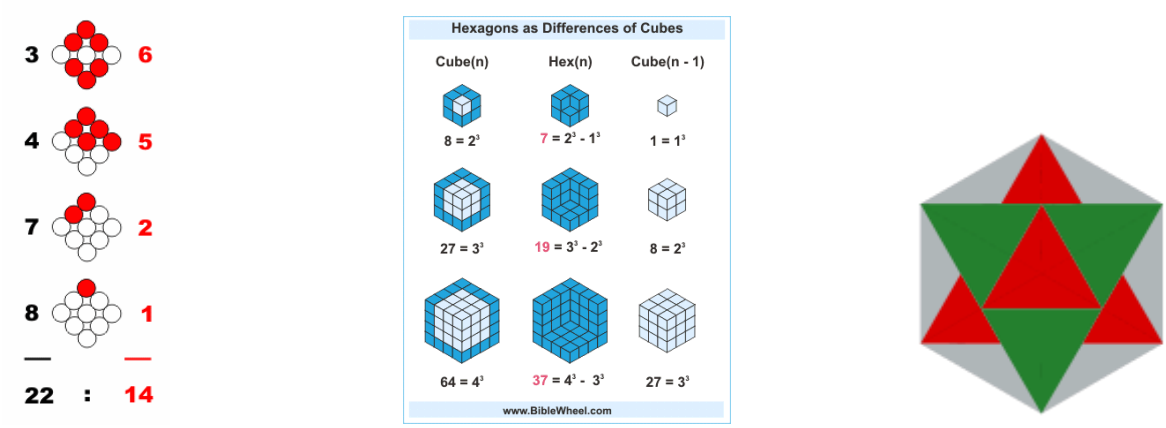
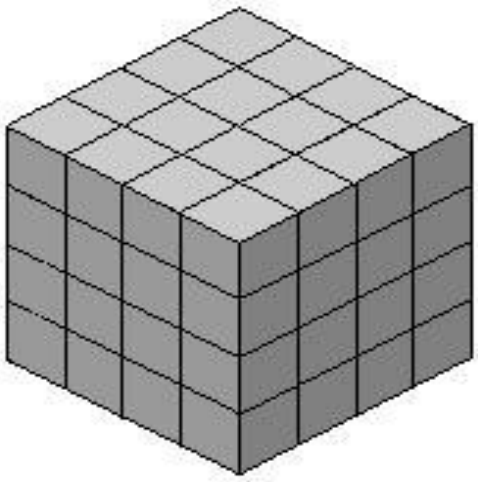
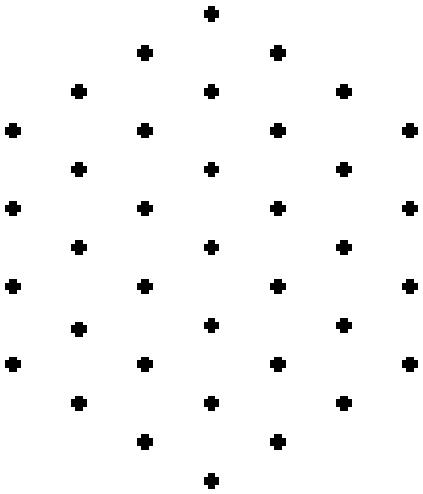
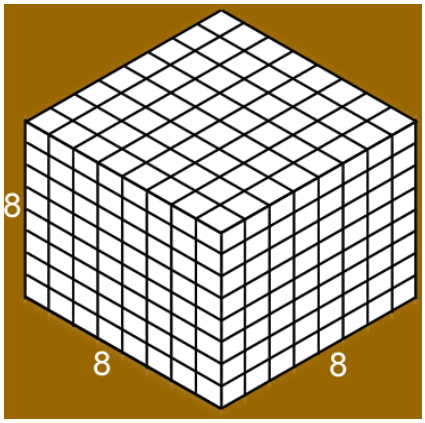


Figure 331. Visible and Invisible

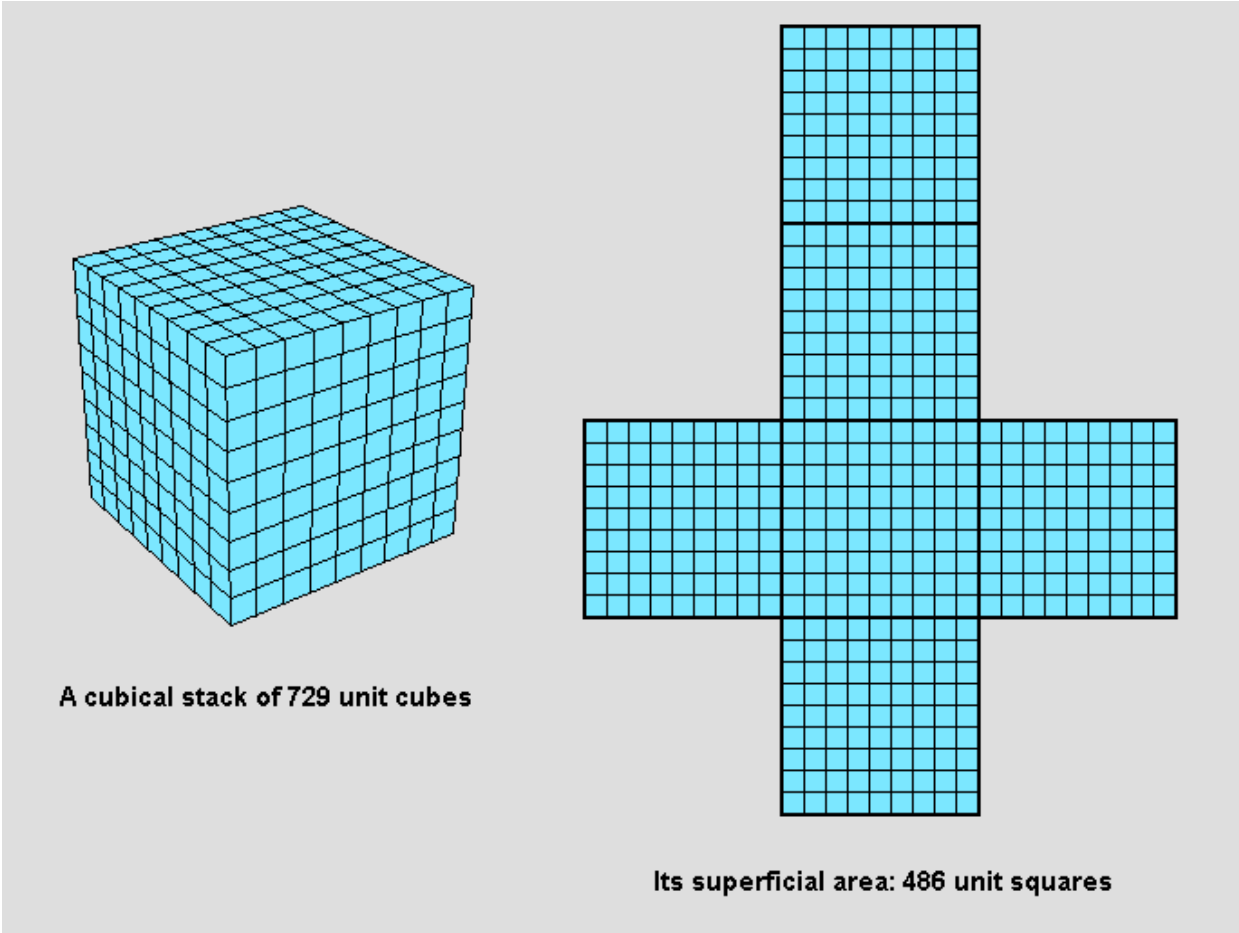






	64	326	512	729
Actual Cubes	4 x 4 x 4	7 x 7 x 7	8 x 8 x 8	9 x 9 x 9.
Visible	4x4x4 – 3x3x3	7x7x7 - 6 x6 x6	8x8x8 - 7x7x7	9x9x9 - 8x8x8
	37	120	176	217

Figure 332. Magic Cubes and table 111. Cube numbers



352	381	326	439	468	413	274	303	248	613	642	587	700	729	674	535	564	509	118	147	92	205	234	179	40	69	14
327	353	379	414	440	466	249	275	301	588	614	640	675	701	727	510	536	562	93	119	145	180	206	232	15	41	67
380	325	354	467	412	441	302	247	276	641	586	615	728	673	702	563	508	537	146	91	120	233	178	207	68	13	42
277	306	251	355	384	329	433	462	407	538	567	512	616	645	590	694	723	668	43	72	17	121	150	95	199	228	173
252	278	304	330	356	382	408	434	460	513	539	565	591	617	643	669	695	721	18	44	70	96	122	148	174	200	226
305	250	279	383	328	357	461	406	435	566	511	540	644	589	618	722	667	696	71	16	45	149	94	123	227	172	201
436	465	410	271	300	245	358	387	332	697	726	671	532	561	506	619	648	593	202	231	176	37	66	11	124	153	98
411	437	463	246	272	298	333	359	385	672	698	724	507	533	559	594	620	646	177	203	229	12	38	64	99	125	151
464	409	438	299	244	273	386	331	360	725	670	699	560	505	534	647	592	621	230	175	204	65	10	39	152	97	126
127	156	101	214	243	188	49	78	23	361	390	335	448	477	422	283	312	257	595	624	569	682	711	656	517	546	491
102	128	154	189	215	241	24	50	76	336	362	388	423	449	475	258	284	310	570	596	622	657	683	709	492	518	544
155	100	129	242	187	216	77	22	51	389	334	363	476	421	450	311	256	285	623	568	597	710	655	684	545	490	519
52	81	26	130	159	104	208	237	182	286	315	260	364	393	338	442	471	416	520	549	494	598	627	572	676	705	650
27	53	79	105	131	157	183	209	235	261	287	313	339	365	391	417	443	469	495	521	547	573	599	625	651	677	703
80	25	54	158	103	132	236	181	210	314	259	288	392	337	366	470	415	444	548	493	522	626	571	600	704	649	678
211	240	185	46	75	20	133	162	107	445	474	419	280	309	254	367	396	341	679	708	653	514	543	488	601	630	575
186	212	238	21	47	73	108	134	160	420	446	472	255	281	307	342	368	394	654	680	706	489	515	541	576	602	628
239	184	213	74	19	48	161	106	135	473	418	447	308	253	282	395	340	369	707	652	681	542	487	516	629	574	603
604	633	578	691	720	665	526	555	500	109	138	83	196	225	170	31	60	5	370	399	344	457	486	431	292	321	266
579	605	631	666	692	718	501	527	553	84	110	136	171	197	223	6	32	58	345	371	397	432	458	484	267	293	319
632	577	606	719	664	693	554	499	528	137	82	111	224	169	198	59	4	33	398	343	372	485	430	459	320	265	294
529	558	503	607	636	581	685	714	659	34	63	8	112	141	86	190	219	164	295	324	269	373	402	347	451	480	425
504	530	556	582	608	634	660	686	712	9	35	61	87	113	139	165	191	217	270	296	322	348	374	400	426	452	478
557	502	531	635	580	609	713	658	687	62	7	36	140	85	114	218	163	192	323	268	297	401	346	375	479	424	453
688	717	662	523	552	497	610	639	584	193	222	167	28	57	2	115	144	89	454	483	428	289	318	263	376	405	350
663	689	715	498	524	550	585	611	637	168	194	220	3	29	55	90	116	142	429	455	481	264	290	316	351	377	403
716	661	690	551	496	525	638	583	612	221	166	195	56	1	30	143	88	117	482	427	456	317	262	291	404	349	378

Figure 333. 486 surface squares on 729 cubes (9 x 9 x 9).

A metacube of 3 units is the smallest version where these parables of visible and invisible, revealed and complete truth come into play (figure 331b). Here, there are 27 cubes or pebbles of which 26 are potentially visible. From any given viewpoint 19 are visible, while 8 are invisible:

> There are 27 (cube of 3) pebbles altogether, of these 26 are visible while 1 in the center is invisible. 26 is the value of IHVH, Tetragrammaton, representing the Four Elements (Fire, Water, Air, and Earth) of creation. It is not unreasonable to proclaim the invisible center as corresponding to the Fifth Element, or Spirit.
> There are 27 (3x3x3) pebbles forming the third cube - 19 calculi are visible while 8 (2x2x2) are always concealed to the eye. Amusingly, but 19 visible pebbles represent the value of the first woman, Eve: חוה = 19, who could easily be attributed to the third sephirah Binah.[1179]

If the empty fields (white) and the filled fields (red) counted separately, their numbers add to the numbers 22: 14. From this emerge two metaphors for truth: one in terms of potentially visible relative to the whole; the other in terms of visible from a given viwpoint in relation to the whole. In a metacube of 3, the numbers are 26 and 19: the Hebrew numbers for life and Eve. The Hebrews helped give the alphabet of life a mathematical form and even give life a number and geometrical shape.

If, for instance, we have a metacube of 4 units (4 x 4 x 4 = 64 cubes) and we view them isometrically (figure 332a) we see some of the cubes and do not see others. More precisely, we see 37 cubes and 27 cubes are hidden from view. Metaphysically, the 64 cubes become a symbol of Truth (Greek: ΑΛΗΘΕΙΑ), while the 37 visible cubes become a symbol for revealed truth. Alternatively we can illustrate the same principle using dots or points (figure 332b):

> The Schema represents by a series of points the symmetric aspect of a Cube in flat projection. Each point represents one of the Sixty-four constituent Cubes in a cube of 4 × 4 × 4, and of these lesser cubes there are visible Thirty-seven, and never more than Thirty-seven can be seen at any one time. The whole 64 stand for the absolute Truth - ΑΛΗΘΕΙΑ = 64 - and the 37 thus symbolise Revealed Truth, of which the Holy Names founded upon this number are types.[1180]

In a metacube of 8 units (8 x 8 x 8 = 512 cubes), 384 are potentially visible and 128 are invisible. In a metacube of 9 units (9 x 9 x 9 = 729), 243 are visible from a given viewpoint, 486 are potentially visible and 243 are invisible (figures 332 b c, 333):

> The Schema, or visible figure of CEPHAS, shews 3 × 9 × 9 or 243 facets out of a total of 486 on the whole surface. The 486 is ΠΕΤΡΑ (80 + 5 + 300 + 100 + 1), so that PETRA, the Rock, is the Surface of the cube whose solidity is CEPHAS. And ΠΕΤΡΑ σμγэ, or the Rock of 243 stones = 729 = ΚΗΦΑΣ.[1181]

In this analysis, the visible surface of the 9 x 9 x 9 cube becomes Petra, i.e. Peter and the invisible part of the cube is called Cephas (one of the names that Christ called Peter). The rock on which Christ built his church was a reliable person with a numerically and geometrically symbolic name in the form of a Latin Cross (figure 333 a-b). A corresponding magic square has the number 365 in the central square (figure 333c), which is conveniently also the number of days in the year. Establishing a Church on earth with Peter as its first head (pope), reflects a numerical ordering of cosmic cycles using gematria of sacred letters as a guide. Meanwhile, the number of sides seen from a given viewpoint or sides potentially seen from multiple viewpoints become metaphors for access to truth.

Book of God	Book of Man	Book of Nature
Frey	Hagall	Tyr

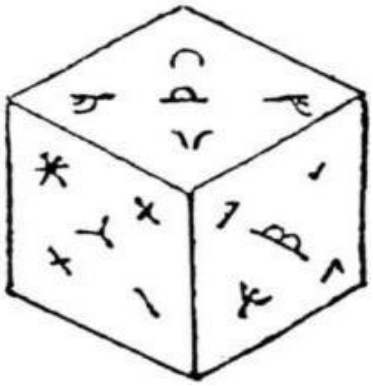


Figure 334. a. Stone, b. Falling Stone and c. Corpus

11.2.1. Stone and Falling Stone

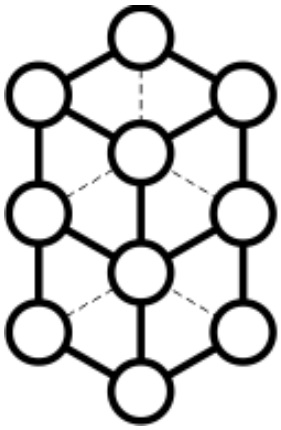
This approach to visible aspects of reality and truth has unexpected parallels in the Scanzianum alphabet of the Swedish Cabala outlined in chapter three (cf. figures 69 -70). The 15 letters, as abbreviations of the Frey, Hagall and Tyr aetts, reflect the Book of God, Book of Man, Book of Nature respectively (figure 334a). Bureus calls this the stone. In addition, he has a second form which he calls the falling stone (figure 334b). This is clearly the isometric cube associated with visible truth corresponding also to *corpus* (cf. as a first step in body, soul, spirit) in alchemy illustrations (figure 334 c, cf. 339 l). The 15 letters are now realigned in a cross-form such that God, Mediator and Man appear in the central rune as Tors, Byrghal, Kyn with gematria 5 500 10 respectively. Now the 3-fold descent linked with breathing is a 3-fold descent/ascent linked with salvation.

11.3. Tetractys

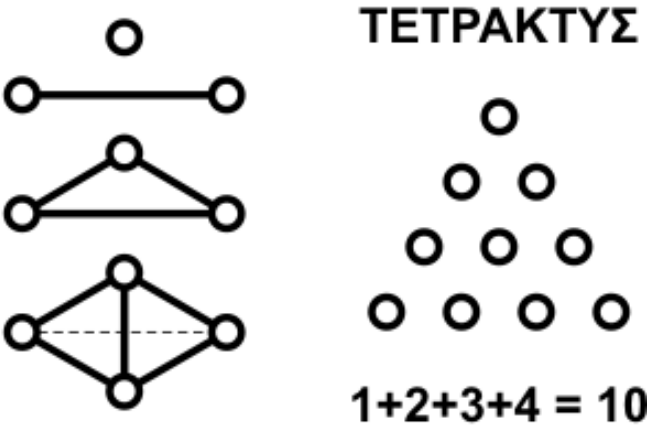
The Arabic tradition made links between geometrical shapes, gematria and letters a basis of the knowledges (Aloom).[1182] The Hebrew contributions to the alphabet are complex and also in diverse directions. Hebrew is famous for geometrical alignments of letters, paralleled by gematrias of which there are at least 9 kinds.[1183] In theory, gematria establishes a fixed relation between a given letter and a numerical value. There is thus a certain paradox in finding no less than nine methods, each of which offers different values for the same letters. Meanwhile, the 72 magical alphabets of the Virga Aurea include at least 18 different Hebrew alphabets.[1184]

In Babylon, 7 became linked with 7 planets and the heptagon (figure 155). In the Hebrew tradition, 7 becomes a fundamental number. 7 times acquires special meaning.[1185] As noted above, the 7 planets become aligned with 7 double letters, 7 branches of the candelabrum[1186] (figure 173, table 26, cf. tables 23, 144), and as noted above, according to Biblical scholars, the number 7 is a key to the Bible, beginning with the first 7 words,[1187] which generate the sequences 6^3, 12^3, 24^3, 48^3 and 28^8.

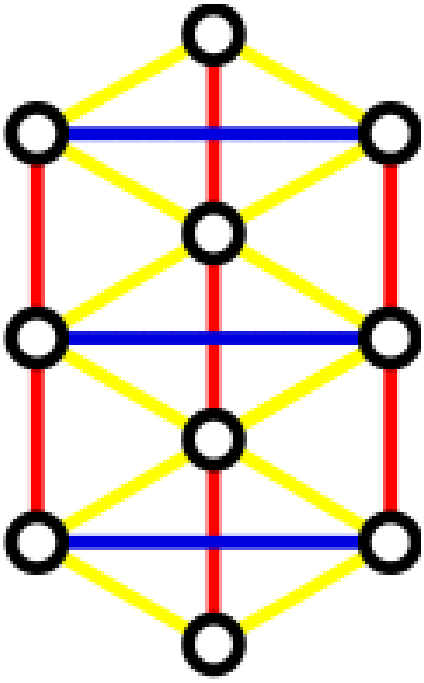
The Hebrew tradition achieves a synthesis of alphabet, mathematics, and religion. Scholars have demonstrated direct parallels between the Tree of life of the Cabala and the tetraktys of Pythagoras. 1+2+3+4 = 10 elements forming a tetractys can be recombined to produce a basic version of the tree of Life (figure 335a). The lines joining these 10 points on the tree of life become the 3 mother letters (3 blue lines), seven double letters (7 red lines) and 12 simple letters (12 yellow lines), thus defining the position of the 22 letters and the 3 + 7 + 12 pathways (figure 335b). Alternatively, a hexagon is inscribed with the triangular form to produce a 7 dot tetractys. Or the 10 points of the tetractys are replaced by the letters of the tetragrammaton, namely, 1 H (Heh) + 2 Vs (Vav) + 3 Hs (Heh) + 4 Is (Yod, Yud, figure 335 c-d). Others have compared the geometry of the tetractys and the Sephiroth showing the relation of each with the tetragrammaton (figure 335e). The good news is that this appears to contribute clarity to the underlying principles. The connection between Sephiroth, geometry and arithmetic is at least figuratively clear. At the same time, the single plane of the figurate dots becomes so compelling that precise correlations in physical space are obscured or forgotten: conceptual and physical compete as alternative accounts of a single reality.



Kabbalistic Tree of Life



Pythagorean Tetraktys



3+7+12 = 22

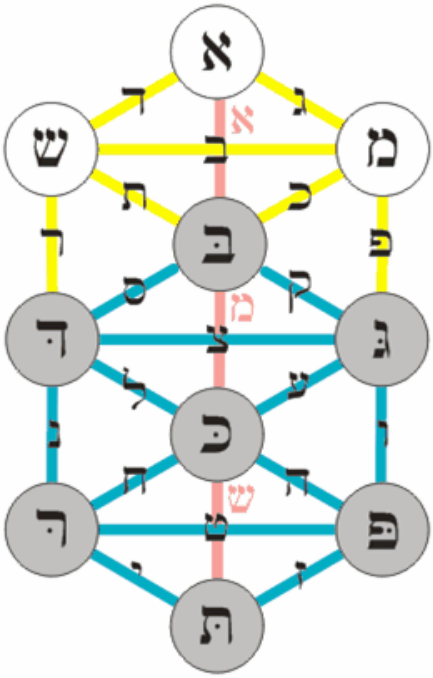
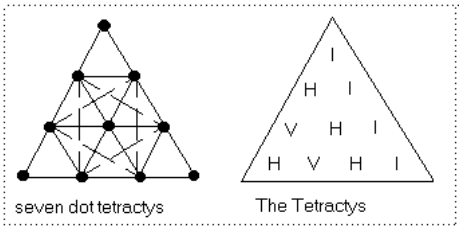


Figure 47: Tree of Life : 3+7+12 Pathways



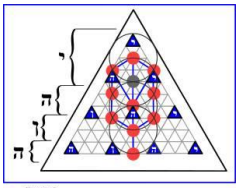


Figure 8 -
A comparison of the Geometry of the Tetractys and the Sephiroth showing the relationship of each with the Tetragrammaton.

Figure 335. Letters and Tetractys:

	points	lines	triangles	tetrahedra	Total
•	1	0	0	0	1
•—•	2	1	0	0	3
△	3	3	1	0	7
▲	4	6	4	1	15
				Total =	26

Figure 7

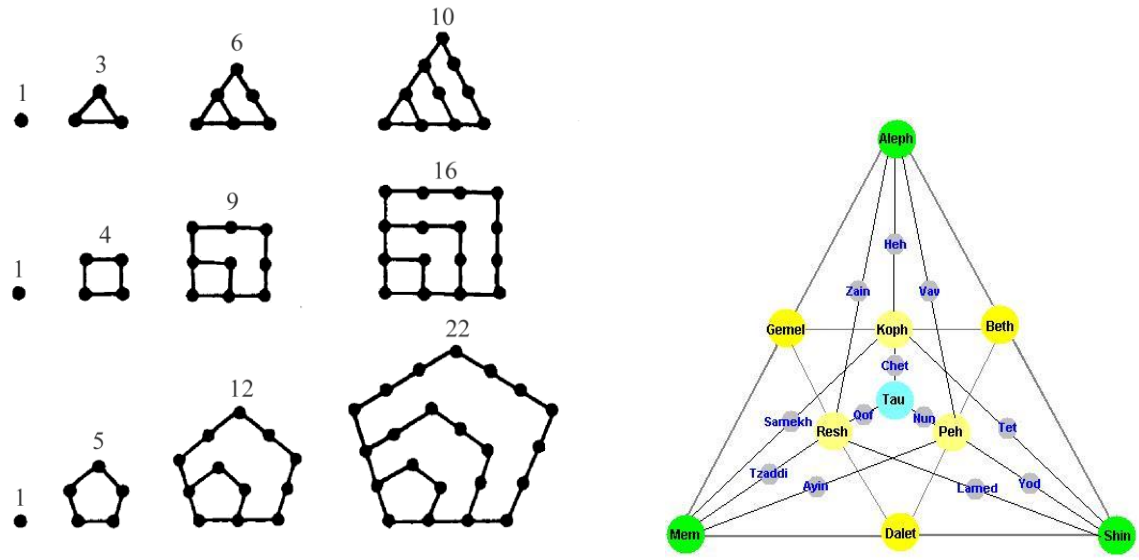
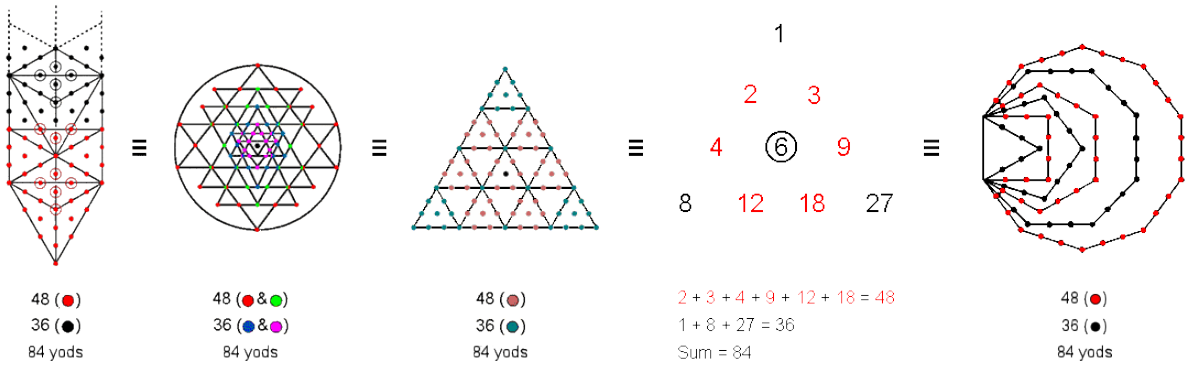
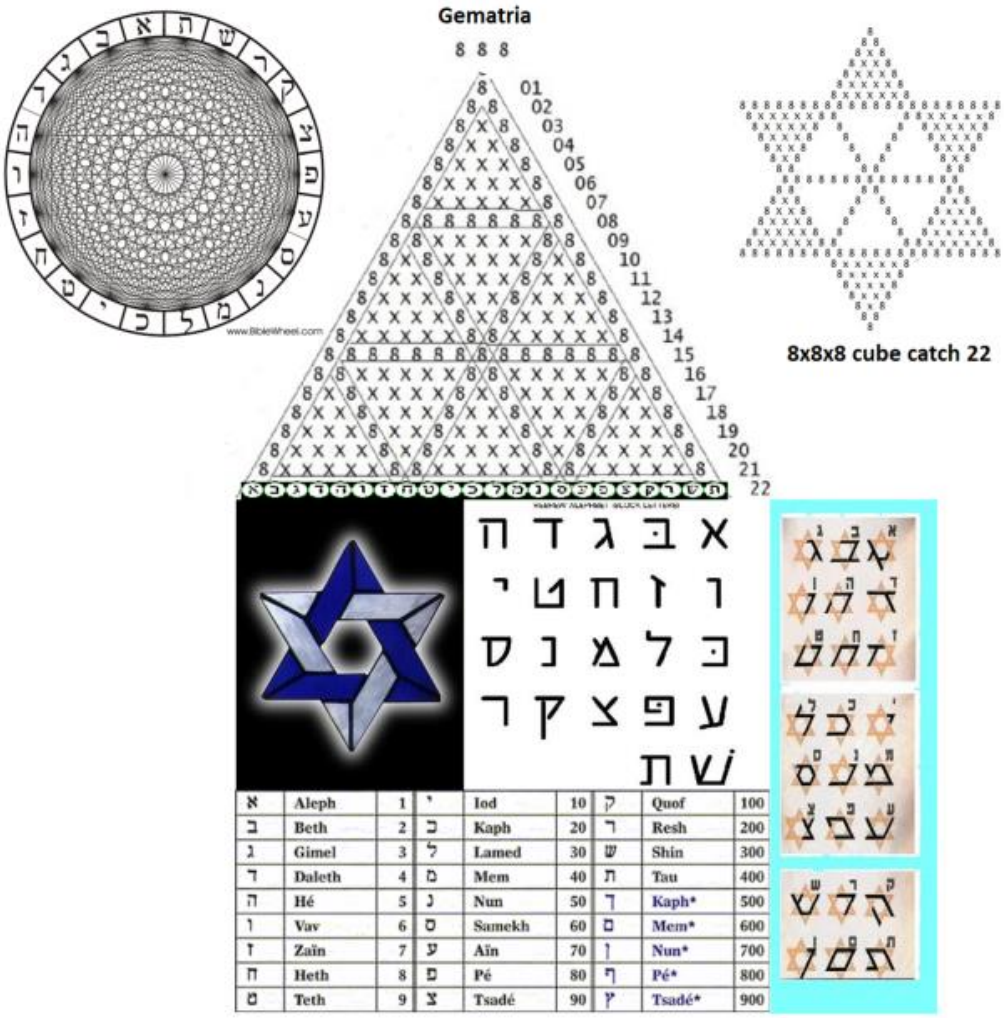


Figure 336. Tetractys, triangular, square and pentagonal numbers, numbers.



Equivalence of the 1-tree, the 3-d Sri Yantra, the 2nd-order tetractys, Plato's Lambda Tetractys and the first six enfolded polygons



א	Aleph	1	י	Iod	10	ק	Quof	100
ב	Beth	2	כ	Kaph	20	ר	Resh	200
ג	Gimel	3	ל	Lamed	30	ש	Shin	300
ד	Daleth	4	מ	Mem	40	ת	Tau	400
ה	Hé	5	נ	Nun	50	ך	Kaph*	500
ו	Vav	6	ס	Samekh	60	ם	Mem*	600
ז	Zaïn	7	ע	Aïn	70	ן	Nun*	700
ח	Heth	8	פ	Pé	80	ף	Pé*	800
ט	Teth	9	צ	Tsadé	90	ץ	Tsadé*	900

Figure 337. Hebrew Gematria and geometry.

19	the earth, behold, manifestation, Eve
19	Yods, Spokes
19 x 2 = 38	His Glory
19 x 3 = 57	and
19 x 4 = 76	Fullness
19 x 6 = 114	Gracious, Logos Star
19 x 19 = 361	Flesh, Boy, Child, Lamb
19 x 37 = 607	and the earth
19 x 38 = 741	the sufferings: Sum (His Glory)
19 x 67 = 1273	and
19 x 79 = 1501	Dwelt amongst us
19 x 146 = 1874	and
19 x 187 = 3553	and
19 x 242 = 4598	as the only begotten of the father full of grace
19 x 254 = 4826	and
19 x 372 = 7068	Glory and Truth (Doxan kai aleithias) Id

Table 112. Hebrew associations of the number 19 in the Grace manifold hologram and John 1:14.

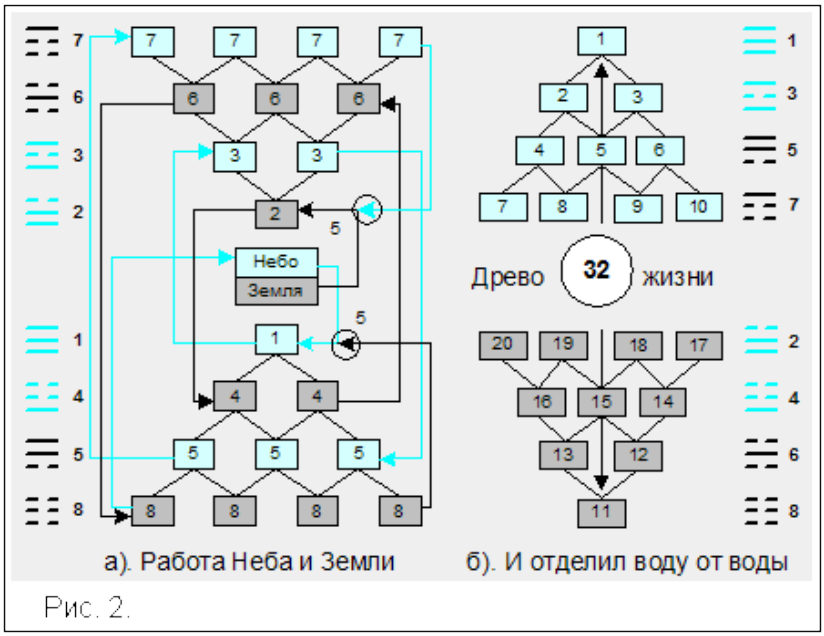
The harmonies of the numbers of gematria based on words create beautiful metaphysical patterns such as star/hexagon pairs, which are visible on the page but have no obvious correlation to physical observation in nature. The double letters which represent conceptual opposites relate to a conceptual cube of space, which bears no one-to one relation to the physical space of the planets also represented by the same 7 letters.

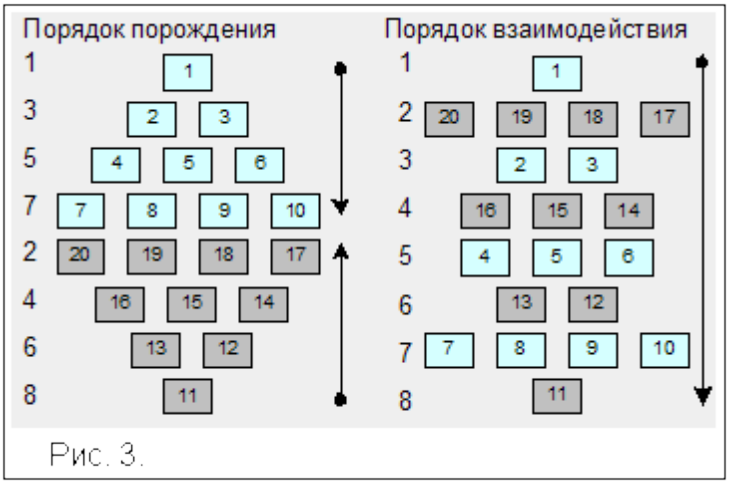
More detailed studies by Phillips transform the tetractys into a complex field of sacred geometry. The tetractys becomes a starting point for a Type A triangle which has 19 dots or yods[1188] and a 2nd order tetractys with 85 dots.[1189] Interested readers are invited to study this in detail at his sacred geometry site. Our primary concern is to draw attention to this field (figure 336a-c). For our story of the alphabet, a few points are worth noting.

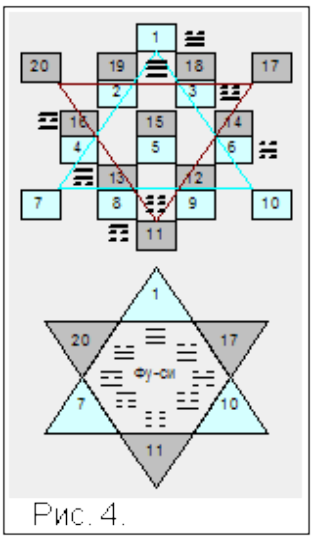
First, the number 19, associated with letter Qoph (Kuf) in Hebrew, and with the name of Eve, The Mother of All, has a profound mathematical significance. In Hebrew gematria, multiples of 19 such as 6 x 19 = 114 lead to 6 hexagons surrounding an hexagonal space associated with the grace manifest holograph[1190] (figure 331b. cf. table 112). In symbolic terms, 19 becomes the number of manifestation. 19 also relates to the regular polygons. This leads to a 19 sided polygon and sacred numbers: e.g. $19^2 + 19^2 + 19^2 + 19^2 = 1444$.

Second, the triangular, square and other figurate numbers associated with the tetractys lead to a series of numbers in sacred geometry: 494, 1330, 2470. Third, the total numbers of points, lines, triangles and tetrahedra in a tetractys is 26 (figure 336d). In Hebrew, 26 becomes one of the numbers of life. Sanskrit letter 26: ya of the yavarga is also connected with life.

Third, as Phillip's sets out to demonstrate,[1191] there are cross cultural numerical harmonies: the equivalence of the 1-tree, the 3-D Sri Yantra, second order tetractys and Plato's Lambda tetractys (figure 337a). Seen strictly in terms of the Hebrew alphabet, yod, is letter 10. In Phillip's analysis, yod is a dot underlying both numerical ratios and patterns of figurative geometry. Yods become a mathemetical building block. Phillips demonstrates, for instance







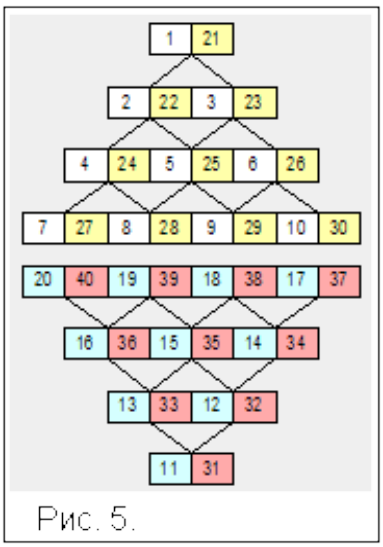


Figure 338. Taoism and numbers

how the "the seven enfolded polygons of the inner tree of life have 260 yods outside their shared root edge."[1192] A second order tetractys has 84 yods surrounding its centre:

> 84 is naturally expressed as a tetractys array of 10 integers. Moreover, the central integer 8 denotes the innermost eight vertices of the first layer of triangles and the nine surrounding integers add up to **76**, which is the number of vertices surrounding them. **76** is the number value of YAHWEH ELOHIM, Godname of Tiphareth, the centre of the Tree of Life. The number value **26** of YAHWEH is the sum of the integers at the corners of the tetractys and the number value **50** of ELOHIM is the sum of the six integers arranged in a hexagon. This is a remarkable conjunction of sacred geometry and number. The sum of either diagonal row of integers is **49**, which is the number value of EL CHAI, the Godname of Yesod.[1193]

If the spelling of words affects their gemetria, then the harmonic patterns of numbers in figurative geometry also have implications for the names of beings and objects.

In modern Hebrew, the 22 x 21 connections of the original 22 letters that produce 231 gates within a circle remain. The 22 letters have also been expanded to 27 and are associated with an 8 x 8 x 8 cube and number 888. A matrix of hexagons serves as a starting point for the shapes of the letters. In other versions (figure 336f) the three mother letters (Aleph, Mem, Shin) form an equilateral triangle. Within this the double letters Beth, Gimel, Daleth form an inverted equilateral triangle. Within this, the double letters Qoph, Peh, Resh again form an upright equilateral triangle and the final double letter Tau marks a centre. Within this framework the 12 simple letters are positioned.

These mathematical links between letters and numbers have obvious roots in Greek mathematical traditions associated with Plato and Pythagoras, which sought the origins of musical and cosmic harmony in square and cube numbers in conjunctions with a lambda tetractys (table 111). Others explored multiples of 2 3 4 5. Greek figurative geometry entails the same basic figures important in alphabet theory, namely, triangle, hexagon, square and diagonal square to form an octagonal figure. In this octagonal figure, the number 1 (cf. letter 1: A and God) is on top, while number 15 is below (cf. letter 15: ksi, samekh, rune 15: Ing; and Devil). The first triangular, square and pentagonal numbers entail the numbers 10, 16, 22 also important in early alphabets (figure 336f). The same type A square of 19 dots mentioned above, is linked with the numbers of dots of all the regular polygons.[1194]

Meanwhile, a Russian scholar has explored how these same numbers relate to Taoism (figure 338). He claims that 1 is the maximum number of yang (Ian) and 11 is the maximum number of yin (In). He also claims that sky and earth interact in 32 states or 32 ways. An extended quote introduces his ideas:

> After separation of water from water on the structure of the development of the states of the forces of creation the order of trigrams became by other (see Fig. 2, b and Fig. 3), since here of trigram became to reflect not the order of the appearance of forces from the nonexistence, but the order of their manifestation - cyclic interaction. Now one - this is maximum Yang, and eleven - this is maximum [Yin]. Moving towards each other, Yang loses its states, and [Yin] - its. Everything returns to the initial state of [takovosti] from where, everything began…. …. we see that sky with the Earth connect 32 states or 32 ways: 1 + 5 + 15 + 11 = 32. this is the way of wisdom, with which deals the discussion in the book of creation and to which the book of changes is dedicated. About which this does speak? About the fact that in the world only 32 oppositions of the essences: the light- dark, arrival- withdrawal, increase- fading so forth at first glance seems that such oppositions it is possible to count more, but this only seems, since speech it goes about the sources, but not about the nuances.[1195]

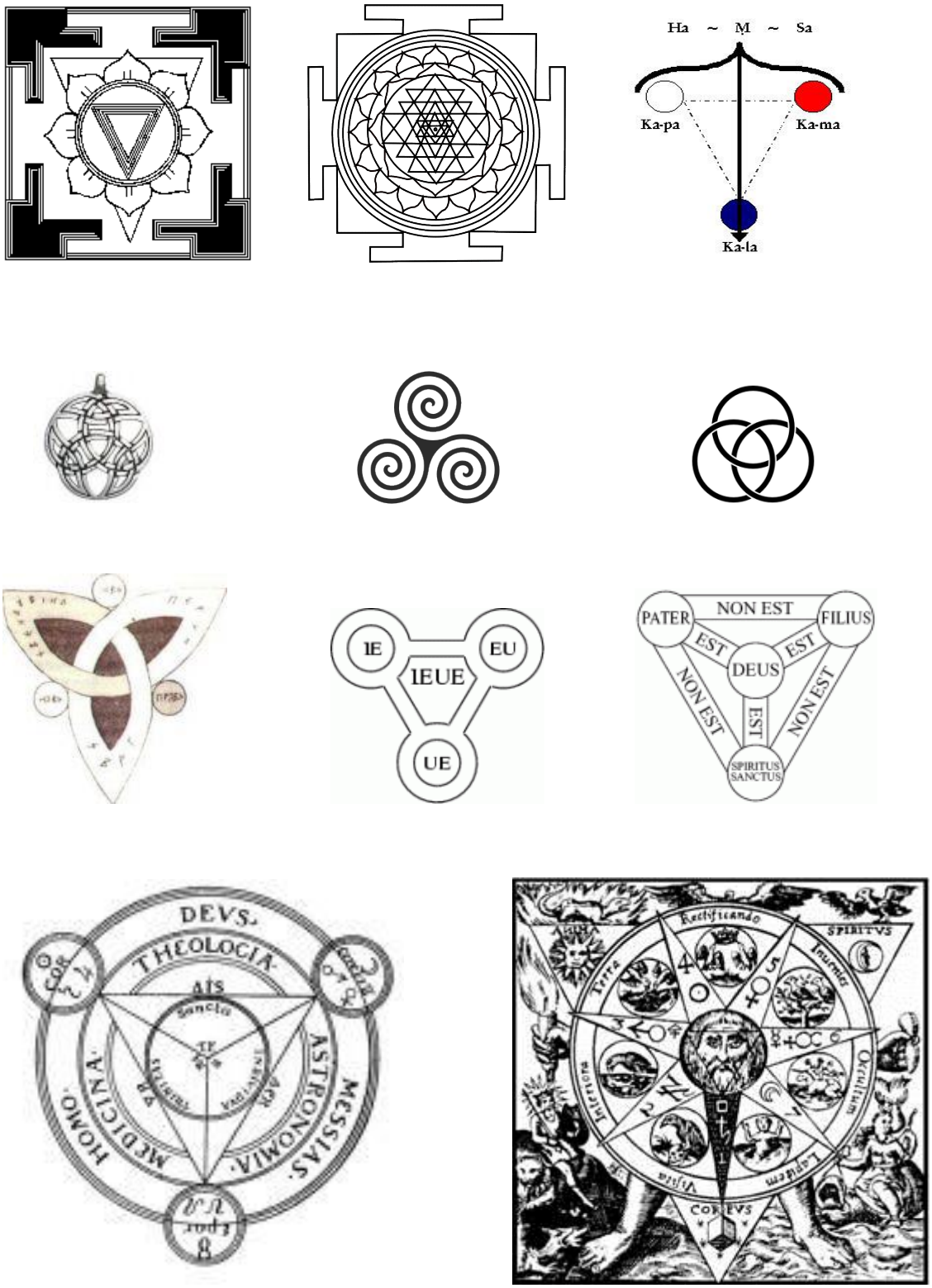


Figure 339. Triangles, triplicities, letters and metaphysics.

11.4. Letters, Regular Polygons and Solids

Chapter 6 explored how simple numbers linked with letters become a starting point for sacred geometry. Chapter 9 outlined some associations of letters and simple numbers. Here the focus is how these same letters become linked with regular polygons and regular solids. Inevitably there will be a slight overlap as we explore links with triangles, squares and other figures.

11.4.1.Triangles, Triplicities and Tetragons

Three is the 3 phases of the moon, 3 seasons of the year, 3 phases of life, 3 goddesses of the sacred thread, 3 threads, 3 fates, the triple goddess. This leads to the trivium and the trinity, themes of such depth and complexity, that they could entangle us forever. In India, three (tri) leads to 3 dots of origin (tribindu),[1196] the trident (trishula), 3 qualities (tri-guna: sattva, rajas, tamas); 3 bodies (trikaya: body, speech and mind), which link the 3 worlds (triloka) with the 3 gods (tri-murti).

This threefold symbolism becomes central to goddesses and gods. "Goddess Kali Ma is the supreme feminine manifestation of compassion."[1197] She is the Kal of Kala and a mother of the alphabet letters. Often described as a goddess of death, she is primarily concerned with death to the body. She kills the I am of the ego to help us achieve liberation (moksha). The Kali yantra represents her as the downward triangle of the feminine (figure 339a), symbolising also the yoni, the 3 gunas and, in the tantric tradition, the 3 bindus.

The threefold is also the source for the Sri Yantra, which shows the cosmos as 43 interlocking triangles framed by 9 enclosures (figure 339b). It has two basic forms, Bhu (2-dimensional, flat) and Meru (3 dimensional). A special rite brings life to the Sri Yantra:

> The rite installs the 35 tattvas into the yantra. It also gives the yantra the full set of senses and the Antahkarana, or subtle body. It is said that engraving a Shri Yantra on gold is said to hold good for life, on silver for seven years. The process also imbues the yantra with the matrika, the letters of the Sanskrit alphabet which are the goddess as sound.[1198]

So the alphabet, linked with creation, continues its life-giving role through fundamental symbols. In India, 3 also leads to 3 powers or 3 energies: the power of desire, will, love; the power of action; the power of wisdom, knowing (icchha, kriya, jnana shakti) represented by the trisula (trident). "From these arise the five powers of revealment, concealment, dissolution, preservation and creation."[1199] Hence, one leads to three and three leads to five: cf. the 1 3 5 7 sequence. In terms of our story, the concept of three also leads to three names of god, a principle found in many cultures (table 34). We noted earlier that downward triangle connects the sounds ka-pa, ka-ma, and ka-la to begin a matrix of sound creation (figure 339c).

In Slavic countries, this threefold fascination links with the tryzub (figure 19 e-h, 339g) and becomes the symbol of the Ukraine, linked with the the triglav and the threefold Prav, Jav, Nav discussed earlier. In Medieval Christianity, a form of the tryzub is called the Tetragrammaton Trinity Diagram. Here, three vowels, I E and U are combined to produce IE, UE, EU and IEUE (figure 339h). The 3 consonants of the Hebrew tetragrammaton are now replaced by 3 vowels. Variants use Father, Son and Holy Spirit (Pater, Filius, Spiritus Sanctus

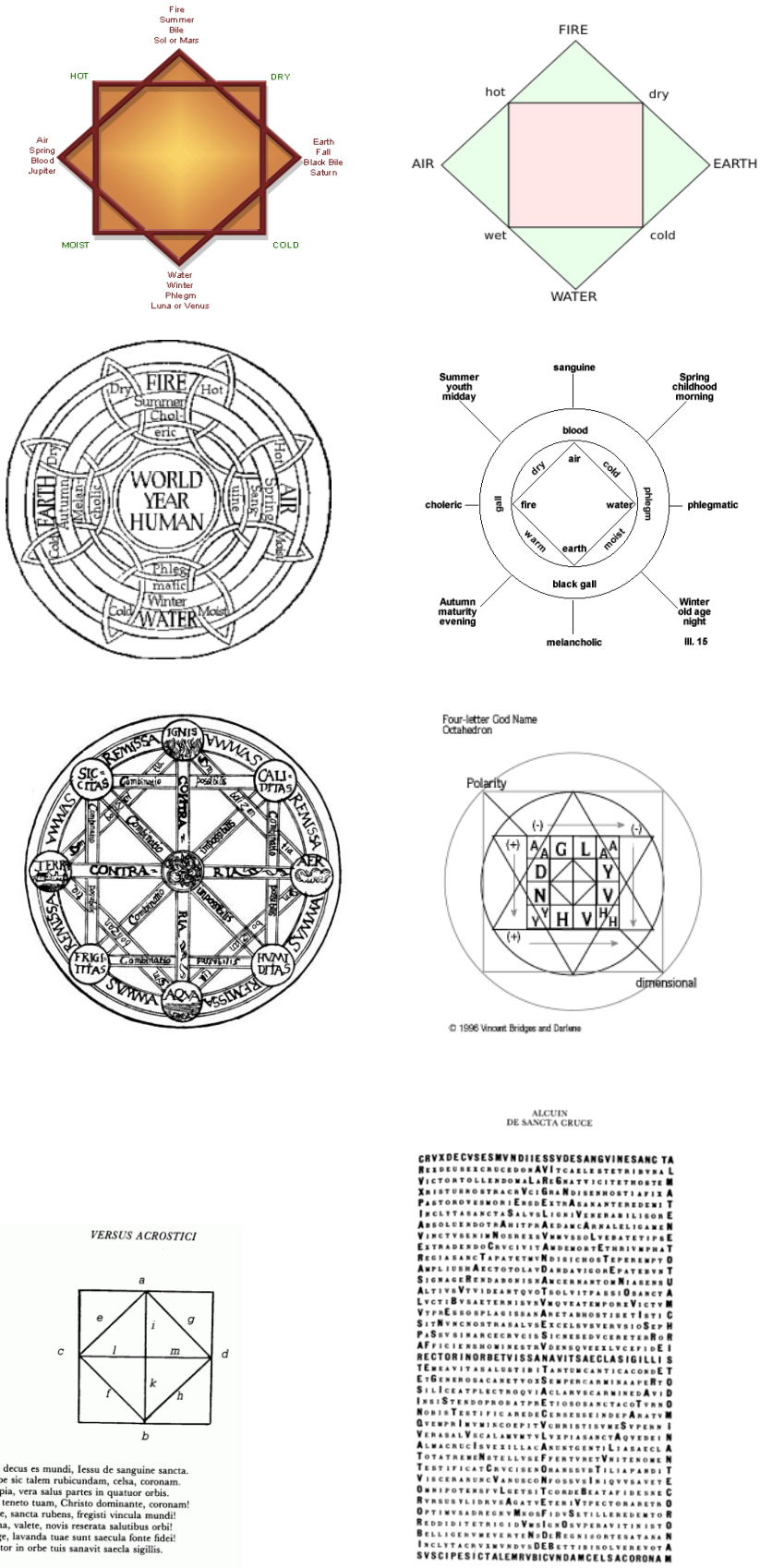


Figure 340. Squares, letters and metaphysics.

as tri-fold symbols of God (Deus). A similar logic leads to a Shield of the Trinity and triangles that combine a) God, Messiah and man, b) Theology, Astronomy and Medicine or c) body, spirit, soul (corpus, spiritus, anima, figures 339j-k). Hence, the trinity, fundamental to Christianity, follows older principles of vowel combinations. Christian symbols of the trinity are linked with Slavic and other traditions. The vowels of creation are now central symbols of a religion, and the trinity symbols are linked both with alchemical symbolism and images of religious disciplines.[1200] (cf. figure 532)

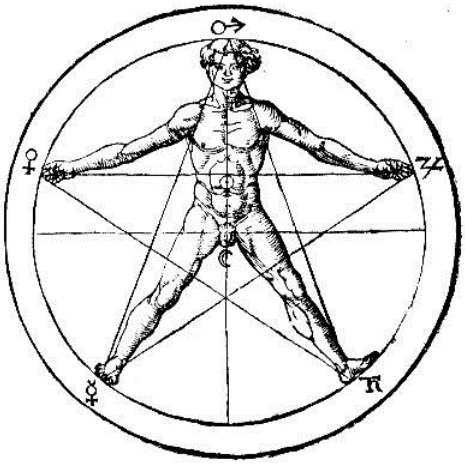
11.4.2. Squares, Quadruplicities and Cubes

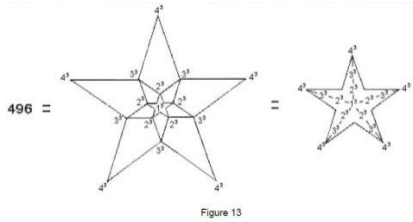
Mastery of triplicities (cf. trivium) led to quadruplicities[1201] (cf. quadrivium). The cosmic taming that brought a fundamental structure to the universe imposed an X on the heavens in the form of the fixed signs: Taurus, Leo, Scorpio, Aquarius. Winter was between Scorpio and Aquarius. Summer was between Taurus and Leo. In terms of runes, we have seen how this led to various alignments of Gar (figure 88). In terms of symbols, each of the 4 fixed signs was given a symbolic animal: bull, lion, eagle and angel. Astronomically, these become the 4 royal stars: Aldebaran, Regulus, Antares and Formalhaut. In different traditions, these become associated with the 4 Tribes of Israel, the 4 Living Beings, the 4 Faces of the Hayyot, the 4 Evangelists, the 4 Archangel Stars, the 4 Archangels[1202] and linked with the 4 directions, although the names and even the directions vary with different schools. Three sets of 4 zodiac signs become the cardinal, fixed, and mutable signs (figure 193).

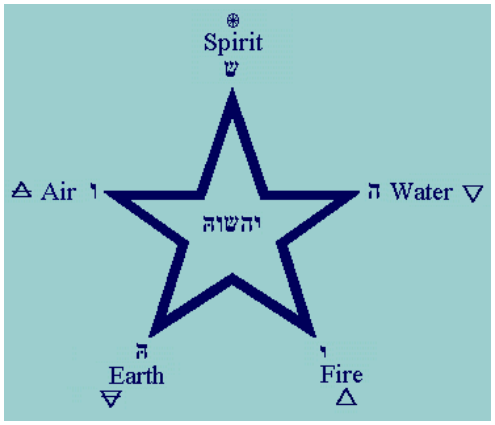
Four points produce a square, linked with 4 cardinal directions. A second square at 45 degrees produces 8 points. Together these become linked with 8 directions, 8 principal feasts and various combinations. Implications of such sets of squares for architecture were explored earlier with respect to the star of Lakshmi (Asthalakshmi) and Rub el Hizb (figure 168). They also become linked with 4 elements of nature, 4 qualities, 4 humours. A framework of combinations of four inspires systematic experiments in arranging and combining letters and basic concepts: e.g. Aristotle, Raymond Lull, John Dee and Leibniz. Just as Hebrew tradition condenses the essence of meaning of multiple letters into 4 letters of the tetragrammaton, mediaeval Christian philosophers condense the essence of meaning of multiple elements (tattvas linked with letters), into 4 elements.

With Alcuin, the square and inscribed diamond shape become a starting point for theological acrostics of letters. Sometimes individual letters represent sentences, sometimes the sequences of individual letters produce sacred words. Combinations of geometrical shapes and letters now produce an alternative kind of sacred, figurate geometry (figure 340).

Basic implications of four letters were explored in chapter 9. A number of alphabets use combinations of 4 vowels.[1203] Many use a pattern of four letters. In Arabic, the sequence of A B J D (alif, be, cim, dal) is typically called an abjad. Contemporary authors refer to this sequence as something peculiar to syllabaries.[1204] But as noted earlier, there is more to the story. The 72 magic alphabets have 4 variants: ABGD, ABCD, ABTθ and ABVG (table 71). These again entail further variants. For instance, A B C D (Latin, English); is linked with Ogham which has Ailm, Beorc, Coll, Duir; cf. Alphabet of the Genii which has Agiel, Belah, Chemor, Din. A B G D (Phoenician, Hebrew), has variants such as A B J D.







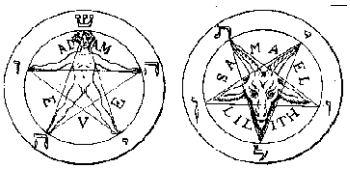
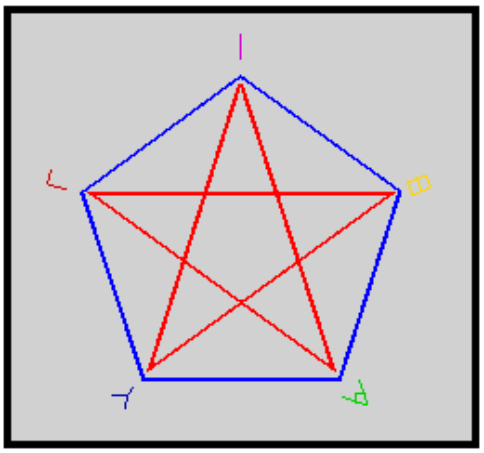
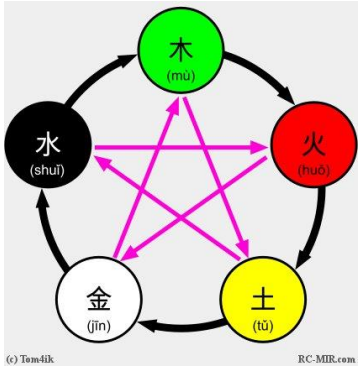


Figure 341. Pentagrams, letters and metaphysics.





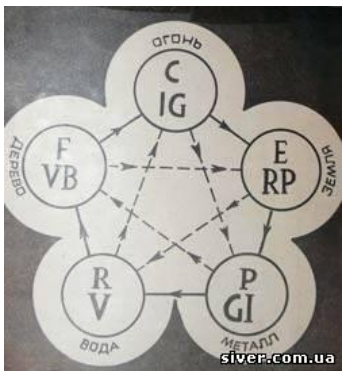
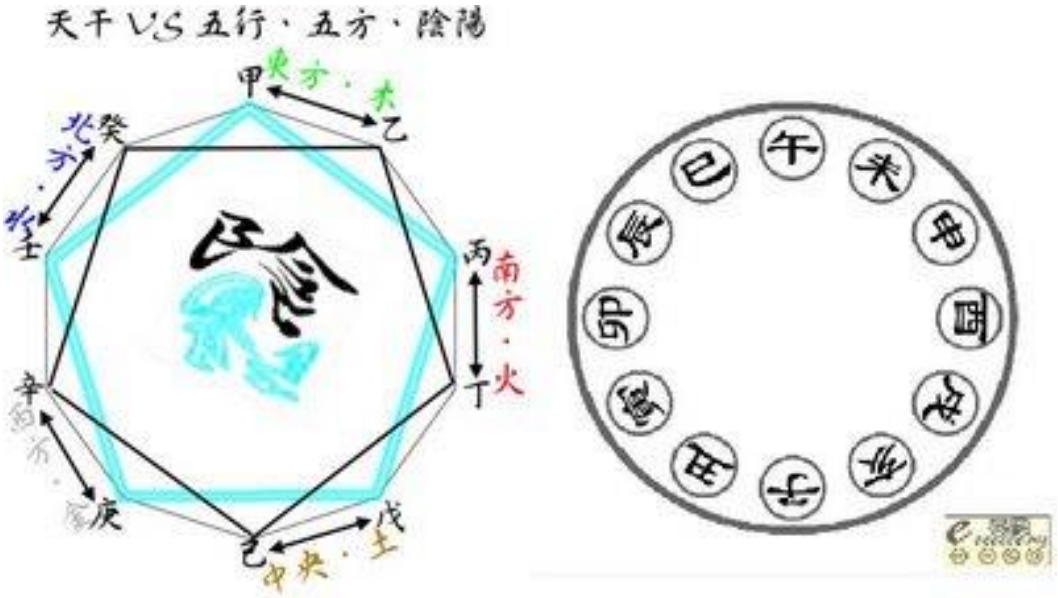
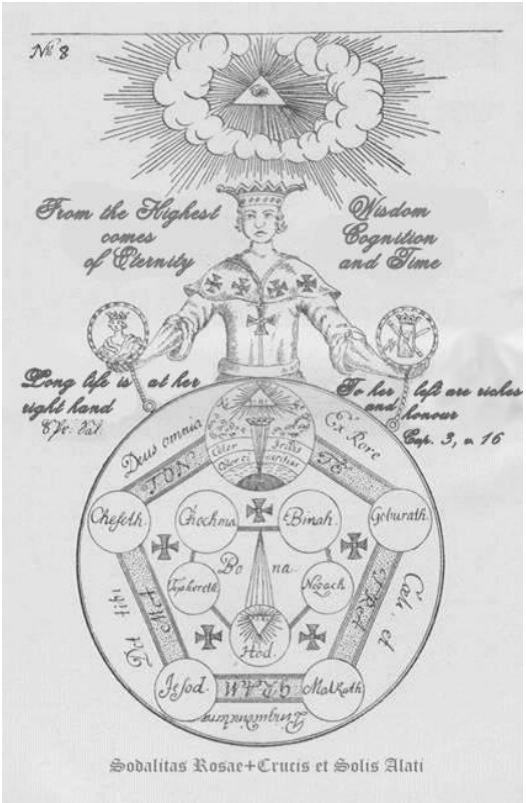


Figure 342. Pentagrams, letters and metaphysics





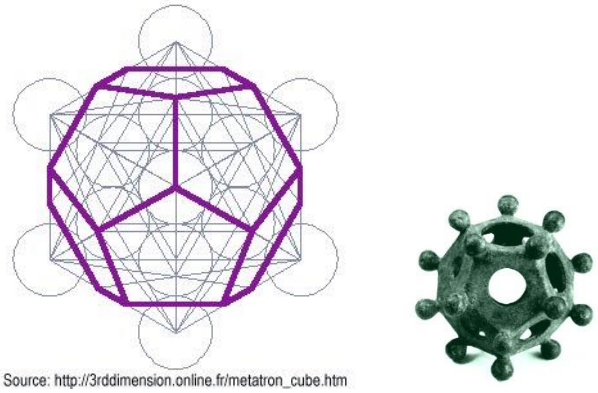


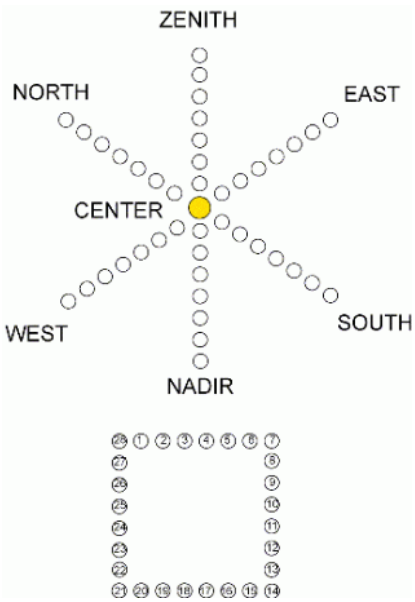
Figure 343. Pentagons and dodecahedra

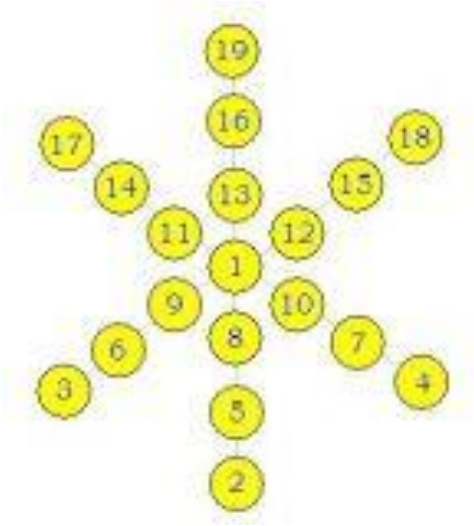
One hypothesis why these four letters became so important for many languages is that they also have a geometrical, constructive function in early systems. Returning to our early comments about linking the three worlds: A is a descent from a point in heaven via an intermediate stage to earth. In geometrical terms, B links the three worlds through two adjacent squares. Two Bs create four squares. D functions as an encompassing square for these four smaller squares. C in its round form inscribes a semicircle and two round Cs inscribe a circle in the square. An angular C is the equivalent of a K and as we have already noted two Ks facing each other produce a diamond shape within the D square. Alternatively a "square" version of C, which is essentially a square with one side left open is also associated with the letter G. All three versions of C are associated with the moon (cf. figures 545-546, cf. 561). In this logic, names such as ABEL, create a square space which is then "killed" by the inscribed geometry of CAIN. In any case, as shown in chapters 8 and 9, the organizational patterns of the four letters of abjads with the 4 3 3 4 4 4 "code", reflect a system that was partly in place by the third millennium B.C. and is also sfound in the primeval Vattan alphabet.

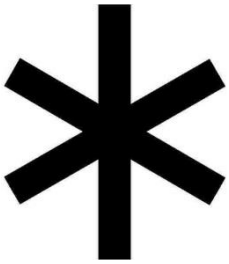
11.4.3. Pentagons and Dodecahedra

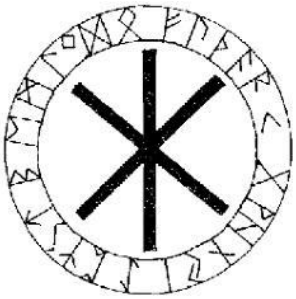
Not surprisingly the search for order was linked with regular polygons and related shapes. Triangles and squares are useful. So too are pentagons/pentagrams, hexagons/hexagrams, heptagons/heptagrams and so forth. In the Celtic tradition, the pentagram becomes linked with basic symbols of the male and the female, and stages of initiation.[1205] Pentagrams inscribed in pentagrams are also linked with the gematria. In the Hebrew tradition, the pentagram becomes linked with the tetragrammaton and with the five elements. The pentagram also becomes linked with Adam and Eve and with Samael and Lilith (figure 341). In the Greek Pythagorean tradition, the pentagram is associated with 5 vowels (of which one is diphthong) U G I EI and A, which together form the Greek word, Hugieia, meaning health in the sense of soundness and wholeness (cf. Hygiene).[1206] These letters are linked with five Greek words for water, earth, idea/form, sun's warmth and air (Hudor, Gaia, Idea, Heile, Aer). The pentagram also leads to a pentagram array of the cubes of the integers 1, 2, 3, 4 (figure 342 c)[1207]

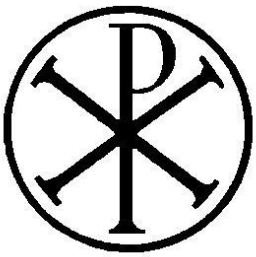
In other arrangements, the five vowels are arranged as A EI G U I and represent a series of fivefold combinations: 5 elements (air, fire, water, earth, spirit), 5 qualities (wet, hot, dry, cold, divine), 5 phases of moon (first quarter, second quarter, third quarter, fourth quarter, new moon) 5 phases of year (spring, Summer, autumn, winter, terror time), 5 phases of life (child, youth, maturity, old age, death). Or the 5 vowels can be re-arranged as 5 elements (spirit, fire, air, water, earth), linked with 5 functions of self (self, intuition, feeling, sensation, thinking), 5 planets (Mercury, Jupiter, Venus, Saturn, Mars) and 5 gods (Mercury, Jupiter, Hera/Aphrodite, Neptune, Ceres/Minerva. The Crotona Ring (525 B.C.), confirms that this idea also made its way to the Roman world where the Greek U G E I A is now intertwined with the Latin SALUS (figures 342 g-h). We find analogous combinations of letters in the Chinese and Russian traditions (figure 342j-k). The ordered vowels/letters of the alphabet are now both tools for spatial organization and starting points for elemental terms.











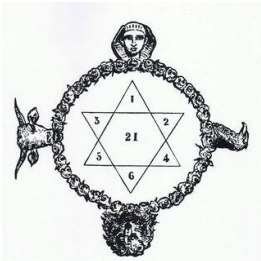


Figure 344. Six pointed star, runes and cosmology: 7 steps of Buddha, Magic star, Hagal Rune, Hagal Rune and Runes, Ea Rune (Ogham), Hall of Harmony, Chi Rho, Seal of Solomon as Hexagram and 4 Royal Stars

Within the Christian tradition, we find unexpected combinations of symbolism. Cornelius Agrippa, a Renaissance author on magic, has a section on "yet another fashion of characters, and concerning marks of spirits which are received by revelation." Here he shows three examples. The *In hoc vince* symbol revealed to Constantine, the *ugieia* symbol revealed to Antiochus Soteris and the tetragrammaton symbol associated with Judah Maccabeus: "äåäé íéìàá êåîë éî [MI KMVD BALIM IHVH] *i.e.* Who is there amongst the strong as *Jehovah."*[1208] (figure 342i).

Elsewhere in Agrippa, we find six figures of human proportion of which one is a man in a pentagram, with the five points again linked with five planets (figure 341b).[1209] A Nordic runic version was noted earlier (figure 88e). Our story is not concerned with the magical dimensions of these configurations or even with the debates as to which was the correct, true or most efficient arrangement. Rather, the concern is with understanding how study of regular numbers, figures, polygons, solids, is inextricably connected with systematic arrangements of letters of alphabets.

Combinations of two pentagons are found in China in relation to the 10 heavenly stems (figure 343 a). A combination of an upward pentagon within which is inscribed a downward pentagon, linked with the 10 Sephiroth, is found in the Rosicrucian tradition (figure 343b). In the Hebrew tradition, the dodecahedron is linked with Metatron's cube. While some associate this form with Pythagoras, early forms have been traced back to prehistoric times (figure 343 c-d).

11.4.4. Six Pointed Stars and 7 Steps

In simple terms, a hexagram combines an upward and a downward triangle. In India, this is typically called a Seal of Vishnu, associated also with the Father principle and Mother principle (figure 74). In the West, it is often called a Seal of Solomon or a Star of David. The sixfold division is found in Tibetan Buddhism (figure 345) where it is linked with the 6 worlds mentioned at the beginning of our story: heaven, Titan world, human world, animal world, tantalized ghosts and hell reflected in 6 chakras of the body and 6 sounds of the alphabet: Om Ma Ni Pa Dme Hum.

A related diagram called the 7 Steps of the Buddha is a deceptively simple summary of the cosmos (figure 344a). Here the 4 cardinal points are combined with the two directions of up and down: Zenith- Nadir meeting in a yellow point. Each of the 4 points of the compass has a row with seven circles (the 7 days of the week). So the spatial orientation is also a record of a month in time, summarized below by a square with 28 numbered circles. Here the Buddha's steps are clearly much more than a peaceful walk. They summarize a cycle of space and time. The same basic configuration, now with 3 circles x 6 directions around a central circle defines a magic hexagon of 19 circles (figure 344 b).

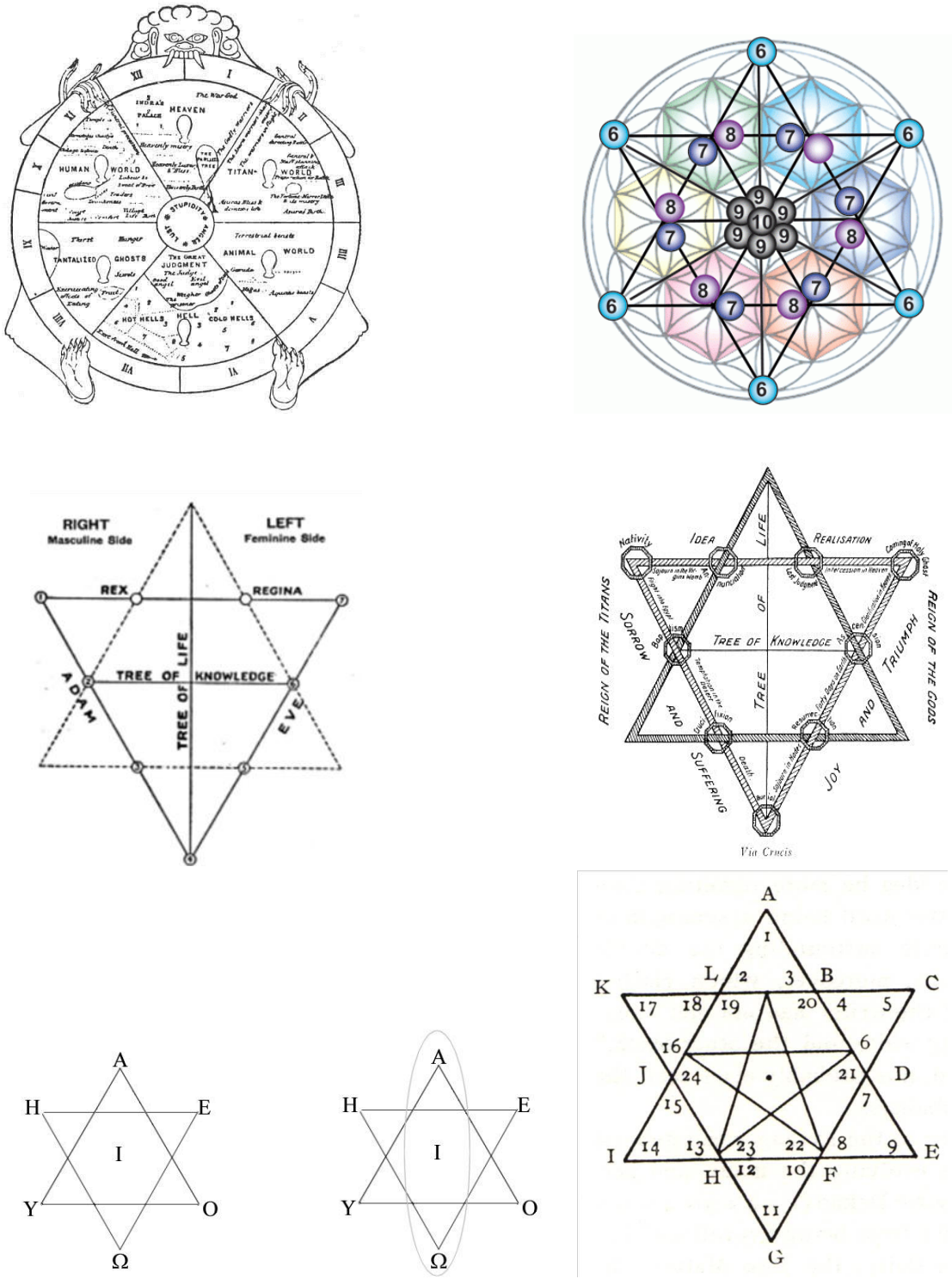


Figure 345. Hexagon, letters and cosmology.

11.4.5. Isometric Cubes, Hagall

Simple variants of this approach lead to runic cubes (figures 113-114), used by some as a matrix for producing all basic runes, the scheme for the 9 worlds of Yggdrasil, the Christian Chi Rho figure, the runic letter ea, which is drawn as a 6 pointed star and relates to both the Russian Yarila and the Nordic Hagal, the six worlds of early Buddhism and Slavic versions of the Flower of Life (figure 110).

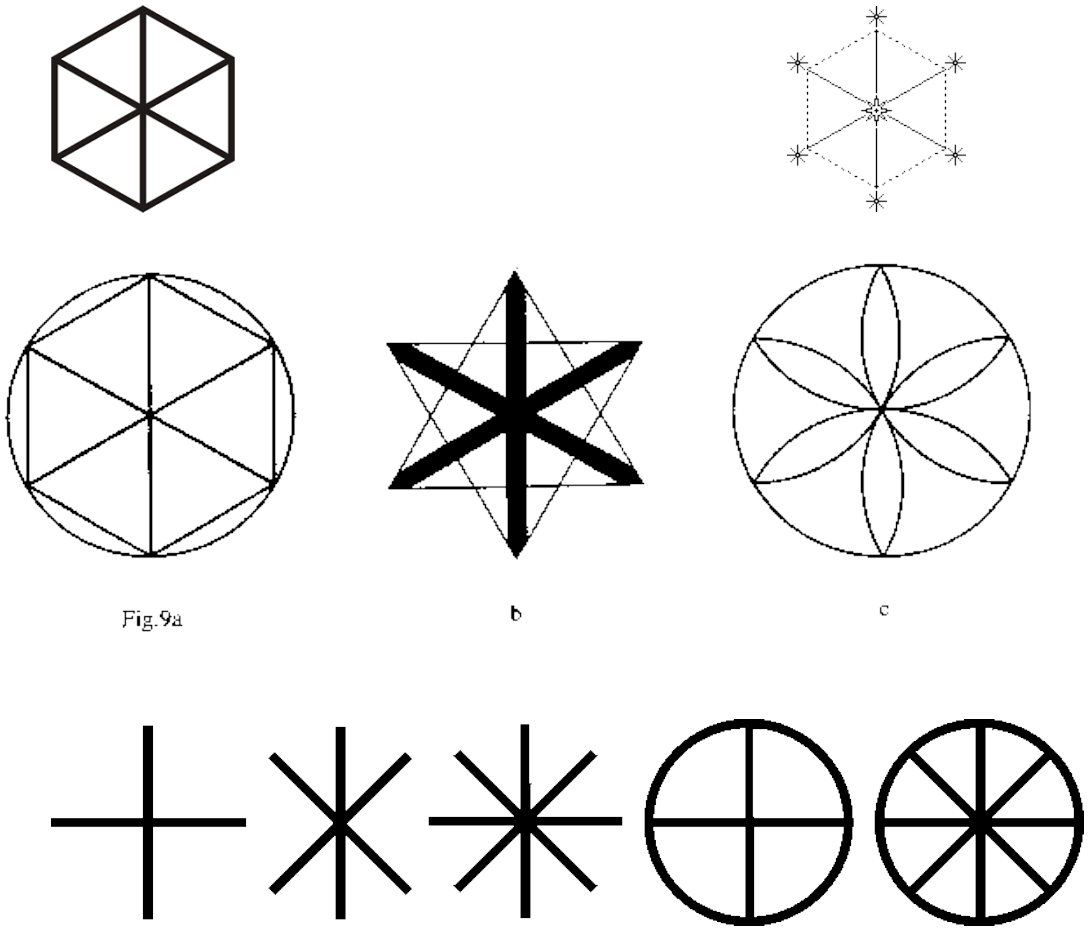
In the Christian tradition, this hexagonal construction leads to images of two trees: a vertical tree of life and an horizontal tree of knowledge. The right (our left in figure 345d), is masculine, the left is feminine. The upper intersections of the two triangles symbolize the King and Queen of Heaven (Rex, Regina). The lower intersections of the two triangles represent Adam and Eve. Seven points on the lower triangle are numbered, representing the seven days of the week. So there is again a cyclical descent and ascent.

A more complex version of the same schema makes the right side the Realm of the Titans and the Left side the Realm of the Gods. The descent is linked with Sorrow and Suffering. The ascent is linked with Joy and Triumph. In this version, there are 9 points beginning with Idea and ending with Realization. These 9 points are 9 moments relating to the Life of Christ: Annunciation, Nativity, Baptism, Crucifixion, Via Crucis, Resurrection, Ascension, Coming of the Holy Ghost (Pentecost), and the Last Judgement. Between these events are a further 8 episodes in the Life of Christ (figure 345e).

In India, the combination of an upward and downward triangle leads to a hexagram (shatkona) representing the union of Supreme Being and Mother Nature (Purusha and Prakriti), Shiva and Shakti, male and female (figure 74). In the grail tradition, these two triangles become associated with the sword and the chalice made popular in the Da Vinci Code. In Kabbalistic traditions, six planets around a central sun (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Luna) are linked with the Hebrew letters Aleph, Resh, Aleph, Yod, Resh, Tav, Aleph.[1210] In other traditions, seven Greek vowels (six plus a central I) are arranged to spell the ancient god, AIΩ (cf. AIO) and linked with a series of pagan gods. In the theosophical tradition, these principles recur in the Panarion star. (figure 345 f- g).[1211] Of interest is the principle of linking vowels and letters with regular polygons.

11.4.6. Regular Solids and Metatron's Cube

In Chapter 1, we explored how the Hagal Cube as a six pointed star has a long history linked with Perun's star (figure 22). It is linked with 7 stars in the heavens and in Scandinavia it is called the cross of Odin (figure 346a-d). By the 19th century, it recurs as item six in the drawing of regular solids (figure 346f) which includes: tetrahedron (pyramid), hexahedron (cube), octahedron, dodecahedron, icosahedron, six pointed star (isometric lines), isometric cube, frontal dodecahedron, stellated tetrahedron (here called Stein der Weisen or the Philosopher's stone) and Der Wirbelkörper (or eddy body). The philosopher's stone is identified as the geometrical origin of the 18 Skaldic Futhark runes.



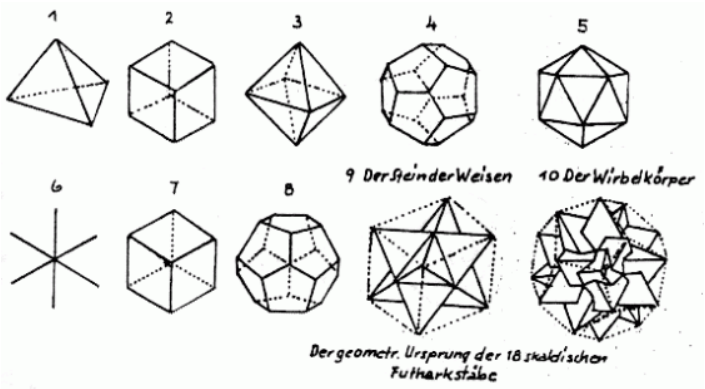


Figure 346. Hexagon, regular solids and Philosopher's stone.

The positioning of the 5 regular solids, often called the Platonic solids, varies. They are frequently organized around a central sphere (figure 346 a –b). Alternatively, they become associated with a series of 12 concentric circles and Metatron's cube (figure 347c). This configuration is linked with flower of life symbolism discussed earlier (figure 110). In this symbolism, 1 concentric circle surrounded by 6 concentric circles leads to a holographic expansion. 1 concentric circle surrounded by 18 concentric circles or 19 circles in all become connected with images of life and manifestation. In some cases the circles are replaced by hexagrams, but the principle remains constant. In the Hebrew tradition, the 18 and 19 of Adam and Eve have a basis in verbal/numerical gematria. In the Slavic tradition, the 18 and 19 of Adam and Eve have a geometrical basis.

11.4.7. Stellated Tetrahedra, the Philosopher's Stone and Merkaba.

The stellated tetrahedron associated with the Philosopher's stone is further linked with the mysterious Merkaba (figure 348 - 349). In the New Age literature, there is a Mer-Ka-Ba Meditation entailing Light, Spirit, Body and its meaning seems almost straightforward:

> There is a chakra at each tip of our Tetrahedrons. Note where the Sun and Earth Tetrahedrons merge. the Tetrahedrons are often larger than many people realize. The circle centered at the Heart Chakra is the Sphere of Leonardo as referred to in the MerKaBa Meditation, and is a major key to the Christ Consciousness.[1212]

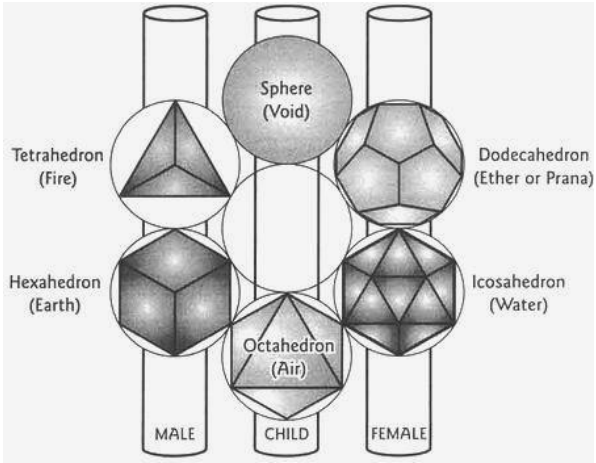
Other sources link this to a specific kind of light and with a breathing technique introduced in Egypt between 16th and 14th c. B.C.[1213] In the Pythagorean system, a person has 18 breaths a minute, leading to 25,920 breaths a day. In the Hebrew tradition:

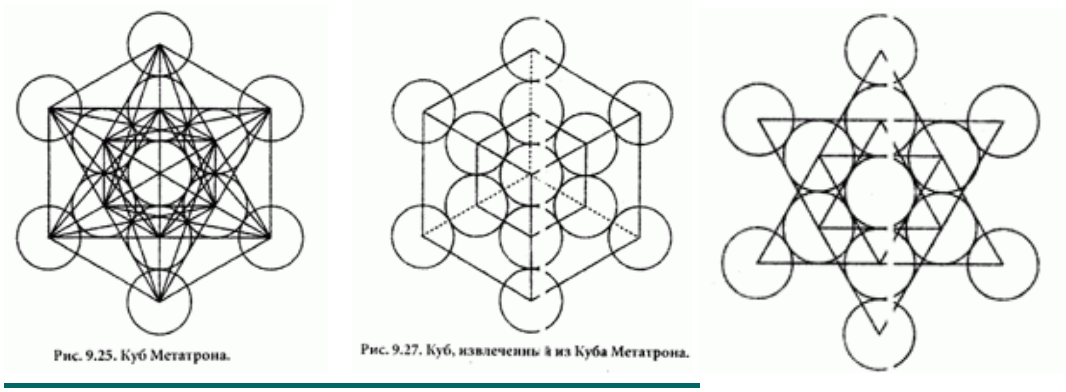
> There are 17+1 breaths, where the first six are for balancing the polarity, the next seven for proper pranic flow through the entire body. The further breaths are for shifting the consciousness from 3rd to 4th dimension and finally the last three breaths is for re-creating the rotating Merkabah within and around the body. The last breath is not taught. Once each day, enter into this meditation, until the time comes when you are a conscious breather, remembering with each breath your intimate connection with God.[1214]

There are clearly mystical dimensions to this technique. Some speak of a living fire with a threefold flame.[1215] Others relate it to a Merkabah Chariot:

> The Hebrew word Merkabah ("chariot", derived from the consonantal abjad root r-k-b with general meaning "to ride") is used in Ezekiel (1:4-26) to refer to the throne-chariot of God, the four-wheeled vehicle driven by four "chayot" (Hebrew: "living creatures"), each of which has four wings and the four faces of a man, lion, ox, and eagle – the archetypes through which we have passed in our previous lives yet which still provide our Base as in Base Chakra.[1216]

In the ancient Slavic tradition, the Runes for Merkaba or *Мер-Ка-Бха* ( ) represent the Formula of Concentration of Celestial Harmony. The Mer contains the Ra Rune found also in Ra-M-Ha (cf. figure 23m) and Ve-Ra: " Ra- M -Ha ([Ramkha]) - united God-creator, unrecognizable essence radiating The [zhiznrodyashchiy] light and the primary fire of the universe ([Ingliyu]), from which appeared all existing universes and inhabited peaces [Russian:mir]."[1217] This etymology is significant because it links Merkaba with the oldest





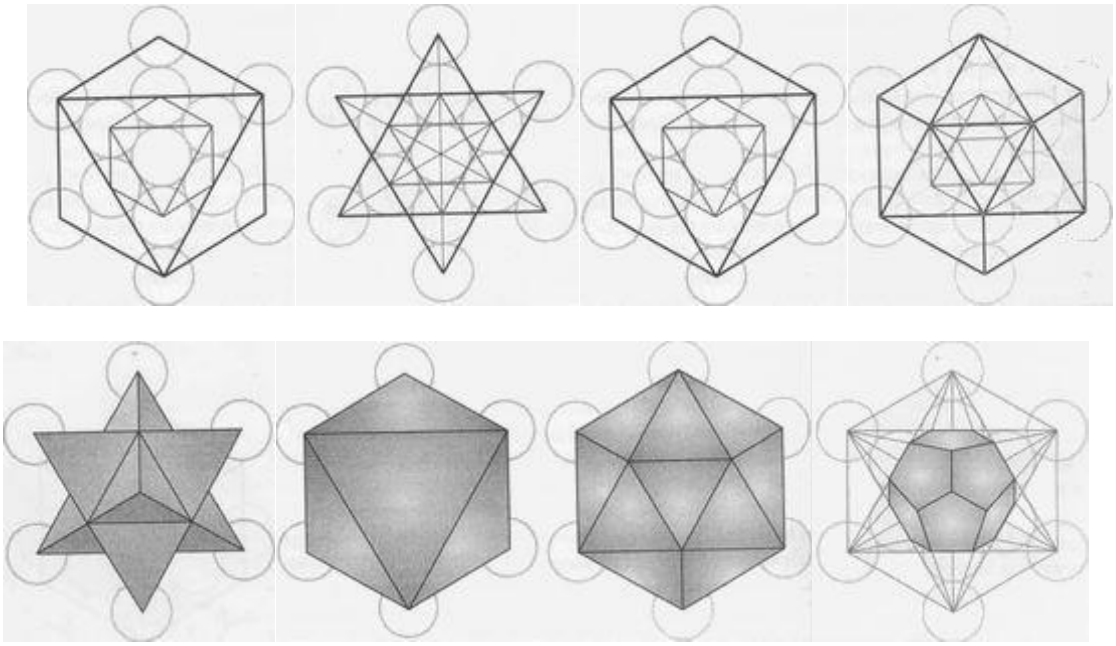
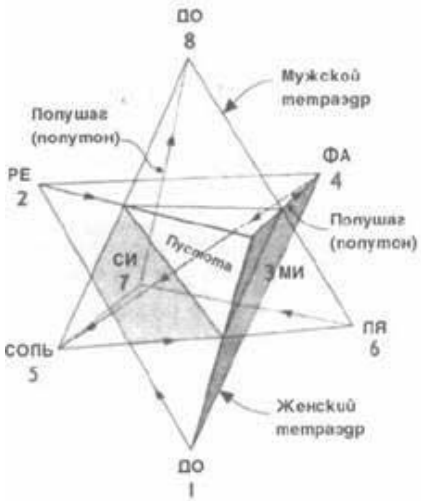


Figure 347 Regular solids and Metatron's cube



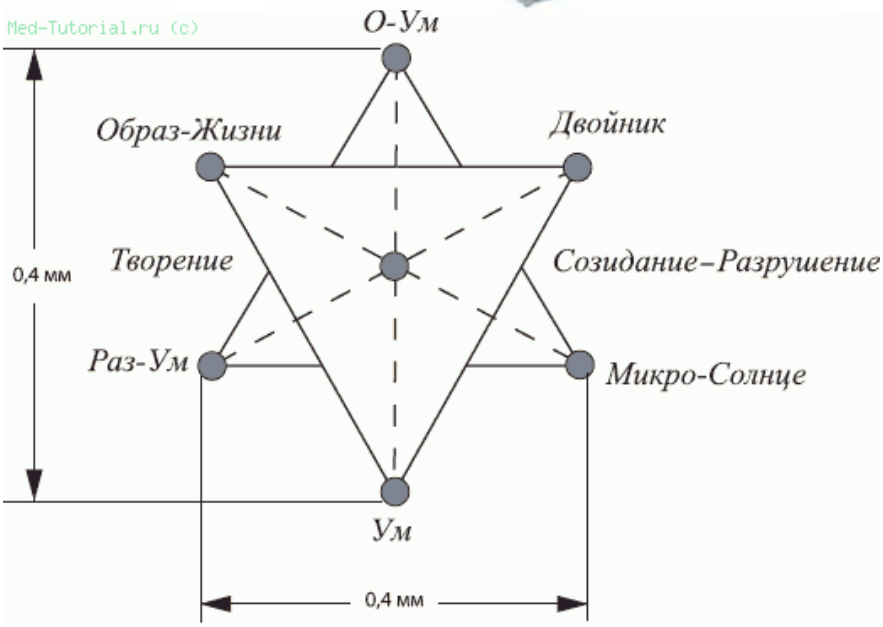


Рис. 8. Структура энергетической сущности человека

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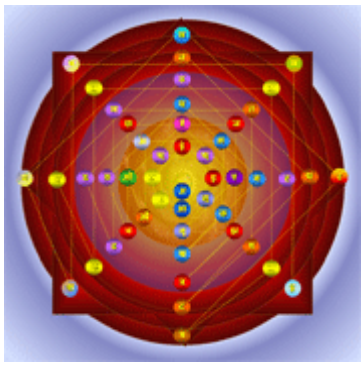
Figure 348. Hatha yoga, Merkabah and stellated tetrahedron.



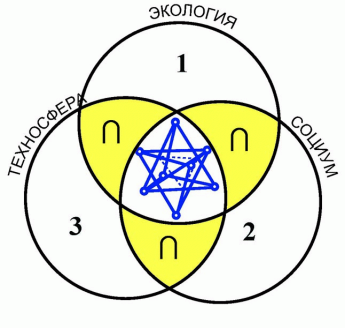


Figure 349. Merkaba

Russian runic tradition and with Vedic symbolism, which is all the more interesting because Indian and Tibetan traditions speak also of merkaba (figure 349a):

> If we chant in concentric circles around the body's central axis, the sounds of Sanskrit form a Mandala, which in Tibetan tradition is known as the *Khor-Lo-Dem-Chog* and in Sanskrit, *Chakrasambharam Mandala*. Now the center, in which is inscribed the sound ओम् Om, corresponds to the Crown Chakra, and the outgoing eight circles represent the rest of our (energy-) body. If you imagine a person sitting in Lotus posture, seen from the top, the Mandala will actually form a Pyramid or a Merkaba. [1218]

Others relate this to Hatha Yoga (figure 348a) or refer more generally to the two 2 intersecting tetrahedrons as the energy essence of man and relate them to a meeting of male and female.[1219] Geometrical analyses relate this to 8 apexes, 12 edges, 24 faces and linked to 24 Slavic runes. It is generally accepted that the merkaba is linked with Tarot trump 7: The Chariot (figure 28h):

> The Chariot has many allusions to the kabbalistic *Ma'asei Merkavah*. According to Waite, the figures on the charioteer's shoulders are supposed to be the Urim and Thummim which were divinatory tools often used by the Israelites for guidance during times of war. Waite describes the charioteer as *conquest on all planes* — in the mind, in science, in progress, and thus able to reply to the riddles of the sphinx, even though he is not of priest and thus unable to answer to the High Priestess.[1220]

The charioteer bears on his head an eight sided star associated with Regulus. In chapter 6 it was suggested that the Giza sphinx entails a spiritual integration via Regulus, 4 royal stars and 4 beasts. The connections between philosopher's stone, merkaba, and the yogic traditions of Egypt, the ancient Slavs, Tibetans and Hindus suggest that the Tarot card alludes to something much deeper and more international than generally suspected. If the sounds and letters of the alphabet are about the energy essence of man, then the deeper meanings of the jing (cf. ki, chi, ching) of the Yi Jing, Arabic jiim and shiin, Hebrew Shin, are integrally connected with a key to cosmic awareness. The philosopher's stone is a metaphor for something much more than golden results. The letters of the alphabet responsible for creation, when properly breathed and expressed, become the keys for re-creation into life eternal.

11.5. Harmony and Letters

There is a vast chapter in our story to which we merely allude. It could readily be another book entitled: alphabets in the history of music. Two emblematic images illustrate this dimension. A first shows a hieroglyphical representation of Jupiter or Pan (figure 350). The figure is marked with letters of the alphabet. Pan holds a pan pipe in his left hand marked K with the caption: the harmonies of the seven planets. Chapter 6 explored how K as Jupiter became part of the 7 double letters B G D K P R T assigned to the 7 planets (figure 173, table 18). The Pan figure points to an earlier model where the harmonies of the heavens and all the planets were covered by a single letter. This suggests that the famous contest between Apollo and Pan entailed considerably more than a shift from wind instruments (pan pipe, flute) to strings (lyre). Apollo represented a new stage wherein the planets acquired new significance and each received their own letter. This new stage is linked to a shift from 360 day year to a year with 365 days.[1221]

Figure.350. Hieroglyphical representation of Jupiter or Pan.

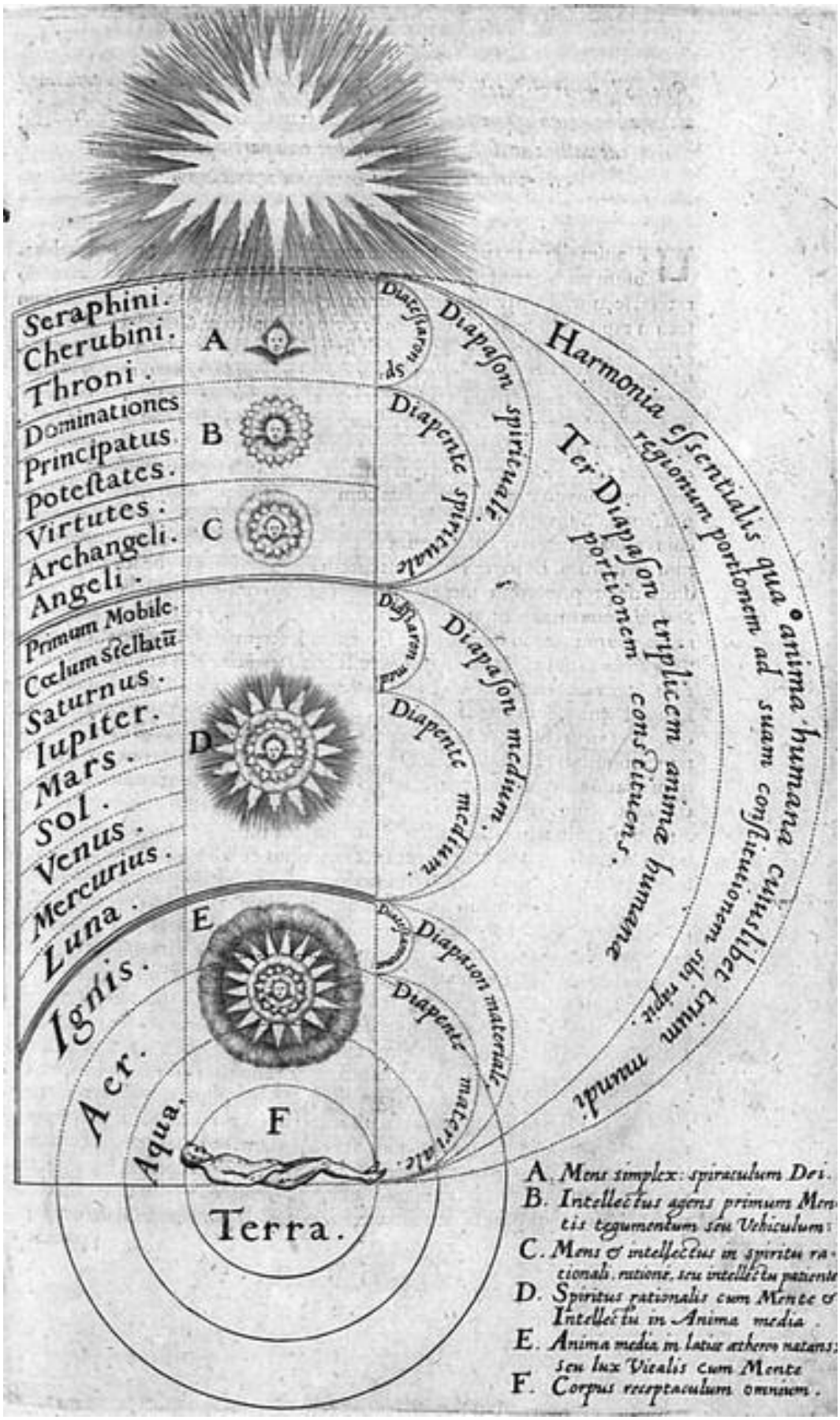
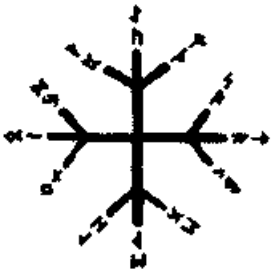
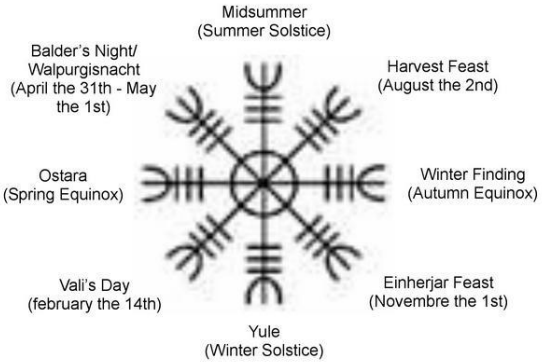
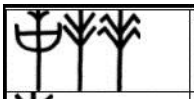
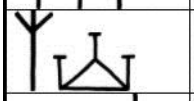
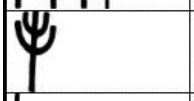
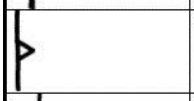
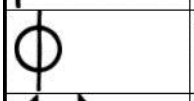
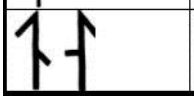


Figure 351. Harmony and letters.





	Annunciation day / spring equinox
	Virgin Mary
	Michael mass / first day of the winter-half of the year / autumn equinox
	Golden number of 18
	Tiburtius day, 13 april
	Number 5
	Number 15
	Golden number of 16

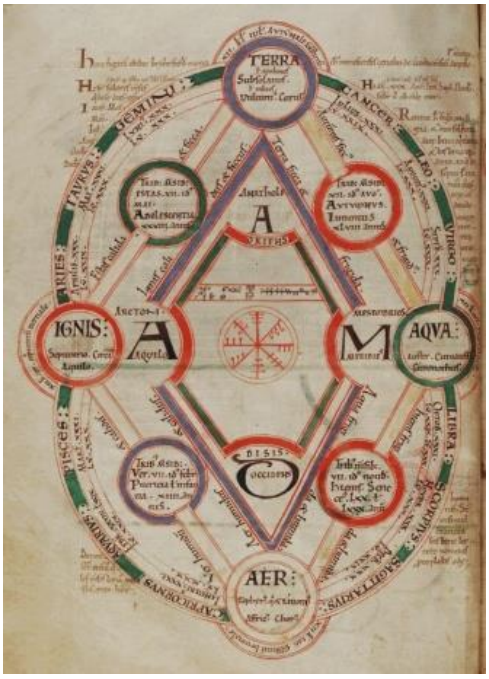


Figure 352 a-d. Eight Directions and feasts.

A second diagram shows a six phase descent from mind to body at the cosmic level (figure 351): A: Mind, simple as a little breath of God; B: Active intellect the first shell or vehicle of mind; C: Mind and intellect in a rational spirit. Reason, with passive reason or intellect; D: Rational Spirit with mind and intellect in middle soul; E: Middle soul swimming in ether or vital light with mind; F: Body the receptacle of all. In this image A B C are aligned with the 9 orders of angels. D is aligned with planets. E is aligned with fire. F is aligned with earth. Another diagram offers alternative alignments (figure 45). Phillips has explored connections between 7 musical notes and the tree of life.[1222]

One dimension of this untold musical dimension is in the seven musical notes linked with the 7 armed candelabrum (figure 173) and the rich history of 7 and heptagons. Interestingly 7, which plays such a central role in Babylonian and subsequently in Hebrew cosmological models, has no links with regular solids. As a model of the universe involving all five solids evolved, the cosmological centrality of seven diminished.

11.6. Eight Directions

A Tengri symbol has 4 directions culminating in 12 points. In some versions these have 2 runes at the extremities (figure 352a). Just as a double 3 leads from the triangle, to the hexagon, a double 4 leads from the square to the octagon. If 4 is often the symbol of earth, 8 becomes the symbol of heaven. Accordingly, 8 and the octagon[1223] play a fundamental role in the construction of basic cosmological figures. In Hindu cosmology, an eightfold lotus with Mount Meru in the middle is used as a symbolic map of the universe (figure 379). In Hinduism, there are 8 directions (dik), linked with 8 weapons, 8 phases of moon (tithi), 8 zodiac signs (rasi), 8 animals, 8 yonis,[1224] and 8 forms of Vishnu. These eight directions are also fundamental to Indian Astrology: e.g. Aaya Prakarana. In Buddhism, 8 is the 8 petalled lotus of the Eightfold path. This eight petalled lotus of the cosmos relates to various lotuses within the microcosmos of the human body, where chakras are linked with 4, 6, 10, 12, 16 and 2 petalled lotuses, which align with the parts of the Sanskrit alphabet (cf. figure 41).

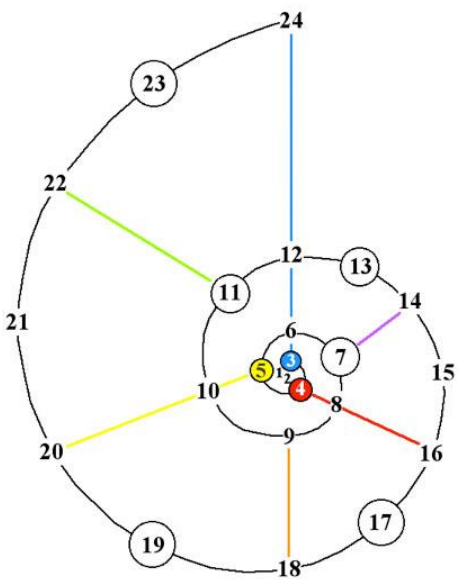
In the West, the names differ, but 8 remains a fundamental number in structuring the cosmos. Both the Nordic and the Celtic traditions use the 8 directions in their wheels of the year. 4 quarter days (cardinal directions) are combined with 4 cross-quarter days (diagonal directions) to create 8 points, linked with 8 major feasts of the year. As noted earlier, these 8 points/directions/feasts are also linked with 8 runes of the futhark. Predictably, in the Christian tradition, these eight feasts become linked with Christian feasts. We find also that modified runes become linked with the eight basic points. The spring equinox, summer solstice, autumn equinox and winter solstice become linked with the Annunciation, Virgin Mary,[1225] Michaelmass and the Golden Number of 18 (i.e. the Tvimadur rune of the Metonic cycle, figure 352c). In more complex diagrams, the 4 elements in a diamond shape are aligned with the 4 ages of man and with 12 zodiac signs (figure 352d).

Hence, the history of alphabet letters is intimately connected with the history of figurate numbers, the history of regular polygons and the history of regular solids which, as seen earlier (figure 161) also extends into architecture.[1226]

2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67
71	73	79	83	89	97	101	103	107	109	113	127	131	137	139	149	151	157	163
167	173	179	181	191	193	197	199	211	223	227	229	233	239	241	251	257	263	269
271	277	281	283	293	307	311	313	317	331	337	347	349	353	359	367	373	379	383
389	397	401	409	419	421	431	433	439	443	449	457	461	463	467	479	487	491	499
503	509	521	523	541	547	557	563	569	571	577	587	593	599	601	607	613	617	619
631	641	643	647	653	659	661	673	677	683	691	701	709	719	727	733	739	743	751
757	761	769	773	787	797	809	811	821	823	827	829	839	853	857	859	863	877	881
883	887	907	911	919	929	937	941	947	953	967	971	977	983	991	997			

Harmonic numbers under 1000:

1	3	9	27	81	243	729
2	6	18	54	162	486	
4	12	36	108	324	972	
8	24	72	216	648		
16	48	144	432			
32	96	288	864			
64	192	576				
128	384					
256	768					
512						



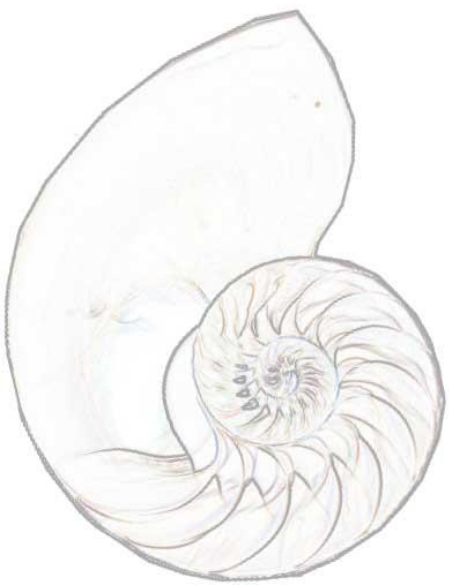


Figure 353. Prime numbers under 1000, harmonic numbers under 1000; harmonic numbers and spiral.

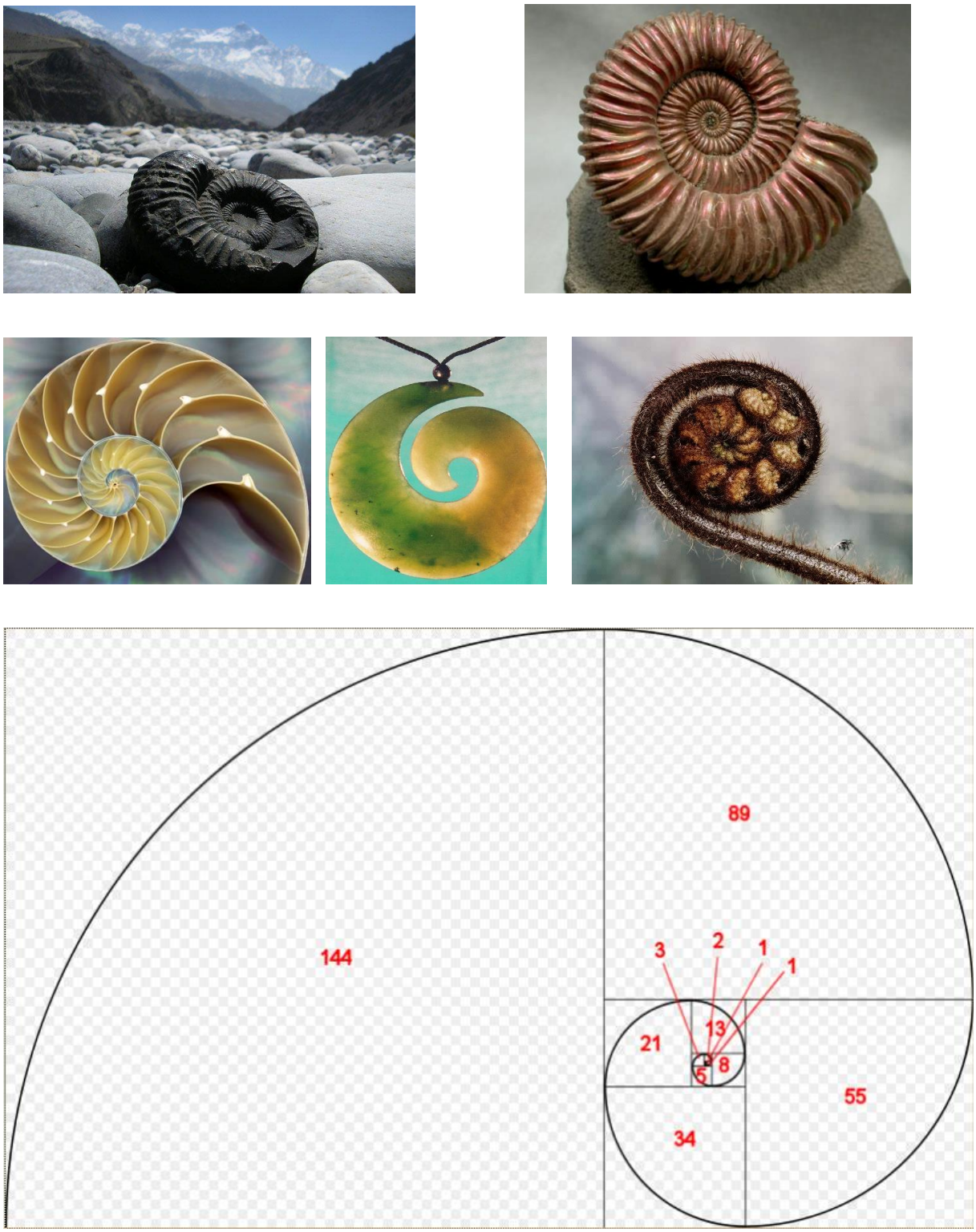


Figure 354. Beginning of life: Shalagram shila, ammonite, nautilus, koru, fern frond, Fibonnacci spiral.

11.7.Cosmic Numbers

While the numbers of arithmetic are myriad, the numbers of sacred geometry are relatively small. In the story of letters and alphabets, prime numbers, harmonic numbers, Fibonacci numbers play a special role, often in combination with figurate numbers (e.g. squared and cubed numbers). Individual numbers in relation to alphabets and letters have been considered elsewhere. Here the concern is to identify clusters of numbers in relation to letters, alphabets and cosmology. In the next section, we can then explore fundamental shifts in alphabets with respect to the great religions.

11.7.1.Prime Numbers

"A prime number (or a prime) is a natural number greater than 1 that has no positive divisors other than 1 and itself (figure 353a)."[1227] As seen in the discussion of Hebrew gematria, prime numbers such as 13, 17, 19, 37, 73, play an important role in their figurative geometry with hexagon/star pairs (cf. figure 331a). These primes also lead to shapes defined by surrounding figures (negative shapes, figure 331b) as well as the usual positive ones.

11.7.2.Harmonic Numbers

There are 40 harmonic numbers under 1000 (figure 354b). They entail cubed numbers (3, 9, 27) along the upper horizontal axis and squared numbers along the left vertical axis (2, 4, 8). Hence, this relates directly to Plato's lambda tetractys (figure 337a) and Pythagorean musical theory. The list entails many of the key numbers in early cosmologies linked with letters and alphabets. The left column culminates in 512, which is the number of an 8 x 8 x 8 meta-cube. The horizontal column culminates in 729, which is the number of a 9 x 9 x 9 meta-cube.

The 9 column generates 18, as in breaths in a minute and as in the years of the Metonic cycle; 36 as in the number of decans in an annual cycle, 72 as in the number of years for 1 degree in precession of the equinoxes, 144 as a key number in breathing and chronology in India, 288 as in the 288 lost sparks of the Hebrews and 576, a key number in Indian chronology, which is also the gematria for pneuma (breathing). Similarly, the 27 column leads to the 27 mansions of the moon (nakshatras) and the centrally sacred number 108.

11.7.3. Fibonnacci Numbers

The spiral sequence of number (1 1 2 3 5 8 13 21 34 55 89 144) now associated with Fibonacci, was known in Greek antiquity by Diophantes and in India by Brahmagupta. In narrow terms, these numbers are important because they relate to the Greek letter, Phi. In the larger picture, the spiral is linked with the beginning of life through natural objects such as the shalagram shila, ammonite, nautilus,[1228] koru, fern frond (figure 354). Spirals lead to a focus on numbers such 7, 11, 13, 17, 19 (figure 353c) which, as we have seen, play an important role in early alphabets.

Square/Magic Square		Planet	Line	Sum	C Letter	H Letter	Day	Metacube
1	1 x 1 = 1							1 x 1 x 1 = 1
2	2 x 2 = 4							2 x 2 x 2 = 8
3	3 x 3 = 9	Saturn	15	45	T	B 2	Sabbath	3 x 3 x 3 = 27
4	4 x 4 = 16	Jupiter	34	136	R	G 3	Sunday	4 x 4 x 4 = 64
5	5 x 5 = 25	Mars	65	325	P	D 4	Monday	5 x 5 x 5 = 125
6	6 x 6 = 36	Sun	111	666	K	K 20	Tuesday	6 x 6 x 6 = 216
7	7 x 7 = 49	Venus	175	1225	D	P 80	Wednesday	7 x 7 x 7 = 334
8	8 x 8 = 64	Mercury	260	2080	G	R 200	Thursday	8 x 8 x 8 = 512
9	9 x 9 = 81	Moon	369	3321	B	T 400	Friday	9 x 9 x 9 = 729
10	10x 10 = 100							10 x 10 x 10 = 1000
11	11 x 11= 121							11 x 11 x 11 = 1342
12	12 x 12 = 144							12 x 12 x 12 = 1728
13	13 x13 = 169							13 x 13 x 13 = 2197
14	14 x 14 = 196							14 x 14 x 14 = 2744
15	15 x 15 = 225							15 x 15 x 15 = 3375
16	16 x 16 = 256							16 x 16 x 16 = 4096
17	17 x 17 = 289							17 x 17 x 17 = 4913
18	18 x 18 = 324							18 x 18 x 18 = 5832
19	19 x 19 = 361							19 x 19 x 19 = 6859
20	20 x 20 = 400							20 x 20 x 20 = 8000
21	21 x 21 = 261							21 x 21 x 21 = 9681
22	22 x 22 = 484							22 x 22 x 22 = 10648
	22 x 21 = 231							

Table 113. Squared numbers, magic squares, cubed numbers and metacubes . cf. table 14.

11.7.4. Squared and Cubed Numbers

Early alphabets often have 22 letters. In Babylonia, 7 letters become linked with 7 planets (figure 128-129, table 26). In Hebrew, these become the 7 double letters B G D K P R T linked with the 7 planets. In the Christian tradition, these become linked with magic squares, an association that is still in place in the Virga Aurea (1616, figure 158). Squares and cubes of the first 22 letters also play a role (table 113) in early cosmologies, as do slight variants: e.g. 22 x 21/2 = 231 gates in the Cabala (figure 369c). Sanskrit offered a framework for alphabets based on systematic sounds. Hebrew transformed a subset thereof based especially in figurative numbers and opened a realm of conceptual space. Christianity expanded this subset to include both visible and invisible relations. Increasingly it shifted towards visible relations as a criterion for study and knowledge.

11.7.5. Cosmic Numbers and Key Alphabets

Chapter 9 offered a survey of alphabets with letter numbers ranging from 10 to 10,000. Here we focus briefly on a survey of how cosmic numbers interact with some key alphabets.

11.7.5.1.Number 22 (11, 33, 44, 66) Vattan,Sanskrit, Babylonian, Phoenician, Hebrew

As seen in chapter 9, 22 letters is the model for over 80 early alphabets and goes back to the languages of Adam (figure 66) and to Vattan in India (figure 378), which have been called the original alphabet. The number 22 is twice 11, the maximum yin number in Taoism (figure

338), which is linked with 11 worlds of desire (kama-rupa) in Buddhism (tables 148, 159) and becomes linked with earth in Hebrew (table 191).[1229]

In China, there is an age old distinction between heaven and earth as 10 heavenly stems and 12 earthly branches (12 animals of the zodiac). In a variant, 0 + 10 becomes heaven, while 11 becomes earth. In cards, the 0 becomes the magician and joker linked with the lemniscate or infinity sign (∞), which becomes letter 34 (laa) in Sanskrit. In the Christian tradition, this infinity sign becomes the letter Omega in the Chi Rho images (figure 399). Multiples of 11 lead to the numbers of other older alphabets (33, 44).

11.7.5.2. Number 24 (6, 8, 25, 576) Sanskrit, Greek, Latin

Basic associations of 24 were reviewed earlier (table 193). 24 letters are attractive for both spatial (geometrical) and temporal reasons. Geometrically, the number 6 (linked with Hagal and six pointed star) is one of the natural numbers for dividing a circle. So too is the number 8 (linked with the 8 pointed star), the eight spoked wheel of the year, the 8 fold wheel of the law (Dharma). 24 integrates both alternatives. Temporally, 12 becomes the number of hours of daylight and 24 becomes the number of hours in the day. 24 also becomes the number of tattvas (elements, principles) in the Hindu Sankhya school, linked with 24 consonants. 24 letters becomes a basic version of Greek and Latin. In Hebrew, 24^2 and 24^3 are important in Biblical gematria. In a variant, the 24 letters are expanded to 25 elements thus allowing 5 x 5 squares. India also has a tradition of Pavitraropana, which entails 9 strands, 24 knots and 108 twists. Here, 9 and 24 become linked with the integrating number 108.[1230] If 3 x 3 leads to 9 threads that begin and end life, other combinations of threads become integrating metaphors for alphabets, life and cosmology.

11.7.5.3. Number 26 (13, 52) English

26 letters is especially linked with temporal and chronological criteria (table 194). The Celtic tradition has 13 moons in a year. Divided into waxing and waning moon this becomes 26 segments per year. 26 multiplied by 2 gives 52, the number of weeks in the year. In terms of numbers, 26 alphabet letters means that one can maintain the pattern of 22 letter alphabets and simply add four crossing/transitions letters at the end: U/V/W, X Y Z.

11.7.5.4. Number 28 (14, 56, 112, 29) Arabic

28 letters is again linked explicitly with temporal criteria (table 197). The Arabic tradition links the 28 days of the moon with the 28 lunar mansions (manazil) and 28 letters of the alphabet. A variant added a 29th letter, Laam-alif, which was again a crossing letter, in this case by reversing the order from A-L to L-A.

11.7.5.5. Number 32 (33, 36, 99) Sanskrit, Cyrillic

Basic associations of 32 are reviewed elsewhere (table 202). In both the Hebrew tradition and in Taoism, the number 32 is linked with paths of wisdom (figure 260). In Sanskrit, the kavarga-cavarga, Tavarga-tavarga, pavarga, yavarga and a 3 letter version of the savarga add

up to 32 consonants. These become aligned with tattvas (elements), which are then expanded to 35 or 36 in different schools. In early Hindu cosmology, there are 14 worlds, 14 constellations and 14 parts of cosmic man. The vowels AUM, linked with vibration, belong to higher world 4. Maharloka. The complete vowels, consonants, linked with Kal, Kala (time), belong to higher world 3. Svargaloka (table 89).

Gradually the 32 letters and elements are also aligned with 32 realms/worlds, and 32 gods, specifically: 8 elements (vasus); 11 destroyer gods (rudras), 12 preserver gods (adityas), 1 creator god (prajapati). In a variant, the number of letters is increased by 1 (letter 33: ha) to make 33 letters. Accordingly, one god in the form of 1 Divine conqueror is added to make 33 gods. In Buddhism, the 33 gods live at the top of Mount Meru (Sineru) in the Trayastriṃśa or Tavatimsa world/heaven as sensuous world 7 (table 88):

> The second of the six deva-worlds, the first being the Cātummahārājika world. Tāvatimsa stands at the top of Mount Sineru (or Sudassana). Sakka is king of both worlds, but lives in Tāvatimsa. Originally it was the abode of the Asuras; but when Māgha was born as Sakka and dwelt with his companions in Tāvatimsa he disliked the idea of sharing his realm with the Asuras, and, having made them intoxicated, he hurled them down to the foot of Sineru, where the Asurabhavana was later established.[1231]

Here the war in heaven is described as if it entails little more than asking some tenants in an apartment to move from the penthouse floor to a lower level. How this relates to the Persian, Hebrew and Christian wars in heaven will be discussed later (Appendix 2).

In India, there are 33 levels of gods (cf. table 89), and 33 levels of heavens. There are 33 stars in the Babylonian astronomical text on the path of Enlil (God of the Sky). There is a famous meteor shower with a peak every 33 years.[1232] There are 33 vertebrae in the human spine. 33 plays an important role in the construction of Angkor Wat.[1233] In Japan, there are 10 sets of 33 Kannon pilgrimage sites (table 114).[1234] Leonardo da Vinci develops 33 different ways of making rectilinear quadrates equal in quantity to circles.[1235] All the sides on Josep Maria Suborach's magic square on the Sagrada Familia in Barcelona add up to 33 which, as Zimmerman has noted is also the number of years in the life of Christ.[1236] There are 33 cards in the Tarot des Heroes, 33 Cantos each in the Inferno, Purgatorio and Paradiso of Dante's Divina Commedia.[1237] There are 33 levels of the Sephiroth and 33 levels in the York Rite of freemasonry.[1238]

These numbers lead to further combinations. In Cambodia (Myanmar), 33 consonants combine with 23 vowels for a 56 letter Cambodian alphabet. Twice 32 (also 8 x 8), leads to 64, one of the sizes of the Sanskrit alphabets. In India, there are 64 practical arts, 64 secret arts and numerous other associations with the number (table 180). 64 constituent cubes (4 x 4 x 4) become linked with the symbol for truth (Aletheia). A 64 cube matrix is used in the construction of runes. There are 64,000,000 yoginis in the nine sub-mandalas of sri yantra.[1239]

In a further variant, there are 36 letters and there are 36 gods (33 gods plus the trimurti of Brahma, Shiva, Vishnu). We come closer to understanding the underlying logic when we recognize parallels between number of letters, divisions, pieces (cf. parts of body), knots.[1240] Stories about cutting bodies into pieces are often linked directly with chronological and astronomical divisions. For instance, the week is divided into 7 days. Gods such as Mithra,

Dionysius (Bacchus) are divided into 7 pieces, which is also the number of stages for initiation into their rites. The moon has a 14 day cycle. Osiris is cut into 14 pieces.

11.7.5.6. Number 72

72 becomes one of the key numbers in chronology. In the Pythagorean system, there are 72 beats of the heart in 1 minute, 72 breaths in 4 minutes, 72 days in a season x 5 seasons = 360 days. There are also 72 years in moving through 1 degree of precession of the equinoxes. Accordingly, Marduk, Seth and various wicked men have 72 wicked assistants. In balance, the forces of good also have 72 chieftains, 72 elders, 72 geniuses, 72 illuminates, 72 rulers and 72 spirits. There are also 72 scholars. One version of Cambodian has 72 letters. One version of runes has 72 runes (cf. table 213).

In Zoroastrianism, the interwoven connections between letters of texts, knots and cosmology acquires new meaning. Zoroastrians wear a 72-thread Kushti girdle, known as the Pathfinder, representing the 72 chapters of the Yasna texts of the Avesta:[1241]

> The kusti, being prepared from the wool of a lamb, which is considered to be an emblem of innocence and purity, is held to remind a Zoroastrian of the purity of life which he has always to observe. The 72 threads composing the kusti, symbolize the 72 has or chapters of the Yasna. The 24 threads, which make up each of the three tassels at each end of the kusti, symbolize the 24 Kardahs or sections of the Visparad, a part of the liturgical prayer; the six strands, each of twelve threads, into which the 72 threads of the kusti are divided at the time of weaving, are said to symbolize the six religious duties[33] of a *[186]* Zoroastrian; the twelve threads in each of the six strands symbolize the twelve months of the year; the six tassels symbolize the six season festivals (Gahambars) of a Zoroastrian year; the hollow of the thread symbolizes the space between this world and the next; the doubling of the thread in the beginning symbolizes the connection between the present corporeal world and the future spiritual world; the turning of the kusti inside out symbolizes the passage of the soul from the corporeal to the spiritual world; the final uniting of all the threads into one symbolizes universal brotherhood or union. Though we have not the authority of Avesta books for an explanation of the symbolism of all the parts of the kusti, there is no doubt, that its structure had some symbolic signification from very ancient times. It symbolizes some moral precepts or ideas, just as the *Janôi* or the sacred thread of the Brahmins and the cord worn by the Franciscan fathers round their waists do. The Sudre and Kusti of the Parsees may remind one of the white garment and girdle of the Essenes, a Jewish sect…[1242]

In this description, the girdle and its knots do much more than hold the garments in place. Symbolically they tie together all the key numbers and symbols of a religion. By comparison the 3 x 3 knots of Gayatri and her sisters, of the 3 Fates, the 3 Norns and their counterparts appear almost elementary.

There are 72 monuments and 72 stupas. In the West, 72 becomes one of the synonyms of multiplicity. There are 72 sacred languages in 72 lands with 72 translators. 72 is a bridge to larger cosmic numbers, e.g. 108, 360 (72 x 5) degrees in a circle, days in a year; and 576.

11.7.5.7. Number 108

108 becomes perhaps the most important single mystical number in the East. The 36 gods become the 36 heavenly gods, who then combine with 72 earthly gods to arrive at a pantheon of 108 gods, who are under Marichi, the Goddess of the Dawn. There are 108 Avalokiteshvaras (goddesses of mercy), 108 Buddhas, deities, gods, gopis, names. 54 x 2 =

108 Sanskrit letters. There are 108 divisions, beads, steps, temptations to be fought, virtues to be achieved (table 183).

11.7.5.7. Number 576

576 is an integrating number for most of the key numbers of alphabets: 2 x 288 = 4 x 144 = 18 x 32 = 576 = 24 x 24 = 36 x 16 = 144 x 4 = 576. In Sanskrit, 16 vowels x 36 consonants = 576. In Hindu philosophy, the 36 tattvas (elements) multiplied by the 16 Nityas (phases of the moon) produce 576 which is a key number in determining the Yugas (eras of time in India).

In the Hebrew tradition, 24^2 is 576, a symbol of the camp of the Israelites, pneuma, vesica piscis. It is the sum of the 288 sparks and 288 fallen sparks (table 186). Multiples include the 576,000 ways to understand Peshat. As so often in this outline our purpose is not a comprehensive, encyclopaedic list in many volumes. The goal is a cool outline of a much larger, much colder iceberg of connections with hot implications. The so-called primitive mind used anthropomorphic imagery as a kind of memory device in linking a surprisingly small array of cosmic numbers among which were: 8, 16, 24, 32, 33, 64, 72, 108, 288, 576.

11.8. Alphabets, Worlds and Religions

We are now in a position to trace what happened to alphabets in relation to cosmology as they travelled from India to Europe. The Hindu vision entailed 14 worlds: 7 higher worlds and 7 lower worlds (table 115a). The Nazorean Essenes, influenced by the Tibetan Bon model, reduced these worlds to 6. Each of these has a trinity (father, mother, child), where the child has five children (3 + 5 = 8 x 6 = 48 gods). Of these, one was a world of primordial purity numbered 0. So there were effectively 5 worlds: gods, devas, angels, man, demons. Of these, only the gods of the first 4 worlds were numbered. Hence there were 3 + 5 = 8 x 4 = 32 gods, which could then be aligned to 32 realms/worlds, and 32 letters (cf. tables 114 - 115), and Appendix 10). In Taoism, there were also 32 gods linked to 32 realms. As in India, the 32 was increased to 33 and 36 gods, realms, concepts. In China, the Hindu, Indra who becomes Sakra, the 1 Conqueror god heading the 36 gods, becomes the Jade Emperor who lives in Trayatrimsa (33) heaven.[1243] The alphabet which served in creation of the universe now serves in organizing its divisions.

11.8.1 Buddhism

The Buddhist tradition (table 100) decreased the basic divisions to 3: immaterial world, fine material world and sensuous world. These were then subdivided into 4, 16 and 11 realms respectively to arrive at 31 realms of existence. These could again be aligned with letters of the alphabet.

11.8.2. Hebrew

The Hebrew tradition focussed on the realms of gods, devas, angels, man. It was as if their covenant of circumcision cut off world 5: Demons of the worlds of darkness. There were now 4 worlds. The Christian tradition continued with the Eastern tradition of 6 worlds but gave them slightly different names: original or exemplary world, intellectual world, celestial world,

elemental world, lesser world, infernal world (cf. table 115).[1244] These shifts in divisions transformed the domains of the alphabet letters.

In the Hebrew tradition (figure 355 and table 115), Hindu higher world 4. Maharloka becomes Hebrew world 1. Aziluth (force, emanation), linked with the Sephiroth. Hindu higher world 3. Svargaloka, which had been linked with the whole alphabet, becomes Hebrew world 2. Briah (pattern, creation) linked with 12 simple letters. Hindu higher world 2. Bhuvaloka, becomes linked with Hebrew world 3. Yetzirah (activity, formation) associated with 7 double letters. Hindu higher world 1. Bhuloka becomes Hebrew world 4. Assiah (form, our world of shells). In the Sepher Yetzirah, the letter Shin is moved to fire in heaven (Nazorean world 1), Aleph is moved to air (Nazorean world 3) and Mem is moved to earth (Nazorean world 4).

11.8.3. Hinduism

Hence, in terms of alphabet letters, India linked vowels with higher world 4 and consonants with higher world 3 (heaven). In Hebrew, 1 mother letter Shin is linked with the highest heaven, 12 simple letters are linked with the zodiac, 7 double letters are linked with the 7 planets, Aleph is linked with air, and Mem is linked with water and earth. Hebrew brings the alphabet of life closer to life on earth.

Implicit in this framework are paradoxes. The Indian system offers an account of creation, but focuses on a framework that prepares for a return to the source of creation, a reunification with the eternal forces above, or more precisely a reunification with the universal soul (atman). It acknowledges time, but sees time also as a goddess to help overcome and kill the ego dimensions of being so that the soul can return to its universal source. Although the letters lead to a time-bound earth, they provide a context for a return to the timeless heavens.

In India, Kal (time) is linked with kala, Kali, the goddess of time. There is also a "Virat purusha or the primordial being who is the motive power behind the mathematically precise universes which keep doing its function as ordained by him....the purusha (male entity) who is beyond time and who rules over the all destructive time is known as Kaala purusha.[1245] This kala purusha (kaalpurush), also called a cosmic man, also linked with Vishnu, has 12 body parts linked with 12 signs of the zodiac. Some claim that there is a male and a female kaalpurush.[1246]

The split in Hinduism,[1247] that led some to leave India and go westwards (cf. Zoroaster) entailed new emphasis on the magical influence of stars and planets, and led to a new emphasis on time. Kaalpurush now became Zurvan, the spirit of time and human destiny who "symbolizes the 'eternal eternal' (Universe), from the depths of which there are Light and Darkness (Good and Evil), forming its fight for existence of our world."[1248] In Zurvanism, or Zurvanite Zoroastrianism, this first principle (primordial creator deity) is: "the god of infinite time (and space) and is aka ('one', 'alone') deity of matter. Zurvan is the parent of the two opposites representing the good god Ahura Mazda and the evil Angra Mainyu."[1249]

As these ideas go West, the timeless world of Hindu philosophy gains new adjectives; eternity, eternal time, infinite time, limitless time, omnitemporal. The former emphasis on the

eternal Kaalpurush (Zurvan) turns to the children: one light, the other dark; one good, the other bad. In the West, the good child becomes Aion, Phanes (literally appearance), Kore, Kyrion (one of the names of Christ). Another of the forms associated with Zurvan (cf. Mithra, Khronos) is a tetramorph as symbol of totality (figure 467-468).[1250] Four animals (man, lion, bird, snake), connected with the 4 cardinal signs, are combined to create a standing being (cf. Adam Kadmon, figures 481, 59). The Egyptian tradition shifts the orientation of the tetramorph so that it is aligned with the 4 fixed signs (Taurus, Leo, Scorpio, Aquarius); alters the animals involved and also shifts the meaning from a universal symbol of totality, to a more individual symbol of the reasonable soul:

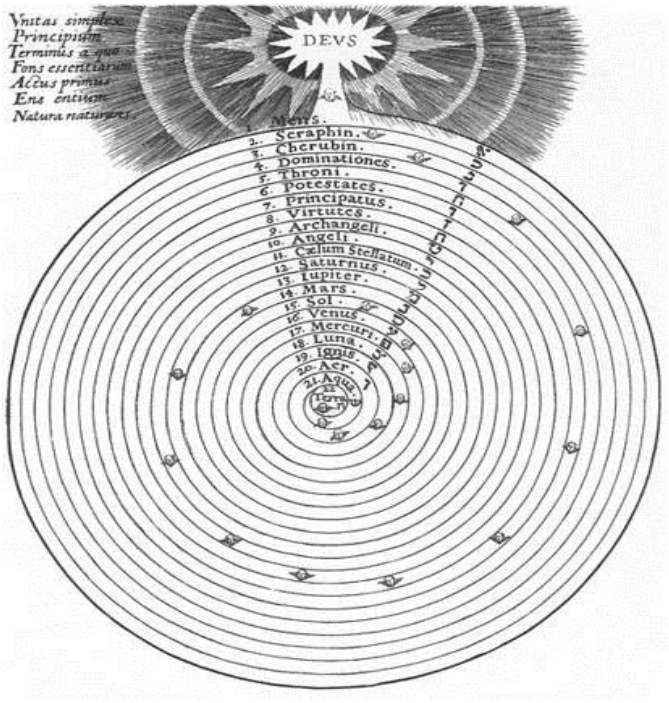
> Four animals, that bear chariot, were the means of the [vladychestvennykh] forces of reasonable soul. As eagle it reigns above the birds, lion - above the wild beasts, ox - above gentle animals, and man - above all creatures: so in the reasonable soul are kinglier forces, i.e., will, conscience, mind and force of love. By them is governed the sincere chariot, in them rests God.[1251]

In Babylon, the fascination with time and chronology becomes part of the building programme of ziggurats, reflecting a new emphasis on the planets as the source of influence over human beings. The planets were not just heavenly bodies: they were seen as rulers of cosmic harmony. The Hebrews, who are said to have written the Bible during the Babylonian captivity, were deeply influenced by this new approach to time, which explains why they allot 7 double letters to this domain.

The Hebrew narrative of the Bible also gives time a new emphasis. The opening line of the Old Testament begins with a creation that is an entry into time. The story begins with higher world 1. bhuloka. earth. It is as if the 6 other higher worlds did not exist. This makes the biblical story very much “down to earth”. A corollary is that earlier stories of mind born sons of god as kumaras and prajapatis are left aside. Another corollary is that the story is all about descent. Yes, there is talk of a future Messiah, a future saviour of mankind, reminiscent of Vishnu avatar 10: Kalki: a promised one, an ultimate saviour of mankind variously described as: Mahdi, Maitreya, Mashiach, Mashiha, Masiha, Messias, Messiah,Yeshua Hamashiach. But the hope of reunion with the universal source has been transformed into a delayed promise, like the pensions of retirement, except on a scale of thousands or millions of years.

In practice, the Hebrew tradition introduces a division of labour. The Bible, or more precisely the Tanakh, focusses on the physical world from the level of the stars down to earth. The mystical tradition of the cabala continues to study the higher dimensions. In terms of Buddhist categories (tables 97, 88), the Bible focussed on the sensuous world (realms 1 -11), while the cabala addressed the fine-material and immaterial world (realms 12-31). One strand of the Bible inspires visual metaphors based on the physical world, while the cabala explores conceptual spaces that often compete with the physical. The cabala also develops its own terms beginning with distinctions between: point, spectrum, figure (nekudah, sefirah, partzuf):

> These three stages correspond in Kabbalah to: "point" (*nekudah*), "spectrum" (*sefirah*), "figure" (*partzuf*). The initial point, the essential power of the *yud*, is the "little that holds much." The "much" refers to the simple Infinity of G-d hidden within the initial point of revelation, which reflects itself as the Infinite potential of the point to develop and express itself in all the manifold finite phenomena of time and space.[1252]



Hindu		**Bon, Nazorean Essenes**		**Hebrew**	**Christian**
7 Higher Worlds or Heavens		6 Worlds		4 Worlds	6 Worlds
7.Satyaloka God	Anam	Olam 1.Primordial Purity	World 0		Original World
6.Tapaloka Holy Spirit	Agam				
5. Janaloka Sons of God	Akasha				
4.Maharloka Above Polar Star	AUM (Vibration) Vowels	Olam 2. Gods	World 1:Gods	1. Atziluth Force	Intellectual World
3. Svargaloka Heaven	Kal (Time) Consonants	Olam 3. Demigods	World 2:Devas	2. Briah Pattern	Celestial World
2.BhuvaLoka Atmosphere	Desh (Space)	Olam 4. Angels	World 3:Angels	3.Yetzirah Activity	Elemental World
1.Bhuloka Earth	Atomic Form	Olam 5. Man	World 4: Man	4.Assiah Form	Lesser World(Microcosm)
7 Lower Worlds or 7 Hells		Olam 6. Darkness	World 5: Demons		Infernal World (Hell)
1.Patala					
2. Atala					
3. Rasatala					
4. Mahatala					
5. Talatala					
6. Vitala					
7. Sutala					

Figure 355. Robert Fludd. Hierarchies of heavens and letters. Table 115. Hindu, Nazorean , Hebrew and Christian. Worlds.

Nazorean Essenes						
World 0	World 1	World 2	World 3	World 4		World 5
Living Ones, Halut, 1	Gods, Lalut, 8	Creation, Jaburut, 12	Angels, Malakut, 7	Human World Nasut 5		Demons
	Emanation	Creation	Formation	Our World of Shells		
Hebrew	Force	Pattern	Activity	Form		
	Shin	12 simple	Aleph, 7 Double	Mem		
Original	Intellectual	Celestial	Elemental	Lesser World		Infernal World
Christian	Letter 1	Letters 2 -10	Letters 11 -18	Letters 19-22		
	A	BGD, HWZ,HTY	KLMN,SAFS	Q R S T		
Arabic		Letters 1-8	Letters 9 -17	Letters 18 -21	Letters 22 -28	
		Universal	Ultimate Sphere 7th Heaven Planets	Elements	Minerals -	

Table 116. Nazorean, Hebrew, Christian, Arabic worlds and letters.

In the popular literature, the point and the figure are obscured by the spectrum of the Sefirah or the Sephiroth. The Sephiroth become a framework for emanations recalling the earlier Uthras of the Essene and the Bon traditions, but now as abstract categories.

If the "practical" narrative of the Bible is mainly about life on earth and revelations of a future salvation, the mystical tradition links the alphabet with magical angelic alphabets. Angels acquire new roles. In the Bon and Nazorean Essene traditions (table 115), the Hindu devas become uthras (emanations) linked with world 2 (Jaburut), while the angels are linked with world 3 (Malakut, cf. Sanskrit: malakuta, a southern mountain of the Buddhists, and Hebrew Malkuth). In some versions of the Hebrew cabala, four key angels function as devas or uthras and guard over each of the 4 worlds: i.e. they are no longer limited to world 3 (or 2, cf. figure 355). In other versions, these devas or uthras are called archangels, of whom there are 9, forming an enneagram surrounding the soul of Christ, namely, Metatron, Gabriel, Michael, Raphael, Raziel, Samael (Uriel), Haniel, Tzabkiel (Japhiel) Tzadkiel.[1253] This enneagram is sometimes linked with the Sephiroth.[1254] In such examples, the archangels have again moved from a physical to a conceptual space.

11.8.4. Christianity

In the Christian tradition, "the 7 planets are enthroned as kosmokratoras or potentates of this world and arbiters of human fate". [1255] The planets which Hebrew had linked with 7 letters are now linked with 7 negatives: deception, strife, fate, distress, error, power, the worst. As described by Paul in the New Testament there is now an ongoing war in heaven:

> For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. (Ephesians 6:12. *RSV*) [1256]

In the Renaissance Christian tradition, God (Deus) is simple unity, beginning, terminus from which, fountain of the essences, first act, being of beings, nature naturing.[1257] Below him an alphabet extends to earth. Letter 1 (aleph) is linked with mind. The deva world of the Nazorean Essenes (world 2) is now transformed to 9 levels of emanations linked with letters 2 to 10 culminating in angels. The angel world of the Essenes (world 3) is now linked with the stars and 7 planets as letters 11- 18. The human world of the Essenes (world 4) is now linked with the 4 elements and letters 19-21 (figure 355 and tables 113, 114).

11.8.5. Islam

In the Arabic tradition, the spatial applications of the alphabet undergo a further shift. There is also a new level of complexity. The Arabic tradition continues the Hindu association of letters with mansions of the moon (except that nakshatras are now called manazils, figure 184), each with their fixed stars correlated with the zodiac signs. At the same time, this chronological and spatial passage through the heavens in 28 mansions is correlated with a series of 28 stages of descent from the universal. Letters 1-8 deal with the universal (table 116, figure 184). Letters 9 – 17 cover the range from the ultimate sphere to the 7th heaven of the planets. Letters 18 – 21 cover the elements. Letters 22 -28 cover minerals and metals (letter 22), plants (letter 23), animals (letter 24), the angels (letter 25), the Jinn (letter 26), humanity (letter 27) and the hierarchy of the degrees of existence, not their manifestation (28).

In Babylon, the 7 planets in the heavens (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon) are aligned with the building programmes of ziggurats (figures 165-166, tables 23, 27). In the Hebrew tradition, these planets are linked with 7 double letters B G D K P R T. In the Arabic tradition, the corresponding 7 letters are Arabic letters 11 to 17: Yâ (y/î)a, Dâd (stressed d), Lâm (l), Nûn (n), Râ (r), Tâ, (stressed t), Dâl (d). These 7 planets are further aligned with 7 abodes of 7 “prophets”: abode of Ibrahim (Abraham), abode of Musa (Moses), abode of Harun (Aaron), abode of Idris (Enoch, Hermes), abode of Yusuf (Joseph), Abode of ‘Isa (Jesus), Abode of Adam. In addition to their stories on earth, Adam and Christ are now part of stories of the sky.

Angels which had been linked with higher world 2.bhuvaloka. desh (space) in India; olam 4. worlds of angels amongst the Essenes and world 3:angels. Yetzirah (activity) in the Hebrew model are reduced to a single Arabic letter, 25: Fâ (f), while the Jinn are reduced to Arabic letter 26: Bâ (b). In this context, the A- L- Fa- Ba of alfabet (and alphabet) is reduced to Arabic letters 1, 13, 25, 26. Paradoxically, as the application of the alphabet letters to space becomes more explicit, the imaginative dimensions become more confined.

This is especially evident in the Hebrew mystical tradition. In the Slavic traditions, for instance, the range of Sephiroth and gods is multiple. One source refers to 384 gods and Sephiroth trees (figure 356a). Mystical diagrams show a whole range of complex emanations (figure 356b). As a next stage the four worlds, each linked with one concept: force, pattern, activity, form are linked with the four letters of the tetragrammaton in a descending hierarchy (figure 357a). Next, the four worlds are aligned with three basic elements of life: neshema

(intuition of the Divine), ruach (rational soul), nepesh (animal soul, figure 357b). The four worlds are now called: emanation, creation, formation, our world of shells.

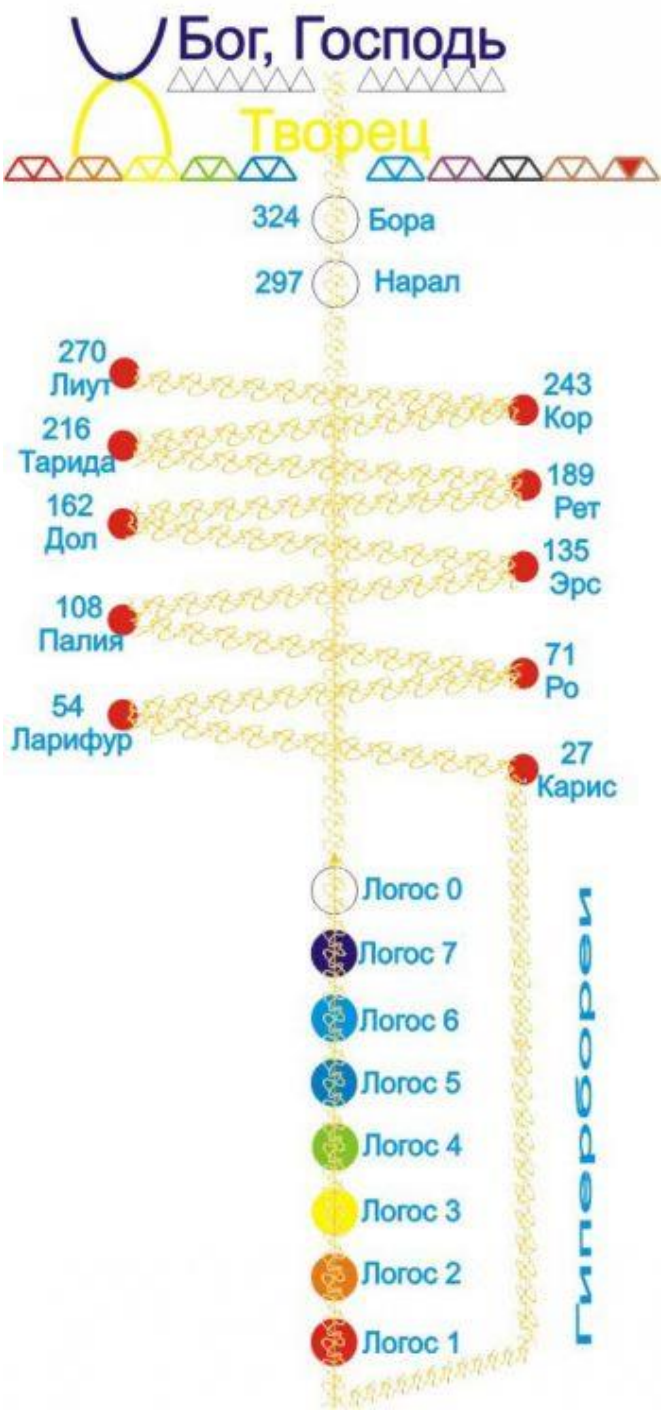
Hindu higher world 3. Svargaloka linked with Kal (time) is at the level (table 115) of Bon olam 3. Demigods; Essene World 2:Devas; Hebrew world 2. Briah (creation, pattern) and the Christian, celestial world. In India, creation is linked with the root *br* as in Brahma, Brghu (cf. Hebrew Briah). In India, the entry into the elemental world (world 3) is associated K and Kh as in Krishna and Khrishna. In Christianity, the entry into the elemental world is Kristos, Khristos, Cristos, Christos.

Next the four worlds appear in parallel fashion each with a letter (iod, heh, vav, heh) in a parallel sequence from left to right (figure 357d). In the cabala, the four letters are aligned with 4 angels, Uriel, Raphael, Gabriel, Michael (figure 358a ff). Different vocalizations of the 4 letters are linked with each of ten Sephiroth. 64 variants of the four letters (I H V H) now acquire ontological dimensions. Like the Greek vision of elements which gradually shrank from 24 letters as elementa to 4 elements, the 22 letters of Hebrew gradually become subsumed by 4 letters of the name of G_d, which lay claim to the whole of reality.

The full consequences of this reduction process find their culmination in the theosophical movement of the late 19th century (figure 359). The upper worlds of the Hindu tradition have now become an eye, the ain of ain soph and the eye as in the American dollar bill. The intellectual world appears as an intermittent circle. An upward triangle, of fire, water earth, Dan Brown would say the blade, marks the male. A downward triangle marks what Dan Brown links with the chalice and the eternal feminine. In the centre is Adam Kadmon androgyne. Below this, is the "unequilibrated or the world of darkness: Hell. The abode of the Devil or Spirit of error. The Objective World called Earth." In this model, Hell on Earth is more than a metaphor. It is supposedly an objective world.

The quest to find simple metaphors for reality has crystallized into an image of three worlds where the highest is an unknown darkness, the lowest is the devil and error while androgynous man is somewhere in between. The homo triplex of Bureus is now in a world where the female is absent and the Great Mother in the tradition of Durga, Sarasvati, Parvati, Kali, Inanna, Demeter has disappeared. The links between the Lalita Tripurasundari, the moon, the moon's nityas and the consonants in creation, breathing and in the organization of yugas seems forgotten.

Indeed, the vision of an alphabet as a key to the marvels of creation and simultaneously a key for a return to a higher world back to the source creation, has been replaced by a series of earthly steps of initiation that ensure worldly comforts without worrying about the larger challenges of eternal journeys. The West, which began with a quest to bring the alphabet and creation down to earth, is often faced with the dilemma of being stuck to earth, losing a vision of the many worlds beyond.



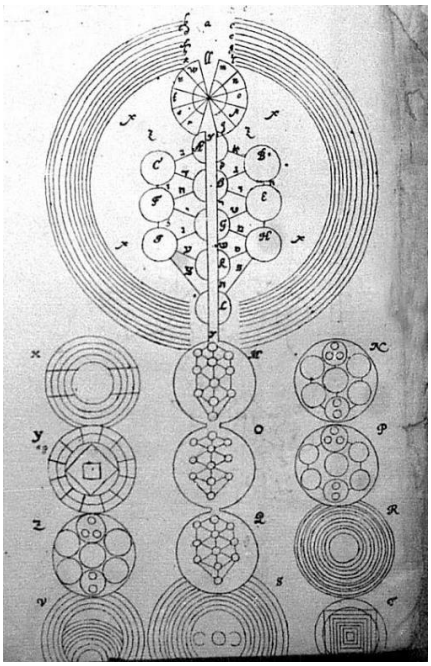
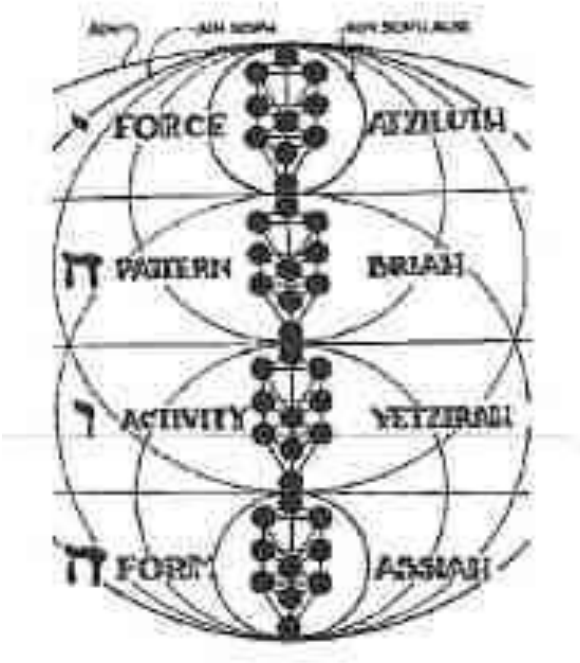
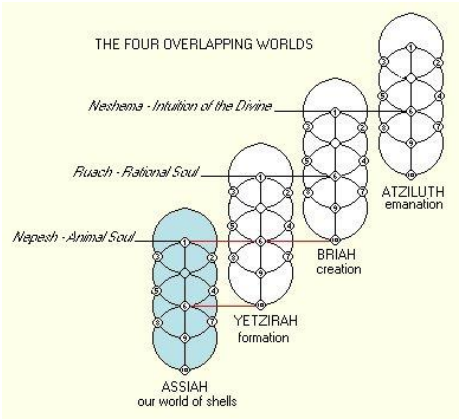


Figure 356 Sephiroth Trees





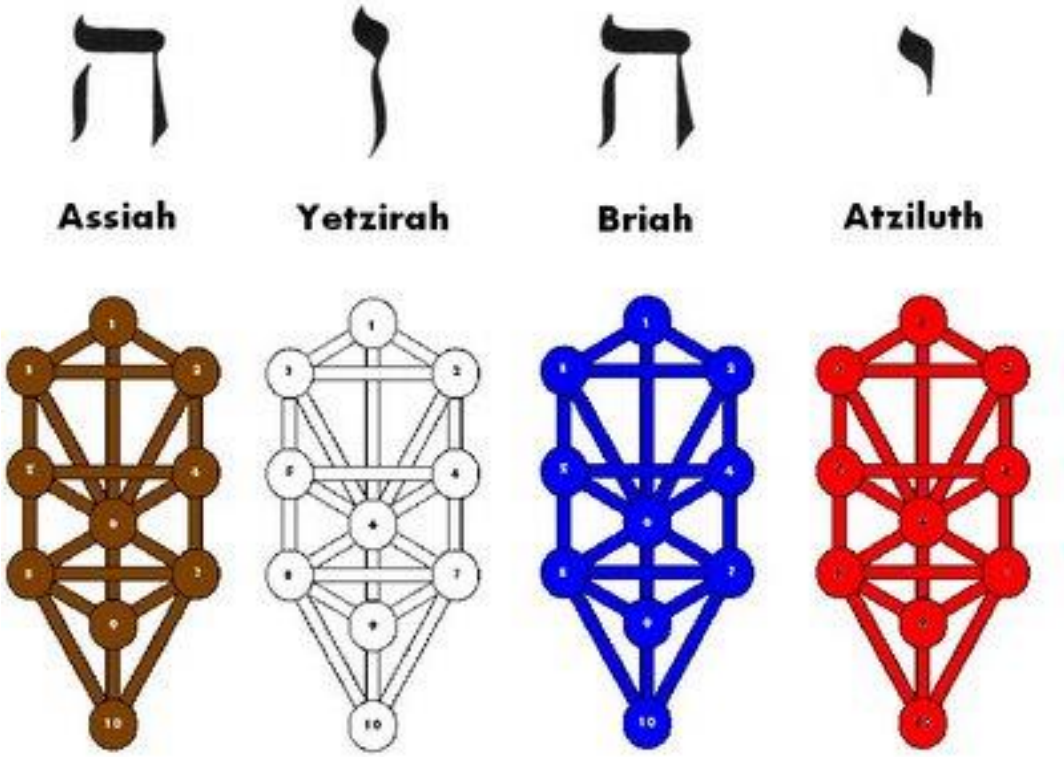


Figure 357. Sephiroth trees of 4 Worlds

ה(I)	ו(H)	ה(V)	י(H')
Нуриэля	*Рафаэля*	*Гавриэля*	*Михаэля*
Nurielya	Rafael	Gavrielya	Michael
Uriel	Raphael	Gabriel	Michael

1. Кетер – H′VHI с огласовкой *камац*
2. Хохма – H′VHI с огласовкой *патах*
3. Бина – H′VHI с огласовкой *сеголь*
4. Хесед – H′VHI с огласовкой *цейрэ*
5. Гвура – H′VHI с огласовкой *шва*
6. Тиферет – H′VHI с огласовкой *холлам*
7. Нецах – H′VHI с огласовкой *хирек*
8. Ход – H′VHI с огласовкой *кубуц*
9. Есод – H′VHI с огласовкой *шурук*
10. Малхут – H′VHI с огласовкой ……..

I H' V H	H I V H'	V I H' H	H' V I H	
I H H' V	H I H' V	V H I H'	H' V H I	
I V H H'	H H' I V	V H' H I	H' H V I	(0.70)
I H V H'	H H' V I	V I H H'	H' H I V	
I V H' H	H V I H'	V H' I H	H' I V H	
I H' H V	H V H' I	V H H' I	H' I H V	

1.	(I H' V H)$_{00}$	(I H' V H)$_{10}$	(I H' V H)$_{20}$	(I H' V H)$_{30}$
	(I H' V H)$_{01}$	(I H' V H)$_{11}$	(I H' V H)$_{21}$	(I H' V H)$_{31}$
	(I H' V H)$_{02}$	(I H' V H)$_{12}$	(I H' V H)$_{22}$	(I H' V H)$_{32}$
	(I H' V H)$_{03}$	(I H' V H)$_{13}$	(I H' V H)$_{23}$	(I H' V H)$_{33}$
2.	(V I H' H)$_{00}$	(V I H' H)$_{10}$	(V I H' H)$_{20}$	(V I H' H)$_{30}$
	(V I H' H)$_{01}$	(V I H' H)$_{11}$	(V I H' H)$_{21}$	(V I H' H)$_{11}$
	(V I H' H)$_{02}$	(V I H' H)$_{12}$	(V I H' H)$_{22}$	(V I H' H)$_{32}$
	(V I H' H)$_{03}$	(V I H' H)$_{13}$	(V I H' H)$_{23}$	(V I H' H)$_{33}$
3.	(H I V H')$_{00}$	(H I V H')$_{10}$	(H I V H')$_{20}$	(H I V H')$_{30}$
	(H I V H')$_{01}$	(H I V H')$_{11}$	(H I V H')$_{21}$	(H I V H')$_{31}$ (0.72)
	(H I V H')$_{02}$	(H I V H')$_{12}$	(H I V H')$_{22}$	(H I V H')$_{32}$
	(H I V H')$_{03}$	(H I V H')$_{13}$	(H I V H')$_{23}$	(H I V H')$_{33}$
	……			
24.	(H' V I H)$_{00}$	(H' V I H)$_{10}$	(H' V I H)$_{20}$	(H' V I H)$_{30}$
	(H' V I H)$_{01}$	(H' V I H)$_{11}$	(H' V I H)$_{21}$	(H' V I H)$_{31}$
	(H' V I H)$_{02}$	(H' V I H)$_{12}$	(H' V I H)$_{22}$	(H' V I H)$_{32}$
	(H' V I H)$_{03}$	(H' V I H)$_{13}$	(H' V I H)$_{23}$	(H' V I H)$_{33}$.

Figure 358.a. I H V H and 4 angels, b and 10 Sephiroth, c. 24 variants, d. 64 variants .

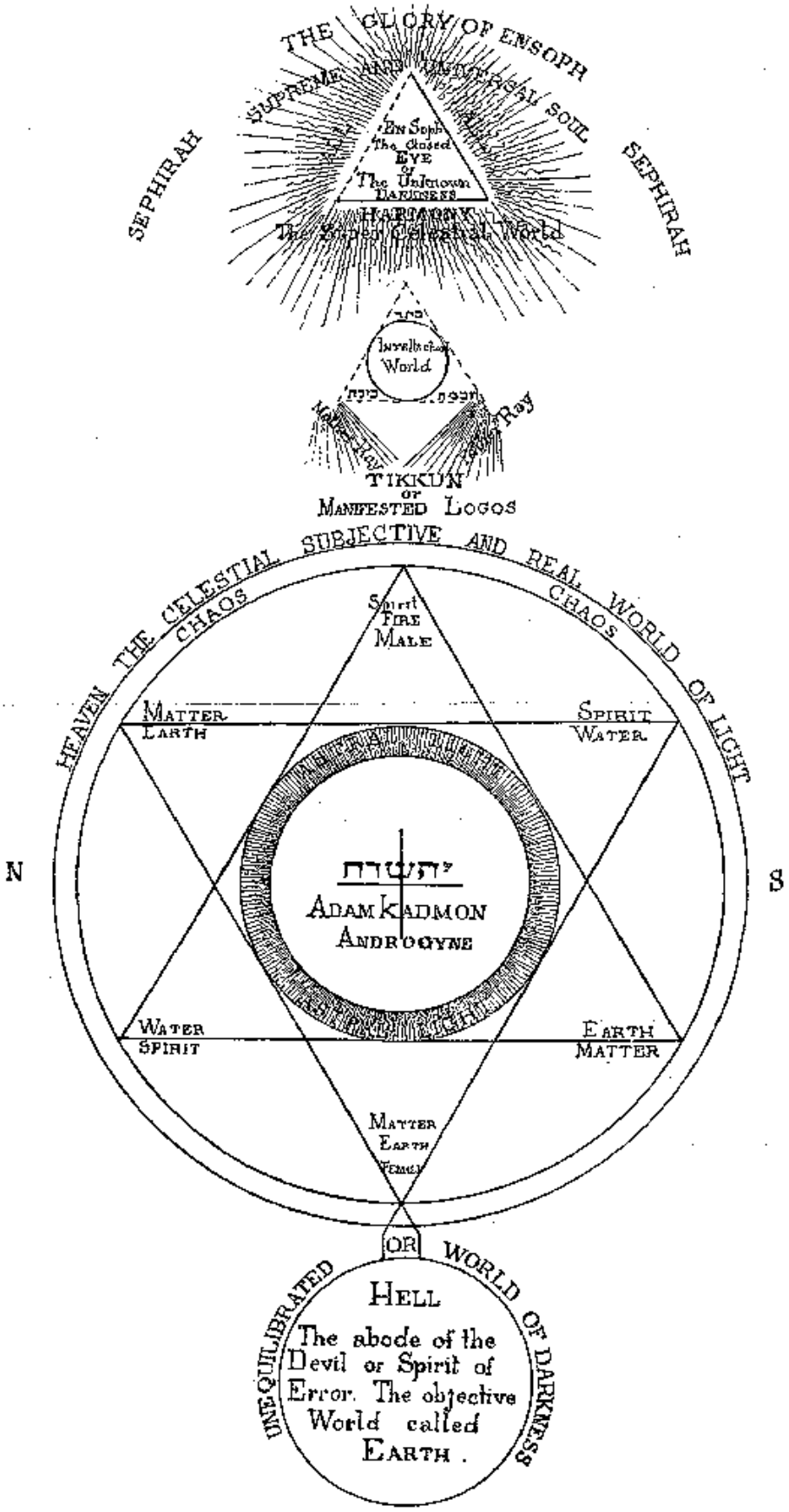
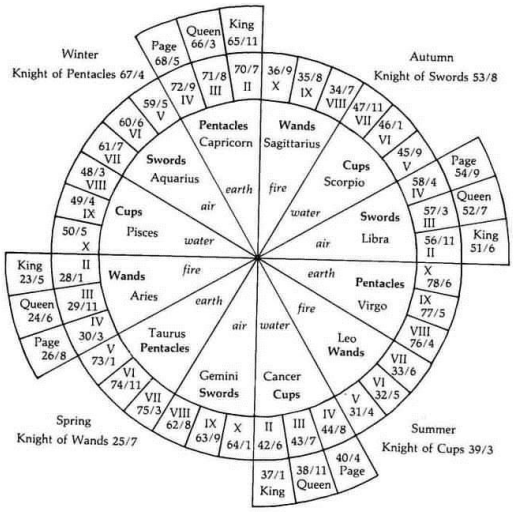
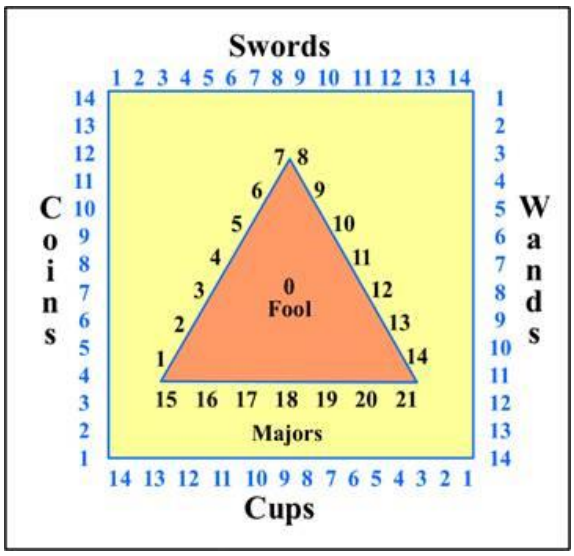


Figure 359. Hexagon and 3 worlds:





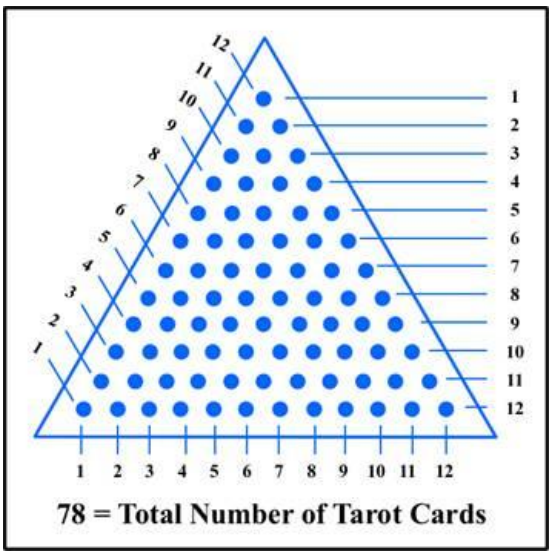
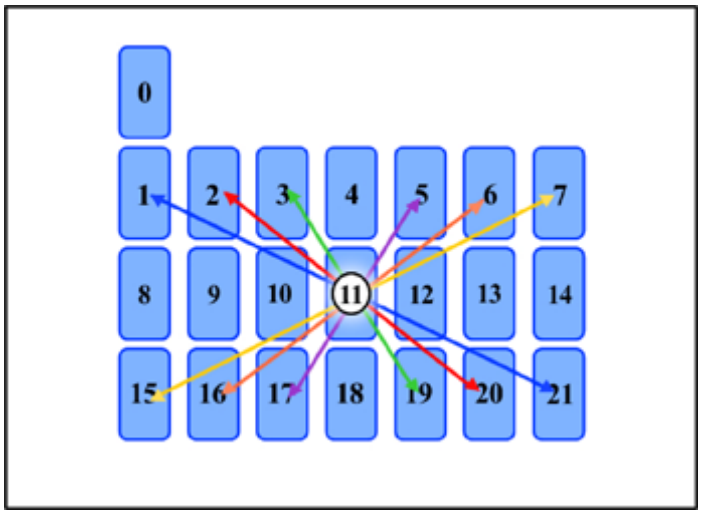
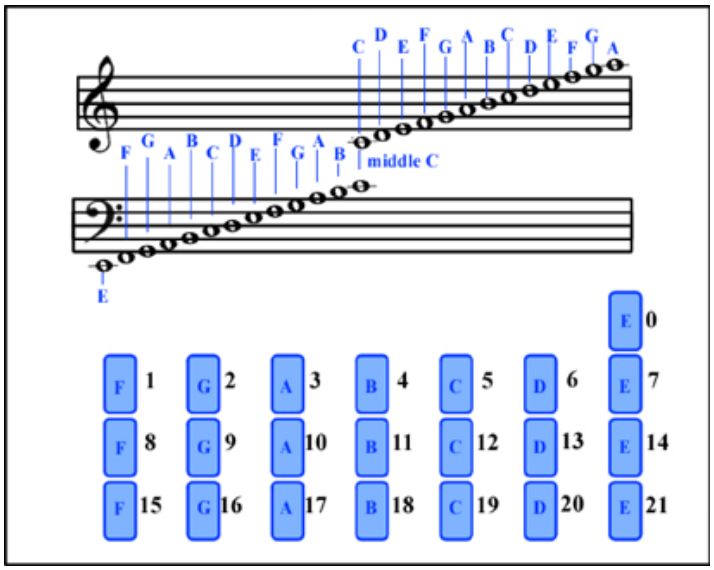


Figure 360. 78 Tarot cards and geometry.





Hebrew Character	Numeric Value	Card Number
א	1	0
ב	2	1
ג	3	2
ד	4	3
ה	5	4
ו	6	5
ז	7	6
ח	8	7
ט	9	8
י	10	9
כ	20, 500	10

Hebrew Character	Numeric Value	Card Number
ל	30	11
מ	40, 600	12
ן	50, 700	13
ס	60	14
ע	70	15
פ	80, 800	16
צ	90, 900	17
ק	100	18
ר	200	19
ש	300	20
ת	400	21

Figure 361. 11 as median, Tarot cards, musical scales

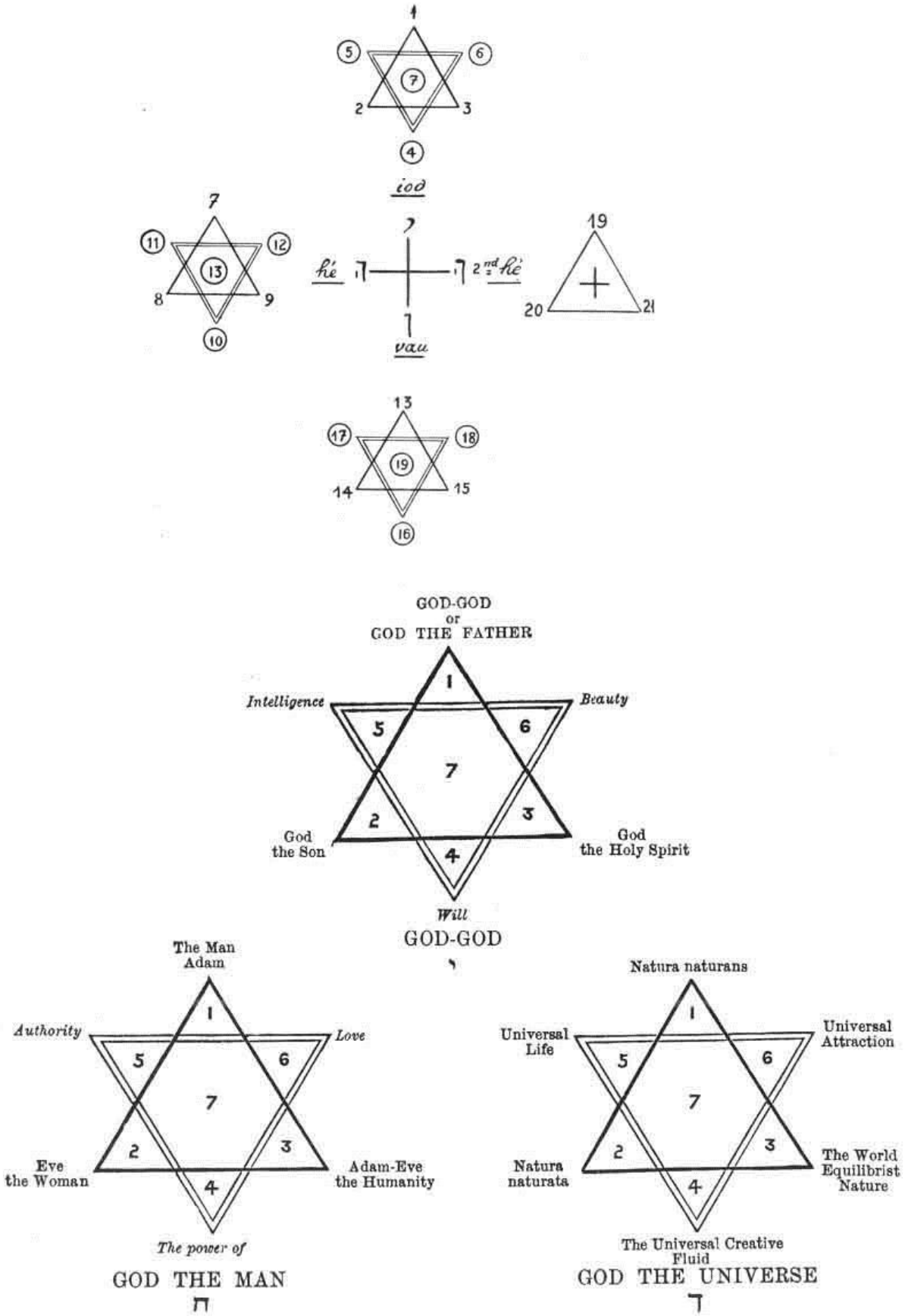


Figure 362. Hexagram, God and Tarot of the Bohemians.

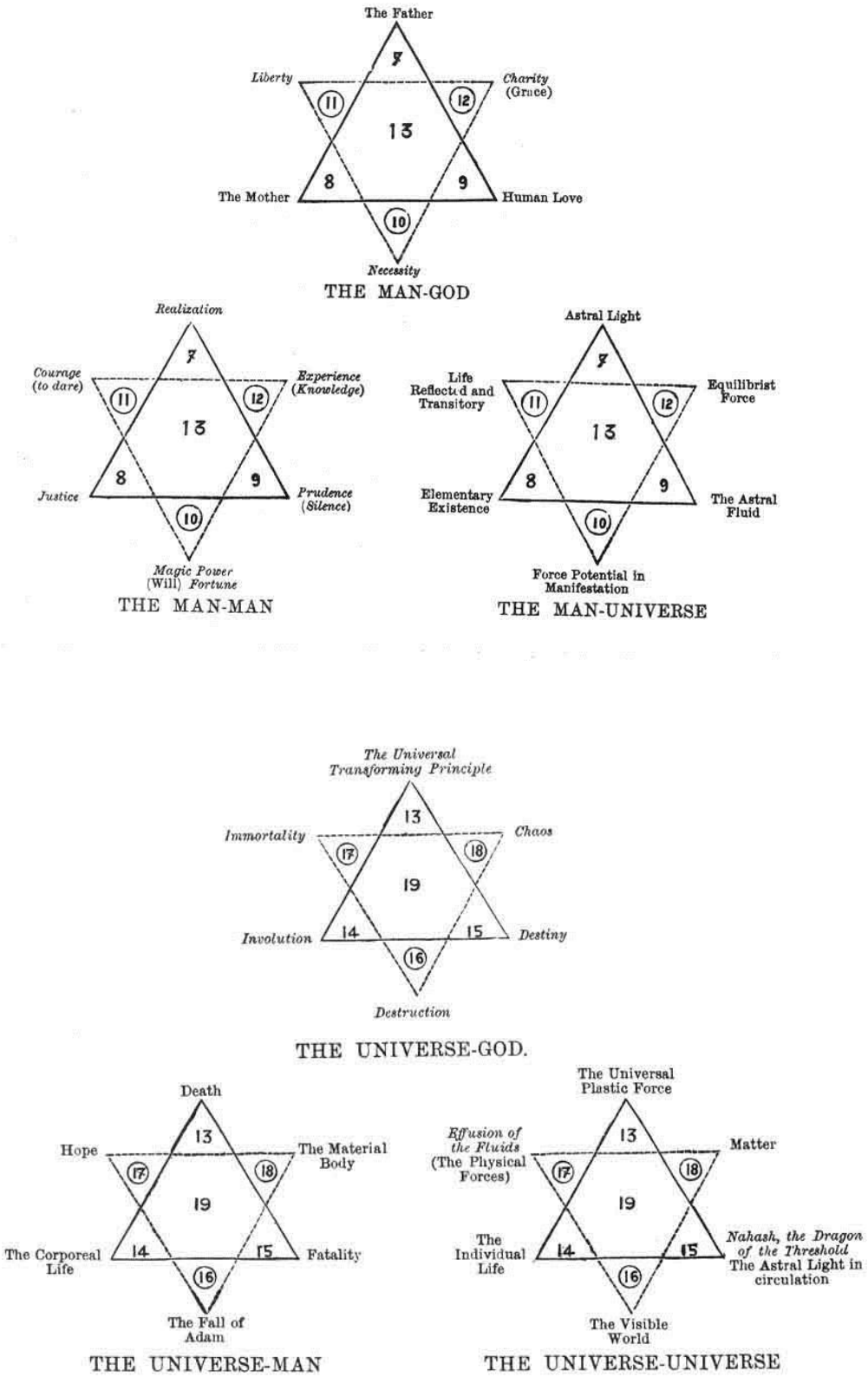


Figure 363. Hexagram, man and universe in Tarot of the Bohemians.

Figure 364. Chess Games (8 x 8= 64), Marostica, Indian Henri Pictou,

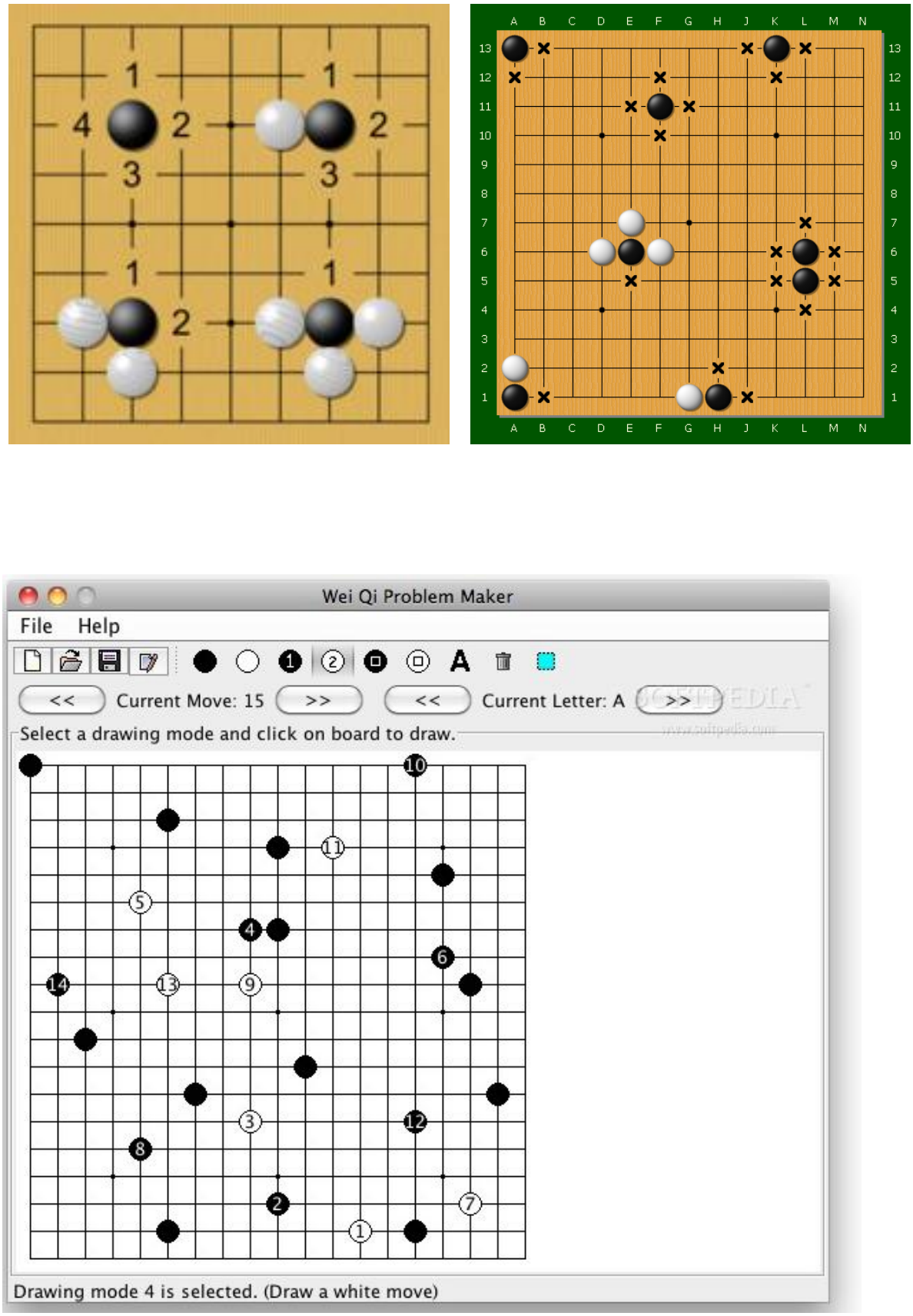


Figure 365.Wei Chi (Go Game, 8 x 8 = 64, 13 x 13 = 169, 19 x 19 x 19 = 361)

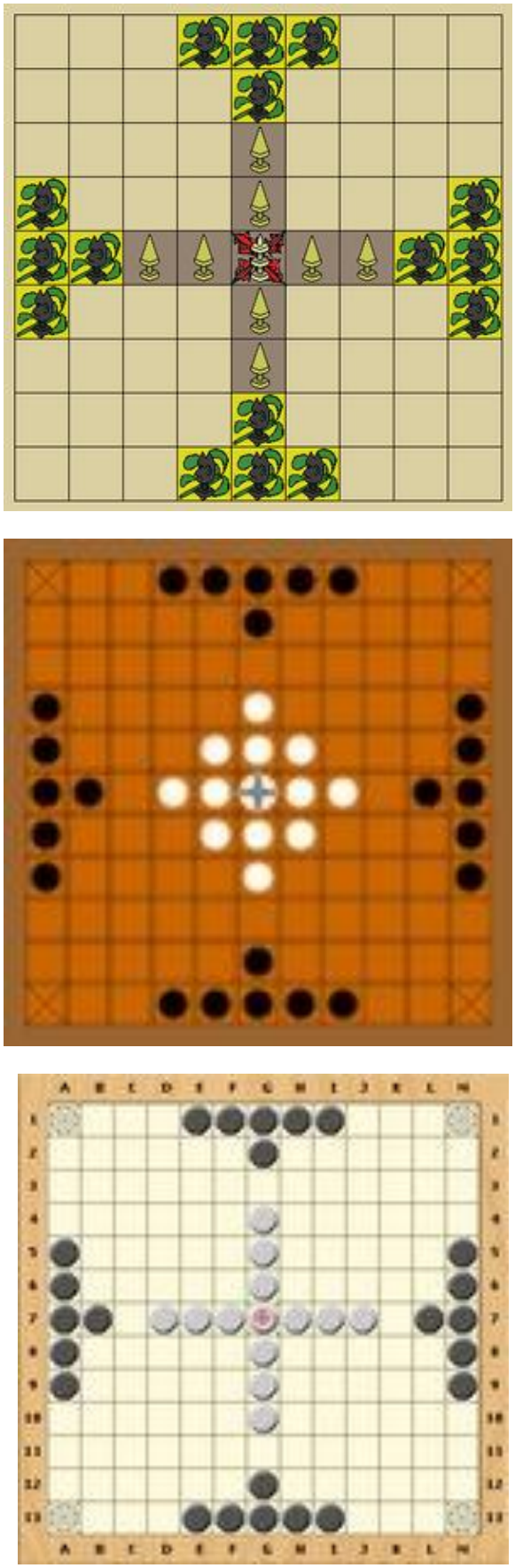


Figure 366. Hneftafl (9 x 9, 11 x 11, 13 x 13**).**

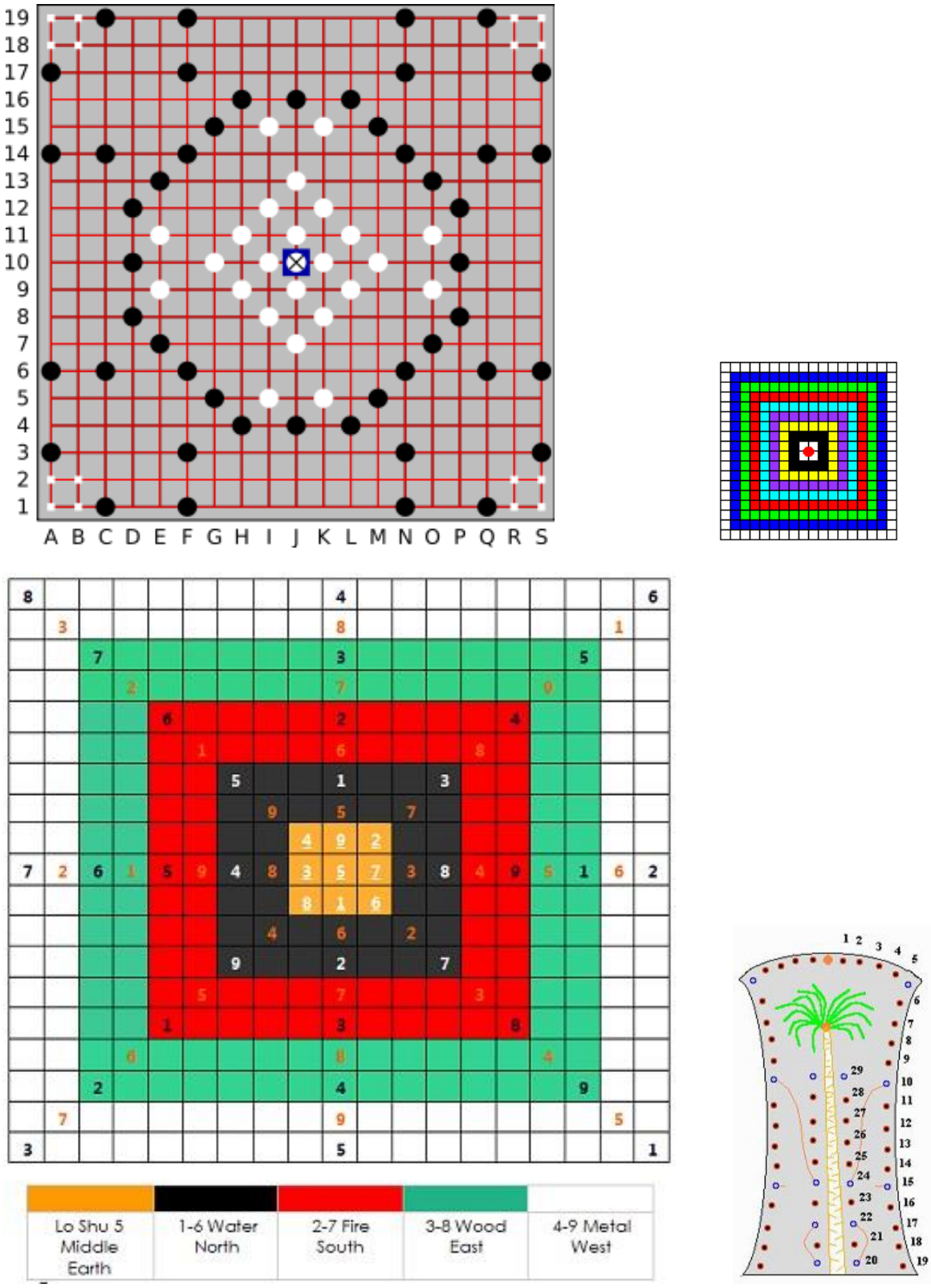


Figure 367a. Hneftafl: Alea Evangelii (19 x 19 = 361), b. 19 Square Grid of Xian (Zhou Dynasty) c. 9 Stack Mountain Olympic game: Lo Shu , d. Dogs and Jackals Board Game.

11.9. Games

The same key numbers that define alphabets recur in major games. The most obvious example is the Tarot. Other major games entail: 8^2 (64), 9^2 (81), 11^2 (121), 13^2 (169), 19^2 (361) (cf. table 109). The same numerical proportions that organized the letters of life, speech, writing, and cosmology, are integrated into the playful dimensions of culture. Homo ludens, made famous in scholarship by Huizinga and in literature by Hermann Hesse's Glass Bead Game (Glasperlenspiel), acquires a numerical dimension in games. As so often in our survey, we offer only a few anecdotal examples of deep connections that link the history of alphabet letters, mathematics and games.

11.9.1. Tarot (22, 33, 56, 60, 70, 78)

Tarot cards are intimately connected with Western mystical traditions. Superficial alignments between 4 suits of cards, 4 seasons, 12 zodiac signs were considered earlier (figures 196- 198, cf. figure 360-363). Key numbers in Tarot cards relate to alphabets. The 22 trumps relate to the 22 letter alphabets of the alfabesi type. As there are many 33 letter alphabets, there are 33 Cards in the Tarot des Heroes (Des Aventuriers du Graal) and in the Tarot of the Le Livre du Destin. Some early sets have 56 cards in the minor arcana. There are 56 Letters of Old Slavic, 56 Letters of Syrarmeniacum and 56 Letters of Telugu. Other versions have 60 cards. There are 60 letters of Adyghe. Or they have 70 cards. This is the number of languages said to have been invented by Adam.[1258] Earlier sets are thought to have been organized using 5 x 14 = 70 and 5 x 16 = 80.

The most familiar number, 78, incorporates several familiar numbers in the story of alphabets (14 x 4 = 56 + 22 = 78). In the mystical tradition (figure 360c) the Fool becomes 0, surrounded by a triangle with divisions of 1-7, 8-14, 15-21 respectively. This is surrounded by a square, where each of the 4 suits is aligned with the numbers 1 - 14. Ouspensky links this with a variant on the tetractys approach, with a triangle having 12 dots on each side (figure 326d).

Such numerical symbolism is taken much further in the Tarot of the Bohemians.[1259] Here isolated examples are intended merely to offer a glimpse into this masterpiece of symbolic correspondences. The, by now familiar, 4 letters of the tetragrammaton (iod, hé, vav, 2nd hé) are aligned with the three hexagrams and a trigram containing the numbers: 7, 13, 19 and + (figure 362a). Each of three hexagrams becomes a starting point for a triad of hexagrams.

The 7 series leads to God-God, God-The Man, God-the Universe (362b). The 13 series leads to The Man-God, The Man-Man, The Man-Universe (figure 363a). The 19 series leads to The Universe-God, The Universe-Man, The Universe-Universe (figure 363b). This is a more complex version of the homo-triplex considered by Bureus in connection with the Alphabetum Scanzianum (figure 69).

The Masonic tradition has crystallized other numerical relations connected with the Tarot: how, for instance, the number 11 serves as a median number for the series of cards (figure 361a), relates directly to the musical scales (figure 361b), and aligns with the gematria of the

Hebrew letters such that letter 11, Lamed, (gematria 30) is also associated with taming, control, subduing and balance (figure 361c).

11.9.2. 8 x 8 = 64

The importance of 8 x 8 and 9 x 9 in the vastu diagrams connected with the vastu purusha and Hindu architecture were noted earlier (figures 159- 160). 64 as a number occurs in 64 Letters of Sanskrit and 64 letters of Brahmi and recurs as a potential number of letters in the Invisibles:

> In Volume 2 of Grant Morrison's awesome Invisibles series (worth seeking out), he spends a bit of time tossing around the idea that the true alphabet has 64 letters. Because we've been limited to 26 letters, we can't comprehend certain concepts and thus fit into our roles in the machine so much better (this sounds a bit like *The Matrix*, right? Apparently the W Bros had copies of the *Invisibles* comic on set during the shooting of the first movie).
>
> There's one scene where an Invisibles cell with access to the Real Alphabet starts dropping words on members of another cell. The "victims" start seeing things they've never seen before, and they can't handle it. It serves as psychological warfare because their brains aren't ready for these new language concepts. Later, in Volume 3, they've acclimated to the new letters and have begun to use it as a tool to free the minds of others.
>
> Whether there really is a 64-letter alphabet is kinda irrelevent. The point is that our thinking is restricted by our language. A recent study indicated that people learning Chinese used a different geographic portion of their brain than those learning English.[1260]

8 x 8 = 64 is linked with the magic square for Mercury.[1261] It is also linked with the 8 x 8 squares of checkers and chess which, in mediaeval Europe was played and is still played with live painters in the town of Marostica, and later entered the painterly imagination as an image of orientalism (figure 364 a-b). It is also found in beginning versions of the Chinese game, Wei qi (Japanese: go game, figure 365a, cf. table 180).

11.9.3. 9 x 9 = 81

9 x 9 is associated with the vastu purusa, and with the magic square of the moon. In terms of alphabets, it entails the 81 Letters of Sanskrit and the 81 Letters of the Elvish Alphabet. In terms of games it is found in simple versions of Hnefatafl[1262] (Tablica królów), the strategic board game of the Vikings (figure 366a):

> 1.Hneftafl Two players may participate. One player plays the white Swedish pieces, a king and eight drabants, while the other player plays the sixteen dark Muscovite pieces.
> 2.he game is played on a board with 9×9 squares (Fig. 1). Initially, the Swedish king is placed on the central square with his eight drabants on the two closest squares in each point of the compass. The sixteen Muscovites are placed in four T-shaped patterns along the edges.[1263]

In the context of our study of letters, there are striking parallels between the cross form of Hneftafl and the cross forms in decorations (figure 366b-c).

11.9.4 11 x 11 = 121

A more advanced version of Hneftafl (figure 366b), also called tawl-bwrdd, entails 11 x 11 squares.[1264]

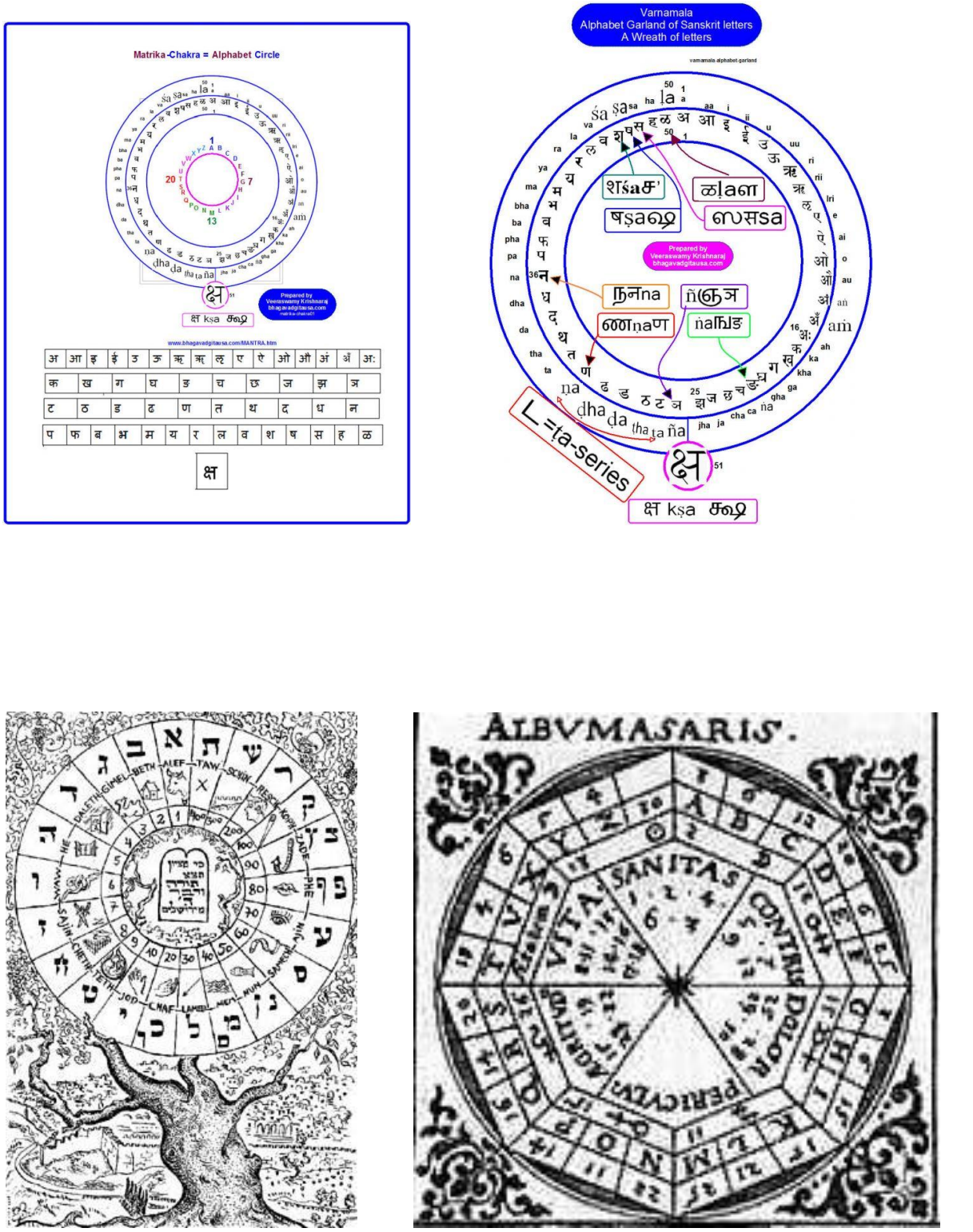


Figure 368. Alphabet circles: Sanskrit, Hebrew, Christian via Arabic (Virga Aurea).

11.9. 5 13 x 13 = 169

The next stage of Hneftafl entails 13 x 13 squares (figure 366c). In this version, the squares on the upper and lower sides are accompanied by the first 13 letters of the alphabet: A B C D E F G H I K L M, while the squares of the two sides are accompanied with numbers 1 through 13. The rich positive associations of 13 have been studied by others.[1265]

11.9.6. 19 x 19 = 361

The number 19 figures in the Egyptian game of Dogs and Jackals (figure 367d), where there is a central palm tree surrounded by 55 holes which descend from 1 – 19 and then ascend from 21 -29 (also the days in a lunar month).[1266] 19 x 19 squares are used in the 9 stack Olympic game[1267] (figure 367c). More significantly they are used in an advanced version of Hnefatafl, also called Royal Table or Alea Evangelii (figure 367a). 19 x 19 has links to the I Ching and is connected with an ancient capital of China at Xian (figure 367b):

> The father of Wu-wang, Wen-wang, applied a special arrangement of the 64 elements of the I Ching, to lay the groundwork for his son's defeat of the Shang and establishment of the Zhou dynasty. The Zhou dynasty established its capitol at Xi'an, on the Wei River, and ordered its empire systematically.
>
> For instance, land was divided into square frameworks with 9 belts of land surrounding the central capitol. The resulting pattern is a 19x19 grid of boundary lines, with the capital at the center, and 4 quadrants (SW, SE, NE, NW). Placement of Qi markers on the intersection points of the grid shows how to establish a good and stable government, and may be an early application of the ancient game Wei-Qi, which has similarities to Cellular Automata, Ising Models,and Feynman Checkerboard physics models, and whose moves might be determinable by the I Ching.[1268]

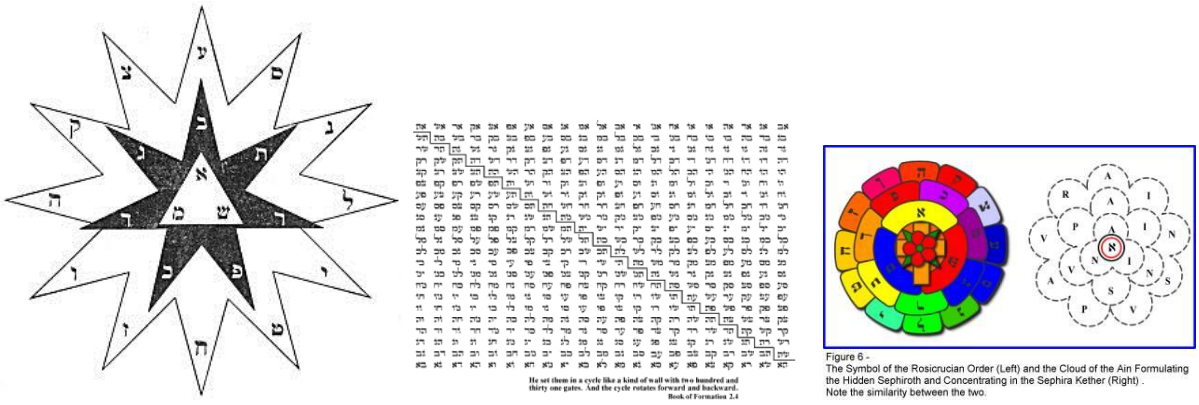
The same number of 19 x 19 is used in advanced versions of Weiqi (*"igo"* in Japanese, *"baduk"* in Korean):[1269]

> Weiqi is better known as the board game:Go 圍棋 It is linked with Hsiu 6-7. Cf. I Ching: Wei Chi Before Completion 64 The most important of these consequences of the rules are the concepts of life and death. When a group of stones is mostly surrounded and has no options to connect with friendly stones elsewhere, we can describe the status of the group as either alive or dead. ... Life: This is the ability of stones to permanently avoid capture. The simplest way is for the group to surround two eyes (separate empty areas), so that filling one eye will not kill the group and therefore be suicidal. [1270]

To be sure many of the players of these games were probably simply that: players of games. But others will surely have been conscious that the numbers of those games, and the squares and cubes of those games, were hardly random. As they played, they were learning much more than the rules of the game: they were learning the grids and matrices, with which they understood reality, grids reflected in the alphabets, with which they expressed reality.

11.10. Alphabet Circles

Alphabet circles began as summaries of alphabets, sometimes as circles, spheres or garlands. Gradually they evolve into tools for creating new letters, new syllables, new combinations. Our concern here is simply to offer some clear examples.



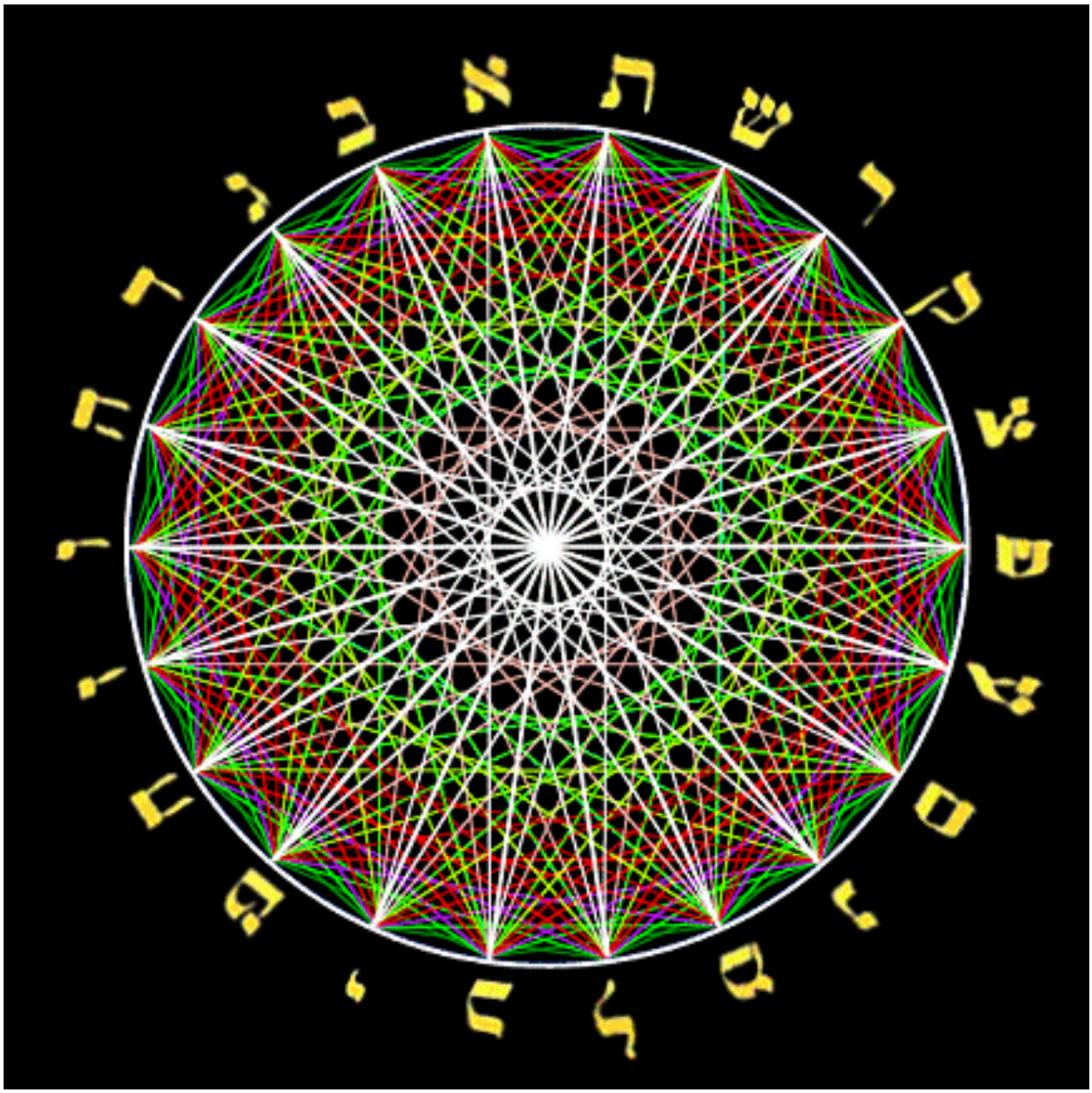
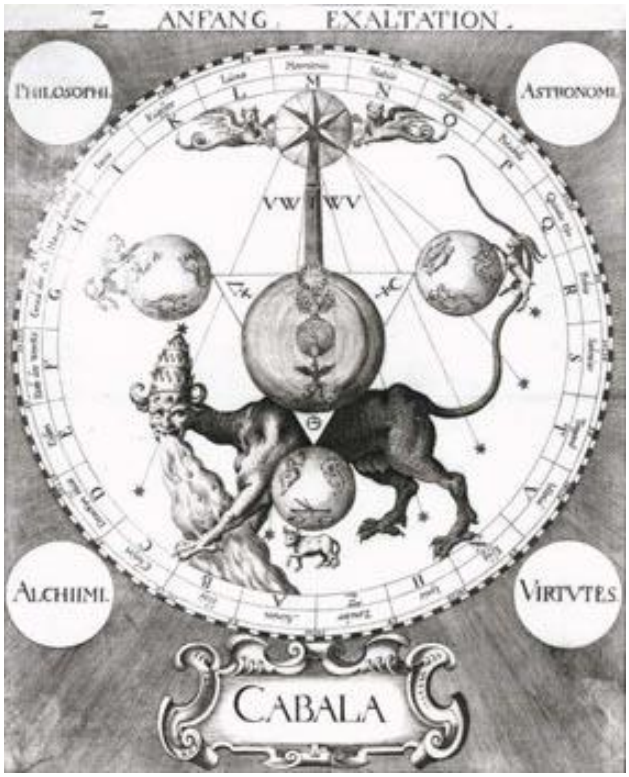


Figure 369. Hebrew letters: a. polygonal stars. b. cabala wall/rectangle, ,c. 231 Gates



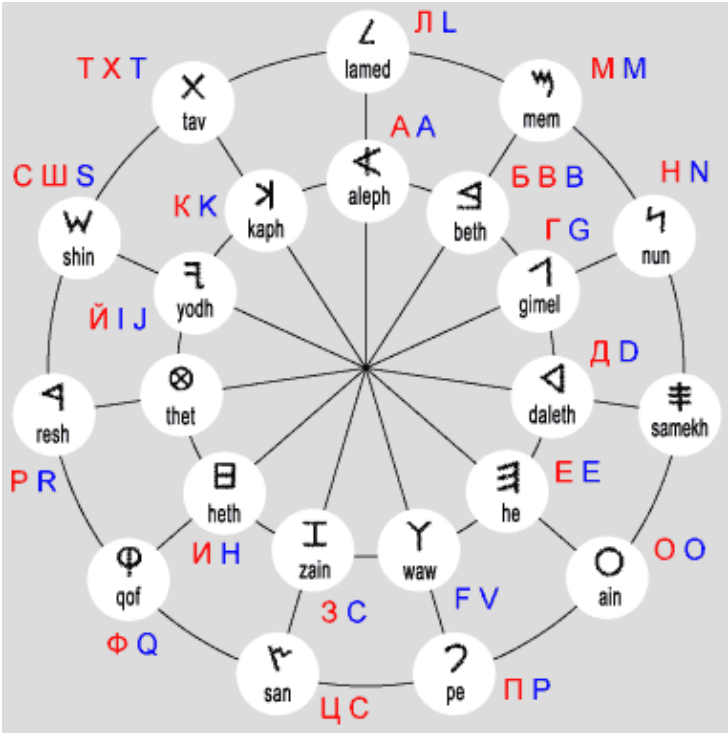


Figure 370. Alphabet Circles: German and Pheonician/Slavic.

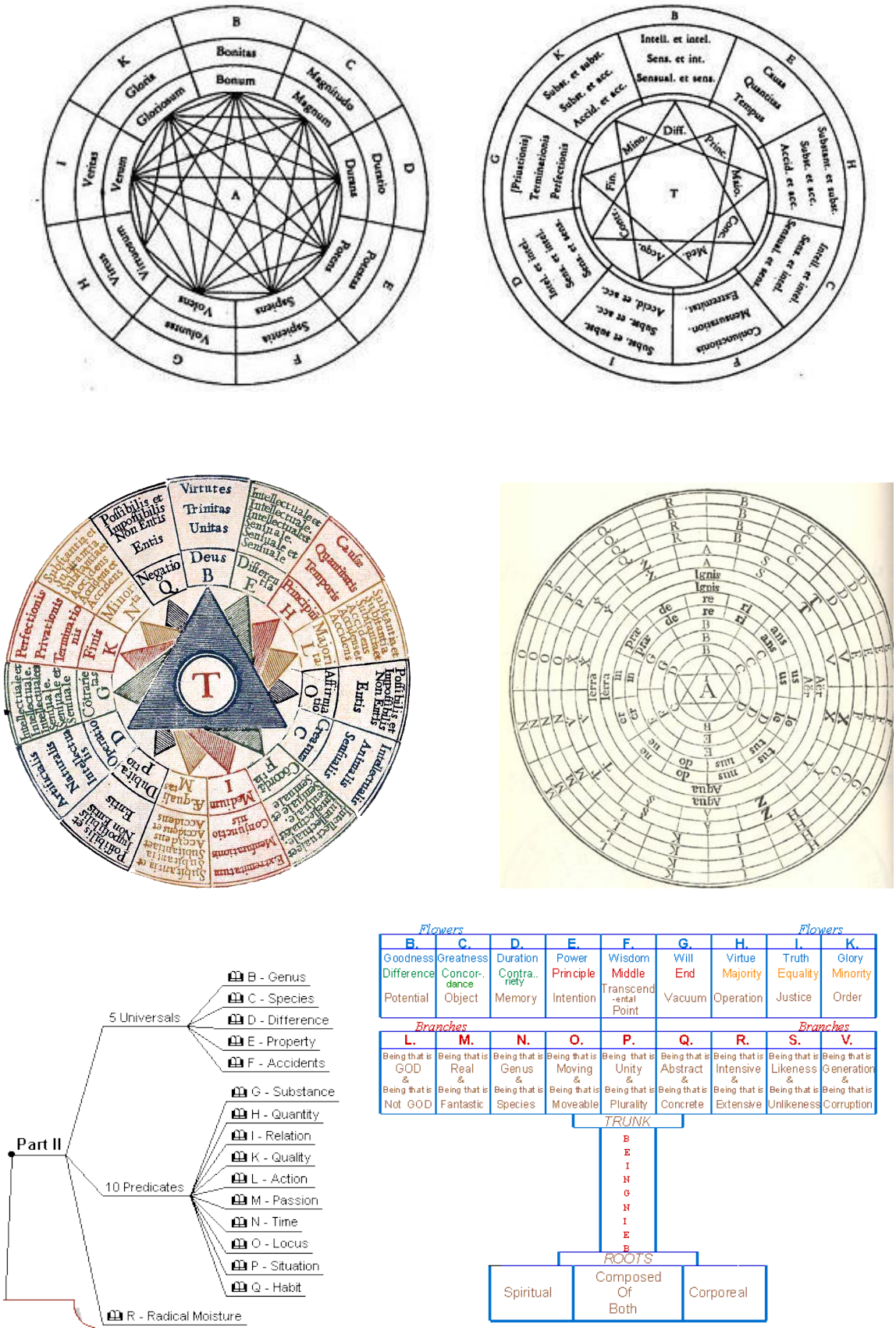


Figure 371. Raymond Lull, Alphabet circles and Liber Chaos, Desired Philosophy Tree.

11.10.1. Sanskrit

Sanskrit letter wheels begin as alphabet garlands (varnamala) asssociated with the Goddess Vac, with Sarasvati, Kali, Ganesha and Siva (figure 368 a- b). Some versions correlate the system to an English alphabet circle in which numbers 1, 7, 13 and 21 mark the four cardinal points. The final letters la and ksha are sometimes letter 49-50 or letters 50 -51,

11.10.2. Hebrew and Christian

A typical Hebrew alphabet tree of life (alfavita) literally shows a tree of life in which the letters are arranged in a circle in a counterclockwise sequence (figure 368 c). In the Virga Aurea, seven such alphabet circles are displayed within a hexagonal framework (e.g. figure 368d cf. figure 158). In the cabala tradition, several variants are found. For instance, the 3 mother letters are linked with an inner 3 sided star, surrounded by a 7 sided star for the 7 double letters and surrounded in turn by a 12 sided star for the 12 simple letters (figure 369a). Alternatively, letter combinations are displayed as a wall or rectangle of letters (figure 369b). The classic view of the 22 letters in the mystical tradition is in a circle where each of the letters is connected to produce 22 x 21/2 = 231 gates. Meanwhile (figure 369c, cf. 369d), the Rosicrucians link the 22 letters of the Hebrew alphabet with 22 petals of a Rosey Cross and relate this to "a cloud of the Ain formulating the Hidden Sephiroth and concentrating in the Sephirah Kether."[1271]

11.10.3. Phoenician

A contemporary Russian scholar, Sergey Leonidovich Panphilov has offered an alphabet circle for Phoenician (figure 370b):

> The alphabetic sequence of letters in the circular matrix forms a spiral where the first coil of a spiral is a prototype of the first circle, the second coil is a prototype of the second circle, the third coil is a prototype of the third circle that is shown on the right scheme.
> Similarly sequences of letters in other alphabets form spirals and can be presented in the form of circular numerological matrixes. For example, the following scheme shows the circular matrix of the ancient Phoenician alphabet in which 22 letters correspond with numbers of duodecimal numerology, as well as 33 letters of the modern Russian alphabet because numbers 22 and 33 are divisible to number 11, Letters of the Phoenician alphabet are formed with two coils of a spiral and two circles of the circular matrix which has eleven numerical axes.[1272]

11.10.4. German

During the Renaissance and Baroque periods alphabet circles and wheels gained a certain popularity in Europe. Stephan Michelspacher's Cabala (figure 370a) offers a typical example.

11.10.5. Raymond Lull (c.1232-1315)

In addition to simple circles with lists of existing letters, a number of scholars explored possibilities of using letters to multiply letters, ideas and even knowledge. One of the most original of these was Raymond Lull. He develops a series of combinations of letters to define the truth of claims and increase knowledge. His simplest version begins with 9 letters (B C D E F G H I K) linked with 9 concepts: Goodness, Greatness, Duration, Power, Wisdom, Will, Virtue, Truth, Glory (figure 371a).[1273]

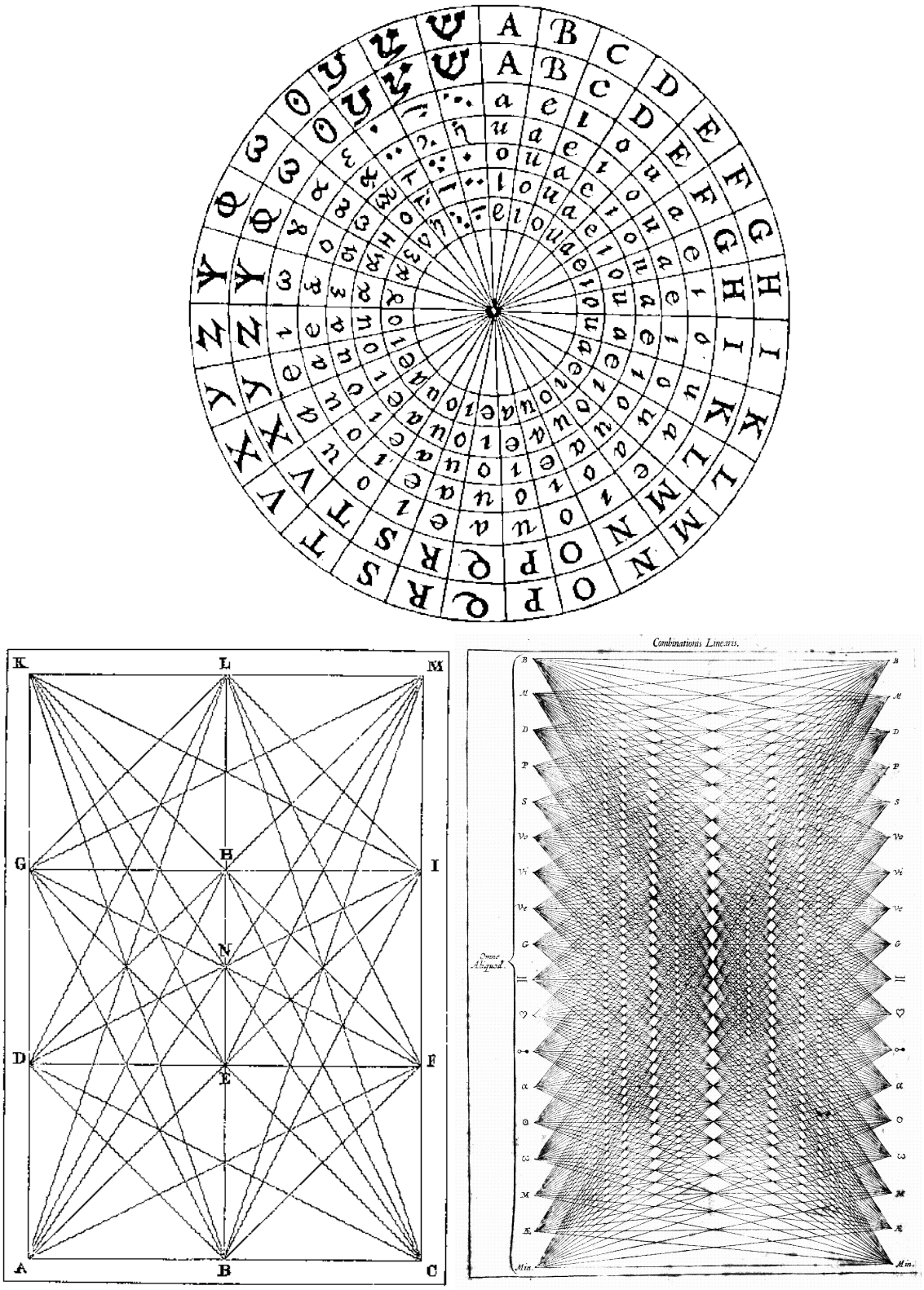


Figure 372. Giordano Bruno. a. Alphabet circle, b. Letter matrix c. Leibniz, Combinationis linearis.

A more complex version in the Liber Chaos, links these letters with 5 universals: Genus, Species, Difference, Property (B C D E F) and 10 predicates: Substance, Quantity, Relation, Quality, Passion, Time, Locus, Situation (G H I K L M N O P Q, figure 371b). A Desired Philosophy Tree goes further. The 9 letters are now linked with 9 x 3 = 27 principles (table 117)[1274] as flowers in the upper tree. Below these are 9 letters (L M N O P Q R S V) representing 9 x 2 = 18 kinds of being and below this are a trunk and roots (figure 371 e-f).

The most complex is his figura universalis with 16 rings or wheels (figure 372a). Rings 1 to 4, representing God, the figure of Theology, Law, Philosophy respectively, each have 16 divisions:

> There are 16x16 = possible combinations and (16 2) = 16x15 / 2 = 120 combinations of 2 distinct elements. .. There are 16x16x16x16 = 256x256 = 65,536 = 2^16 possible combinations, and (16 4) = 16x15x14x13 / 2x3x4 = 1,820 combinations of 4 distinct elements.[1275]

Rings 5 and 6 have two sets of 7 subdivisions, which leads to 14 x 14 combinations. Rings 7 and 8 each have 4 subdivisions. Rings 9 and 10 have 13 subdivisions, with 13 x 13 combinations. Rings 11 and 12 have 6 subdivisions. Ring 13 has 6 vertices corresponding to vertices of a Star of David. The details of precisely how each wheel functions are not really our concern. It is the principle: already the first four rings lead to 65,536 possible combinations. The tradition of letters in alphabets is now linked with an ever expanding world of words, concepts and knowledge.

11.10.6. **Giordano Bruno** (1548-1600)

In the 16th and 17th centuries this approach becomes associated with the Ars combinatoria. Giordano Bruno adopted the methods for his Art of memory. He used different techniques. One approach in the book On the Composition of Images simply used letters in combinations to create syllables and sounds (table 118).[1276] He also created letter matrices (figure 372b), an approach that was subsequetly developed further by Athanasius Kircher (figure 372c). Bruno is most famous for alphabet circles that were studied in the last century by Aby Warburg, Gertrud Bing and Dame Frances Yates:

> the system makes it possible to create combinations of letters representing words, acronyms or syllables to be remembered by means of animated images mixing the attributes and accustomed actions of familiar mythological figures.[1277]

Scholars differ on the exact role of these techniques. Dame Yates saw them as part of the magical tradition. By contrast, Rita Sturlese, sees them as a kind of adult toy:

> Here each ray corresponds to a set of syllables combining one consonant with one vowel. Thus reconstructing a word with its phonetic constituents amounts to combining the various elements of each section. The addition of the images described in the last ring before the hub creates in the end a mnemonic background by means of which new words can be remembered. [1278]

11.10.7. **John Dee** (1527-1608)

Giordano Bruno's English contemporary as a practicing magician used a Sigil of Aimeth to protect himself from evil forces (figure 373a). The sigil contained letters, names of god, daughters of light, sons of light, daughters of the daughters, sons of the sons. Dee adapetd the

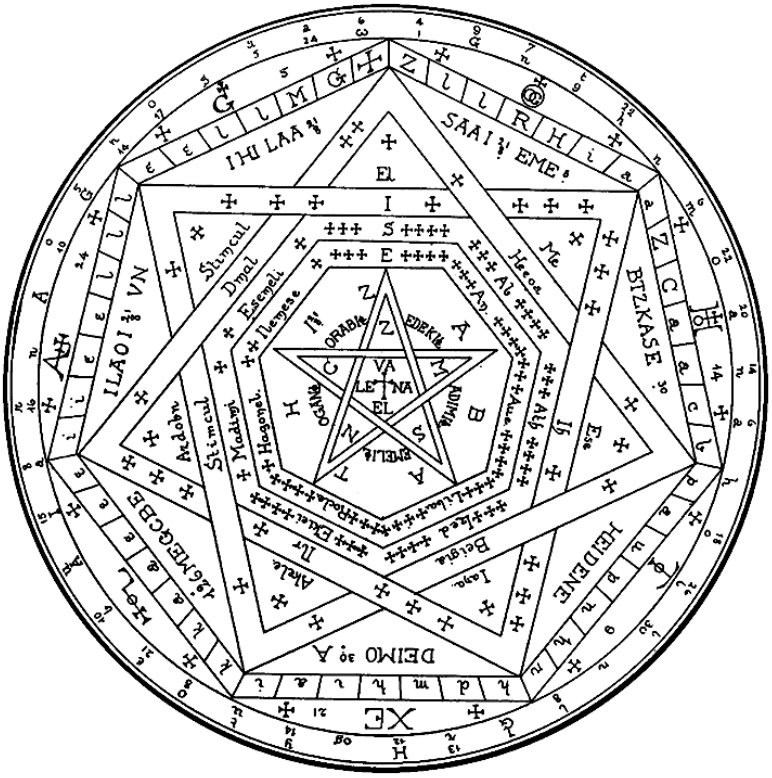


Figure 373. John Dee, Sigil of Ameth, b. Harsdörffer, Alphabet circle.

methods of alphabet circles and squares as a method for producing names of angels. He used elemental tablets, a tablet of union and kerubic squares.

11.10.8. **Philipp Harsdörffer** (1607-1658)

Harsdörffer, a German playwright, adapted the alphabet letters to the ballet:

> Around 1650, Georg Philipp Harsdörffer devised an ingenious ballet. It's simple: first, give each dancer a board inscribed with a letter of the alphabet; then watch as new words or phrases emerge from dance. The very movement of the dancer's bodies will act as a combinatory mechanism from which language springs. [1279]

He also created an alphabet wheel (Denckring), whereby a user can spin the discs and generate up to 97,209,600 words (figure 373b):

> The *Denckring* is a database of the German language composed of five predicate variables: prefixes (forty-eight values), initial letters or diphthongs (fifty values), medial letters (twelve values), final letters of diphthongs (120 values) and suffixes (twenty-four values). Instead of using a table structure, however, each variable is inscribed along the edge of a disc and nested with each of the other discs, forming a simple combinatory mechanism that can generate any information stored in the database.[1280]

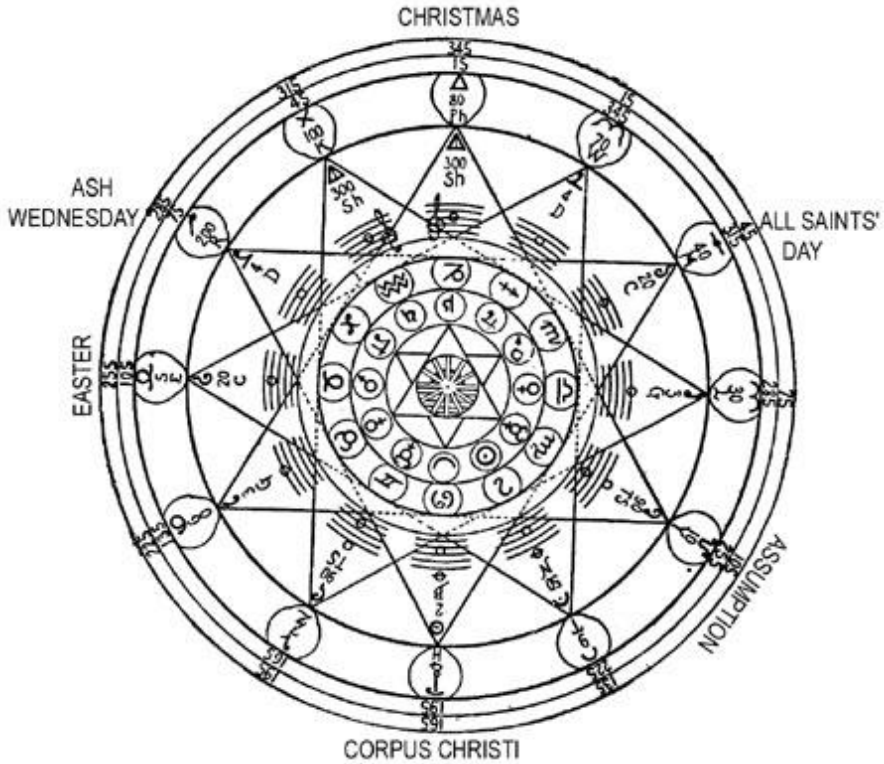
If the 16th and 17th centuries saw ever more elaborate ways of generating new letters, sounds, and words, they also brought a new fascination with discovering the original alphabet, the so called Alphabet of Adam (cf. figures 66). The 19th century brought an increasing passion to discover original principles of language.

11.10.9. **Alexandre Saint-Yves d'Alveydre** (1842-1909)

One of the most fascinating of these was the French mystic, Saint-Yves d'Alveydre. He believed that the primordial alphabet was in India:

> "The primordial alphabet of the Atlanteans has been preserved in India, and it is through the Brahmins that it has come down to us."...
>
> Saint-Yves explains thus the etymology of the word Vattan: "Vat signifies to speak, say, share, measure, distribute, envelop, connect, knot. Vata signifies circle, sphere, equality of form and dimension. Tan signifies to deploy." [1281]

Saint Yves published the Vattan or Adamic Alphabet (Alfabeto Watan o Adamico, figure 378a). Another version aligned 12 direction, 12 zodiac signs and corresponding letters in Vattan, French, Assyrian, Syriac, Chaldean, Samaritan (figure 376 b). The 12 directions were also aligned with major Christian feasts and musical notes (figure 374a) as well as Sanskrit letters and elements: ether, ethereal fire, water, air, earth (figure 374b). His synthetic diagrams included a Zodiac of the speech (zodiac de la parole) with a solar alphabet of 22 letters. Here he aligned a dodecad of letters, music, Adamic and numbers, Devanagari Sanskirt, Astral (zodiac signs) and French (figure 375a). His studies led also to an Arithmology of the XXII letters (figure 375b) and a device called the Archeometer, a synthetic protractor of the higher studies.[1282] His comparative lists included 22 Letters of Vattan, Hebrew, Sanskrit and French and Astral signs (figure 376a-c- 378).



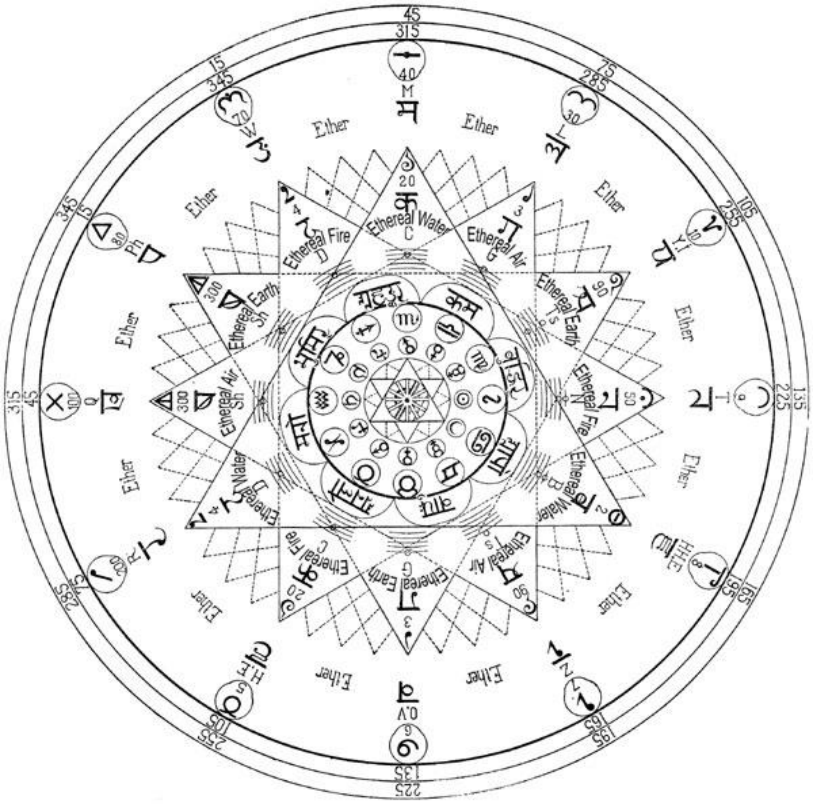
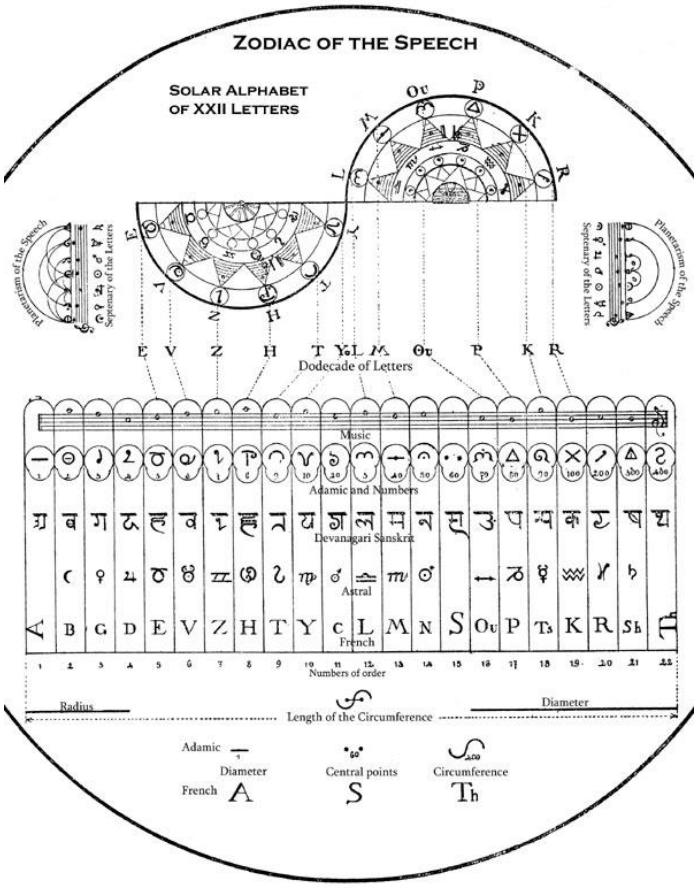


Figure 374. Saint Yves D'Alveydre , Archeometer[1283]



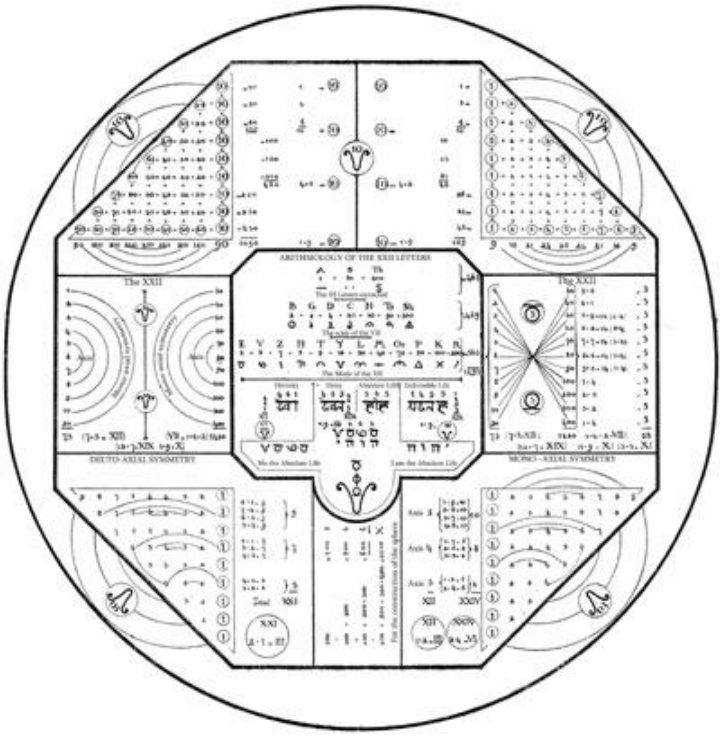


Figure 375. Saint Yves D'Alveydre, Zodiac of the Speech, Arithmology of the XXII letters.

N°	Valore numerico	Valore geometrico	Alfabeto Watan	Alf. Ebraico nome	segno	Corrispondenze astrali madri	planetarie	zodiacali
1	1	3		alef	א	I		
2	2	4		bet	ב			
3	3	5		ghimel	ג			
4	4	6		dalet	ד			
5	5	8		he	ה			
6	6	9		vav	ו			
7	7	10		zain	ז			
8	8	12		chet	ח			
9	9	15		tet	ט			
10	10	18		iod	י			
11	20	20		kaf	כ			
12	30	24		lamed	ל			
13	40	30		mem	מ			
14	50	36		nun	נ			
15	60	40		samek	ס	II		
16	70	45		hain	ע			
17	80	60		phe	פ			
18	90	72		tzade	צ			
19	100	90		qof	ק			
20	200	120		resh	ר			
21	300	180		scin	ש			
22	400	360		taw	ת	III		

Figure 376. Vattan, Hebrew, Sanskrit, French, Umbanda (Aum ban Da)

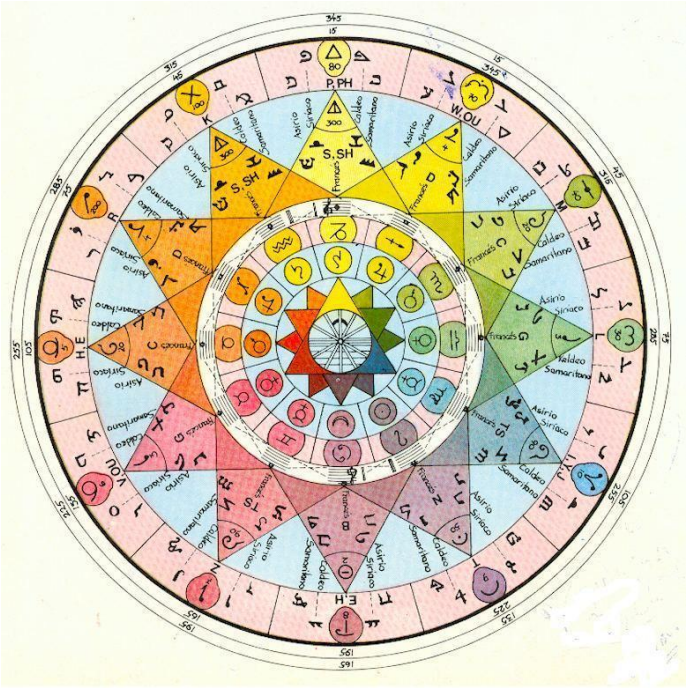
The large circle at the top shows 12 vowels single and double uniquely used in Vattan. The small circle shows 7 mystical vowels linked with the Datus of the mysteries and the 7 planets. The rectangles show the 22 letters of sacred writing. The alphabet is headed by two vowels E and A, so this is a vowels first alphabet. The left column shows a sequence of 10 consonants A B Ga Da, Ha Oa Za, Ha Ta Ya, Ka. The right column shows 11 consonants: La Ma Na, Sa ɣa Pa Tsa, Qa Ra Sha Th. The corresponding columns under the letter E repeat the sequence with the vowel e. So this is a two vowel matrix.

More astonishing is that this 22 letter alphabet in 2 x 2 columns effectively shows us an abjad sequence. The abjad form, reflected in Sumerian and formalized in Babylon and later on the East coast of the Mediterranean, has its roots in India. Also striking is that letter 5 entails two forms of H as He and Ha in the form of an Othala rune and Othala rune inverted. A variant of these figures appears in the seven mystical vowels. Other variants were encountered in the old Slavic alphabets in connection with liude (figure 33), as the essentially male symbol (figure 34, also on the title page of the book), ma in Brahmi (figure 36); the lem of Indicum (figure 36) and as symbols 47 (y) and 72 (ya) in the 132 Bulgarian runes (figure 36). In other words, 2 of the 4 most sacred letters of the Hebrew tetragrammaton are linked with key symbols in Vattan, Brahmi, Indicum, Old Slavic and Bulgarian. Saint –Yves D'Alveydre was convinced he had discovered a universal key:

> It remains for us to see, on the Sphere of the Living Word, the Shema, the Name of the ALHIM, the Vattanian A shows us the radiants of the Aleph Thau and of the ASoTh of the Ethereal, 6 three times = 18 six times = 36, 6 60 times = 360, the number of the Decans, then the infinity of radiances. The second letter L in Vattan shows us the winged beings of the celestial air, the sign of Libra, sign of air and the autumnal equinox of the heavens, their quality as Judges of Lives at the council of the Gods presided over by the King of Glory, ad Dexteram Patris, because the I, the ' and the of IEVE is in the sign of Virgo, sign of the earth of glory, or translucent. The H, in Vattan , shows them to us at the vernal equinox of the heavens in the sign of Aries or the solar Lamb where the Sun of the Spirits has his exaltation in his Gift, in the Agni in the Fire of love of his supreme sacrifice, Life, the letter Y in Vattan unites them to Ie Sh V and to IEVE in the sign of Virgo, and of the earth of glory above, the letter M in Vattan shows us Scorpio, the executive of their judiciary right after the council of the Gods presided over by the king of Glory, sign of the Living Waters of Heaven, vivified by them and where all Life is revivified in the celestial Water and in the spirit, which bears witness to it.[1284]

If there remains a slight temptation to dismiss these parallels as coincidence and the efforts of Saint-Yves as a charming example of late 19th century mystical syncretism, it is instructive to go to Brazil. Their Umbanda religion refers to 7 original vibrations, 7 rays, 7 lines, and 7 Orixas (cf. Orishas, guardian spirits from the Yoruba religion; cf. Indian state). The alternative name of Umbamba is Aum Ban Da (figure 343a). The first two letters of the religion correspond to the two forms of writing B in the Vattan religion. The Umbanda also have their own version of the Vattan alphabet (figure 377d), refer to the Brahmans, the Kaballa and to the power of 22:

> UMBANDA is mystical, liturgical, sacred a TERM, vibrated, whose origin it finds in that primitive alphabet that proper the Brahmas of was unaware of the essence, but that it is inside of the proper KABALLA (means the power of the 22) (most occult, most private), the one that had given the name of Aryan, Adâmic or Vatan and must Have come of the pure Red Race, whose letters, in set, obeying the



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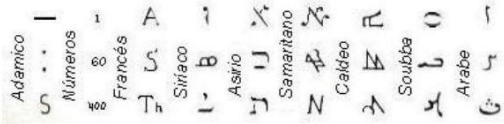


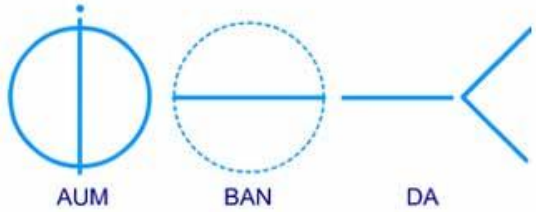


Figure 377. Umbanba and Vattan

> certain rules and position, forms revealing, similar images to the TRUE SCRATCHED OUT, known SIGNALS symbolically, for the name of PEMBA POINTS. This Umbanda term, lost its meaning REAL in the calls languages deceased, since cited " schisma" of Yrschú, when everything was occulted. In REALITY, UMBANDA means " SET OF the LAWS DE DEUS".[1285]

Nepali mystics speak of contacts between Nepal and Brazil 2,000 years B.C. If the details of these contacts are as deeply wrapped in mystery as the mysteries to which the letters allude, there is obviously more to 22 letter alphabets than even the scribes of Babylon would tend to have us believe.

11.11. Conclusions

The combinations of alphabet letters lead to words and in theory to the trivium of grammar, dialectic and rhetoric, while combinations of numbers lead to the separate disciplines of quadrivium of arithmetic, geometry, astronomy and music. This chapter has explored dimensions in the early history of alphabets, whereby words and numbers, their meanings and symbolic associations were often deeply intertwined.

Basic letters such as B (beth, beith, bereginya) are often considered a container for the world. Symbolically the womb world and diamond world mandalas (gharbadhatu - vajradhatu, bell and vajra) are cosmic containers for the manifest and non-manifest realms. The bell and vajra mandalas are also linked with a cube and octagon, associated with 6 and 8 syllables. Meditations wherein these shapes are transformed into each other become important in Eastern traditions. The same shapes of cube and octahedron are found in the West, typically as separate containers, sometimes conceptual, sometimes linked with obervations in/of nature. Spheres also play this role as containers.

In the West, distinctions between manifest and non-manifest acquire new meanings with respect to the dots of cubic matrices, or the squares visible on cubes. Distinctions between amounts visible from a given viewpoint and those visible from all possible viewpoints become linked with metaphors for revealed truth with respect to absolute truth.

A brief survey of the Hebrew tradition explored their syntheses in linking geometrical forms of the tree of life with the Greek tetractys. This offers new light on their emphasis of the sequence 3-7-12, and also on why some numbers (e.g. 19, 22, 26, 32) acquire such significance in their metaphysics. Numerical harmonies and symbolism thus explain some of the verbal symbolism of Hebrew letters and words. According to Russian studies, the origins of this number system lie further East in Taoism (§11.3).

An outline of connections between regular polygons (trinagles, squares, pentagons), regular solids and alphabet letters revealed how these were interconnected. Of particular interest is the star tetrahedron also known as the philosopher’s stone and the merkaba, connected with the star Regulus (also known as the Basilisk star). A rich series of connections with yoga and breathing techniques in cultures from Tibet and India to Slavic culture and Egypt suggests that the Chariot card of the Tarot has a deeper range of meanings.

Specific links between numbers and alphabet letters are also found with respect to a small number of cosmic letters entailing prime numbers, harmonic numbers and Fibonnacci

El Alfabeto Watan o Adámico.

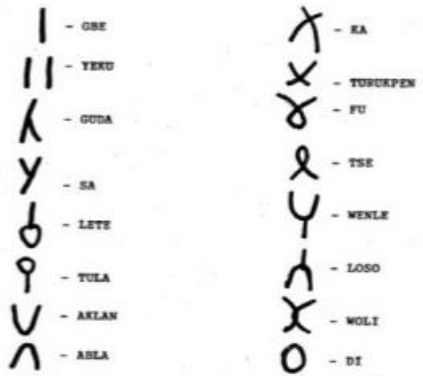


Figure 378. Alfabeto Watan or Adamic Alphabet[1286] b. 16 great signs of geomantic system. 16 Great Signs o

numbers and figurate numbers. Chapter 10 showed that numbers 1 to 9 and their multiples proved particularly useful in creating basic modules for alphabet sequences. Numbers 10 to 20 and their multiples provide a framework for early cosmologies. In Babylon, multiples of 6 (60, 600, 12,960,000) are seminal. In the West, alphabets of 22, 24, 26 28, 33 letters become dominant. In the East, the key numbers become interlinked with 72, 108 and 576. Understanding these cosmic numbers allows to recognize that the same numbers used to create the major alphabets are used to create early cosmologies: i.e. the number of letters, become the number of worlds/realms, and also the number of gods.

We were also able to trace connections between alphabets and major religions. In terms of astronomy Hinduism assigns the Sanskrit vowels and consonants to the level of the zodiac. Buddhism creates 3 worlds with 31 realms i.e, sensuous (11 realms), fine material (16 realms) and non-material realms (4 realms). The 33 letters of the alphabet are relegated to realm 7. Tavatimsa heaven, with 33 gods.

In Babylon, the planets acquire significance as keys to human destiny. Planetary cycles, time amd chronology gain in significance. Accordingly, the Hebrew tradition keeps 12 simple letters associated with the (timeless) zodiac signs but aligns 7 double letters with the 7 (time-bound) planets. Hereby, the alphabet is theoretically closer to earth. Indeed, the Hebrew tradition entails a curious dichotomy in approaches. On the one hand, the biblical narrative focusses on events in time on earth after physical creation has occurred (cf. sensuous worlds 1 -11 of Buddhism). On the other hand, the cabala continues emphasis on the fine material and immaterial worlds.

In the Christian tradition, the planets are seen as rulers of the universe (kosmakratoras) and the war in heaven, which had been a story of rebellious angels, now becomes a constant battle of light and dark, good and evil. Gradually a series of levels of angels replaces earlier realms of uthras, devas and angels. In the Arabic tradition and Islam, the alignment of letters becomes more polyvaent: the link with mansions of the moon and zodiac signs continues while, at the same time, a hierarchy from the highest to earth is created. In this hierarchy, the 7 planets are linked with 7 prophets ranging from Abraham to Jesus and Adam, each linked with specific stars and letters. The alphabet of life, which had begun with creation, is now also about maintaining the cosmic framework, current harmony and future salvation. Alphabets are not only used by the great religions. They are integrally connected in their cosmologies and dimensions of their belief systems.

A brief section explored how key numbers related to alphabet letters, are linked also with major games ranging from card games (tarot), chess, to hneftafl and weiji (game of go). The same fascination with magic squares and cubes that guided early alphabets and cosmology inspired the major games of early cultures.

A final section explored a shift in the role of alphabet wheels (circles, garlands). Traditionally, these served to organize systematic sequences of letters. In Sanskrit, this occurs in the form of

a garland or circle of beads (varnamala). In Hebrew, this occurs literally as a circle in a tree of life (alfavita). Mediaeval scholars transform this process of listing existing letters into a memory device and method for generating new letters, sounds, words, concepts and even new knowledge. The contributions of Raymond Lull, Giordano Bruno, Athanasius Kircher, John Dee, Philipp Harsdörffer, and Alexandre Saint Yves D'Alveydre are explored. Study of the roots of alphabets, thus points to new letters, words, expressions, concepts and knowledge.

12. **Conclusions**

For this whole visible world is a book written by the finger of God, that is, created by divine power [...] But just as some illiterate man who sees an open book looks at the figures but does not recognize the letters: just so the foolish natural man who does not perceive the things of God outwardly in these visible creatures the appearances but does not inwardly understand the reason. But he who is spiritual and can judge all things, while he considers outwardly the beauty of the work inwardly conceives how marvellous is the wisdom of the Creator.[1287]
Hugh of St. Victor

There yet remain, as subjects of our inquiry, in our alphabet,
The conditions of beings, which seem, as it were, transcendentals,
And as such touch very little of the body of nature. Yet, by
That manner of inquisition which we use, they will considerably
Illustrate the other objects.[1288]
Francis Bacon, Alphabet of Nature

12. Conclusions

The final chapter is in two parts. Part one provides a summary of findings in the 11 chapters. Part two reviews six key dimensions of alphabets: identity, order, belief, (explaining) creation and life, and templates. These lead to challenges, dangers and an epilogue.

12.a Summary of Chapters

1. **Marks, Signs, Symbols**

Our study began with parallels between Slavic Zharkutanskie runes (68,000 B.C.), early Vinca script (5300- 4000 B.C.), Chinese symbols and Shamanic traditions. Exploration of early Slavic signs and symbols reveals a fascination with energy, power and force linked with a concept of 3 fires: celestial, atmospheric (lightning/thunder) and terrestrial (everyday fire). These symbols are connected with creation and notions of the origins of life. A symbol of the Celestial All (Altarnik) becomes a starting point for anti-clockwise and clockwise swastikas, which become the old Slavic letters, Posolon and Swastika, subsets of which become the Cyrillic letters Eri and Glagoli. The letters posolon and swastika also become linked with the posolon rune and jara rune. These letters are linked with early calendars going back to c.20,000 B.C., names of gods and other symbols. These same runes are, in turn, the initial letters of two of the world's oldest documented religions Ingleizm (cf. Old Believers-Inglinists)[1289] and Yudzhizm.

Linked with these religions are early Slavic-Aryan alphabets, which are are much more than collections of letters. They tell a story of creation, life and the beginning of new life. In some of the earliest Glagolitic and early Cyrillic alphabets, the regular structure is complemented by a section at the end dedicated to semivowels and diphthongs. This approach is found also in Proto-Bulgarian, in Bulgarian runes, and in Scytho-Sarmatian runes. Hence, even if the precise dates of these early alphabets remains a matter of debate, their existence confirms clearly developed systems long before Cyril and Methodius. There is a pre-history of Western alphabets that lies somewhere in Middle Asia and appears to come via India. According to both Hindu and Slavic sources, there is a further pre-history that lies in the land of the Northern Kurus, associated by some with Siberia and by others with the Lake Baikal area (figures 379, 668, 669).[1290]

Chapter one revealed that there is both a Slavic and a Hindu tradition of Vedas. Indeed, in the Slavic tradition, vede is the third letter of the alphabet, written as a B and meaning to know (which precedes the letter, D, dobro, meaning good) and leads to the ABVD alphabet model. Russian sources speak of a sacred Slavic alphabet (Х'Арийская Каруна (руника), Union of Runes 256) and vedas that preceded the Indian Vedas:

> In common parlance these are called the priesthood letters. Karuna formed the basis of ancient Sanskrit, Devanagari and were used by priests in India and Tibet. A simplified form with fewer rune Karuna was used by western Slavs and Aryans, who inhabited ancient Scandinavia, Iceland (48 PR), the territory of present-day Germany (19 PR), France, Scotland (33 Runes), Ireland (38 PR) and other Slavic-Aryan countries.[1291]

With dates claiming to go back 100,000 or even 600,000 B.C. all this might well seem completely fanciful. However, detailed drawings of each of the 256 runes exist, each of them

is named and described (cf. figure 124c) and more significantly they have been mapped to the much smaller set of modern Cyrillic letters (figure 124d). It may well prove to be the case that many details of this early story remain shrouded or lost in pre-history. Even so, the explicit parallels between Slavic and Indian themes both with links to Tibet and China confirm that there is a big picture extending across the greater part of Eurasia. Even a cursory glance at key runes in this series reveals that the karuna include most of the basic runes in the western tradition (figure 402, cf. figure 101). Recent studies in the genographic project have traced a Scythian presence in the Altai mountains of Siberia to 40,000 B.C. (cf. appendix 7.12). Chapter one merely outlined some basic principles. Further details of these Slavic-Aryan runes and alphabets are given in chapter 4.9 (figures 123-126). They reveal that there is a detailed body of evidence to argue for a long tradition, forgotten in most western textbooks.

2. Sanskrit Framework

Chapter two explored the Sanskrit framework. Whatever its possible antecedents, Sanskrit holds a special place in the history of alphabets. It is the first known alphabet with a systematic framework for human sounds in the mouth and as such introduces a proto-phonology. This framework includes a system of 25 consonants organized in a matrix or grid of 5 x 5 squares (cf. matrices and letter grids in § 4.4 - 4.5). These 25 sounds become linked with 24 and subsequently 25 elements (tattvas) and thus become the basis for the Sankhya school of philosophy (figure 35).[1292] A similar logic links the 24 letters of Greek with the elements (stoicheia) of Nature. The Hindu system of 25 sounds is expanded to 33 sounds, 35 sounds (7 x 5 sounds in the Tantric School) and 36 sounds in the Vedanta school. Thus the elements of sounds also become the elements of physics and philosophy.

These same elements serve to explain creation as a process of differentiation, moving from the one to the many in a cycle, whereby the individual is reunited with a universal One. At a metaphysical level the same elements (tattvas) thus become a framework for religion. For instance, in Saivism, this leads to three categories of impure tattvas, pure-impure and pure tattvas. These 3 categories are aligned with 3 worlds, namely, a sensuous, fine material and immaterial world. In Buddhism and other systems, these 3 worlds are subdivided into 33 realms and 33 stages of enlightenment (cf. Appendix 11). So the sounds that are the elements of creation effectively become stepping stones in a ladder back to the source of creation in the universal One.

Multiple systems evolve. In the tantric, mystical tradition sounds are linked with key symbols: e.g. the All powerful 10 of the kalachakra, which lead on the one hand to metaphysical structures of meditation and on the other to physical constructions. In the South of India, complex Melakarta charts link physical music with metaphysical gods and concepts. Throughout India, the elements (tattvas) become linked with the visible world. In the heavens, they become linked with the mansions of the moon (nakshatras) and with the stations of the sun (zodiac signs or rasis). This leads to both astronomy and astrology and also offers a precedent for later Arabic alignments of alphabet letters with the heavens (cf. chapter 5).

Meanwhile, on earth (cf. chapter 6), the same elements are aligned with the energy centres of the body (chakras). Different schools often have slightly different alignments but there is a clear basic pattern whereby the lowest chakras are rough sounds and the highest sounds are semivowels and vowels. This system spread far beyond India. For example, an adapted

version is applied by the Nazorean Essenes to the Mandaic alphabet and brought to Mount Carmel in what is now Israel. A version of the chakras is found among the Navajo and Cherokee Indians. Another version, adopted by the Celts, is still found in Celtic practice of Quebec in Canada. A third version evolves in the Slavic tradition, partly in the context of the Slavic Vedas. According to some sources, this version may have predated the Hindu developments. Other sources point to explicit links with Hatha yoga and connections to Chinese traditions. Such alignments of chakras and letters continue in figures of Adam Kadmon in modern Western mystical traditions.

The Sanskrit framework spreads throughout the world. It spreads eastwards to Burma, Thailand, China, Inodnesia, the Philippines and Japan. It spreads westwards to Middle Asia, Africa and Europe. It leads to multiple variants and scripts (e.g. Pali, Brahmi, Devanagari) and different lengths: a full version and abbreviated versions: 26 letters or 22 letters in an a b g d sequence. Two of the 72 magical alphabets of the Roman Catholic Church are from India, namely, Indicum and Brahmanicum, the latter of which is associated with the second alphabet of Solomon and Hebrew 3. Sanskrit thus offers clues for understanding Western alphabets.[1293]

3. Breathing and Life

If the letters of Sanskrit offer a framework for speaking, writing and principles/elements (tattvas) of creation, their ultimate purpose is to account for movements of breath, movements of the body and of life itself. The idea is that by controlling breathing through yoga, one can reverse the yoke of time (yuga). Chapter three shows that this quest is a theme in many early alphabets. By way of introduction, the example of Slavic Aryan vedas and the 17th century Scanzianum alphabet of Buraeus are considered, before exploring Egyptian and Slavic examples.

Underlying the theme of descent in the form of letters are themes of descent and ascent in the form of inhaling and exhaling. These become linked with energy centres (chakras) in the body. Two main models evolve: one applies to the entire body in the manner of a standing cosmic man, often associated with Adam Kadmon and a Vitruvian man; the other applies to half the body, i.e. a seated person in a yogic position. Both models entail a series of basic metaphors, the spine (shushumnah) as a column, pillar or world tree; the paths of the two nadis (ida and pingala) usually as two intertwining coils, in the form of a caduceus, sometimes in the form of two columns. The descent and ascent can then be seen in terms fire, lightning, a flaming sword, streams, living elements, sephiroth or letters. Metaphors of 3 pillars and 3 streams that connected 3 worlds using 3 goddesses and 3 knots now become a starting point for much more than an alphabet for speaking, writing and and reading. It becomes an alphabet of nature with a cosmology of the world.

4. Movements and Matrices

The internal movements of breath associated with yoga and internal alchemy of the metaphysical world are paralleled with external movements of the body in the physical world. On the surface, this leads to yogic runes that resemble a new age version of aerobics and the fanciful human figure alphabets of Mannerism. These also are found in the Turkic,[1294] Arabic

and Chinese[1295] traditions. Chapter 4 showed that these runic movements have a systematic basis linked with philosophy and religion. Simple markings are linked with a static hand and become a starting point for aligning letters with trees, elements and annual cycles. Some Slavic versions, such as the Big Dragon system, are linked directly with Chinese philosophy.

In Scandinavia, stav runes link basic movements with runes using 9 stavs. Elsewhere, these stavs are sometimes 9 sticks, rods, glory twigs or lines. A static version of the 9 lines leads to a web of Wyrd and web of Örlög (cf. web of fate). It also leads to matrices for constructing runes. In the Slavic tradition, these rune matrices are more complex, ranging from basic two-dimensional versions of 3 x 8 runes to three-dimensional versions entailing 64 cubes. Such cubic matrices are linked with a complex geometry used to generate both the world tree and the flower of life. Whereas the Slavic tradition has maintained a 3-d tradition, the West increasingly relies on 2-d systems which, according to Slavic sources, entail a loss in meaning. There are numerous systems including Wiligut runes and a version linked with Georgian Asomtavruli, which is claimed to go back to 6,504 B.C. In India, the idea of matrices is reflected in the name of the 8 goddesses (matrikas) credited with creating the letters of the Sanskrit alphabet. The imagery sometimes entails principles, sounds, rays, and weaving.

Some of the Slavic runes are directly connected with fundamental letters in major alphabets. For instance, the zynch rune (ᛞ) as a combined upward and downward chevron is rune 20 in Razens Molvitsky and Lepenskog Vira and is letter hh in Brahmanicum, the second alphabet of Solomon and in Hebrew 3 (ᛝ). Such deep-seated links suggest that both runes and letters are sometimes abstractions of individual human movements and sometimes reflect cosmic movements such as a crossing in a letter form. For instance, runes 9 10 11 are often Hagal, Nied, Is or n i a. They entail a rune with a downward movement, culminating in a rune with an upward movement (ᛚ ᛇ), the by now familiar theme of descent and and ascent. Such a descent and ascent in found again in images connected with vowels OI and IO, linked with a a converging and expanding spiral. Such spirals are encountered elsewhere when Vita and Activ combine to produce Ot (English letter W, figure 123h).

The rune with a downward stroke is found also in the Slavic and Greek Orthodox cross where it is said to symbolize the scales with the soul of the thief who went to hell. However, the same form is found in old Slavic alphabets as the letter Krest (Cross, figure 31-32) and in the background of the letter Buki (figure 31h, 37. cf. figure 358). Hence, even the most familiar Christian symbols have roots in pre-Christian symbols, runes and letters. The Slavic account of this pre-history is in terms of four races and four alphabets: da'Ariyskie Tragi, kh'Ariyskaya Karuna, Rasens Molvitsky, Svyatorusskie Images. Rasens Molvitsky is copied in Lepenskog Vira which links with one of the important Neolithic sites, Lepensky Vir (c. 7,000 B.C. figure 678a).

We found another system, an alphabet of the VseYaSvetnaya Slavs (125c-d), said to have begun as multidimensional spatial writing (c.11,900) and subsequently reduced to a two-dimensional planar writing (c.6,000 B.C).[1296] This system of 1,240 runes was simplified to 147 everyday runes (64 uppercase, 83 lowercase). Variants of the simplified form became the

Vseyasvetnaya Charter[1297] (Всеясветная грамота), which again appeared in subsets. A further subset, drawing on both the ancient hariskoy runes and the Charter runes, became the Cyrillic alphabet. Hence, there are precedents for modern alphabets, which have their roots in the mists of pre-history and link directly with some of the first documented archaeological sites.

5. Heavenly Models

Chapter five explored how hieroglyphs, runes, and letters of the alphabet are applied to the heavens. Egypt produced alphabets for each of the zodiac signs and each of the planets. The Celtic, Slavic and Arabic traditions linked letters to individual stars and to constellations. Versions of the Phoenician and Hebrew alphabets are associated with constellations. Three of the Chaldean alphabets (1,9,10) are linked with the heavens.

In India, letters are linked with mansions of the moon (nakshatras) and stations of the sun (rasis or zodiac signs). From this emerge astrologies based on the moon and sun. In more complex versions, the static links between letters and stars evolve into dynamic links as heavenly bodies go through daily, monthly, annual and larger cycles. The Milky Way, seen as a celestial river, becomes a seminal marker of the heavens. For half the year, as the sun moves towards the tropic of Capricorn, it is seen as moving towards the galactic centre, towards order. For the other half of the year, as it moves towards the tropic of Cancer, it is seen as moving away from the galactic centre, towards chaos.

The time just prior to the return back towards chaos, linked with the constellations Scorpio and Sagittarius, was associated with a dark portion of the Milky Way, which appears as if it were an island in the heavenly river. This island, also described as a reed bank, was seen as a birthplace of saviours and heroes: Kartikai (Skanda or Murugan) in India, Moses in Egypt, Apollo in Greece. Accordingly many ancient cities evolved where there was an island in an earthly river and gradually maps of the heavens lead also to stories and systems of the sky – a theme pursued in Appendices 2 and 3.

The 22 letter alphabet of Babylon (the alfabesi) transforms this model. 12 simple letters continue to be associated with the 12 zodiac signs. 7 double letters (B G D K P R T) become associated with the 7 planets with 7 rulers (7 cosmocrators, 7 powers, 7 archangels) and with a series of 7-fold connotations: 7 chakras, 7 candles, 7 virtues, 7 arts etc.). Meanwhile, Sanskrit vowel 1, consonant 25 and letter 32 become the three mother letters: A M S. The Hebrew cabala tradition develops this into a metaphysics of emanations descending from a metaphysical world above to a physical world below. The Arabic tradition continues the Hindu association of letters with individual mansions of the moon and links them simultaneously with a hierarchy from the highest heavens towards earth marking a metaphysical chain of being that explains pre-creation; hence, more precisely, a chain of pre-being, rather than the Christian chain of being.

The consequences of these changes are multiple. In the Chinese tradition, the sky is linked with 10 heavenly stems, whereby 5 is the heavenly dragon and 6 marks an earthly serpent associated with letter and number 6, which become Coptic So, Greek Sigma and Latin sex. The new order shifts the orientation by 90 degrees such that letter 5 is aligned with

Aries/Taurus and letter 6 with Gemini/Cancer. Serpent and snake symbolism are replaced with a Christian framework, whereby the S of Sigma become part of the symbol IHS (In Hoc Signo).

In India, cosmology becomes translated into building programmes, which become a model throughout Asia. The 5 elements lead to 5 elements stupas. The Babylonian emphasis on seven planets also leads to new building programmes. Round ziggurats (e.g. Malwiya minaret) reflect an ascending order of the planets from the nearest to the most distant: moon, mercury, venus, sun, mars, jupiter, saturn. Square ziggurats in 7 stories reflect a reverse order beginning with Saturn at ground level. Candelabra and magic squares also reflect this cosmology. Indeed, the seven fold model becomes a general ordering principle.

The new order does not replace the original. It is integrated such that there is now a primal order and an order of change. Metaphysically this becomes linked with a visible and invisible realm, symbolized by a womb world and diamond world with accompanying mandalas. At the two dimensional level, this leads to square and octagonal ground plans, linked also with a prophet and a saviour (e.g. John the Baptist and Christ). The letters for ordering speech, writing and reading thus inspire earthly architecture, which reflects the divine order of the heavens. In the process, there is a gradual shift from general cosmic principles of celestial all, creative force, generative force to specific temporal and planetary cycles.

6. Earthly Reflections

In India, the heavenly models lead to a whole range of earthly reflections: on earth as it is in heaven long before the Lord's Prayer. Chapter six outlined how this leads to a sacred geography and sacred chronology. Hereby, a few fundamental metaphors lead to a cosmological ordering of the physical world. Fires, energies, powers, streams, rivers are associated. A notion of 3 creative fires leads to 3 fires, 3 nadis, 3 gunas, 3 phases of the moon. More complex versions with 5 rivers and 7 rivers evolve.

In this approach, letters of the Sanskrit alphabet are linked with the body of the goddess Sati, who is then cut up into 51 pieces, which then become 51 peethas or abodes of the Goddess, which also become the beads of a rosary of the alphabet (varnamala, cf. figure 415). Analogous methods lead to a range of earthly abodes of gods in the form of temples linked with pilgrimage routes. Linked with this is a sacred chronology whereby, for instance, the number of breaths in a day are linked with the number of years in one precession of the equinoxes (21,600 in India or 25,920 in the faster West) and reflected also in building programmes. The divisions of sounds into individual letters thus reflects and is reflected in the divisions of space and time. The sounds that create the world thus become linked with creating an ordered world, a sound world, a world with divine harmonies.

As a result the twofold, primal order and an order of change, now becomes a threefold distinction linked with three kinds of signs: cardinal, fixed and mutable. In the West, this becomes the triad of world, year, man (mundus, annus, homo), which is reflected in metaphors of keys to knowledge and religion, linked with crosses and runes.

The primal order, once associated with a universal creative force, now becomes 4 fixed signs linked with 4 living beings (chayyot), 4 stars, 4 animals, 4 archangels, 4 evangelists, who and which serve as orientation points in the heavens, and also mark four stages in the evolution of man: moving from bull, to lion, eagle and man/angel as divine being. The sphinx and the pyramids at Giza may reflect this symbolism. In any case, this leads to cosmic programmes that link 3 (mother) letters with 3 principles: 7 letters with 7 principles, 7 Adityas, 7 chakras, 7 rays, 7 days, 7 months and 12 letters with 12 principles, 12 zodiac signs, 12 hours, 12 months etc. In general terms, the history of alphabets is thus intimately connected with the history of cosmology, mythology, religion, philosophy, and science. In specific terms, one particular combination of 3, 7 and 12 letters leads to the 22 letter alphabets of the West.

7. Eastern Alphabets

Sanskrit spread via a second strand of transmission by sea along the spice routes: eastwards (chapter 7) and westwards (chapter 8). The 7 vargas (divisions) of Sanskrit served as a model for other alphabets. Early examples were in southern India: e.g. Kannada, Pallava, Grantha, Tamil. Maps show that in the first century A.D. (figure 644a), Indian maritime routes led eastwards to Malaya, Indonesia, the Philippines, China and Japan; westwards to Ethiopia, Egypt and Madagascar.[1298] These routes, which are probably much older, are explored in Appendix 7.

Chapter seven explored how the Sanskrit vargas became a model for a wide range of alphabets in Southeast Asia, Austronesia, the Philippines and Japan: e.g. Old Javanese, Khmer, Burmese. Some versions of Thai copied the Sanskrit model in its entirety and simply added new gylphs alongside.

In some cases, only the basic 25 consonants were copied as letter grids: e.g. Brahmi, Telugu, Grondhi. In other cases, phonology charts were exported: e.g. Japanese, Balinese, Tagalog, Alfa Larawan. Another variant was to use subsets of the model with reduced numbers of letters for the divisions: e.g. Alibata, Baybayin. These variants have different names. While full alphabets are typically called aksaras (aksAra: imperishable, syllable, word, speech) or bahasas (*bhāṣā*: spoken language), the subsets are called surat or kaganga (i.e. the first three letters of Sanskrit: ka ga nga). The Japanese equivalent of these phonetic subsets are kanas or ganas: e.g. Hirakana and Katakana,[1299] as distinct from kanjis, which are logograms.

Comparison revealed unexpected links between specific letters of Tibetan, Aksara Palawa Kawi (a version of old Malayan) and Indicum (an Indian subset that reached Europe). Hence, in terms of specific letters in alphabets, there are connections between letters in India, Tibet, Malaysia in the East, and Egypt in the West. Sanskrit is more than the starting point for Indo-European alphabets. It creates a template of letter sequences that applies to Dravidian, Sino-Tibetan, Austro-Asiatic, Austronesian, Tai-Kadai and Japonic language families.

8. Westwards

Some recent scholars have linked the origins of the Western alphabet with workers in Egyptian turqouise mines or inventive scribes coping with pragmatic, everyday challenges in a military context who developed an "easy-to-learn Egyptian shorthand."[1300] Others suggest that Hebrew derived from eleborate hand gestures.[1301]

Chapter 8 offered a more complex picture. The role of Egyptian hieroglyphs was examined as evidence of indigeneous sources. The earliest Egyptian alphabets have links with Ethiopia[1302] and India.[1303] Versions of Ethiopian[1304] have Hebrew letters and the same structure as a Chaldean syllabary and a version of Indicum. While Western scholars claim that Ethiopian dates back to the the 5th c. B.C.,[1305] Ethiopians claim that their alphabet goes back to Enoch 3,350 B.C.[1306] In any case, since Indicum is the same as the alphabet attributed to Hermes (Thoth) it must have reached Egypt by c. 3,200 B.C. when he is said to have invented their alphabets. Hence, the letters of some Egyptian alphabets come from Indian letters rather than from local hieroglyphs.[1307]

Other versions of Ethiopian[1308] contain primitive syllables which, if combined, lead to the names of the Hebrew letters. The letters of the Alphabet des Indiens Ethyiopiques ou des Nubiens are numbered, reflecting the original Ha La Ha Ma sequence and then re-arranged in a new order: A Ba Ga Da. This demonstrates that the Abagada order (now called Abugida by western scholars) represents a second stage rather than the original order. These Ethiopian Nubian alphabets are related to Indian 1 and Indian 2, as well as to Indicum and Brachmanicum, which correspond to Solomon 1 and Solomon 2 as well as Hebrew 2 and Hebrew 3. In other words, Indian alphabets inspired a reshuffling of Ethiopian, and served as a model for some Hebrew alphabets.

A survey of alphabets attributed to the Old Testament Patriarchs and Chaldean alphabets showed that Hebrew and Chaldean are not synonymous as sometimes suggested. Even so, they share an underlying pattern in their structure: letters 1, 9, 17 are Aleph, Teth, Pei (A T P, cf. the A K T P of Sanskrit). In later Hebrew alphabets, this structure shifted to letters 1, 10, 19 (A Y Ai, Aleph, Yodh, Ain, with a gematria of 1 10 100).

Awareness of these early sources leads to a new sense of how the Hebrew alphabet evolved in stages. Stage 1 links versions of Sanskrit (Hanscretanum and kaganga) with the alphabets of Raphael and Adam. Stage 2, introduced by Abraham (sometime in the the 18th or 19th c. B.C.?), links the alphabets of Chaldea, Syria and Aram (Aramaic). Stage 3, associated with Solomon, probably via the Queen of Sheba[1309] (10th c. B.C.), further links Indian alphabets (Brachmanicum, Indicum) with Chaldean and Hebrew alphabets. Stage 4, associated with Esdras and a stay in Babylon around the mid 5th c. B.C.,[1310] establishes a square Hebrew letter form, close to Imperial Aramaic, still in use today. This is called New Hebrew and the True Hebrew character by some. Further comparisons, also throw light on multiple connections between Phoenicia, Syria, Assyrians, Saracens and other Middle Eastern cultures. Details of further correspondences between these Abyssinian alphabets and Western letters are offered in Appendix 9.

The Phoenicians are often credited with the first Western alphabet. The typical version is the A B G D model, closely connected to the Babylonian alfabesi and Hebrew. However, there were at least three other strands. One has Greek letters (also A B G D) and forms the basis of Francique used in Germany. A second linked with Assyrium and Siriorum, and a third linked with the Saracens and Ionians, both use the A B C D model. The Greeks adopted their A B C order from the Ionians in 403 B.C.

Hence, while Phoenician is often described as an alphabet of sea people on the shores of the Mediterranean, some of its roots lie on the mainland: Assyria, Syria and Arabia. We saw that Russian sources claim that their Rassenskie Molvitsky or Etruscan letter (27 letters, figure 123d) was the real source of Phoenician. The Assyrian and Arabian roots produced two models: an A B C D model (24 letters) which became a basis of Greek, Latin, European and non-Semitic alphabets and an A B G D model (25 letters) that was adopted by Hebrew and Semitic alphabets.[1311] The Phoenician Maronite Christians say it was they who invented the 22 letter form (figure 133). All these claims may be true: i.e. the Maronites possiby reduced earlier 27, 25, 24 letters examples to the 22 letter model.

When Isaac Taylor wrote his classic history of the alphabet (1899) he concluded that the South Arabian Sabaeans were a starting point even for Indian languages. The Indian and Abyssinian evidence considered in chapter 8 suggests that the influence was in the other direction, that the Arabian peninsula is instead a key trading post, that serves as a hitherto missing link in communication between East and West and which has been forgotten outside of Africa.

9. Western Alphabets

Chapter 9 explored a third strand: the move westwards by land via the silk routes of Aryan (Old Persian), Sumerian, Akkadian, and standard versions of Babylonian, Ugaritic, Phoenician and Hebrew.[1312] Sanskrit began from a threefold premise of A - Ka - Tha and used this to structure the vargas. The Aryan (Old Persian) alphabet followed the pattern of the Sanskrit vargas. So the underlying structure remained Indian, although the form of the Persian cuneiform letters was new.

Astronomically the Sumerian, Babylonian, and Chaldean contributions lay in ordering the heavens and realigning them with letters in a new way. The letter sequence was effectively identical to the Alphabetum Adami and to Indian examples such as Brachmanicum, and Hanscretanum. New was a moral re-ordering of alphabet letters in two columns. Hereby, the first eleven letters represent the unbounded and the second eleven letters represent the bounded: letters 1 to 11 (a - k) become column one; 12 to 22 (l – t) become column two (figure 276, cf. table 69).[1313]

In this arrangement, line one produces the alignment of letter 1 – letter 12, the Al of alphabet. It also produces alignment of letter 6 – letter 17, Fa – Pei, and ultimately the Pha of alphabet. This also explains why letter 6 in the alphabet of the Magi has the values of F, P, PH. Meanwhile, line two produces the alignment letter 2 - letter 13, B – M; letter 2 associated with Mother, with the second Mother letter, and with the second vowel, E, which leads to the be of being in alphabet, which ends with the final letter t.

Chronologically the Sumerian and Akkadian alphabets provide a context for the Babylonian alfabesi, which becomes a model for Ugarit, Phoenician, Samaritan, and Hebrew. An understanding of the approach leads to a fresh assessment of South Arabic (Old Yemeni, Musnad), and Ethiopian Alphabets (Amharic, Geez), Coptic, Arabic, and Persian. As the alphabets move westward, there are several changes in alignments of planets and letters. The emphasis also shifts from static links to concern with dynamic transitions which, in turn,

become embedded in the shapes of letters. Crossing becomes a dimension of individual letter forms, and also affects treatment of saviours, saints and their feasts, including Christ and John the Baptist (cf. Appendix 3).

Western alphabets thus develop alternative structuring principles of letters, which are probably linked directly with earlier runic traditions. The futhark runes begin with runes fehu (tame) and ur (wild). In older versions, ur is rune 1 and fehu is rune 24, arranged in a circle such that one can start with the end. So the runes tell a story of moving from wild to tame, from nature to culture, the same themes found in alphabets of moving from yuga (under the yoke of bondage) to yoga (control, mastery, freedom, liberation, enlightenment); from unbounded, unrestrained energy to controlled energy; from chaos to order.

In the Celtic tradition, column 1 gradually becomes linked with the abstract, heaven, the male as Jaichim, and column 2 becomes linked linked to the concrete, earth, the female as Boaz, which then recurs in freemasonry. Read vertically the same two columns provide the abjad order: a b g d, h w z, h t y….Far from being more primitive systems, the a b g d (abugida) or a b j d (abjad) are frameworks upon which the alphabet order depends.

10. Classes of Alphabets

If abjads and alphabets are ultimately two forms of presenting the same letters, we clearly need other criteria for classing alphabets. Chapter 10 suggests that there are three fundamental ways of organizing letters: vowels in front, behind, or in between. Early examples often favour vowels first or vowels last. Vowels in between offers the richest category.

Babylon is famous for its Tower of Babel which brought confusion to the languages of man. It was also a place of consolidation, which established 72 sacred alphabets. Seen in terms of their first four letters, these can be classed in four major models: A B G D, A B T θ, A B V G and A B C D. Notable is how these 72 sacred alphabets omit the earlier H L H M model, and alternatives such as B L F N, and B P M F. Indeed, there is a westernization of the world picture. While the 72 sacred alphabets include two Indian alphabets (Brahmanicum, Indicum) they omit Hanscretanum, other versions of Indicum, Sanskrit, Brahmi, and indeed any of the other Indian or Asian alphabets or those on other continents.

The A B G D (A B J D) model is associated with abugidas and abjads, the alphabet of Adam, Brahmanicum, Geez, Greek and indeed 41 of the 72 sacred alphabets.[1314] A B T θ is linked with only 4 of 72 sacred alphabets (Persian, Arabic, Turkish and African) but these represent over 2 billion persons in present day terms.[1315] A B V G is linked with 10 alphabets in the list, which omits Slavic-Aryan, Glagolitsa, Glagolitic and Cyrillic. A B C D is linked with abecedaries, and alphabets such as Latin, and English. The sources of English letter forms are reviewed in this context.

Each of these four models shares some basic structural features. They tend to be modular, with components of 3, 4, 5, 8, or 9 letters. The role of these modules and their relation to systems of triads, tetrads, pentads, etc. was examined. While the most familiar alphabets have 22, 24 26, or 28 letters, their length varies tremendously from under 20 letters to over 100. A matrix leads to some languages developing more consonant-vowel combinations. When we

look more widely at alphabets from India to Europe, although the forms of the letter shapes varies dramatically, the underlying patterns frequently endure. Some of these underlying principles such as mirror alphabets, mirror letters and bridge letters were noted.

Using gematria, a number system becomes one of the alternative ways of sequencing letters in alphabets. While 22 letter alphabets typically range from values 1 to 400, alphabets such as Armenian range from 1 to 20,000. Certain numbers and their combinations play a seminal role in the structuring of alphabets and cosmologies. For instance, 11 leads to 22, 33, 44 letters. 12 leads to 24, 36, 48, 64, 72, 108, 432 which, when multiplied by 1,000 gives 432,000 breaths of a human being in a 20 day period, and also the number of syllables in the Shatapata Brahmana. Some basic examples are outlined. Further details on abjads, numerical symbolism and alphabet trees are explored in Appendices 7-11.

11. Shapes and Numbers

Chapter 5 ended with examples of letters connected with 2-dimensional regular shapes such as (isometric) squares and octagons becoming groundplans for churches and baptisteries. Chapter 11 explored the corresponding 3-dimensional shapes, beginning with cubes and octagons and extending to all the regular solids and special forms such as the stellated tetrahedron, which becomes associated with the philosopher's stone. This theme of letters in combination with both geometry and arithmetic leads to consideration of prime numbers and harmonic numbers, which help explain why a small set of numbers play a seminal role in alphabets and in the enumeration of realms and worlds. Hence, there are 33 letters, 33 heavens, and 33 steps or stages in arriving at those heavens, containing 33 gods, which can then be multiplied into the 330,000,000 million gods of the Hindu Pantheon.

The same matrices and number combinations that play a key role in major alphabets recur in major historical games and are sometimes directly connected as in the Tarot cards, especially the Bohemian Tarot. For instance, an 8 x 8 grid leads to 64 letters, ground plans with matrices of 64 squares and to chess games with 64 squares. Other examples regarding Wei chi (Weiji) and Hneftafl are outlined. Historically, and especially during the mediaeval and Renaissance periods, alphabet letters were arranged in circular and rectangular forms. Simple examples entail alignments with directions, feasts, etc. Complex examples become methods for generating new letter combinations, new words, new knowledge and sometimes, in magical contexts, new names of angels and other celestial beings.

In the 1880s, the history of the alphabet seemed almost solved. In 1883, Isaac Taylor published volume one of his classic book, The Alphabet. Two years later, in 1885, the French mystic, Marquis Joseph-Alexandre Saint-Yves D'Alvèydre had a visit from a mysterious Afghan Prince, Hardjij Scharipf, who initiated him into the secrets of a primordial alphabet.[1316] This led to a book on the The Vattanian Alphabet (1885).[1317] Further works included a table linking letters and astronomy, called Coeli ennerant, "made with my Angel, Easter Sunday 1897."[1318] Saint Yves also developed an Archeometer (published in 1911 two years after his death), as a key to all the religions and sciences of Antiquity. In the language of detective novels, the alphabet seemed an open and shut case.

A century later the case remains open. Today, we know that the Vattan alphabet, which the 19th century associated with Atlantis and Lumeria, Sanskrit, and Hebrew, is also found

among the tribes of Brazil in a form known as Aumbanda (or more precisely AUM ban da). The early history of the alphabet, which the 19th century sought near the shores of the Eastern Mediterranean, and the Middle East, has roots in Middle Asia, includes Siberia, Austronesia, Africa, and the Americas. In a detective novel, the key lies in "who dunnit." In this book, the chief "suspects" are Siberian shamans who invented runes, priests of Yudhzizm and Ingleism who developed the karuna, Brahman priests who created the Sanskrit alphabet, with subsets (such as Brahmi, Brachmanicum, Indico Brachmaniana), and Abyssinian-Indian sailors who brought Indian alphabets to Africa (chapter 9). In a detective novel, everything is then wrapped up. In our case, the end is a beginning.

12. **Conclusions**

In our conclusions, it is useful to return to questions of origins and principles; to review six key dimensions of alphabets mentioned in the introduction, and end with challenges, dangers and an epilogue.

12.0. Origins

There are many claims about the first alphabet and its origins (cf. table 1) with various peoples and countries claiming priority. These include the Slavs, the Hindus, the Sumerians, Egyptians, Georgians,[1319] Hungarians and the Hebrews. Scholars such as Durand, claim that the alphabet began around the same time in Egypt, Phoenicia and Mesopotamia.[1320] Some link the first alphabet with a specific language: South Arabian, Proto-Canaanite[1321] or Proto-Sinaitic.[1322] Others claim that all European alphabets are derived from the geometrical forms of an early Slavic alphabet called Razens Molvitsky or Lepenskog Vira. We have shown that were older alphabets: a Slavic Vseyasvetnaya Charter and still older hariskaya runes.

There has been a trend to distinguish between abjads (as consonant alphabets), alphabets, syllabic alphabets/abugidas, syllabaries and semanto-phonetic writing systems (pictograms, logograms, ideograms, compound characters).[1323] While very useful for certain kinds of analyses, these terms impose distinctions and suggest exclusivity, which was often absent in the historical development of alphabets. For instance, Sanskrit is almost universally considered an alphabet and yet its forms of presentation include syllabic alphabets (e.g. Aryabhatta) and biconsonantal syllabaries.

The claims have shifted over the centuries. In the late 18th century, scholars such as Sir William Jones claimed that Sanskrit was the mother language, linked with Proto-Indo-European.[1324] In the 19th century, one school (e.g. Waddell),[1325] emphasized Sumerian and Aryan. Others pointed to South Arabia. Indeed Taylor (1883)[1326] claimed that Old Indian, Sanskrit, Burmese and other languages came from Sabean in South Arabia.[1327] In the 20th century, these debates have continued. Diringer (1937, 1948) followed the lines of Taylor, but emphasized the role of North Semitic as the source of alphabets. Some scholars widened the range to consider Middle Asia (e.g. Amanjolov),[1328] while others narrowed the range to insist on a precise place: e.g. Gerzeh (al-Girsa),[1329] Wadi el Hol[1330] or Serabit el-Khadim (Egypt);[1331] Byblos

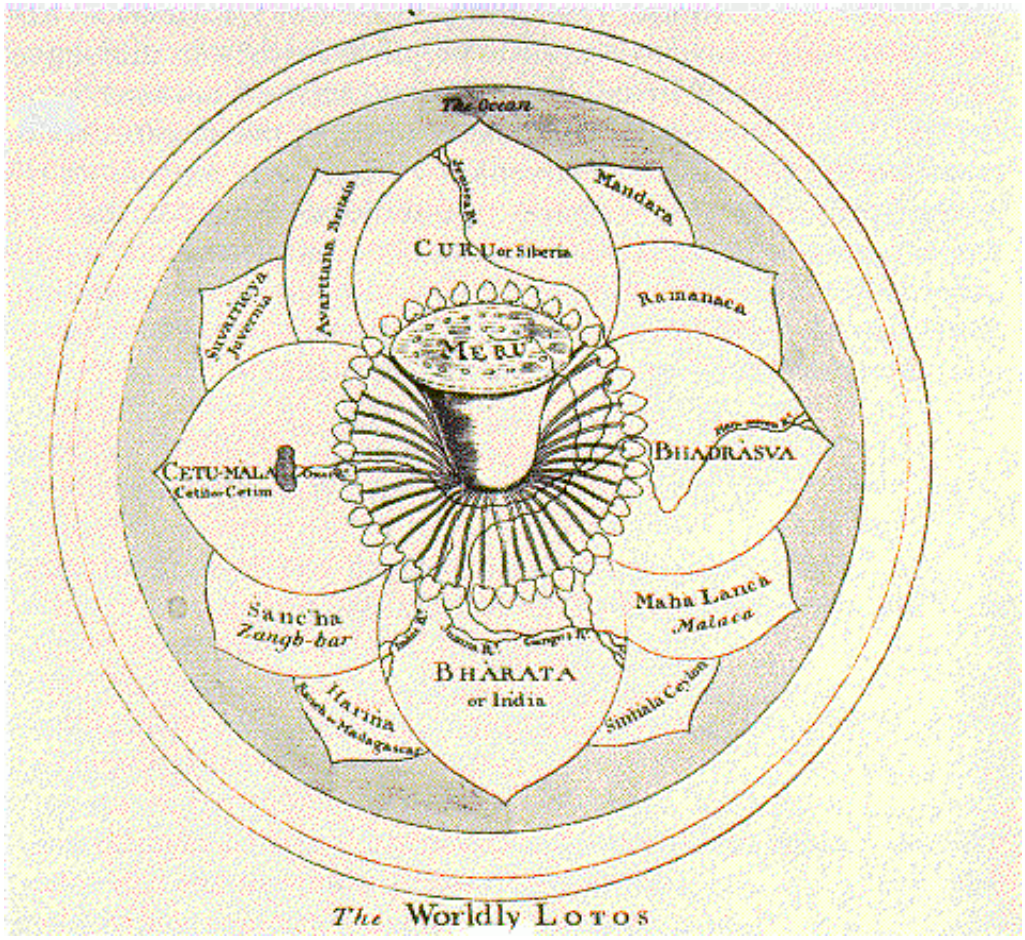


Figure 379. Worldly Lotus with Curu (Siberia) , b. Slavic Map of the 4 Races.

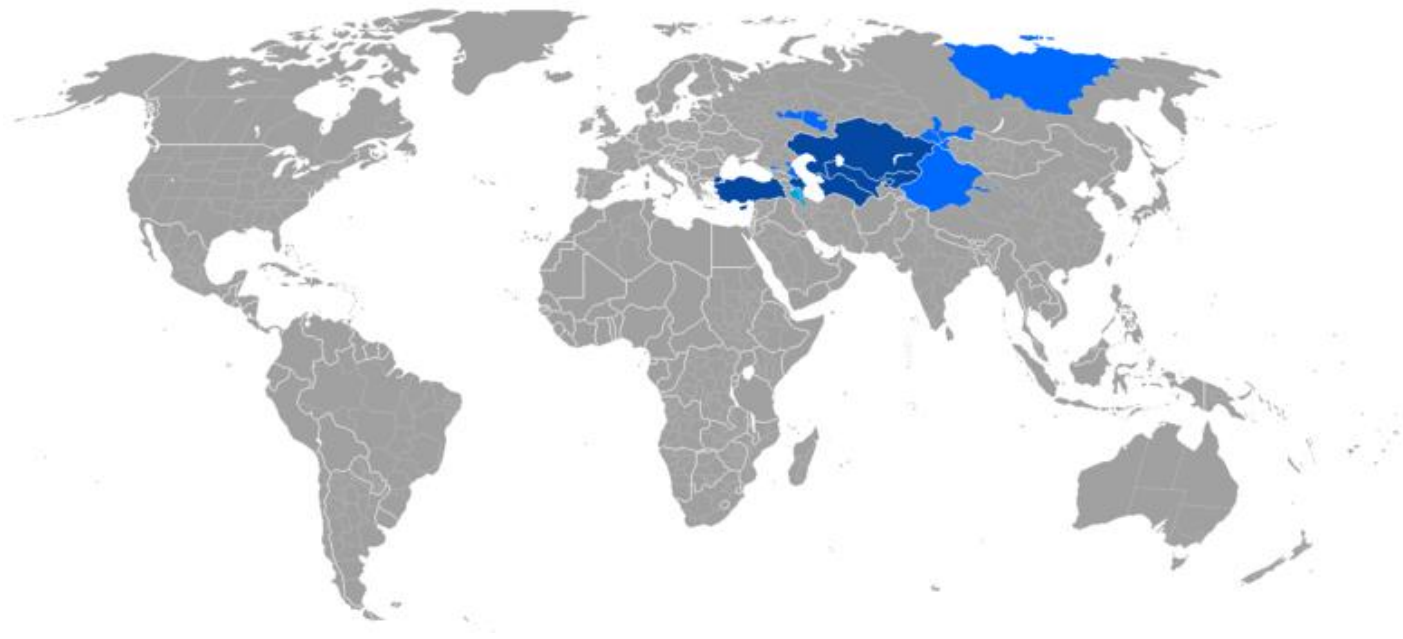
(Phoenicia, now Lebanon),[1332] or Rash Shamra (the ancient city of Ugarit, Syria).[1333]

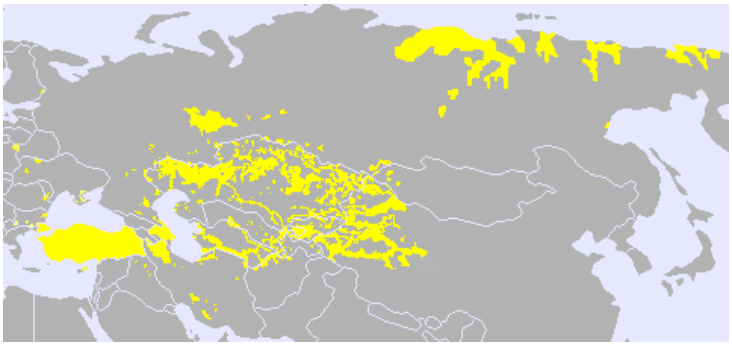
Some of these precise claims raise more questions than answers. For instance, the origins of the Bulgarian alphabet supposedly "occurred between the Slavonic migration to eastern Balkans and the mission of Saints Cyril and Methodius to Great Moravia in the 860s."[1334] Yet as we have shown (figure 30), a system of 132 Bulgarian runes, effectively identical with 132 Scytho-Sarmatian runes confirms direct links to a tradition that goes back at least to the 8th c. B.C. The modern version of Chuvash was created in 1873, yet its basic forms link with these Scytho-Sarmatian runes.[1335] The modern version of Macedonian is dated 1945,[1336] yet there are claims it goes back to 7,000 B.C.[1337] The Armenian alphabet is said to have been invented by Saint Meshrop Mashtots in 405 or 406 A.D. at the time when Christianity came to Armenia.[1338] And yet an evolution of the Armenian alphabet[1339] traces the history of its letters from petroglyphs in the Paleolithic period (15,000 - 12,000 B.C.), via hieroglyphs and syllabic systems to the Hyksosian alphabet (1,730 B.C.) and finally the modern alphabet (figure 383).

A narrow conclusion of our study would be that the term alphabet is related not only to Greek *alpha* and *beta* but also (figure 2) to Sanskrit *A La Pha Ba Ta*. A larger conclusion is to offer a new approach with a much larger timeframe and much greater continuity in basic runes and letters. A big picture suggests possible origins of signs in Siberia (figure 379a-b). On an Indian world map, these Northern origins are linked with the Curus (i.e. Uttaru-Kurus). On a Russian world map, this Northern group is associated with the Aryan Daarii, who are said to have invented a crypto-hieroglyphic alphabet. They are said to have united with a second Aryan group near Lake Baikal and with two Slavic peoples. The Baikal group developed a priestly set of 256 runes (cf. table 17, figures 100-102), which inspired further subsets including early religions at Omsk (originally called Asgard) in Southwestern Siberia and the Sanskrit alphabet.[1340]

Linguistically, this description of two original centres, one in Northern Siberia, the other in Southern Siberia, corresponds to two centres for early Turkic languages (figure 380). In narrow archeological terms, this has entailed greater attention to Andronovo culture (2100-1400 B.C.),[1341] Oxus civilization (2100 -1800 B.C.),[1342] the Bactria-Margiana Archaeological Complex (BMAC).[1343] In larger ethnological terms, it reflects a trend to look for a Middle Asian ethnogenesis.[1344] This trend has given renewed interest in the 19th century expeditions of Sven Hedin,[1345] Raphael Pumphelly,[1346] who emphasized the importance of Turkestan (Turkmenistan), and the 20th century research of Victor Sarianidi.[1347]

This research has brought attention to links between Altyn (Turkmenistan) with Harappa and Mohenjo Dara (Pakistan) in the Indus Valley culture and with India going back to at least the 4th millenium B.C.[1348] While some continue to see such links mainly in terms of Indo-Iranian connections, there is a growing awareness of older Turkic, Altaic, shamanic connections that go back much further: Shaman images in Siberia, Tengrism of Middle Asia and Slavic runes have roots that go back 70,000 years (figure 1-2) and may well be ten times as old. Hence, a one sentence story of alphabets goes South from Siberia to Baikal, Southeast to India and then West and East by multiple routes.





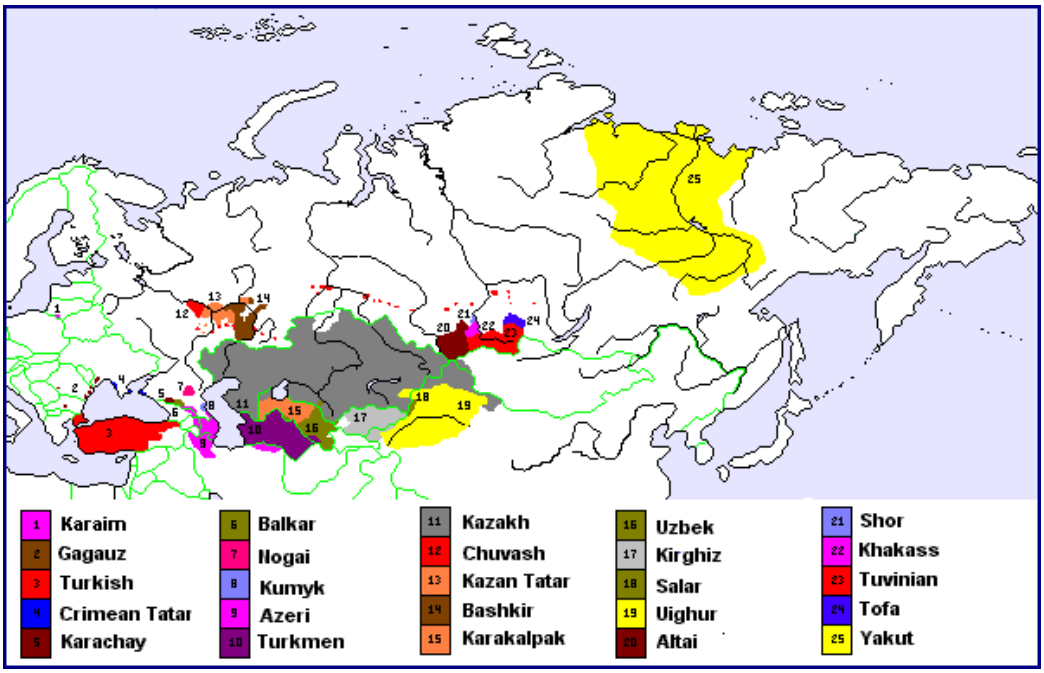


Figure 380 a -c . Turkic languages.

Our study has approached this evolution in terms of three strands. Chapter one explored a first strand: shamanic and Slavic traditions of Siberia that go south to Middle Asia. They are then spread via old Turkmenistan through peoples such as the Scythians, Sarmatians, Alans, Bulgars, Dacians, Thracians, Gets, Goths. Chapter 4 explored the roots of this Slavic tradition and outlined some key elements in its evolution. There was a very ancient set of 256 runes (karuna). An expanded 3-D alphabet evolved to 1240 letters, which then had various 2-D subsets of 147, 64, 49, which was then modified to become Glagolitsa, then Glagolitic, then 43 and later 33 letters of Cyrillic. This is predominantly the A B V G model and also the A B C D model and ultimately connects the whole of Northern Eurasia: i.e. Northern Europe, Russia and Northern China. Earlier authors such as Taylor and Diringer, who took the 9th c. A.D. date of Cyrillic as the beginning, ignored this important strand. Diringer even questioned a Russian runic tradition.

Chapter two outlined essential features of Sanskrit, which were then further explored in chapters three to six. Chapters seven and eight explored how this becomes a second strand: by sea along the spice routes. This links India with Malaysia, Indonesia, the Philippines and Japan in the East and Arabia, Ethiopia, and Egypt to the West. This is clearly about the Indo-European languages but also about how the Sanskrit k kh g gh n model spreads to Sino-Tibetan, Dravidian, South-Asiatic, Austronesian, and Japonic language families. The westward move entails subsets of Sanskrit in different sequences, namely, the H L H M, A B G D and A B T Θ models.

Chapter nine explored a third strand (A B G D model): by land along the Silk Roads. This connects India with Europe via Persia, Assyria, and Syria: i.e. other aspects of the Indo-European tradition especially linking to Iranian languages.

Standing back we see that strand one led to the Slavic-Aryan runes and alphabets, which were one source of European runes and alphabets. It also produced the Cyrillic alphabet, which has become one of the four world alphabets. Strand two begins with Aryan Sanskrit, a second of the world alphabets, subsets of which, through the Indo-European stream, influence both Arabic and Latin, the two other world alphabets. Chapter nine and appendix one touched on Chinese, the only logographic writing system with world status.

This leads to a rather wider view of where writing systems and alphabets began. The great writing systems and alphabets of today began in five countries: Russia, India, China, Arabia and Italy. One is Chinese. Three are Aryan (Russian, Sanskrit, Latin), one is Semitic in terms of today's classifications (Arabic), but has links with Aphricanum, Turcicum and Persicum. In order better to understand their rise it is useful to return to the six essential features of alphabets discussed in the introduction.

12.1 Six Features of Alphabets

Six essential features of alphabets, mentioned in the introducton, are identity, order, belief, creation, life and templates.

12.1.1. Identity

In terms of Diringer's stages, the first three (embryo-writing, picture-writing and ideographic

Figure 381 a Vinca script; b. Simplified Indus Script

Figure 382 a. Vinca Scipt as possible source of the alphabet,b. Futhark and Old Turkic.

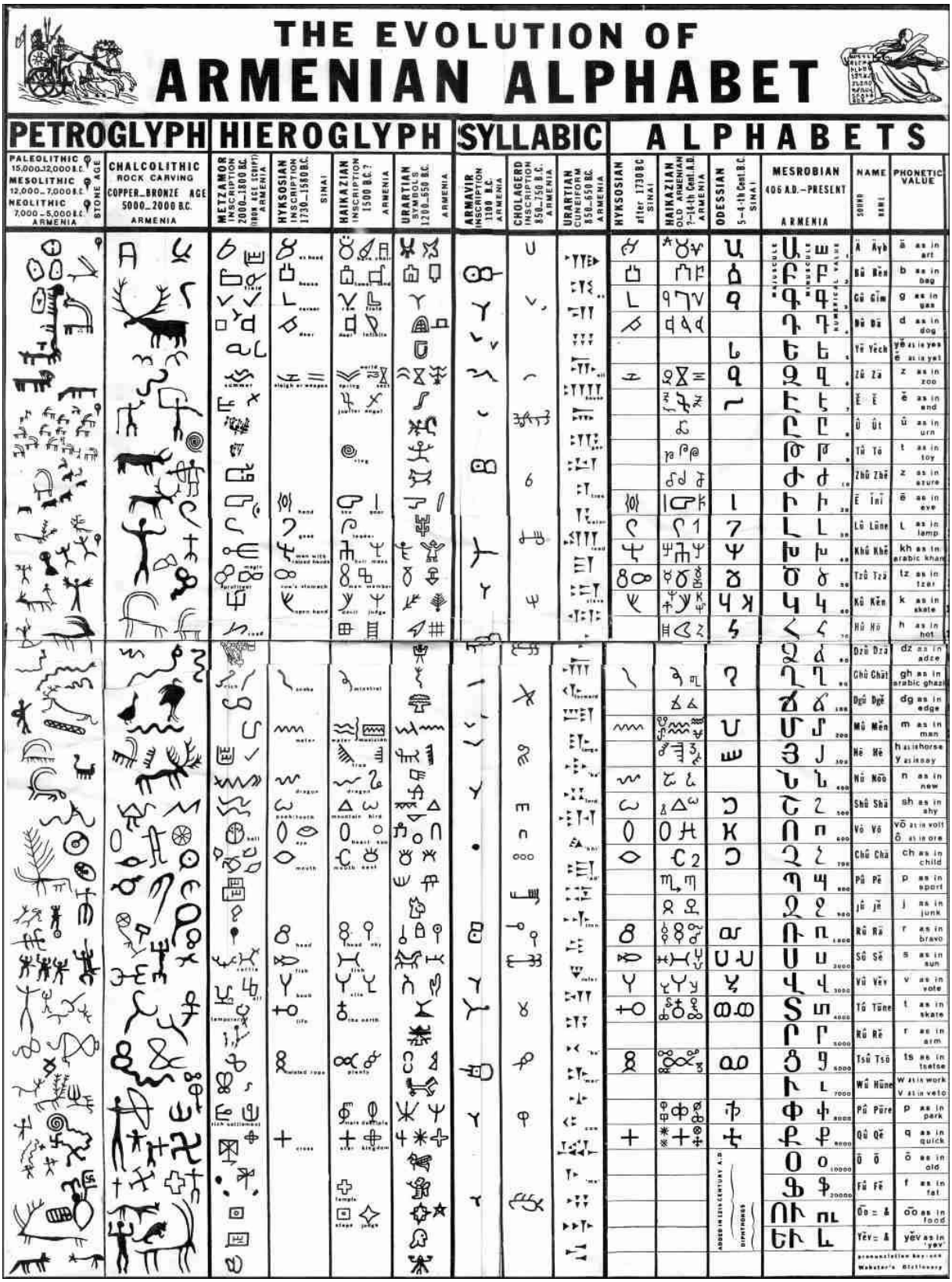


Figure 383. Evolution of Armenian

writing) are focussed on identifying objects, individuals and groups. They are effectively like modern brands, seals, bar codes, tagging, tracking, ID systems, object identifiers (DOIs), elements of geography, GIS and GPS systems. They help in identifying possessions and especially items of moveable wealth (cattle, sheep). As shown in appendix one, in early cultures, these functions are covered by tamgas, kuni, seals, runes as well as letters.

In China, this led to a highly organized system of 10 stems and 12 branches (cf. 22 letters); of 37 strokes, 37 Tangut characters, 37 phonetic letters, 214 radicals, and 412 sound combinations, which can generate over 100,000 characters. Wiki describes Chinese as no alphabet (Logograms, figure 628b).[1349] In Diringer's scheme, Chinese was ideographic writing and belonged to transitional scripts. Even so, Chinese is older than the first Western alphabets, and it is used by more people than any other national alphabet. It is not transitional. It does more than Western alphabets do and has subsets for simple users and applications (cf. Appendix 1).

12.1.1.Petroglyphs

The continuity between petroglyphs and early letters in so called proto-writing is a domain that has gained increasing attention in various sites: e.g. Indus Valley (Pakistan),[1350] Tripolya (Ukraine),[1351] Pliska (Bulgaria),[1352] Tatarlaka (i.e. Translyvania, Romania),[1353] Lepensky Vir[1354] and Vinca[1355] (Serbia).[1356] Some claim that this proto-writing is the source of both the runes and the Western alphabet (figure 381 - 382).

This research has also revealed unexpected links across cultures: e.g. that there are close links between the familiar Futhark runes of Europe, Turkic runes (figure 382) and Arabic magical alphabets.[1357] The final letter of the futhark is the Othala (Odal, Othel, othila) rune, again with Turkic connections (letter b2: ᛟ).[1358] In the Bulgarian tradition, an inverted odal rune,[1359] becomes the symbol of the state (figure 16) linked with the god Tengri and Tengrism, which subsequently becomes Bulgarian rune 63: Ю (ju or iu),[1360] corresponding to letter 35 of Early Cyrillic: the I-OУ ligature.[1361] Hence, this ancient symbol reveals links between the culmination of letters of the alphabet and culmination of social life in a state: another version of the general nature to culture theme of runes and alphabets.

Even a cursory comparison between Indus Valley, Armenian, Vinca (Romania) scripts (cf. figure 350) confirms that all three have the swastika symbol as a letter. Elsewhere, this occurs as a letter in early Slavic, as letter 24 in Georgian Asomtavruli script, as letter 7 in Old Arabic/Ugaritic and as letter 12 in the magical El Yunani alphabet of Mauritania.[1362] In an earlier discussion (figure 103), we noted that the swastika and the spiral were linked with the constellation Sagittarius and with Armenian letter 35: Qu. The position varies but often reflects an ending of a cycle, e.g. 24 hours, 7 days, 12 months.

A chart tracing the evolution of the Armenian alphabet links petroglyphs with each of the letters (figure 383). The glyphs which begin as pictograms identifying animals and human actions gradually become abstract signs. A spiral or coil shape leads to the letter 9: Tu, To (figure 384a ff.). In other petroglyphs, expanding and contracting spirals are associated with the letters c and d respectively. In the karuna runes, this spiral becomes the letter bija (Выя,

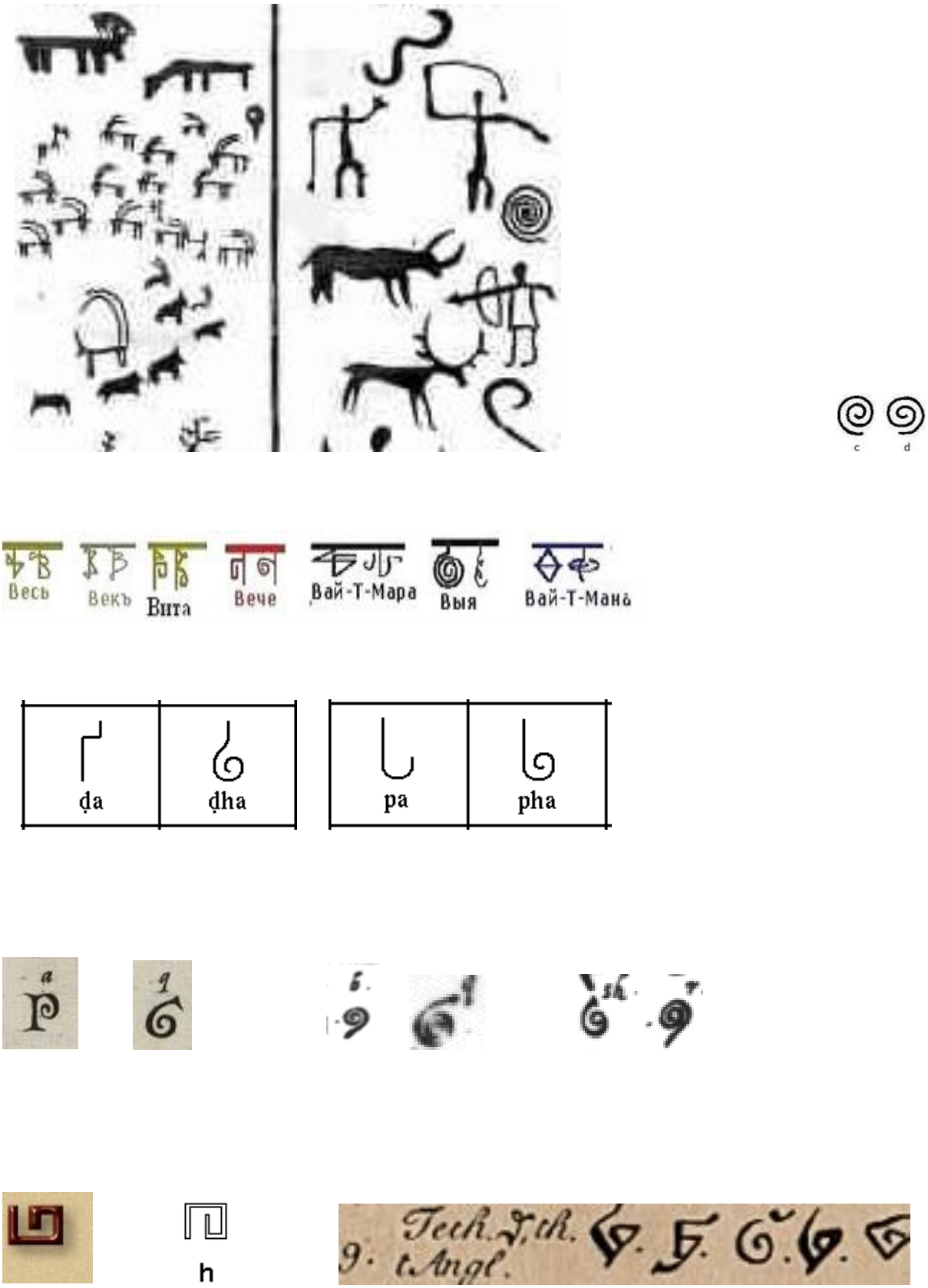


Figure 384 a Petroglyphs corresponding to letter ts (Armenian); b. letters c d (Petroglyphs), c. letter B in Karuna, d-e letters da dha, pa pha (Brahmi), f-n. letters a q (Indicum, Mercurius Thoyth), letters b (Indicum), q (Mercurianum),sh r (Chaldaicum), b (Old Hebrew), h (Egyptian Hieroglyphs), letter Teth (Adami).

cf. Sanskrit bija: seed). In early alphabets, such spirals are associated with the letters b (Indicum, Noachicum, Old Hebrew), q (Mercurianum) and h (Egyptian hieroglyphs).[1363] They are also linked with the Greek letter Rho (ρ) which represents the creative female power, linked with Phi as the male generative principle (cf. Phifai in Siriorum).[1364]

Even more interesting are the petroglyphs associated with Armenian letter 28: Sû, Sē (figure 385 a ff.) mentioned earlier. The earliest figures (15,000 B.C.) on the far left have an obvious phallic component. This leads on the bottom right to a standing figure beside which are what appear to be two coupled letters: a reversed E and an E. It is strikingly similar to the letter h in Old Arabic/Ugaritic (figure 382d, cf. figures 2, 20). We encountered it earlier in a comparison with Sanskrit and Nennian letter A. Here, we note further parallels with F (Tifinagh), yad, yey, yaf (Tifinagh), e z (Phoenicum, jest je (Croatian), e, ye (Old Slavonic), e q, je (Glagolitic), Sampi (Greek) Ɛ (Cyrillic), and ultimately the Euro. A reversed version of the euro sign first occurs in the Alphabet of Adam, which is linked with the date 5509 B.C. It is also found in the Hermesian alphabet linked with a hieroglyph for Libra.[1365]

Meanwhile, Armenian letter 26: Pu, which occurs as a downward E (5000 - 2000 B.C), evolves into a recumbent Euro form in the Urartian symbols (1200 – 550 B.C.). A related recumbent E is found in Babilonicum and a recumbent Euro recurs as letter e (Apollonianum). The official story is that the E of the euro[1366] is based on the Greek Epsilon, which is also the first letter in the word Europe. We now see its relation to Scytho-Sarmatian, Bulgarian,Slavic, Babylonian, Egyptian, Arabic, Croatian, Phoenician and Armenian traditions going back to the Chalcolithic rock carvings of the Copper-Bronze age. We see also that the E of energy and the euro is linked to a wider tradition that entails the letters d, e, f, je and ye.

Its real roots may well be Slavic, where we find further steps in the transition from a primitive rune to a distinct letter (figure 386b). In the karuna runes, the letter Est or bist (ЕСТЬ, Бысть) begins as a variation of letter F (cf. Western Fehu rune). In the Vseyasvetnaya Charter Est takes the form of a reversed rounded E. In the Glagolitsa alphabet, Est becomes letter 6 and acquires a cosmological significance. Its three parts become linked with three realms: Slav, Yav, and Nav. A five-pointed pentagram is associated with the five elements. A six-pointed hexagram, positioned at the centre in Yav, becomes the sixth element: Est, existence. Hence, in the Slavic tradition, the letter Est tells the story of creation of life in a single sign. In the West, the sign is reversed and becomes a symbol for one euro.

Petroglyphs linked sacred symbols and proto-letters with sacred places, which were immovable: location-based in modern jargon. They identified metaphysical beings, objects and physical possessions. A next stage in the evolution of proto-alphabets entailed reproducing these symbols on (sacred) tablets, and increasingly on everyday pottery and household objects. This was an early equivalent of going mobile. Runically, this was a move from Ur to Fe, from wild bull to tame cattle, from fixed estate to moveable wealth (cf. table 92).

12.1.3. Letters as Parts of Symbols

In the process, parts and subsets of symbols often become letters. In modern jargon: symbol

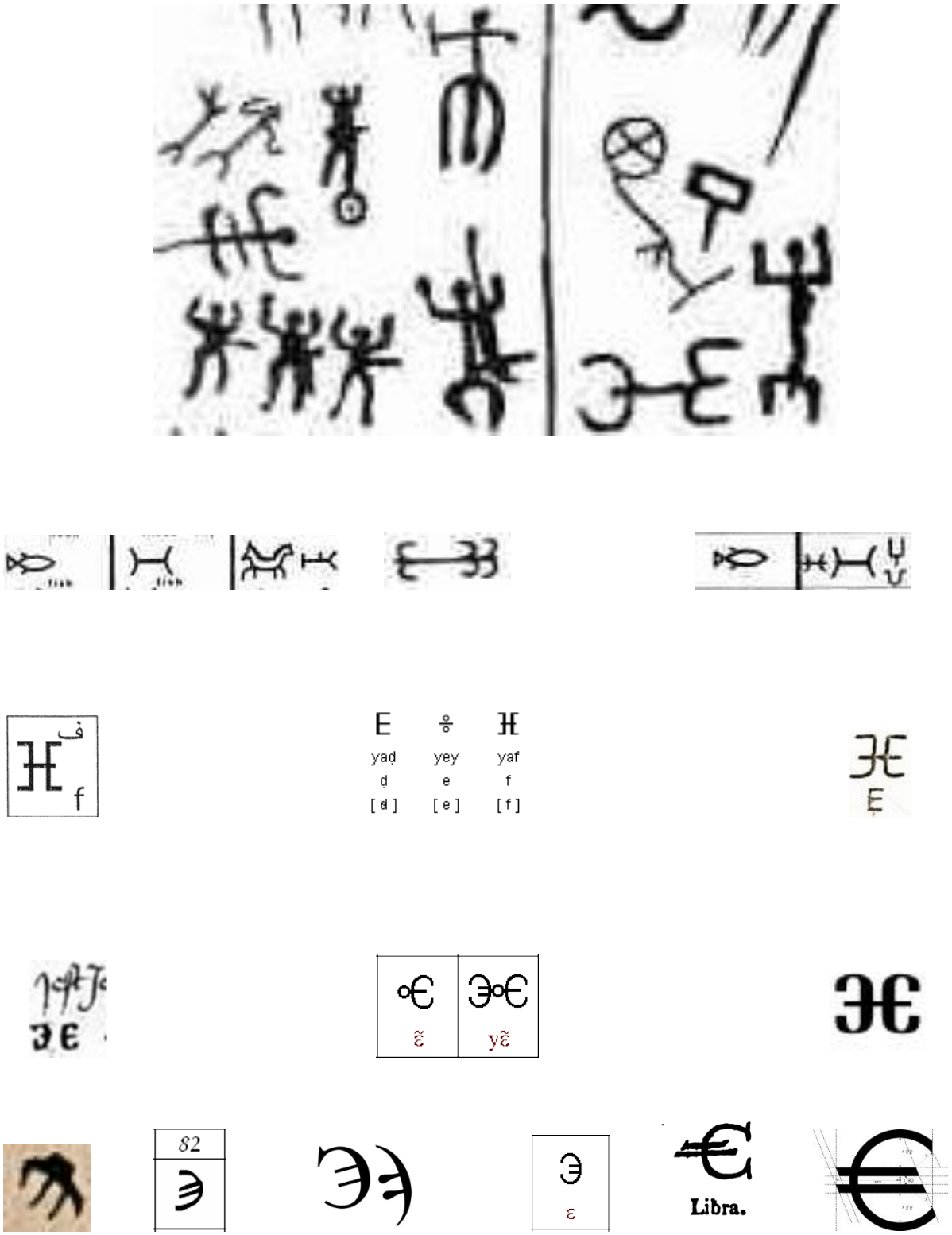
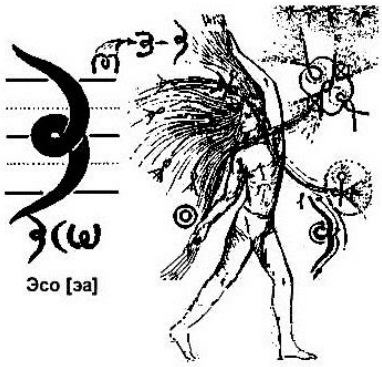
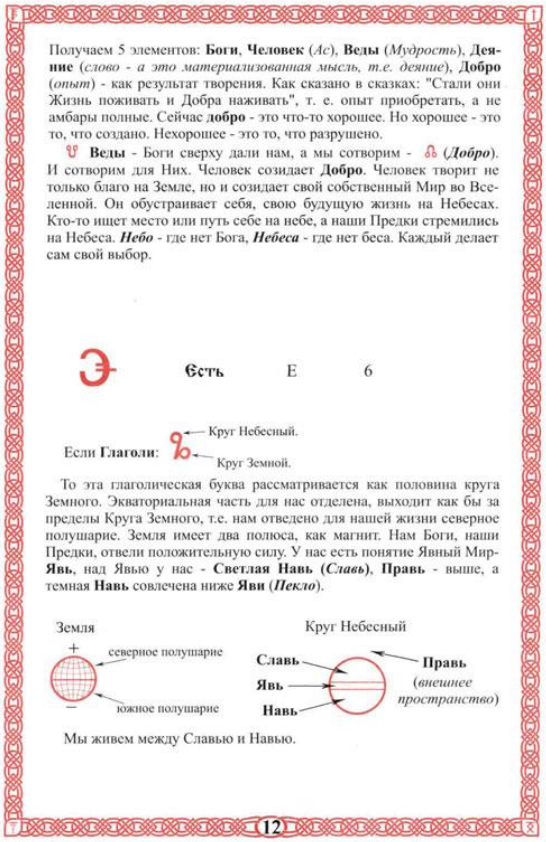


Figure 385a-d. Petroglyphs corresponding to letter Su (Armenian), e-f. F (Tifinagh), yad, yey, yaf (Tifinagh), g. e (Glagolitic), h-i. jest je (Croatian), j-k. letters e, ye (Old Slavonic), l. je (Glagolitic),m-r. He (Adami), Rune 82 (Bulgarian), Sampi (Greek), Ɛ (Cyrillic), Libra, Euro symbol.





Получаем 5 элементов: **Боги**, **Человек** (*Ас*), **Веды** (*Мудрость*), **Деяние** (*слово - а это материализованная мысль, т.е. деяние*), **Добро** (*опыт*) - как результат творения. Как сказано в сказках: "Стали они Жизнь поживать и Добра наживать", т. е. опыт приобретать, а не амбары полные. Сейчас **добро** - это что-то хорошее. Но хорошее - это то, что создано. Нехорошее - это то, что разрушено.

Веды - Боги сверху дали нам, а мы сотворим - (***Добро***). И сотворим для Них. Человек созидает **Добро**. Человек творит не только благо на Земле, но и созидает свой собственный Мир во Вселенной. Он обустраивает себя, свою будущую жизнь на Небесах. Кто-то ищет место или путь себе на небе, а наши Предки стремились на Небеса. ***Небо*** - где нет Бога, ***Небеса*** - где нет беса. Каждый делает сам свой выбор.

Єсть Е 6

Если **Глаголи**: Круг Небесный. Круг Земной.

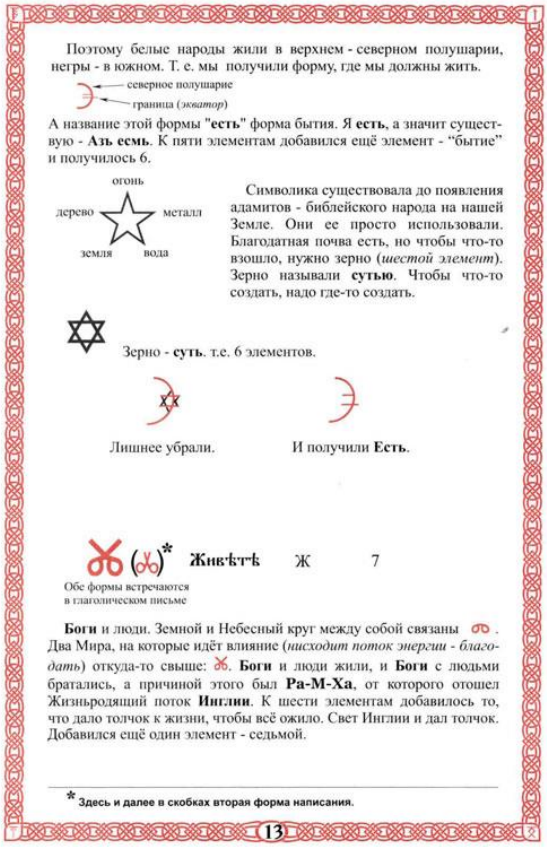
То эта глаголическая буква рассматривается как половина круга Земного. Экваториальная часть для нас отделена, выходит как бы за пределы Круга Земного, т.е. нам отведено для нашей жизни северное полушарие. Земля имеет два полюса, как магнит. Нам Боги, наши Предки, отвели положительную силу. У нас есть понятие Явный Мир-**Явь**, над Явью у нас - **Светлая Навь** (*Славь*), **Правь** - выше, а темная **Навь** совлечена ниже **Яви** (*Пекло*).

Земля: + северное полушарие, − южное полушарие

Круг Небесный: **Славь**, **Явь**, **Навь**, **Правь** (*внешнее пространство*)

Мы живем между Славью и Навью.

12



Поэтому белые народы жили в верхнем - северном полушарии, негры - в южном. Т. е. мы получили форму, где мы должны жить.

северное полушарие
граница (*экватор*)

А название этой формы **"есть"** форма бытия. Я **есть**, а значит существую - **Азъ есмь**. К пяти элементам добавился ещё элемент - "бытие" и получилось 6.

огонь, дерево, металл, земля, вода

Символика существовала до появления адамитов - библейского народа на нашей Земле. Они ее просто использовали. Благодатная почва есть, но чтобы что-то взошло, нужно зерно (*шестой элемент*). Зерно называли **сутью**. Чтобы что-то создать, надо где-то создать.

Зерно - **суть**. т.е. 6 элементов.

Лишнее убрали. И получили **Єсть**.

Живѣтѣ Ж 7

Обе формы встречаются в глаголическом письме

Боги и люди. Земной и Небесный круг между собой связаны . Два Мира, на которые идёт влияние (*нисходит поток энергии - благодать*) откуда-то свыше: . **Боги** и люди жили, и **Боги** с людьми братались, а причиной этого был **Ра-М-Ха**, от которого отошел Жизнь родящий поток **Инглии**. К шести элементам добавилось то, что дало толчок к жизни, чтобы всё ожило. Свет Инглии и дал толчок. Добавился ещё один элемент - седьмой.

* Здесь и далее в скобках вторая форма написания.

13

Figure 386a-b Karuna Est, c.Vseyasvetnaya Charter,d. Galgolitsa

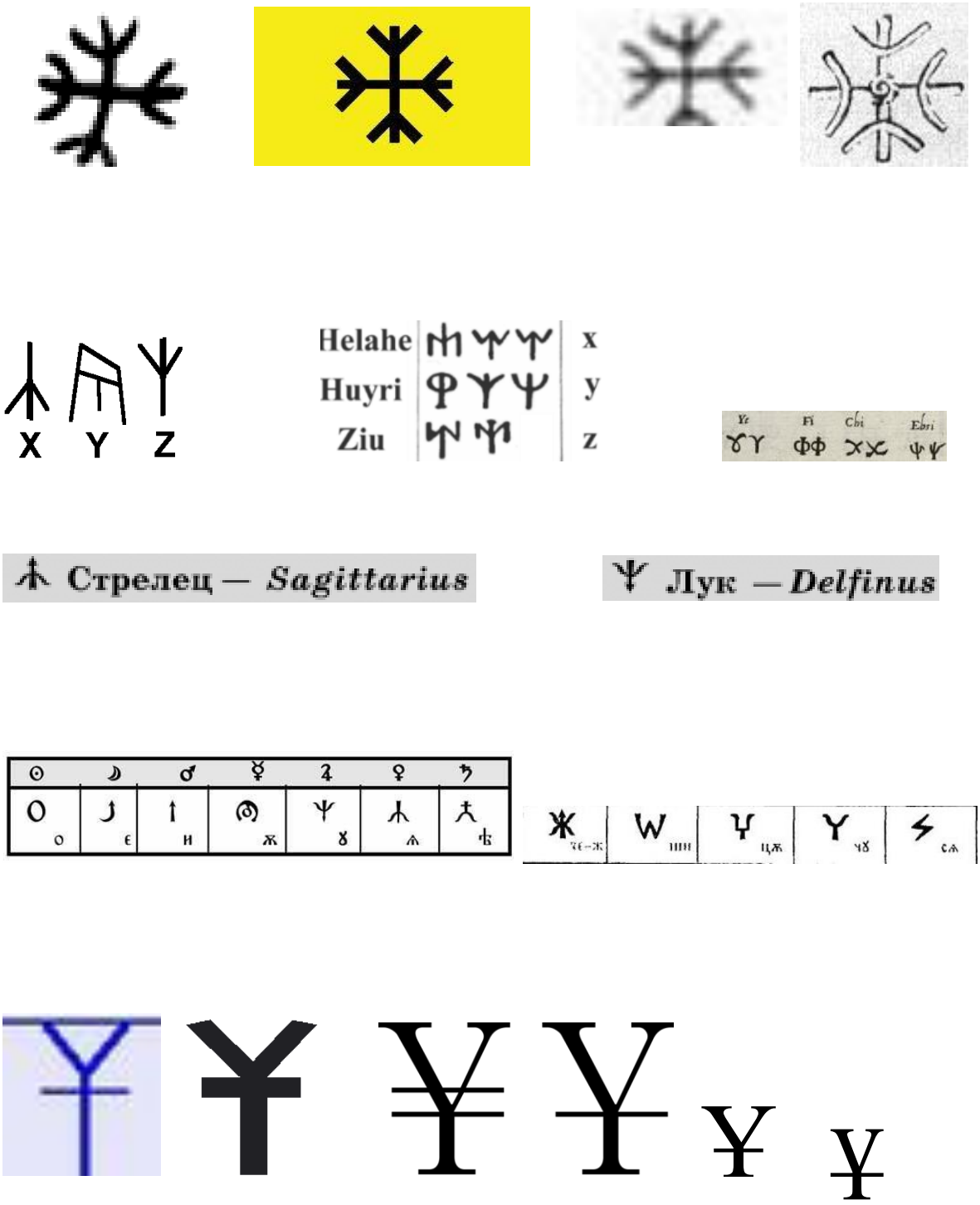


Figure 387. a –d.Mara (Tengri), Volksfronten Flag, Z (Tifinagh), Polish pastry e -f. XYZ (Anglo Saxon and Marcommanic), g. Ye Fi Chi Ebsi (Iacobitaeum), h Sagittarius and Delphinus, i. 7 Planets and Runes, j. Runes connected with Jupiter, k-p. УТЕХА (y), Sh (Turkic), Chinese Yuan, Japanese Yen, Cyrillic Straight U.

making and letter making become modular. Aspects of this theme were mentioned in chapter one. Here, three examples will illustrate the principle: Algiz and Y, Sha and Ha, Eri and Buki.

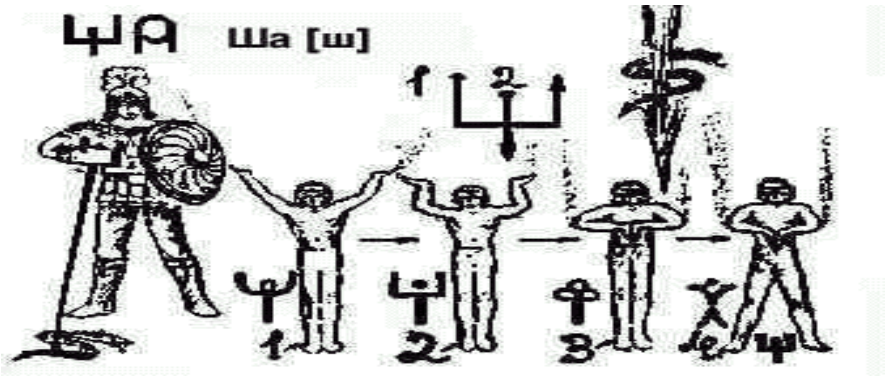
12.1.3.1. Algiz and Y

A first example, which goes back to rune 10 of the Zharkutanskie runes (figure 1b, cf. 387a); is a symbol linked with the Goddess Mara and the god Tengri. This symbol entails four Algiz runes aligned with the four cardinal directions, which recur in modern form as the Volksfronten flag (figure 387b) of a radical right wing group and as letter Z in the Tifinagh alphabet and as Polish pastry. A subset of two Algiz runes, one inverted, the other upright become the death and life runes: Lebensrune - Todesrune.[1369] In isolation, the inverted form, is also associated with the Nero Cross, the Woman rune (Weib Rune) and more recently with ban the bomb (1958) and universal peace (cf. figure 617).[1370] The upright form of Algiz has associations with z, x (as kh and ks) and r.[1371]

In the Anglo-Saxon runes, inverted and upright versions of the Algiz rune correspond to letters X and Z respectively in the series X Y Z (figure 388d ff). In Iacobitanum, these become Ye, Phi, Chi, Epsi (figure 387e). In the Marcomannic runes, these become Helahe, Huyri, Ziu. Variants on these shapes lead to the Hindu trishula and Greek trident (figure 387f). The downward and upward versions also recur as symbols of Sagittarius and Delphinus (figure 387g). In Slavic astronomy, these forms sometimes correspond to Venus and Jupiter, suggesting that the inverted Algiz, Sagittarius, X and a positive version of the female, as life source and life preserving may originally have been with Venus (cf.Venus in position 1 on the 7 stick candelabrum, (figure 136), associated with cosmic fire of Agni and Shukra in India).

Meanwhile, the upright Algiz may originally have been linked with Y, the male, and the creator. Subsequently, X Y Z are aligned with Jupiter, Venus, Saturn, which can be seen as a variant of the Hindu Creator, Preserver, Destroyer (Brahma, Vishnu, Shiva). Elsewhere, runic symbols associated with Jupiter look suspiciously like the letters X Y Z (figure 387 h). In Slavic astronomy an extended Y form (figures 128) is linked with Hydra and thus implictly with the tail of the dragon (Ketu), which causes eclipses. Awareness that the tail was linked with eclipses may well have led to a demonizing of this form of the letter Y, the related letter Cherv (чрьвь) and of the god Perun.

A two pronged variant in the shape of the letter Y with a horizontal line is found as kh'Ariyskaya karuna rune 52: УТЕХА (y). A slight variant is Turkic letter sh which, in turn, is almost identical with one of the versions of the Japanese yen and Chinese yuan symbol (figure 387j. ff.). The form recurs as a version of the straight U letter in Cyrillic. An attempt to find precedents points to letters 10 11 12 in West Indian scripts. It is useful to look at the letters cha ja in Brahmi, Sharda, and Kharosthi. The letter cha evolves into a version of 2 pronged Y. In Ethiopian, the letters Te and Che continue this theme as do the letters ḫ ḥ (or kh in Georgian), and letters 33 -34 (Asomtavruli). A variation on che te as cho to entails an ankh symbol. The same basic shapes are found in India, Middle Asia and Africa. There are also shifts in emphasis. Some alphabets emphasize the vowels A E I U. Some explore variations of a vowel: e.g. how I links with J and Y or how U, V and W are related. Others emphasize consonant vowel combinations: e.g. Ha, He. Still others treat these combinations as if they



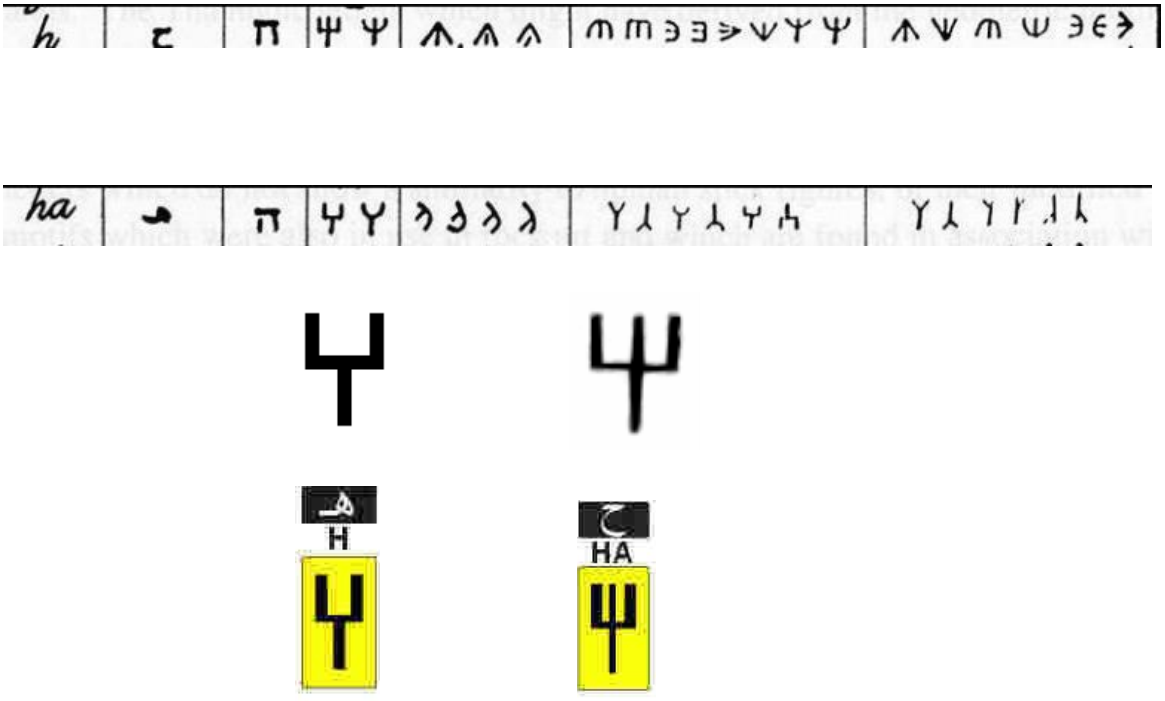


Figure 388 .a Sha (Glagolitic), b-c. Cha – Chha (Gondi). d-i. h and ha (South Yemeni, Musnad), j. Detail from Europa Polyglotta.

were only consonants. In any case, the penultimate, ultimate and first letters in alphabets become associated with wealth across many cultures.[1372]

12.1.3.3. Sha and Ha

In chapter 1 we explored how the symbol for the Celestial all (Altarnik) is also subdivided into four and becomes the letter Sha (figure 9). A closer look (figure 388a ff.) reveals that this Slavic letter Sha, besides its general connotations with a serpent/dragon killing hero, reflects four human postures, each potentially representing letters: the three-pronged trishula/trident thus leads to a two-pronged version. As alphabets evolve, the anthropomorphic aspects of these human postures become increasingly abstract.

In Gondi, the two pronged version becomes letter 6, Cha, while the two pronged version with a lower cross-bar (cf. Venus symbol) becomes letter 7, Chha (figure 388 b-c.). In the South Arabian context, the 2- and 3- pronged versions become h and ha (h and ḥ, 1st he 2nd he).[1373] In South Arabian they are letters 4, 24. In Old Yemeni they become letters 2, 4. In the Musnad they become letters 27, 6. The sequence changes, the meaning stays.

Northern traditions are more complex as can be seen from two details in Europa Polyglotta (figure 388d, cf. figure 98). In the four languages of Hunnic, Slavonic, Glagolitic and Etruscan,[1374] letter 5 occurs as e he, e sh, sh e, and e respectively (cf the he and she of English, reflecting earlier associations with Chinese stems 5 - 6, dragon and serpent, figures 112, 113). A rounded 3-pronged form becomes scz in Hunnic. A regular 3-pronged trident becomes schz in Slavonic and acquires a tail in Illyrian Glagolitic. The same trident without the lower section (i.e. resembling an E sideways) becomes sh in both Slavonic and Glagolitic. A fat two pronged version occurs as o in Glagolitic. Once again, what began as a universal symbol of the heavens, becomes subdivided into a series of individual letters.[1375]

Standing back it becomes clear that the three pronged sh and its variants (sha, czs, schz) near the end of Slavic and Nordic alphabets becomes ha near the beginning of Arabic alphabets. In the Hebrew tradition, the first ha (two pronged and male) becomes letter 5: He while the second Ha (three pronged or Venus like and female) becomes letter 8: Heth. Understanding the Indian, Slavic and Arabic traditions helps us to understand the Hebrew developments.

12.1.3.4. Reborn – Spiral Light

The Old Armenian alphabet (c.6,500 B.C.) further illustrates how symbols lead to subsets in the form of individual letters. A first example entailing essence was noted in the introduction (figure vi). Armenian is a solar alphabet and each sign goes through a series of seven forms: AR AST AZD ASHT YAR ZAR SUN (figure 389ia, cf. figure vi). The AR form shows a sun with variations on 8 rays. The AST form 8 rays (cf. Sanskrit aSTA meaning eight as in aSTApada) without the sun (probably a night version). In the AZD form the 8 lines become spirals. The ASHT and YAR forms reduce the eight lines to four lines or four quadrants. The Zar form typically focusses on one quadrant. The SUN form reduces this to a specific letter. Hence, letter 1 is Ar in the form of a U and letter 22 is Ar Ast in the form of an inverted U.

Letter 23, Reborn, is in the form of a Cyrillic Ze (З, figure 389ib). The ASHT form shows

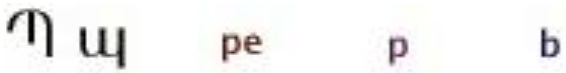


Figure 389ia. Armenian Letters: AR, b. AR AST, REBORN, SPIRAL LIGHT, c. HAR (Resurrection Sun), d. Spiral Light e. pe , f. pe p b , g. Celtic Symbol.

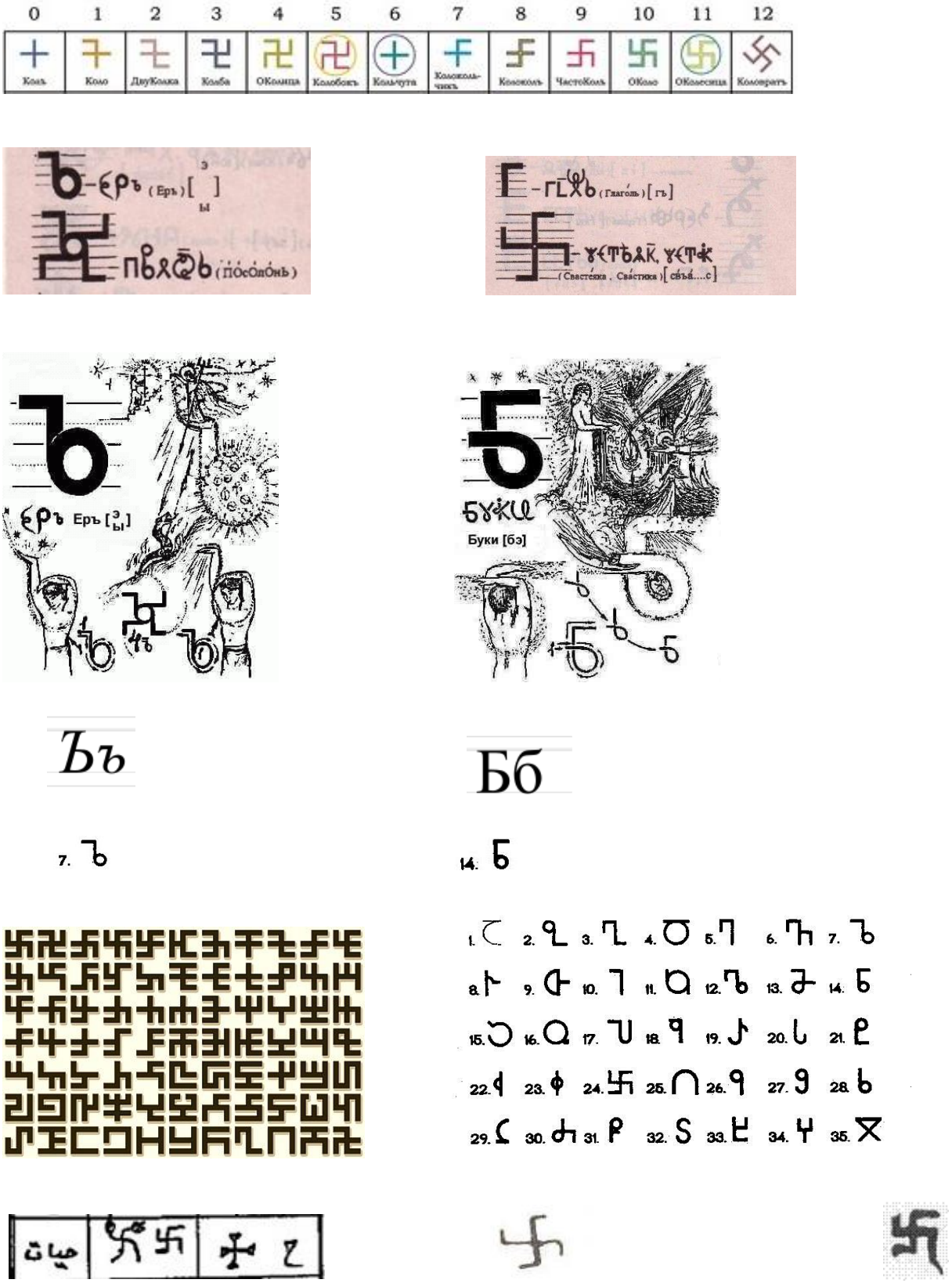


Figure 389ii. a Slavic runes (detail of figure 126), b-c. Eri and Buki (Old Slavic), d-e. letters Eri, Glagol, Posolon, Swastika (Old Slavic),f-g. Eri Buki (Early Cyrillic), h-i. Letters 7 and 14 (Asomtavruli), j. Asomtavruli alphabet, k. Letter hayat (Ugarit-Old Arabic), l. letter 12 (El-Yunani), m. ha (Zhang-Zhung). cf.figure 404.

four 3s along the four quadrants. The YAR form shows the same in principle but highlights the lower right quadrant. The Zar form shows a З with a loop on top which is then reduced to a З in the SUN form. Another version of the same letter (figure 389ic), explains that it is linked with Har, Har West and Jar), with the Resurrection Sun + Reborn. Here letter З is linked with ʒ and Y, and represents a cosmic annual cycle of the sun.

Letter 24, Spiral Light, follows the same pattern, except that here the letter З in four quadrants is replaced by an E and reversed E (figure 389ib,d). In this case the ZAR and SUN versions appear in the form resembling a letter M with a descender. Changing the left-right diagonal of E and reversed E to the right-left diagonal. Changing the downward and upward E of the other axis to an upward and downward E results in a Celtic swastika symbol (figure 389i.e).[1376] Symbol-making, rune-making and letter-making are related.

12.1.3.5.Eri and Buki

In chapter 1 we also encountered the letters Eri and Buki (figure 31, cf. figure 389a ff.). A fourfold letter Eri aligned with the cardinal directions produces the letter Posolon, associated with the setting sun and is also a left-directional Swastika. Its counterpart associated with the rising sun is the letter Swastika, composed of four letters G (Greek gamma, Γ, or Slavic Glagol): cf. Zhang Zhung script of Tibet (figure 389 l, cf. 447). The origin of this shape can be found in old Slavic runes, where it is part of a cycle (figure 389a, cf. figure 126a): 0 is a plus sign. Each of the signs from 1 to 4 add a left-pointing stroke until a posolon sign is reached. 5 shows the sign in a circle. 6 shows a plus sign in a circle. The signs from 7 through 10 each add a right-pointing stroke until a swastika letter is achieved, which is then put in a circle and subsequently tilted 45 degrees. Stage 8 shows a facebook connection.

The Greek fourfold equivalent is a gammadion composed of four letters Gamma, Γ. Slavic eri and buki become the Early Cyrillic letters eri and buki. Parallels for the development of these letters are found in Tamil Brahmi and in the Georgian Asomtavruli alphabet. Today, we think of the fourfold composite forms strictly as symbols, and tend to focus on individual letters, especially G.

In short, the forms of letters of the alphabet of Adam are linked with Slavic symbols, Scytho-Sarmatian runes, Bulgarian, Chaldean, Egyptian, Greek, Phoenician and Samaritan alphabets. An understanding of this sequence helps to explain the forms of letters 1 and 6 in Hebraicum. Early versions of alphabets often linked letter 1 with A (Alpha) and shape 6 or letter 6 with S (sin, Shin, Sigma).[1377] Later versions replace the A-S sequence with an A-Z, A-H, A-F or A-V sequence.[1378]

Meanwhile in the runic tradition, a cyclical approach often means that the last rune (Fe, tame culture) precedes the first rune (Ur, wild nature). In the above examples, we see forms of early alphabets which draw on both runic and alphabet traditions, such that letter 1 (A) typically reflects the form of letter 6 (F associated with energy, power, potency, sex). One Hebrew contribution is to shift the 1-6 pattern to a 1-5 pattern, such that Aleph becomes linked with He (1 -5), Beth with Vav (2 -6) etc.[1379] Awareness of such underlying patterns, brings order to seemingly endless variations of early letters.

Traditional histories tell us how Greek was a major source for the Russian Cyrillic alphabet of the 9th c. A.D. A close look at old Slavic alphabets reveals that the converse may be true. For instance, if we look at the letters Buki, Go (ГО) and Beta in the Vseyasvetnaya Charter, we can see their etymology in terms of human movements (figure 390a ff.). The form of Slavic beta entails a line that ascends and then descends as a spiral and is implicit also in Greek Beta. This same principle of a descending spiral is found also in Slavic Zemlya (Землуя, earth, cf. figure 399).[1380] Three-dimensional cylinders that generate spirals as sources of two-dimensional letters were discussed earlier (figure 123).[1381]

Less elaborate forms of variants of B (Vede, Vita) are found in the Old Russian bukova alphabet. The corresponding letters in Glagolitsa (figure 391 b-c) are even more fascinating: a) they provide us with equivalents in the karuna; b) they reveal that the letter Bogi (Воги) has two sections, an upper section resembling a dormant E symbolizing Duma, spirit and conscience (Думу, Дух, Совесть) and a lower section signifying az on earth. It also relates the proportions of the letter to 9 chakras. We need etymological dictionaries of letters to trace these connections.

12.1.4. Descent of Letters

In Sanskrit, letter 3 is sometimes drawn as a descending spiral, or as if it were a letter Buki, (figure 390d, cf. 391). Old Slavic and Sanskrit share a theme of letters as descending and ascending. Our story began with the idea of three worlds which, in a minimal form, is represented as three horizontal lines (cf. Chinese Qian: ☰). In the Slavic tradition, these three worlds become three lines of the letter E (figure 5). The descent and ascent of letters from heaven through the atmosphere to earth becomes a major theme in early Slavic alphabets: e.g. the Slavic letter A is related to images of a bird that descends and ascends. The Othala rune has versions that descend (Орея) and ascend (Ар). Letters such as Az, Ash, Sha Schha, Xi and symbols such as Khors have this descent and ascent as a central theme (figures 9, 23).

This theme of descent and ascent of letters recurs in the second letter of the alphabet: e.g. Buku (also buky, buki, bukova in Glagolitic and Glagolitsa, figure 18, 391a ff.). Its form has parallels with hands of god symbols (figure 7), except that buku is concerned specifically with the theme of descent. The form of this Slavic letter has parallels in other alphabets. An almost identical version of letter b is found as Buk (Illyricum). Slight variants with the descending line on the right rather than the left are found in Syrarmeniacum and Osmaniya. In the Alphabet of Adam, the idea of descent is maintained but the 3 lines resembling an horizontal E are reduced to a closed figure, which is subsequently reduced to a circle such that the beth becomes a vav (cf. the b- v link found especially in the Slavic tradition).

This basic form of buku (боукы, which means letters), also offers clues concerning the formation of key letters in early alphabets. For instance, an inverted form of the letter l in Hanscretanum (figure 393 ff.) resembles letter buki and especially the Syrarmeniacum and Osmaniya variants. A reversed version of l (Hanscretanum) resembles an m. If the upward line is moved downward it becomes letter l in Georgian. Meanwhile, the inverted l (Hanscretanum) is effectively a model for the letter M in Chaldean 6, for the letter mem in Samaritan, and for the letters M in Samaritanum, Iudaeo-Samaritanum, and Hebraicum.

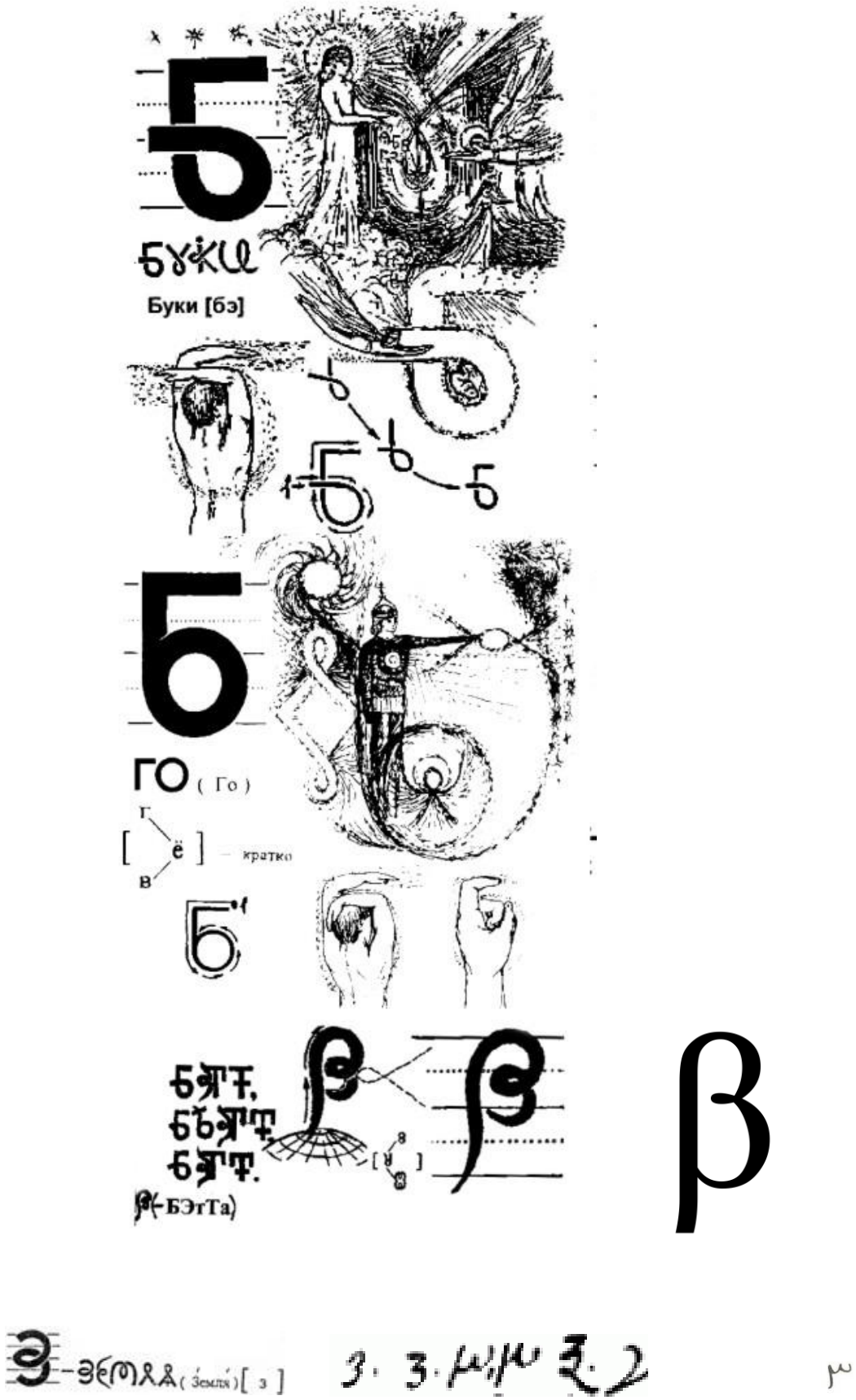
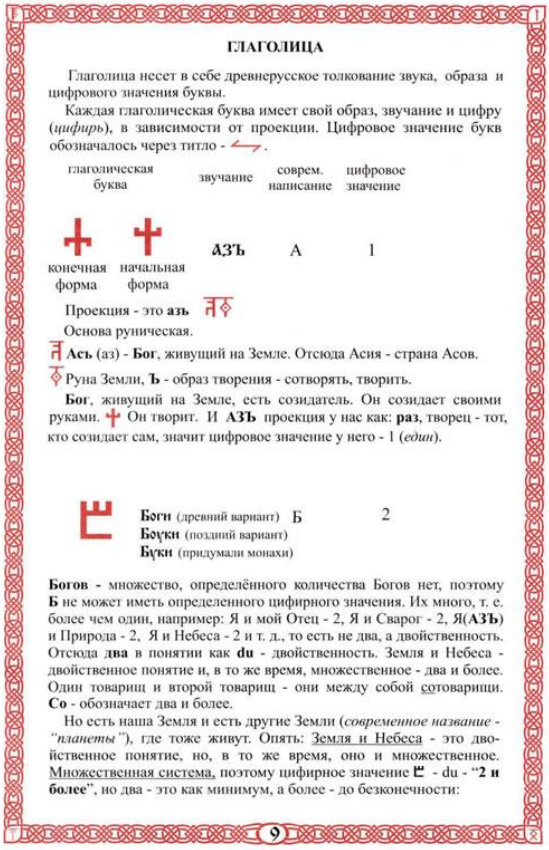


Figure 390 a. Letters Buki, Go, Beta in Vseyasvetnaya Charter, b. Letter Beta in Greek, c. Zemlya, d. Number 3 in Notae Numerales, e. letter 3 in Hendi.



ГЛАГОЛИЦА

Глаголица несет в себе древнерусское толкование звука, образа и цифрового значения буквы.

Каждая глаголическая буква имеет свой образ, звучание и цифру (*цифирь*), в зависимости от проекции. Цифровое значение букв обозначалось через титло - ⟷.

глаголическая буква	звучание	соврем. написание	цифровое значение
конечная форма / начальная форма	**АЗЪ**	А	1

Проекция - это **азь**

Основа руническая.

Ась (аз) - **Бог**, живущий на Земле. Отсюда Асия - страна Асов.

Руна Земли, **Ъ** - образ творения - сотворять, творить.

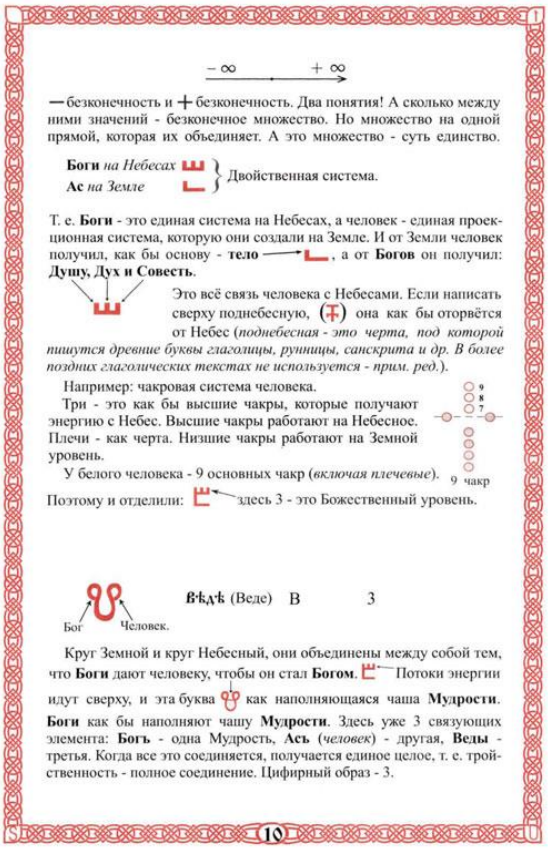
Бог, живущий на Земле, есть созидатель. Он созидает своими руками. Он творит. И **АЗЪ** проекция у нас как: **раз**, творец - тот, кто созидает сам, значит цифровое значение у него - 1 (*один*).

Боги (древний вариант) Б 2
Боуки (поздний вариант)
Буки (придумали монахи)

Богов - множество, определённого количества Богов нет, поэтому **Б** не может иметь определенного цифирного значения. Их много, т. е. более чем один, например: Я и мой Отец - 2, Я и Сварог - 2, Я(**АЗЪ**) и Природа - 2, Я и Небеса - 2 и т. д., то есть не два, а двойственность. Отсюда **два** в понятии как **du** - двойственность. Земля и Небеса - двойственное понятие и, в то же время, множественное - два и более. Один товарищ и второй товарищ - они между собой сотоварищи. **Со** - обозначает два и более.

Но есть наша Земля и есть другие Земли (*современное название - "планеты"*), где тоже живут. Опять: Земля и Небеса - это двойственное понятие, но, в то же время, оно и множественное. Множественная система, поэтому цифирное значение - du - "**2 и более**", но два - это как минимум, а более - до безконечности:

9



− ∞ + ∞

— безконечность и + безконечность. Два понятия! А сколько между ними значений - безконечное множество. Но множество на одной прямой, которая их объединяет. А это множество - суть единство.

Боги *на Небесах* } Двойственная система.
Ас *на Земле*

Т. е. **Боги** - это единая система на Небесах, а человек - единая проекционная система, которую они создали на Земле. И от Земли человек получил, как бы основу - **тело** ⟶ , а от **Богов** он получил: **Душу, Дух и Совесть**.

Это всё связь человека с Небесами. Если написать сверху поднебесную, (Ŧ) она как бы оторвётся от Небес (*поднебесная - это черта, под которой пишутся древние буквы глаголицы, рунницы, санскрита и др. В более поздних глаголических текстах не используется - прим. ред.*).

Например: чакровая система человека.

Три - это как бы высшие чакры, которые получают энергию с Небес. Высшие чакры работают на Небесное. Плечи - как черта. Низшие чакры работают на Земной уровень.

У белого человека - 9 основных чакр (*включая плечевые*). 9 чакр

Поэтому и отделили: здесь 3 - это Божественный уровень.

Бог Человек. **Вѣдѣ** (Веде) В 3

Круг Земной и круг Небесный, они объединены между собой тем, что **Боги** дают человеку, чтобы он стал **Богом**. Потоки энергии идут сверху, и эта буква как наполняющаяся чаша **Мудрости**. **Боги** как бы наполняют чашу **Мудрости**. Здесь уже 3 связующих элемента: **Богъ** - одна Мудрость, **Ась** (*человек*) - другая, **Веды** - третья. Когда все это соединяется, получается единое целое, т. е. тройственность - полное соединение. Цифирный образ - 3.

10

Figure 391 a. Letters A –G in Old Russian Alphabet, b-c. Letters Az, Bogi and Vede in Glagolitsa

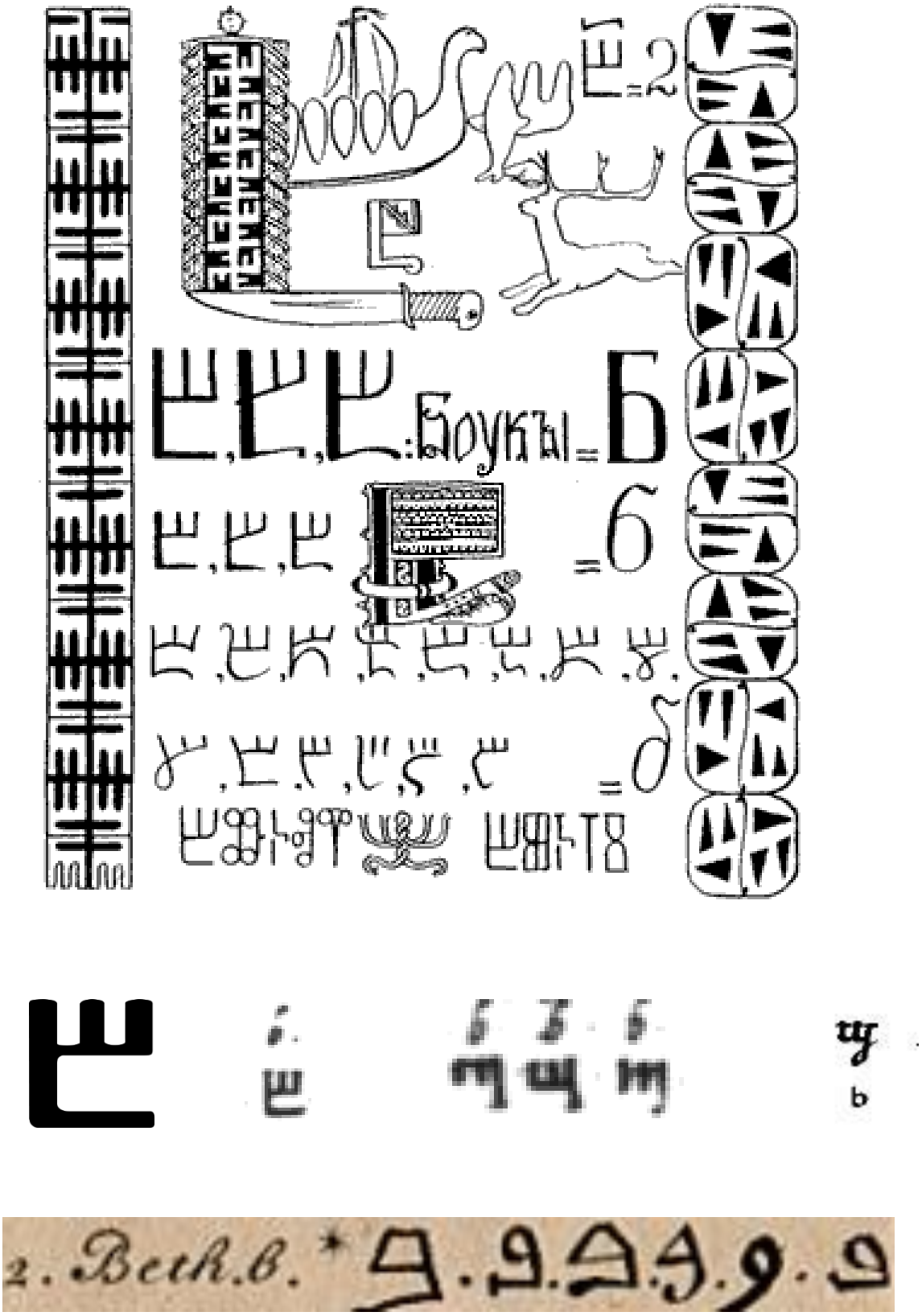


Figure 392 . a –b Buku (Glagolitic), c-e. (Illyricum, Syrarmeniacum, Osmaniya), f.Beth (Adami).

Figure 393 a -c. Inverted L, L (Hanscretanum), L Reversed, d. Georgian), e. North Indian, f-m. M (Samaritanum, Samaritan, Chaldean 3, Chaldean 6, Samaritanum, Iudaeo-Samaritanum, Hebraicum, Moiria; n-p. Mem (Adami, Coptic, Greek), q. Theban Alphabet.

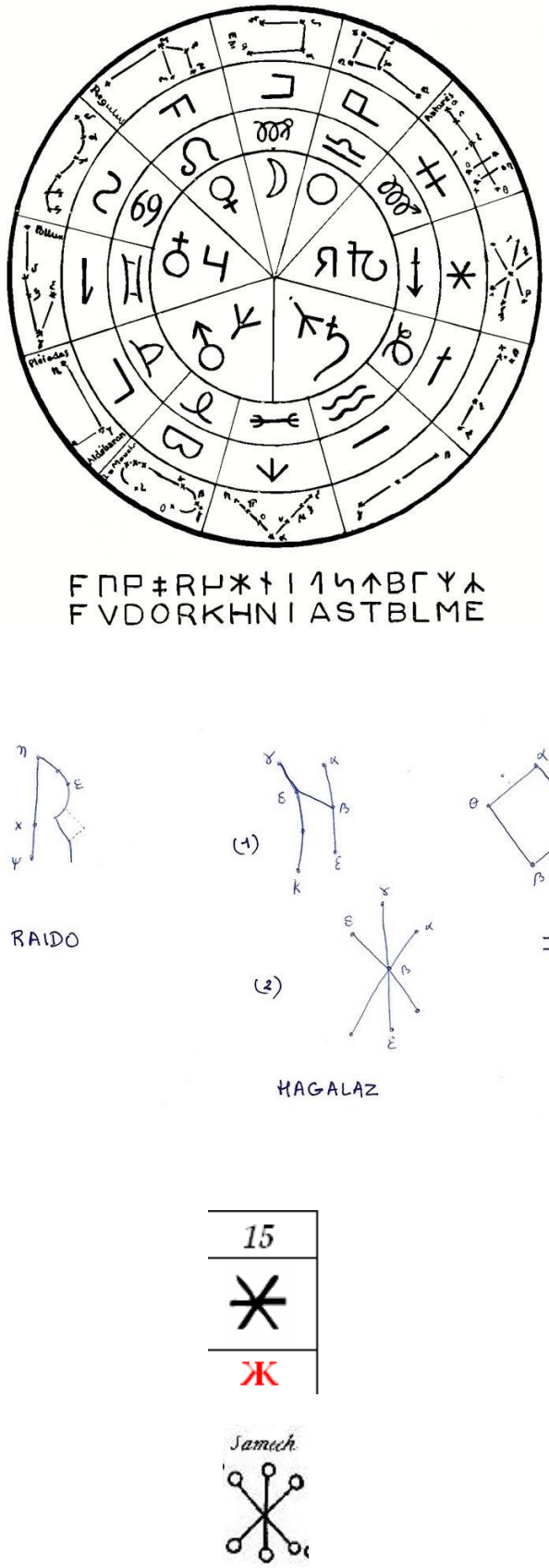


Figure 394. Runes and Astronomy, a. Fudork, b. Raidho, Hagalaz and Inguz Runes, c. Bulgarian letter 15, d. Samech

They recur in an alphabet of Adam, Noah, Ninus, Abraham, Phoenician and Samaritan from 5509 B.C., from Judaic African coins and from the Pentateuch of Moses published by Barnard in 1689 as seven forms of M as mem with a gematria of 40 (figure 66). This precise sequence is found again in the Coptic alphabet. While this can hardly serve as evidence that Adam was Coptic, it does confirm that basic alphabet letters were sometimes copied from earliest times. Indeed, the same form and gematria of the letter M recurs in the Greek alphabet supposedly invented by Cadmus (figure 308). The origins of this approach can be found in Sanskrit itself where L is a vowel as well as a consonant. The vowel form of L looks like an appended M. In the West, this idea of descent becomes a dominant theme in the Theban alphabet attributed to Honorius of Thebes, with a mediaeval version copied by Petro da Abano, a Renaissance variant of John Dee, and modern variants including one by Alistair Crowley and the so called Witches Alphabet.

By this time, the earlier identity function of pictograms and ideograms has typically been forgotten and the letters function as abstract signs. Western alphabets continue to use national languages and alphabets as a means of establishing a national identity,[1382] but have relegated most physical identity functions to other kinds of signs: tamgas, runes, seals, brands, emblems, and flags (cf. Appendices 1, 4, 5). A key vowel, the shortest word of one letter, I, is used to mark the presence of personal identity. A two letter word is used to mark the identity of another person: Te in Latin, Du in German. In English this becomes a three letter word: You. In old English, it was a four letter word: Thou.

For the most part, however, alphabet letters shifted from being markers of identity to becoming expressions and styles of identity: words express our thoughts, poetic words reflect our emotions, aspirations, and even our soul, words in prayer reflect our piety, faith, hope and charity. The characters of handwriting become a mirror of character. Words make the man.[1383] Learned words make a man of letters. Hamlet may complain about words, words, words, but without them there would be no soliloquies on being and no Prince Hamlet.

12.2. Order

A second key dimension of alphabets is about ordering letters to bring order to the cosmos. Initial versions tend to continue the identity function, whereby letters are tagged to everyday stars. But as was shown in chapters 5 and 6, alphabets become linked with stories and systems of the skies (cf appendices 2 and 3), with mansions of the moon, zodiac signs, planets, cycles and sequences. Hence, we find a zodiacal alphabet,[1384] celestial and supercelestial alphabets, alignments of runes with zodiac signs, and alignments of planets with geomantic characters (figures 127- 134).[1385]

The sign for the constellation of Sagittarius in the Celtic tradition offers a beautiful example of this identity function in the heavens (figure 394a-b). It is shown as a 6 pointed star called the Hagal rune. It recurs in other Celtic examples as the Hagalaz rune. In the Bulgarian runes, the 6 pointed Hagal star recurs in letter 15 as Zhe (figure 394c) and recurs again as letter Samekh in the Malachim Alphabet (figure 394d), which is also a six-sided star. Identifying the Sagittarius constellation with a Hagal rune or letter Samekh is, in turn, part of a larger process whereby 12 runes/letters bring order to the 12 signs of the zodiac and the heavens.

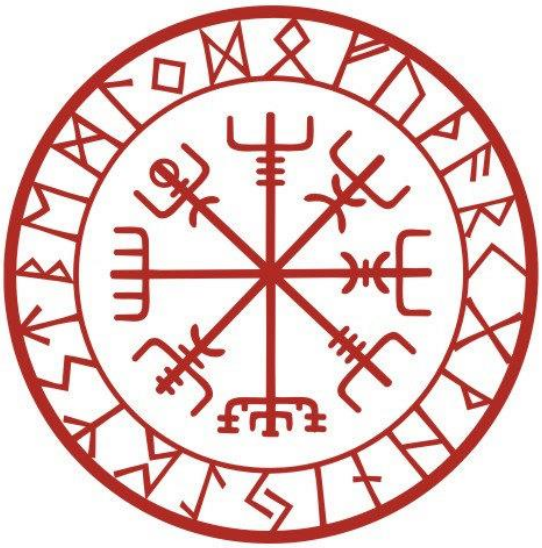


Figure 395. Runes of Svarga, Signpost Rune (cf. Vegvisir), 12 Zodiac signs and Runes, Letter Ha (ancient Arabic), Letter He (Paleo Hebrew), Letter he (Hebrew1).

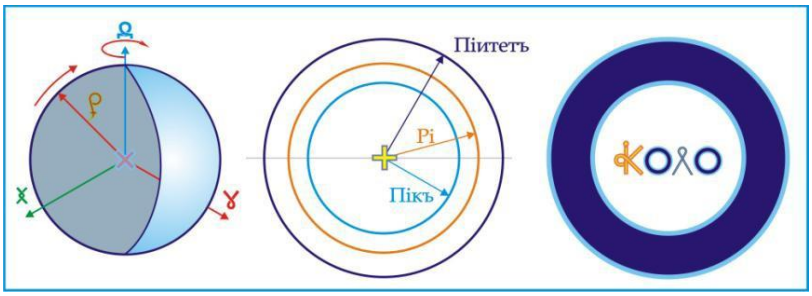
In this tradition, the Hagal rune is an ending that is also a beginning, which also explains parallels with the letter z (zh) in Tifinagh (figure 2). Samekh, as letter 15, also has another form as a support pillar[1386] (cf. Djed, figure 142). In geomancy, the support figure is further associated with the symbol for the Way (Via), the moon (figure 132a). In other traditions Hagal(az)[1387] is connected with the constellation Delphinus (cf. figure 128). So the associations are clearly polyvalent and have their own micro-history.

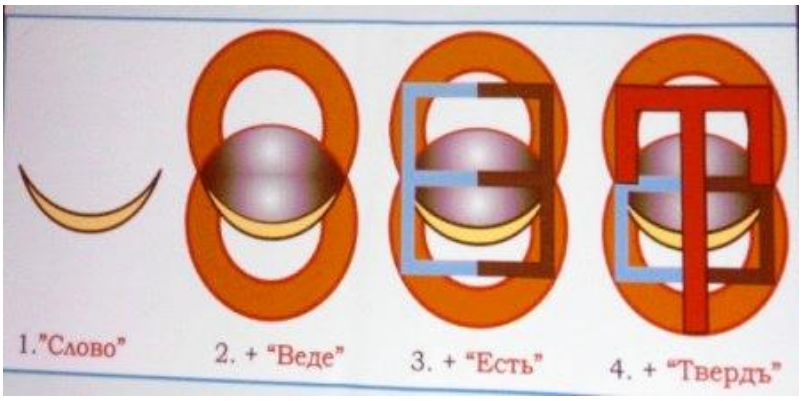
Slavic sources suggest that there is an ancient history of links between astronomy and runic letters that has been all but forgotten outside Slavic circles. For instance, the symbolic figure of Cepheus[1388] (which means king, cf. Greek: Basileos, Latin: Basil, and Cyrillic: Vasily) is linked with the figure at the top of the Signpost Rune[1389] also called the runic compass and linked with the Vegvisir (figure 395, cf. 352). Hence, the Vegvisir, now seen as quaint Nordic rune, is linked with a complex Slavic cosmology, linked with 7 planets and a matrix of 56 runes[1390] (figure 116c). The letter Ha of Ugaritic and Old Arabic and letter He of Ancient Hebrew are much more than a stick man with raised arms.[1391] These letters of He reflect a forgotten astronomical tradition, which also explains links with Slavic Sh, the candelabrum boy (cf. figure 2) and Samekh as candelabrum in the celestial Hebrew alphabets. Saint Alvèydre traced such links with astronomy back to the primordial Vattan alphabet (figure 376).[1392]

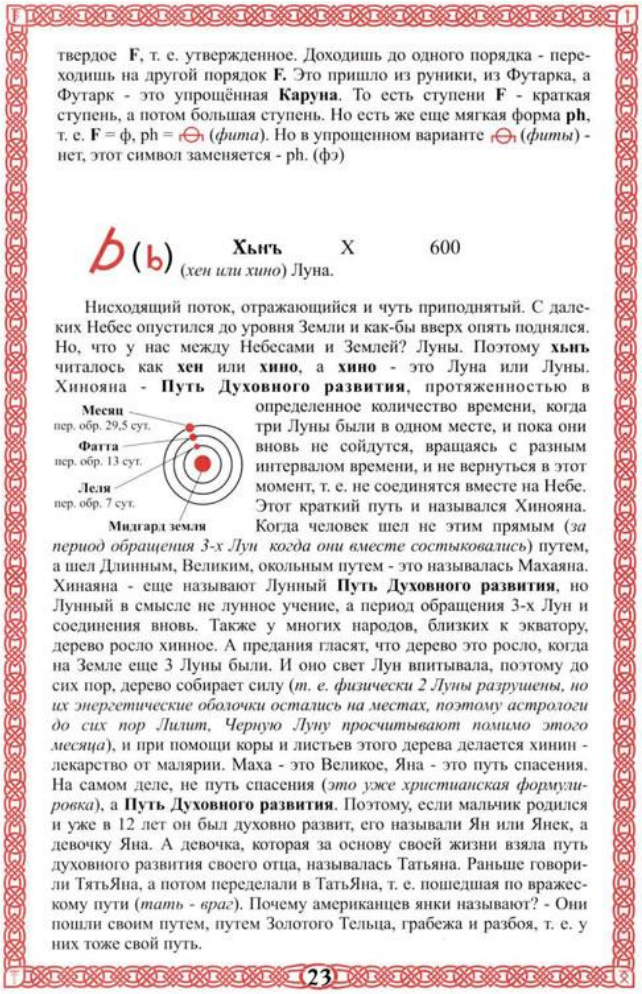
Indeed, the more we descend into seemingly minute details the more fascinating these links become. Each of the planets has their own day, angel or archangel, sigil, and heaven. Groups of zodiac signs also have their own heaven. For instance, the fifth heaven, Machon, is associated with Mars, Tuesday, and the signs: Sagittarius, Aries, Virgo. Sagittarius is traditionally associated with an arrow. In some versions of Machon, this arrow is clearly recognizable. In others, the image connected with Sagittarius looks more like a pole or line with an O on one end and a curly or rounded E as in the Greek (ε) or Slavic (Є) traditions.

It is instructive to compare this form with Sanskrit letters A and AUM (and AUM reversed), and with the symbol for Pisces as an E and reversed E. This kind of mirroring of a letter was encountered earlier with the e and z of Phoenicum and Doricum (cf. figure 291 a-b), with the difference that in the previous cases there is no connecting line joining the letters. Throughout, the basic logic is understandable. At the end of the year (which sometimes occurs in Leo, Libra, Sagittarius or in Pisces depending on the culture), the energy of e is exhausted so it becomes a reversed e. Since there is a cycle of death and rebirth, the reversed e becomes a regular e anew. So the A to Z cycle is shown as an E to Z, Є to Э, or as ЭЄ or as Ж (zhe, zhivete). The E of est (is, exist) becomes the ie of iest or j of jest, of a joker who is a fool, filled with fear and posing as fun, new hope and hopefully new life. In Glagolitic, a back to back E (Ⰶ) is sometimes at the end. Or it is between letters 5 and 6 as a zhe (Ж).[1393]

Slavic sources enable us to comprehend that there is a whole cosmology underlying this letter-making. In India, in the Kalachakra, the crescent of the moon is the speech mandala.[1394] In the Slavic tradition (figure 396b), one form of Slovo (speech) is a crescent moon. The letter Veda (Веде) is two intersecting circles with a vesica piscis and crescent moon at their point of intersection. The letter Est (Есть) entails the same elements upon which are imposed a light E







твердое **F**, т. е. утвержденное. Доходишь до одного порядка - переходишь на другой порядок **F.** Это пришло из руники, из Футарка, а Футарк - это упрощённая **Каруна**. То есть ступени **F** - краткая ступень, а потом большая ступень. Но есть же еще мягкая форма **ph**, т. е. **F** = ф, ph = (*фита*). Но в упрощенном варианте (*фиты*) - нет, этот символ заменяется - ph. (фэ)

Хьнъ X 600
(*хен или хино*) Луна.

Нисходящий поток, отражающийся и чуть приподнятый. С далеких Небес опустился до уровня Земли и как-бы вверх опять поднялся. Но, что у нас между Небесами и Землей? Луны. Поэтому **хьнъ** читалось как **хен** или **хино**, а **хино** - это Луна или Луны. Хинояна - **Путь Духовного развития**, протяженностью в определенное количество времени, когда три Луны были в одном месте, и пока они вновь не сойдутся, вращаясь с разным интервалом времени, и не вернуться в этот момент, т. е. не соединятся вместе на Небе. Этот краткий путь и назывался Хинояна. Когда человек шел не этим прямым (*за период обращения 3-х Лун когда они вместе состыковались*) путем, а шел Длинным, Великим, окольным путем - это называлась Махаяна. Хинаяна - еще называют Лунный **Путь Духовного развития**, но Лунный в смысле не лунное учение, а период обращения 3-х Лун и соединения вновь. Также у многих народов, близких к экватору, дерево росло хинное. А предания гласят, что дерево это росло, когда на Земле еще 3 Луны были. И оно свет Лун впитывала, поэтому до сих пор, дерево собирает силу (*т. е. физически 2 Луны разрушены, но их энергетические оболочки остались на местах, поэтому астрологи до сих пор Лилит, Черную Луну просчитывают помимо этого месяца*), и при помощи коры и листьев этого дерева делается хинин - лекарство от малярии. Маха - это Великое, Яна - это путь спасения. На самом деле, не путь спасения (*это уже христианская формулировка*), а **Путь Духовного развития**. Поэтому, если мальчик родился и уже в 12 лет он был духовно развит, его называли Ян или Янек, а девочку Яна. А девочка, которая за основу своей жизни взяла путь духовного развития своего отца, называлась Татьяна. Раньше говорили ТятьЯна, а потом переделали в ТатьЯна, т. е. пошедшая по вражескому пути (*тать - враг*). Почему американцев янки называют? - Они пошли своим путем, путем Золотого Тельца, грабежа и разбоя, т. е. у них тоже свой путь.

Figure 396a. Kolo; b. Slovo, Vede, Est, Tverdi; c. X (Хьиъ)

and a dark, reversed E. Letter Tverdi (Твердъ) entails a T imposed on this same space. So Est (Есть) is not just the est, is, ist, bist of existence. It defines the cosmic space of coming into existence. Similarly Xi (Хьиъ) is not just a form of X. It symbolizes the moon and entails the planets (figure 396c).

We can also trace how the letter ВИТА (в, ви, ф'ит)[1395] in the karuna recurs as spirals in the Slavic letters Vede, Vita, Mo, Rekye and Ra in the Vseyasvetnaya Charter and bukovas Ra and Yat (figures 397-398). Ra looks like a p with a horizontal stroke beneath. Yat looks like a b with a horizontal stroke on top. On closer inspection, it is also a map of Ursa Maior (Great Bear, Big Dipper). Yat is positioned within four horizontal lines which are the four realms. The 2 lower stars (Merak and Dubhe), when extended 5 x the distance between them,[1396] point to the position of Polaris (the Northern Pole Star). It deviates from the horizontal at 14.4 degrees. This 14.4. multiplied by 25 gives 360 degrees of the circle and is also the geometrical foundation of the letter kolo (коло). In other words, the old Slavic alphabet, which looks like fanciful curves of letters, is based on a precise and complex study of astronomy, geometry and arithmetic.

In India, there is a concept of 14.4. minutes which, multiplied by 100, gives 1440 minutes (or 24 hours in a day). Multiples of 1440 give the number of minutes in 10, 100, 1000, 10000 days. This coincidence between unlikely fractions in two great cultures suggests that we may well have only a fractional understanding of deep, early connections between Slavic and Indian cosmologies.

In the West, O is merely a circular letter. In the Slavic tradition, the letter for circle (коло) frequently looks like a 2-D circle, but assumes a 3-D sphere (figure 396a ff).[1397] In the Lukmorie, Slavic letters Ra and Mo recur in an imaginary landscape (figures 398). In Old Slavic, they recur as Xivete and Mo. In the Hebrew tradition, similar shapes recur as the Self Embedded Fruit Tree, and Tree of Abraham.

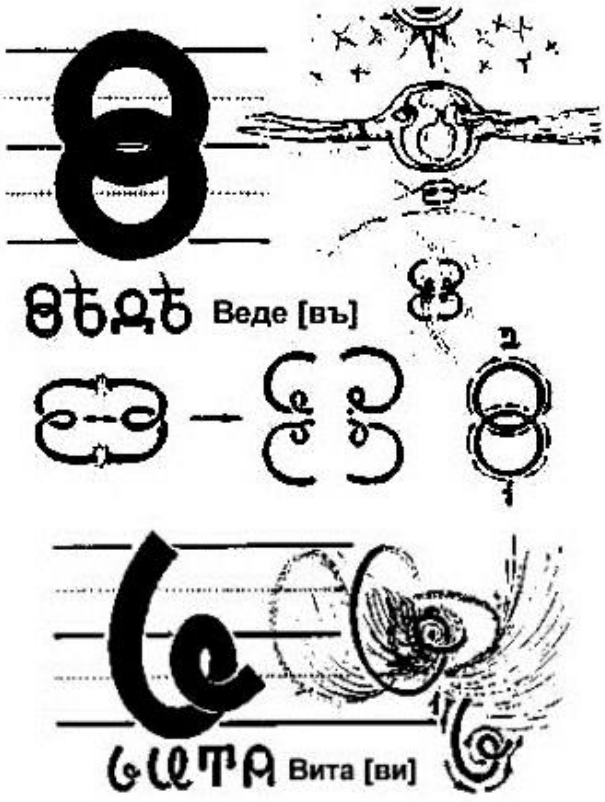
This order is also in sequences of letters. The examples of Ketu and Rahu as letters 1 10 19 , 6 15 24 were mentioned in the introduction. In Arabic and Hebrew, Ketu is replaced and the 1 10 19, 2 11 20 sequences become A I Q, B K R (table 108, figure 506). In Diringer's scheme pictograms/ideograms are followed by a phonetic phase. These examples suggest that there was an interim cosmogram phase, when letters became linked with astronomy and geometry.

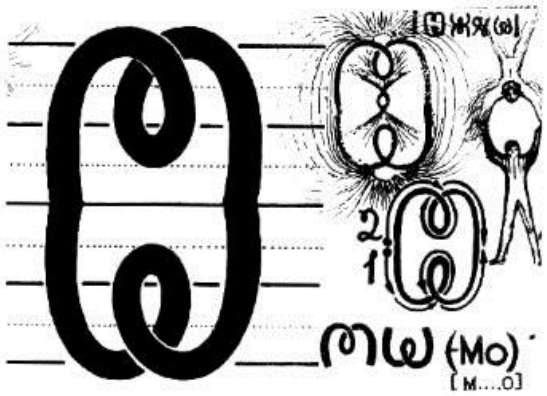
12.3. Belief

A fourth dimension of alphabets entails belief and religion. Earlier scholars have noted a close connection between the rise of alphabets and religion. For instance, Taylor (1884)[1398] linked 4 great literary alphabets (Arabic, Hebrew, Parsi, Syriac) with 4 sacred texts (Koran, Tanekh/Talmud, Zend Avesta, Bible) and 4 great religions (Islam, Hebrew, Zoroastrianism, Christianity of the East). He also noted links between 5 later alphabets and 5 great faiths of Asia.[1399] Diringer (1937) repeated this idea with his saying: the alphabet follows religion.[1400]

Our study has shown that this view is again too Eurocentric. Standing back, it is possible to see three stages in the process. In a first stage, individual alphabets become linked with an

- ВИТА (в, ви, ф'ит)[1401]





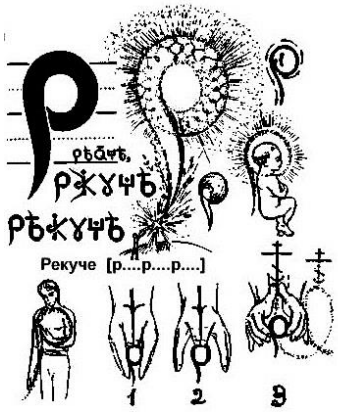
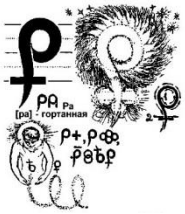
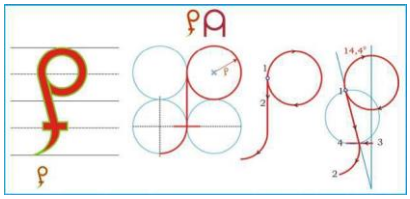
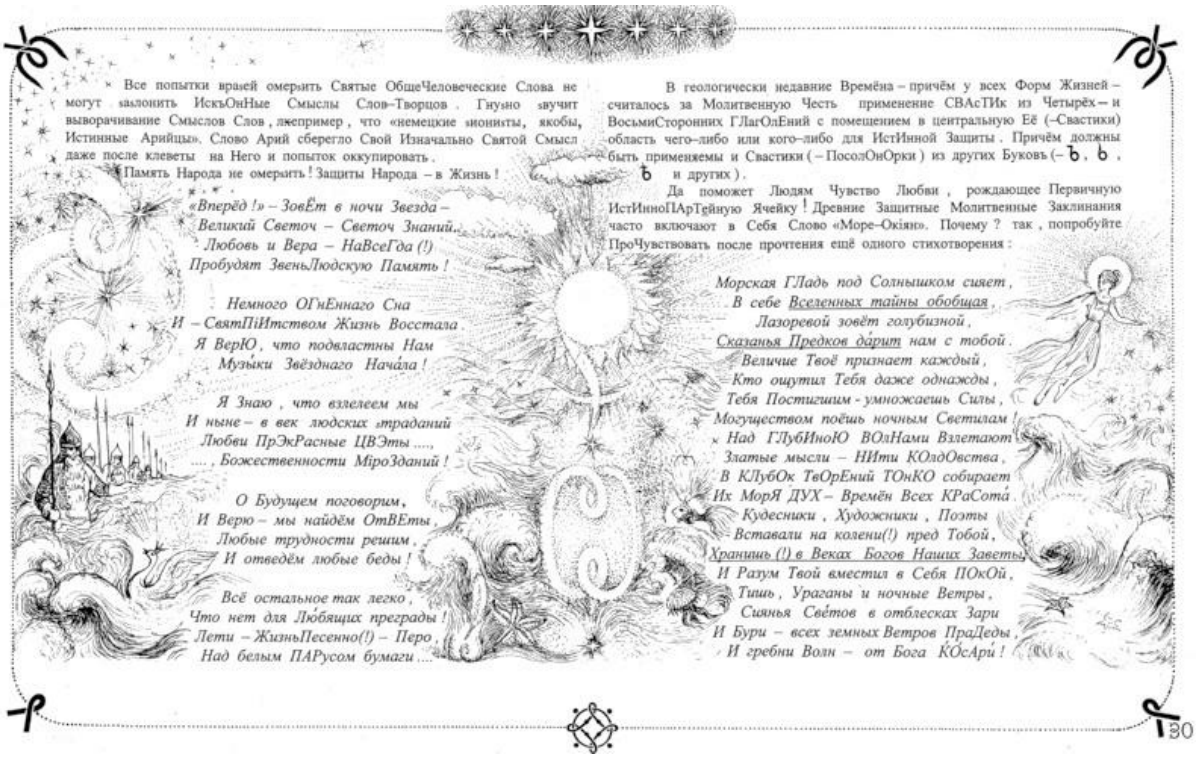


Figure 397. Slavic Letters Vede, Vita, Mo, Rekye.







Все попытки врагей омерзить Святые ОбщеЧеловеческие Слова не могут заглонить ИскъОнНые Смыслы Слов–Творцов. Гнусно звучит выворачивание Смыслов Слов, ляжепример, что «немецкие ионинты, якобы, Истинные Арийцы». Слово Арий сберегло Свой Изначально Святой Смысл даже после клеветы на Него и попыток оккупировать.

Память Народа не омерзить! Защиты Народа – в Жизнь!

«Вперёд!» – ЗовЕт в ночи Звезда –
Великий Светоч – Светоч Знаний.
Любовь и Вера – НаВсеГда (!)
Пробудят ЗвеньЛюдскую Память!

Немного ОГнЕннаго Сна
И – СвятПиИтством Жизнь Восстала.
Я ВерЮ, что подвластны Нам
Музыки Звёзднаго Начала!

Я Знаю, что взлелеем мы
И ныне – в век людских страданий
Любви ПрЭкРасные ЦВЭты ....,
...., Божественности МироЗданий!

О Будущем поговорим,
И Верю – мы найдём ОтВЕты,
Любые трудности решим,
И отведём любые беды!

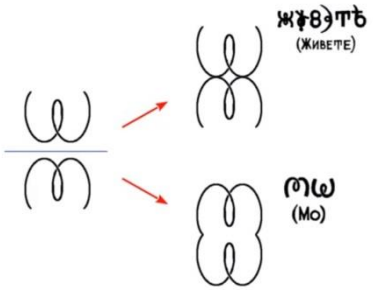
Всё остальное так легко,
Что нет для Любящих преграды!
Лети – ЖизнЬПесенно(!) – Перо,
Над белым ПАРусом бумаги ....

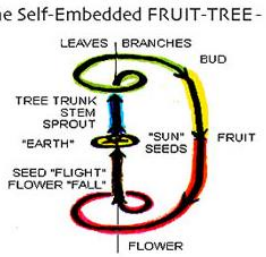
В геологически недавние Времёна – причём у всех Форм Жизней – считалось за Молитвенную Честь применение СВАсТИк из Четырёх – и ВосьмиСторонних ГЛагОлЕний с помещением в центральную Её (–Свастики) область чего–либо или кого–либо для ИстИнной Защиты. Причём должны быть применяемы и Свастики (–ПосолОнОрки) из других Буковъ (– ъ, ь, ъ и других).

Да поможет Людям Чувство Любви, рождающее Первичную ИстИнноПАрТейную Ячейку! Древние Защитные Молитвенные Заклинания часто включают в Себя Слово «Море–Окiян». Почему? так, попробуйте ПроЧувствовать после прочтения ещё одного стихотворения:

Морская ГЛадь под Солнышком сияет,
В себе Вселенных тайны обобщая,
Лазоревой зовёт голубизной,
Сказанья Предков дарит нам с тобой.
Величие Твоё признает каждый,
Кто ощутил Тебя даже однажды,
Тебя Постигшим - умножаешь Силы,
Могуществом поёшь ночным Светилам!
Над ГЛубИноЮ ВОлНами Взлетают
Златые мысли – НИти КОлдОвства,
В КЛубОк ТвОрЕний ТОнКО собирает
Их МорЯ ДУХ – Времён Всех КРаСота.
Кудесники, Художники, Поэты
Вставали на колени(!) пред Тобой,
Хранишь (!) в Веках Богов Наших Заветы
И Разум Твой вместил в Себя ПОкОй,
Тишь, Ураганы и ночные Ветры,
Сиянья Свéтов в отблесках Зари
И Бури – всех земных Ветров ПраДеды
И гребни Волн – от Бога КОсАрú!

30





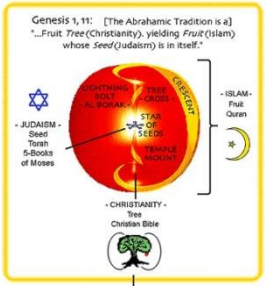
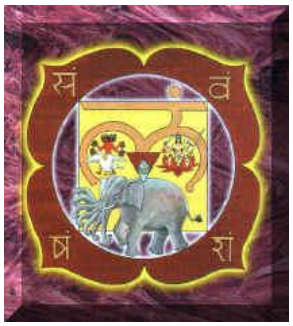


Figure 398. Ra in Charter, Bukovas Ra and Yat, Page from Lukomorie, Xivete and Mo, Self Embedded Fruit Tree, Tree of Abraham.



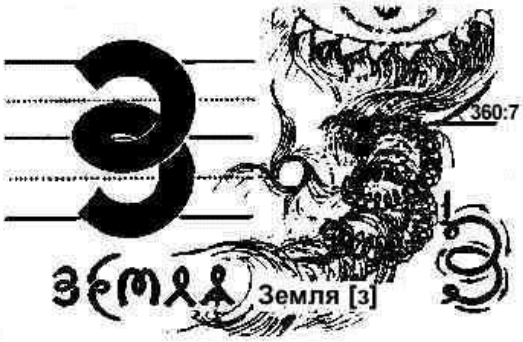


Figure 399. a. Muladhara chakra,b-c. Wall Decorations (Maastricht), d. Mother Earth (Мать-Земля, e.Zemlya, f. letter 7 (Galgoltiic), g. Ze (Glagolitic).

individual people with specific beliefs in the form of a religion, religious movement, school, sect, or heresy. Hence, Phoenician Christians developed a Maronite alphabet. In Egypt, The Coptic Christians developed a version of the Coptic Alphabet. They were Monophysites as were the the Jacobites in Western Syria, who developed a Jacobite alphabet. In Eastern Syria, the Nestorians, who were Dyophysites, created a Nestorian alphabet. They called themselves Assyrian Christians, were condemned by the Council of Ephesus, in 431, and "became the official religion of the then flourishing Persian Church."[1402]

A second stage or level is where an alphabet becomes linked with an official religion. For instance, the Yezidi alphabet is linked with their sacred books. Mani, created a Manichaean alphabet for his Manichaean Religion of Light.[1403] This became a major gnostic religion, although it was rejected by the Catholic Church. Avestan was linked the Avesta and Zoroastrianism; Hebrew[1404] with the Tanakh and Talmud; Aramaic with the Old Testament; Greek with the New Testament and later with Greek Orthodox Christianity. Aramaic[1405] and Hebrew inspired world religions, but not world alphabets (in the sense of a significant percentage of world population), partly because they chose not to prosletyze, partly their religious beliefs remained closely intertwined with details of a very complex, script form.

Five writing systems (1 logography and 4 alphabets in Diringer's scheme) reached a third level with influence far beyond a single region. Chinese characters had their roots in oracle bones and shamanic traditions and became intimately linked with the I Ching, Taoism and Confucianism. In this case, the language remained at home, and the religio-philosophical systems spread around the world. The Chinese alphabet was also used to translate and spread the ideas of another great religion: Buddhism. "The first woodblock printing of the whole Chinese Buddhist Canon was done by imperial order in China in CE 868."[1406]

Two Aryan alphabets, Old-Slavic (Х'Арийская Каруна) and Sanskrit both had their origins in Vedic religions. Old Slavic runes became linked with Old Believers (Yudhzizm and Ingleizm) millennia before they were simplified as Cyrillic and linked with Russian Orthodox Christianity. Sanskrit became linked with Hinduism, Buddhism, and Jainism. Latin became linked with Roman Catholic Christianity. The Arabic alphabet became linked to Islam. These five writing systems, became the dominant models, the scripts of which were adapted in most parts of the world. All five offered a template (see §12.7). Four of them (Slavic, Chinese, Sanskrit and Arabic), expanded contiguously to neighbouring countries. Only Latin became truly international.

The role of religions in alphabets and their history is complex. On the one hand, the spread of monks and missionaries to the four corners of the earth was important for learning about horizons never dreamt of at home and sometimes they studied these foreign languages more deeply than the native speakers. On the other hand, in the case of the Catholic Church, although it was aware of, studied and published 72 sacred alphabets, they printed abridged versions of many alphabets that were historically much longer. Hebrew acquired a privileged position in this Christian view, with 16 of the 72 alphabets: i.e. 22.5 %. The models of settled cultures tended to supplant, or simply ignore, models from nomadic cultures. So the pre-history of Russia as Scythia, Sarmatia, Sarmatia Europeae, Tartarica, and Tartary disappeared.

Figure 400 a-d. Letter a (Brachmanicum, Solomon 2, Hebrew 3, Pyu), letter k (Hebrew 1); e-i. Mother Earth as decoration in altar, house decoration (Naples) and fences (Talinn), j-k Mother earth symbol on altars in Sumeria.

Hence, although there was continuing contact along the Silk Roads, what was studied until the 18th century was only a tiny subset of the whole. Our awareness of a world with over 6,900 extant languages is less than a decade old. Indeed, in spite of dying languages, the list has grown by 196 languages in the past four years.

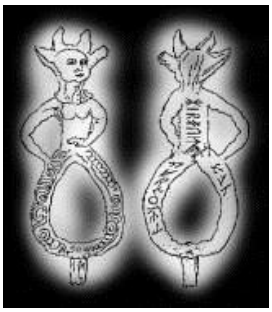
In some cases, (e.g. Christianity and Islam), the introduction of a new religion, tended to filter, and at worst suppress, the previous history of the newly converted. Islam so extols the Prophet Muhammed, that Arabic prior to the 7th century is oft neglected or ignored. Coptic is seen largely in terms of its role after converting to Christianity in the 3rd c. A.D., quietly forgetting that Christ's parents must have been fully aware of the Coptic context when they chose an "'hotel" 50 yards from the chief Coptic temple of old Cairo. Georgian and Armenian texts from the pre-Christian period are reported to have been destroyed. Similar stories can be found in Russia with respect to pre-Christian beliefs and alphabets. The Slavic tradition demonstrates that the tradition of runes has much deeper, systematic roots than in the Western accounts. Jerusalem, Athens, Rome, Istanbul and Mecca, have taken credit for a story that goes back long before they founded.[1407]

12.3.1. Mother Earth and Earth

This role of cosmograms as a stage on the path to abstraction, is also evident in this fourth dimension of belief. There is also a gradual trend for these symbols and letters to become absorbed into everyday decorations. For instance, in India, the earth[1408] is linked with the Muladhara chakra (figure 399a), with an elephant having 8 trunks and with Ganesha. In Maastricht, the upper part of wall supports of buildings show the same shape as an ornament.[1409] The Slavic Mother Earth (Мать-Земля), is a version of the Goddess. She pours forth two vases of waters of life, analogous to Tarot card 17, the Star. Her mid-section has a circle with the F of Fehu, female, fay, fertility repeated fourfold (cf.figure 399d) with a central a 6-pointed star as in the Hagal rune and the female X. Another version of Mother Earth (Zemlya) is an S, as part of a downward spiral.

In the ten Chinese heavenly stems, 5 is dragon (heaven) and 6 is serpent (earth, cf. figure 112). In the West, these become two S forms, Sigma and Stigma, the letters Epsilon and Zeta, e (Aegypticarum), E and Z, Szo and Zyeta (Coptic). In the early Cyrillic alphabet, dzelo and zemlya (earth) are letters 6 and 7, resembling a reversed E or number three. In the Hebrew tradition, where letters 5-6 become Heh and Vav, the female dimensions connecting with the S of serpents and the figure of Draco become banished. Eventually, even in Greek, the ST ligature of Sigma Tau in letter Stigma acquires a stigma of its own.

In Sumeria, the earth goddess is Ninhursag, represented as an inverted U, bowl shape or inverted horseshoe, often on an altar (figure 400j-k). In Hebrew 3, this shape recurs as letter Aleph. In Naples, this symbol occurs in house decorations, often in combinations of four or six. An altar in the Certosa di San Martino (Naples), has 19 of these symbols. A fence in Talinn has inverted examples under what looks like an A Ω (alpha and omega). The Goddess, associated with mAtr and the Matrikas of creation of letters and the universe, once A and Ω, alpha and omega, is now fenced in everyday symbols, overlooked as mere decorations.



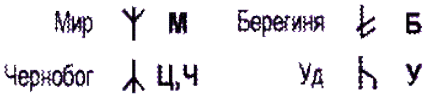


Figure 401. a-e. Yud, Ud, Yarilo .Yarilo as Sun and as symbol, f-g. Er symbols, h. Ud as part of 18 runes, i. Ud, j. Ud inverted.

12.3.2.Yarilo, Yud, Yod

Symbols of the male have experienced an analogous fate. Explicit symbols of a phallus in fertility gods ranging from Rod in Russia to Priapus in Rome have been bowdlerised. The yet unwritten history of letters and symbols is simultaneously a story of civilization, because it is a story of how primal forces become integrated with social customs and then gradually refined into polite society until they become refined away.

In the Slavic tradition, for instance, one of the most ancient deities, Ud (УД), is connected with the fertile creative force. Feasts in his honour involve complex rituals.[1410] Connected with Ud are both benevolent looking devilish images (figure 401a ff.) and a straw man called Yarilo (cf. also the Kupala fires at the summer solstice), symbolizing continuous dying, revival, in the tradition of a Life-death-rebirth deity (e.g. Inanna, Persephone, Adonis, Attis, Atunis, Domuzi, Dumuzi, Tammuz). Yarilo appears in a less rustic form as an elegant young man riding a bull garlanded with roses. He becomes even more elegant as a striding sun-man. Letterwise, Yarilo is sometimes Iarilo (beginning), Jarilo (energetic middle), and Yarilo (end). Slavic letters 9 10 11 mark a transition in nature and the alphabet.

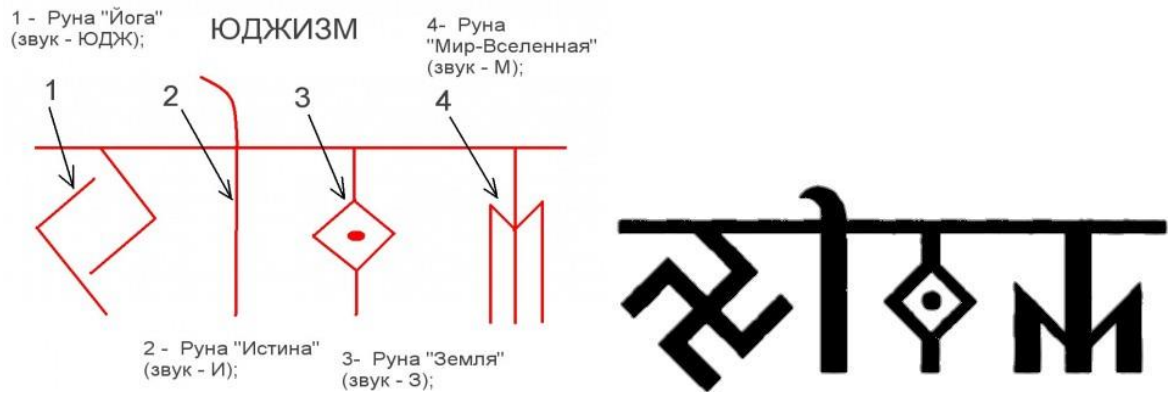
Elsewhere, he is transformed into a symbol of the creative force encountered in chapter one (figure 401 e, cf. figure 7). In terms of runes, he/it is connected with Ud[1411] (rune 2 in old systems, rune 11 in others[1412]), with letters Y (Eri), (Er), (' Er) and to the now obsolete letter To [yat], each again with a rich symbolism linked also to Scythian traditions.[1413] Ud thus corresponds to Ur and to Yud in Western runes and alphabets. Subsequently, Ud and Yarilo become sources for a range of forces, deities associated with the creative and fertility (table 119).[1414]

In terms of other runes, Ud is related to u, y, yr and Ä. An inverted version of Ud is like a reversed Y shape resembling Asomtavruli letter 33 (figure 401). As with the runic circle (figure 297), the letter of the beginning (ur, nature) links with the end letter (fe, culture), and sometimes the end can serve as a new beginning. Similar trends are seen in Hebrew.

12.3.3. Hebrew Yud

The Hebrew equivalent of Ud and Y is Yud (Yudh, Yod, Yodh, cf. Yesod), letter 9 or 10, linked with 10 fingers[1415] (gematria 10, 20, 500). In this tradition, Yod represents the male, is one of the letters of tetragrammaton represented by a point, and a starting point for metaphysical numerical and geometrical speculation linking: "'point' (yud), 'line' (vav), 'surface' (dalet)."[1416] Theologically, Yod is part of the four letter name of G_d: Y H V H, one of 72 names of God. Alchemically, Yud becomes linked with alchemical distillation in the alphabet of the Magi. As was shown in chapter 8, etymologically, Yud as Iud (Iod) is also connected with Jai - Jaman (jiva, jaya, jan, janja, life).

Chronologically, Yud becomes linked with Virgo (which in the 17th century was still associated with August, cf. figure 52d) and with the letters I J Y (cf. Israel, Judea, Yehuda). Symbolically, in the Tarot card 10, The Wheel of Fortune, yod becomes associated with the eagle of Saint John the Evangelist associated with the constellation Aquila (figure 156). Yud



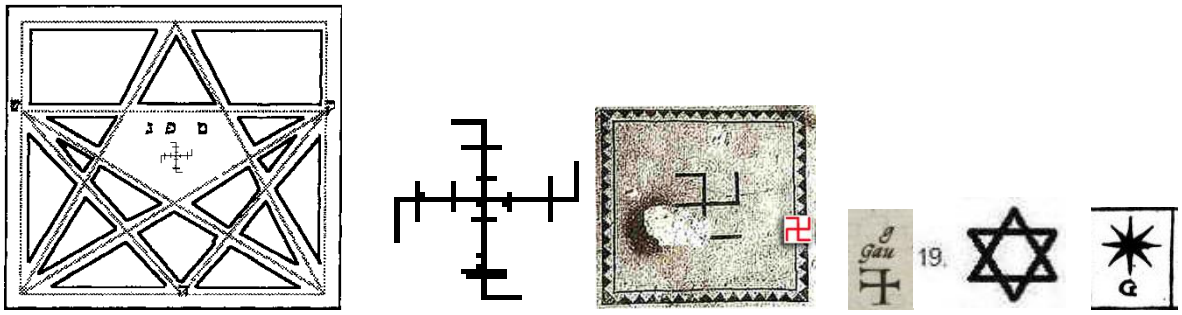


Figure 402a –d. Karuna 22 23 55 56, e –f. Yudhzism (Юджизм) – Ingleizm (Инглиизмъ), g-m Karunas 20 52 44 9 50 57 54, n. Servitude Symbol,o. Detail, p. Agni (Ein Gedi, Israel), q.Gau (Chaldaicum Antiquum), r. Rune 19 (Rasens Molvitsky), s. G (Autre Alphabet Phoenicien).

is an ending that is also the beginning. It is associated with the individual as I and ego, with boundary between I and Thou, creation and destruction, power and dominion versus servitude and submission, with the yoke and exile: with essential dimensions of Judaism. It is the nothing that is everything.

12.3.4. All in Nothing

The Greek equivalent of the Ud and the Yud is the Iota which, on the one hand, is merely the dot on the I, and on the other hand entails, I O T A, three seminal vowels, plus the letter T as in Tau and Tao which, together encompass the universe. In Sanskrit, a parallel is in aham, ahamkara (consciousness), the hamsa, ham sa, sa ah am, which becomes the hamza of the Arabic tradition. Related to this concept of ham sa, are the 3 elements, visarga, bindu/anusvara, nada, which appear as the crescent, disc/doughnut shape, wisp with three twists or as the letters: H N M (Devanagari). Paradoxically, the closer we come to keys of creation, seminal marks and letters, the smaller and more seemingly trivial they become: the anusvara, the ’ of an ain, of the hamza accompanying an alif as a symbol of Divine Essence. The English equivalent is the point, which has the meaning of a dot and is also linked with Aristotle’s final cause: the dunque of Italian, the purpose why things are done, whence nothing as a source of everything, is a long standing philosophical topic of many points.[1417]

12.3.4. Y, Yoga, Yoke, Yogh, Religion

In the Slavic tradition, Yudhzism (Юджизм) links with the jara rune, restraint and servitude (figure 402, cf. figure 11). In the Hebrew tradition, yod is also linked with yoke, restraint (§7.4.6). From the above, it is clear that yod is linked with the same move towards abstraction found in the Slavic Ud. Its deeper significance lies in astronomy, where the point becomes an integration of the Taurus-Scorpio, Leo-Aquarius axes (figure 403 c-e) and thus a summary of the male and female forces of nature, of the energies of creation itself. We encountered letters as bridges of worlds previously in the letter ksi (figure 23, 61), where a curved line (female energy and female fires) links Aquarius-Leo, while a straight line (male) links Taurus-Scorpio (which is also the Ish of Ishan and Ishana in summer and I of the Ice rune in winter).

The Coptic letter Khi and the letter Ziph (Phoenicien) repeat the straight and curved lines of Ksi, with greater emphasis on the curved S line of Draco. In one version of the Chaldean alphabet, the female forces become an S and the male forces become a Z. In another Chaldean alphabet, the sequence of letters 7 8 9 10 still maintains the connections with the female, letter S, and Draco. At the same time, Iud, as letter 10, accentuates the S shape of the curved line (figure 403f). A single letter now summarizes the primal female and male forces of creation. Yod has become a map of the cosmic cycles. The history of this shift is further explored in appendices 2 and 3. In the Hebrew tradition, yud, in its advanced form, shrinks to a point that embraces the universe:

> Literally, "hand" and symbol of the Jew. It also means "monument" or "share." Although the smallest letter in the Hebrew alphabet, *yod* contains as much meaning as the rest of the Hebrew alphabet combined. *Yod* signifies Creation itself and all of the Metaphysical processes and, on its own, stands as an important symbol for the Creator.[1418]

Figure 403. a-c. Ger rune, Qoph, Jara rune, d. Ziph, Yud, Iud (Chaldean), e. Eliph (Indicum), f. Pavarga, g. Saint Scholastica College, h. Alpha and Omega symbols .

The great achievement is that the source of the visible is now appropriately all but invisible. Indeed, in its most refined form it becomes difficult to see and even more difficult to see the universes behind the point. The quest for abstract letters separate from the visible world of nature, pictures, symbols, comes at an invisible price.

The new cut-off point in Hebrew alphabets, which stops after Iod[1419] or R S T (and excludes Ur, the primordial essence) marks apparent progress. Astronomically, it removes the planets Rahu and Ketu from the alphabet scheme, thus removing the cause of eclipses from the discussion. It seems to do away with evil, or at least make him/her/it invisible. Venus (Shukra, Inanna, Venus), who/which as Lucifer had played an important role, is now symbolically removed. Anatomically it involves circumcision. And yet this all entails a particular shift in the passage from Nature to culture, where the journey from Ur to Fa, via Urfa, is something to be crossed, passed over and then left behind, a shift from matriarchal to patriarchal structures.[1420]

The balance promised by letter He, reduces the gematria of the female (she as He is 5, he as Yod is 10). Symbolically, this entails a shift from Dawn to Day, from morning star to evening star, from Lucifer to Michael. The war in heaven, often depicted as a celestial sword fight between good and evil, actually becomes a much larger and much longer struggle: on the one hand, an on-going quest to maintain equilibrium among cosmic forces; on the other hand, a gradual shift in values where a claimed moral order gains precedence over elemental instincts and emotions (cf. Appendix 2). Letters become modules of a symbolic reality.

Subsequently, such letters also become modules in units that use letters to outline cosmic principles: alpha, rho, omega of St. Scholastica's College is one example (figure 403g). Rho the female principle is now a shepherd's staff with its upper spiral beginning in the root star mala (cf. nakashtra mula). In fact, alpha and omega as beginning and end, become a source for a new alphabet (Greek), a new religion (Christianity) and a whole gamut of Christian symbols (figure 403 h). Such examples illustrate a tendency of individual letters to move back towards symbolic realms. Symbols that are split to become letters, recombine to become new symbols.

Notwithstanding books on lost symbols and lost codes, the connection between symbols and letters is increasingly forgotten. So too is the context of those symbols as cosmograms in cosmologies. There is a nearly forgotten big picture that needs to be remembered, rebuilt and re-linked. By way of example, four snapshots are offered: letter Ga, symbols for creative fire, creative force and creation itself.

12.3.5. Ga, Ganga, Ganesha

The letter Ga is the G of Ganga (cf. jan, janja, life), Gimel, and Gamma. It is the Ga of Ganga the eternal river in the form of the Milky Way, that descends from the heavens to earth. In the alfa larawan, there is a modest female version and a more robust male version. The more primitive popular version intimates an encounter (figure 404a ff). The three can be seen as expressions of Sanskrit a, Sanskrit ā and Sanskrit AUM.

Figure 404.a-c, Ga (Alfa-Larawan, Tagolog), d-f. A Ā AUM (Sanskrit Devanagari), g-l. Elephant, Ganesha and letters, m-p. Letters Earth, Ga (Zhang Zhung), q. Ganga

The letter Ga leads to gana, Ganga, kaganga and Ganesha, the elephant linked with the Muladhara chakra.[1421] Ganesha is much more than an elephant. He is a symbol of wisdom, leader of the forces to protect the heavens (a Hindu prototype of Kartikai and Saint Michael). He appears at the base of the muladhara chakra. The letter AUM is an outline of his form because, in the male versions of alphabet origins, Ganesha, is the father of all letters. Not surprisingly, we find examples where his head is reduced to three dots, where his body becomes a composite of sayings or becomes literally interwoven with text (figure 404).

Ga is also the starting point of the yung drung, which means "rest unshakably" or "unchanging well-being."[1422] This symbol, linked with karunas 22, 23, 55, 56, called Posolon and Swastika in early Slavic alphabets, is called swastika in the West (figure 390a ff.). In Greek, Ga is is the Γ of Gamma) and of the gammadion, another case of a letter as module of a symbol. The same underlying letters connect the Slavic, Hindu, Middle Asian and near Eastern alphabets and cultures. The E F Γ (G) series is related to 1 2 3 pronged signs, sometimes as horiontal Es, sometimes as recumbent Ss, sometimes as Hands of Gods. Further variants are explored in appendix 5: Figure-Ground.

In the East, Ganga as part of kaganga, is three letters: ka ga nga. As Aksara Kaganga it is an alphabet. As Gangga Malayu it is a secret alphabet.[1423] In mythology, Ganga is not only a river but also a goddess who married King Santanu and begat the 8 Vasus.[1424] Ganga as a river is also a connected with prayaga, one of the words for creation.[1425] So Ganga as a source of flowing water, rivers, letters is linked with the flow of creation and life itself. In the West, Ganga is letter 30 of Coptic.

A close look (figure 404p) reveals that Coptic Ganga functions in the manner of Old Slavic ksi. It summarizes the annual cycle in two letters: the uppercase capital) version is G, the lowercase version is J. The uppercase version has a thick line in the right diagonal (female) and a thin line in the left diagonal (male). The lowercase version shows the converse. In Africa, Jamaica and the United States ganjah is associated with cannabis as the tree of life and the burning bush.[1426] Yahshvah's Soul Church links the Hebrew Sephiroth with the Gan - Jah: The Sacred Tree from the Zohar (figure 417c).[1427]

12.4. Creation

As we have seen, in some alphabets the individual letters are specifically about the creation story: e.g. the Arabic Alphabet of Ibn ‘Arabi. With the Marcosians, there is a whole theory of letters, whereby the 24 letters of the Greek alphabet enact the creation process. First, they combine to create four words totalling 24 letters to form the first tetrad which leads to the next tetrad and so on.[1428]

In organized religions, the word, and words replace the role previously played by individual letters. In Hinduism, the letter AUM initiates creation. In New Testament Greek, the Word (λόγος) becomes a starting point to the creation process. Major religions provided sacred texts and their followers became People of the Book. The books were often memorized, the words were learned, studied, interpreted. The meanings of individual letters were increasingly ignored and forgotten.

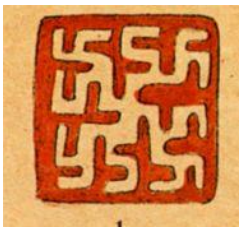


Figure 405 a-b. . Slavic Symbols c-e. Odolen Trava - Svetok Papor (Одолень трава – Папоротника), f-g. F O (Anglo Saxon),h. Elifi (Georgian),i. ök, ük,kö, kü (Central Asian Runes), j. letter Uk (Old Turkic), k. Brahmi, l-m. Letters 6, 33 (Asomtavruli, n-o.Letters a m (Syriac 2)

12.4.1. Creative Fire and Letters

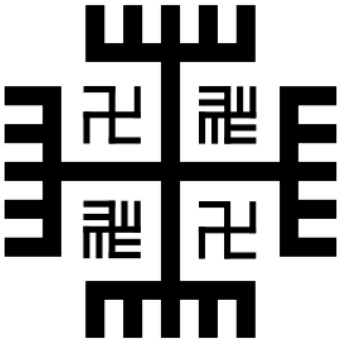
In the Hindu tradition, this nothing that is the source of everything is linked with the notion of 3 creative fires. In the Slavic tradition, there is a dual fiery symbolism linked with the notions of Odolen Trava - Svetok Papor (Одолень трава – Папоротника, figure 405a-d). In the Baltic traditions, there is an underlying imagery of a fiery cross (ugunskrusts). A divine spark is the source of everything and there are again 3 fires: in heaven, atmosphere and on earth. The basic symbolism was encountered earlier (figures 11 -14). This imagery is a source for kolovrat symbols of the sun, which occur with central left pointing and right pointing swastikas, or more precisely posolon and swastika letters (figure 389a-d ff.), which are also part of a 0 + 12 cycle whereby a cross becomes a posolon, becomes a cross, becomes a swastika.

The individual elements of the symbol again reflect further letters (figure 404e-n): e g. the letter Ta and Ta reversed and the letters Tha (Zhang Zhung, Tibetan). Variants become letters 6 and 33 of Asomtavruli (Georgian). Another variant becomes Elifi of Asomtavruli, while an inverted variant becomes Uk in Old Turkic and horizontal versions become letters a and m in Syriac 2. In short, fundamental symbols connected with creation have component parts, which are basic letters of alphabets. These modular parts are in turn starting points for further symbols, e.g. the letter Tha (Zhang Zhung) contains a Dreifuss (cf. figure. 144), that leads to tri symbols, triads and trinities.

12.4.2. Creative Force and Letters

Symbols of the creative force go back at least to the Vinci script in 5th millennium B.C. (figure 406 a ff. cf. 383). This uses an intermittent series of three horizontal bars as in a Chinese trigram and three vertical bars as in the Roman numeral, III. An American creative symbol uses the same principle with five bars. A Slavic hands of god symbol shows swastikas with 1 bar along the left diagonal and 2 bars along the right diagonal. The Africa symbol is a variant of it, which relates in turn to one version of the Hebrew letters Heh and Vau of the tetragrammaton.

The same theme of figure-ground as a sacred construction (figure 406c) is found in modern variations of the name of Allah where, on closer inspection, we see a reversed F with a line over it, which relate in turn to one version of the Hebrew letters Heh and Vau of the tetragrammaton. A glance at the whitened portion of another Allah symbol reveals a Swastika motif: i.e. once again the figure-ground approach takes us to symbols of major religions. Sacred symbols and letters go hand in hand in their use of the positive and negative spaces of figure-ground. Further examples are found in subtle versions of the swastika at the Darmikh Stupa in Sarnath, where Buddha gave his first sermon, or in Japanese Sayagata patterns. In the East, such patterns are often so subtle that both figure and ground remain as background (figure 407a-c).



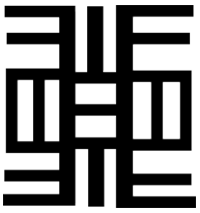


Figure.406 a. Vinci, b.Creative Force, c.Allah Symbol, d. Hands of God,e-f. African Symbols

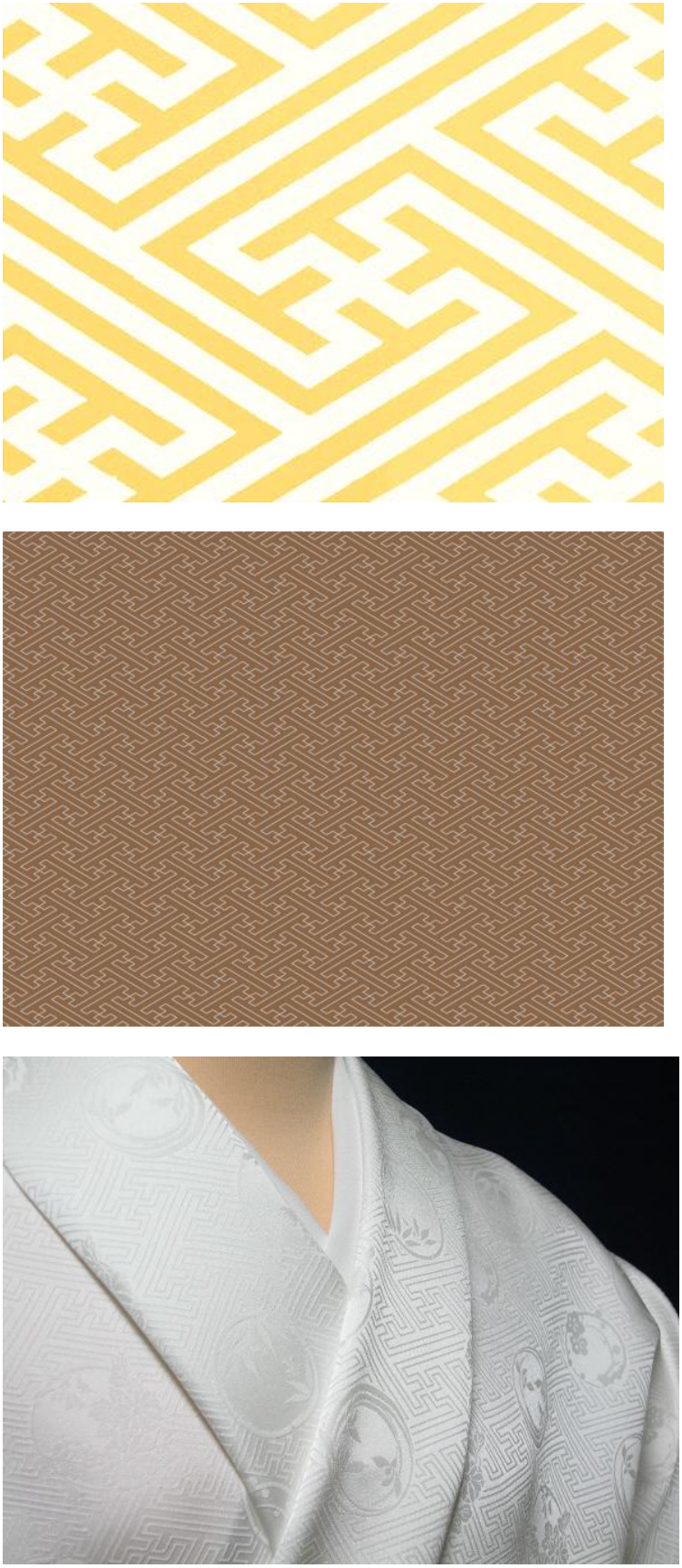


Figure.407 a-c. Sayagata patterns.

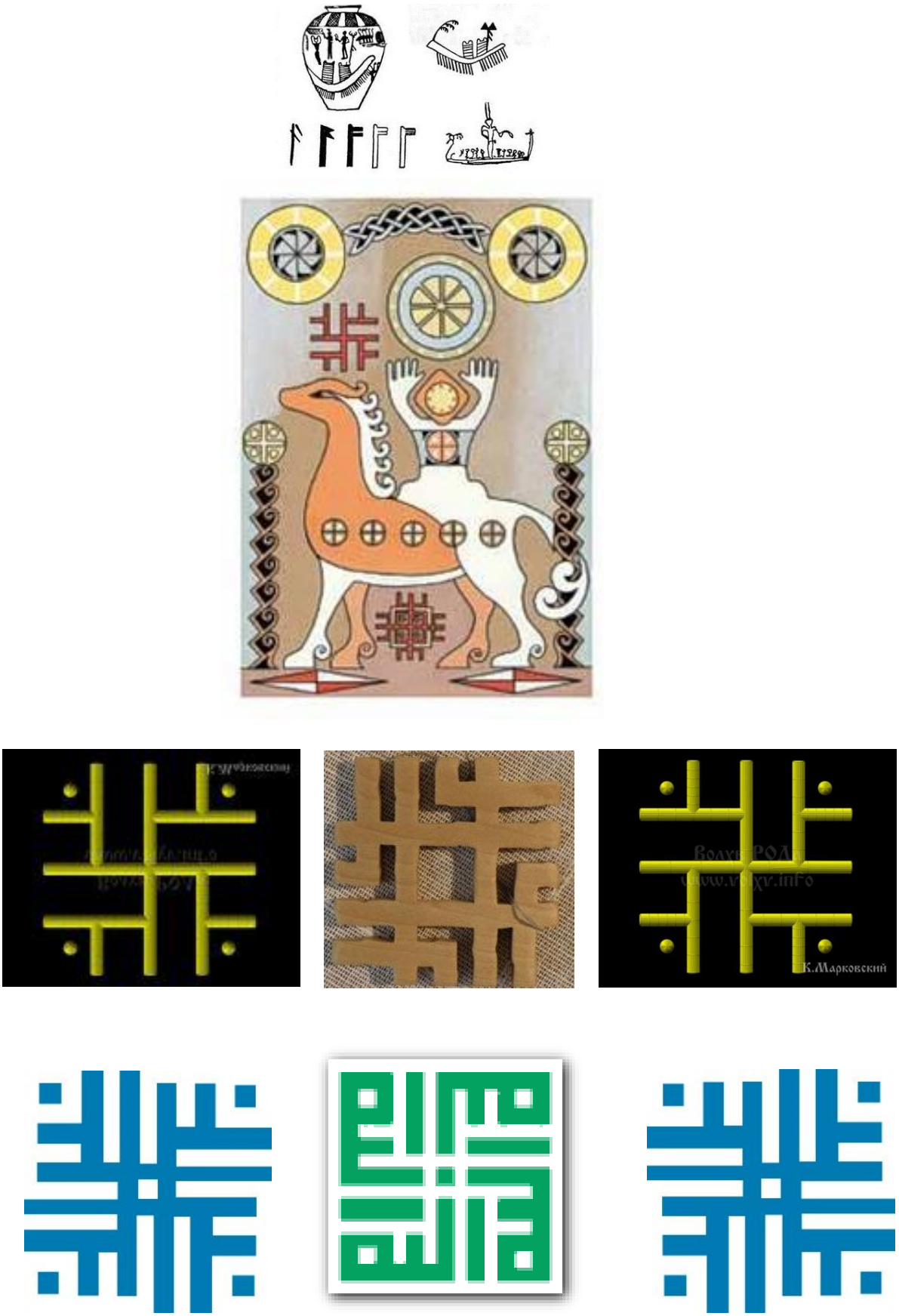


Figure 408 a. Ur Symbols, b. Dazhbogh, c. Laimes vai Ugunskrusts, d. Sacred Roman Cross Inverted, e. Ground of Allah, f. Allah symbol, g. Ground of Allah inverted and reversed.

12.4.3. Figure and Ground

Another example of interplay between symbols and letters, closely related to the tendency towards the invisible in the form of dots, points, minimal marks, entails the concept of figure-ground (also called subject-ground), which can also be seen as mirroring and reversal: the E, S or Z that become reversed; the Si, Siva and Shiva of summer who becomes the Zi, Ziva, Zima of winter; the July (Iulius or Juli) that becomes Yule. It occurs in kaikalak patterns (figure 580), where one form defines what will become the absent space of the other, which often begins in the name itself: Kaikalak is kai ka l ak (cf. Appendix 4-5).[1429] Or they show 2 bars along the left diagonal and 3 bars along the right diagonal. Meanwhile, an Adinka symbol for wisdom means "He who does not know can know from learning" (NEA ONNIM NO SUA A,OHU).[1430] Here a central I is flanked by an F on the right and mirrored.[1431]

Awareness of this principle leads in unlikely directions. There is, for instance, an image of a the god Dazhbogh on a horse (figure 408 b).[1432] Above the horse's head is a cross. It is effectively a cross with 4 Fs (cf. 408a).[1433] This form is also almost the Fire Cross of Laimes (Laimes vai Ugunskrusts cf. Laimes Jeb Ugunskrusts[1434]) the Latvian Goddess of Fate and Happiness. When inverted and reversed, this form is a sacred Roman cross (figure 408 c-d).

A slight variant of this form (figure 408 e), leads to a four-fold combination of the letters I F.[1435] If (Ifin, Iphin) in English runes corresponds to Slavic IO (also prounounced Ju) and the pine tree (also called juniper).[1436] "If" in French,[1437] Dutch (also IJf),[1438]and Bulgarian is the taxus baccata,[1439] the yew tree, one of the world trees. Making these patterns white and adding a green ground leads to a four-fold Allah symbol, in the form of the word Allahu. So the sacred Roman cross, Latvian Goddess of Fate, the Slavic Dazhbogh symbol and Arabic Allah symbols are deeply interconnected. All three point to a single mystery, linking figure and ground, visible and invisible, matter and anti-matter, body-mind-spirit.

The languages of the great religions vary and their symbols often seem very different. Their surface messages seem to be a fast track to salvation and rush seats to paradise. Their deeper messages are about the eternal verities of cycles and patterns that link us as human beings in a community across space and time; linking us around the world, with worlds above. The sacred words of the sacred texts are ultimately figures to help us see the grounds of the unfathomable and the figures of heavens beyond, if we can see and hear. Of course, the figure of the supreme Being, the G_d of 72 names, of 99, 108 or 1008 names is neither in the figure nor the ground. Ultimately all names, pictures, images, symbols, are merely stepping stones as we move from finite bodies and minds towards an infinite beyond.

12.4.4. Word and Creation

These examples illustrate that a future history will need to cover a much wider scope. Current debates about the history of the alphabet are typically focussed on the 5th millenium B.C. for proto-writing and around the early 2nd millenium B.C. for the earliest alphabets. Religious texts link the origins of the alphabet with creation of the world. Hebrew texts refer to Yahweh. John the Evangelist's phrase is "In the beginning was the Word, and the word was with God."[1440] (John 1: 1, New Testament). Hindu texts report: "In the beginning was *Vâk*,

Figure 409 a. Tripolsykaya Culture b. figure 8 detail of same, c-d, letters E IO, e. Slavic Weaving , f-g. Detail from same, tilted 90 degrees.

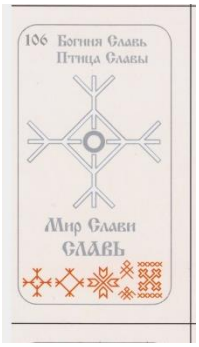


Figure 410. Variations on the Mara rune in Slavic Decorations and the Alatyr Runes.

Figure 411. a-d . Gar rune, e-i. Letters g h (Adamic), Wall Decoration, Gate Decoration (Maastricht), j-m. Letter I (Old Slavonic, Glagolitic), Irminsul, n-qr, M (Old Slavonic, Glagolitic), door decoration (Maastricht), Mary of Wallingsford window decoration.

and *Vâk* was with *Yahva*, and *Vâk* was *Yahvî*."[1441] Yahva, Yahvi and Yahweh are relatives and related to Yavana, Yavan, Yava, Jawi, Java, Jiva (life).

In the Mandaic alphabet, the Aramaic Hebrew alphabet of the Essenes, this story of creation in all the letters is specifically in the creation of life. In modern Cyrillic, this process is compressed into the first seven letters. In old Slavic, it is particularly linked with two letters: Aleva Vita. In Coptic, these become the first two letters: Alpha Vita. In Greek these become Alpha Beta. Variants are Alpha-Veda (Georgianien), Alpha-Weda (Cophthite, Jacobite), Ayp-Vief (Armenien), Az- Buka (Old Slavic). In Latin and English, these are reduced to A V, A B. The advantage is a much more compact letter system: 2 letters instead of 8. There is also a loss: Az, Vita and Buka are letters filled with meaning. A and B are often abstract signs without meaning.

12.4.6. Letters and Everyday Life

A larger history of the alphabet needs to be written that includes a gradual separation of symbols and letters and allows us to reconstruct the reverse process: to retrace how the isolated fragments of symbols, which we call modern letters, began as parts of a larger whole. If early alphabets often have some symbols, collections of early symbols typically have some letter shapes. For instance, (figure 409a), a collection of Trypillian symbols contains a figurative 8 that subsequently becomes letters E and IO in alphabets. A Slavic decoration includes the E and E reversed (figures 409b, 397, 387, 53, 20). In Glagolitic, they become Ons (big yus). In everyday life they appear on walls, windows, fences.

The Slavic textile decoration shows a series of decorative patterns in no apparent order. Three of them (figure 410) include the symbol linked with both the goddess Mara and the god Tengri encountered at the outset of book and considered anew earlier in this chapter (figures 3, 388). Elsewhere, we find cases where this same symbol becomes part of a systematic treatment. For instance in the Alatyr runes, it occurs in the bottom row of rune 27 of the god, Veles, Azov, Az. Beneath the main figure is written: Veles, Az, Torch (Beacon). In recurs as the main motif in rune 106, now connected with the god Slav and with Myr (Peace, World, Universe). These two runes, 27 and 106 are part of a collection of 180 Alatyr runes, which are still used today (figure 457) .

12.5. Life

An entire history remains to be written how letters of alphabets acquire ornamental versions. Some become the themes of Slavic alphabet books (e.g. figure 399 f-g.) and ornamental alphabet books throughout the West: e.g. Pacioli's De Proportione (1508) and De Bry's Neiw Künstliches Alphabet (1595). Often the process is more subtle (figure 411a ff). For example, a diamond shape with a diagonal found in the Vinca script becomes the Gar rune (cf. figure 76) linked with boundaries. This often recurs as a window motif above the doors of houses, as another sort of boundary or threshold (figure 411d ff). The letters a, g and h in the Adamic alphabet, linked with Mother Earth in Babylon, become wall and fence decorations (figure 400).

Alternative letters in this boundary space are I (figure 411 i-m), linked with the individual and

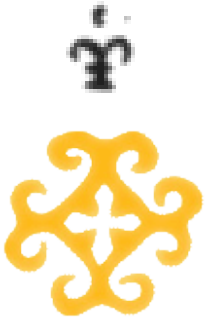
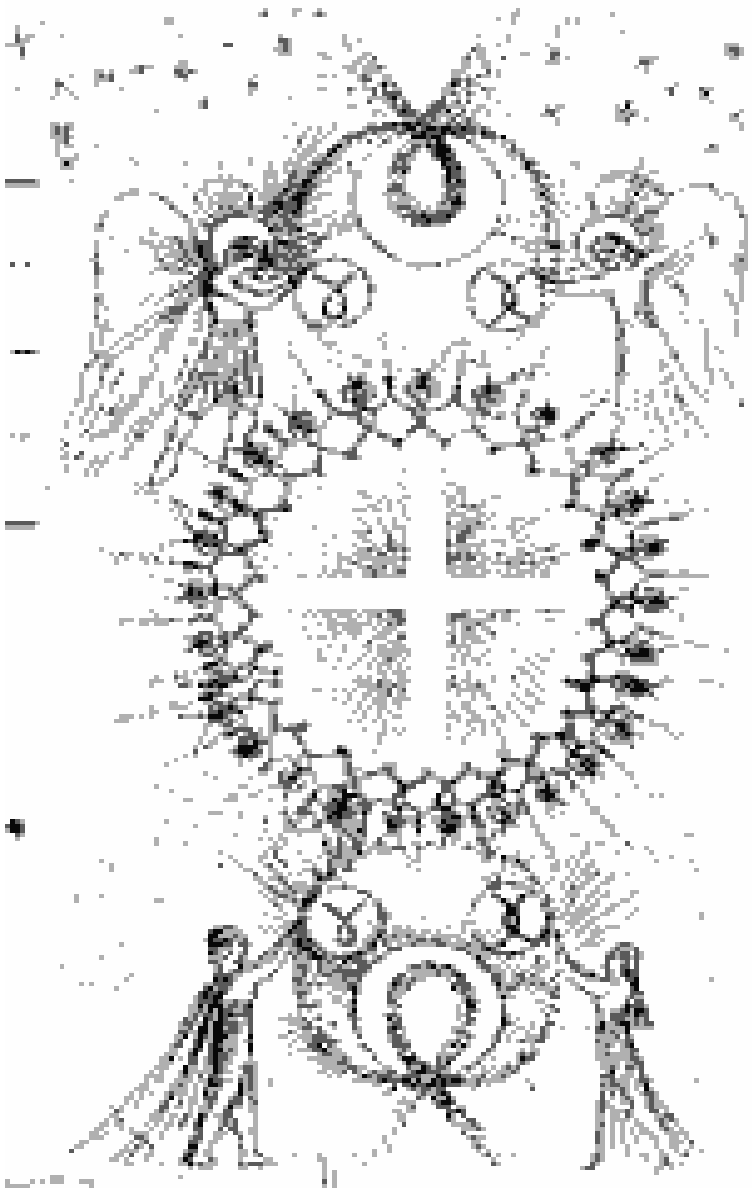
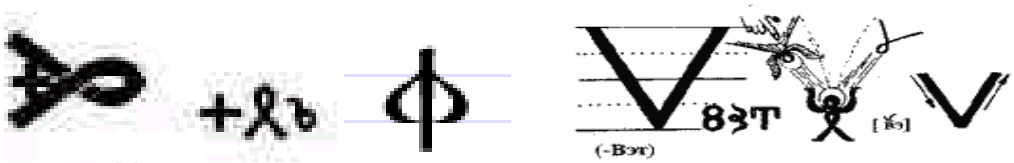


Figure 412.a -f Letters u (Samaritanum), m (Cananaeum), sh (Angelicum) m t (Ionicum), omega (Apollonianum), g. Life Symbol,[1442] h. Turkmen carpets (cf. figure 578-579).

Figure 413. Decorative letter Uk (Glagolitic), Gonur Tepe, Turkmenistan.[1443] Oy Learning





al pha vit

Figure 414 a Slavic letter O, b. Modern versions, c. Al pha vit (Slavic).

the world tree especially in its versions as Irminsull, Yggdrassil, or simply as the If of the yew tree. The Irminsul becomes a decoration above the doors of houses. It symbolizes the world tree and the tree of life. It is positioned above the threshold to a house, a gateway to another world, linking inner and outer realms as well as the three worlds.[1444] Letters which cover the pages of books are interwoven in our clothing, in everyday objects and even in our pastry (cf. Appendix 4).

12.5.1. Cities of Life

Two final examples illustrate this interconnectedness of symbols and letters in expressing the forces of creation and the miracle of life: four Algiz symbols are a symbol of the god, Tengri, which recurs in Slavic decorations (cf. figure 2). A variant becomes the symbol of life and the horned diamond (Kaikalak) that becomes a leitmotif in carpets (figure 412b ff., cf. Appendix 4). Scholars have noted parallels between this motif, carpets and the ground plan of the city of Gonur Tepe (Turkmenistan, figure 413). The symbol of life thus becomes a model for building cities as a place of life. Considered as individual elements, the horns relate to individual letters such as Slavic letter uku, u (Samaritanum), Ur (premier Alphabet Phoenicien), m (Cananaeum), sh (Angelicum) m t (Ionicum), omega (Apollonianum e.g. figure 413 a). In days of yore, symbols, runes and letters were mixed together. Gradually they were separated into different books with different histories. Both are chapters of a single, larger Book of Nature.

12.5.2.East and West

Once we perceive these underlying commonalities, we can also understand how East and West gradually took a different approach with respect to symbols, alphabets, cultures and religions. The East, (Asia, including the Slavic, African and to a considerable degree the Persian and Arabic traditions of Middle Asia), maintain their age old symbols for original forces (e.g. creative, generative, life, destructive, sustaining), energies, and powers. They use them as a basis of their alphabets, weave them into the structure of their sacred texts (cf. sutras), weave them into the fabrics they wear, and into the carpets which cover the earth on which they walk in their homes and build them into the decorations of those homes. The symbols convey universal values, rather than particular messages. Everyone uses and recognizes the symbols, even if only a few elders and a priestly class understand their deepest meanings.

In the West, by contrast, this great tradition of symbols is broken into modular elements some of which are called letters. The enormous advantage is a small number of letters, which everyone can learn and which serve in conveying knowledge, tradition, the new and the news: particular, and personal messages; broadcasting, narrowcasting, sharecasting. Literacy is now for everyone. The obvious price is in the costs of communications media, newspapers, and books. The less obvious price is that letters and symbols are now seen as different categories. A more subtle price is that the emphasis shifts increasingly from the old to the new, from knowledge of universals and universal knowledge to particular news, views, reviews, peer-

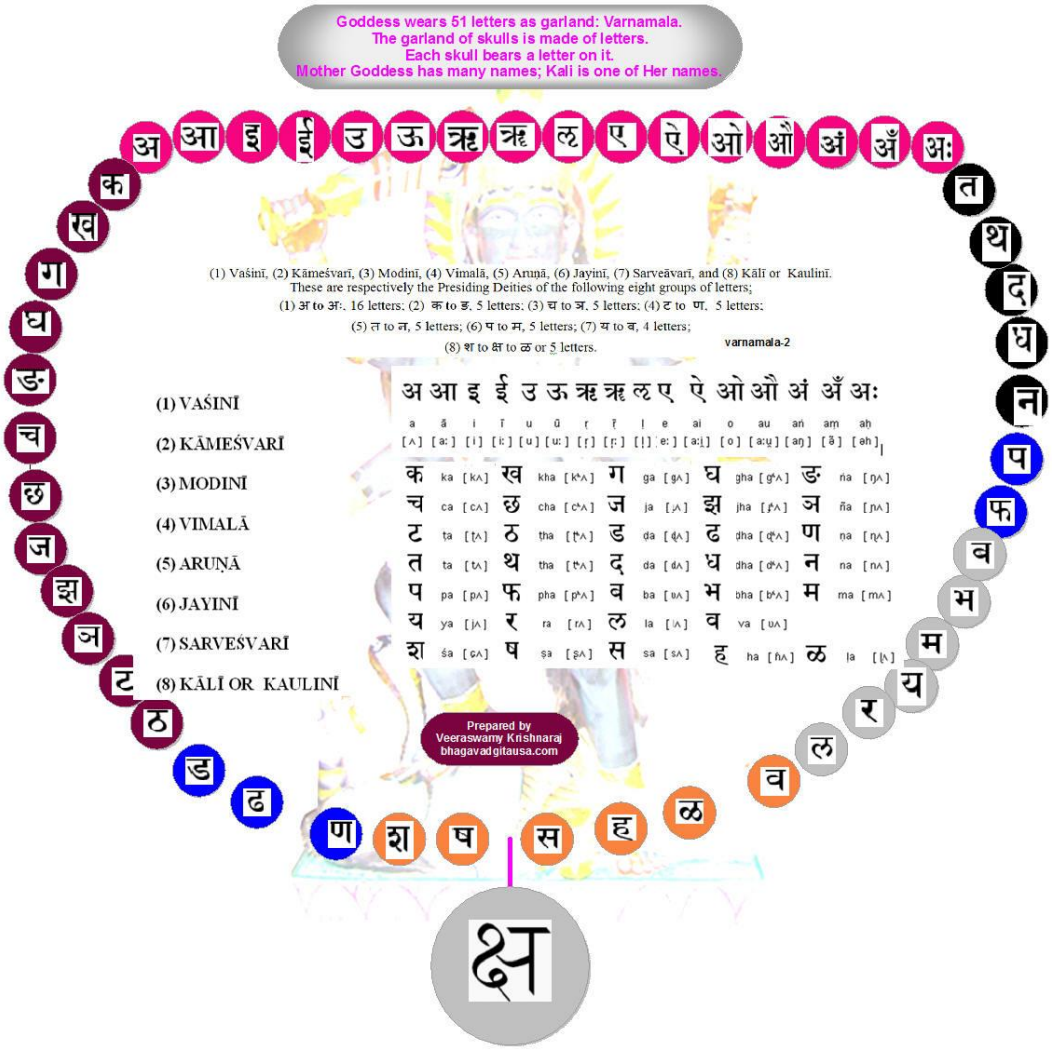


Figure 415. Varnamala of 51 letters. Rudraksha mala of 108 beads (cf. 54 letters x 2, i.e. male and female).

reviews, comments, opinions, reactions. New trends towards Big data are concerned with predict, assess and recover:[1445] more about the future than the past.

McLuhan wrote: the medium is the message. With the new media, there is a danger that there are only quick news messages, only short message services (SMS), only modular elements tailored to fit individual expectations and presumed needs, wants and desires. The semantic web, in the words of an American pioneer, will solve problems you never knew you had.[1446]

With the new communication media we have articles about "5 things to know for your new day."[1447] We have the latest happenings that tell us who died, what ended, where disaster or storm has struck, when the next one is coming, which power is being toppled, and sometimes even how and why.[1448] In a world where news and talk shows typically cover more than an hour each day, we need more than 13 hours to cover the whole of civilization.[1449] Our historical culture is in Museums. Now there is a Newseum,[1450] with its own exhibits, theatres and institute.

12.5.2. New Life

Meanwhile, a single Algiz leads to the letter Y and in the Slavic tradition to the letter, uk (Ukъ, figure 414d ff), which means *knowledgeable/enlightened* in Glagolitic[1451] and to uku (оукъ), which means *learning* in Early Cyrillic.[1452] This letter uku, with a gematria of 400, has
a series of variants. It is the letter Oyk that appears at the centre (letter 25) of the Slavic grid of 49 letters (figure 312) and is related to the Brahmi letter Ma (cf. figure 30). Variants lead to the Aries and Taurus symbols. Angular, geometrical versions of the downward and upward Uk become the Othala rune, associated with Rodonatisa and Rod, Ar and Oreya (figures 15-16), as well as with collective spirit and reason, 666, and the state (figures 16, 27).

This is also letter Uk, connected with the male, with the male generative force and ultimately with the male organ (cf. Ud, Yud, Yod). This is the male Y that meets with the female X (Ук and Херъ) in the story of new life (figure 414a).[1453] This is the descending Uk of the letter ju (Ю) and the ascending Uk of letters esu and ya (Ѧ and Я),[1454] of Early Cyrillic alphabets and the final letters of modern Cyrillic. This is the IO of a word for South, ЮГ (Slavic), of letters IODU (Autre Alphabet Indien des Abyssiniens, cf. Jood, Judaism), of Yudhzism (Юджизм), of yoga, yogi, yodh and more recently, the Yoda of Star Wars. The upward version recurs as θ (Chaldaicum), the la (Arabicum, Persicum), n (Mercurianum), Ayn (Cursive Hebrew) and G (African font). This is the horizontal fishlike A (cf. the Pisces symbol and ichthos of Christ) that combines with the upward form of L, with pha and vit to create the word Alphavit (figure 414). Modern versions of the upward Uk are the red AIDS symbol and the white symbol for the International Day for the Elimination of Violence against Women. The fundamental symbols of life are also the fundamental letters of the alphabets of life.

12.5.3. Alpha Vit

In India, the Mother "Goddess wears 51 letters as a garland (figure 415). The garland of skulls is made of letters. Each skull bears a letter on it." The Sanskrit alphabet is a garland of beads

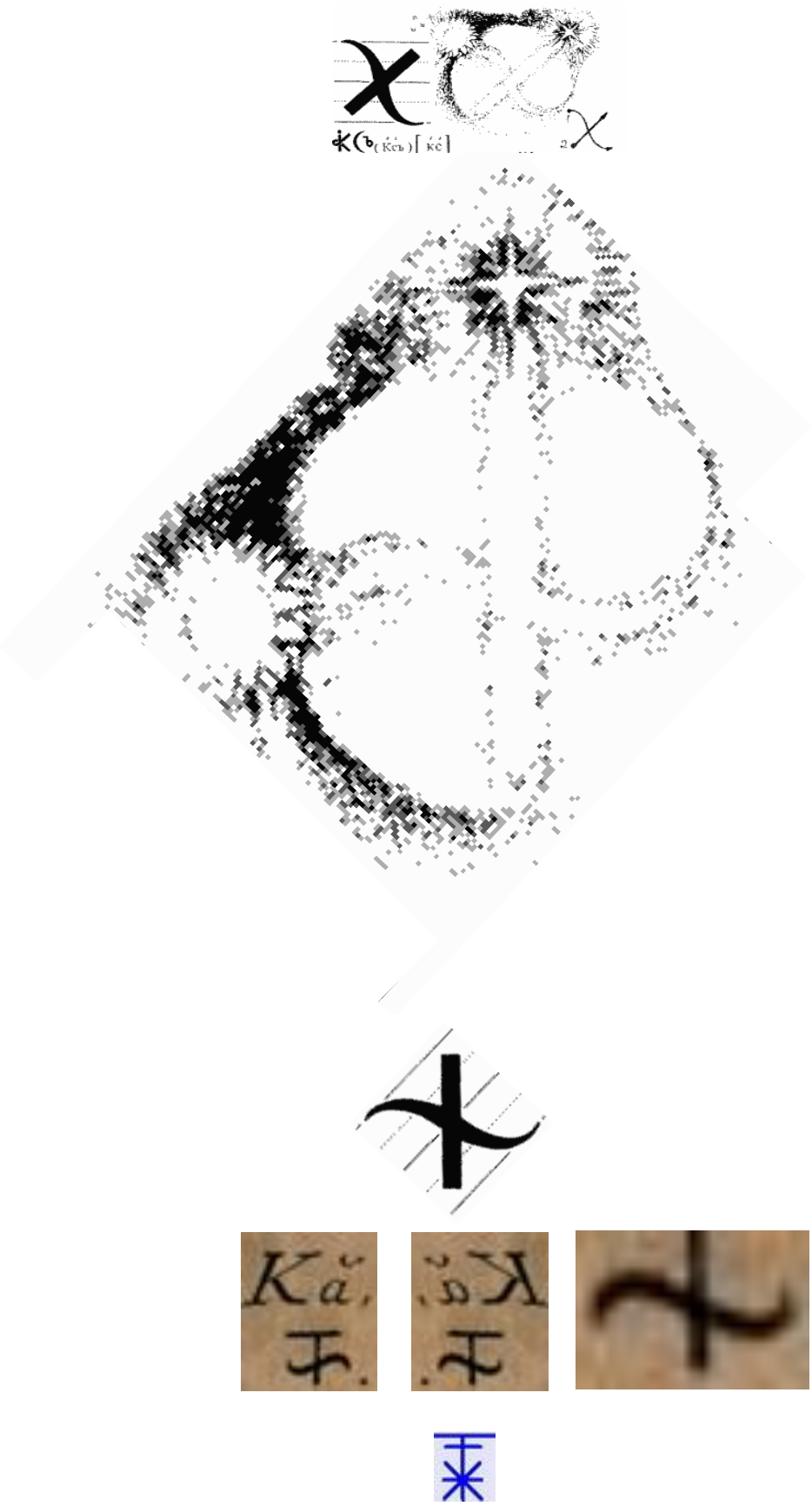


Figure 416. a- b. Slavic Letter Ksi turned 90 degrees: descent of energies of sun to earth (1) and ascent of powers from earth to star (2). Letter ITA, last letter of the 256 Slavic karuna.[1455] Cf. Ita missa est.

with letters enabling us to utter, speak, pray and write: uttering, thanking, praying, writing of present life, living, past memories and future hopes. The alphabets we use for the one who is nearest and only here, are the same as those for the One who is furthest, everywhere and always here.

Today, Aleph Vita may be associated with new business propositions for semi-immortality.[1456] The original Alpha Vit, was literally about the alpha of life, new life, and promise of life eternal. The original Alpha Vit, has its origin linked with a star (figures 416a, 515). It became
linked with the letter Ксъ. The Sanskrit alphabet has Ka as its first consonant. Reversed, and without the upper line, its shape is almost exactly that of Ksi. The ancient karuna runes end with a star: ITA (perfection, figure 416 c). The most distant visible spark is a source of life, for our furthest hopes and dreams. It is also a letter which becomes one of the elements that leads to speech, and writing. Belief in what is beyond us, led to study of the heavens, which gave form to the alphabets we now use.

12.6.Templates

Order and belief, which combined to provide answers for creation and life, are linked with a sixth dimension in aphabets, namely, templates. Indeed, each of the five great writing systems, linked with religions and philosophical systems, created their own equivalents of templates for the production of runes, letters and alphabets (cf. introduction and chapter 4).

12.6.1. Old Slavic

The Slavic tradition has provided a number of templates. The oldest extant one is the kh'Ariyskaya (Hariskoy) karuna with its series of 256 runes (figure 124), which provided a basic sequence of letters, and which is still used as a framework for modern subsets such as Slavitsa, Glagolitsa, Glagolitic and Cyrillic (figures 391 and 124).

Old Slavic literally created templates in the form of isometric cubes, regular solids or grids of squares, which served as matrices for letters and runes. There were 3-D and 2-D versions (figures 105 - 109). There were portable versions, where the nine lines became nine sticks, rods, twigs, which could be realigned at will. It was probably the first mobile communications instrument.

The Vseyasvetnaya Charter brought a new dimension to these templates. Its world was conceived in cosmological and geometrical terms wherein the letter Ra symbolized the sun and its shape imitated Ursa Maior (figure 398). An angle of 14.4 degrees relative to the line connecting Dubhe and Meraka to Polaris, the northern Pole Star, was used as a starting point to divide the circle/sphere of 360 degrees into 25 equal sections. In China, 25 was the number of heaven. In the Slavic tradition, this heavenly 25 gained a geometrical meaning and served as a “building block” for their 3-D alphabet letters. As subsets reduced the original number of

letters from 1024 to 147 then 64, 43 and finally 33, the letters were flattened into 2-D shapes and their history was forgotten by many.

12.6.2. Chinese

The Chinese produced two kinds of templates for their equivalent of alphabets. They reduced all sign-making to 37 types of strokes, which as noted above, is the number of letters in their phonetic alphabet. 37 is also a prime number: the only number less than 1000 that is both a hexagon and a star.[1457] Possibly not by co-incidence, 37 is also a key number in the Creation Hyperholograph of the Old Testament (cf. figure 331).

The second Chinese "template" was to arrange combinations of these 37 strokes to create 214 radical characters (not the kind that need to be jailed). A mirror of this 214 produced the 412 sounds of Chinese. To add variety, they introduced 5 writing styles. As a result, characters in Chinese calligraphy became a consummate means for expression of personal character and personality.

12.6.3. Sanskrit

The Sanskrit templates were quite different but equally profound. Again there were two kinds of templates. A first focussed on the structure of the letter sequence, more than on the shapes of the letters themselves. If the Slavic system provided a physical matrix of lines as a framework for letter-making, Sanskrit provided a metaphysical and acoustical matrix for letter-making, dividing the alphabet into 8 divisions (vargas). Sanskrit provided a system which could be used by a great number of scripts. This explains why India, unlike all other countries, can have 5 classical languages, 22 official languages, 26 Mother languages and still have only one Sanskrit alphabet which, in some senses, is the Mother of all modern alphabets.

It also explains how Sanskrit could be adapted in Thailand, Burma, Malaysia, Indonesia and even in Japan, by "foreign" languages with scripts, which bear no resemblance to the Sanskrit letters as used in Devanagari or Brahmi script.[1458] Sanskrit recognized that that the true spirit of alphabets lies in their inner system, not in their outer appearance. Sanskrit is the only case of a world alphabet that attained its status without physical conquering of countries, attacking of languages and their scripts. It helped teach the freedom that comes from conquering the self through the messages of the Jains, the Buddha from Nepal, and other sages.

A second set of templates came through the different "races" who used Sanskrit. As noted in chapter five, the moon race (chandravamsa) applied letters to their mansions of the moon (nakshatras). The sun race (suryavamsa) applied letters to the 12 zodiac signs (rasi chakra). The nine planets (seven plus ketu and rahu, the nodes of the moon) were aligned within these systems. Ketu, for instance, was positioned in mansions 1 10 19 and this generated a series for the other planets, 2 11 20 for Venus, 3 12 21 for the Sun, 4 12 22 for the Moon. These numbers were adopted by the Indian numeral alphabets, three of which were used by the ancient Egyptians (figure 118). The 22 letter alphabets such as Indian 1, Phoenician and

Hebrew, used the first three of these sequences (1 10 19, 2 11 20, 3 12 21), to arrive at 21 letters plus a final T (figure 245).

When the planets gained new significance in Middle Asia, these numerical sequences provided frameworks for arranging planets, elements and letters. For instance, in Hebrew, numbers 1 10 19 became letters A I Q (Aleph, Yod, Qoph). Letters 2 11 20 became letters B K R (Beth, Kaph, Resh) with corresponding gematria numbers of 1 10 100, 2 20 200. AIQ BEKAR, also found the primordial Shimshim alphabet of the Egyptians (figure ii), and used in the Arabic tradition (table 50), became a starting point for cryptic alphabets. In the Alphabet of the Magi (figure 65) this sequence of letters became further linked to air, distillation, fermentation, mercury, tin, gold and lead. The AIQ BEKAR, was one of the important, indirect consequences of Sanskrit's ordering of the cosmos.[1459]

12.6.4. Arabic

Arabic has its roots in pre-history. The word Allah (АЛЛАХ) is a letter of ancient Slavic alphabets, e.g. Vseyasvetnaya Charter (Всеясветная грамота)[1460] (figure 609) said to go back to 5,000 B.C., linked with a sign system of paradise squared.[1461] A symbol of Allah (СВАСТИКА АЛЛАХА)[1462] is closely related to ancient symbols of Dazhbog, Laimes and the Roman cross (figure 408). Hence, there are strands of Arabic and Muslim symbolism that lie in Middle Asia and North Africa rather than the Middle East, all of which suggests that there was a philosophical and religious context which the Muslim conquests[1463] integrated rather than caused.

Traditionally, the roots of Arabic are associated with Arabia and South Semitic. Old Arabic spread slowly eastwards and southwards into North Africa through the Sabaeans and Himjarites, and northwards through the Nabataeans, who were traders. A 33 letter version of Old Berber (Tifinagh) was in place by the 3rd century B.C. There are claims that it existed before Latin, goes back to 3,000 B.C. and is linked with Proto-Saharan, which is said to go back to 5,000 B.C.[1464]

The Arabic of the Prophet Mohammed, by contrast, began its rapid spread to one of the world's most important alphabets by a path of rapid prosletyzing in the form of Muslim conquests, which used physical conquering as their initial mode of "persuasion." Their message was peace, but it was sometimes the calm after the storm. Their deeper message was tolerance. A good Christian or Jew, says the Koran, should be accepted and respected as brothers, rather than trying to convert them.

Philosophically, the Arabic equivalent of an alphabet template was closer to the Chinese than the Indian approach. Chinese reduced sign-making to 37 types of strokes. Arabic reduced letter-making to 17 kinds of shapes. Conversely, as seen in chapter 4, the Arabic links between letters and basic movements, were one inspiration for the Chinese martial arts. As we have shown, the Arabic tradition also created physical templates in the form of circles using four intersecting lines to divide the circle into 8 sections. This became one of three systems.

For variety, they introduced 5, 6 or 7 styles. As in Chinese, Arabic calligraphy offered a rich field for inner expressions in elegant outward shapes.

As in India, the Arabic tradition aligned their mansions of the moon (manazil) with letters of the alphabet. So their model of the heavens also became a template for their letters. The Sufi tradition (cf. Ibn Arabi and Shaykh Ahmad al-Ahsai)[1465] produced important examples. Fittingly the first two letters of Ibn Arabi's model were aligned with the pen and the tablet, whereby the whole of creation became not just a spoken, but also a scribal process. The Sufi tradition also aligned letters with the 15 (16) Behenian stars (figures 131- 132).

12.6.5. Latin

Only Latin spread to the five continents. This greatest of successes came at a price: empires, colonies, wars, prosletyzing, missionaries, all played a role. On the surface, Latin was the most superficial of the five systems. Initially, it was a variant on the Etruscan, Greek, and Phoenician alphabets, which continued compressed versions of Indian alphabets, a sort of Readers Digest of letters, at a time when neither the idea of digest, nor readers, had been digested. Whereas Sanskrit insisted on templates of sounds and numbers, the Latin template focussed on the physical letters themselves. If Sanskrit was inner, Latin was outer. At first, this led to geometric, block capitals for monumental scripts, which were stamped on the cultures of conquered provinces.[1466]

It also made clear distinctions between square monumental and cursive scripts, between book and letter scripts (librariae - epistolaris); between formal speech (sermo Latinus) and everyday speech (sermo vulgaris, quotidianus). The secret of Latin was to be strict in the official and lenient in the everyday. Hence, it exported a template without over-insisting on final details. Latin was the language and the alphabet of the Roman Empire, but early Italic alphabets such as Faliscan, Raetic, Etruscan, Umbrian did not disappear quickly.[1467]

Beyond Italy, the original model spread to become 5 hands (Italic, Merovingian, Visigothic, Germanic and Insular), then 5 national languages (Italian, French, Spanish, German, English), 5 Romance languages (Spanish, Portuguese, French, Italian, and Romanian), then 23 Romance languages[1468] and eventually 43 Romance languages as recorded by Ethnologue.[1469] In colonial times, especially through English, Spanish, Portugues and French, the application of this template was extended throughout much of Africa, the Americas and Austronesia.

12.6.6. Writing systems used to write more than one language

Many languages are oral without a written system. Those with written systems (c.2,200)[1470] typically have one writing system in the form of an alphabet or script. Omniglot cites 35 exceptions of writing systems used to write more than one language[1471] One of the most famous ancient examples is Greek which was used to write 16 Languages.[1472]

The principle of templates helps to explain why the five world languages play a special role in

this process. Chinese Mandarin writing is adapted in 4 other languages.[1473] The script of Mandarin logograms (hanzi) was adapted for Cantonese (honji); Old Korean (hanja), Korean (hangul), Old Japanese (hanji), simplified Japanese (kana) and for Vietnamese (chữ-nôm). Hereby, the principles of Chinese spread to three countries beyond its boundaries. Given their size,[1474] these Chinese-inspired languages play an important role in the global picture. Chinese languages[1475] also have an impact on other language families especially in South-East Asia.[1476]

According to Omniglot, Sanskrit (Devanagari) is used to write at least 20 languages.[1477] This overlooks the many adaptations of Brahmic Scripts (at least 70 languages/scripts)[1478] in as many as eight language families.[1479] While China shared the form of its characters with these language families, India shared the structure of letters and sounds. As a result, Sanskrit (and its modern equivalents (e.g. Hindi, Hindustani, Sindhi, Urdu) cover India, Nepal, Sri Lanka and the whole of South-East Asia. This process which had begun by the time of the Buddha in the 5th c. B.C. continued quietly in the course of the first millennium after Christ.

South Arabic languages are linked with some of the earliest attested writing systems in Arabia and the horn of Africa, dating back to c. 1,400 B.C. Officially, Arabic becomes important in the 7th century with the rise of Islam. Today it accounts for 452 million speakers and is used in 29 languages.[1480] These include a number of languages on the boundaries of Arabic influence such as Bosnian, Kashmiri and Uyghur. In such cases, Arabic script offers an alternative script. In cases such as Sindhi and Urdu, this alternative is one of the major competing options. The reality of 1.65 billion Muslims worldwide increases the weight of the Arabic model.

The role of Cyrillic is more complex. The roots of Slavic writing systems (e.g. karuna runes) are claimed to go back hundreds of thousands of years.[1481] Recent dates in Slavic alphabets entail 11,000 and 5,500 B.C. The widespread use of Scytho-Sarmatian (figures 649-650) undoubtedly prepared the way for what would eventually become the immense Russian Federation. Officially, Cyrillic begins with the advent of Christianity in the 9th c. A.D. Ironically, this “birth” is linked in the Ukraine with a shift away from Rome and a new alignment with Byzantium (Constantinople, Istanbul).

The twelve centuries since the beginnings of Cyrillic in Old Rus and Kievan Rus, have seen a gradual growth of the Russian Federation whereby Cyrillic is now used in 105 languages.[1482] As a result, many languages on the periphery of this vast federation are now affected by Cyrillic. This includes a range of language families such as Siberian, Altaic, Uralic, Caucasian, Turkic, Northern portions of Iranian languages and Dardic languages. In some interpretations, this process has been so successful that these earlier language families are simply subsumed by Cyrillic. However, as with Arabic and Latin, there are border countries where Cyrillic remains merely one of several competing scripts.

Latin is the most recent of the world languages. Its formal beginnings are in Latium (Lazio), in the 8th c. B.C. It spreads throughout much of Europe, North Africa and the Middle East during the Roman Empire (27 B.C. - 467 A.D.)[1483] The fall of the empire led to Romance languages.[1484] In the course of the Middle Ages, Renaissance and early modern period, Latin was adapted to Celtic, Germanic and a number of other language families.[1485]

According to Omniglot, Latin is now used to write 414 languages. Indeed maps of Latin Alphabet World Distribution (figure 627)[1486] show the Latin alphabet as covering all of Indo-European,[1487] some of Nilo-Saharan and all of Niger–Congo languages in Africa; all of Austronesian, Trans-New Guinean, Pama–Nyungan (Australia); Oto-Manguean (North America) and Tupian (South American) and partially Indian and Mauritanian languages. Hence, the Latin alphabet has theoretically "conquered" 9 of the 13 major language families.[1488] In this view, Chinese retains 3 of the world's language families (Sino-Tibetan, Austro-Asiatic, Tai-Kadai); Arabic retains one (Afro-Asiatic) of the language families, while Sanskrit and Cyrillic are subsumed under the umbrella of Indo-European. There are competing trends towards Arabization, Cyrillification, Latinization, Sanskritization, Sinicization, which some relate to a clash of cultures and civilizations.[1489]

This so-called triumph of five World Languages, sometimes shown without reference to language families,[1490] is more than slightly deceptive. The Wiki map shows all of South America in a uniform colour (figure 627b). Chile is marked as Latin, but the national language is Spanish and there are 10 living languages, including the aboriginal language, Mapuche, which are entirely overlooked in this map.[1491] Brazil is also marked as Latin, but the national language is Portuguese and there are 215 living languages, including the Aum banda (figure 376), with its links to Sanskrit and alphabet of Adam. In all, there are 458 living languages in South American, yet we see only a single green colour on the map.[1492]

Current language and alphabet maps give us a surface version of much more complex realities. A Latin or English native speaker would have difficulty understanding Spanish or Portuguese, let alone the 456 other living languages of South America. We have maps for the "winners," national languages and official languages. The nomadic languages, aboriginal languages, local languages and dialects are obscured or forgotten. But, ultimately, these-called winners are but a small part of a much richer story. We need more study of cases where languages have multiple alphabets.[1493] We new a more comprehensive understanding of alphabets on all five contintents. There is a much deeper story, the details of which still await further study.

12.6.7. Dynamic Maps

We need a more thorough history of alphabets, languages and writing systems with dynamic maps showing us how boundaries and alphabets change over time. By way of illustration, it is useful to consider briefly an 18th century map of Eurasia (figure 417 a-b). If we compare this map to the alphabets of the Virga Aurea (1619, figure 619), we see that, with the exception of Brachmanicum, the Christian corpus of 72 magical, sacred alphabets did not reach further eastwards than the Caspian Sea and effectively ignored all the nomadic cultures of the North.

The Asia Polyglotta map shows a North with Russia, Perm (Permia) and Scytho-Tatarian Characters (Characteres Scytico-Tatarici), "not so different from those of the European Scythians." Below this are Georgia (Iberi-Georgica), the Kalmyk and Tangut Mongols (Kalmuko-Tonguto-Mungalica), the Uzbeks (Uibecki covering a much larger area than current day Uzbekhistan) and Chinese Tartaria. Below these largely nomadic groups we find the Hebrews and Syrians, Armenian, Chaldean, Arabian, Persian, Malabaric in most of

current day India, with Indo-Brachmanniana in Northern India, Nepal and Tibet; Malaysian (Malaica) covering Malaysia and much of Indo-China, then the people of the famous Xi family (cf. Western Xia); Chinese and Bon Characters in Japan which, as a note in the ocean reveals, "they write …according to Brahmanic methods."

This map reminds us that 18th century European scholars such as Hensel were fully aware of the Brahman and the Malabaric alphabets. Indeed, he publishes the letters of Malabaricae in the lower section of his map and also publishes the Elementa Linguae Brachmannianae in his map of America Polyglotta.[1494] At the same time, the map also betrays an ongoing European ignorance of the Indian subcontinent. Hensel shows two alphabets of a country with 5 classical languages, 22 national languages, 26 mother languages and, according to Ethnologue, 461 languages in all.[1495] We are accustomed to thinking of maps as direct images of the natural world. Hensel reminds us that earlier maps were often also mental images of places. Separating maps of the mind from cartographies of nature is a further challenge.[1496]

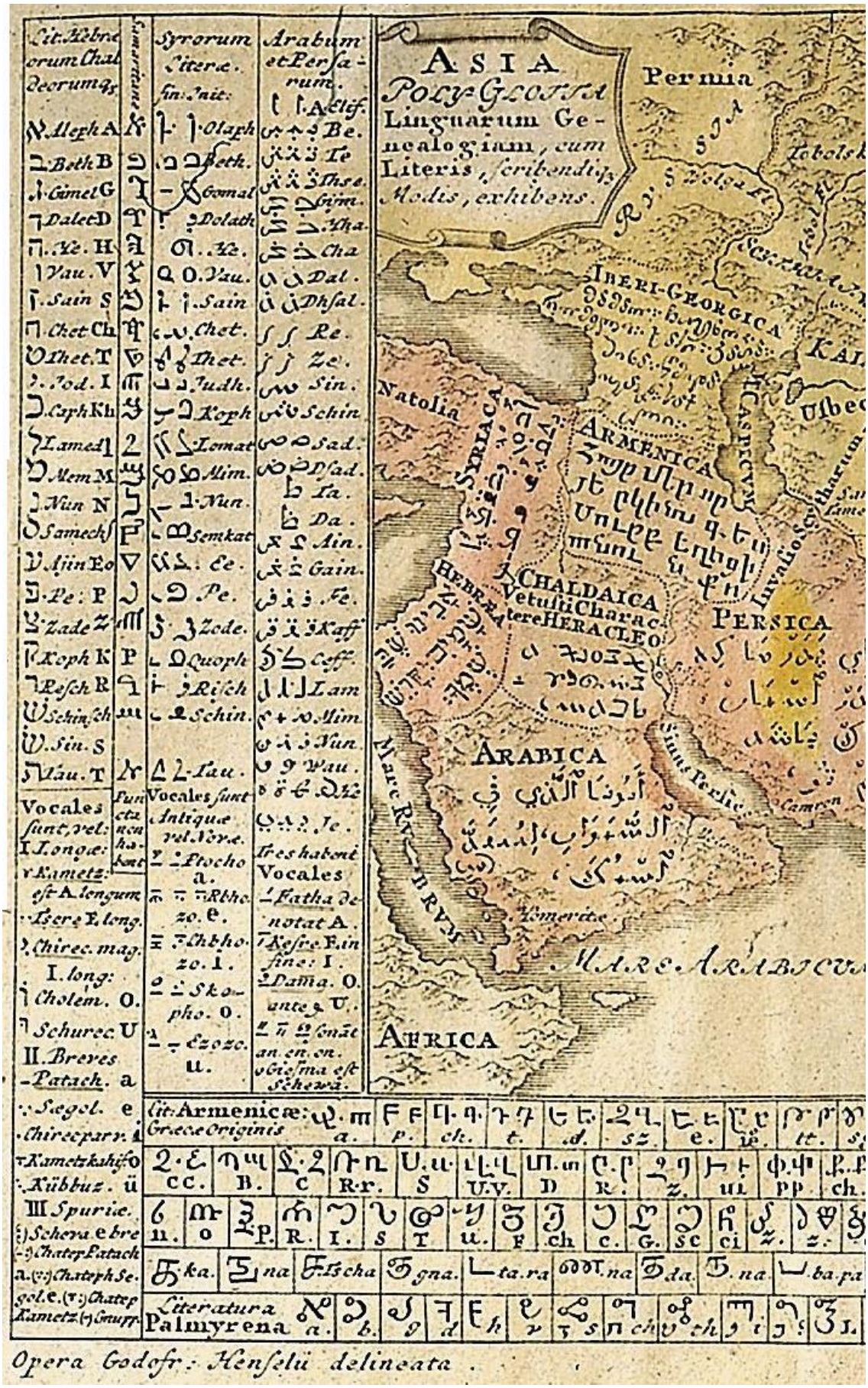
Hensel's map also shows us how boundaries change. Indeed, in the course of only three centuries, the names of these countries have changed so dramatically that many of us would not immediately know their names and locations on the map: e.g. the difference between Scythia inside and beyond Imaus (Pamirs, Tien Shan or Himalayan Mountains).[1497] Ideally, we would have dynamic maps which change chronologically and reflect boundaries from viewpoints of countries on both sides of borders.

12.7. Genealogy of the Five World Languages.

Standing back, it is useful to summarize very briefly the genealogy of the five world languages studied in this book (Table 120). The roots of Chinese go back to ancient migrations from Africa over a million years ago (figure 658). Linguists point to beginnings of Chinese in the Sichuan Mesolithic period (11,500 B.C. onwards).[1498] The earliest archaeological sites with signs and inscriptions (6,600 B.C. onwards) in Jiahu, Dadiwan, Damaidi and Banpo reflect "sign-use which led eventually to a fully-fledged system of writing."[1499]

These Neolithic Chinese signs are paralleled with European sites at Tripolya, Lepensky Vir, and Vinca. (figure 678). Indeed, direct parallels between Chinese signs, Slavic runes and Vinca script (Bulgaria, figure 1) confirm that there must have been connections linking East and west by the 5th millennium B.C. at the latest. Letter 37 of the Chinese Phonetic alphabet is zhe (figure 433), a letter also found in Old Slavonic and Cyrillic and whose shape recurs in Tifinagh in North Africa (figure 3). The Chinese I Ching, the first extant book on divination, is reported to have its origins in 3rd or 2nd millennium B.C., appearing in mature form by 1,000 B.C. Meanwhile, Chinese writing proper is said to have begun in the Shang Dynasty (1,600 B.C. - 1,046 B.C., cf. oracle bones).[1500]

China has always had, and continues to maintain a largely independent path. And yet, China was not a monolithic, isolated or Forbidden Kingdom, as it is sometimes depicted. One of the ancient names of China was Serica (figure 649), meaning "of silk", whence come the Silk Roads (figure 647). China adopted the Sanskrit bijas; first printed the writings of Buddha;


ASIA
POLY-GLOTTA
Linguarum Genealogiam, cum Literis, scribendi Modis, exhibens.
Permia
Tobolsk
IBERI-GEORGICA
Natolia
ARMENICA
CHALDAICA
HERACLEO
PERSICA
ARABICA
MARE ARABICUM
AFRICA
Lit. Hebraeorum Chaldeorum q.s.
Syrorum Literae.
Arabum et Persarum.
Vocales sunt, vel:
Vocales sunt Antiquae vel Novae.
Tres habent Vocales
Lit. Armenicae: Graecae Originis
Literatura Palmyrena
Opera Godofr. Henselii delineata.

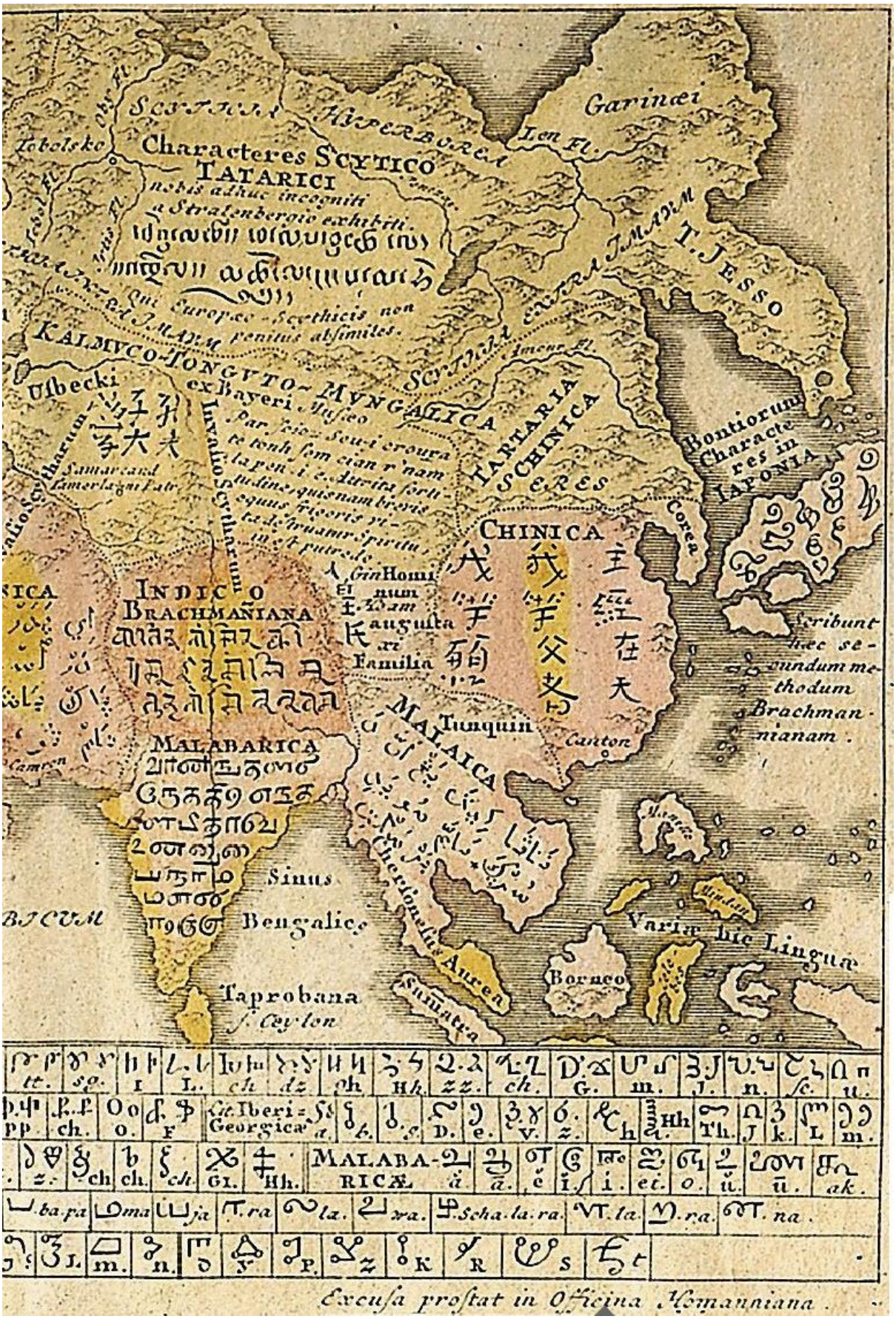


Figure 417 a-b. Asia Polyglotta.

	Europe	Africa	Asia
	6	5	4
	Serbia	Ethiopia, Egypt	Russia
603,000 B.C.			Kh'ariskaya Karuna
68,000 B.C.			Zharkutanskie Runes
33,000 -26,000 B.C.	Proto- Indo-European		
16,000 B.C.		Proto-AfroAsiatic	
11,000 B.C.			
8,000 B.C.			
6,500 B.C.			
6,000 B.C.	Lepenskog Vira		Early Russian Runes
5,500 B.C.	Vinca Script		Vseyasvetnaya Charter
5,000 - 3,000 B.C.		Proto- Saharan	
4,025 B.C.			
4,000 B.C.		Egyptian Hieroglyphs	
3,350 B.C.		Ethiopian	
		Enochaeum	
3,200 B.C.			
3,100–2,686 B.C.		Pharaonic (Shimshim)	
3,000 B.C.		Tifinagh	
		Barbawicum	
		Egyptian 4 (Mercurius Thoyt)	
2,000 B.C.	Armenian Hieroglyphs	Mercurianum	
1,800 B.C.			
17th – 15th c. B.C.	Hittite Cuneiform		
1,600 -1,046 B.C.			
1,500 B.C.	Phoenician		
	Ugarit		
1,400 B.C.	Greek Jewish Alphabet	South Arabian	
1,200 B.C.			
1,200 - 600 B.C.			
1,000 - 900 .B.C.	Solomon 2, Hebrew 2		
800 B.C.			Scytho-Sarmatian Runes
9th c. B.C.	Greek	Musnad	
714 B.C.	Etruscan, Latin		
600 B.C.		Aphricanum	
500 B.C.	Old Bulgarian Runes		
	Proto-Bulgarian Runic Alphabet		
305 B.C. - 30 B.C.		Coptic	
300 A.D. - 1,400 A.D.		Coptic	
512 A.D.		Arabic	Proto-Slavic
8th c. A.D.			
855 A.D.			Glagolitic (Glagolitsa)
860 A.D.	Bulgarian Alphabet		Cyrillic
1615			

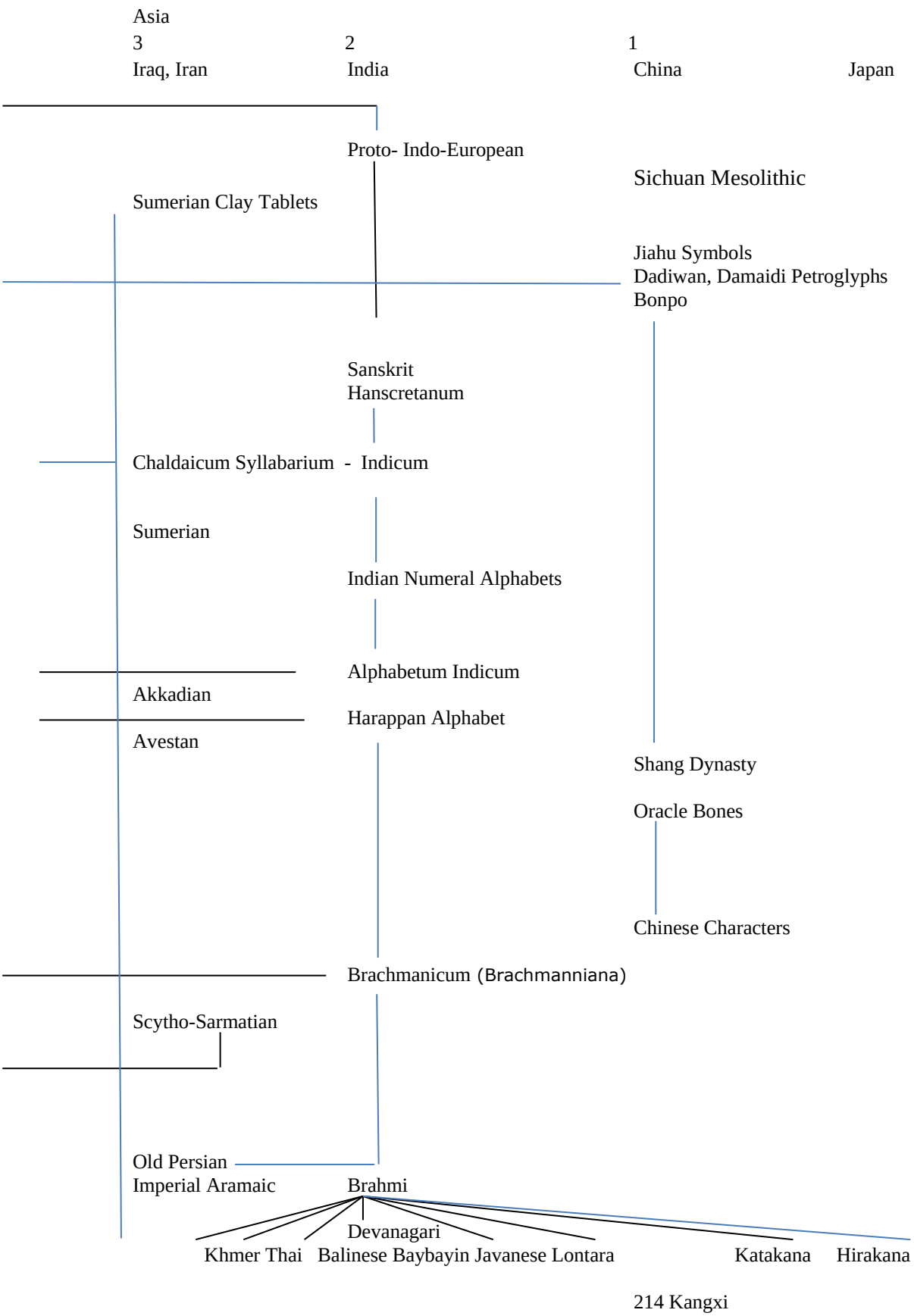


Table 120a-b. Possible genealogy of the five world alphabets using modern country names.
1501

fostered remarkable Buddhist texts (and monuments) within China and Xinjiang in the Tarim Basin; welcomed other languages and religions (Christian Church of the East, Manichaeism, Christianity, Judaism and Islam). China has 56 ethnic minorities, of which 22 use 28 written languages.[1502] The silk roads (Appendix 7) brought Syrian as a language to the Tarim Basin.

The founding date of Chinese Civilization is said to be 3,332 B.C., four years before Krishna's birth in India on 19 July, 3228 B.C.[1503] As China evolved, it built the Great Wall in a number of stages.[1504] Those inside were Hans who formed the Han Dynasty. Those beyond the walls, especially in the North, were Xiong-nu, later known as Huns. Inside the walls, China developed its cosmology of four cardinal points around a centre (figure 679), which guided their architecture, administration, choice of sacred mountains and key religious centres.

Beyond the walls, it also inspired the idea of 4 kinds of Huns, and indirectly, 4 kinds of Russians, as well as 4 gates in cities linked with 4 races. China's 10 stems and 12 branches became a framework for cosmology. It lead to 10 + 12 = 22 tribes; inspired the 22 Turkic tribes and 22 Turkic tamgas (figure 427-430), and may be a context for a Western 22 letter alphabet (table 121).[1505] Chinese kanji characters were a source for Korean and Japanese writing. The Northern tribes developed short alphabets such as the Chinese Phonetic Alphabet (figure 433), Hunnic and Hun-Syanbi, which spread to the West, partly via the Alans and the Avars.

The second world language, Sanskrit, has the oldest roots qua specific dates: 155.5 trillion B.C.[1506] or merely 4,320,000,000 B.C.[1507] 4,320,000,000 B. in other accounts. Western scholars trace its origins to Proto-Indo-European (33,000-26,000 B.C.). Indian scholars claim that Sanskrit was developed c. 4,025 B.C., which is close to one of the dates associated with the Western creation of the world, and the Alphabet of Adam (4,004 B.C.). An abbreviated version of Hanscretanum, sive Brachmanicum, is similar to the Alphabetum Adami (5,509 B.C. according to the Byzantine tradition).

A 26 letter version of Indicum recurs as Alphabetum seu potius Syllabarium Chaldearum and as a 26 letter Ethiopian alphabet, which the Ethiopians claim they invented (3,350 B.C.) although it is also a subset of a larger 33 letter Abyssinian alphabet. A 22 letter version of Indicum recurs in Egypt as Mercurius Thoyt (which they attribute to Thoth), Mercurianum and Egyptian 4. Hence, subsets of Sanskrit had reached Egypt by the 3rd millennium B.C.

The Indian Numeral alphabets, which Ibn Washiya reports were used in Egypt, have an A I Q B K R (1 10 19, 2 11 20) sequence, which recurs in the Mimshim (Shimshim or Pharaonic Alphabet c. 3,100–2,686 B.C.). A phonetic Harappan Alphabet (1,800 B.C.) has been linked by some to the earliest Jewish Alphabet (c. 1,400 B.C).[1508] A 22 letter version of Brahmanicum recurs as the second alphabet of Solomon (c. 1,000- 950 B.C.) and as Hebrew 2. The eraliest accounts of (Cochin) Jews from Africa along the Malabar coast are also at the time of King Solomon.[1509] All these connections outside India are long before western scholars have dated Brahmi (6th c. B.C.), which subsequently spread to South India (e.g. Kannada, Malayalam, Sinhala, Tamil, Telugu, cf. figure 639), across South East Asia and

Austronesia (e.g. Khmer, Thai, Balinese, Baybayin, Javanese, Lontara, Katakana, Hirakana, cf. table 39).

In official accounts, Cyrillic, the third of the world languages, is of recent history. We are told that Proto-Slavic evolved from 5th-9th c. A.D. and that Cyrillic was not formally codified until 855 A.D. However, as noted above (figure 1a), by 5,000 B.C. there were links between early Russian Runes, Chinese signs and Vinca script. Indeed, there were far older roots. According to Russian sources, the Kh'ariskaya Karuna go back to 603,000 B.C.; the Zharkutanskie runes date to 68,000 B.C. (figure 1b); while the Vseyasvetnaya Charter (Всеясветная грамота) was reformed in 5,500 B.C. into an alphabet with 147 regular letters. The much later Glagolitsa alphabet faithfully records early karuna letters and thus provides a bridge with pre-history (e.g. figure 124, 391). Subsets of both the Kh'ariskaya Karuna and the Vseyasvetnaya Charter recur in Cyrillic.

Scholars have drawn attention to close parallels between Glagolitic and Alanic (figure 449). Indeed, they have claimed that a subset of Serbian (Sarmatian) tamgas,[1510] specifically those of the Alans (Serboi), were also one of the sources of Cyrillic.[1511] Other intermediary contributions are provided by the Old Chuvash Alphabet (figure 446) and Old Slavic and Merya Runes (figures 450-451).

By the 8th c. B.C, Scytho-Sarmatian, as an East Iranian language, was spoken in the area of Ukraine, Southern Russia and Kazakhstan and evolved into 132 Scytho-Sarmatian Runes, which then became the 132 Bulgarian Runes (figure 36) and subsequently the 42 Proto-Bulgarian Runes (figure 451) that led to the Bulgarian Alphabet. Serafimov has shown how these Scytho-Sarmatian runes are also linked with Glagolitic, a Neolithic Script of Balkans (NSB), Cretan Linear A, Linear B as well as Coptic, Samaritan and Hebrew (figure 452-453).

Although there many gaps in the story, there is a very long pre-history prior to the 9th c. A.D. Hence, Cyrillic, which is typically seen as a spinoff from Greek via the Byzantine Empire, has roots which link it with Siberia, the whole of Northern Eurasia, Lake Baikal, the Caspian (particularly Alania) and the Caucasus (Karachai- Cherkessiya, figure 448). Indeed, as we have seen, the physical shape of Greek letter Beta appears to derive from old Slavic (figure 390) rather than conversely.

A fourth world alphabet, Arabic, is supposedly also recent and now associated with the Prophet Mohammed. Wiki claims that it dates back to 500 A.D. The first extant text in Arabic is in Zabad, Syria (512 A.D.). The usual story is that Arabic has its roots in South Arabian with dates varying from c.1,300 B.C. to the 10th c. B.C. and North Arabian in the 6th c. B.C. However, Ibn Washiya draws attention to three versions of Arabic: Western, Central and Eastern. The Eastern branch, linked with Kufic and Jazm script (Zabad, Mecca, Medina, Zakakah) evolved in the 6th and 7th centuries, probably from earlier Nabataean roots,[1512] leads to classical Arabic as developed in the Koran and spreads throughout the Islamic world.

The Central branch entails Egypt. According to Omniglot, Arabic did not reach Egypt until the Muslim conquest of the 7th c. A.D.[1513] Even so it is striking that the sequence of Nubian, Coptic and abjad Arabic are almost identical (figures 270-271). Indeed, while Coptic is

associated especially with the Christian community, there were also some versions of Coptic which are linked directly with Arabic letters (e.g. figure 272).[1514] A closer look at the 7 most ancient alphabets of Ibn Wasshiya (figure iv) reveals that five follow the a b g d sequence: Old Nabataean, Lukumian, Syrian, Hebrew, Greek. Two follow the a b t th sequence: Berrabian and Musnad. All seven are captioned with Arabic, as indeed are over 80 alphabets in Ibn Washiya's treatise. A great majority of them are 28 letter alphabets. Hence, even if the formal language emerged later, the number of Arabic letters, and their sequence was established in the 2nd and 1st millennium B.C.

In the Virga Aurea of 72 sacred alphabets, the a b t th sequence is shared by Aphricanum, Arabicum, Persicum and Turcicum, confirming that the original Arabic sequence and letter forms must have been established in Africa and Middle Asia and generally known by the time of the Tower of Babel in the 6th c. B.C. This a b t th sequence is also found in the Babawic Alphabet (figure iib), which again has Arabic captions and is associated with one of the antediluvian kings of Egypt in the 3rd millennium B.C.[1515] While one version of Pharaonic (figures ii, 236) shows the hieroglyphs in isolation other versions (figure 237) are again captioned with Arabic and follow the AIQ BKR sequence from India.

A Western branch (Maghrabin, Andalusian), also follows an A B T Th sequence. Today, this is associated especially with Morocco. However, in the Africa Polyglotta map,[1516] Western Arabic is linked with Mauritania, which covers the whole of the Maghreb (the area of modern Morocco, Algieria and Tunisia). This same area is linked with the Tifinagh Alphabet, with roots going back to 3,000 B.C. (Oued Mertoutek, Algeria) and, in turn, linked with a Proto-Saharan script (Kharga Oasis, Egypt, 5,000 B.C).[1517]

The fifth world alphabet, Latin, emerged in the context of Old Italic Alphabets, where it was one of 14 alphabets in what eventually became Italy.[1518] Its origins are claimed as early as the 9th c. B.C., linked with the year 714 B.C., or as late as the 5th c. B.C. It is generally agreed that Latin, derived from Phoenician, via Greek and Etruscan. Russian sources, claim that Etruscan had another source in the Lepenskog Vira from Lepensky Vir (Serbia). This would explain why Hensel's Europa Polyglotta groups Hunnorum, Sclavonico, Glagolitico, Hetrusco together (figures 338, 313).

Some have suggested that both Phoenician and Greek came from the Arabic Musnad.[1519] In any case, as shown in chapter 8, Phoenician had at least four sources: Assyrium, Saracen, Aramaic and a version associated with the Maronite Christians. So although Latin began on mainland Italy, its roots stretch eastwards to the Ionian coast of Turkey, south to Arabia, further east to Assyria and possibly north to (what is now) Russia.

12.7.1. Six Lines of Development.

In terms of Ethnologue, Asia produced 2304 languages, Africa produced 2416 and Europe produced 284 languages.[1520] Viewed in terms of continents and chronologically, there are in fact six lines of development, of which Asia produces four, while Africa and Europe each produce one.

Line 1 (table 91b) is Chinese which, as shown above, remains largely internal although, through the Sino-Tibetan languages it also has an impact on South East Asia and through its Hunnic alphabets affects Turkic and Western alphabets. Moreover, aspects of its cosmology (10 stems, 12 branches, 22 tribes) become a model for the world. This was touched on above, in 7.3-5 and briefly in appendix 1.

Line 2 from Asia is Aryan, based in India, with links to Nepal, Tibet and Persia. In Western accounts it begins as Proto-European (33,000 -26,000 B.C.) becomes Sanskrit and develops a series of subsets. Indicum, Hanscretanum, Brachmanicum, and Brachmannianum, Samskrutha, Samscradamicae linguae, which go West to serve as a model in Chaldea, Abyssinia, Ethiopia and Egypt. Somewhat later other scripts such as Gupta, Brahmi, Pali, become a model for South-Indian alphabets, then South-Asian, Sino-Tibetan, Tai–Kadai, Austro-Asiatic, Austronesian, and finally Japonic language families. This was strand three of our story: sea routes (chapters 2, 7, cf. appendix 10).

Line 3 from Asia entails a combination of Aryan (Siberia and Lake Baikal) and Slavic alphabets (figure 123, cf. table 10). Early versions are runic with roots in pre-history: Kh'ariskaya Karuna, Zharkutanskie Runes and Vseyasvetnaya Charter. Strands of this tradition around the Caspian and the Caucasus entail tamgas (cf. Appendix 1). A parallel development comes from the Scytho-Sarmatian runes, which become the Bulgarian runes, Proto-Bulgarian alphabet and eventually the Bulgarian alphabet. This strand culminates in Glagolitic, Slavonic and Cyrillic, the official alphabet of Russia, which also serves as a script for many countries in the Russian federation. This Scytho-Sarmatian strand also entails Characteres Scytico-Tatarici, Scythian, Hun-Syanbi, Hunno-Scythicum, Massageticum, Geticum, Gothicum, Germanicum, German, Saxon, Anglo-Saxon, and English. This was strand one of the book: Northern, nomadic routes (chapters 1, 4.9, appendix 1).

Line 4 from Asia, and more specifically from Iran, does not directly produce one of the five world languages, but does entail a world religion linked with a sacred text (Avesta, Zoroastrianism). While this line remains largely internal to Middle Asia, its Royal Road in the Achmaenid Empire (figure 647b) linking Susa (Elam) with Sardes (Western Turkey) is another key to undertanding East-West links. The Iranian story starts with Sumerian clay tablets (c. 8,000 B.C.), leads to the oldest documented writing system (Jemdet Nasr), Sumerian cuneiform (c. 3,200 B.C.), then Akkadian (c. 2,800 B.C.), which spreads to Armenian and Hittite. This Sumerian tradition links with China (figure v),[1521] with Avestan (c. 1,750 B.C.), Old Persian (c.500 B.C.); Imperial Aramaic which, as Diringer established, had a major impact on Eurasian languages, (although not to the Indian and further Indian Branches as he claimed); and eventually became linked with Arabic. Both Persian and Arabic start from a premise of 18 or 17 basic shapes of letters. This was strand two of our story: silk routes (chapter 9, cf. appendices 8, 9).

Line 5 is officially Afro-Asian, with its early developments mainly in Africa and the Arabian Peninsula.[1522] It led to proto-Afro-Asiatic, and proto-Saharan, Egyptian Hieroglyphs, Egyptian Alphabets, Abyssinian, Ethiopian, Amharic, Geez, Coptic and finally Arabic, which becomes the second most widespread world script. This line is connected with both strands

two and three since sea routes which linked India and Africa, led to influences from line 2 on line 5.

Line 6 begins in the outskirts of Europe in Lepensky Vir and Vinca (Serbia). It entails the European part of Indo-European. It matures on the eastern coasts of the Mediterranean with Syriac (Harran), Phoenician (Byblos), Ugarit (Ras Shamra) and Hebrew (Samaria, Babylon). As we have seen, these North Semitic languages have links with Babylon, South Arabia and Turkey. Hereby, a 22 letter model becomes standardized. Via the Ionian settlements on the Western shores of Turkey, there are also links with Greece, which adopts a 24 letter model. The Greek model, via Etruscan, leads to Latin, which eventually becomes a 26 letter model, that becomes a basis for the Romance alphabets and subsequently the Latin and English world (cf. chapters 9-10). It thus combines elements from stands one, two and three.

The importance of the five world languages, writing systems and their alphabets (characters) is generally accepted. Trends for these languages to serve as writing systems used to write multiple languages were outlined earlier (12.6.1.) New in our study are aspects of their history and their relative roles. In terms of lines:

1. Chinese is not isolated. There were early Slavic, Sumerian and Indian links. China's Tibetan links lead to a Sino-Tibetan family of languages. Its Hunnic phonetic alphabets affected Western alphabets, especially Hungarian, and Turkic. Its model of 22 tribes and characters was a basis for 22 Turkic tribes, tamgas and possibly a source for 22 Western letters.

2. Sanskrit is an Indian development, independent of Aramaic or other direct European influences, is older than Western scholars suggest, affects the whole of Southeast Asia, subsets of which serve as a model for Chaldean, Ethiopian, Egyptian and Hebrew Alphabets. Hence, while it is officially in the Indo-Aryan family of alphabets, it provides a framework for other language families[1523] (cf. 12. 7 above).

3. Cyrillic, although very recent in its current form, is linked with a vast runic tradition with its roots deep into pre-history. In the past three millennia, links with the Scytho-Sarmatian tradition help to explain how this runic tradition gradually evolved into subsets of Slavic runes and alphabets, which appear also to be the basis of Western runes (e.g. Scandinavian, Celtic, Icelandic). Indeed, one branch of Scythian becomes linked the Ashkenazi Jews, and leads to a Scythian version of Hebrew (figure 313 upper left column).

4. Persian, through its early connections with Chinese via Sumer (cf. figure v),[1524] may have inspired their early phonetic alphabets. Through Avestan, it is, in turn, connected with Sanskrit. There are also Iranian-Slavic connections: e.g the word for god: бог (Cyrillic), **bogъ* (Common Slavic) **bagu* (Proto-Slavic), *baga* (Old Persian) *baga*, *bhága (*Sanskrit)[1525] and Iranian-Latin/English[1526] connections. Hence, Persian in Middle Asia is a bridge between the five world alphabets.

5. While Africa's role in Egyptian Hieroglyphs has long been obvious, its links with Arabic, via Aphricanum, at least a millennium prior to Islam, need further attention. Links between Barbawi and Arabic suggest that there might be Nubian and proto-Saharan roots (cf. Tifinagh). Indeed, the existence of letters for Allah in the Slavic Vseyasvetnaya Charter (figure 599), suggests that like Cyrillic, Arabic has a long pre-history that remains largely unexplored.

6. While standard histories of the alphabet have typically focussed on Phoenician, Hebrew, Greek and Latin as uniquely European achievements, our study has shown that there were multiple influences from India, Middle Asia, South Arabia and Africa (cf. the horizontal lines of influence in table 91).

In the conclusions to his monumental work, Diringer wrote:

> Various peoples and tribes on every continent have developed systems of writing, many independently.
> A few systems have reached a high level, others have been arrested at a lower stage, some are still nascent.
> Syllabism seems to have been the highest stage reached independently by some peoples. The alphabet has been invented only once. *C'est là une invention qu'on ne peut faire deux fois* (Dunand). It is essentially the same script which we use now.[1527]

Diringer's claimed that this unique invention occurred in the context of North Semitic languages and associated it particularly with the 22 letter versions of Phoenician, Syriac, Hebrew and Aramaic. As we have seen (figure 276), these alphabets along with the Babil Alfabesi, were unique insomuch that they aligned the alphabet into two rows of 11 letters such that A-L, B-M were aligned. They used an a b g d sequence, as did 41 of the 72 sacred alphabets. But 22 letter alphabets had also been invented in India (Brachmanicum), as had 26 and 33 letter variants.

Meanwhile, the a b t th model was developed in Africa, South Arabia, Turkey and Persia. The a b c d model was developed in Iran, Assyria, Arabia, Ethiopia, Egypt, Scythia and Northern Europe. The a b v g d model was developed in Enochaeum, Celestial alphabets, Serbian and the early Slavic alphabets. Abyssinia and Ethiopia developed an H L H M model. Sanskrit established a k kh g gh n model with seven divisions (vargas). China invented short phonetic alphabets with a B P M F (Bopomofo) model, in addition to their more elaborate model of radical characters.

In short, Durand's quote is more eloquent than true. There were multiple inventions of sign systems and alphabets. They varied with different beliefs in different countries. Each tried to codify speech and writing. Each of the major alphabets reflected theories of cosmology. Of these, one became a world logography (Chinese) with smaller phonetic alphabets as spinoffs; four became world alphabets (Sanskrit, Latin, Arabic, and Cyrillic). In addition, one remained national (Avestan, Persian), but was linked with a world religion (Zoroastrianism). So there are six writing systems of world importance in numerical terms.[1528]

12.7.3. Alphabets, Scripts, and Styles

Our study is merely an introduction to an as yet untold story. There has been a persistent

belief in an original, primordial, primeval, Ur alphabet for which, the Adamic alphabets, Vattan, the Alphabet hiéroglyphique[1529]and kh'Ariyskaya Karuna, remain candidates. There is also a fascinating evolution, whereby the rise of different castes, classes, professions is directly linked with a proliferation in kinds of alphabets. In India, there were three such groups: a priestly, military and farmer/merchant caste known as Brahmans, Kshatriyas, Vaisyas. In Dumezil's, tri-functional hypothesis, these become priests, warriors, peasants linked with sacred sovereignty, force, and fecundity respectively.

The three castes become three classes or stations each of which produce their own alphabets: priestly, military and farmers/merchants alphabets. In India, the priestly alphabet is Sanskrit while lower forms are often called Prakrit.[1530] Simplified versions of Sanskrit are Brahmi, which has abridged versions such as Brachmanicum and Hanscretanum. The alphabet of power (kshatriya, military alphabet) becomes the national alphabet, Indicum, and subsequently Sindhi and Hindi. The third class leads to local languages and dialects.

Each of these becomes more differentiated. The priestly alphabets lead to sacred alphabets, hieroglyphic and hieratic forms, religious, ecclesiastical, clerical as well as magical alphabets. The military alphabets lead to soldiers alphabets, cipher and code alphabets. In a number of traditions, the military become linked with the royal class. Royal alphabets now become monumental alphabets, capital alphabets and typically also geometric alphabets. The farmers alphabets lead on the one hand to everyday alphabets, demotic, common people, peasant and dialect alphabets. Meanwhile, the merchant alphabets lead to trade alphabets, business and commerce alphabets.

The number of divisions of society also grows. In the Tarot of the Bohemians, the three stations have grown to four: militaryism, sacerdocy, agriculture, commerce. These are linked with four kinds of professions: knights, clergy, farmers, merchants and four kinds of cards: swords, cups, clubs/wands, shekels/coins or spades, hearts, clubs, diamonds. In Armenia, four kinds of writing (flourished, stylus, round, running hand) become linked with different purposes:

> The Armenians have four kinds of writing. The first is called Zakghatchir, or flourished used for the titles of their books and the beginnings of their chapters. The second is called Erghathatchir, writing with iron, or with a stylus, which has long been disused. The third is called Poloverchir, or round, which is found in their fairest mss. The fourth is called Notrchir, or running hand which is used for the ordinary affairs of life.[1531]

Elsewhere, the four classes peasantry, merchants, clergy, military/nobility become five: farmers, bards, druids, soldiers, nobility, each with their own alphabets. In Ireland, this leads to five distinctions: soldiers, senachies, bards, physicians, common people and 5 Dialects of Goidelic, namely: Fenian, Poetic Irish, Historic Irish, Medical Irish, Common Irish. In India, China and the Arabic world there are eventually six scripts corresponding to six kinds of knowledges.

As society evolves the trade alphabets become trades alphabets and professional alphabets. Now there are law alphabets, with a chancery hand or script, which becomes divided into set

chancery, running chancery or chancery cursive and informal chancery hand. The kinds of copying also affect the scripts. So there is a secretary alphabet and hand, a charter hand and a document hand.

In the mediaeval period, these hands or scripts become different scribal scripts as distinctions are made in the purposes for which they are used. Transcribing official documents becomes linked with Gothic book hand, textualis, textura, Blackletter. Copying of books or documents of minor value or importance becomes linked with bastarda script. Official documents become linked with text scripts (textualis); less official documents become linked with cursive (cursive, Kurrentschrift). Individual professions develop their own cursive scripts: e.g. notarial cursive, legal cursive and business cursive. Personal cursive styles also evolve, which become further subdivided into Formal Personal Cursive, and Informal Personal cursive.

With the advent of printing in the West, these various scripts and writing styles become typesetting and printing scripts and type fonts. With the advent of computer printing, these become fonts as alternative styles of expression, often merely for decorative purposes. There are now over 26 pages of mediaeval Gothic fonts. Their historical links with alphabets, castes, classes, trades, scribal traditions are largely forgotten.[1532] A future history will need to link the histories of alphabets, scripts, writing styles, text fonts and fonts.

12.7.4. Stages of Alphabets and Meaning

Our quickest of surveys of these essential dimensions of alphabets invites a fresh look at the stages of writing. In the history of the Armenian alphabet, these are petroglyph, hieroglyph, syllabic and alphabets (figure 383). In Diringer's model (cf. p. xvi) there are four stages: 1.embryo-writing; 2. picture writing; 3. ideographic writing and 4. phonetic writing. Stage 1 is is magical and not for general use. Stages 2 and 3 remain inefficient, because they have too many signs/letters; are too fixed on identity of objects and ideas. True alphabets, we are given to believe, came when mankind stripped the letters of magical, symbolic and other kinds of meanings and treated them strictly as abstract signs.

Our study, particularly in the sections on order and belief in this chapter, suggests that there was another interim stage. Random marks of stage 1 often remained the domain of a single shaman or priest, lacked a standard form that could be shared with others beyond the immediate tribe and lacked order. Stages 2 and 3, pictograms and ideograms pointed to order, but produced too many signs to be readily manageable, except for rare individuals with encyclopaedic memories. Adding a phonetic dimension enabled the creation of syllabaries combining vowels and consonants. This helped reduce the numbers of signs from thousands to hundreds and made them audibl so that they could be mmeorized and communicated orally. Celestial alphabets focussed on a small number of stars which were manageable, but lacked obvious universal application.

Cosmograms, on the other hand, especially of the kind developed for the Alphabet of the ancient VseYaSvetnaya Slavs (Сама ВсеЯСветная азбука древних) transformed the premises of letter making. Now letters were linked with both geometry and arithmetic: MA,

for instance, was linked (figure 31) with numbers 10, 100, 10,000. Hence, MA became a measure of all life and all letters, long before man became the measure of all things.

The Sanskrit tradition also began with Ma, with a Mother Goddess who, along with 8 Matrikas, become the weavers and spinners of the worlds of sounds, letters, nature, and the whole of Creation. In Sanskrit, mAtRkA is: a mother, divine mother, 14 or 16 magical vowels.[1533] Through Lalilatripurasundari, the Mother also acquired a geometrical form linked with the number 111. Later it was male gods (Brahma, Vishnu, Siva) who were linked in a similar fashion.

Whether female or male, cosmograms reduced alphabets to smallish numbers of letters. Whether called buka in Russia, aksara in India, or stoichaeia in Greece, they could be linked with principles (tattvas), or elements (stoicheia) of Nature, serve to explain creation and the emergence of life. Different branches of religion (Shaivism, Vishnuism, Tantrism) adjusted the details, but the framework, the tablet, the template, the matrix, the grid remained constant. As seen in chapter 11, these cosmograms integrated numbers, figures and letters.

Modern histories of alphabets would have us believe that true alphabets arose when persons abandoned the idea that signs and letters have meaning. In our view, the reverse is true. True alphabets arose when persons discovered principles in the world in which they could truly believe; principles with meaning, which offered insight into existence. The same fundamentals that inspired major religions also inspired major alphabets and science. The rise of world religions, science and alphabets go hand in hand because all three are committed to an elusive, universal, enduring, quest for truth.

Each of the six world writing systems has been linked with empires which have sometimes been mired in religious wars, crusades, jihads. It is striking, however, that no empire concerned strictly with power and dominion has produced an enduring world language or alphabet. In this sense, the pen of belief, is stronger than the sword of power.[1534] In Roman Catholicism, Saint Peter with the book, became more important than Saint Paul with the sword. The empires of power brought temporary dominions controlled by servitude, serfdom and slavery. The alphabets of life and belief brought enduring literacy, literature, liberal arts and sciences, the humane sciences, empires of the mind, imagination and spirit.

We have made great progress in isolating elements that were once part of a larger whole. When deconstruction,[1535] abstraction and generalization remove meaning, they remove the very dimension of life that was a basis of the original alpha vita. In Hebrew mysticism, the creation story is linked with broken vessels, from which come 288 sparks of life and 288 fallen sparks, that need to be hunted, redeemed and elevated.[1536] The alphabet is also a story of fallen parts and a challenge remains of picking up the pieces and showing how they fit together again.

12.8. New Challenges

There are deeper challenges. Proto-alphabets focussed on symbols, ideograms and pictograms. This history is partly recorded in dictionaries of symbols, hieroglyphs, seals. As

we have seen, the essential dimensions of early alphabets were identity, order, belief, creation, life, and templates linked with letters. As alphabets moved beyond national borders they increasingly lost these dimensions. Identity became linked with tagging, tracking and ID systems. Order became cosmography, astronomy, metaphysics, philosophy and logic. Belief, creation and life became religion and theology. The alphabets of life (alpha vita), became a le phu beth (figure i), alpha bets, abcedaria, and ultimately abstract ABCs. The modern versions took the life out of life-letters, and made them into abstract signs, like bytes shattered into bits, easily transmitted, but without meaning, in spite of so-called semantic webs. The original meanings of individual letters (buka, bukova) were relegated to words and soon there were dictionaries and encyclopedias of words, with articles and even books on important words althoug, just recently, there is also a book about letters.[1537]

Knowledge, which was written and printed, is being converted into electronic form. The pioneers of the Internet and the World-Wide-Web, have modelled their system on an information language using abstract bits claimed to be neutral and logical; wherein religion, arts and humanities are excluded as subjective; whereby science is reduced to narrow logic, and truth is limited to how correctly the bits are arranged, with no reference to their meaning and the history of their meanings.

Alphabets are endangered, languages are dying, the value of science is being questioned by the young, religions are being abandoned, partly because we are building systems which are removing meaning, even cutting us off from long-established tools for veracity, such as sources. An attempt to link directly with an image or source, hotlinking, is branded as bad netiquette, prohibited and said to be illegal.[1538] The rhetoric is for ideas published in peer-reviewed, referreed journals, where articles are no longer owned by their authors. Surveys, opinion polls, ratings, statistics re: popularity are rampant. Social networks loom everywhere: insisting that we share our personal details, our views and opinions, even our most intimate thoughts; following, quickly "un-following," dismissing, mobbing, casting out, banning or even jailing anyone who expresses ideas that stray from the norm. Truth is depicted as old-fashioned at best, more frequently as outdated, obsolete, or naïve.

Ancient Sanskrit made a clear distinction between jnana and jnAnAtmA, (manas and buddhi in Buddhism); between knowledge, where there is doubt, and where there is no doubt. Absolute truths may belong only to God and in good measure to those who seek him through theology and religion. Even so all of us deserve to know how true claims are: whether they are gossip, idle rumour, suspicions, disinformation, or established knowledge. In the electronic library of the future, we still need different e-shelves separating non-fiction and fiction. Traditional scholarship had footnotes, which pointed us to books and articles, on which a claim was based. Such pointers can now become links and form series of links back to an original source. If not everything is, or even can be, certain, we can at least develop tools which allow us to explore where lie the boundaries between facts and interpretations, to show us how certain or uncertain things are.

The history of letters began long before the history of letter writing and is common to the whole of the human condition. In the 19th century, Owen Jones wrote a Grammar of

Ornament. We have dictionaries of literature, of symbols, of words. We need multilingual, etymological dictionaries of individual letters linked with individual symbols across cultures, databases that connect individual letters, glyphs, runes, symbols, tamgas, kunis, sounds with the physical world around us, that reflect the meanings of letters and the metaphysical worlds reflected in sacred texts. These dictionaries need to be global in scope, noting local variations and changing uses in time and space. The current semantic web only connects truly formed truples; the vision of an Internet of things is merely about tagging objects. An internet of letters, runes and glyphs in this deeper sense linking to thoughts, images and symbols will reconnect us with the history of meanings, and with expressions of life. Omnilinks through omni-linked letters and words are more than a fancy variant of today's hypertext. They hold a promise of keeping a quest for truth and meaning alive.

The East, which follows the Sanskrit template based on single sound syllables, has dictionaries of characters as well as dictionaries of words. The modern West, which treats letters as abstract and links meaning only with the word level, has focussed on dictionaries of words rather than letters. Creating comparative dictionaries of signs, symbols, glyphs, kunas, tamgas, runes, and letters, linked with difitonaries of words, will do more than introduce a new level of Western detail. It will create a framework for linking Eastern and Western sign making, letter making, a bridge between alternative world views and expressions.

12.8.1. Dangers

Meanwhile, there are dangers. In the past, there was a clear distinction between animals that acted on impulse and humans who thought, reflected and often chose not to act. In the novel, Nineteen Eighty-Four, there were thoughtcrimes, called crimethink, in Newspeak. The film Minority Report (2002) reported on an elite group, Precrime, which stopped murders before they happened, by discovering what persons were thinking pre-facto. Now, in the real world, a threat of action, an intent to carry out, are classed as terrorism,[1539] and can lead to years or even a life-time in prison: not for actions, but for intentions, or even intentions to help others who might be planning negative actions.

Today, the Internet, which poses as a new frontier of humanity, is tending to treat every thought, or word about a possible act, as equivalent to an action. In the name of protecting against dangers, surveillance is being extended to all domains of once private spheres. Those who point out excesses, formerly seen as those on the side of the good, as whistleblowers, are now branded as enemies of the state (e.g. Bradley, Assange, Snowden).

Spying and surveillance, which was once the stuff of cloak and dagger novels about obscure individuals operating in war zones or at the fringes of society, are becoming part of everyday life: as if the usual suspects had become the whole of society, as if everywhere is a training place for black ops and navy seals, and every street the equivalent of a military zone, controlled by a foreign military, not subject to the civil laws of any country they visit. In the past, this was the realm of Hollywood action films. We may be fascinated by James Bond, but watching the adventures of someone with a license to kill, does not give us this license and hardly makes us killers, else going to the movies would soon be a crime with a death penalty.

Today, Hollywood is publishing its versions of persons and events, while the real persons are in hiding or in jail, not allowed to give their own story.

Even in everyday life, there has been a disturbing shift. What was once the village store, became the shopping mall and is now a Personalization Mall.[1540] In the past, there were customers. These became shoppers. Now there is Shopperception:

> an Argentinian company called Shopperception …uses a PrimeSense device to watch a shopper in a Walmart store. It can see the gender of the shopper but not discern the person's identity. When the shopper reaches for a box of Cheerios, an iPad display offers him a discount on either that brand or a competing brand. If the shopper is a loyalty club member, then the store will know his history and patterns related to when he shops as well as the route he takes through the store. It allows retailers to pinpoint marketing offers, personalizing messages to each shopper's based on that shopper's location and intent.[1541]

This is but the surface of a New Age of Context as it is being called. There are discussions of a battle for the living room, the heart of our home personal and family space, which foresee much more than tracking what sites we visit:

> Imagine a device that watches you as you watch it. It can see how your heart throbs when certain shows, celebrities or sporting events go on the air. Based on that, it will be able to customize what content it
>
> offers up to you. It will also see what you do during commercial intrusions and monitor how you respond when a new character is introduced into a series….[1542]
> We are entering a time when our technology serves us best because it watches us; collecting data on what we do, who we speak with, what we look at. There is no doubt about it: Big Data is watching you. The time to lament the loss of privacy is over.[1543]

Under the guise of personalization, the promise of being connected through blogs, and social media, every idea, thought expressed, or written, is becoming part of big data, that can be used by major companies, agencies. In the words of the CEO of Google:

> With your permission, you give us more information about you, about your friends, and we can improve the quality of our searches. We don't need you to type at all. We know where you are. We know where you've been. We can more or less know what you're thinking about.[1544]

The same Google that follows where we were, where we are and almost knows what we are thinking, which is creating glasses to better present us with advertising for things and places that they think we want, is also busily scanning in all of the world's books (or at least 120 million of them for the moment).[1545] The stated goal is noble: "The Library Project's aim is simple: make it easier for people to find relevant books –." Relevance can be good, but relevant for whom? Will these be the books that are truly relevant for us, or relevant for advertising and sales, more of the same we had last week, variations on a theme of sameness,[1546] different flavours of the month? Will they guide us along the aisles of the familiar or will they help us discover the vastness of knowledge beyond our ken, beyond the village or the suburb where we live to the immense range of villages around the globe? Will they deepen our everyday habits or help us make a habit of searching for, learning and understanding new horizons?

12.9. A Renewed Vision

In the early 20th century, there was a vision of a World Brain (Gehirn der Welt) which would give shared access to the whole of human knowledge. Visionaries such as Otlet and Lafontaine outlined it lucidly in 1935:

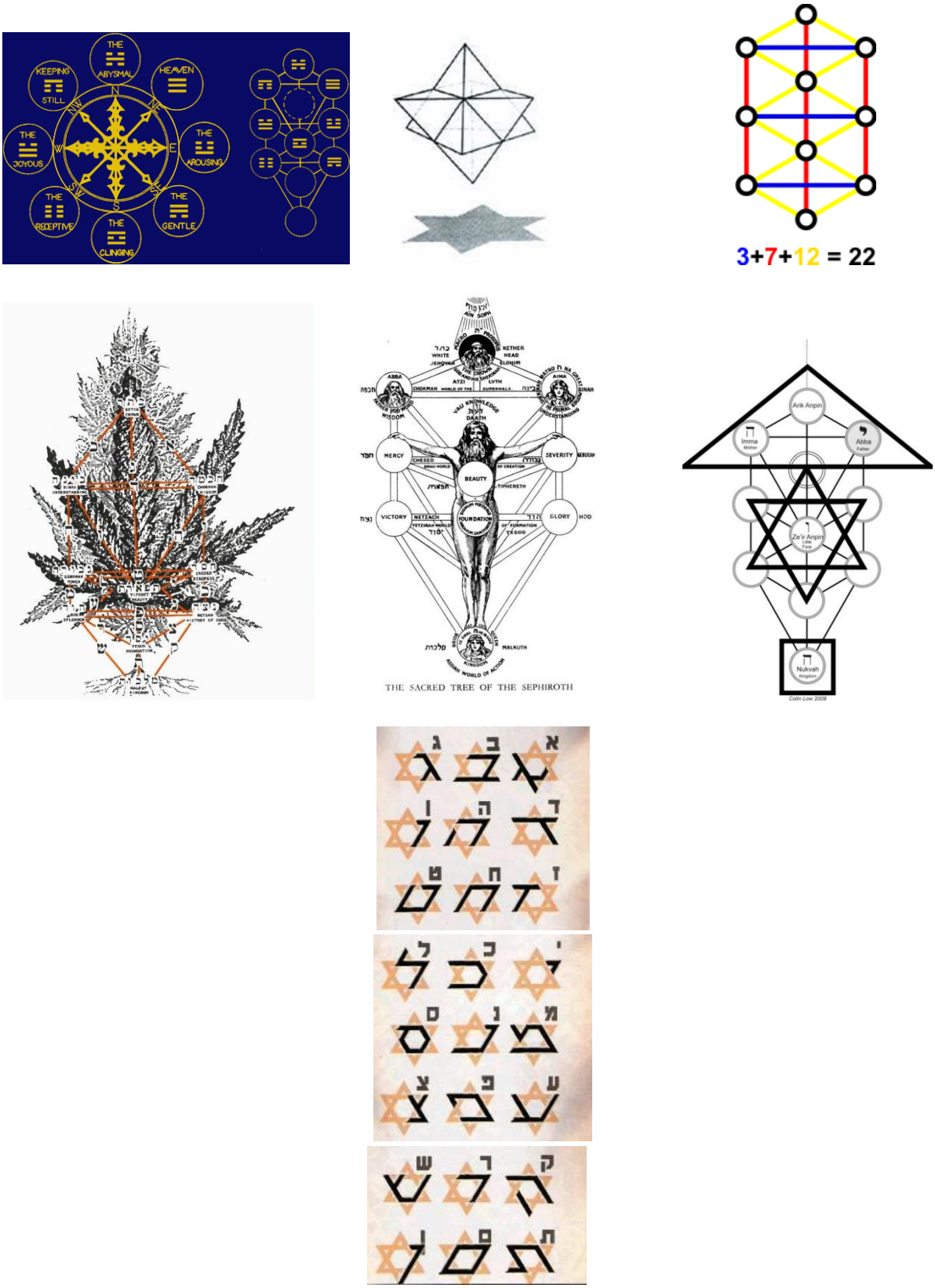


Figure 418a.Tao Trigrams and Tree of Life, b. Star Tetrahedron, c. Kaballistic Tree of Life, d. The Ten Sephiroth (Lights) and 22 paths of the Tree of Life/Death: Gan-Jah, e. The Sacred Tree from the Zohar, f. Partzufim, g. Magian Star and Hebrew.

> Man would no longer need documentation if he were assimilated into an omniscient being - as with God himself. But to a less ultimate degree, a technology will be created acting at a distance and combining radio, X-rays, cinema and microscopic photography. Everything in the universe, and everything of man, would be registered at a distance as it was produced. In this way a moving image of the world will be established, a true mirror of his memory. From a distance, everyone will be able to read text, enlarged and limited to the desired subject, projected on an individual screen. In this way, everyone from his amchair will be able to contemplate creation, as a whole or in certain of its parts.[1547]

A colleague, Goldberg, described a Statistical Machine, a document search engine, that was a direct source for Vannevar Bush's Memex,[1548]although he gave no footnotes. This knowledge (finding) machine included plans to atomize literature in the form of micro-thoughts:

> "facts" or "microthoughts" could then be arranged, rearranged and linked in multiple ways using the expanded decimal classification for the especially important and difficult task of linking each chunk with other chunks on the same topic and also those on related topics.[1549]

Our study has shown that these microthoughts in their smallest form are individual letters, runes, hieroglyphs, gylphs, kuni, tamgas, signs and symbols. Potentially if each of them is omnilinked, we can arrive at a new kind of web of knowledge. Today's hyperlinks theoretically link anything with everything. They can theoretically link us to any level of atomized knowledge. In practice, they link one word, title, passage, article, book, or site to one other site, book, article, passage, title, word, often providing us with no clues about the level of atomization until we get to the link.

This atomization or granularity can be in terms of scales, which have changed dramatically since the introduction of the microscope and telescope in the 17th century. The Powers of 10 and Cosmic Voyage films illustrated the principle.[1550] We need scaleometers as part of search tools. Granularity can also be in terms of abstraction. The Tree of life is sometimes a physical tree (or gan- yah), an anthropomorphic Adam Kadmon or a geometrical figure joining 10 points (figure 418). The star tetrahedron projects as a hexagram, which also recurs in the Parzufim and elsewhere the hexagram becomes a matrix for generating the Hebrew alphabet. An abstractionometer would allow us to search for these systematically.

We need a larger range of atomization from individual letters/glyphs, to words, articles, books and entire repositories. We also need options indicating the different levels of knowledge which are available. While reading a book, searching for the history of each letter would be impractical. Trying to find a complete bibliography of articles and books for every word would often be equally impractical. A reader may need a quick definition. A student may need a standard definition. A scholar may need an etymological definition. A leading expert may need all available definitions and, on occasion, need to consult all existing books and/or articles on a subject. In short, we need to be able the choose the level of granularity that interests us in our current browsing, search or research which can be seen as three stages of: lookup, study and research.

Major libraries have long been concerned with levels of granularity. Catalogue rooms and reference rooms (in German: das Handapparat with catalogues, dictionaries, encylopaedias) have typically been separate from the library proper, which is often divided into a map room,

prints and drawings, manuscripts, periodicals, newspapers. Online equivalents refer to aspects of this under material selection. Even so, finding all articles, about a given word, published in a given language, country, place and year may be feasible in branches of modern physics and medicine, but is still impossible for most fields prior to 1900. Needed are electronic versions of reference rooms, which link to the full contents of articles, books and manuscripts.

The early 20th century sought micro-thoughts and "facts." In dealing with pre-history, facts are not always clear. Often there are claims and interpretations. So the databases should include interlinked sources, facts, claims and interpretations. The protagonists of the world wide web have focussed on born-digital materials. But this is merely a few decades in a history of thousands and a pre-history of millions of years. Born digital links are important. More important are links to pre-digital sources.

The study of rune and letter matrices (chapter 4) and gematria and geometrical symbolism (chapter 11) also brought to light a more elusive challenge. Ability to find an individual letter, word may constitute a direct hit, but is often only a first stage in understanding. As we have shown, these individual letters, words, glyphs, elements were linked with the microcosm and macrocosm through a series of associations and correspondences. So new kinds of links are needed that enable us to see these connections in, between and among 2-D diagrams, 3-D reconstructions, and virtual reality environments. To communicate efficiently, we have created modular letters as parts and pieces of symbols. To find the roots of communciation we must put the pieces back together.

We need research programmes and live programmes that explore the contexts from which modular elements have come, that take us back to the integrating symbols of our cultures (das Verbindede der Kulturen as the Austrians say). We have histories of religion from the time they were founded and became different from other religions, but we have no histories that explore beliefs before they split into different, competing and often combative camps. New media have helped us express our own messages of the moment. We need new media, which also help us to read, understand, and communicate the meanings of eternal symbols, letters and messages. We need to understand their underlying commonalities. The eternal forces, energies, cycles, harmonies of the universe serve as exemplary beacons that guide us towards peace, harmony towards the greatness that is beyond us. [1551]

While only 1% of the population continues to have access to scientific knowledge as a knowledge aristocracy, the vision to make knowledge freely accessible continues. Today, the earlier vision of a world brain has a number of names: collective consciousness, intelligence, memory; global brain, hive mind, mass mind, superorganism, synthecracy,[1552] universal mind, world wide mind. There is increasing emphasis on to crowd-sourcing, weavelets (decentral interconnected organizations),[1553] open-source, collective,[1554] collaborative, distributed, and shared methods. The spontaneous sharing in the form of twitters and tweets, is clearly helpful in news and current events. Can the same methods be used in systematically re-cataloguing traditional knowledge? Alas, for the moment, the best equipment and the search tools are in the hands of secret services rather than of schlars and searching individuals.

Popular novels speak of the lost symbol. The symbols are not lost, we have simply forgotten their connections. We need to rebuild the essential links for new understanding of identity, order, belief, creation, life. A deeper understanding of the history of letters, words, symbols and alphabets can become a first step towards a new alphabet of knowledge.

12.10. Epilogue

In the 1930s and 1940s, when pioneers were preparing a framework for the Internet, the challenges of bits and bytes were largely in solving a technological problem of how to translate bits and bytes into visible letters, words and images on a screen. A next challenge lay in creating links between words and images in different passages, texts, on different websites. Hypertext became the fashion. Markup languages loomed answers which, for the moment, were too complex for the regular user; i.e. only a specialized programmer could be a linker.

Relational databases promised even more. However, in trying to reduce everything to an "is a" phrase they imposed great limitations on information. It may be true that John is a man but if he can only have one "is", there is not very much much we can know about John. Multirelational databases promised more again, but often remained linked to subsumptive relationships, with no ability to distinguish between meronomy (part of) and holonymy (having parts). Determinative and ordinal relations were ignored (table 121).[1555]

With the advent of http and HTML, born digital materials emerged as a new domain as the Internet transformed into the World Wide Web (WWW). A quest to define basic standards for describing these materials led to the Dublin Core largely ignoring the original vision of Yuri Rubinsky. Hyperlinks were reduced to one-directional links. Bi-directional links envisioned by Engelbart and Nelson were abandoned. Within a new World Wide Web Consortium (W3C), this narrower quest led to a Resource Description Framework (RDF) and a Semantic web. The sales pitch version claimed that the web should be able to link anything to everything. The reality was the introduction of truples: "An item in RDF is 3-tuple (subject, predicate, object), and 3-truples connect to form a Graph."[1556] In traditional grammar, a subject (noun) has a predicate, consisting of a verb and an object. In RDF, the predicate is reduced to a verb and the object is separate.

The creators of the RDF aimed to create an objective, value-free model. The framework (RDF) tests the accuracy of the truple construction rather than the contents. Hence, the two statements "John went for a walk" and "John walked 200 miles in 2 minutes" are equally correct in terms of truple logic, although the latter, in terms of logic and the human condition, is obviously false.[1557] The good news is that RDF is non-judgemental. The bad news is that it has no means of determining the veracity of a statement. RDF tests the construction of truple statements, but has no means for testing the truth of statements that have been constructed. The so-called semantic web in its present form is effectively a syntactic web with a shaky understanding of grammar. It is about the structure of statements, rather than the meanings of terms. The present system is about mono-level and mono-directional links. Multi-level, bi-directional links are needed.

Science begins from a premise that any claim is linked with an experiment, which has been reviewed by peers and which can theoretically be retested at a later date. If a scientist is sceptical of Galileo's experiments 400 years ago, they can follow the instructions and achieve the same results, else the claim is shifted to the unscientific category. A different time and a different place (where and when) are irrelevant. A tacit assumption in the truples logic is also that data and information are about unchanging universals. Plato would have been pleased. In both pure science and RDF, all that counts is what. In the humanities and social sciences, information and knowledge are about changing particulars which entail multiple questions: Who? What? When? Where? How? Why? Here, truples logic is not enough: sex-truples logic is required.

Experiments can be repeated. Unique experiences, by definition, cannot be repeated exactly. A source may claim that Caesar was killed on 15 March, 44 B.C. (the Ides of March). But if we doubt the claim, there is no way of returning and saying: just checking. The source could still be wrong, but unless we have a better source, there is no way of knowing. So the need to link to sources is an essential aspect of the process. RDF is about born-digital links, within the WWW. The humane sciences entail entities a) in the physical world, some of which are only known via second-hand descriptions: e.g. accounts of former cities that are now ruins or lost; b) in the mental world (e.g. the characters in a story) as well as c) in the digital world.

Technological optimists feel that tagging alone will lead progressively to an augmented mind.[1558] This can lead to a social web, perhaps a web of opinions, but it can equally lead to a tangled web of targeted advertising, propaganda, persuasion, indoctrination and even a web of lies. Hence, while the ability to link anything to everything is splendid in theory, a quest for knowledge and truth, points to strategies whereby some links are better than others. Indeed, the range of links may offer a criterion for the reliability and veracity of claims.[1559] There are also dangers that this tagging will include microchipped humans.[1560]

Information networks link individual entitities. Knowledge networks would link facts, descriptions, claims, questions concerning those entities. Letters of the alphabet would remain analog equivalents of bits, with the difference that now every letter bit counts and every bit has meaning, linked with a larger context. These new dictionaries of signs and letters would complement and link with dictionaries, encyclopedias, and more detailed articles and monographs. The new alphabet of knowledge points to a re-organisation of knowledge.[1561]

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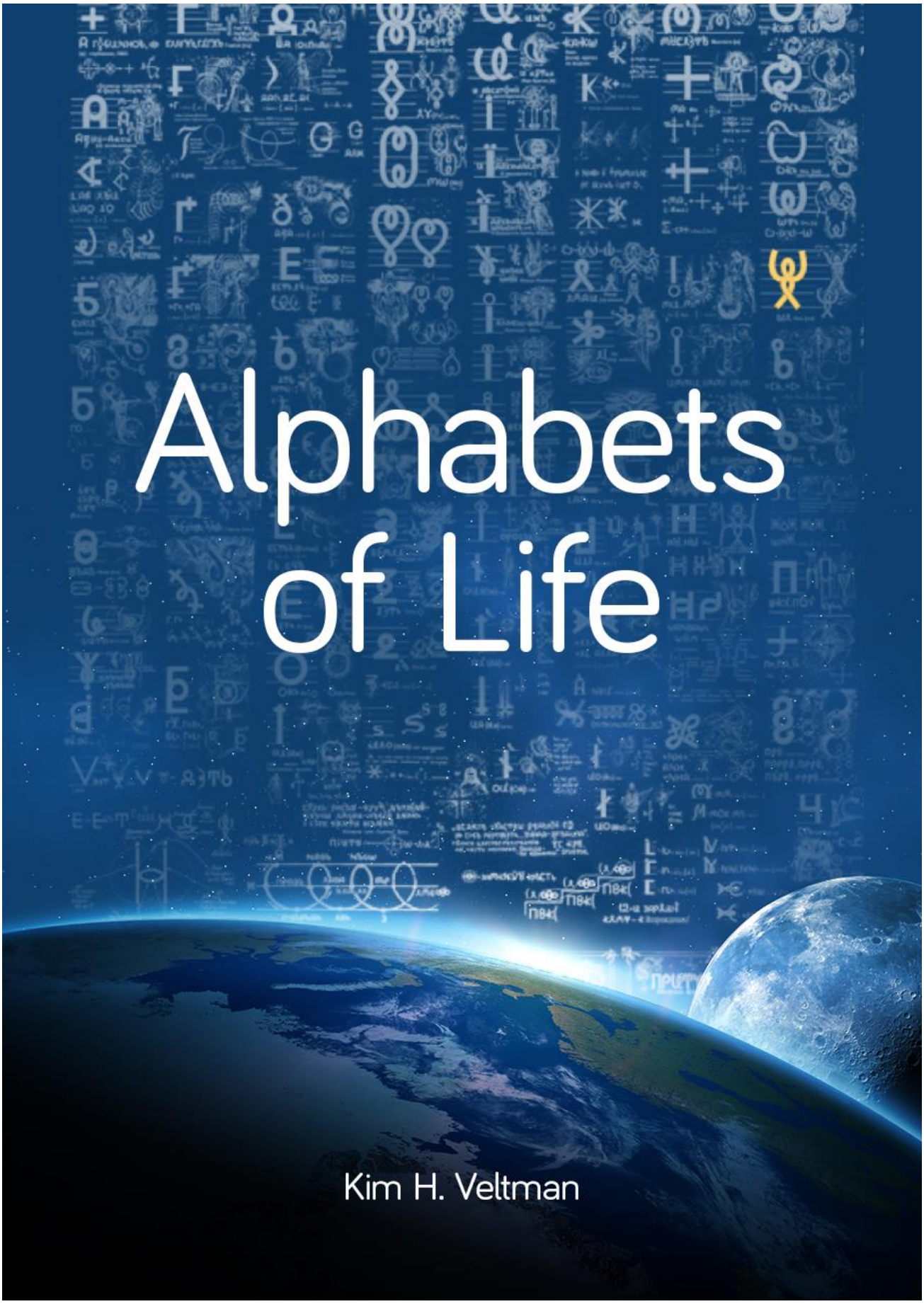
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Kim H. Veltman

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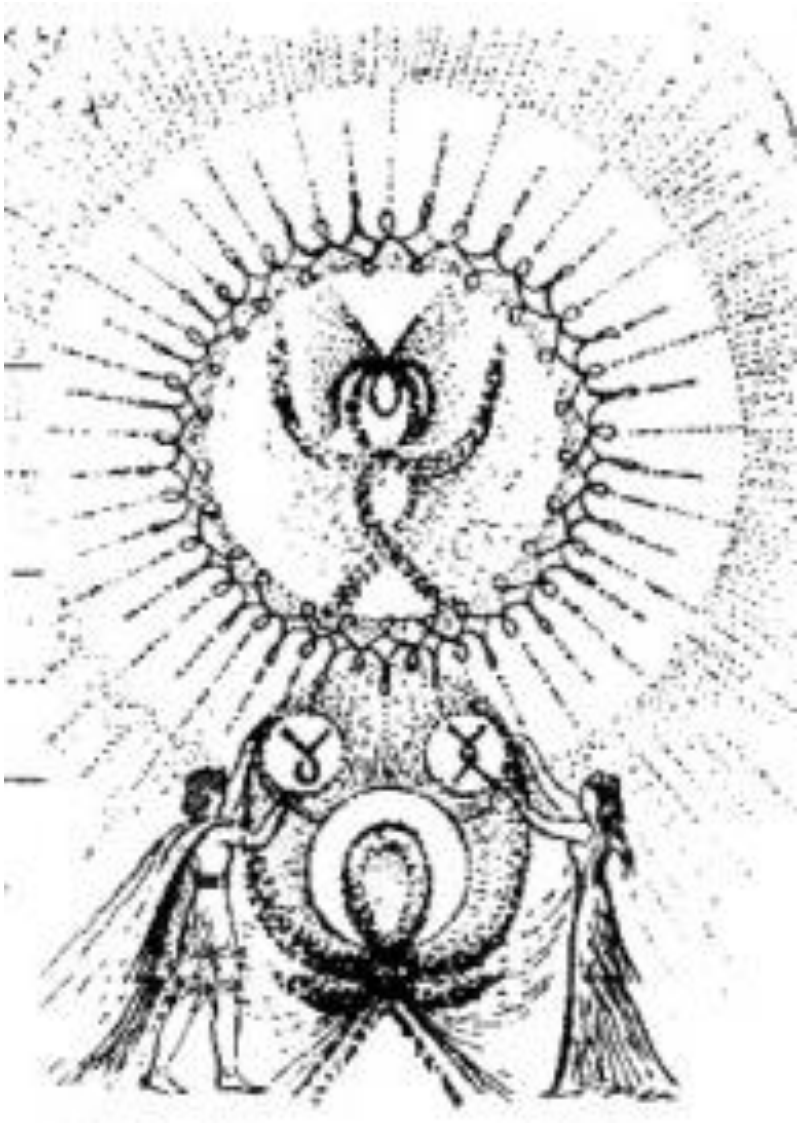
2014



Details from the Old Slavic VseYaSvetnaya Alphabet (Сама ВсеЯСветная азбука) showing variants of letters Uk and Liude related to letter O.

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0.1. Outline of Appendices

There aretwelven appendices, which are not included in the printed book. They explore themes relevant to the Alphabets of Life, entering into detail beyond that of the main narrative. Appendix 1 (cf. chapter 1) explores the interplay of symbols, signs, especially tamgas (brands), runes and letters. It explores the role of logograms, pictograms, ideograms and thus addresses aspects of stages 1 to 3 in Diringer's scheme. These reveal unexpected links between South Arabian letters/runes (c.1,300) B.C. and Mongol tamgas 2,600 years later. They also reveal links between Caucasian tamgas, Glagolitsa and Cyrillic.

Appendix 2 (cf. chapter 5) explores stories of the sky. It outlines how a cyclical Indian model of creator, preserver and destroyer gods, is changed to a binary model in Persia of good and evil in balance, and gradually to an opposition of good versus evil in the West, which leads to themes of crossing as a way to salvation.

Appendix 3 examines the underlying cosmological systems which have an impact on the structures of alphabets and shapes of individual letters. Connections between alphabet letters, and alchemical symbols are traced in order to understand how three alchemical principles, sulfur, mercury, salt and three letters Y H V acquired central importance.

Appendix 4 explores how runes and alphabet letters are frequently linked with symbolic and magical markings and patterns as decorations in weaving, textiles, carpets and even in everyday pastries.

Appendix 5 examines how the patterns of letters entail a complex interplay of figure-ground, whereby the figure of one letter is linked with other letters and patterns as a ground. This helps to understand underlying links between Slavic, Hindu, Christian, Hebrew and Islamic symbols.

Appendix 6 offers an overview of key figures in study of alphabets and a quick outline of the evolution of alphabet trees.

Appendix 7 offers an outline of routes of transmission linking East and West. Three main routes are examined: sea routes (spice routes), land routes (silk roads) and Northern nomadic steppe routes which are the three strands of the Alphabets of Life.

The final appendices offer comparisons. Appendix 8 shows that abjads apply to a wide range of languages and lists some of their basic symbolic associations.

Appendix 9 outlines connections between 17 versions of Chaldean, and related alphabets: Hebrew, Samaritan, Phoenician, Syrian. In the interests of clear comparisions, there is some overlap with figures in chapters 8 and 9 within the appendix itself.

Appendix 10 offers comparative tables between Indian 1 and 2 (in Fry's Pantographia) and alphabets of Ethiopia, Abyssinia and Egypt.

Appendix 11 offers a cursory list of some associations of numbers 1 to 13 and seminal numbers such as 22, 24, 32, 33, 37, 72, 108, 576 and 432,000.

Appendix 12 lists 10 ancient alphabets and outlines their principles.

Appendix 1. Signs, Marks, Symbols, Tamgas (Logograms, Pictograms, Ideograms)

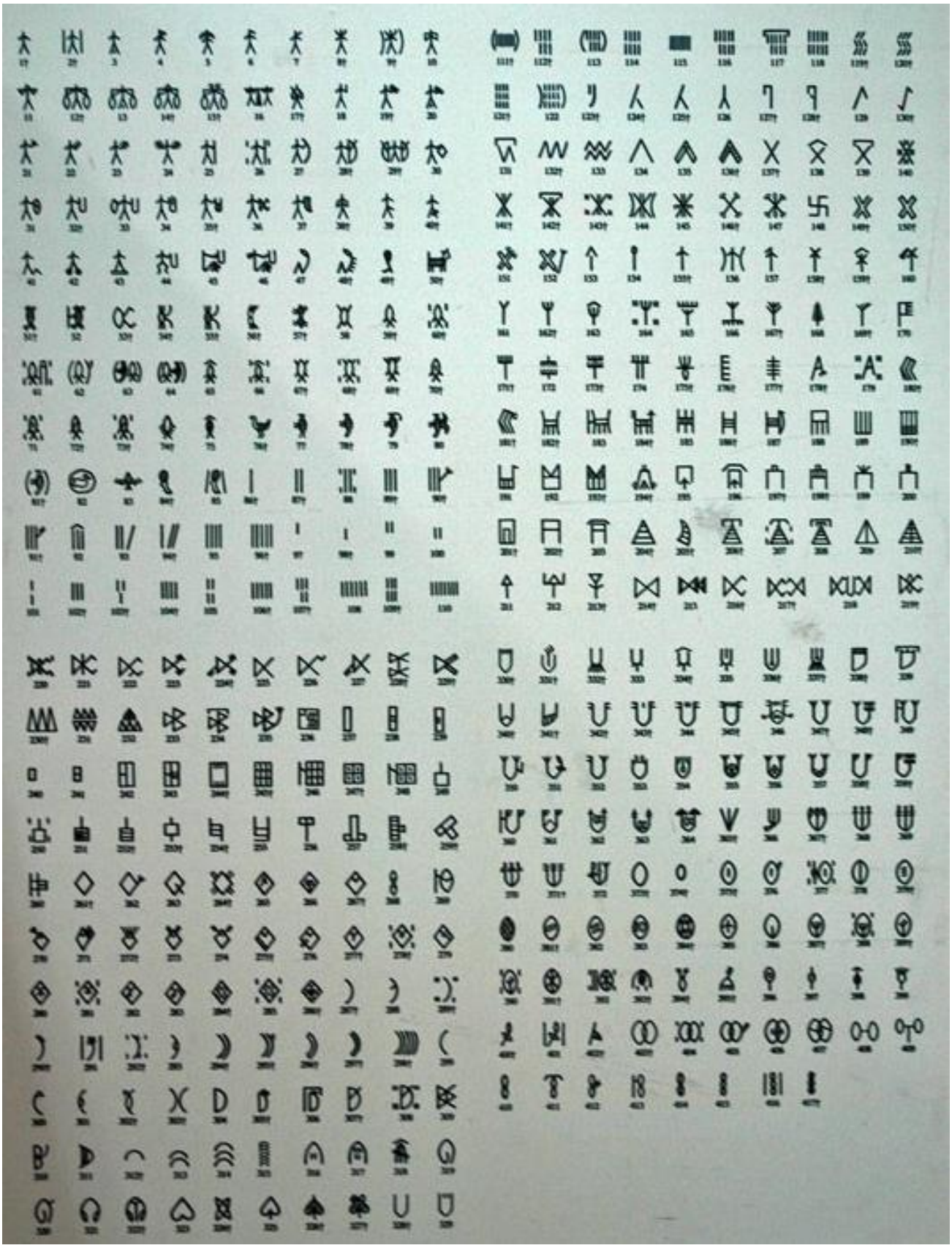
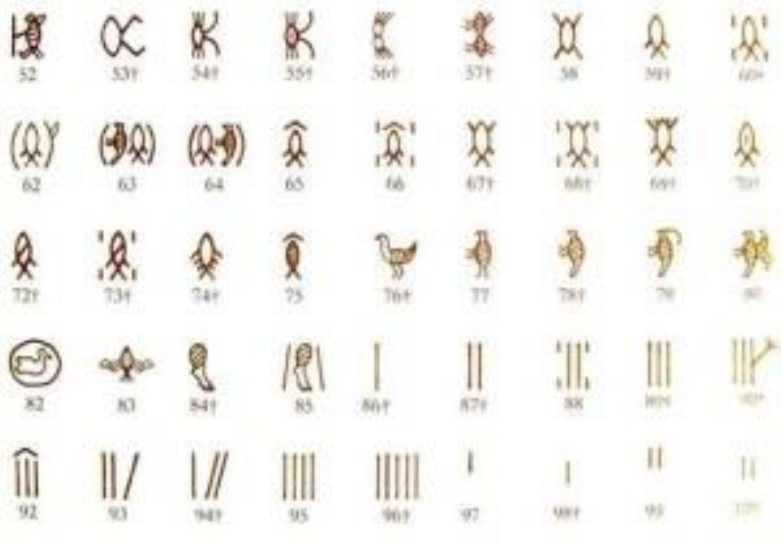
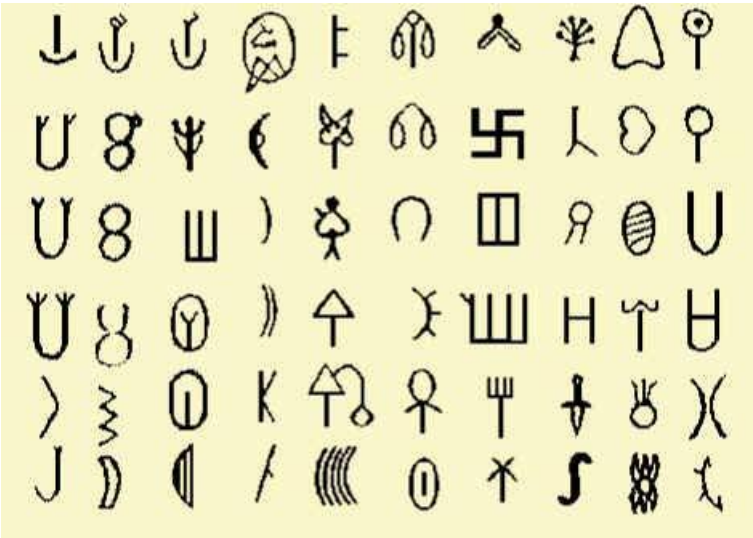


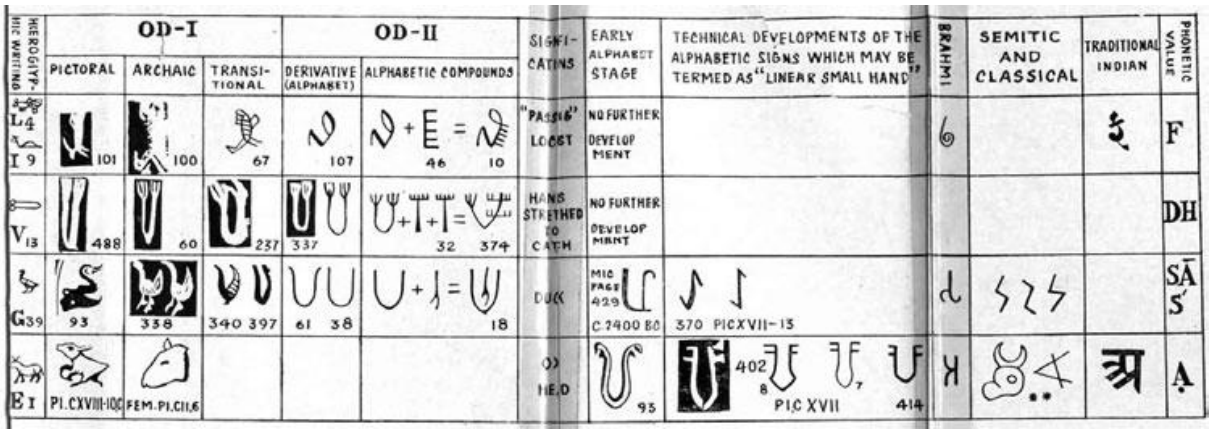
Figure 419. Harappan Script (Indus Valley).

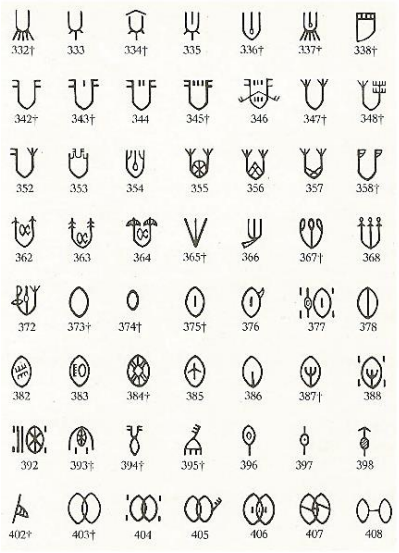




1568

Figure 420 a-b. Indus Script,[1569] c. Indus Valley- Easter Island





A	MORTAR
B	JAR
C	PESTLE'N MORTAR
D	FORKED MORTAR
E	LANCE
F	FISH
G	ONE-EYED FISH
H	SLASHED FISH
I	CAPPED FISH
J	HORNED FISH
K	FAT CRAB

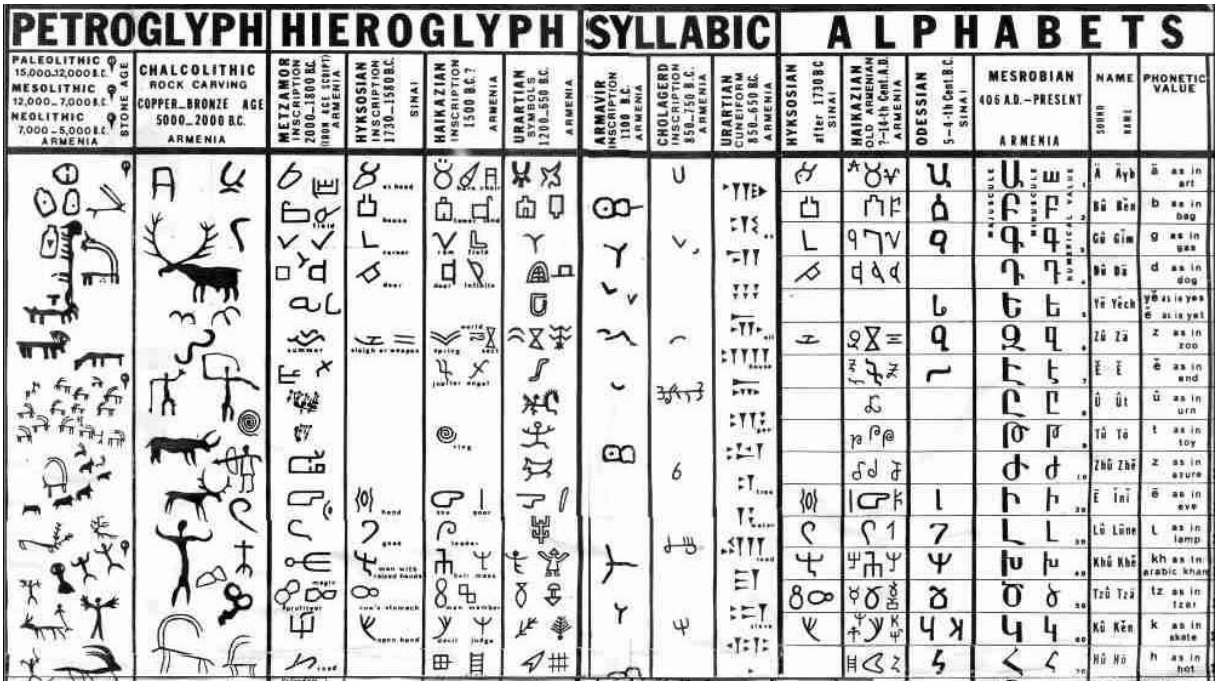


Figure 421 a -c. Indus Script, d. Armenian Alphabet: Detail.

Appendix 1. Signs, Marks, Symbols, Tamgas (Logograms, Pictograms, Ideograms)

As outlined in the Introduction, alphabets typically entail at least two stages of development: i) an initial focus on words, pictures and ideas (logograms, pictograms, ideograms) and ii) alphabets of individual vowels and consonants. The first stage typically entails secretive, cypher alphabets with magical goals. The second stage tends towards open, regular alphabets with goals of communication and sharing. In some cases, four distinct stages have been identified: petroglyphs, hieroglyphs, syllabic and alphabets (e.g. figure 3c, cf. figure 421c, cf. 383).

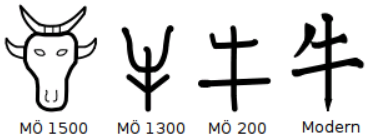
Chapter one explored examples of this first stage in terms of marks, signs and symbols. Appendix 1 offers further examples and focusses on a subset called tamgas (signs, seals, stamps, brands), typically used as identifiers for property and moveable wealth (cattle, horses, sheep, livestock); for tribes, clans, group, families and as personal identifiers for kings, princes and high officials. Tamgas are often geometrical. Some of these tamgas recur directly as letters and hence offer insights into the transition from stage 1 to 2: the shift from signs as words/ideas to individual letters. As such, they help explain a shift from thousands of signs for every familiar object, to hundreds of signs for esssential objects (keywords), to small numbers of signs and letters in major alphabets (36, 29, 28, 26, 24, 22).

Some of the earliest large scale collections of signs are found in the Indus Valley (6,000 B.C.) Even a quick glance at these signs (figure 419-421) reveals that they are far more than arbitrary marks. They are systematic and include shapes found in Western runes and alphabets. For instance, line 2, right hand column includes a Sowilo rune and a lowercase Greek lambda (λ). Line 3, below this, includes a capital Greek Lambda (Λ) and an X.

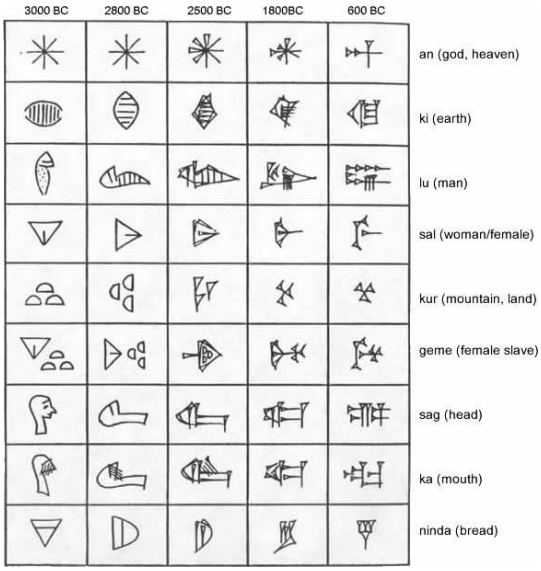
In the 19th and 20th centuries, scholars focussed on recording these Indus signs and exploring parallels with Western and other alphabets, noting, for example, that the Sowilo rune is further linked with Sanskrit letter Sa (figure 421a). In the past generation, there have been increasing attempts to reconstruct their meaning. Some studies use computer algorithms to study frequency of occurrence (figure 420a)[1570]. Some claim to have found a Rosetta stone for Indus Valley Script (figure 420b).[1571] Others claim to have identified underlying patterns, individual words, and the equivalents of individual letters, while the most dramatic claims include a complete decipherment[1572] with links to the origins of Sanskrit itself. Unexpected parallels between Indus Valley and the Rongorongo signs on Easter island have also been noted (figure 420c).

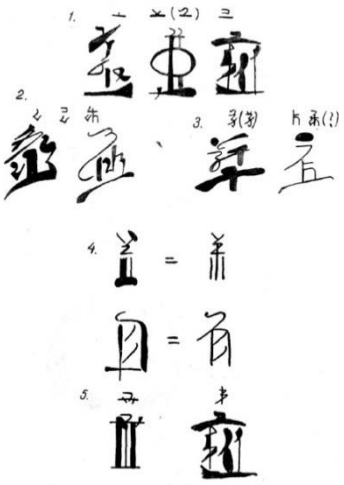
Debates concerning the origins of Indus Valley Script, Sanskrit and larger topics such as details of the shift from logograms to letters or a full analysis of the sign collections are not the concern of this appendix. Rather, a series of examples will explore principles underlying logograms and especially tamgas in order illustrate parallels, connections and in some cases direct overlap between signs in logograms, syllables in syllabaries and letters in alphabets.

As noted in chapter 2, Sanskrit focusses on two types of characters: illustrating a principle (tattvas) and a sound combined in 1 letter. By contrast, Chinese logograms entail 6 types of characters (liushu 六書): xiangxing 象形 "illustrating a shape", xiangshi 象事 "illustrating an



xiangxing 象形 "i





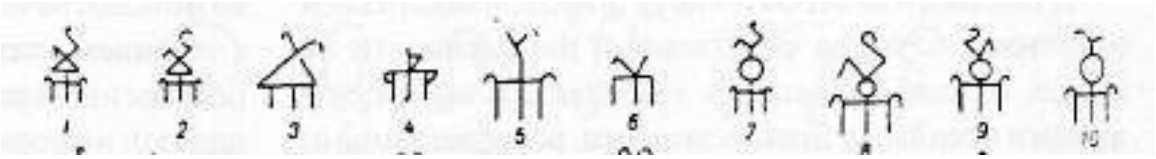


Figure 422 a. Bull, Tamga and Chinese Ideogram, b-c Chinese Letters, d. Sumerian Glyphs, e. 5 Tibetan Tangut Tamgas, f Sarmatian Tamgas: Detail.

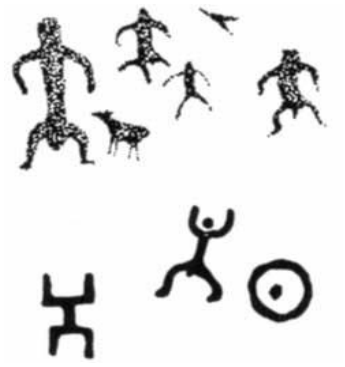
affair", xiangyi 象意 "illustrating an idea", xiangsheng 象聲 "illustrating a sound", zhuanzhu 轉注 "mutual comment" and jiajie 假借 "wrongly borrowing".[1573] Whereas the 6 writing systems of India range from 5^2 to 10^3-10^4 (1,000-10,000) characters, Chinese has up to 10^6 (100,000) characters.[1574]

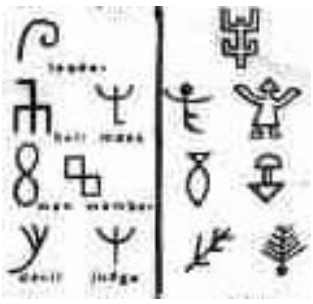
Scholars have explored how Chinese characters underwent a gradual evolution, beginning with tamga-like, idealized, stick shapes, which subsequently become more abstract over time (figures 422 a-c). A near realistic sketch slowly becomes reduced to essential strokes until it becomes a Chinese character. A similar process has been traced in Sumerian glyphs and Tangut tamgas of Tibet (figure 422 d-e). The latter of these are all the more fascinating because they introduce the so-called chief sign (Hauptzeichen) and related signs which are further developed in Sarmatian tamgas (figure 422 f, detail of figure 441 c).

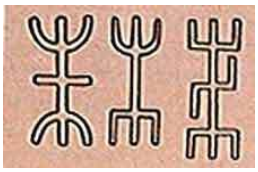
Parallel with this proliferation of characters, is a trend towards small collections of key images in the form of letters and tamgas. Earlier, we noted the role of 37 in the Christian creation story (figure 331). The Chinese phonetic alphabet has 37 letters (figure 14a). Letter 37 of this alphabet is the figure zh (cf. Glagolitic Zhivete, Cyrillic Zhe). Essentially this is the symbol for a plant which recurs in Han radical 17 出 as an ideogrammic compound (會意): of 屮 ("plant") + 凵 ("earth, land"), with the meaning of "Plant comes out from the earth", and the more general meanings of: go out, send out; stand, produce.[1575]

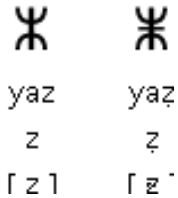
A slight variant of this pictogram, also called an emergence figure, is found in petroglyphs in the Altai, Armenia, in Mongolian tamgas (figure 423 a-c); in signs of the Indus Valley and the kanaga sign among African tribes (figures 497-501). As letters, the same basic shape recurs as yaz yaz in Tifinagh, letter O in the runic alphabet, E in Ancient Hebrew, (figures 423 d-f) and as letter hmi in the Yi Syllabary (South China figure 6). Variants of this shape recur as an Achaemenid tamga (D24 in figure 423 g), as a Kabardian tamga along the Caspian sea, as a Polish tamga (figure 425 a –b) and as Sarmatian tamgas (figure 425 c-d): one like a Greek Alpha-Omega (cf. rahu-ketu), the other specifically linked with the Sarmat ruler Phargoy. The shape recurs as Polish tamgas such as the Hutor Coat of Arms (figures 426 a–c). In the first of the Polish sets, links between the plant symbol and a double algiz rune are evident. In the second set, it is more like a double trident and is part of a series of 21 variations.

Meanwhile, the painstaking work of Zuev[1576] has drawn attention to 37 Chinese tribes, each with their own tamga (figure 427). The first in this series, relating to 1.Tse-gu and the tamga (of Tsze-gu horses) is again the "going out" figure associated with the Kirkün (*Chinese* tszyan-kun [29]) = "field people", "field Huns", whose various names include the "Kyrgyz" in what is now Kyrgyzstan.[1577] Hence, the same basic form which culminates the 37 phonetic alphabet letters of Chinese is also the first of 37 tamgas linked with 37 tribes in China and recurs throughout Asia, Africa and Europe. The same shape recurs as letter 32 of Hun Syanbi (figure 433 b). It is found also as Munke Hans (figure 442 j) in a collection of 24 Mongolian tamgas.These tamgas of Chinese tribes are the more interesting because they relate directly to tribes in Kyrgyzstan, Kazakhstan and Turkmenistan. They also relate to Western symbols and alphabet letters. Hebrew E and and Tifinagh Y have already been mentioned. Tamgas 2 and 4,









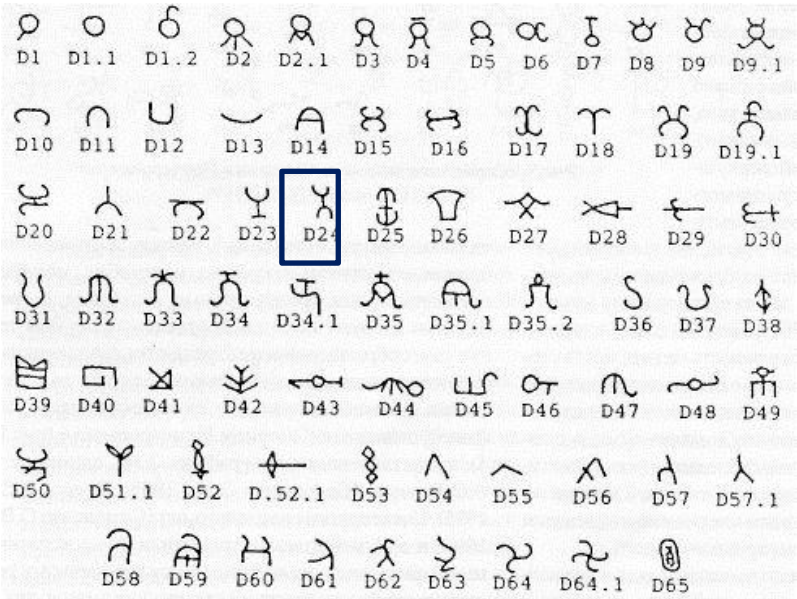


Figure 423 a. Emergence Figure (Altai Mountains, b. Detail: Armenian Alphabet, c. Mongolian Tamgas d. Yaz yaz (Tifinagh), e. O (Rune Table), f. E (Ancient Hebrew), g. Achaemenid Tamgas.

Figure 424. Yi Syllabary with letter

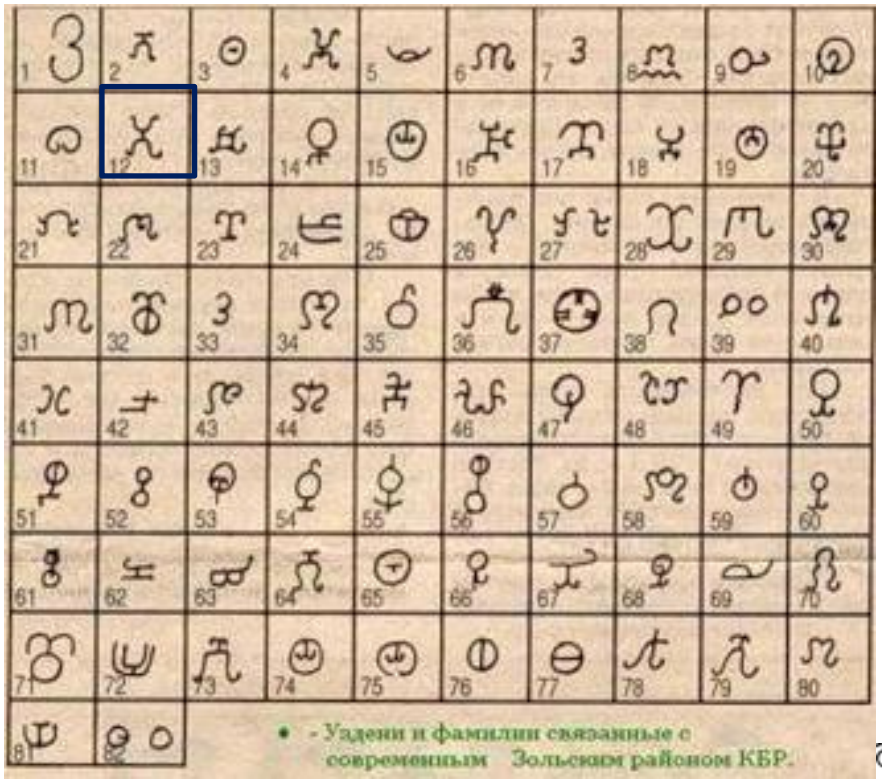


Figure 425 a. 82 Kabardian Tamgas, b. Polish Tamgas, c-d. Sarmatian Tamgas.

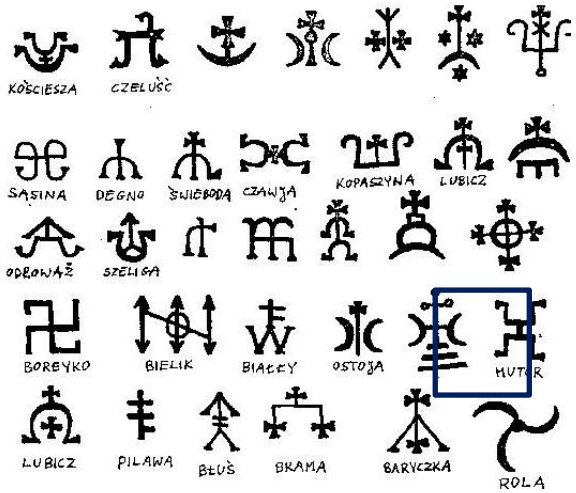


Figure 426 a-b. Polish Tamgas, c. Hutor Coat of Arms.

	Tribe Name		Tamgas per Tanghuyao				Author, clan, or place
	Chinese	Expected explored a Identity	New Edition	Old Edition	Expected Identity		
1	Tse-gu	Kirgut	1			1	
2	Tun-lo	Tongra	2			2	Argyn, Tabyn (Kaz.), Hodja, Saryk (Turkm.)
3	Yan-to	Tardu ?	3 Same To же	Same	To же	3	Ditto
4	Pu-gu	Bugu	4			4	
5	Tsi (bi)	Kybir	5		1. 2.	5	1. Karpov, Djebin (Turkm.) 2. Tomenei, Shekty (Kaz.)
6	Tsi (bi-yui)	Kybir	6			6	
7	Tsi-bi	Kybir	7			7	
8	A-de	Ediz	8		1. 2.	8	1. Akchokrakly, village Abuzlar 2. Munke-Khan coins
9	Fu-li-yui	Bokli Uigur?	9			9	
10	Fu-li-yui	Bokli Uigur?	10			10	
11	Huy-ge	Uigur	11			11	
12	Tszui-lo-bo	Kurabor	12			12	
13	Yui-mei-hun	Yomut-gün(γün)	13			13	Karpov, Yomut (Turkm.)
14	Chi	Chig	14			14	
15	A-shi-de	?	15			15	Akchokrakly, village Abuzlar
16	Sy-tsze	Sygir	16			16	Akchokrakly, Eupatoria (Crimea)
17	Si-tsze	Aygyr	17			17	
18	Khu-se	Koksa ?	18			18	Patsevich, Djezkazgan
19	Nu-la	Dulat ?	19			19	
20	Su-nun	?	20			20	
21	Da-A-shi-de	Tat-Ashide ?	21			21	
22	Ba-yan-A-shi-de	? 26	22		1. 2.	22	1. Argyn (Kaz.) 2. Rashid-ad-Din, Bayat (*Turkm.*)
23	Je	Nek?	23			23	
24	She-li	Shary	24			24	Kül Tegin, Kuli-chur, Kybchak
25	Che-li1	Cherig	25 Same To же	Same	To же	25	Ditto
26	A-shi-na	Ushin	26			26	Abu-l Gazi, Ala-Yontly (*Turkm.*)
27	Ge-lo-chji	Alachin	27			27	Khalaj
28	Cho	Chog?(Choγ)	28			28	Mahmud Kashgari, Bayutdur (Oguz)
29	He-lu	Khallukh	29			29	Karluks
			30				
30	Kan-he-li	Kangarlyg	31			30	
31	An-mu-lu-chjen	? 26	32			31	Tolstov, Hephtalites
32	An-she-he	?	33			32	
33	Shato	Sart	34			33	
34	Chu-bi-shan	Chubyl Mtns.	35		1. 2. 3.	34	Mahmud Kashgari, Uregir
35	Hun26	Kün	36			35	1. Akchokrakly, vill. Alach; 2. Kastanie, Alays (?) (*Kaz.*); 3. Patsevich, Djezkazgan
36	Tsi-dan	Kytai	37			36	
37	Si25	Kai				37	Abu-l Gazi, Karpov, Kaiy (*Turkm.*)

Figure 427 a. 37 Chinese Tribes, Tamgas.

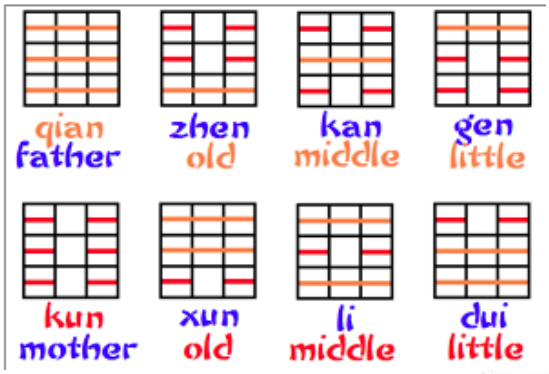
for the Tunlo and Pu-gu tribes are an O. Tamgas 3 and 8 entail a Zhe (Ж) found in Slavic, Glagolitic and Cyrillic. Tamga 8 also includes a reversed E and E shape, which is the Roman symbol for a Denarius, and the Latvian Dzivibas symbol. It is found among the Crimean and Nogai tamgas (figure 437), and recurs as a letter in Aegyptiacum, Phoenicum and Bulgarian. When divided into two, the+ reversed E is the symbol of Turkic As Tribe (figure 449 b), becomes A (Sanskrit), An (Chaldaicum), Daleth (Dead Sea), E (Cyrillic), while the right half of the symbol becomes a regular E in Latin, English and other European languages.

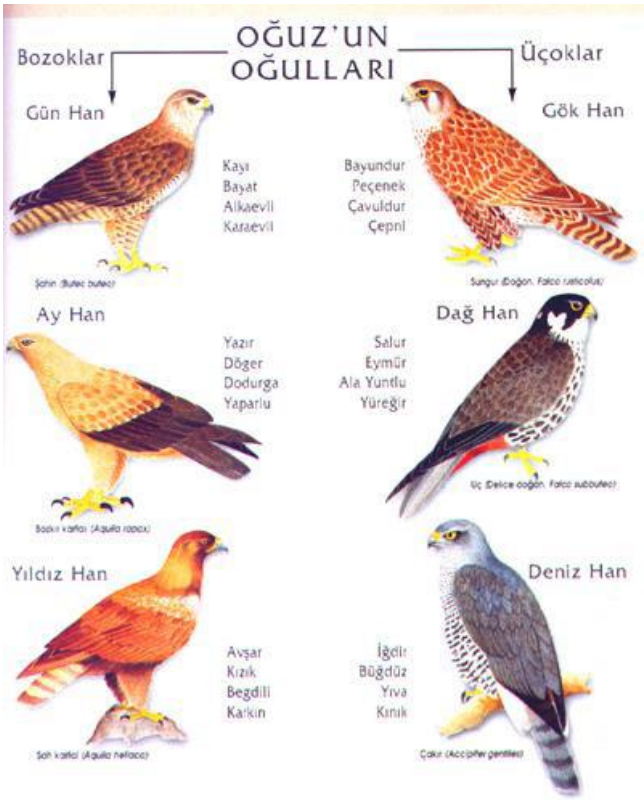
Tamga 5, showing a vertical line topped by an upright triangle relates to the Western symbol for Sulfur. Tamga 12 shows what appears like a 9 and reversed 9 which recurs as Hun Syanbi letter 14 (figure 433b), is connected with the Chinese gate tamga (figure 436a) and is connected with the Kyrgyz tamga for ram's horns. Tamga 15, a T with a horizontal line above it, becomes the tamga of the Oguz Han Alayundlu tribe (figure 10 e) and recurs as letter na in Cypriot. Tamga 28, resembling a reversed 9, becomes the tamga of the Bayindir (Bayundur) tribe (figures 10-11), which is also the basis of Cyrillic letter, Buku (B, figure 31). Tamga 31 recurs in Sarmatian tamgas (figure 25). Tamga 35, of the Hun tribe, Kün, is close to Latin and English letter U. Tamga 36 of the Tsi-dan, is linked with the Kytai (cf. Cathay, China), and recurs as Cyrillic letters tsi and cherv (Ц - Ч) in old Slavic syllabaries.

Oimoçu and Bitikçi (2010)[1578] have suggested that the Chinese tradition of trigrams and hexagrams provides a model for understanding Kyrgz and Turkic cosmology. In Chinese philosophy, kun and qian as Earth and Heaven are also mother and father, leading to 3 sons, zhen, kan, gen and 3 daughters, xun, li, dui (figure 10 a). In Kyrgyz cosmology, kün - qan become mother and father (figure 428 b). The system entails a series of divisions. The one head (Oyuz Qayan) leads to 2 wings (Buzuq – Uçuq), which each produce 3 branches in the form of 3 elder and 3 younger sons corresponding to Sun, Moon, Star - Sky, Mountain, Sea respectively. The 6 sons in turn produce 4 tribes each. Thus 2 wings x 3 branches x 6 tribes leads to 24 tribes.[1579] Of these 12 are celestial, 12 are earthly. The first 12 represent a 12 year celestial cycle. The second 12 represent a 12 month annual cycle.

In the Turkic tradition, the spelling of the names changes slightly but the system continues intact (figure 428 c). The 2 wings are now the Bozoks and the Uçoks (Bozoklar, Uçoklar, the Gray Arrows and 3 Arrows), representing the Western and the Eastern Turks respectively. The 6 Sons divide into 3 elder sons (Gün, Ay, Yildiz) and 3 younger sons (Gök, Dag, Deniz), which form the 6 main clans of the Oguz Han. Each of the 6 sons has 4 children thus again producing 24 tribes, linked with 24 tamgas. Sometimes, each of the 6 main tribes of the 6 sons are linked with a form of predatory bird (figure 428 d). In some versions, each of tribes has its own bird.[1580] Some lists show three variant images for each of the 24 tamgas (figure 428 e).[1581] While 24 is a standard number the list of tribes and tamgas, some lists record 22, 23, or as few as 14 (figure 429 a-c).

Oimoçu and Bitikçi (2010)[1582] claim that the principles of Turkic letters also have their origins in the hexagrams of Chinese cosmology: that the 8 trigrams underly the shapes of 8 basic Turkic letters (figure 430 a-b). In their view, the two main wings of the Turkic system, Uçuq and Buzuk, relate to primary forms, line and angle (abortive line), male and female,



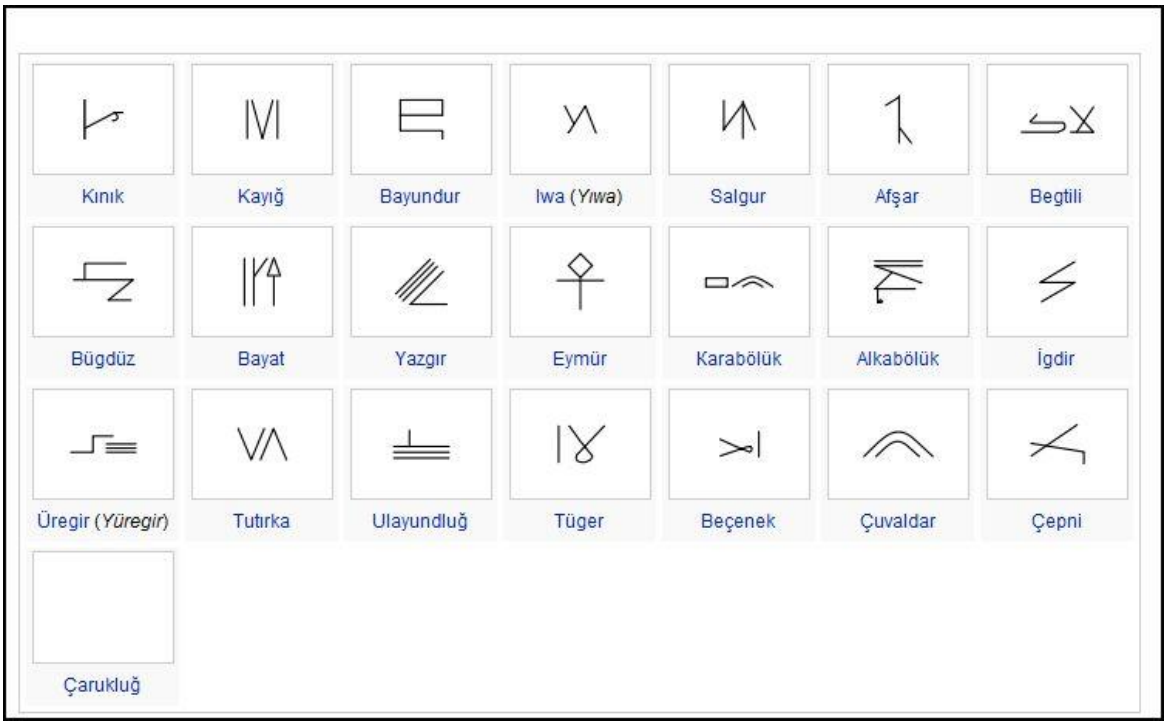


LEVHA II

OĞUZ BOYLARI DAMGALARI

		BOYUN ADI	YAZICI-OĞLU'na göre	REŞİD UD DİN'e göre	KAŞGARLU'ya göre	
BOZ-OK KAVİMLERİ (SAĞ KOL)	GÜN-HAN	KAYI				1
		BAYAT				2
		ALKA-EVLİ				3
		KARA-EVLU				4
	AY-HAN	YAZIR				5
		DÖGER				6
		DODURĞA				7
		YAPARLI				8
	YILDIZ-HAN	AVŞAR				9
		KIZIK				10
		BEGDİLİ				11
		KARKIN				12
ÜÇ-OK KAVİMLERİ (SOL KOL)	GÖK-HAN	BAYINDUR				13
		BİÇENE				14
		ÇAVINDIR				15
		ÇEBNİ				16
	DAĞ-HAN	SALUR				17
		EYMÜR				18
		ALAYUNDLU				19
		ÜREGİR				20
	DENİZ-HAN	İĞDİR				21
		BÜĞDÜZ				22
		YIVA				23
		KINIK				24

Figure 428. Oguz Han: 2 Branches, 6 Clans, 24 Tribes kök qan, tak qan, deniz qan



NAME	"TAGMA"	MEANING
KAI		Strong
BEYAT		Rich
ALKA-EILU		Proper
KARA-EILU		Living in kibitka
YAEIR		Head of the tribe
YASIR		Overturning all on the way
DUDERGA		Conquering + restraining countries
DUKER		Spittle
AUSHAR		Working quickly
KIZYK		Hero
--	n.a.	--
KARKYN		Hospitable
BAYANDER		Generous
BEDZHNE		Making
DZHAULDOR		Famous
DZHIBNI		Rich
SALOR		Sword-bearer
IMR		Very rich
ALA-UNITLI		Diversity
URGIZ		Virtuous
IKDER		Great
BUKDEZ		Servant
AVA		High-ranking
KYNK		Expensive

TRIBE & FAMILY	"TAGMA"	"TAGMA" NAME
ROD AK, Yomud		Elip – one, "A"
SALAKA, Yomud		Elip – two, "A"
DZHAFARSA: Yomud	or	Elip – three, "A"
Also		Atanak (cross)
BEKHELKE FAMILY		Oturgh (mallet)
BAGA, Yomud		Toink
AK, Yomud		Alyp; ie: Elip
KESERKE		Berche (shepherd staff)
KHODJA		Tegelek (ring)
ATABEI, Yomud		Alykly-Berche (staff)
Also		Gerchehek Berche
Also		Ters – Berche
Also		Berche
SARYK		Khalka (ring)
--	one missing	--
NUKHUR FAMILY	or	Yan
KOLKENDEZ, Atabei		Sand-Kulp (carpet shears holder)
KOLEND, Atabei		Elip (one "A")
KOLENA, Saryk		Koch Buinuz
Also		Khalka (ring)

Figure 429 a. Oghuz 22 Tribes, 23 tribes, 14 tribes and Tamgas

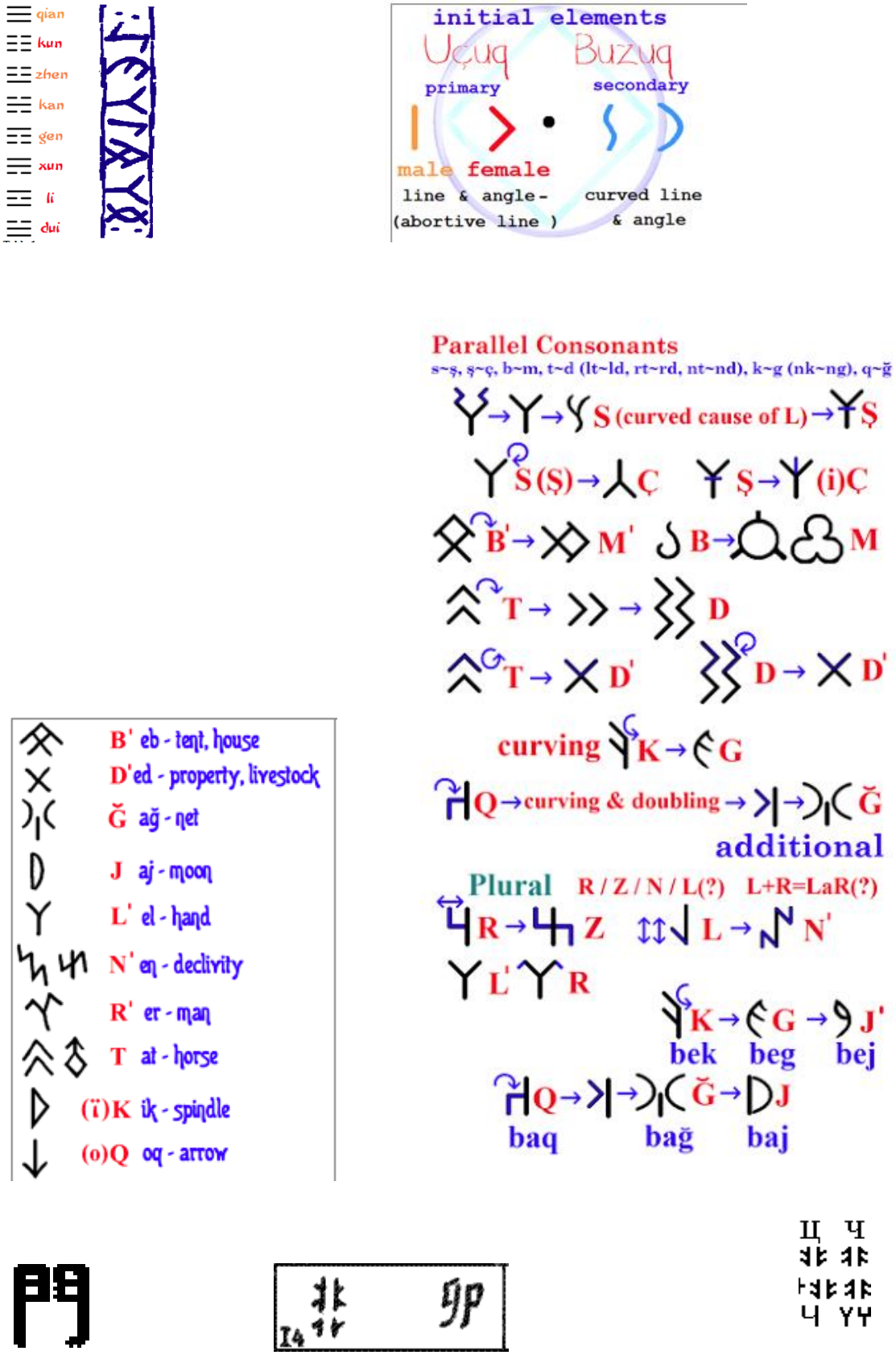


Figure 430 a. Turkic Ideograms, b. Initial elements, c. 10 Turkic Letters, d. Parallel consonants (curving and doubling), e. Chinese gate tamga, f. letter 14 (Hun-Syanbi), g. Letters Tsi and Cherv (Slavic).

primary and secondary forms, curved line and angle (figure 430 b). In their analysis, Turkish parallel consonants show how "symmetry, reflection, asymmetry, turn, and curving"1583 are a found-ation of Turkic script. The first two parallel consonants, Ş and Ç lead to the two pronged (cf. yen sign) and three pronged Y forms. Such doubling is found in the Chinese sign for gate, Hun-Chinese letter 14 and Slavic Tsi and Cherv (figure 430 e-g). Moreover, the shape of the first consonant, Ş, is linked in with the upper part of the tamga of the Sarmatians (figure 443 i). The Turkic M is linked with the tamga of Cagatai-hāns (Khan Chagatai, figure 442i). The seemingly primitive runic figures have underlying principles linking them with other major alphabets.

Hence, both the tamgas and early Turkic runic figures are much more than simple brands and identifiers of property and moveable wealth. Some of their shapes overlap directly with alphabet letters and provide a framework for a basic cosmology among nomadic peoples. The so-called shift from logograms (pictograms, ideograms) to individual letters is actually a gradual separation in the functions of signs: the identifier of property role becomes sets of tamgas; the identifier of basic objects become hieroglyphs and cypher alphabets; combinations of vowels and consonants become grids of syllabaries, while individual vowels and letters become alphabets.

This context helps in understanding how the principles of sign making in East went in a very different direction than the West. In China, the quest was to define radicals in terms of strokes and complexity. This led to a collection of 214 radicals (figure 431 a). There were also efforts to define all syllabic sounds leading to 417 transcendent syllables, of which 212 are partial ones entailing 328 sounds.[1584] Katagana, used for Japanese (figure 431b) employed a simplified grid of 5 vowels and 10 consonants. The red portions of Chinese characters in the right columns were used as the basis for simpler signs in the left columns. Hiragana (figure 431 c) offered a cursive version of the results while omitting the etymology of the source. Korean Hangul scripts created grids of 10 vowels x 14 consonants or 13 vowels x 14 consonants (figure 432 a-b).

It is sometimes claimed that Western alphabets developed unique links between letters and sounds. Asian alphabets such as Chinese, Japanese and Korean clearly did the same. It is also claimed that letters in Western alphabets were abstractions as opposed to the pictograms of Eastern writing systems. As seen above, these Eastern systems also underwent a process of abstraction. Both East and West developed vowels and consonants. Both combined these to create syllabaries. Ultimately the most significant difference lay in numbers. The West typically reduced vowels to 5 and minimized consonants to arrive at alphabets between 15 and 30 letters. The East, by contrast, developed more complex combinations of vowels and consonants to arrive at hundreds of basic forms.

Northern China took a path closer to Western alphabets. For instance, the Hun-Syanbi alphabet entailed simplifications of the Chinese characters (figure 433 b). It also drastically reduced the numbers of signs with a minimal version of 18 "letters" including Y P and M (1, 2, 7) of Western alphabets and culminating in the star of Vishnu/Solomon/David (figure 433 c), which recurs in Bulgarian runes (434 c) and Crimean and Nogai tamgas (figure 437). In

一 1	丨 2	丶 3	丿 4	乙 5	亅 6	二 7	亠 8	人 9	儿 10	入 11	八 12	冂 13	冖 14	冫 15	几 16	凵 17	刀 18	力 19	勹 20
匕 21	匚 22	匸 23	十 24	卜 25	卩 26	厂 27	厶 28	又 29	口 30	囗 31	土 32	士 33	夂 34	夊 35	夕 36	大 37	女 38	子 39	宀 40
寸 41	小 42	尢 43	尸 44	屮 45	山 46	巛 47	工 48	己 49	巾 50	干 51	幺 52	广 53	廴 54	廾 55	弋 56	弓 57	彐 58	彡 59	彳 60
心 61	戈 62	戶 63	手 64	支 65	攴 66	文 67	斗 68	斤 69	方 70	无 71	日 72	曰 73	月 74	木 75	欠 76	止 77	歹 78	殳 79	毋 80
比 81	毛 82	氏 83	气 84	水 85	火 86	爪 87	父 88	爻 89	爿 90	片 91	牙 92	牛 93	犬 94	玄 95	玉 96	瓜 97	瓦 98	甘 99	生 100
用 101	田 102	疋 103	疒 104	癶 105	白 106	皮 107	皿 108	目 109	矛 110	矢 111	石 112	示 113	禸 114	禾 115	穴 116	立 117	竹 118	米 119	糸 120
缶 121	网 122	羊 123	羽 124	老 125	而 126	耒 127	耳 128	聿 129	肉 130	臣 131	自 132	至 133	臼 134	舌 135	舛 136	舟 137	艮 138	色 139	艸 140
虍 141	虫 142	血 143	行 144	衣 145	襾 146	见 147	角 148	讠 149	谷 150	豆 151	豕 152	豸 153	貝 154	赤 155	走 156	足 157	身 158	车 159	辛 160
辰 161	辶 162	邑 163	酉 164	釆 165	里 166	钅 167	长 168	门 169	阜 170	隶 171	隹 172	雨 173	青 174	非 175	面 176	革 177	韦 178	韭 179	音 180
页 181	风 182	飞 183	饣 184	首 185	香 186	马 187	骨 188	高 189	髟 190	鬥 191	鬯 192	鬲 193	鬼 194	魚 195	鳥 196	鹵 197	鹿 198	麦 199	麻 200
黄 201	黍 202	黑 203	黹 204	黽 205	鼎 206	鼓 207	鼠 208	鼻 209	齐 210	齿 211	龙 212	龟 213	龠 214						

ア	阿	イ	伊	ウ	宇	エ	江	オ	於
カ	加	キ	機	ク	久	ケ	介	コ	己
サ	散	シ	之	ス	須	セ	世	ソ	曽
タ	多	チ	千	ツ	川	テ	天	ト	止
ナ	奈	ニ	仁	ヌ	奴	ネ	祢	ノ	乃
ハ	八	ヒ	比	フ	不	ヘ	部	ホ	保
マ	末	ミ	三	ム	牟	メ	女	モ	毛
ヤ	也			ユ	由			ヨ	與
ラ	良	リ	利	ル	流	レ	礼	ロ	呂
ワ	和	ヰ	井			ヱ	恵	ヲ	乎
ン	尓								

あ a	い i	う u	え e	お o
か ka	き ki	く ku	け ke	こ ko
さ sa	し shi	す su	せ se	そ so
た ta	ち chi	つ tsu	て te	と to
な na	に ni	ぬ nu	ね ne	の no
は ha	ひ hi	ふ fu	へ he	ほ ho
ま ma	み mi	む mu	め me	も mo
や ya		ゆ yu		よ yo
ら ra	り ri	る ru	れ re	ろ ro
わ wa				を wo
				ん n

Figure 431 a. 214 Chinese radicals, b. Katagana, c. Hiragana

The Korean Alphabet

Consonants \ Vowels	ㅏ [a]	ㅑ [ya]	ㅓ [ŏ]	ㅕ [yŏ]	ㅗ [o]	ㅛ [yo]	ㅜ [u]	ㅠ [yu]	ㅡ [ŭ]	ㅣ [i]
ㄱ [k,g]	가	갸	거	겨	고	교	구	규	그	기
ㄴ [n]	나	냐	너	녀	노	뇨	누	뉴	느	니
ㄷ [t,d]	다	댜	더	뎌	도	됴	두	듀	드	디
ㄹ [r,l]	라	랴	러	려	로	료	루	류	르	리
ㅁ [m]	마	먀	머	며	모	묘	무	뮤	므	미
ㅂ [p,b]	바	뱌	버	벼	보	뵤	부	뷰	브	비
ㅅ [s,sh]	사	샤	서	셔	소	쇼	수	슈	스	시
ㅇ (silent)	아	야	어	여	오	요	우	유	으	이
ㅈ [ch,j]	자	쟈	저	져	조	죠	주	쥬	즈	지
ㅊ [ch']	차	챠	처	쳐	초	쵸	추	츄	츠	치
ㅋ [k']	카	캬	커	켜	코	쿄	쿠	큐	크	키
ㅌ [t']	타	탸	터	텨	토	툐	투	튜	트	티
ㅍ [p']	파	퍄	퍼	펴	포	표	푸	퓨	프	피
ㅎ [h]	하	햐	허	혀	호	효	후	휴	흐	히

+	ㄱ g	ㄴ n	ㄷ d	ㄹ r	ㅁ m	ㅂ b	ㅅ s	ㅇ o	ㅈ j	ㅊ ch	ㅋ k	ㅌ t	ㅍ p	ㅎ h
ㅏ a	가 ga	나 na	다 da	라 ra	마 ma	바 ba	사 sa	아 a	자 ja	차 cha	카 ka	타 ta	파 pa	하 ha
ㅑ ya	갸 gya	냐 nya	댜 dya	랴 rya	먀 mya	뱌 bya	샤 sya	야 ya	쟈 jya	챠 chya	캬 kya	탸 tya	퍄 pya	햐 hya
ㅓ eo	거 geo	너 neo	더 deo	러 reo	머 meo	버 beo	서 seo	어 eo	저 jeo	처 cheo	커 keo	터 teo	퍼 peo	허 hya
ㅕ yeo	겨 gyeo	녀 nyeo	뎌 dyeo	려 ryeo	며 myeo	벼 byeo	셔 syeo	여 yeo	져 jyeo	쳐 chyeo	켜 kyeo	텨 tyeo	펴 pyeo	혀 hyeo
ㅗ o	고 go	노 no	도 do	로 ro	모 mo	보 bo	소 so	오 o	조 jo	초 cho	코 ko	토 to	포 po	호 ho
ㅛ yo	교 gyo	뇨 nyo	됴 dyo	료 ryo	묘 myo	뵤 byo	쇼 sya	요 yo	죠 jyo	쵸 chyo	쿄 kyo	툐 tyo	표 pyo	효 hyo
ㅜ u	구 gu	누 nu	두 du	루 ru	무 mu	부 bu	수 su	우 u	주 ju	추 chu	쿠 ku	투 tu	푸 pu	후 hu
ㅠ yu	규 gyu	뉴 nyu	듀 dyu	류 ryu	뮤 myu	뷰 byu	슈 syu	유 yu	쥬 jyu	츄 chyu	큐 kyu	튜 tyu	퓨 pyu	휴 hyu
ㅡ eu	그 geu	느 neu	드 deu	르 reu	므 meu	브 beu	스 seu	으 eu	즈 jeu	츠 cheu	크 keu	트 teu	프 peu	흐 heu
ㅣ i	기 gi	니 ni	디 di	리 ri	미 mi	비 bi	시 si	이 i	지 ji	치 chi	키 ki	티 ta	피 pi	히 hi
ㅐ ae	개 gae	내 nae	대 dae	래 rae	매 mae	배 bae	새 sae	애 ae	재 jae	채 chae	캐 kae	태 tae	패 pae	해 hae
ㅔ e	게 ge	네 ne	데 de	레 re	메 me	베 be	세 se	에 e	제 je	체 che	케 ke	테 te	페 pe	헤 he
ㅖ ye	계 gye	녜 nye	뎨 dye	례 rye	몌 mye	볘 bye	셰 sye	예 ye	졔 jye	쳬 chye	켸 kye	톄 tye	폐 pye	혜 hye

Figure 432. Korean Hangul Scripts.

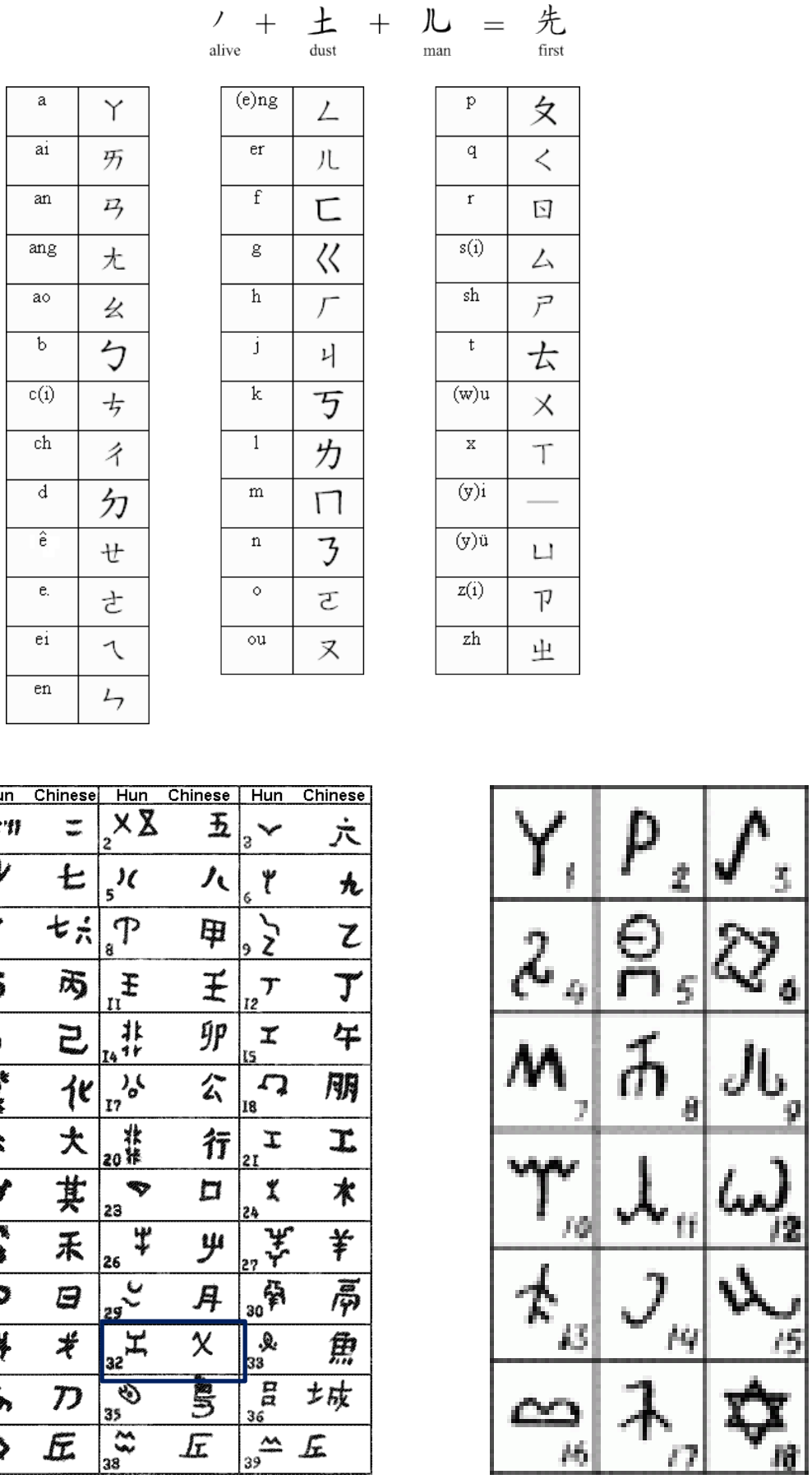
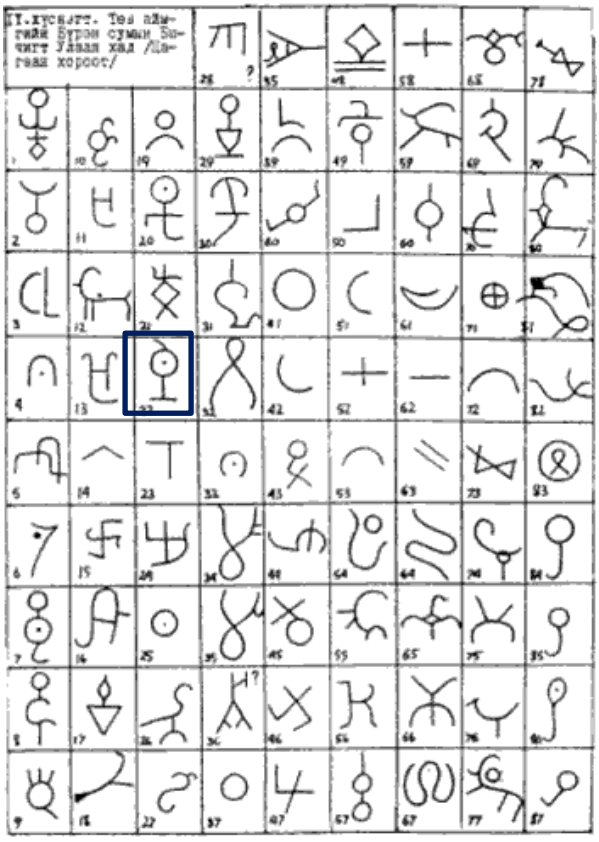
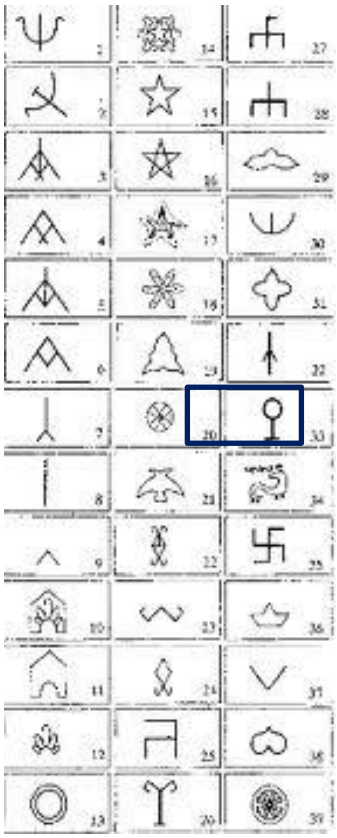


Figure 433 a-b. a. Chinese characters, b. Chinese Phonetic Alphabet, c-d. Hun-Syanbi.





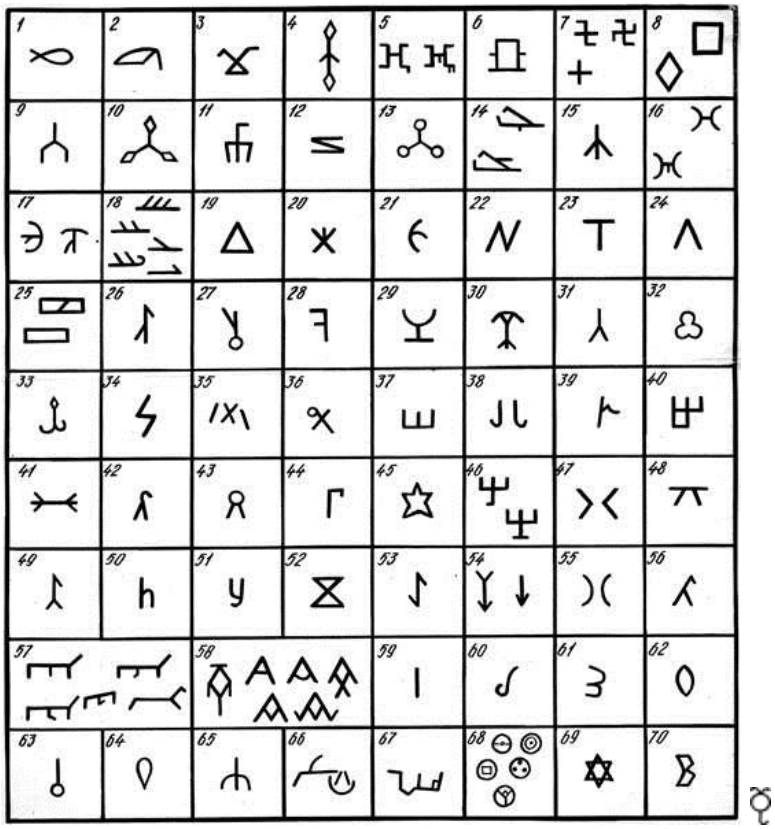
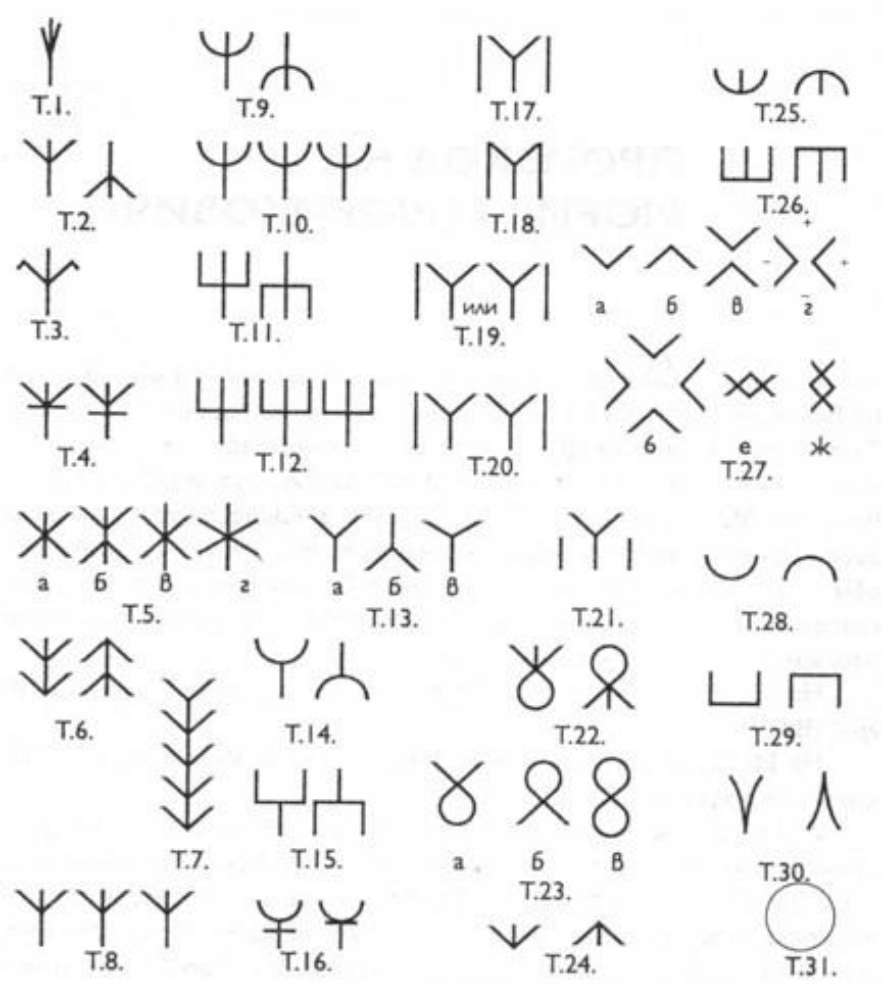


Figure 434a . Mongolian Tamgas, b. Bulgar Kuni, c.70 Bulgarian Runes



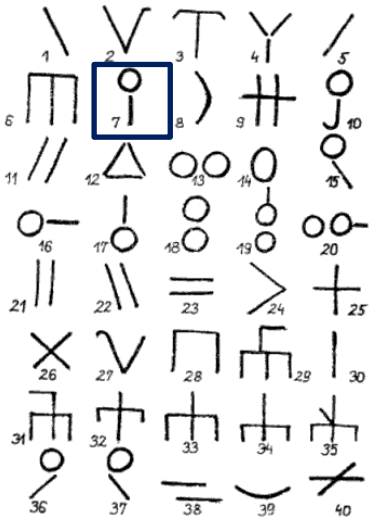


Figure 435 a. Tamga of Oguz tribe Kai b. 31 forms of Tamgra , c. 40 Nogai Tamgas

Mongolia, there are grids of more cursive tamgas (figure 434a). By contrast, early Bulgar tamgas or kuni (figure 434 b-c) are more geometrical and rectilinear, although some forms are nearly identical.

In the Altai Mountains separating Mongolia from Kyrgyzstan, the tamgas take on a more systematic approach qua regular geometrical shapes (figure 435 b). T 2 shows an algiz rune and algiz inverted. Rounded and square versions of the same three-pronged shape recur in T 9 and T 12. Two pronged round and square versions occur in T 14 and 15. Rounded and square variants of three prongs without a stick occur as T 25 and 26 (cf. recumbent Es). Rounded and square variants of two prongs without a stick occur as T 28 and 29 (cf. recumbent Cs). Some tamgas become personalized. For example, tamgas T. 17, 21 (cf. T. 19, 20), with their I Y I symbols become the Tamga of Oguz Tribe Kai (figure 435 a).[1585] Meanwhile, a number of these elements recur in the Lepenskog Vira alphabet of Lepensky Vir (cf. Razens Molvitsy, figure 123 b-c) and in the Vinca Script both of which, according to some, are claimed to have been brought to Serbia by Srpske Sarmats (Serbian Sarmatians).[1586] If so, the Western contribution lay in arranging the basic forms in a systematic order rather than inventing them. Hence, the consolidation of power into two dozen or less tribes played a role in reducing the numbers of key signs, tamgas, runes and letters.

The complex story of this transmission and consolidation entails multiple strands. Yatchenko (2001)[1587] has drawn attention to continuity between tamgas of Southern Siberia, (present day) Mongolia, Persia, the Caucasus, the Crimea and Hungary (figure 436). In this, the Mongolian tribe of the Nogai play a role, with collections ranging from 40 tamgas (figure 435 c) to 180 tamgas (figure 437). Even more important are the Sarmatians who have collections from 20 to over 300 tamgas (cf. figure 440 a-b ff.) Also important are the Crimean Tatars with collections ranging from 40 tribes and tamgas,[1588] to collections of 29 and sometimes as few as 8 groups (figure 444 a-b).

If cosmological goals tend to restrict the numbers of tamgas, personalized associations with royal and noble families increase the repertoire. For instance, an Indo-Scythian tribe, the Kushans, adapt one axis of the hands of gods motif (cf. figure 8) as their family emblem, sometimes with three prongs, sometimes with four (figure 438 a-d).[1589] As Akishev (1984) has shown, this principle is developed to correspond with a succession of seven kings in the Kushan Empire.[1590] In the Turkic tradition, the same basic approach is used mainly through variations of a two and three-pronged fork or trident-like stick (figures 438 e-f).

The three-pronged trident surmounting a sphere is a multivalent image. It occurs in Mongolian tamgas (figure 439 a). As seen in chapter 1, this shape is linked with Slavic letters sha and Shta (figure 10) and further associated with tryzub figures (figure 19), which is essentially a descending bird, a falcon or hawk in the eyes of some, a dove in the eyes of others. Further variants of this image become the crests of the Rurik Dynasty (figure 439 c), which lead to the Coat of Arms of the Ukraine (figure 431 d). Meanwhile, variants of this form, resembling a letter Y become the tamgas of the Khazars and Ruriks (figure 439 b). Here again, variations on the basic shape generate a series of further images. For instance, they become 64 Vladetelskie marks of a great Kiev Prince (Владетельские знаки Великих

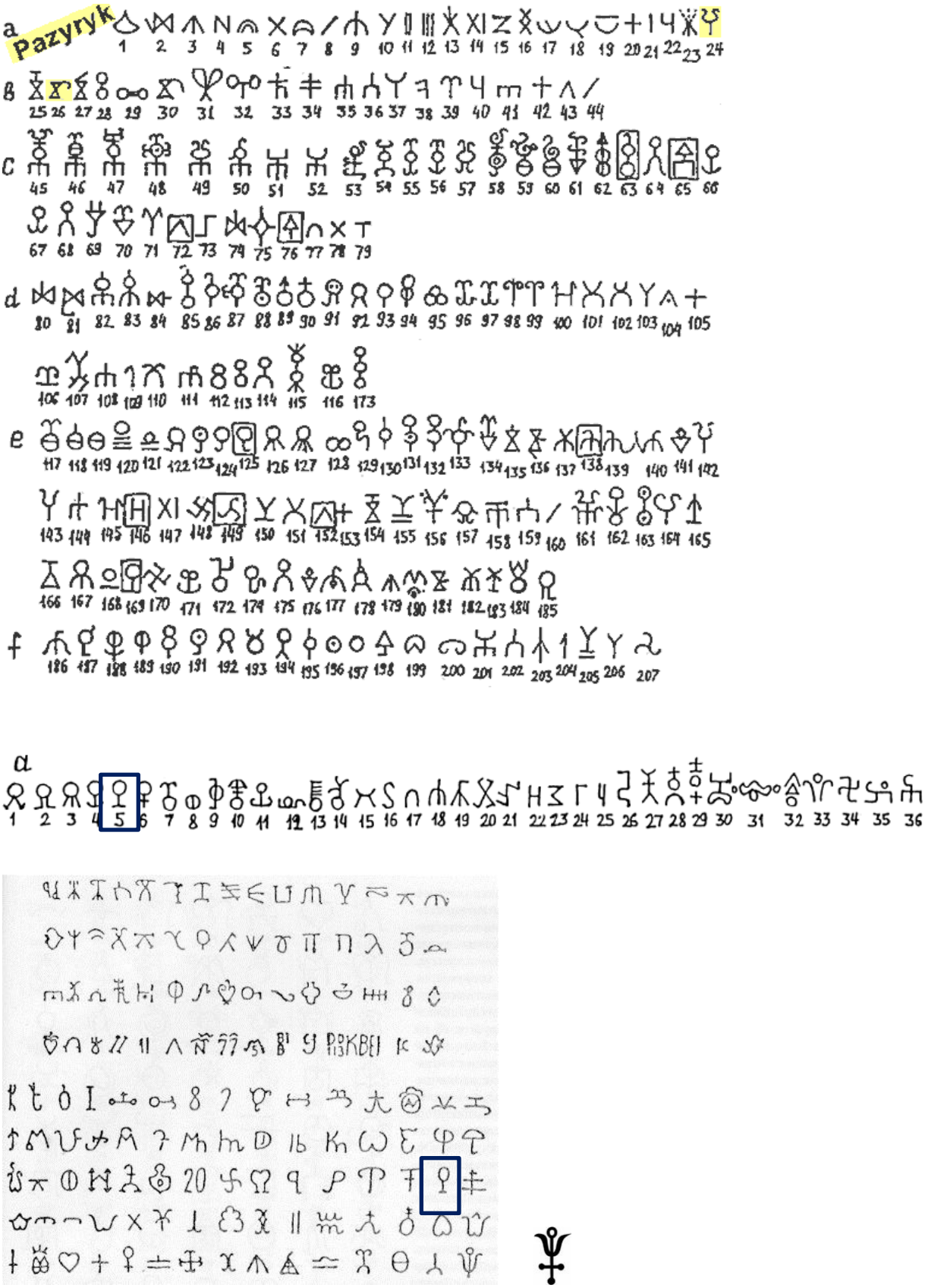


Figure 436 a. Mongolian Tamgas, b. Persian Tamgas, c. Hungarian Tamgas, d. Antinomy.

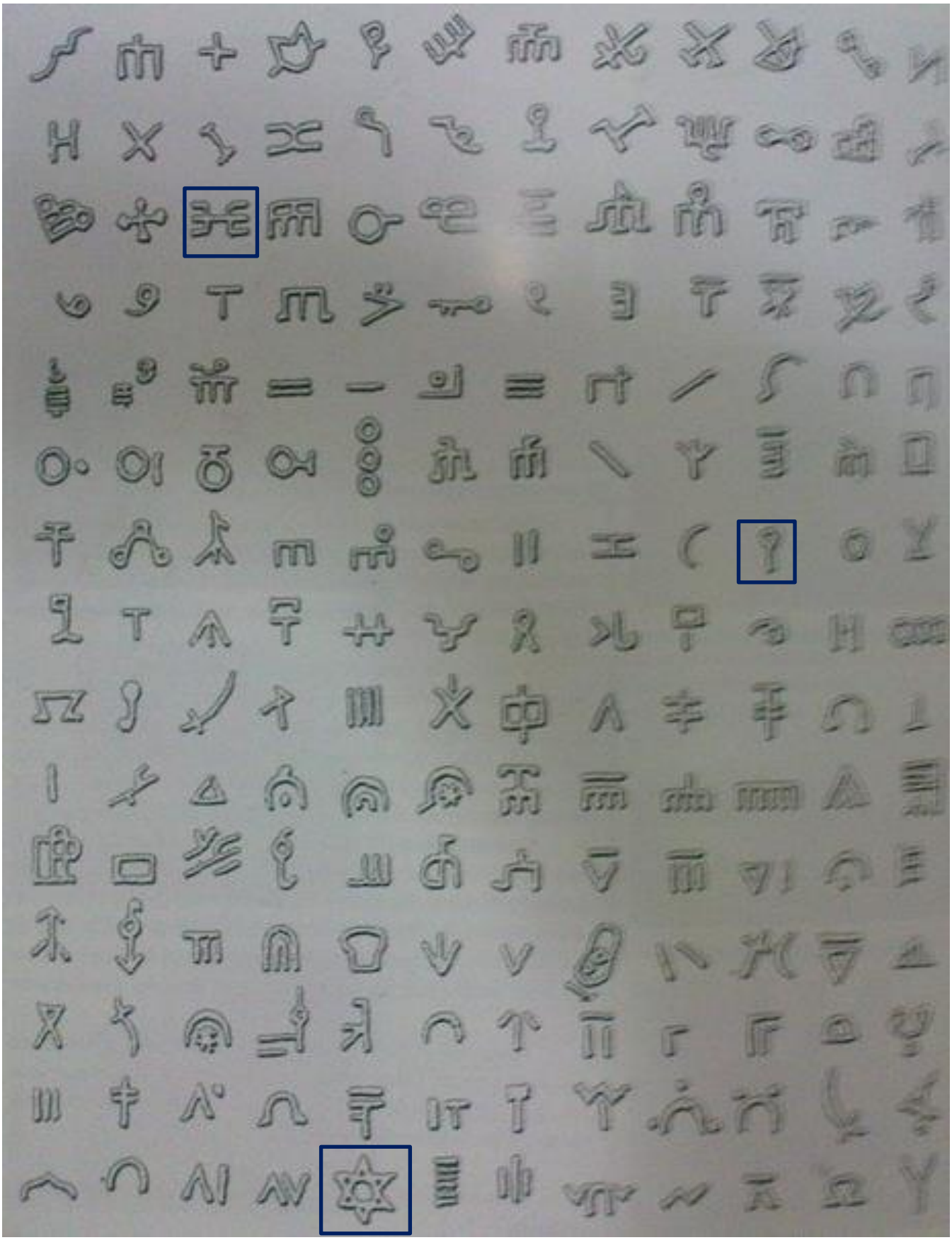


Figure 437. 180 Crimean and Nogai Tamgas

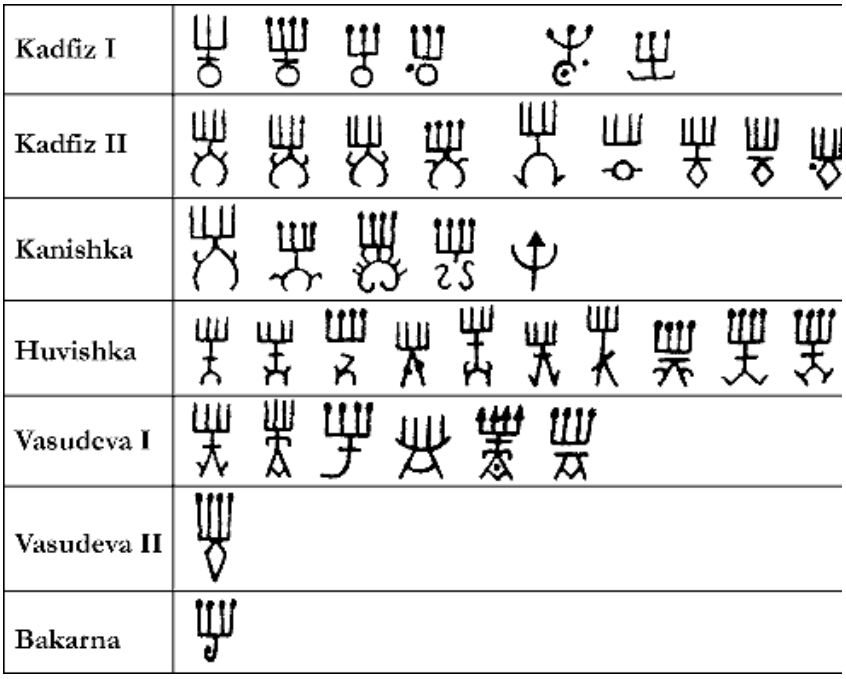
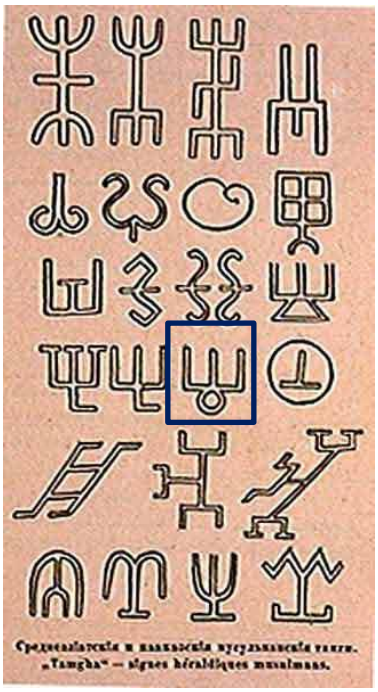
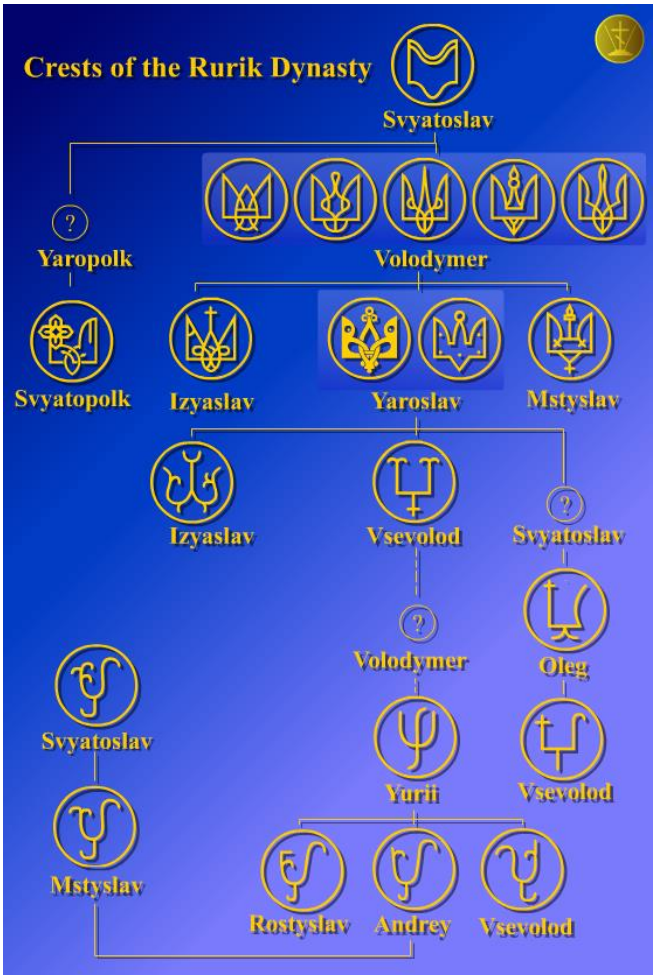


Figure 438 a-d. Kushan Tamgas; e. Royal Tamgas of the Sakas (Scythians), f. Turkic Tamgas





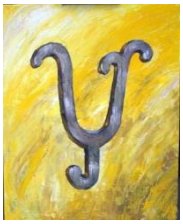
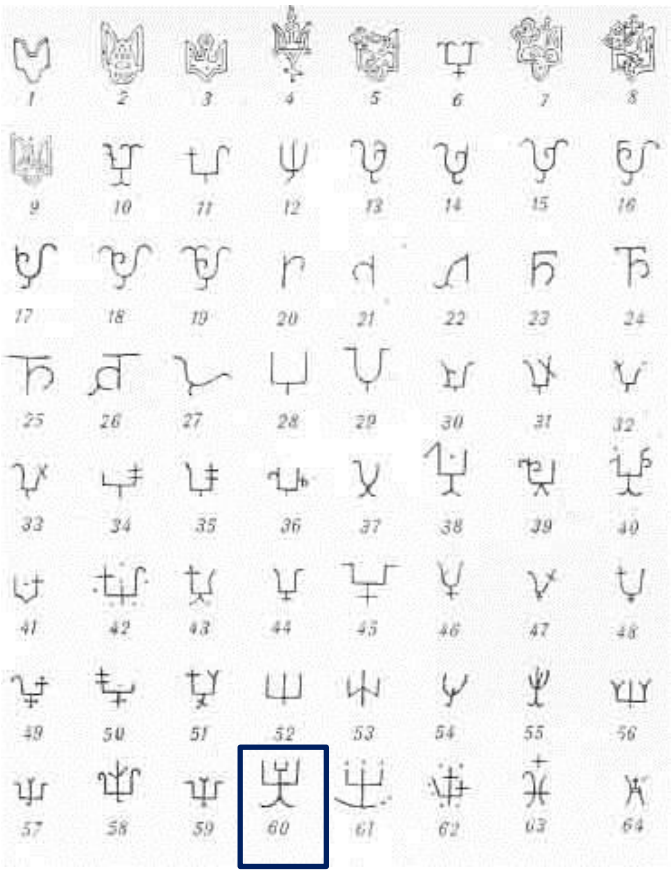


Figure 439 a Mongol Tamgas, b. Tamgas of Khazars and Ruriks, c. Crests of Rurik Dynasty, d. Symbol of the Ukraine



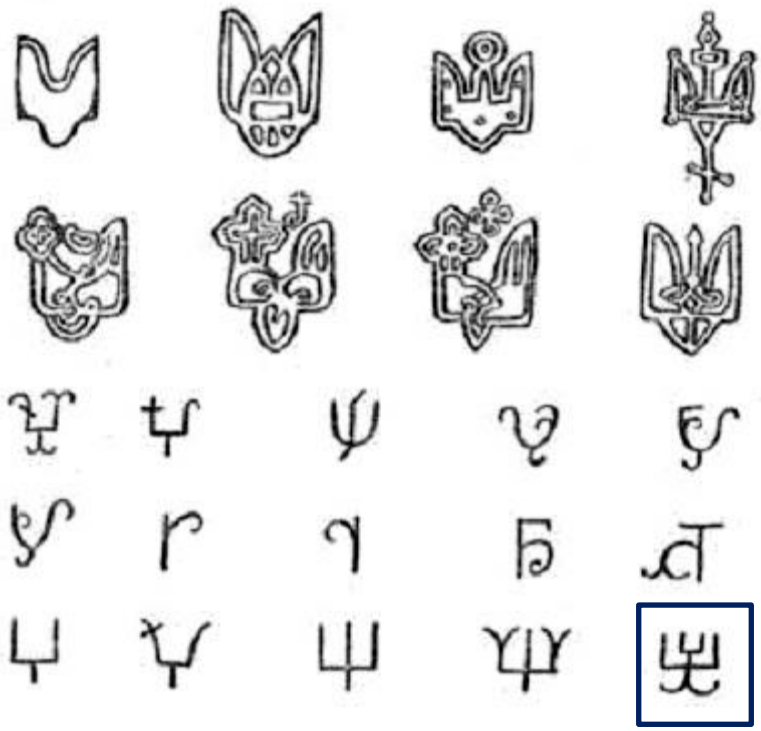


Figure 440 a-b. Sarmatian Tamgas

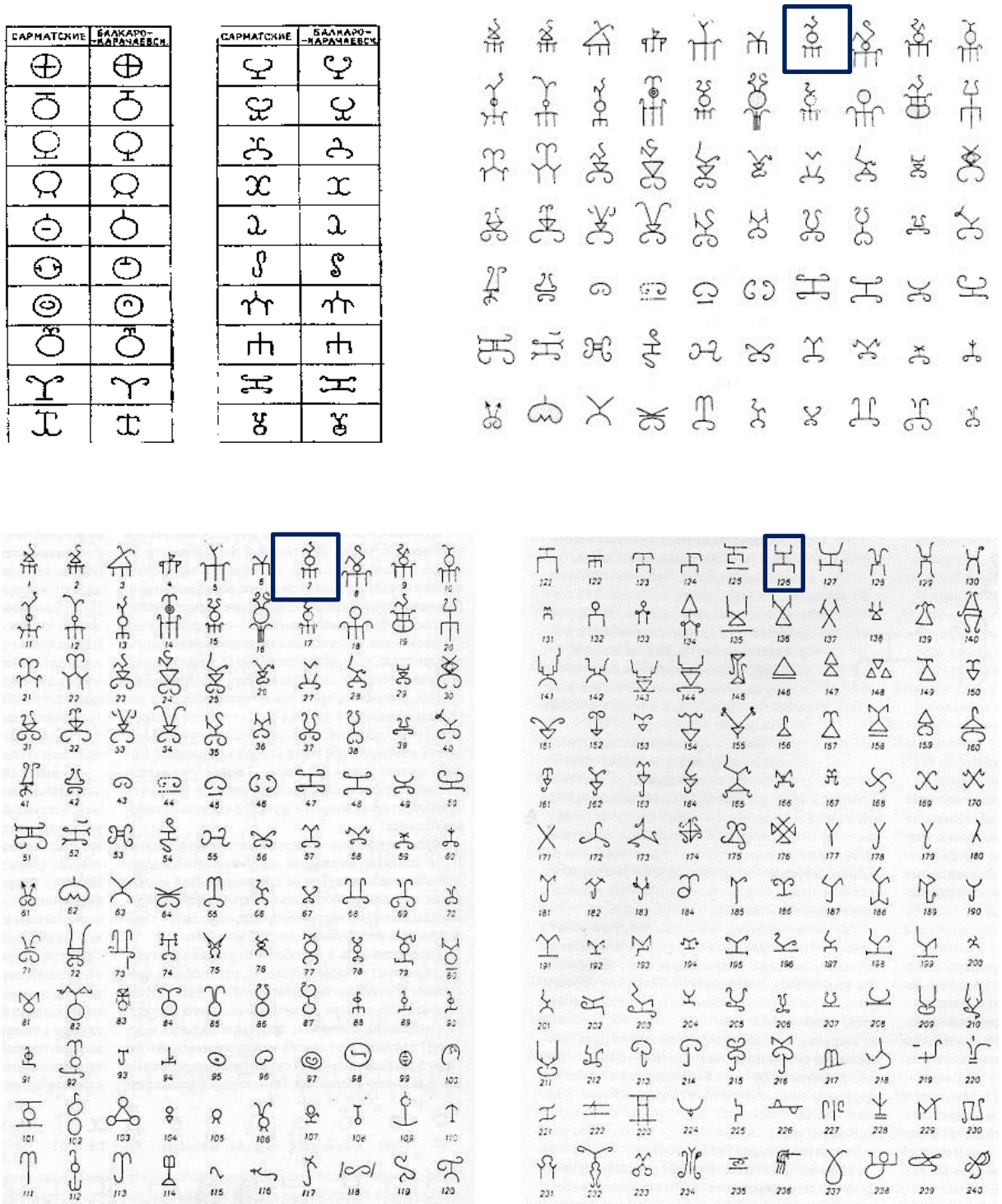


Figure 441a. Sarmatian – Karachai-Balkar tamgas, b.- d. Sarmatian Tamgas, e. Sarmatian Tamgas and Glagolitic.

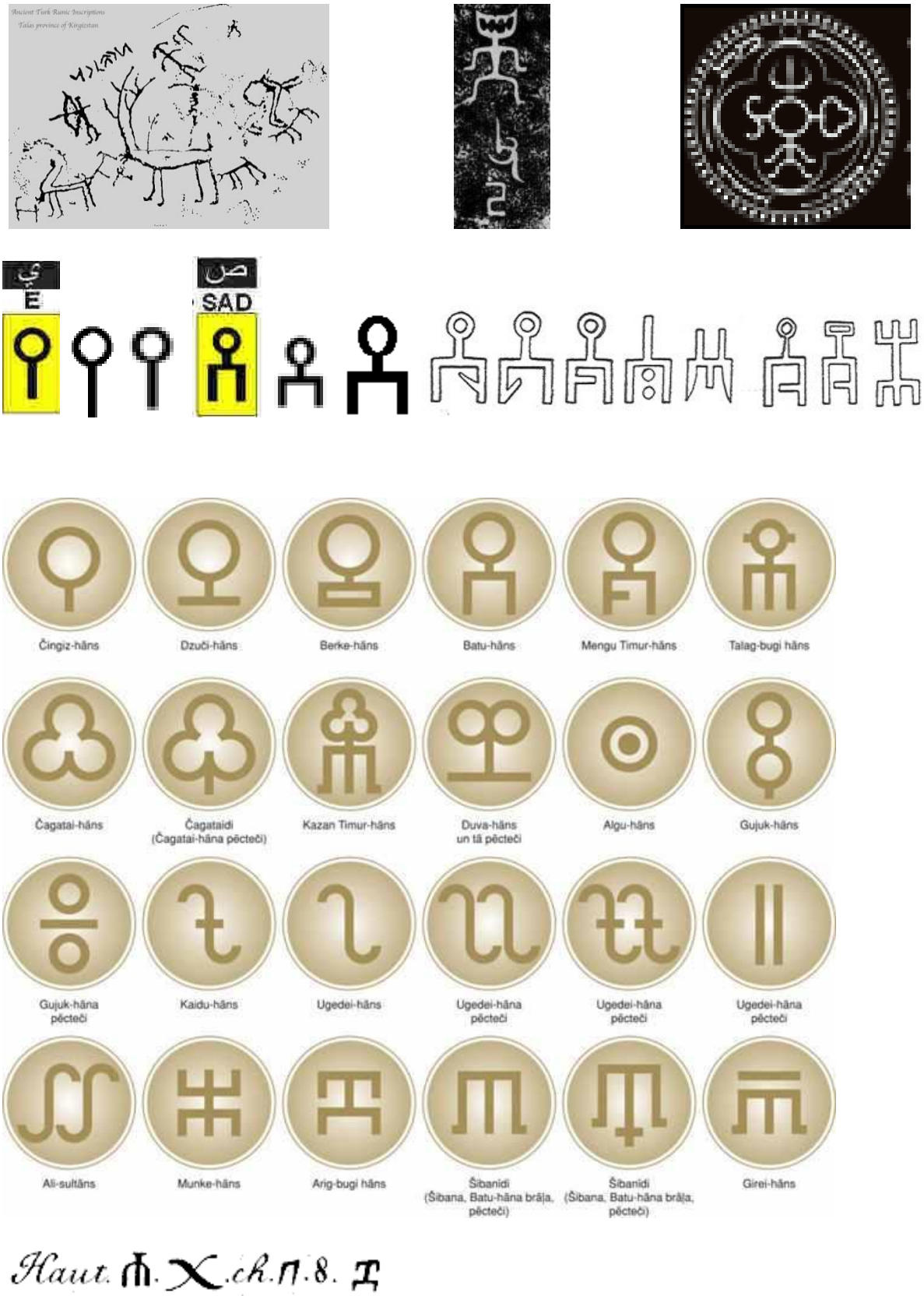


Figure 442 a. Ancient Turk runic inscriptions (Kirghistan); b. Father Yi of NN clan, c.Tamgas of Ghengis Khan and his 4 Sons,[1591]d. E (Musnad), e–f. Letter y or Himjar j (Old Yemeni, South Arabian), g-i. Sad (Musnad, Old Yemeni, Himjar Sad), j. Muslim Tamgas, k. Mongolian Tamgas, l. Haut (Aethipoicum).

Himjar sad in Himjaric and SAD in Musnad (figures 442 h-i). The tamga of Gujuk-hans is Киевских князей) and recur as a subset of 23 tamgas in another (figure 440 a-b).

The 13th century saw the rise (and fall) of the Mongols, the largest empire in history. Genghis Khan created a composite of 5 tamgas in which he was at the centre and the tamgas of his four sons were aligned with the 4 cardinal directions (figure 442c). The stick figure in the South has precedents in old Turkic runes (Kyrgyzstan) and Chinese pictograms (442 a-b). The Kyrgyz and Turks had created a system of 24 tamgas (figure 10). The Mongols also developed a system of 24 tamgas (figure 442j). Some of these are identical to Muslim tamgas. For instance, the third from the left (figure 442 g) is the tamga of Mangu Timur-hans (Khan Mangu Timur).

More striking are close parallels between Mongolian tamgas and letters of South-Arabian alphabets. The tamga of Genghis Khan (Čingis hāns) is a vertical line topped by a circle. This is also the form of letter y of Old Yemenic, Himjar ja in Himjaric and letter E in Musnad (figure 442 d-f). It is also found as Nogai tamga 7 (figure 435) and Crimean tamga 19 (figure 444 b). The tamga of Batu-hāns (Batu Khan) is identical to the letter ṣ in Old-Yemenic, almost identical to Old Yemenic ṯ [θ], Himjar th in Himjaric and letter TH in Musnad and is also Mongolian tamga 28 (figure 436 a).

In some cases, parallels can be found across the Eurasian continent. Beginning with the tamga of Genghis Khan and adding an horizontal line at the base produces the tamga of Dzudi-hans. This shape is found as Mongolian tamga 22 and Bulgarian Kuni 33 (figure 434a-b). It recurs as a Persian and Hungarian tamga (figure 436 b-c), as a Sassanid badge of the Artabanos family (figure 443 k) and as Crimean Tamga 29 (figure 436 c). The tamga for Arig-Bugi hans, is a form of the letter Haut in the much earlier Aethiopicum alphabet (figure 442 k).

Some of these 24 Mongolian tamgas become the eight basic forms of Tamgas of the Golden Horde (figure 444 b. 1-8). For instance, the Golden Horde tamga (1) includes the tamga of Khan Berke (Berke-hans) as its fourth sign. The Crimean Giray tamga (2) reflects the final Mongolian tamga: Girei-hans and recurs as Crimean tamga 1 (figure 444 c). The Khan and Sultan tamgas (3-4) reflect Mongolian tamgas 23-22 (Sibanidi). The door frame tamga (5), its reciprocal (6) are like a Greek Π and a Latin U. The Ladies tamga resembles two prongs down. The final sequence from the Golden Horde tamgas (8) entails the theme of gate, and tent (yort), with its origins in the Chinese ideogram (Hun letter 14, figure 444 a), recurring in a variant form as the coat of arms of the Brama noble family in Poland (figure 444 c).

Hence, while tamgas as signs for individual objects, clans, tribes, families and khans ultimately go in the opposite direction of letters as universal signs, their early history and evolution is closely connected. Similarly, although Asian alphabets (Chinese, Japanese, Korean) take a different course than Western alphabets, their early history is again interconnected. A future history will need to study this transmission linking tamgas, runes and letters which went in both a West- East and an East-West direction. For the purposes of this survey it is striking how the monumental version of South Arabic (Arabian, Himjaric, Ethiopian), which goes back to at least 1400 B.C., becomes a model for Muslim tamgas 2000 years later in the 7th c. A.D. and then for the Mongols, another 800 years later.

Figure 443 a. An-mu-lu-chjen, b-c. Tamgas of Alkhan and Kidarites, d. Tamgas of Bosporan tzars, e. Royal emblems of the Bosporus, f. Tamga and runes in buckle, g. Sarmatia, h. Sarmatian tamga of King Savromat, i. letter Ş (Turkic) j. Pre-Islamic Turkic Tamga, k. Sassanid Badges.

Collections of Sarmatian tamgas range from 20, 54, 70, to sets of 120, 240 (figures 441 a –d). One of these (number 7 in both the lists of 56 and 120 tamgas) acquires a special significance. Precursors for this Sarmatian sign can be found in the tamga of the Chinese An-mu-lu-chjen tribe and tamgas of Alkhan and Kidarite tribes (figure 443 a-c). The roots of the specific form as seen earlier (figure 422 d) lie in Tibetan Tangut tamgas. It becomes linked with the tamgas of the Bosporan Tzars,[1592] with four royal emblems of the Bosporus, and is found also on buckles (figure 443 d-f). The second of these, topped by an upright curvy Y is the general tamga for Sarmatia and also becomes the personal tamga of King Savromat (figure 443 g-h). Variants are found in a Pre-İslamic Turkic tamga and in Sassanid badges, which remove the stand (figure 443 i-k).

There is a heritage of basic shapes that is shared by the whole Eurasian continent. The Sarmatians, especially the Scytho-Sarmatians, are linked with early Bulgarian and Glagolitic letters. We shall suggest that they also played an important role in the shift from logograms to letters. Chronology is problematic. The official chronology links the first Bulgarian Empire with the date 632 A.D. and the development of Glagolitic by Cyril and Methodius in the years 862-863 A.D. According to Wiki, the Sarmatians have East Iranian roots, came to Europe in the 6th c. B.C., had conquered the Scythians by the 4th century B.C., and replaced them as rulers by the 2nd century B.C.[1593] In the Roman Empire, they were divided into Sarmatia Europea - Sarmatia Asiatica, the latter of which became Alania and gradually became a series of small kingdoms: notably, Abkhazia, Ajaria, Chechnya, Circassia, Dagestan, Kabardia, and Ossetia South of Russia and North of Georgia[1594] (cf. figures 663-664).

The tamgas of these countries in the North Caucasus or Ciscaucassia relate directly to the shapes of Western letters. For instance, the Abkhaz tamgas 94, 108, 116, 159 are effectively letters A, T, E, and Z. (figure 445 c-d). Abkhaz tamga 154, and Karachai Tamga Aliy (figure 30 a) both relate to forms of the Cyrillic letters B (Buki). Indeed many of the Karachai-Cherkessian tamgas (figure 448 a-c) have a close affinity to letters of the Glagolitic alphabet.

Slavic sources insist that the contribution of Cyril and Methodius lay in adapting an existing alphabet rather than inventing a new one. The Slavic alphabets[1595] appear to have much older origins and to have evolved in several stages. A pre-history lies in a Crypto-Hieroglyphic alphabet (da'Ariyskie Tragi) and a priestly Alphabet (h'Ariyskaya Karuna). Zakiev suggests that the beginnings of influence from Khorezm (Iran) on the Pontic area go back to the 8th millennium B.C.[1596] Bariev notes that from the 8th to the 1st century B.C., Idel (cf. Itil, Atil, Atila) was ruled by a Sarmat dynasty and that the Bulgars were called Sarmatians.[1597]

132 Signs

Hence, the combined Scytho-Sarmatian runic alphabet of 132 signs, with East Iranian roots, must have developed between the 8th and the 4th c. B.C. (figure 446a, cf. 36b).[1598] Well over 1000 years later, seven of the tamgas/runes in the Scytho-Sarmatian collection, namely 2, 33, 79, 84, 129, 64, and 59, recur as seven signs of the Kutrigur tribe[1599] associated with 7 runes, 7 signs for hands, 7 spiritual paths, 7 professions (figure 447 d-e). The same signs recur on the Pliska rosette (figure 447 a, 7th-9th c. A.D), where they relate to the 7 planets (figure 447 b-c, cf. figure 35g).[1600] The cosmological dimension of these Scytho-Sarmatian runes is confirmed

by the final sign, number 132, which is a resume of the sun's annual cycle also found in the old Slavic letter ksi (figure 446 a–b, cf. 73).

132 Signs with 75 Letters

The Bulgarian version of the Scytho-Sarmatian runes is almost identical with one major development. The sequence of 132 signs is implicitly divided into two sections: 75 signs and 57 signs. 57 is the mirror of 75. The first 75 signs are linked with 75 Bulgaric/Slavic letters. The last 57 signs remain runic signs (tamgas) in isolation. So the tamgas provide a framework and a subset thereof (75) become linked with Slavic letters. This must have happened between the 8th and 1st c. B.C. when the Sarmat dynasty ended and established a 75 letter Slavic alphabet in Sarmatia Europeae and Sarmatia Asiatica.

By the 7th c. B.C. the Scythians occupied an enormous territory called Scythia intra Imaum and Scythia extra Imaum[1601] (figure 646), beyond which lay Serica. Hence, Scythia and Serica corresponded to what would become Russia and China.[1602] The Scythian domain was taken over by the Sarmatians. As late as the 16th century A.D., this vast area was still called Sarmatia Europea and was divided into three sections: Black Russia, White Russia and Red Russia corresponding roughly to Poland, the Moscow Oblast and Eastern Russia.[1603] Hence, the Scytho-Sarmatian 132 tamgas/runes with 75 letters provided a scriptura and lingua franca for the North of Eurasia, which helps explain how a version of proto-Russian could become such a far-ranging language and writing system a full millennium before the Rus states were founded.

This also helps to explain why the countries of the Northern Caucasus (Sarmatia Asiatica) developed a series of alphabets with 50 to 100 Cyrillic letters (table 81): namely, Rutul, Albanian, Aghul, Khanty, Lak, Tabassaran, Chechen, Abkhaz, Adyghe, Kabardian, Abaza, Khinalug and Archi. These countries, now on the Southern borders of Russia, developed subsets of the 132 tamga/rune/letter model long before the codified Cyrillic alphabet existed. If they are often associated with separatism and even accused of terrorism, it is because they insist on maintaining their earlier versions, which are not simply add-ons to a much later, standard Cyrillic.

Glagolitic and System of the Circle

Scholars have noted direct parallels between Glagolitic and Sarmatian, Scytho-Sarmatian,[1604] Proto-Bulgarian,[1605] Alanic (figure 449b), and Khutsuri (Georgian, figure 449c). Glagolitic letters use an eightfold division of a circle as a starting point (figure 449a). The same method is used in Georgian Asomtavruli script. The important work of Kapianidze and Mibchuani (2001)[1606] claims that the method was invented by the ancient Sumerians. A geometrical grid system consisting of a square with an inscribed circle, divided into 8 sections becomes a basis for constructing letters. The same method is later codified as one of the three main forms of Arabic calligraphy: system of the circle (Nizam Al-Dairah, figure 112). A simplified form using only 4 divisions of the circle remains in use today. Hence, this geometrical method underlies Sumerian, Georgian (Asomtavruli, Khutsuri), Slavic (Bulgarian, Glagolitic, Cyrillic), and South Arabian, the oldest of the 4 Semitic language groups.

Again chronology is problematic. Kapiadnidze claims that Asomtavruli goes back to 5,604 B.C. Others claim it was introduced by Parnavaz in the 3rd c. B.C. The oldest documented text in Asomtavruli is 430 A.D.[1607] There are also conflicting claims. For instance, some claim that it was explicitly the tamgas/runes of Serbian Sarmatians[1608] and Alans (Serboi), which were the source of the Cyrillic Alphabet:

> These heraldic signs were actually Sarmatian (Serbian) "tamge" which are found in large numbers of the so-called Bosphorus kingdom inhabited by Greeks and Serbs in addition to a narrower specificity who were Alan (Serboi). From them the Cyrillic alphabet was developed, among others, were decorated with emblems next to Polish and Serbian noblemen in Herzegovina Trebunijata, the Serbian tribes, who settled in Duklja [Dioclea].[1609]

While seemingly contradictory, this passage suggests that the Cyrillic alphabet evolved in a series of stages. A possible reconstruction: Step one was a Scytho-Sarmatian collection of 132 runes. Step two was an alignment of the first 75 runes with Bulgarian Cyrillic Letters. Step three, by Serbian Sarmatians, combined Chinese and East Iranian traditions of tamgas with a geometrical system of the circle in letter construction from Sumer (Iraq). As to chronology, Roman sources explicitly refer to Serbian Sarmatians in the 1st century A.D.[1610] The Alans (Chinese Alanliao,[1611] Yancai), who were on the banks of the Aral Sea in the first century, moved to the Caucasus in the 2nd century. By the 4th century, they were overrun by Huns and other nomadic tribes. Hence, the time-frame for a confluence of Greek, Greco-Sarmatian, Scytho-Sarmatian, Serbian-Sarmatian, Alan (Serboi) influences must have been between the 2nd and the 4th century A.D.

75 Letters

Step four is achieved by the Chuvash (Suvars, Suars) peoples. One Chuvash version starts from the 132 Scytho-Sarmatian model, omits the final 57 runic signs and becomes an alphabet of 75 letters (figures 446b, 36e). According to Wiki, the Chuvash moved from the North Caucasus to Chuvassia in Russia in the 7th and 8th centuries A.D.[1612] Meanwhile, a possible geographical dendogram of Turkic languages suggests that Chuvash was directly linked to a Bulgaro-Turkic Zero Prostate before 1000 B.C.[1613]

49 Letters

In the Caucasus, 49 letters and runes are found in the Chechen and Chuvash alphabets. A grid of 49 letters is also found among the Merya, whose alphabet is also called an alphabet Bible (figures 450-451). There are 49 letters in the Russian Bukvitsa (Русская Буквица), Old Slovenian Bukvitsa and some versions of Early Cyrillic. 49 letters (involving a 7 x 7 grid) are found in Sanskrit and Pashto. So this model appears to have had multiple transmission roots.

42 Letters

The Proto-Bulgarian alphabet[1614] reduces this to a subset of 42 letters (figure 451c), which in turn entails three divisions: i) a basic alphabet of letters A to U (1-24), ii) Diphthongs as letters F (Phi) –AE (25-34) and iii) double sounds and ligatures with letters JO to ISH (35-42). The subsequent Cyrillic Alphabet essentially rearranges parts i and ii of the Proto-Bulgarian alphabet to arrive at an alphabet of 33 (34, 36) letters. The later Bulgarian alphabet focusses

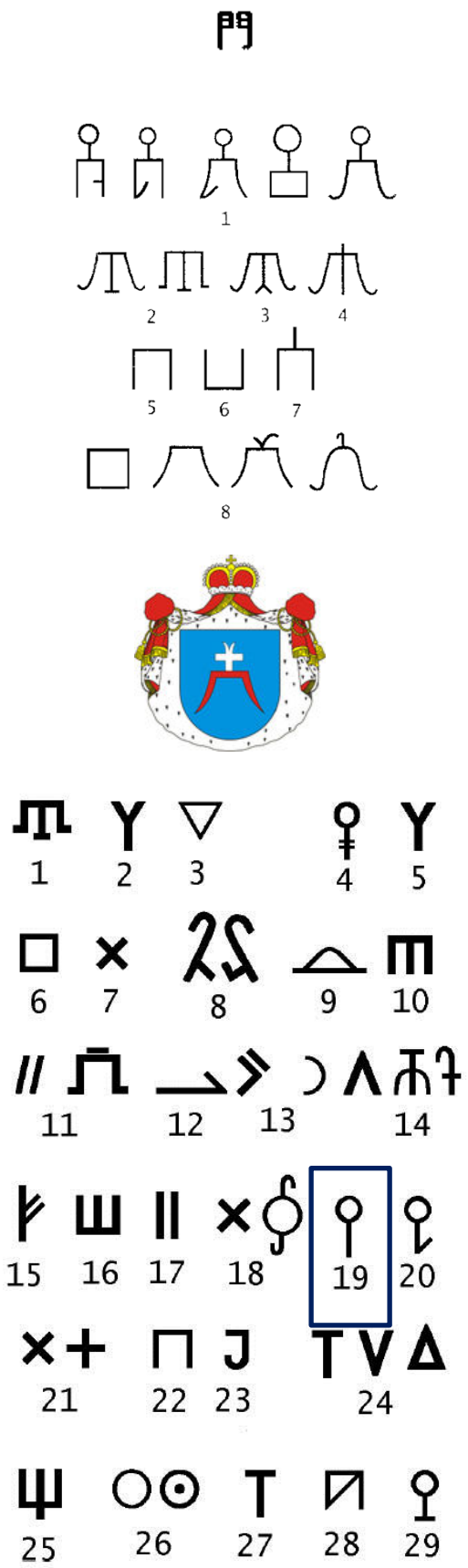


Figure 444 a. Chinese gate Tamga b. Golden Horde tamgas, c. Brama Tamga (Polish nobility), d. Crimean Tamgas

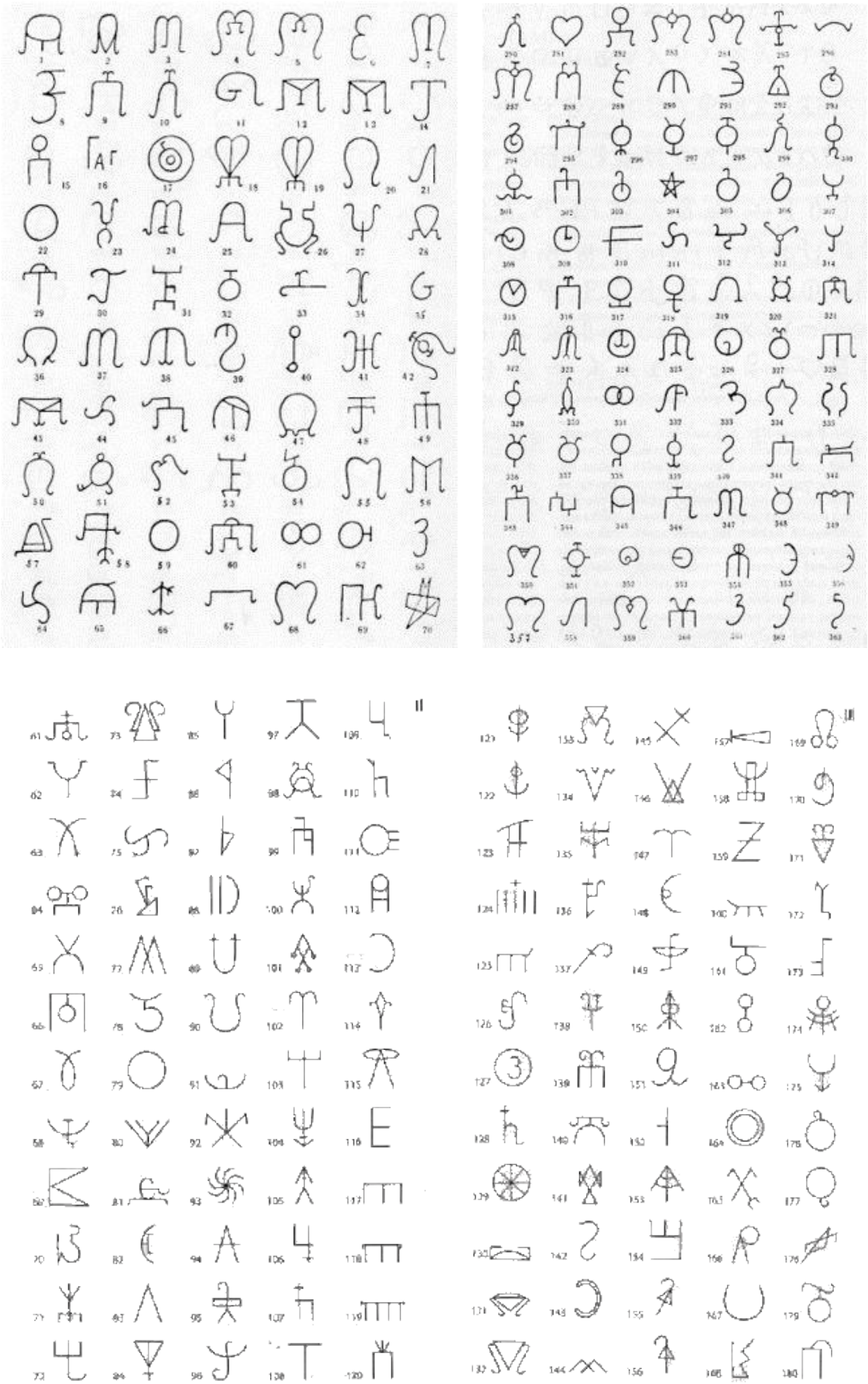


Figure 445 a - Ossetian, Kabardian tamgas, c-d. Abkhaz Tamgas

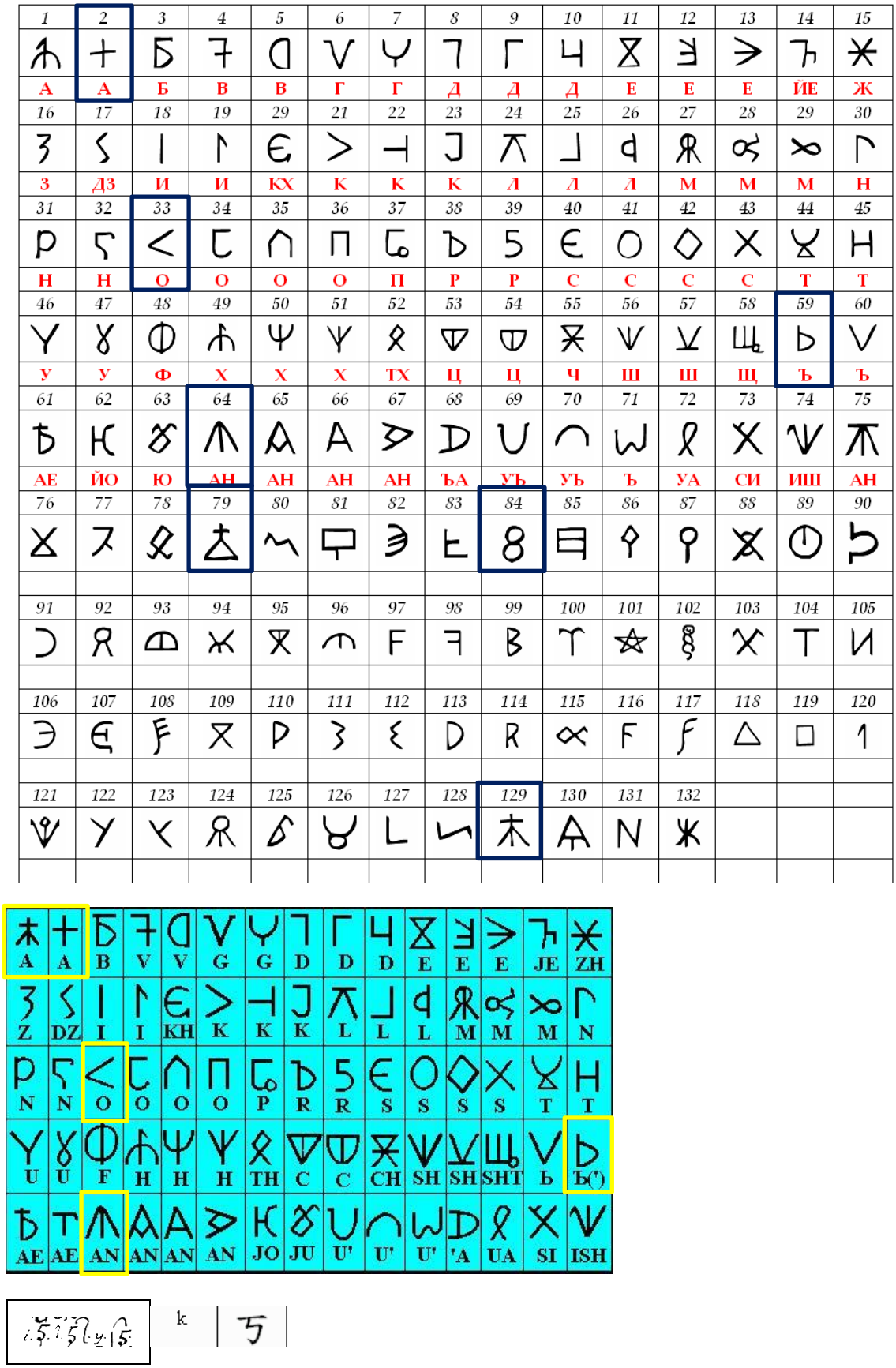
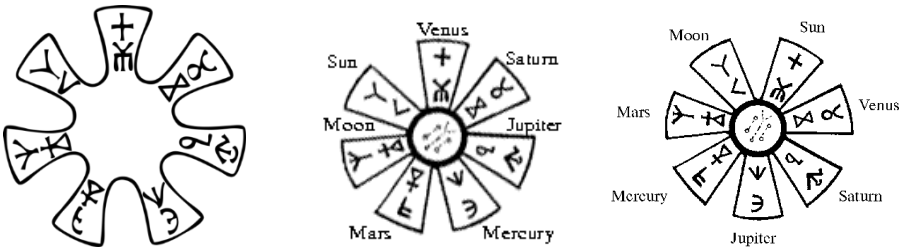
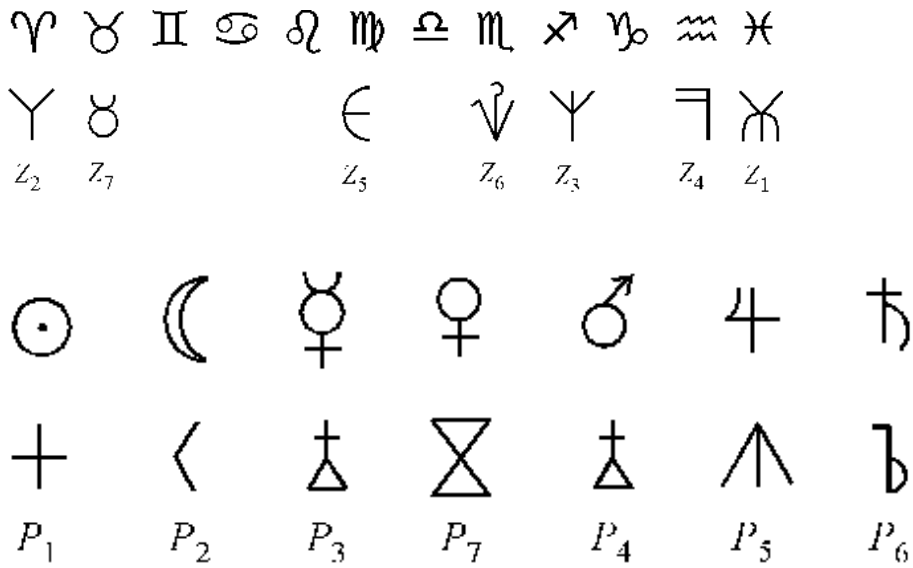


Figure 446 a. Bulgarian Runes and corresponding Kutrigur symbols also used in Pliske Rosette, b. Chuvash Alphabet, c. letter I (Hanscretanum).





Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn
Ala Shar Hand of the Kutriguri	**Ala San** Hand of the Kutriguri	**Goptal Bya** Fist of the Kutriguri	**Ala Hya** Hand of the Kutriguri	**Ala Uo** Hand of the Kutriguri	**Ala Khe** Hand of the Kutriguri	**Ala Non** Hand of the Kutriguri

Path (Cheti)	**Title**	**Rune**	**Meaning**	**Description of Path**	**Badge of excellence**
Tabar	Diplomat	Shar	Sun	Diplomat and Recruiter	Hand of the Kutriguri *(Shar)*
Iovok	Steward	San	Moon	Organizer and Caregiver	Hand of the Kutriguri *(San)*
Chigot	Swordsman	Bya	Mars	Warriors and Defenders	Fist of the Kutriguri *(Bya)*
Dzera	Messenger	Hya	Mercury	Musician, Bards, and Poets	Hand of the Kutriguri *(Hya)*
Kolober	Shaman/Priest	Uo	Jupiter	Spiritual leaders of Oguz	Hand of the Kutriguri *(Uo)*
Kalgar	Sage/Scholar	Khe	Saturn	Scholars and Historians	Hand of the Kutriguri *(Khe)*
Chukchii	Smith/Artisan	Non	Venus	Smiths, Artisans, Engineers	Hand of the Kutriguri *(Non)*

Figure 447 a –c. Pliska Rosette and reconstructions, d. Pliska symbols, runes and astronomy, e. 7 Planets, 7 paths and symbols, f. Kutrigur Runes and associations.[1615]

Abay Абай		Abay(Malkar) Абай	
Abayxan Абайхан		Aci Аджи	
Adurxay Адурхай		Axtaw Ахтаў	
Aqzek Агъзек Aydamir Айдамыр		Aliy Алий	
Aybaz Айбаз		Aydebol Айдебол	
Aysandır Айсандыр		Baghatır Багъатыр	
Batcha Батча		Baychora Байчора	
Bayramqul Байрамкъул		Bayramuq Байрамукъ	
Bıtta Бытта		Bıcı Биджи	

Biytuwghan Бийтуўгъан		Borlaq Борлакъ	
Bostan Бостан		Botash Боташ	
Budıyan Будыйан		Canxot Джанхот	
Carashtı Джаращты		Cashe Джаще	
Catto Джатто		Caza Джаза	
Dina Дина		Dekkush Деккущ	
Duda Дуда		Elqan Елкъан	
Gappo Гаппо		Gola Гола	
Goguy Гогуй			
Xabich Хабич		Xachir Хачир	
Xalkech Халкеч		Xapa Хапа	

Xasan Хасан		Xotulu Хотулу	
Xubiy Хубий		Xustos Хустос	
Kelemet Келемет		Kecheruq Кечерукъ	
Kipke Кипке		Qarabash Къарабащ	
Qaraket Къаракет		Qayıt Къайыт	
Qırımshawxal Къырымщаўхал		Qoba Къоба	
Qoban Къобан		Qocaq Къоджакъ	
Qochxar Къочхар		Qululu Къулулу	
Quuuqulu Къумукъулу		Laypan Лайпан	
Laypan-Boran Лайпан-Боран		Liy Лий	
Maghaya Магъайа		Mama Мама	
Meker Мекер		Nawruz Наўруз	

Orus Орус		Orusbiy Орусбий	
Ezden Езден			
Sılpaghar Салпагъар		Sarı Сары	
Semen Семен		Suyunch Сюйюнч	
Shaxman Щахман		Шахан	

Shaman- Shamay? Шаман-Шамай			
Tambiy Тамбий		Tebu Тебу	
Teke Теке		Temirbolat Темирболат	
Tezaq Тезакъ		Toxchuq Тохчукъ	
Toturqul Тотуркъул		Tram Трам	
Tulpar Тулпар		Tuughan Туўгъан	

Figure 448 a-b. Karachai- Cherkessiya tribes and tamgas, c-d. Caucasian Tamgas.

Figure 449 a. Glagolitic and Alanic, b. Khutsuri (Georgian) –Glagolitic.

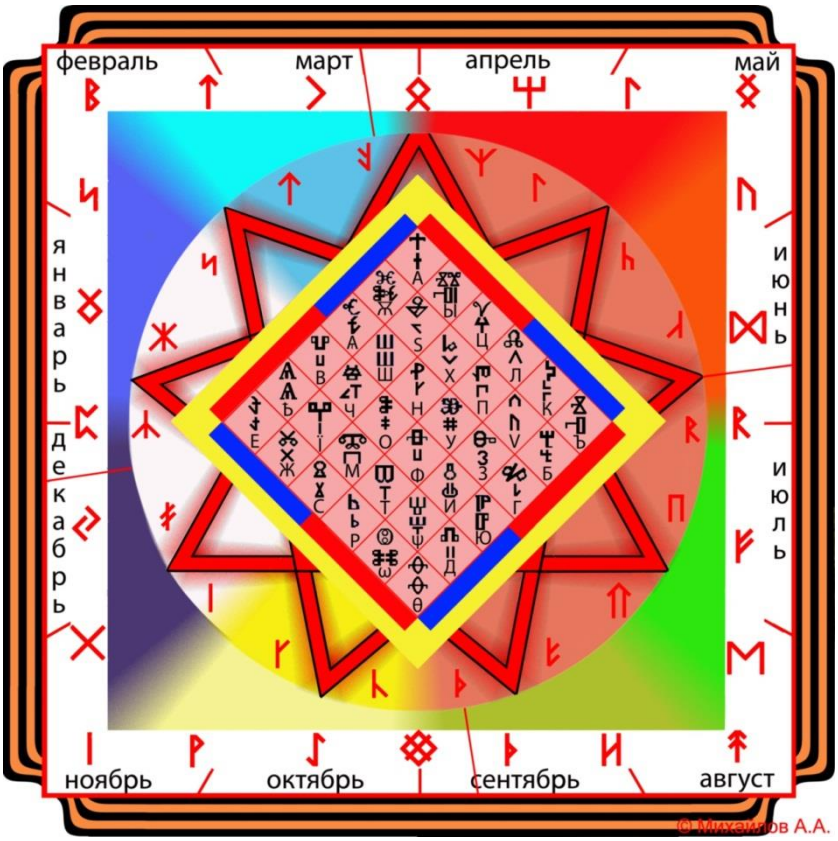
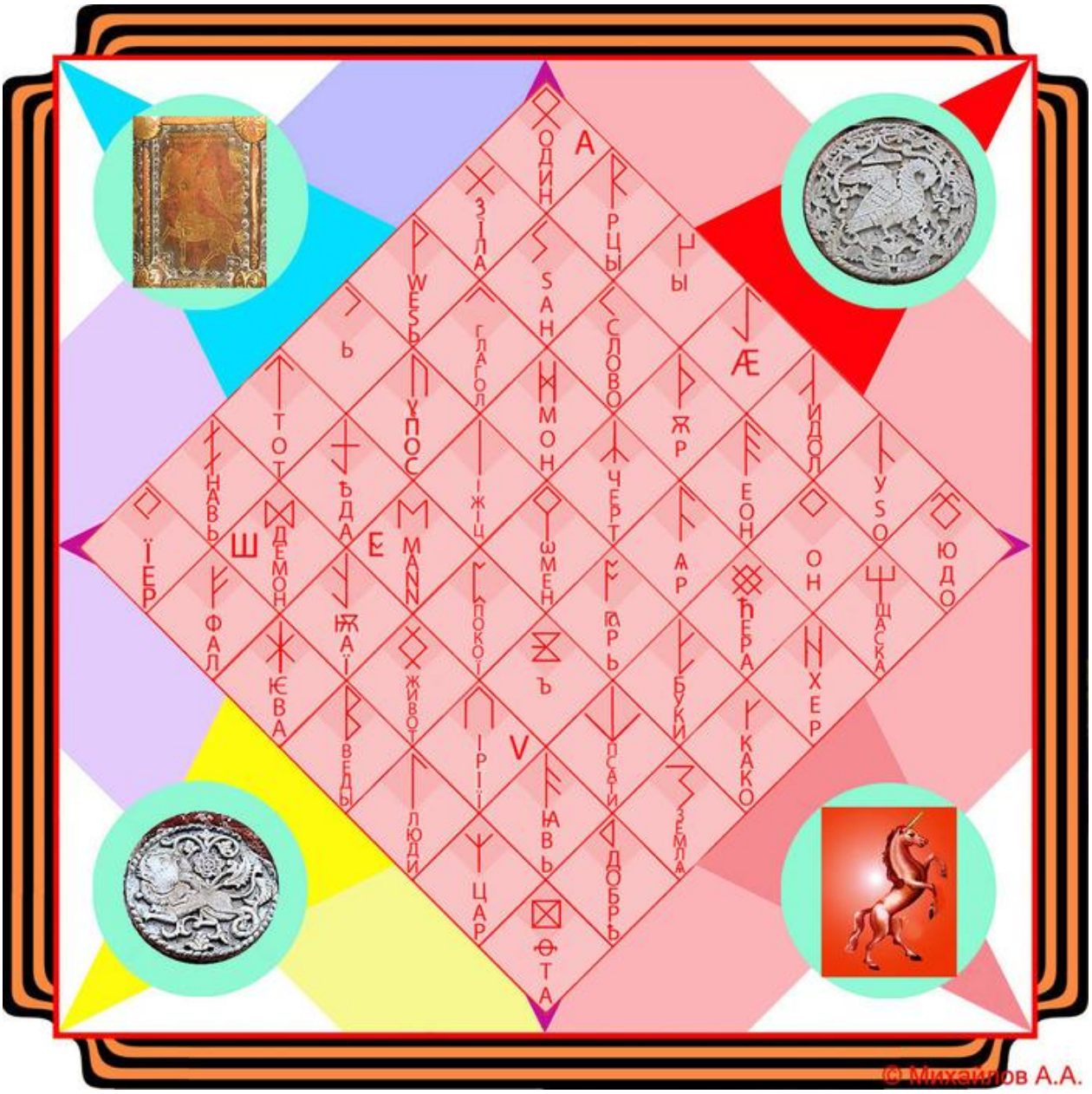
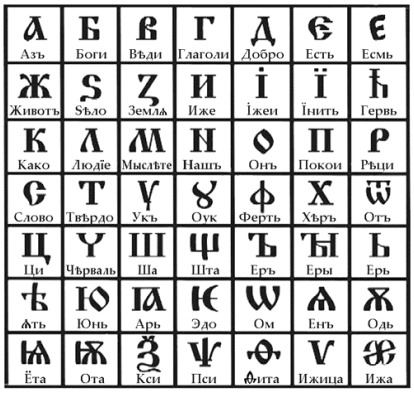


Figure 450 a –b . Merya Rune Grids.





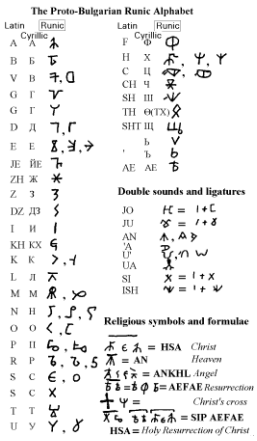
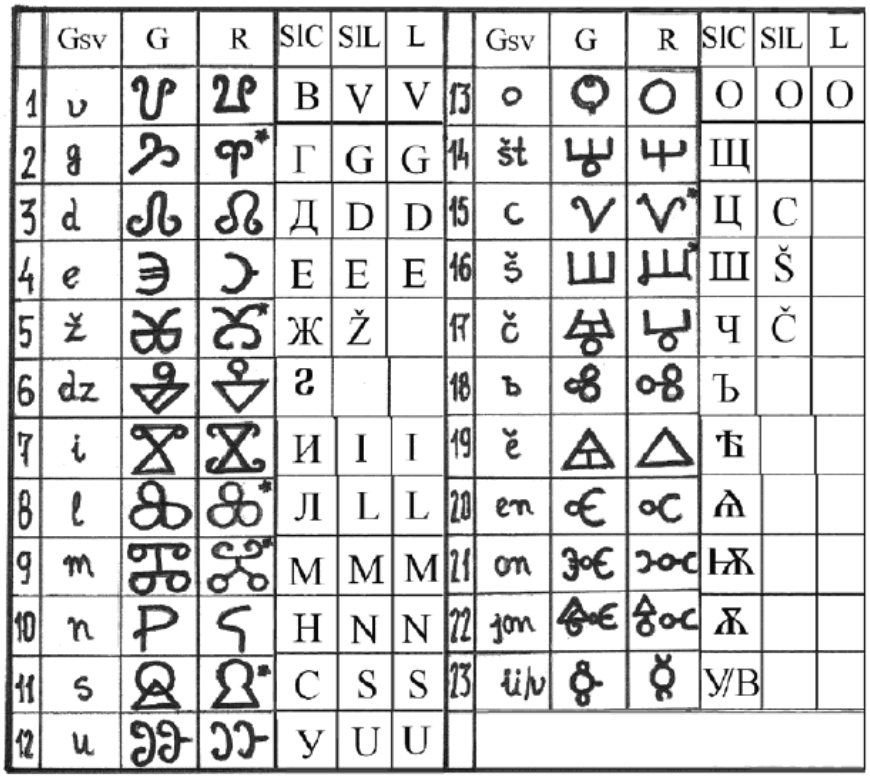


Figure 451 a. Merya Alphabet, b. Russian Bukvitsa, 49 Letters of Cyrillic, 42 Letters of Proto-Bulgaric



G. s. v. – sound value of the Glagolitic character
R – Scytho-Sarmatian Runes
SlL – Slavic Latinic
G.– Glagolitic character
SlC – Slavic Cyrillic
L – Latin character
* – characters 2, 8, 9, 11, 16, 23 are from the work of S. Rjabchikov [5], the rest is derived from the work of I.T. Tanev and M.Minkova [6].

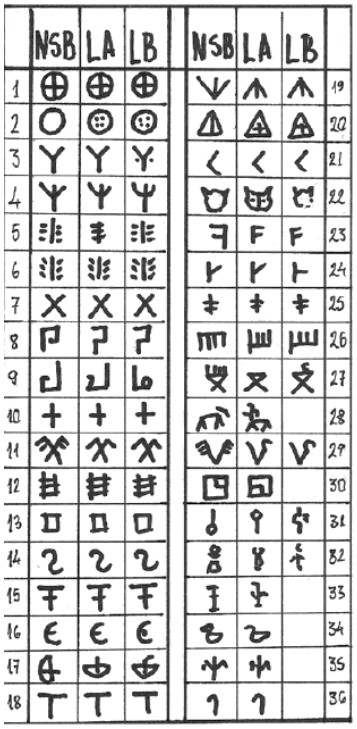
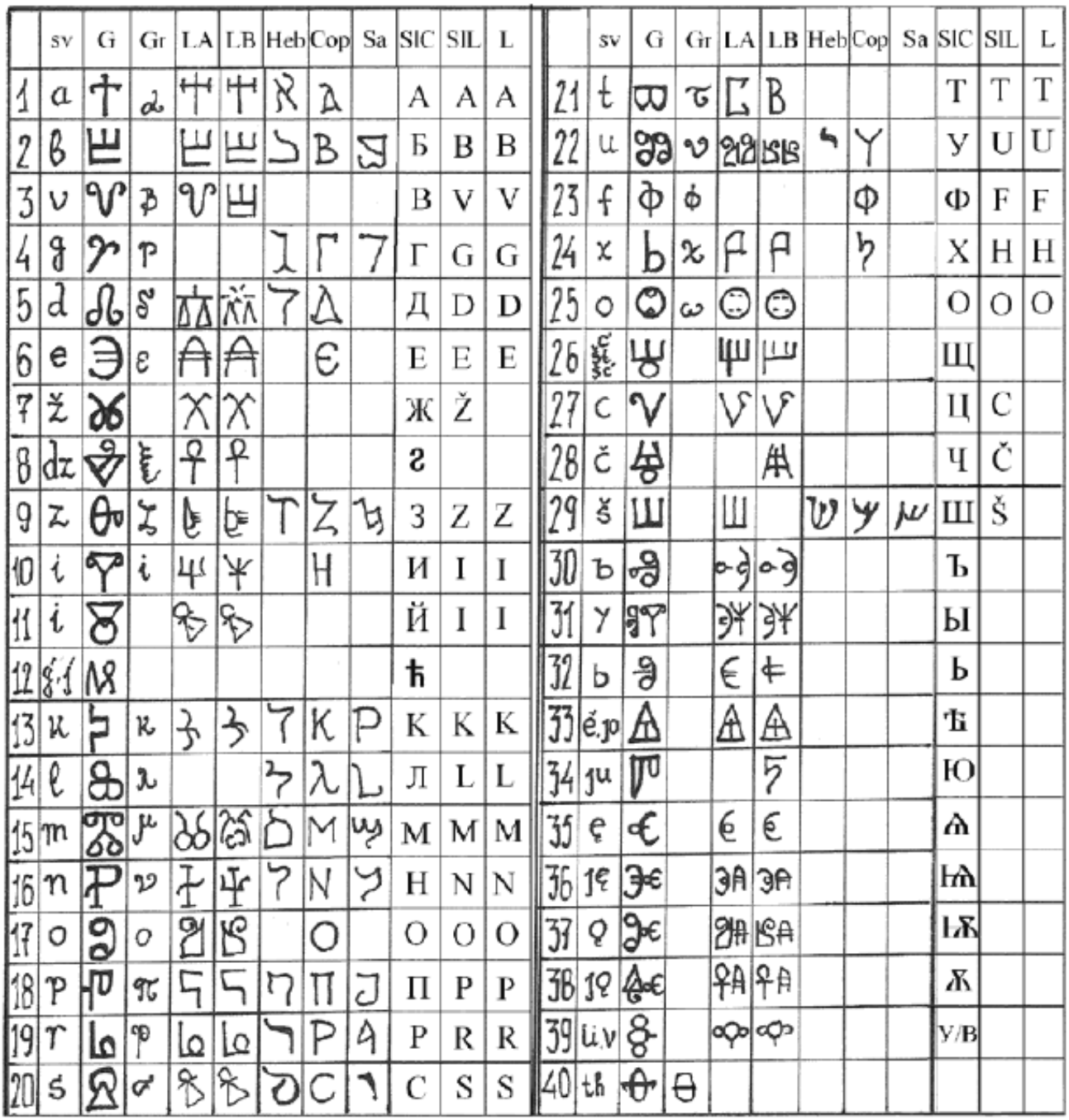


Figure 452 a. Glagolitic and Scytho-Sarmatian, b. Neolithic Script of Balkans (NSB), Linear A, Linear B (Serafimov)..



sv – sound value
G – Glagolitic character
Gr – Greek cursive character
LA -Linear A character
LB – Linear B character
Heb – Hebrew character
Cop - Coptic character
Sa - Samaritan character
SlC – Slavic Cyrillic
SlL – Slavic Latinic
L-Latin character

Figure 453. Comparison between Glagolitic, Greek, Linear A, Linear B, Hebrew, Coptic, and Samaritan Alphabet (Serafimov).

Figure 454a. Hermes, b. Tamga of the Samarkand governors, c. S-2 Tamga, d. Sogd tamga.

on part i to create an alphabet of 24 letters.

35 (34) Letters

There were several Alan alphabets. One has 35 letters and runes (figure 37 a) and is largely a subset of the 132 Scytho-Sarmatian letters/runes. A version with 34 letters (figure 449b) has been aligned directly with Glagolitic. The Alan alphabet becomes a model for Ossetic writing systems.[1616]

27 Letters

The Europa Polyglotta chart (figure 456a, cf. 357, 313) records an Hunnorum alphabet aligned with Sclavonico Cyrillica and Glagolitico Illyrica. In this version, Cyrillic is linked with Slavonic and distinguished clearly from a Balkan (Illyrian) Galgolitic. Hunnorum has 27 letters: a, b, cz cs, d, e he, f, gh gy, h, i k, k, ly l, m, n ny, o, p, r, s, t, u, ü, y, z z, csz, i, sz, t, ts. If one removes the duplicate letters, this becomes an abecedary alphabet of 22 letters: a b c d e f g h i k l m n o p r s t u y z. There is also an Alanic alphabet with 22 letters and runes.[1617]

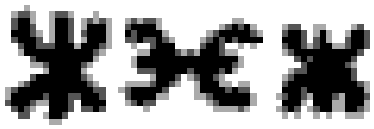
41 – 33 Letters

The alphabet invented by Saints Cyril and Methodius in Thessaloniki in the 9th century A.D. is often presented as having 33 letters (34, 36) letters. Some illustrations show 41 letters.[1618] An official account is that all this began in the years 862-863 A.D.:

> Rastislav is said to have expelled missionaries of the Roman Church and instead turned to Constantinople for ecclesiastical assistance and, presumably, a degree of political support.[18] The Emperor quickly chose to send Cyril, accompanied by his brother Methodius….
>
> For the purpose of this mission, they devised the Glagolitic alphabet, the first alphabet to be used for Slavonic manuscripts. The Glagolitic alphabet was suited to match the specific features of the Slavic language. Its descendant script, the Cyrillic, is still used by many languages today.[1619]

It is noteworthy that this impulse for a Cyrillic alphabet came from Prince Ratislav, a West Slav from Moravia (cf. Czechoslovakia), rather than from Rus and the lands now associated with Russia. It was closely connected with religious politics. Ratislav had expelled the Roman Catholics, and was intent on developing links with Byzantium (Constantinople). The impulse came one year after the founding of Ancient Rus,[1620]one year before the founding of Smolensk, and 20 years before the founding of Kievan Rus. A little over a century later when Kievan Rus also aligned itself with Byzantium (989 A.D.), the Byzantine Christian Cyrillic in what would become the Ukraine, gradually gained dominance over the older strands that linked with Bulgarian, Proto-Bulgarian, Alanic, and Sarmatian, especially Serbian Sarmatian and Scytho-Sarmatian, various alphabets of Sarmatia Asiatica and their East Iranian precedents.

Letters were gradually separated from runes and tamgas. Links between Scytho-Sarmatian, Glagolitic, Linear A, Linear B and other early languages analysed in the important work of Serafimov faded into obscurity (figures 452-453). Indeed, the continuity that linked signs of the Chinese, Indian, Turkic, Iranian and European traditions was gradually forgotten.



æ/e	yu	ɛ̃	yɛ̃	ɔ̃	yɔ̃	f	i/v

Руны Рода (Рыбы)

- **Рыба Яви — *Piscis Boreus***
- **Рыба Нави — *P. Austrinus***
- **Рыба Кит — *Cetus***

Figure 455. A-de tribe (Chinese), b-c. As Tribe, Ediz Tribe (Turkic), d. Bukhara Tamga, e- f. Xalchen, Nawruz Tamga, g. Final letters of Glagolitic, h. Rod Runes, i. Pisces, j. Symbol 11:7 (Pisces) , k. Vesica Piscis

Four further examples will illustrate the problem (figures 446- 449). Online.com has an excellent Encylopedia of Online Encyclopedia of Western Signs and Ideograms.[1621] Under symbol 2: 21 it tells us that Hermes has the symbol: ♇ (figure 454a). It gives us no hint how or why the sign of this major god in Greek mythology should be linked with tamgas of the Samarkand governors and the region of Sogd (as in Sogdiana, figure 454b-d).

In the East, Chinese letter 37 (zhe), becomes the tanga of Chinese tribe 1: Ade, linked with the As and Ediz tribes. In the West, number 37 becomes part of the creation holograph that marks the beginning of life. The Ade tamga has parallels to the Xalchen tamga, to tamgas in Bukhara. It is linked with the Karachai-Cherkessian tamga for Nawruz which, in Iran is the spring equinox, with its rejuvenation of life. These themes recur in the final letters of the Glagolitic alphabet. Hence, the symbol of the beginning and birth of life is linked with the end (of the year and the alphabet), with rebirth and rejuvenation. In the West, this becomes symbol 11:7, the Pisces symbol, associated with the final stage in alchemy: potable gold, rejuvenating medicine and the elixir of immortality (figure 455).[1622] The Pisces symbol turned 90 degrees becomes the staff of Jupiter, Poseidon, and Neptune.

Another version of the same symbol, as the vesica piscis, becomes one of the seminal images of Christianity whereby Christ and his apostles as fishermen become a metaphor for fishers of men and whereby the end of life (also a reversed E) heralds a resurrection and beginning of life E-ternal. In Latvia, a square version becomes the symbol of life itself (dzivibas zime, figure 27 g-h). In North Africa, the same symbol becomes letter yaz of the alphabet (figure 27 l-n) as in Old Arabic where it becomes the letter for life (haya, figure 2). Among the South Arabians and Ethiopians its equivalent has the Himjar Ha and Himjar ha 2. Among the Hebrews, the Ha becomes Heh and He (as letters 5 and 8 of the alphabet). In English, it becomes the E of entrance and exit, of emergence, education, excellence, elation and ecstasy and excelsior. We have lists of the first tribe in China and of the last Zodiac sign in the West, but have forgotten many of the links in between.

A third example entails the letter A (figure 456 a ff.). The capital version of A, now associated with Latin, is generally believed to have originated as Etruscan A (figure 456). There were multiple ways of writing letter A in early alphabets. Indeed, an early version of Bulgarian runes shows five variants and a collection of Brutish marks from the Volga has effectively an entire alphabet on variations of the A symbol.

A final example entails Russian runes. Some Mongolian tamgas had elements superimposed on a lateral E like stand (figure 457 a ff.). This principle is found also in Russian runes. One such collection has 39 runes. This is in turn a subset of a much larger collection of 180 Alatyr runes (Алатырь руны) also called sura runes (сура руны). Closer inspection reveals that these are combinations of the name of a god, a rune and other symbols. For instance, in the case of Alatyr rune 3 (figure 457e), the God is Perun, and below him are the Hagal rune, Flower of life and two other symbols. Modern lists typically give isolated elements but do not

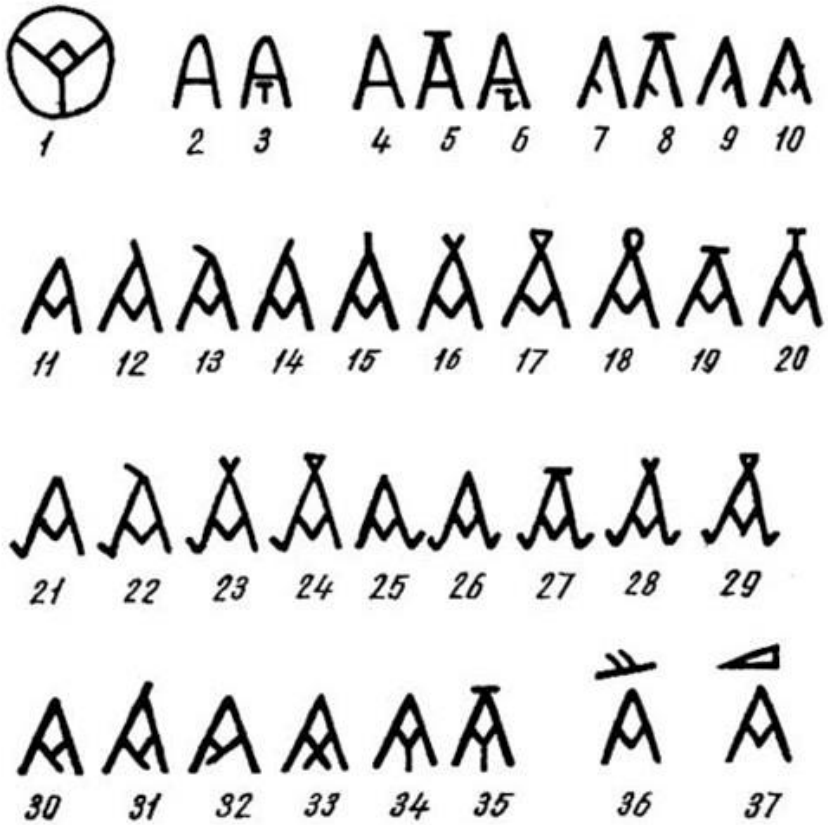


Figure 456 a. Letter A in Europa Polyglotta, b. Sclavonic A and A reversed (A –Ya, cf. Arya) c. Bulgarian Runes 58 (detail from 426 c.). d. 37 Brutish marks from Volga,

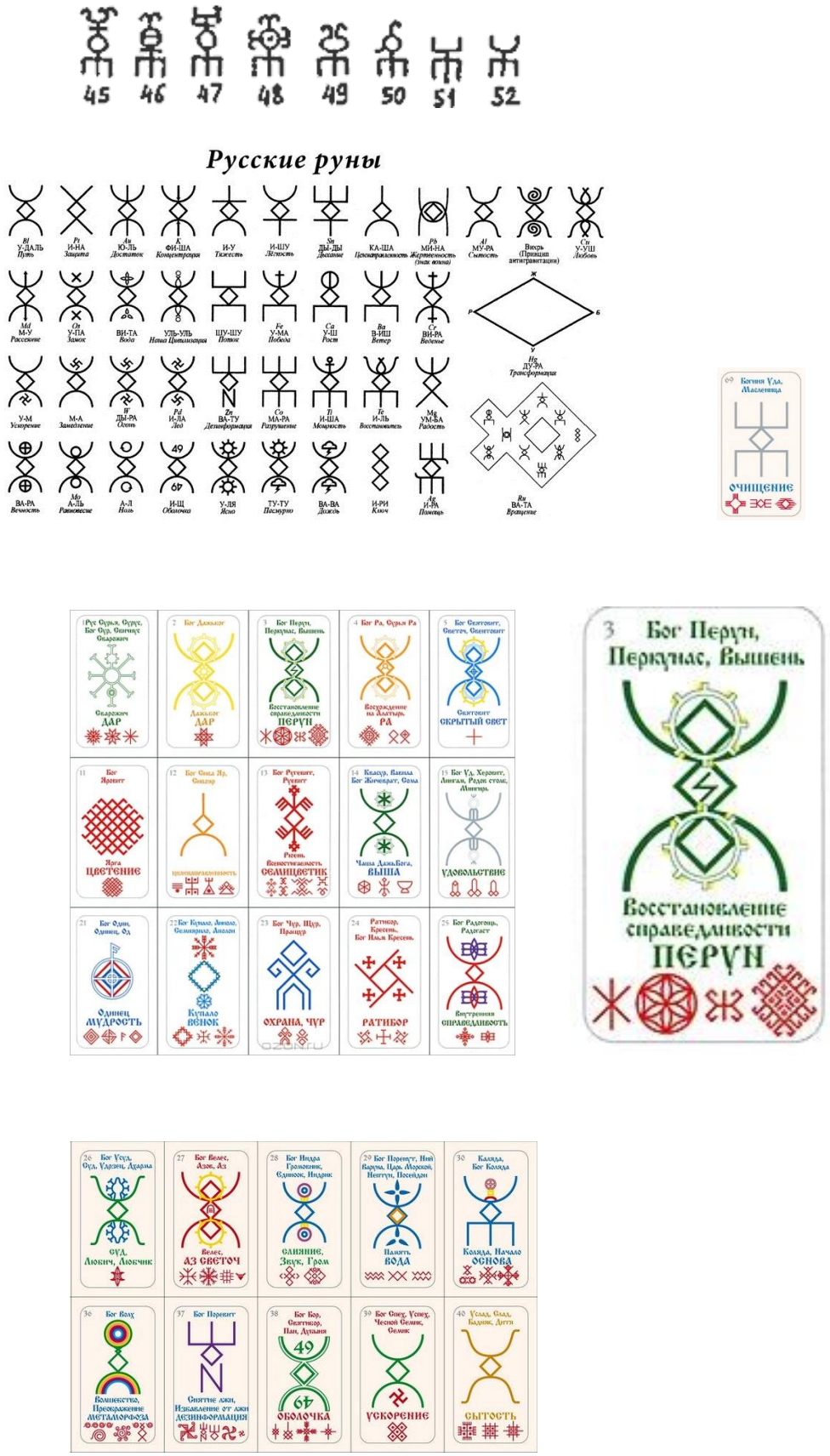


Figure 457 a. Mongolian Tamgas (detail from 420a), b. Russian Runes , c-f Slavic Alatyr runes.

Figure 458 a. Lands of the Bible

take us back to the original context. There is a much bigger picture. Behind the seemingly abstract shapes of tamgas, runes and letters lies a vast treasure of human heritage. The tamgas are much more than signs of possession. Like the early letters of the alphabet, they possess symbols of life and hope. They bundle associations between symbols, letters, runes and names of the divine.

Conclusions

At first sight tamgas are tangential to the history of the alphabet. They belong to the logographic stage of ideograms and pictograms prior to the advent of abstract letters, or so we are told. On closer inspection, they offer insights that lead us to re-assess history of letter making.

The oldest evidence of writing systems is in the Indus Valley (Pakistan/India), Elam (Iran), and Sumer (Mesopotamia, Babylonia, Iraq). Sumer is often credited as being the earliest, with writing on clay tablets c. 8,000 B.C. and an alphabet by 3,500 - 3,200 B.C. By 2,000 B.C., Akkadian became the main language of the region with Sumerian used mainly for religious ceremonies. The Babil Alfabesi in Babylon reduced this to a 22 letter alphabet, which became the model for Ugarit, Phoenician, and Hebrew. In this version of the linguistic map, literacy goes from Sumer, North to Babylon and West to the Holy Land.[1623] There must have been a second path that went South and West to connect with South Arabian, the oldest strand of

Semitic languages. Our story of the tamgas suggests that there was also a third path that went North from Sumer, via Babylon, to the Caucasus, affecting Armenian, Georgian and the languages of Sarmatia Asiatica. Hence Western literacy had at last three paths coming from Sumer.

The first of these paths resembles the frame of reference of lands mentioned in the Bible:[1624] namely, Greece, Turkey, the Middle East, and Western Iran, with no mention of Armenia, the Black Sea, Pontic Steppe, or the Caucasus (Sarmatia Asiatica), nothing of Eastern Iran, India, or the Far East. Hence, the Biblical narrative includes the Tower of Babylon, associated with 72 languages that spread throughout the world but omits the Caucasus which had 134 languages already in Antiquity and was called the mountain of tongues or mountain of languages.[1625] The Roman Catholic tradition of 72 sacred languages and 72 names of God perpetuated the Babylonian and Hebrew view.

Our briefest of surveys of the tangas suggests that these omissions in the Biblical world view have led to an incomplete picture of the development of languages, alphabets and writing systems. If the Caucasus and the Pontic Steppe were rich in their own languages, they were equally important as areas for interchange with other traditions. The second strand which came from Sumer in the South brought a cosmological framework and linked the system of the circle with tamgas and letters. An East Iranian tradition linked the Caucasus with Avestan, Pashto (with further links to Sanskrit) and to the rich Sarmatian traditions of geometrical tamgas. Through the Scytho-Sarmatian traditions, there were links with proto-Bulgar and proto-Slavic strands. Through the Alans (Alan Liao), the Turkic traditions and later the Huns there were connections with Middle Asia, Siberia and the Far East.

This confluence of cultures and linguistic traditions produced further languages and dialects. At the same time, paradoxically, it also played a role in fostering development of one of the world's major writing systems: Slavic which, in its geometrical versions, became linked with a grid matrix for letter construction shared with another major writing system, Arabic (cf. system of the circle, Nizam al Dairah) as well as Coptic and Georgian. The Caucasus (as Sarmatia Asatica) also brought a shift in letter sequences. Sumer had developed an A B D model. Babylon, which the Hebrew alphabet imitated, had an A B G D model (cf. Abaga, Abugida, abjad, alfabesi, alephbeth). The Arabic tradition changed this to an A B J D model (cf. abjad). A Slavic version, by contrast, initiated an A B C D model (cf. abecedary)[1626] that continues to be a model for the ABCs of the Latin and Anglo-Saxon worlds.

In the Hebrew tradition, the origin of languages is linked with the three sons of Noah: Ham, Shem and Japheth, associated with Hamitic, Semitic and Japhetic languages and the continents of Africa, Asia and Europe respectively. But Asia in this model, as noted above, stops at Western Persia (figure 38 a). In the Turkic tradition, Ham is linked with India, Sam (Shem) is linked with Iran and Yafes (Japheth) is linked with Europe. In this framework, the constant complaints of Israel against Iran are a form of Jewish anti-Semitism in an unexpected form. In India, the three sons of Satyavarman at the time of the great flood are Shem, Sham, Yapeti. Sham moves South of the Himalayas. Yapeti moves North of the Himalayas.

Hence, the Biblical account reduced a larger Eurasian story to one of the Middle East. In so doing, the links between letters in South Arabia (Arabic, Ethiopian, Himjaric), tamgas in the Pontine Step, the Caucasus (Sarmatia Asiatica), and tamgas in the East (China Mongolia, China, Altai, Tangra) were obscured. Our dictionaries, reference works and educational systems tend to inform us of one version of story without telling us of the variants. If we

learned about the alternate verions we would understand better our common origins and be less dogmatic about individual versions of the narrative.

In the Hebrew account, South Arabia becomes linked with Africa and Hamitic (Cushitic) languages, often depicted as inferior to the Semitic. Linguistic scholarship, by contrast, includes South Arabia as the first and oldest of four groups of Semitic: "1. The Southern group - Arabic, Ethiopic, and Himjaric. 2. The Aramaic group - Syriac, Chaldee, Samaritan, and Mandaic. 3. The Hebrew group - the Phoenician and Hebrew, 4. The Assyrian and Babylonian."[1627] In one of the Biblical accounts, the sequence of three sons is also changed to: Shem, Ham, Japheth. The change in sequence, which might seem merely a scribal variant, potentially affects the classification, chronology and geography of early languages and writing systems.

The received wisdom is that alphabets are superior to syllabaries and logograms because they are more abstract. Indeed, Semitic alphabets in particular are often presented as superior because of their abstraction. The tamgas remind us that this process of abstraction affected the whole gamut of sign systems, from Chinese ideograms to tamgas, runes, syllabaries and alphabets. Alphabets are also claimed to be superior because they link only one sound with each sign/letter. In fact, tamgas as identifiers of specific property, clans, families and individual persons (kings, princes), or syllabaries which record individual sound combinations can make the same claim. Even Chinese, with its 214 unique radicals and 412 (again a mirror number) sound combinations can make the same claims.

The real genius of the 22 alphabet solution, (Babel Alfabesi, Alphabet of the Magi, Phoenician and Hebrew) was that it offered a compressed cosmology in 22 signs (3 elements, 7 planets, 12 zodiac signs). In the alphabet of the Magi, the 12 letters additionally referred to 12 alchemical processes. Ironically, as letters became fixed as unique signs and sounds, their inherent meaning disappeared and their connotations multiplied.

The transition from logograms (ideograms, pictogams, hierogylphs, tamgas, runes) to alphabet letters thus marked a difficult stage because there was both a loss as well as a gain. Hieroglyphs had the advantage of naming and identifying basic objects in the physical and mental world. Their disadvantage was in being too numerous. In Egypt, a whole class of hieroglyphs was for the heavens. In addition, the Egyptians developed 19 specialized alphabets devoted only to the heavens: 7 crypto-alphabets for the 7 planets and 12 crypto-alphabets for the 12 zodiac signs, Using the Arabic scheme of 28 letters this meant 532 signs (19 x 28): too large for everyday use.

Tamgas had the advantage of identifying both individual items (famous persons, towns) and classes of "objects" (all the members of a tribe, the cows of a tribe, the fixed and moveable property of a tribe. Tamgas were the the IDs, RFIDs, barcodes and tagging systems of the nomadic tribes. They were Uniform Resource Identifiers long before the Internet. They also had very specific associated meanings. Their disadvantage, was that although each clan could easily remember their own key signs, the complete number was too large to be readily manageable. With tamgas, as with hieroglyphs, numbers were a problem.

Letters, with their compact number, were ultimately more efficient. Their disadvantage was that they gradually became analog equivalents of bits in the electronic age, without any meaning, per se. Their original meanings and associations were ignored or forgotten as meaning shifted from signs and letters to words (cf. from bits to bytes). Today we have

dictionaries for the meanings of words. We also have dictionaries of symbols and signs. For instance, Online.com, offers a very useful Online Encyclopedia of Westen Signs and Ideograms.[1628] It catalogues 2,500 signs in 54 groups. It is an excellent beginning.

In the early 20th century, the German scholar, Aby Warburg, founded the Warburg Institute to study the continuity of symbols since Antiquity (Das Nachleben der Antike). This history of transmission mainly in the Greco-Roman tradition is important. Our survey of tamgas has shown that there is also a pre-history of transmission that entails the whole of Eurasian continent, and beyond. Logograms (ideograms, pictograms, hieroglyphs, tamgas, runes) and letters in the East and West are interconnected.

Figure 459a. The Milky Way in Nepal, b. **Silver cup from Torontal County, including symbols of the Milky Way and logograms.**

Appendix 2. Stories of the Sky

In general terms, alphabets are connected with at least three stories of the sky. First, at the time of creation, there is a story of how letters "descend" to mark the various heavens, realms and elements. Second, there is a story of how letters of alphabets linked with powers help to sustain the universe. Third, there is a story of how understanding of those same letters, at the time of dissolution of life, allow believers to return to a primordial One. The West has focussed more on the first two stories. Eastern philosophy and religion have focussed more on the third story.

Chapter five offered a survey of specific stories of the sky: how, for instance, the zodiac and stars were seen as episodes in a story of the coming of a redeemer, his work, its results and his second coming. There were variant versions especially in the East. Appendix 2 explores the larger context of these stories. The older story is about war in heaven, as an ongoing struggle of order and chaos, of good and evil, rather than as a single event. In India, it begins with creation (§2.1), implies time, but focusses on eternal cycles. Central to the Indian stories are metaphysical metaphors entailing birds (§2.2), in which the peacock is seen as a metaphor for the Vedas and the cock as metaphor for the pranava (humming associated with OM in a traditional yoga meditation). As these ideas go West, the peacock becomes associated with powers, angels, then a fallen angel serving Satan, and gradually becomes a symbol of the pride of Satan himself. The original symbolism becomes shared by multiple sacred birds.

As these ideas go West, there is also a growing emphasis on time (§2.3), which leads to various gods such as Zurvan, Mitra (Friend), Mithras and a composite Serapis, leading, in Europe, to Kronos, Chronus, Saturn. In the Oriental traditions, the concepts of eternity and time initially interact as a complementary yin-yang. Gradually, as the Persian tradition moves towards a stricter monotheism, the complementary friend becomes the Other (§2.4). This difference polarizes into an opposition and enmity, which leads to another war in heaven (§2.5). The Indian version has war at the beginning of each cycle of creation (4.32 billion years). With the Zervanite Magi and the Mazdians there is a 12,000 year cycle. The Persian Zurvanite Zoroastrian version has a battle with every 9,000 year cycle. In the Yazidi version, the cycle is 7,000 years. According to the Magians, who brought Zurvanism to the West, there is a 3,000 -year cycle. In the Christian tradition, this cycle is gradually reduced to one great battle between Saint Michael and Lucifer. In the 4th century A.D., in the Russian Orthodox tradition, this is reduced to an event, the Sobor, celebrated once a year on 8 November.

The superficial consequences of these heavenly struggles continue to influence the games industry.[1629] The deeper consequences (§2.6) entail a) a removal of snake metaphors, b) reorganization of the heavens whereby the realms, positions and roles of spiritual powers (emanations, uthras, archangels, angels) are fundamentally changed and c) new emphasis on descent from heaven. In India, the original story of a descent centres around a nectar of immortality (§2.7), kept in a sacred vessel (Khumb). In the Indian zodiac, this vessel and its contents are associated with zodiac sign, Khumb (January-February) and Makara Sakranti. In the West, the vessel acquires a holder and the sign is renamed Aquarius. In the pagan tradition, the holder of the vessel, becomes a cupbearer of the gods, Ganymede. He is also a

Figure 460. a. Churning of the Milky Ocean, b.Vishnu and Lakshmi on Shesha

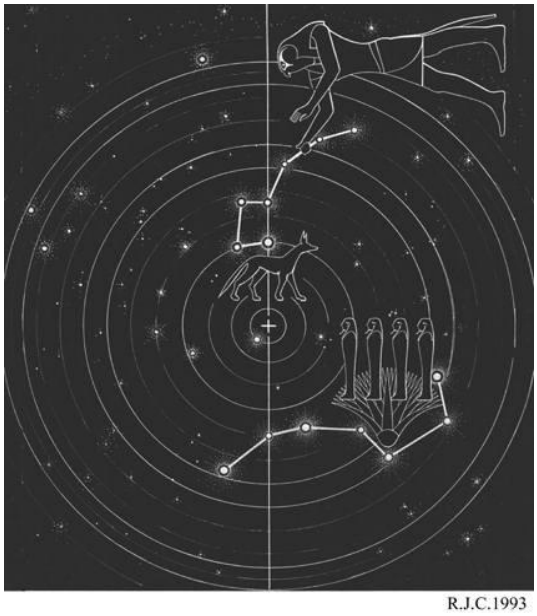


Figure.461 a. Unification of Upper and Lower Egypt, **b.** 4 Sons of Horus in Water Lily, c. in Constellation of the Thigh (Ursa maior).

symbol of perpetual youth: a son or daughter of god, who is eternally young (cf. kumara), who becomes linked with a primeval youth, who is eternal (e.g. Protogonos, Phanes, Kore). In the Christian tradition, this youth becomes a prophet heralding a saviour (John the Baptist) or the saviour himself (Christ).

In the Hindu tradition, this constant renewal is linked with a 12 year cycle of Jupiter, (which also explains why there are 12 zodiac signs). The Milky way is seen as the Heavenly Ganges (figure 459a), which then descends into the earthly Ganges. Such imagery of the Milky Way as a heavenly river with correspondences on earth is found in many early cultures: e.g. a heavenly Euphrates, a heavenly Jordan, a heavenly Po. The Milky Way as a source of life becomes a source of many symbols. In Hungary, for instance, it occurs along with runes in a Renaissance silver cup (figure 459b).[1630] Small decorations summarize the immensity of the heavens.

In India, the descent of the Ganges is much more than a cosmological version of a rain dance. Symbolically, it is a story of fire as a spark of life and water combining to create life itself and eternal life. In terms of feasts, it is linked with the Khumba Mela, the largest religious feast on earth with over 70 million persons, and also associated with Makara Sankranti (14-15 January), when the sun begins its Northern path, marked by the entry into Capricorn in the sidereal calendar at the beginning of the month of Maghi (Magi). In the Julian calendar, this corresponds to the day the three Magi came to worship the Christ Child on the Epiphany (the becoming visible) on 6 January, which is also the birthday of the Aeon, who becomes visible as Phanes. The descent is the beginning of life and entry into time.

In Arabia, and subsequently throughout the Musliam world, the descent becomes integrated systematically with astronomy and letters of the alphabet. The 28 letters now reflect simultaneously the original act of creation and regular cycles of nature such as the monthly phases of the moon and the 12 months of the year. Elsewhere, the theme of descent, the joining of the three worlds, takes other forms. Among the Dogon of Mali, for instance, it entails an elaborate Kanaga mask festival, wherein the kanaga symbol plays a central role. In this final African example, we encounter anew imagery found in figure 1 at the beginning of the book. While the shapes of individual letters vary tremendously in different alphabets, the underlying stories and themes point to unexpected connections and sharing.

1. Hindu Creation

In Hindu cosmology, there is a partial creation and destruction of the world at the beginning and end of each Kalpa (4.32 billion years).[1631] At the beginning of a cycle, devas and asuras (gods and demigods) work together for a millennium to churn the ocean of milk and release the nectar of immortal life (Amrita):

> When the Amrita finally emerged along with several other treasures the Devas and Asuras fought over it. However Vishnu in the form of Mohini the enchantress manages to lure the Asuras into handing over the Amrita to her, which she then distributes to the Devas. Rahu, an Asura, disguises himself as a Deva and tries to drink some Amrita himself. Surya (the sun-god) and Chandra (the moon-god) alert Vishnu to this deception. Vishnu then decapitates Rahu just as he is about to swallow the nectar, leaving only his head immortal.[1632]

The lunar nodes (Rahu, Ketu) are seen as a cause of eclipses. Splitting the demon into two leaves only the North lunar node immortal (Rahu in India, Serpens caput, or head of the dragon in the West). Hence, Vishnu's getting back the nectar is much more than a simple

rescue operation. It establishes order in the heavens, beheads the beast/dragon/demon responsible for eclipses, and leaves powerless the tail of the dragon (Ketu).

The amrita, as part of a long time-cycle, is also entangled in cyclical causes. In some versions of the story, Indra offends the god Durvasa who curses Indra to lack of energy which makes necessary a new dose of Amrita.[1633] In other versions, a terrible monster (e.g. Mahashisura, Surapadma), who can only be beaten by a son of Siva, has stolen the amrita. Siva is meditating and has no interest in children. Special ploys are necessary to have Siva beget a child, who will then save the world from destruction. In Northern India, this child is typically called Kartika, Kartikkeya or Skanda. In Southern India, this child is typically called Subrahmanya or Murugan. In each case, a state of emergency triggers events needed for a solution that in turn initiates a new cycle of creation which involves the birth of an only-begotten son. In other versions, there are two twin sons, of whom one is god of war, the other god of wisdom. A combination of fire and water usually in combination with air (in the form of a bird, or a spirit) thus becomes a starting point for stories and images of beginnings of heavenly and earthly life (figures 460a-b).

These images include unexpected parallels between India and Egypt. In India, the gods and demi-gods (devas and asuras) work together in turning the central world pillar. In Egypt, the gods of the Northern and Southern provinces join forces around a central world pillar (figure 461a). In India, the umbilicus of Vishnu has to a lotus from which is born a 4-headed Brahma. In Egypt, there is a water lily, from which are born the 4 sons of Horus (figure 461b-c). In some interpretations, the Indian Ganges and the Egyptian Nile as Phison and Gion, are two of the four rivers of Paradise.[1634]

1.1.Kartika

Telling the story of this cycle becomes a framework for Hindu stories of the sky. In one version, Siva is interrupted in his lovemaking and his seed is spilled (another meaning of skanda), is caught by Agni (the god of fire) as a dove, for whom it is too hot and hence he drops it into the Ganges. In other cases, Agni lets drops fall into a pond, or “into a marshy lake called *Saravana* or 'forest of reeds', where each ray turned out to be a child”,[1635] who then become a 6–headed god Kartikkeya cared for by 6 Krittika sisters (the Pleaides). An alternative version speaks of Rudra and Uma, and how Agni transfers the essence of Rudra to the Ganges on the slopes of Mount Meru, in order that the son, Karthikeya (Gold), could conquer the demon Taraka Asura.[1636] The names vary but the underlying theme of a savior son who kills an evil monster remains constant.

1.2.Skanda

In theory the Nordic Kartika and the southern Skanda, Murugan are synonymous. Kartikkeya (Kartik), Skanda, and Murugan are names for a son of god, a god of war, who leads the

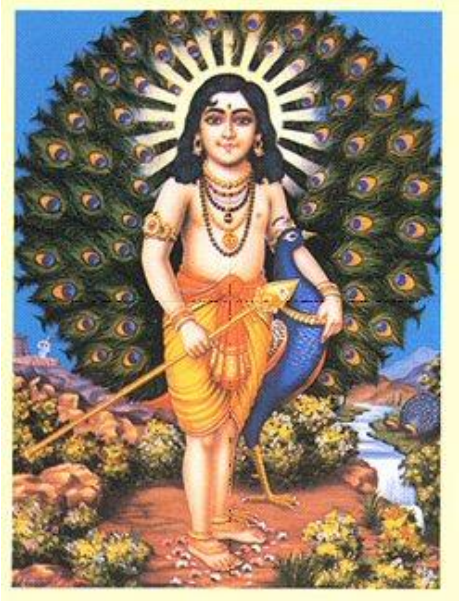
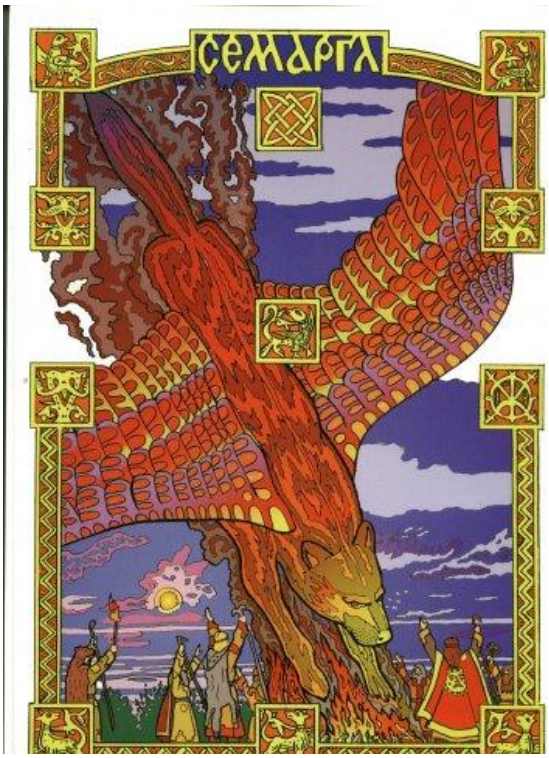


Figure 462 a. Sanat Kumara as Murugan and Peacock Angel, b. Murugan and Peacock as Vedas, c-d. Peacock Windows, e. Vedas as Cock and Peacock and splitting the mango tree.

Figure 463a. Melek Tawus (Yezidi Cult of Angels), b.Uzbekhistan, c-e. Simorgh, f.



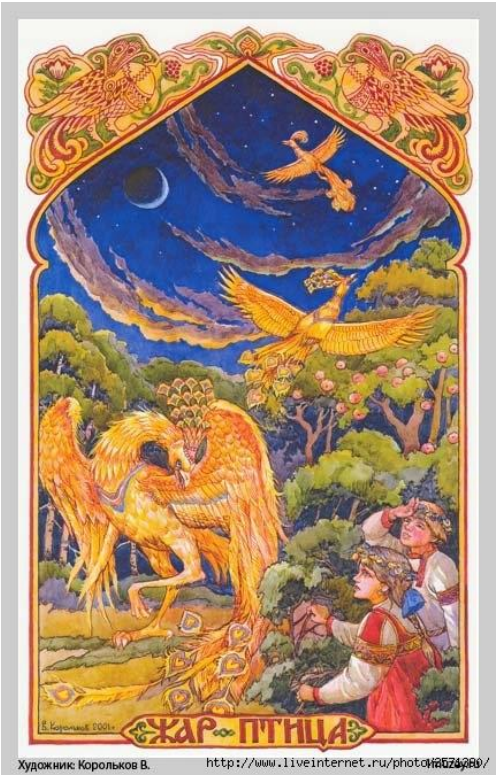


Figure 464 a. Semargl, b. Semargl as Horse and Rider. c-d. Firebird

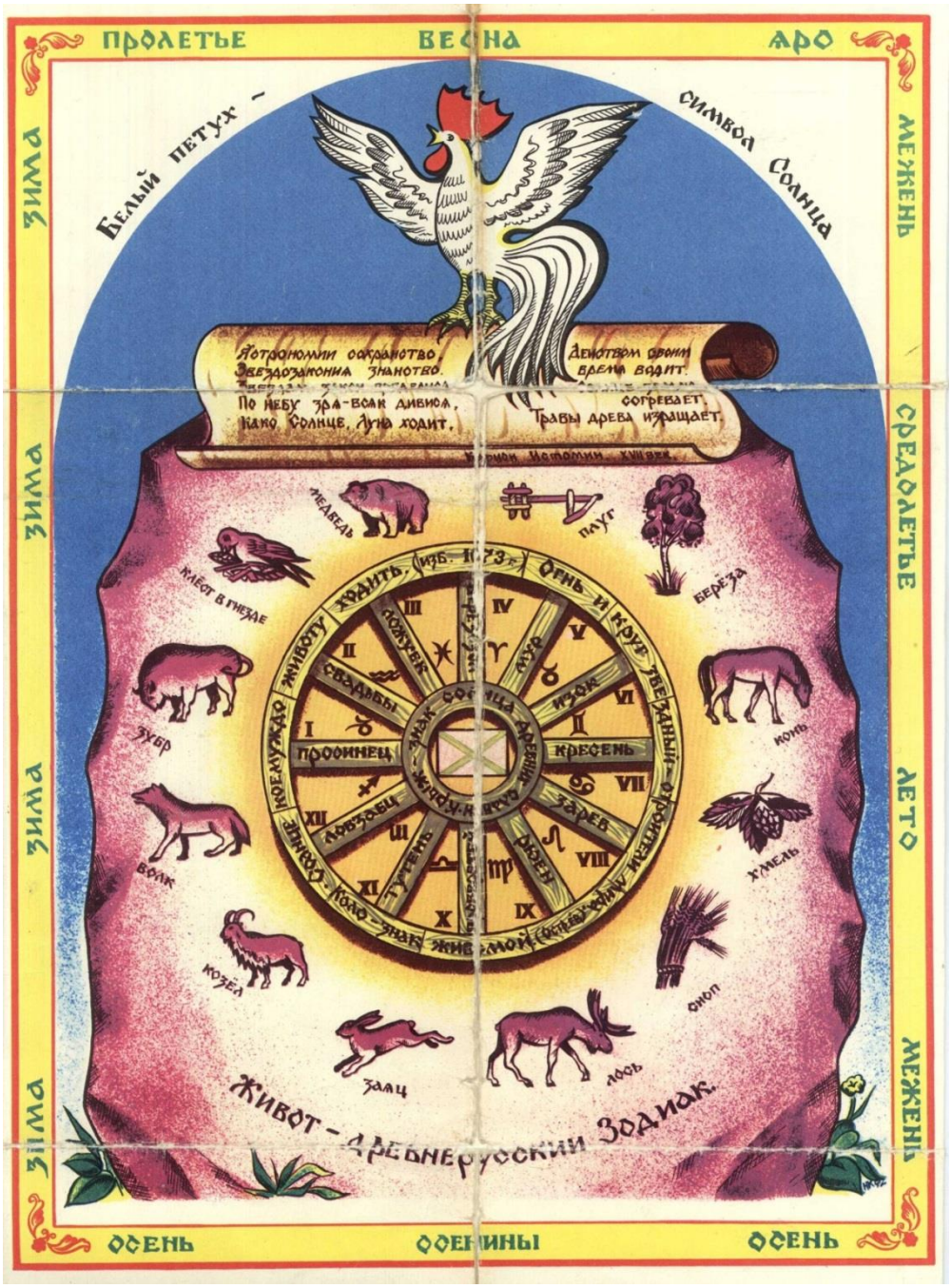


Figure 465 a. Dragon Chested Phoenix, b. Russian Zodiac in Folk Calendar

heavenly armies of the devas, defending heaven against the dark forces of the asuras. In practice, there are considerable differences with respect to further associations. For instance, the names of Skanda's parents, Skanda's name and his appearance are fully symbolic:

> Siva is Sat (Existence); Uma is Cit (Knowledge); and Skanda is Ananda (Bliss). The three together constitute Brahman who is Existence-Knowledge-Bliss Absolute. The *mantra* of Skanda consists of six letters: the first two are Sakti *bijas*, the second two Kumara *bijas*, and the last two Siva bijas. Skanda who is the form of Ananda is an aspect of the Supreme.[12] Ananda is the resultant of Sat and Cit. In the form of Sanmukha are both Siva and Sakti. Five of His faces are those of Siva,[13] and the sixth is that of Uma.[14] The weapons and *mudras* in eleven out of His twelve hands are the emblems of the eleven Rudras, while the *sakti* that He holds in the twelfth hand represents Devi.[1637]

So the sounds of the syllables, the number of heads and the number of hands are ultimately metaphors to serve as an aide memoire in helping us see beyond the visible. Physiologically, 6 heads may well be impractical. Metaphorically, it is an efficient and colourful way of visualizing six godly attributes.

1.3. Murugan

In the case of Murugan, this symbolism goes considerably further. In the North, Brahma, Vishnu and Siva are the creator, preserver, destroyer respectively. In the South, Murugan becomes an amalgam of all three: "Muruga contains in Himself the three divine eternal functions -- creation (sristi), protection (sthithi) and destruction (samhara) as evidenced by the three first letters in His name: MU -- Mukundan (Vishnu), RU -- Rudra (Siva) and KA -- Kamalan (Brahma)."1638 Murugan, as a synthesis of Brahma, Vishnu, Shiva, is an Indian version of a Trinity. The original, non-manifest, trinity as trimurti (three faces) has 3 heads. The son, who is manifest, has 6 heads. The son Murugan's imagery includes bird metaphors.

2. Bird Metaphors

Bird metaphors have profound significance around the world. Bronze age statues link a bird goddess with creation. In India, the Swan/goose is a symbol for the Goddess Sarasvati and for the Sanskrit alphabet (figure 81). Both Skanda and Murugan also have deeper symbolic associations linked specifically with the peacock and the cock (rooster) relating to the Vedas and the mango tree.

2.1. Peacock and Cock

In Murugan symbolism, the peacock and cock are symbolic:

> Cock and peacock represent *nada* and *bindu*. The peacock displays the divine shape of *Omkara* when it spreads its magnificent plumes into a full-blown circular form, while the cock proclaims loudly the *Pranava* sound *OM*. Muruga shines as the very essence of the Vedas and mantras.[1639]

In Skanda symbolism, this esoteric meaning is further elaborated in the Skanda-tattva:

> His vehicle, the peacock, represents the Vedas; and He is the Pranava (the syllable *Om)*, the essence of the Vedas. His weapon, the *sakti*, is *Brahmavidya*,[15] *jnana-sakti* (power of knowledge). Valli, His consort to the right, is *iccha-sakti* (power of will), and Devasena, His consort, to the left, is *kriya-sakti* (power of action). The Vedas being the sabda or sound form of the universe, the peacock symbolizes the universe or the evolutionary trend of Maya. The cock on Skanda's banner stands for

> *nivrtti* or the path of wisdom leading to the knowledge of the Self. Sri Sankara, in his *Bhujangaprayata-stotra*, praises Skanda as Mahavedabhava (the essence of the Vedas) and Mahavakyagudha (the Truth enshrined in the great Vedantic maxims).[1640]

Hence, the peacock represents a) the Vedas and b) sound form of the universe and c) the universe or the evolutionary trend of Maya. Both Murugan and Skanda represent the essence of the Vedas. This explains why some versions of Murugan show him as a young boy (cf. sanat kumara) surrounded by Peacock feathers (figure 462a). Scholars have noted a relation between Murugan, The Peacock Angel (Ta'us Malek, figure 462a) and the Persian Mithra,[1641] which may explain why there is sometimes an "aura of spread tails of peacock surrounding Mithra."[1642] It may also be one source for the Nepali tradition to have peacock windows (figure 462 c-d), sometimes explicitly in connection with the kumara (child goddess) as a symbol of unaging immortality.

More complex versions of Murugan (figure 462b), show him with 6 heads[1643] (or 6 faces, sanmukha), riding a peacock along with his two consorts (Valli and Devasena, power of will and power of action). In his hand he carries a spear, (vel, power of knowledge) and a banner with a cock (symbolizing nivrtti, the path of wisdom).[1644] This Murugan symbolism is directly linked with the mango tree which, in India, is a version of the world tree. "The mango tree is said to bear fruits of four different tastes each season, representing four Vedas of Hinduism."[1645] For instance, a mango tree at Kanchipuram, (variously claimed to be 2501 or 4000 years old) has 4 branches said to represent the 4 Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda. The mango as a tree of wisdom is also linked with John the Baptist.[1646]

2.2. First War in Heaven

Murugan's splitting of the mango tree, a metaphorical division of the Vedas, is the topic of an interplanetary war, which some describe as the first war in heaven (figure 462e):

> So war was declared. As mythology has it, at that time many of the stars and planets in the common were populated by titanic races of asuras. All of these powerful beings were destroyed and yet Soorapadman couldn't be killed or captured. Murugan then prayed to the Cosmic Mother, Shakti**,** and She sent Him the holy Vel or lance, the most advanced weapon that could track Soorapadman and flush him out from wherever he hid.
>
> Soorapadman had fled the battlefield and was hiding in the deep sea in the form of an enchanted mango tree in order to escape his relentless pursuer. Lord Murugan finally hurled the *vel* which split the tree and broke the enchantment. Soorapadman surrendered to Murugan, acknowledged His Divine Majesty, and begged Him for His limitless mercy.
>
> Accordingly, the Lord transformed the asura's one half into a peacock to serve as His *vahana* or vehicle, and his other half into the ensign of a cock as his *vetri-kodi* or victory pennant. Lord Murugan, as Subrahmanya the Radiator of Brilliance, hence granted such a wonderful boon even to His sworn enemy.[1647]

Murugan/Skanda/Sanat Kumara	Hindus
Al-Khadir, the "Green Man"	Moslems
King Melchizedek	Jews

St. George	Knights Templar
Enki	Sumerians
Dionysus	Greeks
Osiris	Egyptians
Quetzlcoatl	Mexicans
Masaw	Hopi Indians
The Planetary Logos	Theosophy

Table 91. Names of Peacock Angel.[1648]

As a result, at the Surasamhara Festival, Murukan temples use a mango tree to depict the incident.[1649] In a physical war, a monster is stabbed and killed. In this metaphysical war, the monster is split into two and transformed. The lower half becomes Murugan's mount (varaha) as a peacock, while the head becomes his victory flag (kodi) as a rooster. In terms of Vedas, this symbolizes a first division of the Vedas into two. Philosophically and morally, this is a triumph of upper body (human mind, spirit) over lower body (animal, beastly).

The 6 headed Murugan, riding a peacock, is also associated with the 7 kumaras. In some traditions, the Astronomically, this symbolises a splitting of Rahu and Ketu (the head and tail of the dragon). The dragon is controlled because its effects (eclipses and threatened chaos), can be predicted.

The kumaras are the mind-born sons of Brahma, called prajapatis, who play a role in the pre-physical creation of the world. In some accounts, the kumaras help sanat kumara "in the creation of the earth and the enlightenment of mankind."[1650] According to the Gnostic Templars, the roots of this tradition go back Lemuria:

> Sanat Kumara or the Peacock Angel came from Lemuria to Sri Lanka, a remnant of Lemuria and home of the Garden of Eden. He is the original priest-king who taught Adam and Eve gnosis and how to worship God. According to the creation myth of the Yezidis, his first lesson ensued when he turned them towards the rising sun while informing them that they and their descendants were to daily worship the flaming orb as symbolic of the supreme God. To enhance their worship, he gave them special prayers they were to recite while meditating on God. He then traveled around the world and gave the same teachings to 72 tribes.[1651]

If credence be given to this account, then images of 72 tribes, 72 countries and 72 languages now associated with the Tower of Babylon, have their origins in India and Lemuria.

2.3. Peacock Angel Cult

The Yezidi (Yazidi), along with the Yarsani (Yaresani) and Alevi, are one of three peoples who believe in a cult of Angels.[1652] While now associated with Kurds, they reach from Khoristan to Anatolia and Southern Iran. The Yezidi claim to have emigrated from Bombay (i.e. Mumbai) to Afghanistan, into Iran and then to Iraq and Syria c. 3000 B.C.[1653]

The Yezidi accounts help us to trace transformations in peacock imagery. In India, sanatkumara appears with a peacock's feathers almost as a backdrop (figure 462a ff). With Murugan, the peacock is a vehicle on which the god rides and his six virtues appear as 6 emanations in the form of 6 heads. In the Yezidi cult of Angels, the Peacock Angel (Malek

Ta'us, Melek Tawuse), becomes a metaphor for the creation process and a symbol of the created world becoming manifest, visible (figure 463a).

The peacock stands on a symbolic flower divided by four rivers. The Peacock angel divides the circle into two. A lower half is framed by a crescent moon corresponding to night. The lower left contains sticks in 8 directions: 4 with a triangular top (waxing part of the year?), 4 without (waning part if the year?). The lower right contains a sketch of the tomb of Sheikh adi in the Lalish valley.[1654] In between are cuneiform markings.

The upper half is covered by feathers, representing the day and the sun. These are in two layers: an inner layer with 7 feathers (cf. 7 rays of the sun, 7 kumaras, 7 days of the week, 7 planets); an outer layer with 12 feathers (cf. 12 months of the year and 12 zodiac signs). The peacock has a crown of 3 feathers. So the Peacock angel symbol integrates the 3 7 12 symbolism of 3 mother letters, 7 double letters and 12 simple letters. The Yezidis are one of the ways whereby a framework for 22 letters comes to the West.

In the Yezidi tradition, the 7 kumaras, who appear as 1 Murugan plus 6 heads in India, now appear as 1 peacock plus 6 assistants: 1 Universal Spirit (Hâq, Hakk) and 6 avatars (Bâbâ); 1 source and 6 manifestations; 1 root and 6 emanations. The peacock Angel has multiple associations, which tend to emphasize specific aspects (table 91).[1655]

As Shaytan, he seen as the devil who was cast from heaven for not worshipping Adam and then reinstated after 7000 years. He is also equated with Gabriel. He is chief of 7 angels responsible for maintaining the world. As such, Malek Tawuse and his angels resemble the Hindu Adityas (sovereign principles). Sometimes the emphasis is on 6 emanations. Hence, the adityas, which become avatars (bâbâs), become the 6 Divine Sparks, the 6 Primeval Creations, the 6 Faces of Div, the 6 Beneficent Immortals[1656] (6 Amesha Spenta) in Zoroastrianism and its Persian offshoots. As these ideas move West, the 7 Avatars of Universal Spirit (Haq),[1657] also called the 7 Avatars of Universal Spirit, become the 7 Rulers, 7 Saints/Spiritual Persons, 7 Kosmokratores (7 great angels who rule the 7 planets), 7 Fallen Angels and also 7 Archangels,who protect the world.

In the process, the peacock symbolism linked with the Vedas and its divisions in India and with the manifest universe in Yezidism becomes associated with the vanity of the visible, pride and with evil itself. For instance, in Zurvanism, Ahura Mazda (MP: Ohrmuzd) and Angra Mainyu (Ahriman) are twin brothers, one good, the other evil by choice: "Angra Mainyu chose to be evil: 'It is not that I cannot create anything good, but that I will not.' And to prove this, he created the peacock."[1658] In the Sufi tradition, the peacock symbolizes the "fallen soul", who is in alliance with Satan.[1659] The metaphysical and religious metaphors of the Indian peacock are replaced by more mundane metaphors of physical peacocks.

2.4. Simorgh, Semargl

As we go West, the bird metaphor shifts. For example, the state symbol of Uzbekistan (figure 463b)1660 is dominated by the Khumo (or Humo) bird, or Semurg (cf. Simorgh). Whereas, the

Week-day Persian Gods Indic Gods

Sunday	Mithra 密	Adithya 阿儞底耶
Monday	Mah 莫	Sôma 蘇摩
Tuesday	Verethraghna 雲漢	Anga-raka 鴦哦羅迦
Wednesday	Tyr 咥	Budha 部陀
Thursday	Ohrmizd 温勿司or Gav 鶻	Brihaspati 勿哩訶婆跛底
Friday	Anâhitâ 那歇	Sukra 戌羯羅
Saturday	Kewan 枳院	Shanaishwalaya 賒乃以室折羅

Table 92. Seven Week-day Gods in Sukuyôkyô[1661]

Peacock Angel balanced sun and moon, here the solar element dominates and the moon has been reduced to a Muslim crescent in an octagon at the top. Murugan and his peacock focussed on a religious and metaphysical world. The peacock angel reflects the becoming manifest of a physical world. The wings of the Uzbekistan Khumo (Simorgh) manifest the cotton and wheat crops of a specific country in the physical world. What had begun as a religious symbol independent of nations now becomes a national and political symbol.

In the model of the cosmos according to Oriental Theosophy, the peacock metaphor of the universe is replaced by a geometrical scheme. The 7 days are now linked with 7 gods, surrounded by the 12 zodiac signs (figure 155). The research of Tojo Masato has linked this oriental theosophy to the Simorgh and drawn attention to the importance of a Simorghian culture with roots prior to Mithraism (i.e. before ca. 1200 -900 B.C.):

> It is the ancient Aryan culture (pre-Zoroastrian Iranian culture), providing the basic matrix of ancient Iranian observances, thoughts and religions. It covers a vast area, encompassing Japan, Korean peninsula, modern north-east China, Mongol[ia], Central Asia, Kashmir, north India, Pakistan, Afghanistan, Iran, Kurdistan, Caucasas, Black Sea coast, Siberia, and East Europe.
> In the Simorghian culture, Great Goddess Div is the root God and the Seed, which is one single hidden
> Life-Power-Wisdom. She is not a sole creator either commander in monotheistic sense, however, She is truly the root-God, the Hakk, the Ultimate and the One. Div has six faces. The set of these six faces is called Aməša Spənta (the original Aməša Spənta*). Six faces are Mitra, Varuna(=Apām Napāt =Spenta Mainyu), Ahriman, Atar, Khvar, Raam (there are variations). Their role is to give cosmic orders and rhythms in order to make circulation (re-incarnation) of Life smoothly.[1662]

Masato's research reveals unexpected connections between Japanese, Iranian and Indian gods and shows that the Simorgh,[1663] with 6 faces as 6 emanations functions as a leader of sovereign principles of cosmic order (cf. Adityas). So the 6 faces of Murugan in India and the 6 avatars of the Peacock angel (Tawus Malek) of the Yezidis, are paralleled by 6 faces of Div in Simorghian culture. In the near East, these later become the 6 emanations or 6 archons of the spirit Ialdabaoth (Ilda-baoth).

This research also brings to light two interconnected traditions connected with Anahita. On the one hand, as shown in Masato's scheme (table 92), the male Indian god, Shukra (Sukra 戌羯羅, Venus), becomes the female Persian goddess, Anahita (Anâhitâ 那歇)[1664] linked with Friday, day 6 of the week. On the other hand, the Indian goddess Sarasvati becomes

Harahvati, and the Great Goddess as Simorgh (Great Goddess Div/Aditi), Great Goddess Div, Mother Zurwan (Div), or simply Div with attributes such as the One, the root, and the seed. Sarasvati also becomes Aredvi Sura Anahita: "Like the Indian Saraswati, [Aredvi Sura Anahita] nurtures crops and herds; and is hailed both as a divinity and the mythical river that she personifies, 'as great in bigness as all these waters which flow forth upon the earth'."[1665] Anahita, in turn, becomes Scythian Anaitis, Assyrian Mylitta, Arabian Alytta (Allilat, Allat), Greek Aphrodite Urania and Latin Venus Urania.[1666]

In India, Shukra is the planet Venus associated with the dawn, the morning star, esoteric

knowledge and manifestation (i.e. becoming manifest), material world and worldly pleasure (cf. the Peacock angel). In Persia, this complex functionality is split into two: a) the Great Mother as a Simorgh, who replaces the earlier male/female Peacock Angel; b) Venus (Anahita), as a planet, as morning star, as a daughter of the Great Mother. Accordingly we find images of Simorgh carrying a young woman (cf. Kore) up to the heavens (figure 455 c-d). Hence, Anahita as Great Mother is reunited with Anahita as daughter. In subsequent mythology this mother-daughter relationship becomes linked with separate names: e.g. Demeter-Persephone. On other occasions, Anahita/Simorgh is rescuing the albino child Zal (figure 455e). In Greece, the Simorgh of Div becomes an Eagle of Zeus, and the child becomes Kore (young woman), who is then replaced by a young man, Ganymede.

The Simorgh has many names including, Saena bird, etymologically linked with the Sanskrit, zyena: "hawk, falcon, eagle, any bird of prey (esp. the eagle that brings down Soma to man)….,"[1667] lives in a Saena tree, a version of the world tree associated with the world mountain (Alborz, Mount Ghaph, Gaokerena, Mount Hara, Mount Qaf). These associations with imagery of a world pillar, parallel the peacock Angel, as metaphor for the entire world.

Simorgh also has associations with the star Sirius (the dog star, Tishtar), which helps us to understand why Slavic versions of Simorgh as Semargl (figure 464a) often show a winged dog/fox/wolf-like figure. In other versions Semargl becomes a fiery horse and rider (figure 464b). Further names have been studied by others.[1668] Fauth has argued that: "all the mythical giant birds—such as Simorgh, Phoenix, Garudáa, the Tibetan Khyunµ, and also the Melek Tâ÷us of the Yezidis—are offshoots of an archaic, primordial bird that created the world. Thus Simorgh as God in Persian mysticism would, curiously, represent a return to the original meaning."[1669]

The Roka bird is yet another name for Simorgh, recalling the Ancient Slavic Roc, and Rarog, which has parallels in the double headed Garuda Bherunda, Roman eagles, Russian eagles and more recently Hapsburg and Austro-Hungarian eagles (figure 23). The Roc is a serious candidate for Fauth's primordial bird. Our concern here lies elsewhere: not so much in identifying names and species as understanding changes in mythical bird metaphors across time and cultures. One of these entails 2 birds, another makes the bird one of 4 "animals" linked with the 4 points of the compass.

2.5. Two Birds

Premature Egg	Regular Egg
Aruna –	Garuda
Charioteer of Surya	Charioteer of Vishnu
500 Years	1000 Years
Lame	Normal

Table 93. Two Eggs of Vinata and their associations.

In addition to Murugan's splitting the mango tree to create the cock and the peacock, there is another Indian case of two birds that begins as two eggs. There were two sisters: Vinata and Kadru (cf. Aditi and Diti). Kadru laid 1000 eggs. Vinata laid two eggs one of which she opened prematurely and became Aruna; the other of which hatched normally and became Garuda:

> Inside the egg was a boy with a well-developed upper body but has no limbs below his torso. Knowing that his mother was the cause of his premature birth and the reason of his deformity, the boy was furious. He cursed his own mother that she should become a slave of her sister, Kadru, for 500 years. Aftter casting the curse, he rose up high in the sky and flew away, and finally settled down as the charioteer of the Sun God, Surya (Suriya). He was later known as Aruna (Arun).[1670]

So the two eggs, one prematurely broken, the other hatched normally, lead to two children: one lame or cripple called Aruna[1671] or Akashagharba, the other normal and healthy, called Garuda. The lame child, Aruna, associated with Aruna (the dawn) becomes the charioteer of the sun, Surya. The healthy child, Garuda, becomes the charioteer of Vishnu (table 93).

The time frames for the hatching, 500 years and 1000 years, indicate a metaphysical framework. Aruna marries zyena (Syeni), and their son is the mythical jaTAyu bird, the king of vultures. Zyena (saena) as noted above is another of the names associated with the Simorgh. In some versions, Aruna-Garuda are along the Gemini-Scorpio axis. In other versions, Aruna represents the celestial South, summer Solstice, while Garuda represents the celestial North, winter solstice. Hence, Aruna represents the waning half of the year (yang going towards yin). Garuda represents the waxing half of the year (yin going towards yang). Metaphorically, the stage is set for waxing light as good and waning light as evil.

Aruna's lameness is much more than being "walking challenged." It links him with a distinguished series of deities including Saturn, Hephaestus, his son Erichthonius, who became King of Athens although he lived in a basket. In the case of Auriga, being unable to walk is given as a reason for his inventing the chariot. Aruna is effectively a half-man- half-serpent, or a human with serpent-like lower extremities, a characteristic of the nagas in India, Nuwa in China and the Agathodemon in Greece. It is also a feature of Rahu and Ketu, where Rahu has a regular human body and Ketu has serpentine features (figure 473). This becomes all the more intriguing because the south, associated with Aruna is linked also with Alpha hydrae, the birth star of Ketu, while the meanings of Aruna's name include "77 ketus."

In other words, the metaphors of charioteer, with their obvious moral connotations at the personal level of reining in and curbing ones' desires, are paralleled by efforts to maintain cosmic harmony and order through sovereign principles (adityas), holy immortals, uthras, emanations, powers, archons, archangels, angels or spirits. Rahu and ketu are clearly threats to this order. Accordingly, in India, they are a) divided into two during the first war in heaven

and b) integrated as two additional (invisible) planets into the astronomical system. In the West, rahu and ketu are not counted as planets but ironically the Hydra constellation becomes a symbol for multiple heads and one of the key metaphors for the very evil that was theoretically being killed, repressed or denied. The stories of the sky are more than a source of myths. They take us to central themes of our religious texts.

2.6. Four Animals

Other versions of the Hindu stories link 4 gods as 4 guardians with the 4 directions: e.g. Kuvera, Yama, Indra and Varuna with North, South, East, West. In China, these 4 Guardians become 4 animals: Azure Dragon, Black Tortoise, White Tiger, and Red Bird linked with East, North, West, South. Hence in China, the red bird is specifically linked with the South.[1672] In the Buddhist tradition, the red bird is a Phoenix 鳳凰 and Zōchōten 増長天.[1673]

2.7 Other Mythical Birds

In China, the dragon is seen as a combination of ideal parts of animals while a phoenix is seen as a "conglomeration of the most beautiful parts of all the birds in the world."[1674] Meanwhile, in Greece, phoenix is linked with the palm tree:

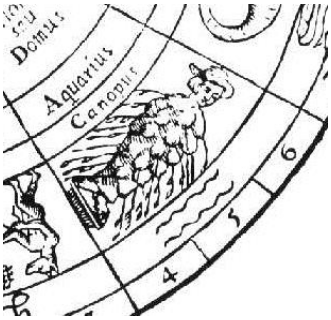
> In Greek, the word phoinix ('phoenix') means 'palm-tree', so that the primordial Phoenicia was 'the Land of the Palm Trees'. Indonesia is really the Land of the Palm-trees and, particularly, of the most useful of them all, the coconut palm. According to Egyptian legends, the Phoenix bird, the 'soul' of Phoenicia, came to Heliopolis from beyond the ocean (Indian), from Punt (the Island of Fire) every time an era ended. [1675]

The Simorgh has associations with the world tree and the world mountain. By contrast, the Greek phoenix, in its meaning of palm tree, is effectively synonymous with the world tree found also in the Mandaean tree of life (figure 53). In the case of the Slavic firebird (figure 464-465), the association often resembles the Chinese phoenix, or the Egyptian Bennu, a rebirth associated with a specific time or cycle. Western cases such as the eagle range from images of Zeus, to a specific constellation and everyday birds. In the West, we have become so accustomed to classing birds as part of a natural history, zoology and ornithology, that the super-natural history of birds as metaphorical images of the cosmos is often overlooked or forgotten, and yet these images are an important dimension of stories of the sky.

3. Time

To understand more clearly the differences between Eastern and Western stories of the sky it is important to trace subtle shifts in approaches to time. Chapter 6 explored how the Indian model of the cosmos began from an integration of time and space. The number symbolism of time in breathing cycles (prana), lunar and solar cycles, is integrally linked with the numbers of space. Sacred geography on earth and sacred chronology in the heavens are part of a single whole. Hereby, the descent from and subsequent return to the One is theoretically simple.

In a basic Indian cosmology there are 7 places (lokas, realms, spheres). Time is introduced in place 3. Kal (Kala) change in the Ever-Unchangeable, and corresponds to Higher World 3.



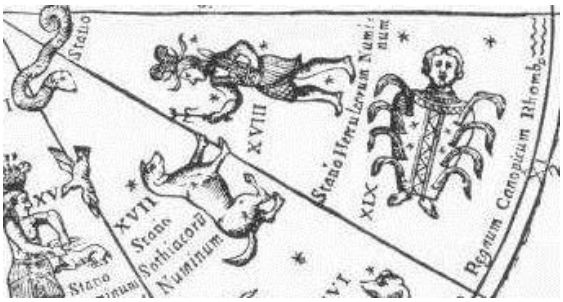


Figure 466a. Diana (Yazata), b. Diana of Ephesus, c-d. Aquarius/Canopus (Egyptian Zodiac).

Svarloka, linked with 5 directions and Indra's heaven.[1676] In terms of tattvas (elements), time is one of the 5 Limitations of Maya: time, space, power, material knowledge, desire.[1677] In terms of letters of the alphabet, time is part of the yavarga (letters 26-30). In terms of associated concepts in the tantric tradition, this entails: Action, Knowing, Desire, Time, Fate (figure 42b).

In India, the cyclical dimensions of time and space dominate. As we move westwards, there is more emphasis on the role of time, and a gradual separation between space and time. As in the case of symbolic birds, there are increasing distinctions with diversification of functions and names. There are also subtle changes. In India, the world view is matriarchal. Goddesses such as Durga, Lakshmi,Parvati, Kali, Lalita Tripurasundari are at the centre of creation and action. Along with the Matrikas, they are literally the matrices of creation, being, becoming and dissolution. As we move westwards, this universality of the female gradually becomes restricted to two zodiac signs Virgo and Aquarius, then only one sign, Virgo and one planet (Venus). The female, as the Great Mother is gradually reduced to Eve as a root of evil.

3.1. Aditi, Div, Din, Daena, Diana

In the Indian creation story, there are two goddess, Aditi and Diti, the boundless and the bounded with respect to both space and time. Aditi is mother of Adityas (the sovereign principles that maintain cosmic order). Diti is mother of the Daityas. Aditi is mother of the Gods (devas). Diti is mother of demi-gods, inferior-gods, spirits and demons (asuras). The cast of the devas and asuras in the wars of heaven begins here. Etymologically, both aditi and diti are linked with the Sanskrit, DI, with a range of meanings including: to soar, fly to fly away, to shine, be bright; to shine forth, excel, please, be admired to bestow upon,…to decay, perish. This DI leads to the goddess Div and words such as divide and divisions.

Inherent is a dual sense with a female (nurture) aspect and male (friendship) aspect,[1678] which become the goddess Div and god Mithra, or the goddess Diana and god Dianus; the Oak Goddess and the Oak God (cf. Darkness-Light, Dione-Zeus, Jana-Janus). In Persian, Sanskrit Di becomes Div, and Daena, that which is seen or observed, that which was revealed, in the sense of becoming manifest, with further meanings of religion, eternal law and goddess of faith:

> Daena (din in modern Persian) is the eternal Law, whose order was revealed to humanity through the Mathra-Spenta ("Holy Words"). Daena has been used to mean religion, faith, law, even as a translation for the Hindu and Buddhist term Dharma, often interpreted as "duty" but can also mean social order, right conduct, or virtue. The metaphor of the "path" of Daena is represented in Zoroastrianism by the muslin undershirt Sudra, the 'Good/Holy Path', and the 72-thread Kushti girdle, the "Pathfinder".[1679]

Alternatively, she is called Diana (Yazata) or goddess Yazata.[1680] The visible appearance of this goddess of Faith is clearly linked with Diana of Ephesus and with images of Canopus associated with the sign Aquarius in the Egyptian zodiacs (figure 466a-d). Hence, the Greek version of the Great Goddess that we associate with the West coast of Turkey has roots in middle Asia. Another of her Persian names is Spenta Armaiti (Esphand /Espandarmaz), a female deity who protects mother earth as Holy Devotion (Foroutani Moghadas) and unconditional love (cf. Hebrew: Chesed). She is supreme goddess of the earth and the female generative power. In Armenia, she is known as Spendaramet; in Greece she is called Demeter.

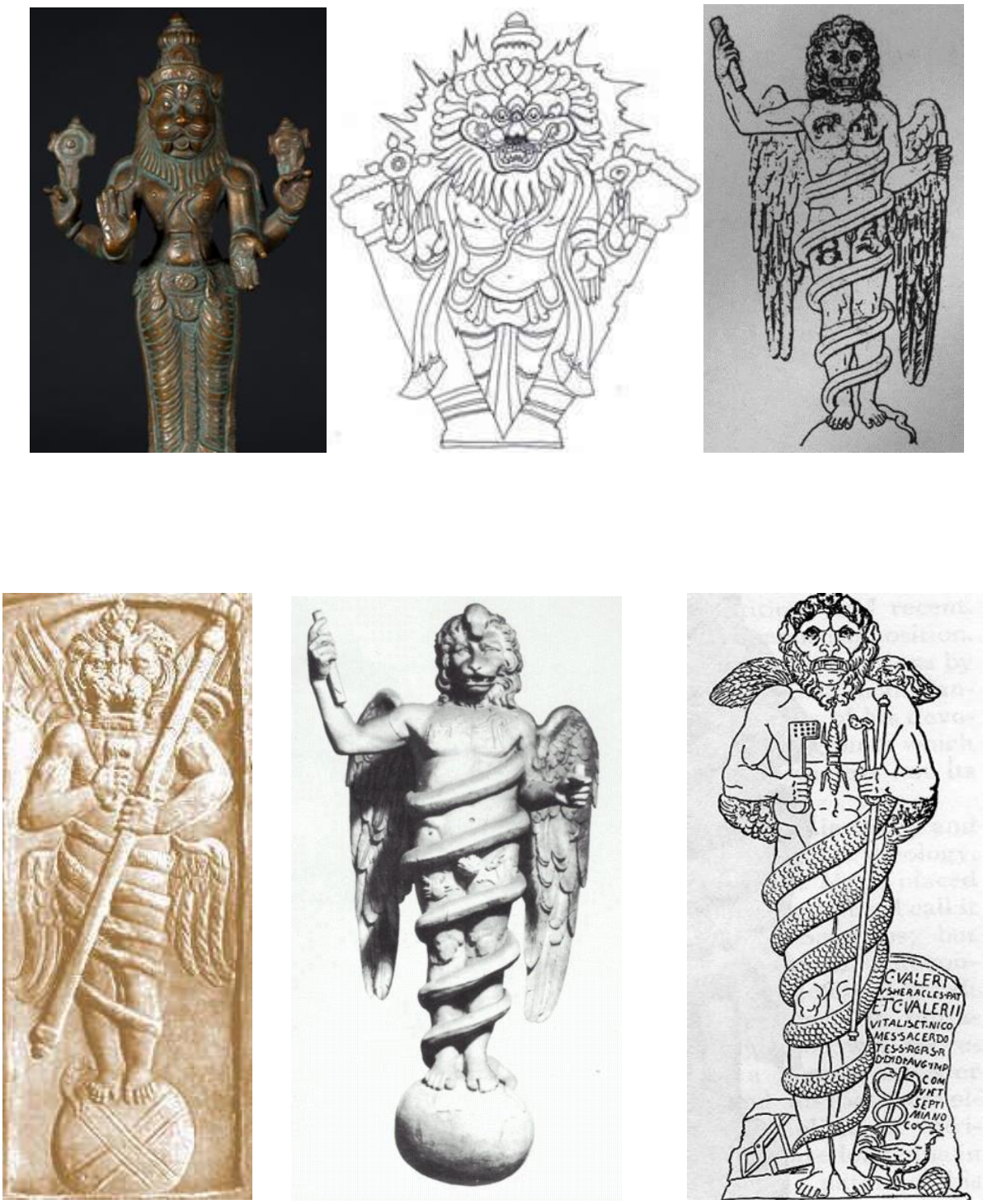
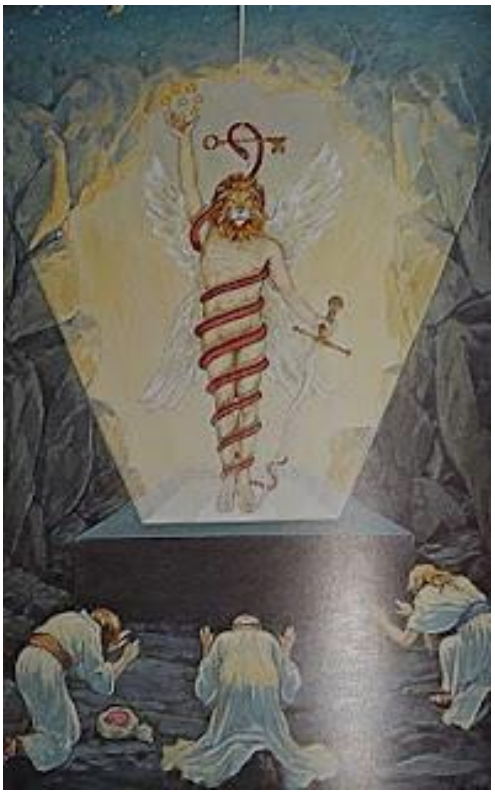


Figure 467 a-b. Narasimha, c-e, Zurvan (as Leontocephalic man, Persia).f. Leontocephalic Mithra as Kronos



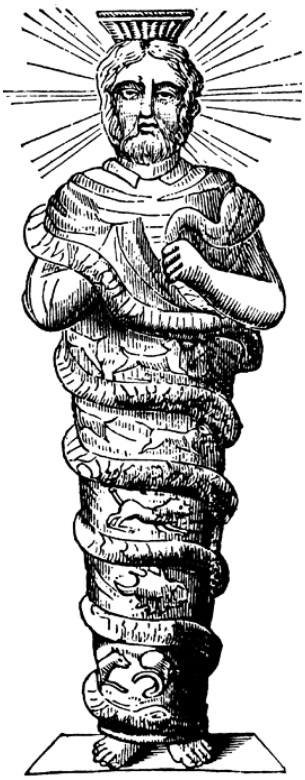


Figure 468 a. Mithraic Aion Leontocephalic, b. Serapis, c. Veles, d. Protogonos as Phanes

Figure 469 a. Faravahar (Ahura Mazda + Ahreeman), b-e. Ahriman

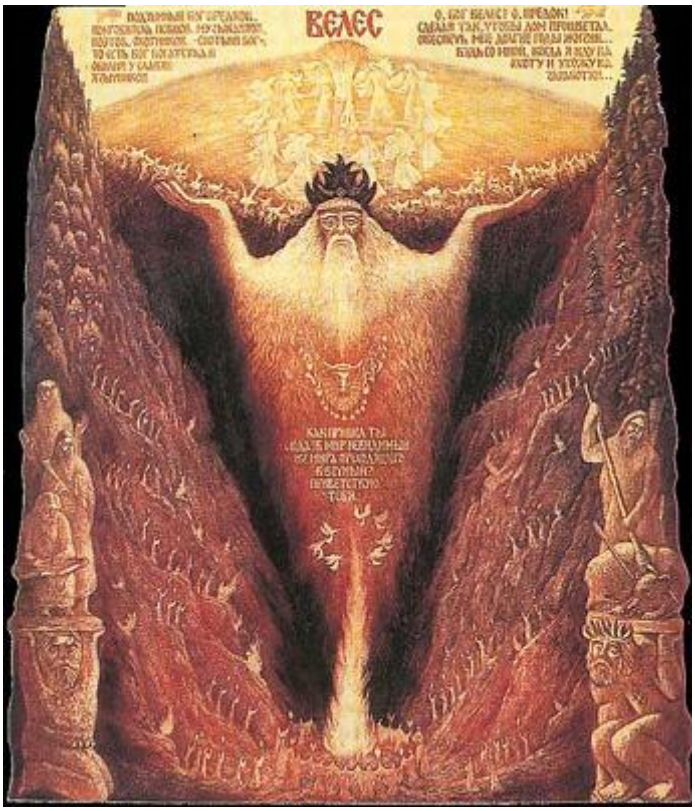
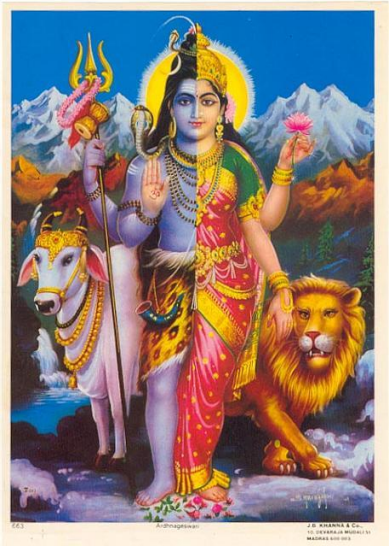
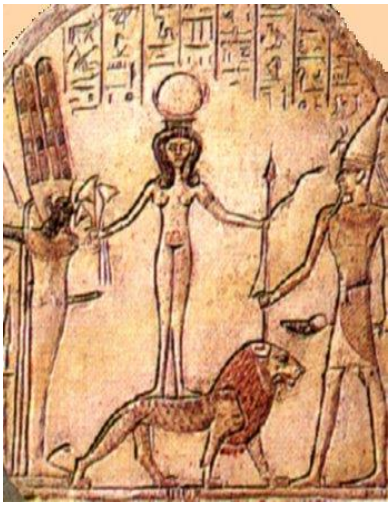


Figure 470a. Veles, b. Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН), c. Veles





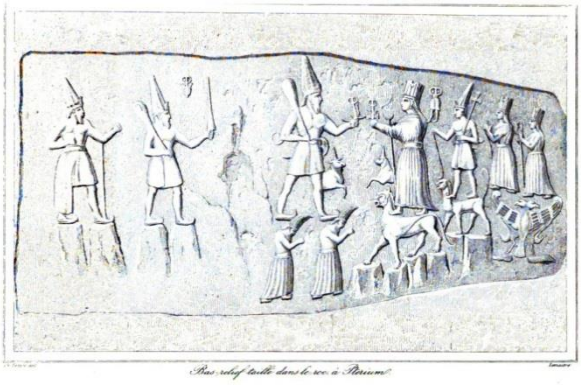


Figure 471. Harihara, Ardhanarisvara, Duraga, Isis, Teshub

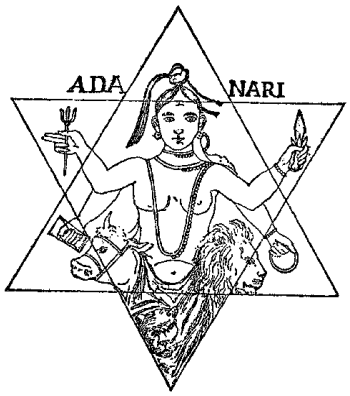


Figure 472. a Adanari, b. Adonai, c-d.Mithras, e-f. Saints Paul and Peter

The links between Demeter, Diana, Daena, and faith, religion, law point back to the Hindu Vedas and also invite unexpected comparisons with the Slavic runes for Veda and Vera:

> The Veda fleece [rune] gives knowledge of the supreme laws of universe into the terrestrial peace. This is given by a process known to the Magi. Knowledge in all that is in the universe. Skill to see. One of the aspects of runes is - as above, so below. It is nonaccidental, that highly penetrating is the epithet of Most High. With the aid of runes the Veda Most High becomes highly penetrating into that seen and invisible. Fleeces of the beginning of interaction of the sky and Earth. Fleeces of the equilibrium between the spiritual beginning of man and the terrestrial. That possessing this equilibrium possesses authority. The Magi are able to distribute this entirely. Reverse position runes can designate spiritual blindness, authority of ignorance. In the favorable sense - the need for seeing, knowing, explaining.[1681]

Hence, the Slavic Veda rune is connected with: a) beginning of interaction of sky and earth; b) equilibrium between spiritual beginning of man and terrestrial; and c) knowledge of supreme laws of the Universe.[1682] This Slavic rune for Veda is linked in turn with a Bepa rune (Vera, English: Faith), entailing two runes:

> 1. Rune of the 'Vedas' - means the Veda, Maintenance, i.e. the ability to taste the Divine Wisdom of God, and having become a person whom God leads, and tells it to others.
> 2. Rune of the "Ra" - means the Sun, Light or Light of Truth God.
> So, VERA - The Light of Wisdom is the Light of Truth and God.[1683]

If the associations of the Great Goddess with Nature, vegetation, and the female generative power are expected and well known, the links with devotion, faith, law, and one of the basic terms for religion (din) found in India, Persia and the Slavic tradition suggest deeper reasons for the Christian strategy to link the Virgin Mary with the Virgin Goddess of Ephesus.[1684] It also suggests that there are dimensions of faith, which a male-centred Christian priesthood has sometimes possibly repressed or simply forgotten. [1685]

6.4.3. 3.2 Zurvan

In India, the goddess of time is Kala (Sanskrit alphabet letters 1 and 26: ka and la). Time regarded as a god of Death is kAlAntaka. Linked with yama, this becomes all-destroying time in the form of Yama. Time personified is kAlapuruSa and prajApati, and is associated also with ziva, in whom all things lie. In connection with the 4th avatar of Vishnu, the asura Narasimha becomes a lion-headed figure (figure 467 a –b). Indeed, time and evolution are implicit in the 10 avatars of Vishnu (figure 473 a-b).

In Zoroastrianism, the limitless and timeless dimensions of the goddess, Aditi, become qualities of the male god, Zurvan, god of limitless time or eternity (figure 467 c- e). He is found equally in the Slavic tradition as Zervan (ЗЕРВАН) in the form of a winged god with male and female sexual organs, a lion's head, a human body wrapped with a snake, standing on a world globe.[1686] Indeed, it is striking that old Slavic symbols for Zervan and old Yezidi symbols for Zurvan are almost identical.[1687] The connections of Middle Asia are in North-South as well as in East-West directions.

3.3. World of Time, World of Duration, World of Perpetuity, World of Eternity

The Persian developments are complex and subtle. Zoroastrianism, has at least four main strands: a) the original religion of Zoroaster, b) Mazdaism, which makesAhriman

World of Time	World of Duration	World of Perpetuity	World of Eternity
zaman,	dahr,	sarmand,	azal
Mortal World	Kingdom of Angels	Empyrean Court	Heavenly Court
Nasut	Malakut	Jaburut	Lahut
Olam 6 Olam 5	Olam 4	Olam 3	Olam 2
Ahriman	Mihryazd	Ohrmazd Bay	Zurwan
King of Darkness	Living Spirit	First Man	Father of Greatness

Table 94. Four kinds of time, worlds, gods.

the creator and leader of the daevas, c) Zurvanism, and d) the Magi. The details of these religions are clearly beyond our scope. Of interest for our stories of the skies is how time, which had seemed a simple term connected with daily, monthy, annual and larger cycles, is now divided into four basic kinds (azal, sarmand, dahr, zaman), each linked with separate worlds (olams) and associated with different gods (table 94 reading right to left). As the Sufi Mirza Husayn-'Ali explains:

> Ponder the differences among the worlds (`awalim). Although the divine worlds (`alam ilahiyya) be never ending, yet some refer to them as four: the world of time (zaman), which is the one that hath both a beginning (awwal) and an end (ukhra); the world of duration (dahr), which hath a beginning, but whose end is not revealed; the world of perpetuity (sarmand), whose beginning is not to be seen but which is known to have an end; and the world of eternity (azal), neither a beginning nor an end of which is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither a beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean. Other have called these the worlds of the Heavenly Court (Lahut), of the Empyrean Heaven (Jabarut), of the Kingdom of the Angels (Malakut), and of the mortal world (Nasut)."[1688]

These worlds and distinctions are a subset of a larger framework to which we shall return (§6). For the moment, by way of orientation, we note that the main domains of the wars in heaven were between the world of perpetuity (olam 3, Jaburut) associated with archangels and the world of duration (olam 4, malakut), the kingdom of angels, linked with the 7 planets, and as noted earlier with the double letters B G D K P R T. In the Christian version the focus is very much on this fourth world, the kingdom of angels (cf. sephiroth 10: Malkuth, and the Sanskrit: malakuta). This fourth world is also the domain of Mithra.

3.4. Mithra

In India, Mitra is a term at court where there is a mitra, arimitra, mitra-mitra, arimitra-mitra as part of the 8 remoter princes, who complement the 4 sovereigns to be consulted in times of war. In general terms, Mitra, means friend, companion, and is linked with agreements and contracts. He is one of the key sovereign principles (adityas), sometimes appearing as Aditya 1, 2 or 10. He recurs as Vedanta deity 9. Given his friend dimension, his name is often conjoined with other gods: e.g. agnimitra, bhumitra, chAyAmitra, kalyANamitra, maitrA-varuNa, maitrI, Maitreya and vizvAmitra.

In Persia, Mitra becomes Mitra (Mehr, Mihr) and Mithra. In Europe, Mithra becomes a lion-headed (Leontocephalic) man representing Kronos in the sense of boundless time and limitless Aeon.[1689] Mithra, who is linked with Simorghian Mithraism and Oriental Theosophy in the East, becomes associated with a detailed iconography (figure 468) in the West:

> At the pinnacle of the divine hierarchy and at the origin of all things, the Mithraic theology, the heir of that of the Zervanitic Magi, placed boundless Time. Sometime they would call it Saeculum or Saturnus; but this appellations were conventional and contingent, for he was considered ineffable bereft alike of name, sex and passion" The figure signifies the inevitable victory of boundless Time (eternity) over every creature and condition. In time all beings reach completion; in Time all wrongs are righted; in Time salvation is assured to all. The head of the lions signifies that the mortal concept of Time is the despotic ruler of the animal –or irrational- creation; that its strengths is supreme; ant that it devours all the lesser powers which exist temporarily within it. The coils of the serpent represent the motion of the heavenly spheres through the zodiac, which is shown as a human body. The golden key indicates that Time is the key to the mystery of existence. The sword is the instrument by which the demon of man-made Time is slain and his body divided into past and future, while to the gods is given rulership of the everlasting now. The double set of wings signifies the flight of Time through the inferior worlds of the four elements, and the eight stars are the spheres upheld by Time. The dome of the Mithraic cave is ornamented with stars to typify the universality of the divine cult, and the radiant globe upon which the figure stands is the universe. The resurrection of the figure from the darkness of the tomb reveals the ascension of boundless duration from the narrow limitations of man-conceived time. The three kneeling figures are the limitations of the three-dimensional world-length, breadth, and thickness- which bow before the limitless Eon.[1690]

In Rome, an underground temple as a Mithraic cave becomes the sub-basement of the Christian Basilica of San Clemente. 35 Mithraic temples have been found in Rome, and 15 more at the Roman port of Ostia.[1691] Related syncretic gods such as Serapis, substitute a human head but maintain many other aspects of the symbolism (figure 468b). Later versions of Serapis integrate other gods such as Hapi, Osiris, Hades and Pluto (figure 486).

3.5. Aeon, Phanes and Protogonos

Other traditions focus on the birth of the Aeon, as a young man becoming manifest, sometimes appearing as Veles amidst emanations of light, sometimes as the Protogonos, emerging from an egg, framed by an oval form of the zodiac circle (figure 468 c-d). Here the imagery of a timeless, eternal god is replaced by the "birth", or more precisely the becoming manifest of an eternally young god (a western version of sanat kumara). This young Phanes appropriately makes his first appearance on the Epiphany, 6 January in the modern calendar, the day that the three Magi arrived to adore the child Jesus, the day that John the Baptist is said to have baptised Jesus, and also the day, in some orthodox traditions, that Jesus was born. In the old Julian calendar, this date is 14 January, the date of Makara Sakranti in India, when the sun enters into Capricorn (in the sidereal calendar) and when millions bathe in the Ganges. Hence, there are underlying themes linking the belief systems of East and West.

Ethnologically, scholars have drawn attention to parallels between the Indian, Rudra Shiva and Bulgarian Surva[1692] - The Winter Masquerade Rituals[1693] with sourvaskari (13-14 January) corresponding to Zurvan the god of eternity, destiny and the universe in Bactria (cf. Zurvanism in Persia). Hence the Bulgarian Surva rituals correspond to the sun's entry into Capricorn in the sidereal calendar, which is also the feast of Makara Sankranti in India (14 January).

4. The Other

To understand the wars in heaven, there is another difference that needs to be understood: a

Vivasvat and Saranyu (Cloud) -	Vivasvat and Samjna (Shadow)
1st Son of Sun-	2nd Son of Sun
Elder Brother -	Younger Brother
Timeless -	Time
Eternal Life -	Life
First Man -	First Mortal Man
Fathers	Gods
Yama Vaivasvata -	Manu Vaivasvata

Table 95. The sun as Vivasvat, his two wives and two sons.

changing treatment in ideas of twins, friends and companions. In India, the stories of Aditi and Diti, of Vinata and Kadru explored the notion of two eggs, one premature and lame, the other regular and healthy. This idea of two creations exists equally in the divine version of the human sphere. One of the names of the god of the sun is Vivasvat, who has two main wives. With a first wife, Saranyu, Vivasvat has a 1st son of the sun called Yama.[1694] The sun's wife finds him too bright and too hot. So she creates a double of herself called Samjna (or Chaya, shadow). Vivasvat and Samjna produce a 2nd son of the sun, called Manu.[1695] The 1st son, Yama, presides over the Pitris and rules over the spirits of the dead. The 2nd son, Manu, becomes the progenitor of man, mankind and the human race. So there are effectively two versions of first man: Yama Vaivasvata and Manu Vaisvasvata (table 95):[1696]

In the realm of birds, Vinata has two eggs that lead to the twin birds, Aruna and Garuda, one premature and flawed; the other regular and healthy. In the realm of human beings there is a similar twofold creation: a first connected with the Pitris and the past; a second connected with the living. In Chaldea, this becomes a distinction between Mundane Man linked with Mars and Celestial Man linked with the Sun (figure 155). In Europe, this becomes a distinction between a Celestial Adam and a Physical Adam (Adam Kasia – Adam Pagria). It also leads to twofold twins in Gemini, such as Hercules – Apollo, where one is half-mortal or mortal while the other is immortal, one is physical while the other spiritual (figure 74).

The etymology of yama is linked with the number two, double and twins. The children of Yama, as Yama and Yami, become the first man and first woman. In Persia these become Yima and Yimeh, Yima Xšaēta, Yima Khsaeta, Jam shid, Jamshid, Prince Jamshid. The double etymology of yama also means that there are two stories of man, one in the heavens and one on earth. Yima Kshaeta means the Good Shepherd. So the Persian Prince Jamschid prefigures one of the attributes of Christ. And as with the story of man, there is a twofold story of Christ, in stories of the sky, linked with the 6th heaven and letter 16 in the Sufi tradition of Al Arabi (figure 184); the other with an historical figure on earth.

4.1.The Friend

Hindu religion begins with a threefold concept of deity, as creating, preserving, destroying, associated with Brahma, Vishnu and Shiva. This triadic approach becomes linked with the sovereign principles. Hence Varuna, Mitra, Aryaman are seen as God, Friend, Bosom Friend. Although this triad or trinity continues, there is a trend for Brahma to be associated with initial creation and to focus on Vishnu and Shiva in the everyday operation of the world. This twofold approach to god is reflected at various levels:

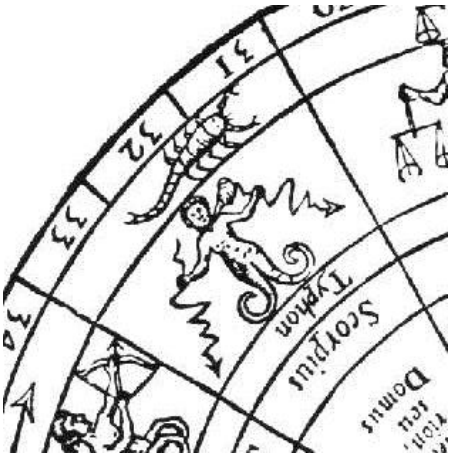


Figure 473 a-b. Avatars of Vishnu, c. Rahu, d. Iaw, e-f. Typhon.

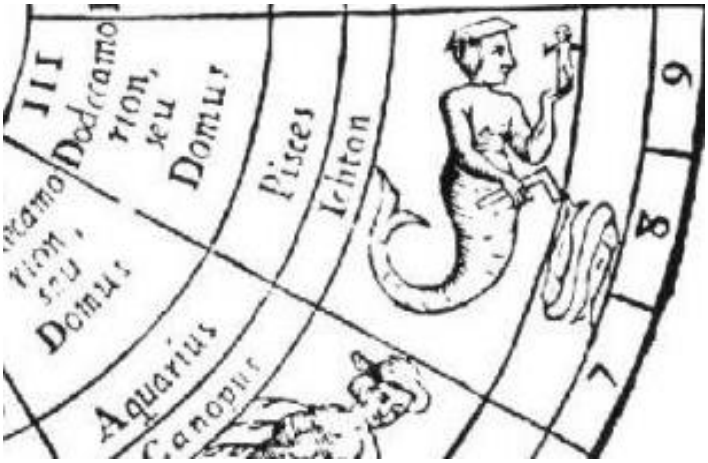


Figure 474. a. Icthon,b. Fu Xi – Ne Wa,c .Olokun, d. Olókun

Figure 475. a. Cobra and Ketu, b. Mandaic letter 21, š c-d. 7 -10 Headed Snake, e. Vishnu on Seshnag f. 7 Headed Snake and Buddha (Nong Khai, Thailand).,

Figure 476 a. Hercules and Lernaean Hydra; b. Saint Michael and his angels fighting the 7 headed Dragon.

Figure 477. Dürer, Apocalypse: Dragon with 7 Heads, War in Heaven: Dragon Defeated.

Figure 478 a. Christian and Apollyon. b. Abaddon

Figure 479 a. Craft of Gods.b. Darksiders

2. The Twelve Adityas: The Twelve Sovereign Principles that lead to stability and order in the world

#	Sanskrit	Principle	Realm	Impo
1	Mitra	Friendship; The social contract, the sacred bond between people	Of This World	Ma Princ
2	Aryaman	Honor; Nobility, honesty, trust, good faith, truth to principles		
3	Bhaga	One's share; The giving, doing & accepting of one's fair share		
4	Varuna	Fate; The relation between god & man, the favor of the gods	Beyond This World	
5	Daksa	Ritual efficacy; The proper rules of ritual skill, of making sacrifices		
6	Amsa	The share of the gods; That which is sacrificed		
7	Tvastri	The shaper; Industry, craftsmanship, workmanship	Of This World	Mi Princ
8	Pusan	The nourisher; Agriculture, abundance, that which offers inner security		
9	Visvavat	The righteous; Morality, justice, the laws of man		
10	Savitra	The Vitalizer; The power of words as magic weapons	Beyond This World	
11	Sakra	The Potent; Courage, heroism, valor, that which offers outer security		
12	Vishnu	The Pervader; Knowledge, wisdom, perception of reality		

3. The Eleven Rudras: The agents of destruction, transformation and change. A. The Manifestation of speech from the mind

#	Sanskrit	Meaning	Descrption	Personificaton
1	Ananda	Bliss	The calm, silenced mind beyond thought; The motionless ocean of bliss	The Conqueror of Death (Mrityum Jaya) who is beyond desi
2	Vijnana	Knowledge	Beginning of an idea, the power of intellect, the inner vision the mind tries to express; the first blurring of the waters	The Southern Image (Daksina Murti); The south being the manifestation & the north being the sour
3	Manas	Thought	Reduction of idea into word form, into code for the five senses	The Lord of Lust-Sensory Desire (Kamesvara); Gr development of the seed of thought
4	Prana	Breath	The word brought forth by vital breath, becoming alive & reined to the five senses and manifested	The Herdsman (Pasupati), who reins and guides the flock of senses
5	Vac	Voice	Food (Anna) is the fodder of the body & speech (Vac) is the fodder of the mind.	The Lord of the Elements (Bhutesvara) Food is the substance of vital energy & speech is outward pr the mind

B. The rulers of space, the controllers of destiny.

#	Sanskrit	English	Meaning	Sense	Organs	Element	Other
6	Isana	The Ruler	Enjoyer of nature, the learner	Touch	Hands	Wind	Clarit Upwa
7	Tat-Purusa	Supreme Person	Nature, that which is enjoyed and learned	Smell	Oral & Anal	Earth	Yello East
8	Aghara	Fearless	Intellect, granting benefits & removing fear	Hearing	Organs of Speech	Ether	Blue South
9	Vama-Deva	The Left Handed God	Self-consciousness, the ego	Sight	The Feet, led by the Eyes	Fire	Red West
10	Satyojata	Suddenly Born	Soma, the sacrificial elixir	Taste	The Organs of Sex	Water	White North

C. The Soul; the higher self

#	Sanskrit	English	Meaning
11	Atma	The Soul	The higher self, the conscience with its aspect of free will

***4. The Eight Vasus:* The Realms of the Gods**

#	Sanskrit	English	Meaning	Element	
1	Prithivi	Mother Earth	The body and the food of life & source of abundance, in which dwells:	Earth	
2	Agni	Fire	The mouth of the gods, which consumes & digests the earth	Fire	
3	Antariksa	The Atmosphere & Oceans	The waters; Sphere between heaven & earth, in which dwells:	Water	
4	Vayu	The Wind & the Currents	The breath of the gods, the powerful & often destructive flows of energy & life	Wind	
5	Dyaus	The Sky	Father of sun, moon & stars, fertilizing mother earth with rain, in which dwells:	The Day	The Ether Space
6	Surya	The Sun	Source of warmth, light, and life		
7	Naksatra	The Stars & the Planets	Realm beyond humanity where universe was born, in which dwells:	The Night	
8	Soma	The Moon	Vessel of soma elixir, ruling over tides, plants, animals & sexual energy		

Table 96. 33 Gods.[1697]

Desire Realm (kama loka) 1- 11

1. Purgatory
2. Asuras
3. Ghosts
4. Animals
5. Humans
6. Devas of the Four Great Kings (9 million years)
7. The 33 Gods (36 million years)
8. Yama devas (144 million years)
9. Contented devas (576 million years)
10. Devas delighting in creation (2.3 billion years)
11. Devas wielding power over others' creations (9.2 billion years)

Form Realm (rupa loka) 12 – 27

12. Retinue of Brahma (one-third of an aeon) [1]
13. Ministers of Brahma ((half an aeon) [1]
14. Great Brahmas (one aeon) [1]
15. Devas of limited radiance (2 aeons) [2]
16. Devas of unbounded radiance (4 aeons) [2]
17. Devas of streaming radiance (8 aeons) [2]
18. Devas of limited glory (16 aeons) [Third jhana, minor degree]
19. Devas of unbounded glory (32 aeons) [Third jhana, medium degree]
20. Devas of refulgent glory (64 aeons) [Third jhana, highest degree]
21. Very fruitful devas (500 aeons) [4]
22. Unconscious beings (500 aeons) [4]
23. Devas not falling away (1,000 aeons) [4]
24. Untroubled devas (2,000 aeons) [4]
25. Beautiful, clearly visible devas (4,000 aeons) [4]
26. Clear-sighted devas (8,000 aeons) [4]
27. Peerless devas (16,000 aeons) [4]

Formless Realm (arupa loka). 28 -31

28. Sphere of Infinity of Space (20,000 aeons)
29. Sphere of Infinity of Consciousness (40,000 aeons)
30. Sphere of No-thingness (60,000 aeons)
31. Sphere of Neither Perception nor Non-Perception (84,000 aeons)

Table. 97. 31 Buddhist Realms

Supreme Personality of Godhead - King of Heaven, Satyasena - Satyajit, God - Friend, Varuna - Mitra. The friend is also called companion. One is source, the other is manifestation. One becomes North, the other South.

4.2. Faravahar

In Persia, this notion of the complementary friend, as two sides or two dimensions of one being gradually becomes a duality in the symbol of Faravahar (figure 469): "Faravahar, the winged symbol of Zoroastrianism which itself represents a Dual Creature of half man (Ahura Mazda) and half beast (Ahreeman). In original Zoroastrian doctrine, Ahura Mazda and Ahreeman were two faces (sides) of one being."[1698]

In Persia, Ahura Mazda becomes associated with the upper body, while Ahreeman (Ahriman) becomes associated with "the lower beast body).[1699] The distinction between upper human and lower beast invites half-man/half-beast metaphors.[1700] It also spatializes concepts of chakras, of tame and wild, culture and nature. The chakras now apply only to the upper torso. They are cut off at the root chakra. So the 6th day, 6th month, 6th chakra 6th letter in descent, becomes the 1st chakra of manifestation. The upper body is human, tame, culture. The lower portion is beast, wild, nature. The upper portion is Fe, Feo, Fehu (which began as the last rune 23, or rune 24, and now becomes rune 1).

The lower portion is Ur (which began as the original rune 1, now becomes rune 2 or in some cases the end). In terms of cardinal directions, Fe, Feo, Fehu becomes North while Ur becomes South. The moveable wealth of Fe, thus becomes linked with Kubera in the heavens and with human on earth. The ancestral wealth of Ur becomes linked with the beast on earth, the Pitris, Yama and the Underworld. The first letter as A becomes linked with Anthropos and man. The last vowel (U) and the last letter (Z) as UZ become linked with beast, demon, the underworld and hell.

4.3. The Adversary, Opponent, Enemy

In terms of gods and deities, Ahura Mazda-Ahriman, who begin as complementary gods, become competing and then increasingly polarized opposing forces. This polarization occurs in various cultures. In the Hebrew tradition, the adversary becomes the Opponent. In the Slavic tradition, Veles begins as one of the great deities (figure 470a ff.). He then becomes associated with the Other, in the sense of a hostile force as Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН).[1701] Subsequently, Veles becomes associated with the demonic, the devil and evil, the beast and the Great Beast. In terms of light imagery, day becomes good and dark becomes evil, and accordingly there is a King of Light opposed to a King of Darkness, a Prince of Light opposed to Prince of Darkness, Archangels of Light, and fallen Angels of Darkness.

5. Wars in Heaven

Chapter 2 outlined how letters of the Sanskrit alphabet were aligned with creation beginning with earth and moving upwards to union with Shakti and Shiva (figures 42 - 43). There are other configurations. For instance, the 8 Vasus, as realm of the gods are the lowest level,

Brihaspati	Shukra
Jupiter -	Venus
suraguru -	asuraguru
Aditya -	Daitya
Dead-Letter Form of Worship -	Spiritual
Exoteric -	Esoteric
Exoteric Knowledge -	Esoteric Knowledge
Exoteric ritualism -	Esoteric mysticism
Preceptor of Gods -	Preceptor of Daityas
Ritualistic Faith -	Mystic Knowledge
Speculative Reason -	Practical Reason
Spiritual -	Material
Wisdom	Knowledge

Table 98. Associations of Brihaspati and Shukra (Jupiter and Venus).

followed by 11 Rudras as agents of destruction, transformation and change and 12 Adityas as sovereign principles leading to stability and order in the world (table 96, cf. 34).[1702] Here 31 levels are a starting point for 31 deities of the cosmos. The 12 adityas as order, hold the 11 rudras in balance.

The gods, demi-gods, emanations and shifts in their roles become the protagonists (dramatis personæ) in stories of the sky. In India this process leads to multiple "wars" in heaven. Initially, these are not wars that can be won or lost in an absolute sense. They are struggles for a balance of powers, where one side temporarily gains dominance over another side, as for instance, with devas and asuras. They begin as competing factions. There is a stage where one faction is moved to a lower level, which is probably connected with differing approaches to religion and knowledge. Then there are battles concerning rebellious individuals.

In the Persian context, the struggles of devas and asuras becomes a war between ahuras and daevas. In the Hebrew tradition, there is greater focus on rebellious individuals who become fallen archangels and angels. In the Christian tradition, this individualization is further polarized into oppositions between Christ and Satan, Michael and Lucifer. The Hindu, Hebrew, Christian, and Islamic wars of heavens are distinct but related.

5.1.Factions in Heaven

At the time of creation (Samudra Madhan) the asuras and devas worked together in the churning of the great ocean (devas on the left of the river and asuras on the right of the river in figure 460a), and combined forces and prayers to save the world from a deadly poison. But soon, problems began. "According to the *Bhagavata-Purana*, as soon as the amrita was produced, the devas took possession of it, and broke their promise to the asuras to give them half, who then tried to steal it from the devas."[1703]

Stories of the devas and asuras acquire a temporal dimension. The devas hold power by day, while the asuras hold power by night.[1704] In some versions, the asuras are linked with the waxing moon, the devas with the waning moon. This temporal dimension is extended to the year. Some link the asuras with the period between the Winter Solstice and the Spring Equinox (92 days and 92 asuras)[1705] and link the devas with the period between the Spring

equinox and Summer solstice (88 days, hence 88 devas). In other versions, the devas are linked with the bright half of the year as the sun is moving northwards (uttarayana), while the asuras are associated with the dark half of the year as the sun moves southwards (daksinayana).

5.1.2. Lower Level

Originally, the devas and asuras live together in Tavatimsa heaven, deva realm 2, the home of the 33 Gods at the top of Mount Meru (Sineru, or Sudassana).[1706] When Magha was born as Sakka, the asuras were thrown down to the lowest deva world known as the Realm of the 4 Guardians (Four Heavenly Kings, Cātummahārājika)[1707] or Asurabhavana. Some equate this event with the birth of the historical, Buddha Sakyamuni. Others link it with the Saka (Scythian) invasions, which changed both political and religious structures:

> Once the Asuras dwelt in Tāvatimsa together with the devas. When Magha Mānavaka was born as Sakka, he did not relish the idea of sharing a kingdom with others, and having made the Asuras drunken, he had them hurled by their feet on to the steeps of Sineru. There they tumbled into what came to be known as the Asurabhanava, on the lowest level of Sineru, equal in extent to Tāvatimsa. Here grew the Cittapātalī tree, and when it blossomed the Asuras knew they were no longer in the deva-world.
>
> Wishing to regain their kingdom, they climbed Sineru, "like ants going up a pillar." When the alarm was given, Sakka went out to give battle to them in the ocean, but being worsted in the fight, he fled in his Vejayantaratha. Fearing that his chariot hurt the young Garulas, he had it turned back. The Asuras, thinking that Sakka had obtained reinforcements, turned and fled right into the Asurabhavana. Sakka went back to his city and in that moment of victory, the Vejayantapāsāda sprang up from the ground. To prevent the Asuras from coming back again, Sakka set up as guard in five places Nāgas, Garulas, Kumbhandas, Yakkhas and the Four Great Kings. Everywhere were images of Indra bearing the thunderbolt in his hand.[1708]

A glance at the Buddhist model of 31 realms of existence (table 97) shows that there are 11 realms in the sense world (associated with desire, kama loka); 16 in the realm of form (rupa loka) and 4 in the formless realm (arupaloka). Of these 31 realms, 6-11 in the sense world and 12-27 in the form world are worlds relating to devas. 31 Realms relate to 31 stages through which an individual can go. In this scheme, the 33 gods belong to realm 7 and the initial move of the asuras by Sakka entails a shift from realm 7 to realm 6. The above account almost makes it sound as if the war in heaven was merely a personality conflict between deva, Sakka, and his fellow asuras, which leads to their being moved to a lower floor of the heavenly offices. However, the scheme also shows the asuras as clearly linked with level 2 and, as noted earlier, deeper, traditional reasons for struggles lay in maintaining cosmic order threatened by Rahu and Ketu and in having access to the nectar of immortality (amrita).

5.2.Religion and Knowledge

In addition to concerns for heavenly order, there were also differing views concerning religion and knowledge: “Spiritually, the gods with Brihaspati [associated with Jupiter] as their head represented ritualistic, ceremonial, and exoteric worship, and the asuras were the allies of Soma [associated with the moon] who was the parent of esoteric wisdom (SD 2:498-9).”1709 Soma is much more than a name for the moon: it is also a name for the nectar of immortality.

Vasistha –	Zoroaster
Legitimate Son of Surya	Illegitimate Son of Surya
Indra	Varuna
Moon God	Sun God
Vasistha	Visvamitra
Brahman	Kshatriyas
Priestly Class	Warrior Class
Devas	Asuras
Daevas	Ahuras

Table 99. Differences between Hindu Vasistha and Persian Zoroaster.

Some equate it with the plant Ephedra, others claim that it is related to or identical with Persian, haoma; that it includes mixtures with cannabis or opium; or is related to a plant in Kashmir, linked with the Hom, Haoma Tree, or tree of life.1710 One of the branches of the Sakas (Scythians) is the Saka-haumavrata (haoma eating sakas). And yet it would clearly be simplistic to suggest that the war in heaven was merely about the use of hallucinatory substances. The "debates" between Brihaspati (Jupiter) and Soma (Moon) were one aspect of a much larger discussion.

In many versions, the quarrels between devas and asuras entail Brihaspati and Shukra, who are called suraguru and asuraguru, or preceptor of the gods and preceptor of the daityas respectively. Brihaspati (Jupiter) is about exoteric knowledge, Shukra (Venus) is about esoteric knowledge. Brihaspati is about the spiritual and wisdom. Shukra is about the material and knowledge. One strand of the discussion entails the role of astrology and magic as part of Shukra's domain. Astrology and magic promised to solve everything, but in extreme versions they also theoretically removed anything an individual could do through their own actions. The departure of the Magi to Persia and the West, suggests that the "fall" of Shukra was linked with differing assessments concerning the role of free will.1711

Temporally, Brihaspati is the waxing half of the year, the source and non-manifest; Shukra is the waning half of the year, the manifestation. In early versions of the nine planets (navagraha, figure 503), Shukra as Lord Venus is at the top (like the Peacock Angel). Subsequently the moon is on top and later it is the sun that dominates.

5.3.Rebellious Individuals

The wars in heaven are not always cosmic struggles. Sometimes they are more like cosmic skirmishes entailing troublesome or rebellious individuals. Zhu Baijie[1712] is a Chinese example. Here we shall focus on Indian examples, namely Trisiras, Trisanku, Rahu and Ketu.

5.4.1. Trisiras

Tvastr (Tvashtri) is an Indian equivalent of the Demiurge, responsible for the creation of the physical universe. He created a son called Trisiras:

> Tvashtri was a god who was believed by many to have no father or mother. He created a son named Trisiras who had three heads. With one head he observed, with another he ate and with the last he read

> the Vedas. Trisiras became very powerful very quickly because he had three heads. Another god named Indra was jealous of Trisiras and cut off all three of his heads. Trisiras' father Tvashtri was angry and created Vritra, a large dragon, to harrass Indra. [1713]

Some scholars, overlooking the context discussed above, have claimed that this story introduced war in heaven as a new idea "250 to 700 years before 'J' began writing the first segments of the Old Testament of the Bible."[1714] Of interest, to our story is how the 3 heads again represent the 3 human functions of mental, physical and spiritual, the mastery of 3 worlds associated with Lalita Tripurasundari and Hermes Trismegistus. It is also tempting to relate this three headed Trisiras, with 3 headed snakes in Western astronomy and mythology (figure 477).

5.4.2. Trishanku

A related story involves the sage Trishanku (trizaGku), a sage of king of Ayodya who, "aspiring to ascend to heaven in his mortal body," asked Vasishtha, then Vasishtha's 100 sons and finally Visva-Mitra, who helped him ascend to heaven before being thrown back down head first, whereupon Vismamitra stopped his fall and he "remained suspended in the sky, forming the southern cross constellation [son of Prithu] [son of Trayyaruna] [son of Tri-bandhana]."[1715] This link with the Southern Cross constellation is intriguing because it is linked also with Osiris and plays a role in Old Testament symbolism of cutting off the Old Adam.

5.4.3. Rahu and Ketu

The chief or king of the asuras[1716] is associated with a series of individuals including Zambara,[1717] Asurinda, Vepacitti, Paharada, Verocana, Sucitti, Namuci, several of whom are associated specifically with Rahu. In some of the creation stories at the time of the Churning of the Milky Ocean, Rahu in disguise drinks some of the elixir (amrita) and gains immortality before Vishnu cuts him into two pieces as Rahu and Ketu.[1718] This event, which occurred at the beginning of the cycle of creation (4.32 billion years), has a continuing impact. In the Indian zodiac, the birth star of Rahu is 35, 39, and 41 Arietis, and the birth star of Ketu is Aslesha (nakshatra 9). In terms of mansions of the moon (nakshatras), 6, 15 and 24 are connected with Rahu, while 1, 10 and 19 are connected with Ketu. In the Indian system, Rahu and Ketu are included in the list of planets. In the West, Ketu offers clues to understanding imagery of evil (cf. §6.2 below and Appendix 3).

5.5. Ahuras and Daevas

In Persia, the devas and asuras became the ahuras and the daevas. At least three explanations have

been offered for this change. A first explanation entails differences between Vasistha and Zoroaster,[1719] a legitimate and illegitimate son of Surya (the sun). Both are said to have studied with the asura Varuna and then parted ways (table 99). The many stories of conflicts between Vasistha and Visvamitra are said to reflect their differences and a larger struggle between a traditional priestly class (Brahmans) and a newer warrior class (Kshatriyas). A second explanation claims that there were two major groups of Aryans: "the Indo-Aryans who

believed that Aditi was the true mother of the gods and Irano-Aryans (Dasyu) who believed Diti, the twin sister was [the true mother]."[1720] A third explanation claims that Kashmir aligned the devas, asuras, and daevas with a) three worlds: heaven, atmosphere and earth/body, b) three kinds of power relating to understanding, activity and acquisitiveness and c) three gunas: sattva, rajas, tamas.[1721]

The first explanation points to a shift from a lunar to a solar calendar and cosmology. The third explanation is of particular interest because it suggests that the wars in heaven moved down to the level of the atmosphere and the earth. Even so, the war in heaven effectively remains a cyclical sharing of power between opposing forces, rather than a battle where one side triumphs forever, although this is predicted to happen at the end of time. As in India, where there was a promise of a final avatar (Kalki), there is a promise of a Mahdi, a Messiah, who will bring final resolution.

Some claim that Zoroastrianism was dualistic in a yin-yang way.[1722] Nonetheless, the contrasts between the Supreme god and the second god increased. Ahura Mazda was a product of love and desire; Ahriman was a result of a moment of doubt. [1723] Ahura Mazda was unlimited in time but not in space; Ahriman was limited by time and limited by space.[1724] Some strands of the Persian tradition, notably Mazdaism, shifted what had been a complementary partnership into two parallel forces, one creating good, the other creating evil. In Zurvanism, Ohrmazd, created the heavens and the earth and all things that are beautiful and good; Ahriman created the demons and all that is evil and perverse.[1725] The Hindu idea of two creations has now taken a moral turn. In Zurvanism, Ohrmazd and 12 commanders in the form of the 12 zodiac signs battle against Ahriman and 7 commanders in the form of the 7 planets.[1726] In this version, the battle entails different parts of the sky and illustrates a solar competing with a lunar model. In the Hebrew tradition, some versions of Adam Kadmon show a standing man surrounded by a zodiac circle at the level of the heart and a planetary circle around the mid-section (figure 481).[1727]

Masato has suggested that Zoroastrian Mithraism shifted the framework of oriental cosmology. The notion of root is now linked with a threefold system of root, sacrificed, savior-creator, aligned with 3 gods: Zurwan, Ohrmizd and Mithra, associated with 5 principles, 5 elements and 5 rulers. In Oriental Theosophy, this shifted to 7 principles.

The principle of 7 gods or rather 7 powers linked with 7 double letters of the alphabet (B G D K P R T), with 7 spheres of the 7 heavens and the 7 planets) is found in the Naziruthian Essenes (figure 472, cf. § 6.3. below). In practical terms, conflicts, which had been at the level of the fixed stars and the zodiac, now move to the planetary spheres. As outlined in chapter six, Babylonia and Chaldea developed this approach into a systematic cosmology:

5.6.Hebrew Wars in Heaven

As in India, the Hebrew tradition includes the idea of wars in heaven as skirmishes with rebellious individuals, notably, Semyaz and Azazel.[1728] According to 1 Enoch, Semjaz and Asazel were angelic leaders who led 200 angels to choose human wives.[1729] The same source describes Azazel as one of 9 angels (called the Watchers/the Grigori/the Irin) who taught

humans about swords, enchantments, astrology, constellations, clouds, signs of the earth, sun and course of the moon.[1730] In these cases, the cause of fallen angels was their involvement with the human sphere.

Scholars have noted the influence of Persian and Babylonian ideas on Hebrew cosmology.[1731] According to the Jewish Encyclopedia, the Judaic approach to angels only became systematic after contact with Babylonia:

> The Judaic intellect is little inclined to systematization; and a systematic Angelology was a matter of impossibility with the vast number of haggadists, who lived and taught at different times and places, and under a manifold variety of circumstances. In this regard it is difficult to distinguish between Palestinians and Babylonians, between the Tannaim and the Amoraim; for descriptions of heaven varied according to the exegetic needs of the homily and the social condition of the audience…. it is chiefly from a closer contact with Babylonia and her system of upper and lower spirits that the influx of new elements into Jewish Angelology can be traced; and this is confirmed by the rabbinical tradition, "The names of the angels were brought by the Jews from Babylonia" (Yer. R. H. i. 2, Gen. R. xlviii.).[1732]

The astrological traditions that came from India to Persia and Babylon effectively offered two competing models for influence of the heavens: one in terms of the fixed stars and the zodiac, the other in terms of planets. Babylon focussed attention on the second model. An extreme version of both models implied fatalism, with no scope for individual freedom of choice: everything was destiny, kismet. The Hebrew reaction was twofold. Firstly, celestial alphabets were used to give an alternative version of letters in stories of the skies. Second, the 7 rulers of the planets were countered by 7 archangels.

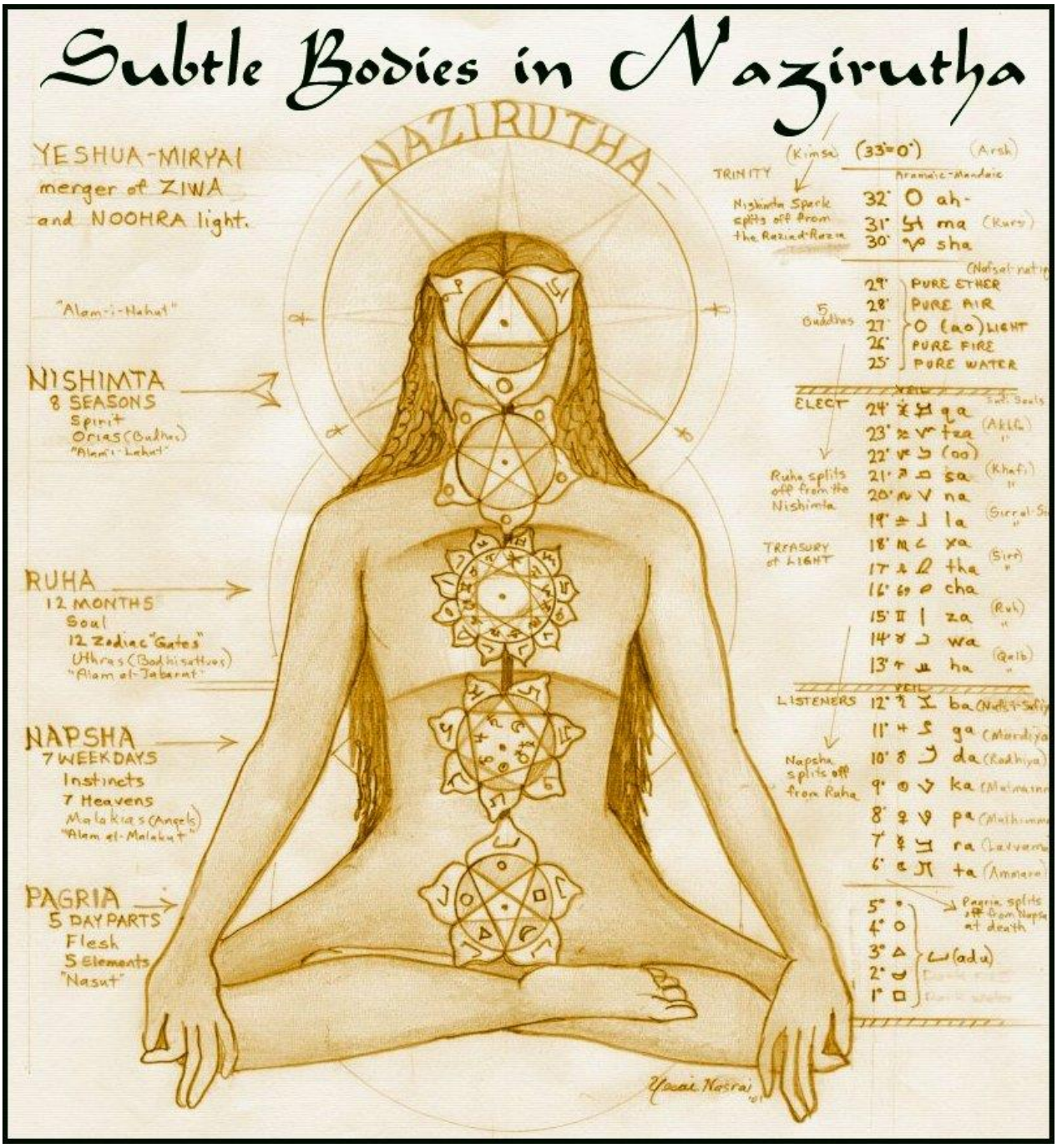
The ten levels of pre-creation known as kumaras and prajapatis in the Hindu tradition became 10 emanations as Sefirah or Sephiroth in the Hebrew mystical tradition. There were 4 basic worlds: Archetypal World, Creative World, Formative World, Material World (Atziluth, Beriah, Yetzirah, Assiah) as domains of G_d, archangels, angels and humans respectively. Some versions link 10 Divine Names, 10 archangels, 10 angelic hosts, 10 mundane chakras.1733 In some versions, these emanations occurred in each of the 4 worlds, thus leading to 40 archangels and angels. The 10 emanations connected with the human world are sometimes fallen angels: i.e. Satan and Moloch, Beelzebub, Lucifuge...(table 102, cf. table 101). In the Cabala tradition, these emanations are often multiplied into the hundreds (cf. figure 356).

5.7.Christian Wars in Heaven

Since the Old and New Testaments are a source for both the Hebrew and Christian[1734] traditions, the two traditions should theoretically be identical. In practice, the Christian tradition gives special emphasis to a passage in **Revelation 12:7:**

> Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. 8 But he was not strong enough, and they lost their place in heaven. 9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.[1735]

The ancient struggle between forces of harmony and chaos in the heavens are here personified as Michael versus a dragon (ancient serpent, Devil, Satan). Whereas the Hindu War in Heaven



Pagria,	Napsha,	Ruha,	Nishimta,	Yeshua-Miryai
5 Day Parts	7 Weekdays	12 Months	8 Seasons	2 Principles
Flesh,	Instincts,	Soul,	Spirit,	Ziwa and Light
Levels 1 – 5,	Levels 6 – 12	Levels 13 – 24	Levels 25 – 29	Levels 30 - 32

Figure 480 and table 100. 32 Levels of Subtle Bodies of Nazirutha[1736]

entailed moving down one level from the Tavatimsa to the level of the 4 Great Kings, the Christian war entails Satan being thrown down to earth. Elsewhere (Revelation 12:9, 13: 1-3, 17:3), the dragon is further described as having 7 heads and 10 horns and 7 crowns. The 7 heads are interpreted as 7 mountains, 7 kingdoms or 7 world empires: Egypt, Assyria, Babylon, Medo-Persia, Greece and a future revived **Roman Empire: "**The 10 horns are placed on this Empire, based upon Daniel 7:23-25. The 10 horns are 10 kings which arise in the future (Dan. 7:24). This is the kingdom from which the Antichrist will arise."[1737] In the Hindu tradition, the wars in heaven are about cosmic harmony. In the Christian tradition, the wars are linked with historical events and predictions of future events on earth. The cosmic themes in cycles of millions of years have become about mundane events in terms of human space and time. Indeed, some interpretations identify Satan with time.[1738] The spiritual metaphors have now been linked with parables which some read as literal truths.

By the time of the Laodician Council (363 -364 A.D.) the "worship of angels as creators and rulers of the world" was condemned as heretical and the battle of Archangel Michael was linked with a specific day of the year: 8 November:

> A feastday was established in November -- the ninth month from March (with which month the year began in ancient times) -- in accordance with the 9 Ranks of Angels. The eighth day of the month was decreed for the intended Sobor [Assemblage] of all the Heavenly Powers -- in conjunction with the Day of the Dread Last-Judgement of God, which the holy fathers called the "Eighth Day" -- since after this age in which the seven days [of Creation] have elapsed will come the "Eighth Day" -- and then "shalt come the Son of Man in His Glory and all the holy Angels together with Him" (Mt 25:31). [1739]

The days required for the Sun to cross the Milky Way at the beginning of November, linked with cyclical battles of Kartikkai or Karttikeya in the month of Kartik and with feasts such as Diwali in India are now connected with a Christian Archangel and seen as a temporal event with historical consequences on earth. Michael's defeat of the dragon is seen as an image of Christ's defeat of Satan as Lucifer.[1740] At another level, the defeat of the dragon as a ruler of this world (kosmokrator), is challenged by an alternative vision of a ruler of all (pantocrator) and a reassertion of free will. Nothing is fated. There is ultimately no kismet in the sense of pre-ordained determinism. There is free will. Christ as Pantocrator is a new source of hope.

Elements of these themes continue over the centuries. In the 17th century, Bunyan describes Apollyon as the devil opposed to Christian. Modern versions show Abaddon, the Angel of the bottomless pit (Rev. 11.II), as a winged demon. Craft of Gods and Darksider show evil as a devilish monster (figures 479). Here wars in heaven are reduced to a moral story and game.

6. Changes in the Heavens

On the surface, Hindu wars in heaven simply became a Christian war in heaven with consequences for everyday life. In practice, there are at least three important changes in symbolism and cosmic geography: a) snake symbolism becomes negative, b) there are shifts in the spheres and realms of the heavens, especially with respect to where archangels and angels live and c) the focus shifts to descent.

6.1. Snakes and Serpents

In China, as noted earlier (figure 147), dragon and snake, linked with stem 5 and stem 6, play a fundamental role in the original descent of heavenly powers to earth. There are striking parallels between this 6th Chinese stem and the snake, Sesha. In India, the original Sesha (Adisesha or Naga), becomes associated with Nakshatra 7 and subsequently Nakshatra 9, "ruled by the serpent God, spanning from 16°-40' to 30°-00' in Karaka (Cancer)."[1741] Astronomically, it is Alpha Hydrae. Symbolically it is the birth star of Ketu.[1742]

In India, snakes (nagas) acquire profound astronomical and cosmological significance. 3, 5, 7 and 10 headed snakes are not just metaphors. They exist in nature (figure 475). In India, these multi-headed, or polycephalic snakes become integrated into universal stories. For instance, 5 headed snakes are linked with the festival of Nagpanchami, a mythical serpent representing water.[1743] The 5 headed cobra also becomes linked with the 5 elements, the 5 senses, 5 heads of Siva, and the 5 faculties all of which are also linked with the alphabet (cf. figure 42):

> 5 Hooded Cobra Appar uses the ord ancu, five in each line connoting different meaning in each. Five are the basic elements – earth, air, water, fire and earth that constitute the body; five are the senses that torment the human body; five are the sacred letters- the Pancakshara 'Namassivvaya' that lead to liberation and five are the heads of Siva in his aspect of Sadasiva. The last line could also be taken to stand for abhisheka performed on the head of Sia with the five – i.e. Panca gavya. In another verse Appar uses the word five in all the lines. The five faced Lord is given abhisheka with the five (Pancagavya) and the five (Pancamirta). He wears on his waist the five hooded cobra, symbolising the Pancakarmendriyas, Pancajnanendriyas, Pancabhutas Pancatanmatras and the five intellectual faculties, all five.[1744]

Seven headed snakes become linked with the Buddha. Five, seven and ten headed snakes are linked with Vishnu. Nine headed snakes are linked with Kanya (Virgo).[1745] In each of these examples, the snake serves as a symbol of protection, sometimes serving literally as a serpentine umbrella or canopy for the Buddha in times of storms. The back of a cobra has a V-like marking that becomes a symbol for Ketu,[1746] (Southern node of moon, figure 475 a), linked with Nakshatra 9 (Aslesha) and star Alpha Hydrae.[1747] In the Mandaic alphabet, this symbol becomes letter 21: š (figure 480).

In Asian creation stories asuras are linked with the head (Rahu) and devas are linked with the tail (Ketu). In the West, this tail of the causer of eclipses becomes a multi-headed dragon to be fought. For instance, it becomes the second task of Hercules as the Lernaean hydra linked with Virgo. In the Christian tradition, this hydra tail linked with Ketu becomes the 7 headed dragon, which Saint Michael and his angels fight. In Dürer's Apocalypse, this becomes the Dragon with 7 Heads and recurs in a modern War in Heaven as the Dragon Defeated (figures 476-477).

The next three nakshatras in the Indian system are also relevant for the stories of the sky. Nakshatra 10, Magha is linked with the star Magha or Makha (Regulus), ruled by Ketu and Shukra (Venus) spanning from 00°-00' to 13°-20' in the sign Leo, ruled by Sun.[1748] Makha is also linked with a dragon conquered by Indra.[1749] Nakshatra 11 is ruled by Aryaman[1750] and associated with creation, union, procreation and the linga.[1751] Hence, the 11th Nakshatra literally has phallic roots, is associated with creation and with the fig tree. Nakshatras 11 and 12 are linked as the first (or former) and second (or latter) reddish one.[1752] In some versions,

	Olam 1	Olam 2	Olam 3	Olam 4	Olam 5	Olam 6
	OM	MA	NI	PAD	ME	HUM
	Primordial Purity	Gods	Uthras	Angels	Humans	Darkness
	NonDual World,	God World	Demi-God	Angel	Human	Hell
	Hahut	Lahut	Jabarut	Malakut	Nasut	
Levels	1	8	12	7	5	
Realms	0	1-8	9 -19	20-27	28-32	
	Living Ones	Gods	Creation	Angels	Human	
		Non Dual	Demi-God	Angel	Human	
	Original (Exemplary)	Intellectual	Celestial	Elementary	Lesser	Infernal[1753]
		Atziluth	Beriah	Yetzirah	Assiah	
		Will	Creation	Formation	Action	
	Sefira	God Names	Archangels	Angelic Orders	Planetary Forces	
World 0		World 1	World 2	World 3	World 4	World 5
World 0		World 1	World 2	World 3	World 4	
	10 Sefira,	10 Divine Names,	10 Archangels,	10 Angelic Hosts,	10 Mundane Chakras	

Table 101. The 6 worlds (olams) of the Essenes with Hebrew and Christian parallels.

Nakshatra 11 is linked with Shukra (Venus) and Nakshatra 12 is linked with Aryaman.[1754] Nakshatras 7, 9, 10, 11 and 12 are all associated in some way with serpents, with Shukra (Venus) and creation. The same themes and names recur in the wars in heaven and are associated with the Morning Star, the Peacock Angel, Lucifer, Aryaman. The demonizing of the Peacock Angel, Aryaman and Lucifer is about much more than a change in popularity of the morning star. It entails changing claims about creation itself and shifts in cosmology.

6.3. Shifts in the Realms

To understand these shifts it is useful to examine the realms of Nazorean Essenes, who have compared their system with other Eastern models such as the Tibetan Bon, Manichaeism, Guhyatasa (see also Appendices 3, 11).

6.3.1. Essene Worlds

A basic alignment of letters of the alphabet with chakras in the Essene system was shown in chapter two (figure 52). This alignment reflects a more detailed cosmology where the levels are arranged in ascending order as levels 1-5, levels 6-12, levels 13-24, levels 25 - 29, Levels 30 -32, and aligned with Flesh, Instincts, Soul, Spirit, Ziwa and Light (Pagria, Napsha, Ruha, Nishimta, Yeshua-Miryai); with 5 Day Parts, 7 Weekdays, 12 Months, 8 Seasons, 2 Principles (figure 472 and tables 101-102).

As in India, the organization of space is also an organization of time. The 7 weekdays and 7 heavens and 7 letters (ba, ga da, ka pa ra ta) link with instincts. In this version, the 7 planets are in a descending order Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The 12 months link with 12 zodiac signs, 12 letters and with the soul. The “battles” of 12 zodiac signs with 7 planets can now be seen as metaphorical struggles between the soul (ruha) and instinct

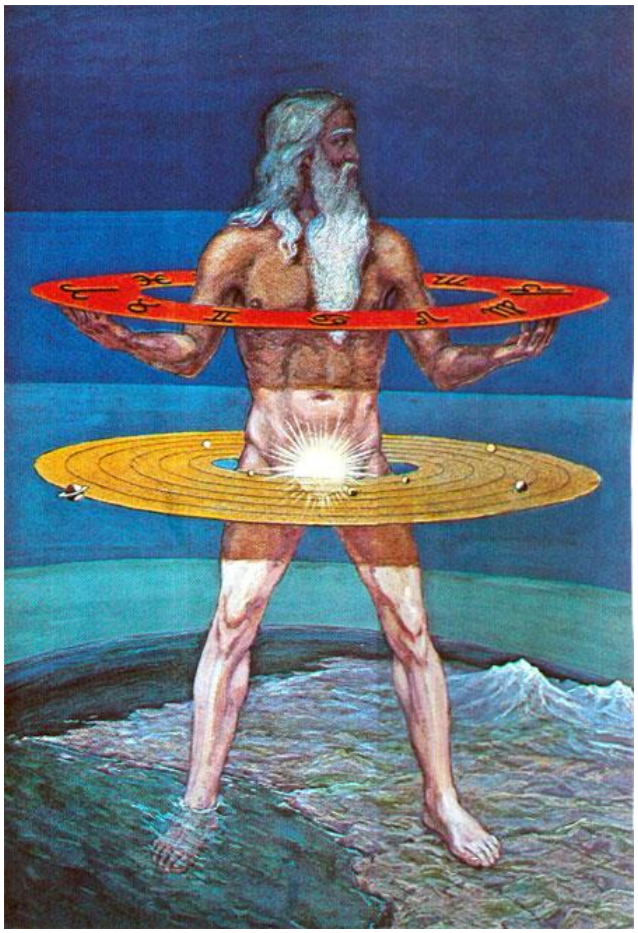


Figure 481 a. Adam Kadmon, b.Adam Kadmon in context.

(naphsa). Now, 32 concepts, 32 levels, 32 letters of the alphabet are also aligned. Other versions show a series of six worlds (alams, olams, table 101). In the Essene system there were originally 2 olams (alams, worlds): one of light, the other of darkness. Between these, four other worlds evolved: Olam 1 remains a world of Primordial Purity, and a NonDual World. This is followed by Olam 2 (Gods), Olam 3 (Uthras, Demi-Gods), Olam 4 (Angels) and Olam 5 Nasut (Humans) and Olam 6 (Darkness, Hell).

The 6 olams correspond to the 6 syllables of OM MA NI PAD ME HUM. Olams 2 - 5, are called Lahut, Jabarut, Malakut and Nasut and are subdivided into 32 realms with 8, 12, 7 and 5 realms respectively. Adding 1 to each makes a system with 33 letters. The alphabet is an
Olam 3 is called the Celestial world. Olam 4 is the Elementary world (in the sense of elements), Olam 5 is the Lesser world (as in microcosm, and humans). Olam 6 is the Infernal world. In the Virga organization of time, space as levels of the heavens, and levels of initiation. Alternatively, the 6 worlds are the Great Life, First Life, Second Life, Third Life, Fourth Life and Death.[1755]

The Hebrew model (cf. §5.6), reduces this to 4 worlds: Atziluth, Beriah, Yetzirah, Assiah (will, creation, formation, action). Here, the archangels belong to world 2, the angels to world 3 and the planetary forces associated with the Opponent belong to world 4 (Assiah, Action). The Sufi tradition[1756] omits the lowest world (olam 6) so the 5 worlds (Halut, Lalut, Jabarut, Malakut, Nasut) correspond to the Unmanifest Absolute, The Manifest Absolute, Causal World, Subtle World, Physical World. By the Renaissance, Agrippa lists six worlds.[1757] Olam 1 is now called the Original (or Exemplary world). Olam 2 is called the Intellectual world.
Aurea there are again 5 worlds: Archetypal, Intelligible World, Celestial World, Elemental World, Elemental and Minor World.[1758] Now the letters of the Hebrew alphabet are part of the Archetypal world.

Hence, in terms of the big picture using the 6 worlds as a model, the wars in heaven began as activities in world 2 (olam, alam 2). They become skirmishes between gods and demi-gods (worlds 2 and 3, also called devagati and asuragati). These battles then descend to conflicts between emanations (uthras, Archangels) and powers (angels) (Naziruthian worlds 3 and 4), The battles of powers also affects world 5 and the fallen angels sometimes end in world 6.

6.3.2. Specific Heavens

In more detailed descriptions of the heavens, such as the Book of Enoch,[1759] the fifth heaven is the present place of Satan, Sataniel. In Al Arabi, mansion 15, and letter 15 are linked with The Fifth Heaven, the Sphere of Venus, the Abode of Yusuf (Joseph) and The Form-Giver. In a number of cultures, including the old Slavic tradition number 15 is explicitly linked with evil. In the Book of Enoch, the 4th heaven is the native seat of angels. In Al-Arabi, mansion and letter 16 are linked with the 4th Heaven, Sphere of the Sun, Abode of Idris (Enoch, Hermes). The 2nd heaven is the present place of angels. In some accounts this is where the fallen angels are imprisoned.[1760] This second heaven is also associated with John the Baptist. Hence key fallen angels go to heavens 5 and 4. The main group of fallen angels goes to

Atziloth.		Briah.	Yetzirah.	Asiah.						
Ten Sephiroth.	Ten Divine Names.	Ten Archangels.	Ten Orders of Angels.	Planets, &c. acted on.	Ten Orders of Demons.	Ten Arch-devils.	Letters of The Tetragrammaton.	Symbolical Deific Forms	The Four Worlds	
1. Kether.	Eheieh.	Methratton.	Chaioth Ha-Qadesh.	Primum Mobile.	Thamiel.	Satan and Moloch.		Macroprosopus, or the Vast Countenance.	Atziloth.	Archetypal.
2. Chokhmah.	Jehovah.	Ratziel.	Auphanim.	Zodiac.	Chaigidel.	Beelzebub.	I, Yod.	The Father.	Briah.	Creative.
3. Binah.	Jehovah Elohim.	Tzaphqiel.	Aralim.	Saturn.	Satariel.	Lucifuge.	H, The Supernal He.	The Mother Supernal.		
4. Chesed.	El.	Tzadqiel.	Chashmalim.	Jupiter.	Gamchicoth.	Ashtaroth.				
5. Geburah.	Elohim Gibor.	Khamael.	Seraphim.	Mars.	Galab.	Asmodeus.				
6. Tiphereth.	Eloah Vadaath.	Mikhael.	Malachim.	Sun.	Tagaririm.	Belphegor.	V, Vau.	Microprosopus, or the Lesser Countenance.	Yetzirah.	Formative.
7. Netzach.	Jehovah Tzabaoth.	Haniel.	Elohim.	Venus.	Harab-Serapel	Baal.				
8. Hod.	Elohim Tzabaoth.	Raphael.	Beni Elohim.	Mercury.	Samael.	Adrammelech.				
9. Yesod.	Shaddai, El Chai.	Gabriel.	Kerubim.	Moon.	Gamaliel.	Lilith.				
10. Malkuth.	Adonai Melekh.	Methratton.	Ishim.	Elements.	Nahemoth.	Nahema.	H, The Inferior He.	The Bride of Microprosopus.	Asiah.	Material.

	SEPHIRAH	GODNAME	ARCHANGEL	ORDER OF ANGELS	MUNDANE CHAKRA
1	Kether (Crown) **620**	EHYEH (I am) **21**	Metatron (Angel of the Presence) **314**	Chaioth ha Qadesh (Holy Living Creatures) **833**	Rashith ha Gilgalim First Swirlings. (Primum Mobile) **636**
2	Chokmah (Wisdom) **73**	YAHVEH, YAH (The Lord) **26, 15**	Raziel (Herald of the Deity) **248**	Auphanim (Wheels) **187**	Masloth (The Sphere of the Zodiac) **140**
3	Binah (Understanding) **67**	ELOHIM (God in multiplicity) **50**	Tzaphkiel (Contemplation of God) **311**	Aralim (Thrones) **282**	Shabathai Rest. (Saturn) **317**
	Daath (Knowledge) **474**				
4	Chesed (Mercy) **72**	EL (God) **31**	Tzadkiel (Benevolence of God) **62**	Chasmalim (Shining Ones) **428**	Tzadekh Righteousness. (Jupiter) **194**
5	Geburah (Severity) **216**	ELOHA (The Almighty) **36**	Samael (Severity of God) **131**	Seraphim (Fiery Serpents) **630**	Madim Vehement Strength. (Mars) **95**
6	Tiphareth (Beauty) **1081**	YAHVEH ELOHIM (God the Creator) **76**	Michael (Like unto God) **101**	Malachim (Kings) **140**	Shemesh The Solar Light. (Sun) **640**
7	Netzach (Victory) **148**	YAHVEH SABAOTH (Lord of Hosts) **129**	Haniel (Grace of God) **97**	Tarshishim or Elohim **1260**	Nogah Glittering Splendour. (Venus) **64**
8	Hod (Glory) **15**	ELOHIM SABAOTH (God of Hosts) **153**	Raphael (Divine Physician) **311**	Beni Elohim (Sons of God) **112**	Kokab The Stellar Light. (Mercury) **48**
9	Yesod (Foundation) **80**	SHADDAI EL CHAI (Almighty Living God) **49, 363**	Gabriel (Strong Man of God) **246**	Cherubim (The Strong) **272**	Levanah The Lunar Flame. (Moon) **87**
10	Malkuth (Kingdom) **496**	ADONAI MELEKH (The Lord and King) **65, 155**	Sandalphon (Manifest Messiah) **280**	Ashim (Souls of Fire) **351**	Cholem Yesodeth The Breaker of the Foundations. The Elements. (Earth) **168**

Table 102a-b. 4 Worlds, Sephiroth, Angels, Chakras

6.3.5. Fall of Lucifer

Heaven 2.

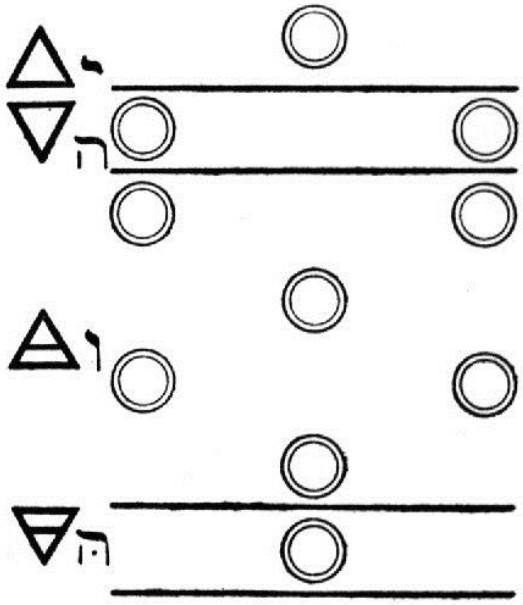
After the war, the morning star continues to shine as usual. The fall of the morning star, the peacock angel, Aryaman, Lucifer, Idris, are linked with metaphors for creation becoming manifest, associated with the Southern sky and with a descent of the heavenly powers to earth. The demonization and so-called "fall" of Lucifer and Aryaman, follows a pattern found in Ahriman, Varuna, Veles, Set, Typhon. In the early Hindu lunar context, Magha (nakshatra 10), is linked with Shukra (Venus), Ketu and Regulus all in Leo. In a solar context, this becomes month 10 or 11, Magh (linked with Aquarius, January-February). In some variants, Aquarius, linked with the waxing part of the year becomes linked with light, the manifest, ascending and the good, while the waning part of the year becomes linked with darkness, the root, and evil.

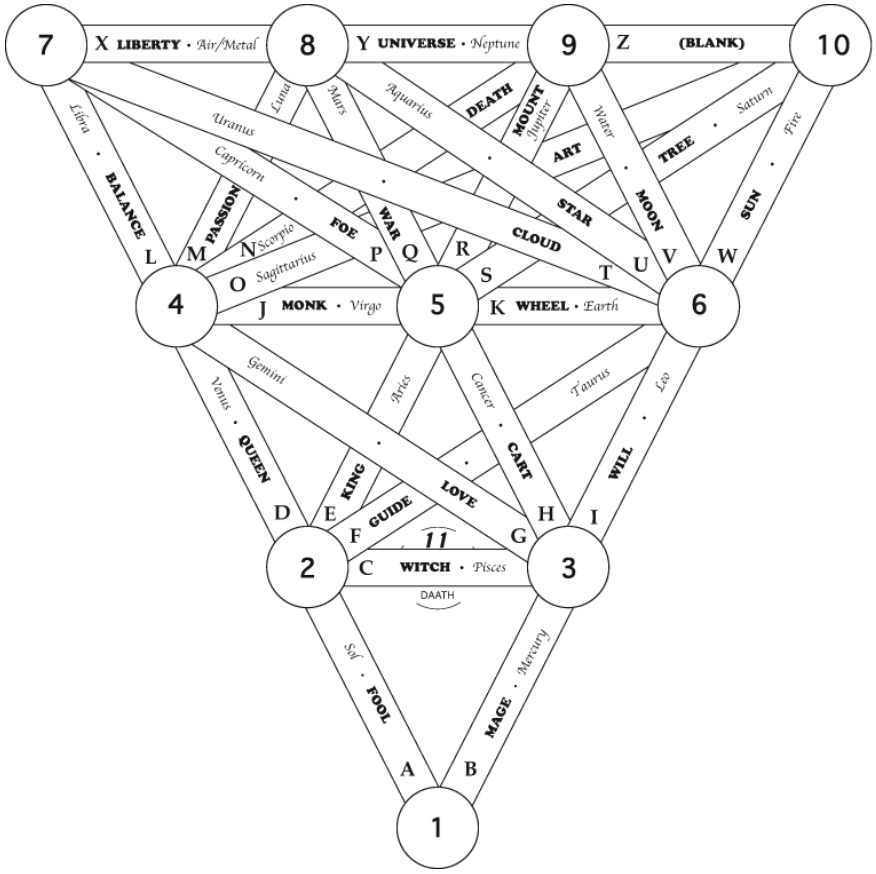
The whole is now good and the half-way point becomes seen as evil.[1761] Hence, the spiritual creator (purusha, Adam Kadmon) is good. The material creator (Demi-Urge) and material creation (Adam-Pagria) is sometimes perceived as evil. Seen astronomically 12 as in 12 zodiac signs, 12 months is good. The half-way point becomes evil: e.g. number 6 (Latin: sex),[1762] zodiac sign 6 (Cancer), stem 6 (snake), Arabic and Persian shape 6 (Sin, Shin), letter 6 (Digamma, Stigma). Venus which began as planet 1 in the candelabrum (cf. figure 173), now becomes linked with Friday, day 6, the last day of active creation. In India, the kaalpurush as Vishnu stands as a whole man. Siva, linked with material creation and pro-creation is seated. Symbolically he is cut off at the root, represented also by the Shiva lingams in front of his temples. In Europe, these metaphors become more literal and the cut-off point shifts as the number of divisions (e.g. letters, body parts, mansions, decans, days) increases. As we move from 12, to 18, 22, 24, 28, 30, 32 and 36 divisions, numbers of evil shift from 6 to 9, 11, 13, 15, 17, 18.[1763]

The sequence Ur – Fehu (beginning – end, nature – culture), is now reversed as Fe- Ur (F – U, both literally and symbolically). Letter F, which became rune 1 of fertility and abundance, is now linked with letter 6 of the alphabet, tainted as the F letter/word. What is portrayed as a war in heaven and a battle between good and evil entails a redefinition of cosmology and religion and a reordering of letter sequences.

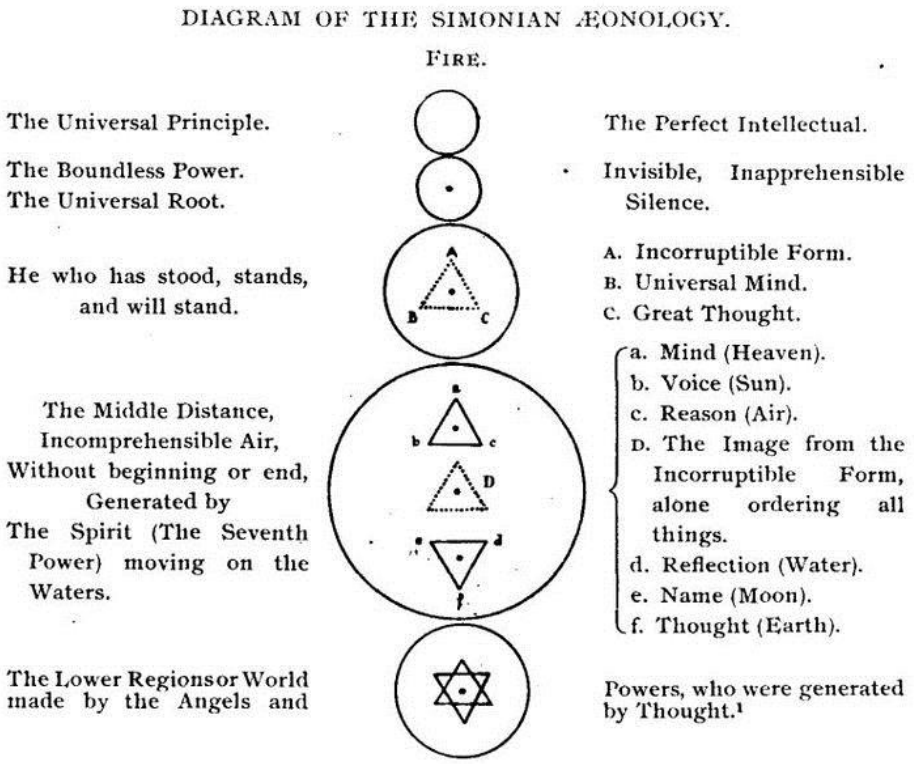
In Zurvanism, Ahura Mazda has 12 commanders in the form of 12 signs of zodiac to fight Ahriman who has 7 commanders in the form of 7 planets. In the system of the Naziruthian Essenes, 12 zodiac signs and 7 planets are linked with the soul and instinct (figure 472). In some versions of the Hebrew tradition, these alignments recur in connection with Adam Kadmon (Primal Man). The 12 zodiac signs are shown at the level of the heart and the 7 planets are shown surrounding the mid-section (figure 481 a-b, cf. 503).

In this configuration, the number 6, letter 6 (vav, F, Fe), Venus, the male organ, the snake of creation (Sesha), the sun, and Ketu, the tail of the dragon are all aligned (cf. figure 147). The ancient runic complementary contrast between wild-tame, nature-culture, as Ur- Fe, and Fe – Ur, has now become a human conflict between soul and instinct (ruha vs. napsha, cf. nephesch-ruach, blood-spirit) and a heavenly battle between celestial zodiac signs (good)





Figures 482. Two Trees of Descent with Sephiroth.



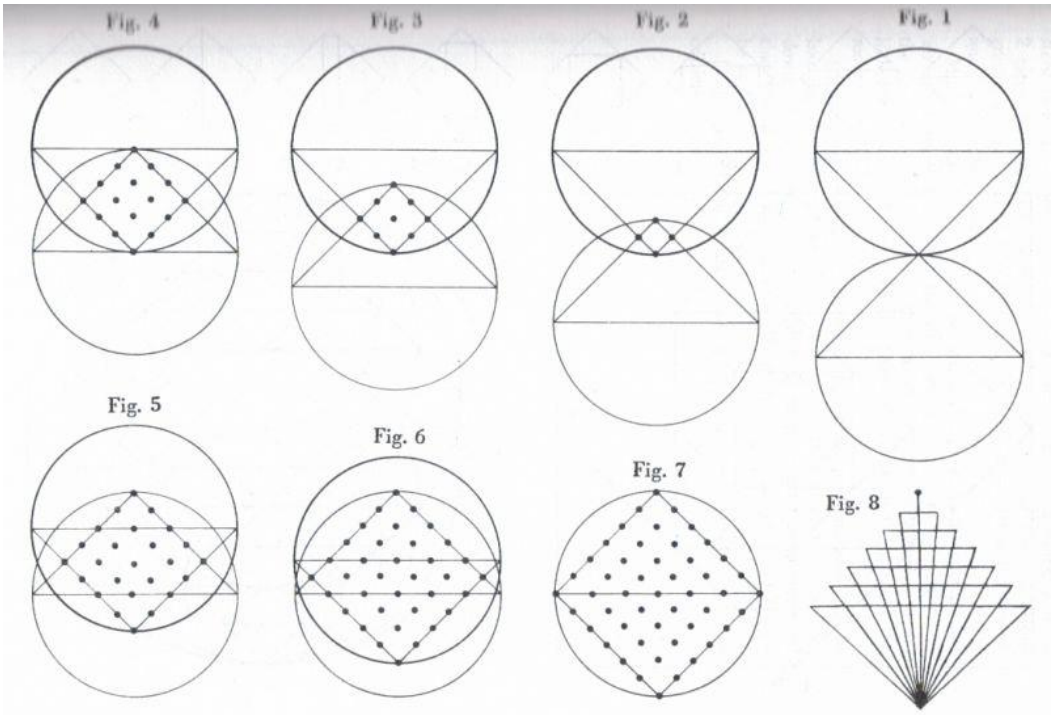


Figure 483 a. Simonian Aeonology, b. Pistis Sophia.

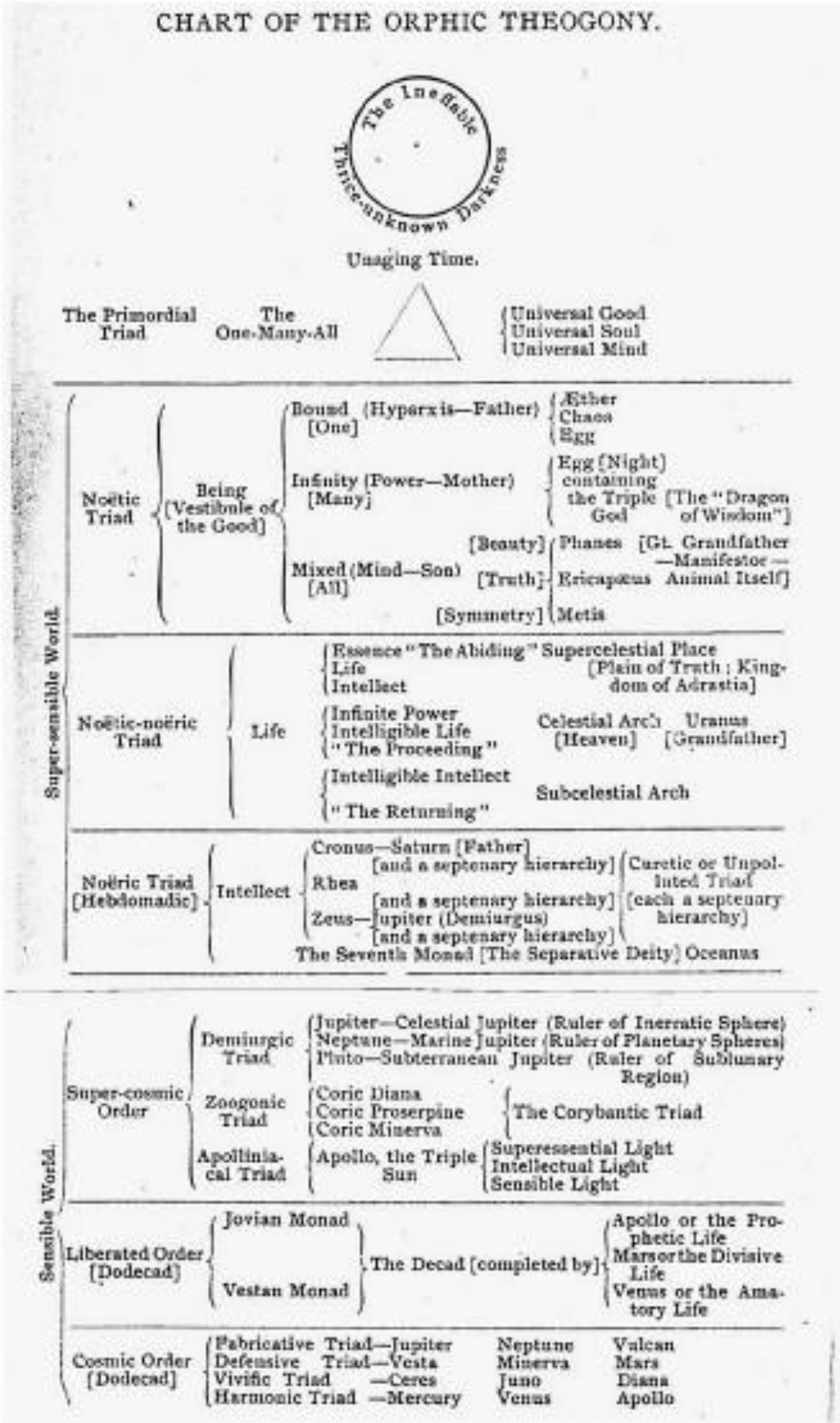


Figure 484. Orphic Theogony

versus planetary powers (evil). Ironically, as the concept of heavenly powers increases its supposed influence on earth, the symbols of good move higher into the realms of the zodiac, fixed stars and beyond.

In the Mandaic alphabet of the Nazorean Essenes, letter 21, š, is drawn as ♈, which is also the sign on cobras used to signify Ketu associated with Regulus in Leo. When the battle is over the serpent is vanquished, the sign of Leo becomes ☊, i.e. the symbol of Rahu. The good news is that the old symbols of evil of serpent and Ketu are now removed. The bad news is that the tail (as Hydra) still functions as a source for new heads to be fought. The letter Shin, which begins as Shape 6 in Persian and Arabic, recurs as the Powerful, which is letter 10 and mansion 10 in the system of Arabi (figure 183, cf. figure 184) in Cancer associated with The Sky of the Fixed Stars, the Sphere of the Stations, the Sun of Paradise, the Roof of Hell, while Sin as letter 20 and mansion 20 is linked with Water and the Life- Giver. In subsequent arrangements Sin and Shin are moved elsewhere in the alphabet: e.g. 12 – 13.[1764]

In chapter 11 we explored how the primal force, Yarilo gradually evolved from a physical phallic symbol to a concept of a generative force in nature as Yod and Yud. The Hebrew equivalents entail Sefiroth 9, Yesod, linked with letter 10, Yod, which becomes one of the four letters of the tetragrammaton. The fall of the morning star is about a reorganization of the heavens as a reflection of a moral framework. The inner struggles are now a battleground for angels and archangels. The alphabet of creation is now about creating moral improvement.

6.4. From Ascent to Descent

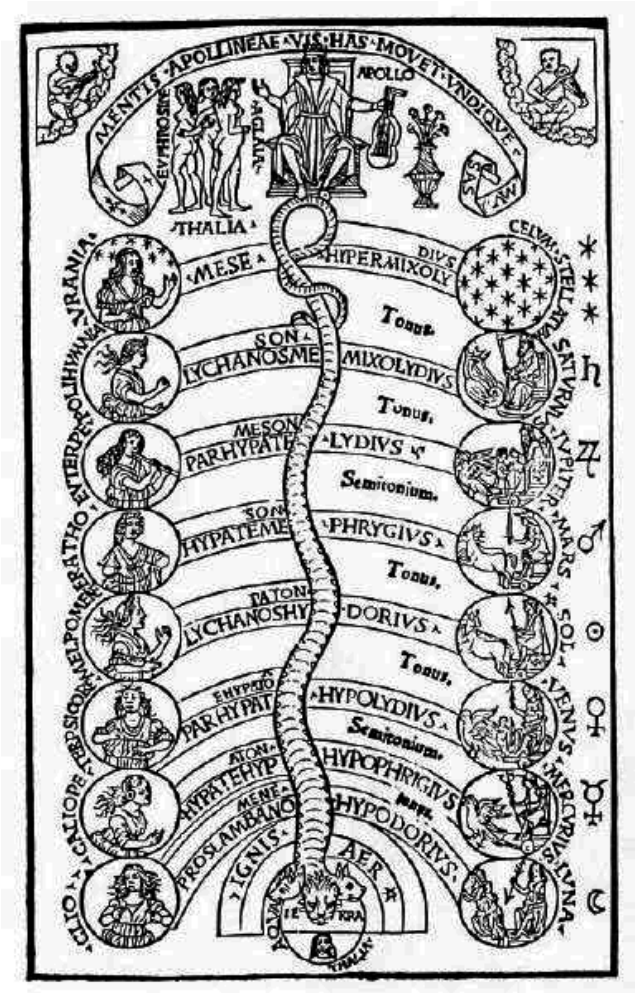
A third consequence of the wars in heaven is that Western models become increasingly focussed on descent in a process where ideas, letters, numbers and geometry are intertwined. The descent entails emanations, powers and creative forces. Our concern here is to offer examples by way of illustration, with no intention of a thorough history which would plunge us into neo-Platonism, Plotinianism, Gnosticism, and Manichaeism.

6.4.3. Sephiroth

The Hebrew Sephiroth develop this theme of descent in a number of forms. Some versions simply align ten Sefirah with God Names in world 1, Archangels in world 2, Angels in world 3 and fallen angels in world 4 (table 102a-b). Others show the Sephiroth as a tree of life. Mediaeval variants mix Hebrew and Christian ideas such that the first three Sephiroth are associated with a three intersecting circles of the trinity.[1765] Some versions are almost abstract linking the 10 Sephiroth as 10 circles with 10 the 4 letters of the tetragrammaton: Yod Heh, Vav, He. Other versions show the descent as an ascent within an inverted triangle with 10 circles which connect the 26 letters of the alphabet, and tarot cards. Here, 1 is linked with letters AB, 2 with C D E F, 3 with G H I, 4 with J L M N O, 5 with K P Q R S, 6 with T U V W, 7 with X, 8 with Y , 9 with Z and 10 is blank (figure 482 a-b).

6.4.1. Simonian Aeonology

In Simonian Aeonology (figure 483a) the starting point is fire as the universal principle,



Mode or Scale	Celestial Sphere	Day of Week	Muse	Element	Humor	Musical Note (Major Scale)
8.Hypomixolydian	Fixed Stars		Urania	Earth	Melancholic	---
7. Mixolydian	Saturn	Saturday	Polyhymnia	Earth	Melancholic	D
6. Lydian	Jupiter	Thursday	Euterpe	Air	Sanguine	C
5. Phrygian	Mars	Tuesday	Erato	Fire	Choleric	B
4. Dorian	Sun	Sunday	Melpomene	Water	Phlegmatic	A
3. Hypolydian	Venus	Friday	Terpsichore	Air	Sanguine	G
2. Hypophrygian	Mercury	Wednesday	Calliope	Fire	Choleric	F
1. Hypodorian	Moon	Monday	Clio	Water	Phlegmatic	E
---	Earth		Thalia			Silence

Figure 485a. Apollo, 9 Planetary Spheres, 9 Muses and Cosmic Snake, b. 3 headed snake.
Table 103. Modes and alignments.[1766]

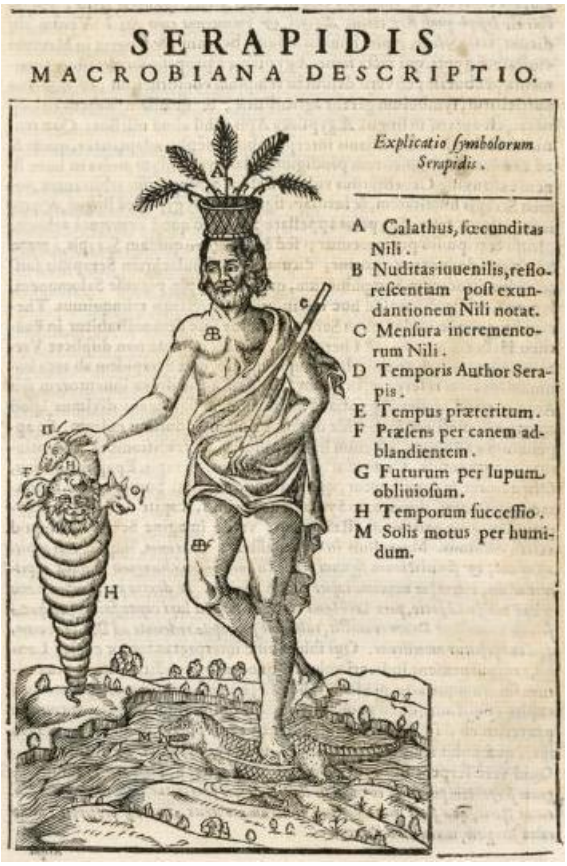


Figure 486. Serapis

Figure 487 a Descent of the Ganges, b. Aarti Ganges Ceremony (Varanasi).

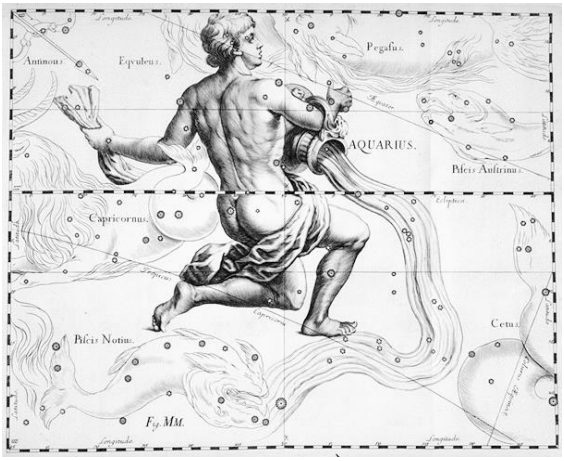


Figure 488. a –b Aquarius, c. Oxyrhuncus Fish

leading to boundless power/universal root and an upward triangle entailing past, present and future, A B C, as Incorruptible Form, Universal Mind and Great Thought. In the middle distance (air) Mind, Voice and Reason as Heaven, Sun and Air form a second upright triangle (a b c) which then recurs as Image (D) and then inverted as Reflection, Name and Thought as Water, Moon, Earth (d e f). In the lower regions or world made by the angels or Powers who were generated by thought, a six sided star of Vishnu/Solomon/David appears. All of these symbols were encountered earlier (e.g. figure 74). New, is a systematic arrangement in a descending order.

6.4.2. Valentinians

The Valentinians also create a descending hierarchy. Four paired ideas (syzygies) lead to two tetrads which make up the first Ogdoad, culminating in (Primal) Man (Anthropos) and Church (Ecclesia), from which comes a Decad and Dodecad, making 30 aeons, to which Christ and the Holy Spirit are sometimes added to make 32 aeons.[1767] Related to the Valentinian tradition is the idea of Pistis Sophia (figure 483b).[1768] Here, the images of the vesica piscis and intersecting triangles recur in a systematic sequence of seven figures entailing 1 4 9 16 25 36 49 dots (1 2^2 3^2 4^2 5^2 6^2 7^2). Other figures show intersecting circles.[1769] The creation of geometry is now the geometry of creation.

6.4.4.Orphic Theogony

The Orphic Theogony is a variation on this approach with combinations of triads, decads and dodecads (figure 484). In this model, the Cosmic Order associated with the Adityas in India is replaced by a dodecad of 4 triads: a fabricative triad (Jupiter, Neptune, Vulcan), a defensive triad (Vesta, Minerva, Mars), a vivific triad (Ceres, Juno, Diana) and an harmonic triad (Mercury, Venus, Apollo).

6.4.5.Apollo and Nine Spheres

Apollo also becomes linked with the cosmos. 9 spheres are associated with the 9 muses. 7 of these spheres were linked with 7 planets, 7 days, 7 musical modes or scales and 7 musical notes (figure 485a, cf. table 103). Harmony of the spheres has become a model of the cosmos. An enormous 3-headed cosmic snake joins the heavens to the earth (cf. trisiras), recalling actual three headed snakes in nature (485c).

6.4.6. Serapis

A similar 3-headed snake is found in connection with Serapis (figure 486a ff.). Here a caption explains that E is past time, F is the present though a barking dog, G is the future through a forgetful wolf and H is the succession of times (in the form of the snake's coils. The crocodile M, represents the

movement of the sun. In other versions of Serapis, this emblem is reduced and then becomes a three headed dog, Cerberus. In the Hindu tradition, Yama is linked with the South and Death. Kubera is linked with the North and riches. In Greece, Yama becomes Hades and Kubera

becomes Pluto. Serapis as Aser-Hapi, Osiris-Apis, combines aspects of both Hades and Pluto, South and North, Death and Resurrection.

7. Descent from Heaven

In the Hindu tradition, descent from heaven and the nectar goes back to an initial creation story at the time of the Churning of the Milky Ocean (figure 460) and specific dates.

7.1. Descent Dates

One of these is Makara Sakranti, (14 January) discussed earlier. Other Indian Feasts connected with the Descent of the Ganges are Lodi, Lohri, Boghi.[1770] In Northern India, especially with the Sikhs, the descent is linked with the New Year, Baisakhi (Vaisakhi), 13 April.[1771] Elsewhere in the North, there is also a 10 day Ganga Dussehra typically in June.[1772] The most famous associations are with Khumb (Aquarius). In one of the many variants of the story, Garuda, the mount of Vishnu, takes the nectar to protect it from the asuras but as he is flying, four drops fall on four holy cities:

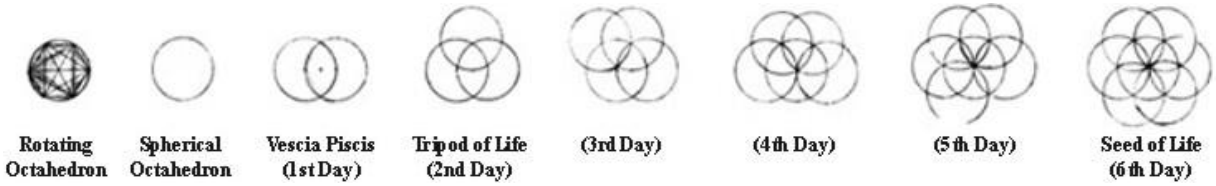
> To protect the nectar from Asuras, the divine Garuda took the pot, and flew away from the battle-scene. While Garuda was in his flight over planet Earth, it is believed that four drops of nectar fell at four places - Prayag (Allahabad), Haridwar, Ujjain and Nasik. This legend is the basis for the belief that these places acquired a certain mystical power and spirituality. A Kumbh Mela is celebrated at the four places every twelve years for this reason.[1773]

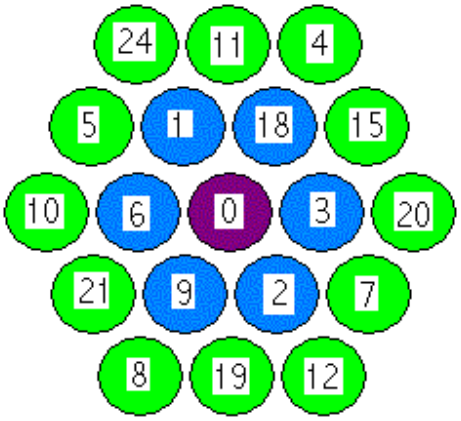
As a result these four cities (Allahabad, Haridwar, Ujjain and Nasik) are linked with the Khumba Mela festival, an event that occurs once every 12 years when Jupiter has passed though the 12 zodiac signs.

7.2. Ganges, Nile, Fish

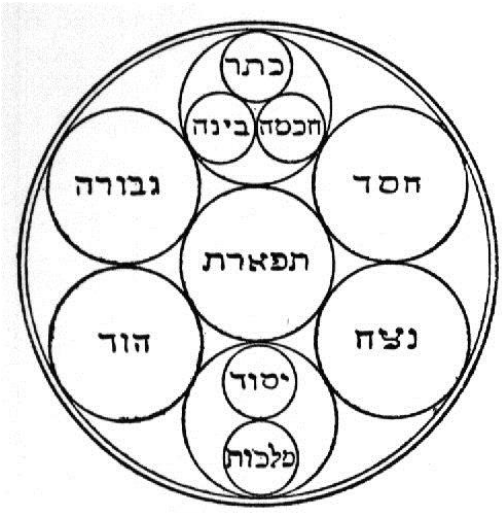
In the Indian traditions, the descent of the Ganges takes many forms. For instance, on the monumental sculpture of the Descent of the Ganges (also called Arjuna's Penance) at Mahaballipuram (figure 487a), the descent includes a naga (snake god) with seven hoods. In the Ganges Ceremony (Aarti) at Varinasi, flames representing the 5 elements are used with respect to mother Ganges (487b). In the creation stories, Agni, in the form of a dove, caught the semen of Shiva and in some versions dropped it into the Ganges. Symbolically the descent of the Ganges is the descent of divine consciousness, but there is clearly a parallel symbolism linked with fertility and virility. Indeed, the descent is brought about by the sage Bhagirathi, whose name has also been interpreted as Bhaga-rathi, he who rides bhaga (the reproductive organ).[1774]

In the West, the equivalent of Khumb (the vase of the nectar of immortality) is Aquarius and typical versions show a person pouring liquid from a pitcher. Since Aquarius is called a Water Bearer, the liquid is presumably water. The Hindu context suggests that the water represents the waters of eternal life. This water of life flows directly from the vase into the mouth of a fish, Piscis Austrinus (488a-b). In some versions, the vase is strategically positioned to suggest that the stream from the vase parallels the seed from Siva, such that the waters of life and immortality at creation are also seeds of procreation.





Adds to 39 in every direction



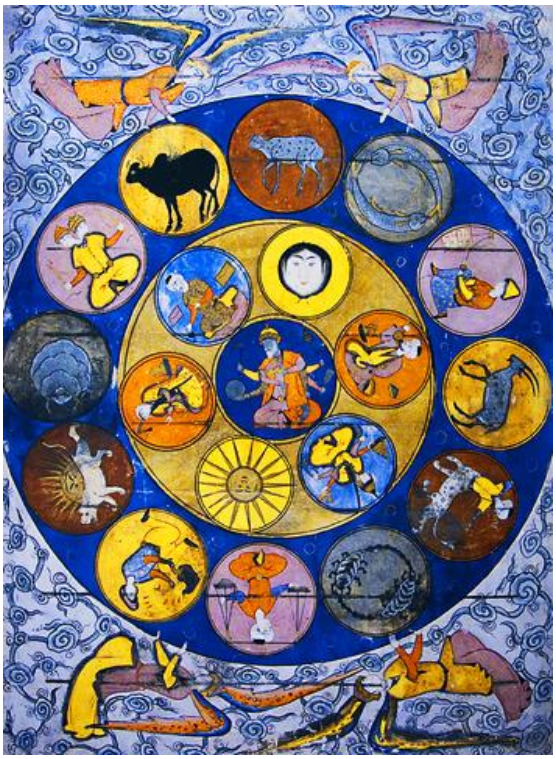


Figure 489 a. Rotating octahedraon and Seed of life, b. Magic Hexagon.of 19 Tao imbued permutations. Adds to 39 in every direction, c. Hebrew Sephiroth, d. Arabic Zodiac.

The Existential Letters

Letter.....Roman.....Divine Name.....Metaphysical Level

1. alif.....A.....al-Badi` (Wondrous).....Universal Intellect

2. ba'.....B.....al-Ba`ith (Sender)..... Universal Soul

3. jim.....J.....al-Batin (Hidden).....Universal Nature

4. dal.....D.....al-Akhir (Last).....Universal Matter

5. ha'.....H.....az-Zahir (Manifest)..... Imaginal World

6. waw.....W.....al-Hakim (Wise).....Universal Body

7. za'.....Z.....al-Muhit (Encompasser).....The Throne

8. ha'.....H.....ash-Shakur (Thankful).....The Footstool

9. ta'.....T.....Ghani ad-Dahr (Wealthy).....Zodiac

10. ya'..... Y.....al-Muqtadir (Powerful).....Mansions

11. kaf.....K.....ar-Rabb (Lord).....Saturn

12. lam.....L.....al-`Alim (Omniscient).....Jupiter

13. mim..... M.....al-Qahir (Victorious).....Mars

14. nun.....N.....an-Nur (Light)..... Sun

15. sin..... S.....al-Musawwir (Shaper).....Venus

16. `ayn.....`.....al-Muhsi (Reckoner).....Mercury

17. fa'.....F.....al-Mubin (Elucidator).....Moon

18. sad.....S.....al-Qabid (Grasper).....Sphere of Ether

19. qaf.....Q.....al-Hayy (Living).....Sphere of Air

20. ra'.....R.....al-Muhyi (Reviver).....Sphere of Water

21. shin.....Sh.....al-Mumit (Taker of Life).....Sphere of Earth

22. ta'.....T.....al-`Aziz (Mighty).....Mineral

23. tha'.....Th.....ar-Razzaq (Nourisher).....Vegetable

24. kha'.....Kh.....al-Mudhill (Abaser).....Animal

25. dhal.....Dh.....al-Qawi (Powerful).....Sovereignty

26. dad.....D.....al-Latif (Subtle).....Jinn

27. za'.....Z.....al-Jami` (Gatherer).....Human Beings

28. ghayn.....Gh.....Rafi` ad-Darajat (High levels).....The Universe

Table. 104. 28 Letters in System of Shaykh Ahmad al-Ahsai[1775]

In India, the personification of the Ganges is goddess Ganga[1776] a goddess of fertility, whose mount is a crocodile, a gharial[1777] or gangetic porpoise. In Egypt, the personification of the Nile is the god Hapi, a fertility god, who is also associated with the fish, Piscis Austrinus. In the case of both Ganga and Hapi there are dual stories of waters descending and fertility. In Egypt, the stories of descending seeds of life and waters of life also take a new turn. The god Set chops Osiris into 14 pieces, throws them into the Nile, and one piece, the penis, is eaten by the Oxyrhnchus fish (488c), also associated with Mormyrus fish, and Set in his fish form. In India, the seed of Shiva is caught by Agni as a dove and then by Ganga as a fish. In India the sex organ[1778] of Shiva is the final body part, number 19. In Egypt, the source of the seed is temporarily eaten by the fish who is the opponent god (Set), linked with Nome 19.[1779]

7.3 Descent as Mansions and a Descending Alphabet

The themes of flower of life leading to seeds of life were considered earlier (figure 110). They relate to the number 19 and 19 circles found in Taoism and throughout Asia (figure 481 a-b ff). These themes are found in the Hebrew Sephiroth, and further developed in the Arabic tradition.[1780] Here the successive circles follow the sequence 1 + 6 + 12 = 19. In the magic star (figure 309b) the sequence was 1 + 6+ 6+6 = 19. In the Jacob's Wheel (figure 508) the sequence becomes 1 + 7 + 7 +7 = 22. Seen as a cross section from above, the Arabic heavens show a central sphere (earth, cf. the root), surrounded by 6 spheres (planets, cf. emanations), surrounded by the 12 zodiac signs, adding up to 19 as in the Taoist magic hexagon. This cross section is but a first glimpse of a more complex reality wherein the zodiac is a disc intersected by a vertical pole beginning at A(lif) and Ha and culminating in Wa (figure 184a). This descent of key letters along the vertical axis is paralleled by a more detailed development of letters within the circle of the 28 mansions, which are the beginnings of sound and creation or more precisely the steps in pre-creation:

> The first lunar mansion is an expression of the letter hamza ` (hiatus). The twenty-eighth lunar mansion is an expression of the letter waw. As Titus Burckhardt rightly says, the initial hiatus is not properly speaking a sound. It is a transitory instant between silence and locution. (The instant before "BE" is spoken!) The first sound is given by the letter ha, which expresses the second mansion. If we join the first and last sounds ha-waw to a word we have huwa which means 'He', "…the symbol of essence one and identical to Itself." What is also interesting is that the first Intellect, associated with the first mansion has its culmination in Man (twenty-seventh mansion), who is the last in the whole vertical descent. The twenty-eighth mansion is associated with the hierarchisation of the degrees of existence, not their manifestation. So we have in the lunar mansions an expression of the descending degrees of

> Divine emanation. The Divine Intellect at the beginning and at the last degree of manifestation, Man, His image.[1781]

Underlying this system is a deep numerical symbolism, which links the 28 mansions with the 28 letters, with the Divine Breath, Divine Names, cosmic memory, the Cosmos, and Universal Man as archetype of the universe:

> The numerical symbolism involved clarifies their relations. The number of the mansions of the moon, which is 28, is equal to 7+6+5+4+3+2+1 i.e. the sum of the number of planets. Moreover the 28 mansions are the macrocosmic counterparts of the 28 letters of the alphabet which form the language of the Divine Word and may be considered as the form or expression of the Divine Breath (nafas al-rahman) itself. The significance of the lunar mansions is [also] fundamental to Islamic astrology, particularly as it is related to the science of Divine names in certain aspects of Sufism ... As the 'cosmic memory' ... the moon… in its 28 mansions synthesises the whole of the Cosmos and therefore becomes the symbol of the Universal Man who is himself the archetype of the universe. It is in this perspective that certain Sufis have identified the Moon with the Prophet [=Na'ib] Mohammad.[1782]

In the system of the 18th century Sufi mystic, Shaykh Ahmad al-Ahsai, the alphabet is called the Existential letters (table 104). The first 8 letters and 8 levels are beyond time and space (cf. the primal Ogdoad). Letter 9-17 cover the zodiac, mansions, and the 7 heavens of the 7 planets. Letters 18- 21 cover the four spheres of the 4 elements. Letter 22 – 28 cover the mineral, and vegetable levels culminating in the Universe. A study by Cole, the World as Text, provides an insightful introduction into the complex metaphysical imagery of the Sheikh's existential letters:

> Shaykh Ahmad employs Neoplatonic and Avicennian terminology (not always the same thing), usually speaking of the first emanation from God as the Universal Intellect and the second as the Universal Soul.10 He sometimes interposes between these two an intermediate emanation, the Universal Spirit. Further emanations are Universal Nature and Universal Matter. The Leaf emanates from the Universal Spirit, and subsists on the plane of the Universal Soul. It thus occupies a position between the higher, refined planes of Spirit and Intellect on the one hand, and on the other the lower, coarser planes of Nature and Matter. The primal Text, Shaykh Ahmad says, was initially in pure simplicity and connected to the Universal Spirit, but then God gathered it together into a coherent, unified collection (majmu`), such that the lowest of the words, letters, points and vowellings required a relationship to the corporeal body. The leaf-text is pulled in two directions. Its simpler, prior aspect is drawn upward toward Universal Spirit, and its later, complex, assembled aspect is attracted downward by gross matter. These two forces, operating upon the Leaf, explain its shape. It is elongated, slender and comes to a point at the top, where it is attracted toward the subtle and exalted empyrean, but broad and thick at the base, being pulled at there by the low, crude material world. Shaykh Ahmad explains the green coloration of the leaf, saying that the Universal Spirit sheds upon it a simple, sublime yellow light, whereas the dense writing on it is black because of its multiplicity, and the combination of black and yellow yields green, just as does blue and saffron. …It should be noted here that in the graphocentric cosmos simple letters are superior to complex sentences, given the Neoplatonic emphasis on the goodness of the One. Thus, single letters are superior to semantics.
>
> The leaf grows from the myrtle tree, which is distinguished by the great length of its branches and its perfect straightness and symmetry. He mentions three great branches, those of meanings (ma`ani), subtleties (raqa'iq), and forms (suwar). The branches of subtlety represent an intermediate stage between the branches of meanings on the one hand, and the branches of forms on the other. The branches of meanings are more fine and more symmetrical than the branches of subtlety, insofar as they have precedence in the emanation and actuality of the Text.[1783]

In this mystical view the letters of the alphabet play a direct role in the creation process. The system of the Andalusian Sufi mystic, Ibn-Arabi a half millennium earlier (c. 1200 A.D., figure 184), reveals some differences qua precise arrangement of the letters, but the

Boaz
Heaven

Ikin
Earth

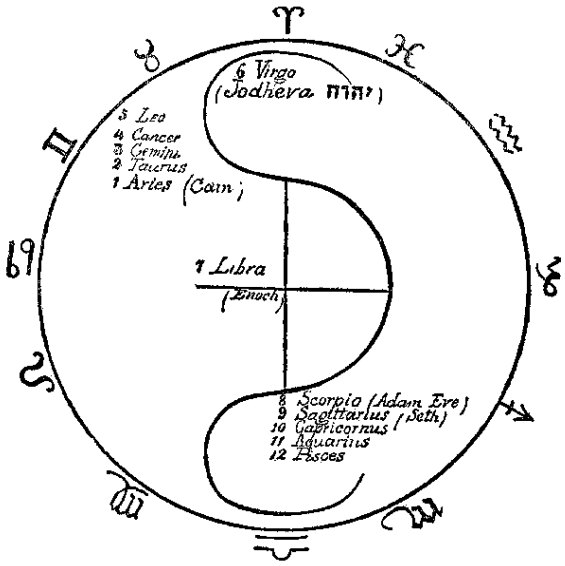


Figure 490. a-b. Southern and Northern hemisphere of stars, c. Boaz – Ikin, d. Ezekiel's Wheel

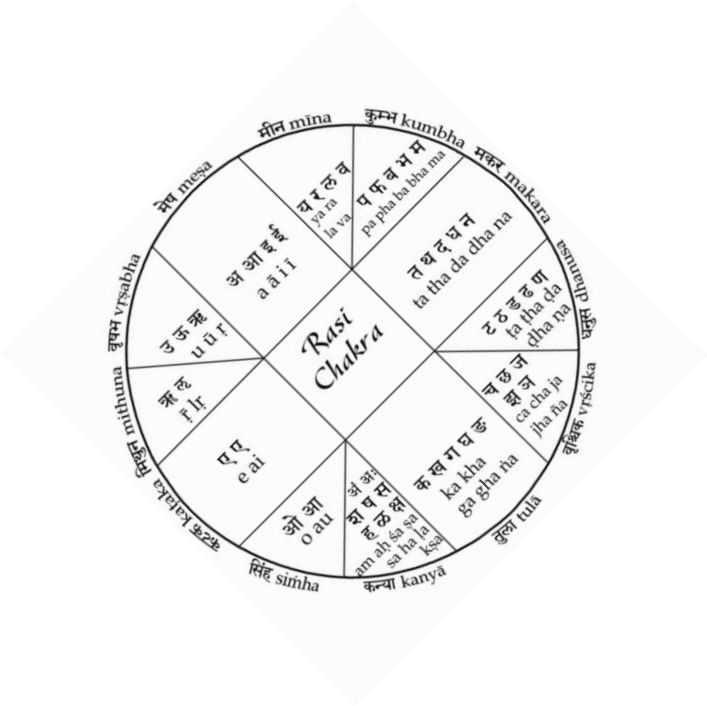


Figure 491.a. Rasi chakra, b. Celtic Wheel of Year, d.. Southern Planisphere with Anubis in River, e. Detail: Anubis in River Eridanus.

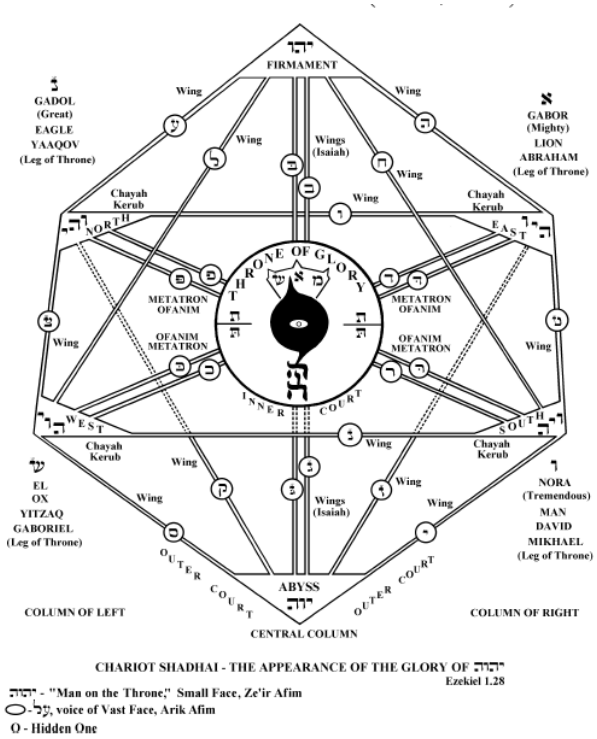


Figure 492. a. Cherub of Ezekiel, b. Chariot Shadai

underlying structure is identical: an initial 8 letters and levels are beyond space and time; 9 letters and levels for the 9 heavens; 4 elements and 7 lower spheres culminating in letter 28, waw: "The Hierarchy of the Degrees of Existence, not their manifestation." The 28 mansions and 28 letters are further aligned with 28 fixed stars, locations, meanings, attributions, and divine attributes. This is a complete story of the skies, wherein the alphabet spells out all the steps in its creation and the cycles of its maintenance, dissolution and renewal. The alphabet now outlines the steps in pre-creation and simultaneously illustrates the daily, weekly, monthly and annual cycles entailed in maintaining cosmic order. Letter 1 is Alef, Letter 13 is Lam. Letters 25 and 26, linked with Aquarius (8°34'17"- 21°25'40" Aquarius the Strong and the Subtle, the Angels and the Jinn, now comprise Fa and Ba of the AL Fa Ba.

8. Hebrew Stories of the Sky

Hebrew stories of the sky are more paradoxical. While the importance of astronomy is acknowledged, great innovations qua observation are not associated with this tradition.[1784] Even so, the visions of Ezekiel In the 6th century B.C., especially with respect to the wheel, cherub and chariot of Ezekiel in relation to the covenant, transformed these models of the skies and gave new significance to themes of crossing and letters of crossing.

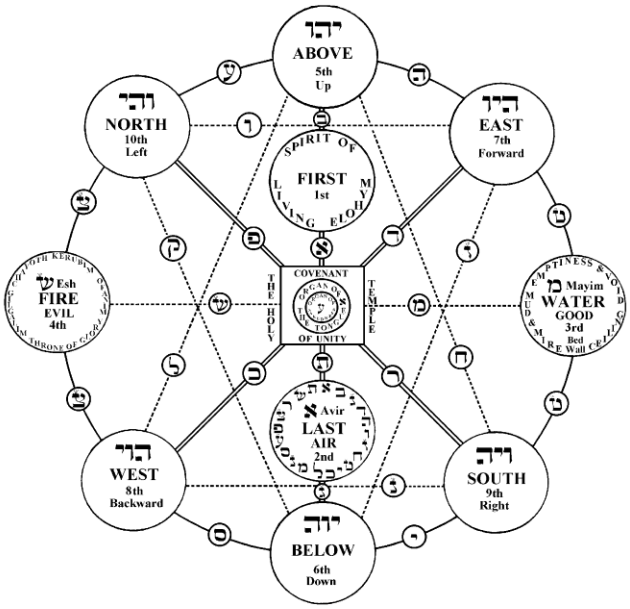
8.1. Ezekiel's Wheel

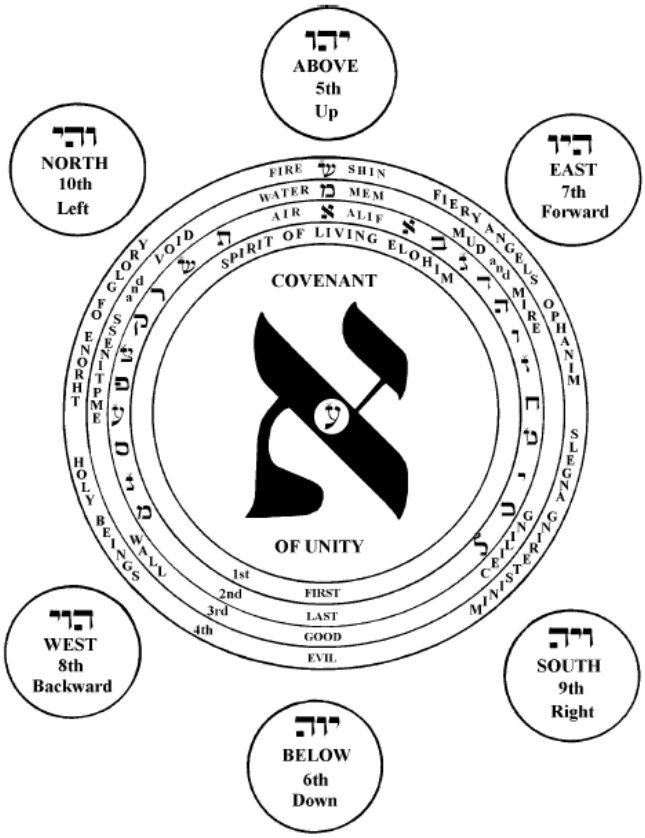
While Ezekiel's wheel is often interpreted literally as a set of wheels on a metaphysical carriage, a mystical interpretation as presented by the Theosophists[1785] (figure 490d) divides zodiac signs and the year into four: a) an ascending phase, Aries, Taurus, Gemini, Cancer, Leo (months 1 -5), b) Virgo (Jodheva, month 6), c) Libra (Enoch, month 7), and d a descending phase: Scorpio (Adam & Eve), Sagittarius (Seth), Capricornus, Aquarius, Pisces (months 8 -12)

To understand this approach it is useful to distinguish between a Northern and a Southern (celestial) hemisphere as subsequently made famous by Ptolemy (figure 490 a – b). The first five months belong to the Northern Hemisphere and correspond to Ikin (Earth). The last five months belong to the Southern hemisphere and correspond to Boaz (Heaven). In this model, Libra becomes a weigh scale for the year effectively balancing the skies of the Northern and Southern hemispheres. Implicit here are several crossings: a crossing from Northern to Southern hemispheres; a crossing back to the Northern Hemisphere; a crossing of the balance point in Libra and a crossing linked with the Southern Cross.

8.2. Ezekiel's Cherub

If the Theosophical interpretation is a metaphysics that translates readily into spatio-temporal frameworks of everyday reality, the cherub and chariot are more challenging (figure 492). The cherub associated with Adonai was encountered earlier (cf. figure 472). Theoretically, the four animals of the cherub are those of the 4 evangelists, which are found also on Tarot trump





"ONE rules all of them from His Holy Dwelling Place unto Eternity"
Sefer Yetzirah 1:5

Figure 493a.-b. Covenant of Unity

card X: The Wheel of Fortune (figure 156). Yet, while the Tarot card clearly aligns the animals with the narrow x form of the fixed signs, in this version, the eagle (Scorpio) is above the head of the angel/man (Aquarius). The accompanying sigil links both A and O with He. R (Resh) is on top linked with Yod. T (Tau) is on the bottom linked with Vav. T and R are thus in the opposite position to their place on the tarot card, where T is on top and R is below. The cross diagonals have the letters I N R I, which signifies Igne Natura Renovatur Integra (Fire restores nature integrally) as well as the more familiar: Iesus Nazarenus Rex Iudaeorum (Jesus the Nazarene King of the Jews).

8.3. Ezekiel's Chariot Shadai

In keeping with its mystical nature, the chariot is even more puzzling and mysterious (figure 492b). The position of the three columns is where we might expect them. Usually the Man and Eagle are above, with the Bull and Lion below. Here, the eagle and lion are above, linked with two concepts, Gadol (great) and Gabor (mighty) as well as two prophets: Yaaqov, Abraham. The ox and man are below again linked with two concepts, EL and Nora (tremendous) and two further figures Gaboriel and David. North – South is on a diagonal down to the right and East-West is on a diagonal down to the left. Hence, the main vertical axis of Firmament- Abyss goes from Northeast to Southwest.

When the chariot is compared with the Covenant of Unity (figure 493a), the same orientation remains. North is now identified as left, South is identified as right. Northwest is marked Fire and Evil. Southeast is marked Water and Good. In the centre is a covenant of the tongue (linked with 10 fingers) and at the very centre is the covenant of nakedness (linked with the 10 toes). Another figure for the covenant of unity places an aleph at the centre of which is a yod (figure 493b). Now, it is the straight line of the aleph that links North and South along a diagonal line.

An attempt to relate the covenant diagrams with traditional spatial diagrams is instructive.[1786] In the traditional Hindu zodiac square NE –SW is an alignment of Pisces – Virgo (figure 73a). The Messianic seal reverses this orientation placing a menorah in the position of Virgo and a fish (Piscis austrinus) in the position of Pisces (figure 76i). In the rasi chakra (figure 491a), this NE – SW axis is a diagonal that links the yavarga in Pisces (mena) with the savarga in Virgo (kanya). cf. figure 64g). In the Celtic wheel of the year (figure 271c), this is the Lughnassadh - Imbolc (Leo – Pisces) axis.

In the Egyptian northern planisphere (the corresponding axis is horizontal (figure 154). In the Egyptian southern planisphere there is a perfect correspondence with the covenant diagrams (figure 483b). The Hebrew abyss now corresponds with the Leo-Virgo boundary. The firmament is now the Aquarius – Pisces boundary defined by the Eridanus river. In the middle of the heavenly river is Anubis (figure 491c), associated with Capricorn in some Egyptian zodiacs (figure 74g).[1787] The theme of crossing (or passing, of ivri) now has a specific place: neither the Euphrates, the Jordan nor the Red Sea, but rather a heavenly equivalent: the Eridanus.

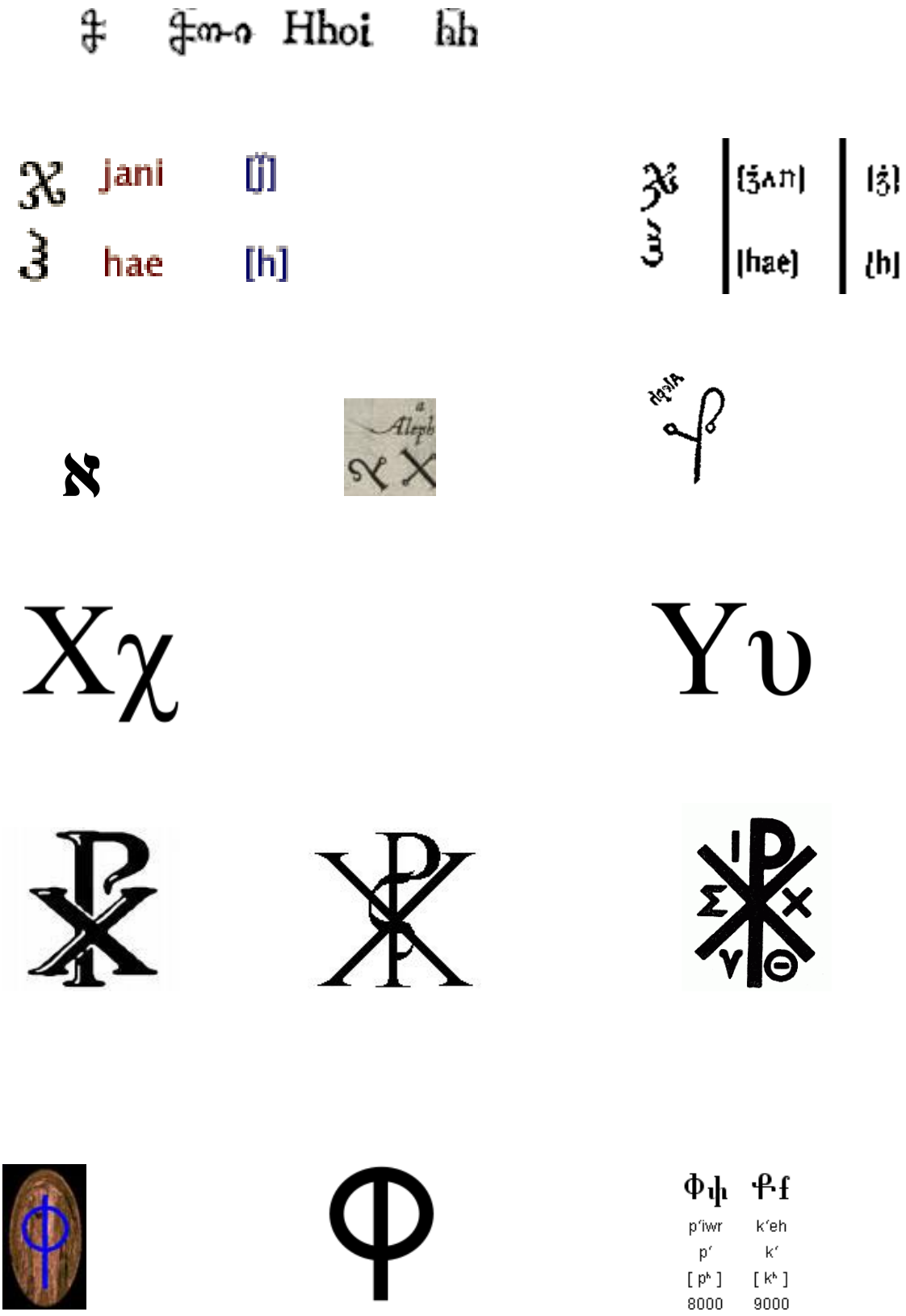


Figure 494 a. hh (Georgian), b-c, Jani-hae (Georgian, d-f. Aleph, aleph reversed, g- h. Chi – Upsilon, i –k. Chi Rho, l. Ger, m. Qoph, Quph, n. ph kh (p'iwr, k'eh).

9. Christian Letters of Crossing

In the Christian tradition, crossing also becomes more important and there are shifts in letters of crossing. The Gyfu–Feo bindrune was encountered earlier (figure 297b). Feo or Fehu, corresponding to the female is shown as a diagonal F. In terms of the Chinese trigrams, this is

a descent from Ken (Gen) to Kun along the 8 5 2 axis of the magic square. In the Celtic wheel of the year, this is the descent from Imbolc to Lughnassadh (2 February-2 August). Gyfu, corresponding to the male is shown as a diagonal I (cf. Ish, Ishana – Nirriti in the Hindu system, figure 46 c). In terms of Chinese trigrams, this is an ascent from Sun to Ch'ien along the 6 5 4 axis of the magic square. In the Celtic wheel of the year, this is the ascent from Beltane to Samhain (1 May – 1 November). Appropriately the female line is curved, the male line is straight. The Slavic letter Ksi, Ethiopian letter Haut and the minuscule form of Greek Chi, (figures 486 f,g,h, cf. figure 73) clearly depict these principles.

In the Gyfu rune, in the majuscule versions of Greek Chi and Upsilon, the left diagonal is thicker than the right diagonal (figure 494d, h, i). This is also seen in some versions of Hebrew Aleph (figure 486 c). In other versions, the thicker line is replaced by a whip, in keeping with the restraining dimensions of Lamed, while the place where might expect F, Fe and Pha is replaced by a short line (figure 486 b). So the main diagonal line is letter 1 – letter 12 (Aleph – Lamed), while the short line is letter 13 – letter 22 (Mim – Tau) or simply a Vav (F) such that the sequence is 1- 12 - 6.

The vertical axis is now the North - South axis, which is typically described as Greek Rho (which looks like a P). The idea of crossing now has two elements: a) the Chi (X) of crossing and b) the Rho (P). Some versions of Rho show it as a staff which curves round to a point. Other versions show an S of Stigma touching the P-like Rho (cf. a reversed form of the Hebrew Aleph aligned along a vertical North South axis).

The Christian tradition alters the orientation (figure 494 i ff). The female and male axes, Imbolc-Lugnassadh and Beltane-Samhain become the two diagonals of letter Chi (X). In the Christian tradition, the end of male axis in Samhain, is typically linked with 8 November, when Michael overcomes the forces of Lucifer. In the Hindu tradition, this is when Kartikai overcomes the forces of darkness (cf. Diwali). Astronomically this corresponds to Nakshatra 19: Mula (the root), associated with the the tail of a scorpion (mala, meaning original sin). In some versions this S of Stigma (letter 6) is included as an S along the North-South pole of Rho. In other cases, it is omitted altogether, and replaced by the Greek letters for fish (ΙΧΘυΣ, Ichthus).
In the rasi chakra, the Aquarius - Leo axis linked the pavarga/yavarga with the savarga (figure 491 a). The Jewish and the Christian traditions effectively take this SW – NE alignment and position it along the vertical axis. In the Christian tradition, this also becomes the North-South axis. This explains why the pha of Sanskrit letter 22 is also found along the N-S sometimes as a Ger rune, sometimes as an X (Scythian), sometimes as a ph (Faliscan) and sometimes as Huyri (Marcomannic) or a y that alternates between Phi, Algiz, and Psi, sometimes as p'iwr and k'eh (Georgian, figure 494). In Jacobitanum the Greek letter Psi is written Epsi.

000 ☷ Yin

1 | Isa (Isaz, Ice)

111 ☰ Yang

3. 王 Ou (Mountain King) (cf.)

5. Onopa ⸸ O Support (Onopa)

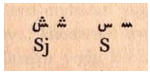
U, W, - Ur

6.

ho (Sumer)

10.

Madder, Hall of Fox

6 , 12 - 13 

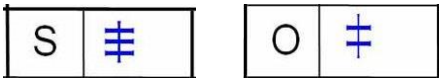
Shape 6, Sin, Shin (Arabic)

15.

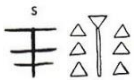
15 – 21

Sin (Samehh) - Shin (Hebrew)

16. Ξ Jaichim > Jodha

Support 21. 

S (Tartessian) – O (Tartessian)

30. 

S (Ugaritic)

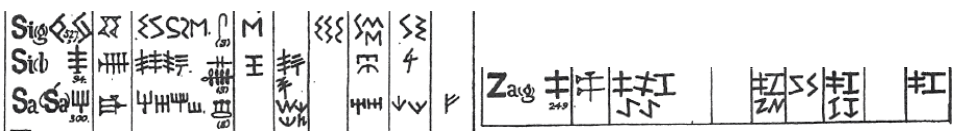
17 18 19 25 

Figure 495. Support Symbols

Ahura -	Daeva
Good -	Evil
Leader of the Ahuras –	Leader of the Daevas
product of love and desire -	result of a moment of doubt
unlimited in time but not in space -	limited by time and limited by space
Ormuzd -	Ahriman
Oromasdes -	Ahriman
Ahura Mazda –	Angra Mainyu

Table 105. Some associations and names of good and evil in ancient Persia.

9.1. S, Shin and Sin

In the Arabic shapes (figure 277 a), letters sin and shin belong to shape 6 and relate to Chinese stem 6, animal 6 (sisha, cf. figure 147). They are initially letter 12, letter 13 and in the numerical abjad version they become letter 15 (siin) and letter 21 (shiin) with a gematria of 60 and 300 respectively.

In the Hebrew system 6 is linked with vav (cf. Hindu Ishan and Celtic Beltane) in Taurus. Hebrew word, sisha, is supposed to be unrelated to the number 6 of Sesha, stem 6 and the Chinese animal 6 (serpent).[1788] Indeed, numbers 6, 60, 600 and their combination as 666 are associated with the Beast and with evil (cf. figure 497). In the Slavic tradition also letter 15 (gematria 60), is associated with the devil. A possible explanation follows, once again involving the heavens.

In the Hindu system of 9 planets, the two shadow planets rahu and ketu govern eclipses. In ancient Persia, when the planets are reduced to 7, rahu and ketu officially disappear. The Hindu system also has devas liked with day and asuras linked with night, devas dominating the spiritual world, and asuras dominating the material world sometimes presented as rishis (wise men) – asuras; diti – aditi (unbounded – bounded), adityas – daityas; indo-aryans- irano-aryans. In other contexts, there are suras with Brihaspati (cf. Jupiter) as their leader and asuras with Shukra (cf. Venus) as their preceptor. Brihaspati governs the domain of regular (exoteric) knowledge; Shukra governs the domain of sacred, mystical and secret (esoteric) knowledge –including the ability to raise persons from the dead.

The war in heaven, which leads to a new order is thus about much more than some symbolic deities having a quarrel. It is about divisions in knowledge. On earth, one practical consequence was a parting of the ways between the Indo-Aryans who followed knowledge/wisdom, and the Irano-Aryans epitomized by Zoroaster who espoused esoteric knowledge, mysticism and magic leading to the Magi, who visited Christ in the guise of the 3 Kings.

In Persia, the conflict of suras and asuras becomes a conflict of d(a)evas versus ahuras. The celestial version of these opposing forces become two competing principles, e.g. Ahura Mazda – Angra Mainyu (table 105), represented symbolically as two serpents competing for the world (mundane) egg (figure 148a).

In Ancient Greece, this complementary dualism of the serpents becomes linked explicitly with the constellation Draco, which recurs in the monogram of 3 emblems in the Mysteries (cf. figure 148 f-g), as Greek letter 6 (Stigma), letter 14 (Xi) and letter 18 (Sigma). In the Arabic tradition, yaa is shape 17 and letter 28 at the end of the alphabet. In the abjad sequence yaa becomes letter 10 with gematria 10. In the system of Ibn Arabi yaa becomes Yâ (y/î) as letter 11 associated with mansion 11, the mane in Leo, the Lord and "The First Heaven, the Sphere of Saturn, the Sky of the Visited House and Lotus of the Extreme Limit, the Abode of Ibrahim (Abraham)." The corresponding Hindu mansion is Nakshatra 11: Poorvaphalguni Fig Tree associated with: shivalinga and creation.

9.1.2. Support Symbols.

Part of this story is a shift in support symbols (figure 495 a-b). In Sumerian, the letter Si is a vertical pillar and 3 lateral lines, letter Sa has a pillar leading to multiple verticals like the Slavic hands of God, and sometimes appears as recumbent E, while Z is a pillar with two lateral lines. In Tartessian, S is also a pillar with three lateral lines. In Paleo-Hebrew the line with 3 pillars becomes Sin while the recumbent E form becomes Shin.

In other contexts, the pillar is Djed or Isa, the three lateral lines are yang, ho (Sumerian), while a pillar with three lateral lines is madder (Slavic runes), U, W, Ur (Celtic runes), or Samekh, or Jaichin. Ultimately the new order of the Hebrew system brought a number of subtle and often not so subtle changes. The South orientation was replaced by a Northeast – Southwest orientation along the vertical axis which, in practice, frequently posed as a North up orientation. In simple terms, associations with the end of alphabets now tend to occur in the first 10 letters near the beginning of alphabets.

In the Hebrew system, letter 10 becomes Yod (yud). So Yud is now on the Leo/Virgo – Aquarius/Pisces axis. The good news is that the crookedness of the snake in the heavens can now be contrasted to the straightness of the I of Yod in the form of an arrow,[1789] which ranges from an infinitely small point to a letter that can be I J Y in the Magi tradition (figure 65 c). The dollar sign ($) of the Celtic tradition (figure 317a) is now replaced. Another consequence is that the associations between stem 6, number 6, letter Stigma are now denied.

In the Arabic tradition, Shin is linked with the summer solstice. In the later version of Ibn Arabi, Shin (Powerful) with a gematria of 10, remains linked with Cancer and is now opposite Sin (Life Giver) with a gematria of 20 linked with Sagittarius and water. Alignments of S and T as Stigma along the North South axis are also no longer appropriate. In the Hebrew system this North-South axis of Cancer – Sagittarius becomes letter 8 (Heth, Cheth) - letter 15 (Samekh). Samekh as a world pillar, functioning as a Djed, aligned either along the Beltane – Samhain or the Summer Solstice-Winter Solstice axis no longer fits into the system. In one strand, the North now becomes linked with evil and devil. The kind of crossing entailed in the Slavic ksi is no longer in keeping with the new crossing of the Eridanus, which becomes linked with the Jordan to the extent that left bank is linked with both a position and the identity of a people.

9.2. Y, Jani and Zan

By way of illustration, it is useful to look at the y of Egyptian 2, Aegyptiacum or Aegyptiorum (figure 283). Here too there are variants of the letter X (figure 494 d). In this version, the Beltane-Samhain axis starts with a U and ends with a return symbol. In Georgian, effectively the same symbol (figure 494 b-c) recurs as letter 32, Zan or as Jani. In another variant, they are Dj, effectively the same as the Arabic jiim. Sanskrit letter ho, a variant of the aspirate ha, linked with the ha of hamsa and the breath of life, becomes ho in Georgian. Similarly, the letter hai linked with letter 33 in Sanskrit, becomes letter 33, hae in Georgian. In Hebrew, hai becomes a variant of chai as a term for life. Once again, in the new order, letters that were at the end of the alphabet associated with life are moved to the first 10 letters, often to demonstrate the new crossing with Alpha, Chi, Rho, Phi.

9.3. Jani, Jani, Janis, John

The etymology of these final letters of the Georgian alphabet, jani and zan (ჯ.an) deserves attention because it may shed new light on one of the central figures in the Christian tradition: Saint John the Baptist. In Japanese, San Zan is connected with 3 Mountains. In Chinese, san is connected with the number 3. San Zan is connected with 3 Battles, 3 Kingdoms and a form of Kung Fu.[1790] In Sanskrit, zaN means: ”to give, to go.” San in Sanskrit means: “to gain, acquire, obtain as a gift, possess, enjoy; to gain for another, procure, bestow, give, distribute; to be successful, be granted or fulfilled.” Sanjan is “the Sanskrit word for 'Creator', and thus the stock epithet of Brahma.”[1791]

Combinations and variants of san and jan play a particular role in Zoroastrianism. When he first left India he went to Jurjan Varkâna, Greek: Hyrcania (Land of the Wolves) also called Astarabad. When Zoroastrian refugees sought asylum in India (c. 936 A.D.) they called their city: Sanjan (Gujarat)[1792] Sanjan is also “the Persian name for Xinjiang, (now China), which is part of historical Khorasan,”[1793]and as noted earlier, was linked with fire worship through the town of Agni. There are further Sanjans in Afghanistan, Pakistan, Iran. Given these connections with Chinese traditions it is likely that sanjan and san jiao (as in triple burners, cf. san chai) and triple betyls became interconnected. Modern Jurjan is called Gorgan. Early versions include Jirjahn, which has been linked with Jir Jahn, German: Georg and Johann and with Slavic: Juri (table 107).[1794] In the Muslim tradition, the name Jurjan is linked with Lud, a son of Shem and Shakbah, a daughter of Japheth:

> The Muslim historian Muhammad ibn Jarir al-Tabari (c. 915) recounts a tradition that the wife of Lud was named Shakbah, daughter of Japheth, and that she bore him "Faris, Jurjan, and the races of Faris". He further asserts that Lud was the progenitor of not only the Persians, but also the Amalekites and Canaanites, and all the peoples of the East, Oman, Hejaz, Syria, Egypt, and Bahrein. [1795]

In this account, Jurjan is linked with Shem and all the Semites. Juri, is further linked with Jari, Jarovit, Yarilo: the male generative force and growing power in nature. Meanwhile, Sanjan becomes linked with Khurassan and the Sun Race. For instance, Sanjan (Khorasan) is an:

Persons

Adonai - Jao
Belobog - Chernobog
Bright Child - Dark Child
Christ – John the Baptist
Divine Child - Dark Child
Evangelist - Baptist
God of Sun - God of Moon
Goitosiros - Targitaos
Horus - Set
I - U
Ivanovden - Ivanje
Jera, Gebo, Sowilo, Dagaz
King - Knight
King - Little King
MARA - RA
Oak King - Holly King
Old God - Old Goddess
Perkons - Laima
Saint Nicholas - Saint Elias
Saint of Gifts - God of Gifts
Son of Light - Dark Child
Tanist - Lugh
Veles- Perun

Places
Capricorn - Cancer

Events
Alban Arthan - Alban Hefin
Birth of Christ - Birth of John the Baptist
Midwinter - Midsummer
Gate of yin and yang - Height of yang cycle and beginning of yin
Spirit of Winter Solstice - Spirit of Summer Solstice
Waxing Half Year - Waning Half Year
Yule - Litha
Yuletide - Green Yuletide

Symbolism
Earth - Fire
Feminine - Masculine
White - Black
Cross of Crosses - Cross of Fire
Darkness - Light
Gebo - Dagaz
Goat - Cauldron
Original - Reflection
Rat - Snake
Yin - Yang
Zi - Si

Table 106. Persons and events linked with the Winter and Summer Solstice.

> historic city in present-day Turkmenistan… As a site in the Bactria-Margiana Archaeological Complex, Sanjan is subject to the hypothesis that the Indo-Iranians, a major branch that split off from the Proto-Indo-Europeans, originated there.[1796]

In the Sanskrit tradition, life occurs in jana loka (the world where persons are born). Sanskrit jana means: "generating, creature, living being, man, person, race, birth." Etymologically it is connected with jiva (jIva, life). The Hindu name, Sanjeev means: life-giving, life-saving, long-lived. It is related to Sanjivani and Mrita Sanjivani, and Sanjivini Vidya[1797] associated with the elixir of immortality, a magical plant, and a science of revivification, the ability to bring persons back to life.

All this provides a new context for understanding a) the Latvian tradition where the Summer Solstice is linked with the feast of Jani (figure 2) associated with Janis, whose name is equated with John the Baptist and b) and Saint John the Baptist, who is called San Zan Degolà (i.e. San Giovanni Decollato) in Venetian dialect. Sanjan, Sangan, Sanzan, Sanjeev, Sanjivini, San Giovanni seem to be connected. John is certainly a name with many variants:

> John Ioao Ioan Ioann Ioannes IOANNES John has 85 variant forms: Anno, Ean, Eian, Eion, Euan, Evan, Ewan, Ewen, Gian, Giannes, Gianni, Giannis, Giannos, Giovanni, Hannes, Hanno, Hans, Hanschen, Hansel, Hansl, Iain, Ian, Ioannes, Ioannis, Ivan, Ivann, Iwan, Jack, Jackie, Jacky, Jan, Jancsi, Janek, Janko, Janne, Janos, Jean, Heanno, Jeannot, Jehan, Jenkin, Jenkins, Jens, Jian, Jianni, Joannes, Joao, Jock, Jocko, Johan, Johanan, Johann, Johannes, John-Carlo, John-Michael, Johnn, Johon, Johnie, Johnnie, Johnny, John-Patrick, John-Paul, Jon, Jona, Jonnie, Jovan, Jovanney, Jovanney, Jovanni, Jovonni, Juan, Juanito, Juwan, Sean, Seann, Shane, Shaughn, Shaun, Shawn, Vanek, Vanko, Vanya, Yanni, Yanno and Zane.[1798]

Evidence that there is a much larger context and that there are forgotten connections comes from an unexpected source. We noted that Arabic letter Shin (shiin) is connected with due South and the Summer Solstice (cf. figure 74). Two old alphabets, the Mimshin and Colphotorios (figure 563d-e) are annotated with Arabic letters. The Mimshim connects shiin with a figure resembling hh in the Georgian alphabet (figure 494 and versions of hai in Sanskrit. The Colphotorios connects shiin with a square with loops at its corners – borrowed by Apple as their command key. Half of this symbol is seen in the Georgian letters ho, hhoi or hh (figure 494 a-b). The full version is called Saint John's Arms, (Saint) Hannes Cross, Hannunvaakuna, or Bowen Cross, Bowen Knot or simply a heritage symbol in Scandinavia and Baltic countries (figures 563-566).

A further look at the Colphotorios alphabet reveals that the Saint John's Cross returns in accentuated form (complete with a little upward triangle above it) as letter 17 in the Arabic shapes order: zh with a gematria of 900, which becomes letter 27 in the abjad numeration again with a gematria of 1000, followed by letter 28, ghayn with a gematria of 1000 which has a grid symbol. To summarize briefly: in India the year has two parts, a first half linked with Jupiter (Brihaspati), (exoteric) knowledge and power. A second half is linked with Venus (Shukra), esoteric knowledge, magic and wisdom. The Zoroastrian schism chooses the path of Shukra, esoteric knowledge and magic. Initially, they attempt to reflect both the generative force and the generated force in harmony: e.g. Jurjan, Sanjan.

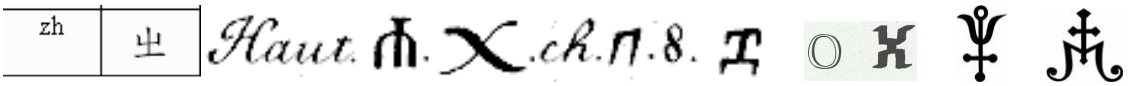


Figure 496 a. Zh (Chinese), b. Haut (Aethiopicum), c. Antinomy, d. Alum (Alchemy), e-f. Church of Veliky Novgorod,

Generative	Generated, Born
Jur	Jan
Juri	Jan
Jihr	Jahn
Georg	Johann

Table 107. Etymologies of Georg and Johann

This concept becomes twofold. Jur leads to Juri, Jarilo and George. Jan (cf. Ian) leads to Jani, Janis, Hannes, John, John the Baptist. Jan as jiva and jani becomes connected with the Summer Solstice, South and the maximal life force: shin (or yang in Chinese), which is connected with shielding, healing, rebirth and immortality. John or Ivan in this form, with associations to fire and 4 points of the compass, is much older than the Christian Saint, just as shiin in this form is much older than Hebrew letter 21: Shin.

In the Slavic tradition, John becomes linked with both the Winter and the Summer Solstice Ivanovden - Ivanje on 7 January and 7 July respectively. In the Christian tradition, the winter John becomes Saint John the Evangelist (27 December). So there also two Christian dates for John: 27 December and 24 June.[1799] In Carinthia, the first of these becomes Šentjanževec when:

> the blessing of wine takes place, called šentjanževec after the Saint's name. Of course, this wine has nothing to do with the Saint. In this case, an ancient pagan tradition has been Christianized. It is about ritual drinking in honour to the deities. This custom, too, is of Aryan origin. It is still today practised in India (Hinduism), where it is called saoma (the Avestic haoma). Its name originates from the Hom, the very ancient tree of eternal life, and reflects the principle, that maintains the life... It was drunk by priests at sacrifices.[1800]

In this context, it is hardly surprising that the name John is linked with letter 33 of the Sanskrit and Georgian alphabets, with the sounds hai, hoi, ho and with the idea of a holy Spirit and divine breath. The shift from emphasis on the end of the alphabet to the hawwaz - hutti segment of the abjad means that the summer associations, which include bathing at the solstice as with the Slavic Kupala, are shifted to the winter solstice, bathing and a symbolic form called baptism linked with Eridanus, Ardan, Yarden, Jordan, a symbolic being called Jordanus Maximus and saints named John.

Hence, in both the Slavic and European traditions, the functions of these two saints are doubled: one linked with the Winter Solstice, the other with the Summer solstice. In the Christian tradition there is further differentiation. The winter solstice becomes linked with the birth of Christ, the summer solstice with the birth of John the Baptist. The architectural manifestations, as seen in chapter 5, link Christ with a Church and John with a Baptistery.

All this is again part of a much older tradition. In the Celtic tradition, it is the distinction between Bright Child and Dark Child. In the Hindu legends, Vinata lays two eggs: one lies 500 Years the other 1000 Years, one produces Aruna, who is lame, the other produces Garuda who is normal.[1801] A whole spectrum of associations linking pre-Christian and Christian times evolve (table 106).

Figure 497 a-b. Dogon Kanaga Mask Ceremony.

Other aspects of the saints are also doubled. In the Slavic tradition, the beginning of spring and beginning of winter become Yuri's Day in Spring - Yuri's Day in Autumn (6 May-9 December; 23 April - 26 November). In Europe, this becomes Saint George who also has spring/summer and autumn/winter dates (6 May - 9 December, 6 May - 23 November, 23 April - 10 November, 23 April - 25 December). On some occasions, the spring and autumn are split into separate saints as Saint George - Saint Demetrius (Gergiovden- Dimitrovden, 6 May - 26 October), reflecting pagan distinctions between Apollo – Dionysius, Zeus – Hades. A full study of such parallels would again be a book in itself. Even so, the above examples illustrate how divisions of the alphabet are connected with divisions of the year, the names of deities and saints and that there is a prehistory to the Christian order and saints.

10. Orthodox Symbols and Letters as Life and Man

On numerous occasions we have noted parallels between letters of the alphabet, candelabrum boys and stick men: e.g. figure 2, in connection with letter 5 as "is, exists," or letter 7 as "living" cf. zh, zhe, zhivete. jivete. In Chinese (figure 496), the equivalent is zh, letter 37 (cf. 37 as a key number in the creation holograph). In Aethiopicum a Coptico this theme recurs in the letter ch (Haut, figure 496b) as an inverted trident, a curved X, a figure 8 and stick man (cf. letter Sat, figure 518). Such stick figures also recur as the letter O in a rune table and in alchemical symbols for antinomy and alum in alchemy (figure 496 c-e, cf. 528).

In the Russian Orthodox Church, such stick figures become a feature of architectural decoration. For instance, the Church of the Transfiguration (Veliky Novgorod), shows a series of examples. On the surface, they are merely variations of crosses. In light of the anthropomorphic traditions of letters and alchemy, they can equally be seen as symbols of descent and resurrection, death and resurrection whereby there is a metaphysical transfiguration parallel to the processes of alchemy. The examples are the more fascinating because they have near parallels in Africa.

11. Descent as Dance

The descent from heaven takes many forms. In North-West Africa, the Dogon people, with ancient roots going back to before 3,200 B.C.[1802] do this using kanaga masks at dama dance ceremonies honouring the dead. The kanaga mask (figures 497-498) involves a shape encountered in the opening images as the Mary symbol, candelabrum boy and letters y y z of the Tifinagh alphabet (figures 1- 2). Gimbutas[1803] has linked the shape with bees as stick men (figure 501c).[1804]

In the Kanaga mask ceremonies, the Dogons wear the symbol on their heads and through their movements spread the life force throughout the world, thereby imitating "Amma, the creator god, who brought all things to life:" [1805]

> The cross refers to the myth of creation. The upper part of the cross symbolizes the supernatural world, and the lower part symbolizes the terrestrial world. The line between the two parts is the union between the two worlds. In accordance with mythology, the cross of the mask is the God's hand. The dancers always appear in large numbers. The person wearing the mask bends down when he dances, pointing his cross at the ground with the intention to establish a link between earth and sky. For funeral rites, members of the Awa's society with masks dance on the house' roof of the dead man, in order to lead his

Figure 498 a. Dogon Toguna, b. Senoufo Ark, c. Lizards, d. Statue with Gecko.

Figure 499 a –c. Dogon Kanaga Masks. d. Dogon Toguna (detail).

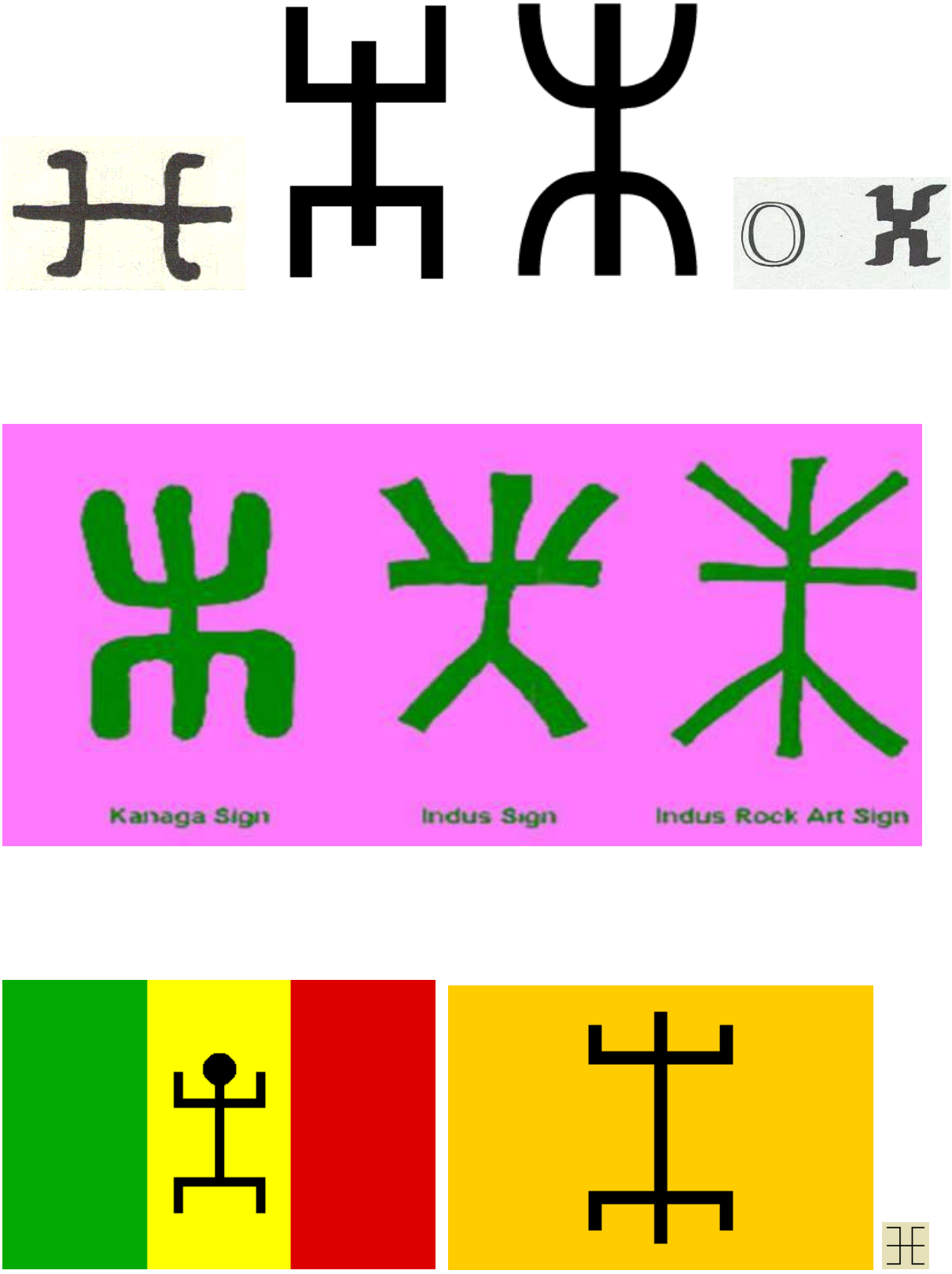
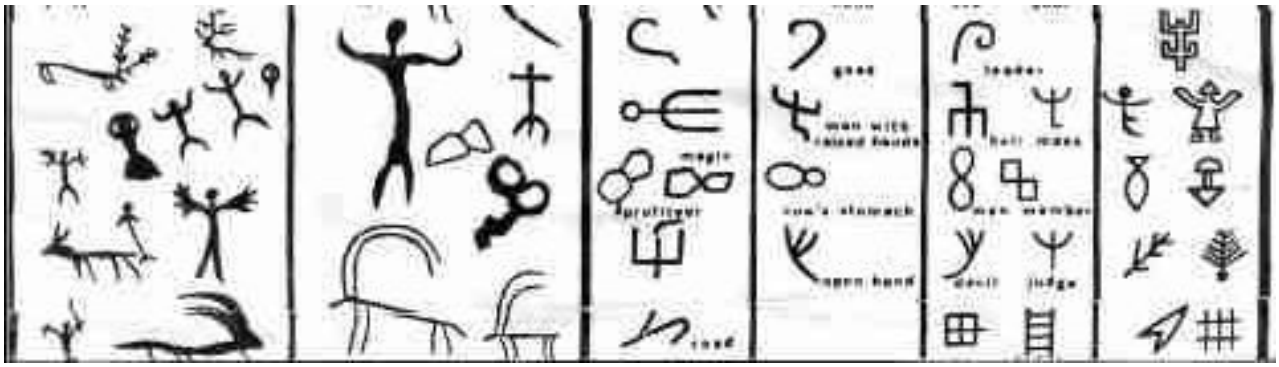
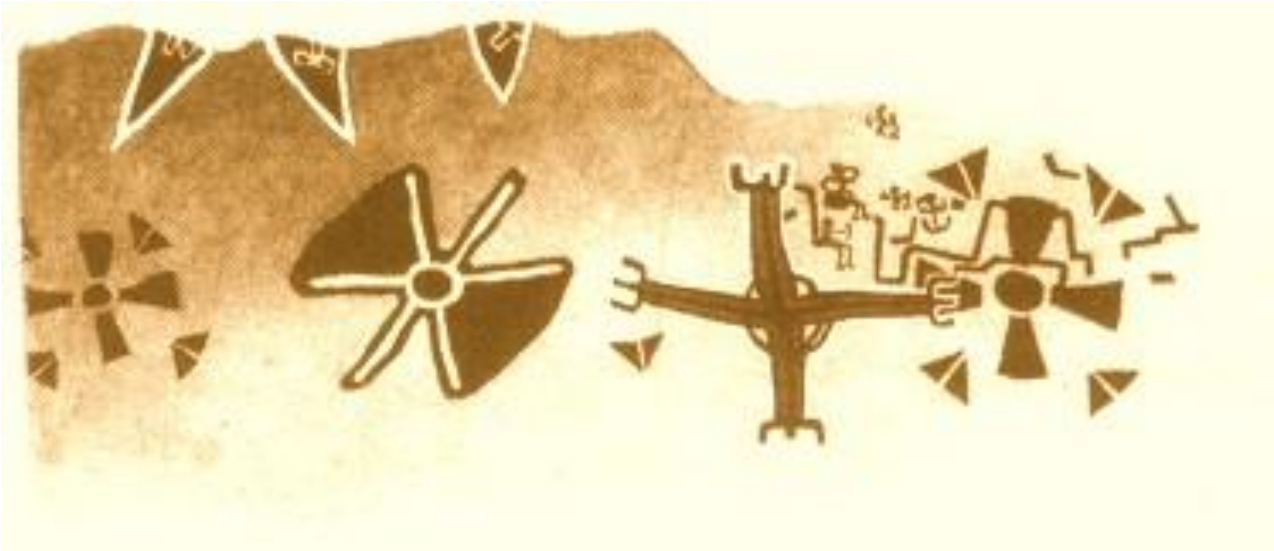


Figure 500. a Kanaga Sign,b. Kanaga symbol: c. Tvimadur, d.O (Rune Table), e. Kanaga Sign , Indus Sign, f. Mali Flag, g. Kabyle Flag





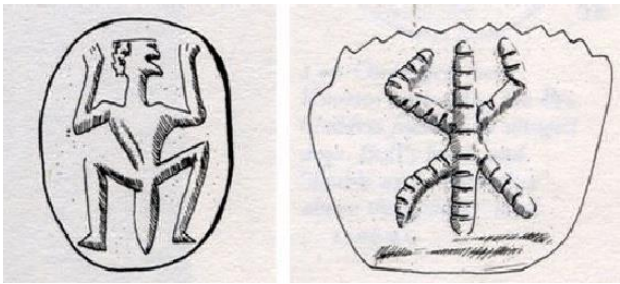
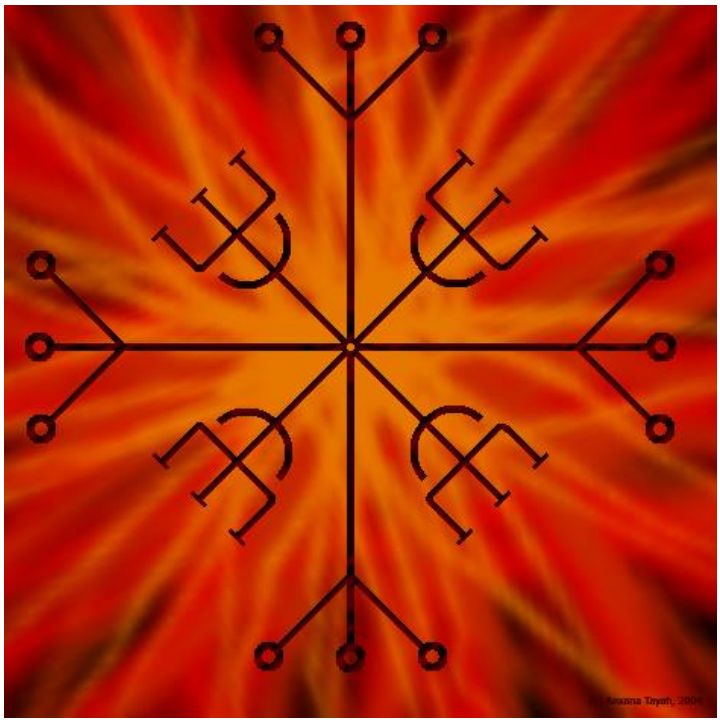


Figure 501 a –b Armenian Alphabet, c.Armenian cave drawings, Bees as Stick Men



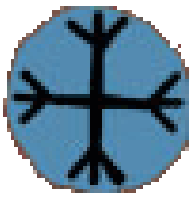


Figure 502. a. Tuvan Dragon Carpet with Tengri symbol, b. Aegisjalmur, c-d. Tengri, e.Sirdaq, f. Vandals Tamga .

> soul (nyama) into its eternal rest, and in the same time in order to defend the living from harm he can do to them. The Kanaga mask is also used to protect the hunter from the revenge of the prey he killed.[1806]

Hence, the kanaga masks re-enact the creation process, link the 3 worlds (heaven, atmosphere, earth), help the dead gain eternal rest and protect hunters. The kanaga symbol is also found on the walls of Dogun togunas (a meeting room for male members of a village, figure 498a). It recurs as a crocodile totem, as a gecko, a lizard with cosmological symbolism. For instance, it is found on a Senoufo ark. On a calabash, two such lizards define the 4 cardinal directions. On a statue of man, it occurs as a headpiece, once again suggesting a link between earth and heaven (figure 498b-d).

The kanaga symbol, found in petroglyphs at Yougou Dourou (figure 500a ff), has been linked by African scholars with the Dogon's 60 year ceremonies relating to the star Sirius,[1807] with a Mande base 20 notation (kosa wala) and even with Mayan calendars.[1808] Another version reduces the kanaga symbol to a regular geometrical figure, variants of which recur on the Mali and Kabyle flags and as the Tvimadur symbol. The kanaga sign is also found in the Indus valley and India:

> The Kanaga sign is very common in Indus rock art. It can be interpreted as the symbol for a primordial God and a Lord of space and time with an astronomical meaning. In southern India, there are rock art signs that refer to the Sky and in particular to the Draco and Ursa Major constellations and to a Lord of space and time. Those rock art signs can therefore be considered as a recorded data of ancient astronomical knowledge. They may have been used in the formation of linguistic communication and also as religious symbols.[1809]

This presence of the kanaga sign in both India and Africa confirms the widespread use of an important symbol that recurs as a letter in alphabets. It also confirms interesting differences in associations. The African version is linked with Sirius near the South Pole. The Indian version is linked with Draco and Ursa Major near the North Pole. Hence, African and Indian traditions link the kanaga symbol with both poles, inviting dual associations of North - South, Polaris - Sirius, Winter - Summer, Darkness - Light, which can then be linked with individuals: Set - Osiris, Christ - Satan etc.

The origins of the kanaga symbol can be traced back to early Armenian letters[1810] (figure 501a ff.) in the Paleolithic period (15,000 -12,000 B.C.), variants of which recur in Armenian cave drawings. It is found also as the first of 52 stars in an old Slavic system with 13 zodiac signs (figure 128). Ultimately the stick man of the kanaga symbol, who poses as candelabrum boy, letter yaz (Tifinagh) is an Algiz Rune in two directions. Extended in four directions it becomes a pattern on carpets, found in Tuvan Tamgins and the Scandivanian Aegisjalmur, as a symbol of god Tengri, as a Sirdaq from , with a variant as a Vandals Tamga (figure 502) and as the Mara/Mary symbol (figure 1) in the Zharkutanskie Runes (68,000 B.C.) where we began.

12. Conclusions

Stories of the sky are integrating threads of astronomy, religion, mythology and early epic literature. On the surface, they are stories of creation, and cycles of nature. These cycles become threefold acts of creating, preserving, and destroying (mostly in the senses of transforming and remaking anew). This model leads to 3 gods: Brahma, Vishnu, Shiva, 3

worlds, 3 seasons and systems of triads and trinities explored on several occasions throughout the book. In the East, this threefold approach is the basis of Lalita Tripura Sundari. In Egypt, it is the starting point of Thoth as Trismegistus (thrice great) which becomes an epithet of Hermes in Greece. In Scandinavia, it is the basis of Bureus' homo triplex (threefold man as spiritual, rational, carnal, cf. figure 69). Elsewhere, these are pneuma, psyche, hyle; spiritus, anima, corpus; thought, word, deed, or in reverse form as three constituent essences: kaya, vac, citta: body, speech, consciousness; body, mind, spirit. In all these cases, the constituent essences of man, woman and god remind us of worlds beyond the physical frame.

In India, the story of Shiva's son, variously called Kartika, Karttikeya, Skanda or Murugan becomes a starting point for some of the most dramatic stories of the skies. The pre-history of this event is linked with the creation story itself. The result is a god, typically with six heads and 2 consorts, riding on a peacock, who becomes the leader of the heavenly forces (devas) against the asuras (inferior gods, rakshashas, titans, demons) during a war in heaven. Although the names of the characters change, the essential features of this story recur in the great religions: e.g. Zoroastrianism, Judaism, Christianity and Islam.

These stories require a cosmological framework of heavens, spheres and elements, each of which becomes linked with a letter of the alphabet. So the stories of the sky become a framework for alphabets. The stories also entail key metaphors (e.g. birds) and concepts (e.g. time) which shift in treatment in countries between Asia and Europe. There is a general shift from a matriarchal model, where matrikas offer a framework for creation, its maintenance and dissolution to a patriarchal model where male gods dominate. There are multiple strands. Some continue the anthropomorphic imagery of gods and goddesses. Others become more abstract and geometrical.

Even the abstraction process has multiple strands and forms. In the East, there is a metaphor of a root (source, cf. Sanskrit: mula, Persian: Haq, Hakk). In the Buddhist and Chinese traditions, it is called Bodhistsattva. In the Hindu tradition, it is called avatar. In the Mandaic tradition it is also called kimsa: treasure, treasury, fullness. The term for emanation becomes Uthra and is translated into Greek as Aeon.[1811] In the West, this aeon is further translated as powers, spirits, demons, archangels, and angels, often with very distinct attributes: e.g. Archangel Michael, sword in hand, killing a dragon-like Lucifer. Hence, what had begun as mental abstractions become vividly personified virtues and vices (in the case of fallen angels).

At a more subtle level, complementary cyclical and symbiotic relationships (yin and yang, increase and decrease, light and darkness) seen in the East as an ebb and flow of energies, tend towards opposites, opposition, and becoming opposed to one another. Hence the concept of God and Friend (e.g. Varuna and Mithra) tends towards God and the Other, God and the Adversary (Ahura Mazda - Ahriman) and then to God and Enemy (Christ and Satan).

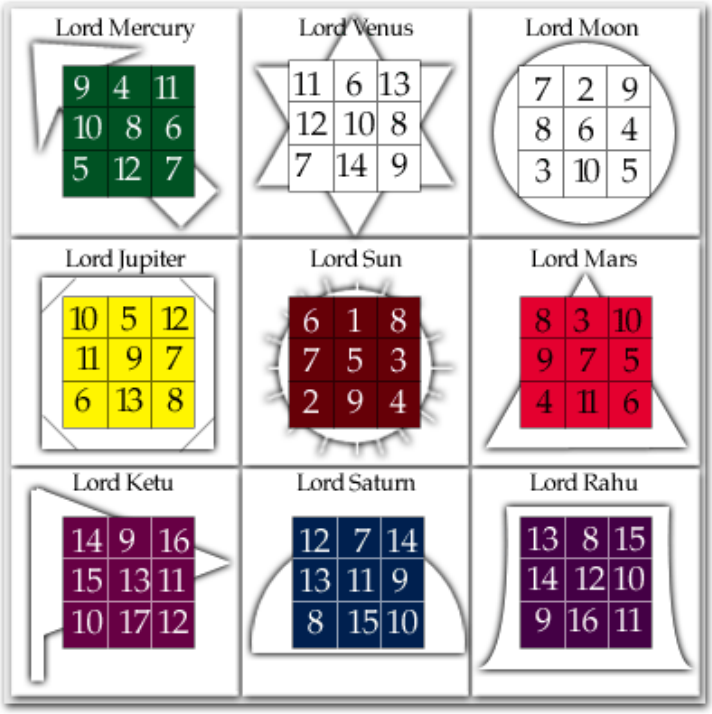
The opposition between persons become oppositions between hosts of the heavens: devas and asuras leading to wars in the heavens. This is much more than a single event sparked by a temporary disobedience between a proud angel (Lucifer) and his Superior. It is an on-going struggle, leading to further definition of the complex layers of heavens, spheres and realms that comprise the cosmos. The imagery of these celestial realms, which include the Heavenly

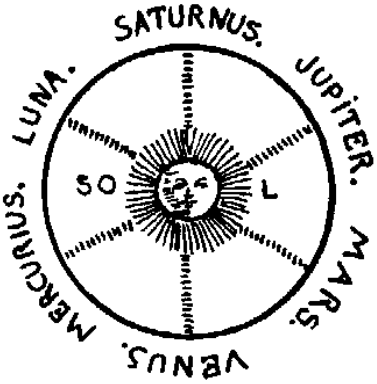
city (Heavenly Jerusalem, City of God, World Tree, Garden of Eden), is the more intriguing because most of us remember only the historical mundane versions. Concepts, mental creators, mental sons of God and mental creations have become realms of esoteric meditation.

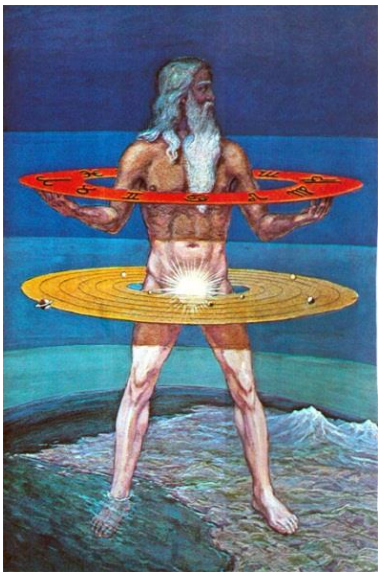
The Old and New Testaments have taught us to focus on the existing physical world, and to treat knowledge in terms of facts of history. Ironically, a passage from the Apostle Paul (Ephesians 6:12), reminds us that the original focus lay elsewhere: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."[1812]

The stories of the sky, the wars of the heavens, constantly bring us back to the limits between the exoteric and the esoteric, the material and spiritual, the visible and the non-visible, the manifest and the non-manifest, the avatars and the source. In a world where cameras are trying to capture every possible visible action on video and other forms of electronic storage, it is worth remembering that the inspiration for and context of our audible speech and visible letters and writing was less in the caves, paths and proto-streets of yesteryear, and more in the planets, stars and heavens. The seemingly eternal patterns of the heavenly bodies inspired a series of basic images concerning essences, and forces (life force, creative force, female generative force, male general force), fires (agni), streams (channels, nadis). These universal symbols, such as Mara (Mary, Maria) and Tengri became root gods/goddesses. Subsets thereof became lesser gods and letters and runes of alfas, alephus, alif bas, al fa bas and alphabets.

Breaking up the eternal symbols into manageable bits provided us with the modules for runes, and letters to reflect basic sounds, enable speech and allow writing and reading. These are the wondrous gifts of human communication. In using them, it is useful to remember always that these are parts of a larger whole, sounds that are parts of a larger Sound, and a soundless reality above. Speech communicates well that which we are wondering about, but there is a Wonder beyond. Alphabets are tools. They result in religion, mythology, literature and stories: the products of our attempts to describe the immensity to which we somehow belong: an infinity beyond which we can only begin to understand because some dimensions of those outer invisible worlds are also hidden within ourselves, which points both inwards and outwards as does the word Amen.







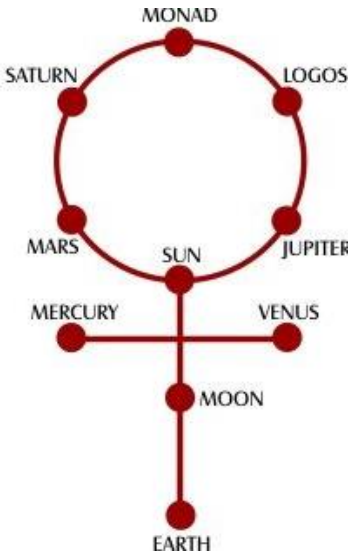


Figure 503. a. Navagraha, b. Central Sun, c. Central sun in candelabrum, d. Adam Kadmon, e. Cosmos in shape of Venus symbol.

Appendix 3. Systems in the Sky and Heavenly Letters

Appendix 2 described stories of the skies as a background for understanding the context of alphabet letters. Appendix 3 outlines how astronomical systems in the sky play a role in the structure of alphabets, and in the actual shapes of letters. This process occurs in stages. First, basic letters imitate perceived images in the heavens: e.g. the constellation Draco becomes an S. Second, letters also summarize motions in the heavens: e.g. the letters Ksi and Xi imitate the course of the sun. Third, as multiple explanations develop, there is competition between the roles of letters, mainly in connection with mystical traditions (e.g. alchemy, cabala) and the major religions. Our purpose here is to draw attention to such links between letters, astronomical and alchemical symbols and the need for a new kind of comparative history. By way of introduction, the role of magic squares is outlined and we show that the sequences used in Indian nakshatras (mansions of the moon) provide a framework for structuring alphabets.

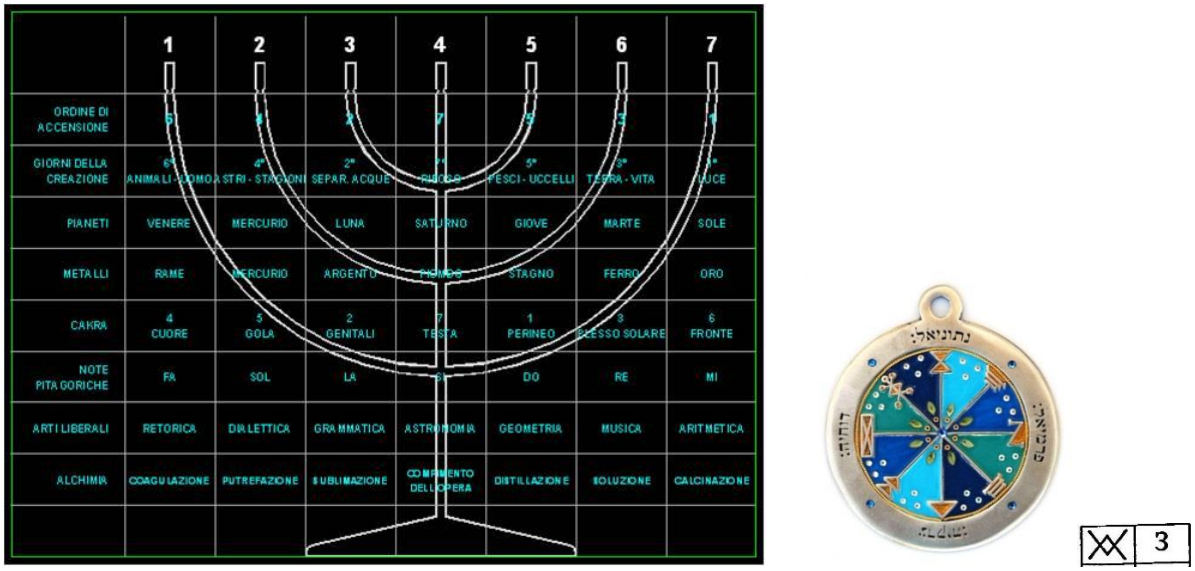
1. Magic Squares

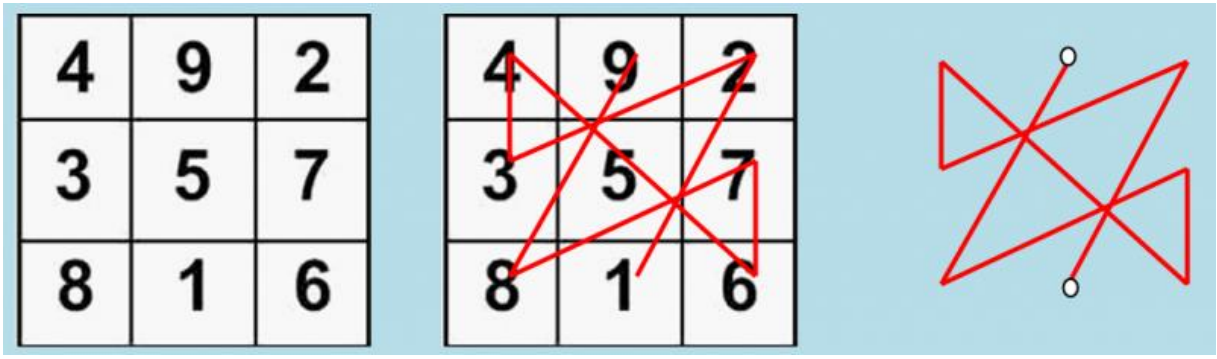
Throughout Asia and Europe there are connections between magical squares, planets and letters of the alphabet. In the Indian tradition, there are nine planets (i.e. seven plus the north and south nodes of the moon, known as rahu and ketu, which become the head and the tail of the dragon in West). Lord Venus (Shukra) is in position 1 and Lord Saturn (Shani) is in position 9 in a scheme of 9 squares associated with Lord Sun (Surya) in the central place (figure 503a). Lord Sun has a magic square of three rows: 6 1 8, 7 5 3, 2 9 4 (when read left to right) each row adding up to 15 and together adding up to 45 (also the gematria of Adam).[1813]

The Indian model has parallels in the West.The sun (Surya) remains in a central position as Sol. This central position of the sun is also in the Babylonian 7 branched candelabrum adopted by the Hebrews and recurs in a central position of their cosmic man, Adam Kadmon. In terms of sequence, Venus, which had been in first position in the East, is moved to the South (figure 503b), whereas Saturn which had been last in the West is moved to the North. The three worlds become markers for the 3 mother letters. The 7 lights of the candles, symbolizing 7 planets, become markers for the 7 double letters. The 12 zodiac signs become markers for the 12 simple letters.

In China and in Zoroastrian Persia, Saturn takes a central position. In the Christian West, the 7 branched candelabrum analysed elsewhere (cf. figure 173, table 18) maintains Venus in position 1 and also replaces the sun with Saturn in the central position (4 in figure 504a). The same 9 squares, associated with the yantra of the sun and Surya, recur in inverted and reversed order, as the square of Saturn (figure 504b). Hence, the sequence (from left to right) is now 4 9 2, 3 5 7, 8 1 6, each row again adding up to 15 with 45 as their cumulative number.

Astronomically, Venus, which had been planet 1, is consequently moved to planet 6 and eventually to planet 7. So the letter, which had been associated with the beginning (Λ), becomes associated with the end (V). Venus also becomes associated with the meeting of these two extremes, when Λ V or A V (cf. AV, AVE), become joined in union as one. In the





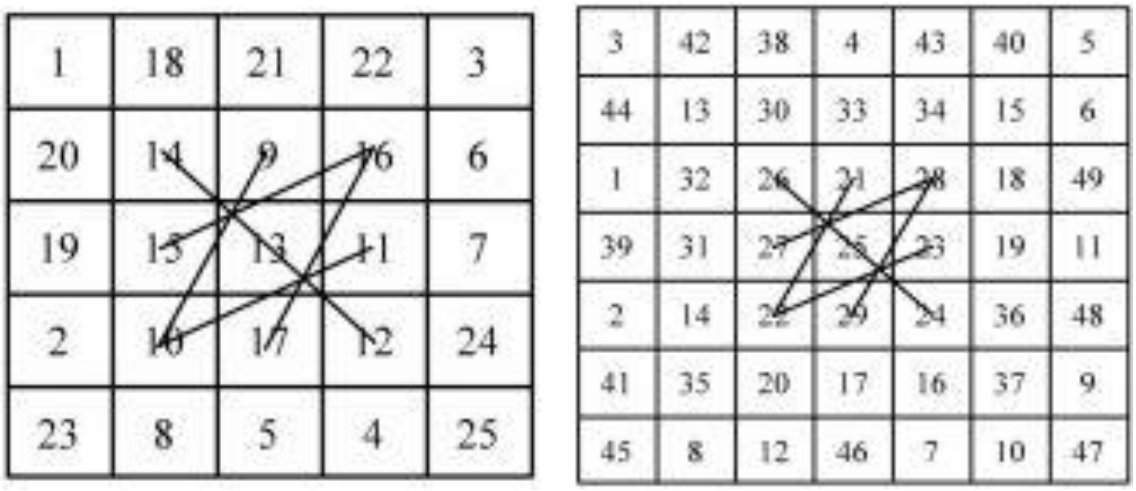


Figure 504 a. Christian Candelabrum, b. Seal of Prosperity of Solomon, c. Letter 9, Slavitsa, d-f. Seal of Saturn in Magic Squares of Saturn, Mars, Venus.

Seal of Prosperity of Solomon, this is between Aquarius and Pisces.[1814] In Slavitsa it is letter 9, Ze (figure 504c). As the number of squares increases, the central 9 squares with numbers continue to manifest the same intersecting Λ V shape (figure 504 d-f). As a result, the connections made between numbers 1 2 3 and 7 8 9 are reflected in connections between 9 10 11 and 15 16 17; and also between 21 22 23 and 27 28 29. Hence, the matrices for the planets offer a framework for understanding connections between series of letters: how letters 1 2 3 and 7 8 9 are linked with sequences 9 10 11, 15 16 17, 21 22 23, 27 28 29. The cycle of creation, preservation and destruction found in numbers and letters 1 2 3, recurs in shapes, numbers and letters 15 16 17.

In India, the old order focussed on Venus and Saturn as planets 1 and 9. The fire tribe (agnivamsa) spoke of three planets: fire, moon and sun. These became Venus, Moon and Sun (cf. Star, Moon, Sun) as planets 1 2 3 in a threefold cosmology. Another view emphasized the moon (chandravamsa) with its monthly cycles. This brought into focus the full moon on day 16. The creation, preservation and destruction cycle now became 16 vowels, 16 initial consonants and a final 16 consonants (including semivowels and aspirates) known as the *a ka tha* sequence to create a 48 letter alphabet. A competing view that emphasized the sun (suryavamsa) eventually changed the framework from a threefold to a twelvefold cosmology. Herein, the 12 year cycle of Jupiter in a cycle of 12 zodiac signs, now became the dominant ruler of the planets. Larger Jovian cycles of 60, 120 and 800 years were also studied. In Babylonia, and later the West, the combination of 3, 7 and 12 became one of the rationales for 22 letter alphabets.

In the West, the shift to the sun and solar metaphors brought new attention to solar rythyms. The number 13, linked with 13 lunar months, was replaced by 12 linked with 12 solar months. Patterns within this cycle of 12 became important. The first 6 months associated with the waxing half of the year became seen as descent into matter (hyle), while the last 6 months associated with the waning half of the year were associated with an ascent towards the spiritual and a universal elixir of life (azoth).

Crossing these phases became exceedingly important. The letters X, Xi and also g, Ganga and Kei became associated with boundaries. The letters K L M N (kalaman) and especially letter L became a turning point. Other letters associated with H (cf. breath and life), U/F/V/W, and I/Y/JE, were linked with Arabic shapes 15 16 17 as H W I, with gematria 5 6 10, became letters 5 6 10 and subsequently the series 5 6 10 6 of the tetragrammaton. As the number of divisions increased, the full numbers became associated with good, and half-way numbers became associated with evil: especially letters 6, 15 and 24 with a gematria of 6 60 600 (e.g. stigma, chi, xi and Ss, ϡϡ, Xx). The so-called war in heaven, which replaced Saturn with Jupiter and displaced Venus, thus led to substitution of new letters for these old positions; changes, which are also reflected in the shapes of letters, symbols and decorations.

2. Sequences of the Planets

As noted in chapter 2 (figure 48), India had 12 zodiac signs in their solar calendar and 28 nakshatras in their lunar calendar. Both were linked with letters of the alphabet, also used for

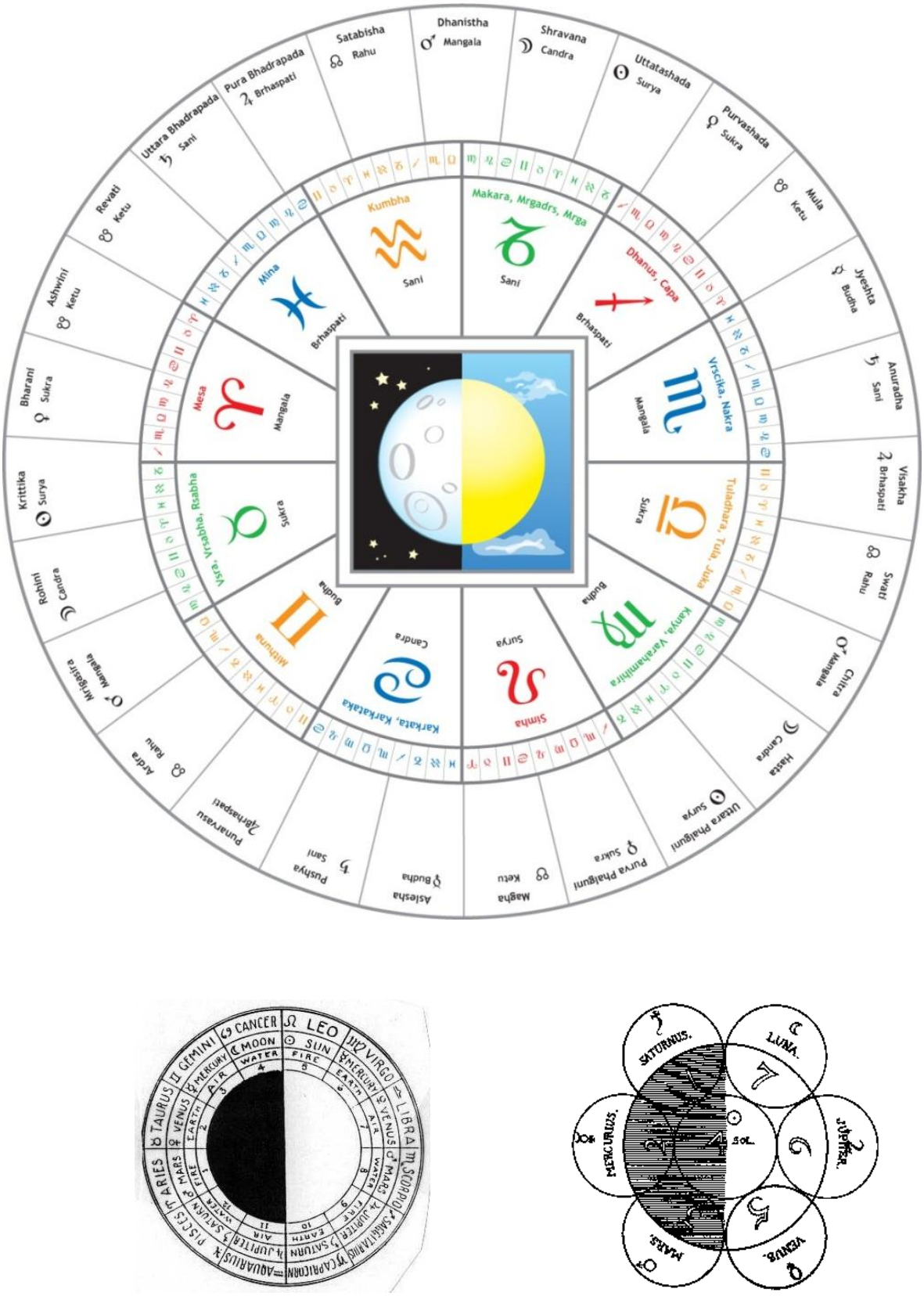


Figure 505. 27 Mansions of the Moon (Nakshatras), 12 zodiac signs and 7 planets

baby names.[1815] The 12 zodiac signs were subdivided into 9 sections each to make 108 divisions. In order to align the solar and lunar systems, the nakshatras were reduced to 27 (for everyday purposes)[1816] and subdivided into 4 padas (feet or sections) again to make 108 divisions. Seen globally, this leads to an arrangement where the first six months (Aquarius - Cancer) are associated with night and darkness, while the last six months (Leo - Capricorn) are associated with day and light. This same principle recurs in Chaldea and in the West with different alignments (figure 505a - c).

In the Hindu system, these nakshatras were further linked with their 9 planets (including the lunar nodes Ketu and Rahu as planets). Ketu (called Tail of the Dragon in the West) was assigned nakshatras 1 10 19 (root).[1817] This initiated the pattern for the rest. Shukra (male Venus) was assigned nakshatras 2 11 20. Surya (Sun) was linked with nakshatras 3 12 21; Chandra (Moon) with 4 13 22; Mangala (Mars) with 5 14 23; Rahu (Head of the Dragon) with 6 15 24; Brihaspati (Jupiter) with 7 16 25; Sani with 8 17 26. In the final sequence, 9 18 27, Budha (Mercury) is assigned 9 18, while 27 is assigned to Ketu.[1818]

If these sequences are subjected to a simple gematria where the first nine letters are single digits, the next nine are asociated with tens, and the next nine with hundreds, the sequence of the planets, 1 10 19, 2 11 20 generates a gematria sequence of 1 10 100, 2 20 200 etc. culminating with number 28 as 1000 as seen in table 108 below.

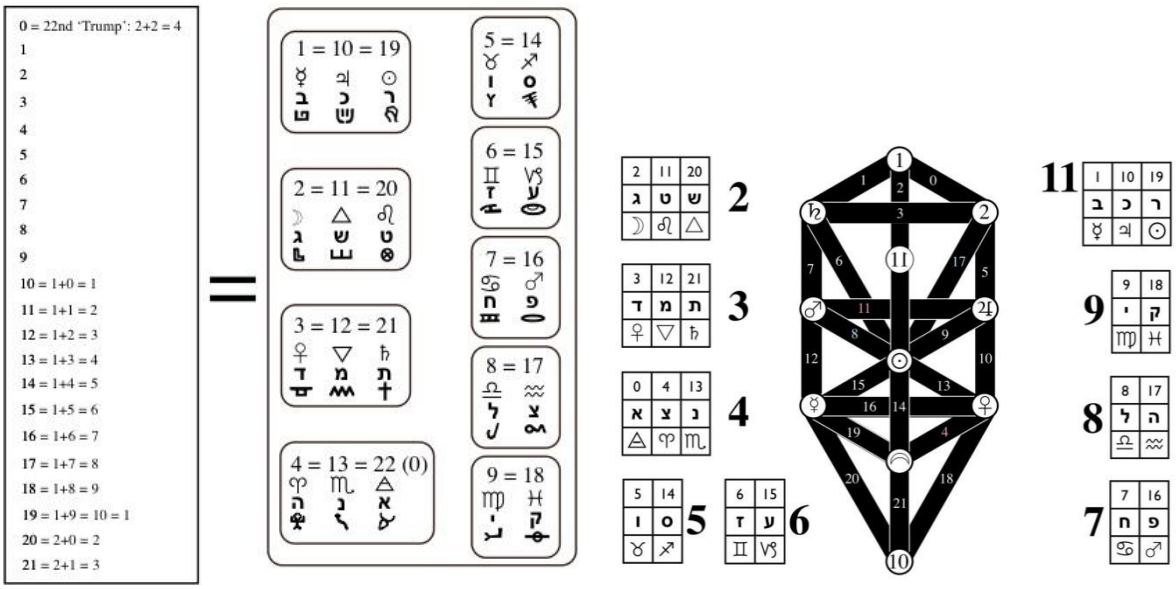
This basic approach of dividing the zodiac into 12 sections, and using mansions of the moon is also used in the West. What changes is that the two parts of the dragon (ketu and rahu) are no longer counted as planets. So the nine planets of the Indian model become 7 planets in Persia, Babylonia and the West. The sequences of numbers remain and play a role in the structure of Western alphabets. Letters 6 15 24 (gematria 6 60 600 = 666) linked with Rahu (Dragon's Head) become associated with words for life, sex, and evil: Z O Ω, ς O Ω, ς - ξ - χ, S ǯ X, S s / ƨ ƨ - ǯ ǯ - X x.

2.1 Digital Root and Tree of Life

The Indian sequences of 1 10 19 in the nakshatras recur in the Hebrew Cabala in connection with partition by digital root (figure 506a).[1819] Here we find nine sets of equations: 1 = 10 = 19, 2 = 11= 20, 3 = 12 = 21, 4 = 13 = 22 (0), 5 = 14, 6 = 15, 7 = 16, 8 = 17, 9 = 18. In the context of the nakshatra sequences, they parallel the series 1 10 19, 2 11 20, 3 12 21 as found in table 108. The first four repeat precisely the same sequence. The latter 5 repeat only the first two of the three number sequences. A second version links these series to a numerical sequence 2 3 4 5 6 7 8 9 11 and to a tree of the Sephiroth (figure 506 b). This version begins with 2 and ends with 11. Indian sequence 2 11 20, associated with Shukra (Venus) and Aries is now linked with the moon, Leo and fire.[1820]

1 10 19 -	2 11 20 -	3 12 21 -	4 13 22 -	5 14 23 -	6 15 24 -	7 16 25 -	8 17 26 -	9 18 (27) – 28
1 10 100,	2 20 200,	3 30 300,	4 40 400,	5 50 500,	6 60 600,	7 70 700,	8 80 800,	9 90 900, 1000
Ketu	Shukra	Surya	Chandra	Mangala	Rahu	Brihaspati	Sani	Budha
Dragon tail	Venus	Sun	Moon	Mars	Dragon head	Jupiter	Saturn	Mercury
Aries	Aries	Taurus	Taurus	Gemini	Gemini	Gemini	Cancer	Cancer [1821]

Table 108. Nakshatras and Gematria



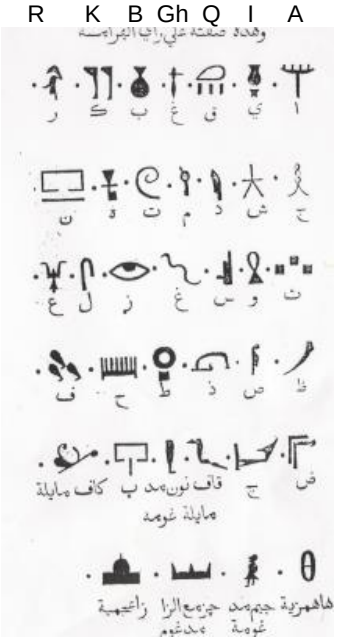
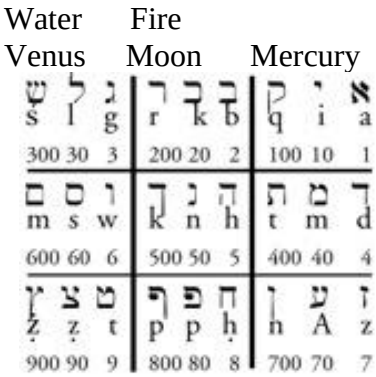


Table of Sequential & Gematrical Values of the Arabic Alphabet

Sequential Value	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Arabic Letters	ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن
English	alif	be	cim	dal	he	vav	ze	ha	tı	ye	kef	lam	mim	nun
Gematrical Value	1	2	3	4	5	6	7	8	9	10	20	30	40	50
Sequential Value	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Arabic Letters	س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
English	sin	ayn	fe	sad	kaf	re	şin	te	se	hı	zel	dad	zı	ğayn
Gematrical Value	60	70	80	90	100	200	300	400	500	600	700	800	900	1000



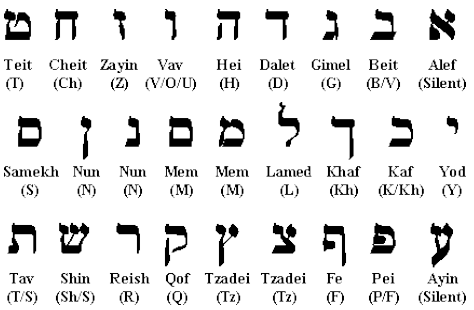


Figure 506 a. Partition by Digital Root and Tree of Life, b.Alphabet Pharaonicum or Shimshim (Hermesian alphabet), c. Arabic, d.Aiq Bekar, e.27 letters of Hebrew.

Indian sequence 3 12 21 of the sun is now linked with Venus, water and Saturn. Indian sequence 4 13 22 of the moon is linked with air, Aries and Virgo. Indian sequence 5 14 23 of Mars is shifted to Taurus-Sagittarius. Indian sequence 6 15 24 of Rahu (the dragon's head) is shifted to Gemini-Capricorn. Indian sequence 7 16 25 of Jupiter becomes Cancer Mars. Indian sequence 8 17 26 of Saturn becomes Libra-Aquarius. Indian sequence 9 18 of Budha (Mercury) becomes Scorpio-Pisces. Finally, the Indian 1 10 19 of Ketu (dragon's tail) becomes linked with Mercury, Jupiter, Sun. The framework remains constant, but the associations shift considerably.

2.3. Aiq Bekar

These Indian sequences of the nakshatras also affect the positions of letters in Western alphabets. One approach (figure 506 d) is to take the first three sequences of the Indian system as a framework for the whole alphabet. Hence, the sequences 1 10 19 - 2 11 20 - 3 12 21 of Ketu, Shukra and Surya become a basis for corresponding Hebrew letters in a 27 letter alphabet, namely a i q - b k r - g l s with their gematria of 1 10 100, 2 20 200, 3 30 300. Below this are two further lines with the sequences 4 40 400, 5 50 500, 6 60 600, and 7 70 700, 8 80 800, 9 90 900, respectively.

This system, conveniently called Aiq Bekar, and Qabbala of the nine chambers, is now typically associated with the Hebrew cabala and freemasonry. It is also found elsewhere. In a regular version of Arabic, this sequence of 1 10 19 28 and gematria 1 10 100 1000 appears as elif ye kaf gayn, while the sequence 2 11 20 with gematria 2 20 200 becomes be ke re. In other versions of Arabic, this becomes Alef Ya Qaf Ghayn and Ba Kaf Ra. This same sequence of A I Q Gh, B K R can be traced back to first line of the Pharaonic Alphabet (also called Mimshim, Hermesian, antidiluvian, primeval, figure 498c)[1822] and Indian numerals.

In a 22 letter version of Hebrew, the sequence 1 10 19 is A I Q (Aleph, Yod, Qoph). A begins the alphabet. I as Yod marks 10 and a turning point. Q as 100 begins the Q R S T (qarashat) sequence. In other 27 letter versions of Hebrew, the sequence 1 10 19 becomes A Y AY (Alef, Yod, Ayin) defining the right hand column of the alphabet (figure 498 f). Thus, the Indian 1 10 19 sequence for Ketu and elsewhere for the sun yantra, becomes linked with the 1 10 100 1000 sequence of Western gematria and plays a role in structuring Western alphabets.

2.4. Sequences of Planets, Planetary Hours and Letters

The Babylonian tradition, which some scholars suggest had Indian origins,[1823] linked planets with sequences of planetary hours: e.g. 1 8 15 22, 2 9 16 23 (figure 507 a, table 109). In the West, although the order of planets is changed, the same sequences become a framework for organizing letters of alphabets (figure 499 b). These sequences recur in the Jacob's wheel (figure 508 a-c, table 110), where the sequence 1 8 15, 2 9 16 recurs. The Jacob's Wheel entails 3 rings: a first with letters 1 to 7 (ABGD HVZ),[1824] a second with letters 8 to 14 and a third with letters 15 to 21. The final letter, 22 is in the centre. The wheel has a 147 year cycle with 21 major phases of 7 years (mandalas) and 21 minor phases of 4 months (letters).[1825] Systems of astronomy, chronology and alphabet letters are interrelated and make their way from East to West, with some reciprocal influence.

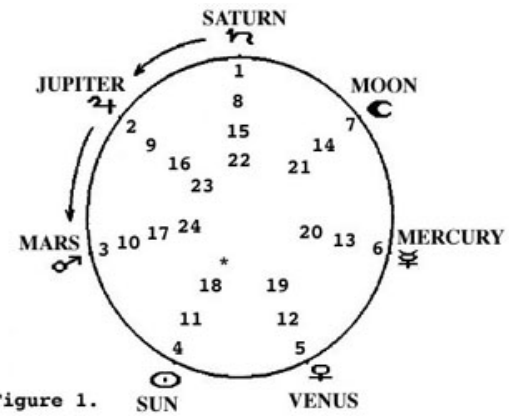


Figure 1.

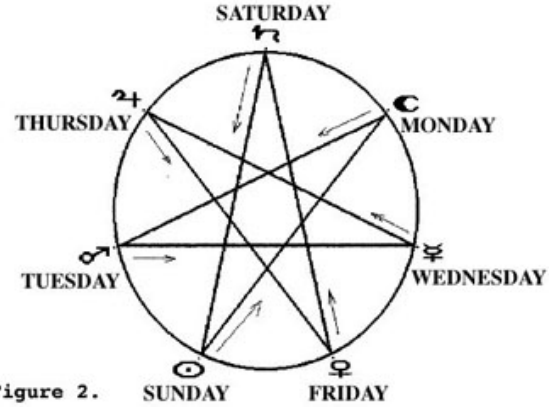


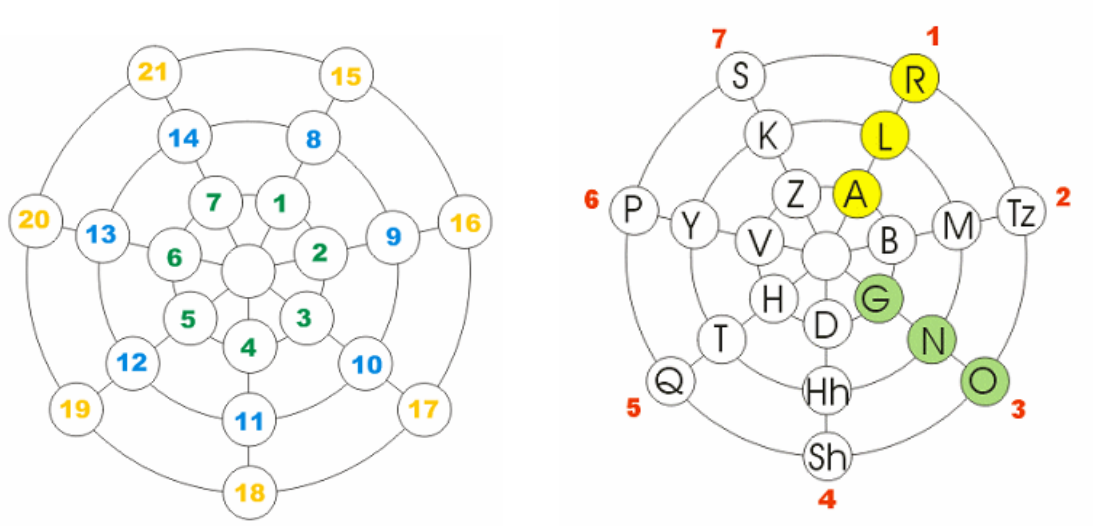
Figure 2.

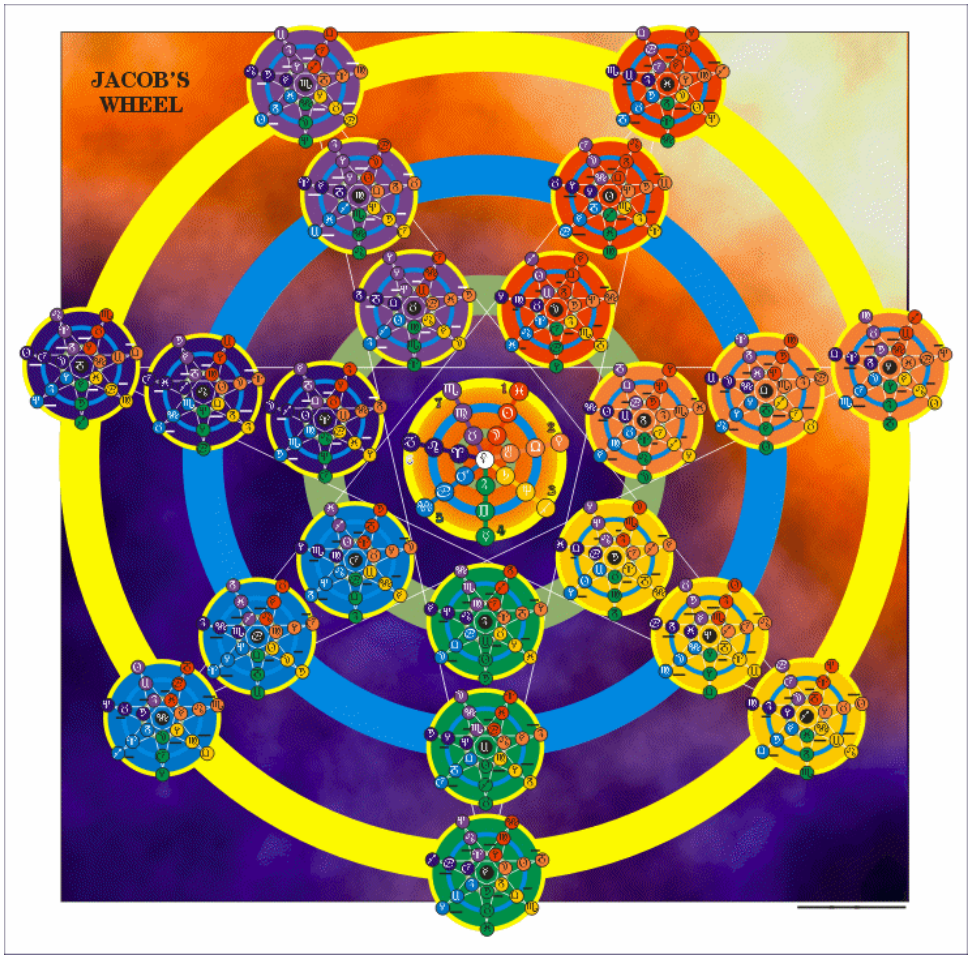
☉	☽	☿	♀	♂	♃	♄	
1	2	3	4	5	6	7	
A	B	C	D	E	F	Z	
א	ב	ג	ד	ה	ו	ז	
Aleph 1	Bet 2	Gimel 3	Daled 4	He 5	Waw 6	Zayin 7	
H	I	K	L	M	N	O	
ח	ט	י	כ	ל	ם	נ	
Heth 8	Teth 9	Yodh 10	Kaph 20	Lamed 30	Mem 40	Nun 50	
P	Q	R	S	T	V	X	
ס	ע	פ	צ	ק	ר	ש	ת
Samekh 60	Ayin 70	Pe 80	Tsadi 90	Qoph 100	Resh 200	Shin 300	Taw 400

Saturn, Jupiter Mars Sun Venus Mercury Moon
1 8 15 22, 2 9 16 23, 3 10 17 24, 4 11 18, 5 12 19, 6 13 20, 7 14 21
1 8 60 400, 2 9 70 500, 3 10 80 600, 4 20 90, 5 30 100, 6 40 200, 7 50 300

Sun Moon Mercury Venus Mars Jupiter Saturn
1 8 15, 2 9 16, 3 10 17, 4 11 18, 5 12 19, 6 13 20, 7 14 21
1 8 60, 2 9 70, 3 10 80, 4 20 90, 5 30 100, 6 40 200 7 50 300

Figure 507 a. Babylonian Hours, b.Hebrew Alphabet sequences and table 109: gematrias.





Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn
1 8 15,	2 9 16	3 10 17	4 11 18	5 12 19	6 13 20	7 14 21
ALR	B MTz	GNO	D Hh Sh	H T Q	V Y P	Z K S

Figure 508. Jacob's Wheel sequence, planetary sequence, Jacob's wheel with 22 mandalas.
1826

Table 110. Jacob's wheel numbers and letters.

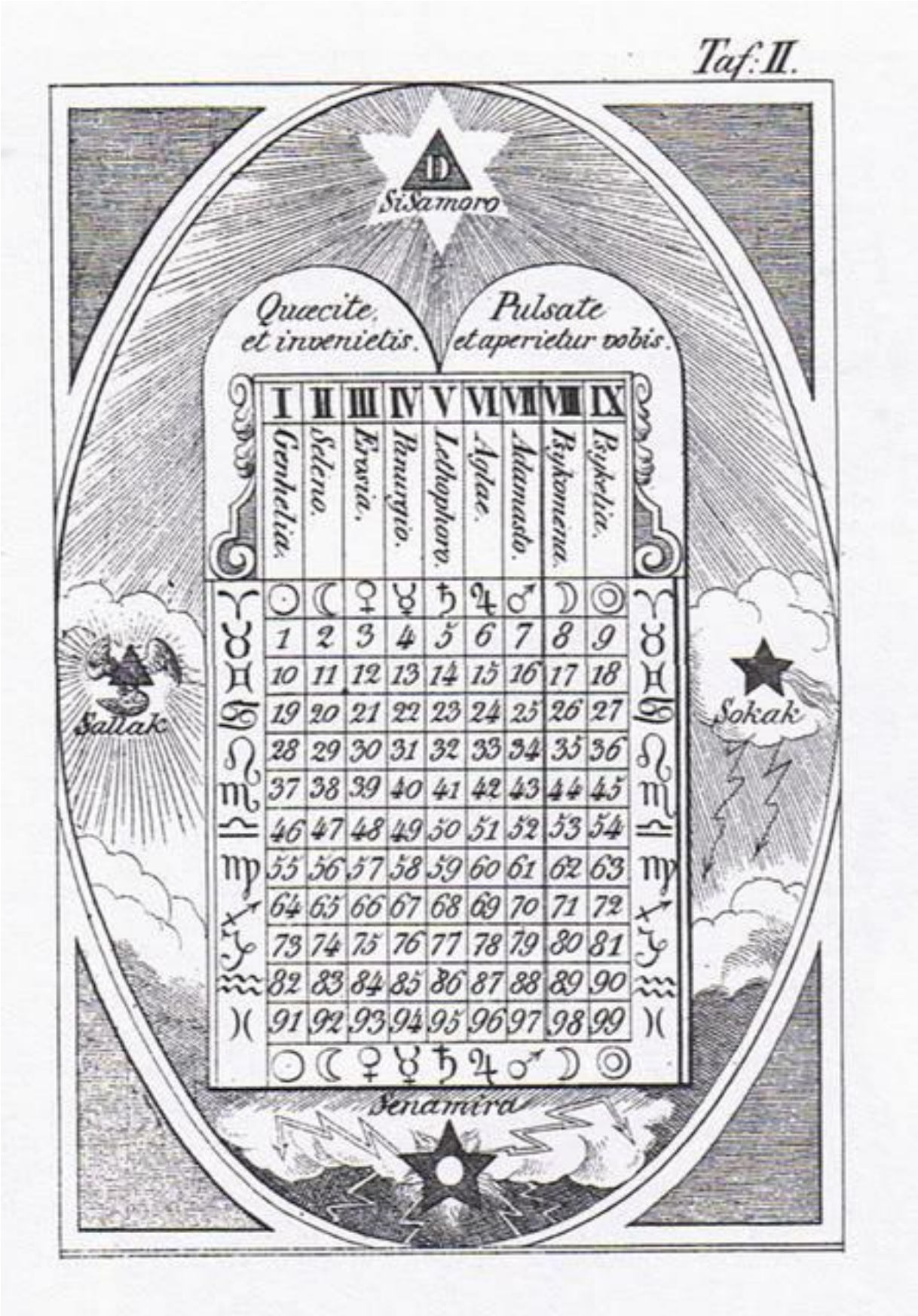


Figure 509. Zoroaster's Oracles. Chart of the Spirits

3. Zoroaster's Oracles.

Zoroaster's Oracles provide important insights in understanding this westward movement of structures. His system entails 2 Principles, 2 Geniuses, 9 Intelligences, and 99 Spirits[1827], hence a total of 112 entities. This number of 112 is also the perfect number of the universe in Greece, suggesting that Western ideas of linking planets with intelligences and spirits also have their origins in Persia.

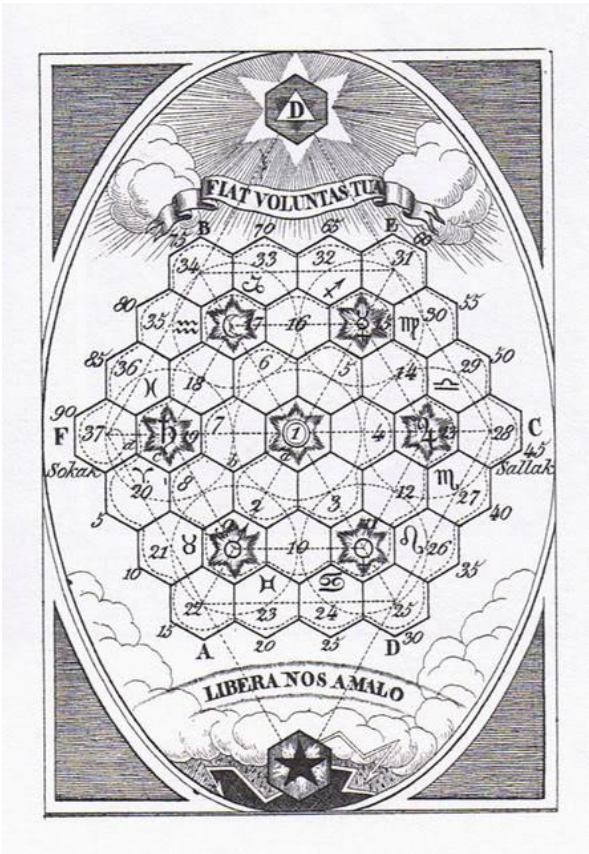
Although Zoroaster has only 7 planets, the sun is shown in two forms, as regular sun and sun within a sun (1 and 9 in figure 509). Similarly, the moon is shown in two forms as waning and waxing (2 and 8). In India, the sequence of nakshatras 1 10 19 (table 108) is linked with Ketu (the tail of the dragon). In Zoroaster's table, the sequence 1 10 19 28 37 46 55 64 73 82 91 is linked with: the Sun, The Good Principle, with the name Sisamoro (Oromasis, Oromasdes), with a triangle inscribed in a hexagram and with the letter, O. In India, nakshatras 2 11 20 are linked with Shukra (Venus). In Zoroaster, the same sequence is linked with the Moon. Meanwhile, the third sequence 3 12 21, linked with the sun in India, now becomes linked with Venus, with the evil principle, the name Senamira (Arimanes) and with a circle in a pentagram.

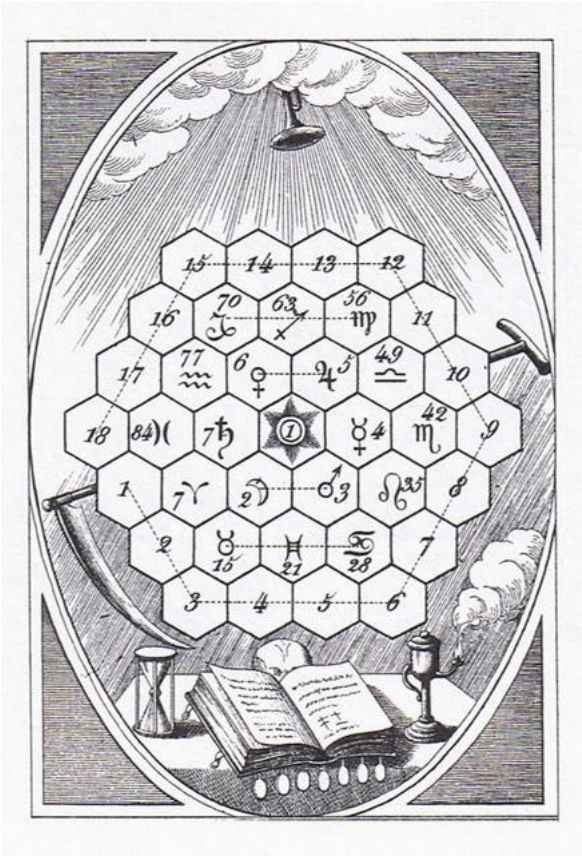
The fourth sequence 4 13 22 linked with the Moon in India becomes linked with Mercury in Zoroaster. The fifth sequence 5 14 23, linked with Mars in India, is linked with Saturn in Zoroaster. The sixth sequence 6 15 24, linked with Rahu (head of the dragon) in India, is linked with Jupiter in Zoroaster; while the seventh sequence 7 16 25, linked with Brihaspati (Jupiter) in India, is linked with Mars in Zoroaster. The eighth sequence 8 17 26, linked with Sani (Saturn) in India, is linked with the waxing moon in Zoroaster. The ninth sequence, linked with Budha (Mercury) in India, is linked with the sun within a sun in Zoroaster. Thus the Indian sequences are extended and their associations with planets are shifted (table 111).

In the Indian system, the Ketu sequence 1 10 19 affected 3 nakshatras in 3 zodiac signs. In Zoroaster's system, this first sequence is extended and affects 11 zodiac signs (figure 509).[1828] The extended sequence is the more interesting because it contains the numbers 19 37 73 which play a central role in the Old Testament creation story, where gematria links words with figurate geometry. For instance, 19 as a hexagon combines with 37 as a 6 pointed star (or hexagram) to form the 3rd hexagon/star pair. Similarly, 37 as a hexagon combines with 73 as a star to form the 4th hexagon/star pair. Numbers 27, 37 and 73 are known as the Creation Holograph (figure 331).[1829]

Sun	1 10 19 28 37 46 55 64 73 82 91
Moon (Waning)	2 11 20 29 38 47 56 63 74 83 92
Venus	3 12 21 30 39 48 57 66 75 84 93
Mercury	4 13 22 31 40 49 58 67 76 85 94
Saturn	5 14 23 32 41 50 59 68 77 86 95
Jupiter	6 15 24 33 42 51 60 69 78 87 96
Mars	7 16 25 34 43 52 61 70 79 88 97
Moon (Waxing)	8 17 26 35 44 53 62 71 80 89 98
Sun within Sun	9 18 27 36 45 54 63 72 81 90 99

able 111. Planets and their corresponding sequences in Zoroaster





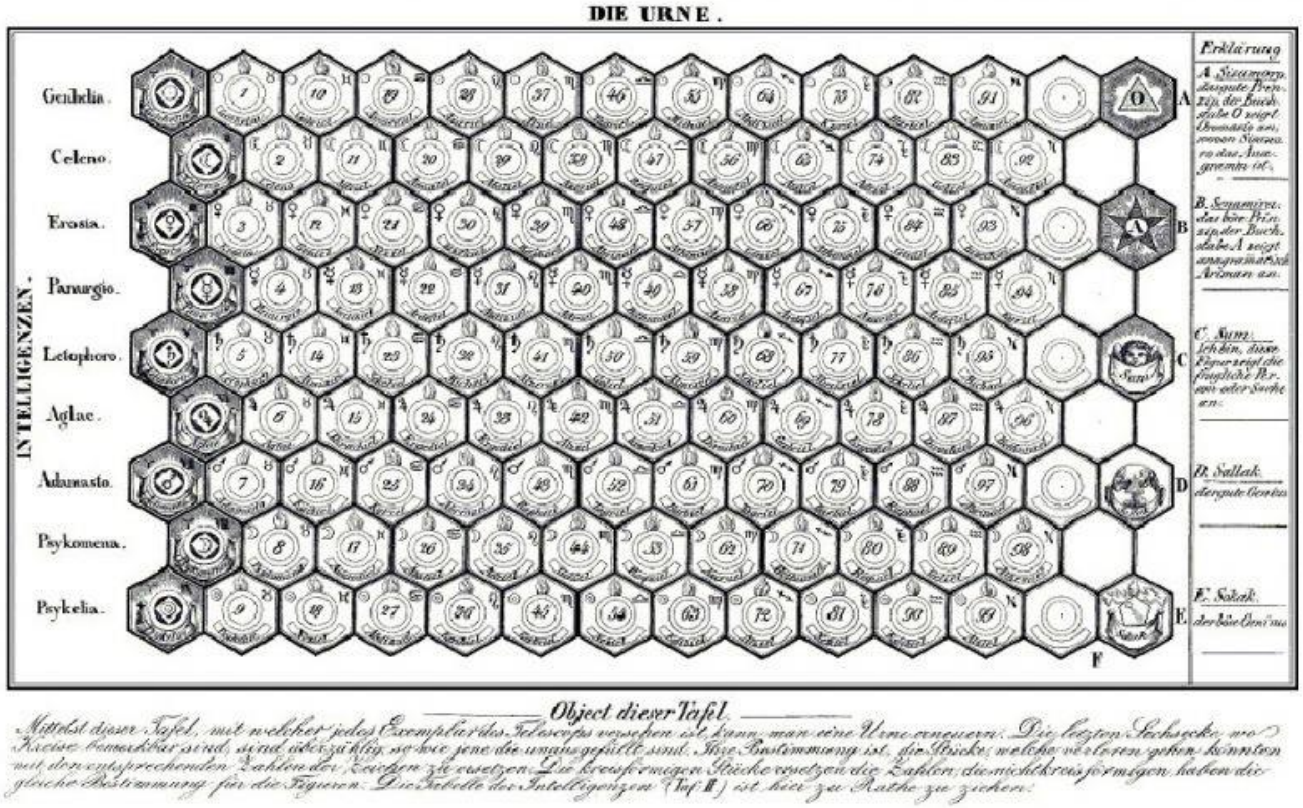


Figure 510 a-c. Zoroaster's Oracles: The Great Mirror, The Guide, The Urn (cf. Khumbha).

This imagery links with the Platonic lambda and the lambda tetraktys discussed briefly in chapter 11. Ultimately, these links between, words, figurative numbers and geometry explain transformations from a point, to a line, surface and a solid. The changes between square, hexagon, and star (hexagram) are manifestations of creation[1830] and are a key to understanding how spirit becomes matter before the word becomes flesh. In the beginning is the Word (Logos), and the Logos is also a number and a geometrical shape.

These parallels between Zoroaster's numbers and the prime numbers of the gematria relating to the Genesis narrative might seem mere coincidence until we look at the other diagrams in Zoroaster's oracles. In these, the good principle, Sisamoro (Oromasis reversed), is in a hexagon within a six pointed star, whereas the evil principle, Senamira (Arimanes reversed), is a pentagram within a hexagon, names that recur in the Christian perpetual calendar (figure 532). Two diagrams show a magic hexagram as a grid for the planets and zodiac signs. A first (figure 510a), called the Great Mirror, shows the sun in a central position (numbered 1) and then the planets Mars, Venus, Jupiter, Mercury, Moon, Saturn aligned with numbers 9 11 13 15 17 19 and zodiac signs Gemini, Leo, Libra, Sagittarius, Aquarius, Aries. The grid has a centre (1) surrounded by a series of 6 hexagons (2-7), followed by a series of 12 hexagons (8 – 19) and 18 hexagons (20 - 37).

The pattern is familiar. It is the same as that found with the Seed of Life and Flower of Life (figure 110) except that here the circles are hexagrams. The inner hexagram surrounded by the 1st ring corresponds to the 7 planets and to the 7 double letters in Hebrew (B G D K P R T). The 2nd ring corresponds to the 12 zodiac signs and the 12 simple letters in Hebrew. The 3rd ring has 18. Adding the sums of the iterations (1 6 12 18) gives 1, 7, 19, 37: again the numbers linked with the Old Testament gematria for the Creation Holograph.

A second diagram, called The Guide (figure 510b), rearranges the sequence of the planets in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, corresponding to the modern 7 days of the week Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. A third diagram, uses the same grid for a Great Star Guide (figure 511). Another diagram (figure 510c), entitled the Urn (cf. Sanskrit: khumbha), elaborates on the earlier Chart of the Spirits. In the left hand column are 9 Intelligences: Genhelia, Celeno, Erosia, Panurgio, Letophoro, Aglae, Adamasto, Psykomena, Psykelia aligned with the Sun, Waxing Moon, Venus, Mercury, Saturn, Jupiter, Mars, Waning Moon, Sun within a Sun.[1831] The right hand column shows 5 hexagons containing O, A, Sum, Sallak and Sokak, accompanied by the letters A B C D E, which are then explained as captions in the right hand margin. O is Sisamoro, the Good Principle. A is Senamira, the Evil Principle. The final two are Sallak (i.e. Kallas reversed, i.e. good), who is the good genius, and Sokak (Kakos reversed), the evil spirit.

In the middle, aligned with C, is: Sum is "I am."[1832] In the Indian alignment of the nakshatras, the 5th and 6th sequences are linked with Mars and Head of the Dragon. In Zoroaster, the 5th sequence is aligned with Saturn, the Intelligence, Letophoro and "I am," while the 6th sequence is aligned with Jupiter. This association of letters 5 and 6, with connotations of *is* and *alive* is found also in early Cyrillic, Greek and Latin, in gematria 5 6 10 (W H I or H V Y) and shapes 15 16 17 of Arabic and 16 17 18 of Persian.

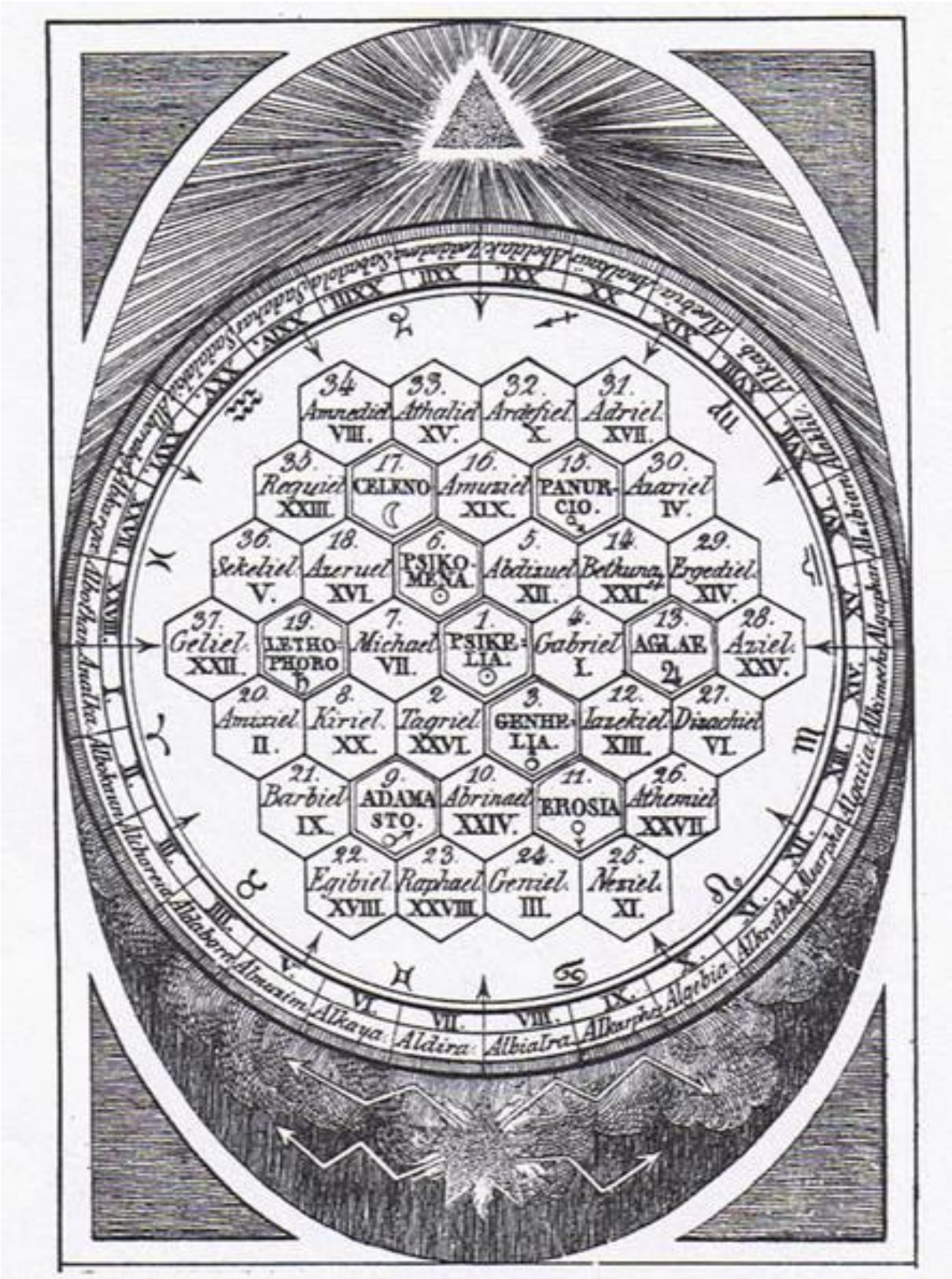


Figure 511. Zoroaster's Oracles: The Great Guide to the Stars with 28 Stars for 28 Mansions of the Moon.

	Les 28. mansions de la ☽.		Leurs intellig.	Leurs appropriemens.	
1.	Alnath.	♈.	Geniel.	Ruine de son ennemy.	א
2.	Albochan.	♈	Enediel.	Reconciliation du Prince.	ב
3.	Athoraye.	♈	Amixiel.	Prosperité: bonne fortune.	ג
4.	Aldebaram.	♉.	Azariel.	Inimitié: Vengeance.	ד
5.	Alchataya.	♉.	Gabiel.	Fauteurs des grands.	ה
6.	Alchaya.	♊.	Dirachiel.	Bien-vueillance: Amour.	ו
7.	Alarzach.	♊.	Seheliel.	Acquisitions des biens.	ז
8.	Alnaza.	♋.	Amnediel.	Victoire en guerre.	ח
9.	Alcharph.	♋.	Barbiel.	Maladie.	ט
10.	Ageph.	♋.	Ardefiel.	Facilité d'enfantement.	י
11.	Ardaf.	♋.	Neciel.	Reuerence: crainte.	כ
12.	Alzarpha.	♋.	Abdizicel.	Seporation d'amitié.	ל
13.	Alhayre.	♍.	Zazeriel.	Paix & vnion coniugale.	מ
14.	Achureth.	♍.	Ergediel.	Diuorce.	נ
15.	Algarpha.	♎.	Ataliel.	Acquest d'amis.	ס
16.	Azubene.	♏.	Azeruel.	Gaing en marchandise.	ע
17.	Alchil.	♏.	Adriel.	Larrecins, brigandages.	פ
18.	Altob.	♏.	Egibi[illegible]	Maladies.	צ
19.	Allatha.	♏.	Amutiel.	Recouurement de santé.	ק
20.	Abnahaya.	♐.	Kyriel.	La chasse & vollerie.	ר
21.	Alberdach.	♐.	Bethuael.	Calamité.	ש
22.	Zodelboluch.	♑.	Geliel.	Fuitte & bannissement.	ת
23.	Zobrach.	♑.	Requiel.	Destruction & sacagemens.	ך
24.	Sadabath.	♑.	Abrinael.	Fecundité de trouppeaux.	ם
25.	Sadalachia.	♑.	Aziel.	Affluēce des biēs de la terre.	ן
26.	Alpharg.	♒.	Tagriel.	Iouyssance de ses desirs.	ף
27.	Alchrya.	♒.	Alheniel.	Secheresses.	ץ
28.	Albotham.	♓.	Amnixiel.	Inondations.	ס

Figure 512 a. Duret: 28 Mansions, 28 Intelligences and 28 Hebrew Letters; b. Kircher Zodiac.

Le progrez des nombres	1.	2.	3.	4.
Celuy des Geometriq.	Le point.	La ligne.	La superfice.	le corps solide
Les trois lettres meres.	א Aleph. 1	מ Mem. 40.	ש Shin. 300.	⊙
Les quatre Elemens	Terre.	Eau.	Feu.	Air.
Leurs 4. bons Anges	Ariel.	Tharsis.	Seraph.	Cherub.
Leurs quatre esprits	Mahazael.	Azael.	Samael.	Azazel.
Les 4. saisons de l'annee.	Automne.	Hyuer.	Esté	Prin-temps.
Les quatre portes du ciel.	Bethel, ou Luza.	Ebron, Sepulture d'Abraham	Ierusalem.	La mer.
Les quatre parties du monde.	Ponant.	Leuant.	Midy.	Septentrion.
Les 4. Anges qui y president.	Raphael.	Michael.	Vriel.	Gabriel.
Les 4. fleuues du paradis.	Euphrates.	Phison. Ganges	Gion. Le Nil.	Tigris.
Les 4. vents.	Fauonius.	Subsolanus	Auster.	Aquilo.
Leurs quatre esprits.	Paymon.	Oriens.	Ammonius.	Egyn.

Les 7. lettres doubles.	1. ב Beth. 2.	2. ג Gimel. 3.	3. ד Daleth. 4.	4. כ Caph. 20.	5. פ Pe. 80.	6. ר Res. 200.	7. ת Tau. 400.
Leur signifiance.	Vie.	Paix.	Sapiẽce.	Richesses.	Grace.	Lignee.	Empire.
Les 7. planetes.	☉ Le Solei	♀ Venus.	☿ Mercure	☽ La Lune	♄ Saturne.	♃ Iupiter.	♂ Mars.
Leurs 7 Anges.	Raphael	Haniel.	Michael	Gabriel.	Zaphkiel.	Zadkiel	Camael.
Leurs intelligences & nombres	Nachiel. 36. 111.	Hagiel. 49. 49.	Tiriel. 64. 260.	Elimel. 81. 81.	Agiel. 9. 45.	Iophiel. 36. 136.	Graphiel 25. 325.
Leurs 7 esprits.	Semeliel	Nogael	Cochabiel.	Leuanael.	Sabathiel.	Zedekiel.	Madimiel.

Les 12. lettres simples.	Leurs significances.	Les douze signes.	Leurs intelligences.	Les 12. mois de l'an.
1. ה He. 5.	Veue.	♈ Le mouton.	Malchidael	Mars. Nisan.
2. ו Vau. 6.	Oye.	♉ Le Taureau.	Asmodel.	Auril. Iiar.
3. ז Zain. 7.	Odorement.	♊ Les Iumeaux.	Ambriel.	May. Sivan.
4. ח Cheth. 8.	Parole.	♋ Lescreuice.	Muriel.	Iuin. Tammuz.
5. ט Teth. 9.	Cous.	♌ Le Lyon.	Verchiel.	Iuillet. Ab.
6. י Iod. 10.	Congrex.	♍ La Vierge.	Hamaliel.	Aoust. Elul.
7. ל Lamed. 30.	Operation.	♎ Les Balances.	Zuriel.	Septembre. Tizri.
8. נ Nun. 50.	Marche.	♏ l'Escorpion.	Zarachiel.	Octobre. Marcheshuan.
9. ס Samech. 60.	Controtx.	♐ l'Archer.	Aduachiel.	Nouembre. Kislew.
10. ע Ain. 70.	Riz.	♑ Le Capricorne.	Hanael.	Decembre. Tebet.
11. צ Tsadd. 90.	Soupçon.	♒ Verseau.	Gambiel.	Ianuier. Shebet.
12. פ Coph. 100.	Sommeil.	♓ Les poissons.	Barchiel.	Feburier. Adar.

Figure 513 a-c. 3 Mother Letters.; Double Letters and Correspondences; 12 Simple Letters, 12 zodiac signs, 12 intelligences, 12 months.

The war in heaven is typically seen in terms of planets, of shifts in the role of Jupiter vs. Saturn; the Sun vs the Moon, Venus vs. Mars or Mercury. Zoroaster's Oracles points to a larger framework of principles, intelligences, geniuses, spirits and letters with Eastern origins. The war in which planets change positions and vie for chief place, is also a battle of letters, which exalts letters 5 (and 10), while demonizing letter 6 and its sequences. The war in heaven and the tetragrammaton (letters 5 6 10) are intimately linked.

These connections between Zoroaster and the Hebrew tradition become more striking when we compare Zoroaster's Great Star Guide and a chart published by Duret (1613, figures 512-513). Both images have 28 stars linked with mansions of the moon, and angels of the moon. Duret also shows corresponding letters of Hebrew. The names of the mansions in the two lists are effectively identical although there are slight variants in orthography. For instance, mansion 6 is called Alkaya in Zoroaster and Alchaya in Duret, where it is linked with Hebrew letter 6: Vav (Vau). Duret's explanatory text links mansion and letter 6 (Vav) with benevolence and (making) love. So the doubling that we traditionally associate with Gemini and twins is also linked with a Human Gate associated with the beginnings of life. Etymologically, the Arabic Alkaya,[1833] is clearly related to Sanskrit *kaya* as in *kaya, vac, citta* (body, speech, mind). The Sanskrit word kaya also links consonant 1 (ka) with consonant 26 (ya, a number linked with life in Hebrew). The corresponding Alchaya, in Duret's list is in turn, directly linked with chaya (also a Sanskrit word meaning shadow, reflection. cf. also Hebrew: chavah, chabah), the female form of chaim (life) and versions of the name of Eve.

So if the letters 5 and 6, Heh and Vau are clearly connected to the Gemini of mythological twins as in Hercules-Apollo, Castor-Pollux, Romulus-Remus, they are also connected with the advent of the Mother of all life, Eve, and with the original creation story. The further association of letter 5 with Gabriel, the angel whose name is sometimes translated as Man/God, a bridge between earth and heaven, seems appropriate.

Duret also provides charts for the 3 mother letters, the 7 double letters and the 12 simple letters (figure 513 a-c). In the list of the Mother letters, Gabriel, who was associated with mansion and letter 5, is linked with solid bodies, air, spring and the North. In the list of the double letters, Gabriel is linked with Caph (letter 11), gematria 20, with riches, the Moon, the number 81 and the spirit, Levanael. Meanwhile, letters 5 and 6, linked with mansions 5 and 6 above, are linked with the months March and April, the senses, sight and hearing, in the list of the 12 simple letters. The shift from a lunar to a solar system did not replace the earlier associations: they continued in parallel. Modern computers and all too often modern minds, expecting to find strict 1 to 1 correspondences, need to accept polyvalent links in order to understand earlier systems. Hence, we find other sequences and correspondences elsewhere.

If we align the charts of Zoroaster and Duret with the 36 Egyptian Decans in the Kircher version (512b), we see that mansions and letters 5 and 6 coincide precisely with Decans 15 and 16. The correspondences for Yod (letter 10), are more elusive.[1834] In Duret's list, letter 10 is linked with mansion 10, Ageph (i.e. Al-Jabbah, the mane of the Lion).[1835] In Arabi's list, mansion 10 is linked with Shin, fixed stars and Cancer. Mansion and letter 11 are linked with Saturn, letter Yâ (y/î), Abraham. Mansion 12 is associated with Jupiter, letter Ra and Moses.

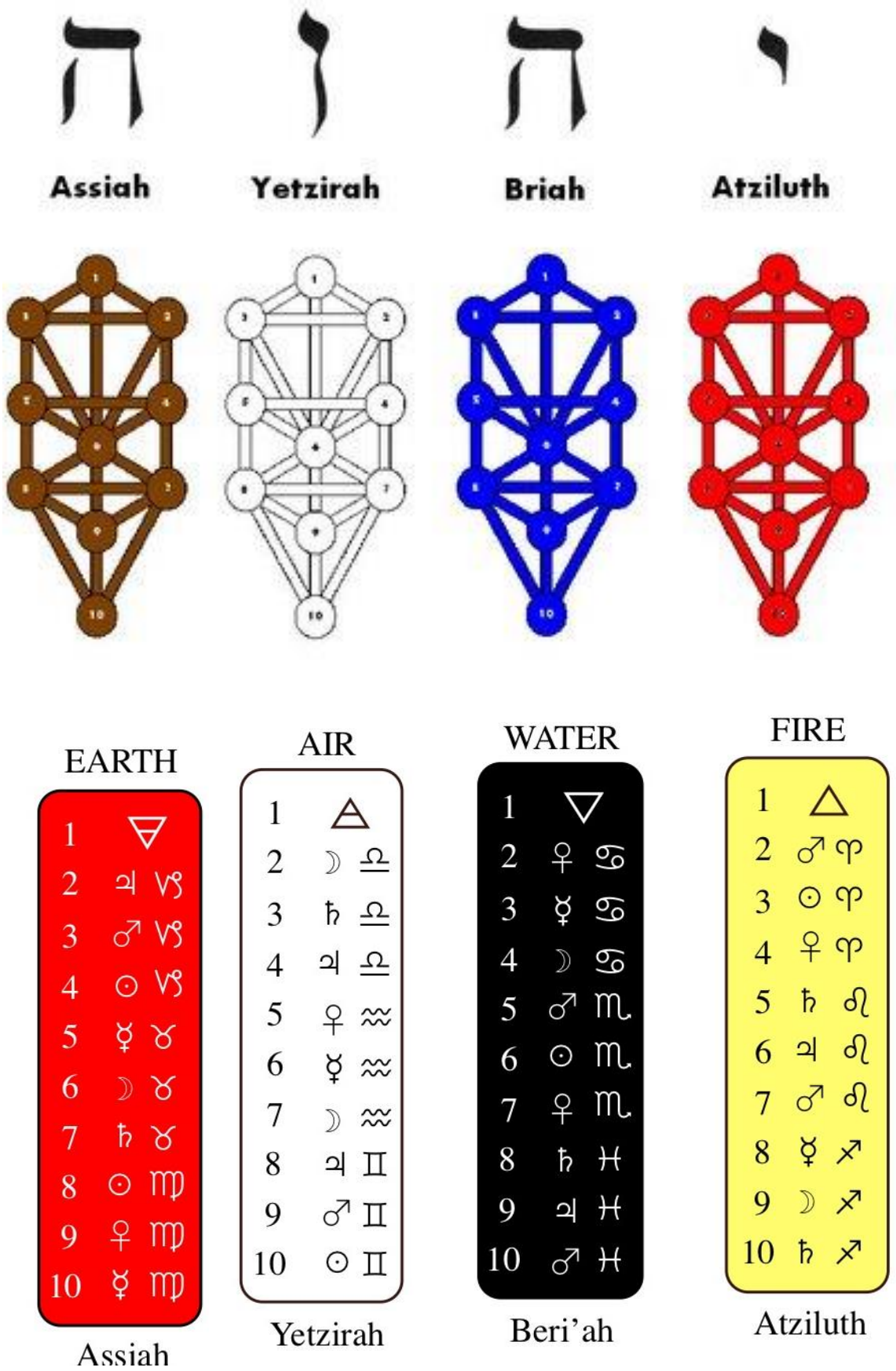


Figure 514. 4 letters of Tetragrammaton (Y H V H), 4 worlds and 4 elements.

2	11	20
Bharani	Bhagadaivata Star	Invincible Star
The Bearer -	Former Reddish One (Fig Tree) -	Former Unsubdued
3	12	21
Krittika –	Uttaraphalgini	Universal Star
Moist One	Latter Reddish One -	Latter Unsubdued
4	13	22
Rohini The Red One -	Hasta Hand -	Sravana Ear of Hearing

Table 112. Alignments for sequences 2 3 4 corresponding to Venus, Sun, Moon.

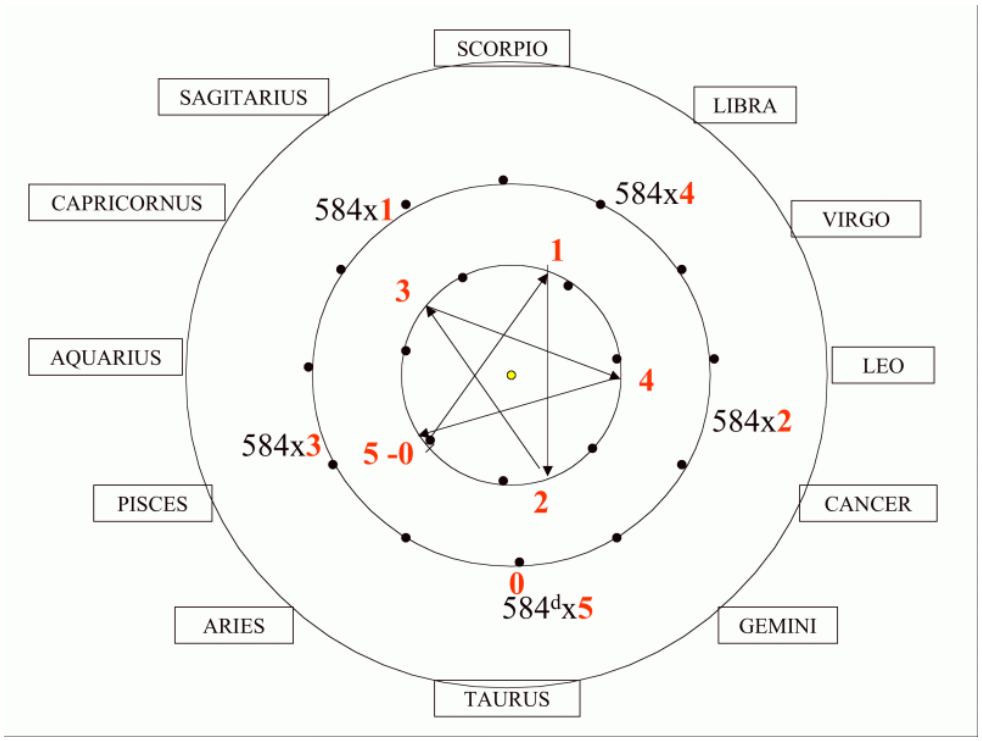
In terms of the Kircher Zodiac, the second Leo symbol should correspond to Decan 23. There has clearly been a shift. Evidence of a shift is found also in the names of the Indian nakshatras (table 112). Mansion 11, associated with a fig tree in India and with Paradise in Ibn Arabi (cf. tree of paradise), is called the former Reddish One, while mansion 12 is called the latter Reddish One. This is paralleled by another shift from mansion 20 to 21: from an invincible star to a universal star. All this is of interest to our story for three reasons. First, it suggests that the displacement of Venus by the Sun (the so-called Fall of Lucifer) and the displacement of Saturn by Jupiter are directly linked to shifts in maps of the heavens in both India and the West. Second, the association of the events with Old Testament prophets points to a time frame in the second millennium B.C. Third, the interconnectedness of the Indian, Persian, Arabic, Coptic and Egyptian mansions may help us to enter into the mind-frame that inspired the cosmology of the Hebrew and later Christian Cabbalists.

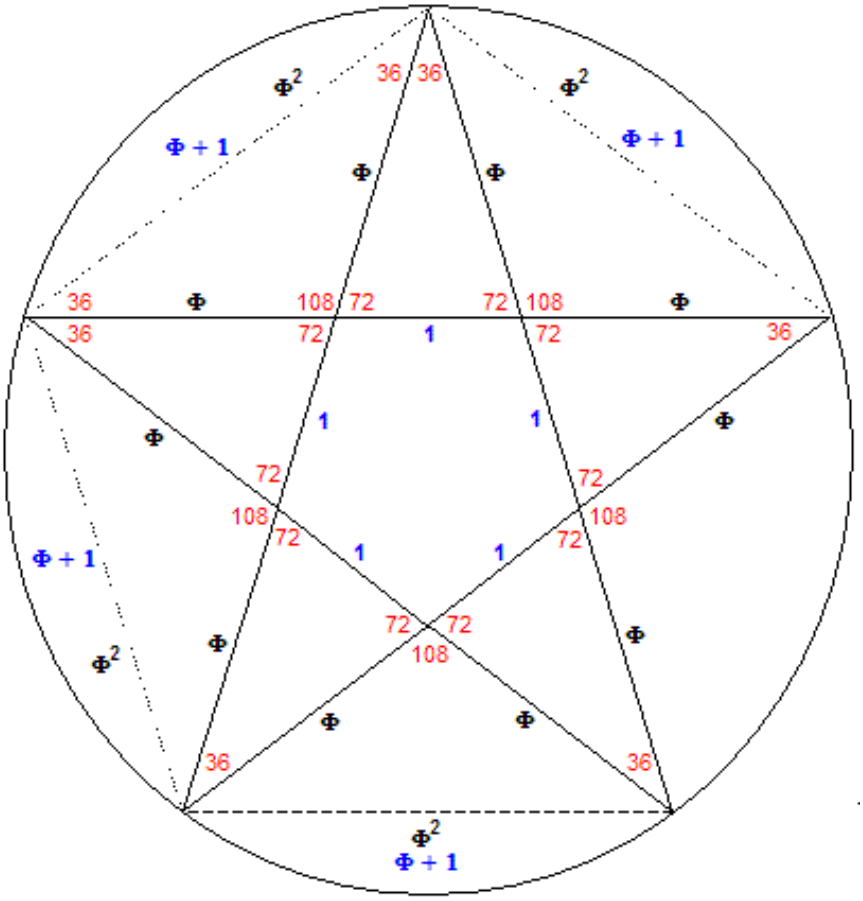
4. Four Letters, Worlds, Elements

Connections between Pythagorean mathematics and the cabala were considered briefly in chapter 11. Combinations of numbers and figurate geometry were used to explain a descent into matter. The process had many names such as the Golden chain of Homer, the ring of Plato (cf. figure 531), or more recently: the Great chain of being.

1	2	3	4	10
Monad	Duad	Forms	World of complete and concrete manifestation	
10	15	21	26	72
Aries	Gemini	Taurus	Cancer	
A	B	Y	A	
Will	Creation	Formation	Action	
Y	H	V	H	
10	5	6	5	26
Fire	Earth	Air	Water	
1 5 9	2 6 10	3 7 11	4 8 12	
2 5 7		1 6 9	3 4 8	
14		16	15	
Shin		Aleph	Mim	
S		A	M	
Aleph	Sin	Shin		
1	15	21		37

Table 113. 4 Worlds and 4 Elements





Dimensions of the pentagram and its relation to PHI - (by: Birol Koc) - EyePhi.com

Figure 515 a. Pentagram of Venus, b. Pentagram and Phi.

In one description:

> Some Qabbalists made their Tetraktys upon the Tetragrammaton in the following manner: Pythagorean = Qabbalistic 1 . = 10 2 . . = 15 3 . . . = 21 4 . . . . = 26 10 = 72 . This represents four stages of evolution: a monad, a dual creative force or duad, the world of forms, and the world of complete and concrete manifestation. This arrangement of dots enables one to deduce any of the numbers from 1 to 10. It was held in such high esteem by the Pythagoreans that their most binding oath was made upon the Tetraktys. "it has a very mystic and varied signification . . . First of all it is Unity, or the 'One' under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. . . . The mystic Decad, the resultant of the Tetraktys, or the 1 + 2 + 3 + 4 = 10, is a way of expressing this idea. The One is the impersonal principle 'God'; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos" (TG 326).[1836]

A striking feature of the approach is how a small number of key numbers combine to make the cosmic building blocks. Numbers 1 + 2 + 3 + 4 = 10 are the number of the tetractys and of the Sephiroth. Similarly, the key points of the spine (sephira Kether, Tiphareth, Yesod, Malkuth) are 1 + 6 + 9 + 10 = 26, which are also the four key points on the cosmic descent: monad, sun, moon, earth (figure 495 e). Point 6 in this descent, the sun, corresponds to the sexual centre of the body (cf. the number 666), to the central candle of the candelabrum and to the central sun of the planets. The stick man, a 10 point geometrical form of Adam Kadmon, is also a symbol of a cosmic Venus, who embraces the whole universe. The candelabrum, the cosmic man and the symbol are three abstractions, metaphors for a single reality.

The number that results from adding the four numbers or stages, is 26, related to letter 26 in Sanskrit, ya, in the yavarga and to the word for life (chaim) in Hebrew. Numbers 1 2 3 4 thus correspond to 10 15 21 26 (which add up to 72) to the sequence Y YH YHV YHVH, to the 4 worlds (Will, Creation, Formation, Action in table 113). Alternativley, these are called Atziluth, Briah, Yetzirah, Assiah), and are aligned with the 4 elements, fire, water, air, earth.

If these numbers are aligned with the Kircher Zodiac of 36 decans (figure 512b), the first 10 decans would correspond to the 10 Sephiroth. Hereby, decan 11 (cf. path 11) would be letter 1. Decan 15 would be letter 5: Hebrew letter Heh as seen earlier, marking world 2, creation. Decan 21 (six decans later) would mark world 3, formation, at the point marked by the 69 symbol of Leo, while decan 26 (a further five decans later) would mark world 4, complete and concrete manifestation: here in the form of Isis in Virgo. The six zodiac signs from Aries to Virgo thus mark the spring and summer months of the annual year and also recall 4 key stages in creation, summarized also by the 4 letters of the tetragrammaton: Y H V H and the 4 numbers 10 15 21 26 with a sum of 72. The two half years together make 144, another important number in gematria.[1837]

In this alignment, the end of Virgo corresponds to the end of a 27 letter alphabet, while the end of the first decan in Leo, corresponding to Regulus, corresponds to the end of the 22 letter Hebrew alphabet. The sequence 10 15 21, applied to letters, gives Aleph, Sin, Shin, which added together gives 37 of the creation holograph. The good news is that the alphabet literally cuts off at the height of the autumn heat (the dog days) associated with Shin. The bad news is that the alphabet, which had covered the whole life process, now stops short at Formation. The world of Action (Assiah), the world of complete and concrete manifestation, is cut off.[1838]

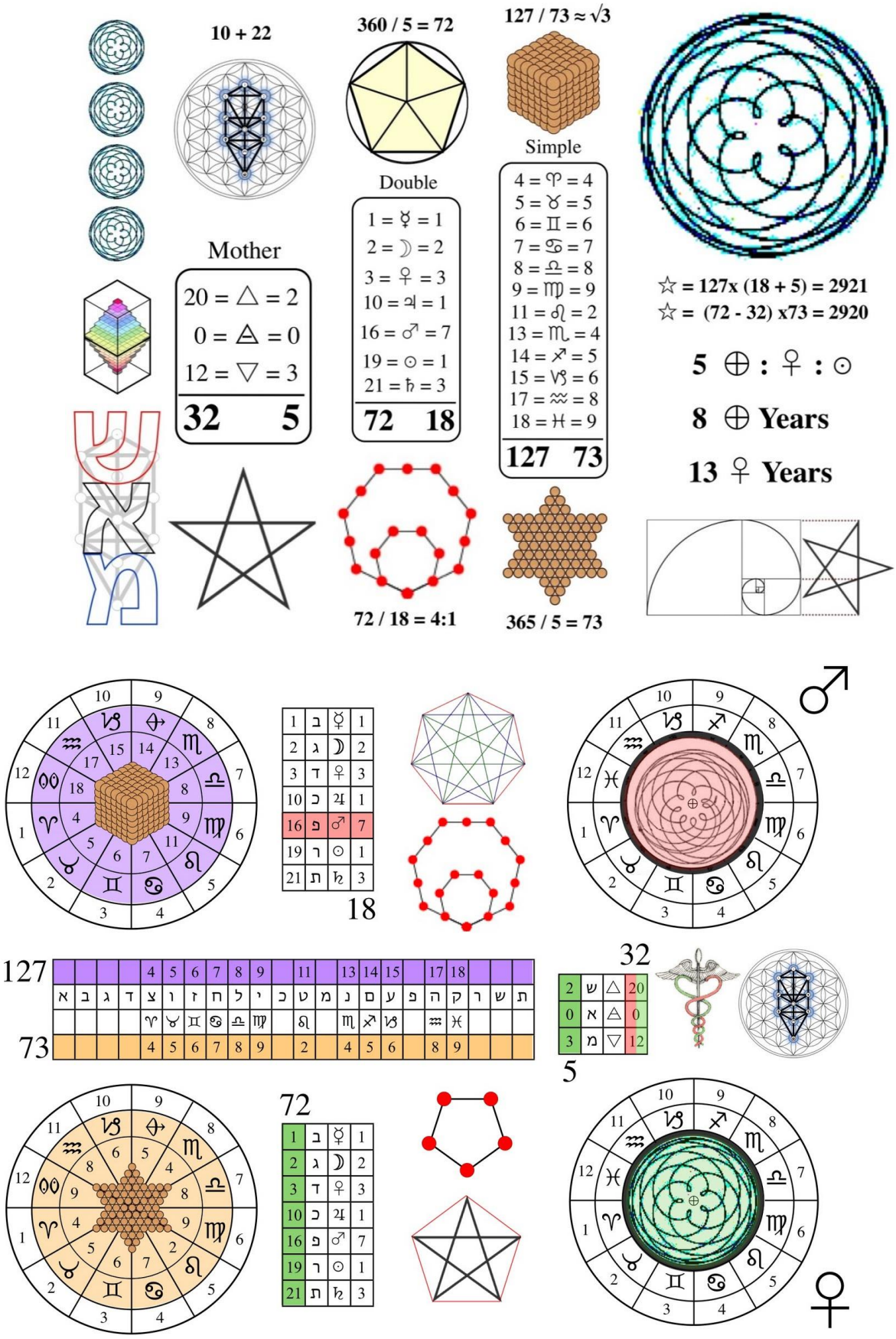


Figure 516 a. 3 Mothers, 7 Doubles, 12 Simple Letters, b. Mars and Venus

584 = 2 x 2 x 2 x 73
1168 = 2 x 2 x 2 x 2 x 73
1752 = 2 x 2 x 2 x 3 x 73
2336 = 2 x 2 x 2 x 2 x 2 x 73
2920 = 2 x 2 x 2 x 5 x 73

Table 114. Multiples of 584

4.1 Venus, the Pentagram and Hexagram

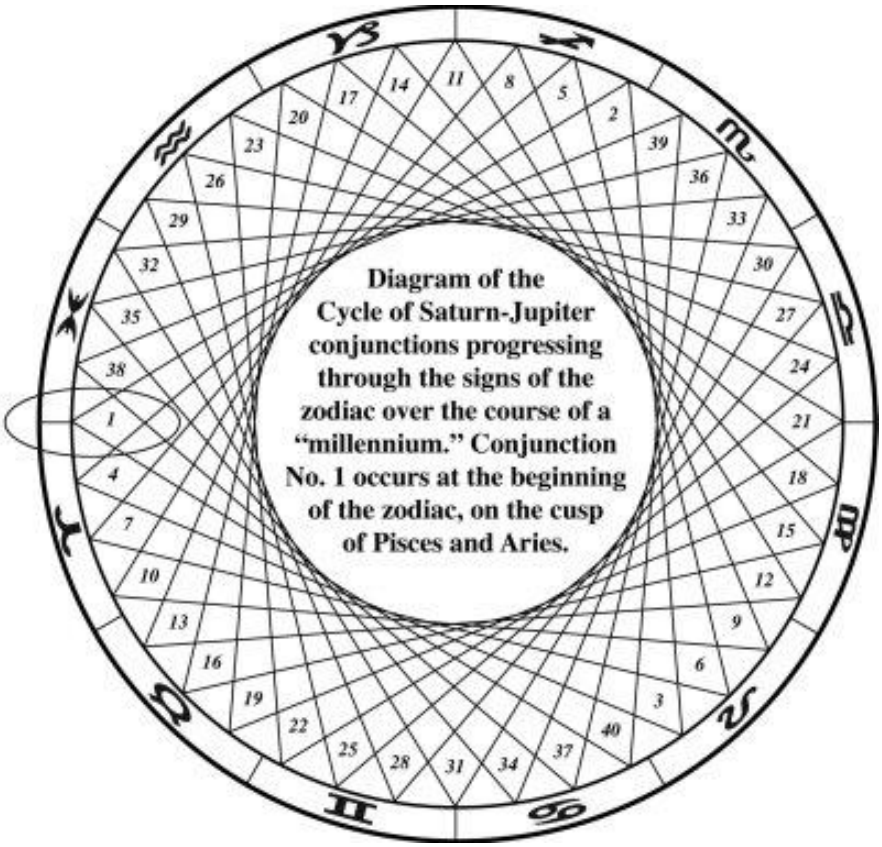
If the 36 decans of the Egyptian zodiac offer tantalizing clues as to how some of the key numbers of the tetragrammaton and the cabala became aligned with astronomy and cosmology, there is obviously much more to this story of number symbolism in which Venus plays a special role. The number 36 x 2 = 72, which is also the sum of the numbers: 10 15 21 26. Meanwhile, 36 x 10 = 360, the number of degrees in a circle and the number of days in a traditional year. Also, 72 x 5 = 360. 36 + 72 = 108. The same 36, 72 and 108 are key numbers relating to Φ, letter 21 of the Greek alphabet, and to the pentagram.

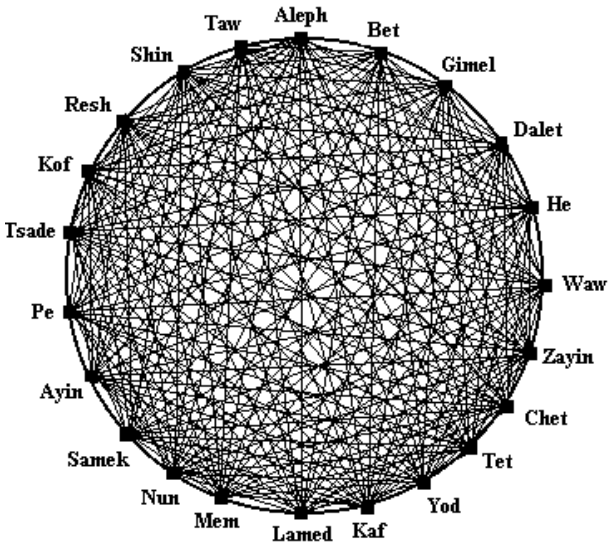
The cycle of Venus in the heavens follows the path of a pentagram in five stages of 584 days (figure 515 a). A first stage is in Scorpio, a second in Taurus, a third in Capricorn, a fourth in Leo and a fifth in Pisces. The full cycle thus entails the numbers 584, 1168, 1752, 2336, 2960. When we examine the gematria[1839] of these numbers we find that they all entail multiples of 2 and 73 (table 114) which, it will be recalled, is also one of the three numbers in the Creation Holograph.

Indeed, scholars[1840] have noted that the addition of the numbers of the Hebrew letters and their related gematrias lead to numbers significant for geometry, astronomy and the creation story (figure 516). Here, a quick summary of these findings must suffice. For instance, in one analysis, the 3 mother letters add numerically to 32 (20 + 0 + 12) while their gematria adds to 5 (2 + 0 + 3). The 7 double letters qua their positions add numerically to 72 (1 + 2 + + 3 + 10 + 16 + 19 + 21), while their gematria adds to 18 (1 + 2 + 3 + 1 + 7 + 1 + 3). The 12 simple letters add numerically to 127 (4 + 5 + 6 + 7 + 8 + 9 + 11 + 13 + 14 + 15 + 17 + 18), while their gematria adds to 73 (4 + 5 + 6 + 7 + 8 + 9 + 2 + 4 + 5 + 6 + 8 + 9).

The sums of the double letters and the sums of the gematria of the simple letters relate to Venus, while the gematria of the double letters and the sums of the simple letters relate to Mars. In terms of geometry, the inverted pentagon and upright pentagon with a pentagram relate to Venus, while the heptagon and hexagonal numbers relate to Mars. Venus is linked with a star or hexagram of 73, while Mars entails a cube of 7 or 7^3 (343 cubes) corresponding to the octagon of 7 (231) and the 7th centred hexagon (127).

The numbers of the double letters relate to divisions of 360: e.g. 360/5 = 72. The numbers of the simple letters relate to divisions of 365: e.g. 365/5 = 73. These are connected with two versions of Venus: as a five sided pentagon/pentagram and as a six sided star/hexagram. The whole exercise of this complex rearrangement of the letters could be connected with a shift from a 360 to a 365 day year, which is said to have occurred in the 8th century B.C. in the West.[1841] Since the Alphabet of the Magi (figure 65) has the same combination of letters, this correlation between 360 and 365 days must originally have happened in the East.





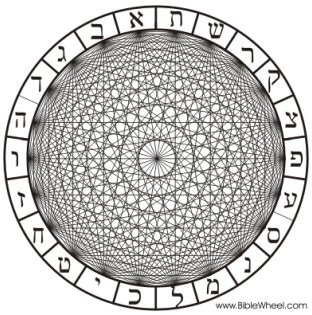


Figure 517 a. Cycle of Saturn – Jupiter conjunctions, b. Kircher's Egyptian zodiac (inverted), c, e. 231 Gates English and Hebrew, d. et-kol as figure 8 .

In both the Alphabet of the Magi and this version of the Hebrew Alphabet, the end result is a complex interplay where a mother letter is followed by 3 double letters, 6 simple letters, 1 double letter, 1 simple letter, 1 mother letter, 3 singles, 1 double, 2 singles, 1 double, 1 mother and a final double letter. In this final arrangement, the 7 planets are aligned with the intelligences of 7 gods and 7 double letters, which then result in action as their powers are on the 12 zodiac signs, and the 12 simple letters (figure 516, cf. 65).

While the basic structure and letters are in the identical order, there are significant differences between the two versions. In the modern version, the 12 simple letters are linked with 12 powers: thrusting, grounding, cleaving etc. and they are part of a cyclical process that entails metamorphosis and ultimately return. In the alphabet of the Magi, the 12 simple letters are linked with 12 stages of alchemy, where the alchemical processes have a goal of producing seven basic metals at a physical level, and are linked with an elixir of life at a metaphyical level. Chapter 8 showed that there were direct connections between the 22 letters of Hebrew and Eastern models such as Hanscretanum, Indicum and Babil Alfabesi. The above examples from Zoroaster's oracles and the alphabet of the Magi show that the underlying system and theory of Cabala must also lie in the East.

4.2. Jupiter and Saturn

One possible source, offered here as an hypothesis, lies in conjunctions of Jupiter and Saturn. These conjunctions also known as the great mutation cycle have been linked with the star of Bethlehem and the Star of the Magi.[1842] The conjunctions are of three kinds. A simple conjunction occurs in a 20 year cycle. A first order recurrence of the conjunction, also called a Trigon, occurs in a 60 year cycle. A second order recurrence of the conjunction occurs in an 800 year cycle (20 years x 40). In this period, the original trigon shifts by 1/3. Hence, a full cycle going back to the original starting point entails 2400 years.[1843] Of interest here is how the numbers in these conjunctions parallel and may be connected with key numbers in Hebrew cabala in which Shin (letter 21) is the culmination of the mother letters.[1844]

In the diagram (figure 517 a), conjunction 40 coincides with the end of Cancer. In the Kircher zodiac, this is decan 21 (cf. letter 21). So the end of the conjunction cycle coincides with the cut off point associated with the Cancer symbol 69. Hence, Cancer and Leo, which divide two decans (21 and 22), two zodiac signs and two months (July, August), also marks the culmination of an 800 year cycle of the great mutation.

Numbers 21 and 22 thus gain special significance and their multiplication generates new mutations. In the Sefir, 22 x 21 produces 462 gates. This total divided by two (i.e. 22 x 21/2) produces 231 gates, which are the possible combinations of the 22 letters. Meanwhile, 21 x 21 = 441 phases of 4 months, i.e. 147 years (also the age of Jacob) associated with the Hebrew letters, and with Jacob's wheel.[1845] The numbers and positions of the mutations of letters reflect a larger framework of the great mutations of nature that hold Jupiter and Saturn in balance.

Conjunction 37 corresponds to decan 20 in the zodiac and letter 11, Kaf, in the gates (English,

Figure 518 a. Draco, b. Two Principles as two serpents, c, Spirit piercing matter image, d. Ophidian Alphabet e-f. da ha (Kharosthi), g- h SOO, ZITA, CHIMA (Coptic), i-k. dzělo- ksi - xěrŭ, l-m. Jupiter and Saturn.

figures 509 a-c). In India, the corresponding mansion[1846] is nakshatra 11, associated with Aryaman, the fig tree and the origin of creation.[1847] In the creation holograph, a hexagon of 37and a hexagram of 73 create a 6 pointed star. This same 6 pointed star is associated with Venus in the formula 365/5 = 73 (figure 516 a).

In the Indian nakshatras, Venus (Shukra) and the sun are in positions 2 and 3, aligned with sequence 2 11 20 and 3 12 21 (table 108). In the Zoroastrian system, the sun and Venus are moved to positions 1 and 3. Venus is now aligned with sequence 3 12 21 (gematria 3 30 300). In the Aiq Bekar, the 3 12 21 sequence becomes Gimel, Lamed, Shin (figure 498d). In the cabala, the sequence 3 12 21 becomes sequence 0 12 20 or 1 13 21 (Aleph, Mem, Shin, figure 508). In other contexts, 21 is associated with ☲, maximum yang, fire, Ji, U, Epsilon, Ganga, Phi, Shin and South. In the Hebrew cabala, Shin typically becomes connected with Aquarius and Scorpio.

Hence, Venus, who was positive in India, is now connected with the evil principle. Correspondingly, Aryaman, who is a positive friend and helper in India, becomes the evil principle Ariman (or Senamira in figures 501-502). The rejection of the fig tree, the branding of Aryaman, Venus, number 6 and letter 6 as evil, are intimately connected. Letters Digamma, Stigma, F, Wau, linked with the S of Draco are now taboo. In India, planets and letters are linked. From the above, the Zoroastrian contribution seems to include linking the cycles of planets to the letters: first Venus and then the interplay of Saturn and Jupiter, which may offer an underlying reason for the so-called fall of Lucifer in terms of cosmological significance.

4.3. S and Z

Historical connections between Chinese branches 5 and 6 as a dragon and a serpent, and S-like letters 5 and 6 in early alphabets were outlined in chapter 5 (figures 147 -148). The result was often an S followed by a Z, an S-like figure followed by a reversed S, a reversed Z followed by a Z or a reversed E followed by an E. These early examples typically mimic the S-like shape of Draco (figure 510a). This opposition between S - Z, becomes interwined with an interplay between letters 5 - 6, Universal Substance (prima materia) - Universal Body in Ibn-Arabi.[1848] In the Hebrew tradition, this becomes linked with Heh - Vav.

In the Zoroastrian system outlined above, the two principles of good and evil (figure 517b) are depicted as serpents but are clearly metaphorical. They represent a struggle between opposing forces in a cycle which ranges from 12,000 years to 3,000 years. In the Zoroastrian oracles the struggle is specifically between the sun and Venus, personified as Sisamoro (sf. Sesa, shisa) and Senamira, symbolized by the numbers 1 and 3 and the sequences 1 10 19 28 37 46 55 64 73 82 91 - 3 12 21 30 39 48 57 66 75 84 93. In Ophidian, the whole alphabet is serpents. In Kharosti, S and reversed S are used for letters da and ha (cf. azi dahaka). In Coptic they become letters 6 7 and 31 (Soo, Zita, Chima).

In the modern Church of Light, an arrow and a cosmic serpent are described as an image of spirit piercing matter (figure 518 c). Here the mouth of the serpent is near the sign for head of the dragon (rahu), while the tail is near the sign for tail of the dragon (ketu). The struggles of opposing forces of 1 and 3 are also between 1 and 6: e.g. the Sun and Jupiter, who hold the

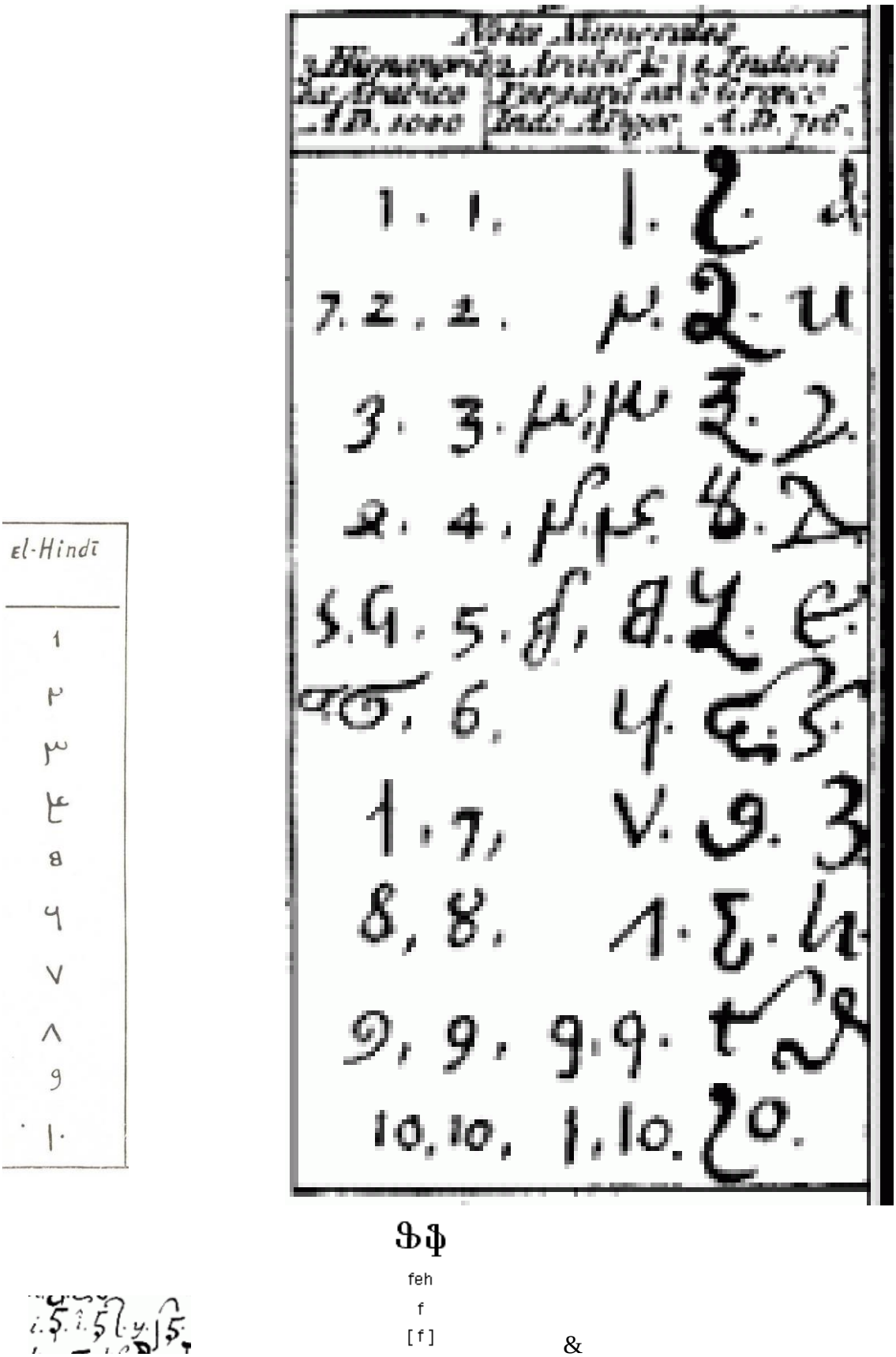


Figure 519 a. Sanskrit numbers 1-10, b. Hanscretanum . i, i î y, c. F (Armenian), d. &.

positions of Ketu and Rahu in the Hindu system. So the 1 10 19 sequence becomes opposed to 6 15 24 33 42 51 60 69 78 87 96. Gradually, the latter sequence, notably, 6 15 24 (gematria 6 60 600) becomes linked with evil, and the devil. Hence Greek letters stigma, xi and chi are replaced. The early Cyrillic equivalents (figure 518 d-f) are dzělo, ksi, xěrŭ with the same gematria as their Greek counterparts. Subsequently, the serpent-like S of dzělo is replaced by a regular S and ksi is suppressed. To understand the roots of these forms requires a return to India.

5. Sanskrit Numbers

The Western demonization of snakes, serpents, and dragons is largely absent in the East. In China dragons are predominantly positive, friendly, and helpful. In India also, the nagas are mainly positive, although their dangers are recognized, whence feasts such as Nagpanchami, (literally, 5 nagas or 5 serpents). The names of one of the major versions of Sanskrit, devanagari, suggests that the nagas are intimately connected with the language. Indeed, we shall suggest that the imagery of nagas is directly connected with the shapes of numbers and of letters of the Sanskrit alphabet.

Number 1 (figure 519a), drawn as a vertical stroke in the West, is drawn as a gently curved reversed S, almost like an abstract form of the good serpent in the previous figure. An alternative form resembles the Ampersand(&). Number 2 looks like a serpentine 2. It begins from the vase or urn (khumba) of Aquarius, descends to Gemini, curls, and descends to below Leo. It shows a descent from unity to the duad (the binarius daemon). Number 3 again shows the same basic descent but now shows an interim “stop”. It starts from Aquarius, descends in a straight diagonal to Aries, then descends in a curved form to Gemini and again makes a loop. Hence number 3 also marks the three worlds of heaven, atmosphere and earth.

In the annual cycle marked by ketu, the key points are 1 10 19, with 19 as the root (Mula) that leads to a new beginning. Some versions of letter 4 show an S descending from the root and then descending as a straight line, creating a shape similar to the upper part of the ornamental Glagolitic version of K (kako, figure 269). The most familiar version of 4 can be seen as a map of the heavens beginning at Libra to Aries, ascending to Capricorn and then descending. A Spanish version based on Arabic shows an Othala rule (cf.ᛟ, going from Gemini up to 19 in Scorpio, looping to Aquarius and then descending again to Leo). Other forms show the twin sources of Scorpio/Sagittarius and Aquarius descending and then looping at Leo. Alternatively, a form like the Greek Delta, descends from Aquarius to Leo, bisected by a line that descends to Gemini.

Number 5 has multiple forms. The most familiar starts at the root (mansion 19) goes to Aquarius, descends to Aries in a straight line and then descends in a curve to Gemini. As such it is close to the letter 9 (i) in Hanscretanum (figure 519b). Another version resembling a reversed B attaches a reversed 3 to a vertical line. Alternatively there is a Z-like and an E-like figure. Number 6 is the last of letters in the story of descent of energies. The most familiar version shows a descent from the root ending in a loop below. Another version is like the smalled turned h (ɥ) and Cyrillic letter cherv, Ч, and effectively a mirror of the upper part of

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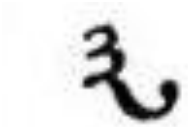

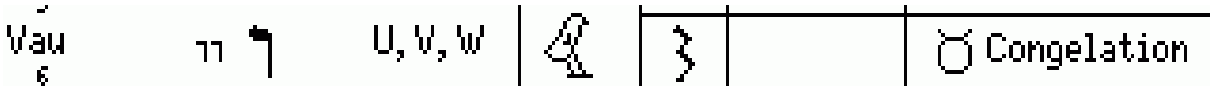

Figure 520 a. Sanskrit vowels 1, 2, 3, 5 (a i u -i**),** consonants 5, 9, 13, 33 (ṅ, jh ḍ, h, hu, hḷ**)**, b. o u y (Hanscretanum), c. vin (Georgian, Mjedruli), d. Hho aspiration forte ou double, e. Hi h ou j (Armenien),f. v (Hebrew 2), g. u v w (Magi),h. e (Aegyptiacum).

Glagolitic K (figure 519, cf. 269) .

Number 7 heralds a return of the energies. The most familiar form connects Cancer, the root with Aquarius. Or it is a V or a figure that looks like a rounded 3 which is connected with Sanskrit u and Hanscretanum o u y (figure 520, cf. 63), which explains the the shape of Scottish, yogh,Ȝ. Number 8 summarizes the infinity loop (cf. et-kol in figure 517d), or as ou: 8, where the upper part ends in the Scorpio (the root) and Aquarius (the source). Another version is effectively a Latin ezh reversed, ȝ. A final version, resembling a distorted lowercase h, starts at Leo goes to Libra, back down to Gemini and then up to Aquarius.

Number 9 has multiple forms. The simplest is a contracting spiral that begins in Gemini and ends in Scorpio (the root). Other versions are vertical. Here the upper loop functions as a container much like the cup-like cherv (Ч). Another version combines a vertical line with half of a lateral S (horizontal draco) to create a t shape. A final version begins with a loop at Gemini goes horizontally till Leo and then ascends before again making a loop at Scorpio (nakshatra 19. The root). The number 10 shows a 1 and a 0, or alternatively a reversed S of Draco plus an o.

The numbers 1 to 10 have multiple forms and a complex history. The Sanskrit examples suggest that their origins are also concerned with telling a “simple” story of the annual descent and ascent of energies from and back to the heavens.

5.1. Sanskrit Letters

These connections of serpentine and dragon shapes with Sanskrit numbers examined above are found equally in letters of the Sanskrit alphabet (figure 520a-c), beginning with the first three vowels in the Aryabhatta version. For instance, Sanskrit vowel A shows a pillar attached to a shape like a number 3 which shows a 3-fold descent. Sanskrit vowel, I, shows a descending S form. Sanskrit vowel U shows the ascending phase of return in what appears like a truncated 3. Vowel 5, ḷ, shows the basic shape of A rotated by 90 degrees to the left.

In Hanscretanum, vowel three appears as letter 9 of the alphabet in three forms: i î y (figure 520b). Here the S form has rectilinear edges in the upper half and a rounded form in the lower half resulting in a shape resembling number 5. In classical Sanskrit, the S shape of vowel I recurs in four further consonants, namely: 5, 9, 13, 33 (ṅ, jh, ḍ, h). In the Aryabhatta version, each of the 33 consonants is aligned with each of the 9 vowels to produce 297 syllables/sounds. By way of illustration letters, hu and hḷ are shown (figure 520b).

5.1.2 Hanscretanum o u y

The truncated 3-shape of Sanskrit vowel u becomes an elongated 3 shape in Hanscretanum (figure 520c ff.) where it has the value o u y. In Georgian, Mjedruli script the 3-like shape returns as the letter vin (v). Another version transforms this into a reversed S form topped by an arc. In Hebrew 2 the same letter v becomes a 3-like letter with the reversed s now serving

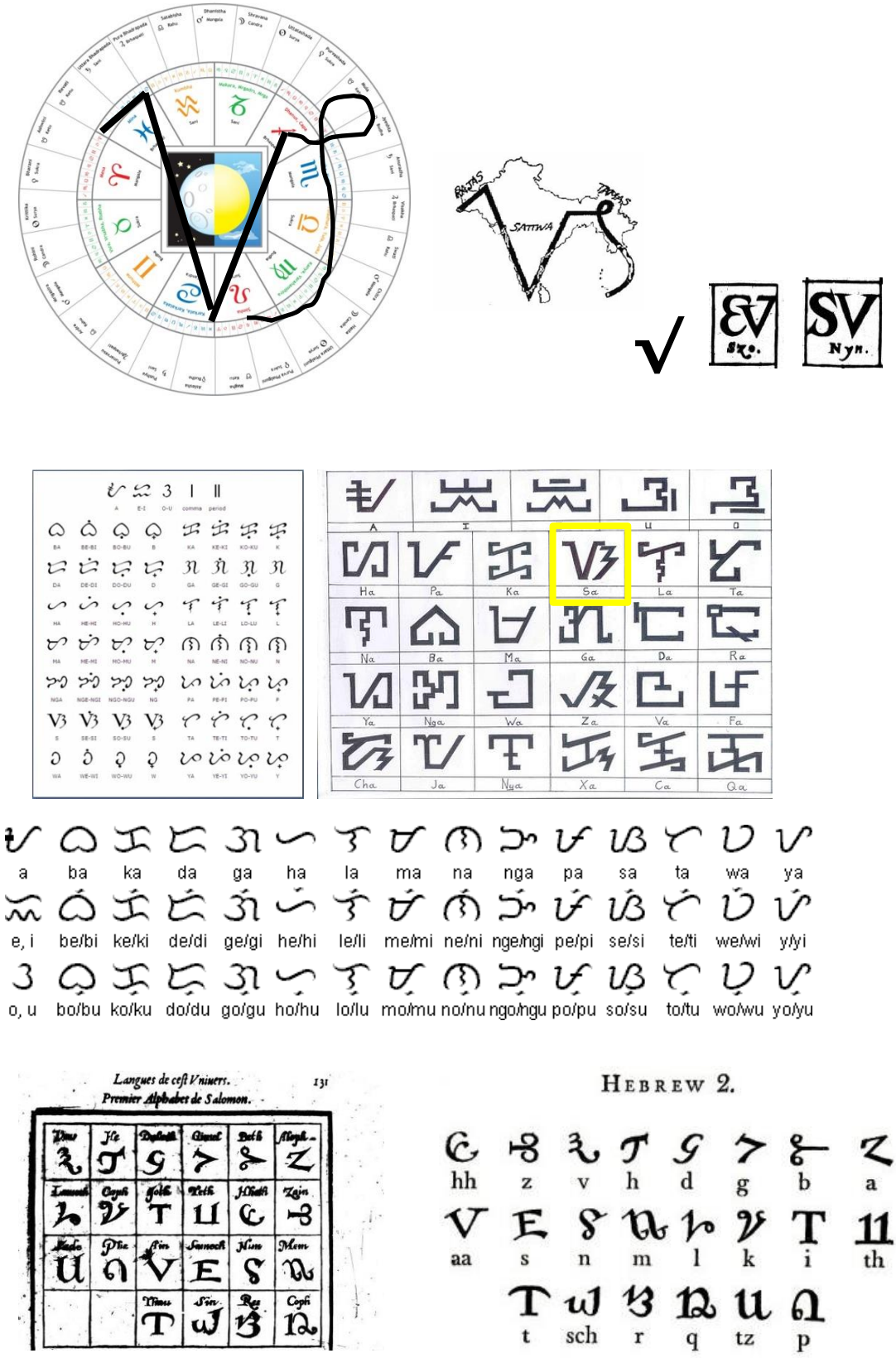

Figure 521 a. The 27 Nakshatras and the 4 mansions connected with Ketu; b. Hieroglyph of Makar and India and Capricorn symbol. c Square root symbol, d-e Autre alphabet Armenien Szo, Nyn. f-h. Letter Sa as a V3 shape in Tagalog, Baybayin, i-j. The corresponding shape as letter Res in the alphabet of Solomon, and Hebrew 2.

as a base. In Armenian, versions of the rounded 3 become letter 16, Hho aspiration forte ou double and letter 25 (Hi h or j, figure 520d-e). In the alphabet of the Magi, letter 6, corresponding to Hebrew Vau, with a value of U, V, W appears as a reversed sigma.

In Aegyptiacum, e, letter 5 rather than 6, takes on the characteristics of the descending 3-like letter, except that it is now a double letter accompanied by an elongated S. Traditionally letter 6 was associated with number 6, shape 6 and S forms. Via Hanscretanum, letter 6 becomes an open 3 shape, a reversed Sigma and in the Hebrew tradition this becomes a vav with very different connotations such that the former associations with six, sex and serpentine shapes need to be removed.

In the Arabic tradition, the initial vowel a sometimes becomes an e, such that alif becomes elif (cf. figure 506c). This shift in sound helps us to understand why the Egyptian e is effectively a Sanskrit A, except that the support pillar has been turned into an elongated S.

5.1.3 Ketu, V, Capricorn, Sa, Res

Before continuing with Sanskrit letters, a brief detour is useful to consider some of the early shapes of letters in terms of the descent-ascent theme. It was noted (table 108) that ketu (tail of the dragon) defined the opening sequence of nakshatras: 1 10 19 27. If this is drawn as a figure beginning at 1, going up to 27, descending to 10 at the Cancer –Leo boundary, ascending to 18 (the root, mula), with a loop and return to the cut-off point in Leo, the result is a V like shape now typically associated with Capricorn (figure 521a ff.). Scholars have noted that this shape also defines the outlines of India and South-East Asia. A slight variant also leads to the square root symbol, beginning at 1 in Aries and ending, appropriately, at 19, the root nakshatra in Scorpio.[1849] In Autre alphabet Armenien, letter 6 (Szo) shows an open E in the first part and a V in the second part of the letter, while letter 16 (Nyn) shows an S in part one and a V in part two of the letter (figure 521 e-f). Here the open E and S represent descent and the V marks the ascent.

Links between the shape of Sanskrit number 7, vowel 3 (u) and the Scottish yogh (ȝ) were noted above. The vowel o-u in the shape of a rounded 3 is found also in Tagalog where we also find letter Sa in the form of a V (1 10 19) with a a yogh-like (ȝ) appendage. It occurs with slight variations in four forms as S SE-SI SO-SU and S (cf. the savarga, letters 30 31 32, in Sanskrit). In Baybayin, the rounded yogh is straightened to a rectilinear 3 reminiscent of lamed forms (figure 521 cf. figure 525, 227). Other versions of Baybayin show both the V and 3 shape as rounded. The basic shape recurs in the first alphabet of Solomon with two changes. First, while the rounded 3 shape remains intact, the V shape has been reduced to a ^{v} in the upper part of the letter. Second the letter, which was an S in the Philippines, has now become letter 20, Res, rather than letter 21 (shin). The same shape recurs as letter r (Resh) in Hebrew 2. In Hebrew, the shift from letter 21 to 20 parallels the shift from letter 6 to 5. To understand this we need to consider other Sanskrit letters and the theme of crossing.

5.1.4.Sanskrit ch gh dh

In Sanskrit, variations on the rounded reversed 3 are found in Sanskrit letters 4, 7 and 19 as gh

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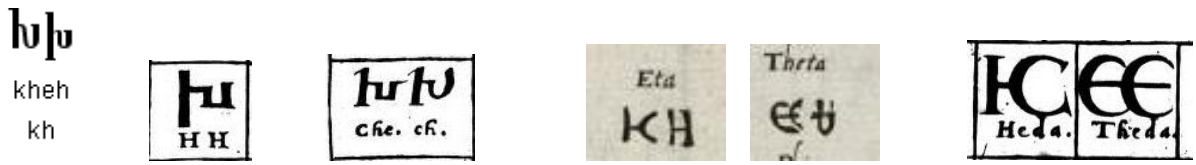
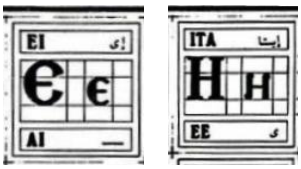
च ज ञ





Ъ ЪI Ь Ѣ I-A Ю Ю Ѧ Ѫ Ѩ Ѭ

Figure 522 a. Sanskrit 4 (gh), 7 (ch), 19 (dh),b. Ccha a fort ou double (Armenien), c. hh (Hebrew), d. he (Georgian), e. ga gha gha, ja jha na (Brahmi), f. Sanskrit 6 (c-), 8 (j-), 10 (ñ-); g. kheh kh (Armenian), h. H H (Premier alphabet Armenien) i. che.ch. (Autre Alphabet Armenien), j. eta-theta (Jacobitum), k. heda-theda (Cophtite); l. EI ITA (Coptic) m. jerŭ, jery, jerĭ, jatĭ, ja, ja, je, ęsŭ, osŭ, jęsŭ, josŭ

ch dh (figure 522a). This shape recurs without the vertical and horizontal support lines as letter “ccha a fort ou double” in Armenian. A variant, now with the whole basic shape of ch (Sanskrit 7) in mirror form, recurs as a letter he in Georgian (figure 522c). This Sanskrit tradition of a reclining reversed 3 form helps in understanding the source of hh in Hebrew 2. In Brahmi, upright versions of a rounded reversed E become the sounds ga and ja.

5.1.5 Sanskrit c j ñ

Sanskrit c j ñ (letters 6, 8, 10), have a rather different form. They entail a vertical line with a lateral hook (figure 522e). Sanskrit j (letter 8) recurs in Armenian as kheh kh, H H and as che.ch. Sanskrit letter 10 (ñ) recurs in a reversed form resembling a joined I-C as Eta in Jacobitanum, where the following letter joins two E-Es as Theta. In Cophtite, these forms of I-C and E-E recur as Heda and Theda. So the shifts in sounds and letter shapes from ch to kh and hh, also include doubling vowels and iotification.[1850] In Coptic, letters 5 and 8 as EI and ITA have the values of AI and EE. Parallels between the shapes gh ch dh (letters 4 7 19) in Sanskrit and between ga ja in Brahmi help to explain overlaps between letters 7 8 9 10 11: e.g. g, h, j and kh ch and H H as well as shifts in Eta and Theta as letters 7 and 8 with gematria 8 and 9. Hence the letters 5 - 10 sometimes lead to 2 vowels (e.g. E I, in Latin, English or Eta, Iota in Greek), 3 vowels (E U I in some versions of Hebrew)[1851] or 3 consonants (H V Y, Heh Vav Yod in other versions of Hebrew).

5.1.6. Sanskrit, Iranian, Armenian, Georgian, Jacobite, Cophtite

Scholars have studied the interconnections between Iranian (Pahlavi and Avestan), Armenian and Georgian.[1852] The handful of examples examined above show that these interconnections are part of a larger chain that begins with Sanskrit and Brahmi, moves across Persia, Armenia and Georgia and extends into Syria (Jacobitanum also called Maronite and West Syriac Serṭā) and Egypt (Coptic, Cophtite). This becomes more evident through comparison of key letters such as H I J Y S Z in context (figures 716-718).

While seemingly trivial, this briefest of etymologies of some key letters points to dramatic conclusions: 1) Early Semitic alphabets such as Magi and Aegyptiacum use vowels; 2) The source of these vowels is from Sanskrit via alphabets such as Hanscretanum, Georgian and Armenian; 3) In the process of transmission, Sanskrit vowels a i o u become linked with h (ho, he, hi), v (w) and j (y), i.e. the letters of the tetragrammaton. In India, mansions 5, 6 and 10 were linked with Mars, the head and tail of the dragon (Mangala, Rahu, Ketu), while letters 26 33 29 33 of the yavarga and savarga are Y H V H. In Persia, shapes 5 6 10 become re, ze, je, sin shin, shad and fe, while shapes 16 17 18 are W H Y (waw, he, ye hamza). In Arabic, these become shapes 15 16 17 (W H I) with a gematria of 5 6 10. In Persian and Arabic alphabets based on abjad value order, W H Y, or W H I become letters 5 6 10. In Hebrew these become H V Y which replace re, ze, je, sin shin, shad and fe qua position. If the war of heaven is essentially about 3 planets and 3 letters its implications are far wider. To understand this requires seeing how letters of descent and crossing become linked with letters of crossing.

6. Letters of Descent, Ascent and Crossing

Figure 523. a. Ksi (Old Slavic), b. letter 132 (Scytho-Sarmatian), c. Ingliya rune, d. Haut (Aethiopicum), e. Boibel, f. Bar, g. Beth, h-i. X, j. symbol 7:1, k. Chalk symbol, l-n. Kei, Ganga, Janja (Coptic).

As a first step, it is helpful to look afresh at letters Ksi, Boibel, Bar, X, Kei and Ganga. Letter Xi, in its old Slavic form as Ksi, became associated with evil because it shows this cycle of ascent and descent in terms of a dual creative force in nature, a binarius daemon (later Satan, Lucifer, and the Devil). The descent, marked as 1, is a curving line from the Sun in Aquarius to Leo (figure 523a). The ascent (return), marked as 2, shows a straight diagonal from Gemini in the bottom left to the invincible star (now nakshatra 20) in the upper right.[1853] On the surface, it is a new version of the Ingliya rune. In practice, it entails a new definition of the letter X. It is also the final letter 132, in the Scytho- Sarmatian alphabet (figure 523 b-c).

The letter ch (Haut in Aethiopicum, figure 523d) shows a similar principle of crossing. Here, an emphasized dark line curves towards the right while a slender line curves back towards the right. There are also geometrical versions that show a downward 3 pronged form, a pi shape and a humanoid shape that has parallels with the kanarga symbol. This example confirms that there were a series of alternative shapes for the same letter. The letter Boibel in the Boibeloth alphabet shows another variant of these principles. A curving reversed S descends from Aquarius to Leo. A smaller, nearly straight S ascends from Gemini to the root. In the Armanen runes, B (letter 13) is Bar, meaning to descend,[1854] and showing a vertical line coupled with a descending reversed sigma (figure 523f). In Hebraicum ante Esdram such a reverse Sigma is also connected with letter Beth.

Latin and English X is an obvious example of crossing. Here the upper case form shows a thick line descending and a thin line ascending, while the lower case (miniscule) shows a thin curly line descending and a thick straight diagonal ascending. Ornamental versions sometimes reverse this: the descent towards the right is straight. The return is curly. X is much more than a letter. It is a story of the annual cycle. As a symbol it is 7:1: "a common structure for cramp-irons on brick or stone buildings."[1855] Simultaneously, it reflects the annual cycle of increase and decrease. These themes recur in the symbol for chalk in the form of a curly X: the descent is strong, the returning ascent is weaker. In magic, chalk plays an important role in creating safe boundaries. Alchemically, chalk, linked with the runes kalk – k – kalk – kk (figure 89) and is related to the chalice. Symbolically, it is the human being or more precisely the human being in a process of becoming: restrained, tamed, controlled, civilized.

6. 1. Kei, Ganga, Janja

In the Coptic alphabet, these themes recur in other letters (figure 523 l-n). In theory, Kei is a single letter. On closer inspection, it reflects 3 letters: KH, SH, and Q. In the capital (majuscule) form of the letter, a thick band descends towards the right (from Aquarius to Leo). In the miniscule form of the letter, a thick band ascends back towards the right (along the Gemini-Scorpio axis). The difference between upper-case and lower-case (majuscule and miniscule) letters is not simply a contrast between capitals and smaller forms. They reflect different phases in the annual cycle. Coptic letter 30, Ganga, shows the same basic pattern except that here the curved features at the bottom have been removed and the letter stands on a platform. It too is a composite of two letters: G and J. Here, letters of energy are in balance. Variant spellings are Gensa, Geusa, Gimsa.[1856] In other versions of Coptic, Ganga, appears as

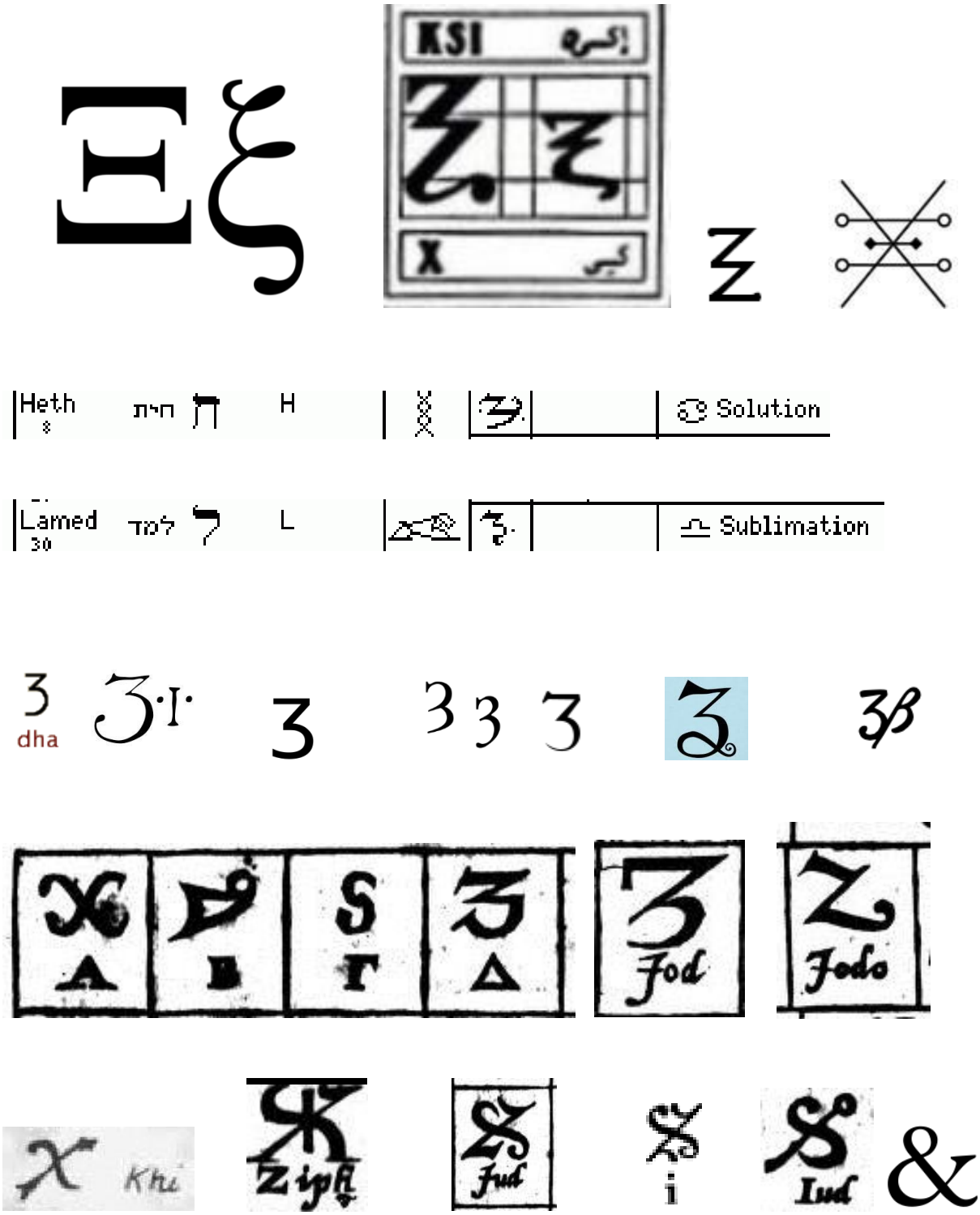


Figure 524 a. Ksi, b Xi, c. xi (alternative), d. Copper Symbol, ,e-f Heth Lamed (Magi), g.dha (kharosti), h. Purification Symbol, i. Tailed z (Blackletter z), j. Yogh, k. Cinnabar Symbol, l. Alchemical Symbol for Dram, m. Half Dram, n. Solution, o. ABGD (Maronites), p. Jod (Theseus Ambrosius), q. Jodo (Indiens), r. Khi, s. Ziph, t.i (Chaldean 13), u. Jud,v. Iud, v.&

Janja representing the letters g, j [g, dʒ]. The shape of Janja is effectively identical to Ganga. Janja is also etymologically linked to Sanskrit jan, jani and English Jan (cf. Janus, January).[1857]

6. 3. Xi and Ksi

One of the most important letters in this story of crossing (figure 524 a-d) is Greek letter 14, Xi or ksi, which sometimes occurs in the form of 3 horizontal strokes, Ξ, recalling the 3 trigrams of the Chinese tradition, ☰. It has parallels with the Copper symbol associated with Venus. At other times, ksi is in the form of a a serpentine E (ξ). An alternative Greek version looks like a two-storied z. In the Coptic alphabet its equivalent is letter 15, KSI, which also resembles a two-storied z, except that the upper part has straight geometrical lines, whereas the lower part descends into undulating curves.

These themes recur in the Alphabet of the Magi which, as noted earlier (figure 65), aligns the annual cycle with 12 stages of alchemy. The renewal of nature thus becomes linked with a transformation of metals and persons culminating at the time of spring and Easter. Accordingly, symbols for astronomy and alchemy are linked with alphabet letters. The case of Vau, linked with congelation was cited earlier (figure 524g). Hebrew letter 8 (Heth), is linked with zodiac sign, Cancer and with the alchemical process, solution: a "return to differentiated matter to its undifferentiated state --its *materia prima*."[1858] Hebrew letter 11 (Lamed), Zodiac sign Libra and alchemical process: sublimation (figures 524e-f).[1859] Elsewhere also, the form of the letter Ksi is almost identical to the alchemical symbol for purification.

All this is of the greatest interest because it offers a new explanation for letters (figures 524g-m) such as the tailed Latin z, Ezh (letter, Ʒ ʒ), Old Scots letter yogh (Ȝ ȝ) and Abkhazian letter dze (Ʒ ʒ)[1860] These shapes, as shown above, have their roots in Sanskrit. Astronomically, the reversed 3 shapes tell a story of descent from the upper heavens, which follow regular and straight geometrical lines, to the lower heavens, which are affected by change as curves in time and space. The 3-like, Ʒ and their mirror shapes tell a story of ascent and return. Morally, they also tell a story of restraint and purification. The same basic shape recurs as the symbol for cinnabar, linked with mercury (mercury sulfide) and with the cinnabar fields of internal alchemy. Similar shapes are found in the symbols for dram and half dram. Such alchemical connections of letters will be explored further in § 8.

6.4. Jod, Jud and Iud

These principles and this form of crossing also recur in other letters of the alphabet (figure 524 k-m): e.g. as letter D in the Maronite alphabet, as letter Jod in the alphabet of Theseus Ambrosius and as letter Jodo in the Alphabet des Indiens. Here Jod is much more than letter 9 or 10. It represents a stage in the alchemical processes (4 in the alphabet of the Magi, 9 in other methods). For instance, they recur as the letter Khi in one version of the Coptic alphabet.[1861] In letter 24, Ziph, in the Premier Alphabet des Phoeniciens, the letter signals 3 elements: a diagonal Z (Gemini-Scorpio), a vertical I along the North-South axis (Cancer-

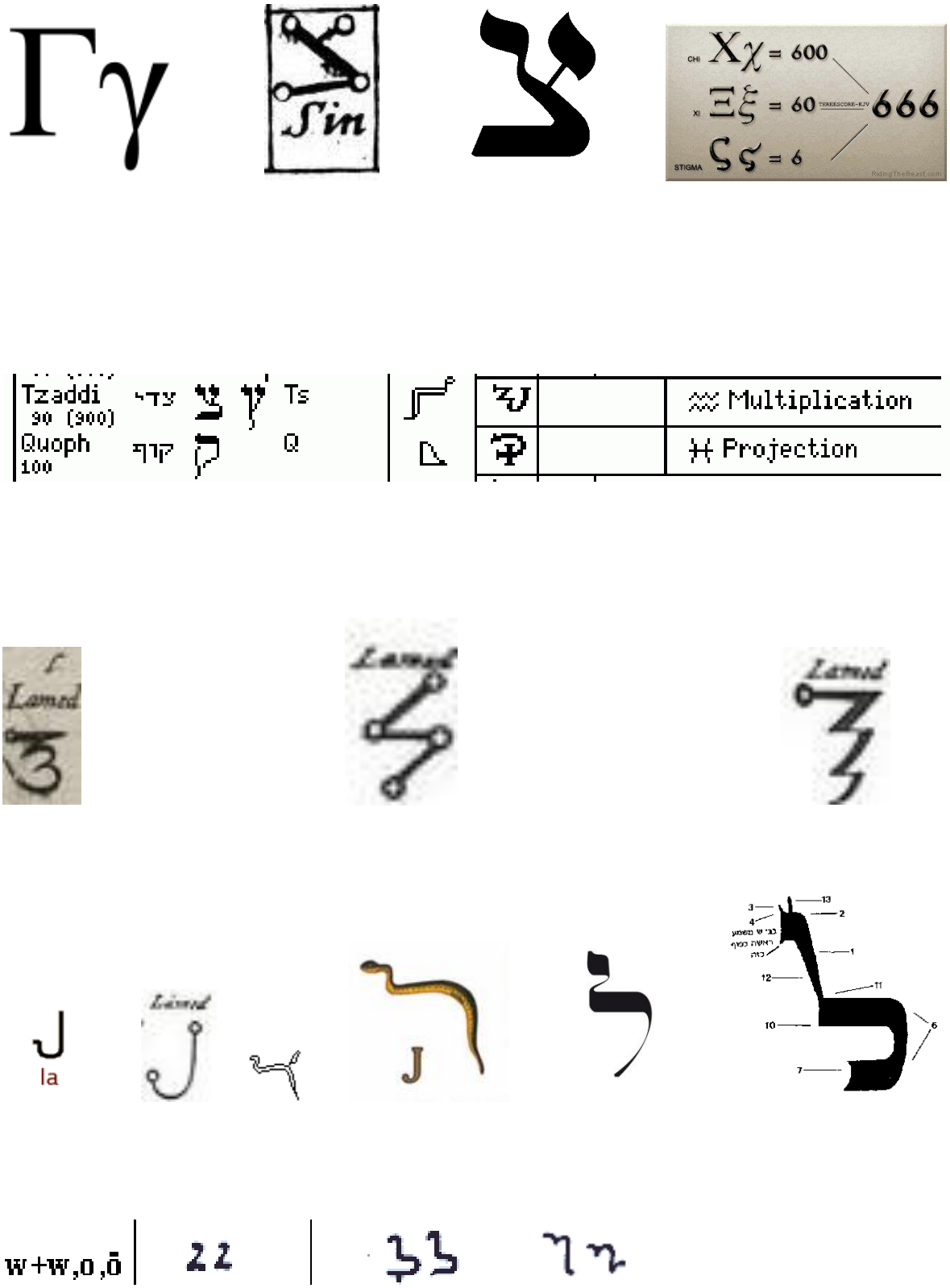


Figure 525 a. Gamma (Greek), b. Sin (Second Alphabet de Salomon, c. Tzaddi, d. Chi, Xi, Stigma, e. Tzaddi (Magi), f. Lamed (ante Esdram), g-h. Lamed (Celestial, Passing the River), i. la (Brahmi), j. Lamed (Malachim), k. Nome 10, l. J (Hierogyph) ,m-n. Lamed , o. w+w,o, ō (Iranian)

Jud, in the Chaldean alphabet, in Chaledean 13, and as letter 9, Iud, in autre alphabet Capricorn) and a curving ph along the Aquarius-Leo axis. A similar idea is found as letter 9, Chaldean. In these examples, Jud/Iud is much more than a simple letter of the alphabet. Its shape is a summary of the annual cycles. Jud offers an alternative to Xi or ksi. The war in heaven is about much more than replacing Venus (as Shukra, Lucifer) from its number 1 place as god/goddess of the dawn. It is equally about transforming the positions, shapes and meanings of letters of the alphabet. The demonisation of letter Xi entails a form of letteral imperialism, where letter 10 (Iud) supplants the functions of letter 15 (xi).

These assertions of letter Yud are part of a larger shift in positions and shapes of alphabet letters. In Greek, the letters Stigma, Xi and Chi (figure 525d) tell their own version of the story of annual cycles in three phases. Stigma (letter 6) is about the descent of energies to earth and is in the form of Draco. Xi shows the connection of energies in the 3 worlds at the time of the summer solstice and outlines the path of their return to the heavens. Chi summarizes the complete annual process. In the majuscule form, the descent towards the right is bolder than the return. In the miniscule version, a straight diagonal ascent towards the right dominates over the wavy descent line. The gematria of the three phases is 6 + 60 + 600. Hence, the number of the beast is, among other things, a summary of annual cycles in a world of change, in contrast to the unchanging realities of the heavens and eternity. The beast as diabolos is also an enemy because he represents a second power, previously the friend, the partner, the other (e.g. Mitra, Sat) and now a competition for the single deity.

6.5. Gamma,Sin, Tzaddi

In Greek, uppercase Gamma (figure 525 a) marks the first half of an annual cycle beginning with the root (19) in the upper right, moving to Aquarius on the left and then descending to Gemini. Lowercase gamma (cf. Arabic letter la) shows the energies flowing from Aquarius, descending to the turning point and then returning to the root (mansions 1 10 19). In the Second Alphabet of Solomon, this story is retold in terms of letter 21, Sin. Now, there are two descending lines, one from the root (19) in Scorpio, the other in Aquarius which descend to Leo and go back to Gemini. (In Greek, the equivalents are rho and phi). In the Alphabet of Magi, letter 18 linked with Aquarius and multiplication shows the descent as a rectilinear z in the upper part and then a curve which descends and then returns to the root. The corresponding Hebrew Letter is Tzaddi, which has its own story of the descent.

6.6. Lamed and J

Hebrew letter Lamed tells variants of this story. In the ante Esdram version, Lamed is reminiscent of Sanskrit U (उ). In one version, Lamed, as a twofold descent, is effectively identical to the runic letter Sig. A second version tells this story of descent in 3 stages. A third version, focusses on ascent and return in the form of a letter J (linking mansions 10 and 19 in the ketu cycle). In Egypt, J, as letter 10, is a hieroglyph[1862] in the form of a cobra at rest, linked with Nome 10 in Upper Egypt, and Serpens cauda (i.e Ketu), and the city

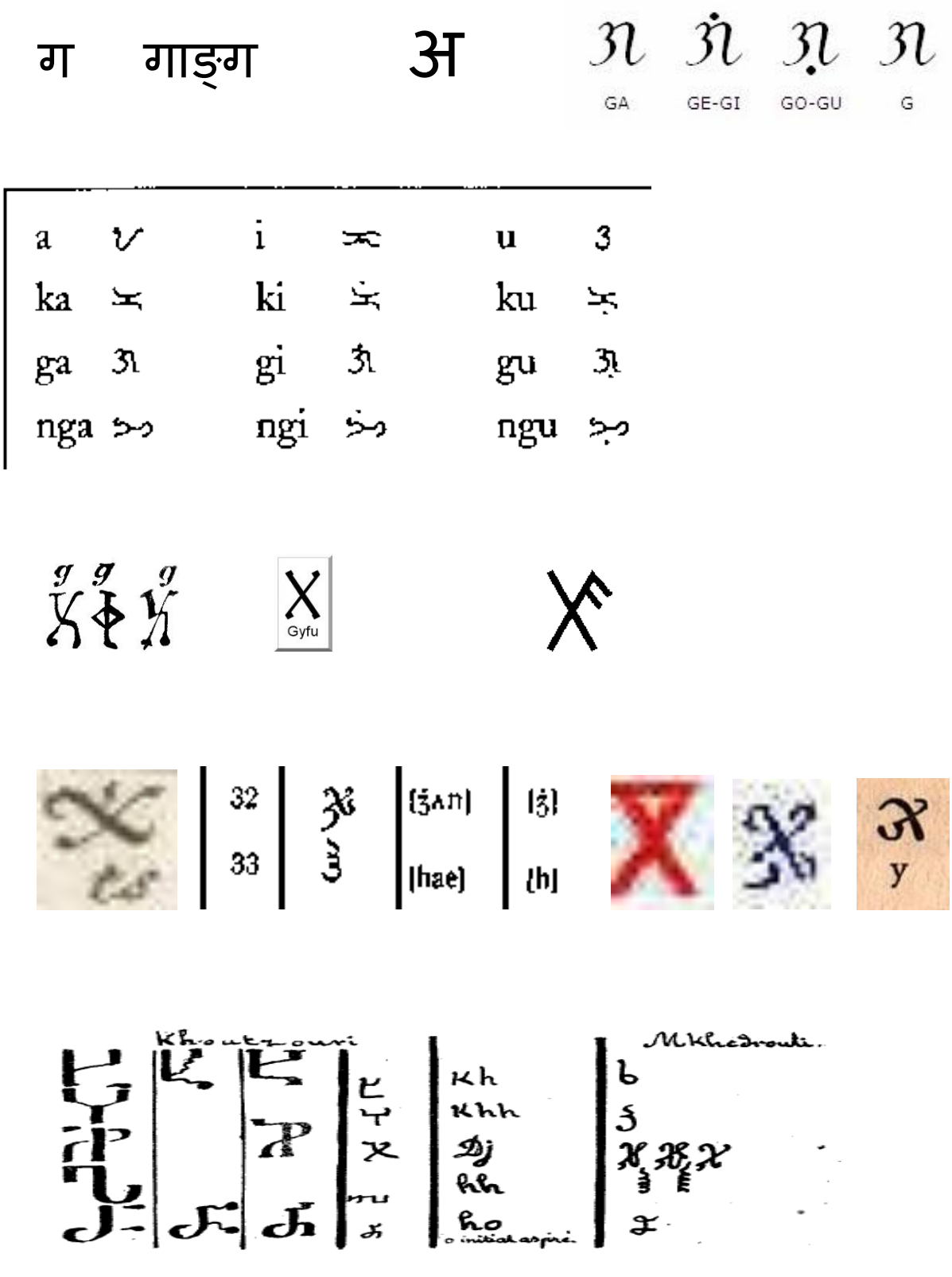


Figure 526 a-c. Sanskrit ga, ganga, A , d. Baybayin GA, GE-GI GO-GU, G, e. a ka ga nga (), f. ggg (Runic), g. Gyfu, h. Bind Rune for Good Luck, i. ts (Hunnorum), j. zan, hae (Georgian), k. j (Georgian), l. y (Egyptian 2), m. Dj khh (Mkhedrouli) ҺҺ̣

Aphroditopolis (i.e. Venus, Hathor). Such cobra-like shapes are found also in letter w+w,o, ō in the Iranian tradition (figure 525g).

Hebrew letter, Lamed, linked with the extreme South in the diagrams of the 231 gates bears a striking resemblance to this cobra of the Egyptian tradition (figure 525 e-f.), etymologically linked with j, ji and Arabic jiim. Hence, symbols traditionally connected with maximum energy, become linked with taming, restraint and control in the Hebrew tradition. There are different orientations. In the 231 gates diagram, Lamed is aligned with South. In the Alphabet of the Magi, it is aligned with Libra, such that the temperance and restraint of Lamed acquires an additional quality of balance.[1863]

6.7. Ga, Ganga, Kaganga, Zan, Jan

We are now a position to explore links between Sanskrit, Baybayin and Coptic versions of Ganga. In Sanskrit, letter 3 is ga (ग, figure 526a ff). The river Ganges is Ganga (gAGga, गाङ्ग): Sanskrit letter 3 (ga), letter 5 (ङ, n in the form of a descending S) and letter 3 (ga). The name of the river thus tells the story of its descent in three phases: a descent into the atmosphere (1st letter), a full descent in the form of an S (ङ, 2nd letter), return to the atmosphere (3rd letter).

In the Philippines, the story is differently told. GA (figure 526c) has two parts: a two staged descent in the form of a rounded 3 and a return from Leo through the root to Aquarius in the form of a reversed S (cf. the shape of Sanskrit A:अ). Baybayin nga is a variant of the hooked shape of Sanskrit (ñ, ञ). Now ganga is a two-letter word and kaganga, one of the words for the alphabet, the flowing river of words, is a three letter word. Despite variations in the manner of depicting/writing ganga the metaphor of descent and ascent links the examples in India, the Philippines and Egypt. The numbers and exact shapes of ganga in Sanskrit, Baybayin and Coptic vary but all three reflect annual cycles and flowing rivers of letters. In India, Ma Ganga is also the mother of all rivers and of all life.

In some versions of the Runic alphabet[1864] (figure 526f), the ganga story becomes three letters g: 1st, a curved descent from Aquarius to Leo, 2nd, a direct descent along the North South Axis, 3rd, an ascent back to Aquarius. The rune Gyfu reduces this to an X of descent and ascent. The Gyfu-Feo bind rune for good luck achieves the same by combining two runes. Feo or Fehu, corresponding to the female is shown as a diagonal F. Gyfu, corresponding to the male is shown as a diagonal I. In the Celtic wheel of the year, this is the descent from Imbolc to Lughnassadh (2 February-2 August, Ish, Ishana-Nirriti in the Hindu system, figure 46c and the ascent from Beltane to Samhain (1 May-1 November).[1865]

6.8. Zan, Hae, Ts, J, Dj, Y

In other contexts, the letters of crossing are linked with the final letters of the alphabet. In Hunnorum the last letter (27) is ts, written in the form of a letter of crossing.[1866] In Sanskrit

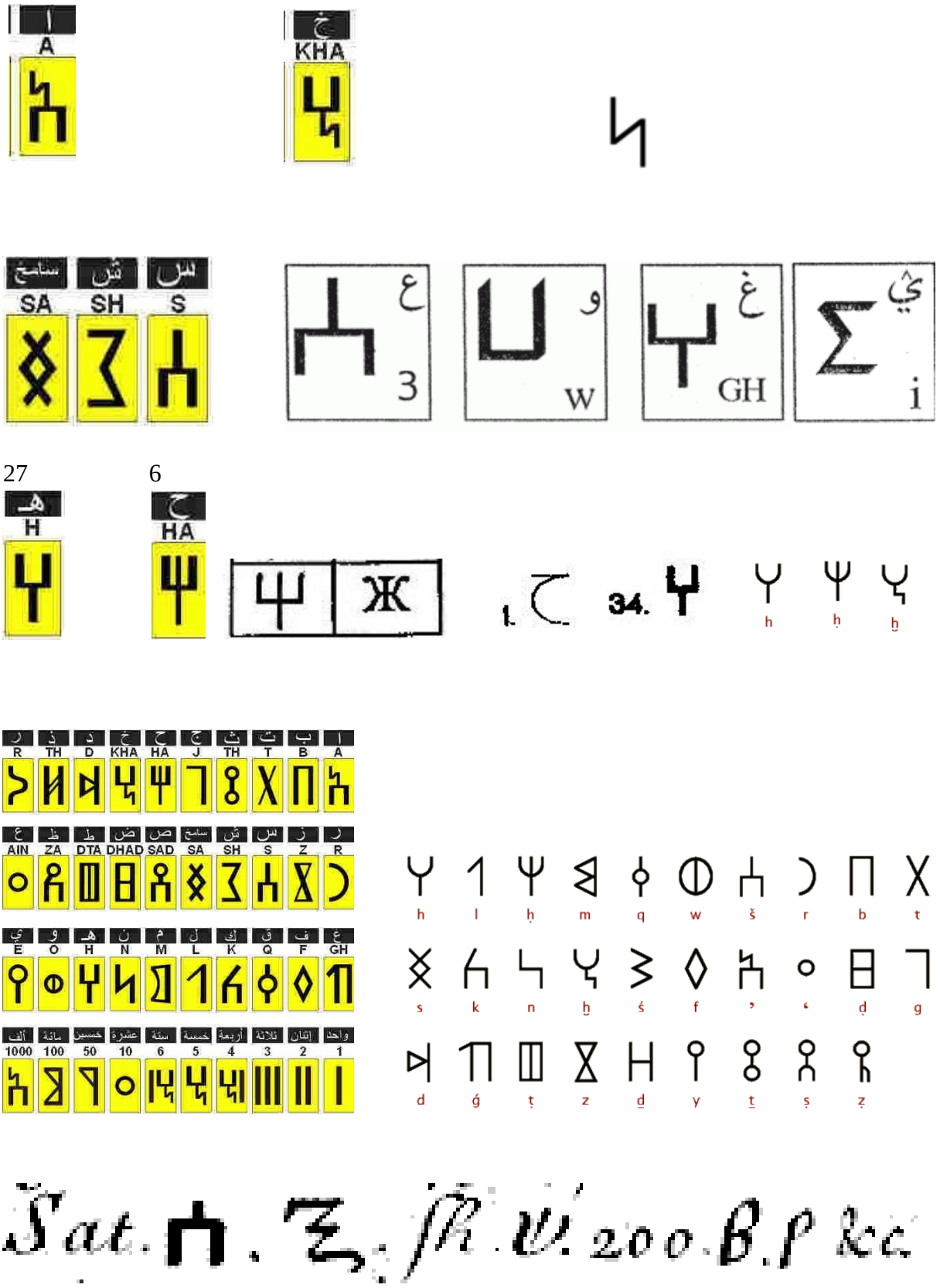


Figure 527 a-b. A-KHA, c. Sowilo (Sigel) Rune, d. SA SH S (Musnad), e. Ain, W, Gh, I (Tifinagh); f H HA (Musnad), g. Zhe (Slavitsa), h. Letters 1 34 (Asomtavruli), i. h ḥ ḫ (Old Yemeni), j. Musnad, k. South Arabian, l. Sat (Aethiopicum).

letters 32 and 33 are sa (z) and ha.[1867] In Georgian, the corresponding letters are zan and hae (figure 526j). Zan is like the crossing figure except that now there is a hook at Gemini, recalling the scythe of Saturn that cuts off crops, the year, and life generally. In Georgian Asomtavruli, the zan figure recurs along with an X with a top as letter 35 and called: The Completer of the alphabet. In other Georgian alphabets, it recurs as Dj (figure 526o), or as jani, effectively the same as the Arabic jiim, and the earlier janja (figure 515i). In Egypt, the shape recurs as letter y (Egyptian 2, Aegyptiacum and Aegyptiorum).

In these cases, the crossing at the end of the alphabet is also linked with being birth (jana), and life (jIva) and further related to Sanjivani and Mrita Sanjivani, and Sanjivini Vidya[1868] associated with the elixir of immortality, and the ability to bring persons back to life. In the West, as shown in chapter 5, this form of crossing becomes linked with Jan, Janis, Hans, John and John the Baptist and with baptism (cf. appendix 2, figure 483. Hereby, the annual cycle becomes linked with rebirth into a spiritual level free from the cycle of death.

6.11 Descent and Ascent in Musnad, South Arabian and Aethiopicum.

In the South Arabian tradition, this idea of descent and ascent of heavenly forces linked with the letters s and h is further systematized (figure 527). For instance, in the Musnad, letter 1, (A, alif), shows a twofold descent in its geometrical version. First, a Sigel or Sowilo rune shape descends half way, then a two pronged section (like a Greek letter pi descends the rest of the way). This same shape functions as symbol for the number 1000 (Al fa). Musnad letter 7, KHA shows the reverse. Now the Sowilo rune is below and the two prongs upward are above.

Musnad letter 28, H, shows the same two prongs up now with a vertical line as base. Musnad letter 5, HA shows the same principle now with 3 prongs up. In Slavitsa, the letter Zhe, which follows letter 5, has the same 3 pronged runic form. Alternative versions of the letters still tell the same story. For instance, the regular version of Arabic Ha (ح) shows a beginning at the root in Scorpio, a horizontal line to Aquarius and then an arced descent. In Georgian (Asomtavruli), the shape of Arabic Ha appears as letter 1, while Musnad letter 28 recurs as Asomtavruli letter 34. In Old Yemeni (figure 527f), the 2 and 3 pronged heavenly versions become h and ḥ, corresponding to Hebrew first he and second he (heh, heth). A third version, ḫ (here letter 14) corresponding to KHA in Musnad, again shows a descent in two stages.

In Musnad, the three s letters also show the descent. Sin shows a single pillar in the heavens that becomes two pronged on earth. In Aethiopicum, this downward two-pronged letter is one of the forms of the letter Shin, which also has the form of Coptic ksi (figure 527k). Meanwhile, Musnad letter Shin has the form of a reversed Sigma similar to Hebrew ante Esdram Beth and Vau (Magi, figure 520b). Musnad letter Sa shows 2 xs or a double x, one superimposed on the other, as in the Ing rune, ng (Anglo-Saxon Runes) and letter H (Hun Rovas). Musnad letter, 29, O, corresponding to Arabic waw (و) is drawn as a circle with a vertical line. Musnad letter, 30, E, corresponding to Arabic ya (ي), is drawn as a circle on top of a vertical line.

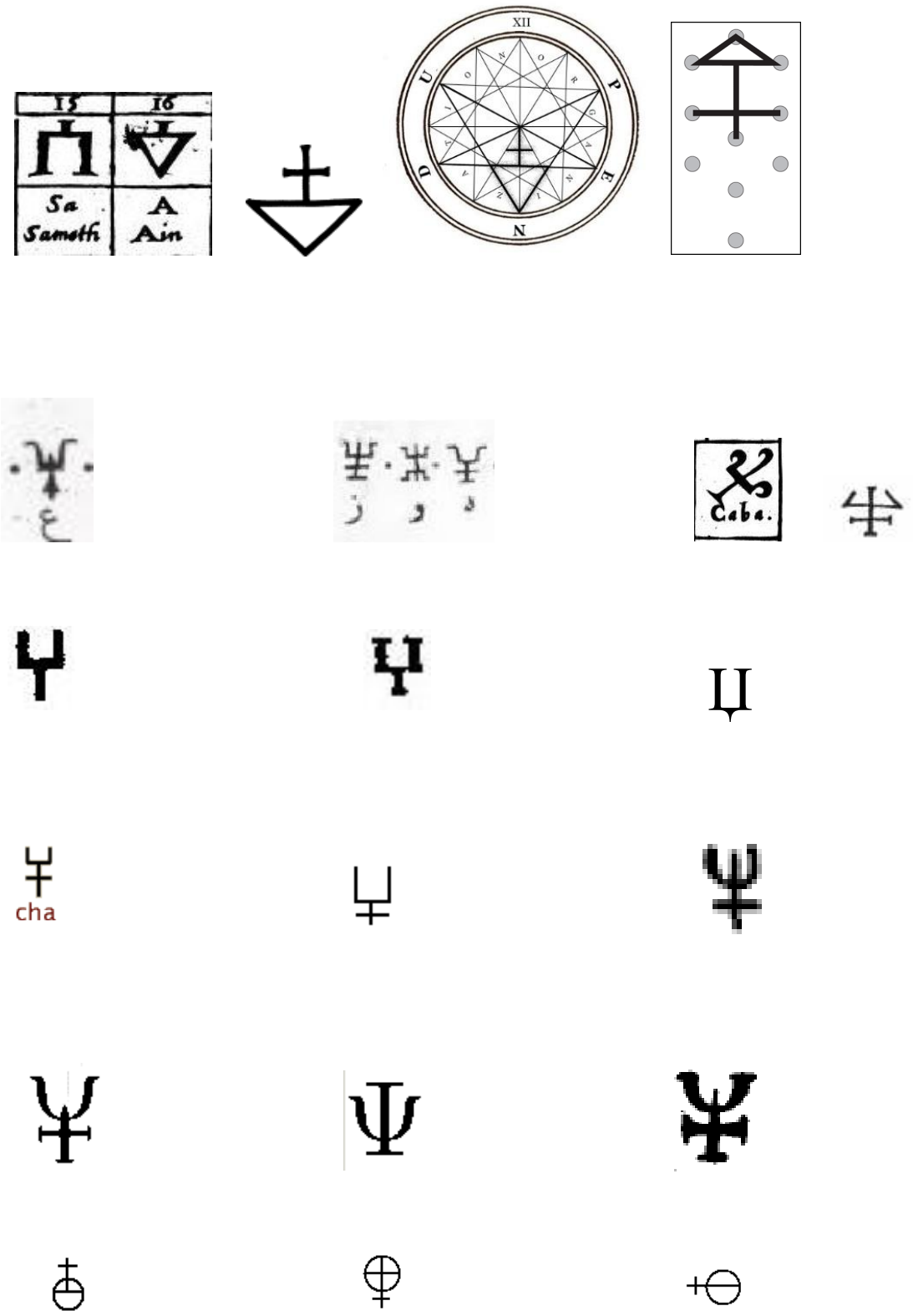


Figure 528 a. Sameth Ain b. Sulphur (Stone of the Wise, Cinnabar), c. Inverted Sulphur Sign, d. Sulphur on Tree of Life, e. Ain (Pharaonic), f. H W Z (Mercurio), g. Essentia h. Letter 34 (Asomtavruli), i. h (khutsuri) j. Dzhe k. cha (Kharosti), l. potash m. Lime n-o. quicklime (calx viva), p. cinnabar, q. quicklime r. Alum.

In Old Yemeni, letter š (letter 7) shows a two pronged form downward. Letter ain (ʿ), as letter 17, shows the 2 pronged stand with a Sigel rune above. In the Yemeni alphabet, letter 16, f, corresponds to full moon on day 16, letter 24 marks the end of a 24 phase cycle with a dagaz rune and the final letters depict symbolically the growth of a new being. In the Musnad alphabet, the same dagaz rune is linked with letter 12, suggesting a link with a 12 month solar cycle. Hence, the same letter forms representing the same basic themes in terms of descent and ascent acquire different places as the system changes from a lunar to a solar base. These letters in the South Arabian tradition change the story of descent and ascent into clear geometrical figures. These figures recur elsewhere, play a seminal role in alchemy and also relate to the letters of the tetragrammaton. These connections may explain why letters Y H V H letters acquired such cosmic significance.

7. Prongs, Letters and Alchemy

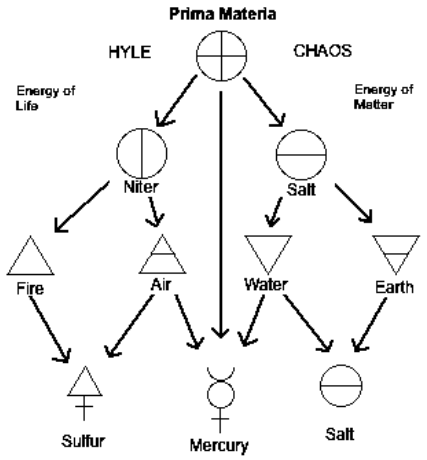
Similar letters to those of Old Yemeni, Musnad and Aethiopicum are found in the Alphabet Ethyopique ou des Nubiens (figure 528a ff). Here the geometrical shape with 2 descending prongs is letter 15: Sa Sameth, followed by letter 16: A Ain. A downward triangle topped by a cross is a symbol for cinnabar, for sulphur and the stone of the wise, better known as the philosopher's stone. It recurs in mystical versions of Tarot card 12, the Hanged Man (Pendu). An inverted version of the sulphur sign is also found on the tree of life.

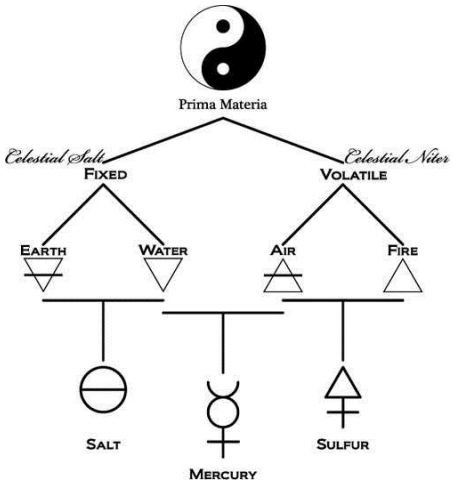
In the Pharaonic alphabet (figure 528e, cf. 506b), the letter Ain is shown as an upright three pronged figure. Two and three pronged figures represent letters 5 6 7 (H W Z) in the Alfabeto di Mercurio. In Cophtite, a similar shape positioned diagonally is the letter Caba (cf. Cabala). The similarity of these figures with the alchemical symbol for essentia (🜾) is striking. The upright two pronged form recurs in various alphabets: as letter 34 in Asomtavruli (Georgian), as letter h in khutsuri (Georgian) and as letter Dzhe (Cyrillic). The same shape with an additional horizontal line looking like two arms is found in the letter cha (Kharosti), in the potash symbol. In the lime symbol, there are three prongs, which look like Neptune's trident. Variations, looking like the letter Psi, become symbols for quicklime (calx viva, literally living chalk). Other examples show an orb and cross upwards as cinnabar, downwards as quicklime and sidewards as alum. The orb and cross now with a dot in the orb recurs as Gold of the Philosophers, the Universal Stone (aurum philosophorum, lapis universalis, figure 530).

The shapes of letters and alchemical symbols are clearly interconnected and play a central role in the great work (opus magnum) of alchemy. To understand this better it will be useful to consider briefly 2 principles, and 3 heavenly elements and how these interact with 4 elements, without plunging into all the intricacies of alchemy.

7.1 Two Principles

In the earliest alphabets, the two principles are often A and B. In the Vattan alphabet published by Saint Yves d'Alvèydre (figure 378) the first two letters are Be and Ba: a circle with a vertical line (⦶) and a circle with an horizontal line (⊖). In the Umbanda alphabet the same symbols are linked with AUM and BAN,[1869] linked with God or the Supreme Spirit and





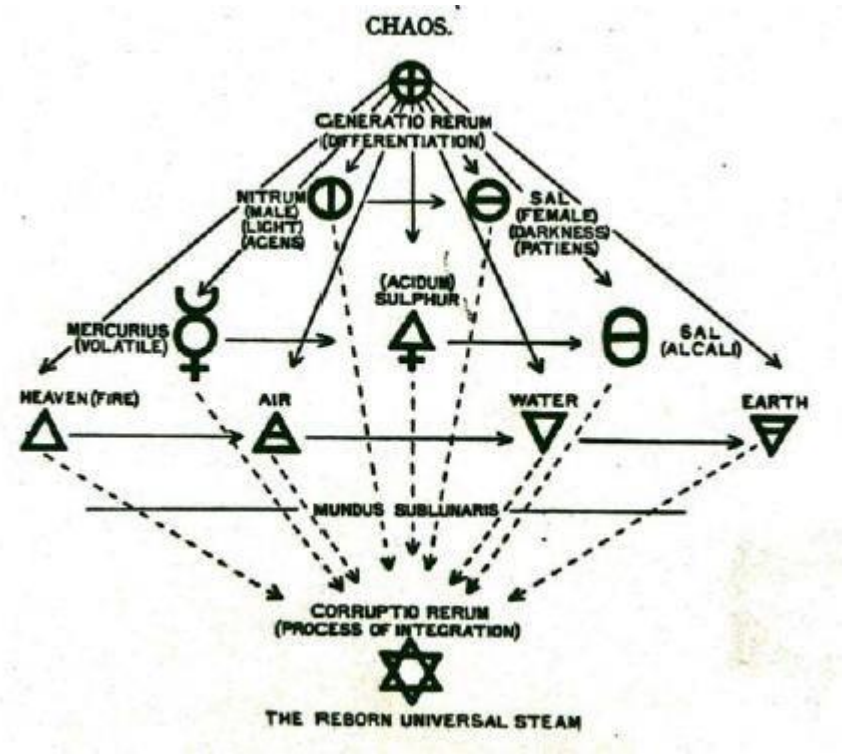


Figure 529 a-d. Prima Materia leading to Sulfur, Mercury, Salt in different combinations

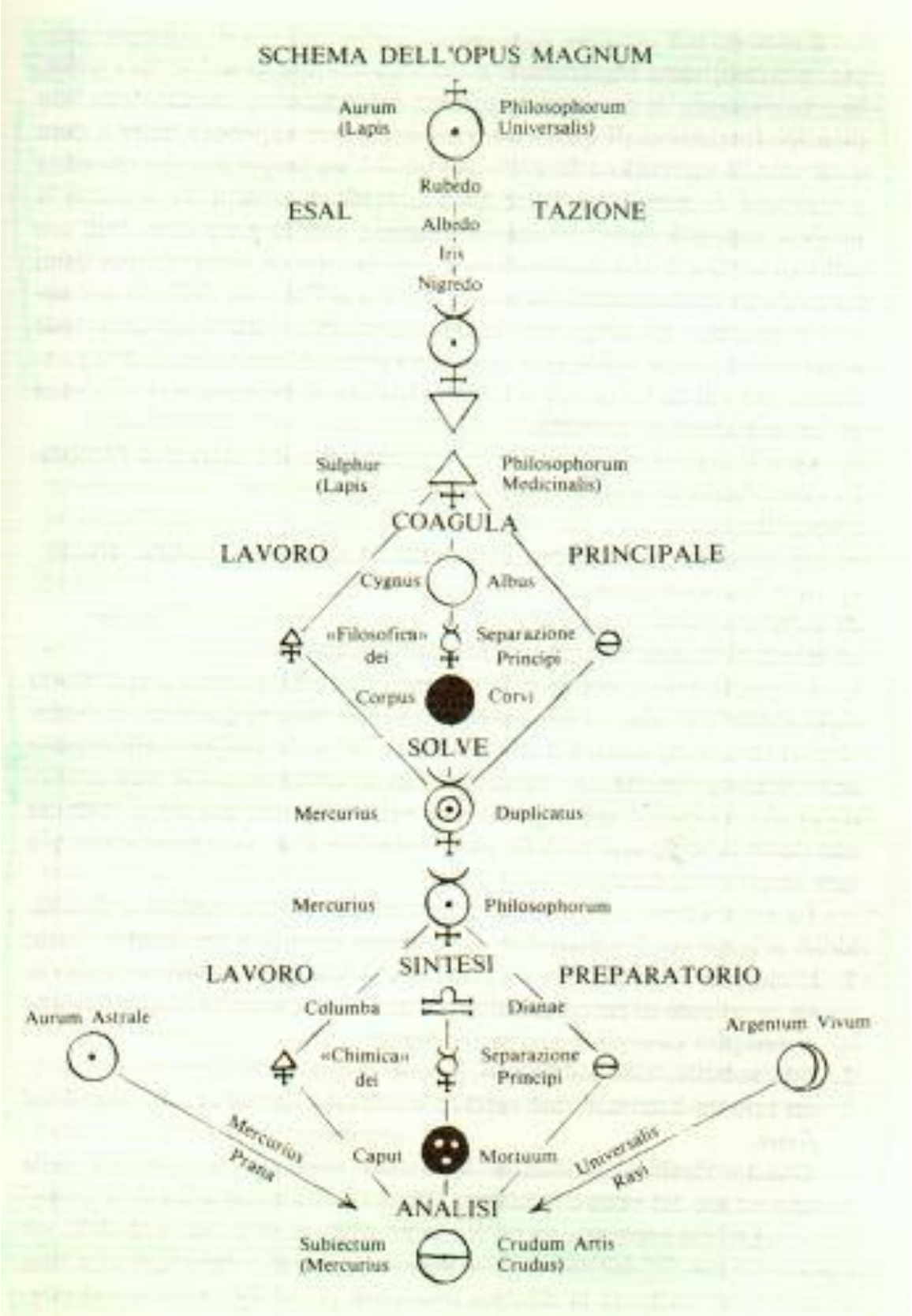
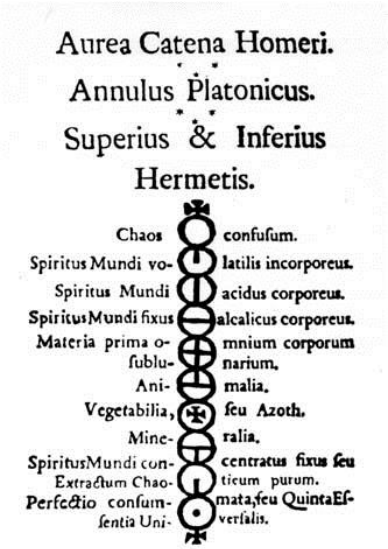


Figure 530. A view of the big picture of the Opus Magnum



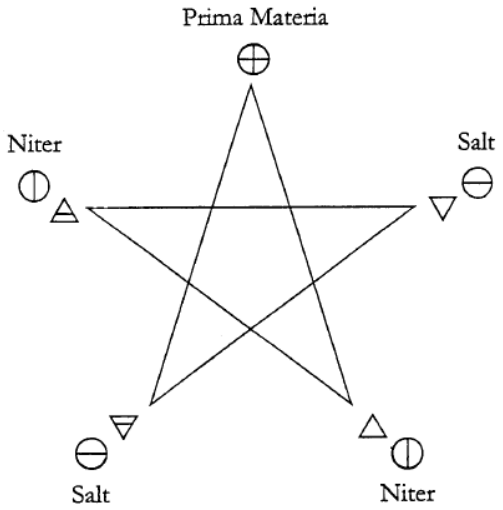


Figure 531. Annulus Platonicus, 5 Elements and Pentagram, Vitriol

Set Principle respectively. In Aethiopicum, the circle with a vertical line is letter 6, Vau (⦶).[1870] An alchemical version of the monad that becomes a duad, the one that becomes two, begins with a materia prima or prima materia (figure 529) and splits into energy of life and energy of matter, also called the active and the passive principle, volatile and fixed. The energy of life, a circle with a vertical line, is variously called niter, heavenly niter, nitrum, saltpetre, or spiritus mundi acidus corporeus. The energy of matter, a circle with an horizontal line, is variously called salt, heavenly salt, natrum, common salt, spiritus mundi alcalicus corporeus.

7.2. Two Principles and Four Elements

These two principles react with the four elements (figure 529). Niter reacts with fire and air. Salt reacts with water and earth. The positions of the elements vary. From this combination of two principles and four elements result three chemicals: sulfur, mercury and salt associated with three planets, Venus, Mercury and the Moon. These three chemicals are variously called the 3 heavenly elements, 3 alchemical principles or 3 philosophical principles and lead to a Reborn Universal Steam (figure 529c).

7.3. Opus Magnum

The great work (opus magnum) in its alchemical sense (figure 530) begins with a crude subject of the art: crude Mercury. It then proceeds in three steps. Step one is the preparatory work: synthesis. It entails the chemical separation of the principles: sulphur, mercury, salt. This results in the mercury of the philosophers. Step two is the principal work. This entails the philosophical separation of the principles: sulphur, mercury, salt resulting in the sulphur of the philosophers (the medicinal stone). Step three is exaltation, which results in the gold of philosophers (the universal stone).

7.4. Golden Chain of Homer

These basic elements recur in many forms (figure 531a ff.). Sometimes they are used to outline a chain of being, a descent into matter, variously called the golden chain of Homer, the Ring of Plato, the Superior and the Lower of the Hermetics. Sometimes they are treated in the context of a pentagram. Now a niter (⦶) axis of air-fire intersects with a salt (⊖) axis of earth-water. Other configurations change the pentagram into a heptagram. Now, sulfur linked with Mars, is opposed to Mercury, linked with planet Mercury. In some interpretations, Sulfur is the soul (anima), mercury is the spirit (spiritus) while salt is the body (corpus).[1871] In other versions a three-headed serpent represents the 3 principles and the philosopher's stone.[1872]

7.5. Three Letters (Yod, Vav, Shin)

In the Christian Perpetual calendar (figure 532), the three alchemical principles, sulfur, salt, mercury (sulphur, sal, mercurius) are aligned with Hebrew letters 10 6 21 (Yod, Vav, Shin) and a series of trines including: Father, Son and Holy Spirit; Supreme, Middle, Below; Hope, Faith, Charity. The three gods of the Zoroastrian tradition are also listed: Orosmasis Deus, Mitrim Mens and Aramiris Spiritus, as are the three kingdoms of animal, mineral and

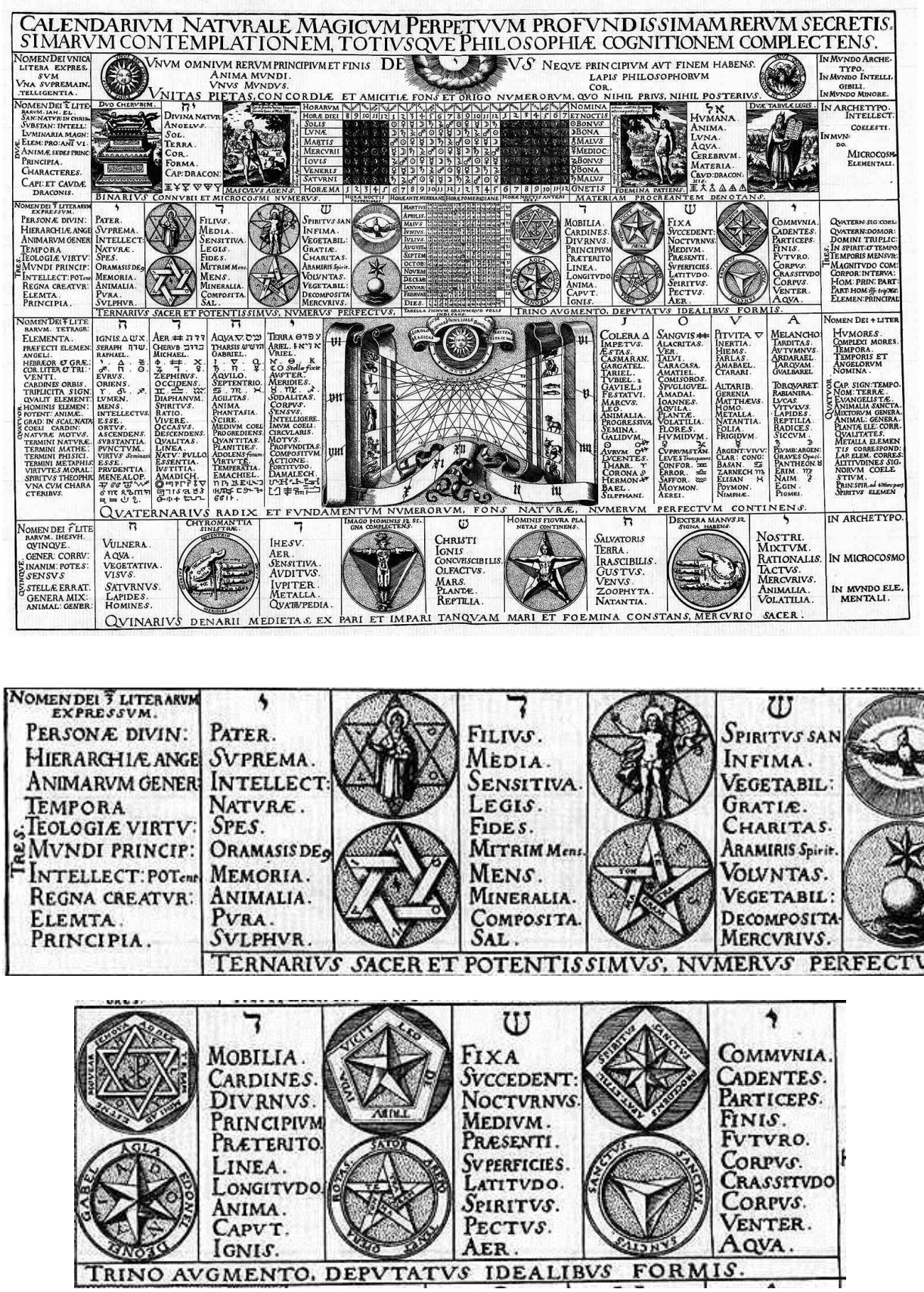
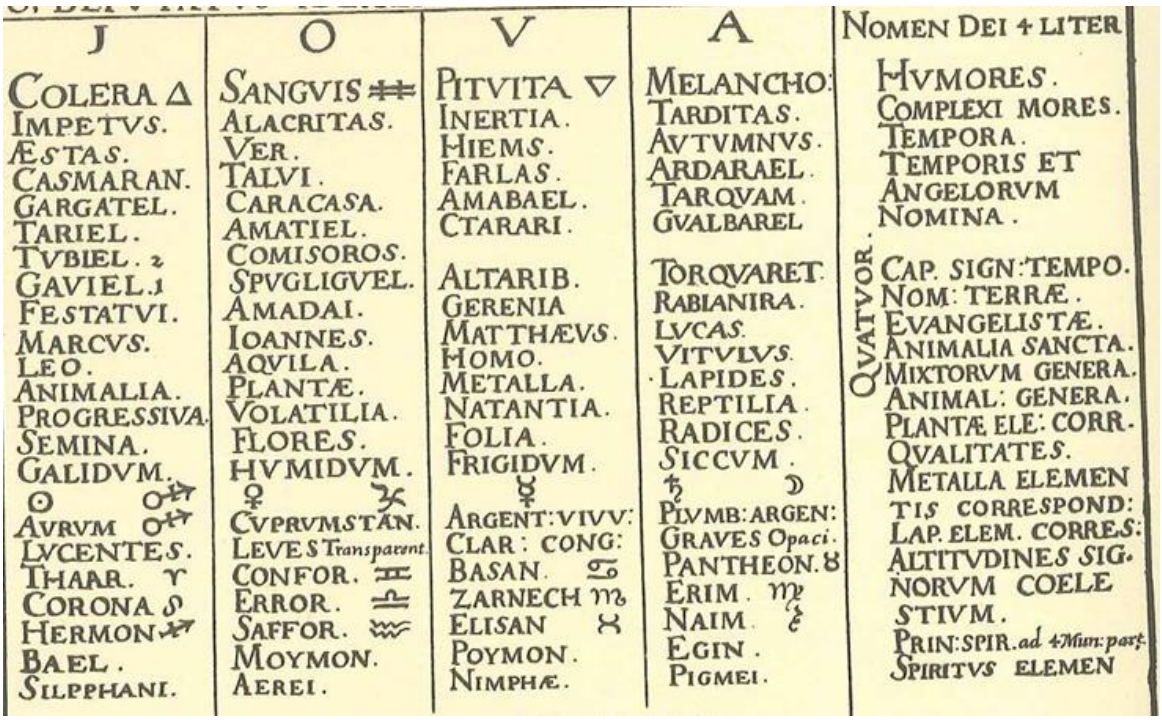


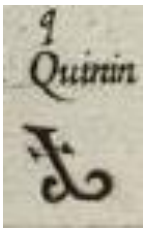
Figure 532a-c. Perpetual Calendar and details showing Father, Son Holy Spirit; Vav, Shin, Yod

DEI ✠ LITE	ה	ך	ה	ו
I. TETRAGR:				
ENTA.	IGNIS.	AER.	AQVA.	TERRA
CTI ELEMEN:	SERAPH	CHERVB	THARSIS.	ARIEL.
I.	RAPHAEL.	MICHAEL.	GABRIEL.	VRIEL.
OR ET GRÆ:				
TER ET TRI:				Stellæ fixæ
I.	EVRVS.	ZEPHIRVS.	AQVILO.	AVSTER.
NES ORBIS.	ORIENS.	OCCIDENS.	SEPTENTRIO.	MERIDIES.
CITA SIGN:				
T ELEMENT:	LVMEN.	DIAPHANVM.	AGILITAS.	SODALITAS.
IIS ELEMEN:	MENS.	SPIRITVS.	ANIMA	CORPVS.
T: ANIMÆ.	INTELLECTVS.	RATIO.	PHANTASIA.	SENSVS.
IN SCAL: NATA:	ESSE.	VIVERE.	SCIRE.	INTELLIGERE.
CARDIN:	ORTVS.	OCCASVS.	MEDIVM COEL:	IMVM COELI.
Æ MOTVS.	ASCENDENS.	DESCENDENS.	PROGREDIENS.	CIRCVLARIS.
NI NATVRÆ.	SVBSTANTIA.	QVALITAS.	QVANTITAS.	MOTVS.
INI MATHE:	PVNCTVM.	LINEA.	PLANITIES.	PROFVNDITAS.
NI PHISICI.	VIRTVS Seminari	NATV: PVLLO.	ADOLENS foram:	COMPOSITVM.
NI METAPHIS:	ESSE.	ESSENTIA.	VIRTVTE.	ACTIONE.
TES MORAL:	PRVDENTIA.	IVSTITIA.	TEMPERATIA.	FORTITVDO.
VS THEOPHR:	MENEALOP.	AMADICH.	EMACHIEL.	DAMALECH.
CVM CHARA				
IBVS.				



J	O	V	A	NOMEN DEI 4 LITER
COLERA	SANGVIS	PITVITA	MELANCHO:	HVMORES.
IMPETVS.	ALACRITAS.	INERTIA.	TARDITAS.	COMPLEXI MORES.
ÆSTAS.	VER.	HIEMS.	AVTVMNVS.	TEMPORA.
CASMARAN.	TALVI.	FARLAS.	ARDARAEL.	TEMPORIS ET
GARGATEL.	CARACASA.	AMABAEL.	TARQVAM.	ANGELORVM
TARIEL.	AMATIEL.	CTARARI.	GVALBAREL	NOMINA.
TVBIEL.	COMISOROS.			
GAVIEL.	SPVGLIGVEL.	ALTARIB.	TORQVARET.	QVATVOR.
FESTATVI.	AMADAI.	GERENIA	RABIANIRA.	CAP. SIGN: TEMPO.
MARCVS.	IOANNES.	MATTHÆVS.	LVCAS.	NOM: TERRÆ.
LEO.	AQVILA.	HOMO.	VITVLVS.	EVANGELISTÆ.
ANIMALIA.	PLANTÆ.	METALLA.	LAPIDES.	ANIMALIA SANCTA.
PROGRESSIVA.	VOLATILIA.	NATANTIA.	REPTILIA.	MIXTORVM GENERA.
SEMINA.	FLORES.	FOLIA.	RADICES.	ANIMAL: GENERA.
GALIDVM.	HVMIDVM.	FRIGIDVM.	SICCVM.	PLANTÆ ELE: CORR.
				QVALITATES.
AVRVM	CVPRVMSTAN.	ARGENT: VIVV:	PLVMB: ARGEN:	METALLA ELEMEN
LVCENTES.	LEVES Transparent.	CLAR: CONG:	GRAVES Opaci.	TIS CORRESPOND:
THAAR.	CONFOR.	BASAN.	PANTHEON.	LAP. ELEM. CORRES:
CORONA	ERROR.	ZARNECH	ERIM.	ALTITVDINES SIG.
HERMON	SAFFOR.	ELISAN	NAIM.	NORVM COELE
BAEL.	MOYMON.	POYMON.	EGIN.	STIVM.
SILPPHANI.	AEREI.	NIMPHÆ.	PIGMEI.	PRIN: SPIR. ad 4 Mun: part.
				SPIRITVS ELEMEN

Figure 533d-e. Details of the Perpetual Calendar: He Vav He Yod and YOVA.



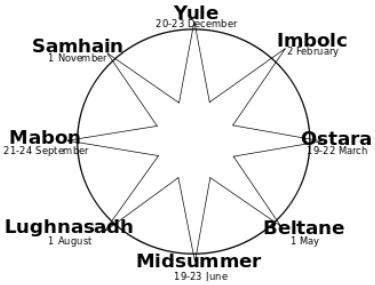


Figure 534 a-b. Brimstone, c. Quinin, d. Solve, e. Silver, f. Rophi, g. Daleth, h. Chi Rho Emblem, i. Eastern Roman Flag, j. Celtic 8 pointed Star and 8 Feasts

vegetable. God the Father is shown in a hexagram (6 pointed star); the Son, Christ, is shown in a pentagram, while the Holy Spirit is shown in an eye-like oval.

A second chart changes the order of the letters to 6 21 10 (Vav, Shin, Yod) which are aligned with further trines including: mobile, fixed, common; beginning, middle, end; past, present and future; line, surface, body; length, width and depth; soul, spirit and body, head, breast, belly; fire, air, water.

7.6. Four Letters (Yod, Heh, Vav, Heh)

A third chart (figure 532d) entails Hebrew letters 5 6 5 10 (Heh, Vav, Heh, Yod), aligned with a series of quaternaries including fire, air, water, earth; east, west, north, south; to be, to live, to know, to understand; point, line, plane, depth; prudence, justice, temperance, fortitude. A fourth chart (figure 532 e) has the four letters, J O V A, corresponding to Hebrew letters 10 16 6 1, which includes a further series of four humours, seasons, angels, evangelists, and princes of elements.

The lower column of the perpetual calendar shows a fivefold arrangement with Hebrew letters 5 6 21 5 10 (Heh Vav Shin Heh Yod). These letters are now part of the archetypal world, associated with 5 wounds of Christ, 5 elements, 5 senses, 5 planets, 5 metals in the microcosm as well as 5 kinds of life and 5 kinds of being in the elemental world. The details of these associations or even their accuracy qua science are not our concern here. Of interest is how four letters are arranged in series of 3, 4, and 5 to create lists of trinities, quaternities and quinternities. The letters of the tetragrammaton linked with an archetypal world become a framework for a systematic ordering of powers, dimensions, qualities in both the metaphysical (microcosm) and the physical (elemental) worlds. In these alignments, 6, which had been connected with Rahu, number 6, sex, shape 6, and evil is transformed as Vav into the Son, Christ, Mitrim (Mithra) and Mind (mens). The number linked with the source of eclipses and evil, is now transformed into the place of a son of God, a redeemer.

Astronomically, the negative aspects of 6, Rahu, Venus, and Sulfur are shifted from Gemini to Scorpio, from the galactic anticentre to the galactic centre, now associated with the brimstone symbol, a form of sulfur, represented by a double cross on an infinity symbol (figure 534 a-b). In terms of alphabetical letters, effectively the same shape becomes the letter 16, Quinin in Siriorum. In the East Roman version of the Chi Rho figure, this brimstone symbol functions as an Omega opposite an Alpha.

In Siriorum, letter 17 is Rophi, in the form of a curly Z with a central horizontal. Its shape is almost identical to the alchemical symbol for Solve and for Silver. In terms of astronomy it goes from Scorpio (the root), to Aquarius, to Leo and across to Gemini. In terms of the Celtic year the path is Samhain, Imbolc, Lughnasadh, Beltane (figure 534j). Alphabetically, rophi is one letter in Siriorum. In Greek, these are two separate letters, 17 and 21: rho and phi, representing the creative female power and male generative principle in Scorpio and Aquarius respectively.[1873]

	1	2	3
India	1 10 19	2 11 20	3 12 21
	1 10 100	2 20 200	3 30 300
	Ketu	Shukra	Surya
	Dragon Tail	Venus	Sun
Futhark	Human World	Cosmos	Clannish Links
	1- 6	7- 12	13 -18
	1 - 8	9 - 16	17 - 24
Aiq- Bekar	1 4 7	2 5 8	3 6 9
	A D Z	B H Ch	G V T
	Fire	Air	Water
Zodiac Signs	1 4 7 10	2 5 8 11	3 6 9 12
	Cardinal	Solid/Fixed	Bicorporeal/Mutable
	2	1	3
Medieaval	2 5 8 11	1 4 7 10	3 6 9 12
	Mundus	Annus	Homo
	World	Year	Man
	Fixed	Cardinal	Mutable Signs
	Cosmic Cycles	Annual Cycles	Human/Growth
	1	2	3
Tarot	1 4 7 10 13 16 19	2 5 8 11 14 17 20	3 6 9 12 15 18 0
	God the Father	God the Son	God the Holy Spirit
	OSIRIS--BRAHMA--JUPITER	ISIS--VISHNU--JUNO	HORUS--SIVA—VULCAN
	God	Man	Universe
	Fundamental Principles	Powers/Agencies	Effects of Principles
	Thesis	Antithesis	Synthesis
	Theogony	Androgony	Cosmogony
	WISDOM	THE BEING	REALITY
Persian Shape	18	17	16
Arabic Shape	17	15	16
Gematria	10	5	6
Hebrew	Y	H	V
Christian	Yod	He	Vau
	God the Father	God the Son	God the Holy Spirit
	Sulphur	Salt	Mercury
	Hexagram	Pentagram	Hexagonal Star on Sphere

Table 115. Corrrespondences in major systems of India and West.

7.7. Alpha-Beta

The central column of the Chi Rho symbol (figure 534h, cf. 399) shows Rho at the top and a serpent version of Stigma below, although interestingly enough the serpent does not entwine the tree of life. It is in behind the tree. This Eastern Roman Rho, which has the form of a P recurs on the Eastern Roman Flag and also in the Alphabet Ethiopyque where it is letter 19, Daleth. Now the Rho stands on a two pronged base recalling that of Sat and Sa (figures 528 f and 529 a). In these examples, there is a clear overlap between alphabetical, astronomical, alchemical and religious symbolism. The annual cycle of dying and rebirth has been linked with a religious cycle of death and resurrection, of being born again and eternal life.

Standing back, the different ways of writing the word alphabet are effectively different ways of telling this story of the annual descent and ascent of energies. For instance, in the case of Greek, Alpha-Beta tells the story in two major parts: alpha (letters 1 11 21 1), which is abstract and male, and beta (letters 2 5 22 1), which is concrete and female. Uppercase letter A shows the principles of descent and a division between heaven and earth. Uppercase Lambda (Λ) shows the same framework without the division. Lowercase lambda shows the details of the return (λ): Leo to Aquarius, with a branch coming up from Gemini. (As such it is almost a mirror version of the original descent in gamma: γ). Letter 21, Phi (Φ) shows the completion, while lowercase a (α), summarizes the cycle.[1874] In alfa-bet, the letters become 1 12 6 1, 2 5 22. In the word alfa-vit, the letters become 1 12 6 1, 6 10 22. In aleph-bet, the sequence is 1 12 5 12, 2 5 22. In the Coptic, Alpha Vita (figure iii, cf. 272 a), letters 1 and 2, A V, tell the whole story of the alphabet. In Iacobitanum, letters 1 and 2 summarize the story as Alfa Veda. The versions of the word alphabet thus create new alternatives[1875] to the 1 10 19, 2 12 21 sequences introduced by the Indian mansions.

8. Continuity of Systems

A big picture of the systems used for ordering stories of the sky and alphabets on earth is now possible. The Indian system imposed a ninefold division on the heavens (table 108). Of these the first three, relating to Ketu, Shukra and Surya (Dragon's Tail, Venus, Sun), introduced sequences important for the West: 1 10 19, 2 11 20, 3 12 21 (figure 506). These inspire the letter sequences associated with the A I Q B K R (Aiq Bekar) and the corresponding gematria sequences of 1 10 100, 2 20 200, 3 20 300 found in the Persian, Arabic, Hebrew and other systems.[1876]

When the Aiq- Bekar alignment is read vertically it leads to the number sequences: 1 4 7, 2 5 8, 3 6 9 corresponding to letters A D Z, B H Ch, G V T (figure 506d) which align with the numbers in zodiac signs to create triplicities of elements: Fire, Air, Water. These same number sequences extended by 1 number become the quadruplicities linked with zodiac signs 1 4 7 10, 2 5 8 11, 3 6 9 12, and the 4 elements (air, earth, fire, water) and also defining the three kinds of signs: Cardinal, Solid/Fixed, Bicorporeal/Mutable, which become linked to further trines, triplicities and trinities.

An important strand of the Mediaeval world maintains the system but changes the 1 2 3 order to 2 1 3, whereby the sequences of 2 5 8 11, 1 4 7 10, 3 6 9 12 now correspond to the world,

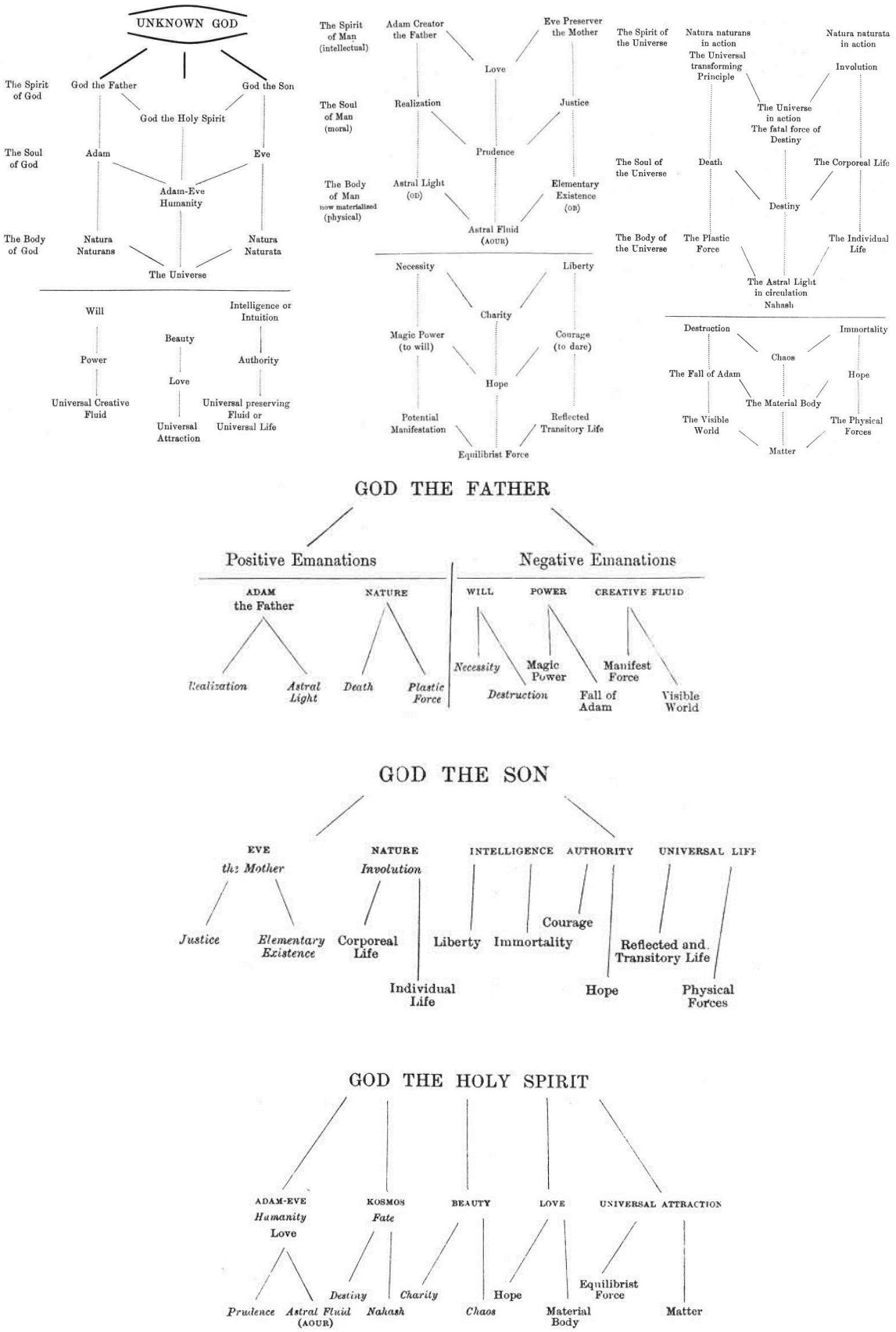


Figure 535. Theogony, Androgony, Cosmogony, and emanations of God the Father, Son and Holy Spirit.

The Sceptre	or yod	= Fire
The cup	or he	= Water
The Sword	or vau	= Earth
The Pentacle	or 2nd he	= Air

Table 116. 4 Tarot Symbols, 4 Letters of tetragrammaton and 4 Elements.

year and man (mundus, annus, homo (table 115, cf. table 38), to reflect cosmic cycles, annual cycles and human/growth cycles. Meanwhile, another strand, based on the Tarot of the Bohemians (claimed to have come from India via Romany gypsies),[1877] maintains the original 1 2 3 order and extends it to create the sequences: 1 4 7 10 13 16 19, 2 5 8 11 14 17 20, 3 6 9 12 15 18 0.[1878] These sequences entail Christian versions of the trinities: e.g. God the Father, God the Son, God the Holy Spirit, which are then extended across cultures: Osiris--Brahma--Jupiter; Isis--Vishnu--Juno and Horus—Siva--Vulcan. These trinities and triple sequences also become the basis for a threefold approach in terms of God, Man and Universe, which are linked in turn with fundamental principles; powers/agencies and effects of these principles on man/universe/consciousness.

In the Tarot of the Bohemians, four basic symbols (sceptre, cup, sword and pentacle) are linked with four letters of the tetragrammaton and four elements (table 116, cf. figure 328 a, 540). With these symbols, one of three alchemical principles, sulphur (sulfur, ♎), the omnipresent symbol of life, again plays a central role (cf. figure 196 c):

> This symbol gives us an exact figure of the construction of the Tarot itself, if we notice that the figure in the centre represents a triangle (a head and two extended arms) surmounting a cross (the legs), that is to say, the figure of the septenary thus formed ♎.
> The four corners therefore reproduce the four great symbols of the Tarot. The centre represents the action of these symbols between themselves, represented by the ten numbers of the minor arcana, and the twenty-two letters of the major arcana. Lastly, the centre reproduces the septenary law of the major arcana themselves.
> As this septenary is in the centre of three circles, representing the three worlds, we see that the sense of the twenty-one arcana is once more determined (3 x 7 = 21).[1879]

Underlying the approach is a system of thesis, antithesis, synthesis, linked with an active, passive and synthetic principle respectively. The first three numbers form an active, upward triangle. The next three numbers form a passive, downward triangle. These 6 combine to make a hexagram which is then balanced by the synthetic seventh number in the sequence. Hereby, 7, 13 and 19 become three numbers of the synthetic principles of God, man and the Universe and the three numerical sequences create three sets of hexagrams used to establish the constitution of God, man and the universe (figures 362-363).

These principles become starting points for a Theogony, Androgony and Cosmogony (figure 535 a-c). Earlier an Indian system was described using an upward process of body, speech, mind (kaya, vac, citta; or manas, buddhi, citta, ahamkara). In the Tarot, a series of downward triangles are used to explain the process of creation. Hence, God, Man and the Universe each have a soul, spirit, and body (anima, spiritus, corpus), which then generate downward triangles.

On the surface this leads to a wonderful trinitarian theory of everything. On closer inspection,

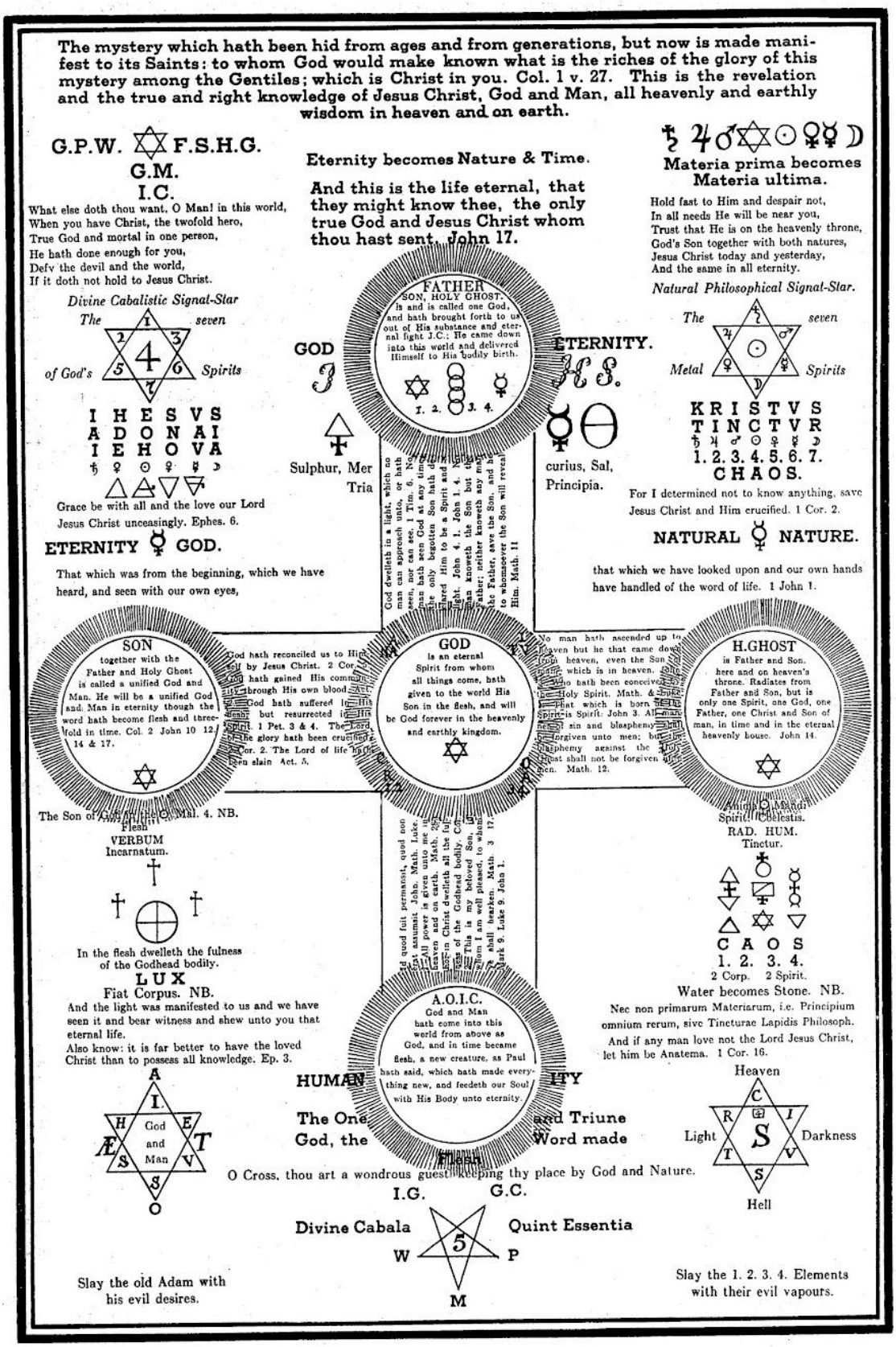


Figure 536. The Mystery.

the second place, linked with the negative principle and the antithesis, is held by God the Son, Eve Preserver the Mother and Natura naturata in the three levels of god, man and universe. The female, who is the creative principle (matrika who creates the matrices of life as Durga, Lakshmi, Kali) in India is now connected with the negative and opposition as well as with the downward triangle. Creation has a minus sign (-) and the source of life is now negative.

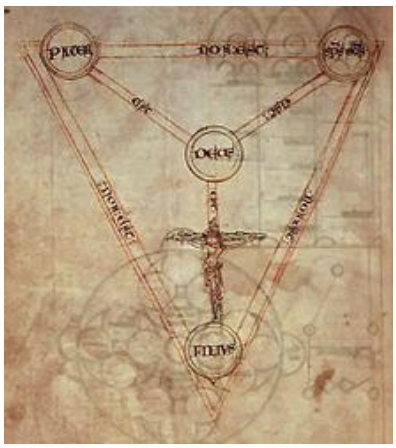
In terms of creation, God the Father produces 2 positive emanations (Adam, Nature) and 3 negative emanations (Will, Power, Creative Fluid, figure 535 d), which lead to destruction, the Fall of Adam and the Visible World. As in the neo-Platonic tradition, associated with Plotinus, the descent into matter is associated with the negative. In later sects of Manichaeism (Cathars, Bogomils), this descent into the material is a direct descent into evil whereby the only hope is to reject the physical created world and return to a world of light.

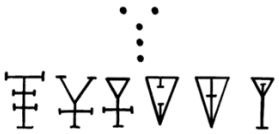
The system described by Papus is much more nuanced. The dualism of good-evil (positive-negative is balanced by a third principle (synthetic also called equilibritive), which enables a continual move towards balance, resolution and potentially, improvement and perfectibility. There is also an older indeterminate principle, also called the Unknown God and En Sof (cf. Deus absconditus, Ain Soph), who corresponds to the timeless god of Eternity (cf. Para Brahma in India and Zurvan Akarana in Persia). Papus was a famous Rosicrucian,[1880] and this element recurs in some diagrams such as the Rosicrucian Mystery (figure 536). A Cross has five circles. The upper circle is God Eternity (the indeterminate principle). He is flanked by the letters I H S and the corresponding 3 principles Sulphur, Mercury, Salt. The three middle circles are Son, God, H. Ghost. The lower Circle is Humanity.[1881] The cross is accompanied by two hexagrams, a Divine Cabalistic Signal-Star and a Natural Philosophical Signal Star corresponding to the 7 spirits of God and the 7 metal spirits. The text hints at the goal: “Slay the old Adam with his evil desires….slay the 1.2 3 4 elements with their evil vapours” and arrive at the fifth essence (Quint Essentia) of Divine Cabala. In all this, the physical alchemy of the mediaeval period has become a moral alchemy under the guise of religion.

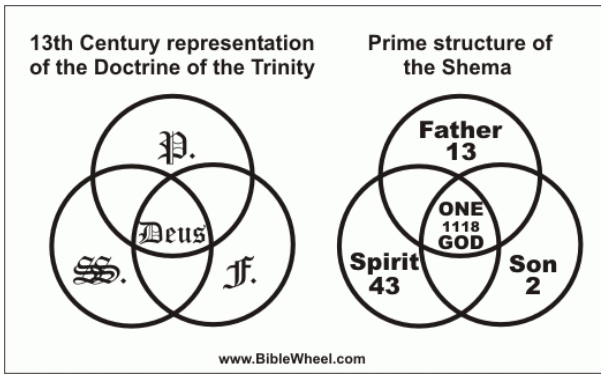
9. Christian Synthesis

Whereas the Rosicrucian (and Masonic) systems are secretive and closed, the Christian approach is open to all. The Christian synthesis also starts from a different premise: that creation is good. A central principle is the Trinity, which has multiple versions. In one version (figure 537 a), the Father (Pater) is in the position of Aquarius, the Son (Filius) is in the position of Scorpio and the Holy Spirit is in the position of Cancer. Here, the Son is in the position of the son of God, Kartika, in the Indian tradition, while the Holy Spirit as Spiritus Sanctus or SS is in the position associated with Saturn and where letters I and S meet as $.

A second version follows the theme of descent and ascent (figure 537 c). Here, the soul, body and spirit of the alchemical tradition have become the Father (Pater) in the position of soul (anima, Capricorn/Aquarius), the Son (Filius) in the position of body (corpus, Cancer/Leo) and the Holy Spirit (Spiritus Sanctus) in the position of spirit (spiritus, Scorpio/Sagittarius). In this context,[1882] the phrase at communion in the Mass: “This is my body (Hoc est corpus meum)” takes on new meaning. If the host recalls the grain at the summer harvest, it also







I	IE	Yod	J	I	¥	10
E	EU	He	E	H	€	5
U	UE	Vav	F	S	$	6

Figure 537. Circles of the Trinity and table 117: Tetragrammaton, I E U and correspondences.

alludes to the alchemical body (corpus), the hagal cube which, when opened, becomes a Latin cross. In the Slavic tradition, as discussed earlier, this hagal cube is called Perun's star or stone or isometrical hagal cube (figure 22 a, 107a), linked with the flower of life, the energy essence of man and the basis of creation. The Christian corpus stands on pre-Christian imagery.

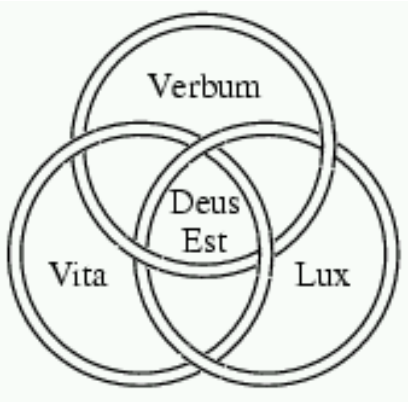
The son (Filius) as letter 6 (F, cf. Vav or Vau), corresponds to the position of Chinese stem 6, when the heavenly forces descend to earth. It also corresponds to the position of Rahu (the head of the dragon, figure 537 d), with symbols including a downward pyramid, a support pillar (cf. Samekh, Jachin, and Hebrew letter Sin), a Y and a chalice (cf. chalice of kalk in figure 89). In this context, the chalice of the wine at communion also takes on new meaning. It bears the fruits of harvest in the form of fermented grapes. Alchemically, its shape is linked with living chalk (calx viva, figure 519), the white elixir of life, transformation and with Psi (Greek letter 23). Astronomically, the head of the dragon is linked with Gemini, and nakshatra 6, the turning point galactic anticentre (cf. figures 140, 142), heralding shorter days until the winter solstice. In this context, Christ as the chalice is effectively Ophiucus (Serpentarius), as serpent tamer, controlling the forces of evil.

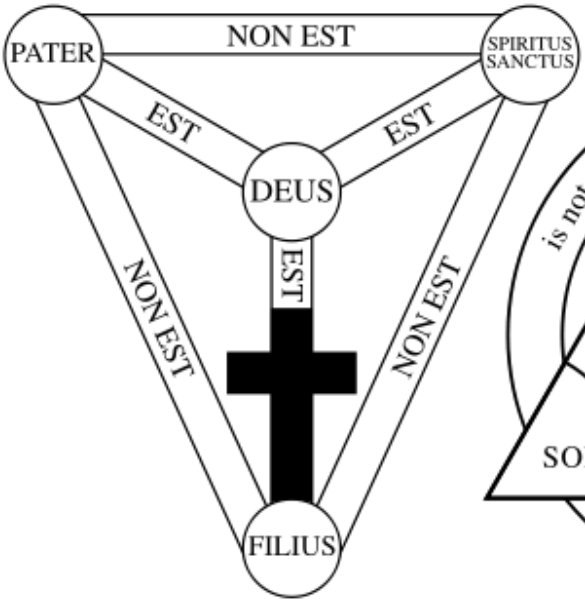
In the Indian system (figure 505, table 108), mansions 6 15 24 are the head and mansions 1 10 19 the tail of the dragon. In the West, mansions 6 and 10 become linked with letters 6 10 (Vav, Yod). In the Tarot version, letter 6 and mansion 6 remain connected, while mansion 19 (the last mansion of the tail of the dragon, the root, mula) becomes linked with letter 10. In other versions, mansion 10 and letter 10 are connected. Here, the Y of Yod is linked with the Y of Yama, the God of the Underworld; the name of the first man (the Hindu Adam) and with an astronomical Perun as Hydra (Змей) as a fork-like Y ( ). The head and tail of the dragon thus become Vav and Yod in Hebrew, God the Father and God the Son in the Christian tradition.

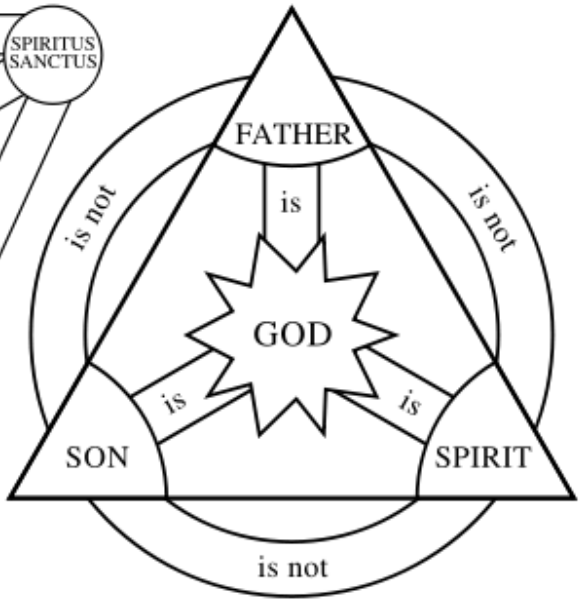
In the Trinity shield, Y (Yod, letter 10), also defines the lines connecting Pater, Deus, Filius and Spiritus Sanctus. The ritual of the mass thus transforms a physical sacrifice into a symbolic one and also transforms traditional symbols. The threat of eclipses, disorder, chaos and evil has been replaced by vanquishers of the threat. The head and tail of the dragon, formerly an S linked with Saturn and Draco, become the letters F, Y, I, members of the Trinity, sources of life and hope.

In a 13th century representation (figure 528 e), the downward becomes an upward pyramid. Now, the Father is above as P (functioning simultaneously as a Rho in Greek) at the border between Sagittarius and Capricorn (figure 509 b), the Holy Spirit is an SS and the Son is an F. In the Shema version (figure 528 f), the three persons are linked with numbers 13, 43 and 2 and an elaborate gematria.[1883] This configuration, without the numbers, recurs in a Lutheran church (figure 528 g). The F of the Son shows both a descent on the left and an ascent on the right. The double S S of Spiritus Sanctus replaces two Greek 6 symbols (ς ς) traditionally associated with Saturn.

In a fourth configuration, the Father, Son and Holy Spirit are linked with three words in three interlaced circles: Vita, Lux, Verbum (Life, Light, Word, figure 538 1). Here, it is the Father







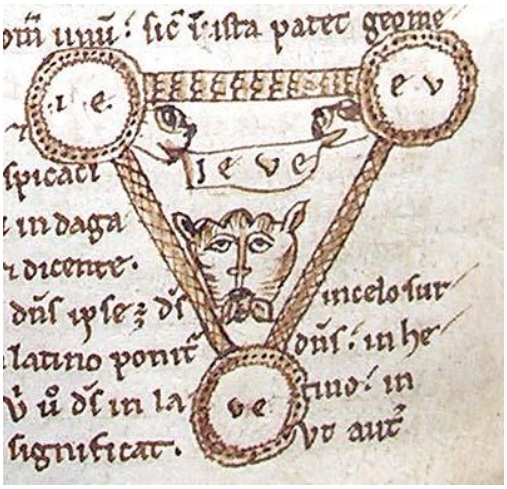


Figure 538. Triangles and the Trinity.

who is in the position of 6 as letter F (and letter V of Vita). The head of the dragon has now been replaced by the Head of the Trinity. The latest version of the Trinity Shield also turns the downward triangle of the earliest version into an upward triangle/pyramid (Scutum Fidei, figure 538 b-c). Now the Son is in the Taurus/Gemini position and the Spirit is in the Cancer/Leo position. The 3 letters Yod He Vav become J E F in English. Sometimes they are replaced by Yod Vav Shin (figure 532) or I H S. In some versions, the 3 letters become 3 vowels (I E U), 3 diphthongs (IE UE EU), as in the Tetragrammation of Petrus Alfonsi (figure 528 k). Versions of these 3 letters become linked with symbols for wealth and different currencies (₩ € $, table 117, cf. figures 537-538). Hence, the letters and positions of God in heaven, become symbols and places of wealth on earth.

Thus 3 letters linked with 3 persons of the trinity, 3 principles, 3 planets, 3 elements (fire, air, water) and 3 chemical elements (sulfur, salt, mercury), become a starting point for complex religious, philosophical, and cosmological systems. In India, the systems were cyclical, viewing the physical world as illusion (maya), with a goal of return to the One. In Persia, the system evolved into magic, partly to ward off evil and partly to transform oneself in the Asian tradition of inner alchemy. In the West, this magical system continued with a secretive dimension as the cabala with dual goals: metaphysically for moral transformation and physically for alchemical processes. Christianity adapted the same system, and changed the premises. The created world was not an illusion and its reality needed to be understood, which led from philosophy and magic to science. Evil remained a temptation. But Christianity offered a weapon that proved more powerful than magic: choice as a central human quality. One could choose a negative path (evil), or be positive, strive for the good, become free.

10.1. Symbols and Letters of Life

The astronomical systems considered above, help to understand shifts in position of persons of the Trinity (figure 537-538) in terms of a fundamental shift from a South oriented to a North oriented cosmology. Nordic persons, faced with cold, dark winters had a natural inclination towards the South. Hence, the zodiac sign Gemini, which marked a move of the sun back towards the centre of the galaxy and a move to chaos (figure 140 a ff. cf. figure 99), was also the “Life hand,” the law of free action, the spiritual Father, “Devil” and the Dynamic. The zodiac sign, Sagittarius, which marked a move a sun back towards the galactic anticentre, was also the Death hand, the law of restricted action, the Spiritual Mother, “Death” and the Static.

Live, Living

In the Chinese tradition, in the earlier heaven stage,[1884] the maximum energy of the South was linked with yang, ☰ or a plus (+). The minimal energy of the North was linked with yin, ☷ or a minus (-). In the Slavic tradition, this South-North distinction becomes JAN – IN (cf. yang, jan, jani, janis - yin), as opposed to to yin-yang. In Ugarit/Old Arabic, the second Ha, also written as hayat (life/living) is a right pointed swastika,[1885] a descent-ascent story or simply a + (figure 539 b).

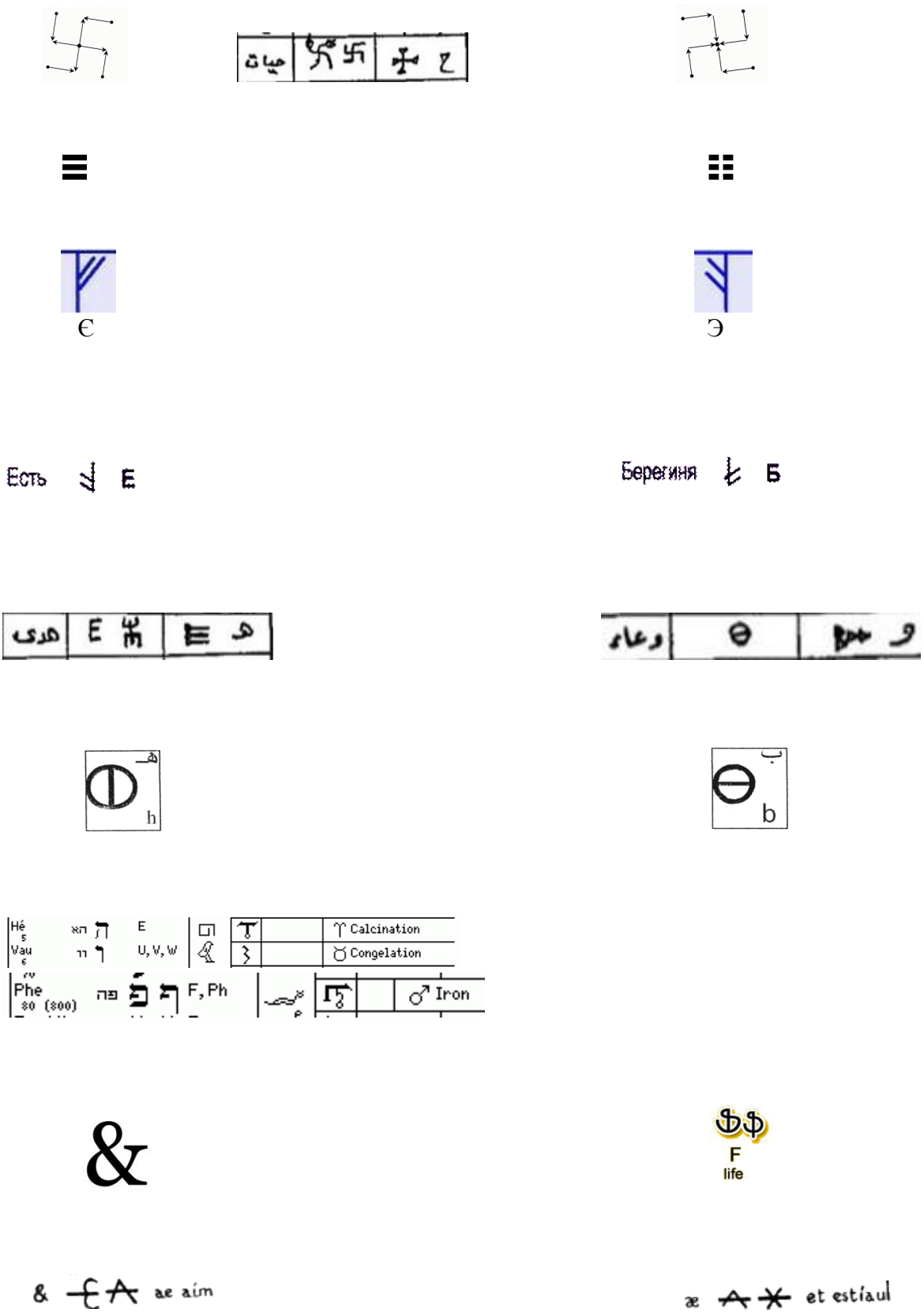


Figure 539 a-b. Life Hand- Death Hand, c-d. yang-yin, e-f. Letters Est – E, g-h Є є -Э э, i-j. Est – Bereginya, k-l h – b (Tifinagh), m –n Ampersand-Life, o-p. U V W- F Ph, F-Ampersand, q-r: ae aim- et estiaul.

This midway point in the year becomes letter 15, two prongs down as Ain in Tifinagh; Sa, Sameth (cf. Samekh) in Alphabet Ethiopyque; Sat in Aethiopicum, and Sin in Musnad (figures 518-519). In Early Cyrillic, this becomes letter zh (Жживѣтє,[1886] zivete, zhivete, jivete, zhivot, “live”, cf.ЭЄ and figure 2). Elsewhere, this point is linked with shape 6 (Sin, Shin, cf. Jan, Jani, Janis, John, Hans, Kupala and the Saint John’s Knot, ⌘ (figures 553 -556) and letter 6 (waw). Hence, the maximum energy of yang was linked with energy, life and birth in the form of Shin, and the North-South axis was linked with a world tree, a pillar, or a letter 6, Stigma, a combination of S and T (cf. the snake on the world tree).

In the runic tradition, this point of maximum energy is called FE (cf. fe, feo, fehu, Фе, Феху,ФЁ, F-руна), performance[1887] and is typically the first letter of the Futhark (cf. figures 295- 296). The single runic letter FE is simultaneously two letters, F and E, of regular alphabets. FE (sequence 6-5) aligns with the waning part of the year, the life-hand. The mirror (or anagram) version is EF, or the letters E F (sequence 5-6), the waxing part of the year, the death-hand. Thus the 6-5 associations of the tetragrammaton (Vav- He) have runic precedents in pre-history.

Is – and

The runes were once arranged in 12 concentric circles, whereby rune 24 (FE, cf. figure 297) was positioned opposite rune 1 (UR). In the h'Ariyskaya Karuna,[1888] FE occurs as rune 50 (Est,ЕСТЬ,e) and has a mirror version in rune 57 (E,Э). Texts explain the meaning of the two runes. E (Э) is related to “seeding. Grain and the land, the knowledge of wisdom, the seed of life Rodya. Elet - the month of planting and naming,”[1889] hence the beginning, while Est (ЕСТЬ) marks manifestation, motion, increase, growth, fulfillment:

> These are the fleeces of life, mobility and natural changeability of existence, since immobility is dead. Fleeces exist it symbolizes renovation, motion, increase, life itself. This of fleece presents those godly forces, that they force grass - grow, the juices of the earth - leak on the trunks of trees, and the blood - more rapidly to run on the spring in the human veins. This is the fleece of light and bright vitality and natural for entire living tendency toward the motion.[1890]

Here, E (Э) drawn as a backwards runic F is clearly yin and Est (ЕСТЬ) drawn as a forward runic F is yang. They correspond to the left and right swastikas connected with heavenly forces (figures 8-10) and with two of the earliest religions Ingleizm and Yudzhizm (figures 12, 398). In the version of 18 Slavic runes (figure 539 f-g), yin is linked with rune 1 (Bereginya, Б), whereas yang is linked with rune 8 (Est, ЕСТЬ).[1891] Now an inverted, right pointing F rune is opposed to an inverted left pointing rune. In early modern Cyrillic, they follow a yang-yin sequence, in the form of an E and backwards E (Є -Э.[1892] The Cyrillic Є, is called esti: “"am" or "is" – present tense from "to be."”[1893] Cyrillic letter 5, Є thus corresponds in meaning to sequence 5 in the Urn of Zoroaster’s Oracles (figure 510 c) linked with Sum (I am). Hence, there is an age-old association between 5 and “being” (is, am, sum, esti) in Persian, Arabic, Old Slavic, Cyrillic, Hebrew, Greek, Latin, and many European languages. Thus, the associations of He of the tetragrammaton with life also have a long precedent in multiple cultures. If Hamlet were more mathematical he might have said: to 5 or not to 5.

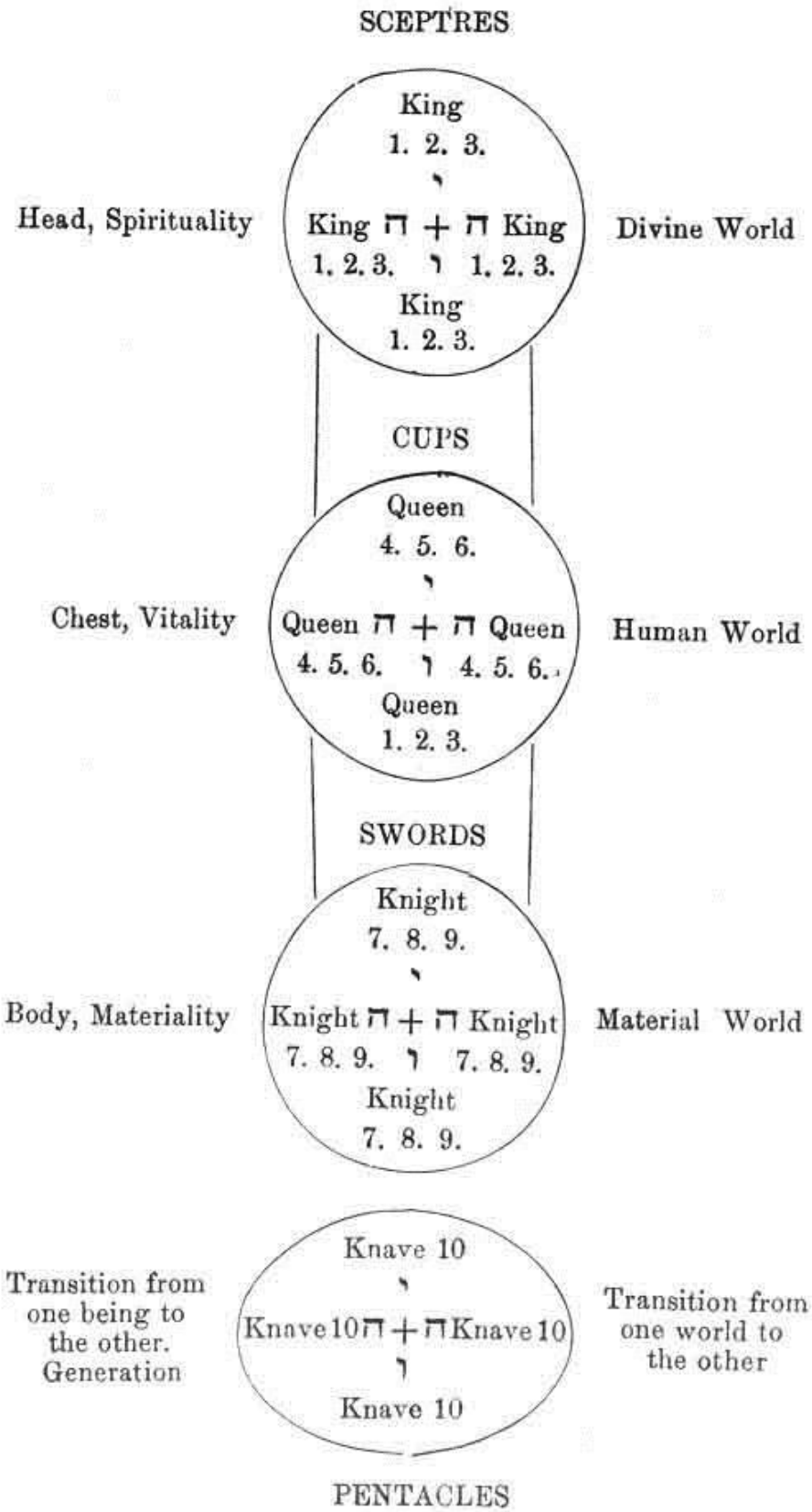


Figure.540. Tarot and 4 Worlds.

Where the waning begins differs geographically. In the extreme North, the highpoint of growth is in from Beltane to the Summer Solstice (5 May- 21 June). Alternatively, it is at the harvest, Lammas (1 August). Further South, the Dog Days connected with Sirius stretch from 24 July to 24 August. Hence, multiple versions of "is" and "live" arise. In Old Slavic, Cyrillic, Greek and Latin est (esti, is) is linked with letter 5. In English, is entails letters 9-19 (I S). In German, the equivalent, ist, entails letters 9-19-20).

Originally, in Vattan, a circle with a vertical line was A, while a circle with an horizontal line was b (figure 378). In Tifinagh, a circle with a vertical line becomes h, while a circle with an horizontal line becomes b.[1894] In alchemy, these same two shapes represent sulfur and salt (figure 448-450). In Ugarit/Old Arabic (figure 457 l-m), letter 5, as Ha has a cuneiform version equal to yang, while letter 6 is a circle with a horizontal line. Now 5 (yang) is the equivalent of A and 6 (yin) becomes the equivalent of b. If A is Alpha, B is Vita. If A is Adam, B is Eve. If A is the original then B is copy. If A is first then B is the second or simply "and": the binarius daemon. The meaning of "and" is given to Hebrew letter 6 (vav), Arabic shape 15 (waw, also gematria 6) and Early Cyrillic letter 10 (I i / Ï ï).

In the Southern Slavic tradition, these connotations of is and life are also linked with the end of the alphabet. In Charwaticum (old Croatian), for instance letters 6 and 7, E-Zh ((j)est'-zhivite), are balanced by letter 33, E-e (jest je) written as Э – Є.[1895] In Illyricum, the alphabet ends with ieriest: (Ꙗ Ieriest).[1896]

In the Babylonian, Alphabet of the Magi and in Hebrew the first 11 letters are aligned with the last 11 letters (table 50b and figure 276). As a result, letter 6 (U, V, W) and letter 17 (F, Ph) are aligned. This 6 – 17 sequence can be aligned with Gemini – Sagittarius, the Outer Edge of Galaxy - Centre of Galaxy, the South Node of the Moon – the North Node of the Moon, the Human Gate- Heaven Gate.[1897]

In the 27 letter version of Hebrew,[1898] letters 6 15 24 (Vau, Mem, Qof) align. This is also the sequence of Rahu (the head of the dragon). Life, which had been linked with 5 and with Saturn in the Zoroastrian Oracles, with letter 5 in Old Slavic, Hebrew, Greek, Latin now becomes linked with letter 6, (V, W, vav, waw). In the Tarot, letters 6 and 15 are Lovers and The Devil respectively.

Christian symbols are used to replace these dangers. In some versions, the vav becomes the Father. In others, the Yod becomes Father; Vav, the Son and Shin the Holy Spirit (figure 532). Or the father is the position of the tail of the dragon (ketu) at 19, which conveniently places the P of Phe at the position of the P of Rho. Now Pater is at the beginning and Filius is in position 6. This switch of letters 6 and 1 also reverses the earlier opposition in the runic tradition. FE (yang) in month 6 was at the beginning opposite EF (yin) in month 12. In the new system, Ef, IF (IFIN), AF (Affe, Aph) are the beginning and letter 6 is FE, FI, FA. A next stage adds L to the first letter clusters: So Ef, Eph, Af, Aph becomes Elif, Eliph, Alf, Alph, Alpha. In the North-up cosmology, yin comes before yang. The devil, who was down South, has now moved North. What had once been the end, now heralds a new beginning in which

the sun (as sol invictus) is again increasing in strength and length of days during the waxing part of the year. Even in the midst of winter the promise of new growth and new life prevails.

This shift in cosmological orientation is interconnected with shifts in positions of the persons of the trinity, sequences and shapes of alphabet letters. Hereby, the letter Shin is separated from its associations with 6, Draco, head of the dragon, Sigma, Stigma, Sat and Set. Letter Yod is separated from its older associations with Ur, Ud, Yud. The old sequence 1- 6 is now replaced by a 1-2 sequence: Alpha-Vita becomes Alpha-Beta. The Ur energy linked with Ur and FE (letters 1 and 24, 1 and 6, or 6 alone) is now attributed to the first Ha/He (letter 5). The Life and the Living (sum, am, is) remains but takes on new forms and new positions. In Cyrillic, letter Zhe is not included in the new gematria. In Hebrew, Zhe becomes Zayin linked with the female. In Cyrillic, letter F becomes Letter 21: Ef (Φ ф). Fe at the beginning of Futhark becomes F (Life) or Phe at the end of the Armenian alphabet (figure 385).

In Indian cosmology, there is a Being who existed before creation. He manifested as Manu 1. He was self-born or self-existing (Svayambhu). In Nepal, his stupa is the oldest shrine of the Kathmandu valley. He is a being of eternity, before the introduction of time; the first, in itself, or *per se*, Autogenes. In the West, he is sometimes associated with Saturn and the dual generative force is associated with Jupiter or Pan. As noted above, the multiplication of life, the "and" becomes associated with two points: Gemini and Leo and two letters, 5 and 10: Vav and Yod reflecting two clusters U V W- I J Y, and symbolically two creations, Mundane Man and Celestial Man, Mars and Sol (figure 155).

The Ampersand symbol was formerly at the end of the alphabet. It was a slurring of "and per se and" (figure 529 m). The official story is that it entered the English language in 1837.1899 A quick glance at the letters ae aim and et estiaul in the alphabet of Nennius (c.800 A.D., figure 529 q-r) confirm that its use is at least 1000 years older. In shape it is surprisingly like the letter for life in Armenian and can be seen as a variant of the Slavic Ksi and Coptic Kei (figures 524, cf. 519). It tells the story in a slightly different way. It begins from Regulus, the Magician star in Leo, ascends to Aquarius, loops, descends to Gemini and then goes back to the cut off point of the old year at the end of Libra. It starts with the second *and* (letter 10, Yod in Hebrew, I in English), rises to the source (letter 5 Ha) in Aquarius, the self-born (*per se*), svayambhu, the source of vase (khumbha, urn of life), and descends via letter 6 (vav, F) towards the end. The symbol, *and per se se and* is one of the shortest histories of life.

10. Conclusions

Appendix 1 was about stories of the skies and their relation to mythological and religious figures. This appendix has explored the systems underlying those stories, notably: magic squares; sequences of planets, zodiac signs, mansions of the moon, aligned with alphabet letters and associated concepts. The Indian mansions are of particular importance. They introduce 9 sequences linked with 9 planets, beginning with 1 10 19, 2 11 20…, which become a starting point in the structuring of alphabet and gemmatria sequences: e.g. Aiq Bekar and A Ya Ayin in Arabic. Variations on these sequence become the basis of planetary hours and lead to the sequences in the Jacob's Wheel.

Zoroaster's oracles bring a shift in the system. The 28 mansions are retained, which later acquire Arabic names and become aligned with Hebrew letters. The position of the planets is shifted. The sequences are further expanded and placed within a framework of 37 hexagons. This structure recalls the flower of life pattern and one of the key numbers in the Biblical Creation holograph.

A new framework of the cabala is found also in the alphabet of the Magi, suggesting that the framework may also have its roots in Persia. Earlier systems aligned letters with sequences of planets. This new arrangement uses the orbits of Venus and Mars as starting points for rearranging numbers and letters. Hereby, a traditional system of 360 days is harmonized with a new year of 365 days, linked with the tetraktys, regular figures and regular solids. Now the numbers and gematrias of the 3 mothers, 7 double and 12 simple letters generate a whole cosmology wherein 4 letters, Y H V H, become linked with 4 elements and 4 worlds. Possible connections with an 800 year cycle of Saturn-Jupiter conjunctions and biblical gematria were noted.

In India, and throughout Asia, dragons, serpents (nagas) and snakes typically had positive connotations. The role of this imagery in Sanskrit numbers and letters was explored and key examples were traced across the Eurasian continent via Avestan, Armenian, Georgian, Georgian, Jacobite (i.e. Maronite or Syriac), Coptic and Ethiopian. In the process, what had been a simple story of descent from and return to the heavens becomes increasingly, linked with crossing, a theme discussed earlier in chapters 8 and 11. This accounts for changes in the shapes of letters and competition among letters for telling key parts of the story. Through alignments with alchemical, philosophical and religious goals, the alphabet as an annual cycle becomes linked with alchemical processes and religious virtues: e.g. letter L (Lamed) becomes aligned with Libra, sublimation and symbols for purification.

In South Arabia (Old Yemenite, Musnad) and Ethiopia, letters of crossing are less important. The shapes of letters are more geometrical and their forms are again directly linked with alchemy. A handful of shapes predominate. A circle with a vertical and horizontal line (⦶ ⊖), linked with letters A and B in Watan and Aumbanda, are associated with two principles: energy of life and energy of matter. These two energies interact with four elements to create three alchemical principles: sulfur, mercury and salt which, in turn, combine in order to arrive at the philosopher's stone, also called the gold of philosophers and elixir of life.

These same three alchemical principles become linked with Aleph, Vav, Shin (A V S), and a series of trines/trinities. In other combinations, the 4 letters of the tetragrammaton (Y H V H), become linked with quaternities and quinternaries and intertwined with systems of alchemy, magic and philosophy which bring further associations to their deep religious significance. Letter H becomes linked with 2 and 3 pronged symbols (figures 518-519) and breath. Letter V becomes associated with the vase, chalice and elixir of immortality (figure 528). Letter Y is linked with sulfur, the energy of life. In Slavic, Persian and Arabic these same 3 letters are initially associated with the final shapes, a culmination of letters of the alphabet. Subsequently they are moved to positions 5 6 10 as part of a new system and these same letters become a foundation for many of the associations of early modern philosophy, religion, science and

medicine.[1900] An understanding of alphabet letters in terms of an annual cycle thus helps to understand their sequence and even their shapes. It helps understand the names and positions of God. Indeed, it helps us to recognize common patterns underlying the superfically very different alphabets. The numbers of alphabets and their forms are many, but the systems underlying them them are few.

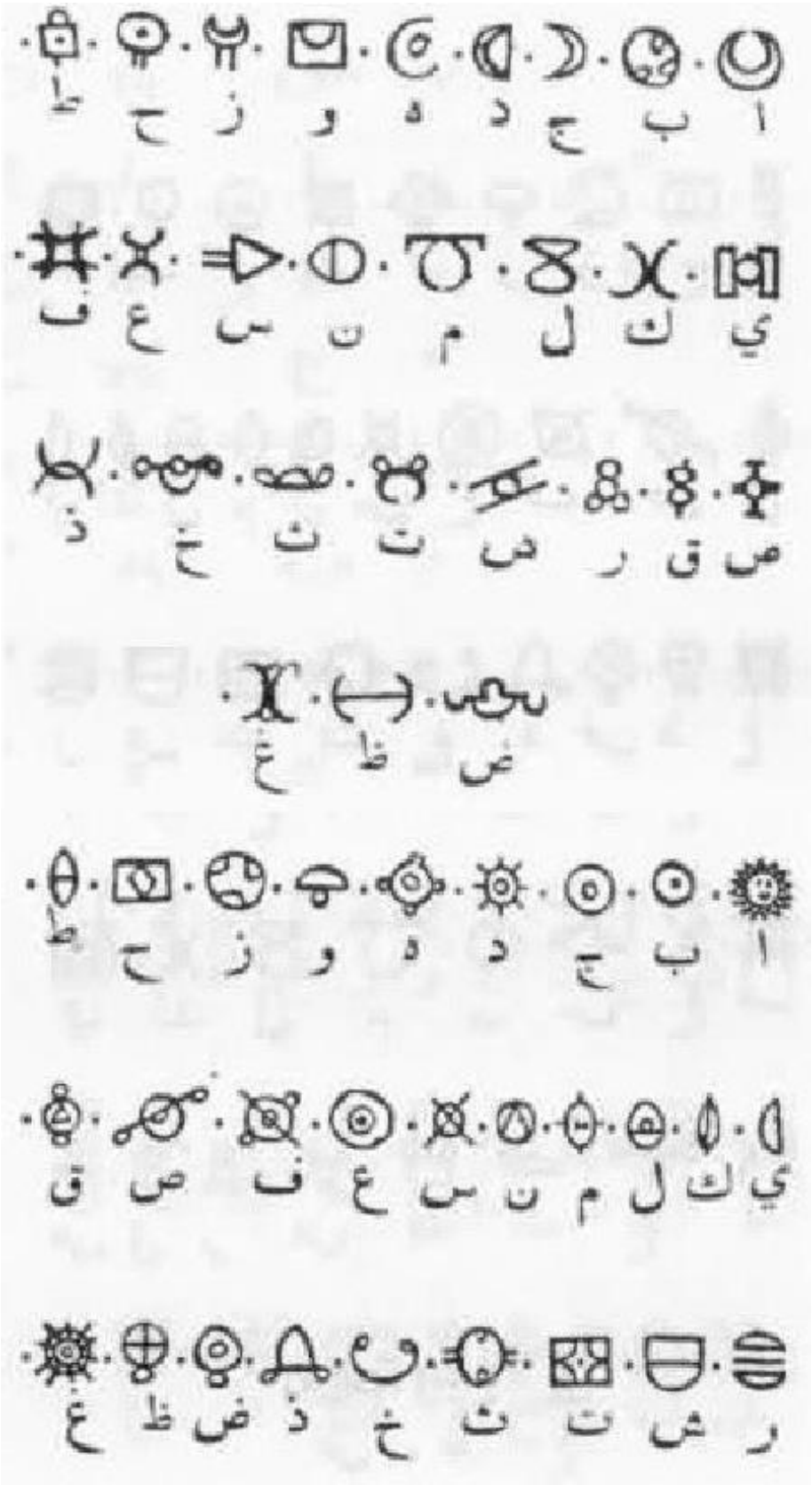


Figure 541. Alphabet of the Moon and the Sun (Alfabeto de la Luna, Alfabeto del Sol).

Appendix 4: Letters, Decorations, Knitting, and Weaving

The interplay between letters and decorations is a subtheme of the book and has particular links with knitting and weaving[1901]. Like the flowing of water, weaving is one of the metaphors linked with speech and hence with life. Hence, the root siv, linked with Siva, means "to sew, sew on, darn, stitch, stitch together." The Sanskrit, sUtra, has a similar meaning:

> to sew, and connected with {sUci} and {sUnA}) a thread, yarn, string, line, cord, wire a measuring line (cf. {-pAta}) the sacred thread or cord worn by the first three classes (cf. {yajJopavIta}) a girdle a fibre,…a line, stroke a sketch, plan that which like a thread runs through or holds together everything, rule, direction a short sentence or aphoristic rule, and any work or manual consisting of strings of such rules hanging together like threads (these Sutra works form manuals of teaching in ritual, philosophy, grammar &c.

Sewing (siv, sUtra) is about the sacred thread, whereby the three goddesses (fates) link the three worlds and hence about fertility, the creation of life, about birth, the theme of the great Mother and implicitly the potency of the male. It is linked with fundamental myths such as the fates and their web of fate. In the Western tradition, it is linked also with Arachne, who boasted of her weaving prowess and was reduced a spider spinning webs,[1902] and associated with Ariadne, linked with mazes and labyrinths and who is said to have been a weaving goddess. The sewing metaphor leads also to the sutras, manuals, sometimes sacred and sometimes mundane, as in the Kama-Sutra.

This appendix explores some aspects of this theme, focussing on interplay with letters, especially aspirates and vowels. An enormous literature exists concerning the symbolism in Baltic, Slavic, Anatolian, Turkic, Persian and Middle Asian (Azerbaijani, Kyrgz) and Far Eastern folk decorations, embroidery and carpets. Our purpose is to draw attention to some underlying themes that are shared among these cultures. The focus is on imagery surrounding sun, moon and horns. There is a particular interest in noting links between a) abstract sounds, b) letters, c) symbols and d) basic geometrical shapes. These links have two practical consequences: first, they make the writing and printing of letters much easier. The alphabets that chose this path have been the most successful, e.g. Brahmi in the East; Greek, Latin and English in the West. Second, they enable the use of geometrical principles such as symmetry and rotation in generating a much richer corpus of images. In some cases, there is a bridge between square geometrical scripts and organic scripts though cursive variants.

1. Sun and Moon Alphabets

The sun and moon, as the two great lights, play a special role in all imagery. The Arabic tradition has a magical alphabet for both the moon and the sun (figure 541). The moon alphabet has a number of familiar forms. Letter 1 (alif), letter 3 (jim) and letter 7 (za) show crescent moons. Letter 13 (ma) is very similar to Asomtavruli letter 4 ( ). Letter 11 (la) shows the vesica piscis. Letter 24 (dhal) and letter 27 (ghain) show variants (cf. figure 542). In the sun alphabet, letter 24 (kha) is linked with a mother earth shape that forms the letters a and k in early Indian and Hebrew alphabets.

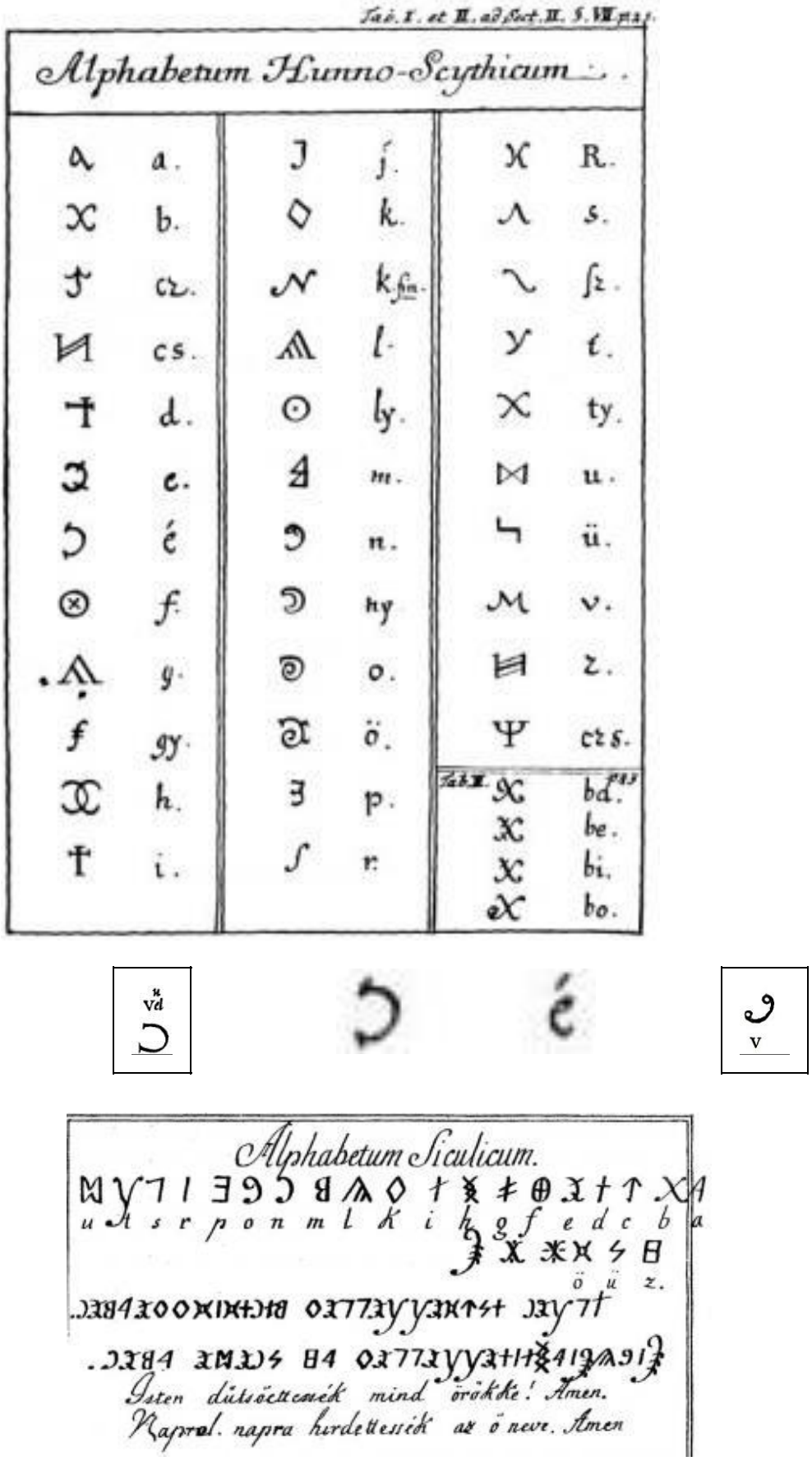


Figure 542 a. Hunno Scythicum, b. U Vel (Indicum), é (Hunno-Scythicum), v (Hebrew 3, c. Alphabetum Siculicum)

Hence each of the letters of Arabic is linked with a) symbols of the sun and moon, b) abstract sounds and c) basic geometrical shapes. Early runic alphabets, such as Hunno-Scythicum, which is seen as the basis for Siculicum, Szekely and later Hungarian runic alphabets, offer simplified examples of the same principle (figure 542).

2. Aspirates and Vowels

Such associations of sounds, letters and basic geometrical shapes have a long history. In the late 19th century, D'Alvèydre, claimed that this began with the Watan alphabet (figure 378) going back to 50,000 years B.C. Siromoney (1977) claimed that this is the origin of Brahmi script, noting that it can be reduced to two basic forms: the square and the circle (figure 543).[1903] Some of the geometrical shapes of Brahmi recur in Asomtavruli and Hebrew (figures 111, 119, 390).

Scythian and Hungarian runes mark a transitional stage in this linking of sounds, letters and geometry (figures 542-543). Precisely because these letters are almost geometrical it is easier to compare them across alphabets. For instance, letter u or vel (Indicum, figure 542 b, cf. figure 239a), recurs as letter é (Hunno-Scythicum) and then as letter v (Hebrew 3). The Scythian runes also offer clues about the the formation of sounds associated with syllabaries. In the case of letter b, for instance, the basic sound, ba, is drawn as a curly x. (figure 543b-c). A stroke on the upper and lower left arm changes it to be; a stroke on only the upper left arm changes it to bi, while a loop on the lower left arm changes it to bo. This principle recurs in Thelegdi and Hungarian.This motif of letters with extra strokes is a basic feature in runes (cf. figure 97) and recurs in unexpected places, such as a timbered (Fachwerk) house in Mondschau (Montjoie, Belgium) and recurs in a Slavic symbol: Union of two-began (Союз двух начал, figure 544a ff., cf. 542). More is involved than these isolated examples and again it involves the moon.

2.1. Vesica Piscis and Gabriel

The symbolic role of phases of the moon was encountered earlier: e.g. 3 phases linked with 3 worlds, 5 phases linked with 5 stages of life and 28 stages linked with 28 days of a lunar month. A basic version juxtaposes only two versions of the moon to suggest a third. The symbol is called vesica piscis (bladder of a fish)[1904] and has been much studied.[1905] It has been linked with the flower of life,[1906] and with the mandorla.[1907] The vesica piscis is also associated with the symbol of the archangel Gabriel:

> It is a commonly used symbol to represent lunar deities (especially goddesses) as well as priests in service of such lunar worship. As Gabriel's symbol, the crossing crescents represent the symbiotic duality of lunar properties, which seem in opposition, but together form the whole of the attributes represented in the lunar mansions. A moonstone is generally placed between the crossing crescents to represent the full moon and an onyx to represent the new moon. The two crescents represent the opposing properties of the lunar mansions which rule during the waning moon and those which rule during the waxing moon. This symbol, along with the angelic symbols for the primordial Nod (Nox, Nyx) and Gadreel (Gardriel) are possible origins for the oriental yin yang symbol of duality. These symbols (below) not only represent duality, but they are also representative of lunar properties (Gadreel and Nod are associated with Gabriel) and are depicted with a moonstone & onyx (black/white stones) in their respective places.[1908]

Figure 543 a.Brahmi: basic geometrical patterns, b-d ba be bi bo (Hunno-Scythian, Thelegdi, Hungarian), e. Hungarian Runes

Figure 544 a-d, Mondschau, (Montjoie, Photo: Martin Lee), be Hunno-Scythian), detail of house, Union of two-began (Союз двух начал).

Figure 545. Figurative Vowels and Aspirates: a. Vesicia Piscis, b. Gabriel Symbol, c. h (Hunno, Scythicum, Hungarian (Czikszentmiklosi), Hunnorum, d. e (Yenisey), f. ï ï (Turkic runes), g. Old Turkic b2. h. Sumerian, Szekely, Turkish, i. Hebrew, j –o. h unk (Hungarian), Union of two beginnings, Jumis Earrings, Moon, Decorations (Maastricht).

Figure 546. O Q Ö Ü (Rune Table), u o u (Hungarian Runes) , U (Hungarian runes), Triple Goddess, Capita lectionum.

2.2 Letters H, E, I

The vesica piscis and Gabriel symbol are also a starting point for letters. In Hunno-Scythicum, the form appears as letter 11, h (figure 545c, cf. 542a). It recurs as letter h in Hungarian Czikszentmiklos runes, as h in Hunnorum, as e and b2 in Yenisey,[1909] as ï ï in Turkic runes, and as b2 in Old Turkic (figure 545d-f). In these latter two examples, there are associations between the crossing crescents symbol, the Himjar za letter and the Othala rune. Historians have sought an etymology for these forms by comparing Sumerian ha, Székely h, and Turkish b (figure 545f.).

A publication by Kircher reveals that the double x shape[1910] was also associated with Ch (Hebrew). In some Hungarian runes, this double x recurs as letter h, while a hooked x appears as letter unk. A slight variant leads to the Slavic Union of two beginnings symbol, which is worn in earrings in Latvia and is linked with moon and fire symbols (figure 545 h-m, cf. figures 545, 551-552). Letters, runes and symbols are interconnected and related to phases of the moon and the elements.

2.3. Letters O, U

The figurative tendencies of aspirate h (as in he, ha), vowels e and i, are further developed in a Rune Table (figure 546a ff.). In the Table, runes O and Q look remarkably humanoid. Ü resembles the E and reversed E of Tifinagh with a sqaure in between. Ö resembles a building. In the Hungarian runes for letters O and U (figure 546 b ff.), the vowel, O is particularly interesting because it shows how the use of markers changes the original o into an ó and ö. Connected with the Hungarian rules is also a mater lectionis, which includes so-called bug-figures that some scholars link directly with the Egyptian scarab.[1911]

The symbol for ó shows a simple horizontal chevron on the left which intersects with a hooked chevron on the right (figure 546b). This is a variant on the Yenisey runes where a rounded version on the left intersects with an angular chevron on the right (figure 546f). The act of union, which leads to new sounds and new letters at the figural level, leads to new life at the physical level.

Hence, the Hungarian vowels illustrate that the multiple accents represent much more than changes in sound. They reflect stages on a path from abstract to concrete. For instance, letter o begins as a hooked chevron (also a symbol of the moon, figure 546 cf. 551), and evolves into elements of the union symbol and a variant of the triple goddess. Different versions of the vowel u are clearly connected with the Dagaz rune, associated especially with the summer solstice. Others resemble a bug or a scarabeus, which was originally the Egyptian symbol for Cancer: cf. the Cancer symbol and the jara rune. Thus, the end of the vowels at the summer solstice mark an ending that is a turning point and also the beginning of insect life. This move towards concretization through the vowels is paralleled in the Anglo Saxon runes, especially in their sans-serif form.

2.4. Latvian Wheel of the Year and Runes

Interconnected letters, runes and symbols are also related to cycles of the year. For instance, a

Latvian calendar of the year (figure 547) links each of the 8 points of the year (cf. 8 feasts). Four runes align with the four cardinal points (South, West, North, East) and the four seasons: Summer, Autumn, Winter Spring (Vasara, Rudens, Ziema, Pavasaris), namely the sun sign (Saules zime) at the Summer Solstice, the fertility god, Jumis (cf. Dionysius) at the Autumn Equinox, well (Aka) and Oak sign (ozola zime, Ozolins) at the Winter solstice and Dawn, Tree of Life (Austras, dzīvības koks) at the Spring Equinox. The symbol for the Autumn equinox is familiar: it is almost identical to runic letter unk (figure 545k).

In between these, the cross of crosses (krustakrusts) is linked with 8 August, the sign for Martin's horses is linked with 6 November, two intersecting chevrons with a cross inside to produce a 4 diagonal squares is linked with 6 February and the Laimes (aka Wishing Well)-Usins sign (4 diagonal squares on a reversed E and regular E), is linked with 7 May. Usins is also associated with morning and evening star.[1912]

2.5. Oak (Ozolins)

The ozola zime (oaken) linked with the Winter Solstice is associated with the symbols for Ozolins (oak, figure 547 b-d). A simplest version of Ozolins simply shows two left and two right diagonals intersecting to produce a number symbol with a central white diamond shape. Another version has squiggly lines with a Greek cross in the centre. A more complex version places this form in a grid of four left and four right diagonal squares. Alternatively, a series of black Ozolin figures are aligned in a row. The white ground separating them now become 2 intersecting hooked chevrons as in the Union of two beginnings (figure 537 k). As in the case of symbols at the end of chapter 12 (figure 404), here the figure-ground is an interplay of cosmic symbols. The ground of the solid Latvian oak is the figure of the Slavic world tree. A slight variant of this Ozolin sign is a symbol for the world tree (cf. figure 97) and linked with a symbol for power (figure 17). Figure-ground will be explored further in Appendix 5.

2.6. Austras, Zivibas Koks

March 23 is linked with the Spring equinox and East. In Latvia, it is linked appropriately with the Dawn and with a Tree of Life. They are found again at the end of a band-like textile which effectively tells a story of the 4 seasons in symbols beginning with summer. At the end, corresponding with spring is the dzivibas sign (figure 548a ff.). As shown earlier, this shape is linked with the early Lycian alphabet (Turkey, cf. figure 98). It recurs as a leitmotif in an Ersari rug (Turkmen, e.g. Northern Afghanistan),[1913] and with a slight variant shape in a Chajli rug (associated with Ganja, Azerbaijan). If we take away one descending chevron from dzivibas and invert the sign, it becomes the Jumis symbol.

Appropriately, the Jumis symbol, at the opposite end of the cycle, is connected with this. Jumis is effectively an intersection of 2 oblique Gamma letters (Γ). A variant of the Jumis with two strokes rather than one symbol is effectively an intersecting, tilted F and reversed F (cf. fehu). This sometimes appears in the central sections of a band of symbols (figure 547). On closer inspection there are five upright, white Jumis figures and five inverted Jumis

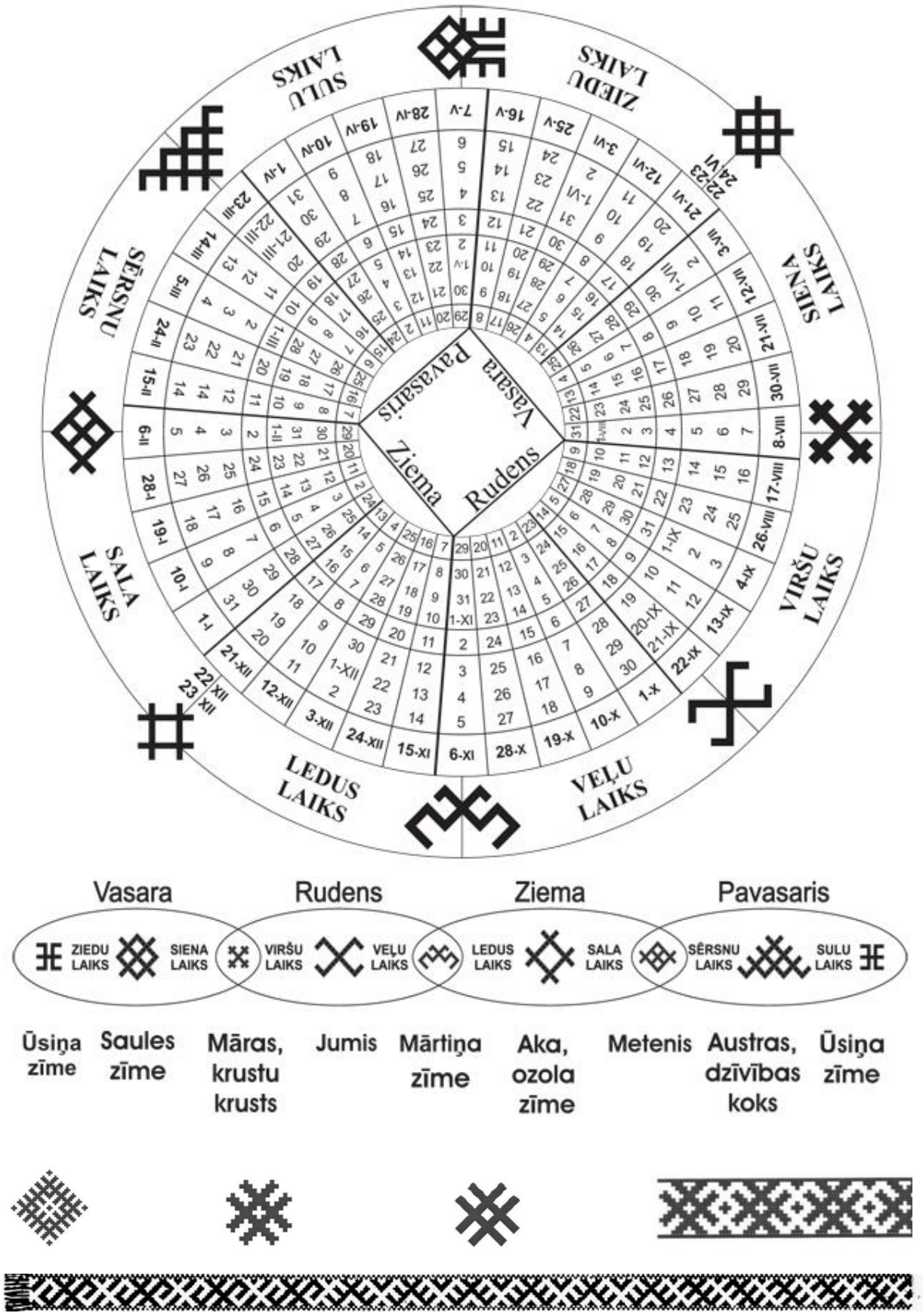


Figure 547 a. Latvian Wheel of year and 8 runes, b-d. Oak (Ozolins), e. Jumis

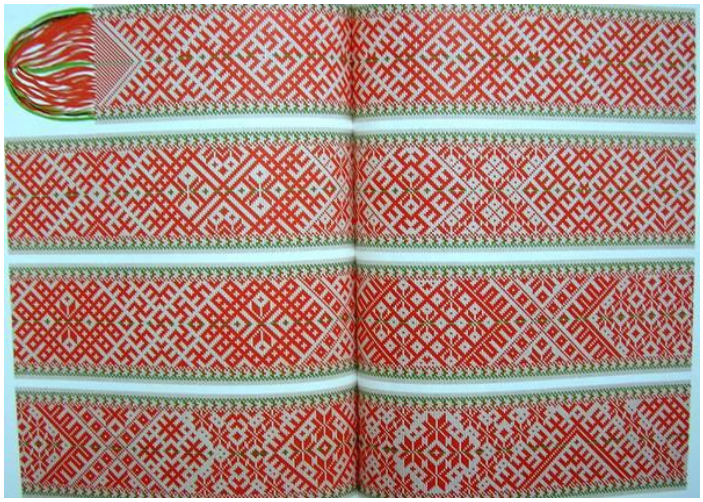


Figure 548 Latvian Textile, Ersari rug, Chajli rug, Details symbols as ground.

The figure-ground theme is clearly more than a co-incidence. It is a building block for cosmological imagery, a Western variation on the theme of yin-yang. In the decorated band, which goes from right to left there are three stages. A first stage shows what looks like a tilted reversed z with 2 strokes. Stage two is the Jumis, double F. Stage three is a partly visible, tilted Usins sign, life, with doubling and new life. The figure-ground approach continues throughout.

In addition to their significance at a national level, the Latvian symbols reflect a larger heritage of symbolism linked with Middle Asia. To understand this context better we shall examine imagery of the sun and especially of the moon.

3. Sun and Moon

There are many detailed studies concerning the history of solar[1914] and lunar symbolism.[1915] Our focus is how this symbolism interconnects with runes and letters of the alphabet.

3.1.Sun

In Latvia, the sun (Saules) is feminine and has a complex symbolism:

> The Sun (*Saule*) has been personified as female deity, which provide welfare and take care of all life regeneration here on Earth. It is considered to be as one of the most powerful deities for it sees and knows everything, it promotes fertility and gives warmth. *Saule* is a protectress and tutoress of all unhappy people and orphans because she is the only substitute of a mother's warmth. The Sun has always been a symbol of fertility for a peasant.
> In Latvian mythology the Sun has a dual nature: she is depicted as a mother on one hand, and a daughter on the other. More often than not *Saule* is like a mother, honored in many songs. As a daughter she is mentioned only when she is a bride to the other sky gods. In the myth *"Debesu precības"* or sky wedding the *Saule* is mentioned as a daughter of the Sun or even daughters of the Sun *"Saules meitas"* marrying God's sun, *Dievs* (God itself), *Auseklis* or *Mēness* (Moon). There are motives about *Mēness* unfaithfulness to *Saule* in many tales and songs in result of what *Saule* is forced to punish him by slashing him in two pieces with a sword….. In Latvian folklore a quadrangle is a symbol of sun and a circle which is considered as a movement of the Sun.[1916]

Hence the sun is also a starting point in Latvian mythology. The sun symbolism has two main forms, as a flower and a tree.

3.1.2. Sun as Flower

A first symbol is in the shape of an eight-petalled flower (figure 549). Simplest versions have a central diamond. At the next stage the diamond is intersected by a diagonal X. Then the bottom parts of the diagonals acquire a spiral form (one expanding, the other contracting, cf. letter o in Hunno-Scythian, figure 542), while the top parts acquire a stylized E and reversed E (cf. Sigma and Sigma reversed), which are a symbol of Meness (the moon, figure 551). Other versions link the eight directions with 8 Algiz runes each with one chevron.

Other versions increase the chevrons to two in the South, East and West or intersect the central diamond to create 4 diagonal squares. Seen temporally, the empty diamond shape is linked with the winter solstice, while the diamond shape with 4 squares is linked with the

summer (figure 547). The Slavic tradition has the same diagonal four squares, often containing four dots symbolizing the sown field (figure 143).

The diamond shape with 4 squares is the basis for the Latvian wheel of the year (figure 549c, cf. figure 2). Hence, at one level, the sun, as an eightfold flower (cf. the 8 petalled lotus), serves as an "abstract" or spiritual framework that provides orientation, within which the concrete, physical life symbols of the moon can grow. The sun is linked with the cardinal points, while the moon is linked with the cross–quarter points

The symbol at each of the cross quarter points is an Algiz rune. The symbol at each of the cardinal points looks like a ram's horn. In Anatolia, it is called the ram's horn. In Kyrgystan, it is associated with the horned diamond motif (figure 579). At a detailed level, the shape at the top, in the South, divides into a central vertical, a tilted letter Gamma (Γ) on the right and a reversed Gamma on the left. At the bottom, in the North, the same ingredients inverted become a vertical line with a tilted, reversed L on the left and a tilted L on the right. The shapes in the East and West are a combination of tilted Γ (Gamma) and L. Their combined optical effect is of a Sigma and Sigma reversed, again related with Meness (moon) symbolism (figure 551). In this context, the Jumis symbol is simply an intersection of 2 tilted Γ shapes, which then serves also as a haystack figure. Annual cycles, symbols, runes and letters are closely interconnected. Here, letters Γ and L are again modules, of more complex symbols.

3.1.3. Tree of the Dawn

A second series of Latvian sun symbols is associated with a tree. A simplified ornamental version (figure 539a ff.) shows 4 T like forms aligned with the four points of the compass. It is variously called Tree of the sun (Saules koks, Saules koka), or tree of the dawn (Austras koks). Simplest versions appear as ornaments of folk art. The most basic forms show a stylized plant form. A variant shows an anthropomorphic plant form with a central vertical, a letter G and reversed G for hands and a recumbent letter E as a head. More complex versions contain a central diamond. Here again there is a progression. 4 diagonal squares are a first stage. 9 diagonal squares are a second stage and 16 squares mark a third stage. In the branches of these trees we can again recognize runes and letters: e.g. letter E, letter G (as gamma, Γ), letter Sigma, Algiz rune and Hagal rune (star shape) as well as their reverse forms. Austras Koks is found also in Lithuania where it is a central emblem of the Romuva religion (figure 172a):

> This is the emblem of the Romuva religion, a revival of the indigenous Pagan religion of Lithuania. The symbol of Romuva is a stylized oak tree, representing the axis mundi, or "world tree," known in local mythology as *Austras Koks*, "tree of dawn," i.e., a tree of life.
> The three tiers represent the three worlds: the world of the living, or present-day, the world of the dead, or passed time, and the world to come, the future.[1917]

In the Lithuanian version, the link with the world tree and with cosmic candelabra is more obvious. Whereas the Latvian versions are more closely linked with abstract and floral imagery which readily lends itself as ornament in embroideries and textiles, the Lithuanian version lends itself more readily to physical models. Symbolically the Romuva version can be seen as 3 expanding Γs on the left and 3 contracting Ls on the right. The name of the religion consists of 6 runes: Raidho, Othala, Mannaz, Othala, Wunjo, Sigel. In both the Latvian and Lithuanian examples, the sun as a tree is the tree of life associated with and composed of abstract letters and forms from the alphabet of creation. Two plates from a Slavic source (figure 550) with 156 variations on the solar theme, remind us that we have only glanced at the first symbolic rays. The details of these images are beyond the scope of our study.

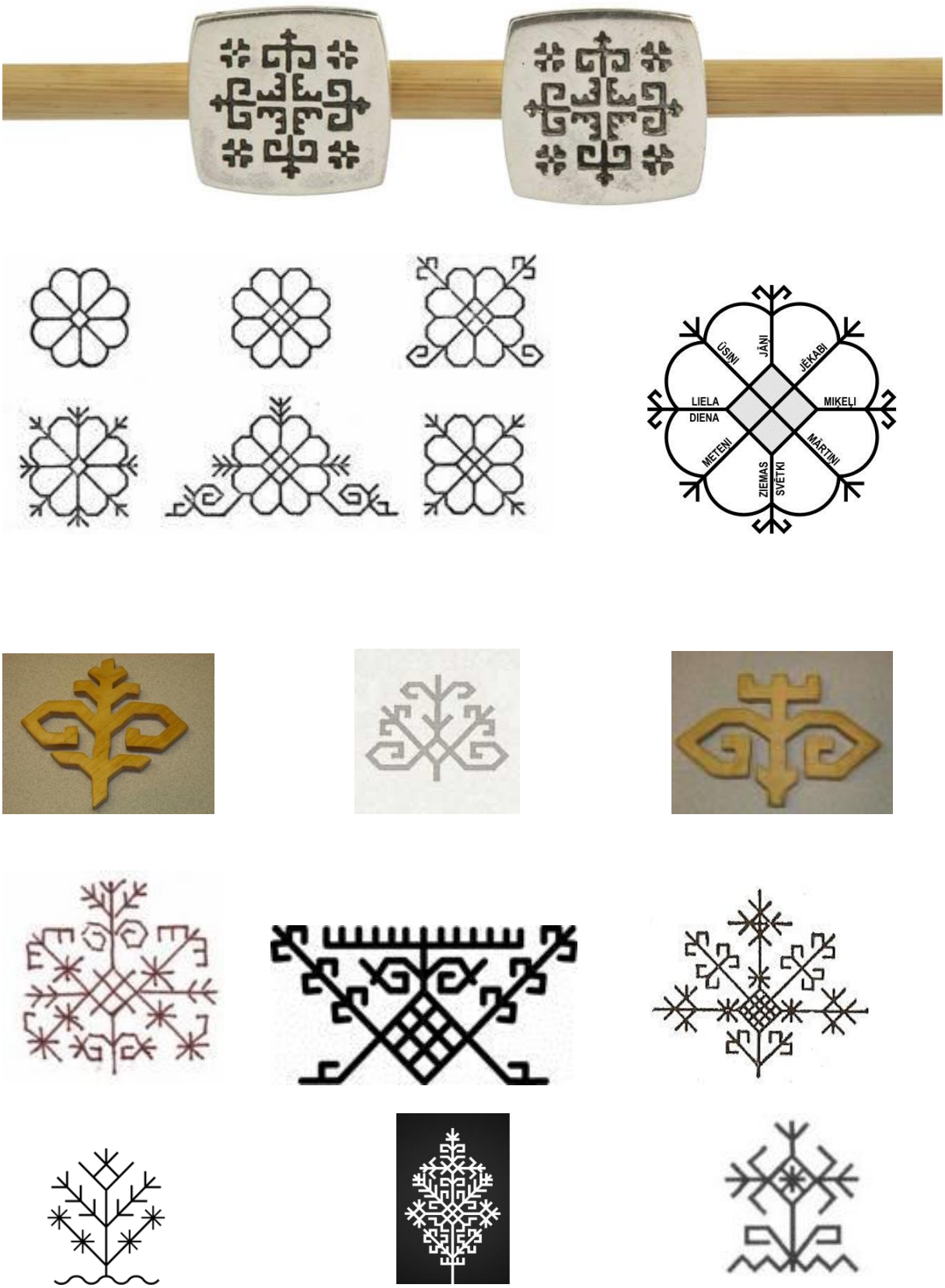
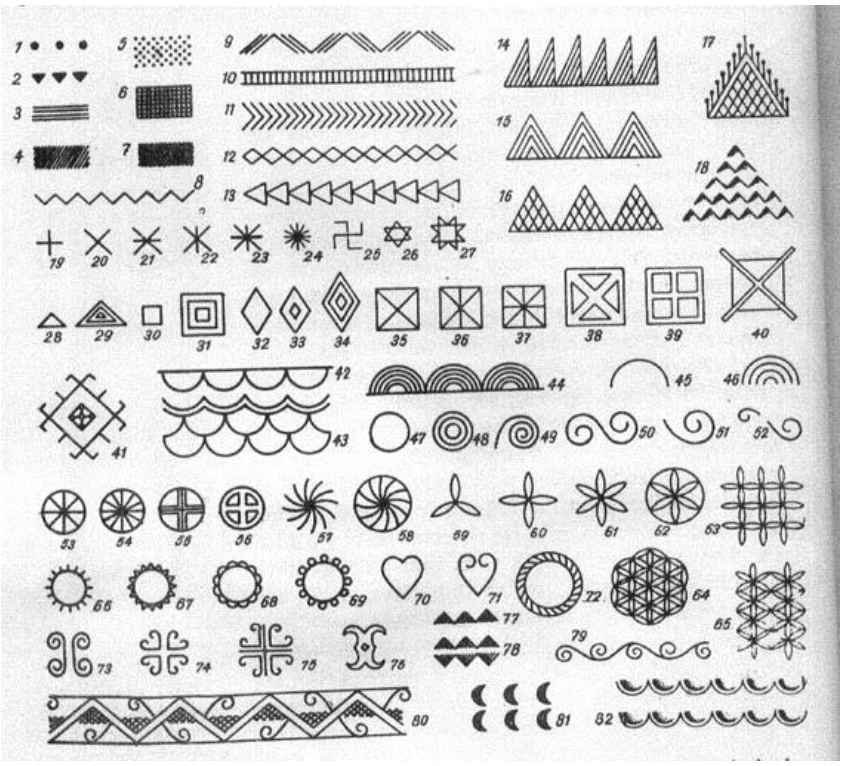


Figure 549. Latvian sun symbols: a Tree of Dawn, Tree of the sun (Saules Koks), Saules koka (Austras koka).



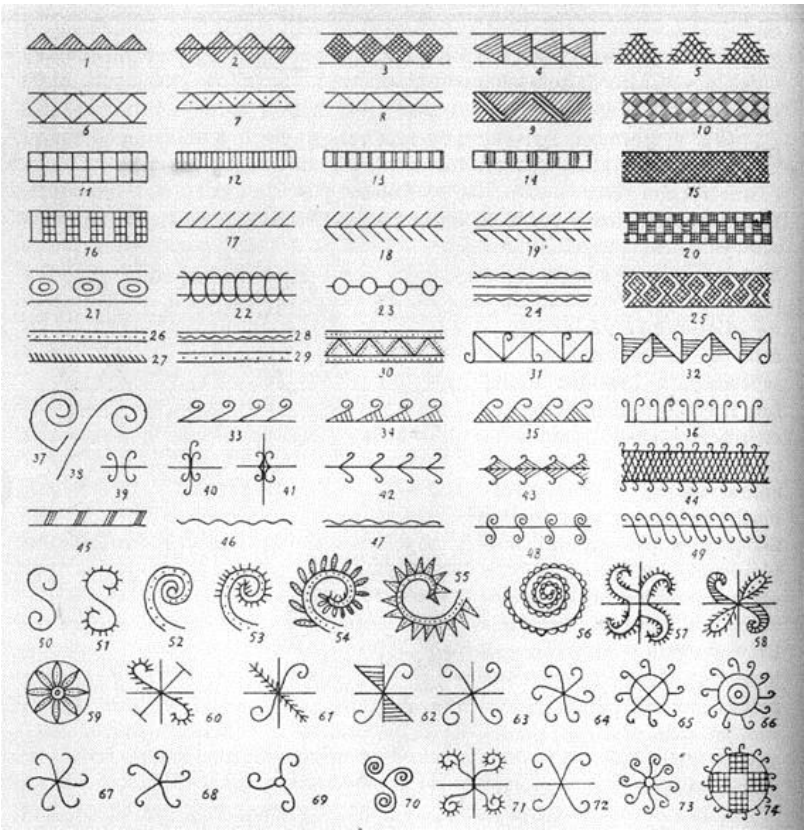


Figure 550. Sun Symbol, Decoration.

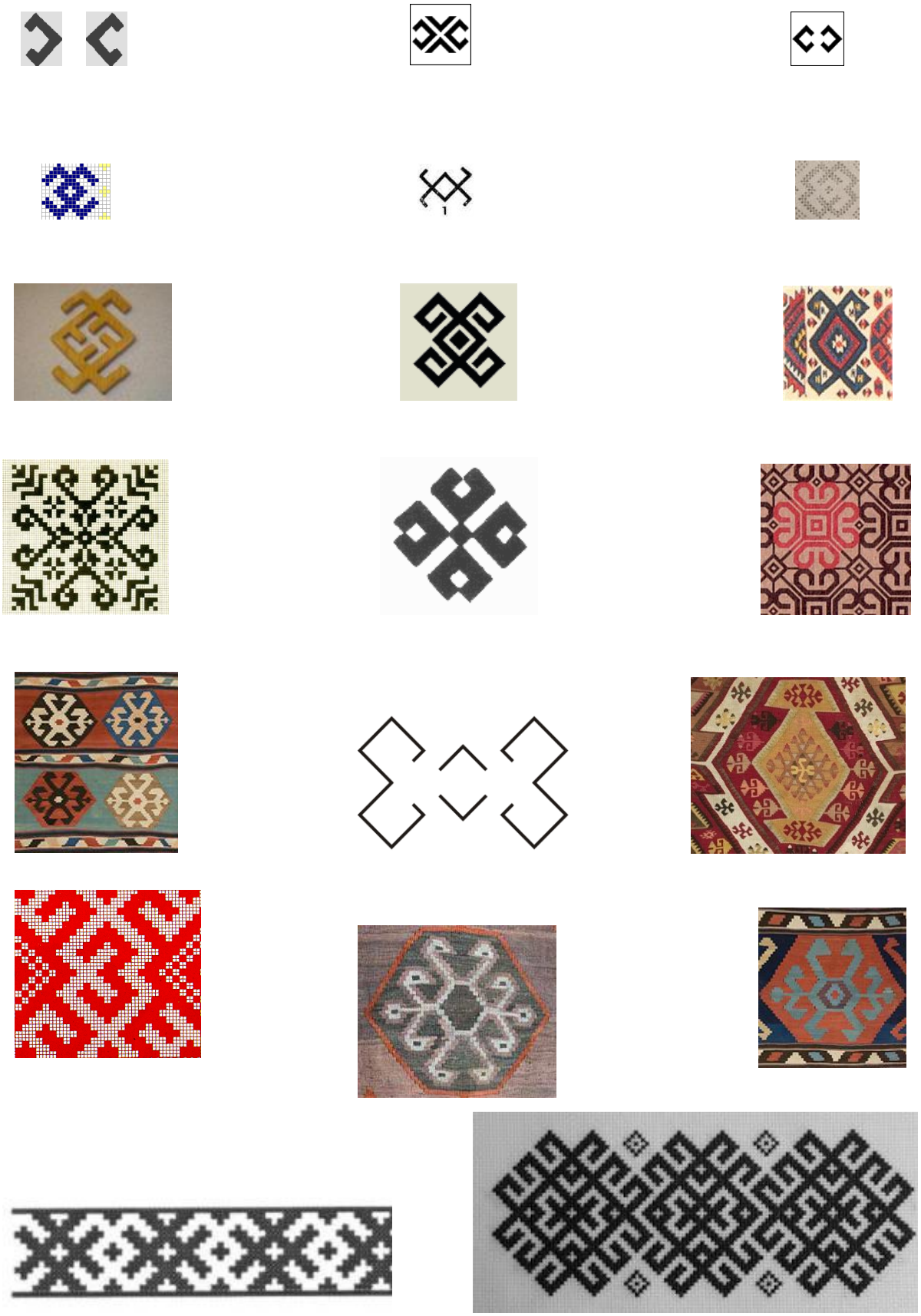


Figure 551a. a.Latvian Moon symbol, b. Salamander, c. Mara's toad, d.Kyrgyz symbol 1. e.Krupisa, f. Russian Embroidery detail. g.Meness Cross (also called Saimes Jumis) h. Ram's Horns, i. Fertility Symbol, j-l. Moon cross and Meness textiles, k. Kazak kilim, l. Meness, m. Adana Kilim, n-p.Meness, Qashqai, Kazak kilim, p.Oak, q. Russian folk embroidery.

Figure. 552 a –b.Inguz, Othel, c-e Union of Two Began, f-h. Unity of the Family, i-k. fire and flower of fern (firebloom).

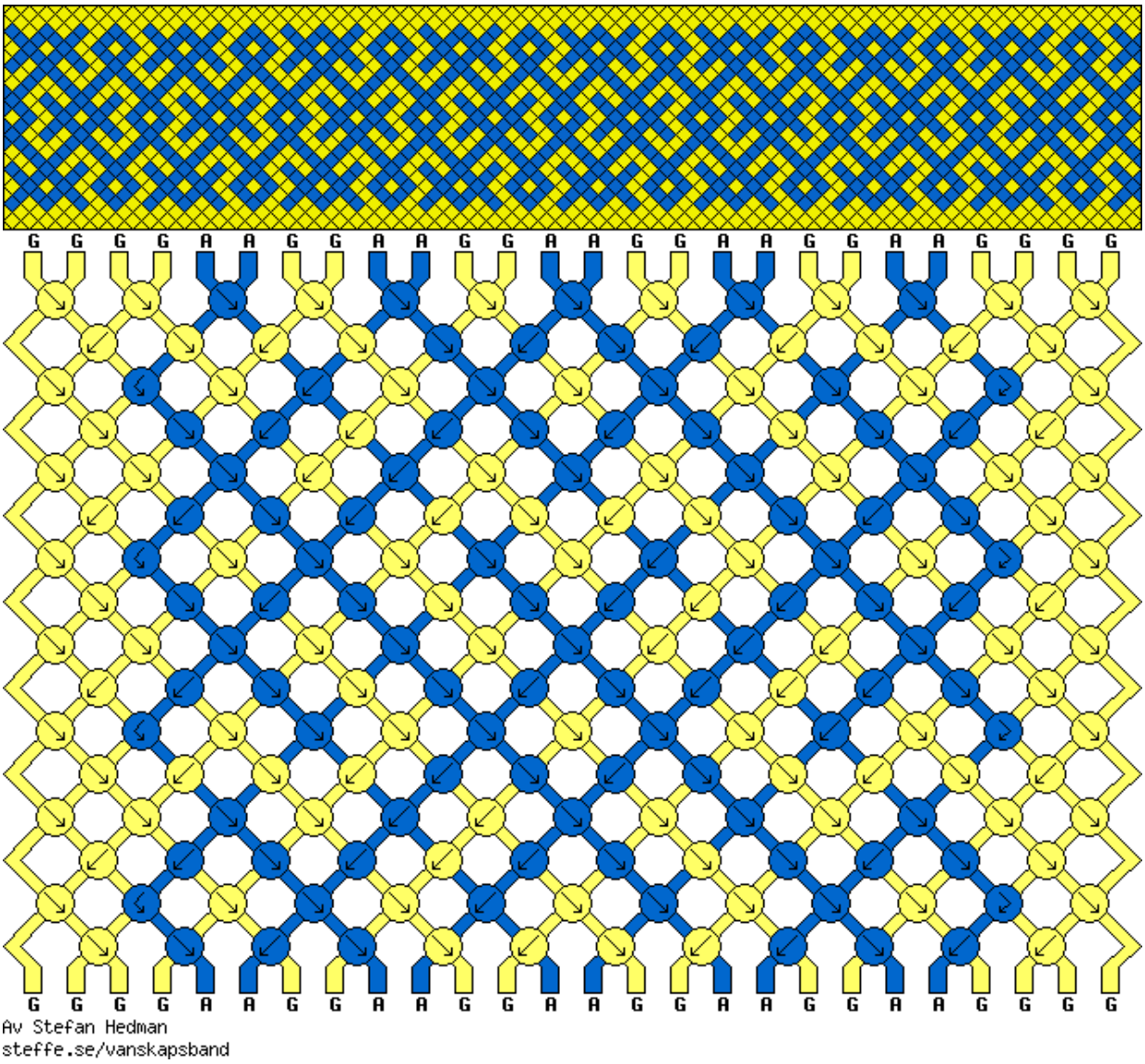


Figure 553. Slavic Raksts Embroidery: Saule, Kolovrat swastika, Bulgarian folk art oval

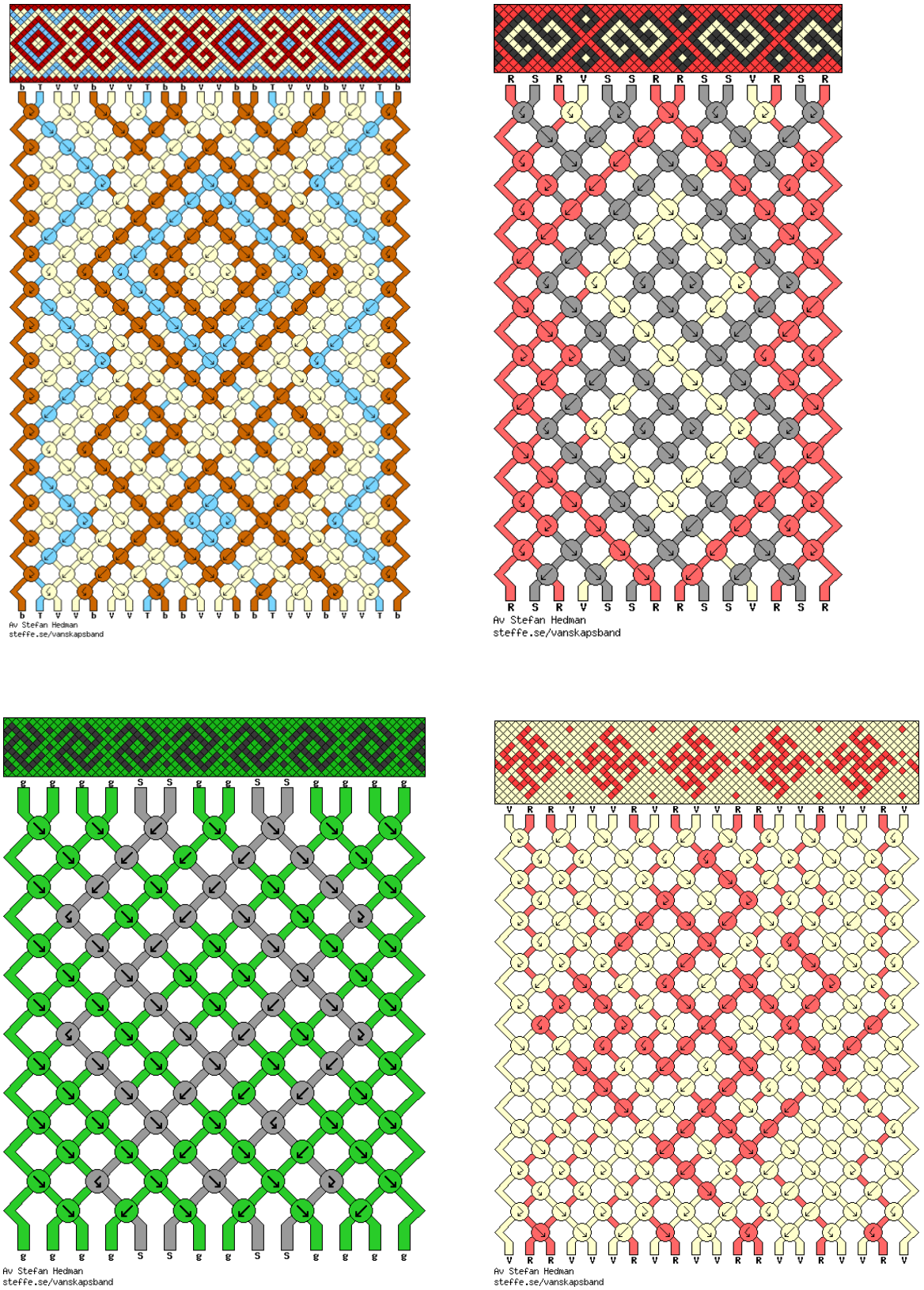


Figure 554. Raksts Embroidery: Jumis, Zalkša, Swastika, Odolen Trava- Cvetok Papor

In passing, we note that the sequence of shapes 19-27 in plate 1 is reminiscent of geometrical shapes in the Rasens Molvitsky and Lepenskog Vira alphabets. The flower of life occurs as part of a developmental series. What interests us is a simple insight. Seemingly random ornamental decorations are based on or at least connected with a larger systematic approach to forms. Owen Jones called this the Grammar of Ornament. This grammar clearly dovetails with the elements of letters and alphabets.

3.2.Moon

These connections become even more explicit when we turn to lunar symbolism. In Latvia, the moon is called Meness (Menesis, Menulis, Menuo) and is male, as in the Germanic (der Mond) and Sanskrit traditions (Chandra). In his most simple form, Meness, appears as a pointed or rectangular C and reversed C. This becomes a starting for a series of shapes that link sounds, letters, geometry, elements and ornaments.

3.2.1.Geometry and Elements

One simple variant of the Menes symbol is a hooked chevron, which in terms of letters can again be seen as a combination of letters Γ and L. These are sometimes shown as a backwards C and C opposite each other (figure 551a ff.). Alternatively, they are shown between a downward and an upward chevron called (Mara's) salamander, or they are reversed to face each other and are called Mara's toad.

If the two shapes are brought together such that they unite they become the union of 2 beginnings (figure 545, 552), the Slavic Chelo rune (Руна Чело),[1918] linked with creation of life and also Krupisa, a symbol for winter. Rotated 90 degrees this symbol in turn becomes symbol 1 of the Kyrgyz hooked diamond ornaments and recurs as a ground in Russian folk embroidery. It will be recalled that the same basic shape without the hooks, i.e. a simple intersecting upward and downward chevron is Brachmanicum letter h and Hebrew 3 letter hh and are also linked with the runes Znych, Makosh and Mosh (figure 97).

In Latvia, an upright version of the symbol appears with a central square wherein the empty space of the ground defines an ugunskrusts called a Meness Cross of Fire and also Jumis Family (Saimes Jumis). A slight variant called Ram's Horns extends the hooks and fills the central square with a black diamond. A further variant, which replaces the black diamond with an 8-pointed star, is an Anatolian symbol for fertility.

Returning to Latvia, 4 hooked chevrons facing outwards and aligned with the points of the compass is called a Moon cross which recurs in both embroidery and textiles. Another version of Meness looks like an angular geometrical version of the letter 3. Sometimes it occurs in isolation. Frequently, a reversed 3 and a 3 appear opposite each other. In Russian folk embroidery, this form also recurs in a series as a figure with the diagonals of the number shape symbolizing the oak as ground. In different versions these sometimes resemble a reversed Sigma, or an E. In some Middle Asian carpets they sometimes appear as snake

heads. Folk embroidery has unexpected connections with folk who have a deep understanding positive and negative spaces, of figure-ground, and the visual dimensions of yin-yang.

Study of Slavic sources reveals that these associations are built into their theory of runes. In runic terms an intersecting left and right chevron is the Inguz rune (figure 552a ff.). The Slavic tradition links these two separate chevrons with the Gebo and the Kenaz rune. Similarly, the Othala rune is an X with an upward chevron (the god, Rod) above it. So, even runes which appear to be coherent symbols, are in fact components of more basic forms.

In the Slavic tradition the intersecting hooked chevrons have multiple forms. A standard version, called Union of two beginnings (or two began) shows a vertical form, a lateral form and a rounded version with a plant-like central column. In the folk tradition, this recurs in ornamental version as a round medallion where a red and blue chevron intersect and are joined by twice three lines, recalling the sacred threads of the three worlds. Another version in embroidery uses a grid of 10 x 10 squares as background to produce a central diamond shape of 16 squares surrounded by four adjacent square forms containing undulating lines. A basic form associated with Meness has evolved into a symbol of union and unity in the family. Variants of this form appear on pillow cushions and even on wedding invitations.

Elsewhere, a version of the Sigel rune is doubled, intersected to form a hooked X shape, and then surrounded by two outward positioned, hooked Meness symbols to become a fire symbol. A variant, effectively the two sets of two diagonals intersecting to form a number symbol are given hooks and also become a fire symbol. A rearrangement of these elements in tree form becomes a geometrical version of the flower of fern (firebloom, cf. also §1.6 and figures 14-15). Hence, the Meness symbol, which begins as a simple horizontal chevron, leads to runes, letters and symbols of unity, creation and fire.

How these abstract geometrical patterns become integrated into weaving is beautifully illustrated by Stefan Hedman (figures 553-554) in the case of Slavic raksts embroidery using the symbols for Saule (sun), Jumis, Zalkša (cf. Zalktis), swastika, and the flower of fern (cf. odolen trava and cvetok papor. Above each of the grid patterns is the resulting textile pattern. The figures of these patterns are geometrical forms. The grounds of the patterns are sometimes letters. For instance the ground of the Saule pattern produces a square version of a 3 and reversed 3, that recurs also in the Slavic Kolovrat swastika, in a Bulgarian folk art oval and slightly differently in the lunar, Jumis symbol (figures 553b–c, figure 554 a). A final example from Bukovina continues the theme, adding eyes so that the 3 and reversed 3 figures now become birds.

3.2.2. Geometry and Gods

A whole history deserves to be written about how the elementary forms of letters become linked with elemental forms and basic gods of ancient pantheons. For the purposes of this appendix a few examples must suffice. The horizontal chevron of Meness, if turned upwards becomes the god, Dievs (cf. French: Dieu, Sanskrit: deva, Dyaus).[1919] A downwards chevron is the goddess Mara.[1920]

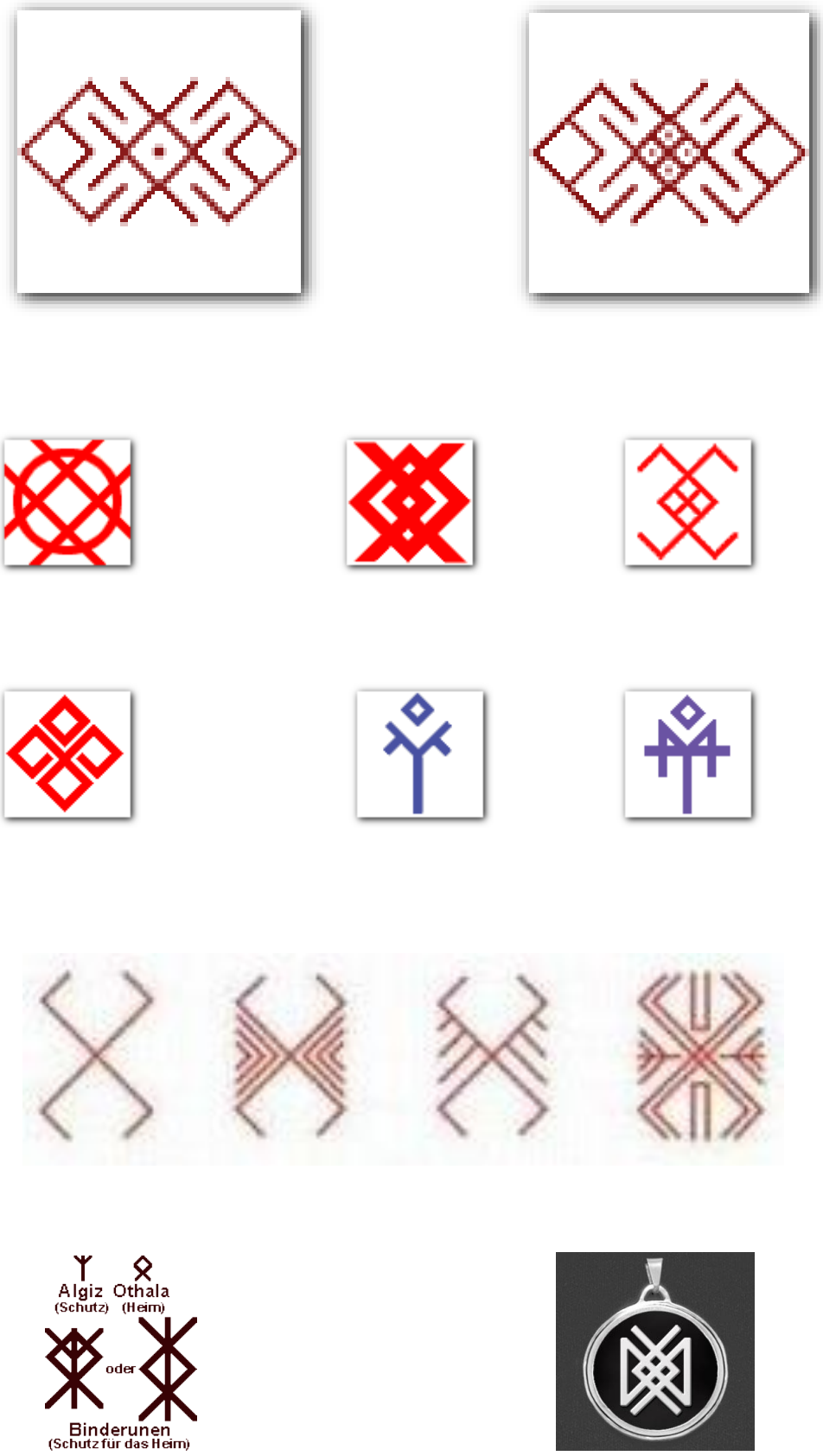


Figure 555 a –b. АЛАТЫРЬ, c. Jumis, d. Lada, e. Kupala, f. World Tree, g-h. Dazhbog, i. Kāšu krusts, k.Algiz and Othala, l. Ward Health Rune.

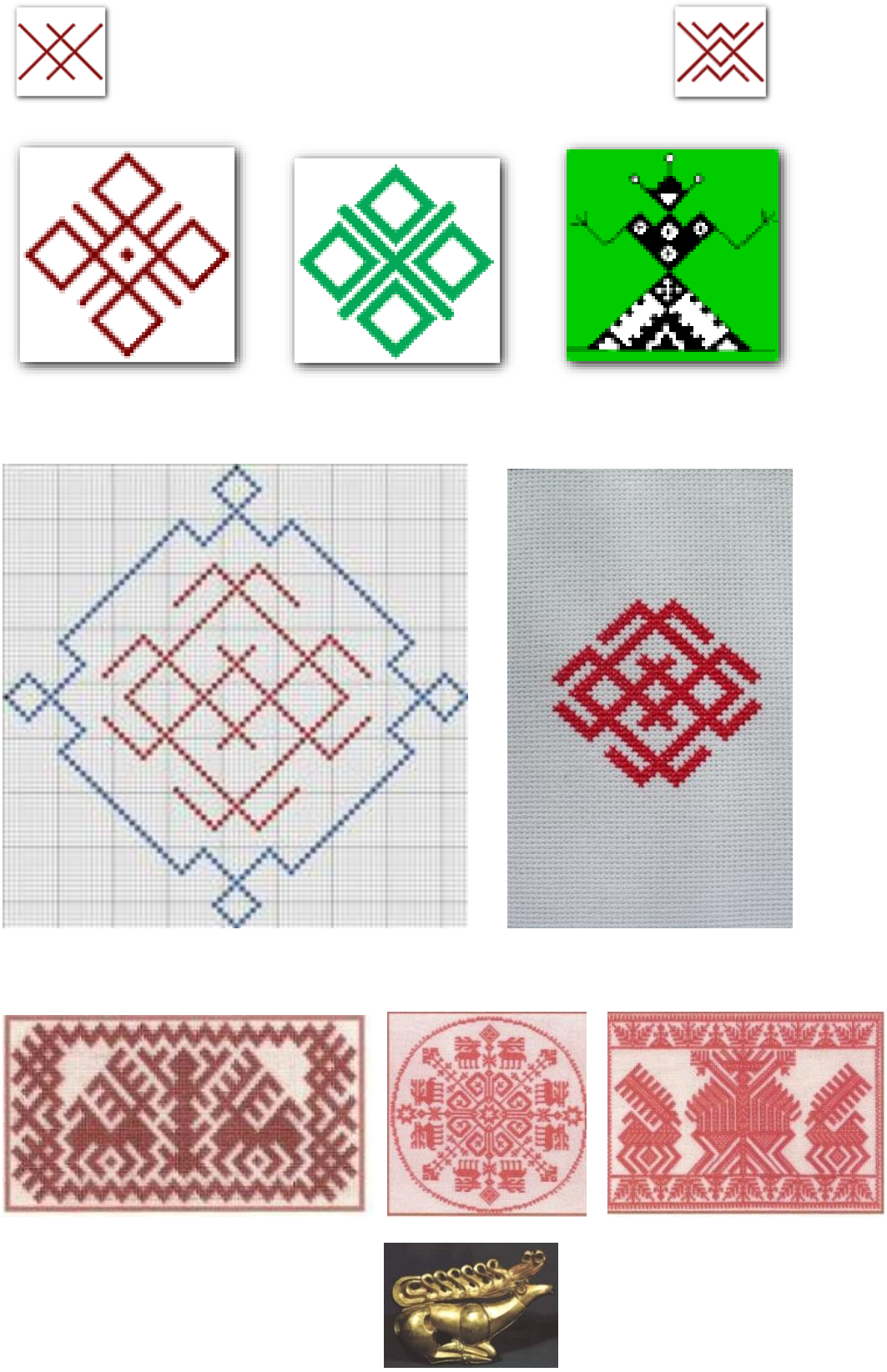


Figure 556 a-b. Elk Horns, Water,c-e Myr, Mokosh, f. Symbol of Union,g. Belobog, h.Reindeer Ornaments, Scythian Golden Deer, 6th c.B.C.

Returning to the themes of the number sign, twice 2 intersecting diagonals: when these are surrounded by a variant of the two facing Meness chevrons, they become the Alatyr symbol (figure 555a ff.). Alatyr (АЛАТЫРЬ), is associated with an altar stone at the centre of the world.[1921] Alatyr is:

> a magic stone, "father of all stones", a holy omphalos possessing healing properties. This stone is placed in the center of the Booyan Island. As a legend says, healing rivers flow from beneath Alatyr and on it stands the World Tree (it could be oak, apple tree or cypress). This stone is guarded by mythical monsters, Gagana-bird and Garafena the snake.[1922]

The same twice 2 intersecting diagonals, inscribed within a circle become the goddess, Lada. Two intersecting Meness symbols in a diamond shape become the fertility god, Kupala, linked with the Summer solstice in Russia. A variant shape with the diamond shape partioned as four squares becomes a symbol for month and the world tree (МЕСЯЦ (МИРОВОЕ ДЕРЕВО). A diamond square extended to form two near squares, topped by a diamond becomes the god, Dazhbogh. A Y-pillar with hooks, topped by a diamond is a symbol of winter. A variant becomes a symbol of Dazhbogh in winter.[1923] The intersecting Sigel runes connected with fire in the Slavic tradition are called Kāšu krusts (cross transmission of jambs) in Latvia and becomes a popular motif in Baltic embroidery.[1924]

We noted that runes such as Othala begin as a combination of basic modules. The runes in turn become modules in more complex combinations called bind runes. For instance, an Algiz and Othala rune combine to produce a bindrune to protect the home. Another combination using the Dagaz rune leads to the Ward Health rune.

Two intersecting Xs produce a symbol for Elk horns (figure 556a ff.). An intersecting downward and upward chevron between two downward and two upward chevrons is a symbol for water. Four diamond shapes in a cross formation covering an X is Myr (peace, harmony, cosmos). Four diamond shapes separated by an X shape is the goddess Mokosh (Makosh), who also appears in an anthropomorphic geometrical form. The intersecting hooked chevrons when complemented by intersecting upright and inverted Jumis figures becomes a symbol of unity in the family. The same basic form without embroidered embellishments, is the god, Belobog: “sign of good and prosperity, it guards against quarrels and creates harmony in the family.”[1925]

These examples suffice to illustrate the principle how basic shapes, associated especially with moon, generate forms, linked with gods, elements, letters and runes. It is important to emphasize that these geometrical versions are only one aspect of how animals, gods and goddesses are depicted. Hence, the reindeer, which appear in their minimal 2 X version above also appear as two reindeers surrounding a geometrical figure, having horns with 3 and 4 branches each, such that the combination makes a 14 day period (cf. waxing of moon). Alternatively, they appear as 8 reindeer around a cross shape with four sets of round horns. In a more detailed version, there are again two reindeer surrounding a (female) figure, now each with 14 branches (cf. 28 days of a lunar month). Older realistic versions exist also.[1926]

To provide some idea of how geometrical versions are linked with a much larger corpus of “organic” folk drawings, it is useful to examine two of the ancient goddesses and geometrical

versions of John (the Baptist) in more detail. This will lead to a brief detour into pastry motifs before we explore how the basic geometrical shapes are expanded into lists and repertories of shapes in the Slavic, Anatolian, Kyrgyz and Chinese traditions.

4. Goddesses

Goddesses were also important in this theme of geometry, patterns and letters.

4.1.Rozhanitsa

A popular account of the goddess Rozhanitsa is offered by Wiki:

> In 12th century Russia, the eastern Slavs worshiped the winter mother goddess, Rozhnitsa, offering bloodless sacrifices like honey, bread and cheese. Bright colored winter embroideries depicting the antlered goddess were made to honor the Feast of Rozhanitsa in late December. And white, deer-shaped cookies were given as lucky gifts. Some Russian women continued the observation of these traditions into the 20th century.[1927]

Like the Western god, Phaeton, Rozhanitsa is often shown as a chariot rider. Unlike the young god, she is always in control. Modern depictions typically entail horses. Older depictions typically depict reindeer and cover a wide range of styles from primitive sketches to near geometrical figures (figures 557-560). Here our concern is to explore this spectrum between freeline sketch and geometry, rather than a detailed iconographical analysis.

Older versions of Rozhanitsa recall the Great Goddess and often have a mother–child theme (cf. Demeter-Persephone in the West). In some of these, the head is the familiar diamond shape: typically appearing with four squares, sometimes with four dots recalling the ploughed field, but here probably representing the four prime elements: body, soul, spirit, conscience (тело, Душа, Дух и Совесть). In other cases, the head is a variant of the Slavic world tree, or is a head with antlers.

Such symbolism has connections with other traditions with roots in pre-history. The West has stories of Phaeton as a charioteer trying to control his chariot. In the Slavic tradition Rozhanitsa is also a charioteer of horses and in earlier versions of reindeer (figure 557). The West has a tradition of Demeter and Persephone, the Mother goddess and her daughter. The Slavic equivalent is Rozanitsa and her daughter. A first series shows the goddess between two reindeer. In some versions the goddess is reduced to a world tree with oblique letters E, or the goddess is flanked by two figures and in one case there are three figures in the heavens. In other cases an animal with a horned head rests on a couch-like base (figure 557a-b).

A second series shows an almost organic or floral version of these themes interspesed with geometrical elements such as a diamond and hexagon and again oblique letters E, now at the base. One modern embroidery version on a pillow transforms the arms into an S and reversed S and the legs into expanding and contracting G shaped spirals. This leads to further variants where the head becomes an intersecting upward and downward chevron with 4 squares as in the Meness symbolism. More geometrical versions reduce the head to a diagonal square with 4 square dots, the abdomen to a diamond shape with one central diamond and the feet spread to form a triangular space within which is positioned a geometrical child. A summary version

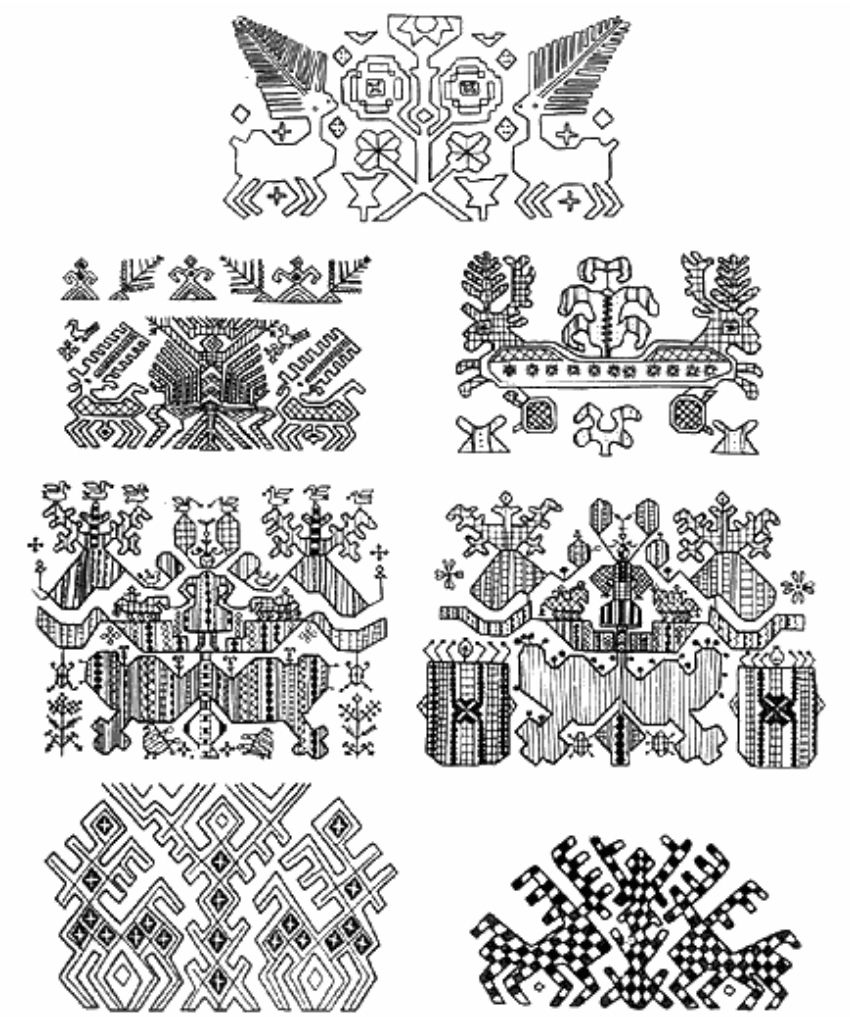
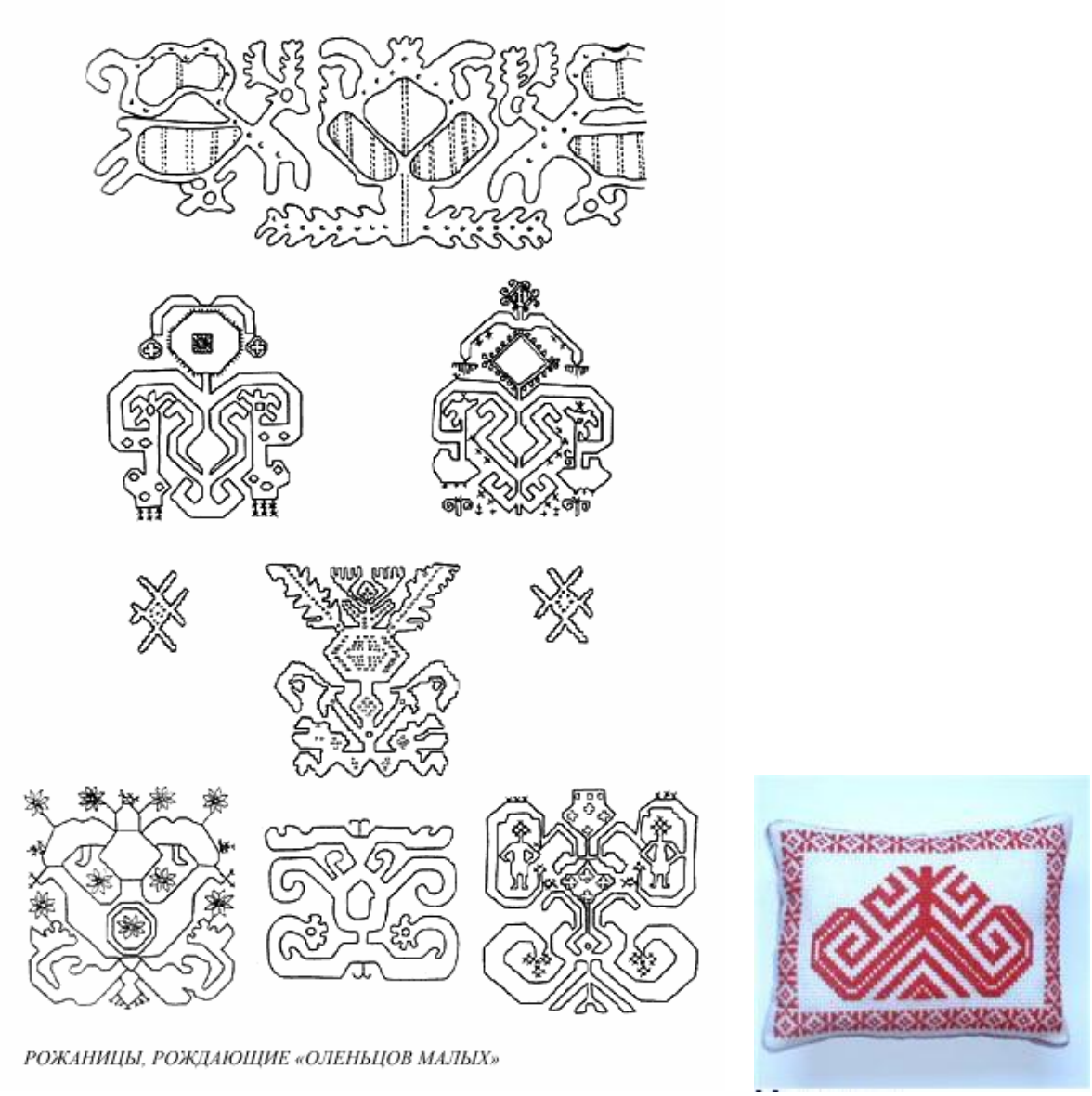


Figure 557. Rozhanitza:



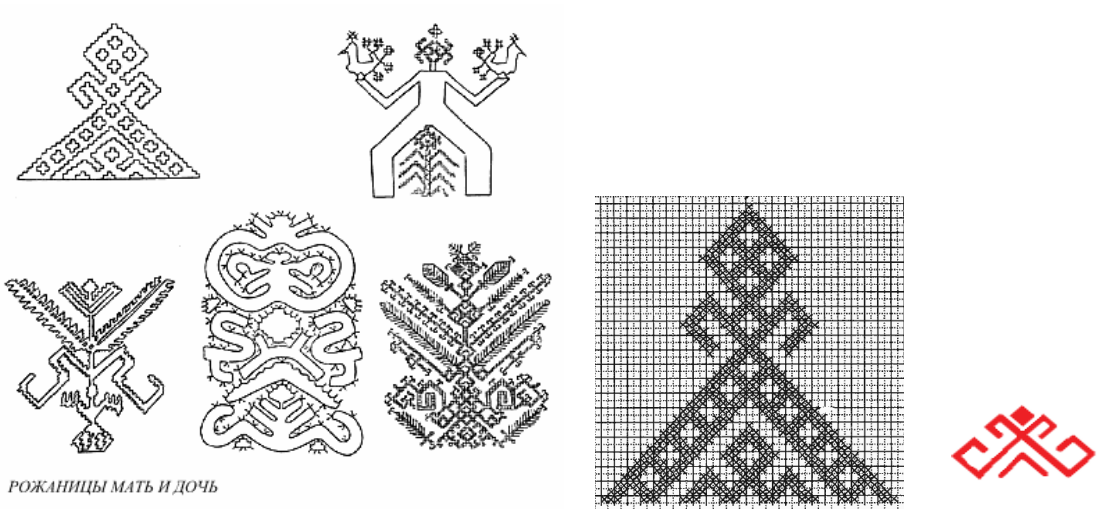
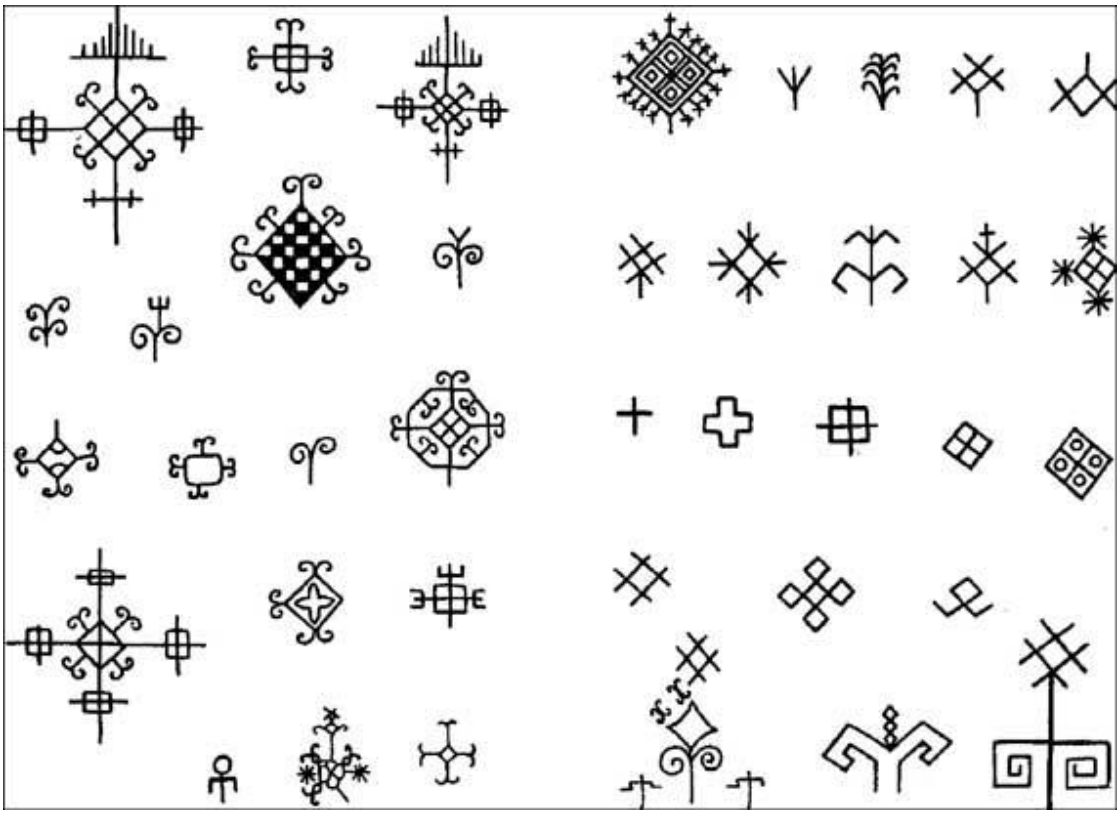
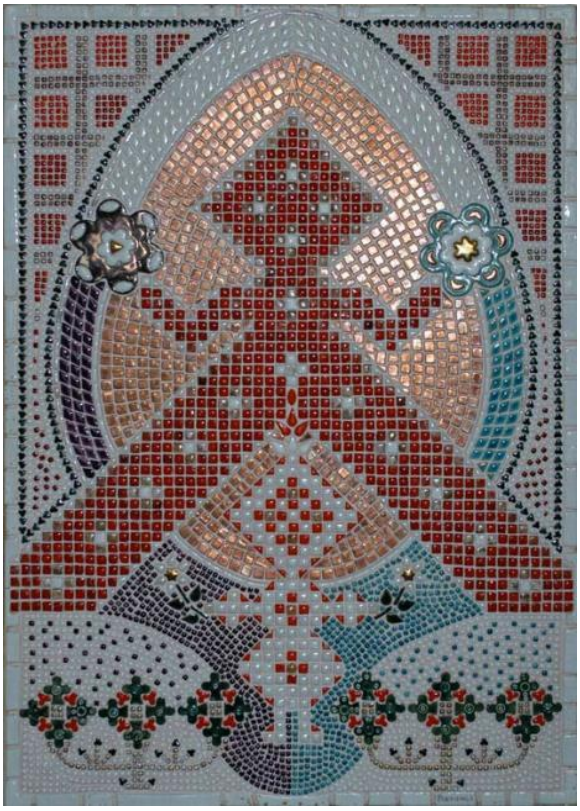


Figure 558 a-e. Rozhanitza and Child

Figure 559: Rozhanitza





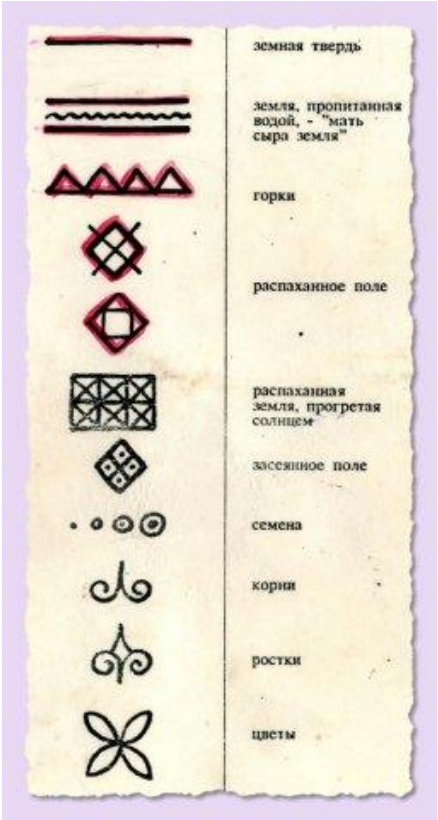
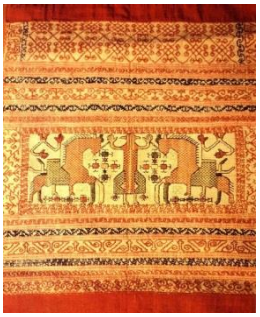
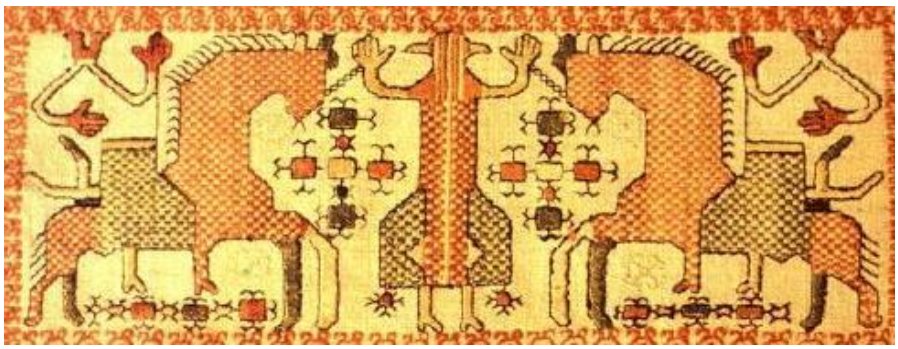


Figure 560. Rozhanitza Decorations





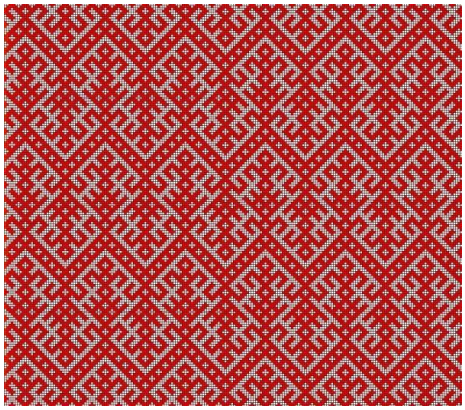
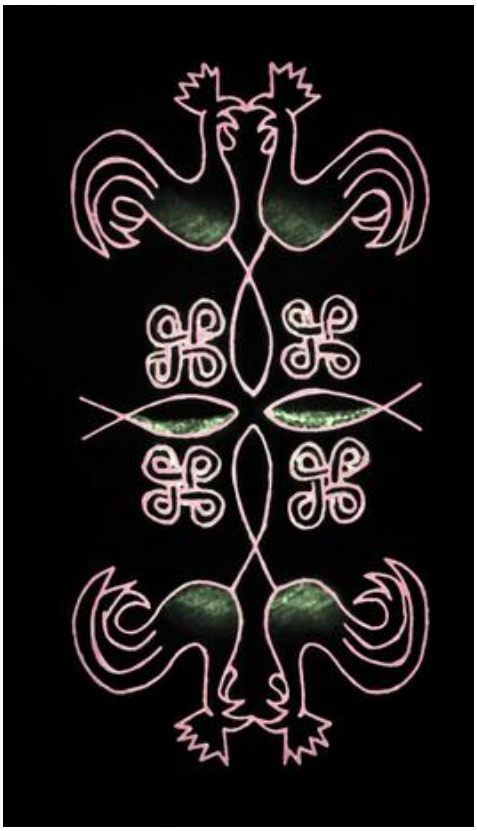


Figure 561. Makosh Goddess Altar, Slavic World Tree, Makosh Textile Pattern

Figure 562 a. Prince Sign (Valdnieka Zime), b Hungarian Bukovina folk textile, c-d. Great day (Liela Diena) and Raksti, d.

Figure 563. a. Makosh Symbol, b. Saint John’s Knot, c Bowen Knot, d. Mimshin Alphabet, e. Colphotorios Alphabet, f. Hhoi (Georgian), g. kse (Meithei),h. Hannunvaakuna, i-j, Saint Hannes Cross, k. Saint John’s Shield.



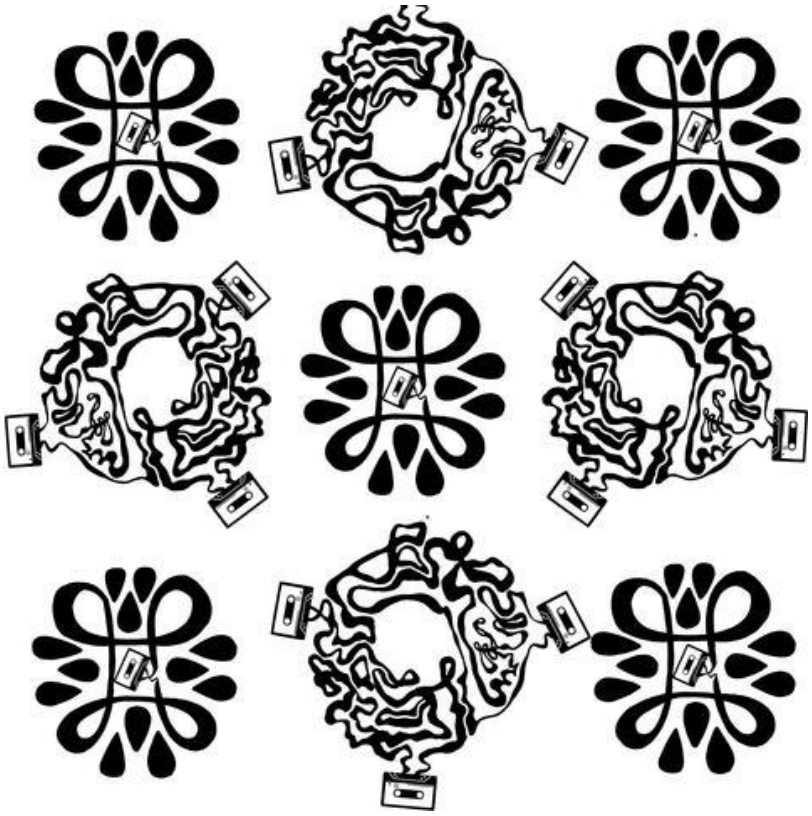


Figure 564 a-b Hannunvaakuna Decorations

Figure 565 a-c. Hannunvaakuna textiles and embroidery

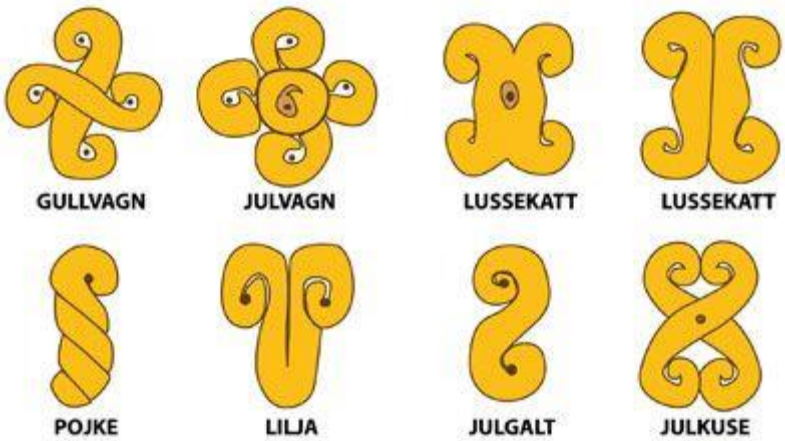
Figure 566a. Hannunvakuna as road sign, b. as Cultural heritage sign, c. as Apple command signal, d. Pretzel in shape of Hannunvakuna, e. Pretzel as shop sign, f. letter m (Georgianien), g. Pretzel as sculpture.

Figure.567 a. Sun Decorations, b-d. Expanding –Contracting Spirals, e. Cross Gurgity, Double Sun Spiral, f. Belarus Bread Decoration for Saint Lucia (Булочки святой Люсии).

Figure. 568 a-b. Belarus Bread Decoration.

Figure 569 a-c. Saint Lucia Buns: Lussekater, Luziabrötchen

Figure 570 a-c.Saint Lucia Buns:



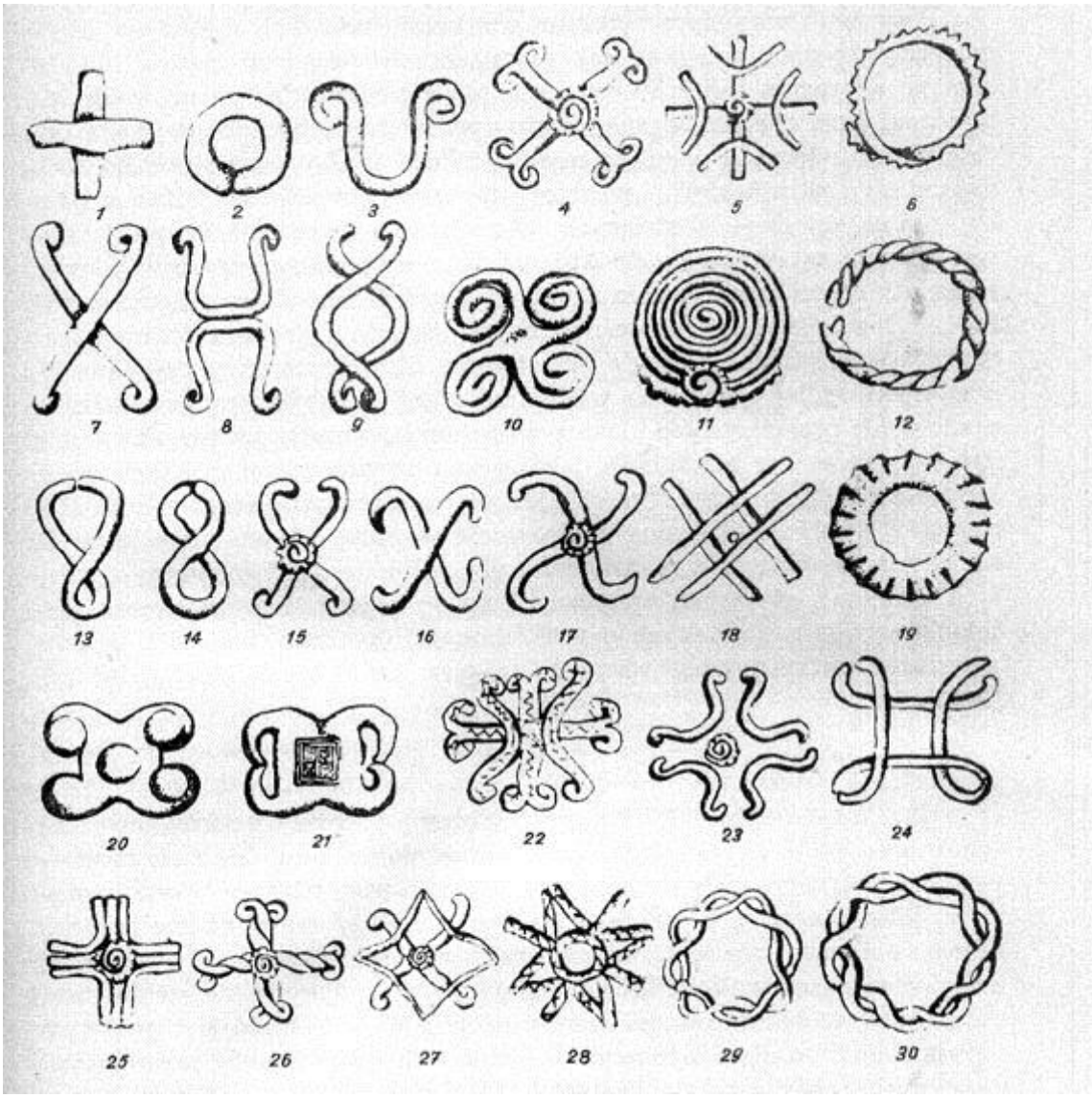


Figure 571. St. Lucy Buns and pastry patterns.

Figure. 572 a –b.St. Lucy Buns

reduced the head to a red diamond, the arms to a Jumis figure and the legs to the beginnings of geometrical spiral (figure 558).

A large embroidery (figure 559) transforms the goddess into a chequered standing figure holding two birds. She is flanked by the Posolon and and Kolovrat runes and between her legs grows a plant that is probably a metaphor for the fruitfulness of nature and at the same time quite possibly a metaphor for fertility. Although primitive in its execution, the geometrical head with 4 dots and the flanking runes confirm that this embroidery reflects less primitive traditions.

Three final images (figure 560) make clear the transition from folk expressions to more formal geometrical versions. A mosaic formalizes the geometrical version of the goddess with diamond head and spread feet. In this version, the plant is replaced by a geometrical child. Another diagram reduces the goddess to 11 basic geometrical elements. A third diagram, less formalized and more in the way of a sketchbook, explores a series of variants on the square and central diamond shape, with different combinations of the so-called ram's horns which sometimes resemble E and reversed E, Sigma and Sigma reversed or є and Ɜ. In these cases the symbolic themes are little more than rough sketches of notebooks.

4.2.Makosh

Elsewhere in the Slavic world, Makosh (Mokosh) plays a special role. In the Vladimir pantheon, she is the only female. She is seen as Goddess of Destiny, Goddess of Fate, Goddess of Fertility, Goddess of Fortune, Goddess of happy lot and fate.[1928] She is also associated with Mother Earth and particularly as Mother of the damp Earth. She is Patroness of female needleworks and associated with the Spinning Wheel. Her other attributes include a bull's horn, vase of plenty (cornucopia) and horns. Like Rozhanitsa she is a version of the Great Mother, sometimes called Mother-of-the-World. The large egg in front of her altar alludes to cosmic beginnings (figure 561).

In the past, children were sacrificed at her altars. Modern altars to Makosh (figure 561a ff.) are less daunting. They show a female form with 3 diamond patterns representing the 3 worlds and 3 essential features of human beings: body, soul and spirit. Above her head are horns which effectively show an F with 3 arms pointing outwards which is then mirrored. Above these two Fs are two further Fs as figures which are pointing inwards. The ground defined by these figures is in a human shape. To the left and right of the midsection of the main figure are squares with four dots (the sown field) and trident-like hands of god in the 4 cardinal directions. There are clear parallels between Makosh and Slavic world trees.

Like Rozhanitsa, Makosh appears as a figure between two horses and riders (figure 561c-d, cf. 557). Between Makosh and the horses are two crosses (probably related to sun and moon) composed of five rectangles sprouting the horn like symbols associated with birth, life and Aries. In other cases, the goddess is linked with Makosh textile patterns. A simple form shows a standing female figure who terminates in an inverted V pattern. Beneath her feet is a standing child. Between the two standing versions of Makosh the figure of the child is

repeated in inverted form, reminiscent of the Jumis shapes associated with autumn in Latvia (figures 561, cf. 547). Rotating the pattern by 45 degrees invites us to read the figure-ground pattern differently and focus on the F and reversed f shapes of the ground. Complex forms of the Makosh pattern develop this into a generational variation of mother and child.

4.3.Divine Grids

In the Hindu tradition the Matrikas are literally the creator goddesses whose matrices bring into being the visible world. In the Baltic and Slavic traditions, these matrices or grids serve as an underlying framework for knitting and weaving. Even a simple sketch for the Prince Sign (Valdnieka Zime, figure 562a), shows a grid of 7 x 7 = 49 squares. The Prince sign is a variant on the hands of god theme. It also reflects the letters I E of English (cf. the IE as in Ye in Slavic). A page from a printed book of Hungarian Bukovina folk patterns shows how these are based on an underlying grid of 10 x 10 = 100 squares.

Similarly the Latvian symbol for Great Day (Liela Diena, figure 562c), is based on a grid pattern. The inner four diagonal squares form a ground for a left pointing gammadion It is framed by a grid of 9 diagonal squares that underly a cross-hatch star. Variations on this theme show simple diagonal square, divided into 4 by a larger diagonal X. The ends of the initial square culminate in squares. The ends of the X are complemented with square dots. Simple versions of Great Day entail three of these crossed squares. Complex variants show a repeating 3 x 3 cross hatch star surrounding a single diagonal square with a + sign. Between these cross hatch patterns are diagonal squares with a cross of crosses (krustakrusts) to form a complete tiling.[1929]

5.Cosmic Knots and Pastries

Elsewhere, the basic pattern of a central diagonal square surrounded by four other diagonal squares, linked with the goddess Makosh, is linked with a Saint John's Knot and a Bowen Knot. Indeed it is a very rich symbol linked with alphabet letters and cosmic patterns.

Earlier it was noted that Arabic letter Shin (shiin) is connected with due South and the Summer Solstice (figure 74). Two old alphabets, the Mimshin and Colphotorios (figure 563d-e) are annotated with Arabic letters. The Mimshin connects shiin with a figure resembling hh in the Georgian alphabet (figure 563f), versions of hai in Sanskrit and letter ksa in Meithei. The Colphotorios alphabet connects shiin with a square with loops at its corners. A further look at the Colphotorios alphabet reveals that the Saint John's Cross returns in accentuated form (complete with a little upward triangle above it) as letter 17 in the Arabic shapes order: zh with a gematria of 900, which becomes letter 27 in the abjad numeration again with a gematria of 1000, followed by letter 28, ghayn with a gematria of 1000 which has a grid symbol.

Shield Cross

Half of this symbol is also seen in the Georgian letters ho, hhoi or hh (figure 563 f), is sometimes letter 38 with a gematria of 10,000.[1930] The full version is called Shield Cross, Saint John's Arms, (Saint) Hannes Cross, Hannunvaakuna, Bowen Cross, Bowen Knot and Saint John's Shield (figure 563g-j). The basic pattern recurs in textiles and it is interwoven in embroidered belts and sweaters in everyday life (figures 564-565). The same pattern is used on campgrounds in Sweden, functions as a heritage symbol in Baltic countries, and was "borrowed" by Apple computers as the command function on their Macintosh machines (figure 565a ff). It recurs in the facebook symbols.[1931]

The Hannunvaakuna pattern also recurs in an unexpected context in the form of a pretzel connected with the annual cycle. The four knots correspond to the 4 cross quarter points: 2 February, 1 May, 2 August, 1 November linked with the 4 seasons in the Celtic tradition. Today John the Baptist is associated with the 24 June and the Summer Solstice and his death by beheading is linked with 29 August or 11 September. In the Slavic world, the feasts of Ivanovden - Ivanje are on 7 January and 7 July, also dates connected with the winter and summer solstices. The older Hannunvaakuna pattern linked with John as Hans or Hannes associated the figure with the entire annual cycle, emphasizing shielding and protection at the 4 cross quarter points.

Once we understand the logic of this cosmic pretzel we can also understand its relation to the more familiar pretzel, which is actually a demi-pretzel or quarter pretzel corresponding to a three month period that includes the Winter Solstice. The modern pretzel (Bretzel), is linked specifically to the feast of Saint Blaise (cf. Vlas, Veles), whence it is called Blasius Pretzel on 3 February. This is immediately after the Celtic cross quarter day, linked with Mardi Gras (fat Tuesday) before Ash Wednesday and thus marks the earliest date for the beginning of the 40 day Lent period prior to Easter. The pretzel shape recurs in the letter M (Georgianien) and in sculptured versions of pretzels (cf. Bretzels). In one account the word pretzel is said to have been coined in 1856 and etymologically linked[1932] with the Latin word for arms, but its roots are obviously much older. It is mentioned in 610 A.D. and has been linked with pagan traditions of the sun cross.[1933] Indeed, it is related to a complex set of imagery associated with the return of the sun.

Santa Lucia

Santa Lucia is an Italian saint and the name of an Italian song. In modern Scandinavia, Saint Lucia is linked specifically with the winter solstice on 13 December, and thus commemorates the triumph of light over darkness, as the longest night is passed and the days begin to get longer. All over Europe, there are special pastries connected with the event. In Belarus, for instance, there are special buns and cakes for Saint Lucia (Булочки святой Люсии, figures 567-568).

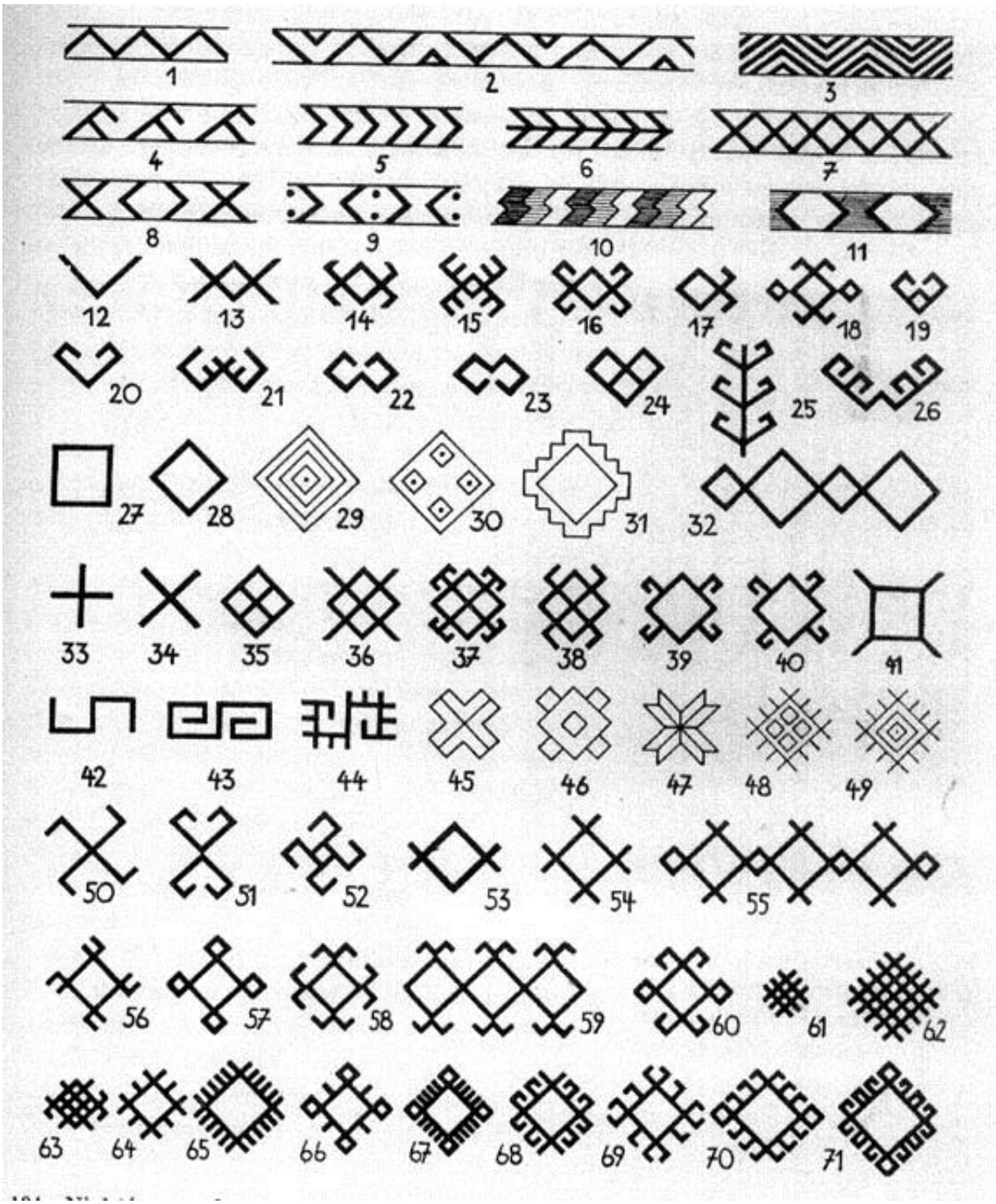
The coiled shapes are linked with sun symbolism (cf. Slavic kolovrat), figure 567a ff.) and go back to prehistoric times where they are found as increasing and decreasing spirals in

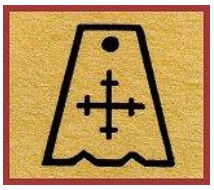
connection with a so-called witch woman. Versions as volutes and ogees have been found in prehistoric art (e.g. figure 567). Examples of Bashkir swastikas from Bashkortostan, help to understand variations in the shape. The sun's path as an S can be summarized as two upright and two horizontal Ss attached to a Greek cross. Alternatively it can be shown as four elongated Ss in a diagonal cross. Or they can become two reversed spiral S forms within a rounded version of the cross-hatch star. A simplified version becomes the swastika of the Avars in Daghestan, which in turn recurs in even simpler form as the cross gurgity. Removing the horizontal extremities is a prelude to the facebook symbol.

The complex form of the Saint Lucia bun found in Belarus as two intersecting reverse S spirals is found throughout Europe with a variety of names including Luziabrötchen, petits pains de Sainte Lucie, focacche di Santa Lucia and Lucy Buns (figures 569-572). More specialized versions distinguish between cases where the intersecting spirals are reversed (Gullvagn, golden wagon) and those where the S forms are regular (julvagn). A subset of this shape, showing only a single S, is called Julegris in Sweden and occhi di Santa Lucia in Italy, while the reverse S form is called Julgalt.

Another subset focusses on cat's eyes: e.g. Lucia Cats, Lucia Katzen, Lusse-Katter, Lussebullar, Lussebullarna, Lussekater, Lussekatt, Lussekatter, Lussekatterna, lussebulle, lussekuse, which are related to saffron: Saffransbröd, Saffron Buns, Saffron Cat. In folk traditions the cat is linked with devil. Astronomically the stars at the tail of Scorpio, linked with the nodes of the moon and thus the cause of eclipses are also called cat's eyes. So the triumph of light over darkness on 13 December is linked with larger patterns of light festivals found throughout the world (e.g. Dashain in Nepal and Diwali in India). The Swedish pastries are in turn but a subset of a much larger domain of cosmic pastries, which includes the Cross Shield of Saint John, the Tengri symbol as 4 algiz runes, letters T, O, U, V, X, the birth symbol, the number 8 a spiral labyrinth and a cross hatch star pattern.

Among the more fanciful versions we again find the pretzel shape, now as a bun. There are playful shapes in the form of a cat's face. An there are cosmic pastries in the true sense that summarize the cardinal and cross-quarter directions in a single confection (figure 572). Since the history of pastry is not our topic, this brief detour must suffice in providing recipes for future research. Of importance to our story is that the same fundamental symbols that become starting points in knitting, embroidery and woven textiles to become part of carpets, clothes and fabrics of life and living are found in decorations of tents and homes and even in the food we consume. Long before there was alphabet soup, letters of alphabets made their way into almost every dimension of people's lives.





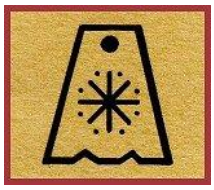


Figure 573 a. Slavic Embroidery Patterns, b-d: 7 Day Ring[1934]

Figure 574. Russian Folk Embroidery[1935]

Figure 575 a. Koç Boynuzu,b . Amun, c. Moses, d. Ram’s Horn Motif, e-f. Gotschak and rotated 90 degrees, g. Scorpion, h. Anatolian Kilim, i.Turkish Konya Jajim Carpet, k.iQashqai Carpet.

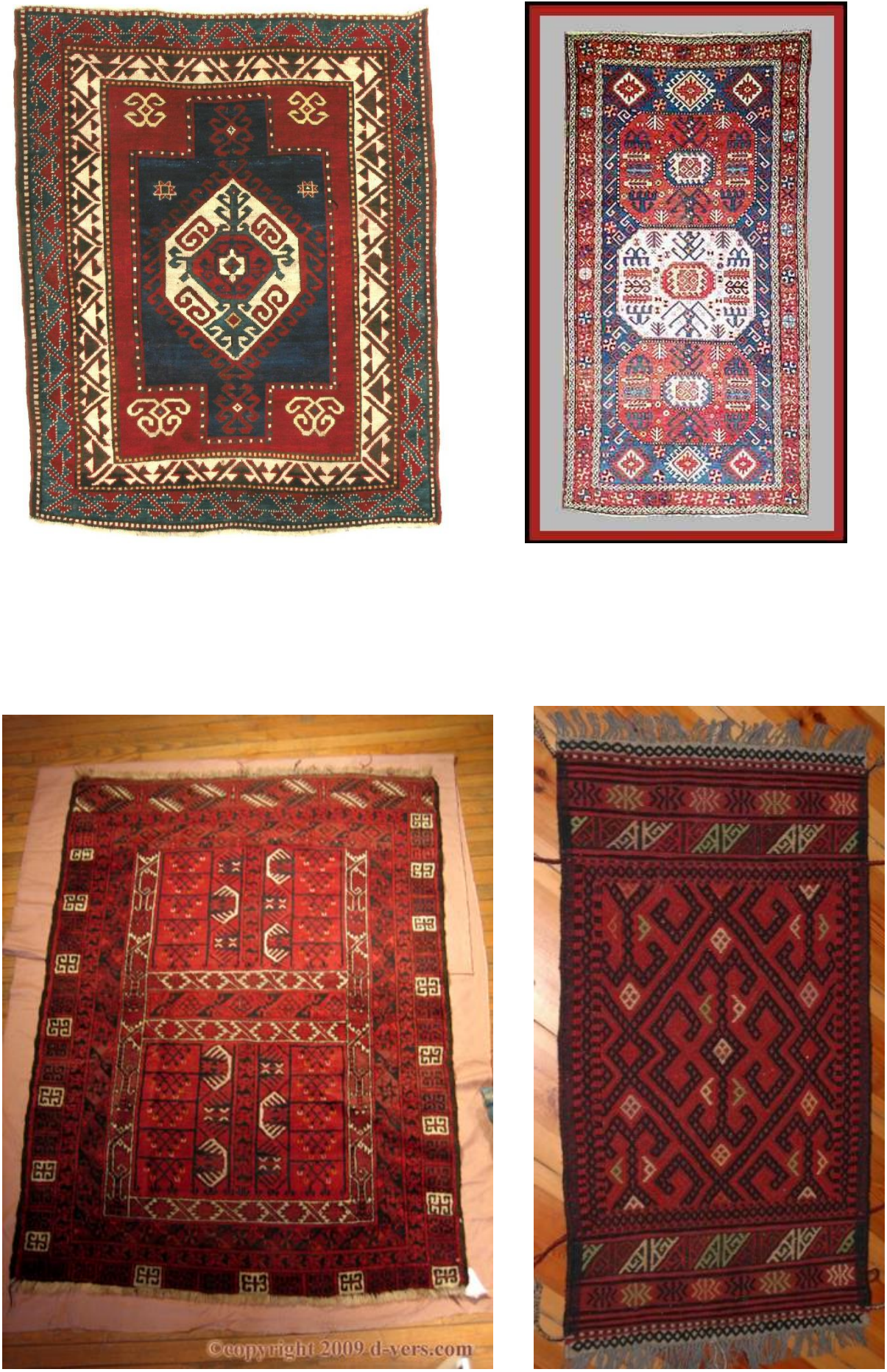


Figure 576. Caucasiam, Ganja, Persian and Afghan rugs

5. Slavic Embroidery Patterns

There are also collections of Slavic embroidery patterns,[1936] which provide another context for these themes. One example shows 71 symbols used in embroidery, which function as a decorative parallel to geometrical alphabets such as Rasens Molvitsky and Lepenskog Vira (figure 573, cf. figure 123). Whereas the geometrical alphabets outline basic geometrical letter forms, the embroidery patterns illustrate how simple forms such as intersecting chevrons can be embroidered in both senses. They also confirm that a "logical" or rather a geometrical progression in a literal sense from diagonal cross, to diagonal cross in a diamond, to diagonal cross going beyond a diamond, then with added T forms and hook forms (figure 563: 34-38…) had been systematically thought out to arrive, for instance, at a Slavic equivalent of the Hungarian runic bug forms.

These shapes have clear equivalents in other systems: e.g. as noted earlier, letter h Brachmanicum and Hebrew, as well as symbols Znych, and Makosh (figure 97). Slavic image 14 corresponds to image 1 in a collection of Kyrgz horned diamond designs (figure 579). In chapter 1, a survey of the Slavic tradition revealed that the symbolism of the fire crosses (ugunskrusts, e.g. figure 15) are part of a systematic approach. The existence of such collections of patterns for geometrical ornaments confirms that the geometrical imagery found in everyday jewellry of the 7 Day Ring[1937] or the runes connected with the Latvian wheel of the year (figure 563b-d) are part of a much larger heritage of imagery and symbolism, often forgotten today.

They also prompt us to look afresh at Russian folk embroidery (figure 574) which, to a casual viewer, might readily be overlooked or dismissed as nothing more than a case of horror vacui solved by an overdose of intersecting geometrical lines. A first example shows the intersecting hooked chevrons of Meness. These figures are surrounded by the darker ground form of an intersecting Sigma and reversed Sigma. Between them is an Ingliya rune, surrounded in turn by four similar shapes. A first in the upper left is like a reversed E. Moving counterclockwise, the next three continue the same shape but increase slightly the length of the middle arm such that the E becomes a T.

In a second example, we immediately see the crosses placed along the axes of the 4 cross quarter points. Then we note that they too are linked by two Meness type intersecting chevrons. Only then can we perceive that these crucial figures in turn outline the negative space or ground of four Othala runes aligned with the cardinal directions and also each containing a point. A third example offers a variant in black and white. Here an intersecting upward and downward chevron, also a union of Dievs and Mara, creates the main framework. Inside the resulting diamond are again 4 white Othila runes interspersed with 4 crosses, again a figure-ground interplay on the themes of light and dark, yio and yang, life and death. Above and below are four more sets of four Othala runes in black such that the white spaces now define the crosses. The two sides each show one white Othala against a background of black crosses. Only by looking closely do we see that the pattern contains 22 Othala runes: 16 black and 6 white.

A fourth and fifth example are a little simpler. Here, a central diamond contains three left diagonals intersecting three right diagonals each culminating in a square to result in 5 diamonds and an X. The container diamond is in turn surrounded by 12 red hooked versions (i.e. 3 x 4 sides) of an Γ which appears G -like in the upper section and L-like in the lower section. This red figure in turn reveals a white ground where these images are reversed and once again connected to intersecting lateral chevrons of the Meness persuasion. A black-white version of the same illustrates how much a change in colour affects our impression of an identical shape. Examples 6 -10 are variations on these themes. In each case, an interplay and integration of figure-ground images produces complementary sets of symbols.

6. Horns

Thoughout Eurasia, the ram is linked with Aries as a symbol of male energy, and virility in spring (figure 575a ff.). In Ancient Egypt,the word ram means hidden and became associated with the God Amen (Amon), who was seen as the invisible creative power hidden from view:[1938] Amun was associated with the "staff of life"[1939] and later became linked with the Egyptian fertility god Min as Amun-Min. In the Egyptian zodiac, Amun[1940] is shown as a boy with horns, a loincloth and two staffs in the sign, Aries, in decans 10 -12.[1941]

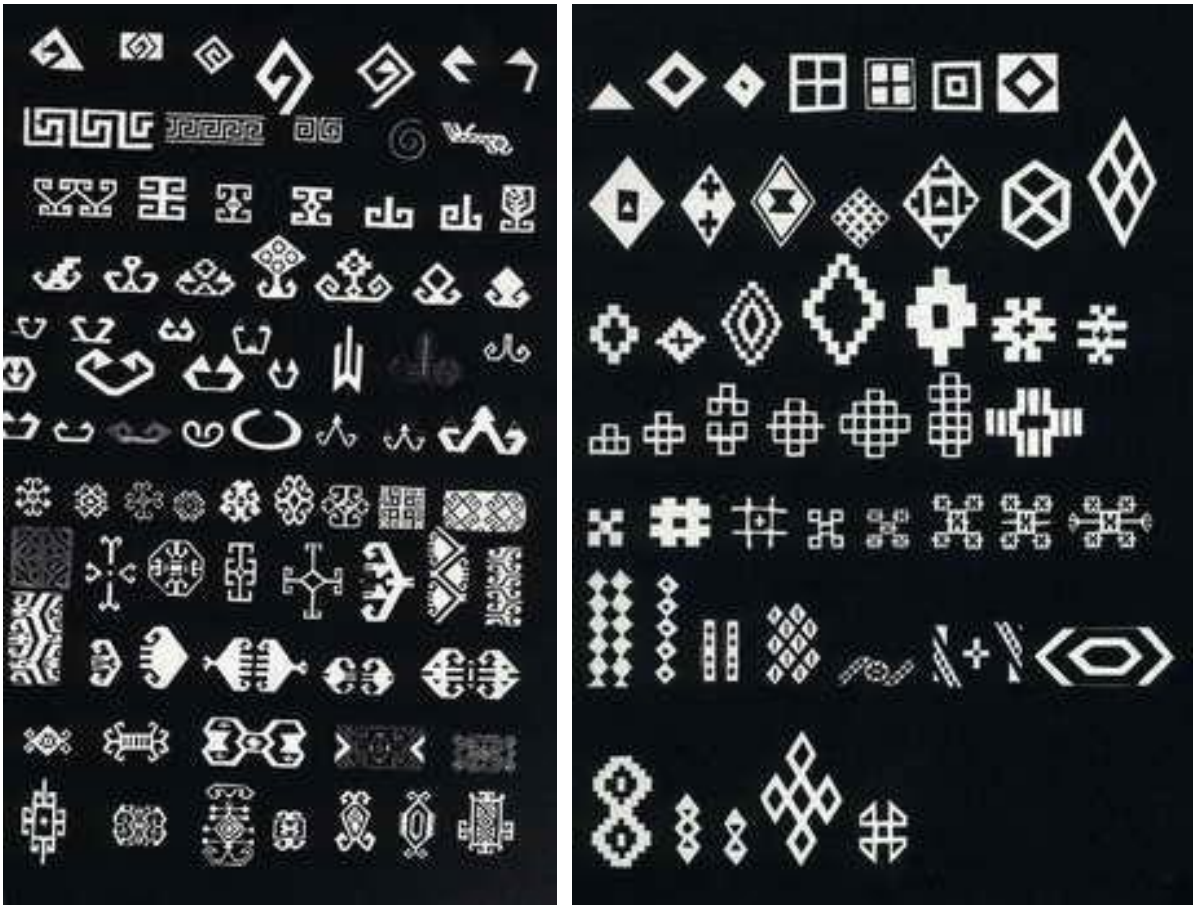
Scholars have noted that Moses was an Egyptian and that a fuller form of his name includes Amen-mose, meaning 'Amon- a child'.[1942] There are also claims that he was a follower of Amon-Ra.[1943] This context provides a new explanation why Michelangelo (figure 575c) and numerous other artists represented Moses with horns and suggests that the usual explanation concerning a mistranslation of the Vulgate[1944] hides more than it explains. In any case, this example indicates that the theme of horns and male power extends into both Egyptian and Biblical history.

6.1. Anatolian Ram's Horn

In Anatolia (Turkey), the ram's horn motif (Koç Boynuzu) was "a symbol of the power of the gods in ancient times, nowadays in nomadic Turkish communities this represents the symbol of power and fertility."[1945] In Turkish carpets, it represents productivity, heroism, power and masculinity.[1946]

In geometrical terms, the ram's horn motif often has three forms (cf. the 3 Slavic forms of Union): a) shows the horns with a little v mark above; b) shows two sets of horns joined through a central section, c) shows a downward set of horns as a figure which, in turn, define an upright set of horns in the negative space of the white ground (figure 575c ff.). The Slavic figure-ground experiments are evident here also.

In nomadic tents, there is a form called Gotschak (Gotschalak), which has a central diamond (with a black diamond centre) from which stem upward and downward horns. The lateral white spaces define two more complementary sets of horns that resemble those of a ewe. Rotating this figure by 90 degrees brings us back the E- E reversed, Sigma-Sigma



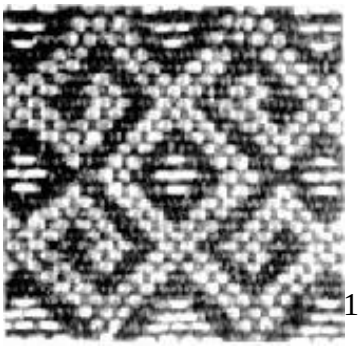
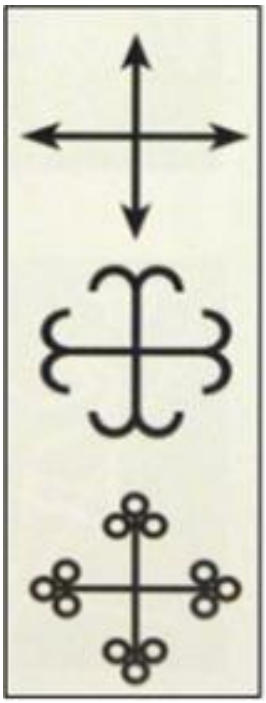
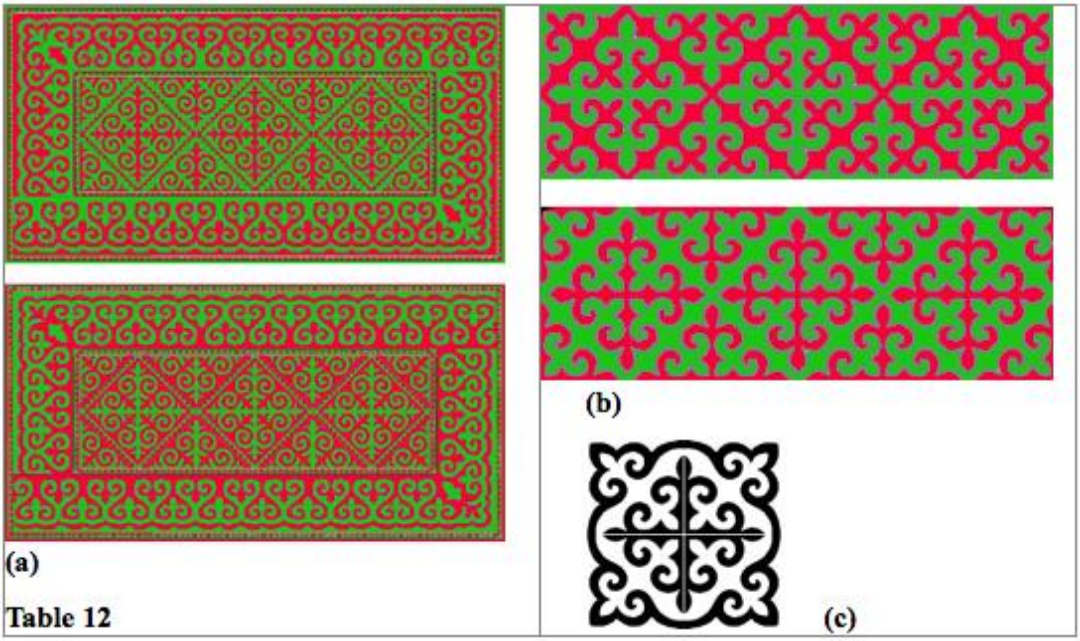


Figure 577 a -b. Anatolian patterns: Rams horn, Eye, c. Ramshorn, d. Ramshorn,kilim carpet, e. Birth Symbol





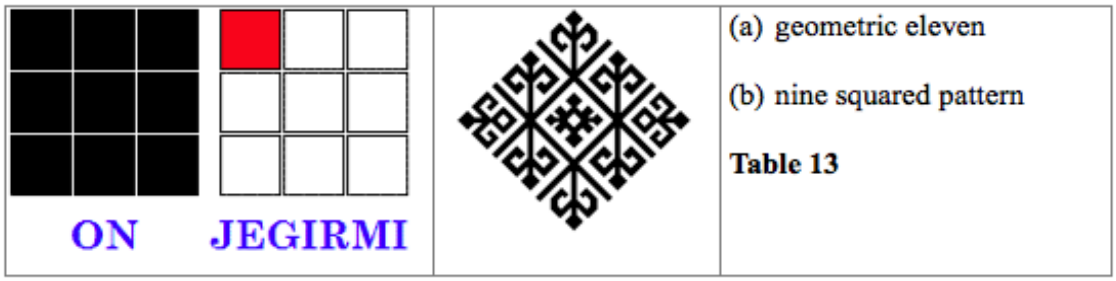


Figure 578. Kyrgyz: Ak-Way (Exterior Oguz-Arrow Stamp), b. Şïrdaq, c-d Geometric 11, Nine squared pattern.

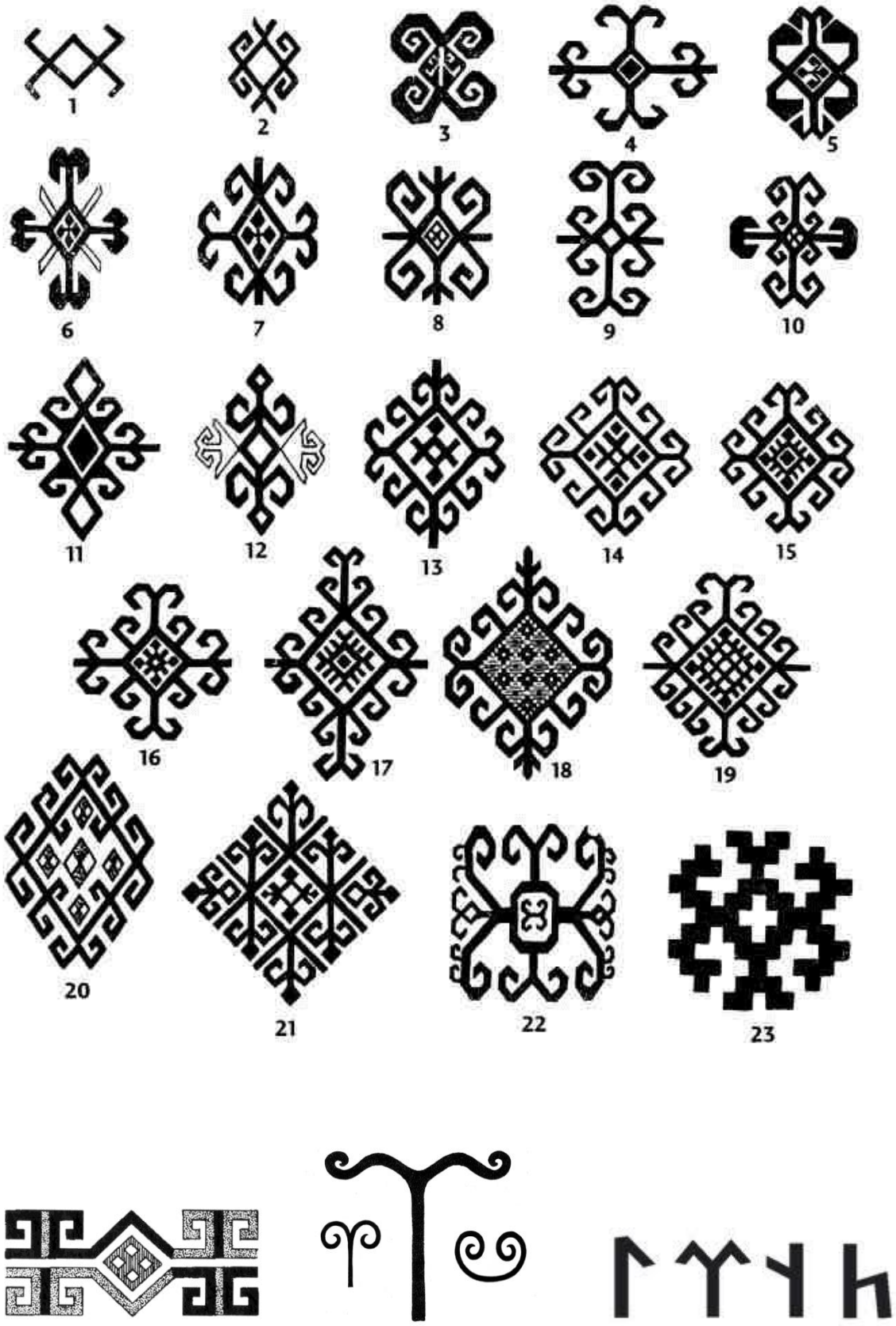


Figure 579. Kyrgyz horned diamond motifs, b. *kuchkorak kashta*, c Irminsul,d. Tengri reversed, 3-3 reversed theme.

This theme recurs regularly in Anatolian kilims, Konya Jajim, and Qashqai carpets. A variant shape is linked with a scorpion symbol used to ward off danger (figure 575 f ff.).

A brief look at four carpets (figure 576a ff.) shows these shapes in context. A Caucasian carpet has two Gotschak type figures in the upper part produced with thin light threads as figure. The complementary ground shows red lateral horns. The lower section repeats the essential elements of the motif but now morphs them into a more organic rounded form. The central hexagonal light section contains a world tree. Inside this a red hexagon frames another Gotschak where the lateral horns look like a 3 and 3 reversed. Above and below the main hexagon is a further motif where the 3 and 3 reversed shape recurs. A Ganja example (Azerbaijan) deals quite differently with the theme. Here the horns emerge from or support a rake-like structure that is a Meness symbol in the Latvian tradition. Meanwhile, the carpet is filled with wrench like motifs (wolf's mouth) that resemble a C and C reversed typically with two dots.

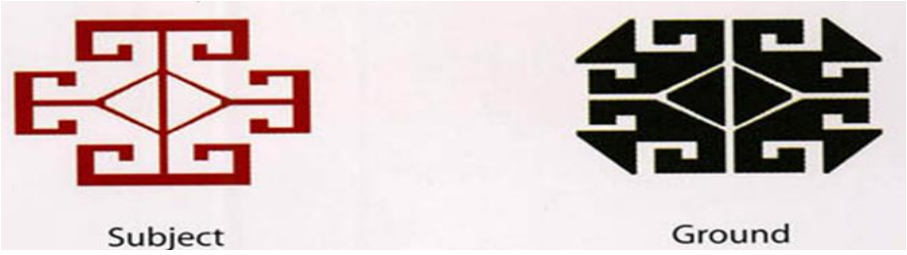
A Persian example (figure 576c), shows the 3 – 3 reversed pattern 18 times along the left, lower and right borders. Closer inspection reveals that the spaces between these versions on a light background repeat the motif against a red background. There is also variation in the horns: some look like E –E reversed others like E- 3. The fourth example, a red Ersari rug (North Afghanistan) repeats the horns of the Gotschak motif but extends the distance between them and the central diamond. In addition, the lateral horns are separated such that they are effectively a Latvian Meness symbol (figure 541 l). The negative space of the red ground now generates two horns that come close to reproducing the intersecting inverted Ls of the Jumis symbol. As submotifs there are a diamond with four squares and lateral chevrons with a square.

While the differences are obvious in these rugs that span a 2000 mile distance from Turkey to Afghanistan, the remarkable feature is that some motifs and symbols continue across that space and have obvious parallels with Baltic (Latvian, Lithuanian) and Slavic (Russian, Ukrainian examples). The full Grammar of Ornament is multicultural even if each culture adds it own dialects and accents.

7. Anatolian Patterns

Further glimpses into the simultaneous coherence and local variation of this international grammar of ornament are provided by Anatolian, Kyrgyz and Asian patterns. Anatolian patterns typically involve 14 main themes: scorpion, love and combination, hook,[1947] finger, eye, life tree, human, rams horns (Koç Boynuzu), earring, wolf monsters, bird, muska (triangular folded-thing), pitras,[1948] hair, and star [1949]

The plate for ram's horns alone contains 80 symbols (figure 577 a ff.). Some (row 3) are the straightforward type discussed in the previous pages. Some (row 8) are simple variants on the theme: two rams horns in the vertical axis and two chevrons facing each other as in Mara's toad in the lateral axis, or two Ts in in the vertical and two Es in the lateral. Others (rows 1-2)



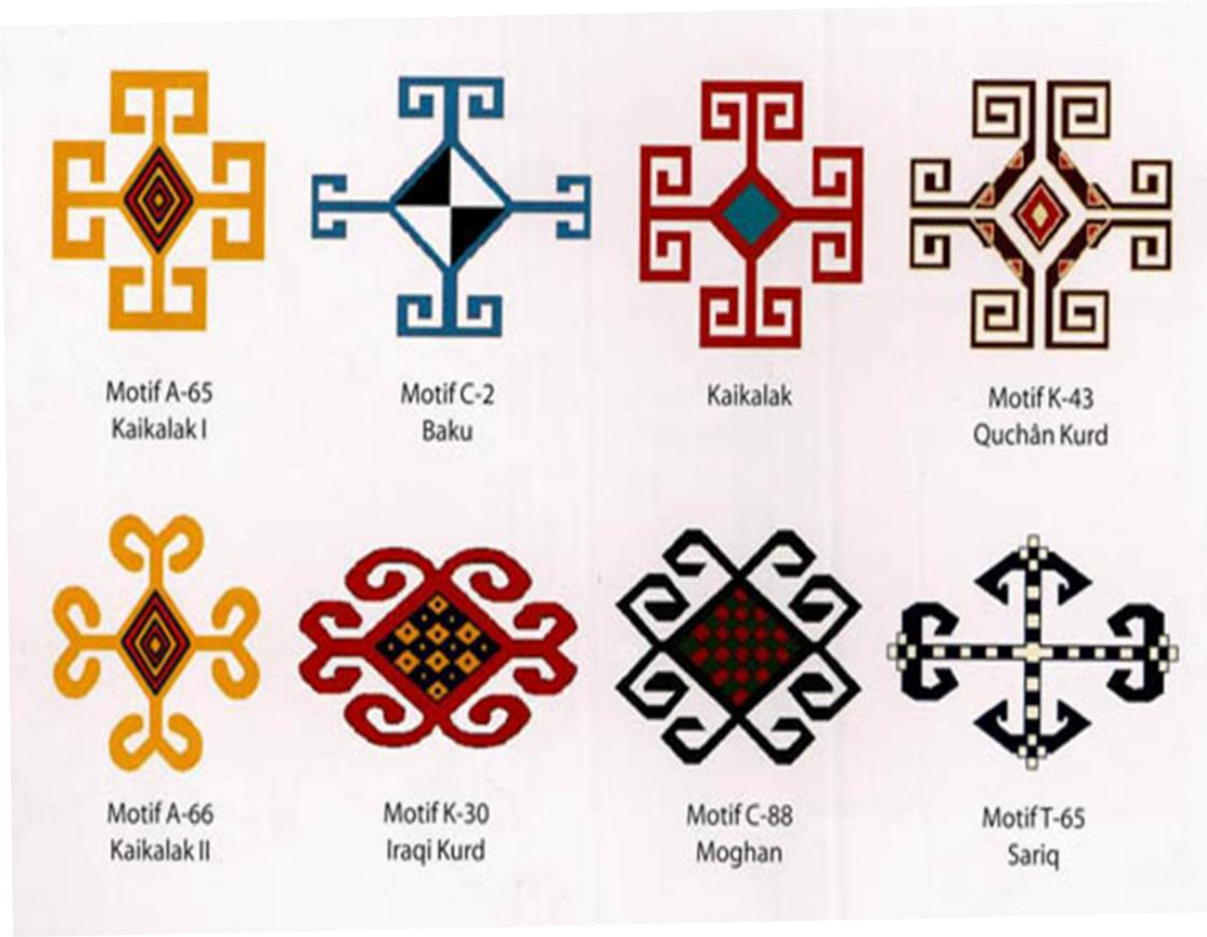


Figure 580. Kaikalak figures: a subject-ground, b. ram's horn to kaikalak, c. Kaikalak types, d. Kilim symbols.

are variants of spirals. One emphasizes (row 11) Sigma and Sigma reversed. The symbols for the eye are equally rich beginning with triangles, squares and diamonds, also diamonds with 4 dots; then series of 3, 5, 6, 8, 13 and 11 squares, pillars of and 10 diamonds and so on.

On one “simple” ramshorn kilim carpet (figure 57 c), a central diamond eye opens up the ground below. There are three vertical columns. To the side are what appears as an E and E reversed. Elsewhere a rams horn looks like a curly 3 and defines another set of horns in the negative space. As in the Slavic and Baltic traditions, the figure and ground is used to create an interplay of positive and negative spaces resulting in complementary versions that intertwine and interact with one another.

In nomadic cultures, sheep clearly play an enormously significant role, providing meat, milk, cheese, and wool. Even so the dominance of the ramshorn theme might readily seem a kind of sheepish obsession. Scholars have suggested that there was a deeper significance.

7.1. Birth Symbol

In a fascinating study, Max Allen (1983) linked the diamond motif of Middle Eastern and Middle Asian carpets with the birth symbol:

> "in its simplest form (it) consists of a diamond with pairs of lines projecting like arms and legs from its top and bottom vertice. Often the diamond, representing the female torso, encloses a cross-shaped figure or another diamond; sometimes additional pairs of curved or hooked lines project from the edges or side vertices of the diamond, elaborating the pattern." What we have is a simplified, graphic design of a pregnant female. It is a veneration of the birth and generation of life. In the earliest religions the grain of life was the basis of theology. The sources of life, "Woman", was the venerated symbol as the cosmic source of life.[1950]

Allen also linked this symbol directly with early Greek mythology (figure 577d):

> In the lower right corner are the symbols that once represented Eurynome and Ophion. Eurynome (the latchhooked device) is the moon goddess who gave birth to the earth and the stars. Ophion (the "S", serpent) is the serpent from the wind who coupled with Eurynome who assumed the form of a dove and laid the creation egg.[1951]

So the carpet motifs, linked with geometry, symbols, and letters are linked also with birth, a cosmic source of life and fundamental creation myths.

7.1. Earth Goddess

There have also been claims that the kilims[1952] had ancient roots linked with the cult of the Great Mother at Catal Huyuk. In the absence of clear documentation many of these claims have been called into question and have been partly dismissed.[1953] Nonetheless, other studies have found evidence of old carpet motifs in archaeology in the Bactria-Margiana Archaeological complex.[1954]

8. Kyrgyz Patterns

In Kyrgystan these ram’s horn patterns evolve into a complex series of motifs known as the horned diamond pattern. The starting point (symbol 1, figure 579) is simple. It shows an

Figure 581. Lotus patterns: Kamal, Crease pattern for the Fujimoto "Lotus", Lotus patterns

intersecting upward and downward chevron. The theme is familiar. It occurs in Russian embroidery patterns examined above (figure 573), as Slavic runes Znych and Makosh (figure 97), as letter h in Brachmanicum and Hebrew 3, and recurs in the Rasens Molvitsky, Lepenskog Vira alphabets (figure 123). Once again there is an overlap between shapes in embroidery, weaving and the shapes of letters in alphabets and runes.

The obvious difference between these forms is that alphabets use only the first and simplest form as an actual letter, although components of other forms also reflect letters. By contrast, embroidery and textile patterns embellish this initial form into 23 motifs. If the basic ramshorn or horned diamond is a birth motif, then this is a symphony of birth and new life, corresponding to each letter of some old alphabets. And these are but a small sample. There were various Karakalpak motifs in the Ferghana valley and Samarkand,[1955] including the "strong patchwork embroidery pattern" (kuchkorak kashta), where the horns face outwards instead of inwards.[1956] Looking further afield, there are clear parallels to be made with Irminsul of the Nordic tradition and even more obviously with Tengri of Tengrism, linked to Altaic cultures, Siberia and shamanism.

Two examples (figure 582-583) will illustrate how these motifs are integrated into carpets. One is a copy of an ancient carpet where the theme of the Goddess dominates:

> All thru-out the also reciprocal medallions there are iconic "Ebelinde", mother-goddess figures with hands on hips, a fertility symbol, said to also include the reciprocal masculine ram's horn design... This union of opposites is also represented with many yin-yangs thru out!... Borders continue the theme of union with stars and half stars connected forming serrated protective x forms on the long sides...[1957]

In the central space of the carpet there is a hexagon. Above and below it are fertility symbols linked with the Slavic Union symbols and where the negative white space of the ground defines horns or hooks. In the lateral space are two figures with hands above their heads recalling the bird goddesses that became popular in Egypt c. 4,000 B.C. and have roots that go back to at least 6,000 B.C. The carpets are much more than stylized versions of everyday life. They also serve as a repository for the collective memory of a tribe, often integrating figures and motifs from a much earlier time.

There are many versions of the hands on hips (Eberlinde) motif. The second example in 582b is very close to the Slavic Rozhanitsa, once again of a transcontinental heritage of images. There are much more complex examples[1958] 582c i shows diamond shapes surrounded by a hexagon within which S and Z shapes interact. 582c ii shows a central hexagon containing three light triangles alternating with three dark triangles (recalling the three bindus of India: a reverse version is now the atomic energy symbol). 582c iii shows two outward facing hooked chevrons (the Meness symbol in Latvia, figure 356a). 582d iv shows the basic figure in black within which is a hooked 3 in the vertical while the lateral axis has a C and reversed C. Here the central space has two opposite pointing arrows (fetter, bukagi) in the central space. 582d v combines the hooked chevrons and hooks in the central space. 582d vi has a central hooked

Figure 582 a. Copy of antique carpet, b-c. Hands on hips motif (Ebelinde), d. Bird goddess, e

Ewe horns.

figure of a reversed 3, defining a hook figure as the ground. We noted earlier that the ramshorn is linked with the birth motif. The hands on hips (Ebelinde) motifs reveal that there is much more to this story. Across Eurasia, the 3 and 3 reversed, the Sigma and Sigma reversed, the C and C reversed are linked with the both the moon and with the eternal feminine, not just birth, but with the entire miracle of life.

A further series (583e) begins with an accentuated form of the hooked 3 and reversed 3 now clearly defining female ewe horns or hooks in the light space of the ground. Further examples have allusions to bird forms and culminate in a house like figure topped by a ramshorn with a dot for the head. Here the symbol reflects the age old connection between the female as dama, as one who tames, etymologically linked with domus (house), domestic, and domesticating, just as in the runes, where the male as Ur and nature is complemented by the female as Fe, fehu, culminating in culture.

An Azebaijani carpet (figure 583) integrates many of the themes discussed above. There are two central, rectangular panels. Both have a dragon motif[1959] at their centre. Each is surrounded by 4 fertility motifs. The lower panel shows what appears as half a hands on hips figure at the bottom, which is then reversed at the top of the compartment. The upper panel repeats the symbol in the lower and then shows two figures with hands raised (cf. bird goddess) in the upper part. Protective shapes like Kaikalak figures are found in the surrounding spaces. There are many further details. Our story is interested simply in seeing how the patterns recur while the details change nationally, tribally and locally.

Kaikalak, related to the horned diamond technique (figure 580), is a leitmotif of Kyrgyz carpets, that recurs in variants across Middle Asia and the Caucasus. Tzareva (1884) states that it comes from a Kyrgyz word meaning image, idol or curved.[1960] Dubreuil, in an illuminating note, offers a very plausible explanation for its origin:

> take the koçboynuzu/rams horn symbol (certain authors can see in it a very old symbol they call Birth Symbol, made by a lozenge with four hooked devices) and…duplicate and rotate it. This graphic transformation is very common in weaving motifs (double symmetry). [1961]

He notes that there are both curved and straight basic versions (figure 580b). From this arise a series of related shapes (figure 580c- 581). These kaikalak designs have the familiar rams horns symbols and also have the geometrical S and reflected S, which are a leitmotif in Turkic and Middle Asian carpets.

9. Asian Patterns

As is so often the case, Western symbols that at first appear very original, are less so when we compare them with Eastern examples. The horned diamond and kaikalak motifs have their oriental equivalent in lotus patterns with a range of variations typically from to 12 or 16 petals (figure 581a ff.). The lotus is much more than a flower. It is symbolically linked with the levels of chakras and also constitutes the symbolic map of the Hindu world (figure 379).

Figure 583. Azerbaijani Carpet.

Japan has its own variations with the crease pattern for the Fujimoto "Lotus" (figure 581b).

9.1 Paradise and Eden

Throughout the East, there are myriad examples of lotus patterns often linked with the chakras and letters of the alphabet, which generate their own decorative imagery. The Sahasrara chakra as a symbol of enlightenment also becomes a symbol of heaven and paradise. In Persia and later in the West, the rose acquires a parallel function. The rose windows of Gothic cathedrals become windows of light that are simultaneously symbols of a heavenly light beyond. Dante's rose[1962] becomes a symbol of the Empyrean beyond the 9th heaven of the Primum mobile where the angels live. The Rosey Cross of the Rosicrucians (figure 369) link the 22 petals of the rose with the 22 letters of the Hebrew alphabet. So both the lotus and the rose, symbols of beauty and purity on earth, become symbols of heaven and paradise.

Paradise and especially the garden of paradise motif also becomes an important theme in Middle Asian weaving, including famous examples such as the Ardabil carpet (figure 584). Ultimately the shapes and symbols associated with beginnings of life, are associated also with its goals. Hence, the othala rune, symbolic of possession and wealth on earth, becomes a central image in an embroidered symbol of Paradise (figure 585). Surrounding it are E and reversed Es as well as T-like and reversed T-like rams's horns or kaikalak shapes.

Such symbolism ultimately connects dreams of a future paradise with memories of a paradise lost, a garden of Eden of the past. For instance, Varga (1999), has claimed that runic letters are linked with eastern mandalas and that a map of the world centre was connected with their concept Eden:

> These ancient myths appear clearly or in fact the most clearly in the symbolism of Székely runes. The world of their images forms a *system*, which proves that Hungarian runes arose at a very early age. Hungarian runic letters are related to Eastern mandala; they represent the created world and its elements, and they had developed from the map of the world-center, that is Eden, and from the drawings of mountain, water, plant, animal, the Orion constellation, which was identified as the father, the Milky Way, and the pillar of the world holding Heaven.[1963]

Varga claims that the "The 'f' rune, a cross in a circle, represents the four holy rivers (of Eden), and had developed from the name of the Föld (Earth) created by God,"[1964] and he has related a map of Eden with "symbolic variations: a painted egg of Gyimesbükk with decorations identical with runes 'j' and 'm' (middle), and a Kyrgyz carpet with the variations of the runes 's', 'j', 'nt', and 'ak'."[1965] (figure 585a). Specifically, he claims that the four rivers are the Araxes (Aras), Kızılırmak,[1966] Euphrates, Tigris. Duret (1613) claimed that they were the Euphrates, Phison (Ganges), Gion (Nile), Tigris aligned with the four directions: West, East, South, North.[1967]

While debates focus on numerous claims concerning the exact geographical location of

Figure 584. Paradise Garden, Ardabil Carpet, Victoria and Albert Museum.

Figure 585 a. Map of Eden, b. Egg, c. Kyrgyz Carpet Design (cf. figure 330).

Eden,[1968] there are at least two underlying common features. First, there are always four rivers.[1969] Second, they are typically linked with a centre (cf. umbilicus, omphalos) of the world. In India, it is the lotus with Mount Meru in the centre (figure 379). In the ancient Slavic tradition, the four rivers are related to the Yung Drung symbol (figure 11). The Armenians, who claim that their name comes from Armin (dwellers of the Garden of Eden), and that Armenia is the land of four rivers, refer also to a symbolic Navel Mountain (Göbekli Tepe),[1970] 11 kilometers from Sanliurfa and near Urfa. They also associate "Paradise [Birth of Humanity] and also the Rebirth of Humanity in the sacred Mountains of the Land of Ararat, the holy land where the resurrection of the human race took place."[1971]

The Hungarian and Slavic decorative motifs on eggs, Slavic symbols, Anatolian rams horns, Kyrgyz horned diamond and kaikalak patterns are all linked through the birth symbol as an expression of the miracle of life. In the context of the above, they also acquire cosmic dimensions. Historically, they are symbols of the birth of humanity, its near extinction, and its rebirth after the flood. They recall a past Eden and also herald a future paradise. Thus, the link between eggs, carpets and the ground plans of cities such as Gonur Tepe (figures 413), is a record of humanity's existence, its hope in continuity and its belief in a world to come.

10. Conclusions

Symbols are often seen as local or national expressions of myths of a tribe, people or nation. Chapter 1 offered first glimpses of a much bigger picture: how, for instance, Slavic symbols Rodovik and Rusalnik recur as Greek ornaments (figure 13 a-f). In this appendix we have explored further how everyday images such as chevrons, horns, crosses and stars are found in many cultures as symbols, runes and letters in unexpected contexts. Even in countries where complete literacy is lacking, themes of letters still often play a significant role in decorative arts. The themes are literally interwoven in their carpets, embroidery, weaves, textiles of their everyday life and interwoven with stories going back to creation itself, recalling the past and heralding a paradise beyond the Day of Judgement. Appendix 5 will explore further examples entailing figure-ground. When Owen Jones wrote his landmark Grammar of Ornament (1868),[1972] he focussed on ornament in the decorative arts. The examples above suggest a need for future volumes, a fuller grammar that also catalogues links between letters, runes and decorations.

Figure 586 a. Slavic symbols, b-c. Budding oak (Ozolins) earrings, d. Lielvarde earrings, e-f. Slavic bracelet and detail, g. Hinged Lielvarde bracelet.

Appendix 5. Figure and Ground in Letters, Ornament, and Flags

The end of chapter twelve (figure 408), explored figure-ground[1973] principles to reveal unexpected connections between a version of the Sacred Roman Cross, the Baltic Goddess of Fate and Fortune (Laimes), the Slavic solar deity, Dazhbogh, and Muslim symbolism concerning the name of Allah. Other examples of this phenomenon were mentioned in Appendix 3 (e.g. figure 574 ff.). This appendix further explores the theme.

In the early 20th century, the figure-ground phenomenon became an important topic in Gestalt psychology, particularly in the context of illusions.[1974] Marshall McLuhan and Eric McLuhan explored its implications for media.[1975] In this appendix, the concern is, rather, to explore how figure-ground in ornament often entails letters of the alphabet as ground. In some cases, these ground letters are effectively accidental by-products. Different interpretations of a figure ground sometimes lead to different letters: e.g. B, G. In other cases, two letters are involved: one as figure and the other as ground: e.g. L and G, L and S; E and L, E and F, I and F. In some cases, this figural interconnectedness may offer deeper reasons for some of the elementary sacred names: E and L as EL or I and F as the god, IFA and as IF and IFIN (versions of the Yew world tree).

Since the goal here is mainly to draw attention to a phenomenon, a series of examples will suffice to illustrate the principles. The phenomenon is international, cross-cultural with some seminal examples going back to at least 20,000 B.C. and deserves further study.

1.1 Crosses, Gammadions and Letters

Letters of the alphabet, especially in Europe, often have geometrical versions. Indeed, some have claimed that basic geometrical forms in the Lepenskog Vira and Rasens Molvitsky alphabets (figure 123) have served as a basis for all the letters of Western alphabets. In any case, there is also an overlap between these basic forms, letters and decoration. Two lines joined at a 45 degree angle create a letter V; two lines joined at a 90 degree angle create a letter an L, or a Greek gamma (Γ), depending on the orientation. Two of these combined produce a letter with the value of h (Hanscretanum), which is also a symbol for glass in alchemy, and recurs on the seal for prosperity of King Solomon (figure 504).

Iterations of this basic form (figure 586a) produce a series of bug-like creatures. One of these (number 15), when doubled helps to form a budding oak (ozolins) decoration. A rotation of 45 degrees (figure 586b-c) helps to see more clearly the underlying pattern. The "feet" of the bug bring into focus a square grid pattern, which also contains a letter in different orientations. These interocking feet can in turn be read as forms of E and F. This principle of the ground mirroring the shape of the figure is seen again in the Lielvarde pattern. In the earring version, the ground has become the empty space between the parts of the figure. Of course, as was shown in chapter one, these are not simply letters E and F in a conventional sense. They relate to primal forces. Latvians claim that the pattern contains "the code of the universe."[1976] They are also related to Baltic and Slavic traditions of hands of God. A complex Slavic version includes Jumis, Othala, V, L, Γ, Heta, stylized H, Y and a gammadion.[1977]

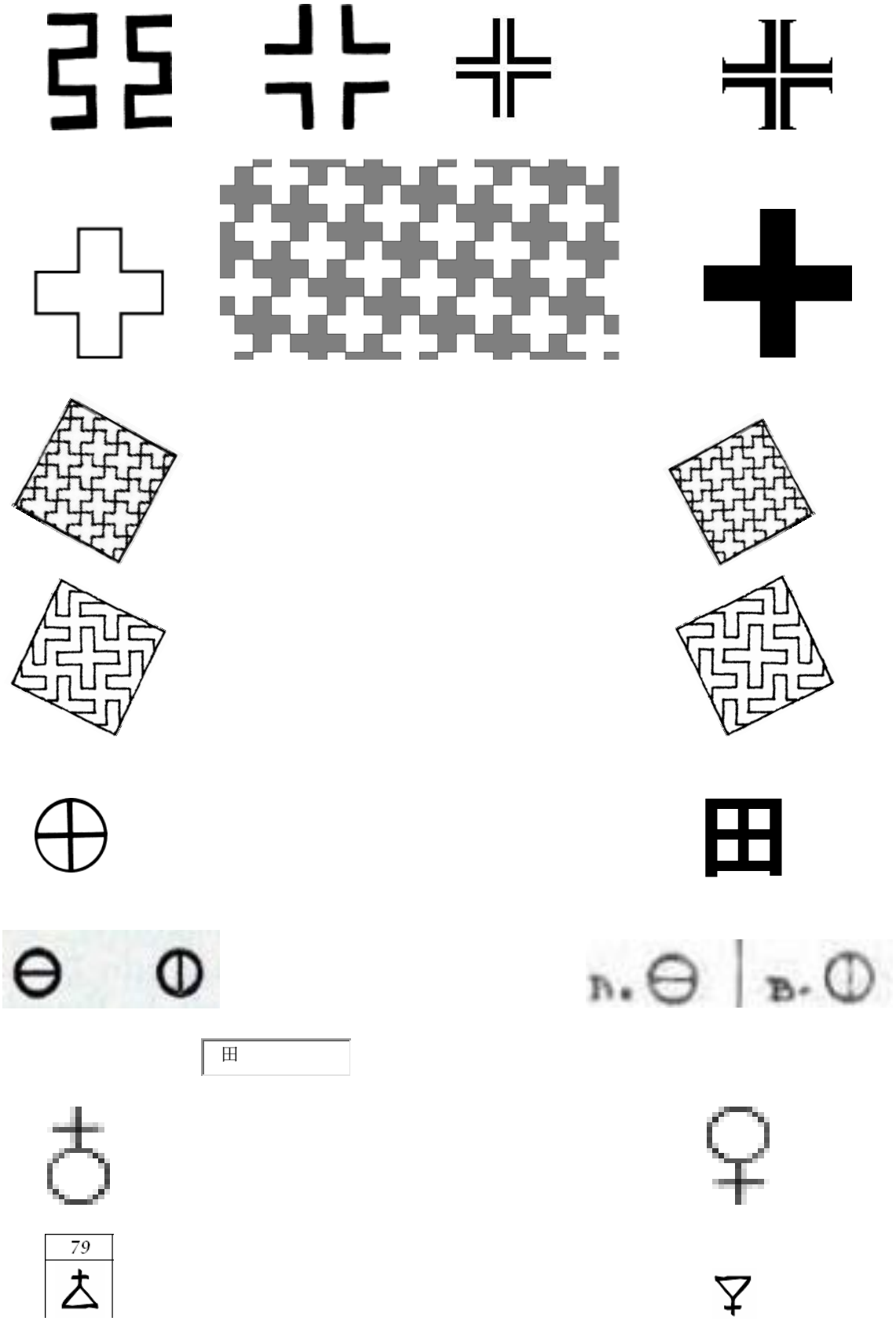


Figure 587 a. Fu (symbol 10:29), b.Crux gammata (symbol 10-25), c. Cross Voided, White Cross, Black Cross h-–k crux gammata, l -m. Wheel cross (Symbol 29:1) and crossed square, n-o circle with horizontal and vertical line, Ba- Be, p-q orb and cross, r-s triangle and cross upright and inverted.

To understand the principles more clearly, it is useful to start from the simplest forms. In China, a Greek cross as ground is achieved through Fu (symbol 10:29, figure 587a), a symbol of divine power, authority and justice. The figure part of the Fu symbol contains two S and two reversed S forms which overlap. In Europe, four Ls or gamma shapes positioned opposite each other create the same Greek cross or crux gammata (symbol 10:25), as ground:

A Greek cross within a square is usually taken to represent earthly affairs or the temporal authority of the Church. This style is called "voided," for the empty space within, and again symbolizes the four directions; it is sometimes interpreted to be composed of four turned greek gammas (equivalent to the letter "g:"). This is also called a crux gammata or cross gammadion, a name it shares with the swastika when used in heraldry.[1978]

Reducing the distance between the four gammas changes the ground of the cross into a cross-voided (or voided cross) and then into two intersecting white lines. Joining the eight end points creates a regular white Greek cross in the form of a plus sign. Filling in the entire surface creates a black Greek cross, which is also an old Slavic A (А Букова) and an old Slavic Ma (figure 31). Combining white and dark crosses leads to a Greek cross tiling.[1979]

Using only white Greek crosses creates a ground of white Greek cross tiling, which is simultaneously a tiling of gammadion figures pointing right. Reversing the entire shape keeps the ground of white Greek crosses unchanged, but the tiling of the gammadion figures is now pointing left. When the space between the crosses is increased to equal the space within the crosses, then the cross and gammadion compete with each other as figure-ground. If the surrounding gammadions are cut off, the eye focusses anew on the Greek cross, which continues to be the case if we reverse the shape. The figure-ground thus helps to understand how Greek cross, gamma Cross, crux gammata and gammadions are integrally related to one another. Presently, we shall explore how this becomes the basis of the Greek fret, meander (maeander), and key pattern.

These basic forms are a starting point for symbols and letters in a number of alphabets. An horizontal line serves as a minus sign. It combines with a vertical line to produce a plus sign, which becomes a symbol for acid and the letter ka in Brahmi. An horizontal line in a circle becomes a symbol for salt (sal in genere), sal ammoniac and verdigris. An horizontal line in a circle and vertical line in a circle become the symbols for Ba-Be in the Watan or Adamic Alphabet. A vertical line in a circle and an horizontal line in a circle become God/Supreme Spirit - Set Principle/ Connection; AUM (ÔM)/UM-Ã/BAN; the letters A-B (Vattan); energy of life and energy of matter; saltpeter and common salt (niter-salt, nitrum-natrum).

A plus sign in a circle becomes a wheel cross (symbol 29:1), also called sun cross, Odin cross, and letter Theta (Greek), symbolizing Highest Power, power and control, planet earth, the earth, halo and copper alloy. A plus sign in a square becomes crossed square, a symbol of heaven (tian) in China, as well as Heta (Greek, letter 8); ksi, Samech (Etruscan, letter 15); sh (Marsiliana, letter 15). Hindu scholars have claimed that the whole of the Brahmi alphabet[1980] may have stemmed from a prototype beginning from a square and a circle (figure 543), then a crossed square and circle (cf. western letters Qoph, Phi, and Ger rune). This claim has also been made for the Vattan (Watan or Adamic)[1981] and Umbanda alphabets.[1982]

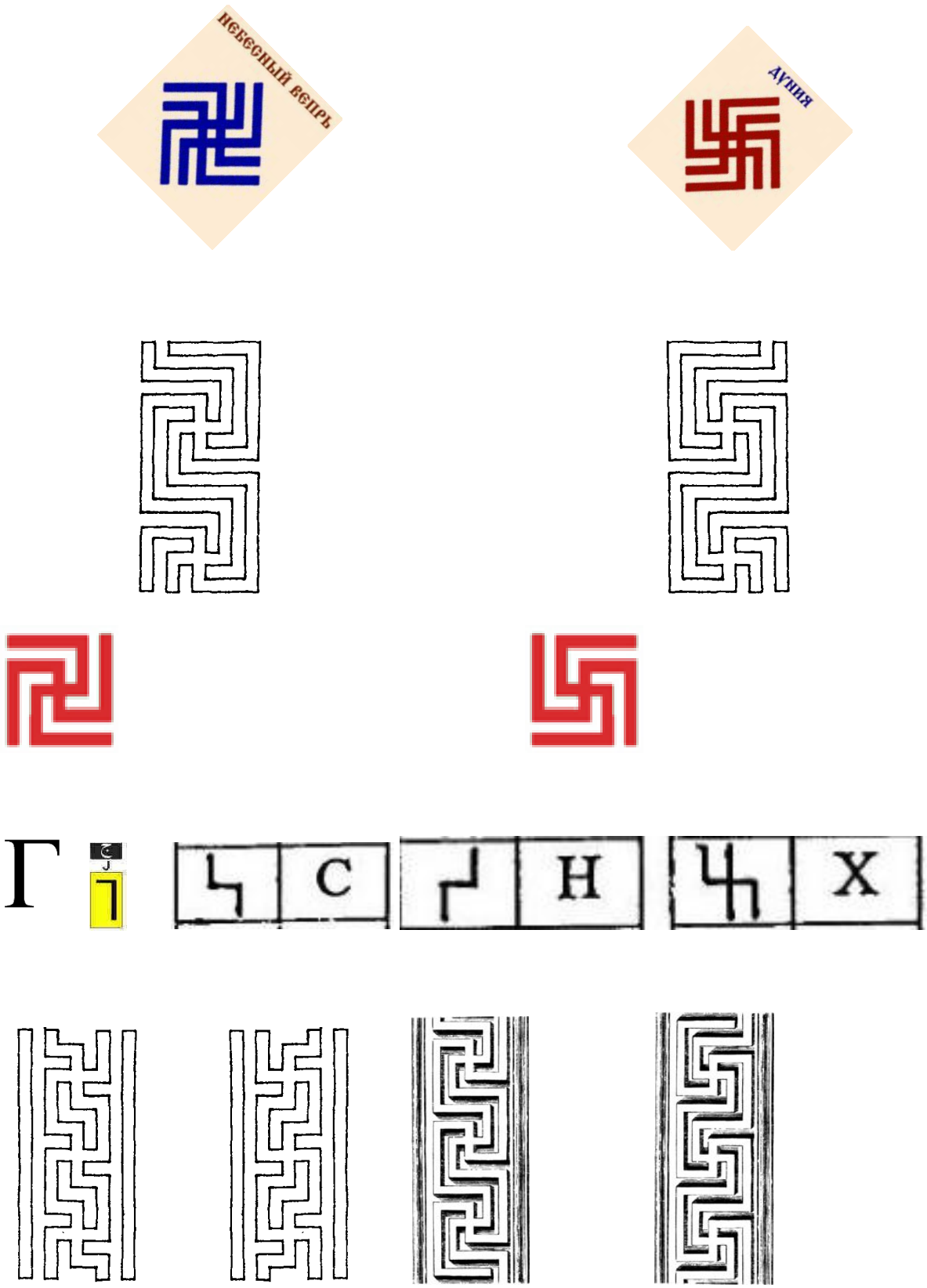


Figure 588 a-b. Celestial Wild Boar - Duniya (Celestial - Terrestrial Fire, ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), c-d. Gammadion pattern and reversed, e-f. Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК), g-l: Г (Greek), J (Musnad), Letters C , H, X (i.e. S, N, X in Slavitsa), m-p. Meander frets.

Thus, interplay of simple geometrical forms of + -, square and circle are a starting point for trivial games such as x's and o's, geometrical patterns and letters of alphabets.

A circle with a plus sign on top becomes an orb and cross (globus cruciger, Reichsapfel, sovereign's orb), symbolizing monarchial power and justice, a symbol of life, copper, cinnabar and an antimony symbol. An orb and cross down is a symbol of death, of the tree of disharmony, and sulfur 2. Meanwhile, a triangle with a cross above is a cinnabar symbol and letter 79 (Bulgarian runes), while a triangle with a cross below is one of the symbols of sulfur (figure 587). Other variants on this theme were outlined in appendix 3 (e.g. figure 528).

Of interest here is how the right pointing letter Gamma, Γ (Greek) and the left pointing letter J, jim (Musnad), linked with the crux gammata, are part of a larger set of cosmic symbolism (figures 588a ff.). In the Slavic tradition, for instance, there are symbols for celestial wild boar and the temporal world (Duniya), relating to a celestial fire and terrestrial fire (ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), with three "arms" going in each of the four directions, which are closely connected to some versions of Greek frets.

A related pair of symbols, this time with 2 arms in each of the four directions, are called Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК). These too relate to Greek frets and meander patterns. Reading the crux gemmata as a figure leads to a Sowilo rune as a ground, which is letter C (i.e. S in the Slavic Slavitsa). The reversed sequence has a reversed Sowilo rune or a letter H (i.e. letter N in Slavitsa). Combining the Sowilo rune (Slavitsa letter C) with an upright column leads to Slavitsa letter X, which is also a mirror of the supposedly recent Gibor rune of the Armanen runes.[1983] Hence, the figure-ground phenomenon is interlinked with basic letters and runes in unexpected ways. Runes often provide geometrical versions of letters, which are more readily integrated into decorative and ornamental patterns.

There is a larger context that most have forgotten. Symbols typically summarize an entire cycle in 4, 3 or 2 stages. Letters are typically subsets pertaining to a single stage of a cycle. This segmentation of symbols into individual letters again entails figure-ground phenomena and helps explain the genesis of some basic letter shapes. For instance, there is a Slavic square lightning symbol which has four E shapes at the extremities as figures, while the empty space of the ground defines four reversed gamma shapes (figure 589s ff.) In the Slavic tradition, there are two related swastikas: sincere swastika and spiritual swastika (Душевная Свастика - Духовная Свастика); the former pointing left, the latter pointing right.

The spiritual swastika is effectively a combination of four G forms corresponding to the annual cycle, beginning in the upper right (Scorpio, Sagittarius, Capricorn), then upper left (Aquarius, Pisces, Aries), lower left (Taurus, Gemini, Cancer) and finally, lower right (Leo, Virgo, Libra). Inherent in this shape is increase and decrease, waxing and waning, growth and harvest. In each case, the figure of the red form is complemented by the ground of white form. The Western Fylfot is a variant on the same theme. The figure-ground is reversed and the final hook is omitted as in the Slavic square lightning symbol. One axis is white with dots, the other is dark: one is invisible seed, the other is material appearance.

Figure. 589 a. Square Lightning, b-c. Sincere Swastika Spiritual Swastika (Душевная Свастика - Духовная Свастика), d. Fylfot, e-h.Reed shelter roations, i. Ui, j-l.Uillean, k. b (Indicum), l-n Beth (Ancient Heberew and Pictogram), o-q. h (Maeander), r-u. G variants, v.Heta variants, Ioda (Cophthite).

In the Celtic tradition, a variant of this basic shape (figure 589i ff) is linked with the vowel U, with the diphthong UI, and with the rune Uillean. Simple versions look like a G with an horizontal line on top. On closer inspection, we see that the narrow black line of the figure defines a broader white line of the ground. More complex variants called Uilleann (Ul –Anth) and UI- Uilleann, Uileand, show circular versions linked with the honeysuckle and the beech tree.

In Indicum, letter 2, takes the form of a decreasing spiral in the shape of a 9. Ancient Hebrew pictogram forms of letter 2 (Bet, Vet, Beyt),[1984] show a geometrical, recumbent version of this spiral, that is effectively an inverted mirror image of variant 4 in the Slavic example above.

In Egypt, a mirror image of the Hebrew pictogram is called h, symbolizing house, reed shelter or reed shelter in the fields and is typically letter 9 in 29 letter hieroglyphic alphabets and letter 11 in 24 letter Egyptian alphabets. Alternatively it recurs as letter 5, as the maeander, corresponding to letter 5 of Hebrew (Heh, He), of Latin and of English (letter E). If the basic shape of the maeander is rotated 90 degrees to the right and then reversed 180 degrees, it is classic form of letter 7 (G) in English, which has its parallels in old Slavic and has also been linked with the flower of life pattern. The corresponding letter 7 in Old Greek is Heta, the historical name of Eta, which occurs in variants as “a square "8" similar to the original Phoenician (⊟), but also a plain square (□), a crossed square (⊞), shapes with two horizontal (⊟⊟) or with diagonal bars (⋈⋈)” and also “like a half H (⊢).”[1985] The 8 shape recurs literally as letter 10 (Ioda) in the Cophthite Alphabet.

A variant of the spiritual swastika is called the quadrilateral symbol (figure 590a ff.). The shape is familiar from chapter 1 where we noted that Slavic letter, Eri, is linked with Slavic letter Posolon. In simple terms, Eri, when multiplied four times in the 4 directions, results in the letter Posolon (figure 11, cf. 37). Almost the same shape recurs on the façade of the Mosque of Bibi Khanym (Khanum, cf. figure 590d).

These examples show how variations of the same basic shape lead to versions of diphthong UI, and letters B, and G and H (letters 2, 3, 5, 7, 8), and with parallels to letter 10 (Ioda). The letter G clearly has multiple functions. It can serve as a summary of the entire annual cycle starting at the top right corresponding to the Scorpio/Sagittarius turning point connected with the root (Nakshatra 19. Mula) and ending with the horizontal platform corresponding to Libra. In this case, it is the G of Global. It is the G used in Freemasonry and it is the G of God. It recurs in a number of his sacred names including A G L A, although here it represents only one of the four quarters. In other cases, the same form can summarize action as the G of “go”, the expanding spiral as the G of growth and the equivalent of number, 6. Alternatively, it can summarize the contracting spiral, and the equivalent of the number 9. So the same shape can be both beginning (B) and end (G): g as in gone. As beginning, it occurs as Quadrilateral light of [gospodniy] (- G, figure 581a).

1.2. G, L and S

In terms of figure-ground, G as gamma, is frequently linked with two other letters, namely L and S. Reading the light colour as figure (figure 581b), then an inverted gamma beginning at

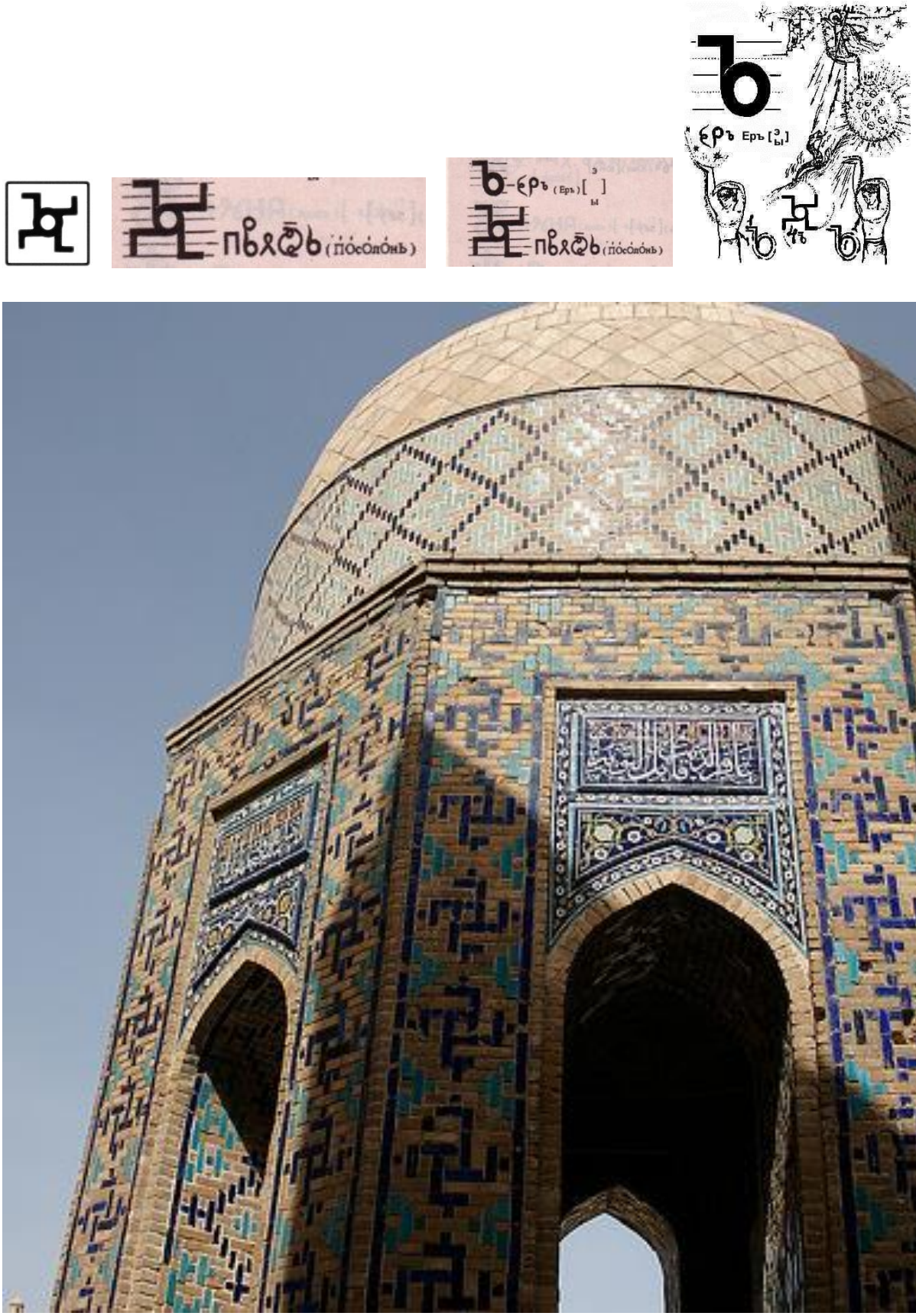


Figure 590 a. Quadrilateral symbol; b-d. Slavic letters Posolon and Eri, e. Madrasah of Bibi Khanym, Samarkand.

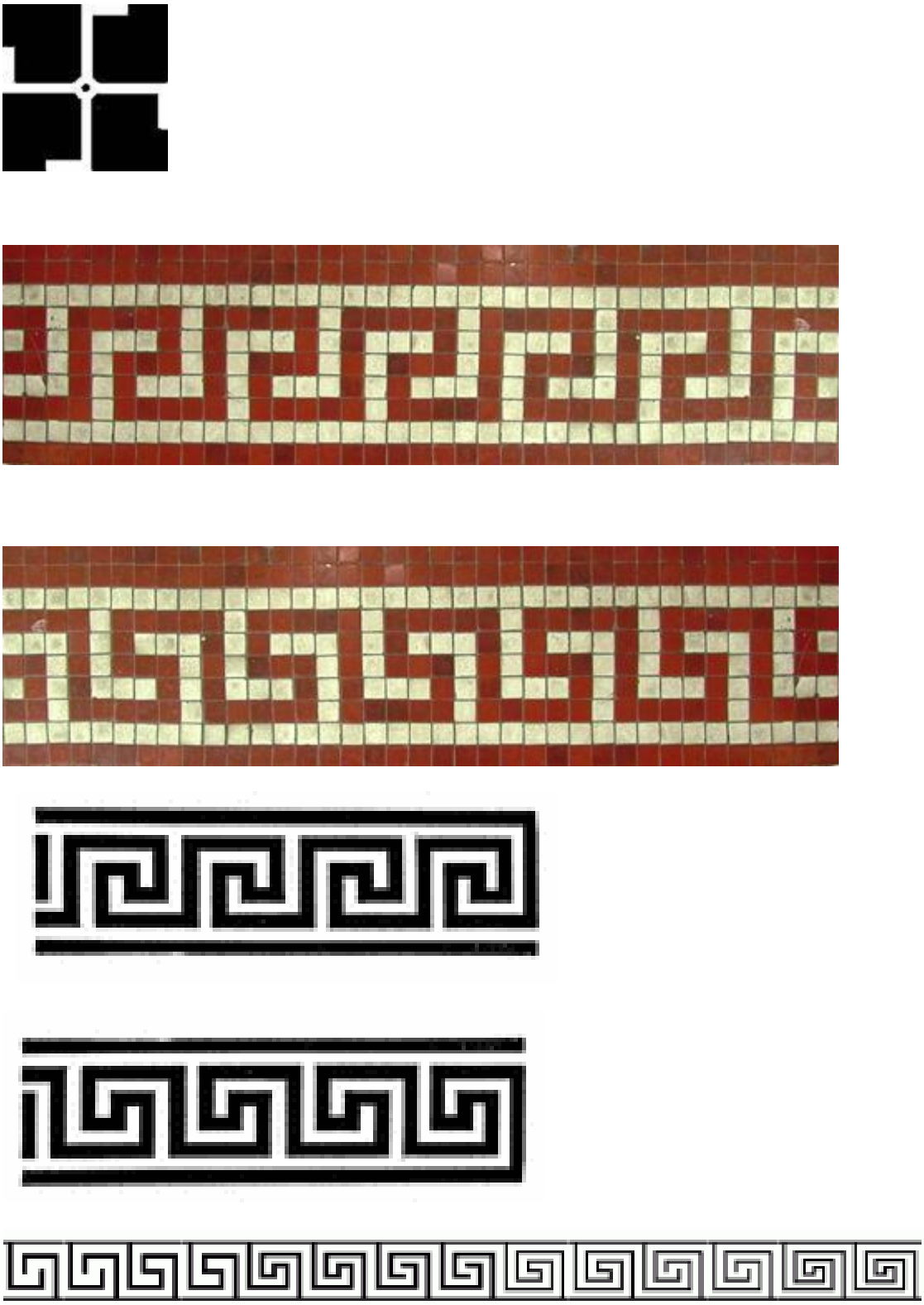


Figure 591 a. Quadrilateral light of [gospodniy] (- G), b-e. Greek meanders and frets, f. Stopped Meander.

Figure 592. Greek Key Symbol, Black Greek Key Pattern, Greek Mosaics: Galla Placidia

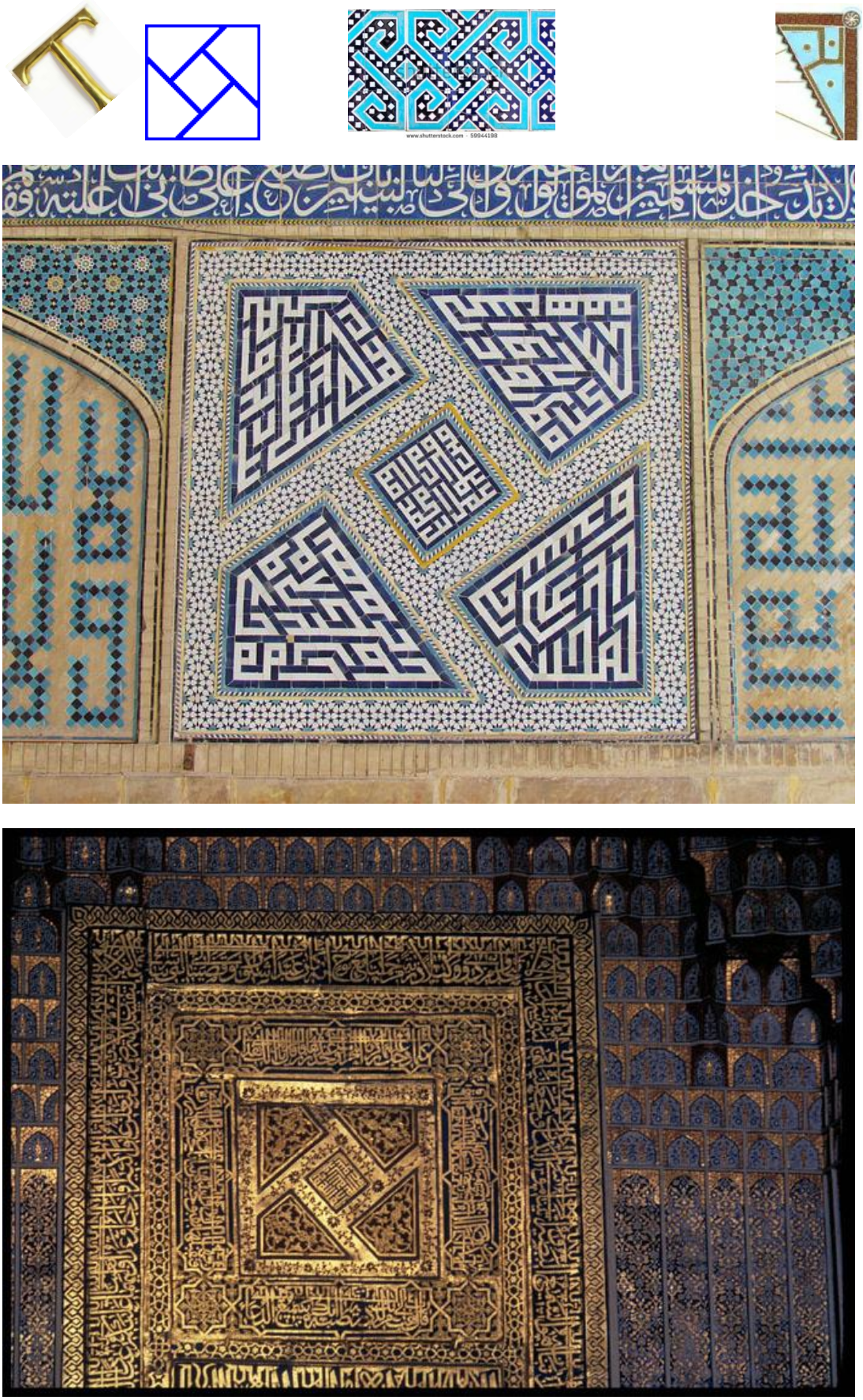


Figure 593. Letter T, Slavic Rod Decoration, Symbol of Allah in Isfahan and Samarkand

Figure 594. Mara, Detail of Raimon (Thunder pattern) and Raimon pattern.

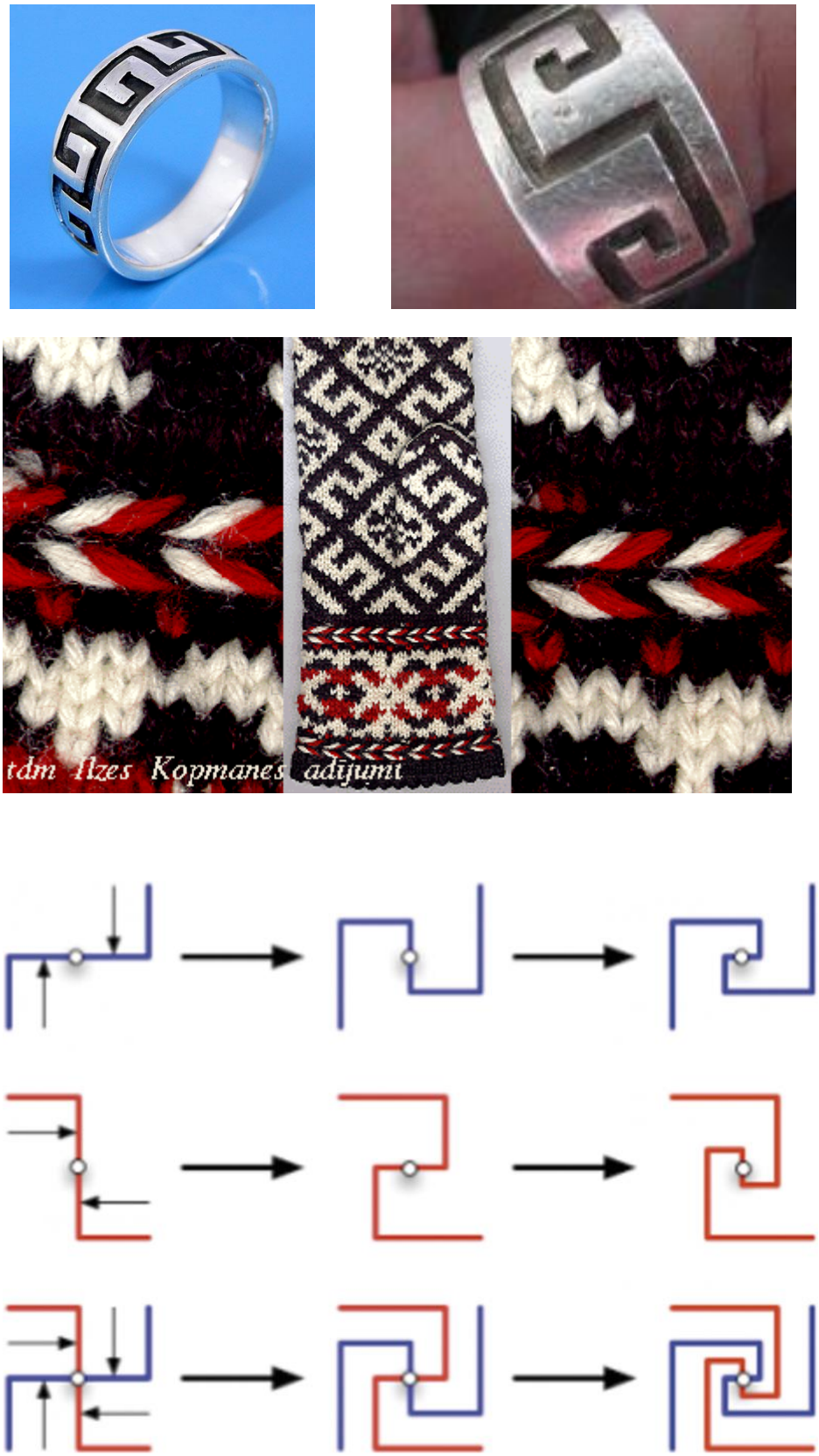
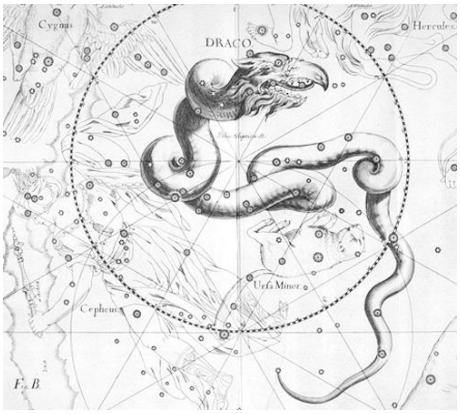
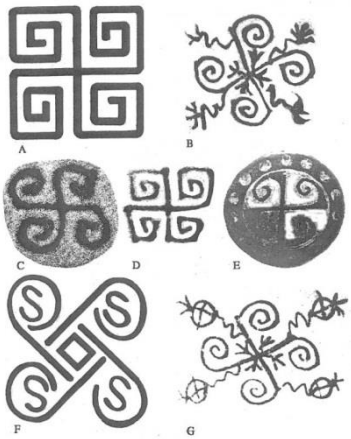
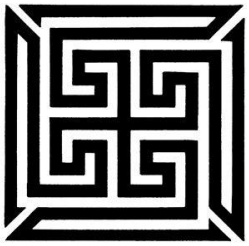


Figure 595. Greek Key Design, Ring of Eternity, Zalktis, Roman Meander Pattern Generation







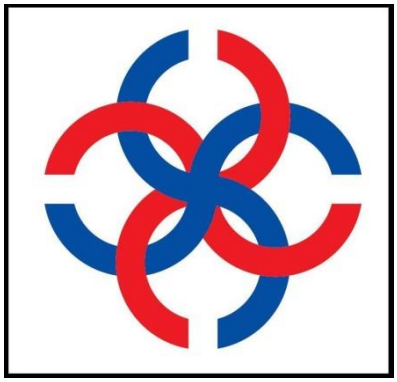


Figure 596a. Swastika Symbols, b.Volute or Ogee c. Ancient Indian Coin (Swastika), d. e. Meander Pattern (20,000 B.C.), Gammadion f . Mosaic in the Church of the Nativity.

the root is complemented by an upright gamma beginning at Aquarius and descending. Alternatively, a downward reversed Lambda typically appears in tandem with an upward Gamma in Greek. The ground of this configuration shows a series of reversed upright S letters. When the pattern is reversed, a reversed gamma is in tandem with a regular lambda as figure and the ground is a series of joined upright S figures.

Adding a hook to the gamma/lambda produces an effect that is largely identical except that the S letters which were upright are now recumbent. The stopped meander pattern (figure 581f) provides variations on this theme. Beginning on the left, the black gamma/lambda figure is on a recumbent S white ground for the first 4 cases. It then becomes a white figure with a recumbent S black ground, then becomes an upright S white figure and so on.

1.3. Greek Key Patttern, T and S

These themes recur in the Greek key symbol (figure 592). If we read the dark as figure then we see an alternating T and inverted T as figure and the ground is a band joining a series of S and reversed S letters. In the black Greek key pattern, beginning with the upper left hand square, the interplay is between a large upright and inverted T that serves as a ground, within which two horizontal T shapes face each other. In subsequent squares, the position of these figures alternates. In the Greek mosaics at Galla Placidia, a large T is followed by two small Ts facing each other, then a large T.

1.4. A and T

In other cases the interplay is between letters A as Alif and T (figure 593a ff). An oblique T repeated 3 times creates a diamond shape with diagonal spokes in 4 directions, which is also seen as a symbol of Allah in the form of 4 Alifs. Variant versions with four staff-like gammas occur in decorations. A more subtle version occurs in Isfahan. Here the 4 intersecting alifs serve as ground framing compartments with kufic text. The irregular shape of the upper right compartment is found also in a border to the Slavic god, Rod. The idea of using the 4 Alifs as ground is repeated in a golden version in Samarkand.

1.5. S and Reversed S

In some cases, the focus is on the letter S (figure 594). For instance, the ancient Slavic goddess, Mara (cf. Sanskrit mara), is sometimes shown with 2 S shapes in the lower right and 2 reversed S shapes in the lower left. These are effectively the increasing and decreasing spirals encountered earlier. They recur in fully geometrical form in the Japanese Raimon (thunder pattern) where they combine to form a decorative tiling. Simpler versions of a reversed S and S recur (figure 595) in a ring with a Greek key design, and a ring of eternity, in the Latvian Zalktis decoration and in the Roman meander pattern generation, which recalls the Slavic Rysich and the sincere swastika (figure 589).

Striking is the international dimension of this imagery. Rounded versions of swastika symbols go back to pre-historic times (figure 596a). Sometimes the increasing and decreasing spirals follow the Aquarius – Leo, and Gemini- Scorpio axes. Sometimes they are near geometrical. Alternatively, they are rounded, called volutes and ogees and have clear links with the Saint

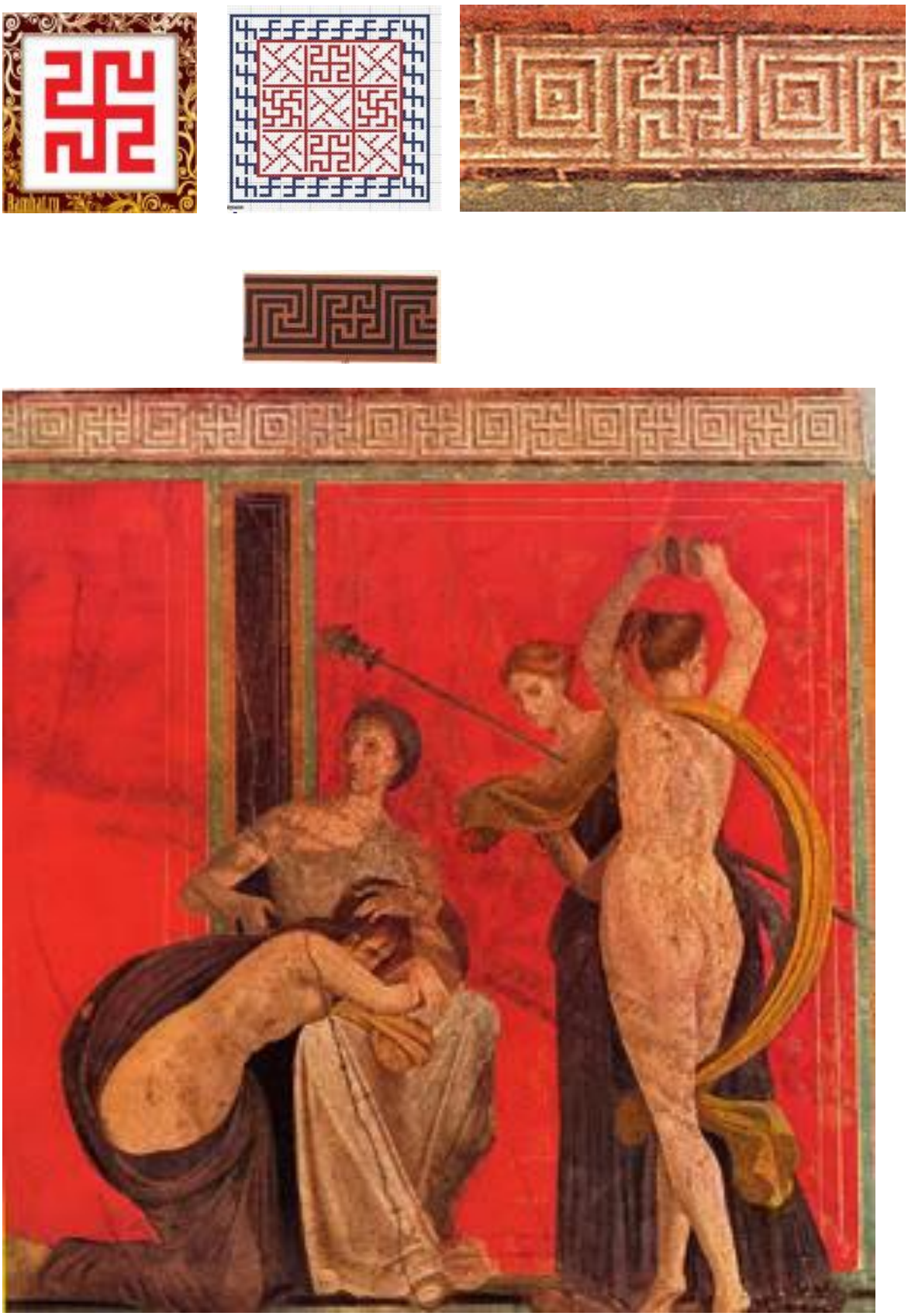


Figure 597. Rodovik (Родовик) symbol, Greek Ornament, House of the Mysteries, Herculaneum.

Figure 598. Hebrew examples of Lamed, Bogovnik (Боговник), Etruscan Urn, Mediaeval Psalter.

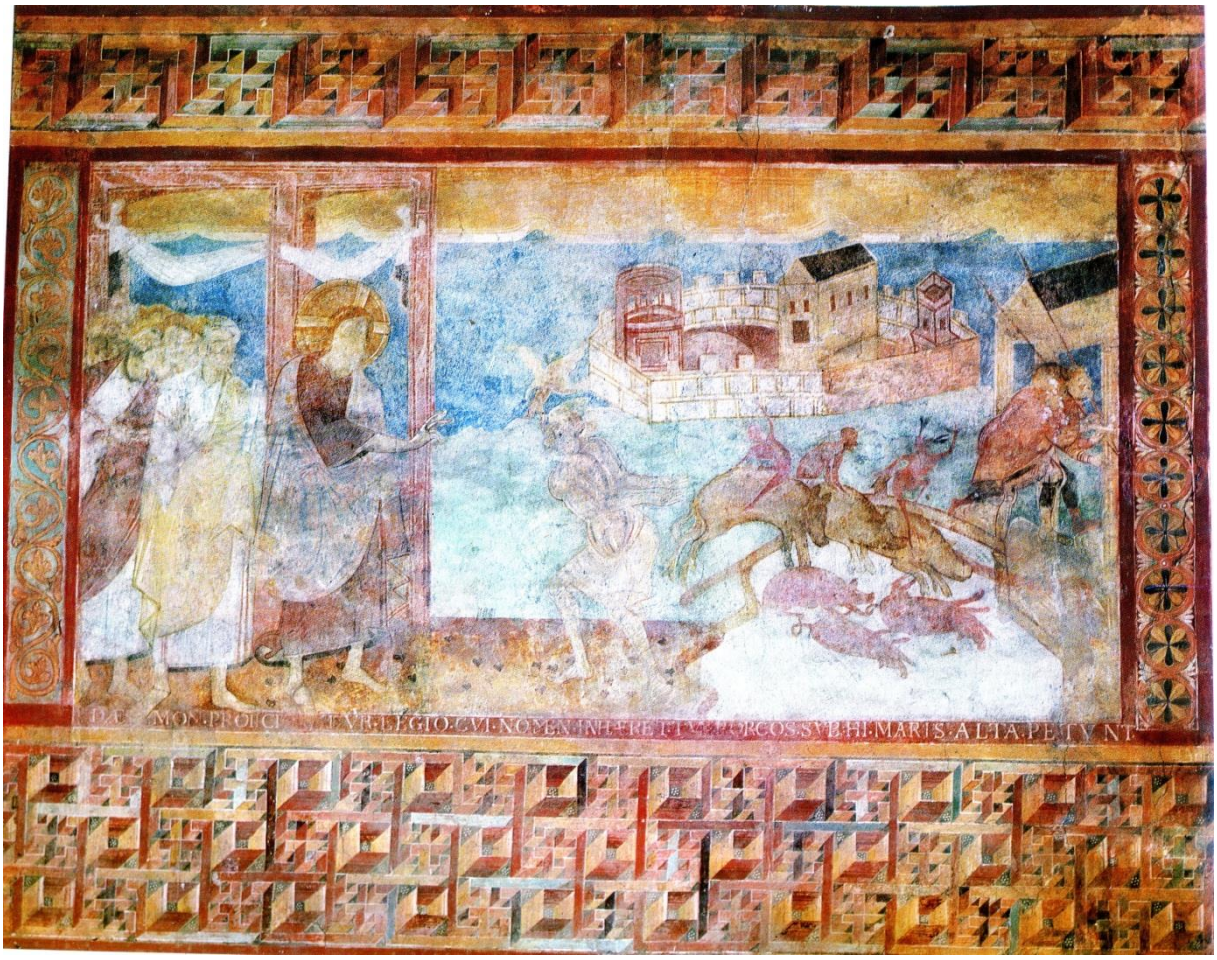


Figure 599. Detail: Erzbischöfliches Ordinariat, Freiburg; Detail and Reichenau Fresco.

Lucy buns and their many variants (Lussekater, Julesgris, occhi di Santa Lucia) of Appendix 4 (figures 567-572).

On other occasions they are geometrical. An ancient Indian coin (figure 596c), shows a central sun around which is a swastika meander pattern. The top and bottom (the solstices) entail an upright, vertical S, whereas the two lateral cases (equinoxes) entail a recumbent, horizontal S. A Greek gammadion has upright S shapes in the Aquarius-Leo axis (upper left to bottom right) and recumbent S shapes in the Gemini-Scorpio axis (bottom left to upper right). A very old version, claimed to go back to 20,000 B.C., has reversed vertical S shapes in the vertical axis and recumbent reversed S shapes in the horizontal axis. They also frame white L and Γ shapes as ground.

A mosaic in the Church of the Nativity shows a subtle variation (figure 596f). The Aquarius-Leo axis has the by now familiar upright S shapes, while the Gemini-Scorpio axis has the recumbent S shapes. The unexpected extra is that Aquarius axis, linked with the female principle, is filled with a knotted pattern symbolizing the knots of life itself.

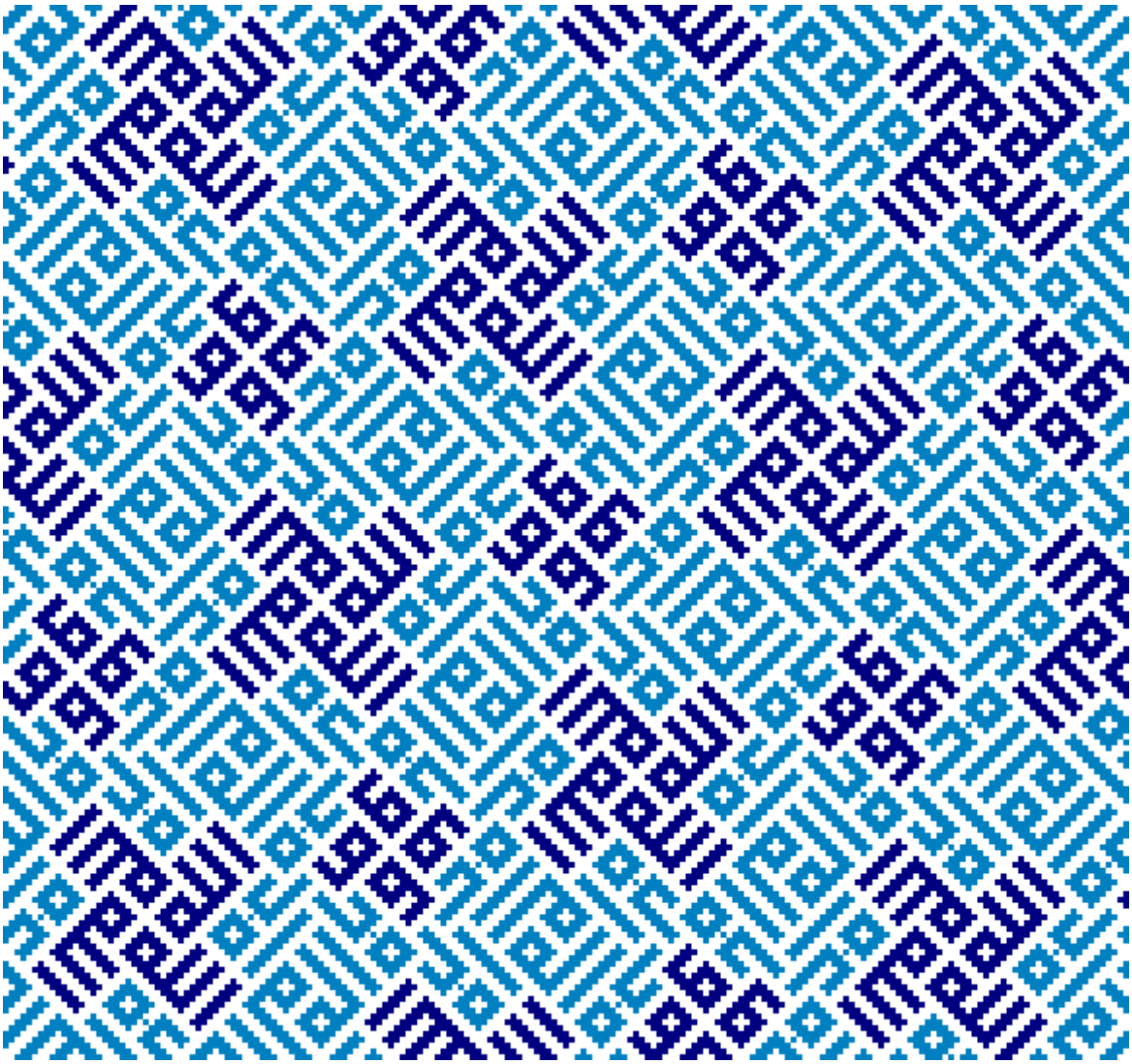
1.6. L, Reversed S and S

In the Slavic tradition, a combination of four red reversed S shapes as figure framing 4 white reversed L shapes or 4 gammas as ground (figure 597a ff.) is called the Rodovik (Родовик) symbol. It recurs in charms for healthy pregnancy.[1986] Russian scholars have noted that it recurs in the Villa of the Mysteries (Herculaneum). The mirror version of this symbol, Bogovnik (Боговник), shows a series of 4 S shapes as figure forming 4 L shapes as ground. Here the upright S shapes are along the Gemini – Scorpio (male) axis, while the recumbent S shapes are along the Aquarius-Leo (female) axis. Alternatively, the upper S can be read as a full vase, beaker or chalice ready to be poured (cf. Aquarius and Khumb), while the lower S can be seen as a downturned chalice.

Hebrew examples use the L of Lamed to form swastika patterns (figure 598a –c) but use this for both figure and ground thus avoiding the S shape with its connotations of dragon, serpent and snake. This may have been partly a reaction to their Egyptian "çaptivity" where they would have been confronted by the Hieratic script that uses snake imagery as a dominant theme.[1987] This aversion to snake imagery, pace the Nehustan and the brazen serpent, is linked with their aversion to the number 6 and its multiples (letter 6, letter 15 with a gematria of 60 and letter 24 with a gematria of 600, or the three together as 666, the number of the beast). In the process, L, which had been on par with S, is separated from the mother letters and double letters and becomes a turning point, a taming and control letter as was ka in ancient Sanskrit.

Elsewhere in Europe, the Slavic approach is widespread. Russian scholars have drawn attention to Bogovnik symbols on Etruscan funerary urns and on a mediaeval psalter with King David (figure 598). A near three-dimensional version (figure 599) is found in the upper border of a fresco in the Monastery of Saint George in the Reichenau, which is then copied to take a place of honour above the altar of the Erzbischöfliches Ordinariat in Freiburg. Slavic symbols pervade both pre-Christian and Christian Europe. We see their results, but we have forgotten their roots.

Figure 600. Ugunskrusts details, Diagonal L Decoration in four directions in Mausoleum of Sufi Yassaui.



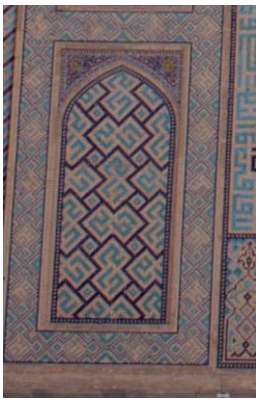


Figure 601. Wall patterns in Tashkent: a. Ishmael Mausoleum b. Registan Square, Samarkand

Figure 602. Letters E, F, I F, and numbers 6 9.

1.7.E L I F

Thus far we have explored monolingual cases of figure-ground: e.g. where a Greek gamma as figure is linked with Greek lambda as ground, or where an English L and S are linked as figure-ground. The examples in the pages that follow explore a much more complex theme: namely, figure-ground interplays of basic letter forms that transcend individual languages.

First examples come from the fiery crosses (Ugunskrusts) of the Baltic tradition and especially the Latvian tradition introduced in chapter 1 (figure 15). It is useful to take two of these and turn them by 45 degrees in order to look at them more closely (figure 600 a-b). The first shows a right pointing swastika as a figure with four appendages. In Slavic terms, these appendages are hands of God, relating to primordial energies and forces of the universe. In Latin and English terms the appendices are 4 E shapes. Scorpio is linked with a regular E, which can be seen both as an E of Exit at the end of the Celtic year and E of Entrance into the new Celtic year. Gemini is linked with a reversed E, which was once seen as the end of the year (cf. Walpurgis night). E is the figure: L is the ground. EL is a name of G_D and also a definite article as in El Salvador. There are 4 L shapes as ground, but they vary in size. The symbols hide as much as they reveal.

The female axis shows an upward facing recumbent E in Aquarius and a downward facing recumbent E in Leo. As in the earlier example, this can be seen as the upright and downturned vase or chalice. From the discussion in chapter 12, it is also clearly a Glagolitic and early Cyrillic letter B. In Christian imagery, it is the contents of the vase that pour into the heavenly ocean. In the Hindu tradition, it is the heavenly Ganges or ganga that descends into the earthly Ganges. Here it is the three streams as three fingers of the hands of god that descend from Aquarius to Leo or Virgo, from B to V in the form of an M as from Blessed to Virgin Maria. The divine feminine is something more than a phrase in code films.

The second form shows a similar configuration except the appendage is now a square 8, a letter B, or a Greek Heta and here the Aquarius-Virgo axis is upright, whereas the Gemini-Scorpio axis is recumbent. Again there are four white L shapes as ground.

These themes of L as figure and/or ground recur in the Arabic tradition especially in the context of square Kufic. The wondrous and immensely complex topic of square kufic design using 19 basic forms of Kufic letters,[1988] and often with grids of 19 x 19 (=361) squares,[1989] to produce complex kufic letters and patterns[1990] is not our direct concern here. Rather, it is to draw attention to the same figure-ground paradoxes noted earlier in the Slavic and Greek traditions. For instance, in the mosque Mausoleum of Sufi Hodja Ahmed Yassaui in Turkestan, Southern Kazakhstan (figure 600), 4 L shapes as figure produce a diagonal swastika as ground. Elsewhere, 4 letters effectively show the number 9 four times or 6 and 9 alternating. Similar wall patterns are found in the Ishmael Mausoleum (Tashkent) amidst geometrical versions of Allah (figure 601). The figures of the sacred texts produce subtexts in the grounds.

The relevance of Kufic for non-Arab readers comes from an unexpected source, a page of

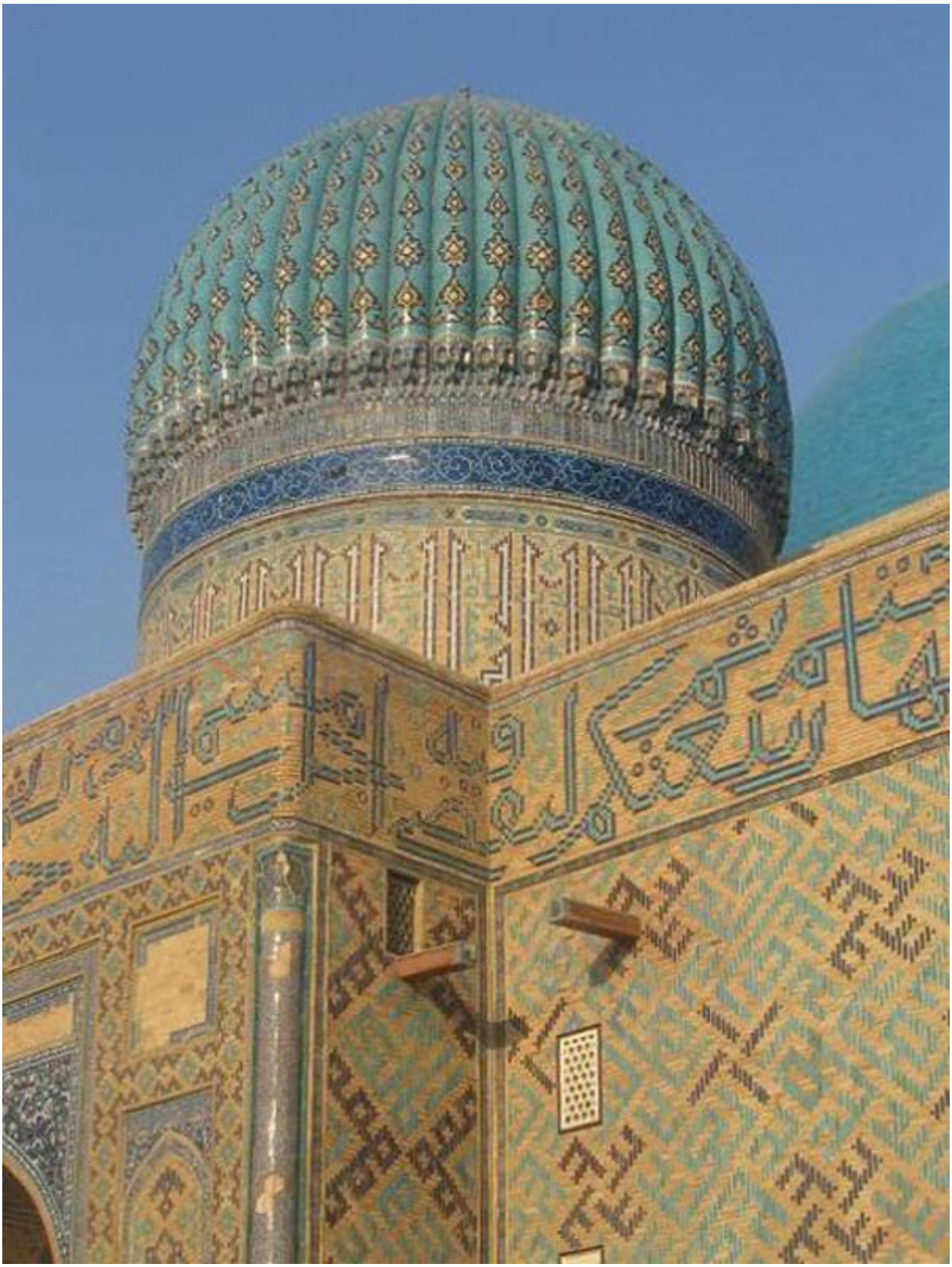
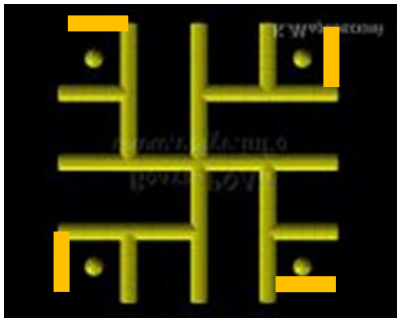


Figure 603.Mausoleum Sufi, Turkestan, South Kazakhstan



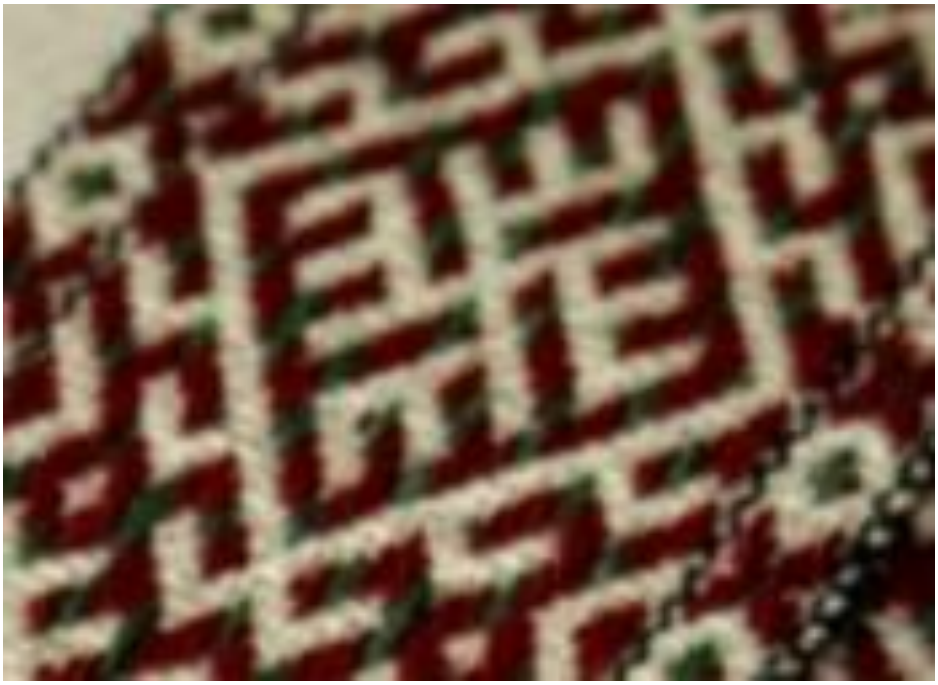
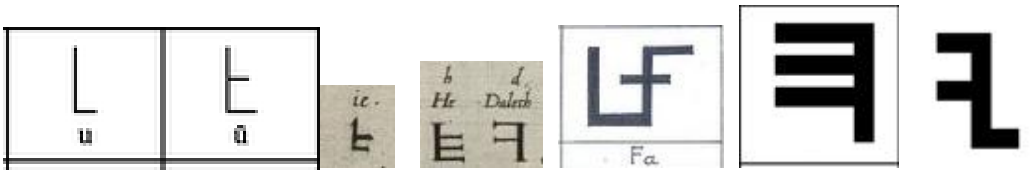


Figure 604. Letters E and I



E

Figure 605. Letters Yod and Hey (Paleo-Hebrew), Fa, ie, He, Daleth, E F, Sher Dor Madrasah, Samarkand

Latvian decorations with Afghan parallels cited earlier (figure16). A more detailed look (figure 602a) reveals a figure of a reversed E linked with a figure of a regular E below. The corresponding ground suggests an F reversed and an inverted F. Related figures show the E figures as subsets of the hands of god, or Es and reversed Es as part of a larger Zalktis figure (i.e. a reversed S, Draco symbol). Another of the Ugunskrusts (firecrosses) symbols shows 4 E figures with 4 F grounds (not in the swearing sense).

If one looks closely at an Arabic decoration, known as the Swastika of the prophet Mohammed (СВАСТИКА пророка МУХАММЕДА),[1991] a Mediaeval Christian symbol and the Slavic Marichka (Маричка) one sees an IF, iF, iIF reversed and 4 Fs. One also sees a 6 and 9 hidden in the text, which also appeared on the wall of the mausoleum (figure 602). On another wall of the same mausoleum in South Kazakhstan (figure 603), there are figures of 4 oblique Alifs connected with Allah and 4 oblique reversed Fs, which again provide grounds for swastikas. On the entrance portal to the Sher Dor Madrasah, Samarkand (figure 605 g-h) an interplay of E and F as figure-ground takes a central place in the entrance portal as part of a gammadion and complex Allah symbolism.

Returning for a moment to the sacred Roman cross at the end of chapter 12 (figure 604 a ff. cf. figure 414), if we add 4 details, the 4 Fs become 4 Es which recur in sweaters and textiles and are variants of the earlier firecross. Now the I F becomes I E (cf. ie, je and ye, which is also sometimes ju and je). The 3, 2, 1, 0 arms of letters E F Γ (G) I, are part of a profound history of symbolism linking primal energies and forces, variously called hands of gods, hands of God, sometimes as compound symbols, as individual letters; as vowels, or as consonants.

Multilingualism helps to appreciate the depths of this symbolism. In Brahmi, the L shape is the vowel u; the inverted, reversed f shape is the vowel ū (figure 605a ff.). In the Alphabetum Armenicum almost the same shape becomes letter 8: the diphthong ie. In the Alphabetum Hebraicum ante Esdram, an upright reversed F shape becomes letter 4, Daleth and an inverted reversed three-armed F becomes letter 5: He. In Paleo-Hebrew, the upright reversed F recurs as letter 10: yod, and the reversed three armed F now upright becomes letter 5: He.

In the runic tradition, the regular (non-reversed) three-armed F is also Fe and Fehu, sometimes letter 1, 6, or 24, symbolizing fullness in all senses, completion, culture and civilization at culmination. In the Baybayin alphabet, a combination L and f become the letter Fa. In the Arabic tradition, combinations of these seminal figure-ground letters lead to E L I F, Elif, Alif, Al Fa Ba, alfaba as in alphabet. In the Christian tradition, a combination of three vowels and a consonant lead to the tetragrammaton Alfonsi in its multiple forms (I E U E; I E V E; IE EU UE; IE EV VE; I E U E; I E V E).

In simple terms, the interplay of figure-ground shapes, that lead to the gammadion and swastikas are much more than a source for letters Γ (G) and L. They are part of a complex interplay of symbolism linked with key vowels and letters of the alphabet. One could argue they are a source for the alphabet. Further examples of figure ground are found in combinations of I T C, and interplays of A, I, E, U, F.

Figure 606. Letters jha, na ha, ya and ornamental symbols.

In the Hebrew tradition, the letters Vav, Heh and Yod that form the tetragrammaton are part of this same complex tradition. The primal energy of V becomes letter 6 (Vav). In other alphabets, the letter V was traditionally near the beginning (e.g. letter 2 as Vede, Veda), or near the end (cf. shape 17 in Persian and shape 16 in Arabic) and, like jiim, and shin, associated with maximal energy and full yang and the summer solstice. In Hebrew, the energy and verve of letter 6, vav, becomes subordinate in a framework where it is V in the Y H V H of their tetragrammaton. Emphasis on its primal energy is now shifted to an interplay with letters 5 and 10, Heh and Yod, which provide balance and counterbalance. In the interests of creating a letter of balance, He becomes letter 5 (half way on the way to 10) and Y which was often letter 9, 10 or 11 in other alphabets, becomes letter 10: Yodh or Yud (cf. IUD[1992]), with a gematria of 10 that is much more than a simple 2 x 5.

In a number of alphabets, including English, letters 1 5 10 marked the vowels: A E I/J. In Hebrew, these become Aleph, Heh, Yod. The central column of vowels in magic squares now become A H Y (cf. A Ha Ya,). There is a shift from 3 vowels to a mother letter and 2 consonants: Ha and Ya (letters 33 and 26 of Sanskrit), which also form the word for life in Sanskrit: haya.

In terms of the figure-ground story, this entails a different set of symbols where the letter S is not in evidence. One version shows a form resembling a reversed h which, in its inverted form, resembles a Y (figure 606e). In the Slavic world, it is linked with flower of fern symbolism recurring as Odolen Trava and its mirror form Svetok Papor (Одолень трава - веток Папоротника). In the Islamic world, they recur in kufic writing, including complex forms of the name Muhammed. In the Nimavard Mosque (Isfahan) the form of the name Mohammed becomes the container of a Sura 1 of the Koran.[1993] One version repeats the name Mohammed four times as figure leaving an inverted, reversed f as ground which, if reversed and inverted seems to prophecy the f of Facebook. In another version the Ahad (the One) linked with Allah has the same reversed h shape seen in the Slavic flower of fern. In the Baltic world, they recur as variants of the fiery crosses (ugunskrusts) which, if tilted 45 degrees, appear to have Christian crosses as their ground. Even without a mastery of Sanskrit, Brahmi, Hebrew, Arabic, Slavic and Baltic languages, there can be little doubt that these connections are more than co-incidental. The key forms become names of primordial forces, the Supreme Being, his Messenger and a word for life itself.

In terms of individual letters, the y and h shapes, are found in jha and na of Brahmi which combine as jana (born). A reversed y shape is found as letter 34 of Asomtavruli. In chapter 7, we noted that this H that becomes a Y resembling a Slavic yud, a Cherv, and a Paleo-Hebrew Vav is linked also with the symbol of Saturn and related to its metal, lead, which often resembles a container or a stand in its inverted form (figures 606, cf. 232-233).

Popular code books and films speak of the masculine and the divine feminine, the upward and downward triangle, the blade and chalice; the full cup and the cup that is overturned. In the Tarot tradition this leads to 4 symbols: Cups, Swords, Pentacles, Wands. We saw earlier that it is present in the Rodovik and Bogovik symbols with S and reversed S as figures and grounds of L.

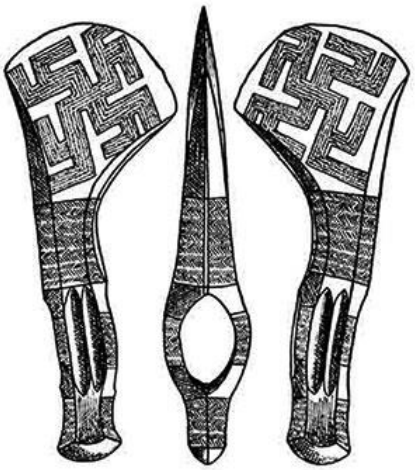


Figure 607 a 2 Slavic axes (20,000 B.C.), b-c Hebrew swastikas, d-f. Christian swastikas.

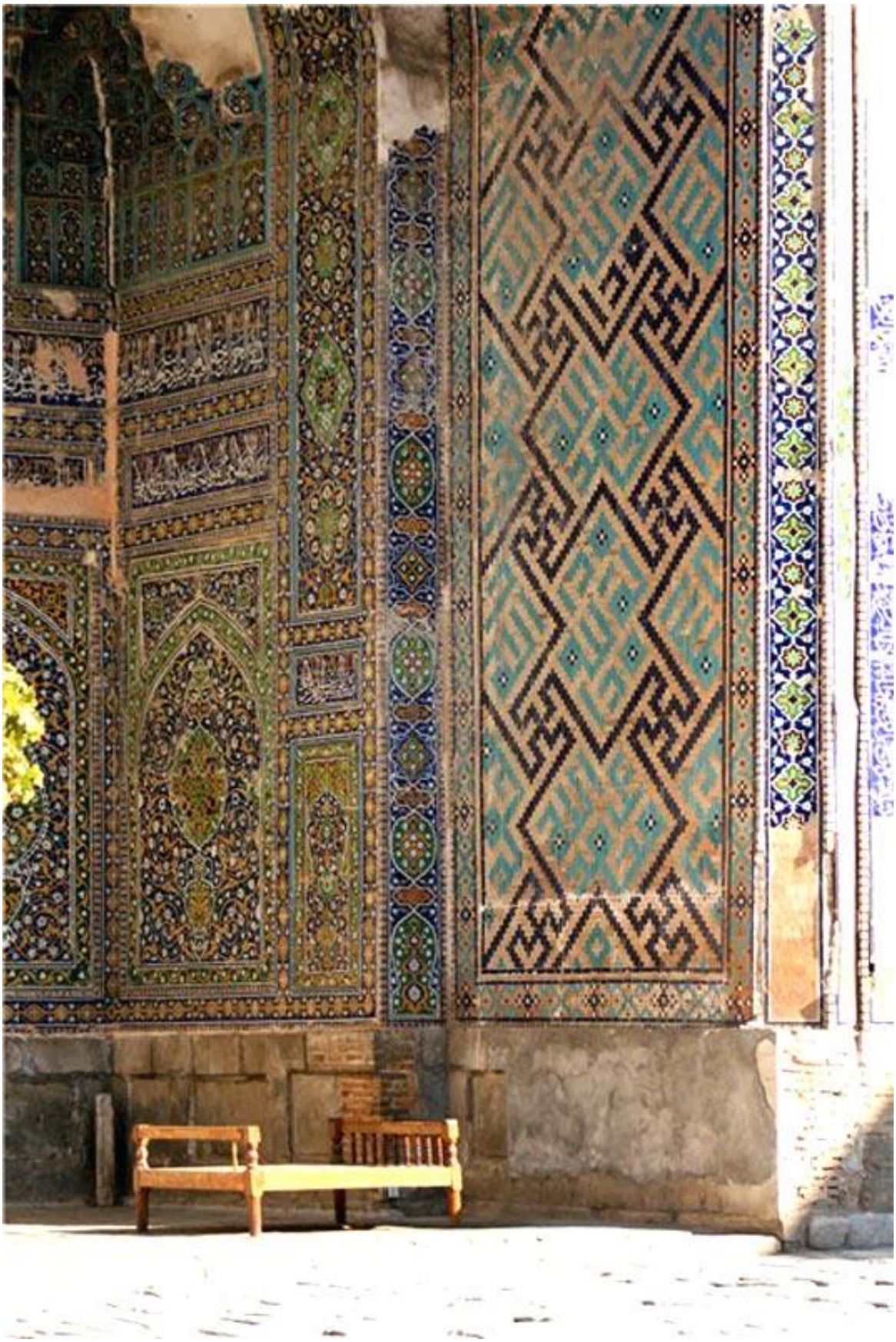


Figure 608. Shahi Zinda (Live the King) Samarkand.

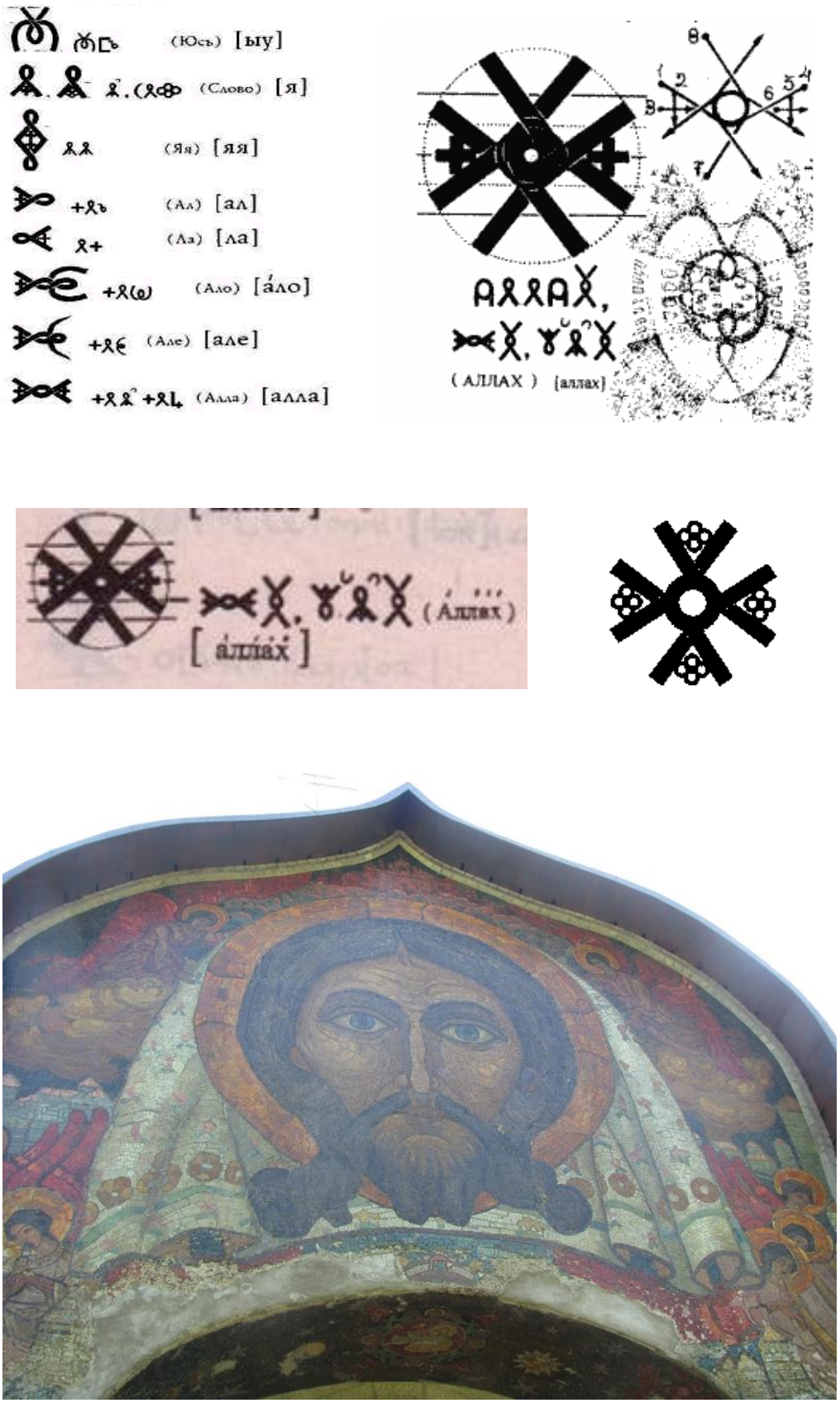


Figure 609. Letters Yus, Ya, Al, La, Alo, Ale, Alla, Allah in Old Slavic, Talashkino Decorations.

Figure 610. Wall Decorations, Bibi Khanym, Samarkand

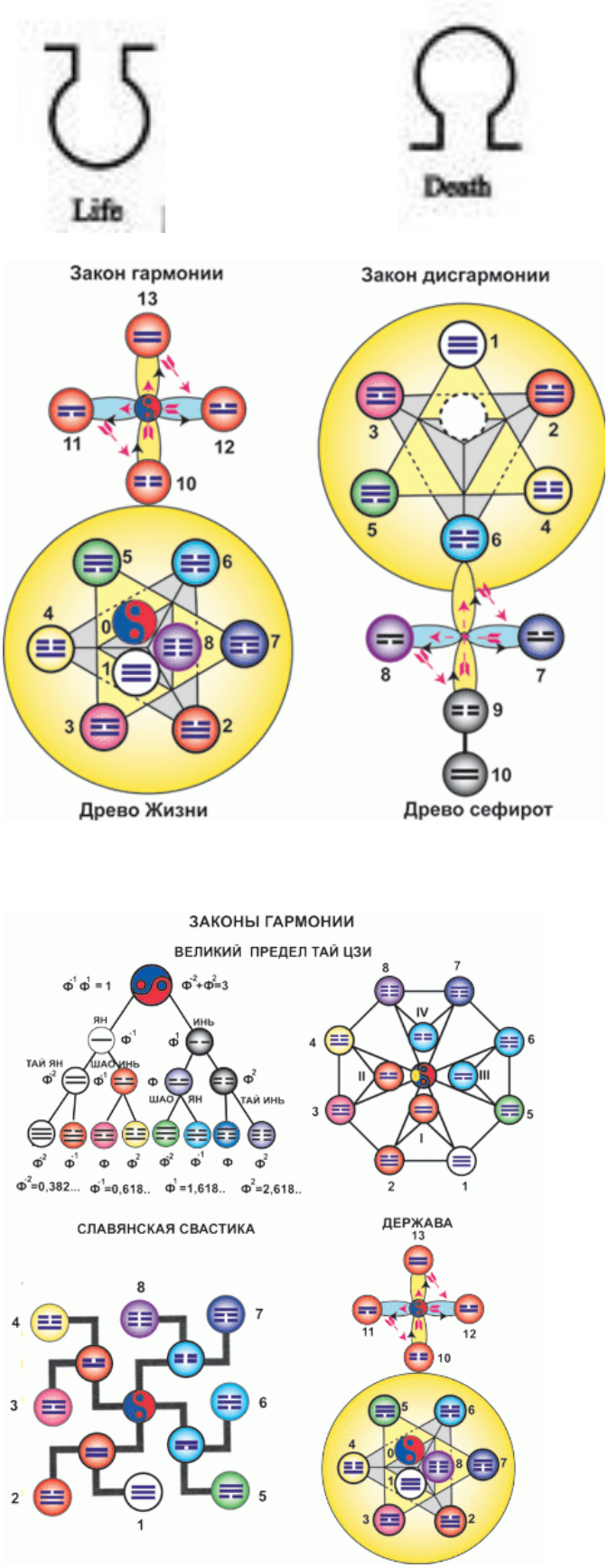


Figure 611. Life – Death, Tree of Harmony – Tree of Disharmony

The examples linked with flower of fern are older. They have been found on two axes in a Slavic archaeological site dating to 20,000 B.C. (figures 607-608). In this version, the figures of the two swastikas, one left pointing, the other right pointing, create a ground of T figures. Later versions reduce the odolen trava symbolism to simple left swastikas, e.g. in Greek pottery, a column of the Palais de la justice in Brussels, a façade of Jodo-Ji Onomichi temple in Japan; a floor in front of the altar of the Catholic church of Meerssen in Limburg and a wall inside the Shahi Zinda (Live the King) mosque in Samarkand.[1994]

1.8. Breath and Essence

The above examples suggest that there is much more than a lost symbol: there is a forgotten symbolism, which once linked Slavic, Baltic, Arabic, Persian, Hindu, and Chinese worlds. When the French mystic,Saint-Yves d'Alveydre, wrote on the Vattanian alphabet in the late 19th century he noted concerning the letter AUM:

> The unity in the trinity: masc. fem. neuter m n f.
> The the great breath of God, creative soul and essence the in the created beings.
> and he formed
> Wa I BaRa Alahim ath ha Adam: Moses c. 1, v. 27-28.
> The Brahmins say Al-LaHIM the Powerful among them, and, mystically, say his two principles which, before Creation were united into a single abode, the Thohou VVa Bohû. Ala great, Alahy habitation. Alâhym the great abode of the ● . The all, the whole, the of the Veda Aham, the ● Aum .
> A, masc. principle. 1st chief, scepter, staff, unity, seed, power.
> There, breath, soul, existence, secret, marvel, terror.
> ● Circle, serpent, continuation, measure, time, respiration, expiration, thought, spirit, death, etc.[1995]

Saint-Yves' emphasis on breath and essence (and) is reflected in the runes of Othala (cf. Erda and earth) and Othala inverted, or in the descending and ascending runes Oreya and Ar (Орея – Ар). These are elements of a much bigger story. The old Cyrillic alphabets typically end in vowels, semivowels/diphthongs such as yus, yu, ya, ye or jus, ju, ja, je or ius, iu, ia, ie (figure 38, cf. 36). These are found also in Old Slavic (figure 125). For instance, we find Yus, yu (Юсъ ыу), the term for Word (Слово, cf. Vac, Logos) and the letter Ya (Я or as yaya, ЯЯ), which has an appearance like the Othala rune. Variants of this form show a version pointing right, AL (AΛ), a version pointing left LA (ΛA) and combination forms as Alo, Ale Alla (AΛO, AΛe, AΛΛA), and then much more complex forms as Allax (AΛΛAX, figure 599). This form is also known as the Sign system of paradise squared (Знаковая Система Рая в квадрате).[1996] Many centuries, some claim many millennia, before Islam, old Slavic had figures and grounds now associated with the Allah of Islam.

The Othala-like breath figures, that are letters ya and Slovo (the Word) in old Slavic, adorn the walls of the early 20th century Church at Talashkino that attempted to revive older folk traditions (figure 609e). In Tengrism the same symbols connected with pre-historic imagery of the sarakt or state (figure 35). They are found equally in the walls of the mosque of Bibi Khanym in Samarkand (figure 610). The root symbols are shared in different religions.

In alchemy the descending and ascending imagery is the vase of life itself. Upright it is life:

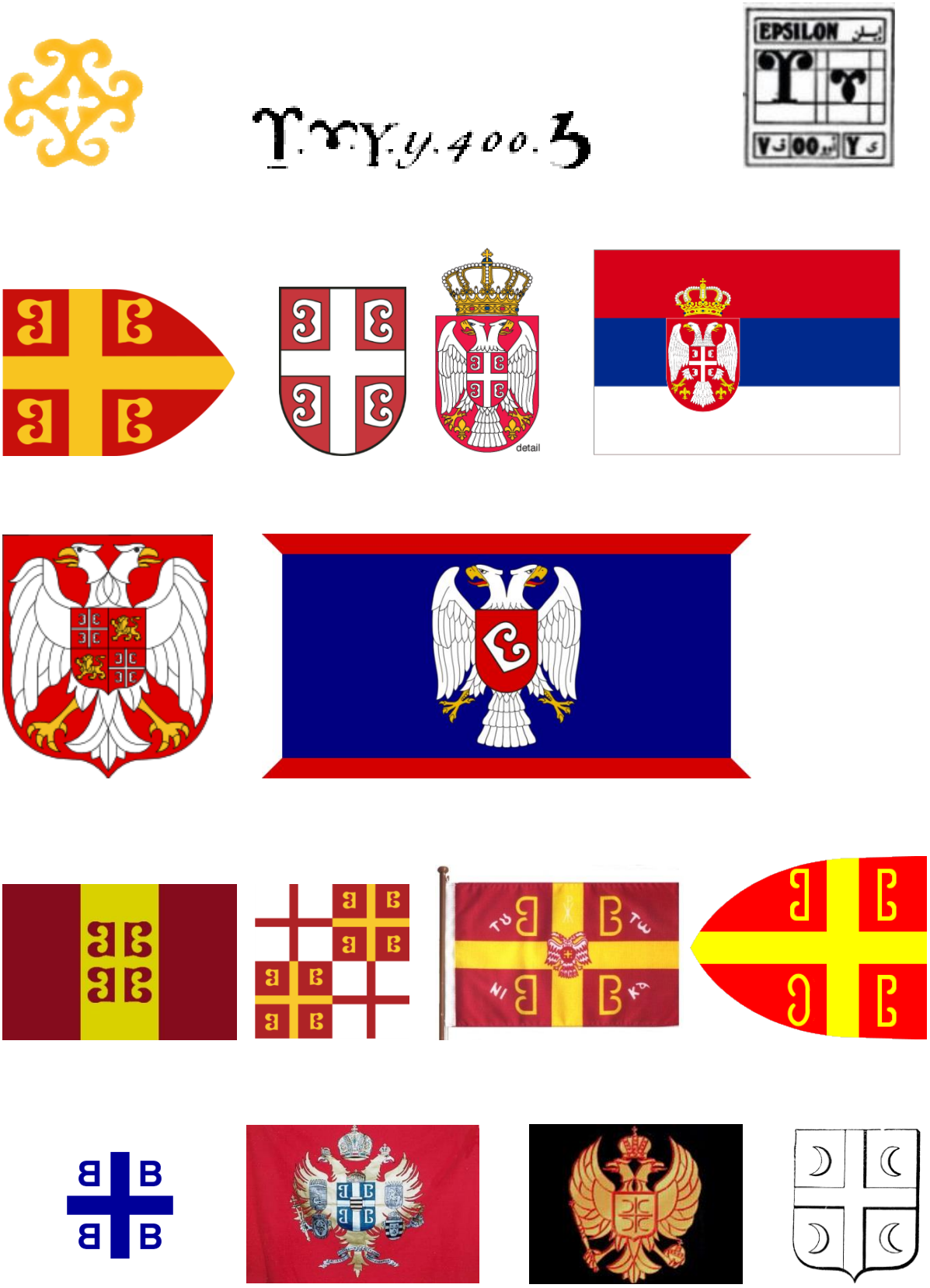


Figure 612. Birth symbol, Epsilon, Byzantine and Balkan flags and coats of arms.

inverted it is death. In the Slavic tradition, the upright becomes the tree of harmony, the downward the tree of disharmont and discord. The symbolism entails the trigrams of the I Ching and integrates the flower of life (figure 611). Our current alphabets and symbols are like fallen leaves and twigs from an older tree of life. Understanding the interplays of figure-ground helps to understand how the intricacies of symbols unfold into patterns of letters before they become figures of speech and grounds for literature, grounds for belief and for unity.

2. Byzantine and Balkan Flags

The figure-ground phenomenon with respect to letters has unexpected applications in terms of flags and coats of arms. The birth symbol was discussed previously. Its figure of four sets of horns imply a ground of four womb-like receptacles that complement the horns. The lateral versions entail a shape resembing a reversed 3 and a 3, or a Latin open ȝ and its reverse, which is sometimes like a reversed and regular Sigma, S or variant of zhe or z, which play a significant role in embroidiery, weaving and carpets (e.g. figures 577-578).

Alphabetically the two horns relate to letters y, upsilon and especially epsilon (figure 612a ff), which relates to the essence figure discussed earlier. In the Coptic alphabet, Epsilon is a composite of 4 letters Y OO and V. In the Byzantine Imperial Flag, four of these Epsilon horns form the ground for the figures of four Greek Bs said to stand for Basileus Basileon Basileuon Basileuonton/Basileusi (King of Kings, ruling over Kings). Changing the colours the same basic layout becomes a red ground with 4 white figures as the Serbian Cross. In the flag of Serbian Republic, this Serbian cross, in turn becomes the central portion of a two headed eagle with a crown set in a flag of red, white and blue.

In the Coat of Arms of Serbia and Montenegro, this motif of the four figure-ground epsilons posing as the 4 Bs of the four aspects of King of kings is doubled and appears in the feminine Aquarius-Leo axis, while the male Gemini-Scorpio axis has two lions. In the Alt Flag of the Bosnian Serb People, the escutcheon contains only a single figure-ground epsilon positioned obliquely as a B.

There are numerous variations on these themes. The Byzantine Flag (figure 612k ff), uses the same 4 Bs with a different background. The Byzantine Empire Flag uses 2 sets of 4 Bs along the Gemini-Scorpio axis and 2 red figure crosses on white grounds for the Aquarius-Leo axis. Another version of the Byzantine Empire Flag spreads the 4 Bs to the four corners and has a double eagle in the centre above which is the Chi Rho. A 14th century version of the flag of Salonica (as in Thessalonica, Greece) shows a "red flag with a yellow cross and four chain links"[1997] In this version, one of the Bs has become a reversed C (i.e. an S). The origin of these 4 B flags is associated with the flag of Constantine the Great which has 2 regular Bs on the right and 2 reversed Bs on the left. In the flags of Salonica and Constantine the subtlety of the epsilon figure-ground is missing. As the letters spell a clear message, the spell of the symbols found in the birth of life imagery and letter epsilon, is gradually lost.

In the new Serbian Flag the 4 Bs are transformed into 4 Ss written in Cyrillic as 4 Cs and variously interpreted as Samo Sloga Srbina Spasava (Only unity saves Serbia)[1998] or Sveti

Figure 613. Saint Peter and Keys

Sava - Srpska Slava (Saint Sava-Serbian Patron).[1999] In the “new” Serbian Coat of arms, these 4 Cs are even more unequivocal and are sometimes read as Cs to mean: Chetniks Couldn't Conquer Croatia. In the great Seal of Servia, the 4 Cs become 4 crescent moons. Seen in sequence, these flags illustrate how the multivalent figure-ground symbolism becomes clearer and more literal. The immediate meaning is clarified. The deeper roots are obscured, forgotten or lost.

3. Figure-Ground in Keys and Crosses

The philosophical symbolism of keys was explored at the end of chapter 6. Here we are concerned with a detail: how keys also reflect the figure-ground tradition. Tradition links Saint Peter with keys to such an extent that we often perceive little more than a man holding keys (figure 613a ff). A closer inspection reveals two trends. One continues the single key approach with considerable variation in the head of the key. Some show a letter E that recalls both the hands of God and Sanskrit A (figures 8 and 24). In Perugino’s, Jesus Handing the Keys to Peter (Vatican), the keys show two reversed Es and show the letters J C (Jesus Christ) in mirror form.

A second trend shows two keys that follow the diagonal alignments of Taurus-Scorpio (male) and Aquarius-Leo (female) diagonals. In the Coat of Arms of the Holy See and of the State of Vatican City, the male alignment is bright while the female alignment is dark. The figures of the keys reveal a roman cross as ground in the empty spaces. Sometimes the arrangement is complemented by an inverted cross of Saint Peter and surmounted by a cock. In other cases, the right E is regular while the left E is reversed and narrower. Or the keys become the arms of Regensburg. In the Gnostic tradition, the keys are linked with gold and silver and with practices with roots in Oordhvareta Yoga.[2000]

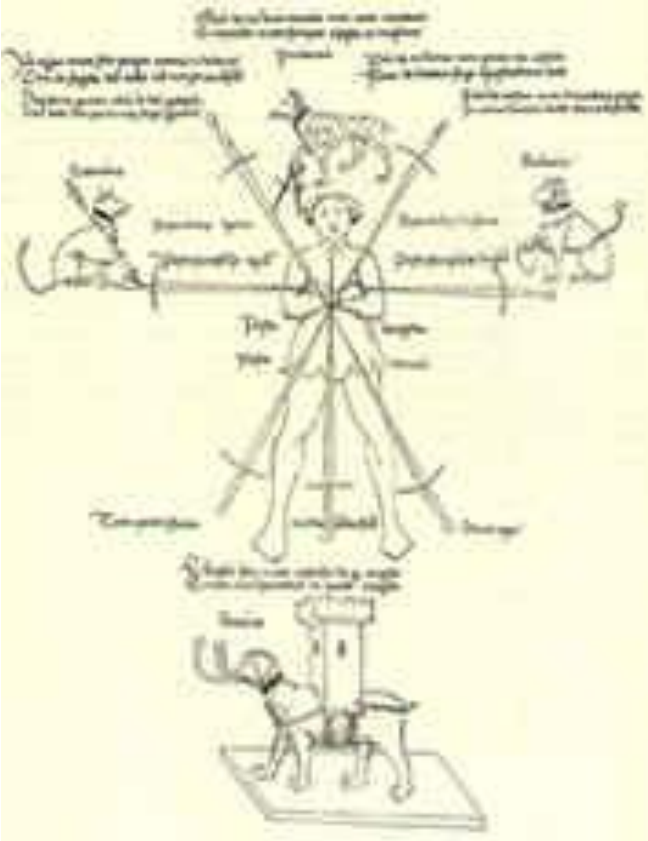
3.1. Crosses

This appendix began by exploring figure-ground phenomena in Greek crosses. Christianity is often associated with the Jerusalem Cross also known as a Crusader’s Cross (figure 604). The simpler form of the cross is known as the "Crusaders' Cross", because it was on the papal banner given to the Crusaders by Pope Urban II for the First Crusade, and became a symbol of the Latin Kingdom of Jerusalem. It was first worn by Godfrey of Bouillon, the first leader of the Kingdom. The four smaller crosses are said to symbolize either the four books of the Gospel or the four directions in which the Word of Christ spread from Jerusalem. Alternatively, all five crosses can symbolize the five wounds of Christ during the Passion, the Pentateuch and, presumably, the first five Christian Churches. It is also used in the flag of Georgia.[2001]

The essence of this shape is implicit in the Sri Yantra and it recurs as letter Tay (tau) in the Slavic tradition, as the cross of crosses (krustakrusts) and as the Tree of the Dawn in the Latvian tradition, where the figure-ground is again evident. Some elements of these forms make their way back into variations of the key of Saint Peter. In Russia, the same cross is called a Twelve Cross (ДВЕНАДЦАТИКОНЕЧНЫЙ КРЕСТ).[2002] The basic form of the Jerusalem cross is found also in the Kilim Cross in Turkey, where it is “another symbol which guards against the power of the evil eye.”[2003] Hence, a symbol central to Christian

Figure 614 a. Slavic Letter Tay (cf. figure 6), b. Sri Yantra, c. Jerusalem Cross, d. Tree of Dawn, e. Cross of Crossses, g. Jerusalem , Kilim Cross, f. Saint Peter's Key, Bremen Arms

Figure 615 a. Keys of Saint Peter, b-e. Saint Peter and Saint (keys and sword, cross and sword, sword and book); Saint Peter monogram.



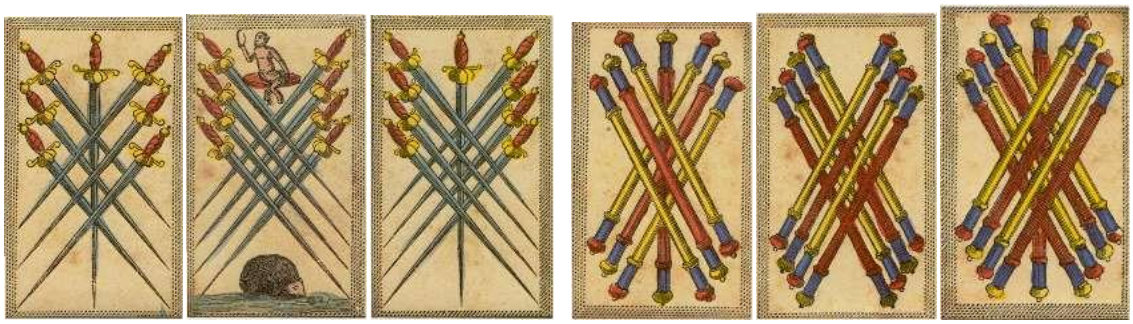


Figure 616 a. Ruevit, b. 7 Spears, c. 7 Spears and 7 Batons

identity, is equally evident in cultures beyond Rome and Jerusalem. Ironically, the so-called enemy may well have invented the cross that Christians believed they were defending. The key of Saint Peter (figure 615a), complete with the figure-ground key pattern examined earlier, recurs in the coat of arms of Bremen. The keys of Saint Peter become keys to the Kingdom of Heaven. The cross and keys of Saint Peter combined become a symbol of Christianity. Saint Paul with his sword and Saint Peter with his keys become complementary symbols and feasts. (June 29 or July 12 [in the civil calendar]). They become the coats of arms of Biecz in Poland. They are paralleled with symbols such as the sword and the book. They symbolize war and peace, power and wisdom. A key with an upward sword becomes a symbol of Steinbourg in Alsace. A key with a downward sword become a symbol of Schaffhouse-sur-Zorn in France. Sometimes, the keys are replaced by an X as Chi and the P becomes the P of a Rho, or Rho + E, or Chi + Rho + E.[2004] Key names are much more than names on keys. They are multivalent symbols of crossing. The passage of the sun and the line of the star summarized in the letter ksi, are now replaced with man-made symbols or symbolic letters.

7 Swords and 7 Heads

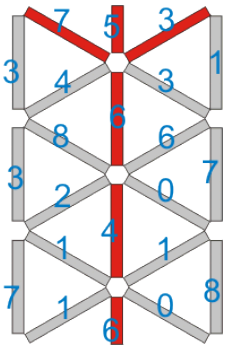
Gods and saints typically have 1 familiar name and 1 key attribute. Complex gods typically multiply these attributes, or the number of a given attribute. For instance, the Slavic god Ruevit has 7 heads and 7 swords (figure 616a) relating to the 7 months of summer:

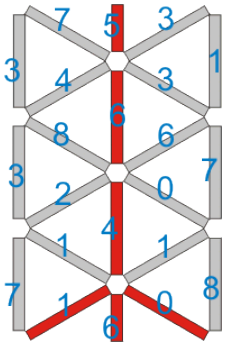
> The idol of Ruevit/Rugevit stood in the town of Carenz on the Rugen island, in the temple, which walls were covered with red cloth. He was depicted as a warrior with seven faces on a single head and with seven swords on a waist, and the eighth, bare sword he held in his arm. Ruevit is the guard of the Gates and the Seven Paths to Seven ***Manifest; Presented;Yav'*** Spheres of Wyrd's Tree. Seven faces are supervising them. Seven swords are the weapon, protecting the ways and stages of Spiritual Warrior's Initiation. The eighth sword symbolizes the octagonal Sunwheel, a sign of Cosmic cycles and Complete Absolute-human. The sacred days of Ruevit falls on the 1st - 5th of November, i.e. on the period of Samhein, when the axis of the worlds intersect and the Gates of the worlds are open. Beside that, the symbol of Seven swords means the Will, the Wisdom, the Mind, the Harmony, the Knowledge, the Devotion and the Ritual.[2005]

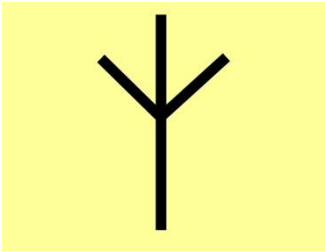
Ruevit's counterpart Porevit governs the 5 months of winter. Secular versions apply the same principles to everyday life. Hence, whereas the sacred tradition has 4 animals of the 4 Evangelists, the mediaeval secular tradition employs 4 animals lynx, lion, tiger, elephant to identify key techniques and moral values, which are aligned along the cardinal axes (figure 616b, table 118). The lower figure is an elephant with a castle, which becomes a pub name in England and an underground station in London (Elephant and Castle, now associated with Infante de Castilla).

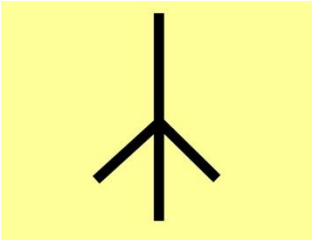
Technique	Moral
Sense of measure and choice of tempo	Courage
Lynx	Lion
Speed of Action	Physical and psychological Vigour
Tiger	Elephant

Table. 118. Techniques and morals related to the scheme of seven swords. [2006]



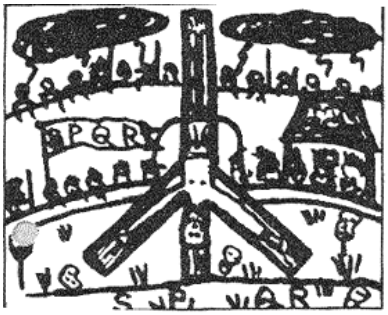






eolxecz - x
"elk-sedge"

kalc - k



Furca Cross -

Inverted Furca Cross

Figure 617. Myr Rune, Chernobog, elk-kalk, Man-Yr, Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew

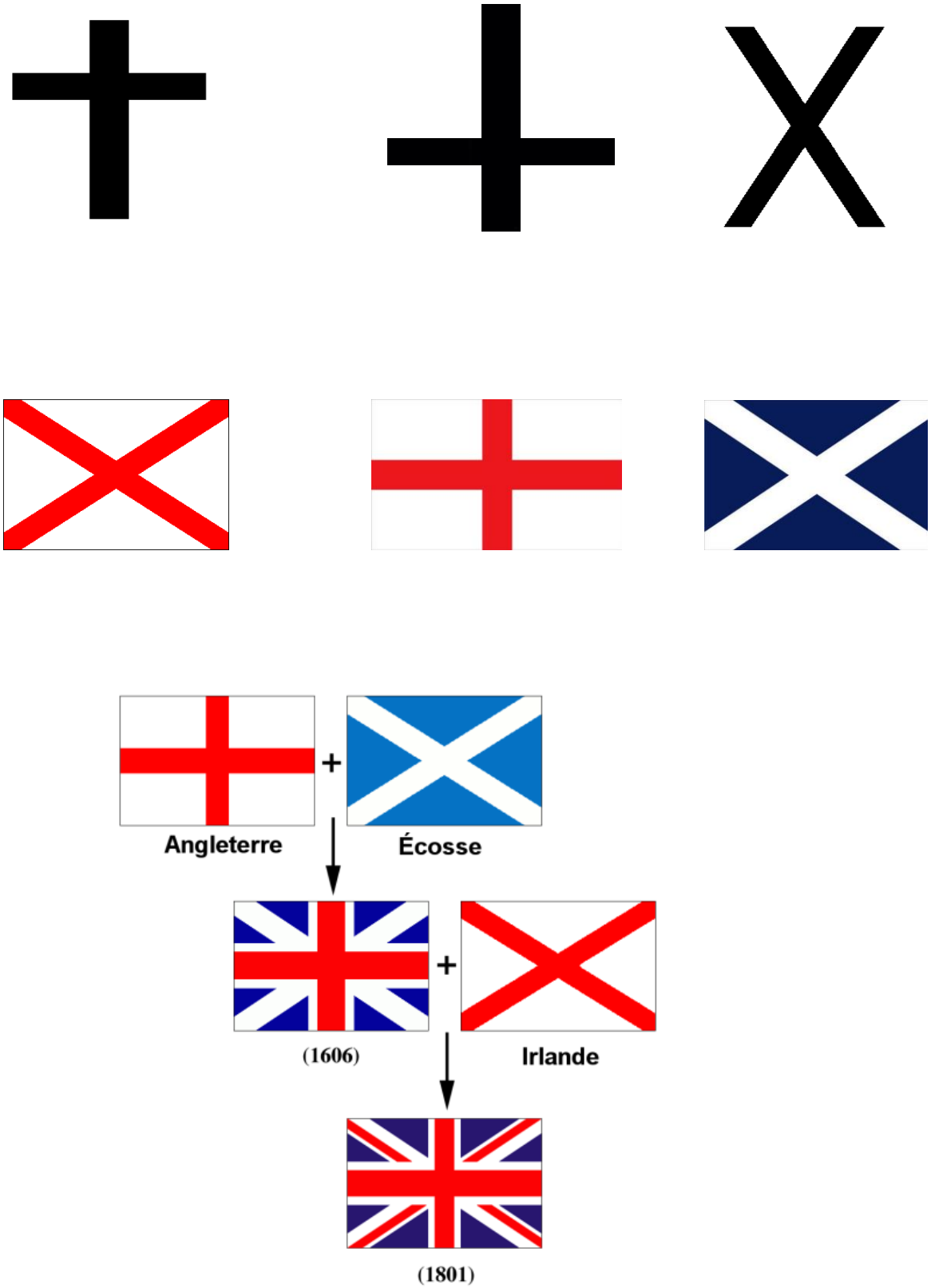


Figure 618. Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew, Flag of Saint Saint Peter and Saint Paul Patrick, Saint George, Saint Andrew. Combination in Union Jack.

These are complemented by 7 swords that serve to separate the space into clearly defined spaces. With Ruevit, the 7 swords marked one section of the year. Here, they serve to divide the year into separate spaces, each of which is linked with individual combat techniques. Chapter 4 explored ways in which human movements help to classify cosmic principles and letters. Here, the evolution of combat principles, classes, manuals become separate activities with no official links to the cosmos.

One implication is that previously sacred movements now become a domain for play, a theme in the tradition of homo ludens described in Huizinga. For instance, the Tarot adopts the same idea of 7 spears or swords, creates 7 playful spears/swords and then creates 7 playful batons/wands. Even war and peace now have their playful dimension. In today's terms, everything can become a video game. Slowly the paradoxes of the process are coming into focus. On the one hand, there is a gradual shift towards aesthetic distance, whereby even the most sacred becomes playful. And yet the playful is there from an early stage through jesters and jokers who remind even kings of another dimension. Meanwhile, there is a remarkable dimension of déjà vu. Jung would describe it in terms of the universal unconscious, whereby seminal images recur in new forms.

3.3. Runes, Crosses and Flags

Chapter 1 began with the Algiz rune and Algiz Rune inverted (figure 1 -2). The modern names are the Myr and Chernobog runes (Мир – Чернобог, figure 83). These become the Ma – Yr runes; eolxecz- x – kalc-k; Man – Yr (spirituality – roots, figure 617a ff.). These correspond to the Furca cross - inverted Furca cross of Christ and Saint Peter, and the cross of Saint Andrew.

Corresponding crosses are Latin cross, inverted Latin cross and diagonal cross. Equivalent flags are the flags of Saint Patrick, Saint George, Saint Andrew. Between 1606 and 1801 these were integrated into the familiar Union Jack. On the surface, it is merely a national flag. In practice, it is a consummate experiment in combinations of figure-ground (figure 618).

3.4.. Conclusions

The history of alphabets is a well establshed theme. This book has explored how there might one day be histories of letters of alphabets. The shapes and meanings of these letters have multiple sources. Some relate to groups, tribes, clans and their symbols (tamgas, kuni, seals) of personal property (appendix 1). Some relate to stories of the sky (appendix 2) and specific phenomena in cycles of nature (appendix 3). Some byproducts of these stories and cycles become decorative themes woven into the fabrics of embroidery, textiles, carpets and even into the shapes of food in the form of buns, pastries, pretzels and cakes (appendix 4).

Others, explored above (appendix 5), occur as decorations on floor tiles, mosaics, and walls. These decorations transform the more complex stories of the sky into ornamental patterns. Seen as a whole, the resulting decorations are often abstract summaries of cosmic principles. Meanwhile, individual elements frequently reflect letters.

Figure-ground phenomena lead to a natural interplay of positive and negative spaces. In complex symbols this frequently entails duplication, reversal, mirroring, and inverted forms. As a result, in terms of letters, figure-ground inroduces interplays of complementary and opposite forms in letters: e.g. an and A and V, an alpha and lambda (A and Λ) a gamma and lambda (Γ and L), or geometrical figures of S which have Ls for grounds.

This interplay is particularly rich in terms of letters 5 and 6, which become letters E and F (English) and Heh and Vav (Hebrew), where they are linked with the tetragrammaton. Seminal symbols concerning celestial energies, forces and fires, thus inspire a rich array of fiery symbolism in the Baltic tradition, fern of life symbolism in the Slavic tradition and become integrally connected with vowels and key consonants of Western alphabets. The letter I as in I as individual and the letter U, as in you as another individual, thus becomes I and U, the UI of the Celtic runes, Uillean, the beech tree and the honeysuckle. In Hebrew, letters 5 6 and 10 become the Heh, Vav and Yod of the tetragrammaton. In English, they become letters E F and J. These letters are interlinked with kufic traditions, and with ornamental symbols that go back at least to 20,000 B.C.

The U is linked with the Uk (cf. Ukraine), which is also linked with the essence that, in combination with its reciprocal, the great breath of God, becomes one of the starting points of creation summarized in the upsilon, the epsilon, the birth sign and serving as starting points for flags, coast of arms and heraldry of the eastern Roman Empire and elsewhere. And the key pattern recurs literally in key symbolism that helps us unlock the iconography of Christianity. If the figures of letters are linked with grounds of belief, they also point to creations and a creator beyond local, sectarian versions.

There is a great distance between the Algiz symbols of 68,000 B.C., the 3 kinds of zodiac signs and the 3 kinds of flags and yet there is also a clear continuity. Chapter 6 showed that the earthly reflections and branches of the heavenly stems are many. This appendix has shown that there are many further dimensions of this story that have yet to be explored. Between the figures are new grounds for research.

Appendix 6: Evolution and Alphabet Trees

This appendix outlines three aspects 1) histories of alphabets, 2) trends in scholarship and 3) alphabet trees.

1. Histories of Alphabets

Our understanding of the history of alphabets has changed slowly in the course of the past 500 years. The 16th century saw first printed compilations of alphabets with Postel (1538), Palatino (1545), Agrippa (1550) and De Bry (1596). These were basically lists of examples without analysis. Duret (1613) marked a watershed. His *Thrésor de l'histoire des langues de cest univers* (1050 pp.) gave a real history of alphabets and assessed the state of scholarship at the time, raising numerous important questions and remains an important source today.

By contrast, for James Bonaventure Hepburn at the Vatican Library, who published the Virga Aurea (1618, figure 619 a-c), the matter seemed relatively straightforward. There were 72 magical alphabets linked with 72 names of God. His list (in fact only 68) included alphabets from India (2), Middle Asia (12), Middle East (26), Europe (20), Africa (9). Kircher (1679) published a comparative chart of the most ancient alphabets of the (Western) world (figure 620).[2007] Erasmus Frölich (1754) published another chart of early Semitic alpahebts (figure 621).

A next step forward in awareness of possible Indian roots came when Eduard Bernard (1689) published first images in Europe of Alphabetum Hanscretanum and Malabaricum.[2008] This intuition was given new inspiration through the vision of Sir William Jones (1786):

> Of all his discoveries, Jones is best known today for making and propagating the observation that Sanskrit bore a certain resemblance to classical Greek and Latin. In *The Sanscrit Language* (1786) he suggested that all three languages had a common root, and that indeed they may all be further related, in turn, to Gothic and the Celtic languages, as well as to Persian.

His third annual discourse before the Asiatic Society on the history and culture of the Hindus (delivered on 2 February 1786 and published in 1788) with the famed "philologer" passage is often cited as the beginning of comparative linguistics and Indo-European studies. This is Jones' most quoted passage, establishing his tremendous find in the history of linguistics.[2009]

Seven years later, Edmund Fry published his classic: *Pantographia; Containing Accurate Copies of All the Known Alphabets in the World; Together With an English Explanation of the Peculiar Force or Power of Each Letter: to Which Are Added, Specimens of All Well-Authenticated Oral Languages* (London, 1799). While its title reflected the hyperbolic optimism of the era, it offered a comprehensiveness of examples (e.g. figure 622) no other published work before or since has managed to achieve. This brilliant example of the Anglo-Saxon empirical method revealed that there were 11 forms of Hebrew, 18 forms of Chaldean and dozens of forms of Greek. While the work did not print examples of all alphabets, it established very clearly that the great alphabets have a history. They change and evolve over time.

In 1806, Joseph Hammer (Freiherr von Purgstall) published an English translation of Ibn

Washiyah's Ancient Alphabets, with a list of 80 magical alphabets, an outline of the 4 categories of hieroglyphs of the Hermesian language and a description of the 4 main classes of priests in ancient Egypt. This work, which predated Champollion's deciphering of the Rosetta stone (1822) by 16 years was extremely important because it confirmed the use of Indian alphabets in ancient Egypt, and offered evidence that their structure was linked with a primeval, antediluvian Shimshim alphabet (cf. figure 236).

Among the magic alphabets were also two tree alphabets attributed to Plato and Dioscorides, suggesting that there were possible runic roots in Greece and Egypt. Two generations later, Captain Sir Francis Burton (1879) explored this idea further, noting that such runic tree alphabets were also found in Persia: e.g. Cypress writing (khatt-i-sarvi) and Tree Writing (khatt-i-shajari).[2010] Meanwhile, the linguistic research of the brothers Grimm, and Grimm's Law[2011] (1822) laid the foundations for linguistics as a discipline. The basic idea was that:

> languages would not evolve in a haphazard manner, but rather that they evolved according to certain rules. Using these rules, one could theoretically run the evolutionary process backwards and reconstruct the root language. Comparative linguists have done this, producing parts of the hypothetical language, named Proto-Indo-European.[2012]

The 19th century saw growing fascination with India beginning with books such as Friedrich Schlegel's *On the Speech and Wisdom of the Indians (*1808). This led to Carl Bopp's fundamental *Comparative Grammar of Sanskrit, Zend (Avestan), Greek, Latin, Lithuanian, Old Slavonic, Gothic and German (Berlin, 1833, 1835, 1842, 1847, 1849, 1852.*[2013] Eugène Burnouf (Paris) and Carl Bopp (Berlin) were teachers of Max Müller, author of the 50 volume, *Sacred Books of the East*:

> Müller's Sanskrit studies came at a time when scholars had started to see language development in relation to cultural development. The recent discovery of the Indo-European (IE) language group had started to lead to much speculation about the relationship between Greco-Roman cultures and those of more ancient peoples. In particular the Vedic culture of India was thought to have been the ancestor of European Classical cultures, and scholars sought to compare the genetically related European and Asian languages in order to reconstruct the earliest form of the root-language. The Vedic language, Sanskrit, was thought to be the oldest of the IE languages. Müller therefore devoted himself to the study of this language, becoming one of the major Sanskrit scholars of his day. Müller believed that the earliest documents of Vedic culture should be studied in order to provide the key to the development of pagan European religions, and of religious belief in general.[2014]

Ewald, in his History of the People of Israel (1864), came to the conclusion that the Southern Semitic traditions (Arabic, Ethiopic and Himjaric) were older than Hebrew:

> The Hebrew language was long supposed to be the original language of mankind ; but this view can no longer be held by any philologist, for the Hebrew language, as it appears to us in its earliest forms in the sacred Scriptures, bears upon its face the traces of a long-previous literary development.* This is confirmed by comparing it with the other languages of the same family. Thus the Shemitic family may be divided into four groups: I. The Southern group — Arabic, Ethiopic, and Himjaric. 2. The Aramaic group — Syriac, Chaldee, Samaritan, and Mandaic. 3. The Hebrew group — the Phoenician and Hebrew, 4. The Assyrian and Babylonian. Now these languages are more closely related to one another than those of the Indo-Germanic family, the people speaking them having been confined to omparatively narrow limits, crowded on the north by the Jndo-Germanic tongues, and on the south by the Turanian. These languages are grouped in sisterhoods. They all go back upon an original mother-

Figure 619a Virga Aurea (1616)

Figure 619b. Virga Aurea (1616)

Brachmanicum	Persicum	Arabicum	AeolicumAegyptiacum	
Indicum	Assyrium	Turcicum	Germanicum	Aethiopicum
Armeniacum	Angelicum	Gallicum	Aphricanum	
Adamaeum	Cananaeum	Apollonianum	Aphrorabbinicum	
Geticum	Arcanum	Gothicum	Cussaeum	
Massageticum	Idumaeum	Hetruscum	Hieroglyphicum	
Saracenum	Coeleste	Hibernicum	Isiacum	
Scythicum	Noachicum	Virgilianum	Mercurianum	
Chaldaicum	Hebraeo-Arabicum	Scoticum	Cophitaeum	
Babilonicum	Hebraicum	Doricum		
Syroarmeniacum	Mosaicum	Germanorabbinicum		
Jacobitaeum	Mysticum	Hispanorabbinicum		
Palaestinum	Italo-rabbinicum			
Phoenicum	Latinograecum	Rabbinicum	Punicum	
Rabbinothes-Salonicum		Illyricum		
Sabaeum	Graecum			
Samaritanum	Ionicum			
Solomonicum	Atticum			
Syrohebraicum	Servianum			
Galilaeum	Enochaeum			
	Iudaeosamaritanum			
	Seraphicum			
	Supercoeleste			
	Coeleste			

2/	12	26	20	9
India/	Middle Asia	Middle East	Europe	Africa

Figure 619 c. (Virga Aurea, 1616), Table 119. Alphabets of the Virga and their provenance.

Figure 620. Kircher, Turris Babel (1679). Most ancient languages of world.

Tabula XVII.
Alphabeta

	Assyrium, Seu Hebraicum novum forsVetus Sacrum	Sonus, et Potestas.	Rabbi Azariae.	Phoenicium Seu Samaritan Bibliorum	Vaticanum	Graecum vetus
		Aleph, Spiritus lenis.				
		Beth, Bheth				
		Gimel Ghimel.				
		Daleth Dhaleth.				
		He, Spiritus asper.				
		Vau.				
		Sain, S. lenissimum				
		Hhet. Spiritus asperior				
		Teth.				
		Jod, consonans.				
		Caph, Chaph.				
		Lamed.				
		Mem.				
		Nun				
		Sameeh, S. acutum.				
		ghnayn Spiritus asperrimus				
		Pe, Phe				
		Tsade.				
		Koph.				
		Resch.				
		Schin, Sin.				
		Thau.				

Figure 621 . Erasmus Frölich, Annales compendiarii regum, & rerum Syriae, numis veteribus illustrati, 1754, tabula XVII.

Figure 622. Edmund Fry, Pantographia (1799).

> tongue of which all traces have been lost. In general the Arabic or Southern group present the older and fuller forms of etymology and syntax, the Aramaic or Northern group.[2015]

In the eyes of some, a new interest in Aryan culture, set Indo-European ('Aryan') traditions in opposition to Semitic religions. Müller's claim that central Asia and India were the cradle of Indo-European peoples was challenged by Isaac Taylor, who argued that "European Russia was the homeland of all of the Indo-European peoples", and that runes were derived from a variety of the Hellenic alphabet.[2016] Taylor went on to publish an important *History of the alphabet; an account of the origin and development of lett*ers, (London, 1893, 1899).

Taylor claimed that there was evolution in alphabets and languages; that this was gradual within a same language (family); that it was abrupt when one system was adopted by people with an incompatible language and that "new species of writing develop when writing jumps across linguistic barrier separating linguistic families."[2017] Taylor's work sparked more systematic study of historical alphabets. At the same time, it re-introduced a Euro-centric approach, whereby Phoenician was supposedly the source of four major streams (figure 629) Greek, Samaritan, Aramean, and Sabean. This fourth stream, Sabean (South Arabian), was now claimed to be the source of Old Indian, Ethiopic, Tamil, Burmese, Tibetan and Sanskrit.

Our exploration of the historical strands suggests that a perceived opposition between the views of Max Müller and Isaac Taylor as Indian versus Slavic origins may miss the point. According to both Slavic and Indian sources, the origins may lie in Slavic Siberia in pre-history, then move South via Lake Baikal to the Altai, West to Omsk and South to Pakistan and India before going westwards to Europe: i.e. both were stations along a long path.

In 1903, Holger Pedersen[2018] suggested Nostratic as a superclass. In the 20th century, the Eurocentric view gained some new supporters. Scholars such as von Gorsleben sought to find the roots of German in Germanic runes.[2019] Euro-Centrism of another flavor continues to have a following. For instance, one strand claims that "Aramaic script was widely adopted for other languages and is ancestral to both the Arabic and modern Hebrew alphabets."[2020] Others claim that Semitic languages are the source of all others. Indeed there has been one trend in Europe to narrow the scope of study from Proto-Canaanite, to Semitic (§3).

A fundamental study by David Diringer (1937) was hailed as a worthy successor to Isaac Taylor. Diringer considered a series of theories concerning the origin of the alphabet: Egyptian, cuneiform, Cretan, pre-history geometric signs, ideographic writing, Sinaitic, Ugarit, undeciphered inscriptions in Egypt, Balu'a inscription, Proto-arabic, Early-Canaanite and North Semitic inscriptions. Diringer rejected Taylor's conclusions re: Sinai origins:

> It is not in Sinai, the mountain desert region, that the origin of our alphabet is to be sought…it is quite evident that Palestine and Syria offered all the required conditions for the invention and the elaboration of alphabetic writing.[2021]

Diringer discussed South Semitic alphabets, devoted a chapter to the Canaanite and Aramaic branch, non- Semitic offshoots of the Aramaic branch, the Indian and the further Indian branch (figure 635):

> It has been said in reference to the Arabic alphabet "that if 'trade follows the flag,' the alphabet follows religion." This was also true of various other alphabets of Aramaic origin, some varieties of which became the sacred scripts of the five great faiths of Asia – Zoroastrianism, Judaism, Christianity, Buddhism and Islam. We may add Nestorianism and Manichaeism…, and perhaps also the faith of the Armenians.[2022]

It is curious to see that the five great faiths of Asia do not include Hinduism or any reference to Taoism and Confucianism. It is problematic to claim that Aramaic from Palestine/Syria is the source alphabet of all the Asian faiths when the Essenes linked with Aramaic Hebrew, claim that they came from India. Reasons for insisting that Sanskrit had an Indian genesis independent of Aramaic were outlined in chapter 7. Meanwhile, the painstaking research of Russian scholars such as Amanjolov (2003), have used Taylor's methods to challenge an Aramaic origin theory:

> A.Amanjolov's study, in particular, addressed the putative origins of the eastern Türkic alphabets, and came to a conclusion that the Aramean origin theory is contradicted by elements of the alphabet that demonstrate much deeper roots, displaying a common origin with the Phoenician, Aramean, and South Semitic alphabets. The parallels between the Türkic and these three alphabets seem to confirm the evolutionary concept and provisions analyzed by Isaac Taylor and published in his book "The Alphabet" in the 1883 (Vol.1) and in the 1899 (Vol.2).[2023]

Hence, while agreeing fully with the premises of Taylor's approach, Amanjolov used a larger sample and came to very different conclusions. The origins of the alphabet, he claims, lay much further East in Central Asia. The East Turkic theme (cf. figure 380, cf. 643) became a leitmotif in his work as it has in ours.

2. Trends in Scholarship.

The past decades have seen developments in opposite directions, namely, towards greater complexity and simplification. There has been new interest in defining classes of writing systems and greater attention to genetics as a tool for understanding historical movements.

2.1. Growing Comprehensiveness

On the one hand, there has been a growing awareness of complexity and diversity. For instance a map of ancient scripts shows 21 ancient scripts of which 11 are deciphered and 10 are still undeciphered (figure 625a). There has also been a radical increase in awareness of numbers of languages. For instance, the Ethnologue database contains statistics for 7,358 languages (cf. figure 625b).[2024] Connected with this sense of complexity, there have been ongoing efforts to identify major language families (figure 626a) including categories such as Afroasiatic languages (figure 635b). Linked with this are claims for an Afroasiatic Urheimat (figure 636).[2025]

2.2.Homogeneity

On the other hand, there has been a trend to provide less detailed maps of alphabets suggesting that all is more homogeneous than previously. For instance, one map shows 19 alphabets for the world (figure 627a). Other maps show 8 world alphabets: Chinese, English, Spanish, Arabic, Hindi, Russian Portuguese, French.[2026] Some list only 4 main alphabets

subtribe	Hominina	Bipedal apes (Australopithecus and descendants)	3,000,000 years ago
genus	*Homo*	Humans, neanderthals, homo erectus, and their direct ancestors	2,500,000 years ago
species	*Homo sapiens*	Humans	500,000 years ago
sub-species	*Homo sapiens sapiens*	Modern humans	200,000 years ago

Table 120. Detail from Timeline of Human Evolution

(figure 627b): Latin, Cyrillic, Arabic, Brahmic-based, 3 mixed, 1 other and Chinese as no alphabet (logograms, table 123). Some offer only a quick estimate using 5 alphabets: Latin, Chinese, Devanagari, Arabic and Cyrillic.[2027]

Whereas the work of Fry (1799) drew attention to multiple versions of major alphabets there is a current trend to present one version as if it were a standard. Even serious and extremely useful websites such as Omniglot, typically focus on modern Hebrew, with passing reference to Mediaeval versions (such as Rashi) and no mention of the many ancient versions or even the national differences recorded in the Virga Aurea.

2.3 Classes of Writing Systems

Another trend, led by Peter T. Daniels has been to introduce a distinction between alphabets, abjads and abugidas:

> An abugida /ˌɑːbuːˈgiːdə/ (from Geʿez አቡጊዳ ’äbugida), also called an alphasyllabary, is a segmental writing system in which consonant–vowel sequences are written as a unit: each unit is based on a consonant letter, and vowel notation is obligatory but secondary. This contrasts with a full alphabet, in which vowels have status equal to consonants, and with an abjad, in which vowel marking is absent or optional. (In less formal treatments, all three systems are commonly called alphabets.) Abugidas include the extensive Brahmic family of scripts of South and Southeast Asia.[2028]

In this classification, alphabets include: Armenian, Cyrillic, Georgian, Greek, Latin, Latin (and Arabic), Latin and Cyrillic. Abjads include: Arabic, Hebrew. Abugidas include: North Indic, South Indic, Ge'ez, Tāna, Canadian Syllabic and Latin (figure 628).

Daniels’ distinctions have gained great popularity and now serve as a framework for Wiki’s alphabet trees. In our view, the distinctions obscure more than they reveal. First, alphabets are more than about the first two letters of the Greek alphabet. They entail a sequencing of letters 1 12 21 – 2 5 22, later 1 12 17- 2 5 22 where A L Pha (or a le phu) and B E T define limits of the letters. Their most important feature, in 22 letter alphabets is that there are two rows of 11 letters each 1-11 – 12-22. This sets letter 1 (A) and letter 12 (L) opposite each other, for the alphabet series.

Abjads, are called consonantaries, by Daniels and described as having no vowels. This idea was discussed earlier by Diringer (1948, 117) as absence of vowels. As we have shown in chapter 10, early Hebrew alphabets which were in a b g d sequence, did have clearly marked vowels. It bears noting that although the 72 sacred alphabets include 41 alphabets with an a b

g d sequence, it includes none with an a b j d sequence. Many of the early a b g d alphabets had vowels. In the 72 sacred alphabets Arabic is listed as an A B T Th sequence. The abjad sequence that is used today is an alternative ordering for purposes of gematria and does not reflect the original sequence which was based on 17 basic shapes.

Distinctions between levels of integration of gematria and cosmology may be useful in discussing abjads. The Alphabetum Adami, dating back to 4004 B.C. using Biblical chronology, and Hanscretanum have an a b g d structure. The basic elements of a b g d are found in Sumerian (c.4,000 B.C., table 73). Even so this is quite distinct from the alphabet of the Magi where a b g d is linked with complex associations concerning 360 and 365 day cycles (figure 506).

Daniels links the term abugida as a name for the Geez script[2029] in Ethiopia. In other version of Ethiopian this recurs as a ba ga da. However, as was shown in chapter 8, this abagada sequence is a later version, just as the a b g d gematria sequence was a later complementary sequence in Arabic. In Ethiopia the original sequence was Ha La Ha Ma, which is essentially like the A L B M of the alphabet, except that an Ha (Sanskrit letter 33) rather than an A was letter 1. Later Ethiopian letter Ha was moved to letter number 5. The Ha La Ha Ma is found also in one version of Indicum, and in a Syllabarium of the Chaldeans. So the term abugida is not helpful in defining the original Ethiopian alphabet.

It is even less helpful in being applied to Brahmi and Sanskrit based alphabets. Abugida has an a b g d sequence. Sanskrit and its various scripts have a k kh g gh n sequence. Abjads entail modules of 4 (abjd, klmn, safas, qararshat) or 3 letters (hwz, hty). Sanskrit entails modules of 5 letters (5 x 5 for its minimal version of strict consonants, 5 x 6, or 5 x 7 in other versions). Abgds have 22 letters (later 27 letters) in Hebrew and related Semitic alphabets, and 28 letters in Arabic (cf. 29 letters, or 30 letters in Musnad). Sanskrit (Brahmi, Devanagari and other scripts) classically has 16 or 17 vowels + 33 “consonants” (including semi-vowels, and an aspirate). To insist that a 22 letter abjad without vowels is the source of 50 letter alphabets which include 16 or 17 vowels would be to invite a first concern: then where did the remaining 28 letters come from? It would also need to address more serious questions: If Sanskrit and its branches are abugidas, why do they not follow an a b g d sequence? Indeed, how can a system that is based on threes and fours be a basis for a fully organized system based on 5 letter sequences?

In Daniels presentation alphabets are sophisticated end products while abjad and abugidas are more primitive predecessors. He also presents these as if they were mutually exclusive. The evidence shows a more complex picture. Sanskrit had a clear distinction between vowels and consonants. On occasion it found lists combining a matrix of vowels and consonants helpful. Aryabhata’s 9 vowel x 33 consonant grid is the most famous (figure 815) is the best known. The 19th century called these syllabics. Then they were called syllabaries and now some would have us call them alpha-syllabaries.

Meanwhile, subsets of Sanskrit as Indicum followed an Ha La Ha Ma or as Hanscretanum and some versions of Brahmi followed an a b g d sequence. Arabic had two sequences. So do the old Cyrillic alphabets, an early version with one sequence, a later sequence that parallels the

Western gematria structure. Some primitive alphabets may have only a single way of arranging vowels and consonants. But in a number of the major world alphabets alternative sequences were a common occurrence.

Our concrete approach invites us to look afresh at classifications such as those of Taylor (figure 618). The Aramean (now usually Aramaic, cf. Aramic) alphabet typically has 20, 22 or 24 letters. Some claim, that it is the basis of Arabic and Brahmi:

> The Aramaic alphabet, a modified form of Phoenician, was the ancestor of the modern Arabic and Hebrew scripts, as well as the Brāhmī script, the parent writing system of most modern abugidas in India, Southeast Asia, Tibet, and Mongolia. The Greek alphabet (and by extension its descendants such as the Latin, the Cyrillic and the Coptic), was a direct successor of Phoenician, though certain letter values were changed to represent vowels. [2030]

Arabic has a system for developing shapes of letters that is almost identical with Persian (32 letters). The Brahmi alphabet ranges from 10 letters (mainly headings of vargas), 22, 31, 33, 34, 43, 44, 64 letters. Why, and more significantly how, should an important practical language of 20-24 letters have inspired alphabets of 29 (Arabic); 32 (Persian), and 22-64 letters (Brahmi) and Sanskrit which had deep theoretical foundations?

2.4. Genetics

Meanwhile, new impulses towards a very different chronology have come from outside the field of language and linguistic studies. In the 19th century, Darwin's research gave new credence to evolutionary theories where man, as homo sapiens-sapiens appeared at the top of an evolutionary ladder or tree. (figures 623-624). In the past 150 years, there have been serious attempts to define this chronologically. One such scheme claims that the genus Homo began 2.5 million years ago, and homo sapiens, 500,000 years ago. One of the conclusions of this school has been that the evolutionary roots of man lie in Africa. According to Chris King:

> Our own evolutionary and cultural roots appear to lie in Africa, with evidence of culture and cosmetics running back over 100,000 years, in addition to evidence for tools and weapons. An alternative regional development theory has proposed that humans evolved through a considerable amount of interbreeding over the whole African and Asian continental region, however genetic evidence is coming to point towards an African origin with only at most very occasional cross fertilization with related species.[2031]

Meanwhile, in Russia other evidence has been found in the Denisova cave,[2032] Altai Mountains:

> the genetic material extracted from the bone, an element called mitochondrial DNA, belonged to a distinct human lineage that migrated out of Africa at a different time from the two known archaic human species. Homo erectus, found in East Asia, left Africa two million years ago, and the ancestor of Neanderthals emigrated some 500,000 years ago. The number of differences found in the child's DNA indicate that its ancestors left Africa about one million years ago, the researchers say.[2033]

2.5. Genographic Project

Another impulse towards finding an older chronology has come through the Human Genome Project (1990-2003)[2034] which has ushered in a new era of research.[2035] An important book by Cavalli-Sforza (1994) mapped "the worldwide geographic distribution of genes for over 110

traits in over 1800 primarily aboriginal populations, the authors charted migrations and devised a clock by which to date evolutionary history"[2036] Cavalli-Sforza, considered the "father of anthropological genetics" had an assistant, Spencer Wells,[2037] who is now director of the Genographic Project, which entails both National Geographic and IBM,[2038] and is producing an Atlas of Human history[2039] that goes back 7000 years and an Atlas of the Human Journey,[2040] which claims:

> When humans first ventured out of Africa some 60,000 years ago they left genetic footprints still visible today. By mapping the appearance and frequency of genetic markers in modern peoples, we create a picture of when and where ancient humans moved around the world. These great migrations eventually led the descendents of a small group of Africans to occupy even the farthest reaches of the earth. [2041]

While extremely fascinating in principle, there are some serious contrasts between the 60,000 year time frame used by the Atlas of Human History and Russian claims that Homo erectus left Africa 2 million years ago, that the ancestors of the Denisova cave, left Africa 1 million years ago and Neanderthals, 500,000 years ago.[2042] There is also a marked contrast between an

Atlas of Human history that begins in 5,000 B.C., while the Indus Valley Cultures go back to at least 7,000 B.C. and when there is archaeological evidence of high culture in Arbila 148,000 B.C. As so often, scholarship in different fields such as archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem.

3. Alphabet Trees

At the end of the 19th century, Taylor concluded that Egypt was the source (figure 629a). Using the letter M, he traced its use through a range of languages. The idea was brilliant, but the chronology was problematic. Documented cases of Sabaean go back to c. 1400 B.C. Pessimistic views of Sanskrit and Brahmi go back to 2,000 B.C. while there are now serious claims that Brahmi begins in 4067 B.C. More significantly, as noted earlier, Sanskrit and Brahmi have a grid system, whereby 25 consonants become aligned with 25 elements as part of larger alphabets with 16 vowels plus semivowels and aspirates. It was this grid system that made it a basis for so many East Asian alphabets (figures 639-640). It also ignores evidence (chapter 8) that Egyptian alphabets such as Mercurius Thoyt were based on Indicum. Nonetheless, the idea that Egyptian was a starting point of alphabets continued in the 20th century (figure 629b). The 20th century brought new ideas for classifying proto-languages:

In 1903 the pioneering Danish linguist Holger Pedersen proposed "Nostratian," a proto-language for the proto-languages of the Indo-European, Uralic, Afro-Asiatic and Eskimo-Aleut language families. The name derives from the Latin word nostras, meaning 'our fellow-countryman' (plural: nostrates). While the hypothesis did not make much headway in the West, it became quite popular in the former Soviet Union. Working independently at first, Vladislav Illich-Svitych (1934-66) and Aron Dolgopolsky (1930-) elaborated the modern version of the theory during the 1960s. Under the slightly modified name "Nostratic" they

Abjad Fenisia

- Abjad Aramaik
- Aksara Brahmi

- Aksara Kawi
- Aksara Kaganga

Table 121. A Western based alphabet tree in the East

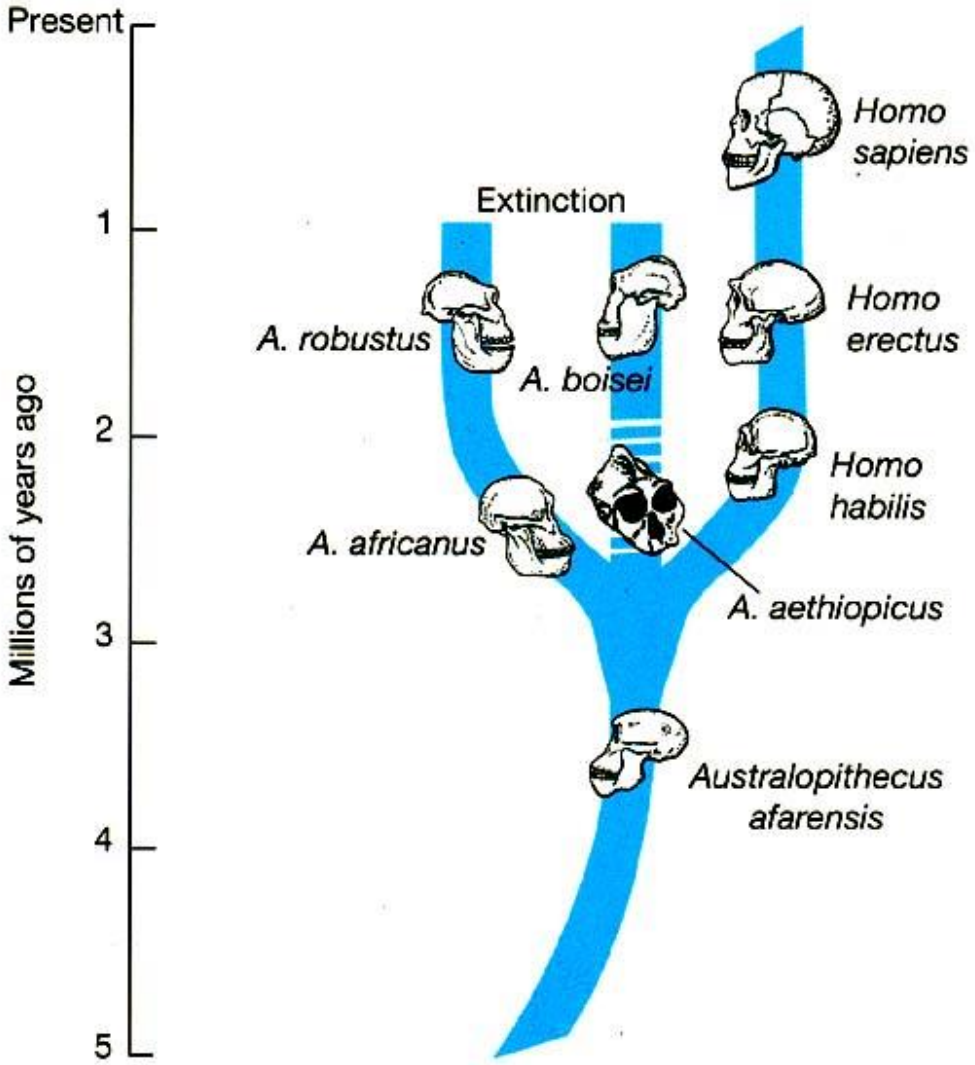
expanded it to include additional language families. Illich-Svitych also published a comprehensive dictionary of the hypothetical language.[2043]

The 20th century also saw a trend to see a Proto-Canaanite Alphabet as a starting point for an family tree (figure 630a-b). Meanwhile, a related trend has focused on a Proto-Semitic Alphabet as a starting point (figures 631-632). One version distinguishes between an Eastern Proto-Sinaitic alphabet, Central and Southern School. The eastern includes Ebalite, Amonite, Akkadian and Mandaic. The Central includes both Hebrew and Arabic. The Southern school includes Yemen, Eritrea and Ethiopia. Another version makes Uighur, Mongolian and even Brahmi a subset of this Proto-Semitic alphabet via Aramaic (figure 632). Another variant focusses on a Proto Siniatic alphabet. This has made serious inroads even in East Asia such that some tables class Aksara Brahmi, Aksara Kawi and Aksari Kaganga as subsets of Proto-Sinaitic (table 121).[2044] This is all the more amazing because, as we have shown, Kawi and Kaganga follow the structure of the Sanskrit vargas, which are absent in Proto-Sinaitic. A more recent tree by Hartmann (2007, figure 638 a-b) has its own view.

Another trend, perhaps influenced by Out of Africa theories has focussed on Afro Asiatic and Hamitic alphabet trees (figure 634-635). There has also been continued interest in Indo-European trees which vary tremendously and are sometimes puzzling. For instance, one such tree (figure 636) includes Indo European Armenian, Avestic (sic) and Persian, but omits Arabic and Hebrew. Great variety is equally found in Proto-Indo-European trees (figure 636). Meanwhile, The Order of Nations, based on Biblical continues to be used by some (figure 641) although there are also critics.[2045]

One striking feature of many 20th century European langauge trees is the absence of large subsections of world languages such as Sino-Tibetan or Austronesian (figure 642) or Turkic (figure 643). South America is largely ignored. An exception to this trend is a group that sees Nostratic as a super-phylum, which has Borean,[2046] Euroasiatic, and Afroasiatic as subcategories (figure 642), but even these ignore entirely languages in N. and S. America.

After thousands of years of alphabets not a single theory comes even close to accounting for even the majority of the 7,358 languages of Ethnologue, let alone the hundreds (if not thousands) of languages that have been lost. Almost no progress has been made on 10 important ancient scripts which remain undeciphered. Most alphabet trees still focus on a single continent. There is still much to be done even in defining who precisely who were the Semitic people.[2047]



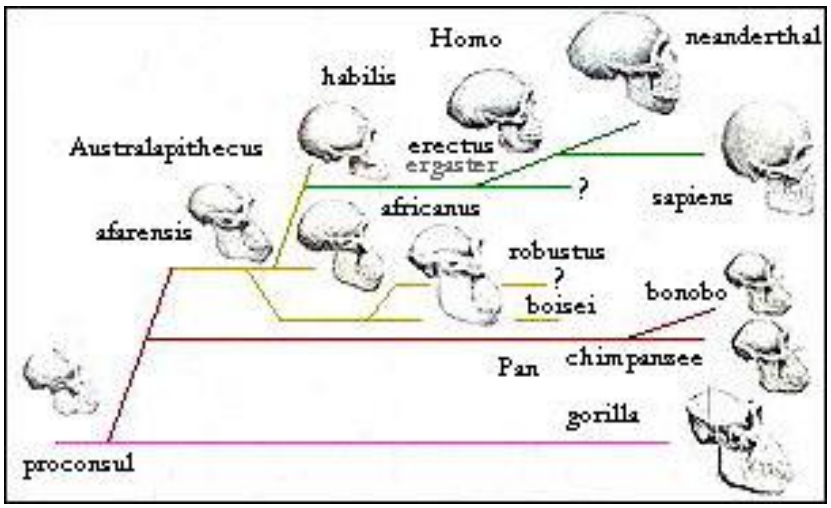


Figure 623 a-b. Human evolutionary trees.

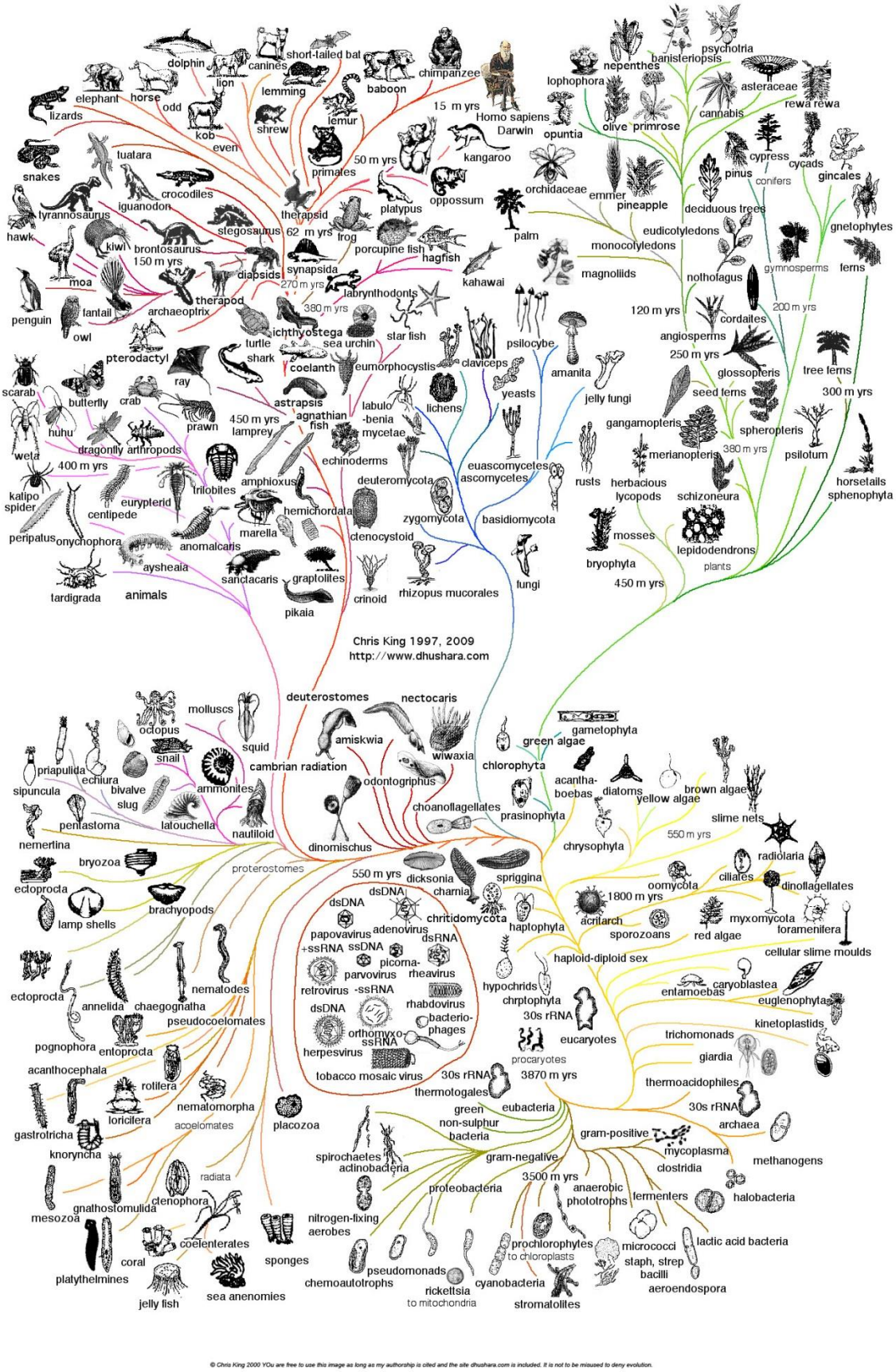


Figure 624. Chris King, Evolution tree.

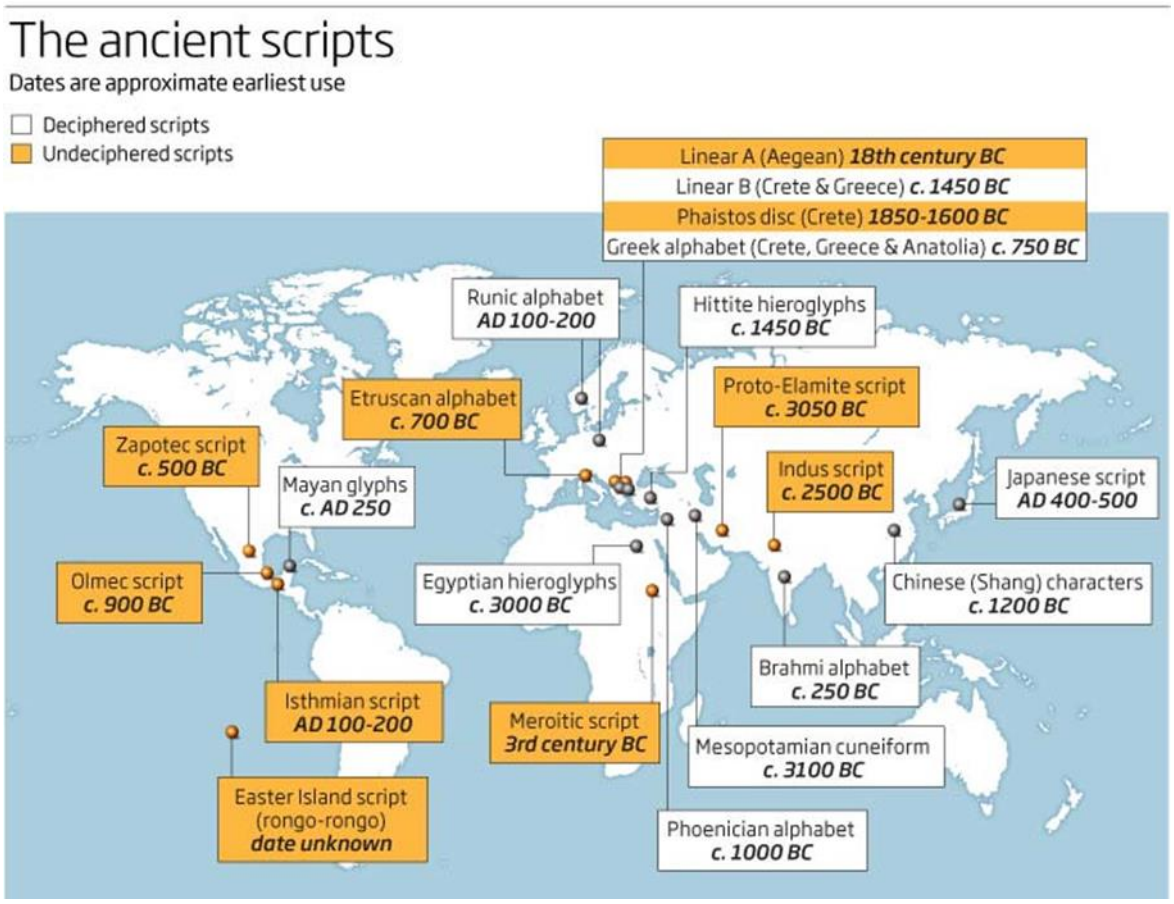
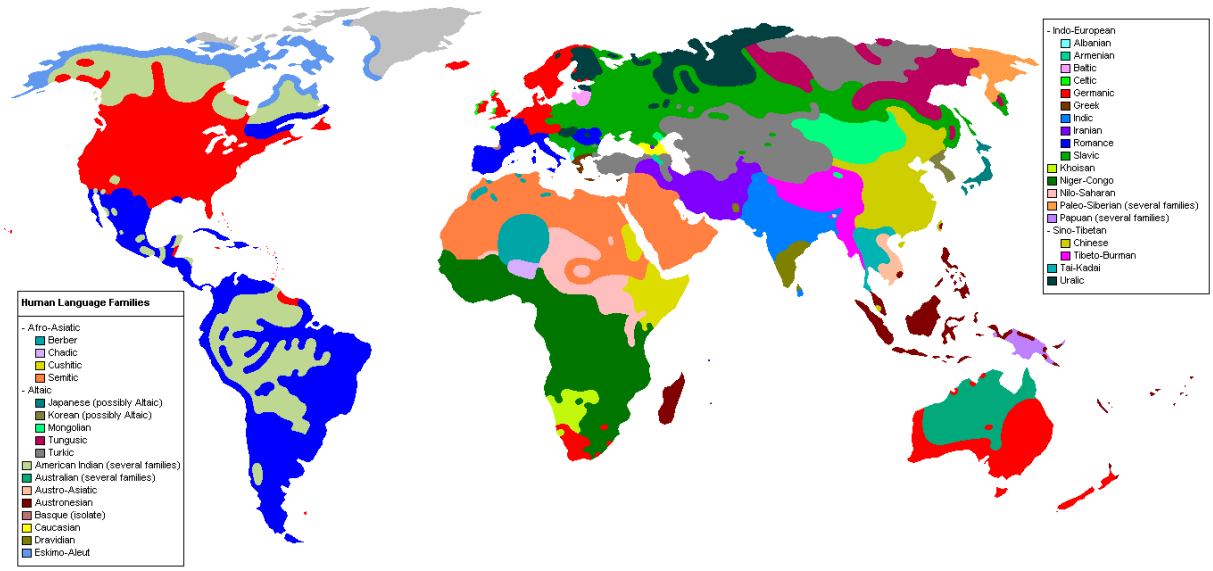


Figure 625. Languages of the world and ancient scripts.



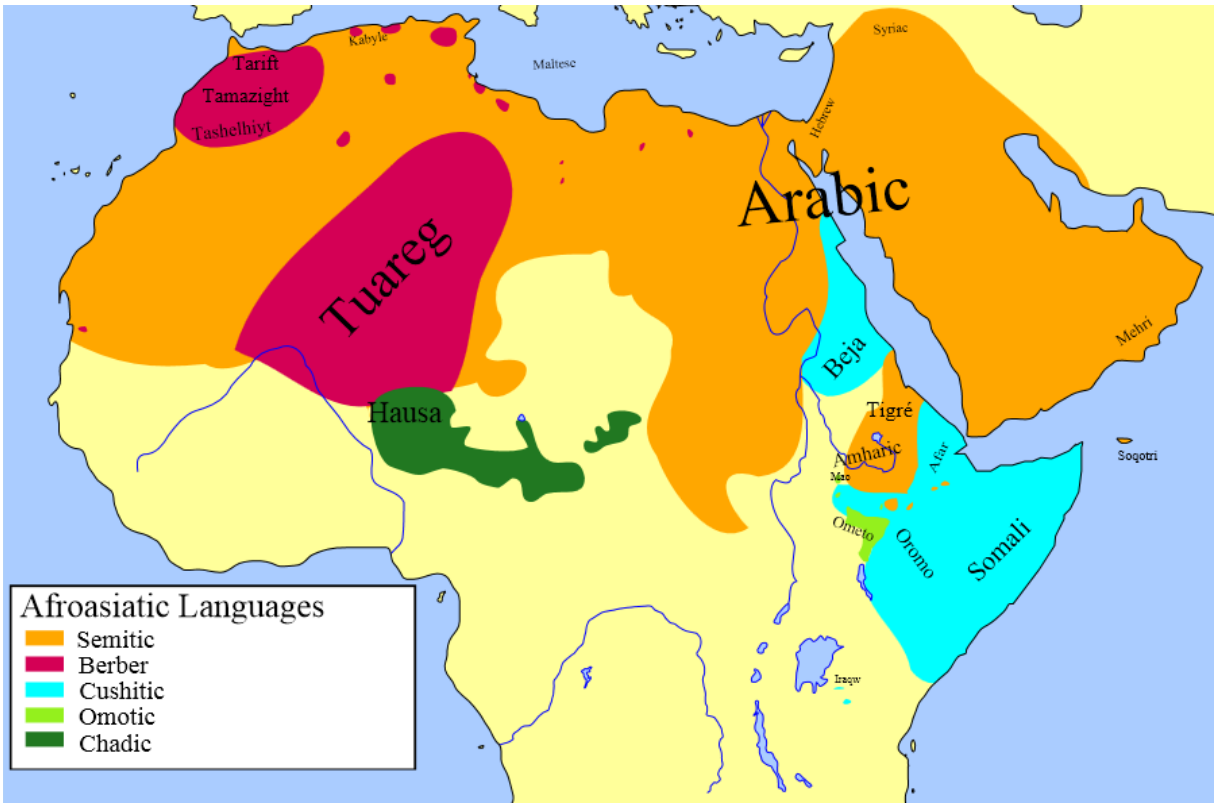
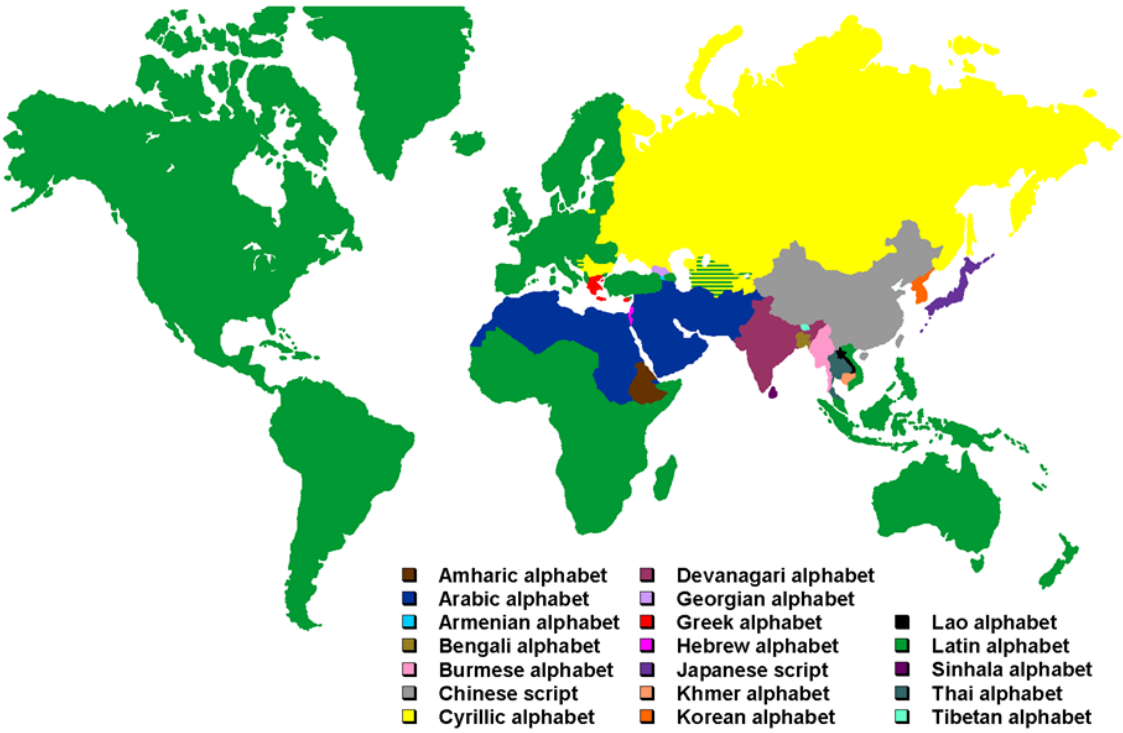
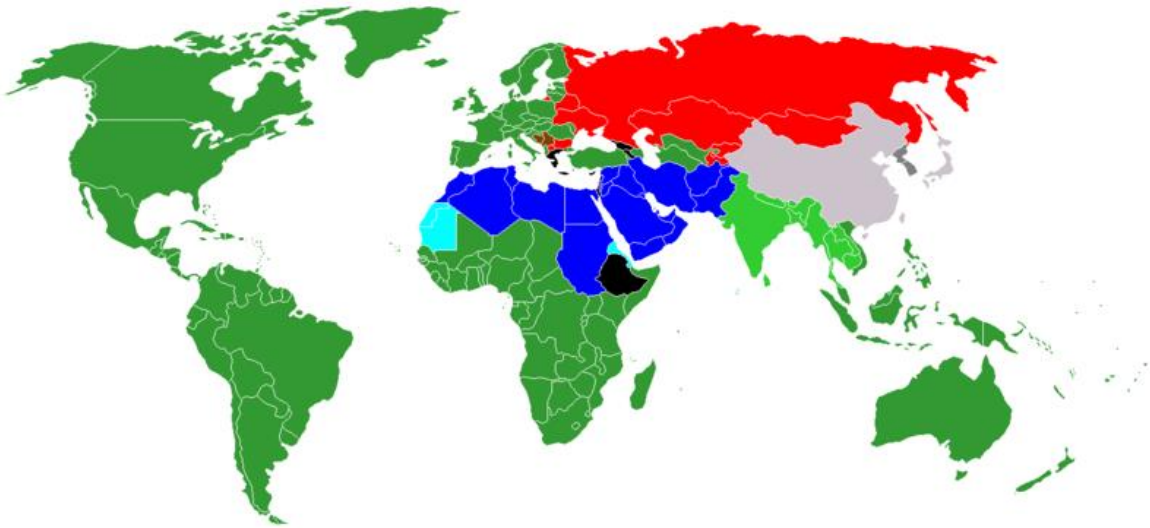


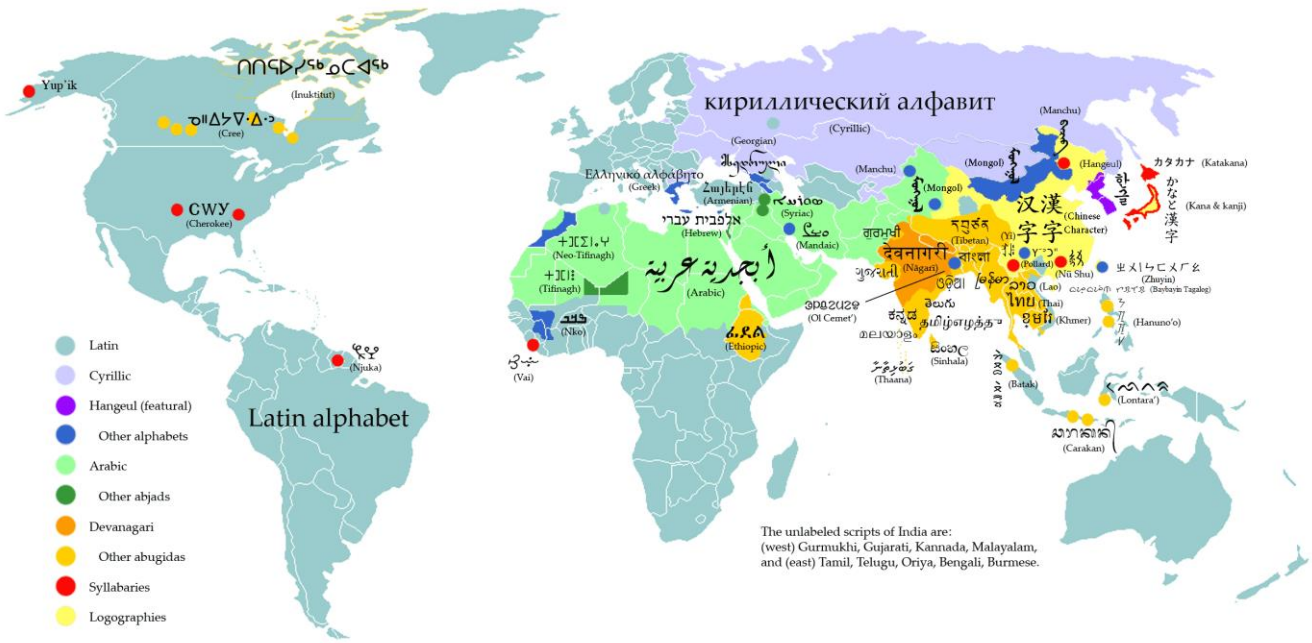
Figure 626. Language Families and Afroasiatic Languages

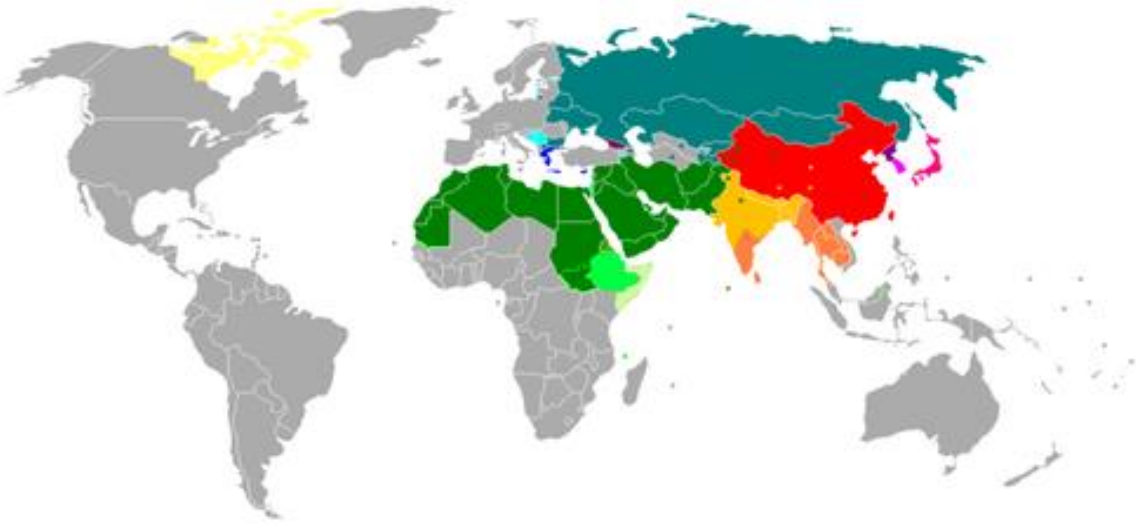




Latin Alphabet
Cyrillic alphabet
Arabic alphabet
Brahmic-derived alphabets
Mixed: Latin and Cyrilic Alphabet
Mixed: Latin and Arabic Alphabet
Mixed: no alphabet and other alphabet
Other alphabet
No alphabet (Logogram

Figure 627 a b Maps of Alphabets. Table 123. Corresponding world alphabet distribution.





Alphabets: Armenian , Cyrillic , Georgian , Greek , Latin , Latin (and Arabic) , Latin and Cyrillic
Abjads: Arabic , Hebrew
Abugidas: North Indic , South Indic , Ge'ez , Tāna , Canadian Syllabic and Latin
Logographic+syllabic: Pure logographic , Mixed logographic an

Figure 628. Alphabets, abjads, abugidas and table 123.Alphabets, Abjads, Abugidas, Logographic.

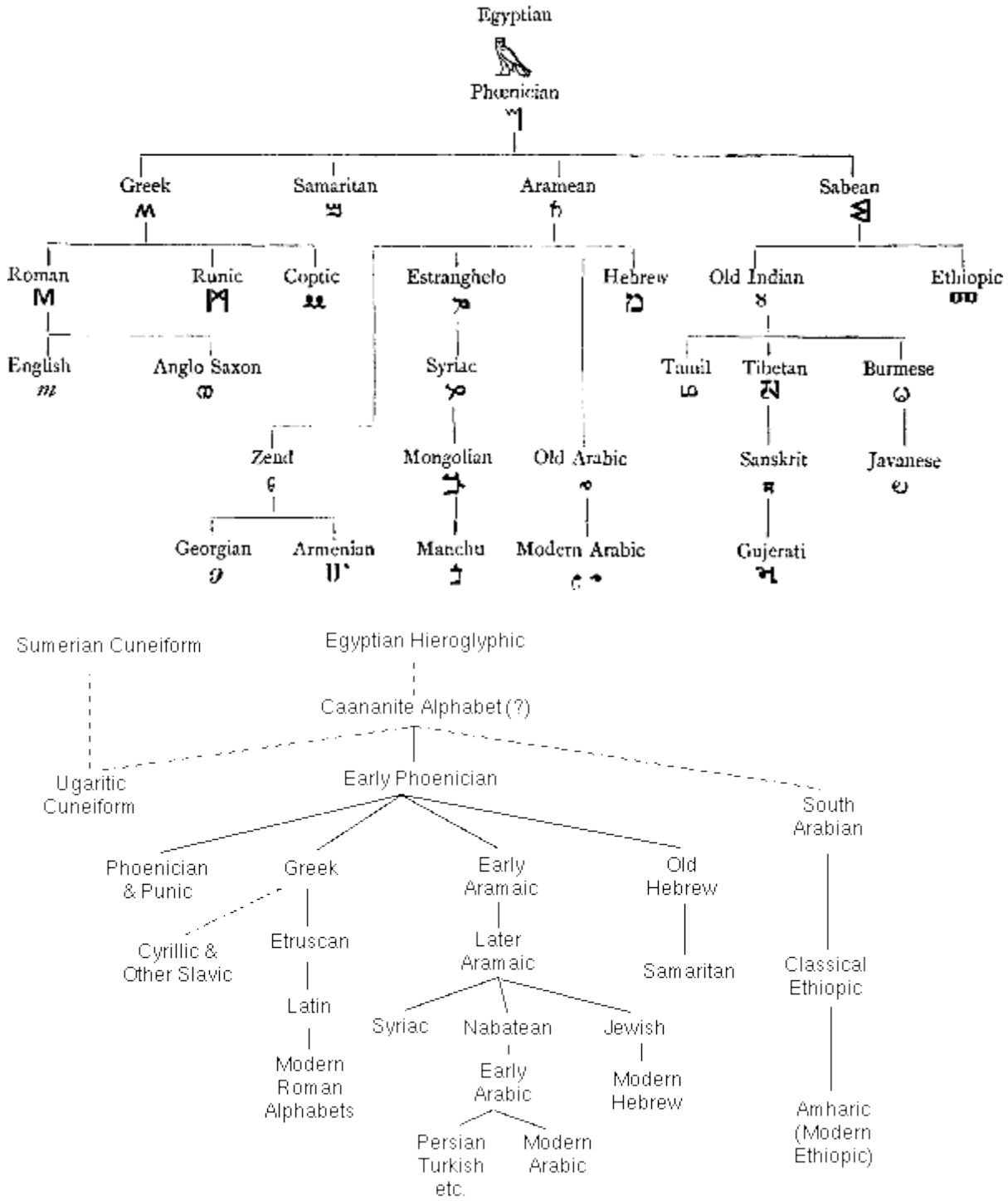
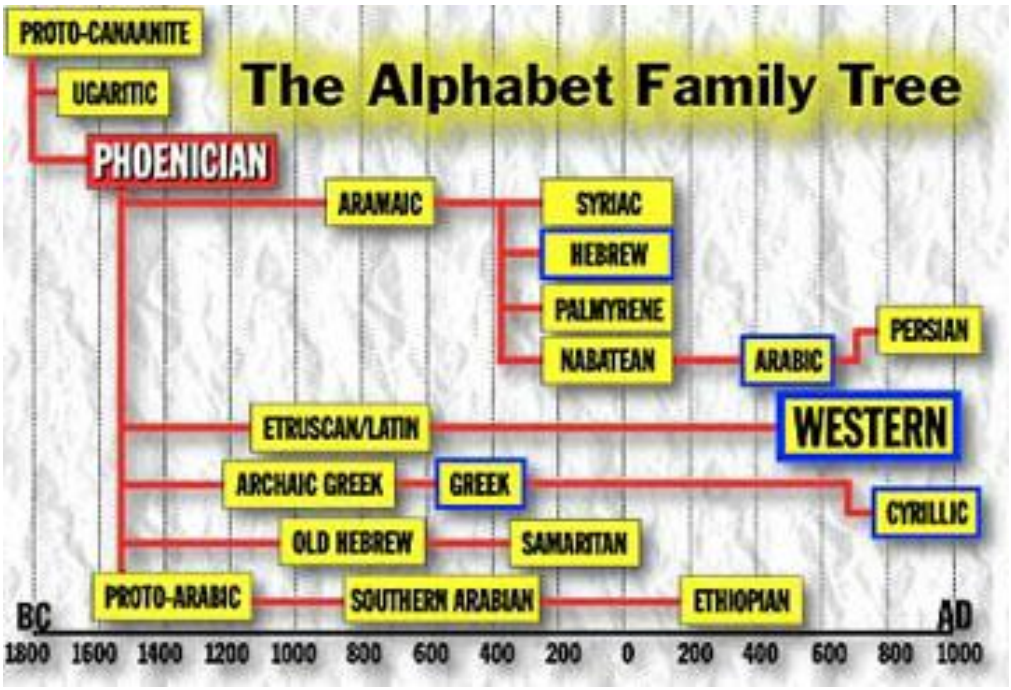


Figure 629. Post Phoenician Letter M (Taylor, 1893). Egyptian as the Root alphabet



Major Alphabets

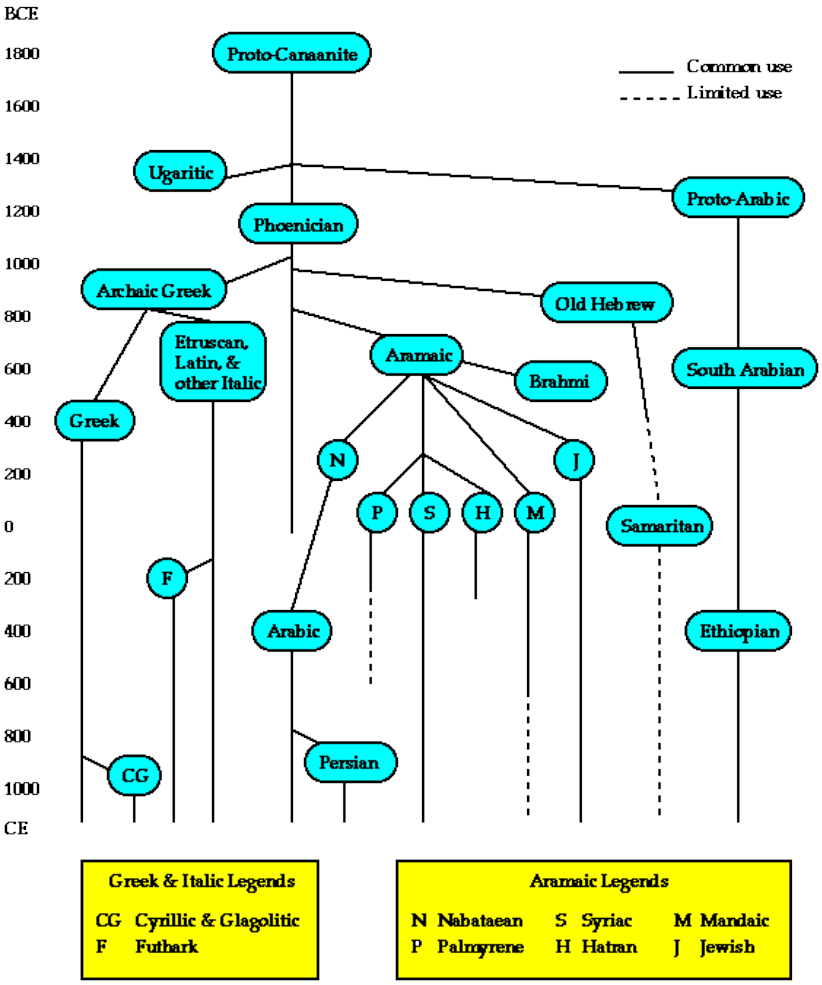
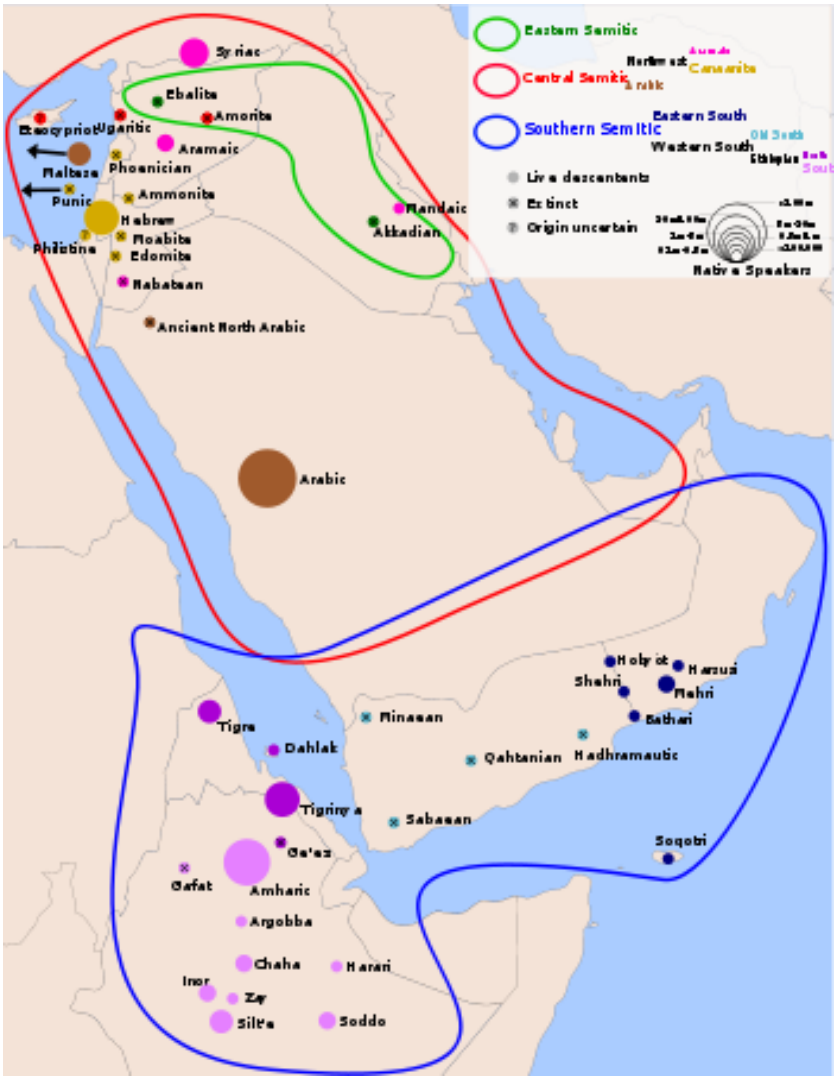


Figure 630. The Alphabet Family Tree, Proto-Canaanite.



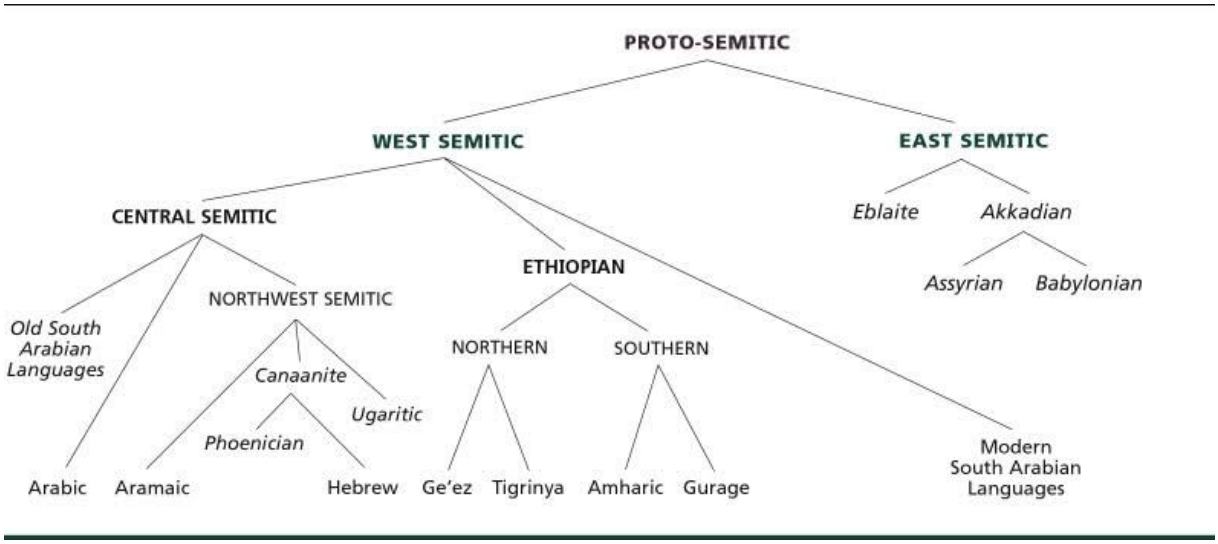


Figure 631. Ancient World, Semitic Languages, Proto-Semitic

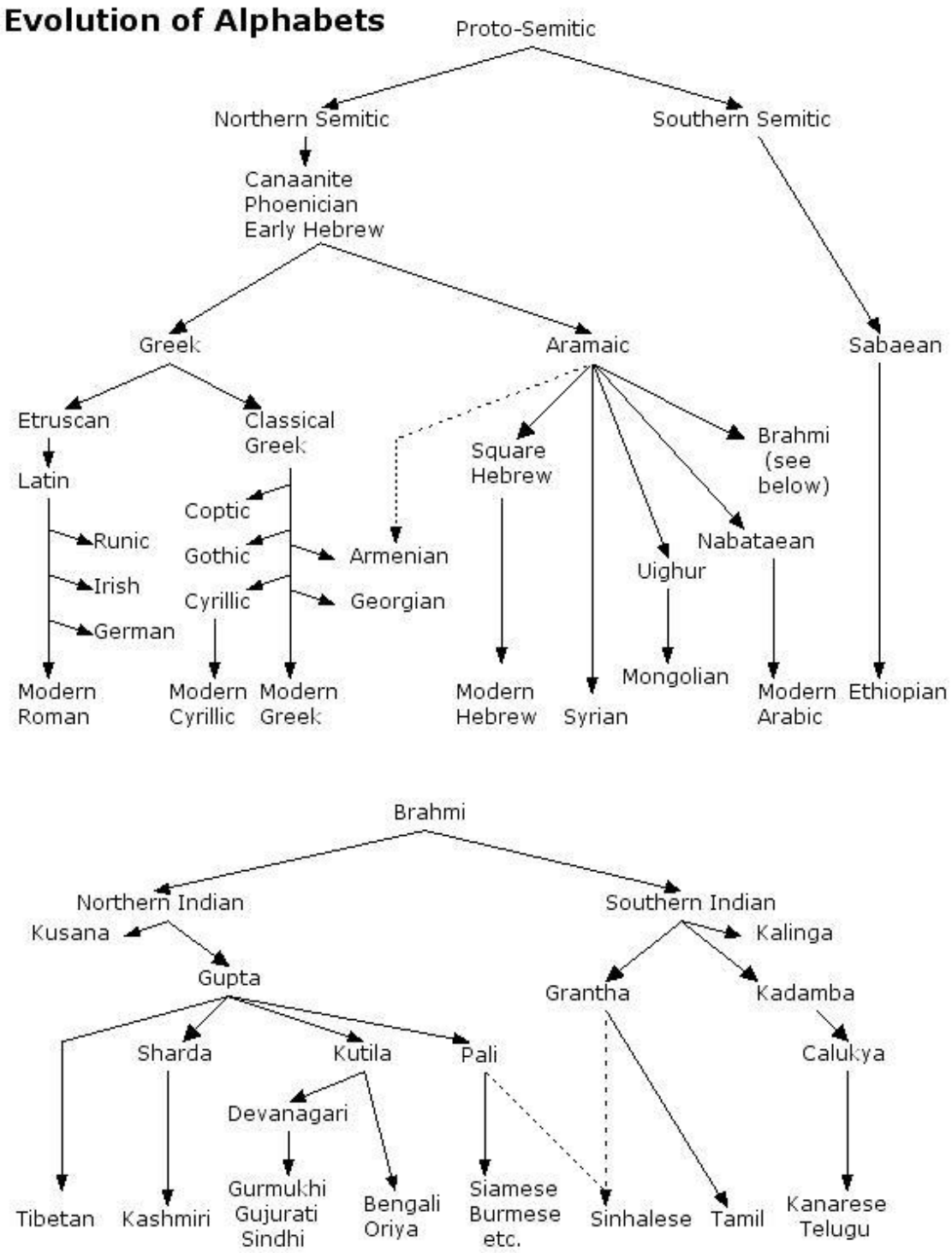


Figure 632. Evolution of Alphabets from Proto-Semitic.

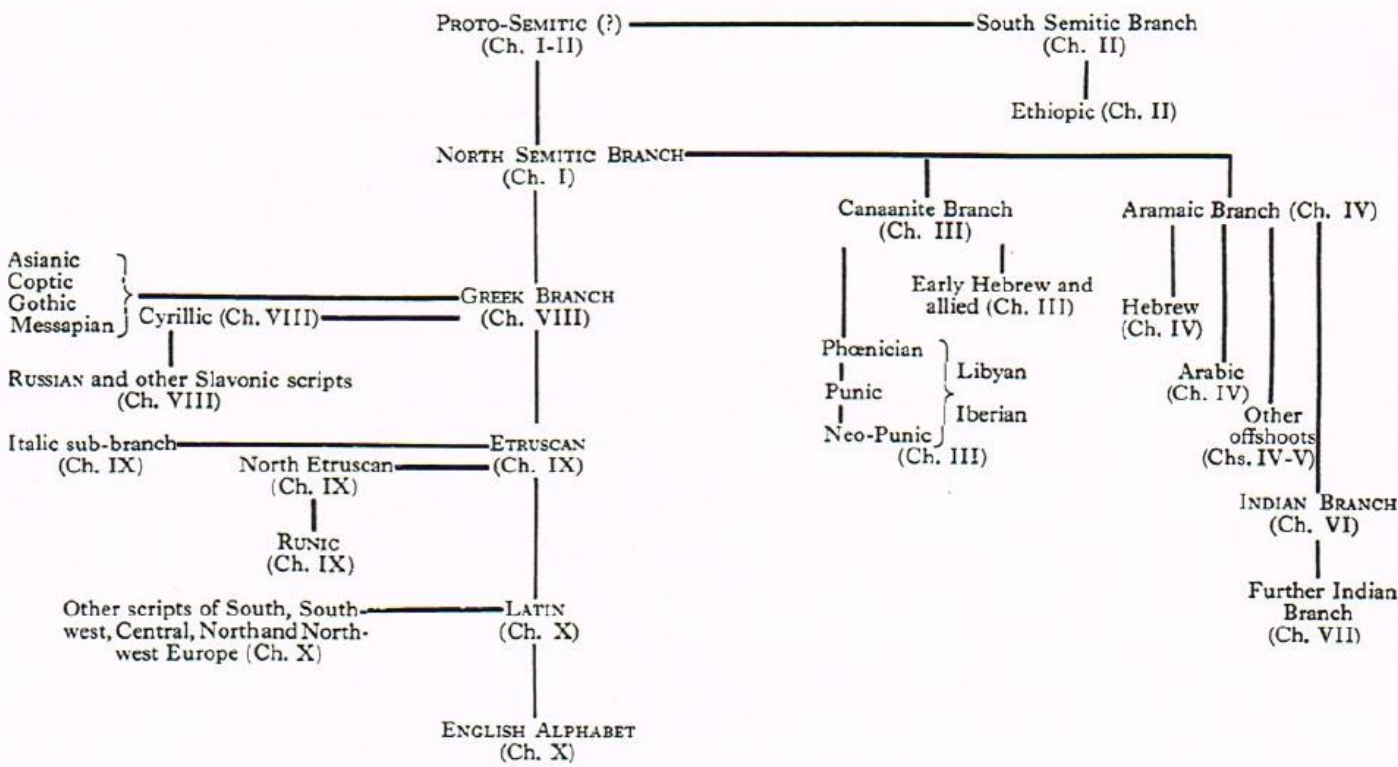


Fig. 256
Diagram showing the origin of the English alphabet and its relationship to other alphabetic scripts
N.B.—The Chs. (Chapters) refer to Part II

Figure 633. Alphabet Tree, Diringer (1948, 572b)

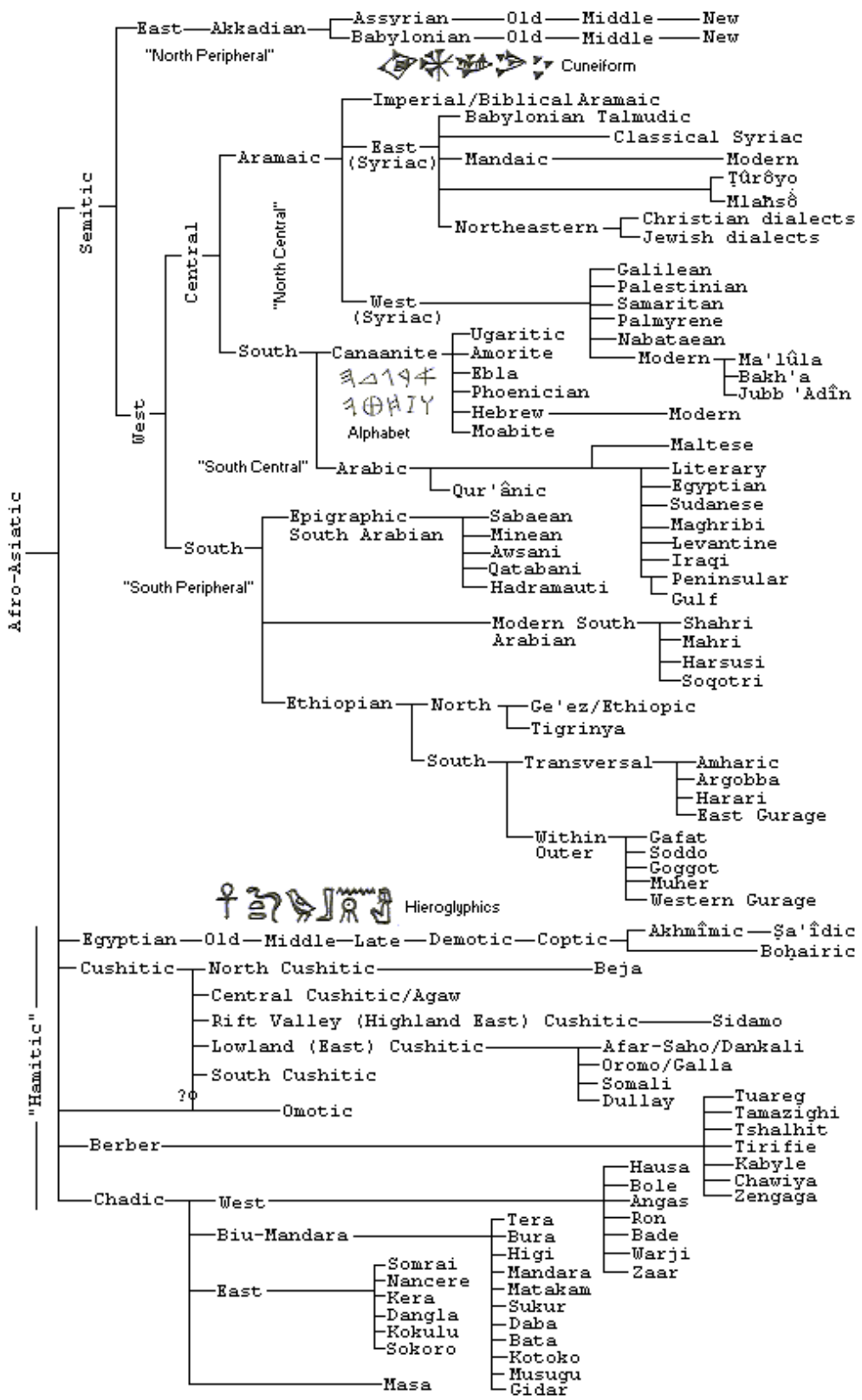


Figure 634. Afro Asiatic and Hamitic alphabet tree.

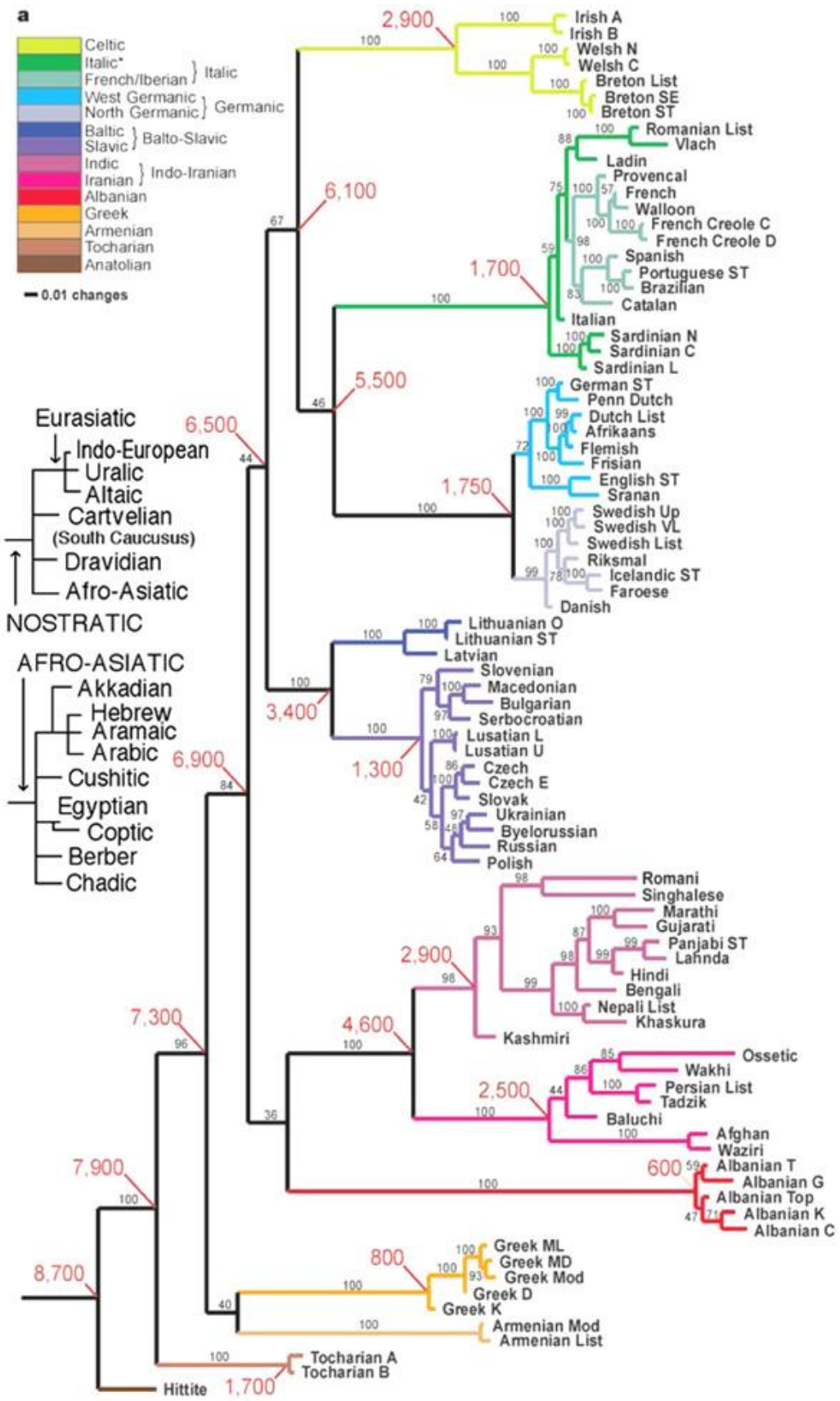


Figure 635. Afro-Asiatic Tree.

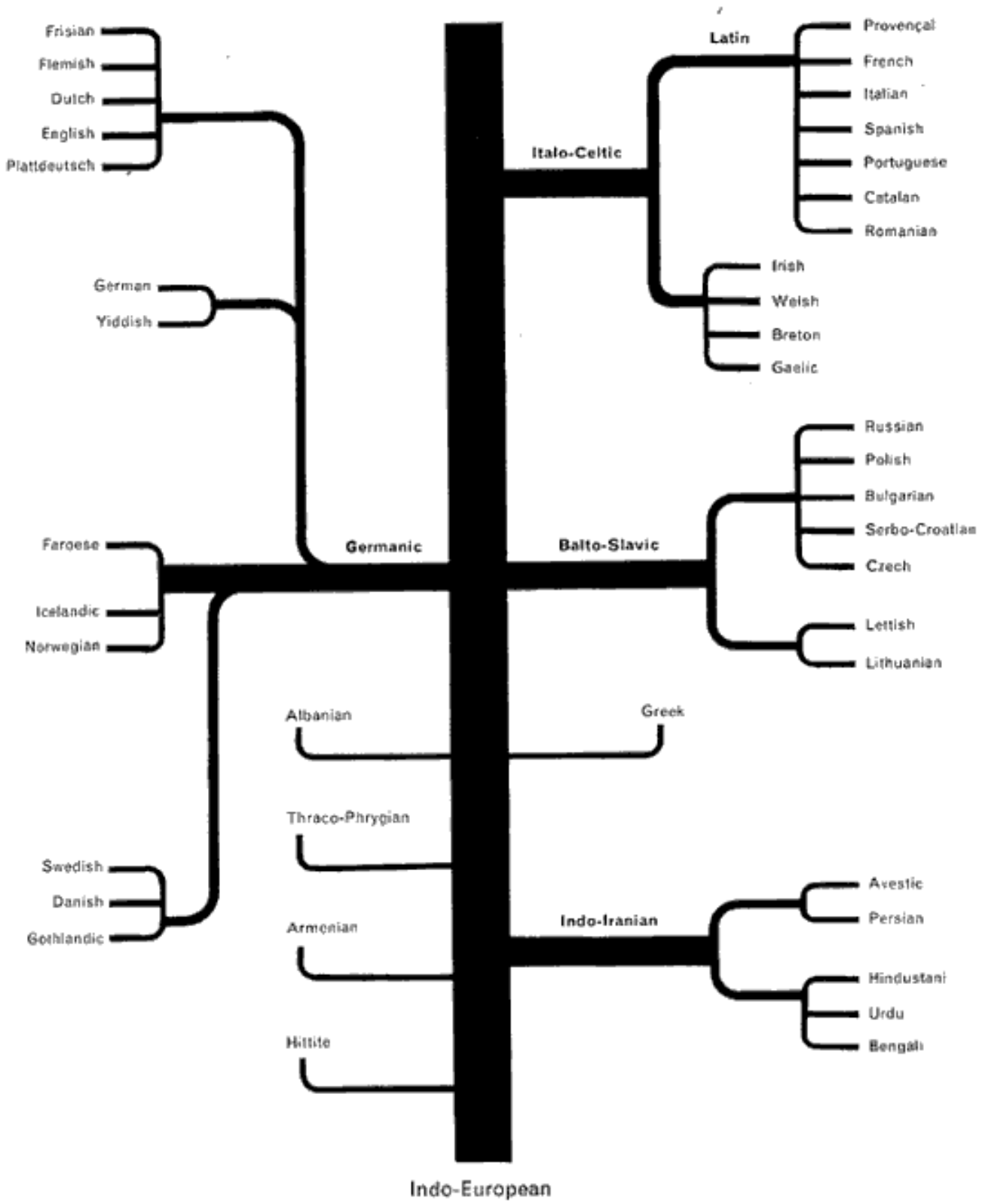
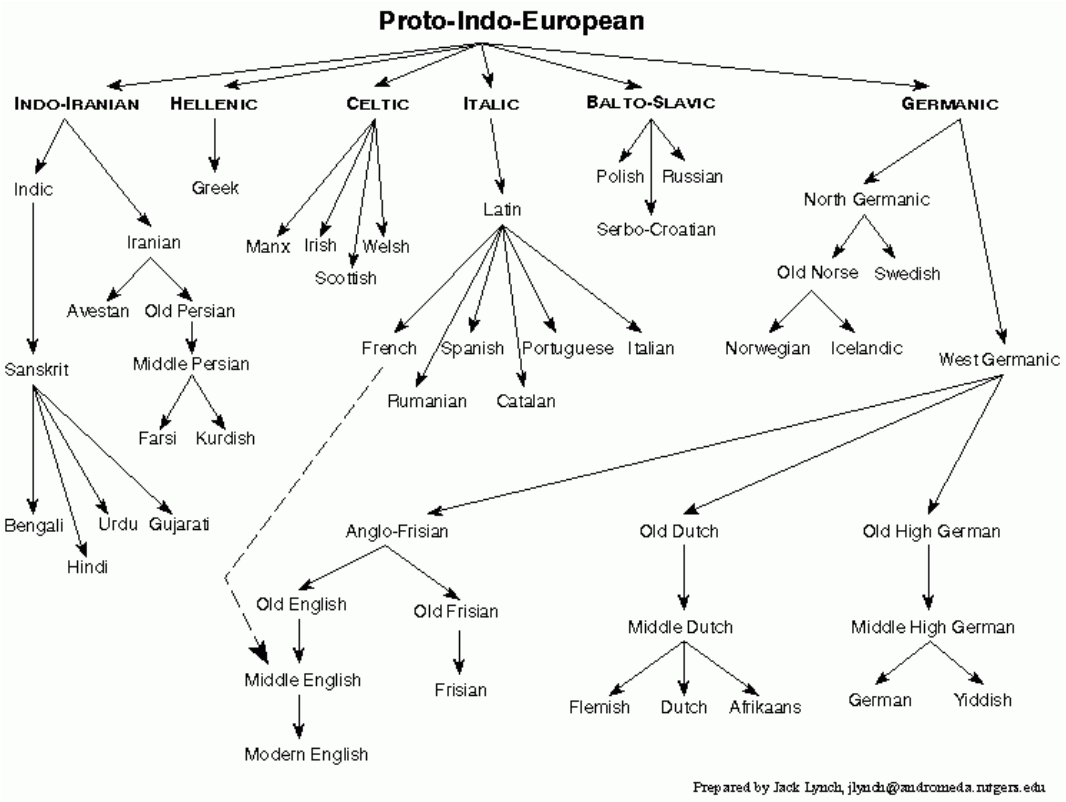


Figure 636. Indo-European.



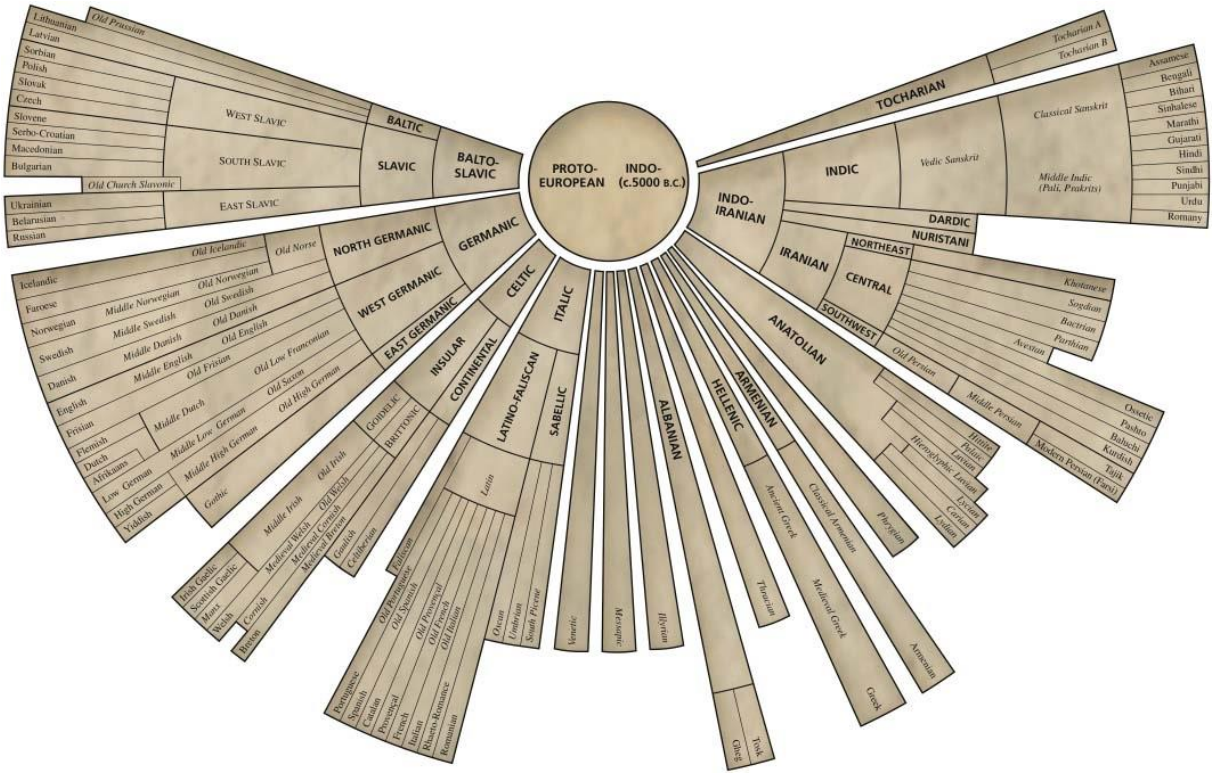


Figure 637. Proto-Indo European.

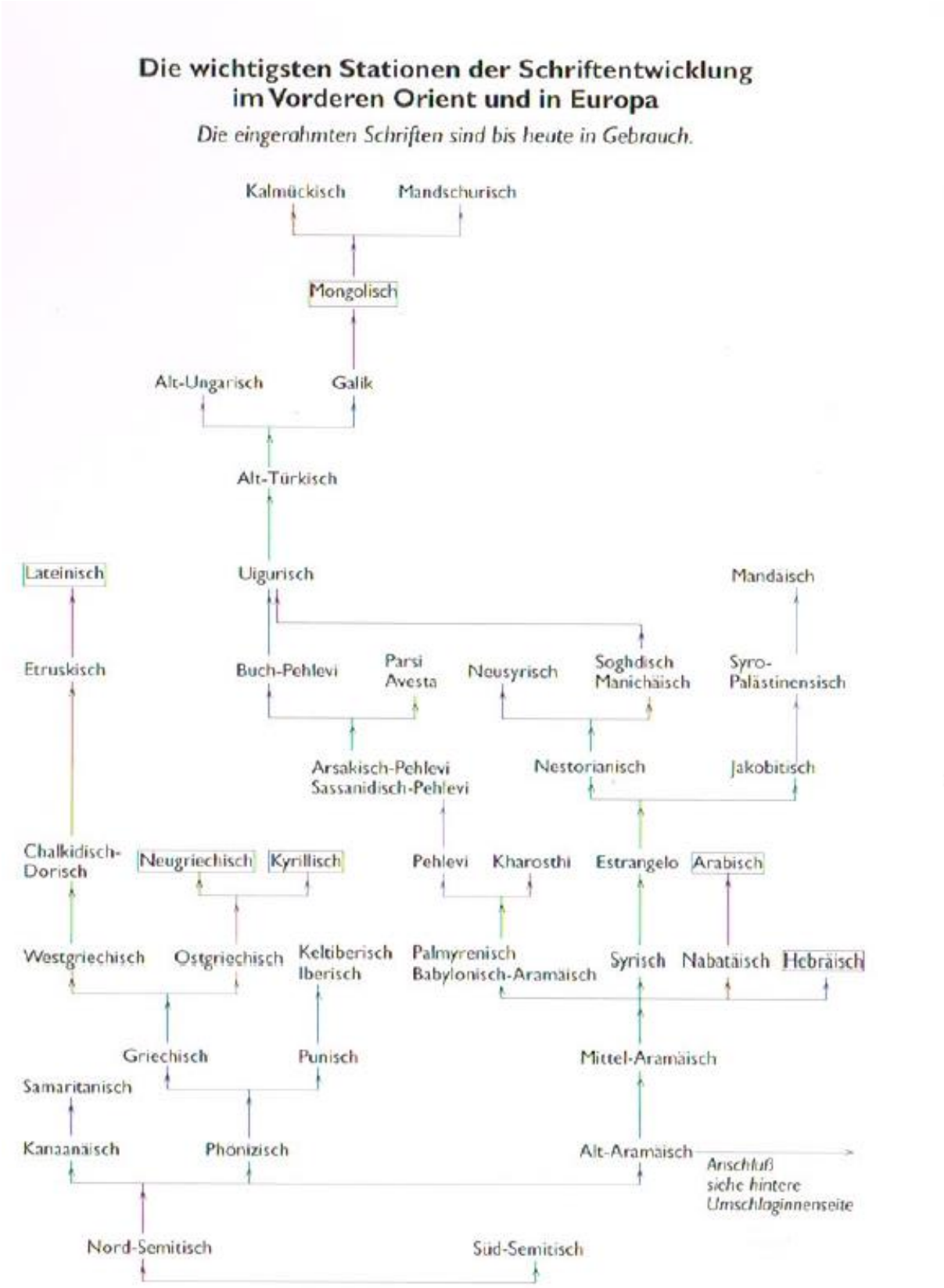
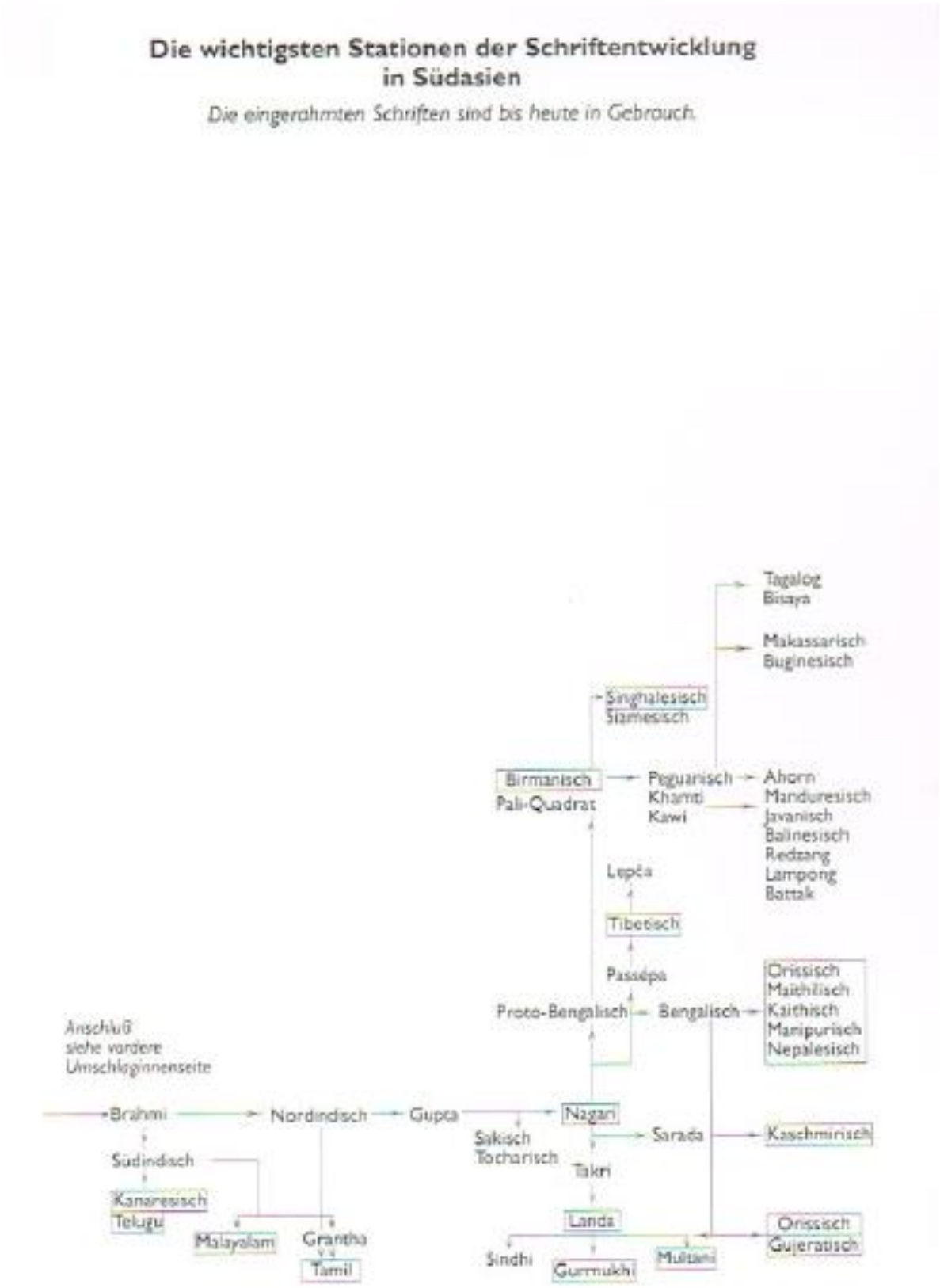


Figure 638a. Table of Languages: (Hartmann, 2007, inside cover)



638b Table of Languages (Hartmann, 2007, inside back cover)

śivō rakṣatu girvārṇabhāṣārasāsvādatatparān

Indian Sub-continent	northern	Bengālī	শিবো রক্ষতু গীর্বাণভাষারসাস্বাদতৎপরান্
		Devanāgarī	शिवो रक्षतु गीर्वणभाषारसारस्वादतत्परान्
		Gujarātī	શિવો રક્ષતુ ગીર્વાણભાષારસાસ્વાદતત્પરાન્
		Gurmukhī	ਸ਼ਿਵੋ ਰਕ੍ਸਤੁ ਗੀਰ੍ਵਾਣਭਸਾਸ੍ਵਾਦਤਤ੍ਪਰਾਨ੍
		Tibetan	ཞི་ཝོ་རཀ་ཥ་ཏུ་གཱི་ར་ཎ་བྷཱ་ཥཱ་ར་ས་ཨ་ས্ཝ་ཏ་ཏ་ཏ་པ་ར་ན།
	southern	Kannaḍa	ಶಿವೋ ರಕ್ಷತು ಗಿರ್ವಾಣಭಾಷಾರಸಾಸ್ವಾದತತ್ಪರಾನ್
		Malayāḷam	ശിവോ രക്ഷതു ഗിരവാണഭാഷാരസാസ്വാദതത്പരാന്
		Oṟiyā	ଶିବୋ। ରକ୍ଷତୁ ଗୀର୍ବାଣଭାଷାରସାସ୍ୱାଦତତ୍ପରାନ୍
		Sinhala	ශිවෝ රක්ෂතු ගීර්වාණාෂාරසාස්වාදතත්පරාන්
		Tamiḻ	ஶிவோ ரக்ஷது கீர்வாணபாஷாரஸாஸ்வாததத்பரந்
		Tĕlugu	శివో రక్షతు గిర్వాణాషారసాస్వాదతత్పరాన్
Southeast Asia	mainland	Khmer	មិនោ រក្សតុ គីរ្ណណ្ណភាសារសស្វនតត្ត្ពរនិ
		Thai	ศิโว รกฺษตุ คีรฺวาณภาษารสาสฺวาทตตฺปรานฺ
	maritime	Balinese	[illegible]
		Baybayin	[illegible]
		Javanese	[illegible]
		Lontara	[illegible]

Figure 639. Sanskrit

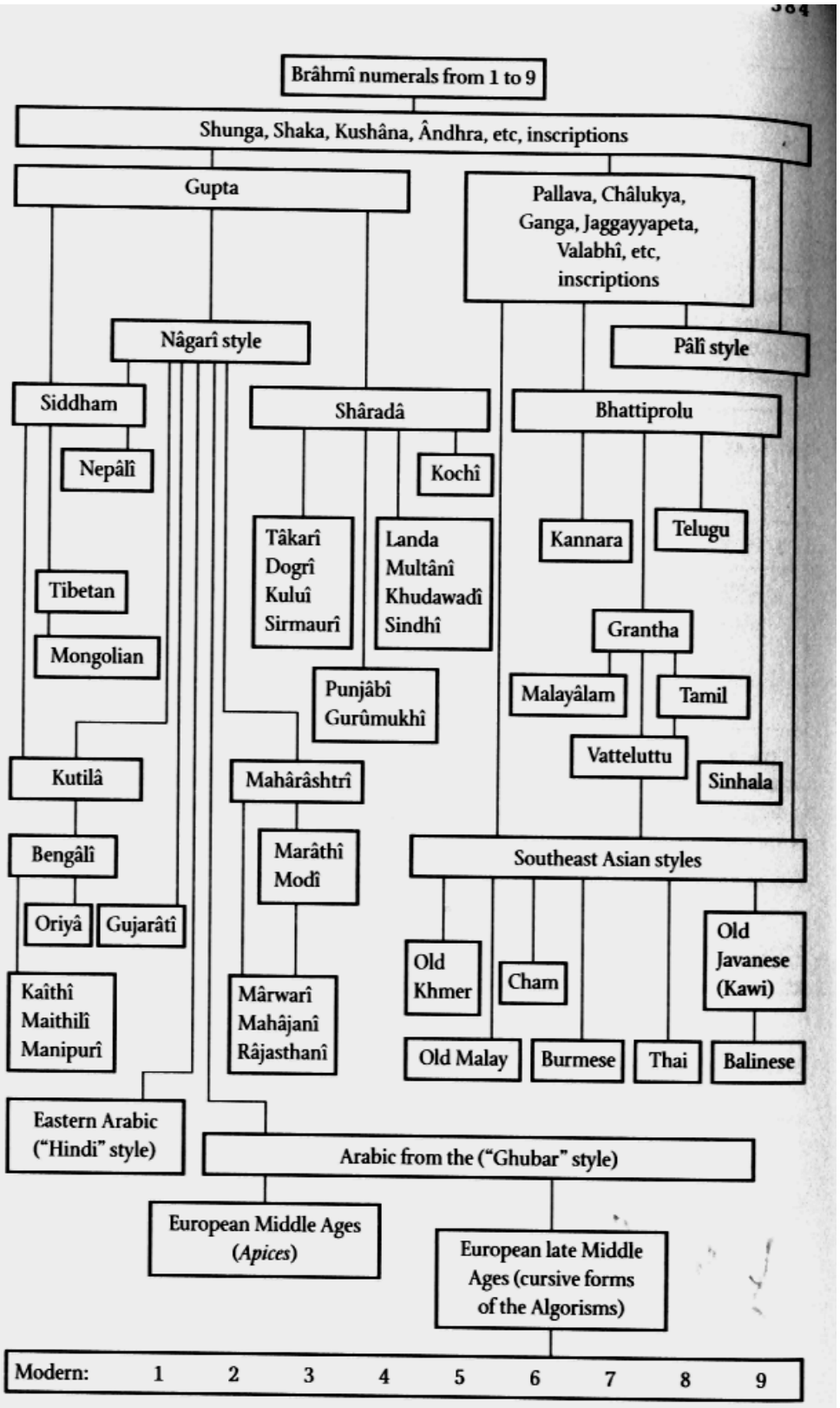
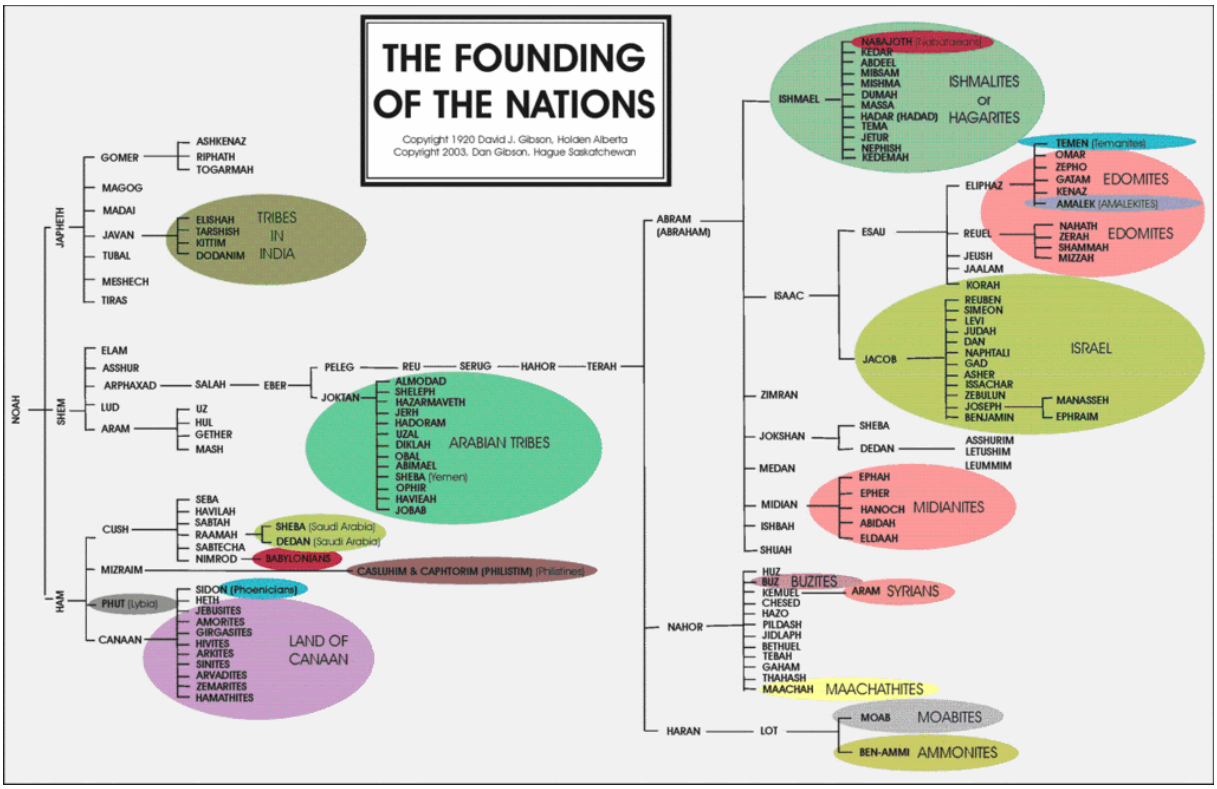


FIG. 24.52. *Numerals which derived from Brâhmî numerals*

Figure 640 . Brahmi Numerals Tree



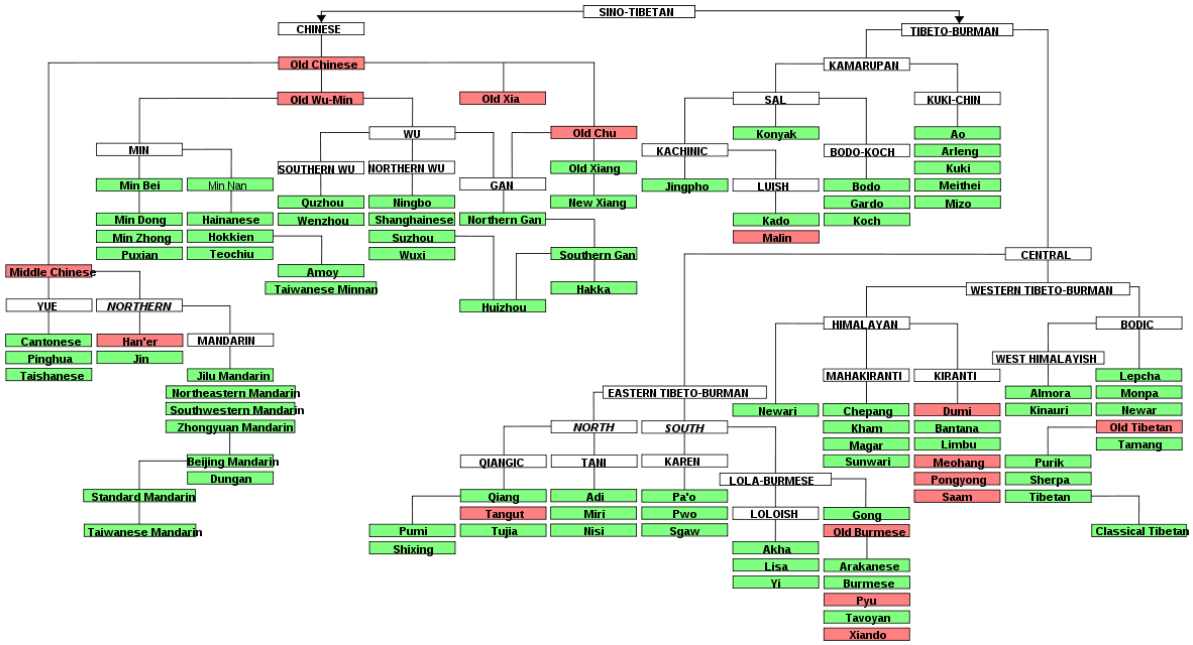
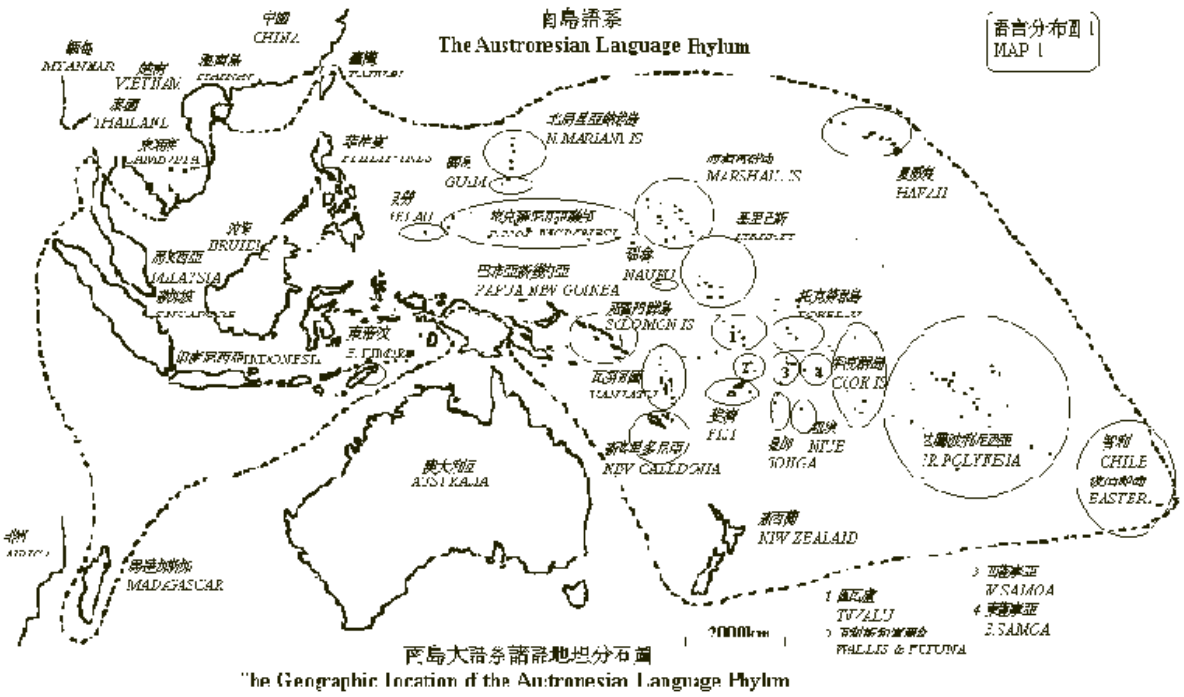


Figure. 641. The Founding of Nations: Ham, Shem, Japheth., Sino Tibetan Family Tree.



"he Geographic location of the Austronesian Language Phylum

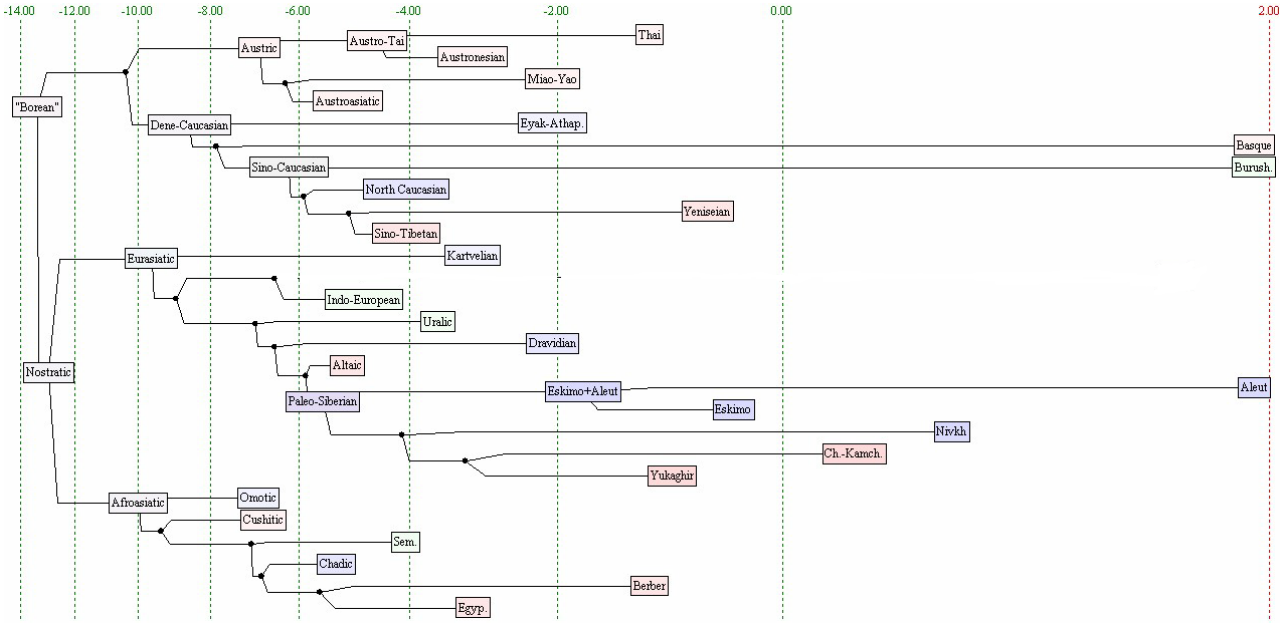


Figure 642. Austronesian Language Tree, Language Trees.

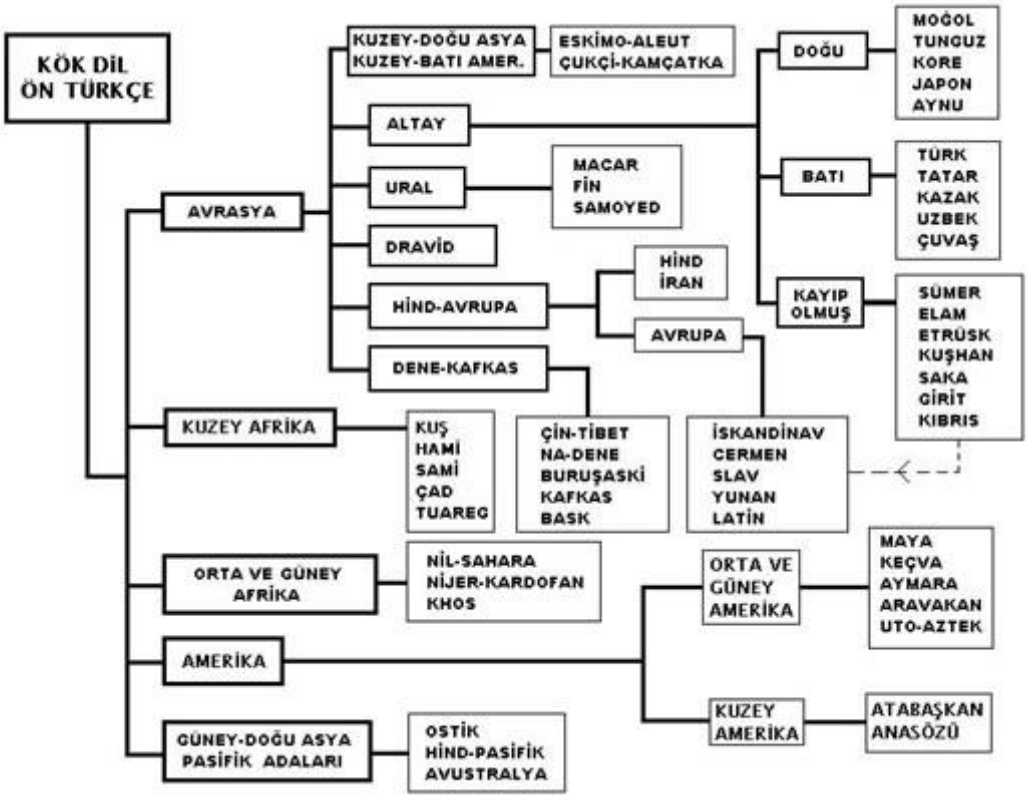
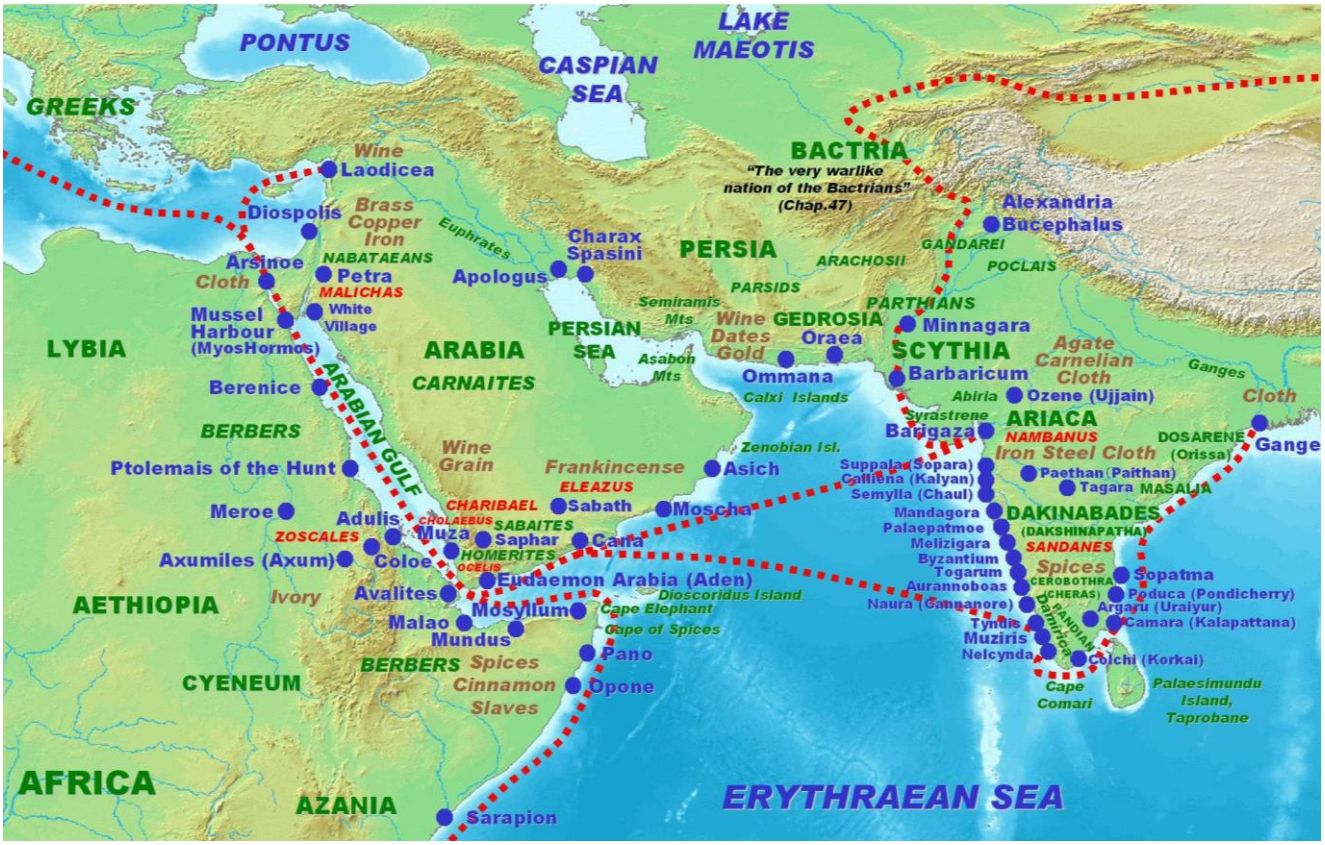


Figure 643. Turkic Language Tree[2048]



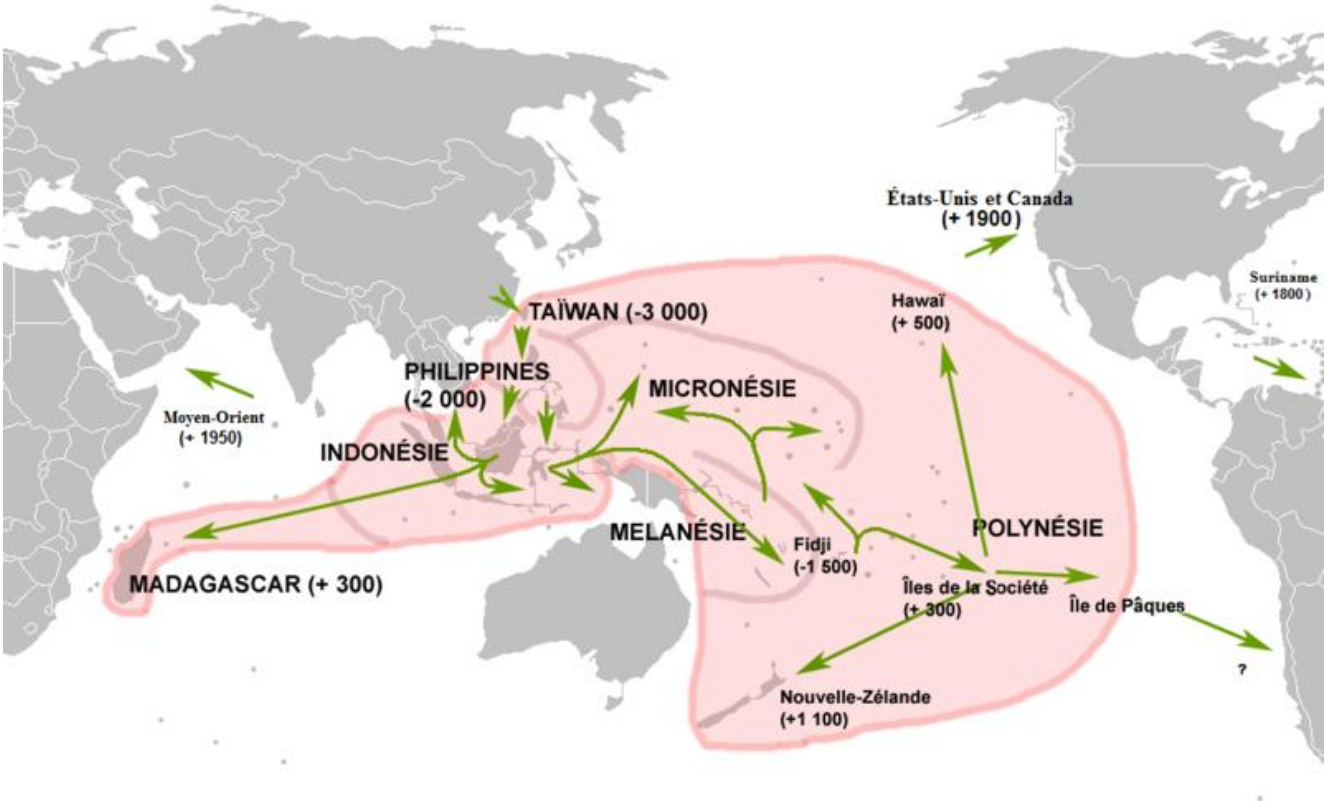


Figure 644 a. Detail: Periplus of Erythraean Sea 1st c. A.D., b. Austronesian migrations.

Appendix 7. Routes, Maps, Peoples, Centres

Our story entails three main connections between East and West: 1) sea routes (e.g. spice routes); 2) land routes (e.g. silk roads) and 3) Northern nomadic steppe routes as part of migrations of peoples. Appendix 7 reviews these routes and major empires connected with them. It aims at a general orientation[2049] and explores five areas important for the interchange of cultures: Orkhon valley in Siberia; Xinjiang, Khorasan (between the Caspian and Aral Sea); the Indus Valley, Bactria, and the Black Sea. It outlines briefly effects of these migrations. Discrepancies between claims concerning Aryan migrations and genetic migrations are noted. Finally, connections between Slavic pre-history and Indian pre-history are explored.

1. Sea Routes (Spice Roads) Indians, Ethiopians, Egyptians

While the silk roads were primarily by land, the spice routes were primarily by sea. A detail from the Periplus of the Erythraean Sea (Indian Ocean) gives a clear glimpse of trade routes in the 1st century A.D. showing 15 ports on the Western coast of India and links with Egypt from the ports of Dosarene (Orissa) and Barigaza (Bharuch in Gujarat). The map also indicates a trade route along the Eastern coast of Africa (figure 644a). A map of Austronesian migrations indicates connections that go back to 3000 B.C. (figure 644b).

Each of the above two maps are concerned with specific connections. There must, however, have been further trade links that interlinked the routes East of India with those West of India. This would help account for connections between Alibata in the Philippines, Aksara Palawa Kawi, Aksara Hanacaraka, Indicum and Mercurius Thoyt in Egypt (figures 229-230, 239).

While clear dates for the history of early trade routes are difficult to find, there are a series of pointers. The Nabataeans situated between the Sinai and Arabian peninsulas had trade routes linked with the Bay of Bengal by the 2nd century B.C.[2050] The Queen of Sheba in Aksum linked with King Solomon in Jerusalem is reported to have had links with India.[2051] Old maps show that Ethiopia and Abyssinia were oncle much larger (figure 645) and that Sheba was seen as a queen of the South (figure 646). Dates range from 500 to 1000 B.C. Sea routes thus provide a possible explanation for the two alphabets of Solomon being nearly identical to early Indian alphabets.

There are other claims[2052] that Ethiopians had close links with India in 1,370 B.C. This offers a possible timeframe for the Alphabet des Indiens Ethiopiques discussed in chapter 8. There are further claims that these Indian Ethiopians (i.e. Ethiopians in India) were rulers of India and even that the Geez alphabet of Ethiopia was the source of the Devanagari alphabet. In our view, the connection was almost certainly in the other direction such that Sanskrit was a model for Amharic and Geez.

Such sea routes go back to at least the 3rd millenium B.C. The city of Lothal in the Gulf of Khambhat, which became part of the Indus valley civilizations (2,400 B.C.) had a sea network that stretched to Egypt, Bahrain and Sumer.[2053] This network offers one explanation why Indicum and early Egyptian alphabets are effectively identical. Other similarities with the alphabets of Angel Raphael and Adam suggest that such connections go back to the

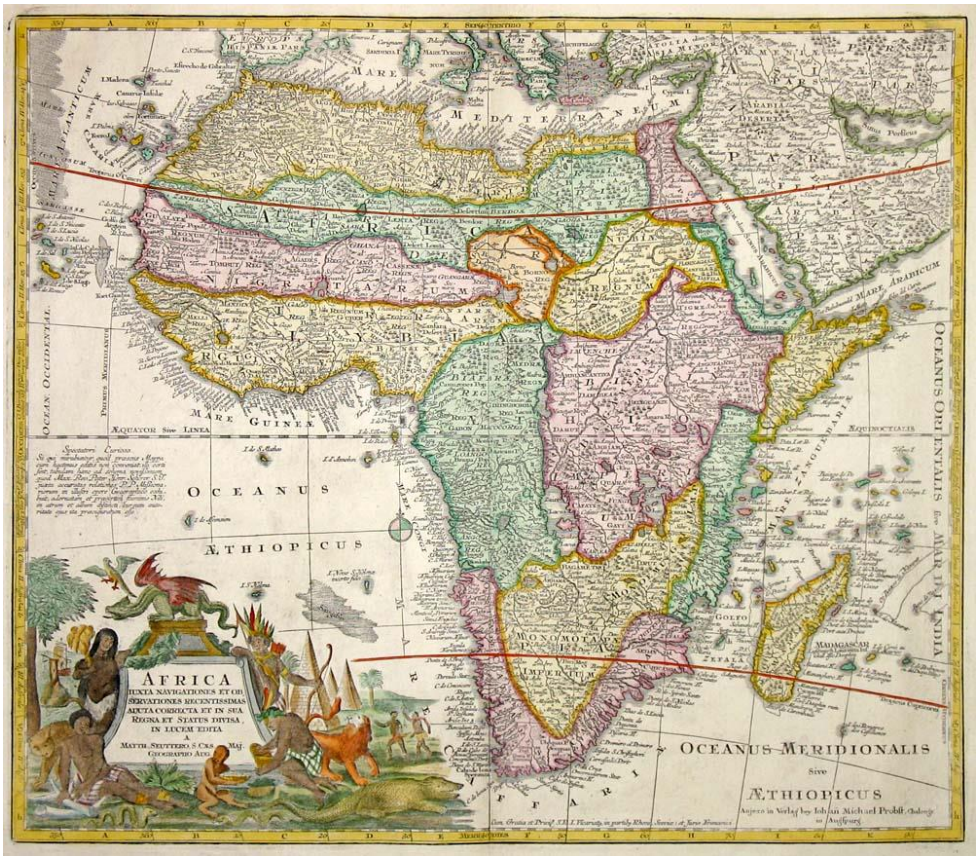


Figure 645. Ethiopia and Abyssinia

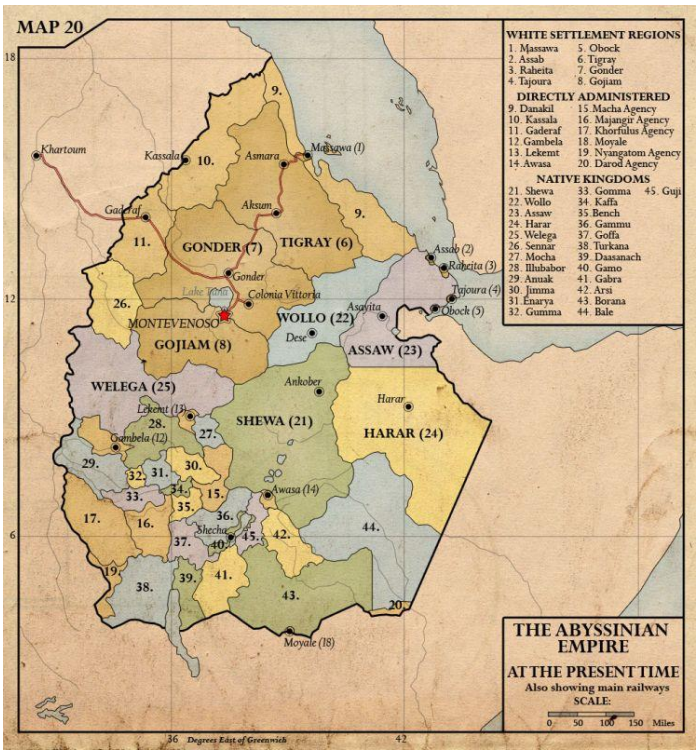
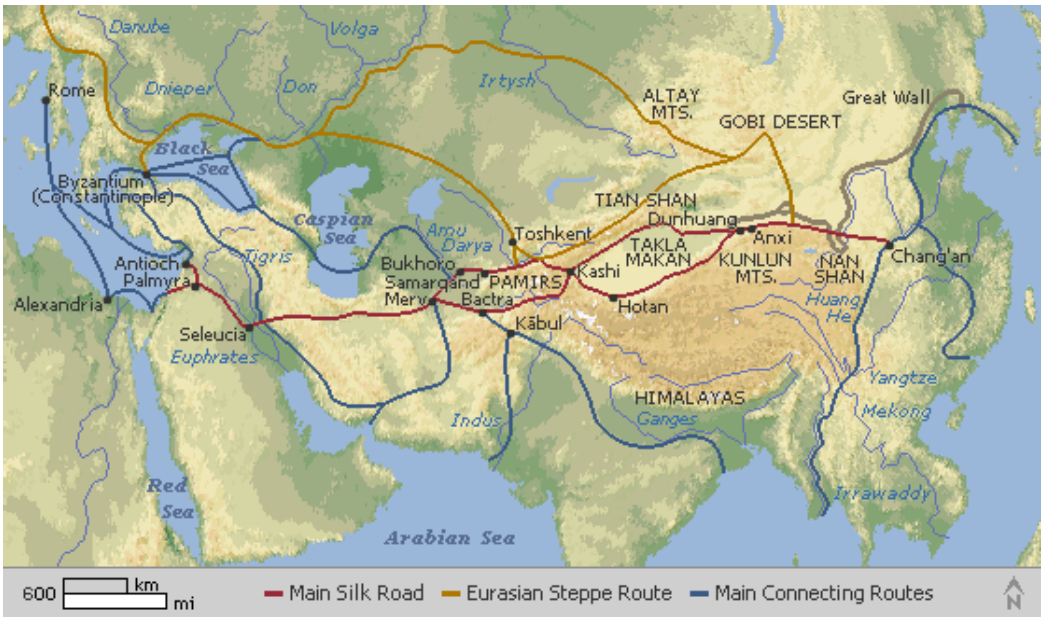
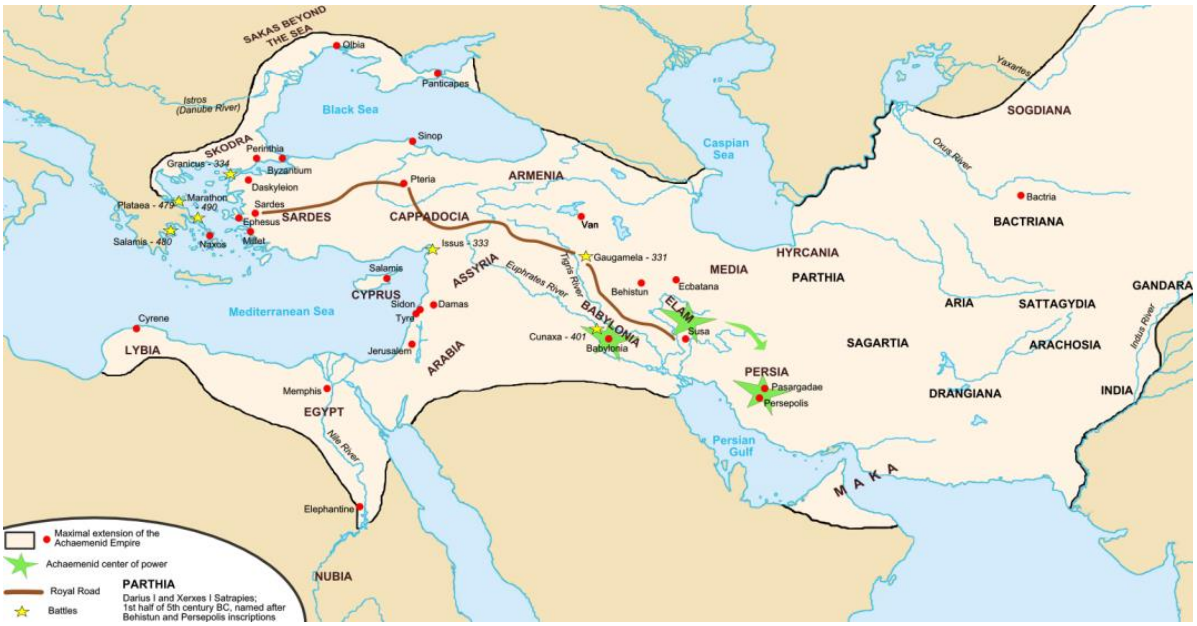


Figure 646. Sheba and the Abyssinian Empire





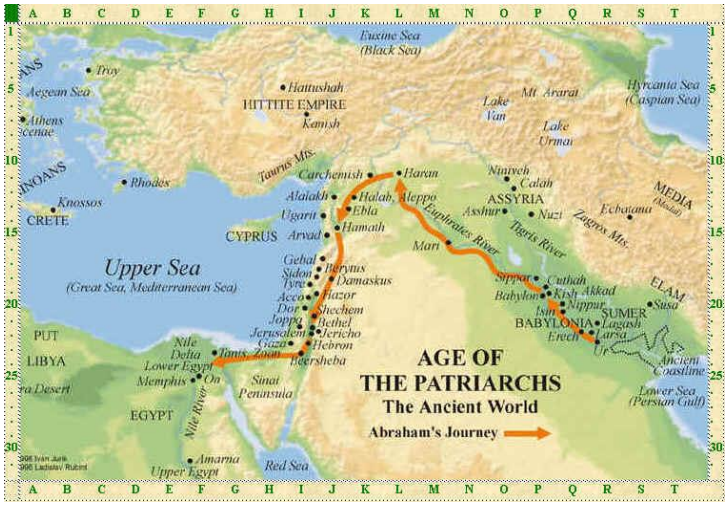


Figure 647 a. Silk Roads, b. Royal Road of Achmaenid Empire, c. Abraham's journey.

beginnings of recorded time. Long before Darius 1 (550-486 B.C.) introduced the pony express,[2054] there were sea routes connecting peoples, cultures and alphabets.

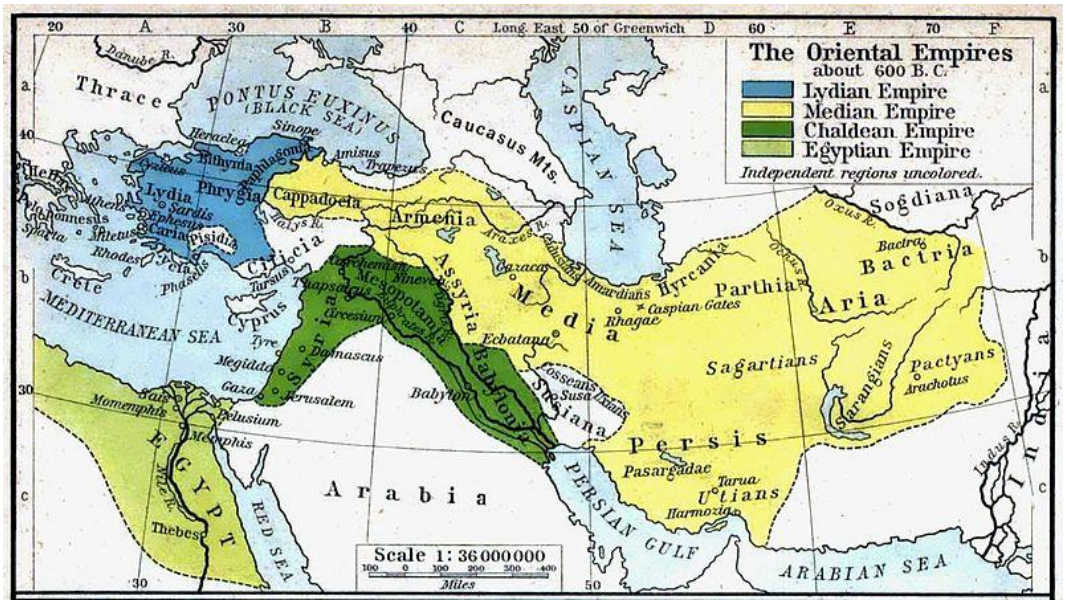
2. Land Routes (Silk Roads) Persians, Sumerians, Babylonians, Syrians, Turks.

Today, the question of paths of transmission immediately evokes the Silk roads (figure 647). Although they have a long history, the term, Silk Roads, was only coined in the 1870s.[2055] Alexander the Great is credited with their expansion (329 B.C.), which led to a Greco-Bactrian Empire (figure 648). The link with silk evolved during the Han dynasty (202 B.C. – 220 A.D.)[2056] as the road spread from present day Xi'an, China in the East to Rome, Italy in the West.[2057] There was a southern route to Pakistan and India via the Karakoram Pass and a main Northern route, which proceeded along several branches from Xian westwards.[2058] It ran parallel to the great wall of China and the great wall of Gorgan (Urgench) near the Caspian Sea. So the trade routes connecting Asia and Europe were also near boundaries separating nomadic peoples in the North from settled peoples in the South: Hun in the North, Han in the South.

These same boundaries are linked with reports of movements from India towards the West The Parsis claim that Zoroaster left India prior to 6,000 B.C. and moved to Hyrcania (Astarabad, Gorgan, Jurjan near the Caspian Sea), and later to Susa (Iran).[2059] This offers one explanation why Sanskrit and Avestan are connected and how the Alphabet of the Magi made its way westwards. The Yezidi (now Kurds) claim that they moved from Bombay (Mumbai) to Iran, Iraq, and Syria c. 3,000 B.C.[2060] The Essenes of Mount Carmel also used land routes as they moved in seven stages from Tibet, to India, China, Babylon and Asuristan (Iraq), and Mt Carmel (Israel).[2061] This explains why the Mandaic alphabet of the Essenes has clear links with Sanskrit and yoga (figures 52-53, 480), and the recurrence of the same letters in the Syro-Galilean alphabet (figure 52a-c). The Essenes of the Dead Sea also have an alphabet with resemblances to Sanskrit letters (figure 44d). These connections also help explain close parallels between Hanscretanum from India, Alphabetum Adami and Hebrew in Europe.[2062]

Such land routes have a long history in connecting peoples and cultures. In the second millenium B.C., Abraham's journey (figure 647c) from Ur (of the Chaldees) took him from Sumeria, through Babylonia northward to Haran (Harran, Urfa or Sanliurfa in Turkey) and then South through present day Syria, Jordan, Israel and Egypt. This helps explain parallels between Sumerian, Chaldean, Babylonian, Assyrian, Syrian, Ugarit, Phoenician and Hebrew.

By 1,000 B.C. an incense road to Arabia was in use.[2063] In the 6th c. B.C., the Royal Road of Darius I (figure 647b) connected 111 posts beginning with Susa in Elam and ending with Sardes (the capital of Lydia, modern day Sart, Turkey). Sardes is also one of the seven churches in the Book of Revelations of the New Testament. Hence the land routes also connected both persons and places of early religions. Given the Turkic connections also helps to explain how the Mittani could make treaties in 1380 B.C. using the names of Vedic gods from India[2064]; or how there could be Slavic Indian connections such as the Slovene Veda.[2065] The eastern limits of the silk roads were subsequently extended to Luoyang in China and to Nara in Japan. This helps explain Iranian-Japanese connections; the presence of Zoroastrian



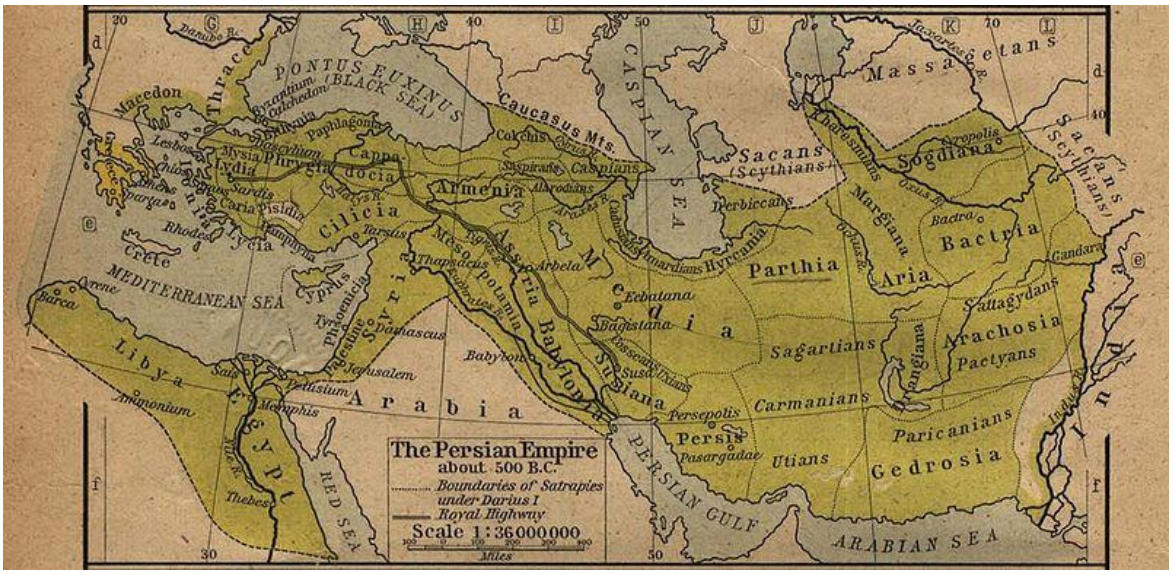


Figure 648 a. Oriental Empires, Persian Empire, Greater Iran.

Mithraism in Japan (e.g. why the Itsukushima Shrine links with Sirius),[2066] why Sanskrit, Hiragana and Katagana are linked. The trade routes are also routes for trading letters of alphabets and ideas.

The rise of these trade routes is intimately connected with the rise of empires. The East traditionally described itself in terms of four great countries of Asia: India, China, Central Asia, and Iran. One of the early empires was Assyria. In some versions, its history is sketched in connection with the Hebrew tradition.[2067] In other versions, its history is seen as part of the Persian Empire. A map around 600 B.C. shows four Oriental Empires: the Lydian, Median, Chaldean and Egyptian Empires (figure 648a). In this version, the Median empire includes the Assyrian Empire while the Chaldean empire integrates Babylonia, Mesopotamia and Syria. This helps explain the close interrelation between Chaldean and Hebrew alphabets.

By 550 B.C. the Acheamenid Empire emerges as the 1st Persian Empire. A map about 500 B.C. shows an empire that stretches from Cyropolis in Sogdiana in the East to Thrace, Macedon, Egypt and Libya in the West. In the course of the past 2,500 years, the names of the empire have changed: e.g. Parthian, Sassanid, Saffarid, Safavid, and Muslim Dynasties[2068] to Iran.[2069] Nonetheless, the basic structure of what Iranians call the Iranian cultural continent has remained largely in place. Some continue to refer to a Greater Iran which once also contained sections of Bahrain, China, Kyrgyzstan, Pakistan, Iraq, Syria, Turkey, Armenia, Georgia and effectively all of Afghanistan, Tajikistan, Turmenistan, Uzbekistan and Turkmenistan.

The Achaemenid Persians had a concept of "One World" and the "Unification of All People".[2070] In this approach, the Shah is more than a king. As Shahanshah (šāhān šāh) he is King of kings and in some versions, he is King of Kings of Iran and Aniran (šāhān šāh ērān ud anērān).[2071] He carved this on the cliff at Behistun near modern day Bistoon, calling the site dwelling place of the gods, Bagistana, the Persian word for god (baga, 𐎠𐎢), linked with the Sanskrit god of Happiness and creation, Bhaga, hence also Bhagastana and the city of Baghdad.

The same Darius I, who develops his Aryan alphabet (Old Persian) based on a Sanskrit model does not simply impose this to the exclusion of others. It is true that Imperial Aramaic becomes a lingua franca. At the same time, Iran continues to have a whole range of Iranian languages and alphabets including: Ancient Persian, Arabic, Aramain, Aryan, Assyrian, Assyrium, Avestan, Azerbaijani, Balochi, Chorasmian, Cimmerian, Dari, Elamite, Farsi, Iranian, Kurdish, Ormuri, Ossetic, Pahlavi, Parthian, Pashto, Persian, Persicum, Sogdian, Wakhi, and Yaghnobi[2072] as well as Indo-Iranian languages, Judaeo-Iranian langauges, and Pamir languages.

The Royal road and the silk roads which foster travel, trade and exchange of ideas also are a key to understanding how the cultures and languages of Asia and Europe become interconnected, how the ancient place of Persian learning at Gundishapur continues Western efforts after Justinian closes Plato's academy in the 7th century and how new Western centres in Sicily, Spain and Italy in turn continue the same efforts after Gundishapur declines. The

roads help us to understand how there are parallels between Kharosthi and Aramaic, how

Figure 649a. Scythia and Serica, b. Sarmatia Europea, Sarmatia Asiatica.

Figure 650 a. Sarmatia Europea, b. Sarmatia and Scythia

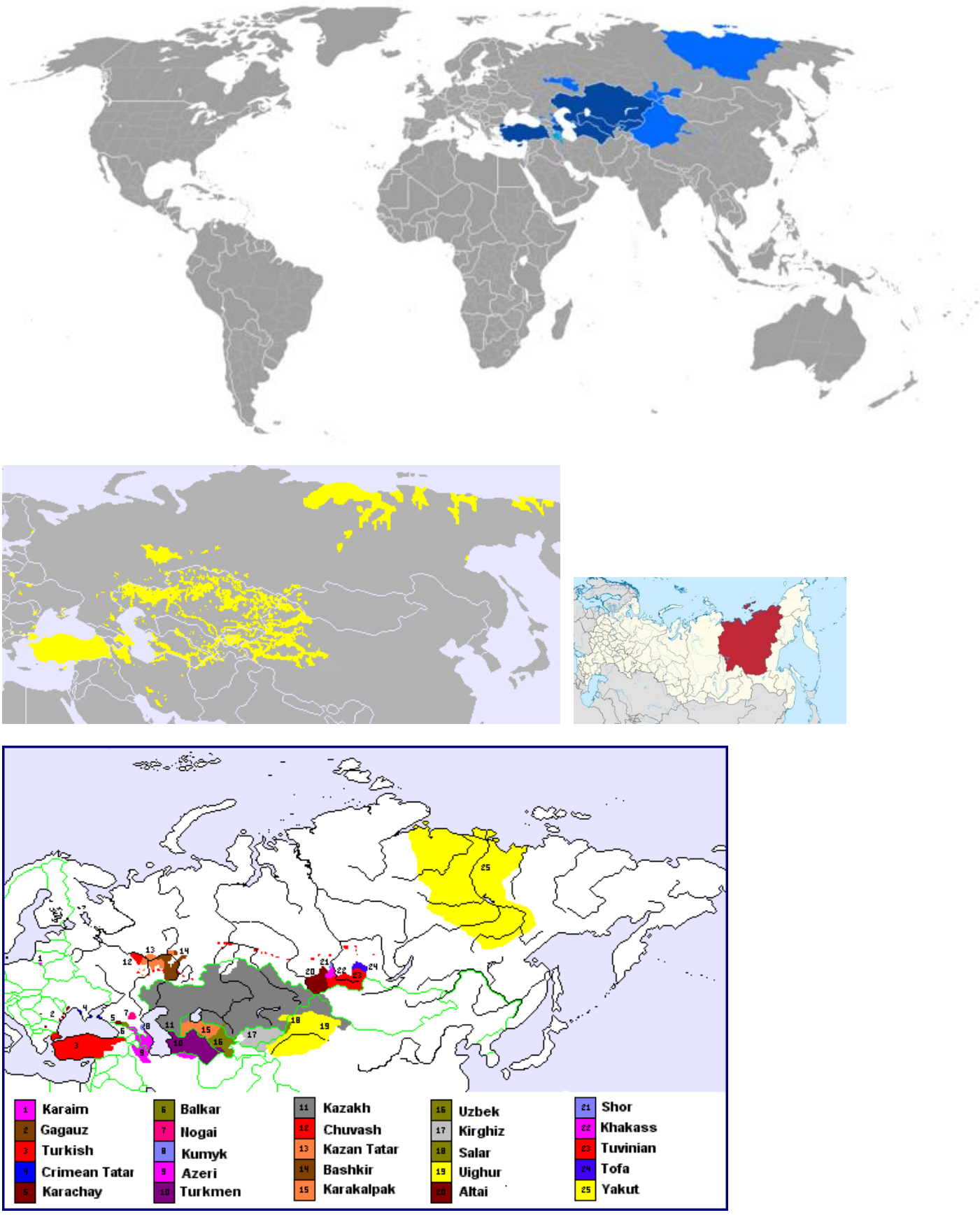


Figure 651 a –c . Turkic languages and Sakha (Yukutia) Republic. Sakha Republic:

Syrian comes to be an official language of the Uiyghurs in the Tarim valley, how it was possible for Buddhism to become a topic of study in ancient Athens, c. 250 B.C..

3. Northern Europe and Asia

North of the great empires was a vast area which was divided into Scythia and Serica, corresponding very roughly to modern Russia and China, with the notable difference that the extreme North was simply described as land formerly uknown and unknown land (Terra olim incognita, terra incognita (figure 649 a). The area of Scythia was further subdivided into Scythia intra Imaum and extra Imaum (i.e.the Pamir mountains). By the time of the Roman empire the northern Scythian lands became Sarmatia Europea and Sarmatia Asiatica (figure 649b). Their exact location varies considerably. A map by Ptolemy shows Sarmatia Europea covering Poland, the Baltic states, Belarus and parts of Western Russia. A later map of Sarmatia and Scythia shows Sarmatia further West, with Scythia in the area South of Sarmatia (figures 650 a). Later maps show the two parts of Sarmatia in the area of the Black sea and the Caucasus (figures 650b). As noted earlier (Appendix 1), the Scytho-Sarmatian alphabet linked with these two important tribes, and with proto-Bulgarian, helps explain how a Slavic framework could spread across northern Eurasia a full millennium before the advent of the Rus states.

4. Northern Steppe Routes: Turkic, Xiongnu, Uighur, Hun, Avar, Sarmatian, Mongol

What is now called the Northern silk route, is called the main silk road by others. Above this is an Eurasian Steppe Route which goes northwards through the Gobi Desert, into the Altai Mountains, across the Irtysh river and then goes parallel with the Volga, North of the Black Sea, then roughly parallel with the Danube via Austria and Italy, northwards into Europe (figure 647a). If the countries below the main silk road entail the great settled empires of Eurasia, the steppe routes entail the great nomadic empires, associated with barbarian hordes, which also play a key role in the migrations of peoples from East to West and conversely. Scholars have noted that nomads are often carriers of culture.[2073]

While the roots of the earliest migrations are lost in pre-history, a consequence of their mysterious patterns is visible in maps of Turkic languages (figure 651a-d), which reveal three major areas: a) Siberia associated specifically with the Yakuts; b) a large area in Middle Asia stretching from West of Lake Baikal to East of the Caspian Sea; c) modern day Turkey. This means that there was an implicit network connecting Siberia and Turkey. This network helps us to understand how shamanic traditions of Siberia, are linked with Tengrism of the Altai Mountains, with shamanic traditions in the old Bulgar empires and in Turkey. Among these peoples where literary traditions played a lesser role, the traditions of tamgas and other symbols were more significant.

A glance at the twenty five peoples and langauges of these regions (figure 651d), shows the roots of several modern day countries and regions: Turkey (3), Azerbaijan (9), Turkemenistan (10), Kazakhstan (11), Uzbekistan (16), Kyrgystan (17), Uighur Autonomous Area (19) and Yakutia (Sakha Republic, 25). As in the case of the settled empires to the South, the nomadic peoples and empires of the Eurasian steppe often change in name, the precise extent of their reach varies, but their role in connecting Asia and Europe continues. The Eurasian steppe is

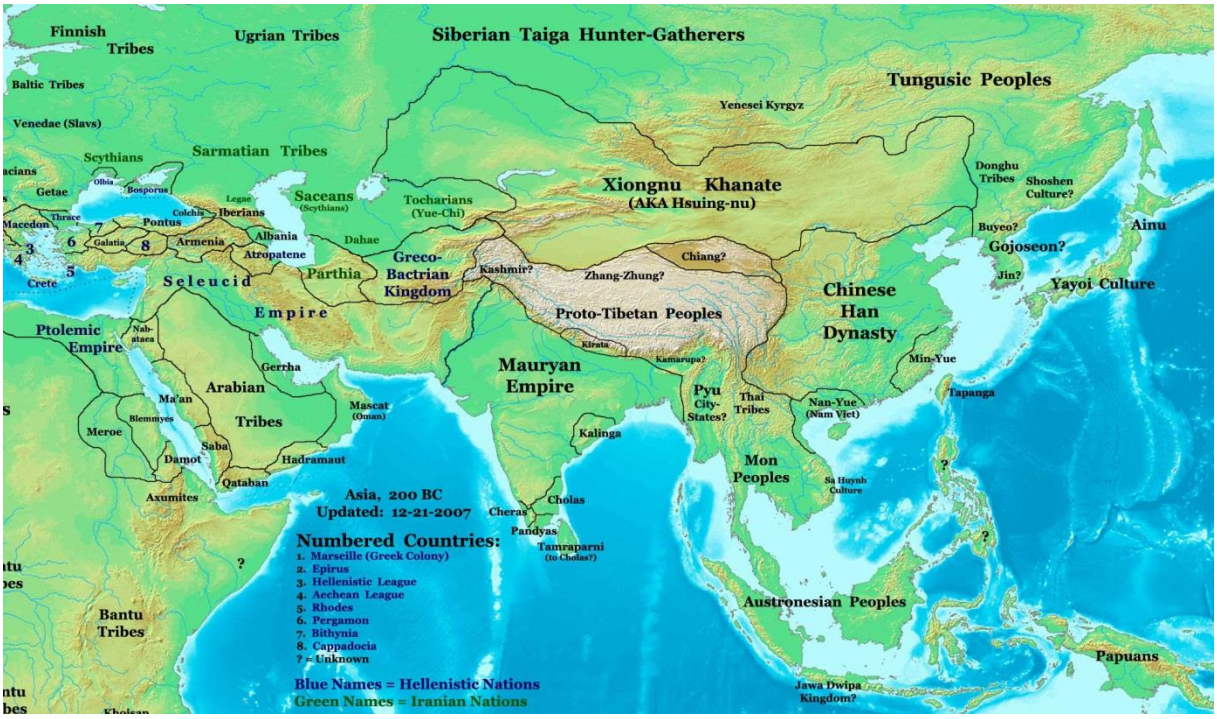
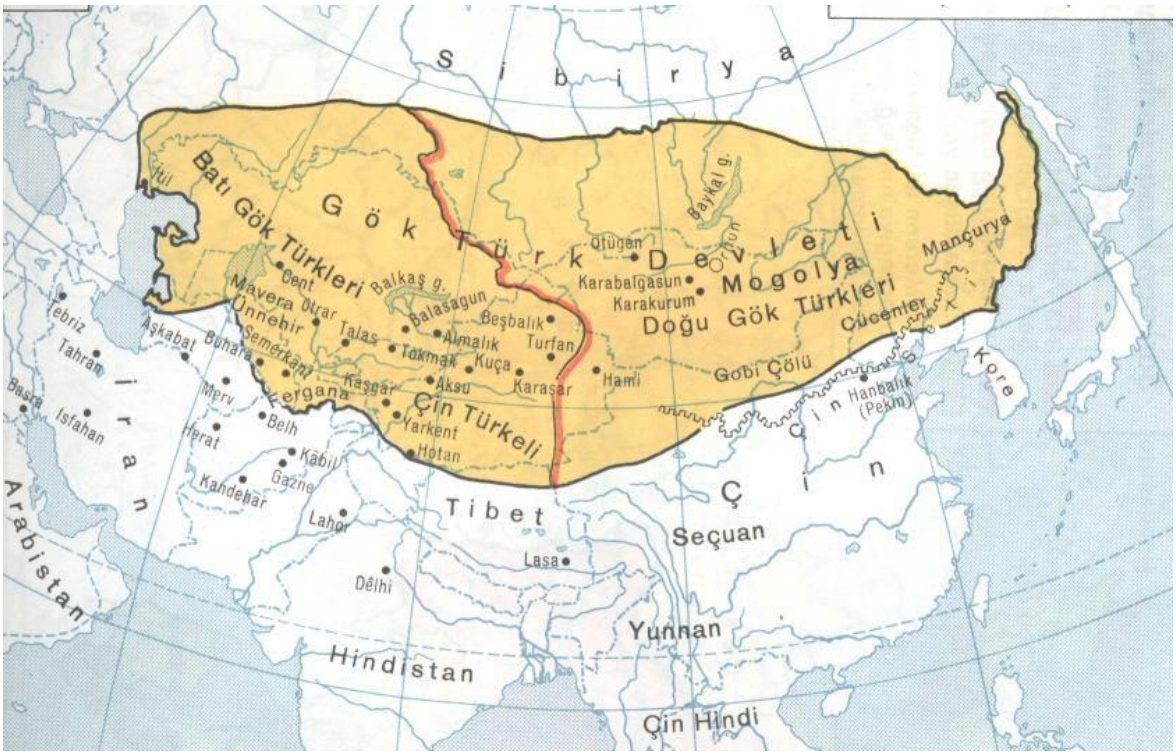


Figure 652 a. Turco Mongolian Tribes, b. Xiongnu Khanate.



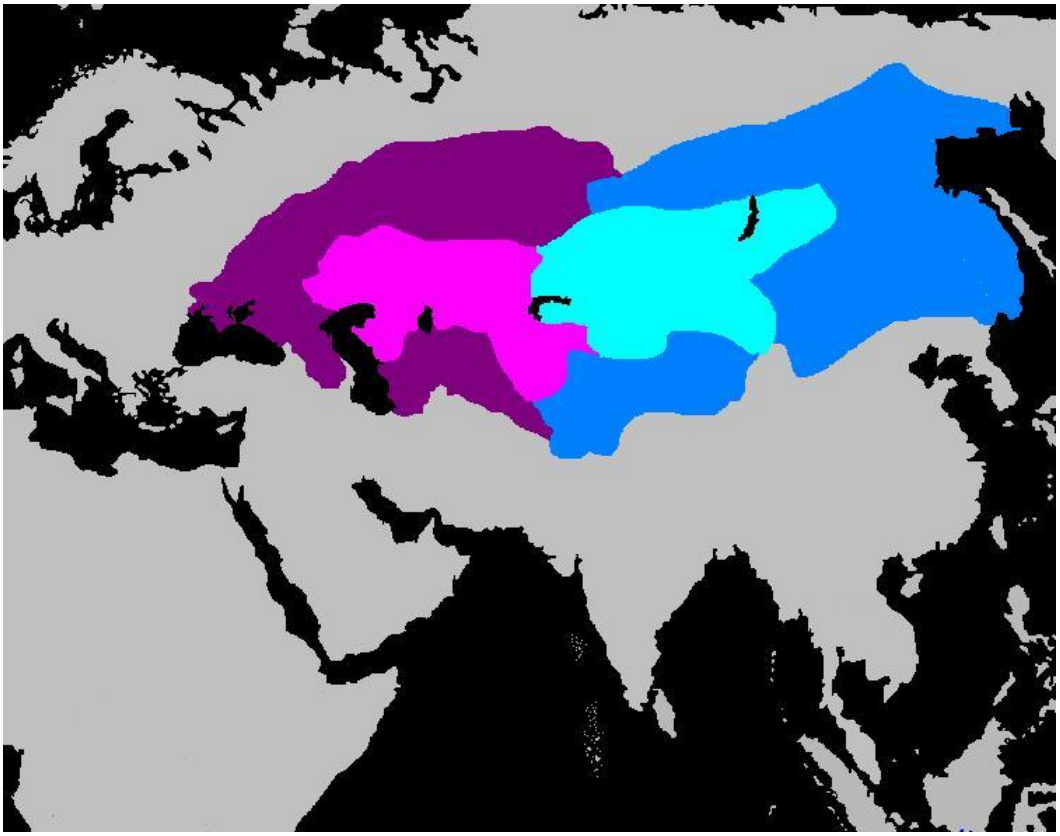
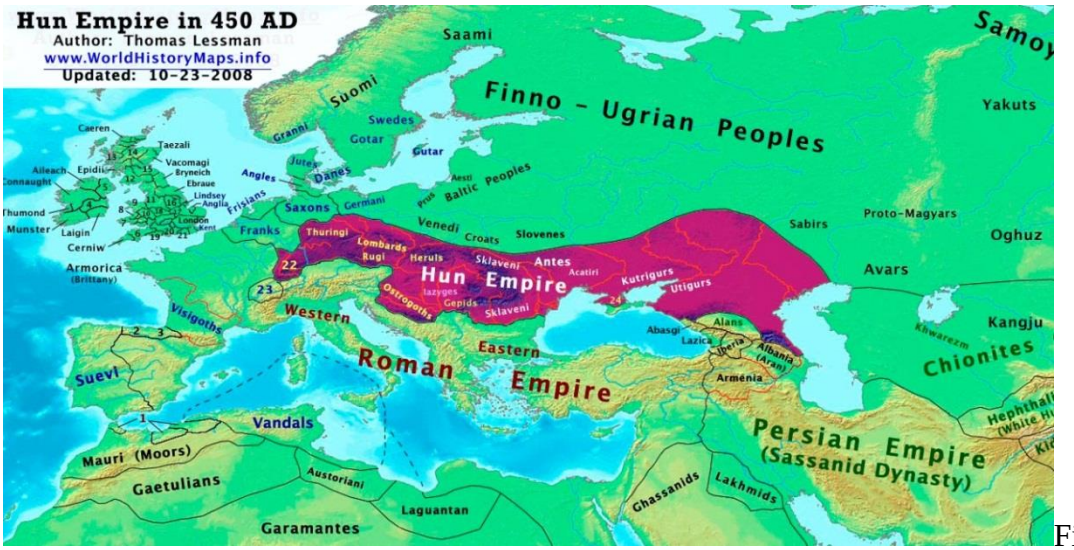


Figure 653 a. Göktürk Devleti, b. Turkic peoples: East West Gokturk:

Figure 654 a Turan (Central Asia), b. Hunlar, c. Hunnic Empire (204 B.C. – 216 A.D.).



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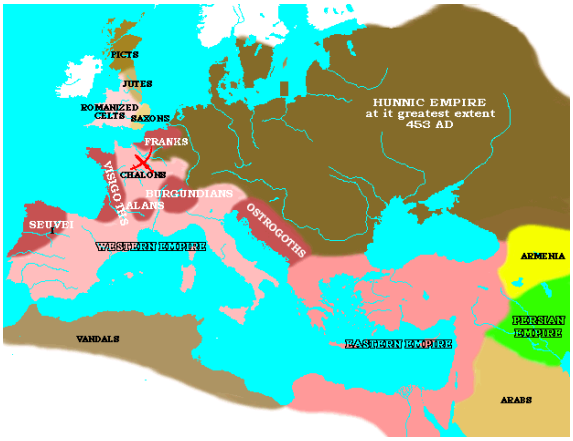


Figure 655 a -b. Hun Empire, c.Uighur Kingdom (850 – 1250).

Figure 656 a Huns, b. Yenisei River, c. Detailed migrations, d. Croatian related peoples, Huns, and Magyars.

also subdivided into two sections. In 323 B.C., the northernmost peoples are called Ugrian Peoples in the West and Paleo-Siberian Taiga Hunter-Gatherers further east.

Below these are Turko-Mongolian tribes, which become the Xiongnu Khanate, also known as the Hsuing-nu (209 B.C.-155 A.D., figure 652a-b). The same general area is called Turan (Central Asia), linked with the Turanian alphabet (as well as Orkhon and Kharoshti); becomes the domain of the Hunnic Empire (Hunlar, 204 B.C.- 216 A.D.) and later of the Celestial Turks (Göktürk Empire, 552 A.D.-744 A.D.), which subsequently splits into the Western and Eastern Göktürks (figure 653a-b) and later becomes the domain of the Uighur Kingdom (850 – 1250, figure 653c). Later the same area becomes linked with the Genghis Khan and the Mongol Empires. There was good reason to refer to Central Asia (Turan) as a one of the four great countries of the east along with India, China and Persia.

Without entering into to the complexities of Mongolian history,[2074] it is striking how the Eastern version of the Hunnic Empire, which reaches its height in 216 A.D., ends on the right shores of the Caspian Sea, while the Western version of the Hunnic Empire, which reaches its height around 450 A.D., begins on the left shores of the same Caspian Sea (figures 654 - 655).[2075]

3.1. Yenisei River and Orkhon Valley

Introductory level Western books typically depict the Huns as a series of arrows from Mongolia descending on China, India, Persia and Europe (figure 656a). More specifically the area is linked with the Yenisei river, the fifth longest river in the world, with the Sakha Republic and the Yakuts (25 in figure 651). The Southern sections of the Yenisei river are linked with the Orkhon Valley, Lake Baikal, Tengrism, Siberian shamans and the northermost Buddhist monastery in Mongolia. This area has been called the Altai Homeland. Ötüken, associated with both a specific mountain, and a larger area,[2076] is believed to emanate a force called qut "granting the local potentate the divine right to rule all the Turkic tribes."[2077]

This special force associated with divine right to rule helps explain why the Okhon valley is linked with several mediaeval steppe empires:[2078] e.g. Xiongnu, Göktürk and Mongol empires. This force (qut) is reflected in the name of the Kutrigur tribe (Oguz Kutriguri, cf. Qutrigur), which has a tradition of 7 sacred paths, linked with 7 titles, 7 professions (classes), 7 badges, 7 planets and 7 runes. The same 7 runes recur on the rosette in Pliska, the capital of Danubian Bulgaria (the first Bulgarian Empire).[2079]

This Altaic qut, or "heavenly mandated charisma," also described as a "cosmic force linking the earth with the infinite sky,"[2080] is further associated with the Q Haplogroup, with the Ashina clan, and the Khazar Royal Ashina Dynasty,[2081] linked with the Babylonian (Beylim) Jews and the Persian Jews. The same Haplogroup occurs in the Hazara (cf. Khazars) and Sindhi People of Pakistan and among the Ashkenazim of Eastern Europe (5%). In other words, the Orkhon valley is much more than a key to understanding shamanic origins of steppe cultures. It offers insights into non-European homelands of the Jews.

One of the symbols of the Ashina is a double headed eagle, encountered earlier in connection with the Roc (figure 23), Hence, there is a connection with old Slavic imagery. Another

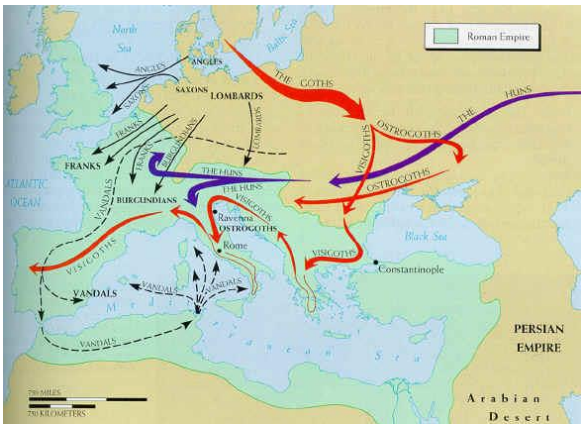


Figure 657 a. Alani, b. Huns, Goths and Vandals, c.Avars

symbol is the wolf, which recurs as the Khorasan Ashina. Khorasan, as land of the sun was called Hyrcania (land of the wolves) by the Greeks. Hence, the Orkhon valley also influences the south. A glance at a more detailed map of Central Asia (figure 656c) helps to understand how the Baikal area is linked with Kyzil, Pazyryk (associated with early Scythian graves), and then through the Dzungarian Gate, southwards to Gaochang (Kingdom of Kocho linked with the Uyghurs), which connects with the main silk routes.

3.2 . Huns, Magyars, Hungarians

Another name for Khorasan (now Turkmenistan) was Khwarezm, associated with the Harauvatya (Haoma eating Scythians). Some scholars link Khwarezm (figures 656d,671), with Khazaria, in terms of Red Croatia, Great Hungaria, Huns/Magyars and then White Croatia, Hungarians/Szekely. This path helps explain how the Orkhon/Yenisei runes become linked with Szekely runes, and how Hunnish, Hunno-Scythian and Hungarian[2082] become linked. At a later stage some of the persons in Red Croatia and White Croatia moved further south to the Illyrian coast of present day Croatia. Hence, a migration from Siberia to Turkmenistan and then westwards above the Caspian Sea led to settlements North of the Black Sea (cf. § 6). Another school claims a previous proto- European culture (§7).

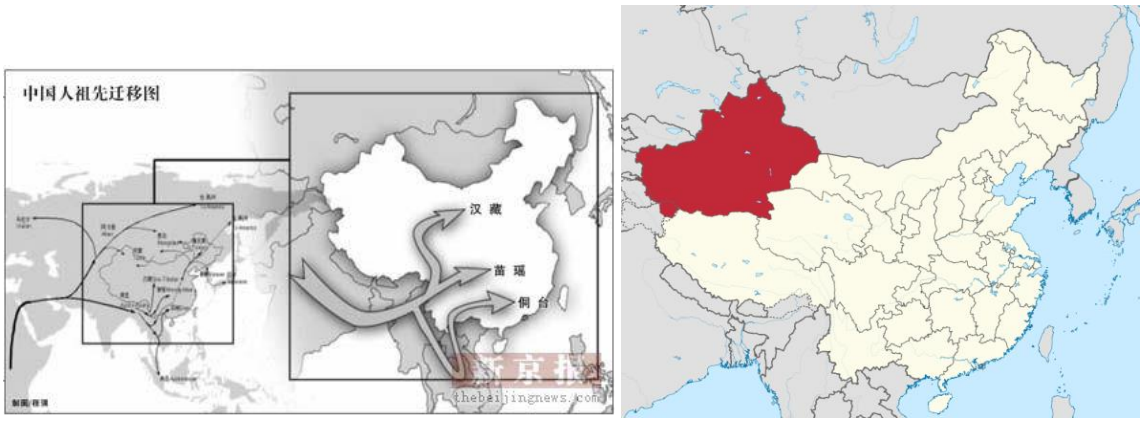
3.3. Alans

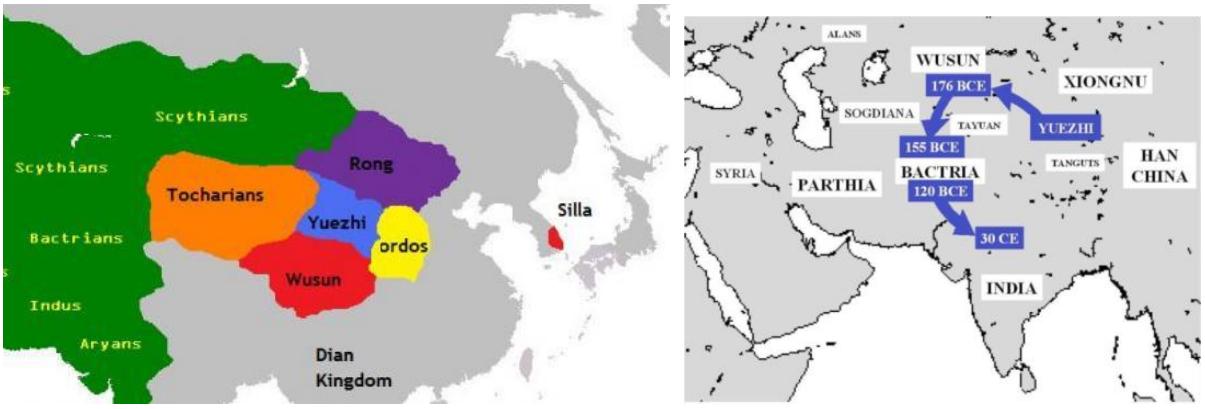
The story of the Huns entails migrations from China to Europe and a briefest sketch of its complexities is needed to understand the context of how peoples and alphabets spread. The basic meanings of Hun include “man, male, people”, linked with Turkic kun, kün (meaning kin).[2083] The Huns had 24 clans[2084] and all Turkic tribes carried the title Hun. The Huns believed in 3 hun (or souls corresponding to and the possibly the source of the western vegetative, animal and human soul), linked with 7 po and thus brought a complex philosophical system.

In the 3rd century B.C. the Eastern Huns favoured four Hunnish tribes: Xu-la, Lan, Hiu-bu, Siu-lin. Of these the Lan (Lan 阿蘭 = A 阿 + Lan 蘭),[2085] known in the West as Alans (cf. Turkic. alan ‘field’, akin to 'fieldman', 'polyane', 'polovets', cf. yalan, ‘steppe).[2086] The Alans, in turn, have a great number of variants such as: Alani, Alanliao, Aorses, As, Asii, Asses, Balanjar, Barsils, Belenjers, Burtas, Halans, Iass, Iazyg, Ishkuza, Ishtek, Jass, Lan, Ostyak, Ovs, Rhoxolani, Steppe Alans, Yass, and Yancai. Subdivisions and ethnic affiliates include Burtas, Rhoxolani, Wusüns, Yasses, and Yazygs.[2087] The Alans have also been linked with Ases, Ish-kuz (Askuz, Askenaz) as Scythians.[2088] This complexity is lost on typical Western maps (figure 642a), which simply show Avars as a red line of barbarian invaders beginning West of the Caspian, passing through Europe, Spain, North Africa and then northwards again to Sicily, Sardinia and the Balearic Islands.

3.4. Goths

These westward migrations encountered a southeastern migration of Goths from Scandinavia, which then split into Ostrogoths in the East and Visigoths in the West. In the map shown here (figure 657b), the Goths lead the Vandals to move from Spain to North Africa and then





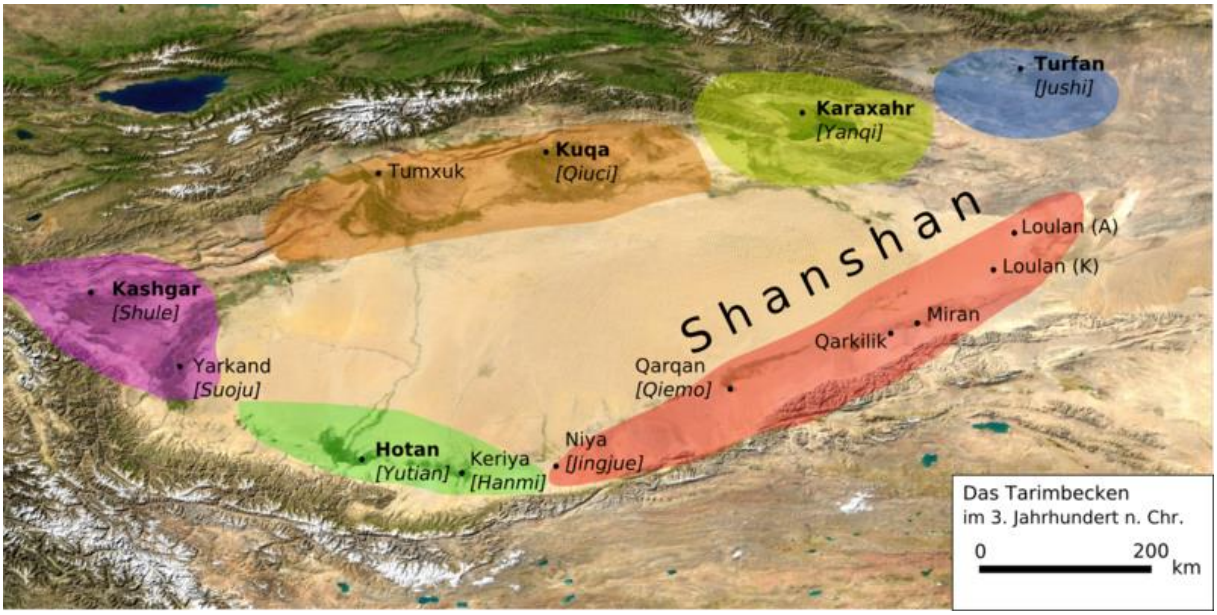


Figure 658 a -e. Migrations in China and Tarim Basin.

northwards again, much like the Alans in the previous figure. It should be noted that these movements were not only invasions that we now associate with Vikings. In the 4th century, Bishop Ulfila (or Wulfila: little wolf, c. 310—383) moved to Nicopolis ad Istrum (Rhodope Mountains of Bulgaria),[2089] as preparation for a Gothic version of the Bible, translated the Greek alphabet into a Gothic alphabet and into runes.[2090]

3.5. Avars

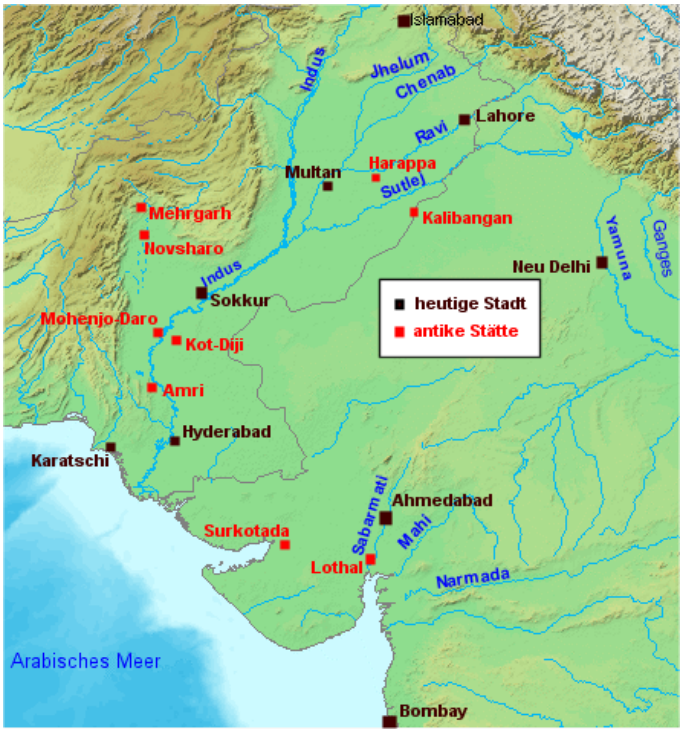
The Avars offer a further example of the complexity of these migrations. The Caucasian Avars initially occupied an area around the Caspian Sea (Avaristan) and by 600 A.D. established an Avar Khanate (figure 657c) roughly in the area of what is now Bulgaria and Hungary. The name Avars is said to have its origins in China: Dawan/Davan/Daiuan/ Dayuan/Da-yuan/Ta-Yüan/Ta-Yuan. The many variants include: Abars, Abdals, Abdally, Abdaly, Aores, Aorses, Asi, Asii, Avars, Assuns, Awars, Beçen, Budini, Ephtalites, Gushans, Gushanas, Güsans, Hantals, Juan-juan, Jujuan, Kasans, Kashans, Kushanas, Kushans, Koshans, Kusans, Kusüns, Küsans, Kyusüns, Obres, Oghondors, Olhontor-Blkars, Onogurs, Pasiani, Peçenek, Sacarauli, Sacarauli, Sakauraka, Tochari, Tochars, Tocharians, Turgesh, Uars, Wars, Usuns, Ussuns, White Huns, White Süns, Yazig, Yu-chi, and Yüeh-chih.[2091] The details are beyond our concern. Our point is a simple one: the migrations entailed movements of many peoples, tribes, languages and new sharing of alphabets.

7. Tarim Basin, Uyghurs, Uyghuristan, West Turkistan, Xinjiang

Old Chinese maps indicate a migration from Africa to China[2092] (figure 658a). Complex migrations go from China westwards, some via the Tarim Basin north of Tibet, which was a rich place for interchanges of cultures. Mummies found in the Tarim basin[2093] show evidence of connections with Europe in the neolithic period. Modern maps call this area Xinyiang, the Uyghur Autonomous Region (figure 658b), Uyghuristan or West Turkistan. In 500 B.C., the Tarim Basin was occupied by Tocharian City States also known as the 26 Kingdoms.[2094] Some maps show the Tocharians bounded by the Wusun, Yuezhi, Rong and Ordos (figure 658c). In the Han Dynasty it was part of China.[2095] Others indicate a migration in the 2nd c. B.C. of the Yuezhi into the territory of the Wusun, then southwards into Bactria and India (figure 658d).

In the North East of the basin is Yanqi (Yuezhi),[2096] linked with an ancient city-state of Agni, connected with Zoroastrianism and possibly one of the sources of the agnivamsa (fire race) in India. In the North West, is Kashgar (Kashi, Kasia)[2097] with links via Qandahar to Varinasi (Benares or Eastern Kashi) and Northern Kashi in Uttar Pradesh. The central part of the basin is the Taklamakan Desert. It is bounded by two routes of the Silk Roads. A northern route leads through the kingdoms of Turfan, Karaxahr (Kingdom of Yanqi), Kuqa, and Kashgar. A southern route entails the Kingdoms of Shanshan (Loulan, Miran), Qarklik, Qarqan, Keriya, Hotan (Yutian), and Yarkand (figure 658e).

The Silk Roads played an important role in the spread of Buddhism from India to China.[2098] Dunhuang, which is at the border between Xinjiang and Gansu Province (China) played a special role. Nearby, the 1,000 Buddha Caves of Mogao were built. These were complemented by the Western 1,000 Buddha Caves and the Eastern 1000 Buddha Caves. In



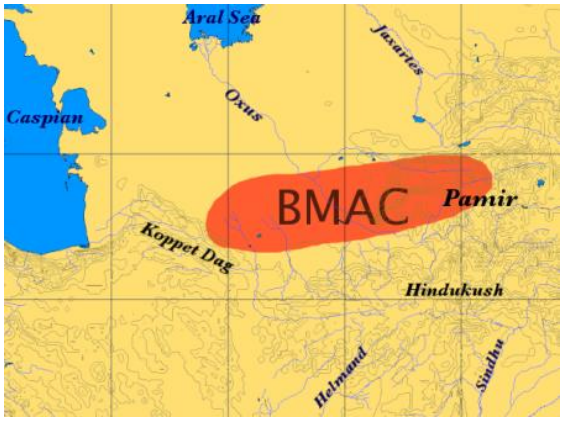


Figure 659 a-b. Indus Valley and 7 rivers (Sapta-Sindhou), c. Altyn Depe, d. Andronovo, e. Turkmenistan, f. BMAC.

this vein, 1,000 Buddha caves were made at Bezekilik, Kizil, Kumtura, and Qipan. In China the idea is continued with the Jimusa'er Thousand Buddha Caves, 1,000 Buddha Caves at Guilin, 1,000 Buddha Mountain and the 1,000 Buddha Cliff. It is also taken further with the concept of 10,000 Buddhas at Bingling, the Gorge of 10,000 Buddhas (Yulin Caves), and the Ten-Thousand-Buddha Cave (Longmen Grottoes). Thus the Silk Roads, and the Tarim Basin, aside from obvious commercial and sometimes military dimensions, take us directly to some of the most important monuments of Buddhism.

The main inhabitants of the Tarim basin are the Uyghurs, who claim this as their homeland and insist that they are independent. Chinese accounts claim that the Uyghurs stem from the Dingling and came from areas south of Lake Baikal and between the Irtish River and Lake Balkash in the 3rd c. B.C.[2099] There are striking parallels between Tengrism, Ughyur symbols and the Turkic flag,[2100] suggesting that their roots are much older. In any case, the Uighur Kingdom (850 A.D. -1250 A.D.) covered a vast area from east of Lake Baikal to the eastern shores of the Caspian Sea (figure 658c). The Uyghurs are a key to bridging East and West.

The Uyghur connections are very widespread. Their alphabets with Turkic connections include Orkhon, Sogdian (based on Aramaic according to some), Syriac and more recently Arabic.[2101] In terms of religion, they are influenced by Shamanism, Zoroastrianism, Manichaeanism, Buddhism, Nestorian Christianity and more recently Islam.[2102] There are also Uyghur-Magyar (Great Huns) connections, which are said to connect Uyghurs with Hungary.[2103]

7.1. Indus Valley, BMAC, Andronovo

One of the key sources of trade and sharing is settled civilizations. Western scholars have emphasized the ancient civilizations of Greece, Egypt and Mesopotamia, and more recently China.[2104] Larger than any of these early cultures is the Indus civilization (figure 659a-b) which "covered an area the size of Western Europe,"[2105] Eight large urban centers have been discovered: Harappa, Mohenjo Daro, Ganeriwala, Rakhigarhi, Kalibangan, Rupar, Dholavira, and Lothal.[2106] The oldest centre is Mehrgath (c.7,000 B.C.), four millennia before the earliest civilizations in the West. The Indus valley script, which some now link with Brahmi and Sanskrit, remains one of the most important proto-alphabets. There are claims that this begins in 4,067 B.C.

The larger context of the Indus valley entails 7 rivers (Sapta Sindhou), which include a Sarasvati River, with the same name as in the 3 sacred rivers of Northern India: Ganges, Yamuna, and Sarasvati. The area known as Sindh spoke Sindhou, later called Hindu.

For the purposes of our story, the Indus Valley centres are particularly interesting because of their trade connections. Mehrgarh "had contacts with contemporaneous cultures in northern Afghanistan, northeastern Iran and southern central Asia."[2107] Beads from the Indus valley, especially Lothal, are found in Kish and Ur (modern Iraq), Jalalabad (Afghanistan) and Susa (Iran)."[2108] In Harappa,"The ruling elite controlled vast trade networks with Central Asia, and Oman, importing raw materials to urban workshops. There is even evidence of trade with Mesopotamia."[2109] In simple terms, a pre-history of the spice roads is a key to understanding

Figure 660 a. Gyaur Kala (Turkmenistan), b.Takt I Sulaiman (Iran).

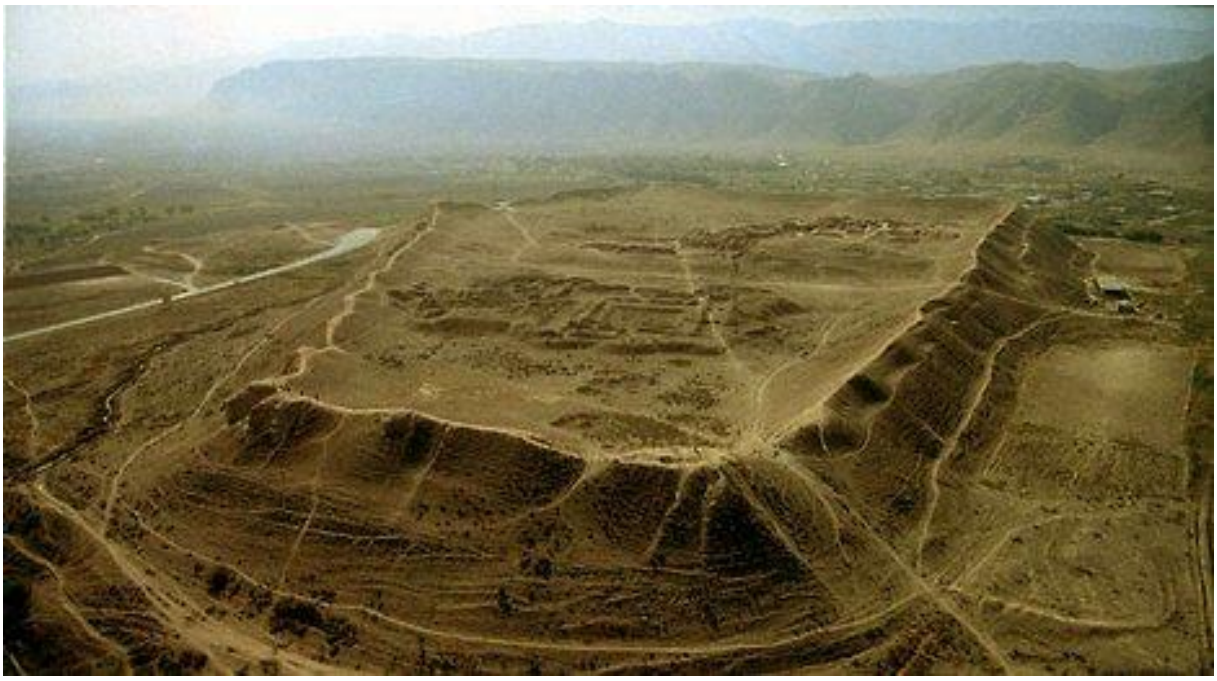


Figure 661 a. Nisi (Turkmenistan), b. Arbila (Iraq, 148,000 B.C.),

Figure 662 a. Greater Khorasan, b. Khairizem, c. Chorasan, d. Turkmenistan

early connections between East and West. In the 5th c. B.C., Sindica was also a name of a Greek colony on the eastern shores of the Black sea (figure 671e).

7.1.2. Turkmenistan

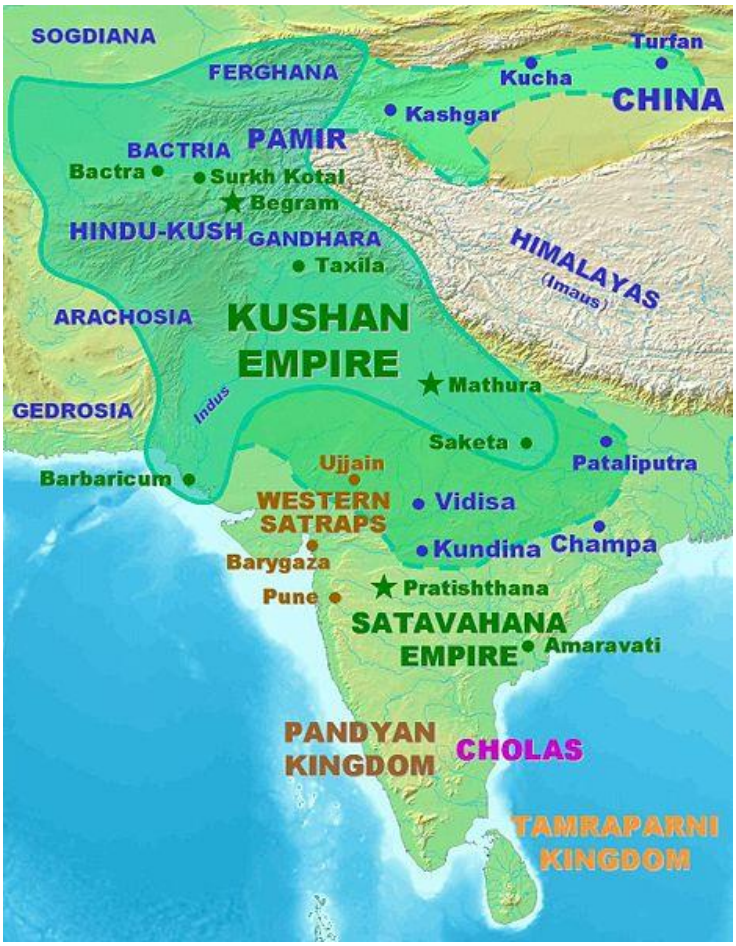
Mohenjo Daro and Harappa were linked with centres in Turkmenistan such as Altyn Tepe (figure 659c). Turkmenistan is the seat of numerous centres in Central Asia.[2110] It is associated with Oxus culture, Andronovo culture and the Bactria-Margiana Archeological Complex (BMAC). Centres include Anau, Altyn Tepe, site of one of the early proto-ziggurats; Gyur Kaula (figure 660a, Namazga-Tepe,[2111] and Gonur Tepe (figures 659e, cf. 405). These cities date to 5,000 B.C. Tepe, which means hill or mound, is often where major centres are found. This principle is found elsewhere in Takht I Sulaiman (Iran, figure 660b), Nisi (Turkmensitan) and Arbila (Erbil, Hewlêr, Horlêr, Temple of the Sun, Iraq, figures 661) and, Göbekli Tepe (Southern Anatolia), credited with being the world's oldest temple (10,000 B.C).[2112]

A recent article suggests that this site in what is now Southern Turkey, is where civilization began.[2113] This is unlikely. Orel, Southeast of Moscow, thought of itself as a centre of the world in 68,000 B.C. Recent archaological studies have revealed that Arbila, in Northern Iraq was an advanced civilization in 148,000 B.C. There is clearly a forgotten history that once linked Asia, Eurasia and the western boundaries of Europe. Turkmenistan, associated with Oxus river culture and Transoxiana is one of the pieces of this puzzle. It has a Balkan Mountains and a Balkan province, with the same name as the Balkans in the Mediterranean. Another piece of the puzzle is Khorasan.

7.2. Khorasan

Khorasan is one of the names for ancient Parthia[2114] and the name of a province in Eastern Iran.[2115] The name is linked with the god, Khors (Hors), and with Khorsabad (Dur Sharrukin),[2116] the city of Sargon II in the 8th c. B.C., famous for its 7 storied ziggurat. In the course of the ages, there are many variant names: Chorasan, Charasmia, Horesm, Horasmians/Horezmians, Kharesmia, Khorasmii, Khurassan, Khwahresm, Khwarezm, Khorasmii, Khorezm, Mā warā an-nahr, Xorazm, xwarāsān. A literal translation of Khorasan is Land of the Sun, suggesting an association with the sun race (suryavamsa) and as such complementary to Nuristan, Land of the Moon, and the moon race (chandravamsa).

This solar connection is one dimension of Khorasan. There are also connections with the moon race. The variants Khairizem, Khvarizem are linked with the Messagetae (figure 662b) or Massagetae, also called Masguts, Massagetes, Ma-Saka (Moon people), linked with Saka tigra-khauda. They move to Massaghetia on the West bank of the Caspian, which becomes Caucasian Albania (Albaniya) and is today Azerbaijan. The Masgut alphabet is Massageticum, one of the 72 sacred alphabets, looks runic, and has parallels with Geticum of the Getae, Gothicum, and Scytho-Sarmatian. The Chinese name of the Masguts is Shen-shen/Ta Yue-she or Yuezhi. So this branch of the tradition, linked with the lunar race, connects China, Iran and the West via the Scythians, Sarmatians (cf. figure 652) and Goths.
There are also divisions of Khorasan such as Razavi Khorasan, with its capital in Mashad,



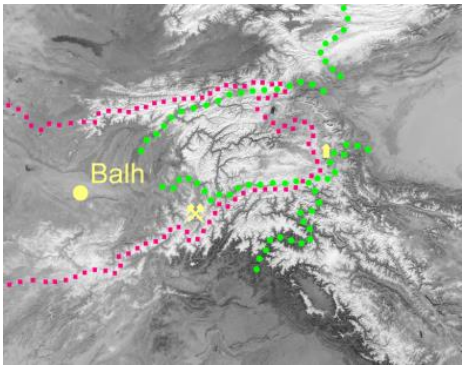


Figure 663 a. Greco-Bactrian Kingdom, b. Kushan Empire, c. Balh (Balkh) in Balhara Empire.

and North Khorasan. Ancient Khorezm was also called Karakalpakstan and is linked with the Khanate and city of Khiva in Uzbekistan (Uzbek: Xiva / Хива; Persian: خیوه / Khiveh; Russian: Хива) and also Russian, jiva (a Sanskrit word for life, cf siva, shiva, ziva).

A third connection is with the fire race (agnivamsa). Greater Khorasan[2117] (figure 662a) covers a much larger area including Eastern Iran, much of Afghanistan, the whole of Tajikistan, and sections of Turkmenistan and Uzbekistan. When Zoroaster left India he founded Jurjan[2118] (also called Astarabad and Gorgan), on the east side of the Caspian sea. Zoroastrians were called Khorasanis or Sanjanas. Sanjan is "the Sanskrit word for 'Creator', and thus the stock epithet of Brahma."[2119] San is often used for three or thrice and Sanskrit "jana," is also a word for born. Hence, sanjana can also mean thrice-born.

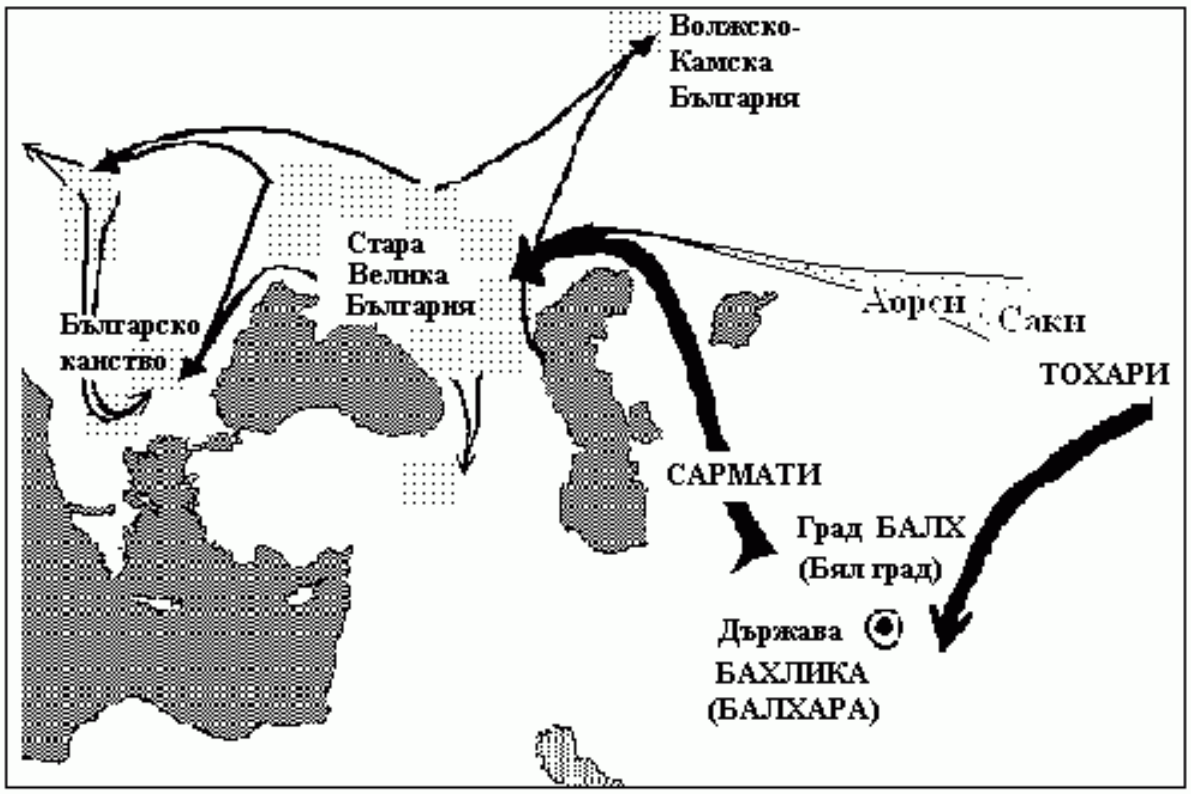
The Persian word, sanjan, in Chinese is Xinjiang (Tarim Basin), which was once part of Khorasan, which may explain the town of Agni (Sanskrit god of fire) in Yanqi. There is a town of Sanjan in Khorasan, in Gujarat, and there are towns of Sangan in Afghanistan and Pakistan. Sanjan in Gujarat is specifically linked with a Parsee Atash Behram fire in the Zoroastrian tradition. Hence, the paths of Silk roads (figures 647, 656), which linked China via the Tarim basin with the shores of the Mediterranean, also connected a series of countries mainly to the North of old China, of India, and the great Persian empires. They linked Eastern Turks, Western Turks and Turkey. They covered trade routes, strategic military routes and also entailed major religions. They brought Buddhism from India to China and Japan. They brought Zoroastrianism and the Essenes to the Mediterranean. Surya and Asuyra led to Syria and Assyria, Suristan and Asuristan, seat of the Assyrian Church of the East, birthplace of Mani and Manichaeism.

8. Afghanistan, Bactria, Eastern Iran, Pakistan

Historically, one of the richest areas for such sharing of cultures and alphabets in the context of migrations and invasions is Afghanistan which, as noted above, is closely linked with the Bactria-Margiana Archaeological Complex (BMAC, §7.1) and larger areas such as Khorasan (§7.2). Archaeological evidence at sites such as Aq Kupruk[2120] goes back 50,000 years.

Baktria occurs as a distinct region in the 3rd Millennium B.C.[2121] By 500 B.C., this area is part of the Persian Achmaenid Empire (figure 648b).[2122] Both Darius and Xerxes exiled Greeks to Bactria.[2123] Alexander the Great arrived in 329 B.C. The Bactrian Empire stretched (figure 663a) from Sogdiana in the North and the Ferghana Valley in the Northeast into what is now Pakistan in the East, bordered on Gedrosia in the South and what is now Iran in the West. From 322 B.C.- 185 B.C. Bactria became part of Mauryan Empire of India under the King Ashoka, who coverted to Buddhism.

This picture changed with incursions from the North. From c. 200 B.C. to 400 A.D. the advent of Saka tribes led to an Indo-Scythian Empire (figure 670a), with N. Sakas to the North and Indo-Parthians to the West.[2124] One account describes the Yuezhi moving westwards in 176 B.C. displacing the Wusun who move to Bactria by 120 B.C. and into India by 30 A.D.



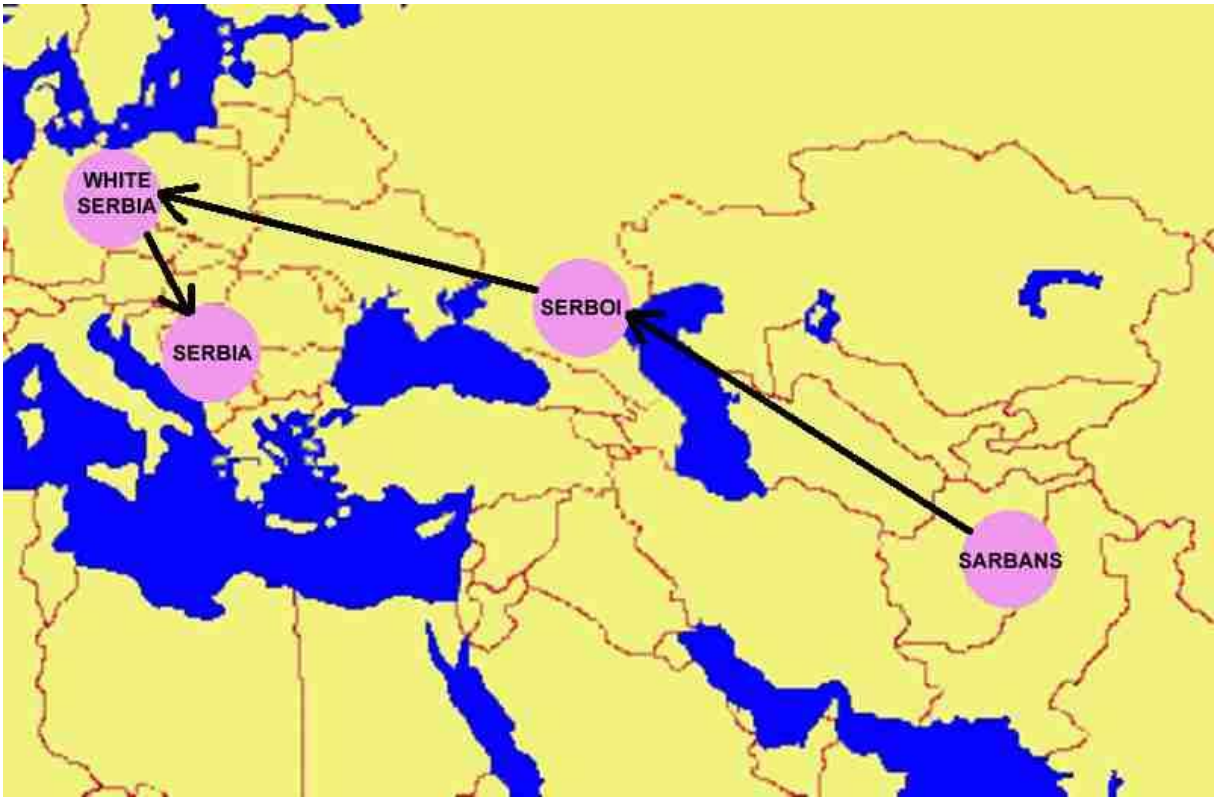


Figure 664 a. Sarmat Migrations, Sarban Migrations

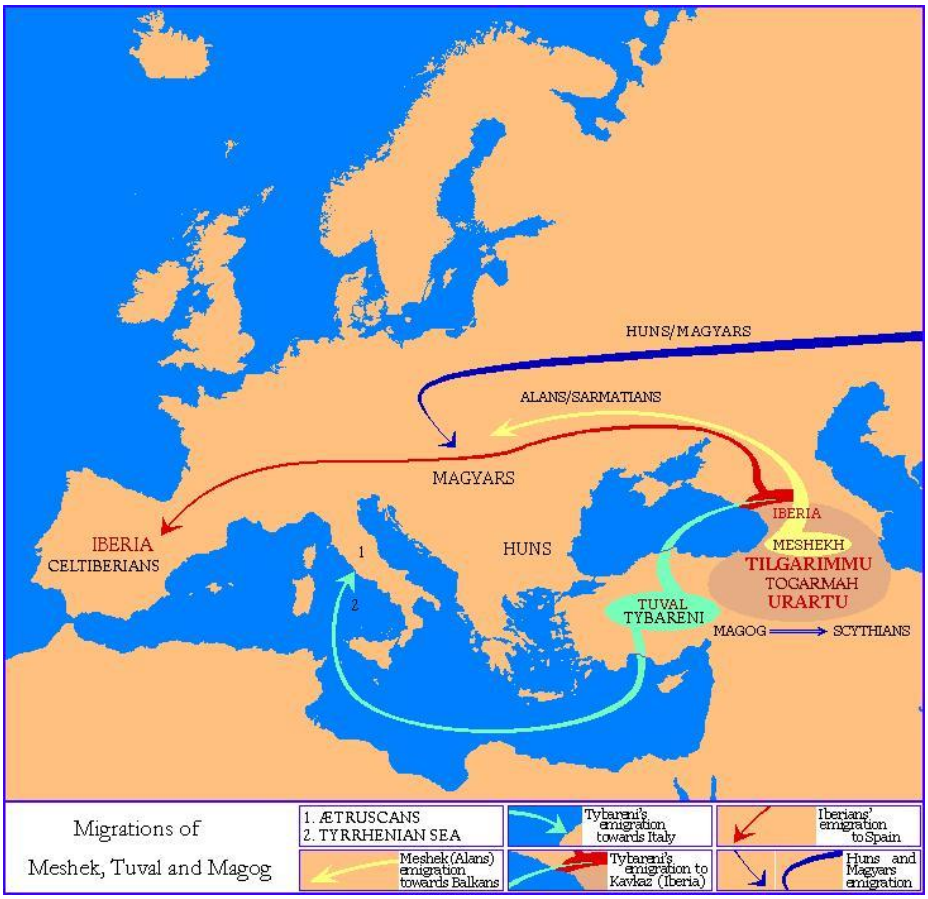


Figure 665 a. Bulgar and Croatian Migrations, b. Migrations of Meshek, Tuval and Magog

A MAP OF COLCHIS IBERIA ALBANIA and the Neighbouring Countries
SARMATIA EUROPÆA
SCYTHIA
SARMATIA ASIATICA
THE EUXINE SEA
THE CASPIAN or HYRCANIAN SEA
ASIA MINOR
ARMENIA
MEDIA
COLCHIS
IBERIA
LAKE or PALUS MÆOTIS
Gulph of Carcina
Cimmerian Bosphorus
Melanchæni
Scymnitæ
Jaxamatæ
Siraces
Pfesians
Tyrambes
Ariæcæ
Zinchi
Amazones
Orineans
Serbi
Alani
Olondæ
Udini
Coli
Moschi
Cercetus
Coraxi
Didurí
Dioscurias or Sebastopolis
Lazi
Trebizonde
Sacapena
Caranitis
Sophene
Cambysene
Comisene
Phanene
Gogarene
Otene
Artaxata
Soducena
Orchilene
Triare Region
Armozica
Armazica
Mosyni
Chalybes
Tibarenia
Colchis
Albania
Mosch
Thalia
Mosa
Albanus R.
Cambysus R.
Cabalaca
Gaspara
Barsuca
Mouths of the Rha
Mouths of the Ionic
Mouths of the Phasis
Mouths of the Tanais
Sinda
Sindi
Hypanis
Borysthenes
Tyras
Tanais
Maeotis
Bosporus
Chersonesus
Tauricus
Theodosia
Cimmeriorum Prom.
Symbolon Port
Parthenium Promont.
Olbia
Carcina
Chersonesus
Tyrambe
Gerrhus
Sindi
Hypanis
Borysthenes
Tyras
Tanais
Maeotis
Bosporus

(figure 658). As a result, the Northern part of Greco-Bactria is renamed Tocharistan.[2125] A branch of the Yuezhi (figure 663b), the Kushans, leads to the Kushan Empire (30-375 A.D.). This brings a loss of the northern (Sogdiana) and western (Trapuria, Traxiane) limits of the earlier empire. At the same time, it brings gains in the South (Gedrosia) and the West (the whole of the Indus Valley and much of Northern India as far as Saketa (Ahodhya, capital of the solar race in the Ramayana, modern day Oude near New Delhi). In modern terms, the Kushan Empire includes a small part of Uzbekistan, a large part of Afghanistan, the whole of Pakistan and a section of India.

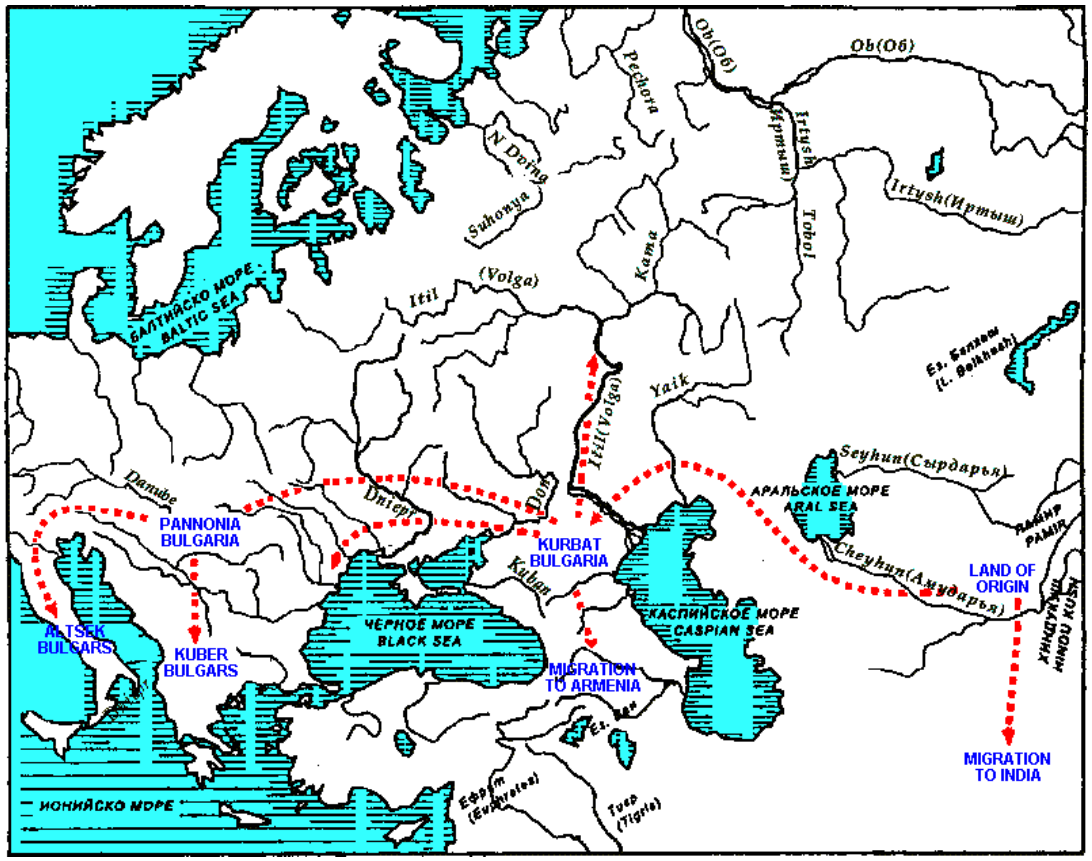
Under the Sassanid Empire (Eranshar, 224-651 A.D.), portions of Afghanistan are again under Persian rule. In the 4th and 5th centuries, the lower portions of former Bactria come under the Kushanshas (Indo-Sassanids) while the upper portion becomes the Kidarite Empire linked with the Ki clan, the Ki-To-Lo and Uar people. Next (420–567 A.D.), a nomadic confederation from North of the Great Wall, variously called the Hoa-Tun, the Hepthalites, Ephthalites and the White Huns re-unite Bactria, Sogdiana, and the Ferghana Valley. They speak an East Iranian language. By 600 A.D., a much smaller Tokharistan is under the aegis of the Hephthalites in the North. The rise of the Rashidun Caliphate (Medina, Kufa, 632-661 A.D.) introduced the Islamic period, which saw Kabul Shahi and later Hindu Shahi in charge of the area that was once Bactria.

The details of border problems are clearly not our concern. But even this summary of several millenia in almost a page offers a glimpse of how Bactria (Afghanistan) is a crossroads in every sense of the term. It linked with the South (India), East (China via Xinyiang), the West (Persia, Greece, Egypt), and the North (Sogdiana, Tian Shan, Altai and Orkhon Valley.

9. Caucasus

The various migrations are often described as if they massive invasions by barbarians rushing from Asia to Europe. Maps typically show a stop along the way. For instance, Sarmat(ian) migrations begin in Balkh, move to the Caucasus and then continue to Europe (figure 664 a ff, cf. 663c). In Pakistan and Afghanistan, a Pashtun tribe of Sarbans are said to have moved to the Caspian en route to Europe (figure 664b) becoming the Serboi and then the Serbians. Bulgar and Croatian migrations follow a similar pattern (figure 665 a). Other groups such as Meshek, Tuval and Magog are said to have begun in the Caucasus and then moved westwards (figure 665 b).

This so-called stop along the way became one of the great meeting points between sedentary and nomadic cultures. By the 5th century B.C.[2126] Sarmatians had settled in the Northern Caucasus (Ciscaucasia) in what became known as Sarmatia Asiatica (figure 666, cf. 649-650). It covered the eastern Pontine steppe, the ancient lands of Colchis, Caucasian Iberia and Alabania (later Georgia). The Northern portion became Alania and subsequently Ossetia. The important role of this area in the development of tamgas and kuni hieroglyphs in relation to early alphabets was explored earlier (Appendix 1).



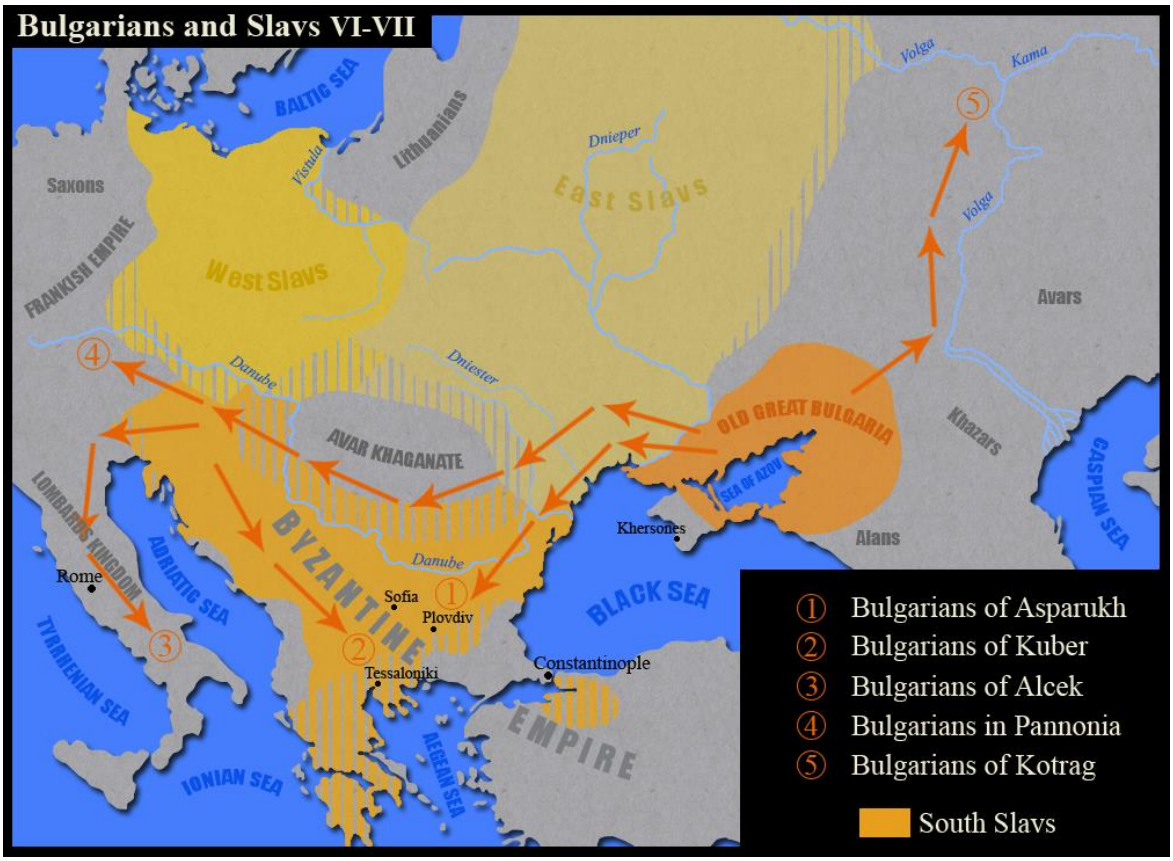


Figure 667. Bactria, Bulgarian Empires, Thracians

10. Black Sea

Many ingredients of the melting pot of cultures in Bactria (Afghanistan) recur in the Black Sea area, which plays a pivotal role in trade, exchange, meeting, sharing. Its ports link with Venice, Miletus, Ephesus, Tyre and other key cities of the Mediterranean. Its modern coastline entails Russia, Georgia, Turkey, Bulgaria, Romania (Byzantium) and the Ukraine. A brief glance at these countries and their peoples will help to understand further links in the geography and routes of languages and alphabets. Four main groups are involved: the Bulgars, Getae, Scythians and the Rus who lead to modern day Bulgaria, Romania, Ukriane and Russia respectively.

10.1.Bulgars, Bulgarian Empires, Thracians, Bulgarians

In some Christian accounts, Bulgar is simply one of the twelve sons of Japheth.[2127] The names and endonyms connected with Bulgars point to at least three connections with the East.[2128] One of these is China as evidenced by names such as Bu-gu, Pu–ku, and Bao-Guo.[2129] A second is linked with the Orkhon valley and the Altai Mountains. Khan Khubrat (meaning Wolf) belongs to the Dulo Clan,[2130] with its phoenix-like bird and has also been linked with the Turanian Onoguri.[2131] A third source is a Balhara Empire with a capital in Balkh (figure 663c), which is described as the Land of Origin of the Bulgarians (figure 667a). Belendzher (Balanjar) on the Caspian Sea is also called Bulkhar-Balkh. This suggests that the journey from Balkh (Bactria) went via the Caspian[2132] and also explains links with Ossetia and Alania. As evidence of these Bactrian roots, scholars have identified 2,000 words which Bulgarian shares with Afghan languages (Pushtu, Pamirian Languages and Farsi-dari).[2133] They have also noted that Bulgarian kuni hieroglyphs,[2134] have parallels to Sarmatian and Tengric tamgas.

"Ethnically, the Bulgars comprised Turkic and probably Scytho-Sarmatian elements."[2135] This helps explain why the 132 Scytho-Sarmatian runes and 132 Bulgarian runes are effectively identical (figure 36), which leads to the proto-Bulgarian alphabet and later, via Slavic influence, the Bulgarian cyrillic alphabet. Scholars have also drawn attention to Alano-Bulgarian Runes[2136] and shown connections between Alanic, Glagolitic and Cyrillic (figure 449).[2137] There are Sarmato-Alanians and there is a region: North Ossetia-Alania. The Ossetians in turn claim to be descendents of the Ancient Scyths, Sarmats and Alans.[2138] The Bulgarians also claim a direct link with the Scythians and with the Chuvash language[2139] confirmed by links between ancient Bulgarian and Chuvash alphabets (figure 36). There are also references to Hunno-Bulgarians. Hence, the Cyrillic alphabet, linked with Cyril and Methodius in the 8th century, has more ancient roots via Jerome, Macedonians, Chuvashians, Ossetians, Alans, Huns, Scythians, and Sarmatians.

While there are the usual debates about details, the big picture of the Bulgar migrations is fairly straightforward. The Proto-Bulgars arrived in the area above the Black Sea in the 2nd century. There were Bulgar tribes linked with the Avars (Kutrigurs) and with Göktürks (Utrigurs). In 632 A.D., Khan Kubrat united these two clans, defeated the Avars and formed

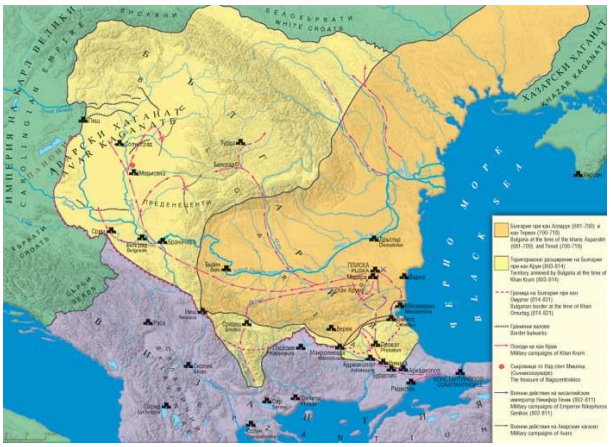


Figure 668 a . Bulgarian Khanate, First Bulgarian Empire, d. Thrace and Bulgaria.

an Onogundur-Bulgar Empire of 10 tribes, called Kubrat Bulgaria or Old Great Bulgaria. Kubrat had five sons: 1. Asparukh went South and founded what is now Bulgaria; 2. Kuber went further South to Sirmium (Sremska Mitrovica) in what is now Serbia; 3. Alcek went further westwards into Italy; 4. Batbayan went to Pannonia; Kotrag went North to the city of Bolyar, which went on to become Volga Bulgaria (figures 667b, 668).[2140]

The new empire was much more than a union of foreign tribes. It brought new influences to five areas, which had well-established indigenous traditions. Already in the 5th millenium B.C., there were local Hamangia, Varna and Vinca cultures. The Vinca runes and Vinca script found on the Pliska rosette, are identical with those of the Hunno-Bulgar Oguz Kutriguri. Hence, the Bulgars may have reinforced earlier connections between indigineous cultures and Tengrism and shamanism of the Tian Shan and Altaic mountains.

Around 500 B.C., another indigenous group, the Thracians, formed the Odrysian Empire[2141] including parts of modern day Romania, Bulgaria, Greece and Turkey. The Odrysian Thracians, as mercenaries for the Persians, were both threatened and influenced by the Persian Achmaenid Empire.[2142] According to Herodotus, the Thracians covered an area from the Mediterranean (Northern Greece and East coast of Turkey through middle Europe to the Baltic sea (figure 669a).

In the 5th century B.C., Dacians as Thraco-Romans, linked with the Daco-Romans (Dacians and Getae), came under Roman influence. In the latter 4th century B.C. the Odrysians were subjugated by Alexander the Great, continued as both Thraco/Byzantines and Thraco/Romans. The Thracians were thus a meeting point for Persian, Greek and Roman cultures. Modern Bulgaria is thus a combination of three main tribal groups: Slavs, Bulgars and Thracians (Thraco-Romans/Thraco-Byzantines).[2143]

In narrow terms, the story of the Bulgars focusses on the formation of the Bulgarian Empire, the Bulgarian Khanate, then Bulgaria linked with Thrace and Byzantium and then the Bulgarian nation as we know it today. Although Bulgaria eventually accepted Cyrillic, they have retained awareness of older traditions linked with proto-Bulgarian, Scytho-Sarmatian and Hunno-Scythicum.

In broader terms, the Bulgars play an important role in helping define boundaries and identitites of neighbouring countries. For instance, the Ak Bulgars, occupying the area east of the Black Sea, which has variously been Sindica, and is now Russia, also maintained a memory of Eastern roots. By contrast, the Kara Bulgars (Black Bulgars, figure 668a -b) occupy the area North of the Black Sea, which later becomes Khazaria, then Kievan Rus and and is now the Ukraine. It becomes the basis of the East Slavs, one of the centres of Orthodox Catholicism and a strong supporter of the Cyrillic alphabet as introduced by Saints Cyril and Methodius, often denying older roots which the Bulgarians have maintained. In this context, the West Slavs are notably Poles, Czechs, Slovaks.

Meanwhile, the Volga Bulgars, occupy an empire that runs parallel to Kievan Rus. As Russia, expands, the area East of Moscow, becomes the East Slavs in a new sense and the East Slavs of the Rus states now become the West Slavs in the Russian Federation.[2144]

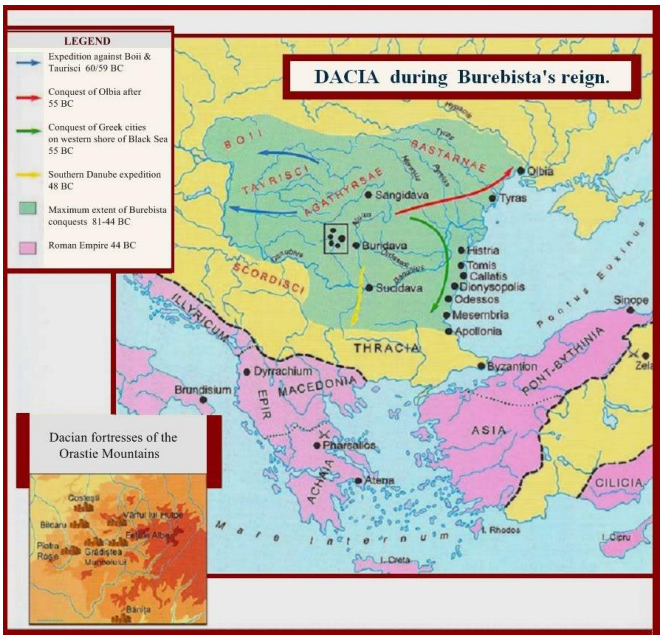


Figure 669. Thracians, Getae , Dacians and Romania.

9.2. Getae, Dacians, Byzantium, and Romania

In the 5th century B.C., Thracia stretched from the Mediterranean to the Baltic. Subsequently it was divided into three areas: "southeastern Bulgaria (Northern Thrace), northeastern Greece (Western Thrace), and the European part of Turkey (Eastern Thrace)."[2145] By the 2nd century B.C. it was a small country along the south western coast of the Black sea (figures 669 a-b). Today it is Bulgaria. Above Bulgaria, in the area now covered by Romania, were the Getae and the Dacians. Some maps distinguish between the Daci and the Daci Roxolani (figure 669c). Other maps refer to Sarmatae Roxolani in nearly the same area (figure 669 d).

Among the Greek tribes of the Dacians and Thracians, are the Thracian-Scythians (Agathyrsi, forest people),[2146] who are also linked with Romania. The "Dacians were in part Sarmatians and the Getians were mostly Scythians."[2147] Others claim that an ancient Daco-Indian was the basis of the Romanian language.[2148] Some have linked the Dacians with the Daxia or the Da-Xia tribe in what is now Afghanistan and with Dak-Sha as in Daksha Prajapati, an Indian God of Creation.[2149] Accordingly, wolf-headed dragons, called Dracones, become standards of the Dacians and Thracians. Some versions are called Sus and reflect the two principles of Persia (figures 148a). In all these claims, the Dacians are a link between Asia and Europe.

Mansion (1931) claimed that the Scythians and Cimmerians were tribes of Israel.[2150] Others link the Dacians with nomadic peoples such as the Cimmerians, Scythians and Sarmatians.[2151] The Scythians and Sarmatians are associated with the Getae, the Massagetae, the Sauromatae, and later the Alans, Avars and Huns.[2152] There are references to Geto-Dacians,[2153] Daco-Thracians, Thraco-Illyrians, Dacian-Sarmatians, Daco-Scythians, and Daco-Bactrians.[2154] Scholars have noted that historically such names were often used rather loosely.[2155] There are also Sinaia lead plates which some link with a Romanian royal horde. Although their authenticity is contested, they entail an Alphabet Get with 22 Letters, which has been compared with runic scripts at Tartaria (4,000 B.C.), the Sumerian alphabet (3,200 B.C.)[2156] and Geticum. The Romanians thus retain links with Eurasian alphabets.

In the 3rd century, Romania became the Eastern Roman Empire (Βασιλεία Ῥωμαίων, Basileia Rhōmaiōn, Imperium Romanum, Romania) and in the 14th century it became the Ottoman Empire. In the North,Varangian connections link Uppsala in Sweden via the Dvina and Dnieper rivers and the Black Sea with Constantinople (cf § 9.3.4). Hence, there are Balto-Slavic cultures and languages.[2157] While, Thracians, Dacians and Bulgars play a role in this interchange of cultures, languages and alphabets, Scythians probably play the most significant role.

Sakas and Scythians

The Scythian heritage is complex and were discussed elsewhere (cf. Appendix 1). Their roots are said to go back tens of thousands of years.[2158] Their presence around the Black Sea goes back to c.1000 B.C. on territory now called the Ukraine (figures 670-671). Yet the Ukrainians typically deny a direct link between their alphabet and Scythian alphabets.[2159]

Archaeological evidence is clearly traceable to c. 900 B.C. The Indo-Scythians or Saka

Figure 670 a. Scythians in Middle Asia. b. Indo Scythians, c Scythian and Parthian Empire, d. Scythians- Sarmatians.

appear in the 2nd c. B.C. (675a) European sources claim that the Scythians and Saka are identical.[2160] Zoroastrian sources claim that they are fundamentally separate.[2161] Some claim that the Scythians did not know writing.[2162] This ignores the evidence of Scytho-Sarmatian (figure 36) and Hunno-Scythian alphabets (figure 542).[2163] Others link Scythian with a form of Iranian Sanskrit.[2164]

Sarmatians

Linked with the Scythians are the Sarmats or Sarmatians, described as an Iranic people (figure 670c). There are debates whether Sarmats and Sauromatae are synoymous or distinct.[2165] They were originally North of the Aral Sea. By the 6th c. B.C. there was a province of Sarmathia north of what is now Georgia.[2166] From the 3rd to the 1st c. B.C. there were waves of Sarmatians who occupied the area north of the Black sea. On the lower west coast of the Black Sea were the Sarmatae Roxolani in what is now Bulgaria. (figure 671c- e). In the 17th century Russia was described as Sarmatian Europe.[2167]

At its height, the Scythian Empire, ranged from Asia to the boundaries of Europe (figure 670c). Some idea of the vastness of the area covered is given by Scythic burial places in Pazyryk in the Altai Mountains, Saka tribes (Dahae) between the Aral and the Caspian Sea and Scythians north of the Black Sea. The Scythians are of great interest for our story because they may be a key for explaining a) the passage from Siberia (where they are Sakas) southwards to India and b) in understanding runic links between Middle Asia, Europe and the Celtic peoples of the British Isles. There were, for instance, Keltoscythai.[2168] In any case, their name is directly connected with a series of Eastern European languages that have links with the Indian subcontinent (table 125). The Sakas are also linked with Buddha Sakyamuni.

There were a number of Scythian tribes. Four are often mentioned.[2169] The group that came South from the Pamir mountains in Tajikistan were called Amyrgian Scythians or "haoma-worshipping Scythians" (Saka haumavarga): i.e. they worshipped the haoma, called soma in Sanskrit, connected with moon (Soma) and the elixir of immortality (amrita), generally agreed to be some form of hallucinogenic substance (cf. Appendix 2). Some connect this group with the Massagetae located on the the eastern shores of the Caspian Sea[2170] and around the Aral Sea (also called Saka Tigraxauda).[2171] In North-Western India, there was a group called the Indo-Scythians (figure 670a) who, between the 2nd c. B.C. to the 4th c. A.D. had an empire that included much of Pakistan and Afghanistan. In eastern Iran, there was Sakastan[2172]

Scythian	Pashto, Ossetian		
Scythian, Sarmatian	Scytho-Sarmatian, Chuvash	Proto-Bulgarian	Bulgarian
Scythian,Sarmatian,Getian		Dacian	Romanian
Daco-Indian		Dacian	Romanian
Thracian-Scythian	Agathyrsi	Thracian	Romanian
Hunno-Scythian		Szekely Runes	Hungarian
Scythian, Getian, Thracian	Massageticum, Geticum	Gothicum, Gothic	German[2173]

Table 125. Some links between Scythian and other languages.

Figure 671 a. Scythians around the Black Sea, b. Scythian Invasions, c. Khazaria, d. Ukraine, e. Sindica.

also called Sistan described on maps c. 100 B.C. (figure 670b). North of the Achamaenid Empire and beyond Sogdia, there was a large territory connecting East and West, including Indo-Iranic people and Iranic people (figure 670c), especially the Yuezhi (Kushan), Sarmatians and Scythians (Sakas).

9.3.1. Scythians beyond the Sea

Directly North of the Black Sea[2174] are the Scythians beyond the Sea (saka paradraya). A detailed map (figure 671a) reveals that these include at least four subdivisions: Royal Scythians in the South, Scythian nomads above them, Scythian farmers in the North and Scythian ploughmen in the West. The Scythian nomads travelled south to Assyria, Babylonia, Mesopotamia, Palestine and Egypt via Vladikavkaz in what is today North Ossetia-Alania (figure 671b). This area above the Black sea later becomes Khazaria[2175] and corresponds to present day Ukraine (figure 671 c-d).

The area around the Black Sea thus entails a series of intermingling tribes and cultures. The South Coast was linked with Bythnia and Pontus. There was a Venetian colony at Paphlagonia. Today it is part of Turkey. The East coast, was the Greek province of Sindica. In the Roman Empire it was occupied by the Maeotai, Aorsi, Siraci and Alani.[2176] It was subsequently part of Khazaria.[2177] By 800, there were Ak Bulgars. By 1000, it had become part of the Volga Bulgars. Today it is part of Russia.

The North coast includes Taurica now the Crimea. The mainland was occupied by Scythians and Sarmatians, became Old Great Bulgaria, Khazaria, the place of the Kara Bulgars and is now the Ukraine. The West coast, initially Thracian became linked with Dacia, Moesia, Balkans and Thrace. The area became Greek colonies c. 500 B.C.[2178] The Costoboci and Carpi tribes had Iranic influence. It was then the area of the Bulgarian Khanate and is now Romania and Bulgaria. In the Middle Ages, some of the peoples who lived North of the Black Sea such as the White Croatians and White Serbs move South to what later becomes Crotia, Serbia, and Yugoslavia. Thus the Black sea peoples and Mediterranean sea peoples again interact.

The details of shifting boundaries are not our concern. Striking are parallels between names in the East and the West. Kush in Africa is paralleled by Hindu Kush in India. The Caucasus in Europe are matched by the Caucasus Indicus (Hindu-Kush). The Balkan Mountains in Europe are matched by the Balkan Mountains of Turkmenistan. Iberia, now associated with Spain was also a state East of Colchis between the Black Sea and Caspian owned by Georgia, sometimes called Caucasian Iberia. Albania in the Balkans was paralelled by the Kingdom of Albania (Albaniya or Caucasian Albania) east of Armenia.[2179] There were not only routes linking East and West: there were also names of cities (e.g. Alexandria), mountains, provinces and even countries connecting East and West.

Hence, there emerges a coherent pattern of ever new combinations of tribes, languages and alphabets. The trends that brought a Greek presence in Bactria and environs, first via Cyrus (e.g. Cyropolis) and later via Alexander the Great, entail Sindhis (Hindus), Thracians, Dacians, Bulgars, Sakas and Scythians, who later form key provinces and countries around

Figure 672 a. Varangian Trade Route, b. Rus States, c. Volga Bulgarian Empire

the Black Sea: namely, Sindica, Thracia, Dacia, Ukraine, Romania and Bulgaria and Russia.

9.3.4. Rus States

The so-called steppe routes linked with the Volga and Varangian trade routes (figure 672a-b). These Northern routes connect the Scythians, Sarmatians, Massagetae, Getae, Alans and Avars with Europe. They also linked Asia, via the Mediterranean and the Black Sea to the Slavic and Baltic worlds.

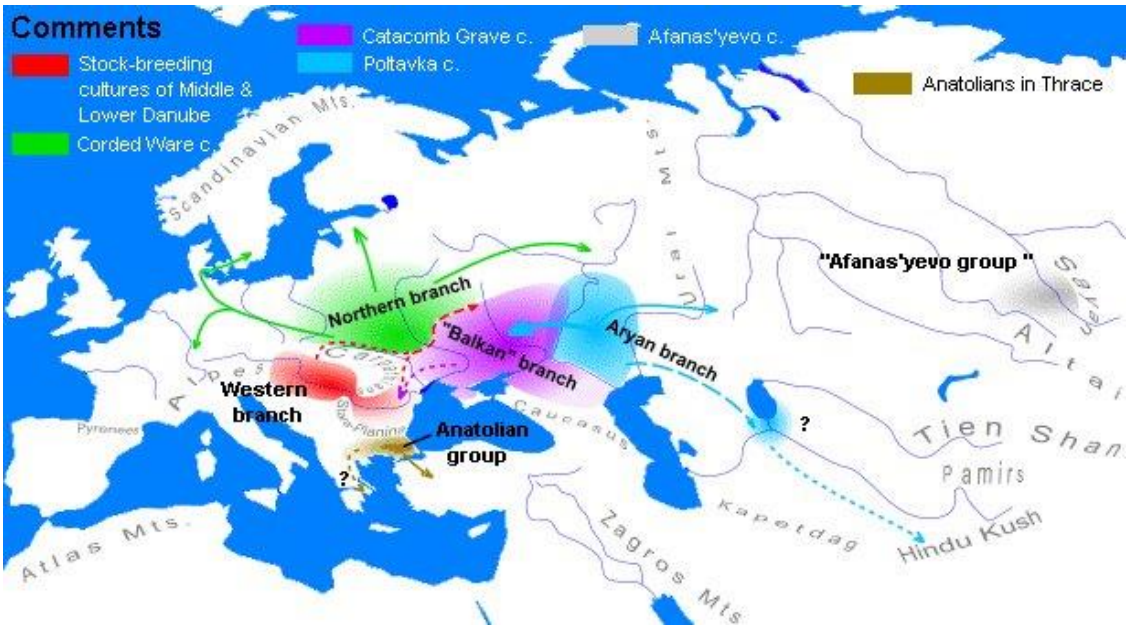
Western accounts (figure 672a)[2180] of the Rus' people typically describe the early history of the area in terms of Varangian influence whereby Vikings, mainly from Sweden (Upssala) moved southwards from Ladoga, and Novgorod to Kiev, the Black Sea and Constantinople (today's Istanbul). In this version, the civilizing movement comes from a Scandinavian North. Byzantium almost certainly played an equal role in this process. The North-South axis is simultaneously a South-North axis.

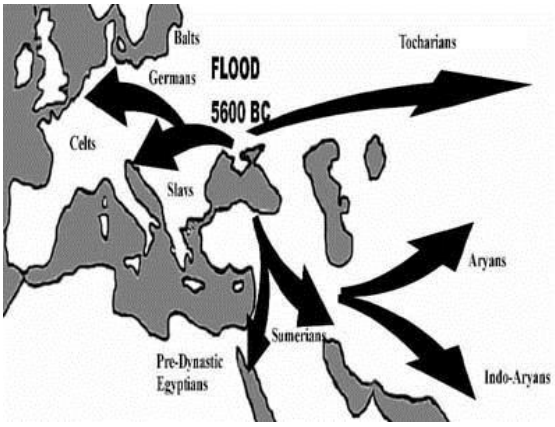
These are parts of a more complex story. A closer look at mediaeval accounts reveals that there were movements from Poland in the West (1015), by Cumans from the East (1055) and a Northern movement from Polotsk[2181] to Pshkov (1065) and to Novgorod (1066): i.e. in the same years that the Normans moved northwards from France to England. If Kievan Rus[2182] is influenced by Vikings from the North, it also influenced and gradually inspired the Northern Rus' states to define their own regional and later national identities.

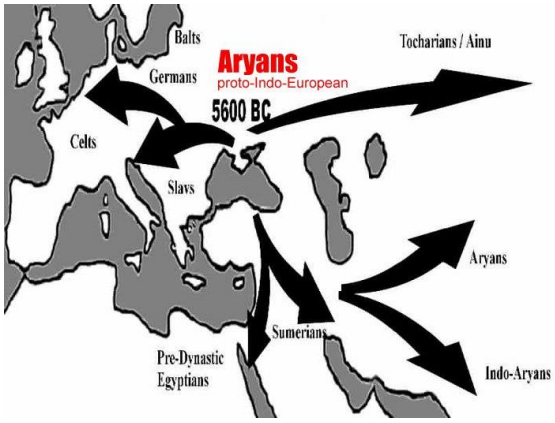
From this emerge multiple Russian identities. One is Kievan Rus which began by integrating three earlier tribes: the Venedi, Sclaveni and the Antes.[2183] At its height, Kievan Rus stretched from the White Sea in the north to the Black Sea in the South. In the 5th c. B.C., the Thracians had occupied the same area from the Baltic to the Black seas (figures 669, cf. 671a). From the 13th to the 15th centuries this area is incorporated in the Lithuanian State.[2184] Later Kievan Rus "shrinks" to the Ukraine and above this are the Northern Rus'States (the principalities of Smolensk, Potolsk, Pshkov and Novgorod). Later still, these become part of Russia, while Potolsk becomes part of Belarus. The area to the East was once the Khanate of the Volga Bulgars. In the greater Russian picture, what had been the eastern Slavs become the Western Russians and the former Volga Bulgars become a starting point for Eastern Russians.

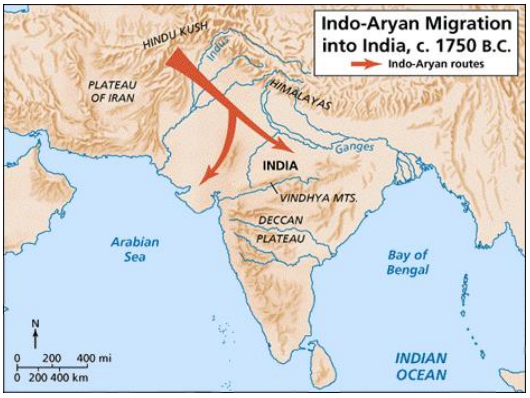
With the celebration of the 1150th anniversary of the Russian State (2012) there was renewed enthusiasm for discovering the roots of Russia and Rus. The recent version of this story clearly begins with the founding of Izborsk and Smolensk in 863. But there are older roots linked with discussions of a Slavic Homeland. These are also affected by nationalism such that Ukrainians, Bulgarians, Russians and Belorussians have their own versions. For the neolithic period, they entail a number of branches: Western, Northern, Balkan, Aryan branches as well as Anatolian and Afanas'yevo groups in Thrace and Siberia.

In addition, they entail a series of cultures: Catacomb Grave, Cernavoda, Corded Ware, Globular Amphora, Poltavka, and Stock-breeding cultures of Middle & Lower Danube as well as various culture hypotheses: e.g. Chernoles, Danube, Lusatian and Milograd (figure 673a).[2185]









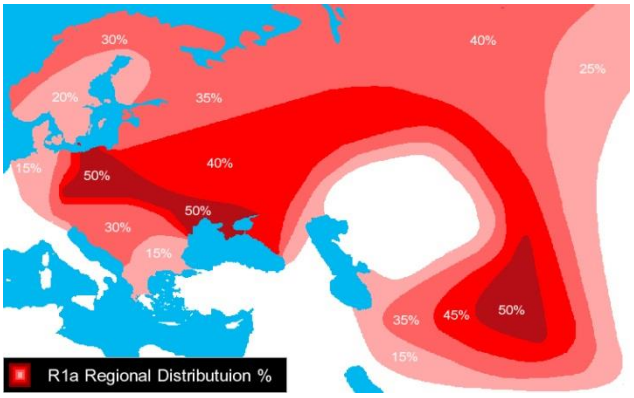


Figure 673 a Neolithic cultures and branches, b-c. Flood and Aryans, d. c. Indo-Aryan Migration c.1750 B.C., R1a Regional distribution.

The Slavic homeland is part of larger discussions of Indo-European homelands and quests for an original homeland (Urheimat) and Proto-Indo European theories. Simplified versions link the year 5,600 B.C. with Aryan migrations and proto-Indo European and link the same year with a great flood.[2186] This is supposed to have led to Indo-Aryan migration into India c. 1750 B.C. (figures 673 b-d), which supposedly brought civilization to the area.

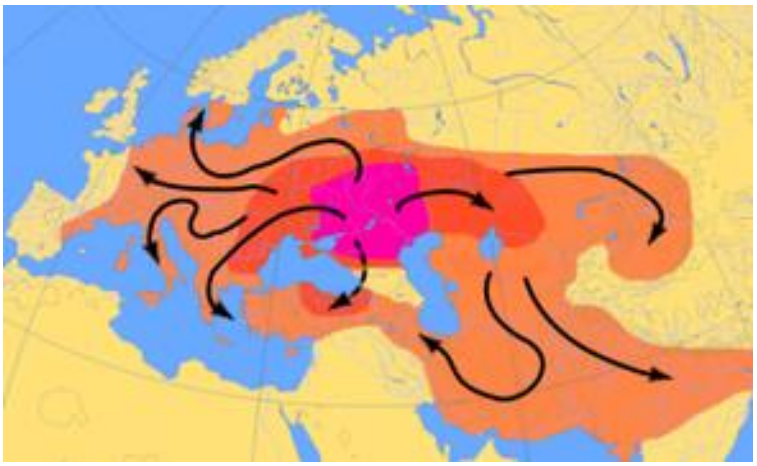
There are three fundamental problems with this theory. First, Haplogroup frequencies of R1a, which are meant to confirm the theory (figure 673e), do not show India.[2187] They show a 50% concentration in two places: one in Iran linked with Aryans (Aria, Ariana) and Scythians (Sistan, Sakastan), the other above the Black Sea also linked with Scythians. Second, the Indus culture had reached a level of high civilization by 7,000 B.C.: i.e. 1,400 years before this purported European flood and Aryans.[2188] Third, the Indians have their own account of the Indo-Europeans with a completely different timeframe:

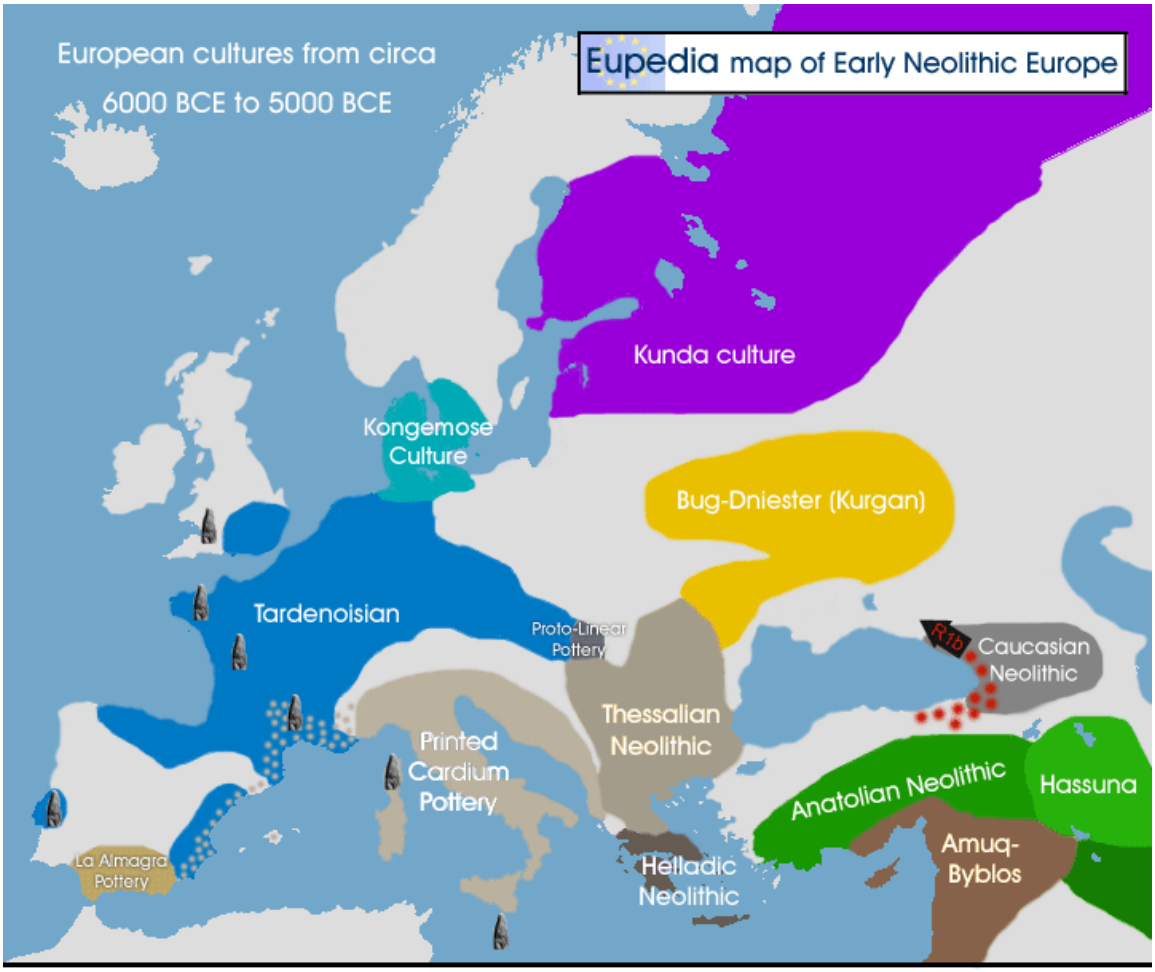
> 120 million years ago Kasyapa Muni became the father of the Indo-Europeans. Some of these Indo-Europeans migrated to the West and to the East. Kasyapa Muni himself meditated near the Caspian Sea, which is named after him…..
>
> According to the purana's, the history-books of the Veda and the upapurana's (smaller purana's) around 11,000 B.C., there were floods, at the end of the glacial age. Thanks to their boat, Vaivasvata Manu (Noah) and his family, were virtually the only survivors. Following twelve great wars between the deva's (godly people) and the asura's (godless people), the land to the east of the Caucasus was given to the deva's and that to the west of the Caucasus was given to the asura's.[2189]

More detailed versions of the European Aryan claims concerning Proto-Indo European (PIE) are linked with a Kurgan hypothesis (figures 676-677),[2190] the rise of corded ware and of Yamna culture[2191] (ritual burying of the dead, also called Pit Grave culture). In the version of Maria Gimbutas (figure 674a), the time frame is claimed to be in three phases: early (4,000 - 3,500 B.C.); middle (3,500 – 3,000 B.C.) and late PIE (3,000-2,500). Aryan invasions are also used to explain developments in the Near East.[2192]

Genetic studies have tried to link Neolithic cultures with Y-DNA groups. These indicate a Bug-Dniester (Kurgan)[2193] culture in the area roughly corresponding to Smolensk principality from 6000-5000 B.C. in the early Neolithic and refer to a Northern and Southern Yamna culture in the region between 4000 and 3500 B.C. (late Neolithic, figures 674-675).[2194] Even with these earlier dates the kurgan hypothesis still postdates high-culture in the Indus valley by 1500 years. It also overlooks that, etymologically, yamna or yamnaya culture is suspiciously close to the Sanskrit Yama, god of death and the underworld and Hindu name of the first man, yama.

The exact position of kurgan culture and/or of the Indo-European homeland is almost as nomadic as the tribes who supposedly brought it about. In some versions, it is closer to Moscow. In others, it becomes the Baltic-Pontic(-Caspian), Pontic(-Caspian), Central-European (Baltic), or the Armenian Homeland. Mallory has explored and assessed these versions which range from Germany in the West to Lake Balhkash (Kazakhstan) in the East (figure 676d).[2195] More recent studies have linked the yamnaya cultures around the Volga river





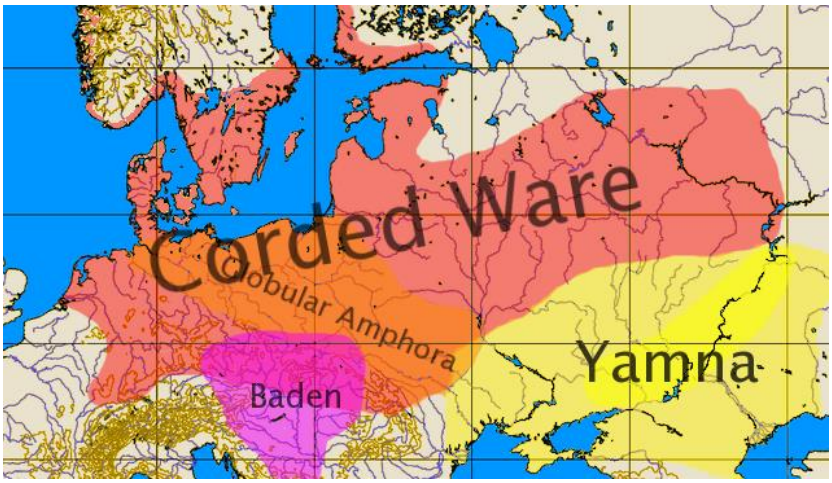
Suggested associations of early Neolithic cultures with Y-DNA haplogroups

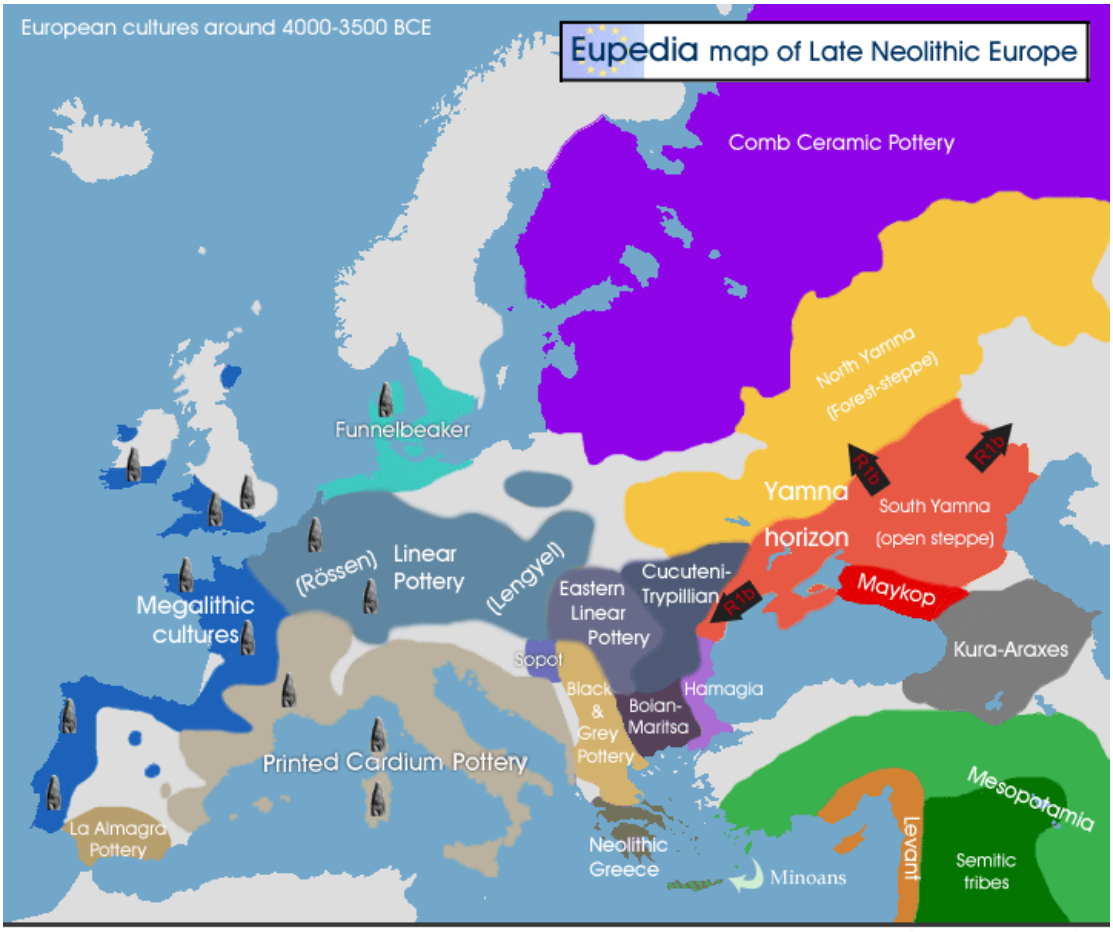
Kongemose culture : Pre-I1, I1
Tardenoisian culture: I, I2, I2b
Printed Cardium Pottery : G2a, I2a, E-V13, (J1), (T)
Thessalian Neolithic : G2a, I2a, (J1), (T)
Helladic Greece : E-V13, G2a, I2, I2a, (J1), (T)
La Almagra Pottery : E-M78, E-M81, G2a

Comb Ceramic Pottery : N1c1
Bud-Dniester culture : R1a1a, (I2)
Caucasian Neolithic : G2a, R1b1b, (I)
Anatolian Neolithic: G2a, J1, J2, R1b1b, T, (I)
Hassuna : G, J1, J2, R1b1b, T
Amuq-Byblos: G, E-M78, T, R1b1, (I)

Minor or less likely haplogroups are in brackets

Figure 674. a Indo European Expansion, b. Neolithic Culltures with Y-DNA Haplogroups.





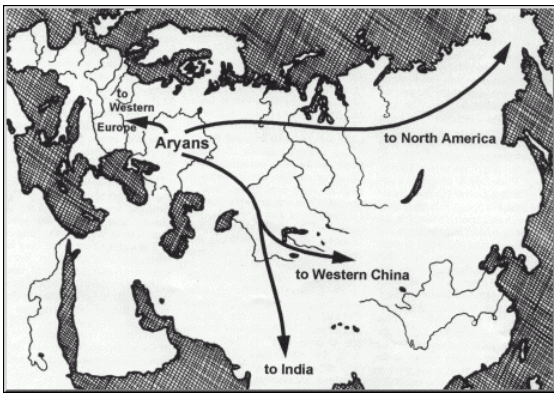
Suggested associations of Late Neolithic cultures with Y-DNA haplogroups

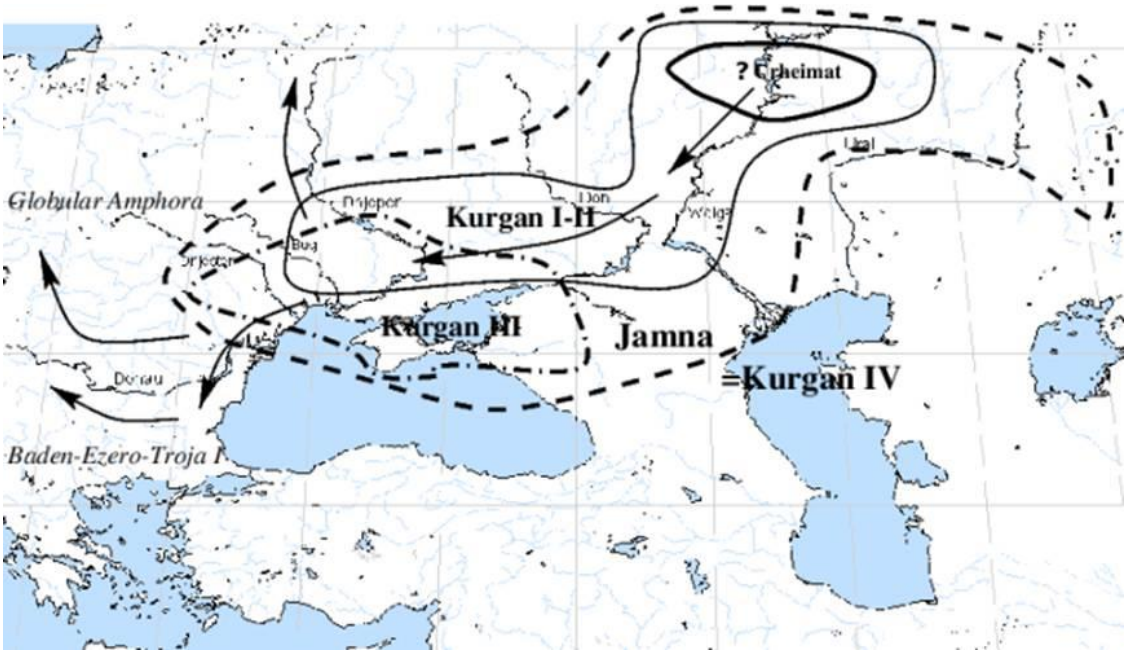
Funnelbeaker culture : I1, pre-I1
Megalithic cultures : I2a, I2b, G2a, E1b1b
Rössen & Lengyel cultures : G2a, I2, I2b, (J1), (T)
Printed Cardium Pottery : G2a I2, I2a, E-V13, (J1), (T)
Eastern Linear Pottery : G2a, I2, I2a, (J1), (T)
Neolithic Greece & Balkans : E-V13, G2a, I2a, (J1), (T)
La Almagra Pottery : E-M78, E-M81, G2a, (J1), (T)

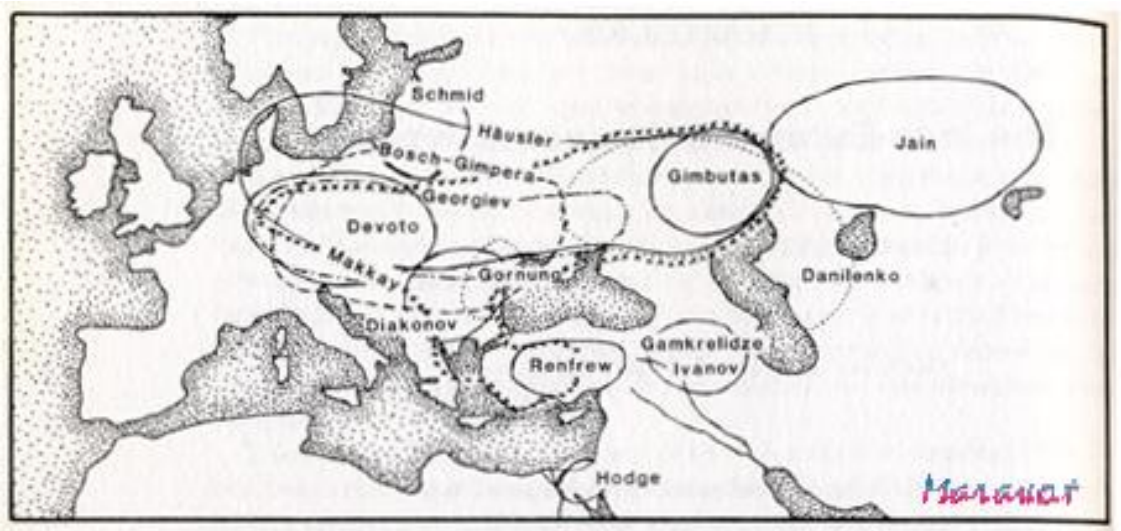
Comb Ceramic Pottery : N1c1
North Yamna culture : R1a1a, (I2), (R1b1b), (G2a3b)
South Yamna culture : R1b1b, (G2a3b)
Cucuteni-Trypillian culture : G2a, I2, I2a
Maykop culture : R1b1b, G2a3
Kura-Araxes : G2a, R1b1b, (I)
Mesopotamia: J2, J1, T, G, R1b1b, (I)
Levant : G, E-M78, T, R1b1, (I)

Minor or less likely haplogroups are in brackets

Figure 675. Late Neolithic Cultures, Corded Ware

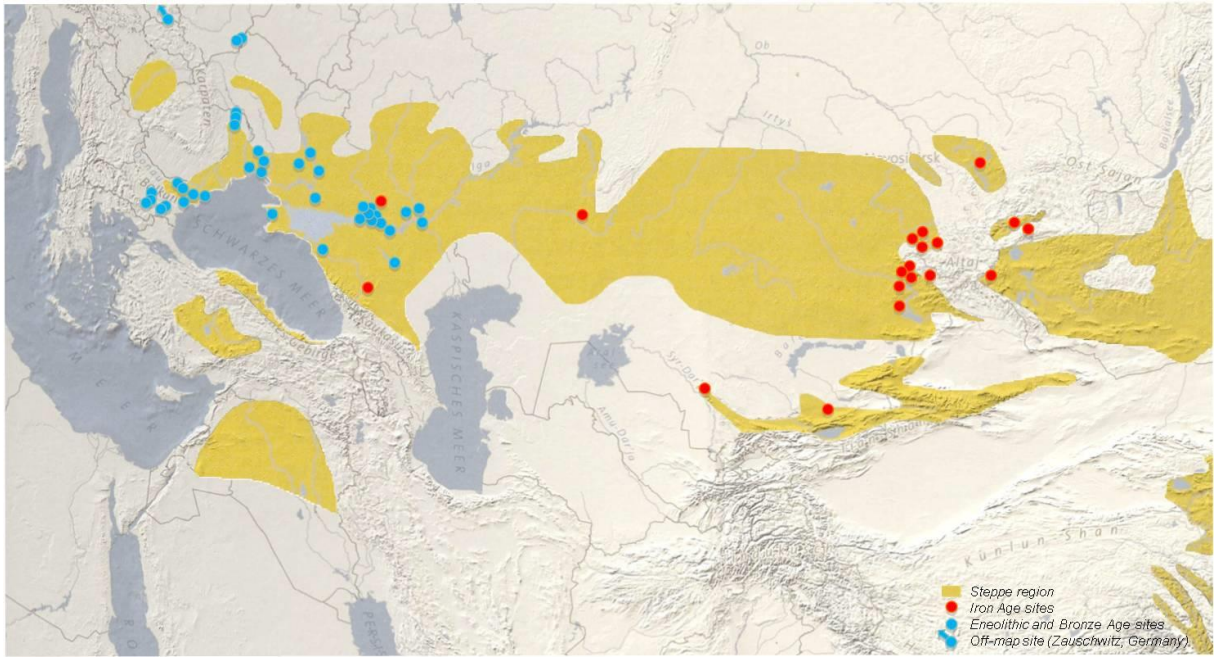






(From Mallory) 80 *The modern 'consensus': A map of some of the solutions to the Indo-European homeland problem proposed since 1960.*

Figure 676 a. Kurgan Theory, b. Armenian Highland, c. Map of Middle Asia, d. Homeland 10,000 B.C.



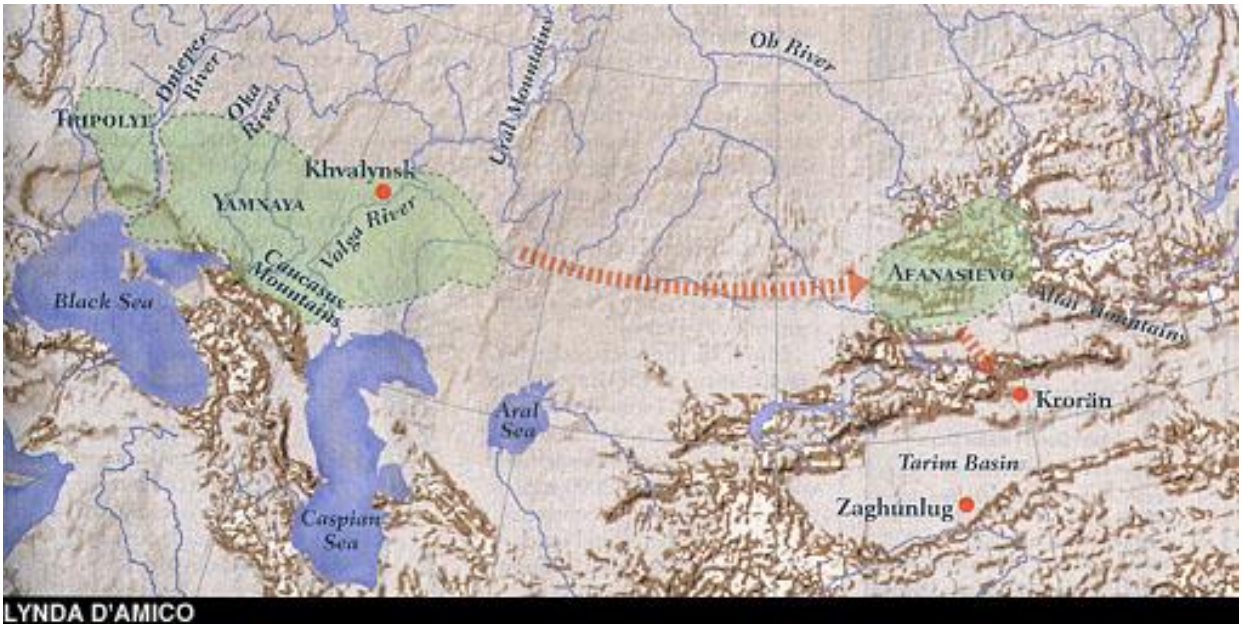


Figure 677 a. Distribution of Yamnaya Culture, b. Yamnaya Culture- Scythian Steppe Nomads, c. Yamnaya –Afanasievo.

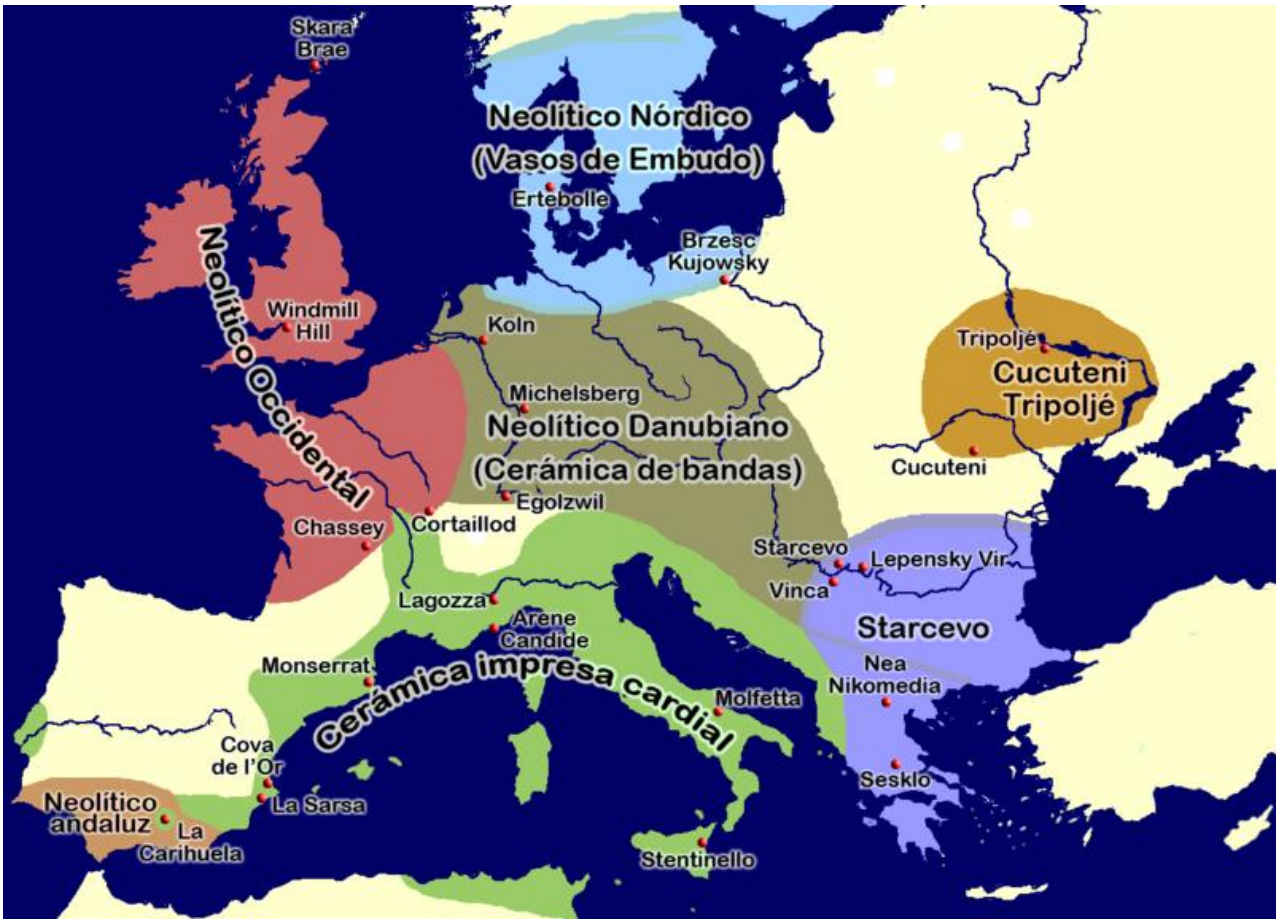


Figure 678 a-b. Neolithic Europe with Scythian Steppe cultures of Afanasievo in the Altai mountains and suggested that the influence went from West to East (figure 662),[2196] detail from Europa Polyglotta (cf. figure 313).

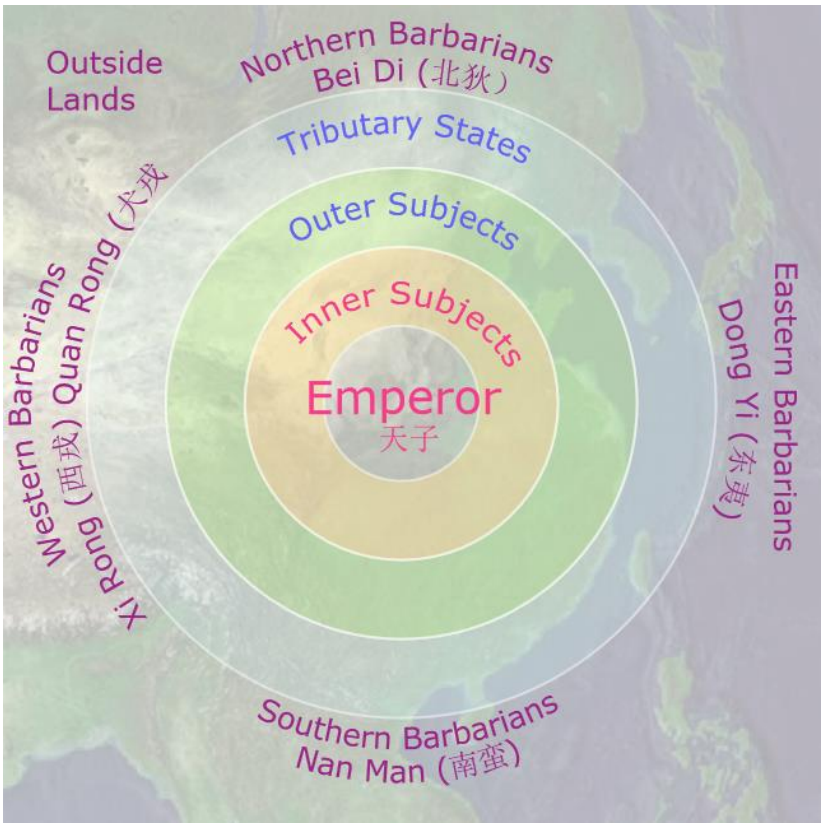
Meanwhile, archaeological evidence points to a rather different picture. In 6000 B.C., the area around Tripolye was associated with Cuceteni-Trypyllian culture.[2197] Etymologically, Tripolye is linked with Tripoli (i.e. Greek tri-polis and Sanskrit tri-pura, three cities). While some maps show this as separate from the Starcevo culture that stretched from Greece in the South to North of the Danube basin (figure 678a), others speak of a Starcevo-Cris culture that links the Starcevo and Dniester-Bug area.[2198] The sites of Tartaria, Vinca and Lepensky Vir (figure 678b), each of which is linked with European proto-alphabets (cf. figure 100) have also been linked with Cucuteni. Turdash-Vinca is also linked with the Pelasgians[2199] from whom the Phoenicians are said to have acquired their alphabet. These cities on the Danube, Dnieper and Volga rivers probably had contact via sea routes in the Black Sea and the Mediterranean.[2200]

Hence, long before the rise of Northern Rus' states, and before the Dacians, Mediterranean cultures were connected with Slavic cultures. In terms of modern countries and boundaries, these connections include Macedonia, Albania, Serbia, Hungary, Romania, Bulgaria and Russia. Some old maps such as Europa Polyglotta still reflect this as Illyrico Sclavonica[2201] connecting the Illyrian coast with Russia and stretching to Tartary in the East (figure 313).

Some have claimed that the Tartaria tablets from the town of Tartaria, Romania, were part of a Vincea-Turdas Carpatho-Danubian culture, which was supposedly a starting point for Sumer and the whole of writing.[2202] The Europa Polyglotta map (figures 678c, cf. 313) also marks the area north of the Black Sea as Tartaria with a mixture of Teutonic and Slavonic words (vocibus teutonicis et sclavonicis mixta).[2203] Above this is the area Tartarica, suggesting that the Romanian Tartaria is etymologically linked with the Tartars or Tatars a nomadic tribe with roots near Lake Baikal and associated with Tataristan in Russia.

In the 1950s, archaeologists found one of the earliest known examples of homo sapiens at Sungir[2204] near Vladimir. At the time, the dating of the remains was estimated to be 25,000 - 30,000 years old.[2205] More recent studies[2206] have linked Sungir with Orel (which called itself the centre of the world)[2207] and with the Zharkutanskie Runes (Жаркутанские руны), which are now said to back to 68,000 B.C. These connections become the more significant and striking since the etymology of Rus has been linked with RU, Run, Perun, Russia and Runes ("РУ", "РУН" - Перун, Русь, Руны).[2208] Indeed, there are connections between 33 sacred Slavic syllables (cf. 33 letters of Sanskrit) and 33 Slavic Gods. One of the Zharkutanskie runes is also the symbol of Tengri, the Supreme Being of Tengrism, a shamanic religion with its sources in the Tian Shan (Heavenly Mountains) and the Altai mountains. If there was indeed an "aryan" migration, it happened tens of thousands of years before the kurgan hypothesis and in all likelihood it went East to West rather than West to East.

In any case, the roots of Rus entail at least three time frames. In terms of Russian statehood there is a relatively recent history that goes back to 872 A.D. and entails the Northern Rus' states: the principalities of Smolensk, Potolsk, Pskov and Novgorod. An older Rus takes us back to the Neolithic age (c. 6,000 B.C.), when there were connections linking Cucuteni-Tripyllian culture with the Black Sea, Danubian, Starcevo and Mediterranean cultures.



	North Black Huns kara	
West White Huns ak		East Celestial Huns gök
	South Red Huns hara al	
	North White Russia Bel	
West Red Russia Chervona		East Green Russia Zelenyj Klyn
	South Black Russia Chornaya	

Figure 679 a. Directions and 4 kinds of Barbarians; Table 126. 4 kinds of Huns, c. 4 kinds of Russia.

	West,	South,	North
Mongolian	ak,	hara,	kara
Turkic	ak,	kizil,	kara
	ak,	al,	kara
Turkish:	ak,	kırmızı,	siyah
Kyrgz:	ak,	qyzyl,	qara
Croatian	bijela,	crvena,	crna
Russian:	белый,	красный,	черный
	Bela,	Cherven,	Chorna
	Belo,	Krasno,	Cherno

Table 127. White, Red, Black directions and colours.

A still older version of Rus, claimed to go back to 68,000 B.C., takes us to Sungir, near Vladimir, southeast of Moscow, and points to roots in mountains of present day Kyrgyzstan, Kazakhstan, Tajikistan and China. The seeds of a Russian Federation that stretches from Europe to the Pacific began many millennia before the 1150 year old Russian state.

11. Cardinal Directions and Coloured Races

There have been various attempts to link races, colours and places. For instance, Ham, Shem, Japheth have been associated with Africa, Europe, Asia; peasants, priests, warriors; carnal, natural, spiritual; physical, spiritual, intellectual. In terms of the body, this can be seen as respiration, digestion, elimination, corresponding to the three burners (san jiao) of Chinese philosophy. Seen geographically these could correspond to White Sea,[2209] Black Sea and Red Sea and white, black, red symbolism.

Simple combinations of red - white representing the physical - the spiritual, courage - purity; blood, joy, life force, health - light, purity, truth are found on the flag of Indonesia, and in sacred strings and threads of Slavic Martenitsa and Romanian Mărțișor, linked with prav- jav, spring, and the rebirth of nature. In magic, white, red, and black candles are linked with maiden, woman and crone of the Triple goddess. Symbolically the white, red and black threads of Maya and Kali represent creation, preservation and destruction. There are also white, red and black forms of tantrism. In mythology, white, red, black are linked with sky, space, earth; Manannan, Danu, Dagda; white horses, red bull, black serpent.

The three colours of creation of the triple goddess, with red, white and black threads, thus become the colours of peoples, flags and countries: e.g. White, Red and Black Ruthenians and Croats. The same principle applies to cities. Hence, Belo, Cherno, Krasno generates Belogorsk, Chernogorsk (cf. Chernobyl), Krasnogorsk. Indeed, once we recognize the pattern (cf. table 127), it becomes a source for generating names. For instance, sand is Kum. Combined with ak, kizil, and kara, this becomes ak-kum, kizilkum and karakum. Koram is gravel, which leads to akkoram, kizilkoram, karakoram. As we go West, the sounds shift: Hence, Kizilkum and Karakum, recur as Garagum and Qyzylkum on some maps (figure 662b).

The sequence of the colours offers hints about the orientation of the of the peoples using them. For example, the white, red, black of the 3 threads of the triple goddess suggests a

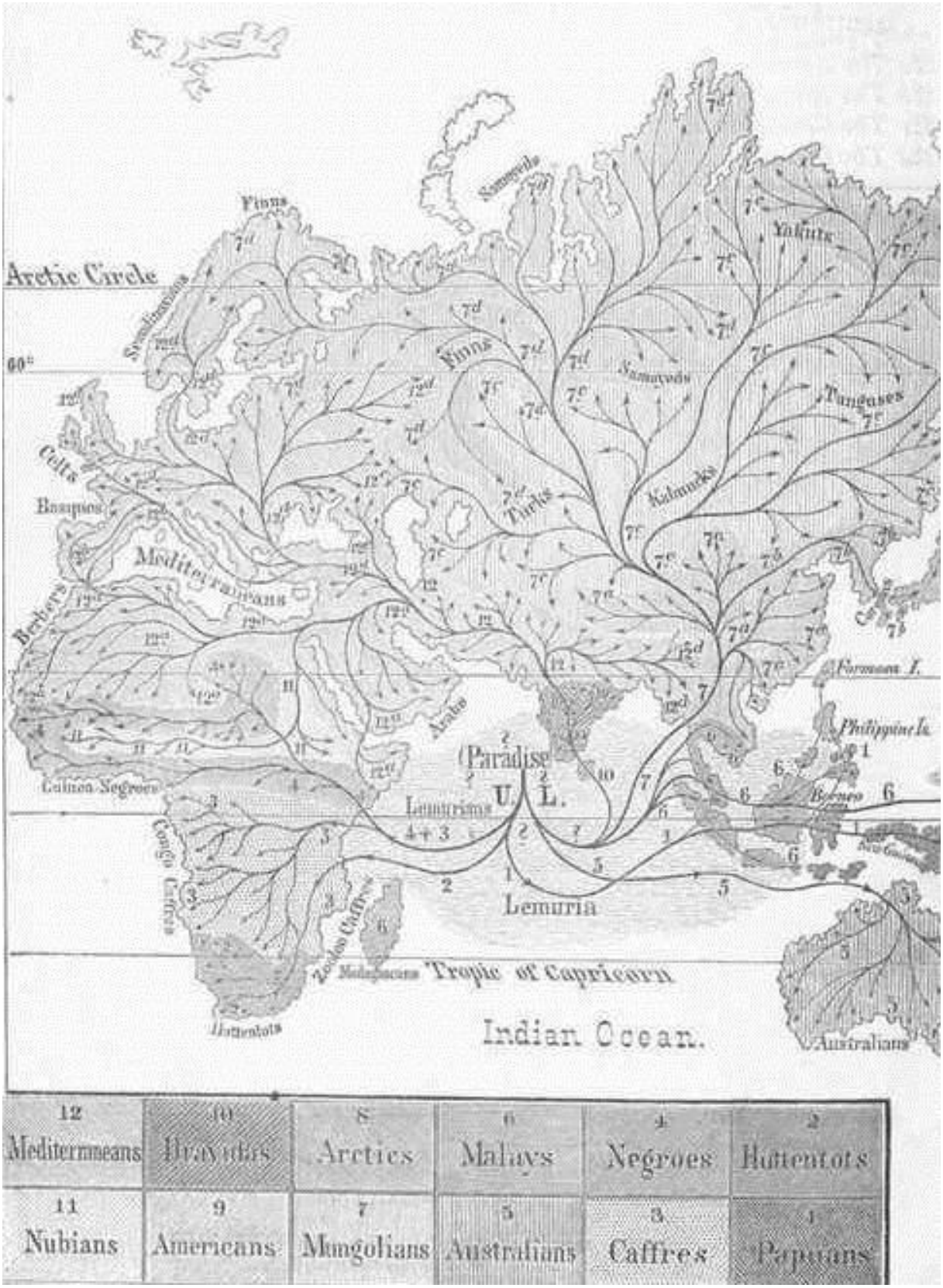


Figure 680. Lemuria.

model beginning with the equinox (East), passing through the Summer Solstice corresponding to the midday sun (at the top in South up calendars) and ending in the West (the black of earth and night). Red, white, black sequences assume a model which has the summer solstice as the beginning of the year (as in Egypt). Black, red, white or green, red, white, implies beginning with the earth in spring, moving via the summer solstice (red in the south), to the purity of heaven (white in the West).

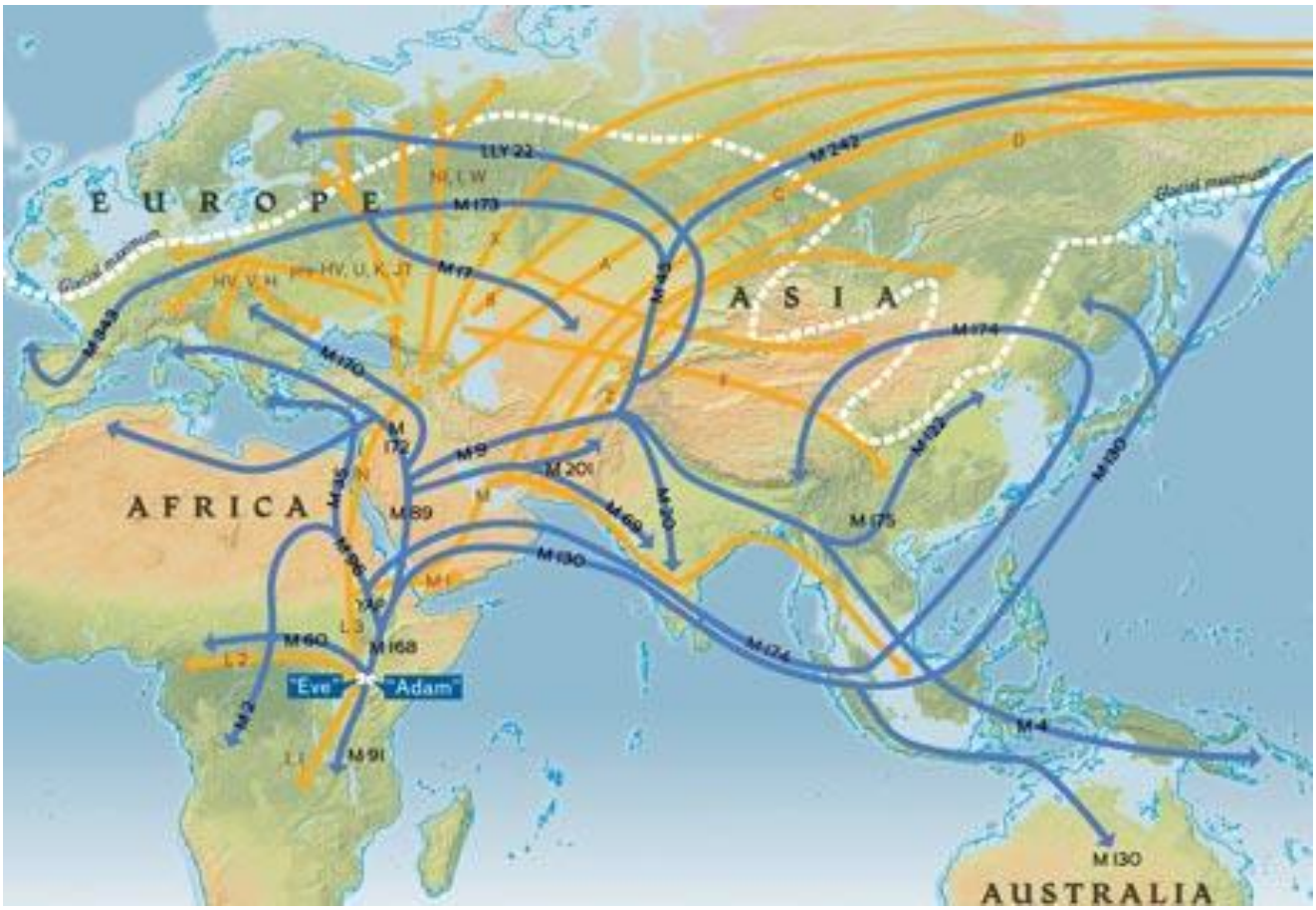
In India, white, red, yellow, black are linked with the four cardinal points, North, South, East, West; 4 gods, Agni, Indra, Visvadeva, Pusa; 4 guardians, Kuvera, Yama, Indra, Varuna and 4 castes, Brahman, Kshatriya, Vaisya, Shudra. In the Old Testament, there are 4 horses of the Apocalypse linked with 4 colours, and 4 planets.

In Nepal, Tibet and China this system becomes fivefold: a centre plus four cardinal points and leads to a whole cosmology. In Tibet, the 5 directions and energies of the universe linked with the YungDrung symbol are a starting point for their cosmology with 5 seed syllables, 5 deities, 5 organs, 5 colours. In China, this approach is applied to geography. In Taoism, this principle is applied to 5 sacred mountains. Or the Emperor is in the centre, surrounded by four kinds of barbarians (figure 679a): Northern Barbarians, Southern Barbarians, Eastern Barbarians, Western Barbarians: Bei Di, Nan Man, Dong Yi, Xi Rong/QuanRong. Or the centre is assumed and the barbarians are replaced by 4 capitals. Jing as in Yi Jing (I Ching in the West) is a word for capital. Hence: Beijing, Nenjing, Xian, Xijing. Or there are there are 4 sacred mountains and 4 Buddhist Mountains.

The great wall of China is built to keep out the barbarians, but the barbarians use the same organisational principles. There are Northern Huna, Southern Huna, Western Huna, Eastern Huna also known as the Black Huns, Red Huns, White Huns, Celestial Huns or kara huna, hara huna, ak huna and gök huna (table 126).

This seemingly simple configuration of the Huns seems to parallel principles associated with the Sanskrit alphabet[2210] For instance, Sanskrit consonants 1 and 26 are ka and ya. Together the two consonants make the word kaya, which is the word for body, as in kaya, vac, citta (body, speech, mind, cf. thought, word, deed). Kaya becomes a starting point for philosophy. Buddhism has 4 dharmakayas.[2211] Jainism has 6 kayas linked with 6 dharma realms.[2212] The kayasthas become the first dual caste brahmans (as priest-warrior, also linked with a scribal caste and the origins of writing).[2213] In Siberia, kaya becomes a word for mountain. Hence, the four colours black red, white, celestial (kara, kizil, ak, gök) generate black mountain, red mountain, white mountain, celestial mountain (Kara-Kaya, Kizil-Kaya, Ak-Kaya, Gök-Kaya).

In Moscow (and elsewhere), kayas make their way into streets names: e.g. Nikitskaya, Povarskaya, Tverskaya Streets. Among the Turks, north, south, west, east become ak, al, kara, gök, which leads to White, Red, Black and Blue Turks. In other Turkish traditions, the cardinal directions become black, red, yellow (white) and green (never ending fields and deserts),[2214] or they are linked with northern, southern, western, eastern quarters, (Kara Kapi, Kizil Kapi, Ak Kapi, Gok Kapi, cf. Topkapi, gate of cannons), with different coloured doors



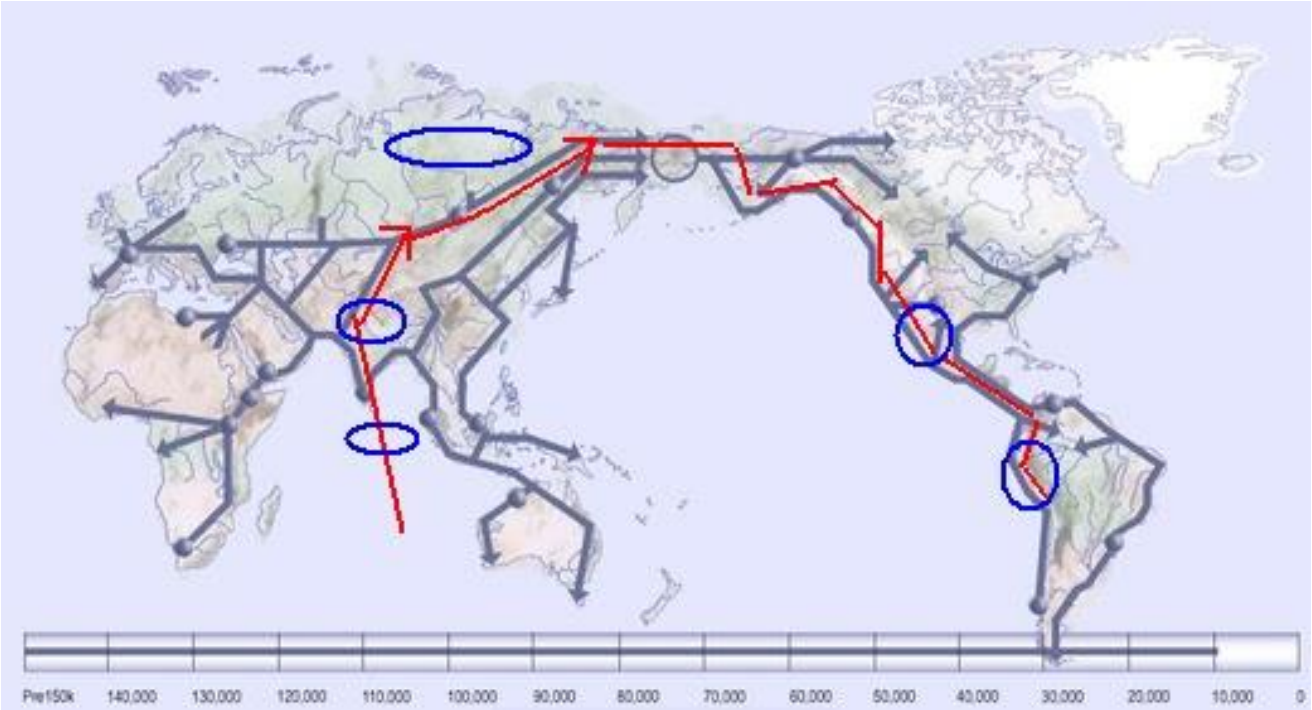


Figure 681. Out of Africa vs. Out of India

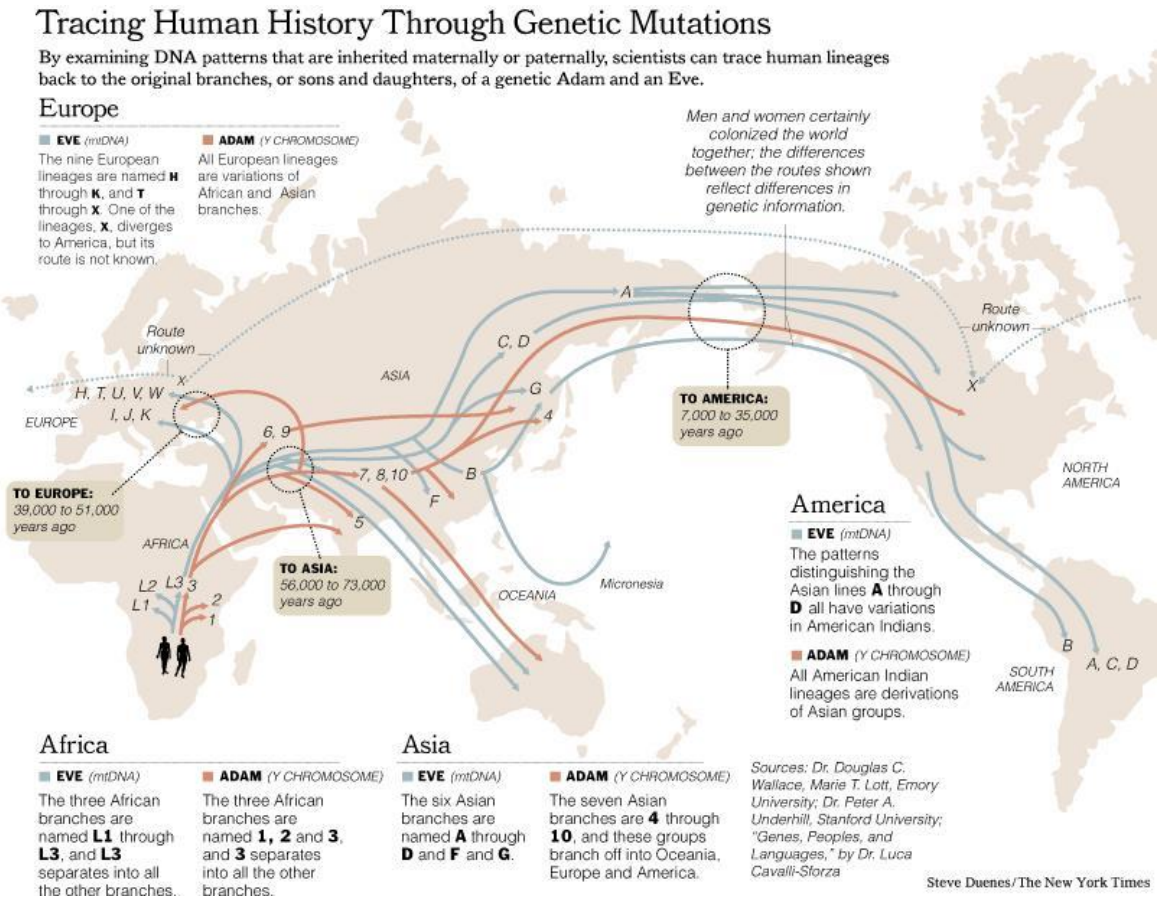


Figure 682 a. Tracing Human History through genetic migrations; b. School textbook view of Migrations .

Figure 683a. Slavic Map of the 4 Races,b. The Ancestral Homeland and Uttara Kuru.

corresponding to different peoples (Turkish, Indian, Jewish, Chinese).[2215] Tintin's Chinese adventures with the Blue Lotus have a history.

This coloured approach is paralleled by a four coloured model of Russia: White Russia, Red Russia, Black Russia, Green Russia which, in theory, is linked with the 4 heads of the god Sventovit. The sequence is also the reverse of the Chinese scheme for the 4 guardians of the heavens: Green Dragon, Black Warrior, White Tiger, Red Bird which in turn reflects the green star, black star, red star, white star, associated with Harappan civilization.[2216] Some associations are coloured by racism, but many colours of races, cultures, countries, flags reflect links with stories of life and cosmology and attest to awareness of bigger pictures of travels and routes with shared symbolism that began long before recent migrations.

10.2.Multiple Paradises

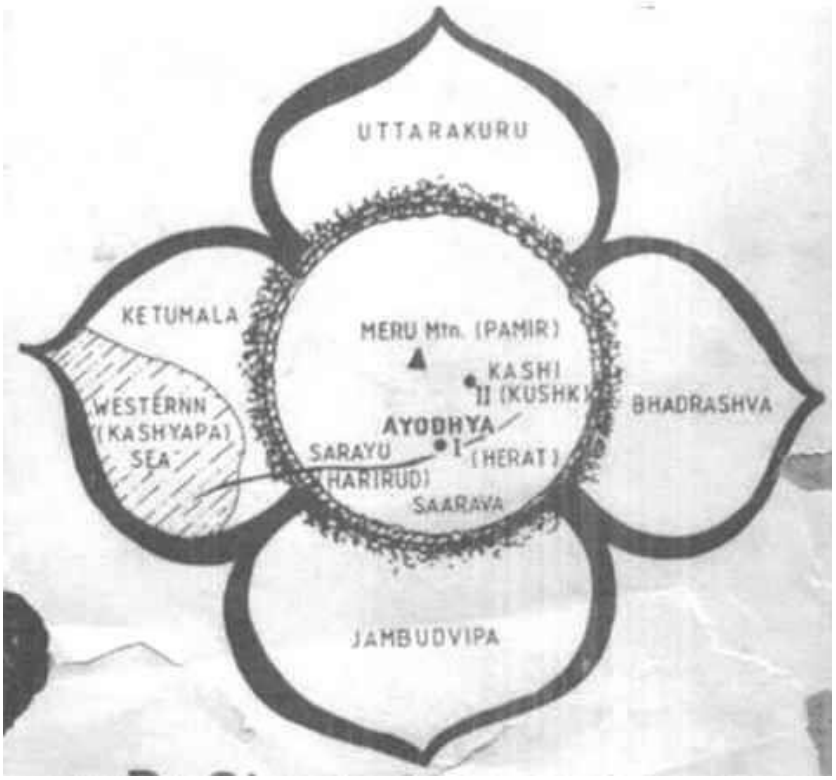
The textbooks typically speak of a single paradise or garden of Eden. Some sources speak of 3 paradises: a first in India, a second in Egypt and a third in Babylon.[2217] Alternatively there is a claim of Adam and Eve in Ethiopia.[2218] Iran has a city called Mianab (which means Paradise). Others speak of a paradise in terms of a lost civilization called Lemuria located South of India (figure 680) or off the coast of Madagascar.[2219] Alternatively the lost civiization is called MU and positioned in the South Pacific that may have begun 800,000 B.C. and sank c.50,000 B.C.[2220] The existence of Adam's Peak in Sri Lanka as a sacred place revered by Hindus, Christians, and Muslims again points to an older story than the chronology of the Bible where the world begins in 4004 B.C.

11.1. Urheimat

In theory, this older chronology would have come through a search for an original Homeland (Urheimat), connected with discussions of a proto-Indo-European language.[2221] Proto-Indo-European Urheimat hypotheses,[2222] typically range between the 7th and 4th millenium B.C. Alternative theories about an original homeland in Africa, China, and Siberia, are often ignored by Eurocentrics. Wiki has a list of oldest cities of continuous habitation[2223] going back to 9,000 B.C., including Arbil[2224] which, it claims, goes back to at least 6,000 B.C. In this picture, Göbekli Tepe (Southern Anatolia), is credited with being the world's oldest temple (10,000 B.C).[2225] Meanwhile, new archeological research of the last decades has also begun to unearth evidence of high civilization at Arbila going back to c.148,000 B.C.[2226]

11.3. Conflicting Dates

There is a striking conflict in chronology and dates. Text books continue to highlight the contributions of Babylon, Egypt, Greece and Rome, but there were clearly other and much earlier cultures. Indeed, there is a marked contrast between an Atlas of Human history that begins in 5,000 B.C., while the Indus Valley cultures go back to at least 7,000 B.C. Similarly, there are serious contrasts between the 60,000 year time frame used by the Atlas of Human History; Russian claims that Homo erectus left Africa 2 million years ago; that the Denisova cave people left Africa 1 million years ago and Neanderthals left Africa c.500,000 B.C.[2227]



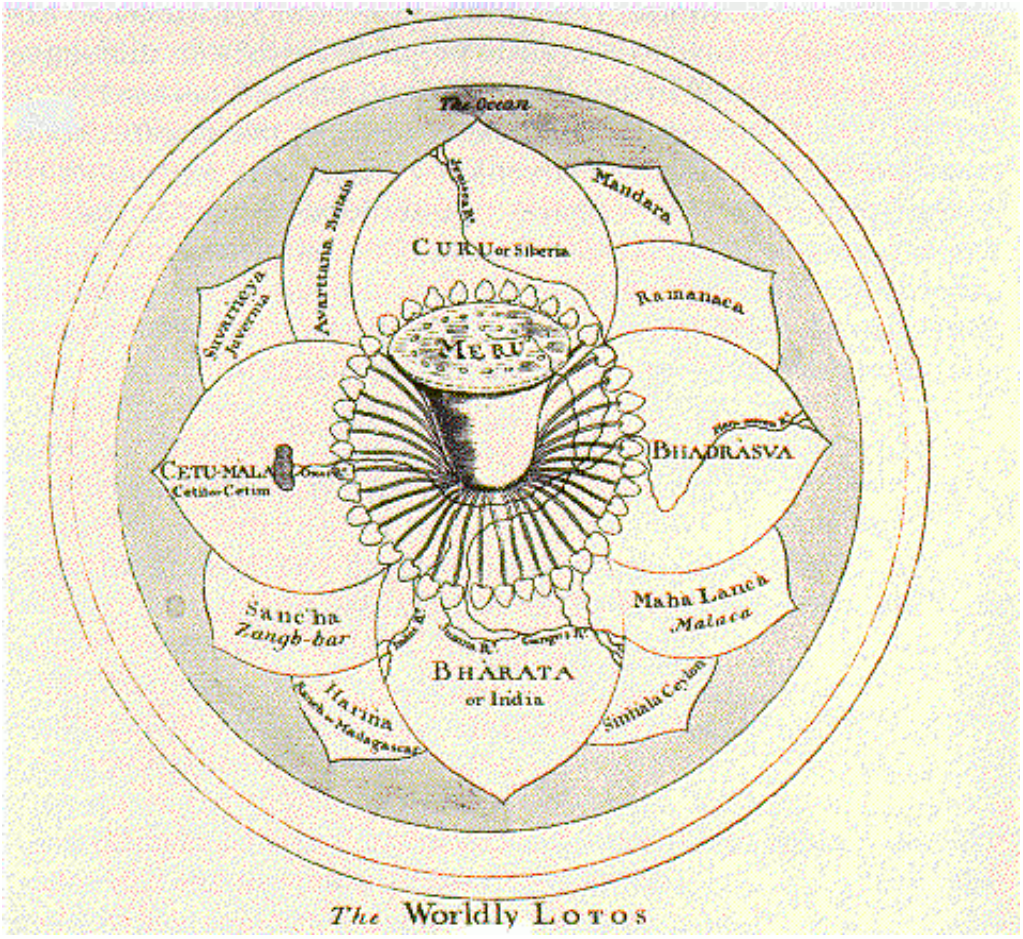


Figure 684. Mount Meru as 4 petalled and 8 petalled lotus.

Thus the chronology of human migrations remains highly problematic with at least three completely different timeframes. Those of the Urheimat focus on a timeframe of seven to twelve thousand years. The genographic project uses a timeframe of 60,000 years, whereas genetics research has a timeframe from 100,000 to 3 million years. Slavic accounts of an original homeland go back to 600,000 B.C. and Hindu accounts of creation go back to 4,320,000,000 B.C. This was also treated in Appendix 6.

12. Slavic and Indian Pre-History

Our story began in prehistory. Chapter one outlined early Slavic-Aryan alphabets linked with accounts of an ancestral homeland in Siberia, which are as Utopian as they are realistic, ranging from circular cities surrounded by water, to ancient ice-bound cities where mastodons serve as transport. The Russian sources, outlined at the end of chapter 4 (§4.7), are precise in their claims. The persons in the far North invented crypto-hieroglyphic letters called da'Ariyskie Tragi (Да'Арийские Търаги) as one of six main forms of early Slavic writing.

A second group, near Lake Baikal, introduced another form of Slavic writing, kh'Ariyskaya Karuna (cf. figures 123-124). So there were two early centres: one in Siberia, the other around Lake Baikal. Indian maps refer to Northen Russia as Deva Country and associate Lake Baikal with the Uttaru Kurus (figure 683b), the Northern branch of Kurus, who are protagonists in the epic of the Mahabharata. So both Russian and Indic sources refer to the same two very early centres.[2228]

Other Russian sources link the tribe that was once in Northern Siberia with Scythians and claim that they moved southwards due to an ice age.[2229] In 2006, members of the Genographic project supported by National Geographic, linked the Scythians with a group having roots in the Pamir Mountains of Tajikistan going back almost 40,000 years. Hence, Tajikistan is a third centre in pre-history. From there the Scythians moved southwards into Afghanistan, Pakistan and India. The Genographic project claims that the Scythians brought Sanskrit to India.[2230] The shamans in the Altai claim to have played a role in the development of Sanskrit.

Others refer specifically to the Saka Scythians, their links with Pashto and Ossetic and their distant relation to Germanic people via Indo-European languages.[2231] Was it possibly a subset of the 256 letter kh'Áriskaya Karuna that inspired Sanskrit? More research is needed. One thing is clear. The possible Aryan and/or Saka/Scythian migration is something much older than the recent Urheimat hypotheses suggest. These connections must have happened tens of thousands of years ago and may well go back much further.

Hints of older and largely forgotten routes are found on two Worldly Lotus "maps" (figure 6849 a-b). A four petalled map shows Mount Meru in the Pamir Mountains. To the right is Kashi (a name for Kashgar as well as Varinasi). Below is Ayodhya, an old capital of the solar race. Below this are Herat and Harirud (the Hari River or Sarayu River). In the left petal is the Western (Kasyapa) Sea: i.e. the Caspian Sea.

An eight petalled worldy lotus shows additional features. In addition to Siberia, and obviously

Figure 685 a-c. Mount Meru as Sumeru (Java), Meru (Africa), Kailash Tibet).

India, there is mention of Bhadrasva, which scholars identify as Eastern Bihar, Bengal and Assam.[2232] In the lower right, there is Maha Lanca,[2233] Mala(c)ca and Ceylon. The upper left contains Aavarttana (Britain) and Suvarneya or Juvarnia, considered to be the home of the Pitris or Pitri-stan, cf. pitricia, patricia). Scholars have identified this with Ireland and specifically with the highest mountain of the Island.[2234] Below this is Cetu Mala (Chetumal),[2235] which is usually associated with Western Turkestan. The lower left contains Sanc'ha, Zangb-bar (cf. Zanzibar) and Harina or Madagascar. The ancient Hindu map thus includes places in Asia, Europe, and Africa.

13.1. Meru

In the centre of the Indian world map is Mount Meru, now generally associated with Mount Kailash in Tibet (figure 685a-c). On the island of Java there is a Mount Semeru[2236] inspired by the Sanskrit Sumeru.[2237] In Africa, there is also a Mount Meru (4566 m.), which is called Mount Kilimanjaro's little sister.[2238] It is an old volcano and may predate Kilimanjaro and the more recent Mount Kenya. The Eastern slopes of Mount Meru in Tanzania are the home of the Wameru people. The Northeast slopes of Mount Kenya also have a city Meru, 5 miles from the equator, in the centre of Meru county, home of the Ameru people. If the Out of Africa theories of evolution be true (figure 681-a) we would expect that this was the original Meru, perhaps at a time before the Himalayas had risen to their contemporary glory. In any case a Meru connection links India, Tibet, Java, and Africa (figure 670a-c). Sumeru is also reflected in Sumer and Sumeria.

Mount Meru in Africa is near the city Meru in Meru county which is also the home of Nubians and "resident traders of Indian and Pakistani descent."[2239] These could well be remnants of recent colonialism, were it not that the Ameru have legends linking them with Egypt, Yemen, the Red Sea, stories of bondage and many parallels to the Old Testament. Indeed, some have suggested that they could be a lost tribe of Moses.

The Ameru are linked with stories and evidence of Indian alphabets in Africa discussed in chapter 8, which again points to routes that are much older and more widespread than those in current histories.[2240] The existence of mountains, city, a county and an empire all with the same name, suggests that the routes could be as old as the hills in a higher sense.

In Siberia, the highest peak, Mount Belukha, has many names, among them Three Peaks (Uch Sumer). Here, the word Sumer as in Sumeru meaning summit or peak is also connected with the notion of three peaks. In Tibet, Mount Kailash is also connected as one of 3 peaks (Mount Kailasha, Mount Tsari, Mount Kawakarpo) linked with 3 Dakinis and 3 palaces (body, speech, mind) and also linked with 24 sacred places in the world.

These same three concepts of body, speech, mid (kaya, vac, citta), are connected with the triple goddess linked with 3 colours of thread or string (white, red and black), 3 phases of the day, 3 phases of the moon, 3 phases of life, which are connected with the names of peoples, countries, rivers, mountains. In China and Japan three mountains, linked with 3 directions, 3 kings, 3 kingdoms, 3 empires, 3 seasons, 3 epochs. Hence, on different continents, sacred mountains have 3 peaks (3 holy peaks, 3 sacred peaks) linked with a threefold god (trimurti)

Figure 686 a. Khan Tengri, Bogda Shan

and triple goddess (fig. 181, cf. plan of universal causes: figure 204, table 25).

Bogdo Feng in the Tian Shan, is Sacred Mountain, Holy Mountain, Soul Mountain, Fortune and Longevity Mountain. Bogdo is also etymologically connected with the Cyrillic word for god (figure 686b). In the Slavic world, this becomes Mount Triglav, linked with the triglav symbol for linear space and the god Triglav, who has 3 heads corresponding to the 3 worlds, 3 phases of moon, 3 phases of year. Gradually a more northerly model introduced the idea of 4 phases of day, 4 phases of year, 4 seasons, 4 directions, 4 gods, 4 colours etc. There is no well known book or manuscript that documents exactly when this happened, but clearly it must have happened before the stories in our textbooks.

13. 2. Hidden Routes

For the past two centuries a series of explorers and mystics have reported on lost, hidden or secret groups in the mountains of Central Asia. The names vary: Agartha, Shangri La, Hunza and Shambala. There are reports of a synarchy[2241] of ascended masters, of annual meetings of elect spirits.[2242] These are typically related to sacred mountains especially in the Altai and Tian Shan (Heavenly Mountains) with tantalizing names and/or epithets. For instance, Mount Belukha, is “the cradle of the future civilizations.” Khan Tengri is the Lord of the Sky, and the Lord of the spirits.

God, as in Bog, Bogdan, Bogomil, Bogdunov, Bohinj. Bog is reflected in two of the 72 sacred names of God (BOOG, and BOGI) and also in the Bogomils (considered heretics by the Roman Catholic church). Bogdo Feng is simultaneously Queen Mother of the West, variously called: Xi Wangmu, Divine Mother; The Primordial Ruler; Metal (Gold) Mother of Tortoise Mountain; She of the Nine Numina and the Grand Marvel and Perfected Marvel of the Western Florescence and the Ultimate Worthy of the Grotto Yin.

Bogdo Feng is a mountain and is again part of 3 Mountains in the Sea of Snow (Bogdo Feng, Mount Pageti, Mount Weiwanbieke). In other cases, 1 mountain is linked with 5 or 7 peaks and there are mysterious connections between seemingly unconnected mountains. Hence, the Tibetan counterpart of the Mother of the west is Chomo-Lunga, known in Nepal as Sagarmatha, in Europe as Mount Everest, with various translations such as Mother Goddess of the Universe; Mother Goddess of the Land; or Sister Goddess of the Earth who gives Food. Mount Everest is in turn one of five 5 Tseringma Sisters of Long Life, who killed a 5 headed dragon and are aligned with with 5 colours. Even today, these remote mountains of Asia remain difficult to reach. And yet there clearly must have been routes linking individuals who knew of them and connected them through names and symbolism, first in terms of 3, then 4, then 5.

As one final glimpse into this forgotten world: the highest peak in the Celestial Mountains is called Victory Peak which is Пик победы in Cyrillic. But the actual name in Kyrgyz is ??? ?????? Jengish Chokusu, which transcribes as Жеңиш чокусу Jengish Chokusu. The word khan is both a name for a mountain (as in Khan Tengri, figure 686a)) and a supreme commander: e.g. Gengis Khan. So the Khan becomes Shan, which becomes Shin linked with the height of vigour and energy, the link between earth and heaven. The peaks of the

Himalayas inspire the hills linked with Perun and mountains linked with Saint Elias and Saint Michael.

14. Conclusions

The sharing between East and West occurred at multiple levels. The Northern corridor (chapter 1) links Scythians, Sarmatians, Getae, Dacians, Slavs, Bulgarians, Romanians, Ukrainians and Hungarians. This corridor via nomadic steppe cultures, brought migrations from the east in the form of invading hordes. They also brought connections with Shaman traditions.

The sea routes link Austronesia and India with Africa and Egypt (chapters 7, 8)[2243] and offer new insights into the origins of Ethiopian, Egyptian and Hebrew. The middle and southern trade routes (chapter 8) help explain why there are links between Sanskrit, Avestan, Persian, Arabic, Babylonian, Ugarit, Phoenician, Hebrew and how Sumeria, Akkad and Babylon had an impact on the Mediterranean, Black Sea, Slavic and Baltic cultures.

Long before Cyrus the Great invented the pony express in the 6th century B.C., there were routes that served as communication routes for sharing of letters, alphabets and knowledge. This appendix has shown the locations of some of these peoples, places, routes on maps.

Figure 687 a. Four alphabets' descent from Phoenician abjad according to Wiki: English, Greek, Phoenician, Hebrew, Arabic,[2244] b. Alphabetum Adami.

Appendix 8. Abjads

Wiki distinguishes between alphabets, which have vowels, and consonants and abjads "where each symbol usually stands for a consonant.[2245] This reflects the claims of Daniels (1996), who describes an Abjad as an alphabet with no vowel letters, as a category in sorting scripts and languages. In this definition abjads are consonant alphabets. The idea of abjads as alphabets without vowels was discussed by Dillinger (1937, 1948).[2246] As explained in chapter 10, this definition is of abjads is not accurate. The first letter, which gives Abjads their names is A, almost universally treated as a vowel. The vowels I, E, O and U also occur in a number of abjads. According to Wiki abjads are limited to the Semitic family of scripts and derive from Phoenician (figure 687):

> All known abjads belong to the Semitic family of scripts. These scripts are thought to derive from the Proto-Sinaitic alphabet (dated to about 1500 BC), which is thought to derive from Egyptian hieroglyphs[*citation needed*]. The abjad was significantly simpler than the earlier hieroglyphs. The number of distinct glyphs was reduced tremendously at the cost of increased ambiguity.
>
> The first abjad to gain widespread usage was the Phoenician abjad. Unlike other contemporary scripts, such as Cuneiform and Egyptian hieroglyphs, the Phoenician script consisted of only about two dozen symbols.[2247] ….

The story is more complex. The abjad structure (cf. table 128) goes back to the Alphabetum Adami: i.e. 4004 B.C. in the conventional Christian chronology, where it was not seen as being in opposition to the alphabet. As noted in chapter 10, some elements were used by the Sumerians in the 3rd millenium before Christ.[2248] Chapter 9 showed that the Alphabet Ethiopyque had an original order (H L H M), which was subsequently altered to become an abjad sequence (table 40a). In the Alphabet of the Magi (figure 539, cf. 65), the full- fledged abjad became a complex amalgam that bridged 360 and 365 day years.

Appendix 7 offers evidence concerning abjads under five sections:

1. Abjads and Runes 673-674
2. Abjads and Astronomy 675-676
3. Abjad Associations 677
4. Abjad Alphabets 678-682
5. Abjad Divisions, Examples and Symbolism

The most comprehensive section (5) documents variations in a series of languages (tables 129 - 136). The list does not aim at being comprehensive. The purpose is simply to indicate the range of languages using the abjad approach, and the variety in ways of writing the basic letters. While many abjads are associated with the Middle East, some of their features are reflected in Hanscretanum, Georgian, Indicum, Proto-Sami, Sassanian, Scythicum, Sogdian, Tajik Hebrew, Turcicum, and even versions of the Vinca Script, hence an area that covers most of middle Asia. Some basic symbolism for each section is also recorded.

1 2 3 4	A B G D
5 6 7	H W Z
8 9 10	H T Y
11 12 13 14	K L M N
15 16 17 18	S ' F A S
19 20 21 22	Q R S T
23 24 25 26	T Th Kh Dh
27 28 29	D Tz Gh

Table 128. Basic Structure of Abjads

El-Mushajjar

ABJAD	د	ج	ب	ا
Sound	D	J	B	A
Numeric Value	4	3	2	1
HAWAZ		ز	و	ه
Sound		Z	W	H
Numeric Value		7	6	5
HUTY		ي	ط	ح
Sound		'I	T	H
Numeric Value		10	9	8
KALMAN	ن	م	ل	ك
Sound	N	M	L	K
Numeric Value	14	13	12	11
SAFAS	ص	ف	ع	س
Sound	S	F	'A	S
Numeric Value	18	17	16	15
QURSHAT	ت	ش	ر	ق
Sound	T	Sh	U	K
Numeric Value	40	30	20	19
THAKHDIZ		ذ	خ	ث
Sound		Z	Kh	Th
Numeric Value		70	60	50
DHATZAGH		غ	ظ	ض
Sound		Gh	Z	Z
Numeric Value		100	90	80

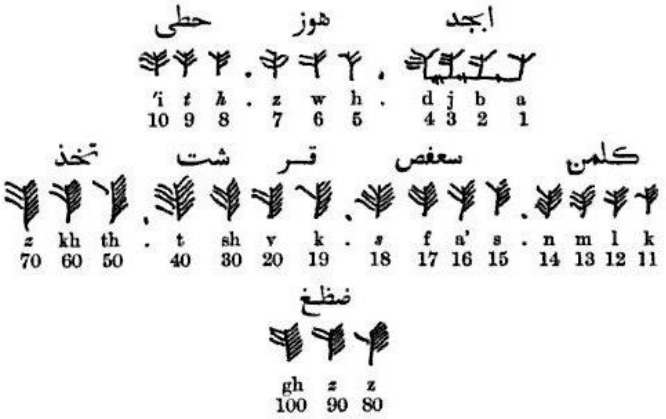


Figure 688a. El-Mushaggar, b. Runic Abjad

Freyr's Aett	ᚠ	ᚢ	ᚦ	ᚨ	ᚱ	ᚲ	ᚷ	ᚹ
Sound	F	U	Th	A	R	K	G	W
Hahalrun								
Decimal Value	1	2	3	4	5	6	7	8
Hagal's Aett	ᚺ	ᚾ	ᛁ	ᛃ	ᛇ	ᛈ	ᛉ	ᛊ
Sound	H	N	I	J	EI	P	Z	S
Hahalrun								
Decimal Value	9	10	11	12	13	14	15	16
Tyr's Aett	ᛏ	ᛒ	ᛖ	ᛗ	ᛚ	ᛜ	ᛞ	ᛟ
Sound	T	B	E	M	L	Ng	D	O
Hahalrun								
Decimal Value	17	18	19	20	21	22	23	24

Figure 689. Runic Abjad: Hahalrun

Figure 690. Alphabet of Cancer, Saint Yves D'Alveydre

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	COLOR-OLOR	NOTA
א	Aleph	A	1			El Mago		Brillantes	
ב	Beth	B	2			La Sacerdotisa	Cristal	Cristalino	
ג	Gímel	G	3			La Emperatriz	Plomo	Blanco	
ד	Daleth	D	4			El Emperador	Estaño	Violado	SI
ה	Hé	E	5			El Jerarca	Hierro	Añil	LA
ו	Vau	V-U-W	6			El Enamorado	Oro	Azul	SOL
ז	Zaín	Z	7			El Triunfo	Cobre	Verde	FA
ח	Cheth	H-CH	8			La Justicia	Mercurio	Amarillo	MI
ט	Theth	T	9			El Ermitaño	Plata	Anaranjado	RE
י	Iod	I-J-K	10			La Fortuna		Rojo	DO
כ	Khaph	K-C	20			La Persuasión	Sardónica	Clavel Clavo	
ל	Lamed	L	30			El Sacrificio	Topacio	Lila Muguet	

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	PERFUME
מ	Mem	M	40			La Muerte	Carbunclo	Alhucema Canela
נ	Num	N	50			La Temperancia	Esmeralda	Azahar Díamela
ס	Samech	X	60			La Pasión	Zafiro	Heliotropo Ambar Gris
ע	Hain	O	70			La Fragilidad	Diamante	Tomillo Jacinto
פ	Phe	F-P-Ph	80			La Esperanza	Rubí	Rosa Violeta
צ	Tzad	Sh-Sch-Ts-Tz	90			El Crepúsculo	Ágata	Cedrón Geranio Rojo
ק	Qop	Q	100			La Inspiración	Amatista	Jazmín Acacia
ר	Resch	R	200			La Resurrección	Berilo	Romero Almizcle
ש	Shin	S	300			El Regreso	Onix	Mirto Mimosa
ת	Thau	Th	400			El Mundo	Jazpe	Narciso Benjuí

Figure 691. Futhark, Hebrew, Runes and Zodiac

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	1 ا	2 ب	3 ج	4 د	5 ه
The Special Attributes or Names of God.	الله *Allāh.*	باقي *Bāqi.*	جامع *Jāmi'.*	ديان *Dayyān.*	هادي *Hādi.*
The Number of the Attribute.	66	113	114	65	20
The Meaning of the Attribute.	God.	Eternal.	Assembler.	Reckoner.	Guide.
The Class of the Attribute.	Terrible	Amiable.	Terrible & Amiable combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Friendship.	Love.	Love.	Enmity	Enmity.
The Elements. (*Arba'ah 'Anāṣir.*)	Fire.	Air.	Water.	Earth.	Fire.
The Perfume of the Letter.	Black Aloes	Sugar.	Cinnamon.	Red Sandal.	White Sandal.
The Signs of the Zodiac. (*Burūj.*)	*Ḥamal.* Ram.	*Jauzā'* Twins.	*Saraṭān.* Crab.	*Ṣaur.* Bull.	*Ḥamal.* Ram.
The Planets. (*Kawākib.*)	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah.* Venus.
The Genii. (*Jinn.*)	Qayupūsh.	Danūsh.	Nulūsh.	Ṭwayūsh.	Hūsh.
The Guardian Angels. (*Muwakkil.*)	Isrāfīl.	Jibrā'īl.	Kalkā'īl.	Dardā'īl.	Durbā'īl.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	6 و	7 ز	8 ح	9 ط	10 ى
The Special Attributes or Names of God.	ولى *Walī*	زكى *Zakī.*	حق *Haqq.*	طاهر *Ṭāhir.*	ياسين *Yāsīn.*
The Number of the Attribute.	46	37	108	215	130
The Meaning of the Attribute.	Friend.	Purifier.	Truth.	Holy.	Chief.
The Class of the Attribute	Amiable.	Combined.	Combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Love.	Love.	Hatred.	Desire.	Attraction.
The Elements. (*Arba'ah 'Anāṣir.*)	Air.	Water.	Earth.	Fire.	Air.
The Perfume of the Letter.	Camphor.	Honey.	Saffron.	Musk.	Rose Leaves
The Signs of the Zodiac. (*Burūj.*)	*Jauzā'.* Twins.	*Saraṭān.* Crab.	*Jady.* Goat.	*Hamal.* Ram.	*Mīzān.* Scales.
The Planets. (*Kawākib.*)	*'Uṭārid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrīkh.* Mars.
The Genii. (*Jinn.*)	Puyūsh.	Kapūsh.	'Ayūsh.	Badyūsh.	Shahbūsh.
The Guardian Angel. (*Muwakkil.*)	Raftmā'īl.	Sharkā'īl.	Tankafīl.	Tshmā'īl.	Sarakīkā'īl.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	20 ك	30 ل	40 م	50 ن	60 س
The Special Attributes or Names of God.	كافى *Kāfī.*	لطيف *Laṭīf.*	ملك *Malik.*	نور *Nūr.*	سميع *Samī'.*
The Number of the Attribute.	111	129	90	256	180
The Meaning of the Attribute.	Sufficient	Benignant.	King.	Light.	Hearer.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Amiable.	Combined.
The Quality, Vice, or Virtue of the Letter.	Love.	Separation.	Love.	Hatred.	Desire.
The Elements. (*'Arba'ah 'Anāṣir.*)	Water.	Earth.	Fire.	Air.	Water.
The Perfume of the Letter.	White rose leaves.	Apples.	Quince.	Hyacinth	Different kinds of Scents.
The Signs of the Zodiac (*Burūj.*)	*'Aqrab.* Scorpion.	*Ṣaur.* Bull.	*Asad.* Lion.	*Mīzān.* Scales.	*Qaus.* Archer.
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Utarid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.
The Genii. (*Jinn.*)	Kadyūsh.	'Adyūsh.	Majbash.	Damalyūsh	Fa'yūsh.
The Guardian Angels. (*Muwakkil.*)	Kharurā'īl.	Taṭā'īl.	Rūyā'īl.	Hūlā'īl.	Hamwākīl

Figure 692a-b. Abjad Associations

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	70 ع	80 ف	90 ص	100 ق	200 ر
The Special Attributes or Names of God.	علی *Ali*	فتاح *Fattāh*	صمد *Samad*	قادر *Qādir.*	رب *Rabb.*
The Number of the Attribute	110	489	134	305	202
The Meaning of the Attribute.	Exalted.	Opener.	Established.	Powerful.	Lord.
The Class of the Attribute.	Terrible.	Amiable.	Terrible.	Combined.	Terrible.
The Quality, Vice, or Virtue of the Letter.	Riches	Enmity.	Intimacy	Desire.	Friendship.
The Elements. (*Arba'ah 'Anāsir*)	Earth.	Fire	Air.	Water.	Earth.
The Perfume of the Letter	White Pepper	Walnut	Nutmeg.	Orange.	Rosewater.
The Signs of the Zodiac. (*Burūj.*)	*Sunbulah.* Virgin.	*Asad* Lion	*Mizān.* Scales.	*Hūt.* Fish.	*Sunbulah.* Virgin.
The Planets. (*Kawākib.*)	*Mushtari.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah.* Venus	*'Utārid.* Mercury.
The Genii. (*Jinn.*)	Kashpūsh.	Latyūsh.	Kalapūsh.	Shamyūsh.	Rahūsh.
The Guardian Angels. (*Muwakkil.*)	Lumā'il.	Sarhmā'il.	Ahjmā'il	Itrā'il	Amwakil.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	300 ش	400 ث	500 خ	600 ت
The Special Attributes or Names of God.	شفیع *Shafi'*	تواب *Tawwāb.*	ثابت *Ṣābit.*	خالق *Khāliq.*
The Number of the Attribute.	460	409	903	731
The Meaning of the Attribute.	Accepter.	Forgiver.	Stable.	Creator.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Combined.
The Quality, Vice, or Virtue of the Letter.	Enmity.	Sleeplessness.	Hatred.	Love.
The Elements. (*Arba'ah 'Anāsir.*)	Fire.	Air.	Water	Earth
The Perfume of the Letter.	White Aloes.	Amber.	White Aloes	Violet.
The Signs of the Zodiac. (*Burūj.*)	*'Aqrab.* Scorpion.	*Dalw.* Watering Pot.	*Hūt.* Fish.	*Jady* Goat.
The Planets. (*Kawākib.*)	*Qamar.* Moon.	*Zuhal.* Saturn	*Mushtari* Jupiter.	*Mirrikh.* Mars.
The Genii. (*Jinn.*)	Tashyūsh.	Latyūsh.	Twahyūsh	Dālayūsh.
The Guardian Angels. (*Muwakkil.*)	Amrā'il.	Azrā'il.	Mīkā'il.	Mahkā'il.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	700 ذ	800 ض	900 ظ	1000 غ
The Special Attributes or Names of God.	ذاكر *Zākir.*	ضار *Ḍārr.*	ظاهر *Ẓāhir.*	غفور *Ghafūr.*
The Number of the Attribute.	921	1001	1106	1285
The Meaning of the Attribute.	Remembrer.	Punisher.	Evident.	Great Forgiver.
The Class of the Attribute.	Combined.	Terrible.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Hatred.	Hatred.	Enmity.	Convalescence.
The Elements. (*Arba'ah 'Anāṣir.*)	Fire.	Air.	Water.	Earth.
The Perfume of the Letter.	Sweet Basil.	Laburnam.	Jasmine.	Cloves.
The Signs of the Zodiac. (*Burūj.*)	*Qaus.* Archer.	*Dalw.* Watering Pot.	*Hūt.* Fish.	*Hūt.* Fish.
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Uṭārid.* Mercury.	*Qamar.* Moon.
The Genii. (*Jinn.*)	Twakapūsh.	Ghayūsh.	Ghafooush.	'Arkupūsh.
The Guardian Angel. (*Muwakkil.*)	Harṭa'īl.	Atā'īl.	Nurā'īl.	Nukhē'īl.

Figure 692. c –d: Abjad Associations

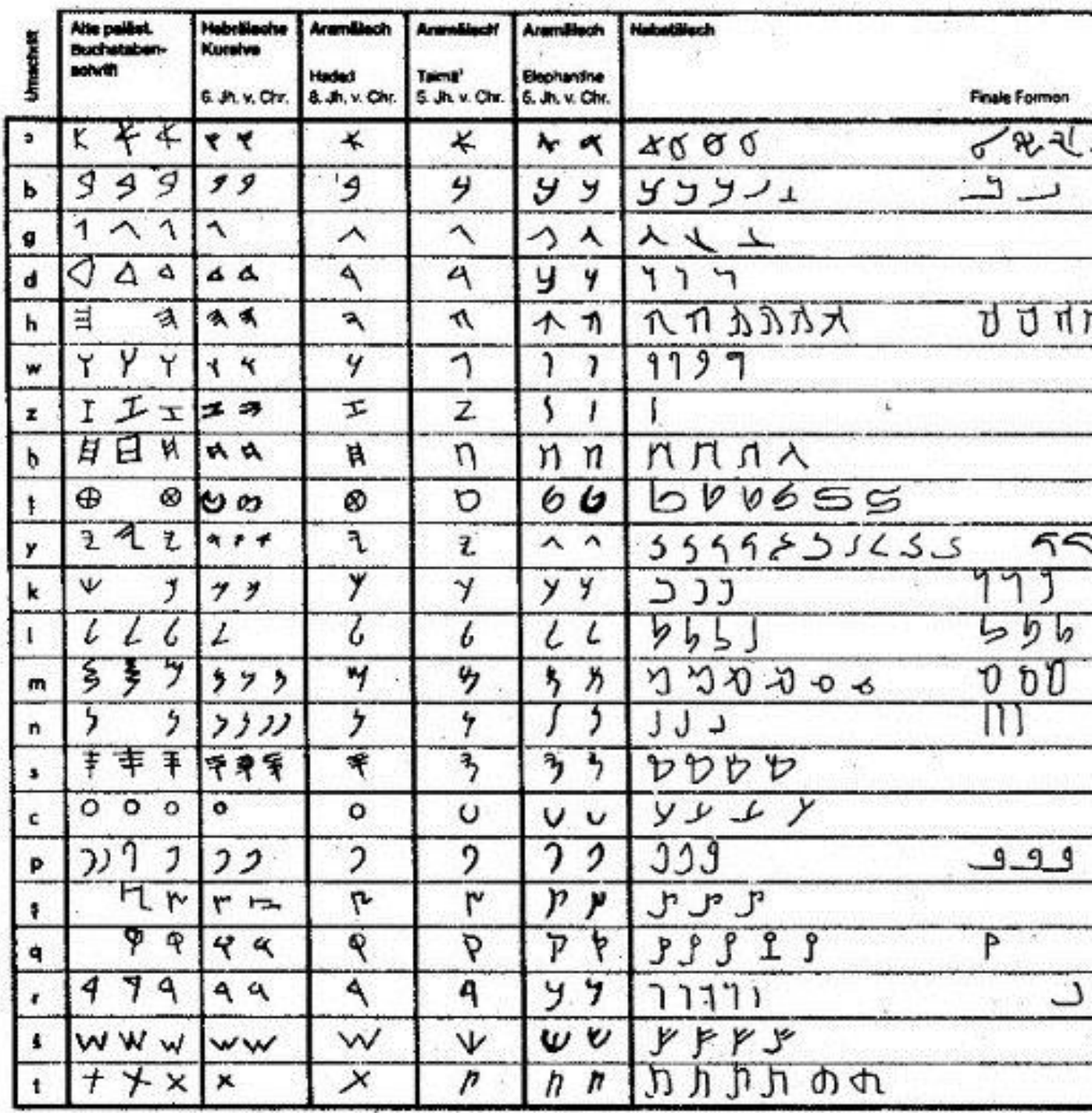


Figure 693a.Nabatean

Nabatäische Kursive auf Papyrus
final
Palmyrenisch
Hebräisch
Qumran
Quadratschrift
Syrisch,
Estrangela
Arabisch
Frühe Formen
Moderne Schrift
1
2
3
4

Figure 693 b. Nabataean

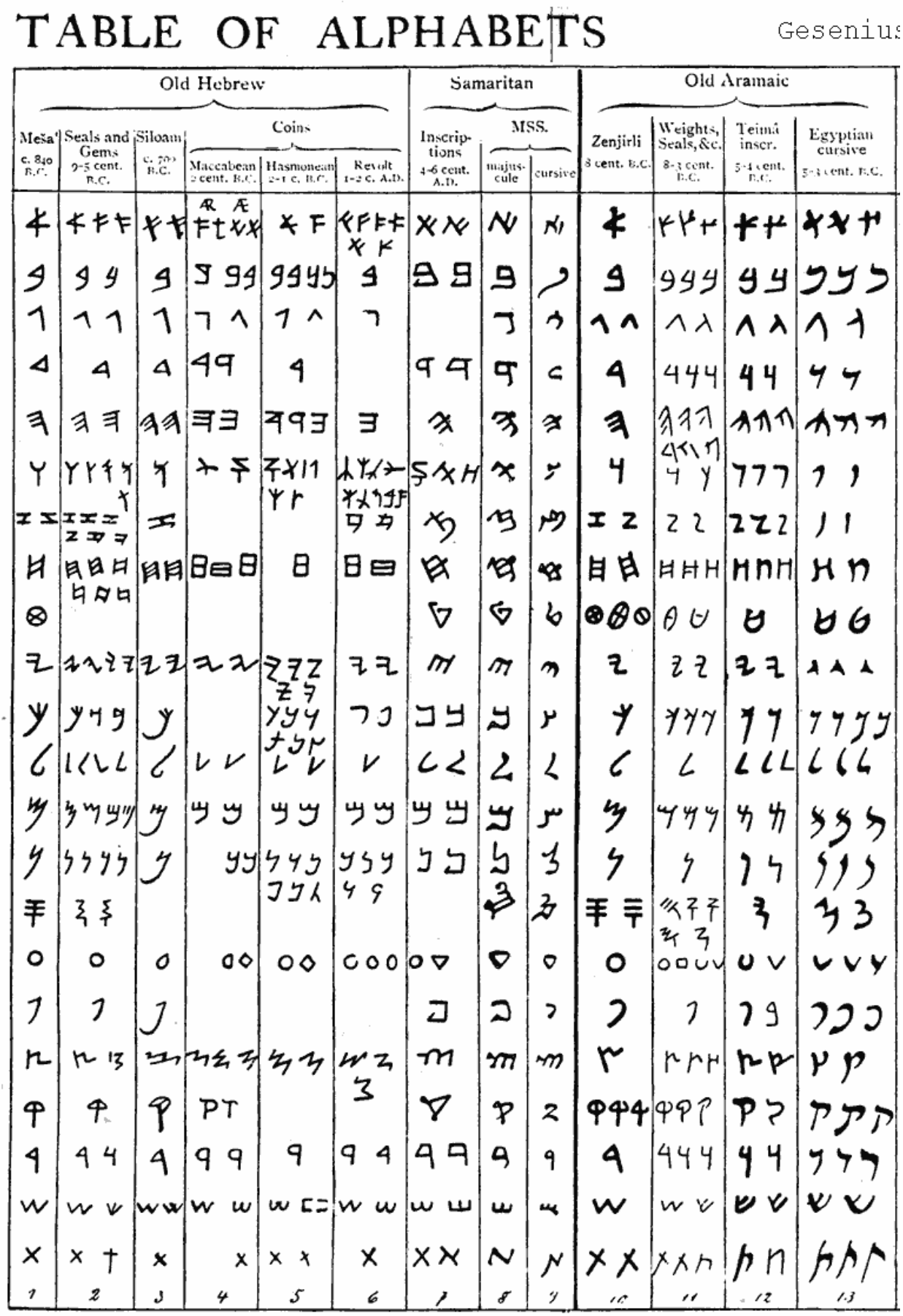


Figure 694 a-b. Table of Alphabets: Gesenius, Hebrew Grammar, 1974.

		Samaritain	Moabite	Antioche	Araméen C	Jérusalem	Syriaque	Edesse
א	A Ž							
ב	B							
ת	T							
ג	G J Ǧ							
ח	H Ḥ							
ד	D							
ר	R							
ז	Z							
ס	S							
ש	Sh Š							
צ	S Ṣ							
ט	T Ṭ							
ע	ʿ							
פ	F							
ק	Q							
כ	K							
ל	L							
מ	M							
נ	N							
ה	H							
ו	W							
י	Y							

Figure 695. Alphabets of the Near East

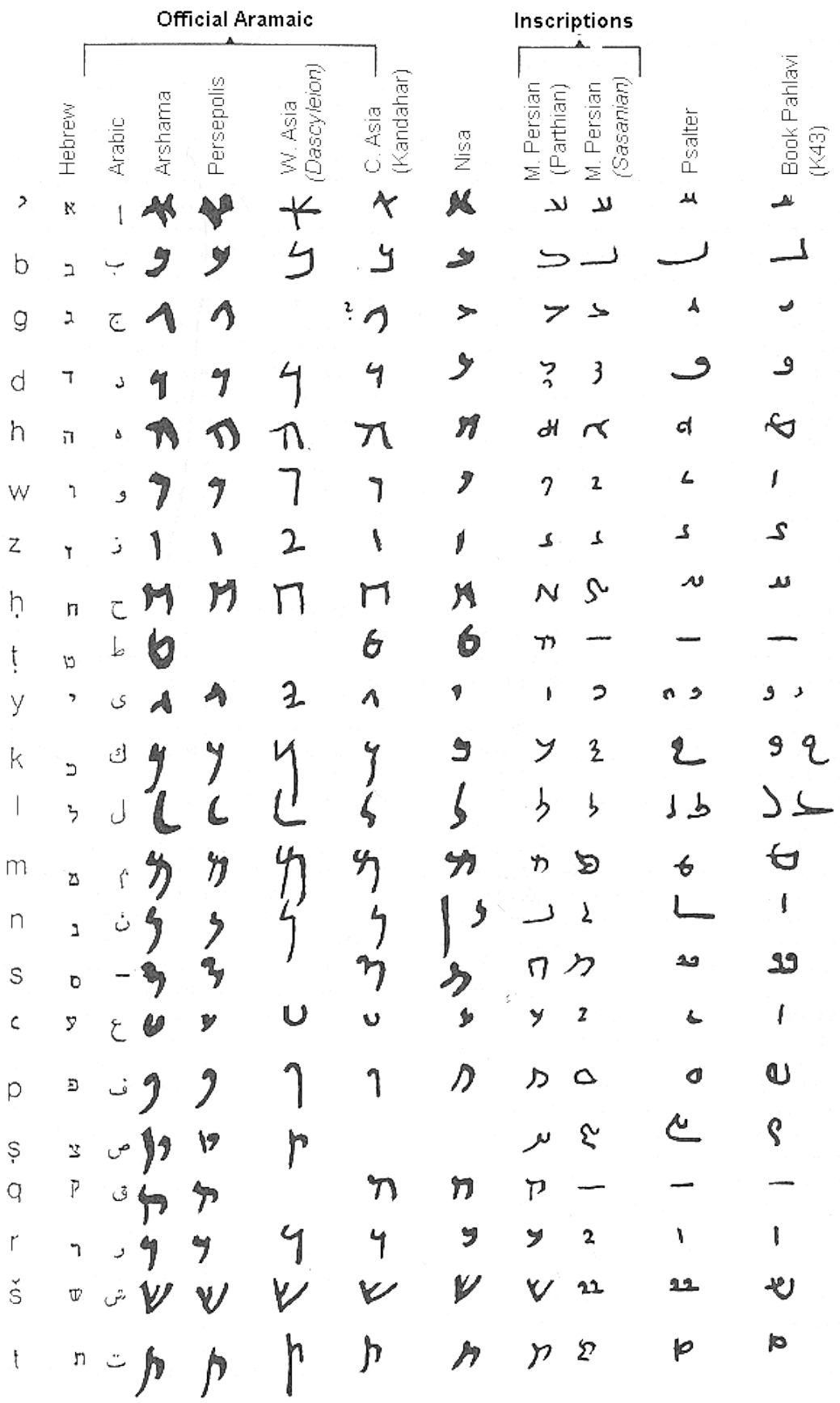


Figure 696. Official Aramaic.

THE NUMERICAL/ ABJAD VALUE (BASED ON ALPHABET ORDER)					THE NUMERICAL/ ABJAD VALUE (BASED ON ABJAD VALUE ORDER)				
NO	LETTERS			NUMERICAL VALUES	NO	LETTERS			NUMERICAL VALUES
1	ا	'Alif	a	1	1	ا	'Alif	a	1
2	ب	Bã'	b	2	2	ب	Bã'	b	2
3	ت	Tã'	t	400	3	ج	JÏm	j	3
4	ث	Tsã'	ts	500	4	د	dãl	d	4
5	ج	JÏm	j	3	5	ه	hã'	h	5
6	ح	Hã'	h	8	6	و	waw	w	6
7	خ	khã'	kh	600	7	ز	zai	z	7
8	د	dãl	d	4	8	ح	Hã'	h	8
9	ذ	dzãl	dz	700	9	ط	thã'	th	9
10	ر	rã'	r	200	10	ي	yã'	y	10
11	ز	zai	z	7	11	ك	kãf	k	20
12	س	sïn	s	60	12	لا	lãm	l	30
13	ش	syïn	sy	300	13	م	mïm	m	40

14	ص	shãd	sh	90	14	ن	nün	n	50
15	ض	dhãd	dh	800	15	س	sïn	s	60
16	ط	thã'	th	9	16	ع	'ain	'a	70
17	ظ	zhã'	zh	900	17	ف	fã'	f	80
18	ع	'ain	'a	70	18	ص	shãd	sh	90
19	غ	ghain	gh	1000	19	ق	qãf	q	100
20	ف	fã'	f	80	20	ر	rã'	r	200
21	ق	Qãf	q	100	21	ش	syïn	sy	300
22	ك	Kãf	k	20	22	ت	Tã'	t	400
23	لا	Lãm	l	30	23	ث	Tsã'	ts	500
24	م	Mïm	m	40	24	خ	khã'	kh	600
25	ن	nün	n	50	25	ذ	dzãl	dz	700
26	ه	hã'	H	5	26	ض	dhãd	dh	800
27	و	waw	W	6	27	ظ	zhã'	zh	900
28	ى	yã'	Y	10	28	غ	ghain	gh	1000

Figure 697a –b. Numerical abjad value based on alphabet order and based on abjad value order.

A B G D

Terms	Language
(halqa), ba, ga, da	Mandaic
A, B/V, G/Gh, D	Paleo Hebrew
A B G D	Armenian
A B G D DH	Ugarit
Alap, Beth, Gamal, Daleth	Aramaic
Alaph, Beth, Gamal, Dalath	Imperial Aramaic
Aleph, Bet, Geml, Dent	Aethiopicum
Aleph,Beth,Ghimel,Daleth	Magi
Aleph, Beth, Gimel, Daleth	Hebrew
Aleph, Beth, Gimel, Daleth	Adami
Alif, Bet, Geml, Dent	Ethiopian
Allap, Beet, Gammal, Dallat	Assyrian
Alpha, Beta, Gamma, Delta	Coptic, Greek
Athoïm,Beïnthin, Gomor, Dinaïn	Magi (Cagliostro)
Elpha, Vath, Gau, Dau	Chaldaicum
O (A) Ba Ga Da	Mandaic
Olaf, Beth, Gomal, Dolath	Estrangelo, Nestorian
Olaph, Beth, Gomal, Dolath	Syriacum
a, b, g, j, d	Ugarit
a,ā b,w g,y d,y	Pahlavi
a ba gha dha	Brahmi
a b g d	Ancient Greek
a b g d	Punic
a b g d	Ugarit
a b g d h d	Ugarit
a b v g d	Bulgarian
a e u bi gi da	Accadian
ahsa, abirkan, giba, dags	Wulfila
aleph, beth, gimmel, daleth	Proto-Sinaitic
alpha, bida, gamma, dalda	Coptic
an, ban, gan, don	Georgian
ani, bani, gani, doni	Georgian
a o e u i e v b g ʁ ʧ ʤ d	Tajik Hebrew
A B Γ Δ	Greek
А Ъ В Г Д	Glagolitic
‘, b, g, d	Sogdian
‘alep, bet, gimel, dalet	Samaritan
‘ b g d	Sassanian

Table 129a. Variants on letters 1 2 3 4, abgd (abjad) in different languages.

2249
4 Gods
4 Principles
Ace, Two, Three, Four
Buddhi, Ahamkara, Manas, Citta
Eagle, crane, throne, hand
Highest,Father,Gabriel,Way
Letters 1 2 3 4
The Creator, The Intellect, Soul, Nature
The First Intellect, The Universal Soul, Universal Nature, Universal Substance
Universal Intellect, Universal Soul, Universal Nature, Universal Matter
Wunderzahl 1 2 3 4
bull/cow, devil, godliness, 4 elements
ox, house, camel, door
Beyond, Potentiality, Agency, Actuality
Creation, Nourishment, Life, Death
Gabriel, Michael, Sarafiel, Azrael
King, Queen, Knight, Knave
Man, Woman, Adolescent, Adult in Transition
Sagittarius, Capricorn, Aquarius, Pisces
Sceptre, Cup, Sword, Pentacles
Sunday, Monday, Tuesday, Wednesday

Table 129 b. Symbolism of letters 12 3 4: a b g d

H W Z (hawwaz) Terms	Language
E V Z	Vattan
H, U/V/W, Z	Paleo Hebrew
HA. WA. ZA.	Coptic
HADY, WLY, ZKY	(Arabic)
H W D/Z (Sinai)	
H W Z	
H W Z (Abjad)	
H W Z (Ugarit)	
H W Z (al-Ahsa'i)	
Ha - (I), Wa, Za – Ziwa, Eh (Mandaic)	
Ha Wa Za (Mandaic)	
Haa, Waw, Zay (Old Arabic)	
Haut, Waw, Zai (Ethiopian)	
Hay, Vav, Zayin (Hebrew)	
He, Waw, Zain (Imperial Aramaic), Hee, Waw, Zein (Assyrian),	
He, Waw, Zayin (Phoenician)	
Heh, Vau, Zain (Hebrew), Heh, Vav, Zayin (Hebrew)	
Heh, Waw, Zain (Aramaic)	
Hoi, Vau, Zai (Aethiopicum)	
Hê, Vau, Zen (Syriac)	
e/ē z (Ancient Greek)	
ei, zeta (Ancient Greek)	
e j dz (Archaic Romanian)	
h, r, r (Pahlavi)	
h, w, z (Sogdian)	
h, w, z (Ugarit)	
h, w/u, z (Mandaic)	
h, w/v/ú, z	
h1 w z (Sheikh Bakri)	
ha, waaw, yaa	
ha w za (English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)	
he wa za (Akkadian)	
h e z (Latinograecum)	
ho, wo, zeta (Ugaritic)	
h p z p (Aethiopicum)	
h u z (Abraham)	
h v s (Scythian)	
h v z ʒ (Tajik Hebrew)	
h w x (Punic)	
h w z (Babylonian)	
h w z (Nabataean)	
h w z (Sassanian	

h w z (Ugarit)
hē, waw, zai (Proto Sami)
 Э Ж S З (Glagolitic)
‘ v z (Indicum)

H W Z Symbolism
Aries, Taurus, Gemini
Creator in relation to what is below Him, Intellect in relation to what is below it, Soul in relation to what is below it
Emperor, Hierophant, Lovers
Hierophant, Lovers, Chariot
Hiia rba (Hibil Ziwa), Weyli (Wailh), Ziwa
Letters 5 6 7
Life, Alas, Radiance
The Great Life, Woe to him who listens not to the language of light, Radiance splendid and active light
The One Who Calls Forth, The One Who Possesses Sublime Degrees, The Living
Thursday, Friday, Saturday
Virgo, Libra, Scorpio
Zodiac Signs 1 2 3
ether, offering, balance
maeander, cerastes, duck
window, hook, weapon
window, nail, sword

Table 130 a-b. Variants and symbolism of letters 5 6 7: h w z.

H U I/ H W I/ H W J[2250]
Tifinagh waw ya, w x y z z Académie Berbère

1. I Yu/IU Ya/IA
Kyrgyz i e yu ya [2251]
Cyrillic y e ju ja

2. W ‘ Y
Arabic (Khorasan) waw, alif, ya

3. V H Y [2252]
Ottoman Turkish: v h y
Persian: vav, he havaz, ye, v/u h y/i
Sindhi: vao, he, do chasmi he, ye
Urdu: va’o, choti he, do chasmi he, choti he, badi ye
Devanagari: v/u/o, h, j/i/e

4. W V H Y A
Jawi: wau, va, ha/heh, ya/yeh, nya, A (Jawi Name)

5. V H J
Arabic: v/u/o, h, j/i/e
Farsi: vav, he (havaz), ye
Devanagari: v/u/o,h,j/i/e

6. W H Y
Pashto: Waw, He, Ye Maleyin, Ye Maruf, Ye Majhul, ye Tanis-or/Saqila

7. H W Y
Pashto: he, wa, ye, saxta ye, pasta ye, xadzeena ye, feliya ye [2253]

8. H W Y hamza
Arabic: ha wa ya hamza
Arabic hija’i h w y c

9. H V Y[2254]
Sanskrit: ha va ya (Sanskrit letters 33, 29, 26)
Hebrew: Havaya, Havayah (most sacred of all of God's Names)

10. Y V H
Ya va ha
Sanskrit ya va ha (Sanskrit letters 26 29 33)
Hebrew root YVH (the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [היהי]: He will be).2255

Table. 131. Variations on the sequences H W Y and H V Y mainly at the end of alphabets.
.HA TA YA. (Coptic)

AI TH I (Coptic)
Ch, T, I/Y/J (Paleo Hebrew)
Ch Th i (Scythian)
Eh, T'a, Ya (Mandaic)
HA, TA, YA (Moroccan Arabic)
H H T/Z Y (Canaan)
H T I (Asomtavruli)
H T Y (Arabic)
H T Y (Ugarit)
H T Y (al-Ahsa'i)
Heletha, Théla, Ioïthi (Cagliostro)
Heth, Teth, Yod (Magi)
Heth, Teth, Yodh (Phoenician)
Heth, Teth, Yud (Estrangelo)
Heth, Teth, Yudh (Aramaic)
H θ i (Chaldaicum)
Kheit, Teit, Yood (Assyrian)
ch, t, y (Ugarit)
eta, theta, iota (Ancient Greek)
h, t, y/i
h, x t.,y ĕ ŭ j (Pahlavi)
h, x t y,e u (Parthian)
h., y (Sogdian)
h. t. y (Adami)
h. t. y (Babylonian)
h. t. y (Old Hebrew)
h. t. y (Ugarit)
h2 t. y (Sheikh Bakri)
hata, thita, iota (Coptic)
ha ti ya (Accadian)
hh th i (Chaldean 2)
hh t i (Abraham)
h kh th dh ya (Sabaen)
hota, tet, yod (Ugaritic)
h t y (Nabataean)
h t y (Ugarit)
h Þ i (Gothic)
hēt, tēt, yod (Proto-Sami)
h θ i
h θ i (Brachmanicum)
h θ i (Enochaeum)
h θ i (Indicum)
h ṭ y (Punic)
ita, hita, jauta (Coptic)
i th i (Ancient Greek)
i ĭ (Archaic Romanian)
t h (Chaldaicum)
ħ t j χ (Tajik Hebrew)
ī i d'y (Glagolitic)
I Ĭ И Ħ (Glagolitic)

Table 1322a. Variants on Letters 8 910: h t y.

H T Y Symbolism

231 231 195
ALR (S.14) –ALR (S.15) – KHYOS (S.19)
Footstool, Zodiac, Mansions
H T Y
Nature in relation to what is below it; Material world, having no relation to anything below it; Plan of the Creator
Thankful, Wealthy, Powerful

Table 132 b. Symbolism of letters 8 9 10: h.t.y

Caf, Lawi, Mai, Nabas (Ethiopian)
Caïtha, Luzain, Mataloth, Naïn (Magi Cagliostro)
F K C L M N (Arabic Shapes)
KAF, LAM, MYM, NWN (Moroccan Arabic)
KAF. LAM. MIM. NUN. (Coptic)
K L M N (Abjad)
K L M N (Akkadian)
K L M N (Arabi)
K L M N (Arabic)
K L M N (Asomtavruli)
K L M N (Azerbaijani)
K L M N (Chorasmian)
K L M N (Coptic)
K L M N (Egyptian)
K L M N (Egyptian Hieroglyphs)
K L M N (English)
K L M N (Etruscan)
K L M N (Gaelic)
K L M N (Kufikum)
K L M N (Musnad)
K L M N (Oldest Hebrew)
K L M N (Ossetic)
K L M N (Pelasgian)
K L M N (Quran)
K L M N (Rune Alphabet)
K L M N (Teutonic)
K L M N (Ugarit)
K L M N (Ukrainian)
K L M N (Vinca)
K L M N N (Egyptian)
Ka - (I) Klila, La - (I) Lishan, Ma - Mana Rba Kabira, Na – Nhura (Mandaic)
Kalo, Liudi, Mislete, Nase (Illyricum)
Kap, Lamadh, Meem, Noon (Aramaic)
Kaph, Lamadh, Mim, Nun (Imperial Aramaic)
Kappa, Labda, My, Ny (Copticum)
Karthi, Lechinti, Melatil, Nabelot (Saracenorum)
Kef, Lam, Mim, Nun (Arabicum)
Ki Li Mi Ni (Bantu)
Kof, Lomadh, Mim, Nun (Estrangelo)
aK daK L LY M N (Magyar)
k' l m n (Georgian)
k, k, ly l, m, n ny (Hunnorum)
k, l, m, n (Sumerian)
kaaf, laam, miim, nuun (Arabic)
kaaf, laam, miim, nuun (Persian)
kaf, lamd, mem, nun (Proto-Sami)
kaf, lām, mīm, nūn (Farsi)
kaf lam mim nun (Arabic)
kako, ljudije, mūslite, naši (Early Cyrillic)
ka la ma na (Brahmi)
ka lu ma na (Akkadian)
k g l m n (Persian)

k g l m n (Yezidi)
k k l m n (Aphricanum)
k ky kw l m n ng ngw ngy (Hopi)
k l m n
k l m n (Adamaeum, Adamic, Aegyptiacum, Ancient Greek, Archaic Etruscan, Brachmanicum, Bulgarian)
k l m n (Chaldaicum, Chaldean 5)
k l m n (Dalecarlian, English, Glagolitic, Gothic, Gothicum, Illyricarum)
k l m n (Indicum)
k l m n (Ionicum)
k l m n (Latinograecum)
k l m n (Laz)
k l m n (Nabataean)
k l m n (Osmanya)
k l m n (Palmyran)
k l m n (Punic)
k l m n (Ruthenian)
k l m n (Sabaen)
k l m n (Sassanian)
k l m n (Scythicum)
k l m n (Tajik Hebrew)
k l m n (Turcicum)
k l m n (Umbrian)
k l m n (Wulfila)
k l m n (runes)
kusma, lagus, manna, nauths (Wulfila)
k'an, las, man, nar (Georgian)
K Λ M N (Greek)
К Л М Н Н. (Tatar)
к л м н (Proto-Glagolitic)
к ҷ л м н (Tajik Cyrillic)

KL M N Symbolism
14 109 69 109
20 30 40 50
879 700 100 700
KAF, LAM, MYM, NWN
KAFY, LTYF, MLK, NWR
K L M N
Lord, Omniscient, Victorious, Light
Saturn, Jupiter, Mars, Sun
Sufficient, Benevolent, King, Light
TH (S.20) – TSM (S.26) – TS (S.27) - TSM (S.28)
The Grateful, The Victorious, The One Who Gathers, The Light
Truth, God, Mind, Light
Truth, Tongue, Mind, Light
Wheel of Fortune, Justice, Hanged Man, Death
bad luck, organic growth, tree, Hecate
bowl, lioness, owl, water

Table 133a-b. Variants on letters 11 12 13 14: K L M N and symbolism.

S, Aa, P/Ph, Tz (Paleo Hebrew)
S C, P S (Ugarit)
S O F S (Abjad)
SYN, OYN, FA, SAD (Moroccan Arabic)
Sa, Ain, Fa, Shin (Moroccan Arabic)
Sa - Simat Hiia, ` - Ain, Pa - Pira anat Haiy, S'a - S'auta abar qadmaiia (Mandaic)
Saat, Ain, Af, Tsadai (Ethiopian)
Samekh, Ayin, Pe, Tsadi (Celestial)
Samekh, Ayin, Pe, Tzaddi
Samekh, Ayin, Pe, Tzaddi (Dead Sea)
Samekh, Ayin, Peh, Sade (Phoenician)
Samekh, Ayin, Peh, Sadeh
Samekh, Ayin, Peh, Tzaddi (Hebrew)
Samekh, Ayin, Phe, Tzaddi (Magi)
Semchat, Ae, Pe, Zode (Syriacum)
Semkath, ‘E, Pe, Sadhe (Imperial Aramaic)
Semkath, ’Ĕ, Pe, Sodhe (Estrangelo)
Simkat, Ei, Pee, Sadi (Assyrian)
Sin, Ayn, Ghayn, Fa, Sad (Old Arabic)
Sinkath, Ain, Payin, Tsade (Aramaic)
Xi, Omega, Pi, Psi
Xirön, Olélath, Pilôn, Tsadi (Magi Cagliostro)
jer, urus, pairthra, - (Wulfila)
p f (Chaldaicum)
s,h w.r p,b,f w,r čĵz (Pahlavi)
s3 f ' ' (Old Yemeni)
s Aa gha F Sa dh (Sabaen)
samek, ayin, pe, tsade
samekh, ‘ayin, pe, tsade (Proto-Sinaitic)
sa ‘(Ain) pa şa (Mandaic)
semk, ‘ayn, pē, şādē (Proto- Sami)
s gh f zz (Abraham)
sin ayn fe sad (Arabic)
s o p p p ts t (Brachmanicum)
s ʔ f p s (Tajik Hebrew)
s ‘ (Punic)
s ‘, p, s. (Sassanian)
s ‘, p, s. (Sogdian)
s ‘ p s. (Old Hebrew)
x - p ts (Adamaeum)
xei, ou, pei (Ancient Greek)
z, s, gh, p, ts (Ugarit)

Table 134a. Variants on letters 15 16 17 18: S ‘ P S

60 70 80 90
Mother, Eye, Tree, Sound
Mother of all Life, The Eye or Fountain, Thou art the Tree of Life, Thou art the first Voice (Sound)
SYN, OYN, FA, SAD
Shaper, Reckoner, Elucidator, Grasper
Venus, Mercury, Moon, Sphere of Ether
sa`fas
support, eye, mouth, fishhook
Temperance, Devil, Tower, Star

Table 134-b.Symbolism of letters 15 16 17 18: S ‘ P S

Coph, Res, Sin, Tau (Adami)
Inthoath, Raty, Salaty, Tothin (Saracenorum)
K R SH TH (Vattan)
Kaf, Rees, Psa, Sat, Tau (Aethiopicum)
Khon, Rehit, Suhil, Tac (Marcomannic)
Kof,Rees,Saut,Tawi (Ethiopian)
Kof, Resh, Shin, Taf (Nuragic)
Koph, Res, Schin, Tau (Passing the River)
Koph, Risch, Schin, Tau (Syriacum)
Koppa, Ro, Sigma, Tau (Copticum)
Kuf, Resh, Shin, Sin, Taf, Taf (Hebrew)
Kuff, Resh, Schin, Tau (Passing the River)
OQ, R, ESIS, IT (Glozel)
Q, R Sh, Th (Paleo Hebrew)
QAF, RA, ShYN, TA (Moroccan Arabic)
QAF. RA. SHIN. TA (Coptic)
Q R S/Z SH/CH T TH (Egyptian)
Q R S T (Abjad)
Q R ST (Canaanite)
Q R S T (Egyptian)
Q R S T (English)
Q R S T (Linear A)
Q R S T (Oldest Hebrew)
Q R S T (Persian)
Q R S T (al-Ahsa'i)
Q R Sh T (Arabic)
Q R Sh T (Phoenician)
Q R Sh T (Ugarit)
Q R rr S Ş T (North Zaza)
Q R rr S Ş T (Zazaki)
Qa/Qi, Ra/Ri, Si(g), Si(l), Sa/Śa, Ta(r), Ti(l) (Sumerian)
Qof, Resh, Shin, Tav (Hebrew)
Qof, Rish, Shin, Tau (Estrangelo)
Qope, Reish, Sheen, Tav (Assyrian)
Qoph, Resh, Sheen, Taw (Aramaic)
Qoph, Resh, Shin, Tau (Aramaic)
Qoph, Resh, Shin, Tau (Dead Sea)
Qoph, Resh, Shin, Taw (Phoenician)
Qoppa, Rho, Sigma, Tau (Greek)
Qq Rr Ss Tt (Maltese)
Q r Sh ta tha (English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)
Quitolath, Rasith, Sichen, Thoth (Magi Cagliostro)
Quoph,Res,Shin,Taw (Magi)
k.q r s T - (Scythian)

kaf, re, sin, ta (Arabic)
kaf re şin te (Arabic)
kha ra śa ta (Brahmi)
p q qw r s t ts (Hopi)
q, r, sh, g, t (Ugarit)
qa, ra, sa, ta (Mandaic)
qaf, ra, shin, ta (Arabic)
qaf, ra’, shin, ta’ (Arabi)
qa ur ra sa su ti (Akkadian)
qof, roş, şin, taw (Proto-Sami)
qop, res, šin, taw (Samaritan)
qopa, rasha, taana (Ugarit)
qopa, rasha, taana, gain, to (Ugaritic)
qoph, res, sin, taw (Proto-Sinaitic)
q r sc th (Abraham)
q r sh t (Chaldaicum)
q r s t (Adamaeum),q r s t (Adamic)
q r s t (Aethiopicum)
q r s t (Archaic Etruscan)
q r s t (Egyptian 7)
q r s t (Faliscan)
q r s t (Geticum)
q r s t (Gothicum)
q r s t (Indicum)
q r s t (Massageticum)
q r s t (Nabataean)
q r s t (Phoenicum)
q r s t (Scythicum)
q r t g t (Ugarit)
q r š t (Babylonian)
q r š t (Mandaean)
q r š t (Old Hebrew)
q r š t (Punic)
q r š t (Samaritan)
q r ʃ t (Tajik Hebrew)
q s r m k (Chaldaicum)
q w,’ š t,d (Pahlavi)
r s t (Ancient Greek)

Q R S T Symbolism (Letters 19 20 21 22)
70 90 48 48
100 200 300 400
1030 50 606 606

Cry, -, Sun, Penitence
Living, Reviver, Taker of Life, Mighty
Moon, Sun, Judgement, World
Sphere of Air, Sphere of Water, Sphere of Earth, Mineral
angle, mouth, inundated garden, lasso
back of head, head, tooth, cross
monkey, head, tooth, mark
share, snow, dance, you, cheerful, god

Table 135 a-b. Variants on letters 19 20 21 22: Q R S T and symbolism

T Th Kh Dh
ThABT, KhALQ, ThAKR
Th Kh Dh
GHAY. ZA. DAD. DHAL. KHA. THA. TA.

thakhidh Symbolism (Letters 23 24 25)
23 24 25
278 48 48
500 600 700
1026 606 606
HM OSQ (S.42) – HM (S.43) –HM (S.44)
Stable, Creator, He who remembers
The One Who Nourishes, The Wise, The One Who Humbles

DAD, TzA, GhYN
D Tz Gh
d. z. gh

d.az.agh Symbolism (Letters 26 27 28)
26 27 28
48 48 100
606 606 300
800 900 1000
HM (S.45) – HM (S.48) – Q (S.50)
Punisher, Apparent, Indulgent
The Knowing, The Precious, The Manifest
HM (S.45) – HM (S.48) – Q (S.50) – N (S.68)

Table 136. Variants on Letters 23 24 25, 26 27 28.and their symbolism:

Appendix 9. Chaldean, Phoenician, Hebrew, Etruscan, Saracen, Syriac

Chapter 9 explored the Chaldean, Phoenician, Hebrew and Syriac traditions, noting links with Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian. Appendix 9 offers a comparative overview of these alphabets.

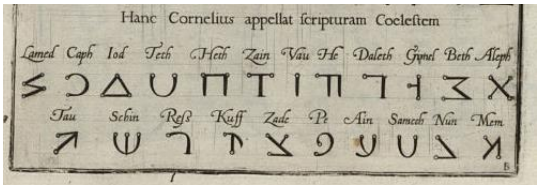
The numbers given by Fry (Pantographia, 1799) serve as a framework for organizing the alphabets, complemented by examples from Postel (1538), De Bry (1596), Duret (1613) and some other sources. In the interests of comparison some alphabets which appeared in the main text recur here, and in few cases recur multiple times.

No attempt has been made at a comprehensive treatment. The main purpose to allow direct comparisons of alphabets which often have very different names in order to see and understand their connections. While many alphabets entail identical letters and signs, others have slight and occasionally considerable variation.

Appendix 9 is divided into seven sections:

1. 485- 500. ChaldeanAlphabets
2. 501-509: Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian
3. 510-514. Phoenician, Assyrian
4. 515- 518. Hebrew
5. 519-520. Etruscan, Noachicum
6. 521-522. Saracen, Phoenician
7. 523-529. Syriac, Arabic

Appendix 9.1. Chaldean Alphabets



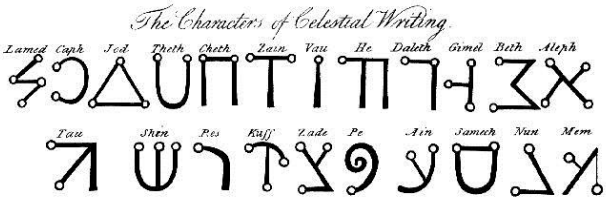
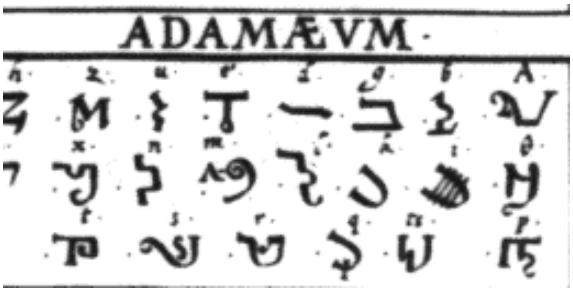
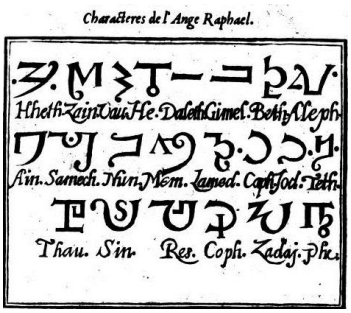
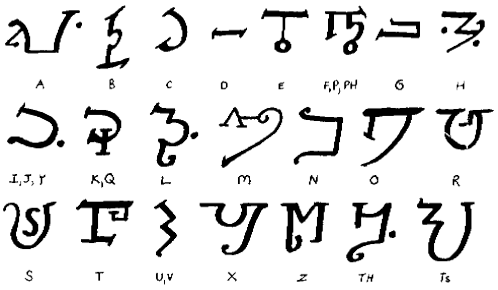


Figure 698. Chaldean 1







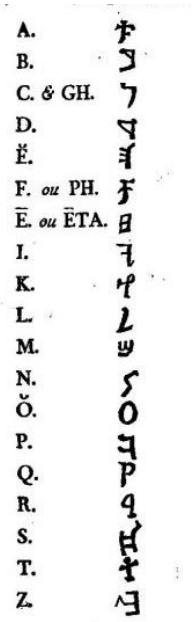


Figure 699a . Chaldean 2, b. Adamaeum, c. Characteres de l'Ange Raphael ,d. Alphabet of the Magi, e. Chaldean 3, f. Phenicien.

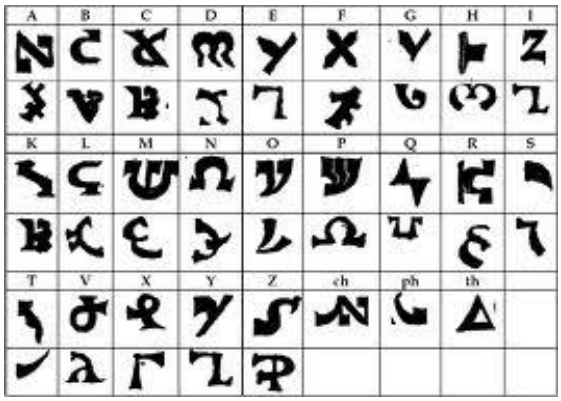


Figure 700 a . Chaldean 4, b.Portraict des characteres dÉnoch, c. Enoch,

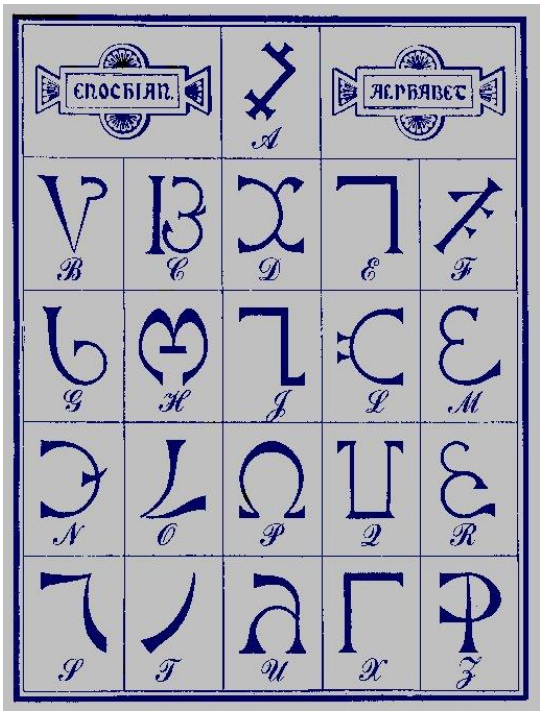


Figure 701 a. Enochian (Pantheus, Dee), b.The Enochian Alphabet.

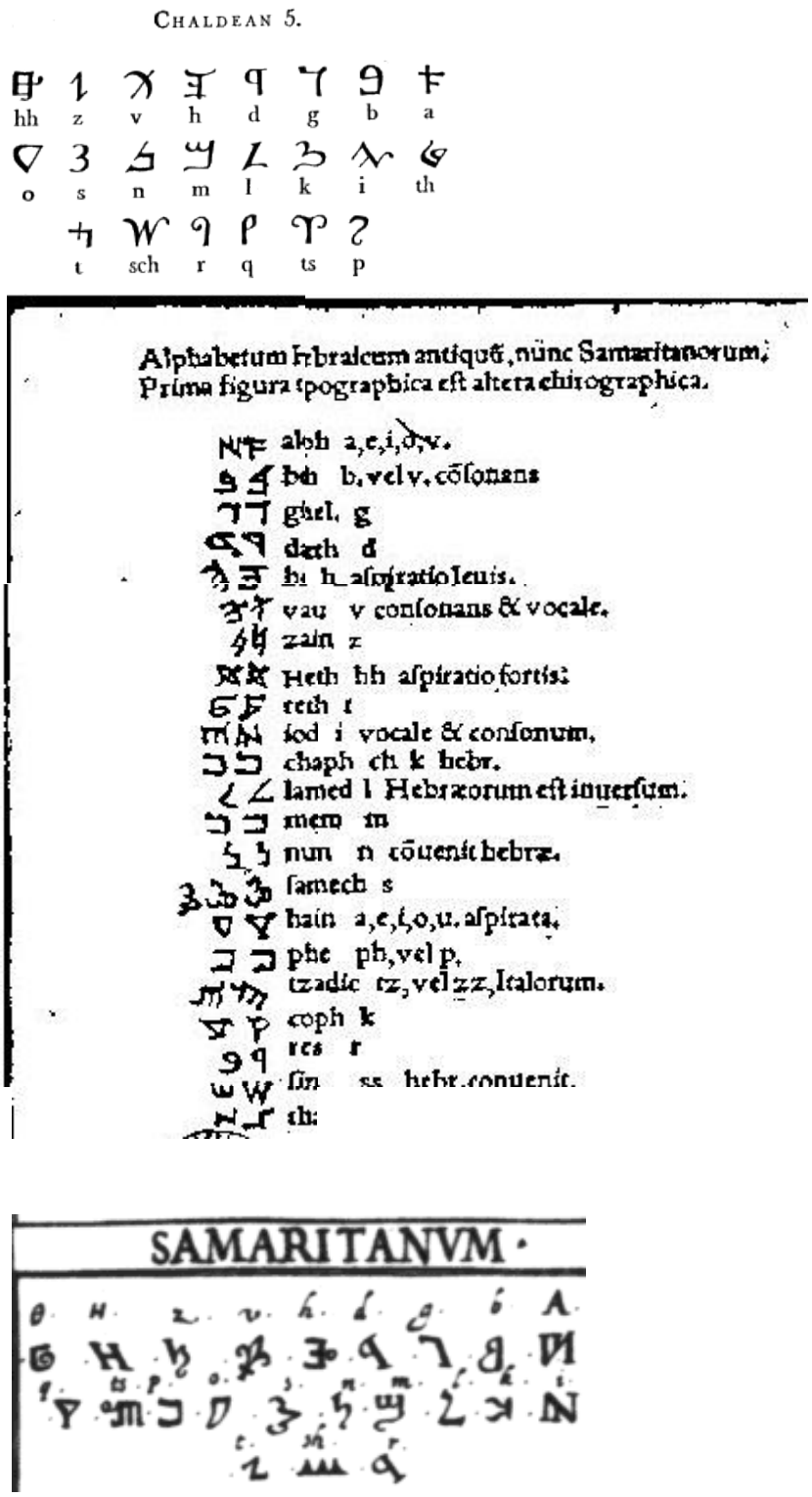


Figure 702a. Chaldean 5, b. Hebraicum antiquum nunc Samaritanarum (Postel 1538), c. Samaritanum.

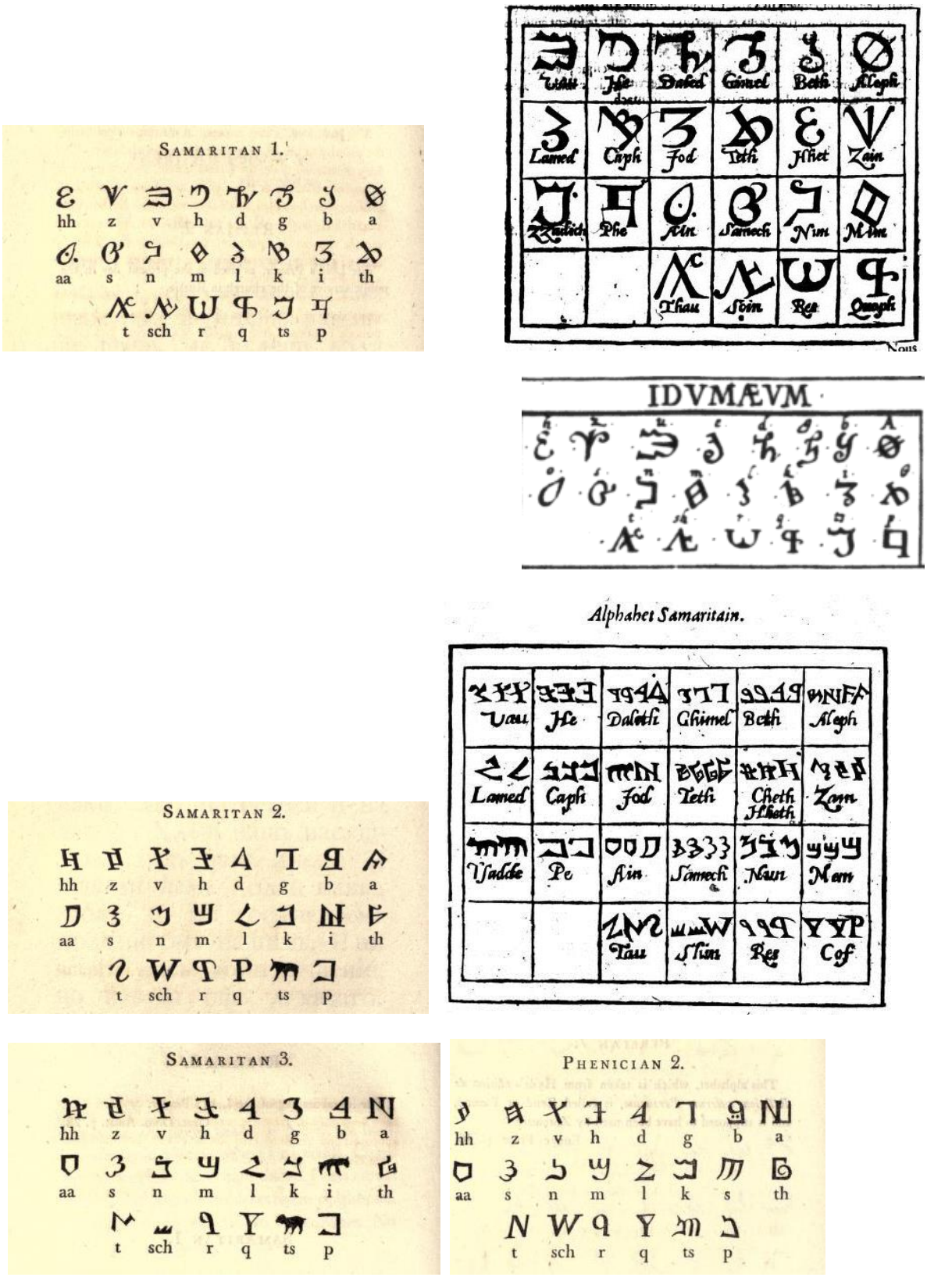
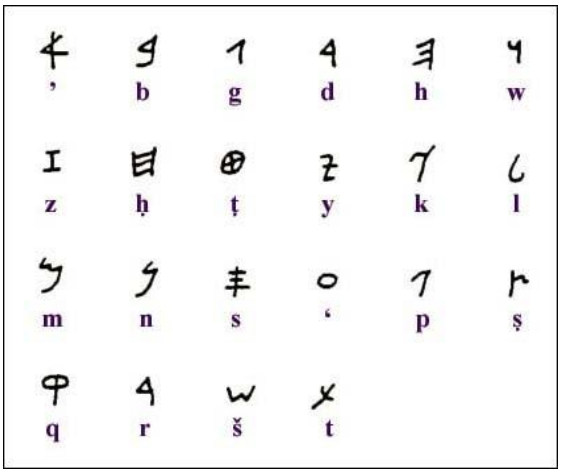
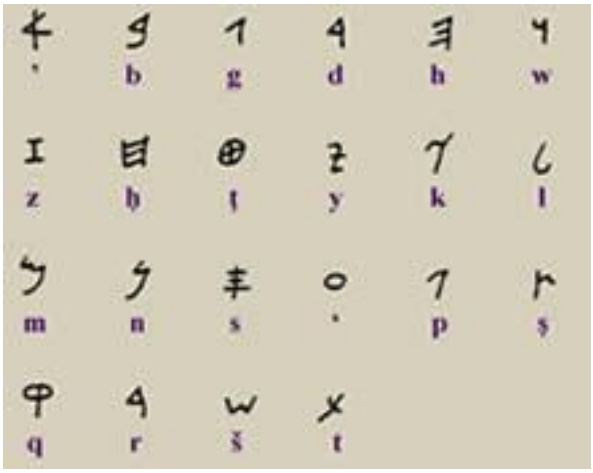


Figure 703. Samaritan 1, Aure Alphabet Samaritain, Idumaeum, Samaritan 2, Samaritain, Samitan 3, Phenicien 2.

Figure 704 Babil Alfabesi, Hebrew, Samaritan, Paleo-Hebrew (Ugaritic), Cursive and Ornamental Samaritan





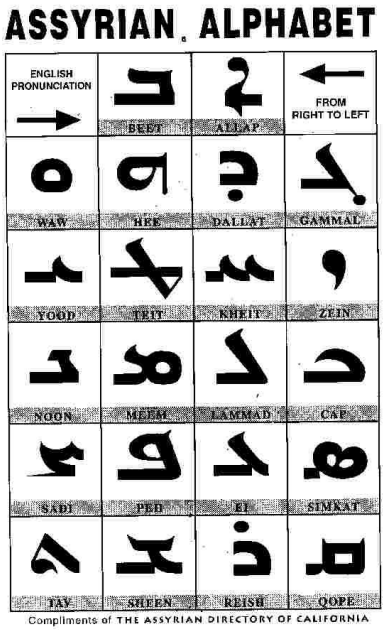
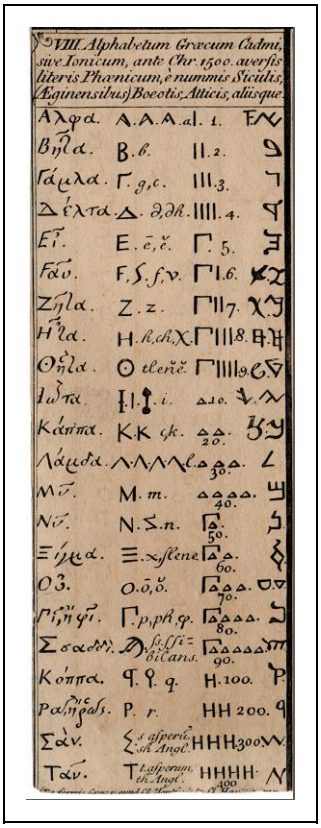


Figure 705a Imperial Aramaic, b. Assyrian Neo-Aramaic, c. Assyrian Alphabet, d. Assyrian Aramaic (Square) Script.



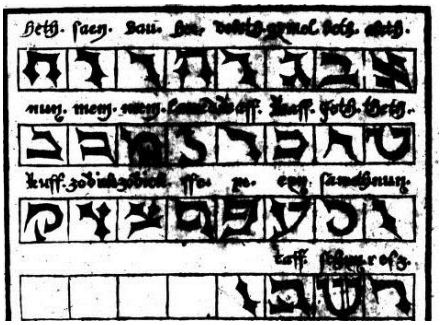


Figure 706. Chaldean 6-8

Figure 707. a. Chaldean 9, b. Seraphicum, c. Characteres des Anges, d-g. Malachim

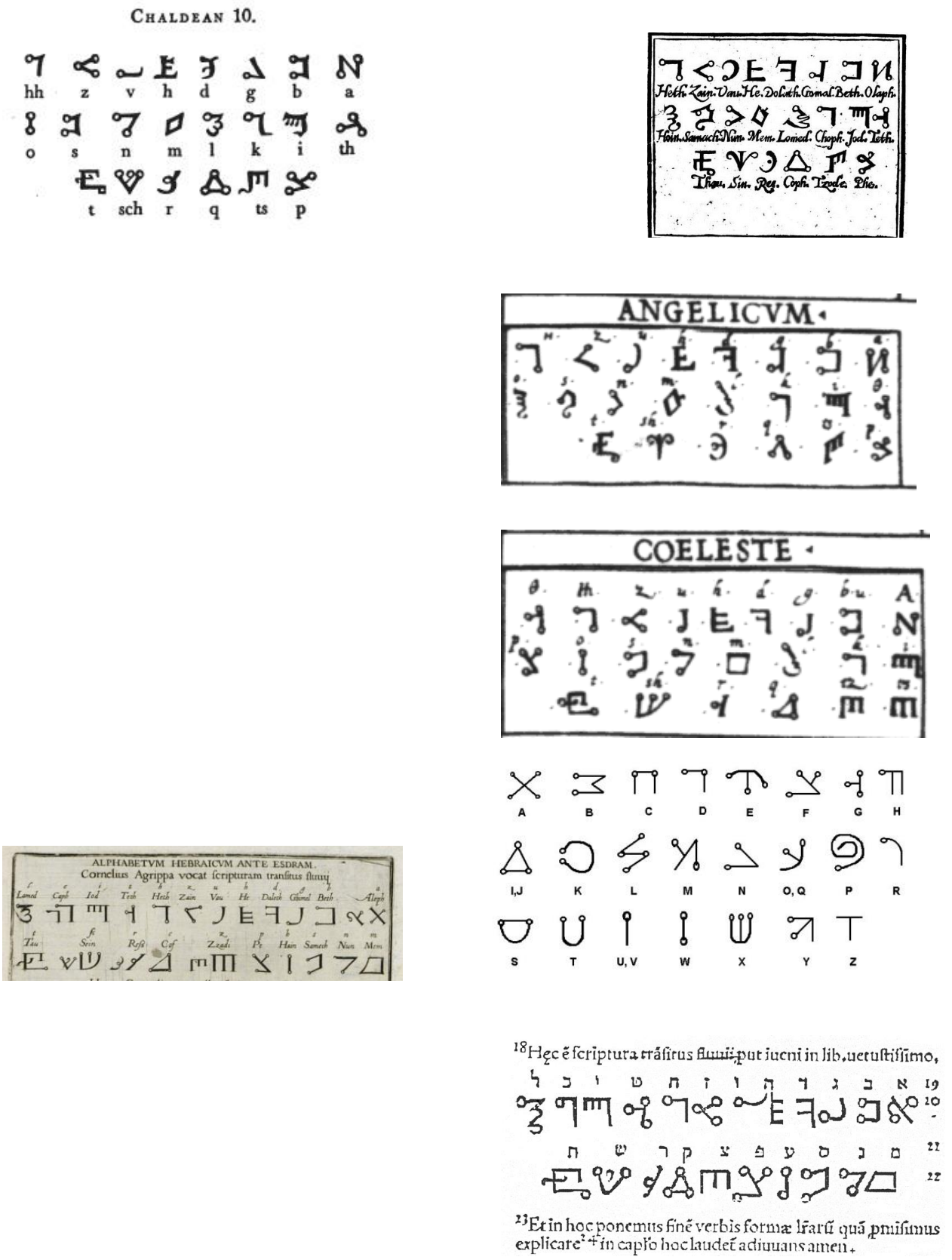


Figure 708. a. Chaldean 10, b. Passage de la Riviere, c. Angelicum, d. Coeleste, e.Hebraicum ante Esdram (Transitus fluvii), f. Celestial Alphabet, g. Transitus Fluvii

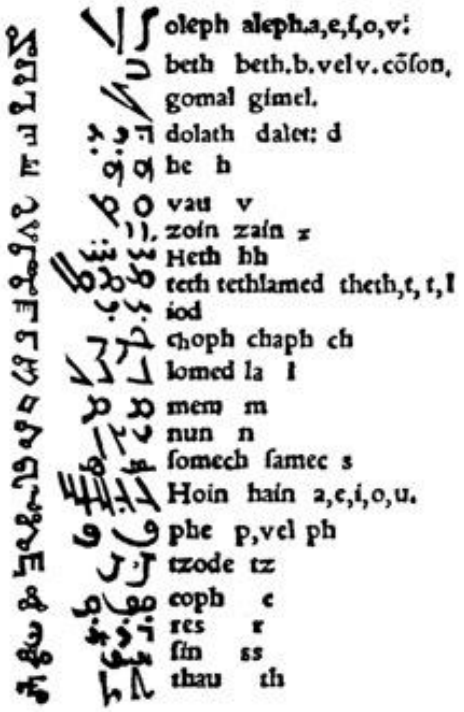


Figure 709. Chaldean 10, Transitus fluvii

Figure 710 a. Chaldean 11, b. Hebraicum c. Moyses, d. Iudaeosamaritanum, e. Chaldean 12, f. Hebrew 9.

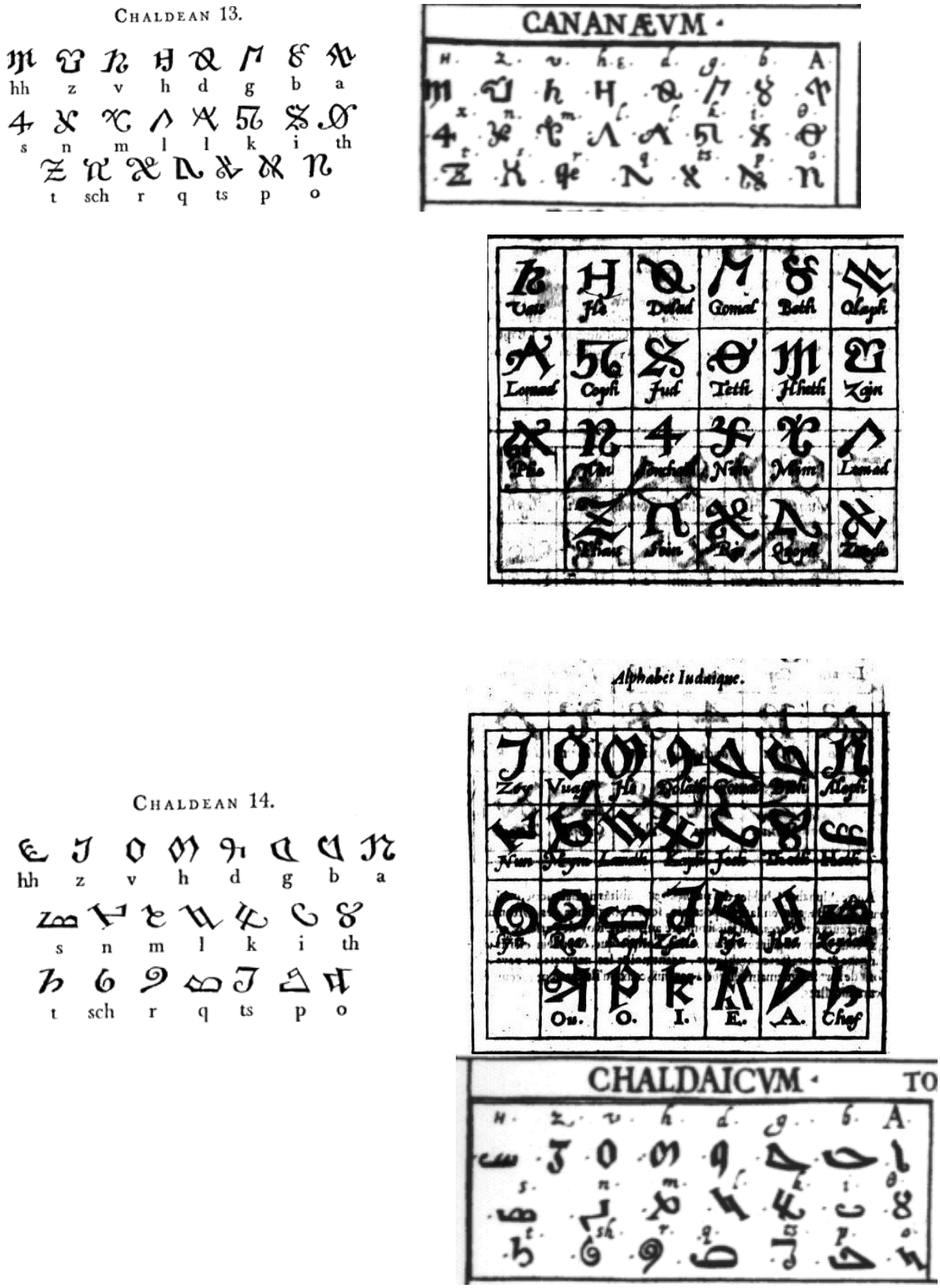


Figure 711 a. Chaldean 13, b. Cananaeum, c. Chaldean 14 d. Alphabet Judaique, e. Chaldaicum.

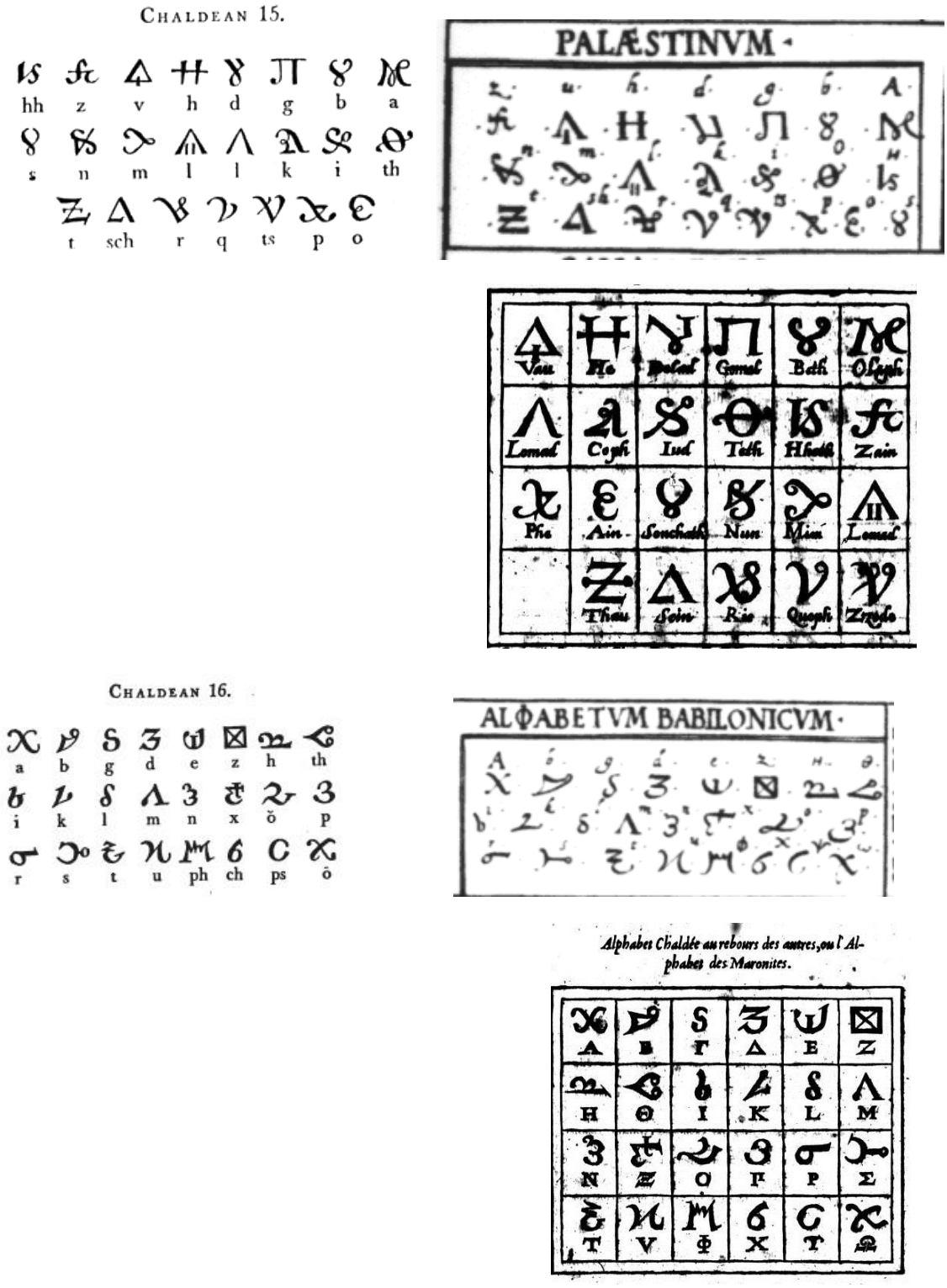


Figure 712a. Chaldean 15, b. Palaestinum, c. Autre Alphabet Chaldee, d. Chaldean 16, e. Alphabetum Babilonicum, f. Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites

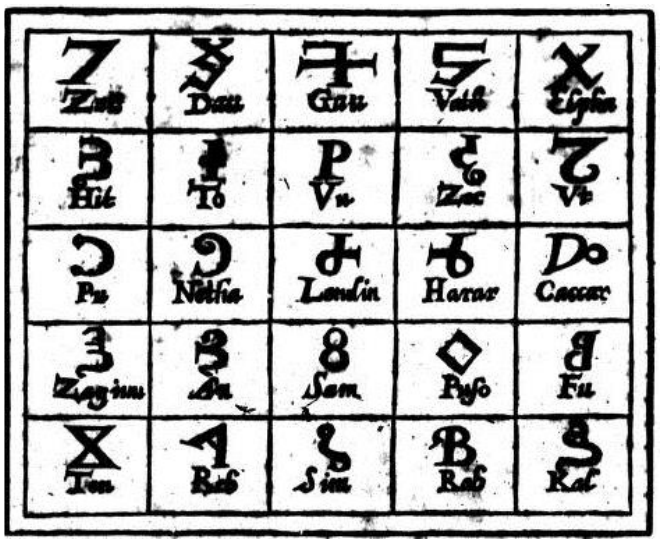


Figure 713. Chaldean 17, Chaldée Antique (Duret), Alphabetum Chaldaicum Antiquum.

Appendix 9.2. Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

جدول رقم (١)

الحروف الأبجدية النوبية كما كانت في الأصل:

الرقم	النوبية	العربية	اللاتينية
1	ⲁ	ا	Aa
2	Ⲃ	ب	Bb
3	Ⲅ	ج	Gg
4	Ⲇ	د ض	Dd
5	Ⲉ	أ ممالة على السكون قصيرة	Ee
6	Ⲍ	ذ،ز،ظ	Zz
7	Ⲏ	أممالة على السكون طويلة	é
8	Ⲑ	ث	Th
9	Ⲓ	الكسرة	Ii
10	Ⲕ	ك، ق	Kk
11	Ⲗ	ل	Ll
12	Ⲙ	م	Mm
13	Ⲛ	ن	Nn
14	Ⲝ	ك+س	Xx
15	Ⲫ	ب+س	P+S
16	Ⲟ	أ ممالة على الضم قصيرة	Oo
17	Ⲡ	ب	Pp
18	Ⲣ	ر	Rr
19	Ⲥ	س،ص	Ss
20	Ⲧ	ت،ط	Tt
21	Ⲩ	الضم المشدد	Uu
22	Ⲫ	ف	Ph
23	Ⲭ	خ	Kh

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LINGVAE COPTAE

seu

AEGYPTIACAE ANTIQVAE.

PARS PRIMA

CAPVT PRIMVM.

De literis Coptitarum.

Habent Coptitæ in vniuersum literas 32. quarum figuras, nomina, potestates, in sequente schemate contemplare.

Figura	Nomen	Nomen	Potestas
Ⲁ ⲁ	Ⲁⲗⲫⲁ	Alpha	A
Ⲃ ϩ	Ⲃⲓⲇⲁ	Vida	V
Ⲅ ⲅ	Ⲅⲁⲙⲙⲁ	Gamma	G
Ⲇ ⲇ	Ⲇⲁⲗⲇⲁ	Dalda	D
Ⲉ Ⲉ ⲉ	Ⲉⲓ	Ei	E
Ⲍ ⲍ	Ⲍⲟ	So	S
Ⲏ ⲏ	Ⲍⲓⲧⲁ	Zida	Z
Ⲑ ⲑ	Ⲏⲓⲧⲁ	Hida	H
Ⲓ ⲓ ϫ	Ⲑⲓⲧⲁ	Thita	Th
Ⲕ ⲕ	Ⲓⲁⲩⲇⲁ	Iauda	I
Ⲗ ⲗ	Ⲕⲁⲃⲃⲁ	Kabba	K
Ⲙ ⲙ	Ⲗⲁⲩⲇⲁ	Lauda	L
Ⲛ ⲛ	Ⲙⲓ	Mi	M
Ⲝ ⲝ	Ⲛⲓ	Ni	N
Ⲟ ⲟ	Ⲝⲓ	Exi	X
Ⲡ ⲡ	Ⲟ	O	O
Ⲣ ⲣ	Ⲡⲓ	Bi	P
Ⲥ ⲥ	Ⲣⲟ	Ro	R
Ⲧ ϯ ⲧ	Ⲥⲓⲙⲁ	Sima	S
Ⲩ ⲩ	Ⲧⲁⲩ	Dau	T
Ⲫ ⲫ	Ⲩⲓ	H	E
Ⲭ ⲭ	Ⲫⲓ	Phi	F
	Ⲭⲓ	Chi	Ch

24	ⲱ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	ه، ح	H
27	ϭ ϫ	ج+تش	J+ch
28	ϥ	نق، نج	
29	ϕ	نج	
30	ⲟⲩ	و، الضم المشدد	W,u

Ⲱ ⲱ	Ⲟⲣ	O	O
Ϣ ϣ	Ϣⲉⲓ	Scei	Sc
Ϥ ϥ	Ϥⲉⲓ	Fei	F
Ϧ ϧ	Ϧⲉⲓ	Chei	Ch
Ϩ ϩ	Ϩⲟⲣⲓ	Hori	H
Ϫ ϫ	Ϫⲁⲛⲧⲓⲁ	Giangia	Gi
Ϭ ϭ	Ϭⲓⲙⲁ	Scima	Sc
Ϯ ϯ	Ϯ	Dei	Di
Ψ ψ	Ψⲓ	Ebſi	Ps

NO	Nubian	Arabic	English / Latin
1	ⲁ	أ	Aa
2	ⲃ	ب	Bb
3	ⲅ	ج	Gg
4	ⲇ	د	Dd
5	ⲉ	أ ممالة على السكون قصيرة	Ee
6	ⲍ	ذ،ز،ظ	Z z
7	ⲏ	أممالة على السكون طويلة	é
8	ϣ	ث	Th
9	ⲓ	الكسرة	I i
10	ⲕ	ك،ق	K k
11	ⲗ	ل	Ll
12	ⲙ	م	Mm
13	ⲛ	ن	Nn
14		ك+س	Xx
15		ب+س	P+S
16	ⲟ	أ ممالة على الضم قصيرة	Oo
17	ⲡ	ب	Pp
18	ⲣ	ر	Rr
19	ⲥ	س، ص	Ss
20	ⲧ	ت،ط	T t
21	ⲟⲩ	الضم المشدد	Uu
22	ⲫ	ف	Ph
23	ⲭ	خ	Kh
24	ⲱ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	هـ،ح	H
27	ϭ ϫ	ج+تش	J+ ch
28	ϥ	نق، نج	N + k
29	ϕ	نج	N + J
30	ⲟⲩ	و،الضم المشدد	W, u

714 a – b. Old Nubian, Linguae coptae, c. Nubian -Aarabic

Figure 715 a. Alfabeto Copte T

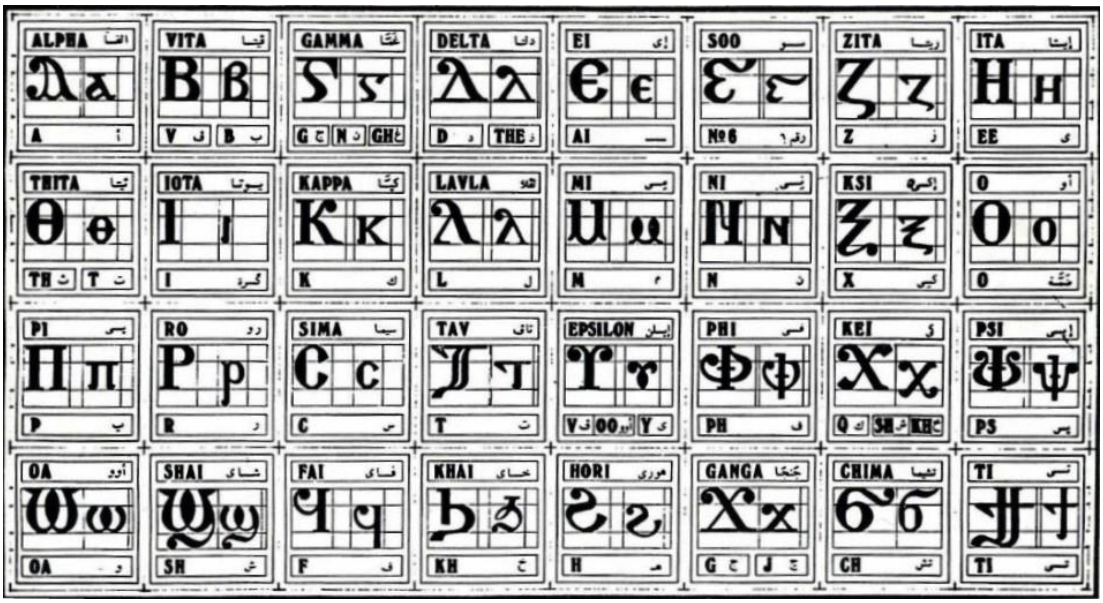


Figure 716a. Coptis alphabet, b. Coptic Alphabet c. Alphabetum Duplex Iacobitanum

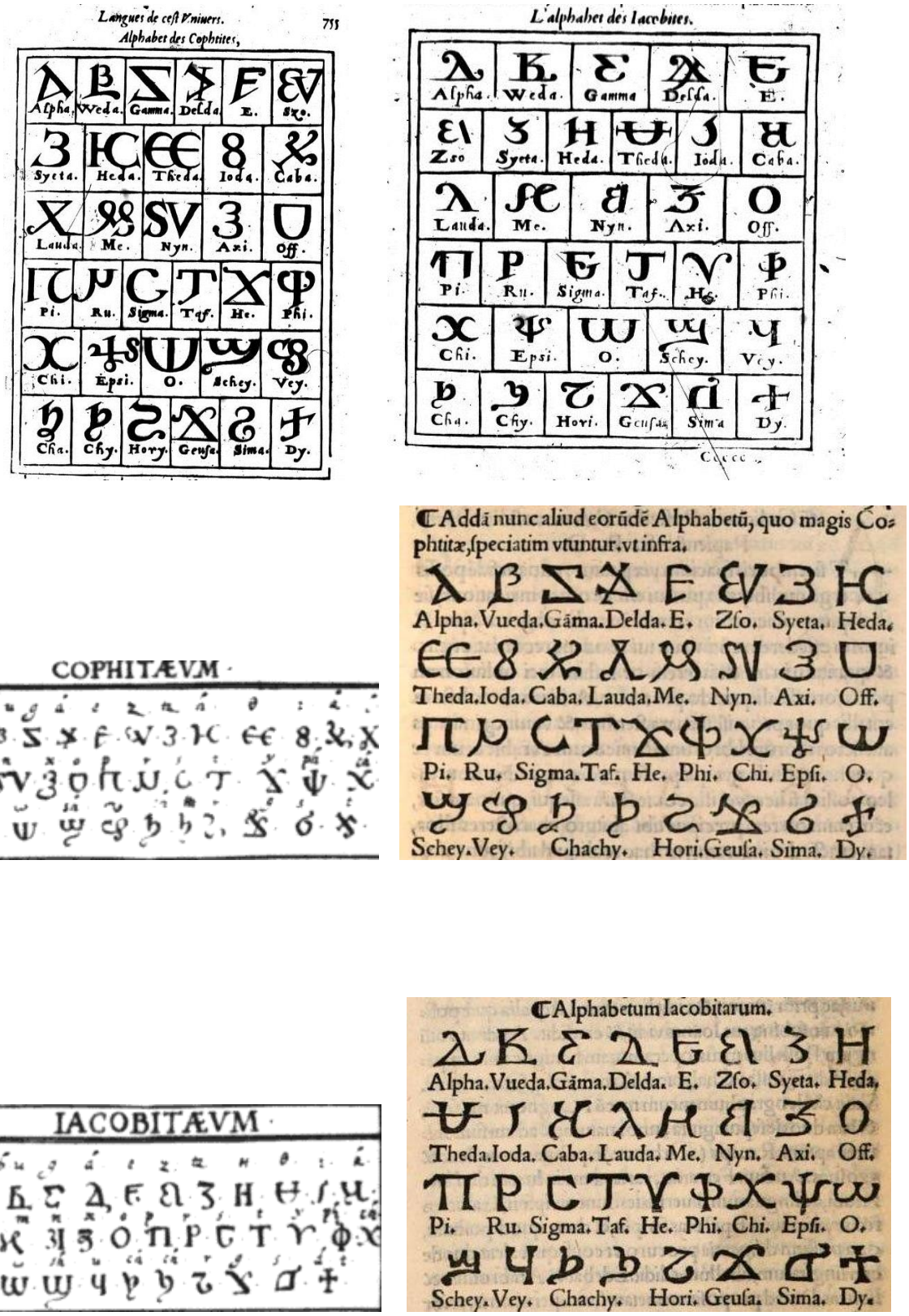


Figure 717 a. Alphabet des Cophtites, b. Alphabet des Iacobites, c. Cophitaeum, d. Alphabetum, quo magis Cophtitae speciatim utuntur, e. Iacobitaeum, f. Alphabetum Iacobitarum.

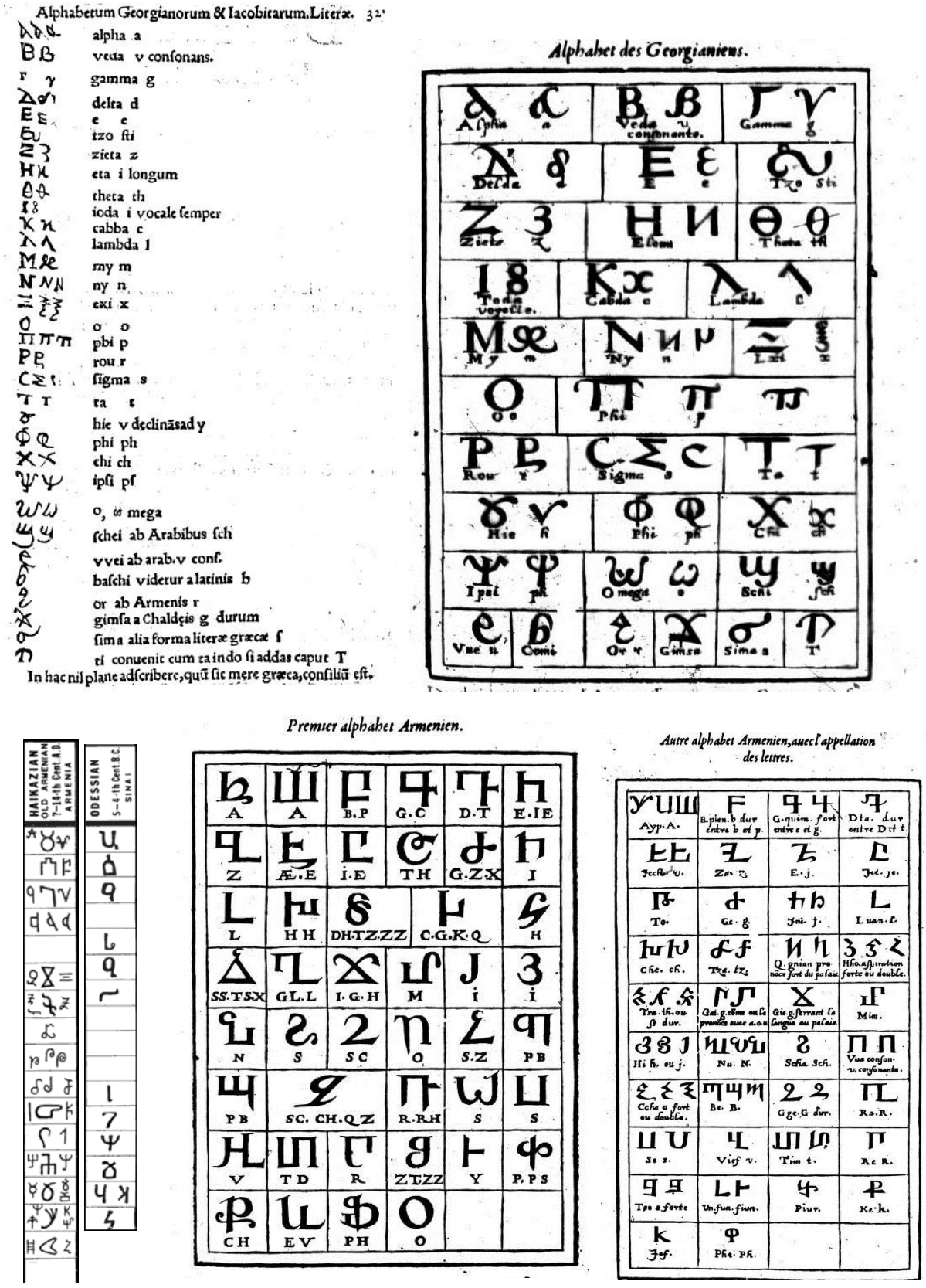


Figure 718 a. Alphabetum Giorgianorum & Iacobitarum, b. Alphabet des Georgianiens, c. Armenian, d-e. Premier and Autre Alphabet Armenien.

Figure 719. Syriacum, Maroniticum

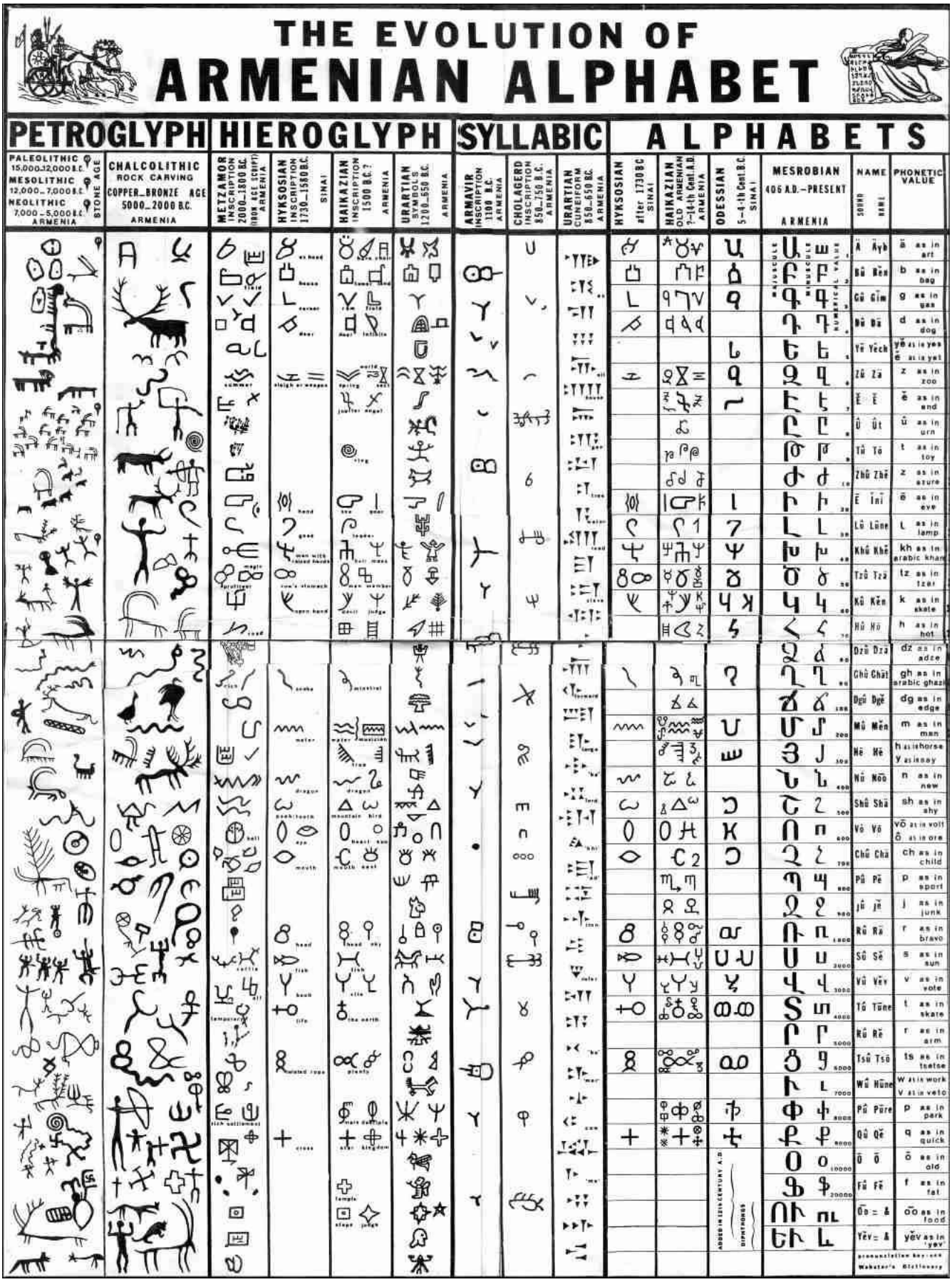
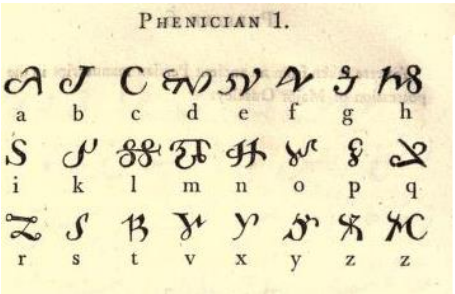


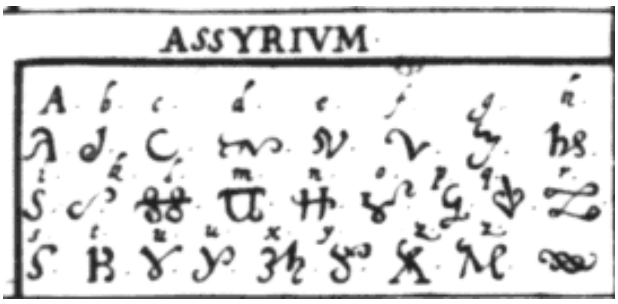
Figure 720. Armenian

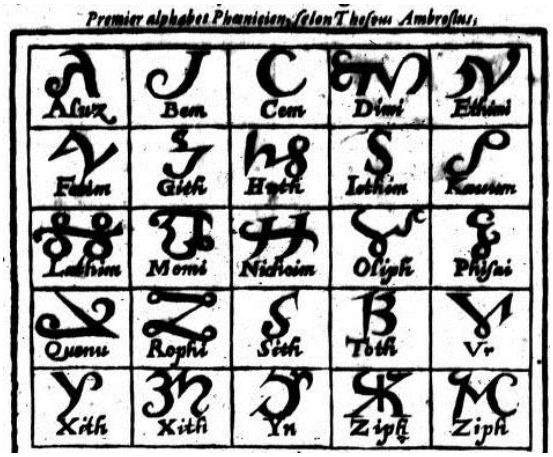
Comparación entre las escrituras iranias y los alfabetos armenio y georgiano							
	Iranio		Armenio		Georgiano		
Valor fonético	Pehlevi arsácida	Avéstico		Valor fonético	Mjedruli	Jutsuri	Valor fonético
p, f							p'
			Փ	p'			p'
t			Տ	t			t'
q			Ք	k'			k'
p			Պ	p			p
t			Բ	t'			t
k, γ			Կ	k			k
b			Բ	b			b
d			Դ	d			d
g			Գ	g			γ
g							g
n			Ն	n			n
m							m
m			Մ	m			
s			Ս	s			s
z			Զ	z			z
			Ցյ	tš'			tš'
č			Ծ	ts			ž
ž			Ջ	ž			dz
z,ž				č			dž
š			Ճ				ts
h			Հ	š			š
h+j				h			
r+j, r			Ղ	ɣ			r
l+h							l
ḫ			Խ	ḫ			h
', a			Ա	a			a
h			Ը	ə			ee,h
h, ā			Է	e			e
j,ī,i			Ի	i			i
j,ē							i(y)
			Յ	j(h)			i
w,ū,u			Ւ	u			o
w+w							u
w+w,o,ō			Ո	o			o
w			Վ	v			vi(e)

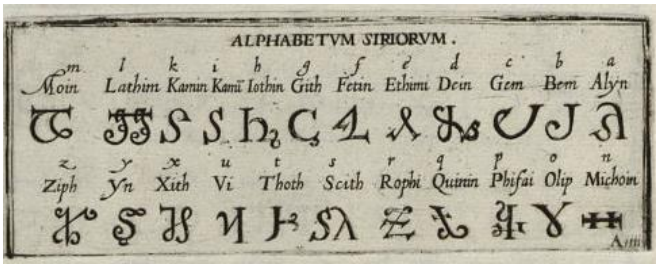
Figure 721. Iranian, Armenian, Georgian

Appendix 9.3. Phoenician









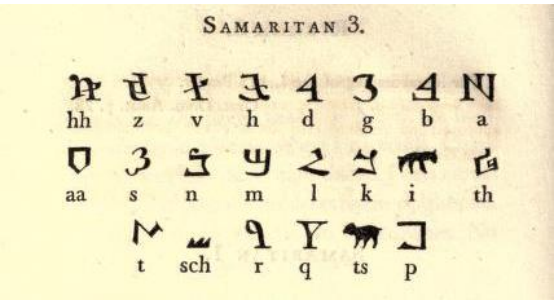


Figure 722a. Phenician 1, b. Assyrium, c. Premier alphabet Phoenicien, d. Alphabetum Siriorum, e. Phenician 2, f. Samaritan 3.

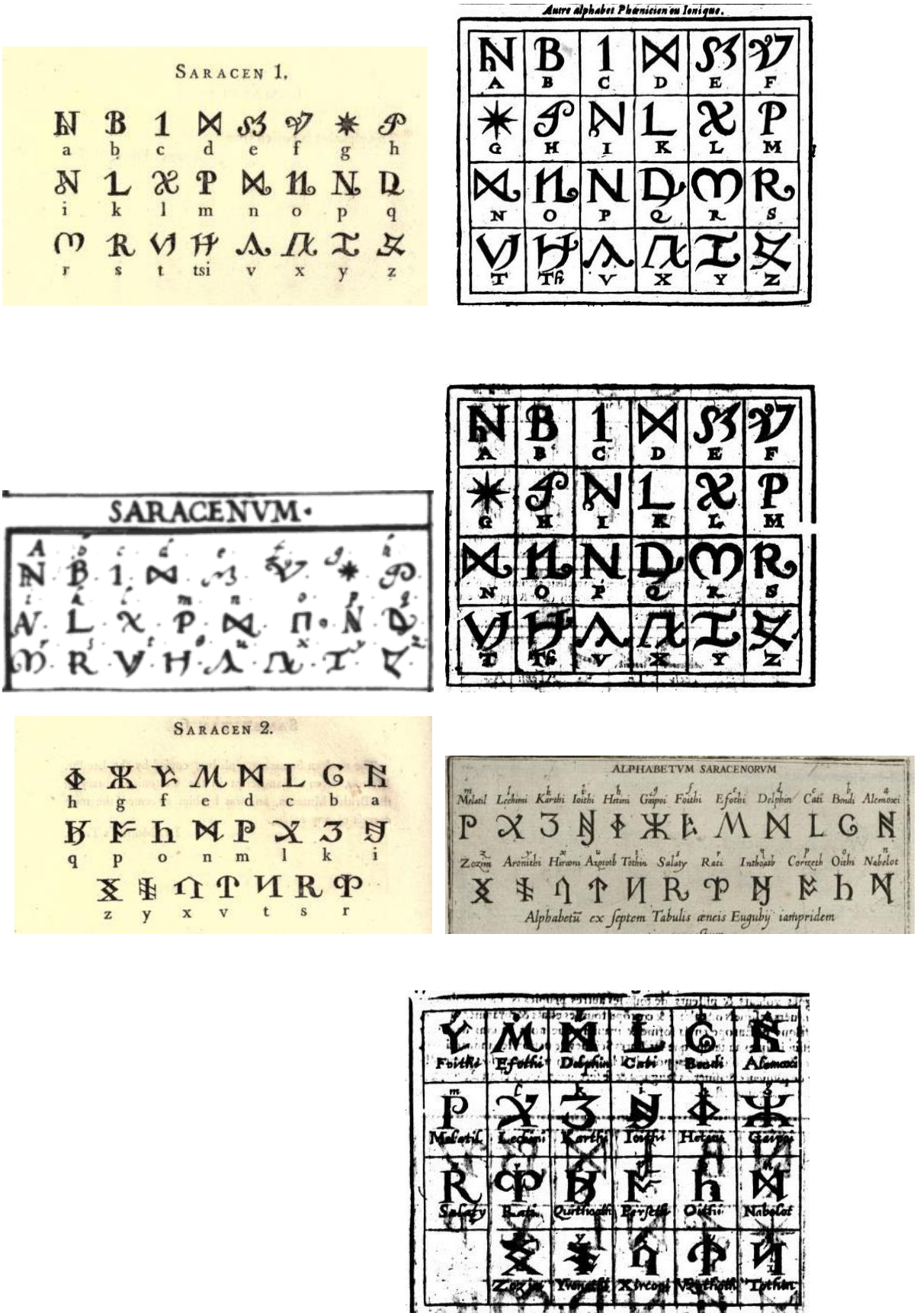
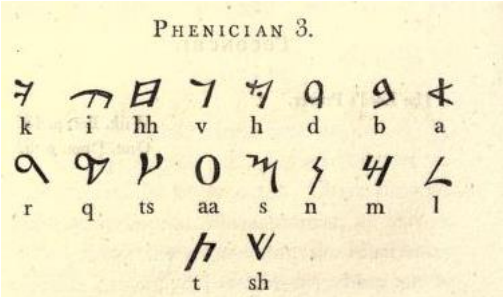
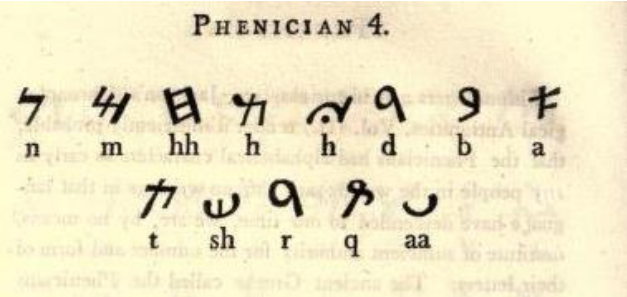
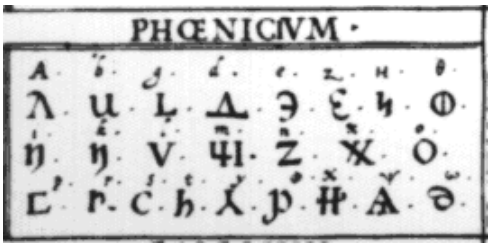


Figure 723a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracenum, d. Alphabetum Saracenorum, e. Sarrasins







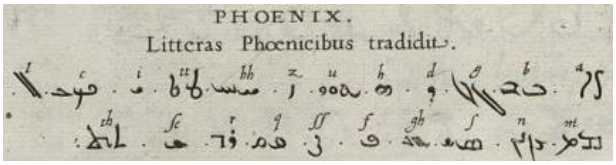


Figure 724a-d. Phenician 3-6, e. Phoenicum, f. Alphabet Francique ,g. Phoenix litteris Phoenicibus tradidit.

Figure 725. Phenician 7.

Figure 726 a. Punic, Pelasgian, Phoenician, Ancient Hebrew or Samaritan

Appendix 9.4. Hebrew

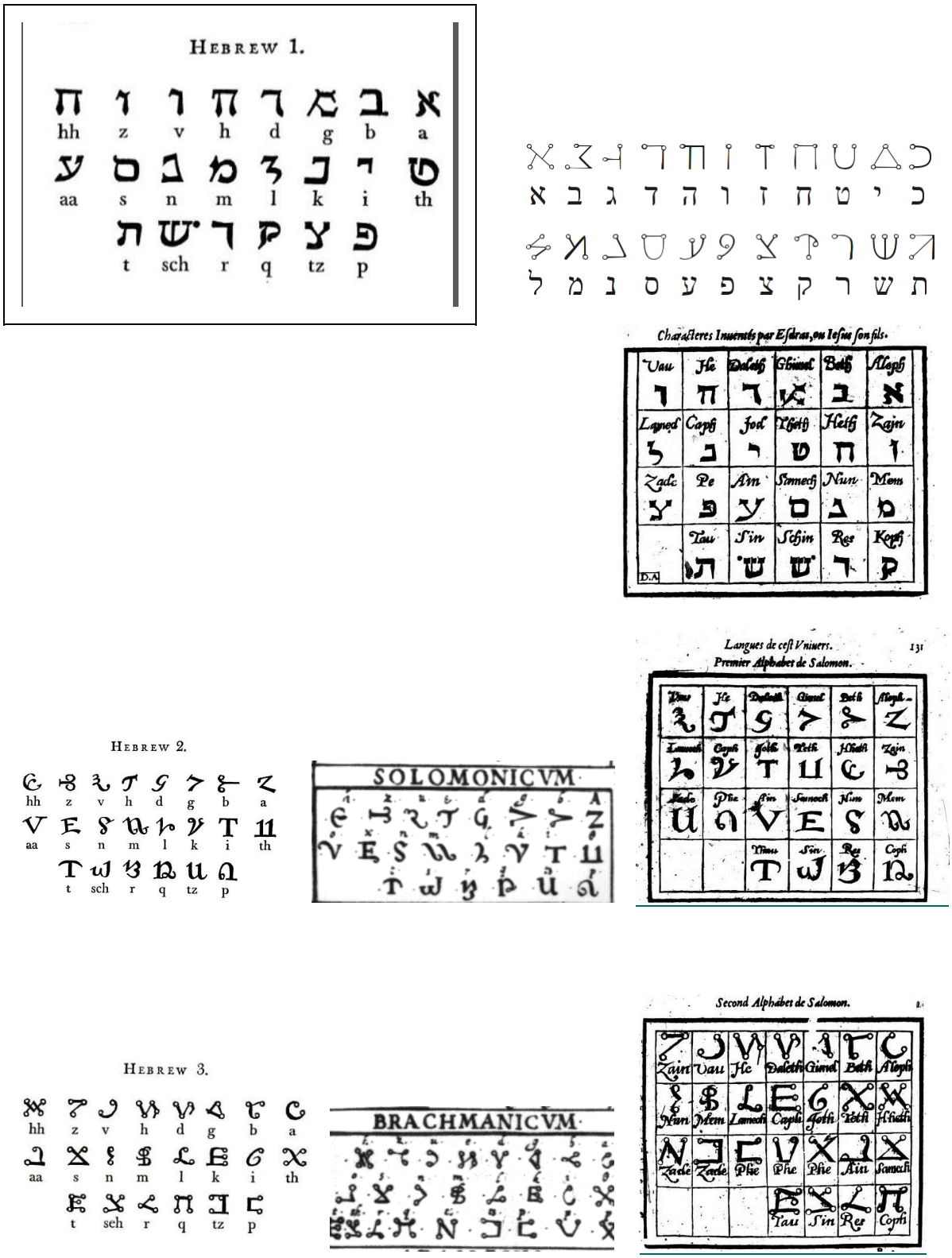
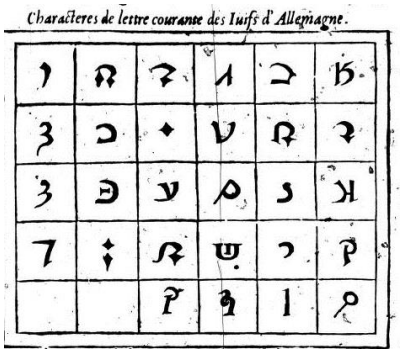
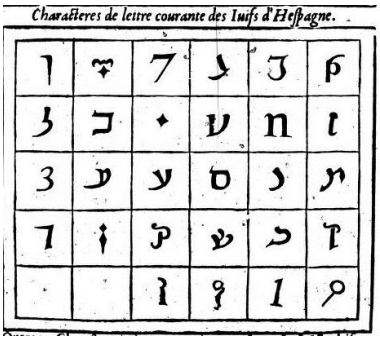
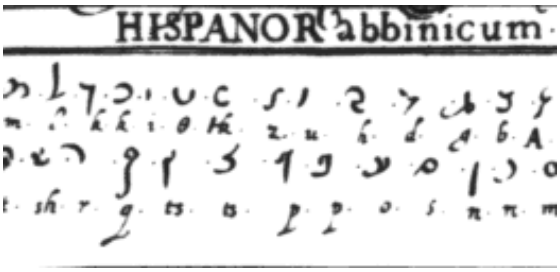
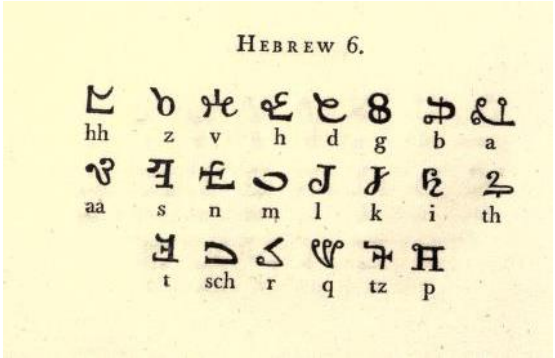


Figure 727 a. Hebrew 1, b. Celestial Hebrew, c. Characteres inventees par Esdras, d. Hebrew 2, e. Solomonicum, f. Premier Alphabet de Salomon, g. Hebrew 3. h. Brachmanicum, i. Second Alphabet de Salomon.









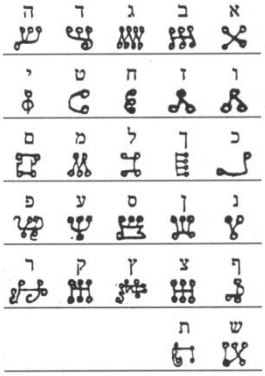
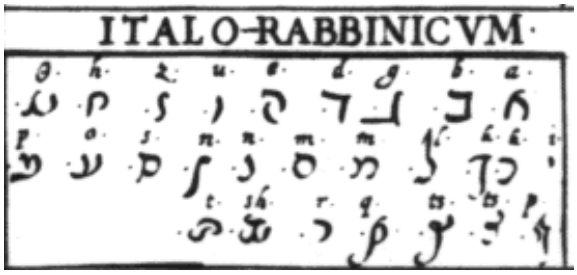


Figure 728a. Hebrew 4. b. Characteres des lettres courantes des Iuifs dállemagne, c. GermanoRabbinicum, d. Hebrew 5, e. Characteres des lettres courantes des Iuifs d'Éspagne, f. HispanoRabbinicum, g. Hebrew 6, h. Malachim



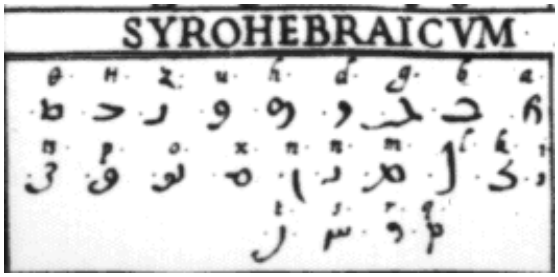
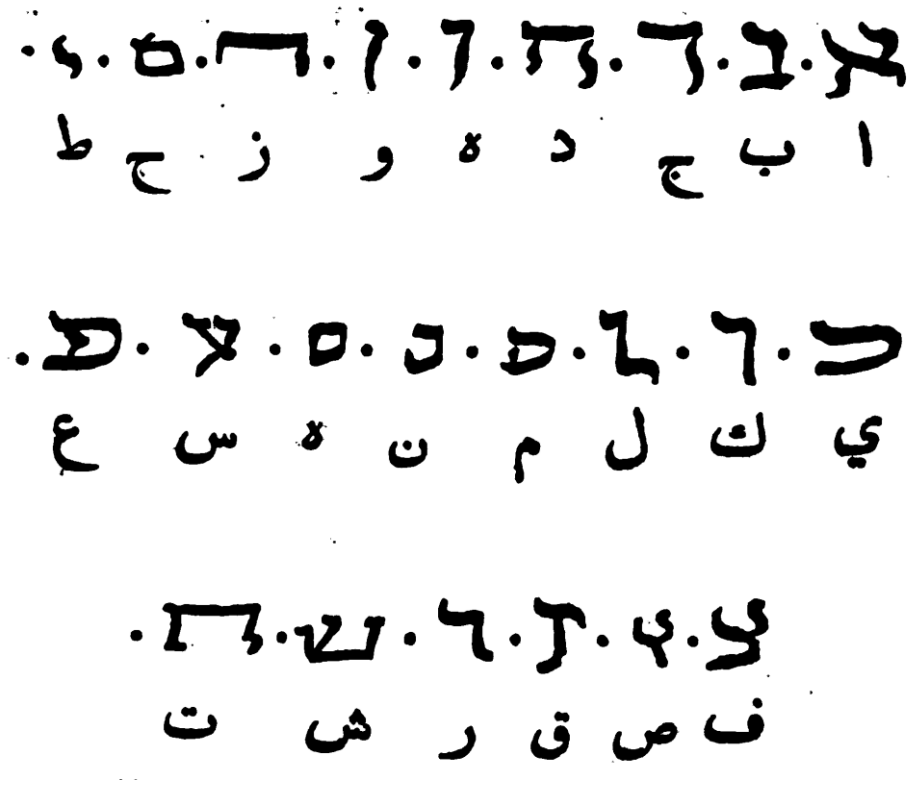
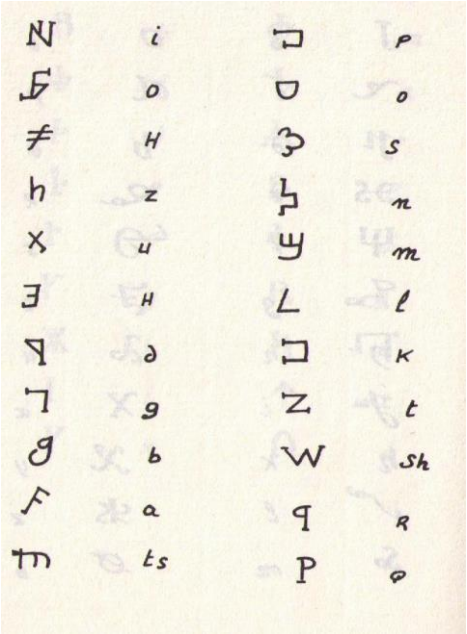
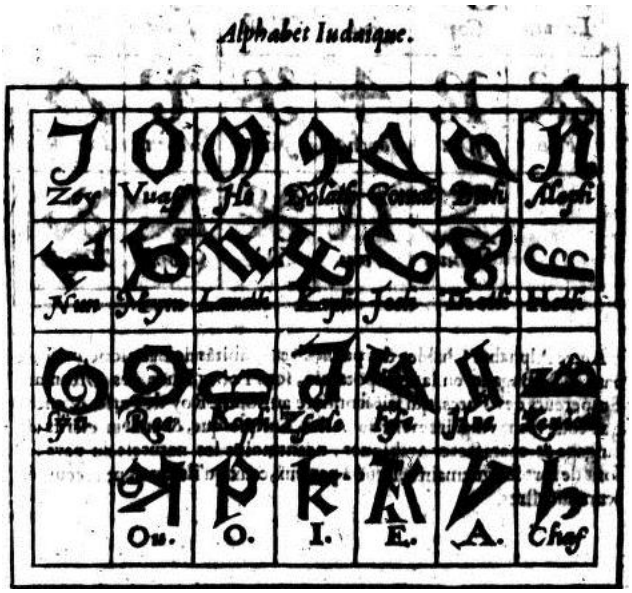


Figure 729a-b. Hebrew 7, 9, c. Chaldean 12, d. Rabbinicum, e. Italo-Rabbinicum, f. Syrohebraicum.



Hammer 1806 p. 11





Hebraicum

Figure 730. Hebrew (Hammer 1806,p.11), Hebraicum, c. Alphabet Iudaique.

Appendix 9.5. Etruscan

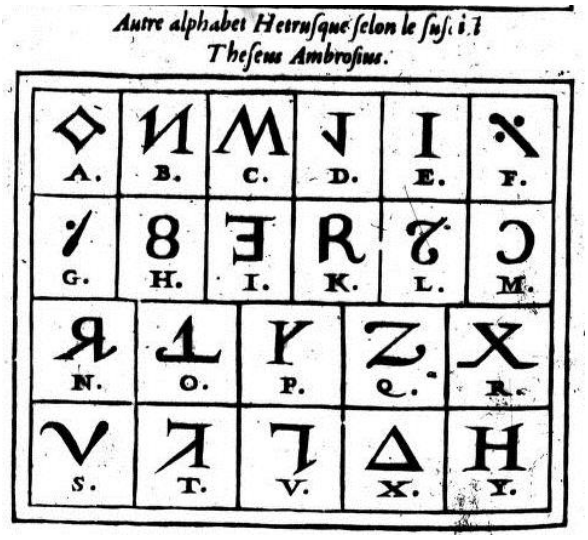
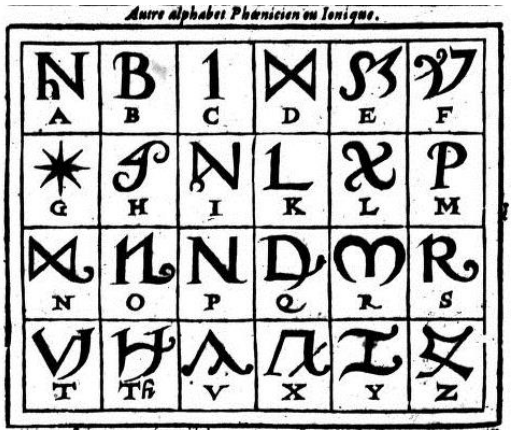
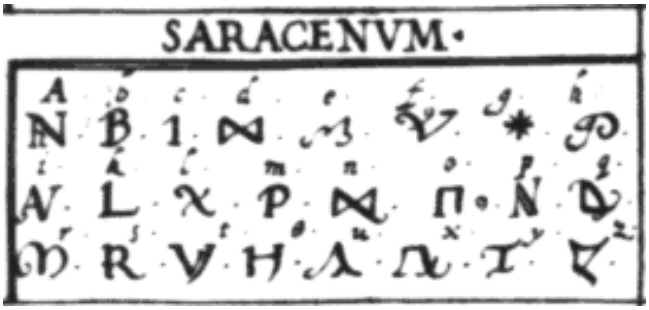


Figure 731 a-b. Etruscan 1 -2, c. Hetruscum (Virga Aurea), d. Demaratus Corinth, e. Autre alphabet Hetrusque

Figure 732a. Etruscan 3, b. Noachicum, c. Alphabetum Hetruscum, d.Alphabetum ex septem tabulis aeneis Eugubii (Gubbio).

Appendix 9. 6. Saracen





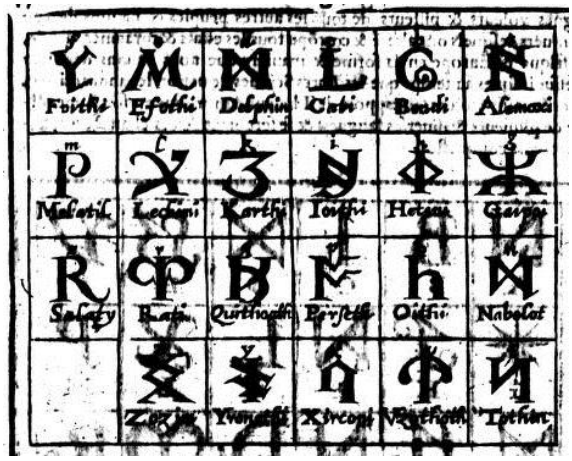
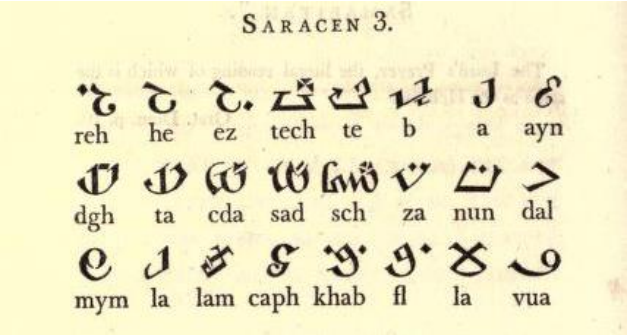
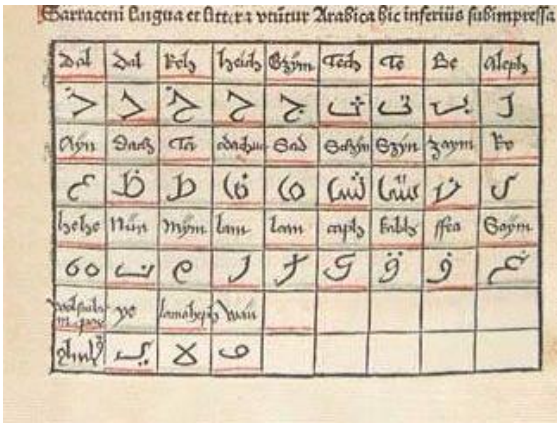


Figure 733a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracen 2, d. Alphabetum Saracenorum, e. Sarassin





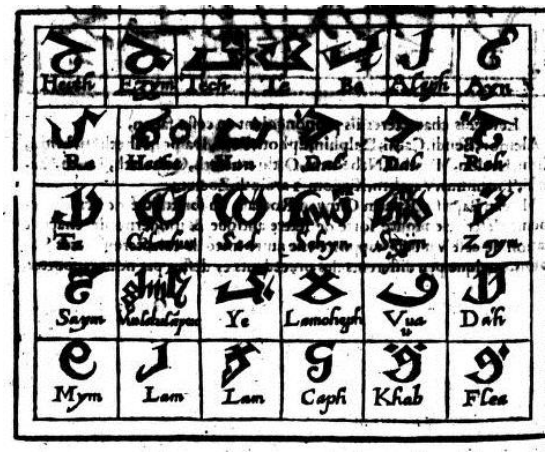
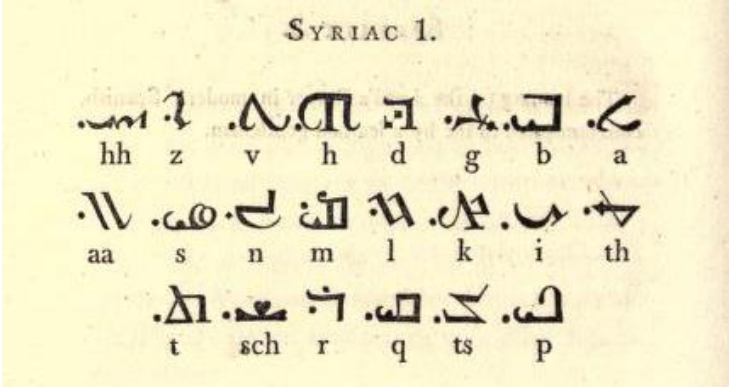


Figure 734a. Saracen 3. b Sarraceni lingua, c. Sarrasin, d. Saracen 4.

Appendix 9.7. Syriac



Form of Coptic Letters: http://www.muslimheritage.com/ImageLibrary/OkashaFigure3.jpg

Figure 735 a. Syriac 1, b. Premier alphabet Syriaque , c. Alphabetum Siriorum

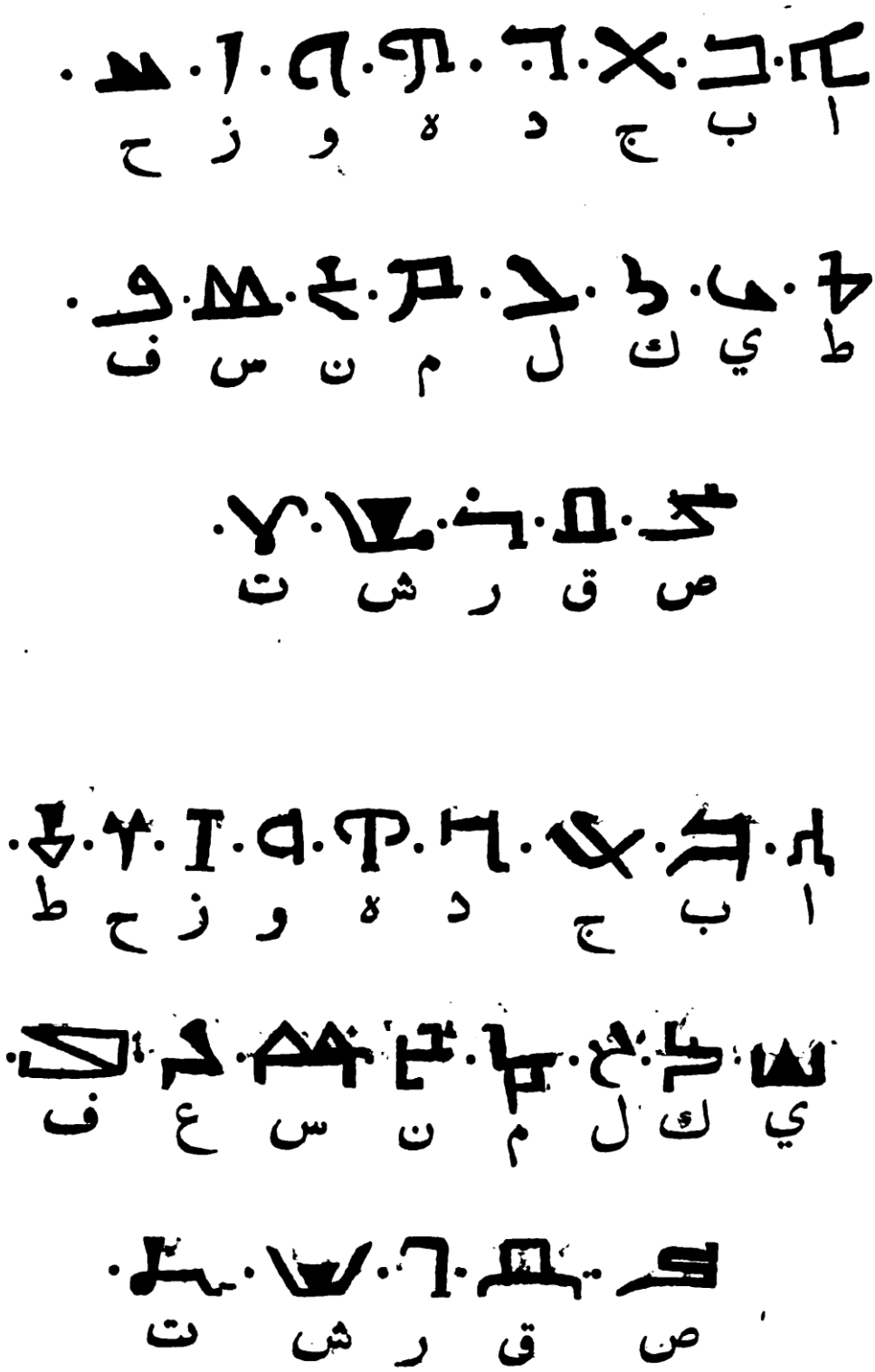
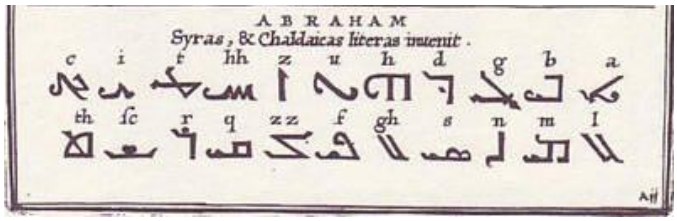
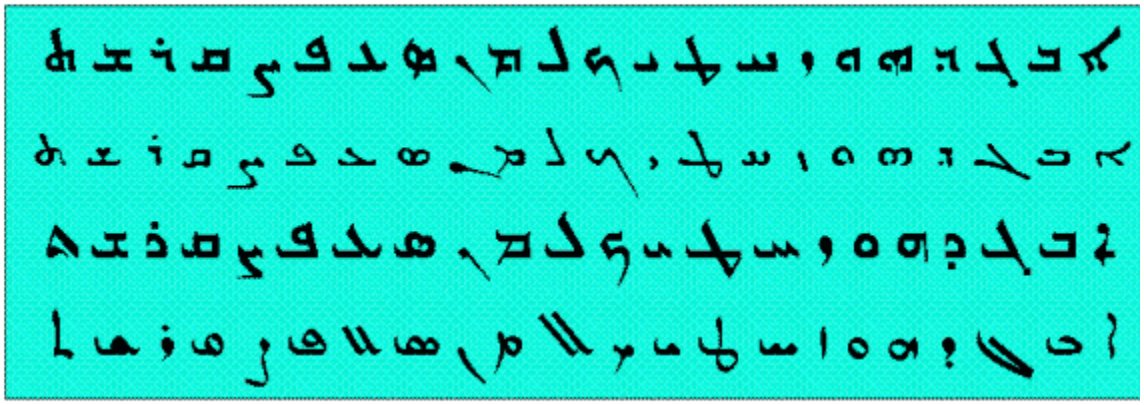


Figure 736. Old Syrian (Hammer, 1806) , 117, 118





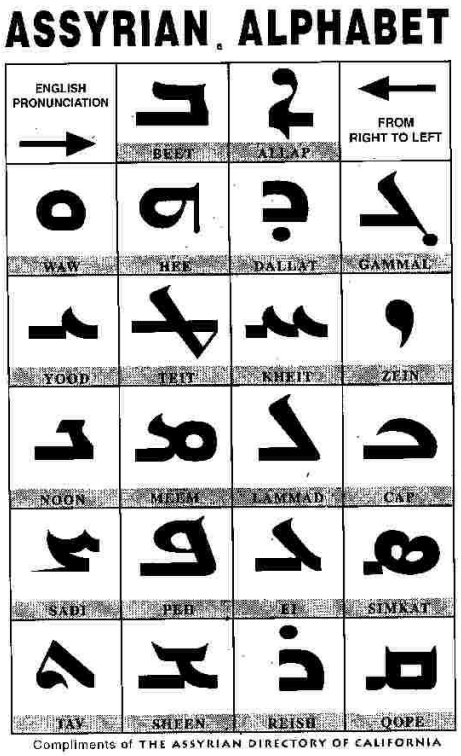
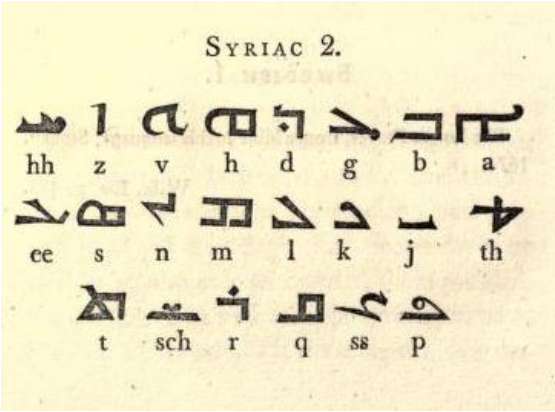
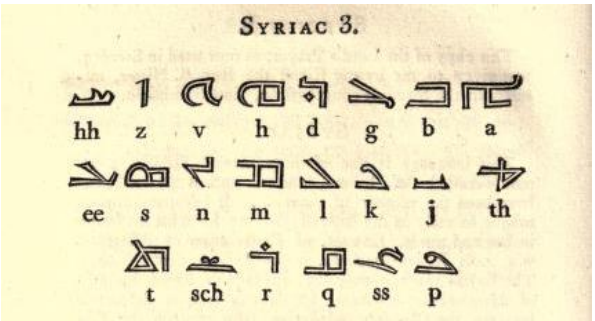
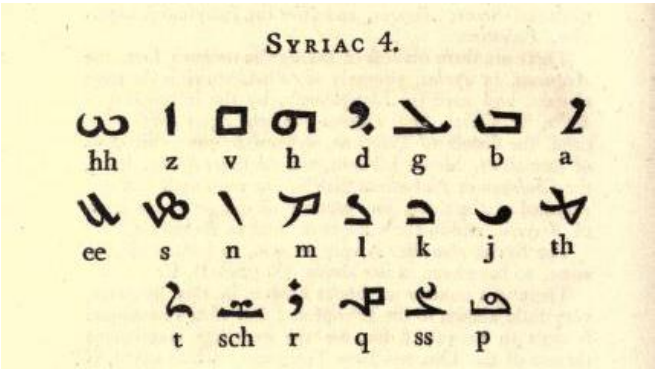


Figure 737. Abraham, Assyrian, The Syriac, Assyrian Alphabet.







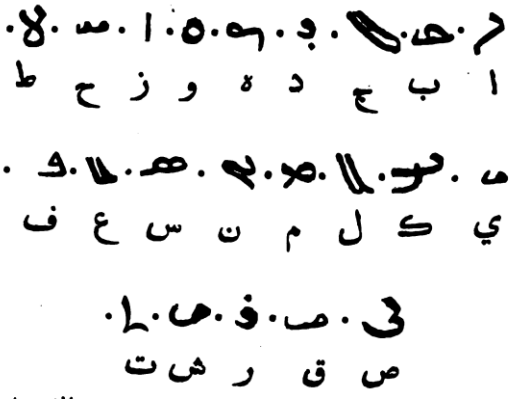


Figure 738 a –c. Syriac 2 3 4, d. Old Syrian (Hammer, 1806,9).

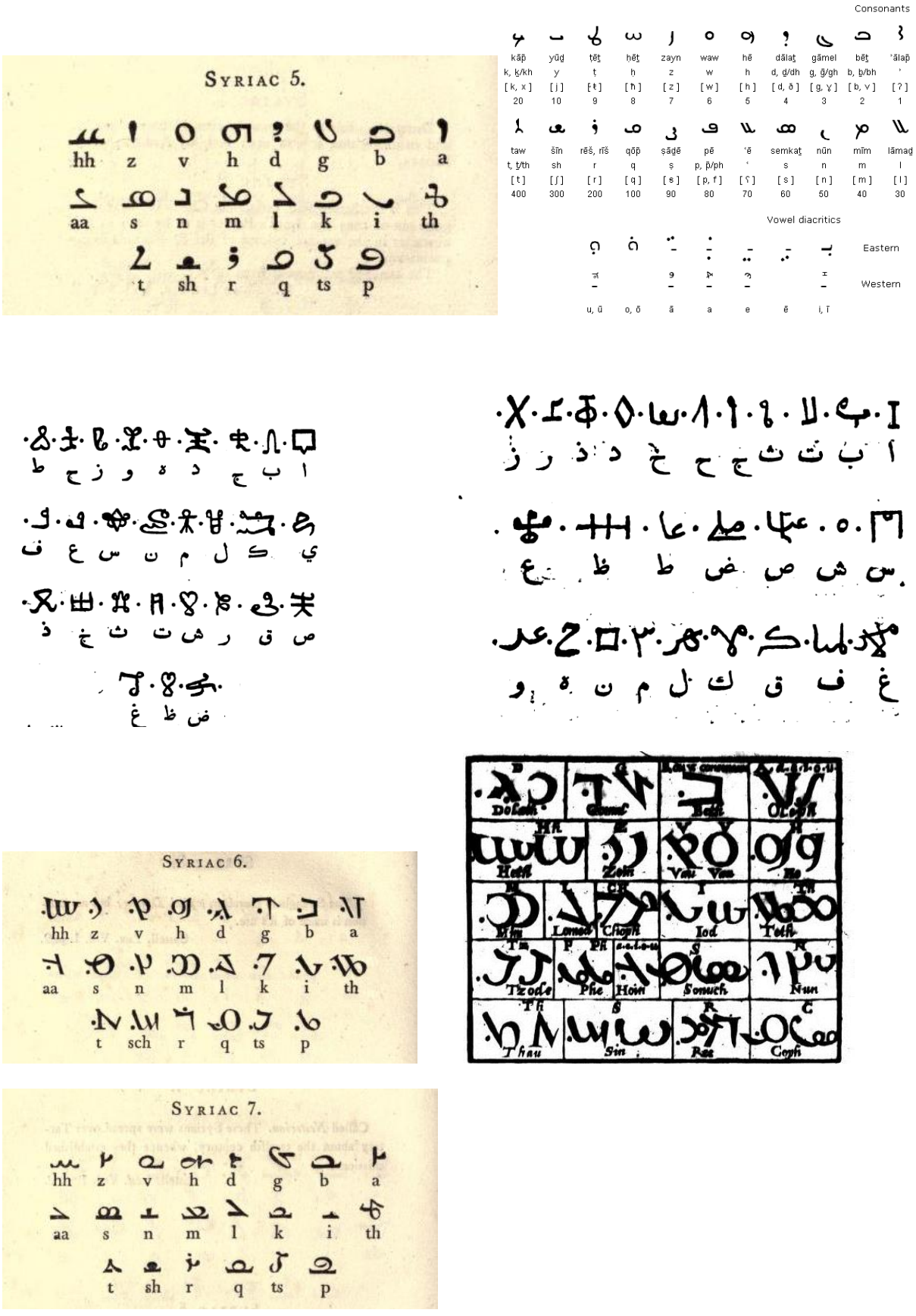
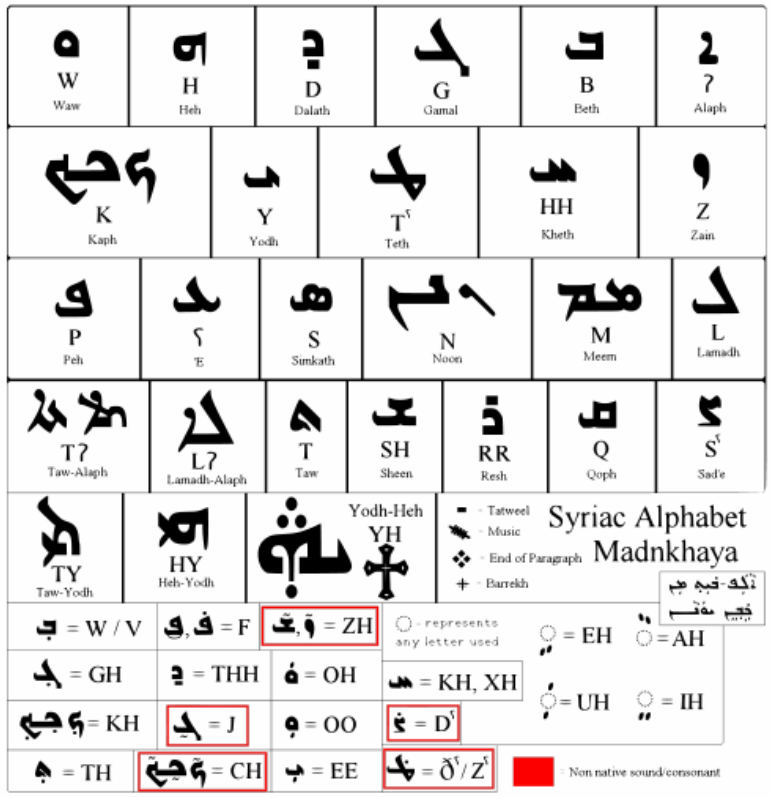


Figure 739 a. Syriac 5, b. Serta Script, c. Syrian (Hammer, 1806, 9) d. Old Nabatean p.28, 10, e. Syriac 6, f. Syriaque, g. Syriac 7.



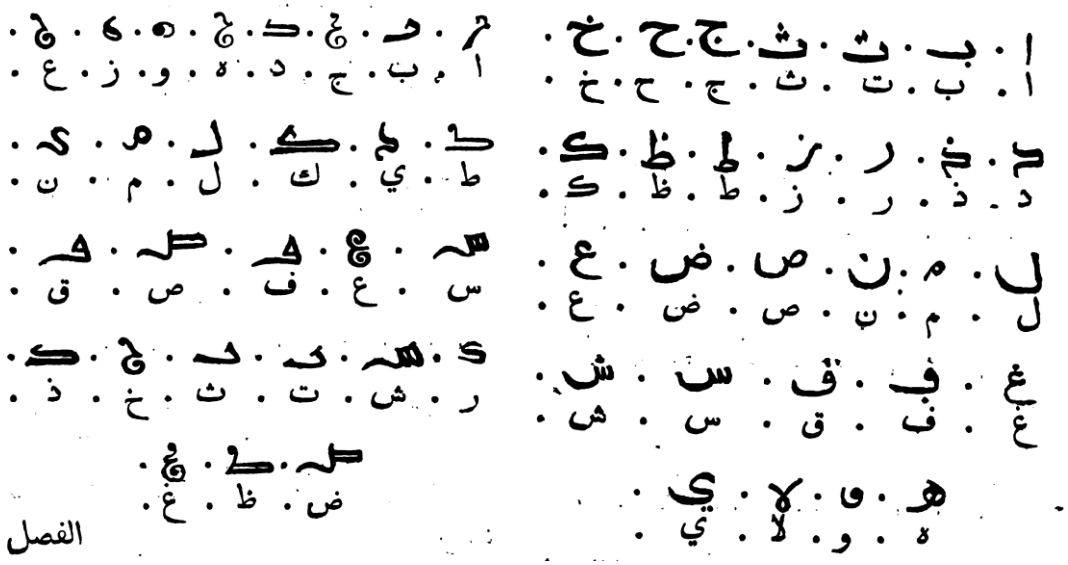


Figure 740a. Madnhaya, b Cufic Arabic, c. Magharabin Arabic

Figure 586 a. Slavic symbols, b-c. Budding oak (Ozolins) earrings, d. Lielvarde earrings, e-f.

Slavic bracelet and detail, g. Hinged Lielvarde bracelet.

Appendix 5. Figure and Ground in Letters, Ornament, and Flags

The end of chapter twelve (figure 408), explored figure-ground[2256] principles to reveal unexpected connections between a version of the Sacred Roman Cross, the Baltic Goddess of Fate and Fortune (Laimes), the Slavic solar deity, Dazhbogh, and Muslim symbolism concerning the name of Allah. Other examples of this phenomenon were mentioned in Appendix 3 (e.g. figure 574 ff.). This appendix further explores the theme.

In the early 20th century, the figure-ground phenomenon became an important topic in Gestalt psychology, particularly in the context of illusions.[2257] Marshall McLuhan and Eric McLuhan explored its implications for media.[2258] In this appendix, the concern is, rather, to explore how figure-ground in ornament often entails letters of the alphabet as ground. In some cases, these ground letters are effectively accidental by-products. Different interpretations of a figure ground sometimes lead to different letters: e.g. B, G. In other cases, two letters are involved: one as figure and the other as ground: e.g. L and G, L and S; E and L, E and F, I and F. In some cases, this figural interconnectedness may offer deeper reasons for some of the elementary sacred names: E and L as EL or I and F as the god, IFA and as IF and IFIN (versions of the Yew world tree).

Since the goal here is mainly to draw attention to a phenomenon, a series of examples will suffice to illustrate the principles. The phenomenon is international, cross-cultural with some seminal examples going back to at least 20,000 B.C. and deserves further study.

1.2 Crosses, Gammadions and Letters

Letters of the alphabet, especially in Europe, often have geometrical versions. Indeed, some have claimed that basic geometrical forms in the Lepenskog Vira and Rasens Molvitsky alphabets (figure 123) have served as a basis for all the letters of Western alphabets. In any case, there is also an overlap between these basic forms, letters and decoration. Two lines joined at a 45 degree angle create a letter V; two lines joined at a 90 degree angle create a letter an L, or a Greek gamma (Γ), depending on the orientation. Two of these combined produce a letter with the value of h (Hanscretanum), which is also a symbol for glass in alchemy, and recurs on the seal for prosperity of King Solomon (figure 504).

Iterations of this basic form (figure 586a) produce a series of bug-like creatures. One of these (number 15), when doubled helps to form a budding oak (ozolins) decoration. A rotation of 45 degrees (figure 586b-c) helps to see more clearly the underlying pattern. The “feet” of the bug bring into focus a square grid pattern, which also contains a letter in different orientations. These interocking feet can in turn be read as forms of E and F. This principle of the ground mirroring the shape of the figure is seen again in the Lielvarde pattern. In the earring version, the ground has become the empty space between the parts of the figure. Of course, as was shown in chapter one, these are not simply letters E and F in a conventional sense. They relate to primal forces. Latvians claim that the pattern contains “the code of the universe.”[2259] They are also related to Baltic and Slavic traditions of hands of God. A complex Slavic version

includes Jumis, Othala, V, L, Γ, Heta, stylized H, Y and a gammadion.[2260]

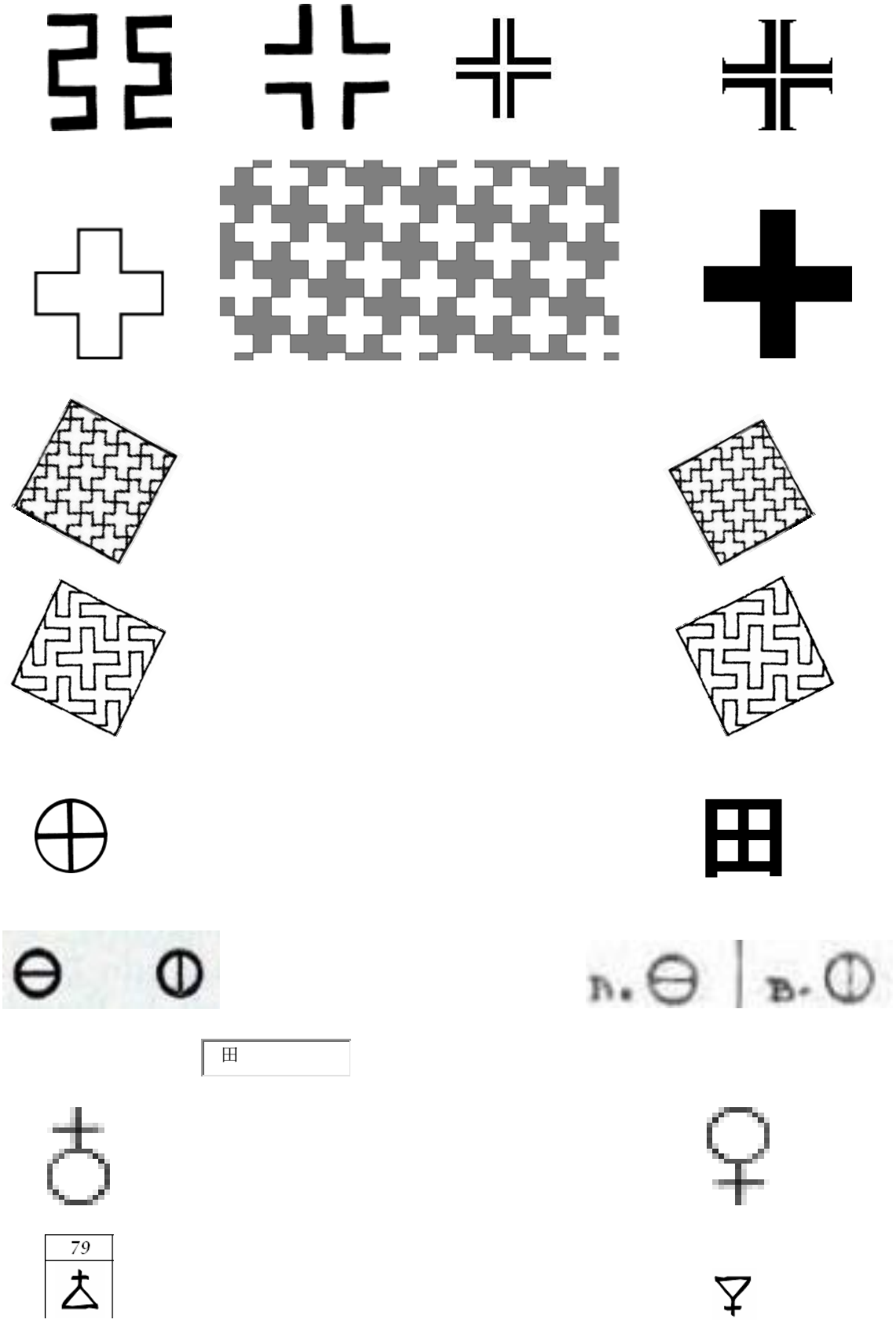


Figure 587 a. Fu (symbol 10:29), b.Crux gammata (symbol 10-25), c. Cross Voided, White

Cross, Black Cross h-–k crux gammata, l -m. Wheel cross (Symbol 29:1) and crossed square, n-o circle with horizontal and vertical line, Ba- Be, p-q orb and cross, r-s triangle and cross upright and inverted.

To understand the principles more clearly, it is useful to start from the simplest forms. In China, a Greek cross as ground is achieved through Fu (symbol 10:29, figure 587a), a symbol of divine power, authority and justice. The figure part of the Fu symbol contains two S and two reversed S forms which overlap. In Europe, four Ls or gamma shapes positioned opposite each other create the same Greek cross or crux gammata (symbol 10:25), as ground:

A Greek cross within a square is usually taken to represent earthly affairs or the temporal authority of the Church. This style is called "voided," for the empty space within, and again symbolizes the four directions; it is sometimes interpreted to be composed of four turned greek gammas (equivalent to the letter "g:"). This is also called a crux gammata or cross gammadion, a name it shares with the swastika when used in heraldry.[2261]

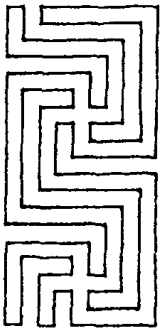
Reducing the distance between the four gammas changes the ground of the cross into a cross-voided (or voided cross) and then into two intersecting white lines. Joining the eight end points creates a regular white Greek cross in the form of a plus sign. Filling in the entire surface creates a black Greek cross, which is also an old Slavic A (А Букова) and an old Slavic Ma (figure 31). Combining white and dark crosses leads to a Greek cross tiling.[2262]

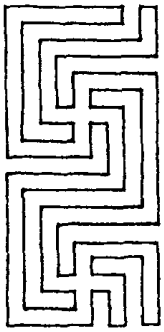
Using only white Greek crosses creates a ground of white Greek cross tiling, which is simultaneously a tiling of gammadion figures pointing right. Reversing the entire shape keeps the ground of white Greek crosses unchanged, but the tiling of the gammadion figures is now pointing left. When the space between the crosses is increased to equal the space within the crosses, then the cross and gammadion compete with each other as figure-ground. If the surrounding gammadions are cut off, the eye focusses anew on the Greek cross, which continues to be the case if we reverse the shape. The figure-ground thus helps to understand how Greek cross, gamma Cross, crux gammata and gammadions are integrally related to one another. Presently, we shall explore how this becomes the basis of the Greek fret, meander (maeander), and key pattern.

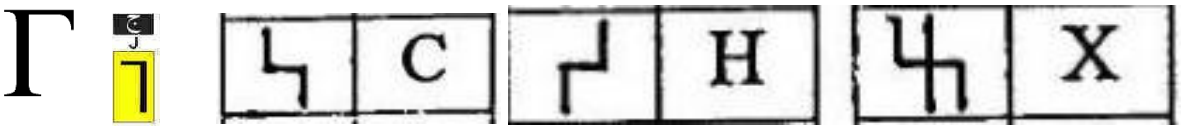
These basic forms are a starting point for symbols and letters in a number of alphabets. An horizontal line serves as a minus sign. It combines with a vertical line to produce a plus sign, which becomes a symbol for acid and the letter ka in Brahmi. An horizontal line in a circle becomes a symbol for salt (sal in genere), sal ammoniac and verdigris. An horizontal line in a circle and vertical line in a circle become the symbols for Ba-Be in the Watan or Adamic Alphabet. A vertical line in a circle and an horizontal line in a circle become God/Supreme Spirit - Set Principle/ Connection; AUM (ÔM)/UM-Ã/BAN; the letters A-B (Vattan); energy of life and energy of matter; saltpeter and common salt (niter-salt, nitrum-natrum).

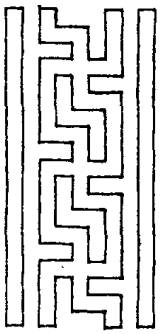
A plus sign in a circle becomes a wheel cross (symbol 29:1), also called sun cross, Odin cross, and letter Theta (Greek), symbolizing Highest Power, power and control, planet earth, the earth, halo and copper alloy. A plus sign in a square becomes crossed square, a symbol of heaven (tian) in China, as well as Heta (Greek, letter 8); ksi, Samech (Etruscan, letter 15); sh

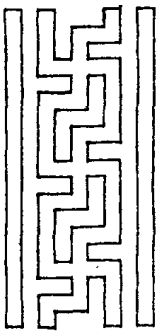
(Marsiliana, letter 15). Hindu scholars have claimed that the whole of the Brahmi alphabet[2263] may have stemmed from a prototype beginning from a square and a circle (figure 543), then a crossed square and circle (cf. western letters Qoph, Phi, and Ger rune). This claim has also been made for the Vattan (Watan or Adamic)[2264] and Umbanda alphabets.[2265]

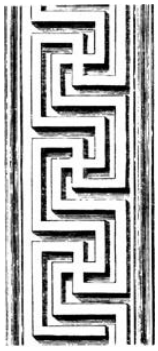












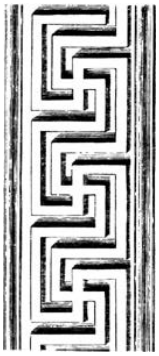


Figure 588 a-b. Celestial Wild Boar - Duniya (Celestial - Terrestrial Fire, ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), c-d. Gammadion pattern and reversed, e-f. Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК), g-l: Γ (Greek), J (Musnad), Letters C , H, X (i.e. S, N, X in Slavitsa), m-p. Meander frets.

Thus, interplay of simple geometrical forms of + -, square and circle are a starting point for trivial games such as x's and o's, geometrical patterns and letters of alphabets.

A circle with a plus sign on top becomes an orb and cross (globus cruciger, Reichsapfel, sovereign's orb), symbolizing monarchial power and justice, a symbol of life, copper, cinnabar and an antimony symbol. An orb and cross down is a symbol of death, of the tree of disharmony, and sulfur 2. Meanwhile, a triangle with a cross above is a cinnabar symbol and letter 79 (Bulgarian runes), while a triangle with a cross below is one of the symbols of sulfur (figure 587). Other variants on this theme were outlined in appendix 3 (e.g. figure 528).

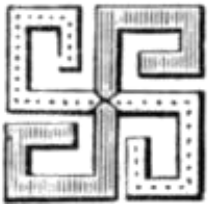
Of interest here is how the right pointing letter Gamma, Γ (Greek) and the left pointing letter J, jim (Musnad), linked with the crux gammata, are part of a larger set of cosmic symbolism (figures 588a ff.). In the Slavic tradition, for instance, there are symbols for celestial wild boar and the temporal world (Duniya), relating to a celestial fire and terrestrial fire (ВЕПРЬ НЕБЕСНЫЙ - ДУНИЯ), with three "arms" going in each of the four directions, which are closely connected to some versions of Greek frets.

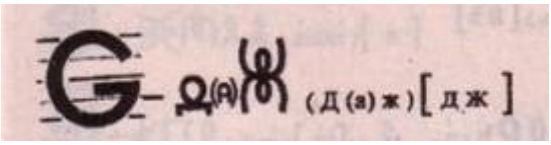
A related pair of symbols, this time with 2 arms in each of the four directions, are called Oecumenical Boundary - Shielding Force (Rysich – Rubezhnik, РЫСИЧ – РУБЕЖНИК). These too relate to Greek frets and meander patterns. Reading the crux gemmata as a figure leads to a Sowilo rune as a ground, which is letter C (i.e. S in the Slavic Slavitsa). The reversed sequence has a reversed Sowilo rune or a letter H (i.e. letter N in Slavitsa). Combining the Sowilo rune (Slavitsa letter C) with an upright column leads to Slavitsa letter X, which is also a mirror of the supposedly recent Gibor rune of the Armanen runes.[2266] Hence, the figure-ground phenomenon is interlinked with basic letters and runes in unexpected ways. Runes often provide geometrical versions of letters, which are more readily integrated into decorative and ornamental patterns.

There is a larger context that most have forgotten. Symbols typically summarize an entire cycle in 4, 3 or 2 stages. Letters are typically subsets pertaining to a single stage of a cycle. This segmentation of symbols into individual letters again entails figure-ground phenomena and helps explain the genesis of some basic letter shapes. For instance, there is a Slavic square lightning symbol which has four E shapes at the extremities as figures, while the empty space of the ground defines four reversed gamma shapes (figure 589s ff.) In the Slavic tradition, there are two related swastikas: sincere swastika and spiritual swastika (Душевная Свастика - Духовная Свастика); the former pointing left, the latter pointing right.

The spiritual swastika is effectively a combination of four G forms corresponding to the annual cycle, beginning in the upper right (Scorpio, Sagittarius, Capricorn), then upper left (Aquarius, Pisces, Aries), lower left (Taurus, Gemini, Cancer) and finally, lower right (Leo,

Virgo, Libra). Inherent in this shape is increase and decrease, waxing and waning, growth and harvest. In each case, the figure of the red form is complemented by the ground of white form. The Western Fylfot is a variant on the same theme. The figure-ground is reversed and the final hook is omitted as in the Slavic square lightning symbol. One axis is white with dots, the other is dark: one is invisible seed, the other is material appearance.





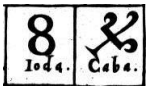


Figure. 589 a. Square Lightning, b-c. Sincere Swastika Spiritual Swastika (Душевная Свастика - Духовная Свастика), d. Fylfot, e-h.Reed shelter roations, i. Ui, j-l.Uillean, k. b (Indicum), l-n Beth (Ancient Heberew and Pictogram), o-q. h (Maeander), r-u. G variants, v.Heta variants, Ioda (Cophthite).

In the Celtic tradition, a variant of this basic shape (figure 589i ff) is linked with the vowel U, with the diphthong UI, and with the rune Uillean. Simple versions look like a G with an horizontal line on top. On closer inspection, we see that the narrow black line of the figure defines a broader white line of the ground. More complex variants called Uilleann (Ul –Anth) and UI- Uilleann, Uileand, show circular versions linked with the honeysuckle and the beech tree.

In Indicum, letter 2, takes the form of a decreasing spiral in the shape of a 9. Ancient Hebrew pictogram forms of letter 2 (Bet, Vet, Beyt),[2267] show a geometrical, recumbent version of this spiral, that is effectively an inverted mirror image of variant 4 in the Slavic example above.

In Egypt, a mirror image of the Hebrew pictogram is called h, symbolizing house, reed shelter or reed shelter in the fields and is typically letter 9 in 29 letter hieroglyphic alphabets and letter 11 in 24 letter Egyptian alphabets. Alternatively it recurs as letter 5, as the maeander, corresponding to letter 5 of Hebrew (Heh, He), of Latin and of English (letter E). If the basic shape of the maeander is rotated 90 degrees to the right and then reversed 180 degrees, it is classic form of letter 7 (G) in English, which has its parallels in old Slavic and has also been linked with the flower of life pattern. The corresponding letter 7 in Old Greek is Heta, the historical name of Eta, which occurs in variants as “a square "8" similar to the original Phoenician (⊟), but also a plain square (□), a crossed square (⊞), shapes with two horizontal (⊟⊟) or with diagonal bars (⋈⋈)” and also “like a half H (⊢).”[2268] The 8 shape recurs literally as letter 10 (Ioda) in the Cophthite Alphabet.

A variant of the spiritual swastika is called the quadrilateral symbol (figure 590a ff.). The shape is familiar from chapter 1 where we noted that Slavic letter, Eri, is linked with Slavic letter Posolon. In simple terms, Eri, when multiplied four times in the 4 directions, results in the letter Posolon (figure 11, cf. 37). Almost the same shape recurs on the façade of the Mosque of Bibi Khanym (Khanum, cf. figure 590d).

These examples show how variations of the same basic shape lead to versions of diphthong UI, and letters B, and G and H (letters 2, 3, 5, 7, 8), and with parallels to letter 10 (Ioda). The letter G clearly has multiple functions. It can serve as a summary of the entire annual cycle starting at the top right corresponding to the Scorpio/Sagittarius turning point connected with the root (Nakshatra 19. Mula) and ending with the horizontal platform corresponding to Libra. In this case, it is the G of Global. It is the G used in Freemasonry and it is the G of God. It recurs in a number of his sacred names including A G L A, although here it represents only one of the four quarters. In other cases, the same form can summarize action as the G of “go”, the expanding spiral as the G of growth and the equivalent of number, 6. Alternatively, it can summarize the contracting spiral, and the equivalent of the number 9. So the same shape can be both beginning (B) and end (G): g as in gone. As beginning, it occurs as Quadrilateral light of [gospodniy] (- G, figure 581a).

1.9. G, L and S

In terms of figure-ground, G as gamma, is frequently linked with two other letters, namely L and S. Reading the light colour as figure (figure 581b), then an inverted gamma beginning at

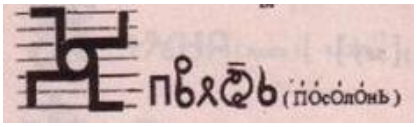
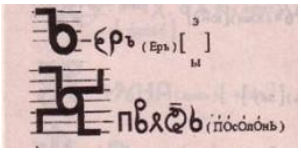
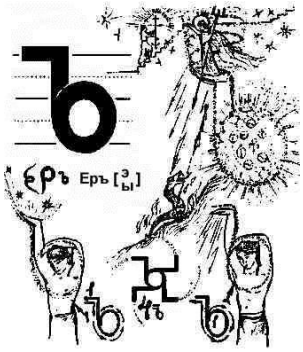




Figure 590 a. Quadrilateral symbol; b-d. Slavic letters Posolon and Eri, e. Madrasah of Bibi Khanym, Samarkand.

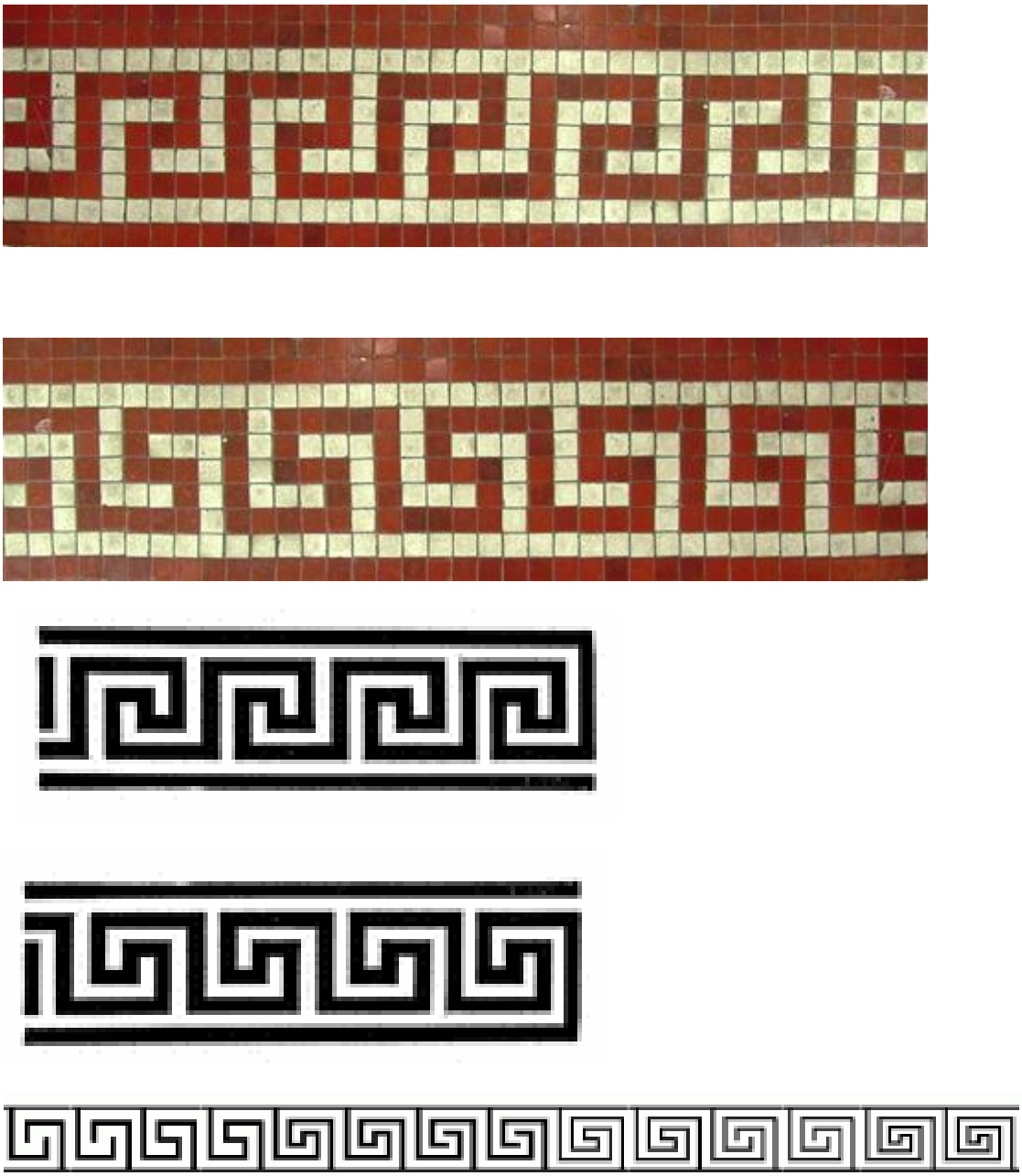


Figure 591 a. Quadrilateral light of [gospodniy] (- G), b-e. Greek meanders and frets, f. Stopped Meander.

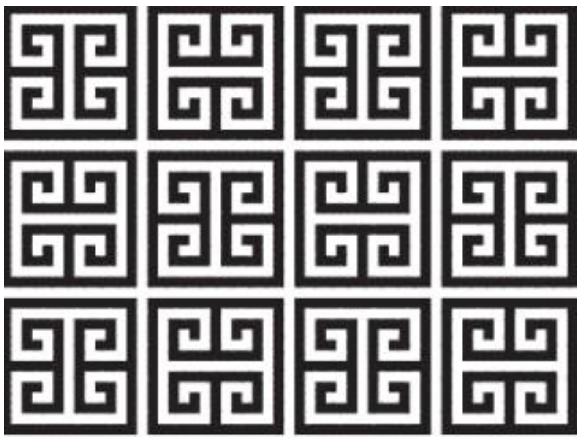


Figure 592. Greek Key Symbol, Black Greek Key Pattern, Greek Mosaics: Galla Placidia

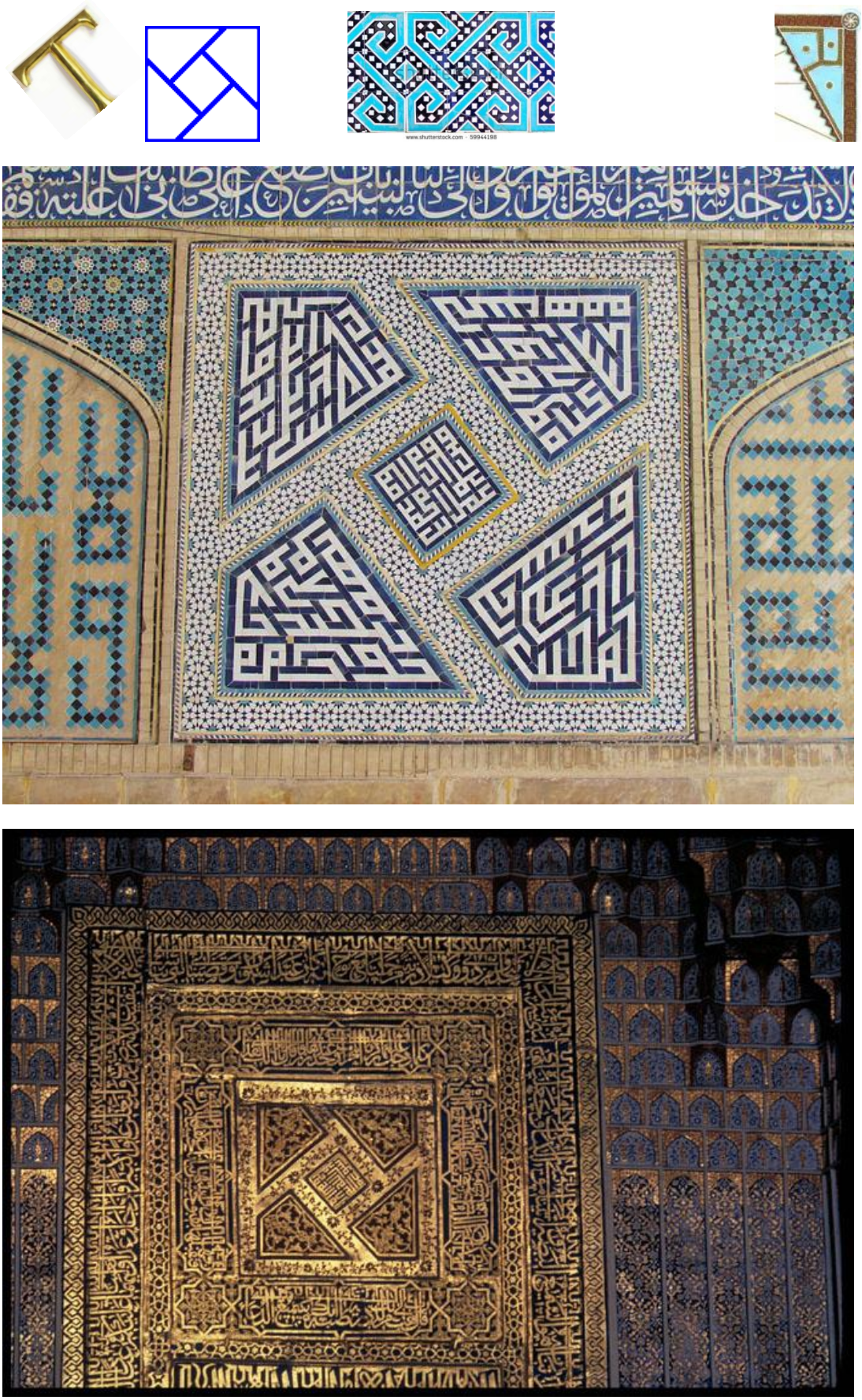


Figure 593. Letter T, Slavic Rod Decoration, Symbol of Allah in Isfahan and Samarkand

Figure 594. Mara, Detail of Raimon (Thunder pattern) and Raimon pattern.

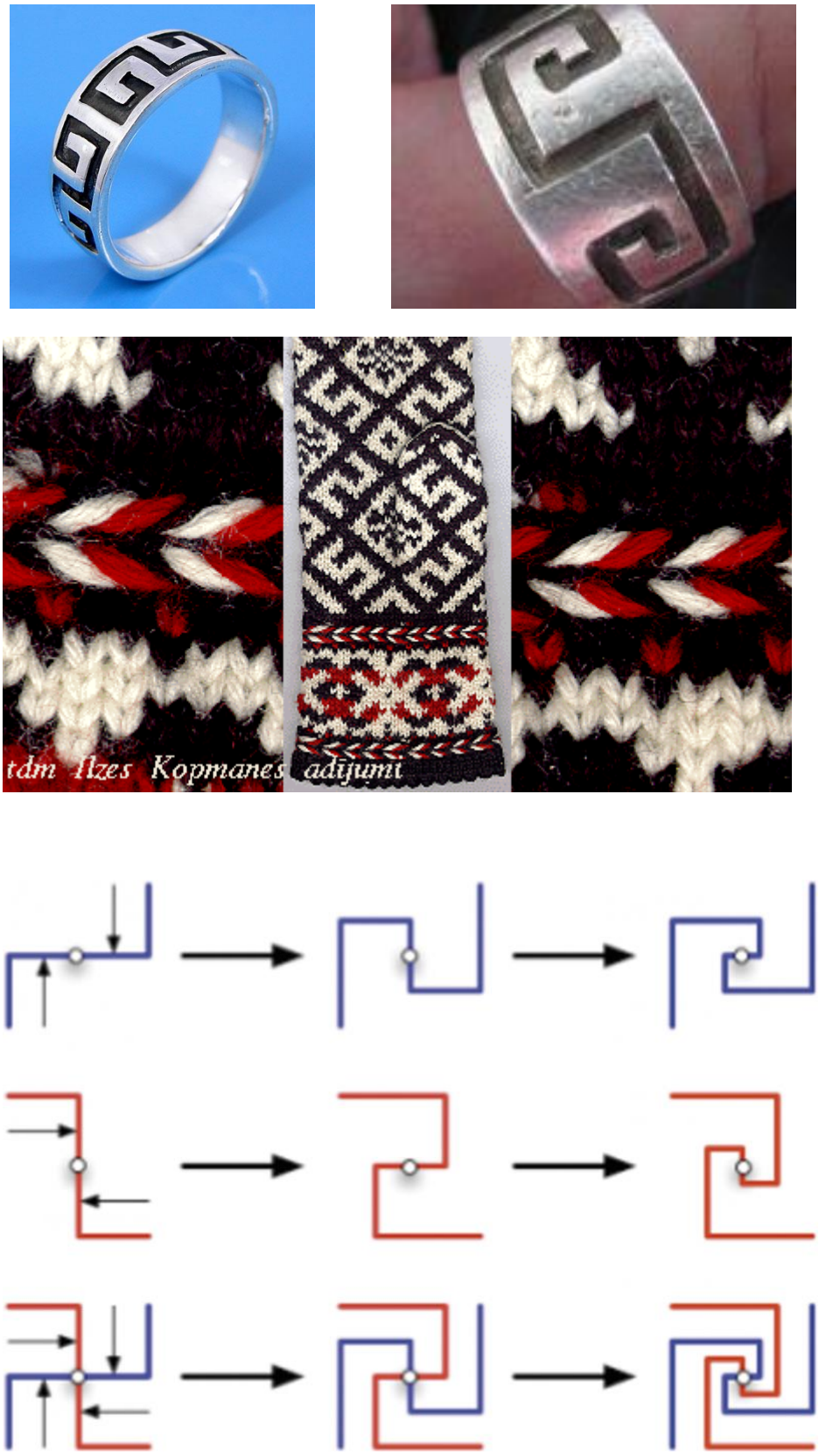
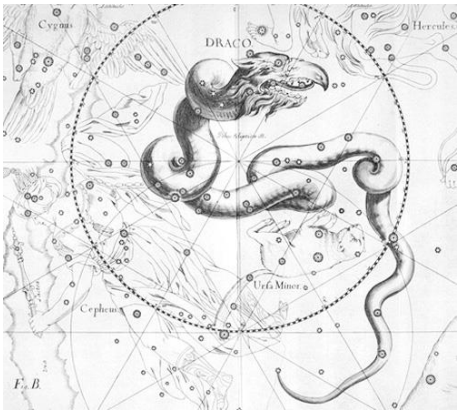
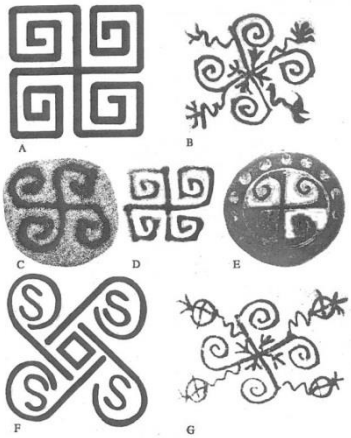
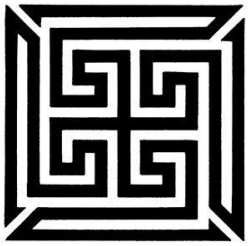


Figure 595. Greek Key Design, Ring of Eternity, Zalktis, Roman Meander Pattern Generation







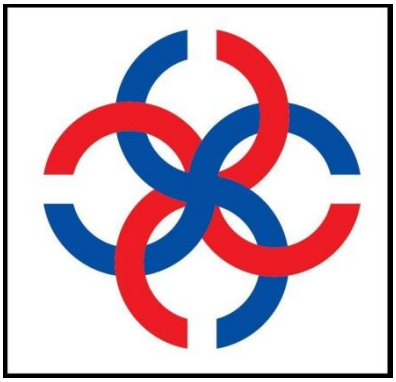


Figure 596a. Swastika Symbols, b.Volute or Ogee c. Ancient Indian Coin (Swastika), d. e. Meander Pattern (20,000 B.C.), Gammadion f . Mosaic in the Church of the Nativity.

the root is complemented by an upright gamma beginning at Aquarius and descending. Alternatively, a downward reversed Lambda typically appears in tandem with an upward Gamma in Greek. The ground of this configuration shows a series of reversed upright S letters. When the pattern is reversed, a reversed gamma is in tandem with a regular lambda as figure and the ground is a series of joined upright S figures.

Adding a hook to the gamma/lambda produces an effect that is largely identical except that the S letters which were upright are now recumbent. The stopped meander pattern (figure 581f) provides variations on this theme. Beginning on the left, the black gamma/lambda figure is on a recumbent S white ground for the first 4 cases. It then becomes a white figure with a recumbent S black ground, then becomes an upright S white figure and so on.

1.10. Greek Key Patttern, T and S

These themes recur in the Greek key symbol (figure 592). If we read the dark as figure then we see an alternating T and inverted T as figure and the ground is a band joining a series of S and reversed S letters. In the black Greek key pattern, beginning with the upper left hand square, the interplay is between a large upright and inverted T that serves as a ground, within which two horizontal T shapes face each other. In subsequent squares, the position of these figures alternates. In the Greek mosaics at Galla Placidia, a large T is followed by two small Ts facing each other, then a large T.

1.11. A and T

In other cases the interplay is between letters A as Alif and T (figure 593a ff). An oblique T repeated 3 times creates a diamond shape with diagonal spokes in 4 directions, which is also seen as a symbol of Allah in the form of 4 Alifs. Variant versions with four staff-like gammas occur in decorations. A more subtle version occurs in Isfahan. Here the 4 intersecting alifs serve as ground framing compartments with kufic text. The irregular shape of the upper right compartment is found also in a border to the Slavic god, Rod. The idea of using the 4 Alifs as ground is repeated in a golden version in Samarkand.

1.12. S and Reversed S

In some cases, the focus is on the letter S (figure 594). For instance, the ancient Slavic goddess, Mara (cf. Sanskrit mara), is sometimes shown with 2 S shapes in the lower right and 2 reversed S shapes in the lower left. These are effectively the increasing and decreasing spirals encountered earlier. They recur in fully geometrical form in the Japanese Raimon (thunder pattern) where they combine to form a decorative tiling. Simpler versions of a reversed S and S recur (figure 595) in a ring with a Greek key design, and a ring of eternity, in the Latvian Zalktis decoration and in the Roman meander pattern generation, which recalls the Slavic Rysich and the sincere swastika (figure 589).

Striking is the international dimension of this imagery. Rounded versions of swastika symbols go back to pre-historic times (figure 596a). Sometimes the increasing and decreasing spirals follow the Aquarius – Leo, and Gemini- Scorpio axes. Sometimes they are near geometrical. Alternatively, they are rounded, called volutes and ogees and have clear links with the Saint

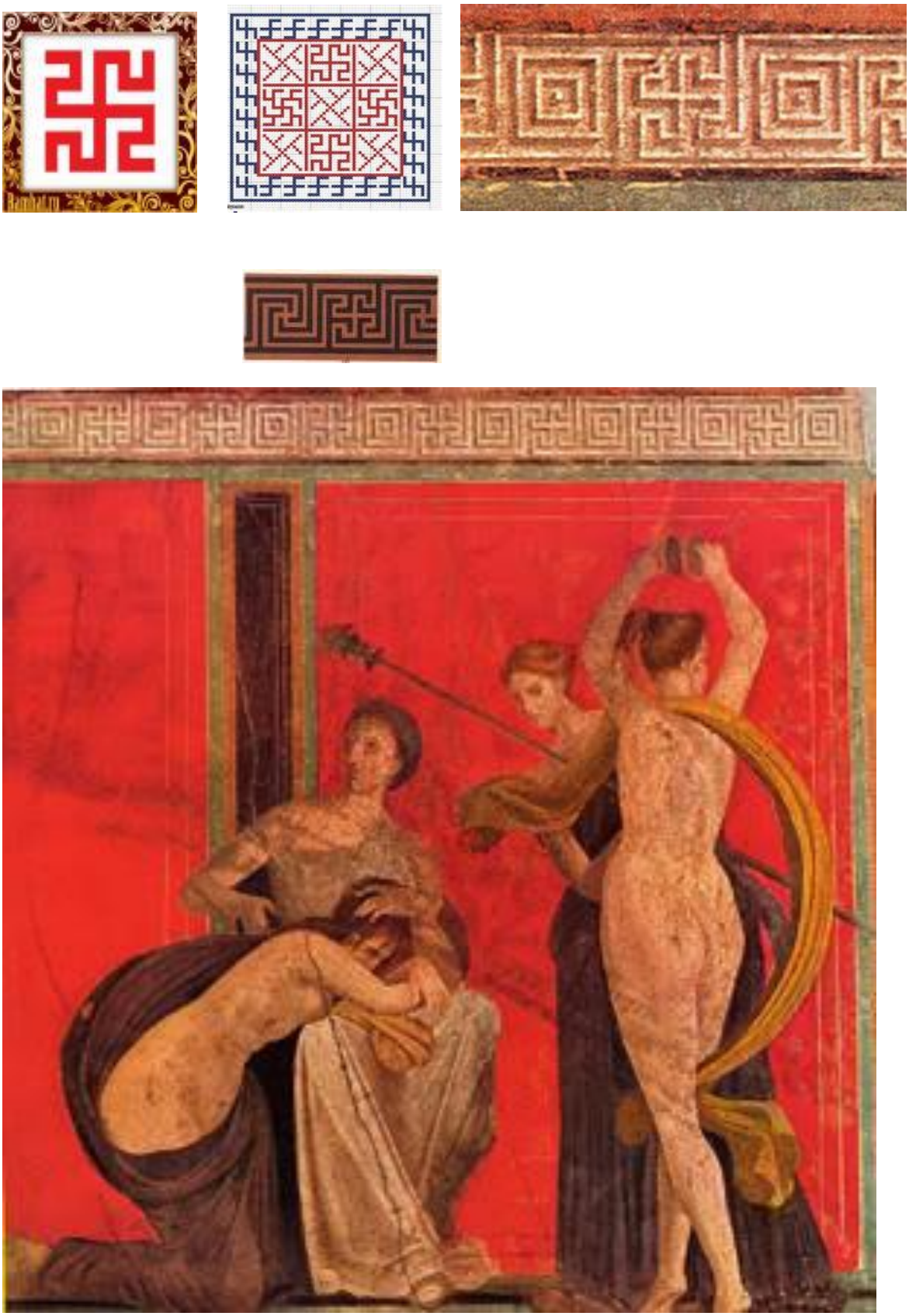


Figure 597. Rodovik (Родовик) symbol, Greek Ornament, House of the Mysteries, Herculaneum.

Figure 598. Hebrew examples of Lamed, Bogovnik (Боговник), Etruscan Urn, Mediaeval Psalter.

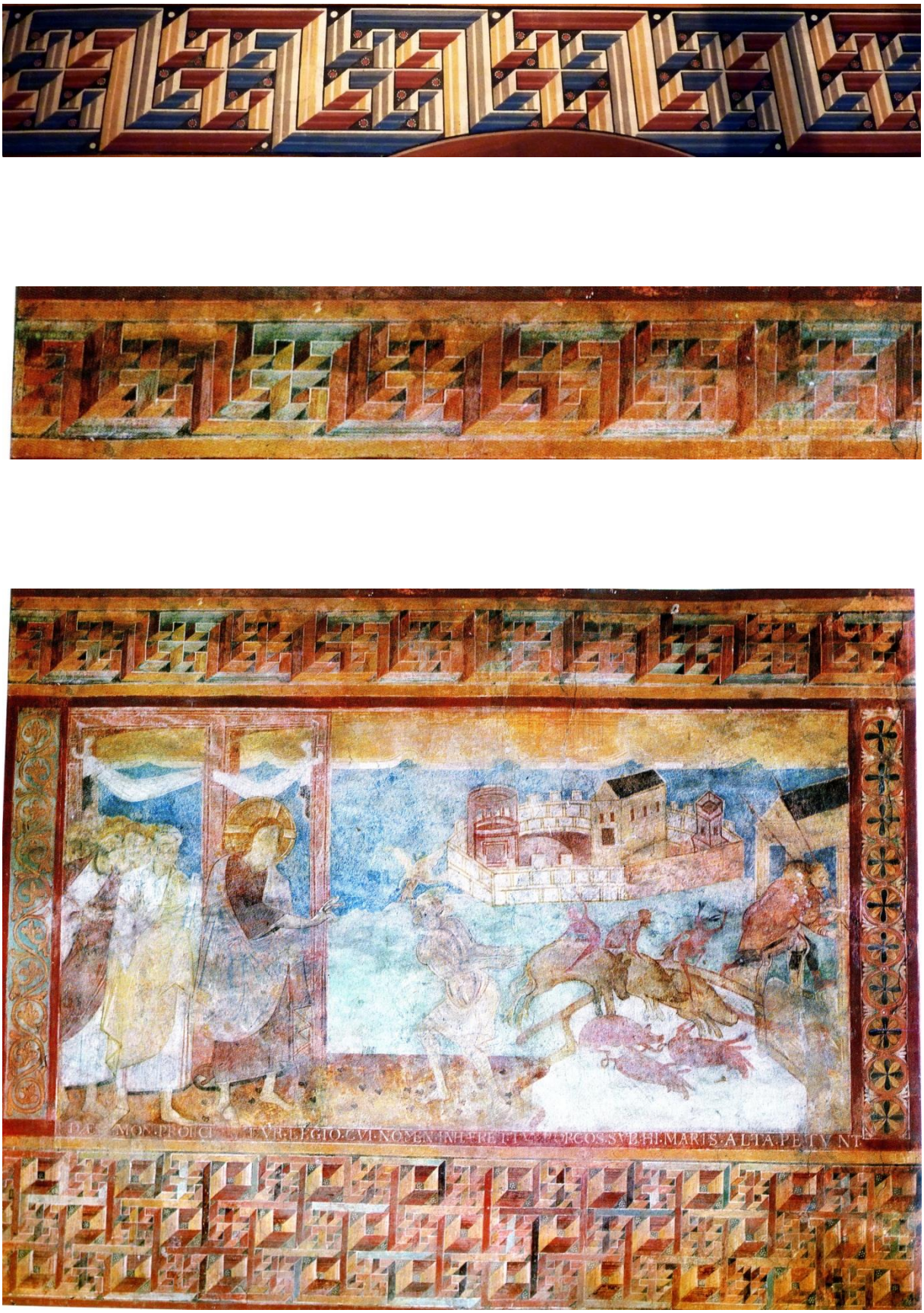


Figure 599. Detail: Erzbischöfliches Ordinariat, Freiburg; Detail and Reichenau Fresco.

Lucy buns and their many variants (Lussekater, Julesgris, occhi di Santa Lucia) of Appendix 4 (figures 567-572).

On other occasions they are geometrical. An ancient Indian coin (figure 596c), shows a central sun around which is a swastika meander pattern. The top and bottom (the solstices) entail an upright, vertical S, whereas the two lateral cases (equinoxes) entail a recumbent, horizontal S. A Greek gammadion has upright S shapes in the Aquarius-Leo axis (upper left to bottom right) and recumbent S shapes in the Gemini-Scorpio axis (bottom left to upper right). A very old version, claimed to go back to 20,000 B.C., has reversed vertical S shapes in the vertical axis and recumbent reversed S shapes in the horizontal axis. They also frame white L and Γ shapes as ground.

A mosaic in the Church of the Nativity shows a subtle variation (figure 596f). The Aquarius-Leo axis has the by now familiar upright S shapes, while the Gemini-Scorpio axis has the recumbent S shapes. The unexpected extra is that Aquarius axis, linked with the female principle, is filled with a knotted pattern symbolizing the knots of life itself.

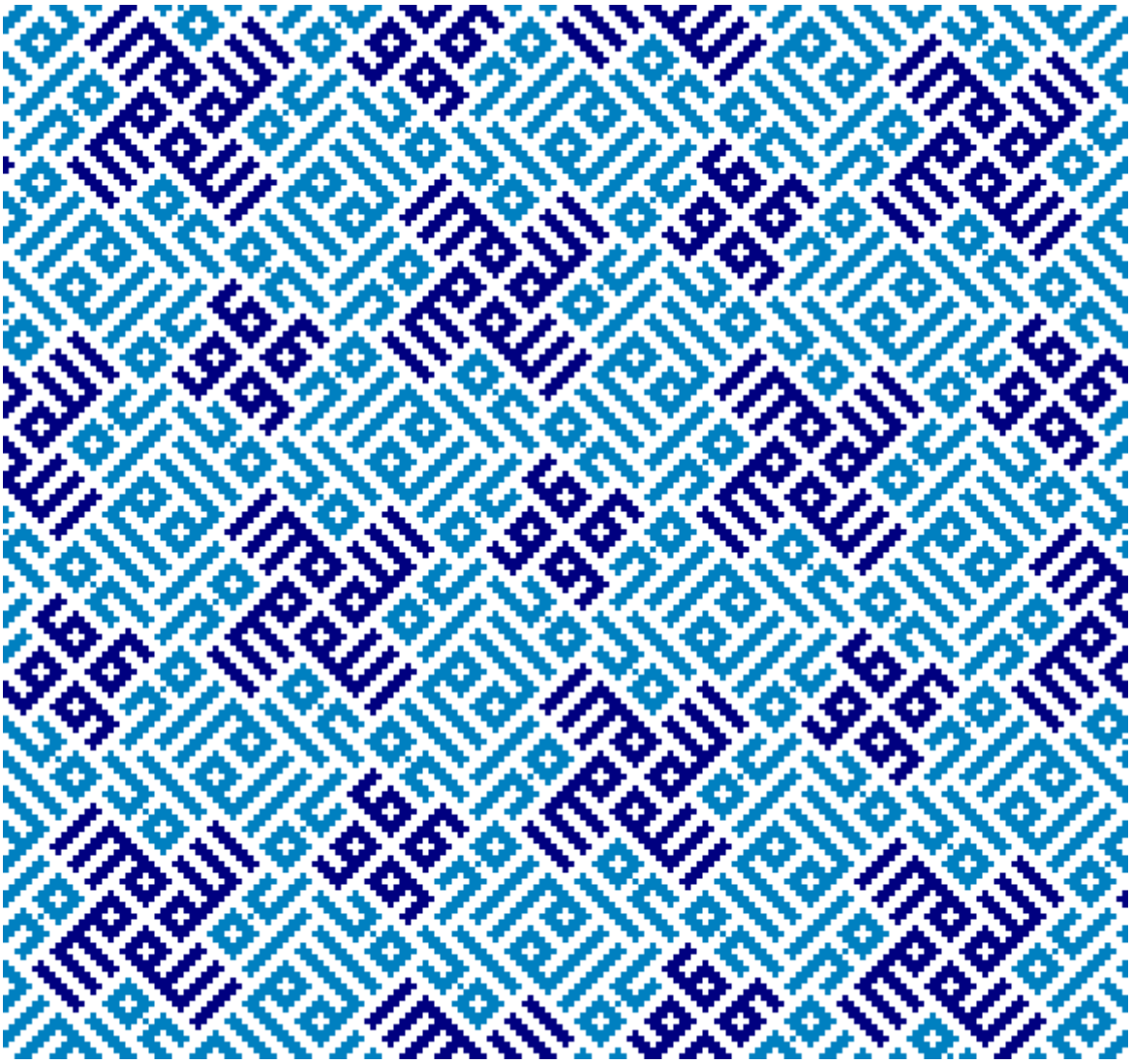
1.13. L, Reversed S and S

In the Slavic tradition, a combination of four red reversed S shapes as figure framing 4 white reversed L shapes or 4 gammas as ground (figure 597a ff.) is called the Rodovik (Родовик) symbol. It recurs in charms for healthy pregnancy.[2269] Russian scholars have noted that it recurs in the Villa of the Mysteries (Herculaneum). The mirror version of this symbol, Bogovnik (Боговник), shows a series of 4 S shapes as figure forming 4 L shapes as ground. Here the upright S shapes are along the Gemini – Scorpio (male) axis, while the recumbent S shapes are along the Aquarius-Leo (female) axis. Alternatively, the upper S can be read as a full vase, beaker or chalice ready to be poured (cf. Aquarius and Khumb), while the lower S can be seen as a downturned chalice.

Hebrew examples use the L of Lamed to form swastika patterns (figure 598a –c) but use this for both figure and ground thus avoiding the S shape with its connotations of dragon, serpent and snake. This may have been partly a reaction to their Egyptian "çaptivity" where they would have been confronted by the Hieratic script that uses snake imagery as a dominant theme.[2270] This aversion to snake imagery, pace the Nehustan and the brazen serpent, is linked with their aversion to the number 6 and its multiples (letter 6, letter 15 with a gematria of 60 and letter 24 with a gematria of 600, or the three together as 666, the number of the beast). In the process, L, which had been on par with S, is separated from the mother letters and double letters and becomes a turning point, a taming and control letter as was ka in ancient Sanskrit.

Elsewhere in Europe, the Slavic approach is widespread. Russian scholars have drawn attention to Bogovnik symbols on Etruscan funerary urns and on a mediaeval psalter with King David (figure 598). A near three-dimensional version (figure 599) is found in the upper border of a fresco in the Monastery of Saint George in the Reichenau, which is then copied to take a place of honour above the altar of the Erzbischöfliches Ordinariat in Freiburg. Slavic symbols pervade both pre-Christian and Christian Europe. We see their results, but we have forgotten their roots.

Figure 600. Ugunskrusts details, Diagonal L Decoration in four directions in Mausoleum of Sufi Yassaui.



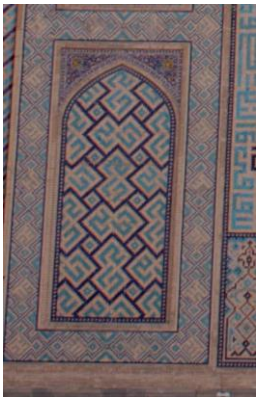


Figure 601. Wall patterns in Tashkent: a. Ishmael Mausoleum b. Registan Square, Samarkand

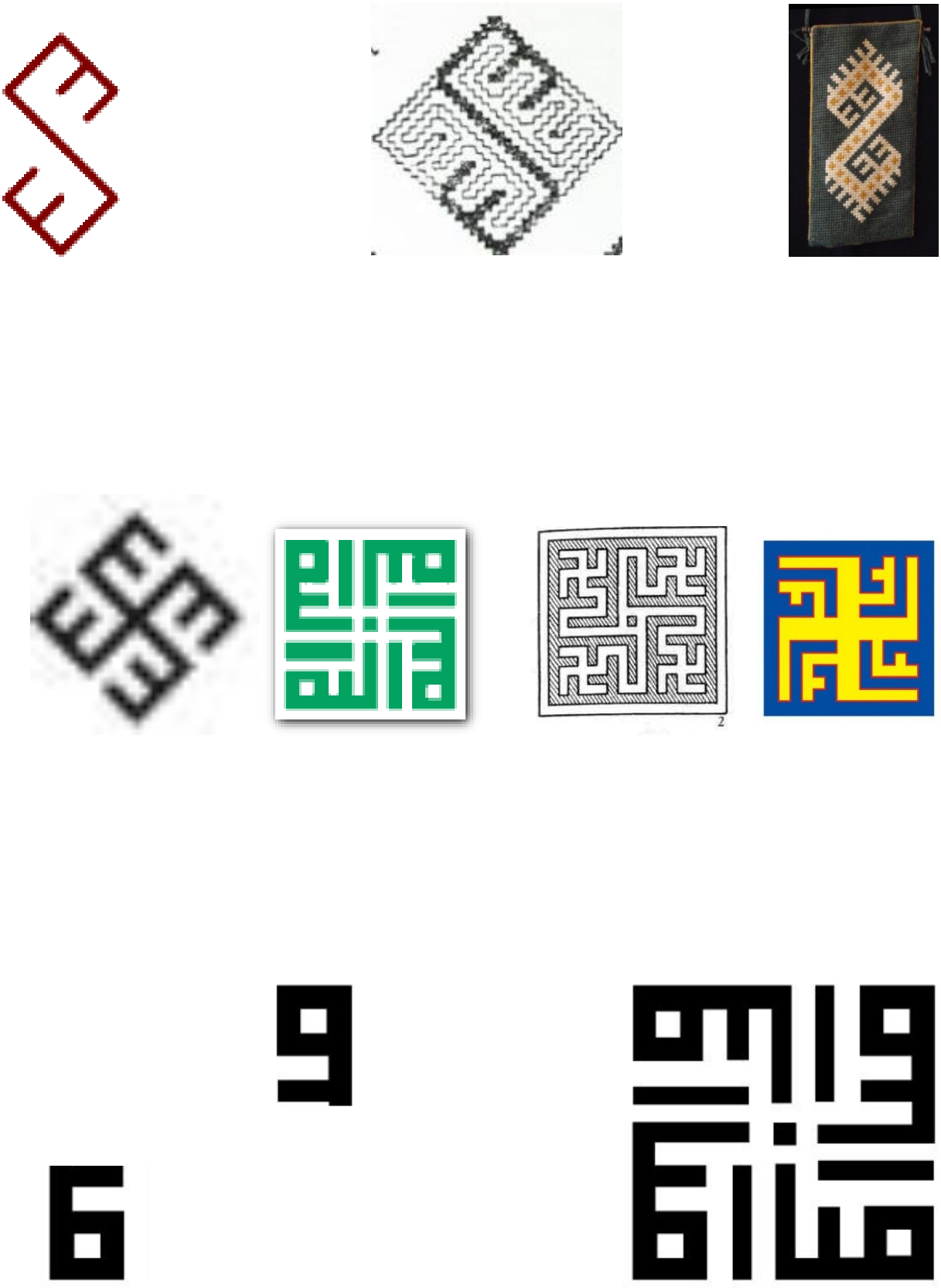


Figure 602. Letters E, F, I F, and numbers 6 9.

1.14. E L I F

Thus far we have explored monolingual cases of figure-ground: e.g. where a Greek gamma as figure is linked with Greek lambda as ground, or where an English L and S are linked as figure-ground. The examples in the pages that follow explore a much more complex theme: namely, figure-ground interplays of basic letter forms that transcend individual languages.

First examples come from the fiery crosses (Ugunskrusts) of the Baltic tradition and especially the Latvian tradition introduced in chapter 1 (figure 15). It is useful to take two of these and turn them by 45 degrees in order to look at them more closely (figure 600 a-b). The first shows a right pointing swastika as a figure with four appendages. In Slavic terms, these appendages are hands of God, relating to primordial energies and forces of the universe. In Latin and English terms the appendices are 4 E shapes. Scorpio is linked with a regular E, which can be seen both as an E of Exit at the end of the Celtic year and E of Entrance into the new Celtic year. Gemini is linked with a reversed E, which was once seen as the end of the year (cf. Walpurgis night). E is the figure: L is the ground. EL is a name of G_D and also a definite article as in El Salvador. There are 4 L shapes as ground, but they vary in size. The symbols hide as much as they reveal.

The female axis shows an upward facing recumbent E in Aquarius and a downward facing recumbent E in Leo. As in the earlier example, this can be seen as the upright and downturned vase or chalice. From the discussion in chapter 12, it is also clearly a Glagolitic and early Cyrillic letter B. In Christian imagery, it is the contents of the vase that pour into the heavenly ocean. In the Hindu tradition, it is the heavenly Ganges or ganga that descends into the earthly Ganges. Here it is the three streams as three fingers of the hands of god that descend from Aquarius to Leo or Virgo, from B to V in the form of an M as from Blessed to Virgin Maria. The divine feminine is something more than a phrase in code films.

The second form shows a similar configuration except the appendage is now a square 8, a letter B, or a Greek Heta and here the Aquarius-Virgo axis is upright, whereas the Gemini-Scorpio axis is recumbent. Again there are four white L shapes as ground.

These themes of L as figure and/or ground recur in the Arabic tradition especially in the context of square Kufic. The wondrous and immensely complex topic of square kufic design using 19 basic forms of Kufic letters,[2271] and often with grids of 19 x 19 (=361) squares,[2272] to produce complex kufic letters and patterns[2273] is not our direct concern here. Rather, it is to draw attention to the same figure-ground paradoxes noted earlier in the Slavic and Greek traditions. For instance, in the mosque Mausoleum of Sufi Hodja Ahmed Yassaui in Turkestan, Southern Kazakhstan (figure 600), 4 L shapes as figure produce a diagonal swastika as ground. Elsewhere, 4 letters effectively show the number 9 four times or 6 and 9 alternating. Similar wall patterns are found in the Ishmael Mausoleum (Tashkent) amidst geometrical versions of Allah (figure 601). The figures of the sacred texts produce subtexts in the grounds.

The relevance of Kufic for non-Arab readers comes from an unexpected source, a page of

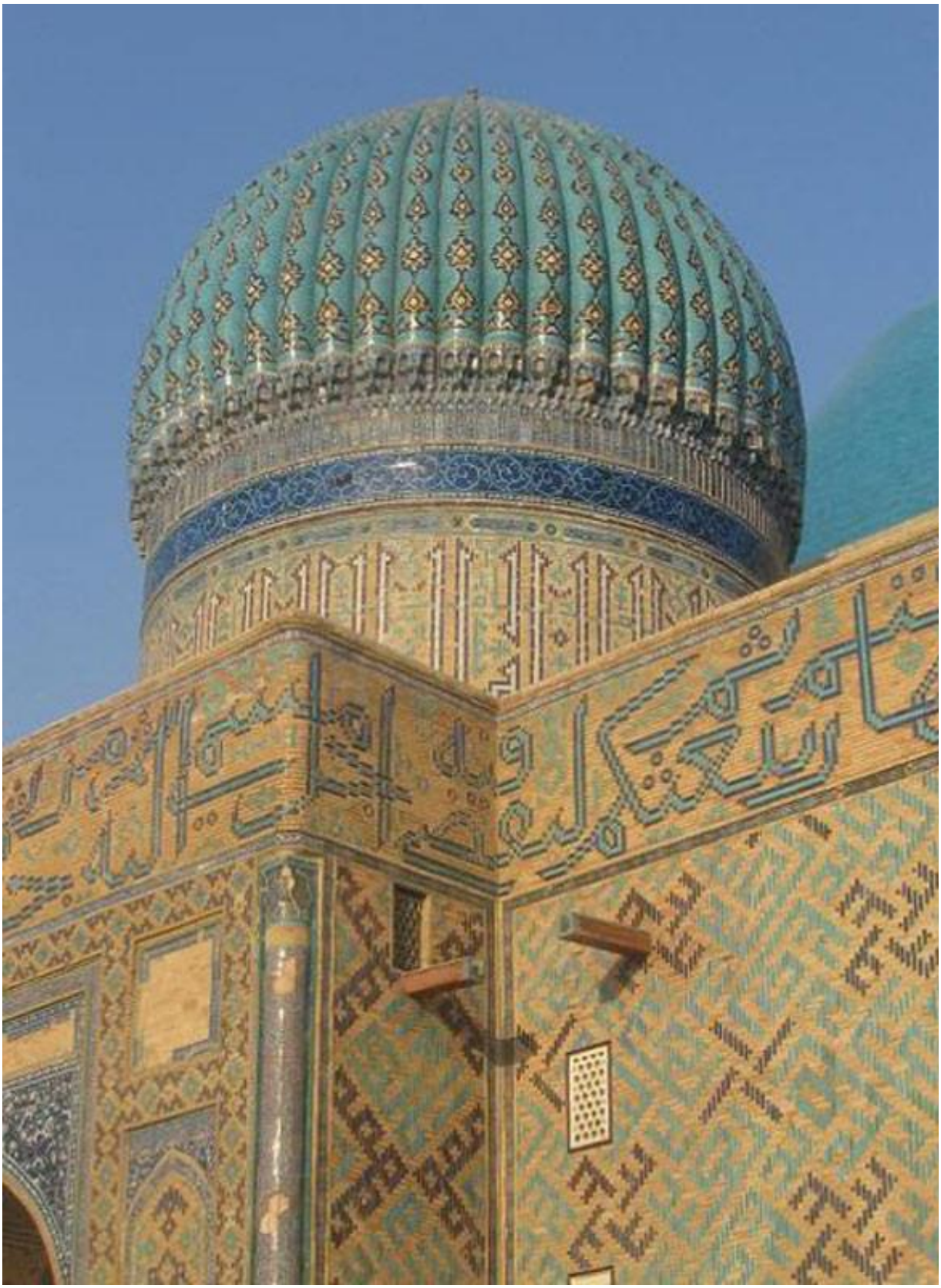
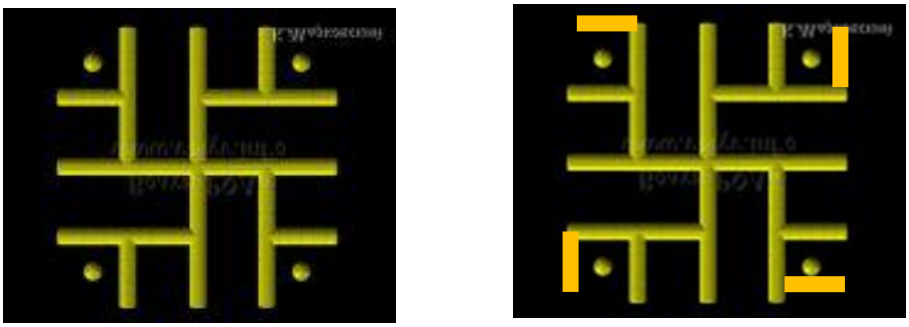


Figure 603.Mausoleum Sufi, Turkestan, South Kazakhstan



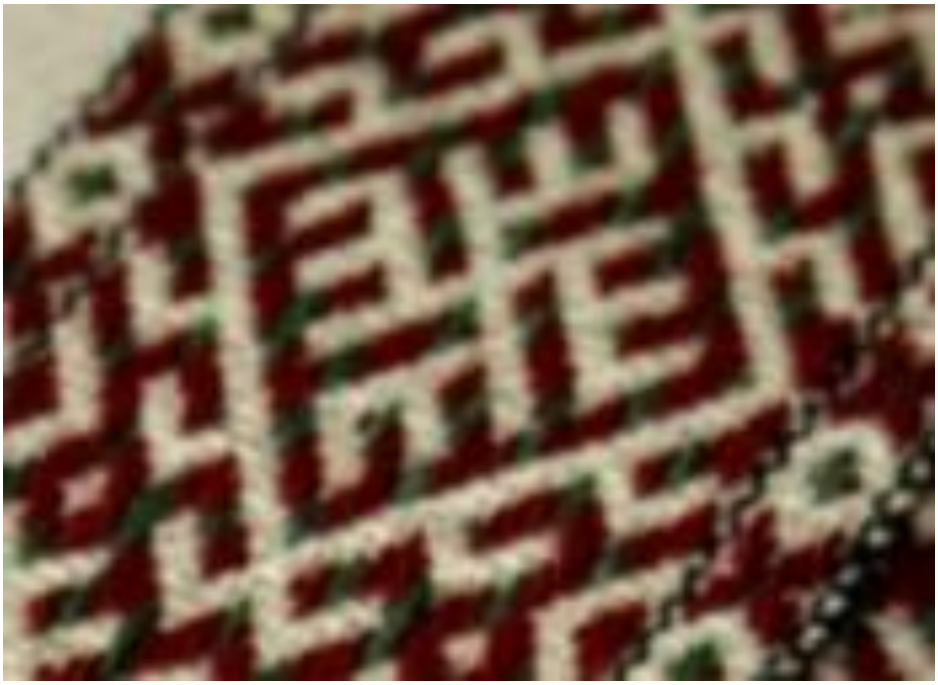
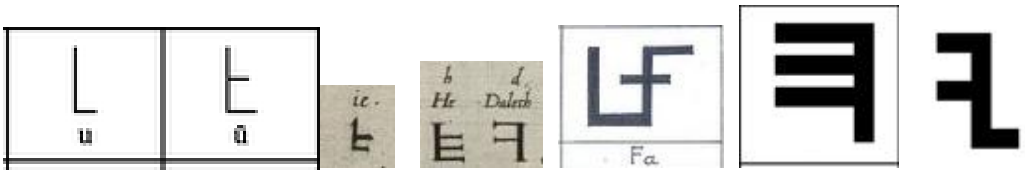


Figure 604. Letters E and I



E

Figure 605. Letters Yod and Hey (Paleo-Hebrew), Fa, ie, He, Daleth, E F, Sher Dor

Madrasah, Samarkand

Latvian decorations with Afghan parallels cited earlier (figure16). A more detailed look (figure 602a) reveals a figure of a reversed E linked with a figure of a regular E below. The corresponding ground suggests an F reversed and an inverted F. Related figures show the E figures as subsets of the hands of god, or Es and reversed Es as part of a larger Zalktis figure (i.e. a reversed S, Draco symbol). Another of the Ugunskrusts (firecrosses) symbols shows 4 E figures with 4 F grounds (not in the swearing sense).

If one looks closely at an Arabic decoration, known as the Swastika of the prophet Mohammed (СВАСТИКА пророка МУХАММЕДА),[2274] a Mediaeval Christian symbol and the Slavic Marichka (Марička) one sees an IF, iF, iIF reversed and 4 Fs. One also sees a 6 and 9 hidden in the text, which also appeared on the wall of the mausoleum (figure 602). On another wall of the same mausoleum in South Kazakhstan (figure 603), there are figures of 4 oblique Alifs connected with Allah and 4 oblique reversed Fs, which again provide grounds for swastikas. On the entrance portal to the Sher Dor Madrasah, Samarkand (figure 605 g-h) an interplay of E and F as figure-ground takes a central place in the entrance portal as part of a gammadion and complex Allah symbolism.

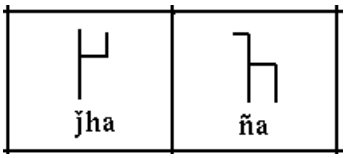
Returning for a moment to the sacred Roman cross at the end of chapter 12 (figure 604 a ff. cf. figure 414), if we add 4 details, the 4 Fs become 4 Es which recur in sweaters and textiles and are variants of the earlier firecross. Now the I F becomes I E (cf. ie, je and ye, which is also sometimes ju and je). The 3, 2, 1, 0 arms of letters E F Γ (G) I, are part of a profound history of symbolism linking primal energies and forces, variously called hands of gods, hands of God, sometimes as compound symbols, as individual letters; as vowels, or as consonants.

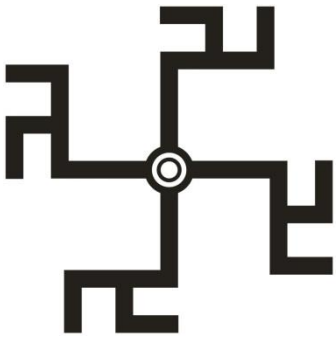
Multilingualism helps to appreciate the depths of this symbolism. In Brahmi, the L shape is the vowel u; the inverted, reversed f shape is the vowel ū (figure 605a ff.). In the Alphabetum Armenicum almost the same shape becomes letter 8: the diphthong ie. In the Alphabetum Hebraicum ante Esdram, an upright reversed F shape becomes letter 4, Daleth and an inverted reversed three-armed F becomes letter 5: He. In Paleo-Hebrew, the upright reversed F recurs as letter 10: yod, and the reversed three armed F now upright becomes letter 5: He.

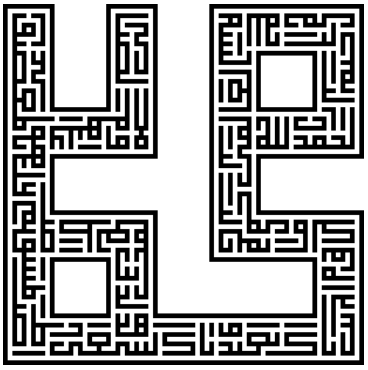
In the runic tradition, the regular (non-reversed) three-armed F is also Fe and Fehu, sometimes letter 1, 6, or 24, symbolizing fullness in all senses, completion, culture and civilization at culmination. In the Baybayin alphabet, a combination L and f become the letter Fa. In the Arabic tradition, combinations of these seminal figure-ground letters lead to E L I F, Elif, Alif, Al Fa Ba, alfaba as in alphabet. In the Christian tradition, a combination of three vowels and a consonant lead to the tetragrammaton Alfonsi in its multiple forms (I E U E; I E V E; IE EU UE; IE EV VE; I E U E; I E V E).

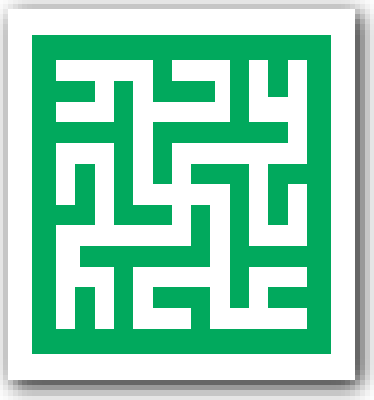
In simple terms, the interplay of figure-ground shapes, that lead to the gammadion and swastikas are much more than a source for letters Γ (G) and L. They are part of a complex interplay of symbolism linked with key vowels and letters of the alphabet. One could argue they are a source for the alphabet. Further examples of figure ground are found in

combinations of I T C, and interplays of A, I, E, U, F.









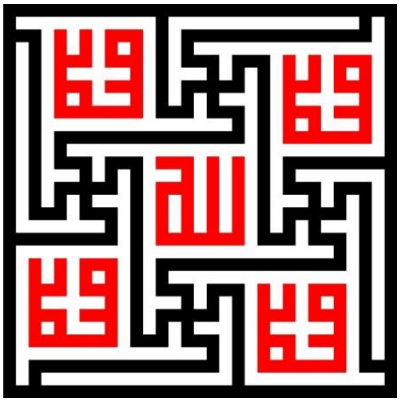


Figure 606. Letters jha, na ha, ya and ornamental symbols.

In the Hebrew tradition, the letters Vav, Heh and Yod that form the tetragrammaton are part of this same complex tradition. The primal energy of V becomes letter 6 (Vav). In other alphabets, the letter V was traditionally near the beginning (e.g. letter 2 as Vede, Veda), or near the end (cf. shape 17 in Persian and shape 16 in Arabic) and, like jiim, and shin, associated with maximal energy and full yang and the summer solstice. In Hebrew, the energy and verve of letter 6, vav, becomes subordinate in a framework where it is V in the Y H V H of their tetragrammaton. Emphasis on its primal energy is now shifted to an interplay with letters 5 and 10, Heh and Yod, which provide balance and counterbalance. In the interests of creating a letter of balance, He becomes letter 5 (half way on the way to 10) and Y which was often letter 9, 10 or 11 in other alphabets, becomes letter 10: Yodh or Yud (cf. IUD[2275]), with a gematria of 10 that is much more than a simple 2 x 5.

In a number of alphabets, including English, letters 1 5 10 marked the vowels: A E I/J. In Hebrew, these become Aleph, Heh, Yod. The central column of vowels in magic squares now become A H Y (cf. A Ha Ya,). There is a shift from 3 vowels to a mother letter and 2 consonants: Ha and Ya (letters 33 and 26 of Sanskrit), which also form the word for life in Sanskrit: haya.

In terms of the figure-ground story, this entails a different set of symbols where the letter S is not in evidence. One version shows a form resembling a reversed h which, in its inverted form, resembles a Y (figure 606e). In the Slavic world, it is linked with flower of fern symbolism recurring as Odolen Trava and its mirror form Svetok Papor (Одолень трава - веток Папоротника). In the Islamic world, they recur in kufic writing, including complex forms of the name Muhammed. In the Nimavard Mosque (Isfahan) the form of the name Mohammed becomes the container of a Sura 1 of the Koran.[2276] One version repeats the name Mohammed four times as figure leaving an inverted, reversed f as ground which, if reversed and inverted seems to prophecy the f of Facebook. In another version the Ahad (the One) linked with Allah has the same reversed h shape seen in the Slavic flower of fern. In the Baltic world, they recur as variants of the fiery crosses (ugunskrusts) which, if tilted 45 degrees, appear to have Christian crosses as their ground. Even without a mastery of Sanskrit, Brahmi, Hebrew, Arabic, Slavic and Baltic languages, there can be little doubt that these connections are more than co-incidental. The key forms become names of primordial forces, the Supreme Being, his Messenger and a word for life itself.

In terms of individual letters, the y and h shapes, are found in jha and na of Brahmi which combine as jana (born). A reversed y shape is found as letter 34 of Asomtavruli. In chapter 7, we noted that this H that becomes a Y resembling a Slavic yud, a Cherv, and a Paleo-Hebrew Vav is linked also with the symbol of Saturn and related to its metal, lead, which often resembles a container or a stand in its inverted form (figures 606, cf. 232-233).

Popular code books and films speak of the masculine and the divine feminine, the upward and downward triangle, the blade and chalice; the full cup and the cup that is overturned. In the Tarot tradition this leads to 4 symbols: Cups, Swords, Pentacles, Wands. We saw earlier that it is present in the Rodovik and Bogovik symbols with S and reversed S as figures and

grounds of L.

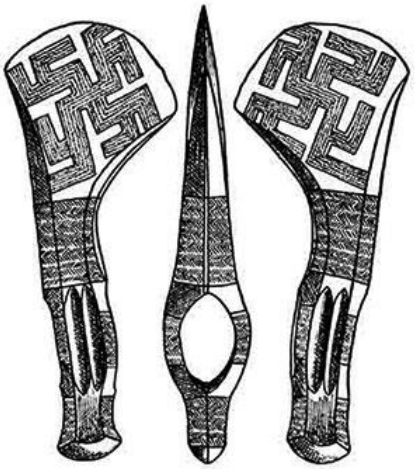


Figure 607 a 2 Slavic axes (20,000 B.C.), b-c Hebrew swastikas, d-f. Christian swastikas.

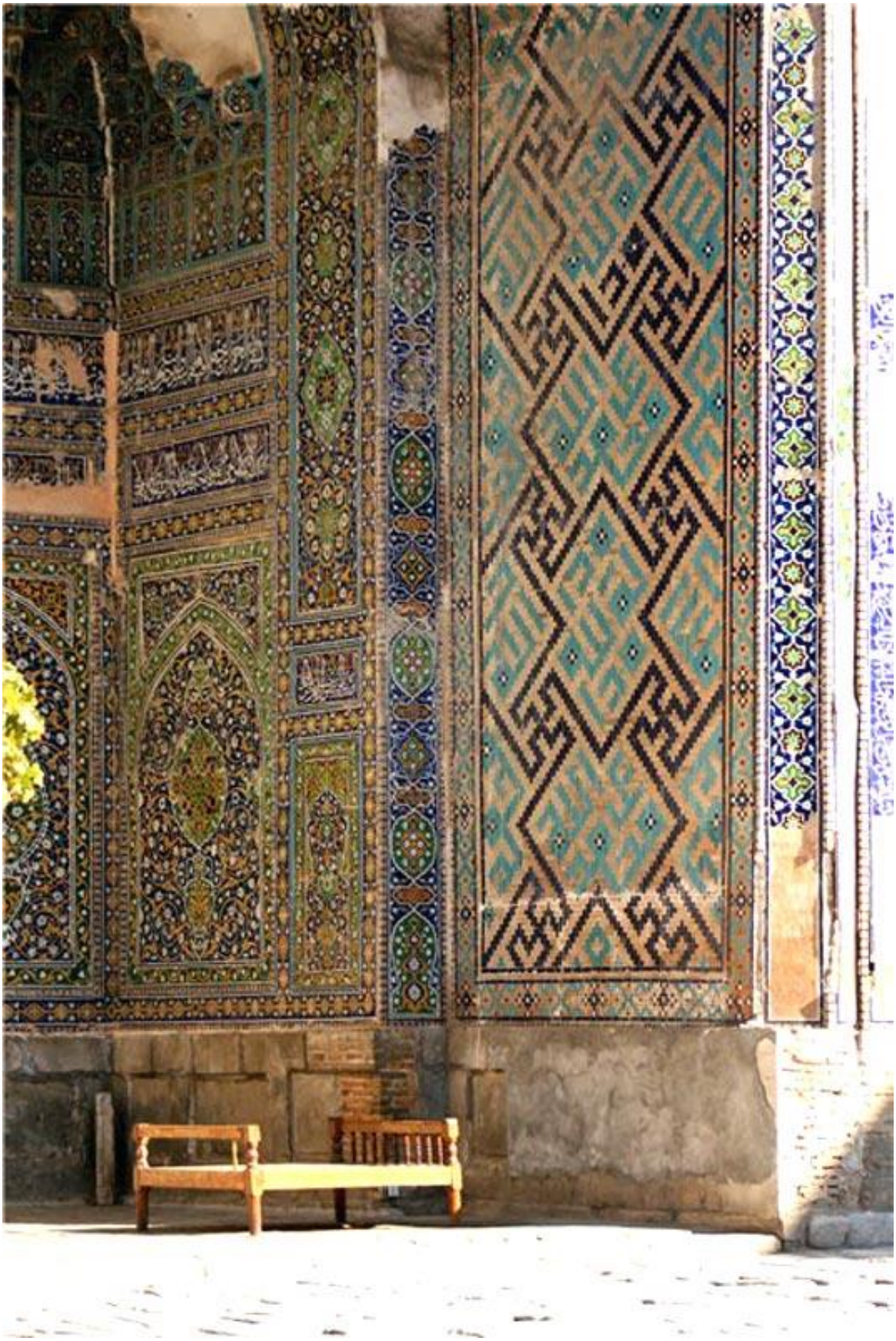


Figure 608. Shahi Zinda (Live the King) Samarkand.

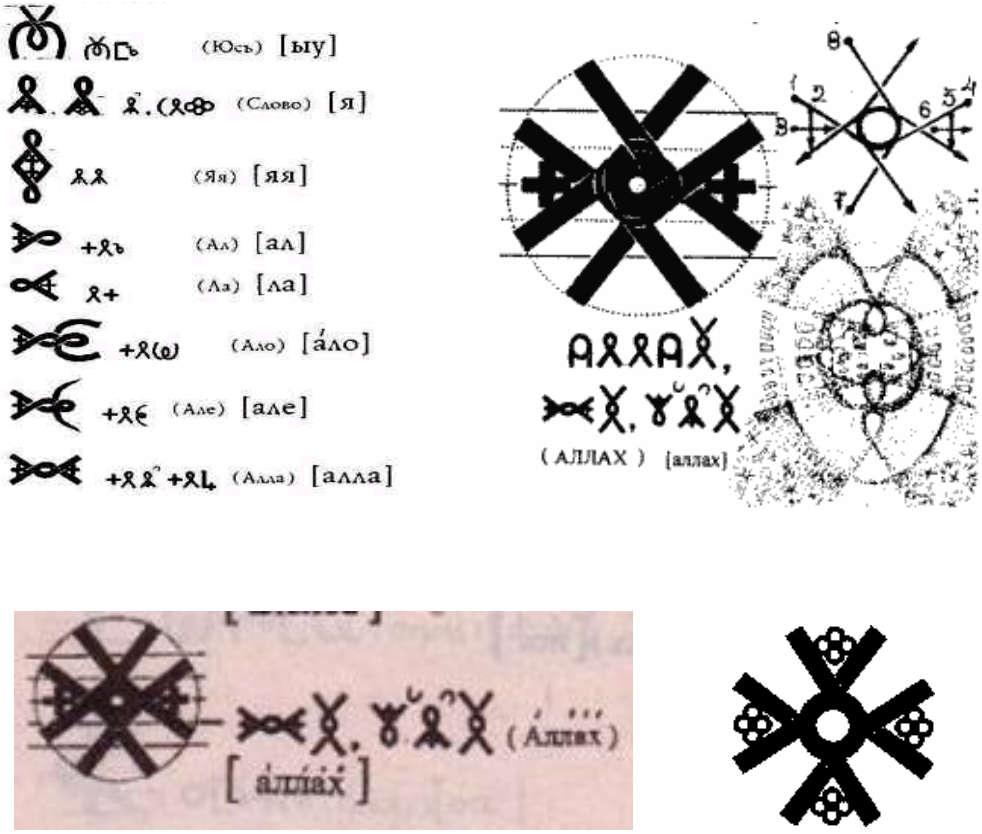
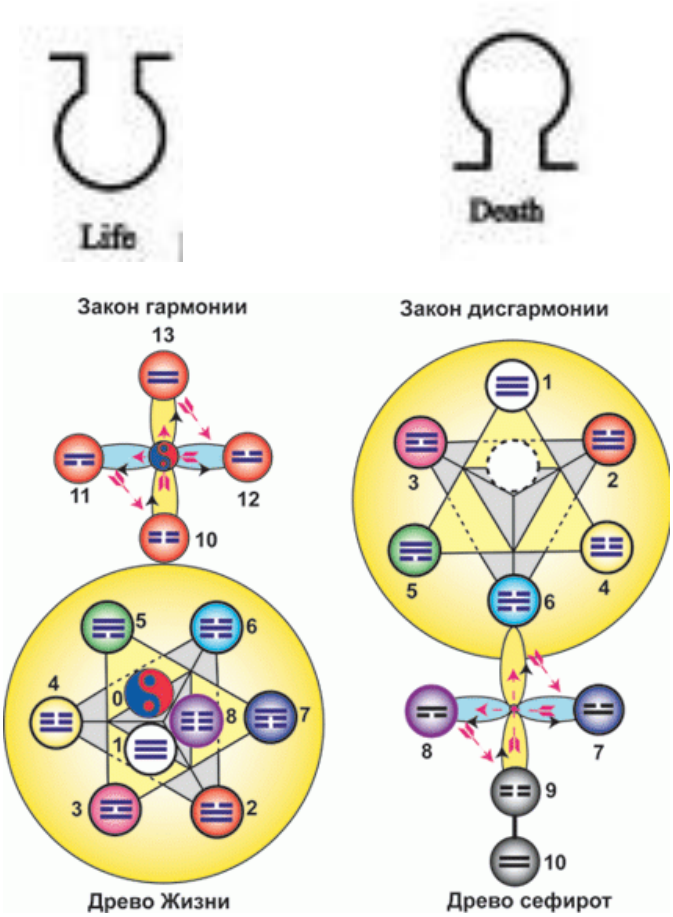


Figure 609. Letters Yus, Ya, Al, La, Alo, Ale, Alla, Allah in Old Slavic, Talashkino

Decorations.

Figure 610. Wall Decorations, Bibi Khanym, Samarkand



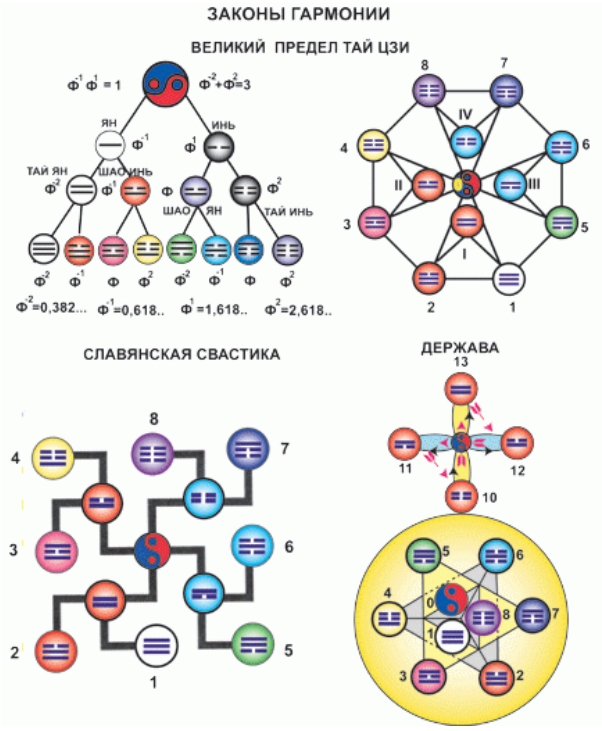


Figure 611. Life – Death, Tree of Harmony – Tree of Disharmony

The examples linked with flower of fern are older. They have been found on two axes in a Slavic archaeological site dating to 20,000 B.C. (figures 607-608). In this version, the figures of the two swastikas, one left pointing, the other right pointing, create a ground of T figures. Later versions reduce the odolen trava symbolism to simple left swastikas, e.g. in Greek pottery, a column of the Palais de la justice in Brussels, a façade of Jodo-Ji Onomichi temple in Japan; a floor in front of the altar of the Catholic church of Meerssen in Limburg and a wall inside the Shahi Zinda (Live the King) mosque in Samarkand.[2277]

1.15. Breath and Essence

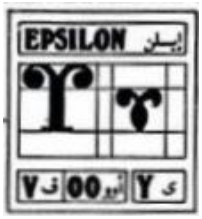
The above examples suggest that there is much more than a lost symbol: there is a forgotten symbolism, which once linked Slavic, Baltic, Arabic, Persian, Hindu, and Chinese worlds. When the French mystic,Saint-Yves d'Alveydre, wrote on the Vattanian alphabet in the late 19th century he noted concerning the letter AUM:

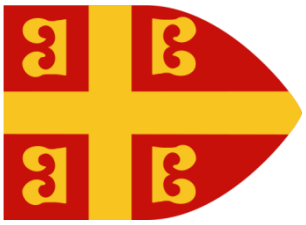
> The unity in the trinity: masc. fem. neuter m n f.
> The the great breath of God, creative soul and essence the in the created beings.
> and he formed
> Wa I BaRa Alahim ath ha Adam: Moses c. 1, v. 27-28.
> The Brahmins say Al-LaHIM the Powerful among them, and, mystically, say his two principles which, before Creation were united into a single abode, the Thohou VVa Bohû. Ala great, Alahy habitation. Alâhym the great abode of the ● . The all, the whole, the of the Veda Aham, the ● Aum .
> A, masc. principle. 1st chief, scepter, staff, unity, seed, power.
> There, breath, soul, existence, secret, marvel, terror.
> ● Circle, serpent, continuation, measure, time, respiration, expiration, thought, spirit, death, etc.[2278]

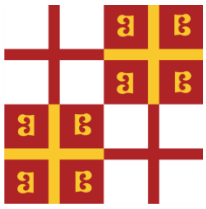
Saint-Yves' emphasis on breath and essence (and) is reflected in the runes of Othala (cf. Erda and earth) and Othala inverted, or in the descending and ascending runes Oreya and Ar (Орея – Ар). These are elements of a much bigger story. The old Cyrillic alphabets typically end in vowels, semivowels/diphthongs such as yus, yu, ya, ye or jus, ju, ja, je or ius, iu, ia, ie (figure 38, cf. 36). These are found also in Old Slavic (figure 125). For instance, we find Yus, yu (Юсъ ыу), the term for Word (Слово, cf. Vac, Logos) and the letter Ya (Я or as yaya, ЯЯ), which has an appearance like the Othala rune. Variants of this form show a version pointing right, AL (AΛ), a version pointing left LA (ΛA) and combination forms as Alo, Ale Alla (AΛO, AΛe, AΛΛA), and then much more complex forms as Allax (AΛΛAX, figure 599). This form is also known as the Sign system of paradise squared (Знаковая Система Рая в квадрате).[2279] Many centuries, some claim many millennia, before Islam, old Slavic had figures and grounds now associated with the Allah of Islam.

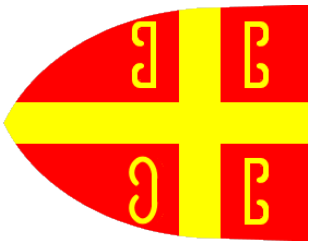
The Othala-like breath figures, that are letters ya and Slovo (the Word) in old Slavic, adorn the walls of the early 20th century Church at Talashkino that attempted to revive older folk traditions (figure 609e). In Tengrism the same symbols connected with pre-historic imagery of the sarakt or state (figure 35). They are found equally in the walls of the mosque of Bibi Khanym in Samarkand (figure 610). The root symbols are shared in different religions.

In alchemy the descending and ascending imagery is the vase of life itself. Upright it is life:









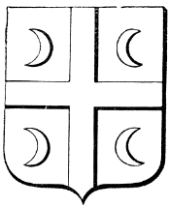


Figure 612. Birth symbol, Epsilon, Byzantine and Balkan flags and coats of arms.

inverted it is death. In the Slavic tradition, the upright becomes the tree of harmony, the downward the tree of disharmont and discord. The symbolism entails the trigrams of the I Ching and integrates the flower of life (figure 611). Our current alphabets and symbols are like fallen leaves and twigs from an older tree of life. Understanding the interplays of figure-ground helps to understand how the intricacies of symbols unfold into patterns of letters before they become figures of speech and grounds for literature, grounds for belief and for unity.

2. Byzantine and Balkan Flags

The figure-ground phenomenon with respect to letters has unexpected applications in terms of flags and coats of arms. The birth symbol was discussed previously. Its figure of four sets of horns imply a ground of four womb-like receptacles that complement the horns. The lateral versions entail a shape resembling a reversed 3 and a 3, or a Latin open ʒ and its reverse, which is sometimes like a reversed and regular Sigma, S or variant of zhe or z, which play a significant role in embroidiery, weaving and carpets (e.g. figures 577-578).

Alphabetically the two horns relate to letters y, upsilon and especially epsilon (figure 612a ff), which relates to the essence figure discussed earlier. In the Coptic alphabet, Epsilon is a composite of 4 letters Y OO and V. In the Byzantine Imperial Flag, four of these Epsilon horns form the ground for the figures of four Greek Bs said to stand for Basileus Basileon Basileuon Basileuonton/Basileusi (King of Kings, ruling over Kings). Changing the colours the same basic layout becomes a red ground with 4 white figures as the Serbian Cross. In the flag of Serbian Republic, this Serbian cross, in turn becomes the central portion of a two headed eagle with a crown set in a flag of red, white and blue.

In the Coat of Arms of Serbia and Montenegro, this motif of the four figure-ground epsilons posing as the 4 Bs of the four aspects of King of kings is doubled and appears in the feminine Aquarius-Leo axis, while the male Gemini-Scorpio axis has two lions. In the Alt Flag of the Bosnian Serb People, the escutcheon contains only a single figure-ground epsilon positioned obliquely as a B.

There are numerous variations on these themes. The Byzantine Flag (figure 612k ff), uses the same 4 Bs with a different background. The Byzantine Empire Flag uses 2 sets of 4 Bs along the Gemini-Scorpio axis and 2 red figure crosses on white grounds for the Aquarius-Leo axis. Another version of the Byzantine Empire Flag spreads the 4 Bs to the four corners and has a double eagle in the centre above which is the Chi Rho. A 14th century version of the flag of Salonica (as in Thessalonica, Greece) shows a “red flag with a yellow cross and four chain links”[2280] In this version, one of the Bs has become a reversed C (i.e. an S). The origin of these 4 B flags is associated with the flag of Constantine the Great which has 2 regular Bs on the right and 2 reversed Bs on the left. In the flags of Salonica and Constantine the subtlety of the epsilon figure-ground is missing. As the letters spell a clear message, the spell of the symbols found in the birth of life imagery and letter epsilon, is gradually lost.

In the new Serbian Flag the 4 Bs are transformed into 4 Ss written in Cyrillic as 4 Cs and

variously interpreted as Samo Sloga Srbina Spasava (Only unity saves Serbia)[2281] or Sveti

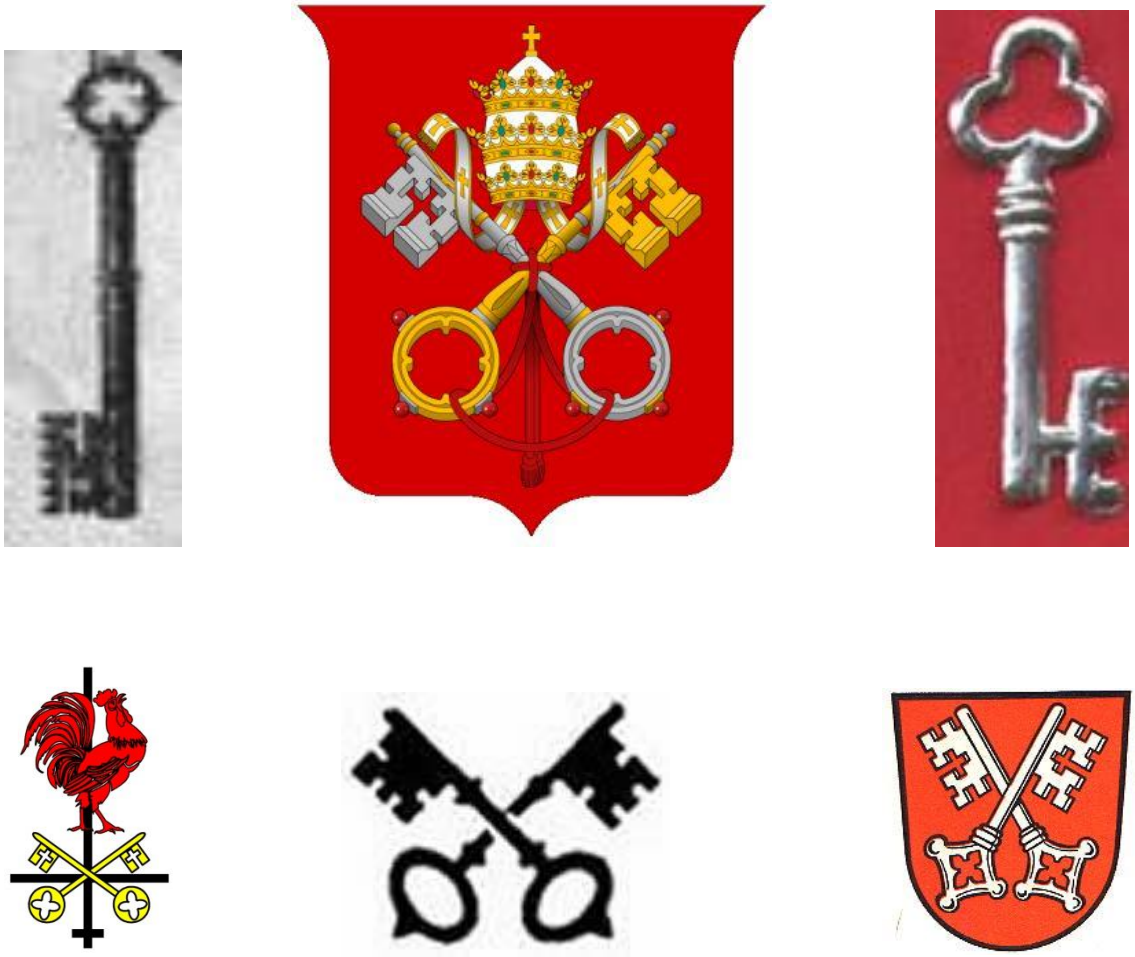


Figure 613. Saint Peter and Keys

Sava - Srpska Slava (Saint Sava-Serbian Patron).[2282] In the “new” Serbian Coat of arms, these 4 Cs are even more unequivocal and are sometimes read as Cs to mean: Chetniks Couldn't Conquer Croatia. In the great Seal of Servia, the 4 Cs become 4 crescent moons. Seen in sequence, these flags illustrate how the multivalent figure-ground symbolism becomes clearer and more literal. The immediate meaning is clarified. The deeper roots are obscured, forgotten or lost.

3. Figure-Ground in Keys and Crosses

The philosophical symbolism of keys was explored at the end of chapter 6. Here we are concerned with a detail: how keys also reflect the figure-ground tradition. Tradition links Saint Peter with keys to such an extent that we often perceive little more than a man holding keys (figure 613a ff). A closer inspection reveals two trends. One continues the single key approach with considerable variation in the head of the key. Some show a letter E that recalls both the hands of God and Sanskrit A (figures 8 and 24). In Perugino’s, Jesus Handing the Keys to Peter (Vatican), the keys show two reversed Es and show the letters J C (Jesus Christ) in mirror form.

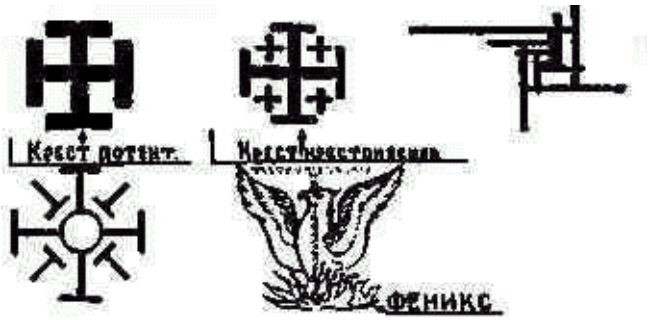
A second trend shows two keys that follow the diagonal alignments of Taurus-Scorpio (male) and Aquarius-Leo (female) diagonals. In the Coat of Arms of the Holy See and of the State of

Vatican City, the male alignment is bright while the female alignment is dark. The figures of the keys reveal a roman cross as ground in the empty spaces. Sometimes the arrangement is complemented by an inverted cross of Saint Peter and surmounted by a cock. In other cases, the right E is regular while the left E is reversed and narrower. Or the keys become the arms of Regensburg. In the Gnostic tradition, the keys are linked with gold and silver and with practices with roots in Oordhvareta Yoga.[2283]

3.1. Crosses

This appendix began by exploring figure-ground phenomena in Greek crosses. Christianity is often associated with the Jerusalem Cross also known as a Crusader's Cross (figure 604). The simpler form of the cross is known as the "Crusaders' Cross", because it was on the papal banner given to the Crusaders by Pope Urban II for the First Crusade, and became a symbol of the Latin Kingdom of Jerusalem. It was first worn by Godfrey of Bouillon, the first leader of the Kingdom. The four smaller crosses are said to symbolize either the four books of the Gospel or the four directions in which the Word of Christ spread from Jerusalem. Alternatively, all five crosses can symbolize the five wounds of Christ during the Passion, the Pentateuch and, presumably, the first five Christian Churches. It is also used in the flag of Georgia.[2284]

The essence of this shape is implicit in the Sri Yantra and it recurs as letter Tay (tau) in the Slavic tradition, as the cross of crosses (krustakrusts) and as the Tree of the Dawn in the Latvian tradition, where the figure-ground is again evident. Some elements of these forms make their way back into variations of the key of Saint Peter. In Russia, the same cross is called a Twelve Cross (ДВЕНАДЦАТИКОНЕЧНЫЙ КРЕСТ).[2285] The basic form of the Jerusalem cross is found also in the Kilim Cross in Turkey, where it is "another symbol which guards against the power of the evil eye."[2286] Hence, a symbol central to Christian



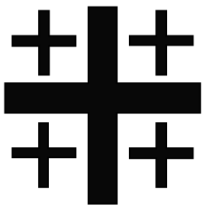


Figure 614 a. Slavic Letter Tay (cf. figure 6), b. Sri Yantra, c. Jerusalem Cross, d. Tree of Dawn, e. Cross of Crossses, g. Jerusalem , Kilim Cross, f. Saint Peter's Key, Bremen Arms

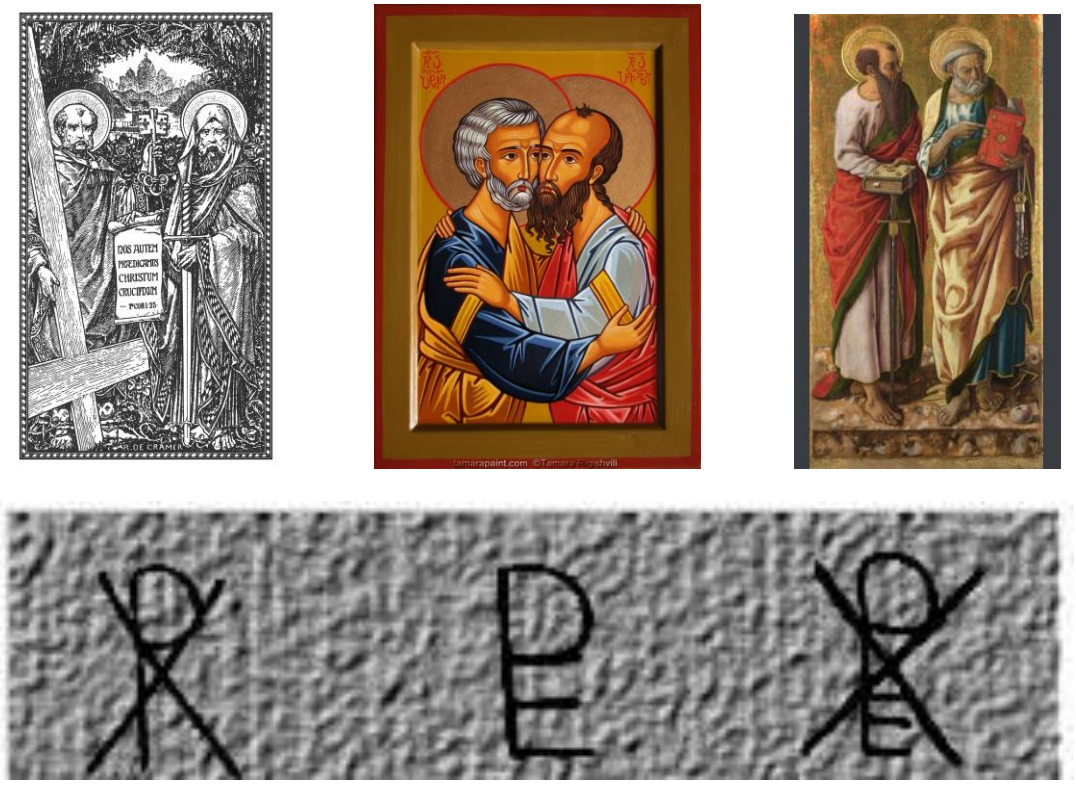
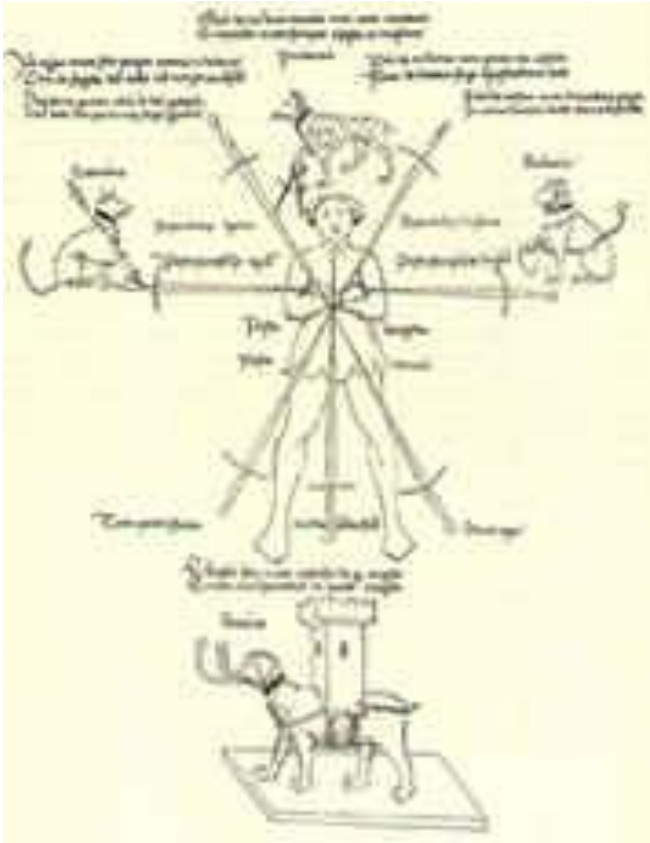


Figure 615 a. Keys of Saint Peter, b-e. Saint Peter and Saint (keys and sword, cross and sword, sword and book); Saint Peter monogram.



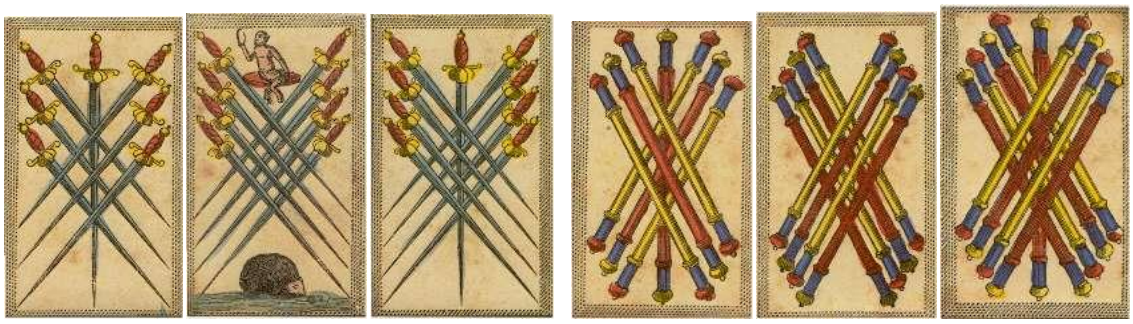


Figure 616 a. Ruevit, b. 7 Spears, c. 7 Spears and 7 Batons

identity, is equally evident in cultures beyond Rome and Jerusalem. Ironically, the so-called enemy may well have invented the cross that Christians believed they were defending. The key of Saint Peter (figure 615a), complete with the figure-ground key pattern examined earlier, recurs in the coat of arms of Bremen. The keys of Saint Peter become keys to the Kingdom of Heaven. The cross and keys of Saint Peter combined become a symbol of Christianity. Saint Paul with his sword and Saint Peter with his keys become complementary symbols and feasts. (June 29 or July 12 [in the civil calendar]). They become the coats of arms of Biecz in Poland. They are paralleled with symbols such as the sword and the book. They symbolize war and peace, power and wisdom. A key with an upward sword becomes a symbol of Steinbourg in Alsace. A key with a downward sword become a symbol of Schaffhouse-sur-Zorn in France. Sometimes, the keys are replaced by an X as Chi and the P becomes the P of a Rho, or Rho + E, or Chi + Rho + E.[2287] Key names are much more than names on keys. They are multivalent symbols of crossing. The passage of the sun and the line

of the star summarized in the letter ksi, are now replaced with man-made symbols or symbolic letters.

7 Swords and 7 Heads

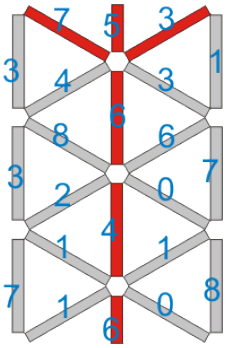
Gods and saints typically have 1 familiar name and 1 key attribute. Complex gods typically multiply these attributes, or the number of a given attribute. For instance, the Slavic god Ruevit has 7 heads and 7 swords (figure 616a) relating to the 7 months of summer:

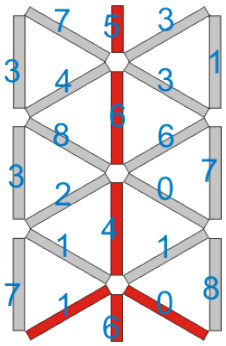
> The idol of Ruevit/Rugevit stood in the town of Carenz on the Rugen island, in the temple, which walls were covered with red cloth. He was depicted as a warrior with seven faces on a single head and with seven swords on a waist, and the eighth, bare sword he held in his arm. Ruevit is the guard of the Gates and the Seven Paths to Seven ***Manifest; Presented;Yav'*** Spheres of Wyrd's Tree. Seven faces are supervising them. Seven swords are the weapon, protecting the ways and stages of Spiritual Warrior's Initiation. The eighth sword symbolizes the octagonal Sunwheel, a sign of Cosmic cycles and Complete Absolute-human. The sacred days of Ruevit falls on the 1st - 5th of November, i.e. on the period of Samhein, when the axis of the worlds intersect and the Gates of the worlds are open. Beside that, the symbol of Seven swords means the Will, the Wisdom, the Mind, the Harmony, the Knowledge, the Devotion and the Ritual.[2288]

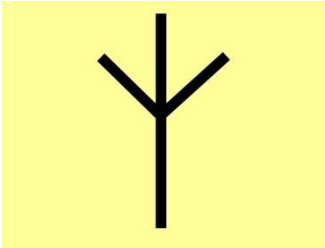
Ruevit's counterpart Porevit governs the 5 months of winter. Secular versions apply the same principles to everyday life. Hence, whereas the sacred tradition has 4 animals of the 4 Evangelists, the mediaeval secular tradition employs 4 animals lynx, lion, tiger, elephant to identify key techniques and moral values, which are aligned along the cardinal axes (figure 616b, table 118). The lower figure is an elephant with a castle, which becomes a pub name in England and an underground station in London (Elephant and Castle, now associated with Infante de Castilla).

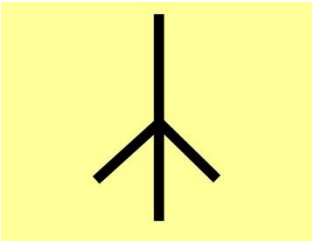
Technique	Moral
Sense of measure and choice of tempo	Courage
Lynx	Lion
Speed of Action	Physical and psychological Vigour
Tiger	Elephant

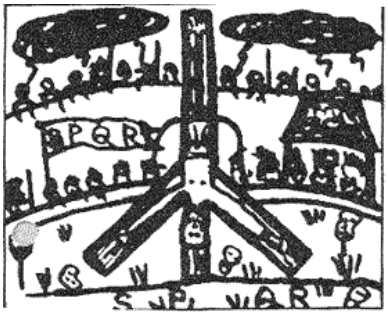
Table. 118. Techniques and morals related to the scheme of seven swords. [2289]







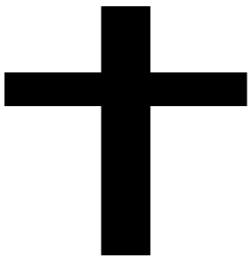


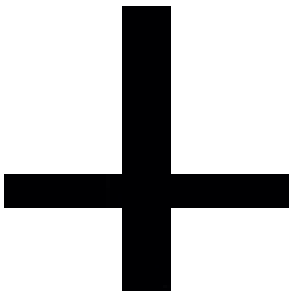


Furca Cross -

Inverted Furca Cross

Figure 617. Myr Rune, Chernobog, elk-kalk, Man-Yr, Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew





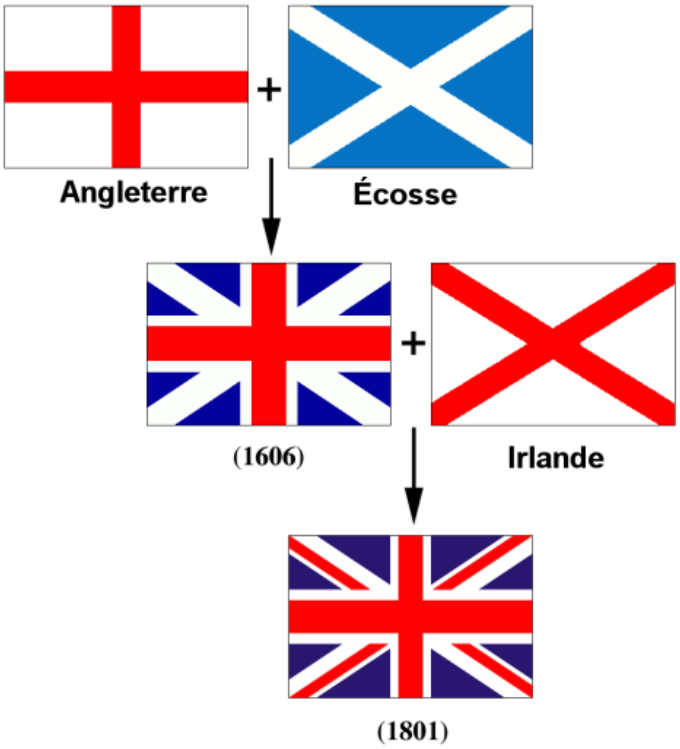


Figure 618. Cross of Christ, Cross of Saint Peter, Cross of Saint Andrew, Flag of Saint Saint Peter and Saint Paul Patrick, Saint George, Saint Andrew. Combination in Union Jack.

These are complemented by 7 swords that serve to separate the space into clearly defined spaces. With Ruevit, the 7 swords marked one section of the year. Here, they serve to divide the year into separate spaces, each of which is linked with individual combat techniques. Chapter 4 explored ways in which human movements help to classify cosmic principles and letters. Here, the evolution of combat principles, classes, manuals become separate activities with no official links to the cosmos.

One implication is that previously sacred movements now become a domain for play, a theme in the tradition of homo ludens described in Huizinga. For instance, the Tarot adopts the same idea of 7 spears or swords, creates 7 playful spears/swords and then creates 7 playful batons/wands. Even war and peace now have their playful dimension. In today's terms,

everything can become a video game. Slowly the paradoxes of the process are coming into focus. On the one hand, there is a gradual shift towards aesthetic distance, whereby even the most sacred becomes playful. And yet the playful is there from an early stage through jesters and jokers who remind even kings of another dimension. Meanwhile, there is a remarkable dimension of déjà vu. Jung would describe it in terms of the universal unconscious, whereby seminal images recur in new forms.

3.5. Runes, Crosses and Flags

Chapter 1 began with the Algiz rune and Algiz Rune inverted (figure 1 -2). The modern names are the Myr and Chernobog runes (Мир – Чернобог, figure 83). These become the Ma – Yr runes; eolxecz- x – kalc-k; Man – Yr (spirituality – roots, figure 617a ff.). These correspond to the Furca cross - inverted Furca cross of Christ and Saint Peter, and the cross of Saint Andrew.

Corresponding crosses are Latin cross, inverted Latin cross and diagonal cross. Equivalent flags are the flags of Saint Patrick, Saint George, Saint Andrew. Between 1606 and 1801 these were integrated into the familiar Union Jack. On the surface, it is merely a national flag. In practice, it is a consummate experiment in combinations of figure-ground (figure 618).

3.6.. Conclusions

The history of alphabets is a well establshed theme. This book has explored how there might one day be histories of letters of alphabets. The shapes and meanings of these letters have multiple sources. Some relate to groups, tribes, clans and their symbols (tamgas, kuni, seals) of personal property (appendix 1). Some relate to stories of the sky (appendix 2) and specific phenomena in cycles of nature (appendix 3). Some byproducts of these stories and cycles become decorative themes woven into the fabrics of embroidery, textiles, carpets and even into the shapes of food in the form of buns, pastries, pretzels and cakes (appendix 4).

Others, explored above (appendix 5), occur as decorations on floor tiles, mosaics, and walls. These decorations transform the more complex stories of the sky into ornamental patterns. Seen as a whole, the resulting decorations are often abstract summaries of cosmic principles. Meanwhile, individual elements frequently reflect letters.

Figure-ground phenomena lead to a natural interplay of positive and negative spaces. In complex symbols this frequently entails duplication, reversal, mirroring, and inverted forms. As a result, in terms of letters, figure-ground inroduces interplays of complementary and opposite forms in letters: e.g. an and A and V, an alpha and lambda (A and Λ) a gamma and lambda (Γ and L), or geometrical figures of S which have Ls for grounds.

This interplay is particularly rich in terms of letters 5 and 6, which become letters E and F (English) and Heh and Vav (Hebrew), where they are linked with the tetragrammaton. Seminal symbols concerning celestial energies, forces and fires, thus inspire a rich array of fiery symbolism in the Baltic tradition, fern of life symbolism in the Slavic tradition and become integrally connected with vowels and key consonants of Western alphabets. The letter I as in I as individual and the letter U, as in you as another individual, thus becomes I and U,

the UI of the Celtic runes, Uillean, the beech tree and the honeysuckle. In Hebrew, letters 5 6 and 10 become the Heh, Vav and Yod of the tetragrammaton. In English, they become letters E F and J. These letters are interlinked with kufic traditions, and with ornamental symbols that go back at least to 20,000 B.C.

The U is linked with the Uk (cf. Ukraine), which is also linked with the essence that, in combination with its reciprocal, the great breath of God, becomes one of the starting points of creation summarized in the upsilon, the epsilon, the birth sign and serving as starting points for flags, coast of arms and heraldry of the eastern Roman Empire and elsewhere. And the key pattern recurs literally in key symbolism that helps us unlock the iconography of Christianity. If the figures of letters are linked with grounds of belief, they also point to creations and a creator beyond local, sectarian versions.

There is a great distance between the Algiz symbols of 68,000 B.C., the 3 kinds of zodiac signs and the 3 kinds of flags and yet there is also a clear continuity. Chapter 6 showed that the earthly reflections and branches of the heavenly stems are many. This appendix has shown that there are many further dimensions of this story that have yet to be explored. Between the figures are new grounds for research.

Appendix 6: Evolution and Alphabet Trees

This appendix outlines three aspects 1) histories of alphabets, 2) trends in scholarship and 3) alphabet trees.

4. Histories of Alphabets

Our understanding of the history of alphabets has changed slowly in the course of the past 500 years. The 16th century saw first printed compilations of alphabets with Postel (1538), Palatino (1545), Agrippa (1550) and De Bry (1596). These were basically lists of examples without analysis. Duret (1613) marked a watershed. His *Thrésor de l'histoire des langues de cest univers* (1050 pp.) gave a real history of alphabets and assessed the state of scholarship at the time, raising numerous important questions and remains an important source today.

By contrast, for James Bonaventure Hepburn at the Vatican Library, who published the Virga Aurea (1618, figure 619 a-c), the matter seemed relatively straightforward. There were 72 magical alphabets linked with 72 names of God. His list (in fact only 68) included alphabets from India (2), Middle Asia (12), Middle East (26), Europe (20), Africa (9). Kircher (1679) published a comparative chart of the most ancient alphabets of the (Western) world (figure 620).[2290] Erasmus Frölich (1754) published another chart of early Semitic alpahebts (figure 621).

A next step forward in awareness of possible Indian roots came when Eduard Bernard (1689) published first images in Europe of Alphabetum Hanscretanum and Malabaricum.[2291] This intuition was given new inspiration through the vision of Sir William Jones (1786):

> Of all his discoveries, Jones is best known today for making and propagating the observation that Sanskrit bore a certain resemblance to classical Greek and Latin. In *The Sanscrit Language* (1786) he suggested that all three languages had a common root, and that indeed they may all be further related, in turn, to Gothic and the Celtic languages, as well as to Persian.

His third annual discourse before the Asiatic Society on the history and culture of the Hindus (delivered on 2 February 1786 and published in 1788) with the famed "philologer" passage is often cited as the beginning of comparative linguistics and Indo-European studies. This is Jones' most quoted passage, establishing his tremendous find in the history of linguistics.[2292]

Seven years later, Edmund Fry published his classic: *Pantographia; Containing Accurate Copies of All the Known Alphabets in the World; Together With an English Explanation of the Peculiar Force or Power of Each Letter: to Which Are Added, Specimens of All Well-Authenticated Oral Languages* (London, 1799). While its title reflected the hyperbolic optimism of the era, it offered a comprehensiveness of examples (e.g. figure 622) no other published work before or since has managed to achieve. This brilliant example of the Anglo-Saxon empirical method revealed that there were 11 forms of Hebrew, 18 forms of Chaldean and dozens of forms of Greek. While the work did not print examples of all alphabets, it established very clearly that the great alphabets have a history. They change and evolve over time.

In 1806, Joseph Hammer (Freiherr von Purgstall) published an English translation of Ibn Washiyah's Ancient Alphabets, with a list of 80 magical alphabets, an outline of the 4 categories of hieroglyphs of the Hermesian language and a description of the 4 main classes of priests in ancient Egypt. This work, which predated Champollion's deciphering of the Rosetta stone (1822) by 16 years was extremely important because it confirmed the use of Indian alphabets in ancient Egypt, and offered evidence that their structure was linked with a primeval, antediluvian Shimshim alphabet (cf. figure 236).

Among the magic alphabets were also two tree alphabets attributed to Plato and Dioscorides, suggesting that there were possible runic roots in Greece and Egypt. Two generations later, Captain Sir Francis Burton (1879) explored this idea further, noting that such runic tree alphabets were also found in Persia: e.g. Cypress writing (khatt-i-sarvi) and Tree Writing (khatt-i-shajari).[2293] Meanwhile, the linguistic research of the brothers Grimm, and Grimm's Law[2294] (1822) laid the foundations for linguistics as a discipline. The basic idea was that:

> languages would not evolve in a haphazard manner, but rather that they evolved according to certain rules. Using these rules, one could theoretically run the evolutionary process backwards and reconstruct the root language. Comparative linguists have done this, producing parts of the hypothetical language, named Proto-Indo-European.[2295]

The 19th century saw growing fascination with India beginning with books such as Friedrich Schlegel's *On the Speech and Wisdom of the Indians (*1808). This led to Carl Bopp's fundamental *Comparative Grammar of Sanskrit, Zend (Avestan), Greek, Latin, Lithuanian, Old Slavonic, Gothic and German (Berlin, 1833, 1835, 1842, 1847, 1849, 1852.*[2296] Eugène Burnouf (Paris) and Carl Bopp (Berlin) were teachers of Max Müller, author of the 50 volume, *Sacred Books of the East*:

> Müller's Sanskrit studies came at a time when scholars had started to see language development in relation to cultural development. The recent discovery of the Indo-European (IE) language group had started to lead to much speculation about the relationship between Greco-Roman cultures and those of more ancient peoples. In particular the Vedic culture of India was thought to have been the ancestor of European Classical cultures, and scholars sought to compare the genetically related European and Asian languages in order to reconstruct the earliest form of the root-language. The Vedic language, Sanskrit, was thought to be the oldest of the IE languages. Müller therefore devoted himself to the study of this language, becoming one of the major Sanskrit scholars of his day. Müller believed that the earliest documents of Vedic culture should be studied in order to provide the key to the development of pagan European religions, and of religious belief in general.[2297]

Ewald, in his History of the People of Israel (1864), came to the conclusion that the Southern Semitic traditions (Arabic, Ethiopic and Himjaric) were older than Hebrew:

> The Hebrew language was long supposed to be the original language of mankind ; but this view can no longer be held by any philologist, for the Hebrew language, as it appears to us in its earliest forms in the sacred Scriptures, bears upon its face the traces of a long-previous literary development.* This is confirmed by comparing it with the other languages of the same family. Thus the Shemitic family may be divided into four groups: I. The Southern group — Arabic, Ethiopic, and Himjaric. 2. The Aramaic group — Syriac, Chaldee, Samaritan, and Mandaic. 3. The Hebrew group — the Phoenician and Hebrew, 4. The Assyrian and Babylonian. Now these languages are more closely related to one another than those of the Indo-Germanic family, the people speaking them having been confined to comparatively narrow limits, crowded on the north by the Jndo-Germanic tongues, and on the south by the Turanian. These languages are grouped in sisterhoods. They all go back upon an original mother-

Figure 619a Virga Aurea (1616)

Figure 619b. Virga Aurea (1616)

Brachmanicum	Persicum	Arabicum	AeolicumAegyptiacum	
Indicum	Assyrium	Turcicum	Germanicum	Aethiopicum
Armeniacum	Angelicum	Gallicum	Aphricanum	
Adamaeum	Cananaeum	Apollonianum	Aphrorabbinicum	
Geticum	Arcanum	Gothicum	Cussaeum	
Massageticum	Idumaeum	Hetruscum	Hieroglyphicum	
Saracenum	Coeleste	Hibernicum	Isiacum	
Scythicum	Noachicum	Virgilianum	Mercurianum	
Chaldaicum	Hebraeo-Arabicum	Scoticum	Cophitaeum	
Babilonicum	Hebraicum	Doricum		
Syroarmeniacum	Mosaicum	Germanorabbinicum		
Jacobitaeum	Mysticum	Hispanorabbinicum		
Palaestinum	Italo-rabbinicum			
Phoenicum	Latinograecum	Rabbinicum	Punicum	
Rabbinothes-Salonicum		Illyricum		
Sabaeum	Graecum			
Samaritanum	Ionicum			
Solomonicum	Atticum			
Syrohebraicum	Servianum			
Galilaeum	Enochaeum			
	Iudaeosamaritanum			
	Seraphicum			
	Supercoeleste			
	Coeleste			

2/	12	26	20	9
India/	Middle Asia	Middle East	Europe	Africa

Figure 619 c. (Virga Aurea, 1616), Table 119. Alphabets of the Virga and their provenance.

Figure 620. Kircher, Turris Babel (1679). Most ancient languages of world.

Tabula XVII.
Alphabeta

	Assyrium, Seu Hebraicum novum forsVetus Sacrum	Sonus, et Potestas.	Rabbi Azariae.	Phoenicium Seu Samaritan Bibliorum	Vaticanum.	Graecum vetus
	א	Aleph, Spiritus lenis.	F	N	F	A Λ
	ב	Beth, Bheth	9	9	9	B B
	ג	Gimel Ghimel.	7	7	7	Γ
	ד	Daleth Dhaleth.	4	4	4	Δ
	ה	He, Spiritus asper.	∃	∃	∃	E
	ו	Vau.	3 ϑ	ϑ	ϑ	ϛ ϛ Ενσημον
	ז	Sain, S. lenissimum	3 ϑ	ϑ	ϑ	Z
	ח	Hhet. Spiritus asperior	⊓ ⊗	⊓	⊗	H
	ט	Teth.	6 6	6	6	Θ θ
	י	Jod, consonans.	ʒ ʒ	ʒ	N	I
	כ ך	Caph, Chaph.	4 ⅃	⅃	⅃	K K
	ל	Lamed.	L	2	L	Λ L
	מ ם	Mem.	4	4	4	M
	נ ן	Nun	4 ⅃	4	4	N
	ס	Sameech, S. acutum.	3	3	3	Ξ Ξεσμο
	ע	ghnayn Spiritus asperrimus	∪	∪	▽	o
	פ	Pe, Phe	⅃	⅃	⅃	Π
	צ	Tsade.	⁓	ⅿ	∃	Ϡ Λ Ενσημον
	ק	Koph.	P	Y	P	9 9 9
	ר	Resch.	9	9	9	P
	ש	Schin, Sin.	W	W	W	Σ Σ
	ת	Thau.	X ⅃	N	✓	T

Figure 621 . Erasmus Frölich, Annales compendiarii regum, & rerum Syriae, numis veteribus illustrati, 1754, tabula XVII.

Figure 622. Edmund Fry, Pantographia (1799).

> tongue of which all traces have been lost. In general the Arabic or Southern group present the older and fuller forms of etymology and syntax, the Aramaic or Northern group.[2298]

In the eyes of some, a new interest in Aryan culture, set Indo-European ('Aryan') traditions in opposition to Semitic religions. Müller's claim that central Asia and India were the cradle of Indo-European peoples was challenged by Isaac Taylor, who argued that "European Russia was the homeland of all of the Indo-European peoples", and that runes were derived from a variety of the Hellenic alphabet.[2299] Taylor went on to publish an important *History of the alphabet; an account of the origin and development of lett*ers, (London, 1893, 1899).

Taylor claimed that there was evolution in alphabets and languages; that this was gradual within a same language (family); that it was abrupt when one system was adopted by people with an incompatible language and that "new species of writing develop when writing jumps across linguistic barrier separating linguistic families."[2300] Taylor's work sparked more systematic study of historical alphabets. At the same time, it re-introduced a Euro-centric approach, whereby Phoenician was supposedly the source of four major streams (figure 629) Greek, Samaritan, Aramean, and Sabean. This fourth stream, Sabean (South Arabian), was now claimed to be the source of Old Indian, Ethiopic, Tamil, Burmese, Tibetan and Sanskrit.

Our exploration of the historical strands suggests that a perceived opposition between the views of Max Müller and Isaac Taylor as Indian versus Slavic origins may miss the point. According to both Slavic and Indian sources, the origins may lie in Slavic Siberia in pre-history, then move South via Lake Baikal to the Altai, West to Omsk and South to Pakistan and India before going westwards to Europe: i.e. both were stations along a long path.

In 1903, Holger Pedersen[2301] suggested Nostratic as a superclass. In the 20th century, the Eurocentric view gained some new supporters. Scholars such as von Gorsleben sought to find the roots of German in Germanic runes.[2302] Euro-Centrism of another flavor continues to have a following. For instance, one strand claims that "Aramaic script was widely adopted for other languages and is ancestral to both the Arabic and modern Hebrew alphabets."[2303] Others claim that Semitic languages are the source of all others. Indeed there has been one trend in Europe to narrow the scope of study from Proto-Canaanite, to Semitic (§3).

A fundamental study by David Diringer (1937) was hailed as a worthy successor to Isaac Taylor. Diringer considered a series of theories concerning the origin of the alphabet: Egyptian, cuneiform, Cretan, pre-history geometric signs, ideographic writing, Sinaitic, Ugarit, undeciphered inscriptions in Egypt, Balu'a inscription, Proto-arabic, Early-Canaanite and North Semitic inscriptions. Diringer rejected Taylor's conclusions re: Sinai origins:

> It is not in Sinai, the mountain desert region, that the origin of our alphabet is to be sought…it is quite evident that Palestine and Syria offered all the required conditions for the invention and the elaboration of alphabetic writing.[2304]

Diringer discussed South Semitic alphabets, devoted a chapter to the Canaanite and Aramaic branch, non- Semitic offshoots of the Aramaic branch, the Indian and the further Indian branch (figure 635):

> It has been said in reference to the Arabic alphabet "that if 'trade follows the flag,' the alphabet follows religion." This was also true of various other alphabets of Aramaic origin, some varieties of which became the sacred scripts of the five great faiths of Asia – Zoroastrianism, Judaism, Christianity, Buddhism and Islam. We may add Nestorianism and Manichaeism…, and perhaps also the faith of the Armenians.[2305]

It is curious to see that the five great faiths of Asia do not include Hinduism or any reference to Taoism and Confucianism. It is problematic to claim that Aramaic from Palestine/Syria is the source alphabet of all the Asian faiths when the Essenes linked with Aramaic Hebrew, claim that they came from India. Reasons for insisting that Sanskrit had an Indian genesis independent of Aramaic were outlined in chapter 7. Meanwhile, the painstaking research of Russian scholars such as Amanjolov (2003), have used Taylor's methods to challenge an Aramaic origin theory:

> A.Amanjolov's study, in particular, addressed the putative origins of the eastern Türkic alphabets, and came to a conclusion that the Aramean origin theory is contradicted by elements of the alphabet that demonstrate much deeper roots, displaying a common origin with the Phoenician, Aramean, and South Semitic alphabets. The parallels between the Türkic and these three alphabets seem to confirm the evolutionary concept and provisions analyzed by Isaac Taylor and published in his book "The Alphabet" in the 1883 (Vol.1) and in the 1899 (Vol.2).[2306]

Hence, while agreeing fully with the premises of Taylor's approach, Amanjolov used a larger sample and came to very different conclusions. The origins of the alphabet, he claims, lay much further East in Central Asia. The East Turkic theme (cf. figure 380, cf. 643) became a leitmotif in his work as it has in ours.

5. Trends in Scholarship.

The past decades have seen developments in opposite directions, namely, towards greater complexity and simplification. There has been new interest in defining classes of writing systems and greater attention to genetics as a tool for understanding historical movements.

5.1. Growing Comprehensiveness

On the one hand, there has been a growing awareness of complexity and diversity. For instance a map of ancient scripts shows 21 ancient scripts of which 11 are deciphered and 10 are still undeciphered (figure 625a). There has also been a radical increase in awareness of numbers of languages. For instance, the Ethnologue database contains statistics for 7,358 languages (cf. figure 625b).[2307] Connected with this sense of complexity, there have been ongoing efforts to identify major language families (figure 626a) including categories such as Afroasiatic languages (figure 635b). Linked with this are claims for an Afroasiatic Urheimat (figure 636).[2308]

2.2.Homogeneity

On the other hand, there has been a trend to provide less detailed maps of alphabets suggesting that all is more homogeneous than previously. For instance, one map shows 19 alphabets for the world (figure 627a). Other maps show 8 world alphabets: Chinese, English, Spanish, Arabic, Hindi, Russian Portuguese, French.[2309] Some list only 4 main alphabets

subtribe	Hominina	Bipedal apes (Australopithecus and descendants)	3,000,000 years ago
genus	*Homo*	Humans, neanderthals, homo erectus, and their direct ancestors	2,500,000 years ago
species	*Homo sapiens*	Humans	500,000 years ago
sub-species	*Homo sapiens sapiens*	Modern humans	200,000 years ago

Table 120. Detail from Timeline of Human Evolution

(figure 627b): Latin, Cyrillic, Arabic, Brahmic-based, 3 mixed, 1 other and Chinese as no alphabet (logograms, table 123). Some offer only a quick estimate using 5 alphabets: Latin, Chinese, Devanagari, Arabic and Cyrillic.[2310]

Whereas the work of Fry (1799) drew attention to multiple versions of major alphabets there is a current trend to present one version as if it were a standard. Even serious and extremely useful websites such as Omniglot, typically focus on modern Hebrew, with passing reference to Mediaeval versions (such as Rashi) and no mention of the many ancient versions or even the national differences recorded in the Virga Aurea.

2.3 Classes of Writing Systems

Another trend, led by Peter T. Daniels has been to introduce a distinction between alphabets, abjads and abugidas:

> An abugida /ˌɑːbuːˈɡiːdə/ (from Geʿez አቡጊዳ ’äbugida), also called an alphasyllabary, is a segmental writing system in which consonant–vowel sequences are written as a unit: each unit is based on a consonant letter, and vowel notation is obligatory but secondary. This contrasts with a full alphabet, in which vowels have status equal to consonants, and with an abjad, in which vowel marking is absent or optional. (In less formal treatments, all three systems are commonly called alphabets.) Abugidas include the extensive Brahmic family of scripts of South and Southeast Asia.[2311]

In this classification, alphabets include: Armenian, Cyrillic, Georgian, Greek, Latin, Latin (and Arabic), Latin and Cyrillic. Abjads include: Arabic, Hebrew. Abugidas include: North Indic, South Indic, Ge'ez, Tāna, Canadian Syllabic and Latin (figure 628).

Daniels’ distinctions have gained great popularity and now serve as a framework for Wiki’s alphabet trees. In our view, the distinctions obscure more than they reveal. First, alphabets are more than about the first two letters of the Greek alphabet. They entail a sequencing of letters 1 12 21 – 2 5 22, later 1 12 17- 2 5 22 where A L Pha (or a le phu) and B E T define limits of the letters. Their most important feature, in 22 letter alphabets is that there are two rows of 11 letters each 1-11 – 12-22. This sets letter 1 (A) and letter 12 (L) opposite each other, for the alphabet series.

Abjads, are called consonantaries, by Daniels and described as having no vowels. This idea was discussed earlier by Diringer (1948, 117) as absence of vowels. As we have shown in chapter 10, early Hebrew alphabets which were in a b g d sequence, did have clearly marked vowels. It bears noting that although the 72 sacred alphabets include 41 alphabets with an a b

g d sequence, it includes none with an a b j d sequence. Many of the early a b g d alphabets had vowels. In the 72 sacred alphabets Arabic is listed as an A B T Th sequence. The abjad sequence that is used today is an alternative ordering for purposes of gematria and does not reflect the original sequence which was based on 17 basic shapes.

Distinctions between levels of integration of gematria and cosmology may be useful in discussing abjads. The Alphabetum Adami, dating back to 4004 B.C. using Biblical chronology, and Hanscretanum have an a b g d structure. The basic elements of a b g d are found in Sumerian (c.4,000 B.C., table 73). Even so this is quite distinct from the alphabet of the Magi where a b g d is linked with complex associations concerning 360 and 365 day cycles (figure 506).

Daniels links the term abugida as a name for the Geez script[2312] in Ethiopia. In other version of Ethiopian this recurs as a ba ga da. However, as was shown in chapter 8, this abagada sequence is a later version, just as the a b g d gematria sequence was a later complementary sequence in Arabic. In Ethiopia the original sequence was Ha La Ha Ma, which is essentially like the A L B M of the alphabet, except that an Ha (Sanskrit letter 33) rather than an A was letter 1. Later Ethiopian letter Ha was moved to letter number 5. The Ha La Ha Ma is found also in one version of Indicum, and in a Syllabarium of the Chaldeans. So the term abugida is not helpful in defining the original Ethiopian alphabet.

It is even less helpful in being applied to Brahmi and Sanskrit based alphabets. Abugida has an a b g d sequence. Sanskrit and its various scripts have a k kh g gh n sequence. Abjads entail modules of 4 (abjd, klmn, safas, qararshat) or 3 letters (hwz, hty). Sanskrit entails modules of 5 letters (5 x 5 for its minimal version of strict consonants, 5 x 6, or 5 x 7 in other versions). Abgds have 22 letters (later 27 letters) in Hebrew and related Semitic alphabets, and 28 letters in Arabic (cf. 29 letters, or 30 letters in Musnad). Sanskrit (Brahmi, Devanagari and other scripts) classically has 16 or 17 vowels + 33 “consonants” (including semi-vowels, and an aspirate). To insist that a 22 letter abjad without vowels is the source of 50 letter alphabets which include 16 or 17 vowels would be to invite a first concern: then where did the remaining 28 letters come from? It would also need to address more serious questions: If Sanskrit and its branches are abugidas, why do they not follow an a b g d sequence? Indeed, how can a system that is based on threes and fours be a basis for a fully organized system based on 5 letter sequences?

In Daniels presentation alphabets are sophisticated end products while abjad and abugidas are more primitive predecessors. He also presents these as if they were mutually exclusive. The evidence shows a more complex picture. Sanskrit had a clear distinction between vowels and consonants. On occasion it found lists combining a matrix of vowels and consonants helpful. Aryabhata’s 9 vowel x 33 consonant grid is the most famous (figure 815) is the best known. The 19th century called these syllabics. Then they were called syllabaries and now some would have us call them alpha-syllabaries.

Meanwhile, subsets of Sanskrit as Indicum followed an Ha La Ha Ma or as Hanscretanum and some versions of Brahmi followed an a b g d sequence. Arabic had two sequences. So do the old Cyrillic alphabets, an early version with one sequence, a later sequence that parallels the

Western gematria structure. Some primitive alphabets may have only a single way of arranging vowels and consonants. But in a number of the major world alphabets alternative sequences were a common occurrence.

Our concrete approach invites us to look afresh at classifications such as those of Taylor (figure 618). The Aramean (now usually Aramaic, cf. Aramic) alphabet typically has 20, 22 or 24 letters. Some claim, that it is the basis of Arabic and Brahmi:

> The Aramaic alphabet, a modified form of Phoenician, was the ancestor of the modern Arabic and Hebrew scripts, as well as the Brāhmī script, the parent writing system of most modern abugidas in India, Southeast Asia, Tibet, and Mongolia. The Greek alphabet (and by extension its descendants such as the Latin, the Cyrillic and the Coptic), was a direct successor of Phoenician, though certain letter values were changed to represent vowels. [2313]

Arabic has a system for developing shapes of letters that is almost identical with Persian (32 letters). The Brahmi alphabet ranges from 10 letters (mainly headings of vargas), 22, 31, 33, 34, 43, 44, 64 letters. Why, and more significantly how, should an important practical language of 20-24 letters have inspired alphabets of 29 (Arabic); 32 (Persian), and 22-64 letters (Brahmi) and Sanskrit which had deep theoretical foundations?

2.4. Genetics

Meanwhile, new impulses towards a very different chronology have come from outside the field of language and linguistic studies. In the 19th century, Darwin's research gave new credence to evolutionary theories where man, as homo sapiens-sapiens appeared at the top of an evolutionary ladder or tree. (figures 623-624). In the past 150 years, there have been serious attempts to define this chronologically. One such scheme claims that the genus Homo began 2.5 million years ago, and homo sapiens, 500,000 years ago. One of the conclusions of this school has been that the evolutionary roots of man lie in Africa. According to Chris King:

> Our own evolutionary and cultural roots appear to lie in Africa, with evidence of culture and cosmetics running back over 100,000 years, in addition to evidence for tools and weapons. An alternative regional development theory has proposed that humans evolved through a considerable amount of interbreeding over the whole African and Asian continental region, however genetic evidence is coming to point towards an African origin with only at most very occasional cross fertilization with related species.[2314]

Meanwhile, in Russia other evidence has been found in the Denisova cave,[2315] Altai Mountains:

> the genetic material extracted from the bone, an element called mitochondrial DNA, belonged to a distinct human lineage that migrated out of Africa at a different time from the two known archaic human species. Homo erectus, found in East Asia, left Africa two million years ago, and the ancestor of Neanderthals emigrated some 500,000 years ago. The number of differences found in the child's DNA indicate that its ancestors left Africa about one million years ago, the researchers say.[2316]

2.5. Genographic Project

Another impulse towards finding an older chronology has come through the Human Genome Project (1990-2003)[2317] which has ushered in a new era of research.[2318] An important book by Cavalli-Sforza (1994) mapped "the worldwide geographic distribution of genes for over 110

traits in over 1800 primarily aboriginal populations, the authors charted migrations and devised a clock by which to date evolutionary history"[2319] Cavalli-Sforza, considered the "father of anthropological genetics" had an assistant, Spencer Wells,[2320] who is now director of the Genographic Project, which entails both National Geographic and IBM,[2321] and is producing an Atlas of Human history[2322] that goes back 7000 years and an Atlas of the Human Journey,[2323] which claims:

> When humans first ventured out of Africa some 60,000 years ago they left genetic footprints still visible today. By mapping the appearance and frequency of genetic markers in modern peoples, we create a picture of when and where ancient humans moved around the world. These great migrations eventually led the descendents of a small group of Africans to occupy even the farthest reaches of the earth. [2324]

While extremely fascinating in principle, there are some serious contrasts between the 60,000 year time frame used by the Atlas of Human History and Russian claims that Homo erectus left Africa 2 million years ago, that the ancestors of the Denisova cave, left Africa 1 million years ago and Neanderthals, 500,000 years ago.[2325] There is also a marked contrast between an

Atlas of Human history that begins in 5,000 B.C., while the Indus Valley Cultures go back to at least 7,000 B.C. and when there is archaeological evidence of high culture in Arbila 148,000 B.C. As so often, scholarship in different fields such as archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem.

6. Alphabet Trees

At the end of the 19th century, Taylor concluded that Egypt was the source (figure 629a). Using the letter M, he traced its use through a range of languages. The idea was brilliant, but the chronology was problematic. Documented cases of Sabaean go back to c. 1400 B.C. Pessimistic views of Sanskrit and Brahmi go back to 2,000 B.C. while there are now serious claims that Brahmi begins in 4067 B.C. More significantly, as noted earlier, Sanskrit and Brahmi have a grid system, whereby 25 consonants become aligned with 25 elements as part of larger alphabets with 16 vowels plus semivowels and aspirates. It was this grid system that made it a basis for so many East Asian alphabets (figures 639-640). It also ignores evidence (chapter 8) that Egyptian alphabets such as Mercurius Thoyt were based on Indicum. Nonetheless, the idea that Egyptian was a starting point of alphabets continued in the 20th century (figure 629b). The 20th century brought new ideas for classifying proto-languages:

In 1903 the pioneering Danish linguist Holger Pedersen proposed "Nostratian," a proto-language for the proto-languages of the Indo-European, Uralic, Afro-Asiatic and Eskimo-Aleut language families. The name derives from the Latin word nostras, meaning 'our fellow-countryman' (plural: nostrates). While the hypothesis did not make much headway in the West, it became quite popular in the former Soviet Union. Working independently at first, Vladislav Illich-Svitych (1934-66) and Aron Dolgopolsky (1930-) elaborated the modern version of the theory during the 1960s. Under the slightly modified name "Nostratic" they

Abjad Fenisia

- Abjad Aramaik

- Aksara Brahmi
- Aksara Kawi
- Aksara Kaganga

Table 121. A Western based alphabet tree in the East

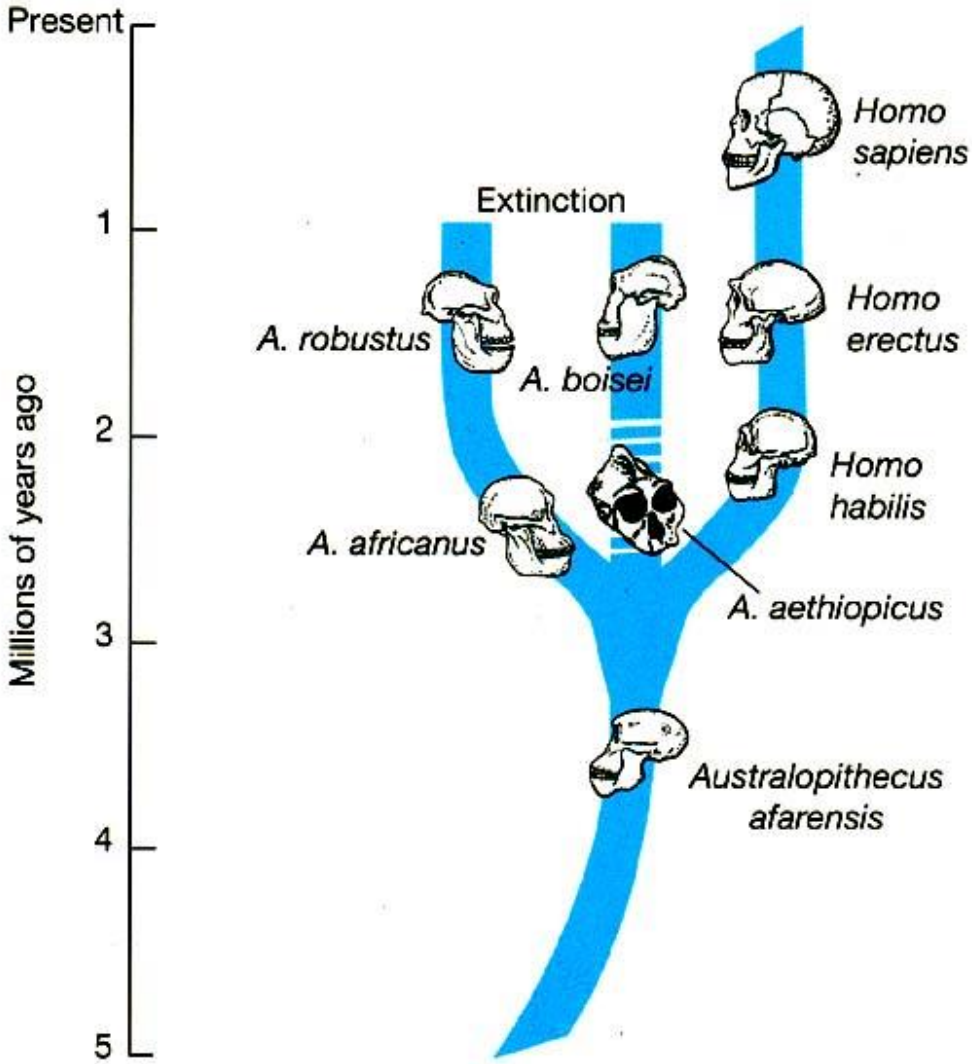
expanded it to include additional language families. Illich-Svitych also published a comprehensive dictionary of the hypothetical language.[2326]

The 20th century also saw a trend to see a Proto-Canaanite Alphabet as a starting point for an family tree (figure 630a-b). Meanwhile, a related trend has focused on a Proto-Semitic Alphabet as a starting point (figures 631-632). One version distinguishes between an Eastern Proto-Sinaitic alphabet, Central and Southern School. The eastern includes Ebalite, Amonite, Akkadian and Mandaic. The Central includes both Hebrew and Arabic. The Southern school includes Yemen, Eritrea and Ethiopia. Another version makes Uighur, Mongolian and even Brahmi a subset of this Proto-Semitic alphabet via Aramaic (figure 632). Another variant focusses on a Proto Siniatic alphabet. This has made serious inroads even in East Asia such that some tables class Aksara Brahmi, Aksara Kawi and Aksari Kaganga as subsets of Proto-Sinaitic (table 121).[2327] This is all the more amazing because, as we have shown, Kawi and Kaganga follow the structure of the Sanskrit vargas, which are absent in Proto-Sinaitic. A more recent tree by Hartmann (2007, figure 638 a-b) has its own view.

Another trend, perhaps influenced by Out of Africa theories has focussed on Afro Asiatic and Hamitic alphabet trees (figure 634-635). There has also been continued interest in Indo-European trees which vary tremendously and are sometimes puzzling. For instance, one such tree (figure 636) includes Indo European Armenian, Avestic (sic) and Persian, but omits Arabic and Hebrew. Great variety is equally found in Proto-Indo-European trees (figure 636). Meanwhile, The Order of Nations, based on Biblical continues to be used by some (figure 641) although there are also critics.[2328]

One striking feature of many 20th century European langauge trees is the absence of large subsections of world languages such as Sino-Tibetan or Austronesian (figure 642) or Turkic (figure 643). South America is largely ignored. An exception to this trend is a group that sees Nostratic as a super-phylum, which has Borean,[2329] Euroasiatic, and Afroasiatic as subcategories (figure 642), but even these ignore entirely languages in N. and S. America.

After thousands of years of alphabets not a single theory comes even close to accounting for even the majority of the 7,358 languages of Ethnologue, let alone the hundreds (if not thousands) of languages that have been lost. Almost no progress has been made on 10 important ancient scripts which remain undeciphered. Most alphabet trees still focus on a single continent. There is still much to be done even in defining who precisely who were the Semitic people.[2330]



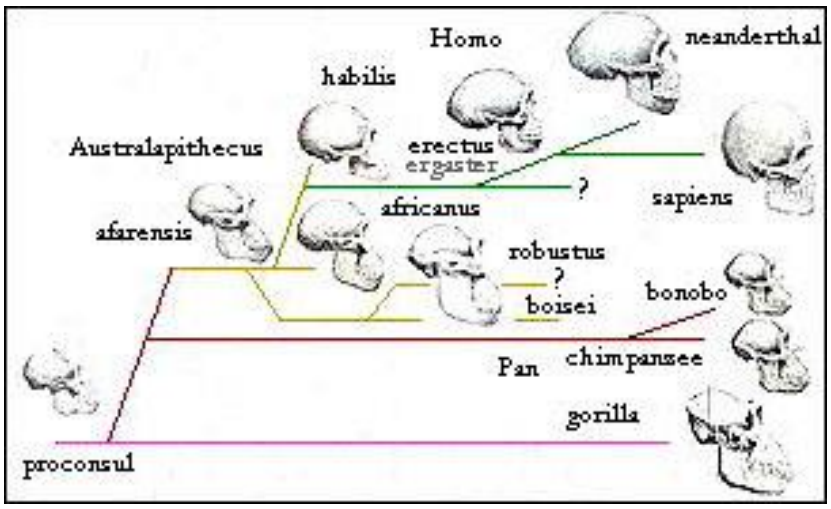


Figure 623 a-b. Human evolutionary trees.

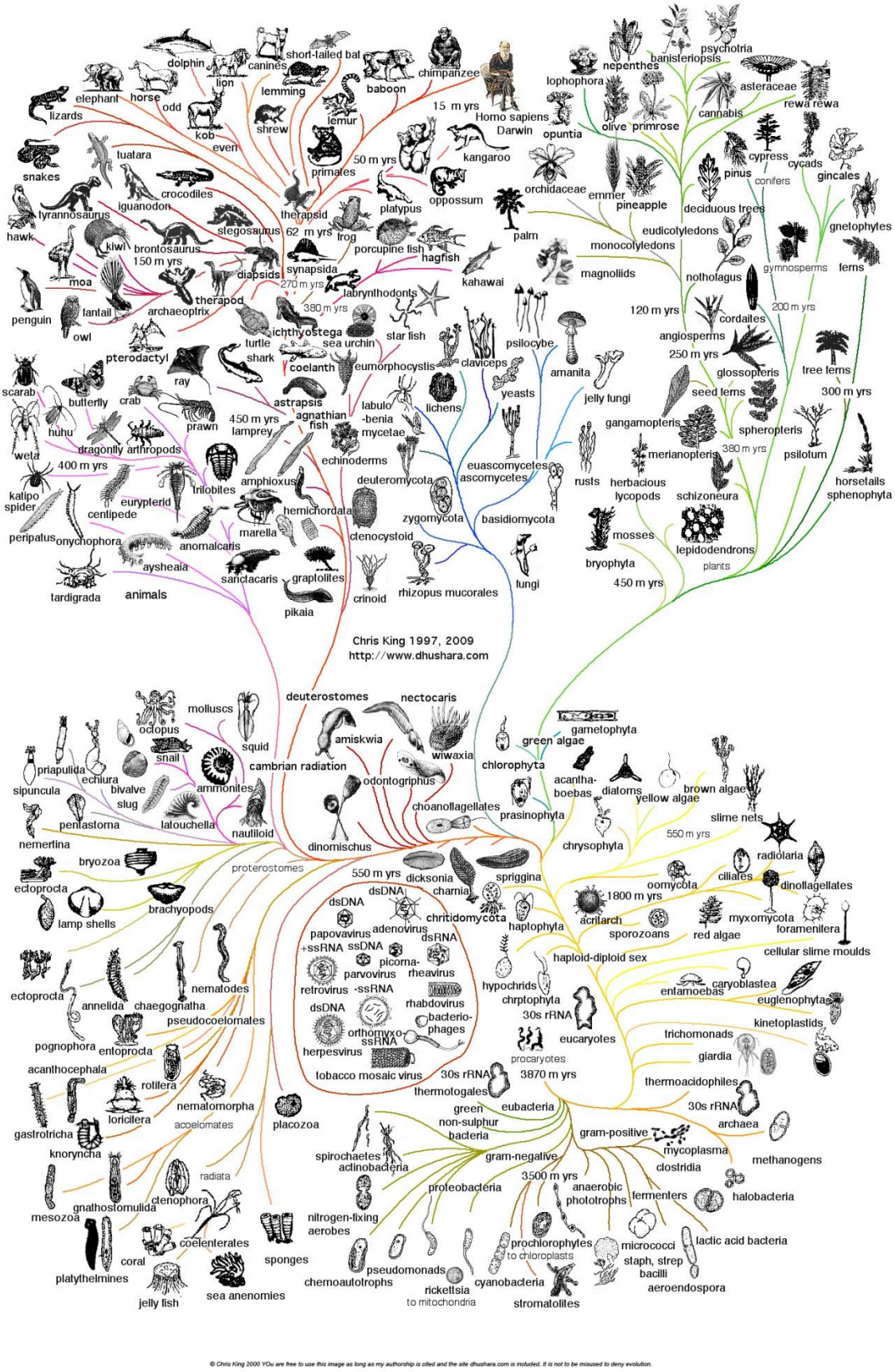


Figure 624. Chris King, Evolution tree.

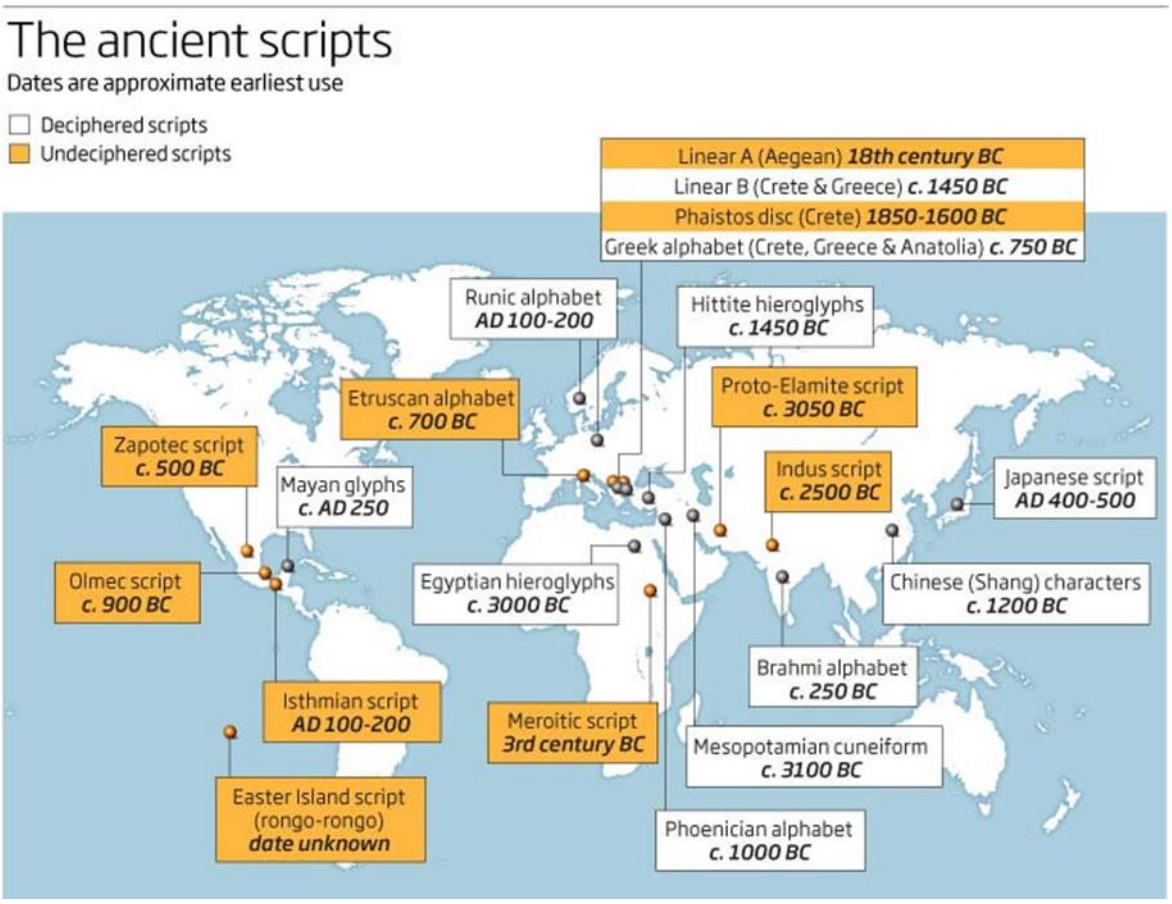
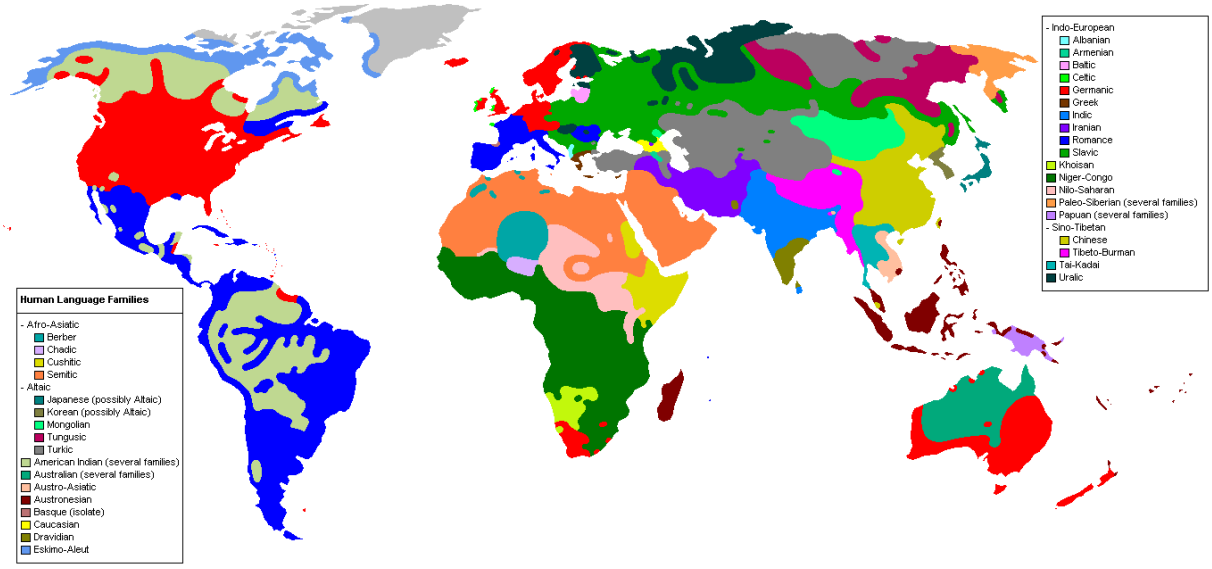


Figure 625. Languages of the world and ancient scripts.



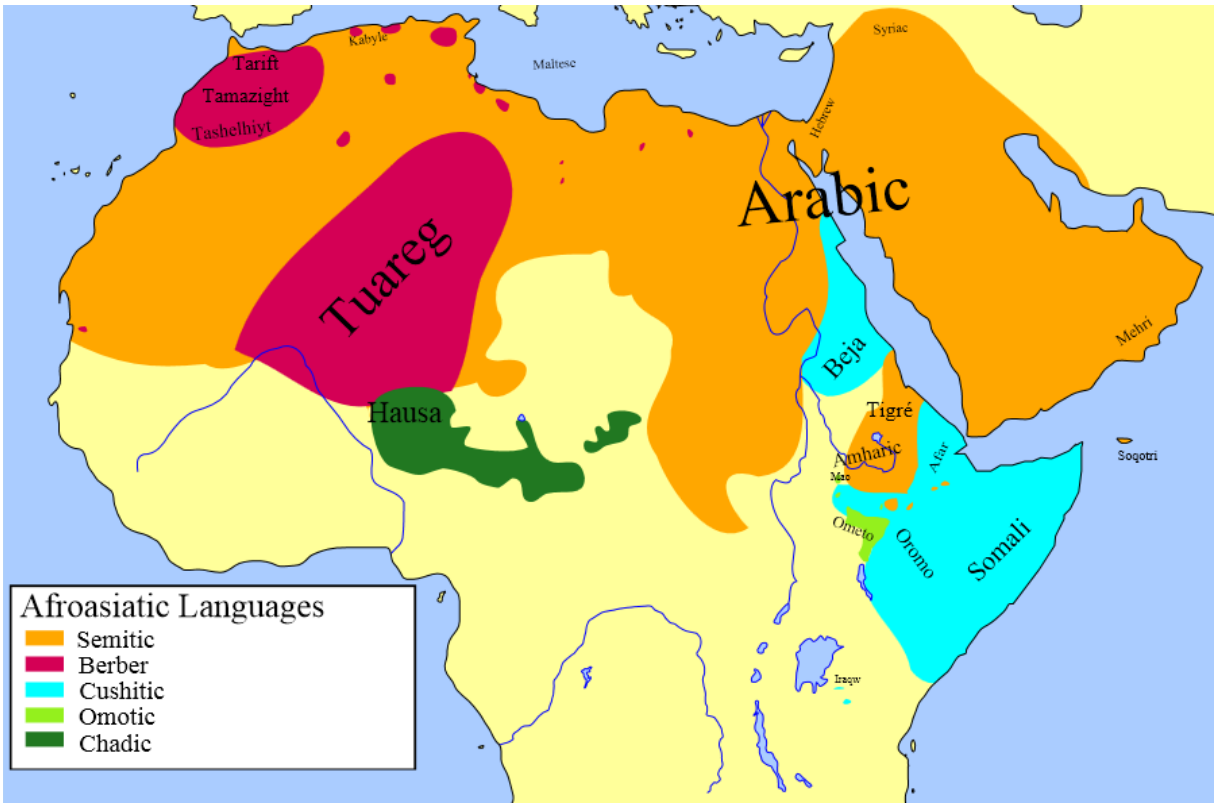
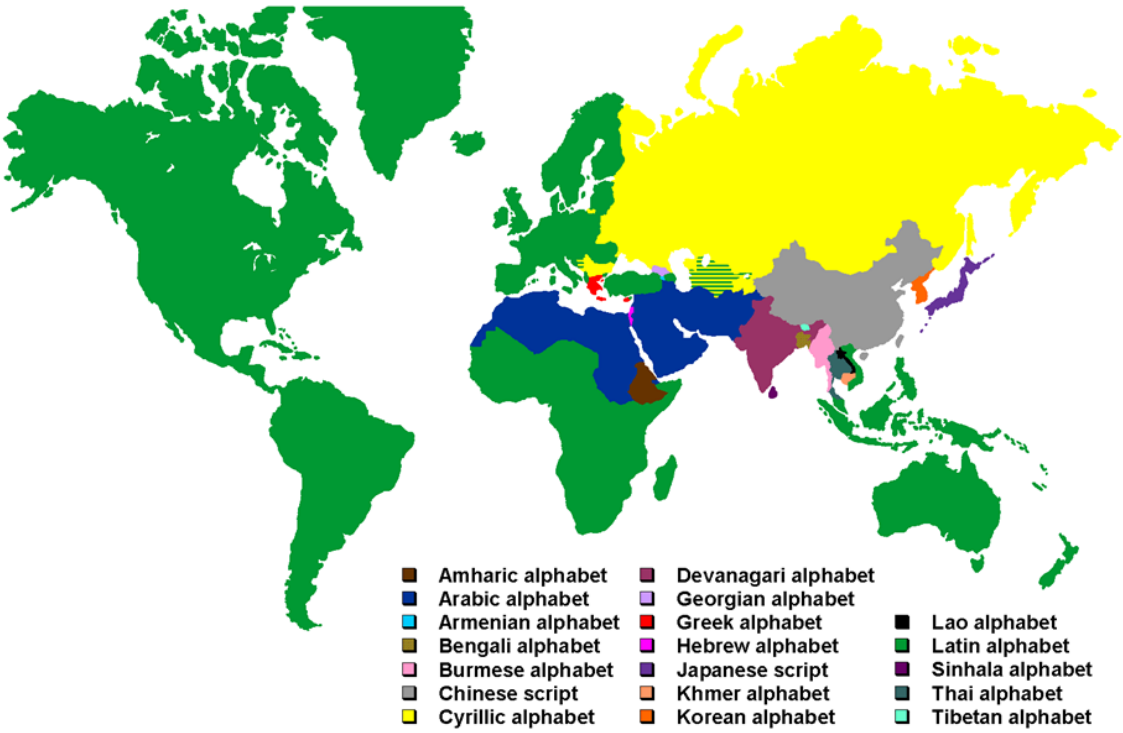
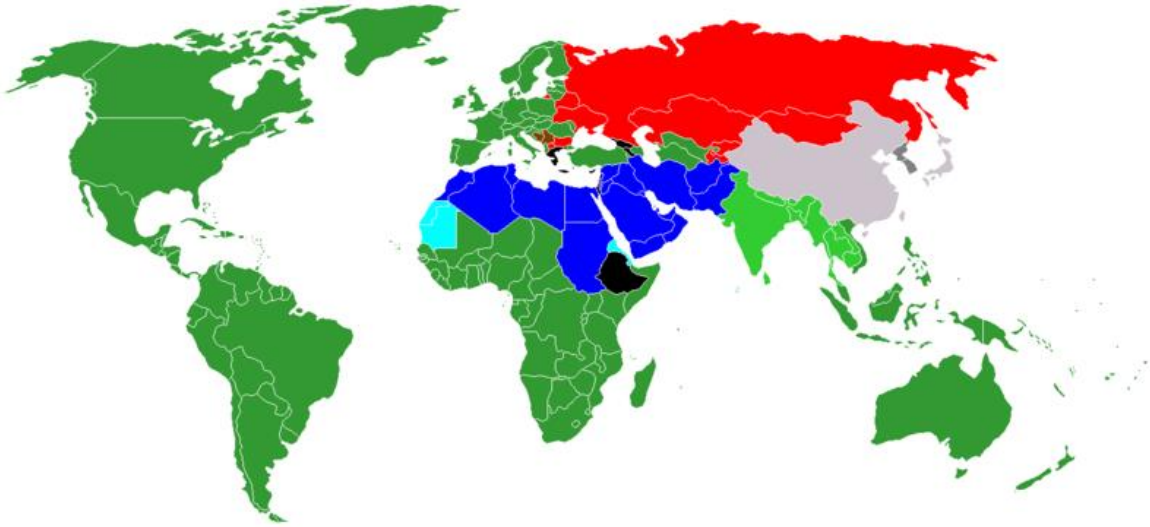


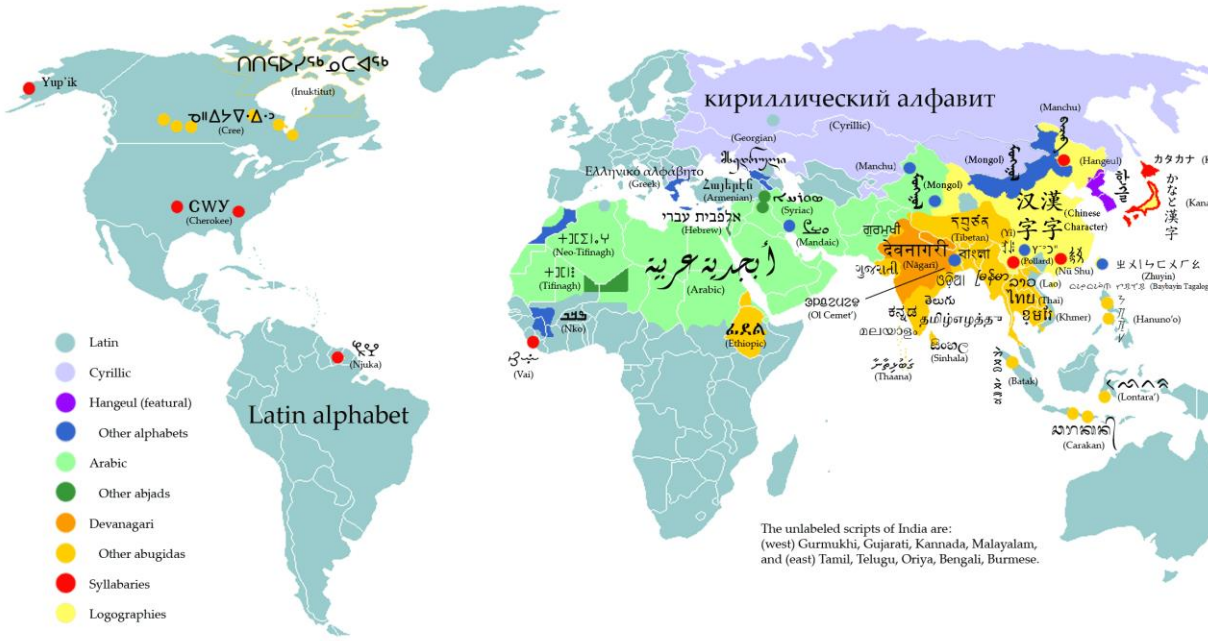
Figure 626. Language Families and Afroasiatic Languages

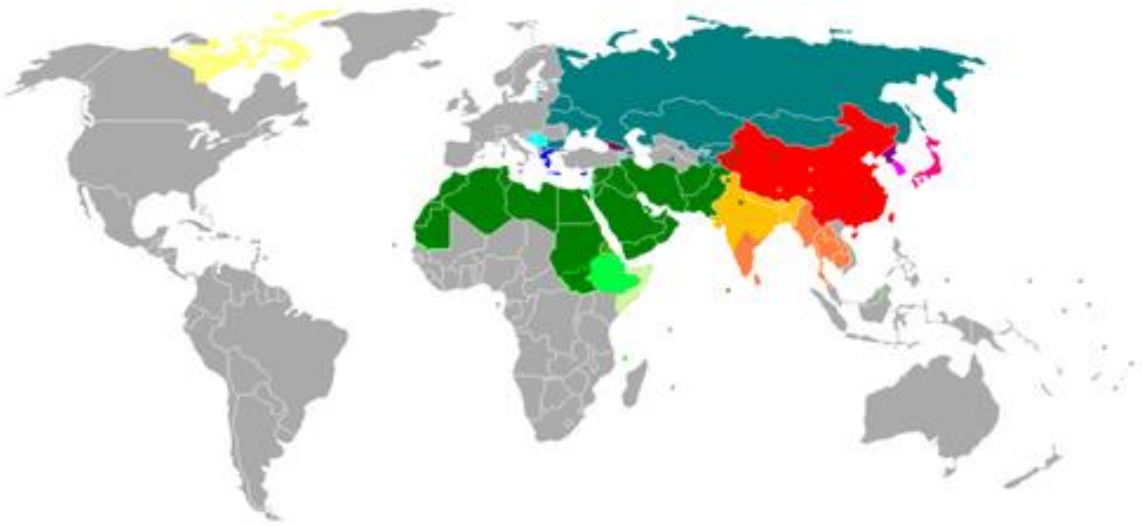




Latin Alphabet
Cyrillic alphabet
Arabic alphabet
Brahmic-derived alphabets
Mixed: Latin and Cyrilic Alphabet
Mixed: Latin and Arabic Alphabet
Mixed: no alphabet and other alphabet
Other alphabet
No alphabet (Logogram

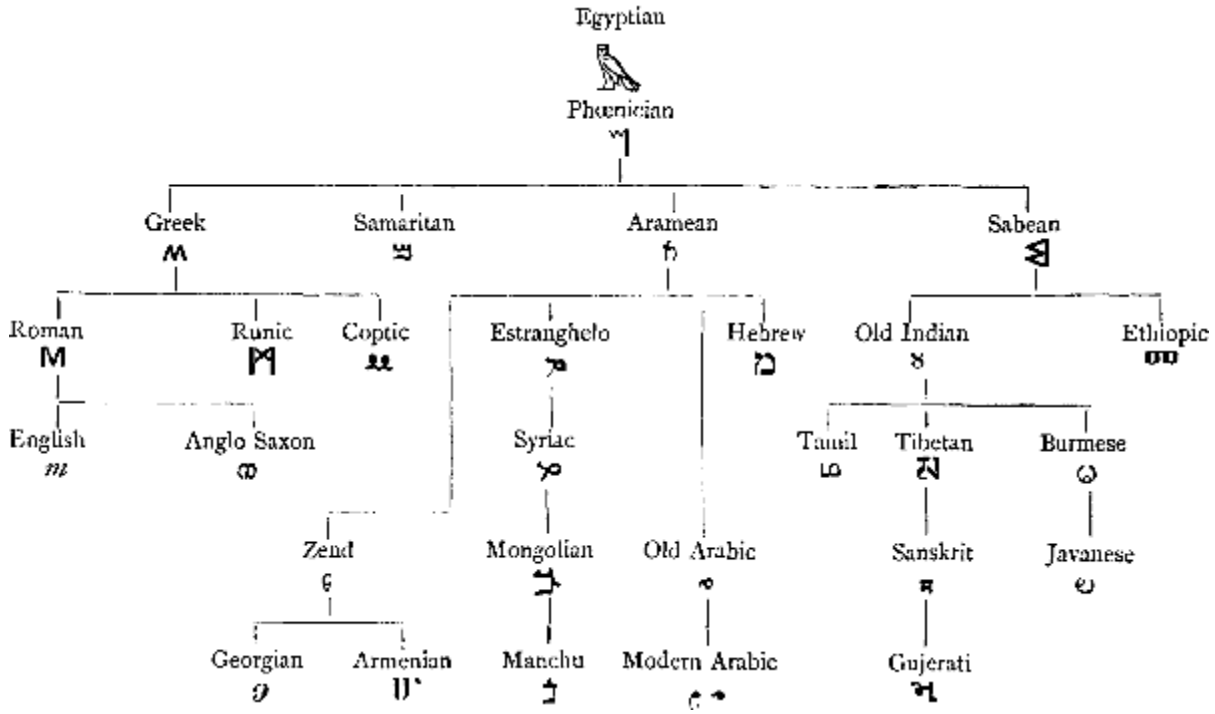
Figure 627 a b Maps of Alphabets. Table 123. Corresponding world alphabet distribution.





Alphabets: Armenian , Cyrillic , Georgian , Greek , Latin , Latin (and Arabic) , Latin and Cyrillic
Abjads: Arabic , Hebrew
Abugidas: North Indic , South Indic , Ge'ez , Tāna , Canadian Syllabic and Latin
Logographic+syllabic: Pure logographic , Mixed logographic an

Figure 628. Alphabets, abjads, abugidas and table 123.Alphabets, Abjads, Abugidas, Logographic.



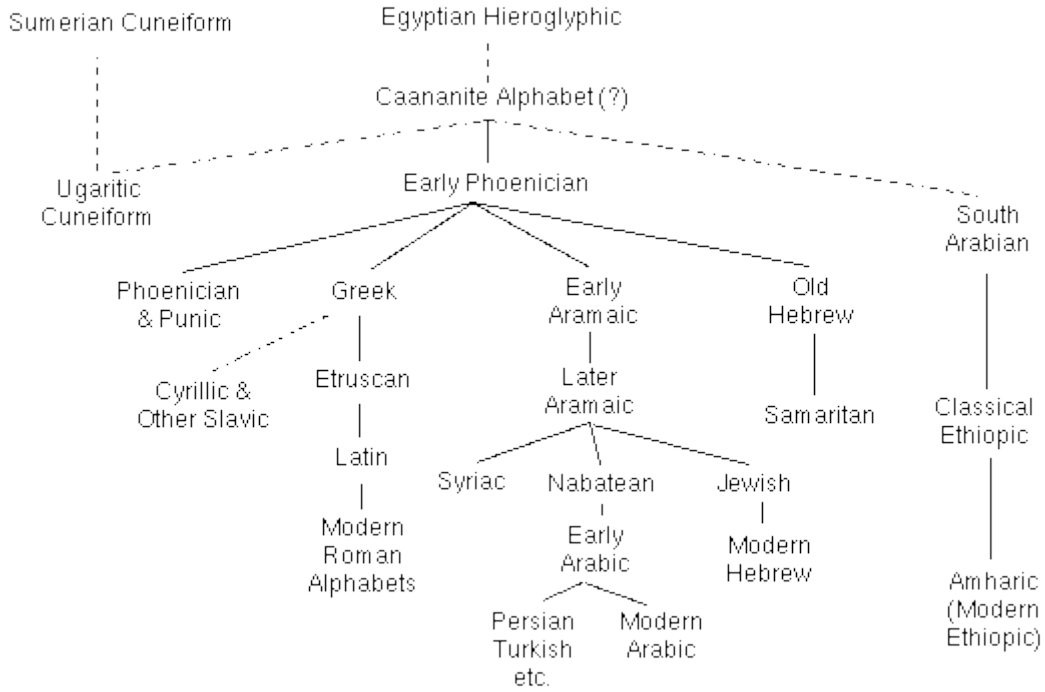
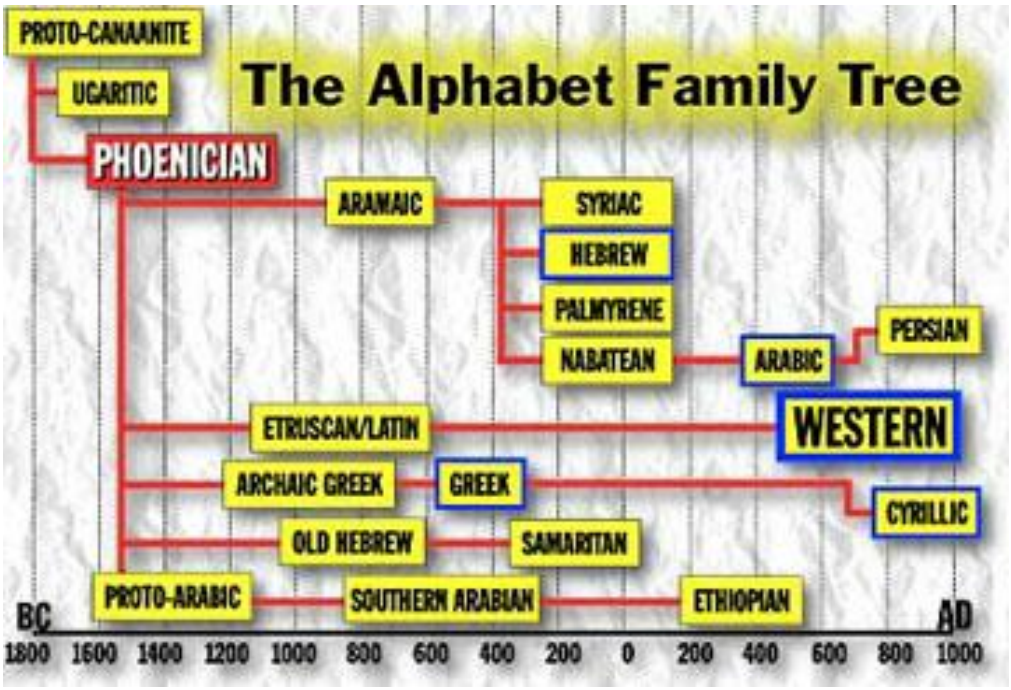


Figure 629. Post Phoenician Letter M (Taylor, 1893). Egyptian as the Root alphabet



Major Alphabets

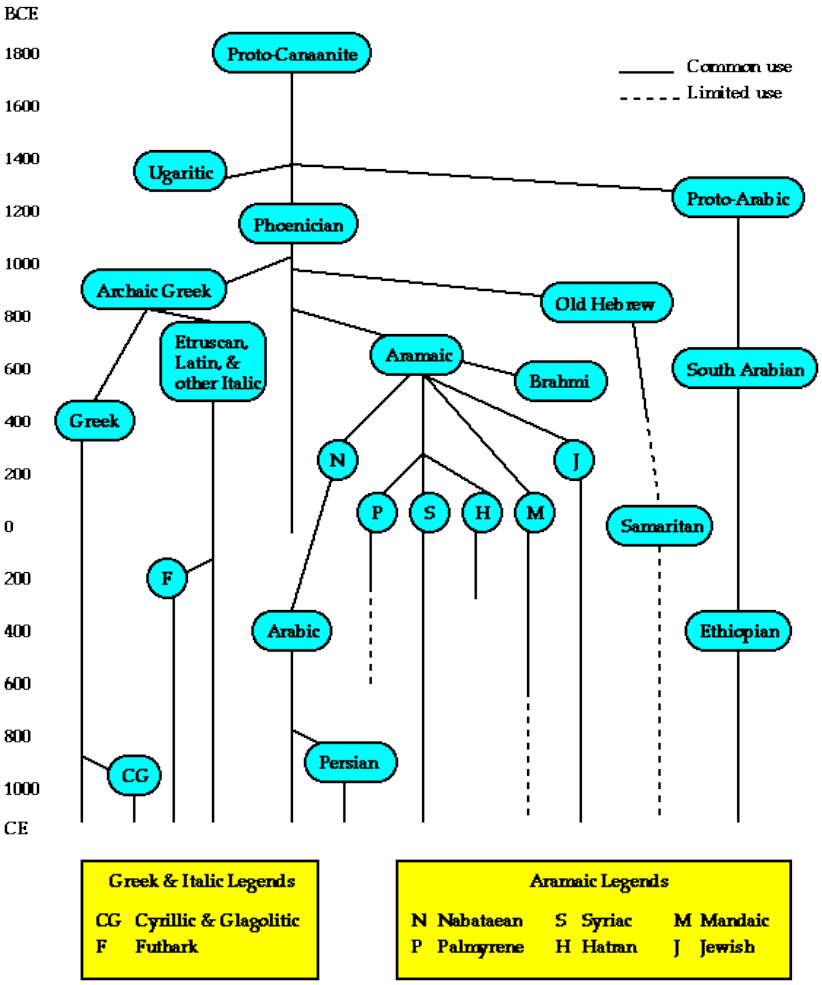
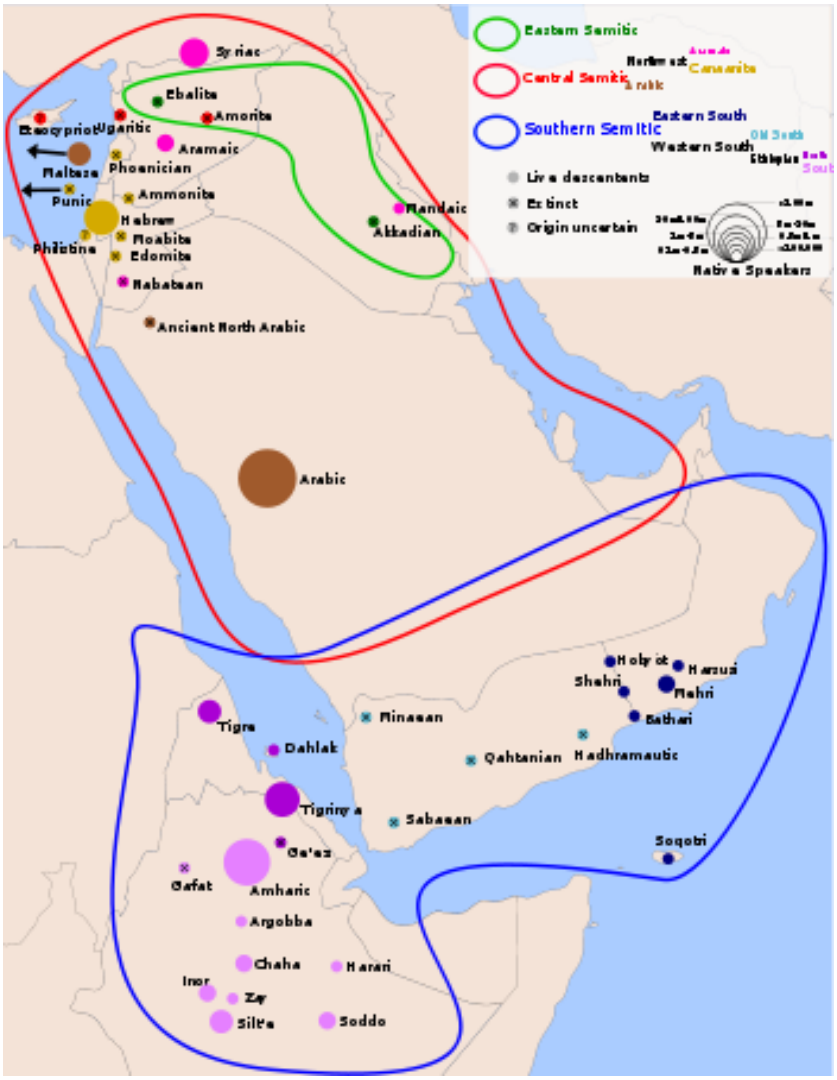


Figure 630. The Alphabet Family Tree, Proto-Canaanite.



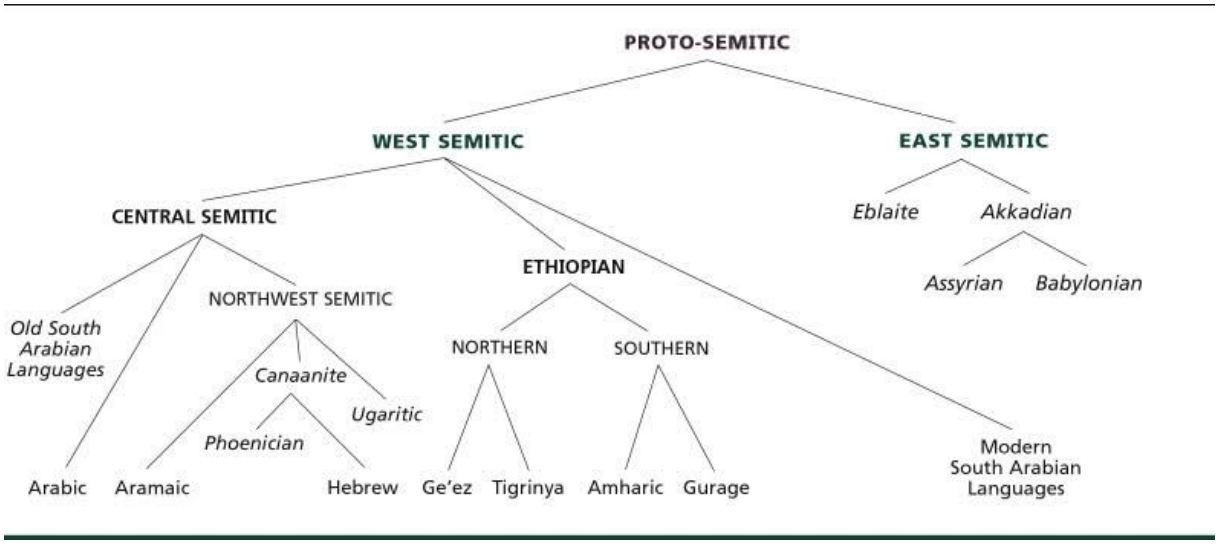


Figure 631. Ancient World, Semitic Languages, Proto-Semitic

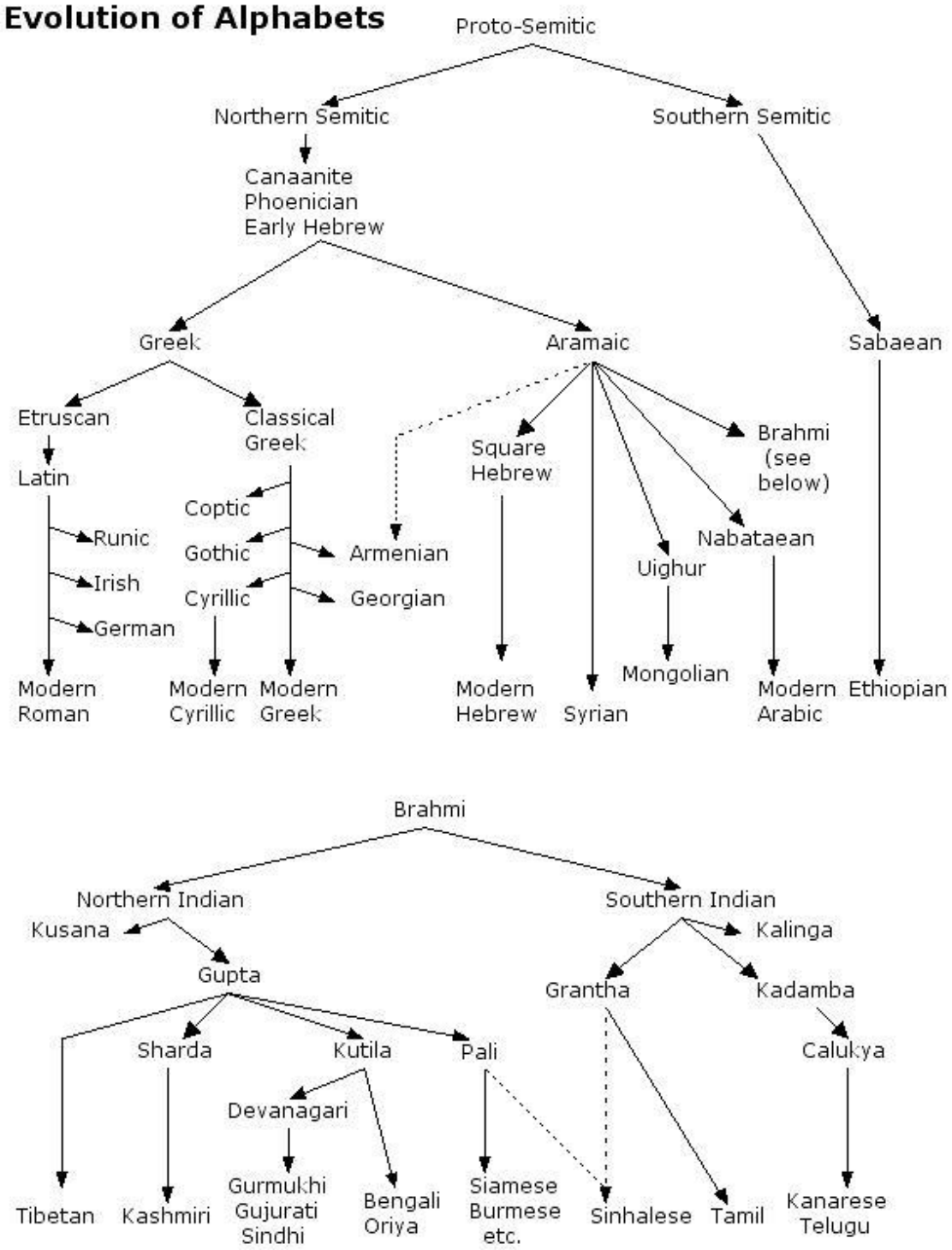


Figure 632. Evolution of Alphabets from Proto-Semitic.

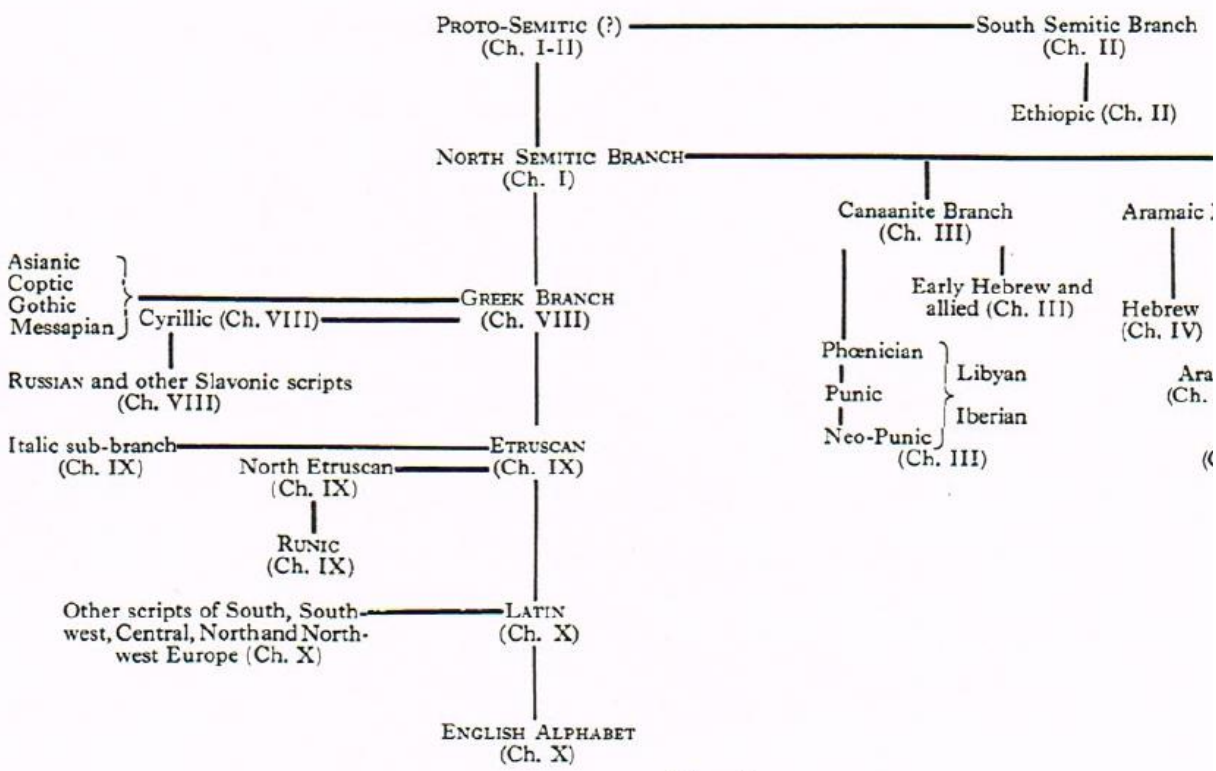


Fig. 256
Diagram showing the origin of the English alphabet and its relationship to other alphabetic script
N.B.—The Chs. (Chapters) refer to Part II

Figure 633. Alphabet Tree, Diringer (1948, 572b)

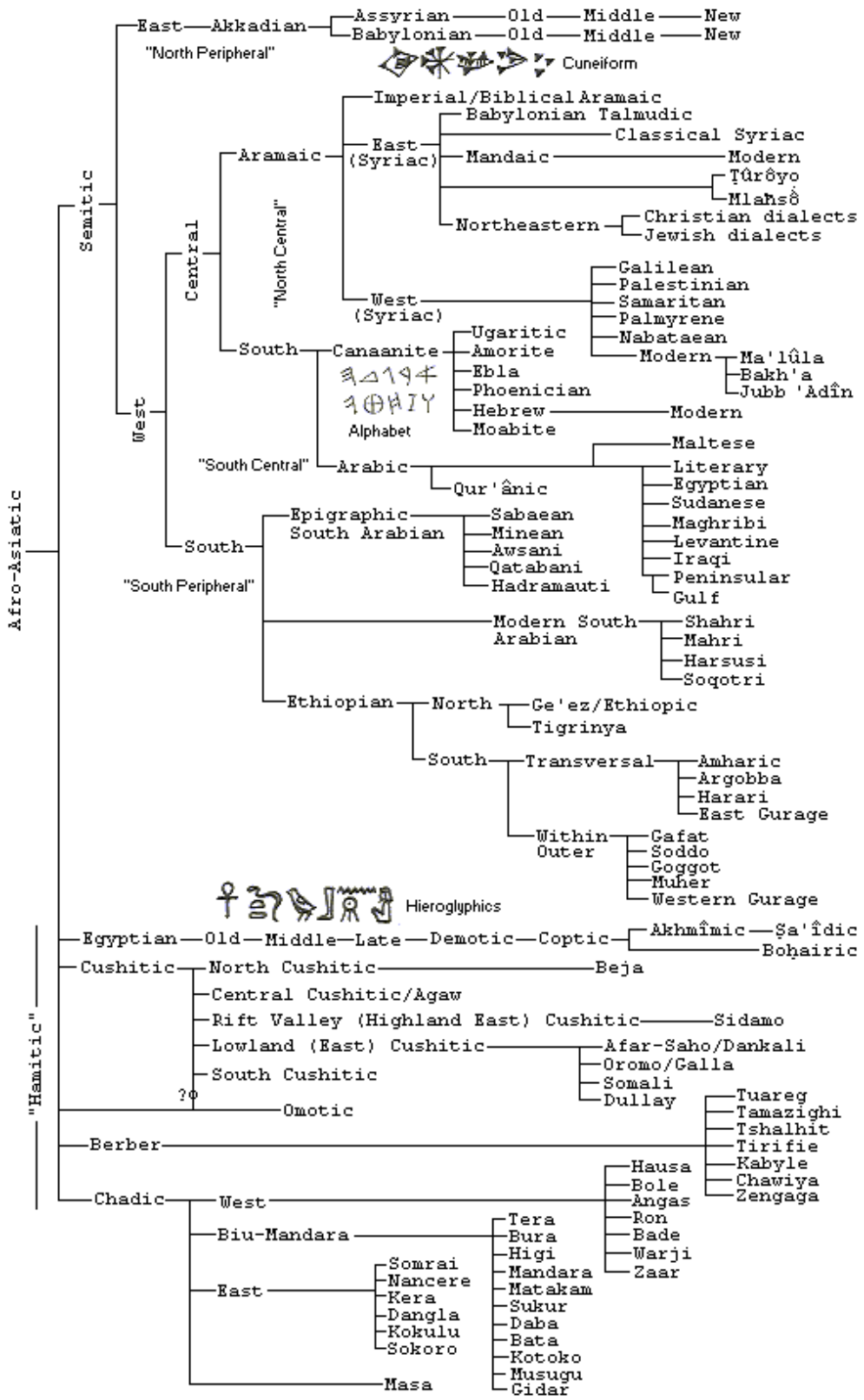


Figure 634. Afro Asiatic and Hamitic alphabet tree.

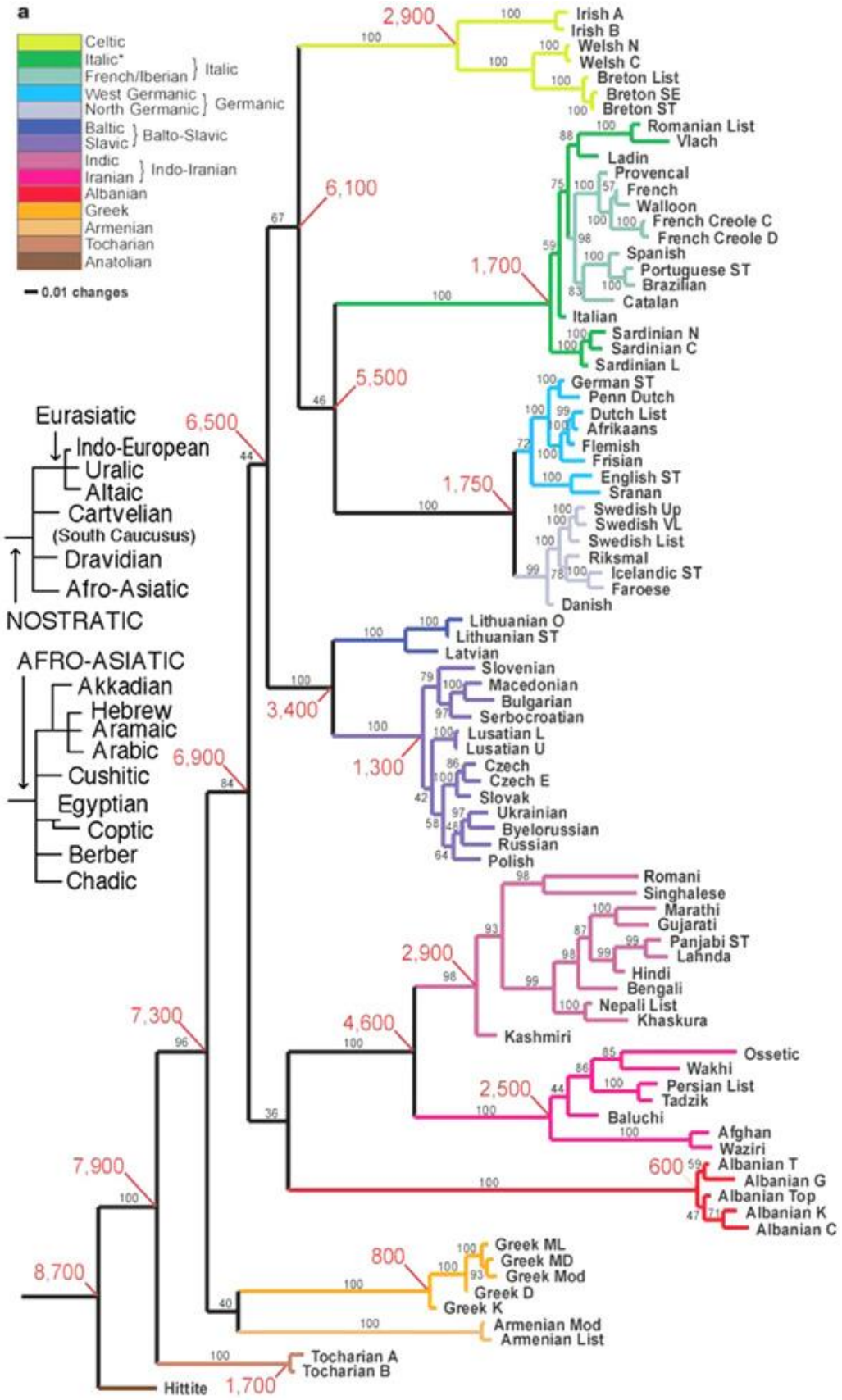


Figure 635. Afro-Asiatic Tree.

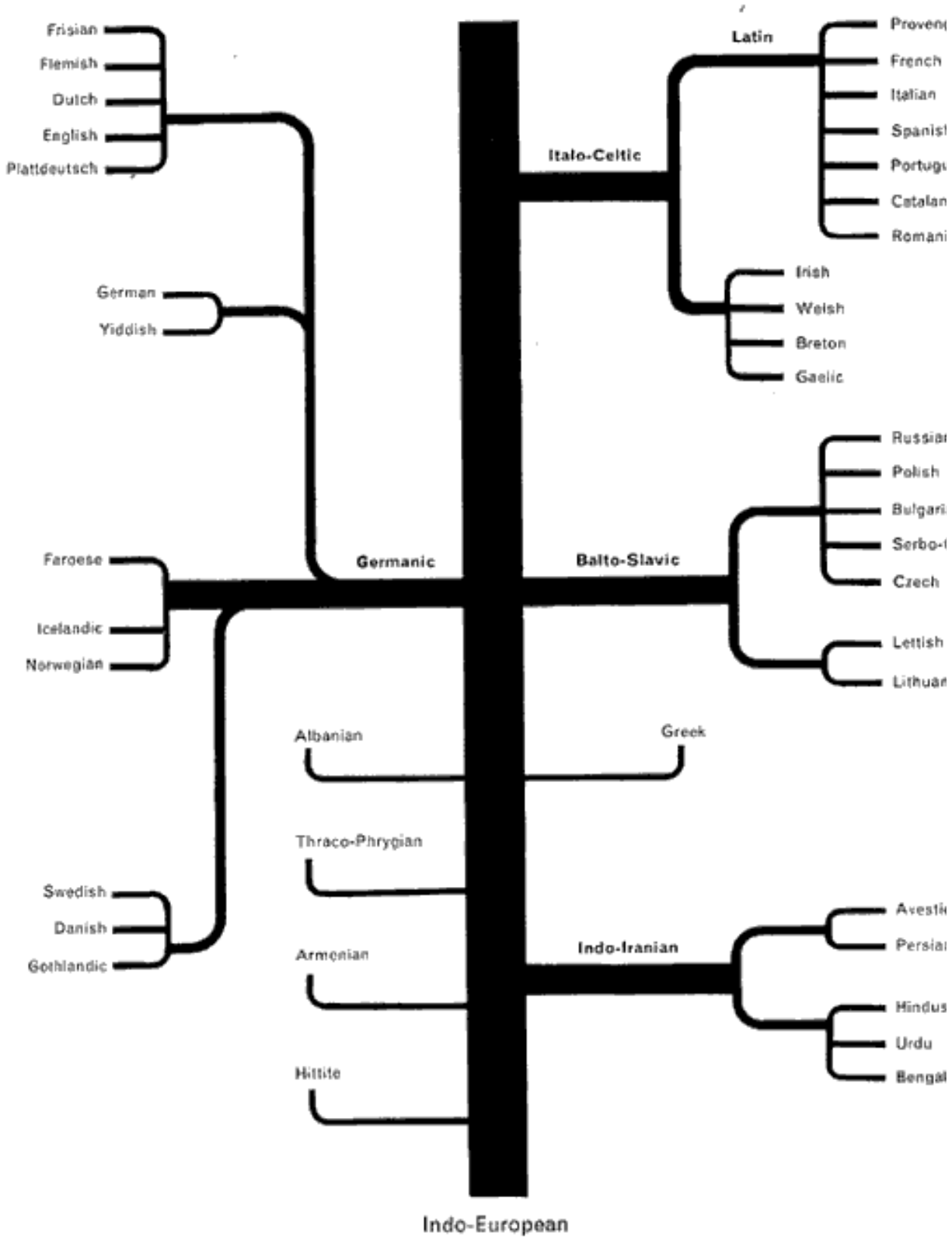
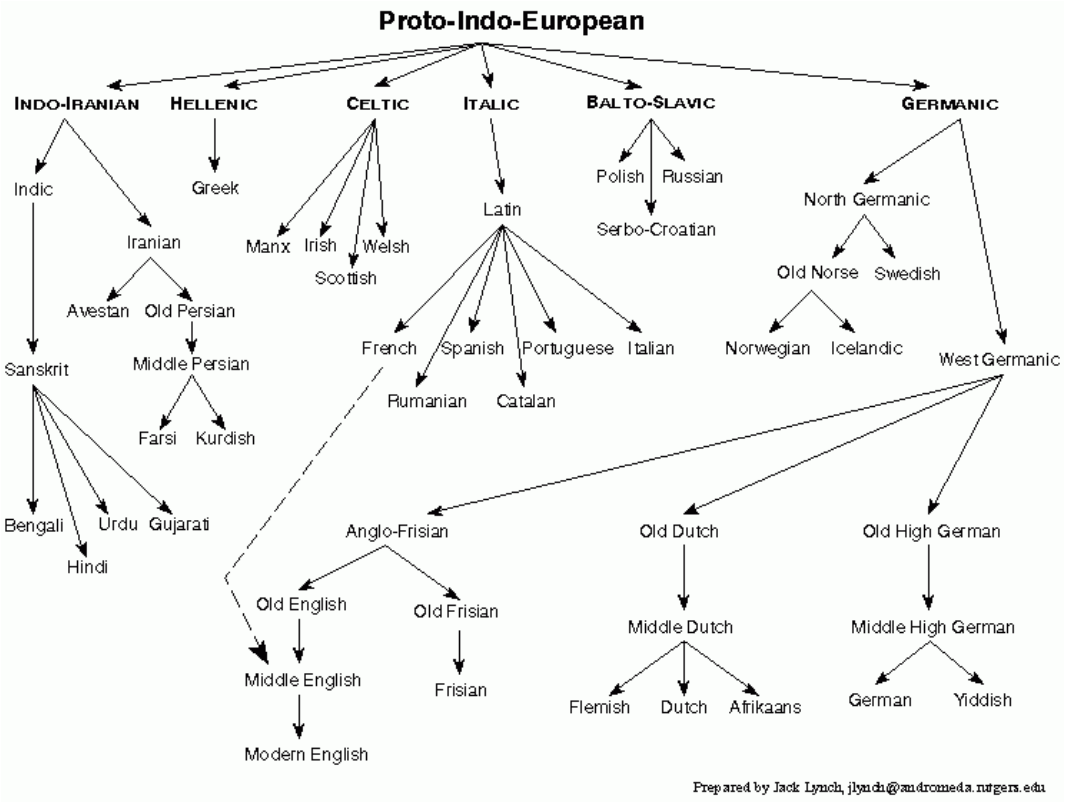


Figure 636. Indo-European.



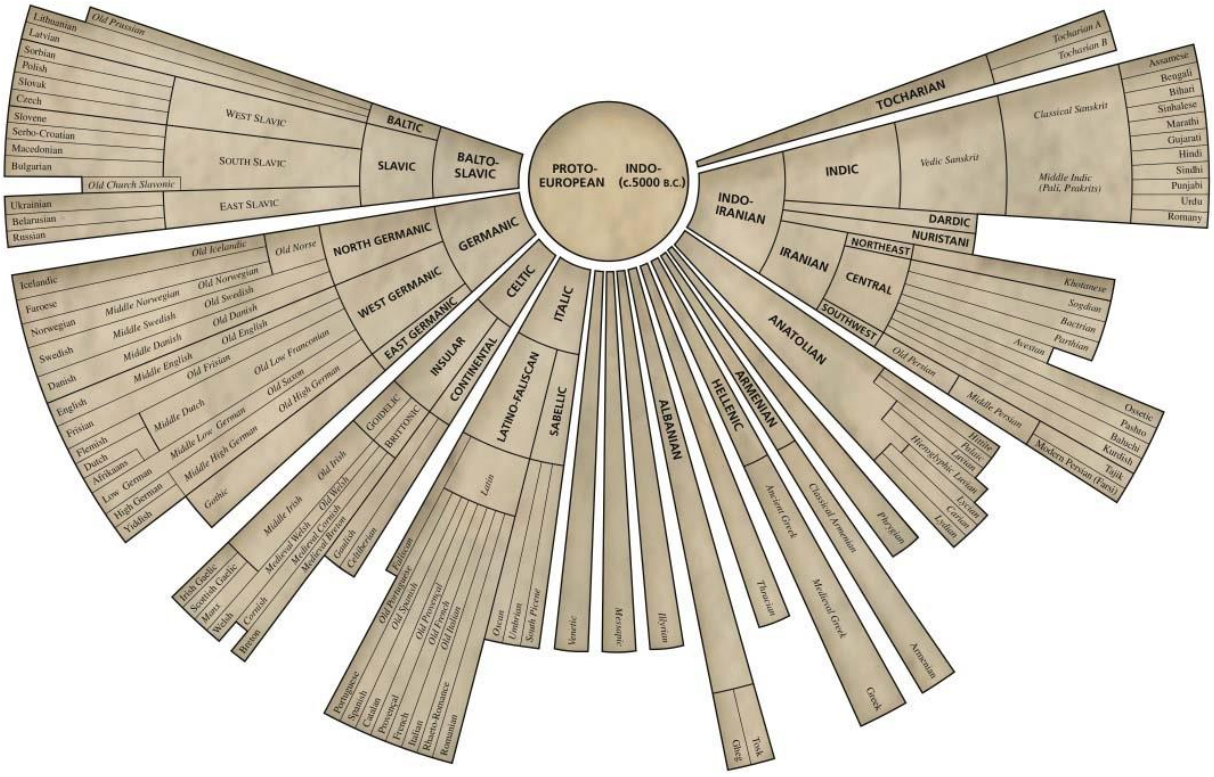


Figure 637. Proto-Indo European.

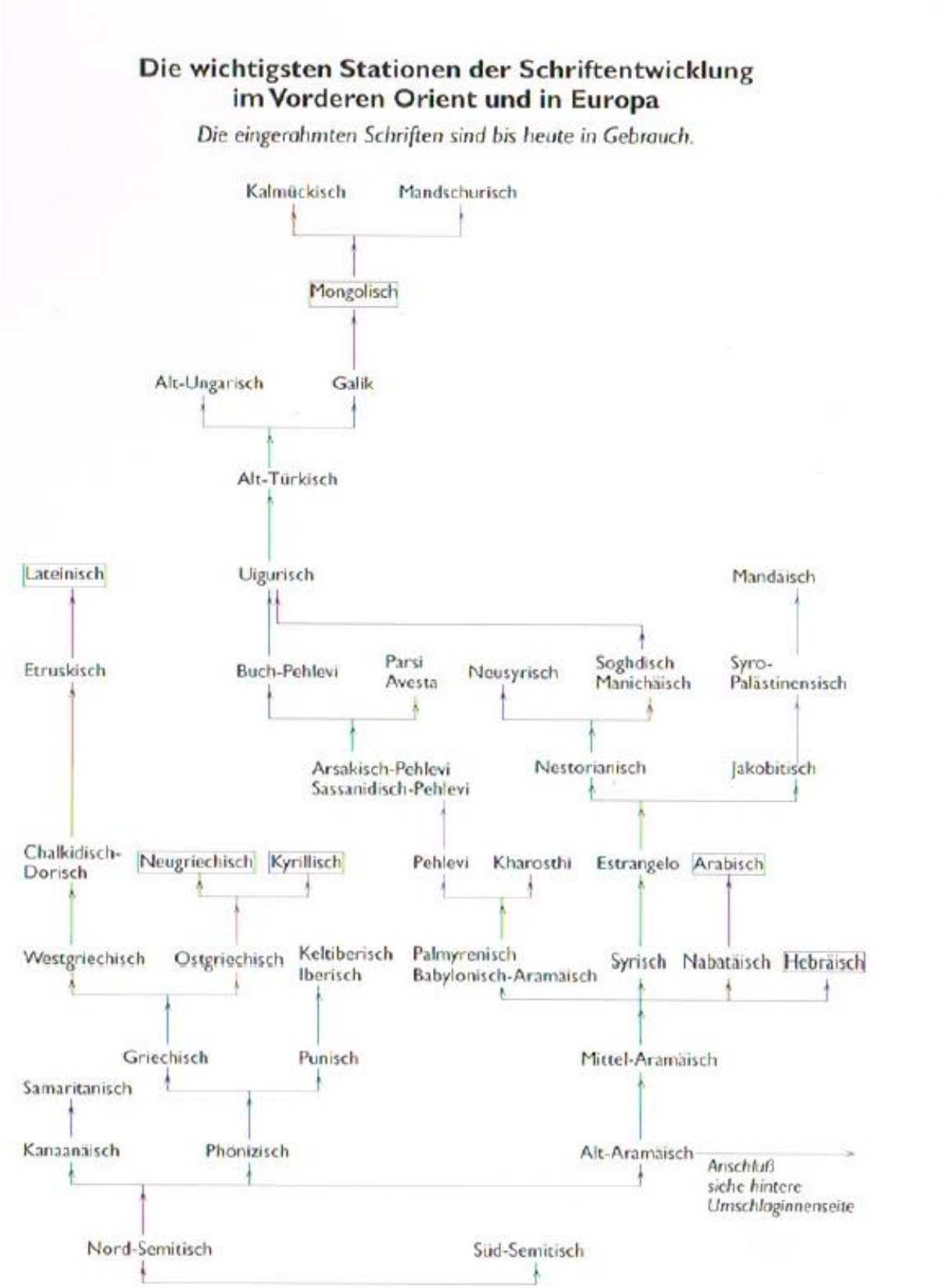
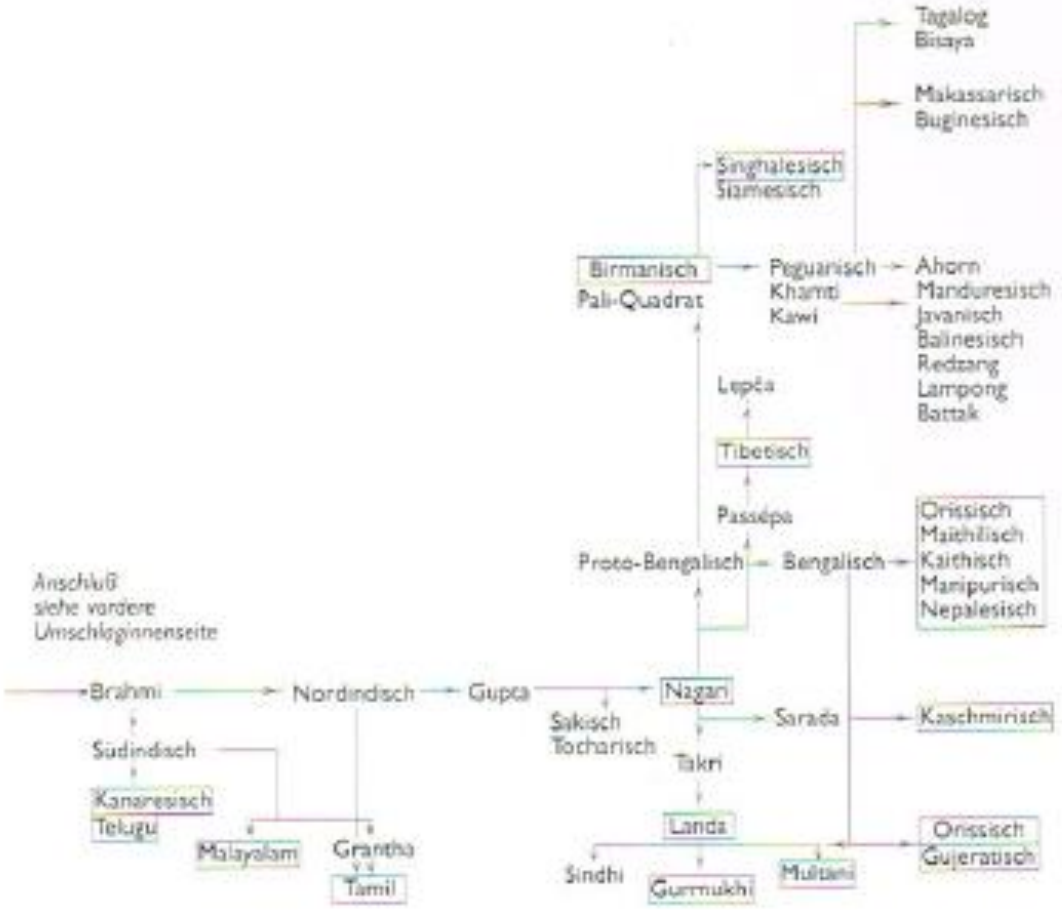


Figure 638a. Table of Languages: (Hartmann, 2007, inside cover)



638b Table of Languages (Hartmann, 2007, inside back cover)

śivō rakṣatu girvārṇabhāṣārasāsvādatatparān

Indian Sub-continent	northern	Bengālī	শিবো রক্ষতু গীর্বাণভাষারসাস্বাদতৎপরান্
		Devanāgarī	शिवो रक्षतु गीर्वणभाषारसारस्वादतत्परान्
		Gujarātī	શિવો રક્ષતુ ગીર્વાણભાષારસાસ્વાદતત્પરાન્
		Gurmukhī	ਸ਼ਿਵੋ ਰਕ੍ਸਤੁ ਗੀਰ੍ਵਾਣਭਾਸਾਸ੍ਵਾਦਤਤ੍ਪਰਾਨ੍
		Tibetan	ཞི་ཬོ་རཀ་ཥ་ཏུ་གཱི་ར་ཎ་བྷཱ་ཥཱ་ར་ས་ཨ་ས্ཝ་ཏ་ཏ་པ་ར་ན།
	southern	Kannaḍa	ಶಿವೋ ರಕ್ಷತು ಗಿರ್ವಾಣಭಾಷಾರಸಾಸ್ವಾದತತ್ಪರಾನ್
		Malayāḷam	ശിവോ രക്ഷതു ഗിര്വാണഭാഷാരസാസ്വാദതത്പരാന്
		Oṟiyā	ଶିବୋ। ରକ୍ଷତୁ ଗୀର୍ବାଣଭାଷାରସାସ୍ୱାଦତତ୍ପରାନ୍
		Sinhala	ශිවෝ රක්ෂතු ගීර්වාණභාෂාරසාස්වාදතත්පරාන්
		Tamiḻ	ஶிவோ ரக்ஷது கீர்வாணபாஷாரஸாஸ்வாததத்பரந்
		Tĕlugu	శివో రక్షతు గిర్వాణాపారసాస్వాదతత్పరాన్
Southeast Asia	mainland	Khmer	មិនោ រក្សតុ គីរ្ណណាតភាសសស្ងនតត្ត្ររនិ
		Thai	ศิโว รกฺษตุ คีรฺวาณภาษารสาสฺวาทตตฺปรานฺ
	maritime	Balinese	[illegible]
		Baybayin	[illegible]
		Javanese	[illegible]
		Lontara	[illegible]

Figure 639. Sanskrit

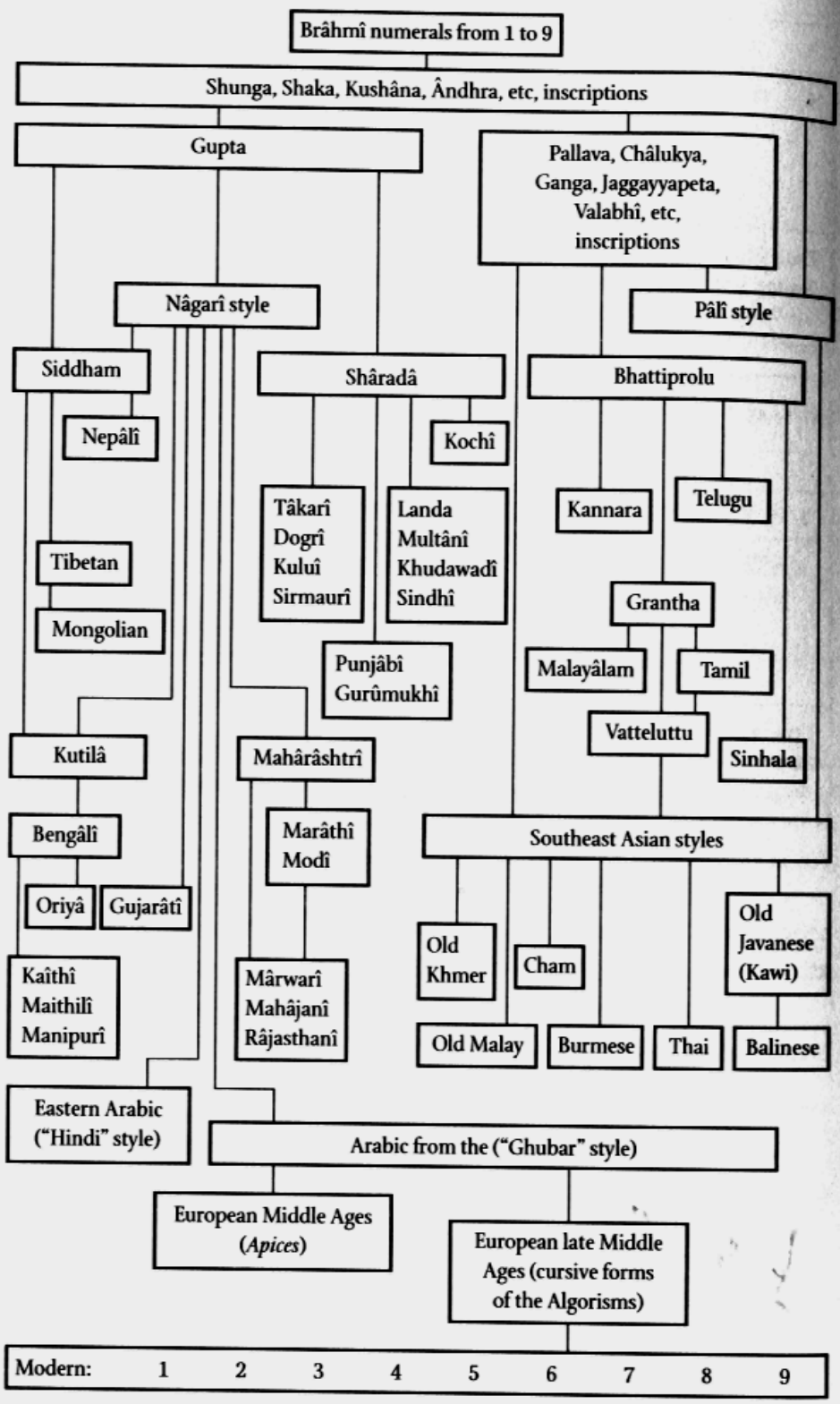
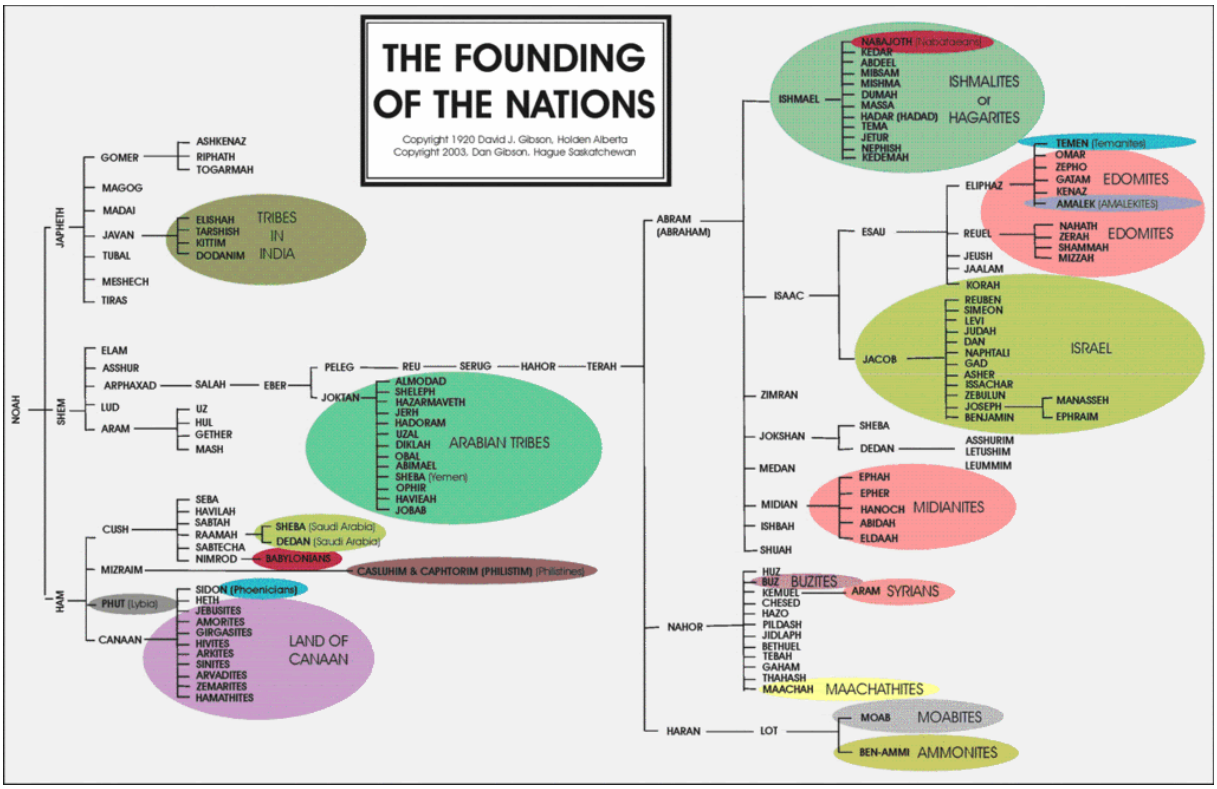


FIG. 24.52. *Numerals which derived from Brâhmî numerals*

Figure 640 . Brahmi Numerals Tree



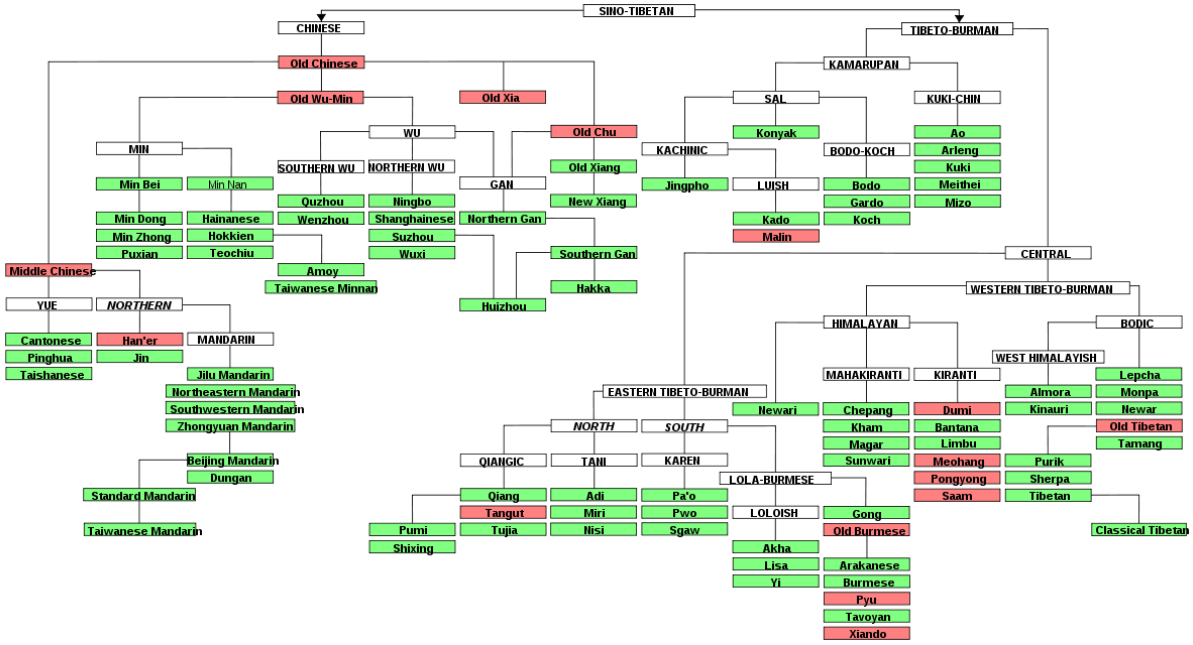
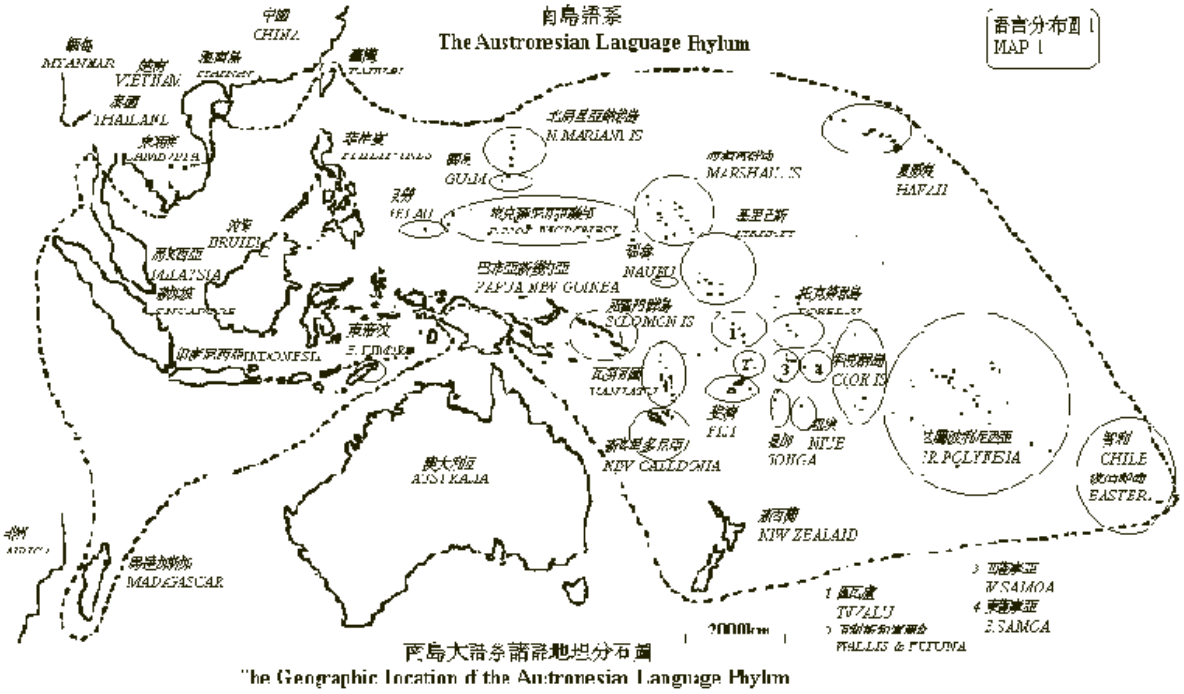


Figure. 641. The Founding of Nations: Ham, Shem, Japheth., Sino Tibetan Family Tree.



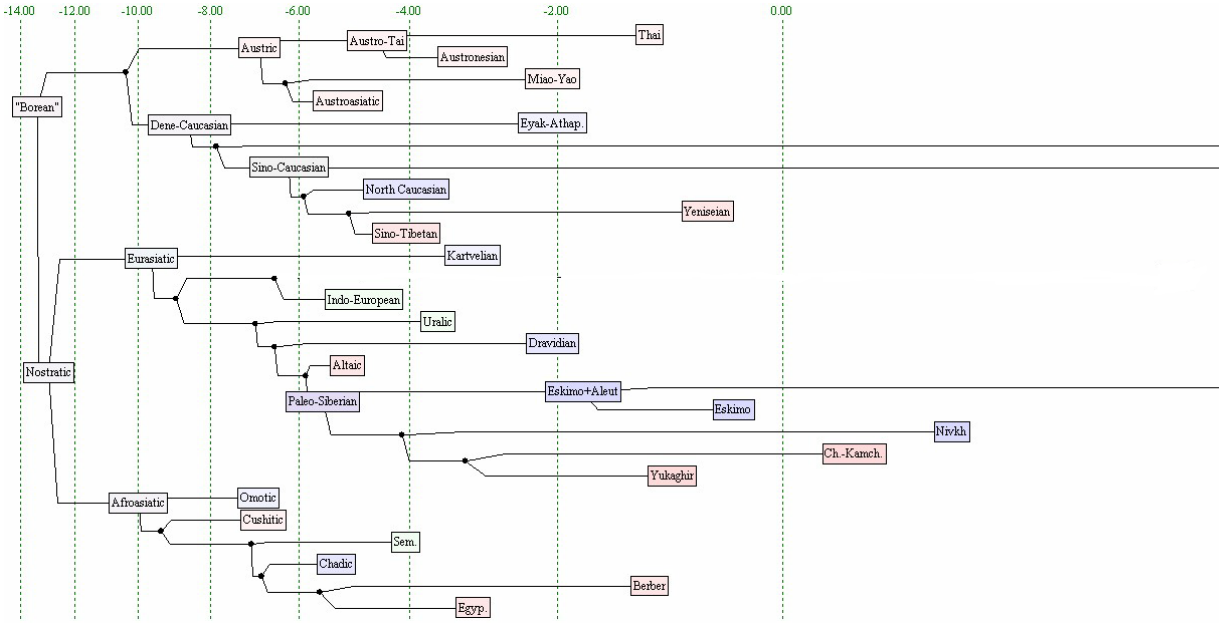


Figure 642. Austronesian Language Tree, Language Trees.

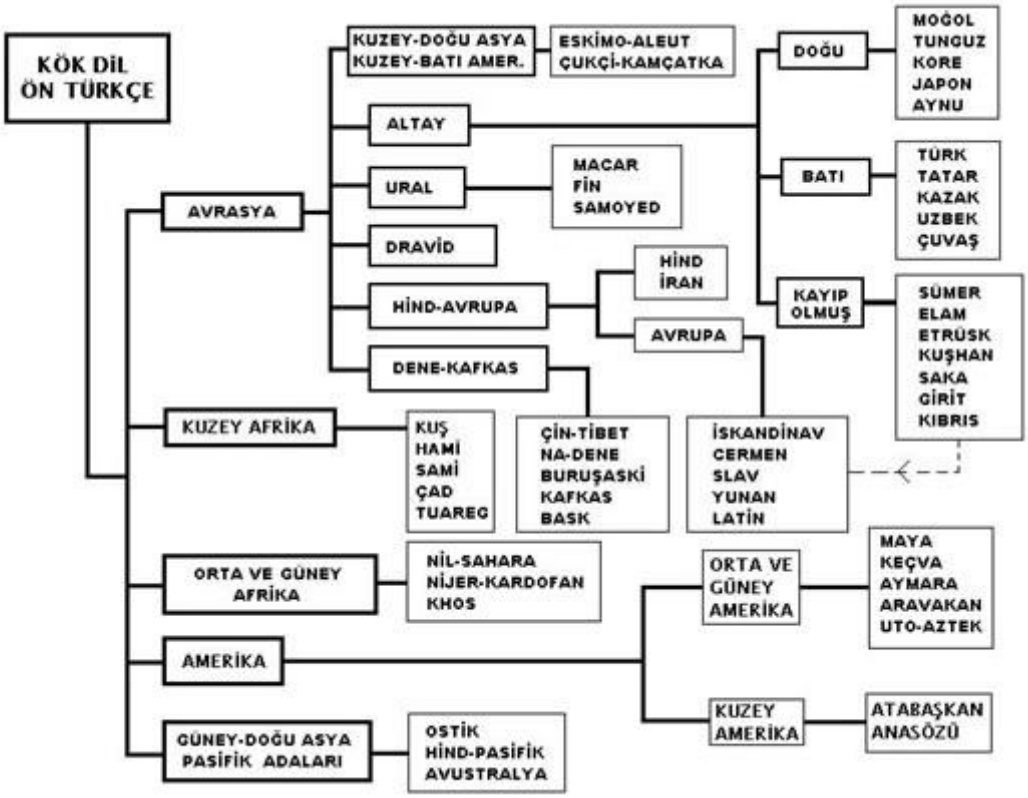


Figure 643. Turkic Language Tree[2331]

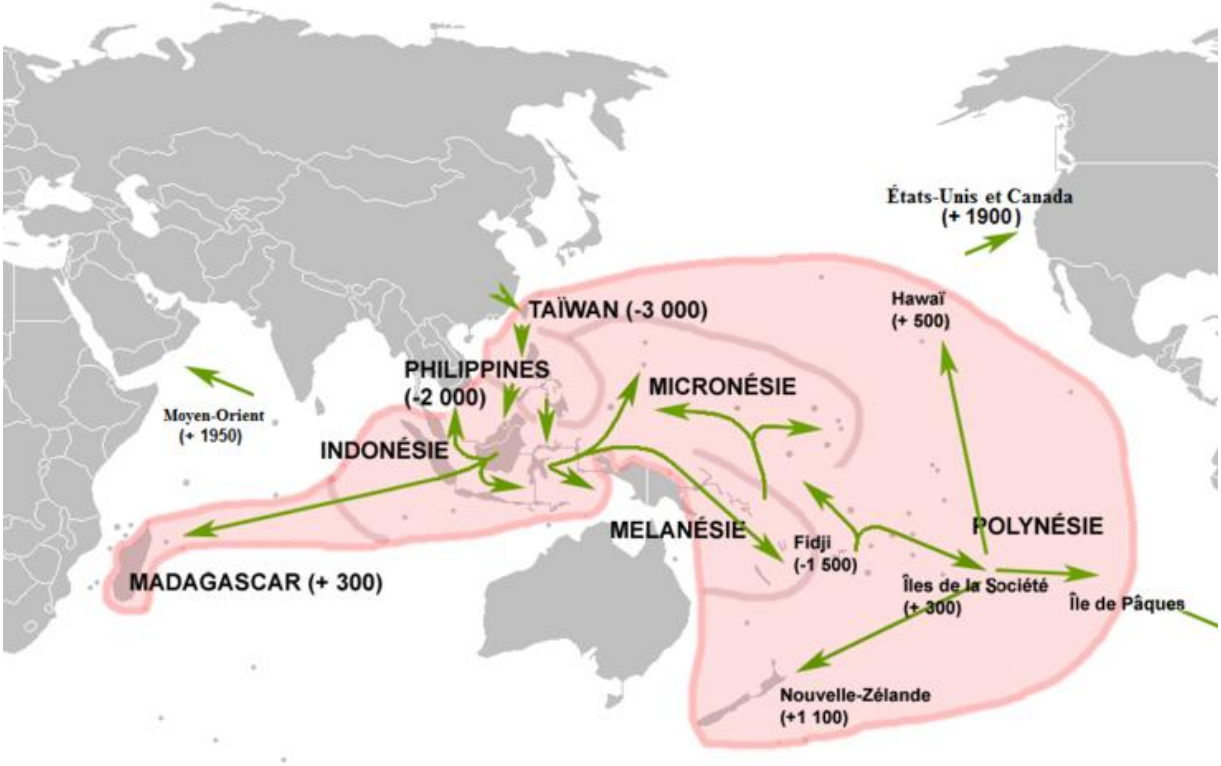


Figure 644 a. Detail: Periplus of Erythraean Sea 1st c. A.D., b. Austronesian migrations.

Appendix 7. Routes, Maps, Peoples, Centres

Our story entails three main connections between East and West: 1) sea routes (e.g. spice routes); 2) land routes (e.g. silk roads) and 3) Northern nomadic steppe routes as part of migrations of peoples. Appendix 7 reviews these routes and major empires connected with them. It aims at a general orientation[2332] and explores five areas important for the interchange of cultures: Orkhon valley in Siberia; Xinjiang, Khorasan (between the Caspian and Aral Sea); the Indus Valley, Bactria, and the Black Sea. It outlines briefly effects of these migrations. Discrepancies between claims concerning Aryan migrations and genetic migrations are noted. Finally, connections between Slavic pre-history and Indian pre-history are explored.

5. Sea Routes (Spice Roads) Indians, Ethiopians, Egyptians

While the silk roads were primarily by land, the spice routes were primarily by sea. A detail from the Periplus of the Erythraean Sea (Indian Ocean) gives a clear glimpse of trade routes in the 1st century A.D. showing 15 ports on the Western coast of India and links with Egypt from the ports of Dosarene (Orissa) and Barigaza (Bharuch in Gujarat). The map also indicates a trade route along the Eastern coast of Africa (figure 644a). A map of Austronesian migrations indicates connections that go back to 3000 B.C. (figure 644b).

Each of the above two maps are concerned with specific connections. There must, however, have been further trade links that interlinked the routes East of India with those West of India. This would help account for connections between Alibata in the Philippines, Aksara Palawa Kawi, Aksara Hanacaraka, Indicum and Mercurius Thoyt in Egypt (figures 229-230, 239).

While clear dates for the history of early trade routes are difficult to find, there are a series of pointers. The Nabataeans situated between the Sinai and Arabian peninsulas had trade routes linked with the Bay of Bengal by the 2nd century B.C.[2333] The Queen of Sheba in Aksum linked with King Solomon in Jerusalem is reported to have had links with India.[2334] Old maps show that Ethiopia and Abyssinia were oncle much larger (figure 645) and that Sheba was seen as a queen of the South (figure 646). Dates range from 500 to 1000 B.C. Sea routes thus provide a possible explanation for the two alphabets of Solomon being nearly identical to early Indian alphabets.

There are other claims[2335] that Ethiopians had close links with India in 1,370 B.C. This offers a possible timeframe for the Alphabet des Indiens Ethiopiques discussed in chapter 8. There are further claims that these Indian Ethiopians (i.e. Ethiopians in India) were rulers of India and even that the Geez alphabet of Ethiopia was the source of the Devanagari alphabet. In our view, the connection was almost certainly in the other direction such that Sanskrit was a model for Amharic and Geez.

Such sea routes go back to at least the 3rd millenium B.C. The city of Lothal in the Gulf of Khambhat, which became part of the Indus valley civilizations (2,400 B.C.) had a sea network that stretched to Egypt, Bahrain and Sumer.[2336] This network offers one explanation why Indicum and early Egyptian alphabets are effectively identical. Other similarities with the alphabets of Angel Raphael and Adam suggest that such connections go back to the

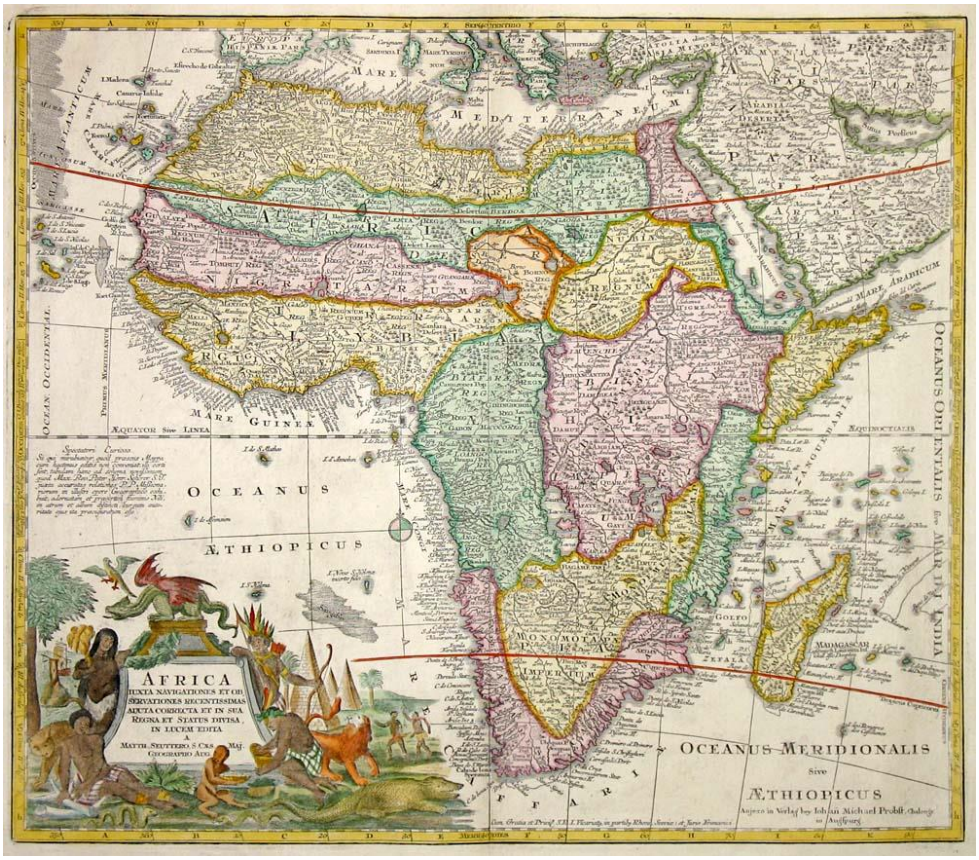


Figure 645. Ethiopia and Abyssinia

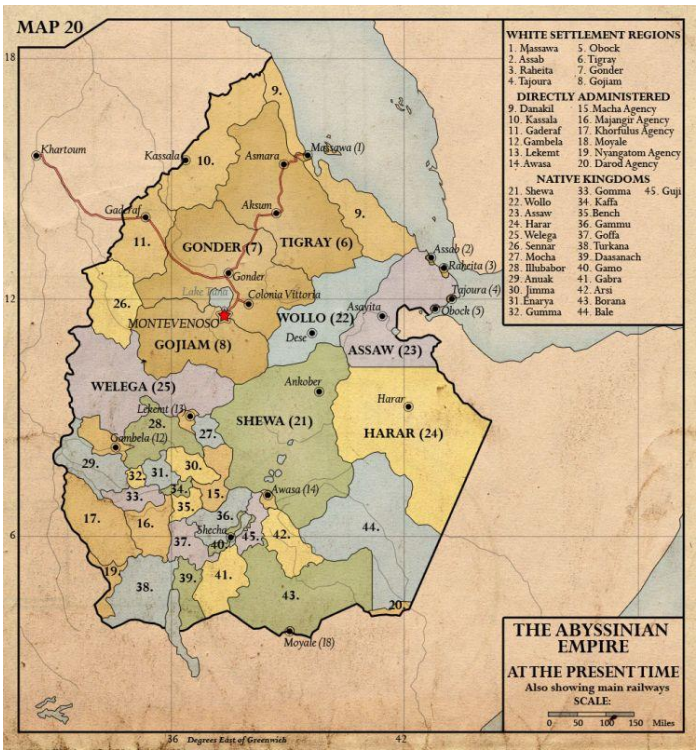
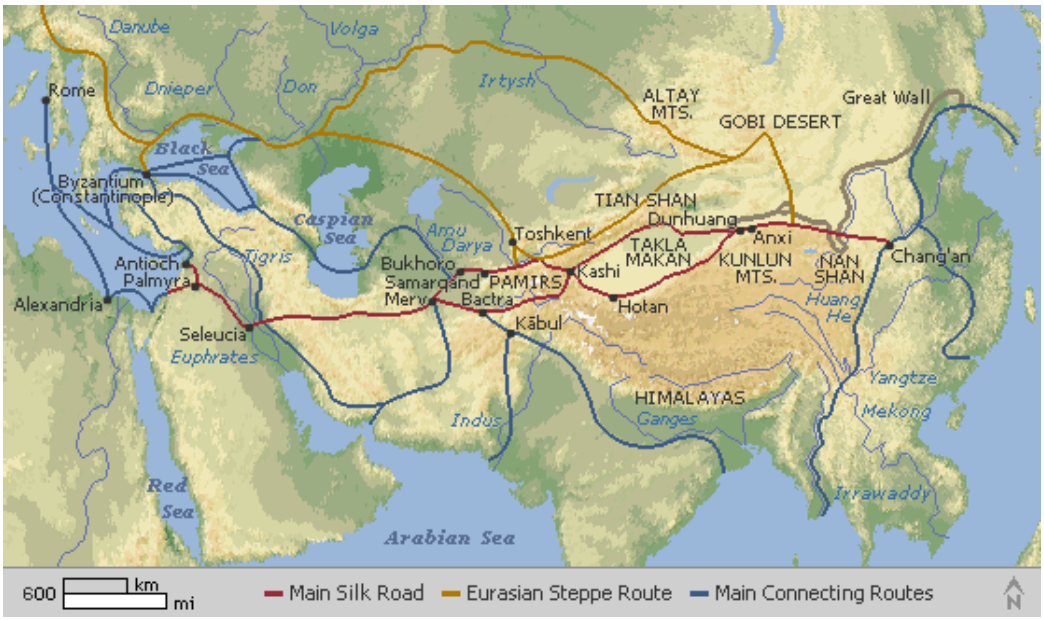
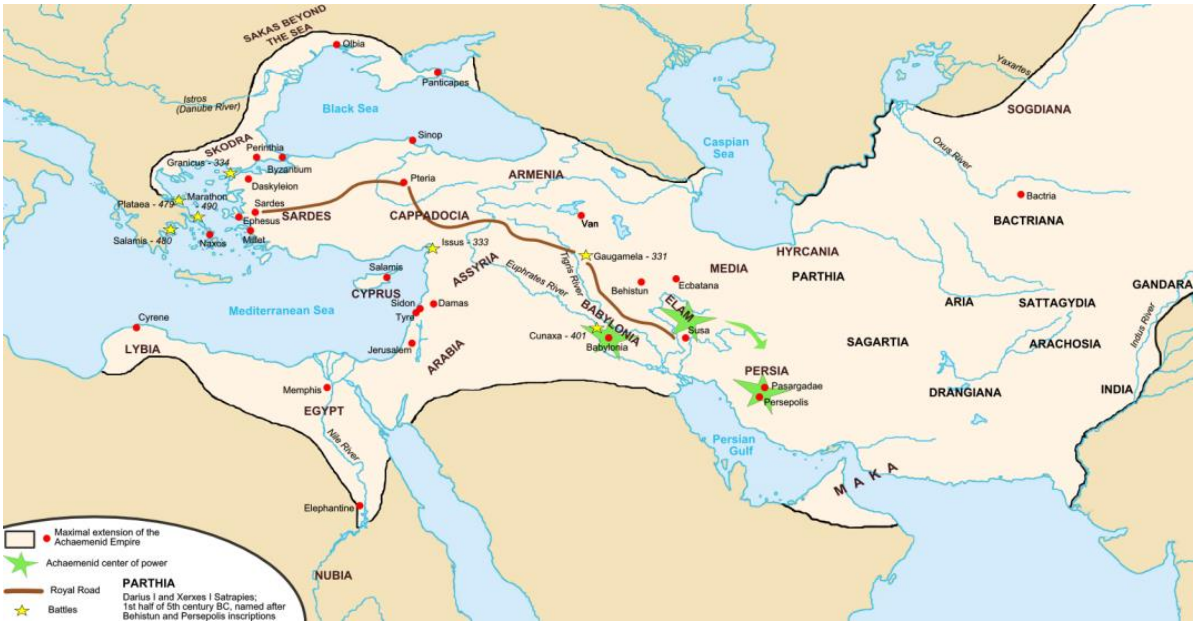


Figure 646. Sheba and the Abyssinian Empire





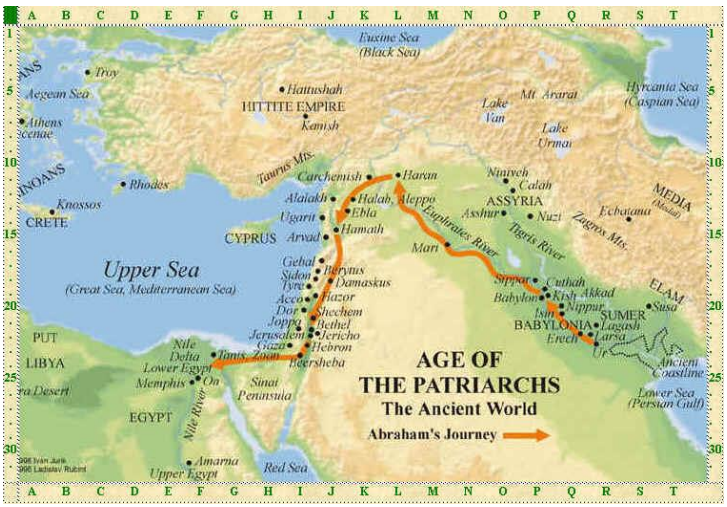


Figure 647 a. Silk Roads, b. Royal Road of Achmaenid Empire, c. Abraham's journey.

beginnings of recorded time. Long before Darius 1 (550-486 B.C.) introduced the pony express,[2337] there were sea routes connecting peoples, cultures and alphabets.

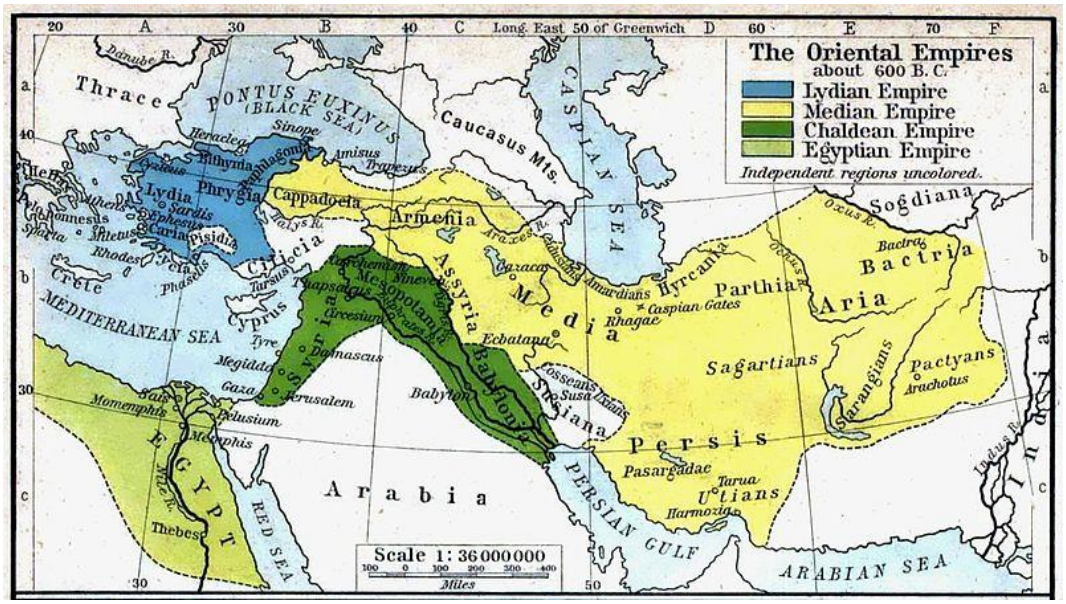
6. Land Routes (Silk Roads) Persians, Sumerians, Babylonians, Syrians, Turks.

Today, the question of paths of transmission immediately evokes the Silk roads (figure 647). Although they have a long history, the term, Silk Roads, was only coined in the 1870s.[2338] Alexander the Great is credited with their expansion (329 B.C.), which led to a Greco-Bactrian Empire (figure 648). The link with silk evolved during the Han dynasty (202 B.C. – 220 A.D.)[2339] as the road spread from present day Xi'an, China in the East to Rome, Italy in the West.[2340] There was a southern route to Pakistan and India via the Karakoram Pass and a main Northern route, which proceeded along several branches from Xian westwards.[2341] It ran parallel to the great wall of China and the great wall of Gorgan (Urgench) near the Caspian Sea. So the trade routes connecting Asia and Europe were also near boundaries separating nomadic peoples in the North from settled peoples in the South: Hun in the North, Han in the South.

These same boundaries are linked with reports of movements from India towards the West The Parsis claim that Zoroaster left India prior to 6,000 B.C. and moved to Hyrcania (Astarabad, Gorgan, Jurjan near the Caspian Sea), and later to Susa (Iran).[2342] This offers one explanation why Sanskrit and Avestan are connected and how the Alphabet of the Magi made its way westwards. The Yezidi (now Kurds) claim that they moved from Bombay (Mumbai) to Iran, Iraq, and Syria c. 3,000 B.C.[2343] The Essenes of Mount Carmel also used land routes as they moved in seven stages from Tibet, to India, China, Babylon and Asuristan (Iraq), and Mt Carmel (Israel).[2344] This explains why the Mandaic alphabet of the Essenes has clear links with Sanskrit and yoga (figures 52-53, 480), and the recurrence of the same letters in the Syro-Galilean alphabet (figure 52a-c). The Essenes of the Dead Sea also have an alphabet with resemblances to Sanskrit letters (figure 44d). These connections also help explain close parallels between Hanscretanum from India, Alphabetum Adami and Hebrew in Europe.[2345]

Such land routes have a long history in connecting peoples and cultures. In the second millenium B.C., Abraham's journey (figure 647c) from Ur (of the Chaldees) took him from Sumeria, through Babylonia northward to Haran (Harran, Urfa or Sanliurfa in Turkey) and then South through present day Syria, Jordan, Israel and Egypt. This helps explain parallels between Sumerian, Chaldean, Babylonian, Assyrian, Syrian, Ugarit, Phoenician and Hebrew.

By 1,000 B.C. an incense road to Arabia was in use.[2346] In the 6th c. B.C., the Royal Road of Darius I (figure 647b) connected 111 posts beginning with Susa in Elam and ending with Sardes (the capital of Lydia, modern day Sart, Turkey). Sardes is also one of the seven churches in the Book of Revelations of the New Testament. Hence the land routes also connected both persons and places of early religions. Given the Turkic connections also helps to explain how the Mittani could make treaties in 1380 B.C. using the names of Vedic gods from India[2347]; or how there could be Slavic Indian connections such as the Slovene Veda.[2348] The eastern limits of the silk roads were subsequently extended to Luoyang in China and to Nara in Japan. This helps explain Iranian-Japanese connections; the presence of Zoroastrian



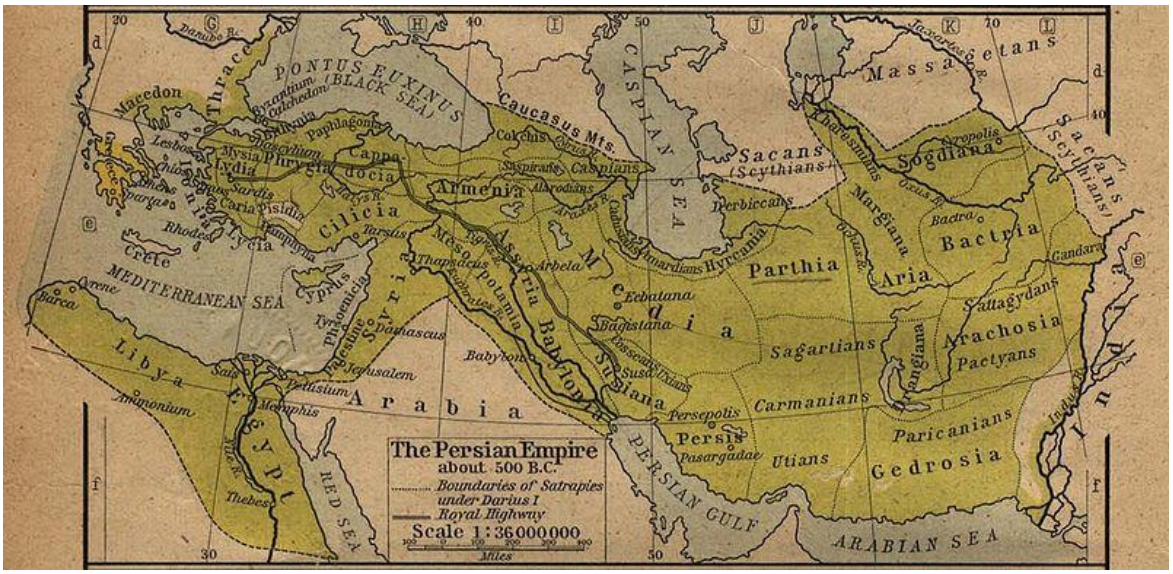


Figure 648 a. Oriental Empires, Persian Empire, Greater Iran.

Mithraism in Japan (e.g. why the Itsukushima Shrine links with Sirius),[2349] why Sanskrit, Hiragana and Katagana are linked. The trade routes are also routes for trading letters of alphabets and ideas.

The rise of these trade routes is intimately connected with the rise of empires. The East traditionally described itself in terms of four great countries of Asia: India, China, Central Asia, and Iran. One of the early empires was Assyria. In some versions, its history is sketched in connection with the Hebrew tradition.[2350] In other versions, its history is seen as part of the Persian Empire. A map around 600 B.C. shows four Oriental Empires: the Lydian, Median, Chaldean and Egyptian Empires (figure 648a). In this version, the Median empire includes the Assyrian Empire while the Chaldean empire integrates Babylonia, Mesopotamia and Syria. This helps explain the close interrelation between Chaldean and Hebrew alphabets.

By 550 B.C. the Acheamenid Empire emerges as the 1st Persian Empire. A map about 500 B.C. shows an empire that stretches from Cyropolis in Sogdiana in the East to Thrace, Macedon, Egypt and Libya in the West. In the course of the past 2,500 years, the names of the empire have changed: e.g. Parthian, Sassanid, Saffarid, Safavid, and Muslim Dynasties[2351] to Iran.[2352] Nonetheless, the basic structure of what Iranians call the Iranian cultural continent has remained largely in place. Some continue to refer to a Greater Iran which once also contained sections of Bahrain, China, Kyrgyzstan, Pakistan, Iraq, Syria, Turkey, Armenia, Georgia and effectively all of Afghanistan, Tajikistan, Turmenistan, Uzbekistan and Turkmenistan.

The Achaemenid Persians had a concept of "One World" and the "Unification of All People".[2353] In this approach, the Shah is more than a king. As Shahanshah (šāhān šāh) he is King of kings and in some versions, he is King of Kings of Iran and Aniran (šāhān šāh ērān ud anērān).[2354] He carved this on the cliff at Behistun near modern day Bistoon, calling the site dwelling place of the gods, Bagistana, the Persian word for god (baga, 𐎠𐎢), linked with the Sanskrit god of Happiness and creation, Bhaga, hence also Bhagastana and the city of Baghdad.

The same Darius I, who develops his Aryan alphabet (Old Persian) based on a Sanskrit model does not simply impose this to the exclusion of others. It is true that Imperial Aramaic becomes a lingua franca. At the same time, Iran continues to have a whole range of Iranian languages and alphabets including: Ancient Persian, Arabic, Aramain, Aryan, Assyrian, Assyrium, Avestan, Azerbaijani, Balochi, Chorasmian, Cimmerian, Dari, Elamite, Farsi, Iranian, Kurdish, Ormuri, Ossetic, Pahlavi, Parthian, Pashto, Persian, Persicum, Sogdian, Wakhi, and Yaghnobi[2355] as well as Indo-Iranian languages, Judaeo-Iranian langauges, and Pamir languages.

The Royal road and the silk roads which foster travel, trade and exchange of ideas also are a key to understanding how the cultures and languages of Asia and Europe become interconnected, how the ancient place of Persian learning at Gundishapur continues Western efforts after Justinian closes Plato's academy in the 7th century and how new Western centres in Sicily, Spain and Italy in turn continue the same efforts after Gundishapur declines. The roads help us to understand how there are parallels between Kharosthi and Aramaic, how

Figure 649a. Scythia and Serica, b. Sarmatia Europea, Sarmatia Asiatica.

Figure 650 a. Sarmatia Europea, b. Sarmatia and Scythia

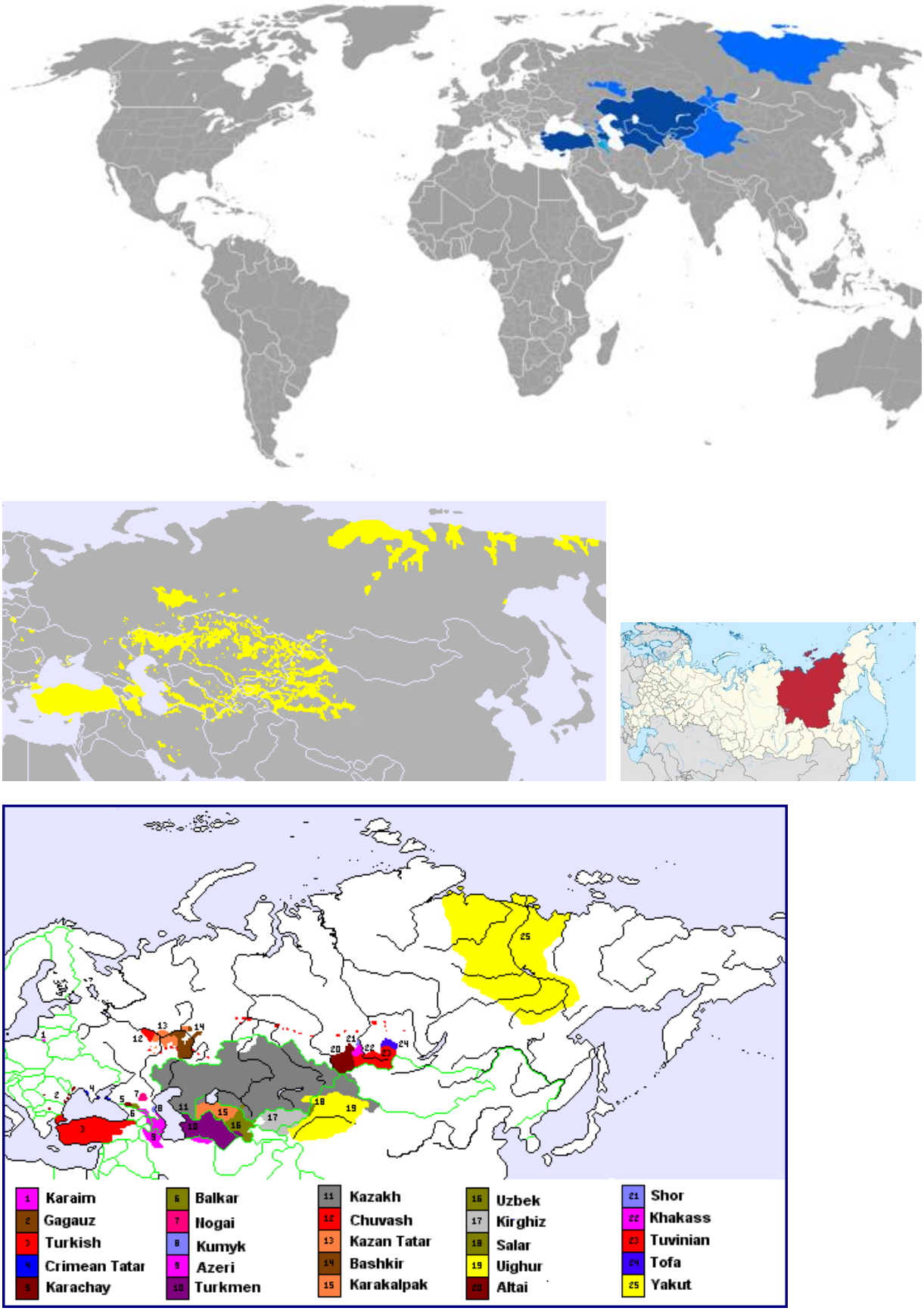


Figure 651 a –c . Turkic languages and Sakha (Yukutia) Republic. Sakha Republic:

Syrian comes to be an official language of the Uiyghurs in the Tarim valley, how it was possible for Buddhism to become a topic of study in ancient Athens, c. 250 B.C..

7. Northern Europe and Asia

North of the great empires was a vast area which was divided into Scythia and Serica, corresponding very roughly to modern Russia and China, with the notable difference that the extreme North was simply described as land formerly uknown and unknown land (Terra olim incognita, terra incognita (figure 649 a). The area of Scythia was further subdivided into Scythia intra Imaum and extra Imaum (i.e.the Pamir mountains). By the time of the Roman empire the northern Scythian lands became Sarmatia Europea and Sarmatia Asiatica (figure 649b). Their exact location varies considerably. A map by Ptolemy shows Sarmatia Europea covering Poland, the Baltic states, Belarus and parts of Western Russia. A later map of Sarmatia and Scythia shows Sarmatia further West, with Scythia in the area South of Sarmatia (figures 650 a). Later maps show the two parts of Sarmatia in the area of the Black sea and the Caucasus (figures 650b). As noted earlier (Appendix 1), the Scytho-Sarmatian alphabet linked with these two important tribes, and with proto-Bulgarian, helps explain how a Slavic framework could spread across northern Eurasia a full millennium before the advent of the Rus states.

8. Northern Steppe Routes: Turkic, Xiongnu, Uighur, Hun, Avar, Sarmatian, Mongol

What is now called the Northern silk route, is called the main silk road by others. Above this is an Eurasian Steppe Route which goes northwards through the Gobi Desert, into the Altai Mountains, across the Irtysh river and then goes parallel with the Volga, North of the Black Sea, then roughly parallel with the Danube via Austria and Italy, northwards into Europe (figure 647a). If the countries below the main silk road entail the great settled empires of Eurasia, the steppe routes entail the great nomadic empires, associated with barbarian hordes, which also play a key role in the migrations of peoples from East to West and conversely. Scholars have noted that nomads are often carriers of culture.[2356]

While the roots of the earliest migrations are lost in pre-history, a consequence of their mysterious patterns is visible in maps of Turkic languages (figure 651a-d), which reveal three major areas: a) Siberia associated specifically with the Yakuts; b) a large area in Middle Asia stretching from West of Lake Baikal to East of the Caspian Sea; c) modern day Turkey. This means that there was an implicit network connecting Siberia and Turkey. This network helps us to understand how shamanic traditions of Siberia, are linked with Tengrism of the Altai Mountains, with shamanic traditions in the old Bulgar empires and in Turkey. Among these peoples where literary traditions played a lesser role, the traditions of tamgas and other symbols were more significant.

A glance at the twenty five peoples and langauges of these regions (figure 651d), shows the roots of several modern day countries and regions: Turkey (3), Azerbaijan (9), Turkemenistan (10), Kazakhstan (11), Uzbekistan (16), Kyrgystan (17), Uighur Autonomous Area (19) and Yakutia (Sakha Republic, 25). As in the case of the settled empires to the South, the nomadic peoples and empires of the Eurasian steppe often change in name, the precise extent of their reach varies, but their role in connecting Asia and Europe continues. The Eurasian steppe is

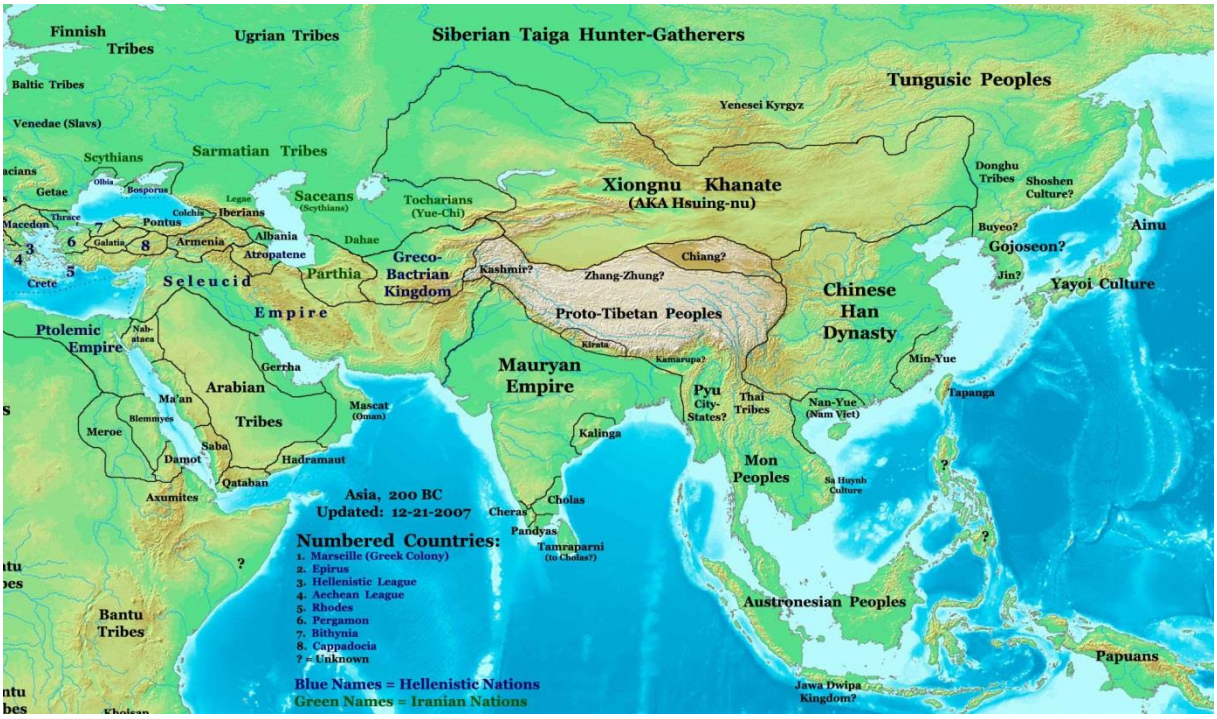
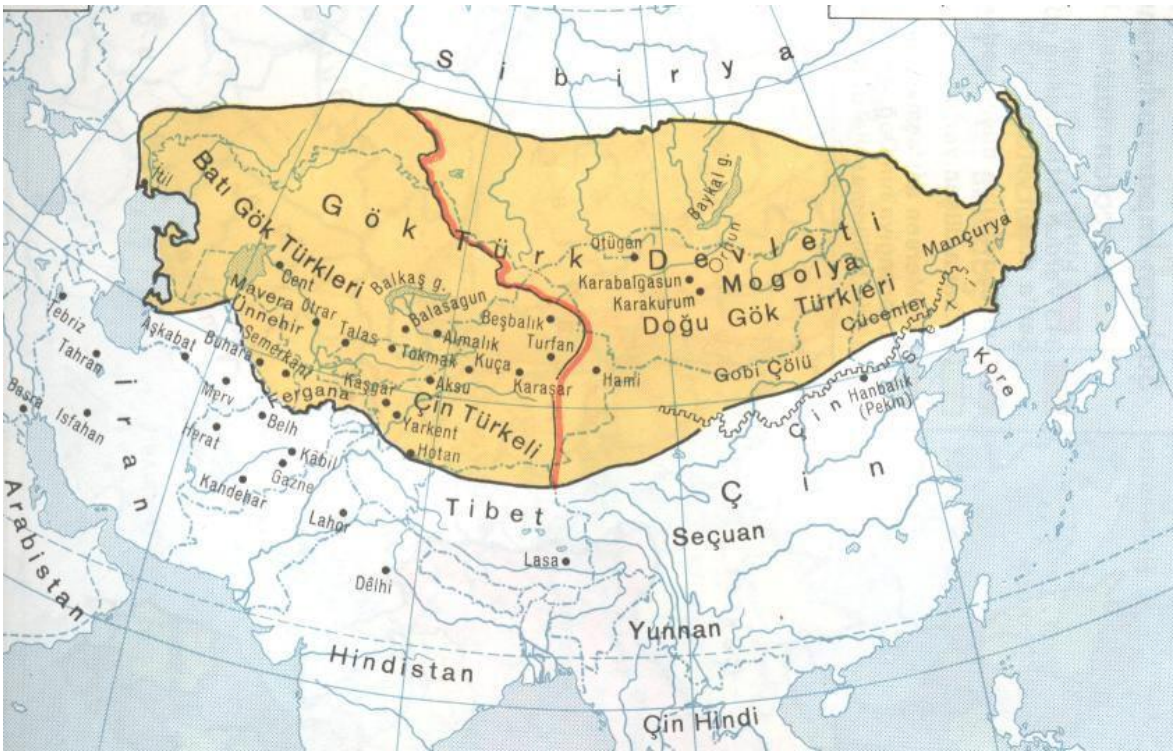


Figure 652 a. Turco Mongolian Tribes, b. Xiongnu Khanate.



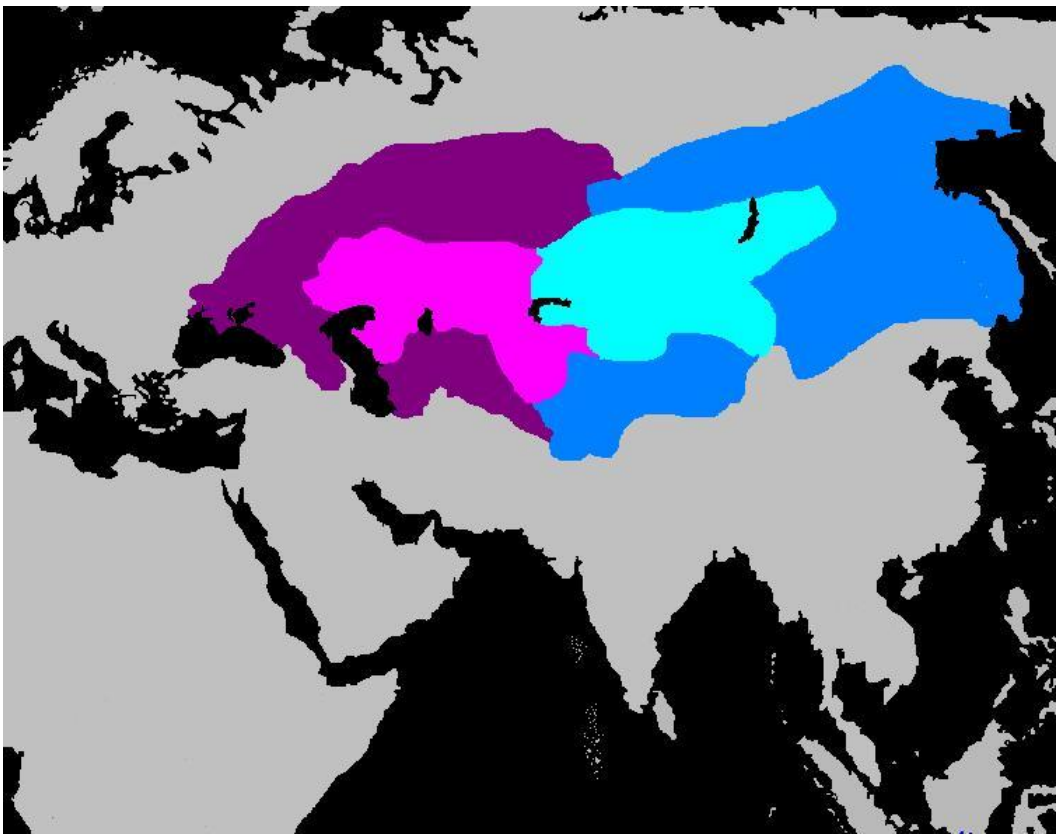


Figure 653 a. Göktürk Devleti, b. Turkic peoples: East West Gokturk:

Figure 654 a Turan (Central Asia), b. Hunlar, c. Hunnic Empire (204 B.C. – 216 A.D.).

Fig

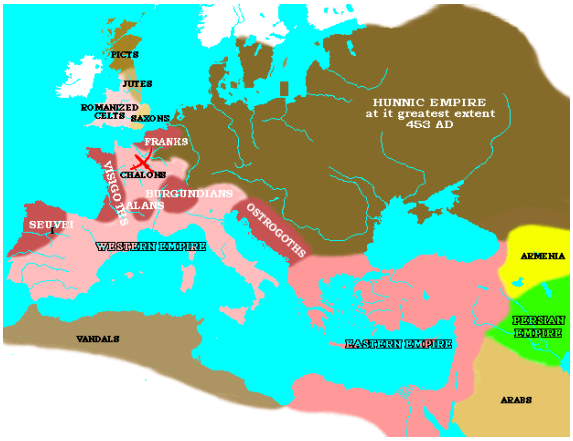


Figure 655 a -b. Hun Empire, c.Uighur Kingdom (850 – 1250).

Figure 656 a Huns, b. Yenisei River, c. Detailed migrations, d. Croatian related peoples, Huns, and Magyars.

also subdivided into two sections. In 323 B.C., the northernmost peoples are called Ugrian Peoples in the West and Paleo-Siberian Taiga Hunter-Gatherers further east.

Below these are Turko-Mongolian tribes, which become the Xiongnu Khanate, also known as the Hsuing-nu (209 B.C.-155 A.D., figure 652a-b). The same general area is called Turan (Central Asia), linked with the Turanian alphabet (as well as Orkhon and Kharoshti); becomes the domain of the Hunnic Empire (Hunlar, 204 B.C.- 216 A.D.) and later of the Celestial Turks (Göktürk Empire, 552 A.D.-744 A.D.), which subsequently splits into the Western and Eastern Göktürks (figure 653a-b) and later becomes the domain of the Uighur Kingdom (850 – 1250, figure 653c). Later the same area becomes linked with the Genghis Khan and the Mongol Empires. There was good reason to refer to Central Asia (Turan) as a one of the four great countries of the east along with India, China and Persia.

Without entering into to the complexities of Mongolian history,[2357] it is striking how the Eastern version of the Hunnic Empire, which reaches its height in 216 A.D., ends on the right shores of the Caspian Sea, while the Western version of the Hunnic Empire, which reaches its height around 450 A.D., begins on the left shores of the same Caspian Sea (figures 654 - 655).[2358]

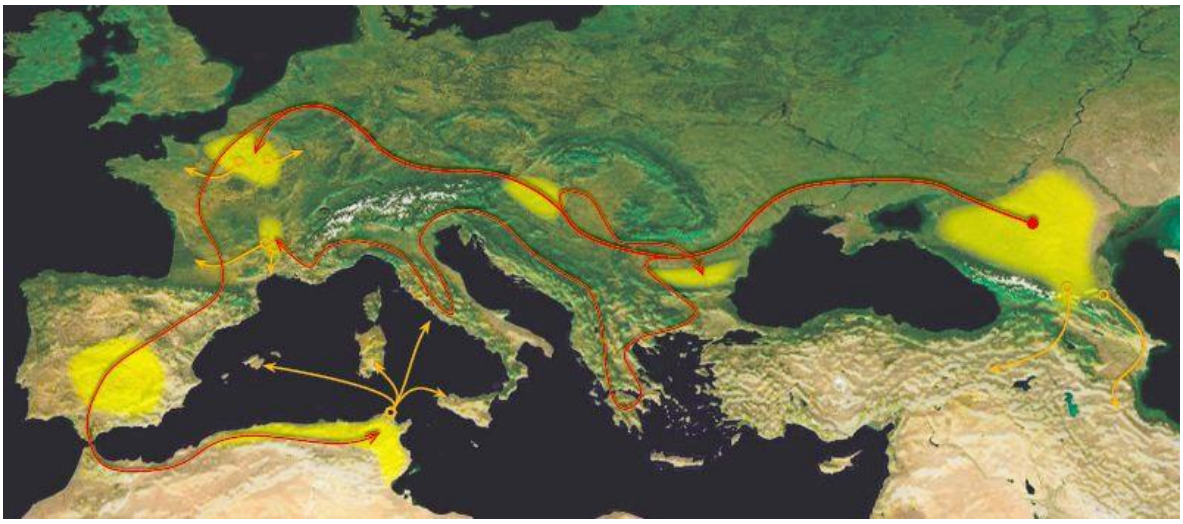
3.1. Yenisei River and Orkhon Valley

Introductory level Western books typically depict the Huns as a series of arrows from Mongolia descending on China, India, Persia and Europe (figure 656a). More specifically the area is linked with the Yenisei river, the fifth longest river in the world, with the Sakha Republic and the Yakuts (25 in figure 651). The Southern sections of the Yenisei river are linked with the Orkhon Valley, Lake Baikal, Tengrism, Siberian shamans and the northermost Buddhist monastery in Mongolia. This area has been called the Altai Homeland. Ötüken, associated with both a specific mountain, and a larger area,[2359] is believed to emanate a force called qut "granting the local potentate the divine right to rule all the Turkic tribes."[2360]

This special force associated with divine right to rule helps explain why the Okhon valley is linked with several mediaeval steppe empires:[2361] e.g. Xiongnu, Göktürk and Mongol empires. This force (qut) is reflected in the name of the Kutrigur tribe (Oguz Kutriguri, cf. Qutrigur), which has a tradition of 7 sacred paths, linked with 7 titles, 7 professions (classes), 7 badges, 7 planets and 7 runes. The same 7 runes recur on the rosette in Pliska, the capital of Danubian Bulgaria (the first Bulgarian Empire).[2362]

This Altaic qut, or "heavenly mandated charisma," also described as a "cosmic force linking the earth with the infinite sky,"[2363] is further associated with the Q Haplogroup, with the Ashina clan, and the Khazar Royal Ashina Dynasty,[2364] linked with the Babylonian (Beylim) Jews and the Persian Jews. The same Haplogroup occurs in the Hazara (cf. Khazars) and Sindhi People of Pakistan and among the Ashkenazim of Eastern Europe (5%). In other words, the Orkhon valley is much more than a key to understanding shamanic origins of steppe cultures. It offers insights into non-European homelands of the Jews.

One of the symbols of the Ashina is a double headed eagle, encountered earlier in connection with the Roc (figure 23), Hence, there is a connection with old Slavic imagery. Another



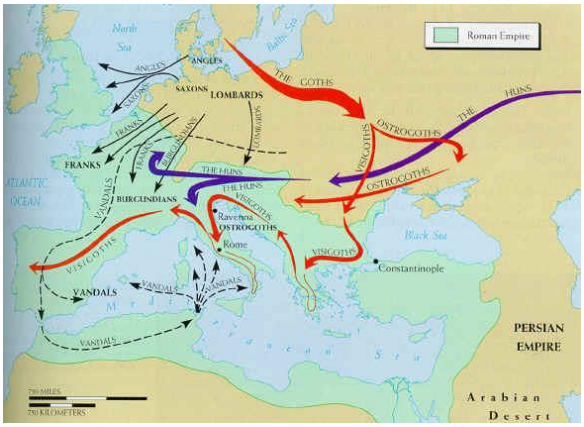


Figure 657 a. Alani, b. Huns, Goths and Vandals, c.Avars

symbol is the wolf, which recurs as the Khorasan Ashina. Khorasan, as land of the sun was called Hyrcania (land of the wolves) by the Greeks. Hence, the Orkhon valley also influences the south. A glance at a more detailed map of Central Asia (figure 656c) helps to understand how the Baikal area is linked with Kyzil, Pazyryk (associated with early Scythian graves), and then through the Dzungarian Gate, southwards to Gaochang (Kingdom of Kocho linked with the Uyghurs), which connects with the main silk routes.

3.2 . Huns, Magyars, Hungarians

Another name for Khorasan (now Turkmenistan) was Khwarezm, associated with the Harauvatya (Haoma eating Scythians). Some scholars link Khwarezm (figures 656d,671), with Khazaria, in terms of Red Croatia, Great Hungaria, Huns/Magyars and then White Croatia, Hungarians/Szekely. This path helps explain how the Orkhon/Yenisei runes become linked with Szekely runes, and how Hunnish, Hunno-Scythian and Hungarian[2365] become linked. At a later stage some of the persons in Red Croatia and White Croatia moved further south to the Illyrian coast of present day Croatia. Hence, a migration from Siberia to Turkmenistan and then westwards above the Caspian Sea led to settlements North of the Black Sea (cf. § 6). Another school claims a previous proto- European culture (§7).

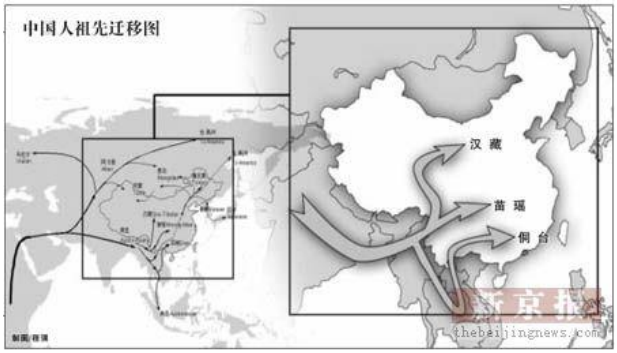
3.3. Alans

The story of the Huns entails migrations from China to Europe and a briefest sketch of its complexities is needed to understand the context of how peoples and alphabets spread. The basic meanings of Hun include “man, male, people”, linked with Turkic kun, kün (meaning kin).[2366] The Huns had 24 clans[2367] and all Turkic tribes carried the title Hun. The Huns believed in 3 hun (or souls corresponding to and the possibly the source of the western vegetative, animal and human soul), linked with 7 po and thus brought a complex philosophical system.

In the 3rd century B.C. the Eastern Huns favoured four Hunnish tribes: Xu-la, Lan, Hiu-bu, Siu-lin. Of these the Lan (Lan 阿蘭 = A 阿 + Lan 蘭),[2368] known in the West as Alans (cf. Turkic. alan ‘field’, akin to 'fieldman', 'polyane', 'polovets', cf. yalan, ‘steppe).[2369] The Alans, in turn, have a great number of variants such as: Alani, Alanliao, Aorses, As, Asii, Asses, Balanjar, Barsils, Belenjers, Burtas, Halans, Iass, Iazyg, Ishkuza, Ishtek, Jass, Lan, Ostyak, Ovs, Rhoxolani, Steppe Alans, Yass, and Yancai. Subdivisions and ethnic affiliates include Burtas, Rhoxolani, Wusüns, Yasses, and Yazygs.[2370] The Alans have also been linked with Ases, Ish-kuz (Askuz, Askenaz) as Scythians.[2371] This complexity is lost on typical Western maps (figure 642a), which simply show Avars as a red line of barbarian invaders beginning West of the Caspian, passing through Europe, Spain, North Africa and then northwards again to Sicily, Sardinia and the Balearic Islands.

3.4. Goths

These westward migrations encountered a southeastern migration of Goths from Scandinavia, which then split into Ostrogoths in the East and Visigoths in the West. In the map shown here (figure 657b), the Goths lead the Vandals to move from Spain to North Africa and then



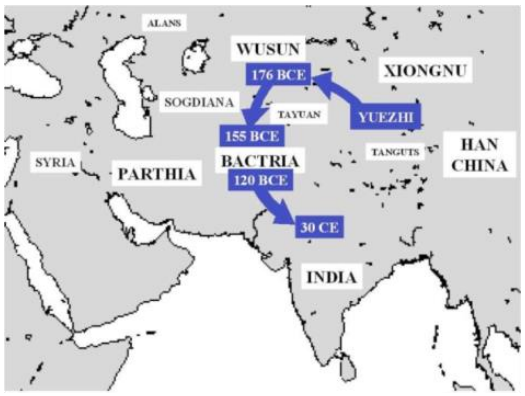


Figure 658 a -e. Migrations in China and Tarim Basin.

northwards again, much like the Alans in the previous figure. It should be noted that these movements were not only invasions that we now associate with Vikings. In the 4th century, Bishop Ulfila (or Wulfila: little wolf, c. 310—383) moved to Nicopolis ad Istrum (Rhodope Mountains of Bulgaria),[2372] as preparation for a Gothic version of the Bible, translated the Greek alphabet into a Gothic alphabet and into runes.[2373]

3.5. Avars

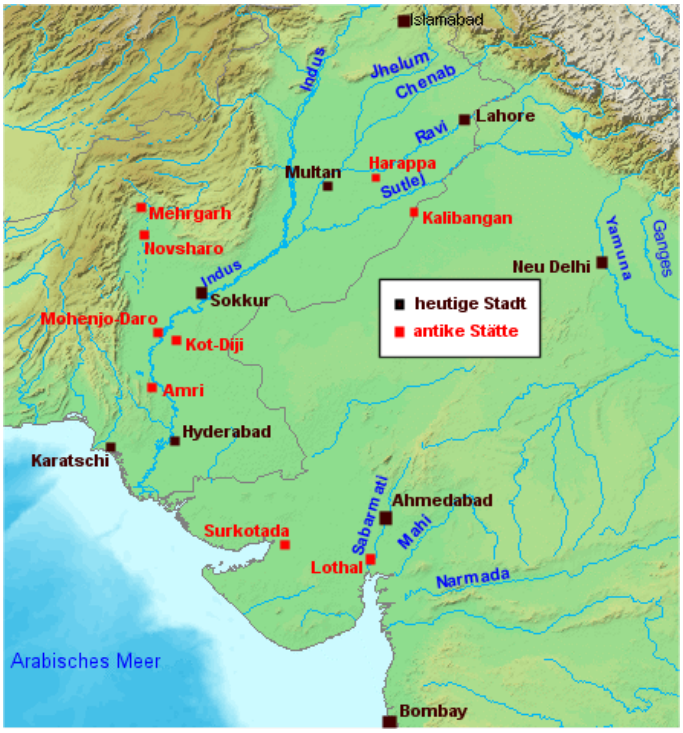
The Avars offer a further example of the complexity of these migrations. The Caucasian Avars initially occupied an area around the Caspian Sea (Avaristan) and by 600 A.D. established an Avar Khanate (figure 657c) roughly in the area of what is now Bulgaria and Hungary. The name Avars is said to have its origins in China: Dawan/Davan/Daiuan/ Dayuan/Da-yuan/Ta-Yüan/Ta-Yuan. The many variants include: Abars, Abdals, Abdally, Abdaly, Aores, Aorses, Asi, Asii, Avars, Assuns, Awars, Beçen, Budini, Ephtalites, Gushans, Gushanas, Güsans, Hantals, Juan-juan, Jujuan, Kasans, Kashans, Kushanas, Kushans, Koshans, Kusans, Kusüns, Küsans, Kyusüns, Obres, Oghondors, Olhontor-Blkars, Onogurs, Pasiani, Peçenek, Sacarauli, Sacarauli, Sakauraka, Tochari, Tochars, Tocharians, Turgesh, Uars, Wars, Usuns, Ussuns, White Huns, White Süns, Yazig, Yu-chi, and Yüeh-chih.[2374] The details are beyond our concern. Our point is a simple one: the migrations entailed movements of many peoples, tribes, languages and new sharing of alphabets.

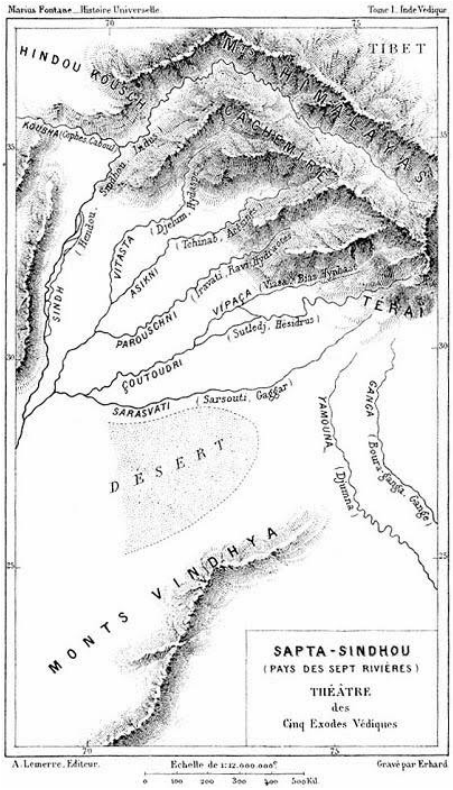
7. Tarim Basin, Uyghurs, Uyghuristan, West Turkistan, Xinjiang

Old Chinese maps indicate a migration from Africa to China[2375] (figure 658a). Complex migrations go from China westwards, some via the Tarim Basin north of Tibet, which was a rich place for interchanges of cultures. Mummies found in the Tarim basin[2376] show evidence of connections with Europe in the neolithic period. Modern maps call this area Xinyiang, the Uyghur Autonomous Region (figure 658b), Uyghuristan or West Turkistan. In 500 B.C., the Tarim Basin was occupied by Tocharian City States also known as the 26 Kingdoms.[2377] Some maps show the Tocharians bounded by the Wusun, Yuezhi, Rong and Ordos (figure 658c). In the Han Dynasty it was part of China.[2378] Others indicate a migration in the 2nd c. B.C. of the Yuezhi into the territory of the Wusun, then southwards into Bactria and India (figure 658d).

In the North East of the basin is Yanqi (Yuezhi),[2379] linked with an ancient city-state of Agni, connected with Zoroastrianism and possibly one of the sources of the agnivamsa (fire race) in India. In the North West, is Kashgar (Kashi, Kasia)[2380] with links via Qandahar to Varinasi (Benares or Eastern Kashi) and Northern Kashi in Uttar Pradesh. The central part of the basin is the Taklamakan Desert. It is bounded by two routes of the Silk Roads. A northern route leads through the kingdoms of Turfan, Karaxahr (Kingdom of Yanqi), Kuqa, and Kashgar. A southern route entails the Kingdoms of Shanshan (Loulan, Miran), Qarklik, Qarqan, Keriya, Hotan (Yutian), and Yarkand (figure 658e).

The Silk Roads played an important role in the spread of Buddhism from India to China.[2381] Dunhuang, which is at the border between Xinjiang and Gansu Province (China) played a special role. Nearby, the 1,000 Buddha Caves of Mogao were built. These were complemented by the Western 1,000 Buddha Caves and the Eastern 1000 Buddha Caves. In





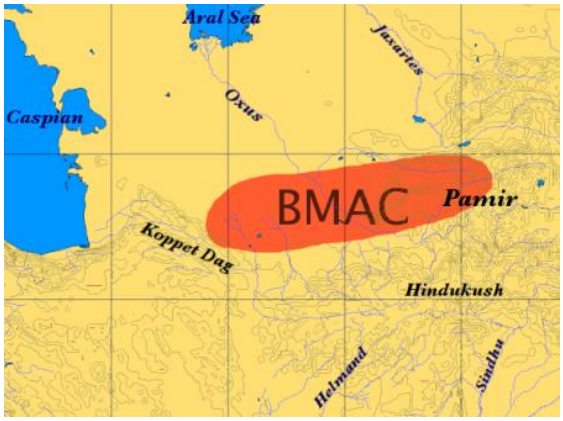


Figure 659 a-b. Indus Valley and 7 rivers (Sapta-Sindhou), c. Altyn Depe, d. Andronovo, e. Turkmenistan, f. BMAC.

this vein, 1,000 Buddha caves were made at Bezekilik, Kizil, Kumtura, and Qipan. In China the idea is continued with the Jimusa'er Thousand Buddha Caves, 1,000 Buddha Caves at Guilin, 1,000 Buddha Mountain and the 1,000 Buddha Cliff. It is also taken further with the concept of 10,000 Buddhas at Bingling, the Gorge of 10,000 Buddhas (Yulin Caves), and the Ten-Thousand-Buddha Cave (Longmen Grottoes). Thus the Silk Roads, and the Tarim Basin, aside from obvious commercial and sometimes military dimensions, take us directly to some of the most important monuments of Buddhism.

The main inhabitants of the Tarim basin are the Uyghurs, who claim this as their homeland and insist that they are independent. Chinese accounts claim that the Uyghurs stem from the Dingling and came from areas south of Lake Baikal and between the Irtish River and Lake Balkash in the 3rd c. B.C.[2382] There are striking parallels between Tengrism, Ughyur symbols and the Turkic flag,[2383] suggesting that their roots are much older. In any case, the Uighur Kingdom (850 A.D. -1250 A.D.) covered a vast area from east of Lake Baikal to the eastern shores of the Caspian Sea (figure 658c). The Uyghurs are a key to bridging East and West.

The Uyghur connections are very widespread. Their alphabets with Turkic connections include Orkhon, Sogdian (based on Aramaic according to some), Syriac and more recently Arabic.[2384] In terms of religion, they are influenced by Shamanism, Zoroastrianism, Manichaeanism, Buddhism, Nestorian Christianity and more recently Islam.[2385] There are also Uyghur-Magyar (Great Huns) connections, which are said to connect Uyghurs with Hungary.[2386]

7.1. Indus Valley, BMAC, Andronovo

One of the key sources of trade and sharing is settled civilizations. Western scholars have emphasized the ancient civilizations of Greece, Egypt and Mesopotamia, and more recently China.[2387] Larger than any of these early cultures is the Indus civilization (figure 659a-b) which "covered an area the size of Western Europe,"[2388] Eight large urban centers have been discovered: Harappa, Mohenjo Daro, Ganeriwala, Rakhigarhi, Kalibangan, Rupar, Dholavira, and Lothal.[2389] The oldest centre is Mehrgath (c.7,000 B.C.), four millennia before the earliest civilizations in the West. The Indus valley script, which some now link with Brahmi and Sanskrit, remains one of the most important proto-alphabets. There are claims that this begins in 4,067 B.C.

The larger context of the Indus valley entails 7 rivers (Sapta Sindhou), which include a Sarasvati River, with the same name as in the 3 sacred rivers of Northern India: Ganges, Yamuna, and Sarasvati. The area known as Sindh spoke Sindhou, later called Hindu.

For the purposes of our story, the Indus Valley centres are particularly interesting because of their trade connections. Mehrgarh "had contacts with contemporaneous cultures in northern Afghanistan, northeastern Iran and southern central Asia."[2390] Beads from the Indus valley, especially Lothal, are found in Kish and Ur (modern Iraq), Jalalabad (Afghanistan) and Susa (Iran)."[2391] In Harappa,"The ruling elite controlled vast trade networks with Central Asia, and Oman, importing raw materials to urban workshops. There is even evidence of trade with Mesopotamia."[2392] In simple terms, a pre-history of the spice roads is a key to understanding

Figure 660 a. Gyaur Kala (Turkmenistan), b.Takt I Sulaiman (Iran).

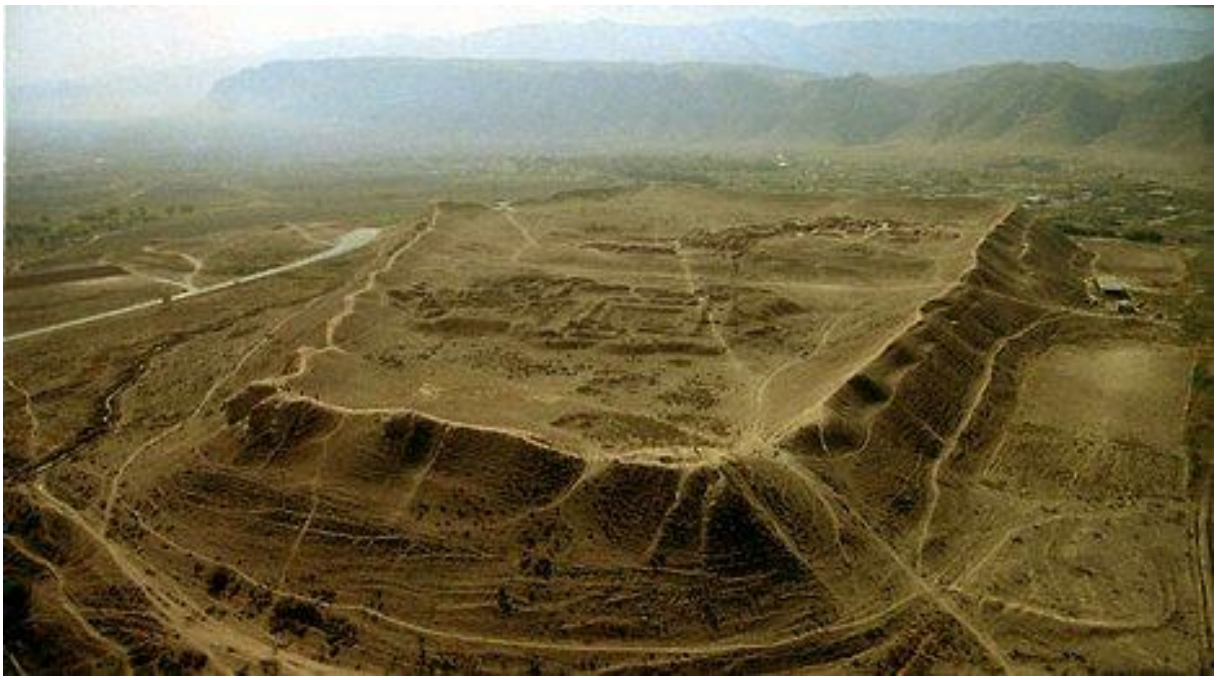


Figure 661 a. Nisi (Turkmenistan), b. Arbila (Iraq, 148,000 B.C.),

Figure 662 a. Greater Khorasan, b. Khairizem, c. Chorasan, d. Turkmenistan

early connections between East and West. In the 5th c. B.C., Sindica was also a name of a Greek colony on the eastern shores of the Black sea (figure 671e).

7.1.2. Turkmenistan

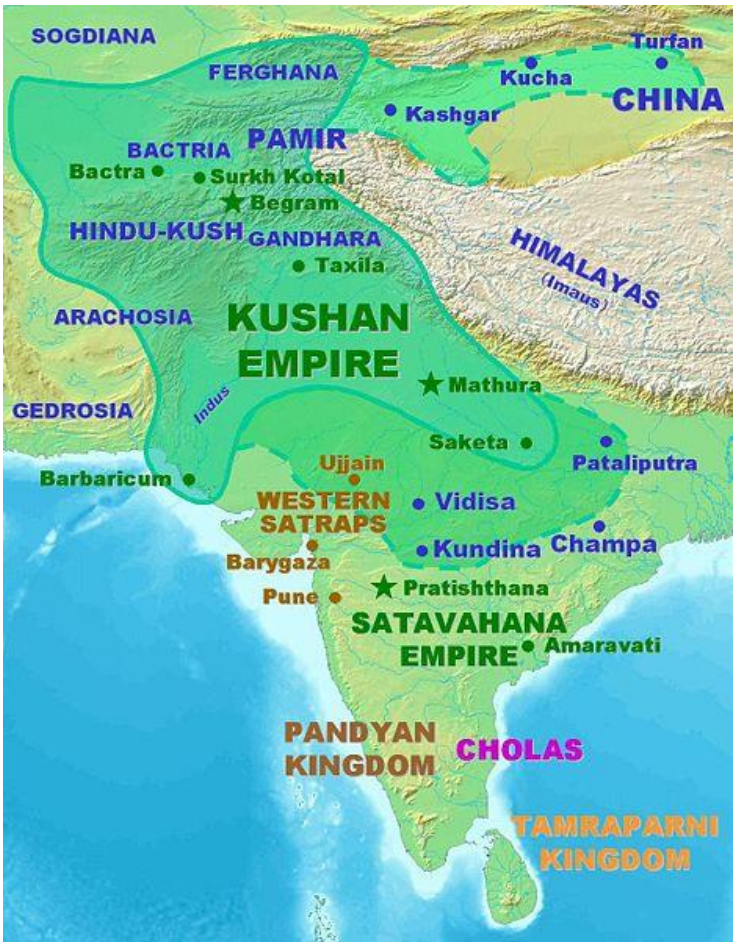
Mohenjo Daro and Harappa were linked with centres in Turkmenistan such as Altyn Tepe (figure 659c). Turkmenistan is the seat of numerous centres in Central Asia.[2393] It is associated with Oxus culture, Andronovo culture and the Bactria-Margiana Archeological Complex (BMAC). Centres include Anau, Altyn Tepe, site of one of the early proto-ziggurats; Gyur Kaula (figure 660a, Namazga-Tepe,[2394] and Gonur Tepe (figures 659e, cf. 405). These cities date to 5,000 B.C. Tepe, which means hill or mound, is often where major centres are found. This principle is found elsewhere in Takht I Sulaiman (Iran, figure 660b), Nisi (Turkmensitan) and Arbila (Erbil, Hewlêr, Horlêr, Temple of the Sun, Iraq, figures 661) and, Göbekli Tepe (Southern Anatolia), credited with being the world's oldest temple (10,000 B.C).[2395]

A recent article suggests that this site in what is now Southern Turkey, is where civilization began.[2396] This is unlikely. Orel, Southeast of Moscow, thought of itself as a centre of the world in 68,000 B.C. Recent archaological studies have revealed that Arbila, in Northern Iraq was an advanced civilization in 148,000 B.C. There is clearly a forgotten history that once linked Asia, Eurasia and the western boundaries of Europe. Turkmenistan, associated with Oxus river culture and Transoxiana is one of the pieces of this puzzle. It has a Balkan Mountains and a Balkan province, with the same name as the Balkans in the Mediterranean. Another piece of the puzzle is Khorasan.

7.2. Khorasan

Khorasan is one of the names for ancient Parthia[2397] and the name of a province in Eastern Iran.[2398] The name is linked with the god, Khors (Hors), and with Khorsabad (Dur Sharrukin),[2399] the city of Sargon II in the 8th c. B.C., famous for its 7 storied ziggurat. In the course of the ages, there are many variant names: Chorasan, Charasmia, Horesm, Horasmians/Horezmians, Kharesmia, Khorasmii, Khurassan, Khwahresm, Khwarezm, Khorasmii, Khorezm, Mā warā an-nahr, Xorazm, xwarāsān. A literal translation of Khorasan is Land of the Sun, suggesting an association with the sun race (suryavamsa) and as such complementary to Nuristan, Land of the Moon, and the moon race (chandravamsa).

This solar connection is one dimension of Khorasan. There are also connections with the moon race. The variants Khairizem, Khvarizem are linked with the Messagetae (figure 662b) or Massagetae, also called Masguts, Massagetes, Ma-Saka (Moon people), linked with Saka tigra-khauda. They move to Massaghetia on the West bank of the Caspian, which becomes Caucasian Albania (Albaniya) and is today Azerbaijan. The Masgut alphabet is Massageticum, one of the 72 sacred alphabets, looks runic, and has parallels with Geticum of the Getae, Gothicum, and Scytho-Sarmatian. The Chinese name of the Masguts is Shen-shen/Ta Yue-she or Yuezhi. So this branch of the tradition, linked with the lunar race, connects China, Iran and the West via the Scythians, Sarmatians (cf. figure 652) and Goths.
There are also divisions of Khorasan such as Razavi Khorasan, with its capital in Mashad,



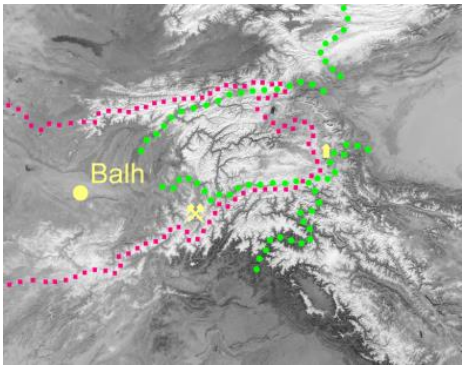


Figure 663 a. Greco-Bactrian Kingdom, b. Kushan Empire, c. Balh (Balkh) in Balhara Empire.

and North Khorasan. Ancient Khorezm was also called Karakalpakstan and is linked with the Khanate and city of Khiva in Uzbekistan (Uzbek: Xiva / Хива; Persian: خیوه / Khiveh; Russian: Хива) and also Russian, jiva (a Sanskrit word for life, cf siva, shiva, ziva).

A third connection is with the fire race (agnivamsa). Greater Khorasan[2400] (figure 662a) covers a much larger area including Eastern Iran, much of Afghanistan, the whole of Tajikistan, and sections of Turkmenistan and Uzbekistan. When Zoroaster left India he founded Jurjan[2401] (also called Astarabad and Gorgan), on the east side of the Caspian sea. Zoroastrians were called Khorasanis or Sanjanas. Sanjan is "the Sanskrit word for 'Creator', and thus the stock epithet of Brahma."[2402] San is often used for three or thrice and Sanskrit "jana," is also a word for born. Hence, sanjana can also mean thrice-born.

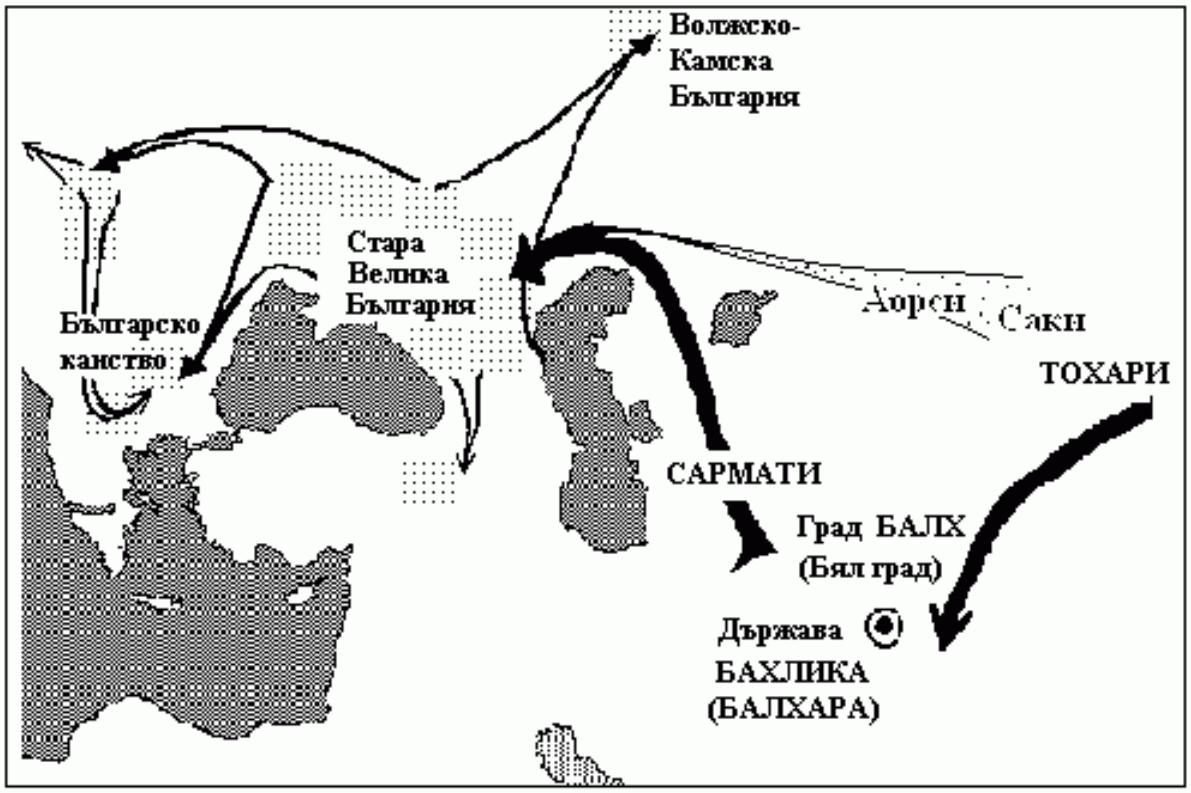
The Persian word, sanjan, in Chinese is Xinjiang (Tarim Basin), which was once part of Khorasan, which may explain the town of Agni (Sanskrit god of fire) in Yanqi. There is a town of Sanjan in Khorasan, in Gujarat, and there are towns of Sangan in Afghanistan and Pakistan. Sanjan in Gujarat is specifically linked with a Parsee Atash Behram fire in the Zoroastrian tradition. Hence, the paths of Silk roads (figures 647, 656), which linked China via the Tarim basin with the shores of the Mediterranean, also connected a series of countries mainly to the North of old China, of India, and the great Persian empires. They linked Eastern Turks, Western Turks and Turkey. They covered trade routes, strategic military routes and also entailed major religions. They brought Buddhism from India to China and Japan. They brought Zoroastrianism and the Essenes to the Mediterranean. Surya and Asuyra led to Syria and Assyria, Suristan and Asuristan, seat of the Assyrian Church of the East, birthplace of Mani and Manichaeism.

12. Afghanistan, Bactria, Eastern Iran, Pakistan

Historically, one of the richest areas for such sharing of cultures and alphabets in the context of migrations and invasions is Afghanistan which, as noted above, is closely linked with the Bactria-Margiana Archaeological Complex (BMAC, §7.1) and larger areas such as Khorasan (§7.2). Archaeological evidence at sites such as Aq Kupruk[2403] goes back 50,000 years.

Baktria occurs as a distinct region in the 3rd Millennium B.C.[2404] By 500 B.C., this area is part of the Persian Achmaenid Empire (figure 648b).[2405] Both Darius and Xerxes exiled Greeks to Bactria.[2406] Alexander the Great arrived in 329 B.C. The Bactrian Empire stretched (figure 663a) from Sogdiana in the North and the Ferghana Valley in the Northeast into what is now Pakistan in the East, bordered on Gedrosia in the South and what is now Iran in the West. From 322 B.C.- 185 B.C. Bactria became part of Mauryan Empire of India under the King Ashoka, who coverted to Buddhism.

This picture changed with incursions from the North. From c. 200 B.C. to 400 A.D. the advent of Saka tribes led to an Indo-Scythian Empire (figure 670a), with N. Sakas to the North and Indo-Parthians to the West.[2407] One account describes the Yuezhi moving westwards in 176 B.C. displacing the Wusun who move to Bactria by 120 B.C. and into India by 30 A.D.



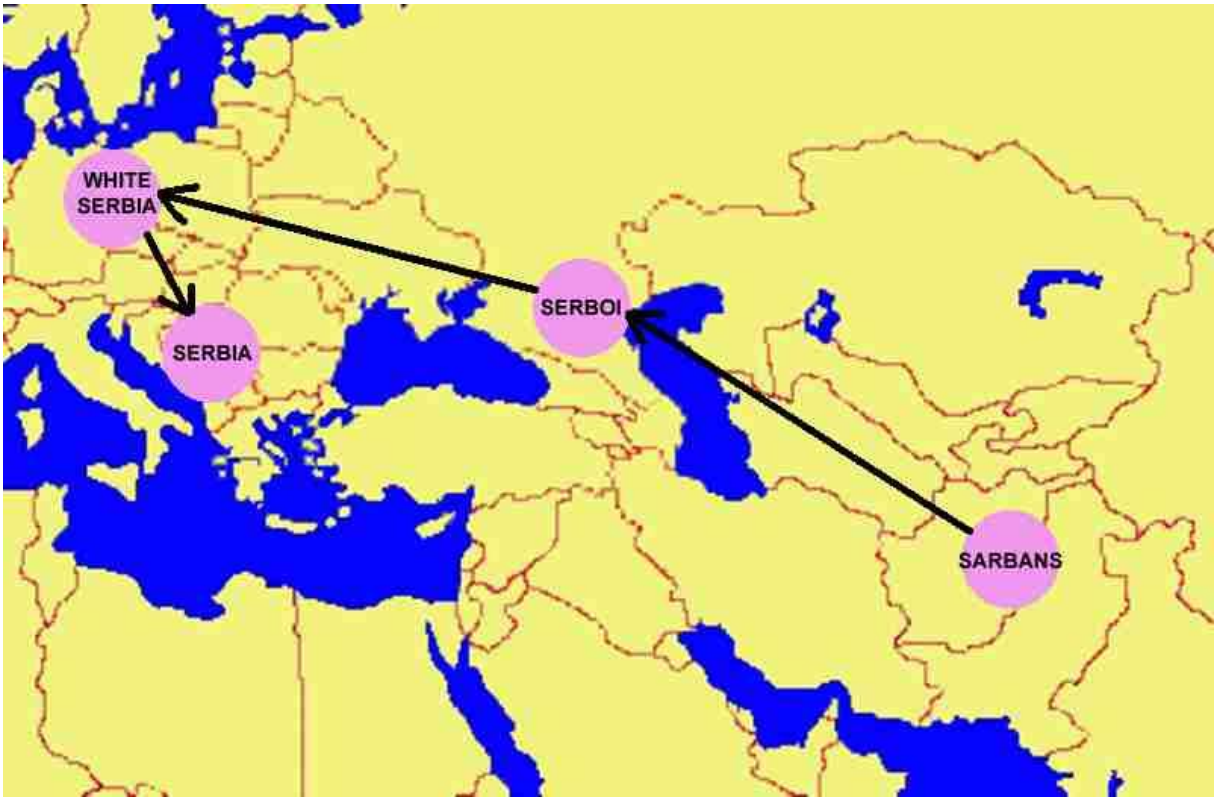


Figure 664 a. Sarmat Migrations, Sarban Migrations

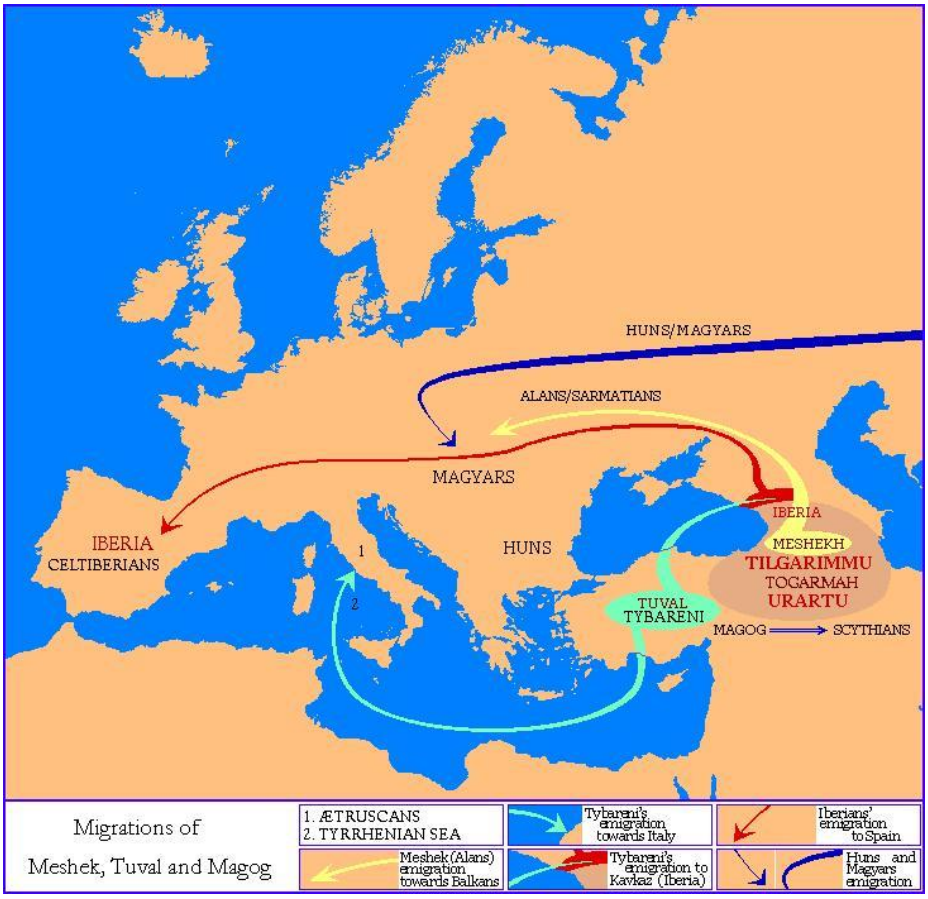


Figure 665 a. Bulgar and Croatian Migrations, b. Migrations of Meshek, Tuval and Magog

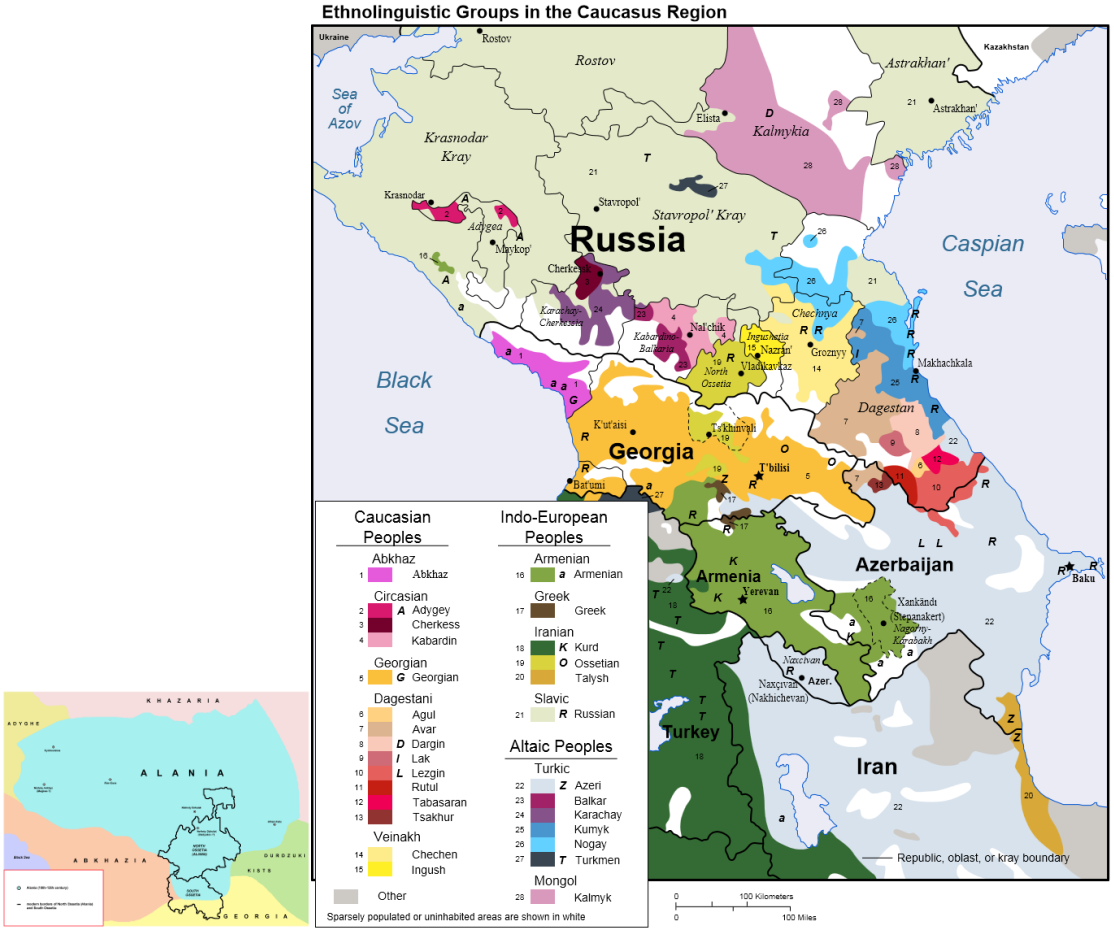


Figure 666. Sarmatia Europea and Sarmatia (Roman Province), Alania, Etholinguistic groups in Caucasus region.

(figure 658). As a result, the Northern part of Greco-Bactria is renamed Tocharistan.[2408] A branch of the Yuezhi (figure 663b), the Kushans, leads to the Kushan Empire (30-375 A.D.). This brings a loss of the northern (Sogdiana) and western (Trapuria, Traxiane) limits of the earlier empire. At the same time, it brings gains in the South (Gedrosia) and the West (the whole of the Indus Valley and much of Northern India as far as Saketa (Ahodhya, capital of the solar race in the Ramayana, modern day Oude near New Delhi). In modern terms, the Kushan Empire includes a small part of Uzbekistan, a large part of Afghanistan, the whole of Pakistan and a section of India.

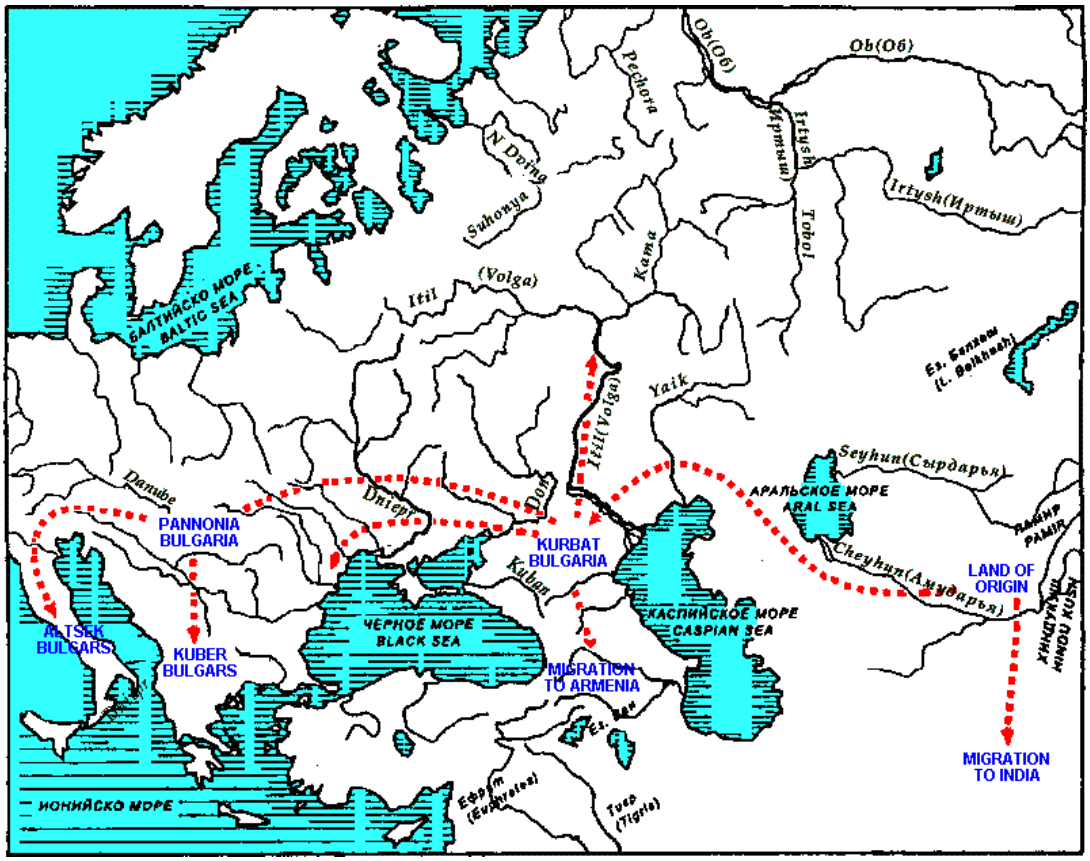
Under the Sassanid Empire (Eranshar, 224-651 A.D.), portions of Afghanistan are again under Persian rule. In the 4th and 5th centuries, the lower portions of former Bactria come under the Kushanshas (Indo-Sassanids) while the upper portion becomes the Kidarite Empire linked with the Ki clan, the Ki-To-Lo and Uar people. Next (420–567 A.D.), a nomadic confederation from North of the Great Wall, variously called the Hoa-Tun, the Hepthalites, Ephthalites and the White Huns re-unite Bactria, Sogdiana, and the Ferghana Valley. They speak an East Iranian language. By 600 A.D., a much smaller Tokharistan is under the aegis of the Hephthalites in the North. The rise of the Rashidun Caliphate (Medina, Kufa, 632-661 A.D.) introduced the Islamic period, which saw Kabul Shahi and later Hindu Shahi in charge of the area that was once Bactria.

The details of border problems are clearly not our concern. But even this summary of several millenia in almost a page offers a glimpse of how Bactria (Afghanistan) is a crossroads in every sense of the term. It linked with the South (India), East (China via Xinyiang), the West (Persia, Greece, Egypt), and the North (Sogdiana, Tian Shan, Altai and Orkhon Valley.

13. Caucasus

The various migrations are often described as if they massive invasions by barbarians rushing from Asia to Europe. Maps typically show a stop along the way. For instance, Sarmat(ian) migrations begin in Balkh, move to the Caucasus and then continue to Europe (figure 664 a ff, cf. 663c). In Pakistan and Afghanistan, a Pashtun tribe of Sarbans are said to have moved to the Caspian en route to Europe (figure 664b) becoming the Serboi and then the Serbians. Bulgar and Croatian migrations follow a similar pattern (figure 665 a). Other groups such as Meshek, Tuval and Magog are said to have begun in the Caucasus and then moved westwards (figure 665 b).

This so-called stop along the way became one of the great meeting points between sedentary and nomadic cultures. By the 5th century B.C.[2409] Sarmatians had settled in the Northern Caucasus (Ciscaucasia) in what became known as Sarmatia Asiatica (figure 666, cf. 649-650). It covered the eastern Pontine steppe, the ancient lands of Colchis, Caucasian Iberia and Alabania (later Georgia). The Northern portion became Alania and subsequently Ossetia. The important role of this area in the development of tamgas and kuni hieroglyphs in relation to early alphabets was explored earlier (Appendix 1).



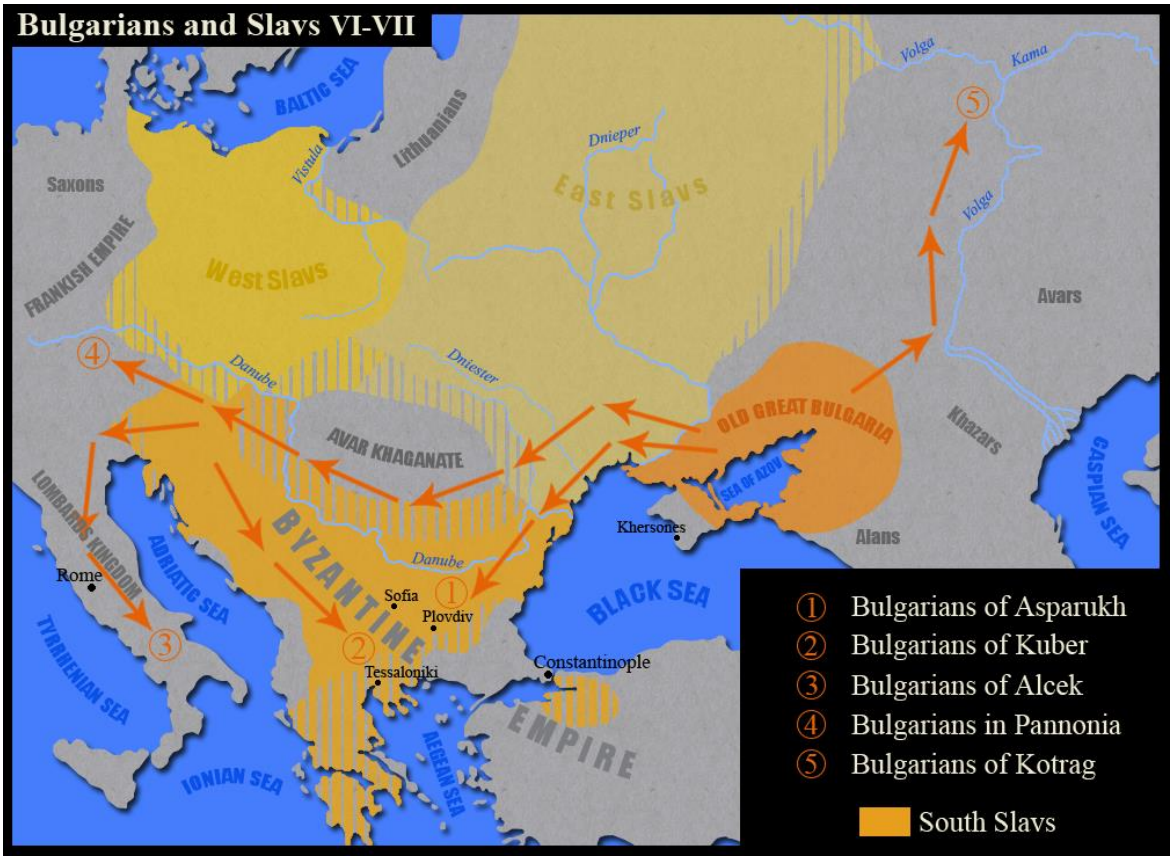


Figure 667. Bactria, Bulgarian Empires, Thracians

14. Black Sea

Many ingredients of the melting pot of cultures in Bactria (Afghanistan) recur in the Black Sea area, which plays a pivotal role in trade, exchange, meeting, sharing. Its ports link with Venice, Miletus, Ephesus, Tyre and other key cities of the Mediterranean. Its modern coastline entails Russia, Georgia, Turkey, Bulgaria, Romania (Byzantium) and the Ukraine. A brief glance at these countries and their peoples will help to understand further links in the geography and routes of languages and alphabets. Four main groups are involved: the Bulgars, Getae, Scythians and the Rus who lead to modern day Bulgaria, Romania, Ukriane and Russia respectively.

10.1.Bulgars, Bulgarian Empires, Thracians, Bulgarians

In some Christian accounts, Bulgar is simply one of the twelve sons of Japheth.[2410] The names and endonyms connected with Bulgars point to at least three connections with the East.[2411] One of these is China as evidenced by names such as Bu-gu, Pu–ku, and Bao-Guo.[2412] A second is linked with the Orkhon valley and the Altai Mountains. Khan Khubrat (meaning Wolf) belongs to the Dulo Clan,[2413] with its phoenix-like bird and has also been linked with the Turanian Onoguri.[2414] A third source is a Balhara Empire with a capital in Balkh (figure 663c), which is described as the Land of Origin of the Bulgarians (figure 667a). Belendzher (Balanjar) on the Caspian Sea is also called Bulkhar-Balkh. This suggests that the journey from Balkh (Bactria) went via the Caspian[2415] and also explains links with Ossetia and Alania. As evidence of these Bactrian roots, scholars have identified 2,000 words which Bulgarian shares with Afghan languages (Pushtu, Pamirian Languages and Farsi-dari).[2416] They have also noted that Bulgarian kuni hieroglyphs,[2417] have parallels to Sarmatian and Tengric tamgas.

"Ethnically, the Bulgars comprised Turkic and probably Scytho-Sarmatian elements."[2418] This helps explain why the 132 Scytho-Sarmatian runes and 132 Bulgarian runes are effectively identical (figure 36), which leads to the proto-Bulgarian alphabet and later, via Slavic influence, the Bulgarian cyrillic alphabet. Scholars have also drawn attention to Alano-Bulgarian Runes[2419] and shown connections between Alanic, Glagolitic and Cyrillic (figure 449).[2420] There are Sarmato-Alanians and there is a region: North Ossetia-Alania. The Ossetians in turn claim to be descendents of the Ancient Scyths, Sarmats and Alans.[2421] The Bulgarians also claim a direct link with the Scythians and with the Chuvash language[2422] confirmed by links between ancient Bulgarian and Chuvash alphabets (figure 36). There are also references to Hunno-Bulgarians. Hence, the Cyrillic alphabet, linked with Cyril and Methodius in the 8th century, has more ancient roots via Jerome, Macedonians, Chuvashians, Ossetians, Alans, Huns, Scythians, and Sarmatians.

While there are the usual debates about details, the big picture of the Bulgar migrations is fairly straightforward. The Proto-Bulgars arrived in the area above the Black Sea in the 2nd century. There were Bulgar tribes linked with the Avars (Kutrigurs) and with Göktürks (Utrigurs). In 632 A.D., Khan Kubrat united these two clans, defeated the Avars and formed

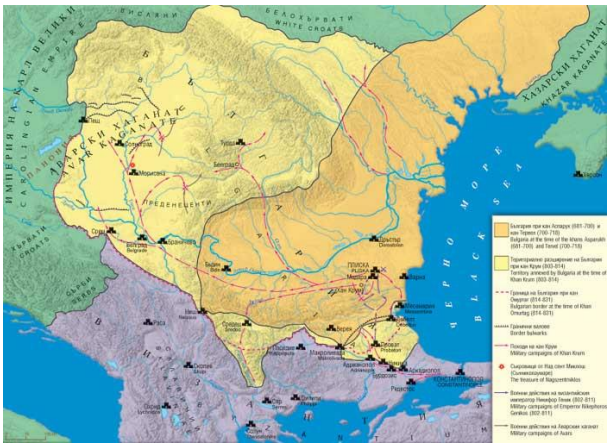


Figure 668 a . Bulgarian Khanate, First Bulgarian Empire, d. Thrace and Bulgaria.

an Onogundur-Bulgar Empire of 10 tribes, called Kubrat Bulgaria or Old Great Bulgaria. Kubrat had five sons: 1. Asparukh went South and founded what is now Bulgaria; 2. Kuber went further South to Sirmium (Sremska Mitrovica) in what is now Serbia; 3. Alcek went further westwards into Italy; 4. Batbayan went to Pannonia; Kotrag went North to the city of Bolyar, which went on to become Volga Bulgaria (figures 667b, 668).[2423]

The new empire was much more than a union of foreign tribes. It brought new influences to five areas, which had well-established indigenous traditions. Already in the 5th millenium B.C., there were local Hamangia, Varna and Vinca cultures. The Vinca runes and Vinca script found on the Pliska rosette, are identical with those of the Hunno-Bulgar Oguz Kutriguri. Hence, the Bulgars may have reinforced earlier connections between indigineous cultures and Tengrism and shamanism of the Tian Shan and Altaic mountains.

Around 500 B.C., another indigenous group, the Thracians, formed the Odrysian Empire[2424] including parts of modern day Romania, Bulgaria, Greece and Turkey. The Odrysian Thracians, as mercenaries for the Persians, were both threatened and influenced by the Persian Achmaenid Empire.[2425] According to Herodotus, the Thracians covered an area from the Mediterranean (Northern Greece and East coast of Turkey through middle Europe to the Baltic sea (figure 669a).

In the 5th century B.C., Dacians as Thraco-Romans, linked with the Daco-Romans (Dacians and Getae), came under Roman influence. In the latter 4th century B.C. the Odrysians were subjugated by Alexander the Great, continued as both Thraco/Byzantines and Thraco/Romans. The Thracians were thus a meeting point for Persian, Greek and Roman cultures. Modern Bulgaria is thus a combination of three main tribal groups: Slavs, Bulgars and Thracians (Thraco-Romans/Thraco-Byzantines).[2426]

In narrow terms, the story of the Bulgars focusses on the formation of the Bulgarian Empire, the Bulgarian Khanate, then Bulgaria linked with Thrace and Byzantium and then the Bulgarian nation as we know it today. Although Bulgaria eventually accepted Cyrillic, they have retained awareness of older traditions linked with proto-Bulgarian, Scytho-Sarmatian and Hunno-Scythicum.

In broader terms, the Bulgars play an important role in helping define boundaries and identitites of neighbouring countries. For instance, the Ak Bulgars, occupying the area east of the Black Sea, which has variously been Sindica, and is now Russia, also maintained a memory of Eastern roots. By contrast, the Kara Bulgars (Black Bulgars, figure 668a -b) occupy the area North of the Black Sea, which later becomes Khazaria, then Kievan Rus and and is now the Ukraine. It becomes the basis of the East Slavs, one of the centres of Orthodox Catholicism and a strong supporter of the Cyrillic alphabet as introduced by Saints Cyril and Methodius, often denying older roots which the Bulgarians have maintained. In this context, the West Slavs are notably Poles, Czechs, Slovaks.

Meanwhile, the Volga Bulgars, occupy an empire that runs parallel to Kievan Rus. As Russia, expands, the area East of Moscow, becomes the East Slavs in a new sense and the East Slavs of the Rus states now become the West Slavs in the Russian Federation.[2427]

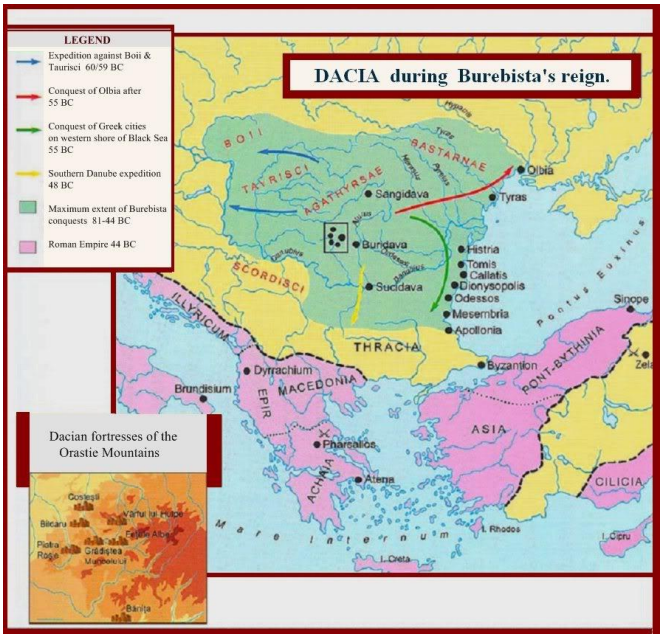


Figure 669. Thracians, Getae , Dacians and Romania.

9.2. Getae, Dacians, Byzantium, and Romania

In the 5th century B.C., Thracia stretched from the Mediterranean to the Baltic. Subsequently it was divided into three areas: "southeastern Bulgaria (Northern Thrace), northeastern Greece (Western Thrace), and the European part of Turkey (Eastern Thrace)."[2428] By the 2nd century B.C. it was a small country along the south western coast of the Black sea (figures 669 a-b). Today it is Bulgaria. Above Bulgaria, in the area now covered by Romania, were the Getae and the Dacians. Some maps distinguish between the Daci and the Daci Roxolani (figure 669c). Other maps refer to Sarmatae Roxolani in nearly the same area (figure 669 d).

Among the Greek tribes of the Dacians and Thracians, are the Thracian-Scythians (Agathyrsi, forest people),[2429] who are also linked with Romania. The "Dacians were in part Sarmatians and the Getians were mostly Scythians."[2430] Others claim that an ancient Daco-Indian was the basis of the Romanian language.[2431] Some have linked the Dacians with the Daxia or the Da-Xia tribe in what is now Afghanistan and with Dak-Sha as in Daksha Prajapati, an Indian God of Creation.[2432] Accordingly, wolf-headed dragons, called Dracones, become standards of the Dacians and Thracians. Some versions are called Sus and reflect the two principles of Persia (figures 148a). In all these claims, the Dacians are a link between Asia and Europe.

Mansion (1931) claimed that the Scythians and Cimmerians were tribes of Israel.[2433] Others link the Dacians with nomadic peoples such as the Cimmerians, Scythians and Sarmatians.[2434] The Scythians and Sarmatians are associated with the Getae, the Massagetae, the Sauromatae, and later the Alans, Avars and Huns.[2435] There are references to Geto-Dacians,[2436] Daco-Thracians, Thraco-Illyrians, Dacian-Sarmatians, Daco-Scythians, and Daco-Bactrians.[2437] Scholars have noted that historically such names were often used rather loosely.[2438] There are also Sinaia lead plates which some link with a Romanian royal horde. Although their authenticity is contested, they entail an Alphabet Get with 22 Letters, which has been compared with runic scripts at Tartaria (4,000 B.C.), the Sumerian alphabet (3,200 B.C.)[2439] and Geticum. The Romanians thus retain links with Eurasian alphabets.

In the 3rd century, Romania became the Eastern Roman Empire (Βασιλεία Ῥωμαίων, Basileia Rhōmaiōn, Imperium Romanum, Romania) and in the 14th century it became the Ottoman Empire. In the North,Varangian connections link Uppsala in Sweden via the Dvina and Dnieper rivers and the Black Sea with Constantinople (cf § 9.3.4). Hence, there are Balto-Slavic cultures and languages.[2440] While, Thracians, Dacians and Bulgars play a role in this interchange of cultures, languages and alphabets, Scythians probably play the most significant role.

Sakas and Scythians

The Scythian heritage is complex and were discussed elsewhere (cf. Appendix 1). Their roots are said to go back tens of thousands of years.[2441] Their presence around the Black Sea goes back to c.1000 B.C. on territory now called the Ukraine (figures 670-671). Yet the Ukrainians typically deny a direct link between their alphabet and Scythian alphabets.[2442]

Archaeological evidence is clearly traceable to c. 900 B.C. The Indo-Scythians or Saka

Figure 670 a. Scythians in Middle Asia. b. Indo Scythians, c Scythian and Parthian Empire, d. Scythians- Sarmatians.

appear in the 2nd c. B.C. (675a) European sources claim that the Scythians and Saka are identical.[2443] Zoroastrian sources claim that they are fundamentally separate.[2444] Some claim that the Scythians did not know writing.[2445] This ignores the evidence of Scytho-Sarmatian (figure 36) and Hunno-Scythian alphabets (figure 542).[2446] Others link Scythian with a form of Iranian Sanskrit.[2447]

Sarmatians

Linked with the Scythians are the Sarmats or Sarmatians, described as an Iranic people (figure 670c). There are debates whether Sarmats and Sauromatae are synoymous or distinct.[2448] They were originally North of the Aral Sea. By the 6th c. B.C. there was a province of Sarmathia north of what is now Georgia.[2449] From the 3rd to the 1st c. B.C. there were waves of Sarmatians who occupied the area north of the Black sea. On the lower west coast of the Black Sea were the Sarmatae Roxolani in what is now Bulgaria. (figure 671c- e). In the 17th century Russia was described as Sarmatian Europe.[2450]

At its height, the Scythian Empire, ranged from Asia to the boundaries of Europe (figure 670c). Some idea of the vastness of the area covered is given by Scythic burial places in Pazyryk in the Altai Mountains, Saka tribes (Dahae) between the Aral and the Caspian Sea and Scythians north of the Black Sea. The Scythians are of great interest for our story because they may be a key for explaining a) the passage from Siberia (where they are Sakas) southwards to India and b) in understanding runic links between Middle Asia, Europe and the Celtic peoples of the British Isles. There were, for instance, Keltoscythai.[2451] In any case, their name is directly connected with a series of Eastern European languages that have links with the Indian subcontinent (table 125). The Sakas are also linked with Buddha Sakyamuni.

There were a number of Scythian tribes. Four are often mentioned.[2452] The group that came South from the Pamir mountains in Tajikistan were called Amyrgian Scythians or "haoma-worshipping Scythians" (Saka haumavarga): i.e. they worshipped the haoma, called soma in Sanskrit, connected with moon (Soma) and the elixir of immortality (amrita), generally agreed to be some form of hallucinogenic substance (cf. Appendix 2). Some connect this group with the Massagetae located on the the eastern shores of the Caspian Sea[2453] and around the Aral Sea (also called Saka Tigraxauda).[2454] In North-Western India, there was a group called the Indo-Scythians (figure 670a) who, between the 2nd c. B.C. to the 4th c. A.D. had an empire that included much of Pakistan and Afghanistan. In eastern Iran, there was Sakastan[2455]

Scythian	Pashto, Ossetian		
Scythian, Sarmatian	Scytho-Sarmatian, Chuvash	Proto-Bulgarian	Bulgarian
Scythian,Sarmatian,Getian		Dacian	Romanian
Daco-Indian		Dacian	Romanian
Thracian-Scythian	Agathyrsi	Thracian	Romanian
Hunno-Scythian		Szekely Runes	Hungarian
Scythian, Getian, Thracian	Massageticum, Geticum	Gothicum, Gothic	German[2456]

Table 125. Some links between Scythian and other languages.

Figure 671 a. Scythians around the Black Sea, b. Scythian Invasions, c. Khazaria, d. Ukraine, e. Sindica.

also called Sistan described on maps c. 100 B.C. (figure 670b). North of the Achamaenid Empire and beyond Sogdia, there was a large territory connecting East and West, including Indo-Iranic people and Iranic people (figure 670c), especially the Yuezhi (Kushan), Sarmatians and Scythians (Sakas).

9.3.1. Scythians beyond the Sea

Directly North of the Black Sea[2457] are the Scythians beyond the Sea (saka paradraya). A detailed map (figure 671a) reveals that these include at least four subdivisions: Royal Scythians in the South, Scythian nomads above them, Scythian farmers in the North and Scythian ploughmen in the West. The Scythian nomads travelled south to Assyria, Babylonia, Mesopotamia, Palestine and Egypt via Vladikavkaz in what is today North Ossetia-Alania (figure 671b). This area above the Black sea later becomes Khazaria[2458] and corresponds to present day Ukraine (figure 671 c-d).

The area around the Black Sea thus entails a series of intermingling tribes and cultures. The South Coast was linked with Bythnia and Pontus. There was a Venetian colony at Paphlagonia. Today it is part of Turkey. The East coast, was the Greek province of Sindica. In the Roman Empire it was occupied by the Maeotai, Aorsi, Siraci and Alani.[2459] It was subsequently part of Khazaria.[2460] By 800, there were Ak Bulgars. By 1000, it had become part of the Volga Bulgars. Today it is part of Russia.

The North coast includes Taurica now the Crimea. The mainland was occupied by Scythians and Sarmatians, became Old Great Bulgaria, Khazaria, the place of the Kara Bulgars and is now the Ukraine. The West coast, initially Thracian became linked with Dacia, Moesia, Balkans and Thrace. The area became Greek colonies c. 500 B.C.[2461] The Costoboci and Carpi tribes had Iranic influence. It was then the area of the Bulgarian Khanate and is now Romania and Bulgaria. In the Middle Ages, some of the peoples who lived North of the Black Sea such as the White Croatians and White Serbs move South to what later becomes Crotia, Serbia, and Yugoslavia. Thus the Black sea peoples and Mediterranean sea peoples again interact.

The details of shifting boundaries are not our concern. Striking are parallels between names in the East and the West. Kush in Africa is paralleled by Hindu Kush in India. The Caucasus in Europe are matched by the Caucasus Indicus (Hindu-Kush). The Balkan Mountains in Europe are matched by the Balkan Mountains of Turkmenistan. Iberia, now associated with Spain was also a state East of Colchis between the Black Sea and Caspian owned by Georgia, sometimes called Caucasian Iberia. Albania in the Balkans was paralelled by the Kingdom of Albania (Albaniya or Caucasian Albania) east of Armenia.[2462] There were not only routes linking East and West: there were also names of cities (e.g. Alexandria), mountains, provinces and even countries connecting East and West.

Hence, there emerges a coherent pattern of ever new combinations of tribes, languages and alphabets. The trends that brought a Greek presence in Bactria and environs, first via Cyrus (e.g. Cyropolis) and later via Alexander the Great, entail Sindhis (Hindus), Thracians, Dacians, Bulgars, Sakas and Scythians, who later form key provinces and countries around

the Black Sea: namely, Sindica, Thracia, Dacia, Ukraine, Romania and Bulgaria and Russia.

White Sea
Baltic Sea
Black Sea
Caspian Sea
Volga River
Don River
Dnieper River
Danube River
Principality of Rostov-Suzdal
Principality of Novgorod
Principality of Smolensk
Principality of Murom-Ryazan
Principality of Chernigov
Principality of Volyn'
Principality of Kiev
Principality of Pereyaslavl
Principality of Halych
Principality of Polotsk
Principality of Turov
Principality of Pereyaslavl
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Principality of Turov
Principality of Kiev
Principality of Volyn'
Principality of Chernigov
Principality of Smolensk
Principality of Murom-Ryazan
Principality of Rostov-Suzdal
Principality of Novgorod
Principality of Polotsk
Principality of Turov
Principality of Pereyaslavl
Principality of Halych

Figure 672 a. Varangian Trade Route, b. Rus States, c. Volga Bulgarian Empire

9.3.4. Rus States

The so-called steppe routes linked with the Volga and Varangian trade routes (figure 672a-b). These Northern routes connect the Scythians, Sarmatians, Massagetae, Getae, Alans and Avars with Europe. They also linked Asia, via the Mediterranean and the Black Sea to the Slavic and Baltic worlds.

Western accounts (figure 672a)[2463] of the Rus' people typically describe the early history of the area in terms of Varangian influence whereby Vikings, mainly from Sweden (Upssala) moved southwards from Ladoga, and Novgorod to Kiev, the Black Sea and Constantinople (today's Istanbul). In this version, the civilizing movement comes from a Scandinavian North. Byzantium almost certainly played an equal role in this process. The North-South axis is simultaneously a South-North axis.

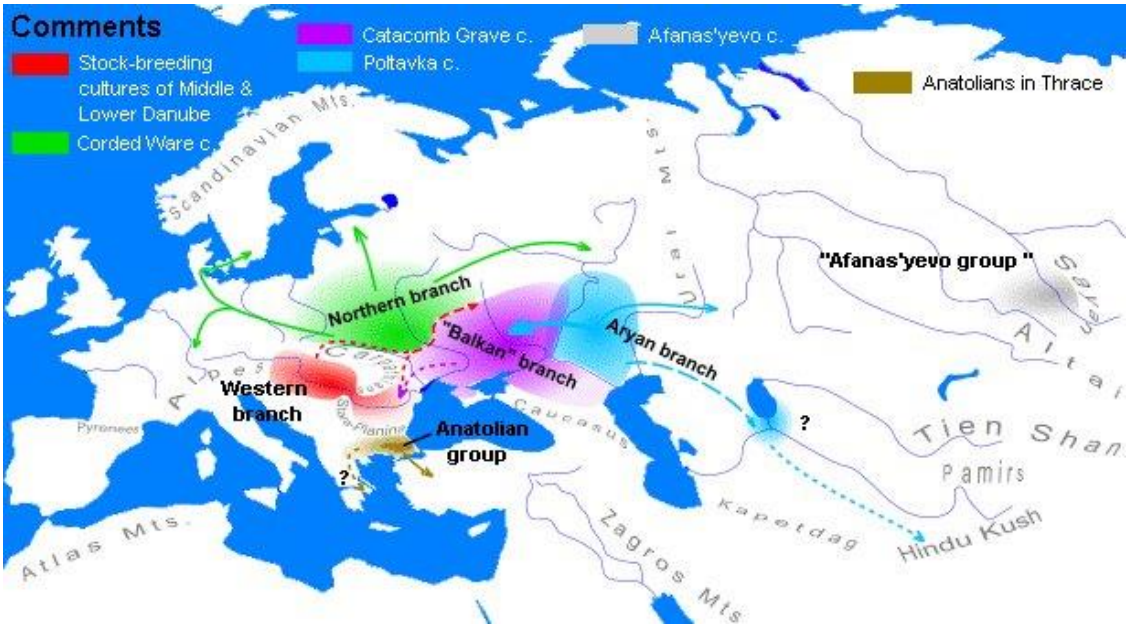
These are parts of a more complex story. A closer look at mediaeval accounts reveals that there were movements from Poland in the West (1015), by Cumans from the East (1055) and a Northern movement from Polotsk[2464] to Pshkov (1065) and to Novgorod (1066): i.e. in the same years that the Normans moved northwards from France to England. If Kievan Rus[2465] is influenced by Vikings from the North, it also influenced and gradually inspired the Northern Rus' states to define their own regional and later national identities.

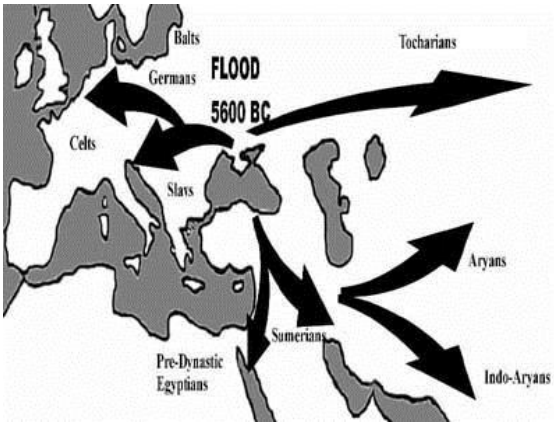
From this emerge multiple Russian identities. One is Kievan Rus which began by integrating three earlier tribes: the Venedi, Sclaveni and the Antes.[2466] At its height, Kievan Rus stretched from the White Sea in the north to the Black Sea in the South. In the 5th c. B.C., the Thracians had occupied the same area from the Baltic to the Black seas (figures 669, cf. 671a). From the 13th to the 15th centuries this area is incorporated in the Lithuanian State.[2467] Later Kievan Rus "shrinks" to the Ukraine and above this are the Northern Rus'States (the principalities of Smolensk, Potolsk, Pshkov and Novgorod). Later still, these become part of Russia, while Potolsk becomes part of Belarus. The area to the East was once the Khanate of the Volga Bulgars. In the greater Russian picture, what had been the eastern Slavs become the Western Russians and the former Volga Bulgars become a starting point for Eastern Russians.

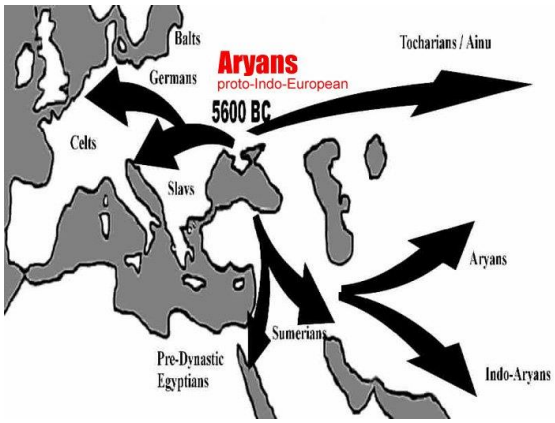
With the celebration of the 1150th anniversary of the Russian State (2012) there was renewed enthusiasm for discovering the roots of Russia and Rus. The recent version of this story clearly begins with the founding of Izborsk and Smolensk in 863. But there are older roots linked with discussions of a Slavic Homeland. These are also affected by nationalism such that Ukrainians, Bulgarians, Russians and Belorussians have their own versions. For the neolithic period, they entail a number of branches: Western, Northern, Balkan, Aryan branches as well as Anatolian and Afanas'yevo groups in Thrace and Siberia.

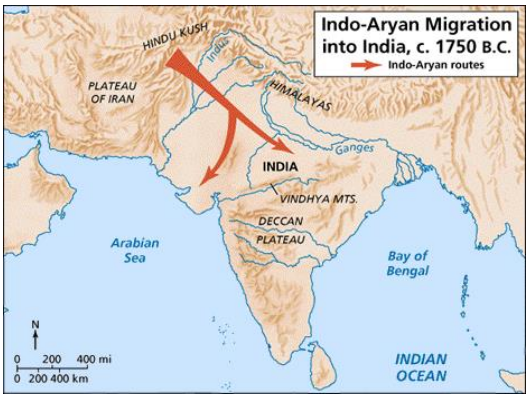
In addition, they entail a series of cultures: Catacomb Grave, Cernavoda, Corded Ware, Globular Amphora, Poltavka, and Stock-breeding cultures of Middle & Lower Danube as well as various culture hypotheses: e.g. Chernoles, Danube, Lusatian and Milograd (figure 673a).[2468]

The Slavic homeland is part of larger discussions of Indo-European homelands and quests for









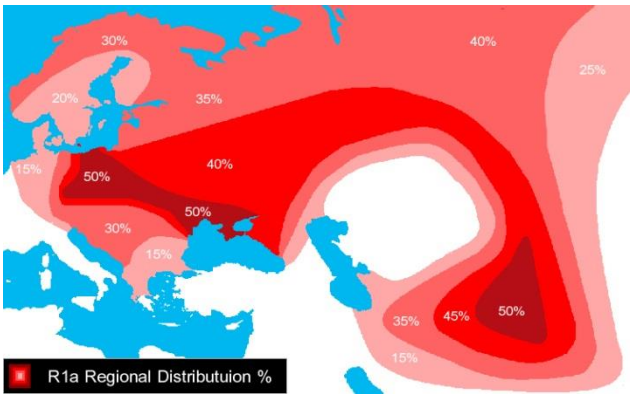


Figure 673 a Neolithic cultures and branches, b-c. Flood and Aryans, d. c. Indo-Aryan Migration c.1750 B.C., R1a Regional distribution.

an original homeland (Urheimat) and Proto-Indo European theories. Simplified versions link the year 5,600 B.C. with Aryan migrations and proto-Indo European and link the same year with a great flood.[2469] This is supposed to have led to Indo-Aryan migration into India c. 1750 B.C. (figures 673 b-d), which supposedly brought civilization to the area.

There are three fundamental problems with this theory. First, Haplogroup frequencies of R1a, which are meant to confirm the theory (figure 673e), do not show India.[2470] They show a 50% concentration in two places: one in Iran linked with Aryans (Aria, Ariana) and Scythians (Sistan, Sakastan), the other above the Black Sea also linked with Scythians. Second, the Indus culture had reached a level of high civilization by 7,000 B.C.: i.e. 1,400 years before this purported European flood and Aryans.[2471] Third, the Indians have their own account of the Indo-Europeans with a completely different timeframe:

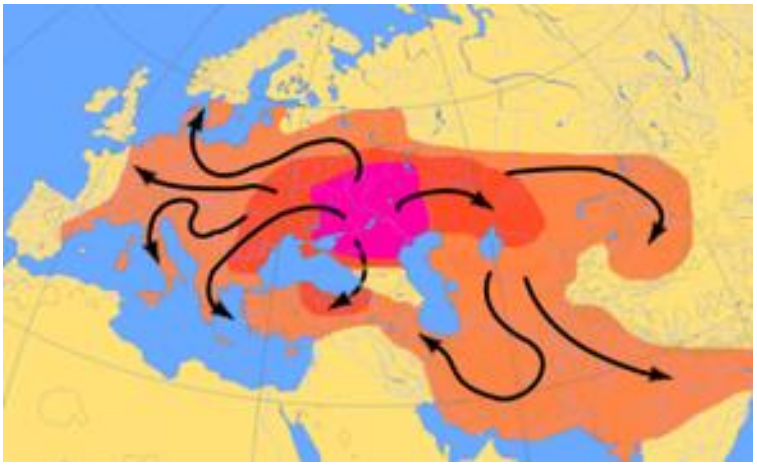
> 120 million years ago Kasyapa Muni became the father of the Indo-Europeans. Some of these Indo-Europeans migrated to the West and to the East. Kasyapa Muni himself meditated near the Caspian Sea, which is named after him…..
>
> According to the purana's, the history-books of the Veda and the upapurana's (smaller purana's) around 11,000 B.C., there were floods, at the end of the glacial age. Thanks to their boat, Vaivasvata Manu (Noah) and his family, were virtually the only survivors. Following twelve great wars between the deva's (godly people) and the asura's (godless people), the land to the east of the Caucasus was given to the deva's and that to the west of the Caucasus was given to the asura's.[2472]

More detailed versions of the European Aryan claims concerning Proto-Indo European (PIE) are linked with a Kurgan hypothesis (figures 676-677),[2473] the rise of corded ware and of Yamna culture[2474] (ritual burying of the dead, also called Pit Grave culture). In the version of Maria Gimbutas (figure 674a), the time frame is claimed to be in three phases: early (4,000 - 3,500 B.C.); middle (3,500 – 3,000 B.C.) and late PIE (3,000-2,500). Aryan invasions are also used to explain developments in the Near East.[2475]

Genetic studies have tried to link Neolithic cultures with Y-DNA groups. These indicate a Bug-Dniester (Kurgan)[2476] culture in the area roughly corresponding to Smolensk principality from 6000-5000 B.C. in the early Neolithic and refer to a Northern and Southern Yamna culture in the region between 4000 and 3500 B.C. (late Neolithic, figures 674-675).[2477] Even with these earlier dates the kurgan hypothesis still postdates high-culture in the Indus valley by 1500 years. It also overlooks that, etymologically, yamna or yamnaya culture is suspiciously close to the Sanskrit Yama, god of death and the underworld and Hindu name of the first man, yama.

The exact position of kurgan culture and/or of the Indo-European homeland is almost as nomadic as the tribes who supposedly brought it about. In some versions, it is closer to Moscow. In others, it becomes the Baltic-Pontic(-Caspian), Pontic(-Caspian), Central-European (Baltic), or the Armenian Homeland. Mallory has explored and assessed these versions which range from Germany in the West to Lake Balhkash (Kazakhstan) in the East (figure 676d).[2478] More recent studies have linked the yamnaya cultures around the Volga

river



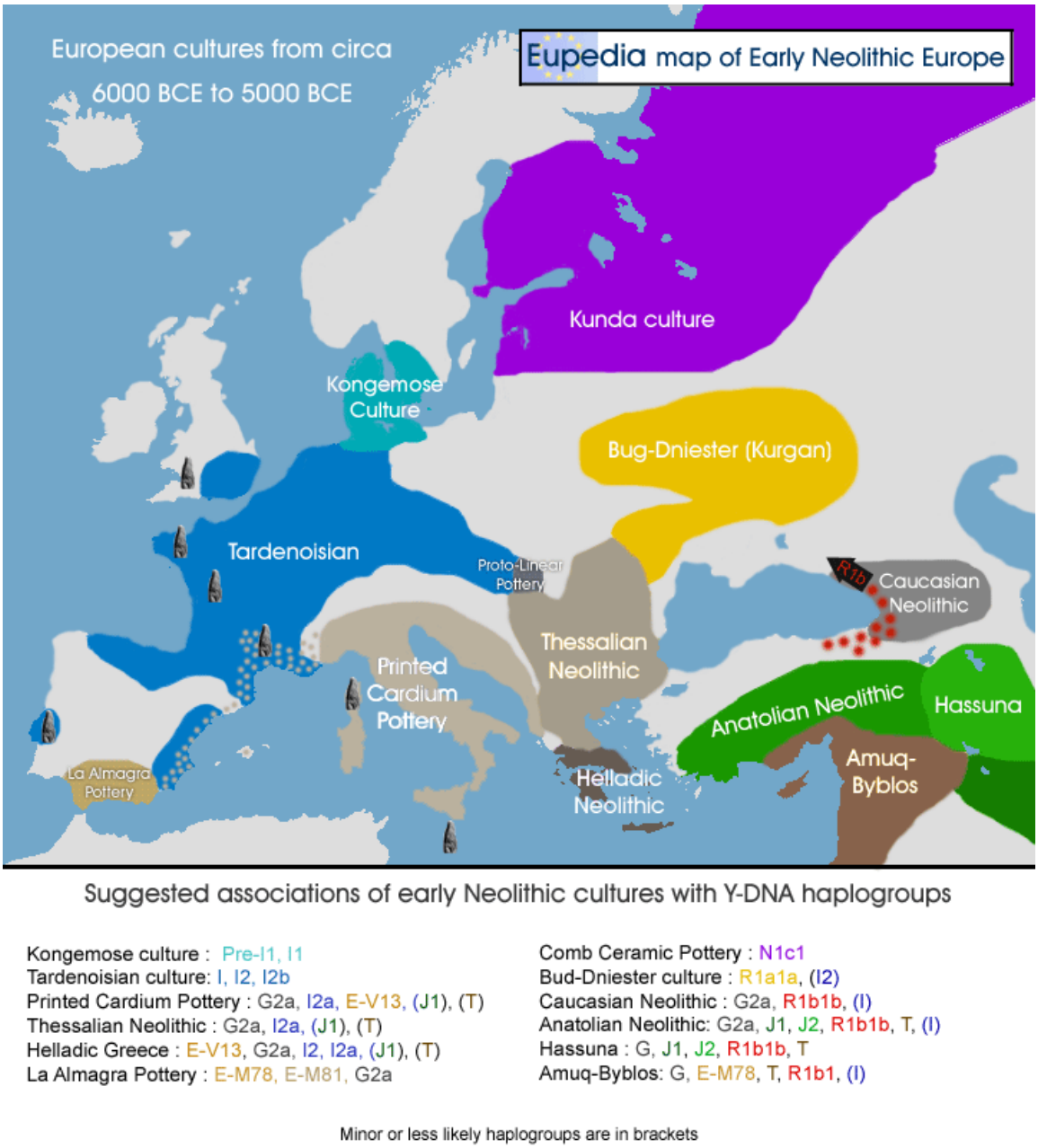
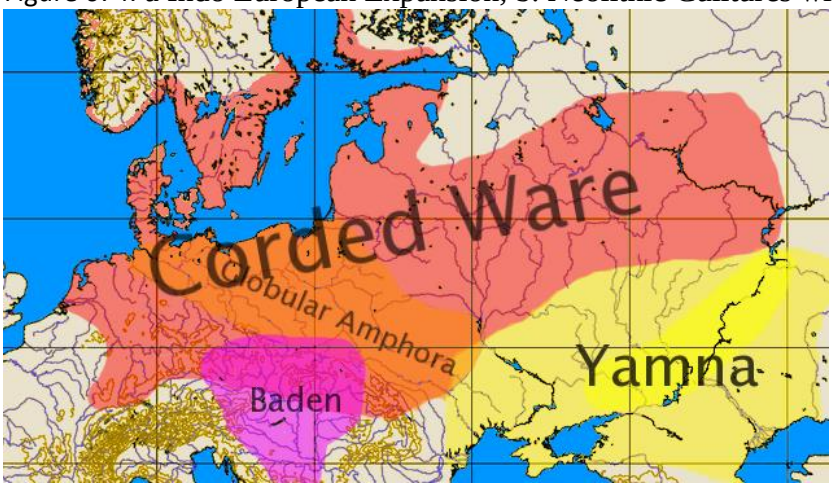
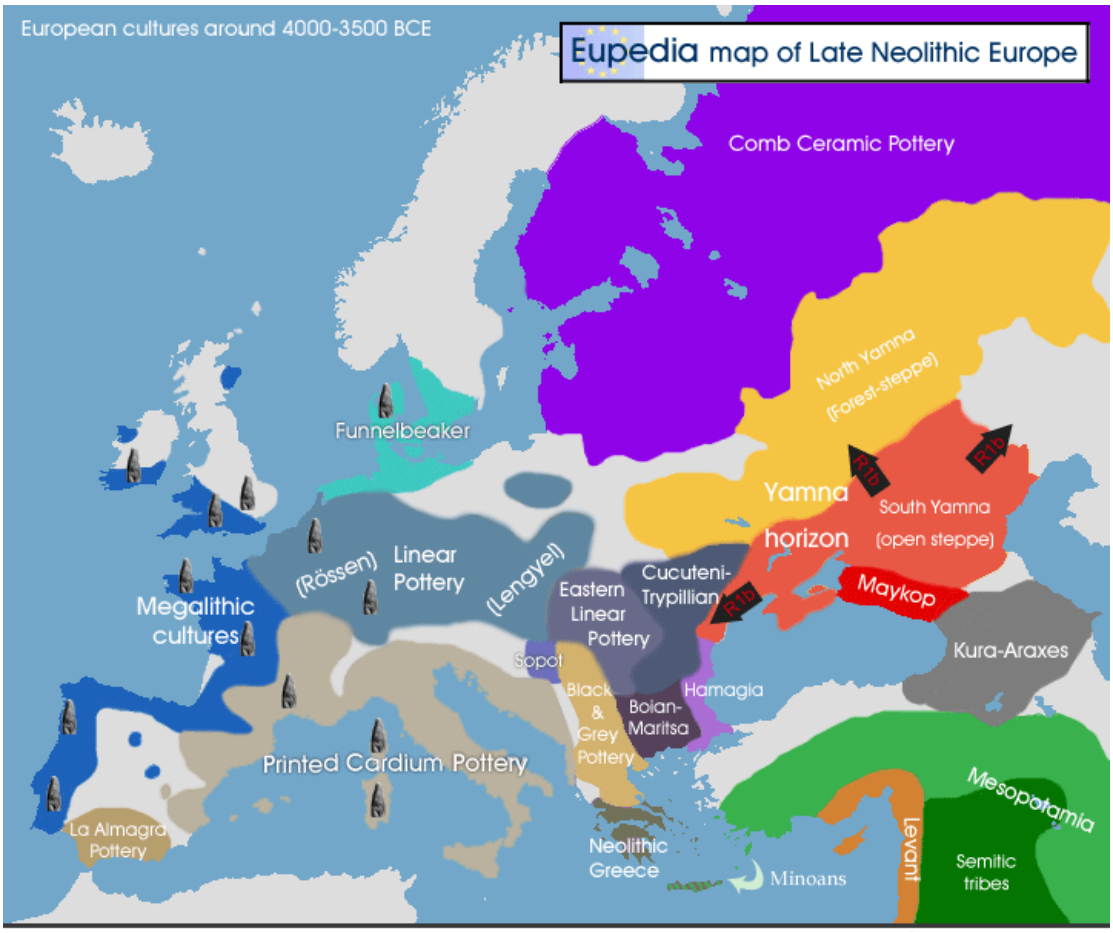


Figure 674. a Indo European Expansion, b. Neolithic Culltures with Y-DNA Haplogroups.





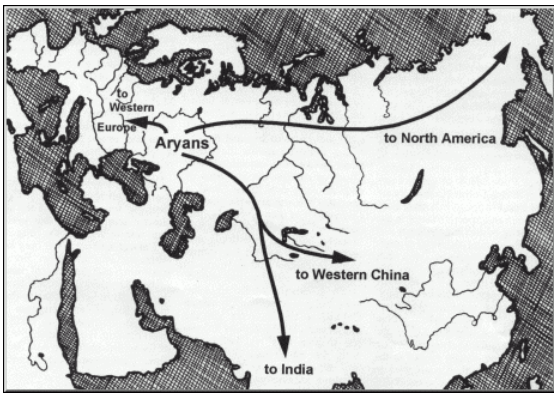
Suggested associations of Late Neolithic cultures with Y-DNA haplogroups

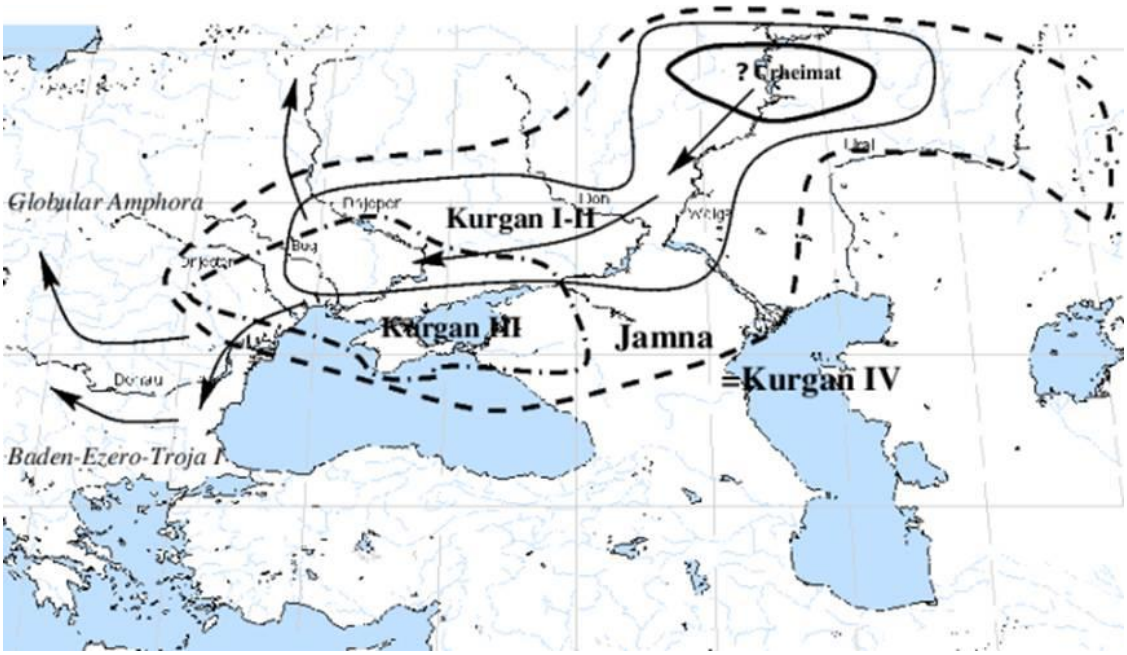
Funnelbeaker culture : I1, pre-I1
Megalithic cultures : I2a, I2b, G2a, E1b1b
Rössen & Lengyel cultures : G2a, I2, I2b, (J1), (T)
Printed Cardium Pottery : G2a I2, I2a, E-V13, (J1), (T)
Eastern Linear Pottery : G2a, I2, I2a, (J1), (T)
Neolithic Greece & Balkans : E-V13, G2a, I2a, (J1), (T)
La Almagra Pottery : E-M78, E-M81, G2a, (J1), (T)

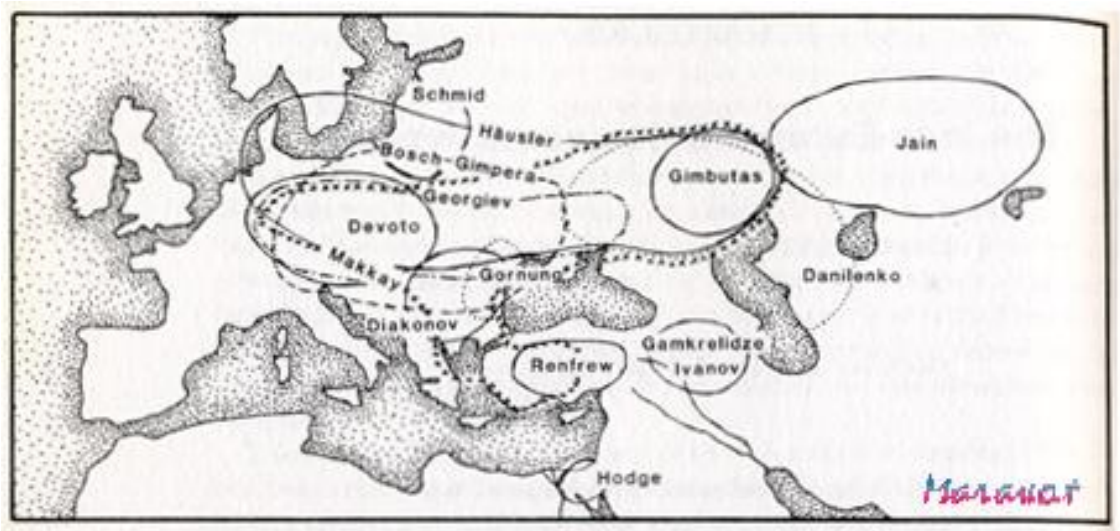
Comb Ceramic Pottery : N1c1
North Yamna culture : R1a1a, (I2), (R1b1b), (G2a3b)
South Yamna culture : R1b1b, (G2a3b)
Cucuteni-Trypillian culture : G2a, I2, I2a
Maykop culture : R1b1b, G2a3
Kura-Araxes : G2a, R1b1b, (I)
Mesopotamia: J2, J1, T, G, R1b1b, (I)
Levant : G, E-M78, T, R1b1, (I)

Minor or less likely haplogroups are in brackets

Figure 675. Late Neolithic Cultures, Corded Ware







(From Mallory) 80 *The modern 'consensus': A map of some of the solutions to the Indo-European homeland problem proposed since 1960.*

Figure 676 a. Kurgan Theory, b. Armenian Highland, c. Map of Middle Asia, d. Homeland 10,000 B.C.

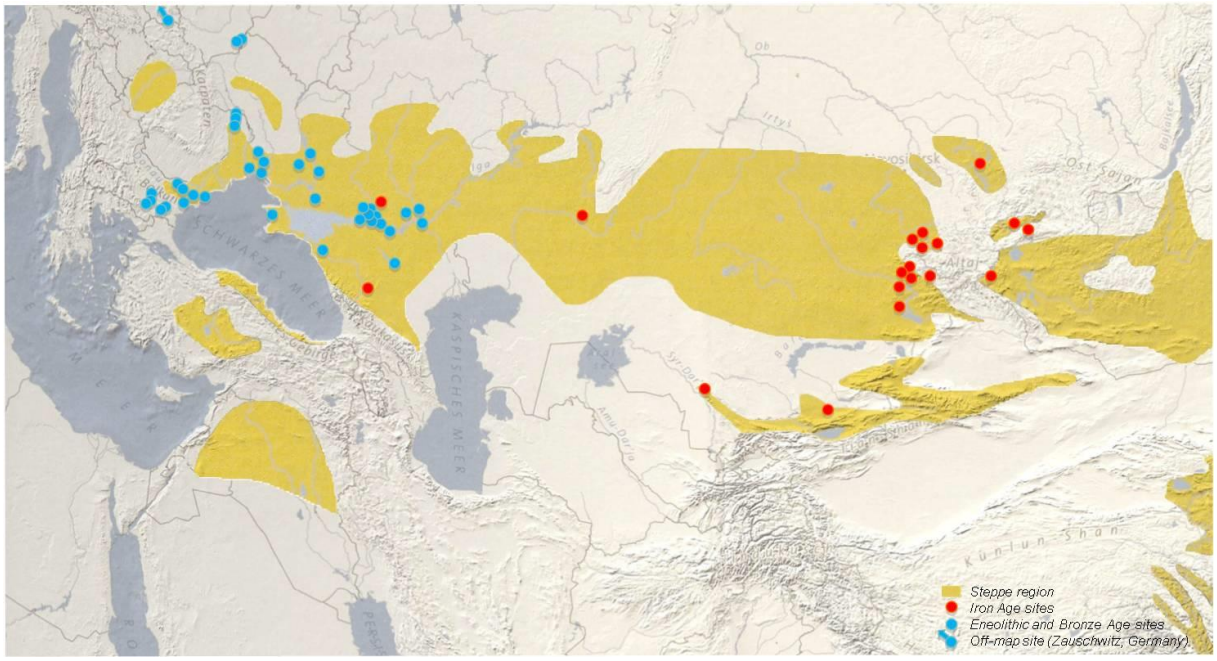
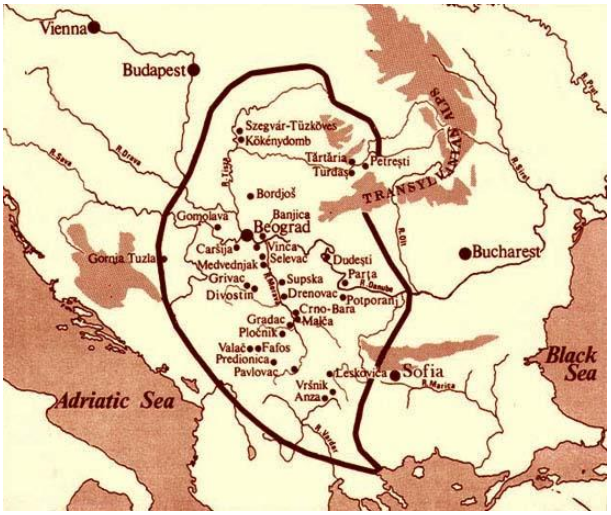


Figure 677 a. Distribution of Yamnaya Culture, b. Yamnaya Culture- Scythian Steppe Nomads, c. Yamnaya –Afanasievo.



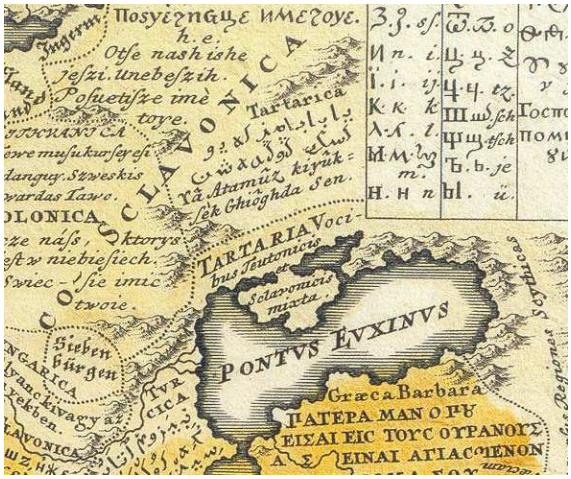


Figure 678 a-b. Neolithic Europe with Scythian Steppe cultures of Afanasievo in the Altai mountains and suggested that the influence went from West to East (figure 662),[2479] detail from Europa Polyglotta (cf. figure 313).

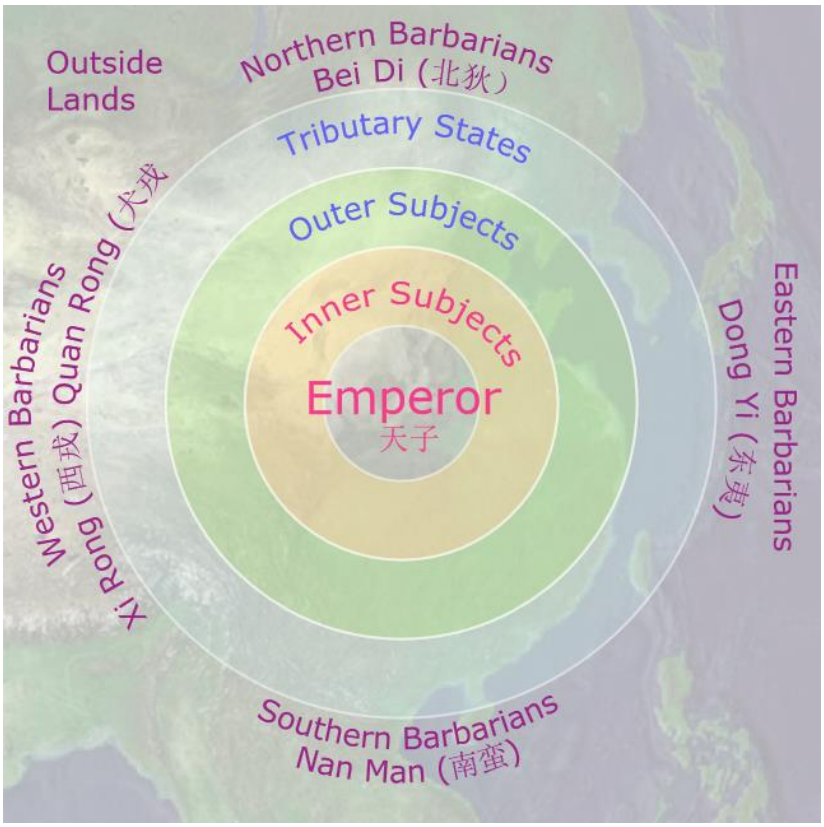
Meanwhile, archaeological evidence points to a rather different picture. In 6000 B.C., the area around Tripolye was associated with Cuceteni-Trypyllian culture.[2480] Etymologically, Tripolye is linked with Tripoli (i.e. Greek tri-polis and Sanskrit tri-pura, three cities). While some maps show this as separate from the Starcevo culture that stretched from Greece in the South to North of the Danube basin (figure 678a), others speak of a Starcevo-Cris culture that links the Starcevo and Dniester-Bug area.[2481] The sites of Tartaria, Vinca and Lepensky Vir (figure 678b), each of which is linked with European proto-alphabets (cf. figure 100) have also been linked with Cucuteni. Turdash-Vinca is also linked with the Pelasgians[2482] from whom the Phoenicians are said to have acquired their alphabet. These cities on the Danube, Dnieper and Volga rivers probably had contact via sea routes in the Black Sea and the Mediterranean.[2483]

Hence, long before the rise of Northern Rus' states, and before the Dacians, Mediterranean cultures were connected with Slavic cultures. In terms of modern countries and boundaries, these connections include Macedonia, Albania, Serbia, Hungary, Romania, Bulgaria and Russia. Some old maps such as Europa Polyglotta still reflect this as Illyrico Sclavonica[2484] connecting the Illyrian coast with Russia and stretching to Tartary in the East (figure 313).

Some have claimed that the Tartaria tablets from the town of Tartaria, Romania, were part of a Vincea-Turdas Carpatho-Danubian culture, which was supposedly a starting point for Sumer and the whole of writing.[2485] The Europa Polyglotta map (figures 678c, cf. 313) also marks the area north of the Black Sea as Tartaria with a mixture of Teutonic and Slavonic words (vocibus teutonicis et sclavonicis mixta).[2486] Above this is the area Tartarica, suggesting that the Romanian Tartaria is etymologically linked with the Tartars or Tatars a nomadic tribe with roots near Lake Baikal and associated with Tataristan in Russia.

In the 1950s, archaeologists found one of the earliest known examples of homo sapiens at Sungir[2487] near Vladimir. At the time, the dating of the remains was estimated to be 25,000 - 30,000 years old.[2488] More recent studies[2489] have linked Sungir with Orel (which called itself the centre of the world)[2490] and with the Zharkutanskie Runes (Жаркутанские руны), which are now said to back to 68,000 B.C. These connections become the more significant and striking since the etymology of Rus has been linked with RU, Run, Perun, Russia and Runes ("РУ", "РУН" - Перун, Русь, Руны).[2491] Indeed, there are connections between 33 sacred Slavic syllables (cf. 33 letters of Sanskrit) and 33 Slavic Gods. One of the Zharkutanskie runes is also the symbol of Tengri, the Supreme Being of Tengrism, a shamanic religion with its sources in the Tian Shan (Heavenly Mountains) and the Altai mountains. If there was indeed an "aryan" migration, it happened tens of thousands of years before the kurgan hypothesis and in all likelihood it went East to West rather than West to East.

In any case, the roots of Rus entail at least three time frames. In terms of Russian statehood there is a relatively recent history that goes back to 872 A.D. and entails the Northern Rus' states: the principalities of Smolensk, Potolsk, Pskov and Novgorod. An older Rus takes us back to the Neolithic age (c. 6,000 B.C.), when there were connections linking Cucuteni-Tripyllian culture with the Black Sea, Danubian, Starcevo and Mediterranean cultures.



	North Black Huns kara	
West White Huns ak		East Celestial Huns gök
	South Red Huns hara al	
	North White Russia Bel	
West Red Russia Chervona		East Green Russia Zelenyj Klyn
	South Black Russia Chornaya	

Figure 679 a. Directions and 4 kinds of Barbarians; Table 126. 4 kinds of Huns, c. 4 kinds of Russia.

	West,	South,	North
Mongolian	ak,	hara,	kara
Turkic	ak,	kizil,	kara
	ak,	al,	kara
Turkish:	ak,	kırmızı,	siyah
Kyrgz:	ak,	qyzyl,	qara
Croatian	bijela,	crvena,	crna
Russian:	белый,	красный,	черный
	Bela,	Cherven,	Chorna
	Belo,	Krasno,	Cherno

Table 127. White, Red, Black directions and colours.

A still older version of Rus, claimed to go back to 68,000 B.C., takes us to Sungir, near Vladimir, southeast of Moscow, and points to roots in mountains of present day Kyrgyzstan, Kazakhstan, Tajikistan and China. The seeds of a Russian Federation that stretches from Europe to the Pacific began many millennia before the 1150 year old Russian state.

15. Cardinal Directions and Coloured Races

There have been various attempts to link races, colours and places. For instance, Ham, Shem, Japheth have been associated with Africa, Europe, Asia; peasants, priests, warriors; carnal, natural, spiritual; physical, spiritual, intellectual. In terms of the body, this can be seen as respiration, digestion, elimination, corresponding to the three burners (san jiao) of Chinese philosophy. Seen geographically these could correspond to White Sea,[2492] Black Sea and Red Sea and white, black, red symbolism.

Simple combinations of red - white representing the physical - the spiritual, courage - purity; blood, joy, life force, health - light, purity, truth are found on the flag of Indonesia, and in sacred strings and threads of Slavic Martenitsa and Romanian Mărțișor, linked with prav- jav, spring, and the rebirth of nature. In magic, white, red, and black candles are linked with maiden, woman and crone of the Triple goddess. Symbolically the white, red and black threads of Maya and Kali represent creation, preservation and destruction. There are also white, red and black forms of tantrism. In mythology, white, red, black are linked with sky, space, earth; Manannan, Danu, Dagda; white horses, red bull, black serpent.

The three colours of creation of the triple goddess, with red, white and black threads, thus become the colours of peoples, flags and countries: e.g. White, Red and Black Ruthenians and Croats. The same principle applies to cities. Hence, Belo, Cherno, Krasno generates Belogorsk, Chernogorsk (cf. Chernobyl), Krasnogorsk. Indeed, once we recognize the pattern (cf. table 127), it becomes a source for generating names. For instance, sand is Kum. Combined with ak, kizil, and kara, this becomes ak-kum, kizilkum and karakum. Koram is gravel, which leads to akkoram, kizilkoram, karakoram. As we go West, the sounds shift: Hence, Kizilkum and Karakum, recur as Garagum and Qyzylkum on some maps (figure 662b).

The sequence of the colours offers hints about the orientation of the of the peoples using them. For example, the white, red, black of the 3 threads of the triple goddess suggests a

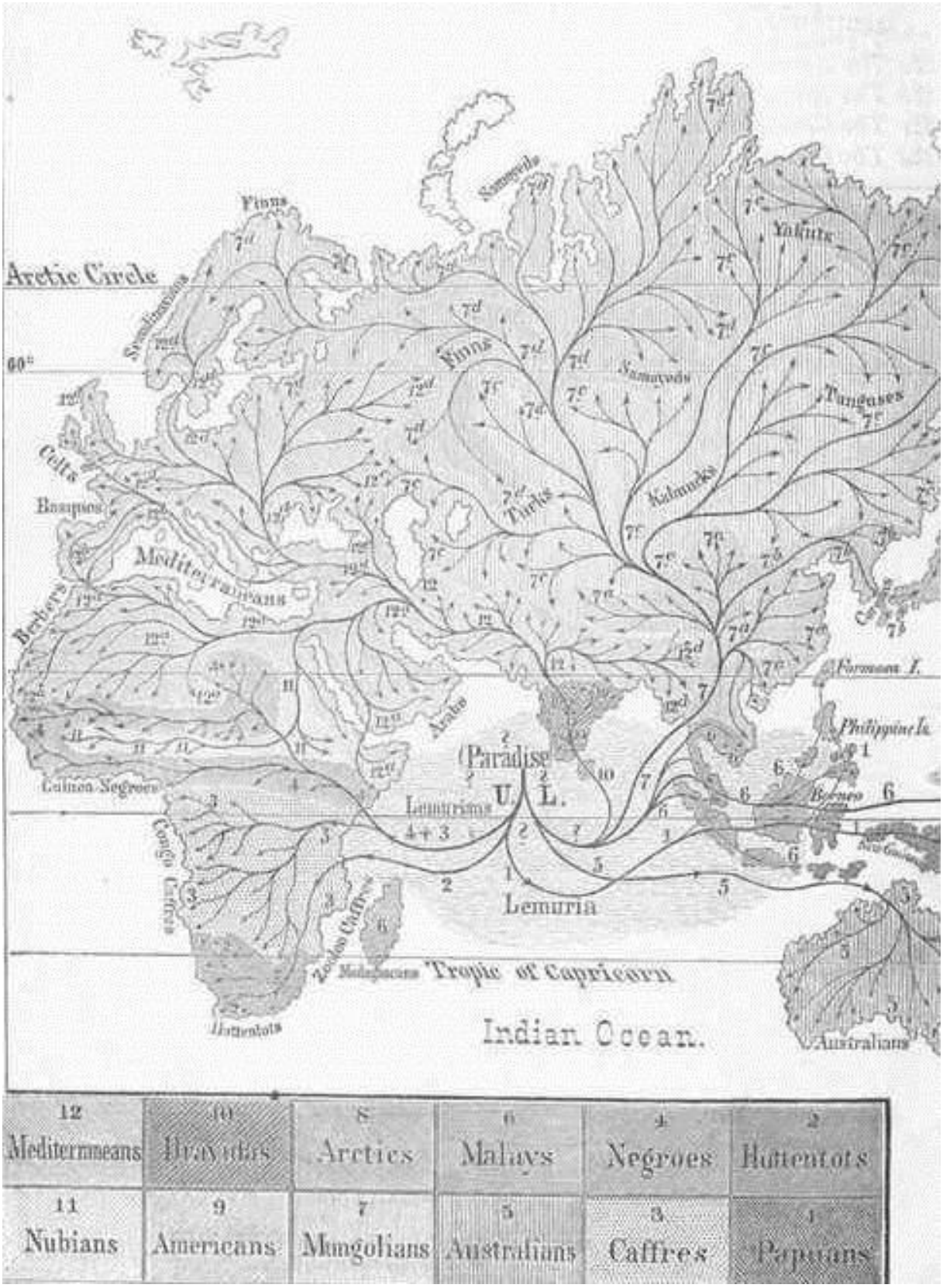


Figure 680. Lemuria.

model beginning with the equinox (East), passing through the Summer Solstice corresponding to the midday sun (at the top in South up calendars) and ending in the West (the black of earth and night). Red, white, black sequences assume a model which has the summer solstice as the beginning of the year (as in Egypt). Black, red, white or green, red, white, implies beginning with the earth in spring, moving via the summer solstice (red in the south), to the purity of heaven (white in the West).

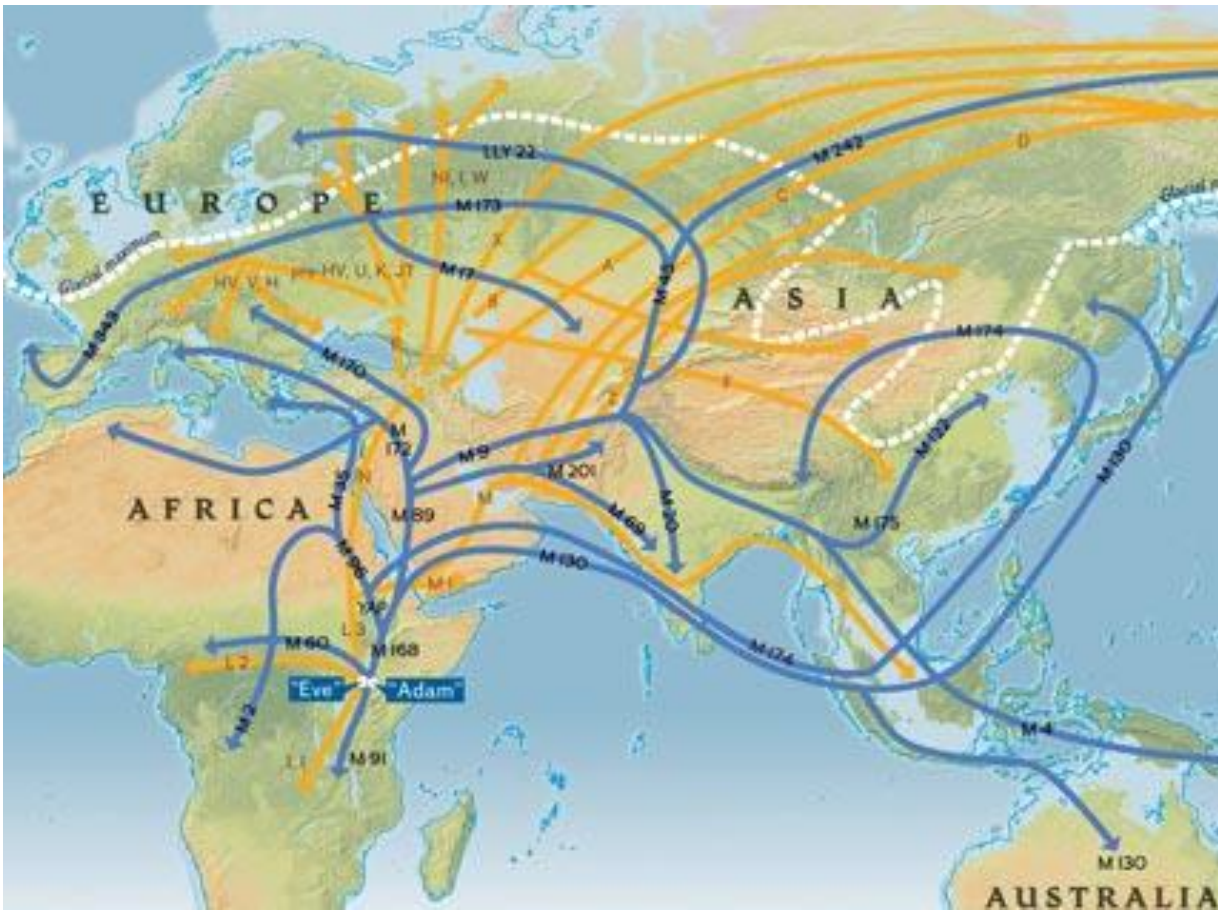
In India, white, red, yellow, black are linked with the four cardinal points, North, South, East, West; 4 gods, Agni, Indra, Visvadeva, Pusa; 4 guardians, Kuvera, Yama, Indra, Varuna and 4 castes, Brahman, Kshatriya, Vaisya, Shudra. In the Old Testament, there are 4 horses of the Apocalypse linked with 4 colours, and 4 planets.

In Nepal, Tibet and China this system becomes fivefold: a centre plus four cardinal points and leads to a whole cosmology. In Tibet, the 5 directions and energies of the universe linked with the YungDrung symbol are a starting point for their cosmology with 5 seed syllables, 5 deities, 5 organs, 5 colours. In China, this approach is applied to geography. In Taoism, this principle is applied to 5 sacred mountains. Or the Emperor is in the centre, surrounded by four kinds of barbarians (figure 679a): Northern Barbarians, Southern Barbarians, Eastern Barbarians, Western Barbarians: Bei Di, Nan Man, Dong Yi, Xi Rong/QuanRong. Or the centre is assumed and the barbarians are replaced by 4 capitals. Jing as in Yi Jing (I Ching in the West) is a word for capital. Hence: Beijing, Nenjing, Xian, Xijing. Or there are there are 4 sacred mountains and 4 Buddhist Mountains.

The great wall of China is built to keep out the barbarians, but the barbarians use the same organisational principles. There are Northern Huna, Southern Huna, Western Huna, Eastern Huna also known as the Black Huns, Red Huns, White Huns, Celestial Huns or kara huna, hara huna, ak huna and gök huna (table 126).

This seemingly simple configuration of the Huns seems to parallel principles associated with the Sanskrit alphabet[2493] For instance, Sanskrit consonants 1 and 26 are ka and ya. Together the two consonants make the word kaya, which is the word for body, as in kaya, vac, citta (body, speech, mind, cf. thought, word, deed). Kaya becomes a starting point for philosophy. Buddhism has 4 dharmakayas.[2494] Jainism has 6 kayas linked with 6 dharma realms.[2495] The kayasthas become the first dual caste brahmans (as priest-warrior, also linked with a scribal caste and the origins of writing).[2496] In Siberia, kaya becomes a word for mountain. Hence, the four colours black red, white, celestial (kara, kizil, ak, gök) generate black mountain, red mountain, white mountain, celestial mountain (Kara-Kaya, Kizil-Kaya, Ak-Kaya, Gök-Kaya).

In Moscow (and elsewhere), kayas make their way into streets names: e.g. Nikitskaya, Povarskaya, Tverskaya Streets. Among the Turks, north, south, west, east become ak, al, kara, gök, which leads to White, Red, Black and Blue Turks. In other Turkish traditions, the cardinal directions become black, red, yellow (white) and green (never ending fields and deserts),[2497] or they are linked with northern, southern, western, eastern quarters, (Kara Kapi, Kizil Kapi, Ak Kapi, Gok Kapi, cf. Topkapi, gate of cannons), with different coloured doors



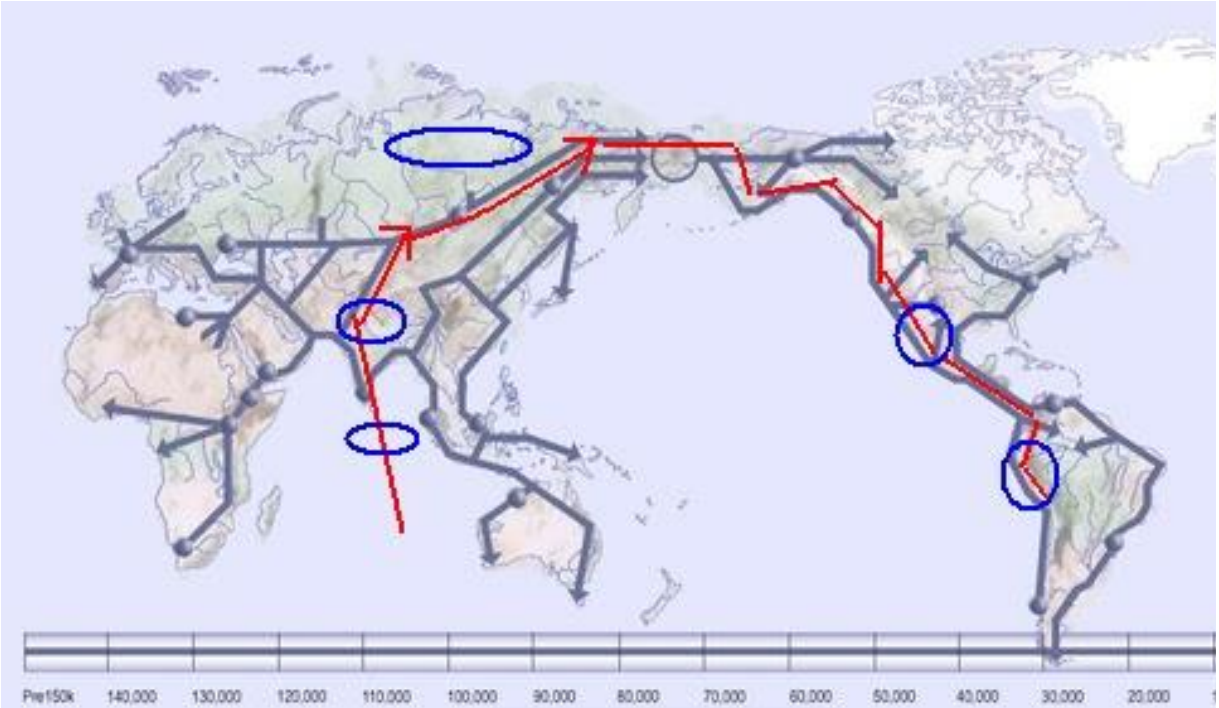


Figure 681. Out of Africa vs. Out of India

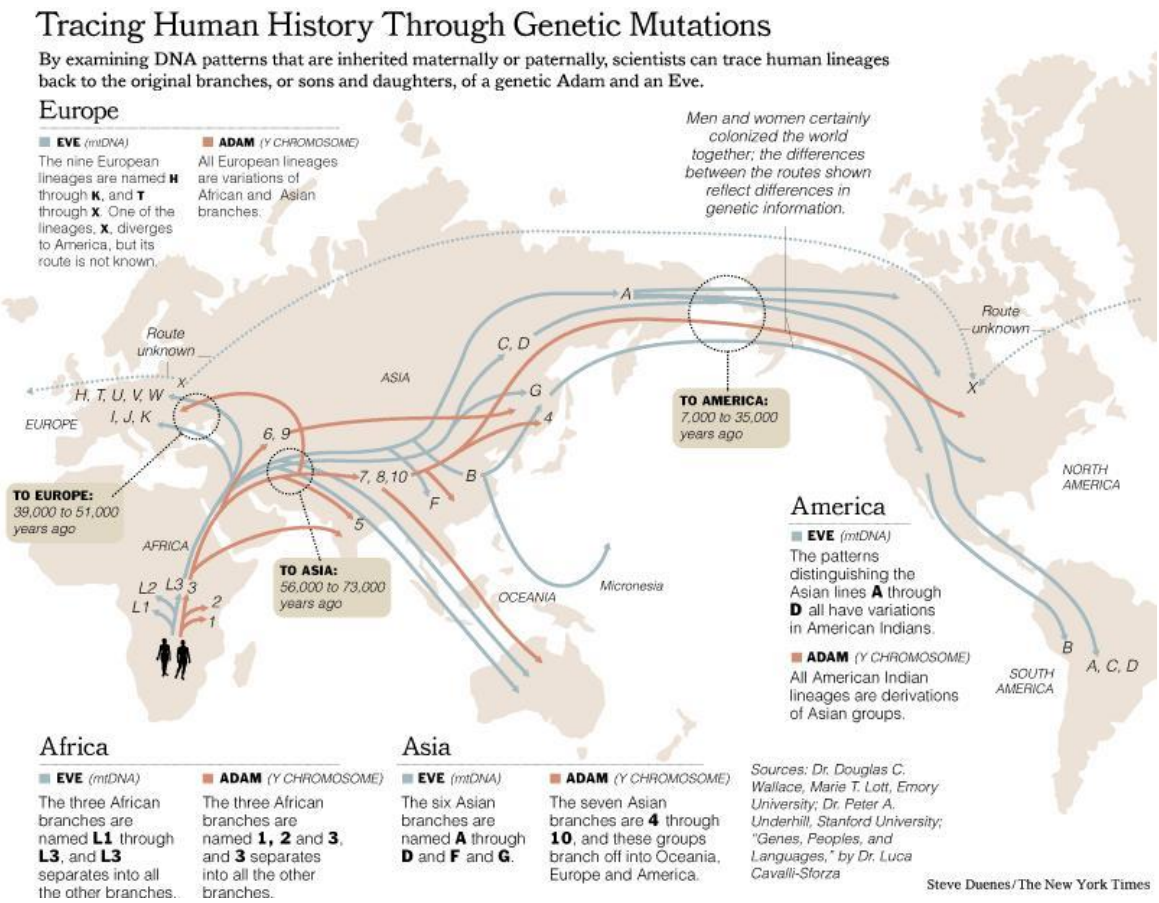


Figure 682 a. Tracing Human History through genetic migrations; b. School textbook view of Migrations .

Figure 683a. Slavic Map of the 4 Races,b. The Ancestral Homeland and Uttara Kuru.

corresponding to different peoples (Turkish, Indian, Jewish, Chinese).[2498] Tintin's Chinese adventures with the Blue Lotus have a history.

This coloured approach is paralleled by a four coloured model of Russia: White Russia, Red Russia, Black Russia, Green Russia which, in theory, is linked with the 4 heads of the god Sventovit. The sequence is also the reverse of the Chinese scheme for the 4 guardians of the heavens: Green Dragon, Black Warrior, White Tiger, Red Bird which in turn reflects the green star, black star, red star, white star, associated with Harappan civilization.[2499] Some associations are coloured by racism, but many colours of races, cultures, countries, flags reflect links with stories of life and cosmology and attest to awareness of bigger pictures of travels and routes with shared symbolism that began long before recent migrations.

10.2.Multiple Paradises

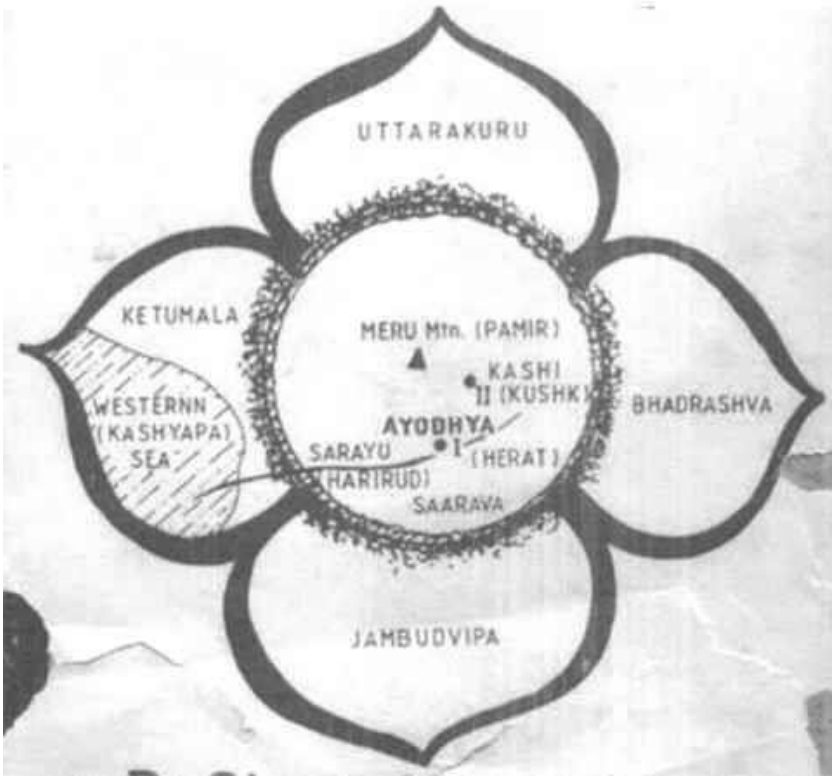
The textbooks typically speak of a single paradise or garden of Eden. Some sources speak of 3 paradises: a first in India, a second in Egypt and a third in Babylon.[2500] Alternatively there is a claim of Adam and Eve in Ethiopia.[2501] Iran has a city called Mianab (which means Paradise). Others speak of a paradise in terms of a lost civilization called Lemuria located South of India (figure 680) or off the coast of Madagascar.[2502] Alternatively the lost civiization is called MU and positioned in the South Pacific that may have begun 800,000 B.C. and sank c.50,000 B.C.[2503] The existence of Adam's Peak in Sri Lanka as a sacred place revered by Hindus, Christians, and Muslims again points to an older story than the chronology of the Bible where the world begins in 4004 B.C.

11.1. Urheimat

In theory, this older chronology would have come through a search for an original Homeland (Urheimat), connected with discussions of a proto-Indo-European language.[2504] Proto-Indo-European Urheimat hypotheses,[2505] typically range between the 7th and 4th millenium B.C. Alternative theories about an original homeland in Africa, China, and Siberia, are often ignored by Eurocentrics. Wiki has a list of oldest cities of continuous habitation[2506] going back to 9,000 B.C., including Arbil[2507] which, it claims, goes back to at least 6,000 B.C. In this picture, Göbekli Tepe (Southern Anatolia), is credited with being the world's oldest temple (10,000 B.C).[2508] Meanwhile, new archeological research of the last decades has also begun to unearth evidence of high civilization at Arbila going back to c.148,000 B.C.[2509]

11.3. Conflicting Dates

There is a striking conflict in chronology and dates. Text books continue to highlight the contributions of Babylon, Egypt, Greece and Rome, but there were clearly other and much earlier cultures. Indeed, there is a marked contrast between an Atlas of Human history that begins in 5,000 B.C., while the Indus Valley cultures go back to at least 7,000 B.C. Similarly, there are serious contrasts between the 60,000 year time frame used by the Atlas of Human History; Russian claims that Homo erectus left Africa 2 million years ago; that the Denisova cave people left Africa 1 million years ago and Neanderthals left Africa c.500,000 B.C.[2510]



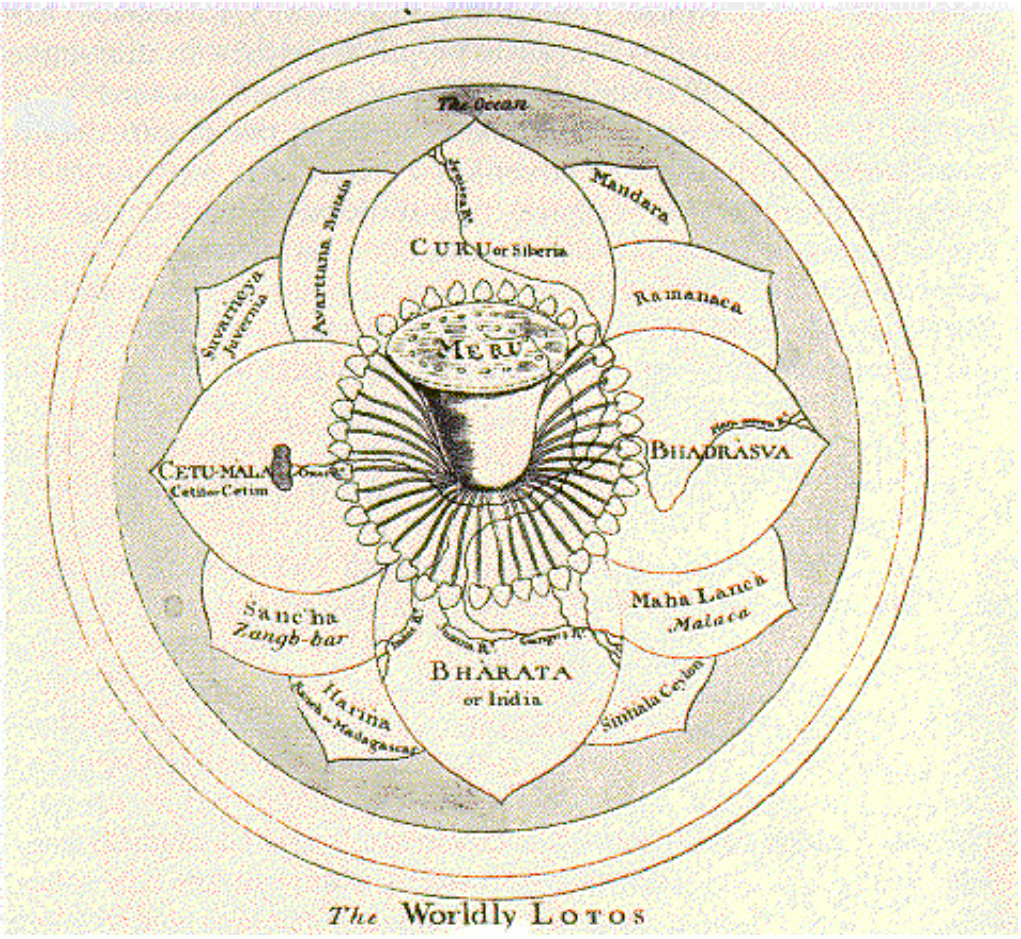


Figure 684. Mount Meru as 4 petalled and 8 petalled lotus.

Thus the chronology of human migrations remains highly problematic with at least three completely different timeframes. Those of the Urheimat focus on a timeframe of seven to twelve thousand years. The genographic project uses a timeframe of 60,000 years, whereas genetics research has a timeframe from 100,000 to 3 million years. Slavic accounts of an original homeland go back to 600,000 B.C. and Hindu accounts of creation go back to 4,320,000,000 B.C. This was also treated in Appendix 6.

12. Slavic and Indian Pre-History

Our story began in prehistory. Chapter one outlined early Slavic-Aryan alphabets linked with accounts of an ancestral homeland in Siberia, which are as Utopian as they are realistic, ranging from circular cities surrounded by water, to ancient ice-bound cities where mastodons serve as transport. The Russian sources, outlined at the end of chapter 4 (§4.7), are precise in their claims. The persons in the far North invented crypto-hieroglyphic letters called da'Ariyskie Tragi (Да'Арийские Търаги) as one of six main forms of early Slavic writing.

A second group, near Lake Baikal, introduced another form of Slavic writing, kh'Ariyskaya Karuna (cf. figures 123-124). So there were two early centres: one in Siberia, the other around Lake Baikal. Indian maps refer to Northen Russia as Deva Country and associate Lake Baikal with the Uttaru Kurus (figure 683b), the Northern branch of Kurus, who are protagonists in the epic of the Mahabharata. So both Russian and Indic sources refer to the same two very early centres.[2511]

Other Russian sources link the tribe that was once in Northern Siberia with Scythians and claim that they moved southwards due to an ice age.[2512] In 2006, members of the Genographic project supported by National Geographic, linked the Scythians with a group having roots in the Pamir Mountains of Tajikistan going back almost 40,000 years. Hence, Tajikistan is a third centre in pre-history. From there the Scythians moved southwards into Afghanistan, Pakistan and India. The Genographic project claims that the Scythians brought Sanskrit to India.[2513] The shamans in the Altai claim to have played a role in the development of Sanskrit.

Others refer specifically to the Saka Scythians, their links with Pashto and Ossetic and their distant relation to Germanic people via Indo-European languages.[2514] Was it possibly a subset of the 256 letter kh'Áriskaya Karuna that inspired Sanskrit? More research is needed. One thing is clear. The possible Aryan and/or Saka/Scythian migration is something much older than the recent Urheimat hypotheses suggest. These connections must have happened tens of thousands of years ago and may well go back much further.

Hints of older and largely forgotten routes are found on two Worldly Lotus "maps" (figure 6849 a-b). A four petalled map shows Mount Meru in the Pamir Mountains. To the right is Kashi (a name for Kashgar as well as Varinasi). Below is Ayodhya, an old capital of the solar race. Below this are Herat and Harirud (the Hari River or Sarayu River). In the left petal is the Western (Kasyapa) Sea: i.e. the Caspian Sea.

An eight petalled worldy lotus shows additional features. In addition to Siberia, and obviously

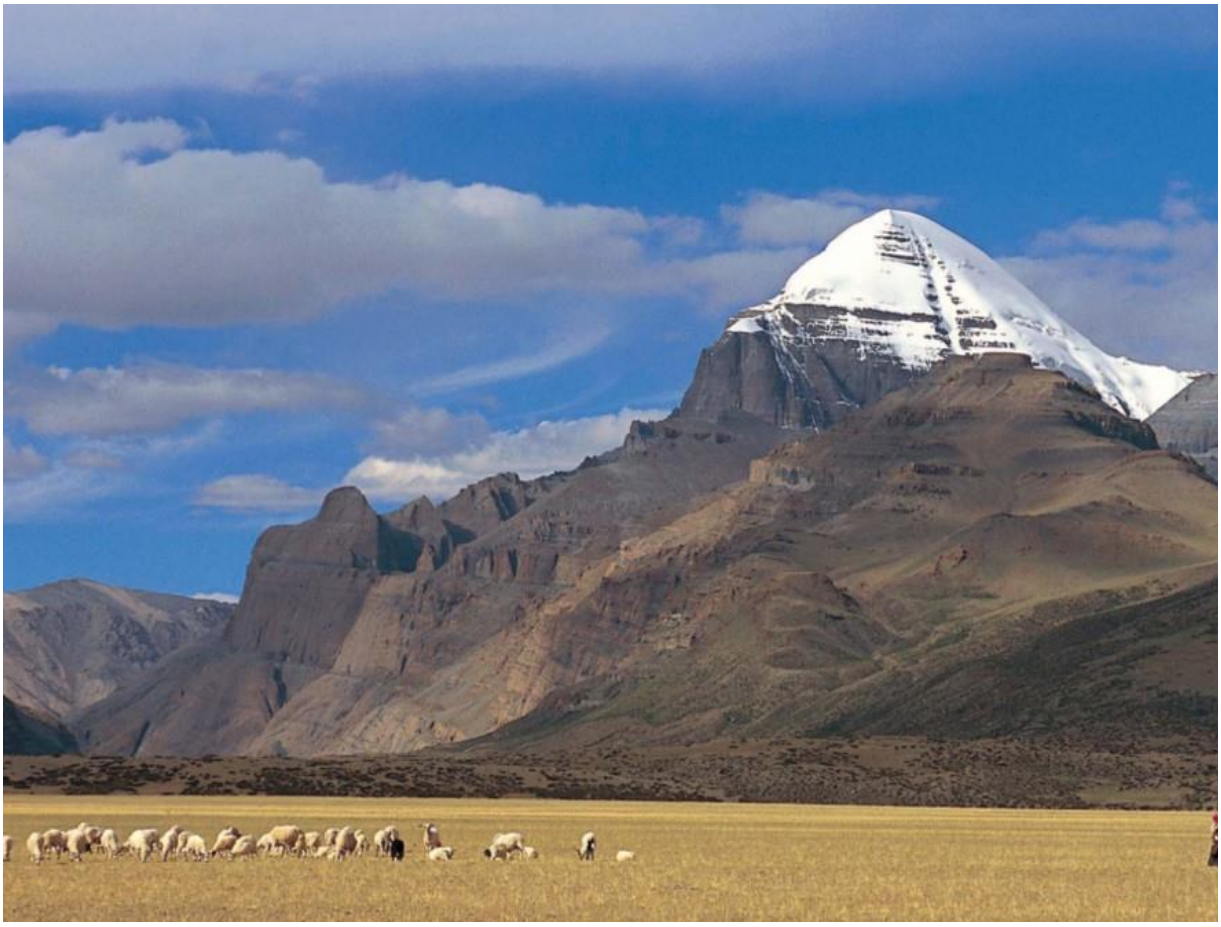


Figure 685 a-c. Mount Meru as Sumeru (Java), Meru (Africa), Kailash Tibet).

India, there is mention of Bhadrasva, which scholars identify as Eastern Bihar, Bengal and Assam.[2515] In the lower right, there is Maha Lanca,[2516] Mala(c)ca and Ceylon. The upper left contains Aavarttana (Britain) and Suvarneya or Juvarnia, considered to be the home of the Pitris or Pitri-stan, cf. pitricia, patricia). Scholars have identified this with Ireland and specifically with the highest mountain of the Island.[2517] Below this is Cetu Mala (Chetumal),[2518] which is usually associated with Western Turkestan. The lower left contains Sanc'ha, Zangb-bar (cf. Zanzibar) and Harina or Madagascar. The ancient Hindu map thus includes places in Asia, Europe, and Africa.

13.1. Meru

In the centre of the Indian world map is Mount Meru, now generally associated with Mount Kailash in Tibet (figure 685a-c). On the island of Java there is a Mount Semeru[2519] inspired by the Sanskrit Sumeru.[2520] In Africa, there is also a Mount Meru (4566 m.), which is called Mount Kilimanjaro's little sister.[2521] It is an old volcano and may predate Kilimanjaro and the more recent Mount Kenya. The Eastern slopes of Mount Meru in Tanzania are the home of the Wameru people. The Northeast slopes of Mount Kenya also have a city Meru, 5 miles from the equator, in the centre of Meru county, home of the Ameru people. If the Out of Africa theories of evolution be true (figure 681-a) we would expect that this was the original Meru, perhaps at a time before the Himalayas had risen to their contemporary glory. In any case a Meru connection links India, Tibet, Java, and Africa (figure 670a-c). Sumeru is also reflected in Sumer and Sumeria.

Mount Meru in Africa is near the city Meru in Meru county which is also the home of Nubians and "resident traders of Indian and Pakistani descent."[2522] These could well be remnants of recent colonialism, were it not that the Ameru have legends linking them with Egypt, Yemen, the Red Sea, stories of bondage and many parallels to the Old Testament. Indeed, some have suggested that they could be a lost tribe of Moses.

The Ameru are linked with stories and evidence of Indian alphabets in Africa discussed in chapter 8, which again points to routes that are much older and more widespread than those in current histories.[2523] The existence of mountains, city, a county and an empire all with the same name, suggests that the routes could be as old as the hills in a higher sense.

In Siberia, the highest peak, Mount Belukha, has many names, among them Three Peaks (Uch Sumer). Here, the word Sumer as in Sumeru meaning summit or peak is also connected with the notion of three peaks. In Tibet, Mount Kailash is also connected as one of 3 peaks (Mount Kailasha, Mount Tsari, Mount Kawakarpo) linked with 3 Dakinis and 3 palaces (body, speech, mind) and also linked with 24 sacred places in the world.

These same three concepts of body, speech, mid (kaya, vac, citta), are connected with the triple goddess linked with 3 colours of thread or string (white, red and black), 3 phases of the day, 3 phases of the moon, 3 phases of life, which are connected with the names of peoples, countries, rivers, mountains. In China and Japan three mountains, linked with 3 directions, 3 kings, 3 kingdoms, 3 empires, 3 seasons, 3 epochs. Hence, on different continents, sacred mountains have 3 peaks (3 holy peaks, 3 sacred peaks) linked with a threefold god (trimurti)

Figure 686 a. Khan Tengri, Bogda Shan

and triple goddess (fig. 181, cf. plan of universal causes: figure 204, table 25).

Bogdo Feng in the Tian Shan, is Sacred Mountain, Holy Mountain, Soul Mountain, Fortune and Longevity Mountain. Bogdo is also etymologically connected with the Cyrillic word for god (figure 686b). In the Slavic world, this becomes Mount Triglav, linked with the triglav symbol for linear space and the god Triglav, who has 3 heads corresponding to the 3 worlds, 3 phases of moon, 3 phases of year. Gradually a more northerly model introduced the idea of 4 phases of day, 4 phases of year, 4 seasons, 4 directions, 4 gods, 4 colours etc. There is no well known book or manuscript that documents exactly when this happened, but clearly it must have happened before the stories in our textbooks.

13. 2. Hidden Routes

For the past two centuries a series of explorers and mystics have reported on lost, hidden or secret groups in the mountains of Central Asia. The names vary: Agartha, Shangri La, Hunza and Shambala. There are reports of a synarchy[2524] of ascended masters, of annual meetings of elect spirits.[2525] These are typically related to sacred mountains especially in the Altai and Tian Shan (Heavenly Mountains) with tantalizing names and/or epithets. For instance, Mount Belukha, is “the cradle of the future civilizations.” Khan Tengri is the Lord of the Sky, and the Lord of the spirits.

God, as in Bog, Bogdan, Bogomil, Bogdunov, Bohinj. Bog is reflected in two of the 72 sacred names of God (BOOG, and BOGI) and also in the Bogomils (considered heretics by the Roman Catholic church). Bogdo Feng is simultaneously Queen Mother of the West, variously called: Xi Wangmu, Divine Mother; The Primordial Ruler; Metal (Gold) Mother of Tortoise Mountain; She of the Nine Numina and the Grand Marvel and Perfected Marvel of the Western Florescence and the Ultimate Worthy of the Grotto Yin.

Bogdo Feng is a mountain and is again part of 3 Mountains in the Sea of Snow (Bogdo Feng, Mount Pageti, Mount Weiwanbieke). In other cases, 1 mountain is linked with 5 or 7 peaks and there are mysterious connections between seemingly unconnected mountains. Hence, the Tibetan counterpart of the Mother of the west is Chomo-Lunga, known in Nepal as Sagarmatha, in Europe as Mount Everest, with various translations such as Mother Goddess of the Universe; Mother Goddess of the Land; or Sister Goddess of the Earth who gives Food. Mount Everest is in turn one of five 5 Tseringma Sisters of Long Life, who killed a 5 headed dragon and are aligned with with 5 colours. Even today, these remote mountains of Asia remain difficult to reach. And yet there clearly must have been routes linking individuals who knew of them and connected them through names and symbolism, first in terms of 3, then 4, then 5.

As one final glimpse into this forgotten world: the highest peak in the Celestial Mountains is called Victory Peak which is Пик победы in Cyrillic. But the actual name in Kyrgyz is ??? ?????? Jengish Chokusu, which transcribes as Жеңиш чокусу Jengish Chokusu. The word khan is both a name for a mountain (as in Khan Tengri, figure 686a)) and a supreme commander: e.g. Gengis Khan. So the Khan becomes Shan, which becomes Shin linked with

the height of vigour and energy, the link between earth and heaven. The peaks of the Himalayas inspire the hills linked with Perun and mountains linked with Saint Elias and Saint Michael.

14. Conclusions

The sharing between East and West occurred at multiple levels. The Northern corridor (chapter 1) links Scythians, Sarmatians, Getae, Dacians, Slavs, Bulgarians, Romanians, Ukrainians and Hungarians. This corridor via nomadic steppe cultures, brought migrations from the east in the form of invading hordes. They also brought connections with Shaman traditions.

The sea routes link Austronesia and India with Africa and Egypt (chapters 7, 8)[2526] and offer new insights into the origins of Ethiopian, Egyptian and Hebrew. The middle and southern trade routes (chapter 8) help explain why there are links between Sanskrit, Avestan, Persian, Arabic, Babylonian, Ugarit, Phoenician, Hebrew and how Sumeria, Akkad and Babylon had an impact on the Mediterranean, Black Sea, Slavic and Baltic cultures.

Long before Cyrus the Great invented the pony express in the 6th century B.C., there were routes that served as communication routes for sharing of letters, alphabets and knowledge. This appendix has shown the locations of some of these peoples, places, routes on maps.

Figure 687 a. Four alphabets' descent from Phoenician abjad according to Wiki: English, Greek, Phoenician, Hebrew, Arabic,[2527] b. Alphabetum Adami.

Appendix 8. Abjads

Wiki distinguishes between alphabets, which have vowels, and consonants and abjads "where each symbol usually stands for a consonant.[2528] This reflects the claims of Daniels (1996), who describes an Abjad as an alphabet with no vowel letters, as a category in sorting scripts and languages. In this definition abjads are consonant alphabets. The idea of abjads as alphabets without vowels was discussed by Dillinger (1937, 1948).[2529] As explained in chapter 10, this definition is of abjads is not accurate. The first letter, which gives Abjads their names is A, almost universally treated as a vowel. The vowels I, E, O and U also occur in a number of abjads. According to Wiki abjads are limited to the Semitic family of scripts and derive from Phoenician (figure 687):

> All known abjads belong to the Semitic family of scripts. These scripts are thought to derive from the Proto-Sinaitic alphabet (dated to about 1500 BC), which is thought to derive from Egyptian hieroglyphs[*citation needed*]. The abjad was significantly simpler than the earlier hieroglyphs. The number of distinct glyphs was reduced tremendously at the cost of increased ambiguity.
>
> The first abjad to gain widespread usage was the Phoenician abjad. Unlike other contemporary scripts, such as Cuneiform and Egyptian hieroglyphs, the Phoenician script consisted of only about two dozen symbols.[2530] ….

The story is more complex. The abjad structure (cf. table 128) goes back to the Alphabetum Adami: i.e. 4004 B.C. in the conventional Christian chronology, where it was not seen as being in opposition to the alphabet. As noted in chapter 10, some elements were used by the Sumerians in the 3rd millenium before Christ.[2531] Chapter 9 showed that the Alphabet Ethiopyque had an original order (H L H M), which was subsequently altered to become an abjad sequence (table 40a). In the Alphabet of the Magi (figure 539, cf. 65), the full- fledged abjad became a complex amalgam that bridged 360 and 365 day years.

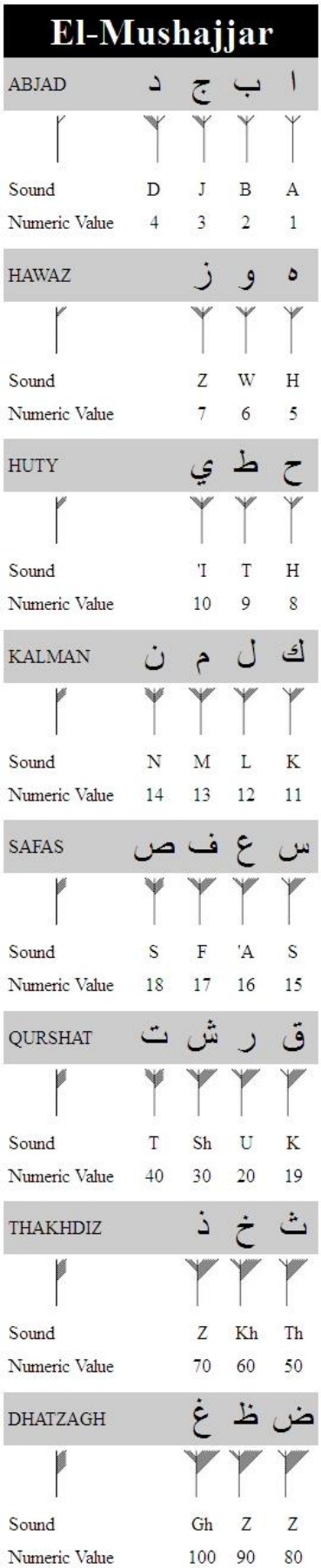
Appendix 7 offers evidence concerning abjads under five sections:

6. Abjads and Runes 673-674
7. Abjads and Astronomy 675-676
8. Abjad Associations 677
9. Abjad Alphabets 678-682
10. Abjad Divisions, Examples and Symbolism

The most comprehensive section (5) documents variations in a series of languages (tables 129 - 136). The list does not aim at being comprehensive. The purpose is simply to indicate the range of languages using the abjad approach, and the variety in ways of writing the basic letters. While many abjads are associated with the Middle East, some of their features are reflected in Hanscretanum, Georgian, Indicum, Proto-Sami, Sassanian, Scythicum, Sogdian, Tajik Hebrew, Turcicum, and even versions of the Vinca Script, hence an area that covers most of middle Asia. Some basic symbolism for each section is also recorded.

1 2 3 4	A B G D
5 6 7	H W Z
8 9 10	H T Y
11 12 13 14	K L M N
15 16 17 18	S ‘ F A S
19 20 21 22	Q R S T
23 24 25 26	T Th Kh Dh
27 28 29	D Tz Gh

Table 128. Basic Structure of Abjads



El-Mushajjar				
ABJAD	د	ج	ب	ا
Sound	D	J	B	A
Numeric Value	4	3	2	1
HAWAZ		ز	و	ه
Sound		Z	W	H
Numeric Value		7	6	5
HUTY		ي	ط	ح
Sound		'I	T	H
Numeric Value		10	9	8
KALMAN	ن	م	ل	ك
Sound	N	M	L	K
Numeric Value	14	13	12	11
SAFAS	ص	ف	ع	س
Sound	S	F	'A	S
Numeric Value	18	17	16	15
QURSHAT	ت	ش	ر	ق
Sound	T	Sh	U	K
Numeric Value	40	30	20	19
THAKHDIZ		ذ	خ	ث
Sound		Z	Kh	Th
Numeric Value		70	60	50
DHATZAGH		غ	ظ	ض
Sound		Gh	Z	Z
Numeric Value		100	90	80

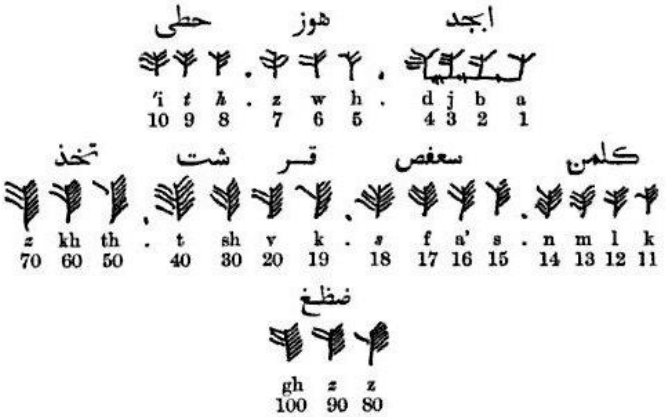


Figure 688a. El-Mushaggar, b. Runic Abjad

Freyr's Aett	ᚠ	ᚢ	ᚦ	ᚨ	ᚱ	ᚲ	ᚷ	ᚹ
Sound	F	U	Th	A	R	K	G	W
Hahalrun								
Decimal Value	1	2	3	4	5	6	7	8
Hagal's Aett	ᚺ	ᚾ	ᛁ	ᛃ	ᛇ	ᛈ	ᛉ	ᛊ
Sound	H	N	I	J	EI	P	Z	S
Hahalrun								
Decimal Value	9	10	11	12	13	14	15	16
Tyr's Aett	ᛏ	ᛒ	ᛖ	ᛗ	ᛚ	ᛜ	ᛞ	ᛟ
Sound	T	B	E	M	L	Ng	D	O
Hahalrun								
Decimal Value	17	18	19	20	21	22	23	24

Figure 689. Runic Abjad: Hahalrun

Figure 690. Alphabet of Cancer, Saint Yves D'Alveydre

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	COLOR-OLOR	NOTA
א	Aleph	A	1			El Mago		Brillantes	
ב	Beth	B	2			La Sacerdotisa	Cristal	Cristalino	
ג	Gímel	G	3			La Emperatriz	Plomo	Blanco	
ד	Daleth	D	4			El Emperador	Estaño	Violado	SI
ה	Hé	E	5			El Jerarca	Hierro	Añil	LA
ו	Vau	V-U-W	6			El Enamorado	Oro	Azul	SOL
ז	Zaín	Z	7			El Triunfo	Cobre	Verde	FA
ח	Cheth	H-CH	8			La Justicia	Mercurio	Amarillo	MI
ט	Theth	T	9			El Ermitaño	Plata	Anaranjado	RE
י	Iod	I-J-K	10			La Fortuna		Rojo	DO
כ	Khaph	K-C	20			La Persuasión	Sardónica	Clavel Clavo	
ל	Lamed	L	30			El Sacrificio	Topacio	Lila Muguet	

LETRA			VALOR	RUNA	ASTRO	ARCANO	GEMA	PERFUME
מ	Mem	M	40			La Muerte	Carbunclo	Alhucema Canela
נ	Num	N	50			La Temperancia	Esmeralda	Azahar Díamela
ס	Samech	X	60			La Pasión	Zafiro	Heliotropo Ambar Gris
ע	Hain	O	70			La Fragilidad	Diamante	Tomillo Jacinto
פ	Phe	F-P-Ph	80			La Esperanza	Rubí	Rosa Violeta
צ	Tzad	Sh-Sch-Ts-Tz	90			El Crepúsculo	Ágata	Cedrón Geranio Rojo
ק	Qop	Q	100			La Inspiración	Amatista	Jazmín Acacia
ר	Resch	R	200			La Resurrección	Berilo	Romero Almizcle
ש	Shin	S	300			El Regreso	Onix	Mirto Mimosa
ת	Thau	Th	400			El Mundo	Jazpe	Narciso Benjuí

Figure 691. Futhark, Hebrew, Runes and Zodiac

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	1 ا	2 ب	3 ج	4 د	5 ه
The Special Attributes or Names of God.	الله *Allāh.*	باقي *Bāqi.*	جامع *Jāmi'.*	ديان *Dayyān.*	هادي *Hādi.*
The Number of the Attribute.	66	113	114	65	20
The Meaning of the Attribute.	God.	Eternal.	Assembler.	Reckoner.	Guide.
The Class of the Attribute.	Terrible	Amiable.	Terrible & Amiable combined.	Terrible.	Amiable
The Quality, Vice, or Virtue of the Letter.	Friendship.	Love.	Love.	Enmity	Enmity.
The Elements. (*Arba'ah 'Anāṣir.*)	Fire.	Air.	Water.	Earth.	Fire.
The Perfume of the Letter.	Black Aloes	Sugar.	Cinnamon.	Red Sandal.	White Sandal.
The Signs of the Zodiac. (*Burūj.*)	*Ḥamal.* Ram.	*Jauzā'* Twins.	*Saraṭān.* Crab.	*Ṣaur.* Bull.	*Ḥamal.* Ram.
The Planets. (*Kawākib.*)	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah.* Venus.
The Genii. (*Jinn.*)	Qayupūsh.	Danūsh.	Nulūsh.	Tuwayūsh.	Hūsh.
The Guardian Angels. (*Muwakkil.*)	Isrāfīl.	Jibrā'īl.	Kalkā'īl.	Dardā'īl.	Durbā'īl

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	6 و	7 ز	8 ح	9 ط	10 ى
The Special Attributes or Names of God.	ولى *Walī*	زكى *Zakī.*	حق *Haqq.*	طاهر *Ṭāhir.*	ياسين *Yāsīn.*
The Number of the Attribute.	46	37	108	215	130
The Meaning of the Attribute.	Friend.	Purifier.	Truth.	Holy.	Chief.
The Class of the Attribute	Amiable.	Combined.	Combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Love.	Love.	Hatred.	Desire.	Attraction.
The Elements. (*Arba'ah 'Anāṣir.*)	Air.	Water.	Earth.	Fire.	Air.
The Perfume of the Letter.	Camphor.	Honey.	Saffron.	Musk.	Rose Leaves
The Signs of the Zodiac. (*Burūj.*)	*Jauzā'.* Twins.	*Saraṭān.* Crab.	*Jady.* Goat.	*Hamal.* Ram.	*Mīzān.* Scales.
The Planets. (*Kawākib.*)	*'Uṭārid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.	*Mushtarī.* Jupiter.	*Mirrīkh.* Mars.
The Genii. (*Jinn.*)	Puyūsh.	Kapūsh.	'Ayūsh.	Badyūsh.	Shahbūsh.
The Guardian Angel. (*Muwakkil.*)	Raftmā'īl.	Sharkā'īl.	Tankafīl.	Tshmā'īl.	Sarakīkā'īl.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	20 ك	30 ل	40 م	50 ن	60 س
The Special Attributes or Names of God.	كافى *Kāfī.*	لطيف *Laṭīf.*	ملك *Malik.*	نور *Nūr.*	سميع *Samī'.*
The Number of the Attribute.	111	129	90	256	180
The Meaning of the Attribute.	Sufficient	Benignant.	King.	Light.	Hearer.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Amiable.	Combined.
The Quality, Vice, or Virtue of the Letter.	Love.	Separation.	Love.	Hatred.	Desire.
The Elements. (*'Arba'ah 'Anāṣir.*)	Water.	Earth.	Fire.	Air.	Water.
The Perfume of the Letter.	White rose leaves.	Apples.	Quince.	Hyacinth	Different kinds of Scents.
The Signs of the Zodiac (*Burūj.*)	*'Aqrab.* Scorpion.	*Ṣaur.* Bull.	*Asad.* Lion.	*Mīzān.* Scales.	*Qaus.* Archer.
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Utarid.* Mercury.	*Qamar.* Moon.	*Zuḥal.* Saturn.
The Genii. (*Jinn.*)	Kadyūsh.	'Adyūsh.	Majbash.	Damalyūsh	Fa'yūsh.
The Guardian Angels. (*Muwakkil.*)	Kharurā'īl.	Taṭā'īl.	Rūyā'īl.	Hūlā'īl.	Hamwākīl

Figure 692a-b. Abjad Associations

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	70 ع	80 ف	90 ص	100 ق	200 ر
The Special Attributes or Names of God.	علی *Ali*	فتاح *Fattāh*	صمد *Samad*	قادر *Qādir.*	رب *Rabb.*
The Number of the Attribute	110	489	134	305	202
The Meaning of the Attribute.	Exalted.	Opener.	Established.	Powerful.	Lord.
The Class of the Attribute.	Terrible.	Amiable.	Terrible.	Combined.	Terrible.
The Quality, Vice, or Virtue of the Letter.	Riches	Enmity.	Intimacy	Desire.	Friendship.
The Elements. (*Arba'ah 'Anāsir*)	Earth.	Fire	Air.	Water.	Earth.
The Perfume of the Letter	White Pepper	Walnut	Nutmeg.	Orange.	Rosewater.
The Signs of the Zodiac. (*Burūj.*)	*Sunbulah.* Virgin.	*Asad* Lion	*Mizān.* Scales.	*Hūt.* Fish.	*Sunbulah.* Virgin.
The Planets. (*Kawākib.*)	*Mushtari.* Jupiter.	*Mirrikh.* Mars.	*Shams.* Sun.	*Zuhrah.* Venus	*'Utārid.* Mercury.
The Genii. (*Jinn.*)	Kashpūsh.	Latyūsh.	Kalapūsh.	Shamyūsh.	Rahūsh.
The Guardian Angels. (*Muwakkil.*)	Lumā'il.	Sarhmā'il.	Ahjmā'il	Itrā'il	Amwakil.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number	300 ش	400 ث	500 خ	600 ت
The Special Attributes or Names of God.	شفیع *Shafi'*	توّاب *Tawwāb.*	ثابت *Ṣābit.*	خالق *Khāliq.*
The Number of the Attribute.	460	409	903	731
The Meaning of the Attribute.	Accepter.	Forgiver.	Stable.	Creator.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Combined.
The Quality, Vice, or Virtue of the Letter.	Enmity.	Sleeplessness.	Hatred.	Love.
The Elements. (*Arba'ah 'Anāsir.*)	Fire.	Air.	Water	Earth
The Perfume of the Letter.	White Aloes.	Amber.	White Aloes	Violet.
The Signs of the Zodiac. (*Burūj.*)	*'Aqrab.* Scorpion.	*Dalw.* Watering Pot.	*Hūt.* Fish.	*Jady* Goat.
The Planets. (*Kawākib.*)	*Qamar.* Moon.	*Zuhal.* Saturn	*Mushtari* Jupiter.	*Mirrikh.* Mars.
The Genii. (*Jinn.*)	Tashyūsh.	Latyūsh.	Twahyūsh	Dālayūsh.
The Guardian Angels. (*Muwakkil.*)	Amrā'il.	Azrā'il.	Mīkā'il.	Mahkā'il.

Letters of the Alphabet arranged according to the *Abjad* [ABJAD], with their respective number.	700 ذ	800 ض	900 ظ	1000
The Special Attributes or Names of God.	ذاكر *Zākir.*	ضار *Ḍārr.*	ظاهر *Ẓāhir.*	*G*
The Number of the Attribute.	921	1001	1106	
The Meaning of the Attribute.	Rememberer.	Punisher.	Evident.	Fo
The Class of the Attribute.	Combined.	Terrible.	Terrible.	A
The Quality, Vice, or Virtue of the Letter.	Hatred.	Hatred.	Enmity.	C les
The Elements. (*Arba'ah 'Anāṣir.*)	Fire.	Air.	Water.	
The Perfume of the Letter.	Sweet Basil.	Laburnam.	Jasmine.	C
The Signs of the Zodiac. (*Burūj.*)	*Qaus.* Archer.	*Dalw.* Watering Pot.	*Hūt.* Fish.	
The Planets. (*Kawākib.*)	*Shams.* Sun.	*Zuhrah.* Venus.	*'Uṭārid.* Mercury.	*G*
The Genii. (*Jinn.*)	Ṯwakapūsh.	Ghayūsh.	Ghafooush.	'A
The Guardian Angel. (*Muwakkil.*)	Harṯa'īl.	Atā'īl.	Nurā'īl.	N

Figure 692. c –d: Abjad Associations

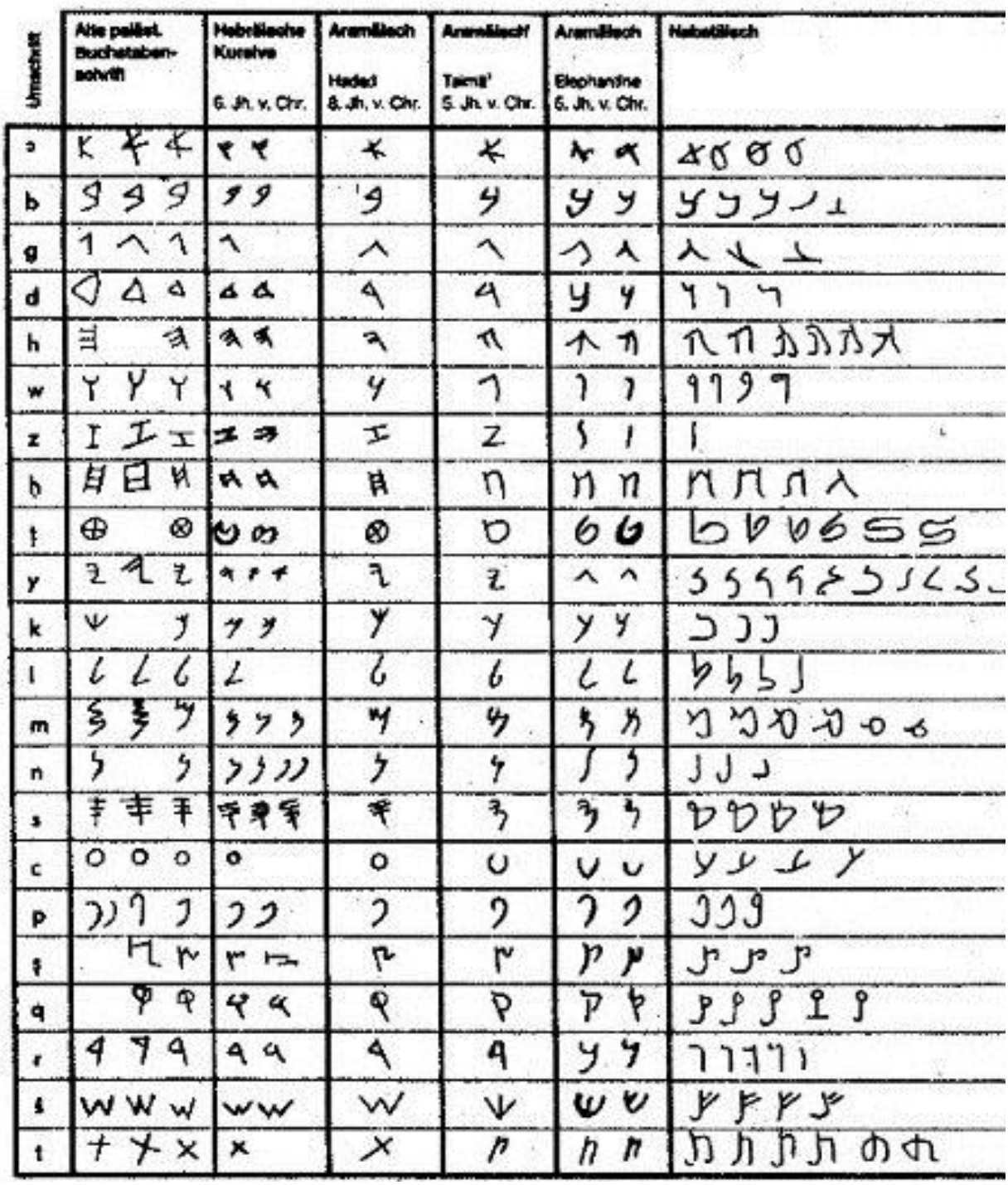


Figure 693a.Nabatean

Figure 693 b. Nabataean

TABLE OF ALPHABETS

Gesenius

Old Hebrew						Samaritan			Old Aramaic			
Meša' c. 840 B.C.	Seals and Gems 9-5 cent. B.C.	Siloam c. 700 B.C.	Coins: Maccabean 2 cent. B.C.	Coins: Hasmonean 2-1 c. B.C.	Coins: Revolt 1-2 c. A.D.	Inscriptions 4-6 cent. A.D.	MSS. majuscule	MSS. cursive	Zenjirli 8 cent. B.C.	Weights, Seals, &c. 8-3 cent. B.C.	Teimâ inscr. 5-4 cent. B.C.	Egyptian cursive 5-4 cent. B.C.
1	2	3	4	5	6	7	8	9	10	11	12	13

Figure 694 a-b. Table of Alphabets: Gesenius, Hebrew Grammar, 1974.

		Samaritain	Moabite	Antioche	Araméen C	Jérusalem	Syriac
א	A Ž						
ב	B						
ת	T						
ג	G J Ǧ						
ח	H Ḥ						
ד	D						
ר	R						
ז	Z						
ס	S						
ש	Sh Š						
צ	S Ṣ						
ט	T Ṭ						
ע	ʿ						
פ	F						
ק	Q						
כ	K						
ל	L						
מ	M						
נ	N						
ה	H						
ו	W						
י	Y						

Figure 695. Alphabets of the Near East

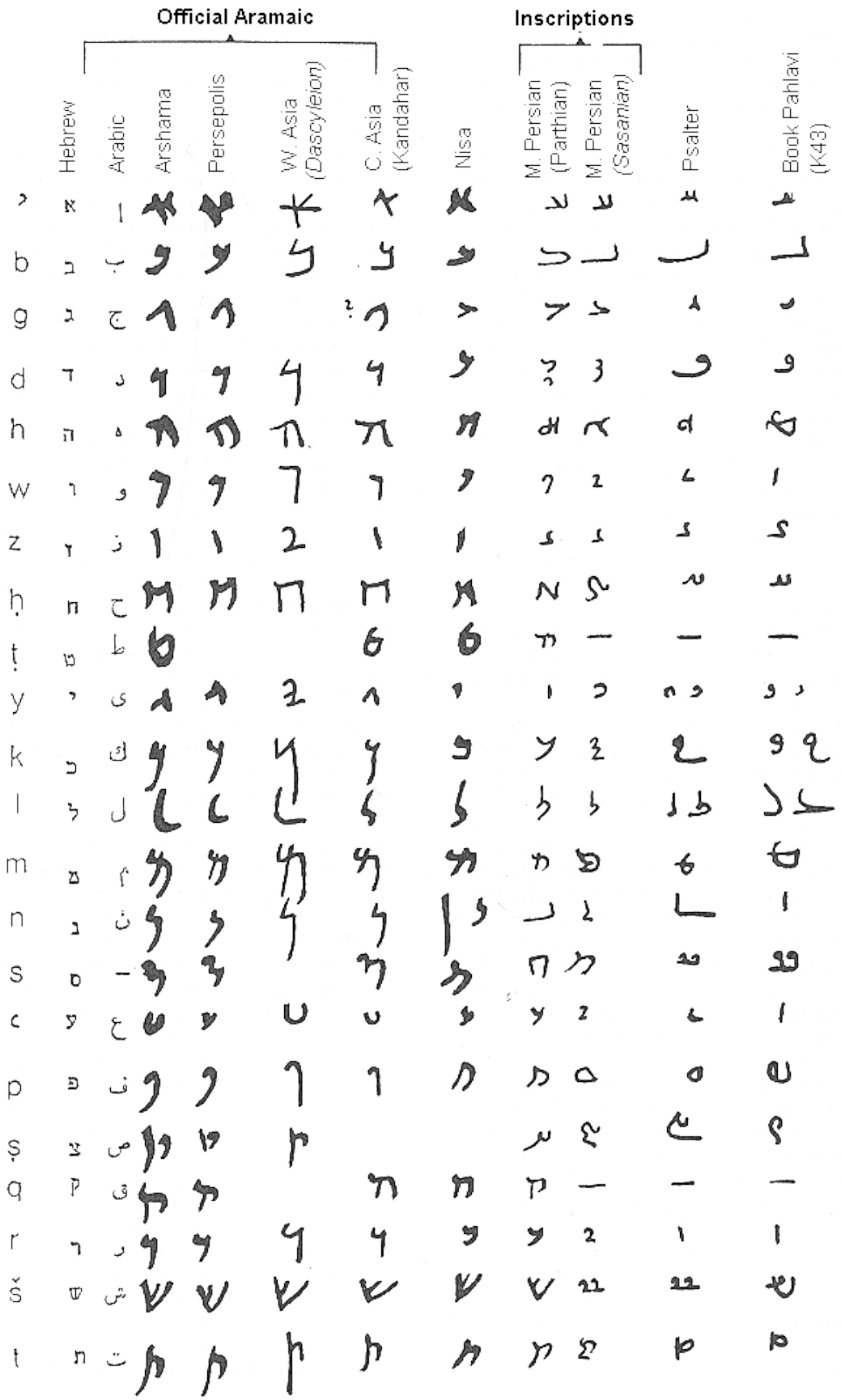


Figure 696. Official Aramaic.

THE NUMERICAL/ ABJAD VALUE (BASED ON ALPHABET ORDER)					THE NUMERICAL/ ABJAD VALUE (BASED ON ABJAD VALUE ORDER)				
NO	LETTERS			NUMERICAL VALUES	NO	LETTERS			NUMERICAL VALUES
1	ا	'Alif	a	1	1	ا	'Alif	a	1
2	ب	Bã'	b	2	2	ب	Bã'	b	2
3	ت	Tã'	t	400	3	ج	JÏm	j	3
4	ث	Tsã'	ts	500	4	د	dãl	d	4
5	ج	JÏm	j	3	5	ه	hã'	h	5
6	ح	Hã'	h	8	6	و	waw	w	6
7	خ	khã'	kh	600	7	ز	zai	z	7
8	د	dãl	d	4	8	ح	Hã'	h	8
9	ذ	dzãl	dz	700	9	ط	thã'	th	9
10	ر	rã'	r	200	10	ي	yã'	y	10
11	ز	zai	z	7	11	ك	kãf	k	20
12	س	sïn	s	60	12	لا	lãm	l	30
13	ش	syïn	sy	300	13	م	mïm	m	40

14	ص	shãd	sh	90	14	ن	nün	n	50
15	ض	dhãd	dh	800	15	س	sïn	s	60
16	ط	thã'	th	9	16	ع	'ain	'a	70
17	ظ	zhã'	zh	900	17	ف	fã'	f	80
18	ع	'ain	'a	70	18	ص	shãd	sh	90
19	غ	ghain	gh	1000	19	ق	qãf	q	100
20	ف	fã'	f	80	20	ر	rã'	r	200
21	ق	Qãf	q	100	21	ش	syïn	sy	300
22	ك	Kãf	k	20	22	ت	Tã'	t	400
23	لا	Lãm	l	30	23	ث	Tsã'	ts	500
24	م	Mïm	m	40	24	خ	khã'	kh	600
25	ن	nün	n	50	25	ذ	dzãl	dz	700
26	ه	hã'	H	5	26	ض	dhãd	dh	800
27	و	waw	W	6	27	ظ	zhã'	zh	900
28	ي	yã'	Y	10	28	غ	ghain	gh	1000

Figure 697a –b. Numerical abjad value based on alphabet order and based on abjad value order.

A B G D

Terms	**Language**
(halqa), ba, ga, da	Mandaic
A, B/V, G/Gh, D	Paleo Hebrew
A B G D	Armenian
A B G D DH	Ugarit
Alap, Beth, Gamal, Daleth	Aramaic
Alaph, Beth, Gamal, Dalath	Imperial Aramaic
Aleph, Bet, Geml, Dent	Aethiopicum
Aleph,Beth,Ghimel,Daleth	Magi
Aleph, Beth, Gimel, Daleth	Hebrew
Aleph, Beth, Gimel, Daleth	Adami
Alif, Bet, Geml, Dent	Ethiopian
Allap, Beet, Gammal, Dallat	Assyrian
Alpha, Beta, Gamma, Delta	Coptic, Greek
Athoïm,Beïnthin, Gomor, Dinaïn	Magi (Cagliostro)
Elpha, Vath, Gau, Dau	Chaldaicum
O (A) Ba Ga Da	Mandaic
Olaf, Beth, Gomal, Dolath	Estrangelo, Nestorian
Olaph, Beth, Gomal, Dolath	Syriacum
a, b, g, j, d	Ugarit
a,ā b,w g,y d,y	Pahlavi
a ba gha dha	Brahmi
a b g d	Ancient Greek
a b g d	Punic
a b g d	Ugarit
a b g d h d	Ugarit
a b v g d	Bulgarian
a e u bi gi da	Accadian
ahsa, abirkan, giba, dags	Wulfila
aleph, beth, gimmel, daleth	Proto-Sinaitic
alpha, bida, gamma, dalda	Coptic
an, ban, gan, don	Georgian
ani, bani, gani, doni	Georgian
a o e u i e v b g ʁ ʧ ʤ d	Tajik Hebrew
A B Γ Δ	Greek
А Ъ В Г Д	Glagolitic
‘, b, g, d	Sogdian
‘alep, bet, gimel, dalet	Samaritan
‘ b g d	Sassanian

Table 129a. Variants on letters 1 2 3 4, abgd (abjad) in different languages.

2532
4 Gods
4 Principles
Ace, Two, Three, Four
Buddhi, Ahamkara, Manas, Citta
Eagle, crane, throne, hand
Highest,Father,Gabriel,Way
Letters 1 2 3 4
The Creator, The Intellect, Soul, Nature
The First Intellect, The Universal Soul, Universal Nature, Universal Substance
Universal Intellect, Universal Soul, Universal Nature, Universal Matter
Wunderzahl 1 2 3 4
bull/cow, devil, godliness, 4 elements
ox, house, camel, door
Beyond, Potentiality, Agency, Actuality
Creation, Nourishment, Life, Death
Gabriel, Michael, Sarafiel, Azrael
King, Queen, Knight, Knave
Man, Woman, Adolescent, Adult in Transition
Sagittarius, Capricorn, Aquarius, Pisces
Sceptre, Cup, Sword, Pentacles
Sunday, Monday, Tuesday, Wednesday

Table 129 b. Symbolism of letters 12 3 4: a b g d

H W Z (hawwaz) Terms	Language
E V Z	Vattan
H, U/V/W, Z	Paleo Hebrew
HA. WA. ZA.	Coptic
HADY, WLY, ZKY (Arabic)	
H W D/Z (Sinai)	
H W Z	
H W Z (Abjad)	
H W Z (Ugarit)	
H W Z (al-Ahsa'i)	
Ha - (I), Wa, Za – Ziwa, Eh (Mandaic)	
Ha Wa Za (Mandaic)	
Haa, Waw, Zay (Old Arabic)	
Haut, Waw, Zai (Ethiopian)	
Hay, Vav, Zayin (Hebrew)	
He, Waw, Zain (Imperial Aramaic), Hee, Waw, Zein (Assyrian),	
He, Waw, Zayin (Phoenician)	
Heh, Vau, Zain (Hebrew), Heh, Vav, Zayin (Hebrew)	
Heh, Waw, Zain (Aramaic)	
Hoi, Vau, Zai (Aethiopicum)	
Hê, Vau, Zen (Syriac)	
e/ē z (Ancient Greek)	
ei, zeta (Ancient Greek)	
e j dz (Archaic Romanian)	
h, r, r (Pahlavi)	
h, w, z (Sogdian)	
h, w, z (Ugarit)	
h, w/u, z (Mandaic)	
h, w/v/ú, z	
h1 w z (Sheikh Bakri)	
ha, waaw, yaa	
ha w za (English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)	
he wa za (Akkadian)	
h e z (Latinograecum)	
ho, wo, zeta (Ugaritic)	
h p z p (Aethiopicum)	
h u z (Abraham)	
h v s (Scythian)	
h v z ʒ (Tajik Hebrew)	
h w x (Punic)	
h w z (Babylonian)	
h w z (Nabataean)	
h w z (Sassanian	

h w z (Ugarit)
hē, waw, zai (Proto Sami)
 Э Ж S З (Glagolitic)
‘ v z (Indicum)

H W Z Symbolism
Aries, Taurus, Gemini
Creator in relation to what is below Him, Intellect in relation to what is below it, Soul in relation to what is below it
Emperor, Hierophant, Lovers
Hierophant, Lovers, Chariot
Hiia rba (Hibil Ziwa), Weyli (Wailh), Ziwa
Letters 5 6 7
Life, Alas, Radiance
The Great Life, Woe to him who listens not to the language of light, Radiance splendid and active light
The One Who Calls Forth, The One Who Possesses Sublime Degrees, The Living
Thursday, Friday, Saturday
Virgo, Libra, Scorpio
Zodiac Signs 1 2 3
ether, offering, balance
maeander, cerastes, duck
window, hook, weapon
window, nail, sword

Table 130 a-b. Variants and symbolism of letters 5 6 7: h w z.

H U I/ H W I/ H W J[2533]
Tifinagh waw ya, w x y z z Académie Berbère

11. I Yu/IU Ya/IA
Kyrgyz i e yu ya [2534]
Cyrillic y e ju ja

12. W ‘ Y
Arabic (Khorasan) waw, alif, ya

13. V H Y [2535]
Ottoman Turkish: v h y
Persian: vav, he havaz, ye, v/u h y/i
Sindhi: vao, he, do chasmi he, ye
Urdu: va’o, choti he, do chasmi he, choti he, badi ye
Devanagari: v/u/o, h, j/i/e

14. W V H Y A
Jawi: wau, va, ha/heh, ya/yeh, nya, A (Jawi Name)

15. V H J
Arabic: v/u/o, h, j/i/e
Farsi: vav, he (havaz), ye
Devanagari: v/u/o,h,j/i/e

16. W H Y
Pashto: Waw, He, Ye Maleyin, Ye Maruf, Ye Majhul, ye Tanis-or/Saqila

17. H W Y
Pashto: he, wa, ye, saxta ye, pasta ye, xadzeena ye, feliya ye [2536]

18. H W Y hamza
Arabic: ha wa ya hamza
Arabic hija’i h w y c

19. H V Y[2537]
Sanskrit: ha va ya (Sanskrit letters 33, 29, 26)
Hebrew: Havaya, Havayah (most sacred of all of God's Names)

20. Y V H
Ya va ha
Sanskrit ya va ha (Sanskrit letters 26 29 33)
Hebrew root YVH (the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [היהי]: He will be).2538

Table. 131. Variations on the sequences H W Y and H V Y mainly at the end of alphabets.

.HA TA YA. (Coptic)
AI TH I (Coptic)
Ch, T, I/Y/J (Paleo Hebrew)
Ch Th i (Scythian)
Eh, T’a, Ya (Mandaic)
HA, TA, YA (Moroccan Arabic)
H H T/Z Y (Canaan)
H T I (Asomtavruli)
H T Y (Arabic)
H T Y (Ugarit)
H T Y (al-Ahsa'i)
Heletha, Théla, Ioïthi (Cagliostro)
Heth, Teth, Yod (Magi)
Heth, Teth, Yodh (Phoenician)
Heth, Teth, Yud (Estrangelo)
Heth, Teth, Yudh (Aramaic)
H θ i (Chaldaicum)
Kheit, Teit, Yood (Assyrian)
ch, t, y (Ugarit)
eta, theta, iota (Ancient Greek)
h, t, y/i
h, x t.,y ĕ ŭ j (Pahlavi)
h, x t y,e u (Parthian)
h., y (Sogdian)
h. t. y (Adami)
h. t. y (Babylonian)
h. t. y (Old Hebrew)
h. t. y (Ugarit)
h2 t. y (Sheikh Bakri)
hata, thita, iota (Coptic)
ha ti ya (Accadian)
hh th i (Chaldean 2)
hh t i (Abraham)
h kh th dh ya (Sabaen)
hota, tet, yod (Ugaritic)
h t y (Nabataean)
h t y (Ugarit)
h Þ i (Gothic)
hēt, tēt, yod (Proto-Sami)
h θ i
h θ i (Brachmanicum)
h θ i (Enochaeum)
h θ i (Indicum)
h ṭ y (Punic)
ita, hita, jauta (Coptic)
i th i (Ancient Greek)
i ĭ (Archaic Romanian)
t h (Chaldaicum)
ħ t j χ (Tajik Hebrew)
ī i d’y (Glagolitic)
I Ï И Ѣ (Glagolitic)

Table 1322a. Variants on Letters 8 910: h t y.

H T Y Symbolism

231 231 195
ALR (S.14) –ALR (S.15) – KHYOS (S.19)
Footstool, Zodiac, Mansions
H T Y
Nature in relation to what is below it; Material world, having no relation to anything below it; Plan of the Creator
Thankful, Wealthy, Powerful

Table 132 b. Symbolism of letters 8 9 10: h.t.y

Caf, Lawi, Mai, Nabas (Ethiopian)
Caïtha, Luzain, Mataloth, Naïn (Magi Cagliostro)
F K C L M N (Arabic Shapes)
KAF, LAM, MYM, NWN (Moroccan Arabic)
KAF. LAM. MIM. NUN. (Coptic)
K L M N (Abjad)
K L M N (Akkadian)
K L M N (Arabi)
K L M N (Arabic)
K L M N (Asomtavruli)
K L M N (Azerbaijani)
K L M N (Chorasmian)
K L M N (Coptic)
K L M N (Egyptian)
K L M N (Egyptian Hieroglyphs)
K L M N (English)
K L M N (Etruscan)
K L M N (Gaelic)
K L M N (Kufikum)
K L M N (Musnad)
K L M N (Oldest Hebrew)
K L M N (Ossetic)
K L M N (Pelasgian)
K L M N (Quran)
K L M N (Rune Alphabet)
K L M N (Teutonic)
K L M N (Ugarit)
K L M N (Ukrainian)
K L M N (Vinca)
K L M N N (Egyptian)
Ka - (I) Klila, La - (I) Lishan, Ma - Mana Rba Kabira, Na – Nhura (Mandaic)
Kalo, Liudi, Mislete, Nase (Illyricum)
Kap, Lamadh, Meem, Noon (Aramaic)
Kaph, Lamadh, Mim, Nun (Imperial Aramaic)
Kappa, Labda, My, Ny (Copticum)
Karthi, Lechinti, Melatil, Nabelot (Saracenorum)
Kef, Lam, Mim, Nun (Arabicum)
Ki Li Mi Ni (Bantu)
Kof, Lomadh, Mim, Nun (Estrangelo)
aK daK L LY M N (Magyar)
k' l m n (Georgian)
k, k, ly l, m, n ny (Hunnorum)
k, l, m, n (Sumerian)
kaaf, laam, miim, nuun (Arabic)
kaaf, laam, miim, nuun (Persian)
kaf, lamd, mem, nun (Proto-Sami)
kaf, lām, mīm, nūn (Farsi)
kaf lam mim nun (Arabic)
kako, ljudije, mūslite, naši (Early Cyrillic)
ka la ma na (Brahmi)
ka lu ma na (Akkadian)
k g l m n (Persian)

k g l m n (Yezidi)
k k l m n (Aphricanum)
k ky kw l m n ng ngw ngy (Hopi)
k l m n
k l m n (Adamaeum, Adamic, Aegyptiacum, Ancient Greek, Archaic Etruscan, Brachmanicum, Bulgarian)
k l m n (Chaldaicum, Chaldean 5)
k l m n (Dalecarlian, English, Glagolitic, Gothic, Gothicum, Illyricarum)
k l m n (Indicum)
k l m n (Ionicum)
k l m n (Latinograecum)
k l m n (Laz)
k l m n (Nabataean)
k l m n (Osmanya)
k l m n (Palmyran)
k l m n (Punic)
k l m n (Ruthenian)
k l m n (Sabaen)
k l m n (Sassanian)
k l m n (Scythicum)
k l m n (Tajik Hebrew)
k l m n (Turcicum)
k l m n (Umbrian)
k l m n (Wulfila)
k l m n (runes)
kusma, lagus, manna, nauths (Wulfila)
k'an, las, man, nar (Georgian)
K Λ M N (Greek)
К Л М Н Н. (Tatar)
к л м н (Proto-Glagolitic)
к ҷ л м н (Tajik Cyrillic)

KL M N Symbolism
14 109 69 109
20 30 40 50
879 700 100 700
KAF, LAM, MYM, NWN
KAFY, LTYF, MLK, NWR
K L M N
Lord, Omniscient, Victorious, Light
Saturn, Jupiter, Mars, Sun
Sufficient, Benevolent, King, Light
TH (S.20) – TSM (S.26) – TS (S.27) - TSM (S.28)
The Grateful, The Victorious, The One Who Gathers, The Light
Truth, God, Mind, Light
Truth, Tongue, Mind, Light
Wheel of Fortune, Justice, Hanged Man, Death
bad luck, organic growth, tree, Hecate
bowl, lioness, owl, water

Table 133a-b. Variants on letters 11 12 13 14: K L M N and symbolism.

S, Aa, P/Ph, Tz (Paleo Hebrew)
S C, P S (Ugarit)
S O F S (Abjad)
SYN, OYN, FA, SAD (Moroccan Arabic)
Sa, Ain, Fa, Shin (Moroccan Arabic)
Sa - Simat Hiia, ` - Ain, Pa - Pira anat Haiy, S'a - S'auta abar qadmaiia (Mandaic)
Saat, Ain, Af, Tsadai (Ethiopian)
Samekh, Ayin, Pe, Tsadi (Celestial)
Samekh, Ayin, Pe, Tzaddi
Samekh, Ayin, Pe, Tzaddi (Dead Sea)
Samekh, Ayin, Peh, Sade (Phoenician)
Samekh, Ayin, Peh, Sadeh
Samekh, Ayin, Peh, Tzaddi (Hebrew)
Samekh, Ayin, Phe, Tzaddi (Magi)
Semchat, Ae, Pe, Zode (Syriacum)
Semkath, ‘E, Pe, Sadhe (Imperial Aramaic)
Semkath, ’Ĕ, Pe, Sodhe (Estrangelo)
Simkat, Ei, Pee, Sadi (Assyrian)
Sin, Ayn, Ghayn, Fa, Sad (Old Arabic)
Sinkath, Ain, Payin, Tsade (Aramaic)
Xi, Omega, Pi, Psi
Xirön, Olélath, Pilôn, Tsadi (Magi Cagliostro)
jer, urus, pairthra, - (Wulfila)
p f (Chaldaicum)
s,h w.r p,b,f w,r čĵz (Pahlavi)
s3 f ' ' (Old Yemeni)
s Aa gha F Sa dh (Sabaen)
samek, ayin, pe, tsade
samekh, ‘ayin, pe, tsade (Proto-Sinaitic)
sa ‘(Ain) pa şa (Mandaic)
semk, ‘ayn, pē, şādē (Proto- Sami)
s gh f zz (Abraham)
sin ayn fe sad (Arabic)
s o p p p ts t (Brachmanicum)
s ʔ f p s (Tajik Hebrew)
s ‘ (Punic)
s ‘, p, s. (Sassanian)
s ‘, p, s. (Sogdian)
s ‘ p s. (Old Hebrew)
x - p ts (Adamaeum)
xei, ou, pei (Ancient Greek)
z, s, gh, p, ts (Ugarit)

Table 134a. Variants on letters 15 16 17 18: S ‘ P S

60 70 80 90
Mother, Eye, Tree, Sound
Mother of all Life, The Eye or Fountain, Thou art the Tree of Life, Thou art the first Voice (Sound)
SYN, OYN, FA, SAD
Shaper, Reckoner, Elucidator, Grasper
Venus, Mercury, Moon, Sphere of Ether
sa`fas
support, eye, mouth, fishhook
Temperance, Devil, Tower, Star

Table 134-b.Symbolism of letters 15 16 17 18: S ‘ P S

Coph, Res, Sin, Tau (Adami)
Inthoath, Raty, Salaty, Tothin (Saracenorum)
K R SH TH (Vattan)
Kaf, Rees, Psa, Sat, Tau (Aethiopicum)
Khon, Rehit, Suhil, Tac (Marcomannic)
Kof,Rees,Saut,Tawi (Ethiopian)
Kof, Resh, Shin, Taf (Nuragic)
Koph, Res, Schin, Tau (Passing the River)
Koph, Risch, Schin, Tau (Syriacum)
Koppa, Ro, Sigma, Tau (Copticum)
Kuf, Resh, Shin, Sin, Taf, Taf (Hebrew)
Kuff, Resh, Schin, Tau (Passing the River)
OQ, R, ESIS, IT (Glozel)
Q, R Sh, Th (Paleo Hebrew)
QAF, RA, ShYN, TA (Moroccan Arabic)
QAF. RA. SHIN. TA (Coptic)
Q R S/Z SH/CH T TH (Egyptian)
Q R S T (Abjad)
Q R ST (Canaanite)
Q R S T (Egyptian)
Q R S T (English)
Q R S T (Linear A)
Q R S T (Oldest Hebrew)
Q R S T (Persian)
Q R S T (al-Ahsa'i)
Q R Sh T (Arabic)
Q R Sh T (Phoenician)
Q R Sh T (Ugarit)
Q R rr S Ş T (North Zaza)
Q R rr S Ş T (Zazaki)
Qa/Qi, Ra/Ri, Si(g), Si(l), Sa/Śa, Ta(r), Ti(l) (Sumerian)
Qof, Resh, Shin, Tav (Hebrew)
Qof, Rish, Shin, Tau (Estrangelo)
Qope, Reish, Sheen, Tav (Assyrian)
Qoph, Resh, Sheen, Taw (Aramaic)
Qoph, Resh, Shin, Tau (Aramaic)
Qoph, Resh, Shin, Tau (Dead Sea)
Qoph, Resh, Shin, Taw (Phoenician)
Qoppa, Rho, Sigma, Tau (Greek)
Qq Rr Ss Tt (Maltese)
Q r Sh ta tha (English, Arabic, Hebrew, Sabaen, Lihyanite, Thamudic, Safaitic)
Quitolath, Rasith, Sichen, Thoth (Magi Cagliostro)
Quoph,Res,Shin,Taw (Magi)
k.q r s T - (Scythian)

kaf, re, sin, ta (Arabic)
kaf re şin te (Arabic)
kha ra śa ta (Brahmi)
p q qw r s t ts (Hopi)
q, r, sh, g, t (Ugarit)
qa, ra, sa, ta (Mandaic)
qaf, ra, shin, ta (Arabic)
qaf, ra’, shin, ta’ (Arabi)
qa ur ra sa su ti (Akkadian)
qof, roş, şin, taw (Proto-Sami)
qop, res, šin, taw (Samaritan)
qopa, rasha, taana (Ugarit)
qopa, rasha, taana, gain, to (Ugaritic)
qoph, res, sin, taw (Proto-Sinaitic)
q r sc th (Abraham)
q r sh t (Chaldaicum)
q r s t (Adamaeum),q r s t (Adamic)
q r s t (Aethiopicum)
q r s t (Archaic Etruscan)
q r s t (Egyptian 7)
q r s t (Faliscan)
q r s t (Geticum)
q r s t (Gothicum)
q r s t (Indicum)
q r s t (Massageticum)
q r s t (Nabataean)
q r s t (Phoenicum)
q r s t (Scythicum)
q r t g t (Ugarit)
q r š t (Babylonian)
q r š t (Mandaean)
q r š t (Old Hebrew)
q r š t (Punic)
q r š t (Samaritan)
q r ʃ t (Tajik Hebrew)
q s r m k (Chaldaicum)
q w,’ š t,d (Pahlavi)
r s t (Ancient Greek)

Q R S T Symbolism (Letters 19 20 21 22)
70 90 48 48
100 200 300 400
1030 50 606 606

Cry, -, Sun, Penitence
Living, Reviver, Taker of Life, Mighty
Moon, Sun, Judgement, World
Sphere of Air, Sphere of Water, Sphere of Earth, Mineral
angle, mouth, inundated garden, lasso
back of head, head, tooth, cross
monkey, head, tooth, mark
share, snow, dance, you, cheerful, god

Table 135 a-b. Variants on letters 19 20 21 22: Q R S T and symbolism

T Th Kh Dh
ThABT, KhALQ, ThAKR
Th Kh Dh
GHAY. ZA. DAD. DHAL. KHA. THA. TA.

thakhidh Symbolism (Letters 23 24 25)
23 24 25
278 48 48
500 600 700
1026 606 606
HM OSQ (S.42) – HM (S.43) –HM (S.44)
Stable, Creator, He who remembers
The One Who Nourishes, The Wise, The One Who Humbles

DAD, TzA, GhYN
D Tz Gh
d. z. gh

d.az.agh Symbolism (Letters 26 27 28)
26 27 28
48 48 100
606 606 300
800 900 1000
HM (S.45) – HM (S.48) – Q (S.50)
Punisher, Apparent, Indulgent
The Knowing, The Precious, The Manifest
HM (S.45) – HM (S.48) – Q (S.50) – N (S.68)

Table 136. Variants on Letters 23 24 25, 26 27 28.and their symbolism:

Appendix 9. Chaldean, Phoenician, Hebrew, Etruscan, Saracen, Syriac

Chapter 9 explored the Chaldean, Phoenician, Hebrew and Syriac traditions, noting links with Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian. Appendix 9 offers a comparative overview of these alphabets.

The numbers given by Fry (Pantographia, 1799) serve as a framework for organizing the alphabets, complemented by examples from Postel (1538), De Bry (1596), Duret (1613) and some other sources. In the interests of comparison some alphabets which appeared in the main text recur here, and in few cases recur multiple times.

No attempt has been made at a comprehensive treatment. The main purpose to allow direct comparisons of alphabets which often have very different names in order to see and understand their connections. While many alphabets entail identical letters and signs, others have slight and occasionally considerable variation.

Appendix 9 is divided into seven sections:

8. 485- 500. ChaldeanAlphabets

9. 501-509: Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

10. 510-514. Phoenician, Assyrian

11. 515- 518. Hebrew

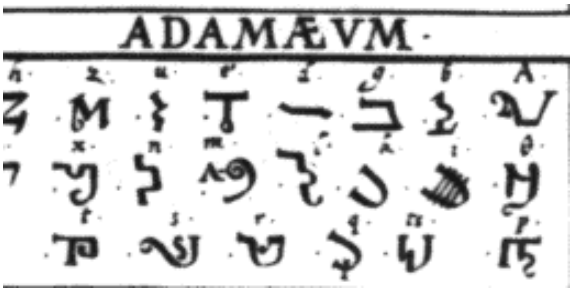
12. 519-520. Etruscan, Noachicum

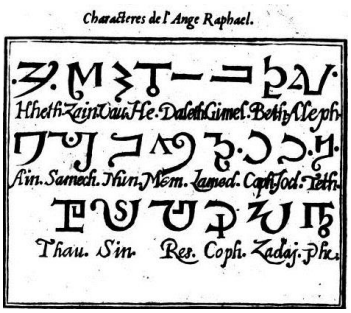
13. 521-522. Saracen, Phoenician

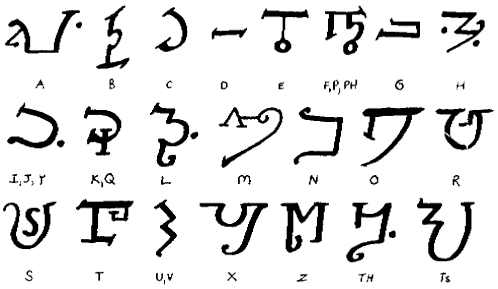
14. 523-529. Syriac, Arabic

Appendix 9.1. Chaldean Alphabets

Figure 698. Chaldean 1







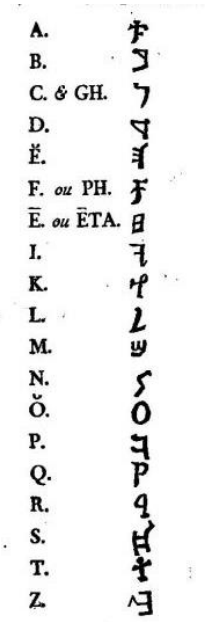


Figure 699a . Chaldean 2, b. Adamaeum, c. Characteres de l'Ange Raphael ,d. Alphabet of the Magi, e. Chaldean 3, f. Phenicien.

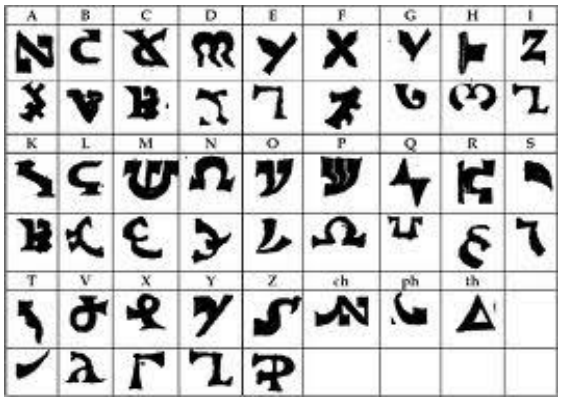


Figure 700 a . Chaldean 4, b.Portraict des characteres dÉnoch, c. Enoch,

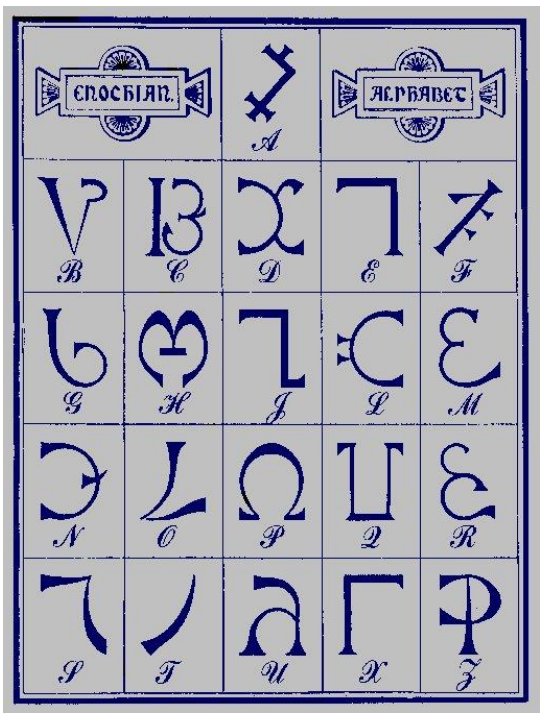


Figure 701 a. Enochian (Pantheus, Dee), b.The Enochian Alphabet.

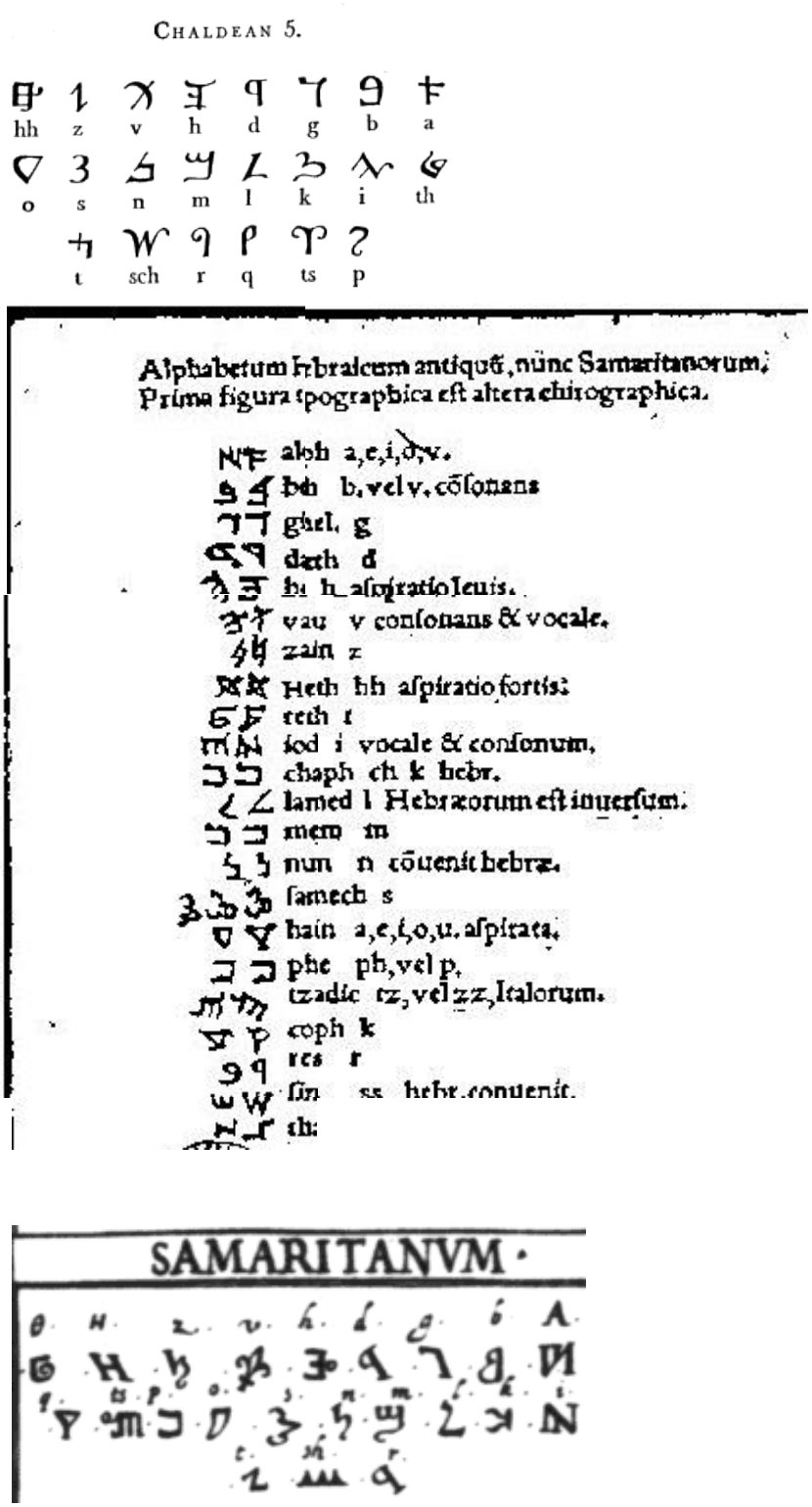


Figure 702a. Chaldean 5, b. Hebraicum antiquum nunc Samaritanarum (Postel 1538), c. Samaritanum.

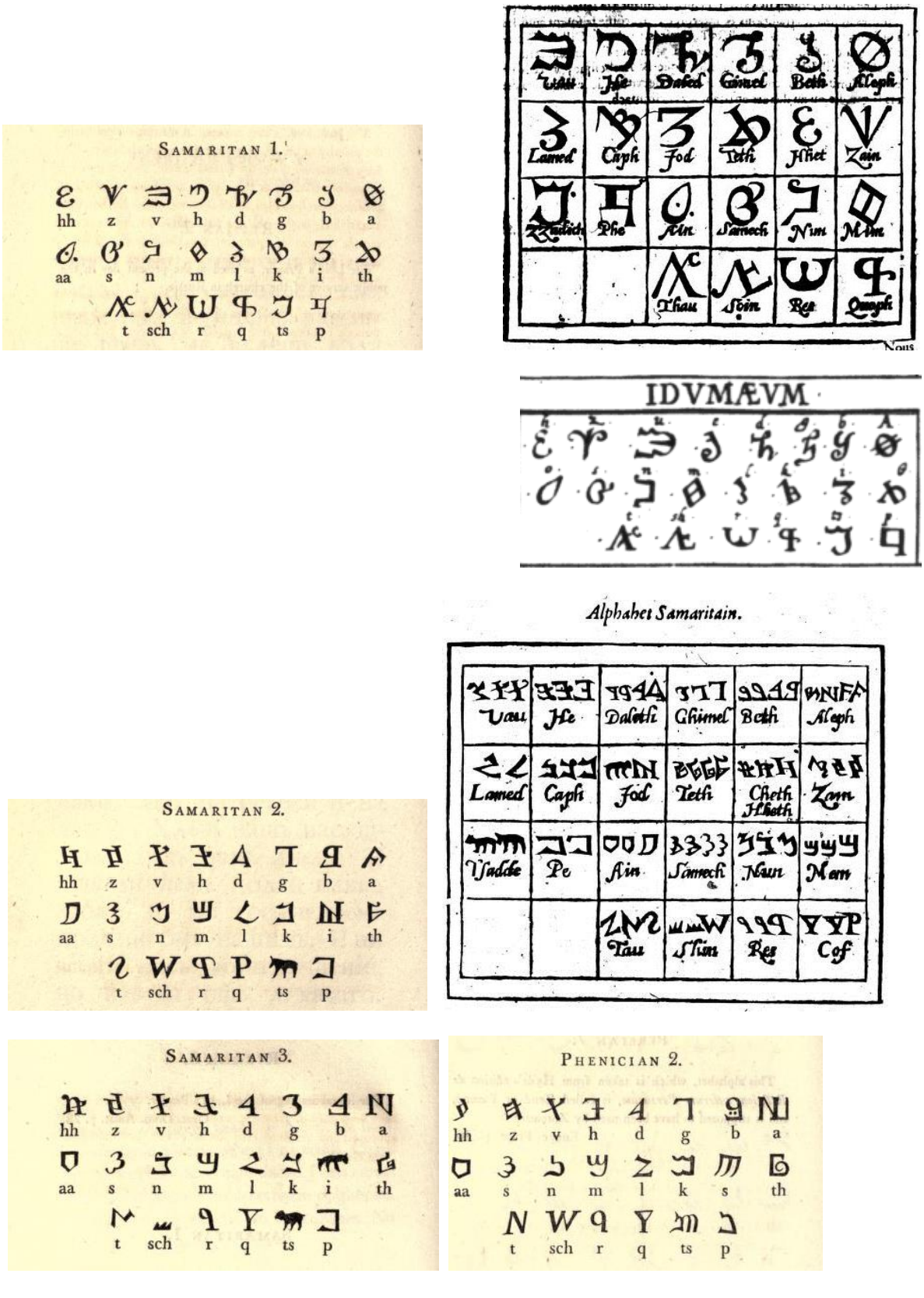
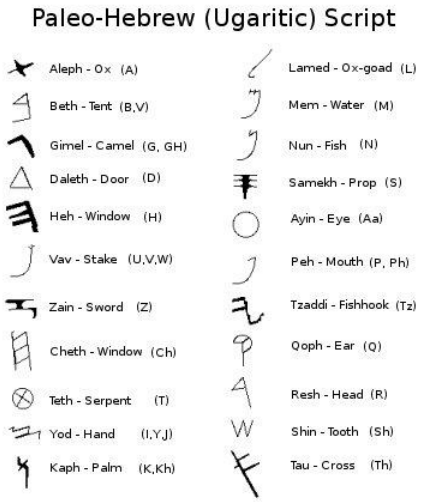


Figure 703. Samaritan 1, Aure Alphabet Samaritain, Idumaeum, Samaritan 2, Samaritain, Samitan 3, Phenicien 2.



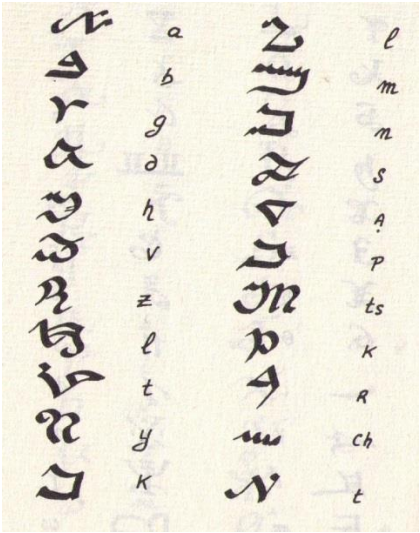
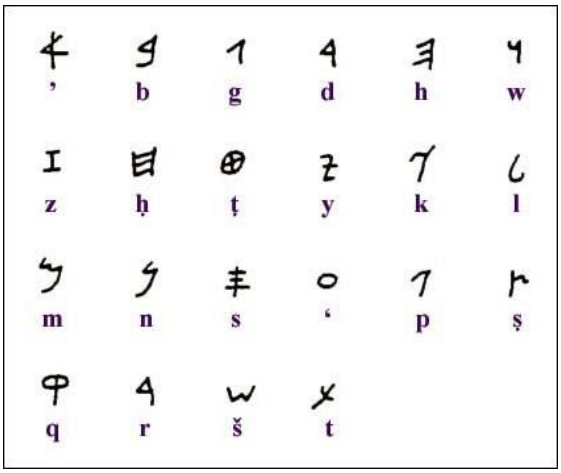
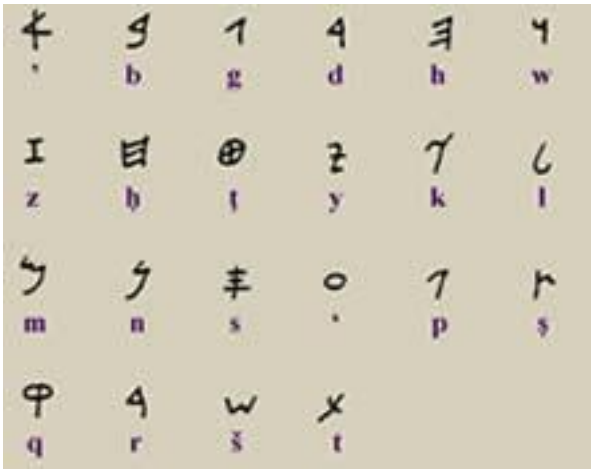


Figure 704 Babil Alfabesi, Hebrew, Samaritan, Paleo-Hebrew (Ugaritic), Cursive and Ornamental Samaritan





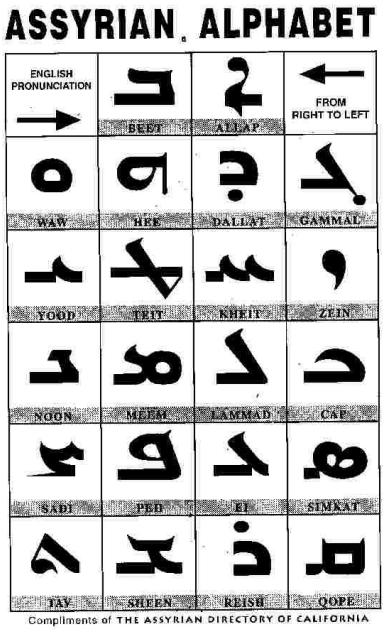
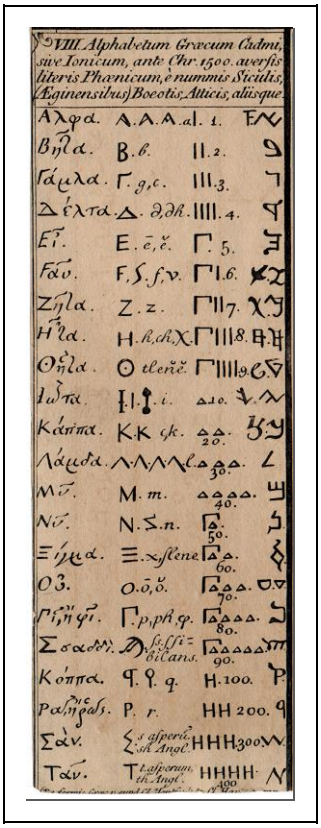


Figure 705a Imperial Aramaic, b. Assyrian Neo-Aramaic, c. Assyrian Alphabet, d. Assyrian Aramaic (Square) Script.



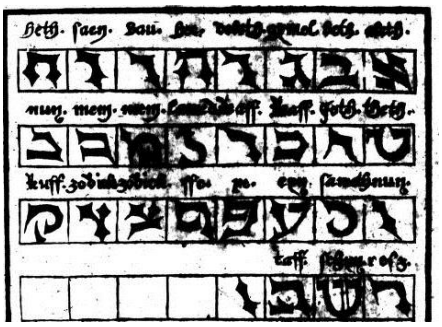


Figure 706. Chaldean 6-8

Figure 707. a. Chaldean 9, b. Seraphicum, c. Characteres des Anges, d-g. Malachim

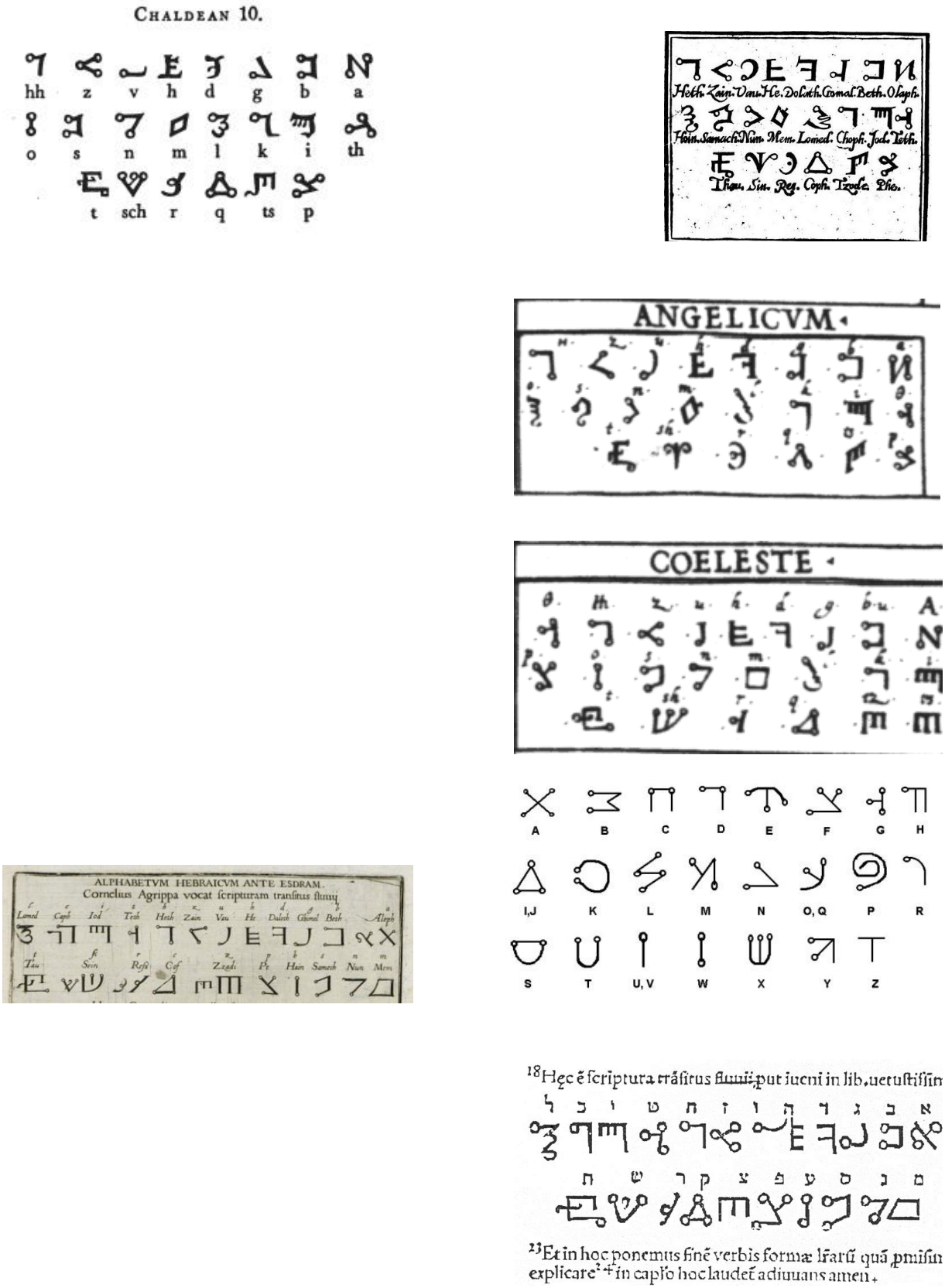


Figure 708. a. Chaldean 10, b. Passage de la Riviere, c. Angelicum, d. Coeleste, e.Hebraicum ante Esdram (Transitus fluvii), f. Celestial Alphabet, g. Transitus Fluvii

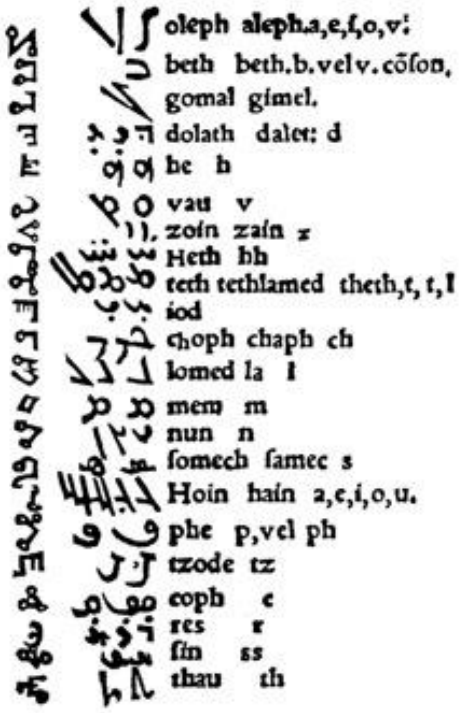


Figure 709. Chaldean 10, Transitus fluvii

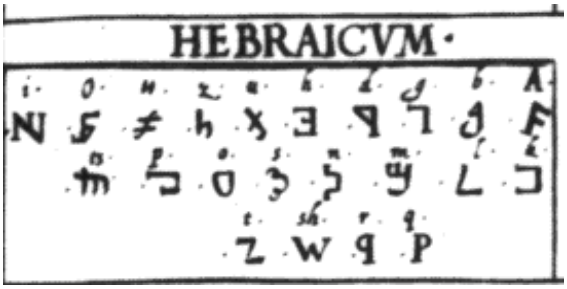


Figure 710 a. Chaldean 11, b. Hebraicum c. Moyses, d. Iudaeosamaritanum, e. Chaldean 12, f. Hebrew 9.

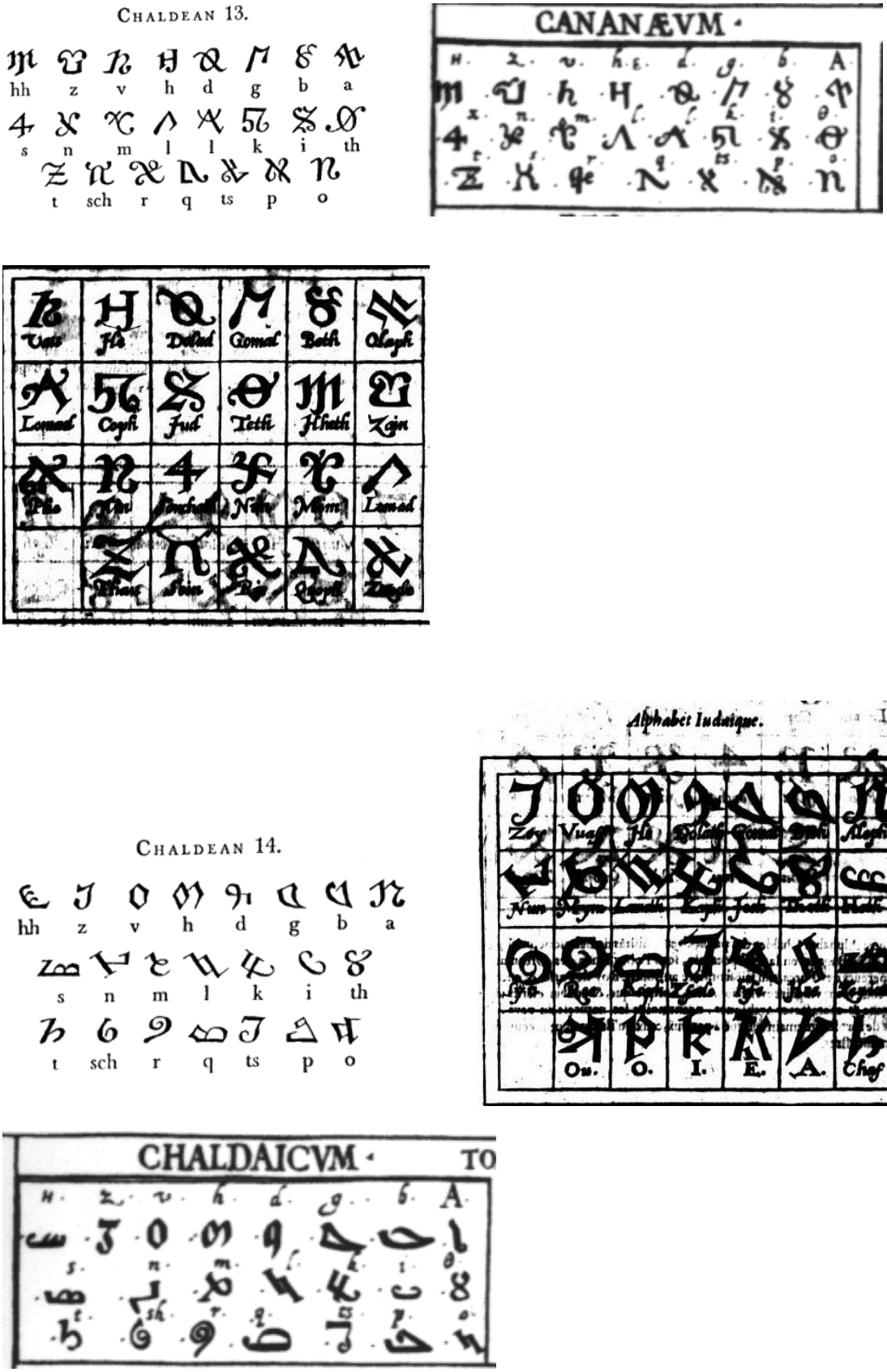


Figure 711 a. Chaldean 13, b. Cananaeum, c. Chaldean 14 d. Alphabet Judaique, e. Chaldaicum.

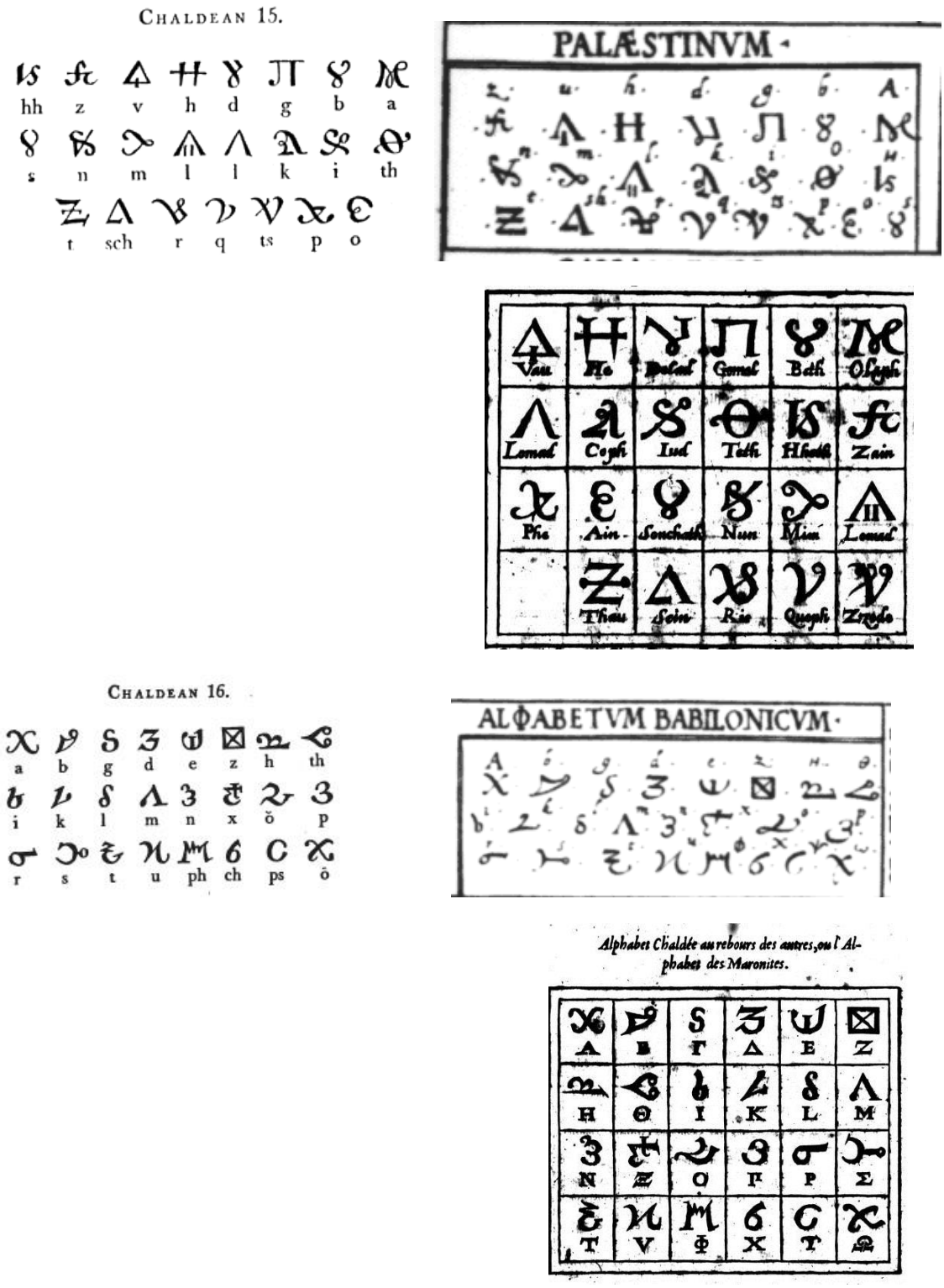


Figure 712a. Chaldean 15, b. Palaestinum, c. Autre Alphabet Chaldee, d. Chaldean 16, e. Alphabetum Babilonicum, f. Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites

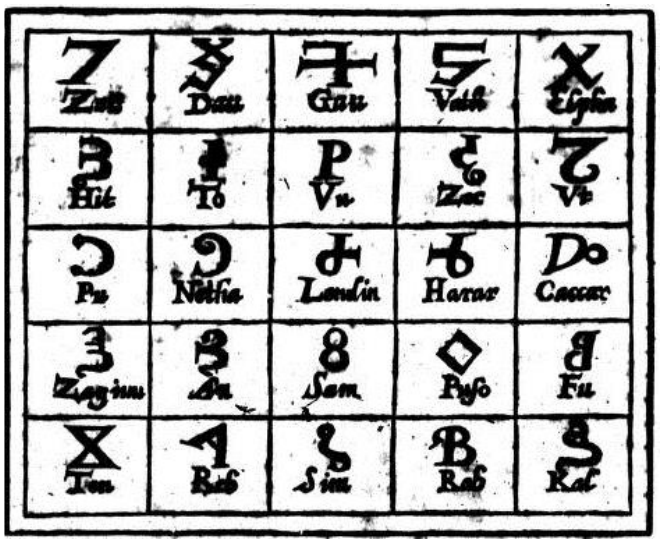


Figure 713. Chaldean 17, Chaldée Antique (Duret), Alphabetum Chaldaicum Antiquum.

Appendix 9.2. Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

جدول رقم (١)

الحروف الأبجدية النوبية كما كانت في الأصل:

الرقم	النوبية	العربية	اللاتينية
1	ⲁ	ا	Aa
2	Ⲃ	ب	Bb
3	Ⲅ	ج	Gg
4	Ⲇ	د ض	Dd
5	Ⲉ	أ ممالة على السكون قصيرة	Ee
6	Ⲍ	ذ،ز،ظ	Zz
7	Ⲏ	أ ممالة على السكون طويلة	é
8	Ⲑ	ث	Th
9	Ⲓ	الكسرة	Ii
10	Ⲕ	ك، ق	Kk
11	Ⲗ	ل	Ll
12	Ⲙ	م	Mm
13	Ⲛ	ن	Nn
14	Ⲝ	ك+س	Xx
15	Ⲫ	ب+س	P+S
16	Ⲟ	أ ممالة على الضم قصيرة	Oo
17	Ⲡ	ب	Pp
18	Ⲣ	ر	Rr
19	Ⲥ	س،ص	Ss
20	Ⲧ	ت،ط	Tt
21	Ⲩ	الضم المشدد	Uu
22	Ⲫ	ف	Ph
23	Ⲭ	خ	Kh

285

LINGVAE COPTAE

seu

AEGYPTIACAE ANTIQVAE.

PARS PRIMA

CAPVT PRIMVM.

De literis Coptitarum.

Habent Coptitæ in vniuersum literas 32. quarum figuras, nomina, poteſtates, in ſequente ſchemate contemplare.

Figura	Nomen	Nomen	Poteſtas
Ⲁ ⲁ	Ⲁⲗⲫⲁ	Alpha	A
Ⲃ ϐ	Ⲃⲓⲇⲁ	Vida	V
Ⲅ ⲅ	Ⲅⲁⲙⲙⲁ	Gamma	G
Ⲇ ⲇ	Ⲇⲁⲗⲇⲁ	Dalda	D
Ⲉ Ⲉ ⲉ	Ⲉⲓ	Ei	E
Ⲍ ⲍ	Ⲍⲟ	So	S
Ⲍ ⲍ	Ⲍⲓⲧⲁ	Zida	Z
N n ⲏ			H
Ⲏ ⲏ	Ⲏⲓⲧⲁ	Hida	I
Ⲑ ⲑ	Ⲑⲓⲧⲁ	Thita	Th
Ⲓ ⲓ ϳ	Ⲓⲁⲩⲧⲁ	Iauda	I
Ⲕ ⲕ	Ⲕⲁⲃⲁ	Kabba	K
Ⲗ ⲗ	Ⲗⲁⲩⲇⲁ	Lauda	L
Ⲙ ⲙ	Ⲙⲓ	Mi	M
Ⲛ ⲛ	Ⲛⲓ	Ni	N
Ⲝ ⲝ	Ⲝⲓ	Exi	X
Ⲟ ⲟ	Ⲟ	O	O
Ⲡ ⲡ	Ⲡⲓ	Bi	P
Ⲣ ⲣ	Ⲣⲟ	Ro	R
Ⲥ ⲥ	Ⲥⲓⲙⲁ	Sima	S
Ⲧ ϯ ⲧ	Ⲧⲁⲩ	Dau	T
Ⲩ ⲩ	Ϩⲓ	H	E
Ⲫ ⲫ	Ⲫⲓ	Phi	F
Ⲭ ⲭ	Ⲭⲓ	Chi	Ch

24	ϣ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	ه، ح	H
27	ϭϩ	ج+تش	J+ch
28	ϧ	نق ،نج	
29	ϕ	نج	
30	ⲟⲩ	و،الضم المشدد	W,u

ϣ ϣ	ⲁⲣ	O	O
ϣ ϣ	ϣⲉⲓ	Scei	Sc
ϥ ϥ	ϥⲉⲓ	Fei	F
ϧ ϧ	ϧⲉⲓ	Chei	Ch
ϩ ϩ	ϩⲟⲣⲓ	Hori	H
ϫ ϫ	ϫⲁⲛϫⲁ	Giangia	Gi
ϭ ϭ	ϭⲓⲙⲁ	Scima	Sc
ϯ ϯ	ϯ	Dei	Di
ψ ψ	ψⲓ	Ebfi	Ps

NO	Nubian	Arabic	English / Latin
1	ⲁ	أ	Aa
2	ⲃ	ب	Bb
3	ⲅ	ج	Gg
4	ⲇ	د	Dd
5	ⲉ	أ ممالة على السكون قصيرة	Ee
6	ⲍ	ذ،ز،ظ	Z z
7	ⲏ	أممالة على السكون طويلة	é
8	ϣ	ث	Th
9	ⲓ	الكسرة	I i
10	ⲕ	ك،ق	K k
11	ⲗ	ل	Ll
12	ⲙ	م	Mm
13	ⲛ	ن	Nn
14		ك+س	Xx
15		ب+س	P+S
16	ⲟ	أ ممالة على الضم قصيرة	Oo
17	ⲡ	ب	Pp
18	ⲣ	ر	Rr
19	ⲥ	س، ص	Ss
20	ⲧ	ت،ط	T t
21	ⲟⲩ	الضم المشدد	Uu
22	ⲫ	ف	Ph
23	ⲭ	خ	Kh
24	ϣ	أ ممالة على الضم طويلة	O
25	ϣ	ش	Sh,s
26	ϩ	هـ،ح	H
27	ϭ ϩ	ج+تش	J+ ch
28	ϧ	نق ،نج	N + k
29	ϕ	نج	N + J
30	ⲟⲩ	و،الضم المشدد	W, u

714 a – b. Old Nubian, Linguae coptae, c. Nubian -Aarabic

Figure 715 a. Alfabeto Copte T

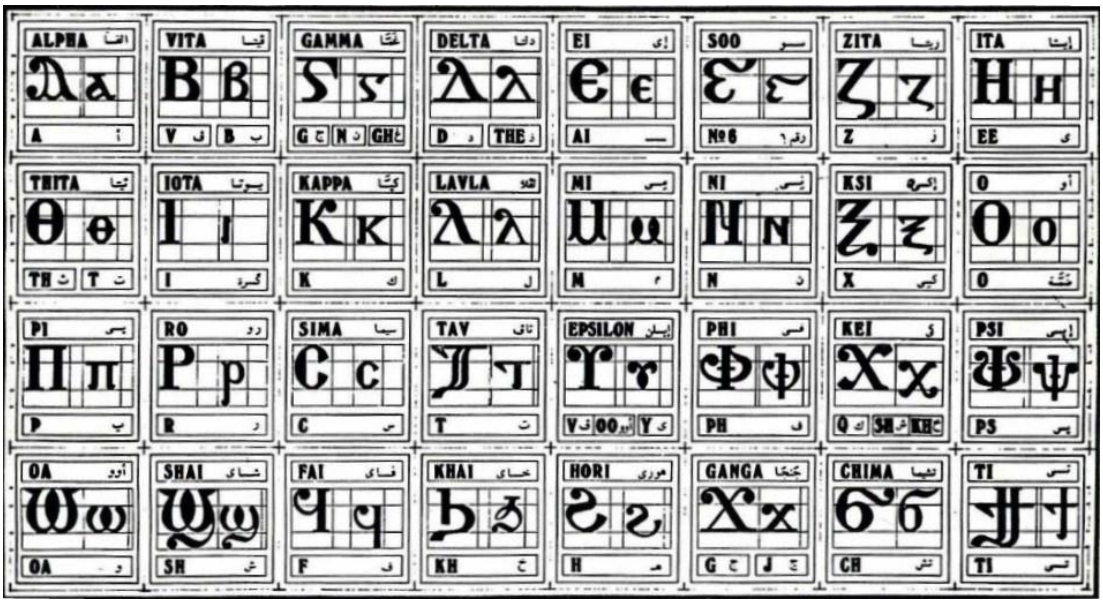


Figure 716a. Coptis alphabet, b. Coptic Alphabet c. Alphabetum Duplex Iacobitanum

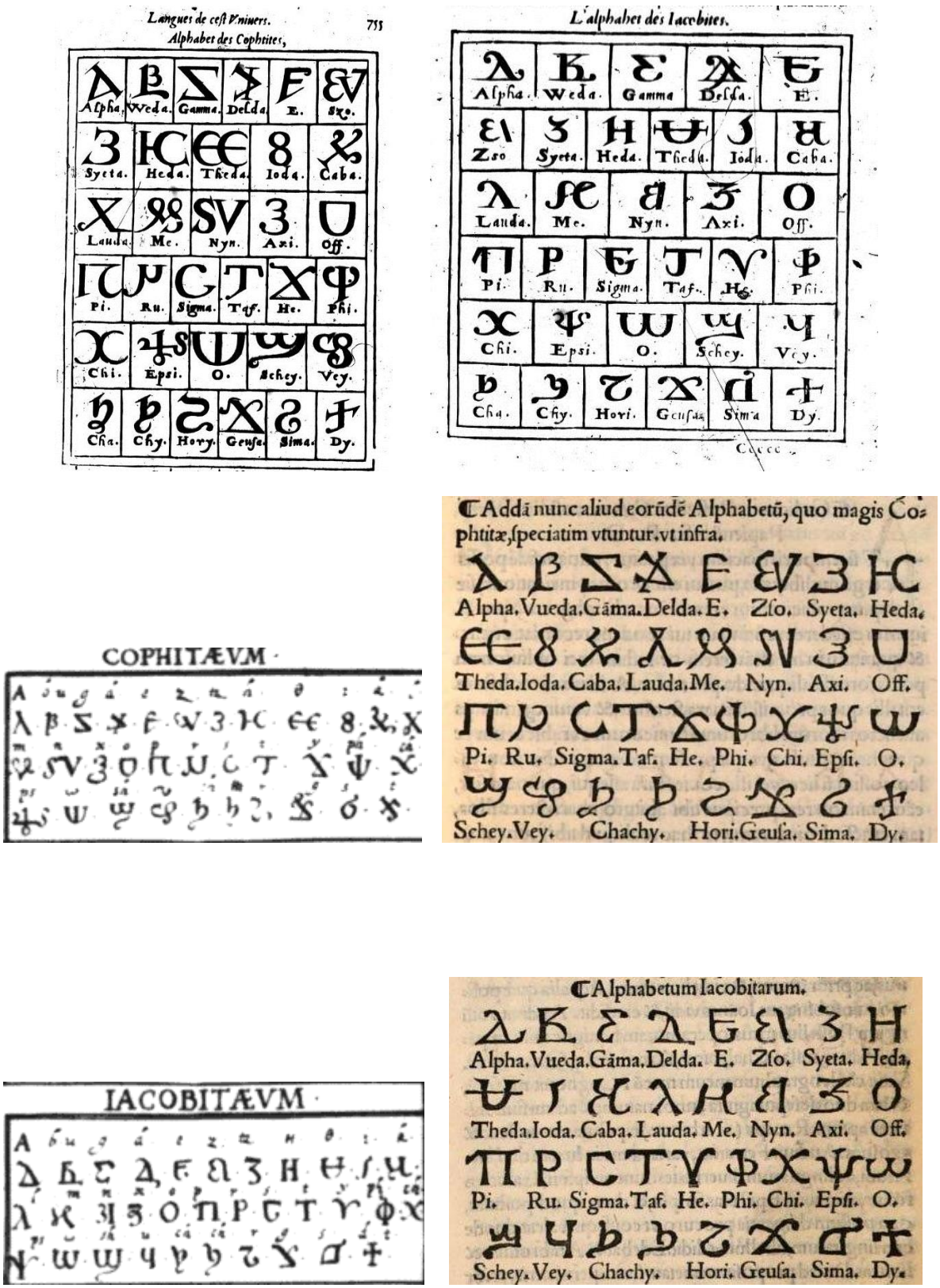


Figure 717 a. Alphabet des Cophtites, b. Alphabet des Iacobites, c. Cophitaeum, d. Alphabetum, quo magis Cophtitae speciatim utuntur, e. Iacobitaeum, f. Alphabetum Iacobitarum.

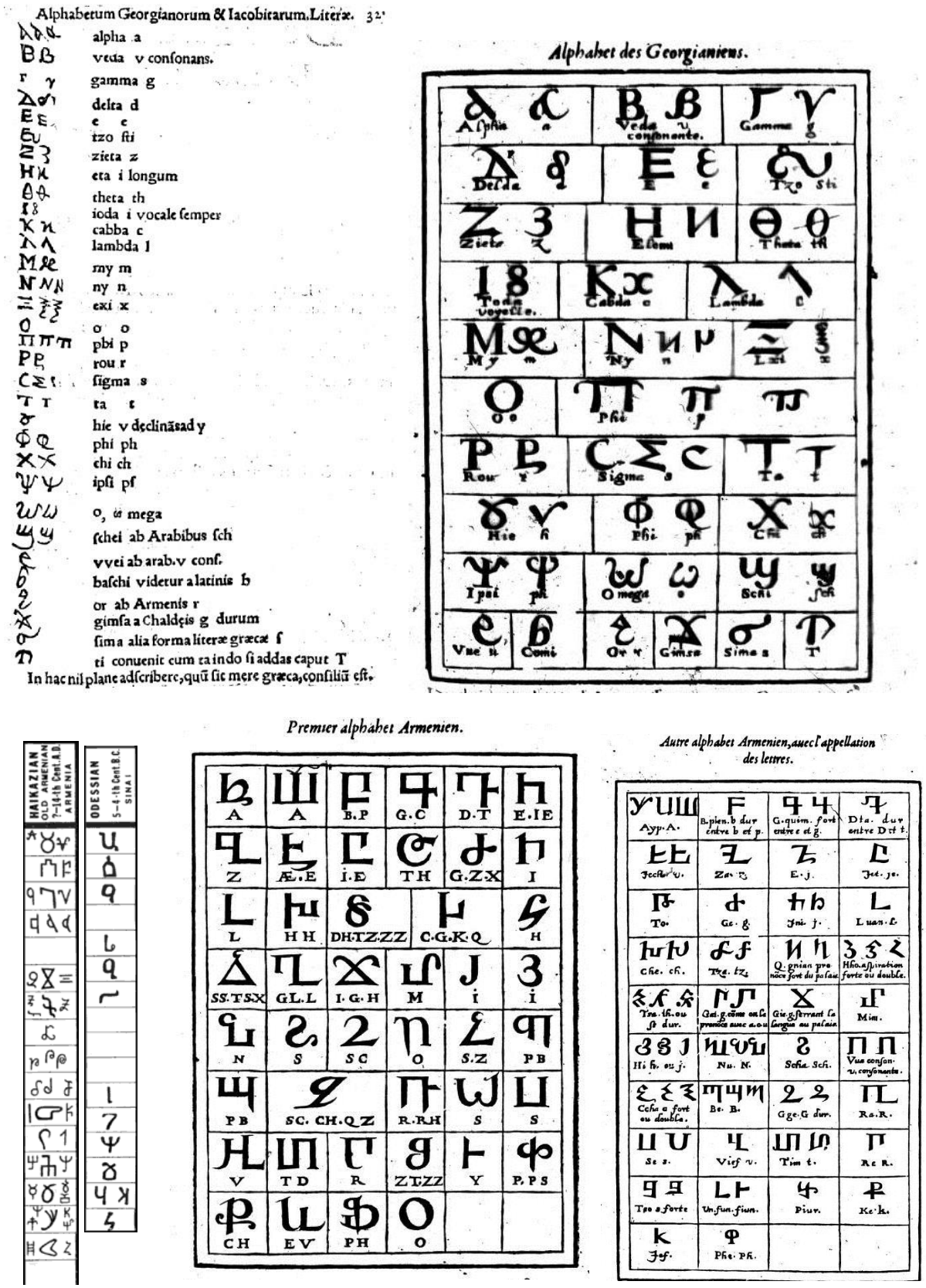


Figure 718 a. Alphabetum Giorgianorum & Iacobitarum, b. Alphabet des Georgianiens, c. Armenian, d-e. Premier and Autre Alphabet Armenien.

Figure 719. Syriacum, Maroniticum

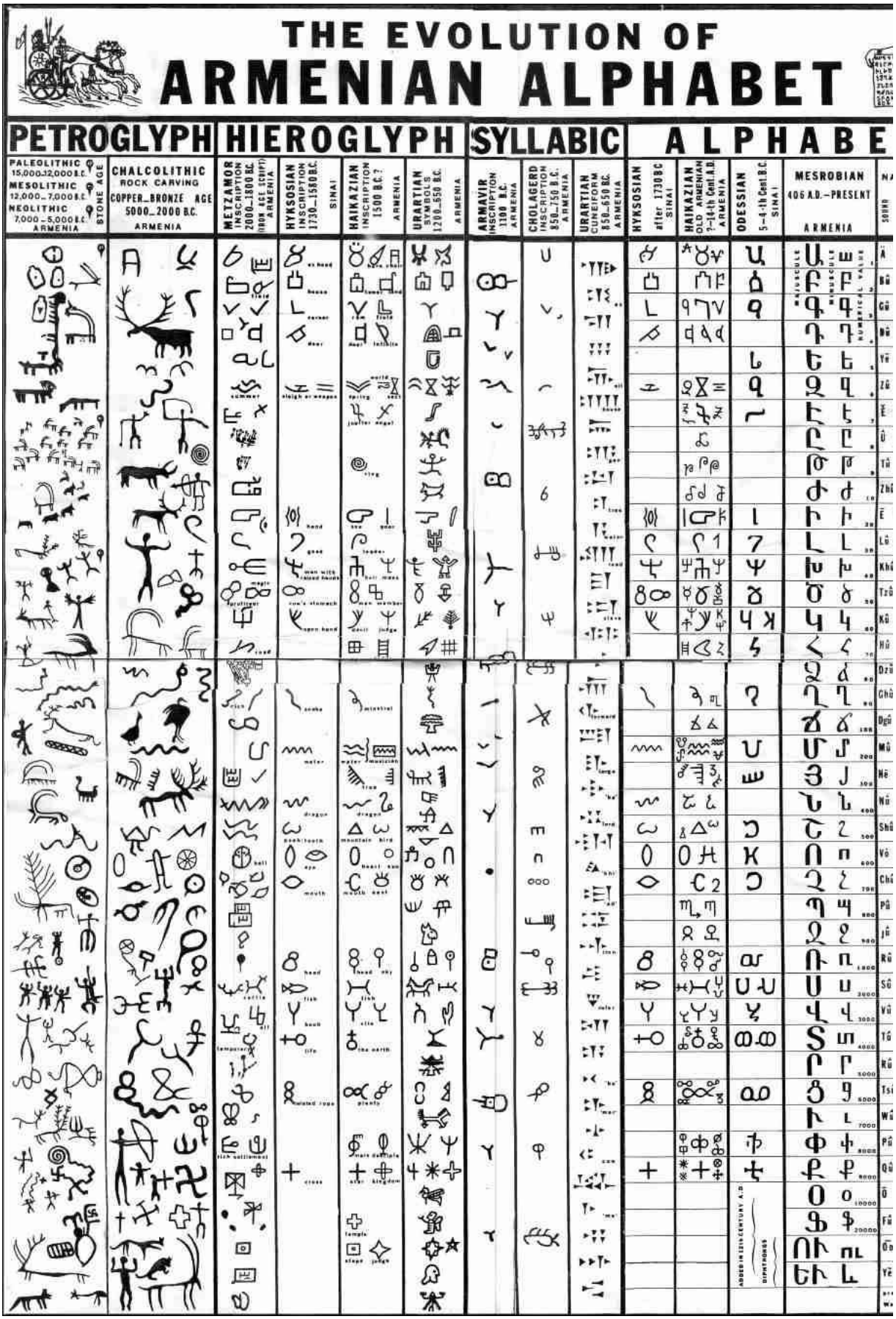
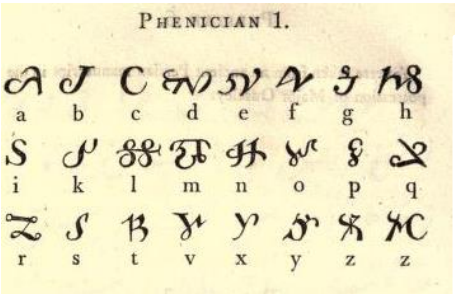


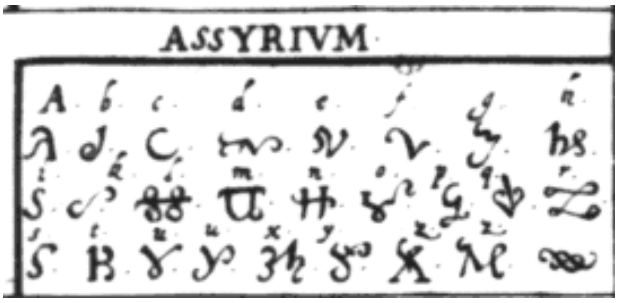
Figure 720. Armenian

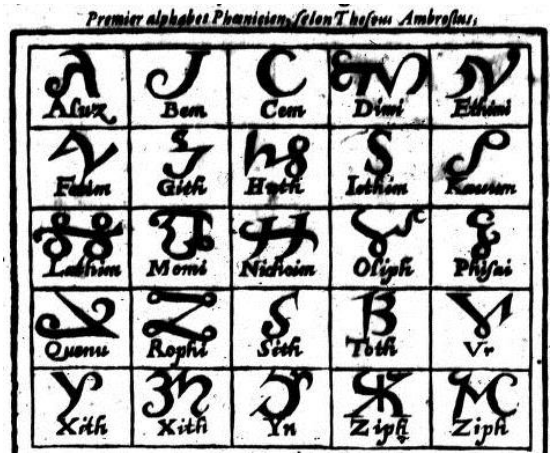
Comparación entre las escrituras iranias y los alfabetos armenio y georgiano							
	Iranio		Armenio		Georgiano		
Valor fonético	Pehlevi arsácida	Avéstico		Valor fonético	Mjedruli	Jutsuri	Valor fonético
p, f							p'
			Փ	p'			p'
t			Տ	t			t'
q			Ք	k'			k'
p			Պ	p			p
t			Թ	t'			t
k, γ			Կ	k			k
b			Բ	b			b
d			Դ	d			d
g			Գ	g			γ
g							g
n			Ն	n			n
m							m
m			Մ	m			
s			Ս	s			s
z			Զ	z			z
			Ցփ	tš'			tš'
č			Ծ	ts			ž
							dz
ž			Ջ	ž			dž
z,ž				č			ts
š			Շ				š
h			Տ	š			
h+j				h			
r+j, r			Ղ	ɣ			r
l+h							l
ḫ			Հ	ḫ			h
',a			Ա	a			a
h			Ը	ə			ee,h
h, ə			Է	e			e
j,ī,i			Ի	i			i
j,ē							i(y)
			Յ	j(h)			i
w,ū,u			Ւ	u			o
w+w							u
w+w,o,ō			Ո	o			o
w			Վ	v			vi(e)

Figure 721. Iranian, Armenian, Georgian

Appendix 9.3. Phoenician







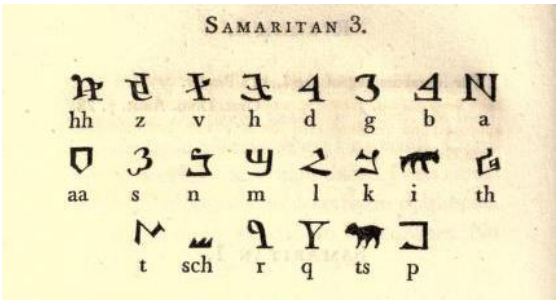


Figure 722a. Phenician 1, b. Assyrium, c. Premier alphabet Phoenicien, d. Alphabetum Siriorum, e. Phenician 2, f. Samaritan 3.

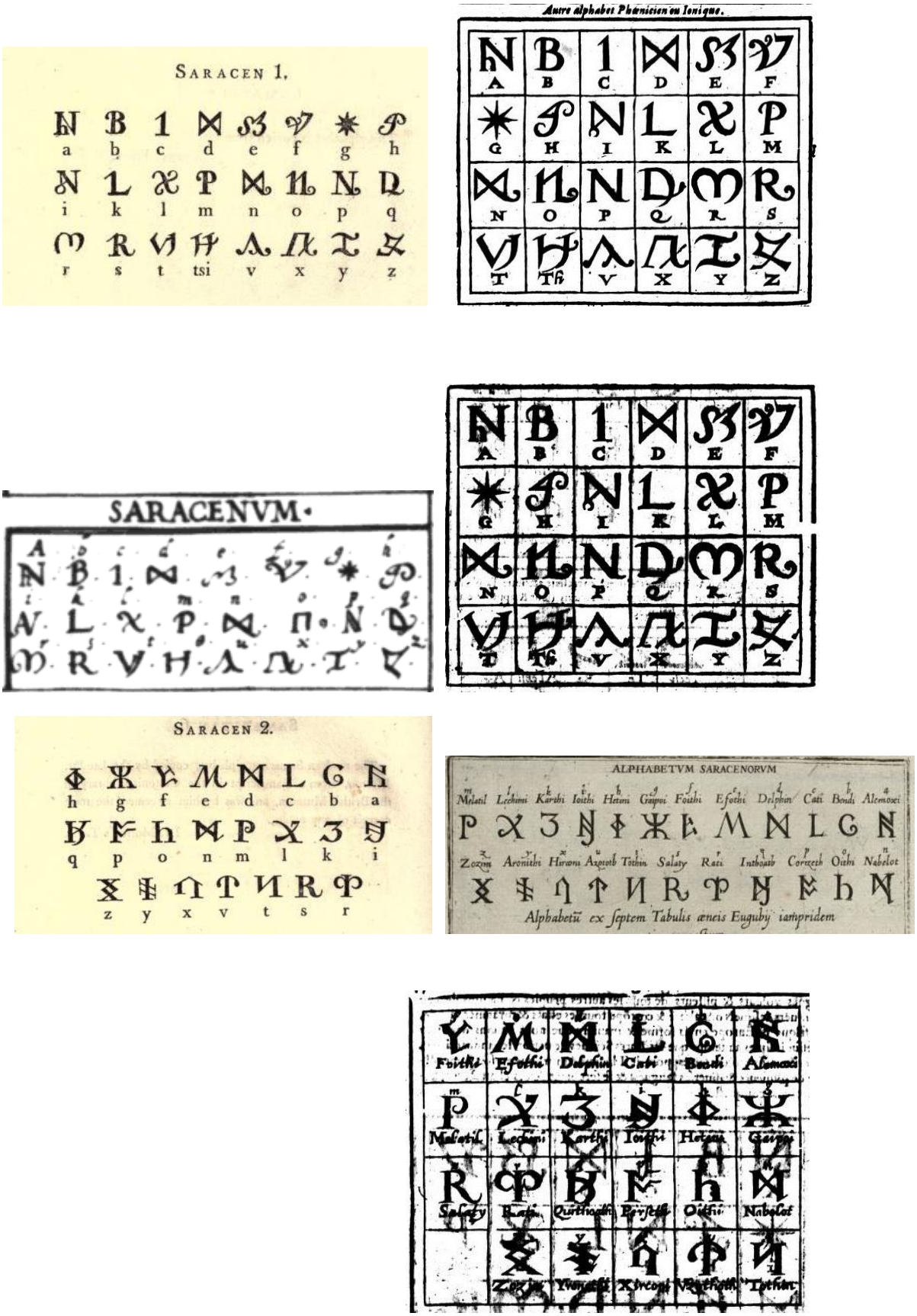
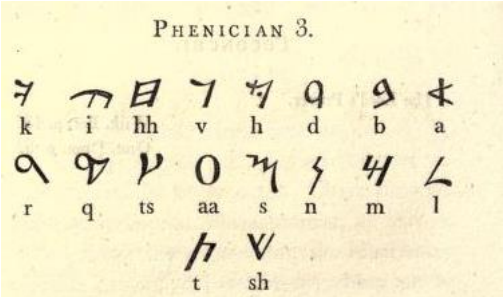
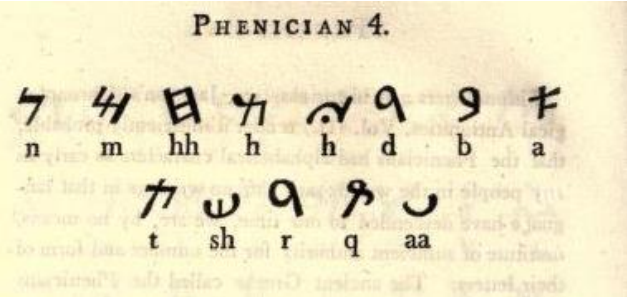
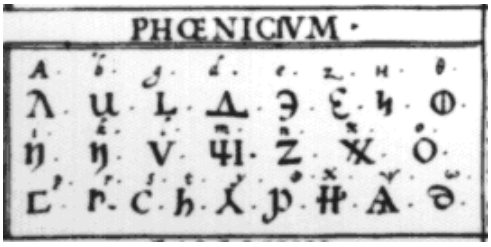


Figure 723a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracenum, d. Alphabetum Saracenorum, e. Sarrasins







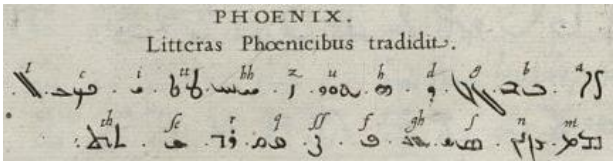


Figure 724a-d. Phenician 3-6, e. Phoenicum, f. Alphabet Francique ,g. Phoenix litteris Phoenicibus tradidit.

Figure 725. Phenician 7.

Figure 726 a. Punic, Pelasgian, Phoenician, Ancient Hebrew or Samaritan

Appendix 9.4. Hebrew

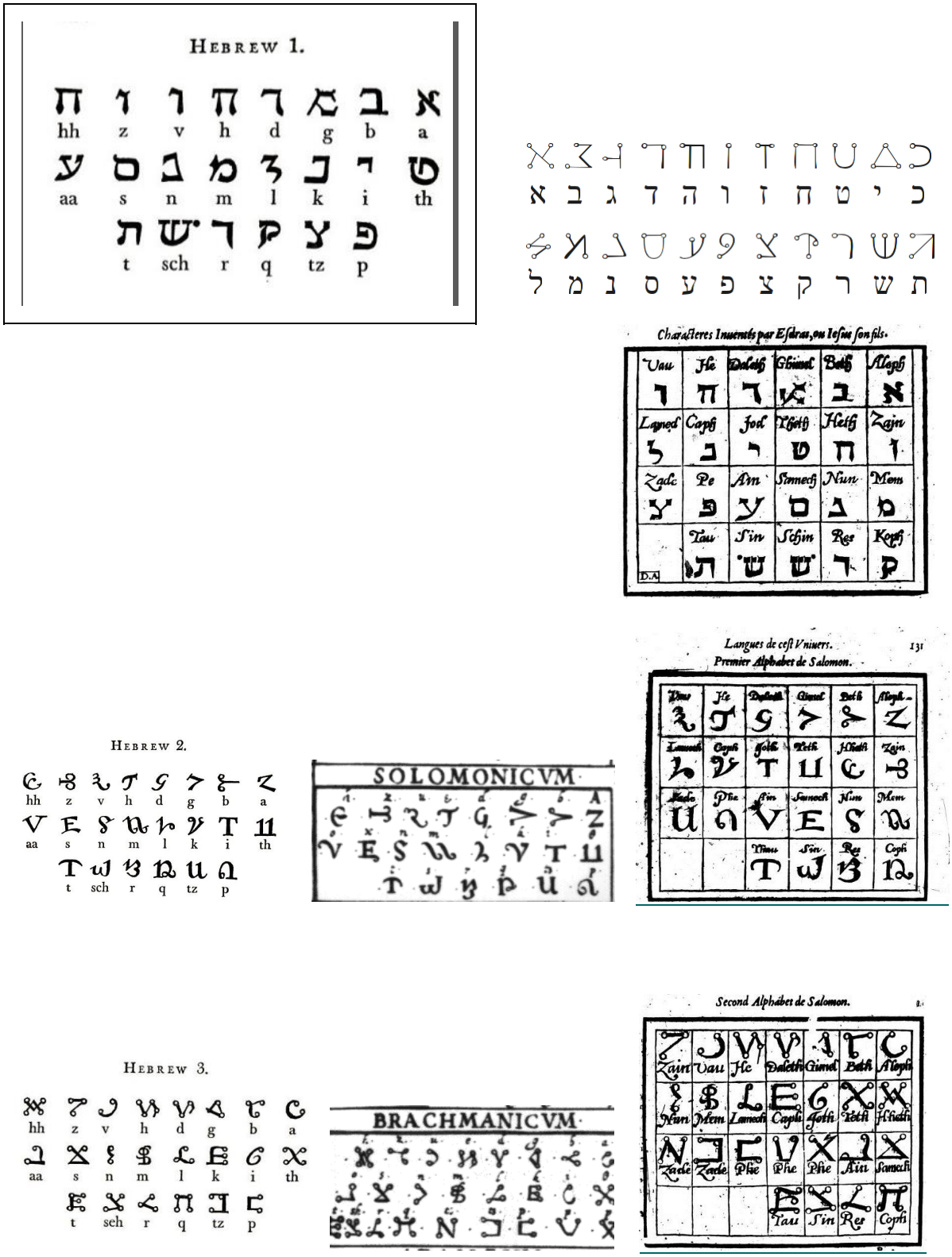
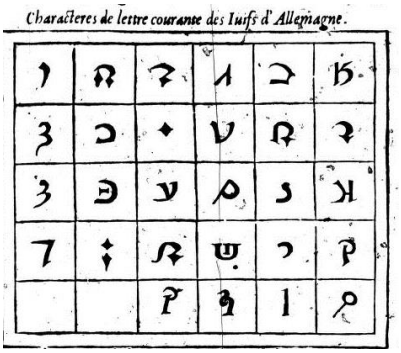
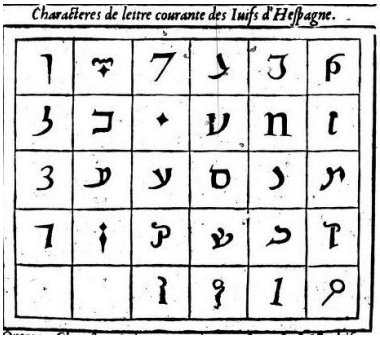
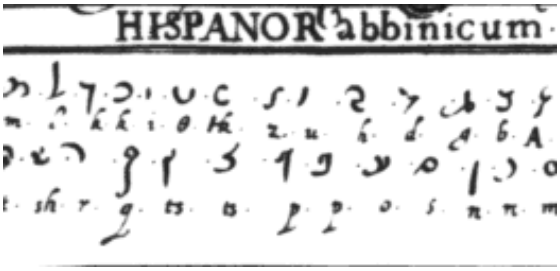
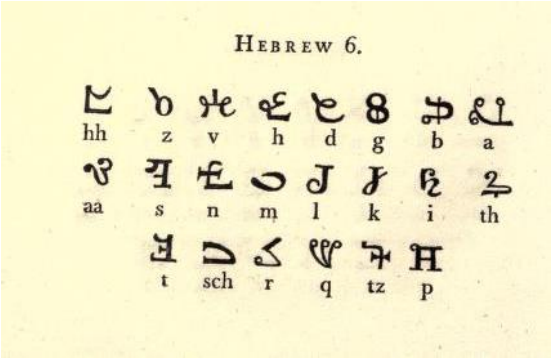


Figure 727 a. Hebrew 1, b. Celestial Hebrew, c. Characteres inventees par Esdras, d. Hebrew 2, e. Solomonicum, f. Premier Alphabet de Salomon, g. Hebrew 3. h. Brachmanicum, i. Second Alphabet de Salomon.









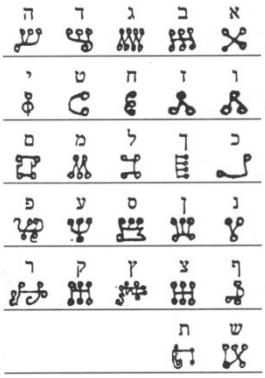
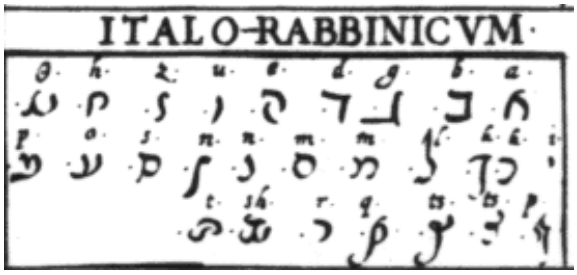


Figure 728a. Hebrew 4. b. Characteres des lettres courantes des Iuifs dállemagne, c. GermanoRabbinicum, d. Hebrew 5, e. Characteres des lettres courantes des Iuifs d'Éspagne, f. HispanoRabbinicum, g. Hebrew 6, h. Malachim



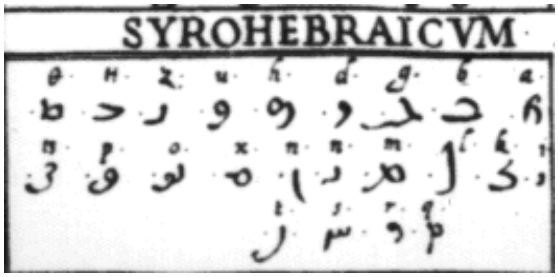
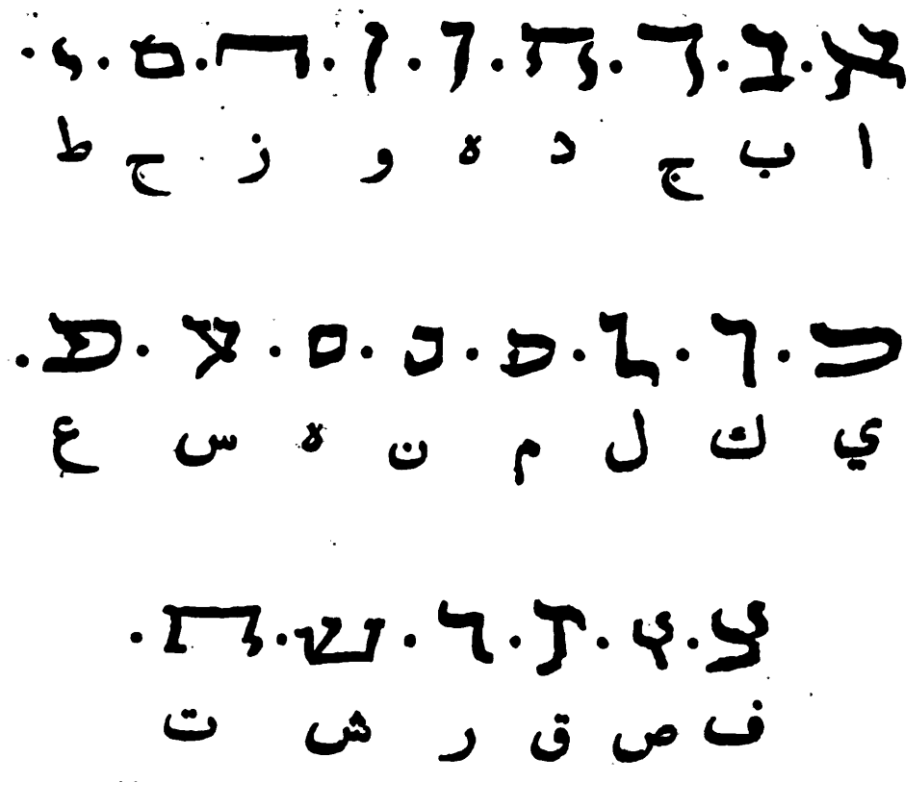
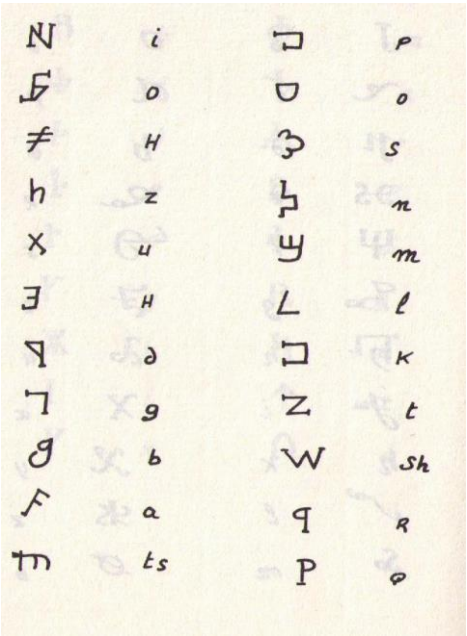


Figure 729a-b. Hebrew 7, 9, c. Chaldean 12, d. Rabbinicum, e. Italo-Rabbinicum, f. Syrohebraicum.



Hammer 1806 p. 11



Hebraicum

Figure 730. Hebrew (Hammer 1806,p.11), Hebraicum, c. Alphabet Iudaique.

Appendix 9.5. Etruscan

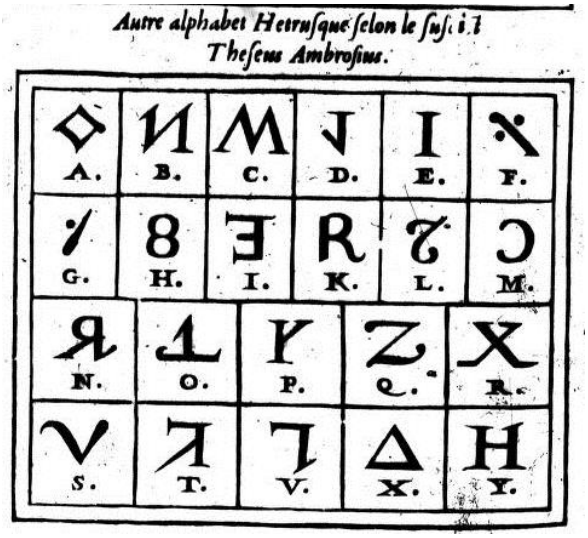
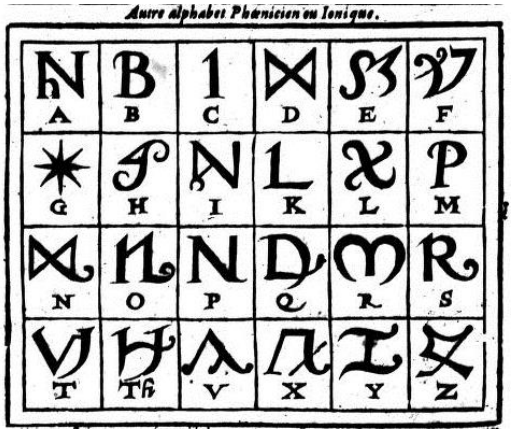
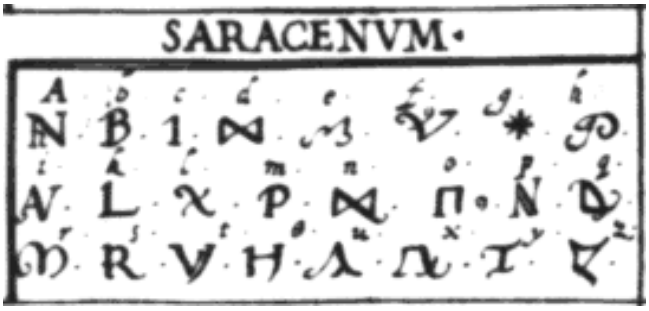


Figure 731 a-b. Etruscan 1 -2, c. Hetruscum (Virga Aurea), d. Demaratus Corinth, e. Autre alphabet Hetrusque

Figure 732a. Etruscan 3, b. Noachicum, c. Alphabetum Hetruscum, d.Alphabetum ex septem tabulis aeneis Eugubii (Gubbio).

Appendix 9. 6. Saracen





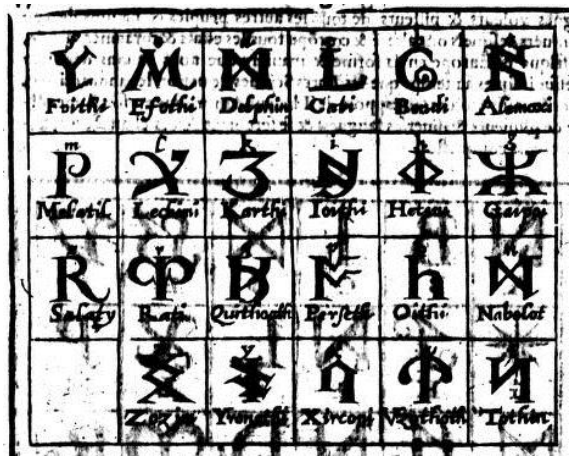
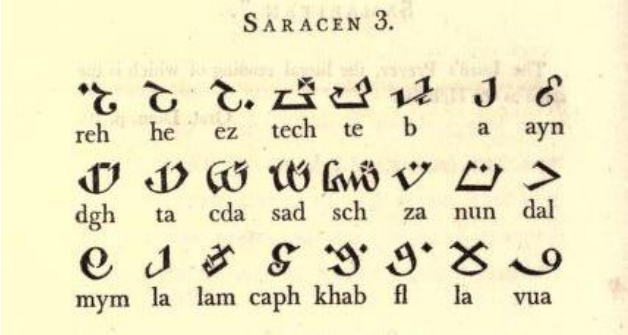


Figure 733a. Saracen 1, b. Autre alphabet Phoenicien, c. Saracen 2, d. Alphabetum Saracenorum, e. Sarassin



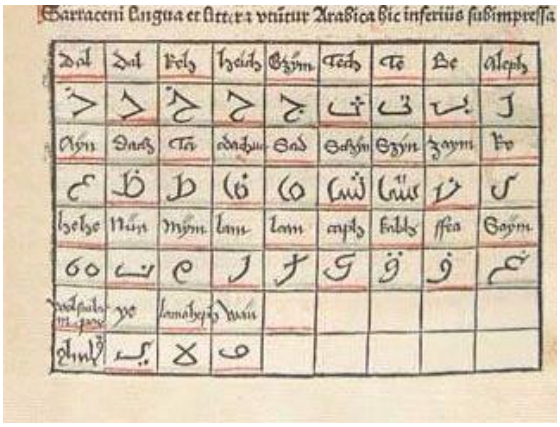
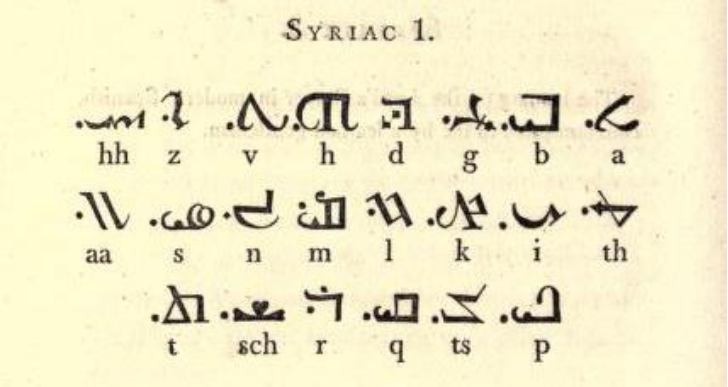


Figure 734a. Saracen 3. b Sarraceni lingua, c. Sarrasin, d. Saracen 4.

Appendix 9.7. Syriac



Form of Coptic Letters: http://www.muslimheritage.com/ImageLibrary/OkashaFigure3.jpg

Figure 735 a. Syriac 1, b. Premier alphabet Syriaque , c. Alphabetum Siriorum

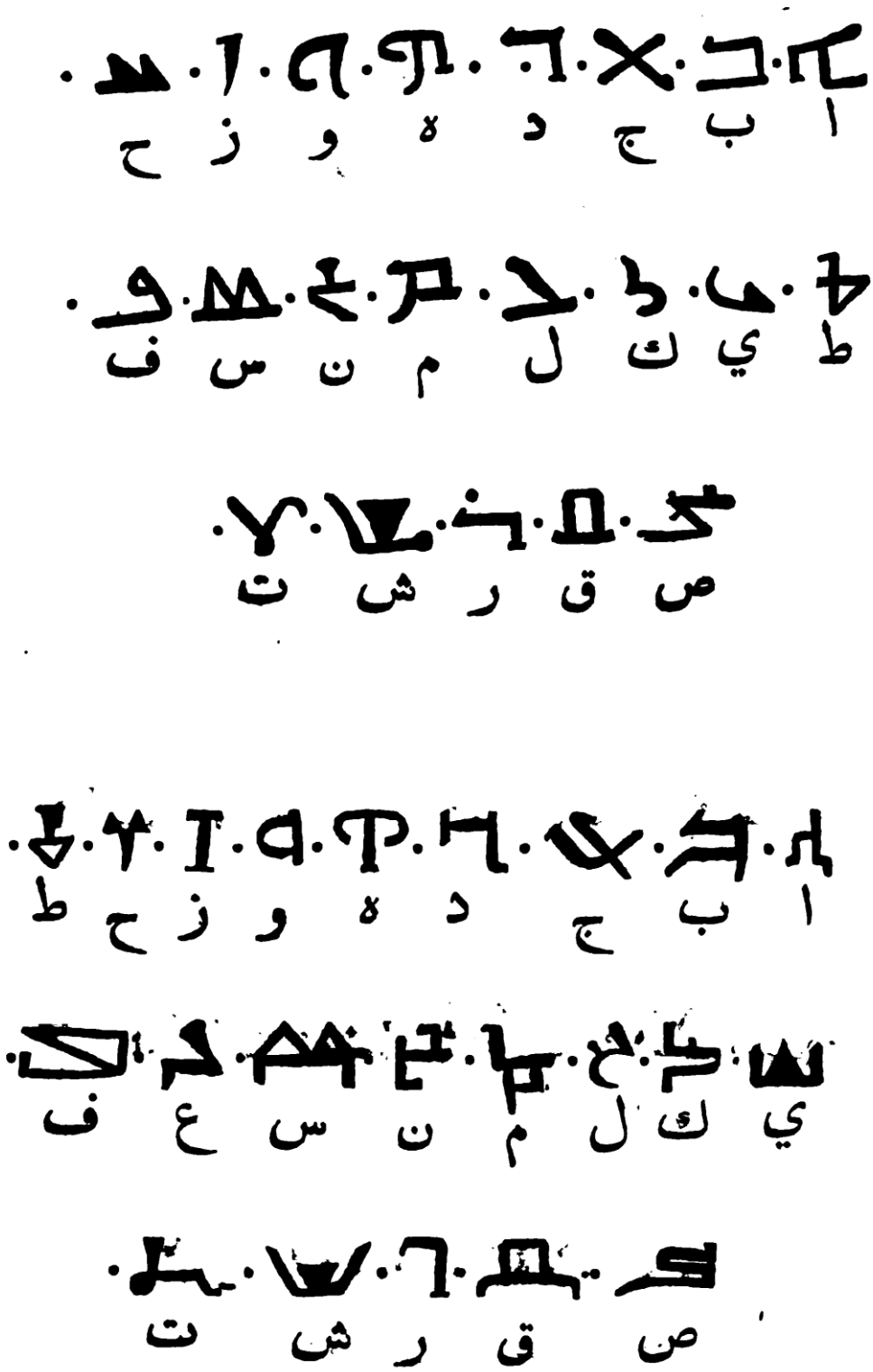
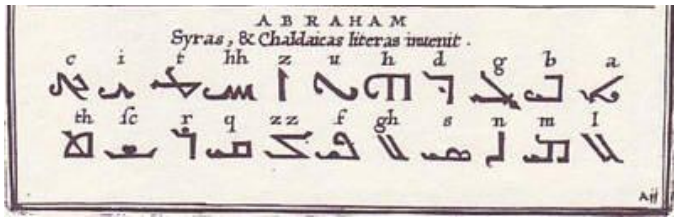
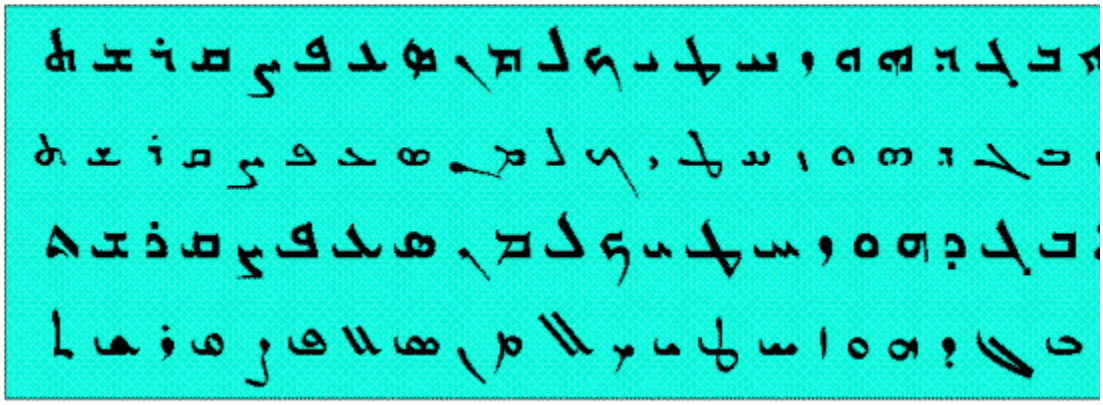


Figure 736. Old Syrian (Hammer, 1806) , 117, 118





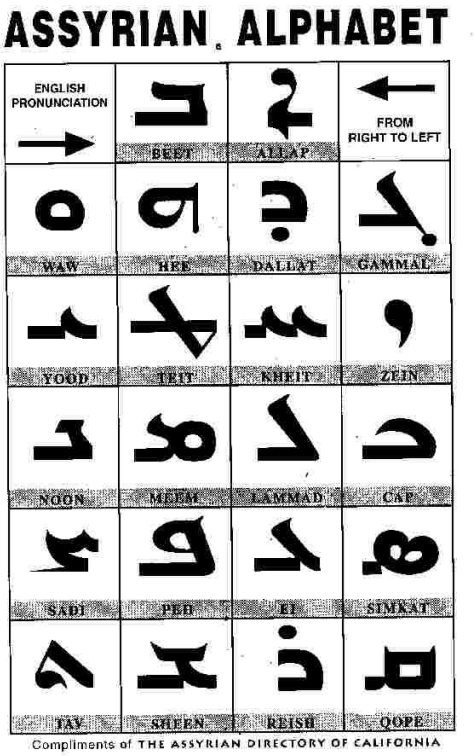
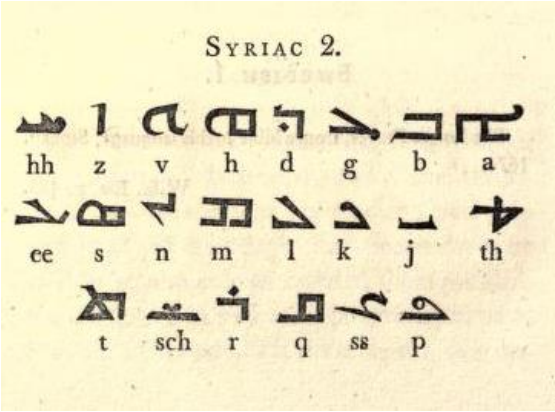
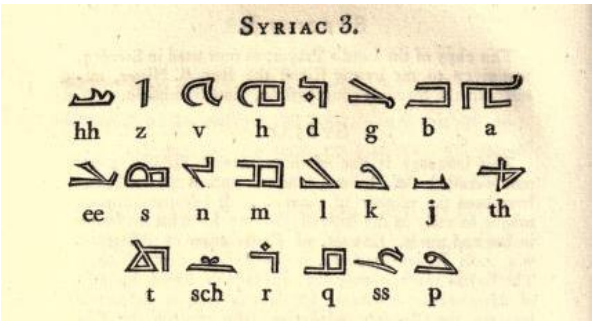
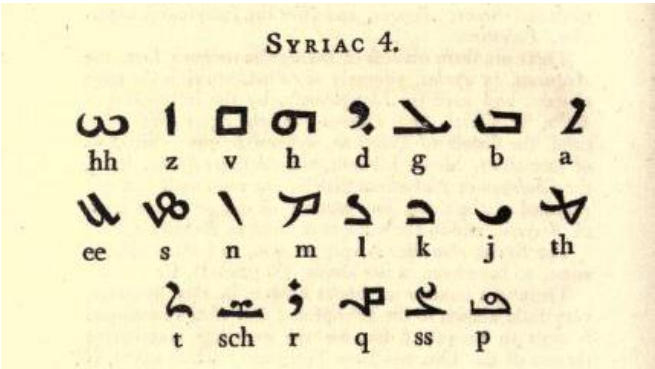


Figure 737. Abraham, Assyrian, The Syriac, Assyrian Alphabet.







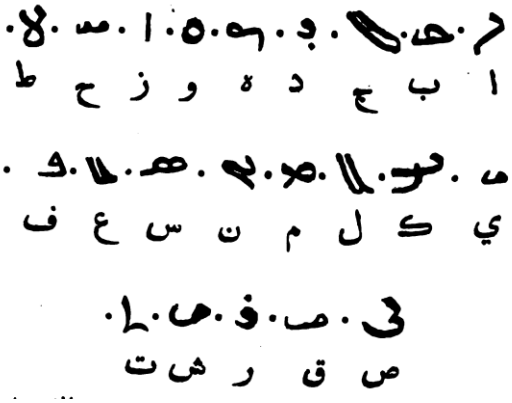
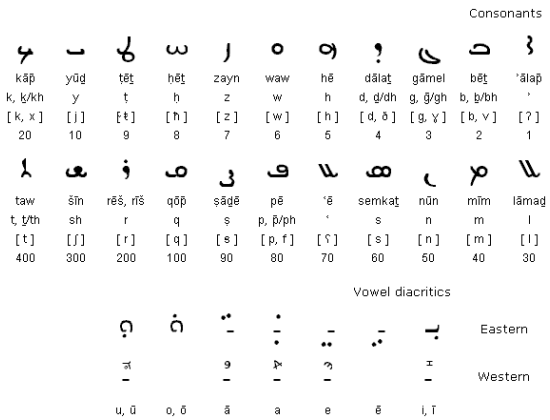
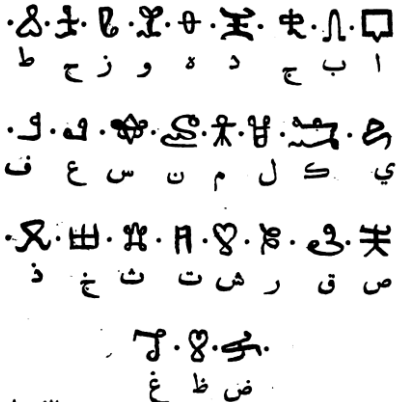
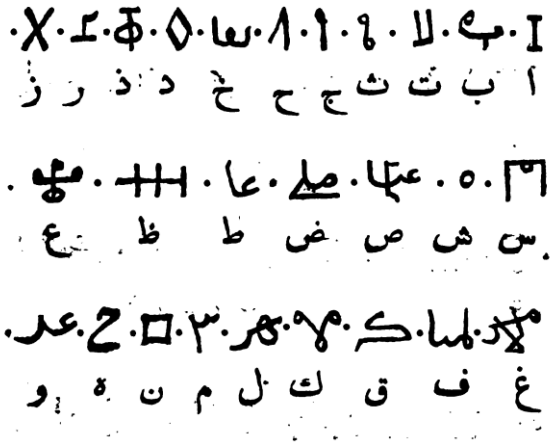


Figure 738 a –c. Syriac 2 3 4, d. Old Syrian (Hammer, 1806,9).







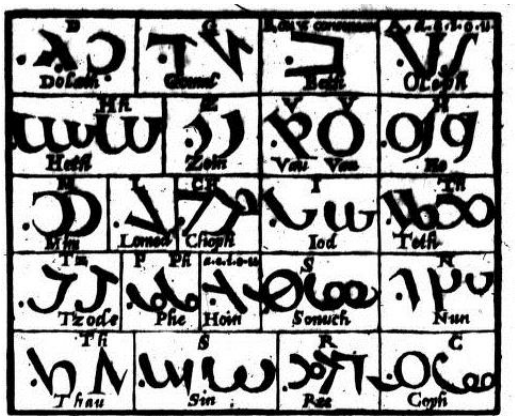


Figure 739 a. Syriac 5, b. Serta Script, c. Syrian (Hammer, 1806, 9) d. Old Nabatean p.28, 10, e. Syriac 6, f. Syriaque, g. Syriac 7.

Figure 740a. Madnhaya, b Cufic Arabic, c. Magharabin Arabic

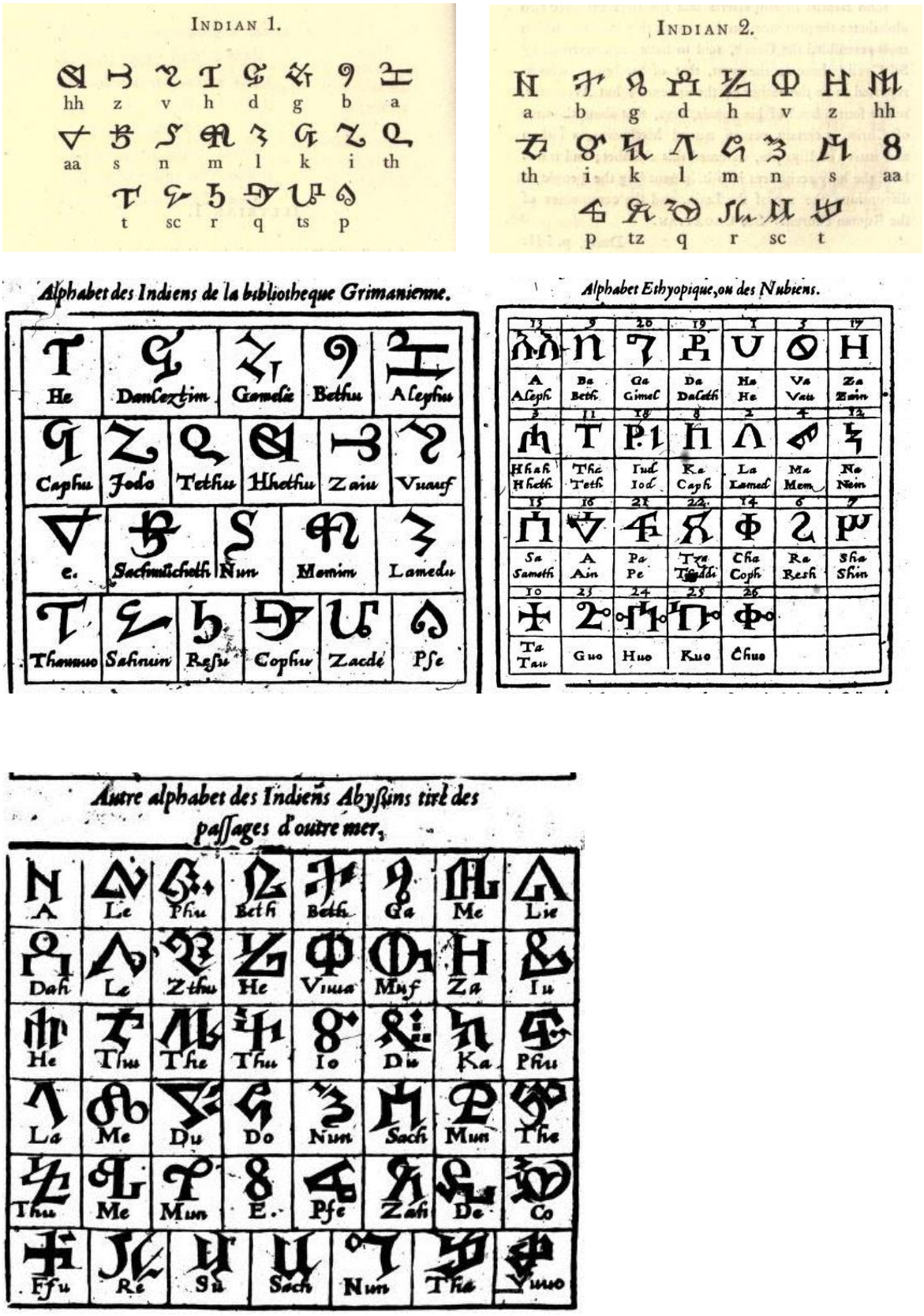


Figure 741. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique

Appendix 10. Indian, Ethiopian, Egyptian Alphabets (A Le Phu Beth).

Connections between Indian, Ethiopian and Egyptian alphabets were explored in chapters 7 and 8. Appendix 9 offers letter by letter comparisons across several sets of alphabets. It is divided into 8 sections :

1. Indian 1, Indian 2, Alphabet des Indiens and Alphabet Ethiopique ou des Nubiens, Indiens Abyssins (figures 596 - 598).

2. Numbering of letters in the Alphabet Ethiopique compared with letters in Amharic and Ethiopian (figures 599 – 601).

3. Letters of Autre alphabet des Indiens with the names of the 22 letters of Hebrew (figures 602- 604).

4. Autre Alphabet des Indiens Abyssiniens, Indian 2, and Ethiopyque (figures 605 – 610).

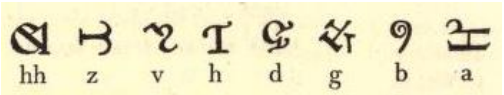
5. Two versions of Alphabetum Indicum, Mercurius Thoyt, and Mercurianum (figures 611- 616).

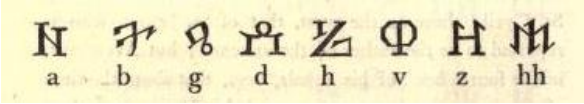
6. Egyptian 1 2 3 4 5, Cussaeum, Isiacum, Isis, Mercurianum, Hieroglyphyicum (figures 617 - 618

7. Egyptian Hieroglyphs: 36 and 25 “letters” (figure 619).

8. Hieroglyphs, Egyptian 1 2 3 4 5 6 7, Aegyptiacum, and Letters of Alphabet (figures 620 – 644.

Indian 1 Indian 2





Indian 1 Indiens Indian 2 Autre Indiens Abyssins

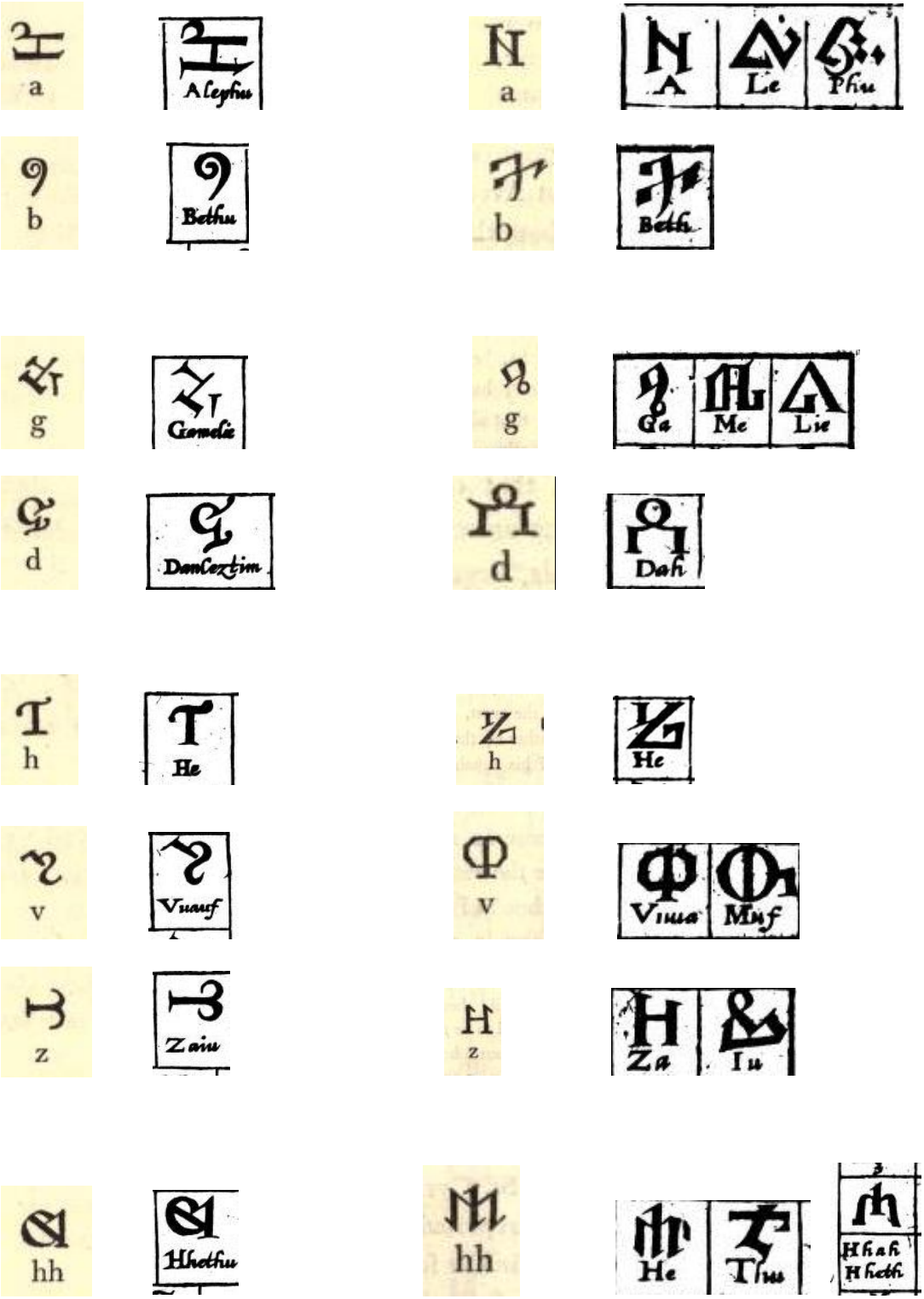
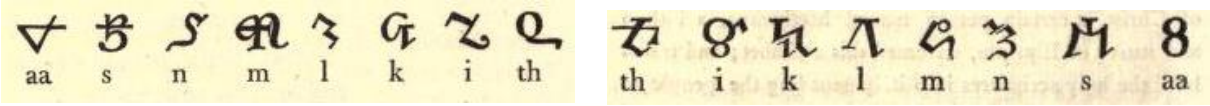


Figure 742. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique: a- hh

Indian 1 Indian 2



Indian 1 Indiens Indian 2 Autre Indiens Abyssins

Figure 743. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : th - aa
Indian 1 Indian 2

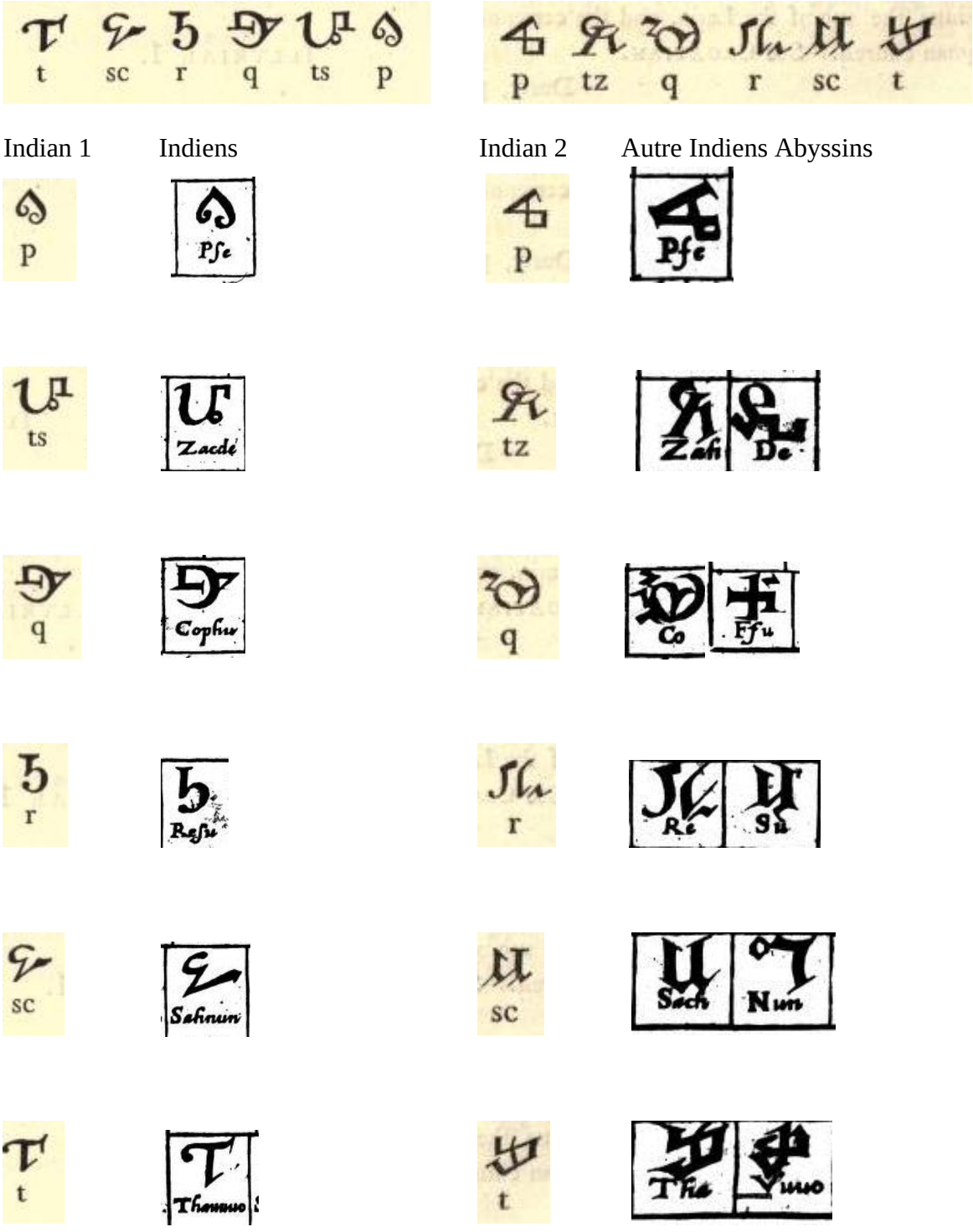


Figure 744. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : p-t

1. Hoi | ሀ ha | ሁ hu | ሂ hi | ሃ ha | ሄ he | ህ he | ሆ ho | h

2. Lawi | ለ la | ሉ lu | ሊ li | ላ la | ሌ le | ል le | ሎ lo | l |

3. Haut | ሐ ha | ሑ hu | ሒ hi | ሓ ha | ሔ he | ሕ he | ሖ ho | h

4. Mai | መ ma | ሙ mu | ሚ mi | ማ ma | ሜ me | ም me | ሞ mo | m

19. Wawe | ወ wa | ዉ wu | ዊ wi | ዋ wa | ዌ we | ው we | ዎ wo | w |

6. Res | ረ ra | ሩ ru | ሪ ri | ራ ra | ሬ re | ር re | ሮ ro | r

5. Saut | ሠ sa | ሡ su | ሢ si | ሣ sa | ሤ se | ሥ se | ሦ so | s |

9. Kaf | ቀ ka | ቁ ku | ቂ ki | ቃ ka | ቄ ke | ቅ ke | ቆ ko | k

Figure 745. Alphabet Ethyiopique, Aethiopian and Amharic : Letters 1 - 8

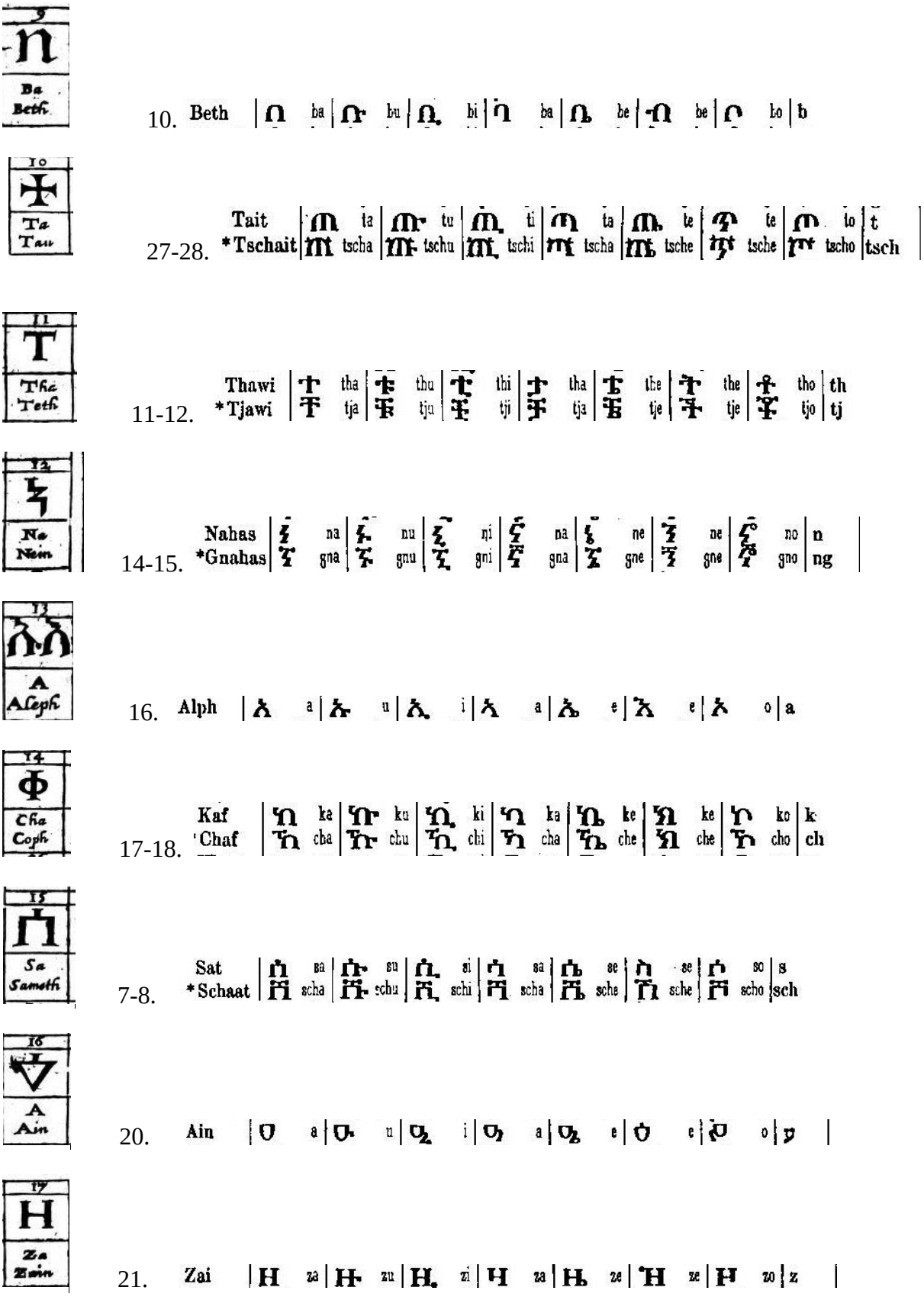


Figure 746. Alphabet Ethyiopique, Aethiopian and Amharic : letetrs 9 -17

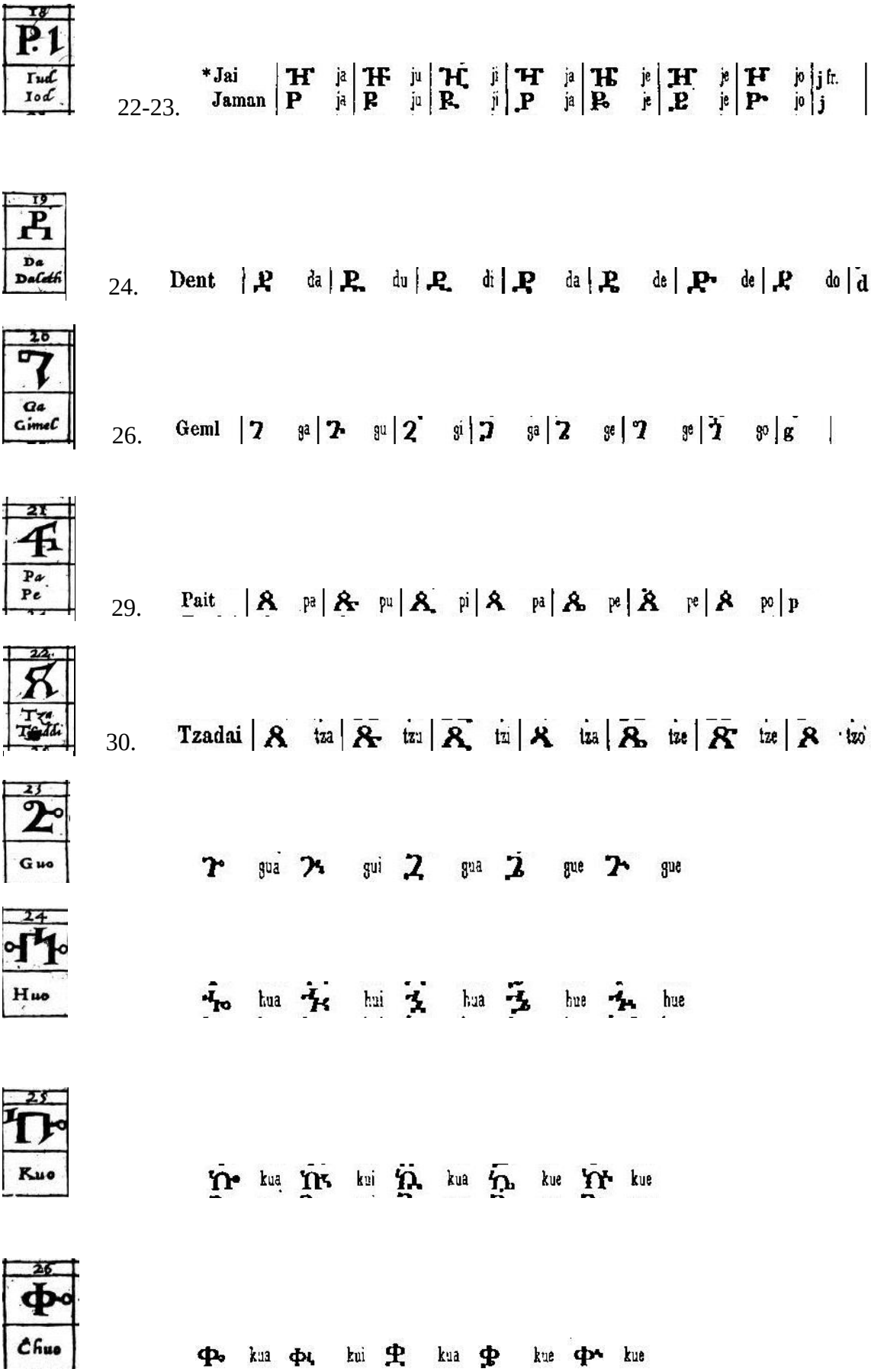


Figure 747. Alphabet Ethyiopique, Aethiopian and Amharic: Letters 18- 24.

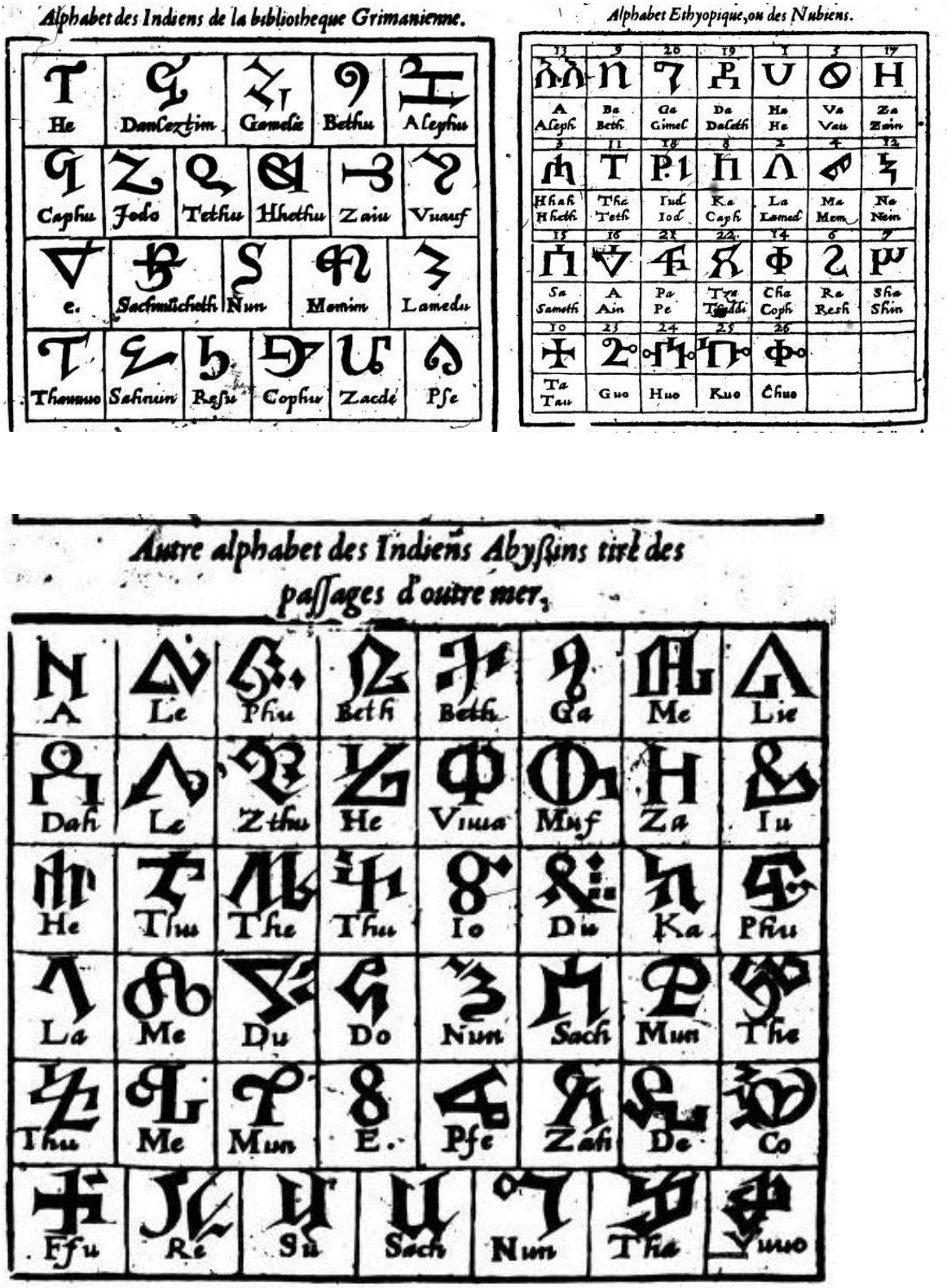


Figure 748. Alphabet des Indiens, Alphabet Ethyiopique ou des Nubiens, Autre alphabet des Indiens Abyssins.

1. Aleph

2. Beth

3. Gimel

4. Daleth

5. He

6. Vau

7. Zayin

8. Heth

9. Teth

10. Yod

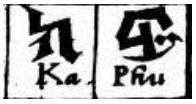
11. Kaph 

Figure 749. Autre Alphabet des Indiens Abyssiniens: Aleph - Kaph.

12. Lamed

13. Mem

14. Nun

15. Samekh

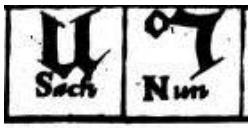
16. Ayin

17. Peh

18. Tzaddi

19. Qoph

20. Resh

21. Shin 

22. Tau

Figure 750. Autre Alphabet des Indiens Abyssiniens: Lamed - Tau.

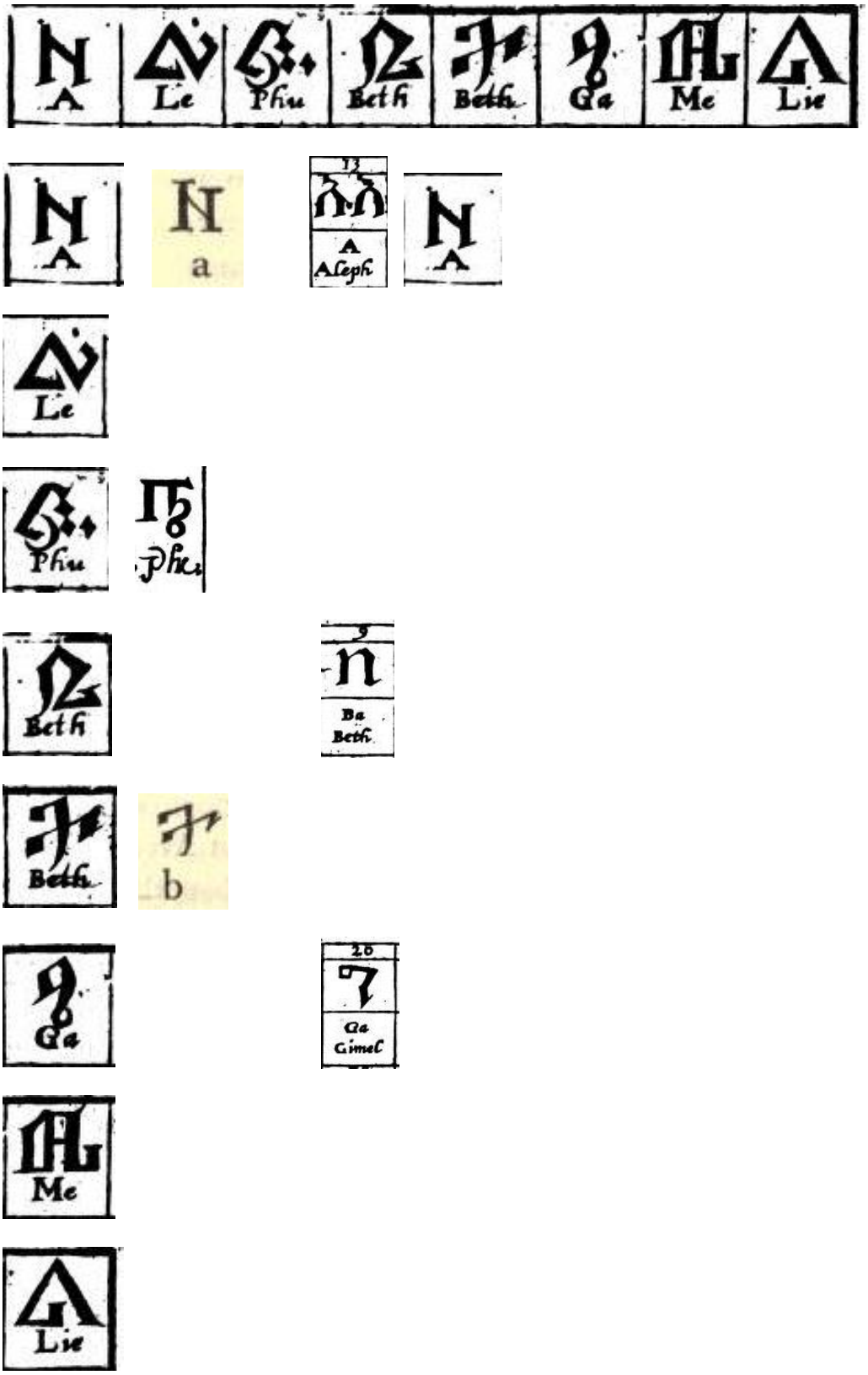


Figure 751. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: A – GaMeLie

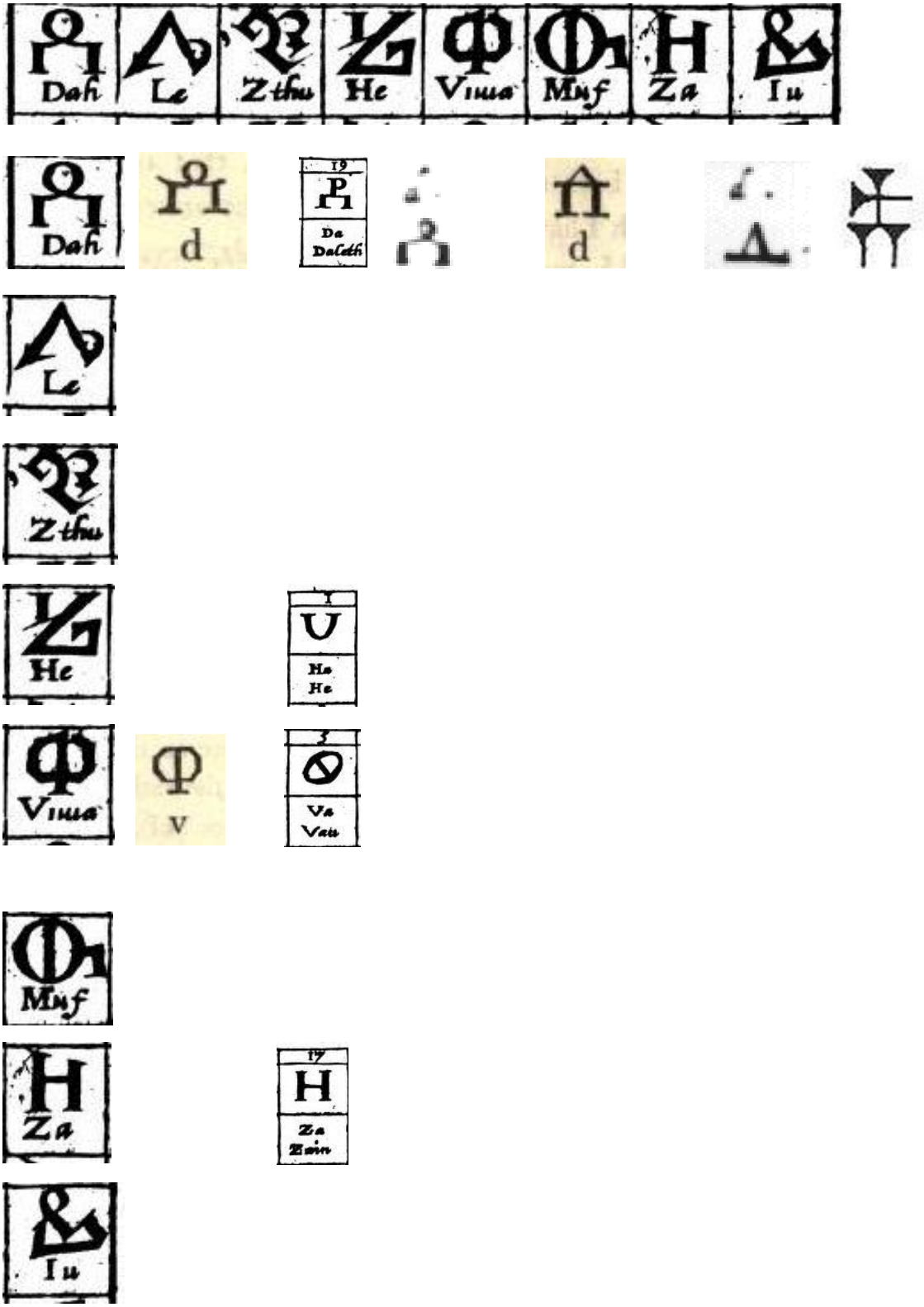


Figure 752. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Dah - MufZaIu

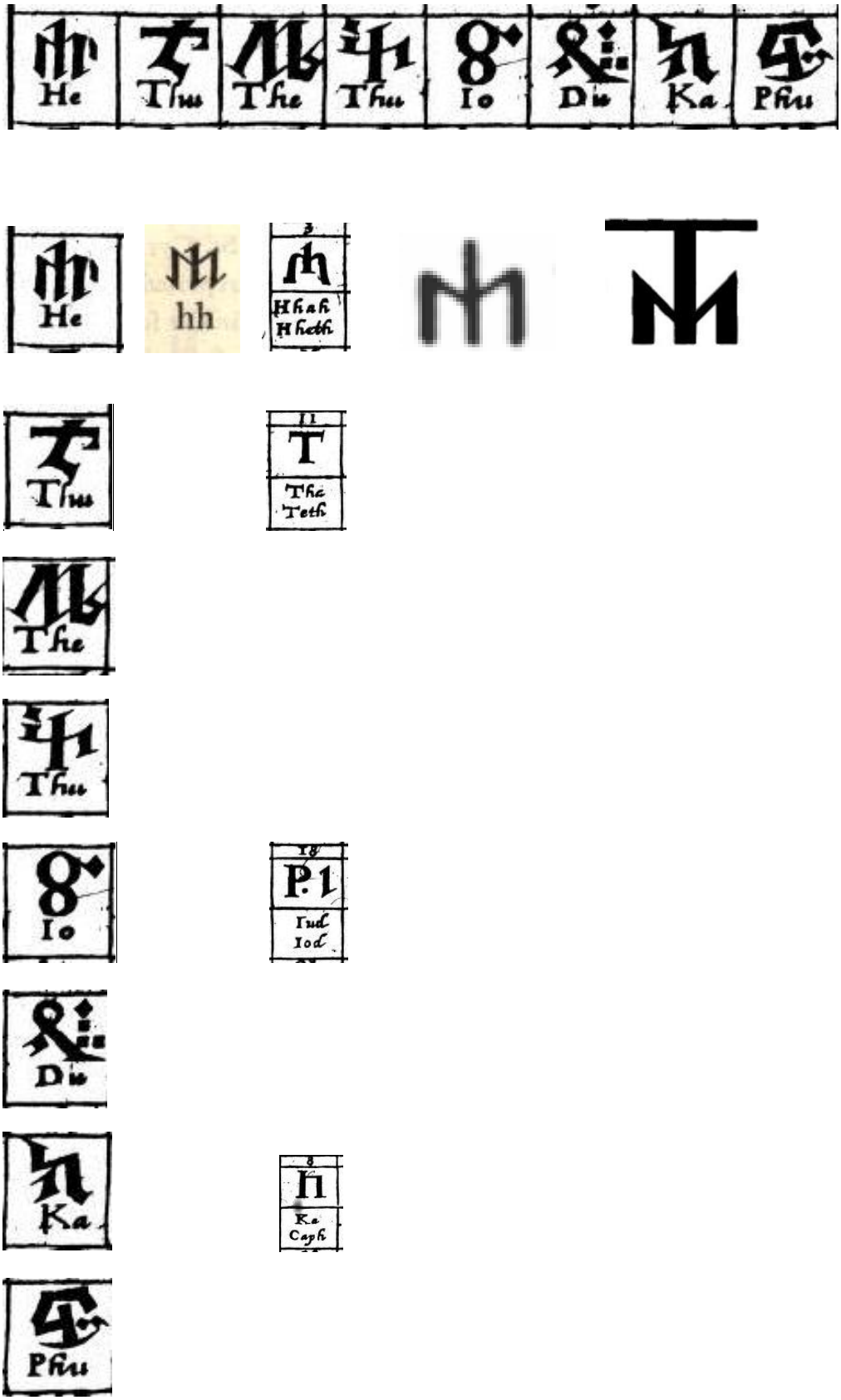


Figure 753. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ha- Kaphu

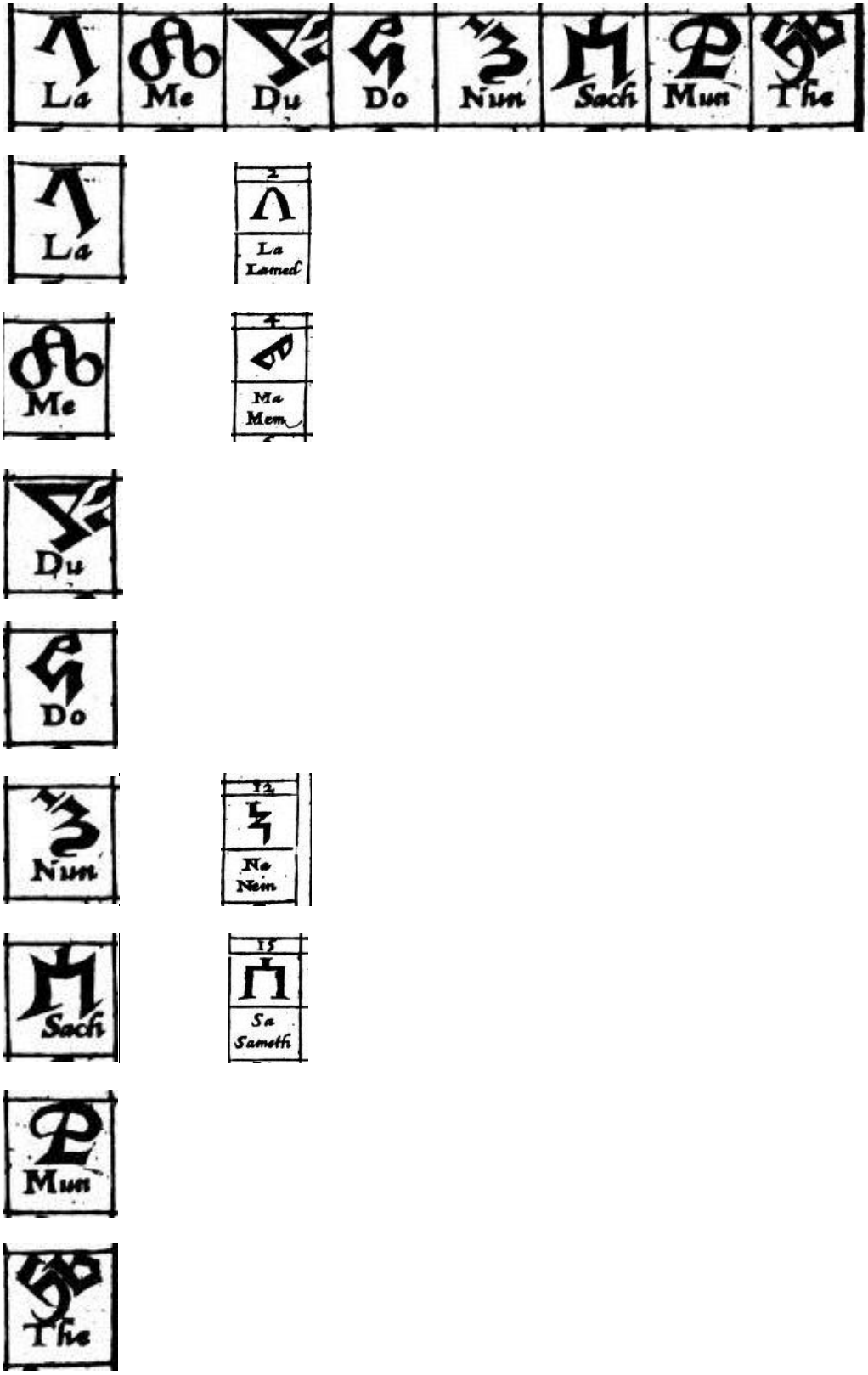


Figure 754. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: La – Sa

Figure 755. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: thu- co

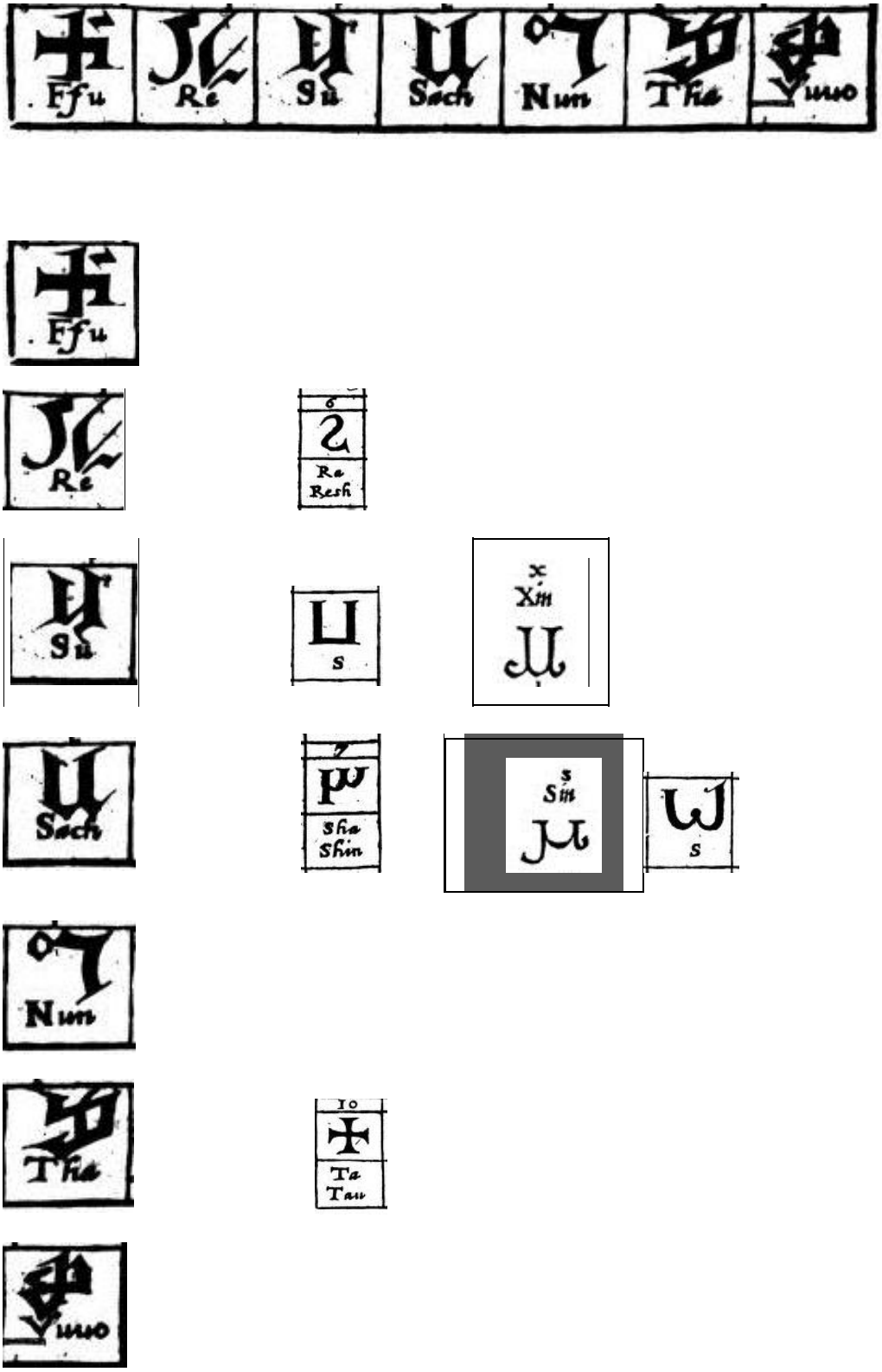


Figure 756. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ffu – Yuvo.

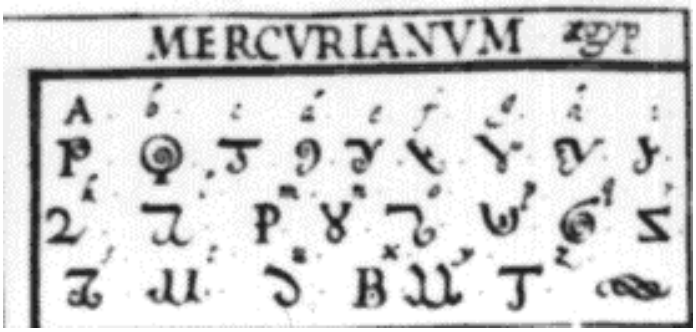
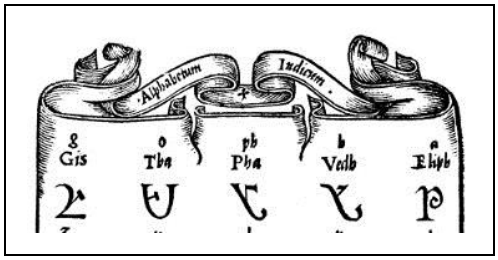
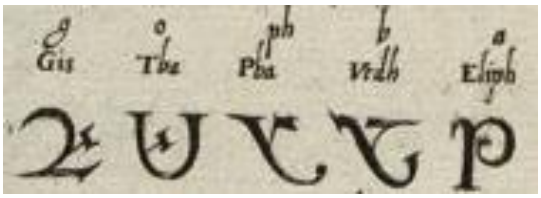


Figure 757a-b.. Alphabetum Indicum, c. Mercurius Thoyt,d Mercurianum

Alphabetum Indicum



Alphabetum Indicum (De Bry)



Mercurius Thoyt

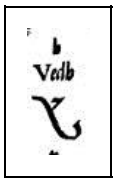
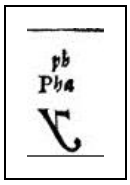
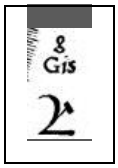
Indicum (Palatino)	Indicum (De Bry)	Mercurius Thoyt	Mercurianum
			
			
			

Figure 757. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 1- 5

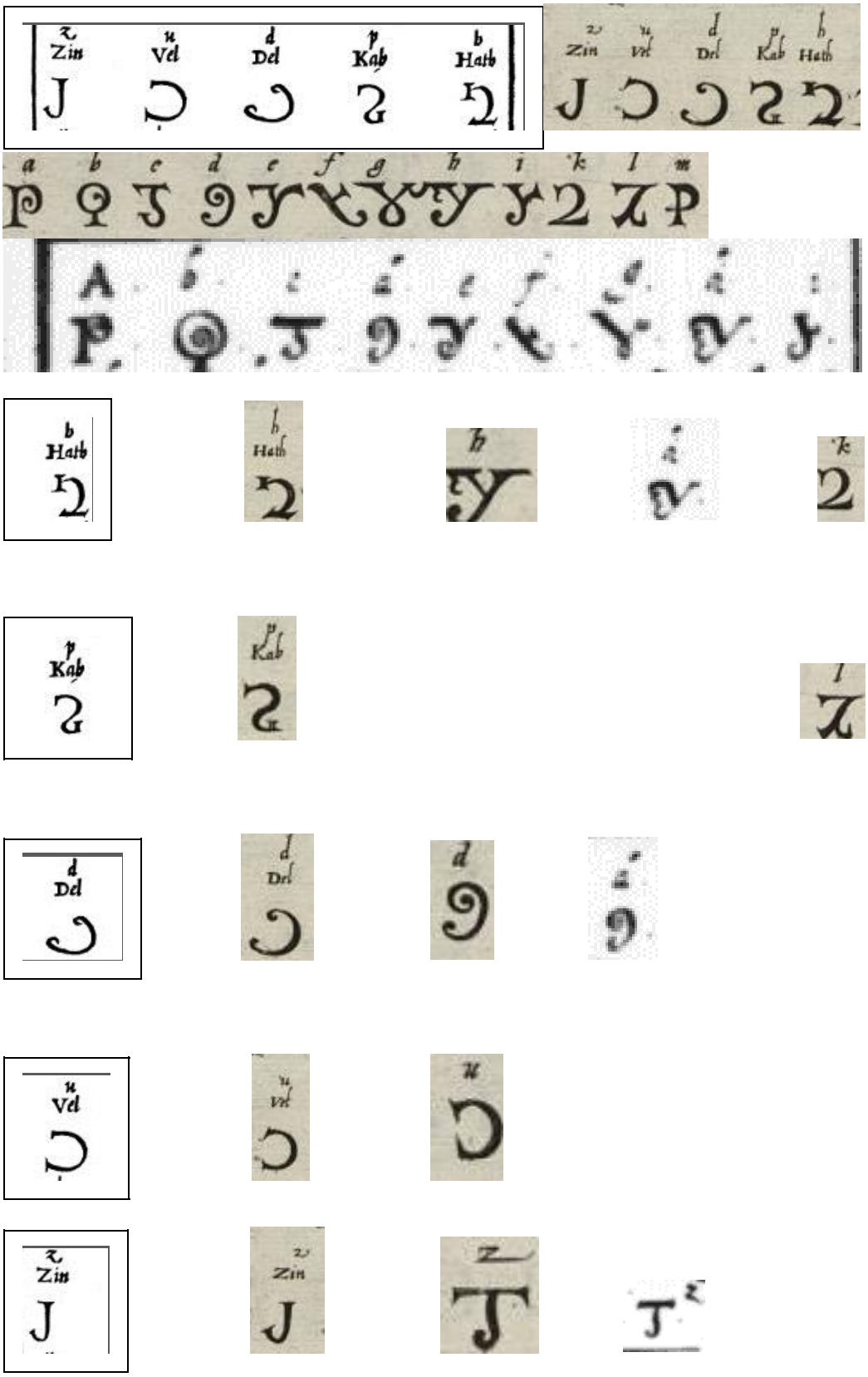


Figure 758. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 6 – 10

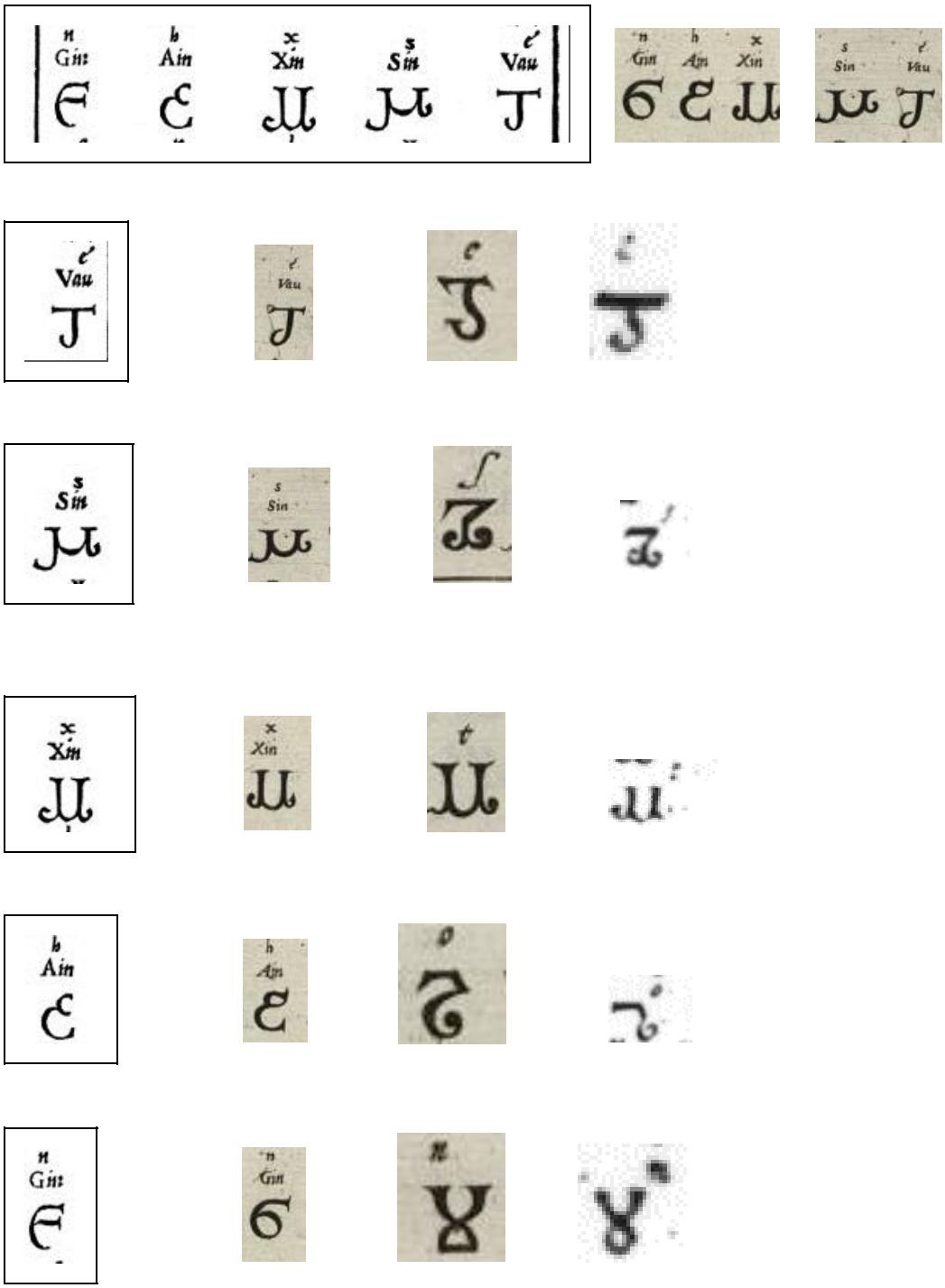


Figure 759. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 11 - 15

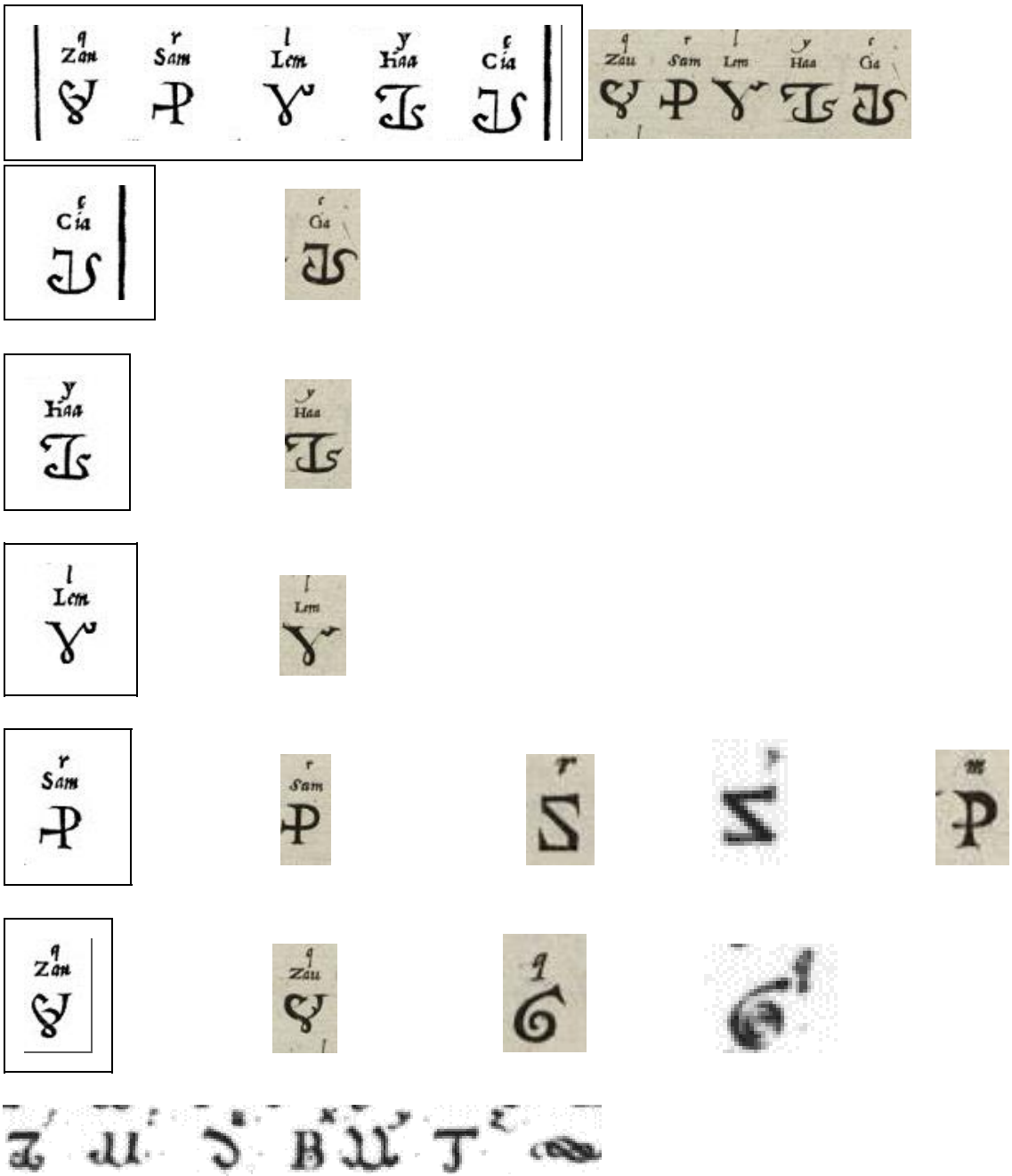


Figure 760. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 16- 20

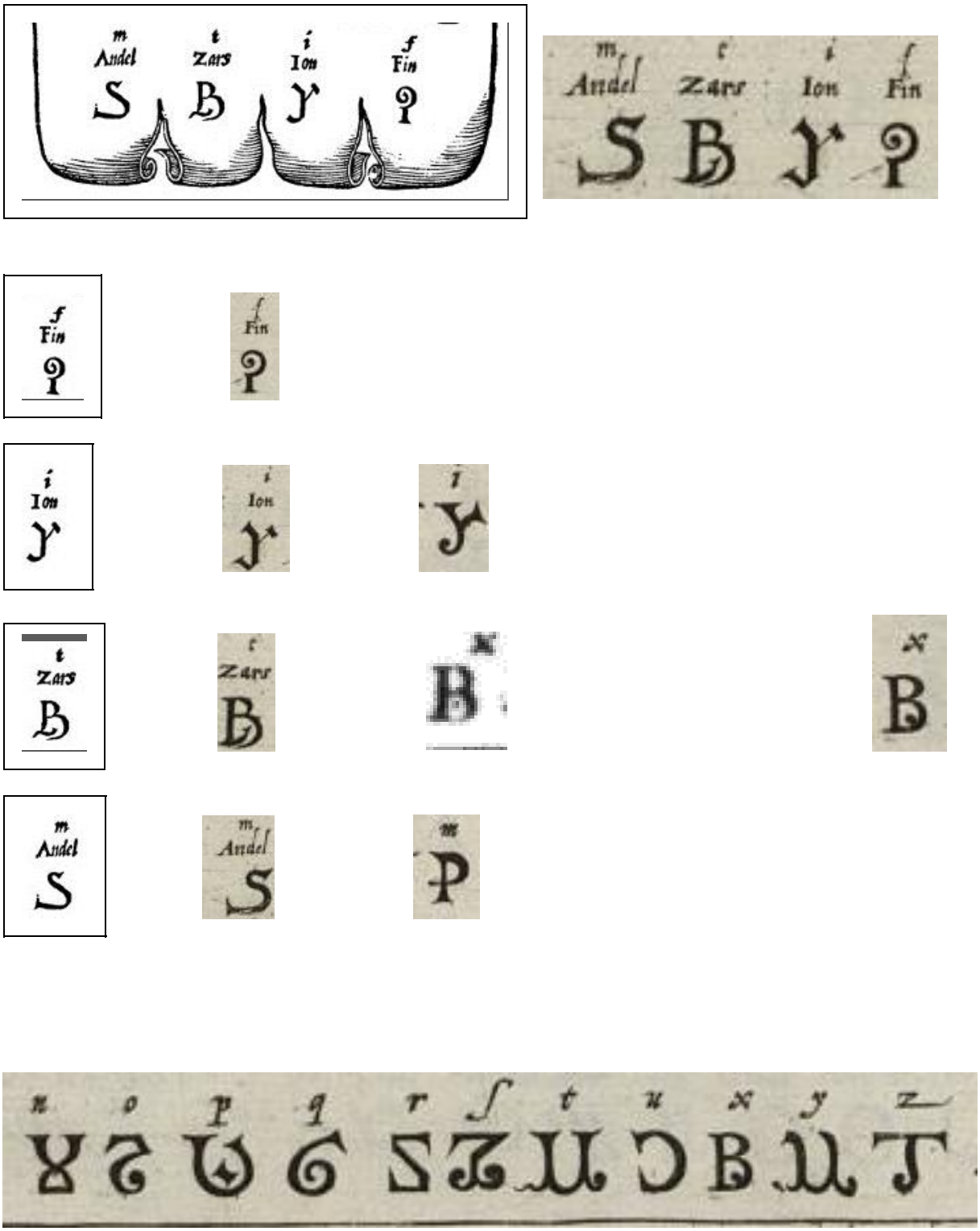
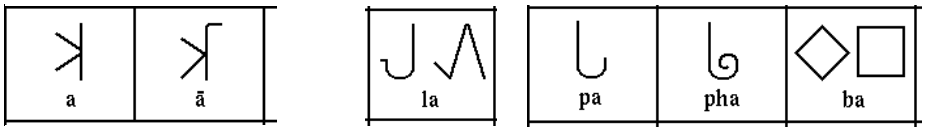
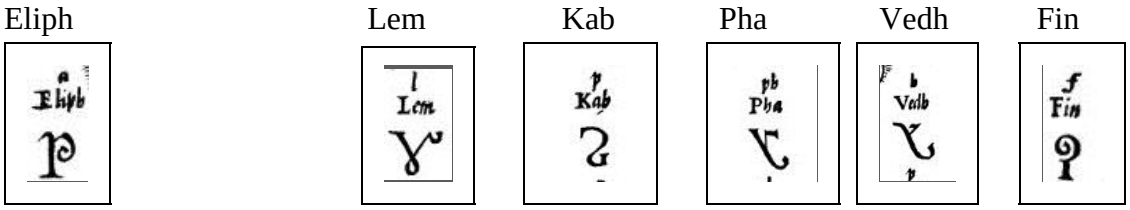
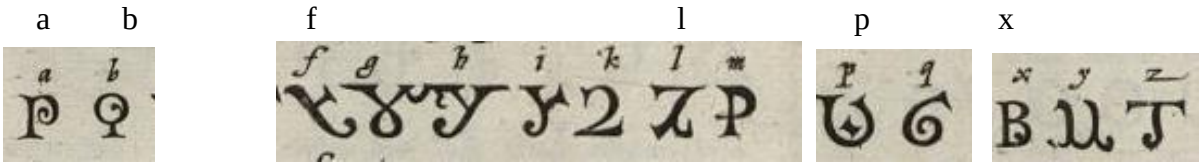


Figure 761. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 21 - 24







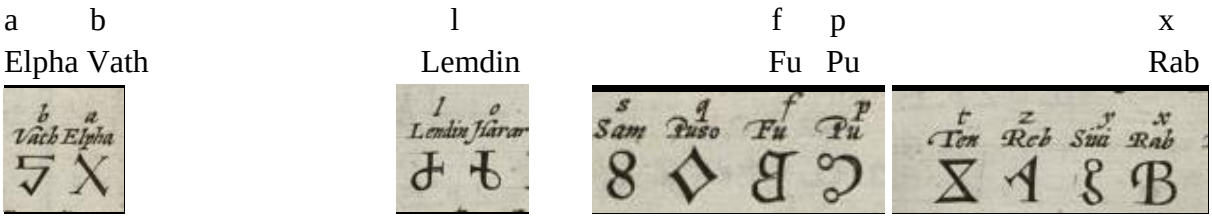


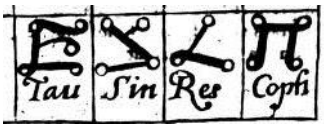
Figure 762. A L P Ph B (Brahmi, Indicum , Mercurius, Chaldaicum, Chaldean 17).

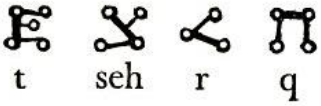
While this is hardly the place to begin on a paleographical history of Indo-Egyptian alphabets, a brief comparison of key letters in the word alphabet will prove useful, namely: A L P Ph B T (figure 194a ff.). In Brahmi, letter A looks like a reversed K. Letter la has two forms: one which is a downward staff (danda) that looks like a J, the other that looks like a Greek Lambda. Hence, both forms of Brahmi letter, la, are associated with restraint as L is in Western alphabets. Letter pa reverses the staff and pha adds a contracting spiral. Letter ba again has two forms as a diamond and a square. Letter ta is like an inverted y which is then reversed.

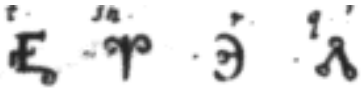
There are clear parallels between Indicum, Sanskrit and Brahmi (cf. figure 272, appendix 10).

The Eliph of Indicum in the Palatino and De Bry versions is presumably a composite of A L Ph (Sanskrit 1, 28, 23). Its shape resembles an inverted Brahmi pha. The Lem of Indicum is effectively an inverted and reversed form of Brahmi letter la. The Kab of Indicum with a value of p looks like a reversed S. The Pha of Indicum looks like a reversed Y and is related in shape to the Vedh (b) of Indicum. The Fin (f) of Indicum (cf. English: final, French: Fin) is effectively a reverse of the Eliph at the beginning of Indicum. The Zars (t) of Indicum looks remarkably like a reversed B. There are also clear parallels with the Arabic Sufi sequence found in Al-Arabi: Alif Lam Fa Ba (cf. figure 184). Indicum is obviously not Arabic, but it helps us to understand a common underlying logic.

The Pha of Indicum relates to Sanskrit phala: seed, fruit, consequence, result, retribution (good or bad), gain, loss. The Vedh of Indicum relates to veda: knowledge, especially true and sacred knowledge, cf. Early Cyrillic: vede: to know. Sanskrit veda also means finding, obtaining, acquisition, property. The Fin of Indicum is related to English letter 6, f and recalls Greek letter 21, Phi. The letter Eliph has an expanding spiral, the letter Fin has a contracting spiral (cf. letters a and wa in the Japanese futomani: figure 180). So these five letters of Indicum tell a story which ends in finding, obtaining, acquisition, fruit, retribution which on the positive side is (sacred) knowledge and on a material plane, property (cf. Othala rune).







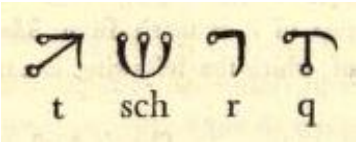
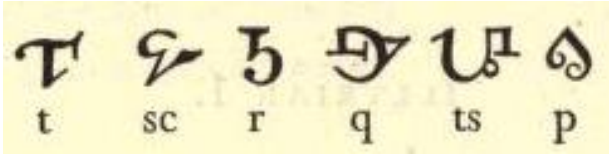
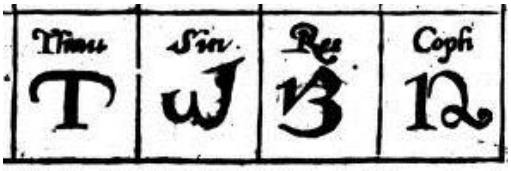
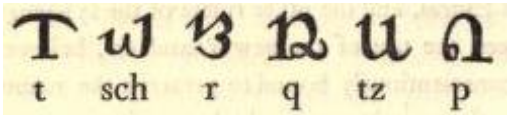
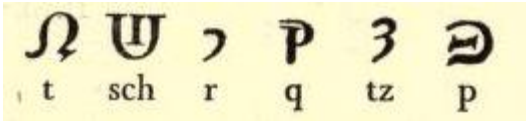


Figure 763. Q R S T:a.Brachmanicum, b. Solomon 1, c. Hieroglyphs (Colphoterios), d. Hebrew 3, e. Angelicum, f. Passage de la Riviere, g. Coeleste, h. Chaldean 1, i. Characteres Celestes.









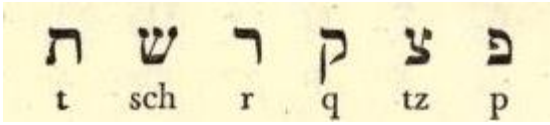
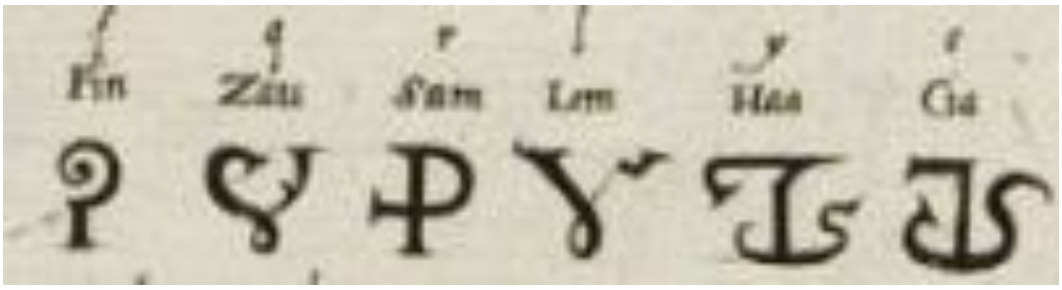
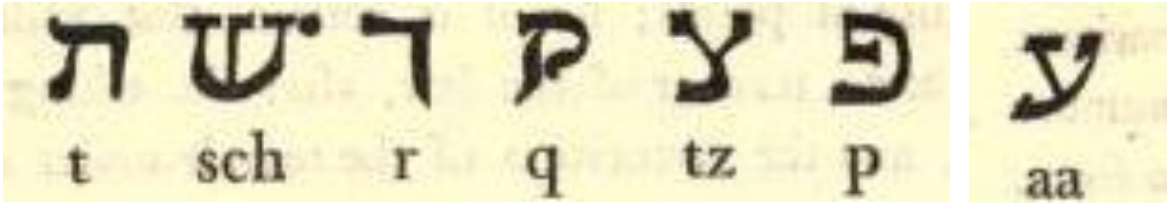


Figure 764 a. Indian 1, b.Alphabet des Indiens, c.Premier Alphabet de Salomon, d. Solomonicum, e-g. Hebrew 2, 4, 7.

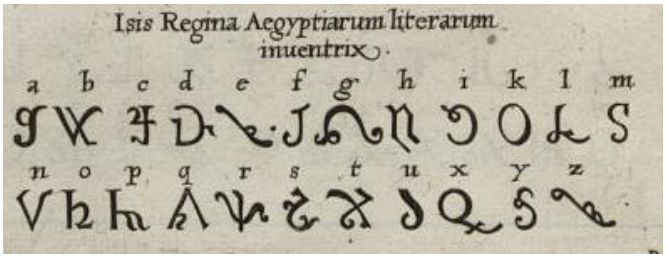




Indicum	Fin	Zau	Sam	Lem	Haa	Cia
Chaldaicum	Kal	Zagiuu	Sam	An	Puso	Fu
Aethiopian	Zai	Ain	Wawe	Chaf	Kaf	Alph
Siriorun	Xith	Vi	Thoth	Scith	Rophi	Quinin
Aegyptiorum	Xiron	Ut	Tela	Sichen	Iron	Quin
Hebrew 1	sch	r	q	tz	p	aa
Letter 21	Letter 20	Letter 19	Letter 18	Letter 17	Letter 16	

Figure 765. Letters 16 – 21in a. Indicum, b. Ethyopique, c. Chaldaicum, d. Hebrew 1
Table 137. Letters 16 -21 in Indicum, Chaldaicum, Aethiopian, Siriorum, Aegyptiorum

Figure 766a. Egyptian 1, b. Cuusaeum, c. Premier Alphabet Egyptien, d. Egyptian 2, e. Autre Alphabet Egyptien, f. Agyptiacum, g. Egyptian 3, h. Isiacum



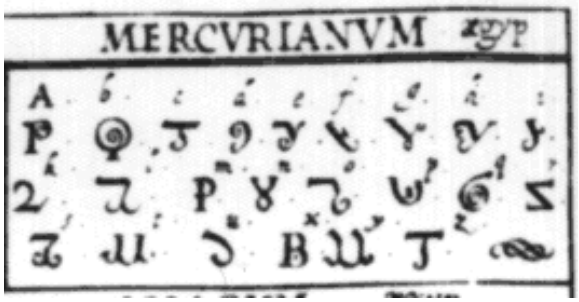
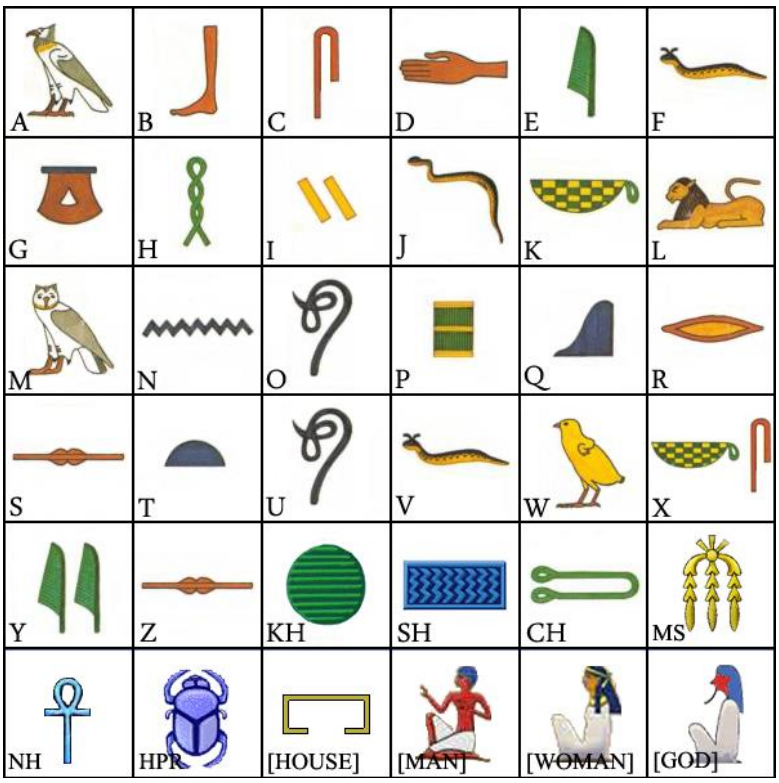


Figure 767. Egyptian 3 – 4: a. Isis Regina, b. alfabeto secreto, c. Egyptian 4, d, Merurianum, e.Alafabeto Mercuriano

Figure. 768. Egyptian 5 – 7, Aegyptiorum, Aegyptiarum



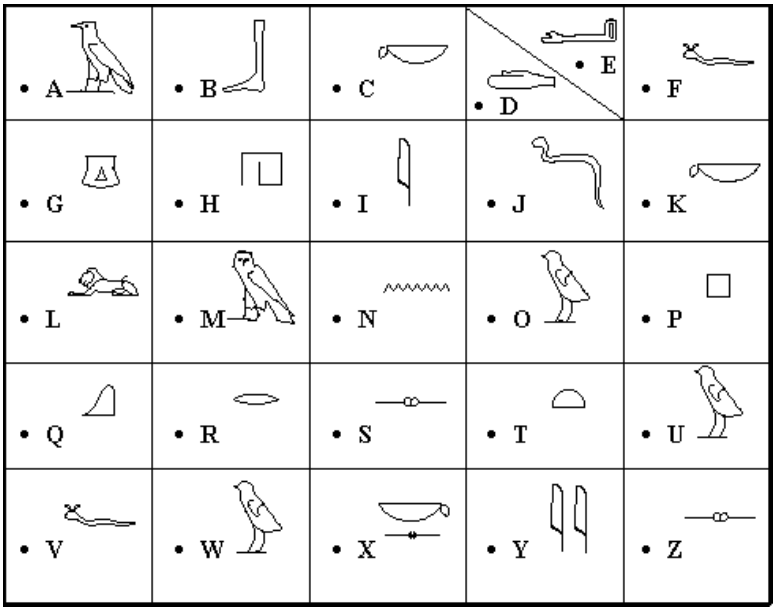
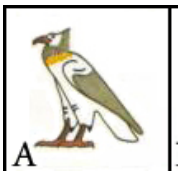
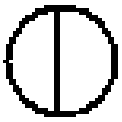
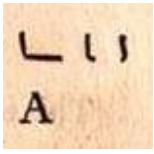
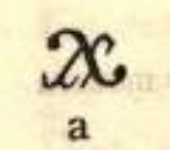


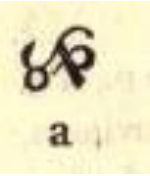
Figure 769. Egyptian Hieroglyphs and English alphabet.

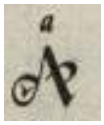


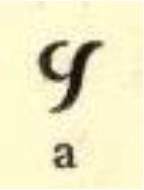


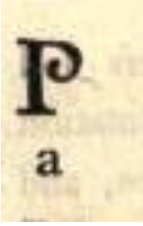


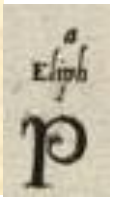
1. 

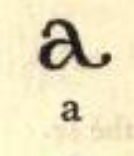
2. 



3. 

4. 



5. 

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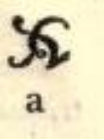
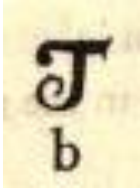
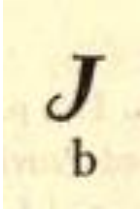
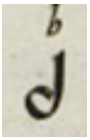
7. 

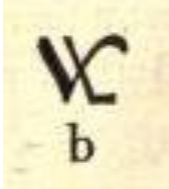
Figure 770

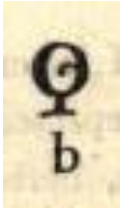
. A

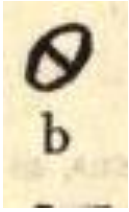
1. 

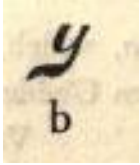
2. 

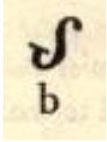


3. 

4. 

5. 

6. 

7. 

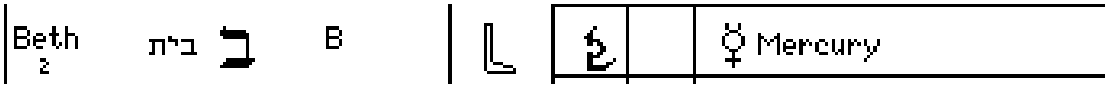
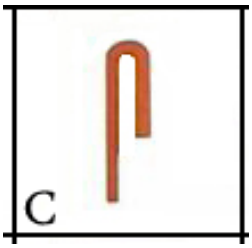
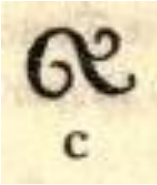
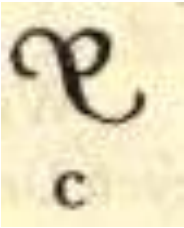
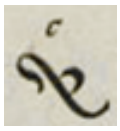


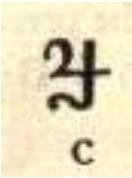
Figure 771.B



1. 

2. 



3. 

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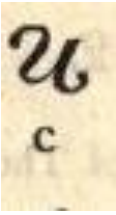
5. 

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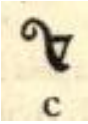
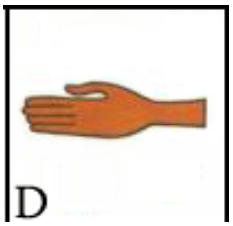
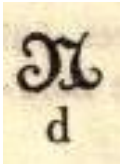
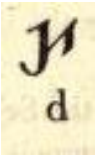
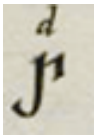
7. 

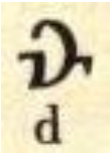
Figure 772. C.

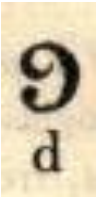


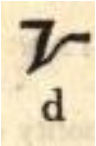
1. 

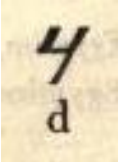
2. 

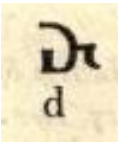


3. 

4. 

5. 

6. 

7. 

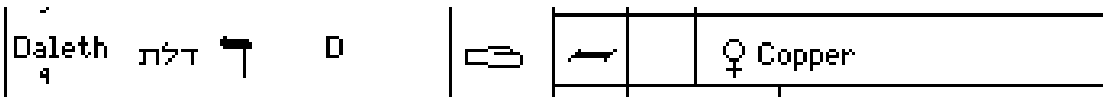
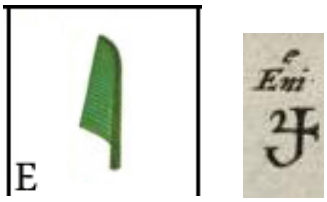


Figure 773. D.



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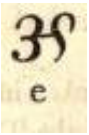
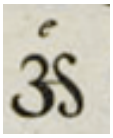
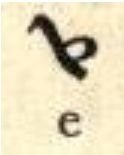
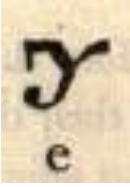
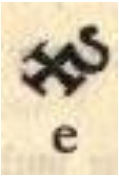
2. 



3. 

4. 

5. 

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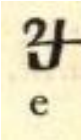
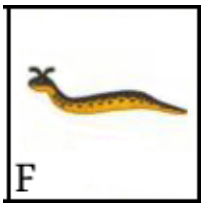
7. 

Figure 774. E.



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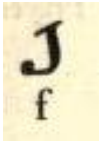
3. 

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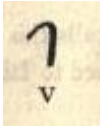
6. 

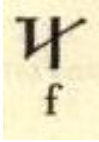
7. 

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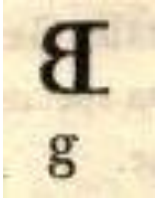
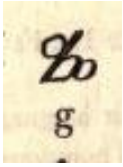
Figure 775. F.

1. 

2. 

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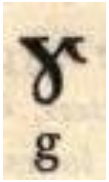
4. 

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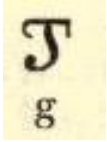
7. 

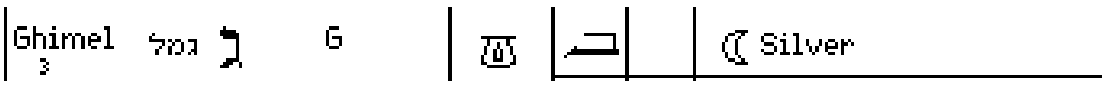
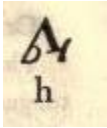
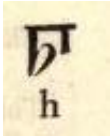
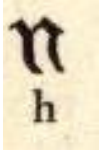
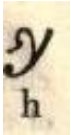


Figure 776. G.

1. 

2. 

3. 

4. 

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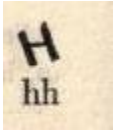
6. 

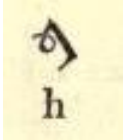
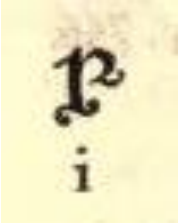
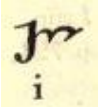
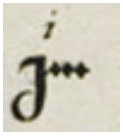
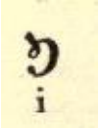
7. 

Figure 777. H.

1. 

2. 



3. 

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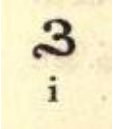
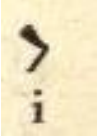
5. 

6. 

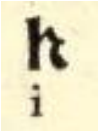
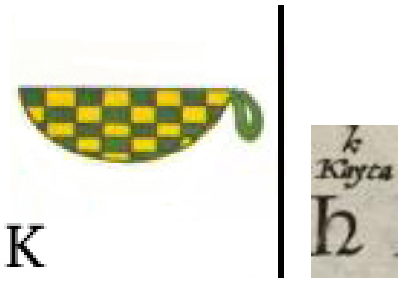
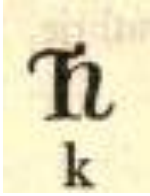
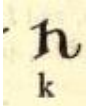
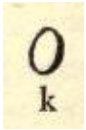
7. 

Figure 778. I.



1. 

2. 

3. 

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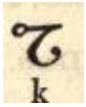
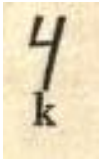
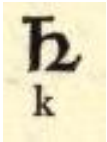
5. 

6. 

7. 

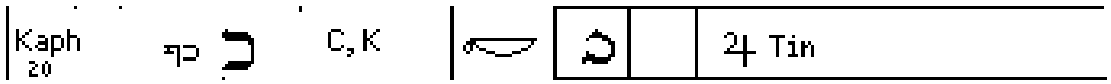
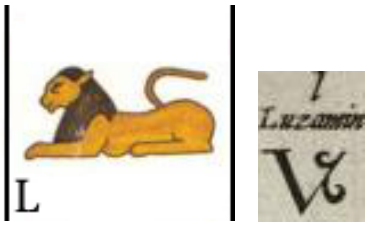


Figure 779. K.



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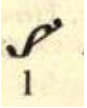
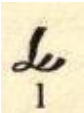
2. 

3. 

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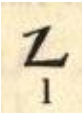
5. 

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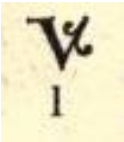
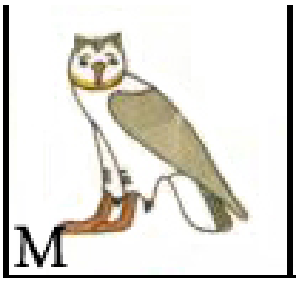
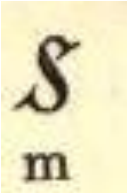
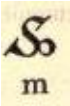
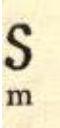
7. 

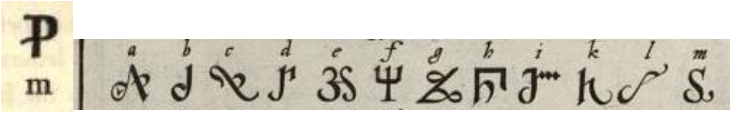
Figure 780. L.



1. 

2. 

3. 

4. 

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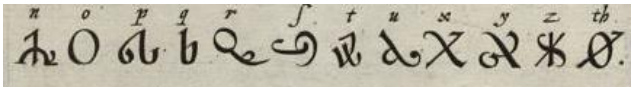
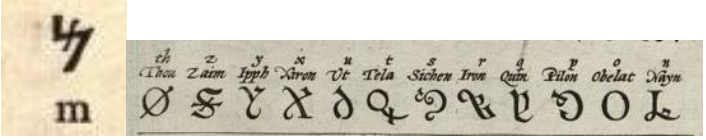
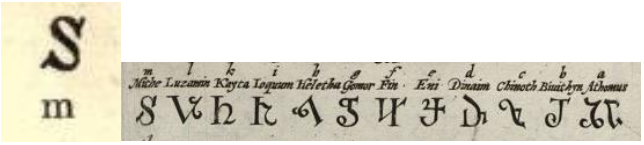


6. 

7. 

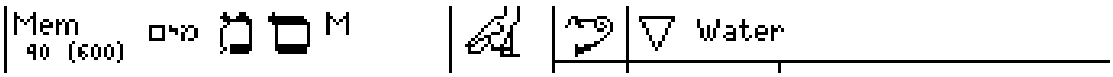
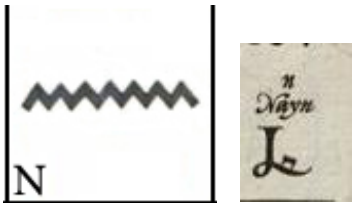
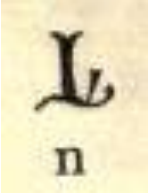
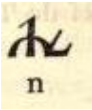
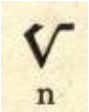


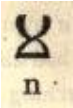
Figure 781. M.

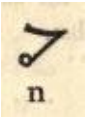


1. 

2. 

3. 

4. 

5. 

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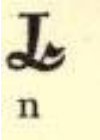
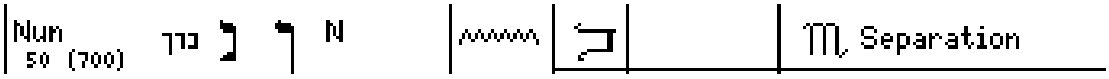
7. 



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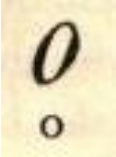
1. 

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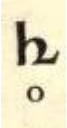
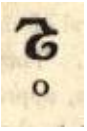
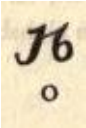
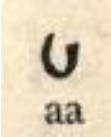
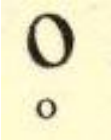
3. 

4. 

5. 

6. 

7. 

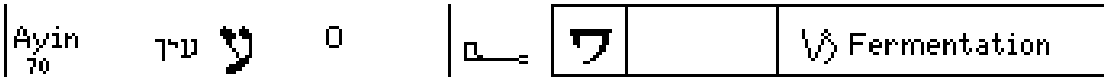
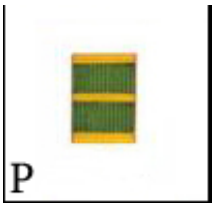
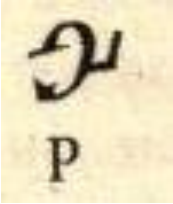
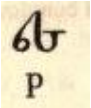
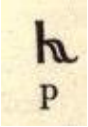


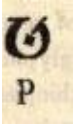
Figure 783. O.

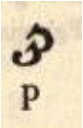


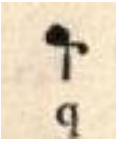
1. 

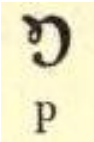
2. 

3. 

4. 

5. 

6. 

7. 

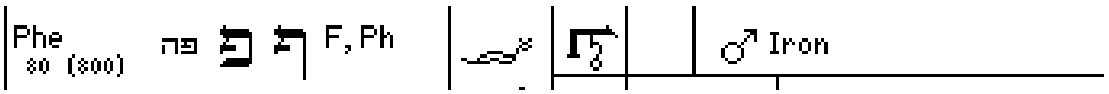
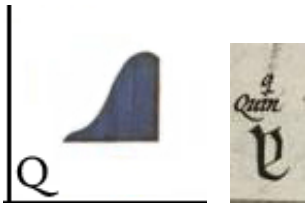
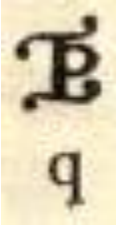
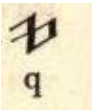
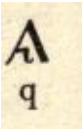


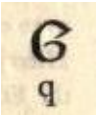
Figure 784. P.

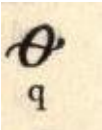


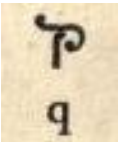
1. 

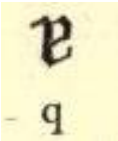
2. 

3. 

4. 

5. 

6. 

7. 

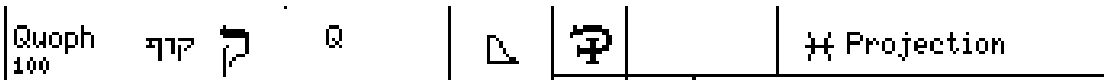
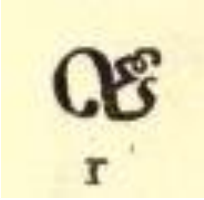


Figure 785. Q.

1. 

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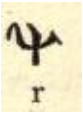
3. 

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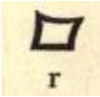
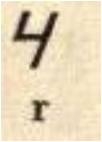
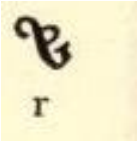
5. 

6. 

7. 

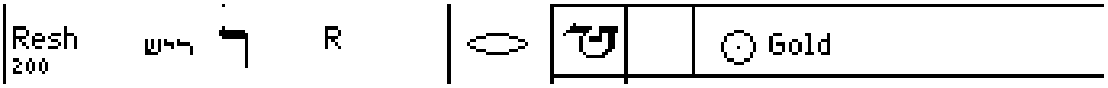
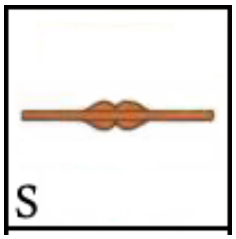
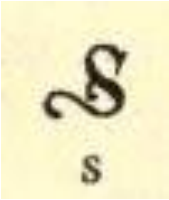


Figure 786. R.



1. 

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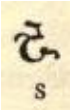
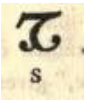
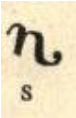
3. 

4. 

5. 

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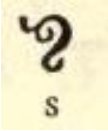
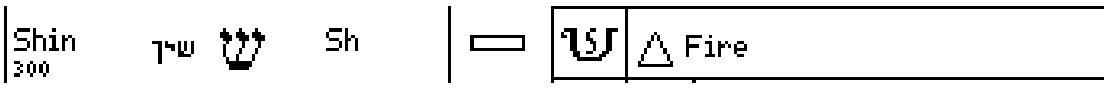
7. 



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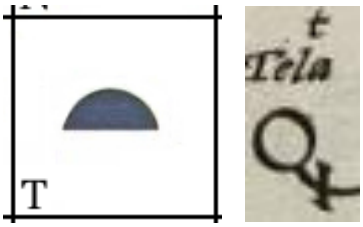

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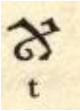
3. 

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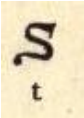
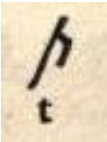
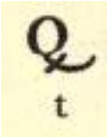
5. 

6. 

7. 

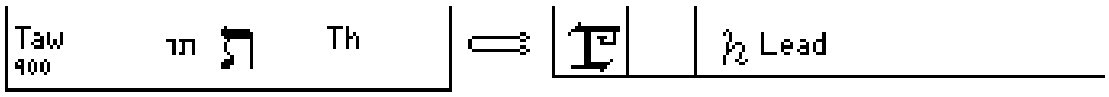


Figure 788. T.

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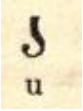
3. 

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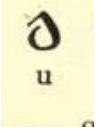
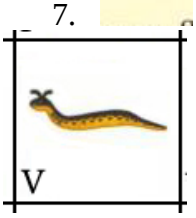
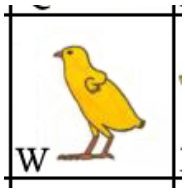
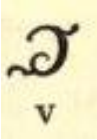
7. 





1. 

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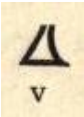
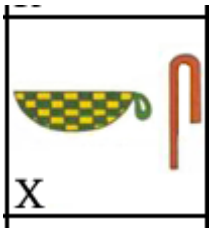
5. 

Figure 789. U V W



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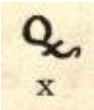
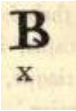
3. 

4. 

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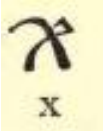
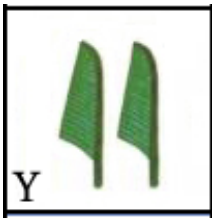
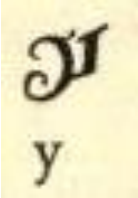
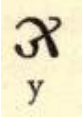
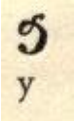
7. 

Figure 790. X.



1. 

2. 

3. 

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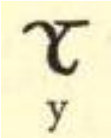
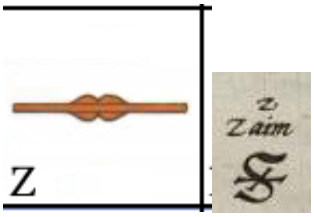
7. 

Figure 791. Y.



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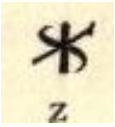
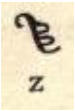
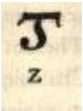
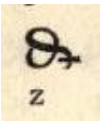
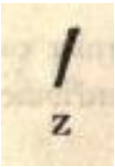
2. 

3. 

4. 

5. 

6. 

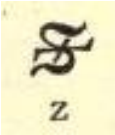
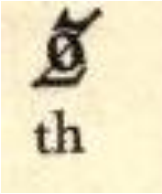
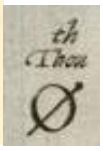
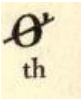
7. 

Figure 792. Z.

1. 



2. 

3. ---------

4. ---------

5.

6. .....

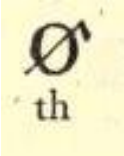
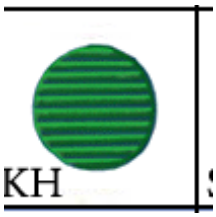
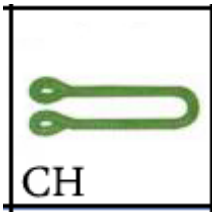
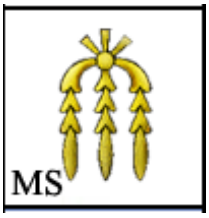
7. 

Figure 793.







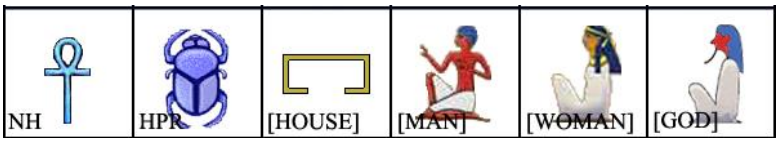


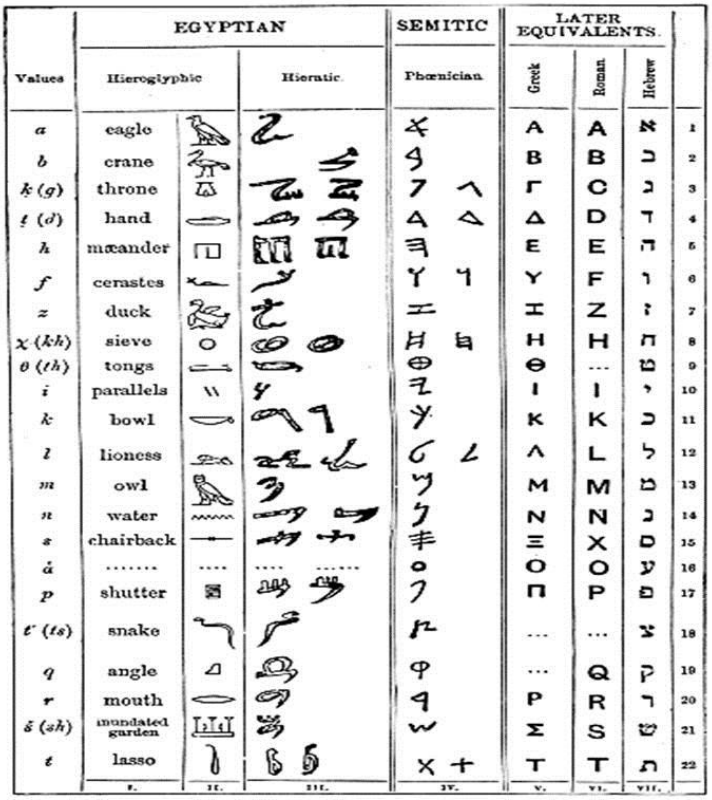
Figure 794. KH, SH, CH, MS, NH HPR [House], [Man], [Woman], [God]

PHONOGRAMS OF KEMET
THE MONOLITERAL SIGN LIST

Kemetu Symbol Formal	Cursive	Popular	IPA Symbol	Object Depicted	Sound Value
			ʒ	African Vulture	a as in English "father"
			i	Flowering Reed	i as in English "easy"
			y	Two Flowering Reeds	y as in English "happy"
			ʿ	Forearm & Hand	"ice" as in southern English "I magen do it"
			w, u	Quail Chick	In the beginning of a word "w," In the middle or the end "u"
			b	Foot & Calf	b is pronounced with implosion
			p	Foot Stool	As with English "p", but more fully aspirated.
			f	Horned Viper	"f" as in English fight
			m	Horned Owl	"m" bilabial nasal occlusive
			n	Ripple Of Water	"n" more apicodental nasal occlusive.
			r	Mouth	"r" apico-alveolar vibrant
			h	Reed Shelter In Field	"h" as in the English horse.
			ḥ	Twisted Flax	Emphatic "h"
			ḫ	Placenta	"kh" soft uvularic implosion
			ḫ	Animals Belly With Teats	"kh" hard uvularic implosion
			s, (z)	Door Bolt	"s" as in the English see
			s	Folded Cloth	same as above
			š	Pool Of Water	"sh" palato-alveolar fricative consonant as in "she"
			q	Hill Slope	"q" without the u: qat
			k	Basket	"k" unaffied dorso-velar occlusive

Figure 795. Phonograms of Kemet

Figure 796. 23 Letters of Meroitic



Values	EGYPTIAN Hieroglyphic		EGYPTIAN Hieratic	SEMITIC Phœnician	LATER EQUIVALENTS Greek	Roman	Hebrew	
a	eagle				A	A	א	1
b	crane				B	B	ב	2
ḳ (g)	throne				Γ	C	ג	3
ṭ (d)	hand				Δ	D	ד	4
h	mœander				E	E	ה	5
f	cerastes				Y	F	ו	6
z	duck				I	Z	ז	7
χ (ḳh)	sieve				H	H	ח	8
θ (th)	tongs				Θ	...	ט	9
i	parallels	\\			I	I	י	10
k	bowl				K	K	כ	11
l	lioness				Λ	L	ל	12
m	owl				M	M	מ	13
n	water				N	N	נ	14
s	chairback				Ξ	X	ס	15
ȧ	.....	....	....		O	O	ע	16
p	shutter				Π	P	פ	17
ṭ (ts)	snake				...	...	צ	18
q	angle				...	Q	ק	19
r	mouth				P	R	ר	20
š (sh)	mondated garden				Σ	S	ש	21
t	lasso				T	T	ת	22
	I.	II.	III.	IV.	V.	VI.	VII.	

glyph	translit.	phonetic	glyph	translit.	phonetic
	ꜣ	[ʔ]		*ḥ*	[h]
	i	[i]		*ḫ*	[x]
\\	*y*	[y]		*ẖ*	[ç]
	ꜥ	[ʕ]		*s*	[s]
	w	[w]		*š*	[š]
	b	[b]		*ḳ*	[q]
	p	[p]		*k*	[k]
	f	[f]		*g*	[g]
	m	[m]		*t*	[t]
	n	[n]		*ṯ*	[t^{y}], [c]
	r	[r]		*d*	[d]
	h	[h]		*ḏ*	[d^{y}], [j]

Figure 797. Egyptian

798 a. .Egyptian,

Meroitic		transcription		Meroitic		transcript	
demo	*hiero*	*Hintze*	*Rowan*	*demo*	*hiero*	*Hintze*	*Ro*
		a-				l(a)	
		e	*schwa*			ch(a)	
		o	u			kh(a)	
		i				se	
		y(a)				s(a)	s(
		w(a)				k(a)	
		b(a)				q(a)	
		p(a)				t(a)	t(
		m(a)				te	
		n(a)	n(e)			to	t
		ne	n			d(a)	r(
		r(a)	?	:	:	*word divi*	

Figure 798a. . Meroitic

Ancient Egyptian 3000 BC					proto-Sinaitic 2000 BC				Phoenician	
word	♫	means	symbol		symbol	♫	word	means	symbol	♫
k3		ox		→		/3/	’alep	ox	→	/3/
pr	/pr/	house		→		/b/	bayit	house	→	/b/
‘m‘3t		throw		→		/g/	gimel	throw	→	/g/
		stick						stick		
‘3		door		→		/d/	daleth	door	→	/d/
		(hieratic→)				/h/	he		→	/h/
						/w/	wawwu		→	/v/
						/d̲/	zain		→	/z/
ḥct	/ḥ/	wick		→		/ḫ/	heth		→	/ch/
										/t/
nì	/nì/	arm, (to		→		/y/	yadu	fist?	→	/y/
		push								
		away)				/k/	kappu		→	/k/
	/w/					/l/	lamdu	ox goad	→	/l/
net	/n/	water		→		/m/	mayim	water	→	/m/
fy	/f/	horned		→		/n/	naḥas	snake	→	/n/
		viper								/s/
ìrt	/ìr/	eye		→		/‘/	enu	eye	→	/‘/
d̲b‘		finger		→		/p/			→	/p/
ìbḥ	/bḥ/	tooth		↗		/ṣ/	san		→	/ts/
		(elephant				/q/	qoppa		→	/q/
		’s tusk)				/r/	rashu	head	→	/r/
						/sh/	shin		→	/sh/
						/t/	tawwu	cross	→	/t/
nfr	/nfr/	perfect		→		?				
						?				
						?				
						?				

annoying symbols: 3 – alif (glottal stop); ‘ – ayin (a pharyngeal consonant)

Figure 799a-b Ancient Egyptian, Prot-sinaitic, Phoenician

1100 BC	Hebrew		Greek 800-600 BC						Etruscan		Latin	
name	means		early	classic	modern	♫	name		symbol		early	modern
’aleph	ox	א	→	A	A α	/a/	alpha	→		→		A a
beth	house	ב	→	B	B β	/b/	beta	→	( )	→		B b
gimel	throw	ג	→	Γ	Γ γ	/g/	gamma	→	/k/	→	/g/	G g
	stick										/c/	C c
daleth	door	ד	→	Δ	Δ δ	/d/	delta	→	( )			D d
he	wall	ה	→	E	E ε	/e/	e psilon	→		→		E e
waw		ו	→	F		/w/	digamma	→				
					Φ φ	/f/	phi		/ph/			F f
zayin	sword?	ז	→	Z	Z ζ	/dz,sd,zd/	zeta	→	/ts/	→		Z z
heth		ח	→	H	H η	/h/	eta	→		→		H h
teth		ט	→		Θ θ	/th/	theta	→				ᚦ,ð→th
yodh	hand	י	→	I	I ι	/i/	iota	→		→		I i
		ך										J j
kaph	hand?	כ	→	K	K κ	/k/	kappa	→		→		K k
lamadh		ל	→	Λ	Λ λ	/l/	lamda	→		→		L l
mem	water	מ	→	M	M μ	/m/	mu	→		→		M m
nun	fish?	נ	→	N	N ν	/n/	nu	→		→		N n
samekh	fish?	ס	→		Ξ ξ	/sh, ks/	ksi	→	/s/			
‘ayin	eye	ע	→	O	O o	/o/	o mikron	→	( )			O o
pe	mouth?	פ	→	Π	Π π	/p/	pi	→		→		P p
sade		צ	→			/s/	san	→	/ś/			
qoph	monkey	ק	→			/q/	qoppa	→		→		Q q
resh	head	ר	→	P	P ρ	/r/	rho	→		→		R r
shin	tooth?	ש	→	Σ	Σ σ ς	/s/	sigma	→		→		S s
taw	mark?	ת	→		T τ	/t/	tau	→		→		T t
				Y	Y υ	/u/	u psilon					U u
												V v
									/f/		→uu	→W w
				X	X χ	/kh/	chi		/kh/			X x
									/ś/			Y y
					Ψ ψ	/ps/	psi					
				Ω	Ω ω	/o/	omega					

); ì – /ee/;

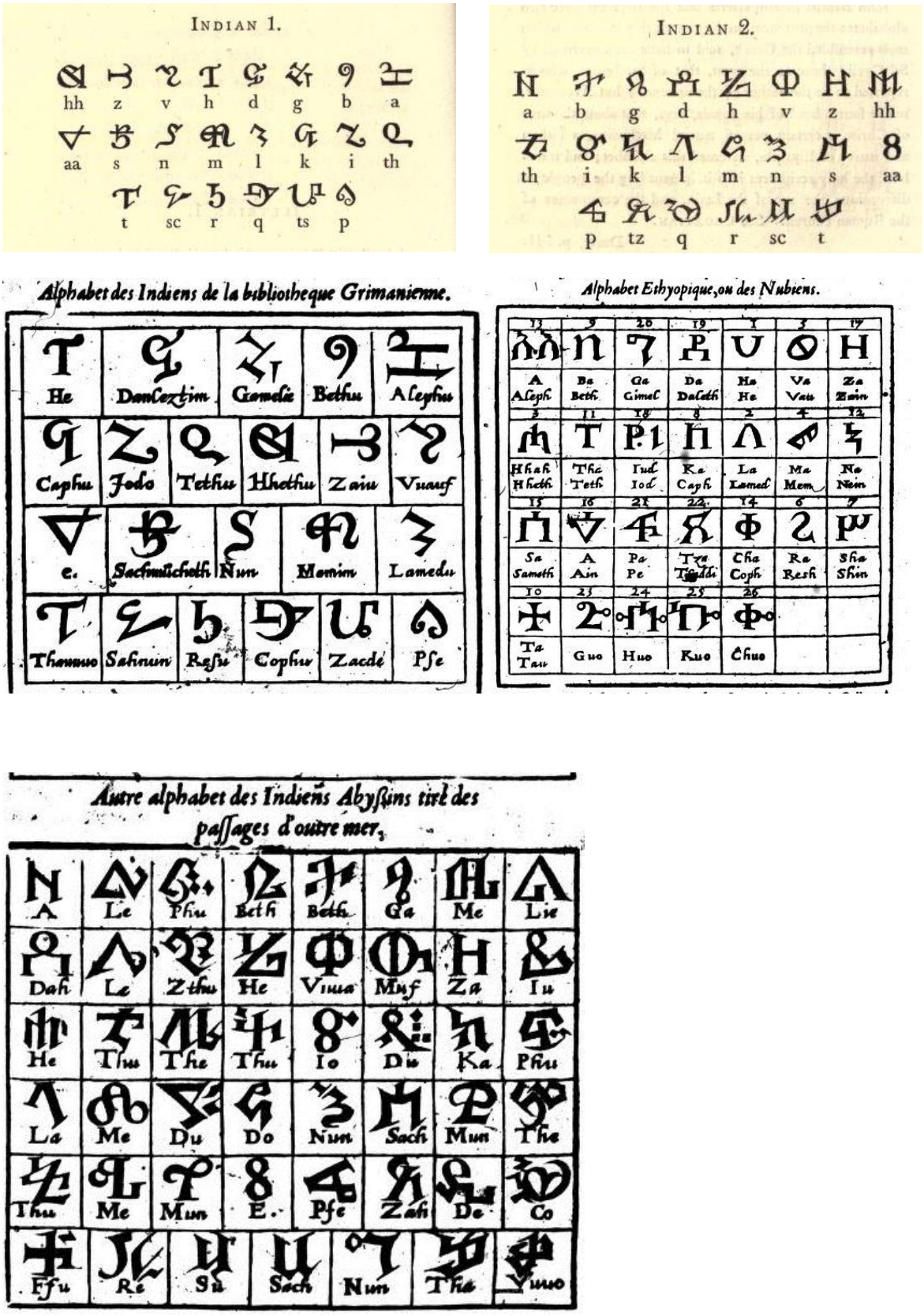


Figure 741. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique

Appendix 10. Indian, Ethiopian, Egyptian Alphabets (A Le Phu Beth).

Connections between Indian, Ethiopian and Egyptian alphabets were explored in chapters 7 and 8. Appendix 9 offers letter by letter comparisons across several sets of alphabets. It is divided into 8 sections :

9. Indian 1, Indian 2, Alphabet des Indiens and Alphabet Ethiopique ou des Nubiens, Indiens Abyssins (figures 596 - 598).

10. Numbering of letters in the Alphabet Ethiopique compared with letters in Amharic and Ethiopian (figures 599 – 601).

11. Letters of Autre alphabet des Indiens with the names of the 22 letters of Hebrew (figures 602- 604).

12. Autre Alphabet des Indiens Abyssiniens, Indian 2, and Ethiopyque (figures 605 – 610).

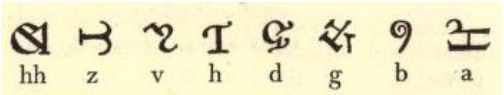
13. Two versions of Alphabetum Indicum, Mercurius Thoyt, and Mercurianum (figures 611- 616).

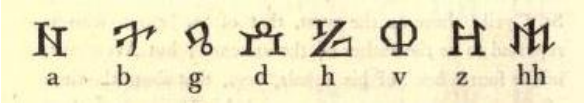
14. Egyptian 1 2 3 4 5, Cussaeum, Isiacum, Isis, Mercurianum, Hieroglyphyicum (figures 617 - 618

15. Egyptian Hieroglyphs: 36 and 25 “letters” (figure 619).

16. Hieroglyphs, Egyptian 1 2 3 4 5 6 7, Aegyptiacum, and Letters of Alphabet (figures 620 – 644.

Indian 1 Indian 2





Indian 1 Indiens Indian 2 Autre Indiens Abyssins

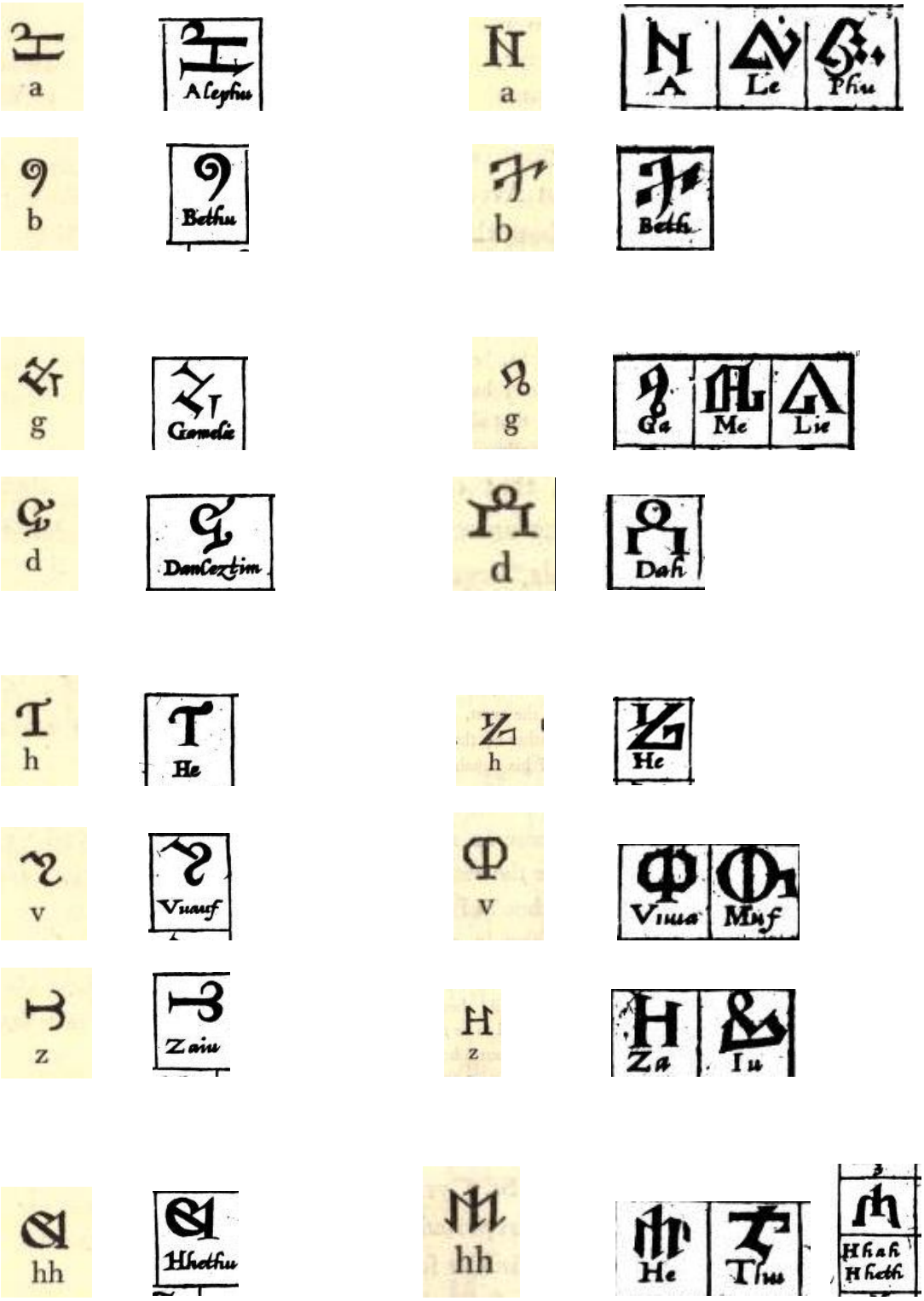
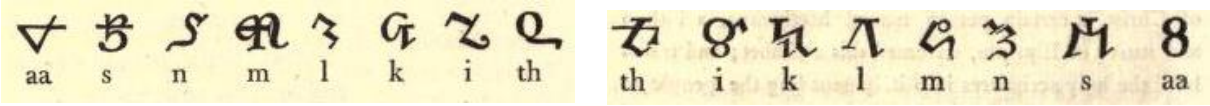


Figure 742. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique: a- hh

Indian 1 Indian 2



Indian 1 Indiens Indian 2 Autre Indiens Abyssins

Figure 743. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : th - aa
Indian 1 Indian 2

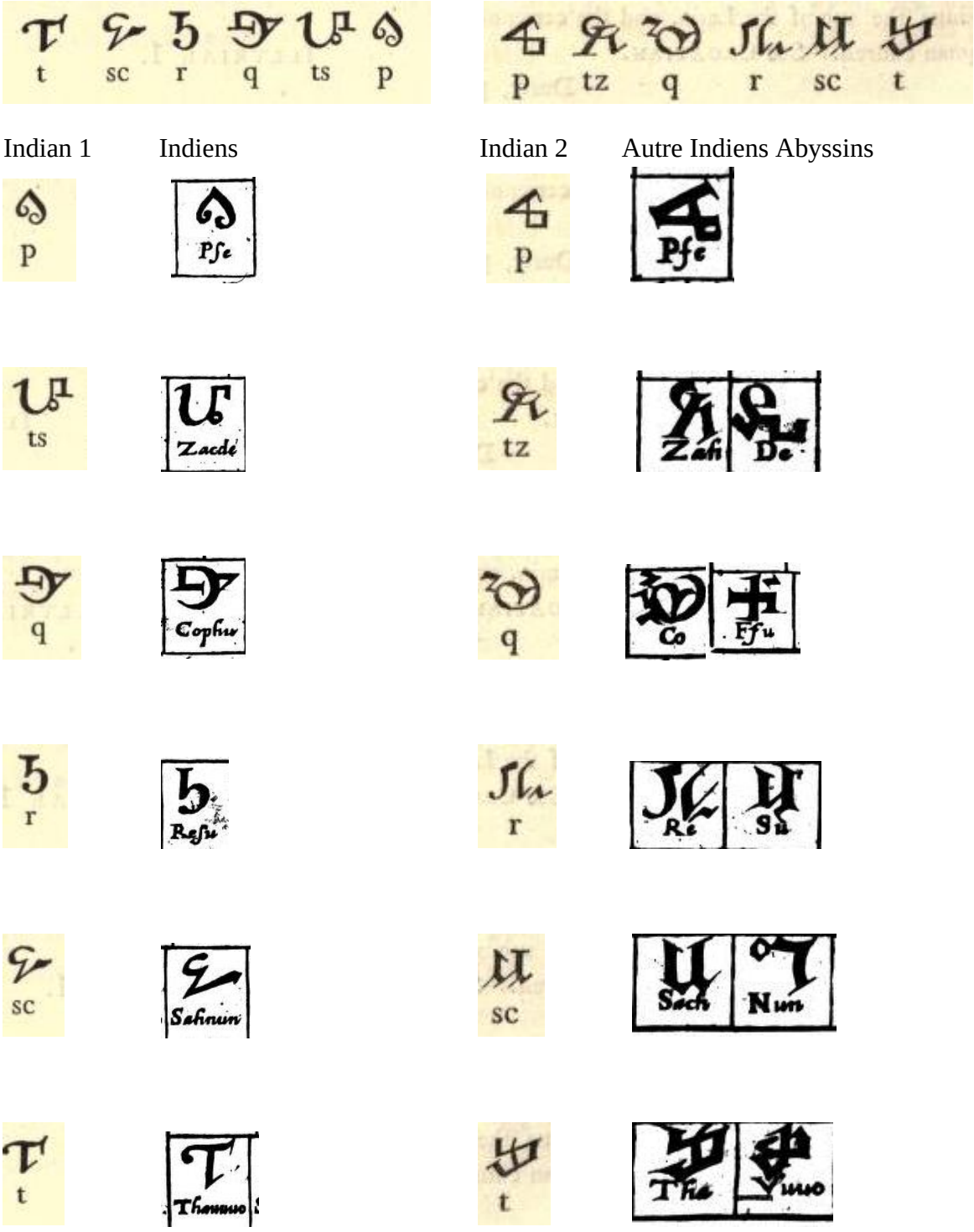


Figure 744. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique : p-t

1. Hoi | ሀ ha | ሁ hu | ሂ hi | ሃ ha | ሄ he | ህ he | ሆ ho | h

2. Lawi | ለ la | ሉ lu | ሊ li | ላ la | ሌ le | ል le | ሎ lo | l |

3. Haut | ሐ ha | ሑ hu | ሒ hi | ሓ ha | ሔ he | ሕ he | ሖ ho | h

4. Mai | መ ma | ሙ mu | ሚ mi | ማ ma | ሜ me | ም me | ሞ mo | m

19. Wawe | ወ wa | ዉ wu | ዊ wi | ዋ wa | ዌ we | ው we | ዎ wo | w |

6. Res | ረ ra | ሩ ru | ሪ ri | ራ ra | ሬ re | ር re | ሮ ro | r

5. Saut | ሠ sa | ሡ su | ሢ si | ሣ sa | ሤ se | ሥ se | ሦ so | s |

9. Kaf | ቀ ka | ቁ ku | ቂ ki | ቃ ka | ቄ ke | ቅ ke | ቆ ko | k

Figure 745. Alphabet Ethyiopique, Aethiopian and Amharic : Letters 1 - 8

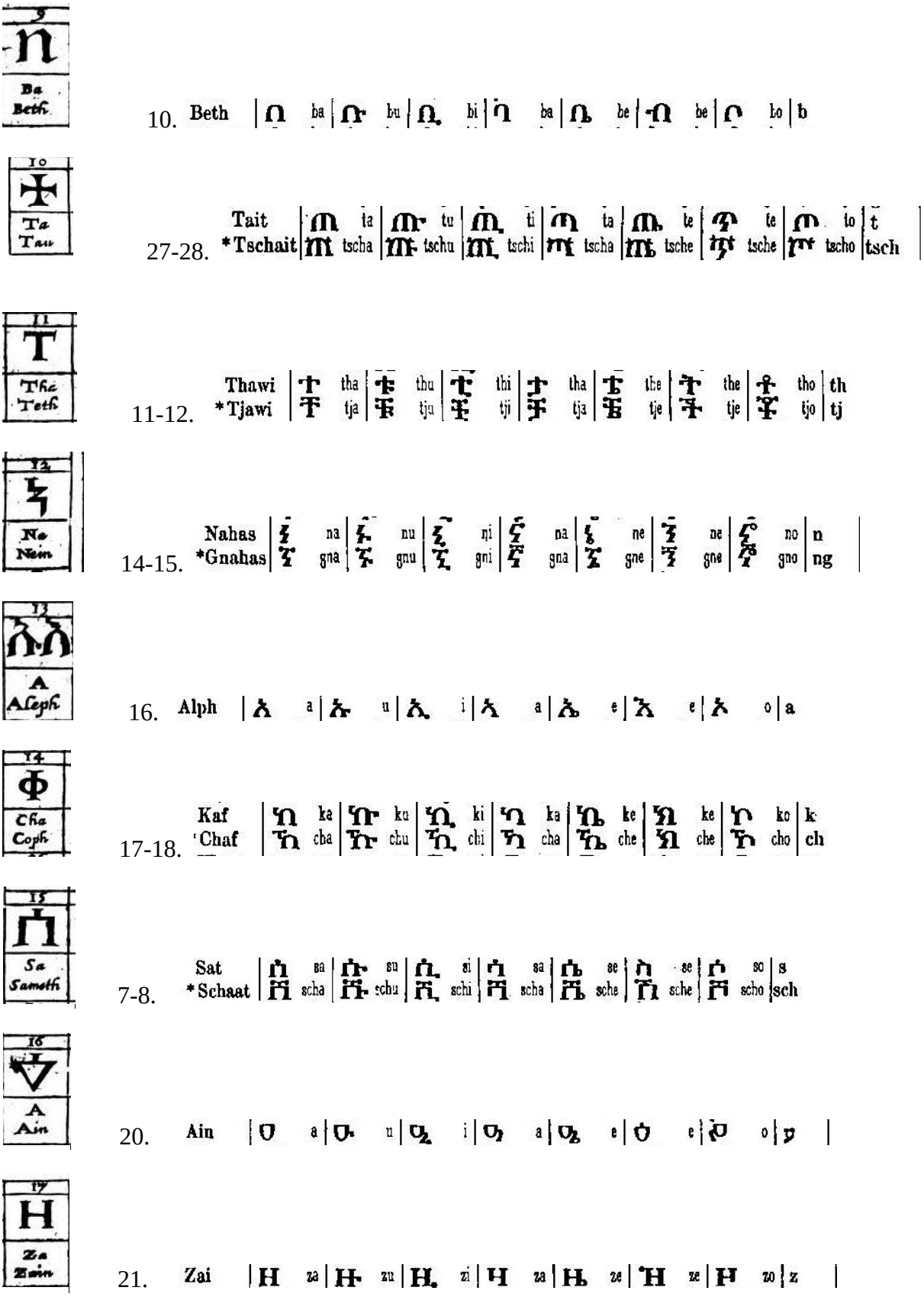


Figure 746. Alphabet Ethyiopique, Aethiopian and Amharic : letetrs 9 -17

Figure 747. Alphabet Ethyiopique, Aethiopian and Amharic: Letters 18- 24.

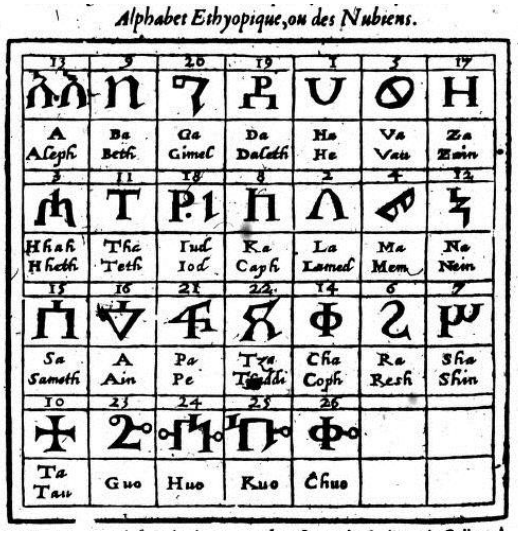


Figure 748. Alphabet des Indiens, Alphabet Ethyiopique ou des Nubiens, Autre alphabet des Indiens Abyssins.

23. Aleph

24. Beth

25. Gimel

26. Daleth

27. He

28. Vau

29. Zayin

30. Heth

31. Teth

32. Yod

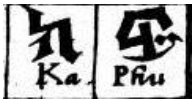
33. Kaph 

Figure 749. Autre Alphabet des Indiens Abyssiniens: Aleph - Kaph.

34. Lamed

35. Mem

36. Nun

37. Samekh

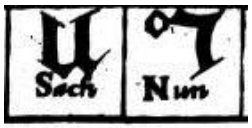
38. Ayin

39. Peh

40. Tzaddi

41. Qoph

42. Resh

43. Shin 

44. Tau

Figure 750. Autre Alphabet des Indiens Abyssiniens: Lamed - Tau.

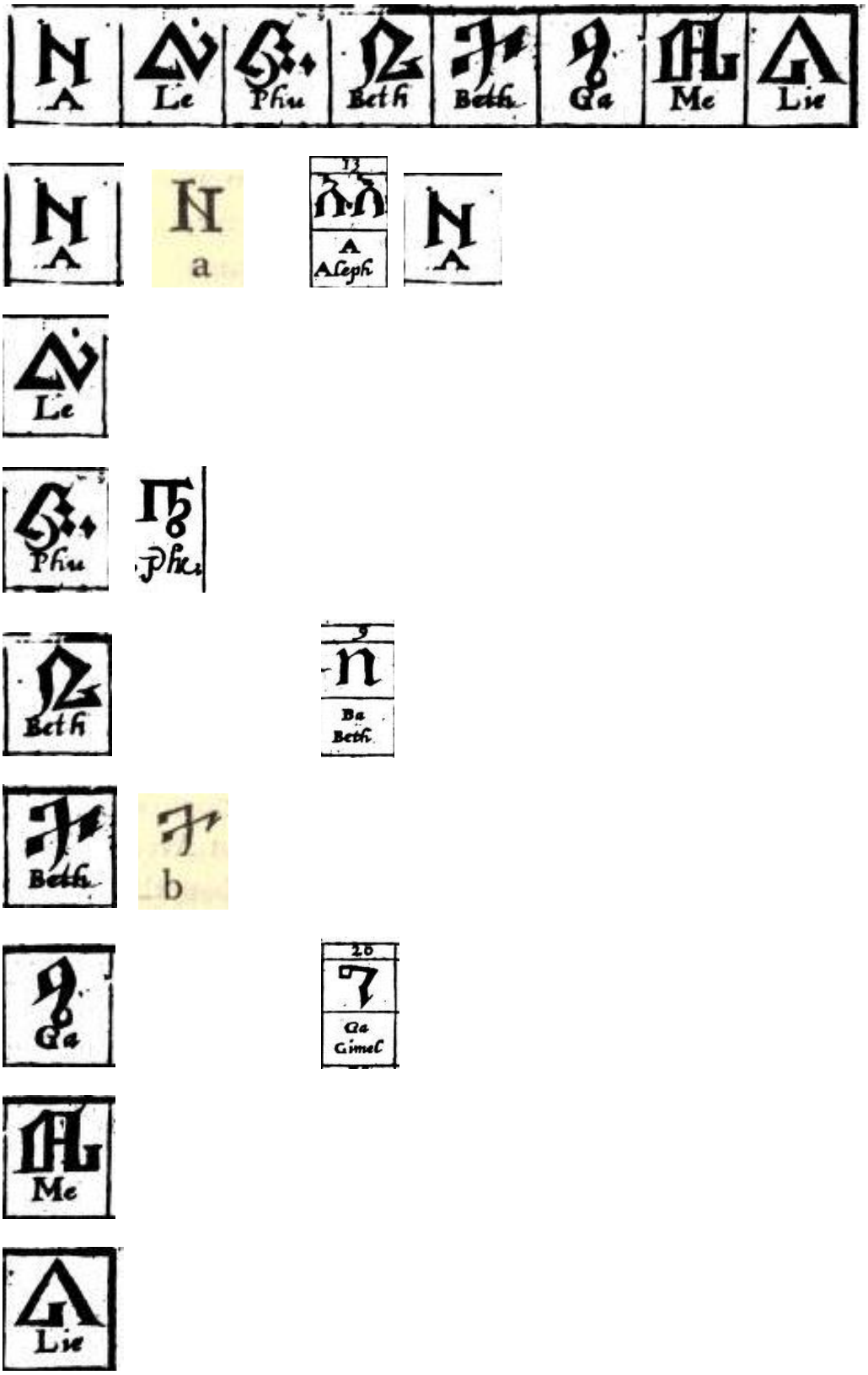


Figure 751. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: A – GaMeLie

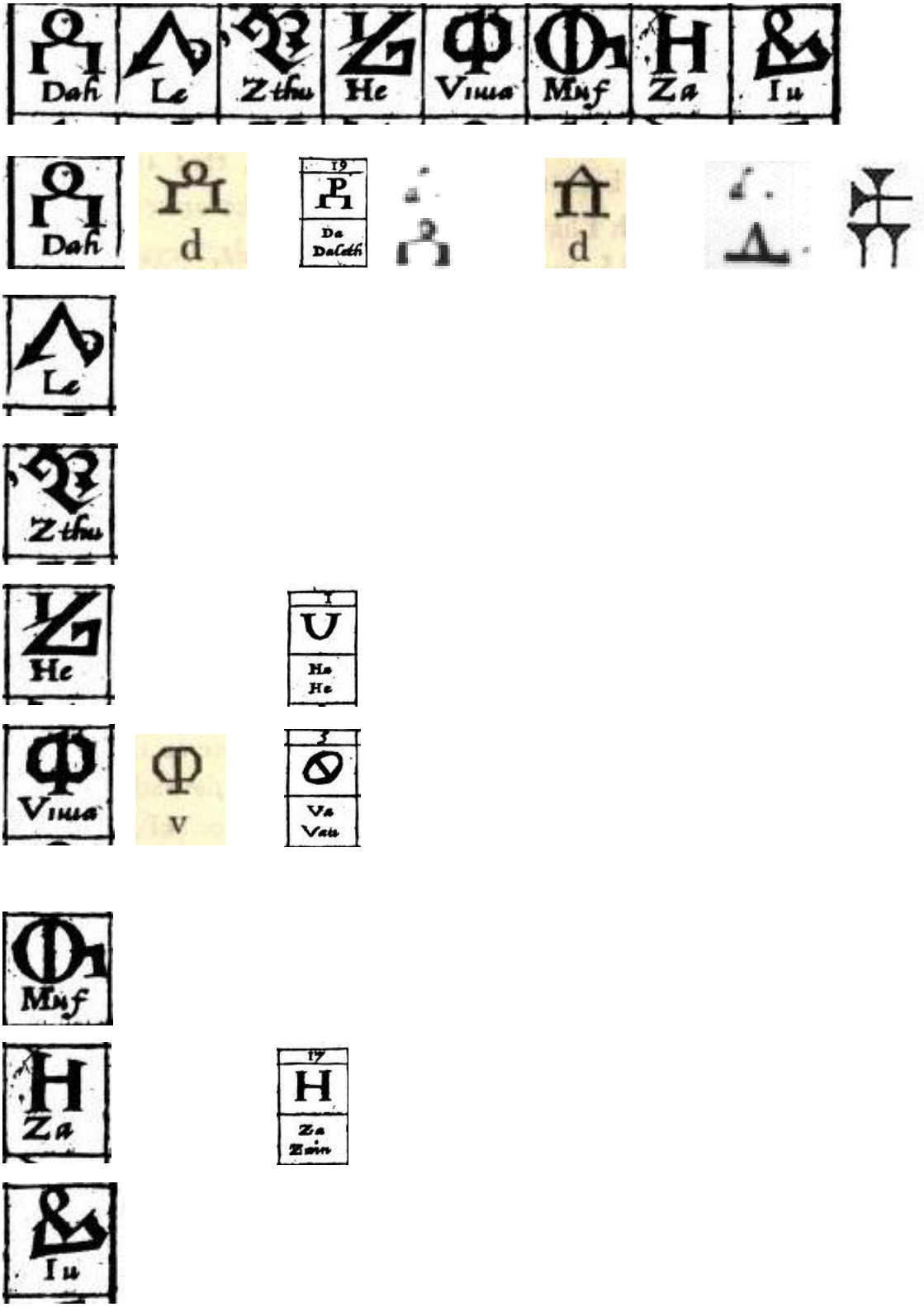


Figure 752. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Dah - MufZaIu

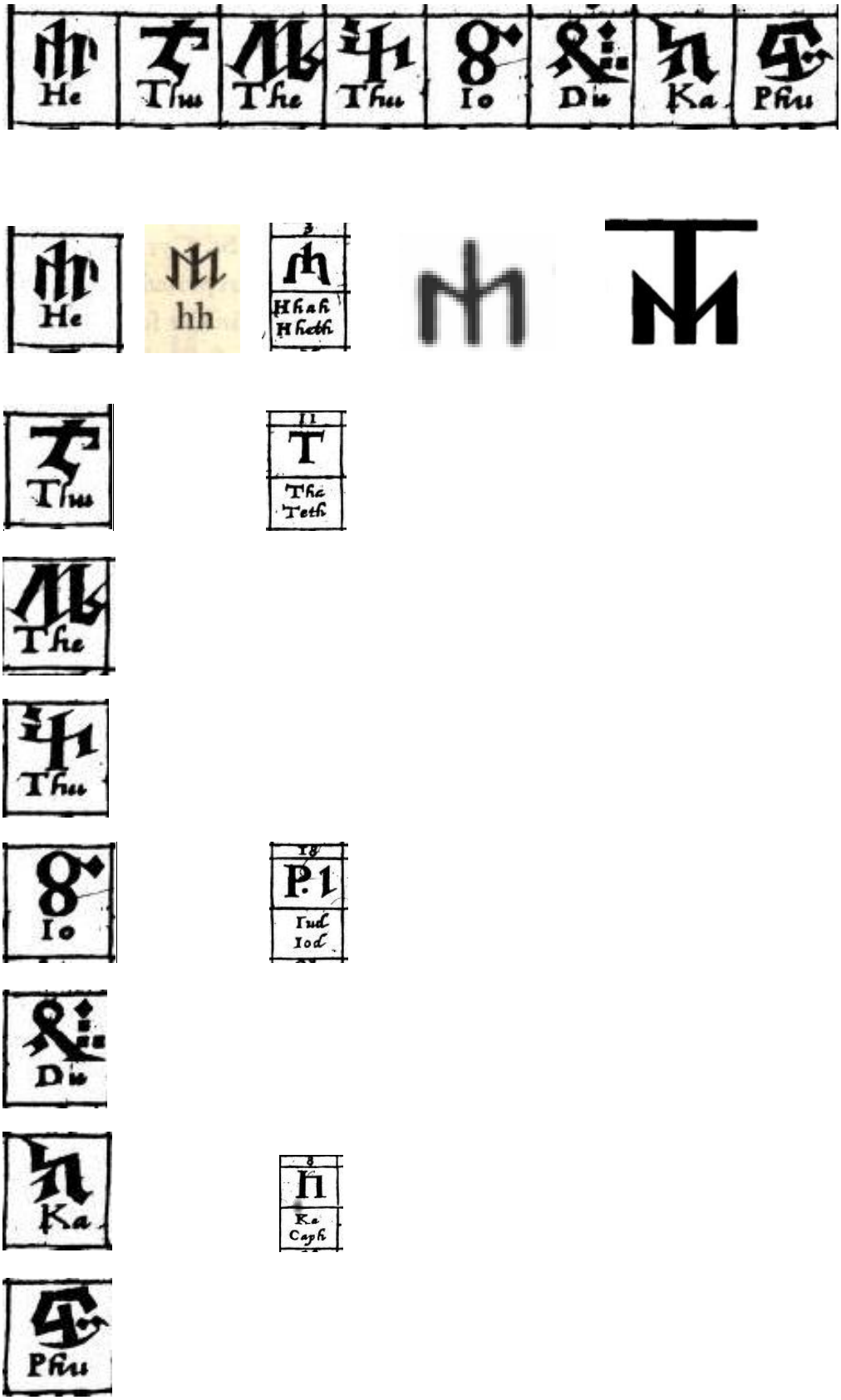


Figure 753. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ha- Kaphu

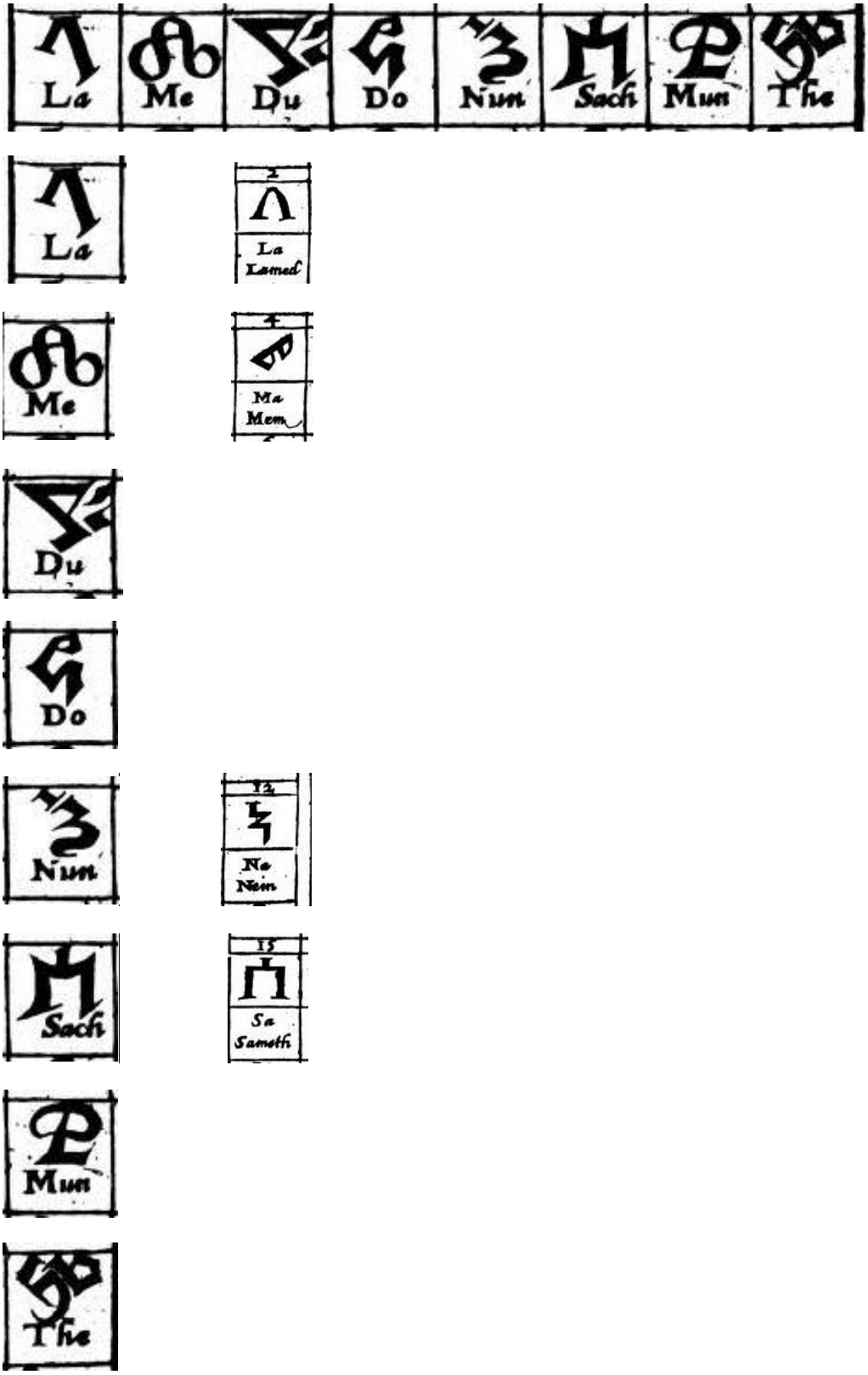


Figure 754. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: La – Sa

Figure 755. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: thu- co

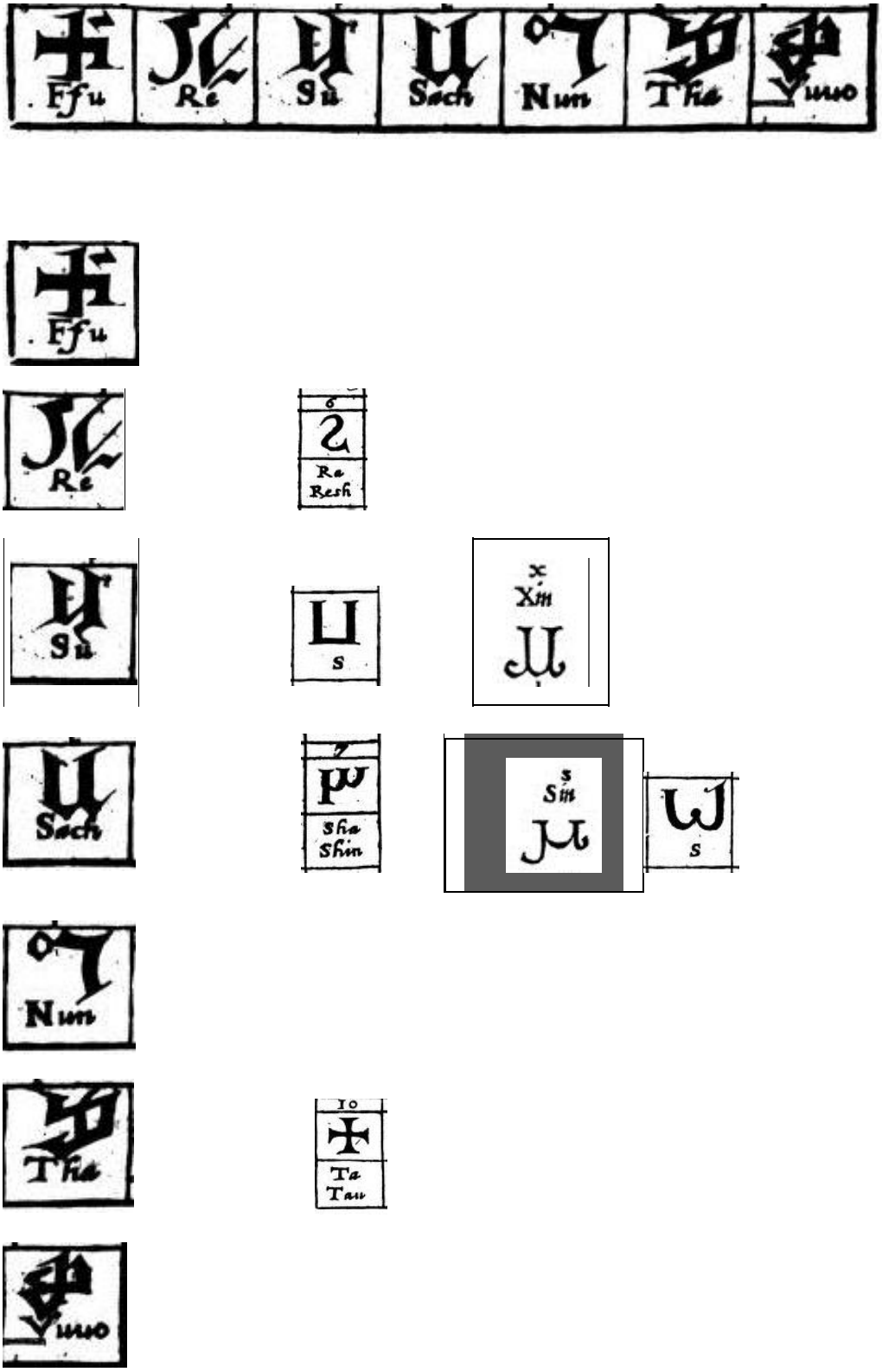


Figure 756. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ffu – Yuvo.

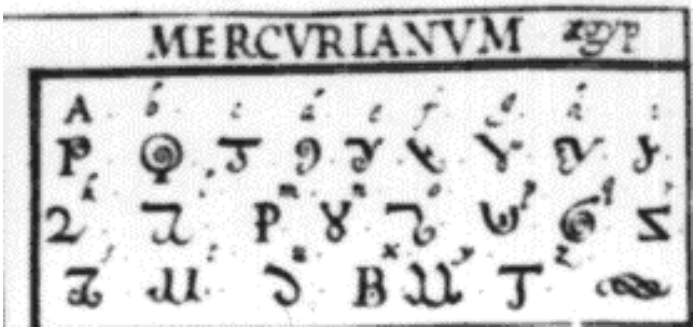
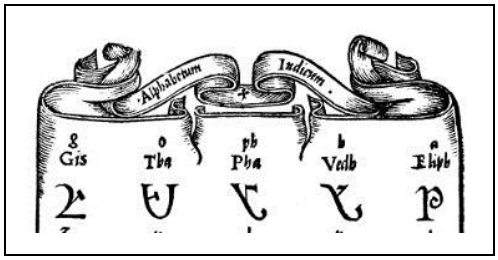
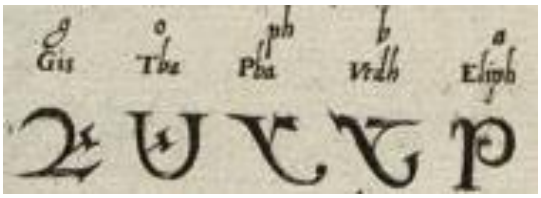


Figure 757a-b.. Alphabetum Indicum, c. Mercurius Thoyt,d Mercurianum

Alphabetum Indicum



Alphabetum Indicum (De Bry)



Mercurius Thoyt

Indicum (Palatino) Indicum (De Bry) Mercurius Thoyt Mercurianum

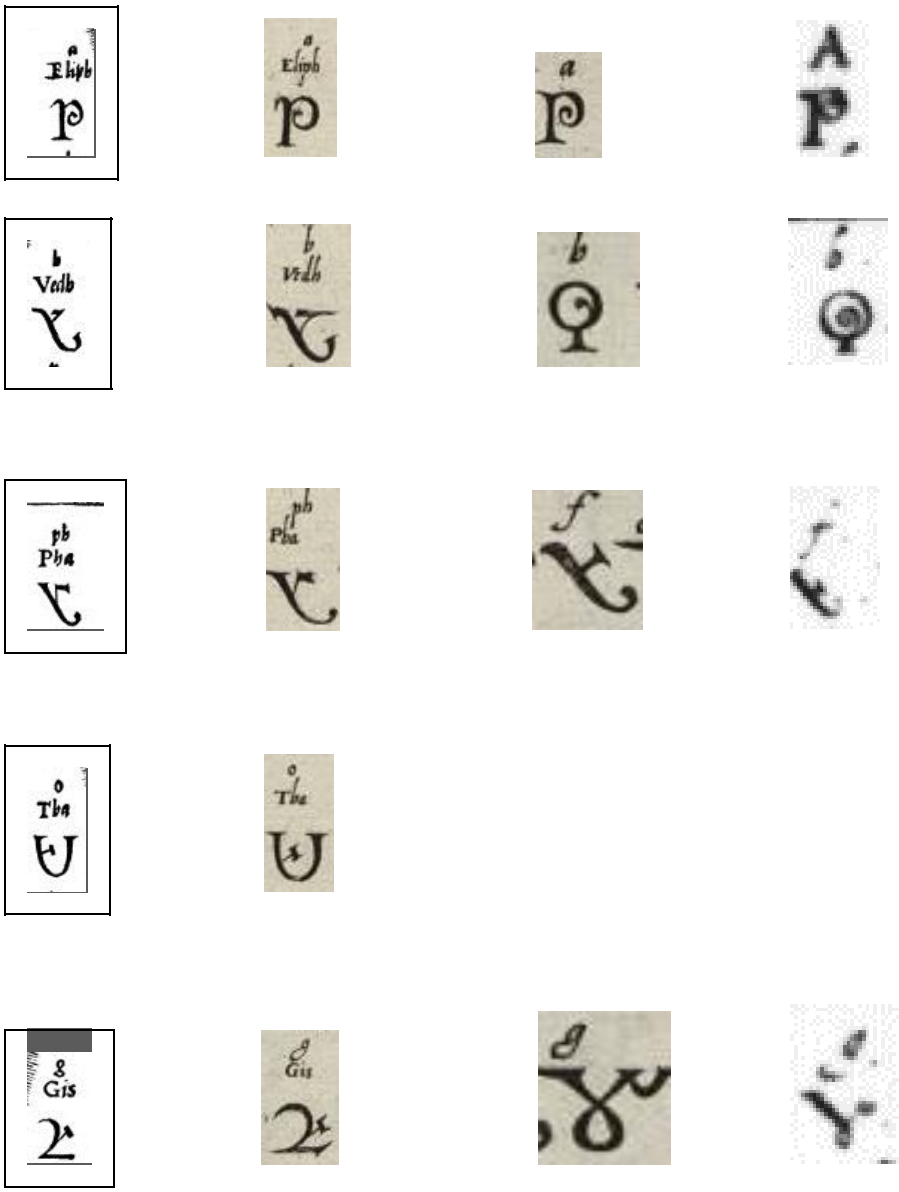


Figure 757. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 1- 5

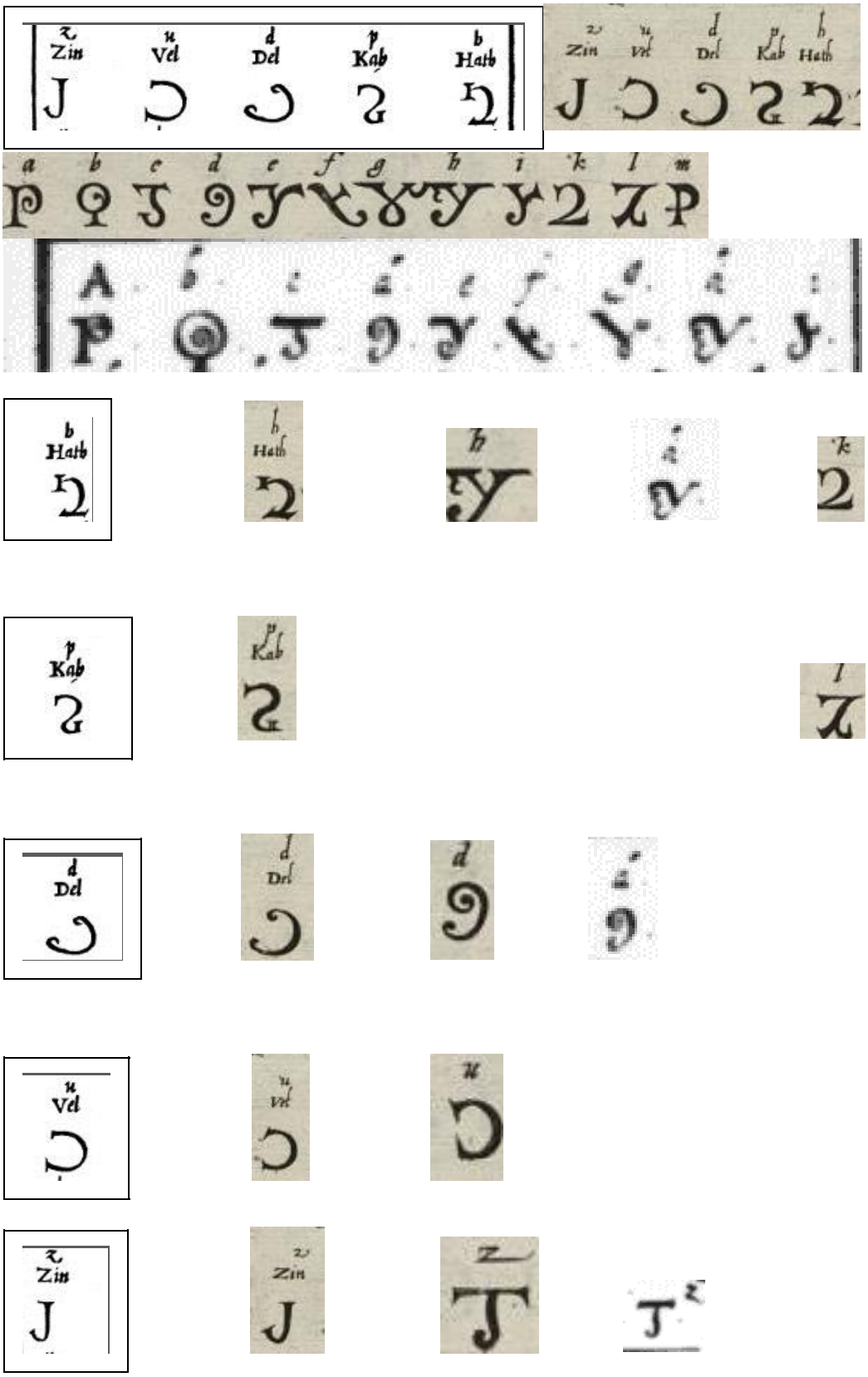


Figure 758. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 6 – 10

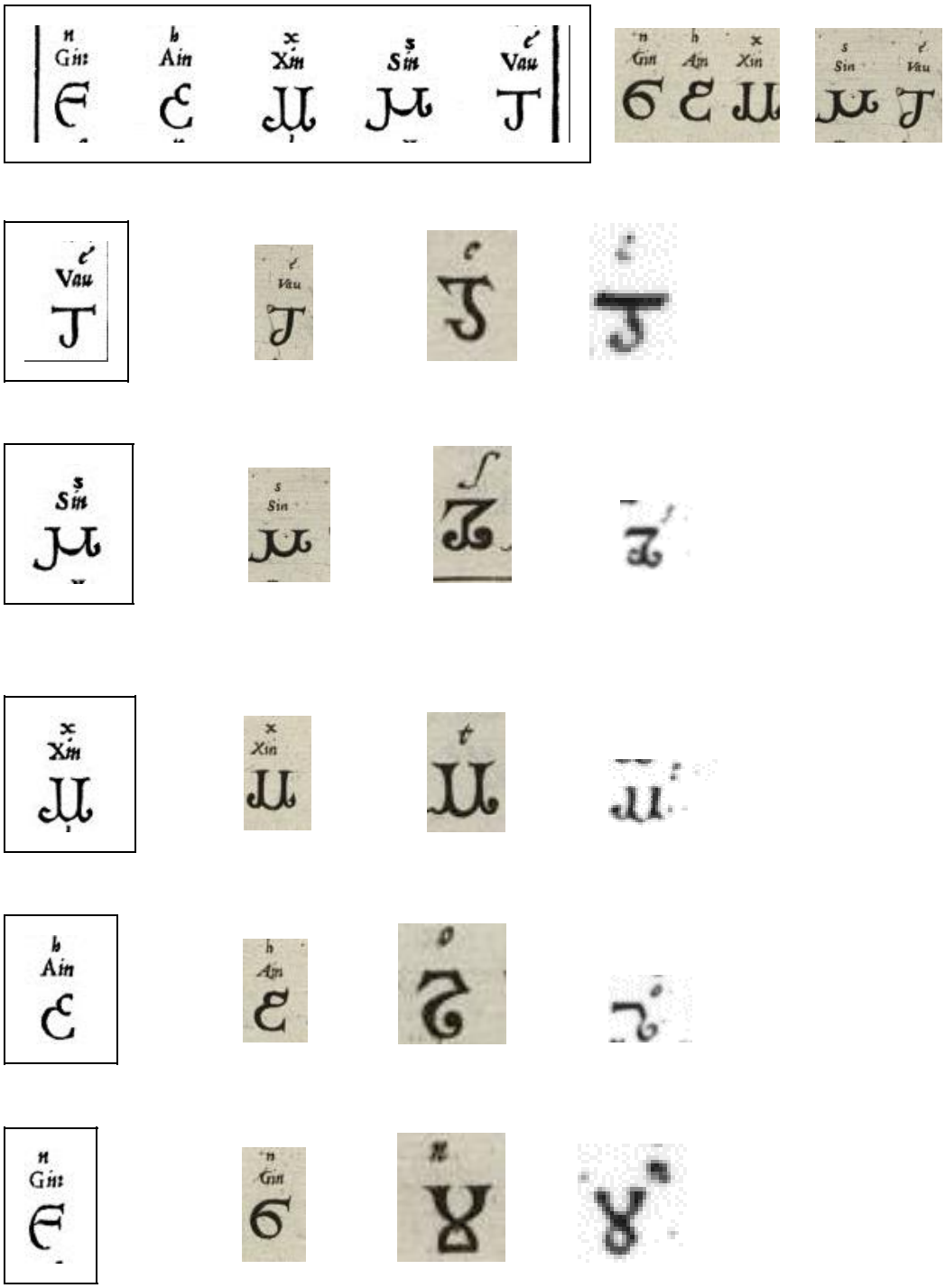


Figure 759. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 11 - 15

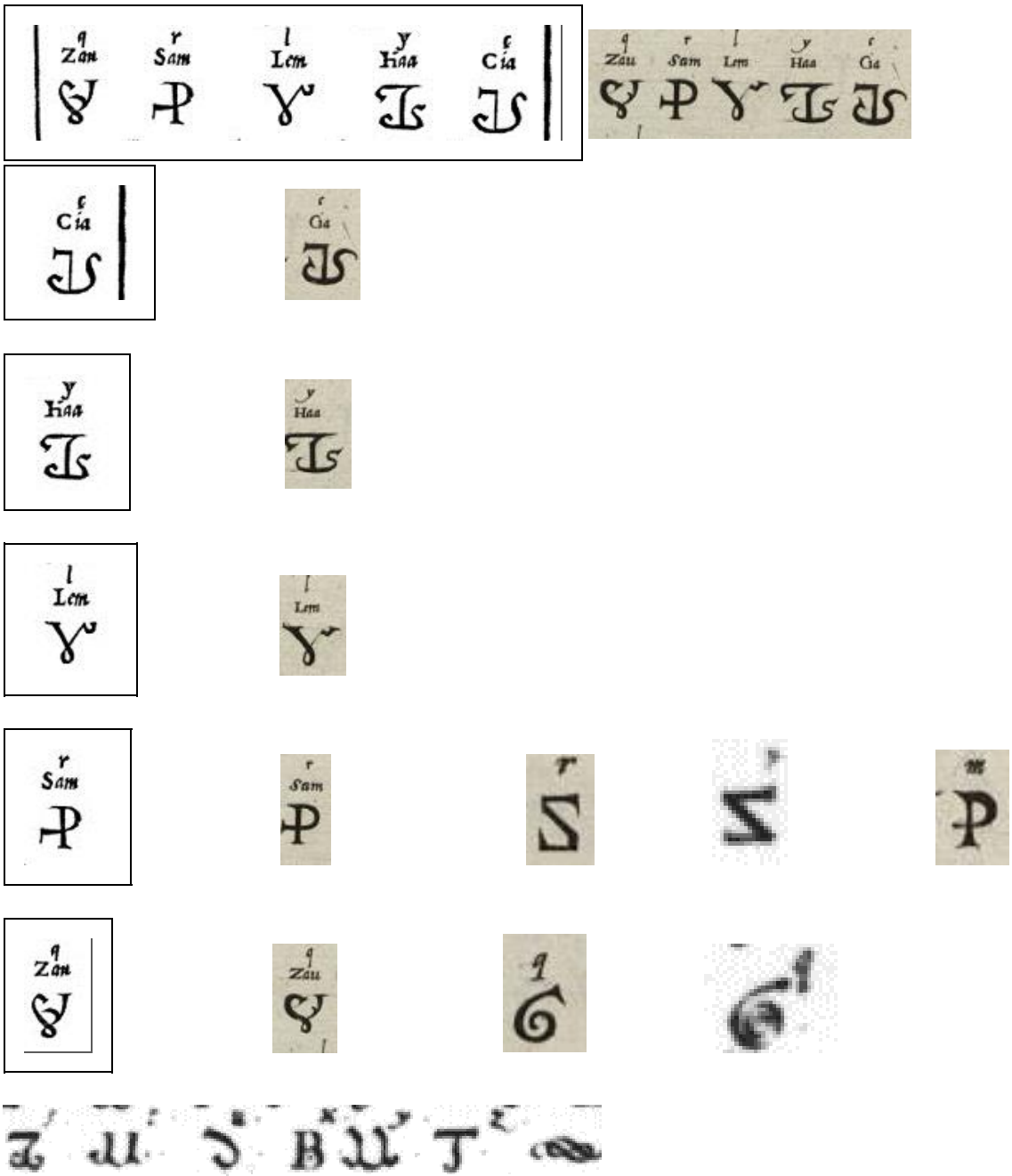


Figure 760. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 16- 20

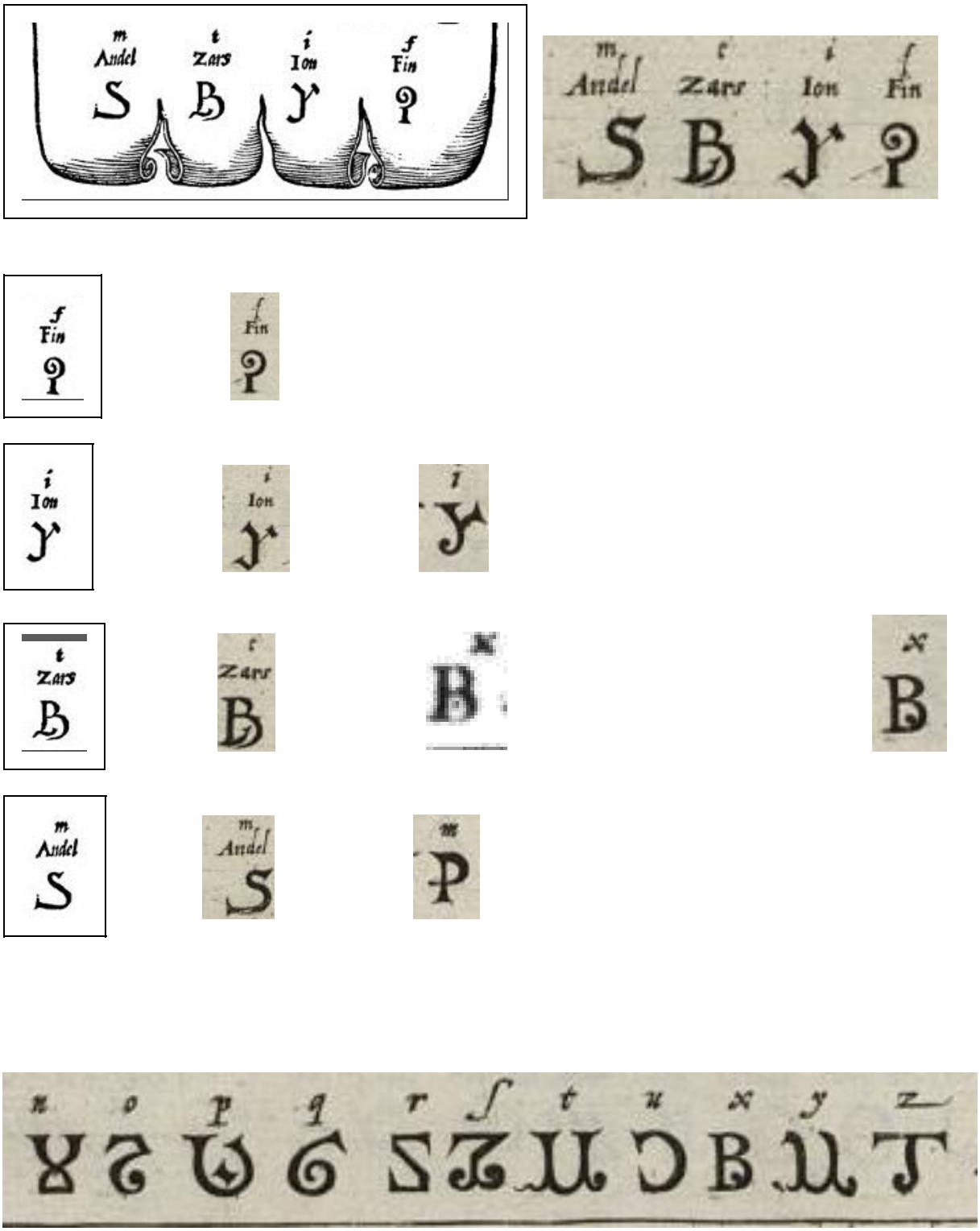
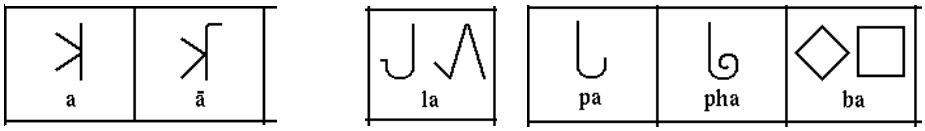
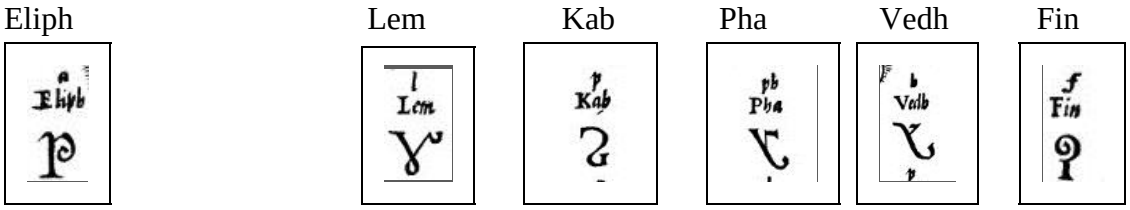
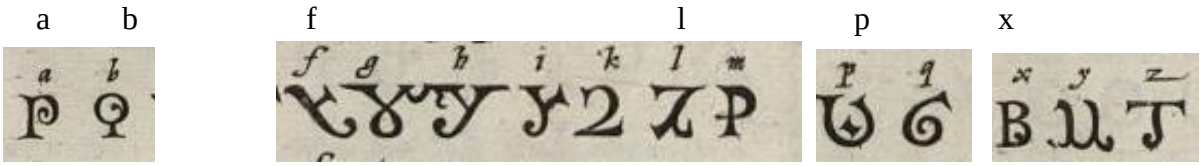


Figure 761. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 21 - 24







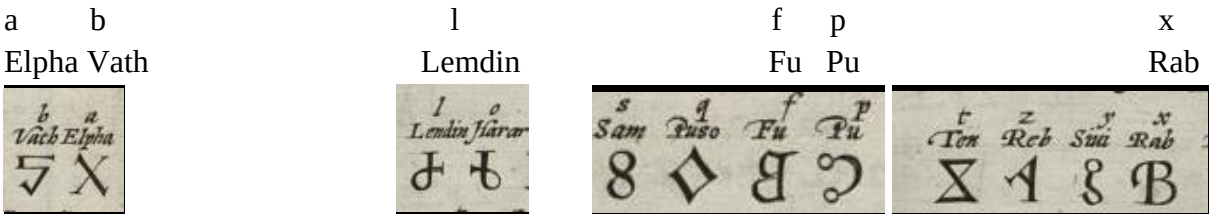


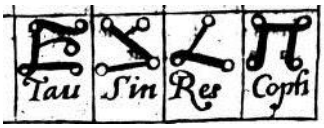
Figure 762. A L P Ph B (Brahmi, Indicum , Mercurius, Chaldaicum, Chaldean 17).

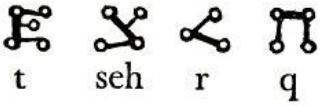
While this is hardly the place to begin on a paleographical history of Indo-Egyptian alphabets, a brief comparison of key letters in the word alphabet will prove useful, namely: A L P Ph B T (figure 194a ff.). In Brahmi, letter A looks like a reversed K. Letter la has two forms: one which is a downward staff (danda) that looks like a J, the other that looks like a Greek Lambda. Hence, both forms of Brahmi letter, la, are associated with restraint as L is in Western alphabets. Letter pa reverses the staff and pha adds a contracting spiral. Letter ba again has two forms as a diamond and a square. Letter ta is like an inverted y which is then reversed.

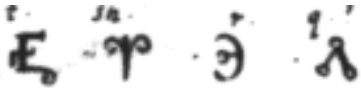
There are clear parallels between Indicum, Sanskrit and Brahmi (cf. figure 272, appendix 10).

The Eliph of Indicum in the Palatino and De Bry versions is presumably a composite of A L Ph (Sanskrit 1, 28, 23). Its shape resembles an inverted Brahmi pha. The Lem of Indicum is effectively an inverted and reversed form of Brahmi letter la. The Kab of Indicum with a value of p looks like a reversed S. The Pha of Indicum looks like a reversed Y and is related in shape to the Vedh (b) of Indicum. The Fin (f) of Indicum (cf. English: final, French: Fin) is effectively a reverse of the Eliph at the beginning of Indicum. The Zars (t) of Indicum looks remarkably like a reversed B. There are also clear parallels with the Arabic Sufi sequence found in Al-Arabi: Alif Lam Fa Ba (cf. figure 184). Indicum is obviously not Arabic, but it helps us to understand a common underlying logic.

The Pha of Indicum relates to Sanskrit phala: seed, fruit, consequence, result, retribution (good or bad), gain, loss. The Vedh of Indicum relates to veda: knowledge, especially true and sacred knowledge, cf. Early Cyrillic: vede: to know. Sanskrit veda also means finding, obtaining, acquisition, property. The Fin of Indicum is related to English letter 6, f and recalls Greek letter 21, Phi. The letter Eliph has an expanding spiral, the letter Fin has a contracting spiral (cf. letters a and wa in the Japanese futomani: figure 180). So these five letters of Indicum tell a story which ends in finding, obtaining, acquisition, fruit, retribution which on the positive side is (sacred) knowledge and on a material plane, property (cf. Othala rune).







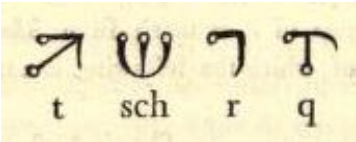
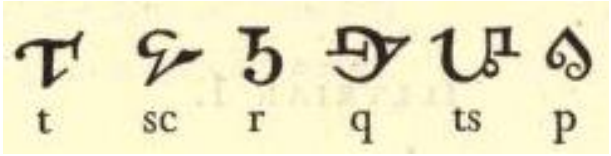
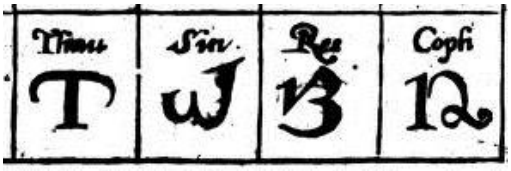
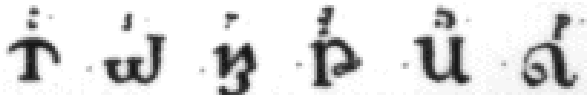
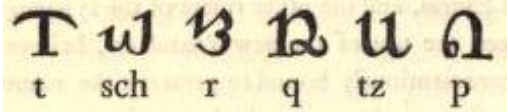


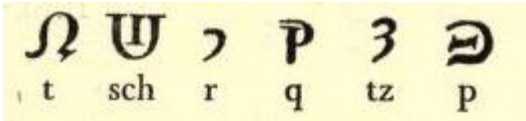
Figure 763. Q R S T:a.Brachmanicum, b. Solomon 1, c. Hieroglyphs (Colphoterios), d. Hebrew 3, e. Angelicum, f. Passage de la Riviere, g. Coeleste, h. Chaldean 1, i. Characteres Celestes.











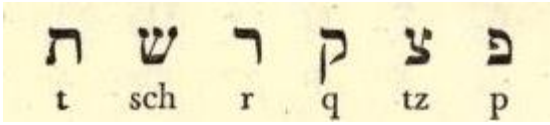
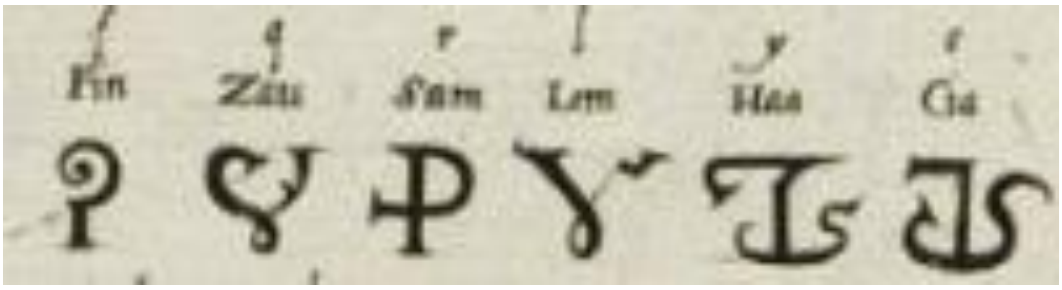
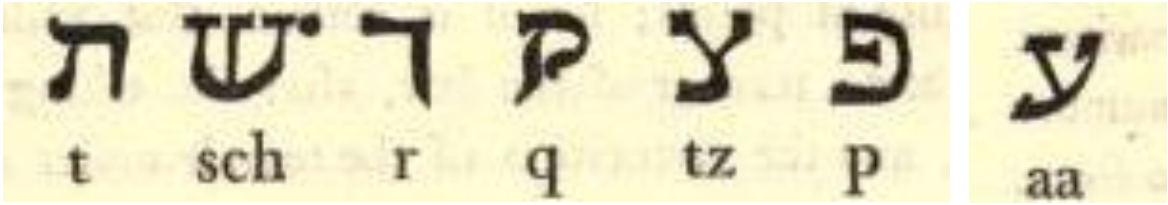


Figure 764 a. Indian 1, b.Alphabet des Indiens, c.Premier Alphabet de Salomon, d. Solomonicum, e-g. Hebrew 2, 4, 7.

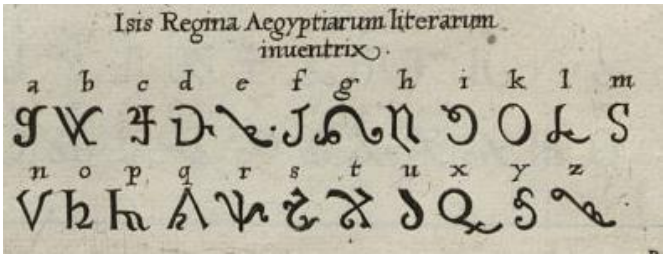




Indicum	Fin	Zau	Sam	Lem	Haa	Cia
Chaldaicum	Kal	Zagiuu	Sam	An	Puso	Fu
Aethiopian	Zai	Ain	Wawe	Chaf	Kaf	Alph
Siriorun	Xith	Vi	Thoth	Scith	Rophi	Quinin
Aegyptiorum	Xiron	Ut	Tela	Sichen	Iron	Quin
Hebrew 1	sch	r	q	tz	p	aa
Letter 21	Letter 20	Letter 19	Letter 18	Letter 17	Letter 16	

Figure 765. Letters 16 – 21in a. Indicum, b. Ethyopique, c. Chaldaicum, d. Hebrew 1
Table 137. Letters 16 -21 in Indicum, Chaldaicum, Aethiopian, Siriorum, Aegyptiorum

Figure 766a. Egyptian 1, b. Cuusaeum, c. Premier Alphabet Egyptien, d. Egyptian 2, e. Autre Alphabet Egyptien, f. Agyptiacum, g. Egyptian 3, h. Isiacum



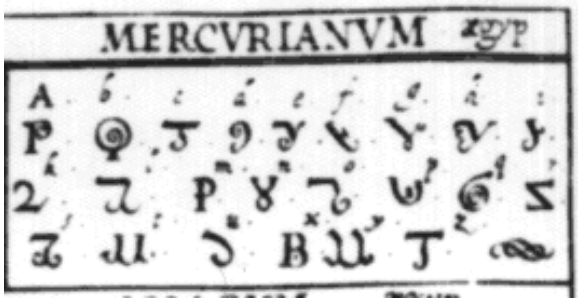
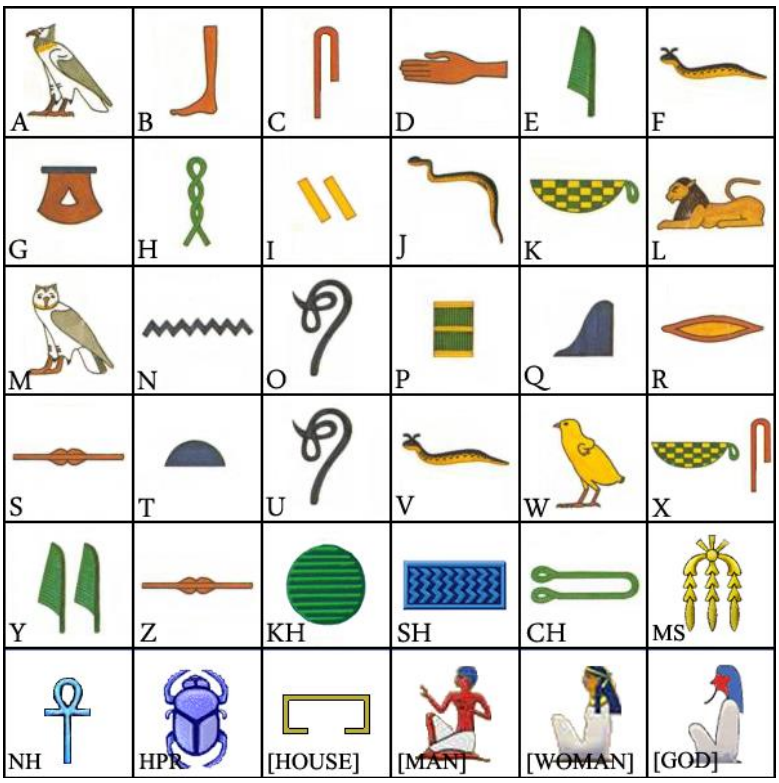


Figure 767. Egyptian 3 – 4: a. Isis Regina, b. alfabeto secreto, c. Egyptian 4, d, Merurianum, e.Alafabeto Mercuriano

Figure. 768. Egyptian 5 – 7, Aegyptiorum, Aegyptiarum



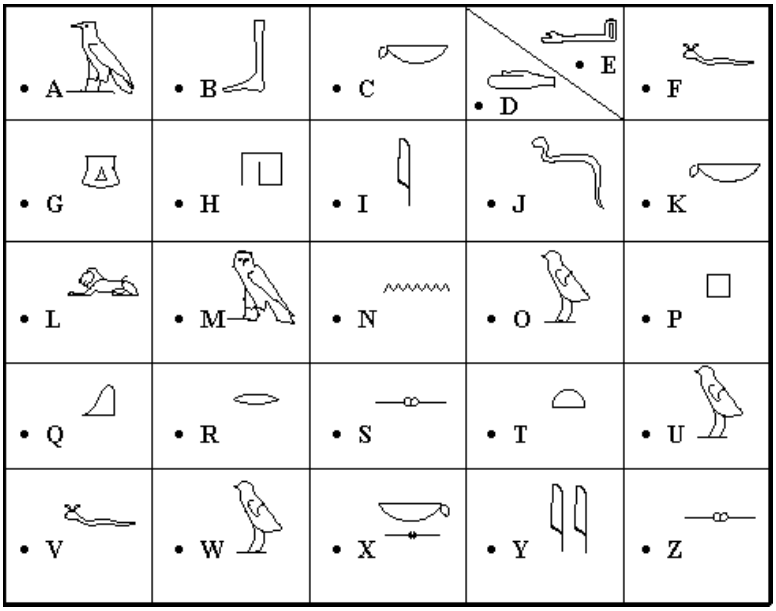
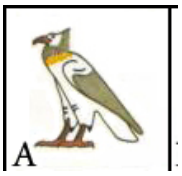
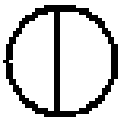
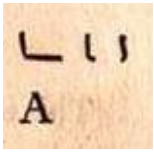
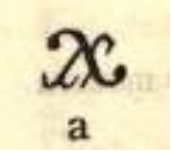


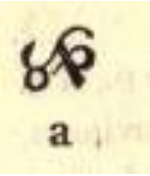
Figure 769. Egyptian Hieroglyphs and English alphabet.

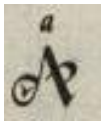


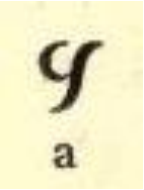


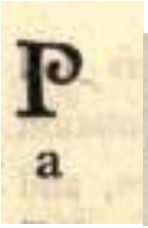


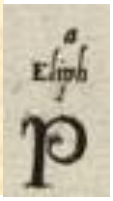
8. 

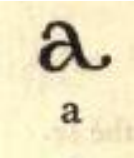
9. 



10. 

11. 



12. 

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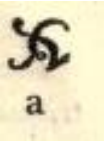
14. 

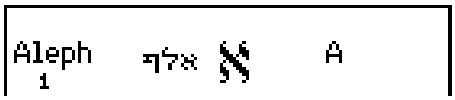


Figure 770

. A

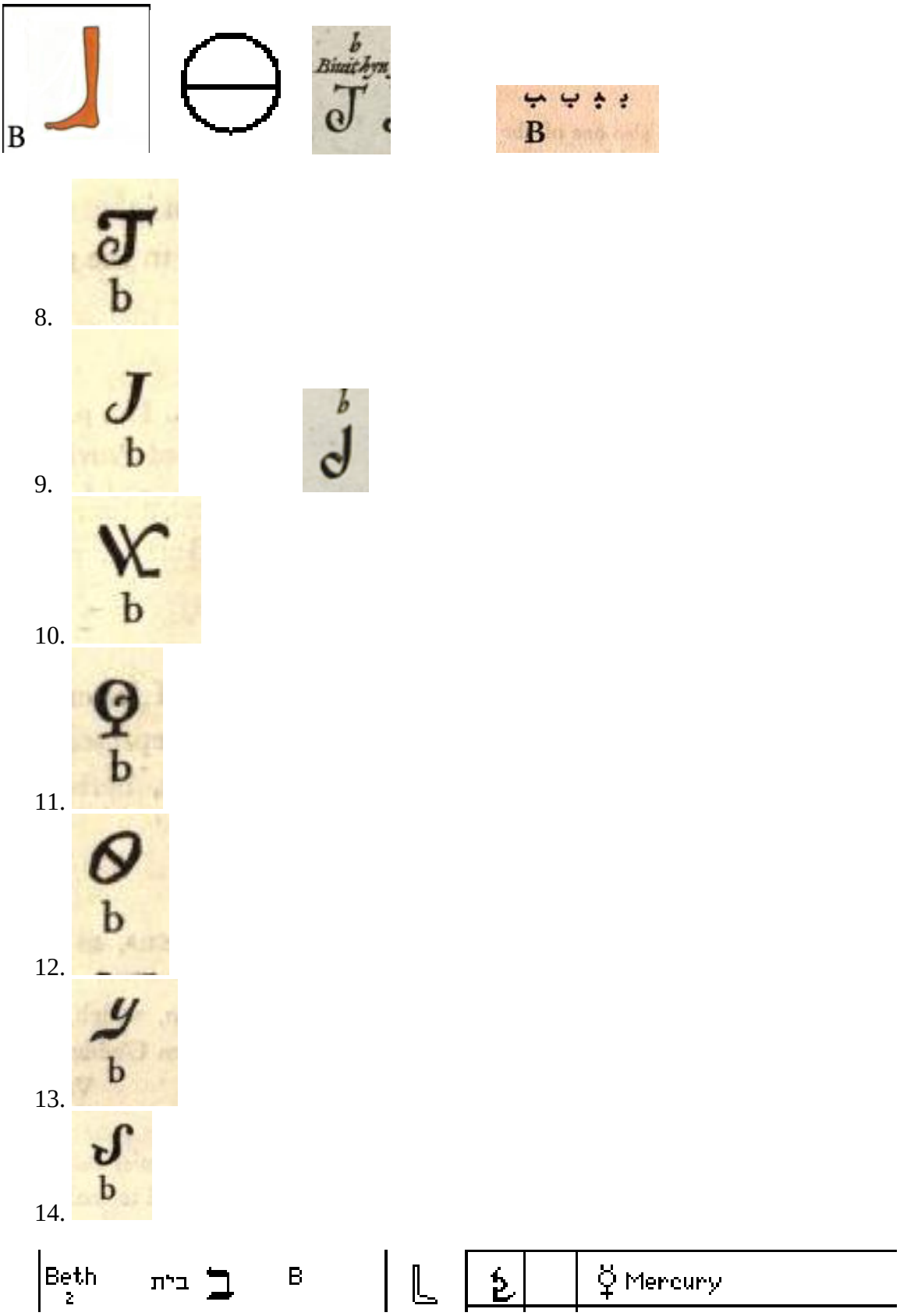
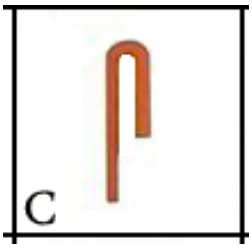
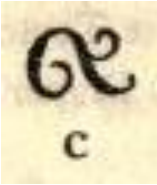
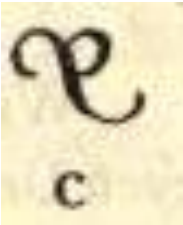
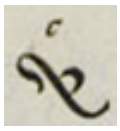


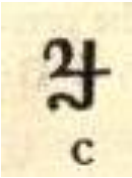
Figure 771.B



8. 

9. 



10. 

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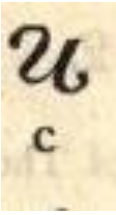
12. 

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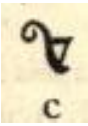
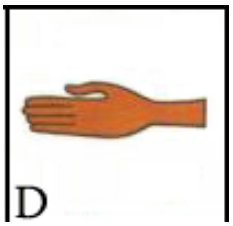
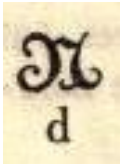
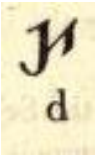
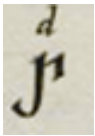
14. 

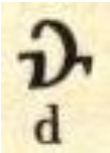
Figure 772. C.

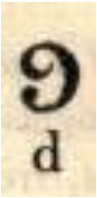


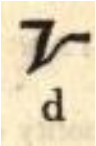
8. 

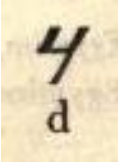
9. 



10. 

11. 

12. 

13. 

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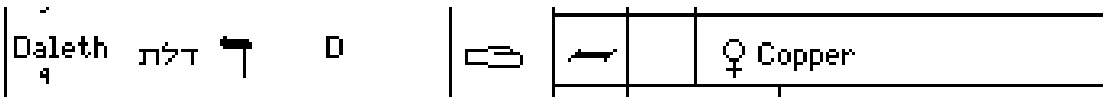
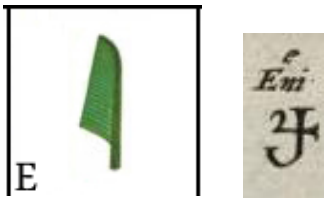


Figure 773. D.



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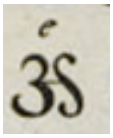
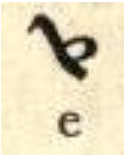
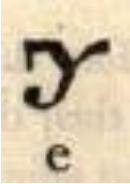
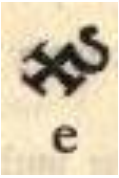


11. 

12. 

13. 

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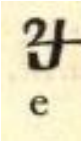
15. 

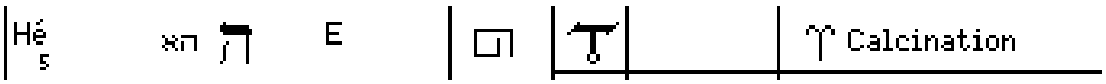
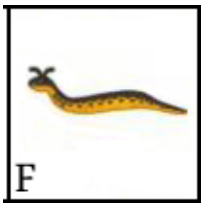


Figure 774. E.



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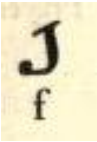
10. 

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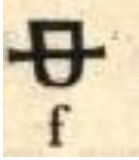
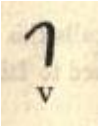
12. 

13. 

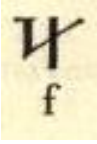
14. 

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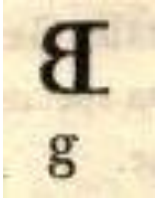
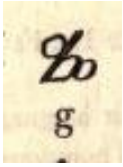
Figure 775. F.

8. 

9. 

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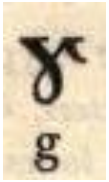
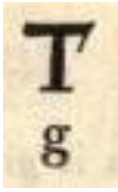
11. 

12. 

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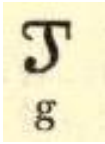
14. 

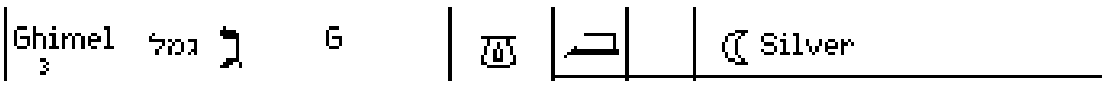
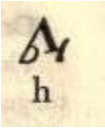
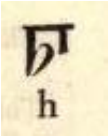
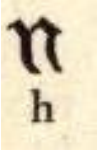
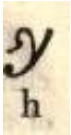


Figure 776. G.

8. 

9. 

10. 

11. 

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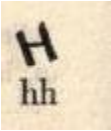
13. 

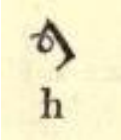
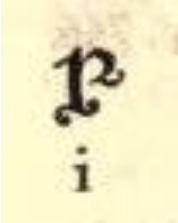
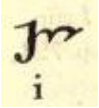
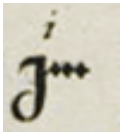
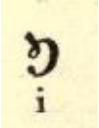
14. 

Figure 777. H.

8. 

9. 



10. 

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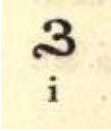
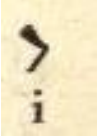
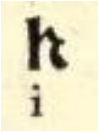
12. 

13. 

14. 

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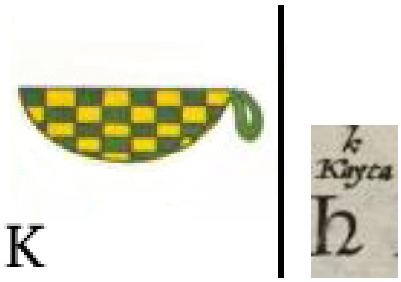
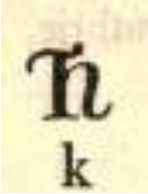
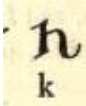


8. 

9. 

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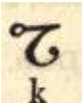
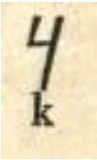
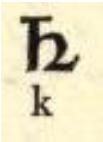
12. 

13. 

14. 

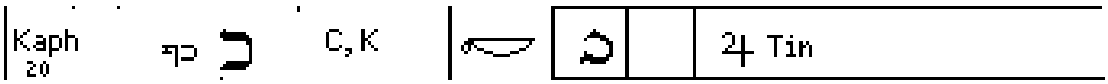
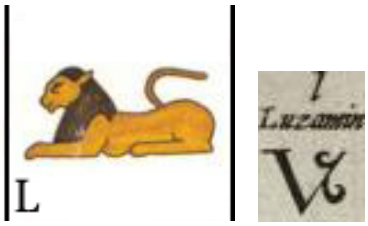


Figure 779. K.



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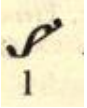
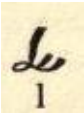
9. 

10. 

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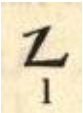
12. 

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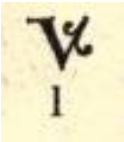
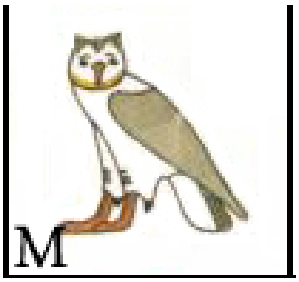
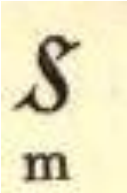
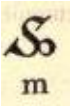
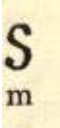
14. 

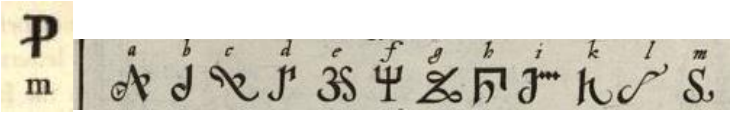
Figure 780. L.

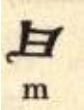


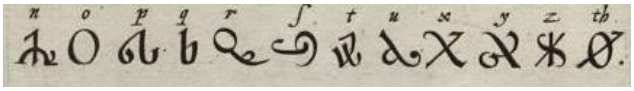
8. 

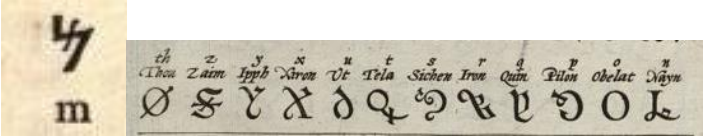
9. 

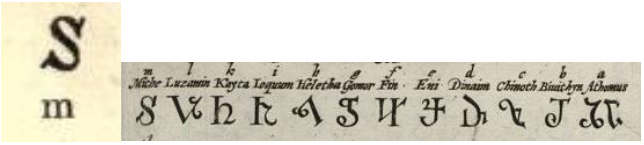
10. 

11. 

12. 



13. 

14. 

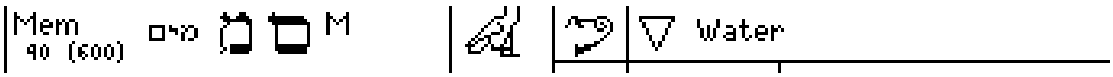
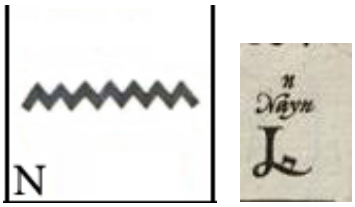
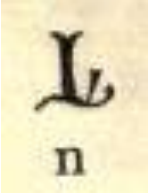
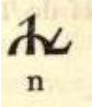
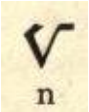


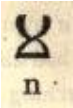
Figure 781. M.

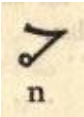


8. 

9. 

10. 

11. 

12. 

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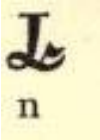
14. 

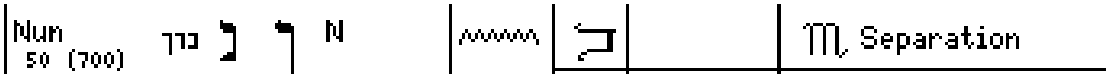
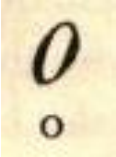


Figure 782. N

8. 

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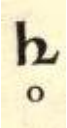
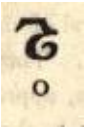
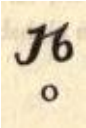
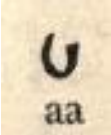
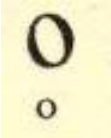
10. 

11. 

12. 

13. 

14. 

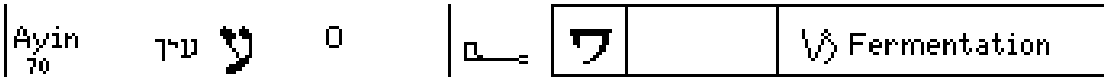
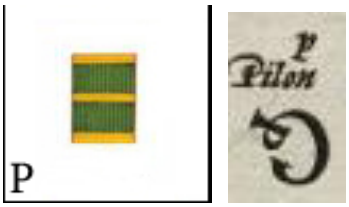
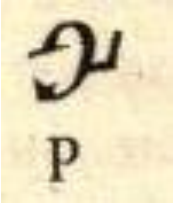
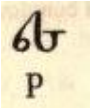
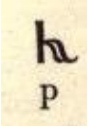


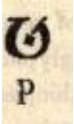
Figure 783. O.

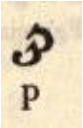


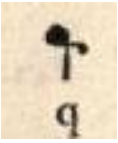
8. 

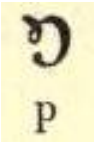
9. 

10. 

11. 

12. 

13. 

14. 

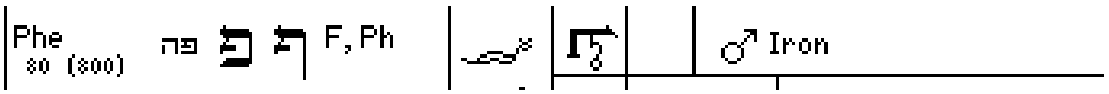
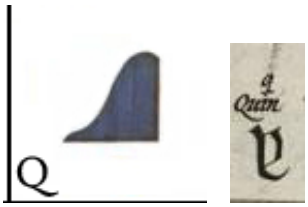
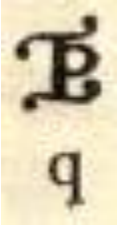
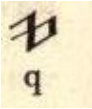
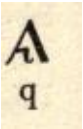


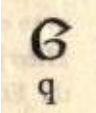
Figure 784. P.

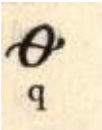


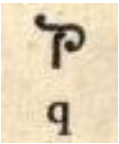
8. 

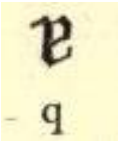
9. 

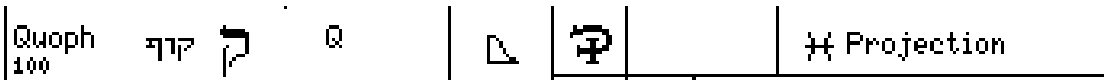
10. 

11. 

12. 

13. 

14. 



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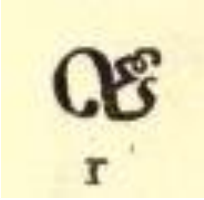
8. 

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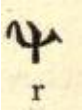
10. 

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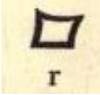
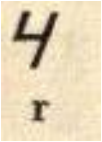
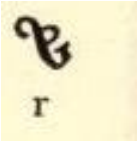
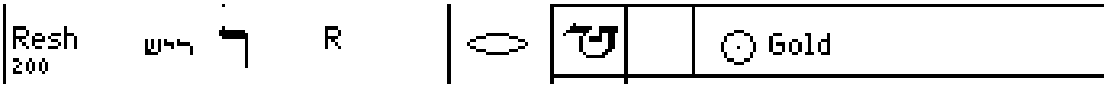
12. 

13. 

14. 



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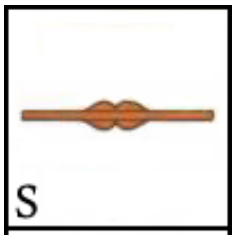
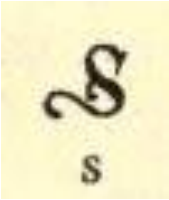


8. 

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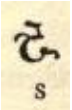
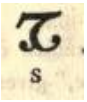
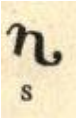
10. 

11. 

12. 

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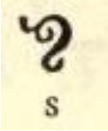
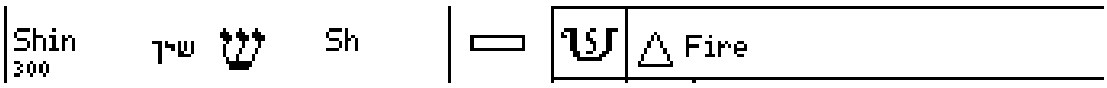
14. 



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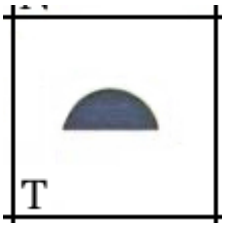

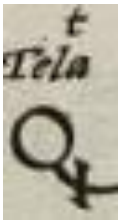

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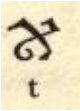
10. 

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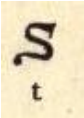
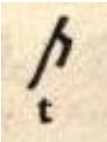
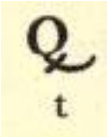
12. 

13. 

14. 

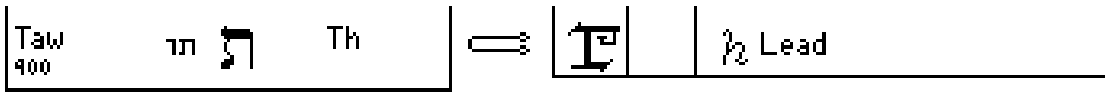


Figure 788. T.

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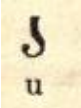
10. 

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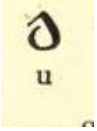
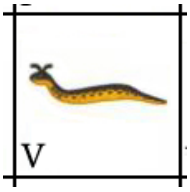
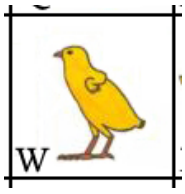
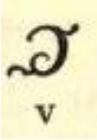
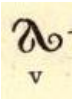
14. 





6. 

7. 

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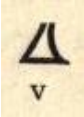
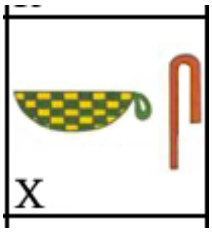
10. 

Figure 789. U V W



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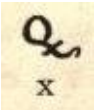
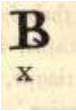
10. 

11. 

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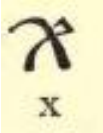
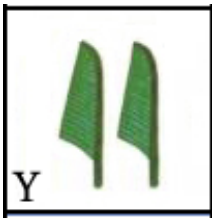
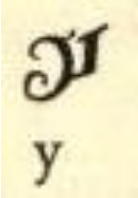
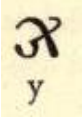
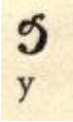
14. 

Figure 790. X.



8. 

9. 

10. 

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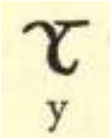
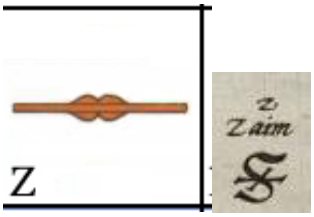
14. 

Figure 791. Y.



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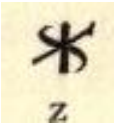
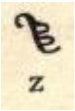
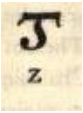
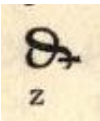
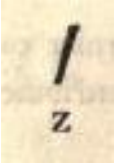
9. 

10. 

11. 

12. 

13. 

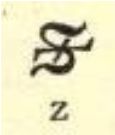
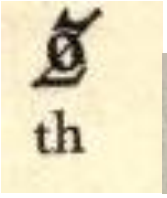
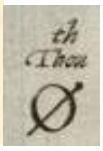
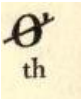
14. 

Figure 792. Z.

8. 



9. 

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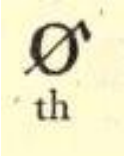
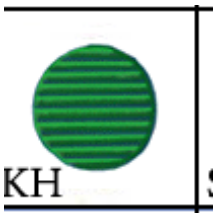
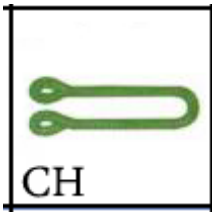
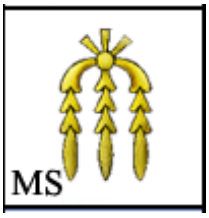
14. 

Figure 793.







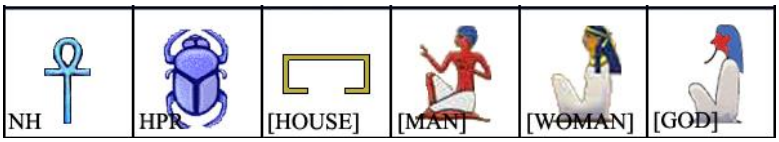


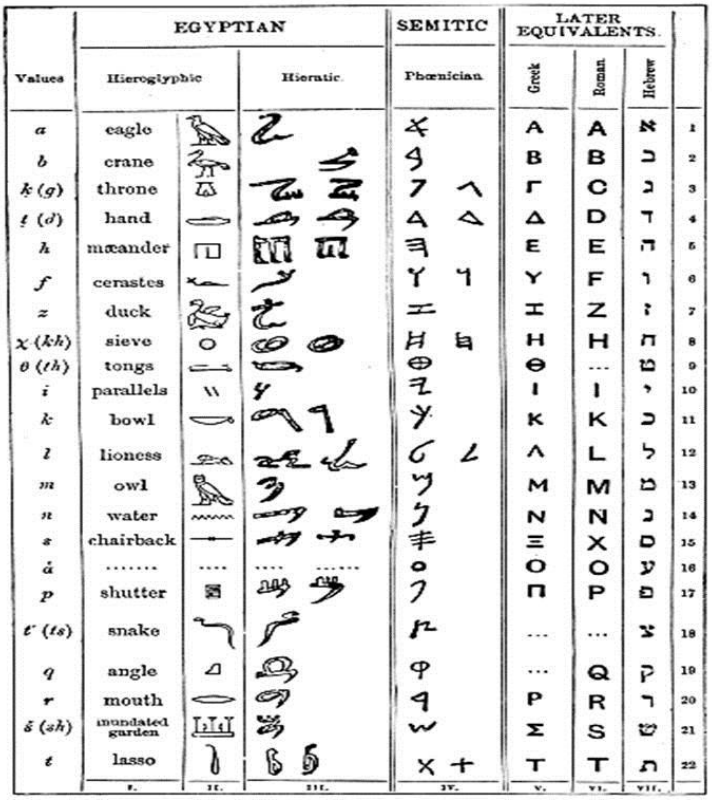
Figure 794. KH, SH, CH, MS, NH HPR [House], [Man], [Woman], [God]

PHONOGRAMS OF KEMET
THE MONOLITERAL SIGN LIST

Kemetu Symbol Formal	Cursive	Popular	IPA Symbol	Object Depicted	Sound Value
			ʒ	African Vulture	a as in English "father"
			i	Flowering Reed	i as in English "easy"
			y	Two Flowering Reeds	y as in English "happy"
			ʿ	Forearm & Hand	"ice" as in southern English "I'mgon do it"
			w, u	Quail Chick	In the beginning of a word "w," In the middle or the end "u"
			b	Foot & Calf	b is pronounced with implosion
			p	Foot Stool	As with English "p", but more fully aspirated.
			f	Horned Viper	"f" as in English fight
			m	Horned Owl	"m" bilabial nasal occlusive
			n	Ripple Of Water	"n" more apicodental nasal occlusive.
			r	Mouth	"r" apico-alveolar vibrant
			h	Reed Shelter In Field	"h" as in the English horse.
			ḥ	Twisted Flax	Emphatic "h"
			ḫ	Placenta	"kh" soft uvularic implosion
			ḫ	Animals Belly With Teats	"kh" hard uvularic implosion
			s, (z)	Door Bolt	"s" as in the English see
			s	Folded Cloth	same as above
			š	Pool Of Water	"sh" palato-alveolar fricative consonant as in "she"
			q	Hill Slope	"q" without the u: qat
			k	Basket	"k" unaffied dorso-velar occlusive

Figure 795. Phonograms of Kemet

Figure 796. 23 Letters of Meroitic



Values	EGYPTIAN: Hieroglyphic	EGYPTIAN: Hieratic	SEMITIC: Phœnician	LATER EQUIVALENTS: Greek	Roman	Hebrew	
a	eagle			A	A	א	1
b	crane			B	B	ב	2
ḳ (g)	throne			Γ	C	ג	3
ṭ (d)	hand			Δ	D	ד	4
h	mœander			E	E	ה	5
f	cerastes			Y	F	ו	6
z	duck			I	Z	ז	7
χ (ḳh)	sieve			H	H	ח	8
θ (th)	tongs			Θ	...	ט	9
i	parallels			I	I	י	10
k	bowl			K	K	כ	11
l	lioness			Λ	L	ל	12
m	owl			M	M	מ	13
n	water			N	N	נ	14
s	chairback			Ξ	X	ס	15
ȧ	.....	....	....	O	O	ע	16
p	shutter			Π	P	פ	17
ṭ (ts)	snake			...	...	צ	18
q	angle			...	Q	ק	19
r	mouth			P	R	ר	20
š (sh)	inundated garden			Σ	S	ש	21
t	lasso			T	T	ת	22
	I.	II.	III. IV.	V.	VI.	VII.	

glyph	translit.	phonetic	glyph	translit.	phonetic
	ꜣ	[ʔ]		*ḥ*	[h]
	i	[i]		*ḫ*	[x]
\\	*y*	[y]		*ḥ*	[ç]
	ꜥ	[ʕ]		*s*	[s]
	w	[w]		*š*	[š]
	b	[b]		*ḳ*	[q]
	p	[p]		*k*	[k]
	f	[f]		*g*	[g]
	m	[m]		*t*	[t]
	n	[n]		*ṯ*	[t^{y}], [c]
	r	[r]		*d*	[d]
	h	[h]		*ḏ*	[d^{y}], [j]

Figure 797. Egyptian

798 a. .Egyptian,

Meroitic		transcription		Meroitic		transcript	
demo	*hiero*	*Hintze*	*Rowan*	*demo*	*hiero*	*Hintze*	*Ro*
		a-				l(a)	
		e	*schwa*			ch(a)	
		o	u			kh(a)	
		i				se	
		y(a)				s(a)	s(
		w(a)				k(a)	
		b(a)				q(a)	
		p(a)				t(a)	t(
		m(a)				te	
		n(a)	n(e)			to	t
		ne	n			d(a)	r(
		r(a)	?	:	:	*word divi*	

Figure 798a. . Meroitic

Ancient Egyptian 3000 BC					proto-Sinaitic 2000 BC				Phoenician	
word	♬	means	symbol		symbol	♬	word	means	symbol	♬
k3		ox		→		/3/	’alep	ox	→	/3/
pr	/pr/	house		→		/b/	bayit	house	→	/b/
‘m‘3t		throw		→		/g/	gimel	throw	→	/g/
		stick						stick		
‘3		door		→		/d/	daleth	door	→	/d/
		(hieratic→)				/h/	he		→	/h/
						/w/	wawwu		→	/v/
						/d̲/	zain		→	/z/
ḥct	/ḥ/	wick		→		/ḫ/	heth		→	/ch/
										/t/
nì	/nì/	arm, (to		→		/y/	yadu	fist?	→	/y/
		push								
		away)				/k/	kappu		→	/k/
	/w/					/l/	lamdu	ox goad	→	/l/
net	/n/	water		→		/m/	mayim	water	→	/m/
fy	/f/	horned		→		/n/	naḥas	snake	→	/n/
		viper								/s/
ìrt	/ìr/	eye		→		/‘/	enu	eye	→	/‘/
d̲b‘		finger		→		/p/			→	/p/
ìbḥ	/bḥ/	tooth		↗		/ṣ/	san		→	/ts/
		(elephant				/q/	qoppa		→	/q/
		’s tusk)				/r/	rashu	head	→	/r/
						/sh/	shin		→	/sh/
						/t/	tawwu	cross	→	/t/
nfr	/nfr/	perfect		→		?				
						?				
						?				
						?				

annoying symbols: 3 – alif (glottal stop); ‘ – ayin (a pharyngeal consonant)

Figure 799a-b Ancient Egyptian, Prot-sinaitic, Phoenician

1100 BC	Hebrew		Greek 800-600 BC					Etruscan		Latin	
name	means		early	classic	modern	♫	name	symbol		early	modern
’aleph	ox	א	→	Α	Α α	/a/	alpha	→		→	A a
beth	house	ב	→	Β	Β β	/b/	beta	→		→	B b
gimel	throw	ג	→	Γ	Γ γ	/g/	gamma	→	/k/	→ /g/	G g
	stick									/c/	C c
daleth	door	ד	→	Δ	Δ δ	/d/	delta	→			D d
he	wall	ה	→	Ε	Ε ε	/e/	e psilon	→		→	E e
waw		ו	→	F		/w/	digamma	→			
				Φ	Φ φ	/f/	phi		/ph/		F f
zayin	sword?	ז	→	Ζ	Ζ ζ	/dz,sd,zd/	zeta	→	/ts/	→	Z z
heth		ח	→	Η	Η η	/h/	eta	→		→	H h
teth		ט	→	Θ	Θ θ	/th/	theta	→			ᚦ,ð→th
yodh	hand	י	→	Ι	Ι ι	/i/	iota	→		→	I i
		ך									J j
kaph	hand?	כ	→	Κ	Κ κ	/k/	kappa	→		→	K k
lamadh		ל	→	Λ	Λ λ	/l/	lamda	→		→	L l
mem	water	מ	→	Μ	Μ μ	/m/	mu	→		→	M m
nun	fish?	נ	→	Ν	Ν ν	/n/	nu	→		→	N n
samekh	fish?	ס	→		Ξ ξ	/sh, ks/	ksi	→	/s/		
‘ayin	eye	ע	→	Ο	Ο ο	/o/	o mikron	→			O o
pe	mouth?	פ	→	Π	Π π	/p/	pi	→		→	P p
sade		צ	→			/s/	san	→	/ś/		
qoph	monkey	ק	→	Φ		/q/	qoppa	→		→	Q q
resh	head	ר	→	Ρ	Ρ ρ	/r/	rho	→		→	R r
shin	tooth?	ש	→	Σ	Σ σ ς	/s/	sigma	→		→	S s
taw	mark?	ת	→	Τ	Τ τ	/t/	tau	→		→	T t
				Υ	Υ υ	/u/	u psilon				U u
											V v
									/f/	→uu	Ww
				Χ	Χ χ	/kh/	chi		/kh/		X x
									/ś/		Y y
					Ψ ψ	/ps/	psi				
				Ω	Ω ω	/o/	omega				

); ì – /ee/;

Appendix 11. Number Symbolism

A secondary them of this book entails connections between numbers of letters in alphabets and number symbolism. In India there are numeral alphabets. In Hebrew, the three mother letters are linked with three applications of alphabets: speech, writing and number (figure 76). This mathematical dimension of letters which is both numerical and geometrical, is shared across diverse cultures. For instance, in India, the number 111 entails the 111 aspects of the Shri Yantra, a geometric form of the human body.[2539] In China, 111 is linked with Complete Yang. In Islam, 111 relates to Qutub, the Point of Beginnings. In the Hebrew tradition, Psalm 111 is the beginning of Wisdom. In the Byzantine tradition, 111 is linked with Basileos (Rex, King). 11 is number linked with Yin. There are 11 x 2 = 22 letters in 41 of 72 sacred alphabets; 11 x 3 = 33 letters in the Aryabhatta numeration of Sanskrit.

Chapter 3 showed how number 9 is linked with primordial alphabets and magic squares. Chapter 5 explained how numbers 3, 7 and 12 gained a particular significance in cosmology and alphabets (table 15, 18 and figure 173). Chapter 6 explored further the importance of number 3 in connection with Sanskrit and Hindu cosmology (table 25). Chapter 11 outlined how these basic numbers are part of a larger mathematical programme (prime numbers, harmonic numbers, figurate numbers, regular polygons and solids), and a cosmological framework (3-6 worlds, cabala) in both East and West.

Chapter 11 noted the special role of 19 in connection with life and 16, a number linked with the full moon. There are 16 letters in the shared primeval hieroglyphic alphabet.[2540] There are 16 x 2 = 32 letter alphabets, 32 deities, 32 levels, 32 stages of enlightenment; 16 x 3 = 48 letters in matrika mayi of the A Ka Tha system: i.e. 16 vowels, 16 consonants and 16 remaining consonants (figure 274); 16 x 4 = 64 or 8^2 letters in some Sanskrit alphabets. A triangle with 3 edges, when rotated yields, 8, 16, 24…angles. 3 + + 16 + 24 = 51, the number of letters in Sanskrit and the number of Shakti Pithas.[2541] There are $16^{2 =}$ 256 letters[2542] in the ancient runes of the Old-Believers. So seminal number 16 and its multiples are linked with one of the shortest (primeval hieroglyphic) and longest alphabets.

In the West, Cornelius Agrippa, gave one of the most famous treatments of these connections in his *De occulta philosophia* (1550).[2543] His scales of the numbers 1-12 each with their accompanying letters are reproduced here (figures 786- 796). This is complemented by tables of associations for numbers 1 to 12 and a series of key numbers from 13 to 576. These tables do not attempt to be comprehensive. Their purpose is to show connections between the numbers of letters in alphabets, numbers of gods in religions and numbers in cosmology.

The purpose of this appendix is to serve as an introductory map into the sets of associations linked with letters of early alphabets. It helps to understand the links whereby the microcosm and macrocosm became interrelated. Hereby the numbering and ordering of letters in the alphabet also became an ordering of the cosmos. The alphabet, which brought life, enabled speech and also words and numbers to express the universe wherein life existed.

The Scale of Unity

In the exemplary world.	é Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

Who	What	Where	When	How
Absolute				
Beginning				
Boundless				
Essence				
Eternity				
Infinite				
Mens				
The One				
Unity				
Unlimited				
unmanifest				
Aз				
Marг				

Figure 800. Agrippa, Scale of Unity[2544] and Table 138. Associations of number 1.

The Scale of the Number of two.

In the exemplary world.	äé Iah ìà El		The names of God expressed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestiall world.	The Sun.	The Moon	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.
In the Infernall soul.	Beemoth [Behemoth] Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.

Who	What	Where	When	How
2 Aeons	2 Animals	2 Dimensions	2 Ages	2 Qualities
2 Buddhas	2 Classes	2 Dots	2 Olams	
2 Goddesses	2 Cows	2 Mountains	2 Phases	
2 Gods	2 Elements	2 Olams	2 Seasons	
	2 Eyes	2 Realms	2 Stages	
	2 Heads	2 Streams		
	2 Letters			
	2 Lights			
	2 Paths			
	2 Pillars			
	2 Principles			
	2 Souls			
	2 Spokes			
	2 Trees			

Figure 801. Agrippa, Scale of the number of two and Table 139 associations of number 2.

The Scale of the Number of three.

In the Original world.	The Father	éãù Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectuall world.	Supreme. Innocents.	Midle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the

802.Agrippa, Scale of the Number 3.

Who	What	Where	When
3 Adityas	3 Baskets	3 Dimensions	3 Ages of Man
3 August Ones	3 Bodies	3 Domains	3 Ages of Woman
3 Bodhisattvas	3 Cauldrons	3 Kingdoms	3 Days
3 Buddhas	3 Constituent Essences	3 Mountains	3 Month Reign
3 Cyclopes	3 Creative Fires	3 Oceans	3 Nights
3 Deities	3 Elements	3 Peaks	3 Phases of Day
3 Devis	3 Energies	3 Places	3 Phases of Moon
3 Dikshas	3 Eyes	3 Plains	3 Phases of Time
3 Divine Emperors	3 Faces	3 Planes	3 Seasons
3 Divine Helpers	3 Forms of Body	3 Realms	3 Stages of Civilization
3 Divine Manifestations	3 Garments of the Soul	3 Shakti Temples	3 Sta. of Consciousness
3 Esoteric Sons of Brahma	3 Hands	3 Spheres	3 Stages of Initiation
3 Evocations	3 Heads	3 Star Kingdoms	
3 Faces of Ogmios	3 Instruments	3 Suns	
3 Fates	3 Internal Organs	3 Terraces	
3 Furies	3 Legs	3 Tiers of Sky	
3 Goddesses	3 Lights	3 Worlds	
3 Grabovii	3 Nadis	3 Streams	
3 Graces	3 Orders of Existence		
3 Grand Masters	3 Parts of Soul		
3 Great Beings	3 Phases		
3 Great Forces of Nature	3 Pillars		
3 Great Saints	3 Principles		
3 Great Wheels	3 Signs of Being		
3 Guides	3 Souls		
3 Holies	3 Streams		
3 Iswaras	3 Styles of Life		
3 Iswaris	3 Tattvas		
3 Judges of Hades	3 Theological Virtues		
3 Kami	3 Threads		
3 Magi	3 Treasures of Man		
3 Marys	3 Vasus		
3 Norns	3 Vidyas		
3 Officials	3 Vital Energies		
3 Ones	3 Ways		
3 Patriarchs	3 Wishes		
3 Ramas	Homo triplex		
3 Saints			
3 Sons			
3 Symbolism			
3 Vasus			
3 Virgins			
3 Wives			

Table.140. Associations of the Number 3 entailing a trinity and a triad system.

The name of God with four letters.	äåäé				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innocents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	ìàëéî Michael.	ìàôø Raphael.	ìàéøáâ Gabriel.	ìàéøåà Uriel.	
Four rulers of the Elements.	óøù Seraph.	áåøë Cherub.	ùéùøú Tharsis.	ìàéøà Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalim.	Jehuda. Isachar. Zabulum [Zabulon].	Manasse. Benjamin. Ephraim.	Reubin [Ruben]. Simeon [Simehon]. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke.	
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the Celestiall world, where is the law of nature.
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	ùà Fire.	çåø Ayre [air].	íéî Water.	øôò Earth.	In the Elementary, where the Law of generation, and corruption is.
Four qualities.	Heat.	Moysture [moisture].	Cold.	Dryness.	
Four seasons.	Summer.	Spring.	Winter.	Autumne.	

Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	In the lesser world, *viz.* man, from whom is the Law of prudence.
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The spirit.	The Soul.	The body.	
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel [taste and smell].	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	ìàîñ Samael.	ìæàæò Azazel.	ìàæò Azael.	ìàæäî Mahazael.	In the infernall world, where is the Law of wrath, and punishment.
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the four angels [angles] of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

Figure 803. The Scale of the Number four, answering the four Elements.

Who	What	Where	When
4 Aeons of Light	4 Aces	4 Abodes of Lord	4 Ages
4 Angels	4 Animals	4 Auspicious Directions	4 Ayanas
4 Archangels	4 Approximants or Trill	4 Branches of Ganges	4 Breaths
4 Ayar Brothers	4 Categories of Tantra	4 Branches of Root of Tree	4 Days
4 Chatur-Murthis	4 Causes	4 Kingdoms	4 Minutes
4 Chatur Dharanis	4 Celestial Emblems of Emperor	4 Continents	4 Padas
4 Chemical Gods	4 Colours	4 Directions	4 Nadikas
4 Children	4 Criteria of Canonicity	4 Divisions of Sky	4 Palas
4 Devas	4 Cups for the Gods	4 Dvipas	4 Seconds
4 Dharanis	4 Cups of Wine	4 Feet of Brahma	4 Phases
4 Diamond Bodhisattvas	4 Triads of Simples	4 Feet of Buddha	4 Weeks
4 Diamond Protectors	4 Divine States	4 Immaterial Spheres	4 Seasons
4 Dragon Kings	4 Doorways	4 Lower Realms of Woe	4 Yugas
4 Evangelists	4 Elephants	4 Mythical Cities	
4 Female Buddhas	4 Immeasurables	4 Olams	
4 Fold Deity	4 Kinds	4 Pillars	
4 Forces	4 Qualities of Touch	4 Primary Trees of Gods	
4 Goddesses	4 Sciences	4 Quadrants of Zodiac	
4 Gods	4 Seals of the Law	4 Quarters of Sky	
4 Great Kings	4 Strands of Zoroastrianism	4 Quarters of the World	
4 Great Lights	4 Strings	4 Realms of Immaterial World	
4 Great Ones	4 Yogas	4 Royal Stars	
4 Great Primary Forces	4 Circles of Mandala	4 Sacred Mountains (Yo)	
4 Guardians	4 Creations	4 Winds	
4 Horsemen of Apocalypse	4 Cubits	4 Worlds	
4 Kinds of Mara		4 Corners of Space and Time	
4 Kings			
4 Knaves			
4 Knights			
4 Living Beings			
4 Mages			
4 Maras			
4 Matriarchs			
4 Mind-Born Sons of God			
4 Names of God			
4 Queens			
4 Sages			
4 Sons of Lights			
4 Sons of Perfection			
4 Suts			
4 Transcendant Lords			

Table.141. Associations of the Number 4 entailing tetrads and a tetrad system.

The Scale of the Number of five.

The names of God with five Letters. The names of Christ with five Letters.		ïåéìà íéäìà äåùäé	Eloim [Elion]. Elohim. Jhesu.			In the examplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Tearms.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	" "
Five senses.	Tast [taste].	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

Figure 804. The Scale of the Number of five.[2545]

Who	What	Where	When	How	Why
5 Aeons of Darkness	5 Fruits	5 Directions			5 Symbolism
5 Angels of the Elements	5 Leaves				
5 Archangels of Punishment	5 Syllables				
5 Archons	Panch Ratna				
5 Archons of the Abyss	Pancha Dhatu				
5 Attributes of God	Pancha Mahabhutas				
5 Avatars of Siva	Panchaloha				
5 Boddhisavas	Panchamurthys				
5 Bodhisattvas	Panchavati				
5 Buddhas					
5 Children					
5 Daughters of Light Mind					
5 Deities					
5 Deities and 5 Bhutas					
5 Devis					
5 Dhyani Buddhas					
5 Dionysi					
5 Earthly Buddhas					
5 Emperors					
5 Fold God					
5 Forms of God					
5 Forms of Kamadeva					
5 Forms of Shiva					
5 Goddesses					
5 Gods					
5 Gods of Human Origin					
5 Great Kings					
5 Primordial Buddhas					
5 Primordial Deities					
5 Shaktis					
5 Skandhas					
5 Sons					
5 Vayus					
5 Virgins					
Pancha Ganapati					
Pancha Kriya Shaktis					
Pancha Ma					
	5 Aggregates	5 Directions			
	5 Colours	5 Lokas			
	5 Directions	5 Portals of Bon			
	5 Elements (Tibet)				
	5 Energies				
	5 Limbs				
	5 Negative Emotions				
	5 Organs (Bon)				
	5 Primordial Deities				
	5 Seed Syllables				
	5 Senses				
	5 Types of Births				
	5 Wisdoms				

Table 142a. Assocations of the Number 5 entailing pentad system, b. 5 in Bon system.

The Scale of the Number six.

In the examplar y world.	íéäåìà øåáâ ìà						Names of the six Letters.
In the intelligibl e World.	Seraphim .	Cherubin.	Thrones.	Dominations .	Powers.	Vertues .	Six orders of Angels, which are not sent to inferiours.
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon	Six planets wandring through the latitude of the Zodiack from the Eclyptick.
In the Elemental world.	Rest.	Thinness.	Sharpness .	Dulness.	Thickness .	Motion.	Six substantifical l qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence .	Six degrees of men.
In the infernall World.	Acteus.	Megalesius .	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels [devils], the authors of all calamities.

Universal Spirit (Hâq)	Epoch	Avatars (Bâbâ)					
		Ptimary (Zâti Bashar)	Secondary (Zâti Mihmân)				Female
	1	Khâwandagâr	Jibrâ'i	Mikâ'il	Isrâf'd	izrâlii	?
	2	Ali	Salmân	Qanbar	Muhammed	Nusayr	Fatima
	3	Shäh Khushin (Mithras)	Bâbâ Buzurg	KâkaRedâ	Pir Shâhyâr	BâbâTâhir	Mâmâ Jalâla
	4	*Sultan SahâK	Khidir (Benyâmin)	Dâwud	Pir Musi *Bâbâ Yâdgâr	**Ibrâhim Tayyâr	Dâyirâk Razbâr
	5	Qirmizi (Shâh Ways)	Qambar Dastawar	Yâri Jân	Yâr Ali	Shâh Swâr	Zar Bânu
	6	MuhammadBeg (Nurbakhsh)	Kâ Mahrijân	Kâ Malak	?	Qara Pust	Dusti
	7	Atish Beg	Jamshid Beg	Almâs Beg	Alâdin Khân	Abdâl Beg	Pari Khânim

Figure 805. Scale of the Number six.

Who	What	Where	When
6 Adityas	6 Battlefields	6 Continents	6 Asus
6 Amesha Spenta	6 Chevrons Horizontal	6 Cornered Stars	6 Beats
6 Beneficent Immortals	6 Kinds of Sensuous World	6 Deva Planes	6 Mayan Minutes
6 Buddhas	6 Pentacles	6 Deva Worlds	6 Month Reign
6 Divine Bodhisattvas	6 Pointed Star	6 Dharma Realms	6 Months of Creation
6 Emanations of Ialdabaoth	6 Spoked Wheel	6 Directions	6 Palas
6 Gahambars	6 Primeval Creations	6 Karttikeya Sites	6 Seasons
6 Goddesses	6 Chakras	6 Kingdoms	
6 Gods	6 Hands	6 Olams	
6 JIA	6 Heads	6 Positions	
6 Jizo	6 Impure Sounds	6 Realms	
6 Kartika Sisters	6 Zodiac Signs	6 Regions	
6 Major Sovereign Principles	6 Faces	6 Seasonal Feasts	
6 Minor Sovereign Principles	6 Elements		
6 Personifications of Murugan	6 Gates		
6 Principles	6 Creations		
6 Qualities of Murugan			
6 Regions and 6 Chieftains			
6 Sisters			
6 Titanides			
6 Yazata			

Table 143. Associations of the Number 6 and hexad system.

The Scale of the Number seven.

In the originall world.	Ararita. àúéøàøà Asser Eheie äéäà øùà The name of God with seven letters.							
In the Intelligible world.	ìàé÷ôö Zaphiel [Zaphkiel].	ìàé÷ãö Zadkiel.	ìàîë Camael.	ìàôø Raphael.	ìàéðàä Haniel.	ìàëéî Michael.	ìàéøáâ Gabriel.	Seven Angels which stand in the presence of God.
In the Celestiall world.	éàúáù Saturn.	÷ãö Jupiter.	íéãàî Mars.	ùîù The Sun.	äâåð Venus.	áëåë Mercury.	äðáì The Moon.	Seven Planets.
In the Elementary world.	The Lapwing. The Cutlefish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir [Saphire].	The Vultur [vulture] The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.	The Dove. Thimallus. The Goat. Copper. The Emrald [emerald].	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.	The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
In the	Hell.	The	The	The pit of	The clay	Perdition	The	Seven

infernall world.	íðäéâ	gates of death. úåî ìöå	shadow of death. úéî éøö ù	destruction. úçù øà á	of death. ïåéä èé è	. ïåãáà	depth of the Earth. ìåàù	habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

Who	What	Where	When
7 Adityas	7 Attributes	7 Mountains	7 Days
7 Angels	7 Candlesticks	7 Planets	7 Months
7 Deities	7 Churches		7 Years
7 Goddesses	7 Circuits		7 Generations
7 Gods	7 Crowns		
7 Kings	7 Eyes		
7 Matrikas	7 Golden Vials		
7 Matryoshkas	7 Heads		
7 Rulers	7 Horns		
7 Shaktis	7 Lambs		
7 Sisters	7 Lamps		
7 Sons of Hannah	7 Last Plagues		
7 Spirits	7 Lights of Face		
7 Virgins	7 Plagues		
7 Wise Men	7 Seals		
	7 Stars		
	7 Thunders		
	7 Trumpets		
	7 Words		

Figure 806. Scale of the Number 7 and Table 144. Associations of the Number 7 and heptad system.

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath úòãå äåìà Jehovah Vedaath, úòãå äåäé								In the Original.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven of Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Merciful.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

Figure 807. Scale of the Number 8

Who	What	Where	When
8 Adityas	8 Arms	8 Directions	8 Hours
8 Ashtamurti of Siva	8 Articles for Offering	8 Vertices of Cube	8 Feasts
8 Bhairavas	8 Chakras	8 Winds	8 Divisions of Day
8 Bodhisattvas	8 Extraordinary Channel Pairings		8 Divisions of Year
8 Classes of Female Ancestors	8 Faces		8 Phases of Moon
8 Dakinis	8 Fears		8 Seasons
8 Demons	8 Fold Nature		8th Day
8 Divine Mothers	8 Fold Path		
8 Goddesses	8 Hands		
8 Gods	8 Heads		
8 Guardians	8 Inner Fears		
8 Healing Gods	8 Inner Fears		
8 Immortals	8 Legs		
8 Kinds of Divinities	8 Parts of Body		
8 Medicine Buddhas	8 Primary Essences		
8 Members of Family	8 Principles		
8 Mind-Born Sons of Brahma	8 Spiritual States		
8 Noble Ones	8 States of Consciousness		
8 Symbolism	8 Superhuman Faculties		
8 Vasinis	8 Types of Knowledge		
8 Vasus	8 Veins of Neck		
8 Vidyesvaras	8 Vices		
8 Yoginis	8 Weapons to Destroy Disease		
8 Zodiac Patrons	8 Yogic Powers		
	8 Ganeshas		
	8 Trunks		
	8 Bonfires		
	8 Kinds of Stupas		
	8 Earths		
	8 Gates		
	8 Lingams		
	8 Noble Trees		
	8 Notes		

Table 145. Associations of Number 8 and octad system

The Scale of the Number nine.

The names of God with nine letters.	Jehovah Sabaoth. úåàáö äåäé Jehovah Zidkenu. åð÷ãö äåäé Elohim Gibor. øáéâ íéäìà									In the original world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metattron [Metatron].	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertues. Raphael.	Principalities. Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Starry Heaven.	The sphere of Saturn.	The sphere of Jupiter.	The sphere of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world.
Nine stones representing the nine Quires of Angels.	Saphir [saphire]	Emrald [emerald].	Carbuncle.	Beril [beryl]	Onyx.	Chrysolite.	Jasper.	Topaze.	Sardis.	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing.	Smelling.	Tasting.	Touching.	In the lesser world.
Nine orders of divels [devils].	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Juglers.	Aiery powers.	Furies, sowing mischief.	Sisters or tryers.	Tempters or insnarers.	In the infernal world.

Figure 808. Scale of the Number nine.

Slavic	Norse	Chinese
9 Apexes of Perun's Tree	9 Babies	9 Dragons
9 Basic Energy Centres	9 Charms	9 Great Emperors
9 Bodies of White Man	9 Daughters of Ægir	9 Halls Diagram
9 Books of Knowledge	9 Fire Mothers	9 Heavens (China)
9 Chakras (Russia)	9 Glory-Twigs	9 Mountains
9 Elements (Russia)	9 Heads	9 Orders of Nobility
9 Emanations	9 Heavenly Realms	9 Ranks of Officers
9 Feasts (Slavic)	9 Herbs	9 Stars
9 Forms of Consciousness	9 Kinds of Wood	
9 Initiations	9 Leagues High	
9 Letters of Russian	9 Locks	
9 Letters of Slovenian	9 Maidens	
9 Months (Russia)	9 Males of Every Species	
9 Peaces	9 Mothers of Heimdall	
9 Plans	9 Nights	
9 Pointed Star	9 Points of Valknut	
9 Points	9 Rings	
9 Psycho-Structures	9 Runes	
9 Slender Bodies of Man	9 Runic Virtues	
9 Sons of Perun	9 Staves	
9 Stave Matrix (Slavic)	9 Steps of Thor	
9 Triangles	9 Surviving Deities	
9 Vedic Universes	9 Thralls	
9 Wild Boar Jaws	9 Trees	
	9 Worlds of Odinic Mysteries	
	9 Year Cycle	

Table 146. Associations of the Number 9 and nonad system.

The Scale of the Number ten.

In the originall	åäéåçéäåäé The name Jehova of ten letters collected.			àä åàå àä ãåé The Name Jehovah of ten letters Extended.				úåàáö The nam
	äéäà Eheie. øúë Kether.	äåäé é Iod Jehovah. äîëç Hochmah.	íéäìà äåäé Jehova Elohim. äðéá Binah.	ìà El. ãñä Hesed.	øáéâ íéäìà Elohim gibor. äøåáâ Geburah.	äåìà Eloha. úøàôú Tiphereth.	úåàáö äåäé Jehovah Sabaoth äöð Nezah.	úåàáö íé Elohim Sabaoth. ãåä Hod.
In the intelligible world.	Seraphim. Haioth ha-kados. Metattron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	Dominations. Hasmallim. Zadkiel.	Powers. Seraphim. Camael.	Vertues. Malachim. Raphel [Raphael].	Principalities. Elohim. Haniel.	Archang Ben Elohim. Michael.
In the Celestiall world.	Reschith ha-gallalim. The Primum Mobile.	Masloth. The sphere of the Zodiake [zodiac].	Sabbathi. The Sphere of Saturn.	Zedeck. The sphere of Jupiter.	Madim. The Sphere of Mars.	Schemes. The sphere of the Sun.	Noga. The sphere of Venus.	Cochab. The sphe of Mercu
In the Elementary world.	A Dove.	A Lizard.	A Dragon.	An Eagle.	A Horse.	Lion.	Man.	Genitals [sic. Serpent]
In the lesser world.	Spirit.	Brain.	Spleen.	Liver.	Gall.	Heart.	Kidneys.	Lungs.
In the infernall world.	False Gods.	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the seminaries of evil.	Sifters o tryers.

Figure 809. Scale of the Number ten.

Who	What	Where	When
10 Adi Gurus	10 Animals	10 Directions	10 Billions of Years
10 Angels	10 Arms	10 Heavens	10 Centuries
10 Antediluvian Patriarchs	10 Divisions		10 Days
10 Archangels	10 Elements		
10 Avatars of Vishnu	10 Eyes		
10 Choirs of Angels	10 Fires		
10 Cosmocreators	10 Heads		
10 Druse Forms of God	10 Heavenly Stems		
10 Existences	10 Horses		
10 Forms of Agni	10 Intelligences		
10 Forms of Yazata Behram	10 Letters		
10 God Names	10 Parts		
10 Goddesses	10 Paths		
10 Gods	10 Perfections		
10 Lepers	10 Petals		
10 Letter Name of God	10 Pillars		
10 Levites to adminster Ark.	10 Postures		
10 Light Uthras	10 Principles		
10 Lords of Death	10 Senses		
10 Mind-Born Sons of Brahma.	10 Sephiroth		
10 Names	10 Sounds		
10 Names of G-d	10 Steps		
10 Names of God	10 Tribes		
10 Powers	10 Stages of Initiation		
10 Prajapatis	10 Wholesome Acts		
10 Principles	10 Zodiac Signs		
10 Rulers			
10 Sons of Manu			
10 Virgins			
10 Visvadevas			
10 Watchers			
10 Wives			

11 Air Gods	11 Consonants	11 Realms	11 Divisions of Day
11 Celestial Beings	11 Divisions	11 Circuit Labyrinth	11 Days
11 Destroyer Gods	11 Elements of the Sign		
11 Fallen Angels	11 Heads		
11 Goddesses	11 Internal Organs		
11 Gods	11 Letters		
11 Rudras	11 Mental States		
11 Rulers	11 Principles		
11 Sacred Pools	11 Semivowels		
11 Wives of the Rudras	11 Senses		
11 Souls	11 Stages		
	11 Vowels		
	11 as Median		
	11 Cubits		

Tables 147-148. Associations of Letter 10 entailing decad and decimal system and Letter 11 and undecimal system.

The Scale of the Number twelve.

The names of God with twelve letters			àåä Holy	(ê)åøá Blessed	ùã÷ä He [Ipse]			
The great name returned back into twelve banners.	äåäé	åääé	ääåé	éäåä	äéåä	åéää	äéäå	ääåé
Twelve orders of the blessed Spirits.	Seraphim.	Cherubim.	Thrones.	Dominations.	Powers.	Vertues.	Principalities.	Archange
Twelve Angels ruling over the signs.	Malchidiel.	Asmodel.	Ambriel.	Muriel.	Verchiel.	Hamaliel.	Zuriel.	Barbiel.
Twelve Tribes:	Dan.	Ruben.	Judah.	Manasseh.	Asher.	Simeon.	Issachar.	Benjamin
Twelve Prophets.	Malachi.	Haggai.	Zachary.	Amos.	Hosea.	Micha.	Jonah.	Obadiah.
Twelve Apostles.	Mathias.	Thadeus.	Simon.	John.	Peters.	Andrew.	Bartholemew.	Philip.
Twelve signs of the Zodiack.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.	October.
Twelve Plants.	SSang.	Upright Vervain.	Bending Vervain.	Comfrey.	Lady's Seal.	Calamint.	Scorpion-grass.	Mugwort
Twelve stones.	Sardonius.	A Carneol.	Topaze	Calcedony.	Jasper.	Emrald [emerald].	Berill.	Amethys
Twelve principall members.	The head.	The neck.	The arms.	The brest [breast].	The heart.	The belly.	The kidnies [kidneys].	Genitals.
Twelve degrees of the damned, and of Divels [devils].	False gods	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the sowers of evils.	Sifters or Tryers.

The Orphical Scale of the Number twelve.

Twelve Deities.	Pallas.	Venus.	Phoebus.	Mercury.	Jupiter.	Ceres.	Vulcan.
Twelve signs of the Zodiake.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.
Twelve consecrated birds.	The Owle.	Dove.	Cock.	Ibis.	Eagle.	Sparrow.	Goose.
Twelve consecrated beasts.	Shee Goat.	He Goat.	Bull.	Dog.	Hart.	Sow.	Asse.
Twelve consecrated trees.	Olive-tree.	Myrtil-tree.	Laurell.	Hasle [hazel tree].	Aesculus.	Apple-tree.	Box-tree.
Twelve members of man distributed to the signs.	The head.	The Neck.	The Armes.	The Brest [breast].	The Heart.	The Belly.	The kidnies [kidneys].

Principalities.	Archangels.	Angels.	Innocents.
Zuriel.	Barbiel.	Adnachiel.	Hanael.
Issachar.	Benjamin.	Napthalin.	Gad.
Jonah.	Obadiah.	Zephaniah	Nahum.
Bartholemew.	Philip.	James the elder	Thomas.
Libra.	Scorpio.	Sagittarius.	Capricorn.
September.	October.	Novemb.	December.
Scorpion-grass.	Mugwort.	Pimpernel.	Dock.
Berill.	Amethyst.	Hyacinth.	Chrysoprasus.
The kidnies [kidneys].	Genitals.	The hams.	Knees.
Furies the sowers of evils.	Sifters or Tryers.	Tempters or ensnarers.	Witches.

Figure 810. Scale of the Number 12.

Who	What	Where	When	How
12 Adityas	12 Alchemical Processes			
12 Aeons	12 Banners of IHVH			
12 Alvars	12 Baskets			
12 Angels	12 Causes			
12 Apostles	12 Christian Principles			
12 Archangels	12 Contemplations			
12 Archons	12 Deeds			
12 Authorities	12 Foundations			
12 Celestial Counterparts	12 Higher Tattvas			
12 Deities	12 Impure Sounds			
12 Deva Guardians	12 Jewels			
12 Devas	12 Kinds of Fruit			
12 Devotees	12 Lameds			
12 Disciples	12 Letters			
12 Faces	12 Mirrors			
12 Generals	12 Pearls			
12 Goddesses	12 Pentagons			
12 Gods	12 Petals			
12 Guardians	12 Pillars			
12 Heavenly Generals	12 Plants			
12 Heavenly Gods	12 Pointed			
12 Imams	12 Primary Letters			
12 Judges	12 Principles			
12 Kings	12 Schools			
12 Knights	12 Shoots			
12 Minor Prophets	12 Sovereign Hexagrams			
12 Naga Kings	12 Sovereign Principles			
12 Officers on Duty	12 Spiritual Temperaments			
12 Olympian Gods	12 Spokes			
12 Orders of Blessed Spirits	12 Stages of Alchemy			
12 Powers	12 Stones			
12 Prophets	12 Strings			
12 Protectors	12 Virtues			
12 Rulers	12 Vowels			
12 Rural Gods	12 Vows			
12 Sons	12 Ways of Taming			
12 Spiritual Beings				
12 Titans				
12 Tribes				
12 Virtues				
12 Yaksas				

Table 149. Associations of Number 12 and duodecimal system.

Who	What	Where	When
13 Buddhas	13 Attributes of Mercy	13 Dvipas	13 Cycles
13 Gods	13 Archimedean Solids	13 Gates	13 Months
13 Jólasveinar	13 Ascetic Practices	13 Heavens	13 Moons
	13 Circles		13 Phases of Moon
	13 Degrees of Knowledge		
	13 Letters		
	13 Level Spire		
	13 Nadis		
	13 Pearls		
	13 Postures		
14 Gods	14 Animals		14 Days
14 Disciples	14 Candles		14 Manvantaras
14 Manus	14 Cards		14 Years
	14 Channels		
	14 Divisions of Knowledge		
	14 Elements		
	14 Functions		
	14 Letters		
	14 Mental States		
	14 Nadis		
	14 Organs		
	14 Pieces		
	14 Pointed		
	14 Precious Things		
	14 Sciences		
	14 Sounds		
	14 Triangles		
	14 Wheels		
	14 Words		
	14 Worlds		
	14 Worlds of Constellations		
Simat Hiia	15 Asus	15 Constellations	15 Days
YH	15 Ditis		15 Muhurtas
Devil	15 Gems	1	5 Nights
Диавол	15 Kalas		15 Nityas
	15 Letters		
	15 Petals		
	15 Plants		
	15 Stars		
	15 System		
	15 Tithis		
	Evil		
	Female Origin		
	Ura Terms		
	Terms		

Tables 150-152. Associations of Number 13, 14, 15.

Who	What	Where	When
16 Angels	16 Arms	16 Realms	16 Kalas
16 Demigods	16 Categories		16 Nityas
16 Disciples	16 Channels		16 Phases of Moon
16 Gods	16 Eyes		
16 Rulers	16 Forms		
Ifa	16 Geomantic Figures		
Lalita	16 Great Signs		
kalA	16 Halls		
vizAkha	16 Hands		
	16 Letters		
	16 Nuts of Divination		
	16 Odu		
	16 Ofun Principles		
	16 Palm Nuts		
	16 Pearls		
	16 Petals		
	16 Primary Letters		
	16 Rays		
	16 Runes		
	16 Runic Channels		
	16 Samskaras		
	16 Sounds		
	16 Squares		
	16 Stars		
	16 Strings		
	16 Tetragrams		
	16 Torches		
	16 Vowels		
	16 Ways		
	16 Wells		
	16 Wheels		
	Asti		
	Djed		
	Foundation		
	The Eye or Fountain		
	онъ		

Table 153. Associations of Number 16.

Who	What	Where	When
17 jivas	17 Basic Pen Strokes	17 Holy Places	
Lucifer	17 Particles	Morning Star	
	17 Sequences		
	17 Shapes		
	17 Strokes		
	17 Traits		
	Apple Tree (Quert)		
	Concept 17		
	Iron		
	Peaceful State		
	Root		
	Star (Звезда)		
	The Sting		
	Tree of Life		
	creative female power		
18 Attendants of Sun	18 Animals	18 Constellations	18 Months
18 Lawgivers	18 Arms	18 Domains	18 Nimeshas
18 Patriarchs	18 Benefits		18 Years
18 Sons	18 Breaths		
	18 Eggs		
	18 Kinds of Insight		
	18 Letters		
	18 Mahapuranas		
	18 Patterns of Di Kan		
	18 Petals		
	18 Runes Terms		
	18 Sciences		
	18 Siddhas		
	18 Sounds		
	18 Steps		
	18 Upapuranas		
	Cancer		
Eve	19 Energy Centres	19 Year Cycle of Sun	
	19 Hexagons	19 Years	
	19 Letters		
	19 Mental States		
	19 Postures		
	19 Runes		
	19 Spokes		
	19 Stances		
	19 Stones		
	19 Tetrominoes		
	19 Visible Dots on Cube of Two		
	19 Yods		
	19 as Hexagon		
	100 Terms		
	Breathe		
	Concept 19 Terms		

Tables 154 -156. Associations of Numbers 17, 18,19.

20 Uthras	20 Arms	20 Nomes of Lower Egypt	20 Dates
20 Gunas	20 Kin	20 Places	20 Katun
20 Names	20 Letters		20 Pictun
	20 Terms		20 Tun

21 Names	21 Chakras	21 Constellations	21 Days
21 Taras	21 Consonants	21 Places	21 Years
	21 Forms		
	21 Letters		
	21 Puranas		
	21 separate art forms		
	21 Threads		
	21 Types of Offerings		
	21 visibly different rolls of two identical dice		
	The Death Giver		
	Verbum Terms		

22 Gods	22 Books	22 Mansions	22 Dates
22 Names	22 Cards	22 Paths	22 Events
	22 Chromosomes	22 Places	22 Generations
	22 Herbs	22 Sacred Wells	
	22 Letters		
	22 Notes		
	22 Parts of Body		
	22 Petals		
	22 Signs		
	22 Sounds		
	22 Spokes		
	22 Stages		
	22 Stars		
	22 Trumps		
	22 Works of Creation		
	22 Tamgas		
	22 Tribes		
	Speech		
	The Number of Revelation		

23 Letters	23 Stars on the Path of Anu
23 Postures	
23 Runes	
Speech	

Tables 157- 160. Associations of Numbers 20, 21, 22, 23

Who	What	Where	How	When
24 avatars	24 Alphabets (Cyphers)	24 Directions	24 Modes of Conditionality	
24 Elders	24 Arms			
24 Kings	24 Cards	24 Sites		
24 Names	24 Channels			
24 Patriarchs	24 Ch'i			
24 Seniors	24 Connections			
24 Sons	24 Crowns			
24 Tirthankaras	24 Cube Matrix			
24 Tribes	24 Diagnostic Elements			
24 Vyuhas	24 Divisions			
	24 Elements			
	24 Faces			
	24 Fold Matrix			
	24 Gunas			
	24 Hands			
	24 Hieroglyphs			
	24 Knots			
	24 Letters			
	24 Mountains			
	24 Mudras			
	24 Petals			
	24 Pieces			
	24 Pillars			
	24 Postures			
	24 Runes			
	24 Spokes			
	24 Stoicheia			
	24 Strings			
	24 Syllables			
	24 Tamgas			
	24 Tattvas			
25 Assistants	25 Chamber Chakra			25 Days
	25 Forms			
	25 Letters			
	25 Mental States			
	25 Tattvas			
	25 Virtues			
	Heaven Attributes			
IHVH	26 Geometrical Elements			
YHVH	26 Letters			
Perfect Man	26 Postures			
	26 Runes			
	26 Signs			
	26 Tamgas			
	Havayah			
	World of complete and concrete manifestation Terms			

Tables 161 - 163. Associations of Numbers, 24,25 26.

Who	What	Where	When	How	Why
27 Ghandharvas	27 Beads	27 Constellations	27 Days		27 Symbolism
27 Wives	27 Bones	27 Nakshatras	27 Year Cycle		
	27 Circle	27 Places	27 catur-yugas		
	27 Cubes	27 Yogas			
	27 Letters				
	27 Runes				
	27 Terms				
	27 Virtues				
28 Buddhas	28 Alphabets of Moon	28 Arabic Mansions	28 Dates		
28 Guardians	28 Breaths	28 Constellations	28 Days		
28 Names	28 Camps	28 Hsiu	28 Phases of Moon		
	28 Dots	28 Places	28 Years		
	28 Letters	28 Stars			
	28 Postures				
	28 Runes				
	28 Spokes				
	28 Steps				
	29 Alchemical Processes				
	29 Letters				
	29 Runes				
	29 Signs				
	29 Tamgas				
	Al-Muqattaat				
30 Aeons	30 Letters	30 Degrees	30 Days		
			30 Great Days		
			30 Kalas		
			30 Kalpas		
			30 Kashtas		
			30 Months		
			30 Muhurtas		
			30 Year Cycle		
			30 Years		

Tables 164- 167. Associations of Numbers 27, 28, 29, 30.

31 Letters
31 Planes
31 Realms
31 Regions
31 Runes
Kel

4 Realms of Immaterial World (arupa loka)
Realm 31: Neither-perception-nor-non-perception
Realm 30. Nothingness
Realm 29: Infinite Consciousness
Realm 28: Infinite Space

16 Fine Material Realms rupa loka
Realm 27. Peerless Devas
Realm 26. Clear-sighted Devas
Realm 25. Beautiful Devas
Realm 24: Untroubled Devas
Realm 23: Devas not Falling Away
Realm 22. Unconscious Beings
Realm 21. Very Fruitful Devas
Realm 20. Devas of Refulgent Glory
Realm 19. Devas of Unbounded Glory
Realm 18. Devas of Limited Glory
Realm 17. Devas of Streaming Radiance
Realm 16. Devas of Unbounded Radiance
Realm 15. Devas of Limited Radiance
Realm 14. Great Brahmas
Realm 13: Ministers of Brahma
Realm 12. Retinue of Brahma

11 Sensuous Realms kama-loka
Realm 11: Control Others' Creations
Realm 10. Devas Delighting in Creation
Realm 09. Contented Devas
Realm 08. Yama Devas
Realm 07. 33 Gods
Realm 06. Devas
Realm 05. Humans
Realm 04. Asuras
Realm 03. Ghosts and Shades
Realm 02. Animals
Realm 01. Hell

Table 168 -169. Associations of Number 31 and 31 Buddhist Realms or Worlds.

SOME MANICHAEAN DEITIES

- **1 Father of Greatness**
- **2 Mother of Life**
- **3 Primal Man**
- **4 Five Children of Primal Man**
- **5 Five Children of Primal Man**
- **6 Five Children of Primal Man**
- **7 Five Children of Primal Man**
- **8 Five Children of Primal Man**
- **9 Beloved of Lights**
- **10 Great Builder**
- **11 Living Spirit**
- **12 Five Sons of Living Spirit**
- **13 Five Sons of Living Spirit**
- **14 Five Sons of Living Spirit**
- **15 Five Sons of Living Spirit**
- **16 Five Sons of Living Spirit**
- **17 Third Envoy**
- **18 Virgin of Light (Spouse of Third Envoy)**
- **19 Column of Glory (Perfect Man)**
- **20 Jesus the Splendour**
- **21 Hour of Life**
- **22 Light-Mind**

There are also:

- **23 The Call-God and Answer-God**
- **24 The Call-God and Answer-God**
- **Great Judge (Judge of Truth)**
- **Boy**
- **Apostles of Light**
- **Paraklete (Partner)**
- **Light-Form**
- **Three Angels**
- **Three Angels**
- **Three Angels**

Vajrayana Names of the 5 Sons of the Primal Man (5 Living Elements)

[Vajrayana: Akshobhyavajra (head of vajra-family)**]**
[Vajrayana: Vairocana (head of Buddha-family)**]**
[Vajrayana: Ratnasambhava (transmuted pride, ratna-family)**]**
[Vajrayana: Amoghasiddhi (realizer of the Path, karma-family**]**
[Vajrayana: Amitabha (head of padma-family)**]**

[Vajrayana: Sparshavajra**]**
[Vajrayana: Locana (goddess)**]**
[Vajrayana: Mamaki (goddess) (transmuted pride)**]**
[Vajrayana: Tara (goddess)
[Vajrayana: Pandara (goddess)**]**

Figure 811. 32 Deities of Manichaeism[2546]

32 Deities of Guhyasamaja & 32 Deities of Manichaeanism

• 1 Father of Greatness • 2 Mother of Life • 3 Primal Man • 4 Five Children of Primal Man • 5 Five Children of Primal Man • 6 Five Children of Primal Man • 7 Five Children of Primal Man • 8 Five Children of Primal Man • 9 Beloved of Lights • 10 Great Builder • 11 Living Spirit • 12 Five Sons of Living Spirit • 13 Five Sons of Living Spirit • 14 Five Sons of Living Spirit • 15 Five Sons of Living Spirit • 16 Five Sons of Living Spirit • 17 Third Envoy • 18 Virgin of Light (Spouse of Third Envoy) • 19 Column of Glory (Perfect Man) • 20 Jesus the Splenour • 21 Hour of Life • 22 Light-Mind • The Call-God and Answer-God • The Call-God and Answer-God • Great Judge (Judge of Truth) • Boy • Apostles of Light • Paraklete (Partner) • Light-Form • Three Angels • Three Angels • Three Angels	• 1. Guhyasamaja-Akshobhyavajra. • 2. vairocana. • 3. amitabha. • 4. ratnasambhava. • 5. amoghasiddhi. • 6. locana. • 7. mamaki. • 8. pandara. • 9. tara. • 10. sparshavajra • 11. rupavajra. • 12. sabdavajra. • 13. gandhavajra. • 14. rasavajra. • 15. maitreya. • 16. ksitigarbha. • 17. vajrapani. • 18. khagarbha. • 19. lokeshvara. • 20. sarvanivaranavishkambhin. • 21. manjushri. • 22. samantabhadra. • 23 yamantaka. • 24. prajnantaka. • 25.padmantaka. • 26. vighnantaka. • 27. acla. • 28. takiraja. • 29. niladanda. • 30. mahabala. • 31. ushnishacakravartin. • 32. sumbharaja

Figure 812. 32 Deities of Guhyasamaja[2547]

32 Dieties	*32 Metaphysical Constructs*[2548]
○ 0° Yab-Yum	○ 0° Kunzhi, or the Base of Everything
• 1° Father of Greatness (*Pera, Deep, Kuntuzangmo*)	• 1° White Compassion (Rahma) - Essence (ngo-bo)
• 2° Mother of Life (*Dum, Silence, Kuntuzangmo*)	• 2° Red Wisdom ('ruta) - Nature (rang bzhin)
• 3° Primal Man (*Mana, Mind, Nous, Adam Qadmon*) Vajrasattva	• 3° Glorious Ziwa-Noorah Balanced Light - Energy (thugs rje)
○ 4° Five Children of Primal Man	○ 4° 5 Buddhas: Living Zephyr
○ 5° Five Children of Primal Man	○ 5° 5 Buddhas: Living Wind
○ 6° Five Children of Primal Man	○ 6° 5 Buddhas: Living Light
○ 7° Five Children of Primal Man	○ 7° 5 Buddhas: Living Water
○ 8° Five Children of Primal Man	○ 8° 5 Buddhas: Living Fire
• 9° Beloved of Lights	• 9° White Bodhicitta Drop
• 10° Great Builder	• 10° Red Bodhicitta Drop
• 11° Living Spirit - Paraklete, Tawm, Twin, Partner	• 11° Unified (red-white) Bodhicitta drop
○ 12° Five Sons of Living Spirit - Keeper of Splendor	○ 12° 5 Bodhicittas:
○ 13° Five Sons of Living Spirit - King of Honor	○ 13° 5 Bodhicittas:
○ 14° Five Sons of Living Spirit - King of Glory	○ 14° 5 Bodhicittas:
○ 15° Five Sons of Living Spirit - Adamas of Light	○ 15° 5 Bodhicittas:
○ 16° Five Sons of Living Spirit -Atlas	○ 16° 5 Bodhicittas:
• 17° Third Envoy - Great Judge, Judge of Truth	• 17° Pingala solar nadi: the male complementary nadi to Ida
• 18° Living Soul (Virgin of Light, Spouse of Third Envoy)	• 18° The lunar Ida nadi. Ida carries feminine essence.
• 19° Column of Glory - Perfect Man, Light-Mind	• 19° The Sushumna: the major nadi that runs up the spinal column
○ 20° Five Sons of Perfect Man - Council of Life (Youth)	○ 20° 5 Chakras: Secret
○ 21° Five Sons of Perfect Man - Great Judge	○ 21° 5 Chakras: head
○ 22° Five Sons of Perfect Man - Paraclete	○ 22° 5 Chakras: throat
○ 23° Five Sons of Perfect Man - Call God	○ 23° 5 Chakras: heart
○ 24° Five Sons of Perfect Man - Answer God	○ 24° 5 Chakras: navel
• 25° Yeshu-Ziwa (Yeshu dNazirutha - Jesus the Splenour incarnate)	• 25° Waking Consciousness
• 26° Maiden of Light (Miryai dMagdala - Mary the Luminous)	• 26° Sleeping Consciousness
• 27° Light Mind (Mani-Hiya - Living Spirit incarnate)	• 27° Dreamless Sleep
○ 28° Five Daughters of Light Mind - Apostles of Light	○ 28° 5 Aggregates: consciousness (vij~nana)
○ 29° Five Daughters of Light Mind - Light Form	○ 29° 5 Aggregates: volition (sam.skaara)
○ 39° Five Daughters of Light Mind - Wreath Angel	○ 39° 5 Aggregates: conception (sa~nj~naa)
○ 31° Five Daughters of Light Mind - Robe Angel	○ 31° 5 Aggregates: sensation (vedanaa)
○ 32° Five Daughters of Light Mind - Prize Angel	○ 32° 5 Aggregates: material organism (ruupa)

Figure 813. 32 Deities, 32 Metaphysical Constructs cf. Levels of Subtle Bodies of Nazirutha[2549]

PRIMAL OGDOAD (group of 8)

"There is a perfect pre-existence, Aeon, a dwelling in the invisible and unnamable elevations; this is Pre-Beginning and Forefather and Depth. It is uncontainable and invisible, eternal and ungenerated, in quiet deep solitude for infinite aeons. With it is Thought, which is also called Grace and Silence. Depth thought of emitting itself, a beginning of all. Like a seed, this thought from Depth was placed into Silence, like a womb. Silence received this seed and bore Mind. Mind resembled and was equal to it that had created him.

Male Aeon	Female Aeon
Bythius (The Deep)	**Sige (Silence)**

"Mind alone comprehends the magnitude of his Father; he is called Only-Begotten and Father and Beginning of All. Along with him, Truth was emitted; this makes the first Four, the root.

Male Aeon	Female Aeon
Nous (Mind)	**Aletheia (Truth)**

"When Only-Begotten perceived why he had been emitted, he too emitted Logos and Life, since he was the father of all to come after him, and was the beginning of the whole Pleroma.

Male Aeon	Female Aeon
Logos (Word)	**Zoe (Life)**

"From the union of Logos and Life were emitted Man and Church.

Male Aeon	Female Aeon
Anthropos (Primal Man)	**Ekklesia (Church)**

DECAD (group of 10)

"When these Aeons, which had been emitted to the glory of the Father, themselves desired to glorify the Father, they joined each other in unions and suffered the emotions: Deep and Mingling, Unaging and Union, Self-Produced and Pleasure, Immovable and Mixture, Only-Begotten and Blessing.

Male Aeon	Female Aeon
Deep	**Mingling**
Unaging	**Union**
Self-Begotten	**Pleasure**
Immovable	**Mixture**
Only-Begotten	**Blessed (Unity)**

DU0-DECAD (group of 12)

"Man and Church emitted: Paraclete and Faith, Paternal and Hope, Maternal and Love, Everlasting and Intelligence, Ecclesiastical and Blessedness, willed and Sophia. Together, these are the thirty aeons, which are kept in Silence, and are not known. This is the invisible and spiritual Pleroma, triply divided into an eight, a ten and a twelve."

Male Aeon	Female Aeon
Consoler	**Faith**
Paternal	**Hope**
Maternal	**Love**
Ever-flowing	**Understanding**
Ecclesiastical	**Blessedness**
Ordained	**Wisdom (Lesser Sophia)**

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Figure 814. Valentinian Aeons

Who	What	Where	How	When	Why
32 Aeons	32 Arms	32 Heavens			32 Interpretations
32 Deities	32 Concepts	32 Paths			
32 Gods	32 Degrees	32 Realms			
32 Names	32 Forms				
32 Names of Ganesha	32 Guilds				
	32 Hands				
	32 Nadis				
	32 Nerves				
	32 Paths				
	32 Petals				
	32 Principles				
	32 Realms				
	32 Spinal Segments				
	32 Stories				
	32 Strings				
	32 Teeth				
	32 Threads				
	Elohim and				
10 Sephiroth	Elohim said				
3 Mothers	Elohim made				
7 Double Letters	Elohim saw				
12 Simple Letters	Elohim ---				
33 Devas	33 Beads	33 Heavens	33 Days		
33 Gods	33 Cantos	33 Planes	33 Years		
33 Heavenly Deities	33 Cards	33 Realms			
33 Names	33 Consonants	33 Sites			
	33 Fold Matrix	33 Stars			
	33 Heads	33 Vertebrae			
	33 Letters				
	33 Paths				
	33 Phyla				
	33 Runes				
	33 Stages				
	33 Structures				
	33 Tamgas				
	33 Tattvas				

Tables 170- 171 Associations of Number 32 including Elohim and Number 33.

The 33 × 9 = 297 Sanskrit alphabetic numerical syllables

Nine vowels or syllabics				-a	-i	-u	-ṛ	-ḷ	-e	-ai	-o	-au	
				अ	इ	उ	ऋ	ऌ	ए	ऐ	ओ	औ	
		×		10^{0}	10^{2}	10^{4}	10^{6}	10^{8}	10^{10}	10^{12}	10^{14}	10^{16}	
Five velar plosives													
k -	क	1		क ka	कि ki	कु ku	कृ kṛ	कॢ kḷ	के ke	कै kai	को ko	कौ kau	
kh -	ख	2		ख kha	खि khi	खु khu	खृ khṛ	खॢ khḷ	खे khe	खै khai	खो kho	खौ khau	
g -	ग	3		ग ga	गि gi	गु gu	गृ gṛ	गॢ gḷ	गे ge	गै gai	गो go	गौ gau	
gh -	घ	4		घ gha	घि ghi	घु ghu	घृ ghṛ	घॢ ghḷ	घे ghe	घै ghai	घो gho	घौ ghau	
ṅ -	ङ	5		ङ ṅa	ङि ṅi	ङु ṅu	ङृ ṅṛ	ङॢ ṅḷ	ङे ṅe	ङै ṅai	ङो ṅo	ङौ ṅau	
Five palatal plosives													
c -	च	6		च ca	चि ci	चु cu	चृ cṛ	चॢ cḷ	चे ce	चै cai	चो co	चौ cau	
ch -	छ	7		छ cha	छि chi	छु chu	छृ chṛ	छॢ chḷ	छे che	छै chai	छो cho	छौ chau	
j -	ज	8		ज ja	जि ji	जु ju	जृ jṛ	जॢ jḷ	जे je	जै jai	जो jo	जौ jau	
jh -	झ	9		झ jha	झि jhi	झु jhu	झृ jhṛ	झॢ jhḷ	झे jhe	झै jhai	झो jho	झौ jhau	
ñ -	ञ	10		ञ ña	ञि ñi	ञु ñu	ञृ ñṛ	ञॢ ñḷ	ञे ñe	ञै ñai	ञो ño	ञौ ñau	

Five retroflex plosives												
ṭ -	ट	11		ट ṭa	टि ṭi	टु ṭu	टृ ṭṛ	टॢ ṭḷ	टे ṭe	टै ṭai	टो ṭo	टौ ṭau
ṭh -	ठ	12		ठ ṭha	ठि ṭhi	ठु ṭhu	ठृ ṭhṛ	ठॢ ṭhḷ	ठे ṭhe	ठै ṭhai	ठो ṭho	ठौ ṭhau
ḍ -	ड	13		ड ḍa	डि ḍi	डु ḍu	डृ ḍṛ	डॢ ḍḷ	डे ḍe	डै ḍai	डो ḍo	डौ ḍau
ḍh -	ढ	14		ढ ḍha	ढि ḍhi	ढु ḍhu	ढृ ḍhṛ	ढॢ ḍhḷ	ढे ḍhe	ढै ḍhai	ढो ḍho	ढौ ḍhau
ṇ -	ण	15		ण ṇa	णि ṇi	णु ṇu	णृ ṇṛ	णॢ ṇḷ	णे ṇe	णै ṇai	णो ṇo	णौ ṇau
Five dental plosives												
t -	त	16		त ta	ति ti	तु tu	तृ tṛ	तॢ tḷ	ते te	तै tai	तो to	तौ tau
th -	थ	17		थ tha	थि thi	थु thu	थृ thṛ	थॢ thḷ	थे the	थै thai	थो tho	थौ thau
d -	द	18		द da	दि di	दु du	दृ dṛ	दॢ dḷ	दे de	दै dai	दो do	दौ dau
dh -	ध	19		ध dha	धि dhi	धु dhu	धृ dhṛ	धॢ dhḷ	धे dhe	धै dhai	धो dho	धौ dhau
n -	न	20		न na	नि ni	नु nu	नृ nṛ	नॢ nḷ	ने ne	नै nai	नो no	नौ nau
Five labial plosives												
p -	प	21		प pa	पि pi	पु pu	पृ pṛ	पॢ pḷ	पे pe	पै pai	पो po	पौ pau
ph -	फ	22		फ pha	फि phi	फु phu	फृ phṛ	फॢ phḷ	फे phe	फै phai	फो pho	फौ phau
b -	ब	23		ब ba	बि bi	बु bu	बृ bṛ	बॢ bḷ	बे be	बै bai	बो bo	बौ bau

bh -	भ	24		भ bha	भि bhi	भु bhu	भृ bhṛ	भॢ bhḷ	भे bhe	भै bhai	भो bho	भौ bhau	
m -	म	25		म ma	मि mi	मु mu	मृ mṛ	मॢ mḷ	मे me	मै mai	मो mo	मौ mau	
Four approximants or trill													
y -	य	30		य ya	यि yi	यु yu	यृ yṛ	यॢ yḷ	ये ye	यै yai	यो yo	यौ yau	
r -	र	40		र ra	रि ri	रु ru	रृ rṛ	रॢ rḷ	रे re	रै rai	रो ro	रौ rau	
l -	ल	50		ल la	लि li	लु lu	लृ lṛ	लॢ lḷ	ले le	लै lai	लो lo	लौ lau	
v -	व	60		व va	वि vi	वु vu	वृ vṛ	वॢ vḷ	वे ve	वै vai	वो vo	वौ vau	
Three coronal fricatives													
ś -	श	70		श śa	शि śi	शु śu	शृ śṛ	शॢ śḷ	शे śe	शै śai	शो śo	शौ śau	
ṣ -	ष	80		ष ṣa	षि ṣi	षु ṣu	षृ ṣṛ	षॢ ṣḷ	षे ṣe	षै ṣai	षो ṣo	षौ ṣau	
s -	स	90		स sa	सि si	सु su	सृ sṛ	सॢ sḷ	से se	सै sai	सो so	सौ sau	
One glottal fricative													
h -	ह	100		ह ha	हि hi	हु hu	हृ hṛ	हॢ hḷ	हे he	है hai	हो ho	हौ hau	

Figure 815 a-b. Aryabhatta System[2550]

Who	What	Where	When	How	Why
36 Gods	36 Asus	36 Decans	36 Hours		36 Symbolism
36 Names	36 Breaths	36 Places	36 Minutes		
36 Tribes	36 Cards	36 Sites			
36 Wise Individuals	36 Consonants	36 Stars			
	36 Decans	36 Year Cycle			
	36 Divisions				
	36 Heavens				
	36 Knots				
	36 Letters				
	36 Lights				
	36 Ragas				
	36 Runes				
	36 Stages				
	36 Stones				
	36 Syllables				
	36 Tattvas				
	36 Terms				
	36 Virtues				
	37 Basic Energy Centres				
	37 Bukvitsy				
	37 Factors of Enlightenment				
	37 Hexagrams				
	37 Letters				
	37 Moons				
	37 Postures				
	37 Practices of Bodhissatva				
	37 Runes				
	37 Signs				
	37 Tamgas				
	37 Tribes				
	37 as Hexagon				
	37 as Star				
	111/3 Terms				
	B Terms				
	Gematria 37 Terms				
	The Number 37 Terms				
	48 Constellations				
	48 Cubits				
	48 Divisions of Sri Yantra				
	48 Geometrical Elements				
	48 Great Conjunctions				
	48 Letters				
	48 Postures				

Tables 173- 174. Associations of the Number 36, 37, 48.

Who	What	Where	When	How	Why
50 Daughters	50 Gates		50 Days		50 Symbolism
50 Matrikas	50 Gates of Intelligence		50 Divine Years		
50 Sons	50 Gates of Light				
	50 Gates of Understanding				
	50 Gates of Wisdom				
	50 Heads				
	50 Heads in Garland of Kali				
	50 Letters				
	50 Letters of Sanskrit				
	50 Mental-States				
	50 Parts of Body of Ganesha				
	50 Sounds				
51 Ganeshas	51 Heads				
	51 Heads in Garland of Kali				
	51 Letters of Sanskrit				
	51 Pieces of Sati				
	51 Sacred Sites (Pithas)				
	51 Shakti Peethas				
	52 Cards		52 Weeks		52 Symbolism
	52 Degrees		52 Years		
	52 Divisions				
	52 Letters				
	52 Pieces				
	52 Stages				
	Havaya				
	Letter 52				

Tables 175-177. Associations of the Numbers 50, 51, 52.

Who	What	Where	When	How
	56 Cards			
	56 Letters			
	56 Pillars			
	56 Planes			
	56 Squares			
	56 Threads			
60 Daughters	60 Bones	60 Places	60 Asus	
	60 Degrees		60 Dates	
	60 Steps			
64 Celestial Masters	64 Arms			
64 Comb. of I H V H	64 Changes		64 Kalas	
64 Names	64 Cubes			
64 Patriarchs	64 Divisions			
64 Yoginis	64 Faces			
	64 Hands			
	64 Letters			
	64 Practical Arts			
	64 Secret Arts			
	64 Squares			
	64 Strings			
	64 Tantras			
	64 Triangles			
72 Angels	72 Alphabets	72 Lands	72 Beats	72 Ragas
72 Assistants	72 Channels	72 Monuments	72 Breaths	72 Postures
72 Arms	72 Chambers	72 Stupas	72 Minutes	72 Degrees
72 Buddhas	72 Divisions		72 Hours	
72 Children	72 Languages		72 Days	
72 Chieftains	72 Notes		72 Years	
72 Daughters	72 Pillars		72 Yugas	
72 Deities	72 Runes		72 Degrees	
72 Disciples	72 Sacred Threads of Kushti			
72 Elders	72 Sections of Yasna			
72 Families	72 Stars			
72 Geniuses	72 Steps			
72 Gods	72 Stones			
72 Illuminates				
72 Letter Name of God				
72 Names				
72 Races				
72 Rulers				
72 Scholars				
72 Sons				
72 Spirits				
72 Translators				
72 Virgins				
72 Wicked Men				

Tables 178-181. Associations of Numbers 56, 60, 64, 72. .

81 Circle
81 Compartments
81 Letters
81 Lo Shu Tones
81 Scales of Dragon
81 Squares (Diagonal)
81 Squares Terms
81 Strings
81 Tetragrams
81 insights of Tao Te Ching

108 Avalokiteshvaras
108 Buddhas
108 Deities
108 Gods
108 Gopis
108 Names
108 Arms
108 Beads
108 Cards
108 Channels
108 Divisions
108 Faces
108 Heads
108 Letters
108 Padas
108 Pieces
108 Pillars
108 Stairs
108 Stars
108 Steps
108 Strings
108 Temptations
108 Upanishads
108 Virtues
108 Abodes
108 Modes
108 Siva Lingas
108 Temples
108 Waterspouts
108 Degrees
108 Tones
108 Postures
108 Yugas

111 Aspects of Sri Yantra
Cybernetic God
Basileos (Rex, King)
Beginning of Wisdom
Complete Yang
Eye in the Triangle
Pythagorean Tetractys
Qutub

256 Letters
256 Odu
256 Runes
256 Syllables
256 Wings

288 Breaths
288 Fallen Sparks
288 Symbolism (Terms)
288 Yods
288 offerings
289 Letters
Breaking of the Vessels
Double Light

Kingdom of Heaven
Nitzotzot
Palm Tree Attributes
Sephiroth 04. Chesed
To Flower
Tzadik
petter

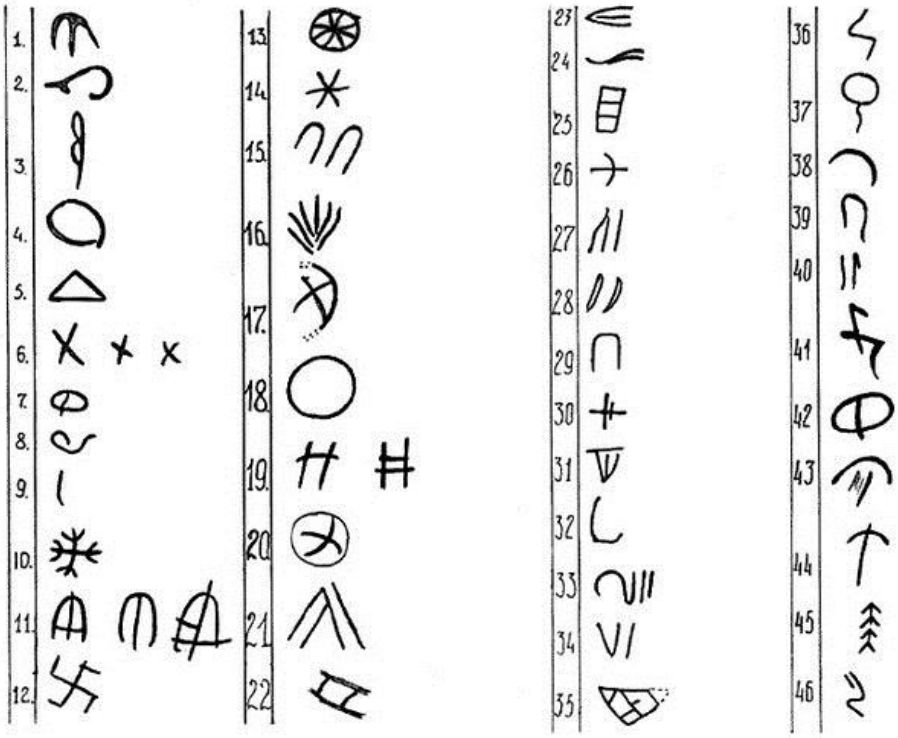
576 Sparks
576 Yods
576 Square Feet

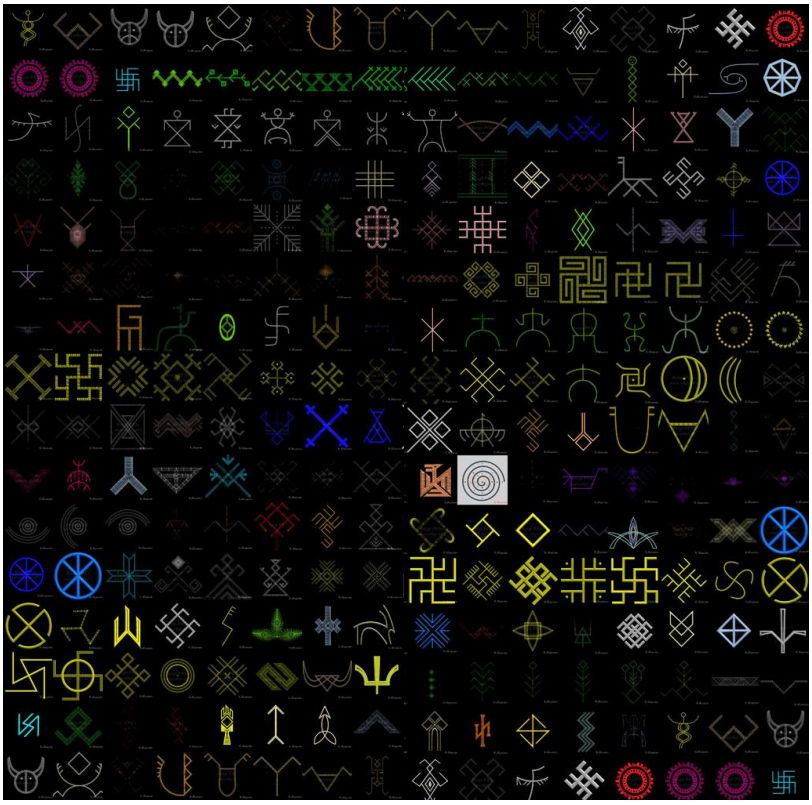
576 Breaths
576 Seconds
576 Days
576 Years

Tables. 182-187. Associations of the numbers 81, 108, 111, 256, 288, 576.

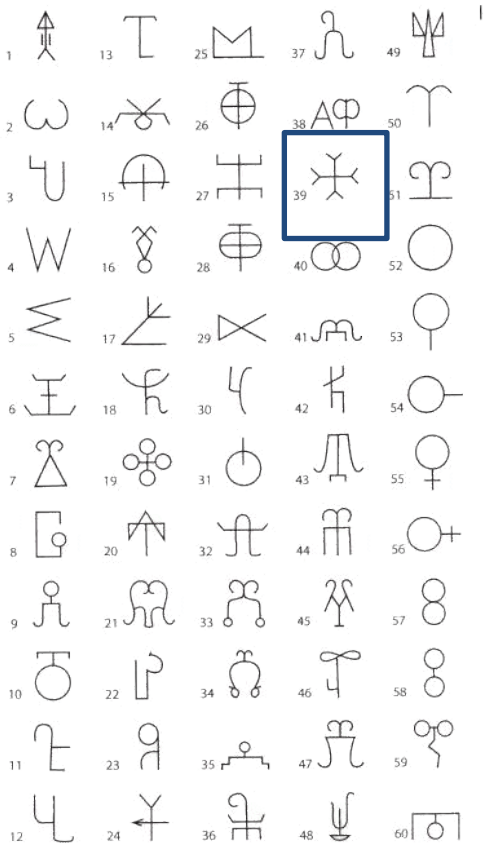
Appendix 12a. Ten Examples of Ancient Alphabets Corresponding figures in Book

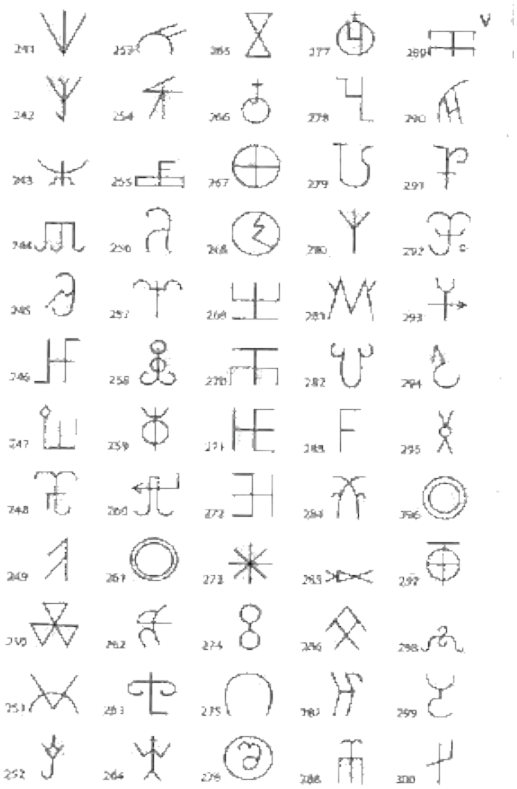
1. Zharkutanskie Runes	1a
2. Abkhaz Tamgas;Details	2, 24 bis
3. h'Ariyskaya Karuna (Х'Арийская Каруна)	124, note 6
4. Old Slavic Alphabet (Vseyasvetnaya Charter)	125
5. Ancient Armenian Alphabets	126, vi
6. Ancient Chechen Alphabet	vii
7. Bukovi (Буковы)	126
8. Primordial Shimshim (Mimshim) Alphabet	ii
9. 7 most celebrated ancient alphabets	iv
10. 72 Sacred Alphabets (Virga aurea, 1617)	619





1a.Zharkutanskie Runes (68,000 B.C.), b. Russian Runes.

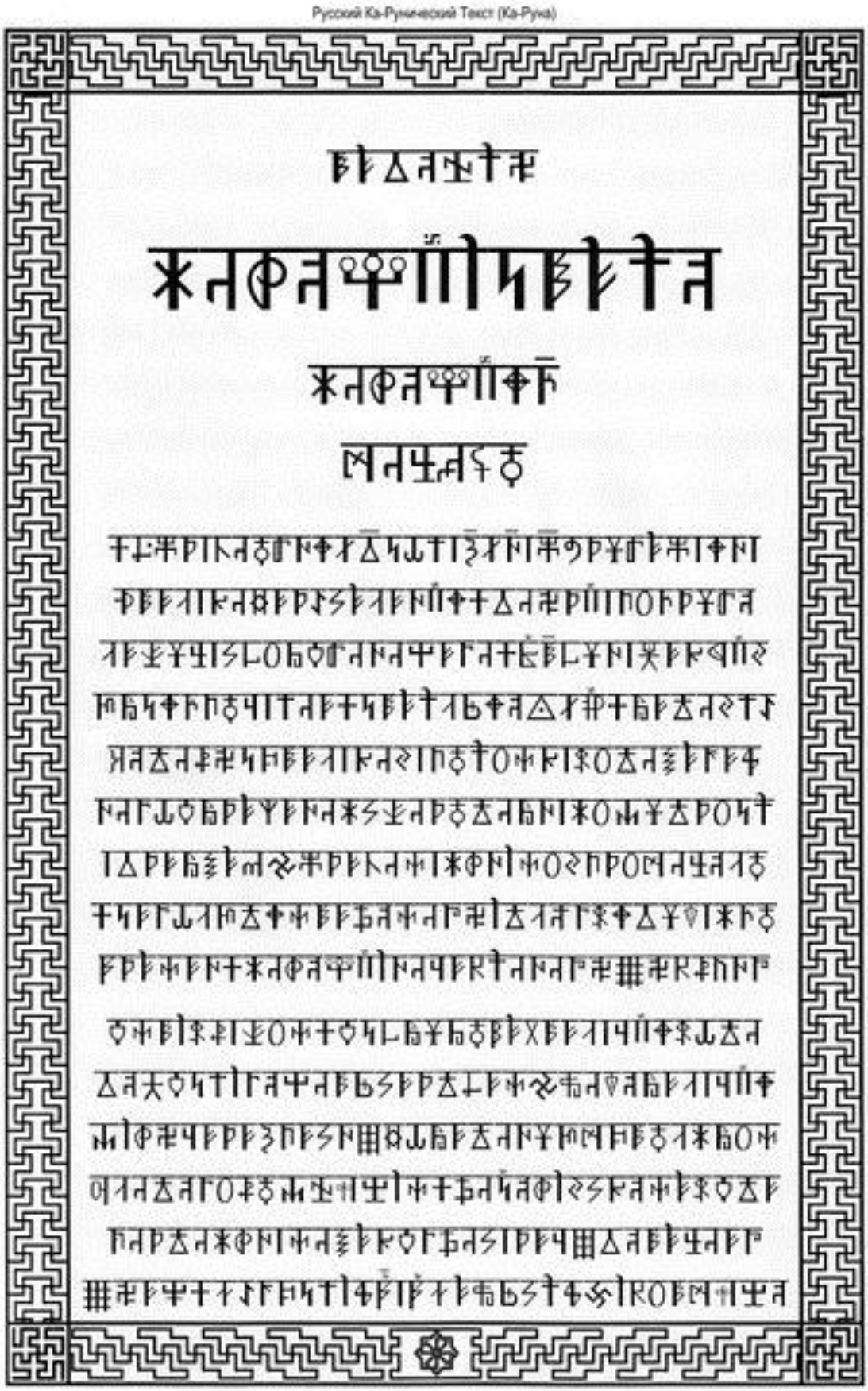




2a-b. Abkhaz Tamgas.

Za.h'Ariyskaya Karuna (Х'Арийская Каруна (руника) (figure. 124).

3b. h'Ariyskaya Karuna (Х'Арийская Каруна **(**руника). (figure 124).



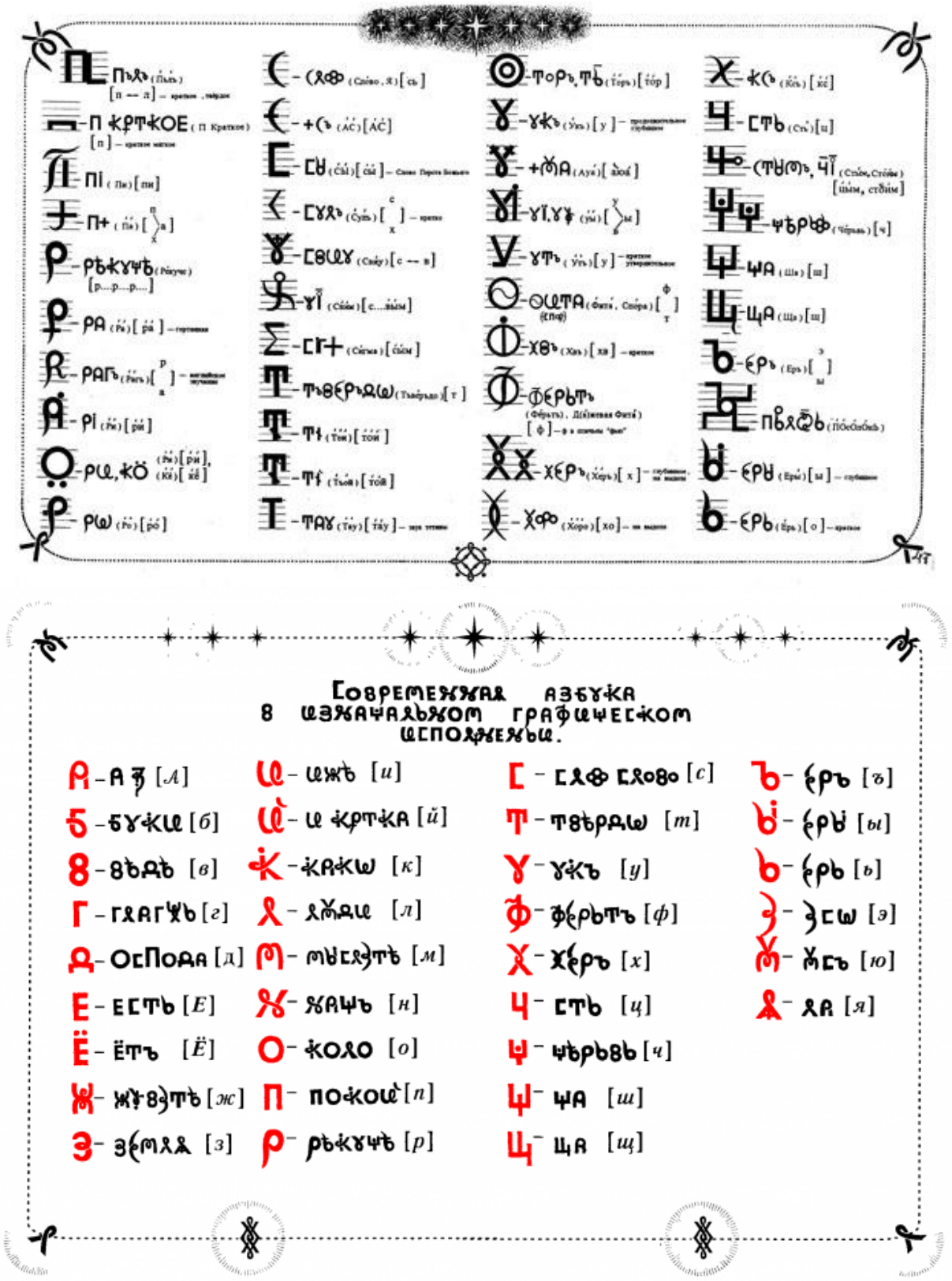
3c.Texts in h'Ariyskaya Karuna (figure 124, note 56)

3d.Texts in h'Ariyskaya Karuna (figure 124, note 56)

4a. Old Slavic Alphabet (Vseyasvetnaya Charter; Всеясветная грамота; Буковы древней Руси) (figure 125 a).

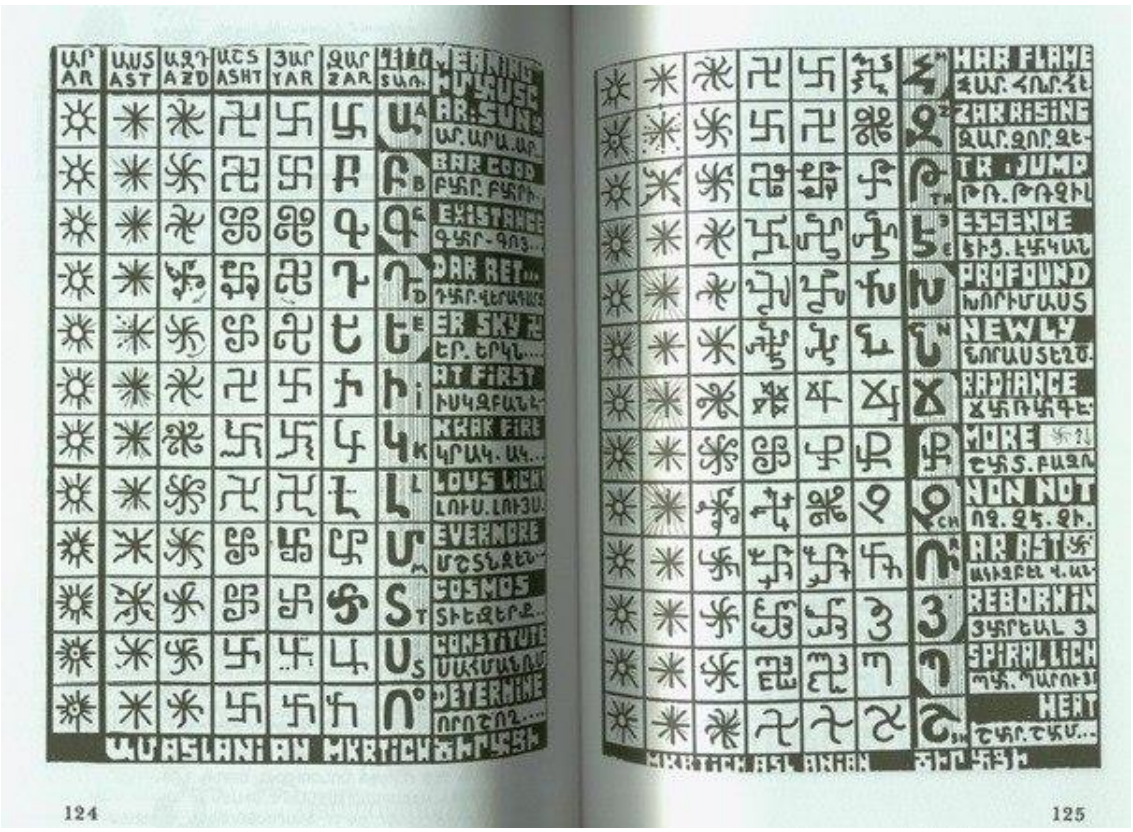
4b. Old Slavic Alphabet (Vseyasvetnaya Charter; Всеясветная грамота; Буковы древней Руси) (figure 125ba).

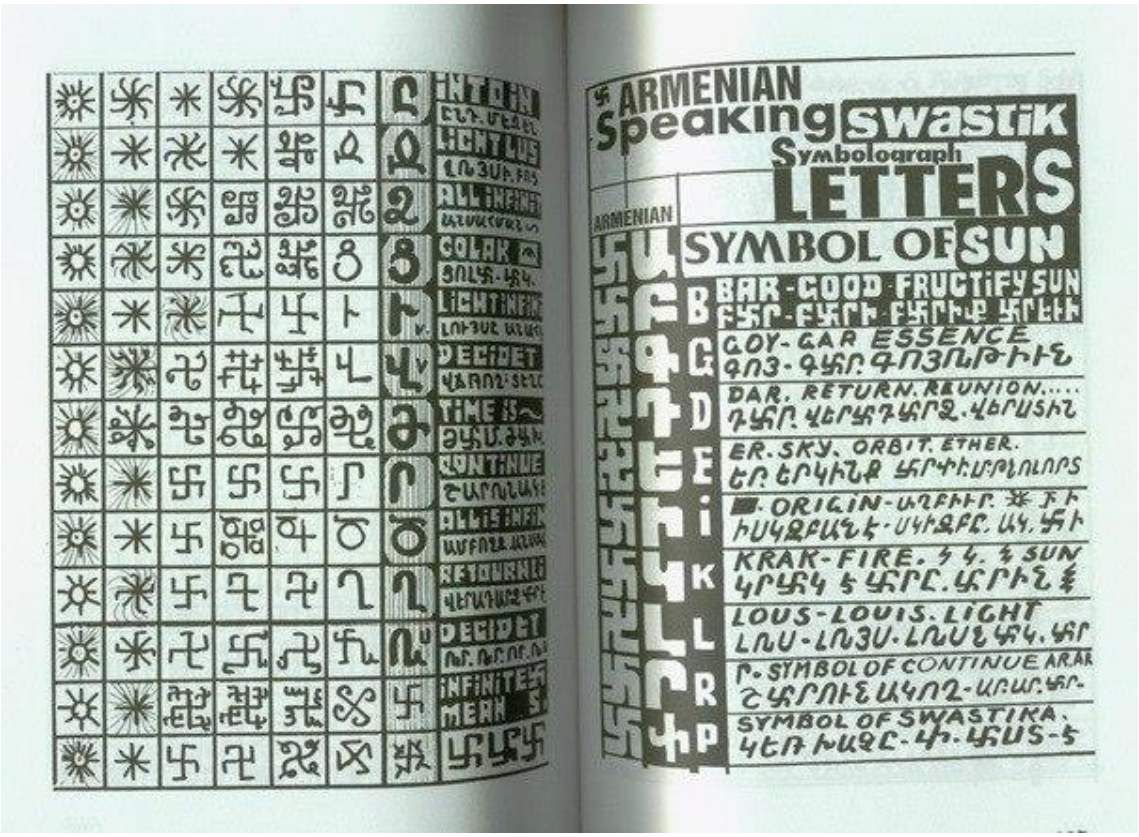
4 c. Old Slavic Alphabet Simplified: 12 x 16 = 192 Letters



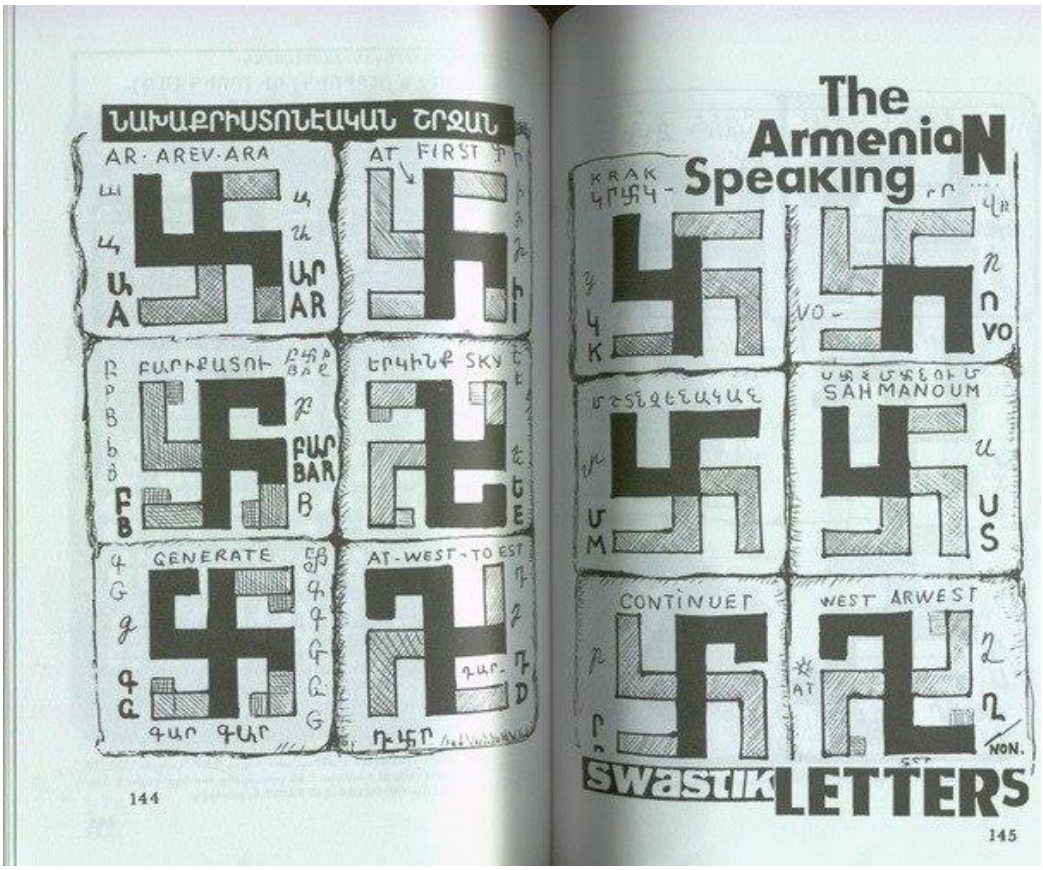
http://gramota.dm80.ru/azbuka/a.png

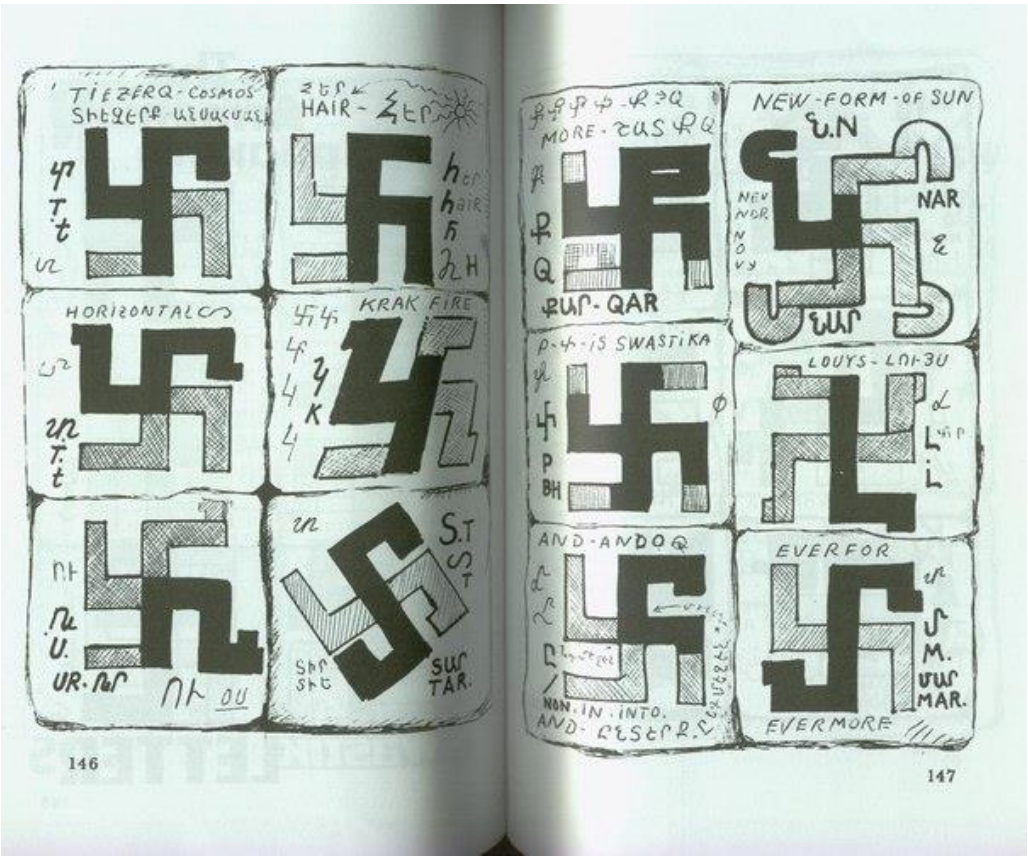
4 3d. Old Slavic Alphabet Simplified: 41 and 33 Letters



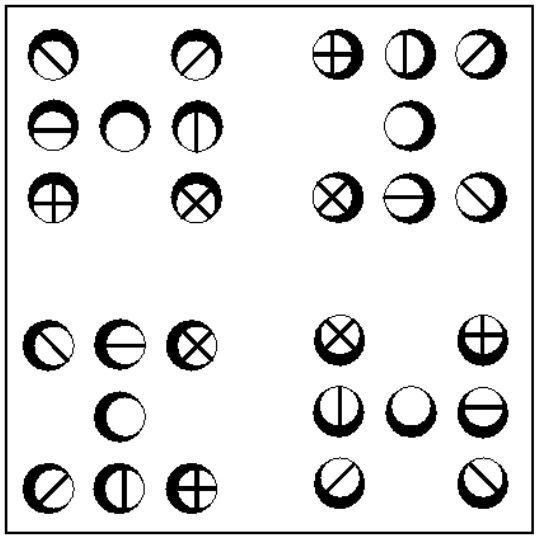


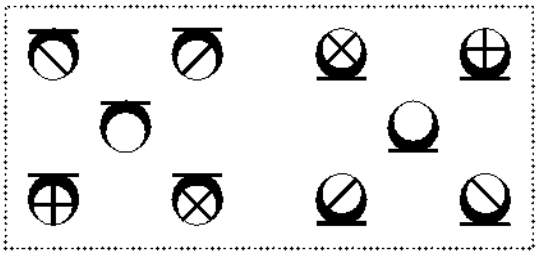
5. Armenian Alphabets (figures 126 b-c, vi)

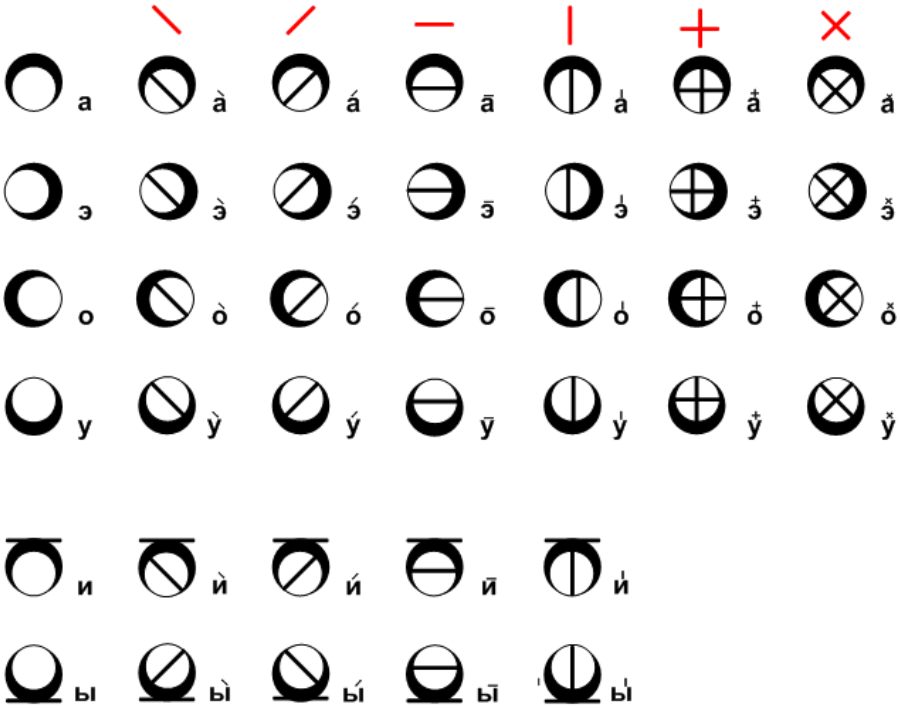




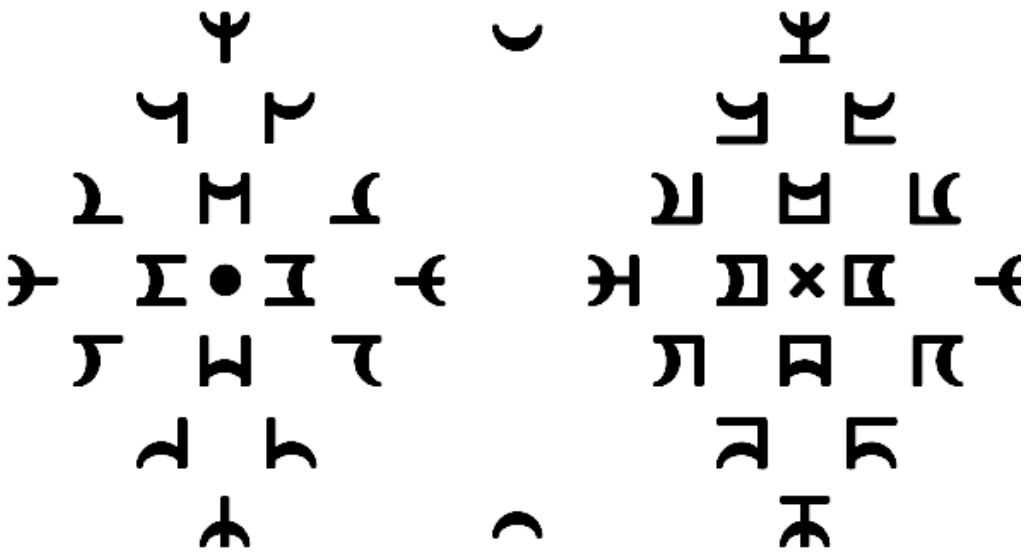
5 b.Armenain Alphabets

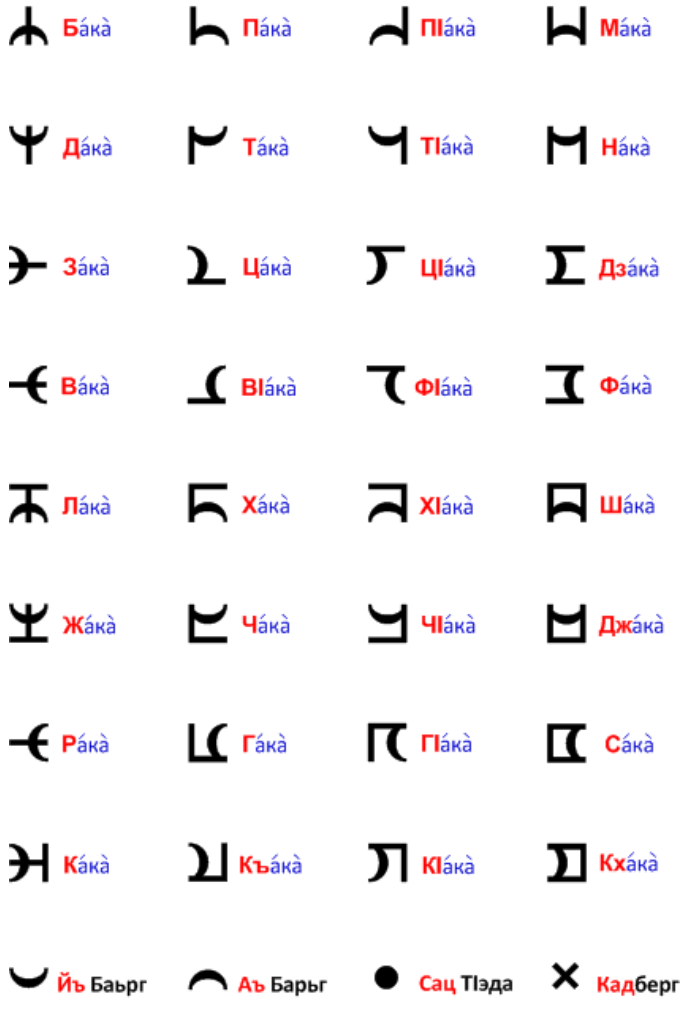






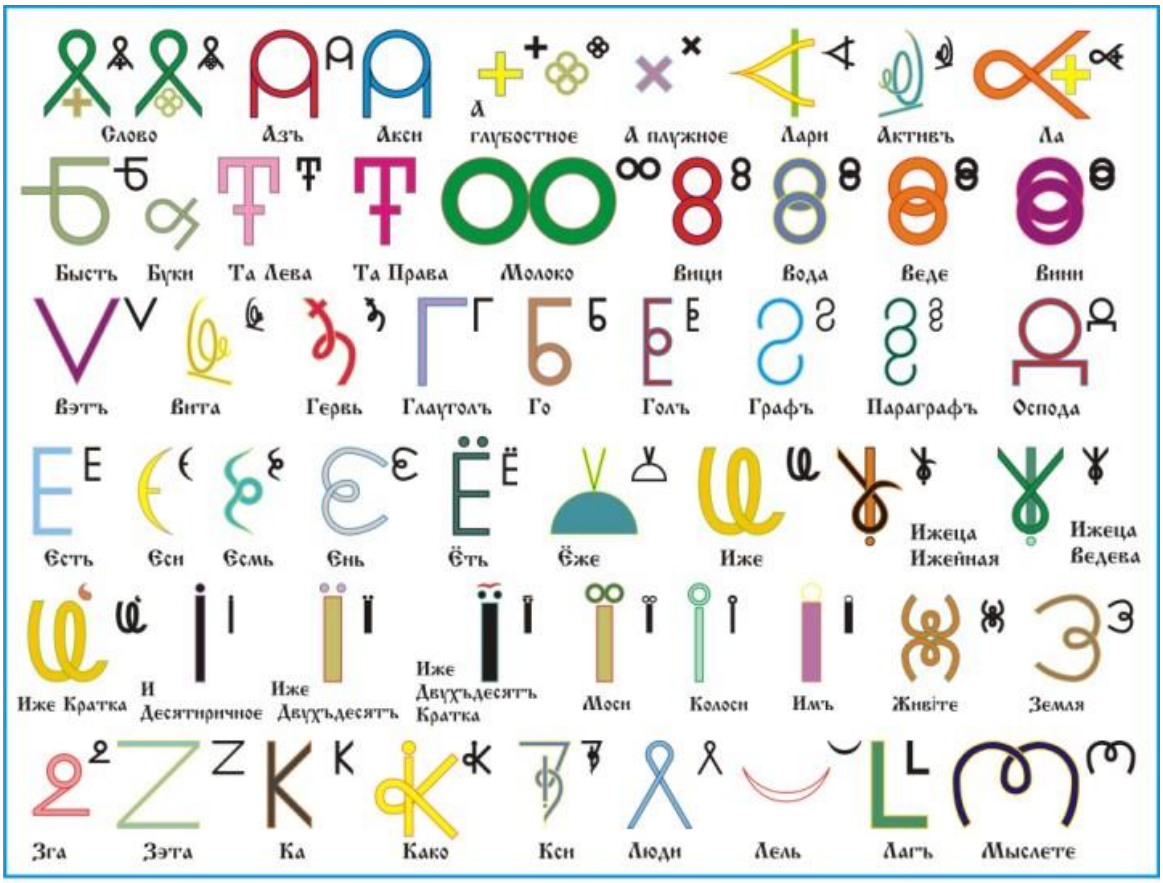
6 a. 38 Chechen Vowels

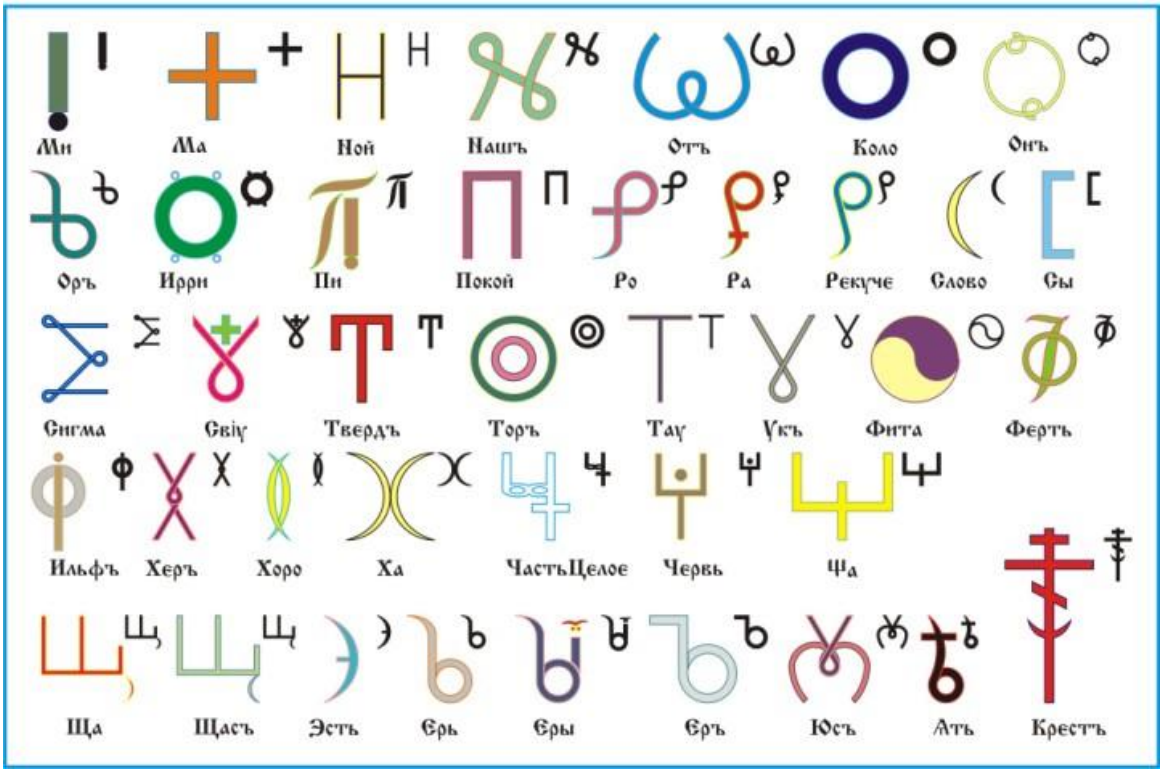




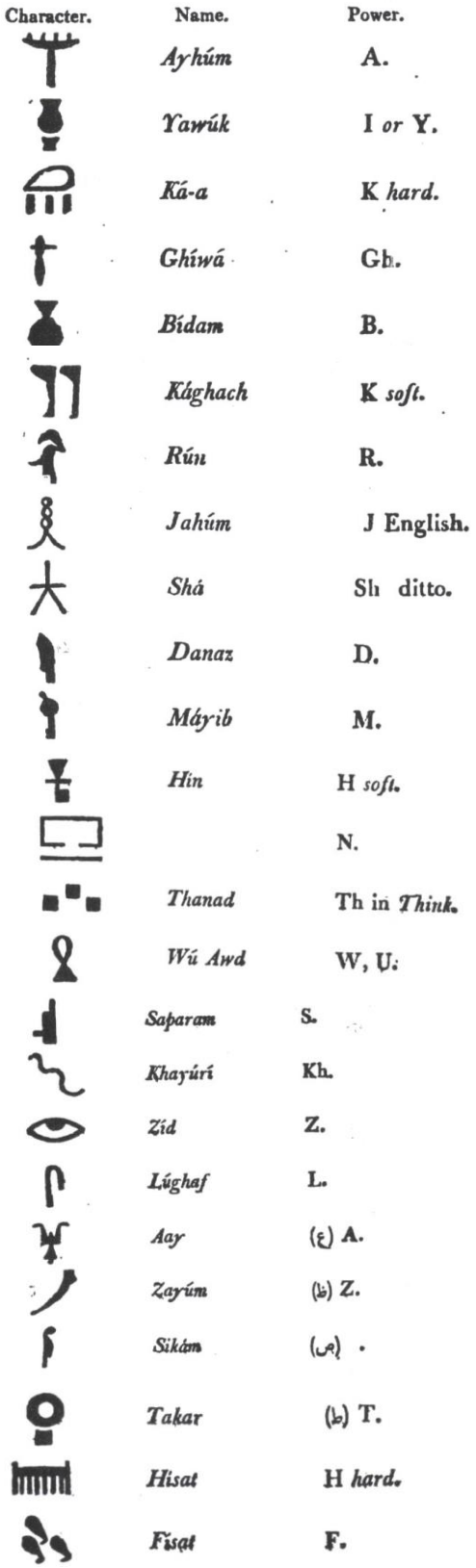
6b. 36 Chechen Consonants as Mirrored symbols and as Chechen Alphabet (c. 4,500 B.C.) (figure vii)

7 a. 144 Bukovi (Буковы) (figure 126).



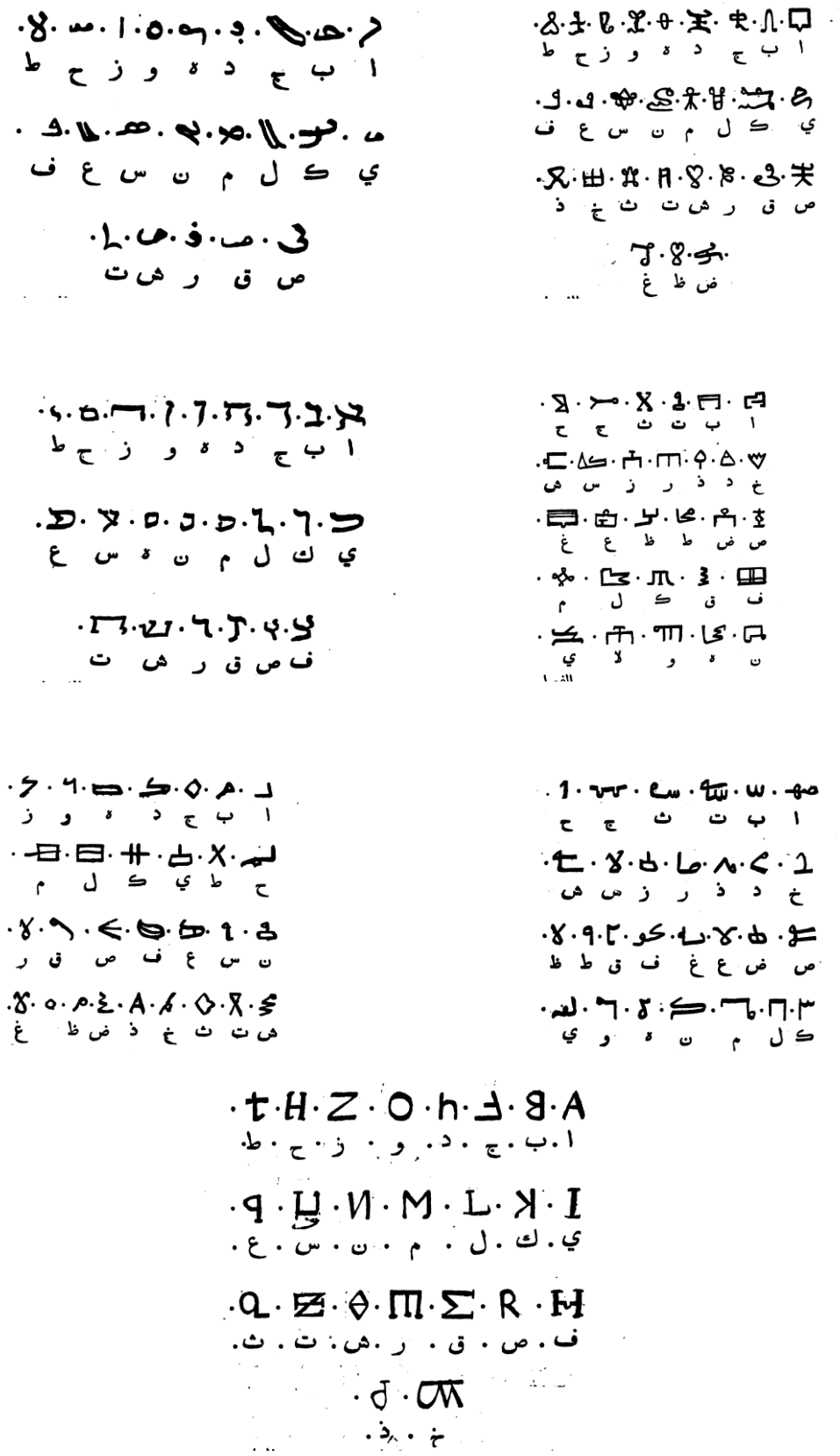


7 b. 93 Bukovi (Буковы) (figure 126, note 86)



Character.	Name.	Power.
	Ayhúm	A.
	Yawúk	I *or* Y.
	Ká-a	K *hard.*
	Ghíwá	Gh.
	Bídam	B.
	Kághach	K *soft.*
	Rún	R.
	Jahúm	J English.
	Shá	Sh ditto.
	Danaz	D.
	Máyib	M.
	Hin	H *soft.*
		N.
	Thanad	Th in *Think.*
	Wú Awd	W, U.
	Saparam	S.
	Khayúrí	Kh.
	Zíd	Z.
	Lúghaf	L.
	Aay	(ع) A.
	Zayúm	(ظ) Z.
	Sikám	(ص) .
	Takar	(ط) T.
	Hisat	H *hard.*
	Fisat	F.

8. Primordial Shimshim (Mimshim) Alphabet (figure ii)



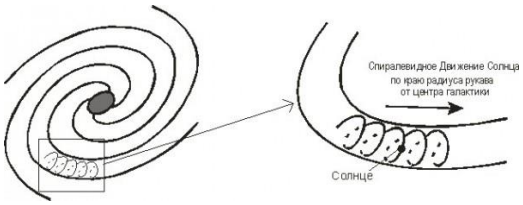
9. The seven most celebrated ancient alphabets: Syrian, Old Nabatean, Hebrew, Berrabian , Lukumian, Musnad , Greek.(figure iv).

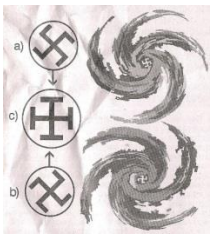
10 a Virga Aurea (1616), (figure 619a)

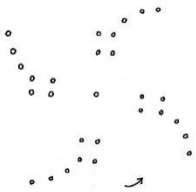
10 b. Virga Aurea (1616), (figure 619b)

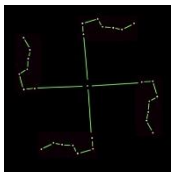
10 . Virga Aurea (1616), (figure 619b)

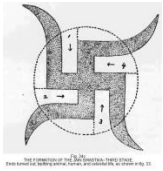
Appendix 12b 10 Principles of Ancient Alphabets	Corresponding figures in Book
Cosmos	
1. Galaxies and cycles	
2. Constellations	390, 398, 394
3. Cosmograms	396-397, 24, vii, 3, 352, 387
Man	
4. Sacred actions	125, 33-34, 17, 44, 37, 390
5. Human movements	124, 390
6. Body and hand gestures	390
Geometry and Matrices	
7. Cylinders and spirals	123, 39, 397, 399, 389
8. Geometrical bird	35, 19
9. Swastika and hexagram	126, vi, 418, 337
10. Cubes and Regular Solids	105, 113, 115.











1. Galaxies, Cycles and Constellations as symbols and letters: a. Swati (Milky Way); b. source of the new, c. Swati diagram, d. Celestial Swastikas, e. Swastika Constellation, Little Dipper (Ursa Maior), f. swastikas related to letters B G D (Armenian), g-h. swastika as 4 Dippers, i. Jain Swastika.

10 Principles of Ancient Alphabets

The six features of alphabets (identity, order, belief, creation, life, templates) entailing three basic domains (cosmos, man and geometry) lead to ten principles of alphabets: 1. galaxies and cycles, 2. constellations, 3. cosmograms; 4. sacred actions, 5. human movements, 6. body and hand gestures; 7. cylinders and spirals; 8. geometrical bird (tryzub, trident); 9. swastika and hexagram; 10. cubes and regular solids

Cosmos

Study of the cosmos leads to three principles for generating letters: 1) galaxies and cycles; 2) constellations and 3) cosmograms.

1. Galaxies and Cycles

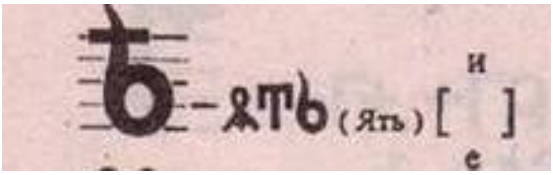
The sun and the planets are part of the Milky Way. In the Slavic and Hindu traditions, the Milky Way is called Swati and presented as a left-handed swastika (1a):

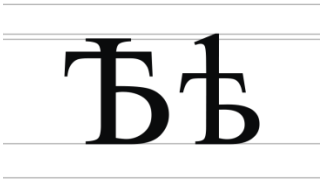
Our Jarilo-Sun is in the structure of the galactic star systems Swati, also called the Milky Way. Swati presented as a left-handed swastika.
At the bottom of one of the sleeves svastichnyh Swati and is our sun which is part of the constellation Zimun ("Celestial Cow" or modern "Little Dipper"), being the eighth star of this constellation. Yarylo-sun rotates with the sleeve around the galaxy's center and makes a complete revolution about 250 mils. years.
In addition, our solar system is also rotated by the outer circumference of the sleeves, around the center, and periodically moves it to the side of the circle facing to the darkness, on the side facing the light (the center of the galaxy). This period of revolution around the sun Yarily-central part of the sleeve is called Svarog Circle and is 25,920 years (it really is for this round, but as the sleeve expands the next period will be handling more). In its motion system of our sun is under the predominant influence of radiation emanating from a particular Heavenly Abode (constellation).[2551]

An abstraction of this cosmic cycle becomes the swastika: source of the new (1b).[2552] Within one of the swirls of Swati (1c) the sun defines a cylindrical orbit every 25,920 years (precession of the equinoxes) as part of a larger cycle of 250 million years. This cosmic cylindrical motion may explain why cylindrical and spiral motions play a role in Hebrew cosmology and become one of the starting points for Slavic letters (cf. § 7 below).

The Milky Way as Swati leads to three fundamental symbols (1d): a left-handed swastika; a Krest or Jerusalem Cross; and a right-handed swastika. These become linked with the Old Slavic letters Posolon, Tay, and Swastika respectively. In the ancient Armenian Alphabet, right-pointing and left-pointing swastikas become the first and second letters of the generative force.[2553] Left-pointing and right-pointing swastikas generate the letters B G D of the alphabet (1f) and in other contexts serve as a matrix for generating all 38 letters of the Armenian alphabet (§ 9).

In the Slavic system the sun “is part of the constellation Zimun ("Celestial Cow" or modern "Little Dipper"), being the eighth star of this constellation.” Accordingly a version of the swastika shows four dippers arranged in swastika form (1e), which helps to explain the so-called Cross Gurgity and the Jain Swastika. In other cases, the swastika is linked with Big Dipper (Ursa Maior)[2554] and is sometimes shown as four dippers (1g) and aligned with the four seasons.[2555]





2 a-f. Constellations as symbols and letters: a. Big Dipper (Ursa Maior) and Old Slavic letter Yat, b-c. Yat, d. At, e. Yati, f. Yat. (figure 390, 398)

2. Constellations

The Big Dipper, as a constellation, also becomes associated with a specific Slavic letter, Yat (1a). In other contexts, such as the VseYaSvetnaya Alphabet (ВсеЯСветная азбука), Yat is associated with hand and arm movements with the left hand on the heart and the right hand pointing heavenwards (1b). Later versions of this shape become the letters At, Yati, early Cyrillic and modern letter Yat, with no clue as to their provenance (1 c-f).

Another important constellation is linked with Sagittarius. In the Fudork, it appears in the form of a six-pointed star (2g). In other contexts, it is called the Hagalaz rune (2h) or Hagal rune, which is seen as the mother of all runes. Joining the extremities of the six-pointed star produces an isometric cube. Two such cubes become matrices for generating letters (§ 10). In the Bulgarian alphabet, the six-pointed star is letter 15 (Zhe, 2i). In the Malachim alphabet it appears as letter 17, Samech (2j).[2556]

A subset of this Hagal rune as a six-pointed star becomes the Wendehorn symbolizing the all and the Self (Ich). It combines an upward and downward three-pronged line, which becomes a starting point for basic dualities:

Above - Below
Life - Death
Light - Darkness
Man - Yr
Mann-Rune - Weib-Rune
Spirit - Matter
Theonium - Dämonium

Subsets of the Wendehorn become the Ar – Man runebinding and the Artaman Logo. In isolation, the upper part becomes the Mann, Man or Algiz rune; the lower part becomes the Weib or Yr rune. These are variants of the Breath - Essence, Othala - Erda runes. How tbreath and essence, Liude and Uk, combine to produce new letters is outlined below (§ 7ii-7iii).

In the VseYaSvetnaya Alphabet it recurs as letter Izhe, which also appears in the form of a spiral. (figure 394). In Old Slavic, the orthography of Izhe is . The second letter of this word is the letter Zhivete, in Old Slavic (2 m-o). A variant related to letter Xer transforms life into a living being. Adding an Ot, produces the letter Omo (2 p). In early Cyrillic, Zhivete (Живѣтє) is letter 7 and means “live” (2q). This shape recurs as letter 7 in Croatian Cyrillic, Xivitte (2r) and leads to a series of variants in Cyrillic (2s). In Hebrew, the corresponding letter 7 is Zayin, meaning sword.

In Arabic, Zay (zaay), meaning “the living one” begins as shape 5, becomes letter 11. In the system of Ibn Arabi, it becomes letter 19, Zay linked with lunar mansion 19 (al Shaula) in the zodiac sign Scorpio (21°25'40" Scorpio).

Hence, although the name of the symbol changes (hagal, hagalaz, zhivete, zivite, xivitte) and its position shifts from shape 5, to letters 7, 11, 19 the associations with life, living one, are shared. Astronomically, there are alignments with Sagittarius (hagal), Scorpio (zay) and Gemini (zhivete, zayin).

3. Cosmograms 390, 398, 394

Cosmograms typically use different elements of the cosmos in basic combinations and orientations. Cosmograms also play a role in generation of key letters. For instance, in Old Slavic, the letter Slovo (3a), meaning word or speech, is shown as a crescent moon (cf. bindu visarga). In the West, an intersection of two circles forms a vesica piscis. In the Slavic tradition two intersecting circles, connected with Slovo, become the letter Vede meaning know (3b). Stage three in this process generates a light E and reversed dark E inscribed within the two circles (3c), constituting the letter Est (is). Stage 4 adds a letter T (3d) to form the letter Tvrdo, meaning firmament, hard, or surely.

In the VseYaSvetnaya Alphabet, the corresponding letter Vede (Веде) is again shown as two intersecting circles and also as a product of 4 spirals (3e). In another version of the same alphabet, the crescent moon shape becomes letter Lely, the letter Slovo now becomes a right-pointing vertical crescent moon shape, the letter As (AC) adds a horizontal stroke, the letter Es shifts the horizontal stroke, while the letter Vede remains constant (3 f-k). A rectilinear form of Es written as E becomes the letter Est (is). In the Bukovi, two intersecting circles generate 4 Slavic letters (3 l-o).

In Chechen, the vertical lunate shape with an horizontal line become the letters Zaka and Baka (3i ff.).[2557] Rectilinear equivalents are found in the Armenian generative force. Variant Chechen versions become the letters Kaka and Raka, for which there are again parallels in the Armenian signs and Abkhaz Tamgas as a reversed E I and a regular I E (cf. the Ꙗ ligature in Cyrillic). In Latvia, this is reduced to a Reversed e and E joined by a horizontal line, a shape which, if turned 90 degrees, becomes a geometrical stick man with two arms and legs. In North African Tifinagh the E shape has a value of ḍ, while the reversed E – E shape has a value of f. In the Bukovi there are five forms of E. This is of the greatest importance because it means that there is a underlying cosmology shared by various cultures: ranging from Slavic, and Baltic to North African (Tifinagh).

3b. Cosmograms as goddesses, gods

Some cosmograms (3ii ff.) provide a basic orientation in terms of the 4 cardinal directions. For instance, the Mara rune in the Zharkutanskie runes (68,000 B.C.) shows a regular Greek cross with a three-pronged fork shape at each of the extremities. This shape recurs as the god Tengri in Tengrism. In a variant, each of these three pronged forks generates two runes/letters leading to a 24 rune/letter alphabet. The basic shape recurs as the Folkfronten flag, and as letter z in Tifinagh. A variant reduces the horizontal axis to a simple line and changes three-pronged endings on the vertical axis to rounded prongs.

One of these prongs in isolation becomes the Algiz rune in Poland and in Western Europe generally. A slight variant becomes a Y with a horizontal line (3ii ff.) as УТЕХА (y) in the Karuna runes, Sh (Turkic), Chinese Yuan, Japanese Yen, Cyrillic Straight U, Y (English). Hence, the subsets of what begins as a cosmogram and symbol of the goddess and god, become linked with letters z and y, with connotations of life and wealth. Indeed, the Slavic zhivete and zhe of the earlier examples and the Arabic letter z (zay, zaay) are directly linked.

Man

4. Sacred actions, positions

In his discussion of the letter AUM, Saint-Yves d'Alveydre discusses two fundamental symbols: "The ᛟ the great breath of God, creative soul and essence the ᛉ in the created beings."[2558] Elsewhere these become the Othala and Erda runes. These symbols are found in the Old Slavic alphabet in connection with the letter ⯐ (4a-b). Here a male figure offers a ᛟ, while a female figure offers a symbol corresponding to letter Xer. In the upper part of the diagram angels perform the same sacred action. Symbolically, it is a story of a meeting between the male creative soul and female essence. The Old Slavic Alphabet has several diagrams with related actions and one of them is further accompanied by human movements. Indeed, most of the letters of this Old Slavic Alphabet focus on transfer of visible energies from the realms of the heavens above to earth below.

Two runes (4i ff.) relating to divine breath and Othala become another form of Slovo. An upward Othala and a downward Uk combine to produce a symbol for the letter Ya, imitating the position of a meditating monk. A single upward essence symbol becomes the letter Liude, letter B (Turkic), and in contemporary terms the symbols for AIDS and the International Day for the Elimination of Violence against Women.

5. Human movements

In the Old Slavic alphabet (5a ff.), the essence symbol and/or Erda rune recur in a diagram of a heavenly scene with angels relating to Buki, meaning letter. Below a human figure, with two arms folded above their head, imitates the shape of the Buki letter. Directly beneath is a diagram which again has the upward Divine breath (Othala) and the downward essence (Erda). Alongside is a standing figure with an outstretched left arm, whose pose imitates the letter Го (Go). A variant becomes the letter ВетТа (cf. Beta). The Slavic source of the letter B (5b-e) can be traced back to karuna 48. Bexa the form of which leads to Buki, Go, Slavic BetTa, Greek Beta and ultimately the regular B of English (5).

6. Body and hand poses and gestures

Meanwhile, the letter Го (Go) becomes linked with arm movements: two hands above the head, as well as hand/finger gestures (6a ff.). As was shown earlier (chapter 4), body movements in the form of yogic poses become a source of all the letters of the runic alphabet (6g). In the Hebrew tradition, upper body movements and hand gestures are also claimed to be the source of all the letters of the alphabet (6h).

Geometry

7. Cylinders and spirals

As noted above, the sun travels in a spiral cylinder within Swati (the Milky Way, 1c). This could be a source for the role of cylindrical spirals in Jewish mystical diagrams of creation (7a-b). In the Old Slavic, cylinders and spirals become one of the early matrices for letter construction. For instance, a loop becomes the letter Izhe (7ia). The same loop with a mark above it resembling a curved accent grave is cllaed Izhe kratka (7ib).

A similar loop ending near the middle of a cylinder is called Vita (7ic). Its mirror version is called Aktiv. The two combined produce the Slavic letter OT, which resembles the English W. The Letter Ot superimposed above its inverted form (Misliete) resembles a W over an M (7id). When these two letters are combined they produce the letter Zhivete (live) encountered earlier. When an inverted Ot above and an Ot below are combined, they result in Slavic letter Mo. Alternatively when a Zhivete and a Mislite are combined they generate the letter Graph (7ie).

These cylindrical forms are part of a cosmology. They are defined by 3 parallel lines representing the three worlds, cosmos, lava and firmament (косм лава твер) corresponding to the Immaterial World, Law, Material World (nav, prav, yav; навь правь яавьдь) as part of the triglav. A simple spiral becomes Ize (ижє, 7iia). A downward spire becomes Zemlya (земля Earth, 7iib). In decorative Glagolitic, this (Mother) Earth is represented (7iic) as a seated woman bearing or rather entwined by a large snake (cf. Draco), which is reduced into various forms of curly 3s and Zs. In the Old Slavic Alphabet, Zemlya is as a spiral 3-like Z, itself composed of coils flowing from the sun (7iid). In Cyrillic this is reduced to З (7iie).

A variant of this Slavic cylindrical spiral method is found in the Armenian alphabet, where the Zemlya spiral recurs as the letter tso (Reborn in, 7iii a ff.). One version associated with the resurrection sun begins as 4 spirals in a swastika configuration (7iiib) and resembles the English letter Yogh (7iiic). In the modern Armenian Alphabet it resembles an exaggerated 3.

8. Geometrical Bird, Trident, Tryzub

The Tryzub is currently associated with the Ukrainian Coat of Arms (8a), and is typically described as a trident (8a ff). It is also associated with a falcon, specifically a Gyrfalcon, which was a royal bird in the mediaeval period. In the Slavic there are also associations with birds such as hawks and falcons (8ic). There are also larger cosmological connotations. In the so-called Theory of ridnoviry, we are told that the tryzub (trident) is linked with the Trinity and God’s world:

Small Emblem - Trident (rather Triglav , Trinity) and is a symbol of God's world. No wonder it was a sign of the princes of power as God's representative on earth. Explain this ancient symbol -based worldview of our ancestors.

Trident - Triglav as the universe is an image of the universe , Rod and has the following location: middle - Perun (law - the law of God, according to which there is both the birth and death), the right of it - Dazhbog (Java , masculine principle) , left - Ìàêîøü (Nava, feminine). The male and female elements are converging at the bottom of Triglav in the embryo egg. According to the law of God is the birth of the child: at the top of the head in the middle sometimes referred direct cross - the symbol of the sun. Triglav is a symbol of the kind: man-woman - child.

For Triglava that fits in an octagonal star, Orthodox churches are built and created calendar: people come from the western part of the temple (evening , autumn , death, embryo) , their faces should be inverse to the altar of the temple (east, morning , spring , birth, child), right - the southern part (day , summer, Java, Biloboh , people) , left - the northern part (night , winter, Nava, Chernobog woman).[2559]

Hence, in this example, the triglav, inscribed in a circle, defines 8 points as in 8 directions, an octagonal star and the the octagonal form of Orthodox churches.

The same tryzub (trident) or triglav (Trinity) becomes a “scheme principle of construction sign Ukrainian Trident” (8c)[2560] and serves as a matrix for the Russian alphabet (8d).[2561]

Modern Russian alphabet is a form of manifestation of *the Universal algorithm* structure of the universe at *the verbal level.* From a formal point of view it is a key to unlocking the meaning of conditionality many iconic forms. These signs are for historical stage of development used by people as a sacred or social identity symbols. Among these basic symbols, which form the modern Russian language is connected directly, we can see the symbol of Ukrainian trident, which is the national symbol of Ukraine at the moment.

Thus, we can speak of the existence of a single integrated circuit iconic elements which appear in different places at different times of history. The key to this scheme is a form of modern Russian language. Elements of this system are, in addition to the previously enumerated, the system "Ka-Ba-La" (Tree of Sephiroth), Rune system (Chart "Ig (d) Rasil"), the system of Tarot cards, the I Ching system and all its applications derivatives.

The use of such a sign system as the basis of the speech level forms of thinking opens up the possibility for a person to handle high-level information and the organization to radically change their ideas about within their own capabilities. So begins the path to the freedom of the human spirit.

In other contexts, the trident becomes a theme on coins and becomes the basis of the Crests of the Rurik Dynasty (8ia-b). As a single letter, the trident becomes associated with Glagolitic letter St (8ic-f, cf. 8 d).

9. Swastika and hexagram

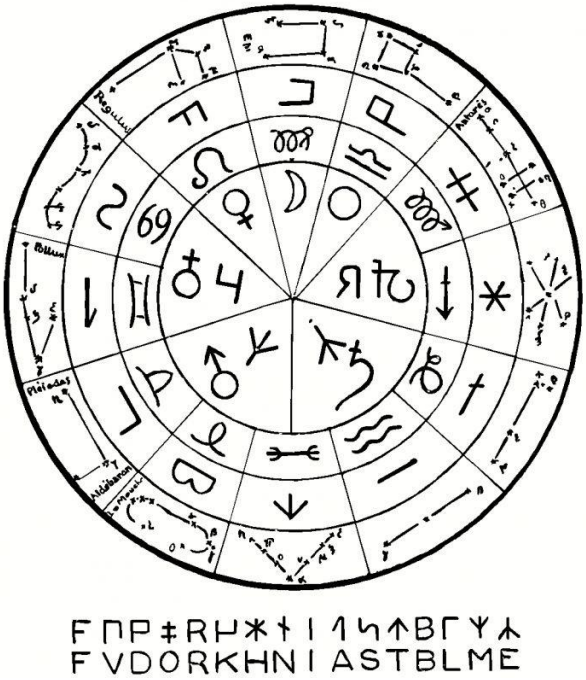
In Armenia, the swastika linked with Swati (the Milky Way) also serves as a matrix for producing letters of the Armenian alphabet (9a-d). For instance, the symbol for Essence becomes the starting point for letter 7, Eh, associated with Creation and Life. In Hebrew, by contrast, the hexagram serves as a grid for producing the 22 letters of the alphabet (9e).

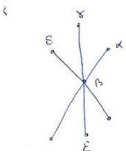
10. Cubes

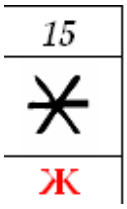
As was noted in chapter four, in the Slavic tradition, one, two or more sets of cubes serve as matrices for runes and letters.

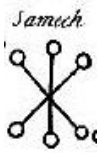
Conclusions

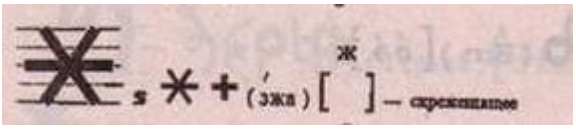
Viewed as a whole, examples from the cosmos such as the Milky Way (swati, swastika), the Big Dipper (Ursa Maior), and Hagal (in Sagittarius) become key cosmograms and letters and provide one general framework for others. Human examples entailing (sacred) body movements and positions (body mudras), as well as hand and finger gestures (mudras) provide a model for shapes of Slavic and smaller sized Western alphabets (e.g. 24 runes, 22 letters). Finally, geometrical examples, notably cylinders and spirals, two-dimensional swastikas and hexagrams, isometric and three-dimensional cubes, provide matrices for complete sets of alphabets. These three domains ultimately offered alternative models for construction of rune and alphabet letters. Initially, they were often complementary. Seen together they help us to understand that underlying principles and themes of letters were shared by cultures across Eurasia.

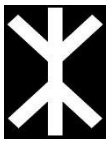




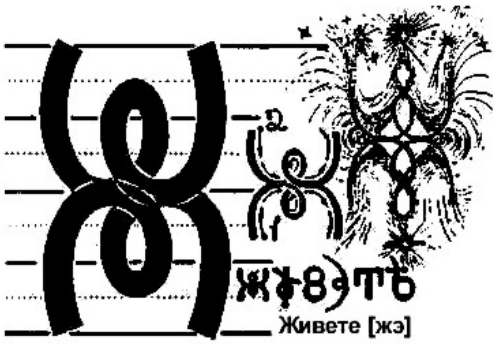


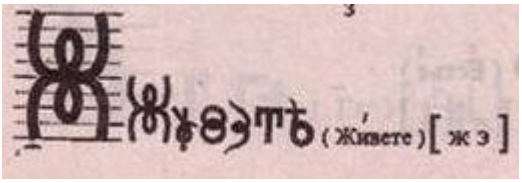


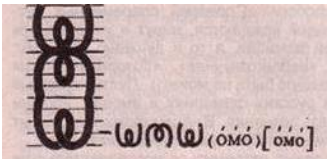


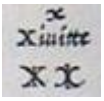


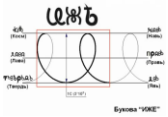
2 g-l. Constellations as letters: g. Fudork, h. Hagalaz Rune, i. Bulgarian letter 15 (Zhe), j. Samech , k. Izhe, l.Wendehorn (figure 394)



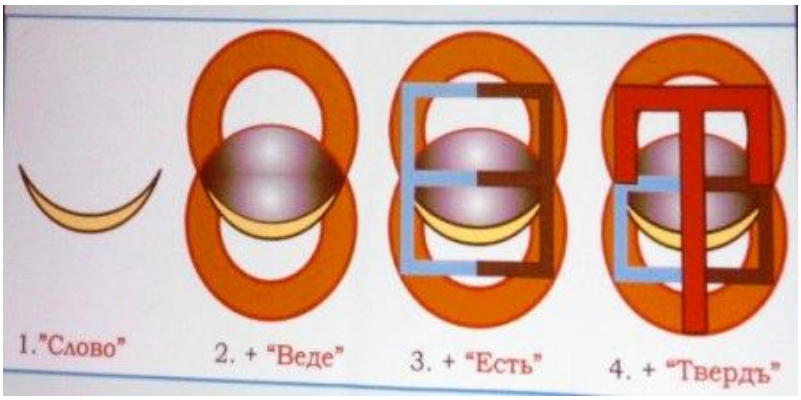


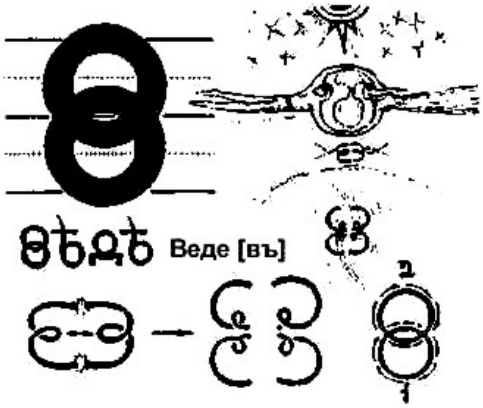


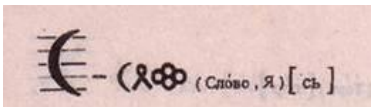


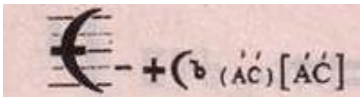


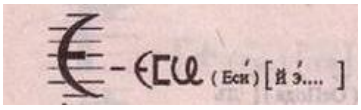
2 m-s. Constellations as letters: Zhivete, Xer, Omo, zhivete, Xivitte, Zhivete , Izhe(figure 394)

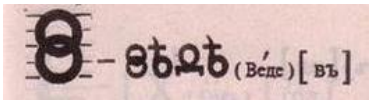




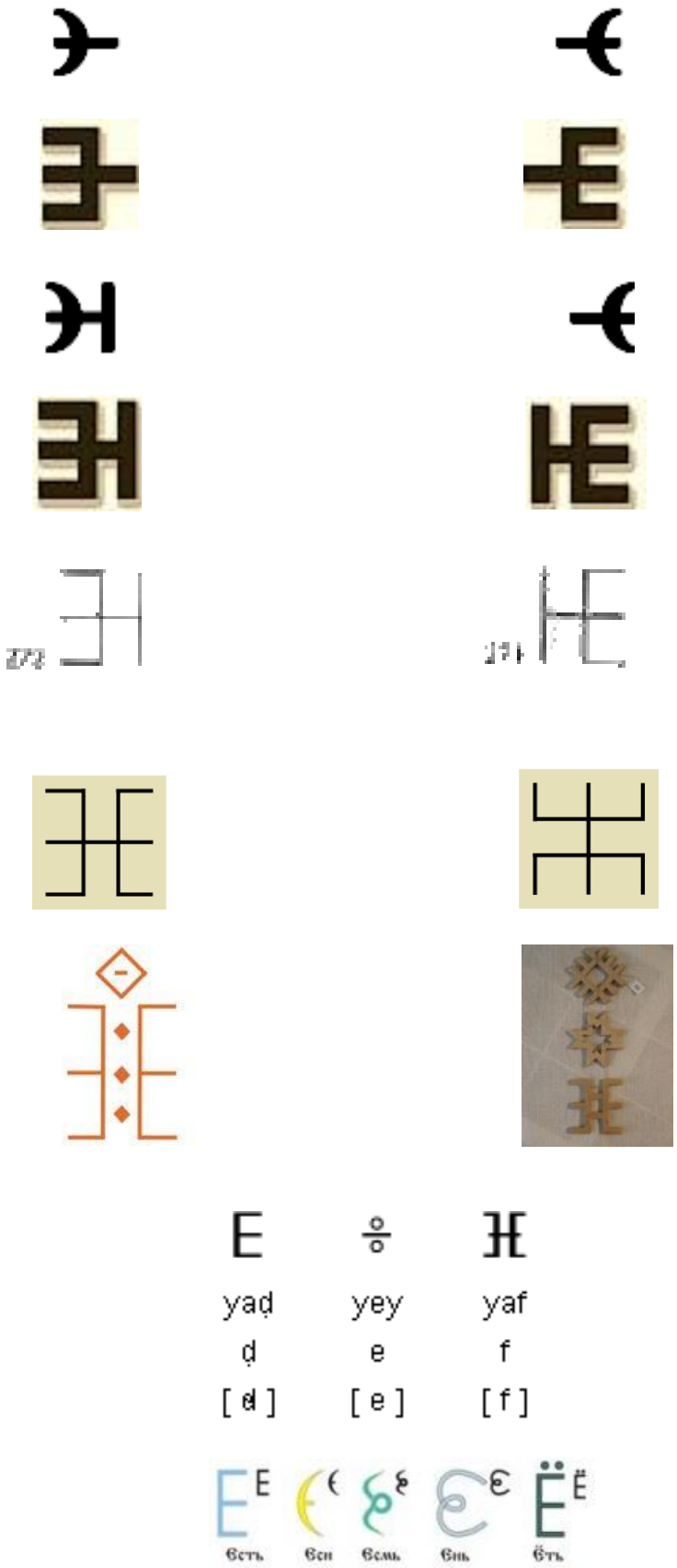




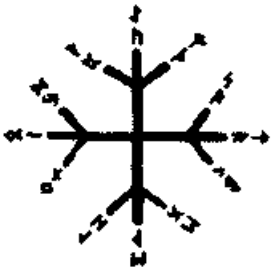


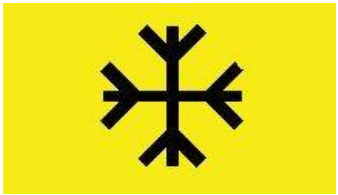


3. Cosmograms as Letters: Slovo, Vede, Lely, Slovo, As, Es, Vede, Vede variants (figure 396, 397).



3i. Cosmograms as letters a-b. Chechen, c-d, Armenian, e-f. Chechen, g-h Abkhaz tamgas, i-l. Latvian m-o. Tifinagh, p-s. Bukovi (figure 24 bis)





3ii. Cosmograms as goddesses, gods, symbols as letters: a. Mara and Tengri Rune, b Tengri Rune and Letters, c. Folkfronten Flag, d-e. Letter z. Tifinagh, Algiz Rune (Poland), Algiz Rune (figures 3, 352, , 387)

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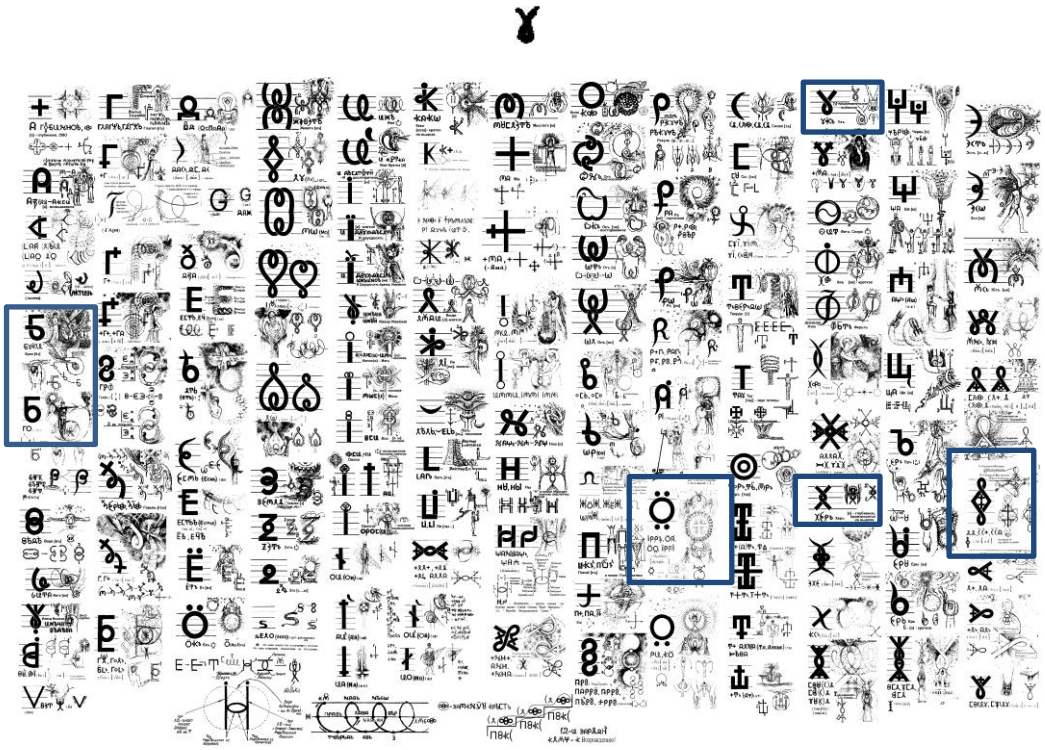
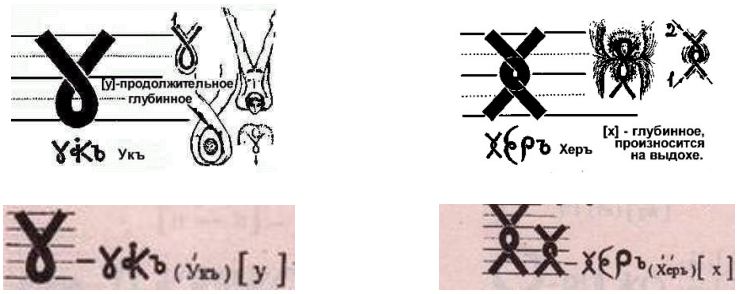
Y

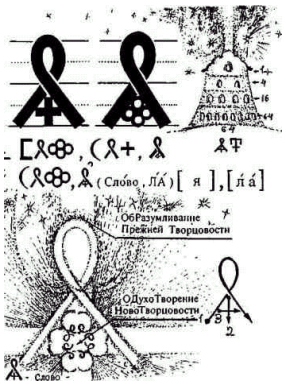
3iii. Cosmograms as goddesses, gods, symbols as letters: УТЕХА (y), Sh (Turkic), Chinese Yuan, Japanese Yen, Cyrillic Straight U, Y (English) (figure 387).

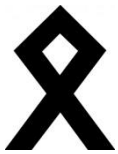




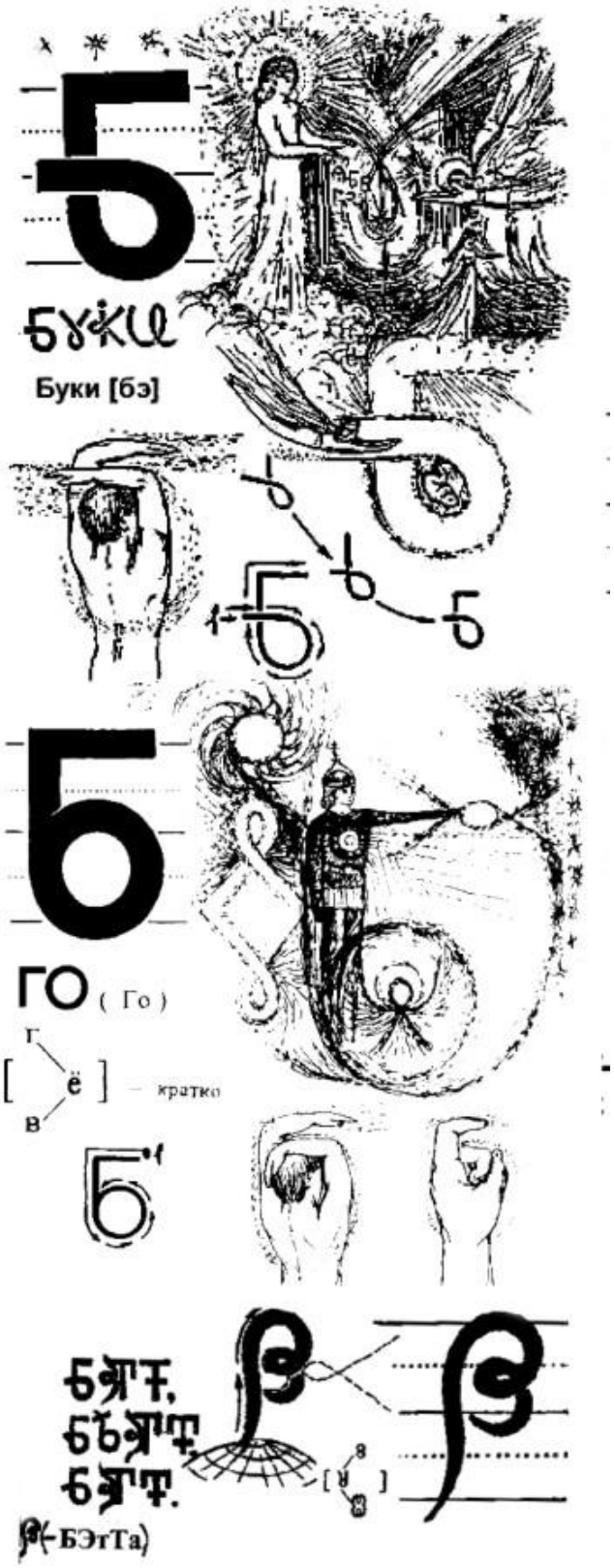
ɣ у х

4a. Sacred Actions, Poses as Letters: Letter H (Vattan),b-c. Ancient Slavic alphabet and detail: letter O; d. letter Slovo (Word, Speech); e. letter Uk, f. Latin letter gamma, y X (figure 125, 33,34).

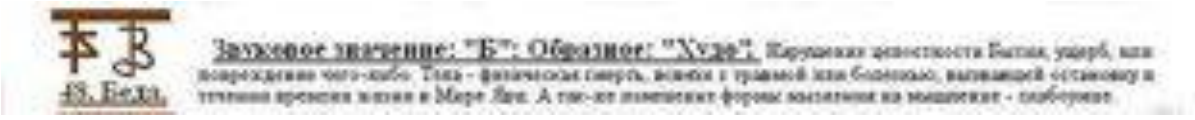


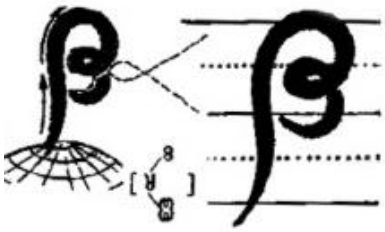


4i. Sacred Poses as Letters : a-b. Letter Slovo, c. Ya, d. Liude, e. Letter B (Turkic), f. AIDS Symbol, g.International Day for the Elimination of Violence against Women (figure 33-34, 17, 414)



5a. Human Movements as Letters: Buki, Beta, Go, B (figure 37, 390).





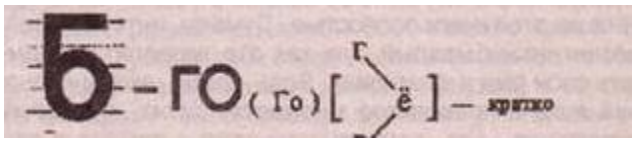
β

βB

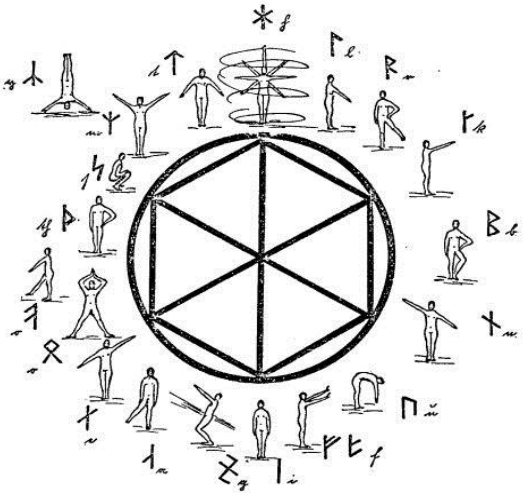
B

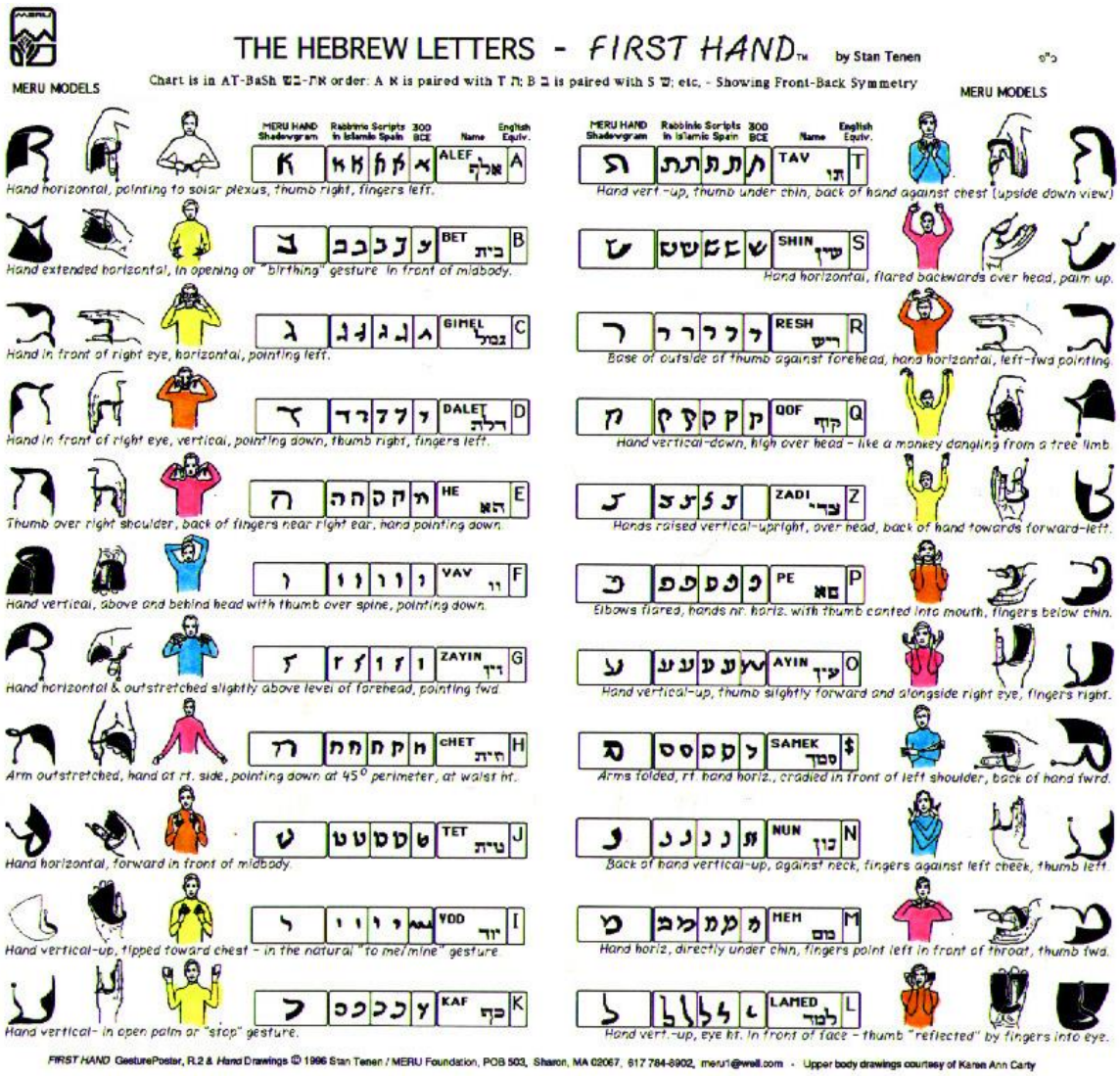
B

5b-e. Human Actions and Movements as Letters: Buki, Beta, B (figures 124, 390).

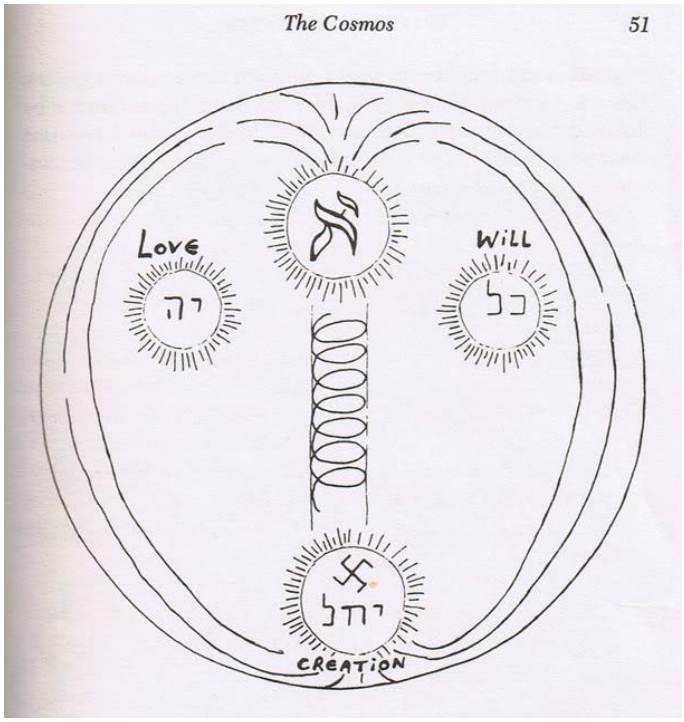


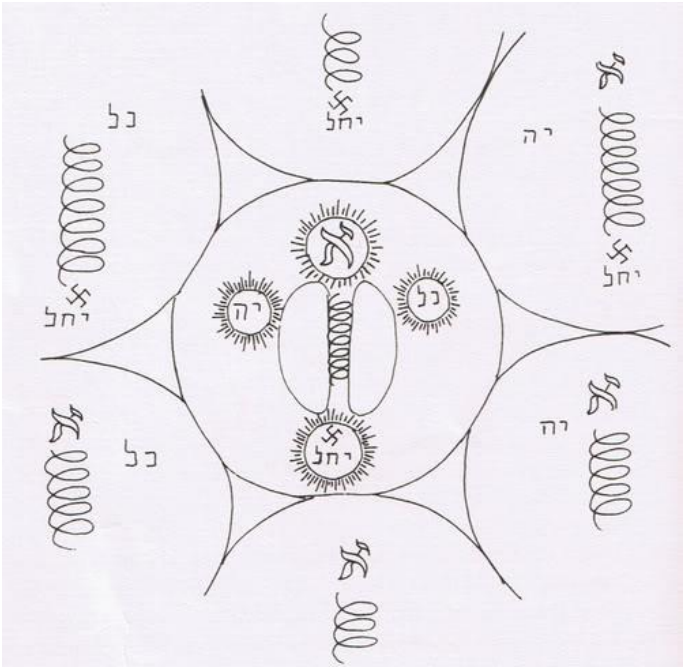
6a-f. Body and Hand Poses (mudras, gestures) and Letters: Letter Go (figure 390)



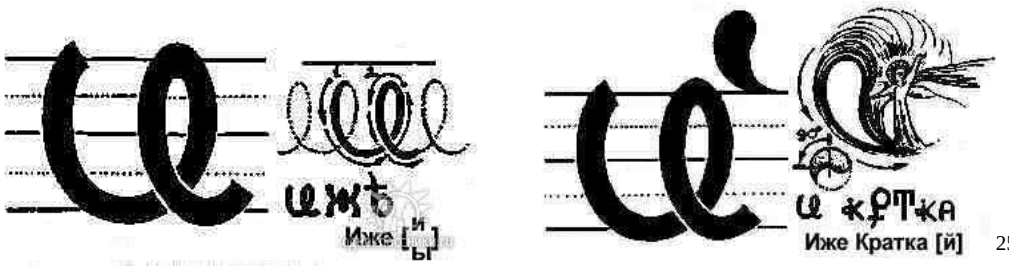


6g-h. Body and Hand Poses (mudras, gestures): Runic yoga, Hebrew alphabet (Meru Foundation) (figure 100).

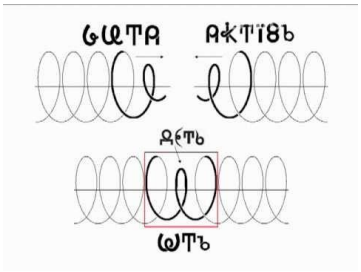


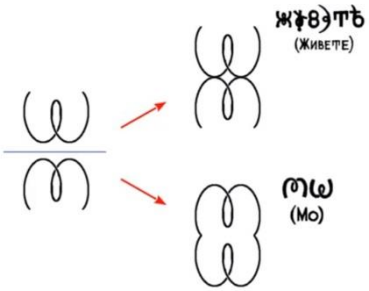


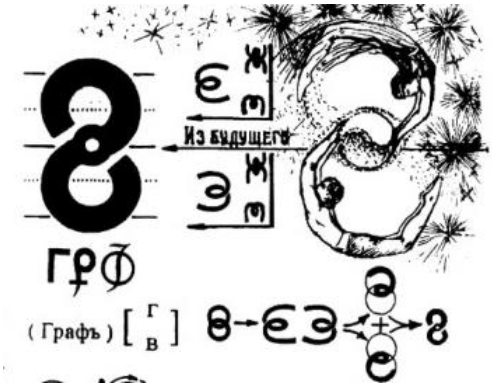
7. a-b. Cylinders, Spirals and Symbols: Izhtak Benton, Cosmos and Creation, c. Zionist.com, d. Modified Israel Flag.



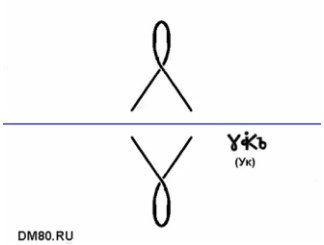
2562

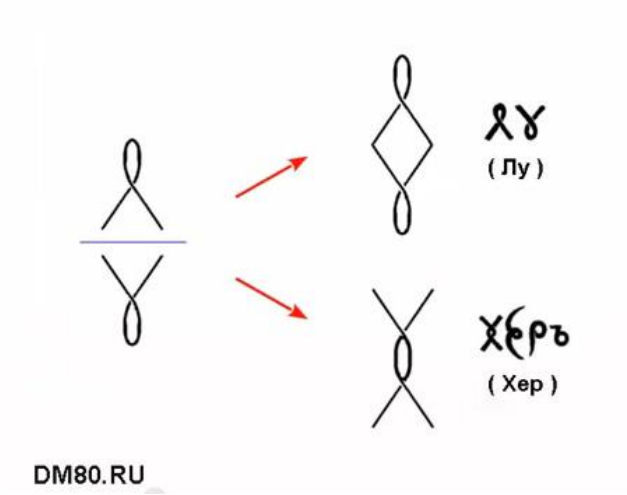


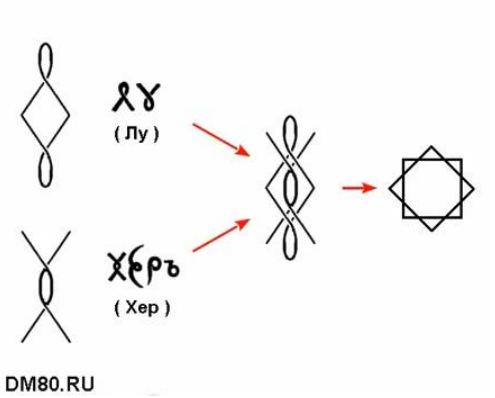


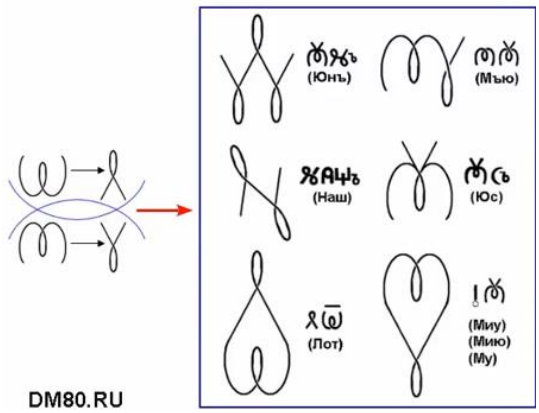


7ia-e. Cylinders and Spirals as Letters: How the same spiral becomes a Slavic etymology for the letters Izhe, Vita, Activ, Ot (W), Mislite, Mo and Graph (cf. §). (figures 123, 39)

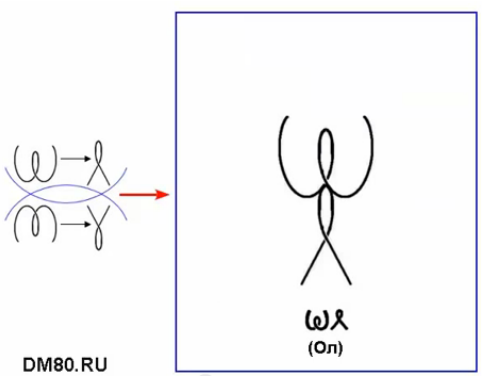


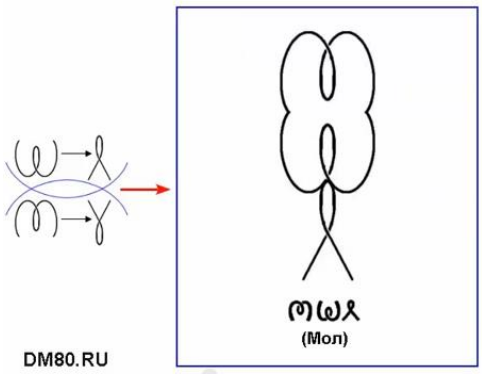


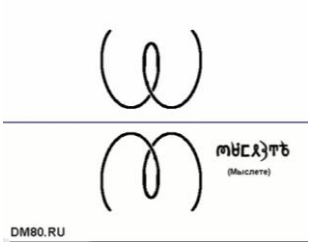


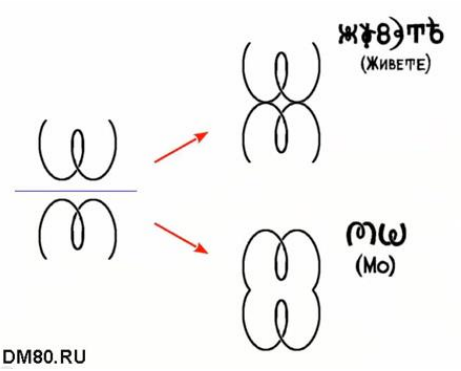


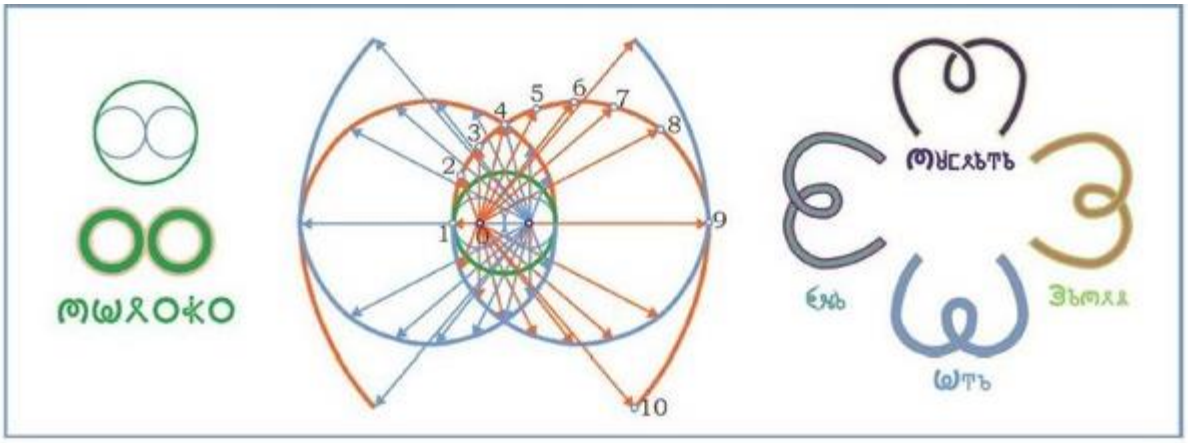
7ii.a-e. Old Slavic letters: Uk Ly, Xer, Ion, Mio, Nash, Ius, Lot, My



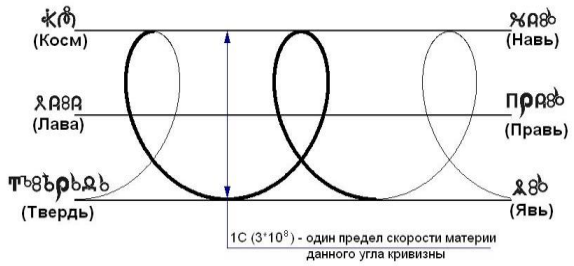


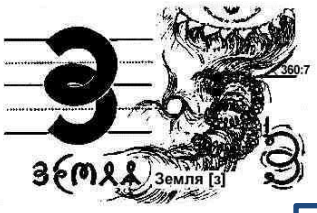


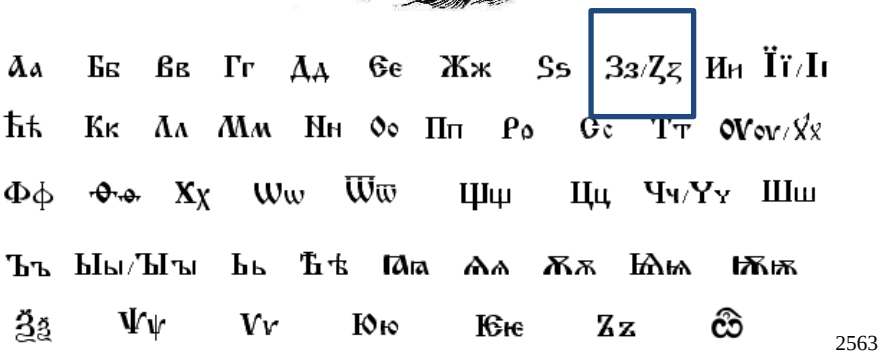




7iii.aA-b.Old Slavic Letters: On, Mon, Ot, Mislete, Zhivete, Mo and Seraya Utachka (Est, Ot, Zemlya, Mislete).







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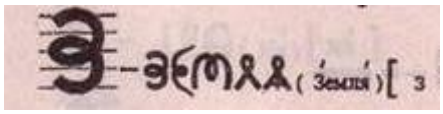
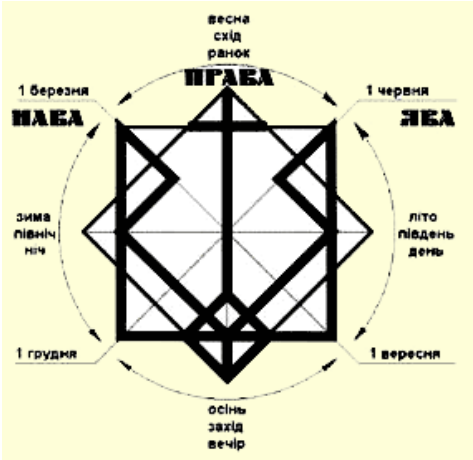
7iva. Spirals as Letters: How a spiral turns downward, becomes Zemlya (Earth), and later letter Z in Cyrillic (figures 123, 39, 397, 399).

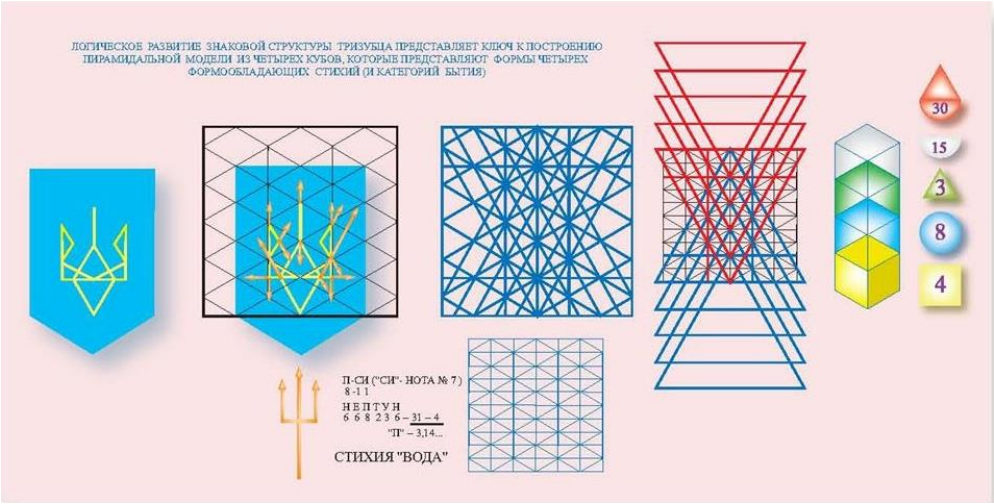


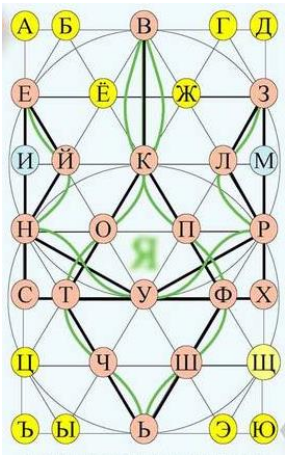
3

Ա ա	Բ բ	Գ գ	Դ դ	Ե ե	Զ զ	Է է	Ը ը	Թ թ	Ժ ժ	Ի ի	Լ լ	Խ խ
ayp	pen	kim	ta	yech	za	eh	ut	toh	zhe	ini	liwn	xeh
[a]	[p‘]	[k‘]	[t‘]	[e]	[z]	[e]	[ə]	[t‘]	[ʒ]	[i]	[l]	[x]
Ծ ծ	Կ կ	Հ հ	Ձ ձ	Ղ ղ	Ճ ճ	Մ մ	Յ յ	Ն ն	Շ շ	Ո ո	Չ չ	Պ պ
dza	gen	ho	tsa	ghat	dje	men	hee	nu	sha	voh	cha	bey
[dz]	[g]	[h]	[ts]	[ɣ]	[ʤ]	[m]	[h]	[n]	[ʃ]	[o/vo]	[ʧ‘]	[b]
Ջ ջ	Ռ ռ	Ս ս	Վ վ	Տ տ	Ր ր	Ց ց	Ւ ւ	Փ փ	Ք ք	Օ օ	Ֆ ֆ	
che	ra	seh	vev	diun	reh	tso	hiun	piur	key	o	feh	
[ʧ‘]	[rr]	[s]	[v]	[d]	[dz	[ts‘]	[v/u]	[p‘]	[k‘]	[o]	[f]	

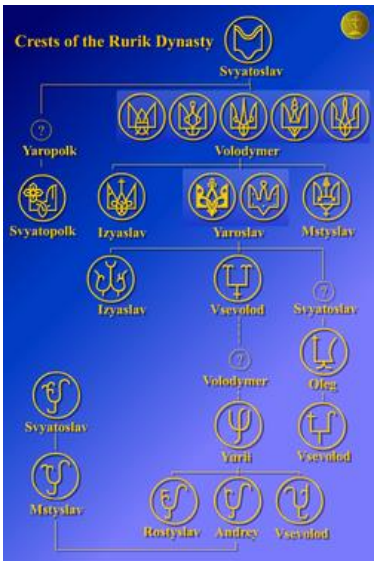
7va.Spirals as Letters: Letters as subsets of symbols (figure 389).

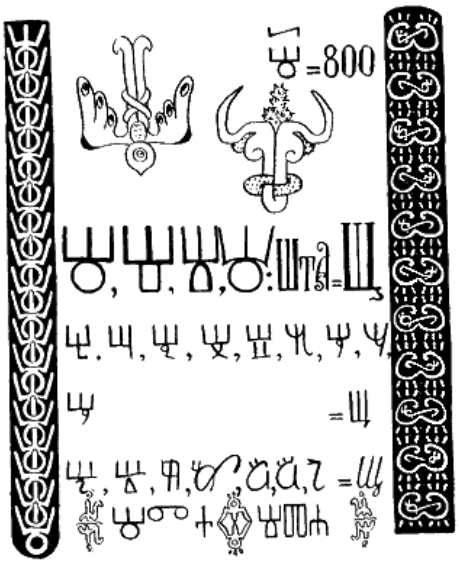


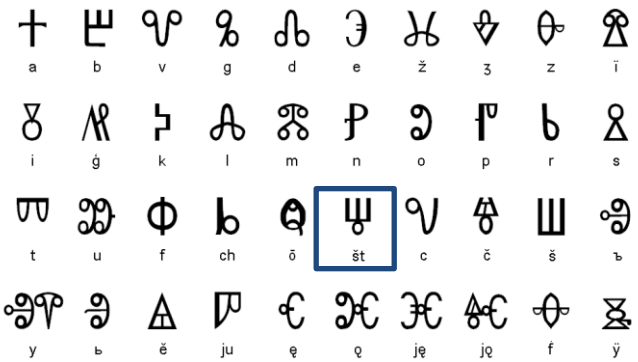


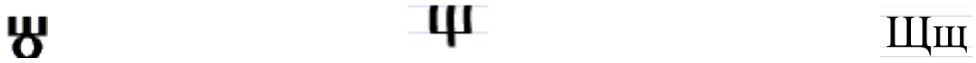


8. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letter st (figure 35).

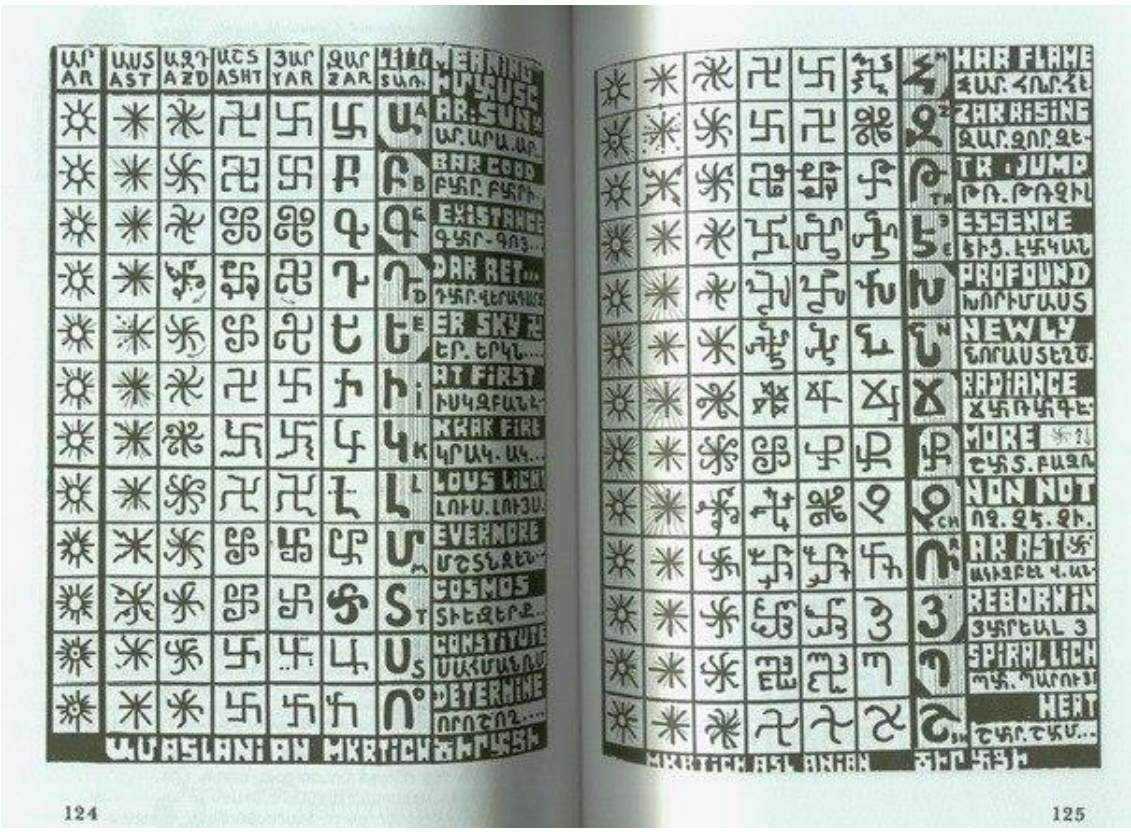


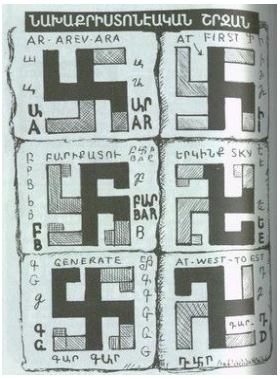






8i.a-f. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letter st, shta, shcha (figures 35, 19).



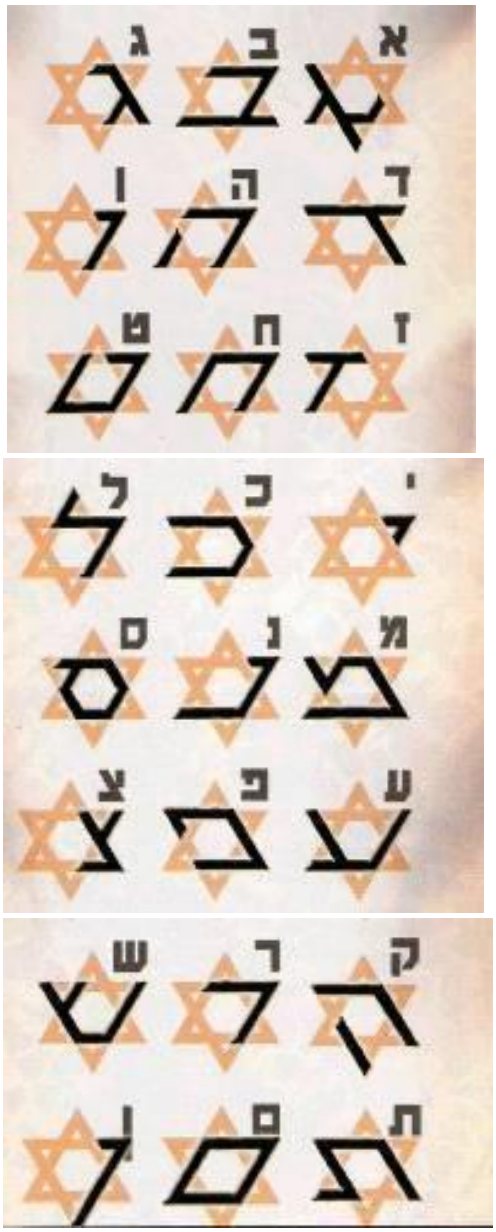


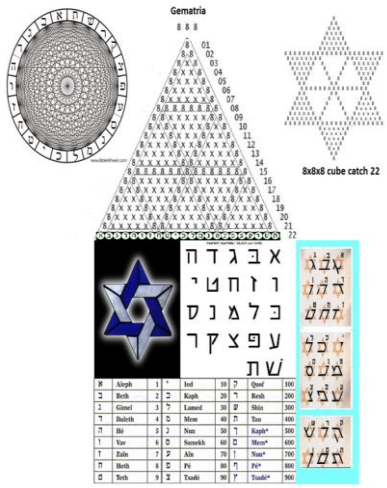
Ա ա	Բ բ	Գ գ	Դ դ	Ե ե	Զ զ	Է է	Ը ը	Թ թ	Ժ ժ	Ի ի	Լ լ	Խ խ
ayp	pen	kim	ta	yech	za	eh	ut	toh	zhe	ini	liwn	xeh
[a]	[p′]	[k′]	[t′]	[e]	[z]	[e]	[ə]	[t′]	[ʒ]	[i]	[l]	[x]

Ծ ծ	Կ կ	Հ հ	Ձ ձ	Ղ ղ	Ճ ճ	Մ մ	Յ յ	Ն ն	Շ շ	Ո ո	Չ չ	Պ պ
dza	gen	ho	tsa	ghat	dje	men	hee	nu	sha	voh	cha	bey
[dz]	[g]	[h]	[ts]	[ɣ]	[ʤ]	[m]	[h]	[n]	[ʃ]	[o/vo]	[ʧ′]	[b]

Ջ ջ	Ռ ռ	Ս ս	Վ վ	Տ տ	Ր ր	Ց ց	Ւ ւ	Փ փ	Ք ք	Օ օ	Ֆ ֆ
che	ra	seh	vev	diun	reh	tso	hiun	piur	key	o	feh
[ʧ′]	[rr]	[s]	[v]	[d]	[dz]	[ts′]	[v/u]	[p′]	[k′]	[o]	[f]

9a-d. Swastikas as Matrices: Armenian Alphabets (figures 126 b-c, vi)





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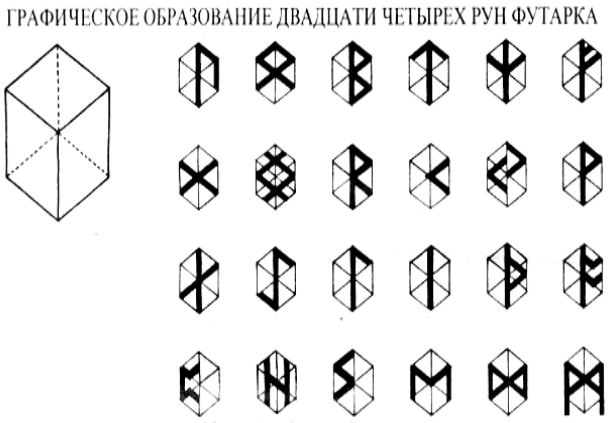
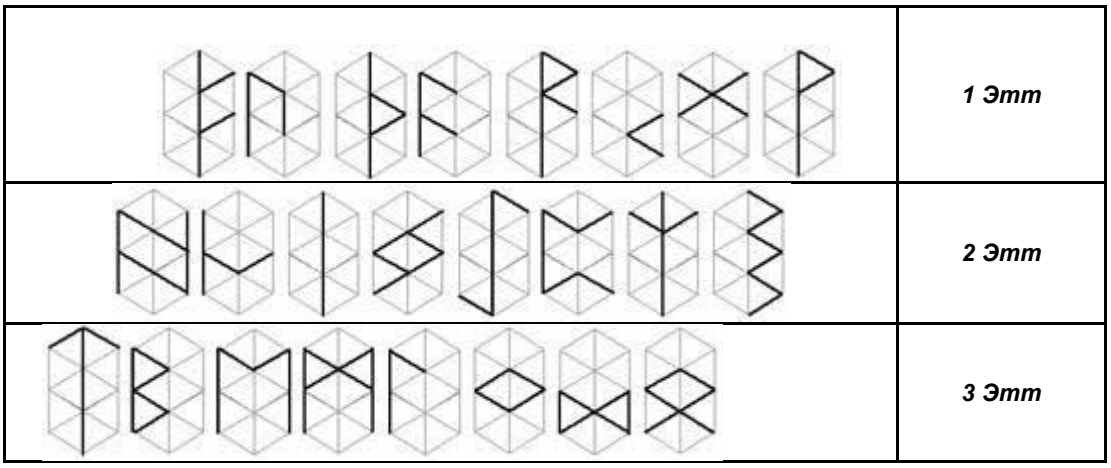
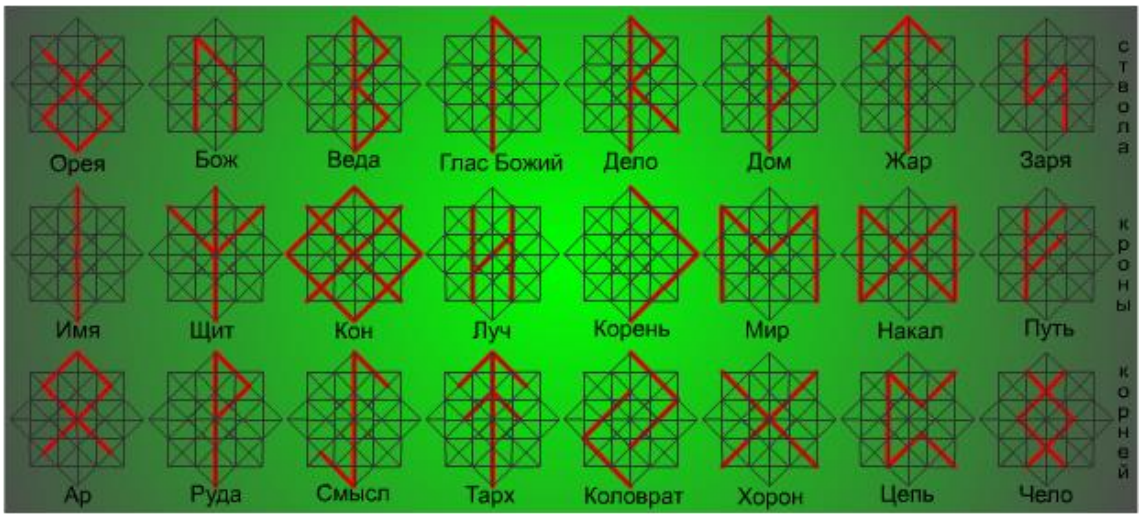
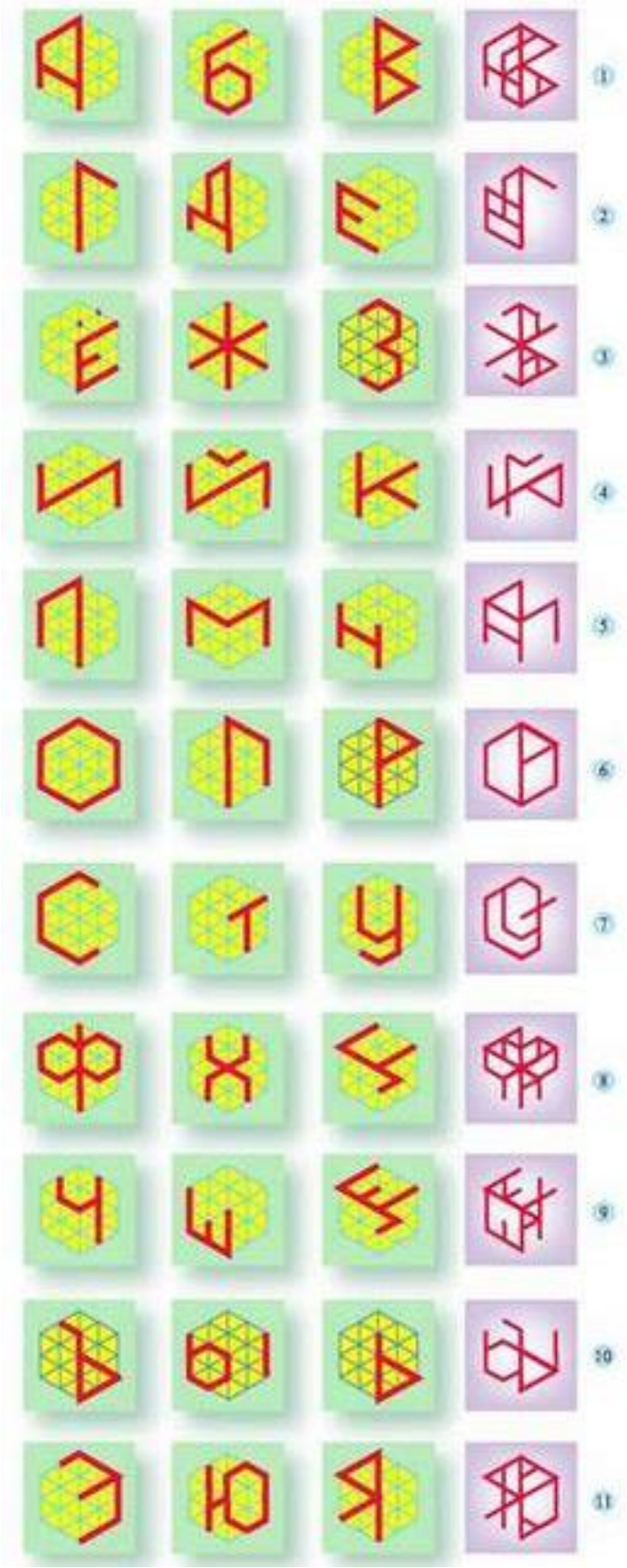






10a. Cubes as Matrices for Letters (figures 113, 105).



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16 b. Uzhi, Water, Lunar Force ("Ужи", вода, лунная сила): http://arira.ru/mifologiya-v-ornamente-oberegi.htm

16 c. Odolen Trava - Svetok Papor Decoration (ТРАДИЦИОННАЯ СЛАВЯНСКАЯ ВЫШИВКА И ОБЕРЕГИ): http://rf.foto.radikal.ru/0710/7a/9c39e5ee5980.jpg cf. http://my.opera.com/pa-m-xa/blog/show.dml/12097942

16 d. Afghan Square Kufic: http://balticdesign.files.wordpress.com/2008/12/latv_raksti_ab.jpg

17-18. Rodina, Rod, Perun Symbolism

17 a. Rodina, Perun, Rod (Rodnatnitsa, Perun, Rod) in Forest: Formerly: http://slavspas.dn.ua/forum/viewtopic.php?f=50&t=336

17 b-d. Runes Ar, Imya, Oreya (Руна Ар, Руна Имя, Руна Орея): http://sverhomsk.ucoz.ru/forum/45-437-1

17 e- g. Ar, Perun Symbol, Oreya:

17 e. Ar. http://img1.liveinternet.ru/images/attach/c/1/60/420/60420839_runy_matr_2.png

17 f. Perun Symbol: Обереги (более подробно в разделе Берегиня): http://www.suryanica.ru/rFair.html

17 g. Oreya: http://img1.liveinternet.ru/images/attach/c/1/60/420/60420839_runy_matr_2.png

17 j- l. Rod, Power, Rodina:

17 j. Rod: http://www.obichay.org/?p=662

17 k. Power (Derzhava, Держава): http://www.obichay.org/?p=662

17 l. Rodina: http://www.obichay.org/?p=662; cf. http://www.slav-spas.su/files/misc/derzhava_rodina.png

17 m. 8 runes and gods: http://slavs.org.ua/forum/topic/934/slavitsa/

17 n. Zmey as Hydra as part of Руны Майи (Дева): (cf. figure 304 xx): Formerly at: http://members.cox.net/veles/vk/RUNE02.pdf

18. Bird Symbolism and Gods: Perun, Erda, Jumis, Odin

18 a. Perun Poleaxe: http://www.liveinternet.ru/users/2930900/post136149295/

18 b. Sarakt: http://svarga-bulletin.blogspot.com/2009/05/tangra.html

18 c-d. Erda (Erde)– Jumis

18 c. Erda (Руна Эрды): http://3.bp.blogspot.com/_EBoNBDF5G4I/SSxYa0sVKxI/AAAAAAAAAXw/IpAnkVKjQIs/s320/Odal.jpg

18 d. Jumis: http://kralsumavy.files.wordpress.com/2012/10/jumis.jpg

18 e-f. Falcon Symbol – Magic Symbol: http://lib.rus.ec/b/166115/read

18 g. Odin Symbol (Rune): http://ny-image1.etsy.com/il_570xN.157700469.jpg

18 h. Chinese Constellation:Summer: http://i-ging-secrets.de.wilhelmjosefgiebels.info/__oneclick_uploads/2010/11/64-a2-what-secret-lies-behind-diagram-number-5.jpg

19. Bird Symbolism, Tryzub, Letters and Three Worlds

19 a – b. Sha – Sch (Glagolitic): http://www.ruspismo.net/glagol/sha.htm; http://www.ruspismo.net/glagol/sch.htm

19 c. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/
cf. Tryzub Coat of Arms of Ukraine: http://en.wikipedia.org/wiki/Coat_of_arms_of_Ukraine

19 d. Ruevit(РУЕВИТ): http://www.liveinternet.ru/users/2930900/post136149295/

19 e. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/n2346458979_8594/

19 f. Tryzub: http://andrikyrychok.wordpress.com/2008/11/27/collection-of-tryzubs-the-symbol-of-ukrainian-nationality/

19 g. Plast - National Scout Organization of Ukraine: http://www.plast.org.ua/images/site/lelia.gif

19 i –k. Coat of Arms of Soratnichestva, Hexadecimal Cross and Mann Rune, Kolovrat + Algiz/Mir

19 i. Coast of Arms of Soratnichevska: http://wukoslav.livejournal.com/pics/catalog/505/1511

19 j. Hexidecimal Cross and Mann Rune (шестнадцатеричные крест и Манн руны) : Formerly at: http://abbreviator.ucoz.ru/photo/1-0-33-3

19 k. Kolovrat + Algiz/Mir: Formerly: http://www.technocracy.ca/gallery/albums/interrupt_00h/Imperium.gif

20-21. Az, Azu, Buki (Decorated Glagolitic):

20 a. Az: http://www.ruspismo.net/glagol/az.htm

20 b. Az: http://www.hram-v-ohotino.ru/Lib/azbuka/images/az.gif

20 c. Buki: http://www.ruspismo.net/glagol/bukji.htm

20 d-f. Az, Azu, Az Inverted,

20 d. Az (Glagolitic): http://en.wikipedia.org/wiki/File:Glagolitic_az_.svg

20 e. Azu: Glagolitic Letter Square Azu: http://en.wikipedia.org/wiki/File:Glagolitic_Letter_Square_Azu.svg

20 f. Az (Glagolitic): Inverted: http://en.wikipedia.org/wiki/File:Glagolitic_az_.svg

20 g-h- A – X (Bulgarian Runes): http://media.beta.photobucket.com/user/lantonov/media/Bulgar_runic_letters-1.png.html?filters[term]=bulgarian%20runes&filters[primary]=images

20 g-h. HSA Christ: http://groznijat.tripod.com/pb_lang/FIG2.gif

20 i. Phi-Chi (Alan –Old Bulgarian):

http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-5_files/image004.gif

21. Az Birds in Textile

21aj. Az in textiles (Latvian Raksti): http://webwm.com/raksti/images/putns.jpg

22 b. Az in Baluch Bird Bag: http://www.turkotek.com/misc_00096/birdbags.htm

22. Perun Symbolism and Perun

22 a. Perun Symbolism (Perun Star also called Perunov Cross): http://www.uznai-pravdu.ru/viewtopic.php?f=5&t=1399

22 b. Perun Star: http://www.dazzle.ru/spec/svastika1.shtml

22 c. Perunov Cross Calendar: http://www.uznai-pravdu.ru/viewtopic.php?f=5&t=1399

22 d. 16 Halls Calendar: http://www.perunica.ru/stranica/kalendar.htm

23. Doubled Headed Birds, Runes and Letters (Garuda Bherunda, Roman Eagles, Russian Eagles).

23 a. Garuda Bherunda: http://www.allempires.com/forum/uploads/31968/452px-Keladi_Rameshwara_gandaberunda.JPG

23 b. Double-eagle Holy Roman Empire: http://upload.wikimedia.org/wikipedia/commons/3/37/Double-eagle_Holy_Roman_Empire.png

23 c. Russian Eagle (Moscow): http://media.photobucket.com/image/russian double eagle/tlcohio/1A-Moscow-DoubleEagle.jpg

23 d. Letter 17 (Hun –Syanbi): http://upload.wikimedia.org/wikipedia/en/b/b2/Fig5Ishjamts_p166R2.gif

23 e. A (Proto- Bulgarian): http://www.kroraina.com/pb_lang/FIG2.gif

23 f. Rarog: http://images.yandex.ru/#!/yandsearch?text=%D0%A0%D0%B0%D1%80%D0%BE%D0%B3&img_url=slawa.com.ua%2Fimages%2Fstories%2Fdemo%2Fsvastika%2Fsv115.gif&pos=3&rpt=simage&lr=21205&noreask=1

23 g. Roc: http://probujdenie.narod.ru/Ingliizm/Nasledie_rodov.files/image002.jpg

23 h – n Zharkutanskie Rune 36 (Perun Rune): http://www.liveinternet.ru/users/1758119/post86244228/

23 i. Sigel rune: http://upload.wikimedia.org/wikipedia/commons/c/c3/Sowilo.png

23 j. Perun Rune: http://igrybogov.com/index.php?option=com_content&view=article&id=81&Itemid=108

23 k. Dazhbog rune (Raidho): http://igrybogov.com/images/stories/runs/2dajdbog.png

22 l. Vedara rune (ВЕДАРА): http://pics.kz/s5/57/c8/04/27/57c8042719357fdae085e900ca6b5455.gif

23 m. Star of Yinglia: http://svetorussie.narod.ru/Ingliya.gif

22 n. Eternal Motion: http://www.slavianin.ru/images/stories/remeslo/obereg/photo171.jpg

23 o. Earth in Motion: http://www.slavianin.ru/images/stories/remeslo/obereg/photo172.jpg

23 p. Ingliya rune (detail of Roc):
http://probujdenie.narod.ru/Ingliizm/Nasledie_rodov.files/image002.jpg

24 -27. Letters, Runes and Textiles

24 a-c. A (Sanskrit), Inverted A (Sanskrit), Reversed A (Sanskrit):
http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

24 d-f. Azu (Glagolitic) regular, sideways, reversed, inverted:
http://en.wikipedia.org/wiki/File:Glagolitic_Letter_Square_Azu.svg

24 g. e- z (Phoenicum): http://www.levity.com/alchemy/virga_aurea.html

cf. je (Old Church Slavonic): http://www.omniglot.com/writing/ocslavonic.htm

cf. e (Aegyptiacum): http://www.levity.com/alchemy/virga_aurea.html

24 h. Iotated E (Early Cyrillic): http://en.wikipedia.org/wiki/Iotated_E_(Cyrillic)

cf.. An (Chaldaicum): De Bry (1596)

24 i. Iotated E (Cyrillic): http://en.wikipedia.org/wiki/E_iotified

Cf. alar x 2 (Nennian): http://www.maryjones.us/jce/nennius_alphabet.html

24 j. Ugaritic/Old Arabic Ha (life) sideways, reversed, upright (cf. Figure 2 o): Formerly at:
http://f.imagehost.org/0044/arabic_old_arabic_ugarit_arabic.jpg

cf. Veles Trident: http://svitk.ru/004_book_book/11b/2385_veleslav-veles.php

24 k. A (Chaldean 9): http://www.fromoldbooks.org/Fry-Pantographia/pages/p032/

24 l. Aleph (Malachim): http://www.esotericarchives.com/agrippa/malachim.gif

cf. Veles trident: http://svitk.ru/004_book_book/11b/2385_veleslav-veles.php

24 m. Abkhaz Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328371/?page=0

24 n. Armenian Generative Force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg; Cf.
http://blog.naver.com/PostView.nhn?blogId=toxo21&logNo=100029868349&redirect=Dlog&widgetTypeCall=true

24 bis a. Slovo: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG ; cf.
http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar

24 bis b-d Generative force and details:
http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg; Cf.
http://blog.naver.com/PostView.nhn?blogId=toxo21&logNo=100029868349&redirect=Dlog&widgetTypeCall=true

24 e. Abkhaz Runes 271 – 272:
http://fotki.yandex.ru/users/resurs3sergiy/view/328371/?page=0

24 f. Old Chechenian Alphabet: http://cs302706.vk.me/u83125390/-14/x_b348e215.jpg

24 g. Letter yaf (f): Tifinagh: http://wiki.verbix.com/Category/TifinaghScript

25-26. Summer and Winter Textiles (Smolensk): Photograph: Twinscorp): IMG 2656 2652

27. Pisces, E and Life

27 a – b. Pisces, Gemini: http://upload.wikimedia.org/wikipedia/commons/c/c7/Astro_signs.gif

27 c. Home Spirit (Usins): Detail from 7 Days Bell : http://krikisjewelry.com/KrikisJewelryBellInfo.html

27 d. Ü rune: http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

27 e. Usins Symbol: http://www.rigasummit.lv/en/id/cats/nid/697/

27 f. Majas Sargs: Formerly at: http://www.originali.lv/ cf. http://www.originali.lv/images/produkti/Latvju%20zime%20Majas%20sargs.JPG

27 g-h**.** Life Sign (Dzīvības zīme) –same rotated 90 degrees: Formerly at: http://ww.saulesjosta.lv/

27 i. E (Ancient Hebrew): http://3.bp.blogspot.com/_AAgI-IqquiA/TLUcLQVMp4I/AAAAAAAAAdg/EqQLUKqlv8s/s1600/4_english.jpg

27 j. f (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

27 k. yad yey yaf (Tifinagh): http://wiki.verbix.com/uploads/Category/Tifinagh01.gif

27 l. yaz yaz : http://wiki.verbix.com/Category/TifinaghScript

28. Horse Symbolism

28 a. Jumis: http://symboldictionary.net/library/graphics/symbols/jumis2.jpg

28b. Martin's Roosters: http://www.latvianstuff.com/images/Martins%27_Roosters.jpg

28 c. Jumis: http://www.originali.lv/index.php?cat_id=7&prod_cat=362&last=1

28 d. Mari Symbol: http://www.fennougria.ee/public/marimark.jpg

28 e. Twin horses (Jumis Gable): http://lv.wikipedia.org/wiki/Jumis

28 f. Twin Horses (Giebelschmuck): http://de.wikipedia.org/wiki/Fachhallenhaus#Name

28 g. Twin Horses (Russian Folk Art): http://www.liveinternet.ru/users/4122176/post161778954/

28 h. Twin Horses: http://www.liveinternet.ru/users/4122176/post161778954/

28 g. Shukra (Venus): http://oculus.ru/image/blogs/20/docs/723_1.jpg

28 i. Tarot 7. The Chariot: http://0.tqn.com/d/astrology/1/0/Y/V/-/-/7ChariotRiderWaites.jpg

29. Letters A T and Th as implied movement

29 a. АРИЙ arranged along compass points :

29 b. АРИЙ Яр, Орея (A, Yar, Oreya) as Slavic Runes: http://www.obichay.org/?p=661

29c. Numbers 1-5 in Turkic: Türk Sayileri: http://1.bp.blogspot.com/_n3hU0kkEchg/SNYI7NyEGlI/AAAAAAAAAZg/JiINnJQA9IM/s400/say%C4%B1_orkun.png

29 d. Chinese Symbol for Earth: http://www.chinese-symbols.com/chinese-symbols/e/earth%20(five%20elements).gif

29 e. Chinese number 10: http://www.simple-talk.com/iwritefor/articlefiles/458-chinese2.jpg

29 f.. Letters a b g d e (Alphabet of the Magi): http://wolf.mind.net/library/magic/talismans/magi.gif

29 g. Letters a b g d e (Chaldean 2): http://www.fromoldbooks.org/Fry-Pantographia/pages/p028/

cf. Letter h (Alphabet of Magi): http://www.quadibloc.com/other/tarint.htm

29 h. Theta: http://en.wikipedia.org/wiki/Theta

29 i. Theta symbol in Tengri, Orhon: http://1.bp.blogspot.com/-dGm9d-WX6qE/TZch05CPj_I/AAAAAAAAAjw/Agqc9bDiY-k/s1600/ORHON.JPG
Cf. http://turukbil.blogspot.nl/2011_04_01_archive.html

30. Reversed Letters, Runes

30 a. R-M-Ha (Рамхатъ): http://img1.liveinternet.ru/images/attach/b/3/42/68/42068334_symb_ra.jpg

30 b. Khors: http://nssukr.com/bibl/tablic_svastic/tablic_svastic.html

30 c-d. Raidho and Raidho Reversed: http://spheresoflight.com.au/content/images/runes/Raido.jpg

30 e. Er: http://en.wikipedia.org/wiki/Er_(Cyrillic)

30 f. Ya: http://en.wikipedia.org/wiki/Ya_(Cyrillic)

30 g-i. Ukrainian Ye - Zhe (Cyrillic) - Ze (Cyrillic): http://en.wikipedia.org/wiki/Ukrainian_Ye; http://en.wikipedia.org/wiki/Zhe_(Cyrillic); http://en.wikipedia.org/wiki/Ze_(Cyrillic)

30 j-l. Estъ, jestъ, yestъ (Glagolitic): http://en.wikipedia.org/wiki/Glagolitic_alphabet

30 m. e (Lydian): http://www.slovio.com/origin/lydian-alphabet.GIF

cf. Ksi (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

30 n. A (Palmyrenian): http://www.wmcarey.edu/carey/bibles/ancientalpha2.jpg

30 o. Letters A: Detail from Europa Polyglotta: http://www.afternight.com/runes/a-magi.gif

31-32. Crosses and Crossing

31 a-c A (Ovo), Ma: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31b. A mA Star: http://www.efir.com.ua/rus/a.php?r=4&d=19

31 d-f. Mosn, Ovosh, Oros: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 g. Krest (Грамотный крест, cf. , 3 Stage Descent in 23p): http://belvoin.narod.ru/rodnavera-page4.html

31 h. Competent Cross as detail of Old Slavic Eri: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 i. Rekyche (Рекуче): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

31 j. Letters Y X Psi: http://www.e-reading.org.ua/bookreader.php/148161/Adulruna._Goticheskaya_kabbala.html

32 a. Krest, Letter of Old Slavic: http://www.astromax.com/

32 b. Russian Orthodox Cross: http://www.synaxis.info/old-rite/images/cross_lg.jpg

32 c. Eastern Orthodox cross: http://www.monasterygreetings.com/product/Wood_Monastic_Cross-Small/Orthodox_Crosses

32 d-e. OU-ИО: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

32 f. Bogdunov Monastery Entrance (Photo KHV): See Illustrations

32 g. Nika Detail from Eastern Orthodox Cross:
http://www.monasterygreetings.com/product/Wood_Monastic_Cross-Small/Orthodox_Crosses

32 h. n i a (Danish Runes): http://www.norron-mytologi.info/grafikk/r-d-800.gif

cf. Danish Runes from c. 900 A.D.: http://www.arild-hauge.com/edruner.htm

32 i. Virgin on Crescent (Our lady of Guadaloupe):
http://catholicsouthernfront.files.wordpress.com/2008/03/dragonguadalupe.jpg?w=550&h=834
Cf. Mother of God: http://vultus.stblogs.org/the-mother-of-god/2007/12/

32 j. Hagal rune as part of H N I (Futhark): http://www.crystalinks.com/futhark.gif

cf.. Runes 9 10 11 12 13 (Anglo Saxon Runes): http://www.arild-hauge.com/eanglor.htm

cf.. Letters i j (Cyrillic) http://www.ancientscripts.com/images/cyrillic.gif

cf. St.Andrew's Cross Pendant http://www.chainzonline.com/st-andrew-cross-pendant-er4056.html

32 k. Islamic Crescent (Masjid Hajjah Fatimah, 2000):
http://www.postcolonialweb.org/singapore/arts/architecture/acm/symbol03a.jpg; cf.
http://www.postcolonialweb.org/singapore/arts/architecture/acm/crescent.html
Cf. http://2.bp.blogspot.com/-1Yr1cdzwgJU/TaOxOaTxa3I/AAAAAAAAEnk/ofVT5-hJ3JU/s1600/crescent_moon.jpg

32 l-n. Ts, zh, zh in Hunnorum, Slavonico and Glagolitica: Detail from Europa Polyglotta:
http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg

33-34. Letters of Creation, Life and God

33. Liude, OT

33 a. Liude: http://www.aworld.ru/mc/261.html

33 b OT: http://www.aworld.ru/mc/261.html

33 c. Ol: http://images.yandex.ru/#!/yandsearch?text=Буковник ВсеЯСветной Грамоты&img_url=old.e-xecutive.ru%2Ffiles%2Fimg2%2Fat4156_6.gif&pos=2&rpt=simage

33 d –f. Runes Ol, Mol, Simbol:
http://images.yandex.ru/#!/yandsearch?p=4&text=Буковник ВсеЯСветной Грамоты&img_url=programotu.ru%2Fvcya%2F3.jpg&pos=138&rpt=simage;
cf. http://content.foto.mail.ru/mail/greg_kalugin/_blogs/i-34.jpg

33 g-h. Slovo: http://images.yandex.ru/#!/yandsearch?text=Буковник ВсеЯСветной Грамоты&img_url=www.gramota.org%2Fbukovi%2Fya.jpg&pos=4&rpt=simage

33 h. Ya Yá (ЯЯ, СловоСловА): http://foto.mail.ru/mail/vg147/az/915.html#917

34 a. Ук: http://washbrain.narod.ru/pralang.htm

34 b. Херъ: http://washbrain.narod.ru/pralang.htm

34c-d. Slovo, ET: http://washbrain.narod.ru/pralang.htm

34 e-f. I's (И- Ий): http://washbrain.narod.ru/pralang.htm

34 g-h. O's in Old Slavic: http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

35. Jo Ju and 3 Worlds

35 a-b. Jo-Ju (Bulgarian Runes):
http://media.beta.photobucket.com/user/lantonov/media/Bulgar_runic_letters-1.png.html?filters[term]=bulgarian%20runes&filters[primary]=images#/user/NikeBG_History/media/Unsorted/Bulgarskipismenniznaci.jpg.html?filters%5Bterm%5D=bulgarian%20runes&filters%5Bprimary%5D=images&_suid=135247720157306800497301454655

35 c-d. Letters Jo-Ju (Proto-Bulgarian Runes): http://groznijat.tripod.com/pb_lang/FIG2.gif

35 e-g. Sarakt Stone: http://svarga-bulletin.blogspot.com

35 f. Proto-Bulgarian names of God: http://www.kroraina.com/pb_lang/pbl_2_11.html

35 g. Pliske Rosette: http://www.cometobulgaria.org/customimages/130_1207218618_rozeta1.jpg

35 h-i Cyrillic alphabet grid: http://www.liveinternet.ru/users/alecz/post49629482/

35 i: Nav, Prav, Jav: http://kvportal.ucoz.ru/fosco/tryglav.gif

35 j. Bulgarian runes/alphabet:
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

36. Proto-Biblical, Proto-Bulgarian, Scytho-Sarmatian, Chuvash, Brahmi and Indicum alphabets.

36a. Proto Biblical Syllabary (Byblos Syllabary detail): http://scripts.garshin.ru/alphabet/proto-abc/proto-byblos/index.html ; Cf. http://scripts.garshin.ru/alphabet/proto-abc/

36 b. Y, TX, Ya, Jo, Ju (Bulgarian runes):
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png
Cf. Scytho-Sarmatian): http://balgarite.interbgc.com/Image10.jpg

36c. Bulgarian Alphabet Runes:
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

36 d. Scytho-Sarmatian: http://balgarite.interbgc.com/Image10.jpg

36 e. Ancient Chuvash Runes: http://alterling2.narod.ru/Rus/Stinka.html

36 f. Brahmi Alphabet: http://brahmi.sourceforge.net/assets/images/brahmi.gif

36 g. Letter Lem: Indicum: De Bry (1596).

37a-e. Buki, Eri, Ery Jat, Eso, Est: http://www.aworld.ru/mc/261.html

38. End of Old Cyrillic Alphabets (Old Slavic, Archaic Romanian Cyrillic, Glagolitic, Cyrillic). ``

38 a. Old Slavic: http://www.runitsa.ru/publications/publication_466.php

38 b. Archaic Romanian Cyrillic: http://www.typophile.com/files/01-arhaic-romanesc-gri_5167.jpg

38 c.Alphabetum Illyricum: Detail: http://www.croatianhistory.net/gif/rocca.jpg

38 d. Glagolitic:
http://3.bp.blogspot.com/-
ZYcXUk0Ush0/T_nkLCpXBgI/AAAAAAAACdg/zKSFuvcfE_0/s1600/glagolitic_all.jpg;
cf. http://thepolyglotexperience.blogspot.nl/2012/07/glagolitic-alphabet-in-photos.html

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Chapter 4: Movements and Matrices

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140c. Emperor Tarot Card: http://i076.radikal.ru/0905/62/aa73d168291a.jpg; cf. http://forum.rustimes.com/index.php?topic=91.30

140 d. Galactic Centre – Outer Edge of Galaxy: http://2.bp.blogspot.com/_j7IwynrIhuk/R8Q2sxRseeI/AAAAAAAAABY/SIVvFe7ejqg/s320/signs.bmp

140 e. Yung drung left (cf.figure 10 b): http://www.sherabchammaling.com/teachings.html

140 f. Ji symbol: http://www.khandro.net/images/swasti1.gif

140 g-i Yung drung right (cf.figure 10 c): http://www.sherabchammaling.com/teachings.html

140 j. Swastika and Posolon in Perun border(cf. figure 43): http://svitk.ru/004_book_book/11b/2386_veleslav-perun.php

141-142. Island in River

141 a. Haridwar (India): http://2.bp.blogspot.com/_Rz1LVDr3FvE/TQdCQ5Yq_SI/AAAAAAAAACI/aDFyu4EcGNc/s1600/Haridwar+-+Gateway+to+Heaven.jpg

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Cf. http://www.laboratorioroma.it/Scopri%20Roma/Tevere%20e%20Ponti.htm
Cf. http://www.miprendilalunapapa.it/wp-content/uploads/2012/05/Isola-Tiberina.jpg

141c. Ile de France (Paris): http://www.sacred-destinations.com/france/paris-notre-dame-cathedral-photos/aerial.jpg
Cf. http://maps.google.com/maps?f=q&source=s_q&hl=en&geocode=&q=paris&aq=&sll=37.0625,-95.677068&sspn=32.527387,56.162109&ie=UTF8&hq=&hnear=Paris,+%C3%8Ele-de-France,+France&ll=48.853929,2.350388&spn=0.026374,0.054846&t=h&z=14

142 a. Galactic Centre- Galactic Edge: http://4.bp.blogspot.com/_MryQii-dvu8/SEqZi7ZcNNI/AAAAAAAACp0/WWuclty0cZA/s400/Zodiac%2BWheel%2BEquinox%2BCross.jpg

142 b: Zodiac and Djed: http://vincentbridges.com/djedPics/MoirasDiagram.jpg

142 c. Night Sky: http://www.teachinghearts.org/dre17httheavens.html

143. Spirals and Cosmic Cycles

143 a. Female spirals: Spiral Goddess:
http://upload.wikimedia.org/wikipedia/commons/b/b1/Spiral_Goddess_symbol_neo-pagan.svg
cf. http://arira.ru/mifologiya-v-ornamente-oberegi.htm

143 b. Returning double spiral: objects of Tshinetskoy culture:
http://www.celticnz.co.nz/ChinesePyramids/Chinese%20Pyramids%201.htm

143 c. Cucuteni A figure: http://arheologie.ulbsibiu.ro/publicatii/ats/ats5/2merlini.htm

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143 e. Rune 90 (Karuna):
http://foto.mail.ru/community/slavonicallianc/207#photo=/community/slavonicallianc/207/214

143 f. Yarila symbols: http://arira.ru/mifologiya-v-ornamente-oberegi.htm

143 g. Kon rune (Руна Кон): http://sverhomsk.ucoz.ru/forum/45-437-1

143 h. Swastika Sown Field: http://www.dazzle.ru/spec/svastika1.shtml

143 i. Seeded Field (Поле засеянное): http://arira.ru/mifologiya-v-ornamente-oberegi.htm

143 j -k. Seeded Field (Знаки засеянного и незасеянного поля):
http://www.liveinternet.ru/users/3395230/tags/%FF%E7%FB%F7%E5%F1%F2%E2%EE/;
http://admin.sun-gates.ru/uploads/Pole_peredelka_b.jpg

143 l. Slavic charm. Seyano field (Silver) (Славянский оберег. Сеяно поле (серебро)):
http://admin.sun-gates.ru/uploads/Pole_peredelka_b.jpg

143 m. Ritual Labyrinth Sand Tracing:
http://www.sacredthreads.net/www.sacredthreads.net/eternal_weaver.html

143 n-r. Returning Sun Spirals: http://www.organizmica.org/archive/307/image056.jpg;
http://www.jrbooksonline.com/pob/pob_ch18.html

144 a. Aksak Beetle: http://www.crystalinks.com/scarab.html

144 b. 7 planets and 7 spiral labyrinth: http://occult-advances.org/greatwork.shtml

144 c. Yi spiral: http://www.i-ching.hu/chp00/news/news_img/Yi-spiral.gif

144 d. Taiji Symbol: http://deepesthealth.com/wp-content/uploads/2008/03/sun_tai_ji_yin_yang1.gif

144 e. Crane dance: http://www.junewatts.com/cranes%20in%20labyrinth.jpg

144 f. Rune 144 (Karuna):
http://foto.mail.ru/community/slavonicallianc/207#photo=/community/slavonicallianc/207/209

145. Labyrinths and Taurus

145a. Taurus: http://www.constellationsofwords.com/images/stars/Alcyone.JPG

145 b. Taurus and Pleiades at Lascaux: http://98.130.85.241/images/LascauxCave_auroch.jpg
Cf. http://home.netcom.com/~abraxas2/taurus.jpg

145 c. Theseus and Minotaur: http://festival.1september.ru/articles/587054/presentation/2/3.JPG

145 d. Orion Constellation:
http://upload.wikimedia.org/wikipedia/commons/4/45/Orion_constellation_Hevelius.jpg

145 e. Centaur and Lapith: Theseus and Minotaur:
http://farm3.static.flickr.com/2206/2220821310_38d7693f24.jpg;

145 f. Theseus and Centaur:
http://www.spagyricarts.com/page6/files/theseus_minotauros_psychedelia.jpg

145 g. 7 Circuit Labyrith: http://www.gothicimage.co.uk/labyrinths.html

145 h. Theseus and Minotaur: http://farm3.static.flickr.com/2206/2220821310_38d7693f24.jpg;

146. Chakra Spirals and Labyrinths

146 a. 20 Gods in Spiral **(**Структурная картина расположения и взаимодействия СИЛ**):**
http://volxv.info/wp-content/uploads/2009/05/rod1.jpg

146 b. Homme terrestre: http://energeticbreath.narod.ru/Page-10.html

146 c. Kapische: http://icrt.ru/wp-content/gallery/kupala2007/kupala_07-092_rugevit-ru_.jpg

146 d. Chakra spiral into the heart (yoga): http://www.triple7center.com/codes_colors.html;
http://cg.scs.carleton.ca/~luc/AnonMoos--GoddessSymbols-105 f.2008.jpg

146 e. Spiral Chakras and Body: http://137sac.cyril.hostingrails.com/files/spiral_chakras_sml.jpg

146 f. Chakra spiral: http://www.michellemyhre.com/2009/05/chakra-mantras.html

146 g. Amiens Cathedral Floor (colour): http://www.labyrinth-enterprises.com/Image100.jpg

Cf. 146 h. Amiens Cathedral Floor: http://1.bp.blogspot.com/_tS1TsPS6J2w/TL-kjopJ0VI/AAAAAAAABi8/5KVJbkDBDrE/s1600/LabyrinthatAmiensCathedral.jpg

Formerly: http://www.mtholyoke.edu/acad/intdept/pnp/images/labyrinth.jpg

147. Six and Sex

147 a. Chinese Zodiac: http://www.kickeminthegh oulies.com/chinese_zodiac2.jpg

147 b. Chinese Zodiac and 12 Directions: http://www.chinese-zodiac-symbols.com/zodiacircle8.gif
Formerly: http://www.zodiac-signs.org/images/chinese-zodiac-signs-4.gif cf. figure 65 c.

147c 3. Branches 5 6 7: Dragon, Snake, Horse in Chinese Zodiac:
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147 d. Chi (Huang Ti): http://www.creationism.org/csshs/v07n4p24.htm

147 e. Selo (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

147f. So (i.e. sex, Coptic): http://whisperingwood.homestead.com/Magicalalphabets.html

147g. Sigma: http://en.wikipedia.org/wiki/Sigma

147 h. Digamma: http://en.wikipedia.org/wiki/Digamma

147 i. Zeta (Greek): http://en.wikipedia.org/wiki/Zeta

147 j. Stigma: http://en.wikipedia.org/wiki/Stigma_(letter)

147 i. Xi: http://en.wikipedia.org/wiki/Xi_(letter)

Cf. Ksi (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

147 k-l. Selo –Dzelo (Old Church Slavonic):
http://kodeks.uni-bamberg.de/aksl/media/AKSL_SCRIPT.JPGbet
cf. http://en.wikipedia.org/wiki/Early_Cyrillic_alpha

148. Snakes, Symbols, Letters

Figure 148. aTwo principles of Persia, b. Triple Hecate, c.-d, letter E and Ye, e.Sun line, f-g.Monogram of three emblems in the mysteries, Heathen monogram of the triune, h-j Cyrillic ksi, ksi (Decorative), Textile decoration (Smolensk),

148 a. Two Principles of Persia: http://prs.org/images/linart/mgoodevi.jpg
Cf..Sus (Dacia): http://www.dracones.ro/utile/sigla.jpg

148 b c.Triple Hecate:
http://4.bp.blogspot.com/_slalK5PhgaE/SuTFMJqRApI/AAAAAAAADI0/FZ_K3qI6tL4/s1600/art_hekate2.jpg ; Cf. Celtic pentacle (Gardnerian Copper Pentacle): http://www.abaxion.com/wp333.htm
Cf. http://1.bp.blogspot.com/-gxEIwCsESsw/Tq1xk2-WZfI/AAAAAAAAAgo/OHAOtDARAKg/s1600/wp333.jpg

148 d-e. Ukrainian Ye: http://en.wikipedia.org/wiki/Ukrainian_Ye; Ze (Cyrillic):
http://en.wikipedia.org/wiki/Ze_(Cyrillic)

148 f. Sun line in Yi Diagram: http://www.i-ching.hu/chp00/news/news_img/Sun-line.gif

148 g. Monogram of Three Emblems in the Mysteries: http://www.sacred-texts.com/sro/rrm/img/25700.jpg

148 h. Heathen Monogram of the triune: http://www.sacred-texts.com/sro/rrm/img/25700.jpg
Cf. ST (Serpent on a Tau Cross): http://quintessentialpublications.com/twyman/wp-content/uploads/serpenttaucross.jpg

148il. Ksi (Cyrillic): http://en.wikipedia.org/wiki/Ksi_(Cyrillic)

148 j. Ksi (Decorative Glagolitic): http://www.hram-v-ohotino.ru/Lib/azbuka/images/ksi.gif

148 k. Textile decoration (Smolensk): Illustrations IMG 2652

149. Christogram (I H S and J H S)

149 a: Aoth Sigil: http://www.jwmt.org/v2n13/images/monas/FIGURE14.JPG

149 b. J H S (Jesus Homini Savior): http://farm4.static.flickr.com/3108/3089118307_3da288c0ed_o.jpg

149 c. Monogram of the Saviour: http://www.sacred-texts.com/sro/rrm/img/25700.jpg

149 d. Knot of Solomon: . http://farm1.static.flickr.com/28/40397906_84a3245c13.jpg?v=0

149 e. Christogram (HIS):
http://1.bp.blogspot.com/_KXWZrEefy7I/SyrCH6vdUDI/AAAAAAAAAp4/ObnNK3B_b4Q/IHS_portal.jpg Cf.: http://www.theworldsprophecy.com/wp-content/uploads/2010/02/IHS_portal.jpg

149 f. Christogram: http://en.academic.ru/pictures/enwiki/73/IHS-monogram-interwined.jpg

Cf. Intertwined IHS Monogram: http://en.wikipedia.org/wiki/Christogram ;
cf. http://images.ookaboo.com/photo/s/IHS_monogram_interwined_s.jpg

149 g. Ihesus Hominum Salvator: http://www.flickr.com/photos/hauksven/6444525077/

149 h: J H S (Jesu Homini Savior): http://4.bp.blogspot.com/_RAS1Ld2L6-0/S_PztDKS4OI/AAAAAAAABKc/OyqUWZbGcSk/s1600/JHS_RoundWreath_b.gif

149 i. HIS, IOTA, ETA, SIGMA: http://www.ezartsncrafts.com/templates/his.gif
cf. http://www.ezartsncrafts.com/christiansymbols.html

149 j. HIS: http://images.encydia.com/thumb/1/1c/Ihs-logo.svg/200px-Ihs-logo.svg.png

149 k. Elementa, Principia Corporum: http://escaravelhos.blogspot.nl/2007/03/alfabeto-escritas-e-lnguas-sagradas.html

149 l. Lanteri Center Logo: http://www.lantericenter.org/our_logo.htm

150. Head and tail of Dragon (Rahu - Ketu)

150a. Rahu (north lunar node) and Ketu (south lunar mode):
http://www.sanskrit.org/www/Astronomy/rahu.jpg

150 b. Serpens caput and serpens cauda in Planetary Wheel of Exaltation:
http://www.astrologycom.com/images/exalt.gif

150 c. Rahu and Ketu with respect to earth and fire triangles in Agrippa:
http://www.esotericarchives.com/agrippa/agripp2d.htm

150 d. Talismans of head and tail of dragon: http://lawica.free.fr/FR/14.htm

151. Chinese Astronomy and Trigrams

151a-b. Dragon –Turtle Diagram: http://www.woxihuan.com/34209857/1323537067087019.shtml

151 c. Hetu: http://www.educa.fmf.uni-lj.si/izodel/sola/2002/ura/marjetka/kitajski%20diagram%20I%20Ching.gif

151d. Lo Shu: : http://www.educa.fmf.uni-lj.si/izodel/sola/2002/ura/marjetka/kitajski%20diagram%20I%20Ching.gif

151 e. Later Pa Kua (Bagua) Diagram: http://www.kheper.net/topics/I_Ching/loshupakua.gif

151 f. Combined Early – Later Heaven Diagram (bagua):
http://bialczynski.files.wordpress.com/2012/10/bagua.jpg?w=300&h=257

151 g Early Heaven (8 Primal Trigrams):
http://www.fengshuinew.com/images/early_heaven_pa_kua.gif
cf. http://www.fengshuinew.com/

151 h. Later Heaven (8 Temporal Trigrams):
http://www.fengshuinew.com/images/later_heaven_pa_kua.gif

152- 153. East Orientation

152a. Zodiac Square (South Indian astrology Chart): http://www.naveenmysore.com/astrology/chart-south.jpg Cf. SUMS image.

152b. Yuga Chart: http://www.binaryresearchinstitute.org/bri/images/prattdiagram.jpg. Chart by Laurie Pratt, published in East West Magazine in 1932. The zenith of the Golden Age last took place in 11,502BC. The pit of the last Dark Age was in 498AD. Cf.
http://www.binaryresearchinstitute.org/bri/research/papers/history_and_time.shtml

153a. North Indian astrological chart: http://www.naveenmysore.com/astrology/chart-north.jpg ; formerly: http://www.expertsastrology.com/astrological-chart.jpg cf. figure76.

153bc. Narayana Creation:
http://media.photobucket.com/image/Narayana%20%25252B%20Bhu%20Shakti/sarajitp/Jyotish/NarayanaCreation.jpg

154. South Orientation

154 a. Lopan Compass (Pie Chart): http://www.oocities.org/zhen_qi/piechart.gif
Cf. http://www.oocities.org/zhen_qi/01graphics.html
Cf. http://static.yousaytoo.com/post_images/8b/1b/52/1444281/remote_image_1326313407.jpg

154 b. 24 Mountain Fengshui compass: http://patricialee.me/wp-content/blogs.dir/3/files/2012/08/24-mountain-fengshui-compass.jpg

154 c. Myr Tortoise symbolizing peace (Черепаха, олицетворяющая устройство мира):http://www.e-reading.org.ua/bookreader.php/128578/Sklyarova_-_Zolotye_runy.html

154 d. Birth of Mithras:
http://1.bp.blogspot.com/_suD1pzsRnwE/SzOpi2JMQgI/AAAAAAAADgc/G8NZmNda0Ds/s400/MITHRAS.jpg; cf. http://gladio.blogspot.nl/2010_12_01_archive.html

154 e Egyptian Planisphere of Zodiacal and Southern Signs:
http://www.masseiana.org/plates/kircher_zodiac_south.jpg

154 f Egyptian Planisphere of Zodiacal and Northern Signs:
http://www.masseiana.org/images/zodiac_kircher.jpg

155-156. North Orientation

155 a. Model of Cosmos according to Oriental Philosophy in Manichaeism, Esoteric Buddhism and Oriental Theosophy, 2009, p. 34: via: http://homepage2.nifty.com/Mithra/english_index.html

155 b. Heptagrammon Arcanorum Maiorum with Mundane Man and Celestial Man:
http://web.eecs.utk.edu/~mclennan/BA/PT/HMAco.gif

155 c. Chaldean order of planets in heptagram: http://a3.ec-images.myspacecdn.com/images02/82/1156bfc0629646e8acf785996ecf6e23/l.gif

156 a. Chinese hsiu: http://blog.naver.com/PostView.nhn?blogId=twinstar430&logNo=150041635051

156 b. Ibn Arabi. Arabic mansions of the moon: http://www.yeatsvision.com/mansions.html

156 c. Sator Arepo:
http://media.beta.photobucket.com/user/kachina2012/media/Garden%2520Photos/11258SatorSquareAlchemistsSeal-1.jpg.html?filters[term]=sator%20square&filters[primary]=images

156 d. Sator Arepo (key to great arcanum, Postel):
http://hermetic.com/crowley/equinox/i/x/eqi10018i.html
Cf. http://hermetic.com/crowley/equinox/i/x/eqi10018i.html

156 e. Sator Arepo Square: http://www.futilitycloset.com/wp-content/uploads/2006/04/2006-04-26-sator-square.jpg

156 f. Wheel of Fortune: Tarot Trump 10:
http://upload.wikimedia.org/wikipedia/en/3/3c/RWS_Tarot_10_Wheel_of_Fortune.jpg

156 g. Wheel of Fortune (Levi): http://www.green-door.narod.ru/levi-10.jpg

156 h. Cross of Knights of Malta and Sator Arepo:
http://media.beta.photobucket.com/user/kachina2012/media/knightstemplarmagicsquareaeon.jpg.html?filters[term]=maltese%20cross%20sator%20arepo&filters[primary]=images
Cf. http://kachina2012.wordpress.com/2009/04/08/11258-indus-valley-joseph-campbell/

157-158. Magic Squares and Cosmos

157 a. Nine Planets: Navagraha: http://lightinthedarknessoflife.files.wordpress.com/2010/08/navagraha-yantra.gif

157 b. Mystic tablet (Tibet): http://en.wikipedia.org/wiki/File:Carus-p48-Mystic-table.jpg

157 c. Slavic version of 8 trigrams: http://www.ligis.ru/librari/2848.files/image046.jpg

157 d. 8 trigrams and mystic square (Lo Shu Диаграмма Ло Шу): http://www.art-eco.ru/fengshui/pict/1_11.gif; http://www.art-eco.ru/fengshui/1_11.htm

157 e. Bulgarian Zodiac and Mystic Square: Formerly available at:
http://3.bp.blogspot.com/_Z8kKo6Pe3_I/SsJuXNHqG-I/AAAAAAAAC0c/F67hiCPKVqw/s1600-h/ÐšÐ°Ñ□Ñ‚Ð¸Ð½Ð°26.png

157 f. Bulgarian Calendar (Астрономическите основи на стария български календар):
http://history.rodenkrai.com/new/images/stories/prabulgarski_kalendar.jpg ; cf. http://art-visa-bulgaria.eu/language/bg/uploads/img_original/news__1/news__c59526f85c9eb1e9e4e26e456b4ca5d4.jpg

158a. Magic Square of Saturn. Detail in Virga Aurea (1616**):**
http://esoweb.free.fr/magie/virgaaurea/image/virga4.jpg

158 b. The same in Context: Ibid.

Cosmic Architecture

159. Gods, Geometry, Groundplans

159 a. Kalachakra outline as groundplan:
http://api.ning.com/files/MpXvShseAukHwHnmfUBNloMocpyWJW7-vVpu9k9JQisXL1i0CstYZEuSgxuYjogf7HN9vePVuBrBW*pUIX5niDaHiv5EmTTi/MANDALAESPLICACIONNUMEROS25.jpg
Cf. http://serexistencialdelalma.ning.com/profiles/blogs/mandala-dimension-awakening

Indian Temple and Vastu Purusha

159 b. Ground plan and standing god:
http://ic.pics.livejournal.com/yogaholic/11871317/75671/75671_original.jpg
Cf. http://yogaholic.livejournal.com/40624.html

159 c. Vastu purusha: http://2.bp.blogspot.com/-87TzPsb6C0s/TzpA7M2_TlI/AAAAAAAAAmo/5hj_G7TlFsM/s1600/hinduarchitecture1.jpg

159 d. Rasi chakra: http://shrifreedom.org/jyotish/sun-chakra-mantras.jpg

159 e. Vastu purusha : http://indiainnings.in/images/vastu_purush.jpg

122 f. Vastu purusha (9 x 9 = 81 Squares):
http://www.hindupedia.com/eng/images/c/c5/Vastu-purusha-mandala-image.gif

159 g. Vastu Purusha (tilted 45 degrees):
http://www.exoticindiaart.com/artimages/vastu_purusha_07.jpg

159 h. Meness zime:
http://2.bp.blogspot.com/_wUP5DoHgeU0/TQhx0cF0KoI/AAAAAAAAAA0/mIRoipApIXQ/s1600/image017.jpg
Squares of Dieva:

159 i. Up forms of Dieva (Dieva zime): http://valoda.ailab.lv/kultura/kultura/orn02.htm
http://www.uzdevumi.lv/ExerciseRun/RunExercise?exerciseId=36ac56c7-2ce0-4ac4-b857-8b1aa5676fde&parentType=VirtualSchool&parentId=751
http://www.bibelesbiedriba.lv/religiju-enciklopedija/img/foto/jrk/dievturi/simbols.jpg
http://valoda.ailab.lv/kultura/kultura/orn02.htm

159j. Down and up forms of Mara (Dievas zime): http://3.bp.blogspot.com/-TGmiA7gPo48/T-rY9WdwceI/AAAAAAAAAW4/Hi2N0sBDUDQ/s1600/maras-zime.jpg
http://valoda.ailab.lv/kultura/kultura/orn08.gif
http://valoda.ailab.lv/kultura/kultura/orn03.gif

Cosmic Man and Temples

160. Vastu purusha, Cosmic man and Temples.

160 a. Vastu Purusha left: http://www.panchtatwa.com/images/vastu-shastr1.jpg
Cf. http://www.lokvani.com/lokvani/article.php?article_id=4149
http://www.vastu4u.com/vastu_purush.html

160 b. Vastu Purusha and Chakras: Detail: http://rivr.sulekha.com/temple-architecture-devalaya-vastu-part-three-3-of-7_335236_blog

160 c. Cosmic Man and temple: http://lh3.ggpht.com/_KfUvgDReypk/S-SqbJ2-TnI/AAAAAAAAAtE/aoNfnPCAXYg/Vastu%20Purusha%20Mandala4%20Divine%20Brahmanda.gif

161- 164. Stupas and Elements

161 a. Buddhist Stupa as Bhuta:
http://huntingtonarchive.osu.edu/resources/images/buddhistIconography/yogicTransformation/07.png

161 b. Boudhanath Stupa (Bodhnath, Kathmandu):
Cf. http://www.sacred-destinations.com/nepal/images/kathmandu/bodnath/panorama-cc-various-visual-stuff.jpg
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161 c. Nose as symbol of 1. Detail of Boudnath:
http://t2.ftcdn.net/jpg/00/27/59/53/400_F_27595391_byPF1QdOx83eMpNKTbWTY8CKo5eoQser.jpg

162a. Principles of stupas

162 a. Principle of Stupa: http://japanesesymbolsofpresence.com/images/image166.jpg
Cf. http://japanesesymbolsofpresence.com/esoteric%20buddhism.html

162 b. 5 elements stupa: http://www.onmarkproductions.com/assets/images/gorinto-illustration-TN.JPG

162 c. 5 elements pagoda: http://www.onmarkproductions.com/html/5-elements-pagoda-gravestone.html

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247 b. Alphabet des Indiens, Duret 1613

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247 d. Esdras: Duret 1613

248 -250. Indicum, Ethiopicum, Solomonicum, Brachmanicum, Solomon 2, Hebrew 3

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248 b.Premier Alphabet de Salomon, Duret 1613.

248 c.Hebrew 2: (Fry 1799)

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254 g. Chaldean 15: Fry 1799

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263a. Letters 16 -24 (Amharisch): http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

263 b. Letters 13-21 (Ethiopien): http://portail.atilf.fr/encyclopedie/images/V19/plate_19_20_6.jpeg

263 c. Letter 18, Iud, Iod (Ethyiopique): Duret 1613

263 d. Letter 10, Jaman (Ethiopian, Aethiopicum):

263 e. Letter 10, Iota (Copticum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/

264 a. Letter D (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

264 b. Letter 4: d (Indian 2): Fry 1799

264 c. Letter d (Sabaeum): Virga 1616

264 d. Letter Dah (Autre alphabet des Indiens): Duret 1613

264 e. Letter d (Illyrian 2): Fry 1799 http://archive.org/stream/pantographiacont00fryeiala#page/162/mode/2up/search/illyrian cf.. Vi (Aryan, Old Persian)

264 f. Letter 19: Da, Daleth (Ethyiopique): Duret 1613

264 g. Flag of the Eastern Roman Empire: http://i244.photobucket.com/albums/gg17/Shogun133/2002997929402364645_rs.jpg

265 a. Letters 5-10: Aethiopisch: http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

265 b-c.Letters 7 – 8, z- h (Indicum, Aethiopque): Virga 1616, Duret 1613

265 d-e. Letters 5 6 7 8 (Solomonicum, Hebrew 2): Virga 1616, Fry 1799.

265 f. Letters 4 5 6 7 (Babylonicum): Virga 1616.

265 g. Letters 8 10 (Samaritan): Fry 1799

265 h-j Letters 5 6, e z (Ionicum, Doricum, Phoenicum): Virga 1616

265 k. Letters 5 6: Alphabet runique: http://img15.hostingpics.net/pics/709949rosecroix.jpg

265 l Letters 5 6 (Malachim): http://www.esotericarchives.com/agrippa/agripp3c.htm

265 m-n IHS and detail: http://i105.photobucket.com/albums/m202/anunnaki_2006/JESUITS/Ihs.gif

266 a-f. Letters Q R S T

266 a. Egyptian: http://www.shiachat.com/forum/uploads/monthly_09_2009/post-25505-12522660164244.gif

266 b. Brachmanicum: Virga 1616

266 c. Second Alphabet de Salomon: Duret 1613

266 d. Copticum e Greco: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/

266 e. Siriorum: De Bry 1596.

266 f. Gothic: Duret 1613

267. Phi Chi, Psi

267 a. Alphabet of Alexander the Great: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-04/ cf. Coptic:

267 ai. Cadmus Phoenicis Frater: De Bry 1596

267 b. Iacobitanum: De Bry 1596; cf. Gothicum: http://3.bp.blogspot.com/_E_o_0Bdm4GA/Sz7qX3cnGVI/AAAAAAAAoOg/UdKtYI2RuGE/s400/800px-The_Alphabet_of_the_Geats.jpg

267 c. Huyri: y (Marcommanic): http://en.wikipedia.org/wiki/File:Marcomannic.PNG

267 d- f. Phi, Chi, Epsi (Cophtites, Jacobites, Georgianien); Duret 1613, 755

267 g. Slavitsa: http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

268. FAI

268 a. FAI (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

268 b. Vey (Jacobite): Duret 1613, 753.

268 c. Vi (Siriorum): De Bry 1596

268 d. u (Armeniacum):: Manoury, p. 84: http://es.scribd.com/doc/3016626/Manoury-Pierre-Curso-De-Alta-Magia cf. Virga 1613

268 e. vav (Paleo-Hebrew): http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

268 f. pa pha ba bha ma ya (Sanskrit): http://www.indiadivine.org/attachment.php?attachmentid=402&stc=1&d=1036433220

268 g. b zh vi sh (Georgian): http://www.proel.org/img/alfabetos/georgiano.gif

268 h. vi(e) (Iranian): http://www.proel.org/index.php?pagina=alfabetos/georgian

268 i. Digamma (Greek): http://en.wikipedia.org/wiki/Digamma

268 j. Vev (Armenian): http://www.omniglot.com/writing/armenian.htm, cf. Duret 1613

268 k. ken (Armenian): http://www.omniglot.com/writing/armenian.htm, cf. Duret 1613

268 l. vief (Autre Alphabet Armenien): Duret 1613 732

268 m. z (Hanscretanum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/

268 n. Cherv (Slavitsa): http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

268 o-q. Cherv (Glagolitic): http://www.hram-v-ohotino.ru/Lib/azbuka/images/cherv.gif ; http://www.ruspismo.net/glagol/cherv.htm ; http://en.wikipedia.org/wiki/File:Glagolitic_cherv.svg

268 r. Letter q: Ulfilas: Formerly: http://www.alphabetandletter.com/gifs/runiccharacters.gif

268 s. Phifai: Siriorum : De Bry 1596.
Cf. Yat (Cyrillic), h-bar (Maltese), K and Cz (Kako, Cherv, Glagolitic).

269. KHAI

269 j. Saturn,

269 m-r. Khei, Ghe with middle hook, Dje, Tshe

269 a. KHAI (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

269 b. jha na (letters 9 10, Brahmi): http://www.ancientscripts.com/images/brahmi.gif

269 c. letters 6 33 (Asomtavruli): http://rustaveli.tripod.com/language.html

269 d. Letters 14 18 33 34 (Georgian): http://rustaveli.tripod.com/language.html; cf. http://rustaveli.tripod.com/images/anbanisaerto.jpg

269 e. Saturn and Saturn Symbol Rotated: http://greatmindsoftoday.com/2011/10/08/harvesting-quickly-with-saturns-signs/

269 f. Saturn Symbol: http://images4.wikia.nocookie.net/__cb20111121171950/future/images/b/b0/Saturns_symbol.png

269 g. Saturn: http://paulkiritsis.net/web/wp-content/uploads/2011/12/lead_solo.jpg, cf. http://www.jewels-empire.com/planets/saturn_s.jpg

269 h. Lead in 7 Planetary Metals: http://30.media.tumblr.com/tumblr_lux3682nhL1qlxe6po1_500.jpg

269 i. Jupiter- Saturn: http://www.tumblr.com/tagged/alchemical-symbols?before=1344798204

269 j. h With Stroke (h-bar): http://en.wikipedia.org/wiki/H_with_stroke

269 k dz (Mjedruli): http://www.proel.org/img/alfabetos/georgiano.gif

269 l. ʤ

269 m. Khei: http://graphemica.com/%CF%A6/glyphs/dejavu-sans-book

269 n. Ghe with middle hook (Cyrillic):

269 o. Dje: http://en.wikipedia.org/wiki/%D0%82

269 p. Tshe: http://en.wikipedia.org/wiki/Tshe

269 q. Yat: http://en.wikipedia.org/wiki/Yat

269 r K (Glagolitic): http://www.hram-v-ohotino.ru/Lib/azbuka/images/kako.gif

269 s. Cherv (Glagolitic): http://www.hram-v-ohotino.ru/Lib/azbuka/images/cherv.gif

270. Old Nubian: http://www.thenubian.net/lang.php ; Coptic: Kircher: http://www.egyptologica.be/section_egyptologie_egyptologica/pix/pix_lecture_hieros/kircher_2.jpg ; cf. http://www.stanford.edu/group/kircher/cgi-bin/site/?attachment_id=741 ;

271. Nubian and Arabic: http://shazlyasmail.tripod.com/new_page_98.htm

272 . Coptic and Slavic

272 a. Coptic: http://ekladious.info/CopticLanguage/coptic.jpg

272 b. Slavitsa: http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

272 c. Greek: http://www.barry.edu/includes/img/student-involvement/greekAlphabet.gif

273a. Copticum e Greco: http://www.fromoldbooks.org/Brown-ratioDominica/pages/morton-tabulum-07/

273 b. Detail: Aethiopisch und Amharish: http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

273 c. Detail: Ethiopien: http://portail.atilf.fr/encyclopedie/images/V19/plate_19_20_6.jpeg

Chapter 9: Western Alphabets

274 A Ka Tha

274 a. A Ka Tha triangle: Formerly: http://www.spiritsong.org/fig.7-9.gif. See SUMS

274 b. A Ka Tha: http://www.bhagavadgitausa.com/The_Si10.gif
Cf. TPS: http://www.bhagavadgitausa.com.cnchost.com/MAHAVI46.jpg
Silence, Sound Subjective, Sound Objective: http://www.worldteachertrust.org/bk/sound/sound3.jpg

275 a-d. Aryan/Old Persian alphabet.

247 a. Ancient Persian Alphabet: http://www.livius.org/arl-arz/aryans/alphabet.html

247 b. Old Persian script: http://www.cais-soas.com/CAIS/Images2/Misc/oldpersian.gif

247 c. Old Persian: http://www.liveinternet.ru/users/alecz/

247 d. Ugaritic: http://www.usu.edu/markdamen/1320Hist&Civ/slides/16tokens/ugariticsyllabary.jpg

276. Babylon, Hebrew, Samaritan

276 a. Babil Alfabesi: http://img.webme.com/pic/g/gizliilimler/bys7f6tmpiw81mf8.jpg

276 b. Old Hebrew: http://www.ancientscripts.com/images/old_hebrew.gif

276 c. Paleo Hebrew (Ugaritic): http://kheph777.tripod.com/art_alephbeth.html

276 d. Samaritan : http://www.ancientscripts.com/images/samaritan.gif

277 - Arabic

277. a. Arabic 2: Fry 1799

277b. 28 letters of Arabic: http://bama.ua.edu/~clc/lang/arabic/alphabet.html

278 a –b. Numerical abjad value based on alphabet order and based on abjad value order: . http://numerical19.tripod.com/numerical_value.htm

279 a-b. Persian Shapes and Letters: http://www.texaspcc.org/PersianWritingSystem.htm
Cf. http://enel.ucalgary.ca/People/far/hobbies/iran/alphabet.html

280. Transliterations of Persian and Arabic Letters: in : Isaac Taylor, The Alphabet, London, 1883, p.333: http://archive.org/stream/alphabetanaccou02taylgoog#page/n356/mode/2up/search/arabic

281. Old Yemeni:
http://4.bp.blogspot.com/_UZoLgwapuNg/TLs9jwPdLsI/AAAAAAAAAAw/t20NAO7NzY8/s1600/s_arabn.gif ; Cf. South Arabian: http://en.wikipedia.org/wiki/South_Arabian_alphabet

282 a. Musnad: http://sites.google.com/site/kaid2222/s29.jpg

282 b. Arabic Alphabet: http://bama.ua.edu/~clc/lang/arabic/alphabet.html

283- 284. Ethiopian, South Arabic Persian and Arabic Alphabets

283 a. Alphabetum Copticum e Graeco, Alphabetum Aethiopicum e Coptico:
http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/

283 a. 22 Letters of Ethiopian: http://www.ethiopianreview.com/photos/ethiopian_alphabets023658.gif
cf. http://www.ethiopianreview.net/index/?m=200809
Formerly at: http://www.ethiopianreview.com/content/12966

283 b. Ethiopian Alphabet: http://www.ethiopianreview.us/12966

284 a. Ethiopian Feedel: http://www.ethiopianhistory.com/images/fidel.jpg

284 b. Arabic alphabet: http://bama.ua.edu/~clc/lang/arabic/alphabet.html

285. Ethiopian in an alphabet wheel: http://www.ethiopic.com/gabriella.gif

cf. http://www.ethiopic.com/ethiopic_alphabet.htm

286 a. Ethiopian (ge-ez Script): http://www.ethiopianreview.com/ethiopia/amharic-alphabets_files/ethiopic1.gif

286 b-c. 26 letters of Ethiopian and 9 vowels:
http://www.mytripblog.org/mod/file/thumbnail.php?file_guid=15673&size=large
Cf. http://www.mytripblog.org/pg/blog/ethiopia-social-manager/read/15680/ethiopian-geez-script

287 a. 33 Letters of Ethiopian: http://c413246.r46.cf1.rackcdn.com/0_120496_1343802504.215.jpg

287 b. Arabic. http://www.islam101.com/quran/aralph_ph.jpg

288. a. Ethiopian Script (Amharic Grid): http://ethiopia.limbo13.com/wp-content/uploads/2008/03/windowslivewriteramharicaletteraday-9ba2amharic-grid-thumb.gif

288 b. Ethiopian Feedel: http://www.oocities.org/amharic_online/lojs_ethiopian_feedel_chart.jpg

289. Bantu Alphabet: http://www.mondeberbere.com/langue/tifinagh/tableau2.htm

290 -291. Ogham Alphabets

290 a. Boibel Loth: http://druids.wen.ru/pic/alfabet.gif

290 b. Boibel Loth http://osara.wicca.hu/images/boibeloth.jpg

290 c. Beith Luis Nuin: http://www.masseiana.org/plates/ledwich328.JPG

291. B L F S N aligned with lowercase letters, uppercase letters and numbers:
http://www.eaglefonts.com/beth-luis-fearn-ttf-150598.htm

292. Tree Alphabet:
http://askaboutireland.ie/_internal/gxml!0/2ocqn930ubywvi8z0wl9dhefnm6z926$b1zj2ggi9nxncv20esrepxc6h3ntyao

293. Babel Lot Runes:

294 a. 18 Slavic runes: http://img0.liveinternet.ru/images/attach/b/0/14264/14264944_image028.gif

294 b. Armanen Runes: http://ragnar111.files.wordpress.com/2008/11/runechartpic.jpg

294c. 38 Western Futhork runes: http://www.american-buddha.com/runemagickummer.42.gif

295- 296. Futhark

295. 24 Letters of Futhark: http://www.ancientscripts.com/images/futhark.gif

296. 34 Letters of Futhark: http://en.wikipedia.org/wiki/File:Anglosaxonrunes.svg

cf. African Alphabets
Tamachek Alphabet: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-hanoteau.html
Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

297. Runic Circle Principles

297 a. Runic circle: http://www.e-reading.org.ua/bookreader.php/148041/Karlsson_-_Runy_i_nordicheskaya_magiya.html

297 b. Runic postures: http://www.e-reading.org.ua/bookreader.php/148041/Karlsson_-_Runy_i_nordicheskaya_magiya.html

297 c. Runic complementary contrasts (= chart, Author)

297 d. a- l in Rune Alphabet: http://www.ulfricleather.com/Finishing/runeabit.jpg
cf. http://www.ulfricleather.com/Finishing/index.html

297 e. Anglo Saxon letters 1,7 14, 28 (a, f, o/q, ae):
http://media.beta.photobucket.com/user/RAR4/media/alphabet_seaxwica_runes.jpg.html?filters[term]=anglo%20saxon%20runes%20alphabet&filters[primary]=images#/user/RAR4/media/alphabet_seaxwica_runes.jpg.html?filters%5Bterm%5D=anglo%20saxon%20runes%20alphabet&filters%5Bprimary%5D=images&_suid=135359393816607866733135750192

297 f. 4 letters A in Runic Alphabet: http://etc.usf.edu/clipart/28100/28192/runealphabet_28192_lg.gif

297 g. Gyfu-Feo Bindrune:
http://www.tacomacc.edu/home/jkellermeier/EthnomathematicsText/Chapter8/8.6Runes_files/BindRune1.gif

Chapter 10: Classes of Alphabets

298- 303. Vowels in Front

298 a-b. Sumerian syllabic glyphs: http://www.omniglot.com/writing/sumerian.htm

299 a. Brahmi: http://www.ancientscripts.com/brahmi.html;
http://www.ancientscripts.com/images/brahmi.gif

299 b. Kharosthi: http://www.ancientscripts.com/images/kharosthi.gif;
http://www.ancientscripts.com/kharosthi.html

300 a Development of Orissan scripts:
http://upload.wikimedia.org/wikipedia/commons/4/4d/Development_of_Orissan_scripts.jpg

300 b.Oriya syllabary: http://upload.wikimedia.org/wikipedia/en/2/20/Oriya_VowelLig1.gif

301 a. History of Tamil: http://ctya.org/blog/wp-content/uploads/History-of-Tamil-Script1.jpg

301 b. Tamil Vetteluttu compared with Evolutionary forms of Sinhalese Script:
http://www.transcurrents.com/images/3_FI_0312.jpg

302.Vowels in Front: Tagalog , Alibata, Avestan

302 a. Tagalog , http://www.bibingka.com/dahon/tagalog/tagsamp.gif;
http://www.bibingka.com/dahon/tagalog/tagalog.htm

302 b. Alibata, http://www.mts.net/~pmorrow/pictures/scot8460.gif;
http://tsujin79.blogspot.nl/2008/07/alibata-ancient-filipino-writing.html

302 c. Avestan: http://titus.uni-frankfurt.de/personal/jg/unicode/table5.htm

303. Vowels in Front: a. Egyptian Hieroglyphs, b. Meroitic, c. Cyprotic, North Eastern Iberian.

303 a. Egyptian Hieroglyphs,
http://image3.examiner.com/images/blog/wysiwyg/image/EgHieroAlphA(1).jpg

303 b. Meroitic, http://nigerianwiki.com/images/5/55/Meroitic_script.GIF

303 c. Cyprotic, http://www.seansgallery.com/images/cypriot.gif

303 d. North Eastern Iberian http://www.ancientscripts.com/iberian.html

304. Vowels and Diphthongs behind:

304 a. Iudaique: Duret 1613 335

304 b. Chinese Bopomofo Alphabet : http://upload.wikimedia.org/wikipedia/en/b/b9/Bpmf.gif

304 c. Caracteres des Goths: Duret 1613 862

304 d. Ogham Runes:
http://www.astrologosastrologia.com.pt/bibliotecaonlinei/alfabetos_magicos_ficheiros/image031.jpg

305. Vowels in Between

305 a. Aethiopisch (detail of figure 243):
http://archive.org/stream/alphabeteorient01ballgoog#page/n23/mode/2up

305 b. Alphabetum Hebraicum antiquum, nunc Samaritanorum:
http://catalogue.bnf.fr/ark:/12148/cb37247134s

305 c. Syriaque cf. figure 215: (Duret, 1613, 365)

305 d-e. Details: Olaph - Hoin. (Duret, 1613, 365)

306 a-d. Sumerian Alphabet : Waddell, The Aryan Origin of the Alphabet:
http://docs.google.com/viewer?a=v&q=cache:rPz8F26vnwsJ:www.cumorah.com/etexts/waddellaryanoriginofalphabet.pdf+Plate+1.+sumer+aryan+evolution+of+Alphabet&hl=en&pid=bl&srcid=ADGEEShnEzGm2SIG3mGv5O71HumelaxX6zbel9MCv_zbCWfmSWzSdAZ5T3XYWSLG0yDrYXtpaWsNjVPIj8OBSqkIe4BqS5XjD6A3XfkkxPoklxwKY7Y9vd2sRkzbe7PGnSSH826LaUWV&sig=AHIEtbTi39s-O6u_IFgKnql1NoXsNIlYYw

307a. Accadian, Ugaritic, Phoenician: http://www.percepp.com/alphabet.htm

307 b. Ancient Arabian: http://www.mnh.si.edu/epigraphy/figs-stones/x-large/color_xl_jpeg/fig02.jpg

307 c. Fenicio, Brahmi: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg

307 d. Proto-Sami: http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/AlphabetTable.gif ;
Cf. http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/ZakievGenesis76-124En.htm

308 – 314. Latin Alphabets

308. Greek of Cadmus and Phoenicum: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/

309. Latin Alphabets from Dan Brown (1758) http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-05/;
cf http://www.fromoldbooks.org/oratiodominica/insert.html

310. Frankish, Saxon, Gothic and Runic from Dan Brown (1758):
http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-06/

311. The Most Ancient Forms of Alphabets. : http://www.wmcarey.edu/carey/bibles/ancientalpha2.jpg

312. Different Ancient Alphabets
http://www.wmcarey.edu/carey/bibles/ancientalpha1.jpg

313 a. Gallicum, Hibernicum, Germanicum, Scoticum in Virga Aurea (1616); Europa Polyglotta (1730). Gallicum, Hibernicum, Germanicum, Scoticum in Virga Aurea (1616);
http://www.levity.com/alchemy/virga_aurea.html

313 b. Europa Polyglotta http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg
This is part of series of 4 maps by Hensel linking continents and alphabets:
http://upload.wikimedia.org/wikipedia/commons/5/51/Hensel_1741_4maps.jpg
cf. America Polyglotta: http://history-maps.ru/view-picture.php?id=808
Africa Polyglotta: http://history-maps.ru/view-picture.php?id=807
Asia Polyglotta: http://history-maps.ru/view-picture.php?id=806

314. Old Slavic Letters and English Alphabet
http://programotu.ru/index/bukovnik_quot_azbuka_quot/0-10

315 – 317. Letters A M S

Letter A

315. Letter Aleph in Russian Cabala Figure: http://al-signa.narod.ru/lib/orange/12.htm

Letter M

316. МІРЪ Myr Rune (Руна Мир), Ma, Myr Rune, Myr Tortoise (Tortoise that Personifies Myr), Kurma Chakra.

316 a. МІРЪ : http://www.detiperuna.ru/?p=5590

316 b. Myr Rune (Руна Мир) http://sverhomsk.ucoz.ru/forum/45-437-1

316 c. Ma: http://washbrain.narod.ru/pralang.htm

316 d. Myr Rune, Руна Мир http://www.wedjat.ru/forum/index.php?/topic/61-руны-славян/

316 e. Myr Tortoise (Tortoise that Personifies Myr), http://www.e-reading.org.ua/bookreader.php/128578/Sklyarova_-_Zolotye_runy.html

316 f. Kurma Chakra: http://www.futurepointindia.com/images/articles/mundane/Kurmachakra.gif

Letter S

317. S $ in pentacle, Tetragrammaton, S S (Spiritus Sanctus); 111 – 666, Regulus as Star Basilisco, Columns Plus Ultra, Dollar Sign

317 a. S $ in Oak pentacle, http://www.broomcloset.com/images2/oakpent.jpg

317 b. Tetragrammaton http://deephighlands.files.wordpress.com/2012/03/tetragrammaton.jpg

317 c. S S (Spiritus Sanctus):
http://i98.photobucket.com/albums/l280/kachina2012/SSSanctusSpiritusTheHOLYSPIRIT.jpg
283 d. 111 – 666: http://www.moellerhaus.com/666SCH/666.htm

317 e. Regulus as Star Basilisco, http://www.moellerhaus.com/666SCH/666.htm

317 f. Columns Plus Ultra,
http://4.bp.blogspot.com/_XBvFfrA1jjU/SSJJZSSqpZI/AAAAAAAACT4/LRBfqXd_xWY/s400/567px-Columnas_Plus_Ultra.png

317 g. Dollar Sign http://static1.media-match.com/uploads/site_5/blog/2011/06/dollar-sign.jpg

318. Bembine Table

318 a. Bembine Table (Isiac tablet) :
http://upload.wikimedia.org/wikipedia/commons/7/73/Bembine_Table_of_Isis.png

318 b. Detail http://upload.wikimedia.org/wikipedia/commons/6/6e/Bembine_Westcott.png

319 – 323. Sample Alphabets

319 a. 33 Letters of Asoka Brahmi: http://j.poitou.free.fr/pro/img/scr/brahmi-cons.gif

319 b. Coptic: http://www.omniglot.com/writing/coptic.htm

320 . 33 Letters of Bulgarian, Dalmaticum and Illyricum.

320 a. Bulgarian: Formerly:
http://www.land.go.kr/UNGEGN/boardfile/1981889916_fa9e3a03_ANNEX+to+II5.jpg

320 b-d: Dalmaticum, Chrawaticum, Illyricum: http://www.croatianhistory.net/etf/et03.html

321a. 51 letters of Sindhi Devanagari (left to right):
http://www.sindhilanguage.com/images/sindhi_dev.gif

321 b. 53 letters of Sindhi Arabic (right to left):http://www.sindhilanguage.com/images/sindhi_alph.gif
Cf. http://www.sindhilanguage.com/script.html

322 a. 32 Letters of Dari Arabic: http://www.multicsd.org/sites/default/files/dari.gif

322 b. 28 Letters of Arabic: http://www.swcs.com.au/arabicalphabet1.gif

323 – 324. Runes, Letters and Mirroring.

323. Amanjolov alphabet table:
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm

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Chapter 11: Shapes and Numbers

Cosmology, Polygons and Letters

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Chapter 12: Conclusions

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381 – 385. Petroglyphs and Proto-Alphabets

381 - 383. Proto-Alphabets.

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385 a-d. Petroglyphs corresponding to letter Su (Armenian). Detail from figure 351 a.

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388 o. Hain (Hebraicum Ante Esdram): De Bry (1596).

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389id. d. Spiral Light: Detail from Armenian Alphabet: http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

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392 f. Letter Beth (Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

393. Letters L, M

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393 c. Letter L reversed (Hanscretanum): : http://www.fromoldbooks.org/Brown-OratioDominica/big/morton-tabulum-01-574x908.png

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393 f. Letter M (Samaritanum): De Bry (1596)

393 g. Letter M (Samaritan): http://www.ancientscripts.com/images/samaritan.gif

393 h. Letter M (Chaldean 3): Fry, Pantographia, 1799.

293 i. Letter M (Chaldean 6): Fry, Pantographia, 1799.

393 j. Samaritanum: Virga Aurea (1616).

393 k. Letter M (Iudaeo-Samaritanum): Virga Aurea (1616).

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393 m. Letter M. Moiria (Boibeloth): http://osara.wicca.hu/images/boibeloth.jpg

393 n. Letter M (Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

393 o. Letter M (Copticum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/ cf. Figure 247.

393 p. Letter M (Graecum Cadmi): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/

393q. Theban Alphabet: http://www.catb.org/esr/unicode/theban/theban.gif

393. S, Sh (Sin, Shin, Shei)

393 r. sh w (Cophitaeum): Virga Aurea (1616).

393 s. sh w (Iacobitaeum): Virga Aurea (1616).

393 s. (Sabaeum): Virga Aurea (1616).

393 t. sh sch (Servianum): Virga Aurea (1616).

393 u. Scin Sin (Alphabetum Arabicum): De Bry (1596)

393 v. Shei Capital and small (Coptic):
http://www.fileformat.info/info/unicode/char/3e2/index.htm
http://www.fileformat.info/info/unicode/char/3e3/index.htm

393 w-z. Letters sh, t (Coeleste, Hebraicum, Mosaicum, Shin):

393 aa. Letters xya xya (Avestan): http://titus.uni-frankfurt.de/personal/jg/unicode/table5.htm

393 bb. letter Pu,Pe (Armenian):
ttp://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

393 cc. Letters kḷ, gḷ thḷ (Sanskrit):
http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

393 dd. Theban Alphabet: version of Petro da Abano:
http://www.esotericarchives.com/tritheim/polygraphia/poly579.jpg

393 ee. Theban Alphabet: http://www.esoterikforum.net/forum/viewtopic.php?t=9588

394- 399. Astronomy and Cosmology

394. Runes and Astronomy

394 a. Fudork: http://desphaeris.com/4-images/articles/Runes001.jpg

394 b. The 3 Spirits (Les Trois Esprits): Raido Hagalaz, Inguz:
http://p5.storage.canalblog.com/50/74/490000/57074480.jpg ; Cf.
http://chantsdamour.canalblog.com/tag/Lore/p50-0.html
http://chantsdamour.canalblog.com/archives/5_6_sur_le_chemin_de_lore___de_lorre_aux_laures_/p50-0.html

394 c. Bulgarian letter 15:
http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

394 d. Samech :Detail from Malachim Alphabet:
http://www.esotericarchives.com/agrippa/malachim.gif

395 a. Detail from Thirteen Constellations:Formerly at: http://members.cox.net/veles/vk/RUNE02.pdf

395 b. Signpost Rune: http://www.nordicstore.net/viking_jewelry_magic_runes_gold_1266_ctg.htm
Cf. http://www.nordicstore-vikings.com/magical_rune_signpost_gold_680_prd1.htm

395 c. Zodiac and Runes:
http://24.media.tumblr.com/8948d94b38080cea000c439eb72870d0/tumblr_mf07bxGGoe1s0tnrno1_500.jpg cf. http://educatorsoft.com/alexandracov/Files/Image/%D1%80%D1%83%D0%BD%D1%8B.jpg
Cf. http://www.moi-talisman.ru/talismanznakazodiaka.htm

395 d. Hey (Paleo-Hebrew Pictogram):
http://www.hebrew4christians.com/Grammar/Unit_One/Pictograms/hebrewpictographchart.gif

395 e. He (Hebrew 1): Fry (1799).

396- 398: Order, Cosmology and Geometry

396 a. Kolo: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/Ra.JPG ;
cf. http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar

396 b. Slovo, Vede, Est, Tverdi: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG ;
cf. http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar

396 c. Glagolitsa letter X: http://batfx.com/lofiversion/index.php/t520.html

397. Vita

397a. ВИТА (в, ви, ф'ит) in Karuna: http://alexfl.ru/vechnoe/vechnoe_ist2.html

397 b-e Slavic Letters Vede, Vita, Mo, Rekye in Vseyasvetnaya Charter:
http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

398. Ra, Yat, Xivete, Mo

398 a. Ra in: Vseyasvetnaya Charter: http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

398 b-c: Bukovas Ra and Yat: http://kovcheg.ucoz.ru/forum/58-881-7

398 d: Page from Lukomorie: http://fotki.yandex.ru/users/vgramota/view/169437/?page=2#preview

398 e: Xivete and Mo from yrok 2: http://dm80.ru/

398 f: Self Embedded Fruit Tree: http://mikeplato.myblog.it/media/02/00/1609761561.jpg

398 g: Tree of Abraham: http://www.meru.org/Posters/TreeofAbraham3B15nov02.jpg

Figure 399. a. Muladhara chakra,b-c. Wall Decorations (Maastricht), d. Mother Earth (Мать-Земля, e.Zemlya, f. letter 7 (Galgoltiic), g. Ze (Glagolitic).

399-400. Root and Mother Earth Symbolism

399. a. Muladhara chakra: http://web.tiscalinet.it/carloedaniela/jpg/chakra1.jpg

399 b-c Wall Decorations (Maastricht): Photos (KHV).

399. b-cii. Other Wall Decorations (Maastricht): Photos (KHV).

399 d. Mother Earth (Мать-Земля):
http://img13.nnm.ru/b/4/a/a/5/b4aa56f447a18ca73a4f080b169e863a_full.jpg

399di. Detail of Same: Fehu energy

399 e. Zemlya (**3**): http://washbrain.narod.ru/pralang.htm

399 f. Letter Zemlya (Azbuka): http://www.hram-v-ohotino.ru/Lib/azbuka/images/zemlya.gif

399 g. Letter Ze (cf. Zemlya) (Decorated Glagolitic): http://www.ruspismo.net/glagol/zemlja.htm

399 h. Letters Dzelo, Zemlya (Early Cyrillic):
http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

399 i. S and S reversed: Santa Catalina Star of Venus, Peruvian Monastery:
http://media.photobucket.com/image/recent/kachina2012/SantaCatalinaStarofVenusSwastika.jpg
Cf. http://2012forum.com/forum/viewtopic.php?f=15&t=13121

399 j. Letter e (Aegyptiacum): De Bry (1596)

399 k-l: Letters Heda, Theda (Cophtite): Duret, 1613, p. 755.

399 m. Gate Decoration (Maastricht): Photo (KHV)

400. Mother Earth Symbolism.

400 a. Mother Earth as decoration in altar (Naples): Photo by KHV.

400 b. Letter a (Brachmanicum): Virga Aurea (1616)

400 c. Letter a (Solomon 2): Fry, Pantographia (1799)

400 d. Letter a (Hebrew 3): Fry, Pantographia (1799).

400 e. Letter k (Hebrew 1): Fry, Pantographia (1799).

400 f-h. Mother Earth on House decorations (Naples): Photo by KHV.

400 i. Ninhursag: Detail of Kudurru (boundary Stone), Louvre:
http://www.clicage.com/ilyatoo/objets/oeuvres/zoom%20DIEU%20NANNA%20LA%20LUNE%20SUR%20STELE%20KUDURRU%20DE%20MELISHIPACK%20II%20(-1186%20AV%20JC).jpg

400 j. Mother Earth symbolism on fence (Talinn): Photo by KHV.

400 k. Ninhursag: http://www.arthistory.upenn.edu/spr03/422/January-March/21.JPG; cf. Kudurru:
http://notasdecultura.blogspot.nl/2010/07/kudurru.html

Figure 401. a. b Yud, Ud, Yarilo .Yarilo as Sun and as symbol. A Ä (Rune Alphabet), Ud and Er Symbols, k – i (Syriorum), Ud inverted, Asomtavruli 33.

401. Yud and Yarilo:

401 a. Yud (Уд): http://www.anaslav.ru/forum/viewtopic.php?p=7005

401 b. Stuffed Yarilo: http://s39.radikal.ru/i086/1006/42/d63d97cb536d.jpg

401 c. Уд: http://ugabuga.ru/files/monsters/slav_mif/ud.gif

401 d. Yarilo as Sun: http://drevnerus.ru/wp-content/uploads/2010/07/yarilo.jpg

401 e. Yarilo as Symbol: http://s08.radikal.ru/i181/1103/f4/9395ca5aac45.jpg

401 f-g. РУНА ЕРЬ (EP): http://cosmoforum.ucoz.ru/forum/37-346-2

401 h. Ud Rune: Detail from 18 Slavic Runes:
http://img0.liveinternet.ru/images/attach/b/0/14264/14264944_image028.gif
Cf. Figure 71 e.

401 i. Ud Rune: http://slavr.ru/platov-taranov/ud.htm
Cf. Руна Уд (Яровит): Рунический канал № 13): http://daarija.ru/daarijskie_kanaly/page/2/

401 j. Ud Rune inverted

397 j-k. A Ä (Rune Table/Alphabet):
http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg cf. figure 360a

397. l-m. Letters k – i (Syriorum): De Bry (1596)

397 n. Ud inverted: http://www.daarija.ru/daarijskie_kanaly

397 o. Asomtavruli 33: http://rustaveli.tripod.com/images/asomtavruli.jpg

402 - 403. Yudzhizm - Ingleizm

402 a –d. Karuna 22 23 55 56 (х'Арийская Каруна): http://foto.mail.ru/community/slavonicallianc/207

402 e. Yudhzism (Юджизм):
http://lh4.ggpht.com/_PfbkODNt8co/TB-J09rBHaI/AAAAAAAACTA/M80096RqYvs/%D0%A0%D1%83%D0%BD%D1%8B%20%D1%8E%D0%B4%D0%B6%D0%B8%D0%B7%D0%BC.JPG ; Cf. figure 11p.
Formerly: http://koloroda.ru/wp-content/uploads/2012/10/%D0%AE%D0%B4%D0%B6%D0%B8%D0%B7%D0%BC_1.jpg

402 f. Ingleizm (Инглиизмъ): http://rodonews.ru/i/full1288017636.jpg
Cf. figure 11o.

402 g-m. Karunas 20 52 44 9 50 57 54 (х'Арийская Каруна):
http://foto.mail.ru/community/slavonicallianc/207

402 n-o. Servitude Symbol (Кабала), Detail:
http://blogs.privet.ru/community/k_ra_s_noD_aR/tags/53111

402 p. Agni as Swastika (Ein Gedi, Israel): “Swastika -[Agni] - in the mosaic of the sex of the synagogue Of [eyn]-[Gedi: Yahoo Bablefish translation of : Свастика-Агни – в мозаике пола синагоги Эйн-Геди: http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d.html .

402 q. Gau (Chaldaicum Antiquum): De Bry (1596).

402 r. Rune 19 (Rasens Molvitsky, Расенские Молвицы: figuratively mirror writing):
http://samlib.ru/img/z/zilxberman_m_i/zemljahanaanejskaja/zemljahanaanejskaja-16.jpg

402 s. G (Autre Alphabet Phoenicien): Duret, 1613, p. 306

403. a. Ger rune: http://upload.wikimedia.org/wikipedia/commons/9/92/Rune-Ger.png
Cf. figure 271 i.

403 b. Qoph (Phoenician):
http://upload.wikimedia.org/wikipedia/commons/thumb/9/9b/Phoenician_qoph.svg/120px-Phoenician_qoph.svg.png
Cf. figure 271 l.

403 c. Jara rune: http://www.uffes-smedja.nu/j-runa.gif
Cf. figure 67 k.

403 d. Ziph, Yud, Iud (Chaldean): Duret 1613 , p. 344, 366

403 e. Letter Eliph (Indicum, Palatino): http://www.fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/

403f. Pavarga. Detail from Rasi chakra: http://shrifreedom.org/jyotish/sun-chakra-mantras.jpg
Cf. figure 41.

403 g. Saint Scholastica College Logo: http://www2.lv.psu.edu/ojj/images/miscellaneous/ssclogo.jpg

403 h. Alpha and Omega Monograms:
http://www.christiansymbols.net/images_monograms/monogram_page1.png

404. Ga, Ganga, Ganges, Ganesha

404 a. Ga (Alfa Lariwan, Female Version) Detail:
http://www.omniglot.com/writing/alfalarawan2.htm#female

404 b. Ga (alfa Lariwan, Male Version) Detail:
http://www.omniglot.com/writing/alfalarawan.htm#male
Cf. Figure 184.

404 c. Ga (Possible Patterns of Ancient Tagolog): Detail: http://fredsbaybayintopics.blogspot.nl/
Cf. Figure 183.

404 d-e. Letters a ā (Sanskrit Devanagari):
http://www.tititudorancea.org/z/devanagari_sanskrit_samskrit_alphabet_vowels.htm

404 f. AUM: http://www.clker.com/clipart-maroon-aum.html
Cf. http://www.religionfacts.com/hinduism/images/symbols/aum-200.gif

404 g. Muladhara Chakra: http://web.tiscalinet.it/carloedaniela/jpg/chakra1.jpg

404 h. Ganesha and Aum: http://www.essenceofindia.net/catalog/images/ohmganesh.jpg

404 i. Ganesha and Aum: http://www.essenceofindia.net/catalog/images/AumGaneshDiya.jpg

404 j. Elephant and Railed Swastika: http://sirimunasiha.files.wordpress.com/2011/05/no7.jpg

Cf. http://www.hinduwebsite.com/hinduism/images/omsymbolism03.jpg

404 k. Ganesh and Calligraphy:
http://www.indianspice.co.za/wp-content/gallery/ganesha/calligraphy_ganesh.jpg

404 l. Ganesha as Letters http://aumstar.com/wp-content/uploads/2010/07/gan02.gif

404 m-p. Letters Earth, Ga (Zhang Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 q. Ganga (Coptic Alphabet): http://ekladious.info/CopticLanguage/coptic.jpg
Cf. figure 177 b.

404qi. Headmark (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 qii. Nya (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 qiii. Ha. (Zhang-Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 qiv. Li (Zhang-Zhung): http://www.babelstone.co.uk/Seals/ZhangZhung/ZZSealTable.jpg

404 qv. Ga (sMar-Chen Script): http://www.babelstone.co.uk/ZhangZhung/Table2.html

404 qvi. Ga (Spungs-chen, sPungs-chung and Bru-sha Scripts): http://www.babelstone.co.uk/ZhangZhung/Table1.html

404 qvii. Ga (sMar-Chung Script): http://www.babelstone.co.uk/ZhangZhung/Table3.html

404 qviii. Ga (Zhang Zhung): http://www.babelstone.co.uk/Seals/ZhangZhung/ZZSealTable.jpg

404 qix: http://www.babelstone.co.uk/ZhangZhung/Table2.html

404qx. Ga Ge-Gi Go –Gu. Detail from Baybayn Syllabary (Lopez Chart): http://3.bp.blogspot.com/_y2eZ6YCZhTs/TIQyI4RFRiI/AAAAAAAABc4/6O6Csjp9nRo/S1600-R/bayblopez_chart.JPG

404 qxi Zhang-Zhung: http://gyalshen.org/wp-content/uploads/2012/03/404292_291482940906730_100001350802208_697468_590493374_nddd-e1331096753144.jpg
cf. http://gyalshen.org/images/#!prettyPhoto[fancy_img_group_443]/16/

404 qxii. Yung Drung written in Zhang Zhung Script: http://inkessential.blogspot.com/2011/02/unchanging-well-being.html

404 r. Letter Weda (Cophtite): Duret, 1613, p. 755.

404 s. Letter Veh (The Enochian Alphabet): http://4.bp.blogspot.com/_26QJBcCUFjg/SmZCXov509I/AAAAAAAAAbo/qec7YoCaFiI/s400/EnochianAlphabet.jpg

404 t. Letter Toth L: (Phoenicien): Duret, 1613, p. 366.

404 u. Letter Lamed (Hebraicum ante Esdras): De Bry (1596).

404 v. Sanskrit U: http://sanskrit.farfromreal.com/images/skt_vowel1.gif

405- 406. Symbols and Letters of Force and Power

Figure 405 a-b. . Slavic Symbols c-e. Odolen Trava - Svetok Papor (Одолень трава – Папоротника), e-i. Perkons Thunder Cross, Odolen, Brahmi, F O (Anglo Saxon), Elifi (Georgian), j-o. Ta, Ta Reversed, Tha (Zhang – Zhung), letters 6, 33 (Asomtavruli), ök, ük,kö, kü (Central Asian Runes), letter Uk (Old Turkic), letters a m (Syriac 2)

405 a-b. Slavic Symbols and Detail: http://bialczynski.files.wordpress.com/2010/12/sc582owiac584skie-znak-03786fefef_full.jpg?w=720

405 c. Одолень трава: http://luzina.0pk.ru/uploads/000f/21/38/844-1-f.jpg

405 d. Svetok Papor. Detail of figure 13h: http://www.booksite.ru/fulltext/zhar/niko/va/zol/11.jpg

405 e. Цветок Папоротника: http://bialczynski.wordpress.com/tag/kwiat-paproci/

405 ei. Odolen Trava - Svetok Papor (Одолень трава – Папоротника): http://my.opera.com/pa-m-xa/blog/show.dml/12097942

405 eii. Perkons Thunder Cross: http://www.latvianstuff.com/Pagan_design_elements2.html

405 f. Letter F. Detail from: Anglo Saxon Futhark: http://en.goldenmap.com/Anglo-Saxon_runes#
Cf. figure 77c.

405 g. Letter O. Detail from Futhark Rune Serif: http://naeddyr.deviantart.com/art/Serif-Anglo-Saxon-Rune-font-111220894
Cf. figure 77 d.

405 h. Elifi (Georgian): http://www.bucharestlife.net/wp-content/uploads/2010/04/georgian-alphabet.png

405i. ök, ük,kö, kü (Central Asian Runes): http://www.kyrgyz.ru/?page=148

405 j. letter Uk (Old Turkic): http://en.wikipedia.org/wiki/Old_Turkic_alphabet

405 k. Detail from New Brahmi Alphabet: http://www.cmi.ac.in/gift/Epigraphy/newbrahmi.jpg

405 l-m. letters 6, 33 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

405 n-o. letters a m (Syriac 2): Fry, Pantographia (1799)

405p- q. Ta, Ta Reversed, Tha (Zhang-Zhung):
http://www.babelstone.co.uk/ZhangZhung/Table2.html

406 a. Detail from Vinca Script:
http://www.lebtahor.com/StumblingBlocks/worthlessdeities_files/vinca%20symbols%204500.jpg
Cf. figure 350a.

406 b.Creative Force: http://www.floridafrontier.com/Spirit_1.html . Detailed image Formerly at:
http://www.floridafrontier.com/Spirit%20folder/Spirit%20Pages%20folder/Spirit%20Page%202.html

406 c. Variations of the theme of Allah: Kufic Design: http://catnaps.org/graphics/studies.html
Cf. Kufic Medaillon: http://www.kufic.info/architecture/yazd/medallion.png Cf..
http://thumbs.dreamstime.com/thumblarge_532/12823443211ObEAp.jpg

406ci. Variations on the Name of Muhammed:
http://cdnimg.visualizeus.com/thumbs/d7/ca/illustration,sayagata,swastika-d7cad660be30c1d17f6e0f475544b0dc_h.jpg

406cii. Vau, He (Hebraicum ante Esdram): De Bry (1596).

406 d. Hands of God: http://www.goldenline.pl/forum/1827346/poganska-dziara
Cf. Figure 7j.

406 di. Hands of God: http://cosmoforum.ucoz.ru/_fr/0/0556618.jpg

406 e. Airbrush Africa Symbol 8 (Airbrush Schablone afrikanische Symbole 8):
http://ru.willyfogg.com/search/airbrush/ cf.
http://img1.willyfogg.com/thumb.php?pid=120365110&pref=t&it=3&mod=Sat,+27+Oct+2012+17:09:09+GMT&url=http://www.auto-aufkleber.eu/.media/385463022688.png

406 f. African Wisdom Symbol ("He who does not know can know from learning":
http://www.adinkra.org/images/neao_lg.gif cf. http://www.adinkra.org/htmls/adinkra/neao.htm

406 g-h. Railed Swastikas from Dri Lankan coins:
http://sirimunasiha.files.wordpress.com/2011/05/no7.jpg

406 i. A-u (Hebraicum): Virga Aurea (1616).

406 j. Letters a i (Phoenician, Adami): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/ Cf. figure 224.

407: Variations on the Swastika Theme (Allah, Mahammed, Temple at Sarnath, Sayagata)

407 a. Sayagata pattern: http://3.bp.blogspot.com/_-69qt893LmU/TU3iMco9uBI/AAAAAAAAAApg/lFnnN9XrpWI/s1600/sayagata-yellow.jpg
Cf. http://inkessential.blogspot.nl/2011/02/unchanging-well-being.html

407 b. Sayagata textile: http://painting.modernengine.org/wp-content/uploads/2010/11/sayagata_w600.jpg

407 c. Sayagata Kimono: http://www.tattoo-tokyo.com/wp-content/uploads/2009/06/img10591233526.jpeg
Cf. Sayagata Kimono: http://www.tattoo-tokyo.com/2009/06/common-japanese-images-sayagata/

407 d. Sarnath: http://www.asiaexplorers.com/india/sarnath/dhamekh/02.jpg
Cf. Dhamekh Stupa: http://www.asiaexplorers.com/india/dhamekh_stupa.htm

408. Sacred Symbols across Cultures

408 a. Ur Symbol: http://www.smoliy.ru/lib/000/000/00000008/i_040.jpg ; cf. http://www.smoliy.ru/lib/000/000/00000008/sitchin_zahariya_lestnica_v_nebo_v_poiskah_bessmertiya1.htm

408 ai. Fa (Baybayin Sining): http://24.media.tumblr.com/tumblr_mdjqwcrdU41qztaavo1_500.jpg

408 aii. Letter ie (Alphabeta Armenica): De Bry (1596).

408 aiii. Letters h d (Hebraicum Ante Esdram): De Bry (1596).

408 b. Dazhbogh (Даждьбог): http://fotki.yandex.ru/users/eugenio19/tags/%D0%B1%D0%BE%D0%B3%D0%B8/view/137292?page=0

408 c. Laimes vai Ugunskrusts: Formerly at: http://www.originali.lv/ cf. http://www.originali.lv/images/produkti/Latvju%20sen__%20z__me%20Laimes%20un%20uguns%20krusts%202.JPG

408 d. Sacred Roman Cross Inverted: http://clubs.ya.ru/4611686018427421793/replies.xml?item_no=74

408 e. Ground of Allah symbol: Illustration by Geert Bal.

408 f. Allah symbol (СВАСТИКА АЛЛАХА): http://www.liveinternet.ru/users/2930900/post136149295/

408 g. Ground of Allah turned 9 degrees: Illustration by Geert Bal.

409 – 410. Runes, Letters and Decorations

409 a. Patterns : Tripolsykaya Culture: http://evolution2.com.ua/showthread.php?t=296

409 b. Detail from same.

409 c. Letter E. Detail from Alphabet des Indiens Abbysins; Duret, 1613, p.

409 d. Letter Io. Detail from Alphabet des Indiens Abbysins; Duret, 1613, p.

409 e. Baltic/Slavic Weaving: http://www.chernetskaya.ru/blog/5599
Formerly: http://alnoor.ru/uploads/posts/2010-05/1273685864_1kml2vchxujtfoe.jpeg

409 f-g. Detail from same, then tilted 90 degrees..

409 h. Decorative Letters: Letter A (De Bry): Nova effictio:
http://marinni.livejournal.com/388461.html?thread=2870381

409 i. Latvian Weaving (Swastika Perkona Krusts):
http://valoda.ailab.lv/kultura/kultura/orn41.gifLatvian,

409 j. Letter θ (ee, Cophitaeum): Virga aurea (1616)

409 k. Ta –Tha (Zhang – Zhung): http://www.babelstone.co.uk/ZhangZhung/Table2.html

410a-c. Variations on Mara rune. Detail of Baltic/Slavic Weaving (409d): :
http://www.chernetskaya.ru/blog/5599
Formerly: http://alnoor.ru/uploads/posts/2010-05/1273685864_1kml2vchxujtfoe.jpeg

411d-g Slav Runes 27 and 106 and same in segment of 180 Alatyr Runes:
http://static.ozone.ru/multimedia/books_ill/1005844812.jpg

411. Ger Rune and Irminsul

411. a . Gar rune: Detail from Vinca Script:
http://www.lebtahor.com/StumblingBlocks/worthlessdeities_files/vinca%20symbols%204500.jpg

411 b. Gar Rune. Detail from Northumbrian Rune Row: Formerly: www.icon.co.za/~entrance/alchemy
cf. http://greatmindsoftoday.com/2011/06/23/guardian-of-the-garden/

411 c. Diamond Shaped Window in form of Ger: Maastricht: Photo (KHV).

411 d. Same in context. Maastricht: Photo (KHV).

411 e-f. Letters g h. Detail from: Thomas More, Utopian alphabet (Alfabeto utopiano) :
http://2.bp.blogspot.com/-
TDRYKLInetM/Tg0kBxSR5KI/AAAAAAAAABc/bnvpGNkXtSk/s320/letrados.gif
Cf. http://fc124.blogspot.nl/

411 g. Detail from Letter Jus (Ornamental Glagolitic): http://www.ruspismo.net/glagol/jus.htm

411 h. Wall Decoration, Maastricht: Photo (KHV).

411 i. Fence Decoration, Maastricht: Photo (Nino Nien).

411 j. Letter I. Old Slavonic:
http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

411 k. Letter Izhe (Ornamental Glagolitic): http://www.ruspismo.net/glagol/izhe.htm

411 l-m. Irminsul decorations in window above door (Wolfenbüttel, Workum): Photo (KHV).

411 n. Letter M. Old Slavonic:
http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

411 o: Letter Mislite (Ornamental Galgolitic): http://www.ruspismo.net/glagol/mjislite.htm

411 p. Letter M as door decoration, Maastricht: Photo (KHV).

411 q. Mary of Wallingsford, decorations (Marian Monogram: Lady Cathedral of Southwark's Catholic Cathedral): http://www.flickr.com/photos/paullew/2881330231/

412 – 406. Symbols and Letters of Life

412 a. Letter Omega (Apollonianum): Virga Aurea (1616).

412 ai. Letter u (Samaritanum): Virga Aurea (1616)

378 aii. Letter m (Cananaeum): Virga Aurea (1616)

378 aiii. Letter m (Angelicum): Virga Aurea (1616)

378 aiv. Letter Ur (Pheonicien: Duret (1613): p. 366.

378 av. Letter Omega (Apollonius): Duret (1613), p. 157:

378 avi. Letter sh (Angelicum): Virga Aurea (1616).

378 avii. Letter t (Ionicum): Virga Aurea (1616).

412 b. Birth Symbol: http://www.openarmsps.org/image/branding/symbol.gif
Cf. http://www.ergelen.com/motihttp://www.openarmsps.org/image/branding/symbol.gif
f.htm

412 c. Turkmen carpet motif (cf. figure 370): http://www.persiancarpetguide.com/sw-asia/Rugs/Turkish/Guide_to_Anatolian_Gelveri_Rugs.htm

412 d. Turkmen Carpet: http://bialczynski.files.wordpress.com/2010/07/gonur-nnnn-eaglekapunukdtl.jpg

413 a. Detail: Ornamental letter Uk (Glagolitic): http://www.ruspismo.net/glagol/uk.htm

413 b. Ornamental letter Uk (Glagolitic): http://www.ruspismo.net/glagol/uk.htm

413 c. Oy (Learning, Early Cyrillic): http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

413 d. Gonur Tepe, Turkmenistan:
http://www.turkotek.com/misc_00040/tamgas_files/gomur_tepe1.jpg

414. Letters of Life

414 a. Letter O Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

414 b. AIDS Symbol:
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414 b. International Day for the Elimination of Violence against Women:
http://st1.bgr.in/wp-content/uploads/2013/11/google-1.jpg

414c. Al pha vit (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

414 d. Letter uk (Cyrillic):
http://upload.wikimedia.org/wikipedia/commons/thumb/9/99/Cyrillic_letter_Uk.png/120px-Cyrillic_letter_Uk.png

414 e. je (Old Slavic): http://sozdaem4sezon.mindmix.ru/

414 f. Letter θ (Chaldaicum): Virga Aurea (1616)

414 g. el –yunani: http://www.mr.refer.org/numweb/IMG/jpg/image1-19.jpg

414 h. Letter la (Arabicum): Virga Aurea (1616)

414 i. Letter n (Mercurianum): Virga Aurea (1616)

414 j. Ayn (Cursive Hebrew): http://www.eng.hebrejski.org.rs/wp-content/uploads/2011/09/4.gif

414 k. Letter g (African font): http://www.obib.de/Schriften/AlteSchriften/alte_schriften.php?Afrika/Bantu.html~Text

415. Sanskrit Alphabet Circle (Matrika-Mandala)

415 a. Varnamala: http://www.bhagavadgitausa.com/KALI.h51.jpg

415 b. Rudraksa Mala with 108 beads: http://officialtibetanjewelry.com/images/201110/source_img/Consecration_6MM_Redsandalwood_108_Beads_Mala_original_img_1318994813_517_.jpg
Cf. http://officialtibetanjewelry.com/Tibetan-Malas-category-5-

416. Slavic Letters Ksi and Ita

416. a. Slavic Letter Ksi turned 90 degrees: descent of energies of sun to earth (1) and ascent of powers from earth to star (2)

416 b. Letter ITA, last letter of the 256 Slavic karuna.[2609] Cf. Ita missa est: ITA: [2610]http://alexfl.ru/vechnoe/vechnoe_ist2.html

> ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe. Constant tendency toward the perfection

417 a-b. Asia Polyglotta: http://history-maps.ru/view-picture.php?id=806

418 . Tree of Life

418 a. Tao Trigrams and Tree of Life: http://www.factsbehindfaith.com/heaven_on_earth/notes/note.aspx?intNoteID=167

418 b. Star tetrahedron: http://www.milogiya2007.ru/genkod2.htm

418 c. Kaballistic Tree of Life: http://www.aiwaz.net/encyclopedia/tree-of-life-or-sephiroth/e78 cf. figure 335

418 d. Sacred Tree of Sephiroth: http://voiceofthemonkey.com/wp-content/uploads/2011/08/The-Sacred-Tree-Of-The-Sephiroth.jpg

418 e. The Ten Sephiroth (Lights) and 22 paths of the Tree of Life/Death : Gan – Jah. The Sacred Tree from the Zohar: http://yahshvah.com/glyphenlarged.htm

418 f. Partzufim: http://www.digital-brilliance.com/themes/ToL-Partzufim.jpg; cf. http://www.newkabbalah.com/images/partz.jpg

418 g. Magian Star as Matrix for Hebrew Letters: http://www.gatherthejews.com/2011/04/a-fun-fact-about-the-star-of-david/

Appendix 1. Signs

419-421. Harappan and Indus Valley Script

419. Harappan Script: http://www.shunya.net/Pictures/NorthIndia/Chandigarh/HarappanScript.jpg

420a. Programmers Decipher Indus Valley, 2009: http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

420 b. Indus Valley Script: http://1.bp.blogspot.com/-M7EghvY7FZk/Tg4RuGHg6YI/AAAAAAAALTw/iq2wvJl0yos/s1600/induscript%255B1%255D.jpg; cf. Rajesh Rao, A Rosetta Stone for the Indus Valley: http://mmcelhaney.blogspot.nl/2011/07/rosetta-stone-for-indus-script-video.html

420 c. Indus Valley Script - Easter Island Script: http://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg

421 a. Development of Indus Script: http://www.designinindia.net/design-thoughts/writings/history/images-type/dev-letters-indus-script.jpg; cf. History of Letterform Design in India: http://www.designinindia.net/design-thoughts/writings/history/india-history-type-design1.html

421 b.Harappa Signs 332-408: http://harappa.drupalgardens.com/sites/harappa.drupalgardens.com/files/indus-probabilistic.jpg; cf. Probabilitic Analysis of an Ancient Undeciphered Script: http://harappa.drupalgardens.com/content/probabilistic-analysis-ancient-undeciphered-script

421 c. Letters A to K (Indus Script): http://www.cmi.ac.in/gift/IndusScript/jar1.jpg ; cf. http://www.cmi.ac.in/gift/IndusScript.htm

421- 424. Evolution of Pictograms, Characters, Tamgas, Letters

421 d. Armenian Hieroglyphs: http://www.armenianhighland.com/images/OTHER/hieroglyphs_smallest.jpg

421 e. Armenian Alphabet: Detail. http://graphicdesignerpasadena.com/wp-content/uploads/2012/04/Armenian-Alphabet.jpg

422 a. Bull's Horns, Tamgas and Chinese: http://forums.taleworlds.com/index.php?topic=116821.2895

422 b. Evolution of Chinese Characters: http://www.geniusland.ru/upload/blog/4021f11f0dcbde032673c374a8dcc355.jpeg

422 c. Evolution of Chinese Characters: http://www.organizmica.org/archive/307/pic-12.gif
Cf. Evolution of Chinese Ideograms: http://www.ocf.berkeley.edu/~wwu/chinese/bible.shtml

422 d. Evolution of Sumerian Cuneiform: http://anunnakialiengodsandspirituality.files.wordpress.com/2012/10/sumerian_glyphs.jpg

422 e. Tangut Tamgas: http://www.babelstone.co.uk/Tangut/Images/TangutTamgas.jpg

422 f. Sarmatian Tamgas: detail of tamgas 1 -120 (figure 23c): http://fotki.yandex.ru/users/resurs3sergiy/view/328401/?page=1

423 a. Human Figures: Emergence figures: High Altai:[2611] http://www.face-music.ch/highaltai/stoneslabs/5000.jpg; cf. http://www.face-music.ch/highaltai/stoneslabs/stoneslabs_en.html

423.b. Human Figures and Armenian Alphabet: http://graphicdesignerpasadena.com/wp-content/uploads/2012/04/Armenian-Alphabet.jpg

423c. Detail of Mongolian tamgas (cf. figure 21a): http://richardewright.com/0905_tamga.html

423 d. Yaz yaz (Tifinagh): http://wiki.verbix.com/Category/TifinaghScript

423 e. Letter O, Runic Alphabet: http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

423 f. Letter E, Ancient Hebrew: http://3.bp.blogspot.com/_AAgI-IqquiA/TLUcLQVMp4I/AAAAAAAAAdg/EqQLUKqlv8s/s1600/4_english.jpg

423 g. Achmaenid Tamgas: http://www.unilang.org/viewtopic.php?f=1&t=2545&start=195&a..

424. Yi Syllabary: http://www.ancientscripts.com/images/modern_yi_1.gif

425 – 426. Kabardian, Sarmatian, Polish Tamgas

425 a. Kabardian Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328389/?page=0

425 b. Polish Tamgas (To sa słowiańskie znaki garncarskie na podstawie: A. Buko "Archeologia Polski wczesnośredniowiecznej", Z. Vana "Świat dawnych Słowian", A. Żaki "Początki Krakowa"): http://www.freha.pl/lofiversion/index.php?t7297.html

425 c. Sarmatian Tamga: http://www.flickr.com/photos/tamgach/6347205879/in/photostream

425 d. Tamga of Sarmats ruler Pharzoy: http://www.flickr.com/photos/tamgach/6347217861/in/photostream

426 a. Polish Tamgas: http://www.freha.pl/lofiversion/index.php?t7297.html

426 b: Polish Tamgas: http://25.media.tumblr.com/tumblr_m6gz4ivBa91rxo06xo1_1280.jpg; cf. http://praynightfall.tumblr.com/post/26263158429/the-sarmatian-theory-this-is-a-current-theory

426 c. Hutor Coat of Arms (Herb Hutor Tamga): http://en.wikipedia.org/wiki/File:HerbHutor.ws.png

427 - Chinese and Turkic Tribes and Tamgas

427 a. List of 37 Chinese Tribes and their tamgas: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

428 a. Chinese Hexagrams, Parents, Children: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

428 b. 24 Turkic Kyrgyz Tribes: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

428 c. Oguz Han: 2 Branches, 6 Clans, 24 Tribes: http://www.istecumra.net/wp-content/uploads/2010/09/oguz_boyu.jpg;
cf. http://www.istecumra.net/cumra/genel/anadolu-ya-yerlesmis-olan-24-oguz-boyu.html
cf. http://www.iranicaonline.org/uploads/files/oguz_table_1.jpg

428 d. Oghuz Han: 24 Tribes, birds and tamgas: http://wowturkey.com/t.php?p=/tr219/FatihBozkurt_ouz.jpg; cf. http://wowturkey.com/forum/viewtopic.php?p=417825

Cf. http://onturk.files.wordpress.com/2011/04/oc49fuzlar.jpg; cf. http://onturk.wordpress.com/2011/04/23/oguz-kagan-destani/; cf.

428 e. 24 Tribes and tamgas (Владетельские знаки огуз): http://new.chronologia.org/polemics/im/posl-g-oguzi.jpg; cf. http://fotki.yandex.ru/users/resurs3sergiy/view/328359/?page=0

429 a. Oghuz 22 Tribes: http://i49.tinypic.com/2z7r1x1.jpgb

429 b. Oguz 23 Tribes: http://richardewright.com/images/tamga5.jpg; cf. http://richardewright.com/0905_tamga.html

429 c. Oguz 14 tribes and Tamgas: http://richardewright.com/images/tamga6.jpg; cf. http://richardewright.com/0905_tamga.html ; Cf. http://www.tcoletribalrugs.com/resources/WrightTamga/tamga6.jpg

430 a. 8 Trigrams and 8 Turkic Letters: 5 b. http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

430 b. Initial Elements: 5 b. http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

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430 d. Parallel Consonants: 5 b. http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

430 e. Chinese ideogram: Gate: http://www.oocities.org/tokyo/temple/9937/dg2.html
430 f. Letter 14, Hun – Chinese: http://images-mediawiki-sites.thefullwiki.org/08/1/1/7/7308152525989925.gif; cf. Figure 424 c.

430 g. Letters Tsi and Cherv (Slavic): http://chudinov.ru/wp-content/uploads/2007/02/angl4.gif

431- 432. Chinese, Japanese and Korean Characters

431 a. 214 Chinese Radicals: http://blog.roodo.com/betterchinese/65afc4aa.gif

431 b . Katakana: http://upload.wikimedia.org/wikipedia/commons/thumb/0/0c/Katakana_origine.svg/220px-Katakana_origine.svg.png

431 c. Hiragana: Hiragana http://jstoredu.blogspot.nl/2010/05/hiragana.html

432 a. Korean Hangul Scripts. http://www.hapkidoselfdefense.com/hangul_table.gif

432 b. Hangul: http://www.krmr.com/storage/post-images/hangulchart.jpg?__SQUARESPACE_CACHEVERSION=1334153238929

433 a. alive + dust + man = first: http://www.ocf.berkeley.edu/~wwu/images/chinese/genesis/crea_first.gif; cf. http://www.ocf.berkeley.edu/~wwu/chinese/bible.shtml

433 b. Chinese Phonetic Alphabet: http://www.zein.se/patrick/graph/chinphon.gif; cf. http://www.zein.se/patrick/chinen8p.html

433 c-d. Hun-Syanbi Alphabet: http://en.wikipedia.org/wiki/Noin-Ula_kurgans; http://upload.wikimedia.org/wikipedia/en/b/b2/Fig5Ishjamts_p166R2.gif

434- Mongolian, Bulgar, Tengri, Nogai, Kazak, Persian, Hungarian, Crimean Tamgas and Runes

434 a. Mongolian Tamgas: http://tashlar.narod.ru/text/tamga/tamga-r014.gif; http://tashlar.narod.ru/text/tamga-romania.htm

434 b. Bulgar Kuni: http://i626.photobucket.com/albums/tt347/lantonov/pismo.png; cf. Bulgarian Alphabet: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html

434 c. 70 Bulgarian Runes: http://www.archive.gov.tatarstan.ru/magazine/res/fck/Image/zakoruchki.jpg ; cf. http://images.yandex.ru/#!/yandsearch?text=болгарский алфавит runi&pos=6&rpt=simage&img_url=http%3A%2F%2Fwww.archive.gov.tatarstan.ru%2Fmagazine%2Fres%2Ffck%2FImage%2Fzakoruchki.jpg

435 a. Tamga of Oguz tribe Kai: http://www.flickr.com/photos/tamgach/6347962574/in/photostream

435 b. 31 forms of Tangra (Tengri) symbol: http://www.za-balgarite.com/Egypt/1-Zn-Tangra-Small.jpg; http://www.za-balgarite.com/3.5.99.%20Tunderbolt-2.html

435 c. 40 Nogai and Kazakh Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328392/?page=0

436 a. Mongolian Tamgas: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

436 b. Persian Tamgas: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect8En.htm

436c. Hungarian Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328391/?page=0

436 d. Antinomy Symbol: http://www.ancient-symbols.com/images/antimony-symbol.gif

437. Crimean and Nogai Tamgas: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YatcenkoFig35.gif

438 Kushan, Turkic, Mongol, Khazar and Rurik Tamgas

438 a. Kushan ruler Soter megas: http://www.flickr.com/photos/tamgach/6347963908/in/photostream

438 b. Kushan Tamga: http://www.flickr.com/photos/tamgach/6347962432/in/photostream

438 c -d. Tamgas of Kushan rulers: http://www.flickr.com/photos/tamgach/6347218551/in/photostream ; http://www.flickr.com/photos/tamgach/6347217993/in/photostream ; cf. http://www.flickr.com/photos/tamgach/

438 e. Kushan Royal Tamgas : http://upload.wikimedia.org/wikipedia/commons/5/53/KushanTamgas.gif, cf. http://en.wikipedia.org/wiki/File:KushanTamgas.gif

438 f. Turkic Tamgas: (Знаки тюркских владетелей): http://fotki.yandex.ru/users/resurs3sergiy/view/328360/?page=0

439 a. Mongol Tamgas: http://richardewright.com/0905_tamga.html

439 b. Tamgas of Khazars and Ruriks:
http://www.flickr.com/photos/tamgach/6347966334/in/photostream/

439 c. Crests of Rurik Dynasty http://forum.slavorum.com/index.php?topic=827.0 ; cf. http://upload.wikimedia.org/wikipedia/commons/thumb/0/0a/Ruriks_crests1.png/250px-Ruriks_crests1.png

439 d. Symbol of the Ukraine: ibid: http://forum.slavorum.com/index.php?topic=827.0; cf. Ukraine Coat of Arms: Symbol of Ukraine:
http://www.flagshag.com/smaller/europecoats/Ukraine_Coat_of_Arms.jpg

440 - 441. Ukrainian, Sarmatian Tamgas

440 a. 64 Vladetelskie Marks of Kiev Prince:
http://fotki.yandex.ru/users/resurs3sergiy/view/328357/?page=0

440 b. 23 Sarmatian (Ukrainian) Tamgas:
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441 a. Sarmatian – Karachai Balkar tamgas: http://real-alania.narod.ru/alanialand/B1/1qar/Tamga.gif

441 b. Sarmatian Tamgas: http://upload.wikimedia.org/wikipedia/lv/d/d9/Sarmatian_tamgas.jpg; cf. http://4.bp.blogspot.com/-y6nYmRGZkNY/TcoInkyZBPI/AAAAAAAAAxk/wX6sGi3YnOY/s400/Sarmatian_tamgas.jpg; cf. http://anti-amazon.blogspot.nl/2011/05/sarmatians-tamgas.html

441 c. Sarmatian Tamgas 1- 120 : http://www.kroraina.com/alan/olhov_7.jpg

441 d. Sarmatian Tamgas 121 – 240: http://www.kroraina.com/alan/olhov_8.jpg

441 e. Sarmatian Tamga and Glagolitic number 1000: http://imageshack.us/photo/my-images/147/tamghavz2.jpg/

442. South Arabian and Mongol Tamgas

442 a. Ancient Turk Runic Inscriptions (Kirghistan): http://7buruk.blogspot.nl/2010/04/origin-of-turks.html

442 b. Father Yi of NN [clan]:
http://www.chinaknowledge.de/Literature/Science/Images/script_481_Xfuyili.jpg

442 c: Tamgas of Ghengis Khan and his 4 Sons = Logo of the Mongolian Association of Numismatics:
http://en.wikipedia.org/wiki/File:Member_of_Mongolian_Association_of_Numismatics.png

442 d. E (Musnad): https://sites.google.com/site/kaid2222/s29.jpg

442 e. y (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

442 f. Himjar ja: http://en.wikipedia.org/wiki/File:Himjar_ja.PNG

442 g. SAD (Musnad): https://sites.google.com/site/kaid2222/s29.jpg

442 h. ş (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

442 i. Himjar Sad: http://en.wikipedia.org/wiki/File:Himjar_sad.PNG

442 j. Muslim Tamgas: http://richardewright.com/0905_tamga.html;
http://richardewright.com/0905_tamga.html

442 k. Mongolian Tamgas: http://3.bp.blogspot.com/_orzcDqqmLsM/TT0-0eV6IdI/AAAAAAAAAe0/tKVkeZXIJM8/s1600/694px-Mongolian_tamgas_COA.jpg

442 l. Haut: Alphabetum Aethiopicum e Coptico, A.D. 800: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/morton-tabulum-07-568x788.gif

443. Royal Tamgas

443 a. An-mu-lu-chjen: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

443 b. Tamgas of the Alkhan:
http://pro.geo.univie.ac.at/projects/khm/showcases/showcase6?language=en
Cf. The Countenance of the Other:
http://pro.geo.univie.ac.at/projects/khm/showcases/showcase6?language=en

443 c. Tamga of the Kidarites:
http://pro.geo.univie.ac.at/projects/khm/sites/default/files/styles/adaptive_image/adaptive-image/public/images/showcase/symbol/tamga_1_2.png;
Cf. http://pro.geo.univie.ac.at/projects/khm/showcases/showcase3?language=en

443 d. Tamgas of Nosporus Tzars: Tiberius Iulius Europatoros, Sauromatos II, Rheskopurides III, Ininphimeos:
http://www.kroraina.com/alan/olhov_9.jpg

443 e. Royal Emblems of the Bosporus, (Знаки-тамги боспорских царей):
http://ogeraldike.ru/books/item/f00/s00/z0000002/pic/000036.jpg 2612; cf.
http://velizariy.kiev.ua/avallon/gerald/ger8.htm

443 f. Tamga and Runes in Buckle: http://bialczynski.files.wordpress.com/2010/12/tamgi-i-runy-na-sprzc485czkach-sulimir.jpg?w=720; cf. http://bialczynski.wordpress.com/2010/

443 g. Sassanian tamga of King Savromat:
http://www.flickr.com/photos/tamgach/6347952832/in/photostream

443 h. Tamga of Sarmatia: http://imageshack.us/photo/my-images/43/sarmatiabanners.jpg/sr=1

443 i. Letter Ş: Detail of Parallel consonants (cf. figure 26 d): http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

443 j. Pre-Islamic Turkic Tamga: http://www.historum.com/middle-eastern-african-history/17548-crescent-moon-what-4.html

443 k. Sassanid Badges: http://www.zarrinkafsch-bahman.org/resources/_wsb_350x260_Sassanid+badges+$28tagma$29.jpg;
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444. Chinese, Golden Horde and Crimean Tamgas

444 a. Chinese gate Tamga:
http://www.myslenedrevo.com.ua/uk/Sci/AuxHistSci/Znak/znak33/GoldenHordeTamgas.html
Cf. 422e

444 b. Golden Horde Tamgas (тамги золотоординських ханів):
http://fotki.yandex.ru/users/resurs3sergiy/view/328372/?page=0

444 c. Herb Brama Coat of Arms (Brama Tamga):
http://upload.wikimedia.org/wikipedia/commons/8/8e/140px-Herb_Brama.PNG

444 d. Crimean Tatar Tamgas:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgas/CrimeaTatarTamgas.jpg; cf. A.-H. Sh. Janibekov,Tamgas of the Crimean Tatar People:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgasEn.htm

445-447. Ossetian, Kabardian, Abkhaz Tamgas, Bulgarian , Kutrigur Runes

445 a-b. Ossetian, Kabardian tamgas:
http://www.unilang.org/viewtopic.php?f=1&t=2545&start=195&a..

445 c-d. Abkhaz Tamgas: http://fotki.yandex.ru/users/resurs3sergiy/view/328368/?page=0

446 a. Bulgarian Runes and corresponding Kutrigur symbols used in Pliske Rosette:
http://i626.photobucket.com/albums/tt347/lantonov/Bulgar_runic_letters-1.png

446 b. Chuvash Alphabet and corresponding runes of Pliske Rosette:
http://alterling2.narod.ru/Rus/Stinka.html

446 c. letter I (Hanscretanum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/

446 d: k (Chinese phonetic alphabet): http://www.zein.se/patrick/graph/chinphon.gif

447 a. Pliske Rosette and Reconstruction: http://en.wikipedia.org/wiki/Rosette_from_Plisk

447 b. Pliske Rosette Reconstruction:
http://1.bp.blogspot.com/_FfAx0egUbXQ/S9SSpmasphI/AAAAAAAAIRc/klHCjk1RZxQ/s320/rosette_map_en.gif Huno-Bulgars or Kutrigurs

447 c. Pliske Rosette reconstruction: http://www.math.bas.bg/~keleved/dplisros/FIG3.GIF

447 d. Pliske Symbols, Runes and Astronomy: http://www.math.bas.bg/~keleved/dplisros/

447 e. 7 Planets, 7 paths and symbols: http://www.kutriguri.com/about.html

447 f-g. Kutrigur Runes and associations: http://www.kutriguri.com/about.html

448. Karachai, Caucasian

448 a-b. Karachai Tamgas:
http://www.salars.cn/bbs/viewthread.php?action=printable&tid=876&sid=RLd81X
Cf. http://www.elbrusoid.org/forum/archive/forum122/topic12154/?PAGEN_1=4

448 c-d: Caucasian Tamgas :
http://www.elbrusoid.org/forum/archive/forum122/topic12154/?PAGEN_1=4

449. Glagolitic, Alanic, Khutsuri, Merya, Neo-Lithic Script of the Balkans

449 a. Glagolitic and Geometry:
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4.htm/

449 b. Glagolitic and Alanic.
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif
cf. http://www.old-church.ru/vspo/index.php?act=Print&client=printer&f=2&t=2332

449 c. Khutsuri (Georgian) – Glagolitic:
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image008.gif

450 a. Ancient Slavic Runes: http://www.runitsa.ru/publications/publication_194.php

450 b-c. Merya Rune Grid:
http://samlib.ru/img/m/mihajlow_aleksandr_anatolxewich/dniwoin/index.shtml

451 a. Merya Alphabet: http://samlib.ru/img/m/mihajlow_aleksandr_anatolxewich/dniwoin/index.shtml

451 b. Russian Bukvitsa: Formerly at: http://www.hnh.ru/file/0002/000_3260.jpg

451 c. Slavic Alphabet Grid: http://amnesia.pavelbers.com/Bukviza%20all_big.png

452 a. Glagolitic and Scytho- Sarmatian: in Peter Serafimov: Origin of the Glagolitic Alphabet, p. 102:
https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www.korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w ; cf. Bulgarian Runes and Glagolitic: http://www.ateism.ru/articles/mk01.gif

452 b. Neolithic Script of Balkans (NSB), Linear A, Linear B (Serafimov): Ibid, p. 105

453. Glagolitic, Greek, Linear A, Linear B, Hebrew, Coptic, Samaritan Alphabet: Ibid, p. 103

454 a. Hermes, b. Tamga of the Samarkand governors, c. S-2 Tamga, d. Sogd tamga

454 a. Hermes: http://www.symbols.com/encyclopedia/02/0221.html

454 b. Tamga of the Samarkand governors: http://www.sanat.orexca.com/eng/3-4-04/history_art3.shtml

454 c. S-2 Tamga: Ibid: http://www.sanat.orexca.com/eng/3-4-04/history_art3.shtml

454 d. Sogd tamga: http://www.flickr.com/photos/tamgach/

455. Tribes and Tamgas

455 a. Ade Tribe: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

455 b. Turkic As Tribe:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/TamgasContentsEn.htm

455 c. Ediz Tribe:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/TamgasContentsEn.htm

455 d. Bukhara Tamga: http://www.flickr.com/photos/tamgach/6347962672/in/photostream

455 e. Xalchen, Nawruz Tamga:
http://www.salars.cn/bbs/viewthread.php?action=printable&tid=876&sid=RLd81X

455 f. Final letters of Glagolitic: Letters e, q, je (Glagolitic):
http://4.bp.blogspot.com/-krFLCYI7i2Y/UPU28iW7l8I/AAAAAAAAA_o/BP8Gd2wMG2s/s1600/glagolitic+alphabet.gif
cf. http://1.bp.blogspot.com/-PE_Nv2-vNrU/T_nkKpvyMWI/AAAAAAAACdY/im6TOw_FvKE/s1600/Glagolitic_alphabet.png

455. Astronomy and Tamgas

455 g. Rod Runes: Detail from Thirteen Constellations:Formerly at:
http://members.cox.net/veles/vk/RUNE02.pdf

455 h. Pisces: Detail from Egyptian Planisphere:
http://www.masseiana.org/plates/kircher_zodiac_south.jpg

455 i. Symbol 11:7: http://www.symbols.com/encyclopedia/11/117.html

455 jk. Vesica Piscis: http://www.freeclipartnow.com/d/41896-4/pisces-symbol.jpg

456. Letter A

456 a. Letter A in Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg

456 b Detail from above: Sclavonic A and A reversed (A –Ya, cf. Arya):
http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg

456c. Bulgarian Runes 58 (detail from 426 c.): :
http://www.archive.gov.tatarstan.ru/magazine/res/fck/Image/zakoruchki.jpg ; cf.
http://images.yandex.ru/#!/yandsearch?text=болгарский алфавит runi&pos=6&rpt=simage&img_url=http%3A%2F%2Fwww.archive.gov.tatarstan.ru%2Fmagazine%2Fres%2Ffck%2FImage%2Fzakoruchki.jpg

456 d. 37 Brutish marks from Volga: http://fotki.yandex.ru/users/resurs3sergiy/view/328361/?page=0

457. Mongolian, Russian, Alatyr Tamgas and Runes

457 a. Detail of Mongolian Tamgas in figure 428:
http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

457 b. Russian runes:
http://img1.liveinternet.ru/images/attach/c/8/101/874/101874385_x_666971d1.jpg

457 c. Alatyr Rune 69: http://www.veledar.ru/images/categories/jiva/live-runa-ochishenie.jpg

457 d. Alatyr Runes: http://static.ozone.ru/multimedia/books_ill/1005844812.jpg
cf. http://s1.uploads.ru/ORjHc.jpg

457 e. Alatyr Rune 3: Detail from above: http://static.ozone.ru/multimedia/books_ill/1005844812.jpg

457 f. Alatyr Runes: http://static.ozone.ru/multimedia/books_ill/1005844812.jpg; cf.
http://img0.liveinternet.ru/images/attach/c/6/91/247/91247132_large_3809916_0_9e222_281dba47_orig.jpg

458. Lands of the Bible

458 a. Lands of the Bible: http://www.gods-word-first.org/Images/hly-land-map.gif

Cf.. Clash of Civilizations: http://homepage.smc.edu/buckley_alan/ps7/clash_civilizations.gif

Cf.. Clash of civilizations: http://www.net4you.com/jandlftp/clash-bild.jpg

Cf. World Coins: http://coinquest.com/cgi-bin/cq/coins?main_action=genres

Appendix 2. Stories of the Sky

459. Milky Way

459 a. The Milky Way in Nepal.: Formerly at:
http://blogs.discovermagazine.com/badastronomy/2011/09/20/the-milky-way-from-the-top-of-the-world/

459.b. Silver Cup from Torontal County:Formerly:
http://tudos.virtus.hu/?id=detailed_article&aid=64043

460-461. India and Egypt

460 a. Churning of the Milky Ocean:
http://upload.wikimedia.org/wikipedia/commons/0/03/Kurma_Avatar_of_Vishnu._ca_1870.jpg

460 b. Vishnu and Lakshmi on Shesha:
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/1800_1899/hinduism/greatgods/greatgods2.jpg ; Cf.
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/1800_1899/hinduism/greatgods/greatgods.html
Vishnu reclining on the cosmic serpent Shesha, with Brahma emerging from his navel, early 1800's
Source: http://www.si.umich.edu/Art_History/demoarea/details/1985_1.132.html
(downloaded July 2001)
"Vishnu on Ananta, ca. early 19th century. Manuscript painting. The University of Michigan Museum of Art. Accession No.: 1985/1.132. Gift of Walter M. Spink."

461 a. Unification of Upper and Lower Egypt: http://www.flickr.com/photos/lattelaura/5169278997/

461b. 4 Sons of Horus on a Blue Water Lily before Horus:
http://www.ancientworlds.net/aw/Post/1202848
Detail from: The Weighing of the Heart,. An illustration from The Book of the Dead, the Funeral Papyrus of Hunefer, about 1375 BC. The British Museum (Papyrus 9901)
Cf. http://www.thekeep.org/~kunoichi/kunoichi/themestream/sonsofhorus.html
Cf. http://www.talkingpyramids.com/four-sons-of-horus/

461c. 4 Sons of Horus and Constellation of Great Thigh:
http://www.essaysbyekowa.com/pole_star_sons_of_horus_w_osirs.jpg
Cf. http://www.thekeep.org/~kunoichi/kunoichi/themestream/sonsofhorus.html

462- 463. Son of God, Peacock Angel and Magical Birds

462 a. Murugan as Sanat Kumara and Peacock Angel : http://www.greatdreams.com/blog/dee-blog60.html
Cf. Sanat Kumara: http://www.pictureslists.biz/image/9aef8b40

462 b. Murugan and 2 wives and Peacock as Vedas:
http://en.wikipedia.org/wiki/File:Murugan_by_Raja_Ravi_Varma.jpg

462 c. Peacock Windows, Nepal:
http://i01.i.aliimg.com/photo/v0/106984989/Nepali_Peacock_window.jpg

462 d. Peacock Window, Bhaktapur Nepal: http://www.contemporarynomad.com/2008/02/bhaktapur/

462e. Vedas as Cock and Peacock and Mango tree: http://murugan.org/research/balambal-trees.htm
Cf. Lord Senthil Andavar: http://murugan.org/kaliyuga.htm

463 a. Melek Taus:

http://1.bp.blogspot.com/_mtTL-vvEiWY/TNwzLFA0fwI/AAAAAAAAAfk/1uVNsqbV4Ks/s1600/Melek_taus.png
Cf. Malek Tawus (Yezidi Cult of Angels):
http://www.krg.org/grafik/uploaded/2008/Yezidi_peacock_angel__2008_07_22_h17m9s53.jpg

463 b. Uzbekistan Coat of Arms: http://flagspot.net/flags/uz.html

463 c. Simorgh: http://www.cais-soas.com/CAIS/Images2/General/Simorgh/simorgh_anahita_plate.gif

463 d. Simorgh on golden Plate: http://samoistina.com/2/similarities/simorgh.jpg
Cf. Simorgh in Manuscript: http://www.7junipers.com/images/west-asia/simurgh.jpg
Cf. Simorgh: http://www.cais-soas.com/CAIS/Mythology/simorgh_story.htm

463 e. Simorgh and Child:
http://4.bp.blogspot.com/_rXfWtnbO8h4/SKNBjuI8iOI/AAAAAAAAAPE/VlxJMJxsh54/s400/SimorghEtZalXVIIe.jpg

463 g. Winged royal Figure (Ahara Mazda or Farafahar his symbolic representation) :
http://www.livius.org/a/1/iran/faravahar.jpg

464 a. Semargl as Descending: http://i014.radikal.ru/0901/bb/6331a3306a0f.jpg

464 b. Semargl as Rider on Horse: http://art.rodolad.ru/portfolio/bogy/semargl_t.jpg

464c. Firebird: http://www.monstrous.com/forum/index.php?topic=6839.15

464 d. Firebird: http://img1.liveinternet.ru/images/foto/b/3/390/2571390/f_14642451.jpg

465 a. Dragon Chested Phoenix: http://www.dragoart.com/tuts/825/1/1/how-to-draw-a-diamond-chested-phoenix.htm

465 b. Russian Folk Calendar Zodiac, Smolensk
cf.Slavic Calendar: http://www.dazzle.ru/spec/sk.jpg

466. Diana

466a. Diana (Yazata): http://iranpoliticsclub.net/culture-language/images/Diana4.jpg

466 b. Diana of Ephesus:
http://4.bp.blogspot.com/_LNVmkVvPyZ8/TU39PeFKLQI/AAAAAAAAASY/gUP7xPKZHms/s1600/Artemis_of_Ephesus%252C+1st+c.+CE+Roman+copy.jpg

466 c-d. Aquarius/Canopus (Egyptian Zodiac):
http://letanho.files.wordpress.com/2011/01/kircher_zodiac.jpeg;
http://www.masseiana.org/images/zodiac_kircher.jpg

467-468. Avatars and Sons of God (Narsimha, Mithra, Veles)

467a. Narasimha: http://www.bronzecreative.com/images/narasimha-man-lion.jpg

467 b. Narasimha: http://balagokulamdallas.org/irving/BGIrving/images/narasimha.jpg

467 c-e Zurvan (Persian): http://iranpoliticsclub.net/culture-language/images/Zurvan3.jpg
Cf. Zurvan: http://profile.ak.fbcdn.net/hprofile-ak-snc4/41386_100001497515323_2271_n.jpg
Cf.Saturn (Zeul Eternitatii): http://www.intramuros.ro/?page_id=1267
Zurvan Akarana: Cf. http://www.hermeticmagick.com/content/deities/aion.html

467 f. Serapis: http://etc.usf.edu/clipart/22100/22113/serapis_22113_lg.gif

468 a. Mithraic Aion Leontocephalic: http://www.intramuros.ro/wp-content/uploads/2010/10/kronos-leontocephalic2.jpg

468 b. Mithra in form of leontocephalic Kronos: http://nazul0.blogspot.com/2011/01/mithra-in-form-of-leontocephalic-kronos.html

468 c. Veles (The Vision of Hermes Trismegistus): http://mmsorge.com/arte/fig_trito.jpg ;
Cf. Hermes Trismegistus, The Emerald table: http://members.ziggo.nl/knowthyself/johfra.bmp

468 d. Phanes (Protogonos): http://vitruvio.imss.fi.it/foto/galileopalazzostrozzi/41032_450.jpg
Cf. Ahriman: http://www.askwhy.co.uk/christianity/0598Satan.php
Cf. http://secret-teachings.tripod.com/symbolic_prints_of_knapp.htm
Cf. Leontosphere: http://www.well.com/user/davidu/leontosphere_jp70.jpg

469 – 470. God and the Other

469a. Faravahar (Ahura Mazda + Ahreeman): Upper human body = Ahura and the lower beast body = AhreemanAhreeman: http://iranpoliticsclub.net/culture-language/mythology1/

469 b –e. Ahriman: http://iranpoliticsclub.net/culture-language/mythology1/

470 a. Veles: http://img0.liveinternet.ru/images/attach/c/1/48/616/48616977_RRRRS.jpg

470.b. Veles-Shiva-Set-Satan-Shaitan (ВЕЛЕС-ШИВА-СЕТ-САТАНА-ШАЙТАН: http://rajyogi255.files.wordpress.com/2010/08/shiv-bhola-chakravarti-tyache-pay-mazya-chitti.jpg?w=520&h=720

470 c. Veles: http://svitk.ru/004_book_book/11b/2385_veleslav-veles.php

471 a. Harihara (Shiva - Vishnu)
http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0400_0499/pantheon/harihara/harihara.html

471 b. Ardhanarisvara (Shiva as Male and Female) :
http://en.wikipedia.org/wiki/Shiva#Ardhanarishvara

471 c. Durga (siddhidatri mata): http://www.ganesh.us/durga1/pages/durgapuja-wallpapers51.htm

471 d. Isis: http://i114.photobucket.com/albums/n261/philipcarter/egypt/qadosh.jpg

471 e. Rahu http://datastore.rediff.com/h5000-w5000/thumb/61585F5D4D5A4F615D5A655B6656365E655A63672A606D6C/qg7ne5drygrjh507.D.0.rahu3.jpg+ http://lightint.hedarknessoflife.wordpress.com/2010/08/01/solutions-of-sani-raahu-ketu/

471 f. Teshub: http://ivandromagno.files.wordpress.com/2011/02/teshub1.jpg+
http://ivandromagno.wordpress.com/2011/02/12/cultura-y-panteon-de-dioses-hititas/

471 g. Relief at Yzailikaya: http://upload.wikimedia.org/wikipedia/commons/b/be/YazilikayaTexier.jpg

472 a. Adanari, http://www.theosociety.org/pasadena/isis/iu2-09b.htm

472 b. Adonai, http://www.theosociety.org/pasadena/isis/iu2-09b.htm

472 c. .Mithras, http://www.hermeticmagick.com/images/Deity%20Pix/Mithras/MithrasBaby300.jpg+
http://www.hermeticmagick.com/content/deities/mithras.html

472 d. Mithras Petra genetrix: http://en.wikipedia.org/wiki/File:Mithras_petra_genetrix_Terme.jpg

472 e-f. Saints Paul and Peter, http://img183.imageshack.us/img183/9302/pauluspo4.jpg

http://www.wardom.org/dinler-tarihi-t128496p6.html?s=830f87f2b89a0a8031e2c5aa654dd33b&s=b0e949d77cd1a7b0650e3217f0f8e221&s=b65c28bc438b8e1a284b5dafe09a23da&s=696635232fc8cf4d7068aad04bcd5af7&s=d409b21bf993b946c9198dd05da6f1c0&s=fe36a95ab0f0e6e4b24c295c09dd1cf1&s=4dc9754e825eac58f11bfbd6f25c5ac8&s=8be5f3cd3f8dc7971db0df60118be260&s=ba9f493848b9f94b3008a14905853691&s=e2f441d9052d100a5aa6ba3b212abeb6&s=80b9f0e831bc5bb19dc4afae44d433a6&

cf. Sphinx:
http://cheminsdevie.be/homepage/3.%20%20Le%20Sphinx%20du%20plateau%20de%20Gizeh.jpg
Cf. http://cheminsdevie.be/consultation_tarot_complete_1h.html

Cf. Map of Giza:
http://upload.wikimedia.org/wikipedia/commons/thumb/e/e7/Giza_pyramid_complex_(map).svg/500px-Giza_pyramid_complex_(map).svg.png

473 – 474. Avatars

473 a -b. Avatars of Vishnu:
http://upload.wikimedia.org/wikipedia/commons/thumb/a/a0/Avatars.jpg/250px-Avatars ;
http://www.hinduismnet.com/images/dasavataram.jpg

473 c. Rahu-Ketu: http://lightinthedarknessoflife.files.wordpress.com/2010/08/rahudragonhead1bo2.jpg
Cf. http://lightinthedarknessoflife.wordpress.com/2010/08/09/effects-of-raahu-mahadasha-good-and-bad/

473 d. I ao (Iaw): http://www.shamballaschool.org/Aquarian/Leo2006/IO_files/image008.jpg

473 e. Typhon: Detail from Egyptian Zodiac (Kircher):
http://www.masseiana.org/images/zodiac_kircher.jpg

473 f. Typhon: Detail from Egyptian Zodiac:
http://letanho.files.wordpress.com/2011/01/kircher_zodiac.jpeg

474. a. Icthon: Detail Detail from Egyptian Zodiac (Kircher):
http://www.masseiana.org/images/zodiac_kircher.jpg

474 b. Fu Xi – Ne Wa: http://en.wikipedia.org/wiki/File:Fuxi_et_N%C3%BCwa.jpg
Cf. Figure 42.

474 c. Olokun: http://claudio-zeiger.blogspot.nl/2010/12/blog-post.html

474 d. Olókun: http://0.static.wix.com/media/9c2b1b_cd982b9c4b1ca96fc523ad7b747d5509.jpg_256

475 – 479. Serpents, Dragons, Demons

475 a. Cobra and Ketu: http://www.naturephoto-cz.com/photos/sevcik/indian-cobra--naja-naja-2.jpg
Cf. Snake, Rahu and Ketu: http://puraniccosmologyupdated.blogspot.com/2010/03/puranic-cosmology-updated-9.html

475 b. Mandaic letter 21, š:
http://upload.wikimedia.org/wikipedia/commons/e/ec/Mandaic_Alphabet.jpg

475 c. 7 Headed Snake: http://www.thfire.com/wp-content/uploads/2010/05/7head.png ; cf. http://lh3.ggpht.com/_epe42OppFmE/TRlqhL3J1WI/AAAAAAAADS8/vISmdgFesfA/7%20headed%20Snake%5B4%5D.jpg

475 d. 10 Headed Snake: http://amazingnotes.com/wp-content/uploads/2012/01/ten-head-snake.jpg

475 e. Vishnu on Seshnag: http://www.exoticindiaart.com/artimages/shri_vishnu_on_sheshnag_os09.jpg

475 f. 7 Headed Snake and Buddha (Nong Khai, Thailand): http://patokallio.name/photo/travel/Thailand/NongKhai/Buddha_Naga2.JPG

476 a. Hercules and Lernaean Hydra, Getty Villa: http://upload.wikimedia.org/wikipedia/commons/thumb/b/be/Lernaean_Hydra_Getty_Villa_83.AE.346.jpg/220px-Lernaean_Hydra_Getty_Villa_83.AE.346.jpg

476 b. Saint Michael and his angels fighting the 7 headed Dragon: : Detail from plate 18: chapter 12, verses 7-8: the war in heaven: http://special.lib.gla.ac.uk/exhibns/month/apr2005.html ; cf. http://special.lib.gla.ac.uk/images/exhibitions/month/ds23/ds23_ch12v7to8.jpg

477 a. Albrecht Dürer, Apocalypse: Dragon with 7 Heads : http://upload.wikimedia.org/wikipedia/commons/9/98/Albrecht_D%C3%BCrer,_Apocalypse_of_St_John,_The_Dragon_with_the_Seven_Heads.JPG ; cf. http://www.apocalipsis.org/artwork/4Durer.jpg

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491 d. Egyptian Planisphere of Zodiacal and Southern Signs:
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492 b. Chariot Shadai: http://www.workofthechariot.com/TextFiles/Trees-SeferYetzirah.html

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494 a. hh (Georgian), b-c, Jani-hae (Georgian, d-f. Aleph, aleph reversed, g- h. Chi – Upsilon, i –k. Chi Rho, l. Ger, m. Qoph, Quph, n. ph kh (p'iwr, k'eh).

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494 b. Jani-hae (Georgian):
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494 c. Jani-hae (Georgian):http://rustaveli.tripod.com/language.html

494 d. Aleph: http://en.wikipedia.org/wiki/Aleph

494 e. Aleph, Hebraicum ante Esdras: De Bry, 1596.

494 f. Aleph reversed. Reverse of Aleph in Transitus Fluvii (Agrippa):
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494 g. Chi (Greek): http://en.wikipedia.org/wiki/Chi_(letter)

494 h. Upsilon (Greek): http://en.wikipedia.org/wiki/Upsilon
494 i. Chi Rho:
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495c. Yang: http://www.ichingwisdom.com/trigrams.html

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495 e. Support (Опора). Detail from 243 a. 18 Slavic runes:
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Cf. 243 a.

495 f. U, W, - Ur (Heather): http://www.bibittybobittyboo.com/8.html

495 g. Djed Pillar: http://vincentbridges.com/djedPics/MoirasDiagram.jpg
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495 j. Shape 6, Sin, Shin (Arabic). Detail from Arabic Alphabet, Fry, Pantographia, 1799
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http://2.bp.blogspot.com/-htXD7I6tyns/T7iQBqTCB7I/AAAAAAAAAic/uv-C-jl1m7w/s1600/antimony_mp.jpg

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496 e-f. Detail: The Church of the Transfiguration of Our Saviour, Veliky Novgorod: Photo ()

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497 b. Dogon Kanaga Mask Ceremony:
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502 a. Tuvan Dragon Carpet with Tengri symbol: http://en.tuva.asia/uploads/posts/2012-01/1327386019_tablica-2-drakoni-tamgi.jpg

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502 c. Tengri: Formerly at: http://www.tengri.hu/eng/images/stories/tengri.gif ; cf. figure 2 c. Cf. http://tengri.gportal.hu/

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Appendix 3. Systems in the Sky

503. Nine Planets (Navagraha)

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503 b. Central Sun and Planets: http://www.psyche.com/psyche/images/misc/rosicru_planets.gif

503 c. Central Sun in Candelabrum: Jewish Candelabrum from Babylon: http://logoblink.com/wp-content/uploads/2012/04/jewish-candlestick-symbol.jpg: cf. http://logoblink.com/jewish-candlestick-symbol/ ; Cf. Figure 136 b.

503 d. Adam Kadmon: http://people.tribe.net/f7a3d649-1972-4af4-bc93-bd89e6c3c77a/blog/f1a05395-24aa-498c-82d8-024ebeba5fab

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504 b. Seal of Prosperity of Solomon: http://www.amuletgifts.com/images/business_seal.jpg

504 c. Letter 9, Slavitsa: http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

504 d. Seal of Saturn in 9 Magic Squares http://1.bp.blogspot.com/-HQi8bsYO0EY/TVqjcWHieGI/AAAAAAAAANE/dcCF0FuAby0/s1600/DANCE_YU.png

504 e. Seal of Saturn in 25 Squares: http://3.bp.blogspot.com/-Ev8pv8HlTDI/TyacMzdzI3I/AAAAAAAABRE/hOnOnAXhJjA/s1600/FiveFoldSquare_AhrensInnerPattern.jpg

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505 b. Chaldean Wheel of Time:

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508 b. Mandala 1 of Jacob's Wheel: http://members.dodo.com.au/~astroqab/pics/jw_key_letters_eng.gif

508 c. Jacob's Wheel Master Mandela: http://members.dodo.com.au/~astroqab/pics/jw_poster_astro_notext.gif

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512 b. Kircher Zodiac: http://www.masseiana.org/images/kircher_zodiac.jpg

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513 b: 7 Double Letters and Correspondences: Duret, 1613, p. 208.

513 c. 12 Simple Letters, 12 zodiac signs, 12 intelligences, 12 months: Duret, 1613, p. 210

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515 b. Pentagram and Phi: http://eyephi.com/wp-content/uploads/2009/09/Phi-dimensions-in-pentagram.gif

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517 b. Kircher's Egyptian zodiac: as in 409 b (inverted): http://www.masseiana.org/images/kircher_zodiac.jpg

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520 c. vin (Georgian, Mjedruli): Alfabeto Georgiano: http://www.proel.org/index.php?pagina=alfabetos/georgian

520 d. Hho aspiration forte ou double: Autre Alphabet Armenien, Duret 1613, p. 726.

520 e. Hi h ou j (Armenien), Duret 1613, p. 726.

520 f. Letter v (Hebrew 2): Fry, Pantographia, p. 144: http://www.fromoldbooks.org/Fry-Pantographia/p144.jpg

520 g. Letters u v w (Magi): http://www.quadibloc.com/other/tarint.htm

520 h. Letter e (Aegyptiacum): De Bry, 1599. cf. Virga Aurea: http://www.levity.com/alchemy/virga_aurea.html

521 a. Ancient Zodiacal Hieroglyph of Makar (http://puraniccosmologyupdated.blogspot.nl/2010_12_01_archive.html) superimposed on Nakshatras: http://files.myopera.com/Merre/albums/223419/Fig.100%20Nakshatras%20Zodiac.jpg

521 b. Hieroglyph of Makar and India: http://indiacosmology.blogspot.com/

521 c. Square Root Symbol: http://www.webanswers.com/post-images/E/E6/ACE89422-13AC-E435-E3B112CAE0295097.jpg

521 d-e. Autre alphabet Armenien Szo, Nyn: Duret, 1613, p. 726.

521 f. Letter Sa as a V3 shape in Baybayin (Lopez): http://3.bp.blogspot.com/_y2eZ6YCZhTs/TIQyI4RFRiI/AAAAAAAABc4/6O6Csjp9nRo/S1600-R/bayblopez_chart.JPG

521 g. Baybayin Sining: http://flickrhivemind.net/Tags/baybayin,syllabic/Interesting; cf. http://farm4.static.flickr.com/3127/2740799166_a6df17927a.jpg

521 h. Baybayin Alphabet: http://www.appliedlanguage.com/translation-services/translation-languages/tagalog-translation-services/

521 i. The corresponding shape as letter Res in the Premier Alphabet de Solomon: Duret, 1613, 131

521 j. Hebrew 2: Fry, Pantographia, p. 144: http://www.fromoldbooks.org/Fry-Pantographia/p144.jpg

522 a. Sanskrit 4 (gh), 7 (ch), 19 (dh): http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

522 b. Ccha a fort ou double (Armenien): Duret, 1613, p. 726.

522 c. hh (Hebrew 2): Fry, Pantographia, p. 144: http://www.fromoldbooks.org/Fry-Pantographia/p144.jpg

522 d. he (Georgian): http://www.proel.org/index.php?pagina=alfabetos/georgian

522 e. ga gha gha (Brahmi): http://www.crystalinks.com/brahmi.html; cf. ja jha na (Brahmi): http://www.vidyavrikshah.org/literature/Miscellaneous/brahmi1.gif

522 f. Sanskrit 6 (c-), 8 (j-), 10 (ñ-): http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

522 g. kheh kh (Armenian): http://www.omniglot.com/writing/armenian.htm

522 h. H H (Premier alphabet Armenien): Duret, 1613, p. 725.

522 i. che.ch. (Autre Alphabet Armenien): Duret, 1613, p. 726.

522 j. eta-theta (Jacobitanum): De Bry, 1596.

522 k. heda-theda (Cophtite): Huret, 1613, p. 755

522 l. EI ITA (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

522 m. jerŭ, jery, jerĭ, jatĭ, ja, ja, je, ęsŭ, osŭ, jęsŭ, josŭ: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

523 a. Ksi (Old Slavic): http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif

523 b. Ingliya rune (Руна Инглия): http://www.flura.net/more/index1.htm

523 c. Haut (Aethiopicum): http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-07/morton-tabulum-07-568x788.gif

523 d. Boibel: http://osara.wicca.hu/images/boibeloth.jpg

523 e. Beth (Coelestam): De Bry, 1596.

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523 g. Ornamental X: http://www.biblepicturegallery.com/thumbs/ca/editors/letters/Decorative%20letter%20X.jpg

523 h: Symbol 7:1: http://www.symbols.com/encyclopedia/07/071.html

523 i. Chalc symbol: http://www.signmountain.com/ProdImages/StencilGraphics/Chalc.jpg

523 j-k: Kei, Ganga (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

523 l. Janja (Coptic): http://www.omniglot.com/writing/coptic.htm

524. Letters Xi and Ksi

524 a. Xi: http://en.wikipedia.org/wiki/Xi_(letter)

524.b Ksi (Coptic): http://ekladious.info/CopticLanguage/coptic.jpg

524 c. xi (alternative): http://en.wikipedia.org/wiki/Xi_(letter)

524 d. Copper Symbol: http://www.thewhitegoddess.co.uk/the_elements/images/metals_symbols.jpg

524 e-f. Heth Lamed (Magi): http://www.quadibloc.com/other/tarint.htm

524 g. dha (kharosti): http://www.ancientscripts.com/images/kharosthi.gif

524 h. Purification Symbol: http://rudyrmx.com/store/images/dram.jpg

524 i. Tailed z (Blackletter z): http://en.wikipedia.org/wiki/Tailed_z#Blackletter_Z

524 j. Yogh: http://rudyrmx.com/store/images/dram.jpg

524 k. Cinnabar Symbol: http://commons.wikimedia.org/wiki/File:Cinnabar_Symbol.svg

524 l. Alchemical Symbol for Dram: http://rudyrmx.com/store/images/dram.jpg

524 m. Half Dram: http://www.fileformat.info/info/unicode/char/1f772/index.htm

524 n. Solution: http://www.quadibloc.com/other/tarint.htm

524 o. ABGD (Maronites): Duret, 1613, p. 346

Letter Jod, Jud

524 p. Jod (Theseus Ambrosius): Duret, 1613, p. 325

524 q. Jodo (Indiens): Duret, 1613, p. 383

524 r. Khi (Copte): Manoury, p. Duret, 1613, p. 98.

524 s. Ziph (Alphabet de Theodosius Ambrosius): Duret, 1613, p. 366

524 t. I (Chaldean 13): http://otherthings.com/uw/alphabet/pantographia.html

524 u. Jud (Alphabet Chaldee): Duret, 1613, p. 344

524 v. Iud (Maronites): Duret, 1613, p. 1613, p. 345.

524 w. Ampersand (&): http://en.wikipedia.org/wiki/Ampersand

525 a. Gamma (Greek): http://en.wikipedia.org/wiki/Gamma

525 b. Sin (Second Alphabet de Salomon): Duret, 1613 p. 131

525 c. Tzaddi: http://association.tarotstudies.org/images/HebrewLettersA/tsadde.gif

525 d. Chi, Xi, Stigma: http://www.ridingthebeast.com/articles/epi-charagma-chi-xi-stigma/

525 e Tzaddi (Magi): http://www.quadibloc.com/other/tarint.htm

525 f. Lamed (ante Esdram): De Bry, 1599.

525 g. Lamed (Celestial Writing): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

525 h. Lamed (Passing the River): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

525 i. la (Brahmi): http://www.vidyavrikshah.org/literature/Miscellaneous/brahmi1.gif

525 j. Lamed (Malachim): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

525 k. Nome 10: http://www.lexiline.com/images/nome10up.png

525 l. Letter J (Hieroglyph): http://www.chamois.k12.mo.us/JW%208th%20Grade/Dylan%20Minor/webpage%201/hieroglyphics-table.jpg

525 m. Lamed (Moshi Hebrew Typeface): http://www.moshik.net/admin/App_Upload/Moshik-Hebrew-Typeface-Lamed.jpg

525 n. Lamed (Hebrew STA"M): http://www.safrus.com/alephbet_images/lamedbig.gif

525 o. Letters w+w,o, ō (Iranian): http://www.proel.org/index.php?pagina=alfabetos/georgian

526 a. ga (Sanskrit): http://blog.practicalsanskrit.com/2011/10/dashahara-vijayadashami-and-happy.html

526 b. ganga (Sanskrit): http://blog.practicalsanskrit.com/2011/10/dashahara-vijayadashami-and-happy.html

526 c. Letter A (Sanskrit): http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

526 d. Letters GA, GE-GI GO-GU, G (Baybayin): http://3.bp.blogspot.com/_y2eZ6YCZhTs/TIQyI4RFRiI/AAAAAAAABc4/6O6Csjp9nRo/S1600-R/bayblopez_chart.JPG

526 e. Letters a ka ga nga (Alibata): http://www.home-owners-assoc.com/upld_files/hoa1479//f0198_ancient_alphabet.gif

526 f. Letters ggg (Runic): http://etc.usf.edu/clipart/28100/28192/runealphabet_28192.htm

526 g. Gyfu: https://yewgrove.files.wordpress.com/2012/03/gyfu.jpg

526 h. Bind Rune for Good Luck: http://www.tacomacc.edu/home/jkellermeier/EthnomathematicsText/Chapter8/8.6Runes_files/BindRune1.gif

526 i. ts (Hunnorum) in Europa Polyglotta: http://en.wikipedia.org/wiki/File:Europa_Polyglotta.jpg

526 j. zan, hae (Georgian): http://rustaveli.tripod.com/images/alphabet.gif

526 k. Letter j (Georgian): http://iberiana.webs.com/images/alphabet.jpg

526 l. Letter y (Egyptian 2): http://www.fromoldbooks.org/Fry-Pantographia/pages/p054/

526 m. Letters Dj khh (Mkhedrouli) Ҩҩ: Formerly: http://www27.us.archive.org/stream/DeuxHistoriensArmeniens/Deux_historiens_arm__niens_Kiracos_de_Ga_djvu.txt

527. Letters and Geometry

527 a-b. A-KHA (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 c. Sowilo (Sigel): Rune: http://en.wikipedia.org/wiki/Sowil%C5%8D

527 d. SA SH S (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 e. Ain Waw Ghain i (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

527 f. H HA (Musnad): http://sites.google.com/site/kaid2222/s29.jpg

527 g. Zhe (Slavitsa): http://chudinov.ru/wp-content/uploads/2007/09/slavitsa.jpg

527 h. Letters 1 34 (Asomtavruli): http://rustaveli.tripod.com/images/asomtavruli.jpg

527 i. Letters h ḥ ḫ (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

527 j. Musnad: http://sites.google.com/site/kaid2222/s29.jpg

527 k. South Arabian (Old Yemeni): http://en.wikipedia.org/wiki/South_Arabian_alphabet

527 l. Sat (Aethiopicum): http://www.fromoldbooks.org/oratiodominica/insert.html

528 - 529. Alchemy, Symbols and Letters

528 a. Sameth Ain (Alphabet (Alphhabet Ethiopyque ou des Nubiens), Duret 1613, 584.

528 b Sulphur (Stone of the Wise, Cinnabar): Symbol 39:11:
http://www.symbols.com/encyclopedia/39/3911.html

528 c. Inverted Symbol of Sulpher and Pendu: http://media.photobucket.com/image/black sulphur alchemy/asawltydawg/pendu12point.jpg

528 d. Sulphur on Tree of Life:
http://www.osogd.org/library/study/knowledge/images/SulphurOnTree2.gif
Cf. Cf. Tarot Card XII: Hanged Man: http://www.learntarot.com/bigjpgs/maj12.jpg

528 e. Ain Ghain (Pharaonic) cf. figure 403b:
http://www.muslimheritage.com/ImageLibrary/OkashaFigure5.jpg

528 f. H W Z (Alfabeto de Mercurio o Hermès, el mensajero de los dioses): Manoury (2002).

528 g. Essentia: http://escaravelhos.blogspot.nl/2007/03/alfabeto-escritas-e-lnguas-sagradas.html

528 h. Letter 34 (Asomtavruli): http://rustaveli.tripod.com/language.html

528 i. Letter H (Khutsuri): http://www.proel.org/index.php?pagina=alfabetos/georgian

528 j. Dzhe (Cyrillic): http://en.wikipedia.org/wiki/Dzhe

528 k. Cha (Kharosti) : http://www.ancientscripts.com/kharosthi.html

528 l. Lime : http://img.tfd.com/ggse/37/gsed_0001_0009_0_img1865.png; Cf. Quick-Lime
http://www.fileformat.info/info/unicode/font/symbola/blockview.htm?block=alchemical_symbols

528 m-n. Quicklime (calx viva): http://www.textcreationpartnership.org/docs/dox/alchem.html

528 o. Cinnabar: http://www.textcreationpartnership.org/docs/dox/alchem.html

528 p. Quicklime: http://www.textcreationpartnership.org/docs/dox/alchem.html

528 q. Alum: http://www.textcreationpartnership.org/docs/dox/alchem.html

529 a. Prima Materia leading to Sulfur, Mercury, Salt: http://alchymie.ca/3princ4ele.htm

529 b: Prima Materia leading to Sulfur, Mercury Salt:
http://www.instructables.com/image/FD4WFORH1YOIT0B/Simple-Alchemy.jpg.
Cf. http://ishtarsgate.files.wordpress.com/2011/10/alchemical-elements.jpg
http://www.quintessentialalchemy.com/sitebuildercontent/sitebuilderpictures/.pond/AllisOne.jpg.w300h374.jpg; cf. http://paulkiritsis.net/web/wp-content/uploads/2012/02/alchemy.jpg

529 c. Reborn Universal Steam: http://imageshack.us/photo/my-images/23/goldencc3.jpg/sr=1

529 d: Symbol 53:26: http://www.symbols.com/encyclopedia/53/5326.html; cf.
http://theeyelessowl.files.wordpress.com/2011/02/mercury-sulphur-salt.gif?w=500

530. Opus Magnum: http://cdn.labyrinthdesigners.org/wp-content/uploads/2010/07/archarion-opus-magnum-scheme.jpg

531 a. Annulus Platonicus: http://www.thescoleexperiment.com/images/plate_01.jpg

531 b. 5 Elements and Pentagram:

531 c. Vitriol: http://www.tumblr.com/tagged/vitriol

532 a-b. Perpetual Calendar and detail showing Father, Son Holy Spirit; Vav, Shin, Yod.
http://www.morgane.org/va3.htm

533 c-d. Calendarium Naturale Magicum Perpetuum: http://www.esoblogs.net/wp-content/gallery/calendarium-naturale-magicum/calendarium1.jpg

534 a. Brimstone Symbol as Sulfur and the Wolf Hook:
http://luciferianapotheca.myshopify.com/products/confuse-and-defeat-enemy

534 b. Brimstone Symbol: http://www.religioustolerance.org/brimstone.jpg

534 c. Quinin, (Siriorum), De Bry, 1596.

534 d. Solve Symbol: http://www.navel.com/members/alchemy/solve.gif

534 e. Silver Symbol: http://www.thewhitegoddess.co.uk/the_elements/images/metals_symbols.jpg

534 f. Rophi (Siriorum), De Bry, 1596.

534 g. Daleth (Alphabet Etyiopyque ou des Nubiens), Duret, 1613, p. 581

534 h. Chi Rho Emblem: http://kahalyahweh.net/Articles/celestialChiRho_files/image001.jpg

534 i. Eastern Roman Flag: http://forums.taleworlds.com/index.php?topic=35675.0

534 j. Celtic Wheel of year: 8 pointed Star and 8 Feasts:
http://upload.wikimedia.org/wikipedia/en/7/7c/Wheel_of_the_Year.gif

534 ia-e. Armenian Letter More; d. Ruble Symbol.

534 ai .Armenian Letter Kh (More): http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

534 ib. http://cs5291.vk.me/u159973844/-14/x_db57ca16.jpg

534ic. http://k4500.com/history/780-armyanskij-alfavit.html

534id. Armenian Letter kh (genmatria 10,000): http://s2.uploads.ru/t/B4iD2.png

534ie. Ruble Symbol http://properm.ru/bank/news/72250/

534if. Ruble Symbol: Ibid: http://properm.ru/bank/news/72250/

534ig. Ruble Symbol: http://news.am/pic/news/185124.jpg
Cf. http://news.am/rus/news/185124.html

535. Tarot of the Bohemians: Theogony, Androgony, Cosmogony

535 a. Theogony: http://www.sacred-texts.com/tarot/tob/img/20900.jpg
Cf. http://www.sacred-texts.com/tarot/tob/tob42.htm

535 b. Androgony: http://www.sacred-texts.com/tarot/tob/img/21300.jpg

535 c. Cosmogony: http://www.sacred-texts.com/tarot/tob/img/21600.jpg

535 e-g. Emanations of God the Father, Son and Holy Spirit: http://www.sacred-texts.com/tarot/tob/tob42.htm

536. Rosicrucians

536. The Mystery: http://4.bp.blogspot.com/-fFMDf6jd8s8/T0vX2osDVlI/AAAAAAAAB_c/opiee60WZyE/s1600/secret_symbols_book1_0027.jpg

537. The Trinity

537 a. Jeronimo Cosida, Trinity: From Cistercian Monastery of Tulebras, Navarra, Spain, c. 1570: http://upload.wikimedia.org/wikipedia/commons/1/13/Trinity_by_Jeronimo_Cosida.jpg

537 b. VITRIOL: http://www.greekmedicine.net/images/vitriol.jpg

537 c. Shield of Trinity: PetrusPictaviensis CottonFaustinaBVII-folio42v ScutumFidei early13thc.jpg

537 d. Characters of Caput Draconis: http://lawica.free.fr/FR/14.htm

537 e. Unity Shield (Shema): http://www.biblewheel.com/GR/GR_Unity_Shield.php

537 f. Trinity Shield: Our Savior's Lutheran Church, Port Orange, Florida: http://ctkpalmcoast.files.wordpress.com/2009/12/img_1910.jpg

538a. Borromean Rings in Christian Iconography: Vita, Verbum, Lux: http://www.liv.ac.uk/~spmr02/rings/trinity.html

538 b-c.The earliest and most recent major variations of the "Shield of the Trinity" diagram: http://en.wikipedia.org/wiki/Shield_of_the_Trinity

538d: Petrus Alfonsi, Tetragrammaton Trinity Diagram: http://en.wikipedia.org/wiki/File:Tetragrammaton-Trinity-diagram-12thC.jpg

539. Symbols and Letters of Life

539 a-b: Law of Free Action - Law of Restricted Action: http://www.bronnikovmethod.com/theory.php
Cf. Figure 86.

539 c. Letter ha or haya (Ugarit/Old Arabic):
http://www.mokatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg; cf. Figure 2.
457 d- e: Yang – Yin: http://en.wikipedia.org/wiki/Yin_and_yang

539 f-g. ЕСТЬ (е) - Э (э) (Karuna 57 50): http://alexfl.ru/vechnoe/vechnoe_ist2.html
Cf. Figure 101.

539 h-i. Est – Berengiya(Есть – Берегиня): Details from 18 Slavic Runes:
http://img0.liveinternet.ru/images/attach/b/0/14264/14264944_image028.gif
Cf. Figure 71. See also: Runic Canal 3: http://daarija.ru/daarijskie_kanaly/130-runicheskiy-kanl-2.html ;
Runic Canal 9: http://daarija.ru/daarijskie_kanaly/137-runicheskiy-kanal-9.html

539 j-k. Letters ha – waw (Ugarit/Old Arabic):
http://www.mokatel.com/openshare/Behoth/MElmiah12/logat/fig07.jpg; cf.

539 l-m. Letters h b (Tifinagh): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

539 n-o: Letters h, v, f,ph (Alphabet of the Magi): http://www.quadibloc.com/other/tarint.htm

539 p. Ampersand: http://netdna.webdesignerdepot.com/uploads/ampersand//georgia.jpg
Cf. http://www.webdesignerdepot.com/2010/01/the-history-of-the-ampersand-and-showcase/

539 q. Letter F (Armenian): http://2.bp.blogspot.com/-7JpUwn3A4e8/UGIn-QvEzEI/AAAAAAAAD1c/MnYR5G50WaM/s1600/Glowing_Armenian_Alphabet.gif
Cf. Figure 416 c. Letter Feh (Armenian):

539 r-s: ae aim et estiaul (Nennian): http://www.maryjones.us/pics/nennius.gif

540. Tarot and 4 Worlds: http://www.sacred-texts.com/tarot/tob/img/04800.jpg

Appendix 4. Weaving

541 - 544: Magical Alphabets, Runes and Decoration

541. Alfabeto della Luna, del Sol: Manoury (2008): http://es.scribd.com/orbespiral/d/63444342-ALTA-MAGIA

542 a. Hunno-Scythian Alphabet**:** Matyas Bel's Hun-Scythian sign collection (1718):
http://tudos.virtus.hu/?id=detailed_article&aid=64043

542 b. Alphabetum Siculicum: http://tudos.virtus.hu/?id=detailed_article&aid=64043

543 a. Brahmi: http://www.cmi.ac.in/gift/Epigraphy/epig_invention.htm

543 b. Hunno-Scythicum (detail): http://tudos.virtus.hu/?id=detailed_article&aid=64043

543 c. Thelegdi Ligatures: http://tudos.virtus.hu/?id=detailed_article&aid=62340

543 d. Hungarian ligatures: http://tudos.virtus.hu/?id=detailed_article&aid=62340

543 e. Hungarian Runes: http://jameskinghyperpolyglot.blogspot.com/p/taste-of-hungary.html

544a. Decorated House, Mondschau (Montjoie), Belgium (Photo: Martin Lee).

544 b. Letter e (Hunno-Scythicum): http://tudos.virtus.hu/?id=detailed_article&aid=64043

544 c. Detail of house: as above.

544 d. Union of two began: http://www.ataman-kudeiar.narod.ru/simbols.html

545 - 546. Vowels, Runes and Decorations

545 a. Vesica Piscis:
http://upload.wikimedia.org/wikipedia/commons/thumb/b/bd/Vesica_Piscis.svg/346px-Vesica_Piscis.svg.png

545 b. Gabriel Symbol: http://z8.invisionfree.com/Megadriel/ar/t186.htm

545 c. Letter h (Hunno-Scythicum): http://tudos.virtus.hu/?id=detailed_article&aid=64043

545 d. Letter h (Czikszentmiklosi):
http://tudos.virtus.hu/user_gfx/20081012/tn_aid3486_20081012084617_618.jpeg

545 e. Letter h (Hunnorum): http://languagelog.ldc.upenn.edu/myl/llog/Hensel1741.jpg

545 f. Letter e (Yenisey): http://www.hungarianruneproject.com/RuneABCs_RovasJelek.html

545 g. Letter b2 (Old Turkic): http://www.hungarianruneproject.com/RuneABCs_RovasJelek.html

545 h. Letter i (Turkic runes):
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovGenesisEn.htm

545 i. Sumerian, Szekely, Turkish:
http://tudos.virtus.hu/user_gfx/20080127/tn_aid3486_20080127165416_976.jpeg

545 j-k. Letter h unk (Hungarian Runes): http://www.ancientscripts.com/images/old_hungarian.gif

545 l. Union of two began: http://www.ataman-kudeiar.narod.ru/simbols.html

545 m. Jumis Charm Earrings: http://www.balticshop.com/cgi-bin/item.cgi?item=5195&cat=131&title=Search_Result

545 n. Moon: http://www.aworld.ru/mc/325.html

545 o-p. Fleur de Lys, Wall Decoration, Maastricht (photo: Author).

546 a. Letters O Q Ö Ü (Rune Table): http://thalion.exotica.org.uk/games/amberstar/scans/runes.jpg

546 b. Letters u o u (Hungarian Runes):
http://faqsmedia.ign.com/faqs/image/article/770/770293/large_picture_2.jpg

546 c. Letter u (Ungarische Runen): http://orwell.ru/info/img/Ungarische_Runen.png

546 d. Triple Goddess: http://www.occultblogger.com/wp-content/uploads/2010/06/triple-goddess-symbol.jpg

546 e. Anglo Saxon Runes (details): http://naeddyr.deviantart.com/art/Serif-Anglo-Saxon-Rune-font-111220894

546 f. Letters d, f, (Sk): http://www.hacnm.org/Newsletter/2005%20March/page%203.htm

546 g. (Hungarian Runes) :

http://4.bp.blogspot.com/_R1gX7YZoUH8/TEBb44Oy7DI/AAAAAAAAADc/fQzjRR0OmRE/s1600/Ungarische_Runen.jpg

546 h. Capita Lectionum: http://en.wikipedia.org/wiki/Old_Hungarian_alphabet

547 – 548. Latvian Runes, Decorations and Textiles

547. Latvian Wheel of the Year Symbols

547 a. Latvian Wheel of year: http://www.amulets.lv/imgs/1160/tekstam-2011/saules-gads.jpg

547 b-d. Oak (Ozolins): http://www.amulets.lv/aktualitates?b=1&lbu=18086

547 e. Jumis: http://balticdesign.files.wordpress.com/2008/12/latv_raksti_jostas_a.jpg

548 a. Latvian textile: http://tradition.lf.lv/Tautasdziesma.htm

548 b. Ersari rug : http://www.jozan.net/JBOC/Ersari/dddr201.jpg
cf. http://www.jozan.net/JBOC/ersari_rugs.htm
cf. Parta Excavation: http://www.prehistory.it/ftp/winn5.htm

548 c. Chajli rug: http://www.spongobongo.com/em/nm/nm9883.jpg

548 d. Ersari Detail: http://www.spongobongo.com/dddr54.htm

548 e. Chajli detail: http://www.spongobongo.com/em/nm/nm9883.jpg

549. Latvian Sun Symbols

549 a: Tree of Dawn: http://www.balticshop.com/shopping/pics/5628.l.jpg

549 b. Saules Zime: http://www.liis.lv/muzika/folklora/debesis.php
Cf. Saules zime: http://valoda.ailab.lv/kultura/kultura/orn09.htm

549 c. Saules zime: http://www.suntree.lv/produkti/koka-zimes

549 d. Tree of the sun: http://baltic-crossroads.com/symbols.php

549 e. Saules zime: http://www.suntree.lv/produkti/koka-zimes

549 f: Saules koks: http://www.liis.lv/muzika/folklora/debesis.php

549 g. Saules koks raksi: http://www.liis.lv/muzika/folklora/debesis.php

549 h. Saulas koks:
http://www.uzdevumi.lv/ExerciseRun/RunExercise?exerciseId=36ac56c7-2ce0-4ac4-b857-8b1aa5676fde&parentType=VirtualSchool&parentId=751

549 i. Austras Koks: http://www.laikraksts.com/raksti/logos/Austrin136.gif

549 j. Austras koks: http://www.amulets.lv/aktualitates?b=1&lbu=18086

549 k. Saules koks: http://fc07.deviantart.net/fs70/i/2010/297/b/2/saules_koks_by_japhywhite-d31fe71.jpg; cf. http://japhywhite.deviantart.com/art/Saules-koks-183796381

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550 a-b.Sun symbols: http://www.freha.pl/lofiversion/index.php?t7297.html

550c. Rosetta Fractal Mandala:
http://2012forum.com/forum/viewtopic.php?f=18&t=21587&hilit=mandala

551. Moon Symbols, Elements

551 a. Latvian moon symbol (Meness) reversed and regular:
http://www.utoronto.ca/estonian/baltic/latv.html

551 b. Latvian salamander symbol: http://arts.state.wi.us/static/Folkdir/mednis2.htm

551 c. Latvian Mara's toad: http://arts.state.wi.us/static/Folkdir/mednis2.htm

551 d. Kyrgyz symbol 1: http://www.karakalpak.com/yurt/yesikqas28.jpg

551 e. Krupīša zīme: http://www.liis.lv/majtur-psk/raksti/aizsaules-z.htm

551 f. Russian Embroidery detail:
http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

551 g. Saimes Jumis: http://www.suntree.lv/produkti/koka-zimes

551 h. Ram Horns: http://www.kilim.com/images/about/motifs/ramshorn2.gif

551 g. Moon-Cross: http://www.utoronto.ca/estonian/baltic/latv.html

551 h. Latvian moon symbol textile: http://www.niceplace.lv/en/lietas/pastkartes/ligatnes_papira

551 i. Latvian moon symbol (Meness): http://www.autodekor.lv/stickers/150_color_244.png

551 j. Meness embroidery: http://valoda.ailab.lv/kultura/kultura/orn08.htm

551 k. Adana Kilim: http://www.marlamallett.com/w-9114.htm

551 l. Meness embroidery: http://valoda.ailab.lv/kultura/kultura/orn08.htm

551 n. Qasq'ai carpet: http://www.catnaps.org/islamic/geometry.html

551o. Kazak Kilim: http://www.marlamallett.com/runners-2.htm
Cf. Kazak Kilim: http://www.marlamallett.com/w-1667.htm

551p. Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009/07/pattern-more-russian-folk-embroidery-17.html

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552 a-b. Inguz, Othel: http://cosmoforum.ucoz.ru/forum/37-346-1
Cf. http://whitefire.sanskrit.ru/index.php?page=magic/text/runic/att3.htm

552 c-e. Union of Two began symbols: http://www.ataman-kudeiar.narod.ru/simbols.html

552 d. Union of two began Pendant:
http://radikal.ru/F/s13.radikal.ru/i186/1003/0c/596b6e05fd35.jpg.html

552 f-h. Union of Two began:
Cf. Detail of Symbol of union: http://radikal.ru/F/i082.radikal.ru/1003/3c/bc9467876f8e.jpg.html
Union of two began in Grid: http://www.liveinternet.ru/users/tais-ks/post209200264/
Cf. Protection of Relative: http://forum.sevastopol.info/viewtopic.php?f=14&t=183813

552 i-k. Fire and Flower of Fern (firebloom, Цветок Папоротника (Огнецвет): http://www.ataman-kudeiar.narod.ru/simbols.html

553 -554. Rakst Embroidery

553a. Raksta Embroidery:Saule, Swastika: http://pearl.dreamwidth.org/198614.html

553 b. Kolovrat Swastika (свастика-коловрат): http://sueverija.narod.ru/Kollekcii/Rushnik/Rushnik105.jpg

554 a-d. Raksts Embroidery: Jumis, Zalkša, Swastika. Odolen Trava- Cvetok Papor: http://pearl.dreamwidth.org/198614.html

555 . Gods and Geometry

555 a-b. Alatyr АЛАТЫРЬ-КАМЕНЬ: http://www.aworld.ru/mc/325.html

555 c. Jumis: http://www.aworld.ru/mc/325.html

555 d. Kupala: http://www.aworld.ru/mc/325.html

555 e. World Tree: http://www.aworld.ru/mc/325.html

555 f. Lada: http://www.aworld.ru/mc/325.html

555 g. Dazhbogh: ДАЖЬБОГ ЛЕТНИЙ http://www.aworld.ru/mc/325.html

555 h. Winter: ЗИМА (НЕМИЗА) http://www.aworld.ru/mc/325.html

555 i. Dazhbogh, Winter: ДАЖЬБОГ ЗИМНИЙ http://www.aworld.ru/mc/325.html

555 j: Kasu Krusts: http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

555 k. Binderune: Schutz für das Heim: http://www.die-dunkle-dimension.de/run/runebrsh.gif

555 l. Ward Health and Longevity (Rune ligature),*Оберег Здоровья и долголетия (Руническая вязь):* http://cosmoforum.ucoz.ru/forum/31-264-1

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556 a. Horned Elk (РОГАТАЯ, ЛОСИХА): http://www.liveinternet.ru/users/2488697/post136151402/

556 b. Water (ВОДЯНОЙ символ водяного): http://www.liveinternet.ru/users/2488697/post136151402/

556 c. Myr. МИР (ПЯТИРИЧНАЯ СИСТЕМА): http://www.aworld.ru/mc/325.html

556 d-e. Mokosh (МОКОШЬ): http://www.aworld.ru/mc/325.html
Cf. http://arsmagica.org/runs/runicheskie-praktiki/nemnogo-o-svasticheskix-simvolax

556 f. Symbol of Union (Символ союза): http://s50.radikal.ru/i127/1103/02/136c0720f840t.jpg

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556 f. Reindeer Decorations: http://radikal.ru/F/i065.radikal.ru/1003/5f/3fd1b63030a6.jpg.html

556 g. Scythian Golden Reindeer:
http://www.serebniti.ru/forum/viewtopic.php?f=14&t=19&start=2235&sid=9a4104cb7755e794c841928ff1b92a29&view=print

557 - 560. Rozhanitsa

557 a: Rozhanitsa: http://sinsam.kirsoft.com.ru/images/000233-000192S.gif

557 b. Rozhanitsa: http://traditio.ru/images/e/ef/Rozhanicy1.jpg

558 a. Rozhanitsa: http://sinsam.kirsoft.com.ru/KSNews_30.htm

558 b. Rozhanitsa and Child: http://www.crimea-woman.net/forum/index.php?/topic/283-%d0%b2%d1%8b%d1%88%d0%b8%d1%82%d1%8b%d0%b5-%d0%be%d0%b1%d0%b5%d1%80%d0%b5%d0%b3%d0%b8-%d0%bd%d0%b0-%d0%b7%d0%b0%d0%ba%d0%b0%d0%b7/

558 c. Rozhanitsa and Child: http://sinsam.kirsoft.com.ru/images/000030-000012S.gif

558 d. Rozhanitsa and Child: http://velesslava.narod.ru/rojanica.html

558 e. Rozhanitza symbol (РОЖЕНИЦА символ):
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559. Rozhanitza: http://www.peshera.org/khrono/Fotos-15/foto-376.jpg

560 a. Rozhanitsa Decorations: http://www.gnozis.info/?q=node/6435

560 b. Rozhanitza Decorations : http://artnow.ru/ru/gallery/202/21751/picture/0/519323.html

560 c. Rozhanitza Decorations: http://foto.rambler.ru/preview/r/640x480/4b97ed68-37f6-9513-ffe2-ee6fc8933c89 369c

560 d. Rozhanitza Decorations:
http://wap.fictionbook.ru/static/bookimages/00/97/82/00978265.bin.dir/h/i_021.jpg

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561 a. Mokosh Goddess Altar: http://www.slavorum.com/index.php?topic=610.0

561 b. Slavic World Tree: http://epika.org/epika/slavic/world_tree/slavic-world-tree.jpg

561 c. Makosh Textile Pattern:
http://www.myspace.com/paraskevna/photos/2747322#%7B%22ImageId%22%3A2747322%7D

562 a. Valdnieka Zime: http://i.zurbu.net/bba79fb9b6964b2d8fadeb9a395f793cddf59eb7/mid; http://valmiera.zurbu.net/-/feed/page:3

562 b. Valdnieka Zime: http://i.zurbu.net/5d914db635cd09925656163df47a653aa5ec4de0/mid

562 c. Liela Diena: http://www.marasloks.lv/public/?id=4&ln=lv

562 d. Liela Diena: http://www.ibook.lv/uimg/8e1d8a31-f9d8-4a0d-b43b-bf910f8bb41d.jpg

562 e. Hungarian Bukovina Folk Textile http://www.ebay.com/itm/Hungarian-Bukovina-Folk-Textile-ethnic-weaving-patterns-/150616440289

563- 566. Saint John's Knot (Hanannvaakuna)

563 a. Bowen Knot: http://coblaith.net/Heraldry/Crosses/SCA.html
cf. Знак Макоши (Makosh Talisman, Symbol):
http://vedmast.narod.ru/talisman_slav/talisman_slav07.html

563 b. Saint John's Knot:
http://www.kalevalakoru.fi/instancedata/kalevalakoru/productimages/display/1280.jpg

563 c. Bowen Knot: http://coblaith.net/Heraldry/Crosses/SCA.html

563 d. Alphabet boulé ou à lunettes: From Ibn Washiyah: http://www.esoblogs.net/6946/ibn-wahshiyya-et-la-magie-2/

563 e. Colphotorios Alphabet: http://asterionsoccultart.blogspot.com/2011/07/magical-alphabet-ancient-hermetic-and.html

563 f. Hhoi (Georgian): Formerly: http://astralunion.goahost.co.cc/shavlego/images/dictionary-alf1.gif
Cf. Georgian: http://astralunion.goahost.co.cc/shavlego/images/dictionary-alf1.gif

563 g. kse (Meithei): http://www.ancientscripts.com/images/meithei.gif

563 h. Saint John's Knot (Hannunvaakuna): http://www.tuhattori.com/ui/p_1146_b.jpg

563 i. Saint Hannes Cross: http://www.linna.com/pictures/hannunvaakuna.png

563 j. Saint Hannes Cross: http://nord.blogit.fi/files/2010/01/hannunvaakuna.jpg
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563 k. Saint John's Shield: http://www.linna.com/pictures/hannunvaakuna.png

563 i. Saint John's Arms. Formerly: http://www.ppo.fi/alltypes.asp?menu_id=780

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Cf. H. Patterns: https://textile-cultural-dialogue.wikispaces.com/file/view/transparent1.jpg/334305700/480x480/transparent1.jpg

565 a. Hannunvaakuna Textile: http://pinterest.com/pin/73816881362793604/

565 b. Hannunvaakuna Sweater: http://3.bp.blogspot.com/-th5PqHa-eqc/Tq2SPt1jCKI/AAAAAAAAAPI/02L3pY6qt4U/s1600/Aarni2.JPG

565 c. Hannunvakuna Knitting: http://static.flickr.com/116/301512163_fdf805867d_m.jpg, cf. http://tuulia.blogspot.nl/2006_10_01_archive.html

566. Hannunvaakuna and Pretzel

566 a. As road sign: http://www.nordicdesignblog.com/wordpress/wp-content/716.jpg

566 b. As Cultural heritage sign: http://en.wikipedia.org/wiki/File:NationalmonumentEstonia.jpg
Cf. http://www.flickr.com/photos/cogdog/3016774326/

566 c. As Apple command key:
http://upload.wikimedia.org/wikipedia/commons/thumb/4/40/Apple_key.jpg/220px-Apple_key.jpg

566 d. As a Pretzel: http://www.flickr.com/photos/oskay/412424566/

566 e. As shop sign:
http://lh6.ggpht.com/_PxftgMOcmm4/ScO34B0uRcI/AAAAAAAA0lI/G4iol_G4rF0/DSC_0079-20090314-6159.JPG

566 f. As letter M (Mislite): Alphabet des Georgianiens:
http://www.whatyoulove.net/images/manayunk8.JPG

566 g. As sculpture: http://www.whatyoulove.net/images/manayunk8.JPG

567- 569. Pastry, Symbols and Letters.

567 a. Detail from Patterns: http://www.freha.pl/lofiversion/index.php?t7297.html

567 b. Prehistoric Witch Woman:
http://image.shutterstock.com/display_pic_with_logo/667972/667972,1328497140,2/stock-vector-ethnic-tribal-native-prehistoric-witch-woman-deer-spiral-symbol-94437061.jpg

567 c. Bashkir Swastika:
http://upload.wikimedia.org/wikipedia/commons/thumb/e/eb/Bashkir_swastika.jpg/170px-Bashkir_swastika.jpg;

567 d. Swastika Avarian Dagh: http://en.wikipedia.org/wiki/File:Swastika_avarian_Dagh.JPG

567 e. Cross Gurgity: http://www.seiyaku.com/images/cross/gurgity.png

567 f. Double Sun Spiral: http://ancient-arts.ca/shop/wp-content/uploads/2012/06/CS09.jpg

567 g. Armenian Letters B G D: http://vk.com/wall-51624261_295293?z=photo-51624261_310228584%2Fwall-51624261_295293

568-569. Saint Lucy (Saint Lucia Buns: Lussekater, Luziabrötchen, Булочки святой Люсии**)**

567 e. Belarus pastry decoration Булочки святой Люсии. Photo:

568 a – b. Belarus pastry decoration. Photo:

569 a. Lussekater: http://www.potrawyregionalne.pl/media/Image/obyczaje/lucja_lussekater.jpg

569 b-c. Luziabrötchen (Lucia Katzen):
http://www.thea.at/forum/attachment.php?attachmentid=1121&stc=1&d=1165411967; Lucia Katzen:
http://www.thea.at/forum/showthread.php?t=3643

570 a. Saint Lucia Buns: http://alternativeeating.files.wordpress.com/2011/12/img_1660.jpg

570 b. Saint Lucia Buns as S:
http://1.bp.blogspot.com/_q47KcA1q2ik/R11S77BWUdI/AAAAAAAAA7E/SvgDYwO4fzQ/s320/st-lucia-buns.jpg

570 c. Advent Buns Pastry:
http://www.potrawyregionalne.pl/media/Image/pieczywoobrzedowe/buleczkiadwentowe_1.jpg

571 a. Saffransbröd: http://www.e-city.se/_project/_media/_gfx/upload/julkort/saffran.jpg

571 b. Cake Patterns: http://www.freha.pl/lofiversion/index.php?t7297.html

572 a –b. Saint Lucy Buns: http://magdalenalarsson.wordpress.com/2011/11/08/julbak-i-skolan/

573 - 574. Slavic and Russian Embroidery Patterns.

573 a. Slavic Embroidery Patterns: http://www.freha.pl/lofiversion/index.php?t7297.html

573 b,d. 7 Day Ring: http://krikisjewelry.com/KrikisJewelryBellInfo.html

573 c., 7 Day Ring:
http://krikisjewelry.com/images/16G_Sterling_Silver_7_Day_Ring_Three_Rows_Seven_Bells.jpg
cf. http://krikisjewelry.com/KrikisJewelryRings.html

574 a: Slavic Embroidery: Image ID: 55476: Kontsy ot polotenets i prostynei v vystrochku. Iz Staritskago uezda Tverskoi gubernii. [Towel end and sheet in hemstitch. Staritsa district of Tver ...] (1893-1894):
http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

574 b. Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009/01/another-pattern-from-russian-folk.html

574 c. RussianFolk Embroidery: http://laurakathleenstitches.blogspot.com/2008/12/new-pattern-from-russian-folk.html

574 d-e.Russian Folk Embroidery: http://laurakathleenstitches.blogspot.com/2009_05_01_archive.html

574 f: Russian Folk Embroidery http://laurakathleenstitches.blogspot.com/
http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm

574 g. Russian Folk Embroidery http://laurakathleenstitches.blogspot.com/2009/02/pattern-more-russian-folk-embroidery_25.html

574 h –k. Russian Folk Embroidery Laura Kathleen:
http://laurakathleenstitches.blogspot.com/2009_03_01_archive.html

575. Turkic Patterns (Ram's Horns)

575 a. Rams Horns (koc-boynozu): http://www.arastiralim.com/wp-content/uploads/2009/06/koc-boynozu.jpg

575 b. Horned god as Aries: Kircher, Egyptian Zodiac:
http://www.masseiana.org/images/kircher_zodiac.jpg; cf. http://www.masseiana.org/bbbk16.htm

575 c. Michelangelo, Horned Moses:
http://upload.wikimedia.org/wikipedia/commons/thumb/c/c1/Moses_San_Pietro_in_Vincoli.jpg/200px-Moses_San_Pietro_in_Vincoli.jpg

575 d. Rams Horn Motif: http://www.sultankoy.info/rams_horn.html

575 e-f. Gotschak and rotated 90 degrees: http://www.mohammady.de/teppichkunde/index.htm

575 g. Kilim Symbols, Scorpion: http://www.kilim.com/about_kilims/lang_of_kilims.asp

575 h. Anatolian Kilim (fragment): http://www.nomadrugs.com/page/NR/PROD/3804

575 i. Turkish Konja Jajim Kilim:
http://www.ebay.com/itm/ws/eBayISAPI.dll?ViewItem&_trksid=p4340.l2557&item=250706955253&nma=true&rt=nc&si=vbGjmuddqS0IE%252F0wKfzKRzeqf74%253D&orig_cvip=true&rt=nc

575 j. Qashqai Kilim: http://www.afarstar.com/2s/5/index.htm :

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576 a. Caucasian Rug: http://www.jozan.net/2006/Images/Caucasian_Carpets/Borchalu_Kazak.jpg

576 b. Ganja Rug:
http://www.spongobongo.com/Oriental_Rugs/Caucasian_Rugs/Ganja_Rugs_the_OConnell_Guide.htm

576 c. Afghan Ersari Rug: http://d-vers.com/images/HaykoRugs/ErsariAfghan13/List400.jpg

576 d. Afghan Red Suzani Rug: http://gundara.com/SHOP/catalog/interior-furnishings-rugs/afghan-suzani ; Cf. http://81.169.173.67/SHOP/catalog/afghan-suzani/afghan-red-suzani-rug-takhmina-handwoven-and-hand-embroidered-rug

577. Anatolian

577 a -b. Anatolian patterns: Rams horn, Eye: http://www.naturelkilim.com/ing/index.php?pg=kilimdil

577 c. Ram's Horn: http://www.siskoosman.com/motifs.html

577 d. Rams Horn Carpet: http://revelationimports.com/motif%20photo.jpg;
Cf.: http://revelationimports.com/rug-motifs.html

577 e. Kilim Motif: Birth Symbol: http://www.rugreview.com/au/birth.htm

578-579. Kyrgyz

578 a Kyrgyz: Ak-Way (Exterior Oguz-Arrow Stamp):
http://uqusturk.files.wordpress.com/2011/08/kadirparlak_9915582537.jpg?w=464&h=278

Cf. formerly: http://www.okurgah.com/forum2/sanat-tarihi/ok-og-ve-oguz-damgalari/

578 b. Şïrdaq: http://7buruk.blogspot.nl/2010_04_01_archive.html

578 c-d Geometric 11, Nine squared pattern: http://7buruk.blogspot.nl/2010_04_01_archive.html

579 a. Kyrgyz horned diamond motifs: http://www.karakalpak.com/yurt/yesikqas28.jpg

579 b. *kuchkorak kashta* pattern (literally "strong patchwork embroidery pattern") from Moshkova's Plate IX.. http://www.karakalpak.com/yesikqas.html

579 c. Irminsul: http://derkristall.files.wordpress.com/2011/04/irminsul-zusammensetzung.png;cf. http://derkristall.wordpress.com/2011/04/07/deutsche-symbole-teil-3-die-irminsul/

579 d. Tengri: http://upload.wikimedia.org/wikipedia/commons/4/42/Orkhon.png
Cf. Kyrgystan Carpet: http://www.travel-images.com/pht/kyrgyzstan53.jpg

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480 b. Ram's Horn to Kaikalak: http://www.turkotek.com/misc_00039/uzbek_ensi.htm

480 c. Kaikalak Figures: http://www.turkotek.com/misc_00039/uzbek_ensi.htm

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677 b. Afanasievo Culture http://www.archaeology.org/0103/abstracts/jpegs/books.jpeg
Cf. Distribution of Yamnaya Culture: http://www.maravot.com/Phrygian3.html

678 a. Neolithic Europe: http://www.zonu.com/images/500X0/2009-12-09-11373/El-neolitico-en-Europa-en-el-5o-milenio-aC.png cf.
http://www.zonu.com/detail-en/2009-12-09-11373/Neolithic-map-in-Europe-in-the-5th-milennium-BCE.html

678 b. Neolithic Europe: Vinca Culture: http://www.magyar-megmaradas.eoldal.hu/cikkek/our-language/klara-friedrich--comparison-between-the-sign-systems-of-the-carpathian-basin--the-bosnian-pyramids-and-glozel.html

679 a. 4 Directions and 4 kinds of Barbarians:
http://upload.wikimedia.org/wikipedia/commons/0/09/Tianxia_en-zh-hans.svg
http://upload.wikimedia.org/wikipedia/commons/0/09/Tianxia_en-zh-hans.svghttp://upload.wikimedia.org/wikipedia/commons/0/09/Tianxia_en-zh-hans.svg
cf. http://en.wikipedia.org/wiki/File:Tianxia_en-zh-hans.svg

680 – 682. Migrations in Pre-History

680. Another Paradise. Lemuria: http://chestofbooks.com/reference/American-Cyclopaedia-6/Languages-And-Literature-Of-Ethiopia.html
Cf. Three Paradises: 1. India: http://www.peshera.org/khrono/Fotos-11/foto-003.jpg
2. Egypt: http://www.peshera.org/khrono/Fotos-11/foto-006.jpg
3. Babylonia: http://www.peshera.org/khrono/Fotos-11/foto-005.jpg

681 a. Out of Africa: http://www.crystalinks.com/outofafrica208.jpg

681 b. Out of India: http://jayasreesaranathan.blogspot.nl/2011/11/indus-girl-and-indra-loka-have-remnants.html

682 a. Tracing Human History through Migrations
http://freepages.genealogy.rootsweb.ancestry.com/~ncscotts/mtDNA/Migration%20Maps/NYTimes%20mtDNA%20Migrations%20Map.jpg

682 b. Textbook example of migrations: http://history.ucoz.ua/photo/20-0-50

683. Ancestral Homeland and Uttara Kuru

683 a. Map of Asia (Асия): http://www.peshera.org/khrono/Fotos-04/foto-03.jpg
Cf. Figure 100.

683 b. Ancestral Homeland: http://jayasreesaranathan.blogspot.nl/2011/11/indus-girl-and-indra-loka-have-remnants.html

684 – 686. Sacred Mountains (Meru, Khan Tengri, Bogda Feng).

684 a. Mount Meru as 4 petalled Lotus: http://circumsolatious.blogspot.nl/2009/10/why-is-port-in-central-america-on.html

684 b. Mount Merus as 8 petalled Lotus (Worldly Lotus): http://www.viewzone.com/eden.mountain.gif

685 a. Mount Sumeru (Java): http://farm4.static.flickr.com/3219/2738344172_476733d288.jpg
http://www.flickriver.com/groups/pontodevista/pool/interesting/

685 b. Mount Meru (Tanzania): http://kilimanjaroexpeditions.files.wordpress.com/2010/09/mount-meru.jpg

685 c. Mount Meru as Mount Kailash: http://www.wayfaring.info/wp-content/uploads/2010/08/Kailash-Himalayas-Field.jpg
Cf. http://www.wayfaring.info/2010/08/13/mount-kailash-himalayas-in-tibet/

686 a. Khan Tengri: http://images.summitpost.org/medium/141651.jpg

686 b. Bogda Feng:
http://humanandnatural.com/data/media/37/bogda_feng_tien_shan____xinjiang__china.jpg

Appendix 8: Abjads

687. Abjads

687 a. Four alphabets' descent from Phoenician abjad according to Wiki.: English, Greek, Phoenician, Hebrew, Arabic:
http://en.wikipedia.org/wiki/History_of_the_alphabet#Descendants_of_the_Semitic_abjad

687 b. Alphabetum Adami: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/

688-689. Abjads and Runes

688 a. El-Mushaggar:
http://4.bp.blogspot.com/-B_ulCQRRB-4/TxwLmpIieSI/AAAAAAAAAoE/Zq2L8Bk9p-E/s1600/ElMushajjarTreeRunes+2012-01-22+05-24-01.jpg

688 b. Runic Abjad: http://s019.radikal.ru/i616/1305/65/528d68bac738.jpg

689: Runic Abjad: Hahalruna: http://s018.radikal.ru/i513/1305/79/5d38e3fa116d.png

690- 691. Abjads and Astronomy

690. Alphabet of Cancer, Saint Yves D'Alveydre:
http://www.sacredscience.com/archive/GodwinArcheometer.htm

691 a- b: Futhark, Hebrew, Runes and Zodiac: http://www.fegla.org/beth.htm

Cf. 676. Alphabet of Cancer:

692 Abjad Associations

692a – d:Abjad Associations

a. http://www.world-religion.org/images/73a.gif
b. http://www.world-religion.org/images/74a.gif
c. http://www.world-religion.org/images/75a.gif
d. http://www.world-religion.org/images/76a.gif

693 – 697. Abjad and Early Alphabets

693a-b. Nabatean: http://nabataea.net/Photos/writing2a.jpg

694 a-b. Table of Alphabets: Gesenius, Hebrew Grammar, 1974:
http://www.jhu.edu/ice/ancientnorthwestsemitic/gesenius.gif

695 a. Alphabets of the Near East:
http://pedroiy.free.fr/alphabets/index.php?pg=http://pedroiy.free.fr/alphabets/minimoy.htm

696. Official Aramaic : http://www.shiachat.com/forum/index.php?/topic/234986105-ishmael-or-isaac-sacrifice/page__st__200

697 a –b. Numerical abjad value based on alphabet order and based on abjad value order: http://numerical19.tripod.com/numerical_value.htm cf. figure 278.

Appendix 9: Chaldean, Phoenician, Hebrew, Etruscan

698- 699. ChaldeanAlphabets from: Fry Pantographia (1799) with parallels from Virga Aurea, (1616), Duret, 1613) and related alphabets

698. Chaldean 1

698 a Chaldean Alphabet 1: Fry, 1799

698 b. Alphabetum Supercoeleste: Virga Aurea, 1616

698 c. Caracteres Celestes, Duret, 1613, 119

698 d. Hanc Cornelius appellat Scripturam Coelestem: De Bry, 1599.

698 e. The Characters of Celestiall Writing: http://www.wiccacourse.co.uk/Graphics/celest.jpg

698 f. Celestial Hebrew: http://digitalambler.files.wordpress.com/2011/06/celestial-hebrew4.png?w=630 ; Cf. figure 134c

699. Chaldean 2-3

699 a. Chaldean Alphabet 2: Fry

699 b. Adamaeum: Virga Aurea

699 c. Caracteres de l'Ange Raphael: Duret, 1613, 117

699 d. Alphabet of Magi: http://www.afternight.com/runes/a-magi.gif

699 e. Chaldean Alphabet 3 : Fry

699 f. Alphabet Phenicien: http://www.archive.org/stream/nouvellesrecher00sivrgoog#page/n205/mode/2up

700 - 701. Chaldean 4

700 a. Chaldean 4: Fry

700 b. Portrait des Caracters d'Enoch: Duret, 1613

700 c. Antiquiores autem hic & concessi Enoch: Enoch and Transitus Fluvii in : http://www.esoblogs.net/7002/alphabet-magique-du-transitus-fluvii/

700 d. Enoch Alphabet (Dee): http://4.bp.blogspot.com/-F18Ry0mUKzQ/Twfb6jns8GI/AAAAAAAAAsM/H1Kk_g6KB4g/s320/dee.jpg

701 a. Enochian Alphabet: http://676-lelivre.com/images/enoch5.jpg

701 b. The Enochian Alphabet: http://1.bp.blogspot.com/_YT5lMzCouRo/SMx_cZhtD4I/AAAAAAAACzg/ch3aGeuffXg/s400/EnochianAlphabet.jpg

702 - 705. Chaldean 5

702 a. Chaldean 5: Fry

702 b. Alphabetum Hebraicum antiquum, nunc Samaritanorum, in Postel 1538: http://catalogue.bnf.fr/ark:/12148/cb37247134s

702 c. Samaritanum: Virga Aurea.

703 a. Samaritan 1: Fry, 1799.

703 b. Autre Alphabet Samaritain: Duret, 1613, 324

703 c. Idumaeum: Virga Aurea, 1616.

703 d. Samaritan 2: Fry, 1799.

703 e. Alphabet Samaritain: Duret, 1613, 324

704 a. Babil Alfabesi: http://img.webme.com/pic/g/gizliilimler/bys7f6tmpiw81mf8.jpg
cf. Figure

704 b. Old Hebrew: http://www.ancientscripts.com/images/old_hebrew.gif

704 c. Samaritan : http://www.ancientscripts.com/images/samaritan.gif

704 d. Paleo Hebrew (Ugaritic): http://kheph777.tripod.com/art_alephbeth.html

704 e. Cursive Samaritan: (Alphabet Samaritain Cursif): http://es.scribd.com/doc/117269099/Alta-magia

704 f. Ornamental Samaritan (Samaritano Ornamenta): http://es.scribd.com/doc/117269099/Alta-magia

705a. Imperial Aramaic: http://www.crystalinks.com/aramaic.jpg

705b. Assyrian Neo-Aramaic: http://awl-demo.com/aramaic

705 c. Assyrian Alphabet: http://learnassyrian.com/songs/allap.jpg

705d. Assyrian Aramaic (Square) Script. http://kheph777.tripod.com/art_alephbeth/Hebrew2.jpg

706. Chaldean 6-8

706 a. Chaldean 6: Fry, 1799.

706 b. Samaritan 4: Fry, 1799.

706c. Chaldean 7: Fry, 1799.

706 d. Alphabetum Cadmi: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-03/morton-tabulum-03-568x904.gif

706 e: Chaldean 8: Fry, 1799.

706f: Alphabet Hebraique: Duret, 1613, 126

707. Chaldean 9

707 a. Chaldean 9: Fry, 1799

707 b.. Seraphicum: Virga, 1616.

707 c. Characteres des Anges: Duret, 1613, 124.

707 d. Malachim a: http://www.esotericarchives.com/agrippa/malachim.gif

707 e. Malachim b: http://www.earthchildpendants.co.uk/malachim.gif

707 f. Malachim c: http://www.wiccacourse.co.uk/Graphics/malacham.jpg. Cf. Figures 2, 20, 209, 220

707 g. Malachim d: http://sciencesoccultes.1fr1.net/t205-alphabet-malachim

707 h. Malachim e: http://es.scribd.com/doc/117269099/Alta-magia

708 -709. Chaldean 10

708 a. Chaldean 10: Fry, 1799.

708 b. Alphabet paasge de la Riviere: Duret, 1613, 124.

708 c. Angelicum: Virga Aurea, 1616.

708 d. Coeleste: Virga Aurea, 1616.

708 e.Hebraicum ante Esdram: De Bry, 1596.
e.Hebraicum ante Esdram (Transitus Fluvii)
Cf. Transitus Fluvii- Hebrew (Alvin Meredith):
http://51.img.v4.skyrock.net/518/blairwitch57/pics/449970609_small.jpg

708 f. Celestial Alphabet: http://members.tripod.com/pagan_path-ivil/id82.html

708 g. Transitus Fluvii (Agrippa):
http://www.esotericarchives.com/agrippa/balmis006_transitus_fluvii_.jpg
Cf. Scriptura Transitus Fluvii: http://www.marpl.com/img/fluvii.gif

709 a. Transitus Fluvii (Postel, 1538): http://www.esoblogs.net/wp-content/uploads/2011/02/postel.jpg;
Cf. http://www.esoblogs.net/7002/alphabet-magique-du-transitus-fluvii/

709 b . Transitus fluvii http://51.img.v4.skyrock.net/518/blairwitch57/pics/449970609_small.jpg

710. Chaldean 11 - 12

710 a. Chaldean 11: Fry, 1799

710 b. Hebraicum: Virga Aurea, 1616.

710 c. Moyses antiquas hebraicas literas invenit: de Bry, 1596

710 d. Iudaeosamaritanum: Virga Aurea, 1616.

710 e. Chaldean 12, Fry, 1799

710 f. Hebrew 9: Fry, 1799

711. Chaldean 13- 14

711 a. Chaldean 13: Fry, 1799

711 b. Cananaeum: Virga Aurea, 1616.

711 c. Autre Alphabet Chaldee: Duret. 1613, p. 344.

711 d. Chaldean 14: Fry, 1799

711 e. Iudaique: Duret, 1613, 335

711 f. Chaldaicum: Virga Aurea, 1616

712. Chaldean 15-16

712 a. Chaldean 15: Fry, 1799

712b. Palaestinum: Virga Aurea, 1616

712 c. Autre Alphabet Chaldee, Duret, 1613, p. 345.

712 d. Chaldean 16: Fry, 1799.

712 e. Alphabetum Babilonicum: Virga Aurea, 1616

712 f. Alphabet Chaldee au rebours des autres ou l'Alphabet des Maronites: Duret, 1613, 346

713. Chaldean 17

713 a. Chaldean 17: Fry

713 b. Alphabet Chaldée Antique: Duret, 1613, 345

713 c. Alphabetum Chaldaicum Antiquum: De Bry, 1596

714-720: Nubian, Coptic, Jacobite, Armenian, Georgian, Iranian

714 a. Old Nubian: http://www.thenubian.net/lang.php

714 b. Linguae coptae:
http://www.egyptologica.be/section_egyptologie_egyptologica/pix/pix_lecture_hieros/kircher_2.jpg

714 c. Nubian and Arabic: http://shazlyasmail.tripod.com/new_page_98.htm
Cf. figure 271

715. Alfabeto Copte T: http://es.scribd.com/doc/117269099/Alta-magia

716a. Coptis alphabet: http://copticliterature.files.wordpress.com/2012/07/coptic-alphabet.png

716 b. Coptic Alphabet: http://ekladious.info/CopticLanguage/coptic.jpg

716 c. Alphabetum Duplex Iacobitanum: De Bry, 1596

717 a. Alphabet des Cophtites: Duret, 1613, 755

717 b. Alphabet des Iacobites: Duret, 1613, 753

717 c. Cophitaeum: Virga Aurea, 1616

717 d. Alphabetum, quo magis Cophtitae speciatim utuntur: Postel, 1538

717 e. Iacobitaeum: Virga Aurea, 1616

717 f. Alphabetum Iacobitarum.: Postel, 1538

718 a. Alphabetum Giorgianorum & Iacobitarum: http://coptist.files.wordpress.com/2012/06/postel-linguarum-duodecim-characteribus.jpg

718 b. Alphabet des Georgianiens: Duret, 1613, 751

718 c. Armenian Alphabet :Detail: http://www.tacentral.com/history/images/bigmap.jpg

718 d-e. Premier and Autre Alphabet Armenien: Duret, 1613, 725, 726

719 a-b Syriacum, Maroniticum: http://www.morgane.org/va2.htm

720. Armenian Alphabet: http://www.tacentral.com/history/images/bigmap.jpg

721. Iranian, Armenian, Georgian: http://www.proel.org/index.php?pagina=alfabetos/georgian

722-726. Phoenician

722 a. Phenician 1: Fry, 1799.

722 b. Assyrium: Virga Aurea, 1616

722 c. Premier alphabet Phoenicien: Duret, 1613, 366

722 d. Alphabetum Siriorum: De Bry, 1596

722e. Phenician 2: Fry, 1799

722f. Samaritan 3: Fry: 1799.

723a. Saracen 1: Fry, 1799.

723 b. Autre alphabet Phoenicien: Duret, 1613, 366

723 c. Saracenum: Virga Aurea, 1613

723 d. Alphabetum Saracenorum: De Bry, 1596

723 e. Sarrasins: Duret, 1613, 475

724 a-d. Phenician 3-6: Fry, 1799

724 e. Phoenicum: Virga Aurea, 1616

724 f. Alphabet Francique: Duret, 1613, 857

724 g. Phoenix litteris Phoenicibus tradidit: De Bry, 1596.

725. Phenician 7: Fry, 1799.

726. Punic, Pelasgian, Phoenician, Ancient Hebrew or Samaritan: http://pinterest.com/pin/76561262386653031/

727- 730. Hebrew

727 a. Hebrew 1: Fry, 1596

727 b. Celestial Hebrew: http://digitalambler.files.wordpress.com/2011/06/celestial-hebrew4.png?w=630

727 c. Characteres inventees par Esdras: De Bry, 1596

727 d. Hebrew 2: Fry, 1596

727 e. Solomonicum: Virga Aurea, 1616.

727 f. Premier Alphabet de Salomon, Duret, 1613, 131

727 g. Hebrew 3: Fry, 1799.

727 h. Brachmanicum: Virga Aurea, 1616

727 i. Second Alphabet de Salomon: Duret, 1613, 131

728 a. Hebrew 4: Fry, 1799

728 b. Characteres des lettres courantes des Iuifs d'Allemagne: Duret, 1613, 133

728 c. GermanoRabbinicum: Virga Aurea, 1616

728 d. Hebrew 5: Fry 1799.

728 e. Characteres des lettres courantes des Iuifs d'Éspagne: Duret, 1613, 133

728 f. HispanoRabbinicum: Virga Aurea, 1616

728 g. Hebrew 6: Fry, 1799

728 h. Malachim: Michael, 1st Version: http://www.tarot.org.il/Images/Malachim%20-%20Michael%201.png

729a-b. Hebrew 7 (Modern Portuguese Synagogue), 9 : Fry, 1799

729 c. Chaldean 12: Fry, 1799

729 d. Rabbinicum: Virga Aurea, 1616

729 e. Italo-Rabbinicum: Virga Aurea, 1616

729 f. Syrohebraicum: Virga Aurea, 1616

730 a. Hebrew: Hammer 1806, 1

730 b. Hebraicum: Virga Aurea

730 c. Alphabet Iudaique: Duret, 1613, 335

731-732. Etruscan, Noachicum

731 a-b. Etruscan 1 -2: Fry 1799.

731 c. Hetruscum: Virga Aurea, 1616.

731 d. Demaratus Corinth Hetruscorum litteras auctor: De Bry, 1596:

731 e. Autre alphabet Hetrusque: Duret, 1613, 758

732a. Etruscan 3: Fry, 1799

732 b. Noachicum: Virga Aurea, 1616

732 c. Alphabetum Hetruscum: De Bry, 1596

732 d.Alphabetum ex septem tabulis aeneis Eugubii (Gubbio): http://dfg-viewer.de/v2/?set%5Bimage%5D=59&set%5Bzoom%5D=default&set%5Bdebug%5D=0&set%5Bdouble%5D=0&set%5Bmets%5D=http%3A%2F%2Fwww.zvdd.de%2Fdms%2Fmetsresolver%2F%3FPPN%3DPPN572072716

733-734. Saracen, Phoenician

733a. Saracen 1: Fry, 1799

733 b. Autre alphabet Phoenicien: Duret, 1613, 366

733 c. Saracen 2: Fry, 1799

733 d. Alphabetum Saracenorum: De Bry, 1596

733 e. Sarassin: Duret, 1613, 476

734a. Saracen 3: Fry, 1799

734 b Sarraceni lingua: http://www.granada-design.com/images/muqla-peregrinatio.jpg

734 c. Sarrasin: Duret, 1613, 476.

734 d. Saracen 4: Fry, 1799.

735-740. Syriac, Arabic

735 a. Syriac 1: Fry, 1799.

735 b. Premier alphabet Syriaque: Duret, 1613, 364

735 c. Alphabetum Siriorum: De Bry, 1596.

736a-b.. Old Syrian: Hammer, 1806, 117, 118

737 a. Abraham Syras & Chaldaicas litteras invenit: De Bry, 1596.

737 b. Assyrian: http://bet-davvid.com/files/Assyrian_alphabet3.gif

737 c. The Syriac: http://www.churchoftheeastflint.org/sitebuildercontent/sitebuilderpictures/.pond/Alphabet.jpg.w300h523.jpg

737 d. Assyrian Alphabet: http://learnassyrian.com/songs/allap.jpg

738 a-c. Syriac 2 3 4: Fry, 1799.

738 d. Old Syrian: Hammer,1806,9.

739 a. Syriac 5: Fry, 1799.

739 b. Serta Script: http://www.omniglot.com/writing/syriac.htm

739 c. Syrian: Hammer, 1806, 9

739 d. Old Nabatean: Hammer, 1806, p.28, 10

739 e. Syriac 6: Fry, 1799

739 f. Syriaque: Duret, 1613, 365.

739 g. Syriac 7: Fry, 1799.

740a. Madnhaya Syriac: http://upload.wikimedia.org/wikipedia/commons/thumb/a/a1/Syriac_alphabet_madnhaya.svg/500px-Syriac_alphabet_madnhaya.svg.png

740 b. Cufic Arabic: Hammer, 1806

740 c. Magharabin Arabic: Hammer, 1806

Appendix 10: Indian, Ethiopian, Egyptian.

741. Indian, Ethiopian, Abyssinian

740 a-b. Indian 1-2: Fry, 1799.

740 c. Alphabet des Indiens: Duret, 1613, 383

740 d. Alphabet Ethyiopique: Duret 1613,583

740 e. Autre Alphabet des Indiens Abbysiniens: Duret, 1613, 383

741. Indian 1, Indian 2, Alphabet des Indiens, Alphabet Ethyiopique: a- hh
742. " " : th - aa
743. " " : p-t

744. Alphabet Ethyiopique, Aethiopian, Amharic : Letters 1 - 8
745. " ": Letters 9 – 17
746." ": Letters 18 – 24

747a-c. Alphabet des Indiens, Alphabet Ethyiopique ou des Nubiens, Autre alphabet des Indiens Abyssins.

747 a. Alphabet des Indiens, Duret, 1613, 383
747 b. Alphabet Ethyiopique ou des Nubiens, Duret, 1613, 583
747 c. Autre alphabet des Indiens Abyssins, Duret 1613, 383
748. Autre Alphabet des Indiens Abyssiniens: Aleph - Kaph.
749. Autre Alphabet des Indiens Abyssiniens: Lamed - Tau

750. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: A – GaMeLie
751. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Dah - MufZaIu
752. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ha- Kaphu
753. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: La – Sach
754. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Thu- Co
755. Autre Alphabet des Indiens Abyssiniens, Indian 2, Ethiopyque: Ffu – Yuvo

756 a-c. Alphabetum Indicum, Mercurius Thoyt, Mercurianum

756 a. Alphabetum Indicum: De Bry, 1596,

756 b. Alphabetum Indicum: Palatino, 1561: http://www.fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/227-Alphabetum-Indicum-q90-501x702.jpg
Cf. 1550: https://archive.org/stream/librodimgiovamba00pala#page/n107/mode/2up

756 c. Mercurius Thoyt: De Bry, 1596

756 d. Mercurianum : Virga Aurea, 1616

757. Alphabetum Indicum, Mercurius Thoyt, Mercurianum: Letters 1- 5
758 " ": Letters 6 – 10
759 " ": Letters 11- 15
760 " ": Letters 16 – 20
761 " ": Letters 21 – 24

762. A L P Ph B

762 a. Brahmi: http://brahmi.sourceforge.net/assets/images/brahmi.gif

762 b. Indicum: Detail from 742b: http://www.fromoldbooks.org/Ogg-Palatino/pages/227-Alphabetum-Indicum/227-Alphabetum-Indicum-q90-501x702.jpg

762 c. Detail from 742 c. Mercurius Thoyt: De Bry, 1596

762 d. Detail from 698 c. Alphabetum Chaldaicum Antiquum: De Bry, 1596

762 e. Detail from 698 a. Chaldean 17: Fry

763. Q R S T

763 a.Detail from 64 c. Brachmanicum: Virga Aurea, 1616

763 b. Detail from 712 f. Premier Alphabet de Salomon, Duret, 1613, 131

763 c. Detail from Hieroglyphs (Colphoto rios): http://asterionsoccultart.blogspot.nl/2011/07/magical-alphabet-ancient-hermetic-and.html

763 d. Detail from 249 c. Hebrew 3: (Fry 1799)

763 e. Detail from 693 c. Angelicum: Virga Aurea, 1616.

763 f. Detail from 136 c. Passage de la riviere (Passing of River): Duret 1613 124

763 g. Detail from 693 d. Coeleste: Virga Aurea, 1616.

763 h. Detail from 683 a Chaldean Alphabet 1: Fry, 1799

763 i. Detail from 136 a: Characteres Celestes: Duret, 1613, 119

764. p ts q r s t

764 a. Detail from 726 a-b. Indian 1-2: Fry, 1799.

764 b. Detail from 733 a. Alphabet des Indiens, Duret, 1613, 383

764 c. Detail from 712 f. Premier Alphabet de Salomon, Duret, 1613, 131

764d. Detail from 712 e. Solomonicum: Virga Aurea, 1616.

764 e. Detail from 712 d. Hebrew 2: Fry, 1596

764 f. Detail from 713 a. Hebrew 4: Fry, 1799

764 g. Detail from 714a-b. Hebrew 7 (Modern Portuguese Synagogue) : Fry, 1799

765. Letters 16 – 21

765 a. Detail from 742 a. Alphabetum Indicum: De Bry, 1596
Cf. 63a. Alphabet Indicum Unum et Alterum (De Bry, 1596).

765 b. Detail from 733 b. Alphabet Ethyiopique ou des Nubiens, Duret, 1613, 583

765 c. Detail from 692 f. Chaldaicum: Virga Aurea, 1616

765 d. Detail from 712 a. Hebrew 1: Fry, 1596

766. Egyptian 1 - 3

766 a. Egyptian 1: Fry, 1799

766 b. Cussaeum: Virga Aurea, 1616

766 c. Premier Alphabet Egyptien: Duret, 1613

766 d. Egyptian 2: Fry, 1799

766 e. Autre Alphabet Egyptien: Duret, 1613

766 f: Aegyptiacum: De Bry, 1596

766 g. Egyptian 3: Fry, 1799

766 h. Isiacum: Virga Aurea, 1616

767. Egyptian 3-4.

767 a. Isis Regina Aegyptiarum literarum inventrix: De Bry, 1596

767 b. Alfabeto secreto Isiaco: http://www.daltramontoallalba.it/speciali/alfabetisegreti.htm

767 c. Egyptian 4: Fry, 1799

767 d. Mercurianum: Virga Aurea, 1616

767 e. Alfabeto Mercuriano: http://es.scribd.com/doc/63444342/ALTA-MAGIA

768. Egyptian 5-7.

768 b. Egyptian 5: Fry, 1799

768 bi: Hieroglyphicum: Virga Aurea, 1616

768 c. Egyptian 6: Fry, 1799

768 d. Egyptian 7: Fry, 1799

768 di. Alphabetum Aegyptiorum: De Bry (1596)

769. Egyptian Hieroglyphs

769a. Egyptian Hieroglyphs (6 x 6 grid) and English alphabet: http://www.mobilefish.com/images/services/hieroglyphs_alphabet.png

769 b. Egyptian Hieroglyphs (5 x 5 grid) and English Alphabet: http://www.ehabweb.net/static-images/hiero_trans.gif

770 -794. Egyptian Hieroglyphs and Comparisons with Egyptian 1-7

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790. X

791. Y

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794. KH, SH, CH, MS, NH HPR [House], [Man], [Woman], [God]

795- 799. Related Egyptian Alphabets

795. Phonograms of Kemet: http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=007158

796. 23 Letters of Meroitic: http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic;f=8;t=007158

797 a. Egyptian Alphabet: http://www.shiachat.com/forum/uploads/monthly_09_2009/post-25505-12522660164244.gif

797 b. Egyptian http://www.ancientscripts.com/images/egyptian_1c.gif

798 a. Egyptian, Protosinaitic, Phoenician, Early Greek, Greek, Latin: http://www.perceptions.couk.com/westward.html

798 b. Meroitic: http://upload.wikimedia.org/wikipedia/commons/b/b6/Meroitic.png

799a -b. Egyptian, Proto-Sinaitic, Phoenician: Egyptian: http://members.peak.org/~jeremy/dictionary/chapters/pix/alphabet.gif

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800-. Scales of the Numbers 1- 12

800. Scale of Unity: Agrippa: http://www.esotericarchives.com/agrippa/agrippa2.htm#chap11

801. Scale of the number of two: Ibid.

. 802. Scale of the Number 3: Ibid

803. The Scale of the Number four, answering the four Elements: Ibid.

804. The Scale of the Number of five: Ibid

805a. Scale of the Number six: Ibid.

805b. 7 Avatars (Baba) of Universal Spirit: http://www.kurdistanica.com/?q=book/export/html/95

806. Scale of the Number seven: Ibid

807. Scale of the Number eight: Ibid

808. Scale of the Number nine: Ibid

809. Scale of the Number ten: Ibid

810. Scale of the Number 12: Ibid

811- 814: Deities, Numbers, Levels

811. 32 Deities of Manichaeism: http://www.essenes.net/mani/32gods.html

812. 32 Deities of Guhyasamaja : http://www.essenes.net/mani/32gods.html

813. 32 Levels of Subtle Bodies of Nazirutha: http://essenes.net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32

814. Ogdoad, Decad, Dodecad of the Valentinian Aeons: http://dir.groups.yahoo.com/group/bibal/message/6785

815.Aryabhatta

815. Aryabhatta System: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

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1.Zharkutanskie Runes (68,000 B.C.): http://www.liveinternet.ru/users/1758119/post86244228/

2. Abkhaz tamgas. http://fotki.yandex.ru/users/resurs3sergiy/view/328366/?page=0#preview

3a-b.h'Ariyskaya Karuna (Х'Арийская Каруна **(**руника): http://foto.mail.ru/community/slavonicallianc/207 (figure. 124).

3c.Texts in h'Ariyskaya Karuna : http://foto.mail.ru/community/slavonicallianc/207#photo=/community/slavonicallianc/207/206 (figure 124, note 56)

3 d. Texts in h.ariskaya Karuna: http://cs322217.vk.me/v322217678/7c10/_tqd1SIG6yk.jpg

4a-b. Old Slavic Alphabet (Vseyasvetnaya Charter; Всеясветная грамота; Буковы древней Руси) : http://dm80.ru/lib/azbuka-history.pdf
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4 c. Old Slavic Alphabet Simplified: 12 x 16 = 192 Letters: http://dm80.ru/lib/azbuka-history.pdf

4 d. Old Slavic Alphabet Simplified: 41 letters and 33 Letters:
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33 Letters: http://gramota.dm80.ru/azbuka/a.png

5. Armenian Alphabet:
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5b Armenian Alphabet as swastika Matrix: http://cs301714.vk.me/v301714279/425b/jSMHy4sqVLg.jpg
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6a. 38 chechen Vowels: http://samlib.ru/h/hachukaew_e_m/chechenianalphabet.shtml

6.b 36 Chechen Consonants as Mirrored symbols and as Chechen Alphabet (c. 4,500 B.C.) :
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7 a. 144 Bukovi (Буковы): http://img-fotki.yandex.ru/get/5006/88221906.b/0_81b47_fad97988_L.jpg
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7b. 93 Bukovi (Буковы): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG
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8. Primordial Shimshim (Mimshim) Alphabet: Hammer 1806, p. 43-46
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9. The seven most celebrated ancient alphabets: Syrian, Old Nabatean, Hebrew, Berrabian , Lukumian, Musnad , Greek: Hammer, 1806, pp. 9-15
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10.Virga Aurea: http://www.levity.com/alchemy/virga_aurea.html
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1.Galaxies and Cycles

1 a. Swati (Milky Way): http://www.pravda-tv.ru/wp-content/uploads/2013/01/Kolovrat-20.jpg

1 b. Source of the new: http://www.truthcontrol.com/files/truthcontrol/images/SlavicSwastikaMeaning.jpg

1 c. Swati diagram: http://survincity.com/wp-content/uploads/images/1332412909_risunok-e1333824053409.jpg ; cf.
http://survincity.com/2010/11/vedic-cleansing-the-path-of-their-ancestors/

1 d. Celestial Swastikas: http://holocaustinthebaltics.com/mediac/400_0/media/swastika$20table.jpeg

1 e. Swastika Constellation, Little Dipper (Ursa Maior): http://www.pravda-tv.ru/wp-content/uploads/2013/01/Kolovrat-20.jpg

1 f. Swastikas related to letters B G D (Armenian): http://cs305605.vk.me/v305605779/5f11/S7-HlkHLHto.jpg

1 g-h. Swastika as 4 Dippers: 1h.http://warlockasylum.files.wordpress.com/2008/04/star-dipper.gif ;
http://designintelligences.files.wordpress.com/2011/03/swaststars2.jpg ;

1i. Jain Swastika: http://s98.photobucket.com/user/kachina2012/media/Codex4/Sacred Swastika Science/fig034c.jpg.html

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2 a. Big Dipper (Ursa Maior) and Old Slavic letter Yat: http://kovcheg.ucoz.ru/forum/58-881-7

2 b.Bukova Yat: (figure 398)
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2 e. Yati: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

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2 i. Bulgarian letter 15 (Zhe): http://s626.photobucket.com/user/lantonov/media/Bulgar_runic_letters-1.png.html
Cf. http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html

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2 j. Samech (Malachim): http://www.esotericarchives.com/agrippa/agripp3c.htm
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2 k. Izhe : http://www.liveinternet.ru/community/1654958/post72551781/

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2 o. Zhivete (Bukovi): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

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2 s: Xivitte (Croatian Cyrillic): http://www.croatianhistory.net/gif/knj-4.jpg

2 t. Zhe variants: http://en.wikipedia.org/wiki/File:Zh.svg

2 u. Izhe: http://www.youtube.com/watch?v=c5mWCb_-W1Y&list=PLR0jNfKORpUHdYMRMGY0Q6YAlMNHTFC54&index=69
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3a. Slovo (Word, Speech): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-18.JPG

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3 g-j. Vede variants: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

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3i a-b. Chechen: http://samlib.ru/h/hachukaew_e_m/chechenianalphabet.shtml

3i c-d, Armenian generative force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg

3i e-f. Chechen: http://samlib.ru/h/hachukaew_e_m/chechenianalphabet.shtml

3i g-h Abkhaz tamgas:

3i i-l. Latvian :

3i m-o. Tifinagh: http://www.mondeberbere.com/langue/tifinagh/tableau1.htm

3i p-s. Bukovi :
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3ii. Cosmograms as goddesses, gods, symbols as letters:

3ii a-b. Mara and Tengri Rune: formerly at: http://www.tengri.hu/eng/images/stories/tengri.gif
3iic. Tengri Symbol and Letters: http://www.e-reading.org.ua/illustrations/148/148041-i_038.png

3iid. Folkfronten Flag:
http://upload.wikimedia.org/wikipedia/commons/0/0c/Svenskarnas_parti_Folkfronten_flag.svg

3ii e (Tifinagh, Old): http://www.mondeberbere.com/langue/tifinagh/tableau1.htm

3ii f. z. (Tifinagh, Modern): http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-ircam.html

4 ii Algiz Rune: http://tattooerjon.files.wordpress.com/2010/11/algiz.jpg
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3iii. Cosmograms as goddesses, gods, symbols as letters:

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3iii b. Sh (Turkic): http://upload.wikimedia.org/wikipedia/commons/2/24/Old_turkic_letter_SH.png

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4if. AIDS Symbol: http://upload.wikimedia.org/wikipedia/commons/e/e6/World_Aids_Day_Ribbon.png

4ig. International Day for the Elimination of Violence against Women: http://st1.bgr.in/wp-content/uploads/2013/11/google-1.jpg
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5d. Beta: http://en.wikipedia.org/wiki/Beta

5 e –f: B: http://www.jamesmazes.com/mazes-gallery/albums/userpics/10001/normal_B-letter-012411.PNG ; http://en.wikipedia.org/wiki/B

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6a-f. Body and Hand Poses (mudras, gestures) and Letters: Letter Go (figure 390)

6 a-c. Letter Go: http://www.programotu.ru/file/Az.jpg

6 d. Go (Всеясветная грамота)
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6g. Runic yoga: http://www.melmothia.net/wp-content/uploads/2009/08/yoga-runes.jpg

6 h. Hebrew alphabet (Meru Foundation): http://www.meru.org/Gestures/frsthand873.jpg

5 a-b. Cylinders, Spirals and Symbols:
Izhtak Benton, Cosmos and Creation: http://kachina2012.wordpress.com/2008/04/24/nazca-lines-mystery-solved_vatican-not-happy/

c. Zionist.com: http://www.zionism-israel.com/log/archives/00000512.html

d. Modified Israel Flag: http://www.un242.com/?attachment_id=90

7ia-e. Cylinders and Spirals as Letters: How the same spiral becomes a Slavic etymology for the letters

7i a.Izhe: http://www.liveinternet.ru/community/1654958/post72551781/

7i b: Vita. http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg,

7i c. Activ: http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

7i d. Ot (W): http://i1.ytimg.com/vi/vRt_9vYIAa4/hqdefault.jpg

7i e. Mislite: http://www.youtube.com/watch?v=CvIiz0k9rEs

7i f. Mo: http://www.youtube.com/watch?v=CvIiz0k9rEs

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7 iv b. Zemlya: http://www.youtube.com/watch?v=jIYxSiqrFME

7iv c. Zemlya (Decorative Glagolitic): http://www.hram-v-ohotino.ru/Lib/azbuka/images/zemlya.gif

7iv d. Zemlya (Vseyasvetnaya): http://www.programotu.ru/file/Az.jpg

7 iv e. Cyrillic Alphabet:
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8a. Tryzub: http://www.brandsoftheworld.com/sites/default/files/styles/logo-thumbnail/public/032011/tryzub.png

8b. Small emblem trident: http://blog.i.ua/user/2659661/471866/

8c. Scheme principle of construction sign Ukrainian Trident:
http://www.apofeoz.org/konfa_geometriya_2_bg.jpg

8d. Configuration diagram of the principle of relationship sign Ukrainian Trident

http://www.intelrights.ru/wp-content/uploads/2009/05/Nhbpe.jpg
cf. http://www.apofeoz.org/html/konf_geom.html

8i.a-f. Geometrical Bird as Matrix for cosmos, alphabet letters, runes and letter st, shta, shcha (figures 35, 19).

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8id. Glagolitic Alphabet: http://upload.wikimedia.org/wikipedia/commons/d/dc/Glagolitic_alphabet.png

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9c. Detail of Armenian Alphabet: Letter 7: http://k4500.com/history/780-armyanskij-alfavit.html

9.d. Modern Armenian Alphabet:
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Vseyasvetnaya Charter (Всеясветная грамота)
Yezidi

Notes: Introduction

[1] Klaus Ceynowa: http://www.finanznachrichten.de/nachrichten-2013-11/28667817-philosophie-zeitschrift-hohe-luft-mit-einer-auflage-von-25-000-exemplaren-seit-zwei-jahren-erfolgreich-am-markt-007.htm

[2] Detailed sections of the full study merely appear as headings without text in the physical book. Since the numbering of figures is based on the full version of the text, the sequence of figure numbers will sometimes have gaps in the physical book. In future, a reader who wishes to see these detailed sections and images can consult the electronic versions via omni-links.

[3] Ideally, such links will one day be in the context of a Distributed European Electronic Resource (DEER) that combines virtual reference rooms, virtual repositories and virtual agoras.

[4] Robert Darnton: The New Age of the Book, New Yprk Review of Books, Volume 46, no. 5, 1999: http://www.nybooks.com/articles/546
cf. http://www.nybooks.com/articles/archives/2009/dec/17/google-and-the-new-digital-future/

[5] An apology to our readers: http://www.capecodonline.com/apps/pbcs.dll/article?AID=%2F20121204%2FNEWS%2F121209902

[6] John McAfee. Apology to my readers: http://www.whoismcafee.com/an-apology-to-my-readers/

[7] Apology for Poetry written c. 1579, published 1596: http://en.wikipedia.org/wiki/An_Apology_for_Poetry

[8] Apologia: http://www.merriam-webster.com/dictionary/apologia

[9] Hyperpolyglots: http://en.wikipedia.org/wiki/Hyperpolyglot#Hyperpolyglot
Giuseppe Caspar Mezzofanti (1774–1849), supposedly spoke 39 languages fluently. Emil Krebs (1867–1930), mastered 68 languages in speech and writing and studied 120 other languages. Hans Conon von der Gabelentz (1807–1874), worked on more than 80 languages

[10] Sir John Bowring: http://en.wikipedia.org/wiki/John_Bowring

[11] New Models of Culture: http://sumscorp.com/new_models_of_culture/

[12] This was the year my father died. He believed in my work and insisted that I continue my studies rather than "save" the family business. Hence the death of my father and the crumbling of the business was the real beginning of my path as scholar.

[13] Database: http://195.28.20.73/index.php?id=249&statement=new_models&object_package=124341&package_title=New%20Models&package=17 General site of Virtual Maastricht McLuhan Institute (VMMI) and SUMS: www.sumscorp.com
In 1986 -1987, a year as Getty Scholar allowed first efforts towards a system for universal media searching (SUMS), initially as a database on perspective. I am deeply grateful for their support, to Larry Moore of the OLA, to the team that developed the Toronto demo, to Alexander and Vasily Churanov, and more recently Maksim Kutsov who created the current demo.
By 1995, SUMS was recognized as one of four examples for pilot project 5 of the G7: Multimedia Access to World Cultural Heritage. This led to exhibitions in Brussels, Halifax and Midrand and involvement with EC plans for an MoU for Multimedia Access to Europe's Cultural Heritage, Medici Framework, and E-Culture Net. I am grateful to Mario Verdese and colleagues at the EC.

[14] Professor Andres was joinly appointed to Laval and the NII (Tokyo). His generous invitations to 2 Silk Roads conferences and as a visiting fellow and his many helpful references leave me constantly indebted.

[15] Also Beginning of neo-Babylonian Empire.

[16] Elifba, Elifbasi, әлифбасы. Cf. alfaba, alfabe, alfabesi

[17] Also: akSaranyAsa, akSarasamAmnAya, AkSarasamAmnAyika in Cologne Sanskrit Dictionary.

[18] Hammer, 1806, pp. 9- 15.

In 1986 -1987, a year as Getty Scholar allowed first efforts towards a system for universal media searching (SUMS), initially as a database on perspective. I am deeply grateful for their support, to Larry Moore of the OLA, to the team that developed the Toronto demo, to Alexander and Vasily Churanov, and more recently Maksim Kutsov who created the current demo.
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[19] Sarabhanga: http://www.reocities.com/sarabhanga/

[20] John 1:1: http://bible.cc/john/1-1.htm

[21] Moly Almalech: http://docs.google.com/viewer?a=v&q=cache:N9_a5sQD86UJ:eprints.nbu.bg/696/1/Sozopol_2006_ENG_-_ISBN.pdf+hebrew+alfavit&hl=en&pid=bl&srcid=ADGEESgO0bfallURjlGhKOtrX_kChVZVhpb2mHK3S68LXB9pfCOvaYaJQM6hPjfF8pjw5zlfX-

POBXLiu9e85z9725sqGFYdT6C4VuZY6Rm3qXU0jysAvrbZmouJHlVoe6BFhruuzzEL&sig=AHIEtbSFKyd8Asy0j2rUC_mMLIhEr1k3_g

[22] Bukva: http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/

[23] Writing as a reminder: http://lachartetu.blogspot.nl/:

> L'Écriture comme un rappel

La perception multidimensionnelle (plus de 3 dimensions) est le propre de l'homme, il est bien Porteur d'Intellect. Il y a 8 milles ans, en raison de la perte progressive de la Raison, les meilleurs scientifiques ont entrepris l'élaboration d'un aide-mémoire, qui servirait à l'Humanité de rappel et d'outil nécessaire pour retrouver ce qui a été perdu. La Tâche était de représenter en deux dimensions sur le plan, les Éléments Premiers Multidimensionnels, les Principes premiers de la formation de la vie (création de la matière et de toute la vie). Une grande connaissance ! Ce travail titanesque a duré cinq siècles. Et le résultat fut l'affichage, sur le plan, de symboles (valeurs) dénommées Lettres.

Pour l'utilisation terrestre, le nombre de ces Principes Premiers-Éléments Premiers est de 147, et dont l'ensemble est appelé Alphabet. C'est ainsi qu'apparut la Lettre Plane – le Multidimensionnel compressé et représenté en Deux Dimensions. En réalité, Cet Alphabet Créateur Premier est multidimensionnel et chaque Lettre dépasse la précédente d'une (01) Dimension.

Depuis le moment de l'introduction de la Lettre Plane jusqu'en 2012, il s'est écoulé 7519 ans. La méthode par laquelle les Principes Premiers Multidimensionnels ont été représentés dans le Plan est totalement accessible à ceux qui sont entraînés à la perception Tridimensionnelle (longueur-largeur-hauteur). Cette méthode suppose une Élévation graduelle de la Dimension de départ jusqu'à la suivante. C'est donc la clé à la compréhension de la Multidimensionalité de la construction des mondes.

[24] In 2009, Ethnologue listed 6,909 living languages: http://en.wikipedia.org/wiki/Ethnologue
In November 2013 this had grown to 7,105: http://www.ethnologue.com/
The original Ethnologue list in 1951 began with 46 languages: http://www.ethnologue.com/about/history-ethnologue

[25] Ethnologue 16th edition: http://en.wikipedia.org/wiki/Ethnologue

[26] Written Languages: http://srhabay.wikispaces.com/12+MAIN+WORLD+LANGUAGES

[27] The term occurs as a title in 90,483 publications of World Cat.:
http://www.worldcat.org/search?qt=worldcat_org_all&q=alphabet
If we type the word alphabet into the British Library Catalogue we get 4627 titles of books:
http://catalogue.bl.uk/F/1GMD672DUDVMV7I4B26V3A8LS5CP6L7LK8CUI4KAKER7TU5N8P-43269?func=find-b&request=alphabet&find_code=WRD&adjacent=N&image.x=26&image.y=9

[28] Torah and Creation: http://www.hanefesh.com/edu/Hebrew_Alphabet.htm

> According to Jewish legend, the Torah (the five books of the Bible) was written 2000 years before the world was created and, by implication, the letters themselves predated the universe. God used the Torah as a blueprint when he created the universe

[29] Creation of Adam: http://www.akhlah.com/history_tradition/torah_timeline.php

[30] John Lightfoot (1602-1675), Vice-Chancellor of Cambridge: http://www.sacred-texts.com/time/timeline.htm.

[31] Writing as a reminder: http://lachartetu.blogspot.nl/ (as in note 23).

[32] Alphabetum Adami, Noachi, Abrahami, Phoenicum,Samaritarum,5509 B.C.:
http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/582x906.html. For Creation dates:
http://77.72.129.223/index.php?id=249&statement=get_obj&id_object=149958&session=ZW5nbGlzaDtlbmdsaXNoO05ldyBNb2RlbHM7MTI0MzQxOzE3OzA7MDtJbnRlcm1lZGlhdGU7MDtsb29rdXA-

[33] See: Hammer, Ancient Alphabets, London, 1806.

[34] List of Pharaohs: http://en.wikipedia.org/wiki/List_of_pharaohs

[35] Known in Greece as Trismegistos Thoosdios, cf. Hermes Trismegistos.

[36] Hammer 1806 x:

> and they call them according to these supposed purposes, treasure chambers, conjuring buildings, astrological tables, alchemical monuments, magical spells, talismans, and magic alarm posts.

[37] Writing: http://www.taneter.org/writing.html

[38] Writing: http://www.taneter.org/writing.html

[39] Hammer, 1806, 41-42

[40] Hammer 1806 p. viii.: Mimshim "shows a transitions of hieroglyphics from being signs expressive of words to the signification of simple letters."

[41] Hammer, 1806, p. 43:
http://books.google.nl/books?id=Km0IAAAAQAAJ&pg=PA18&hl=nl&source=gbs_toc_r&cad=4#v=onepage&q&f=false

[42] Hammer 1806, pp. 4-5. The third is called Numeral or Indian. Cf. Hammer p. vi:

> The numerical signs called by us Arabic (and by the Arabs more properly Indian numbers), used vice versa for letters, form an alphabet generally known, and particularly used in the daftardam, or treasury office, for accounts.

[43] The spelling of these alphabets varies, e.g.:
Berrabian: Cerrabian
Lukumian: Lacam, Lacami
Musnad: Masnad, Himyarite
Greek: The alphabet of philosophers

[44] These include specialized alphabets devoted to the 7 major philosophers, 10 ancient kings, 7 planets, 12 zodiac signs and a series of 24 cypher alphabets of famous philosophers and learned men.

[45] Hammer 1806, p. 8.

[46] Diringer, 1948, pp. 21-37.

[47] For an excellent introduction to this pre-history of writing see: Földes-Papp, Karoly: Vom Felsbild zum Alphabet Die Geschichte der Schrift von ihren frühesten Vorstufen bis zur modernen lateinischen Schreibschrift, Stuutgart: Belser Verlag, 1984. (ISBN: 3763016422 / 3-7630-1642-2).

[48] Rock Art: http://en.wikipedia.org/wiki/Rock_art

[49] Wiki classes these as: Pictographic/ideographic writing systems

[50] Diringer, 1948, p.98.

[51] Chinese Characters: http://www.chinaknowledge.de/Literature/Script/hanzi.html
xiangxing 象形 "illustrating a shape", pictographic
xiangshi 象事 "illustrating an affair",
xiangyi 象意 "illustrating an idea", ideographic
xiangsheng 象聲 "illustrating a sound", phonetic
zhuanzhu 轉注 "mutual comment" and
jiajie 假借 "wrongly borrowing".

[52] Pasigraphy: http://en.wikipedia.org/wiki/Pasigraphy

[53] Hanzi: http://www.chinaknowledge.de/Literature/Script/hanzi.html
Cf. Diringer, 1948, 114: Hsing Sheng, formulate. harmonize sound: Phonetic Compounds.

[54] Armenian: http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg. Cuneiform was used in Armenian at the ned of this period from 850-650 B.C.

[55] Diringer uses the the term Transitional scripts to cover stages 2, 3 and 4a.

[56] Hammer 1806 p. viii
Mimshim "shows a transition of hieroglyphics from being signs expressive of words to the signification of simple letters."

[57] The precise date of this Semitic source is a subject of debate. According to Taylor (1883, vol. 1), the first alphabet in Delta of Egypt was Semitic at the time of the Hyksos (23rd -19th c. B.C.). The first Jewish alphabet, surmised to have been based on the Harappan Alphabet is after 1400 B.C. Hebrew inscriptions go back to the 10th c. B.C. which is also the date associated with the alphabets of Solomon, which are influenced by Indian 2 and 3. Meanwhile, there is a competing view that the Hyksos are Armenian and Aryan and that they developed the Hyksosian alphabet from a synthesis of Egyptian Hieroglyphs and Armenian script c. 1,730 B.C. See: http://arevordi.blogspot.nl/2005/12/hyksos-and-ancient-armenids-ancient.html; cf. http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

[58] Cf. Hindi, Bengali, Lahnda, Marathi, Urdu, Gujarati, Bhojpuri:
http://en.wikipedia.org/wiki/List_of_languages_by_number_of_native_speakers.

[59] Through its Persian links, Arabic is also connected with the Indo-European family of languages.

[60] Cf. 10 major language families: http://en.wikipedia.org/wiki/List_of_language_families

1.Indo-European languages
2.Sino-Tibetan languages
3.Niger–Congo languages
4.Afroasiatic languages
5.Austronesian languages
6.Dravidian languages
7.Altaic languages

8.Japonic languages
9.Austroasiatic languages
10.Tai–Kadai languages

[61] Ibid. cf. following 3 notes.

[62] According to the Out of Africa theory there were migrations out of Africa million and again 1 million years ago (cf. Appendix § 2.4; 11.1.). These early emigrants may possibly have taken structures and letters from the Niger-Congo languages with them. Could this account for close parallels between Aphricanum, Turcicum, Perscium and Arabicum? All four follow the A B T Th Model.

[63] Five major language families which are tangential or passive qua the main developments:

2. Austronesian	1,257 Languages
7. Nilo-Saharan	205 Languages
10. Austroasiatic	169 Languages
11. Tai-Kadai	92 Languages
12. Dravidian	85 Languages
	1,808 Languages

Cf. http://en.wikipedia.org/wiki/List_of_language_families

[64] Three Major Language Families: ibid:

Sino-Tibetan	449 Languages
Indo-European	439 Languages
Afro-Asiatic	374 Languages
	1262 Languages

[65] China:
http://www.google.com/search?q=china+population&nord=1&source=lnms&sa=X&ei=lw4GU8e8DeWwywPAkoGIBw&ved=0CAYQ_AUoAA&biw=1440&bih=752&dpr=1
India:
http://www.google.com/search?q=china+population&nord=1&source=lnms&sa=X&ei=lw4GU8e8DeWwywPAkoGIBw&ved=0CAYQ_AUoAA&biw=1440&bih=752&dpr=1#nord=1&q=india+population
Cyrillic:
English: http://en.wikipedia.org/wiki/List_of_languages_by_number_of_native_speakers
Spanish: http://en.wikipedia.org/wiki/List_of_languages_by_number_of_native_speakers
Arabic: 452: http://www.crainscleveland.com/article/20131110/SUB1/311109999&template=printart
Cf. http://www.internetworldstats.com/stats8.htm
More conservative estimates claim 73% of language users worldwide.
Ibid: http://en.wikipedia.org/wiki/List_of_language_families
1.Indo-European languages: 45 %
2.Sino-Tibetan languages: 22 %
4.Afroasiatic languages: 6 %
Viewed in terms of the 10 main languages, these produce 3.174 billion speakers.

Sino-Tibetan	
1. Mandarin Chinese	955 million
Indo-European	
2. Spanish	407
3. English	359
6. Portuguese	261
Sanskrit	
4. Hindi	311
7. Bengali	206
10. Punjabi	102
Slavic	
8. Russian	154
Afro-Asiatic	
5. Arabic	293
Japonic	
9. Japanese	126
	3,174 billion

Numbers based on 2010 figures: http://en.wikipedia.org/wiki/List_of_languages_by_number_of_native_speakers
The 10 major language families in terms of continents and semi-continents:
India - Europe
1.Indo-European languages
6.Dravidian languages

Asia
2.Sino-Tibetan languages

South East Asia
8.Japonic languages
Austroasiatic languages
10.Tai–Kadai languages

Africa
3.Niger–Congo languages
4.Afroasiatic languages

Austronesia
5.Austronesian languages
Europe, Caucasus
7.Altaic languages

[66] World Alphabet Distribution: http://en.wikipedia.org/wiki/File:World_alphabet_distribution.png

[67] Chinese and Sumerian: http://www.bibliotecapleyades.net/sitchin/whentimebegan/whentimebegan13.htm :

> The writing was monosyllabic and the script was pictographic (from which the familiar Chinese characters evolved into a kind of "cuneiform" - Fig. 164) - both hallmarks of Sumerian writing. Nineteenth-century observations regarding the similarity between the Chinese and Sumerian scripts were the subject of a major study by C.J. Ball (Chinese and Sumerian, 1913) that was published under the auspices of Oxford University.
>
> It proved conclusively the similarity between the Sumerian pictographs (from which the cuneiform signs evolved) and the old forms (Ku Wen) of Chinese writing. Ball also tackled the issue of whether this was a similarity stemming only from the expectation that a man or a fish would be drawn pictorially in similar ways even by unrelated cultures.

[68] Formerly at: http://www.quirkyjapan.or.tv/sculpture.html

[69] 4 races: http://www.proza.ru/2010/06/04/579; http://svyatorus.com/nasledie_predkov/page,1,2,2503-kolyada-zimnee-slavyanskoe-novoletie.html .

[70] Alphabetum Adami, Noachi, Abrahami, Phoenicum,Samaritarum,5509 B.C.: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-02/582x906.html. For Creation dates: http://77.72.129.223/index.php?id=249&statement=get_obj&id_object=149958&session=ZW5nbGlzaDtlbmdsaXNoO05ldyBNb2RlbHM7MTI0MzQxOzE3OzA7MDtJbnRlcm1lZGlhdGU7MDtsb29rdXA-

[71] Proto-Human Language: http://en.wikipedia.org/wiki/Proto-Human_language

[72] Indo-European: http://www.linguatics.com/images/indoeuro02c.jpg

[73] Indo-European: http://en.wikipedia.org/wiki/Indo-European_languages:

> Of the 20 languages with the largest numbers of *native speakers* according to SIL Ethnologue, 12 are Indo-European: Spanish, English, Hindi, Portuguese, Bengali, Russian, German, Punjabi, Marathi, French, Urdu, and Italian, accounting for over 1.7 billion native speakers

[74] Proto-Indo European: http://www.panshin.com/trogholm/wonder/indoeuropean/indoeuropean4.html

[75] Indo-European: http://www.linguatics.com/images/indoeuro02c.jpg

[76] Table 4. Some dates connected with the split into individual Indo-European Languages

7,000 B.C.	Slavic Mother Language
6,500 B.C.	Armenian
2,000 B.C.	Udi Language (Caucasian Albanian);Germanic Languages; Indo-Aryan-Indo-Iranian
1,400 B.C.	Balto-Slavic Languages
1,500 B.C.	Vedic (Old Indic, Sanskrit)

[77] Gravettian: http://www.alternatehistory.com/discussion/showthread.php?t=185434&page=41

[78] Indo-Aryan: http://www.polishforums.com/poland-history-34/slavs-populated-europe-around-vistula-dnieper-balkan-along-46944/2/

"Indo-Germanic" is a neologism which should be abandoned. Since Indo-Aryans branched off from the "Slavic Mother Tongue" (and "Slavic Mitochondrial and Y chromosome genes") some 9,000 years ago [8], and since Germanic Languages branched off from the "Balto-Slavic" source only perhaps 4,000 years ago.

[79] Armenian: http://narinnamkn.wordpress.com/page/3/:

Quentin Atkinson and Russell Gray have proved that Armenian language already split from the Mother Tongue in the Indo-European Homeland in Armenian Highland some 8,500 years ago.

[80] Sumerian Cuneiform: http://pandora.cii.wwu.edu/vajda/ling201/writingsystems/sumeriancuneiform.htm; cf. http://www.omniglot.com/writing/sumerian.htm

[81] Table 5. 38 letters of Armenian and their names .

1. Ar Sun
2. Bar Good
3. Existance
4. Dar Ret
5. Er Sky
6. At First
8. Krak Fire
9. Lous Light
10. Evermore
11. Cosmos
12. Constitute
13. Determine
14. Har Flame
15. Zar Rising
16. Essence
17. Tr Jump
18. Profound
19. Newly
20. Radiance
21. More
22. Non Not
23. Ar Ast
24. Reborn In
25. Spiral Light
26. Heat
27. Into In
28. Light Lus
29. All Infinite
30. Colak
31. Light Infinite
32. Decidet
33. Time Is
34. Continue
35. All is Infin
36. Return Li
37. Decidet
38. Infinite Mean

See: http://cs301714.vk.me/v301714279/4231/0PJ_7JGfWa8.jpg ; http://cs305605.vk.me/v305605779/5f03/6fE3B-7fkvg.jpg

[82] Next key stages were when it became a Hyksosian (Armenian) alphabet in 1,730 B.C. and when, with the introduction of Christiantity and a revised alphabet by Mehrop Meshtots in 405 A.D.

[83] Slavic and Sanskrit: http://www.secretdoctrine.ru/symbols/symbol.php?swastika.ssi

[84] Sanskrit progenitor of Russian: http://gifakt.ru/archives/index/praroditelem-sanskrita-byl-russkij-yazyk/

[85] Antarctica and Arctic: http://gifakt.ru/archives/index/rodina-sanskrita-antarktida/

[86] 6,000 B.C.: http://dm80.ru/lib/azbuka-history.pdf; cf. Charter: http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/ ; http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/

[87] Ancient Chechenian Alphabet (Drevnechechensky alphabet, Древнечеченский алфавит): http://samlib.ru/h/hachukaew_e_m/chechenianalphabet.shtml:

> The basis of all the images on the first two plates laid following two mutually contrasting sizes that are arranged one inside the other , forming a crescent moon , and used one or two line segments , which will be called a vector. In one tile images are 28 symbols that are arranged in four groups of seven characters each . On a hot plate 2 has 10 images, quite similar to the characters from the first plate and differing one additional element - vector. These symbols are arranged in two groups of five units. Within each image there may be one or two vectors , differently oriented . Tile 1 has six positions orientation and tile 2 - these four orientations . As part of the tile 3 icons present a different configuration , although here for the construction of an image used as a symbol of the basic elements of the vector and the crescent . In the composition can be divided into two groups of similar characters to 16 each. Total 32. Together with four other individual characters , this number reaches 36. In total, all labels are present 74 different characters.

[88] Chechen and Links with Indo-European: http://cabalinkabul.wordpress.com/2013/04/20/yoga-the-chechen-language-and-its-prehistoric-contacts-with-indo-european/

[89] Kurus: http://www.jatland.com/home/Jats_the_Ancient_Rulers_(A_clan_study)/Introduction:

> We have a river called Kuril (sh) or Kur in the west of Caspian sea, and an area called Kourupedion (the land of Kourus) in the west of present Iraq, exactly like Kuruksetra (the land of Kurus) in India. All these facts, along with similar other facts and notices, pinpoint the fact that the lands of Uttara Kurus, Uttara Madras, Uttara Pashtoons, were in the region of **Caspian** and **Black seas**, both in their north, as well as south direction. That is vthy R.G. Harshe and K.P. Bhatnagar found that many names of the Vedic people, are from the region of ancient Iraq.

[90] Thomas V. Gamkrelidze and V. V. Ivanov *The Early History of Indo-European Languages,* Scientific American, March 1990, pp. 110-116: http://rbedrosian.com/Classic/sciam1.htm
Gamkrelidze and Ivanov (1984) Indo-European Tree:
http://anthropologynet.files.wordpress.com/2008/02/indoeuropean-language-family-tree.jpg
For a more conventional Indo-European Tree:
http://upload.wikimedia.org/wikipedia/commons/thumb/4/4f/IndoEuropeanTree.svg/2000px-IndoEuropeanTree.svg.png

[91] Indo-European: http://anthropologynet.files.wordpress.com/2008/02/indoeuropean-language-family-tree.jpg

[92] Moon Alphabet for the Blind: http://www.deafblind.com/moon.html;
http://www.d.umn.edu/lib/bible/images/35-covp.jpg

[93] 13,000 B.C.: formerly: http://archaeoastronomy.wordpress.com/2005/10/10/aquarius; now:
http://books.google.nl/books?id=vWDsybJzz7IC&pg=PA47&lpg=PA47&dq=Some+assert+that+Lord+of+Canals+is+%E2%80%98the+signification+of+the+Akkadian+word+for+Aquarius,+given+to+it+15,000+years+ago+(!),+when+the+sun+entered+it+and+the+Nile+flood+was+at+its+height.&source=bl&ots=NiDIEDIdAS&sig=R-XnL4XNBPm7XrmKAqE_dK31toA&hl=en&sa=X&ei=sawIU9jCL4iJ0AWvjIBw&redir_esc=y#v=onepage&q=Some%20assert%20that%20Lord%20of%20Canals%20is%20%E2%80%98the%20signification%20of%20the%20Akkadian%20word%20for%20Aquarius%2C%20given%20to%20it%2015%2C000%20years%20ago%20(!)%2C%20when%20the%20sun%20entered%20it%20and%20the%20Nile%20flood%20was%20at%20its%20height.&f=false
The literature also has more recent dates such as 3,000 – 2,000 B.C. for arrival of the Inuit and Aleut
http://frontiers-of-anthropology.blogspot.nl/2012/02/american-cromagnons-archaics-and.html
Cf. http://3.bp.blogspot.com/-xjTB-nc3Pb8/Tz03viiPVHI/AAAAAAAANbs/RPk1UHQ7DNs/s1600/A_Map_of_Archaic_Cultures.jpg

[94] Beringia: http://www.lankabusinessonline.com/news/native-americans-lived-in-bering-strait-for-millennia:-study/256784477

[95] Yeniseian-Dene proto-language: http://soschen.com/id13.html:

> Recently, Proto-Yeniseic has been shown to contain systematic phonological and morphological parallels with Proto-Athabaskan-Eyak-Tlingit (Vajda, 2000c). Vajda supports an idea of the existence

of an ancient, perhaps even early-Holocene, "Yeniseian-Dene" proto-language, which may represent the only clear genetic link between Old and New World language families that can be demonstrated using traditional historical-comparative methodology.

[96] The Avars are linked with the Hiong Nu confederation of tribes and thus also linked with much later Hun (cf. figures 652-657) and Avar migrations from China. Hun and Avar migrations:
http://www.conflicts.rem33.com/images/Ukraine/Reference%20A.JPG
Cf. Hun Migrations http://s155239215.onlinehome.us/turkic/29Huns/MErdyHunAnabasis.jpg
Cf. Turkic - Hun Cauldrons: http://s155239215.onlinehome.us/turkic/29Huns/MErdyHunAnabasisCauldrons.jpg

[97] Caucasian-Yenisean: http://my.opera.com/avaria/blog/index.dml/tag/Avaristan

The Caucasian Avar language is said to show some affinity ancient Mesopotamian agglutinative languages like Hurrian, Sino-Tibetan and also Ket (Yenissei Ostyak) of which there are now less than 500 speakers left in Siberia. It appears from Chinese sources that a Yenisseian group was among the peoples that up the tribal confederation known as the Huns (Xiong-Nu, Hsiung-Nu). The linguistic data showed that the contacts of Yenisseian languages with Caucasian languages were later than with Basque and Burushaski not to speak about the Indian languages of America. This fact permitted to assume that Indians diverged first from that Union, then the Basques and Burushaski and later on the Caucasian people. Taking into consideration the Indian settlements in America to be 15 thousand years ago, A.Dulson approximately defined the Caucasian-Yenisseian language contact at 6-7 thousand years ago. He devoted his last period of life to Yenisseian languages and their comparison with other language families. Ket having preserved the most ancient structure in the conjugation system gave the key to the explanation of the conjugation system in such languages as Finno-Ugric, Uralo-Altaic, and Indo-European, which was based on pronouns.

[98] Dene-Caucasian Hypothesis: http://upload.wikimedia.org/wikipedia/commons/7/77/Den%C3%A9-Caucasian.JPG

[99] Royal Chronology: http://www.newdharma.org/royal_chron.htm

[100] 4,067 B.C. linked with Brahmi: Forrmerly: http://indusbramiscript.com/

[101] Royal Chronology of India: http://www.newdharma.org/royal_chron.htm

[102] Dates vary dramatically. Some associate both a flood and an Aryan migration with 5,600 B.C. (figure 673). Others refer to a migration in the 4th millennium B.C. Still others associate this eastward migration of languages and alphabets with an Indo-Aryan migration into India c. 1750 B.C. or an Indo-Aryan Invasion c. 1500 B.C. Indian scholars have rightly objected that Indian culture, especially Indus Valley culture, predates this chronology by several millennia.
Indo-Aryan Migration: http://go.hrw.com/venus_images/0299MC02.gif; cf.
http://go.hrw.com/ndNSAPI.nd/gohrw_rls1/pKeywordResults?ST9%20India%20Migration
cf. Indo-Aryan Migration: http://en.wikipedia.org/wiki/Indo-Aryan_migration

[103] Sumerian Cuneiform: http://www.omniglot.com/writing/sumerian.htm

[104] Egyptian Hieroglyphs: http://en.wikipedia.org/wiki/Egyptian_hieroglyphs

[105] Earliest Jewish Alphabet: http://www.factsbehindfaith.com/images/content_gallery//harr_alph_web_blue.gif

[106] Praalvavita: http://lah.ru/text/kamenev/alfa-text.htm

[107] Via Gupta, Brahmi, Devanagari, Grantha and Pali and othe scripts.

[108] Yezidi: http://www.oneworld.am/journalism/yezidi/tamoyan.html

The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.

[109] Essenes:
http://users.telenet.be/worldstandards/images/spread%20of%20alphabets%20around%20the%20world.gif . cf.
http://essenes.net/naz/history.html

[110] 6 Alphabets: http://www.scribd.com/doc/11959826/Vedic-View-of-Sri-Jagannath

[111] Mahabharata: http://en.wikipedia.org/wiki/Mahabharata

The oldest preserved parts of the text are thought to be not much older than around 400 BCE, though the origins of the epic probably fall between the 8th and 9th centuries BCE.[

The Mahabharata describes a war that began on on 22 November of 3067 B.C.: http://www.advaita-vedanta.org/archives/advaita-l/2002-October/004174.html

[112] Gematria: footnote e.g. A system using numerical equivalences of letters by which hidden truths and meanings are discovered within words.

[113] Vseyasvetnaya Diploma : http://www.ruskolan.info/article/33/:
It is fundamentally different from our usual ratification the following features…
1. Vseyasvetnaya diploma consisted of 147 Beeches , each of which carried a well-defined ideological sense.
2 . Beeches Vseyasvetnoy Diplomas multidimensional.
3 . Each Bukova served not only the function of the letters refer to the character, but it was set up and cognitive task, which allows you to connect learning with the educational process.
4 . Every Russian Bukova fulfilled a moral problem in the transmission from one generation to the commandments of clan or tribe.
Most of the Beeches - concepts was struck and forgotten. Comparative analysis of the languages allowed to find the similarity of the Russian language with English, and the remaining ancient letters and words of both languages is the same original meaning.

[114] Sumer: http://en.wikipedia.org/wiki/Cuneiform_script

[115] 1224 signs: : http://www.peshera.org/khrono/khrono-03_9.html
1240 signs: http://dm80.ru/lib/azbuka-history.pdf
Cuneiform signs in Sumeria had up to 1500 signs. http://en.wikipedia.org/wiki/Cuneiform_script

[116] Chronology is a matter of great debate. The range is suggested by some dates:
150 B.C. : http://www.urbandictionary.com/define.php?term=sanskrit&defid=2459636
1500- 1200 B.C.: http://en.wikipedia.org/wiki/Sanskrit
6,500 – 1,500 B.C.:http://www.sanskrit.nic.in/aboutsanskrit1.htm

[117] Seed Syllables (Bijas): http://www.onmarkproductions.com/html/calligraphy1.shtml. See also Gojūon: http://en.wikipedia.org/wiki/Goj%C5%ABon

[118] Gujuon: http://en.wikipedia.org/wiki/Goj%C5%ABon

> The *gojūon* is an ancient convention, originating in the character ordering in Sanskrit, as well as a means for expressing the *hansetsu* of Chinese characters.
> The monk Kūkai introduced the Siddhaṃ script, which being a Brahmic script used the Sanskrit ordering of letters, to Japan in 806 on his return from China. Buddhist monks who invented Katakana, chose to use the word order of Sanskrit, and Siddham, since important Buddhist writings were written with those alphabets.[1]

[119] Sanskrit: http://upload.wikimedia.org/wikipedia/commons/a/a9/Phrase_sanskrit.png

[120] The Essenes call this migration 7 Religious Ages or Daria: http://essenes.net/naz/50weeks.html

[121] Dead Sea Alphabet: "Admonitions To the Sons of Dawn" (4Q298): http://www.wiccacourse.co.uk/M19-MagickAlphabets.htm

[122] Buddha Prosyletism: http://1.bp.blogspot.com/_c-2zLZuCMQo/TGQTlbOdA9I/AAAAAAAAAGA/39LISpiRPec/s400/asoka-map-jpeg-mug.jpg

[123] Scythianus:
http://docs.google.com/viewer?a=v&q=cache:mqwWvtYxEV0J:www.shamogoloparvaneh.com/Manichaeism_Esoteric_Buddhism_and_Oriental_Theosophy_V1.pdf+4+splendors+manichaeism&hl=en&pid=bl&srcid=ADGEESjJ9jGITAP_wTiIsMFjuelDd2VEtg4DgOARo3birgPxYVCPnYymJrP5HEjNUPvAc6kcH7sgCrmjnIrIa22EAn57lTxR-UUssoTEICUnSKHv1r_k0evaAAGg0BUb7zhYelDnHXP_&sig=AHIEtbQRteYNiuRp_2oZlkcpKu4QiBt8Og

[124] Daco-Indian: http://forodeespanol.com/Archive/RomanianLatinSlavonicWordsSanskrit-ScriptsBy/mzwn/post.htm:

> The Romanian seaside Dobrogea was Scythia Minor in the times of Roman Empire. Scythes language is known to be Iranian Sanskrit, the same with Indian Sanskrit. Marin B=E3rbulescu-Dacu (cited by A.Deac I, p. 378), wrote in 1936 The Daco-Thracian origine of the Romanian (Originea daco-trac=E3 a limbii rom=E2ne) based on the famous Sanscrit dictionaries as those belonging to Burnouf Emil, Dictionnaire classique sanscrit, Paris, 1926, Carnoy Albert, Grammaire elementaire de la langue sanscrite, 1925, Mansion Ioseph, Esq.d'une histoire de la langue sanscrite, 1931. According to him the Romanian colloquial speech is identical to the primordial Daco-Indian, the language of Veda Daci who penetrate in India, milleniums before Christ.

[125] Scytho-Sarmatian Alphabet: http://balgarite.interbgc.com/Image10.jpg ; Bulgarian Runes: http://upload.wikimedia.org/wikipedia/commons/3/35/Bulgar_runic_letters.png

[126] See Veda Places: http://77.72.129.223/index.php?id=249&statement=get_obj&id_object=245440

[127] Mitanni: http://en.wikipedia.org/wiki/Mitanni

[128] See Cologne Sanskrit Dictionary under Amrita: http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html

[129] Turkic Runes: http://www.ancientscripts.com/turkic_runes.html; Hungarian Rune Project: http://www.hungarianruneproject.com/. For an introduction to a bigger picture see Evolution of Alphabet: http://77.72.129.223/index.php?id=249&statement=get_obj&id_object=222530. See also http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm

[130] Birch-Bark manuscripts: http://en.wikipedia.org/wiki/Birch_bark_manuscript

[131] Slavic and Sanskrit: http://www.secretdoctrine.ru/symbols/symbol.php?swastika.ssi
Cf. http://gifakt.ru/archives/index/pochemu-russkie-govoryat-na-sanskrite/

[132] Glagolitic - Alanic – Cyrillic: http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif

[133] 82 Karachay-Cherkessia Runes: http://kumukia.ru/article-8986.html

[134] Celestial Stem: http://en.wikipedia.org/wiki/Celestial_stem. This is the official view. Later we shall cite evidence suggesting that this framework may be much older.

[135] Royal Chronology of India dates this Priest Split (Devas- Asuras War) at 3375 B.C.: http://www.newdharma.org/royal_chron.htm

[136] Khorasan: http://en.wikipedia.org/wiki/Khorasan

[137] Masato Tojo, Manichaeism, Esoteric Buddhism and Oriental Philosophy: Their Common Ontological Scheme, 2009:http://www.shamogoloparvaneh.com/Manichaeism_Esoteric_Buddhism_and_Oriental_Theosophy_V1.pdf . See also Mithraeum Japan: http://homepage2.nifty.com/Mithra/english_index.html

[138] Wiki: Manichaeism: http://en.wikipedia.org/wiki/Manichaeism

[139] http://en.wikipedia.org/wiki/Christology

[140] Trinity: A False Doctrine: http://www.debate.org/debates/The-Trinity-A-False-Doctrine/1/

[141] Indo-European Map: http://www.uio.no/studier/emner/hf/ikos/EXFAC03-AAS/v12/undervisningsmateriale/Language_families.pdf

[142] Brahmi: http://en.wikipedia.org/wiki/Brahmi_script

[143] Abugida: http://en.wikipedia.org/wiki/Abugida

[144] There is also a problem of sequence: the original arabic shapes are in an A B T Th order. They a b g d was a later variant. North Semitic have only the a b g d version and thus could not have inspired the A B T TH of Arabic.

[145] Medium is the message: http://en.wikipedia.org/wiki/The_medium_is_the_message

[146] Phoenician: http://www.maronitehistory.org/Maronite_Phoenician_Heritage

> The Phoenicians developed the pictographs into syllables and were the first to invent a true alphabet, easy to write symbols called letters – “22 magic signs, rightly called the greatest invention of man, through which man has been able to record his ideas and emotions and transmit them to posterity”. This happened probably in the 15th century BC from a Byblos man. Phoenician traders passed the magic signs westward to the Greeks (ca 800BC) and eastward to the Aramaeans. The Greeks in turn transmitted them through Latin to other Europeans. The Aramaeans transmitted them to the Hebrews and the Arabs. Ironically these Phoenicians who perfected the earliest system of writing left us but little in the form of literature. Being primarily traders, they used their alphabet mainly for business transactions.

[147] Greek: http://www.arapacana.com/glossary/misc/letters.html

[148] Most early alphabets have both vowels and consonants. They differ in the sequencing of these two elements. For instance, Sanskrit begins with vowels followed by consonants and later introduces matrices with vowels along one axis and consonants along the other axis. A famous version of Aryabhatta in the 7th c. A.D. combines 9 vowels with 33 consonants to produce 297 letters and sounds. A number of European systems produce simplified subsets of this approach. Other systems, especially runic versions, begin with a) consonants followed by b) vowels, c) semivowels and diphthongs.
They also point to a future history of alphabets. Early alphabets (e.g. Sanskrit, Linear A) begin with vowels first and often entail syllabaries. Later alphabets favour vowels in between, sometimes changed to consonants (e.g. Hebrew), sometimes at regular intervals (e.g. English)

[149] Claimed by some to go back 600,000 years: http://kaa67.ya.ru/replies.xml?item_no=6062

[150]х-арийские руны: http://sv-rasseniya.narod.ru/wp-content/uploads/2010/hrono/3-arxeologicheskie/foto-478.jpg

[151] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche;

MAtRkAkoza. m. N. of wk. (on the employment of the alphabet in cabalistic diagrams).
[152] For instance there are claims that Georgian Asomtavruli began in 5,604 B.C. See:
http://mshwan1.livejournal.com/17571.html ;
http://www.kartvelian.org/en/research/fields/kartvelian/paleography.html .
[153] Wiki: World Alphabet Distribution
[154] This function of establishing identity is sometimes twisted into becoming a means of imposing an external identity on persons. In the times of empires, this made the official language, as the lingua franca of a territory/territories, more powerful than others: Latin, Greek, Imperial Aramaic, Cyrillic and the colonial alphabets (French, Spanish, Portuguese, German, Dutch) are obvious examples.
[155] Words make the man: http://info.sadlier.com/Vocabulary-Blog/bid/88308/Vocabulary-Activity-Words-Make-The-Man
[156] Taylor, 1884, 283
[157] Taylor, 1884, p. 248: http://archive.org/stream/alphabetanaccou02taylgoog#page/n272/mode/2up:

> The later alphabets, the Parsi, the Hebrew, the Syriac, the Mongolian, and the Arabic were at first local variants of the Aramaean. Owing to accidental circumstances they became the sacred scripts of the five great faiths of Asia, Zoroastrianism, Judaism, Christianity, Northern Buddhism and Islam. Hence the descendants of the Aramaean alphabet occupy a space on the map second only to that filled by the Latin alphabet itself.

[158] Diringer 1948, 301.
[159] Diringer, 1948, 285. Cf. Nestorian Schism: http://en.wikipedia.org/wiki/Nestorian_Schism
[160] The Slavic connections in early alphabets remain accessible in Russian books and on the Russian Internet. They have merely been forgotten in the West. Rediscovering their role offers serious examples of so-called lost symbols and lost codes that have become all the fashion. They confirm that the letters which we use daily have a long and rich history.
[161] Marcosians: http://en.wikipedia.org/wiki/Marcosians
[162] 37: http://www.biblewheel.com/gr/GR_Creation.asp
[163] The Assyrians (Neo-Assyran Aramaic) also had square script. This was copied by the Hebrews (Judeo-Aramaic, ketav meruba). But these languages developed very intricate rules for the precise appearance of each letter. Partly as a result they remained specialized alphabets. Aramaic has c. 550, 000 users. Hebrew has an estimated 5-7 million users.
[164]Hebrew remains an anomaly as an alphabet known around the world and a world religion, but on a very different scale than Christianity and Islam. Judaism has a population of 14 million; Islam of 1.5 billion and Catholicism a population of 2.1 billion. List of Religious Populations:
http://en.wikipedia.org/wiki/List_of_religious_populations
[165] Greek: 12 million: http://en.wikipedia.org/wiki/Greek_language
Aramaic: 550, 000: http://en.wikipedia.org/wiki/Aramaic_language
Latin: 3,000: http://answers.yahoo.com/question/index?qid=20080201204302AARylDr
[166] Diringer (1948, 401) very aptly described how the Indian languages spread:

> A unique empire was built up: an empire based not on political and militery unity but on the common cultural and spiritual life of politically more or less independents peoples. The culture of Buddhism has been one of the great civilizing and humanizing factors evolved by man. In other words, Buddhism played in south-eastern Asia a part similar to that of roman Christianity in westsern and central europe in the Middle Ages.

English is frequently described as the lingua franca of the modern world. And yet with 334 million speakers worldwide and 430 million second-language speakers (http://www.ethnologue.com/language/eng) its influence remains numerically small when compared to Sanskrit which created a model for 1.2 billion persons in India and 610 million in Southeast Asia: http://en.wikipedia.org/wiki/Southeast_Asia

[167] Michael Rosen, Alphabetical. How Every Letter Tells a Story, London: John Murray, 2013: http://www.theguardian.com/science/shortcuts/2013/nov/04/letter-h-contentious-alphabet-history-alphabetical-rosen?utm_source=WhatCountsEmail&utm_medium=Above%20the%20Fold&utm_campaign=Above%20the%20Fold&_wcsid=8DBB48ACA68EE6E47299AF8F45943B6F871E874B5E162A75634C805FAFAE6A88

[168] Hotlinking: http://www.urbandictionary.com/define.php?term=hotlink

Notes: Chapter 1

[169] Gascoigne, Bamber. "History of Writing" HistoryWorld. From 2001, ongoing:
http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab33#ixzz1Vw5xe1sA
[170] Harappa: http://webspace.webring.com/people/ml/look4harappan/language.htm
Vinca: http://www.prehistory.it/ftp/winn.htm

[171] Six Runes: http://forum.lah.ru/forum/50-1713-7. Their Russian names are: Смычка, Макошь, Жива, Дый, Хорс, Свастика
For a parallel comparative study see Mary Settegast, Plato Prehistorian: 10,000 to 5000 B.C. Myth, Religion, Archaeology, Lindisfarne Books, 2000.
[172] 46 Zharkutanskie runes: http://www.liveinternet.ru/users/1758119/post86244228/
[173] God Tengri: http://en.wikipedia.org/wiki/Tengri
[174] Meanings of Old Turkic Letter Sh:
"This letter had the meanings of "to dig (kaz, eş)" "bird (kuş)" "underword (aşağı)" "a good death" "beyond (aş)" "transcend (aş)" "identical(eş)" "two in one (wife and husband) (eş)" "love (aşk)" "threshold(eşik)"... Anything that raised its arms or wings in the air like praying was related to "Tengri" That act was called "ALGIŞ, ALKIŞ, ALGUŞ." See: http://forums.taleworlds.com/index.php?topic=147199.345
This Turkish connection helps explain why Nordic scholars have had difficulties finding the etymology of Algiz. See: http://en.wikipedia.org/wiki/Algiz.
[175] Shaman as Миров = Ман + Ширь + Ширъ + Тис: http://jivatma.tk/slovo/logika/index.files/image141.gif
For Shaman runes, see: http://www.arrankrukmakeri.com/en/runor.php
[176] If we separate the hooks the top hook becomes Laf (law), an initial branch which is simultaneously a limit, while the bottom hook becomes lagu (lake) also a limit.
[177] The three runes of the cosmos are Hagal, Nied, Isaz representing: Creation, Destiny, Bridge Between Living and Dead. See the Runic Universe: http://www.nordic-life.org/nmh/RuneList.htm
[178] King, Mountain, Monkey King: http://www.onmarkproductions.com/html/monkey-koushin-p3.html
[179] Fehu: http://runesecrets.com/rune-meanings/fehu-extended
[180] Native Polish Church: http://en.wikipedia.org/wiki/Native_Polish_Church, Rece Boga: http://www.rbi.webd.pl/swarga/receboga.php
[181] Ktav Ivri: http://www.jerusalem-insiders-guide.com/images/ktav-ivri.jpg
[182] Brahmi: http://en.wikipedia.org/wiki/File:Brahmika.svg
[183] Altarnyk (АЛТАРНИК): http://www.liveinternet.ru/users/3203688/post107132790/
[184] Perkons: http://www.knowledgerush.com/kr/encyclopedia/Perkons/
[185] Ratiborets (Ратиборец): http://dreamworlds.ru/intersnosti/3332-svastika.html; http://www.slavianin.ru/remeslo/oberegi/oberegi-iz-serebra.html
[186] Marichka (МАРИЧКА):
http://www.spaceconnect.ru/books/slavyane/simbols/index.html; http://slavyanin.org/es/node/49
[187] Rysich - Rubezhnik (РЫСИЧ – РУБЕЖНИК): http://istima-oro.ucoz.ru/index/prodolzhenie/0-46
[188] Vinca Script: http://www.omniglot.com/writing/vinca.htm
[189] Old Arabic/Ugaritic:
www.mac125.com/forums/ftopic50793.html, http://f.imagehost.org/0044/arabic_old_arabic_ugarit_arabic.jpg
[190] E (Ancient Hebrew): http://ohlundonline.blogspot.com/2008/10/oldest-hebrew-text-discovered-at-king.html; http://www.ancient-hebrew.org/3_home.html
[191] Ugaritic Alphabet: http://en.wikipedia.org/wiki/Ugaritic_alphabet
[192] Gammadion: .http://www.io.com/~dierdorf/ww-17.html
[193] Digamma: http://en.wikipedia.org/wiki/Digamma
[194] Genesis 2:10-14 KJV
[195] Swastika in Slavic Tradition:
http://www.symbolonpress.com/htm/Wilson%20Swastika/wilson_swastika_page.html. See also: Thomas Wilson, The Swastika. The Earliest Known Symbol, and Its Migrations, Symbolon Press, 2006.
[196] Yung Drung: http://sherabchammaling.com/yungdrung-bon.html:

> "The English meaning of the Zhang Zhung word YungDrung, is 'eternal', or 'everlasting', or 'original'. It means without conception, without judgment. It is the pure, primordial, original mind, body, speech and spirit, which is the origin of the universe, which in turn, is the neutral state. There are two syllables- Yung: means no beginning and Drung: which means no end. .... The Bön tradition of the YungDrung symbol is left turning or anti-clockwise. This left turning symbol was designed to turn the same way that all the planets turn, which is left or anti-clockwise. The Bon tradition of circumambulating and turning of prayer wheels also coincides with the turning of the moon, earth and other planets - anti-clockwise."

[197] See Tonpa Shenrab: http://sherabchammaling.com/yungdrung-bon.html

[198] Yung Drung: http://forums.abrahadabra.com/showthread.php?1618-Origins-of-the-Swastika...; http://www.xsp.ru/pub/pub00415/5.gif. unexpected connections to martial arts: http://www.bronnikovmethod.com/theory.php
[199] Posolon, Swastika, Glagol, Eri Letters: http://koldun4.mirtesen.ru/blog/interesting
[200] Quadrilateral light Of [gospodniy] (- G), (ЧетырёхСторонний Свет Господний (-Г),): http://www.flura.net/more/index1.htm
[201] 144 Swastika Terms: http://yqyq.net/27881-Svastika_istoricheskie_korni.html. 144 Swastikas and Maitreya Buddha: http://tribes.tribe.net/buddha-tribe/photos/97ccf67a-d0f4-4344-8ae5-46bad942ebb1
[202] Mundus, annus, homo: http://ryoin.wordpress.com/2010/10/22/the-four-qualities-breaking-the-elements/
[203] Ingleizm: http://everything2.com/title/Ingleizm; http://priroda.inc.ru/blog/duh/duh22.html
[204] Yudzhizm (Юджизм): http://novayashkola.livejournal.com/tag/%D1%85'%D0%90%D1%80%D0%B8%D0%B9%D1%81%D0%BA%D0%B0%D1%8F%20%D0%9A%D0%B0%D1%80%D1%83%D0%BD%D0%B0
[205]Kh'Ariyskaya Karuna ([Kh]' Arian [Karuna] ([runika]), Х'Арийская Каруна (**руника**). Union of Runes 256): http://borodaroda.narod.ru/karuna-ru.html. A variant smaller version has 144 Letters.
[206] 603,000 B.C.: http://www.ha-nachash.info/2010/09/sanskrit-naga-nagas-and-hebrew-nachash.html
[207] Flower of Fern : http://www.ladal.ru/oberegi.html. This is also associated with Perun.
[208] Fern of Eternal Happiness: http://www.ecoenchantments.co.uk/mystormramblings_page1.html
[209] Odolen Grass: http://liska30.blogspot.com/2010/09/blog-post_29.html
[210] Also called dual Kolovrat: http://vajga.narod.ru/photo125.jpg; http://www.ladal.ru/tovar/oberegi/odolen_trava.jpg; http://www.ladal.ru/tovar/oberegi/cvetok_papor.jpg
[211] Bogovnik-Rodovik (БОГОВНИК – Родовик): http://blogs.mail.ru/mail/mirabela-1/2bcf21b73115c1f2.html; http://my.opera.com/pa-m-xa/blog/show.dml/12097942
[212] Bogovnik in the West: http://blogs.mail.ru/mail/mirabela-1/2bcf21b73115c1f2.html; http://kachina2012.wordpress.com/2008/10/18/st-john-the-baptist-knights-templar-were-aeon-pagan-nazis/; http://blogs.mail.ru/mail/volklarson/6703913fe49ba07d.html
[213] Novorodnik: http://club.osinka.ru/topic-73634?p=4268367&sid=4dfc42002a7959cd66000039#4268367
[214] Svetok Papor: http://www.booksite.ru/fulltext/zhar/niko/va/zol/11.jpg; http://my.opera.com/pa-m-xa/blog/show.dml/12097942
[215] 13 Notes: http://tvoyhram.ru/severnrelig/severnrelig26.html
[216] Dkhata (ДХАТА): http://rodnovira.ucoz.ru/photo/dkhata/1-0-17
[217] Ugunskrusts Variants: http://lv.wikipedia.org/wiki/Att%C4%93ls:Swastika_from_Baltic.jpg
[218] Soratnichevska: http://wukoslav.livejournal.com/
[219] 16 Halls Calendar: http://www.perunica.ru/stranica/kalendar.htm
[220] Double Headed Eagle: http://gallery.hd.org/_c/places-and-sights/_more2003/_more08/Turkey-Alaja-Huyuk-Hittite-temple-carving-of-two-headed-eagle-with-two-rabbits-in-its-claws-SEW.jpg.html
[221] Rokk: http://www.bratskveda.com/istok%20ved.htm:

> "COAT OF ARMS AND SYMBOLS [BELOVODYA] By right of the succession of holy spirit, great race uses the ancient coat of arms, which depicts the two-headed bird Of [rokk] (fate, i.e., fate) of golden color, with the stretched out wings. Right head of Orel - dark golden color, and leftist - mythical bird Phoenix - silvery color. The bird Of [rokk] sits on You [orgete], on which it is traced by runes - race is holy. Under [Orgetom] are arranged nine crosses and indicate nine bodies of white man. Sixteen stars on You [orgete] they reflect a quantity Of [vesey] [Belovodya]. By left paw holds the Earth, and right - sword, [ostriem] upward, which indicates the protection of the Earth piously races. Above the heads of [izobrazhen] Of [svarozhiy] circle of sixteen stars. Inside The [svarozhego] circle is arranged The [devyatikonechnaya] star Of [inglii]. Inside the star Of [inglii] is inserted the associated symbol - sword. Around the star Of [inglii] are designated sixteen red circles with the yellow middle and indicate sixteen celestial halls, through which is passed [Yarilo] - the sun. Above The [svarozhim] circle shines the constellation Of [zimun] - Ursa Minor - of seven stars. The star Of [inglii] designates the place of our solar system from [Midgard] - [Zemley] in the constellation Of [zimun].
> On the breast of the bird Of [rokk] is arranged the panel of triangular form, with the oval ends. Edging of the panel of red color. Background inside the panel is black, on which [izobrazhen] the gold cross in the form of sword. Cross designates four peoples of the kinds of the race of great and kind of celestial. The means of sword, [ostriem] downward, indicates protection and retention of the ancient wisdom of

the kinds of the race of great from the external enemies. On by gold the cross of [izobrazhen] the solar symbol of the sacred fire of credence and domestic center. Left-side solar symbol of red color. In each angle of solar symbol colored circle with the point in the middle is located. It symbolically depicts four colors of the eyes of the kinds of the race of great. The basic symbol of old Vera is the star Of [inglii]. It symbolizes the primary fire of godly creation and the shining light of the [Yarily]- sun, and also the white harmonious person, descendant of ancient bright gods. The star Of [inglii] represents three being intersected triangles, framed by external circle. Three triangles symbolize godly beginning of one of the great it is trimain, which patronize to God peace - realities, [Navi], [Pravi]. Framing great trimain, external circle, symbolizes [Zhiznrodyashchuyu] [Ingliyu]. [Bezkonechnoe] space external behind the circle symbolizes the united Creator- creator, [imenatsiya] to whom great Ra- M -Ha."

Cf. http://bm-aleksej.nm.ru/%c3%e5%f0%e1%20%c1%e5%eb%ee%e2%ee%e4%fc%ff.jpg

[222] Veda of Perun: http://www.proza.ru/2010/06/04/579

[223] Ingleizm: http://priroda.inc.ru/blog/duh/duh22.html . 104,776 B.C.: http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95

[224] Belovodje: http://www.val-ljubezni.si/forum/viewtopic.php?t=628

[225] In Chaldean 9 and in Malachim this becomes the letter, Aleph.

[226] Anglo Saxon Runes: http://www.arild-hauge.com/eanglor.htm

[227] Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg

[228] Turkish and Runes: http://turukbil.blogspot.com/2011_04_01_archive.html

[229] Khors is much more than a name of a god of the sun. Khors inspires the name of a vast region of Greater Khorasan "that covered parts of modern day Iran, Afghanistan, Turkmenistan, Uzbekistan and Tajikistan." Accordingly, Khors has multiple images. Sometimes he is represented (figures 1f –h) by two intersecting Eihwaz runes, a symbol which subsequently becomes one of twelve symbols of the sun associated with the god Jarowit.

[230] See Bureus, Adalruna: http://www.e-reading.org.ua/bookreader.php/148161/Karlsson_-_Adulruna._Goticheskaya_kabbala.html

[231] Competent Cross (Грамотный крест): http://belvoin.narod.ru/rodnavera-page4.html.

[232] Rekuche: http://www.knlife.ru/antient-culture/slaviane/prajazik/bukovnik-vseiasvetnoi-gramoti.html

Рекуче" - Мозг ГЛАВы и ВЕгЭтаЦии, Семя "Древа Мысленна". НовоСтрой (-Ре) чрез Ангела-Сеятеля из Будущего (-К) для Знаний (-Y) НебесноСтолпной Защиты Восхожденчества (-Ч) НовоСловия (-Я) Теять (-Ть), т.к. полное прочтение е-"Ять".

In Google Translate: Rekuche "- the Head and Brain VEgEtaTsii, Seed" Tree mentally. "New building (D) through the Angel Sower from the Future (R) for Knowledge (-Y) NebesnoStolpnoy Voskhozhdenchestva Protection (H) NovoSloviya (AZ) Teyat (- Tb), as a full reading of e-"YAT" ..

[233] In Dutch, ker is linked with 2 periods of turning and transition: one is linked with a late summer fair (kermis). The other, adds st and becomes kerst, kerstmis.

[234] One further example with letter G and L will illustrate how early concepts and letters are intertwined. In Greek, a gamma (Γ) repeated 4 times along the points of the compass becomes a gammadion (or swastika). An inverted gamma is a Roman L. A gamma and gamma reversed become ꓤΓ which, coupled together, become a T (Tau). Two Gs are typically written as GG (i.e. Γ Γ) or LL and occur in the mysterious name of the world tree: Yggdrasil. In Cyrillic, this is written as Иггдрасиль. Yggdrasil is actually two words: Ygg – drasil (Игг - драсиль), which is often translated as a) Ygg or "*Yggr,* a name of Odin + *drasill* 'horse'"; b)

1.14 Othala and Alphabets

[235] Slovo: http://washbrain.narod.ru/pralang.htm

[236] Anglo Saxon Runes: http://www.arild-hauge.com/eanglor.htm

[237] Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg

[238] JO JU JI: http://www.kroraina.com/pb_lang/pbl_2_11.html

[239] Svarga and Tengri: http://svarga-bulletin.blogspot.com/

[240] On closer study we learn that there are considerable discrepancies as to precisely what the symbols mean and even how they are configured on the original object. See for instance:
http://www.cometobulgaria.org/customimages/130_1207218618_rozeta1.jpg
http://jones.blog.bg/photos/1715/original/50951380_a868db92b4_m.jpg

http://1.bp.blogspot.com/_FfAx0egUbXQ/S9SSpmasphI/AAAAAAAAIRc/klHCjk1RZxQ/s1600/rosette_map_en.gif
http://www.sarakt.eu/Planety.JPG
These do not affect our basic assertions.

[241] See Jocelyn Godwin, The Creation of a Universal System: Saint-Yves d'Alveydre and his Archeometer: http://www.sacredscience.com/archive/GodwinArcheometer.htm#_ftnref11

[242] See: http://washbrain.narod.ru/pralang.htm. Yahoo Babelfish provides the following translation of the accompanying captions:

> " [Buki]" - By godly courage, by knowledge, by celestial humaneness for the arrival of Angel- sower from the future To [edinyat] times to, i.e., [SoZIdat] the periodic Earth [poTvortsovykh] perceptions. - People of the [poTvortsovoVremennogo] bright past began to operate themselves in [SpravnoSlavnuyu] power engineering by man beginning, to The [navnoKosmicheskuyu] - female in order then to [obezpechit] ascending to the children, by whom disabuse [NovoTverd] and they spiritualize [NovoSprovnoSlavie] on The [prezhneSolnechnoy] ancestral memory.
>
> E]" - to [yat] - [NovoSloviem] by collective Spirit- reason To [teyat], through the brain of head and vegetations not perished of [osushestvlyaetSya] sowing into Kosmases's [NovoSotvoryaemyy]. This powerful are beech [VoskhozhdenChestva], [YasnoVidenya], contact even with the future creators.
>
> "Er]" - The symbol of space protection from the errors of the past. Sign of protection from s[la], from the excessively consonants -[lzhemiloserdnykh]. Quadrilateral sign - guarding soldier.
>
> Er]" - The [rekushchee] seed of the tree Of [myslena]. Sign of output to the new (best!) Step
>
> Eso]" - The sign Of [obrazumlivaniya] of the past through the showing Of [edinaChestva] of the systems of that (past) as hearth for The [odukhotvorennogo] future…

Est]" - The sign Of [leleyaniya] by futures and the energy-supports of the worthily ascending for the acquisition [BioMembrannykh] substantiations in the future…

[243] Cf. Shapes 16 17 18 in Persian and Shapes 15 16 17 in Arabic. See, for instance:
http://enel.ucalgary.ca/People/far/hobbies/iran/alphabet.html ;
http://en.wikipedia.org/wiki/History_of_the_Arabic_alphabet
http://www.fromoldbooks.org/Fry-Pantographia/pages/p004/

[244] In other traditions, combinations of three vowels IE, UE and EU became a symbol of the trinity.

[245] There are also many controversies linked with this history. Small factions of old believers fall into the dangers found in racism around the world. Fringe elements believe in extraterrestrial connections complete with flying saucers. These are not our concern. Nor can we hope to resolve debates about precisely when the system began. Old Believers:

[246] Bactria: http://en.wikipedia.org/wiki/Bactria

> "According to some writers, Bactria was the homeland of Indo-European tribes who moved south-west into Iran and into North-Western India around 2500–2000 BC."

[247] Pelasgians: http://www.rovasirasforrai.hu/Forditasok/Our-Letter-of-Ownership-ANGOL.htm

> Ferenc Kállay wrote in his book A pogány magyarok vallása (The religion of the pagan Magyars, 1861), that the Pelasgians imported 16 Scythian letters to Greece.

[248] Scythian, Baoth and Language of Eden: John O'Hart, Irish pedigrees: or, The origin and stem of the Irish nation, Geneaological Publishing Company, 1989, Volume 1, p. 29:
http://books.google.com/books?id=ZZmJfoiaZi0C&pg=PA29&lpg=PA29&dq=babel+lot+alphabet&source=bl&ots=VTJrOgJq-4&sig=tN4JncsopGEIS03KhqBDAxuCFpI&hl=en&ei=Z83QTb3CO4_rOfu61YsN&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCEQ6AEwAjgK#v=onepage&q=babel%20lot%20alphabet&f=false

Notes: Chapter 2

[249] Sir William Jones: http://en.wikipedia.org/wiki/Sanskrit

[250] In one version the letters of Sanskrit are linked with places where Shakti's body fell (figure 188), namely Assam, Bangladesh, Pakistan, Sri Lanka and Tibet:

Country	Shakti Peeth Number
Assam	33 34
Bangaldesh	1 49 50 51

Nepal	4 45 45
Pakistan	47
Sri Lanka	44
Tibet	43

See: http://www.vedarahasya.net/docs/Shakti.pdf

[251] 8 Vag Devatas: http://www.bhagavadgitausa.com.cnchost.com/MANTRA.htm

[252] There are great debates about precisely when Sanskrit began. One school links Devanagari script with the Indus valley script: http://www.designinindia.net/design-thoughts/writings/history/india-history-type-design1.html . Cf. Indus Valley Civilization: http://www.andaman.org/BOOK/F1-IndusCivilization/indus.htm Recent scholarship has proposed a date of 4,067 B.C. for an Indus Brahmi script: http://indusbramiscript.com/chapter-2

[253] Subhash Kak, A Note on the Golden Mean of Aesthetics, Foarm Magazine, 5, 73-81, 2006: http://docs.google.com/viewer?a=v&q=cache:5Gmcn6gvgooJ:www.cs.okstate.edu/~subhashk/GoldenMean.pdf+pingala+meru+prastara&hl=en&pid=bl&srcid=ADGEESjncfH2bjnalOKHlGnI0H_WwsGXzmx7So28oqtivPy8s7YRfYzL-17JuSIcCgk8DOQcAf1fNsZNDlowzVr6G9p7pLGna_rg-rrMXZfDpKGlSczVyzu0xmACoCvmXE47fLDWmkOc&sig=AHIEtbSP-EXHzYGMnHjARc10EXFL_rOFtQ

[254] Aryabhata: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

[255] Postel (1538): http://gallica.bnf.fr/ark:/12148/bpt6k54507r/f44.zoom

[256] Theseus Ambrosius, (1539) : http://books.google.co.uk/books?id=cso-vB8VxGUC&printsec=frontcover&hl=nl#v=onepage&q&f=false

[257] Libro di Giovanni Palatino (1550): http://openlibrary.org/books/OL23312608M/Libro_di_M._Giovambattista_Palatino_cittadino_romano

[258] Bry: ALPHABETA ET CHARACTERES, IAM INDE A CREATO MVNDO AD NOSTRA VSQ. TEMPORA; APVD OMNES OMNINO Nationes vsurpatj; ex varijs Auto:ribus accurate depromptj. Artificiosè et eleganter in aere effictj, et recens forâs,
Frankfurt/Main 1596

[259] Filip Vezdin's Contribution To Indic Studies In Europe At The Turn Of The 18th Century: http://www.croatianhistory.net/etf/vezdin.html
Heinrich Roth: http://en.wikipedia.org/wiki/Heinrich_Roth
Johann Ernst Hanxleden: http://en.wikipedia.org/wiki/Johann_Ernst_Hanxleden

[260] Cf. John Gilchrist, *A Dictionary: English and Hindoostanee*, Calcutta: Stuart and Cooper, 1787-90; *Grammar of the Hindoostanee Language*, Calcutta: Chronicle Press, 1796.

[261] Devanagari Matrix: http://en.wikipedia.org/wiki/Devanagari

[262] Sanskrit Letter Symbolism: http://www.essenes.net/index.php?Itemid=1075&id=755&option=com_content&task=view

[263] Lalita: http://www.shivashakti.com/tripura.htm

[264] 5 VOWELS.See: http://www.essenes.net/index.php?Itemid=1075&id=755&option=com_content&task=view

(A) Earth, Prithivi Tattva. The five organs of action. (Square) Auspicious will stay, roots, of the earth. Plenty, prosperity, abundance, enjoyment. 0

(I) Water, Apas Tattva. The five organs of perception. (Cresent) Benefit, birth, life and death. Plenty of rain, no wants, comfort. 30

(U) Fire, Agni or Tejas Tattva. The five elements. (Triangle) Metals, minerals, gains and losses. Drought, subversion, epidemics. 60

(E) Air, Vayu Tattva. The five senses. (Circle) Travel, elsewhere. Confusion, accidents, famine. 90

(O) Ether, Akasa Tattva. Five states of consciousness. (Oval or Egg) Death, void. Want of food and comfort. 120

[265] True Alphabets: http://en.wikipedia.org/wiki/List_of_writing_systems:
A true alphabet contains separate letters (not diacritic marks) for both consonants and vowels.

[266] Here B and G are at the bottom and top and D is at the centre.
5 Letters of Great Emptiness and 6 Letters of Empty Potential
correlated with the 7 Double Letters of Hebrew.

[267] Table 7: 5 Letters of Great Emptiness and 6 Letters of Empty Potential correlated with the 7 Double Letters of Hebrew:

Earth	Water	Fire			Wind	Space
Li	u	ri	Resh	20	i	a
ka Kaph 11	kha	ga	Gimel	3	gha	na

ca			cha	ja			jha	nya
ta			tha	da	Daleth	4	dha	na
pa	Pe	17	pha	ba	Beth	2	bha	ma
ta	Tau	22	tha	da	dha		na	

[268] See: http://www.astrojyoti.com/devibhagavatam63.htm:

> Now about their Tattvas :-- (1) earth; (2) water; (3) fire; (4) air; (5) Âkâs'a (ether); (6) smell; (7) taste; (8) form; (9) sound; (10) touch; (11) male generative organ; (12) anus; (13) legs, (14) hands; (15) speech; (16) Prâna (vital breath); (17) tongue; (18) eyes; (19) skin; (20) ears; (21) Prâna (up going breath); (22) Apâna; (23) Vyâna, (24) Sâmâna.

These tattvas were further linked with Shaktis (female energy goddesses) and colours:

> 24 Shaktis (1) Vâma Devî, (2) Priyâ, (3) Satyâ, (4) Vis'vâ, (5) Bhadravilâsinî, (6) Prabhâ Vatî, (7) Jayâ, (8) S'ântâ, (9) Kântâ, (10) Durgâ, (11) Sarasvatî, (12) Vidrumâ, (13) Vis'âle'sâ, (14) Vyâpinî, (15) Vimalâ, (16) Tamopahârinî, (17) Sûksmâ, (18) Vis'vayoni, (19) Jayâ, (20) Vas'â, (21) Padmâlayâ, (22) Parâs'obhâ, (23) Bhadrâ, and (24) Tripadâ.
>
> Now hear the respective colours of the several syllables of the Gâyatrî Devî :-- (1) like Champaka and Atasî flowers, (2) like Vidruma, (3) like crystal, (4) like lotus; (5) like the Rising Sun; (6) white like conchshell; (7) white like Kunda flower; (8) like Prabâla and lotus leaves; (9) like Padmarâga, (10) like Indranîlamani; (11) like pearls; (12) like Saffron; (13) like the black collyrium of the eye; (14) red; (15) like the Vaidûrya mani; (16) like Ksaudra (Champaka tree, honey, water); (17) like turmeric; (18) like Kunda flower; and the milk (19) like the rays of the Sun; (20) like the tail of the bird S'uka; (21) like S'atapatra; (22) like Ketakî flower; (23) like Mallikâ flower; (24) like Karavîra flower.

Shiva: http://www.chidambaram.rajadeekshithar.com/temple_doctrine.htm

> His dance also makes the five Elements out of which the universe is formed, become visible. The damaru represents the Element Air. The air inside it makes the sound, the vibration, possible. The flame in his left hand represents the Element Fire. The goddess Ganga, in his matted hair, from which flows the sacred river Ganges, represents the Element Water. The Element Earth is the dwarf on whom he dances. The fifth Element, Akasha or Ether, is invisible to us. It is the empty space, the Void, between his stable right leg and his lifted foot.

[270] Ibid, as above:

> In southern India there are five Shiva temples especially dedicated to each one of the five Elements. At Kalahasti we find the temple dedicated to Air. At Tiruvanamalai exists the temple dedicated to the Element Fire. At Tiruvanaikaval the temple is dedicated to Water. At Kanchipuram the great Shiva temple is dedicated to the Element Earth. The Chidambaram temple is dedicated to Akasha or Ether.

[271] In another version there are:
12 adityas
8 vasus
11 rudras
2 asvins.

[272] Typhon: http://www.donaldtyson.com/typhon.html

[273] Melakarta Chart: http://upload.wikimedia.org/wikipedia/commons/0/0e/Melakarta.katapayadi.sankhya.72.png
http://3.bp.blogspot.com/_iC06dAQvl18/SxcYpu7HBhI/AAAAAAAAA3A/K51su7bo7aE/s400/3A-Mount-meru-Map.jpg

[274]Katapayadi: http://en.wikipedia.org/wiki/Katapayadi_system
Melakarta: http://en.wikipedia.org/wiki/Melakarta
Melakarta ragas: http://en.wikipedia.org/wiki/Melakarta

[275] Kalachakra Initiation: http://www.buddhasvillage.com/teachings/kalachakra.htm

[276] Mandala: http://www.gallix.com/V.i-PROFILES/z.Kalachakra-Mand-TAB.htm:

> Mandalas are used as mediation tools where the viewer knowingly interacts with the mandala visualising the elements forming the mandala and their meanings at an esoteric level. The word Meditation usually describes a threefold mental process of concentration [*Skt. Dharana*], meditation [*Skt. Dyana*] & contemplation [*Skt. Samadhi]*. Concentration is the focusing the mind on the subject or an individual element of the mandala. The second part Dyana involves focusing on the other interconnected elements of the mandala and then blending them all together in a higher awareness of the whole called contemplation. Most Yidam Buddhist deities have their own unique mandala relating to their attributes and the energy they personify. Tibetan Buddhists usually [make] the mandala using

coloured sand placing great significance in the invocation of the deity and the atemporal creative realisation of the form.

[277] Varamahira: http://varahamihira.blogspot.com/2004/07/kalachakra-astadala-padma.html

[278] Kalachakra Mandala: http://www.meditationclub.com/mandala.htm;
http://kalachakranet.org/mandala_kalachakra.html

[279] 722 Gods: http://www.shrifreedom.org/jyotishkalachakra.shtml
720 Sashtiamsas: http://www.hindudharmaforums.com/showthread.php?t=1886:

The D60 is extremely sensitive to ones birth time and needs rectification by vigati principles... that is D60 is 1/60th division of a 30° rasi or 30 second of an arc varga chart. Note that the earth moves 00°15'00" degrees per minute. Why do I bother to mention this ? 30 seconds or 1/2° = 60 divisions per rasi X 12 rasi = 720 divisions in the D60 chart.

So ones birth hart time has to be accurate or the D60 chart is Not useful. that is my point.

Next - this is considered a harmonic chart. Each time one looks at a divisional chart it is goes beyond the physical attributes of the native... So the rasi chart is the physical world then multiples of the rasi chart one goes deeper into consciousness or to past life conditions.

So here's the lay of the land:

1st cycle - Physical level of Creation [D1 to D12 charts]

2nd cycle - Conscious level [D13 to D24]

3rd Cycle - Sub-Conscious level (I am not a fan of this word sub-conscious and like finer levels of Being, yet lets us it for this post) [D25 to D36 charts]

4th cycle - Super-conscious level [D36 to D48]

5th cycle - Supra-conscious level [D48 to D60]

Last, Parashara Groups the Divisional charts: Shad Varga (6 charts), Sapta varga (7 charts), Dasa Varga (10 charts), Shodasa Varga (16 charts); the 16th divisional chart does not appear in the list of important charts till Shodasa charts are called out.

[280] Elements and Seed Syllables: http://www.bhagavadgitausa.com/AUM_OM.htm:

Wind, Water, Fire, Earth, and Sky as the five elements, Na Ma Si Va Ya as the five-letter Mantra, and Yam, Vam, Ram, Lam, Ham as the Bija (seed) Mantras have three- way concordance.

Na	Ma	Si	Va	Ya
Earth	Water	Fire	Air / Wind / Vayu	Sky / Akasa
Lam	Vam	Ram	Yam	Ham

In the plane of Muladhara (Kundalini, fist plane), Siva stands as Na-Ma-Si-Va-Ya--**Na** for earth and Brahma, **Ma** for water and Vishnu, **Si** for fire and Rudra, **Va** for Vayu and Rudra, **Ya** for Akasa and Sadasiva. NaMaSiVaYa has contextual meanings.

[281] Kalachakra Symbolism: http://kalacakra.org/kalaskt.htm
Skandhas: http://en.wikipedia.org/wiki/Skandha
In Buddhism, six sense organs, six sense objects and six consciousnesses become 18 dhatus linked with aggregates.

[282] Kalachakra: The consonants combined with the vowel A and the ending with M are the seed sounds of the Great Elements (Mahabhuta) i.e.,
yam for the element Air ,
ram for the element Fire
vam for the element Water
lam for the element Earth
ham for the element Space
http://www.ichingmaster.co.uk/i_ching_master4.htm
http://www.snowlionpub.com/html/product_5724.html

[283] Kalachakra Letters: http://members.fortunecity.com/kalachakra1/10-fold.html
Other symbolism includes:
-10 main energy channels at the heart in Inner Kalachakra
- the 11 initiations, 10 meanings each in the generation stage and completion stage in the Alternative Kalachakra
- the 10 powers, 10 forces and *10 perfections* (paramitas) in Resultant Kalachakra
- movement of 10 planets in Outer Kalachakra.
http://members.fortunecity.com/kalachakra1/10-fold.html

[284]The Kalachakra's profound symbolism has inspired a great range of imagery and many detailed studies. Google's list of 26,600 Kalachakra images gives some hint of the enormously complex visual heritage connected with this symbol.

[285] Four Stages of Sound: http://www.bhagavadgitausa.com/SOUND.htm
[286] Samkhya school: http://yogashaastra.blogspot.com/2009/10/sankhyasamkhya-philosophy.html
[287] Chakras and Letters: http://www.kheper.net/topics/chakras/devanagari.html. Based on: Oscar Marcel Hinze, *Tantra Vidya*, Motilal Banarsidass, Delhi, Varanasi, Patna, 1979. Different schools predictably have their own alignments of chakras and letters. These are beyond the scope of our outline which seeks to provide a basic understanding of alignments between letters and ordering systems.

In the tantric tattvas this becomes ya ra la va la (य र ल व ल), Action, Knowing, Desire, Time, Fate:

http://www.religiousworlds.com/mandalam/table.htm
[288] All this becomes the more interesting, if we align the symbolism of the 8 auspicious symbols (Astha mangala) with this axis. The vase, which relates to the South is now at the top of the picture, inverted, pouring its waters of immortality downwards as a shower (figure 125c). Is this an unexpected explanation why yogis typically stand on the heads?

In Western terms, this cosmic line links Leo/Virgo with Aquarius/Pisces. In the Celtic tradtion this is the Lughnasadh – Imbolc axis that marks the beginning of autumn and beginning of spring, the end and the beginning.
[289] Chakras and zodiac signs: http://www.astrologyweekly.com/astrology-articles/images/nodes2.gif
[290] Letters and Mansions of Moon:
http://www.goravani.com/tables/jyotish_vedic_nakshatra_3.html; http://www.indiadivine.org/audarya/vedic-astrology-jyotisha/330090-nakshatras-syllables.html ;
http://media.photobucket.com/image/nakshatras%20seed%20syllables/sarajitp/Jyotish/Nakshatra-_Akshara.jpg
[291] Rasis and Letters. Formerly at: http://sarbani.com/mantra/mantra_rashi_chakra.htm
[292] Lamed: prick, sting, incite, goad: http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Lamed/lamed.html
[293] Khumb Mela: http://en.wikipedia.org/wiki/Kumbh_Mela:

> the observance dates back many centuries to ancient India's Vedic period, where the river festivals first started getting organised. In Hindu mythology, its origin is found in one of the popular creation myths, the *Samudra manthan* episode (Churning of the ocean of milk), mentioned in the Bhagavata Purana, Vishnu Purana, the Mahabharata, and the Ramayana.

Cf. Ramayana, Book I; Canto: XLV - *The Quest for the Amrit Ramayana* of *Valmiki*.
[294] While current Western scholarship insists that the idea of 12 equal zodiac signs was introduced circa 450 B.C., Indian sources speak of a Kali Yuga that began in 3,102 B.C. This entails a chronological system with 12 signs. Indeed, there are drawings that take the chronology back to 11,502 B.C.(figure 152). Zodiac Signs: http://members.westnet.com.au/gary-david-thompson/page9f.html:

> The evidence is conclusive that a system of 12 equal zodiacal divisions did not exist until circa 450 BCE. This date is the earliest from which there was a possible basis for the determination of precessional "zodiacal ages." However, precession remained undiscovered until the work of the Greek astronomer Hipparchus circa 120 BCE.

Kali Yuga: http://shyamasundaradasa.com/jyotish/what_is_jyotish/jyotish_history.html
Indian Yugas: http://www.binaryresearchinstitute.org/bri/images/prattdiagram.jpg
According to the Essenes: http://essenes.net/naz/history.html: 2084 *BCE* "The signs of the Zodiac were fixed in the year 2084 BC by Babylonian astrologers"
[295] See Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html
[296] http://www.exoticindiaart.com/article/symbols/
[297] Pisces: 2 Fish: http://en.wikipedia.org/wiki/Fish
The two fishes originally represented the two main sacred rivers of India - the Ganges and Yamuna. These rivers are associated with the lunar and solar channels which originate in the nostrils and carry the alternating rhythms of breath & prana.
[298] Ashtamangala symbolism:
http://buddhistsymbols.info/the-eight-auspicious-symbols/
http://www.twilightbridge.com/festivals/buddha/wheel.htm
http://www.experiencefestival.com/wp/article/tibetan-jewelry-representing-the-eight-auspicious-symbols-of-buddhism
[299] 20. Horizontal Knot of Samhain, Solomon, AE

21. Diagonal Knot of Saint Andrew, Hound of Cuchulainn, IA

Hound of Cuchulainn (cf. Cerberus, Canis Maior)

[300] Pisces is a doubling of fish. Gemini is a doubling of humans (either as a couple or as the product in twins). Virgo establishes a second gender. Sagittarius has a double sided arrow that splits the year into old and new. The fish also inspire complex astronomical and religious symbolism.

[301301] long Reformation peasants asked Martin Luther: "When Adam wove and Eve spun, where was then the nobleman?" http://www.zum.de/whkmla/region/germany/peaswar.html

[302] In more complex models, the three become the 8 goddesses (asta matrikas) who weave creation. This evolves to a system where there are 49 matrikas (7 x 7), one for each letter of the alphabet.

[303] In practice, different strands of Hinduism have different numbers of threads, but the basic principle remains the same: the threads symbolically link the three worlds

[304] Alexander the Great himself visited the borders of India (327/326 B.C.). King Asoka sent a delegation of Buddhist proselytisers to Antioch, Alexandria and Athens (320 B.C.).
Alexander the Great: http://en.wikipedia.org/wiki/Alexander_the_Great
Asoka Proselytism: http://1.bp.blogspot.com/_c-2zLZuCMQo/TGQTlbOdA9I/AAAAAAAAAGA/39LISpiRPec/s400/asoka-map-jpeg-mug.jpg

[305] Yes, comparisons have been made between the 7 chakras of India and the Sephiroth as well as the 9 worlds of Scandinavia. Chakras and Nordic Worlds: http://home.comcast.net/~chakra_system/other4.html
For a basic study of the chakras as understood by the West see: Sir John Woodruffe (Arthur Avalon), The Serpent Power, London, 1919. Cf. The Serpent Power. The Secrets of Tantric and Shaktic Yoga. Dover Publications NY 1974.

[306] Essenes and Mandaic Alphabet:
http://essenes.net/index.php?Itemid=877&id=615&option=com_content&task=view

[307] Nazoreans: http://essenes.net/index.php?option=com_content&task=view&id=616&Itemid=876

[308] Nazorean Alphabet:
http://www.essenes.net/index.php?option=com_content&task=view&id=745&Itemid=136

[309] Nazorean Chakras: http://essenes.net/index.php?Itemid=877&id=615&option=com_content&task=view

[310] As in note 130 above.

[311] Brahmi. See Alfabetico Fenicio: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg

[312] Hebrew beth, gimel, daleth, kaph, peh, resh, tau

[313] Sepher Yetsira: http://www.psyche.com/psyche/yetsira/sy_astro-eq.html

[314] Eastern Mysteries, p. 132:
http://books.google.com/books?id=sWHjIxkvXYEC&printsec=frontcover&dq=eastern+mysteries&source=bl&ots=H8L9pQD3Ak&sig=ZNonETk6ZAipH3q5BoOI7Z42f0w&hl=en&ei=IOV-S9nhN8ir4QbewYHHDw&sa=X&oi=book_result&ct=result&resnum=4&ved=0CBgQ6AEwAw#v=onepage&q=fourth%20day%20of%20creation&f=false

[315] 20. Horizontal Knot of Samhain, Solomon, AE

21. Diagonal Knot of Saint Andrew, Hound of Cuchulainn, IA

Hound of Cuchulainn (cf. Cerberus, Canis Maior)

[316] Mandaic Letter 23: http://essenes.net/index.php?Itemid=877&id=615&option=com_content&task=view

[317] Mandaic Alphabet: http://en.wikipedia.org/wiki/Mandaic_alphabet

[318] Essene Timeline: http://essenes.net/naz/history.html
There is a temptation to explain everything. Alas, if the tree is a metaphor for life, its many branches are also a metaphor for the perils of storytelling. At every juncture there are fascinating new facts and temptations to branch off into new details that would distract from progress towards the root of our story.

[319] Chakra Man, Quebec: http://www.angelfire.com/folk/boutios/chaudron.html
For French Celts: http://www.druidisme.org/degemer.htm
Cf. Yggdrasil Kreis: http://www.yggdrasil-kreis.org/html/ueber_uns.html

[320] Book of Ballymore (Royal Irish Academy MS 23 P 12 folio 169v):
http://www.isos.dias.ie/master.html?http://www.isos.dias.ie/libraries/RIA/RIA_MS_23_P_12/english/index.html?ref=http://babelstone.co.uk/Blog/2008/12/byrhtferths-ogham-enigma.html

[321] Yoga Druidique: http://druuidiacto.forumculture.net/t353-yoga-druidique via Google Translate .

[322] Ibid.

[323] Formalhaut is one of the four royal stars and has been identified with either the first frog or the second frog. cf. Diphda (Beta Ceti). Formalhaut from the Southern Fish - 'watcher of the South', (once associated with the winter solstice). The Sun crosses Formalhaut around 22nd February each year:
http://www.skyscript.co.uk/pis_aus.html
According to some Formalhaut = Satabisha: www.sanskrit.org/www/Astronomy/HinduCalendar.html

The bright star Fomalhaut (alpha PsA) was so named from Fum al Hut, meaning 'The Fish's Mouth', although it carried many other names as well, including Al Difdi al Awwal ('The First Frog'):
http://home.xtra.co.nz/hosts/Wingmakers/Piscis%20Austrinus.html

[324] Sacred Platform and Chakras: http://www.whale.to/b/swiftdeer_b.html#The_Twelve_Magical_Worlds_

[325] North America settled by 70 people: http://www.newdharma.org/royal_chron.htm
Cf. Ket language: http://soschen.com/id13.html :

> Recently, Proto-Yeniseic has been shown to contain systematic phonological and morphological parallels with Proto-Athabaskan-Eyak-Tlingit (Vajda, 2000c). Vajda supports an idea of the existence of an ancient, perhaps even early-Holocene, "Yeniseian-Dene" proto-language, which may represent the only clear genetic link between Old and New World language families that can be demonstrated using traditional historical-comparative methodology.

[326] Rod: http://i.i.ua/photo/images/pic/3/7/4819273_f9b37004.jpg

[327] A variant of this diagram shows AUM on top and explains the origin of Adam and Eve in letters:
http://rustimes.com/blog/post_1223971036.html

[328] Ham, Japheth and Shem: http://www.gnosis.org/naghamm/adam.html;
http://members.aol.com/h777888999/jew.htm; http://en.wikipedia.org/wiki/Curse_of_Ham

[328] In the Hindu tradition, it is the female who is the active force. In the west the active force is taken over by the male. In this diagram we see that the female (black, night) is the upward triangle, whereas the white male triangle is downward.

[329] In the Hindu tradition, it is the female who is the active force. In the west the active force is taken over by the male. In this diagram we see that the female (black, night) is the upward triangle, whereas the white male triangle is downward.

[330] In different systems consonant 22 has different associations, e.g.:
Vac: http://www.saivism.net/articles/tattvas.asp 22
Buddhi: http://www.hindudharmaforums.com/archive/index.php?t-6270.html

[331] 7 Churches of Asia: http://en.wikipedia.org/wiki/Seven_churches_of_Asia

[332] Anatomii occultii: http://cdn.hermandadblanca.org/wp-content/uploads/2012/03/Anatomia.jpg

[333] See: http://dc111.4shared.com/doc/4sThBr8v/preview.html

[334] Fraternitas L.U.X. occulta or Fraternity of the Hidden Light is linked with the Order of the Golden Dawn :
http://usuarios.arsystel.com/lvx.org/velo.htm

[335] http://dc111.4shared.com/doc/4sThBr8v/preview.html. Cf. Rei (Algiz), Bjork, Yr (Algiz inverted), Thor, Nod (Nied), Fe (Fehu), Ur

[336] Edmund Fry, Pantographia, London, 1799: http://www.fromoldbooks.org/Fry-Pantographia/pages/p144/
This book published one of the most thorough collections of major alphabets, listing multiple, numbered examples of Hebrew, Chaldean, Greek and other languages.

[337] Solomon: http://en.wikipedia.org/wiki/Solomon

[338] Babylonia: http://otherthings.com/uw/alphabet/pantographia.html
Both the Babylonian alphabet and the Tower of Babel are associated with the Hamitic King Nimrod. Chronology is problematic. One precise date is 610 B.C. Other sources link the Tower with c.1800 B.C. According to the Armenians, the Tower of Babel was built in 2,492 B.C.

[339] Beginning of Neo-Babylonian Dynasty: http://en.wikipedia.org/wiki/Neo-Assyrian_Empire; Also beginning of Cultural Age of Aries: http://www.eleggua.com/Objects/Spiritual_Timeline/747_to_1414.html

[340] Zoroaster and Vasistha were linked.
See: http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T

> According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra

and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[341] St Yves: http://www.crystalinks.com/styves.html
This was one reflection of a late 19th century movement which included Mme. Blavatsky: http://www.magia.it/ebraica/

[342] Cf. the newly rediscovered Mauritia: http://www.theaustralian.com.au/higher-education/lost-continent-found-off-africa/story-e6frgcjx-1226583761275; http://www.latinospost.com/articles/12937/20130225/pieces-lost-continent-discovered-under-indian-ocean.htm

[343]Secret Excavations: http://ajitvadakayil.blogspot.nl/2011/08/secret-excavations-at-jerusalem-by.html

During the reign of King Vikramaditya in 7000 BC, the people of Kerala called Thirayyar (sea warriors), did trade with the Island of Crete. There was a great tectonic shift and volcanic activity in 5000 BC, and then trade was abandoned. Some settled down in Judea, as Jerusalem was a trade hub. They lived on the seaward side of Western Ghats of Kerala. Today these people are called Thiyyas in Kerala, with a matrilineal society which rest of India did NOT have…. Judaism was created by Namboodiris from Kerala, India … King David's wife (and Solomon's mother) was from Kerala.

[344] Pharisees, Essenes, Sadducees, Nazarenes (Farooshiym, Osseniym, Tzodokiym, Nazariym): http://zoroastrian.angelfire.com/

Many of the Jews in Babylon convert to the Good Religion. They are called FAROOSHIYM ("Persians") because they follow a "Persian" religion. In Greek their name is "Pharisees".

Some of the Pharisees desired to learn the healing arts of the Zoroastrian Magoi ("Magi"), and became known as OSSENIYM ("Healers"). Their Greek name is "Essenes".

Some Jews refuse to convert to this "Persian" religion, and they are led by a priest named Tzadok. The Jews who refuse to convert to the "Persian" religion are called "followers of Tzadok" or TZODOKIYM. In Greek their name is "Sadducees".

One sect of Pharisees became known as the NAZARIYM (from the Aramaic word "nazarot" meaning "keepers"), In Greek they were known as Nazarenes. Their name comes from the fact that they claimed to be the "keepers" of the secrets of the Magoi.

[345] Assyrium s. Hebraicum novum forte Vetus sacrum; Character Verus Hebraeus sive Assyriis.

[346] One was linked with magic squares, involved breathing techniques and yoga (chapter 3). In addition to relatively static yoga breathing, there were also dynamic forms linked with martial arts and runes (chapter 4). Astronomy and chronology gave further structure and modified the system (chapters 5-6). We shall then be in a position to examine how the system spread (chapter 7-8), how the Western model emerged (chapter 8-9), how this leads to a new framework for understanding abjads and alphabets (chapter 10), how they link with numerical and geometrical systems (chapter 11), before reaching conclusions (chapter 12).

Notes: Chapter 3

[347] Permutations of Hebrew Letters: http://emol.org/kabbalah/letters/index.html

[348] De ludo globi: http://jasper-hopkins.info/DeLudo12-2000.pdf
http://books.google.com/books?id=QQT76WUNzJAC&pg=PA191&lpg=PA191&dq=de+ludo+globi&source=bl&ots=pRvS50xxXT&sig=ZpSb2CLLDSQVP4AFZ8MTjdCYORE&hl=en&ei=k2QmTpe0N4ygOoT05dAK&sa=X&oi=book_result&ct=result&resnum=3&ved=0CBwQ6AEwAg#v=onepage&q=de%20ludo%20globi&f=false

[349] Inner Alchemy: http://www.literati-tradition.com/meditative_practice.html

[350] Ibid. Cf. Schipper, Kristofer, *The Taoist Body*. Berkeley: University of California Press, 1993.

[351] Bureus: http://www.redicecreations.com/article.php?id=207

[352] Thomas Karlsson, *Adulrunan och den Götiska Kabbalan*, Ouroboros,*2005 . See: http://www.e-reading.org.ua/bookreader.php/148161/Karlsson_-_Adulruna._Goticheskaya_kabbala.html*. See also Stephen K. Flowers, Johannes Bureus and the Adalruna, Runa-Raven, 1998.

[353] Ashtanga Yoga: http://www.fitsugar.com/Little-Sanskrit-Lesson-Counting-316815

[354] Numerical Mandala of Man: http://vm.msun.ru/Art_school/Nlo.htm. Cf. http://tantra.in.ua/darshan_bogini_gayatri.html

[355] Yantra of the sun: http://horoscopes.rambler.ru/images/59360_78.1181847499.37638.jpg

[356] Lo Shu: www.abrahadabra.com/LoShu001.htm

The Lo Shu Diagram dates back as far as 5600 years by some estimates and we apparently don\'t really know who actually discovered it.

[357] The official story is that this was introduced to the West by Geber in the late 9th or early 10th c. See: Buduh Square: http://www.nlm.nih.gov/hmd/arabic/glossary.html#magic:

> "The numbers were written in the abjad letter-numerals, and because the four corners of this square contained the letters *ba'*, *dal*, *waw* [or *u*], and *ha'*, this particular square became known as the *buduh* square."

It is also linked with the most famous Arabic amulet: Buduh Amulet:
http://www.answering-islam.org/Gilchrist/Vol1/8c.html
Revealed to Adam: Annemarie Schimmel, Mystery of Numbers, Oxford, 1993:
http://books.google.com/books?id=lBIZ9PRZvPIC&pg=PA34&lpg=PA34&dq=persian+gematria&source=web&ots=Ss161Qvhc8&sig=mvs0DKxnFFi_ukbK5BxMnUItab8&hl=en&sa=X&oi=book_result&resnum=4&ct=result#PPA30,M1

[358] If we arrange English letters in columns of 3 the vowels are in the centre. In columns of 4 the first 3vowels are in the front column. In columns of 5 they tend to be in the final column.
3 Letters: A B C, D E F, G H I, K L M, N O P, Q R S, T U V, W X Y, Z
4 Letters : A B C D, E F G H, I J K L, M N O P, Q R S T , U V W X, Y Z
5 Letters: A B C D E, F G H I J, K L M N O, P R S T U

[359] Ijpasion, Hatha Yoga - The Yoga of Postures: http://www.abc-of-yoga.com/styles-of-yoga/hatha-yoga.asp

[360] Mother Letters: http://en.wikipedia.org/wiki/Sefer_Yetzirah:

> "The letters are distinguished, moreover, by the intensity of the sound necessary to produce them, and are accordingly divided into:

- Mutes, which are unaccompanied by sound, such as מ
- Sibilants, such as ש, which is therefore called the "hissing shin"
- Aspirates, such as א, which holds a position between the mutes and sibilants, and is designated as the "airy ".(1 .ii .sde emos ni ;1 .vi) "elddim eht ni ecnalab eht sdloh hcihw ,א

[361] Sefer Yetzirah and Mother letters: http://en.wikipedia.org/wiki/Sefer_Yetzirah

[362] Sefer Yetzirah: http://www.inner.org/hebleter/letterof.htm

[363] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html

[364] The names are sometimes written differently as Cheit, Teit, Yod: http://www.jewfaq.org/alephbet.htm

[365] Kabbalah: http://bellsouthpwp.net/T/i/Tiger93/kaballah/index.htm

[366] Isiac Table: http://www.sacred-texts.com/eso/isi/isi02.htm. There are other views:
http://www.psyche.com/psyche/qbl/32paths.html:

> Conventional wisdom everywhere has it that the thirty-two Wondrous Paths consist of adding the twenty-two letters of the Hebrew alphabet and the ten numbers of the Sephirot. Suares calls this an "amateur" mistake and shows the true nature of the thirty-two paths in the First Four Sephirot.

[367] Scholars have explored in detail differences between the Jewish paths and Western hermetic paths and have noted that: "According to the Jewish tradition, the 32 Paths of Wisdom concept is derived from the 32 times that the name "Elohim" is mentioned in Genesis, Chapter One." : 32 Paths of Wisdom:
http://www.jwmt.org/v1n3/32paths.html

[368] This is an immensely complex topic which we cannot pursue in our survey but which deserves further study. We have already discussed the relevance of the Alphabet of the Magi in this context, which includes both Egyptian hieroglyphs and Hebrew letters. We know that there is a Heptagammon arcanorum which offers one explanation of the paths (cf. figure 155b below). This uses a Chaldaean arrangement of the planets and days of the week. So the impulses for the paths would appear to be a combination of Babyonian models which could have developed independently.

[369] Kabbalah: http://bellsouthpwp.net/T/i/Tiger93/kaballah/index.htm. For a more thorough analysis see:
http://www.sacred-texts.com/eso/isi/isi02.htm

[370] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm:

> The Isiac Tablet, writes Lévi, is a Key to the Ancient Book of Thoth, which has survived to some extent the lapse of centuries and is pictured to us in the still comparatively ancient set of Tarocchi Cards. To him the Book of Thoth was a resumé of the esoteric learning of the Egyptians, after the decadence of their civilization, this lore became crystallized in an hieroglyphic form as the Tarot; this Tarot having become partially or entirely forgotten or misunderstood, its pictured symbols fell into the hands of the sham diviners, and of the providers of the public amusement by games of Cards. The modern Tarot, or Tarocchi pack of cards consists of 78 cards, of which 22 form a special group of trumps, of pictorial design: the remaining 56 are composed of four suits of 10 numerals and four court cards, King, Queen, Knight, and Knave or Valet; the suits are Swords (Militaryism), Cups (Sacerdocy), Clubs or Wands (Agriculture), and Shekels or Coins (Commerce), answering respectively to our Spades, Hearts, Clubs

and Diamonds. Our purpose is with the 22 trumps, these form the special characteristic of the pack and. are the lineal descendants of the Hieroglyphics of the Tarot. These 22 correspond to the letters of the Hebrew and other sacred alphabets, which fall naturally into three classes of a Trio of mothers, a Heptad of doubles, and a Duodecad of simple letters. They are also considered as a triad of Heptads and one apart, a system of Initiation and an Uninitiate.

[371] A full study of the etymology of Hebrew letters would of course need to enter into difficult questions of chronology, examine and weigh the versions, interpretations, controversies concerning details. All this is of great importance but would go far deeper than our survey.

[372] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm.

Each pair of triads in conjunction with the Iynx form a Septenary, the centre itself contains a Septenary. Titus the three Septenaries present us with the absolute number of the Three Worlds, and the complete number of Primitive Letters; to which is added a complementary sign, just as to the nine numerals is added a Zero. The ten numerals added to the twenty-two ancient letters form the Thirty-two Ways or Paths of Kabbalistic doctrine.

[373] Zohar: https://www2.kabbalah.com/k/index.php/p=zohar/zohar&vol=48&sec=1691

3. The sword of the Holy One, blessed be He, Yud OF YUD HEI VAV HEI, is the top of the sword. The Vav OF YUD HEI VAV HEI IS the body of the sword, while the two Hei's OF YUD HEI VAV HEI are the two edges of the sword, WHICH ARE THE SECRET MEANING OF: "justice, only justice, shall you pursue" (Devarim 16:20). Two verdicts are decided (lit. 'cut'), one from the celestial court and one from the terrestrial court. From this we understand that a person cannot do the least thing down here unless permission is given from up high.

[374] Havayah: http://www.inner.org/names/namhavay.htm:

Havayah = 26 = 2 times 13. 13 = echad (one). Havayah = 26 + kil = 60 = 86

[375] E.g. Resh: http://www.psyche.com/psyche/lex/rouhh.html

Raysh, the twentieth letter of the Hebrew alphabet, is spelled Raysh-Yod-Sheen. The cosmic container, Raysh, contains in its structure, the twenty-first letter, Sheen, the cosmic breath of Elohim.

[376] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm

[377] Sefer Yetzirah and Planets: http://www.inner.org/hebleter/letterof.htm:

- Sunday is represented by *beit*
- Monday by *gimel*
- Tuesday by *dalet*
- Wednesday by *kaf*
- Thursday by *pei*
- Friday by *reish*
- Saturday by *tav*

Cf. table 23

[378] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm

[379] Sefiroth and Planets: http://www.sacred-texts.com/eso/isi/isi02.htm

[380] Kaballah: http://bellsouthpwp.net/T/i/Tiger93/kaballah/index.htm:

The twelve single letters, called the elementals, are attributed to the 12 signs of the Zodiac:

H – Heh, Aries	L – Lamed, Libra
W – Vahv, Taurus	N – Nun, Scorpio
Z – Zayin, Gemini	S – Samekh, Sagittarius
X – Cheth, Cancer	(- Ayin, Capricorn
+ - Teth, Leo	C – Tzaddi, Aquarius
Y – Yud, Virgo	Q – Qoph, Pisces

Cf. table 44

[381] 12 Simple Letters: http://www.psyche.com/psyche/cube/cube_arms.html

[382] Sepher Yetzirah: http://www.psyche.com/psyche/cube/cube_arms.html

[383]Sefer Yitzirah chapter two, section three:.www.betemunah.org/body.html

[384] Tzeruf: http://emol.org/kabbalah/letters/index.html

[385] Key of Solomon and 12 Permutations: http://www.mindserpent.com/American_History/books/Peterson/ksol.htm

[386] 64 Permutations: http://al-signa.narod.ru/lib/orange/14.files/image006.gif

[387] Permutations: http://www.rootsoffaith.net/forum/topics/the-22-letters?page=2&commentId=2230384%3AComment%3A60400&x=1#2230384Comment60400

[388] In the much earlier planisphere of Denderah, the corresponding mansions are 21 and 22 (figure 74h).
[389] Aramaic: Ain: http://volker-doormann.org/aramaic.htm
[390] As might be expected some Eurocentric scholars have assumed that the movement must have been in the opposite direction, eastwards. There are two simple and yet fundamental flaws in such reasoning. First, the Vedas, even with the most pessimistic lateness of dating existed by 1500 A.D. The first Hebrew writing in the most optimistic versions goes back to the 10th century. Second, Sanskrit entails a cosmology with a systematic treatment of 36 elements (tattvas). It could not be based on a system which, for mathematical reasons limited its cosmology to 12 elementals in a configuration of 22 letters.
[391] Ibn –Arabi Mansions: http://www.yeatsvision.com/Mansions.html
[392] Isis Dates: http://www.whiterosesgarden.com/book_of_shadows/other_books/egyptian_magick/maps_misc/egyptian_holidays.htm
[393] Twisted Flax –Infinity: http://www.nahumhalevi.com/TheFamilyAnkhyehova.html
[394] Ankh: http://www.masseiana.org/bbbk9.htm:

> *Hemp* is synonymous with the *hank* as the hangman's noose. The noose is the *ankh*. The goddess Ank wears the hemp on her head; the *ankh* (hank), loop of twisted hemp or flax, was the sign of living; when this (as hemp) is spun out, the *ankh*-land is done. This seems to be an allusion to the living and to the land of life.

[395] Thurisaz: http://www.futhark.com/first.html http://www.bewitchingways.com/runes/thurisaz.htm
[396] Man and Fire: http://kenlai.wordpress.com/2008/11/23/the-chinese-characters-of-human-and-fire/
[397] Man and Fire: http://kenlai.wordpress.com/2008/11/23/the-chinese-characters-of-human-and-fire/
[398] IYNX: http://www.sacred-texts.com/eso/isi/isi02.htm
[399] Yud: http://www.inner.org/hebleter/yud.htm
[400] Kalachakra: http://www.kalacakra.org/namcu/namcu.htm
[401] Kaph: http://www.ancient-hebrew.org/3_kaph.html
[402] Lamed: http://www.ancient-hebrew.org/3_lam.html
[403] In Hebrew, month 7 (Tishri in September) is also the beginning of the civil year. Cf. http://www.jewfaq.org/elul.htm; http://en.wikipedia.org/wiki/Hebrew_calendar
[404] Isiac Tablet: http://www.sacred-texts.com/eso/sta/sta13.htm

> In the middle we see above, the Sun, marked Ops, and below it is a Solomon's Seal, above a cross; a double triangle Hexapla, one light and one dark triangle superposed, the whole forming a sort of complex symbol of Venus.

[405] Was Sceptre: http://www.ossama-alsaadawi.com/Alsaadawi%20-%20Ima/006%20Alsaadawi%20Egyptian%20Hieroglyphic%20Dictionary/Als-S40-ws-wS.jpg
[406] Note that another ankh, formely in her right hand seems to have been removed. Presumably, the Goddess, once all mighty, was originally responsible for left and right hand breath, a duty that was subsequently shared with her male counterpart.
[407] Fita as Ying Yang: http://astro-stream.narod.ru/fang-shui/fs-wang-wang2.htm
[408] Ankh: http://www.tempusmori.dk/images/ankh7.jpg
[409] Formerly at: http://www.serveveda.org/cosmos_divine_scientific.pdf
[410] Bija Yoga: http://kundalinisadhana.com/english-beejyoga/
[411] So'ham: natural mantric sound of the breath: http://www.experiencefestival.com/a/Soham/id/124886
[412] Hamsa: http://www.bhagavadgitausa.com.cnchost.com/MANTRA.htm

> Mantras are solar (Saura) and masculine, lunar (Vidya, Saumya) and feminine, and neuter. Neuter and masculine Mantras terminate in Namah, Hum, Phat; feminine in Tham or Svāhā . Ajapa (A + Japa = No + Chant) is the primal Mantra. This chantless Mantra pervades the breath going in and out, the subtle sound 'sah' going in and the subtle sound 'ham' going out. (Sa = Siva, Vishnu, Lakshmi, or Gauri [Parvati or Sakti]; Ham = I am; so = Parvati. As one chants this subtle-sound Mantra 'soham', a derivative of 'sah-ham,' 'Hamsa' comes into being by inversion and is the personification of Vital Air or life-breath. Sa (Sah) is Sakti and Ha is Siva. Soham, Hamsa and AUM (Pranava) are equipotent. Hamsah the inverted Sah-ham is the union of male and female. The universe is Hamsah, according to Woodroffe. This is the bird Hamsah which disports in the Lake of Ignorance.

[413] Thikya Min: . http://www.tuninst.net/Linguistics/script-Myan/script-Myan.htm

> The story of Myanmar script (and the Burmese language) always runs parallel, in my mind, with the story of Thikya Min and his 33 gods controlling our lives. The 33 gods are the 33 consonants, and the vowel is represented by the well-loved goddess, Thuyathati ဘုရားသခင်{thu-rath~tha.ti}, the protector of the

Tipitaka -- the Buddhist Canon. Her counterpart in Sanskrit is Saraswati. Notice the similarity of {thu-rath~} with သရ(the vowel). Also notice that her mount is hamsa ဟင်္သာ{hin:~tha}, the Brahmanni duck (*Casarca ferruginea*) -- indigenous to the foot-hills of Himalayas. To the Myanmars, the goddess Thuyathati is a pure virgin always attended by pure virgins

[414] 7 and 9 Chakras: http://gradmar.ru/news_1289891136.html

This system of energy structure - septenary, it is used by all eastern peoples. But in the northern part of India there are some temples, where the most [prosveshchennye] priests use a nonary (Slav) system. In them besides seven basic [chakr] there are still two: [Surma] of [chakra] (solar respiration) and [Chandra] of [chakra] (lunar respiration). On their study these energy centers answer for the interrelation with the ancestors.

[415] Slavic Chakras: http://blogs.mail.ru/mail/malumalumalu/favorites

[416] Chakras and Cyrillic Names: http://allaya.ru/forum/viewtopic.php?f=7&t=472:

1 - Базисная чакра - Исток (Муладхара)
2 - Кресцовая чакра - Зарод (Свадхистана)
3 - Пупковая чакра - Живот (Манипура)
4 - Сердечная чакра - Перси (Анахата)
5 - Горловая чакра - Устье (Вишудха)
6 - Лобная чакра -Чело (Аджна)
7 - Теменная чакра - Родник (Сахасхара)

[417] Zarod: http://blogs.mail.ru/mail/malumalumalu/favorites

2nd [Zarod] It answers for the kind, i.e. for the generation of life, and also assumes the energy other vital essences, through it enters into woman man force. In addition to this, this [chakra] receives the specially directed energy fluxes ([sglaz], curse so forth). It is located in the region of pubes. Color - red. Sound - “to”. In the eastern system this [chakra] is called: [Sva]-D-chi-camp- A.

[418] Ouroboros: http://en.wikipedia.org/wiki/Ouroboros

[419] Alexander [Skorokhodov]: http://milogiya.stroy-dom.org/kabbala1.htm. Translation based on Yahoo Babelfish. cf. Александр Скороходов: http://www.proza.ru/avtor/savi

[420] Slavic Runes and Letters System (as above): http://milogiya.stroy-dom.org/kabbala1.htm; cf. http://rustimes.com/blog/post_1206624892.html .

[421] Tors, Tors mirrored, Byrgdal in Adalruna: http://www.e-reading.org.ua/bookreader.php/148161/Adulruna._Goticheskaya_kabbala.html

[422] Kalpurusha Organs in : http://library.du.ac.in/xmlui/bitstream/handle/1/13323/Ch.01%20Brihat%20jataka%20(1-%20100%20pages).pdf?sequence=5

[423] Tamganin: http://kokturukce.blogspot.com/2008/09/gktrk-yazlarnn-harflerinin-kkeni-4.html

[424] In the 24 rune sequence, the rune 7 g, became Ger as in germ, germinate, jera (jara, year). Hence rune 7 in the 24 sequence plays the role of 12 in the 33 sequence.

[425] Ha-Ivree: http://finczi.wordpress.com/2007/10/18/lekh-lkha-with-comentaries-from-rabbi-jules-harlow/

[426] Gar ‘ g Spear: http://www.eaglespiritministry.com/pd/sdc/sdc16.htm

[427] Gungnir: http://www.venusilluminated.com/OdinsMagicSpearRunicPendantTalisman.html

[428] Gar ‘ g Spear: http://www.eaglespiritministry.com/pd/sdc/sdc16.htm

[429] Sword in the Stone: http://books.google.com/books?id=-UCU0I918bsC&pg=PA34&lpg=PA34&dq=perun+sword+in+stone&source=bl&ots=XNvxKvrEmn&sig=7MlYW-6xVxvf_IalczMFatlbgCk&hl=en&ei=Gt8nTpTXDcjrObTAnM4K&sa=X&oi=book_result&ct=result&resnum=5&ved=0CDIQ6AEwBA#v=onepage&q=perun%20sword%20in%20stone&f=false

[430] E. J. Dijksterhuis, Mechanization of the World Picture, Princeton University Press, 1986.

[431] Table 15 (cf. table 14):

Wild	Tame
Unbridled	Bridled
Water Beast	Land Beast
Piscis Austrinus, Leviathan	Mahisasura, Aurochs (Uruz Rune), Chisel Teeth
January - February	November - December

Serpent	Serpents
Serpent Wrestler	Serpent Tamer
Serpent Goddess	Ophiucus, Serpentarius, Aesculapius
March	September - October

[432] Aslesha is ruled by the serpent God. spanning from 16?-40' to 30?-00' in Karaka (Cancer). It is the birth star of Ketu. The force of Aslesha can be understood by its name Naga.
[433] In Nepal, this became the Ashwini (Ashwin Twins, Nakshatra 1 in Month 1 and Ashoj (Ashwin twins under the yoke in Month 6).
[434] The eight feet of the horses of the Aswins are symbols for ordering the year, not unlike the eight feet of Odin's Sleipnir in the West.
[435] http://en.wikipedia.org/wiki/Maya_(illusion)
[436] http://mysticrebels.com /images/caduceus.jpg

Chapter 4: Notes

[437] Ogham: http://www.trismegistos.com/MagicalLetterPage/Quotations.html

> The tribe of B from the Birch and the daughter, that is the Ash of the wood, is chief. Of them the first alphabet was formed; of L from Luis, the quicken tree of the wood. F from Fearn, the Alder, good for shields. S for sail; a Willow from the wood. N for Nin, the Ash for spears. H from Huath, Whitethorn, a crooked tree or bush because of her thorns. D from Dur, the Oak of Fate. T from Tine, Cypress or from the Elder tree. C from Col, the Hazel of the wood. Q for Quert, Apple, Aspen and Mountain Ash. M from Mediu, the Vine branching finely. G from Gort, Ivy towering. NG from Ngetal or Gilcach, a reed: ST or Z from Draighean, Blackthorn. R Griaf. A from Ailm, Fir. O from On, the Broom or Furze. U from Up Heath. E from Edadh, Tembling Aspen. I from Ida or Ioda, the Yew Tree, EA from Eabhadh, the Aspen. OI Oir the spindle tree. UI, Uinnlleann, Honeysuckle. IO Ifinn, the gooseberry. Ae Amancholl, the Witch Hazel; Pine Ogham, that is the divine pine from the wood, from where the 4 Ifins are taken.

[438] "The *Barddas of Iolo Morganwg* is a collection of writings, largely forged, about ancient Welsh Bardic and Druidic beliefs." See: http://www.sacred-texts.com/neu/celt/bim1/index.htm
[439] Gwydion MacLir, Rianar: http://www.bardwood.com/RIANAR.HTML
[440] Rune Origins: http://www.runewebvitki.com/Rune%20Origins1.htm
Comparison Between Sign Systems: http://www.rovasirasforrai.hu/Forditasok/Comparison-between-sign-systems.htm; cf. Thule: http://en.wikipedia.org/wiki/Thule where Thule is also equated with Norway or Scandinavia. There is also a Southern Thule Island in the Southermost Sandwich Islands near in Antarctica: http://en.wikipedia.org/wiki/Thule_Island
[441] Ogham: http://www.arapacana.com/glossary/misc/letters.html
[442] See Captain Sir Francis Richard Burton, The Ogham Runes and El El-Mushajjar, Trans. Roy. Soc. of Literature, Vol. XII, Part 1, 1879: http://archive.org/details/oghamruneselmush00burt
Cf. The Grey Book of Runes: http://greybookofrunes.blogspot.nl/
[443] Hammer, 1806, pp. 36, 48
[444] Slavic Dimension: http://www.slovio.com/origin/index.html
[445] Amanjolov Table :
http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm
[446] B.A.Chudinov (Валерий Алексеевич Чудинов): http://www.runitsa.ru/publications/publication_97.php:

> Long before the appearance of Cyril and [Mefodiya] Russian peoples used by the so-called [runitsey] - by earliest Slav syllabic letter, to which, according to some data, several hundred thousands the years

[447] Runes and Cyrillic alphabet: http://fotki.yandex.ru/users/ole82467200/view/286564/?page=2
http://clubs.ya.ru/4611686018427398066/replies.xml?parent_id=299403&item_no=295450&with_parent=1
http://oracle.ucoz.ru/_fr/1/s5772646.jpg
http://oracle.ucoz.ru/forum/4-163-1
http://www.liveinternet.ru/tags/%EF%E8%F1%FC%EC%E5%ED%ED%EE%F1%F2%FC/
Runes as Rhombus: http://runa-a.narod.ru/runa_romb.htm
Runes and Gothic: http://img1.liveinternet.ru/images/attach/b/1/9177/9177068_platov1.jpg
[448] Tantui:
http://webcache.googleusercontent.com/search?q=cache:aZUkJOdOZK0J:www.facebook.com/group.php%3Fgid%3D28204604058+antui+(%22flicking+or+spring+leg%22)+is+usually+used+as+basic+training+for+Zhaquan+(see+above&cd=1&hl=en&ct=clnk&source=www.google.com

[449] Taoist Rite: http://www.egreenway.com/taichichuan/bagua.htm

In Taoist practice, such sacred movements enhance the dancers to resonate with the circle of the cosmic forces. This embraces the central Taoist concept of human as microcosm mirroring the macrocosm. Taiji Quan movements evolved from this ancient lumbering gait of a bear, unfortunately due to the linguistic drift and misinterpretation, the Great Bear Polar Circle remains hidden for most practitioners. If one retraced to an older practice of the Five Animal frolics, one can still see the original lumbering Gait of a black bear frolic swaying side to side. If Taiji Quan did evolve from the Five animal frolics then the Taiji form must contain within its structure a Bear movement.

[450] RAMHARAT TAO-Izat-ZU: http://ramharat.narod.ru/content.html:

The ancient-Slav system of combat skills [RAMKHARAT] is unique in its basis, since it could in centuries carry wisdom and skills of our ancestors, who by millenia defended the Russian earth. Central objective - is located in the harmonious equilibrium the peace Of [iznachala] by real and its means. But this it means, by all possible ways avoiding confrontation with the environment, to achieve harmony and agreement with it without joining the physical and energy-information battle. Agreement is called another [diplomatichnostyu] and can be applied to the friendly, neutral and aggressive environment. Symbol [RAMKHARAT] To [dao]-[Izat]-[Tsu] there was originally in the form opened left palm, which stops aggressor, in the center Of [svatiyaki] [Posolon] ([Svastika] on the motion of the sun). And the stopping gesture the opened palm is called "VOICE". Then, if enemy stops, obeying to this gesture, this is called agreement.

Alignments between letters and human postures, including martial arts and dance postures are also found in the Old Slavic : Yrok 5 at: http://dm80.ru/

[451] The modern version is called the Bronnikov method: http://www.bronnikovmethod.com/theory.php

[452] Ibid.

[453] Stav history: http://www.iceandfire.ca/what-is-stav.html

[454] Stav: http://www.mardb.com/stav/origin-of-stav.html

[455] Stav history: http://www.iceandfire.ca/what-is-stav.html

[456] Stav Notebook: http://www.scribd.com/doc/19168390/Stav-Runes-Notebook especially p. 39.

[457] Ar Kan Lag System: http://forums.skadi.net/showthread.php?p=1026248:

The Ar-Kan Rune-Lag system is a new runic system devised by Wulf Ingessunu, the Founder & Folk-Warder of Woden's Folk.

[458] Ior: http://www.wodensfolk.org.uk/ancientrunes.html

.....Ior - The Serpent. This can be the Serpent that enters the house to destroy Man, and who is slain by Woden who uses the Nine Glory-Twigs to do so. The Nine Glory-Twigs are the matrix from which all 33 runes can be drawn. In other words Woden uses the Power of the Runes to destroy the Power of the Serpent. When the points of this rune are joined it makes a 6-pointed star which symbolises the *fusion of opposites* - chaos. This is the Power of the Serpent. It can also represent Jormungandr - the Midgard Serpent - who is the enemy of Thunor and in this era represents *Globalism.*

[459] Odin Glory Twig: http://www.etsy.com/listing/63909159/glory-twig

[460] The Web: http://www.iceandfire.us/about/about_stav_phil.html

[461] Orlog: www.stavinternational.org/runelore6.htm

The word 'Örlög' is comprised of two separate words - 'Or' and 'Log'. Without going too far into the etymology of these words, 'Or' stems from the same root as Urðr, the name of the Norn of the 'past' and is linked to words such as 'origin' and 'ore', while 'Log' relates to terms such as 'layer', 'record' (as in a "Captain's log") and 'law'.

The term Örlög could therefore be translated variously as 'Primal Layer', "First Principle", or "Natural Law".

Cf: http://www.runesbyragnar.com/previews.html:

However, within ørlög we find the Northern concept of *wyrd*, which is the process by which past actions are woven to influence your present and future experiences. In the North, the concept of *wyrd* provides a flexibility not identified in the karma of Eastern tradition. *Wyrd* is the means by which ørlög, or the cosmic law of cause and effect, can be 'bent'.

[462] Polish Runes: http://www.runy.net.pl/taxonomy/term/2?page=6

[463] 9 Stave matrix: http://way-s.ru/viewtopic.php?f=93&t=3432&view=unread

9 Rod matrix: http://www.e-reading.org.ua/bookreader.php/84124/Medouz_-_Magiya_run.html

[464] Odin Matrix: http://img0.liveinternet.ru/images/attach/c/1/60/420/60420901_runy_matr.png; http://www.liveinternet.ru/users/3469412/tags/%FF%E7%FB%F7%E5%F1%F2%E2%EE/

[465] Graphic formation of runes and runic matrix (графическое образование рун и руническая матрица): http://m.allmystic.ru/uploads/s_24c03c2090b.jpg
cf. http://www.liveinternet.ru/users/alecz/

[466] Christ also spoke of vine and branches.

[467] Руны Ствола, Руны Ветвей Кроны, Руны Корней Древа.

[468] Runes of Stem: http://sverhomsk.ucoz.ru/forum/45-437-1

[469] Futhark and Russian Origin: http://rustimes.com/blog/post_1223971036.html

[470] Odin Matrix: http://www.liveinternet.ru/users/3469412/tags/%FF%E7%FB%F7%E5%F1%F2%E2%EE/

[471] 24 rune matrix: http://www.liveinternet.ru/users/3469412/tags/%FF%E7%FB%F7%E5%F1%F2%E2%EE/

[472] Karuny: http://www.tvoyhram.ru/severnrelig/severnrelig26.html

[473] Odin Rune: http://s2.forumimage.ru/uploads/20090329/123832352160009294.gif

[474] Rune Paradigm for h'Ariyskoy Karuna: http://tvoyhram.ru/severnrelig/severnrelig26.html

[475] Single cube: http://www.milogiya2007.ru/8/runa1.gif; cf. http://community.livejournal.com/ru_radio_electr/495864.html

[476] 24 cubes with runes: http://www.liveinternet.ru/users/alecz/

[477] Yggdrasil Paradigm: http://www.dreamer.ru/lit/articles/yggrasil.shtml

[478] 24 Connections: http://tvoyhram.ru/severnrelig/severnrelig26.html

[479] Merkaba: http://tvoyhram.ru/severnrelig/severnrelig26.html

[480] Karuny: http://www.tvoyhram.ru/severnrelig/severnrelig26.html

[481] In the Cabala, there are of course multiple versions, typically 1 tree for each of the 4 worlds. See, for instance: http://www.zeropoint.ca/microcosm-kabbalah.html

[482] Cube of Law: http://tvoyhram.ru/severnrelig/severnrelig26.html

[483] E.g. Portae Lucis: http://www.drexel.edu/judaicstudies/Portae%20Lucis.jpg

[484] Star tetrahedron: http://milogiya.stroy-dom.org/kabbala1.htm

[485] Star tetrahedron: http://milogiya.stroy-dom.org/kabbala1.htm

[486] Dual Relation: http://mid-gard.ru/forum/16-3464-1

[487] Graphic Divine Co: http://graphicdivine.co.uk/newperspective/NewPerspectiveLegacy.html#Hypothesis; http://graphicdivine.co.uk/newperspective/

[488] Ibid: http://graphicdivine.co.uk/newperspective/

[489] These connections between runes, letters and geometry are as problematic as they are beautiful. The flower of life is a universal symbol found all over the world. It is found in Amritsar and Cairo. Trying to determine the precise origins and diffusion of symbols with roots in pre-history is not possible.

[490] Bikila: http://geoalphabet.webs.com/sumer-1.htm

[491] In the Book of Veles, the authenticity of which is disputed, there is a system of letter making with matrices of dots called Matrix of the Universe: http://rodonews.ru/news_1302445063.html

[492] Alphabet of demons http://www.afternight.com/runes/a-demo.gif
Cf. Vormint alphabet, or "Lucifer's Letters http://facepunch.com/showthread.php?t=882253

[493] Ibn Washiya translated: Hammer, 1806, p. 15

[494] 9 Systems of Writing: http://aribut.ru/forum/20-92-2 (via Babelfish):

> According to Veda the basis of written certificate the [Slavyano]- Arian of the peoples composed four forms of letter, from which subsequently occurred all the remaining forms of alphabets and alphabets. They include: 1. [Kh]" Arian [Karuna] (union of runes) - [zrecheskoe] letter, the collector of secret runic means. 2.[DA]" Arian [Tragi] (affirmed shining way) - the hieroglyphic ([ideogramnoe]) tracing of those transferred [obrazov].[Chitalos] on all to four [naprvleniyam]. 3. [Rasenskoe] descriptive-specular letter ([molvitsy]). This written language is now called Etruscan (tyrrhenian by characters), which became the basis of the ancient-Phoenician alphabet, on base of which was created late Greek letter and Latin. 4. [Svyatorusskaya] [Bukvitsa]. Quite is [rasprostrannenoe] letter among the Slav peoples of antiquity (" [prakirillitsa]" or " the runes Of [roda]" on [Chudinovu]). It [ispolzlvalos] and by priests, also, with the conclusion of intergeneric and [mezhderzhavnykh] agreements. One of the forms of [svyatorusskoy] [Bukvitsy] was the [polurunicheskoe] letter, which wrote " [Velesova] of [kniga]" and too volumetric for the daily contact letter of " [sloveni]" , which subsequently was replacement by ancient-slovenian [Bukvitsu] about which speech it will go below. 5. Glagolitic alphabet-commercial

characters, and subsequently began to be used in the record of the legends and Christian books. 6. Slovenian people letter (features and cuts)-for [perdachi] of brief communications at the everyday level. 7. Military letter (military letter)-secret ciphers. the 8.[Knyazheskoe] letter-in each [praitelya] its. the 9.[Uzelkovoe] letter Not complete [perchen] of written languages, [kotormi] used our ancestors. Let us examine ancient-slovenian [bukvitsu].[V] to it they are presented two forms of writing letters and words: ancient-slovenian ([staroslovenskiy]0 of " [Bukvitsy]" and Old-Russian of " [Azbuki]" (after reformation so-called " [kirilllitsa]") with their descriptive filling. Everything is brought in the table. Each [bukvitsa] (letter in this table bears its [obrazy].[Neobkhodimo] to say that means for [bukvits] in our ancestors it was originally considerably more than given in the table and possibly their part was lost already forever. The connection of the means of [bukvits] in the word gives to it its definite meaning. The replacement of [bukvitsy] in the word, changes its [smysloobraz], although its phonetics can remain previous or close one. [Bukvitsy], furthermore they.[nesut] numerical load. All means of [bukvits] in the numerals of [soedeneny] between themselves it is information at vibration level. Hence it follows that from that how we speak, we write, and we read, connecting means in the information mastered by us, depends positive y or the negative promise of information as resulting of this process of mastering. Each word our bears its means, which we project to the thin (astral) plan. [Zta] information waits, when it is used (they will pronounce, they will think, they will write) and it is converted into the energy, which naturally influences man. Poor thoughts, owl, means excite the destructive elements and [naorot]. Now we is utilized the contemporary alphabet-primer without the means. i.e. in the essence ugly, then immediately [stonovitsya] clear that as a result carried out reforms of Russian [bukvitsy] we lost ENERGETICALLY MUCH. In conducting of these reforms are guilty not only the rulers, but also many representatives of church and scientists. Sufficiently influential in their time in its society people. [V].[I]. distance (6, 4, [s].659) about the prehistory of [bykvy]: " Letter of " [er]" , solid semi-vowel, and now mute. in olden times it was placed and [poseredi] of words, after the consonant. in order to [predatey] the light vowel of " [sv]" " [t]" vm. [sovet] and the rest) and now only before the soft consonant so that the consonant would remain solid, but [perkhodila] into " [i]" (to be shrivelled, [s] to give, to [syulit]) or before " [i]" , turning it into " [Y]" , which consists [iz] of " []" and " [zatEm]" at the end word, on the solid consonant, dulling it. As we gradually threw out " [er]" from the middle of words. so accurately it could be discarded and at the end. and [ostavlenno] only before the consonant, [v] of [sredinE], where it is necessary for the pronunciation). Further evaluating the letter of " [yat]" [V].[I] distance writes: 2.[bukva] of " to [yat], open or diphthong from ie… Sense and value this of letter to that it is lost that the spelling through it is unsteady, and they came running to the establishment of rule that to the [malorusskomu] language. that to the special list of words. Generally " [yat]" to be pronounced soft, it is nearer to " [E]" or to " [OE]" , but withdrawals there are too many; it is accepted to write information, therefore. which, supposedly so writes church language, and meanwhile they write " [rech]" , although church writes " [reshcha]" With the aid of other Slav adverbs it would be possible to dismantle this confusion and to derive rule or to remain with one " [E]" , remembering that this letter it is pronounced to six harmonies… of " Thus is lost the heritage of ancestors, which are now capable of returning neither the scientific nor reformers. With word formation the means are connected between themselves, giving THE UNITED MEANS OF WORD. Therefore, when we speak -we imply that the fact that our wise ancestors into this MEANS put and when we speak, this influences our SUBCONSCIOUSNESS, [PREDSOZNANIE], SUPER-CONSCIOUSNESS, SYSTEM [ASOZNANIYA], REALIZATIONS and GENERALLY CONSCIOUSNESSES AS A WHOLE. In this case the means, and also separate sounds influence in different centers of man. It is proven that the exception from [bukvitsy] of nose sounds, led actually to the deprivation of the energy additional supply of the center of the will of man. Therefore for [voostanovleniya] of power engineering some healers recommend reading ancient-slovenian texts and the writing of capital [bukvitsu], the especially weakened children. Child in the initial stage of instruction is capable to penetrate the deep. the hidden essence of any MEANS, into that.

[495] Cf. Харатин света: http://ic.pics.livejournal.com/art_afrodiziak/24988835/890640/890640_original.jpg

[496] Alternatively these are called Holy Russian Letters (Святорусская Буквица): http://energodar.net/vedy/bukvica.html http://energodar.net/vedy/img/bukvic9.gif ; http://energodar.net/vedy/bukvica.html

[497] Other forms of Russian letters included Provincial Military Letters and Knot Letters and Features and Reza (Черты и Резы) which were birch bark letters: html http://energodar.net/vedy/bukvica.html

[498] 256 runes: http://alexfl.ru/vechnoe/vechnoe_ist2.

[499] Karuna: http://gifakt.ru/tag/xarijskaya-karuna/ :

> A careful comparison of individual lexical units, written in Sanskrit , with those words, not even taken out of ancient and of modern Russian , Ukrainian , and especially , we find the roots of a common Proto- Aryan , which are easily traced in the reference books.
>
> Durga Prasad Shastri - known Indian Sanskrit - writes on this subject : " If I were asked what would be the two languages of the world are most similar to each other, I would answer without hesitation - Russian and Sanskrit. It is surprising that in our two languages are similar word structure , style and syntax , add another great similarity of the rules of grammar .

[500] Age of Karuna: http://www.filmizleindir.tk/blog/43225828140

> Moreover, the Russian people have written letters of years, which proves the existence of the Slavs and Aryans writing at that time, at least, already 7208 years old."

[501] 104, 776 B.C.: http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95

According to the chronicles of Old-Believers, the Holy City Of [asgard] [Iriyskiy] was based 106 thousand 787 years ago on that place itself, where now is located modern Russian city Omsk. First transfer from [kh]' Arian [Karuny] (ancient of [kh]' Arian language) it was made into summer 7452 from the creation of peace in the starry temple and summer 12952 from the great temperature drop, (1944 g. from [R].[KH].) for the newly revived Slav communities in the territory Of [belovodya] - holy earth of race (territory from the Urals to Baykal, and from the northern ocean to the Mongolian Altai). In the antiquity the earth, from where race began to settle into Europe, was called the country of the god Of [tarkha] ([Dazhboga]) and goddess of Tara, i.e., containers -[Tariey]. In the ancient times, because of comparative simplicity of tracing, [kh]' Arian runes were used everywhere among the peoples of great race, whereas [da]' Arian [Tragi] were very complex on the writing, and therefore them they could use only [da]' Arian Priest- keepers. Veda in the original to [kh]' To Arian [Karune] to contemporary scientist cannot be read a little, since this - the invaluable property of the kinds of the race of great. All the more, in Veda there is secret information. To however, read texts to [kh]' To Arian [Karune] to contemporary scientist there is no sense, since into [kh]' To Arian [Karune] each has runes - on 144 descriptive values. Maximum, what know contemporary scientists - these are the first is 2-3 values. ….

[502] 603,000 B.C.: http://www.ha-nachash.info/2010/09/sanskrit-naga-nagas-and-hebrew-nachash.html

We are not in a position to judge, which of these claims is closer to historical truth.

[503] Karuna: http://borodaroda.narod.ru/karuna-ru.html

[504] 144 Karuna: http://foto.mail.ru/community/slavonicallianc/207

[505] Sanskrit and karuna: http://gifakt.ru/tag/xarijskaya-karuna/

[506] Sanskrit Progenitor of Russian: http://gifakt.ru/archives/index/praroditelem-sanskrita-byl-russkij-yazyk/

[507] Birch bark: http://www.ruskolan.info/article/33/; Birch bark manuscripts: http://en.wikipedia.org/wiki/Birch_bark_manuscript .

[508] Alphabet of the VseYaSvetnaya Slavs: http://dm80.ru/lib/azbuka-history.pdf

> Around 14 thousand years ago there was a planetary civilization of earthlings State and consisted of the One Humanity. Before statehood was built on Biological principles of ascent of a living organism with a single head. In as such, " writing on paper " in ancient times there was no pressing need , as storage and transmission of information carried by the energy- term. It's like now for instance we use our computers , televisions , internet and mobile phones for recording, storing and transmitting information , and in fact she wrote and paper has become less relevant. Similarly, in ancient times, there was no need use paper and other media for the storage and transmission of information. Around 8,000 years ago, there was a gradual separation of the Nation. At the same time two-dimensional planar Writing was introduced. Since people stopped taken of the multidimensional spatial Writing, there is a need use a variety of media for its preservation and transmission.

[509] Ibid: The very ancient alphabet VseYaSvetnaya Slavs is in fact cheating the ability to recover communicate with the outside world multidimension- ality of the images on energy- term, it can learn to perceive Holistically world so what he Indeed it is. Each carries a Bukova some figurative meaning and meaning, the color scale, rate,

odor and taste. By combining these different Multivariate combination of images with each other, we obtain visual pictures and words shaped true value.
The Ancient language was not intended so much for reading, and mostly as a extraction system and an image of the words texts. 1240 marks were used of which 147 were used for "Everyday writing ."
Сама ВсеЯСветная азбука древних славян является по сути шпаргалкой для восстановления способности общаться с окружающим миром МногоМерными образами на энергоинформационном плане, она позволяет научиться воспринимать мир Целостно таким какой он на самом деле есть. Каждая Букова в себе несёт определенное образное значение и смысл, свою цветовую гамму, частоту, запах и вкус. Соединяя эти различные Многомерные комбинации образов друг с другом мы получаем визуальные картины слов и их истинные образные значения. Древний язык был предназначен не столько для чтения, а в основном, как система извлечения образа из слов и текстов.
Использовалось 1240 знаков из которых 147 применялось для «бытового письма».

[510] Ibid.

[511] Charter: http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/

[512] Vseyasvetnoy Diplomas: http://www.ruskolan.info/article/33/ :

> According to research by VA Chudinova before the baptism in the 10th century in Russia used three kinds of writing: Cyrillic and Glagolitic Runica. Another scientist Gennady Hrynevych believes that the language of Race (Russian language) existed on the basis of four main kinds of writing: Bukovica, Glagolitic , birch bark letters and Runica. Also was known Bulgarian alphabet. Of these alphabets Vatican envoys Cyril (Constantine the Philosopher) and Methodius, with no in-depth study of language, produced a practically unworkable , and this was caused by the reform of Peter I of ratification of the decision to publish a newspaper in Russian.
> However, the known and the more ancient alphabet , which originate from our diploma and certificates of many Slavic nations. This Vseyasvetnaya Diploma . It is fundamentally different from our usual ratification the following features (Fig. 1) [3] :
> 1. Vseyasvetnaya diploma consisted of 147 Beeches , each of which carried a well-defined ideological sense.
> 2 . Beeches Vseyasvetnoy Diplomas multidimensional.
> 3 . Each Bukova served not only the function of the letters refer to the character , but it was set up and cognitive task, which allows you to connect learning with the educational process .
> 4 . Every Russian Bukova fulfilled a moral problem in the transmission from one generation to the commandments of clan or tribe .
> Most of the Beeches - concepts was struck and forgotten. Comparative analysis of the languages allowed to find the similarity of the Russian language with English, and the remaining ancient letters and words of both languages is the same original meaning.

[513] Principle of construction of Bukova (построения буковъ. Грамота древних славян):http://iocdm.ru/category/%D0%B2%D1%81%D0%B5%D1%8F%D1%81%D0%B2%D0%B5%D1%82%D0%BD%D0%B0%D1%8F-%D0%B3%D1%80%D0%B0%D0%BC%D0%BE%D1%82%D0%B0/

[514] Ancient Knowledge (ИОЦ "Знание Предков"):
http://dm80.ru/category/%D0%BC%D1%8B%D1%81%D0%BB%D0%B8/

[515] Construction of Bukovo (Принцип построения буковъ. Грамота древних славян):
http://www.youtube.com/watch?v=vRt_9vYIAa4

[516] See Stan Tenen, The Tree of Abraham: http://www.world-mysteries.com/abraham_tree.gif
Secrets of Hebrew Letters: http://www.meru.org/Press/Atlantisrising.html
The Alphabet that changed the world: http://www.meru.org/

[517] Karuna and Hexagrams: http://www.peshera.org/khrono/Fotos-03/foto-477.jpg

[518] Charter: http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/

[519] Alexander Skorohodov: " Russian letters " Hariyskoy Karunitsy: http://www.peshera.org/khrono/khrono-03_9.html:

> It is widely believed that the Russian letters are taken by Cyril and Methodius of Vseyasvetnoy alphabet (VA). (http://gramota.org/fr.bukov.html). They say , for simplicity of 1224 characters left BA 49, then drove them to the Greek alphabet , and in such a " castrated as a back Slavs....

[520] Alexander Skorohodov: " Russian letters " Hariyskoy Karunitsy: http://www.peshera.org/khrono/khrono-03_9.html:

> Maybe so, but it is clearly not the case. If you compare both the above alphabet, it turns out there are in Cyrillic letters, which are not found in Greek or in Vseyasvetnoy alphabet, not even in Hebrew or Latin

alphabets!... But it is necessary to consider that in the territory of ancient Russia , along with letters letters of Holy Russia , which became the foundation of the Russian alphabet , had a wide circulation and runes X; Aryan Karunitsy . (systems of ancient runes Hariytsev) . Therefore, part of the " Russian character " is nothing else than the hariyskie runes , with all their definitions and interpretations....

[521] Karuna: http://sv-rasseniya.narod.ru/wp-content/uploads/2010/hrono/3-arxeologicheskie/foto-478.jpg; cf. http://www.proza.ru/2011/06/21/1093

[522] Subsets of 144 Bukovi: http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

7 b. 93 Bukovi (Буковы): http://www.skibr.ru/content/ass_Dub/img/sem/govorov/sem4-24.JPG

Notes: Chapter 5

[523] Albertus Magnus: http://www.truthbeknown.com/virgin.htm

[524] Zodiacal Alphabet: http://graal.over-blog.com/article-7363240.html

[525] Our big picture summary will not enter into the complexities of palaeo-astronomy, debates about pre-history and inevitable quibblings on nationalistic or racial grounds wherein one country or people attempts to take all the credit.

[526] Aloom: http://eshaykh.com/halal_haram/permissibility-of-learning-certain-sciences/

[527] Science of Insight: http://sule27.tripod.com/id4.html

[528] Urdu Ilm-al-Ramal: http://www.witchvox.com/vn/vn_detail/dt_sk.html?a=pkxx&id=10982

[529] Runes and Annual Cycle: http://maara.narod.ru/biblioteka/bib_b/bib_b2/bib_b2_5.html

Now go back a little to six part space division to rune Hagel. With its horizontal division there are two elements - Algis - cane and - Ur - lagoon , shallow water . Again, the two opposites . Algis refers to a plant that rushes out of the water up to the sky and life. Ur - roots that are submerged in water of forgetfulness and fixed to the underworld . This division is transferred to another rune - wood or rod , a bunch of branches, liktorskoy bunch. It is a diagram of the structure of the world, three dimensions of space and the world of men three dimensions of the underworld. Its main symbolism is the world tree , the axis of the world , which are strung spheres habitat chthonic deities , human sphere and the sphere of celestial deities . Its upper part - Algis symbolizes life , lower - Ur - death. That did not stop to use the rune Ur, as a symbol of the peace movement known as Pacific . This sign appeared in the mid 60s , as a symbol of the anti-nuclear movement of the public , but , to date , has changed its meaning and was owned by a certain number of young people without declassed belief and meaning in life. Anyway , carry on the chest symbol of death , lower waters , at least unwise and dangerous .

Our research began with the interaction of opposites signs. Now it is time to return to them again . Besides all the above , you can add their values Yeshe calendar and astronomical . If you take note of the existence of a reasonable person of the Arctic regions in the foreseeable future segment of history, we can assume the formation of arcs Turs runes that describes the solar disk near the days of spring and autumn solstice . In spring, when at the end of the polar night, the sun is just starting to appear on the horizon , around noon in the southern sky , it describes a small arc in the sky . These arcs are increasing day by day until it finally comes polar day . In autumn , the reverse process , which ends as solar arc. This phenomenon is described in the book by A. Dugin " Hyperborean theory " (4) . An illustration of this is a little-known sign that confirms the formation of Turisas above astronomical events . It is clear that the " spring " and " autumn " and the gate should vary its form and its meaning. "Spring " gate - is the entry point into this world , the world of life. Nature awakens , there is a connection of opposites , a new life is born . This point is marked with lines or gate . Passage of the gate has any sacred meaning - it's part of any initiation. To be born to a new life , you must first die in his old capacity. This dedication extends all life every year. Dying autumn leaves in the world , Navi , nature is reborn in the spring on a new level . Care of our world can be described rune - Eoh - horse . This exit gate , as shown by their form. When you exit , nature again divided into primary elements , we can say to the dharma . Living spirit is alive or disappears , the world is immersed in the bottom waters of oblivion for the long winter months . Navi is fenced off from the world we have a wall that prevents communication. No wonder the people believed that the winter does not make sense to visit the graves of relatives - they do not hear . Winter sleeping souls . Only in the spring , after the vernal equinox , permitted visits cemeteries. This holiday Red Hill , a day of remembrance of ancestors. So far, it has survived in the form of Easter, which by mistake " floating ." Previously , Easter was tied to March 22 - the day of the vernal equinox ,

which is of course correct . Modern priests vainly struggling with folk customs visiting a cemetery just for Easter , which , according to them , sinful. Folk millenary traditions are firm .
Rune Eoh - a sea horse . In its pure form it represents the element of water , impermanence, variability , lack of form. She looks like a wave on the image children's drawings . Children in general are most similar to the archetypal world, because even spared the stereotypes adults who like blinders closed integrity vision. You may notice that the signs and consist of two identical elements , for example. This two runes - Urus - bull . This astrological sign of Taurus , the sign of matter in an absolute sense . The Golden Calf , a symbol of the world of things , which has long been our symbol . Urus - designation of the physical body , a stranger to any spirituality , but embodying the invincible force. The combination of the two runes Urus can give birth and two opposite in meaning runes - Teivas - spear - a bowl , a non-canonical character. Teivas - a sign of movement, aspiration , which begins any enterprise . Sign of Mars , which is winning and permeates everything he encountered on the way. Male character. - A bowl , a female sign . This is a repository of all the elements , the absorption of any momentum undertakings. However , this storage container , saving us a desired moment. Option Runes - designated the Holy Grail , the cup of secret wisdom . Objective spirit seekers .
The new arrangement of the two characters creates rune Urus - Man - people. This sign is a combination of " bulls " - incarnation matter. Denotes a person , as a complex of physical, mental and spiritual - the crown of creation , the highest form of life. No wonder it is a kind of rune - Dag - day or double ax , a weapon aimed directly against the two rulers , weapons alone but free , weapons Prometheus , place the middle.
Another mutual accommodation runes rune Urus gives us Hagel - another sign of a well-known name. Strictly speaking , the name of it just belongs to this sign . Hagel - this fence , fence, obstacle , gates that are closed . This winter, the world closes our ancestors. It is a sign , we supply the latest confrontation. Friend us on principle , rune Hagel converted into sign - saltire , which is also associated with rune Naud. This oblique cross consists of runes eternal opposition - or - Feoh - Livestock and - As - god . Feoh - it's not like the old expression cattle wealth or well-being , as well as Hermes - not a god of trade in its origin . Feoh - is the horned god , who is responsible for the shady side of life, for the unmanifested , Navy world . Therefore, Hermes and patron of wisdom, which is the intermediary , conductor stalker who travels over the edge and brings people to the forbidden fruit of knowledge. Horned god or god Pan Celtic Tsernunos Hindu Yama - god is not negative , or rather , not the Devil in the Christian sense . He second part of a great pair, it Isis, wife of Osiris , the minus sign , without which there can be a plus . As - is the god of the light side , the god of heaven , unlike the god of hell , Belobog - Slavonic deity , the second part of dualism. His fellow Chernobog is not his enemy. They both own land alternately succeed each other regularly , in accordance with the law of the cycle. In other words, Belobog and Chernobog - two faces of Janus, Baphomet , the worship which the Inquisition accused the Templars. As we can see , not only confessed to the dualism in the east, but also in the west, our ancestors , to the Baptism of Russia and much later. This proves the veneration of St. Blaise, replace Veles and St. Procopius Ustiug , replacing a Chernobog (5).

Until now, we were interested in a two-part structure of the world and all the characters associated with it . However , we know that, apart from possible fourfold division. For example, this division of space into four areas , the division of the ancient Europeans day to day, night , dawn , dawn evening . This division of the year into four time or season. All these features of space-time are clearly visible , they can not be invented . Cross - this is the exact embodiment of the fourfold division. Circle or whole egg and the world cross, it separates , it is a sign , more commonly known as the Celtic cross , the most common form of cross in Europe , despite the fact that the Christian myth, it has little in common. This symbol among many peoples represents the sun in this or that way. The latter option , the resulting gain or doubling the previous one, creates a very popular eight-pointed star symbol . Its also always refers to solar sign . This is probably the most famous symbol from the Pacific to the Atlantic . It is interesting to consider the story, repeating much of gravestones ages 9-13 , as well as on children's cradles until the 20th century throughout Russia.

This annual solar path . It is known that the winter solstice is the shortest day of the year . Sun damage is on its strength . The summer solstice is the point of its highest power, but at the same time the highest point of instability. After the stone just barely vkachenny uphill is in the unstable position and can slip out at any moment. Here , in the diagram , embodied in a baby cradle , reflected the evolution of all these luminaries . Lower point , it's the middle of winter, the top two points - the middle of summer . Moreover , summer - is the gap of the annual cycle and the beginning of a new one. Diagrams on gravestones , apart from these three positions, supplemented by another , the lowest . It symbolizes not

only the rolling sun or specific vitality to the winter solstice , but its eventual fall to the lower world whence not returned. From these diagrams show that the solar circle or rolling element of fire , makes progressive- circular motion. This rotation gives the seasons and eras : the golden age , silver , bronze and iron . This Act cycle , the main law of the universe is expressed mark - known to us under the Sanskrit name of the swastika . Characters used from India to Northern Europe, acquired its negative perception only after the 2nd World War.

This concludes our brief review of the system of thought of the ancient Europeans. Probably a lot , we saw a slightly different perspective . The world is much more complicated than it seems. This definition is for the modern man most appropriate in an era of universal simplification. Should not seek to simplify and uniqueness estimates and us. Our ancestors did not need to do so , had a much more flexible thinking . This was required by the harsh life that places are constantly new , changing from day to day obstacles. We effete civilization , often lose composure in the face of any surprise, any fact that is contrary to our concept of the world , putting their lives at the mercy of the illusory protection equipment. I do not call back the world " back to nature " . A taste of this power and comfort, people abandon it will not. But apprehended at a new level of human way of thinking of the traditional society , we enrich and strengthen your mind , get rid of stamps unsustainable , melancholy and " all too human " of the nineteenth century , to get rid of the last one-sided belief in "good " and " bad ." World is more complex , everything is relative - that is the motto of the coming twenty-first century, the century of a new tradition , maybe someone frightening . Contemplate again in ancient characters around us still feel the excitement and the link of the past and the future , on the border of which we all are .

[530] Alphabet of the Genii: http://www.goodgame.org.nz/alphabets/index.html

[531] Celestial Hebrew: http://digitalambler.files.wordpress.com/2011/06/celestial-hebrew4.png?w=630

[532] Roots of Names: http://www.tarot.org.il/Malachim.html

[533] ahttp://themessageoftaurus.webs.com/Hebrew%20astral%20origin%20revised.jpg

http://themessageoftaurus.webs.com/chapter5.htm

http://elizabethtrutwin.org/wp-content/uploads/2012/09/StarAlphabet.png

[534] http://www.therain.org/appendixes/app12.html

[535] Zodiac interpretations: http://1.bp.blogspot.com/_i_-GfAmi1XQ/R1LGx1TRkMI/AAAAAAAAADY/mAZG3Mpbjf8/s1600-R/Zodiac+Interpretations.jpg

[536] http://www.ldolphin.org/semir.html. A more detailed account is given at: http://www.hisremnant.org/eby/articles/kingdom/heavens7.html:

To establish the message of God's Bible in the sky, the Lord selected three of the most godly and eminent of men at the beginning of history--Adam, Seth and Enoch. It is not our purpose to go into the wearisome trail of historical evidence in support of the fact I have just stated--but it does exist. According to Arabic tradition the signs came from Seth and from Enoch. This is the same tradition that the Greeks have, only they knew Enoch as "Atlas." This is the same tradition the Egyptians have, only they knew Enoch as "Hermes." But all these go back to the grandson of Adam and say that Enoch and his father Seth were the founders of this ancient understanding of the heavens. In the divine record of the fourth creative day the sun, moon, and stars were arranged as lights in the sky, and these lights were designated to be for SIGNS, so that night after night, year after year, in the purple depths of the midnight sky, those burning suns show forth and silently but ceaselessly proclaim the Great Revelation. There is only one system in the universe where STARS and SIGNS are united together and that is in the SIGNS OF THE ZODIAC, also called the Celestial Signs and the Twelve Signs. Ancient and modern civilized nations have called them Signs. The renowned Jewish historian, Josephus, mentions Seth as the first astronomer, or arranger of the Zodiac. The ancient Egyptians said SET (Seth) was the inventor of astronomy--and astronomy in ancient times was not by the study of the Signs of the Zodiac. And according to Gen. 4:25-26 it was directly through the ministry of Seth that MEN BEGAN TO CALL upon THE NAME OF YAHWEH. The method by which Seth taught the knowledge of God was by the stars of heaven, for there was no written scripture in that early time. Seth gave a name to each star group, designating them by the attributes of Jehovah and the characters and events involved in the great scheme of redemption. He named the first sign VIRGO--for the Redeemer of the world would come forth as a child, born of a Virgin. The last sign he named LEO--the figure of a great rampant lion, leaping forth to rend, with his feet over the writhing body of Hydra, the Serpent, which is in the act of fleeing. The Lion of the tribe of Judah prevails. The Serpent of that long ago Eden is defeated. Christ IN

US is Victor. The conflict ends, the warfare is b[ought to a successful conclusion, all strife ceases. Sin, error, sickness, pain, sorrow and death forever flee away. Victory is secure! All things are restored! Man lives again tall and magnificent in the image of God!

For THE FALSE GOSPEL IN THE STARS, see: http://watch.pair.com/zodiac.html

[537] Mazzaroth: http://philologos.org/__eb-mazzaroth/

[538]Joseph A. Seiss, The Gospel in the Stars, Harvard University: E.Claxton and Co. 1882; , E. W. Bullinger, The Witness of the Stars, 1893, Reprint: Kregel Publications (January 1984) and Philologos: http://philologos.org/__eb-tws/ Cf. Is there a Gospel in the Stars?: http://ldolphin.org/zodiac/faulkner.html

[539] E.g. http://www.yeshuatyisrael.com/PDF/The%20Gospel%20in%20the%20Stars.pdf; A summary of the Gospel in the Mazzaroth: http://pillar-of-enoch.com/essays/LOG3-Ch-3_Mazzaroth-Gospel.pdf. Cf. Helena Lehman, The Language of God in the universe, 2004: http://pillar-of-enoch.com/author/

[540] Gospel in the Heavens: http://www.teachinghearts.org/dre17httheavens.html#constellation

[541] http://www.ldolphin.org/semir.html:

These eternal truths were corrupted by her (rather, quite obviously, by the evil one controlling her) into a mythic cycle wherein the great dragon is depicted as the rightful lord of the universe whose throne has been temporarily usurped by One whom we can recognize as the God of the Bible. The serpent creates man in his present miserable state, but promises that a child would one day born of a divine mother--- which child would supplant God, become a god himself, and return rulership of the Earth to the serpent. These fables were based upon the then widely-known story of the constellations, and were introduced under the guise of revealing the hidden esoteric knowledge concealed in them (regardless of the fact that the original was quite straightforward).

[542] http://www.bibelcenter.de/bibliothek/papke.php

[543] Gerald Massey, *The Natural genesis or Second part of a book of the Beginnings containing an attempt to recover the lost origins of the myths and mysteries, types and symbols, religion and language, with Egypt for the mouthpiece and Africa as the Birthplace*, London, 1898.

Cf. http://www.africawithin.com/massey/gerald_massey.htm

[544] E. Valentia Stratton , *The Celestial Ship of the North*, London, 1927, p. 59. Reprint: Kessinger Publishing's Rare Mystical Reprints. For a recent study: Benson Bobrick, *Fated Sky. Astrology in History*, New York: Simon and Schuster, 2005.

[545] Helena Petrovna Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, London: Theosophical Publishing Company, 1888, 2 Vols.

[546] Stories of the Sky: Astronomy, Myth, Religion and World Cultures: http://sumscorp.com/new_models_of_culture/culture/news_280.html

[547] W. Brennand, Hindu Astronomy, New Delhi: Sundeep Prakashan: 1988.

[548] Sagittarius: http://watch.pair.com/sagittarius.html. Cf. Kennedy. D. James. The Real Meaning of the Zodiac, Coral Ridge Ministries, 1989.

[549] The history of the Armenian alphabet has been carefully studied and the roots of its letters have been traced back to cave drawings. Armenian: http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

[550] Re: Skanda: http://www.sivanandaonline.org/graphics/ebooks/swami_sivanandaji/downnload/lord_shanmukha_worship.html

The Asuras,-Surapadma, Simhamukha and Taraka,-who wrought havoc everywhere in creation, could be destroyed only by the son of Siva manifested as a special divine Power. Skanda became the General of the celestial forces (Senani) and He is worshipped as the martial god of Hinduism. The day on which He slew the Asura is celebrated on the sixth day of the bright half of the month of Karttika (October-November) according to one tradition, and the month of Margasirsha (November-December) according to another.

[551] Krithigai: http://www.hindu-blog.com/2008/11/karthikai-masam-tamil-month-karthigai.html

Karthikai Karthikai, or Karthigai, is the eighth month in Tamil calendar and it derives its name from the star 'Krithiga.' The Mondays in the month are dedicated to Lord Shiva and is known as Karthikai Somavaram. Ayyappa devotees start the 41-day Vratam and take a pilgrimage to Sabarimala in this month. In 2008, Tamil Month Karthigai begins on November 16 and ends on December 15. It is believed that Lord Shiva gave darshan to Lord Vishnu and Brahma in the form of a pillar of fire with no ends known as Lingodabhavamurti. This form is also referred as Annamalai Deepam in Tamil and is celebrated as Karthigai Deepam. On this day small lamps are lit in all places in homes and in streets.

Another significant event in this month is the Mahabharani which is observed in Shiva temples by lighting bonfires.

[552] Kartikeya's birthday 25 November:
http://www.dailytimes.com.pk/default.asp?page=2008%5C11%5C25%5Cstory_25-11-2008_pg7_37

Kartikeya is also known as Kartik. He is considered the most handsome among all the deities, an eternal bachelor, destroyer of all ills and the commander-in-chief of the gods' army. He is said to have killed the demon Tarakasura and saved the universe from eternal darkness."

[553] Arunachala: http://www.cosmicharmony.com/Sp/Ramana/Ramana.htm

[554] Kartikai Festival: http://www.hotelstamilnadu.com/karthikaprivizha.htm

Aruanchala Kartikai Deepam marks the conclusion of the 10 day long festival in the Tamil month of Kartikai (Scorpio), a festival that is marked by grand processions in which images of Annamalaiyaar and Unnamulaiyaal are taken out on decorated mounts, through the processional streets of Tiruvannamalai Cited from Website: Kartikai Peruzvizha . Vinayakar's Subramanya Annamalaiyar. Ambal and the Chandikeswarar chariots Somaskandar early in the morning with a brief flaghoisting ceremony (Dwajaarohanam).From that day onwards for the next ten days,processional images of the Panchamurthys comprising of Vinayakar, Subramanyar with his consorts, Lord Somaskanda (the processional image of Annamalaiyaar) with his consort Devi and Skanda, Goddess Appetha Kuchambal and Chandikeswarar are decorated with ornaments and garlands carried out in procession through the main four streets (Raja Veedis)around the temple twice a day in various vahanams (mounts) such as Karpaga Vriksham, peacock, Kamadhenu,,silver Rishabham(Bull) , horse, Lion, swan, and in decorated chariots.

[555] Shiva: http://www.treeoflifeyoga.net/india-trip2007.pdf

Lingodbhava Shiva then appeared out of this column of fiery lingam, with a thousand arms and legs, with the sun, moon and fire as his three eyes, bearing the pinaka bow, wearing the hide of an elephant, bearing the trishul, and addressed Vishnu and Bhrama in a thunderous voice, explaining that the two were born out of him, and that the three were then separated out into three different aspects of divinity. http://www.indiantemples.com/beliefs/lingod.htm But Lord Brahma, chancing upon a piece of "thazhambu", a floral fibre, learnt from it that it had been floating down for forty thousand years from Lord Siva's head. He seized upon this and claimed to Lord Siva that he had seen the other's top. Lord Siva realized the falsehood and pronounced that there would never be a temple for Lord Brahma in this world. He also interdicted the use of the floral fibre in His worship.

[556] Shiva and Sabaoth: http://www.geocities.com/ebionite23/page7.html

Is the same God in the Pillar of Fire that guides Moses.
Sabaoth, meaning the Lord as a Man of War, comes from Saba, a Name of Shiva.
Shiva as the Destroyer and as Hara is Pervasive in the Old Testament

[557] Some claim that this is the etymology of the river Dhanube: .
http://answers.yahoo.com/question/index?qid=20070318234428AA6ODeC

[558] Swastika: http://soul-of-the-pillar.blogspot.com/2010/11/47-knight-of-seven-starsursa.html:

In China, it is called wan. Its shape appears twice in Ji, the character for 10,000. This is considered is a monetary unit in South and East Asia. In India it is called a lakh. Similarly, 10,000 lakhs = 1 crore. Hence, it is also a symbol of prosperity. In Chinese depictions of Buddha Amitabha, it frequently appears on his chest. To Japanese, the manji symbolizes the magic and mystery of the night.

[559] Ariadne: http://www.idynne.com/ariadne.html

[560] Tracy Boyd, The Eternal Weaver, 1977, 2009:
http://www.sacredthreads.net/www.sacredthreads.net/eternal_weaver.html

[561] These remain a surprisingly small number of basic images with many variants sufficiently similar that we can recognize them easily.

[562] Kon Rune (via Yahoo Babelfish): http://sverhomsk.ucoz.ru/forum/45-437-1

[563] Tracy Boyd: http://www.sacredthreads.net/www.sacredthreads.net/eternal_weaver.html

[564] There is, of course, often a great distance between the symbolic spirals of a woman and the spirals of the sun. A simple answer is that both have an annual rythym, an annual period where they are most fertile and productive. A slightly more complex answer is that the labyrinth is a multivalent metaphor. The physical versions as garden labyrinths are the subject of many studies.

[565] Inanna: http://www.theosociety.org/pasadena/sunrise/52-02-3/mi-elo2.htm
[566] Crane Dance: http://www.sacred-texts.com/etc/ml/ml21.htm#img_fig133

In girum imus nocte et consumimur igni

> It will be remembered that we have already had occasion to notice another ancient dance, or game, in which youthful notabilities were stated to have taken part, and in which the motions of the dances were supposed to represent the tortuous paths of the Cretan Labyrinth, namely, the dance performed by Theseus and his friends on the island of Delos. This dance was called the "Geranos," or Crane Dance, probably on account of the fancied resemblance of the attitude of the dancers to that of cranes in flight, or perhaps on account of actual adornments of the dancers. (An eighteenth-century German traveller in Russia relates that the Ostiaks of Siberia had an elaborate Crane Dance, the dancers being dressed up in the skins of those birds.)

Virgil and Crane Dance: http://www.philipcoppens.com/labyrinths.html:

> According to Virgil, after the fall of Troy, Aeneas popularised a processional parade or dance that became known as the “Game of Troy”. This may have been identical to the Crane Dance, which is said to have originated with Theseus and his party after escaping from Knossos. The crane was the sacred bird of Mercury (Hermes) and rock carvings found at Val Camonica in northern Italy, dated ca. 1800-1300 BC, depict a crane standing close by a Cretan-style labyrinth, confirming the close connection between Troy, labyrinths and the crane dance.

[567] 7 Stages of alchemy: http://occult-advances.org/greatwork.shtml
[568] We can also see it as a gradual specialization that brings a separation of tasks. In early ccultures, the shaman travels through 7 spiral belts, 7 below and 7 above (figure 66, cf. 128). In later cultures the male explores the upperworlds while the female explores the lower worlds and underworlds. Still later the lower worlds become demonized hells.
[569] Seven Circle Labyrinth: http://celticways.blogspot.com/2009/05/about-our-two-worlds-labyrinth.html

> Our seven circle labyrinth is symmetrical, inspired by the spring mating dance of seabirds. The human mating dance, probably inspired by these sea birds, at Bealtaine is similar.

[570] Crane bag: http://www.joellessacredgrove.com/Celtic/tree.html
[571] Irish legend:
http://books.google.com/books?id=wZjoqHVHJ5wC&pg=PA176&lpg=PA176&dq=%22alphabet+of+knowledge%22&source=bl&ots=H2STxFtCt5&sig=Toq-9-vsg-n_b-PhqjHdn43LP0U&hl=en&ei=WG-rS6GSNoKF4Qaeuum7Dw&sa=X&oi=book_result&ct=result&resnum=6&ved=0CBMQ6AEwBQ#v=onepage&q=%22alphabet%20of%20knowledge%22&f=false
[572] Ovid, Metamorphoses, XII:217-153. Cf. http://en.wikipedia.org/wiki/Theseus
[573] Creating Temples: http://raseena-ailatna.clan.su/forum/14-33-1:
For strengthening the effect of presence into each made idol it is possible to put the defined quantity of dried fern or of mistletoe how to put - a question technical, i.e., the commentaries not being required. The intelligible matter, by this must be occupied magi or as the minimum knowing, since the relation, who is not the knowing or magi, will not be able to determine and to distinguish similar light, dark, neutral flux of forces and to distinguish, to what elder relation what flow relates. On the three-dimensional model of [kapishcha] of [izobrazhen] the order of the removal of the dual spiral of kind and the diagram of the arrangement of idols.

[574] 1.KIND, Kapishche
Bright gods
2. Harmony, 3. [Svarog], 4. You [makosh] , 5. [Stribog], 6. [Veles], 7. [Khors], 8. [Ognebog]-[Agunya], 9. mother of cheese Earth, 10. Peroun, 11. [Dodola], 12. [Dazhdbog], 13. It is living, 14. Lel', 15. [Yarilo]
Dark gods
16. [Chernobog], 17. Fog, 18. [Morok], 19. They [pereplut], 20. Pangolin
See: http://raseena-ailatna.clan.su/forum/14-33-1
[575] Mini –Kapishcha: http://planeta.rambler.ru/users/nosfi666/:

> It will be here described about the production of mini -[kapishcha] house. The Christians have the icons, which they place in the red angle, but not all it is known that this was undertaken from paganism. Houses in our ancestors were the means of the gods, who were three-dimensional. As to make them, is described in the theme “defenders”, but it is simple to make three-dimensional means - this is not limit.

Houses it is possible to create [kapishche], which size will be the chessboard. The one who wants to make [kapishche] present, it must first try mini -[kapishche]. The brains of practically all people are oppressed by number 2. Good- evil, two-dimensional images, motion during the duel…. You will look, as move beginning [karatisty] and other soldiers during the sparring. It is, where necessary simply to take one step toward side, they as hares from the headlights, they move back, and this in them teacher breaks for years. Here the same system. The two-dimensional space it is necessary to leave into the three-dimensional. The pantheon of paganism is great, and where to place each figure, is solved by master. In the process of creating [kapishcha] the consciousness your will change many times. The fact is that the imprint of the personality of master is superimposed on [kapishche], temple, icon. And this is mutual process. The first, which you will be required, this basis. i.e., that, on what will be arranged [kapishche]. Desirably, of course, so that it would be from the natural material. Tree, stone, white part of birch bark… To that fantasy will be sufficient. It is possible even to take large tray, to fill by its earth, to plant moss. The main thing so that the basis would be circular shape. Most important and difficult stage further begins. You should find many stones. Moreover precisely to find also in the different places. When you will search for - listen to your intuition. Let it conduct you. Let the stone itself call you. You further lay out circle from the stones on basis, or infinite spiral. With the creation of infinite spiral from the stones it is necessary to adhere to the specific sequence. The first stone must be the stone of kind, it must be very it takes a long time felt, it will generalize all stones in the spiral, it symbolizes by itself the gap of world egg, or the moment of large explosion. I.e., this generation of our universe. Central stone must include ALL stones of infinite spiral (to be). KIND was four-LIKthem, on its means and similarity was generated [Svarog], at first in our pantheon it was also four-LIKthem. We establish stones (but between them the figurine of defenders) in the following order: By the first KIND gave birth to harmony, with its aid tore world egg, that follow it gave birth to [Svaroga], then You [makosh], which was cause and effect, after [Makoshi] [Stribog], then [Veles], that follow we place [Khorsa], then [Ognebog]-[Agunya], if we recall further mythology, then following necessary to establish generally regarding the mother of cheese the Earth, Peroun (Molniya), next to it [Dodola] (thunderstorm), rho (mermaid, the daughter of the Dnepr), further [Dazhdbog] it is living, our grandfather and mandrel, which gave birth to aria, further there was three sisters (I live we already they named), already Lel' and fog, then it goes [Yarilo]. I.e., it is obtained by 2 opposite infinite spirals in one, they are locked in one circle both. Fog does not relate to the described spiral since it from the dark pantheon. It is described 2 spirals in one: [Svarog]-[Chernobog], [Veles], You [makosh] ([Veles] You [makosh] they are not neither light nor dark, so that necessary to place there, and there, they they are original as [Stribog]), Living- fog, [Dazhdbog]-[Morok], [Yarilo]-[Pereplut], Lel' - pangolin. We continue the bright spiral: remaining gods are doubtful, since they appeared from the Vladimir pantheon, and their OLD magi for some reason do not remember. We must as a result obtain 2 spirals against the gray background: white and black. In these spirals we arrange light and dark gods. This there will be the true [kapishche], the whether mini -[kapishche]. Spirals with this calculation that the pairs of gods would be confronting opposite each other oppositely. You begin to cut out defenders or, if in you there are those already cut out, then you establish them. Moreover precisely thus: was cut out the first; they established, was cut out the second - they established. And so entire pantheon. In the process you will see: stone so does not lie - you will move its, one of the defenders so does not stand - transpose. Here the main thing - is honest to look at its work, but not to in no case anything throw out and not to remove. To add it is possible, to change, but not to remove. Make an altar from the stone, which will want to be altar. Maybe, even it is necessary to for long search for. Let the gods conduct you.

[576] Medieval Labyrinths: http://www.lavigne.dk/labyrinth/e5a_miex.htm

[577] Wiki, Digamma: http://en.wikipedia.org/wiki/Digamma

[578] Ibid.

[579]

Stem 02 -	Stem 06
乙 -	己
Yi -	Ji
I	Ching
Sprout	Full Bloom

Table 19. Chinese stem 2 and Stem 6.

[580] Nakshatra 9: http://www.findyourfate.com/indianastro/Ashlesha.html

[581] Nagpanchami: . http://www.angelfire.com/trek/myglorynepal/festival.htm

> Nagpanchami Naga is regarded as a mythical serpent representing water. Therefore, the belief is lakes, ponds and other waterbodies are inhabited by Nagas. Whenever there is a drought special worshipping of Nagas are performed in order to get rains. On Nagpanchami, the day dedicated to Nagas every Hindu household worships Nagas. In the morning, after purifying the house and themselves, fasting the householders paste the pictures of Nagas by the doorways and do puja. On this day people visit at Taudaha, the lake inhabited by Karkot Naga-the king of the Nagas. A festival occurs at Changu Narayan, the oldest temple in the valley dedicated to Lord Visnu, the protector.

[582] Hercules Labours: http://www.perseus.tufts.edu/Herakles/hydra.html

[583] In the much earlier planisphere of Denderah, the corresponding mansions are 21 and 22 (figure 74).

[584] Two Serpents: http://www.rugevit.ru/vera/svet/image/kp.07/900/kupala_07.092_rugevit.ru.jpg

[585] http://www.astrologycom.com/exalt.html; http://www.esotericarchives.com/agrippa/agripp2d.htm

[586] Hargrave Jennings, The Rosicrucians. Their Rites and Mysteries, 4th ed. London, 1907, part II, chapter 2. Monogram: http://www.sacred-texts.com/sro/rrm/rrm32.htm

[587] In hoc signo vinces: http://en.wikipedia.org/wiki/In_hoc_signo_vinces

[588] For a more detailed discussion see: Keynote: "Historical Interfaces for Cultures": *Fourth International Workshop on Human-Computer Interaction, Tourism and Cultural Heritage (HCITOCH 2013): Strategies for a Creative Future with Computer Science, Quality Design and Communicability*, ***Rome*, September 26 – 27, 2013. h**ttp://www.ainci.com/HCITOCH-2013/workshop_HCITOCH_2013.html

[589] Ancient Alphabets :22 Letters: http://www.stempublishing.com/dictionary/828.png
24 letter Egyptian Hieroglyphs: http://image3.examiner.com/images/blog/wysiwyg/image/EgHieroAlphA(1).jpg

[590] Attempts at precise chronology are difficult. The archetypal order is associated with King Wen, linked with the Zhōu Dynasty (1046–256 B.C.cf. http://en.wikipedia.org/wiki/Zhou_Dynasty). The temporal order or order of change are associated with Fu Xi (Fu Hsi) who is associated with the mid 29th century B.C.c.f. http://en.wikipedia.org/wiki/Fuxi). From our earlier discussion of the Slavic 16 Halls calendar we know that a tetragram system was in place by 5509 B.C. (figure 25g).

[591] For a mathematical discussion see Square Number: http://en.wikipedia.org/wiki/Square_number

[592592] long Reformation peasants asked Martin Luther: "When Adam wove and Eve spun, where was then the nobleman?" http://www.zum.de/whkmla/region/germany/peaswar.html

[593] In some versions of the Chinese and Slavic zodiacs the goat is replaced by a sheep.

[594] 28 manazils 28 letters: http://www.yeatsvision.com/Mansions.html

[595] Wheel of Fortune (Levi): http://www.green-door.narod.ru/levitarot.html

[596] SATOR: http://www.dpedtech.com/TTma.pdf

> SATOR The Creator AREPO is slow moving. TENET He holds OPERA his creations ROTAS in vortices. You will find hidden in this curious anagram the names of many important Egyptian deities written in Latin spellings: ASAR (Osiris), ATOR (Hathor), SAT (Isis), SET, ERO (Horus), TET (Thoth), NET (Nut or Neith), RA, ATEN. Also you find the name of the Book of the Dead: PERT EN ERA.

[597] Virga Aurea: http://www.esoblogs.net/3454/la-virga-aurea/

[598] 64 and 81 Squares: http://www.borobudur.tv/lanka_03.htm:

> When serving as the underlying schematic for Hindu temples, the vastupurusha mandala typically incorporates either 64 or 81 compartments. Architects typically employed the 81-block version of this diagram in the design of those buildings that were commissioned by members of the Hindu warrior caste, while the 64-square version was typically reserved for buildings that had been commissioned by members of the Hindu religious caste.

[599] Cosmic human being: http://gosai.com/writings/vastu-shastra-and-sacred-architecture

[600] www.liis.lv/muzika/folklora/debesis.php http://valoda.ailab.lv/kultura/kultura/orn03.htm
http://valoda.ailab.lv/kultura/kultura/orn03.htm http://www.celestinesmusic.com/images/vaastu-4.jpg

[601] For an insightful entry into the world of stupas:
Snodgrass, Adrian. *The Symbolism of the Stupa* 1985, Architecture, *Time and Eternity*, (Satapitaka Series, No. 356–7, two vols) 1988

[602] The Stupa, Sacred Symbol of Enlightenment, Berkeley: Dharma Publishing, p. 134. (Crystal Mirror Series, volume 12)

[603] Similarly, a Meru prastara (figure 125e), transforms the sounds of Sanskrit grammar to a Pascal triangle of sound combinations. This occurred in the 2nd century B.C., 1800 years before the French philosopher was born.
[604] Ibid, p. 136.
[605] Five Element Stupa: http://www.onmarkproductions.com/html/12-zodiac.shtml
[606] Kumbum: http://en.wikipedia.org/wiki/Kumbum

> is a three dimensional mandala, meant to portray the Buddhist cosmos. The Kumbum, like other mandalas, which are portrayed by a circle within a square, enables the devotee to take part in the Buddhist perception of the universe and can depict one's potential as they move through it."

[607] Samye: Chörten: http://en.wikipedia.org/wiki/File:Bundesarchiv_Bild_135-S-15-15-24,_Tibetexpedition,_Samye,_Ch%C3%B6rten.jpg
Samye was based on Odantapuri in Bihar, India: http://en.wikipedia.org/wiki/Samye
[608] These vary in complexity. For instance, Gyantse has 77, Palcho has 108 chapels.
[609] *Voute, Caesar and Long, Mark E.*, Borobudur: Pyramid of the Cosmic Buddha, Delhi: DK Print World, 2008.
There is an excellent website: http://www.borobudur.tv/survey_1.htm . This research refers to and builds on other studies of the great temple at Angkor Wat, which is beyond the scope of our story. See:
Stencel, Rober; Gifford, Fred; and Moron, Eleanor. "Astronomy and Cosmology at Angkor Wat." **Science** magazine, Volume 193, Number 4250, July 23, 1976 issue, p. 281.
Mannikka, Eleanor. Angkor Wat: Time, Space and Kingship. Honolulu: University of Hawaii Press (1996).
[610]Borobodur: http://www.borobudur.tv/survey_1.htm

> The perforation holes in the 72 stupas provide the means whereby the vastupurusha mandala's lines of prana retain their unimpeded access to the remainder of the monument. The stupa perforations are equivalent to the perforation holes in the bricks that the builder of the Vedic fire altar lays down over the image of the "Golden Man." According to the *Satapatha Brahmana*, these naturally perforated bricks are the breaths of the Purusha whose image is buried at the very bottom of the entire structure.

[611] Borobodur and Magic Squares: http://www.borobudur.tv/survey_1.htm#%281%29

> The rhythmic expansion of the nine (3x3) squares of the vastupurusha mandala occupied by Borobudur's main stupa ($3^2 = 9$; $9^2 = 81$; $15^2 = 225$; $19^2 = 361$).

[612] Borobodur Ciphers: http://www.borobudur.tv/survey_1.htm#%281%29
[613] Borobodur Grid: http://www.borobudur.tv/survey_1.htm

> It is also entirely possible that Borobudur's 4:6:9 ratio formula and its resulting 19 x 19 grid of squares was based on mystic mathematical diagrams that were well known in ancient China, where they were used in the design of buildings and even entire cities. They also were used in India as part of tantric practices involving geometrical magic diagrams called yantras. In the first set of examples presented below, the sum of each of the columns, rows and diagonals three squares equals 15. Each of the four sides of the square also represents one of the four elements of earth, air, water and fire.

[614] Saturn-Alpha Order:
Moon – Alpha Order: http://www.faithfreedom.org/Articles/sina40712.htm
[615] Snodgrass, as in note 368, pp. 238-241.
[616] Chaldean observation: http://cdcruz.wordpress.com/2009/12/17/a-%CF%89-greek-vowels-and-the-chaldean-planets/:

> The Chaldean Magi derived this order from their *empirical* observations of the sidereal cycles of the planets. As such, it is perhaps one of the most pure and unbroken traditions of sacred science as the arrangement was learned from the planetary rhythms themselves.

[617] Ecbatana: http://www.tslr.net/2007/11/circular-cities-in-ancient-history.html

> Herodotus described Ectabana (founded in 715 BC, now Hamadan in Iran) as the capital of Medes on a gentle hill in a plain in northwest Iran and became the summer residence of the Achaemenid Persians. Herodotus described the city as being ringed with seven concentric walls. Each was painted with a different colour to identify it with one of the planets, beginning with white (Jupiter) on the outer wall and ending in the middle with silver for the moon and gold for the sun. The king and his court were in the centre, lesser officials stayed in the outer rings in order of rank; common folk lived outside.

[618] Cosmological Implications of 2012:
http://www.feandft.com/8%20The%20Cosmological%20Implications.htm
619 Circular Cities: Arkaim, Bagdad, Darabjerd, Ectabana, Fujian, Gor City, Hamadan, Kadim Kala lar ,Kurgan Arjan, Lingang, Mari (Mesopotamia), Mashhad, Nahalal, Palmanova, Shanghai, Sun City, Yerevan.
[620] Ecbatana: http://en.wikipedia.org/wiki/Ecbatana:

It is alleged that he surrounded his palace in Ecbatana with seven concentric walls of different colours. In the 5th century BC, Herodotus wrote of Ecbatana:

"The Medes built the city now called Ecbatana, the walls of which are of great size and strength, rising in circles one within the other. The plan of the place is, that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favors this arrangements in some degree but it is mainly effected by art. The number of the circles is seven, the royal palace and the treasuries standing within the last. The circuit of the outer wall is very nearly the same with that of Athens. On this wall the battlements are white, of the next black, of the third scarlet, of the fourth blue, the fifth orange; all these colors with paint. The last two have their battlements coated respectively with silver and gold. All these fortifications Deioces had caused to be raised for himself and his own palace."

Cf. Jericho.

[621] Order of the Double Letters: http://www.cs.utah.edu/~spiegel/kabbalah/jkm008.htm#_Ref66223750

The Twelve Elemental Letters correspond with the Twelve Monthly Constellations. The associations in the Sefer Yetzirah with the Seven Double Letters vary between the Gra and Raavad versions. Dissolving the paradox, there are not only seven planets and they were all fashioned on Wednesday, but the qualities that associate are in order of their spiritual distance that is also their sidereal period:[741]

For another view see Christoph de La Cruz: http://cdcruz.wordpress.com/2009/12/17/a-%CF%89-greek-vowels-and-the-chaldean-planets/

Agrippa's correspondence was likely influenced by the highly meditative and magical text of the *Sefer Yetzirah* where the seven Hebrew Double Letters(ב, ג, ד, כ , פ, ר, ת) map in their *alphabetic* order to the seven planets in their *descending* order of emanation (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon). This **Saturn-Bayt** order is the predominate system of correspondence between the seven Doubles and the seven planets in traditional Kabbalah;[15] and, through applying the same formula (*alphabetic* letters to *descending* planets) to the Greek vowels and Chaldean planets, Agrippa arrived at the **Saturn-Alpha** order.

[622] Sevens of Creation: http://www.cs.utah.edu/~spiegel/kabbalah/jkm008.htm#_Ref66223750

[623] Sefir Yetzirah: http://en.wikipedia.org/wiki/Sefer_Yetzirah

[624] Tower of Babel: http://en.wikipedia.org/wiki/Tower_of_Babel

[625] Wiki: Babylonian Captivity: http://en.wikipedia.org/wiki/Babylonian_captivity

This does not solve the problem entirely. According to the the Savilian professor of Astronomy at Oxford there was a translation of Babylonium et Iudaicum ex Adamico in 747 B.C. (http://www.fromoldbooks.org/Brown-OratioDominica/morton-tabulum-02-554x900.gif). But it brings us a lot closer to a provisional answer. Sometime between 8th and 6th centuries B.C. the idea of using the planets as a model for the 7 double letters of Hebrew was established, probably in imitation of Chaldean observations. .

[626] Sefirot: http://imageshack.us/f/513/templesalomonarbrekabalhl1.jpg/

[627] Cf. Temple de Jerusalem: http://imageshack.us/f/513/templesalomonarbrekabalhl1.jpg/

[628] Dome of the Rock: http://www.bible.ca/archeology/bible-archeology-jerusalem-temple-mount-threshing-floor.htm

[629] The Baptistery of Pisa is a notable exception having 12 sides and also having a leaning tower.

[630] San Giovanni: http://en.wikipedia.org/wiki/Florence_Baptistery

[631] Temple of holy wisdom: http://www.bibledicoveries.com/content/view/22/38/ . The complex is said to have been started by Constantine's mother: http://en.wikipedia.org/wiki/Dome_of_the_Rock

[632] See: Samer Akkach, Cosmology and Architecturein Premodern Islam, An Architectural Reading of Mystical Ideas, Albany: State University of New York Press, 2005: http://www.scribd.com/doc/50759385/17/The-World-of-Creation

[633]God of Rising and setting sun: http://www.about-holyland.com/J-and-J-1.htm

Шахар - божество восходящего солнца, а другое - Шалем - божество заходящего солнца. l

[634] Jerusalem was originally Salem and its etymology has been linked with an Ugaritic god Ursalimmu (foundation of Shalem, cf. http://www.abarim-publications.com/Meaning/Jerusalem.html). Here we consider two other etymologies. We noted earlier (figure 10) how Eri and Glagol lead to the letters Posolon and Swastika, linked with the setting sun and the rising sun. Еръ + салим thus leads to Еръсалим or (Ерусалим (Йерусалим, Иерусалим). Possible alternative spellings in Cyrillic include Ерушалем, Ерушалойм, Ерушалайм, Ерусалім, Эль-Кудс (http://ausvald.livejournal.com/146258.html?thread=382546).

Еръ + Шалем leads to ЕруШалем. One possibility is that there was originally a contrast between a god of the setting sun and rising sun (Table 22).

Eri	Glagol
God of Setting Sun	God of Rising Sun

Salem	Shahar
Шалем	Шахар

The names of these two gods overlap with names for the evening star and morning star:

Evening Star	Morning Star
Shalimu	Schaharu
Salem	Shahar
Salim	Shahar
Shalemu	Shaharu
Bright	Shiner
Dilbah	Zibbah
Vechernitsa	Zornica
Venus	Lucifer
Cf. the contrast:	
Moon	Sun
West	East
Jerusalem	Mecca
Posolon	Swastika

[635] Revelation 22:16: http://bible.cc/revelation/22-16.htm
[636] Church of Saint John the Baptist: http://www.sacred-destinations.com/israel/jerusalem-church-of-st-john-the-baptist.htm
[637] Saint John: http://en.wikipedia.org/wiki/John_the_Baptist
[638] Peter and Rock: http://www.catholic.com/library/Origins_of_Peter_as_Pope.asp
[639] Tree of Life: **http://www.yashanet.com/studies/revstudy/rev6h.htm**
[640] Menorah: http://www.bje.org.au/learning/judaism/symbols/menorah.html
[641] Many discussions omit mention of which planets in which sequence. One commentator gives: Sun, Moon, Mercury, Mars, Venus, Jupiter, Saturn. See: http://astrotorah.weeklyshtikle.com/2011/06/leviim-are-real-stars.html
[642] Messianic Seal Grafted in Menorah: http://img.auctiva.com/imgdata/1/0/0/8/5/6/webimg/108497049_tp.jpg
[643] Tree of Life: **http://www.yashanet.com/studies/revstudy/rev6h.htm**
[644] Richard A. McGough: http://www.biblewheel.com/About/Resume.asp
[645] Books of the Bible: http://en.wikipedia.org/wiki/Books_of_the_Bible. There are considerable differences in the number of books accepted by different denominations.
[646] Biblewheel: http://www.biblewheel.com/Book/About.asp
[647] Menorah: http://www.biblewheel.com/forum/showpost.php?p=365&postcount=15
[648] Zechariah: http://www.biblewheel.com/Wheel/Capstone.asp
[649] http://symboldictionary.net/?p=814Austra wood, solar tree is mankind's knowledge and insight of aggregation model. Ornament interpreters Daina Kraukle explains: "The symbol in the human perception of the world: the tree root represents the underground world of the trunk - viduspasauli - an environment in which we uzturamies with animals and plants, but leaf symbolizes the upper celestial world to which all aspire. This tree, combining an understanding of past, present, future, about our ancestors, ourselves, our children. Wood is a link to the spiritual, and not just links, but also an expression. "
World tree symbol also linked to the Sun Road, this is the sunrise and sunset personificationshttp://www.liis.lv/majtur-psk/raksti/austra_.htmvia Google Translate: http://translate.google.com/translate?hl=en&sl=lv&u=http://www.liis.lv/majtur-psk/raksti/austra_.htm&ei=9zy4S-D1JILz-Qb5tvS1Dw&sa=X&oi=translate&ct=result&resnum=1&ved=0CAoQ7gEwAA&prev=/search%3Fq%3Dviduspasauli%26hl%3Den%26sa%3DG%26rlz%3D1G1GGLQ_ENNL352
[650] pendasfolc.com/Nietens.html
[651] 7 Candelabra: http://thestygianport.blogspot.com/2007_11_01_archive.html
[652] The excellent research of Commendatore fr.Vincenzo Felice Mirizio helps us greatly. See: Il Candelabro a sette brace: http://www.commendasangiovannibattista.it/?page=247-0
[653] Order of Lighting: http://www.commendasangiovannibattista.it/?page=247-0: “si inizia dalla III candela, poi la II, poi la I quindi la VII, la VI e la V ed infine la IV”.i.e. Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn
[654] Planets and Magic Squares: http://www.psyche.com/psyche/yetsira/sy_planetaryformatives.html
[655] Wiki: Moses: http://en.wikipedia.org/wiki/Moses#cite_note-6

"Rabbinical Judaism calculated a lifespan of Moses corresponding to 1391–1271 B.C.... Jerome's *Chronicon* (4th century) gives 1592 for the birth of Moses,[citation needed] the 17th-century Ussher chronology calculates 1619 BC (*Annals of the World*, 1658)."

The first five books of the Old Testament were almost certainly written in the Persian period (538-332 B.C.) and describe events going back to 4404 B.C. Wiki: Old Testament: http://en.wikipedia.org/wiki/Old_Testament

[656] Encyclopedia, 1902: Babel: http://www.1902encyclopedia.com/B/BAB/babel.html

The native version of the story has recently been discovered among the cuneiform tablets in the British Museum. It is fuller and more com- plete than the account in Genesis, and formed part of a collection of Babylonian legends older, probably, than 2000 B.C. We learn from it that the tower was erected under the supervision of a semi-divine being called Etanna. The tower has been identified with the temple or tomb of Belus, which Strabo stated with some exaggeration to have been a stade (606 feet) high, but without sufficient reason. It is most probably represented by the modern Birs Nimrud, the ruined remains of the " Temple of the Seven Lights of the Earth," at Borsippa, a suburb of Babylon, which was dedicated to Nebo.

Notes: Chapter 6

[657] Mahabharata: http://mahabharata-resources.org/quotes.html

[658] Martin Luther: http://www.climbingforchrist.org/Default.aspx?tabid=2059

[659] Cardinal Signs: Aries, Cancer, Libra, Capricorn
Fixed Signs: Taurus, Leo, Scorpio, Aquarius
Mutable signs or dual signs: Gemini, Virgo, Sagittarius, Pisces

[660] Alternative views include three schools, which think of themselves as three races. One emphasizes fire (agni) and becomes the fire race (agnivamsa). A second emphasizes the moon (chandra), becomes the moon race (chandravamsa), and priestly class. A third emphasizes the sun (surya), becomes the sun race (suryavamsa) and military class. The first great epic of India, the Mahabharata, is about how tensions between priests and the military, Brahmans and Kshatriyas, lead to intermarriages, and a new synthesis.

[661] Homo erectus: http://en.wikipedia.org/wiki/Homo_erectus

[662] Two of the final Anglo Saxon runes are also related to fire: yew (one of the world trees) - fire (eeoh-eo – speorđ-cp).

[663] Asvattha: http://freemasonry.bcy.ca/aqc/svastika.html:

The Vedas prescribe the asvattha (pipal or ficus religiosa) and the Samî (Acacia Suma) as the kinds of wood to be used in kindling the sacred fire.1 In Southern India especially, it is very common to see these two trees planted together when young, so that when grown older their branches and foliage become entwined. The Hindûs style this 'marrying' the trees.2 In this manner Tree-worship became in a way connected with Fire-worship. Both the Greeks and the Romans, down to a late period in their primitive history, used the above-described method of procuring fire. They found that the Pyrkaia, or lower part, was best made of certain softer kinds of wood, such as ivy (vitus sylvestris), whilst the laurel, thorn or other hard wood was to be preferred for the trypanon or drilling stick.cf. http://www.sacred-texts.com/hin/sbr/sbe12/sbe1243.htm

[664] There are debates whether this northern Kashi was Kashgar or Karashar. Yanqi:
http://www.tattooheaven.com/AgniTara2.html
Yanqi or Yuezhi identified by some as the original northen Kashi (cf. Kashgar) is on the Silk Road and is the ancient city of Agni. The ancient city-state of Agni, aka: Yanqi or Yuezhi (a site more recently known as Qarashahar, Karashar or Kashi), lay on the northern track of the Silk Road along the Taklamakan Desert in the westernmost Xinjiang Province of modern China.

[665] 3Fires and 3 Classes: http://www.cais-soas.com/CAIS/Architecture/various_fire_temples.htm

[666] 3 Sacred Fires: http://www.answerbag.com/q_view/321437

[667] Jawla Temple is in Himachal Pradesh, 56 km. From Dharamsala. Vadava (Jwalamukhi , the deity of seven flames) whose seven flaming tongues emit from natural vents near Kangra

[668] Demons in Heaven: http://www.himachalhotels.in/Hotel-Jawla-ji/

Led by Lord Vishnu, the gods decided to destroy them, they focused their strengths an huge flames rose from the ground. From that fire, a young girl took birth. She is regarded as Adishakti the first 'Shakti'. Known as Sati or Parvati, she grew up the house of Prajapati Daksha and later became the consort of Lord Shiva. Once her father insulted Lord Shiva and unable to accept this, she killed herself. When Lord Shiva heard of his wife's death his rage knew no bounds and holding Sati's body he began

stalking the three worlds. The other gods trembled before his wrath and appealed to lord Vishnu for help. Lord Vishnu let fly a volley of arrows that struck Sati's body and severed it to pieces. At the Places where the pieces fell, the fifty-one sacred 'shaktipeeths' came into being. Sati's tongue fell at Jwalaji (610m) and the goddess is manifest as tiny flames that burn flawless blue through fissures in the age-old rock. Even the Pandavas are regarded to have visited this sacred place.

[669] Shakti and 51 Peethas:
http://www.kamakoti.org/kamakoti/details/bhagvatpurana19.html?PHPSESSID=9f4008ee0de438b0895d657b7ee280da

[670] Ateshgah of Baku: http://en.wikipedia.org/wiki/Ateshgah_of_Baku

[671] Big Fire Balls: http://www.avesta.org/modi/baku.htm

[672] Seven Holes: http://www.flickr.com/photos/28874153@N00/3130381382

There were once seven natural surface vents in the region, hence also the name 'Surakhani', which means "seven holes with burning flame". The place is also commonly referred to as 'Ateshgah'/'Atashgah' (Persian and Azerbaijani pronunciation) ("place of fire"). Today, the fires in the complex are fed by gas piped in from Baku city, and are only turned on for the benefit of visitors.

[673] Surakhani: http://www.avesta.org/modi/baku.htm

[674] Surakhani: http://www.avesta.org/modi/baku.htm

[675] 7 Rays: http://www.ascendedmasters.ac/kumaras.html

[676] 7 Fires: http://dictionary.babylon.com/atash/

Azar Noush is also called Ab-e-Hayat

Azar Ayeen also called Azar Abteen Azar Napata that the son of the waters wishes to seize)

[677] 7 Rays and 7 Aspects of God: http://www.aryabhatt.com/astrology%20book/astrologyA.htm\

Agni emanated from the mouth of the Supreme; he later manifested the cosmos and revealed the sacredness of the Vedas. His carTier is a ram (which also means the first asterism, Aries). Agni had three sons, Pavaka, Pavamana, and Suchi, who were condemned by Vashistha to be born repeatedly. They appear as Vidyuta (electrical fire), Nirmatya (fire produced by friction) and Suchi, as the solar flare. From Pavaka was born Kavyavahana, the fire of Pitris (q.v.; from Pavamana was born Saharaksha, the fire of the Asuras or the demons; and from Suchi was born Havyavahana, the fire of the gods. The three sons of Agni had 45 sons, so the family had altogether 49 persons identified with the 49 fires. They produced physical, psychic and spiritual energies in men by their permutations and combinations.

Agni is represented as having seven tongues, each of which has a distinct name and function. He has four hands and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, on which he is sometimes represented as riding. The seven flames of fire are named Kali (black), Karali (fierce), Manojava (mind-swift), Sulohita (blood-red), Sudhumravarna (smoke-coloured), Vishwaruch-devi (universally attractive), and Sphulingini (scintillating). They are the seven channels of cosmic, mundane and human evolutions; they represent the seven rays of the Sun, represented by seven horses of its chariot, or the seven heads of a single horse in it. The seven channels each with seven subsidiary currents make a total of 49 fires which move in both outgoing and in going directions. The fire manifests as Prana (q.v.), the vital life force in the physical body; as Kama, sexual passion in man's emotional nature; Manas, as the thinking principle in his mind-body; and Tapas, penance with austere sacrifices at the spiritual level. The total sacrifice of one's everyday life for one's divine nature or for the Supreme Being is represented by Swaha, the sacrificial fire. The fire aroused by Pavamana forges a union between thinking principle and Buddhic consciousness, thereby leading to an illumined mind which unfolds higher spiritual attributes in man.

[678] 9 Durgas: http://blog.mapsofindia.com/2011/08/25/exploring-divine-destinations-at-dev-bhumi-himachal-pradesh/

Some sources offer both alternatives of 7 and 9 flames:
http://www.rohitprabhakar.com/2010/01/03/jwala-devi-india-kangra-himachal/

The flame are based out of fissure from which some natural gas seeps out itself and burns endlessly. There are always 7 or 9 flames burning all the times.

[679] Jwalamukhi: http://www.whereincity.com/photo-gallery/temples/jwalamukhi-temple-179.htm

[680] 10 Fires: http://www.indiayogi.com/content/yantra/sri-yantra.aspx

[681] Nakshatras and Seed Syllables: http://mailerindia.com/hindu/veda/index.php?namakarna

[682] Lalita: http://www.religiousworlds.com/mandalam/tripura.htm

[683] Ibid.: Lalita: http://www.religiousworlds.com/mandalam/tripura.htm:

Different letters of the alphabet all exist in a subtle form within the spinal cord. Each chakra is presided over by a Yogini whose function is connected with the transmutation of food, which is alchemy of the food factory.

There are 50 petals associated with these six cakras as there are 50 letters of the Sanskrit alphabet. 21600/50 = 432. The cakra of the absolute or semen/ova itself has 1000 letters or petals. Semen is conceived of as residing here because of its alchemical nature as an elixir produced by the synthesis of the forms of food.

These three which are oneness are knower, means of knowledge, object of knowledge. Their union is called samarasa.

The three corners of the central triangle of the Shri Chakra are presided over by three symbolic Nathas. The Fourth Natha, Shiva Himself, is united with Shakti in the centre of the Bindu.

This Bindu, united Shiva Shakti, creates the cosmos. If we observe nature we see that the Shri Cakra (child) comes from the sexual union or samarasa (perfect assimilation) of man (Shiva) and woman (Shakti).

Their samarasa is known as the Fourth, because it appears when all three are present, and also produces or has the three as its powers or saktis.

This Fourth is awareness, the witness, the enjoyer, the measurer, the measuring stick, and the measured, Adinatha, the merulingam, beyond time and space, and therefore outside the Shri Yantra or the cosmos as modification or play of sun, moon and fire. These last three form the body of Lalita.

[684] http://www.theyogasanctuary.net/tips-om.html
, composed of nada, bindu and bija

[685] Cf. passion, goodness, ignorance; creation, preservation, destruction; letters R S T.

[686] Sri Yantra: http://www.indiayogi.com/content/yantra/sri-yantra.aspx

[687] The sequence of three elements varies in different schools. Hence we also find solar fire, lunar fire, fire.

[688] AkAzagaGgA (Heavenly Ganges) - gaGhA (Earthly Ganges

[689] Kathmandu: http://www.kathmandu.gov.np/index.php?cid=2&pr_id=2: claims to have 8 rivers:
Bagmati, Bishnumati, Dhobi Khola, Samakhusi, tukucha, Bhaucha Khusi, Balkhu, Manamati

[690] These are variously translated as:

Potentiality	Agency	Actuality
Desire	Action	Wisdom
Goodness	Passion	Darkness

[691] San Zan: http://www.ikungfu.net/White-Crane.htm

[692] Cornelius Agrippa, Occult Philosophy: http://www.esotericarchives.com/agrippa/agrippa2.htm

[693] 3 Lights: http://www.oocities.org/mandaeans/birth4.html
formerly: http://www.geocities.com/mandaeans/birth4.html

Fires Moon Sun….continuing in the Mandaean literature we read that: Then were seen three lights (lamps) which companied him. These three lights I am taking to be the three Uthras. Hibil Ziwa, Anush Uthra, and Manda-d-Hiia since these three commonly work together and often are interchangeable. It is Anush Uthra who takes John the Baptist away at the time of his birth for protection. These "beings of light" are also referred to as malki or kings. This term, in the form of the word prince, also appears to be placed on the angels Michael and Gabriel in the Old Testament.

[694] 3 Fire Signs: http://www.sria.org/images/tripl_quad.JPG

[695] Yaun-Goicoa: http://www.angelfire.com/journal/cathbodua/Gods/Ygods.html

[696] Double Equilateral Triangle: http://www.theosociety.org/pasadena/sd/sd2-2-12.htm

[697] Cuneiform Mountain: http://www.conservapedia.com/images/f/f4/Cuneiform_images.jpg

698 (pranapratishta). http://www.shivashakti.com/yantra.htm

[699] Hindu Symbolism: http://www.hinduwebsite.com/numbers.asp

700 typically has up to 16 or 17 vowels, which include li, ri, ah, and am.

701 http://www.thelemapedia.org/index.php/IAO
http://books.google.com/books?id=N2URCb14ShQC&pg=PA212&lpg=PA212&dq=Aeeioyo+name+of+god&source=web&ots=z0ApabaGwf&sig=rz6dWYFAqQkmev3wlnsRciFD4Qs&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA212,M1

[702] Using the Aryabhatta numeration: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

[703] Kalachakra Correspondences:

Nada,	White Disk,	Crescent
Mind Mandala,	Body Mandala,	Speech Mandala
Black Sow-faced Dakini	White Lion-faced Dakini	Striped Tiger-faced Dakini

Mount Tsari Mount Kailash Mount Lapchi

[704] Lapchi: http://www.rinpoche.com/stories/lapchi.htm

[705] Panch Badri: http://www.chardhamtours.net/panch-badrinath.html

[706] Panch Kedar: http://templesofuttarakhand.blogspot.com/2008/04/panch-badri-panch-kedar-panch-prayag-in.html

[707] http://www.himalayanacademy.com/resources/books/dws/dws_r9_glossary-O-S.html

amuda-valli and sundara-valli Accordingly amuda-valli became a heavenly child and was adopted by Indra as his daughter. The other one sundara-valli did penance in a hillock in Tamilnadu and was born as vaLLi. These are the two consorts of subrahmaNya. The first one devasenA who sits on the left of the Lord grants us heavenly bliss; the second one vaLLi sits on the right and confers on the devotee all earthly bliss. The spear of the Lord called vEl in Tamil confers moksha on the devotee. The two consorts and the vEl are said to represent the three Saktis -- Energies: Will, Action and Knowledge -- of the Lord namely, icchA-Sakti, kriyA-Sakti, and jnAna-Sakti. Sprung from Eye of Maha-Vishnu

http://www.krishnamurthys.com/profvk/gohitvip/1201.html

http://www.yogameditation.com/var/corporate/storage/images/media/images/bindu/26/26_sri_yantra/7514-2-nor-NO/26_sri_yantra_image_400_w.jpg

[708] Wiki: Punjab Pa[=n]ca-nada, Punjnud, Persian 'Punj[=a]b,' the five streams, Vitas[=a] Asikn[=i] Ir[=a]vat[=i] Vip[=a]ç, Çutudr[=i]. The Punjnud point is slowly moving up stream; Vyse, JRAS. x. 323. The Sarayu may be the Her[=i]r[=u]d, Geiger, loc. cit. p. 72.]

http://www.ihaystack.com/authors/h/edward_washburn_hopkins/00014499_the_religions_of_india_handbooks_on_the_history_of_r/00014499_english_iso88591_p003.htm

http://punjabpanorama.blogspot.com/2006/03/vanished-streams-of-panchkula_09.html

[709] Pyatireche: http://www.stormfront.org/forum/showthread.php?t=628531&page=6

Pjatireche(Fiveriver) – The earth washed by the Rivers Irij (Irtysh: Irij the Quietest, Ir-calm), Ob, Yenisei, Angara and Lena. The name of Belovodje (Whitewater) was named after the ancient name of the river Irtysh – White Water.

[710] 8 Rivers: http://vajrayana.faithweb.com/ACollectionOfStudiesOnBon.pdf

[711] Semiryechye: http://www.wordiq.com/definition/Semirechye

(Семиречье) is a historical name of a part of Russian Turkistan, which corresponds to the South-Eastern part of modern Kazakhstan, known as Zhetysu (Jetysu, Jity-su, Жетысу, Джетысу). It owes its name (Jity-su, Semiryechye, i.e. Seven Rivers) to the rivers which flow from the south-east into Lake Balkhash.

[712] Saptagodavara: http://www.reocities.com/sarabhanga/rishi.html

[713] Sapta Rishi: http://www.reocities.com/sarabhanga/rishi.html

A Trikuta (Triple-peak) is revealed in this Sat-Sangha (Communion of Truth): the Angles of 1-2-3 (Candra), 3-4-5 (Durvasas), and 5-6-7 (Datta), whose summits are Jamadagni, Gautama, and Vasistha.

The Mahabharata tells of Three-headed (Trisiras) Visvarupa, whose three sets of triple-eyes were severally intent on the Vedas (Sattva-guna), Wine (Rajas-guna), and the World (Tamas-guna).

Indra divided those heads, who are the three sons of Atri, releasing three birds: three little Hamsas, named Kapiñjala (Heathcock), Kalavinka (Cuckoo), and Tittiri (Partridge).

In the Hindu mentality if a number is important its multiple is often also important. This 7 leads to 14: cf. http://www.yoga-age.com/modern/kun4.html

[714] 12 Chakras: http://www.yoga-age.com/modern/kun4.html

[715] Table 37: These 3 streams (channels, nadis) become a starting point for larger frameworks:

8 Elements x 3 Channels = 24 x 3 = 72 x 1000 = 72,000 channels (or nadis):

8 Elements	8 Elements	8 Elements
x	x	x
Channel of Consciousness,	Channel of Speech,	Channel of Body
Winds	Red Drops	White Drops
= 24	= 24	= 24
x 1000	x 1000	x 1000
= 24,000	24,000	24,000

= 72,000 channels or nadis

See: http://www.shalagram.ru/knowledge/mysticcosmos/mystic_cosmos_appendix_i.htm

[716] Lapchi: http://www.rinpoche.com/stories/lapchi.htm

[717] 24 Gurus: http://antaryamin.wordpress.com/category/austerity/
[718] Sanskrit alphabet: http://indopaganproject.tripod.com/id22.html

> The total number of petals on all the lotuses is fifty, matching the number of letters in the Sanskrit alphabet. Indeed, each petal has a letter assigned to it.
>
> The alphabet of Sanskrit is called the Devanagari alphabet, and each letter is called a matrika or little goddess. Special letter combinations are considered to be a deity in sound form. Note that I did not say a symbol of or a representation of a diety. Rather, the sound is the deity itself.

[719] Tantriks: http://shrifreedom.org/VyasaS:
JC/lessons1sanskritalphabet2.htm.
[720] Ganesha: http://www.saivism.net/pantheon/ganesha.asp
According to Sakti Tantra, there are as many Ganeshas in the creation as there the letters of the alphabet. This suggests that Ganesha exists in various planes and worlds as the head of the ganas or groups of entities to guide them and lead them towards Siva, the primordial being
[721] Ganesha: http://www.shivashakti.com/ganesh.htm

> The sadhaka should meditate upon an island composed of nine gems, placed in an ocean of sugarcane juice; a soft gentle breeze blows over the island and makes the waves wash the shore thereof. The place is a forest of Mandara, Parijata and other Kalpa trees and creepers, and the light from the gems thereon casts a red glow on the ground. The six gladdening seasons are always there. The sun and moon brighten up the place. In the middle of the island is a Parijata tree whereon are the nine gems and beneath it is the great Pitha (altar) on which is the lotus whereon is seated Mahaganapati

[722] Kali: http://3.bp.blogspot.com/_ZZU8SvJ4Rys/S2RSJVhjkcI/AAAAAAAAAFo/a_39YJ8tXSc/s320/Kali+-+Sev.jpg
[723] Singh, explains why 51 is reached in Vindhyachal yantra:
http://www.iflaonline.org/images/PDF/ISOLA2011/343-10vindhyachalranadevibkp211-24816jan10.pdf:

> Rotation of the cosmic rhythm from point to triangle (3 edges) can yield a combination of 8, 16, 24…angles ultimately merging into a circle again at infinity. This idea indicates the sense of expanding universe, commonly referred to in Hindu and Buddhist mythologies as mandala. The total number of these edges (3+ 8+16+24) comes to 51 identified to total number of alphabets in Sanskrit/Devanagari and also the Shakti Pithas.

[724]50 Shakti Peethas: http://www.halexandria.org/dward032.htm: Barbara G. Walker, *The Woman's Dictionary of Symbols and Sacred Objects*, Harper San Francisco, New York, 1988:

> Written letters were symbols of Logos power, that is, the power to create the world by means of words. That is why the fifty letters of the Sanskrit alphabet appeared on the necklace of skulls worn by Kali Ma, perhaps the oldest Goddess of Creation. These letters were matrika, "the mothers," which brought all things into being when Kali formed them into words. The Logos doctrine is still extant in Christian theology, though the original idea of creation by the Word has been made more abstract to conceal its primitive naivety. In the third century A.D. Jewish mystics spoke of the biblical smith Bezaleel as an expert on alphabetical wizardry: he 'knew how to combine the letters by which heaven and earth were created.

51 Shakti Peethas: http://www.shaktipeethas.org/travel-guide/topic11.html
52 Shakti Peethas: http://en.wikipedia.org/wiki/Shakti_Peethas
18 Shakti Peethas: http://sekharnpc-howjyothirlingascanbe14.blogspot.com/2009/09/18-shakti-peeth-ashta-dasha-shakti.html
Problems with naming: http://www.shaktipeethas.org/panchasat/topic191.html:

> The above details, frankly speaking, cause a lot of confusion. Many doubts still remaining. Many Shakti peetams are not perfectly identified. This is because of three reasons.
>
> 1. Devotion of local people towards their local Shakti shrines.
> 2. Extinction of ancient Shakti temples because of various Socio-cultural changes.
> 3. Inability to match the Puranic and Tantric names of places and goddesses with the present ones....

There are different lists of Shaktipeethas. All of them overlap. It is possible for the same Pitha to appear in one or more lists. Again, the places are variously called: Shakti peethas, Yogini pithas, Matrika pithas, Durga pithas, Pitha sthans etc.
[725] Saptashrungi Devi Temple: http://en.wikipedia.org/wiki/Saptashrungi
[726] Matrikachakra: http://farm5.staticflickr.com/4030/4699013986_d4f6f0572b_z.jpg
[727] Shiva Sakti: http://www.bhagavadgitausa.com/MANTRA.htm
In the West, this becomes a male activity. The biblical smith, Bezalel, "knew how to combine the letters by which heaven and earth were created." See: Bezalel: http://en.wikipedia.org/wiki/Bezalel
[728] Ahaa: http://shrifreedom.org/VyasaSJC/lessons1sanskritalphabet2.htm
[729] 108: http://www.ecs.com.np/living_category.php?category=6&id=68

[730] 5 Styles of dancing: http://en.wikipedia.org/wiki/Bharata_Natyam
[731] 108 Abodes: http://www.templenet.com/desam.htm
One famous example is Tirumala in the 7 Sacred Hills.
[732] The distance between the earth and sun is said to be 108 times x sun-diameter. The distance between the earth and moon = 108 times moon diameter Diameter of sun = 108 earth diameter. Re: 108 see: http://www.khenpo.eu/108.html
[733] Katakamukha Hasta: http://en.wikipedia.org/wiki/Bharata_Natyam :

> This Bharata Natyam dancer's right hand is in the Katakamukha Hasta, the 3 joined fingers symbolizing the sacred syllable Aum. The left hand's fingers are in Alapadma Hasta, the rotating lotus of spiritual light. The eyes are directed towards the Supreme Lord. The left leg is lifted, symbolizing the swift ascent of the consciousness in one step from the Earth to the Heaven

[734] Chitsabha: http://www.templenet.com/Tamilnadu/chidarchitect.html
[735] Sanctum: http://www.crystalinks.com/rosslynchapel.html
[736] A metaphysical geography for cultural computing would link letters of the Sanskrit alphabet with a) pieces of Sati, b) basic elements and c) corresponding Shiva temples or conversely. Standing in front of a temple we could see its connections with a larger physical and spiritual landscape. We would also be able to see alternative versions linked with Kali's heads and parts of Ganesha's body. Cf. the author's: Cultural Computing, Entertainment Computing, Elsevier, Amsterdam, September 2011 (Special Issue Cultural Computing). Elsevier Site: http://www.sciencedirect.com/science/article/pii/S1875952111000279
[737] Tirtha of Brahma: http://www.reocities.com/sarabhanga/yatra.html
[738] Rana P. B. Singh publications: http://www.iflaonline.org/index.php?Itemid=40&view=article&option=com_content&id=29
[739] Naturescapes: http://seekingfromwithin.blogspot.com/2011_04_01_archive.html
[740] Singh, Culturescape: http://www.colorado.edu/Conferences/pilgrimage/papers/Singh-3.html
[741] Gaya Mandala: http://www.iflaonline.org/images/PDF/ISOLA2011/359-11gayaritranabkholpp207-238.pdf
[742] Gaya: http://www.colorado.edu/Conferences/pilgrimage/papers/Singh-3.html
[743] Singh, Sacredscape and Manescape: http://www.colorado.edu/Conferences/pilgrimage/papers/Singh-3.html

> The 12 signs of the zodiac x 9 planets x 3 mythical realms gives a numerical number of 324 shrines. Combining this with other sources, the 12 signs of the zodiac x 12 months x 3 mythical realms gives a numerical symbol of 432 which, he suggests corresponds to the number of holy shrines in the Gaya shestra

[744] Singh, Cosmic Layout of the Hindu Sacred City: http://docs.google.com/viewer?a=v&q=cache:-Xrc9wVKFQQJ:lasur.epfl.ch/files/content/sites/lasur/files/A%26C%2520Vol.9%2520No.2/SINGH.pdf+the+sacred+number+108+may+be+interpreted&hl=en&pid=bl&srcid=ADGEEShZ3l-xDKCAApoQbLsPwFPv9Ns2nha9EId8tr2jIcVEEBxC9D_CzB7ypZ6HIOGDhr3vDENORR7PzHjJTj24N02ZZU4Gd5f7kgQUqIx9ZiG2vI4uqYuAoNWSDEaEVG-4g_7BZ3wf&sig=AHIEtbR5o9WCaCi9eGrREUlE2O96NdfwDw
[745] Sun Shrines: http://www.iflaonline.org/images/PDF/ISOLA2011/369-11aa-3sacredgeoprrana16may11fin.pdf
[746] Krittivasheshsvara: http://www.iflaonline.org/images/PDF/ISOLA2011/337-09kashicosordershivasep09n.pdf
[747] Geomantic Map: Geomantic Map of Kashi Mandala: http://www.iflaonline.org/images/PDF/ISOLA2011/369-11aa-3sacredgeoprrana16may11fin.pdf
[748] 5 Layers: http://miguelgoitizolo.ws/images/sacred-layers.jpg
[749] Singh, Cosmic Layouts: http://docs.google.com/viewer?a=v&q=cache:-Xrc9wVKFQQJ:lasur.epfl.ch/files/content/sites/lasur/files/A%26C%2520Vol.9%2520No.2/SINGH.pdf+the+sacred+number+108+may+be+interpreted&hl=en&pid=bl&srcid=ADGEEShZ3l-xDKCAApoQbLsPwFPv9Ns2nha9EId8tr2jIcVEEBxC9D_CzB7ypZ6HIOGDhr3vDENORR7PzHjJTj24N02ZZU4Gd5f7kgQUqIx9ZiG2vI4uqYuAoNWSDEaEVG-4g_7BZ3wf&sig=AHIEtbR5o9WCaCi9eGrREUlE2O96NdfwDw

> A total of 108 sacred sites and shrines are found along this route. The number 108 has a cosmogonic scope related to the constellations (lunar mansions) and the rhythm of human cognition. It thus defines cardinality, centrality, and circulation. Further it refers to a product of 12 (the yearly cycle of months in a year) x 9 (the cosmic space denoting 9 planets in Hindu cosmology). Other cosmogonic parallels are: a product of 27 constellations and 4 parts of the day or 4 directions; a product of 36 crores (360 million divine beings) and 3 mystical realms; and also the product of the 3 basic integers, i.e. $1^1 \times 2^2 \times 3^2$.

[750] Bhattacharya: http://www.grahamhancock.com/forum/DBhattacharya1.php:

The location and design of the ancient temples of Bhubaneswar have been guided by rich astronomical insight. Not only temples, even the painted hill caves, ancient forts and river docks have been placed and constructed in accordance with the location of individual stars and with outlines of constellations that have related shapes or star-lore. Individual monuments have corresponding stars, and as a group they form a similar pattern on the ground as they do in the sky above. The star-temple correlation is centred on the constellation of Orion, which is reproduced in its entirety.

[751] Viewed from a narrow scientific viewpoint the state of some of these insights is closer to hypothesis than incontrovertible fact.

[752] Table 39 a: Zone 1: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=10
Table 39 b: Zone 2: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=11
Table 39 c: Zone 3: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=12

[753] Table 40b: A sequence of 10 to 100 days thus generates the series:

10	20	30	40
216,000 Breaths,	432,000 Breaths,	648,000 Breaths,	864,000 Breaths,
50	60	70	80
1,080,000 Breaths,	1,296,000 Breaths,	1,512,000 Breaths,	1,728,000 Breaths,
90	100		
1,944,000 Breaths,	2,160,000 Breaths		

[754] Fire Altar: http://www.reocities.com/sarabhanga/yuga.html

[755] Rudolf Steiner, From Mammoths to Mediums: http://www.doyletics.com/arj/mammoths.htm

[756] 108: http://subhash-kak.sulekha.com/blog/post/2001/11/shri-108-and-other-mysteries.htm
http://www.khenpo.eu/108.html

[757] Adityas: http://en.wikipedia.org/wiki/%C4%80dityas

[758] Aditya: http://www.aryabhatt.com/astrology%20book/astrologyA.htm

[759] 12 Adityas: Sathapatha Brahmana: http://en.wikipedia.org/wiki/%C4%80dityas:
Amsa, Aryaman, Bhaga, Daksa, Dhata, Indra, Mitra, Ravi, Savita, Surya, Varuna, Yama
12 Heavenly Gods, 12 Preserver Gods, 12 Principles, 12 Rulers are contrasted to the 11 Air Gods, 11 Destroyer Gods, 11 Gods, 11 Hands Siva, 11 Rulers, 11 Symbolism (Names), 11 Wives of the Rudras
The Bhaktivedanta VedaBase: Srimad Bhagavatam has another set of alternatives:
Vivasvan, Aryama, Pusha, Tvashta, Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Satru and Urukrama.
Another links the 12 zodiac signs with different gods:
In the Brihadaranyaka Upanishad the Rudras are ten vital breaths (10 pranas) with the heart (manas) as eleventh.
Cf. http://wiki.answers.com/Q/How_did_Bhagvaan_Shiva_originate
In yet another story there were originally 8 Adityas. 7 became the planets. The 8th aditya was Martand and died but then went on to become the material sun.

[760] Adityas and zodiac: http://www.artesmagicae.com/Days.htm

[761]

Devarsi	Narada	Mutable or dual signs	satva guna
Brahmarsi	Agastya	Movable signs	rajas guna
Maharsi	Durvasa	Fixed signs	tamas guna

[762] 12 simple letters: http://www.virtuescience.com/hebrew-alphabet.html

[763] 12 Simple Letters: formerly at: http://www.followme-series.org/images/templates/hebrew.gif

[764] Mars: http://ephemeris.com/history/india.html

[765] This may imply a change from the Arian Baptism (figure 66), where the sequence is fire, air, water.

[766] Shri Kashi: http://www.shrikashidarshan.org/packages/kashi-darshan/kashi-vishwanath-ang-swaroopatmak-darshan-yatra.html

[767] http://www.joellessacredgrove.com/Celtic/tree.html
http://www.bretagne-celtic.com/an/accueil_an.htm

[768] Book of Ballymore:
http://www.isos.dias.ie/master.html?http://www.isos.dias.ie/libraries/RIA/RIA_MS_23_P_12/english/index.html?ref=http://babelstone.co.uk/Blog/2008/12/byrhtferths-ogham-enigma.html
Fol. 170r.

[769] Jewel of Saint John Christians: http://freemasonrywatch.org/2index.html

[770] Celtic Cross: http://bretagne-celtic.com/an/accueil_an.htm

[771]

Stem 02 -	Stem 06
乙 -	己
Yi -	Ji

I	Ching
Sprout	Full Bloom

Table. Chinese stem 2 and Stem 6.

[772] Роман Багдасаров, СВАСТИКА: СВЯЩЕННЫЙ, СИМВОЛ, *Этнорелигиоведческие очерки*, Белые Альвы, Москва, 2001: http://bagdasarovr.narod.ru/swastika.htm

[773] Absolute Key: http://bagdasarovr.narod.ru/swastika.htm. Translation via Babel Fish. http://2012forum.com/forum/viewtopic.php?f=9&p=239292

[774] Philosophical Key: http://www.atlant.supertok.ru/znak.html

[775] The comparison between Chadean Zodiac and Navaho Indian has also been made by David Icke:

[776] Chaldeans: http://www.magyarmegmaradas.eoldal.hu/cikkek/our-beliefs/ak21

> Kaldeans, non-Semitic inhabitants of Mesopotamia known as “the people of knowledge” who later allied with their northern kin, the Medes, to defeat the hegemony of the Babylonian Hebrews' Hammurabi-religion-ideology (18th c. BC). In 256 BC, they form the Parthian Empire along with other Scythians, the Medes, and other non-Semitic peoples of Sumer.

[777] Isis Unveiled (1877): http://www.theosociety.org/pasadena/isis/iu2-09b.htm

[778] Hyle: http://en.wikipedia.org/wiki/Hyle

[779] Bembine: http://www.solitarysociety.com/library/library.php?book=bembo&page=10

the mother letters representing Air, Water, and Fire remain to be pictured, around S the Central Iynx, or Yod, by the Ophionian Triad the two Serpents and the Leonine Sphynx. Levi's word OPS in the centre is the Latin Ops, Terra, genius of the Earth; and the Greek Ops, Rhea, or Kubele (Cybele) often drawn as a goddess seated in a chariot drawn by lions, she is. crowned with turrets, and holds a Key.

[780] Projection: http://en.wikipedia.org/wiki/Projection_(alchemy)

[781] Ezekiel: http://www.biblegateway.com/passage/?search=Ezekiel%201:15,21;10:9-11,16,17

[782] Ezekiel’s Creatures: http://www.myspace.com/pattid89/blog/522967082

[783] Tetragrammaton: http://www.towerwatch.com/Witnesses/New_World_Translation/TETRAGRAMMATON.htm:

> The first discovery which we make is that the information from the Kingdom Interlinear Translation tells us that the earliest date substantiating the Tetragrammaton in the Christian Greek Scriptures is some 1300 years after the Greek Scriptures were written. On the other hand, the earliest Greek manuscripts substantiating the Greek word Kyrios (Kuvrio") referring to the "Lord" were copied slightly over 100 years after John wrote Revelation.

784 Ezekiel Date: http://en.wikipedia.org/wiki/Book_of_Ezekiel

785 Andrew Bossone, Exact Date Pinned to Great Pyramid's Construction?, National Geographic, 21 September 2009: http://news.nationalgeographic.com/news/2009/09/090921-great-pyramid-giza-date-built.html

According to Wiki, the pyramids are linked with the dates 2575-2150 B.C.: http://en.wikipedia.org/wiki/Pyramid

[786] Zodiac Key: http://kachina2012.wordpress.com/2010/10/05/codex4e-the-pre-quel-to-the-da-vinci-code-and-inception/

[787] E.g. Rota Taro http://cartedatrionfi.tripod.com/RotaTaro.html#Shaft

[788] Tithankara: http://www.reocities.com/sarabhanga/index.html

Notes: Chapter 7

[789] Vedic Astrology. Ahaa: http://shrifreedom.org/VyasaSJC/lessons1sanskritalphabet2.htm

[790] Burton,The Ogham Runes and El-Mushajjar,1879, p. 45:http://archive.org/details/oghamruneselmush00burt:

[791] In Tibetan cosmology, Sanskrit was the language of the Swastika gods, used by the 7 royal races in the central Olmo Lungring territory. See: Language of the eternal Swastika Gods (g.yung-dning lha yi skad): http://vajrayana.faithweb.com/ACollectionOfStudiesOnBon.pdf

[792] Ethnologue: http://www.ethnologue.com/subgroups/indo-aryan:

Indo-European

Indo-Iranian

Indo-Aryan

Sanskrit [san] (A language of India)

+ Central zone (77)

+ East Central zone (5)

+ Eastern zone (46)

+ Bengali-Assamese (19)

+ Northern zone (22)
+ Northwestern zone (41)
+ Nuristani (6)
+ Sinhalese-Maldivian (3)
+ Southern zone (12)
+ Unclassified (12)

[793] Cf. Comparison: http://upload.wikimedia.org/wikipedia/commons/a/a9/Phrase_sanskrit.png

[794] Diringer,1948, p. 401:

> It is well known that the cultural expansion of India to Ceylon, Burma, Cambodia, Cochinindia,Siam, Malaya, Indonesia, was due to a large extent to Buddhism. The scrpts of the Buddhist monks became the vehicle of their culture and their outward organization. …In other words, Buddhism played in south-eastern Asia a part similar to that of Roman christinity in western and central Europe in the Middle Ages..

This expansion was the topic of his chapter VII. Further Indian Branch.

[795] Diringer, 1948, pp. 330-331: Indian and Further Indian Branches

1. Early Maura
2,3,5 Prototypes of North Indian Scripts
4. Monumental Gupta
6. Eastern variety of northern monumental type
7. The so-called Kutila script
8-10. Tibetan
11. Passepa
12. Deva-nagari
13. Gurmukhi
14. Bengali
15. Oriya
16. Gujarati
17. Sindhi
18. Multani
19-20. Ancient Philippine
21-22. Celebes
23-25. Burmese
26-27. Siamese
28. Mon
29. Ahom
30. Javanese
31-33. Batak
33-34. Lampong-Redjang
35. Sinhalese
36. Kadamba
37. Early Chalukya (proto-Kanarese)
38. Central Indian
39. Telugu
40. Kanarese
41. Grantha
42. Tamil
43. Vatteluttu

796 Ethnologue: http://www.ethnologue.com/country/IN:

> Of these, 447 are living and 14 are extinct. Of the living languages, 75 are institutional, 127 are developing, 178 are vigorous, 55 are in trouble, and 12 are dying.

[797] Wiki cites the following source for this claim:
Banerji, Suresh (1971). *A companion to Sanskrit literature: spanning a period of over three thousand years, containing brief accounts of authors, works, characters, technical terms, geographical names, myths, legends, and twelve appendices*. p. 672.

[798] Megasthenes: http://en.wikipedia.org/wiki/Brahmi_script:

> Megasthenes, an ambassador to the Mauryan court only a quarter century before Ashoka, noted explicitly that the Indians "have no knowledge of written letters". This might be explained by the

cultural importance at the time (and indeed to some extent today) of oral literature for history and Hindu scripture

Many Western scholars continue to dismiss or ignore the Antiquity of Sanskrit on the basis of no physical evidence of manuscripts. (The absence of original manucripts by Moses or Solomon is treated less critically). The Royal Chronology of India (http://www.newdharma.org/royal_chron.htm) dates Vedic literature to 4075 B.C. and the origins of Vedic Sanskrit to 4025 B.C.[798] As was seen (figure 40 a-b) the Vedic sound system and Sanskrit letter system are identical. Dates for first Indus script include 4067 B.C.(Claim formerly at: http://indusbramiscript.com/) More conservative dates are 2,500 B.C.-1,600 B.C. The Indus Valley includes the 7 rivers (Sapta Sindhu), which recur in Vedic geography. In Egypt, the sacred scripts (hieroglyphs) were often very different from the magical alphabets and everyday writing (demotic). In any case there is little reason to doubt a direct continuity between Vedic Sanskrit and Classical Veda.

Slavic claims re:Vedic Sanskrit: http://videos.mitrasites.com/quantum-tic-tac-toe.html

Since Vedic Sanskrit derived from Slavic Aryan Runic as a language, the concept of a mystical or sacred OM syllable, called also Sound of Divinity (АУМ in Aryan Runic) was known at least 40000 if not 160000+ years before it was mentioned in TORAH, which was written down approximately 1000-1500 years ago (LENINGRAD CODEX), not 3500 as scholars delude us to believe.

[799] Rig Veda: http://en.wikipedia.org/wiki/Rigveda: cites:

^ Witzel, Michael (2003). "Vedas and Upanisads". In Flood, Gavin. *The Blackwell Companion to Hinduism*. Blackwell Publishing Ltd. pp. 68–69. ISBN 0631215352. "The Vedic texts were orally composed and transmitted, without the use of script, in an unbroken line of transmission from teacher to student that was formalized early on. This ensured an impeccable textual transmission superior to the classical texts of other cultures; it is, in fact, something like a tape-recording of ca. 1500–500 bce. Not just the actual words, but even the long-lost musical (tonal) accent (as in old Greek or in Japanese) has been preserved up to the present. On the other hand, the Vedas have been written down only during the early second millennium ce,..."

[800] Mahabharata: http://en.wikipedia.org/wiki/Mahabharata

The oldest preserved parts of the text are thought to be not much older than around 400 BCE, though the origins of the epic probably fall between the 8th and 9th centuries BCE.[2]

[801] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche

[802] Diringer, 1948, 337.

[803] Origin of Brahmi: http://controversialhistory.blogspot.nl/2008/10/origin-of-brahmi-script.html

[804] Brahmi: http://www.tamilheritage.org/kidangku/DrSwaminathan/scripts/07_Indian_Scripts2_Brahmi_to_Devanagari.pdf

[805] Brahmi Alphabet: http://www.omniglot.com/writing/brahmi.htm

The Brāhmī alphabet is the ancestor of most of the 40 or so modern Indian alphabets, and of a number of other alphabets, such as Khmer and Tibetan. It is thought to have been modelled on the Aramaic or Phoenician alphabets, and appeared in India sometime before 500 BC.

[806] Brahmi: http://en.wikipedia.org/wiki/Malayalam_script

[807] Balinese: http://en.wikipedia.org/wiki/Balinese_alphabet

[808] Brahmi: http://en.wikipedia.org/wiki/Brahmi_script

[809] Aramaic Script Derivatives: http://4.bp.blogspot.com/-o-a-fAhe6IA/UeJAtNzY2ZI/AAAAAAAAbT4/c5n6UK8sm_E/s1600/ScreenShot406.jpg

[810] Bilingual inscriptions: http://en.wikipedia.org/wiki/File:AsokaKandahar.jpg

[811] Indian scholars discuss a series of stages: Harappan Script (2,700-600 B.C.), Proto-Brahmi (1,700- 600 B.C.), Pre-Mauryan Brahmi (600-350 B.C.), Mauryan Brahmi (350-150 and Post-MauryanBrahmi (150 B.C. – 600 A.D.) See Brahmi: http://obo.genaud.net/dhammatalk/bd_dhammatalk/give_ear/brahmi.htm

[812] Brahmi: http://controversialhistory.blogspot.nl/2008/10/origin-of-brahmi-script.html

[813] Phoenician: http://www.maronitehistory.org/Maronite_Phoenician_Heritage

[814] The Imperial Aramaic alphabet: http://www.omniglot.com/writing/aramaic.htm

This version of the Aramaic alphabet dates from the 5th century BC and was used to write Imperial Aramaic, the standardised and offical language of the Archaemenid Empire. It was adapted to write Hebrew during the 5th century BC, and the modern version shown below is still used to write Neo-Aramaic dialects.

[815] Rigveda: http://en.wikipedia.org/wiki/Rigveda

[816] 22 letters of Brahmi: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg

[817] Brahmi Alphabet 35 letters: http://3.bp.blogspot.com/_sG5NH12JsUo/SQmfSI3DbEI/AAAAAAAAAFM/hPghr69-FD4/s1600-h/Brahmi+from+Inscriptions.png
[818] Brahmi with 33 letters: http://j.poitou.free.fr/pro/img/scr/brahmi-cons.gif
[819] This Semitic sequencce is found in later Ethiopian in and some abbreviated versions of Sanskrit (Indian 1, Indian 2, Indicum, Brahmanicum, Hanscretanum), but has no bearing on the Sanskrit sequence of seven vargas which begin with k kh g gh n.
[820] Abugida: http://en.wikipedia.org/wiki/Abugida
[821] List of writing systems: A true alphabet contains separate letters (not diacritic marks) for both consonants and vowels.
[822] Brahmi: http://en.wikipedia.org/wiki/File:Brahmi.png
Cf. http://www.ciillibrary.org/Sites/Photography/Brahmi.html
[823] Abugida: http://en.wikipedia.org/wiki/Abugida
[824] English has a similar principle except that the implicit vowel changes: i.e. we write a b c d ... while we pronounce some letters with an a (as ay): ay and kay; others as an e (as ee): bee, cee, dee, ee, gee, pee, tee, vee etc..
[825] Diringer, 1948, 337.
[826] For an introduction see: Sanjeev Najjar, History of Sanskrit: http://www.esamskriti.com/essay-chapters/History%20of%20Sanskrit-1.aspx
Among the languages that adopt the whole Sanskrit system or a part thereof include: Aksara Kawi, Aryan Alphabet, Bengali Alphabet, Brahmi Alphabet, Devanagari Alphabet, Grantha Alphabet , Gurmukhi Alphabet, Hindi Alphabet, Kashmiri Alphabet, Kharosthi Alphabet, Khmer Alphabet, Limbu Script, Malayalam Alphabet , Marathi Alphabet,Modi Alphabet, Nagari 1, Nepali Alphabet, Oriya Alphabet, Pali Alphabet, Pashto Alphabet, Pyu Alphabet, Sharada Alphabet (Śāradā Script), Siddhaṃ Alphabet, Sindhi Alphabet, Sinhala Alphabet, Standard Indic, Tagalog Script, Tamil Vatteluthu, Telugu Alphabet, Thai Alphabet, Tibetan Alphabet, Tocharian Alphabet, Tulu Script, Urdu Alphabet, hiragana, katakana.
For a historical study: S Paulino a San Bartholomeo, Vyácarana seu Locupletissima Samscrdamicae linguae Institutio, Rome: De Propaganda Fidei, 1804
http://books.google.nl/books?id=Lf5GAAAAcAAJ&pg=PA10&lpg=PA10&dq=hanscretanum&source=bl&ots=RaavthxvDI&sig=3S99FOh4k_-qrp1Xlg86Shjhykk&hl=en&sa=X&ei=QcozT8fAJIOi0QW73fiwAg&redir_esc=y#v=onepage&q=hanscretanum&f=false
[827] Kannada: http://www.omniglot.com/writing/javanese.htm
This order is used more or less in the following major languages: Hindi, Kannada, Marathi, Nepali, Bengali, Telugu, Malayalam, Konkani, and Gujarati, among others. Tamil uses a similar, but reduced, organization.
[828] Pallava: http://www.omniglot.com/writing/pallava.htm . Wiki claims: 6th to 9th c, A.D. : http://en.wikipedia.org/wiki/Pallava_alphabet
[829] Ibid: Pallava: http://www.omniglot.com/writing/pallava.htm
> Many other scripts developed from, or were influenced by Pallava, including Telugu, Kannada, Tamil, Malayalam, Sinhala, Burmese, Khmer, Lanna, Thai, Lao, Cham, Javanese, Balinese, Buginese and Sundanese. The script is also known as Southern Gupta Brahmi, proto-Kannada, Tamil Grantham.

[830] Grantha: http://en.wikipedia.org/wiki/Grantha_alphabet
[831] Grantha: http://en.wikipedia.org/wiki/Grantha_alphabet
[832] Khmer: http://www.omniglot.com/writing/khmer.htm
[833] Mon Script: http://en.wikipedia.org/wiki/Mon_language#Script
[834] Thai: http://en.wikipedia.org/wiki/Thai_alphabet; Brahmi: http://en.wikipedia.org/wiki/Br%C4%81hm%C4%AB_script
[835] Brahmic: http://en.wikipedia.org/wiki/Brahmic_family_of_scripts
> The Brahmic scripts are a family of abugida writing systems. They are used throughout South Asia (including Pakistan and Afghanistan), Southeast Asia, and parts of Central and East Asia, and are descended from the Brāhmī script of the ancient India. They are used by languages of several language families: Indo-European, Dravidian, Tibeto-Burman, Mongolic (Soyombo alphabet), Austroasiatic, Austronesian, Tai. They were also the source of the dictionary order of Japanese *kana*.

[836] Brahmic: http://en.wikipedia.org/wiki/Brahmic_family_of_scripts

[837] Panini: http://en.wikipedia.org/wiki/P%C4%81%E1%B9%87ini
[838] Standard Indic: http://en.wikipedia.org/wiki/File:Standard_indic_table8.PNG
[839] Ugaritic: http://www.seansgallery.com/images/ugaritic.gif
[840]

Number of Letters	Alphabet	First Letter	Last Letter	Middle Letter	Diagonal
7 x 7 = 49	Early Cyrillic	Азъ	Ижа	Оўк Есмь	Ёта
		Az	Isha	Oyk Esm	Eta
6 x 6 = 36					
9 x 3 = 27					
5 x 5 = 25	Assyrium				
	Premier Phoenicien				
12 x 2 = 24	Siriorum				
	Aegyptiacum				
8 x 3 = 24	Saracen 1				
	Phoenician 1				
6 x 4 = 24	Saracenum				
	Autre Phoenicien				
11 x 2 = 22	Hebrew				

The main alphabet letter grids include:
3 x 3 Grid
3 x 8 Grid
4 x 6 Grid
4 x 7 Grid
5 x 4 Grid
5 x 5 Grid
5 x 6 Grid
5 x 7 Grid
5 x 9 Grid
5 x 10 Grid
6 x 4 Grid
6 x 5 Grid
6 x 6 Grid
6 x 7 Grid
7 x 3 Grid
7 x 4 Grid
7 x 7 Grid
7 x 8 Grid
8 x 3 Grid
8 x 8 Grid
8 x 26 Grid
8 x 32 Grid
8 x 33 Grid
10 x 3 Grid
10 x 6 Grid
10 x 14 Grid
11 x 2 Grid
11 x 3 Grid
11 x 11 Grid
11 x 18 Grid
12 x 2 Grid
12 x 5 Grid
12 x 12 Grid
12 x 16 Grid
12 x 29 Grid
13 x 18 Grid
14 x 2 Grid
14 x 3 Grid
16 x 16 Grid

19 x 8 Grid
19 x 19 Grid
26 x 7 Grid
28 x 6 Grid
32 x 8 Grid

[841] Letter 6 is sometimes a vav or vi Hence al fa be t becomes al fa vit as well as alphabet.

[842] J.A.O.S., vol. X. p. c1: http://en.wikisource.org/wiki/Page:Sanskrit_Grammar_by_Whitney_p1.djvu/54

[843] Futomani: http://www.hotsuma.gr.jp/futomani-e.html

[844] Hotsuma: http://www.hotsuma.gr.jp/index-e.html

[845] 51 Sounds: http://www.hotsuma.gr.jp/futomani-e.html

[846] Hangul: http://pubs.opengroup.org/onlinepubs/9638399/overview.htm

The shapes of the consonants were apparently chosen by King Sejong to represent highly stylised pictures of the tongue and mouth when the equivalent sounds are pronounced.

[847] Hangul: http://en.wikipedia.org/wiki/Origin_of_hangul

Following the Indic tradition, hangul consonants are classified according to the speech organs involved in their production. However, hangul goes a step further, in that the shapes of the letters iconicly represent the speech organs, so that all consonants of the same articulation are based on the same shape

[848] Hangul: http://en.wikipedia.org/wiki/Hangul

[849] Standard Indic: http://en.wikipedia.org/wiki/File:Standard_indic_table8.PNG

[850] Baybayin Chart: Baybayin chart: http://www.mts.net/~pmorrow/baychart.htm

[851] Alfa Larawan: http://www.omniglot.com/writing/alfalarawan.htm

[852] Alfa Larawan: http://www.omniglot.com/writing/alfalarawan.htm

[853] Alibata: Blog:** ASA LIANESS**http://www.myspace.com/asalianess1/blog/456616060:

Paul Rodriguez Verzosa:

In 1921 I returned from the United States to give public lectures on Tagalog philology, calligraphy, and linguistics. I introduced the word alibata, which found its way into newsprints and often mentioned by many authors in their writings. I coined this word in 1914 in the New York Public Library, Manuscript Research Division, basing it on the Maguindanao (Moro) arrangement of letters of the alphabet after the Arabic: alif, ba, ta (alibata), "f" having been eliminated for euphony's sake."

[854] Tagalog: http://liveinthephilippines.com/content/2010/03/baybayin-alibata-the-ancient-filipino-alphabet/

Modern Tagalog is comprised of approximately 40% Spanish “loan” words, and another 10% English “loan” words. The remainder is mostly derivative of native Tagalog words (Which themselves were mostly derived from Bahasa Malaysia or Bahasa Indonesia words, largely derived from ancient Indian Vedic or Sanskrit), many words derived from Arabic, and local words of Philippine origin.

[855] Spanish scholars of Baybayin: http://www.mts.net/~pmorrow/bayeng1.htm#variant

[856] Crook and Flail: http://www.mindspring.com/~pmarsh/lesson3t.html

[857] Aksara Palawi is an old Javanese script, based on Indian Pallawa, based on Tamil Vattelutu, based on Brahmi.

[858] Zhang Zhung: http://sherabchammaling.com/yungdrung-bon.html

[859] An unlikely detail adds support to this possibility. Mercurius is Mercury in English, Hermes in Greek, Idris and Enoch in Arabic, Budha in Sanskirt. A Budhu square is linked with the origins of the first 9 letters of Arabic. In Indonesia, there is an alphabet called Aksara Buda, linked with the name of Buddha.[859] Budaya is linked with culture. So the associations of the alphabet with both Mercury (Budha) and the religious, Buddha, have deep seated traditions in Asia.

[860] Dr. Clyde Winters, Ge'ez origin of Devanagari Writing of India: http://bafsudralam.blogspot.com/2009_01_01_archive.html. Dr Winters traces Geez back to 1370 B.C. Sanskrit is claimed to go back to at least 2000 B.C. while the date 4067 B.C. had\s been linked with Brahmi.

[861] Aksara: Cologne Sanskrit Dictionary:

akSara: mfn. imperishable ; unalterable ; m. a sword L. ; S3iva L. ; Vishn2u L. ; (%{A}) f. see %{a4kSarA} below ; (%{am}) n. a syllable ; the syllable %{om} Mn. ; a letter [m. Ra1matUp.] ; a vowel ; a sound ; a word ; N. of Brahma ; final beatitude religious austerity , sacrifice L. ; water RV. i , 34 , 4 and i , 164 , 42 [3,3] ; Achyranthes Aspera

2. akSarA f. (cf. %{a-kSa4ra} n. above) , word , speech RV

[862] Surat Ulu: http://en.wikipedia.org/wiki/Rejang_alphabet

[863] Cologne Sanskrit dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche:
bhASA: f. speech , language (esp. common or vernacular speech , as opp. to Vedic or in later times to Sanskr2it) Nir. Pa1n2. Mn. MBh. ; any Pra1kr2it dialect or a partic. group of 5 of them (viz. Ma1ha1ra1sht2ri , S3auraseni , Ma1gadhi , Pra1cya1 , and Avanti , also called Pan5ca-vidha1 Bha1sha1 ; cf. under %{prAkRta

[864] Kana: http://en.wikipedia.org/wiki/Kana

[865] Diringer (1948) has a chart of the Indian and Further Indian branches (figure 153, pp. 330-331).
India alone has 20 offical languages. It has a further 26 mother tongues with over 1,000,000 users. See: http://en.wikipedia.org/wiki/Languages_of_India

[866] Table 54: Clef Chinoises: http://portail.atilf.fr/encyclopedie/images/V19/plate_19_20_25.jpeg

1 Stroke	Radicals 1 - 6
2 Strokes	Radicals 7 - 29
3 Strokes	Radicals 30 - 60
4 Strokes	Radicals 61 - 94
5 Strokes	Radicals 95 - 117
6 Strokes	Radicals 118 - 146
7 Strokes	Radicals 147 - 166
8-9 Strokes	Radicals 167 - 186
10-17Strokes	Radicals 187 - 214

Notes: Chapter 8

[867] Vedic Astrology. Ahaa: http://shrifreedom.org/VyasaSJC/lessons1sanskritalphabet2.htm

[868] Burton,The Ogham Runes and El-Mushajjar,1879, p. 45:http://archive.org/details/oghamruneselmush00burt:

[869] Phoenician Alphabet, Omniglot: http://www.omniglot.com/writing/phoenician.htm:

> The names of the letters are acrophonic, and their names and shapes can be ultimately traced back to Egyptian Hieroglyphs. For example, the name of the first letter, 'aleph, means ox and developed from a picture of an ox's head. Some of the letter names were changed by the Phoenicians, including gimel, which meant camel in Phoenician, but was originally a picture of a throwing stick (giml).

[870] Kings of Syria, Egypt, Canaanites, Curds, Casdanians, Persians and Cophts.

[871] Hammer, 1806, p.8.

[872] It is also called Shishim, and Mimshim Alphabet.

[873]Table 55. Egyptian alphabets and correspondences.

Egyptian 1 = Cussaeum = Premier Alphabet Egyptien
Egyptian 2 = Aegyptiacum = Autre Alphabet Egyptien
Egyptian 3 = Isiacum = Isis Regina Aegyptiarum Litterarum Inventrix
Egyptian 4 = Indicum = Mercurius Thoyt = Mercurianum
Egyptian 5 = Hieroglyphicum =
Egyptian 6 = Phenician 3
Egyptian 7 = Egyptiarum

[874] Table 56. Versions of Indicum and their equivalents

1.	Indicum	Postel	1538	= Ethiopian (Amharic) = Abyssinian
2.	Indicum	Palatino	1550	cf. Mercurius Thoyt, Aethiopicum, Egyptian 4
3.	Indicum	De Bry	1596	“ ”
4.	Ethyopique	Duret	1613	= Mercurianum
5.	Indicum	Virga	1616	= Alphabet des Indiens, Indian 1
6.	Indicum	Manoury	2008	= Angelicum, Coeleste, Chaldean 1
7.	Indicum	Virga Aurea	1616	= cf. Hebrew 2 (figure 197), Egyptian 4 (figure 193).
8.	Ethyopique	Duret	1613	. cf. Sabaeum and Aethiopicum (figure 202).
9.	Indiens Abyssins	Duret	1613	
10.	Indicum[874]	Manoury	2008	

Postel’s edition confirms that the association of Ethiopian with Indicum was accepted without question in the 16th century. In Manoury ‘s version the letters are written from bottom to top suggesting an oriental influence. Cf. Cf. Fry 1799 163:

> Modern travellers (1619) inform us, that the Indians, the Chinese, Japonese, &c. form their letters upon this model, writing from top to bottom. Duret p.384

[875] Libro di M. Giovambattista Palatino cittadino romano : nelqual s'insegna à scriuer ogni sorte lettera, antica & moderna, di qualun que natione, con le sue regole, & misure, & essempi : et con vn breve et vtil discorso de le cifre (1550): http://archive.org/details/librodimgiovamba00pala

[876] In 1595, Johann Theodor de Bry published a *Neiw Kunstliches Alphabet.*[876] See: Fritz Vogel, Bild und Kulturwissenschaft: http://www.fritzfranzvogel.ch/public/hgkl-menschenabc.pdf
See also: http://www.johncoulthart.com/feuilleton/2010/06/23/the-book-of-ornamental-alphabets/

[877] De Bry: http://www.spamula.net/blog/2005/10/de_brys_alphabets.html

[878] Mercurius Thoyt.Aegyptiis sacras literas conscripsit.

[879] Ethiopian Feedel: http://api.ning.com/files/pN6LT4mY5-bBAovYcH7ZeDd*gGDOyILjWalUNc1gJ4k_/LOJS_Ethiopian_Feedel.jpg

[880] Pinyin: http://talkbank.org/pinyin/Vowel_Shortening.php

[881] The Alphabets have 26 letters if one counts only consonants. They have 30 "letters" if one includes the 4 diphthongs. The Abyssinian version has 26 + 7 = 33 letters as in the Aryabhatta version of Sanskrit.

[882] The visual sequence of the Ethyopique letters is in a version of the abjad, namely: a ba ga da (abjad); ha va za (hawwaz); hhah the iud (hutti); ka la ma na (kalaman); cha ra sa ta (qarashat). It adds credence to those who have claimed that a 22 letter version of Brahmi may have inspired Western alphabets (figure 202). Each of the Ethyopique symbols has a double letter caption, the a ba ga da sequences as in Brahmi and the corresponding names, which are effectively identical to Hebrew. In addition, there are unexpected and extremely useful number captions for each symbol, leading to the series: 13 9 20 19 1 3 17 etc. Since the four letters at the end appear to be a later addition, we shall ignore them here.

Arranging the other letters in terms of their visual sequence leads to an abjad or more precisely, abgad, list (table 43a). Arranging the same letters in terms of their numerical order (table 43b), leads to the sequence found in Ethiopian fidels, namely Ha La Hhah Ma Va Ra… This confirms that the Ethiopians and Abyssinians were fully aware of alternative letter reshuffling of alphabet letters.

The position in the sequence of some letters is also revealing. The visual sequence of Iod is at 10 in keeping with its Hebrew gematria value. Its numerical sequence is 18, potentially aligning it with decan 18 in the Egyptian system (cf. figure 227, cf. the Alephu where it is number 21 of 47 in figure 199). Similarly, the visual sequence of Ra and Sha (Resh Shin) is 20 and 21 as in the Hebrew. Their numerical value is numbers 6 and 7, recalling an earlier alignment also reflected in Arabic shape 6: Sin Shin (cf. figure 218). Visually letters five and six are Ha and Va (cf. He and Vau in Hebrew). Numerically, Ha is 1 and Va is 5. Together the two syllables spell Hava, one of the names for Eve. The Ethiopian order represents an earlier order, where the female still plays a central role in the alphabet. We shall return to this theme of shifting positions of letters in §7.4.

[883] See: Alte Schriften: http://www.obib.de/Schriften/AlteSchriften/alte_schriften.php?Afrika/Bantu.html~Text

> Zunächst bestand die Schrift nur aus Konsonanten. Die Vokalbezeichnungen, welche an die *indischen* Vokalbezeichnungen erinnern, wurden um 350 n. Chr. hinzugefügt. Zu etwa der selben Zeit erreichten auch die ersten Christen *Äthiopien*. Ob allerdings die Zufügung der Vokale mit dem Christentum in Zusammenhang steht ist ungeklärt.

[884] The African origins of Hebrew have been claimed elsewhere:http://www.ethiopianreview.com/content/12966:

> And we must here beg to be borne with when we record our conviction tht the literature of the Israelites, both in the science of letters, and government, also religion, was derived from the Africans, as they must have carried with them the civilization of those peoples and that country, in their memorable exodus, as the highest encomium upon **Moses** in the Scripture is, that he "was learned in all the wisdom of the Egyptians." Or that their religion and laws, we shall treat to another place.

[885] In any case, it is noteworthy that letters 18-19 of Ethyiopique in the original sequence are Iud-Da (Iod-Daleth) which is etymologically almost identical with Iudah (Iudaism, Judah, Judaism). Reversal of the two letters leads to Da-Iud (cf. Daud, David).

[886] Proto-Ethio Semitic: http://en.wikipedia.org/wiki/Ge%27ez_language

[887] Duret publishes this alphabet a second time on p.885.

Other sources claim that this engraving went to Rome in 1482 at the time of Sixtus IV. Cf. Fry 1799 163:

> Nubian. This is thought to have been the original true character of the Abyssinians, but there is some doubt concerning it. Duret p.383.
>
> La Clabart, p. 614, says, it was taken from the Grimani library in Venice and brought to Rome in the time of Sixtus IV in 1482.

[888] Referring to these two alphabets he adds a long note which is so significant that it is worth citing at length:

If the two previous alphabets are a little suspicious and dubious, the subsequent ones should not be less so: For it is a known thing for the past 100 years that these may be the true characters of the Ethiopian Abbyssinians, whom one calls Indian, and Nubians and also their entire way of writing, which goes from left to right as does our own, while the first alphabet ascribed to the said Indians in the Grimani library goes from right to left as does Hebrew, Syriac and Arabesque, even though it is true that the Ethiopian, Abyssinian, Indian or Nubian is almost entirely woven from these languages. As a result this cannot be from the Indians,[888] nor from China or Cathay who write from above to below as we shall discuss later. Nevertheless, the appellation of the letters of this alphabet is conform with those of the other that follows it, assigned, namely, to the said Ethiopian Abyssinians by the author of voyages across the seas, where he claims to have had it from their embassy, when they came to lend obeisance to the Holy Apostolic Seat under Sixtus IV around 1482.

Duret (1613, p. 382):

Si les deux Alphabets cy dessus sont un peu suspects & doubteux, les subsequents ne le doivent estre moins: Car cést chose congneue depuis cent ans en ça quels pevent estre les vrais Characteres des Ethyopiques Abbyssins, quón appelle Indiens, et Nubiens auusi ensemble en leur maniere descrire, qui va de gauche à droicte ainsi que la nostre, là ou ce premier Aphabet assigné ausdits Indiens en la Biblyotheque Grimaniene proceddeau rebours de droict à gauche, comme faict l'Hebrieu, le Syriaque, bien est vray que la langue Ethyopienne, Abyssine, Indien, ou Nubienne est presque toute tissue de ces langues là: Au moyen dequoy ce ne peut pas estre, ny des Indiens, non plus de la Chine. Et Cathay, qui escrivent du haut en bas, ainsi que nous le dirons cy apres: neantmoins láppellation des lettres de cést Alphabet , se conforme à celle de láutre qui suit aprs, assigné nomement ausdits Ethyopiēs Abbysins par l'Aucteur des passages dóutre mer, ou il afferme lávoir eu tel de leur ambassade, lors quiils vindrent prester lóbedience au Sainct Siege Apostolique soubs Sixte quatrieme, environ l'an 1482.

[889] Fry, 1799, p. 163: but there is some doubt about it.

[890] Ibid.

[891] A, Le and Phu are letters 1, 12 and 17 which add up to 30 the number of earth: A marks a beginning, 12 a midpoint and 17 an end in the root mansion, which is also a beginning. The gematria of A, Le, Phu is (A, Le, Pe or A, Le, Phe in the alphabet of the Magi), is 111 (1 + 30 + 80). In other words, the gematria of A le phu heralds the gematria of Arabic and Hebrew alphabets.

[892] In Dutch, Af, means off or finished thus corresponding precisely to the variant Fin, which means end or finished in French.

[893] Table 59. Chronology of Nubian and Coptic

Proto Saharan	**5,000 - 3,000 B.C.**
Nsibidi	**5,000 B.C. - present**
Medu Neter or Ta Merrian "Hieroglyphs	**4000 BC - 600 AD**
Kemetic "Hieratic"	**3200 BC - 600 AD**
"Thinite"	**3,200-2,700 B.C.**
Vai	**3000 B.C. - present**
Tifanagh or "Lybico-Berber" or "Mande"	**3,000 B.C. - present**
Ethiosemitic	**2,000 B.C.; 800 B.C.**
Wadi El-Hol or "Proto-Sinaitic"	**2000 BC - 1400 BC**
Nubian	**1,000 B.C.**
Meroitic or Napatan	800 B.C.
Geez or Ethiopic	800 B.C. - present
"Old Ethiopian" or "Sabaean"	**700 B.C - 600 A.D.**
Kemetic "Demotic"	**650 B.C. - 600 A.D.**
Coptic	305 B.C. - 30 B.C
Coptic	**300 A.D. - present**
Old Abyssinian	350 A.D.
Old Nubian	800 A.D. - 1500 A.D.
Amharic Alphabet	1,095 - 1,365 A.D.

[894] Nubia: http://en.wikipedia.org/wiki/Nabta_Playa

[895] Old Nubian: http://www.taneter.org/writing.html
Or 8th c. A.D. to the 14th c: http://en.wikipedia.org/wiki/Old_Nubian_language
[896] Nubian: http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=print_topic;f=15;t=008568
[897] Coptic: http://en.wikipedia.org/wiki/Coptic_alphabet

> The Coptic alphabet has a long history, going back to the Hellenistic period, of using the Greek alphabet to transcribe Demotic texts, with the aim of recording the correct pronunciation of Demotic.

[898] Coptic: http://www.taneter.org/writing.html
[899] Ethiosemitic: http://en.wikipedia.org/wiki/Ge%27ez_language. For a claim that Ethiosemitic only goes back to 800 B.C. see: http://en.wikipedia.org/wiki/Ethiopian_Semitic_languages
[900] Old Ethiopian: http://www.taneter.org/writing.html
[901] Nabta Playa: http://en.wikipedia.org/wiki/Nabta_Playa:

> Also in the late 7th millennium BC, but a little later than the time referred to above, imported goats and sheep, apparently from Southwest Asia [1], appear. Many large hearths also appear.[2]

[902] Babilonicum et Iudaicum ex Adamico ante Chr. 747: http://www.fromoldbooks.org/Brown-OratioDominica/morton-tabulum-02-554x900.gif
[903]Torah Timeline http://www.akhlah.com/history_tradition/torah_timeline.php: The Torah timeline associates the following B.C. dates with the Patriarchs:

3138 Enoch
2704 Noah
1813 Abraham
1393 Moses
836 Solomon

Cf. Enoch: 3,683 B.C. -3,318 B.C.: http://www.1260-1290-days-bible-prophecy.org/enoch-date-year-7000-365.htm.
[904] Enoch: http://www.676-lelivre.com/mb/enocheen.php
[905] Enoch: 3,683 B.C. -3,318 B.C.: http://www.1260-1290-days-bible-prophecy.org/enoch-date-year-7000-365.htm.
[906] Enochian Alphabet: http://1.bp.blogspot.com/_YT5lMzCouRo/SMx_cZhtD4I/AAAAAAAACzg/ch3aGeuffXg/s400/EnochianAlphabet.jpg . This is different from the Ethiopian alphabet, which is also claimed to have been handed down to Enoch directly from God.

[907] Pantheus: http://www.scribd.com/doc/32187226/Compendium-Magicae-Angelorum
[908] Or the 2nd heaven in an ascending order.
[909] Was Idris/Hermes perhaps responsible for aligning 7 planets with an abjad order (cf. fig.200b)?

[910] Noah: http://www.akhlah.com/history_tradition/torah_timeline.php. This would place the flood in the 3rd millennium B.C. Some Indian sources link the flood with c. 11,000 B.C.: http://www.trsiyengar.com/id94.shtml
[911] Flood: http://www.akhlah.com/jewish-traditions/timeline/ .
[912] Noah: http://en.wikipedia.org/wiki/Noah%E2%80%99s_Mausoleum . cf. http://en.wikipedia.org/wiki/Nakhchivan_(city)
[913] This is in the Manourey collection and not shown here because it is essentially a copy.
[914] Two further magical alphabets associated with Noah (el-tabii and qalfatari) have a number of letters resembling those found in Brachmanicum.
[915] Moses 1391 – 1271 B.C. (Rabbinical): http://en.wikipedia.org/wiki/Moses
Biblical History: http://cojs.org/cojswiki/Biblical_History:_From_Abraham_to_Moses,_c._1850-1200_BCE,_Steven_Feldman,_COJS.

> Scholars have grappled with the question of when Abraham lived. According to the Biblical chronology, Abraham arrived in Canaan in about 2100 B.C.E.; he, Isaac and Jacob lived in Canaan until about 1875 B.C.E. The Bible assigns 430 years for the Israelite enslavement in Egypt, or from 1875 to 1445 B.C.E.

While both Enochaeum and Mosaicum are included in the 72 magical alphabets of the Virga Aurea, they invite serious questions. If the Hebrew letters in their "modern form" indeed go back to the 4th millenium B.C., why is there a gap of more than a millenium before the first archaeological use of Hebrew in the 10th century B.C. and over two and a half millennia before Esdras invented his version? Why did Enoch's successors Abraham,

Noah[915] and Moses[915] invent competing versions? Why is the alphabet ascribed to Noah almost identical to one of the forms of Etruscan?

[916] De Bry (1596): "Moyses Antiquas Hebraicas literas invenit."

[917917] Abraham 1812 – 1637 B.C. (Jewish) Wiki: http://en.wikipedia.org/wiki/Abraham

[918] Urfa was in an area called Eber-Nari "Beyond the River" or "Across the River" (Euphrates) which, after the mid 5th century B.C., when Babylonia was split into two became the name of the Western section including present day Syria, Israel and Cyprus.

[919] Urartu is associated with Ararat and with a lost kingdom fof Van. Urartu: http://www.starspring.com/ascender/urartu/urartu.html

[920] Solomon 2nd half of 10th c. B.C.: http://www.godandscience.org/apologetics/tel-rehov.html

[921] Esdras: http://www.mb-soft.com/believe/txs/ezranehe.htm
Cf. http://www.newadvent.org/cathen/05535a.htm

[922] See also Fry (1799, pp. 28-41): http://www.archive.org/stream/pantographiacont00fryeiala#page/28/mode/2up/search/chaldean

[923] Mount Sinai: http://pastorreeder.wordpress.com/2010/11/15/the-date-of-the-law-code-of-hammurabi-and-the-ten-commandments/

[924] Samaritans: http://www.omniglot.com/writing/samaritan.htm
According to the Bible, the Samaritans came originally from Mesopotamia, then moved to Palestine at the beginning of the 1st millennium BC and adopted the Jewish religion and culture. The Samaritans themselves claim descent from the northern tribes of Israel. Evidence from recent DNA tests supports this claim and shows they are related to the Israelites through the paternal line.

[925] Fry, Pantographia, p. xv-xvi.

[926] The Samaritan alphabet, used by the ancient Hebrews, is older than the standard versions of Hebrew. Proto-Canaanite is also generally considered older than Hebrew.

[927] In this pattern, the gematria is 1- 9 – 80, with a sum of 90.

[928] See, for instance, Omniglot: http://www.omniglot.com/writing/phoenician.htm

[929] Phoenician: http://en.wikipedia.org/wiki/Phoenician_language

[930] Francique: http://thierry.koltes.free.fr/platt_3.htm

> Les dialectes vieux-franciques ont évolué en deux groupes moyen-franciques :
> • le groupe francique moyen, subdivisé en *francique ripuaire* (nord de l'Eifel, régions d'Aix-la-Chapelle et de Cologne) et en *francique mosellan* (nord du Hunsrück, régions de Trèves et de Coblence) ;
> • le groupe francique supérieur, subdivisé en *francique rhénan* (Palatinat, Bade du Nord, Hesse) et en *francique oriental* (au sud du Neckar jusqu'à la limite de l'alémanique).

[931] Phoenicia: http://en.wikipedia.org/wiki/Phoenicia

[932] Cf. http://en.wikipedia.org/wiki/History_of_the_Greek_alphabet: :

> But there are some who attribute the invention of letters to the Syrians, from whom the Phoenicians learned them and communicated them to the Greeks when they came with Cadmus into Europe; hence the Greeks called them Phoenician letters. To these that hold this opinion, it is answered that the Phoenicians were not the first that found out letters, but only changed the form and shape of them into other characters, which many afterwards using the name of Phoenicians grew to be common.

[933] The Phoenicians are sometimes identified with the Pelasgians who brought their alphabet to Greece.

[934] Fry, 1799, p. 279.

[935] Ibid.

[936] Ibid.

[937] Duret, 1613 p. 364

[938] Duret, 1613, p. 365:
A.OLAPH; Aloho, Dieu, B.BETH; Baruio, le Createur: G.GOMAL; Gaboro, puissant: D:DOLATH; Daione, Iuge: H.HE; Hadoio, l'humble; V.VAV; Vagdo, Promis; Z.ZAIN, Zaione, norrissier: HH.HHeth; Hhanone, misericordieux. TH. THETH; Tobo, bon.I.IVDI; Iohubo, liberal: C. COPH: Cino.Droicturier:l:LOMAD; Linine, pacifique: M.MIM; Morio, Seigneur: N.NUN, Nuhero, lumiere: S. SOMSCHATH; Sabro, Esperance.A.AIN; Ga.GAIN; gobado, gouverneur, P.PE, PHE, Pharuque, Saulveur. Zz.ZZODE; Zlibo, crucifié: Q.QVOPH, Quadise, Sainct: R.RES ; Reine, tres-haulte:SC.SCHIN; Schohe, glorieuse. TH.THAV; Thlithoiuthe, Trinité, face nous mercy de nos faultes:ou semblable requeste, qui suit les tiltres & qualitez dessudites, à la volõté dún chascun. Il y a vingt deux lettres comme aux Hebrieux; & s'éscrit de mesme de la main droicte vers la gaulche.

[939] Duret, 1613, p. 306.

[940] Seth and Scythians: http://ancienthistory.about.com/od/egodsandgoddesses/a/hdthercechidna.htm

And two of her sons, Agathyrsos and Gelonos, not having proved themselves able to attain to the task set before them, departed from the land, being cast out by her who bore them; but Skythes the youngest of them performed the task and remained in the land: and from Skythes the son of Heracles were descended, they say, the succeeding kings of the Scythians (Skythians): and they say moreover that it is by reason of the cup that the Scythians still even to this day wear cups attached to their girdles: and this alone his mother contrived for Skythes. [13] Such is the story told by the Hellenes who dwell about the Pontus.

Scythians:
http://www.maknews.com/forum/viewtopic.php?f=6&t=5856&start=0&st=0&sk=t&sd=a&view=print&sid=8ee5b6af52b356d55b7c9aa80a2d1481

A similarity between Scythian and Russian legends of origin is also astonishing. According to Herodotus the Scythians claimed to be the descendants of Hercules (Heracles) which the called Koloksai (Kolo is one of the word for Sun in ancient Slavic, in Macedonian Oro hence Horo, Hora-kolo-s, in Latin it is reversed, not kolo but loko). It is said that Hercules had three sons with a Scythian sorceress who she named Agathyrsus, Gelones and Scythes. The Scythes was apparently the one who stayed in Scythia and this is after who they got their name. The Russian version is a bit different but the names of the three brothers is again mentioned, though Slavicized: Agathyrus is Kiy (Agathyrsi or Agathries were the Kozars or Cossacks in Greek and the city of Kiev which was according to the legend called after Kiy is in the heart of the Cossack), Gelones is Horev (the Geloni or later Alani lived in Galatia which is the ancestral home of the Horvati, the tribes of Horev, and again Horo replaces Kolo or the degenerate Gelo) and Scythes is Scheck (Saka and Shaka, Slavic is also Czech and German Sax). However, the Russian legends speaks that the Russians originate from Kiy not Scheck.

Now pay attention to this. The English word **scythe** is in Slovak called **kosák** and in Serbian **srp**. Also notice axe=sax=saka=sakira.

The peoples: Czechs (Slavic), Saxons (Germanic), Scots (Celtic), Sakha (Yakut), Scythians/Saka (Iranian), Szekely (Hungarian), Shaka (Indian) are all derived from the same origin not just by name but also by history and legends. Has any of them noticed this? What was in fact the Scythian empire?

The last Scythian emperor was called Irnih or Irnik, son of Attila the Hun. The very name Hun derives from Kian of the city of Kiev, Scandinavian Chue and Chunegard, Gothic Gune (which also means woman and gives a hint connection with the Amazons-Alazones-Alans) and then Huni and Ounoi.

You can check that here:

http://www.maknews.com/html/articles/sp ... evans.html

[941] There are also theological connections with Sethians which, though fascinating and important are beyond the scope of our survey.

[942] Cf. the Dutch tradition with IJ

[943] In Siriorum Thoth is followed by Vi, Xith, Yn (cf. Yang), Ziph (u x y z or letters 20 21 22 23). In Phoenicien, Toth is followed by Ur, Xith, Xith, Yn, Ziph, Ziph.

[944] Early Hebrew sometimes has a letter 23: i.e. Resh, Shin, Tau, Ghain.

[945] Rosh Hashanah: http://en.wikipedia.org/wiki/Rosh_Hashanah

[946] In practical terms this meant that months 1- 6 of the the civil calendar were about things and power, while months 7-12 were people and servitude.

Cf. Hebrew Calendar: http://en.wikipedia.org/wiki/Hebrew_calendar

[947] Jaman (Hindi) Solidify http://dict.hinkhoj.com/words/meaning-of-jaman-in-english.html

Jaman (Hindi) Connoisseur: http://www.babynology.com/meaning-jaman-m30.html

Jaman (Hebrew) right hand http://www.mybabyname.com/names/Jaman

Zaman (Arabic) time age destiny: http://www.weddingvendors.com/baby-names/meaning/zaman/

[948] ia iu ii ia ie' i iou (Chaldearum); ia iu ii ie u i io (Ethiopien)

[949] In alphabet of the Magi, V is letter 5 with the values U, V, W; Y is letter 10 with values of I, J, Y.

[950] The downward form of liude is Uk linked with Cher (cf. male Y and female X, cf. l and y of linga and yoni). The liude shape is found as Ma in Brahmi, recurs as a fish-like Aleph (Dead Sea Alphabet), as Ethimi and Olip (vowels e and o in Alphabetum Siriorum), and as lendin and harrar (Chaldaicum Antiquum), where their role as a turning point is visible.

[951] All traces of Du (cf. liude, lewd), with its Freudian connotations are gone.

[952] The 8 of this Iodu has the upper half larger than the samller half, again alluding to diminution and decrease after the summer solstice.
[953] http://vm.msun.ru/Litsalon/Bolotov/Bukovnik.htm; cf. http://gramota.org/fr.bukov.html; cf. http://st.free-lance.ru/users/IceTeam/upload/f_4804c30e36ebe.gif
[954] In some early versions of Hebrew letter 6 plays a dominant role. In Hebrew 3, for instance, the shape of aleph (letter 1) and vav (letter 6) are directly related. In the classic alignment, Aleph – He (letter 1 – letter 5), Beth - Vav (letter 2 – letter 6), Gimel –Zain (letter 3 – letter 7), Daleth –Cheth (letter 4 –letter 8) becomes the sequence. In the classic arrangement, H is female is 5 and I is male is 10. The good news is H as equilibrium. The less good news is that female is now only 50% of the gematria of the male.
[955] In 450 B.C., the Babylonian satrapy was split into two: Babylonia on the right and Eber-Nari on the left side. The left side, included Syria, Phoenicia and Cyprus. Gradually it becomes associated with a people who name themselves as those who have crossed (evri): Hebrews. Alphabetically this is the context for the alphabet Transitus Fluvii (crossing of the river, also known as Hebraicum ante Esdram and sometimes called the alphabet of Enoch). The crossed river is initially the Euphrates. Later it becomes the Jordan. Politically, the right bank is initially Babylon. Later the right bank becomes Jordan and the left bank becomes Palestine. Since 1967, the Left Bank is a territory occupied by Israel, which is to the left of the left bank. The shuffling of sequences of alphabet letters is something much more profound than finding symbols to write and read. It is integrally connected with a people discovering and asserting their identity.
Eber-Nari (Akkadian, also Ebir-Nari) or Abar-Nahara (Aramaic): http://en.wikipedia.org/wiki/Eber-Nari
See: Transitus Fluvii and Enoch: http://www.esoblogs.net/7002/alphabet-magique-du-transitus-fluvii/
West Bank.: http://en.wikipedia.org/wiki/File:West_Bank_%26_Gaza_Map_2007_(Settlements).png
[956] In some cases this is a shift in orientation by 90 degrees.
[957] The first man is Adam: A –D, beginning to end of first tetrad: (letter 1 – letter 4), A – M, beginning to middle Mother Letter (letter 1- letter 13). Abraham, the individual who brings the Hebrews from Ur to Egypt begins as Abram or Avram. This is another beginning to end, A V (Letter 1 – 2), which reflects the A mirrored as V of Av (month 11) and R as in Ra, Ram, Rama, then A – M (letter 1 – letter 13). He goes on to become Abraham or Avraham. Now he is A V with an R of turning and ah am as final vowels in Sanskrit and aham as in ahamkara: a conscious individual.
[958] It is generally agreed that this was at least the home of his father, Terah.
[959] San Liurfa also has San (3) Li as well as Ur Fa.
[960] Central Lynx: http://www.sacred-texts.com/eso/isi/isi02.htm

> Note that having referred the 12 simple letters to the lower, the 7 double must correspond to the central region of the planets, and then the great triad A.M.S. the mother letters representing Air, Water, and Fire remain to be pictured, around S the Central Iynx, or Yod, by the Ophionian Triad the two Serpents and the Leonine Sphynx. Levi's word OPS in the centre is the Latin Ops, Terra, genius of the Earth; and the Greek Ops, Rhea, or Kubele (Cybele) often drawn as a goddess seated in a chariot drawn by lions, she is. crowned with turrets, and holds a Key; see frontispiece to "Asclepios," Bath Occult Reprint.\

[961] Egypt Lions: Aker, Ruty: http://www.touregypt.net/featurestories/lions.htm
[962] Regulus Symbolism: http://www.askelm.com/star/star004.htm

> Regulus was known as “the King.” The Romans referred to it as “Rex,” which means “King” in Latin. In Arabia the star was known as the “Kingly One.” The Greeks called it the “King Star.” Of all the stars in the heavens, Regulus was universally associated by the ancient astrologers with the attributes of greatness and power. It is located practically on the ecliptic (the path which the Sun takes in traversing the heavens). It was thought that this position made it of special importance to the Sun. According to astrologers the Sun *ruled* the heavens. Thus, the major star closest to the ecliptic of the “*ruling*” Sun was Regulus. This close relationship to the Sun made Regulus a “royal star,” the one most associated with the conception or birth of kings. It was the star denoting rulership.

[963] Av: http://www.inner.org/times/av/av.htm
[964] Destruction of Temples as beginning of exile: http://en.wikipedia.org/wiki/Av
Galut (exile) in different cultures, Babylon, Persia, Greek, Edom (Rome) became metaphorical for imbalance of different cultures. See: http://en.wikipedia.org/wiki/Galut
[965] The 9 days of crossing the Milky Way, are linked with Dashain (Durga, Kartikai, Murugan) in India and Nepal, with Saint Michael and Lucifer in Christianity.
[966] Third temple: http://www.huffingtonpost.com/rabbi-barry-a-kenter/tisha-bav-for-our-sins-we_b_922257.html:

> Traditional imagining suggests that the Third Temple will descend from a heavenly fire. Not so for the restoration of the created universe into which we were born.

[967] Mer Pyramid: ttp://www.charlesbuntjer.com/egypt_00_1992_home_meaning_pyramid.html
[968] Merkaba: http://hermes-shop.biz/index.php?productID=376

[Merkaba] - our crystalline body of light, energy structure, which connects together reason, heart and body. As a result work with the code Of [merkaby]: - is harmonized the work of right and leftist of cerebral hemispheres; - is activated the work of the cone-shaped gland, whose designation - nourishment By the [pranoy] through the respiration; - are started the healthful processes of physical, mental and emotional body; - is restored connection with our highest I; - is dissolved an imaginary human feeling "of separatness"; - you obtain access to the internal force and the space love, inherent in you by right of generation by spiritual essence in the universe. The code Of [merkaby] impels us to the space truth, and energy of heart begins to personify this truth in the actions. The code Of [merkaby] makes it possible to activate in our cellular memory ancient knowledge about the thin plans, which wrap the human body. The code Of [merkaby] will make it possible consciously to enter into the new vibration measurement. We recommend with this goods:

[969] Ba Symbol of Regulus: http://www.renaissanceastrology.com/hermesfixedstars.html

[970] Regulus: http://www.constellationsofwords.com/stars/Regulus.html

[971]Similarly, Sat, linked with sh (Shai) and the highest gematria of Coptic (200), becomes linked with Saturn, Sat An, Shaitan, Shaytan, and Satan. The active, upward forces of nature become demonized. The passive, subservient versions become the polite standards.

In some versions, the upward male principle (liude) becomes linked with vowel E or F and the downward version becomes linked with vowel O. The primeval male and female generative forces are now vowels in abjads, which are given aspirate h's and later treated as consonants. Geometrical versions become the upward and downward triangle. As symbols they become the male blade/sword and female chalice.

[972] Cf. The Eastern Churches in India: http://www.liturgia.it/addaicongress/en/malabar/1.malabar.pdf

[973] Ethiopian and Greek. See: Ethiopian review: http://www.ethiopianreview.com/content/12966

The second Ethiopian *Bet* gives the twentieth Greek *upsilon* ϒ small, a little modified, inverted;
the fifth *Haut* gives the twenty first Greek *psi* Ψ modified;
seventh *Zai* gives *eta* Η the seventh Greek;
the eighth Ethiopian *Hbam* gives the fourteenth Greek *xi* modified;
the tenth *Lawi* gives *lambda*, Λ the eleventh Greek, modified;
the fifteenth *Saat* gives *pi* Π, the sixteenth Greek modified;
the sixteenth *Ain* gives *delta* Δ the fourth Greek, inverted;
the nineteenth *Kof* gives *phi* Φ the twenty first Greek;
the twentieth *Rees*, gives *zeta* Ζ, the sixth Greek;
the twenty first *Saut* gives small *omega* Ω the fifteenth Greek;
the twenty fourth *Tawi* gives *tau* Τ the nineteenth Greek, modified.

[974] Comparison of versions of q r s t in Greek, Egyptian, Coptic shows that the orthography of p q r is complex. Sometimes p is simply mirrored to become r. Sometimes q (qoph) serves as a median containing letters p and r as modules. Sometimes the curved spiral goes right (as in Greek Rho) and sometimes it goes left (as in Coptic or Hebrew Resh). Curious letters such as Phifai (letter 15, Siriorum) connects letters pha and fa (usually letters 6 and 17). The main shape of Phifai is not distant from Sanskrit Pha.

The letter Rophi (Chaldaicum Antiquum) links Greek letters 17 and 21, rho (female) and phi (male). Its shape as Zorro letter Z, connects heaven and earth via the Taurus – Scorpio line. In the Old Testament, Rophi as healer is one of the attributes of Yahweh. It is likely that he would at one time have been linked with Ophiucus, the predecessor of Aesculapius.

[975] In Siriorum Rophi is one letter. In Greek it becomes two letters Rho and Phi. The letters undergo multiple alignments and some letters gain cosmic symbolism. Letters 18 and 19 (Tzaddi and Qoph) are a case in point. In the Alphabet of the Magi, Tzaddi and Qoph align with the alchemical processes, multiplication and projection, and with the zodiac signs Aquarius and Pisces (figure 52). Presumably, Qoph was once aligned with the division between the pavarga and yavarga, with its vertical connecting Aquarius – Leo (figure 332 a ff). In the sequence Q R S T, Q is sometimes merely an intermediary step between P and R. At other times, it is a bridge between worlds. In the Northern traditions, the Ger Rune (cf. jera, jara), symbolizing Earth, serves a similar function. In terms of letters, Rophi is an amalgam of Rho Phi. In some contexts Rophi is also a healing god and attribute of Jahweh.

In Hebrew, numbers 18 and 19 are explicitly linked with Adam and Eve (as Hava or Chaya). In terms of the Egyptian Zodiac, the 18 of Adam corresponds to the last decan of Gemini, decan 18 of Apollo (figure 226). The 19 of Eve corresponds to the first decan of Cancer. Here the twin metaphor of decans 17-18 has moved to 18-19 putting Adam on one side and Eve on the other half of the annual divide. Letterwise, Adam is linked with Tzaddi, the righteous man. Eve is linked with Cheth life, transcendence, divine grace.[975] In terms of number 19, she is linked with letter 19: Qoph/Quf (cf. Qaf). In this alignment, Eve as Qoph, is also the shape of the Ger rune, with connotations of: germinate, the Goddess, Mother Earth, earth. Indeed, the letter can be seen as a combination of letters I (male) and O (female), the meeting of heaven and earth. Like the Chinese dragon and the serpent (heavenly stems 5 and 6) this letter again bridges the three worlds of heaven, atmosphere and earth.

In other versions, alignment of the final letters (19 20 21 22) of the Hebrew alphabet become linked with astronomical mansions 19, 20, 21 22. The crossing is now in terms of the sun's crossing the Milky Way in Scorpio. This version is linked with the Mazzaroth discussed in chapter 5. Meanwhile, the Magi, in their alphabet align the same letters to coincide with an ending in Pisces and beginning of a new year with Aries (figure 52).

Cheth: http://shekinah.elysiumgates.com/hebrew.html

Qoph/Quf: http://shekinah.elysiumgates.com/hebrew.html:

> There are numerous traditional meanings for this letter, including: "to buy (or sell)"; "eye of the needle"; and "ape, or monkey." Esoterically, it is the sign for Holiness, both human and Divine, and a symbol for abstinence and control. *Quf* also represents the various Growth Cycles of our world.

[975] Comparison of versions of q r s t in Greek, Egyptian, Coptic shows that the orthography of p q r is complex. Sometimes p is simply mirrored to become r. Sometimes q (qoph) serves as a median containing letters p and r as modules. Sometimes the curved spiral goes right (as in Greek Rho) and sometimes it goes left (as in Coptic or Hebrew Resh). Curious letters such as Phifai (letter 15, Siriorum) connects letters pha and fa (usually letters 6 and 17). The main shape of Phifai is not distant from Sanskrit Pha.

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Mazzaroth: http://philologos.org/__eb-mazzaroth/

[976] Eduard Bernard Graecum Simonides Melici sive Atticum, 500 B.C

[977] Elsewhere, in Gothicum, letter x corresponds to Phi and also to Zhe, while in Marcomannic, letter y (called Huyri) corresponds to Phi and uses vesions of algiz for Chi and Psi (figures 437d-e). In Scanzianum, we also encountered Y X Psi (figure 58).

[978] Technically fai in Sanskrit corresponds to a combination of letter 22 with vowel 7 (फै).

[979] Sanskrit number 6: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-01/

[980] In terms of Sanskrit, in the Aryhabhatta version, khai (खै) is letter 2 combined with the 7th vowel.

[981] Although in position 8 in Slavitsa, Zhe follows letter 5 in Cyrillic and is not numbered in Cyrillic gematria.

[982] In Coptic, letters 25 26 27 28 are OA, SHAI, FAI, KHAI. Slavitsa changes the order to Cherv (Ч, the equivelant of Fai), Shcha, Sha (Ш Щ, variants of Oa and Shai) and omits the Khai. In Coptic, the final four letters are HORI, GANGA, CHIMA and TI. In Slavitsa they are Yeru, Soft sign (Ы Ь), Yu and Ya (Ю Я), the first two of which recall letters 2 and 3 (Be, Ve, Б В), while the final letters are simultaneously letters of return and diphthongs.

[983] Chapter 9 offers a framework for a big picture; 10 considers number and figure symbolism; 11 provides conclusions.

Notes: Chapter 9

[984] Zurab Kapianidze, Mankind's First Alphabet: http://geoalphabet.webs.com/sumer-1.htm

[985] Abjad: http://www.miraclesofthequran.com/mathematical_02.html

[986] Alphabet Sequence: http://www.arapacana.com/glossary/misc/letters.html:

> [403 bc] Greek Ionic alphabet of Miletus, which Athens adopted in 403 bc; Classical Greek alphabet of 22 letters. The original scheme of Greek consisted of merely the thirteen consonants,[18] B.G.D.Kh.L., M.N.S.PH.P., Z.K.R(Rh), and five vowels, and was later expanded to include fifteen consonants, by

including T.Th., the unvoiced and aspirate forms of letter D. The Greeks later added the two letters X.Ps. Cf. Dorian alphabet [1000 bc].

[987] In the illustration above (figure 186a) Rune 1 is Fe and rune L is Lagu. Runes P (ᛕ) B (ᛒ) Pertra Berkana, have the meanings sky, water, womb, life. So the sequence A L P B as a runic predecessor of alphabet contains within it the idea of life.

[988] In the illustration above (figure 186a) Rune 1 is Fe and rune L is Lagu. Runes P (ᛕ) B (ᛒ) Pertra Berkana, have the meanings sky, water, womb, life. So the sequence A L P B as a runic predecessor of alphabet contains within it the idea of life

[989] In Arabic (http://www.yeatsvision.com/Mansions.html), Fa is called the Fortune of the Hidden (Al Sa'd al Ahbiyah: In Hebrew, (http://www.inner.org/hebleter/tzadik.htm):

> Tzadik, Tsadi or Tzaddi is the 18th letter of the Hebrew alphabet with a numeric value of 90. It sometimes has a numeric value of 900. şādhê s`àdhê tsadi tsadi tsodi, tsodik Tzadik Faith of the Righteious One to hunt; side; in Aramaic: chaos. Tzadi becomes tzadik.

[990] Phe, Tzaddi: http://www.quadibloc.com/other/tarint.htm

[991] Stars and Hebrew Alphabet: http://www.lordbalto.com/images/Alphabet.jpg

In the Mazzaroth (http://philologos.org/__eb-mazzaroth/208.htm#alphabet), letters 1- 12 are linked with the 12 zodiac signs. Letters 13 – 22 are linked with Southern constellations:

Mem, Nun, Samekh, Ayin, Peh, Tzsaddi, Qoph, Resh, Shin, Tau
Eridanus, Southern Fish, Band of Pisces, Pleiades, Hyades, Orion, Belt of Orion, Sirius, Procyon, South. Cross

[992] Eridanus: http://philologos.org/__eb-mazzaroth/208.htm#cross

[993] **Eridanus:** http://www.phx-ult-lodge.org/Thegloss.htm

(*Lat.*). *Ardan*, the Greek name for the river Jordan.

[994] Eridanus:
http://www.nrm.se/theswedishmuseumofnaturalhistory/exhibitionsandcosmonova/cosmonova/whatsupthismonth/engwujanuary2006.4.5fdc727f10d795b1c6e800022064.html
Cf: http://books.google.com/books?id=x4qVPl-qpNQC&pg=PA217&lpg=PA217&dq=Eridanus+heavenly+jordan&source=web&ots=XokmycnORu&sig=PN2Rfp-IDt1PxjanktYqMX9FDGo&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA217,M1

> Akkadian Aria-Dan, the Strong River. George Smith thinks that the heavenly Eridanus may have been the Euphratean, Erib-me-gali River of Orion ... the stars now known as Arydanus were originally known in various countries by the names of Nile, Nereus, and Ocean or Neptune..... Caesius thought our Eridanus the sky representative of the Jordan or the Red sea which the Israelites passed over as on dry land.

Cf. also: http://www.experiencefestival.com/herodotus:

> The name "Eridanus" can refer to: Eridanos (or Eridanus), a river in Greek mythology, associated by Herodotus with the Po. Eridanus, a large river that flowed in prehistoric times in what is now the Baltic Sea Eridanus, a southern constellation. Eridanos, a former river near Athens.

[995] 22 Letter Alphabets:

22 Letters of Abraham, 22 Letters of Adamaeum, 22 Letters of Adamic, 22 Letters of Aethicus Ister, 22 Letters of Ancient Greek, 22 Letters of Arabic, 22 Letters of Aramic, 22 Letters of Astral, 22 Letters of Athenian, 22 Letters of Babylonian, 22 Letters of Brahmi, 22 Letters of Cadmi, 22 Letters of Carian, 22 Letters of Celestial, 22 Letters of Chaldaicum, 22 Letters of Chaldean 1, 22 Letters of Chaldean 2, 22 Letters of Chaldean 5, 22 Letters of Chaldean 6, 22 Letters of Chaldean 10, 22 Letters of Coeleste, 22 Letters of Crossing the River, 22 Letters of Cyrillic, 22 Letters of Dead Sea, 22 Letters of Egyptian, 22 Letters of Enochian, 22 Letters of Estrangelo, 22 Letters of Ethiopian, 22 Letters of Etruscan, 22 Letters of Foundation, 22 Letters of French, 22 Letters of Glagolitic, 22 Letters of Greek, 22 Letters of Hebraicum, 22 Letters of Hebrew, 22 Letters of Hebrew 3, 22 Letters of Hetruscum, 22 Letters of Hieratic, 22 Letters of Imperial Aramaic, 22 Letters of Ionic, 22 Letters of Jacobite, 22 Letters of Ktav Ivri, 22 Letters of M. Persian, 22 Letters of Magi, 22 Letters of Magi *(Cagliostro), 22 Letters of Malachim, 22 Letters of Moab, 22 Letters of Moeso Gothicae, 22 Letters of Moyses, 22 Letters of Nabataean, 22 Letters of Nestorian, 22 Letters of Nuragic, 22 Letters of Old Uyghur, 22 Letters of Pahlavi, 22 Letters of Palaestinum, 22 Letters of Paleo-Hebrew (Ugaritic), 22 Letters of Palmyran, 22 Letters of Palmyrenian, 22 Letters of Passing the River, 22 Letters of Petra, 22 Letters of Phoenician, 22 Letters of Picto Hyberniae, 22 Letters of Proto-Byzantine, 22 Letters of Proto-Canaanite, 22 Letters of Proto-Greek, 22 Letters of Proto-Sinaitic, 22 Letters of Punic, 22 Letters of Runicum, 22 Letters of Samaritan, 22 Letters of Samaritanum,

22 Letters of Sanskrit, 22 Letters of Saxonicum, 22 Letters of Siculicum, 22 Letters of Solomonicum, 22 Letters of South Iberian, 22 Letters of Supercoeleste, 22 Letters of Syriac, 22 Letters of Thera, 22 Works of Creation, 22 letters of Vattan.

[996] Phoenician is also called Proto-Canaanite. Since it is effectively identical to Paleo Hebrew (Ugarit) is is not reproduced here. See: http://en.wikipedia.org/wiki/Phoenician_alphabet

[997] In terms of sequence, Sanskrit vowel 1, letter 1, letter 10, letter 21 becomes Hebdrew Aleph, Aleph, Jod, Resh.

An attentive reader will have noted a numerical discrepancy between the Sanskrit Pa (letter 21) and Hebrew Pei (letter 17). A possible answer is provided by a glance at the Accadian alphabet (figure 165a), where the letter P has a value of 20. Accadian begins with 3 vowels. If these are omitted from the counting then 20 becomes 17.

[998] Similarly the Hebrew sequence of Beth – Tau (gematria 2 -22), reflects Sanskrit letter 23 – letter 11, which is again a reduction by half.

Interestingly enough the Roman numeral 50 is also linked with L. By contrast in Persian, Hebrew etc. the gematria of l is reduced to 30.

The Cologne Sanskrit Dictionary records that hala means:

hala m. n. (ifc. f. %{A}) a plough (also as a weapon , and as a land measure) MBh. Ka1v. &c. ; m. N. of an author Cat. ; pl. N. of a country and people in the north VarBr2S. ; (%{A}) f. the earth L. ; water L. ; spirituous liquor , wine L. ; (%{I}) f. Methonica Superba L. ; (%{am}) n. a plough L. ; a partic. constellation (reckoned among the A1kr2iti-yogas) , YarBr2S. ; ugliness , deformity (= %{vairAgya}) , hindrance , obstruction (= %{prati-Sedha}) L. ; quarrel (= %{vivAda})

[999] There are variants. In some cases the link is between Sanskrit Letter 1 – Sanskrit Letter 20, which leads to alap.

[1000] In the Britannian runes font we find that the Fehu rune dominates the majuscule letters and the variety of runes only enters in the minuscule version: http://www.fontriver.com/i/maps/britannian_runes_map.png

[1001] If the cosmic man had 36 parts, in keeping with 36 decans, then the half way point would be 18. Accordingly, in the Hindu system we find the number 18 linked with Siva's sperm and number 19 linked with his linga. In Hebrew letter 18 is Sade or Tzaddi, associated with Aquarius and (sexual) potency, while 19 is Hebrew letter Resh, associated with head and the sun.

[1002] In Hebrew, Ur is linked Taurus and with letter 6 (vav). In the Tarot trump card, Wheel of Fortune (figure 119 f), the Taurus – Scorpio axis links Hebrew letter 6 with Hebrew letter 10. In the Indian rasi chakra, Ur as u ū ṛ is also linked with Taurus (as vrsabha) and the Taurus – Scorpio axis links u ū ṛ with the cavarga (letter 6 – 10, ca cha ja jha na).

[1003] His official Hindu equivalent is Y A M A, Letter 26 – letter 1, letter 25 – letter 1.

[1004] Adam and Eve Vedic Origin: http://www.adi-shankara.org/2008/05/story-of-adam-and-eve-vedic-origin.html

[1005] pavarga symbolism (cf. figure 41):

21	22	23	24	25
Intelligence,	Reason,	Thought,	Reflection,	Will
Nature,	Egoity,	Intelligence,	Mind,	Soul
pa	pha	ba	bha	ma

[1006] Cf. Letter 2 kh and letter 26 ya which combine as khaya.

[1007] Chayah: http://www.searchgodsword.org/lex/heb/view.cgi?number=02421:

> "to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health."

[1008] Sanskrit letters: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075 :

P Tree of Life leaf, an egg, air, wind, guardian, ruler, protector, Sun and Moon, the face. 21 (Pali #320)

Ph Serpent coiled in a tree, serpent hood, to swell, undulate, expand, bloom, fruit of a tree. 22 (Pali #336)

[1009] Gematria of Life: http://www.jewishpath.org/pictures/gematriadeathlifejpeg

[1010] Kuf: http://www.inner.org/hebleter/kuf.htm

[1011] Mansions of the Moon: http://www.yeatsvision.com/Mansions.html

[1012] The connections of f with p ph remain puzzling until we remember that in the Chinese tradition stem 6, animal 6 and number 6 were linked with the snake which becomes the S form of Draco and links the earthly with the heavenly through an F or S shaped Digamma (Ϝ, ϛ).

[1013] Similar letters occur as P (Adamaeum), P(Chaldean 2), H (Aegyptiacum).

[1014] It also occurs at the bottom of the varnamala: http://www.bhagavadgitausa.com.cnchost.com/MANTRA.htm

This letter is the more intriguing because one version of Sanskrit records letter 30 as ça (श श, instead of as ś -), suggesting that the chaya of Eve might once have been çaya. Sanskrit letter ça:
http://www.bbt.se/education_sanskrit.html;
http://bp0.blogger.com/_1LdFGIU_eEw/Re2QUOQRkPI/AAAAAAAAA3M/TvgIZ7HjOEI/s1600-h/SANSKRIT+ALPHABET+3.gif

30 is a symbol of earth. Could a combination of letter 30 (ça) and gematria 30 (ya, letter 26) be one of the sources for chaya, Eve?

[1015] For a discussion of the symbolism see: **http://al-signa.narod.ru/lib/orange/9.htm**

[1016] Havayah: http://www.inner.org/names/namhavay.htm:
is the most sacred of all of God's Names Havayah = 26 = 2 times 13. 13 = echad (one). Havayah = 26 + kil = 60 = 86

[1017] Avestan: http://www.semp.us/images/Biot671PhotoG.gif

[1018] Avesta: http://en.wikipedia.org/wiki/Avesta

[1019] Old Persian: http://www.cais-soas.com/CAIS/Languages/aryan/aryan_language.htm

[1020] Aryan : http://www.livius.org/arl-arz/aryans/alphabet.html

[1021] Table 68. Tantric Vowels: http://www.kalacakra.org/kalaskt.htm:

Vowel:	a	i	ṛi	u	ḷi	aṃ
Semi-vowel:	ha	ya	ra	va	la	haṃ
Long vowel:	ā	ī	ṛī	ū	ḷī	aḥ
Long semi-vowel:	hā	yā	rā	vā	lā	hāḥ

[1022] Ha can also be written as ‘A or simply as ‘.

[1023] Achaemenid Empire: http://en.wikipedia.org/wiki/Achaemenid_Empire

[1024] Aiq Bekar: http://www.ashami.com/eidolons/Gematria

[1025]

Abjad Structure (22 Letters)		Sumerian (35th c. B.C.)	22 Letters of Adami (5509 B.C.)
A B J D	Abjad	b, d, g,	1.Aleph, Beth, Gimel, Daleth
H W Z	Hawwaz	ḫ,	2. Heh, Vau, Zain
H T Y	Hutti		3. Cheth, Teth, Iod
K L M N	Kalaman	*k, l, m, n,*	4. Caph, Lamed, Mem, Nun
S A P S	Sa’fas	*p,*	5. Samech, Ain, Pe, Sade
Q R S T	Qarashat	*r, s, š, t,*	6. Coph, Res, Sin, Tau
Th Kh Dh	Thakdidh		7. THA. KHA. DHAL
d. z. gh	Dazagh	*z*	8. DAD. ZA. GHAY.

[1026] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*
A B G D K L M N R S T Z
A B J D
A B C D K L M N Q R S T
Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English

[1027] Sami People: http://en.wikipedia.org/wiki/Sami_people

[1028] Akkadia: http://www.ldeo.columbia.edu/res/div/ocp/arch/images/akkadian_map.jpg

[1029] Akkadian, Ugaritic, Phoenician: Chapter 8, In *Becoming Loquens*, 2000. pp. 167-199, ed. by Bernard H. Bichakjian, Tatiana Chernigovskaya, Adam Kendon and Anke Mǒller. Frankfurt am Main: Peter Lang.]: http://www.percepp.com/alphabet.htm

[1030] Waddell: http://en.wikipedia.org/wiki/Laurence_Waddell:

> In his works *Aryan Origin of the Alphabet* and *Sumer-Aryan Dictionary* (1927) Waddell attempted to prove that the Sumerian language was of an Aryan (Indo-European) origin, linked most closely to a Proto-Indo-Hittite script. The non-Semitic origin of the Sumerian language was first established in the late 19th century by Julius Oppert and Henry Rawlinson from which many different theories were proposed as to its origin. Modern consensus is that Sumerian is a language isolate.

[1031] Armenian Alphabet: http://1.bp.blogspot.com/-2yWLWA7BP3Y/TfkFPy9RLyI/AAAAAAAAAzI/LanfCE-G2hs/s1600/alphabetbig.jpg

[1032] Asomtavruli: http://mshwan1.livejournal.com/17571.html :

> In the result of a 40-year-long hard work explained Sumerian clay tablets and stamps dating from 5th-3rd millenium B.C., a linear system of .the ornaments on Sumerian clay vessels and sarcophagus inscriptions, discovered the alphabet numerical, linear and cosmic system formula, which has disclosed the Sumerian origin of the old Georgian Asomtavruli, established mankind's first alphabetic writing systems and reconstructed the Sumerian calendar dating back to 5604 B.C. where everything is defined with a precision to a second.

Precisely when and how this happened remains open to debate and need not concern us here.

[1033] Aiq Bekar: http://www.ashami.com/eidolons/Gematria

[1034] The rasi chakra devoted the first 6 months to vowels and sibilants and the next 6 months to consonants. Ibn Arabi, opens his system with the Hamza and the vowel Alif, and then aligns the remaining 27 mansions and 27 letters with s dominated by consonants.

[1035] There are also groups that use 18 letters shapes (e.g. http://www.sakkal.com/ArtArabicCalligraphy.html), and even 19 shapes (*submission.org/.../verify_the_**19_shapes**_of_the_**Arabic**_Alphabets.h...*).

[1036] Note how the letters in shape 2 of Persian and Arabic summarize sections of the Sansskrit vargas:

Be cf. Ba in the pavarga
Pe Pa in the pavarga
Te Ta in the Tavarga
The Tha in the Tavarga.

[1037] An obvious temptation to insist that Arabic adopted this from Hebrew would need to explain how a system with less letters (Babylon alfabesi, Ugarit, Phoenician and Proto-Hebrew had 22 letters) could serve as a model for alphabets with more letters, or why the idea of 2 He forms was already present in Sumerian nearly 2000 years prior to Hebrew

[1038] Umar ibn al-Farid, Sufi verse:
http://books.google.com/books?id=_s6ddN4N_fQC&pg=PA210&lpg=PA210&dq=ghayn+meaning+sufism&source=bl&ots=rppF270XKN&sig=4RSfSK6s6JiAAJHbWycoQDi3-Vs&hl=en&ei=Un6aTvjGIcWWOrf8sIkK&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBoQ6AEwAA#v=onepage&q&f=false

[1039] Persian ends with sahpes 17 – 18, He –Ye Hamza.

[1040] The later Hebrew gematria (figure 40b) links letters 1-10 -19, 7-16-25 and 8 -17-26. These connections shed little light on why 18 should be male (Adam), 19 female (Eve) and 26 life (chaim). Indeed in this structure 19 is Qoph and 100 not 5, He, and Hava.

[1041] Indeed scholars have claimed that the 10 stems and 12 branches were a source for the 22 letter Western alphabets See: Julie Lee Wei, Correspondences Between the Chinese Calendar Signs and the Phoenician Alphabet, Sino-Platonic Papers, 94 (March 1999).

Our own suggestion is:

Heavenly Stem	Chinese	Japanese	Yin Yang	Element
1 Jia	kinoe yang	wood	East	Rat	A
2 Yi	kinoto yin			Ox	B T T
3 Bing	hinoe yang	fire	South	Tiger	G Hh Ch
4 Ding	hinoto yin			Rabbit	D
5 Wu	tsuchinoe yang	earth		Dragon	Z R
6 Ji	tsuchinoto yin			Snake	S Sj
7 Geng	kanoe yang	metal	West	Horse	D
8 Xin	kanoto yin			Goat, Sheep	T D

9 Ren mizunoe yang water North Ai G
10 Gui mizunoto yin F K (qaph)

[1042] Or the H h l f b t

[1043] Meroitic: http://www.nigeriavillagesquare.com/forum/main-square/64508-uk-recognises-libya-national-transitional-council-expels-gaddafi-diplomats-2.html

[1044] Ethiopian Alphabet Wheel: http://www.ethiopic.com/ethiopic_alphabet.htm

[1045] Geez: http://scriptsource.org/cms/scripts/page.php?item_id=script_detail&key=Ethi

The original Ge'ez script was an abjad - vowels were not written - but the current script is classified as an abugida. Each symbol represents a CV syllable, but vowels are not inherent in the consonant. The original Ethiopic script contained 182 characters, although the basic (unmarked) consonants number only 26. The script has since been extended for other languages and now contains over 500 symbols. Some of the new symbols represent phonological processes such as palatalization, pharyngealization and labialization.

[1046] 7 Orders: http://scriptsource.org/cms/scripts/page.php?item_id=script_detail&key=Ethi
Amharic Feedel Structure: http://ethiopia.limbo13.com/index.php/feedel_structure/

[1047] Ethiopic Structure: http://www.ethiopic.com/ethiopic_alphabet.htm

Ethiopic is a syllabic alphabet and each character represents a separate sound. However, there are a few characters that represent the same series of sound.
The characters are related in three dimensions.
I. The first order characters have simple or the basic character shapes.
II. The other order characters have dashes, circles, etc. additions in almost a uniform pattern for orders.
III. The pattern of the sound of the characters is the same within an order.

ሀ HE - as in hurt
ሁ HU - as in hood
ሂ HI - as in hit
ሃ HA - as in hat
ሄ HIE - as in hen
ህ H - the "h" sound as in dahlia
ሆ HO - as in hot
ሐ HWO - as in whole

[1048] Geez: http://scriptsource.org/cms/scripts/page.php?item_id=script_detail&key=Ethi

[1049] Geez: http://scriptsource.org/cms/scripts/page.php?item_id=script_detail&key=Ethi

[1050] As noted earlier, in terms of tantric tattvas letter 23 corresponds with consciousness. So this sequence of ha la pha (fa) could be descent into consciousness. The Sanskrit word is Ahamkara. Is this perhaps linked with Amharic?

[1051] Ethiopian Feedel: http://api.ning.com/files/pN6LT4mY5-bBAovYcH7ZeDd*gGDOyILjWalUNc1gJ4k_/LOJS_Ethiopian_Feedel.jpg

[1052] Amharic: http://www.amharicmachine.com/alphabet.gif

[1053] Meanwhile, some insist "The order of the letters of the Musnad alphabet is not known." See: http://sultanfonts.com/English/sultan_fonts_Encode-Musnad.htm

[1054] Table 81: Possible correspondences between Sanskrit and Ethiopian

10

Ethiopian Letters			Corresponding numbers and gematria of Sanskrit
H L	12	A L	33 28 (100 -50)
H M	34	A M	33 26 (100 – 25)
S R	56	S R	32 -27 (90 – 40)
S SH	78	Sa Sa	31 - 30 (80-70)
K B	910	K B	1 – 23

12

T CH	11 12	T Ch	11 - 7
H N	1314	H N	33 – 20 (100 – 20)
GN I	15 16	N	10
K H	17 18	k h	1 - 100
W I	19 20	Va Ya	29 – 26 (60 -30
Z ZH	21 22		

11 Ing-ŋ - œðel-œ

Y D 23 24 26 – 18 (30 -18
J G 25 26
T CH 27 28 16 - 7
P TS 29 30
TS F 31 32
P 33

[1055] South Arabian: http://www.ancientscripts.com/s_arabian.html
[1056] Enoch and Ethiopic: http://www.ethiopic.com/ethiopic_alphabet.htm
[1057] Enoch and Ethiopic: http://www.ethiopic.com/ethiopic_alphabet.htm
[1058] South Arabian (Wiki): http://en.wikipedia.org/wiki/South_Arabian_alphabet
[1059] Old Arabic – Ugaritic:
www.mac125.com/forums/ftopic50793.html; http://f.imagehost.org/0044/arabic_old_arabic_ugarit_arabic.jpg
[1060] Fenius Farsaid: http://en.wikipedia.org/wiki/F%C3%A9nius_Farsaid
[1061] Beth-Luis-Nion: http://www.well.com/~mareev/portal/prehistory/ancient_prehistory_timeline7.html
There was a "Q-Celt, B.L.F.S.N., H.D.T.C.Q., M.G.Y(Ng).Z.R.," [c. 600 B.C.] introduced by and P-Celt introduced by the Belgian Celts [c.400 B.C.] wherein the "consonantal letters corresponded to the fifteen letters B.L.F(V).S.N., H.D.T.C.Q., M.G.Ng(Y).Z.R. The 5 vowels were A.O.U.E.I., and the 6 diphthongs were AO.OI.UI.IO.AE"….There was a "Beth-Luis-Nion alphabet; B.L.N.F.S., H.D.T.C.M., G.P.R., A.O.U.E.I. The BLN alphabet featured 13 consonants and 5 vowels" and a Boibeloth alphabet introduced via the Essenes in 132 A.D.: "B.L.F(ph).S.N., H.D.T.K.C., M.G.G(ng).J.R. …. A O U E I J."
[1062] Beth Luis Fearn: http://www.eaglefonts.com/beth-luis-fearn-ttf-150598.htm
[1063] Tree Alphabet:
http://askaboutireland.ie/_internal/gxml!0/2ocqn930ubywvi8z0wl9dhefnm6z926$b1zj2ggi9nxncv20esrepxc6h3ntyao
[1064] Tribes of Israel: http://www.well.com/~mareev/portal/prehistory/ancient_prehistory_timeline7.html
[1065] Ibid: http://www.well.com/~mareev/portal/prehistory/ancient_prehistory_timeline7.html
Robert Graves has also aligned the vowels with the Greek tradition:
http://www.tarotforum.net/archive/index.php/t-86193.html

> Graves's closest Greek equivalents to the Boibel Loth names for the vowels (TWG, p. 138) are (the letter, followed by Boibel-Loth name, followed by Greek term):
> A-ACAB-ACHAIVA (The Spinner)
> O-OSE-OSSA (Fame)
> U-URA-URANIA (The Queen of Heaven)
> E-ESU-(H)ESUCHIA (Repose)
> I-JAICHIM-IACHEMA (Shrieking or Hissing)

[1066] Dath or Science Ogham:
http://books.google.com/books?id=7iU2AAAAMAAJ&pg=PA93&lpg=PA93&dq=Bathumnacht&source=bl&ots=llJbYocYFU&sig=1oTCxHoXeXtAVlISL9pD46vqouQ&hl=en&ei=nzOQTp3lNoadOtaxzL0B&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBkQ6AEwAA#v=onepage&q=Bathumnacht&f=false
[1067] Bird Ogham: http://www.innerlight.org.uk/journals/Vol24No4/langbird.htm
[1068] Cypher Alphabets: http://www.well.com/~mareev/portal/prehistory/ancient_prehistory_timeline7.html:

> It appears that the Thirteen Precious Things, Thirteen Kingly Jewels, and Thirteen Wonders of Britain were mentioned in the Mabinogion as examples of cypher alphabets

[1069]

B –	J	Boibel - Jaichim	Letter 2 – Letter 10
L -	E	Loth -Esu	Letter 12 – Letter 5
F –	U	Foran - Ura	Letter 6 – Letter 21
S –	O	Salia – Ose	Letter 21 – Letter 16
N-	A	Neaigadon-Acab	Letter 14 – Letter 1
D –	R	Daibhoth –Ruibe	Letter 4 – Letter 19
T –	G	Teilmon -Gath	Letter 21 – Letter 7
C –	M	Casi –Moiria	Letter 3 – Letter 13

[1070] Jehovah: Gorsleben, p. 619 http://unglaublichkeiten.net/lager/Gorsleben.pdf
[1071] Syriacum: http://dfg-viewer.de/v2/?set%5Bimage%5D=21&set%5Bzoom%5D=default&set%5Bdebug%5D=0&set%5Bdouble%5D=

0&set%5Bmets%5D=http%3A%2F%2Fwww.zvdd.de%2Fdms%2Fmetsresolver%2F%3FPPN%3DPPN572072716

[1072] Formerly at: http://eemaata.com/em/
a ā i ī u ū ē ai ō au k kh g gh ń c ch j jh ň ţ ţh d
We recognize the kavarga, cavarga and first three letters of the tavarga. The vowels and consonants can be aligned: Table 87:

a - k	Vowel 1 -	Consonant Letter 1
ā - kh	Vowel 2 -	Consonant Letter 2
i - g	Vowel 3 -	Consonant Letter 3
ī - gh	Vowel 4 -	Consonant Letter 4
u - ń	Vowel 5 -	Consonant Letter 5
ū - c	Vowel 6 -	Consonant Letter 6
ē - ch	Vowel 7 -	Consonant Letter 7
ai - j	Vowel 8 -	Consonant Letter 8
ō - jh	Vowel 9 -	Consonant Letter 9
au - ň	Vowel 10 -	Consonant Letter 10
ţ		Consonant Letter 11
ţh		Consonant Letter 12
d		Consonant Letter 13

[1073] Knowledge of these connections between B, U, S helps to explain why the Hebrew Heavenly Alphabet (Scripturam Coelestem, figure 185 bii), should show a B in the form of a Greek Sigma.
[1074] Sumeria: http://mshwan1.livejournal.com/17571.html:
The Sumerian clay tablet depicting "ki" dating from 5000 B.C.

> Mankind's first calendar with the pictures of the four sources of life - the air, the water, the earth, four cardinal points, twelve months.

[1075] Tamachek: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-hanoteau.html
[1076] Tifinagh: http://en.goldenmap.com/Tifinagh; wiki.verbix.com/Category/TifinaghScript; http://www.temehu.com/imazighen/tifinagh.htm
[1077] Bantu: http://en.wikipedia.org/wiki/Bantu_languages
[1078] Runes: http://www.e-reading.org.ua/bookreader.php/148041/Runy_i_nordicheskaya_magiya.html
[1079] These are of great significance because they reflect the approach of the ten celestial stems of China and thus reflect an important early ordering system.
[1080] This 9 based system proved so significant that early Western alphabets of 22 letters expanded their letters to 27 letters in order to be compatible. For users, these mathematical ratios transformed a practical sequence to a predictive sequence.
[1081] Appendices will explore i) links with signs; ii) stories of the skies; iii) systems in the sky; iv) weaving on earth and v) figure-ground, vi) evolution; vii) abjads, viii) routes; ix) Chaldean - Hebrew; x) Indiacum - Ethiopian- Egyptian, xi numbers and then we will be done, or rather, ready to begin understanding how letters, which began as records of life's breath and movements, become starting points for alphabets of life: alpha vita.

Notes: Chapter 10

[1082] Monas Hieroglyphica: http://en.wikipedia.org/wiki/Monas_Hieroglyphica
[1083] Sumerian Syllabic Glyphs: http://www.omniglot.com/writing/sumerian.htm
Cf. http://anunnakialiengodsandspirituality.files.wordpress.com/2012/10/sumerian2.gif
[1084] Omniglot: http://www.omniglot.com/writing/sumerian.htm
[1085] Ibid: Omniglot: http://www.omniglot.com/writing/sumerian.htm
[1086] Ibid: Omniglot: http://www.omniglot.com/writing/sumerian.htm
[1087] Elamite (c.3,000 B.C.) antedates Akkadian but is said to have adaped the Akkadian framework: http://en.wikipedia.org/wiki/Elamite_cuneiform
[1088] Elamite: http://en.wikipedia.org/wiki/Elamite_cuneiform
[1089] Akkadian: http://www.ancientscripts.com/akkadian.html
[1090] The Orissan alphabet ends with 8 diphthongs involving letter K: Kā Ki Kī Ku Kē Kō Kau.
[1091] Avestan: http://www.semp.us/images/Biot671PhotoG.gif
[1092] Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-thott-hansen.html
[1093] Tabular View of the Compared Atlantic alphabets and glyphs of Africa and America: http://sidneyrigdon.com/PICS/rafins4.gif

[1094] Avestan, Tagalog: http://www.semp.us/images/Biot671PhotoG.gif
[1095] Baybayin: http://www.appliedlanguage.com/media/76822/baybayin_496x120.jpg
[1096] Cyprotic: http://www.seansgallery.com/pages/h_alphabets.htm
[1097] Thaana: http://s155239215.onlinehome.us/turkic/33WritingTuranian/KurbatTreasureBookAlphabet%20tableEn.gif
[1098] Nastaliq: http://www.krysstal.com/writing_nastaliq.html
[1099] Tifinagh: http://www.mondeberbere.com/langue/tifinagh/tableau2.htm
[1100] Ciismaniya: http://en.wikipedia.org/wiki/File:Ciismaniya.jpg
[1101] Ugarit: http://nabataea.net/chart.html; http://www.mazzaroth.com/ChapterThree/Images/30UgariticLetters.gif; http://www.shiachat.com/forum/uploads/monthly_09_2009/post-25505-12525527653877_thumb.jpg
[1102] Quechua: http://www.omniglot.com/writing/quechua.htm
[1103] Ogham: http://ogham.celt.dias.ie/menu.php?lang=en&menuitem=03
[1104] Boibeloth: http://www.well.com/~mareev/portal/prehistory/ancient_prehistory_timeline7.html
[1105] Vowels in Hebrew alphabets and letter numbers:

Vowel	Noachicum	Indian 1	Iudaicum	Moyses	Angelicum	Hebrew 1-9
a	1	1	a 1 A 23	1	1	a 1 aa 16
e	5		E 24			
i	9	10	I 25	10	10	10
o	14		O 26			
u	19	6	Ou 276	16		

[1106] Roger Bacon, Study of Tongues: http://books.google.nl/books?id=OYbmqiwIK5YC&pg=SL3-PA82&lpg=SL3-PA82&dq=Roger+bacon+hebrew+alphabet&source=bl&ots=1gVW9RfNGm&sig=ZpHuR-Cl47dctOryHpBqVW0n43g&hl=en&sa=X&ei=WBnTUMjNHIHC0QWTq4HgCg&redir_esc=y
There are six vowels: Aleph, ain, he, heth, iot, vav.
Cf. Opus Maius: http://books.google.nl/books?id=kgZyv9NWQtsC&pg=PA74&lpg=PA74&dq=Aleph+Iota+Ain&source=bl&ots=3XJQBcBQsT&sig=sf039Rjc6iPZMHVQnehLHYAH-iQ&hl=en&redir_esc=y#v=onepage&q=Aleph%20Iota%20Ain&f=false
[1107] Tajik: http://en.wikipedia.org/wiki/Tajik_alphabet
[1108] Hebrew Vowels: http://www.amerisoftinc.com/hebletr2.htm
[1109] Alphabetum Hebraicum: Postel: http://onthemainline.blogspot.com/2010_02_01_archive.html
[1110] Mandaic: http://essenes.net/new/index.php?option=com_content&task=view&id=248&Itemid=580
[1111] Aabbccdd
[1112] Aubgd
[1113] Aubgd
[1114] Avgd
[1115] aaabgqd
[1116] AMS letter sequences shift in different languages, e.g.:

Phoenician:	1	12	19
Aramaic	1	13	20
Hebrew	1	13	21
Arabic:	1	13	21

[1117] Devanagari: http://2.bp.blogspot.com/-uq9vCF2aTcc/UIgcbmLj_HI/AAAAAAAAE5M/8Xj_x644UEw/s1600/Devangari_Alphabet_Image_.gif
[1118] Hebrew Simple letters: http://www.soul-guidance.com/houseofthesun/treeoflifeletters.htm
[1119] Cf. Essenes: Rune, Arabic, Persian, Sanskrit & Tibetan Alphabet Meaning: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075
[1120][1120] Anglo Saxon Runes: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075
These 10/11 preliminary letters have analogies with the 10 Chinese stems, 10 prajapatis, 10 letters of the Sephiroth, all pertaining to heaven in the period of pre-creation. The possibility that the 10 Chinese heavenly stems and 12 Chinese terrestrial branches could be a source for the early 22 letter alphabets of the West has been explored in detail by Julie Lee Wei, Correspondences Between the Chinese Calendar Signs and the Phoenician Alphabet, Sino-Platonic Papers, 94 (March 1999).
If we apply the by now familiar two column method used for the Boibeloth alphabet to the 10 Chinese stems (table 71 cf. figure 188), the left column is again uneven (male) numbers and the right column is again even

(female) numbers. The left column begins with the Jia symbol (甲) which is conceptually close to the Q as in Qoph. The left column ends in Ren which resembles the Jaichim support symbol in the Boibeloth.

Chinese Stems						English Letters	Numbers		
Jia	Yi,	1	2	甲	乙	Q	N	19	14
Bing	Ding	3	4	丙	丁	B	D	2	4
Wu	Ji	5	6	戊	己	F	I	6	10
Geng	Xin	7	8	庚	辛	E/H	X/Ks	8	15
Ren	Gui	9	10	壬	癸	Z	K	7	11
		25	30						

[1121] Cf. Essenes: Rune, Arabic, Persian, Sanskrit & Tibetan Alphabet Meaning: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075

[1122] There seems to have been confusion about this 9th abjad letter whether it was jh (Sanskrit letter 9), ṭh (Sanskrit letter 12), or ḍh (Sanskrit letter 14). For instance, in Egyptian hieroglyphs letter 8 was x (kh) and letter 9 was θ. Linked with this confusion is how letter 10, English letter j is technically letter 3 of the abjad as Jiim, which in other languages becomes a Thi or a dh or th as thorn also written as ð.

Egyptian hieroglyphs: http://www.alphabetandletter.com/gifs/egyptiansemitic.gif

[1123] Cf. Essenes: Rune, Arabic, Persian, Sanskrit & Tibetan Alphabet Meaning: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075

[1124] Cf. Mandaic Ain, which is explcity "a vowel not a consonant.": http://essenes.net/new/index.php?option=com_content&task=view&id=248&Itemid=580

[1125] Essenes: Rune, Arabic, Persian, Sanskrit & Tibetan Alphabet Meaning: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075

[1126] Essenes: Rune, Arabic, Persian, Sanskrit & Tibetan Alphabet Meaning: http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075

[1127] Julie Lee Wei, Correspondences Between the Chinese Calendar Signs and the Phoenician Alphabet, Sino-Platonic Papers, 94 (March 1999)

[1128] Fenius Fars: http://www.ufodigest.com/scotland.html; http://en.wikipedia.org/wiki/F%C3%A9nius_Farsaid; http://www.documentation-pdf.com/telecharger-edinburgh-royal-pdf-ebook.html

[1129] Letters Q-Celt, P-Celt: http://www.arapacana.com/glossary/misc/letters.html

[1130] In the Gothic column linked with Bishop Ulfila (388 A.D.) the gematria for 60, 90 and 500 is missing, suggesting that the associations of 60 (cf. 6, 60, 600, 666) were underway in the 8th c. A.D.

[1131] Daniels, Peter T. (1996). *The World's Writing Systems*. Oxford, UK: Oxford University Press

1132 Gematrias: Aiq Bekar, Arabic Gematria, Aramaic Gematria, Armenian Gematria, Babylonian Gematria, Bantu Gematria, Chaldaean Gematria, Coptic Gematria, Cyrillic Gematria, English Gematria, Ethiopic Gematria, Fire Gematria, Georgian Gematria, Glagolitic Gematria, Greek Gematria, Hebrew Gematria, Latin Gematria, Persian Gematria, Pythagorean Gematria, Sanskrit Gematria, Swahili Gematria

[1133] Table 70: Cuneiform Script: http://en.wikipedia.org/wiki/Cuneiform_script

b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z

A B G D K L M N P R S T Z

A B J D

A B C D K L M N P Q R S T

Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English.

[1134] Sumerian: http://en.wikipedia.org/wiki/Cuneiform_script

[1135] The sequencing of the Boibeloth letters deserves further study:

H D T C Q

Letter 8, Letter 4, Letter 20, Letter 3, Letter 17

M G NG Z R

Letter 13, Letter 7, Letter 16/Letter 25, Letter 26, Letter 18

A O U E I

Letter 1, Letter 15, Letter 21, Letter 5, Letter 10

See: http://www.eaglefonts.com/beth-luis-fearn-ttf-150598.htm

[1136] Sanskrit: http://www.indiadivine.org/attachments/audarya/sanskrit-forum/402d1036433220-sanskrit-alphabet-chart-31306-sanskrit-alphabet.gif
[1137] Brahmi: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg
1138 Cf. Table 70: Official abjad structure: http://bahai-library.org/essays/abjad.html:

abjad:		hawwaz		h.ut.t.i		kalaman		sa`fas.	
á/ '	1	h	5	h.	8	k	20	s	60
b	2	w/v/ú	6	t.	9	l	30	`	70
j	3	z	7	y/í	10	m	40	f	80
d	4					n	50	s.	90

qarashat		thakhidh		d.az.agh	
q	100	th	500	d.	800
r	200	kh	600	z.	900
sh	300	dh	700	gh	1000
t	400				

[1139] There are now at least five positions for Life. In the model of Ibn Arabi life is linked with mansion 19 and letter 19. In a second version, life is associated with the end of the D.az.gh. In a third, it is linked with Quoph (Qoph, Kuf)
Cabala: http://www.psyche.com/psyche/images/zodiac/zodiac-total1.gif
Life which had been at the end of the D.az.agh section is now the opening letter of the Qarashat. In fourth version of Hebrew, Qoph becomes linked with Aquarius.
Hebrew: http://www.virtuescience.com/hebrew-alphabet.html
In the Hebrew Cabala, letter 19 as Qoph or Kuf is the last of the 12 simple letters and aligned with Pisces. True to its metaphors, life moves around. 19 plays an important and mysterious role in the Koran. The final "Sura consists of 19 Arabic words and the first verse consists of 19 Arabic letters."
Quran: http://www.discoveringislam.org/quran-in-english/quran-in-english.htm
Official abjad structure: http://bahai-library.org/essays/abjad.html:

abjad:		hawwaz		h.ut.t.i		kalaman		sa`fas.	
á/ '	1	h	5	h.	8	k	20	s	60
b	2	w/v/ú	6	t.	9	l	30	`	70
j	3	z	7	y/í	10	m	40	f	80
d	4					n	50	s.	90

qarashat		thakhidh		d.az.agh	
q	100	th	500	d.	800
r	200	kh	600	z.	900
sh	300	dh	700	gh	1000
t	400				

Each of these divisions of the (Arabic) alphabet becomes a source for symbolic associations in different cultures. Here a mere glimpse of a vast world of associations is offered (Appendix 3).
[1140] Urdu Chronograms:
http://docs.google.com/viewer?a=v&q=cache:_w6MnqooHcAJ:www.columbia.edu/itc/mealac/pritchett/00urduhindilinks/txt_abjad_farooqi.pdf+arabic+nine+letters+revealed+to+adam&hl=en&pid=bl&srcid=ADGEESjrW3xdXdjcorF8thDp6W1QGt8rKAPAdbndq_dwVV-UHwRvsCcUBhpJ5-8S6tJH2ZIbGqRoL3gYDpMSKu2196uUCfUW397NKzYVbnEon8htbZpMzaexdl3uN3kxcMFgFhpUfTuR&sig=AHIEtbRXREyx8P_26X_e49eSd7r_Titx0A
[1141] Brahmi: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg
[1142] Agrippa: http://www.esotericarchives.com/agrippa/agrippa2.htm:

exemplary world.	é Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.

In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

[1143] Ma: http://washbrain.narod.ru/pralang.htm:

The arrival Of [prezhneTvortsovogo] [ZhizneStroya], [yavivshegoSya] here through the carriers of Rationality- thinking, the sign of 10000-[meriya]. [P]i[itika] of motions is finger hands - action on the 10-dimensional objects; with the addition of brush motions - to the 100- the measured and so forth.

Ma" - Приход ПрежнеТворцового ЖизнеСтроя, явившегоСя сюда чрез Носителей Разумности-Мышления, Знак 10000-мерия.

Піитика движений пальцев рук - Воздействие на 10-мерные Объекты; с добавлением кистевых движений - на 100-мерные и т.д..

[1144] Covenant: http://www.betemunah.org/worlds.html

[1145] Segesimal mathematics: http://www.halexandria.org/dward010.htm

[1146] Snodgrass, p. 244.

[1147] Agyo Ungyo: http://www.onmarkproductions.com/html/nio.shtml

[1148] 14 letters: http://www.indiayogi.com/content/yantra/sri-yantra.aspx

[1149] Formerly at : http://members.aol.com/maatmythology/part10.htm

[1150] Alfabeto Fenicio: http://www.esoterya.com/wp-content/uploads/2009/02/alfabeto-fenicio.jpg

[1151] Vom Mysterium der Buchstaben: http://de.wikipedia.org/wiki/Vom_Mysterium_der_Buchstaben:

Zunächst reduziert er das griechische Alphabet nach dem Vorbild des hebräischen Alphabets auf 22 Buchstaben. Diese erklärt er zum Bild von 22 Schöpfungswerken im biblischen Schöpfungsbericht[4] und, diesen entsprechend, zum Bild von 22 „Werken“ Christi, d. h. von 22 Ereignissen in der christlichen Heilsgeschichte, von der Verkündigung Mariae bis zur Auferstehung und zweiten Wiederkunft

[1152] Pi and 22 Letters: http://blog.thecirclefoundationproject.org/

[1153] IChing: http://www.ichingmaster.co.uk/i_ching_master4.htm .....

[1154] 231 Gates: http://pathofreturn.com/scripts/index.php?action=printpage;topic=445.0

The alchemical process suggested by the formula solve et coagula indicates that the initial stages of growth correspond to study and contemplation of each of the 10 Sephiroth and each of the 22 letters (separate). This is the planting of the seeds. The letters are then combined and studied in pairs, contemplating the inner correlations between things apparently different (recombine). The first (lesser) initiation is complete when all 231 Gates have been opened.

[1155] 24 Letters of ABGD, Aeolicum, Arabic, Aramaic, Atticum, Babilonicum, Bulgarian, Chaldean 16, Charlemagne 3, Coptic 1, Coptic 2, Dalmatian 1, Egyptian, Egyptian 1, Egyptian 2, Egyptian 7, General Etruscan, Germanic Runes, Gothicum, Graecum, Grandan, Greek, Göktürk, Hieroglyphic, Icelandic, Iliricum Sclavorum, Indicum, Ionian, Ionicum, Lakon, Malachim, Mandaean, Milesian, Ogham, Old English, Phoenicum, Phrygian, Proto-Slovenian, Saracenum, Servian 1, Swahili, Theban, Tifinagh, Ulphilas.

[1156] I Ching Structure: http://i-ging-secrets.de.wilhelmjosefgiebels.info/

[1157] 26 Letter Alphabets: Aethiopicum, Bruxa, Amharic, Aryan, British Ogum, Carian, Egyptian, English, Enochian, Erathian, Escrita Celestial, Ethiopian, Etruscan, Euboän, Geez, Glagolitico Illyrica, Gothic, Hebrew, Hunnorum, Irish, Latin, Libyan, Lihyanite, Lydian, Magi, Marsiliana, Ogham, Ophidian, Persian, Punicum, Rune Alphabet, Runic, SW Paleohispanic, Sclavonico, Thaana, Theban, Tuareg, Vinca, Эрафийского

[1158] 32 Letters of Amharic, Carian, Coptic, Dalmaticum, Dari, Ethiopian, Farsi, Hebrew, Hungarian Runes, Nennian, Persian, Servian 3, Swahili, Tajik, Tajik Perso-Arabic, Ugaritic, Uighur, Велесовица.

[1159] Elohim and: 2http://www.abardoncompanion.com/Book231/introduction.htm

[1160] 33 Letters of Amharic, Asoka Brahmi, Azerbaijani, Baluchi, Banat Bulgarian, Bulgarian, Bulgarian Cyrillic, Charwaticum, Chinese, Coptic, Copticum e Greco, Cyrillic, EThiopian Feedel, Frisian, Georgian, Hungarian Runes, Iacobitaeum, Illyricarum, Illyricum, Latvian,
Libyan, Montenegrin, Myanmar, Nennian, Ottoman Turkish, Samaritan, Sorani, Sorbian, Tatar (Arabic), Tifinagh, Ukrainian, Ukrainian Cyrillic, Uzbek, Yezidi, Zazaki

[1161] Some have assumed that this influence must have been West –East, but this would need to explain how Sanskrit, which was earlier acquired its systematic treatment of sounds.

[1162] Appendix: Cyrillic Script: http://en.wiktionary.org/wiki/Appendix:Cyrillic_script

[1163] The Dalmaticum alphabet is particularly interesting because it documents links with Greek, Tuscan and Armenian.

[1164] Baichorov alphabet table: http://s155239215.onlinehome.us/turkic/31Alphabet/BaichorovTable72En.htm
Kyzlakov alphabet table: http://s155239215.onlinehome.us/turkic/31Alphabet/KyzlasovIL_En.htm
Mukhadiev alphabet tables: http://s155239215.onlinehome.us/turkic/31Alphabet/Table1En.htm#Table_1
[1165]

Amanjolov:http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm
[1166] Biconsonantal conjuncts: http://en.wikipedia.org/wiki/Devanagari

Notes: Chapter 11.

[1167] Galileo: http://www.maa.org/devlin/devlin_09_03.html. Cf. http://en.wikiquote.org/wiki/Galileo_Galilei
[1168] Womb World: http://www.onmarkproductions.com/html/mandala1.shtml
[1169] 2 World Mandala: http://www.onmarkproductions.com/html/mandala1.shtml:

> In the Mandala artform, which is of special importance to Japan's Esoteric sects (Shingon, Tendai), the five elements are considered inanimate (this equates to the Garbhadhatu or Womb World Mandala). Only by adding the sixth element -- mind, perception, or spiritual consciousness -- do the five become animate. This equates with the Vajradhatu or Diamond World Mandala.

[1170] Ghana maNDala: http://manasataramgini.wordpress.com/2007/05/30/the-code-of-the-ashtakshari-vidya/
[1171] Runic Cube: http://runa-odin.narod.ru/kub1.gif
[1172] Cube of Space: http://www.psyche.com/psyche/cube/cube_tarot_gd.html
Cf. David Allen Hulse, New Dimensions for the Cube of Space, Weiser, 2000
[1173] Sefirath: http://essenes.net/new/index.php?option=com_content&task=view&id=248&Itemid=58
[1174] Cube of Space context: http://www.psyche.com/psyche/cube/cube_metapsychology.html
[1175] Cube of Space: http://www.psyche.com/psyche/cube/cube_metapsychology.html
[1176] Creation Hyperholograph: http://www.biblewheel.com/GR/GR_Creation.asp
[1177] Cubic Projections: http://www.biblewheel.com/gr/GR_HexProjections.asp
Cf. Vernon Jenkins, The Arbiters of Truth: http://homepage.virgin.net/vernon.jenkins/Gen2701.htm
[1178] Cubic Projections: http://www.biblewheel.com/gr/GR_HexProjections.asp
[1179] 3 x 3 Pebbles: http://www.aiwaz.net/flower-of-life-kabbalah-toy/a76
[1180] Aletheia: http://www.odeion.org/gematria/gemapp-d.html
[1181] Cephas: http://www.odeion.org/gematria/gemsup-iv.html
[1182] In the Arabic tradition, two branches of knowledge .(http://eshaykh.com/halal_haram/permissibility-of-learning-certain-sciences/) are commonly associated with geometry and arithmetic in relation to alphabets: Science of insight (Ilm-ul-jaffer), and Science of sand (ilm-ul-ramal). The science of insight links the four elements with four alphabets (Fire Alphabet, Air Alphabet, Water Alphabet, Earth Alphabet). Since the moon has a cycle of 28 days, there are 28 alphabets of the moon. There is also the possibility of making an alphabet from another alphabet (Qawaid-e-Basta and Haroof-e-Basta), of which there are 360, corresponding to the days in the lunar year (http://sule27.tripod.com/id4.html). Hereby, knowledge, astronomy and alphabets are intimately connected.

Science of Sand (Ilm al-Ramal)

The role of dots and lines in connection with signs, geometrical figures and basic letters acquires an important role in the context of Arabic geomancy. It is linked with the name Ṭumṭum al-Hindi which suggests Indian origins. Indeed, there is a rich Urdu literature on the topic. In Africa, there are versions called Fa (Dahomey), Ifa (West of Africa) and Sikidy (Madagascar).

In an African version), the sequence of four elements (fire, air, water, earth) is linked with four parts of the body (head, chest, stomach, feet), four letters (b z d h), four numbers (2 7 4 8), four directions (East, West, North, South). Here, the figures are simpler, but there are parallels with shapes elsewhere. For instance, Obe and Yeku are the equivalents of Via and Populus in western gematria. Guda and Sa, reflect Greek lambda and gamma (λ γ). Tula is the shape E (Musnad). Wenle - Loso show two prongs up and two prongs down Fu and Tse reflect the Othala rune down and Othala rune up; Essence - Great Breath of God; Male Y - Female X; Oreya – Ar (Руна Орея - Руна Ар).

In the Arabic versions, as in the case of runic systems (cf. figure 83), the hand plays an important role. But whereas the runic versions rely on the fingers for mnemonic purposes in organizing the letters, here the four fingers produce a series of dots in the sand: e.g. 4 dots or or 8 dots . Positioned vertically these become the four cacred dots of the Bismallah sharif (figure 301g). Alternatively, they represent an open form of the four lements: fire, air, water, earth, which in their closed form appear as four horizontal lines. In the West, a vertical line becomes the behenian symbol for Way (Via). A combination of closed and open forms presents the four elements in another form.

As in Greece, 10 dots form a tetractys (triangle), which can be recomposed as an upward triangle, downward triangle and Y shape (figure 301 c-d), thus summarizing the tree of life, called the 10 Sephiroth in the Hebrew tradition. Two horizontal dots can be drawn as a line. Further combinations of dots and lines result. When drawn strictly as dots, these lead to the shapes of the 16 behenian stars of the West which become linked with magical alphabets, one of which uses only variations in the letters T, Γ and I. All this is of the greatest interest because it shows that the combinations of dots and geometry in Greek philosophy and subsequently in the Hebrew cabala are part of a much larger corpus of learning that stretches from India to Arabia and across the African continent

[1183] Gematria: http://www.hebrew4christians.com/Grammar/Unit_Eight/Hebrew_Gematria/hebrew_gematria.html

1) standard, 2) Mispar Gadol, 3) Mispar Katan, 5) ordinal value, 6) At Bash, 7) Mispar HaKadmi, 8) Mispar HaPerati, and 9) Mispar Shemi.[1183]

[1184] Hebrew based magical languages: Adamaeum, Angelicum, Aphrorabbinicum, Coeleste, Enochaeum, Germanorabbinicum, Hebraeo-Arabicum, Hebraicum, Hispanorabbinicum, Italo-rabbinicum, Mosaicum, Noachicum, Rabbinicum, Rabbinothes-Salonicum, Seraphicum, Solomonicum, Supercoeleste, Syrohebraicum

[1185] 7 Times becomes linked with the Hebrew actions: sprinkle blood of sacrifice 7 times, wash in the Jordan 7 times, 7 times round Jericho.

[1186] Candelabrum: http://azamra.org/TFTN/BEHAALOSCHA.htm

Solomon is said to have made 10 candelabra, i.e. 70 branches which symbolized the 70 nations.

[1187] First 7 Words: http://www.craigdemo.co.uk/newjerusalem.htm:

> the very first verse of the Bible consists of 7 words made up of 28 letters. When the gematrical value of these letters are multiplied we obtain 288 cubed.
> Genesis 1 v 1 = 288 x 288 x 288
> Also, the letters of the First, Middle and Last words multiply to give 12 x 12 x 12
> And the letters of the remaining words multiply to give 24 x 24 x 24
> Two other cubes occur in Genesis 1v1.
> The letters of the first 5 words multiply to 48 x 48 x 48
> The letters of the last 2 words multiply to 6 x 6 x 6
> So all together we have 4 inner cubes -
> Cube A: 6 x 6 x 6
> Cube B: 12 x 12 x 12
> Cube C: 24 x 24 x 24
> Cube D: 48 x 48 x 48
> Each cube forms part of a mathematical sequence - separated from the next cube by 2 x 2 x 2

All within the entire cube of 288 x 288 x 288

[1188] Phillips, Type A Triangle: http://smphillips.8m.com/triangle.html

Two quotes offer a first glimpse into this elaborate domain:

> Number of yods = 19, which is the *tenth* odd integer (10 = fourth triangular number) and the eighth prime number (8 = fourth even integer). All integers are the sum of at most 19 *fourth* powers [1]. This property would have delighted the early Pythagoreans in view of the paramount importance they attached to the number 4. The arithmetic mean of the first 19 triangular numbers is 70, which we saw in Sacred geometry is the number of corners of the (7+7) enfolded polygons of the inner Tree of Life (#13), the number of hexagonal yods in the 2nd-order tetractys (#35) and the number of yods in the outer Tree of Life when its 16 triangles are tetractyses (#36).
> Two separate Type A triangles contain 38 yods. The arithmetic mean of the first 38 triangular numbers is 260, which we found in Sacred geometry to be the number of yods outside the root edge in seven enfolded Type A polygons (#26)….[1188]

The number 247 generated by the squares of the first 19 integers is the number of yods other than corners in seven separate Type A polygons, 494 being the number of such yods in (7+7) separate Type A polygons. Alternatively, 247 yods line their 48 tetractys sectors.[1188]

[1189] 2nd Order Tetractys: http://smphillips.8m.com/cosmic-tetractys.html

[1190] Grace Manifest holograph of John 1:14: http://www.biblewheel.com/GR/GR_Grace.asp

[1191] Phillips: http://www.smphillips.8m.com/wonders-of-correspondences-02.html

[1192] Phillips, yods: http://smphillips.8m.com/article-35.html

[1193] Phillips, 84: http://smphillips.8m.com/article-35.html

[1194] Phillips: polygons: http://www.smphillips.8m.com/article48.htm

[1195] Taoism: http://asdf53.3dn.ru/publ/3-1-0-10

While some may debate whether 11 is the maximum yin number and whether 32 is in fact the maximum number of oppositions in nature, our concern is much simpler. Both East and West have 32 paths of wisdom. Both devote particular attention to number 11 in their number symbolism and in their alphabets. Both align columns of equal and unequal numbers. Whether there was Jungian synchronicity, independent co-discovery or a simple transmission is beyond our scope here. Parallels across cultures exist.

[1196] http://www.theyogasanctuary.net/tips-om.html

, composed of nada, bindu and bija

[1197] Kali Ma:

http://www.soulsongyogawear.com.au/products/tshirtsampsinglets/yantrasymbols/tabid/443/Default.aspx

[1198] Sri Yantra: http://www.shivashakti.com/yantra.htm

[1199] http://www.himalayanacademy.com/resources/books/dws/dws_r9_glossary-O-S.html

amuda-valli and sundara-valli Accordingly amuda-valli became a heavenly child and was adopted by Indra as his daughter. The other one sundara-valli did penance in a hillock in Tamilnadu and was born as vaLLi. These are the two consorts of subrahmaNya. The first one devasenA who sits on the left of the Lord grants us heavenly bliss; the second one vaLLi sits on the right and confers on the devotee all earthly bliss. The spear of the Lord called vEl in Tamil confers moksha on the devotee. The two consorts and the vEl are said to represent the three Saktis -- Energies: Will, Action and Knowledge -- of the Lord namely, icchA-Sakti, kriyA-Sakti, and jnAna-Sakti. Sprung from Eye of Maha-Vishnu

http://www.krishnamurthys.com/profvk/gohitvip/1201.html

http://www.yogameditation.com/var/corporate/storage/images/media/images/bindu/26/26_sri_yantra/7514-2-nor-NO/26_sri_yantra_image_400_w.jpg

[1200] As alphabets evolve, the 3 vowels are integrated into larger systems of four, five, eight, and up to 16 vowels.

1201 or quaternities

1202 Thus the Eagle (associated with St. John) represents cosmic Spirit or Ether, the all-piercing Eye of the Seer; the Bull of St. Luke, the waters of Life, the all-generating element and cosmic strength ; the Lion of St. Mark, fierce energy, undaunted courage and cosmic fire; while the human Head or the Angel, which stands near St. Matthew is the synthesis of all three combined in the higher Intellect of man, and in cosmic Spirituality

1203 : Barddas (a e i o), Greek (i e o u), Sanskrit (a i u e), Tifinagh (a e i u), Turkic (a i o u), Persian (Alif, Ain, Vao, Ye). More significantly we find

[1204] The first of these divisions, abjad is often used to distinguish so-called syllabaries of systems such as Arabic from alphabets such as Hebrew and Greek, in which we are told that every letter represents one exclusive sound. In practice Hebrew has a first and second Heh, which are only distinguishable through context.

1205 Oak Pentacle;

1206 Hugeia They called the Pentagram (Hugieia), which is usually translated "Health," but has more the sense of Soundness or Wholeness, and, more generally, any Divine Blessing (LSJ s.v. hugieia, Suppl. s.v. hugieia). (Hugieia comes from the same Indo-European root as gives us "quick" [i.e. living], "viva," "vital," "bios" [life], "zôê" [life] and "azoth." It has been traditionally associated with "vigor", "vigil" and the Latin words "vegetus" [lively, vigorous] and "vegeo" [to quicken], I G EI U A Hudor, Gaia, Idea, Heile, Air Hieron Therma Divine THing Heat Wet, Hot, Dry, Cold Child, Youth, Maturity, Old Age Spring. Summer, Autumn, Winter 1st Quarter, 2nd Quarter, 3rd Quarter, 4th Quarter, New Moon

http://www.cs.utk.edu/~Mclennan/BA/PP/index.html

1207 Stephen M. Phillips, The Pythagorean Nature of Superstring and Bosonic String Theories: http://www.smphillips.8m.com/article-1.html

1208 http://www.esotericarchives.com/agrippa/agripp3c.htm

1209 http://www.freemasons-freemasonry.com/occult_philosophy_02.jpg
[1210] The first letters of this Hebrew sequence spell ARARITA which is an abbreviation of a Hebrew mystical phrase: Achad Rayshethoh, Achad Resh Yechidathoh, Temurathoh Achod meaning One is His beginning, One is His individuality. See: http://thelemistas.org/en/MSS/SpiritualExercises/12-hexagram
[1211] http://www.jwmt.org/v1n7/bornless.html
In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical Hexagram this is reversed; the decending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. (It is the flame decending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the color of devotion, and the triangle, kinetically considered, is the symbol of directed force."[1]
[1212] Merkaba: http://www.eaglespiritministry.com/pd/howto/mt.htm
[1213] Mer: http://www.floweroflife.org/tmerkaba.htm

> Mer refers to a specific kind of light that was understood in Egypt during the 18th Dynasty [1,540 B.C. - 1,307 B.C.] following the reorientation of religions toward the worship of a one God of all creation. "Mer" was seen as two counter-rotating fields of light spinning in the same space. These fields are generated when a person performs specific breathing patterns.

[1214] Hebrew Merkabah: http://www.crystalinks.com/merkaba.html
[1215] Living Fire: http://gatewayoflight.org/PsychicPathways/articles/Sacred%20Geometry/merkaba.htm

> **7.** Merkaba is living fire - the light of God. It is the cosmic essence, the creative substance of the universe called the threefold flame at the center of your Heart.

[1216] Merkabah Chariot: http://thehiddenlighthouse.blogspot.com/2009/03/spare.html
[1217] Ramkha: http://paganism.uz.ua/%D0%91%D0%BE%D0%B3%D0%B8-%D0%A0%D0%BE%D0%B4%D0%BE%D0%B2-%D0%A0%D0%B0%D1%81%D1%8B-%D0%92%D0%B5%D0%BB%D0%B8%D0%BA%D0%BE%D0%B9/rua-7-2-726/
[1218] Chakrasmabharam Manadala: http://www.universal-tao.com/Tao-Buddhist/Tao-BuddhistMeditation1.html
КаБаЛа: *http://tvoyhram.ru/severnrelig/severnrelig26.html*

> But here is quotation from "[Praved]", which reveals the sense of this ancient word in the Russian language: "That servitude can bear? But, imaginary nature, and triangles! But triangles, [v] about -[eme] after being put to each other, will create the most beautiful form. It is called so - [MerKaBa], otherwise - to measure With [diavolom], KA, god. To compare - task both. About this we already spoke" ([Pravedy] "servitude, [Merkaba]").

А вот цитата из «Правед», раскрывающая смысл этого древнего слова в Русском Языке:
«Что КаБаЛа в состоянии родить? А, мнимость, и треугольники! А треугольники, в Об–ёме наложившись Друг на друга, создадут красивейшую форму. ОнА называется так — МерКаБа, Иначе — Мерять Диаволом, Ка, Бога. Сравнивать — задача Оба. Об этом мы уж говорили» (Праведы «Кабала, Меркаба»).
[1219] Star Tetrahedron and Body:
http://www.mifologies.ru/index.php?option=com_content&view=article&id=233%3A2010-04-12-14-13-03&catid=46%3A2010-01-24-14-34-55&showall=1 :

> People It is no matter how paradoxical, but we are altogether only geometric figures both outside and from within. In connection with this it is possible to speak about the components of star -[tetraedrona] around our bodies, then it should be noted that the tetrahedron, directed by apex upward, either to the sky, is man, and that, which indicates by apex downward, or to the earth, it is female. This relates both to the men and to the women. There are only two methods symmetrically to be entered in the star -[tetraedron]. If the apex of the base of man tetrahedron is directed forward, then this is suitable for a man. But if the apex of the base of female tetrahedron is directed forward, then woman is entered into the star -[tetraedron]. Star -[tetraedron] will be joined with the human body in the region of coccyx. If you bounce, your external by star- tetrahedron takes off together with you, while if you sit down yourselves, then she descends together with you.

[1220] Tarot 10: http://en.wikipedia.org/wiki/The_Chariot_(Tarot_card)
[1221] John Opsopaus, 5 Days out of Time: http://web.eecs.utk.edu/~mclennan/BA/FDOT.html
[1222] Phillips, Article 37: Seven Musical Notes: http://smphillips.8m.com/article-37.html
[1223] There is an Nepali saying: 7 is good, 8 is better.
[1224] http://www.absoluteastronomy.com/topics/Yoni http://cosmicgemslanka.com/blog/tag/types-of-yoni/

[1225] http://www.cassandraeason.com/wheel_of_the_year/june.htm

[1226] These eightfold connections also occur in a vertical (or horizontal) plane, whereby key points of the temple of Jerusalem are aligned with the Cabalistic Tree of Life via a man with outstretched arms. Here the 7 planets (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon) plus Earth are aligned with the human body and with the ten Sephiroth: i.e. the powers prior to the letters of the alphabet (figure 130). Here, 3 planets: Jupiter, Mars and Venus align with two Sephiroth each,[1226] while four planets align with one.

Jupiter with	Chokmah Binah	Wisdom Understanding
Mars	Chesed Geburah	Love Power
Venus	Netzach Hod	Endurance Majesty

Yet another modern alignment includes the planets Pluto Neptune and Uranus, and now links 11 inner Hebrew letters with the planets and 12 outer letters with the 12 signs of the zodiac. Meanwhile, we find quite different arrangements where the 22 letters of the early Hebrew alphabet are aligned with the 66 (3 x 22) books of the Old and New Testament in a Bible Wheel (figure 134).

All shared a common goal of finding regular patterns in the world. The real divisions between cultures lay at a more subtle level. Some cultures used the letters of alphabets, numbers of arithmetic and shapes of geometry establish 1:1 correlations with the visible world. Others, became fascinated by the beauties and harmonies of conceptual, philosophical, psychological, mental worlds. Some believed these two goals were not related: others, yes. There are obvious analogies between the Cabalistic man/temple diagram, Turkic Tamganin linking runes and human movements,[1226] runic variants, and traditional versions of Vitruvian man.

[1227] Prime Number: http://en.wikipedia.org/wiki/Prime_number

[1228] Nautilus Spiral. While the Nautilus is often cited as an example of the Fibonnacci spiral there are claims to the contrary: http://www.shallowsky.com/blog/science/fibonautilus.html

[1229] Earth Number: http://www.numberscience.plus.com/IsaiahGtPyramid.html

[1230] Pavitraropana: http://www.tribuneindia.com/2003/20030810/spectrum/main2.htm

> which also used to be observed on full moon day, but is now more or less outdated. A required number of rings, bracelets or necklets of twisted strands of cotton thread, with a varying number of knots, were made. These, called pavitras or ponvates, were sprinkled with panchgava, the five products of the cow (milk, curd, clarified butter, dung and urine), washed, consecrated and worshipped. They were then offered to different gods, wound around the Shiva lingam (the phallic symbol of the deity), laid at Lord Vishnu's feet, given to the family priest and so on. The best ponvate was nine-stranded, with 108 twists and 24 knots and reached down to the knees.

[1231] Tavatimsa: http://www.vipassana.info/t/taavatimsa.htm:

> The chief difference between these two worlds seems to have been that the Pāricchattaka tree grew in Tāvatimsa, and the Cittapātali tree in Asurabhavana. In order that the Asuras should not enter Tāvatimsa, Sakka had five walls built around it, and these were guarded by Nāgas, Supannas, Kumbhandas, Yakkhas and Cātummahārājika devas (J.i.201ff; also DhA.i.272f). The entrance to Tāvatimsa was by way of the Cittakūtadvārakotthaka, on either side of which statues of Indra (Indapatimā) kept guard (J.vi.97). The whole kingdom was ten thousand leagues in extent (DhA.i.273), and contained more than one thousand pāsādas (J.vi.279). The chief features of Tāvatimsa were its parks - the Phārusaka, Cittalatā, Missaka and Nandana - the Vejayantapāsāda, the Pāricchatta tree, the elephant-king Erāvana and the Assembly-hall Sudhammā (J.vi.278; MA.i.183; cp. Mtu.i.32). Mention is also made of a park called Nandā (J.i.204). Besides the Pāricchataka (or Pārijāta) flower, which is described as a Kovilāra (A.iv.117), the divine Kakkāru flower also grew in Tāvatimsa (J.iii.87). In the Cittalatāvana grows the āsāvatī creeper, which blossoms once in a thousand years (J.iii.250f).

[1232]http://216.239.59.104/search?q=cache:IGuIyy0OgJoJ:www.sunbridge.edu/programs/astonomy_notes.doc+14+year+cycle+astronomy&hl=en

[1233] http://www.buddhamind.info/leftside/arty/build/asia.htm

> At the centre is a massive tower meant to represent Mount Meru, the city of Brahma and the home of the gods. Its upper portion is divided into seven major levels and subdivided into 33 lesser tiers (the 33 heavens). Indra sits in the 33rd, presiding over the universe. By virtue of its physical height the central tower pierces the sky, becoming one with the heavens themselves. In legend the tower was surrounded by 13 concentric circles: seven oceans and six mountain ranges, the last dropping into the great primordial ocean. In Angkor, architects contented themselves with fewer than 13 rings but did not stint in creating grandeur on a scale worthy of heaven's giants - the outer wall of Angkor is 12 kilometers on a side!

[1234] Resource Guide to Japanese Pilgrims: http://www.onmarkproductions.com/html/holy-mountains-sacred-shrines.html
33 Kannon Sites (Chugoku)
33 Kannon Sites (Hokkaido)
33 Kannon Sites (Kamakura)
33 Kannon Sites (Kanto)
33 Kannon Sites (Kyushu)
33 Kannon Sites (Musashino, Kanto)
33 Kannon Sites (Ooshuu, Tohoku)
33 Kannon Sites (Saigoku)
33 Kannon Sites (Saijyou, Yamagata)
33 Kannon Sites (Tsugaru, Aomori)
Cf. Chugoku: http://wikitravel.org/en/Chugoku_33_Kannon_Temple_Pilgrimage
Other holy sites in Japan
13 Jusan Butsu Sites (Kamakura)
13 Jusan Butsu Sites (Kyoto)
13 Jusan Butsu Sites (Yamato, Nara)
20 Kobo Daishi Sites (Shikoku)
24 Jizo Sites
34 Kannon Sites (Chichibu)
36 Fudo Myo-o Sites (Kanto)
36 Fudo Myo-o Sites (Kyushu)
49 Sites for Yakushi Nyorai (Kyushu)
88 Holy Sites (Kanto)
88 Holy Sites (Kyushu)
88 Holy Sites of Shikoku (Shikoku)
88 Sites (Shinokuri; Fukuoka)
100 Sites Sacred to Kannon
[1235] *CA* 170ra (463^{v}, c. 1516):
Di queste mia superfizie curvilinie molte ne son quadrabile in se medesime colla trasmutazione delle sue propie parte nel suo tutto, e molto ne son che colle sue propie parte sono in quadrabile, ma si da quadrati equali loro, tolti d'altre superfizie. E con queste si compone l'ultima mia opera di cento 13 libri da me composti nella quale è 33 modi variati di dare quadrati rettilini equali a circoli, cioè equali in quantità.
[1236] http://www.markfarrar.co.uk/gzimmerman01.htm
[1237] http://members.aol.com/maatmythology/part6.htm
[1238] 33 Mysteries Facts: http://home.earthlink.net/~acb_33/33facts1.html
Cf. The Syrian king Theias slept with his daughter Myrrha for 11 nights. On the twelfth he discovered who she was and she was turned into the myrrh tree. The 11 nights refer to the emanation of cosmic energies from Capricorn through the other 11 signs of the zodiac. The three decans (10 degree divisions) of these 11 signs give the 33 degrees of masonry and the 33 vertebrae of the spine. http://members.aol.com/maatmythology/part6.htm
[1239] Yoginis: http://www.shivashakti.com/tripura.htm
[1240]

Letters,	Divisions,	Pieces	Knots
2Letters	2 Divisions	2 Pieces	
3 Letters	3 Divisions	3 Pieces	3 Knots
4 Letterss	4 Divisions		
5 Letters	5 Divisions		
6 Letters	6 Divisions	6 Pieces	
7 Letters	7 Divisions	7 Pieces	
8 Letters	8 Divisions		
9 Letters	9 Divisions		9 Knots
10 Letters	10 Divisions		
11 Letters	11 Divisions		
12 Letters	12 Divisions		
13 Letters	13 Divisions	13 Pieces	

14 Letters	14 Divisions	14 Pieces	
15 Letters			
16 Letters	16 Divisions		
17 Letters			
18 Letters			
19 Letters			
20 Letters			
21 Letters			
22 Letters			
23 Letters			
24 Letters	24 Divisions		24 Knots
25 Letters			
26 Letters			
27 Letters	27 Divisions		
28 Letters			
29 Letters			
30 Letters			
31 Letters			
32 Letters			
33 Letters			
34 Letters			
35 Letters			
36 Letters	36 Divisions		36 Knots
37 Letters			
38 Letters			
39 Letters			
40 Letters			
42 Letters			
44 Letters			
48 Letters			
49 Letters	49 Divisions	49 Pieces	49 Knots
50 Letters			
51 Letters		51 Pieces	
52 Letters	52 Divisions	52 Pieces	
53 Letters			
54 Letters		54 Pieces	
55 Letters			
56 Letters			
57 Letters			
58 Letters			
60 Letters			
61 Letters			
64 Letters	64 Divisions		
68 Letters			
69 Letters			
72 Letters	72 Divisions	72 Pieces	
74 Letters			
81 Letters			
97 Letters			
108 Letters	108 Divisions	108 Pieces	108 Strands

[1241] Kushti Girdle: http://en.wikipedia.org/wiki/Zoroastrianism

The metaphor of the "path" of *Daena* is represented in Zoroastrianism by the muslin undershirt *Sudra*, the "Good/Holy Path", and the 72-thread *Kushti* girdle, the "Pathfinder".

Kushti: http://www.punediary.com/html/NAVJOTE%20CEREMONY.htm

The *Kushti* is worn wound three times around the waist. It is tied twice in a double knot in the front and back, the ends of the *Kushti* hanging on the back. The *Kushti* is made of 72 fine, white and woollen threads, which represent the 72 chapters of the *Yasna*, the primary liturgical collection of texts of the *Avesta*.

[1242] 72 Threads: http://www.facebook.com/notes/dastur-drjivanji-jamshedji-modi-%D8%AF%D8%B3%D8%AA%D9%88%D8%B1-%D8%AC%DB%8C%D9%88%D8%A7%D9%86%D8%AC%DB%8C-%D9%85%D9%8F%D8%AF%DB%8C/sudre-and-kusti-their-meaningstructure-and-symbolism-by-jivanji-jamshedji-modi/102503563164616
[1243] Jade Emperor: http://en.wikipedia.org/wiki/Jade_Emperor
[1244] See Agrippa De Occulta philosophic, Book II. (part 1): http://www.esotericarchives.com/agrippa/agrippa2.htm
[1245] Kala Purusha: http://www.soothsayers-india.com/Concept-of-the-Kala-Purusha-in-astrology.html
[1246] Ibid: Kala Purusha: http://www.soothsayers-india.com/Concept-of-the-Kala-Purusha-in-astrology.html
[1247] The Royal Chronology of India refer to this as the Priest Split and dates it at 3000 B.C.: http://www.newdharma.org/royal_chron.htm
[1248] Formerly at: http://slavlib.net/viewpage.php?page_id=26
Zervan - the spirit of time and human destiny. Символизирует собой "вечность вечную" (Вселенную), из недр которой происходят Свет и Тьма (Добро и Зло), образующие своей борьбой существование нашего мира. Symbolizes the "eternal eternal" (Universe), from the depths of which there are Light and Darkness (Good and Evil), forming its fight existence of our world.
Примечание: символ заимствован из древнеиранской арийской ведической культуры. Note: The symbol is derived from ancient Iranian Aryan Vedic culture.
[1249] Zurvanism: http://en.wikipedia.org/wiki/Zurvanism
[1250] Tetramorph: http://www.uer.varvar.ru/tetramorf.htm
[1251] 4 Beasts: [Makariy] Egyptian. Spiritual conversations (1.3): http://www.uer.varvar.ru/tetramorf.htm
[1252] Point, spectrum, figure: http://www.inner.org/hebleter/yud.htm
[1253] Formerly at: http://pages.prodigy.net/kalusaaz/angelic_enneagram.htm
[1254] Enneagram: http://www.enneangel.com/enneagram.html
[1255]

Kosmokratoras: http://books.google.com/books?id=E6A3AAAAIAAJ&pg=PA43&lpg=PA43&dq=kosmokratores+planets&source=bl&ots=7jwF8cc9gG&sig=qcwwm6If-MeeuuoHZgx9J5HPPFs&hl=en&ei=xfVCTNiRD4XeOOfq1NIM&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBQQ6AEwAA#v=onepage&q=kosmokratores%20planets&f=false
Cf. : http://www.herealittletherealittle.net/index.cfm?page_name=Demons:
kosmokratoras. Friberg's ***Analytical Lexicon to the Greek New Testament*** defines this word as "*one holding power over the world*; plural in the NT for devilish forces, spirit-beings who control parts of the world system, *world rulers* (EP 6.12)." Paul here clearly states that the fallen angels hold sway over the world! Paul goes on to describe the "whole armor of God" that is needed to defeat these wicked angels in the heavens and spiritual world rulers (Eph. 6:13-18).
[1256] Saint Paul: http://www.herealittletherealittle.net/index.cfm?page_name=Demons
[1257] Deus: Unitas simple, Principium, Terminus a quo, Fons essentiarum, Actus primus, Ens entium, Natura naturans.
[1258] Adam: http://kheph777.tripod.com/art_alephbeth.html

> The name of the animals were not the only inheritance handed down by Adam to the generations after him, for mankind owes all crafts to him, especially the art of writing, and he was the inventor of all the seventy languages.

[1259] Tarot of the Bohemians: http://www.sacred-texts.com/tarot/tob/index.htm
Tarot and its History. Trionfi: http://trionfi.com/
Tarot art database: http://www.alchemywebsite.com/Tarot/Database/tarot0.html
[1260] 64 letter alphabet http://www.theresnothingtodohere.com/blog/archives/000205.html
[1261] Cf. Virga Aurea: http://www.esoblogs.net/wp-content/gallery/la-virga-aurea/virga4.jpg
[1262] Hnefatafl: http://boardgamegeek.com/thread/348598/this-too-is-hnefatafl-although-not-all-tafl-games
[1263] Hneftafl: http://hem.bredband.net/b512479/
[1264] Hneftafl: http://hem.bredband.net/b512479/

1. Two players may participate. One player plays the king's side, with a king and twelve defenders, while the other player plays the twenty-four attackers.

2. The game is played on a board with 11×11 squares. Initially, the king is placed on the central square with his twelve defenders placed on the two closest squares in each orthogonal direction and on the closest square in each diagonal direction. The twenty-four attackers are placed in four rectangular formations along the edges.

[1265] For instance, http://www.gemworld.com/US-Symbol-1dol.html
[1266] For a description of this and other games see: Got game: http://www.underconsideration.com/speakup/archives/002338.html
[1267] I ching and Hesiod: Olympic game: http://trionfi.com/tarot/new-themes/hesiod/
[1268] 19 x 19 Grid: http://www.greatdreams.com/iu2-266b.gif
[1269] Wiki: http://en.wikipedia.org/wiki/Go_(game)
[1270] Wei Qi: http://en.wikipedia.org/wiki/Go_(board_game)
[1271] The Kabbalah: books.google.com/books?isbn=0877285578
[1272] Phoenician: http://www.wordgame.64g.ru/meta3/me1ens.htm
[1273] Bonitas, Magnitudo, Duratio, Potestas, Sapientia, Voluntas, Virtus, Veritas, Gloria
[1274] Table 117: Raymond Lull, 27 Principles

Duration, Contrariety, Memory
Glory, Minority, Order
Goodness, Difference, Potential
Greatness, Concordance, Object
Power, Beginning, Intention
Truth, Equality, Justice
Virtue, Majority, Operation
Will, End, Vacuum
Wisdom, Middle, Transcendent Point

[1275] Simon F, as above: http://simonf.tumblr.com/post/2324786426/llulls-4-outer-rings-rings-1-2-3-4-each-have
[1276] Table 118. Combinations of letters and sounds relating to Bruno's Composition of Images (De Imaginum Compositione,1591, cf. figure 295.b): http://www.esotericarchives.com/bruno/imaginum.htm

A	B	C
Baptizator	Cum urceo	Lavat
D	E	F
Miles	Cum vexillo	Saltat
G	H	I
Faber	Ascia	Purgat
K	L	M
Sutor	Forfice	Scincit
Ibi A B C	Reddit	Ba ba ba
D E F	Reddit	Mi mi mi
G H I	Reddit	Fa fa fa
A H M	Red.	Ba fa su
K H C	Red.	Su fa la
G E I	Red.	Fa mi pu
D H C	Reddit	Mi fa la

[1277] Warburg: http://warburg.sas.ac.uk/index.php?id=446#inside
[1278] Warburg: http://warburg.sas.ac.uk/index.php?id=446#inside
[1279] Ars Combinatoria: http://www.whitneyannetrettien.com/arscombinatoria/
(Westerhoff 465).
Westerhoff, Jan C**.,** *Poeta Calculans: Harsdorffer, Leibniz, and the mathesis universalis,* Journal of the History of Ideas - Volume 60, Number 3, July 1999, pp. 449-467
[1280] http://www.whitneyannetrettien.com/arscombinatoria/
[1281] Vattan: http://www.sacredscience.com/archive/GodwinArcheometer.htm#_ftn11
La Gnose 9 (1910), 185. (MS. 1823, Notebook 2, f. 44')
[1282] Archeometer: http://www.sacredscience.com/archive/ArcheometerDiagrams.htm
[1283] Archeometer: http://2.bp.blogspot.com/_9nNsDjmKu3A/Sv5Vg_0KeRI/AAAAAAAAA10/U5Os1wZz-8M/s1600-h/imagem.bmp

http://www.taringa.net/posts/info/4905137/Arque%C3%B3metro,-el-mapa-de-los-s%C3%ADmbolos-sagrados.html
http://www.sacredscience.com/archive/ArcheometerDiagrams_files/image007.jpg
http://www.sacredscience.com/archive/ArcheometerDiagrams_files/image010.jpg
[1284] Archeometer: http://www.sacredscience.com/archive/GodwinArcheometer.htm
[1285] Umbanda: translated via Babelfish from:
http://umbandadobrasil.no.comunidades.net/index.php?pagina=1415145307
[1286] Adamic Alphabet

Notes: Chapter 12

[1287] Book of Nature: http://elab.eserver.org/hfl0247.html
[1288] Alphabet of Nature: http://www.sirbacon.org/alphabetofnature.htm
[1289] Inglinists. A modern version is called neo-paganist: http://www.asianews.it/news-en/Supreme-Court-outlaws-neo-pagan-sect-1261.html:

> The Omsk Inglinist Church was founded in 1992. It opened its "Temple of the Wisdom of Perun" the following year and set up seminaries for men and women. It is largely self-financed although it does receive funds from some corporate sponsors. Its congregation is estimated at about 3,000.
> Its name and that of its followers comes from the Russian *Inglia*, which means "infinity".
> Inglinists also call themselves "Old believers" even though they are in no way related to the *Pravoslavnie Starovery*, the "Orthodox Old Believers", who broke away in 1652 from the then reforming Russian Orthodox Church.
> Inglinist religious doctrine draws from different sources blending many Western and Hindu ideas whilst using pre-Christian Russian pagan symbolism.

[1290] New archaeological evidence confirms high culture in the city of Arbila in Iraq (148,000 B.C.). In this context, claims of sources that go back to at least 104,000 B.C. and references to events going back to over 600,000 B.C. deserve more careful attention.
[1291] http://borodaroda.narod.ru/karuna-ru.html

> [kh]' Arian [Karuna] ([runika]) - the priestly written language from the composition of 256 runes, which became the basis of ancient Sanskrit and language of devanagari (from the words of " Virgin on the mountain of " , since because of it, the ancient priests of India and Tibet from the mountains transferred their messages and knowledge to people, through the priestesses. demonstrating by the language of body similar to the runes figures) [kh]' Arian runes, i.e., the secret means, which transmit the enormous volume of the ancient knowledge of [slavyano]- Arian kinds, served as fundamental base for creating not only Slav [runitsy] on the basis of " features and [rezov]" , but also other [uproshchennykh] forms of the letter: ancient Sanskrit, devanagari, germane- Scandinavian [Runiki] and many others. [kh]' Arian [Karuna] did not disappear, but it continues to remain the basic form of letter in the priests of Old-Russian [Ingliisticheskoy] church (orthodox Old-Believers). ….

[1292] Or 1 unformed, non-manifest source (avyakta) plus 24 elements.
[1293] There are three main strands. A first strand involves runic alphabets. Chapter one outlines this strand which begins in the Slavic tradition and leads to runic alphabets in Middle Asia, which are brought to Europe via a "corridor" north of the Caspian and Black Sea, roughly corresponding to old Turkmenistan. The carriers are the Sarmatians, Scythians, Alans, Bulgarians. A second strand (Chapters 7-8) is by sea along (what are now) the spice routes, linking India with Indonesia in the East and Africa in the West explores how these connections throw new light on the sources of Ethiopian, Egyptian and Hebrew alphabets. A third strand is by land along (what are now) the Silk Roads. Chapter 9 explores how this strand leads to standard versions of Aryan (Old Persian), Babylonian, Ugaritic, Phoenician, Hebrew. Details of routes are explored in Appendix 5, details of abjads, Egyptian, Chaldean are explored in Appendices 7-9.
[1294] Tamganin: http://kokturukce.blogspot.nl/2008/09/gktrk-yazlarnn-harflerinin-kkeni-4.html
[1295] Tantuinine:
http://wushushaolinkungfu.com/images/websiteforms/yellowbeltforms/tantuitwoTantuinine/tantuiseven.png
[1296] Alphabet of the VseYaSvetnaya Slavs: http://dm80.ru/lib/azbuka-history.pdf

> Around 14 thousand years ago there was a planetary civilization of earthlings State and consisted of the One Humanity. Before statehood was built on Biological principles of ascent of a living organism with a single head. In as such, " writing on paper " in ancient times there was no pressing need , as storage and transmission of information carried by the energy- term.It's like now for instance we use our computers , televisions , internet and mobile phones for recording, storing and transmitting information , and in fact she wrote and paper has become less relevant. Similarly, in ancient times, there was no

need use paper and other media for the storage and transmission of information. Around 8,000 years ago, there was a gradual separation of the Nation. At the same time two-dimensional planar Writing was introduced. Since people stopped taken of the multidimensional spatial Writing, there is a need use a variety of media for its preservation and transmission.

Cf. http://dm80.ru/lib/azbuka-history.pdf

[1297] Charter: http://gifakt.ru/archives/sots/interesnoe/bukva-eto-edinica-smysla/

[1298] Spicetrade: http://en.wikipedia.org/wiki/Spice_trade

[1299] Also written Hiragana, Katagana.

[1300] Fellman, Bruce (2000) "The Birthplace of the ABCs." *Yale Alumni Magazine*, December 2000: http://www.yalealumnimagazine.com/issues/00_12/egypt.html

"When you were captured, you were simply put to work doing your old job, but for the other side, and so these 'Asiatic' troops, who were probably already quite Egyptianized, had to find a way to talk to their new comrades."

They also had to deal with civil servants, all of whom could read and write hieratic. And somewhere out there in the desert, suggests Darnell, inventive scribes, to enable the captured troops to record their names and other basic information, apparently came up with a kind of easy-to-learn Egyptian shorthand.

See also Proto- Sinaitic Script: http://en.wikipedia.org/wiki/Proto-Sinaitic_script

[1301] Stan Tenen - Alphabet in Our Hands (1992):

http://www.meetingtent.com/MeetingTent2008/AboutDVDs.html

For an introduction see: http://horrorhasaface.blogspot.com/2009/09/stan-tenen-alphabet-in-our-hands-1992.html

[1302] Egyptian 1 = Cussaeum alphabet.

[1303] Egyptian 4 = Mercurius Thoyt, Mercurianum, and a version of Indicum (Postel, 1538).

[1304] Amharic, Aethiopisch, Ethiopien.

[1305] Omniglot: http://www.omniglot.com/writing/ethiopic.htm

The Ge'ez or Ethiopic script possibly developed from the Sabaean/Minean script. The earliest known inscriptions in the Ge'ez script date to the 5th century BC. At first the script represented only consonants. Vowel indication started to appear in 4th century AD during the reign of king Ezana, though might have developed at a earlier date.

[1306] Ethiopic: http://www.ethiopic.com/ethiopic_alphabet.htm

[1307] In the West, Mercury is messenger of the gods and the god of communication and writing. In Egypt, he seems also to have been a messenger between India in the East and Africa in the West.

[1308] Alphabet des Indiens Ethyiopiques ou des Nubiens which is a subset of an Autre Alphabet des Indiens.

[1309] 970 - 931 B.C.: http://en.wikipedia.org/wiki/Solomon

[1310] Esdras: http://bible.org/article/book-ezra

[1311] This differs from recent claims that the latter inspired the former.

A brief survey of Syriac alphabets showed that Abraham was, at best, responsible for a version. The final section of chapter 7 explores how awareness of Indian alphabets leads to shifts in the ordering of letters. Letters which had been near the beginning of alphabets (e.g. shape 5 – 6: S Sh) are moved towards the back (letter 21: Shin). Letter Iod, which begins as Jai – Jaman (letter 23-24) is moved back to letter 18 and ultimately to letter 10. In the Hebrew tradition, the end of the alphabet which had culminated in life, now becomes an ending and destruction of the physical that augurs in a new metaphysical and spiritual life in the present and in an apocalyptic world to come.

[1312] Chapter 9 offers a framework for a big picture; 10 considers number and figure symbolism; 11 provides conclusions.

[1313] If we align the Babylonian ordering with Sanskrit, A as Ka is letter 1 and L as La is letter 28, fa or rather pa is letter 20. Hence the Al of alphabet also represents a lunar cycle.

[1314] The closely related A B J D is linked with abjads and qua numerical symbolism especially with some forms of Arabic.

[1315] While the number of Persian native speakers is estimated at 60-70 million and Arabic native speakers are approx. 280 million, there are an estimated 1.82 billion Muslims in the world making the a b t θ Model of enormous significance.

[1316] Saint Yves: http://cplash.com/post/A-French-Prophet-of-India-s-Resurgence-in-the-19th-century186.html

He is said to have been born in Bombay in 1838. He was obviously a man of distinction and noble bearing who wrote perfect French in admirable handwriting, styled himself Brahma-Guru-Pandit and taught Upanishadic philosophy as well as Samskrit. He corresponded with Saint Yves and other eminent personages, including a French General who showed him great respect. He undertook to teach the language of the Hindu scriptures to

Saint Yves and may have been the first to bring to his knowledge a secret 22 letter alphabet called *Vattan* which allegedly went all the way back to Manu and the origins of civilization, 56,000 years earlier (precisely from 53,761 BC) in Atlantis, and which had been kept hitherto solely within the scholarly hierarchy of Agarttha.

[1317] Vattanian Alphabet: http://www.sacredscience.com/archive/GodwinArcheometer.htm

[1318] Ibid.

[1319] Zurab Kapianidze, Mankind's First Alphabet: http://geoalphabet.webs.com/sumer-1.htm

According to the Georgians, the Hebrews derived their alphabet from the Sumerians.

[1320] Dunand, Maurice, *Byblia Grammata: Documents et recherches sur le développement de l'écriture en Phénicie*. Beirut: République Libanaise, Ministère de l'Éducation National des Beaux-Arts, 1945. Cf. Byblos Syllabary: http://en.wikipedia.org/wiki/Byblos_syllabary; http://www.cedarseed.com/water/alphabet.html:

> This great and awesome invention was born around the same time in Egypt, Phoenicia and Mesopotamia, at the beginning of historical times. It was very imperfect in its first states. During the first half of the second millennium alphabetical writing appeared and this new step marked a considerable progress in the history of humanity. This step was taken in Phoenicia, maybe in Byblos.

[1321] Proto-Canaanite: http://www.viewzone.com/proto-canaanite.html

[1322] Wiki: History of the Alphabet: http://en.wikipedia.org/wiki/History_of_the_alphabet

> The origins of the alphabet are unknown, but there are several theories as to how it developed. One popular proposal - the Proto-Sinaitic theory - is that the history of the alphabet began in Ancient Egypt,[citation needed] more than a millennium into the history of writing. Under this theory, the alphabet was invented to represent the language of Semitic workers in Egypt (see Middle Bronze Age alphabets), and was at least influenced by the alphabetic principles of the Egyptian hieratic script. If correct, nearly all alphabets in the world today either descend directly from this development or were inspired by its design.

[1323] E.g. Omniglot: http://www.omniglot.com/writing/types.htm#semphon

> These scripts could also be called logophonetic, morphophonemic, logographic or logosyllabic.

[1324] Sir William Jones: http://en.wikipedia.org/wiki/William_Jones_(philologist)

[1325] Cf. Lawrence Austine Waddell, The Aryan Origin of the Alphabet: Disclosing the Sumero Phoenician Parentage of our Letters Ancient and Modern, Kessinger Publishing, 2005: http://www.amazon.com/Aryan-Origin-Alphabet-Disclosing-Phoenician/dp/0766185834

[1326] Isaac Taylor, The alphabet: an account of the origin and development of letters. London: K. Paul, Trench, 1883.

[1327] For an example of amendments to the important approach of Isaac Taylor: http://s155239215.onlinehome.us/turkic/31Alphabet/TaylorIsaakAsianicAlphabetEn.htm

[1328]

Amanjolov:http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm cf. Baikorov, Kylassov, Mukhamadiev.

[1329] Cf. Wadi Halfa (Sudan),

[1330] i.e. Gulch of Terror. See: Elizabeth j. Himmelfarb, First Alphabet Found in Egypt, Archaeology, Volume 53 Number 1, January/February, 2000: http://www.archaeology.org/0001/newsbriefs/egypt.html

[1331] Ludwig, Morenz, Die Genese der Alphabetschrift, Ergon 2011.

[1332] Byblos: http://www.omniglot.com/writing/phoenician.htm

[1333] Ras Shamra: http://en.wikibooks.org/wiki/User:Vuara/Who_really_invented_the_alphabet

[1334] Bulgarian Alphabet: http://en.wikipedia.org/wiki/Bulgarian_language

[1335] Chuvash: http://en.wikipedia.org/wiki/Chuvash_language

[1336] Macedonian: http://www.omniglot.com/writing/macedonian.htm

[1337] Macedonina Alphabet: http://www.unet.com.mk/ancient-macedonians-part2/spomenici2-e.htm; http://www.unet.com.mk/ancient-macedonians-part2/spomenici3-e.htm
Cf. http://www.balkanforum.info/f16/sprachen-balkan-29966/index9.html

[1338] Armenian Alphabet: http://en.wikipedia.org/wiki/Armenian_alphabet:

> The Armenian alphabet is an alphabet that has been used to write the Armenian language since the year 405 or 406. It was devised by Saint Mesrop Mashtots, an Armenian linguist and ecclesiastical leader.

[1339] Evolution of the Armenian alphabet: http://www.tacentral.com/manuscripts_miniatures/images/bigmap.jpg

[1340] Or so the the calim. Re: Omsk and Old religions:
http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95
Cf. http://priroda.inc.ru/blog/duh/duh22.html

[1341] Andronovo: http://en.wikipedia.org/wiki/Andronovo_culture

[1342] Oxus: http://findarticles.com/p/articles/mi_hb3284/is_n259_v68/ai_n28640825/
[1343] BMAC: http://en.wikipedia.org/wiki/Bactria%E2%80%93Margiana_Archaeological_Complex
Turkic Cultures and Weaving: http://www.tcoletribalrugs.com/article39SingaporePowerPt.html
Aryan Problem: http://s155239215.onlinehome.us/turkic/btn_Archeology/MiddleAsianEthnogenesisEn.htm
[1344] While other centres such as Egypt, Babylon, Sumeria remain important these were later.
[1345] Sven Hedin: http://en.wikipedia.org/wiki/Sven_Hedin

> Hedin, in addition to Nikolai Przhevalsky and Sir Francis Younghusband, Sir Aurel Stein, were active players in the British-Russian struggle for influence in Central Asia, the Great Game.

Great Game: http://en.wikipedia.org/wiki/Great_Game
[1346] E.g. Raphael Pumpelly (1837 – 1923), Explorations in Turkestan: With an Account of the Basin of Eastern Persia and Sistan. Expedition ... (1905).
[1347] Viktor Sarianidi: http://bialczynski.wordpress.com/2010/07/20/gonur-%E2%80%93-stara-koliba-zerywanow-haplogrupy-r1a1a/
[1348] Altyn Tepe:
http://books.google.nl/books?id=QQMzQ_k3ty0C&pg=PA118&lpg=PA118&dq=altyn+turkmenistan+mohenjo+daro&source=bl&ots=3yD44r6IL-&sig=VIewDr-1tyHlPyhQAfOioEaQWWE&hl=en&sa=X&ei=aZBSUriYDMa_0QWNvoGADw&redir_esc=y#v=onepage&q=altyn%20turkmenistan%20mohenjo%20daro&f=false
[1349] Wiki: World Alphabet Distribution
[1350] Indus Valley: http://www.andaman.org/BOOK/F1-IndusCivilization/indus.htm
Indus Valley Script: http://www.andaman.org/BOOK/F1-IndusCivilization/Indus-Script.jpg
http://ki-jaana-main-kaun.blogspot.com/2010/10/we-invented-sanskrit-script.html
[1351] Tripolya also Trypllia said to mean 3 Fields: http://evolution2.com.ua/showthread.php?t=296; http://www.netaxs.com/~tdo/trypil.html
For a comparative study see: http://evolution2.com.ua/showthread.php?t=296
[1352] Pliska: http://www.theapricity.com/forum/showthread.php?t=4965
[1353] Klara Friedrich, The Mystery of Tatarlaka:
http://www.magtudin.org/Mystery%20of%20Tatarlaka%20%20Part%204.htm
[1354] Lepensky Vir: http://www.megaliths.net/lepenskivir.png; cf. Starcevo culture:
http://en.wikipedia.org/wiki/File:Neol%C3%ADtico_en_Europa.png
[1355] Vinca: http://www.omniglot.com/writing/vinca.htm
[1356] Vinca: http://en.wikipedia.org/wiki/Vin%C4%8Da_culture

> The Vinča culture occupied a region of Southeastern Europe (i.e. the Balkans) corresponding mainly to modern-day Serbia, but also parts of Romania, Bulgaria, Bosnia, Montenegro, Macedonia, and Greece.

[1357] See, for instance, Al Cryptographie chez les Maures:
http://www.mr.refer.org/numweb/spip.php?article144&artpage=2-4
[1358] Old Turkic b2: http://en.wikipedia.org/wiki/File:Old_Turkic_letter_B2.svg
[1359] Sarakt: http://svarga-bulletin.blogspot.com/2009/05/tangra.html
[1360] Bulgarian Runes: http://www.theapricity.com/forum/showthread.php?t=4965
Cf. Stone block with runic symbols from the village of Biala(white town), Varna district
[1361] Early Cyrillic: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet
[1362] El Yunani: http://www.mr.refer.org/numweb/IMG/jpg/image1-19.jpg
[1363] Also called called the reed hut hieroglyph.
[1364] Rho: http://www.slideshare.net/star3salonica/hebrew-arabic-greek-alphabet-of-the-kabbalah
[1365] Hammer, Ancient Alphabets, 1806, p. 18:
http://books.google.nl/books?id=Km0IAAAAQAAJ&pg=PA18&hl=nl&source=gbs_toc_r&cad=4#v=onepage&q&f=false
[1366] Euro: http://www.euro.lt/en/about-the-euro-adoption-in-lithuania/the-euro-and-the-euro-area/history-of-the-euro/?print=1
December 1995 – The European Council decided to adopt *the euro* as the name of the future single currency of the EU (the Lithuanian form in unofficial documents is *euras*). The official graphic symbol of the euro **€** is derived from the Greek letter ***epsilon***, denoting the first letter of the word Europe. The symbol is crossed with two horizontal lines, symbolizing stability in the euro area. The alphabetic code for the euro is EUR, while the digital code is 978.
[1367] Karuna: http://alexfl.ru/vechnoe/vechnoe_ist2.html

> Различные формы существования. Проявление в настоящее время бытия, в свой срок, конкретной сущности. Указывает на незыблемость и проявленность, на то, что несет в себе сия суть – генетическое начало, через образ духа и крови.

[1368] Est: cf. figure 124:

[1369] Nero Cross: http://www.jesus-is-savior.com/False%20Religions/Wicca%20&%20Witchcraft/peace_sign.htm
[1370] Campaign for Nuclear Disarmament: http://en.wikipedia.org/wiki/Campaign_for_Nuclear_Disarmament
[1371] Algiz: http://en.wikipedia.org/wiki/Algiz
[1372] On earth, versions of these 3 letters become linked with symbols for wealth and different currencies. The South[1372] is linked with Vav and U and a combination of I and S that we now call the dollar sign ($). The North, associated with Kubera, the God of Wealth in India, becomes linked with the Yod, letter Y. In Old Turkic, a similar shape is connected with sh (Ɏ), which is the symbol of the yuan in China and yen in Japan (Ɏ). Its origins are much older. It is found in Karuna rune 54. Solace (УТЕХА, Ɏ) and karuna 56 (figure 370), appropriately called Ingli, looks remarkably like a £ sign. Sanskrit and Urdu also have a laa at the end of the alphabet which becones the laam-alif as letter 29 in some versions of Arabic. Some of these symbols of money and wealth are subsets of the fourfold Algiz. Meanwhile the East and West, linked with Heh, is also linked with Ukranian letter Ye (є) and the Euro symbol (€).
[1373] This theme is found in Sabaen, Old Yemeni, and Musnad.
[1374] Hunnorum Elementa, Sclavonico Cyrillica, Glagolitica Illyrica, Hetrusco Eugubina
[1375] Kolard and Solard
Another example entails the Slavic symbols Kolard and Solard:

> [SOLARD] - symbol of fiery renovation and transformation. This symbol is used by young people, who have entered family union and expecting appearance healthy posterity. To the wedding to bride gave adornments with [Kolardom] and [Solardom]. [KOLARD] - symbol of the sublimity of the fertility of the mother of the damp Earth, which obtains light, To [teplot] and [Lyubov] from the [Yarily]- sun; Symbol of prosperity of ancestors earth. The symbol of fire gives abundance and prosperity to the kinds, [sozidayushchim] for their descendants, into the glory of bright gods and multi-wise ancestors.1375

In this case, the fourfold orientation is along the diagonals rather than the cardinal points (figure 359 a ff.). Even so the same principle continues. A single part of the symbol leads to Scytho-Sarmatian letter 73, СИ, which recurs as Bulgarian Rune 73, СИ and Hungarian rune:ty. These Slavic symbols are variants on a theme of spiritual force and force related to letters E and F (figure 7). Variants of this symbol become associated with the letters a and i in various languages (Chaldean 3, 5, 6, 7, 11; Samaritan 2, Egyptian 6, Phenician 4, 6). A similar pattern is evident in letters Aleph He Iod (Adami), and Aleph Iod (Graecum Cadmi).
[1376] Extending the base of the recumbent E in the Celtic swastika produces 4 Buki letters in different orientations. The example in the upper right hand quadrant leads to a letter Buki in old Cyrillic. When this letter is multiplied and realigned along the four quadrants it reproduces the shapes of Old Armenian letters 23 and 24 as well as the Celtic Swastika (figure 389i.f-i).
[1377] Or with an A - Ha as in the Arabic Musnad.
[1378] And subsequently with an A – H sequence.
[1379] Cf. Duret, 1613, p. 210.
Changing letter 5 to letter 1 was found earlier Ethiopian (figure 245).
[1380] Zemlya (Vseyasvetnaya): http://i1.ytimg.com/vi/c5mWCb_-W1Y/default.jpg
[1381] Re: Cylinders and Spiral Letters:
http://www.youtube.com/watch?v=CvIiz0k9rEs&list=PLR0jNfKORpUHdYMRMGY0Q6YAlMNHTFC54
[1382] This function of establishing identity is sometimes twisted into becoming a means of imposing an external identity on persons. In the times of empires, this made the official language, as the lingua franca of a territory/territories, more powerful than others: Latin, Greek, Imperial Aramaic, Cyrillic and the colonial alphabets (French, Spanish, Portuguese, German, Dutch) are obvious examples.
[1383] Words make the man: http://info.sadlier.com/Vocabulary-Blog/bid/88308/Vocabulary-Activity-Words-Make-The-Man
[1384] Zodiacal Alphabet: http://graal.over-blog.com/article-7363240.html
[1385] Yat: http://en.wikipedia.org/wiki/Yat

The basic idea is simple. Runes were supposedly developed from observations of patterns of stars. Indeed, celestial alphabets claim to map the constellations of the heavens. This is especially true in the Arabic tradition where each zodiac sign and every planet has their own magical alphabet (e.g. figure 130). Saint Alvèydre used astronomy to explain the whole alphabet (figures 374 -376). Some examples are straightforward. For instance, the Mannaz rune is commonly linked with Gemini (figure 381 a). So the doubling of a letter form is linked with the doubling of beings as twins in the heavens. The geomantic symbol for the tail of the dragon (Serpens cauda in the West and Ketu in India), becomes Bulgarian rune 79 (figure 132 c). In Early Cyrillic, a similar form becomes linked with jerŭ, jery, jerĭ (Ъ ъ, Ы ы, Ь, ь). In Slavic astronomy, the form is linked with Saturn and the letter yat (figure 132 d-e).

[1386] Malachim: http://www.wiccacourse.co.uk/Graphics/malacham.jpg

[1387] Celtic alignment:
http://chantsdamour.canalblog.com/archives/5_6_sur_le_chemin_de_lore___de_lorre_aux_laures_/p50-0.html
The associations of the 3 spirits are:

Raido	Ursa Maior
Hagalaz	Dolphin
Inguz	Auriga

[1388] Cepheus means The King. He is the father of Andromeda. In Mesopotamia Cepheus was identified with the king of the city-state of Babylon, who in was turn considered to be the earthly son of Bel and the Old Testament Baal and the Sumerian Enhil. This last identification gives us a clue to the myth of Cepheus. Hewitt claims that with their prehistoric ancestors it represented Kapi, the Ape-God, when its stars alpha and gamma, Alderamin and Alrai, were the respective pole-stars of 21,000 and 19,000 BC. Cited from Website Cepheus.

[1389] Signpost rune: http://www.nordicstore.net/viking_jewelry_magic_runes_gold_1266_ctg.htm

> Signpost is sometimes referred to as the "runic compass". The Vikings believed it would help prevent one from getting lost and they usually marked the symbol on the forehead.

[1390] 56 Slavic Runes
Matrix:http://kuraev.ru/index.php?option=com_smf&Itemid=63&topic=230904.msg3278347

> " [Boyanovitsa]" , according to [A].[I].[Asovu] (according to the book of " Runes, signs and the mystery of [slavyan]"). In the figures they are represented open, agreeable and syllabic runes, respectively. "[Boyanovitsey]" it is now accepted to call alphabet, [koim] was [pisan] of " [Boyanov] of [gimn]", found in the meeting of the antiquities of Petersburg collector [A].[I].[Sulakadzeva], rewritten and partially published By [g].[R].[Derzhavinym] in 19 century.

[1391] Ancient Hebrew: http://senjatarohani.files.wordpress.com/2011/05/ancient-hebrew-alphabet-chart-jeff-a-benner.jpg

[1392] Machon: http://www.esotericarchives.com/solomon/heptamer.htm
Indeed, the more we descend into seemingly minute details the more fascinating these links become. Each of the planets has their own day, angel or archangel, sigil, and heaven. Groups of zodiac signs also have their own heaven. For instance, the fifth heaven, Machon, is associated with Mars, Tuesday, and the signs: Sagittarius, Aries, Virgo. Sagittarius is traditionally associated with an arrow. In some versions of Machon, this arrow is clearly recognizable. In others, the image connected with Sagittarius looks more like a pole or line with an O on one end and a curly or rounded E as in the Greek (ε) or Slavic (Є) traditions.
It is instructive to compare this form with Sanskrit letters A and AUM (and AUM reversed), and with the symbol for Pisces as an E and reversed E. This kind of mirroring of a letter was encountered earlier with the e and z of Phoenicum and Doricum (cf. figure 291 a-b), with the difference that in the previous cases there is no connecting line joining the letters. Throughout, the basic logic is understandable. At the end of the year (which sometimes occurs in Leo, Libra, Sagittarius or in Pisces depending on the culture), the energy of e is exhausted so it becomes a reversed e. Since there is a cycle of death and rebirth, the reversed e becomes a regular e anew. So the A to Z cycle is shown as an E to Z, Є to Э, or as ЭЄ or as Ж (zhe, zhivete). The E of est (is, exist) becomes the ie of iest or j of jest, of a joker who is a fool, filled with fear and posing as fun, new hope and hopefully new life. In Glagolitic, a back to back E (Ⰶ) is sometimes at the end. Or it is between letters 5 and 6 as a zhe (Ж).

[1393] In isolation, this could readily seem a case of overinterpretation. However, the same phenomenon of letter-making using a mirror principle is found in Sanskrit, Brahmi, Celtic, Scytho-Sarmatian, Slavic (e.g Bulgarian, Glagolitic, Early Cyrillic, Cyrillic) and Latin. It is also found in the evolution of the Armenian alphabet in the context of the letter Su, Se (figure 353, cf. 351). Here, we find the principle of a stick joining a reversed E with a

regular E. A variant shows E on one side and two Es on the other. It also links the doubling sign explicitly with the symbol of Pisces and with the fish going back to Hyksosian inscriptions (1730 - 1580 B.C.). Further associations of this E symbol were considered earlier under the heading of petroglyphs.

[1394] Crescent as speech Mandala: http://kalachakranet.org/kalachakra_tantra_10-fold_powerful.html
In stupa sysmbolism, the moon is the bodhicitta: the heart of awakening 9fgure 162).

[1395] - **ВИТА (в, ви, ф'ит). Обособленная форма жизни**. Земная жизнь, заключенная во временную структуру. Заключенная в определенную оболочку или структуру, в изоляции от внешнего воздействия – **фито**. Сам по себе живущий отшельник, либо **витающий** в облаках, индивидуум. Например **Вита-Мин** – особый продукт питания, хранящий в себе и мину замедленного действия (бывает химия). **Виталий** – витающий в облаках мечтатель.
С-Вит-Ок – слов виток, книга, скручивающаяся в спираль. **Ц-Вит-Ок** – Ци Виток, энергетический виток, а так же «Цвета Виток», т.к. разноцветный. **По-Вит-У-Ха** - помогает Творению(Ха) Жизни.
http://alexfl.ru/vechnoe/vechnoe_ist2.html

[1396] Big-Dipper Guide: http://upload.wikimedia.org/wikipedia/en/b/b6/BigDipper-guide.PNG

[1397] Bukov Alphabet: http://www.skibr.ru/ass_Dub.php?lang=en&page=seminar:

> In other languages semantic concepts arise only at the word level. Alphabet also contains a measuring tool. The scale is expressed by the number of divisions (division value) of the scale, the number Bukov alphabet….
> So we come to understand the main wealth of our language - each has a strict Bukova Act (the Act) of its formation, the name Beech talks about her relationships within the language system and of infinity itself Beech; Bukov number allows us to assert that only our language - the language of the Divine Creation ! 25 This God Ra is in the solar system. Its angle is of 14.4. Ra - is the letter. It has a radius and angle. Radius has two limiting values of deviations, minimum and maximum. Angular values of 25, a total of 360/25 = 14.4 o.

[1398] Taylor, 1884, 283

[1399] Taylor, 1884, p. 248: http://archive.org/stream/alphabetanaccou02taylgoog#page/n272/mode/2up:

> The later alphabets, the Parsi, the Hebrew, the Syriac, the Mongolian, and the Arabic were at first local variants of the Aramaean. Owing to accidental circumstances they became the sacred scripts of the five great faiths of Asia, Zoroastrianism, Judaism, Christianity, Northern Buddhism and Islam. Hence the descendants of the Aramaean alphabet occupy a space on the map second only to that filled by the Latin alphabet itself.

[1400] Diringer 1948, 301.

[1401] - **ВИТА (в, ви, ф'ит). Обособленная форма жизни**. Земная жизнь, заключенная во временную структуру. Заключенная в определенную оболочку или структуру, в изоляции от внешнего воздействия – **фито**. Сам по себе живущий отшельник, либо **витающий** в облаках, индивидуум. Например **Вита-Мин** – особый продукт питания, хранящий в себе и мину замедленного действия (бывает химия). **Виталий** – витающий в облаках мечтатель.
С-Вит-Ок – слов виток, книга, скручивающаяся в спираль. **Ц-Вит-Ок** – Ци Виток, энергетический виток, а так же «Цвета Виток», т.к. разноцветный. **По-Вит-У-Ха** - помогает Творению(Ха) Жизни.
http://alexfl.ru/vechnoe/vechnoe_ist2.html

[1402] Diringer, 1948, 285. Cf. Nestorian Schism: http://en.wikipedia.org/wiki/Nestorian_Schism

[1403] Diringer, 1948, 291-292. Cf. Wiki: http://en.wikipedia.org/wiki/Manichaeism

[1404] Hebrew is a striking example of another path. It was an ancient language, had its ancient texts and became a world religion. Yet they abandoned their old alphabet, Samaritan (Alphabetum Samaritanum s. Hebraicum vetus), in favour of a new one, Assyrian (Character Verus Hebraeus sive Assyriis), and then abandoned this in favour of Greek. Thereafter, their success lay in continually adapting perfectly to other alphabets, while insisting on the integrity of their original. As a result, there has been a flowering of local versions ([Judaeo-Arabic;] Judaeo-Spanish Script; Judeo-Berber; Judeo-Bukharic; Judeo-Crimean Tatar; Judeo-Esfahani;Judeo-Georgian; Judeo-Iranian; Judeo-Iraqi; Judeo-Kermani; Judeo-Malayalam; Judeo-Moroccan; Judeo-Provençal; Judeo-Shirazi; Judeo-Slavic; Judeo-Tadjik; Judeo-Tat; Judeo-Tripolitanian; Judeo-Tunisian, Judeo-Yazdi; Judeo-Yemeni), five using the Arabic alphabet (Arabic, Judeo-Iraqi [yhd]; Arabic, Judeo-Moroccan [aju]; Arabic, Judeo-Tripolitanian [yud]; Arabic, Judeo-Tunisian [ajt]; Arabic, Judeo-Yemeni [jye] (A language of Israel): Semitic: http://www.ethnologue.com/subgroups/semitic). Ultimately only 2 of the 57 Semitic languages are Hebrew. Ten languages of Israel are Semitic, but five of these are in Arabic. According to Ethnologue the total number of

persons speaking Hebrew is 5,302,770 (http://www.ethnologue.com/language/HEB). This is a rather stark contrast to the assertions that a Proto-Sinaitic (Hebraic) alphabet is the source of Phoenician, Aramaic, Brahmi and all the languages of India and South-East Asia. .

[1405] Aramaic was a lingua franca of Middle Asia only as long as it was the official language of an empire.

[1406] Pali Canon: http://en.wikipedia.org/wiki/P%C4%81li_Canon
Cf. A Catalogue of the Chinese translation of the Buddhist Tripatika, Oxford: Clarendon Press, 1883: http://www.kanji.zinbun.kyoto-u.ac.jp/~wittern/data/nanjio-catalog.pdf

[1407] The Slavic connections in early alphabets remain accessible in Russian books and on the Russian Internet. They have merely been forgotten in the West. Rediscovering their role offers serious examples of so-called lost symbols and lost codes that have become all the fashion. They confirm that the letters which we use daily have a long and rich history.

[1408] Sanskrit has 34 words associated with mother earth. In the widest sense, mother earth is an aspect of the Goddess, known through terms such as aditi (boundless); mAtr (the personified energies of the principal deities); surAvani (the Earth as mother of the gods or Aditi); IR (mountain, earth, mother of the gods); jya (earth and mother); pRthvi (earth also as an element); bhUdhAtirI (Earth-mother), and bhUtamAtRkA (mother of beings). See: Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche

[1409] In this case the base is a U shape in the form of an upward horseshoe, which also serves as a root. For connections between horseshoes, the dragon's tail (Ketu) and Hydra the author's:. "Historical Interfaces for Cultures": *Fourth International Workshop on Human-Computer Interaction, Tourism and Cultural Heritage (HCITOCH 2013): Strategies for a Creative Future with Computer Science, Quality Design and Communicability*, ***Rome,*** **September 26 – 27, 2013.**

[1410] Ud: http://staroverod.narod2.ru/duhi/ud/:

> Ud - one of the most ancient and hidden Slav deities, the spirit- patron of amorous connection, [lyubostrastiya]. In "the word about the idols" (beginning XII v.) it is said, that the Slav- heathens "[chtut] [sramnye] fish hooks and into the means are created, and they bow to them, and religious rites by them place". Rumor depicts fish hook by stately curly [molodtsem], that sit in glory on the stage. The horns of stage are wound by garland from the guelder rose - by symbol of girlhood, and ud itself holds in the hand the wooden spear, to dull end of which are attached two round wooden rattles.
> For [privorozheniya] of deity under the bed they placed the stem of that dedicated the fish hook of [kokushnika] of longicorn - plant with the clear red head. Its stem they wound by grass of the [lyubkoy]: its flowers are dissolved toward the evening and are opened by night, it that is why and is called [lyubka]- cutworm moth. In the deaf forest thicket were arranged [kapishcha], dedicated the fish hook: in the bottom of reservoir were clogged in the form oval the stakes with the phallic symbols. In the night of plenilune [neplodnaya] woman went on the belt into the water and, stroking by the hands of the head of stakes, it prayed about [chadorodii]. This ablution was without fail secret, about it knew no one, except [veduna]. In his "explanatory dictionary" [V]. [I]. [Dal] gives this chain of derivatives of word "ud": to fish (in the value to grow stout), bonds (connection), [uzhik] (blood relatives). Here it is possible to add: daredevil, success, to strike, convenient, pleasure, to satisfy (i.e., "by [udom] to create") - and so on. In the subsequent times [charodeynoe] might fish hook was divided between The [yariloy], the harmony, Cupaloy, The [pripekaloyu].
> In the second-half of day to [Kap] for the illumination to be brought [suritsa] or [medovitsa]. Several hours it insists itself near the ancestral post. At this time priest carries out the beginning of day and lauding to gods and to ancestors. Then are brought general and personal religious rites.
> [Osvyashchennye] [suritsa] and [medovitsa] then are drunk by the small portions of [natashchak] from the morning. In some Slav communities during this day is conducted the rite of land [zaroda], during which the ancestral force of the Earth and nature of [peredaetsya] to the men: In the earth the pit digs itself. Men, who desire to increase their potential, take the log, which symbolizes [phallus] and, after lowering one end of the log into the pit, begins " [toloch]". Women surround men and it is gay, with the jokes they encourage the men of " [toloch]" it is stronger, it is deeper and it is more frequent. When someone from the men of [ustaet] - it [beret] the handful of grain from hem of one of the women, throws it into the pit and will move aside. Rite completes when last from the men regulations and after being returned, will throw into the pit grain. During the same day they call young, that entered the union by the current spring. Unmarried and single they tie to the hand bandage or rope. In order to remove it, it is necessary to be purchased, after bringing with itself to the common table entertainment. Entire day in [Kapi] is filled with games and jokes

[1411] Ud: http://hgshgs.ya.ru/replies.xml?item_no=1747

> Ud The keywords: Verdigris; Love; Youth; Fire; It [yarovit] Slav word "ud", which has, generally, the value of " extremity, [chlen]" , in the context sacral acquires the specific value of phallus' a. [vo] all

without the exception branches of Indo-European tradition the symbol of man term, [lingama], is connected with the fertile creative force, which changes chaos. This fiery force was called by Greeks eros, and by Slavs - verdigris (these words single-root). Fleeces ud it is dedicated to the Nordic god, who was read a little as the son Of [velesa] by Slavs or the son Of [odina] - by Scandinavians. Its Slav name - [Yarovit] ([Yarilo]), and Scandinavian - [Baldr]. Fleeces ud it personifies its force - verdigris, then that the men are made themselves courageous, and women - feminine. These are not only the fiery force of love, but also passion to the life generally, the force, which connects oppositions, which fertilizes the void of chaos… In German runic rad fleece ud they correspond the runes Of [uruz] i. partly Of [inguz].

[1412] Rune 11 Ud http://s013.radikal.ru/i323/1101/31/5fcd7e396b42.jpg

In 11. Ud [in] The keywords: Verdigris; Love; Youth; Fire; It [yarovit] Slav word “ud”, which has, generally, the value of " extremity, [chlen]" , in the context sacral acquires the specific value of phallus' a. [vo] all without the exception branches of Indo-European tradition the symbol of man term, [lingama], is connected with the fertile creative force, which changes chaos. This fiery force was called by Greeks eros, and by Slavs - verdigris (these words single-root). Fleeces ud it is dedicated to the Nordic god, who was read a little as the son Of [velesa] by Slavs or the son Of [odina] - by Scandinavians. Its Slav name - [Yarovit] ([Yarilo]), and Scandinavian - [Baldr]. Fleeces ud it personifies its force - verdigris, then that the men are made themselves courageous, and women - feminine. These are not only the fiery force of love, but also passion to the life generally, the force, which connects oppositions, which fertilizes the void of chaos… In German runic rad fleece ud they correspond the runes Of [uruz] i. partly Of [inguz].

YD: http://img0.liveinternet.ru/images/attach/b/0/14264/14264944_image028.gif

Ud In all without the exception branches of Indo-European tradition the symbol of man term (Slav word of " [Ud]") it is connected with the fertile creative force, which changes chaos. This fiery force was called by Greeks eros, and by Slavs - verdigris. These are not only the force of love, but also passion to the life generally, the force, which connects oppositions, which fertilizes the void of chaos.

[1413] Руна Ерь (Ер): http://arsmagica.org/runs/runa-er-er

Дерево: Бузина

Ярило Овен Камень: Аметист, Чароит

Животное**:** Козёл, Рысь; Баран (Овен)

It corresponds to letters Y ([Eri]) " ([Er]) ' ([Er]) and to now not existing letter To [yat] in [kirilitse]. The secret sense of the letter “Of [er]” consists of the continuous dying and the revival. But, taking into account that the fact that [Yarilo] personified by itself still and the spring uproar of nature, the uproar of love (by the way, planet it was - Mars), it is possible to say that the sense of this letter was such: each given day must be lived by the total force; anything not to put aside for tomorrow from the fact that it is possible to make today. Fleeces it is connected with the deity Of [yariloy]. To the image Of [yarily] gave into the left hand ears, and into the right the symbol of death - image of human skull or human head. The image of head, which [Yarilo] held in the right hand, probably, is connected with the fact that it, as [Osiris] - dying and rising again god. To wires, “the burials” of aged [Yarily] there was also [posvyashchen] holiday. Winter was passed, and [Yarilo] it again returned to the people, as grain rises again by stem, with ear and as a result by new grain. Not randomly cereal crops, which will sow by spring (in contrast to the winter crops), are called “spring”. Fleeces in the guess-work Fleeces indicates by itself favorable outcome for that, to what the strains - indeed it is fleeces of the ascended sowings. But, in order to wait for fruits, time is necessary, otherwise it is possible to ruin entire harvest. “[Er]” - this Pravda, which was returned to the man, who " sowed” it, the embodiment of [karmicheskogo] law, wheel (with respect to falsehood this also correctly). During the day of summer solstice the Scandinavians brought victim to the gods “of til of ars ok of fridhar” ([island]. “for a good harvest and the peace”). The fleeces “Of [er]” it can indicate not only sincere calmness, but also welfare together with peace and harmony, which it [neset]. If the fleeces “Of [er]” designates final result, then it predicts the favorable outcome of the matter. Together with the runes “[Zelo]”, “the fop” (to a lesser degree) or “the need” of fleece indicates which questioning follows along the incorrect way. Analog in [Futarke] - fleece Of jer. Analog in The [nortumbriyskom] system - fleece Ar. Analog in the [vend]- runes - fleece ud. Analog in [Armanene] - partially the fleece Of gibor. Fleeces in the magic Midwife of the fleece “Of [er]” of [neset] harvest, year by itself signifying. It is wing swastikas this of the fleece of rotation cycle it completes under the sign of those thrown open. [Podnosimoe] [erilyu] wine is not burden, but the honey of unity and complicity to the force of the sovereign Of [kuzni] and [Pshenichnovolosoy], after them the bright sun will come the turn. By the force of [erilya], to the runes [vozvav], remember: without having shaken that sown, fruits without having gathered, not to begin new circle. Gods so are

born. ◦[naibolee] powerful of fleece for the accomplishment of changes (but it will operate only if for the changes laid some base: bread not of [vzoydet] without the sowing, not so whether?) ◦[takzhe], fleeces “Of [er]” can help with the return of anything (man to any state, thing to their owner, and the like) it ◦[mozhet] to be used for the obstetric clinic and as the midwife runes. Fleeces and tree (pith) Pith (Lat. Sambucus of nigra) - the symbol of beginning and end, life and death. Life into death and death in the life. The beginning always follows the end, while after the end the beginning. The branch of pith, after proving to be on the earth, is capable of taking root, and new branches easily grow on the spot broken old. In this tree large magic force is concluded. It was considered that the tea, scalded from its leaves, " cleans the blood”. In Greece from the pith made to [dudochki]. It is considered that the pith grants the possibility to glimpse into the future to man; therefore it [slyvet] by the sacred tree. Pith of [daet] active, aggressive protection; therefore, to raise it in house is useful, but detrimentally it can be to introduce it into the house. To the pith the people turned themselves with the plots: “Holy pith, I store you from the burning of [ognem], and you [khrani] me from the toothache” (and other misfortunes). Fleeces and stone (amethyst, It [charoit]) Amethyst - stone of peace and equilibrium. It personifies candor and sincerity, safety and pacification, [verolyubie], happiness and health. [Pridaet] sense and dignity, cheerfulness and the deliberate bravery, impels to the compassion and moves hope, are removed mental stress, fatigue, stress. It favorably acts on the weak and unstable aura of man, it does not give to be developed to defect. Constancy guarantees, it softens spite. [Charoit] - the stone of new time. He teaches [bezuuslovnoy] love, latitude of understanding and adoption, gives the sensation of unity with all real. Marriage harmonizes. [Pridaet] sense and moderation in the thoughts and the actions. Fleeces and animal (goat, lynx; Aries) Goat in Christianity designates unbridled sexuality, devilish forces, often in its form or with its attributes (horn, tail, foot) were depicted demons or Satan- devil himself. In any event, the symbolism of goat relates to the [khtonicheskim] to the forces of the growing earth - dark and impregnated with erotic. Lynx - these are silence and secret. Lynx - always lone person is lonely, although it can and not approach this; this exactly explains (or it is explained) that, why soldiers, obsessed by the spirit Of [yarily], it battles into the lone person (as baresark), in contrast to [volkodlakov] (ulfhednar'[ov]). You will focus special attention on the tail of red lynx. Generally, tail is symbolically connected with the sexual energies. Tail or the tip of the tail - this is the receptacle of vitality. In red lynx the tip of the tail is black, and the lower side of tail - white. This reflects the ability “to include” and “to turn off” creative forces at will. On the chariot, charged by downy cats, drove the goddess of love - [Freyya], itself, as asserts legend, responsive to the human prayers. [Freyyu] honored not only Scandinavians, but also other German tribes. In [Shlezvige], in the church Of xII[v]. was preserved the image Of [freyi] in the form of the barefooted young woman: it skips on top of to cat and blows into the horn. Probably, the connection Of [freyi] with the cats is not by chance. I will note only one property of the cat: specifically, into it frequently reembody witches, inclined to [oborotnichestvu]. However, Scandinavian gods were divided into the tribes of aces and [Vanov] (i.e., celestial and terrestrial gods), so here [Freyya] belonged to [Vanam], which were especially competent in [koldostve]! From the other side, the tomcats and cats rarely form constant pairs; therefore cat often symbolizes a certain amorous unintelligibility. But [Freyya], according to mythology, special constancy was not characterized by. Probably, not excess here to mention ancient-Egyptian goddess [Bast], connected with happiness and merriment. it depicted in the form women with the head of cat, cat was its sacred animal. These special features also connect the cat (wider - lynx) with some forms of sexual magic and mysticism of sex. “Had [Triptolem] and in distant [Skifii] tsar [Linkh]. It also learned it to agriculture. But the proud tsar of Scythians wanted to take away in [Triptolema] the glory of the teacher of agriculture, he wanted to appropriate this glory to himself. [Linkh] decided to kill during the sleep of great [Triptolema]. But [Demetra] it did not allow to be completed to crime. It decided to punish [Linkha] for the fact that it, after destroying the custom of hospitality, raised hand to its elected official. When [Linkh] at night sneaked into the rest, where peacefully it fell [Triptolem], [Demetra] turned the tsar of Scythians into the wild lynx into the instant itself, when it carried above that sleeping dagger”. Should be focused attention on the fact that [Linkha] converts into the lynx precisely the goddess of fertility; and also at Dionysus and [Vakkhanalii], in course of whom the people turned around by soul in the wild animals, the sacred beast Of [dionisa] whereas was the southern analog of lynx - leopard. “The skin of lynx is covered with large round spots “by [pestrotinami]”, and on the amulets is required ornament from the round solar signs, which could bear here dual semantic load, designating spotty beast and at the same time giving I will guard special force by means of the solar symbolism. In some Russian talks (for example, Vyatsky) the lynx is called “fierce beast”, without mentioning word “lynx”, which indicates [tabuirovanii] of the sacred animal. “Lyutyy beast” is mentioned by Vladimir [Monomakh]: lynx jumped to it to the saddle. Is not excluded the possibility of the fact that the cult of lynx goes back to considerably the earlier times. In the myth about [Demetre] and [Triptoleme], that

learned Scythians to agriculture, it is indicated that scythian tsar [Linkh] wanted to appropriate to himself the invention of agriculture, but [Demetra] punished Scythian, after converting him into the lynx. Since it is discussed the Scythians, who learned themselves to agriculture, it is clear that the discussion deals with the Scythians ploughmen, i.e. with [praslavyanakh] of average [Podneprovya]. Unfortunately, in the eastern Slavic fairytale fund it was not reflected this "fierce beast". Guard in the form lynx, as if ready to leap, it had to be considered as the reliable protection. Lyutyy beast is largest cat of our latitudes and one of the strongest predators of Russian scaffolding. A stay of lynx on the trees, leaps from top to bottom could contribute to its rapprochement with the celestial symbols." Lynx was considered as the terrible forest predator, the plot for the hunters and the lumberjacks testifies about than: "From the teeth of the lynx of [otkreshchus], from the claws of the lynx of [otmolyus], 12 crosses to 12 bushes: Joseph, Hans, Peter, bow, [Mefodiy] by, Nicodemius, Lazarus, on seven days in the week you be protection to me, slave God (name). Amen". But on the whole plots thoroughly go around lynx by the side (generally plots are inverted, first of all, to the potential game, but not to those, with whom do not bring god to be encountered during the hunting). If we speak about "animal" calendar of [Zend]-avesta, then lynx symbolizes blind force and fury. This power badly is controlled as a result of the violent disposition and [zlokoznennosti] of lynx. At the same time this totem is combined by strange means with the totem of the nightingale, that also symbolizes force and might, but this time the might of beauty and the force of skill. [Izedom] (patron of sign), are [Khaoma] ([Khoma], catfish, [Surya]), godly beverage of [parsov] (Persians, Iranians). Accepted in excessive quantities it [okhmelyaet] and it leads to folly. Comp.: " Here indeed there is [Ovsenya] days, as harvest let us finish and are glad at this. But sometimes, as who will not hold his nature of times and will say reckless, this perhaps that from [Chernoboga]. But it is glad by other - and this from [Beloboga]." As a result, lynx indicates mysticism, secrets, [potaennye] forces and sex. Ram is one of the zodiac symbols….

[1414] Table 119. Some primal forces of nature and deities associated with Jarilo.

Awakening of Nature	Fruit-bearing force of grain
God of Fertility	God of Love
God of Masculine Passion and Power	God of Sexuality
God of Spring	God of Youth
God of the Sowing of Seed	Yarilo
Yarilo as Sun	Jarilo Sun
Stuffed Yarilo	

[1415] Yod Symbolism: http://www.soul-guidance.com/houseofthesun/treeoflifeletters.htm.

Yod is the tenth letter, and two hands have ten fingers. It numerical value is 10 + 6 + 4 = 20, which is two times ten, or just two, pointing to duality.

Yod: http://books.google.nl/books?id=kVlLzcR6kvsC&pg=PA763&lpg=PA763&dq=Yod+is+male,+He+is+female,+Vav+is+both+In+Yod+are+three+Yods&source=bl&ots=hZgKdMRt_G&sig=0-gR8UnTD3jTSITPZuNrSOBumG4&hl=en&sa=X&ei=ZsomT8zyCMvm-gankfjkCA&redir_esc=y#v=onepage&q=Yod%20is%20male%2C%20He%20is%20female%2C%20Vav%20is%20both%20In%20Yod%20are%20three%20Yods&f=false

Yod is male, He is female, Vav is both In Yod are three Yods, the upper and the lower apex, and Vav in the middle. By the upper apex is denoted the Supreme Kether; by Vav in the middle, Hakemah; and by the lower apex, Binah. Yod He Yod- Vau Sceptre - Sword by the Cross All Categories whatever go forth from Hakemah; and in it are contained all things, unmanifested; and the aggregate of all thing, or the Unity in which the many are and out of which all flow, is the Sacred Name IHUH.

Tarot: http://www.hollyfeld.org/heaven/Text/QBL/apikeqbl.html
http://www.sacred-texts.com/tarot/tob/tob07.htm

In the Tarot, Yod = The 4 Kings The 4 Aces The 4 Fours The 4 Sevens.

[1416] Yud: http://www.inner.org/hebleter/yud.htm

The letter *yud*, a small suspended point, reveals the spark of essential good hidden within the letter *tet*. Subsequent to the initial *tzimtzum*, the contraction of G-d's Infinite light in order to make "place" for Creation, there remained within the empty void a single, potential point or "impression." The secret of this point is the power of the Infinite to contain finite phenomena within Himself and express them to apparent external reality. Finite manifestation begins from a zero-dimensional point, thereafter developing into a one-dimensional line and two-dimensional surface. This is alluded to in the full spelling of the letter *yud* (*yud-vav-dalet*): "point" (*yud*), "line" (*vav*), "surface" (*dalet*). These three stages correspond in Kabbalah to: "point" (*nekudah*), "spectrum" (*sefirah*), "figure" (*partzuf*). The initial

point, the essential power of the *yud*, is the "little that holds much." The "much" refers to the simple Infinity of G-d hidden within the initial point of revelation, which reflects itself as the Infinite potential of the point to develop and express itself in all the manifold finite phenomena of time and space.

[1417] Leonardo da Vinci explored at great length the idea of something that could be “all in all and all in every part.” Johannes Kepler made the topic of nothing in connection with everything the theme of the dedicatory letter to his treatise on the snowflake.

[1418] Yod: http://shekinah.elysiumgates.com/hebrew.html

[1419] The Io in the Alphabet des Indiens looks very much like a letter 8. It occurs as letter 18, Sam (cf. cf. Celtic Samhain and Sanskrit Samsara), in Chaldaicum antiquum. But its real roots probably lie in the final letter of the Sanskrit alphabet where it occurs in horizontal form as letter 34: la, better known as the infinity symbol.

[1420] Underlying the visible manifestations of male Y and female X are the concepts of male and female generative power, which appear as runes dagaz and othal (runes 22 23), linked with planets Venus and Mercury (cf. Sanskrit: Budha and Shukra).

Rune 22	Rune 23
Letter 23	Letter 24
B	Bh
Budha	Shukra
Mercury	Venus
Female Generative Power -	Male Generative Power
15 –	16
creative female power -	male generative principle
Rho	Phi
Female X	Male Y
X-херъ -	Ч- черве
Chi -	Psi

Venus	Mercury
Shukra	Budha
Seth	Thoth
An	Sam
Dagaz	Otal
Rune 23	Rune 24
Ee	Ng

[1421] Ganesha and Muladhara: http://murugan.org/research/rao-zodiac.htm

In terms of the 50 sounds the Muladhara Chakra is linked with the 4 impure sounds.

Lunar: Aquarius

Solar: Capricorn

Cf. http://www.fraughtwithperil.com/blogs/rbeck/archives/000883.html

1: The Root - Hum (Hung) = Waves of Jihi, or Metta & Karuna

cf. www.saivism.net/pantheon/ganesha.asp

1 Saturn/Earth Adrenals root(Perineum)

Followers of Saivism believe that Ganesha sits in the muladhara chakra

Tutikai: http://www.levity.com/alchemy/tamil_si.html

> The term used to denote the \\\'hand of worship\\\' is Tutikai. Tuti is a verb meaning \\\'to worship,\\\' kai is the noun meaning \\\'hand\\\'. Together, as Tutikai, the expression also means the \\\'elephant\\\'s trunk.\\\' This interpretation is equally viable in that Ganesha, the elephant-headed god of gateways and new beginnings is said to reside in the body at the base of the spine, at the root chakra Muladhara where the two currents flow together and enter central current Shashumna. Shashumna is sometimes envisioned as the trunk of Ganesha raised aloft and holding the full blown lotus of enlightenment, Sahasrara, at the crown of the head. What is eaten is amrita, conceived of as both the nectar of spiritual ecstasy and the elixir of immortality.

Letters of muladhara chakra: http://www.bhagavadgitausa.com/kundal19.jpg:

Mantra: lam
Semivowel vam
Sibilants Sham, Shham, Sam
Brahma
Cf.http://books.google.com/books?id=C6IGYEO2ewkC&pg=PA129&lpg=PA129&dq=Semivowels+and+Moon+sanskrit&source=web&ots=JOWqxABnjr&sig=UWBWsBFyfJjrSrB5krz0uEhxigE&hl=en&sa=X&oi=book_result&resnum=2&ct=result

[1422] Swastika in Tibetan : http://inkessential.blogspot.com/2011/11/rest-unshakably.html

[1423] Gangga Melayu: http://anshumanpandey.blogspot.nl/2010/05/gangga-malayu.html

[1424] Ganga: http://en.wikipedia.org/wiki/Vasu

> Ganga incarnated and became the wife of King Santanu on condition that he never gainsaid her in any way. As seven children were born, one after the other, Ganga drowned them in her own waters, freeing them from their punishment and the king made no opposition. Only when the eighth was born did the king finally oppose his wife, who therefore left him. So the eighth son, Dyaus incarnated, remained alive, imprisoned in mortal form, and later became known in his mortal incarnation as Bhishma. A later section of the Mahabharata gives an alternate version in which each of the Vasus gives a portion of himself to create a ninth being and so all eight are later drowned leaving only this ninth composite as an incarnation of parts of all the Vasus to live out a very long mortal life as Bhishma.

[1425] Ganga:
http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=700#sthash.PPWGoiFi.dpuf

> Images of Ganga on a crocodile and Yamuna on a tortoise flanked the doorways of early temples. In the Varaha cave at Udayagiri, of the 4th century A.D., the two goddesses meet in a wall of water, recreating Prayaga. The Pallavas at Mamallapuram, carved the story of the descent of the Ganga on an enormous rock. Later, Adi Shesha, the divine snake who forms the couch of Narayana, represented water. Indian art sanctified water as a giver of life

[1426] Maconha Cannabis Hemp Ganjah Marijuana - Tree of Life: http://www.youtube.com/watch?v=lvkYeas83uY
Cf. http://www.empowernetwork.com/abundancemagnet/blog/sacred-smoking-of-cannabis-the-tree-of-life/
Rasteferians refer to ganja as "the leaves of the Tree of Life [that] are for the healing of the nations. Cannabis: http://www.cannabisculture.com/articles/2408.html

[1427] Yashvah: http://yahshvah.com/index.htm; cf. http://yahshvah.com/photogal/ganjatree.htm
In this context, gan-jah, as the mystical tree, linked with smoke and fire, becomes a source flowing consciousness.

[1428] Theory of Letters: http://en.wikipedia.org/wiki/Marcosians :

> Concerning this name be gives the following account:—When the first Father, who is above thought and without substance, willed the unspeakable to become spoken, and the invisible to become formed, He opened His mouth and emitted a Word like Himself, which being the form of the invisible, declared to Himself what He was. His name consisted of four syllables successively uttered, of four, four, ten, and twelve letters respectively.
>
> It might appear as if we were to understand as the first of these the word ἀρχή; and this name of four syllables and thirty letters seems to a description of the system of thirty Aeons divided into two Tetrads, a Decad, and a Dodecad. Each letter is one of the Aeons, and contains within itself an infinity of mysteries. Each letter makes its own sound, it knows not the sound of the adjacent letter, nor of the whole, but the restitution of all things will take place when all the letters are brought to make the same sound, and then a harmony will result of which we have an image in that made when we all sound the Amen together.
> There are twenty-four letters in the alphabet, and twenty-four is the sum of the letters of the names of the first tetrad:

- The Unspeakable (ἄῤῥητος)
- Silence (σειγή)
- Father (πατήρ)
- Truth (ἀλήθεια)

Followed by those of the second tetrad:

- Word (λόγος)

- Life (ζωή)
- Man (ἄνθρωπος)
- Church (ἐκκλησία)

These form the Ogdoad. Again, the Greek alphabet consists of nine mutes, eight semivowels, and seven vowels. The mutes belong to Father and Truth (The Unspeakable, and Silence, of course, do not count); these being mute reveal nothing to man. The semivowels belong to Word and Life, but the vowels to Man and Church, since it was a voice coming through Man which gave power to all.

For the seven heavens, we are told, utter each its own vowel sound, the first A and so on; and it was the sound of their united doxology borne to the earth, which gave generation to all things on the earth. By the descent of Him who was with the Father from the nine into the seven, the groups of Aeons were equalized and perfect harmony produced.

[1429] In Hebraicum, a single F pointed slightly downwards becomes letter 1, capital letter A (figure 376 i-j). Letter 6 becomes an inverted f as letter 6, miniscule a. In the Alphabetum Adami, A as letter 1 is a diagonal with 2 upward strokes to the right and one downward stroke to the left (figure 376k –l). Jod as letter 10 is a mirror version: i.e. a diagonal with 1 upward stroke to the right and 2 downward strokes to the left. So the forms of the letters in Hebraicum and Adami are modular offshoots from the ancient Slavic symbol and at the same time reflect cycles of increase and decrease in Nature: sometimes as a capital F that is reversed and inverted as a small f or a backwards F that becomes a mirrored upwards F. The mirroring and reversing principles are again reflections of a figure-ground approach.

[1430] Adinka: Wisdom Symbol: http://www.adinkra.org/htmls/adinkra/neao.htm

[1431] Another Slavic version shows two posolons along the horizontal axis with 1 spoke fourfold, and 2 along the vertical axis each with 2 spokes fourfold. Along the diagonals are hands of God motifs with 5 E like spokes each. In Sri Lanka, a railed swastika continues the hands of god theme now as a basis for a mounted swastika.

[1432] This symbol is also linked with Magic runes: http://sudoc.ru/docs/642/index-39789-2.html

[1433] The symbol (figure 408a) shows a horned figure on a boat accompanied by 5 versions of F. Read from right to left: we see 2 white (as if morning and midday), 2 black (as if evening and night) and fifth narrowly dark (as if the dawn), drawn as a fehu sign. The shape is familiar. It is a variant on the symbol for creative force, that recurs in variant form as the rams' horns of the Egyptian God, Ammon or Amun, whom we acknowledge each time we end our prayers with Amen.

[1434] Laimes: http://www.suntree.lv/produkti/koka-zimes

[1435] The origins of the F of this *if*, which reverse as the f of fides and phi, recur in a symbol connected with UR which, in the Egyptian tradition means both vital formative essence (sap, semen, quintessence, silver) and the Red Sea.[1435] The symbol (figure 275 a) shows a horned figure on a boat accompanied by 5 versions of F. Read from right to left: we see 2 white (as if morning and midday), 2 black (as if evening and night) and fifth narrowly dark (as if the dawn), drawn as a fehu sign. The shape is familiar. It is a variant on the symbol for creative force, that recurs in variant form as the rams' horns of the Egyptian God, Ammon or Amun, whom we acknowledge each time we end our prayers with Amen (figure 492b).

[1436] Ifin: http://paganwiccan.about.com/od/thecelticogham/ig/Ogham-Symbol-Gallery-/Io---Ifin.htm

[1437] If commun: http://fr.wikipedia.org/wiki/If_commun

[1438] Taxus: http://www.natuurpuntgent.be/_Artikels/Snep!/JG4/4/Studie_Venijnboom%20(taxus).pdf

[1439] If in Bulgarian": http://translation.babylon.com/french/if/

m. (gaul. ivos) 1. бот. тис, тисово дърво, Taxus baccata; 2. конусовидна стойка за оцеждане на бутилки.

[1440] John 1:1: http://bible.cc/john/1-1.htm

[1441] Sarabhanga: http://www.reocities.com/sarabhanga/

[1442] www.ergelen.com/motif.htm
http://www.persiancarpetguide.com/sw-asia/Rugs/Turkish/Guide_to_Anatolian_Gelveri_Rugs.htm

[1443] http://www.turkotek.com/misc_00040/tamgas_files/gomur_tepe1.jpg
http://www.turkotek.com/misc_00040/tamgas_files/gomur_tepe1.jpg

[1444] Similarly, the letter M, is linked with Mother Nature, the Mother Goddess, Mother, Maria, Mabon and the older Mara (which combines the Ma of the female with the Ra of the male). Sometimes as an ornamental letter it appears as a support stand. At other times it appears as a tree. On other occasions it becomes an ornamental base of a pillar, which again symbolizes the world tree and culminates in a fleur de lys. On other occasions, the M

serves as a combination of M and R topped with a crown. Here the left side shows the descent of energies from heaven, while the right side records their ascent back, stopping at the root (mula) to create an R of return.

[1445] Big Data: http://www.bulletins-electroniques.com/actualites/74591.htm

[1446] Professor James Hendler: http://www.cs.rpi.edu/~hendler/

[1447] 5 Things: http://newday.blogs.cnn.com/2013/08/26/5-things-to-know-for-your-new-day-monday-august-26/; cf. 5 things you need to know Monday: http://www.usatoday.com/story/news/nation/2013/08/19/five-things-to-know-monday/2669011/

[1448] The emphasis is an almost instant response to something that is generally known. The prompting of the search engines is towards the familiar and most popular. It leads away from the atypical, the no longer popular the not yet popular. It often discourages real research.

[1449] Lord Kenneth Clark, Civilisation: http://en.wikipedia.org/wiki/Civilisation_(TV_series)

[1450] Newseum: http://www.newseum.org/

[1451] Glagolitic: http://en.wikipedia.org/wiki/Glagolitic_alphabet

[1452] Early Cyrillic: http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet

[1453] Cf. figure 28, Appendix 2.

[1454] Cf. figure 32.

[1455] http://alexfl.ru/vechnoe/vechnoe_ist2.html

> ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe of the universe. Constant tendency toward the perfection

[1456] Aleph vita: http://www.semi-immortality.com/public/isft_ENGLISH_1.pdfn

> We believe that Aleph Vita (or whatever its name will be once ready) represents a meaningful example of a business that is perfectly aligned with the ethical and entrepreneurial criteria related to the rising economy of semi-immortality.

[1457] 37: http://www.biblewheel.com/gr/GR_Creation.asp

[1458] To claim, as Wiki does, that Sanskrit has no native script, misses the point.

[1459] When the Hebrews added 5 letters to their 22 letter alphabet in order to increase their gematria scale from 1-400 to 1-900, the letter sequence shifted and the new alignment of 1 10 19 became A Y A (Aleph, Yod, Ain). Hebrew sources frequently refer to AIQ BEKAR as if it were their own invention. In fact, this sequence, used by Arabs and invented in India, These underlying structures of numbers and letters are at least as important as the decision to align letters 1 12 17 and 2 5 22 in producing the words A L Pha and B E T. Diringer and most historians correctly treat alphabet as the first two letters of the Greek alphabet. But they omitted mentioning that this was a late stage in a much larger process.

[1460] АЛЛАХ: http://www.liveinternet.ru/users/1575676/post72661347/

[1461] Paradise Squared: http://gramota.org/fr-trad.html

> Sign system of paradise squared. - The swastika of 4-[ekhStoronnego] I or To [sviu]. The word of the past raises in the future. The word of future towards comes. In [EdinaChestve] they form to place. [PoTvortsovoe] [Alla]; 4-[ekhStoronnyaya] shielding to place. Association for Y and X [Slovesarnoe] [VoskhozhdenChestvo]. This is the sign of the [poTvortsovogo] ascending of Allah through the [poTvortsovoe] association of Perfume- reasons. Here and the [poTvortsovoe] and periodic association of the Perfume- reasons, when some point by means of at least [Raevosti] has the highest celestial humaneness, which [Edinyaetsya] with The [tverdievoy] humaneness by collective Spirit- reason. Turning to [VoskhozhdenChestvu], when is all better than surrounding material, the surrounding universes of different velocity limits in [EdinaChestve] with itself appears the point Of [novoVremennykh] three-dimensional [VoskhozhdenChestv]. This already when body are even The [charizmennye] [Lukomornye] zones, when body is all better than the time-spatial [Kontiniumalnykh] steps of practically all visible limits of material. This is [Postroenchestvo] of material of not simply paradisiacal structures, but already when paradisiacal structures appear themselves only body for the ascending.

[1462] Allah Symbol: http://www.liveinternet.ru/users/2930900/post136149295/

[1463] Muslim Conquests: http://en.wikipedia.org/wiki/Muslim_conquests

[1464] Tifinagh: http://www.taneter.org/writing.html

[1465] Shaykh Ahmad al –Ahsai: http://www-personal.umich.edu/~jrcole/ahsai2.htm

[1466] The Assyrians (Neo-Assyran Aramaic) also had square script. This was copied by the Hebrews (Judeo-Aramaic, ketav meruba). But these languages developed very intricate rules for the precise appearance of each

letter. Partly as a result they remained specialized alphabets. Aramaic has c. 550, 000 users. Hebrew has an estimated 5-7 million users.

[1467] Iron Age Italy : http://en.wikipedia.org/wiki/File:Iron_Age_Italy.svg

[1468] Romance Languages: http://en.wikipedia.org/wiki/Romance_languages :

> Dahlby lists 23 based on mutual intelligibility: Portuguese, Spanish, Asturian-Leonese, Aragonese, Catalan, Gascon, Provençal, Gallo-Wallon, French, Franco-Provençal, Romansh, Ladin, Friulian, Venetian, Lombard, Corsican, Italian, Neapolitan-Sicilian, Sardinian, Dalmatian,Istro-Romanian, Aromanian, and Daco-Romanian.[3]

[1469] 43 Romance Languages: http://www.ethnologue.com/subgroups/romance

[1470] Written Languages: http://srhabay.wikispaces.com/12+MAIN+WORLD+LANGUAGES

[1471] Omniglot: http://www.omniglot.com/writing/langalph.htm#khojki:

Arabic | Baybayin | Bengali | Buhid | Burmese | Canadian Aboriginal Syllabics | Chinese | Cuneiform | Cyrillic | Devanagari | Ge'ez (Ethiopic) | Georgian | Gujarati | Gurmukhi | Hebrew | Kannada | Kharosthi | Kathi | Khojki | Lao | Latin | Lontara | Malayalam | Mwangwego | N'ko | Ogham | Oriya | Phags-pa | Runic | Syriac | Sharda | Soyombo | Takri | Tibetan | Tifinagh

[1472] Greek used to write: http://www.omniglot.com/writing/langalph.htm#khojki:

Albanian, Ancient Macedonian, Arabic, Aromanian, Arvanitic, Gagauz, Gaulish, Greek, Hebrew, Lydian, Old Ossetic, Phrygian, Surguch, Thracian, Turkish, Urum.

Hebrew used to write 9 languages: http://www.omniglot.com/writing/langalph.htm#khojki :

Aramaic, Bukhori, Hebrew, Jewish Neo-Aramaic, Judeo-Arabic, Juhuri, Karaim, Ladino, Yiddish

[1473] Omniglot: http://www.omniglot.com/writing/langalph.htm#khojki

[1474] Chinese (1.35 billion), Korea (80 million), Japan (125 million) and Vietnamese (92 million).

[1475] Chinese Languages: http://www.washingtonpost.com/blogs/worldviews/files/2014/01/Huffman-China_Langs-wlms16.jpg

[1476] Chinese impact on language families: ibid:

Altaic, Austro-Asiatic, Austronesian, Dravidian, Indo-European, Japanese-Korean, Miao-Yao, Sino-Tibetan, Tai-Kaidai.

[1477] Devanagari: http://www.omniglot.com/writing/devanagari.htm:

Awadhi, Bhojpuri, Hindi, Kashmiri, Konkani, Kurukh, Maithili, Marathi, Marwari, Mundari, Nepal Bhasa / Newari, Nepali, Pali, Rajasthani, Sanskrit, Saraiki, Sindhi, Sunuwar, Sylheti and many other languages.

[1478] Brahmic scripts: http://en.wikipedia.org/wiki/Brahmic_scripts

[1479] 8 Language families: http://en.wikipedia.org/wiki/Brahmic_scripts

They are used by languages of several language families: Indo-European, Dravidian, Tibeto-Burman, Mongolic (Soyombo alphabet), Austroasiatic, Austronesian, Tai. They were also the source of the dictionary order of Japanese *kana*.

[1480] Arabic Alphabet used to write 39 Languages according to Omniglot: http://www.omniglot.com/writing/langalph.htm#khojki

> Arabic, Äynu, Azeri, Baluchi, Beja, Bosnian, Brahui, Crimean Tatar, Dari, Gilaki, Hausa, Kabyle, Karakalpak, Konkani, Kashmiri, Kazakh, Khowar, Kurdish, Kyrgyz, Malay, Marwari, Mandekan, Mazandarani | Morisco, Pashto, Persian/Farsi, Punjabi, Rajasthani, Salar, Saraiki, Shabaki, Sindhi, Somali, Tatar, Tausūg, Turkish, Urdu, Uyghur, Uzbek
>
> Some of these languages, such as Bosnian and Turkish, were once written with the Arabic alphabet, but nowadays are normally written with a different alphabet, such as Latin or Cyrillic.

[1481] This is recent when compared with the hundreds of million years in Indian chronicles.

[1482] Omniglot: http://www.omniglot.com/writing/langalph.htm#khojki

Wiki lists 62 Cyrillic alphabets ranging from 30 - 97 letters: http://en.wiktionary.org/wiki/Appendix:Cyrillic_script

[1483] Timeline of Roman Empire: http://en.wikipedia.org/wiki/Timeline_of_the_Roman_Empire

[1484] Ethnologue: https://www.ethnologue.com/subgroups/romance

[1485] Latin: http://en.wikipedia.org/wiki/Latin_alphabet

> During the Middle Ages, the Latin alphabet was adapted to Romance languages, direct descendants of Latin, as well as to Celtic, Germanic, Baltic, and some Slavic languages. With the age of colonialism and Christian evangelism, the Latin script was spread overseas, and applied to indigenous American, Australian, Austronesian, Austroasiatic, and African languages.

[1486] Latin Alphabet World Distribution: http://farm6.staticflickr.com/5137/5410629237_afdbece1a8_o.png

[1487] Including some Turkic languages

[1488] Language Families: http://en.wikipedia.org/wiki/List_of_language_families

[1489] Cf. Samuel Huntingdon: http://orcnselcuk.files.wordpress.com/2013/02/clash_civilizations1.gif

[1490] 5 World Languages:
http://upload.wikimedia.org/wikipedia/commons/e/e1/Alphabet_world_distribution.PNG
[1491] Mapuche: http://www.omniglot.com/writing/mapuche.htm; cf. http://www.ethnologue.com/region/SAM
[1492] Ethologue: http://www.ethnologue.com/region/SAM
[1493] In the case of major languages, especially the big five, once their alphabets became recognizable templates, their alphabets were adopted and sometimes imposed on other languages. Especially in Africa, this occurred with spoken languages without written traditions, a important field that has been opened through the pioneering studies of Jack Goody, which remains beyond the scope of our study. In other cases, a language evolved with parallel scripts: e.g. Sindhi which is written both in Devanagari Sanskrit and in Arabic; or Urdu which uses the (Persian) Nastaʿliq alphabet, Kaithi, Devanagari, and sometimes Latin alphabets. In such cases, a people speaking the same language used competing scripts, typically for religious and political reasons. These parallel alphabets and scripts are another domain for future study.
See: Jack Goody: http://en.wikipedia.org/wiki/Jack_Goody. See, especially:

- 1986 *The Logic of Writing and the Organisation of Society,* Cambridge: Cambridge University Press.
- 1987, The Interface Between the Written and the Oral, Cambridge: Cambridge University Press.

[1494] America Polyglotta: http://history-maps.ru/view-picture.php?id=808
[1495] India Languages: http://www.ethnologue.com/country/IN
[1496] For an excellent example with respect to Arabic cartography see, Bogusław R. Zagórski, "Géopolitique et la cartographie: les différences sur les droit territoriaux dans le monde arabe à travers leurs représentations dans les atlas géographiques arabes," *Séminaire international coréano-francophone sur la situation politique actuelle en Asie de l'est, problèmes territoriaux et cartographie* . Session 2: *Les problèmes des droits territoriaux et le dilemme de la cartographie* . Hôtel Lutetia Paris, le 7-8 novembre 2013.
[1497] Mount Imaus: Himalayas: http://en.wikipedia.org/wiki/Abarimon
Mount Imaus: Tian Shan or Pamirs: http://en.wikipedia.org/wiki/Serica
[1498] Sichuan: http://ejournal.anu.edu.au/index.php/bippa/article/view/172/162
[1499] Neolithic Signs: http://en.wikipedia.org/wiki/Neolithic_signs_in_China
[1500] The full system of 214 kangxi was not published until 1615 A.D.
[1501] No attempt has been made to be comprehensive in this table. The goal is merely to outline 6 lines involved in the 3 strands that are the leit-motif of this study.
[1502] Ethnic Minorities: http://en.wikipedia.org/wiki/Languages_of_China
[1503] Krishna: http://www.religioustolerance.org/chr_jckr.htm
[1504] Great Wall: http://upload.wikimedia.org/wikipedia/commons/9/9d/Map_of_the_Great_Wall_of_China.jpg
[1505] Julie Lee Wei, Corrrespondences Between the Chinese Calendar Signs and Phoenician Alphabet, Sino-Platonic Papers, 94 (March 1999, Table 1 links these directly. The author assumes that the influence went from Phoenicia to China c. 1600 B.C. A reverse possibility deserves consideration.
Julie Lee Wei (1999) has noted that Chinese astronomy/astrology entails 10 heavenly stems and 12 earthly branches (better known in the West as the 12 zodiac animals: Rat, ox tiger etc.). Wei has noted correspondences between these 22 calendar signs and the 22 letters of Phoenician, and suggested that an influence from Phoenicia on China (c. 1500 B.C.) could have led to the Chinese system. Since Chinese civilization officially goes back to 3,332 B.C. the posibility of an East West influence seems more likely. The 12 Terrestrial Branches and their Phoenician Equivalents according to Julie Wei are (table 112).

Aquarius	Pisces										
子	丑										
zi,	chou										
rat,	ox,										
11	12										
T	A										
Aries	Taurus	Gemini,	Cancer	Leo,	Virgo,	Libra,	Scorpio,				
寅	卯	辰	巳	午	未	申	酉				
yin,	mao,	chen,	si,	wu,	wei,	shen,	you,				
tiger,	rabbit,	dragon,	snake,	horse,	goat,	monkey,	rooster,				
1	2	3	4	5	6	7	8				
O	M	Th	R	G	P	S	L				

[1506] Dating Creation: http://en.wikipedia.org/wiki/Dating_creation#Hindu

> "According to one interpretation of Puranic Hinduism, the world is believed to have been created 155.5 trillion years ago."

Since creation began with the AUM of the Sanskrit alphabet, its chronology would theoretically be linked with that date

[1507] Hindu Creation: http://www.sacred-texts.com/time/timeline.htm

[1508] First Jewish Alphabet: http://www.factsbehindfaith.com/images/content_gallery//harr_alph_web_blue.gif

[1509] Cochin Jews: http://en.wikipedia.org/wiki/Cochin_Jews

[1510] Srpske (sarmatske) Tamgas; Сербская (сарматские) Руна

[1511] See: http://www.stormfront.org/forum/t334369-3/

A number of so-called. Bosphorus kingdom inhabited by Greeks and Serbs in addition to a narrower specificity were Alan (Serboi). Them from the Cyrillic alphabet was developed, among others, were decorated with emblems next to Polish and Serbian nobleman Herzegovina Trebunijata the Serbian tribes, who settled Dukljans Rašana.

Google Translate of:

Ove heraldičke oznake zapravo su sarmatske (srpske) "tamge" pronađene u ogromnom broju u tzv. Bosforskom kraljevstvu koje su naseljavali pored Grka i Srbi a uži su specifikum Alana(Serboa).Iz njih se razvilo ćirilsko pismo a, između ostalog, ukrašavale su pored poljskih i grbove srpskih plemića iz Hercegovine iz srpskih plemena Trebunijata, Neretljana, Dukljana, Rašana

[1512] Pre-Islamic Script:
http://arabetics.com/public/html/more/History%20of%20the%20Arabic%20Script_article.htm

[1513]Egyptian Arabic: http://www.omniglot.com/writing/arabic_egypt.htm

[1514] Cf. Muslim Heritage: http://www.muslimheritage.com/topics/default.cfm?ArticleID=481

Correct Order and Sounds of Coptic: http://www.muslimheritage.com/ImageLibrary/OkashaFigure2.jpg

Form of Coptic Letters: http://www.muslimheritage.com/ImageLibrary/OkashaFigure3.jpg

[1515] Barbawi: eprints.uniss.it/4876/1/Khanoussi_M__Africa_romana_1996_1.pdf:

alphabet dit *Barbawi* attribué à Sftrid un des rois de l'Egypte avant le deluge.

The only king in modern lists whose name resembles Sftrd is Snefru (2,575–2,551 B.C.).

[1516] Africa Polyglotta: http://history-maps.ru/view-picture.php?id=807

According to this map the Nubians are said to use Arabic letters. The Nubians were called Barabra: "an old ethnographical term for the Nubian peoples of Sudan and southern Egypt (http://en.wikipedia.org/wiki/Barabra). There was also an: "Alphabet birbawi (c'est-à-dire employé sur les birbas), birbawi, cést a dire, lálphabet des inscriptions gravees sur les birbas ou temples en Haute Egypte. (Magasin encyclopédique, pp. 150-151 http://books.google.nl/books?id=sPMWAAAAYAAJ&pg=PA151&lpg=PA151&dq=berrabia+alphabet&source=bl&ots=LUeMpvf1dQ&sig=pemYf9kGQRabrXiG5B_DrOUFYgU&hl=en&sa=X&ei=BOqmUr2DN8iV0AXO8YCABA&redir_esc=y#v=onepage&q=berrabia%20alphabet&f=false). Quite possibly, the Nubian Barabra, Alphabet Birbawi and the Barbawi alphabet are closely related or even identical. In which case the Nubian use of Arabic letters would not be post Muslim invasion, but rather linked with the roots of writing in Old Nubia as also were the hieroglyphs.

[1517] Proto-Saharan: http://www.taneter.org/writing.html

[1518] Iron Age Italy: http://en.wikipedia.org/wiki/File:Iron_Age_Italy.svg

[1519] Musnad: http://arabetics.com/public/html/more/History%20of%20the%20Arabic%20Script_article.htm

[1520] Ethnologue: http://www.ethnologue.com/statistics

[1521] Sumer and China: http://imageshack.us/photo/my-images/266/v07ch1china.gif/

[1522] For other African Languages, see: http://www.nationsonline.org/maps/African_language_map.png

[1523] Sino-Tibetan, Austro-Asiatic, Austronesian, Tai-Kadai and Japonic language families.

[1524] China- Sumer: http://imageshack.us/photo/my-images/266/v07ch1china.gif/

[1525] Slavic and Iranian: http://en.wikipedia.org/wiki/Proto-Slavic_borrowings

[1526] Iranian: http://en.wikipedia.org/wiki/List_of_English_words_of_Persian_origin

[1527] Diringer, 1948 p. 566.

[1528] Hebrew is a language important around the world. According to the Jewish Virtual Library, the Jewish population of the world was 13,746,100 in 2012:
http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html

13 According to Ethnologue, the total number of Hebrew (Israeli, Ivrit) speakers worldwide is 5,302,770:
http://www.ethnologue.com/language/HEB

[1529] Gebelin's Alphabet Hieroglyphique: http://www.trismegistos.com/magicalletterpage/mystics.html

[1530] Prakrit: http://en.wikipedia.org/wiki/Prakrit

[1531] Astle, Origin and Progress, p. 92:
http://books.google.nl/books?id=KF4VAAAAQAAJ&pg=PA64&lpg=PA64&dq=History+of+the+Primitive+Alphabet,+lately+discovered+by+the+Author&source=bl&ots=bO5zZkr8JN&sig=A7ib8anb-zoLa-

jz2pZaIbwUwOQ&hl=en&sa=X&ei=TijAUb2tCc_mtQbp2IGgDA&redir_esc=y#v=onepage&q=History%20of%20the%20Primitive%20Alphabet%2C%20lately%20discovered%20by%20the%20Author&f=false

[1532] Gothic fonts: http://www.dafont.com/theme.php?cat=401

[1533] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche: mAtRkA:

> f. a mother (also fig. = source, origin) Ka1v. Katha1s. Pur.; a divine mother (cf. under {mAtR}) RTL. 188; a nurse L. ; a grandmother Das3. ; N. of 8 veins on both sides of the neck (prob. so called after the 8 divine mother) Sus3r. ; N. of partic. diagrams (written in characters to which a magical power is ascribed ; also the alphabet so employed; prob. only the 14 vowels with Anusvara and Visarga were originally so called after the 16 divine magical) RamatUp. Pancar.; any alphabet Hcat.

[1534] Diringer (1948, 401) very aptly described how the Indian languages spread:

> A unique empire was built up: an empire based not on political and militery unity but on the common cultural and spiritual life of politically more or less independents peoples. The culture of Buddhism has been one of the great civilizing and humanizing factors evolved by man. In other words, Buddhism played in south-eastern Asia a part similar to that of roman Christianity in westsern and central europe in the Middle Ages.

English is frequently described as the lingua franca of the modern world. And yet with 334 million speakers worldwide and 430 million second-language speakers (http://www.ethnologue.com/language/eng) its influence remains numerically small when compared to Sanskrit which created a model for 1.2 billion persons in India and 610 million in Southeast Asia: http://en.wikipedia.org/wiki/Southeast_Asia

[1535] Deconstruction, in its extreme form leads to de-construction and destruction.

[1536] Fallen Sparks: http://www.inner.org/hebleter/tzadik.htm

[1537] Michael Rosen, Alphabetical. How Every Letter Tells a Story, London: John Murray, 2013: http://www.theguardian.com/science/shortcuts/2013/nov/04/letter-h-contentious-alphabet-history-alphabetical-rosen?utm_source=WhatCountsEmail&utm_medium=Above%20the%20Fold&utm_campaign=Above%20the%20Fold&_wcsid=8DBB48ACA68EE6E47299AF8F45943B6F871E874B5E162A75634C805FAFAE6A88

[1538] Hotlinking: http://www.urbandictionary.com/define.php?term=hotlink

[1539] Terrorism: http://en.wikipedia.org/wiki/Terrorism_in_Australia

[1540] Personalization Mall: https://plus.google.com/117781650991402543033/posts

[1541] Shel Israel, Why Apple bought PrimeSense, Forbes, 11/25/2013: http://www.forbes.com/sites/shelisrael/2013/11/25/why-would-apple-buy-primesense/ ; cf. Robert Scoble, Shel Israel, Age of Context: Mobile, Sensors, Data and the Future of Privacy, CreateSpace Independent Publishing Platform, 2013: http://www.amazon.com/Age-Context-Mobile-Sensors-Privacy/dp/1492348430

[1542] Shel Israel, Why Apple bought PrimeSense, Forbes, 11/25/2013: http://www.forbes.com/sites/shelisrael/2013/11/25/why-would-apple-buy-primesense/ ; cf. Robert Scoble, Shel Israel, Age of Context: Mobile, Sensors, Data and the Future of Privacy, CreateSpace Independent Publishing Platform, 2013: http://www.amazon.com/Age-Context-Mobile-Sensors-Privacy/dp/1492348430

[1543] Age of Context: http://www.amazon.com/Age-Context-Mobile-Sensors-Privacy/dp/1492348430

[1544] Read more: http://www.businessinsider.com/eric-schmidt-we-know-where-you-are-we-know-where-youve-been-we-can-more-or-less-know-what-youre-thinking-about-2010-10#ixzz2lvqNQ0Vw

[1545] Google: http://www.motherjones.com/kevin-drum/2013/11/judge-oks-google-project-scan-all-worlds-books

[1546] Sameness: cf. http://sumscorp.com/new_media/computers/internet/news_160.html

[1547] Visionaries such as Otlet and LaFontaine foresaw access to a collective memory: http://www.laetusinpraesens.org/docs/otlethyp.php

> 'Man would no longer need documentation if he were assimilated into an omniscient being - as with God himself. But to a less ultimate degree, a technology will be created acting at a distance and combining radio, X-rays, cinema and microscopic photography. Everything in the universe, and everything of man, would be registered at a distance as it was produced. In this way a moving image of the world will be established, a true mirror of his memory. From a distance, everyone will be able to read text, enlarged and limited to the desired subject, projected on an individual screen. In this way, everyone from his armchair will be able to contemplate creation, as a whole or in certain of its parts.'
> Paul Otlet, Monde: essaie d'universalisme -- connaissance du monde; sentiment du monde; action organisée et plan du monde, Brussels, Editions du Mundaneum, 1935

The Russian-American visionary, Paul Sarnoff , had a related vision (1964): http://www.hammondmuseumofradio.org/broadcast.html:

> "The computer will become the hub of a vast network of remote data stations and information banks feeding into the machine at a transmission rate of a billion or more bits of information a second. Laser channels will vastly increase both data capacity and the speeds with which it will be transmitted. Eventually, a global communications network handling voice, data and facsimile will instantly link man

to machine--or machine to machine--by land, air, underwater, and space circuits. [The computer] will affect man's ways of thinking, his means of education, his relationship to his physical and social environment, and it will alter his ways of living... [Before the end of the century, these forces] will coalesce into what unquestionably will become the greatest adventure of the human mind."

[1548] Emanuel Goldberg: http://en.wikipedia.org/wiki/Emanuel_Goldberg

Goldberg and his former teacher and collaborator Robert Luther (de) were instrumental in the acceptance at the International Congress of Photography in Dresden in 1931 of the widely adopted German national film speed standard DIN 4512. At the same Congress Goldberg introduced his "Statistical Machine," a document search engine that used photoelectric cells and pattern recognition to search the metadata on rolls of microfilmed documents (US patent 1,838,389, 29 December 1931). This technology was used in a variant form in 1938 by Vannevar Bush in his "microfilm rapid selector," his "comparator" (for cryptanalysis), and was the technological basis for the imaginary Memex in Bush's influential 1945 essay "As we may think."

[1549] Buckland, 2006, p. 64: http://books.google.nl/books?id=MV-nL7IxmIcC&pg=PA64&lpg=PA64&dq=Micro-thoughts+emanuel+goldberg&source=bl&ots=Y5SAFQ-O1R&sig=XMyY1P5BsHEioQdh-GQwwKQSUF4&hl=en&sa=X&ei=qzUsUo7YDuWv0QXq8IHQBA&redir_esc=y#v=onepage&q=Micro-thoughts%20emanuel%20goldberg&f=false

[1550] Powers of 10: http://www.powersof10.com/film; Cosmic Voyage1 2 3 :

http://www.youtube.com/watch?v=MCPBbjea1-g 354770

http://www.youtube.com/watch?v=cMRoDyc8W2k 354769

http://www.youtube.com/watch?v=xkfyoF6Gbj0

[1551] If they were always here and now there would be no goal, no striving, no quest. Eternal life, nirvana, enlightenment, samadhi, the elixir of life, the philosopher's stone are different names and metaphors for the same quest. Heaven, Sukhavati, Avalon, the sacred islands of the immortals are different names and locations for the same destination. They are always far away, but longer journies are often richer in adventure and experiences. They are utopias, possibly impossible dreams. But heaven knows that life without dreams is not really life.

[1552] Synthecracy: http://www.vantill.dds.nl/triasinternetica.pdf

[1553] Weavelets: http://theconnectivist.wordpress.com/2013/01/22/transition-from-the-crisis-4-how-to-structure-weavelets-decentral-interconnected-organizations/

[1554] Cf. Collective Intelligent Associations: http://www.slideshare.net/JaapvanTill/structure-for-collective-intelligent-organizations2

[1555]

Subsumptive	Determinative	Ordinal
Entities- Attributes	Activities	Dimensions
Who?-What?	Why?- How?	Where?-When?
bio- onto-		geo- chrono-
Substance	State	Place Time
Quantity	Action	Position
Quality	Affection	

Table 122. Three types of relations and Aristotles categories.

1556 Semantic Web: http://www.reddit.com/r/semanticweb/comments/ksykt/im_new_and_what_is_this/

1557 For the humane sciences the above statements are too imprecise. Was it John the Baptist, Pope John XXIII, John Lennon or John the neighbour's boy whom most call Johnny? When and where did John walk? How did he walk? Why did he walk?

[1558] See: Derrick De Kerckhove: http://www.40kbooks.com/?p=3811

[1559] For a further discussion see: Towards a Meaningful Web of Knowledge, 2013 http://sumscorp.com/new_media/computers/internet/news_381.html

[1560] Microchipped Humans: http://www.snopes.com/politics/medical/microchip.asp

[1561] The principle can be illustrated using some of the entities in Appendix 1. For instance, typing the word IYI under What would tell us that this is a tamga associated with the Supreme God of Sky, Tengri; with the Kai tribe, the Bulgarian Sullo Dynasty and with the syllables JU JI. It would also lead us to the 31 Groups of the Sign Tangra in which the IYI shape appears as tamgas 17-21 (figure 435). Clicking on Who would refer us to Tengri and Tangra names and tell us that Kai is also Kayi, Kayig. Clicking on Where, would take us to examples of the

I Y I tangra on petroglyphs and inscriptions (such as the Sarakt Stone, figure 18b). Clicking on When would provide timelines of extant examples. Clicking on why would provide theories, symbolism of the I Y I sign.
To take another example: Alans are one of tribes in the Caucasus (Ciscaucassia). Typing Alans under What provides a minimal definition and list of terms pertaining to Alans, e.g. Alan Alphabet, Alan Language, Alan Tribes etc. Clicking Who provides a list of names associated with the Alans, each of which can become starting points for narrower searches, e.g.: Alans, Alani, Alanliao, Aorses, As, Asii, Asses, Balanjar, Barsils, Belenjers, Burtas, Halans, Iass, Iazyg, Ishkuza, Ishtek, Jass, Lan, Ostyak, Ovs, Rhoxolani, Steppe Alans, Yass, Yancai and other variations. It would also signal subdivisions and ethnic affiliates Alans, Burtas, Rhoxolani, Wusüns, Yasses, Yazygs (cf. http://www.facebook.com/note.php?note_id=10150318997685145).
Clicking Where provides maps showing Alans, which can be filtered geographically and chronologically. Clicking When provides Timelines and history of Alans. Clicking How gives methods, practices, customs, social habits, sociology of Alans. Clicking Why leads to Alan beliefs, religion, mythology, theories, reasons, symbolism. Items found under all 6 of these questions need to be linked to a source (documented and with references: to use terms from an earlier medium). Advanced versions would provide a complete bibliography of articles, books and (serious) websites on Alans.
Different schools of philosophy have had their own criteria for knowledge. Sanskrit letters were linked with principles (tattvas). Greek letters were associated with elements. Aristotle, for instance, identified 10 accidents as components in a definition: i.e. substance, quantity, quality, relation, place, time, position, state, action, affection, which can also be aligned with basic relations and questions. Galileo changed the criteria for primary and secondary qualities. If these categories be used as templates that can be aligned with a given object then we could trace how different knowledges organized the world differently. This would be much more than a list of classification systems provided in Samurin's remarkable study, because it could be dynamically linked with contents.
If we entered the letter Psi (Ψ) we would be led to letter 23 of Greek alphabet, to the trident, the trisula and under Why to its symbolism as Spirit of the World (Spiritus Mundi), the light embodied in Zeus, the righteous, judgment and a gematria of 700. This would be linked with related tamgas, symbols and signs.
The history of literacy that tied Sumer, and Babylon to Byblos and the Holy Land (path 1 above) focussed on settled peoples in cities. It obscured the contributions of agriculturalists (cf. path 2), herdsmen and nomads (cf. path 3). It created artificial boundaries between East and West, between pictograms and letters. It was the metaphor of Cain and Abel at a new level. It focussed on obvious differences. The challenges lie in seeing and understanding the less obvious dimensions that we all share as members of the same humanity*: une condition humaine* to use the words of André Malraux.

[1562] De Bry: http://dfg-viewer.de/v2/?set%5Bimage%5D=5&set%5Bmets%5D=http%3A%2F%2Fwww.zvdd.de%2Fdms%2Fmetsresolver%2F%3FPPN%3DPPN572072716&set%5Bzoom%5D=default&set%5Bdebug%5D=0&set%5Bdouble%5D=0&set%5Bstyle%5D=

[1563] Bang: http://books.google.nl/books?id=OgdCAAAAcAAJ&printsec=frontcover&dq=Exercitationes+philologico-philosophicae+quibus+materia+de+ortu+et+progressu&hl=nl&sa=X&ei=1HwhT_jtH8Sj-gauoZipCA&ved=0CDIQ6AEwAA#v=onepage&q&f=false

[1564] Orientalisches: http://books.google.ru/books?id=u1MTAAAAQAAJ&pg=RA1-PA157&lpg=RA1-PA157&dq=Orientalisch-+und+Occidentalisches+Sprachmeister:+Welcher+nicht+allein+hundert+Alphabete+nebst+ihrer+Ausprache,+so+bey+denen+meisten+Europaeisch-Asiatische-Africanisch-+und+Americanischen+V%C3%B6lckern+und+Nationen+gebraeuchlich+s&source=bl&ots=dgoOcBc5LB&sig=WAzTUS_L21R0J6wAj0ovsSEzzu0&hl=ru&ei=y733S_uyGoyAONDKoZUM&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBUQ6AEwAA#v=onepage&q&f=false
Also: http://books.google.nl/books?id=u1MTAAAAQAAJ&printsec=frontcover&hl=nl&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

[1565] Catologo: http://estantesvirtuales.blogspot.nl/2011/07/catalogos-de-lenguas-y-atlas.html

[1566] p. 424. The Orkhon-Yenisei (Orhon-Yenisey) Alphabet (az orhoni-jenyiszeji ABC). Hivatkozás (original source/ eredeti forrás: Gabain, A. v., *Alttürk. Grammatik*, Leipzig, 1951.

[1567] Alphabetical: http://www.theguardian.com/science/shortcuts/2013/nov/04/letter-h-contentious-alphabet-history-alphabetical-rosen?utm_source=WhatCountsEmail&utm_medium=Above%20the%20Fold&utm_campaign=Above%20the%20Fold&_wcsid=8DBB48ACA68EE6E47299AF8F45943B6F871E874B5E162A75634C805FAFAE6A88

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Notes: Appendix 1.

[1568] http://1.bp.blogspot.com/-M7EghvY7FZk/Tg4RuGHg6YI/AAAAAAAALTw/iq2wvJl0yos/s1600/induscript%255B1%255D.jpghttp://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg; http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

[1569] http://1.bp.blogspot.com/_NVIyqlcHzR4/SfjcLdr121I/AAAAAAAAE3g/5PdBKzQjYbI/s400/Indus+Valley+-+Easter+Island-+rongorongo2.jpg

[1570] Computer methods and Indus Valley: http://www.sciencedaily.com/releases/2009/08/090803185836.htm; cf. Indus Valley squabble: http://www.languagehat.com/archives/003488.php

[1571] Rosetta Stone for Indus Vallet Script: http://www.guardian.co.uk/science/punctuated-equilibrium/2011/jun/30/2

[1572] Programmers Decipher Indus Valley, 2009: http://www.codeweek.pk/2009/09/programmers-decipher-indus-valley/

[1573] Chinese characters: The Chinese Script: http://www.chinaknowledge.de/Literature/Script/hanzi.html

[1574] Ibid: Chinese characters.

[1575] Han Radical 17: *http://en.wiktionary.org/wiki/%E5%87%BA*

[1576] Yu. A Zuev, HORSE TAMGAS FROM VASSAL PRINCEDOMS, (Translation of 8-10 c. Chinese composition Tanghuyao, vol. 3, chapter (tszüan) 72, p. 1305-1308): Kazakh SSR Academy of Sciences, Works of History, Archeology, and Ethnography Institute, Vol. 8, Publishing House of the Kazakh SSR Academy of Sciences, Alma-Ata, I960: http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

[1577] Zuev op. cit : http://s155239215.onlinehome.us/turkic/29Huns/Zuev/ZuevTamgasEn.htm

[1578] Kuken Oimoçu and Eleri Bitikçi, The Origin of Türkic Script, 2010: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

[1579] Alternatively, this organization can be seen in terms of proportions. An initial head (1 Oyuz Qayan) is subdivided into 1/2 (2 Wings), then 1/3 (3 Branches) and then 1/4 (4 Tribes).

[1580] 24 tribes and Birds: http://richardewright.com/images/tamga4.jpg

[1581] Yazici oglu ne gör, Resid ud din gör, Kasgaru ye gör.

[1582] Kuken Oimoçu and Eleri Bitikçi, The Origin of Türkic Script, 2010: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html

> The *line*, *angle*, *triangle*, *square*, *curved line*, *semicircle* and *circle* are the main geometric figures used in Türkic script. *Line* and *angle* (curved line and semicircle) underlie more complex entitles as *triangle*, *square*, and *circle*.4
>
> Symmetry, reflection, asymmetry, turn, and curving are the main operations to produce the letters in Türkic script.
>
> The principle, when the diverse combinations of two same, identical elements give birth to the many new signs and symbols, is used in ancient canon *Yijing* consisted from 64 hexagrams employed for divination and fortune-telling.5
>
> The *Zhouyi* (*Alternation Canon*) includes canonic part the *Yijing* and commenting part the *Yizhuang*. The 64 hexagrams – peculiar graphic symbols composed of 6 strokes (intact and abortive) set one over another in all combinatorially possible conjunctions.

[1583] Ibid: Kuken and Bitikçi, 2010: http://7buruk.blogspot.nl/2010/04/origin-of-turkic-script_13.html .

[1584] Chinese sounds: http://www.pinyinology.com/combi/essay2.html:

A total of 417 transcendent syllables are listed in the New China Dictionary (XinHua Dictionary), of which 212 are partial ones. The rest are full ones. These 212 partial transcendent syllables involve 328 tonal syllables that have no ideographic written forms, which are listed in Table IV.

[1585] Kai Tamga: http://www.flickr.com/photos/tamgach/6347962574/

[1586] Srpske Sarmats: http://www.stormfront.org/forum/t334369-3/

[1587] Yatchenko: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/YacenkoTamgas/YacenkoTamgasSect9En.htm

[1588] Crimean Tamgas: http://s155239215.onlinehome.us/turkic/30_Writing/301Tamgas/CrimeaTatarTamgasEn.htm

[1589] Royal Kushan Tamgas: http://www.flickr.com/photos/tamgach/page2/

[1590] A. K. Akishev, Art and Mythology of Sakas, Science, Alma-Aty, 1984: http://uqusturk.wordpress.com/2011/05/23/art-and-mythology-of-sakas/

[1591] http://3.bp.blogspot.com/_orzcDqqmLsM/TT0-0eV6IdI/AAAAAAAAAe0/tKVkeZXIJM8/s1600/694px-Mongolian_tamgas_COA.jpg

[1592] Знаки-тамги боспорски царей

[1593] Sarmatians: http://en.wikipedia.org/wiki/Sarmatians

[1594] Georgia was formerly the Kingdoms of Colchis and Iberia.

[1595] Roots of Cyrillic: http://fourline.ru/zagadki_istorii/laquopervaya_russkaya_azbukaraquo.html

History states unequivocally: Christian missionaries Constantine the Philosopher (Cyril) and Methodius did not invent any of the "first" of Russian literature, but they have adapted more ancient alphabet "velesovitsu" under close Greek standards. This important detail to remember is not only out of respect for our history, but not to be "Ivan, not their roots."

[1596] Zakiev, Origin of Türks and Tatars: http://s155239215.onlinehome.us/turkic/20Roots/ZakievGenesis/ZakievGenesis358-440-2En.htm

S.P.Tolstov, studying the Ancient Khoresm, came to a conclusion that over the ancient, blazed still in the Neolith (8th-3rd millenniums BC) roads, Khoresm extends its hegemony to the distant Kama area, where the influences of the Khoresm and Helleno-Scythian N. Pontic intersect [Tolstov S.P., 1948, 342]….

That the Bulgars lived there long before our era clearly shows that fact that in the 7th century BC, during colonization of the Northern Pontic by the Greeks, there were cities of *Phanogoria* and *Panticapaeum*. The Fanagors/Honogurs are the direct ancestors of the Bulgars, and the name *Panticapaeum* historically ascends to the Bulgaro-Türkic *Pontykapy*, i.e. *pont-kapa* 'Pontus Gate'. In another way this city was called in Türkic/in Bolgarian *Kirish* 'entrance' which later began to sound as *Kerch*. The ancient name of the Black Sea (kara "black" here means 'too rich'), *Ponty* also ascends to the Türko-Bulgarian *bunty/punty* that means 'rich with food, with eatable', 'feeder'.

[1597] Bariev, Bulgar history Synopsis: http://s155239215.onlinehome.us/turkic/25Bulgars/BarievBulgarSynopsisEn.htm

For example, between the 8th c. BC to the 1st century AD Idel was ruled by a Sarmat dynasty, and the country was accordingly called Sarmatia, and the Bulgars were called Sarmatians. In the 1st-2nd centuries the state was headed by the Alan dynasty, in the 2nd-5th centuries ruled a Hunnic dynasty, then from 6th to 7th centuries the kingdom was ruled by a Suvar dynasty. That was an accepted norm at that time - the name of the clan that stood at the head of the country was the name for all people in the state, even though among themselves they clearly knew who belonged to which clan and tribe.

[1598] Sarmatians: http://en.wikipedia.org/wiki/Sarmatians

The Sarmatians (Latin: *Sarmatæ* or *Sauromatæ*, Greek: Σαρμάται, Σαυρομάται) were an Iranian people of the classical antiquity period, flourishing from about the 5th century BC to the 4th century AD.[1][2] They spoke Scythian language, an Indo-European language from the Eastern Iranian family….The descendants of the Sarmatians became known as the Alans during the Early Middle Ages, and ultimately gave rise to the modern Ossetic ethnic group.[4]

[1599] The Kutrigurs are first mentioned in 539/540 A,D. See: Kutrigurs: http://en.wikipedia.org/wiki/Kutrigurs

[1600] The rosette is from the 7th-9th c. A.D. See: Rosette from Pliska: http://en.wikipedia.org/wiki/Rosette_from_Pliska

[1601] Scythia intra – extra Imaum: http://books.google.nl/books?id=jEmm7P7wGb8C&pg=PA1206&lpg=PA1206&dq=scythia+intra+imaum&sour

ce=bl&ots=eIMMkQDY5K&sig=0Rbep8M5xp4hix0QgnJLLN3s5ZA&hl=en&sa=X&ei=tNQMUafeGMmb1AWei4DwBQ&redir_esc=y#v=onepage&q=scythia%20intra%20imaum&f=false

[1602] Scythia and Serica: http://en.wikipedia.org/wiki/File:Scythia_serica.jpg

[1603] The colours black, white and red, turned 90 degrees, recur in the flag of the German Empire.

[1604] Pavel Serafimov, The Origin of the Glagolitic Alphabet: https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www.korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w

[1605] See Pavlin Petrov: http://www.youtube.com/watch?v=nTDCZU7yflo

[1606] Zurab Kapianidze, Mankind's First Alphabet. Sumerian-Georgian Asomtavruli-Majuscule; Teimuraz Mibchuani, Sumerian-Georgian Parallels, 2001: http://geoalphabet.webs.com/sumer-1.htm

[1607] Asomtavruli: http://en.wikipedia.org/wiki/Georgian_alphabet

[1608] Srpske (sarmatske) runes, Сербская (сарматские) Руна.

[1609] Srpske (sarmatske) runes. Google Translate of:

> Сербская (сарматские) Руна: http://www.stormfront.org/forum/t334369-3/:
> Ove heraldičke oznake zapravo su sarmatske (srpske) "tamge" pronađene u ogromnom broju u tzv. Bosforskom kraljevstvu koje su naseljavali pored Grka i Srbi a uži su specifikum Alana(Serboa).Iz njih se razvilo ćirilsko pismo a, između ostalog, ukrašavale su pored poljskih i grbove srpskih plemića iz Hercegovine iz srpskih plemena Trebunijata, Neretljana, Dukljana, Rašana

Recent scholarship is challenging our traditional assumptions and timelines of these developments. For instance, Serafimov (2011) has explored connections between Glagolitic and Scytho-Sarmatian, and also compared it with Linear A, Linear B, Hebrew, Coptic, Samaritan.[1609] He suggests that Neolithic writing of the Balkans leads to a form of Glagolitic by the 18th c. B.C. that influences early Aegean scripts. In any case his important work shows clear connections between Balkan and Aegean signs. See: Pavel Serafimov, The Origin of the Glagolitic Alphabet: https://docs.google.com/viewer?a=v&q=cache:OzEjP06U2M4J:www.korenine.si/zborniki/zbornik08/glagolitic.pdf+glagolitic+alphabet+geometry&hl=en&pid=bl&srcid=ADGEEShhDc18YT6lMZ_4TQses66Cu-lxEZhnQ3BjpOVl75CL0f9yKKd89urqZrdxcO3qXF3nxI3ZK3iJQ4HYPxyur5Xem6yfCucRsrzbO4BK90M3Il56gN-KMNBIXaQP0lcTg-dALABr&sig=AHIEtbQxOZzoYt3R7k75hHamqOSeqBbH8w

1610 Serbian Sarmatians: http://illyria.proboards.com/thread/20932 . Indeed, some sources claim that Serbs and Sarmatians were identical: Serbs – Sarmatians: http://www.experiencefestival.com/a/Origin_of_Serbs_-_Possible_connection_with_names_of_Sarmatians_and_Sabars/id/5356307

1611 Alans: http://en.wikipedia.org/wiki/Alans: 阿蘭聊 Alanliao

1612 Chuvashia: http://en.wikipedia.org/wiki/Chuvashia

1613 Possible geographical Dendogram: http://turkic-languages.scienceontheweb.net/geographical_dendrogram_of_turkic_languages.gif

1614 Proto-Bulgarian: http://groznijat.tripod.com/pb_lang/pbl_2_4.html

1615 http://www.math.bas.bg/~keleved/dplisros/FIG3.GIF

1616 Ossetic Writing Systems: http://ossetians.com/eng/news.php?newsid=442&f=35

1617 22 Alanic Runes: http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image004.gif

1618 Cyrillic Alphabet of 41 letters: http://upload.wikimedia.org/wikipedia/commons/c/c6/Cyril-methodius-small.jpg

1619 Saints Cyril and Methodius: http://en.wikipedia.org/wiki/Saints_Cyril_and_Methodius

1620 Founding of Ancient Rus 861; Founding of Smolensk: 863 : http://en.wikipedia.org/wiki/Smolensk

1621 Online.com: http://www.symbols.com/encyclopedia/02/0221.html

1622 Symbol 11:7: http://www.symbols.com/encyclopedia/11/117.html:

> A variation of the above graph for Pisces was also used in alchemy. It could for instance denote mix, in which case is a synonym.
>
> It was also used for aurum potabile, drinkable gold, which was a rejuvenating medicine, an elixir of life.

According to Diderot's Encyclopedia this sign was in French chemistry of the eighteenth century a sign for tartaric acid.

1623 Holy Land: http://www.copperplate.co.uk/mapImages/Maps/FOR%201206.jpg

1624 Lands of the Bible: http://www.gods-word-first.org/Images/holy-land-map.gif
1625 Mountain of Tongues: http://www.telegraph.co.uk/news/1399566/1-AD-1721-A-mountain-of-languages.html

> Pliny, the Roman historian, noted that the Romans were forced to use 134 interpreters to deal with the pugnacious clans of the Caucasus, and the Arab historian, al-Azizi, called it the mountain of languages.

1626 A trend that would have as dismiss abjads as non-alphabets, in its extreme form, would need to exclude Hebrew.

1627 *Ewald, Gesch. des Volkes Israel, 3te Ausg. ; Gott., 1864, s. 78, seq.; Ewald
4us/. Lehrb. des Heb. Spraciie, fic Ausg ; Gott., 1863, s. 23.: http://www.ebooksread.com/authors-eng/charles-a-charles-augustus-briggs/biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala/page-5-biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala.shtml
1628 Online.com: http://www.symbols.com/encyclopedia/02/0221.html

Notes: Appendix 2

[1629] At a symbolic level, traditional Slavic fire symbolism is transformed to a new model. The early Slavic and Baltic approach contained both left and right pointing swastikas (figure 13). The left pointing version is incrsingly read as negative and the right pointing variants are ligned with other sacred crosses (cf. figure 333). Exceptions to this trend are Latvia and Lithuania, two countries where the age old traiditons continued, e.g. in Auseklis symbolism.

[1630] Silver Cup: http://tudos.virtus.hu/?id=detailed_article&aid=64043

> Silver cup from Torontal County, including symbols of the Milky Way and logograms; the river diagrams include the Szekler "u" (ugy "folio" – river) sign; the crevice of the Milky Way diagram makes up the "us" (os – ancestor), the "ly" (lyuk-hole) and the "r" (ragyogo – glowing) signs; based on the studies of Katalin Kohalmi about the Siberian myths, the Sun is the fountain of the river that represents life (1500's ?)

[1631] A Vedic Conception of Time: http://www.mcremo.com/vedic.htm
[1632] Amrita and Ocean of Milk: http://en.wikipedia.org/wiki/Ocean_of_milk
[1633] Samudra Manthan: http://en.wikipedia.org/wiki/Samudra_manthan
[1634] Duret, 1613, p. 106. Cf. India nd Egypt: http://www.hinduwisdom.info/India_and_Egypt.htm
[1635] Saravana: http://kataragama.org/kaliyuga.htm
[1636] Karthikeya (Skanda, Kumara), Rudra, Agni and Gold: http://ancientindians.wordpress.com/ancient-beings-people-tribes-races/aditi/who-were-the-devas/agni/karthikeya-skanda-kumara-rudra-agni-and-gold/
[1637] Skanda: http://murugan.org/research/venkataraman.htm
[1638] Murugan: http://murugan.org/ayyar_1.htm
[1639] Murugan: http://murugan.org/ayyar_1.htm
[1640] Skanda: http://murugan.org/research/venkataraman.htm
[1641] Murugan, Peacock Angel, Mithra: http://www.tumblr.com/tagged/travel?before=1323060983:

> There is no question Tawsi Melek and his Hindu counterpart, Murugan, are counterparts of the Persian Mithra, whose name denotes "middle" and "harmony," thus denoting the balance and union of the universal polarity that brought both Murugan and the Peacock Angel into manifestation.

[1642] "Myth of Simorghian Mithraism: https://docs.google.com/viewer?a=v&q=cache:QJg-F4TDbdUJ:www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf+&hl=en&pid=bl&srcid=ADGEESjwYUStf920hAb4Hp5CLPsWwrmAZBjgN5P9N5mzJjd0NG_py-adMdKTV9XIB3n2pJO6ZotLagg4-

ilPMF4dg67iXkvwP9M5noYxJBNclfgGz2lwpfPF8TP9HK5uIX9SAPdxWcpH&sig=AHIEtbTJmOHl2fGwW5mUroi1ZAQAwGnDfw

[1643] 6 Faces of Murugan: http://www.murugan.org/research/venkataraman.htm

The Sanskrit word,'Bhagavan', means one who possesses the six godly attributes. In continuation of this thought, Nakkirar elaborates, ``the first (face) removes the darkness and ignorance of the world and bathes it in light, the second grants boons to His devotees, the third protects yajnas, the fourth discourses upon the knowledge of the Self; the fifth destroys evil demons and the sixth glances lovingly at the face of Valli, (His bride from the hills).' His 12 hands of course, work in concurrence with His six faces. Esoteric meanings are also given to the other symbols of this Lord. ....Yogis further explain that the six heads of Lord Subrahmanya represent the six centres or Chakras within the human body. Cited from Website: Skanda In the form of Sanmukha are both Siva and Sakti. Five of His faces are those of Siva,[13] and the sixth is that of Uma.[14] The weapons and mudras in eleven out of His twelve hands are the emblems of the eleven Rudras, while the sakti that He holds in the twelfth hand represents Devi.

[1644]Murugan: http://murugan.org/ayyar_1.htm

The three integral elements of Muruga's personality are spear (vel) in His hand, peacock as His mount and cock adorning His banner. *Vel* signifies *jñanasakti* (power of wisdom); this was given to Muruga by His Divine Mother. Parvati wishing Him victory over asuras (titans) led by the tyrannous Surapadma. The glittering spear of Muruga is venerated by devotees as *Sakti Vel* or *Veera Vel* signifying its extraordinary power and strength.

[1645] Mango tree:
http://www.zimbio.com/Hinduism/articles/KQY7rrqqgaK/3000+years+old+Mango+Tree+Ekambaranathar+Temple

[1646] Mango tree and John the Baptist. See: Saint John the Baptist Church, Benaulim, Goa:
http://lists.goanet.org/pipermail/goanet-goanet.org/2008-July/163740.html
Saint John the Baptist Catholic Church, Haiti: http://www.sjbnewburgh.org/haiti/

[1647] Soorapadman: http://kataragama.org/kaliyuga.htm ; cf. http://murugan.org/kaliyuga.htm; Cf. Murugan: http://en.wikipedia.org/wiki/Murugan

[1648] Names of Peacock Angel http://www.greatdreams.com/blog/dee-blog60.html

[1649] Mango Tree: http://murugan.org/research/balambal-trees.htm

[1650] Murugana and Kumaras: http://www.greatdreams.com/blog/dee-blog60.html

Murugan’s identity as one of seven angelic beings is manifest within some Hindu scriptures that refer to him as Sanat Kumara, the leader of the Seven Kumaras. These Kumaras are portrayed as brothers who assisted Sanat Kumara in the creation of the Earth and the enlightenment of humankind. According to the Puranas, the ancient legends of India, the Kumaras were the first to teach humanity the path to enlightenment.

[1651] Continue reading on Examiner.com The Templars' last crusade for the Yezidis - National Alternative Religions | Examiner.com http://www.examiner.com/alternative-religions-in-national/the-templars-last-crusade-for-the-yezidis#ixzz1oyw38a1l

[1652] They are now, sometimes classed under Yazdanism, a neologism coined in 1992:
http://en.wikipedia.org/wiki/Yazd%C3%A2nism

[1653] The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.

http://www.oneworld.am/journalism/yezidi/tamoyan.html

The Yezidis are one of the oldest nations. From reliable sources their ancestors came from India More exactly Bombay.
http://www.yezidis.am/history.html

[1654] Sheikh Adi tomb: http://www.gurdjieff-legacy.org/40articles/yezidism.htm

[1655] Peacock Angel Cult: http://www.antiqillum.org/texts/bg/Qadosh/qadosh038.htm

Chief of the 7 Angels: http://www.avesta.org/yezidi/peacock2.htm#chap10

He is the chief of the seven angels, and is one with Gabriel who removes the soul from the human body when Azrael comes for it. The evil in men's hearts is not from him, but from themselves."

Yezidis: http://www.angelfire.com/az/rescon/mgcyazid.html:

Yazidis believe that the supreme God created the world, but delegated its maintenance to a hierarchy of seven angels of whom Malak Ta'us (the Peacock Angel) was the first in rank. Malak Ta'us sinned in not worshipping Adam, and was punished by being cast down from heaven. After shedding tears for 7000

years, with which the fires of hell were quenched, he repented of his sin of pride, was pardoned and reinstated as chief of the angels. In Yazidi belief, Malak Ta'us is also the devil (Shaitan), the ruler of this world, and they seek to appease him as they fear his power. They do not actually worship him, but seek to honour and placate him, believing that the Supreme Being has delegated to him dominion over the world. They will never pronounce his Arabic name "Shaitan" or use any word beginning with "SH". He is seen as a capricious Lord who determines man's fate as he wills and in whom the principles of good and of evil are combined. It is believed that he appeared in different form in various periods of history, the final incarnation being in Sheikh 'Adi ben Musafir (d. 1162). Malak Ta'us rules the universe with the help of six other angels, and he guards the gates of Paradise. The seven angels are worshipped by the Yazidi in the form of seven bronze peacock figures called Sanjaq, the largest of which weighs 320 kg. Six of them are taken yearly on a round of the main Yazidi centres. Of the other angels, Sultan Ezi is second in rank to Malak Ta'us and many legends are told about him. He is sometimes identified with the second Umayad Caliph Yazid ibn Mu'awiyah. Other important angels are Sherf-Edin (noble lord of religion) who is seen as the Mahdi (returning Messiah), and She-Shims (sun sheikh) who presents the prayers of the Yazidis to God's throne three times a day.

[1656] Also called Holy Immortals, Bounteous Immortals.

[1657] 7 Avatars in 7 Epochs: http://www.kurdistanica.com/?q=book/export/html/95. The names of these avatars include: Khawandagar, Ali, Shah Khushin (Mithras), Sultan Sahak, Qirmizi (Shah Ways), Muhammad Beg (Nurbaksh), Atish Beg.

[1658] Angra Mainyu: http://en.wikipedia.org/wiki/Angra_Mainyu

[1659] Simorgh: http://historicaliran.blogspot.com/2011/06/simorgh.html

[1660] State Symbol of Uzbekistan: http://www.cawater-info.net/bd/uzbekistan_e.htm:

Background of the State Symbol is raising sun. In front is Khumo bird, which is called as Semurg, Davlat kushi (Bird-State) and Kultubulgan (Sunny bird) in ancient works drawn in front. Khumo - means bringing happiness, along with Nauryz holiday this bird gain honor as the symbol of Saving Power, Honor and selflessness and goes along with Uzbek people hope for peace, kindness and happiness. Khumo is drawn with raised wings, which embrace the Uzbekistan land with its mountains, green valleys, rivers and gardens. Below on the image of Uzbekistan Flag word UZBEKISTAN is written. From both sides of the bird wheat and cotton are drawn. It means that cotton, as well as bread, grown by people symbolizes bounty. Up on the Symbol is octahedron, that symbolizes bounty, unity and variety of the world, used from ancient times in Uzbekistan's handicrafts. A star and semi moon is inside the octahedron, as Holy symbols of Muslims.

[1661] Tojo, 2006, p. 5:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf

[1662] Masato Tojo, Myth of Simorghian Mithraism (Mehrparasti), Tokyo, 2006:
http://www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf
Masato Tojo, Manichaeism, Esoteric Buddhism and Oriental Theosophy, Tokyo, 2009:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf
cf. Mithraism, Homepage: http://homepage2.nifty.com/Mithra/english_index.html

[1663]This is long before Attar made the Simorgh a protagonist in his Conference of the Birds. Simorgh:
http://historicaliran.blogspot.com/2011/06/simorgh.html

Simorgh makes an appearance in the poet Attar's Conference of Birds. The poem uses a journey by a group of 30 birds, led by a hoopoe as an allegory of a Sufi sheikh or master leading his pupils to enlightenment. The story recounts the longing of the group of birds who desire to know the great Simorgh, and who, under the guidance of a leader bird, start their journey toward the land of Simorgh. One by one, they drop out of the journey, each offering an excuse and unable to endure the journey. Each bird has a special significance, and a corresponding didactic fault. The guiding bird is the hoopoe, while the nightingale symbolizes the lover. The parrot is seeking the fountain of immortality, not God and the peacock symbolizes the "fallen soul" who is in alliance with Satan.

[1664] Anahita is also associated with the goddess Sarasvati.

[1665] Aredvi Sura Anahita: http://en.wikipedia.org/wiki/Anahita

[1666] Anahita: http://www.iranchamber.com/geography/articles/balkh.php:

The temple was so rich that often it attracted the needy Syrian kings who sat out to plunder it. In her name and honor, in Armenia, girls prostituted themselves. Anaitis was a Scythian goddess, but she is identified also as Assyrian Mylitta, the Arabian Alytta and the Greek Venus Urania. Artaxerxes

Mnemon, one of the emperors of Achaemenid dynasty was among her devotees. She is also associated with the Persian Mithra. Her association with Zoroaster adds to her popularity.

[1667] Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche

[1668] Senmurv: http://www.cais-soas.com/CAIS/Mythology/simorgh_senmurv.htm

[1669] Senmurv: http://www.cais-soas.com/CAIS/Mythology/simorgh_senmurv.htm. Cf. W. Fauth, "Der persische Simurgµ und der Gabriel-Melek Tâ'ûs der Jeziden," *Persica* 12, 1987, pp. 123-147.

[1670] Garuda: http://www.himmapan.com/himmapan_bird_garuda.html

[1671] Cologne Sanskrit Dictionary: aruNa:

mf(%{A4} [RV. v , 63 , 6 , &c.] or %{I4} [RV. x , 61 , 4 , & , (nom. pl. %{aruNa4yas}) 95 , 6]) n. (%{R} Un2.) , reddish-brown , tawny , red , ruddy (the colour of the morning opposed to the darkness of night) RV. &c. ; perplexed L. ; dumb L. ; m. red colour BhP. ; the dawn (personified as the charioteer of the sun) Mn. x , 33 , &c. ; the sun S3a1k. ; a kind of leprosy (with red [cf. AV. v , 22 , 3 and vi , 20 , 3] spots and insensibility of the skin) L. ; a little poisonous animal Sus3r. ; the plant Rottleria Tinctoria L. ; molasses L. ; N. of a teacher TS. S3Br. TBr. ; of the composer of the hymn RV. x , 91 (with the patron. Vaitahavya) RAnukr. ; of the Na1ga priest At2a PBr. ; of a son of Kr2ishn2a BhP. ; of the Daitya Mura ib. ; of an Asura MBh. xvi , 119 (v.1 %{varuNa}) , of the father of the fabulous bird Jat2a1yu MBh. iii , 16045 ; (%{a4ruNa}) m. pl.N. of a pupil of Upaves3i (cf. %{aruNa4} m. above) S3Br. xiv , (%{As}) m. pl.N. of a

class of Ketus (seventy seven in number) VarBr2S. ; (named as the composers of certain Mantras). Ka1t2h. ; (%{a}) f. the plants Betula , madder (Rubia Manjith) , Tori , a black kind of the same , Colocynth or bitter apple , the plant that yields the red and black berry used for the jewellers weight (called Retti) L. ; N. of a river MBh. iii , 7022 and ix , 2429 seq. , (%{I4s}) f. red cow (in the Vedic myths) RV. and SV. ; the dawn RV. ; (%{a4m}) n. red colour RV. x , 168 , 1 , gold AV. xiii , 4 , 51 ; a ruby BhP.

[1672] Western variants include the 4 beasts: Eagle, Bull, Lion, Head of Man/Angel, associated with 4 directions, 4 royal stars, 4 archangels, etc.

[1673] Phoenix: http://www.onmarkproductions.com/html/ho-oo-phoenix.shtml

[1674] Phoenix: http://monsters.monstrous.com/phoenix.htm

[1675] Phoenix: http://www.atlan.org/copyright/1997/articles/temple1/

[1676] Lokas: http://veda.wikidot.com/loka

[1677] Maya: http://upload.wikimedia.org/wikipedia/en/9/99/The-36-tattvas-in-Kashmir-Shaivism.gif

[1678] Simorghian Mithraism: https://docs.google.com/viewer?a=v&q=cache:QJg-F4TDbdUJ:www.shamogoloparvaneh.com/Myth_of_Simorghian_Mithraism_V0B.pdf+Mithraism+female+(nurture+aspect)+male+(friendship+aspect)&hl=en&pid=bl&srcid=ADGEESjwYUStf920hAb4Hp5CLPsWwrmAZBjgN5P9N5mzJjd0NG_py-adMdKTV9XIB3n2pJO6ZotLagg4-ilPMF4dg67iXkvwP9M5noYxJBNclfgGz2lwpfPF8TP9HK5uIX9SAPdxWcpH&sig=AHIEtbTEBWi3Ra0LY6OFLLOYrBcN3z0heA

[1679] Daena: http://en.wikipedia.org/wiki/Zoroastrianism

[1680] Daena: http://iranpoliticsclub.net/culture-language/mythology1/

Or Daena is Goddess of Faith. Diana is considered to be the daughter of Ahura Mazda and Armaiti. Diana is The Goddess who personifies The Faith in Persian mythology. Her name means "That which was revealed". She is one of the Yazatas.

[1681] Veda Rune: http://sverhomsk.ucoz.ru/forum/45-437-1

[1682] It is connected also with Ramkha or Ramcha (Pa-M-Xa, Рамха):http://staroverod.narod2.ru/tolkovnik/vedi_i_rus_vedicheskaya/:

Ra- M -Ha ([Ramkha]) - united God- creator, unrecognizable essence radiating The [zhiznrodyashchiy] light and the primary fire of the universe ([Ingliyu]), from which appeared all existing universes and inhabited peaces.

[1683] Russian Vedy: http://rodobozhie.ru/publ/vera/nashi_bogi/vedy_i_vedicheskaja_rus/3-1-0-3340

[1684] Diana of Ephesus and Virgin Mary: http://spiralgoddess.com/Diana.html

[1685] In any case, the concept of endless devotion and endless compassion associated the Buddhist goddess of Mercy (Avalokiteshvara, Chinese: Kuan Yin) is less evident in the Christian version of Mary.

[1686] ЗЕРВАН: http://www.liveinternet.ru/users/2769528/post139708673/

[Zervan] (it [lvinogolovyy] mitre, the very same - [Khronos], the very same Janus, the very same [Ayon]) In zoroastrianism - limitless time, or eternity; one of two original forces, mentioned in “the avesta”, “[Yasne]” and “[Vendidade]”. [Zervan] was depicted in the form winged god, who possesses

man and female sexual signs. Winged god Of [ayon]=[Zervan] with the lion head, the human body and the snake, that stands on the world sphere

[1687] Zervan: http://www.liveinternet.ru/users/2930900/post136149295/ ; cf. Yezidi Symbols: http://img217.imageshack.us/img217/3512/yezidisymbols1dv.jpg; cf. http://www.liveinternet.ru/users/2769528/post139708673/

[1688] 4 kinds of time: (Nuri [Ghail tr.], SV pg. 25, HV pg. 29):

http://bahai-library.com/mccarron_symbolic_cosmology_sufism:

[1689] Mithras: http://secret-teachings.tripod.com/symbolic_prints_of_knapp.htm

Mithra as Leontocephalic Man. The figure symbolizes the inevitable victory of boundless Time (Eternity) over every creature and condition. The resurrection of the figure from the darkness of the tomb reveals the ascension of boundless duration from the narrow limitations of man-conceived time. The three kneeling figures are the limitations of the three-dimensional world—length, breadth, thickness—which bow before the limitless Æon

[1690] Mithra as Aeon: http://nazul0.blogspot.com/2011/01/mithra-in-form-of-leontocephalic-kronos.html

[1691] Mithra temples: http://www.religionfacts.com/greco-roman/sects/mithraism.htm

[1692] Cf. Rudra Shiva, Sarva, Sourvaskari, Survaskari, Survakari.

[1693] Surva: http://samoistina.com/2/similarities.htm:

[1694] Yama: Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche:

a fellow (du. the twins N. of the Asvins and of their twin children by Madri, called Nakula and Saha-deva ; {yamau@mithunau} , twins of different sex) a symbolical N. for the number two N. of the god who presides over the Pitris (q.v.) and rules the spirits of the dead he is regarded as the first of men and born from Vivasvat , the Sun , and his wife Saranyu; while his brother, the seventh Manu , another form of the first man, is the son of Vivasvat and Samjna , the image of Saranyu ; his twin-sister is Yami , with whom he resists sexual alliance , but by whom he is mourned after his death , so that the gods , to make her forget her sorrow , create night ; in the Veda he is called a king or {saMgamano@janAnAm}, the gatherer of men , and rules over the departed fathers in heaven , the road to which is guarded by two broad-nosed , four-eyed , spotted dogs , the children of Sarama q.v. ; in Post-vedic mythology he is the appointed Judge and Restrainer or Punisher of the dead , in which capacity he is also called {dharmarAja} or {dharma} and corresponds to the Greek Pluto and to Minos ; his abode is in some region of the lower world called Yama-pura ; thither a soul when it leaves the body , is said to repair , and there , after the recorder , Citra-gupta , has read an account of its actions kept in a book called Agra-samdhana , it receives a just sentence ; in MBh. Yama is described as dressed in blood-red garments , with a glittering form , a crown on his head , glowing eyes and like Varuna , holding a noose , with which he binds the spirit after drawing it from the body , in size about the measure of a man's thumb ; he is otherwise represented as grim in aspect , green in colour , clothed in red , riding on a buffalo , and holding a club in one hind and noose in the other ; in the later mythology he is always represented as a terrible deity inflicting tortures , called {yAtanA} , on departed spirits [846,2] ; he is also one of the 8 guardians of the world as regent of the South quarter ; he is the regent of the Nakshatra Apa-bharani or Bharani , the supposed author of RV. x , 10 ; 14 , of a hymn to Vishnu and of a law-book ; yamasyArkaH}N. of a Saman ArshBr.) ; N. of the planet Saturn (regarded as the son of Vivasvat and Chaya) of one of Skanda's attendants (mentioned together with Ati-yama) a crow (cf.-dUtaka}) ; a bad horse (whose limbs are either too small or too large) L. ; ({I4}) f. N. of Yama's twin-sister (who is identified in Postvedic mythology with the river-goddess Yamuna)

[1695] manu: Cologne Sanskrit Dictionary: http://www.sanskrit-lexicon.uni-koeln.de/cgi-bin/tamil/recherche:

mfn. thinking , wise , intelligent VS. S3Br. ; m. `" the thinking creature(?) "' , man , mankind RV. VS. AitBr. TA1r. (also as opp. to evil spirits RV. i , 130 , 8 ; viii , 98 , 6 &c. ; the R2ibhus are called %{manor@na4pAtaH} , the sons of man , iii , 60 , 3) ; the Man par excellence or the representative man and father of the human race (regarded in the RV. as the first to have instituted sacrifices and religious ceremonies , and associated with the R2ishis Kan2va and Atri ; in the AitBr. described as dividing his possessions among some of his sons to the exclusion of one called Na1bha1-nedisht2ha q.v. ; called Sa1m2varan2a as author of RV. ix , 101 , 10-12 ; A1psava as author of ib. 106 , 7-9 ; in Naigh. v , 6 he is numbered among the 31 divine beings of the upper sphere , and VS. xi , 66 as father of men even identified with Prajs-pati ; but the name Manu is esp. applied to 14 successive mythical progenitors and

sovereigns of the earth , described Mn. i , 63 and in later wks. as creating and supporting this world through successive Antaras or long periods of time see %{manv-antara} below ; the first is called Sva1yambhuva as sprung from %{svayam-bhU} , the Self-existent , and described in Mn. 12 , 34 as a sort of secondary creator , who commenced his work by producing 10 Praja1patis or Maharshis , of whom the first was %{marIci} , Light ; to this Manu is ascribed the celebrated `" code of Manu "' see %{manu-saMhitA} , and two ancient Su1tra works on Kalpa and Gr2ihya i.e. sacrificial and domestic rites ; he is also called Hairan2yagarbha as son of Hiran2ya-garbha , and Pra1cetasa , as son of Pra-cetas ; the next 5 Manus are called Sva1rocisha , Auttami , Ta1masa , Raivata , Ca1kshusha cf. IW. 208 n. 1 ; the 7th Manu , called %{vaivasvata} , Sun-born , or from his piety , %{satya-vrata} , is regarded as the progenitor of the present race of living beings , and said , like the Noah of the Old Testament , to have been preserved from a great flood by Vishn2u or Brahma1 in the form of a fish: he is also variously described as one of the 12 A1dityas , as the author of RV. viii , 27-31 , as the brother of Yama , who as a son of he Sun is also called Vaivasvata , as the founder and first king of Ayodhya1 , and as father of Ila1 who married Budha , son of the Moon , the two great solar and lunar races being thus nearly related to each other see IW. 344 ; 373 ; the 8th Manu or first of the future Manus accord. to VP. iii , 2 , will be Sa1varn2i ; the 9th Daksha-sa1varn2i ; the 12th Rudra-sñsa1varn2i ; the 13th Raucya or Deva-sñsa1varn2i ; the 14th Bhautya or Indra-sñsa1varn2i) ; thought (= %{manas}) TS. Br. ; a sacred text , prayer , incantation , spell (= %{mantra}) Ra1matUp. Pan5car. Prata1p. ; N. of an Agni MBh. ; of a Rudra Pur. ; of Kr2is3a7s3va BhP. ; of an astronomer Cat. ; (pl.) the mental Powers BhP. ; N. of the number `" fourteen "' (on account of the 14 Manus) Su1ryas. [784,3] ; f. Manu's wife (= %{manAvI}) L. ; Trigonella Corniculata L. [Cf. Goth. {manna} ; Germ. {Mannus} , son of {Tuisto} [TM] , mentioned by Tacitus , in his wk. {Germania} , as the mythical ancestor of the West-Germans , {mann}, {man} ; Angl. Sax. {man} ; Eng. {man}.]

[1696] There are parallels with the devas and asuras:

Spiritual	Material
South	North
uttarayana -	daksinayana
Devas Dominate	Asuras Dominate
Capricorn – Gemini	Cancer - Sagittarius
6 January – 6 July	7 July – 5 January

[1697] 33 Gods: http://www.tientai.net/teachings/dharma/6realms/33gods.htm

[1698] Faravahar: http://iranpoliticsclub.net/culture-language/mythology2/index.htm

[1699] Ibid: http://iranpoliticsclub.net/culture-language/mythology1/

[1700] E.g. Half-Man/Half-Bird, Half-Man/Half-Boar, Half-Man/Half-Bull, Half-Man/Half-Fish, Half-Man/Half-Horse, Half-Man/Half-Lion, Half-Man/Half-Ox, Half-Man/Half-Serpent, Half-Man/Half-Tiger, Half-Man/Half-Tortoise.

[1701] Veles: http://rajyogi255.files.wordpress.com/2010/08/shiv-bhola-chakravarti-tyache-pay-mazya-chitti.jpg?w=520&h=720

[1702] 31 Realms: http://dhammawiki.com/index.php?title=31_planes_of_existence

Numbers 1 – 11 are in the realm of the sense world, can experience sense pleasures and displeasures, mostly pleasure for the devas (impermanent gods or angels)….

Numbers 12 – 27 are in the realm of form. There is a subtle body and these deva realms are superior to those in the sense realm. One attains rebirth to these planes based on kamma and spiritual attainments. Attainment of certain jhanas at the time of death or sometime during your life can lead to these levels. The jhana level associated with the levels above is shown in [brackets]. …

Numbers 28 – 31 are in the realm of the formless. This means there is no body of any kind.

[1703] Devas: http://www.angkor-traveltips.com/churning-the-ocean-of-milk.htm

[1704] Devas-Asuras: http://www.themystica.com/mystica/articles/a/asura.html

According to *Satapathe Brahmana* the devas and asuras both came from Prajapati, but the former chose true speech while the latter chose the lie. *Aitarcya Brahmana* relates that devas hold power by day and asuras hold equal power by night.

[1705] Some count 91 days and hence 91 asuras.

[1706] Tavatimsa: http://www.vipassana.info/t/taavatimsa.htm

[1707] Cātummahārājika: http://www.vipassana.info/c/caatummahaaraajikaa.htm

[1708] Asuras: http://www.palikanon.com/english/pali_names/ay/asura.htm

(J.i.202-4; DhA.i.272-80; the same story, differing slightly in details, is found in SnA.484-5). There it is said that when Sakka was born among them, the Asuras received him with great cordiality; see also the various incidents of the Asura war mentioned in the Samyutta Nikāya I. 216ff.

[1709] Brihaspati: http://www.experiencefestival.com/brihaspati

[1710] Tree of Life: http://www.mysticalportal.net/1-3symbolism.html

Cf. Ab-Zohr: http://en.wikipedia.org/wiki/Ab-Zohr

[1711] It also suggests that the real battle in the victory of Christianity was about re-establishing the importance of free will, freedom of choice, and the ability to do something towards salvation.

[1712] Zhu Baijie: http://everything.explained.at/Zhu_Bajie/

Zhu Bajie Tiānpéng Yuánshuǎi (天蓬元帅; lit. 'Marshall of the Heavenly Canopy, or the Marshall of the Heavenly Reeds'), commander-in-chief of 100,000 Heavenly Navy Soldiers. When Sun Wu Kong was born, he was a giant demon. Tiānpéng Yuánshuǎi defeated him and he was granted his present title. He was later banished, however, for misbehaviour. At a party organized for all the significant figures in Heaven, Bajie saw the Goddess of the Moon for the first time and was captivated by her beauty. Following a drunken attempt to get close to her, she reported this to the Jade Emperor and thus he was banished to Earth. In some retellings of the story, his banishment is linked to Sun Wukong's downfall. In any case, he was exiled from Heaven and sent to be reincarnated on Earth, where by mishap he fell into a pig farm and was reborn as a man-eating pig-monster known as Zhū Gāngliè (the 'steel-maned pig').

[1713] War In Heaven: An Idea Older Than The Old Testament: http://www.sosnomore.com/2010/05/war-in-heaven-idea-older-than-old_04.html

Perhaps the figure/Vedic god Aryaman got caste as the ‘dark twin’ because in the zodiac and in the Rig Veda, Aquarius the Man or Friend (Mitra) represents the illumined or divine Individual, whereas Leo (Ayraman) represents a lesser evolved individual or unillumined 'king' in which the ego occludes one's connection to the Divine Earth and Cosmos. In the Persian image below the illumined Man is clearly the master of the Lion he is standing upon. This image is reminiscent of the Vedic goddess Durga who conquers Ignorance riding upon a lion

Cf. Kirby Clendenon, Surrender of Sovereignty: How man contrived religion and subordinated himself to it, Wheatmark, 2010.

Tvashtri: http://www.sosnomore.com/2010_05_01_archive.html

Prior to the Vedas, the Aryan civilization believed there was harmony in heaven. So this new development in their Vedas introduced the idea of "war in heaven" 250 to 700 years before "J" began writing the first segments of the Old Testament of the Bible. Many interesting parallel plot lines can be seen such as father gods with no parentage, gods with three heads (trinity-like), evil jealous gods making war with the god's son, dragons, and last but not at all the least war in heaven. It was certainly a idea-rich environment as "J" wrote down the national history of Israel.

[1714] Tvashtri: http://www.sosnomore.com/2010_05_01_archive.html

[1715] trizaGku: Cologne Sanskirt Dictionary:

trizaGku m. N. of a sage of a king of Ayodhya (aspiring to ascend to heaven in his mortal body , he first requested Vasishtha to perform a great sacrifice for him ; on Vasishtha's refusing he applied to Vasishtha's hundred sons , who cursed and degraded him to the rank of a Candala [hence called a Candala king DivyAv. xxxiii] ; Visva-mitra then undertook the sacrifice for him and invited all the gods , who declined to come and thereby so enraged the sage that , by his own power , he transported Telinga to heaven ; on his being hurled down again head foremost by the gods , he was arrested in his course by Visva-mitra and remained suspended in the sky, forming the southern cross constellation [son of Prithu] [son of Trayyaruna] [son of Tri-bandhana] a cat the civetcat a grasshopper a fire-fly = {-Gkha} N. of a mythical mountain f. N. of a mythical river ({-kukA}) m. pl. N. of thorns {-ja} m. Telinga's son , Hari-scandra {-tilaka} mf(%A}) n. adorned with the Telinga constellation (the southern region , {diz}) {-yAjin} m. sacrificing for Telinga Visva-mitra .

[1716] Asuras: http://www.palikanon.com/english/pali_names/ay/asura.htm

A chief or king of the Asuras is often referred to as Asurinda (*), several Asuras being credited with the role of leader, most commonly, however, Vepacitti (E.g., S.i.222; iv.201ff; J.i.205) and Rahu (A.ii.17, 53; iii.243).
(*) Sakka was also called Asurinda and Asurādhipa; see, e.g., J.i.66 (Asurindena pavitthadevanagaram viya) and J.v.245, where we are told that from the time he conquered the Asuras he was called Asurādhipa.
Besides these we find Pahārāda (A.iv.197, 200) (v.l. Mahābhadda), Sambara (S.i.227), Verocana (S.i.225; probably another name for Rāhu, see DA.ii.689), Bali (D.ii.259), Sucitti (D.ii.269) and Namucī (D.ii.269).

[1717] Zambara: Cologne Sanskrit Dictionary:

zambara m. N. of a demon (in RV. often mentioned with Sushna , Arbuda , Pipru &c. ; he is the chief enemy of Divo-dasa Atithigva , for whose deliverance he was thrown down a mountain and slain by Indra ; in epic and later poetry he is also a foe of the god of love) a cloud a weapon war , fight a kind of deer a fish or a kind of fish Terminalia Arunja Symplocos Racemosa a mountain in general or a partic. mountain best , excellent = {citraka} N. of of a Jina of a king (v.l. for {zambaraNa} and {saM-varaNa}) of a juggler (also called {zambarasiddhi}) {I}) f. Salvinia Cucullata Croton Polyandrum = {mAyA} , sorcery , magic (prob. w.r. for {zAmbarI}) n. water Naigh.i , 12 (but Sa1h. censures the use of {zambara} in this sense) power , might sorcery , magic (printed {saM-vara}) ; any vow or a partic. vow (with Buddhists) wealth = {citra}(pl.) the fastnesses of Sambara.

[1718] Rahu and Ketu: http://rodobozhie.ru/publ/vera/nashi_bogi/vedy_i_vedicheskaja_rus/3-1-0-3340

The Hindu gods wanted to generate soma, an elixir of immortality. The idea was that the gods were to drink the elixir and become immortal. This was not an easy task, so the gods asked for help from the demons to stir the oceans to produce the elixir. Out of this churning ocean the Sun, Moon, goddesses, and magical things were produced together with the soma. Vishnu took charge of distributing the freshly made soma to the gods. However while the soma was being passed out, the demons began to battle with the gods for a taste of the elixir. There was much confusion and Rahu, one of the demons, disguised himself as a god and drank some of the elixir. The Sun and Moon recognized the imposter and advised Vishnu. As Rahu was swallowing the soma, Vishnu sliced off his head with a sword. However, because the soma had passed into the throat the head had already become immortal. To avenge the Sun and Moon, Rahu chased the Sun and Moon across the sky and tried to eat them, occasionally catching and swallows one of them. This caused an eclipse, but when the victims fell out of Rahu's mouth, the eclipse ends.

In the West, Rahu and Jetu are serpens caput and serpens cauda, head and tail of the dragon.

[1719] Vasistha – Visvamitra: http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T:

According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[1720] Indo –Aryans - Irano-Aryans: http://en.wikipedia.org/wiki/Mahabali

Mahabali The king was from the line of Diti, a deity in the Rigveda. In the days of Ridveda, there were two major groups of Aryans; The Indo-Aryans who believed that Aditi was the true mother of the gods and Irano-Aryans (Dasyu) who believed Diti, the twin sister was. This caused a split between the Indians and the Aryans with many Daityas migrating towards Iran, but some remained in India. Mahabali is the descendent of this line. The real name of Mahabali is Indrasena.

[1721] Deva, asura, daeva: http://www.harekrsna.com/sun/features/01-09/features1263.htm
From Kashmir, which belongs square within the Vedic world, comes crucial evidence regarding a three-way division consisting of *devas*, *asuras*, and *daevas*. The scheme rejects the three-way division that is basic to Vedic thought. These three divisions in the outer realm are the earth, atmosphere, and the sun; in the inner world they are the body, breath (*prana*), and consciousness or *atman*. This tripartite classification is mirrored in the *gunas* of Indian thought: *sattva*, *rajas*, and *tamas*.
Deva, or *devata* (heavens, *sattva*): power related to understanding
Asura (atmosphere, *rajas*): power related to activity
Daeva (earth, body, *tamas*): power related to acquisitiveness

[1722] Zoroastrianism: http://paradigm-shift-21st-century.nl/zoroastrianism-belief.html
[1723] Ahura Mazda: http://www.deliriumsrealm.com/84/ahriman/
[1724] Ahura Mazda: http://parsiqueen.tripod.com/id44.html
[1725] Zurvanism: http://www.farvardyn.com/zurvan2.php
[1726] Zurvanism: http://www.heritageinstitute.com/zoroastrianism/reference/zaehner/dawnVarZur9_2.htm
'The twelve Signs of the Zodiac... are the twelve commanders on the side of Ohrmazd, and the seven planets are said to be the seven commanders on the side of Ahriman. And the seven planets oppress all creation and deliver it over to death and all manner of evil: for the twelve Signs of the Zodiac and the seven planets rule the fate of the world and direct it'.

[1727] Adam Kadmon, Zodiac and Planets: http://people.tribe.net/f7a3d649-1972-4af4-bc93-bd89e6c3c77a/photos/6250d07f-331e-484d-a178-68b6a0f2e40e
[1728] Fallen Angels: http://www.philipharland.com/Blog/2006/01/19/rebellious-fallen-angels-1-enoch-satan-4/
The Semyaz material portrays the conspiracy against God as centred on the sexual act of union with humans and the Azazel tradition focusses on how the fallen angels subsequently reveal secrets of heaven to humanity, including skills that led to war and seduction, to the general chaos that brings the flood.

[1729] Angelic Leaders: http://www.palmyria.co.uk/superstition/angelsdemons.htm
[1730] Ibid. Angels who taught humans: http://www.palmyria.co.uk/superstition/angelsdemons.htm
[1731] War in Heaven: http://www.askwhy.co.uk/christianity/0598Satan.php
The need of the Persians was for a universal god, whereas when the Hasmoneans secured the free state of Judah in the second century, they needed a national god. Moreover, a national god had to be able to succeed at anything, so could not possibly have an equal god that could foil him at anything! The dualist idea did not suit the Hasmonaeans, obliged now to recognize their dependence on Hellenistic culture. The national god would have been opposed by an universal evil spirit —plainly an unequal comparison—and the Hellenistic culture did not entertain such an universal evil principle. The evil spirit was therefore downgraded into an angel, a mere creature of the Good God, and being His servant. The traditionalists went some way along with this, to nationalize Yehouah, but made Satan into a rebel angel—the supernatural equivalent of the Am ha Eretz—so that he was no longer just a servant of God but created evil in his own right, a much closer parallel with the original because this Satan could not be defeated until the Eschaton, just like Ahriman.

[1732] Angelology: http://jewishencyclopedia.com/articles/1521-angelology
[1733] 10 Sefirah: http://www.byzant.com/Mystical/Kabbalah/Worlds.aspx
[1734] Christian War in Heaven: http://www.cervantesdesign.com/revelations/revelation12-7-war-in-heaven.htm; www.prs.org/symbprint.htm
[1735] War in Heaven: http://www.biblegateway.com/passage/?search=Revelation+12%3A7-9&version=NIV
[1736] Subtle Bodies: http://essenes.net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32
[1737] 7 Empires 10 Kings: http://www.raptureready.com/featured/crockett/beast.html
[1738] War in Heaven: http://www.askwhy.co.uk/christianity/0598Satan.php
Satan is *Time*. Time is the great corrupter, eventually the ultimate corrupter of life, because given time, all life dies. The punishment God inflicted on the human race through the disobedience of Adam and Eve was death, and the promised reward for obedience to the Christian creed is eternal life. Yet eternity can only be experienced in a world without time, and so it assumes the cessation of time. The supposed

kingdom of God is a place of complete perfection, in which nothing corrupts. But time is the corrupter and so time has ceased in the Christian heaven.

[1739] Sobor: http://www.3saints.com/angels.html Synaxis of the Archangel Michael and the Other Bodiless Powers

[1740] Christ and Satan: http://www.honolulubiblechurch.org/revelation43.htm

[1741] Adisesha: http://www.findyourfate.com/indianastro/Ashlesha.html

[1742] Ibid., Adisesha: http://www.findyourfate.com/indianastro/Ashlesha.html

[1743] Nag Panchami: http://www.angelfire.com/trek/myglorynepal/festival.htm http://www.theholidayspot.com/nag_panchami/celebration_of_nag_panchami.htm

[1744] 5 Hooded Cobra: http://www.tamilartsacademy.com/books/siva%20bhakti/chapter04.html

[1745] Snakes: http://www.paghat.com/arisaemanepenthoides.html

The Cobra or Kala Nag of Vishnu is named Ananta the Endless, generally with seven heads; Kanya typically with nine heads; or Sesha the Duration, commonly thought of as having a thousand heads. In whichever manifestation the cobra rests atop the Primieval Ocean of Milk that is Mahakali, Great Kali as origination & as ultimate reality.

Differing sects regard Ananta as either a male cobra (naga) or female cobra (nagini), but whenever the cobra is the ultimate reality or cosmic energy or sea of bliss, she is always female.

The Naga Kanya or Cobra Women are typically viewed as a race of fairy-like demi-goddesses born of Vishnu's vehicle, & they may have the forms of beautiful maidens, but are usually maidens only from the waist up, serpents from the waist down.

[1746] Aslesha as birth star of Ketu see: http://www.findyourfate.com/indianastro/Ashlesha.html. This connection is also established etymologically. In the Cologne Sanskrit Dictionary: azleSAbhava or m. the Ketu (or descending node) L. 7 azleSAbhU m. the Ketu (or descending node). According to Wiki Ketu is linked with Nakshatra 10,15: http://en.wikipedia.org/wiki/Nakshatra.

[1747] Aslesha as Alpha Hydrae: http://www.findyourfate.com/indianastro/Ashlesha.html According to Wiki Aslesha is δ, ε, η, ρ, and σ Hydrae: http://en.wikipedia.org/wiki/Nakshatra

[1748] Magha: http://www.findyourfate.com/indianastro/Magha.html

[1749] The Dragon Makha who is Vritra is lifted up by Indra...Makha's head, that is Vritra, becomes the head of sacrifice. See: Meditations Through the Rig Veda: http://books.google.nl/books?id=t7mNaMDu6o0C&pg=PA146&lpg=PA146&dq=Meditations+Through+the+Rig+Veda+makha&source=bl&ots=FJZutudpvh&sig=FNjUfUB26EugB38ECjp4OczZmkI&hl=en&sa=X&ei=hH-CT8y6Fsm90QXhydnwBg&redir_esc=y#v=onepage&q&f=false

Cf. Makha: http://www.sacred-texts.com/hin/wyv/wyvbk37.htm

Makha's Head O Heaven and Earth divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha! 4 Ye who were born the earliest of creation, Ants divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha!

[1750] Poorvaphalguni: http://www.findyourfate.com/indianastro/Poorvaphalguni.html

Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. Ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Porvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation.

[1751] Shivalinga: http://www.astrosalon.com/AAPages/seminar_files/nakshatras_detail/pphalgun.html

The origin of creation is the "Shivalinga". It is the symbol of the call for creation, it announces creation and development. The closure of it means destruction. The individual who in personal life succeeds in mastering the six impulses, that is the impulse of creativity which masters also death....It is the birth star of Vrhaspati. Anthropomorphically it is the upper lip of Kalapurush…. It is also symbolised by a symbol of Sivalingam — the organ of creation to indicate sexual passion, love affection amorous pleasures and at the same time it means control or procreations at the very root of it and thus to enjoy the world without being a slave of passions and pleasures

[1752] Was the shift of the reddish one from 11 to 12 perhaps in order to align creation with letter 12 (ṭh, ठ,sexing in figure 35b)? In the Dead Sea Alphabet, a similar circular shape ○ becomes letter 11, Kaph.

[1753] In Archetypo In Mundo Intelligibili, In Mundo Coelesti, In Mundo Elementali, In Mundo Elementali et Minore

[1754] Nakshatras: http://en.wikipedia.org/wiki/Nakshatra

[1755] Nazorean Emanations: http://essenes.net/index.php?option=com_content&task=view&id=746&Itemid=1051

[1756] Sufi: http://www.kheper.net/topics/Islamic_esotericism/cosmology.html
[1757] Cornelius Agrippa: http://www.esotericarchives.com/agrippa/agrippa2.htm
[1758] Virga Aurea: http://www.esoblogs.net/wp-content/gallery/la-virga-aurea/virga4.jpg:
In Archetypo, In Mundo Intelligibili, In Mundo Coelesti, In Mundo Elementali, In Mundo Elementali et Minore.
[1759] Rosemary Guiley, The Encyclopedia of Angels, Checkmark Books, 2004, pp. 116 -120:
http://books.google.nl/books?id=15XABtvHcEsC&pg=PA119&lpg=PA119&dq=12+princes+of+glory+heaven&source=bl&ots=0DxhEmHad2&sig=mgHv1Km05hmWRJU3ZOXsfUWrG7I&hl=en&sa=X&ei=x3xxT9SPFJO38QOBvo1h&redir_esc=y#v=onepage&q=12%20princes%20of%20glory%20heaven&f=false
For different accounts of the heavens and their names see: http://www.steliart.com/angelology_7_heavens.html
http://www.thefoggiestnotion.com/seventh_heaven.htm
[1760] See: http://www.steliart.com/angelology_7_heavens.html
Second Heaven
The 2nd heaven Raquia is ruled by the Archangels Raphael and Zachariel, and, according to Enoch, it is within this heaven that the fallen angels are imprisoned waiting final judgment in complete darkness.
[1761] This problem was first discussed in table 7. A logic thus emerges. The first half is descent, the second half is ascent. The first ½ is spiritual. The second ½ is material. Numbers at the beginning of the first half and end of the second half are good. Numbers at the end of the first half and beginning of the second half tend to be bad, evil.

	Descent	Ascent
	Spiritual	Material
	Source	Manifestation
2	1	2
4	1-2	3-4
8	1-4	5-8
10	1-5	6-10
12	1-6	7-12
14	1-7	8-14
16	1-8	9-16
18	1-9	10-18
20	1-10	11-20
22	1-11	12-22
24	1-12	13-24
26	1-13	14-26
28	1-14	15-28
30	1-15	16-30
32	1-16	17-32
34	1-17	18-34
36	1-18	19-36

[1762] Original concepts of a creator such as Kaal Purusha, or Adam Kadmon (Primal Man) show a standing figure. Images of a second god are typically shown as seated. If the stnding figure has a height of 12, then the half-way point is six, linked with the male organs and with sex. In Hebrew versions of Adam Kadmon, the proportions are shifted such that the male organs align a) with the planets and b) with Sephiroth 9 (Yesod). See: http://www.sacred-texts.com/jud/cab/img/fig01.jpg; http://agdei.com/KABBALA1.html
[1763] Alternatively they are at the boundaries: e.g. 6/7 to 9/10, 11/12, 13/14, 15/16, 17/18, 18/19.
[1764] Subsequently, Sin and Shin recur as Samekh - Shin, Saut - Sat (Aethiopicum), Semkath - Shin (Imperial Aramaic) and shifted a sequence of later letters:
Letter 12 - Letter 13
Letter 13 - Letter 14
Letter 15 - Letter 16
Letter 15 - Letter 21
Letter 18 - Letter 19
Letter 20 - Letter 10
Letter 21 - Letter 22
Letter 29 - Letter 30

Letter 30 - Letter 31
Letter 32 - Letter 30
[1765] Sephirah and Trinity: http://www.askfactmaster.com/Sephirah
[1766] Musical modes and alignments: http://objectiveart01.tripod.com/greek_modes.htm
[1767] Valentinians: http://en.wikipedia.org/wiki/Valentinianism
[1768] Pistis Sophia: http://implizit.blogspot.com/2010/05/pistis-sophia-notes-and-comments-by-h-p.html; cf. http://www.parareligion.ch/2007/papus.jpg
[1769] Pistis: http://implizit.blogspot.com/2010/05/pistis-sophia-notes-and-comments-by-h-p.html
[1770] Indian Feasts:
http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=1&cts=1331547231172&ved=0CCQQFjAA&url=http%3A%2F%2Fwww.backonpath.com%2Fcrop%2FTeacher_Resources%2FFestivals%2520of%2520India%2FSankranthi.ppt&ei=UMtdT5qKBMWh0QXX3a3nDQ&usg=AFQjCNEW_LuA5YM4FX9aZD_g83y7DpJN_g
[1771] Baisakhi: http://festivals.iloveindia.com/baisakhi/
[1772] Ganga Dussehra: http://goindia.about.com/od/indiabymonth/tp/india-june-events.htm
[1773] Khumba Mela: http://en.wikipedia.org/wiki/Samudra_manthan
[1774] Bhagirathi: http://www.hinduwebsite.com/ganges.asp
[1775] Shaykh Ahmad al –Ahsai: http://www-personal.umich.edu/~jrcole/ahsai2.htm
[1776] Ganga: http://www.exoticindiaart.com/ganga.htm
[1777] Ganga and gharial: http://www.gharialconservation.org/conservation/gharials-people/
[1778] Shiva: http://www.shrikashidarshan.org/packages/kashi-darshan/kashi-vishwanath-ang-swaroopatmak-darshan-yatra.html
[1779] Hapi is the river god of the Nile and associated also with Aquarius:
http://www.touregypt.net/featurestories/hapi.htm; http://www.egyptsites.co.uk/middle/minya/bahnasa.html; cf. http://www.ancientegyptonline.co.uk/nomesupper.html
[1780] Islam and seed of life: http://arch.ttu.edu/w/images/e/ef/SanchezJ_Panel01.pdf
[1781] Lunar Mansions: https://altairastrology.wordpress.com/2007/09/06/more-on-the-lunar-mansions/
[1782] Shipman's Guide: Early Card-Packs and the Arcana, Diane O'Donovan:
http://northanger.livejournal.com/78127.html
[1783] Juan R. I. Cole, The World as Text: Cosmologies of Shaykh Ahmad al-Ahsa'i:
http://www-personal.umich.edu/~jrcole/ahsai2.htm
[1784] Cf. Hebrew Astronomy: http://en.wikipedia.org/wiki/Hebrew_astronomy

> Despite the general importance and religious significance attached to astronomy in the Holy Land, no notable developments in astronomy happened there.

[1785] Ezekiel's Wheel in Theosophical Society: http://www.theosociety.org/pasadena/isis/iu2-09b.htm:

> When the ternary is taken in the beginning of the tetragram, it expresses the divine creation *spiritually, i.e.,* without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehova but *Ieva,* or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio,** emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjapatis, and Sephiroth)** are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or *Libra,* the *seventh;* who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one. All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. The grand circle of the heavens, so well discoursed upon by Plato, in his *Timaeus,* symbolizes the unknown as a unity; and the smaller circles which form the cross, by their division on the plane of the Zodiacal ring — typify, at the point of their intersection, life. The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer, — Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the

Paraatma or great universal Soul, their parent; while the centrifugal force would chase both planets and *souls* into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the *balance* is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is said to stand a "Metatron" before God. Reckoning from him down to Noah and his three sons, each of these represent a new "world," *i.e.*, our earth, which is the seventh* after every period of geological transformation, gives birth to another and distinct race of men and beings.

Cain leads the ascending line, or Macrocosm, for he is the Son of the "Lord," not of Adam (*Genesis* iv. 1). The "Lord" is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood, Seth on the other hand is the leader of the races of earth, for he is the Son of Adam, and begotten "in his own likeness, after his image" (*Genesis* v. 3). Cain is *Kenu,* Assyrian, and means eldest, while the Hebrew word קין means a Smith, an artificer.

[1786] In some cases the alignments are difficult or contrdictory. In the Kalachakra diagram (figure 224 b), for instance, Agni (fire) is in the Southeast. In the covenant diagram it is in the Northwest, which is the place of Vayu (wind) in the kalachakra diagrams. In the diagram of Chinese mansions (hsiu, figure 119a) the alignment NW –SE is Black Tortoise [water] – Red Bird [fire], i.e. at 180 degrees to the covenant diagram.
[1787] Egyptian Decans (Kircher): http://www.masseiana.org/images/kircher_zodiac.jpg
[1788] See: Sisha: http://www.balashon.com/2006/05/shesh.html

The Hebrew word for six is shesh שש (masc. shisha שישה). The Hebrew and English words sound similar, and in other languages there is even a greater resemblance - seis in Spanish, sheshi in Lithuanian, and shesh itself in Persian. (Persian is the origin of the shesh in shesh-besh, the Hebrew term for backgammon. Besh is five in Turkish, and according to Stahl, those two numbers are used because they are the highest ones on the die, and are taken from two separate languages because of the rhyme.) Is there a connection between the Semitic languages and the Indo-European ones here? There are those who use this to prove their theory that Hebrew is the source of all languages, but most find the general theory far-fetched, and it is included here in a list of "false cognates". This article , from the 1911 EncylcopediaBritannicaa claims that: Six is in Hebrew shesh, almost exactly like the Sanskrit and modern Persian shash, the Latin sex, &c. But the Indo-European root is sweks, or perhaps even ksweks, whereas the Semitic root is shidth, so that the resemblance is a purely accidental one, produced by phonetic change.

Cf. Also: According to Professor Nöldecke, Hebrew shesh derives from shidth and is unrelated to Sanskrit Shesh:http://books.google.com/books?id=IjoUzmT0RIgC&pg=PA17&lpg=PA17&dq=shidth+hebrew+6&source=bl&ots=xY4u59wrww

[1789] This applies also to other examples of the Mystical tradition: http://www.light.org/Foundation-of-the-Science-SL022.cfm
[1790] San Zan: http://www.ikungfu.net/White-Crane.htm
[1791] Sanjan: http://en.wikipedia.org/wiki/Sanjan
[1792] Sanjan (Gujarat): http://en.wikipedia.org/wiki/Sanjan_(Gujarat)
[1793] Sanjan: http://en.wikipedia.org/wiki/Sanjan
[1794] Jirjahn: http://list.genealogy.net/mm/archiv/hannover-l/2004-06/msg00254.html 1769/70 (Jirjahn) Laase Julius Jürgen, 1/2 H. -- Hans Jürgen, 1/2 H., noch 1779/80. 1799/00 (Jirjahn) Laase Hinr. Joachim, 1/2 H. -- Joh. Jürgen, 1/3 H. -- Jürgen Ludewig, Pferdehüter -- Gr. Gusborn Joh. Hinr., 1/2 H. 1929 (Jirjahn) 6 Familien, darunter 5 Landw. 1 H. in Laase u. 1 Landw. in Gr. Gusborn). Dieser in Nnds. früher sehr seltene Fn. ist ein wendischer und aus Jurjan, Jurij Jan (= Georg Johann) entstanden.
[1795] Lud, Son of Shem: http://en.wikipedia.org/wiki/Lud,_son_of_Shem

[1796] Sanjan (Khorasan): http://en.wikipedia.org/wiki/Sanjan_(Khorasan). Also referred to as: "Uyghur Autonomous Region (also known by its controversial name East Turkistan or Uyghurstan". See: http://www.newworldencyclopedia.org/entry/Uyghur_people

[1797] Sanjivani: http://www.archive.org/stream/mahabharataofkri01royp/mahabharataofkri01royp_djvu.txt:

> In the Ramayana it is a herb on Dronagiri Mountain (commonly called Sanjivani Mountain). Mahabharata The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kav3'a endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods in great anxiety of' heart and entertaining a fear of the learned Usana, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, .saying, 'We pay court to thee, therefore be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra — that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt then be a sharer with us in all sacrificial offerings. Thou shalt find the Brahmana in the court of Vrishaparva. He always protects the Danavas but never us their opponents. Thou art his junior in age, and therefore capable of adoring him with rever-ence. Thou canst also adore Deva-yani, the favorite daughter of that high-souled Brahmana. Indeed, thou alone art capable of conciliating them both by worship. There is none else that can do so.

[1798] John: http://www.helium.com/items/770850-behind-the-name-john

[1799] In other contexts the two dates are: 24 September – 24 June:
http://www.geocities.com/athens/forum/7280/harvest.html:
John the Baptist Dark Child Goronwy's other function has more immediate results, however. He mates with the Virgin Goddess, and Blodeuwedd conceives, and will give birth—nine months later (at the summer solstice)—to Goronwy's son, who is really another incarnation of himself, the Dark Child.

[1800] Sentjantevec: http://www.carantha.net/kresnik__the_god_of_fire.htm

[1801] Quoted from website: Himmapan.com:

> Vinata was the sister of Kadru. She laid two eggs one of which she opened prematurely and became Aruna; the other of which hatched normally and became Garuda. Inside the egg was a boy with a well-developed upper body but has no limbs below his torso. Knowing that his mother was the cause of his premature birth and the reason of his deformity, the boy was furious. He cursed his own mother that she should become a slave of her sister, Kadru, for 500 years. After casting the curse, he rose up high in the sky and flew away, and finally settled down as the charioteer of the Sun God, Surya (Suriya). He was later known as Aruna (Arun).

Cf. Garuda Cologne Sanskrit Dictionary:

> vinatA f. a girl with bandy legs or a hunch back an abscess on the back or abdomen accompanying diabetes a sort of basket N. of one of Kasyapa's wives (and mother of Suparna , Aruna and Garuda Vinata is enumerated among the thirteen daughters of Daksha ; the Bhagavata-Purana makes her the wife of Tarksha ; the Vayu describes the metres of the Veda as her daughters , while the Padma gives her only one daughter , Saudamini N. of a female demon of illness of a Rakshasi R. ; {-tanayA} daughter of Veda metr. of Su-mati VP. ; {--nanda} (-tAn-}) N. of a drama by Go-vinda ; {-suta} {-sUnu} son of Veda N. of Aruna , Garuda &c.

A related story is found in Vera (Eerä), a Pagan-Christian syncretistic religion: **http://ib.frath.net/w/Vera**:

> Vinatai has the egg of Garuda. Pelpökkü (Belbogu; White God) and Ssërnëpokku (Kernebogu; Black God), twins, who created the world and all other gods in the form of cock who laid an egg of world. Pelpökkü laid the egg and when he fell asleep, Ssërnëpokku crushed the shell

[1802] Dogon Creational Myths: http://www.bibliotecapleyades.net/mitos_creacion/esp_mitoscreacion_1.htm

[1803] Marija Gimbutas, The Language of the Goddess, London: Thames and Hudson, 1989.

[1804] Andrew Gough, The Bee: http://andrewgough.co.uk/bee1_1.html: citing the work of Marija Gimbutas.

[1805] Kanaga Masks:
http://www.brooklynmuseum.org/opencollection/objects/154513/Kanaga_Mask_in_Three_Pieces

[1806] Dogon Mask Ceremony: http://www.gemsofafricagallery.com/tribalmasks.html

> The most known Dogon mask is the kanaga mask which represents the bird with the same name. The triangular form of the face is the jaw of the bird and the lower conical form is its tongue. The mask is finished by a structure which represents the bird's spread wings. In most villages the mask's four

wooden extremities point in opposing directions whereas, in some villages, they all point upwards. The two small pictures on the face represent their ancestors.

[1807] Kanaga Symbol: http://bafsudralam.blogspot.com/2009_01_01_archive.html

[1808] Ibid. Relating to the star Sirius, there are complex debates about ancient knowledge of astronomy. See, for instance: Marcel Griaule and Germaine Dieterlen, in Signes Graphique soudanais **(L'Homme , Cahiers d'Ethnologie de Geographie et de Linguistique,** 3, Paris: Hermann, **1951.**

[1809] Kanaga sign: http://www.h-net.org/announce/show.cgi?ID=146169

[1810] Armenian Alphabet: http://www.tacentral.com/history/images/bigmap.jpg

[1811] Fulness: http://essenes.net/index.php?Itemid=754&id=112&option=com_content&task=view: The Ancient Nazorean term for the original Fulness appears to have been *Kimsa*. When this term was translated into Greek it became *Pleroma*. The term for Emanation appears to have been *Uthra*. When this term was translated into Greek it became *Aeon*.

[1812] (RSV): http://www.herealittletherealittle.net/index.cfm?page_name=Demons

Notes: Appendix 3

[1813] In the West, 45 is also associated with Adam, the first man.

[1814] This is also the alchemical symbol for Alembic alternatively written as an inverted A: http://www.textcreationpartnership.org/docs/dox/alchem.html

[1815] Nakshatra and Baby Names: http://www.mypanchang.com/nakshatras.html

[1816] The nakshatra Abhijit is typically omitted. It is sometimes treated as nakshatra 28, serving an intercalary version or inserted as nakshatra 20 or 22: cf. Abhijit: http://en.wikipedia.org/wiki/Abhijit; List of Nakshatras: http://en.wikipedia.org/wiki/List_of_Nakshatras. The 28 nakshatra system is spaced at 12°51' minutes (a measurement that recur in the second manazil of Al Arabi, thus confirming a link between India and the Maghreb), while the 27 nakshatra system is spaced at 13°20'.

[1817] Elsewhere the yantra of Surya is also linked with the sequence 1 10 19 28. http://www.liveinternet.ru/users/3619923/rubric/1335771/page2.html

[1818] Sumeria has the same basic alignment ecept thather the final masnion is ruled by Mercury: http://data0.eklablog.com/astrologie/perso//sumerian%20zodiac.jpg

[1819] Yngwaz Yweron, Hera's Orchard: ttp://herakles11.blogspot.nl/

[1820]

1 10 19,	2 11 20,	3 12 21,	0 4 13,	5 14,	6 15,	7 16,	8 17,	9 18
11	2	3	4	5	6	7	8	9
	2 11 -		4 13 -	5 14 -	6 15 -		8 17 -	9 18
	Leo -		Scorpio -	Sagittarius -	Capricorn -		Aquarius -	Pisces

[1821] These zodiac signs refer only to the first number in each of the respective sequences. For instance, the full sequence of 1 10 19 would be Aries, Leo, Sagittarius.

[1822] See: Hammer, Ancient Alphabets, 1806, pp. viii, 43-46 and last chapter.

[1823] Indian astronomy: http://web.nickshanks.com/history/sixthousandyears/

[1824] An older tradition of the Flower of Life used the centre as 1 surrounded by 6 in the first ring, 12, in the second, 18 in the third ring. Making the first ring 7 changes the geometry from hexagons to heptagons. In this new alignment of the Jacob's Wheel the 7 Planets which had defined the first ring as 6 Planets around a central sun (B G D K P R T) are replaced by the first 7 letters A B G D H W Z, abjad and hawwaz which become the days of creation and days of the week.

[1825] An Introduction To Jacob's Wheel: http://members.dodo.com.au/~astroqab/jw_basic_intro.htm

[1826] An alternative sequence is given with respect to the 7 planets: http://members.dodo.com.au/~astroqab/inner_planets2.htm

1 12 20, 2 13 18, 3 14 16, 4 8 21, 5 9 19, 6 10 17, 7 11 15

[1827] 99 Spirits or Angels: http://www.scribd.com/doc/47608147/Zoroasters-Telescope-German

1 Genhelia	10 Gabriel	19 Amnediel	28 Azariel	37 Alziel	46 Tagriel
2 Celeno	11 Adriel	20 Amuziel	29 Ataliel	38 Azeruel	47 Requiel
3 Erosia	12 Geniel	21 Neziel	30 Iazakiel	39 Raphael	48 Abrinael
4 Panurgio	13 Amuziel	22 Ardefiel	31 Abdizuel	40 Adriel	49 Bethunael
5 Letophoro	14 Almixiel	23 Sekeliel	32 Michael	41 Alzeruel	50 Geliel
6 Aglae	15 Dirachiel	24 Ergediel	33 Ergidiel	42 Alziel	51 Iazeckiel

7 Adamasto	16 Egibiel	25 Kyriel	34 Abrinael	43 Raphael	52 Tagriel
8 Psykomena	17 Amnediel	26 Ataliel	35 Adriel	44 Geliel	53 Requiel
9 Psykelia 1	8 Neziel	27 Abdizuel	36 Egibiel	45 Gabriel	54 Neziel
55 Michael	64 Abdizuel	73 Kyriel	82 Barbiel	91 Amuziel	
56 Amnediel	65 Ataliel	74 Adriel	83 Geliel	92 Amnediel	
57 Athemiel	66 Geniel	75 Athemael	84 Geniel	93 Iazeckiel	
58 Azariel	67 Ardefiel	76 Azariel	85 Ardefiel	94 Kyriel	
59 Almixiel	68 Sekeliel	77 Almixiel	86 Sekeliel	95 Michael	
60 Dirachiel	69 Gabriel	78 Ergidiel	87 Dirachiel	96 Bethunael	
61 Barbiel	70 Tagriel	79 Barbiel	88 Raphael	97 Abrinael	
62 Azeruel	71 Bethunael	80 Requiel	89 Geliel	98 Athemiel	
63 Egibiel	72 Alziel 81	Neziel	90 Egibiel	99 Alziel	

[1828]The first of the sequences in Zoroaster's oracles linked with the sun:

Aries	Taurus	Gemini	Cancer	Leo	Virgo
0	1	10	19	28	37
Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
46	55	64	73	82	91

Using the same gematria principles as before, the series of numbers from 1 to 91 would entail a gematria ranging from 1 to 10^{10}.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
0	1	10	19	28	37
0	1	10	100	1000	10000
		10^1	10^2	10^3	10^4

Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
46	55	64	73	82	91
100000	1000000	10000000	100000000	1000000000	10000000000
10^5	10^6	10^7	10^8	10^9	10^{10}

[1829] Creation Holograph: http://www.biblewheel.com/gr/GR_Creation.asp

[1830] Combinations of 19, 37 and 73 lead to the Heart (HaLev), Wisdom (Chokmah) and the gematria for Logos

[1831] Genhelia: Birth and Growth, Celeno: Slowness and Dullness,Erosia: Love and Enjoyment, Panurgio: Vitality and Wit, Letophoro: Malady and Death, Aglae: Recovery and Health, Adamsto: Conflict and Violence, Psykomena: Folly and Ridicule, Psykelia. See: pp. 97-98 of: http://www.scribd.com/doc/24567477/Migene-Gonzalez-Wippler-The-Complete-Book-of-Amulets-and-Talismans-01

[1832] "This figure shows the person or matter in question."

[1833] In the corresponding list of these mansions in Agrippa von Nettelsheim we again find Alchaya for mansion 6 and then find Alkaya for mansion 8 aligned with 0° Cancer:

5. 21° 25' 43''	Taurus	AMZHERE ALCHATA(YA)	ALBACHAYA ---	Sekeliel
6. 4° 17' 9"	Gemini	ENCHEDE ALHAMA or ALHANNA	ALCHAYA Small star of …	Dirachiel
7. 17° 8' 34"	Gemini	EMRUDUE ALDIMIACH	ALARZACH Arm of Gemini	Michael
8. 0°	Cancer	ENEYE ALKAYA or ALNAZA	ANATRACHYA Nebula	

Amnediel(Source: Agrippa von Nettesheim "Occulta Philosophia". Name of the moonstations: book 2, chapter 33 and 46; angelnames: book 3, chapter 24. [The angelnames are cited according to Stejnar. The edition of Agrippas "Occulta Theosophia" in my possess gives different angelnames. PA]): http://www.oocities.org/franzbardon/stejnar.html:

[1834] Duret's list shows 4 mansions for Leo. By contrast, the Coptic calendar and Ibn Arabi, show 2 mansions.

[1835] Also called Algeliache, Aglebh in other lists. In the Coptic mansions, number 10 is linked with pi-auton (se-ipsam parturiens, i.e. the parturition of self or giving birth to itself. See: Yeats, Mansions: http://www.yeatsvision.com/mansions.html

[1836] Yahweh: http://www.angelfire.com/wy/Franklin4YAHWEH/YahEncyTheos.html

[1837] Dee Finney, The Symbolism and Spiritual Significance of 144 and 128: http://www.greatdreams.com/sacred/144.htm

[1838] The alphabet of life has become reduced to building blocks preparing for life.

[1839] Gematria in the Bible Wheel: e.g. http://www.biblewheel.com/GR/GR_Database.asp?Gem_Num=584
[1840] Yngwaz Yngweron, Hera's Orchard: http://herakles11.blogspot.nl/
[1841] 360 and 365 days in year: http://xwalk.ca/360vs365.html
[1842] Great Conjunction: http://en.wikipedia.org/wiki/Great_conjunction
[1843] Gary Stasiuk, Magi: http://uofgts.com/Magi.html

> The elapsed time counted by proceeding from conjunction to conjunction and back to the origin is thus 40 times 20 years = 800 years, or more precisely, 794.25 years. This represents one-third of a "rotation" of the initial trigon. Similarly, the elapsed time counted by proceeding from trigon to trigon, continuing around the zodiacal circle and back to the original starting point is 40 x 60 years = 2,400 years. A more accurate value for the actual elapsed time is 2,382 years.

[1844] i.e. Letters 1 12 21 (Aleph Mem Shin).
In other contexts 21 is associated with ☲, maximum yang, Fire, Ji, U, Epsilon, Ganga, Phi, Shin and South. In the Sefir diagrams of the gates Shin is linked with either Aquarius (English), or Scorpio (Hebrew diagram).
[1845] Additions, divisions and multiplications of 11, 21, 22 gain new importance. In the conjunction diagram figure 414a), the East-West axis is defined by conjunctions 1- 21. The four cardinal points (East, North, West and South using the method of astronomical charts of the heavens where East is on the left side. cf. figure 119) are aligned with the numbers 1 11 21 31. If we treat these numbers as paths 1 11 21 31, then hypothetically the corresponding Hebrew letters would be 0 1 11 21 (Aleph, Kaph, Shin), in which case conjunction 31, would link with Sanskrit letter 31. In the counterclockwise Hebrew version, Aleph is in the North at 11, Vav is in the East at 6, Lamed (a combination of vav and kaph) is in the South at 31 while Peh is in the West at 21. In the clockwise English version the the sequence is reversed.

[1846] Nakshatra 11 is 13°20' - 26°40' Simha (Leo) associated with Aryaman, the fig tree and the origin of creation.
[1847] Nakshatra 11: Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. Ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Porvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation. Pubba is Delta Leonis. Deity: Eswari Mo Ta Ti Tu
http://reference.info.com/reference?qkw=nakshatra&source_id=2222&source_key=Nakshatra
[1848] Ibn- Arabi, Mansions: http://www.yeatsvision.com/mansions.html
[1849] By way of hypothesis, the initial vowel A in Baybayin (figure 420b) may summarize the annual cycle beginning at mansion 1 (Aries), descending to 6 (Gemini), going laterally until 11 (Leo) and then ascending back to the root, 19 (Scorpio). This slanted-U-like V forms a basis for subsequent letters Pa, Ma Ya and Ja. in other versions Sa and Wa (figure 420c) also belong to this sequence. Hence the descent and return ascent theme forms a foundation for other letters of the alphabet.
[1850] In Sanskrit, a matrix effect leads each consonant to be combined systematically with a range of vowels to create new syllables: e.g. ja, ji, jṛ, jḷ, je, jai, jo, jau. In Cyrillic, through iotification, a number of these combinations become independent letters. Hence, vowels a e u ẽ õ become ja je ju jẽ jõ and lead to the sequence ju, ja, je, esu, jesu, osu, josu. Similarly, in Hebrew, vowels A O U E J become Acab, Ose, Ura, Esu, Jaichim and then the names Jacob, Joseph, Jerah, Joshua, Jachin. In the Old Testament such shifts from E to J to I becaome linked with the stories of Jacob who takes Esau's place and is later renamed Israel.
[1851] E U I:
http://api.ning.com/files/XQVDXOdFasGiogGaStUAn88iTrEEOQxxdEQTxYZbFm17jPfCdeAiwNi5gjVIVbLON*MJdcL0IrjSkyxuZTaTkQwYS35lJAVQ/highpriestmitre.gif
[1852] E.g. Alfabeto Georgiano: http://www.proel.org/index.php?pagina=alfabetos/georgian
[1853] This diagonal also connected the head of the dragon (Rahu) at mansion 6 in Gemini with the tail of the dragon (Ketu) at mansion 19 in Scorpio. Astronomically, the Old Slavic letter ksi thus summarizes the path of the sun from Sagittarius to Gemini (figure 424 a ff) and also shows Virgo-Pisces axis as a line joining the Virgin with a star: cf. Stella Maris
[1854] Armanen Runes: http://www.runes-for-health-wealth-love-now.com/Free-Armanen-Runes.html
[1855] Symbol 7:1: http://www.symbols.com/encyclopedia/07/071.html
[1856] Gensa: Alphabet des Iacobites; Geusa: Cophtite, Gimsa: Georgianien.
[1857] These connections which were studied in chapter 8 (cf. also section 6.5).
[1858] Alchemical Processes: http://azothgallery.com/alchemical/processes.html:

> In spiritual alchemy, SOL & LUNA represent the personality's masculine and feminine principles "concretely" manifested in the personality at the beginning of the process. SOL = the dominant

conscious attitude, and LUNA = the anima of its current state of development -- these two are dissolved by "friendly water," which is mercury, and equated in the womb, corresponding with the *materia prima*. In this incest symbolism of SOL & LUNA, Love and Lust are the agents of *Solutio*.

[1859] Ibid:

Sublimination is a critical universal function which works on every level of biologic and physical "reality" -- the biophysical and astrophysical, the instinctual, the subconsious, the "Unconscious", the historical, the developmental, and economic and social, the expansive, the implosive, and the *transformative*.

[1860] Latin Ezh: http://en.wikipedia.org/wiki/Ezh_(letter)
Scots Yogh: http://en.wikipedia.org/wiki/Yogh
Abkhazian Dze: http://en.wikipedia.org/wiki/Abkhazian_Dze

[1861] Manouris, Copte: http://www.scribd.com/doc/3016626/Manoury-Pierre-Curso-De-Alta-Magia

[1862] J as Hieroglyph: http://students.um.edu.mt/sabe0012/hieroglyphics-table.jpg

[1863] Similarly, I,J, Y, often linked with the sexual and phallic (cf. Yud), are replaced by Ioda (Jacobitanum, Cophtite) and by Yod (Hebrew).

[1864] Runic Alphabet: http://etc.usf.edu/clipart/28100/28192/runealphabet_28192.htm

[1865] In terms of the Chinese trigrams, Fehu, is a descent from Ken (Gen) to Kun along the 8 5 2 axis of the magic square. Gyfu is an ascent from Sun to Ch'ien along the 6 5 4 axis of the magic square

[1866] In Sclavinco it is linked with ch. See Europa Polyglotta:
http://upload.wikimedia.org/wikipedia/commons/6/67/Europa_Polyglotta.jpg

[1867] Sanskrit letter ho, a variant of the aspirate ha, linked with the ha of hamsa and the breath of life, becomes ho in Georgian. Similarly, the letter hai linked with letter 33 in Sanskrit, becomes letter 33, hae in Georgian.

[1868] Sanjivani: http://www.archive.org/stream/mahabharataofkri01royp/mahabharataofkri01royp_djvu.txt:

In the Ramayana it is a herb on Dronagiri Mountain (commonly called Sanjivani Mountain). Mahabharata The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kav3'a endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods in great anxiety of' heart and entertaining a fear of the learned Usana, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, .saying, 'We pay court to thee, therefore be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra — that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt then be a sharer with us in all sacrificial offerings. Thou shalt find the Brahmana in the court of Vrishaparva. He always protects the Danavas but never us their opponents. Thou art his junior in age, and therefore capable of adoring him with rever-ence. Thou canst also adore Deva-yani, the favorite daughter of that high-souled Brahmana. Indeed, thou alone art capable of conciliating them both by worship. There is none else that can do so.

[1869] Also: AUM (ÔM) or UM - Ã or BAN

[1870] Aethiopicum: http://www.fromoldbooks.org/oratiodominica/insert.html

[1871] The Three Philosophical Principles: http://www.organic-unity.com/top-menu/the-three-philosophical-principles/

[1872] Alchemy: http://www.chembio.uoguelph.ca/chemzine/v1i1feb02/page1.shtml:

Alchemists also used images of serpents. The Three Principles from the Arabs were Mercury, Sulphur, and Salt. They were each represented by a serpent, as well as their alchemical symbols,

A three-headed serpent represented the Philosopher's Stone. The serpent represents the Three Essences of Spirit, Soul, and Body as embodied in the Three Principles, proceeding from a common source - the prima materia. It is single in essence, but triple in form.

Winged Serpents represented volatile principles, and Wingless Serpents represented fixed principles. A Serpent nailed to a Cross represented the fixation of the volatile

[1873] Greek Gematria: http://www.slideshare.net/star3salonica/hebrew-arabic-greek-alphabet-of-the-kabbalah

[1874] In detail, the eight letters entail eight steps:

1. Uppercase alpha (A) defines the context and separates heaven from earth by an horizontal line.

2. Uppercase lambda (Λ) shows the same framework now without a division between heaven and earth. Lowercase lambda shows the details: a curly line from Aquarius to Leo (Imbolc to Lammas or

Lughnasadh); a straight line from the centre to Gemini. The curly line is female, the straight line is masculine. It can also be read as a return ascent balancing the descent of gamma (γ).

3. Uppercase phi (Φ) summarizes the end effect: an O of the female and I of the male. The lowercase version (φ) shows a descent from Aquarius (the beaker, the vase, the cup with the elixir of life and immortality) to Cancer (summer solstice), ascent to Nakshatra 19, the root, then a return descent to as seed in the earth.

4. Lowercase alpha (α) shows the end at Leo returning upwards to Aquarius, descending and then reascending to the root.

5. Uppercase Beta (B) changes the division of heaven and earth into two spaces. Lowercase beta (β) starts at Cancer, ascends back to heaven like a rounded 3 (cf. Sanskrit U) then descends to earth in a vertical line.

6. Uppercase E shows the framework of energy going from the root to the cut-off point. Lowercase eta (ἑ) shows a two stage descent.

7. Uppercase T marks the end of the year, joining the two sources (rho and phi as upper line), with the earth (vertical line).

8. Lowercase alpha again summarizes the sequence.

[1875] If A is principle and B/V is life, then these alternative spellings also alter the places where life begins. If A is at Sagittarius, then F/V is at Taurus and B at Gemini. If A is at Capricorn, then F/V moves to Gemini and B (bet) to Cancer. In the Alphabet of the Magi, both A and B are beyond the 12 phases of the zodiac cycle while the ph of Aleph, is at 17 between Capricorn and Aquarius.

[1876] The systems examined all have a threefold division (table 106). And while they all retain a surprising continuity, there are also interesting shifts. For instance, the runic tradition humans are in first place in a sequence: human world, cosmos and clannish links. In the Tarot, humans are in second place in a sequence of God, Man, Universe. In a scheme of mediaeval philosophy associated with Isidor of Seville man is in third place in a sequence: world, year man.

[1877] According to Papus this went back to India. Cf.: Forgotten Books: http://www.forgottenbooks.org/info/The_Tarot_of_the_Bohemians_1000914765.php

His claim that the Tarot preserves ancient, profound knowledge by way of the Romany/Gypsies (i.e. 'Bohemians') all the way back to Egypt, India and Atlantis is unsubstantiated. There is no evidence of any kind of playing or fortune-telling cards prior to the thirteenth century, either in literature or folklore.

[1878] These sequences are also known as three septenaries. Their structure includes an upward triangle of 3 (active, thesis) complemented by a downward triangle of 3 (passive, antithesis) to create a hexagram which is balanced by a final synthesis.

[1879] Tarot of the Bohemians: http://www.sacred-texts.com/tarot/tob/tob40.htm

[1880] In 1888, Stanislas de Guaita, founded the Cabalistic Order of the Rosicrucian. Papus (Dr. Gerard Encausse) the famous Rosicrucian and President of the First Grand Council of the Martinist Order, became a member. See: Stanislaus de Guiata: http://www.rosicrucian-order.com/revista_artsani.htm

[1881] This corresponds to Populus in the Behenian stars.

[1882] The son is in the South, corresponding to the summer solstice (cf. Kupala, Janis), and the harvest time.

[1883] Unity Shield (Shema): http://www.biblewheel.com/GR/GR_Unity_Shield.php

[1884] In the Later Heaven stage, yin became linked with Direction 16: Earth: Southwest, while yang became linked with 8. Direction 22: Heaven: Northwest.

[1885] Right turning yung drung of the Bon in Tibet.

[1886] In Early Cyrillic, letter 5 (is,am) is in a sequence followed by zh (dz (sѣло, dzelo, "very"); Z (земля, zemlya, "earth"); H(ижє, Ize", "which") and I (и/ижеи, izei meaning "and)." In terms of numbered letters, the sequence is: 5. Є є, Ж ж, 6. S s, 7. З з, 8. И и, 10. I i / Ї ї . Hence, between letters 5 and 8, Є - Э, there is an unnumbered Zh (Ж, cf.ЭЄ and figure 2) and a serpent-like ꙅ . The gematria version of Cyrillic omits the Zh. Western languages drop the snake –like S of dzelo.

[1887] i.e. ИСПОЛНЕНИЕ.

[1888] Х'Арийская Каруна, руника

[1889] Е (е): http://www.detiperuna.ru/?p=5590

[1890] Est: http://hgshgs.ya.ru/replies.xml?item_no=1747

Cf. : http://www.vremja260.ru/Tayny_simvolov/Runatal.html

24. (48; 72) [FE], F- fleece - PERFORMANCE With [runoy] [FE] we will achieve the completion of the process of the creation: the performance in all, that there was [prednachertano]. This of the fleece of eternal formation. Although it completes runic sequence, these are not end, but new beginning, since during the cyclic arrangement [FE] it is located next to [UR], and both runes have by their emblem a cow. Force [FE] consists in the active increase. These are the realization of achievement and simultaneously the liberation of energy for the new undertakings. For this reason [FE] it is associated with chattel, in particular from the scotomas, by the served means of the measurement of abundance in the primitive society, and with the money in the contemporary the turnover capital. Force [FE], similar to wood juices, flows from "the roots", being distributed evenly over all plans of existence wealth, which it symbolizes, it is not static, like contribution in the bank or real estate. This is wealth, which constantly is used and is multiplied by means of the dynamism. [FE] synthesizes the processes of generation, life, death and revival. This is the mobile energy, which flows in all things; achieving culmination, it is redistributed in other cycle of activity. This fleece force preserves the mastered life experience, which then is distributed for the use in the following life.

[1891]Elsewhere, these become runic canals 3 and 9: 8. Есть, Рунический канал № 9 -1. Берегиня, Рунический канал № 3: http://www.daarija.ru/daarijskie_kanaly

[1892] Or Ѥ and Э.

[1893] Early Cyrillic: Wiki: "am" or "is" – present tense from "to be": http://en.wikipedia.org/wiki/Early_Cyrillic_alphabet
The Greek equivalent is Epsilon (uppercase **E**, lowercase **ε** or lunate **ϵ**; Greek: έψιλον): http://en.wikipedia.org/wiki/Epsilon.

[1894] Tifinagh: http://3.bp.blogspot.com/_oQF2-w7RpR4/TSIYGdxDXQI/AAAAAAAALMI/3cbDlX1PsAE/s1600/pagetifinaghircam.jpg

[1895] Charwaticum: http://www.croatianhistory.net/etf/et03.html; cf. Croatian History: http://www.croatianhistory.net/etf/et03h.html

[1896] Illyricum: http://www.croatianhistory.net/gif/rocca.jpg

[1897] Cf. Saint Peter – Saint Andrew

[1898] 27 Letters of Hebrew: http://www.jewfaq.org/alephbet.htm

[1899] Ampersand: http://www.webdesignerdepot.com/2010/01/the-history-of-the-ampersand-and-showcase:

The word "ampersand" was first added to dictionaries in 1837. The word was created as a slurred form of **"and, per se and"**, which was what the alphabet ended with when recited in English-speaking schools. (Historically, "and per se" preceded any letter which was also a word in the alphabet, such as "I" or "A". And the ampersand symbol was originally the last character in the alphabet.)

[1900] Alphabetically, these 4 letters become part of a six part abjad system: abgd, hwz, hty, klmn, sops, qrst. Longer alphabets add other letters notably Phi, Chi, Psi which tend to become X Y Z in the North.

Notes: Appendix 4

[1901] For you created my inmost being; you knit me together in my mother's womb.

Psalm 139:13 : New International Version (©1984): http://bible.cc/psalms/139-13.htm

I'm Kirsty Allsopp. I wasn't born, I was knitted.**:** Dead Ringers: http://en.wikiquote.org/wiki/Dead_Ringers

[1902] Arachne: http://en.wikipedia.org/wiki/Arachne

[1903] Saromoney, Gift; Lockwood, Michael, "The Invention of the Brahmi Script," *Madras Christian College Magazine*, Vol. 46, 1977: http://www.cmi.ac.in/gift/Epigraphy/epig_invention.htm.

[1904] Wiki: http://en.wikipedia.org/wiki/Vesica_piscis

[1905] For an introduction: http://www.halexandria.org/dward097.htm.
Freemasonry: http://www.freemasons-freemasonry.com/secrets_solomon_temple.html
J.S. M. Ward, The Cross and the Vesica Piscis, Kessinger Publishing, 2010.

[1906] Melchizedek, Drunvalo (1999). *The Ancient Secret of the Flower of Life Volume 1*. Light Technology Publishing, Clear Light Trust. http://www.lighttechnology.com/.

[1907] Mandorla: http://www.kyrie.com/symbols/mandorla.htm

[1908] Gabriel Symbol: http://z8.invisionfree.com/Megadriel/ar/t186.htm

[1909] Yenisey: http://www.hungarianruneproject.com/RuneABCs_RovasJelek.html

[1910] Meanwhile, the female X discussed earlier becomes the vesica piscis and associated with a double x symbol that gradually becomes associated with letter 15 and with evil.

[1911] Capita lectionum: http://silenthillforum.com/viewtopic.php?p=303566

The Rovás numbers, the ligatures, and the so-called bug-symbols are inherent parts of the Hungarian Runic writing. Some of the bug symbols are strongly related to Egyptian hieroglyphs, mainly the

symbol: tpru . The ancient Egyptians also used this symbol, its sound was it: chpr or chprw, the meaning was the saint scarabeus bug. Hence the similarity is very significant. The Seklers did not know the meaning of these bug-symbols, they called them: "capita dictionum", the head of the words

[1912] Usins: http://folk.ntnu.no/wiborg/tableofgods/index.php?sort=name

Astral god who was affiliated with both the morning and evening star, he sidelined with beekeepers and spring until the Christians showed up and then he became St. George Latvia.

[1913] Ersari: http://www.jozan.net/JBOC/ersari_rugs.htm

[1914] E.g. M. Williamson, The Great Law: A Study of Religious Origins and the Unity Underlying Them, New York : Longsman, 1899. Reprint: Kessinger Publishing.

[1915] Jules Cashford, The Moon: myth and image, New York: Perseus, 2003.

[1916] Saules: http://www.saulesmuzejs.lv/EN/The_Sun/Sun_in_Latvian_folklore/Main.html

[1917] Romuva: http://symboldictionary.net/?p=814

[1918] Руна Чело: http://sverhomsk.ucoz.ru/forum/45-437-1

Fleeces the brow One of most that saturated of runes, in its full weight revealing the corona of the creation of life - man. Fleeces symbolizes not only the bright brow, which has right for the word in the meeting, but also high reaching of man - life eternal, the eternal knowledge Of [vseboga]. Fleeces designates both the continuity of life in the world terrestrial and the prescribed nature of man to unite in itself the life of spirit and material. These are the component of gold oecumenical chain, which manifests peace is spiritual and spiritualizing the peace of terrestrial. These are well-knit personality, the embodiment of the chain of the development, which converts terrestrial nature into the godly. This is the pupa, from which is born the butterfly. The internal conversion, internal is the development, which makes it possible entire itself to sacrifice to god - these are highest [Vira], fruit from interaction of the kind of celestial and great [Rozhanitsy]. Generally, symbolizes the offering of fruits of the life of human - to god. But the Earth - mother brings fruits to its children, feeding them. In the rare cases of fleece the brow symbolizes the state of enlightenment, which points out consciousness. The third eye is opened at the moment of complete combination in the man of the rhythm of godly and terrestrial in it. This - clear brow - the eye Of [svaroga]. The development of man, besides the accumulation of all best sincere qualities - fruits of life, implies the presence of the quality of student - brow. These are the open perception of celestial spheres, the fulfillment of the main destination of man - the connection in itself Of [vesi] and [Viry]. Spirit entered into the material, it impregnated, its fruits were obtained and it returned to [Vsebogu] as the [samoosoznannoe] phenomenon in the chain of the development of universe - [Svarozhich]. Fiery passage - requital in that rendering - the process, when the [obozhestvlennaya] material - men - [Svarozhich], is raised into the sky by light ray, completely aperture its possibilities of development. The realized potentials of world tree - man with the life departs in [Iriy], becoming god. Fleeces does not have reverse position since death, the destruction of personality does not enter into the plans of creation. In the [manticheskom] application show vital qualities, nature, human factor. Usually fleeces describes the state of man in that historical epoch, in which occurs the disclosure of concrete sense.

[1919] Dyaus is sky and is the eighth Vasu in some accounts and Vasu 5 in other versions. Some claim that Dyaus Pitar is the etymology of Jupiter.

Dyaus: http://www.payer.de/somadeva/soma021.htm

[1920] Latvian symbols:

http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

[1921] Alatyr: Alatyr-stone: http://blogs.mail.ru/mail/kliwen/1F133760595A0F1B.html

The [Alatyr]- stone (Bel- it is combustible stone) - in the Russian the folklore " to all stones of [otets]" , near which it fell Pigeon the book. Also cliff at the entrance into the scorching heat ([Pekelnoe] reign) on the shore of the river of the currants (from the Russian fairy tales and the bylinas). Most [sveshchennyy] stone, on to legend, it is located in the center of peace, among the sea- ocean, on the island brawler. On it world tree stands. Stone of [nadelen] by the medicinal and magic properties (from under it throughout the world they spread medicinal rivers). On the legend [Alatyr]- stone fell from the sky and on it were carved the laws Of [svaroga]. Sacred stones and sanctuary.

[1922] Alatyr: http://www.pantheon.org/articles/a/alatyr.html

[1923] For further examples: http://www.aworld.ru/mc/325.html

[1924] **Kāšu krusts (cross transmission of jambs):**

http://reiki.ucoz.lv/publ/dziednieciba/seno_baltu_un_latvju_zimes/latviesu_rakstu_zimes/51-1-0-153

Like fylfot, the transmission of jambs Cross branches at the ends of the joints, only this time they do not turn to one side, but are facing each other. Such signs shall be used, adorn a variety of subjects, but especially a lot of fabrics and knits.

[1925]Belobog: http://www.crimea-woman.net/forum/index.php?/topic/283-%d0%b2%d1%8b%d1%88%d0%b8%d1%82%d1%8b%d0%b5-%d0%be%d0%b1%d0%b5%d1%80%d0%b5%d0%b3%d0%b8-%d0%bd%d0%b0-%d0%b7%d0%b0%d0%ba%d0%b0%d0%b7/

[1926] As one example: Scythian golden deer. Kostroma Kurgan, VI century BC: Скифский золотой олень. Костромской курган, VI век до н.э.: http://www.serebniti.ru/forum/viewtopic.php?f=14&t=19&start=2235&sid=9a4104cb7755e794c841928ff1b92a29&view=print

[1927] Winter Solstice: http://en.wikipedia.org/wiki/Winter_solstice

[1928] Makosh: http://www.facebook.com/notes/slavic-folklore/makosh-goddess-slavic-paganism-and-embroidery-symbols/202682926436100

[1929] For variants see: Cimdu Raksti: http://www.liis.lv/majtur/darbmac/raksti.htm

[1930] Asomtavruli: http://www.agave.in/kartuli.htm

[1931] Facebook Symbols: http://fsymbols.com/

[1932] Pretzel: http://dictionary.reference.com/etymology/pretzel:

pretzel
1856, from Ger. Prezel, also Brezel, from O.H.G. brezitella, from M.L. *brachitellum, presumably a kind of biscuit baked in the shape of folded arms (cf. It. bracciatella, O.Prov. brassadel), dim. of L. bracchiatus "with branches, with arms," from L. bracchium "arm" (see brace).
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Cite This Source

[1933] Pretzel: http://en.wikipedia.org/wiki/Pretzel

[1934] http://farm4.static.flickr.com/3177/3280353306_6dee322a00.jpg
http://laurakathleenstitches.blogspot.com/2009_03_01_archive.html
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Archangel_Shirt_Bottom_01.jpg
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Towel_Novgorod_01.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm
http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

[1935] http://static-p3.fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://static-p3.fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/SaYVs7VsSvI/AAAAAAAAAEo/j41ABzbBj0M/s320/Tver+Pattern+5.jpg

[1936] http://static-p3.fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://static-p3.fotolia.com/jpg/00/19/29/06/400_F_19290694_Z0rZEOUVo95sw0YT5v9sLNYvmEuzNQGm.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/SaYVs7VsSvI/AAAAAAAAAEo/j41ABzbBj0M/s320/Tver+Pattern+5.jpg

[1937] http://farm4.static.flickr.com/3177/3280353306_6dee322a00.jpg
http://laurakathleenstitches.blogspot.com/2009_03_01_archive.html
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Archangel_Shirt_Bottom_01.jpg
http://traditionalrussiancostume.com/embroidinfo/IM/tn/Towel_Novgorod_01.jpg
http://4.bp.blogspot.com/_oE74gL2uWF4/S6EbONXcOxI/AAAAAAAAAJE/jR6oULd0QiQ/s320/Sm
http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?strucID=290431&imageID=55476olensk15_sm.JPG

[1938]Amen: http://ixwa.hubpages.com/hub/Egyptian-AmonAmen-The-Invisible-Creative-Power-Hidden-From-View-Akhnaton-Moses-and-the-Origins-of-Monotheism

In the Egyptian language, the word *ram* means *concealment*, and the solar God Amen(Ammon) was called t*he concealed one* - which is an appropriate title for the sun as it had disappeared in the western

sky and descended into the underworld. In Thebes, the cults of Ammon and Ra consolidated, and the Sun was worshipped under the name Amen-Ra.

[1939] Amun: http://en.wikipedia.org/wiki/Amun:

"Lord of truth, father of the gods, maker of men, creator of all animals, Lord of things that are, creator of the staff of life."[6]….

Since rams were considered a symbol of virility due to their rutting behavior, Amun also became thought of as a fertility deity, and so started to absorb the identity of Min, becoming *Amun-Min*. This association with virility led to *Amun-Min* gaining the epithet *Kamutef*, meaning *Bull of his mother*,[5] in which form he was found depicted on the walls of Karnak, ithyphallic, and with a scourge, as Min was.

[1940] Amun: http://en.wikipedia.org/wiki/Amun

[1941] Kircher Zodiac: http://www.masseiana.org/images/kircher_zodiac.jpg

[1942] For an introductory discussion see: Egyptian God Amon (Amen): http://ixwa.hubpages.com/hub/Egyptian-AmonAmen-The-Invisible-Creative-Power-Hidden-From-View-Akhnaton-Moses-and-the-Origins-of-Monotheism. See also: Sigmund Freud, Moses and Monotheism, New York: Vintage, 1955, p. 5: http://mailstar.net/moses.html:

Breasted, {footnote 1} an author whose History of Egypt is regarded as authoritative. "It is important to notice that his name, Moses, was Egyptian. It is simply the Egyptian word 'mose' meaning 'child,' and is an abridgement of a fuller form of such names as 'Amen-mose' meaning 'Amon-a-child' or 'Ptah-mose,' meaning 'Ptah-a-child,' these forms themselves being likewise abbreviations ior the complete form 'Amon- (has-given) -a-child' or 'Ptah- (has-given) -a-child.' The abbreviation 'child' early became a convenient rapid form for the cumbrous full name, and the name Mose, 'child,' is not uncommon on the Egyptian monuments. The father of Moses without doubt prefixed to his son's name that of an Egyptian god like Amon or Ptah, and this divine name was gradually lost in current usage, till the boy was called 'Mose.' (The final *s* is an addition drawn from the Greek translation of the Old Testament. It is not in the Hebrew, which has 'mosheh')." I have given this passage literally and am by no means prepared to share the responsibility for its details. I am a little surprised, however, that Breasted in citing related names should have passed over the analogous theophorous names in the list of Egyptian kings, such as Ah-mose, Thut-mose (Thotmes), and Ra-mose (Ramses).

For a modern edition: James Henry Breasted, Development of religion and thought in ancient Egypt, Charleston: Nabu Press, 2011. Cf. Jan Assmann, Moses the Egyptian: The Memory of Egypt in Western Monotheism, Cambridge, Mass.: Harvard University Press, 1998.

Other etymologies include:

Moses (Egyptian word for Heir): http://ro-jo-yo.hubpages.com/hub/Amen

Amenmesse (Moses) http://www.aldokkan.com/egypt/amenmesse.htm

Ahmoses: Moon is born: http://biblelight.net/moses.htm

Cf. Tuthmose: son of Thoth.

[1943] Moses: http://www.aldokkan.com/religion/amun.htm

Moses being a follower of the cult of Amun-Ra, started to develop a new religion based on the same cult, while adding new elements of monotheism. to the general concept.

[1944] Moses and horns: http://www.jewishworldreview.com/cols/goldberg021998.html

Michelangelo's Moses has two horns on his head because Michelangelo's Bible, the Latin Vulgate, mistranslated Exodus 34:29 as "Moses had horns" instead of "Moses' face shone."

[1945] Ram's Horn: http://revelationimports.com/rug-motifs.html

[1946] Ram's Horn: http://www.sultankoy.info/rams_horn.html:

Ram's Horn (kocboynuzu) represents productivity, heroism, power and masculinity in Turkish carpets. Moreover it shows that the weaver is happy and it is the expression of this.

For some idea of the richness of these carpets found in Anatolian carpets see:
http://www.belgeler.com/blg/skb/antalya-ili-manavgat-ilcesi-ve-koylerindeki-duz-dokumalar-the-simples-weaving-in-antalya-city-manavgat-districts-and-its-villages

[1947] These have the same shape as the Latvian Zalktis linked with Draco.

[1948] Pitrak (cf. pitri) are described as a design to ward off the evil eye and also symbolise abundance. See: http://www.turkishcarpetsguide.com/all_Symbols.htm

[1949] Anatolian patterns: http://www.naturelkilim.com/ing/index.php?pg=kilimdil
See also Nurdan Taflkran, Reading Motifs on Kilims. A Semiological Approach to Symbolic Meanings: http://newmedia.yeditepe.edu.tr/pdfs/isimd_06/23.pdf.
For a more comprehensive list see: http://www.kilim.com/about_kilims/motifs/index.asp

[1950] Max Allen,The Birth Symbol, Toronto: Textile Museum, 1983. Review by George W. O'Bannon, *Oriental Rug Review*, Volume II, No. 11, February, 1983: http://www.rugreview.com/au/birth.htm

[1951] Max Allen,The Birth Symbol: Review by George W. O'Bannon, *Oriental Rug Review*, Volume II, No. 11, February, 1983: http://www.rugreview.com/au/birth.htm
As O''Bannon noted in his review:

> The elucidation of this idea today does not ask us to necessarily believe it. It merely says here is an archeological and anthropological fact which appears to impinge upon our desire to understand the motifs and symbolism in rugs.

[1952] Kilim: Definition: http://revelationimports.com/history-of-kilims.html

[1953] Marla Mallett, "An Updated View of the Çatal Hüyük Controversy", Oriental Rug Review, Vol. 13/2: http://www.rugreview.com/orr/132marl.htm:

> Mellaart's basic theory held that large paintings on some interior walls of this complex were copies of actual woven kilims used in other, more important buildings. The paintings were less expensive substitutes. Pegs were said to be positioned for suspending some of the hangings. Although no actual remains of 8,000-year-old tapestry weavings were found, motifs that Mellaart claimed to have sketched from fragmented paintings were surprisingly like those on kilims of today!

[1954] E.g. Christoph Huber, **Old Motifs:** The Bactria-Margiana Archaeological Complex as a Possible Source: http://www.turkotek.com/salon_00040/salon.html

[1955] Karakalpak Patttrn: http://www.karakalpak.com/qarshins.html

> the Karakalpak motif or pattern (*karakalpak kochot, karakalpak nuska* or *potnos kochot*). It basically consists of a cross, the four ends of which terminate in a pair of horns. Frequently it has a diamond centre. In some renditions the horns almost look mushroom-shaped. In others, the ends of the cross terminate with diamonds instead of horns. …the existence of Karakalpak communities throughout the Ferghana Valley and in Samarkand….
>
> As with the Karakalpaks, it was not traditional for the Kyrgyz to weave all-pile rugs or carpets. It is believed that Kyrgyz carpet weaving was borrowed from the Uzbeks and eastern Turkmen and that many motifs were copied from neighbouring Uzbeks and Karakalpaks. Whilst the motif of a cross terminating with four pairs of horns occurs in the embroidery of the Karakalpaks of the Aral Delta (especially on the top of skull caps), it does not occur in their carpet wares. Yet the *karakalpak* motif implies that the Ferghana Karakalpaks once wove small carpet items, perhaps *qarshıns*, containing this motif.

[1956] Kuchkorak: http://www.karakalpak.com/yesikqas.html

[1957] Eberlinde: http://www.flickr.com/photos/tribal_revival/6718015463/

[1958] Kilm motifs: http://www.kilim.com/about_kilims/motifs/hands_on_hips.asp

[1959] cf. Armenian Vishapagorg

[1960] Kaikalak: http://www.turkotek.co http://www.karakalpak.com/qarshins.htmlm/misc_00039/uzbek_ensi.htm:

> motif is named by Stone : KAIKALAK. In Tzareva's book Kaikalak is said to come from kirghize with the maining of IMAGE or IDOLE, or CURVED

Cf. Tzareva, E., Teppiche aus Mittelasien und Kasachstan, Leningrad, 1984; Stone, Peter F., Rugs of The Caucasus: Structure and Design, Chicago: Greenleaf, 1984; ibid,The Oriental Rug Lexicon. Seattle, University of Washington Press, 1997; Opie, James, *Tribal Rugs*, London, 1992.

[1961] Posted by louis_dubreuil on 02-04-2006 12:49 PM: http://www.turkotek.com/misc_00039/uzbek_ensi.htm

[1962] Paradiso: http://en.wikipedia.org/wiki/Paradiso_(Dante)

> Dante sees an enormous rose, symbolising divine love,[45] the petals of which are the enthroned souls of the faithful (both those of the Old Testament and those of the New). All the souls he has met in Heaven,

including Beatrice, have their home in this rose.[45] Angels fly around the rose like bees, distributing peace and love

[1963] Hunnish Writing: http://tudos.virtus.hu/?id=detailed_article&aid=37494

Cf. Varga Géza, The Origins of Hunnic Writing. The Legacy of Gods emerging from the chaos of the Flood, Budapest: Research Institute on the Origins of Writing, 1999

: http://www.linksite.hu/lapok/the.origins.of.hunnish.runic.writing/

[1964] F rune: http://tudos.virtus.hu/?id=detailed_article&aid=37509

[1965] Map of Eden: http://tudos.virtus.hu/?id=detailed_article&aid=36993

[1966] Maraššantiya, Halys, Halüsz.

[1967] Duret, 1613 106

[1968] There are many theories of the four rivers of Paradise. Christian versions typically locate them in Mesopotamia, e.g.: The Lost Rivers of the Garden of Eden: http://www.kjvbible.org/rivers_of_the_garden_of_eden.html

Genesis Myths: Adam and Eve, Eden, Cain and Abel, The Flood, The Tower of Babel:

http://www.askwhy.co.uk/judaism/0377Genesis.php

Some theories link them with the four royal stars:

Four Royal Stars the Markers of the Great Cycle 137-69

http://breakfornews.com/forum/viewtopic.php?t=6657

One links them with Hunza in the Hindu Kush:

Emilio Spedicato, Geography and Numerics of Eden, Kharsag and Paradise: Sumerian and Enochian Sources Versus the Genesis Tale: http://www.volta.alessandria.it/episteme/ep7/ep7-eden.htm

One even links the North-Western Florida:

The Garden of Eden, Florida: http://byzantinebiblebelt.blogspot.com/2011/06/garden-of-eden-florida-part-i.html

[1969] The Hungarian claim is linked with a place between the source of four rivers. In other cases there is a cosmic mountain from which the rivers flow.

[1970] Armenia: http://www.theapricity.com/forum/showthread.php?t=38385&page=19

[1971] Ibid: http://www.theapricity.com/forum/showthread.php?t=38385&page=19

[1972] Owen Jones: **The Grammar of Ornament, London: Quaritch, 1868: http://www.illuminated-books.com/books/grammar.htm**

Notes: Appendix 5: Figure-Ground

[1973] Figure/Ground: http://changingminds.org/explanations/perception/gestalt/figure_ground.htm:

> When we look at something we separate out a foreground, or *figure*, and a background, or *ground*. The foreground is usually the main subject on which we will subsequently focus, whilst the background is generally ignored.

[1974] E.g. E. Rubin, *Visuell Wahrgenommene Figuren: Studien in psychologischer Analyse*. Kobenhaven: Gyldendalske boghandel, 1921; . Wolfgang Metzger, Gesetze des Sehens' Frankfurt: *Senckenbergische Naturforschende Gesellschaft* , 1937.

[1975] Marshall McLuhan and Figure-Ground: http://en.wikipedia.org/wiki/Figure_and_ground_(media). Eric McLuhan: http://figureground.ca/interviews/eric-mcluhan/

[1976] Lielvarde: http://weiland.rixc.lv/maize/gaismaspils/josta.htm

[1977] Bracelet pattern Svastichny (Браслет Свастичный узор): Via Google Translate from http://www.ladal.ru/braslet-svastichnyy-uzor/

As a guardian, a bracelet Svastichny pattern protects its wearer from the chaos and confusion, disease, and black magic. It shows mixed signs of the flower of fern (the treasure, which is given to those who are able to completely surrender to the search), and God's Family. Putting it on your forearm, you can not only beautify the hand, but also to protect themselves from witchcraft to attract the power of their ancestors.

[1978] Greek Cross: http://symboldictionary.net/?p=1414

[1979] Greek Cross: http://mathworld.wolfram.com/GreekCross.html

[1980] Gift Saromey, The Invention of Brahmi Script, 1977: http://www.cmi.ac.in/gift/Epigraphy/epig_invention.htm

[1981] Vattan: http://www.sacredscience.com/archive/GodwinArcheometer.htm

[1982] Umbanda: http://www.angelfire.com/de/umbanda/origem.html

[1983] Gibor: Armanen Runes: http://www.therunesite.com/armanen-runes-rune-meanings/

[1984] Bet, Vet: http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Bet/bet.html
[1985] Heta: http://en.wikipedia.org/wiki/Heta
[1986] Charm to a healthy pregnancy and a happy motherhood (Оберег на здоровую беременность и счастливое материнство): http://rucodelnica.ru/forum/viewtopic.php?f=114&t=1177&start=0
Charm to a healthy pregnancy and a happy motherhood. Diamonds with four stylized "flowers" inside - are ancient symbols of sown fields, read like a wish for fertility in general. In combination with the same stylized "Mother" in the pose of birth ("rim" above and below the diamonds) are uniquely interpreted as a blessing to mnogochadie or, more narrowly, to a healthy pregnancy and easy delivery. In general, this pattern is not embroidered cross and horizontal stitches.
[1987] Hieratic: http://therealtruth11.tripod.com/sitebuildercontent/sitebuilderpictures/image229.jpg
[1988] 19 Basic Forms of Kufic: http://www.frathwiki.com/Square_Kufic
[1989] Kufic Design: http://www.kufic.info/design.htm
Concerning Kufic Writing see:
http://www.kufic.info/architecture/architecture.htm
http://www.kufic.info/architecture/sharizindah/sharizindah.htm
[1990] Square Kufic Patterns: http://www.kufic.info/architecture/bibikhanum/bibikhanum.htm
[1991] Prophet mohammed: http://black-florist.livejournal.com/16698.html. Re: Swastika in Islam: http://radosvet.net/4753-roman-bagdasarov-svastika-v-islame.html
[1992] IUD Variants include: Iud, Iudi, Jaet, Jaid, Jait, Jait, Jaita, Jaite, Jaiut, Jud, Juda, Judy, Juejati, Yatay, Yud, Yuda, Yudi , Yujt: http://www.hebrewsurnames.com/IUD
[1993] Mohammed at Nimavard: http://www.kufic.info/design.htm
[1994] A few decades of misuse in the 20th should not lead us to forget the richness of these universal sacred symbols. It is easy to emphasize how symbols have been at the centre of hatred and evil. A greater challenge is to undertand the history of letters and symbols point to common themes in the great religions of the world. The history of alphabets is linked with the history of religion and culture and with the miracle of life itself.
[1995] Saint-Yves d'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer.htm#_ftnref11
[1996] Sign system of paradise squared (Знаковая Система Рая в квадрате): http://gramota.org/fr-trad.html:
Sign system of paradise squared. - The swastika of 4-[ekhStoronnego] I or To [sviu]. The word of the past raises in the future. The word of future towards comes. In [EdinaChestve] they form to place. [PoTvortsovoe] [Alla]; 4-[ekhStoronnyaya] shielding to place. Association for Y and X [Slovesarnoe] [VoskhozhdenChestvo]. This is the sign of the [poTvortsovogo] ascending of Allah through the [poTvortsovoe] association of Perfume- reasons. Here and the [poTvortsovoe] and periodic association of the Perfume- reasons, when some point by means of at least [Raevosti] has the highest celestial humaneness, which [Edinyaetsya] with The [tverdievoy] humaneness by collective Spirit- reason. Turning to [VoskhozhdenChestvu], when is all better than surrounding material, the surrounding universes of different velocity limits in [EdinaChestve] with itself appears the point Of [novoVremennykh] three-dimensional [VoskhozhdenChestv]. This already when body are even The [charizmennye] [Lukomornye] zones, when body is all better than the time-spatial [Kontiniumalnykh] steps of practically all visible limits of material. This is [Postroenchestvo] of material of not simply paradisiacal structures, but already when paradisiacal structures appear themselves only body for the ascending.
[1997] Salonica: http://www.crwflags.com/fotw/flags/gr-thess.html
[1998] C C C C: Samo Sloga Srbina Spasava: http://en.wikipedia.org/wiki/Only_Unity_Saves_the_Serbs
[1999] Sveti Slava srpska-slava: http://www.glas-javnosti.rs/clanak/ljudi-i-dogadjaji/glas-javnosti-27-01-2009/sveti-sava-srpska-slava
[2000] Oordhvareta Yoga: http://sacred-sex.org/scriptures/hinduism/154-oordhvareta-yoga.html; cf. Klucevi: http://www.vopus.org/sr/recnici/gnosticki-recnik-vokabular/klucevi-zlatni-i-srebrni.html
[2001] Crusader's Cross: http://en.wikipedia.org/wiki/Jerusalem_cross e-society.org/articles/ruevit.html
[2002] Krest: http://www.liveinternet.ru/users/2930900/post136149295/
Twelve-CROSS is a cross with a cross on each ray, or a swastika with extended left (in the dark - right) beams. The purpose of this cross - protection against external influences. Also, many researchers say this as a sign of the magical mark of Rod.
[2003] Kilim Cross: http://www.kilim-warehouse.com/msd.htm
[2004] Saint Peter Monogram: http://bibleprobe.com/stpetermonogram.jpg
[2005] Ruevit: http://west.white-society.org/articles/ruevit.html
[2006] 7 Spears: http://www.flosetleo.org/flosduellatorum.html

Notes: Appendix 6: Evolution

[2007] Kircher: http://www.stanford.edu/group/kircher/cgi-bin/site/wp-content/uploads/kircher_122-678x1024.jpg

[2008] Reprinted by Dan Brown (1713).

[2009] Sir William Jones: http://en.wikipedia.org/wiki/William_Jones_(philologist)

[2010] Captain Sir Francis Burton, The Ogham-runes and El-Mushajjar : a study (1879): http://archive.org/details/oghamruneselmush00burt

[2011] Cf. Wiki re: Grimm's Law: http://en.wikipedia.org/wiki/Jacob_Grimm

> Grimm's Law, also known as 'Rask's-Grimm's Rule' is the first law in linguistics concerning a non-trivial sound change. It was a turning point in the development of linguistics, allowing the introduction of a rigorous methodology to historic linguistic research. It concerns the correspondence of consonants in the older Indo-European, and Low Saxon and High German languages, and was first fully stated by Grimm in the second edition of the first part of his grammar.

[2012] Origin and Nature of Language: http://the-origin-and-nature-of-language.blogspot.com/

[2013] Franz Bopp: http://en.wikipedia.org/wiki/Franz_Bopp

[2014] Max Müller: http://en.wikipedia.org/wiki/Max_M%C3%BCller

[2015] *Ewald, Gesch. des Volkes Israel, 3te Ausg. ; Gott., 1864, s. 78, seq.; Ewald 4us/. Lehrb. des Heb. Spraciie, fic Ausg ; Gott., 1863, s. 23.: http://www.ebooksread.com/authors-eng/charles-a-charles-augustus-briggs/biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala/page-5-biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala.shtml

[2016] Taylor: http://en.wikipedia.org/wiki/Isaac_Taylor_(canon)

> he argued that the runes were derived from a variety of the Hellenic alphabet used in the Greek colonies on the Black Sea about the 6th century B.C. "It would seem that the Goths, who then occupied the region between the southern coast of the Baltic and the upper waters of the Dnieper," Taylor argued in a subsequent paper, "must have obtained a knowledge of the art of writing from the merchants of Olbia and other Greek colonies on the Euxine, who, according to Herodotus, voyaged forty days' journey to the North by the great trade route of the Dnieper."[1]

[2017] Isaac Taylor: http://s155239215.onlinehome.us/turkic/31Alphabet/TaylorIsaakAlphabetEn.htm

[2018] Holger Pedersen: http://the-origin-and-nature-of-language.blogspot.com/

[2019] An important study is Rudolf von Gorsleben *Hoch-Zeit der Menschheit*. XXV, 689 S., Ill., Leipzig: Koehler & Amelang, 1930: http://www.archive.org/details/Hoch-zeitDerMenschheit.

This book was later misused during the Nazi period. Racist interpretations in the early decades of the 20th c. are not our concern.

[2020] Wiki: Aramaic: http://en.wikipedia.org/wiki/Aramaic_language

[2021] Diringer, 1948, 215.

Latin, claimed Diringer, had come via the Etruscans and the Northern Teutons owed runic writing to "the Raetians or some such tribe.": Diringer, 1948, p. xii.

[2022] Diringer, 1948, 301

[2023] Amanjolov: http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm

[2024] Ethnologue 16th edition: http://en.wikipedia.org/wiki/Ethnologue

[2025] Afroasiatic Urheimat: http://en.wikipedia.org/wiki/Afroasiatic_Urheimat

[2026] 8 Alphabets: http://espliego.files.wordpress.com/2008/11/world_language_map_transparent.jpg

[2027] World Alphabets: http://users.telenet.be/worldstandards/the%20world's%20scripts%20and%20alphabets.htm

> A quick calculation shows that about 2 billion people use the Latin alphabet, about 1.2 billion people use the Chinese script, about 1 billion people use the Devanagari alphabet (India), about 0.5 billion people use the Arabic alphabet and about 0.3 billion people use the Cyrillic alphabet

[2028] Abugida: http://en.wikipedia.org/wiki/Abugida

[2029] Abugida: http://en.wikipedia.org/wiki/Abugida; cf. Peter T. Daniels (Oct. - Dec, 1990), "Fundamentals of Grammatology", *Journal of the American Oriental Society* **119** (4): 727–731, JSTOR 602899

[2030] Aramaic: http://en.wikipedia.org/wiki/Phoenician_alphabet
Cf. http://www.bet-davvid.com/files/Phoenician_alphabet.pdf

[2031] Evolutionary Tree: http://www.dhushara.com/book/unraveltree/unravel.htm

[2032] Altai Mountians, Siberia: Human Genetic History: http://kasamaproject.org/category/history/human-history/

> *Now a simple bone discovered in a cave reveals a distinctive DNA pattern — that documents a separate (previously unknown) exit from Africa — between the known migration of Homo erectus and the later emergence of Neanderthals*

[2033] Denisova Cave: http://www.nytimes.com/2010/03/25/science/25human.html?_r=1

[2034] Human Genome (1990-2003): http://www.ornl.gov/sci/techresources/Human_Genome/home.shtml
[2035] There is also an interesting forum: http://www.forumbiodiversity.com, which includes threads relevant for linguistics:e.g. http://www.forumbiodiversity.com/showthread.php?t=1616
[2036] L.L. Cavalli-Sforza, The History and Geography of Human Genes, Princeton: Princeton University Press, 1994. Abridged edition (August 5, 1996):
http://www.google.com/products/catalog?hl=en&rlz=&q=The+History+and+Geography+of+Human+Genes&um=1&ie=UTF-8&tbm=shop&cid=14811513025776430889&sa=X&ei=LHZTT-GCIM2s8QOdhtTwBQ&ved=0CHsQ8wIwCg#
[2037] Spencer Wells: http://www.nationalgeographic.com/explorers/bios/spencer-wells/
[2038] Genographic: https://genographic.nationalgeographic.com/genographic/index.html

> The Genographic Project is seeking to chart new knowledge about the migratory history of the human species by using sophisticated laboratory and computer analysis of DNA contributed by hundreds of thousands of people from around the world.

[2039] Atlas of Human History: https://genographic.nationalgeographic.com/genographic/globe.html
[2040] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas.html
[2041] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas.html
[2042] These debates arise from differences between archaeology and paleoanthropology.
e.g. Archaeology

> The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
> http://www.nature.com/news/2010/100324/full/464472a.html

Paleoanthropology

> Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]
> http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans

[2043] Origin of the Nostratic Theory: http://the-origin-and-nature-of-language.blogspot.com/
[2044] See for instance the chart accompanying Aksara Kaganga: http://id.wikipedia.org/wiki/Aksara_Kaganga
[2045] Carlos Quiles: http://carlosquiles.com/indo-european-language-blog/2009/02/adamic-or-the-language-of-eden-before-the-tower-of-babel-dialects-after-the-confusion-of-tongues/

> About their classification into language “families”, they might be related to the families based on consanguinity as described in the Bible, but identifications of those families by modern scholars have blurred the possible links (if any) between older language superfamilies and Noah’s sons; cf. Japhetic‘s simplistic identification with Indo-European, or Semitic‘s with “Semitic” languages. However, the more traditional identification of Japheth’s sons with “European” peoples (and therefore Eurasiatic languages), and Shem’s sons with (the old concept of) “Asian” peoples (hence with Afro-Asiatic languages) is more reasonable, leaving Ham’s sons with (at least) Austric and Dené-Caucasian languages (see Borean language tree).

[2046] Borean languages: http://en.wikipedia.org/wiki/Borean_languages
[2047] Semitic People: http://en.wikipedia.org/wiki/Semitic_people
Ahlamu
Akkadians (Assyrians and Babylonians)
Amalekites
Amorites
Arabs
Arameans
Bahranis
Canaanites

Chaldeans
Dilmunites
Eblaites
Edomites
Hebrews (Israelites, Judeans and Samaritans)
Hyksos
Ishmaelites
Maganites
Maltese Terms
Mandaeans Terms
Mhallami
Moabites
Nabataeans
Palmyrans
Phoenicians (including Carthaginians)
Qedarites
Sabaeans
Sabians
Sutu
Syriacs
Ubarites
UgaritesTable
Table 122. Semitic People

[2048] Turkic Language Tree: http://www.sonsuz.us/?q=book/export/html/663

Notes: Appendix 7

[2049] This topic has many debates about borders and influences, often influenced by nationalism. These are beyond the scope of our orientation. There are many more maps. An excellent source for further orientation is Talessman's Atlas. World History Maps: http://www.worldhistorymaps.info/Maps.html#Ancient_maps

[2050] Nabataeans: http://nabataea.net/bengal.html

[2051] Queen of Sheba: http://www.ethiopiantreasures.co.uk/pages/aksum.htm

> After Yeha had fallen the town of Aksum was established during the reign of the Queen Sheba (known as Saba or Makeda by Ethiopians) in 500 BC. Aksum became the ancient city of Ethiopian civilisation and a powerful kingdom. The Axumites were renowned for their fine architecture, crafts and skills, in particular as masons and metal workers, which they retain to this day. Greek traders knew Aksum as centre of an empire, which had trade links with India, Arabia, Rome, Egypt, Persia and Greece.

Strange in this report is the date 500 B.C. Other accounts link the Queen with 1000 B.C. which is also a date associated with King Solomon. Cf.: http://en.wikipedia.org/wiki/Queen_of_Sheba

[2052] Dr Clyde Winters: Ge'ez origin of Devanagari Writing of India:
http://bafsudralam.blogspot.com/2009_01_01_archive.html

[2053] Lothal: http://en.wikipedia.org/wiki/Lothal

[2054] Royal Road: http://ezinearticles.com/?The-Ancient-Persian-Courier-Network&id=5431647

[2055] Silk Roads: http://en.wikipedia.org/wiki/Silk_Road

[2056] Silk Roads: http://www.imperialtours.net/silk_road.htm;

[2057] Silk Roads: http://archaeology.about.com/cs/asia/a/silkroad.htm. Xian was called Chang'an.

[2058] Northern route with several branches from Xian westwards and a southern route. http://en.wikipedia.org/wiki/Greater_Iran

[2059] Some have connected this with stories of Vasishta and Vizvamitra (Zoroaster):
http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T

> According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually

separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[2060] http://www.oneworld.am/journalism/yezidi/tamoyan.html

The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.

http://www.yezidis.am/history.html

The Yezidis are one of the oldest nations. From reliable sources their ancestors came from India More exactly Bombay.

[2061] Essenes: http://essenes.net/naz/50weeks.html: 7 Religious Ages or Daria of the Essenes:

1) Early Himalayan phase now reverberating as Bon (Bonmo and Bonpo) faith and Sabian.
2) Early Indian phase associated with Jainism, Vajrayana and the Saivite.
3) Vegetarian orientated Cha'an and Zen forms of northern Buddhism, and Taoism
4) Ophite, Maggusaean, Magi, Pythagorean, Platonic and Zarathustrian systems
5) Vegetarian Essene phase… with Liliukh, culminating in ministry of Anhar and Yohanna the Baptist.
6) Vegetarian Nazorean phase…Mt. Carmel Temple and propagated by Yeshu, James, Miryai,Elxai.
7) Vegan Manichaean phases inaugurated by Mar Mani.

[2062] Some accounts link the Jews with India: http://hindufocus.wordpress.com/2009/09/20/abraham-brahma-sarah-saraswati/

Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India *Calanians* and in Syria *Jews*. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

In any case, cities along the silk routes such as Urgench, Gorgan, Susa, Ecbatana Ur and Atil have associations with an original homeland of the Jews. By the 9th century A.D. the routes as a whole were associated with the Radhandites, a network of Jewish merchants.See: http://en.wikipedia.org/wiki/File:Radhanites.png

[2063] Spice Route Time Chart: http://nabataea.net/stime.html

[2064] Indo-Aryan superstrate in Mitanni: http://en.wikipedia.org/wiki/Indo-Aryan_superstrate_in_Mitanni

[2065] Slovene Veda: http://www.korenine.si/zborniki/zbornik01/pdf/skulj_indo.pdf

[2066] Itsukushima Torii Shrine: http://homepage2.nifty.com/Mithra/english_index.html

[2067] Assyrians: http://www.aina.org/brief.html#Emergence:

It is convenient to divide Assyrian history into six periods:

1. Emergence: beginnings to 2400 B.C.
2. First Golden Age: 2400 B.C. to 612 B.C.
3. First Dark Age: 612 B.C. to 33 A.D.
4. Second Golden Age: 33 A.D. to 1300 A.D.
5. Second Dark Age: 1300 A.D. to 1918 A.D.
6. Diaspora: 1918 A.D. to the present:

[2068] Muslim dynasties http://en.wikipedia.org/wiki/List_of_Shi%27a_Muslim_dynasties

[2069] One version of the Chronology is:

20th c. B.C. - 15th c. B.C. Old Assyrian period
15th c. B.C. - 10th c. B.C. Middle Assyrian period

934 B.C. - 609 B.C	Neo-Assyrian Empire	
625 B.C. - 549 B.C.	Median Empire	
550B.C. - 330 B.C.	Achaemenid Empire	1st Persian Empire
247 B.C. - 224 A.D.	Parthian Empire	
224 A.D. - 651 A.D.	Sassanid Empire	2nd Persian Empire
861 - 1003	Saffarid Dynasty	
1501- 1722	Safavid Dynasty	

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[2070] Achaemenid: http://members.ozemail.com.au/~ancientpersia/introduction.html

[2071] Or he is: Kshatriya Kshatriyanamah (xšâyathiya xšâ-yâthiânâm)
See: http://www.livius.org/arl-arz/aryans/alphabet.html

[2072] Iranian Languages:
http://wapedia.mobi/thumb/14c8496/en/max/1440/1800/Iranian_Languages_New_Map8.png?format=jpg%2Cpng%2Cgif&ctf=0?format=jpg,png,gif&loadexternal=1

[2073] Michael D. Frachetti, "Multiregional Emergence of Mobile Pasturalism, and non-Uniform Cultural Complexity across Eurasia," Current Anthropology, Volume 53, no. 1, February, 2012 :
: http://www.jstor.org/pss/10.1086/663692. This article was kindly brought to my attention by Professor Jaap van Till, via: 'Ruitervolken hielpen beschaving ontwikkelen', Nu, 25 February, 2011:
http://www.nu.nl/wetenschap/2749411/ruitervolken-hielpen-beschaving-ontwikkelen.html

[2074] This is part of a larger history of Mongolia where some of the key dates, using a chronology from Wiki are:
http://en.wikipedia.org/wiki/History_of_Mongolia:

209 B.C. - 155 A.D.	Xiong-Nu
93 A.D. - 234 A.D.	Xianbei
330 A.D. - 555 A.D.	Rouran Khaganate
552 A.D. - 744 A.D.	Göktürk Empire
742 A.D. - 848 A.D.	Uyghur Empire
539 A.D. - 1219 A.D.	Kirghiz Empire
916 A.D. - 1125 A.D.	Khitan Empire
1120 A.D. -1206 A.D.	Khamag Mongol
1206 A.D. - 1271 A.D	Mongol Empire
1279 A.D. - 1368 A.D.	Yuan Dynasty
1368 A.D. –1636 A.D.	Northern Yuan Dynasty
1636/1691–1911 A.D.	Qing Rule

[2075] Debates as to whether the East Huns were identical with the West Huns two centuries later, and concerning the exact extent of the Hunnic empires, are not our concern.

[2076] Ötüken: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken

> Although never identified precisely, Ötüken probably stretched "from the Khangai Range of Central Mongolia to the Sayan Mountains of Tuva, at the centre of which is the Orkhon Valley",[10] which for centuries was regarded as the seat of the imperial power of the steppes.

[2077] Qut: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken

[2078] Orkhon Valley: http://ceas.stanford.edu/events/event_detail.php?id=2107

[2079] The Altai region and the Eurasian steppe are famous for their tamgas. This connection the Tuvan steppe with Danubian Bulgaria helps explain the presence of tamgas in Khazarian cities such as Sarkel.
See: http://krupadetarnawa.weebly.com/altai-homeland.html; cf. http://en.wikipedia.org/wiki/Sarkel

[2080] Qut: http://krupadetarnawa.weebly.com/siberian-dragons.html:

> Old Altaic Turks believed that their Ashina Clan ruled by virtue of heavenly mandated charisma (Qut). As THIS CHARISMA (Qut) RESIDED IN THE ENTIRE ROYAL CLAN AD INFINITUM (as sort of shamanic gift), the latter exercised a collective sovereignty over their realms resulting in frequent succession struggles. According to the beliefs of the Old Turkic people of Central Asia, Qut is a cosmic force linking the earth with the infinite sky. The holy Altai mountain serves as its anchor.

[2081] Mysteries of the Khazar Empire: http://krupadetarnawa.weebly.com/

[2082] Hungarian and Scythian: http://tudos.virtus.hu/?id=detailed_article&aid=36993

[2083] The word Hun has been traced back to 1766 B.C.
Huns: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En.htm

[2084] Ibid. Variant names include:
Huns, Huna, Hyon, Hsiung-nu, Hiung-nu, Xiong Nu, Xiahou, Xionites, Khuni, Chuni, Chyon, Suni, Sunni, Sünnu/Sunnu, Shunnu, Hunny, Gunny, Un, Unni, Khionites, Onogundurs, Onogur, Utigur, Hunnogurs, Hunnugurs, Hungars, Hungurs, Kuturgur, Kutrigur, Ultzindurs, Ultzingurs, Baranjar, Balanjar, Chue, Chumi, Chumuhun, Shato, Os, Ovs, Ephtalite, Hephthalite, White Huns, Red Huns, Karmichion, Karmikhion, Uygurs, [Uange, Bugu/Pugu, Bayegu/Baiyrku, Tunlo/Tongra, Sygye (Uygur tribes)], Seyanto (Sir + Yanto), Kibi, Tele/Tiele/Dubo/Tubalar/Dabo, Guligan/Kurykan (Yakuts), Dolange (Telengits), Husye, Higye, Adye/Eduz, Baysi/Barsil, Hunno-Bulgars, Guifang, and other variations.

[2085] Alan: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En.htm

[2086] 4 Hunnish Tribes: http://turkleronline.net/turkler/turk_turuk/koken_isim/datelines/huns.htm

In Chinese sources Alans are one of four Hunnish tribes (Xu-la, Lan, Hiu-bu, Siu-lin) most favored by kings of Eastern Huns (Mao-dun/Mete and his son Ki-ok/Kök) of 3rd century B.C.(ToOD 146).

[2087] Alans: http://www.facebook.com/note.php?note_id=10150318997685145

[2088] Ishkuz: http://s155239215.onlinehome.us/turkic/70_Dateline/alan_dateline_En.htm

650 B.C.Ases are first mentioned in Assirian sources as the Scythian name Ishkuza = Ish-Oguz or Ish-kiji, with the same semantic, where Ish is a variation of ethnonym As, and Oguz or kiji stand for people.

[2089] Wiki claims this was in 348. Older sources link the translation of Gothic to 388 and runes to the year 400.

[2090] Bishop Ulfila: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-06/morton-tabulum-06-568x788.gif

[2091] Avars: http://s155239215.onlinehome.us/turkic/70_Dateline/avardatelineEn.htm

[2092] Indians referred to China as Great China (Sanskrit: mahAcIna).

[2093] Tarim Mummies: http://en.wikipedia.org/wiki/Tarim_mummies

[2094] Tocharians: http://www.worldhistorymaps.info/images/Persia_500bc.jpg

[2095] Tarim Basin in Han Dynasty: http://2.bp.blogspot.com/_eqAeupktjcQ/S7p3Puqj6wI/AAAAAAAAA4Q/vzDNDqvVHbc/s1600/Han+dynasty+map.JPG

[2096] Yanqi: http://www.muztagh.com/images/map/map-of-xinjiang-large.jpg
Cf. http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm:

Yanqi or Yuezhi identified by some as the original northern Kashi (cf. Kashgar) is on the Silk Road and is the ancient city of Agni. The ancient city-state of Agni, aka: Yanqi or Yuezhi (a site more recently known as Qarashahar, Karashar or Kashi), lay on the northern track of the Silk Road along the Taklamakan Desert in the westernmost Xinjiang Province of modern China.

[2097] Kashgar is Middle Iranic etymologically connected with Kush Mountains.
Cf. Kashgar: http://en.wikipedia.org/wiki/Kashgar.

[2098] Silk Road transmission of Buddhism: http://en.wikipedia.org/wiki/Silk_Road_transmission_of_Buddhism

[2099] Uygurs:

Uygur means "unity" or "alliance." The origin of the ethnic group can be traced back to the Dingling nomads in northern and northwestern China and in areas south of Lake Baikal and between the Irtish River and Lake Balkhash in the third century B.C.

[2100] Tengrism and Uyghurs: http://efrasyap.org/Icerik/IcerikDetay.aspx?IcerikID=370

[2101] Uyghur: http://www.omniglot.com/writing/uyghur.htm

[2102] Nestorians: http://uyghuramerican.org/old/articles/48/1/Nestorian-Christianity-and-Uyghurs/Nestorian..

[2103] Uyghur Magyar: http://www.hungarianambiance.com/2009/12/magyar-uygur-connectionpictures.html
In some accounts Magyars, Scythians and Huns are treated almost interchangeably: e.g. http://www.magyarmegmaradas.eoldal.hu/cikkek/our-beliefs/ak21

Magyar: a people and their language: also called Maghar, Mahgar; Maghadi, Maghori by Indians; Scythian by Greeks; Xia Hun by Chinese; Hun; Hungarian; Székely (Seculi); "Avar;" Celt in Western Europe; biblical Magog. Magyar-speaking people centered in the Carpathian Basin since at least the Early Neolithic (Krantz). They bring writing to Sumer (3000 BC) as the Jemdet Nasr (name of dig site) People; and establish civilizations in Europe, China, India, Egypt and the Americas (Maya).

[2104] The 19th century focussed on the ancient civilizations of Egypt and Mesopotamia. The 20th century became aware of China (e.g. Needham).

[2105] Indus Valley: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro.html

[2106] Dholavira: http://en.wikipedia.org/wiki/Dholavira

[2107] Mehrgarh: http://en.wikipedia.org/wiki/Mehrgarh

[2108] Lothal: Lothal: http://en.wikipedia.org/wiki/Lothal

[2109] Harappa: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro.html

[2110] Central Asia: http://www.iranicaonline.org/articles/archeology-v

[2111] Eurasian Culture: http://www.drummingnet.com/alekseev/ChapterVIIPart2.html

[2112] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html

[2113] Is this where civilization began?: http://kosmo.hubpages.com/hub/Gobekli-Tepe-the-Dawn-of-Civilization

[2114] Khorasan as ancient Parthia: http://www3.sympatico.ca/zoroastrian/fire-temple.html

[2115] Khorasan: http://wikitravel.org/upload/shared//thumb/8/83/Iran_regions_map_1.png/320px-Iran_regions_map_1.png

[2116] Khorsabad (Dur Sharrukin): http://www.waa.ox.ac.uk/XDB/tours/mesopotamia5.asp

[2117] Key cities of Greater Khorasan include: Balkh, Bamiyan, , Bukhara, Dushanbe, Ghazni, Herat, Kabul, Khiva, Khujand, Nishapur, Samarkand, Termez,Tus.

[2118] Jurjan (cf. JirJahn, Iuri Jan, Georg Johann). Cf. Urgench, Gorgan
[2119] Sanjan: http://en.wikipedia.org/wiki/Sanjan
[2120] Aq Kupruq: http://www.afghan-web.com/history/chron/index.html; http://en.wikipedia.org/wiki/Aq_Kupruk Cf. http://www.afghanan.net/afghanistan/prehistory.htm
[2121] Baktria: http://s155239215.onlinehome.us/turkic/btn_GeographyMaps/BC_700MiddleEastEn.gif
[2122] Along with Margiana it forms the 12th satrap: http://en.wikipedia.org/wiki/Bactria
[2123] Ibid: http://en.wikipedia.org/wiki/Bactria
[2124] Parthians: http://en.wikipedia.org/wiki/File:Parthia_001ad.jpg
http://en.wikipedia.org/wiki/File:Kushano-Hephthalites_600ad.jpg[2125] Tocharistan: cf. http://s155239215.onlinehome.us/turkic/70_Dateline/KyrgyzdatelineEn.htm
[2126] Sarmatians: http://www.experiencefestival.com/a/Sarmatians_-_History/id/2137599
[2127] 12 Sons of Japheth: http://nt-creaz.org.ua/CreaBooks/S.Golovin-Potop/S.Golovin-Potop.htm
Gomer, Togarmah, Ujur, Tauris, Avar, Uauz, Bizal, Tama, Khazar, Janur, Bulgar, Sawir
[2128] Bulgars: http://s155239215.onlinehome.us/turkic/70_Dateline/72_Bulgars/bulgar_dateline_1_En.htm

> Bolgars, Bolghars, Bulgars, Bulghars, Bulhi, Bushki, Ba-go, Bao- guo, Nenders, Pu-ku, Bu-gu, Venenders, and other variations
> Subdivisions and ethnic affiliates include: Barsils, Barsilts, Bersulas, Belendzhers, Bandzhars, Balandzhars, Chdar-Bulgars, Duchi-Bulgar, Esegels, Hajlandurs, Hajlandurkh, Khazars, Kupi-Bulgars, Kotrags, Kutigurs, Kutrigurs, Oghondors, Olhontor-Blkars, Onogurs, Pugurs, Unoguns, Unogundurs, Venenders, Sabirs, Suvars, and other variations
> Modern (surviving) endonyms are: Apaas, Bersuly, Besermen, Biler, Bortas, Buler (Bulumer), Bulgars, Chalmaty, Kaepych (Kayi), Nohrat, Saba kul, Suar (Suvar), Tatars, Temtuz, Yskyly (Esegs, Scolots, Seklers/Szeklers)

[2129] Bulgar Ethonym: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn.htm
[2130] He is also associated with the Ulogonduri Tribe
[2131] Onoguri: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html
[2132] Balkara: as in note 76 above: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn.htm
[2133] Bulgarian and Afghan: http://lukferi.webs.com/
[2134] Bulgarian Kuni: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html
[2135] Bulgars: http://en.wikipedia.org/wiki/Bulgars
[2136] Alano-Bulgarian Runes
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-5_files/image004.gif
[2137] Alanic, Glagolitic and Cyrillic:
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif; Cf. http://www.protobulgarians.com/Prabalgarski%20nazvaniya%20na%20planetite.htm
[2138] Ossetians: http://ossetians.com/
Migration Possibilities in the Historical Period: http://ossetians.com/eng/news.php?newsid=612&f=39
[2139] Bulgarians: http://www.v-stetsyuk.name/en/Scythian/Mith.html
[2140] Bulgarian Migrations:
http://upload.wikimedia.org/wikipedia/commons/1/1d/Bulgar_subsequent_migrations_in_Europe..jpg
[2141] Odrysian Kingdom: http://en.wikipedia.org/wiki/Odrysian_kingdom
[2142] Orphic Thrace and Achaemenid Persia: *www.pontos.dk/publications/books/bss-11-files/bss-11-gergova*
[2143] According to Wiki: http://en.wikipedia.org/wiki/Bulgarians:

> The Bulgarians have descended from three main tribal groups, which mixed themselves and formed a Slavic-speaking nation and ethnicity in the First Bulgarian Empire: 1) the Slavs, who gave their language to the Bulgarians; 2) the Bulgars, from whom the ethnonym and the early statehood were inherited; as well as 3) the 'indigenous' late Roman provincial peoples: Thraco-Romans and Thraco-Byzantines, from whom certain cultural elements were taken

[2144] Symbolically, the new version of East and West Slavs are effectively the two headed Roc bird, with one head looking westwards towards Europe with the other head looking eastwards towards Mongolia, Siberia, and Asia.
[2145] Thrace: http://en.wikipedia.org/wiki/Thrace

[2146] List of ancient tribes in Thrace and Dacia:
http://en.wikipedia.org/wiki/List_of_ancient_tribes_in_Thrace_and_Dacia
Agathyrsi: http://www.rri.ro/arh-art.shtml?lang=1&sec=9&art=6431
[2147] Dacians: http://romerica.com/rom/hist_col_bc0500.htm
[2148] Mansion Ioseph, Esqusise d'une histoire de la langue sanscrite, 1931. According to him the Romanian colloquial speech is identical to the primordial Daco-Indian, the language of Veda Daci who penetrate in India, milleniums before Christ. See: Introduction, note 17.
[2149]Dracones:http://www.seachain-aroon.com/index.php?option=com_content&view=article&id=102:under-the-sign-of-the-wolf-headed-dragon&catid=39:history&Itemid=61:

> The Great Dracones, the Dacian Dragon, with the head of a wolf and the body of the snake, is the symbol of the unification of what is above with what is below. The Wolf head stands as the symbol of the great Dak-sha, the Supreme Divinity of the Universe, mentioned in the Vede as the Father God of the Dacians (hence their name), and the snake body symbol of immortality, is also the symbol of the Great Zamolxis, the Lord of the Underworld.

[2150] Tracking the tribes through Migrations and Maps: http://www.ucg.org/bible/tracking-tribes-through-migrations-and-maps/:

> The Scythians and Cimmerians were both groupings of the tribes of Israel. Assyria drafted a number into its armies soon after the captivity. They rose to some power in the empire and finally had an opportunity to help bring down their former oppressor before 600 B.C.

[2151] Dacians: http://en.wikipedia.org/wiki/History_of_Ukraine
[2152] Huns: http://www.worldhistorymaps.info/images/Huns_450ad.jpg
[2153] Geto-Dacians: http://romanianhistoryandculture.webs.com/freegetodacians.htmb
[2154] Daco-Scythians:http://en.wikipedia.org/wiki/Wikipedia:WikiProject_Dacia/Collaboration
Daco-Bactrians: http://www.romanianhistoryandculture.com/dacianleadtablets.htm
[2155] Sauromats: http://www.v-stetsyuk.name/en/Scythian/Sauromats.html

> "Die Hunnen nannte man oft Skythen; Avaren und Bulgaren dafür Hunnen; Goten und nach ihnen sogar gelegentlich Slawen wurden als Geten bezeichnet; und die legendäre Gog und Magog der Bibel wurden noch auf hochmittelalterlichen Landkarten eingetragen"

[2156] Siniai Lead Plates: http://romanianhistoryandculture.webs.com/dacianleadtablets.htm
[2157] Balto-Slavic: http://en.wikipedia.org/wiki/File:Balto-Slavic_lng.png
[2158] 43,000 B.C.: http://freethoughtnation.com/forums/viewtopic.php?f=16&t=901&start=15&view=print
[2159] Were Scythians the First Ukrainians? : http://www.brama.com/news/press/001022scythian_migration.html
[2160] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;
[2161] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm
This site is carefully documented and has excellent maps.
[2162] Scythians did not know writing: http://www.imninalu.net/Eurasians.htm
[2163] Hunno-Scythicum: http://tudos.virtus.hu/?id=detailed_article&aid=64043
[2164] See: Introduction, note. 17.
[2165] Sarmats: http://www.v-stetsyuk.name/en/Scythian/Sarmats.html;
http://s155239215.onlinehome.us/turkic/24Alans/AlanChronologyOverviewEn.htm
[2166] Sarmathia: http://2.bp.blogspot.com/_cH8XDv4-zEk/SLmuatkEcuI/AAAAAAAABQY/7nv14mKmKAM/s400/mapAbkhazia.bmp
Sarmatia: http://en.wikipedia.org/wiki/File:Scythia-Parthia_100_BC.png
http://ukrmap.su/program2009/uh7/Maps/7_07.jpg
[2167] Sarmatiae Europeae descriptio: http://en.wikipedia.org/wiki/White_Russia
[2168] Keltoscythai: http://en.wikipedia.org/wiki/Sarmatians
[2169] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;
The Behistun inscription mentions four divisions of the Scythians,

- the *Saka paradraya* "Scythians beyond the sea" of Sarmatia,
- the *Saka tigraxauda* "Scythians with pointy hats",
- the *Saka haumavarga* " haoma-worshipping Scythians" (Amyrgians) of the Pamir and
- the *Saka para Sugudam* "Scythians beyond Sogdia" at the Jaxartes.

Of these, the *Saka tigraxauda* were the Saka proper. The other three were different "Scythian" tribes.
[2170] Scythians: http://www.cais-soas.com/CAIS/Anthropology/Scythian/saka_nomenclature.htm:

> In conventional wisdom the Massagetae and Saka Haumavarga are depicted as neighbors and inhabiting an area beyond Jaxartes [present-day Uzbekistan], with the Massagetae occupying the area north of Haumavarga. The Saka Tigraxauda are depicted as inhabiting the eastern littoral of

the Caspian Sea between Hyrcania and Chorasmia [present-day Turkmenistan]. See, for example, Cook, pp. 282-283 (map).

There is sufficient evidence in Herodotus to call for the reorientation of the geographical positioning of the Saka so that Saka Tigraxauda are placed in the Jaxartes watershed and Massagetae and Haumavarga are relocated to the eastern littoral of the Caspian Sea. There is also evidence to suggest strongly that the term Massagetae was a Greek (Herodotus) name for the Saka Haumavarga….

The Achaemenian records and Herodotus suggest that Massagetae and Haumavarga were one and the same and they inhabited the present-day region east of the Caspian Sea and west of the Aral Sea. This area that presently is watered by Gorganrud and Atrak in the south and the Oxus and Jaxartes in the north had a different look in the views of the ancient geographers. The Oxus and Jaxartes were deemed to empty into the Caspian Sea, thereby creating a milieu consisting of plains intersected by various rivers closer to the Iranian heartland

[2171] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm
Saka Tigraxauda: http://www.heritageinstitute.com/zoroastrianism/khvarizem/index.htm

The Saka Tigrakhauda (Greek name: Massagetae) were a sub-group within the Saka who occupied the north-eastern frontiers lands around the Aral sea. The people of Khvarizem were a further sub-group of the Saka Tigrakhauda (Massagetae) - the people who lived around the northern half of the Amu Darya river.

[2172] Sakastan: http://upload.wikimedia.org/wikipedia/commons/2/2a/SakastanMap.jpg

[2173] Jacob Grimm: http://en.wikipedia.org/wiki/Jacob_Grimm
Jacob Grimm set out "to determine the relationship between the German language and those of the Getae, Thracians, Scythians."

[2174] Scythians of Black Sea: http://www.silk-road.com/artl/scythian.shtml.old

[2175] Khazars: http://en.wikipedia.org/wiki/Khazars
Khazaria: http://www.khazaria.com/images/khazaria.gif
Kevin Alan Brook, An Introduction to the History of Khazaria: http://www.khazaria.com/khazar-history.html

[2176] Roman Empire: http://upload.wikimedia.org/wikipedia/commons/b/bb/Roman_Empire_125.png

[2177] Khazaria: http://upload.wikimedia.org/wikipedia/commons/a/a9/Chasaren.jpg

[2178] Greek Colonies: http://worldcoincatalog.com/AC/C2/Greece/AG/AncientGreece.htm

[2179] Albania: http://www.conflicts.rem33.com/images/Georgia/Iberia_Strabo_files/image004.jpg

[2180] Rus People: http://en.wikipedia.org/wiki/Rus'_people

[2181] Even today, Polotsk has a square with a statue marking the centre of Europe).

[2182] Kievan Rus: http://upload.wikimedia.org/wikipedia/commons/4/4e/Kievan-rus-1015-1113-%28en%29.png

2183 Slavic Peoples: http://en.wikipedia.org/wiki/File:Slavic_peoples_6th_century_historical_map.jpg

[2184] Lithianian State: http://en.wikipedia.org/wiki/File:Lithuanian_state_in_13-15th_centuries.png

[2185] Slavic Peoples: http://www.absoluteastronomy.com/topics/Slavic_peoples
Slavic Homeland: http://falangeoriental.blogspot.nl/2007_10_06_archive.html

[2186] Others link the flood with the Black Sea, Pontopolis culture and the year 5,500 B.C.: http://www.atlantis-schoppe.de/

[2187] R1a Haplogroup: http://raciality.blogspot.nl/2009/04/blog-post_839.html;
Cf. http://krupadetarnawa.weebly.com/q1b-genetics.html; http://www.tiggernut.com/Mito/MitoLine1.html

[2188] For an Indian dicussion: Swami Visnu, Scientific Verification of Vedic Knowledge: http://www.archaeologyonline.net/artifacts/scientific-verif-vedas.html

[2189] Kasyapa: http://www.trsiyengar.com/id94.shtml

[2190] Kurgan Hypothesis: http://www.museumstuff.com/learn/topics/Kurgan_hypothesis; http://en.wikipedia.org/wiki/Kurgan_hypothesis
The original kurgan hypothesis focussed on the 4th millenium B.C. although the newer genetic studies go back to 6,000 B.C.

[2191] Yamna: http://en.wikipedia.org/wiki/Yamna_culture; cf. http://www.maravot.com/Phrygian3.html

[2192] Aryan Invasions:http://www.mysteriousworld.com/Journal/2003/Summer/Giants/

The "Aryan Invasion" theory illustrated. Based on archaeological, cultural and philological evidence, this theory posits that the Kurgans and other Indo-European "Aryan" peoples had at one time invaded Europe, Asia and the Middle East, bringing their language, religion and culture with them. The Caucusus, the region from which the Indo-European Kurgans emerged, is located at the center right of the image, between the Black and Caspian Seas. Note also the southern invasion route took the Kurgan to southern and western Canaan at the same time the "giants" began to become numerous in the region (around 2000 b.c. and afterwards).

[2193] See: Genetics of Neolithic and Bronze Age migrations in Europe and the Near East: http://s155239215.onlinehome.us/turkic/60_Genetics/MapsOfNeolithicAndBronzeAgeMigrationsEuropeAndNearEast-Eupedia.htm
Cf. http://freepages.genealogy.rootsweb.ancestry.com/~villandra/MitoLine.html
In Greek, the Southern Bug and Dniester were the Hypanis and Tyras rivers respectively.

[2194] Ibid.

[2195] J. P. Mallory, In Search of the Indo-Europeans: Language, Archaeology and Myth. London: Thames & Hudson, 1989. Cf. J. P. Mallory: http://en.wikipedia.org/wiki/J._P._Mallory

[2196] J.P. Mallory and Victor Mair, The Tarim Mummies, New York: Thames and Hudson, 2000: http://www.archaeology.org/0103/abstracts/books.html

[2197] Cucuteni: http://en.wikipedia.org/wiki/Cucuteni-Trypillian_culture

[2198] Starcevo-Cris: http://freepages.genealogy.rootsweb.ancestry.com/~hjohnson/New%20Index/Family%20Groups/Group%20Leaders%20Pages/Pin%20Oak%20Reports/inthebeginningupdated2009.htm

[2199] Turdash Vinca Pelasgians: http://www.romanianhistoryandculture.com/pelasgians.htm#636984003

[2200] There is a prehistory to Braudel.

[2201] Europa Polyglotta: http://bigthink.com/ideas/21283

[2202] Tartaria: http://www.dacia.org/history/sumer-e.html

[2203] Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg:
Tartaria vocibus teutonicis et sclavonicis mixta.

[2204] Sungir: http://donsmaps.com/sungaea.html
The Real History of Russia: http://www.proza.ru/2010/12/23/324

[2205] Sungir: http://en.wikipedia.org/wiki/Sungir

[2206] Zharkutanskie: http://www.liveinternet.ru/users/1758119/post86244228/ (via Google translate):

The well-known linguist OF [S].[A]. Of [starostin] indicated the time of the formation of the modern language of 50-40 thousand years B.C. in the very center of Russian plain - in Vladimir, between the rivers the Volga eye, on the left bank Of [klyazma] river - was opened [Sungirskaya] stand. By the excavations of 2005 the antiquity Of [sungirya] was determined into 70 thousand years. So that, man of 20 thousand years was mute? I think that it never silent was, since it and he became man, when it addressed. So that to the modern language of possibly 70 thousand years. But in me confidence ripens, that first appeared the alphabet, and then man addressed. At first man used gestures. They became the basis of the first runic alphabet on the basis of swastikas.

[2207] This was long before cities such as Jerusalem or Foligno made this claim. Cf. http://www.centrodelmondo.net/foligno/tradizione.htm

[2208] Slavic Syllables and Gods http://www.chestisvet.ru/index.php4?id=25&otv=193; http://www.velesovkrug.ru/obnovleniya-na-sayte/knigi-izdannyie-obschinoy-rodolyubie-na-2002-god.html; 33 Sacred Syllables: http://rodolubie.info/duhrad/01/index.html
The etymology of Rus is sometimes associated with Ruh as in breath. There may also be connections with Nazorean Essene Ruha (Soul).

[2209] Seen in terms of Europe as a whole there is: White Sea North; Black Sea Middle; Red Sea South, which can be aligned with three divisions of a seated yoga figure, 3 chakras, 3 burners etc.
Seen in terms of Turkish: Black Sea karadeniz North, White Sea akdeniz Mediterranean Middle, Red Sea kizildeniz South.
In Turkish the mediterranean is Akdeniz.

[2210] In the Sanskrit rasas (figure 41), first vowel a is opposite first consonant k (ka). Joining a and k gives the Mongol and Turkic word for white, ak, which, when reversed, gives consonant 1, ka. In the scheme, North and South, often associated with Moon and Sun, are linked with black and red and the terms kara and hara. In Sanskrit, ka and ra are consonants 1 and 27 corresponding to an ascent numerically. Meanwhile ha and ra are

consonants 33 and 27 corresponding to a descent numerically. In Hinduism, Hara is also associated with Shiva and the decreasing half of the year.

[2211] 4 Dharmakayas: Essence, truth, energy form: http://essenes.net/subindex10.htm

[2212] Jain Philosophy: http://en.wikipedia.org/wiki/Jain_philosophy

[2213] Kayastha: http://www.kayastha.org/kayastha-history/kayastha-the-vedic-origin.html

> According to the scriptures, Lord Brahma went into meditation for 11,000 years and when he opened his eyes he saw a man holding a pen and ink-pot in his hands, as well as a sword girdled to his waist. Lord Brahma spoke: "Thou hast been created from my body (Kaya); therefore, shall thy progeny be known as the Kayasthas. Thou hast been conceived in my mind (Chitra) and in secrecy (gupta); thy name shall also be Chitragupta. Brahma then enjoined him to dispense justice and punish those who violated the dharma. Thus, the Kayasthas were accorded a dual caste, Brahman/Kshatriya....the Garud Purana, Chitragupta is hailed as the first man to give the script.

[2214] Turkish Colours: http://archive.worldhistoria.com/meanings-of-colors-in-central-asian-cultu_topic8944_post226289.html

In ancient times the Turkish people described the four parts of the world with four colors: the North - in black color; the South in red color; the West- in yellow (white) color. The East consisting of never ending fields and deserts was always described with green color.

[2215] Black Door, Red Door, White Door, Blue Door respectively for Turkish, Indian, Jewish, Chinese peoples. Now the coulours are simply markers.

[2216] Green Star: http://www.harappa.com/script/maha10.html

[2217] Three Paradises: http://www.peshera.org/khrono/Fotos-11/foto-004.jpg

1. http://www.peshera.org/khrono/Fotos-11/foto-003.jpg
2. http://www.peshera.org/khrono/Fotos-11/foto-006.jpg
3. http://www.peshera.org/khrono/Fotos-11/foto-005.jpg

[2218] Adam: http://midgleywebpages.com/dna.html

[2219] Lemuria: http://ansrstudioworks.wordpress.com/

[2220] MU: http://www.crystalinks.com/lemeura.html

[2221] Cf. Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins, Cambridge 1990.

[2222] Urheimat: http://en.wikipedia.org/wiki/Proto-Indo-European_Urheimat_hypotheses

[2223] List of cities by time of continuous habitation: http://en.wikipedia.org/wiki/List_of_cities_by_time_of_continuous_habitation

[2224] Arbil: http://en.wikipedia.org/wiki/Arbil

[2225] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html.

There must have been early routes connecting Africa and Asia. As a simple example: the Tifinagh alphabet of Northern Africa shares symbols with Tengrism and old Slavic (e.g. the letter Zhe).

Claims of forbidden archeaelogy that go back 200,000 years are still considered highly controversial. Forbidden archeology Michael Cremo: http://www.mcremo.com/

[2226] Arbil: http://www.megalithic.co.uk/article.php?sid=25153

Will Hunt, "Arbil, Iraq Discovery Could be Earliest Evidence of Humans in the Near East," Heritage Key, 18 03 2010: http://heritage-key.com/blogs/willhunt/arbil-iraq-discovery-could-be-earliest-evidence-humans-near-east

> Czech archaeologists have excavated remains of a prehistoric settlement in Arbil, north Iraq, which could date back as far back 200,000 years, placing it among the earliest evidence of hominid activity in the region

[2227] As so often, scholarship in different fields such as genetics, archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem. Further deabtes arise from differences between archaeology and paleoanthropology.

e.g. Archaeology

> The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
> http://www.nature.com/news/2010/100324/full/464472a.html

Paleoanthropology

> Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these

humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]

http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans

[2228] From the Baikal area one group moved westwards to Omsk which according to some sources became a centre in 104, 776 B.C: http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95 :

According to the chronicles of Old-Believers, the Holy City Of [asgard] [Iriyskiy] was based 106 thousand 787 years ago on that place itself, where now is located modern Russian city Omsk. First transfer from [kh]' Arian [Karuny] (ancient of [kh]' Arian language) it was made into summer 7452 from the creation of peace in the starry temple and summer 12952 from the great temperature drop, (1944 g. from [R].[KH].) for the newly revived Slav communities in the territory Of [belovodya] - holy earth of race (territory from the Urals to Baykal, and from the northern ocean to the Mongolian Altai). In the antiquity the earth, from where race began to settle into Europe, was called the country of the god Of [tarkha] ([Dazhboga]) and goddess of Tara, i.e., containers -[Tariey]. In the ancient times, because of comparative simplicity of tracing, [kh]' Arian runes were used everywhere among the peoples of great race, whereas [da]' Arian [Tragi] were very complex on the writing, and therefore them they could use only [da]' Arian Priest- keepers. Veda in the original to [kh]' To Arian [Karune] to contemporary scientist cannot be read a little, since this - the invaluable property of the kinds of the race of great. All the more, in Veda there is secret information. To however, read texts to [kh]' To Arian [Karune] to contemporary scientist there is no sense, since into [kh]' To Arian [Karune] each has runes - on 144 descriptive values. Maximum, what know contemporary scientists - these are the first is 2-3 values. ….

[2229] Scythians and North Pole: http://www.democracyforums.com/showthread.php?t=11806

A much bigger story is told unofficially, however. According to many Russian and Eastern Europens legends, tens of thousands of years ago Russian people used to live by the North Pole. At that time the climate overthere was pretty different from what it is today, it is said that it was a tropical one. But with the beginning of the Ice Age some 10.000 years ago they had to move South in search of the warmer places.

They finally settled in the territory between the southern part of the Ural mountains range and in what is today sothern Russia and Ukraine.

The Scythians didn't just stay there, many of them went to India, Middle East and Europe....

[2230] Expedition to the 'Roof of the World' - North Eurasian Principal Investigator Elena Balanovska charts her recent adventures working with the global team in Tajikistan, 2006:
https://genographic.nationalgeographic.com/genographic/pi/balanovska_notes.html:

The Pamir Mountains have played host to human occupation for almost 40,000 years—the first settlements beginning when hunter-gatherers moved out of the Middle East in search of more hospitable land during a dry period that gripped the region around 45,000 years ago….

As early as 4,000 years ago, the expansive Western Eurasian region, stretching from the Danube basin to the Indus valley, was occupied by Indo-Iranian speaking peoples. These included the Scythians—first mentioned by Herodotus on his travels through the region—who are widely credited with creating the artistic "Beast Style" of the forest-steppe land between the fifth and third centuries B.C. Several militant tribes also called this land home and used it to spread out in conquest of distant parts of northern India, destroying the ancient civilizations throughout the Indus Valley. They brought their language, Sanskrit, to India, as well as their sacred books known as the Vedy. Those who remained in the territories of present-day Iran, Afghanistan, and Tajikistan later came to be known through the Greeks as the Persians.

[2231] Who were the Saka Scythians?: http://lukferi.webs.com/

The Scythians migrated from Central Asia toward Eastern Europe. They disappeared from history after the Hunnish invasion of Europe in the 5th century AD, and Turkic (Avar, Batsange, etc.) and Slavic peoples probably assimilated most people speaking Scythian. However, in the Caucasus, a dialect belonging to the Scythian-Sarmatian linguistic continuum remains in use today, namely Ossetic.

The most dominant surviving Eastern Iranians (Saka-Scythians) are represented by the Pashtuns, whose origins are generally believed to be in southern Afghanistan, from which they began to spread until they reached as far west as Herat (Aria) and as far east as the Indus. The Pashtu language shows affinities to Scythians and Bactrians. Scythian tribe (Saka tribe) were somewhat illiterate when they first came to Europe, they left few records behind. However the Scythian language still survived. Pashtu is classified

as Scythian language, and we can still trace the remains of Scythians in Europe their language is known as Ossetic or Ossetian. Which is the closest language to Pashtu.

There is a distant relationship between the Iranic Saka and the Germanic people due to the fact that both speak Indo-European languages. Their common forefathers, or better: the people speaking the proto-language which gave rise to Germanic and Iranian probably lived somewhere near the Black Sea. The contact between them must have terminated at an early stage. Most of Europeans and Iranic Saka are from same ancestors.

[2232] Bhadrasva: http://books.google.nl/books?id=AqSAQpCOifoC&pg=RA1-PA106&lpg=RA1-PA106&dq=bhadrasva&source=bl&ots=hgyJ_0obXJ&sig=bz1uLhOwYIwztnFbmepoHxYUiqg&hl=en&sa=X&ei=a5wfT-2fIcef-wbkoozEBA&redir_esc=y#v=onepage&q=bhadrasva&f=false

[2233] Possibly Malaysia as a whole.

[2234] The mountain is said to be probably Craigh-Patrick. Suvarneya: http://books.google.nl/books?id=Q6xKAAAAcAAJ&pg=PA120&lpg=PA120&dq=suvarneya&source=bl&ots=P_SRxBFgz8&sig=sHiqoaF6atw8a2n7ETqWX7CDDug&hl=en&sa=X&ei=yZwfT5ylHsOg-wbZyYXEBA&redir_esc=y#v=onepage&q=suvarneya&f=false
The highest mountain in Ireland is Carrantuohill (1038m). Note provided by Dr. Jonathan Collins. Could this "mountain " connected with the pitris perhaps be Skellig Michael?: http://en.wikipedia.org/wiki/Skellig_Michael

[2235] Some scholars identify this as a port in Belize, Central America:
Why is a port in Central America on an Ancient Indian Map?:
http://circumsolatious.blogspot.com/2009/10/why-is-port-in-central-america-on.html
Today the city is called: Santa Rita Corozal: http://en.wikipedia.org/wiki/Santa_Rita_(Maya_site). There is also a Chetumal, Mexico: http://en.wikipedia.org/wiki/Chetumal,_Quintana_Roo

[2236] Semeru: http://en.wikipedia.org/wiki/Semeru

[2237] Sumeru: http://en.wikipedia.org/wiki/Sumeru

[2238] Mount Meru: http://www.mountkenyaclimbing.com/mountainclimbing/mountmeruclimbing.html

[2239] Meru People: http://en.wikipedia.org/wiki/Meru_people

[2240] See: http:/jawapekalongan.blogspot.com/2011/11/writing-system.html?z#!/2011/11/writing-system.html

[2241] Synarchy: http://en.wikipedia.org/wiki/Synarchism

[2242] Wesak: http://www.crystalinks.com/wesak.html; http://www.wesakfilm.com/index.asp

[2243] Further sea routes link the Mediterranean with the British Isles and Scandinavia. This helps account for connections with Phoenician, Hebrew, the Ogham and Celtic runes. At school we learned that the Greeks coined the word barbarian to describe all foreigners. A Roman city of Barbaricum (Barbarikon) at the boundaries of Scythia (present day Pakistan) on the Periplus map, suggests that the ancient world had a wider view of the world. In any case, many former centres and connections have played a role in histories of the alphabet..

Notes: Appendix 8. Abjads

[2244] Abjads: http://en.wikipedia.org/wiki/History_of_the_alphabet#Descendants_of_the_Semitic_abjad

[2245] Alphabet, Wiki: http://en.wikipedia.org/wiki/History_of_the_alphabet

The most widely used alphabet today is the Latin alphabet.[2] It derives from the Greek, the first true alphabet in that it consistently assigns letters to both consonants and vowels.[3] The Greek alphabet in turn was derived from the Phoenician alphabet, which was an abjad – a system where each symbol usually stands for a consonant.

[2246] Dillinger 1948, p. 217: absence of Vowels.

[2247] Abjad: http://en.wikipedia.org/wiki/Abjad

[2248] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*

A B G D K L M N R S T Z
A B J D
A B C D K L M N Q R S T
Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English

2249 Symbolism: http://www.texaspcc.org/PersianWritingSystem.htm

[2250] Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh.html
http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-thott-hansen.html

Tifinagh	w x y z z	Académie Berbère
	Iaou, Iey (ou, i/y)	Hanoteau
	T' Z Z (iet, iez, iez')	Motylinksi
	yay yaz yaz (y z z)	
Taureg	jeh jeu jej (h u/w i/j)	Thott-Hansen

[2251] Kyrgyz: http://en.wikipedia.org/wiki/Kyrgyz_alphabet
Cyrillic: http://www.ancientscripts.com/images/cyrillic.gif
[2252] Sindhi: http://www.sindhilanguage.com/images/sindhi_alph.gif
Urdu: http://schools-wikipedia.org/images/277/27728.png.htm
[2253] Pashto: http://www.dawatfreemedia.org/english/index.php?mod=article&cat=pashto&article=35
http://www.omniglot.com/writing/pashto.htm
http://www.afghan-web.com/language/pashtoalphabet.html
[22542254] Havayah: http://www.inner.org/names/namhavay.htm
Havayah = 26 = 2 times 13. 13 = echad (one). Havayah = 26 + kil = 60 = 86
Havaya 52 is a significant number in the Kabbalah. 52, Bet Nun, is the numerical value of the expanded form of the Holy Name Havaya (Yod Kay Vav Kay) that corresponds to the tenth sefirat Malkhut and referred to as BEN. Malkhut is the metaphor corresponding to physical space. It is here in Malkhut (BEN) that the shattering of the vessels occurred. It is no coincidence that the 14 words that speak of the devastation left by the primordial shattering of the vessels should have 52 letters in them, a subtle hint to the Holy Name of BEN that was blemished thereby. http://www.koshertorah.com/genesiscodes.htm

[2255] http://www.economicexpert.com/a/Yahweh.htm :

> According to one Jewish tradition, the Tetragrammaton is related to the causative form, the imperfect state, of the Hebrew verb ha·wah [הוה] (become); meaning "He will cause to become" usually understood as "He causes to become". Compare the many Hebrew and Arabic personal names which are 3rd person singular imperfective verb forms starting with "y", e.g. Hebrew "Yôsêph" = Arabic "Yazîd" = "He [who] adds"; Arabic "Yahyâ" = "He [who] lives".
>
> A more popular Jewish belief is that the name comes from three different words all having the same root YVH. the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [יהיה]: He will be. This is supposed to show that God is timeless. Other Jewish interpretations include an interpretation of the name as meaning "I am the One Who Is." Indeed, this last fits nicely with the admonition of the Burning Bush to Moses to tell the sons of Israel that "I AM has sent you." Some suggest: "I AM the One I AM." This may also fit the interpretation as "He Causes to Become." Many scholars believe that the most proper meaning may be "He Brings Into Existence Whatever Exists".

Notes: Appendix 5: Figure-Ground

[2256] Figure/Ground: http://changingminds.org/explanations/perception/gestalt/figure_ground.htm:

> When we look at something we separate out a foreground, or *figure*, and a background, or *ground*. The foreground is usually the main subject on which we will subsequently focus, whilst the background is generally ignored.

[2257] E.g. E. Rubin, *Visuell Wahrgenommene Figuren: Studien in psychologischer Analyse*. Kobenhaven: Gyldendalske boghandel, 1921; . Wolfgang Metzger, Gesetze des Sehens' Frankfurt: *Senckenbergische Naturforschende Gesellschaft* , 1937.
[2258] Marshall McLuhan and Figure-Ground: http://en.wikipedia.org/wiki/Figure_and_ground_(media). Eric McLuhan: http://figureground.ca/interviews/eric-mcluhan/
[2259] Lielvarde: http://weiland.rixc.lv/maize/gaismaspils/josta.htm
[2260] Bracelet pattern Svastichny (Браслет Свастичный узор): Via Google Translate from http://www.ladal.ru/braslet-svastichnyy-uzor/
As a guardian, a bracelet Svastichny pattern protects its wearer from the chaos and confusion, disease, and black magic. It shows mixed signs of the flower of fern (the treasure, which is given to those who are able to

completely surrender to the search), and God's Family. Putting it on your forearm, you can not only beautify the hand, but also to protect themselves from witchcraft to attract the power of their ancestors.

[2261] Greek Cross: http://symboldictionary.net/?p=1414

[2262] Greek Cross: http://mathworld.wolfram.com/GreekCross.html
[2263] Gift Saromey, The Invention of Brahmi Script, 1977:
http://www.cmi.ac.in/gift/Epigraphy/epig_invention.htm
[2264] Vattan: http://www.sacredscience.com/archive/GodwinArcheometer.htm
[2265] Umbanda: http://www.angelfire.com/de/umbanda/origem.html
[2266] Gibor: Armanen Runes: http://www.therunesite.com/armanen-runes-rune-meanings/
[2267] Bet, Vet: http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Bet/bet.html
[2268] Heta: http://en.wikipedia.org/wiki/Heta
[2269] Charm to a healthy pregnancy and a happy motherhood (Оберег на здоровую беременность и счастливое материнство): http://rucodelnica.ru/forum/viewtopic.php?f=114&t=1177&start=0
Charm to a healthy pregnancy and a happy motherhood. Diamonds with four stylized "flowers" inside - are ancient symbols of sown fields, read like a wish for fertility in general. In combination with the same stylized "Mother" in the pose of birth ("rim" above and below the diamonds) are uniquely interpreted as a blessing to mnogochadie or, more narrowly, to a healthy pregnancy and easy delivery. In general, this pattern is not embroidered cross and horizontal stitches.
[2270] Hieratic: http://therealtruth11.tripod.com/sitebuildercontent/sitebuilderpictures/image229.jpg
[2271] 19 Basic Forms of Kufic: http://www.frathwiki.com/Square_Kufic
[2272] Kufic Design: http://www.kufic.info/design.htm
Concerning Kufic Writing see:
http://www.kufic.info/architecture/architecture.htm
http://www.kufic.info/architecture/sharizindah/sharizindah.htm
[2273] Square Kufic Patterns: http://www.kufic.info/architecture/bibikhanum/bibikhanum.htm
[2274] Prophet mohammed: http://black-florist.livejournal.com/16698.html. Re: Swastika in Islam:
http://radosvet.net/4753-roman-bagdasarov-svastika-v-islame.html
[2275] IUD Variants include: Iud, Iudi, Jaet, Jaid, Jait, Jait, Jaita, Jaite, Jaiut, Jud, Juda, Judy, Juejati, Yatay, Yud, Yuda, Yudi , Yujt: http://www.hebrewsurnames.com/IUD
[2276] Mohammed at Nimavard: http://www.kufic.info/design.htm
[2277] A few decades of misuse in the 20th should not lead us to forget the richness of these universal sacred symbols. It is easy to emphasize how symbols have been at the centre of hatred and evil. A greater challenge is to undertand the history of letters and symbols point to common themes in the great religions of the world. The history of alphabets is linked with the history of religion and culture and with the miracle of life itself.
[2278] Saint-Yves d'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer.htm#_ftnref11
[2279] Sign system of paradise squared (Знаковая Система Рая в квадрате): http://gramota.org/fr-trad.html:
Sign system of paradise squared. - The swastika of 4-[ekhStoronnego] I or To [sviu]. The word of the past raises in the future. The word of future towards comes. In [EdinaChestve] they form to place. [PoTvortsovoe] [Alla]; 4-[ekhStoronnyaya] shielding to place. Association for Y and X [Slovesarnoe] [VoskhozhdenChestvo]. This is the sign of the [poTvortsovogo] ascending of Allah through the [poTvortsovoe] association of Perfume- reasons. Here and the [poTvortsovoe] and periodic association of the Perfume- reasons, when some point by means of at least [Raevosti] has the highest celestial humaneness, which [Edinyaetsya] with The [tverdievoy] humaneness by collective Spirit- reason. Turning to [VoskhozhdenChestvu], when is all better than surrounding material, the surrounding universes of different velocity limits in [EdinaChestve] with itself appears the point Of [novoVremennykh] three-dimensional [VoskhozhdenChestv]. This already when body are even The [charizmennye] [Lukomornye] zones, when body is all better than the time-spatial [Kontiniumalnykh] steps of practically all visible limits of material. This is [Postroenchestvo] of material of not simply paradisiacal structures, but already when paradisiacal structures appear themselves only body for the ascending.
[2280] Salonica: http://www.crwflags.com/fotw/flags/gr-thess.html
[2281] C C C C: Samo Sloga Srbina Spasava: http://en.wikipedia.org/wiki/Only_Unity_Saves_the_Serbs
[2282] Sveti Slava srpska-slava: http://www.glas-javnosti.rs/clanak/ljudi-i-dogadjaji/glas-javnosti-27-01-2009/sveti-sava-srpska-slava

[2283] Oordhvareta Yoga: http://sacred-sex.org/scriptures/hinduism/154-oordhvareta-yoga.html; cf. Klucevi: http://www.vopus.org/sr/recnici/gnosticki-recnik-vokabular/klucevi-zlatni-i-srebrni.html
[2284] Crusader's Cross: http://en.wikipedia.org/wiki/Jerusalem_cross e-society.org/articles/ruevit.html
[2285] Krest: http://www.liveinternet.ru/users/2930900/post136149295/
Twelve-CROSS is a cross with a cross on each ray, or a swastika with extended left (in the dark - right) beams. The purpose of this cross - protection against external influences. Also, many researchers say this as a sign of the magical mark of Rod.
[2286] Kilim Cross: http://www.kilim-warehouse.com/msd.htm
[2287] Saint Peter Monogram: http://bibleprobe.com/stpetermonogram.jpg
[2288] Ruevit: http://west.white-society.org/articles/ruevit.html
[2289] 7 Spears: http://www.flosetleo.org/flosduellatorum.html

Notes: Appendix 6: Evolution
[2290] Kircher: http://www.stanford.edu/group/kircher/cgi-bin/site/wp-content/uploads/kircher_122-678x1024.jpg
[2291] Reprinted by Dan Brown (1713).
[2292] Sir William Jones: http://en.wikipedia.org/wiki/William_Jones_(philologist)
[2293] Captain Sir Francis Burton, The Ogham-runes and El-Mushajjar : a study (1879): http://archive.org/details/oghamruneselmush00burt
[2294] Cf. Wiki re: Grimm's Law: http://en.wikipedia.org/wiki/Jacob_Grimm

> Grimm's Law, also known as 'Rask's-Grimm's Rule' is the first law in linguistics concerning a non-trivial sound change. It was a turning point in the development of linguistics, allowing the introduction of a rigorous methodology to historic linguistic research. It concerns the correspondence of consonants in the older Indo-European, and Low Saxon and High German languages, and was first fully stated by Grimm in the second edition of the first part of his grammar.

[2295] Origin and Nature of Language: http://the-origin-and-nature-of-language.blogspot.com/
[2296] Franz Bopp: http://en.wikipedia.org/wiki/Franz_Bopp
[2297] Max Müller: http://en.wikipedia.org/wiki/Max_M%C3%BCller
[2298] *Ewald, Gesch. des Volkes Israel, 3te Ausg. ; Gott., 1864, s. 78, seq.; Ewald 4us/. Lehrb. des Heb. Spraciie, fic Ausg ; Gott., 1863, s. 23.: http://www.ebooksread.com/authors-eng/charles-a-charles-augustus-briggs/biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala/page-5-biblical-study--its-principals-methods-and-history-together-with-a-catalogue--ala.shtml
[2299] Taylor: http://en.wikipedia.org/wiki/Isaac_Taylor_(canon)

> he argued that the runes were derived from a variety of the Hellenic alphabet used in the Greek colonies on the Black Sea about the 6th century B.C. "It would seem that the Goths, who then occupied the region between the southern coast of the Baltic and the upper waters of the Dnieper," Taylor argued in a subsequent paper, "must have obtained a knowledge of the art of writing from the merchants of Olbia and other Greek colonies on the Euxine, who, according to Herodotus, voyaged forty days' journey to the North by the great trade route of the Dnieper."[1]

[2300] Isaac Taylor: http://s155239215.onlinehome.us/turkic/31Alphabet/TaylorIsaakAlphabetEn.htm
[2301] Holger Pedersen: http://the-origin-and-nature-of-language.blogspot.com/
[2302] An important study is Rudolf von Gorsleben *Hoch-Zeit der Menschheit*. XXV, 689 S., Ill., Leipzig: Koehler & Amelang, 1930: http://www.archive.org/details/Hoch-zeitDerMenschheit.
This book was later misused during the Nazi period. Racist interpretations in the early decades of the 20th c. are not our concern.
[2303] Wiki: Aramaic: http://en.wikipedia.org/wiki/Aramaic_language
[2304] Diringer, 1948, 215.
Latin, claimed Diringer, had come via the Etruscans and the Northern Teutons owed runic writing to "the Raetians or some such tribe.": Diringer, 1948, p. xii.
[2305] Diringer, 1948, 301
[2306] Amanjolov: http://s155239215.onlinehome.us/turkic/31Alphabet/Amanjolov/AmanjolovAlphabetTableEn.htm
[2307] Ethnologue 16th edition: http://en.wikipedia.org/wiki/Ethnologue
[2308] Afroasiatic Urheimat: http://en.wikipedia.org/wiki/Afroasiatic_Urheimat
[2309] 8 Alphabets: http://espliego.files.wordpress.com/2008/11/world_language_map_transparent.jpg
[2310] World Alphabets: http://users.telenet.be/worldstandards/the%20world's%20scripts%20and%20alphabets.htm

A quick calculation shows that about 2 billion people use the Latin alphabet, about 1.2 billion people use the Chinese script, about 1 billion people use the Devanagari alphabet (India), about 0.5 billion people use the Arabic alphabet and about 0.3 billion people use the Cyrillic alphabet

[2311] Abugida: http://en.wikipedia.org/wiki/Abugida

[2312] Abugida: http://en.wikipedia.org/wiki/Abugida; cf. Peter T. Daniels (Oct. - Dec, 1990), "Fundamentals of Grammatology", *Journal of the American Oriental Society* **119** (4): 727–731, JSTOR 602899

[2313] Aramaic: http://en.wikipedia.org/wiki/Phoenician_alphabet
Cf. http://www.bet-davvid.com/files/Phoenician_alphabet.pdf

[2314] Evolutionary Tree: http://www.dhushara.com/book/unraveltree/unravel.htm

[2315] Altai Mountians, Siberia: Human Genetic History: http://kasamaproject.org/category/history/human-history/

Now a simple bone discovered in a cave reveals a distinctive DNA pattern — that documents a separate (previously unknown) exit from Africa — between the known migration of Homo erectus and the later emergence of Neanderthals

[2316] Denisova Cave: http://www.nytimes.com/2010/03/25/science/25human.html?_r=1

[2317] Human Genome (1990-2003): http://www.ornl.gov/sci/techresources/Human_Genome/home.shtml

[2318] There is also an interesting forum: http://www.forumbiodiversity.com, which includes threads relevant for linguistics:e.g. http://www.forumbiodiversity.com/showthread.php?t=1616

[2319] L.L. Cavalli-Sforza, The History and Geography of Human Genes, Princeton: Princeton University Press, 1994. Abridged edition (August 5, 1996):
http://www.google.com/products/catalog?hl=en&rlz=&q=The+History+and+Geography+of+Human+Genes&um=1&ie=UTF-8&tbm=shop&cid=14811513025776430889&sa=X&ei=LHZTT-GCIM2s8QOdhtTwBQ&ved=0CHsQ8wIwCg#

[2320] Spencer Wells: http://www.nationalgeographic.com/explorers/bios/spencer-wells/

[2321] Genographic: https://genographic.nationalgeographic.com/genographic/index.html

The Genographic Project is seeking to chart new knowledge about the migratory history of the human species by using sophisticated laboratory and computer analysis of DNA contributed by hundreds of thousands of people from around the world.

[2322] Atlas of Human History: https://genographic.nationalgeographic.com/genographic/globe.html

[2323] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas.html

[2324] Atlas of the Human Journey: https://genographic.nationalgeographic.com/genographic/lan/en/atlas.html

[2325] These debates arise from differences between archaeology and paleoanthropology.
e.g. Archaeology

The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
http://www.nature.com/news/2010/100324/full/464472a.html

Paleoanthropology

Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]
http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans

[2326] Origin of the Nostratic Theory: http://the-origin-and-nature-of-language.blogspot.com/

[2327] See for instance the chart accompanying Aksara Kaganga: http://id.wikipedia.org/wiki/Aksara_Kaganga

[2328] Carlos Quiles: http://carlosquiles.com/indo-european-language-blog/2009/02/adamic-or-the-language-of-eden-before-the-tower-of-babel-dialects-after-the-confusion-of-tongues/

About their classification into language “families”, they might be related to the families based on consanguinity as described in the Bible, but identifications of those families by modern scholars have blurred the possible links (if any) between older language superfamilies and Noah’s sons; cf. Japhetic‘s simplistic identification with Indo-European, or Semitic‘s with “Semitic” languages. However, the more traditional identification of Japheth’s sons with “European” peoples (and therefore Eurasiatic

languages), and Shem's sons with (the old concept of) "Asian" peoples (hence with Afro-Asiatic languages) is more reasonable, leaving Ham's sons with (at least) Austric and Dené-Caucasian languages (see Borean language tree).

[2329] Borean languages: http://en.wikipedia.org/wiki/Borean_languages

[2330] Semitic People: http://en.wikipedia.org/wiki/Semitic_people

Ahlamu
Akkadians (Assyrians and Babylonians)
Amalekites
Amorites
Arabs
Arameans
Bahranis
Canaanites
Chaldeans
Dilmunites
Eblaites
Edomites
Hebrews (Israelites, Judeans and Samaritans)
Hyksos
Ishmaelites
Maganites
Maltese Terms
Mandaeans Terms
Mhallami
Moabites
Nabataeans
Palmyrans
Phoenicians (including Carthaginians)
Qedarites
Sabaeans
Sabians
Sutu
Syriacs
Ubarites
UgaritesTable
Table 122. Semitic People

[2331] Turkic Language Tree: http://www.sonsuz.us/?q=book/export/html/663

Notes: Appendix 7

[2332] This topic has many debates about borders and influences, often influenced by nationalism. These are beyond the scope of our orientation. There are many more maps. An excellent source for further orientation is Talessman's Atlas. World History Maps: http://www.worldhistorymaps.info/Maps.html#Ancient_maps

[2333] Nabataeans: http://nabataea.net/bengal.html

[2334] Queen of Sheba: http://www.ethiopiantreasures.co.uk/pages/aksum.htm

After Yeha had fallen the town of Aksum was established during the reign of the Queen Sheba (known as Saba or Makeda by Ethiopians) in 500 BC. Aksum became the ancient city of Ethiopian civilisation and a powerful kingdom. The Axumites were renowned for their fine architecture, crafts and skills, in particular as masons and metal workers, which they retain to this day. Greek traders knew Aksum as centre of an empire, which had trade links with India, Arabia, Rome, Egypt, Persia and Greece.

Strange in this report is the date 500 B.C. Other accounts link the Queen with 1000 B.C. which is also a date associated with King Solomon. Cf.: http://en.wikipedia.org/wiki/Queen_of_Sheba

[2335] Dr Clyde Winters: Ge'ez origin of Devanagari Writing of India:
http://bafsudralam.blogspot.com/2009_01_01_archive.html

[2336] Lothal: http://en.wikipedia.org/wiki/Lothal
[2337] Royal Road: http://ezinearticles.com/?The-Ancient-Persian-Courier-Network&id=5431647
[2338] Silk Roads: http://en.wikipedia.org/wiki/Silk_Road
[2339] Silk Roads: http://www.imperialtours.net/silk_road.htm;
[2340] Silk Roads: http://archaeology.about.com/cs/asia/a/silkroad.htm. Xian was called Chang'an.
[2341] Northern route with several branches from Xian westwards and a southern route. http://en.wikipedia.org/wiki/Greater_Iran
[2342] Some have connected this with stories of Vasishta and Vizvamitra (Zoroaster): http://www.topix.com/forum/religion/zoroastrian/THKNUB3S16PAT480T

> According to the Vedic version, Zoroaster and Vasistha were half brothers. Vasistha was the legitimate son of Surya and Zoroaster was the illegitimate son of Surya and the maiden Niksubha. In their adult lives both Vasistha and Zoroaster became priests of Asura Varuna [possibly in Kashmir]. Vasistha and Zoroaster were co-priests of Varuna but in due course there would arise irreconcilable differences between the two. So great was the rivalry between Vasistha and Zoroaster that the latter eventually separated himself from the Vedic standards. Zoroaster gathered his followers and made an exodus toward the west, eventually settling in Persia [north-eastern Iran]. This new religion of Zoroaster was more like a rehashing or mixing of the old Vedic beliefs with an occasional addition of his own. Zoroaster took the concepts of gods and demons found in the Vedic pantheon and reassigned them different names and different functions. From among those Zoroaster favored Varuna whom he called 'Ahura Mazda', the Supreme God. Surya or Mitra, the Vedic sun-god, also took his place in the belief of the Zoroastrians as did the worship of fire. To the Persians Mitra became Mithras. Vasistha and his followers were called Brahman and they worship the Devas Chief God Indra the Moon God or Chandra and Drank Soma. Zoroasters and his Magas Magi and the worship Chief Asuras God Varuna the Sun God or Surya and worship fire.

[2343] http://www.oneworld.am/journalism/yezidi/tamoyan.html
The Yezidi emigrated from India to Afghanistan, and from Afghanistan into Iran and, lived in Iraq, and in Syria. In Iraq we started to call ourselves "Yezidi". Before then we were "the people of Malek Tavous". Yezidi history dates back 5,000 years. the Kurds began to form as a nation only in the 10th or 12th century. The Kurds are nomadic people living in mountainous regions.
http://www.yezidis.am/history.html
The Yezidis are one of the oldest nations. From reliable sources their ancestors came from India More exactly Bombay.
[2344] Essenes: http://essenes.net/naz/50weeks.html: 7 Religious Ages or Daria of the Essenes:

1) Early Himalayan phase now reverberating as Bon (Bonmo and Bonpo) faith and Sabian.
2) Early Indian phase associated with Jainism, Vajrayana and the Saivite.
3) Vegetarian orientated Cha'an and Zen forms of northern Buddhism, and Taoism
4) Ophite, Maggusaean, Magi, Pythagorean, Platonic and Zarathustrian systems
5) Vegetarian Essene phase… with Liliukh, culminating in ministry of Anhar and Yohanna the Baptist.
6) Vegetarian Nazorean phase…Mt. Carmel Temple and propagated by Yeshu, James, Miryai,Elxai.
7) Vegan Manichaean phases inaugurated by Mar Mani.

[2345] Some accounts link the Jews with India: http://hindufocus.wordpress.com/2009/09/20/abraham-brahma-sarah-saraswati/

> Clearchus of Soli wrote, “The Jews descend from the philosophers of India. The philosophers are called in India *Calanians* and in Syria *Jews*. The name of their capital is very difficult to pronounce. It is called ‘Jerusalem.’”

In any case, cities along the silk routes such as Urgench, Gorgan, Susa, Ecbatana Ur and Atil have associations with an original homeland of the Jews. By the 9th century A.D. the routes as a whole were associated with the Radhandites, a network of Jewish merchants.See: http://en.wikipedia.org/wiki/File:Radhanites.png
[2346] Spice Route Time Chart: http://nabataea.net/stime.html
[2347] Indo-Aryan superstrate in Mitanni: http://en.wikipedia.org/wiki/Indo-Aryan_superstrate_in_Mitanni
[2348] Slovene Veda: http://www.korenine.si/zborniki/zbornik01/pdf/skulj_indo.pdf
[2349] Itsukushima Torii Shrine: http://homepage2.nifty.com/Mithra/english_index.html
[2350] Assyrians: http://www.aina.org/brief.html#Emergence:

It is convenient to divide Assyrian history into six periods:

7. Emergence: beginnings to 2400 B.C.
8. First Golden Age: 2400 B.C. to 612 B.C.

9. First Dark Age: 612 B.C. to 33 A.D.
10. Second Golden Age: 33 A.D. to 1300 A.D.
11. Second Dark Age: 1300 A.D. to 1918 A.D.
12. Diaspora: 1918 A.D. to the present:

[2351] Muslim dynasties http://en.wikipedia.org/wiki/List_of_Shi%27a_Muslim_dynasties

[2352] One version of the Chronology is:

20th c. B.C. - 15th c. B.C.	Old Assyrian period	
15th c. B.C. - 10th c. B.C.	Middle Assyrian period	
934 B.C. - 609 B.C	Neo-Assyrian Empire	
625 B.C. - 549 B.C.	Median Empire	
550B.C. - 330 B.C.	Achaemenid Empire	1st Persian Empire
247 B.C. - 224 A.D.	Parthian Empire	
224 A.D. - 651 A.D.	Sassanid Empire	2nd Persian Empire
861 - 1003	Saffarid Dynasty	
1501- 1722	Safavid Dynasty	
1723 -	Greater Iran	Iranian Cultural Continent

[2353] Achaemenid: http://members.ozemail.com.au/~ancientpersia/introduction.html

[2354] Or he is: Kshatriya Kshatriyanamah (xšâyathiya xšâ-yâthiânâm)
See: http://www.livius.org/arl-arz/aryans/alphabet.html

[2355] Iranian Languages:
http://wapedia.mobi/thumb/14c8496/en/max/1440/1800/Iranian_Languages_New_Map8.png?format=jpg%2Cpng%2Cgif&ctf=0?format=jpg,png,gif&loadexternal=1

[2356] Michael D. Frachetti, "Multiregional Emergence of Mobile Pasturalism, and non-Uniform Cultural Complexity across Eurasia," Current Anthropology, Volume 53, no. 1, February, 2012 :
: http://www.jstor.org/pss/10.1086/663692. This article was kindly brought to my attention by Professor Jaap van Till, via: 'Ruitervolken hielpen beschaving ontwikkelen', Nu, 25 February, 2011:
http://www.nu.nl/wetenschap/2749411/ruitervolken-hielpen-beschaving-ontwikkelen.html

[2357] This is part of a larger history of Mongolia where some of the key dates, using a chronology from Wiki are: http://en.wikipedia.org/wiki/History_of_Mongolia:

209 B.C. - 155 A.D.	Xiong-Nu
93 A.D. - 234 A.D.	Xianbei
330 A.D. - 555 A.D.	Rouran Khaganate
552 A.D. - 744 A.D.	Göktürk Empire
742 A.D. - 848 A.D.	Uyghur Empire
539 A.D. - 1219 A.D.	Kirghiz Empire
916 A.D. - 1125 A.D.	Khitan Empire
1120 A.D. -1206 A.D.	Khamag Mongol
1206 A.D. - 1271 A.D	Mongol Empire
1279 A.D. - 1368 A.D.	Yuan Dynasty
1368 A.D. –1636 A.D.	Northern Yuan Dynasty
1636/1691–1911 A.D.	Qing Rule

[2358] Debates as to whether the East Huns were identical with the West Huns two centuries later, and concerning the exact extent of the Hunnic empires, are not our concern.

[2359] Ötüken: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken

> Although never identified precisely, Ötüken probably stretched "from the Khangai Range of Central Mongolia to the Sayan Mountains of Tuva, at the centre of which is the Orkhon Valley",[10] which for centuries was regarded as the seat of the imperial power of the steppes.

[2360] Qut: http://en.wikipedia.org/wiki/%C3%96t%C3%BCken

[2361] Orkhon Valley: http://ceas.stanford.edu/events/event_detail.php?id=2107

[2362] The Altai region and the Eurasian steppe are famous for their tamgas. This connection the Tuvan steppe with Danubian Bulgaria helps explain the presence of tamgas in Khazarian cities such as Sarkel.
See: http://krupadetarnawa.weebly.com/altai-homeland.html; cf. http://en.wikipedia.org/wiki/Sarkel

[2363] Qut: http://krupadetarnawa.weebly.com/siberian-dragons.html:

> Old Altaic Turks believed that their Ashina Clan ruled by virtue of heavenly mandated charisma (Qut). As THIS CHARISMA (Qut) RESIDED IN THE ENTIRE ROYAL CLAN AD INFINITUM (as sort of shamanic gift), the latter exercised a collective sovereignty over their realms resulting in frequent succession struggles. According to the beliefs of the Old Turkic people of Central Asia, Qut is a cosmic force linking the earth with the infinite sky. The holy Altai mountain serves as its anchor.

[2364] Mysteries of the Khazar Empire: http://krupadetarnawa.weebly.com/
[2365] Hungarian and Scythian: http://tudos.virtus.hu/?id=detailed_article&aid=36993
[2366] The word Hun has been traced back to 1766 B.C.
Huns: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En.htm
[2367] Ibid. Variant names include:
Huns, Huna, Hyon, Hsiung-nu, Hiung-nu, Xiong Nu, Xiahou, Xionites, Khuni, Chuni, Chyon, Suni, Sunni, Sünnu/Sunnu, Shunnu, Hunny, Gunny, Un, Unni, Khionites, Onogundurs, Onogur, Utigur, Hunnogurs, Hunnugurs, Hungars, Hungurs, Kuturgur, Kutrigur, Ultzindurs, Ultzingurs, Baranjar, Balanjar, Chue, Chumi, Chumuhun, Shato, Os, Ovs, Ephtalite, Hephthalite, White Huns, Red Huns, Karmichion, Karmikhion, Uygurs, [Uange, Bugu/Pugu, Bayegu/Baiyrku, Tunlo/Tongra, Sygye (Uygur tribes)], Seyanto (Sir + Yanto), Kibi, Tele/Tiele/Dubo/Tubalar/Dabo, Guligan/Kurykan (Yakuts), Dolange (Telengits), Husye, Higye, Adye/Eduz, Baysi/Barsil, Hunno-Bulgars, Guifang, and other variations.
[2368]Alan: http://s155239215.onlinehome.us/turkic/70_Dateline/71_Huns/hun_dateline_1_En.htm
[2369] 4 Hunnish Tribes: http://turkleronline.net/turkler/turk_turuk/koken_isim/datelines/huns.htm

> In Chinese sources Alans are one of four Hunnish tribes (Xu-la, Lan, Hiu-bu, Siu-lin) most favored by kings of Eastern Huns (Mao-dun/Mete and his son Ki-ok/Kök) of 3rd century B.C.(ToOD 146).

[2370] Alans: http://www.facebook.com/note.php?note_id=10150318997685145
[2371] Ishkuz: http://s155239215.onlinehome.us/turkic/70_Dateline/alan_dateline_En.htm

> 650 B.C.Ases are first mentioned in Assirian sources as the Scythian name Ishkuza = Ish-Oguz or Ish-kiji, with the same semantic, where Ish is a variation of ethnonym As, and Oguz or kiji stand for people.

[2372] Wiki claims this was in 348. Older sources link the translation of Gothic to 388 and runes to the year 400.
[2373] Bishop Ulfila: http://www.fromoldbooks.org/Brown-OratioDominica/pages/morton-tabulum-06/morton-tabulum-06-568x788.gif
[2374] Avars: http://s155239215.onlinehome.us/turkic/70_Dateline/avardatelineEn.htm
[2375] Indians referred to China as Great China (Sanskrit: mahAcIna).
[2376] Tarim Mummies: http://en.wikipedia.org/wiki/Tarim_mummies
[2377] Tocharians: http://www.worldhistorymaps.info/images/Persia_500bc.jpg
[2378] Tarim Basin in Han Dynasty:
http://2.bp.blogspot.com/_eqAeupktjcQ/S7p3Puqj6wI/AAAAAAAAA4Q/vzDNDqvVHbc/s1600/Han+dynasty+map.JPG
[2379] Yanqi: http://www.muztagh.com/images/map/map-of-xinjiang-large.jpg
Cf. http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm:

> Yanqi or Yuezhi identified by some as the original northern Kashi (cf. Kashgar) is on the Silk Road and is the ancient city of Agni. The ancient city-state of Agni, aka: Yanqi or Yuezhi (a site more recently known as Qarashahar, Karashar or Kashi), lay on the northern track of the Silk Road along the Taklamakan Desert in the westernmost Xinjiang Province of modern China.

[2380] Kashgar is Middle Iranic etymologically connected with Kush Mountains.
Cf. Kashgar: http://en.wikipedia.org/wiki/Kashgar.
[2381] Silk Road transmission of Buddhism: http://en.wikipedia.org/wiki/Silk_Road_transmission_of_Buddhism
[2382] Uygurs:

> Uygur means "unity" or "alliance." The origin of the ethnic group can be traced back to the Dingling nomads in northern and northwestern China and in areas south of Lake Baikal and between the Irtish River and Lake Balkhash in the third century B.C.

[2383] Tengrism and Uyghurs: http://efrasyap.org/Icerik/IcerikDetay.aspx?IcerikID=370
[2384] Uyghur: http://www.omniglot.com/writing/uyghur.htm
[2385] Nestorians: http://uyghuramerican.org/old/articles/48/1/Nestorian-Christianity-and-Uyghurs/Nestorian..
[2386] Uyghur Magyar: http://www.hungarianambiance.com/2009/12/magyar-uygur-connectionpictures.html
In some accounts Magyars, Scythians and Huns are treated almost interchangeably: e.g.
http://www.magyarmegmaradas.eoldal.hu/cikkek/our-beliefs/ak21

> **Magyar:** a people and their language: also called Maghar, Mahgar; Maghadi, Maghori by Indians; Scythian by Greeks; Xia Hun by Chinese; Hun; Hungarian; Székely (Seculi); "Avar;" Celt in Western Europe; biblical Magog. Magyar-speaking people centered in the Carpathian Basin since at least the Early Neolithic (Krantz). They bring writing to Sumer (3000 BC) as the Jemdet Nasr (name of dig site) People; and establish civilizations in Europe, China, India, Egypt and the Americas (Maya).

[2387] The 19th century focussed on the ancient civilizations of Egypt and Mesopotamia. The 20th century became aware of China (e.g. Needham).
[2388] Indus Valley: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro.html

[2389] Dholavira: http://en.wikipedia.org/wiki/Dholavira
[2390] Mehrgarh: http://en.wikipedia.org/wiki/Mehrgarh
[2391] Lothal: Lothal: http://en.wikipedia.org/wiki/Lothal
[2392] Harappa: http://www.archaeologyonline.net/artifacts/harappa-mohenjodaro.html
[2393] Central Asia: http://www.iranicaonline.org/articles/archeology-v
[2394] Eurasian Culture: http://www.drummingnet.com/alekseev/ChapterVIIPart2.html
[2395] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html
[2396] Is this where civilization began?: http://kosmo.hubpages.com/hub/Gobekli-Tepe-the-Dawn-of-Civilization
[2397] Khorasan as ancient Parthia: http://www3.sympatico.ca/zoroastrian/fire-temple.html
[2398] Khorasan: http://wikitravel.org/upload/shared//thumb/8/83/Iran_regions_map_1.png/320px-Iran_regions_map_1.png
[2399] Khorsabad (Dur Sharrukin): http://www.waa.ox.ac.uk/XDB/tours/mesopotamia5.asp
[2400] Key cities of Greater Khorasan include: Balkh, Bamiyan, , Bukhara, Dushanbe, Ghazni, Herat, Kabul, Khiva, Khujand, Nishapur, Samarkand, Termez,Tus.
[2401] Jurjan (cf. JirJahn, Iuri Jan, Georg Johann). Cf. Urgench, Gorgan
[2402] Sanjan: http://en.wikipedia.org/wiki/Sanjan
[2403] Aq Kupruq: http://www.afghan-web.com/history/chron/index.html; http://en.wikipedia.org/wiki/Aq_Kupruk Cf. http://www.afghanan.net/afghanistan/prehistory.htm
[2404] Baktria: http://s155239215.onlinehome.us/turkic/btn_GeographyMaps/BC_700MiddleEastEn.gif
[2405] Along with Margiana it forms the 12th satrap: http://en.wikipedia.org/wiki/Bactria
[2406] Ibid: http://en.wikipedia.org/wiki/Bactria
[2407] Parthians: http://en.wikipedia.org/wiki/File:Parthia_001ad.jpg
http://en.wikipedia.org/wiki/File:Kushano-Hephthalites_600ad.jpg[2408] Tocharistan: cf. http://s155239215.onlinehome.us/turkic/70_Dateline/KyrgyzdatelineEn.htm
[2409] Sarmatians: http://www.experiencefestival.com/a/Sarmatians_-_History/id/2137599
[2410] 12 Sons of Japheth: http://nt-creaz.org.ua/CreaBooks/S.Golovin-Potop/S.Golovin-Potop.htm
Gomer, Togarmah, Ujur, Tauris, Avar, Uauz, Bizal, Tama, Khazar, Janur, Bulgar, Sawir
[2411] Bulgars: http://s155239215.onlinehome.us/turkic/70_Dateline/72_Bulgars/bulgar_dateline_1_En.htm
Bolgars, Bolghars, Bulgars, Bulghars, Bulhi, Bushki, Ba-go, Bao- guo, Nenders, Pu-ku, Bu-gu, Venenders, and other variations
Subdivisions and ethnic affiliates include: Barsils, Barsilts, Bersulas, Belendzhers, Bandzhars, Balandzhars, Chdar-Bulgars, Duchi-Bulgar, Esegels, Hajlandurs, Hajlandurkh, Khazars, Kupi-Bulgars, Kotrags, Kutigurs, Kutrigurs, Oghondors, Olhontor-Blkars, Onogurs, Pugurs, Unoguns, Unogundurs, Venenders, Sabirs, Suvars, and other variations
Modern (surviving) endonyms are: Apaas, Bersuly, Besermen, Biler, Bortas, Buler (Bulumer), Bulgars, Chalmaty, Kaepych (Kayi), Nohrat, Saba kul, Suar (Suvar), Tatars, Temtuz, Yskyly (Esegs, Scolots, Seklers/Szeklers)
[2412] Bulgar Ethonym: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn.htm
[2413] He is also associated with the Ulogonduri Tribe
[2414] Onoguri: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html
[2415] Balkara: as in note 76 above: http://s155239215.onlinehome.us/turkic/25Bulgars/BulgarsEthnonymEn.htm
[2416] Bulgarian and Afghan: http://lukferi.webs.com/
[2417] Bulgarian Kuni: http://lyudmilantonov.blogspot.nl/2011/04/bulgarian-alphabet.html
[2418] Bulgars: http://en.wikipedia.org/wiki/Bulgars
[2419] Alano-Bulgarian Runes
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-5_files/image004.gif
[2420] Alanic, Glagolitic and Cyrillic:
http://www.protobulgarians.com/Russian%20translations/Zhivko%20Voynikov%20-%20Alano-drevnebolgarskoe%20pismo/ALANO-DR-BOLG-PISMO/AL-PRB-P-4_files/image032.gif; Cf. http://www.protobulgarians.com/Prabalgarski%20nazvaniya%20na%20planetite.htm
[2421] Ossetians: http://ossetians.com/
Migration Possibilities in the Historical Period: http://ossetians.com/eng/news.php?newsid=612&f=39
[2422] Bulgarians: http://www.v-stetsyuk.name/en/Scythian/Mith.html

[2423] Bulgarian Migrations:
http://upload.wikimedia.org/wikipedia/commons/1/1d/Bulgar_subsequent_migrations_in_Europe..jpg
[2424] Odrysian Kingdom: http://en.wikipedia.org/wiki/Odrysian_kingdom
[2425] Orphic Thrace and Achaemenid Persia: *www.pontos.dk/publications/books/bss-11-files/bss-11-gergova*
[2426] According to Wiki: http://en.wikipedia.org/wiki/Bulgarians:

> The Bulgarians have descended from three main tribal groups, which mixed themselves and formed a Slavic-speaking nation and ethnicity in the First Bulgarian Empire: 1) the Slavs, who gave their language to the Bulgarians; 2) the Bulgars, from whom the ethnonym and the early statehood were inherited; as well as 3) the 'indigenous' late Roman provincial peoples: Thraco-Romans and Thraco-Byzantines, from whom certain cultural elements were taken

[2427] Symbolically, the new version of East and West Slavs are effectively the two headed Roc bird, with one head looking westwards towards Europe with the other head looking eastwards towards Mongolia, Siberia, and Asia.
[2428] Thrace: http://en.wikipedia.org/wiki/Thrace
[2429] List of ancient tribes in Thrace and Dacia:
http://en.wikipedia.org/wiki/List_of_ancient_tribes_in_Thrace_and_Dacia
Agathyrsi: http://www.rri.ro/arh-art.shtml?lang=1&sec=9&art=6431
[2430] Dacians: http://romerica.com/rom/hist_col_bc0500.htm
[2431] Mansion Ioseph, Esqusise d'une histoire de la langue sanscrite, 1931. According to him the Romanian colloquial speech is identical to the primordial Daco-Indian, the language of Veda Daci who penetrate in India, milleniums before Christ. See: Introduction, note 17.
[2432]Dracones:http://www.seachain-aroon.com/index.php?option=com_content&view=article&id=102:under-the-sign-of-the-wolf-headed-dragon&catid=39:history&Itemid=61:

> The Great Dracones, the Dacian Dragon, with the head of a wolf and the body of the snake, is the symbol of the unification of what is above with what is below. The Wolf head stands as the symbol of the great Dak-sha, the Supreme Divinity of the Universe, mentioned in the Vede as the Father God of the Dacians (hence their name), and the snake body symbol of immortality, is also the symbol of the Great Zamolxis, the Lord of the Underworld.

[2433] Tracking the tribes through Migrations and Maps: http://www.ucg.org/bible/tracking-tribes-through-migrations-and-maps/:

> The Scythians and Cimmerians were both groupings of the tribes of Israel. Assyria drafted a number into its armies soon after the captivity. They rose to some power in the empire and finally had an opportunity to help bring down their former oppressor before 600 B.C.

[2434] Dacians: http://en.wikipedia.org/wiki/History_of_Ukraine
[2435] Huns: http://www.worldhistorymaps.info/images/Huns_450ad.jpg
[2436] Geto-Dacians: http://romanianhistoryandculture.webs.com/freegetodacians.htmb
[2437] Daco-Scythians:http://en.wikipedia.org/wiki/Wikipedia:WikiProject_Dacia/Collaboration
Daco-Bactrians: http://www.romanianhistoryandculture.com/dacianleadtablets.htm
[2438] Sauromats: http://www.v-stetsyuk.name/en/Scythian/Sauromats.html

> "Die Hunnen nannte man oft Skythen; Avaren und Bulgaren dafür Hunnen; Goten und nach ihnen sogar gelegentlich Slawen wurden als Geten bezeichnet; und die legendäre Gog und Magog der Bibel wurden noch auf hochmittelalterlichen Landkarten eingetragen"

[2439] Siniai Lead Plates: http://romanianhistoryandculture.webs.com/dacianleadtablets.htm
[2440] Balto-Slavic: http://en.wikipedia.org/wiki/File:Balto-Slavic_lng.png
[2441] 43,000 B.C.: http://freethoughtnation.com/forums/viewtopic.php?f=16&t=901&start=15&view=print
[2442] Were Scythians the First Ukrainians? : http://www.brama.com/news/press/001022scythian_migration.html
[2443] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;
[2444] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm
This site is carefully documented and has excellent maps.
[2445] Scythians did not know writing: http://www.imninalu.net/Eurasians.htm
[2446] Hunno-Scythicum: http://tudos.virtus.hu/?id=detailed_article&aid=64043
[2447] See: Introduction, note. 17.
[2448] Sarmats: http://www.v-stetsyuk.name/en/Scythian/Sarmats.html;
http://s155239215.onlinehome.us/turkic/24Alans/AlanChronologyOverviewEn.htm
[2449] Sarmathia: http://2.bp.blogspot.com/_cH8XDv4-zEk/SLmuatkEcuI/AAAAAAAABQY/7nv14mKmKAM/s400/mapAbkhazia.bmp

Sarmatia: http://en.wikipedia.org/wiki/File:Scythia-Parthia_100_BC.png
http://ukrmap.su/program2009/uh7/Maps/7_07.jpg
[2450] Sarmatiae Europeae descriptio: http://en.wikipedia.org/wiki/White_Russia
[2451] Keltoscythai: http://en.wikipedia.org/wiki/Sarmatians
[2452] Scythians (Wiki): http://en.wikipedia.org/wiki/Saka;
The Behistun inscription mentions four divisions of the Scythians,

- the *Saka paradraya* "Scythians beyond the sea" of Sarmatia,
- the *Saka tigraxauda* "Scythians with pointy hats",
- the *Saka haumavarga* " haoma-worshipping Scythians" (Amyrgians) of the Pamir and
- the *Saka para Sugudam* "Scythians beyond Sogdia" at the Jaxartes.

Of these, the *Saka tigraxauda* were the Saka proper. The other three were different "Scythian" tribes.
[2453] Scythians: http://www.cais-soas.com/CAIS/Anthropology/Scythian/saka_nomenclature.htm:

> In conventional wisdom the Massagetae and Saka Haumavarga are depicted as neighbors and inhabiting an area beyond Jaxartes [present-day Uzbekistan], with the Massagetae occupying the area north of Haumavarga. The Saka Tigraxauda are depicted as inhabiting the eastern littoral of the Caspian Sea between Hyrcania and Chorasmia [present-day Turkmenistan]. See, for example, Cook, pp. 282-283 (map).
>
> There is sufficient evidence in Herodotus to call for the reorientation of the geographical positioning of the Saka so that Saka Tigraxauda are placed in the Jaxartes watershed and Massagetae and Haumavarga are relocated to the eastern littoral of the Caspian Sea. There is also evidence to suggest strongly that the term Massagetae was a Greek (Herodotus) name for the Saka Haumavarga….
>
> The Achaemenian records and Herodotus suggest that Massagetae and Haumavarga were one and the same and they inhabited the present-day region east of the Caspian Sea and west of the Aral Sea. This area that presently is watered by Gorganrud and Atrak in the south and the Oxus and Jaxartes in the north had a different look in the views of the ancient geographers. The Oxus and Jaxartes were deemed to empty into the Caspian Sea, thereby creating a milieu consisting of plains intersected by various rivers closer to the Iranian heartland

[2454] Saka: http://www.heritageinstitute.com/zoroastrianism/saka/index.htm
Saka Tigraxauda: http://www.heritageinstitute.com/zoroastrianism/khvarizem/index.htm
The Saka Tigrakhauda (Greek name: Massagetae) were a sub-group within the Saka who occupied the north-eastern frontiers lands around the Aral sea. The people of Khvarizem were a further sub-group of the Saka Tigrakhauda (Massagetae) - the people who lived around the northern half of the Amu Darya river.
[2455] Sakastan: http://upload.wikimedia.org/wikipedia/commons/2/2a/SakastanMap.jpg
[2456] Jacob Grimm: http://en.wikipedia.org/wiki/Jacob_Grimm
Jacob Grimm set out "to determine the relationship between the German language and those of the Getae, Thracians, Scythians."
[2457] Scythians of Black Sea: http://www.silk-road.com/artl/scythian.shtml.old
[2458] Khazars: http://en.wikipedia.org/wiki/Khazars
Khazaria: http://www.khazaria.com/images/khazaria.gif
Kevin Alan Brook, An Introduction to the History of Khazaria: http://www.khazaria.com/khazar-history.html
[2459] Roman Empire: http://upload.wikimedia.org/wikipedia/commons/b/bb/Roman_Empire_125.png

[2460] Khazaria: http://upload.wikimedia.org/wikipedia/commons/a/a9/Chasaren.jpg

[2461] Greek Colonies: http://worldcoincatalog.com/AC/C2/Greece/AG/AncientGreece.htm
[2462] Albania: http://www.conflicts.rem33.com/images/Georgia/Iberia_Strabo_files/image004.jpg
[2463] Rus People: http://en.wikipedia.org/wiki/Rus'_people
[2464] Even today, Polotsk has a square with a statue marking the centre of Europe).

[2465] Kievan Rus: http://upload.wikimedia.org/wikipedia/commons/4/4e/Kievan-rus-1015-1113-%28en%29.png

2466 Slavic Peoples: http://en.wikipedia.org/wiki/File:Slavic_peoples_6th_century_historical_map.jpg

[2467] Lithianian State: http://en.wikipedia.org/wiki/File:Lithuanian_state_in_13-15th_centuries.png

[2468] Slavic Peoples: http://www.absoluteastronomy.com/topics/Slavic_peoples

Slavic Homeland: http://falangeoriental.blogspot.nl/2007_10_06_archive.html
[2469] Others link the flood with the Black Sea, Pontopolis culture and the year 5,500 B.C.: http://www.atlantis-schoppe.de/
[2470] R1a Haplogroup: http://raciality.blogspot.nl/2009/04/blog-post_839.html;
Cf. http://krupadetarnawa.weebly.com/q1b-genetics.html; http://www.tiggernut.com/Mito/MitoLine1.html
[2471] For an Indian dicussion: Swami Visnu, Scientific Verification of Vedic Knowledge: http://www.archaeologyonline.net/artifacts/scientific-verif-vedas.html
[2472] Kasyapa: http://www.trsiyengar.com/id94.shtml
[2473] Kurgan Hypothesis: http://www.museumstuff.com/learn/topics/Kurgan_hypothesis; http://en.wikipedia.org/wiki/Kurgan_hypothesis
The original kurgan hypothesis focussed on the 4th millenium B.C. although the newer genetic studies go back to 6,000 B.C.
[2474] Yamna: http://en.wikipedia.org/wiki/Yamna_culture; cf. http://www.maravot.com/Phrygian3.html
[2475] Aryan Invasions:http://www.mysteriousworld.com/Journal/2003/Summer/Giants/

> The "Aryan Invasion" theory illustrated. Based on archaeological, cultural and philological evidence, this theory posits that the Kurgans and other Indo-European "Aryan" peoples had at one time invaded Europe, Asia and the Middle East, bringing their language, religion and culture with them. The Caucusus, the region from which the Indo-European Kurgans emerged, is located at the center right of the image, between the Black and Caspian Seas. Note also the southern invasion route took the Kurgan to southern and western Canaan at the same time the "giants" began to become numerous in the region (around 2000 b.c. and afterwards).

[2476] See: Genetics of Neolithic and Bronze Age migrations in Europe and the Near East: http://s155239215.onlinehome.us/turkic/60_Genetics/MapsOfNeolithicAndBronzeAgeMigrationsEuropeAndNearEast-Eupedia.htm
Cf. http://freepages.genealogy.rootsweb.ancestry.com/~villandra/MitoLine.html
In Greek, the Southern Bug and Dniester were the Hypanis and Tyras rivers respectively.
[2477] Ibid.
[2478] J. P. Mallory, In Search of the Indo-Europeans: Language, Archaeology and Myth. London: Thames & Hudson, 1989. Cf. J. P. Mallory: http://en.wikipedia.org/wiki/J._P._Mallory
[2479] J.P. Mallory and Victor Mair, The Tarim Mummies, New York: Thames and Hudson, 2000: http://www.archaeology.org/0103/abstracts/books.html
[2480] Cucuteni: http://en.wikipedia.org/wiki/Cucuteni-Trypillian_culture
[2481] Starcevo-Cris: http://freepages.genealogy.rootsweb.ancestry.com/~hjohnson/New%20Index/Family%20Groups/Group%20Leaders%20Pages/Pin%20Oak%20Reports/inthebeginningupdated2009.htm
[2482] Turdash Vinca Pelasgians: http://www.romanianhistoryandculture.com/pelasgians.htm#636984003
[2483] There is a prehistory to Braudel.
[2484] Europa Polyglotta: http://bigthink.com/ideas/21283
[2485] Tartaria: http://www.dacia.org/history/sumer-e.html
[2486] Europa Polyglotta: http://strangemaps.files.wordpress.com/2008/01/hensel_1741.jpg:
Tartaria vocibus teutonicis et sclavonicis mixta.
[2487] Sungir: http://donsmaps.com/sungaea.html
The Real History of Russia: http://www.proza.ru/2010/12/23/324
[2488] Sungir: http://en.wikipedia.org/wiki/Sungir
[2489] Zharkutanskie: http://www.liveinternet.ru/users/1758119/post86244228/ (via Google translate):

> The well-known linguist OF [S].[A]. Of [starostin] indicated the time of the formation of the modern language of 50-40 thousand years B.C. in the very center of Russian plain - in Vladimir, between the rivers the Volga eye, on the left bank Of [klyazma] river - was opened [Sungirskaya] stand. By the excavations of 2005 the antiquity Of [sungirya] was determined into 70 thousand years. So that, man of 20 thousand years was mute? I think that it never silent was, since it and he became man, when it addressed. So that to the modern language of possibly 70 thousand years. But in me confidence ripens, that first appeared the alphabet, and then man addressed. At first man used gestures. They became the basis of the first runic alphabet on the basis of swastikas.

[2490] This was long before cities such as Jerusalem or Foligno made this claim. Cf. http://www.centrodelmondo.net/foligno/tradizione.htm
[2491] Slavic Syllables and Gods http://www.chestisvet.ru/index.php4?id=25&otv=193; http://www.velesovkrug.ru/obnovleniya-na-sayte/knigi-izdannyie-obschinoy-rodolyubie-na-2002-god.html;

33 Sacred Syllables: http://rodolubie.info/duhrad/01/index.html
The etymology of Rus is sometimes associated with Ruh as in breath. There may also be connections with Nazorean Essene Ruha (Soul).
[2492] Seen in terms of Europe as a whole there is: White Sea North; Black Sea Middle; Red Sea South, which can be aligned with three divisions of a seated yoga figure, 3 chakras, 3 burners etc.
Seen in terms of Turkish: Black Sea karadeniz North, White Sea akdeniz Mediterranean Middle, Red Sea kizildeniz South.
In Turkish the mediterranean is Akdeniz.
[2493] In the Sanskrit rasas (figure 41), first vowel a is opposite first consonant k (ka). Joining a and k gives the Mongol and Turkic word for white, ak, which, when reversed, gives consonant 1, ka. In the scheme, North and South, often associated with Moon and Sun, are linked with black and red and the terms kara and hara. In Sanskrit, ka and ra are consonants 1 and 27 corresponding to an ascent numerically. Meanwhile ha and ra are consonants 33 and 27 corresponding to a descent numerically. In Hinduism, Hara is also associated with Shiva and the decreasing half of the year.
[2494] 4 Dharmakayas: Essence, truth, energy form: http://essenes.net/subindex10.htm
[2495] Jain Philosophy: http://en.wikipedia.org/wiki/Jain_philosophy
[2496] Kayastha: http://www.kayastha.org/kayastha-history/kayastha-the-vedic-origin.html

> According to the scriptures, Lord Brahma went into meditation for 11,000 years and when he opened his eyes he saw a man holding a pen and ink-pot in his hands, as well as a sword girdled to his waist. Lord Brahma spoke: "Thou hast been created from my body (Kaya); therefore, shall thy progeny be known as the Kayasthas. Thou hast been conceived in my mind (Chitra) and in secrecy (gupta); thy name shall also be Chitragupta. Brahma then enjoined him to dispense justice and punish those who violated the dharma. Thus, the Kayasthas were accorded a dual caste, Brahman/Kshatriya....the Garud Purana, Chitragupta is hailed as the first man to give the script.

[2497] Turkish Colours: http://archive.worldhistoria.com/meanings-of-colors-in-central-asian-cultu_topic8944_post226289.html
In ancient times the Turkish people described the four parts of the world with four colors: the North - in black color; the South in red color; the West- in yellow (white) color. The East consisting of never ending fields and deserts was always described with green color.
[2498] Black Door, Red Door, White Door, Blue Door respectively for Turkish, Indian, Jewish, Chinese peoples. Now the coulours are simply markers.
[2499] Green Star: http://www.harappa.com/script/maha10.html
[2500] Three Paradises: http://www.peshera.org/khrono/Fotos-11/foto-004.jpg
1. http://www.peshera.org/khrono/Fotos-11/foto-003.jpg
2. http://www.peshera.org/khrono/Fotos-11/foto-006.jpg
3. http://www.peshera.org/khrono/Fotos-11/foto-005.jpg
[2501] Adam: http://midgleywebpages.com/dna.html
[2502] Lemuria: http://ansrstudioworks.wordpress.com/
[2503] MU: http://www.crystalinks.com/lemeura.html
[2504] Cf. Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins, Cambridge 1990.
[2505] Urheimat: http://en.wikipedia.org/wiki/Proto-Indo-European_Urheimat_hypotheses
[2506] List of cities by time of continuous habitation:
http://en.wikipedia.org/wiki/List_of_cities_by_time_of_continuous_habitation
[2507] Arbil: http://en.wikipedia.org/wiki/Arbil
[2508] Göbleki Tepe: http://www.philipcoppens.com/gobekli.html.
There must have been early routes connecting Africa and Asia. As a simple example: the Tifinagh alphabet of Northern Africa shares symbols with Tengrism and old Slavic (e.g. the letter Zhe).
Claims of forbidden archeaelogy that go back 200,000 years are still considered highly controversial. Forbidden archeology Michael Cremo: http://www.mcremo.com/
[2509] Arbil: http://www.megalithic.co.uk/article.php?sid=25153
Will Hunt, "Arbil, Iraq Discovery Could be Earliest Evidence of Humans in the Near East," Heritage Key, 18 03 2010: http://heritage-key.com/blogs/willhunt/arbil-iraq-discovery-could-be-earliest-evidence-humans-near-east

> Czech archaeologists have excavated remains of a prehistoric settlement in Arbil, north Iraq, which could date back as far back 200,000 years, placing it among the earliest evidence of hominid activity in the region

[2510] As so often, scholarship in different fields such as genetics, archaeology and anthropological genetics seems to continue on parallel lines rather than in tandem. Further deabtes arise from differences between archaeology and paleoanthropology.

e.g. Archaeology

> The differences imply that the Siberian ancestor branched off from the human family tree a million years ago, well before the split between modern humans and Neanderthals. If so, the proposed species must have left Africa in a previously unknown migration, between that of Homo erectus 1.9 million years ago and that of the Neanderthal ancestor Homo heidelbergensis, 300,000 to 500,000 years ago.
> http://www.nature.com/news/2010/100324/full/464472a.html

Paleoanthropology

> Genetic and fossil evidence is interpreted to show that archaic *Homo sapiens* evolved to anatomically modern humans solely in Africa, between 200,000 and 150,000 years ago,[3] that members of one branch of *Homo sapiens* left Africa by between 125,000 and 60,000 years ago, and that over time these humans replaced earlier human populations such as Neanderthals and *Homo erectus*.[4] The date of the earliest successful "out of Africa" migration (earliest migrants with living descendents) has generally been placed at 60,000 years ago as suggested by genetics, although attempts at migration out of the continent may have taken place as early as 125,000 years ago according to Arabian archaeology finds of tools in the region.[5]
> http://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans

[2511] From the Baikal area one group moved westwards to Omsk which according to some sources became a centre in 104, 776 B.C: http://abbreviator.ucoz.ru/news/kh_arijskaja_karuna_runika_ka_runa/2010-11-23-95 :

> According to the chronicles of Old-Believers, the Holy City Of [asgard] [Iriyskiy] was based 106 thousand 787 years ago on that place itself, where now is located modern Russian city Omsk. First transfer from [kh]' Arian [Karuny] (ancient of [kh]' Arian language) it was made into summer 7452 from the creation of peace in the starry temple and summer 12952 from the great temperature drop, (1944 g. from [R].[KH].) for the newly revived Slav communities in the territory Of [belovodya] - holy earth of race (territory from the Urals to Baykal, and from the northern ocean to the Mongolian Altai). In the antiquity the earth, from where race began to settle into Europe, was called the country of the god Of [tarkha] ([Dazhboga]) and goddess of Tara, i.e., containers -[Tariey]. In the ancient times, because of comparative simplicity of tracing, [kh]' Arian runes were used everywhere among the peoples of great race, whereas [da]' Arian [Tragi] were very complex on the writing, and therefore them they could use only [da]' Arian Priest- keepers. Veda in the original to [kh]' To Arian [Karune] to contemporary scientist cannot be read a little, since this - the invaluable property of the kinds of the race of great. All the more, in Veda there is secret information. To however, read texts to [kh]' To Arian [Karune] to contemporary scientist there is no sense, since into [kh]' To Arian [Karune] each has runes - on 144 descriptive values. Maximum, what know contemporary scientists - these are the first is 2-3 values. ….

[2512] Scythians and North Pole: http://www.democracyforums.com/showthread.php?t=11806

> A much bigger story is told unofficially, however. According to many Russian and Eastern Europens legends, tens of thousands of years ago Russian people used to live by the North Pole. At that time the climate overthere was pretty different from what it is today, it is said that it was a tropical one. But with the beginning of the Ice Age some 10.000 years ago they had to move South in search of the warmer places.
> They finally settled in the territory between the southern part of the Ural mountains range and in what is today sothern Russia and Ukraine.
> The Scythians didn't just stay there, many of them went to India, Middle East and Europe....

[2513] Expedition to the 'Roof of the World' - North Eurasian Principal Investigator Elena Balanovska charts her recent adventures working with the global team in Tajikistan, 2006:
https://genographic.nationalgeographic.com/genographic/pi/balanovska_notes.html:

> The Pamir Mountains have played host to human occupation for almost 40,000 years—the first settlements beginning when hunter-gatherers moved out of the Middle East in search of more hospitable land during a dry period that gripped the region around 45,000 years ago….
> As early as 4,000 years ago, the expansive Western Eurasian region, stretching from the Danube basin to the Indus valley, was occupied by Indo-Iranian speaking peoples. These included the Scythians—first mentioned by Herodotus on his travels through the region—who are widely credited with creating the artistic "Beast Style" of the forest-steppe land between the fifth and third centuries B.C. Several militant tribes also called this land home and used it to spread out in conquest of distant parts of northern India, destroying the ancient civilizations throughout the Indus Valley. They brought their language, Sanskrit, to India, as well as their sacred books known as the Vedy. Those who remained in the territories of

present-day Iran, Afghanistan, and Tajikistan later came to be known through the Greeks as the Persians.

[2514] Who were the Saka Scythians?: http://lukferi.webs.com/

The Scythians migrated from Central Asia toward Eastern Europe. They disappeared from history after the Hunnish invasion of Europe in the 5th century AD, and Turkic (Avar, Batsange, etc.) and Slavic peoples probably assimilated most people speaking Scythian. However, in the Caucasus, a dialect belonging to the Scythian-Sarmatian linguistic continuum remains in use today, namely Ossetic.

The most dominant surviving Eastern Iranians (Saka-Scythians) are represented by the Pashtuns, whose origins are generally believed to be in southern Afghanistan, from which they began to spread until they reached as far west as Herat (Aria) and as far east as the Indus. The Pashtu language shows affinities to Scythians and Bactrians. Scythian tribe (Saka tribe) were somewhat illiterate when they first came to Europe, they left few records behind. However the Scythian language still survived. Pashtu is classified as Scythian language, and we can still trace the remains of Scythians in Europe their language is known as Ossetic or Ossetian. Which is the closest language to Pashtu.

There is a distant relationship between the Iranic Saka and the Germanic people due to the fact that both speak Indo-European languages. Their common forefathers, or better: the people speaking the proto-language which gave rise to Germanic and Iranian probably lived somewhere near the Black Sea. The contact between them must have terminated at an early stage. Most of Europeans and Iranic Saka are from same ancestors.

[2515] Bhadrasva: http://books.google.nl/books?id=AqSAQpCOifoC&pg=RA1-PA106&lpg=RA1-PA106&dq=bhadrasva&source=bl&ots=hgyJ_0obXJ&sig=bz1uLhOwYIwztnFbmepoHxYUiqg&hl=en&sa=X&ei=a5wfT-2fIcef-wbkoozEBA&redir_esc=y#v=onepage&q=bhadrasva&f=false

[2516] Possibly Malaysia as a whole.

[2517] The mountain is said to be probably Craigh-Patrick. Suvarneya: http://books.google.nl/books?id=Q6xKAAAAcAAJ&pg=PA120&lpg=PA120&dq=suvarneya&source=bl&ots=P_SRxBFgz8&sig=sHiqoaF6atw8a2n7ETqWX7CDDug&hl=en&sa=X&ei=yZwfT5ylHsOg-wbZyYXEBA&redir_esc=y#v=onepage&q=suvarneya&f=false

The highest mountain in Ireland is Carrantuohill (1038m). Note provided by Dr. Jonathan Collins. Could this "mountain " connected with the pitris perhaps be Skellig Michael?: http://en.wikipedia.org/wiki/Skellig_Michael

[2518] Some scholars identify this as a port in Belize, Central America:
Why is a port in Central America on an Ancient Indian Map?:
http://circumsolatious.blogspot.com/2009/10/why-is-port-in-central-america-on.html
Today the city is called: Santa Rita Corozal: http://en.wikipedia.org/wiki/Santa_Rita_(Maya_site). There is also a Chetumal, Mexico: http://en.wikipedia.org/wiki/Chetumal,_Quintana_Roo

[2519] Semeru: http://en.wikipedia.org/wiki/Semeru

[2520] Sumeru: http://en.wikipedia.org/wiki/Sumeru

[2521] Mount Meru: http://www.mountkenyaclimbing.com/mountainclimbing/mountmeruclimbing.html

[2522] Meru People: http://en.wikipedia.org/wiki/Meru_people

[2523] See: http:/jawapekalongan.blogspot.com/2011/11/writing-system.html?z#!/2011/11/writing-system.html

[2524] Synarchy: http://en.wikipedia.org/wiki/Synarchism

[2525] Wesak: http://www.crystalinks.com/wesak.html; http://www.wesakfilm.com/index.asp

[2526] Further sea routes link the Mediterranean with the British Isles and Scandinavia. This helps account for connections with Phoenician, Hebrew, the Ogham and Celtic runes. At school we learned that the Greeks coined the word barbarian to describe all foreigners. A Roman city of Barbaricum (Barbarikon) at the boundaries of Scythia (present day Pakistan) on the Periplus map, suggests that the ancient world had a wider view of the world. In any case, many former centres and connections have played a role in histories of the alphabet..

Notes: Appendix 8. Abjads

[2527] Abjads: http://en.wikipedia.org/wiki/History_of_the_alphabet#Descendants_of_the_Semitic_abjad

[2528] Alphabet, Wiki: http://en.wikipedia.org/wiki/History_of_the_alphabet

The most widely used alphabet today is the Latin alphabet.[2] It derives from the Greek, the first true alphabet in that it consistently assigns letters to both consonants and vowels.[3] The Greek alphabet in

turn was derived from the Phoenician alphabet, which was an abjad – a system where each symbol usually stands for a consonant.

[2529] Dillinger 1948, p. 217: absence of Vowels.
[2530] Abjad: http://en.wikipedia.org/wiki/Abjad

[2531] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*

A B G D K L M N R S T Z
A B J D
A B C D K L M N Q R S T
Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English
2532 Symbolism: http://www.texaspcc.org/PersianWritingSystem.htm
[2533] Tifinagh: http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh.html
http://www.win.tue.nl/~aeb/natlang/berber/tifinagh/tifinagh-thott-hansen.html

Tifinagh	w x y z z	Académie Berbère
	Iaou, Iey (ou, i/y)	Hanoteau
	T' Z Z (iet, iez, iez')	Motylinksi
	yay yaz yaz (y z z)	
Taureg	jeh jeu jej (h u/w i/j)	Thott-Hansen

[2534] Kyrgyz: http://en.wikipedia.org/wiki/Kyrgyz_alphabet
Cyrillic: http://www.ancientscripts.com/images/cyrillic.gif
[2535] Sindhi: http://www.sindhilanguage.com/images/sindhi_alph.gif
Urdu: http://schools-wikipedia.org/images/277/27728.png.htm
[2536] Pashto: http://www.dawatfreemedia.org/english/index.php?mod=article&cat=pashto&article=35
http://www.omniglot.com/writing/pashto.htm
http://www.afghan-web.com/language/pashtoalphabet.html
[25372537] Havayah: http://www.inner.org/names/namhavay.htm
Havayah = 26 = 2 times 13. 13 = echad (one). Havayah = 26 + kil = 60 = 86
Havaya 52 is a significant number in the Kabbalah. 52, Bet Nun, is the numerical value of the expanded form of the Holy Name Havaya (Yod Kay Vav Kay) that corresponds to the tenth sefirat Malkhut and referred to as BEN. Malkhut is the metaphor corresponding to physical space. It is here in Malkhut (BEN) that the shattering of the vessels occurred. It is no coincidence that the 14 words that speak of the devastation left by the primordial shattering of the vessels should have 52 letters in them, a subtle hint to the Holy Name of BEN that was blemished thereby. http://www.koshertorah.com/genesiscodes.htm

[2538] http://www.economicexpert.com/a/Yahweh.htm :

> According to one Jewish tradition, the Tetragrammaton is related to the causative form, the imperfect state, of the Hebrew verb ha·wah [הוה] (become); meaning "He will cause to become" usually understood as "He causes to become". Compare the many Hebrew and Arabic personal names which are 3rd person singular imperfective verb forms starting with "y", e.g. Hebrew "Yôsêph" = Arabic "Yazîd" = "He [who] adds"; Arabic "Yahyâ" = "He [who] lives".
>
> A more popular Jewish belief is that the name comes from three different words all having the same root YVH. the letters YHWH comes from the word HYA [היה]: He was; Howey [הוה]: He is; and W'Y'hiye [יהיה]: He will be. This is supposed to show that God is timeless. Other Jewish interpretations include an interpretation of the name as meaning "I am the One Who Is." Indeed, this last fits nicely with the admonition of the Burning Bush to Moses to tell the sons of Israel that "I AM has sent you." Some suggest: "I AM the One I AM." This may also fit the interpretation as "He Causes to Become." Many scholars believe that the most proper meaning may be "He Brings Into Existence Whatever Exists".

Notes: Appendix 9. Chaldean, Hebrew - - - - - -

Notes: Appendix 10. Indicum, Ethiopian, Egyptian - - - -- - -

Notes: Appendix 11: Number Symbolism

[2539] Lalita: http://www.religiousworlds.com/mandalam/tripura.htm

> In the East, 111 is a number sacred to Lalita or Devi. The different parts or petals and lines of the yantra are usually arranged in concentric circles (mandalas) and contain rays or sub-limbs of devi. The Shri Yantra has nine of these mandals, each filled with various aspects of the Devi. In Shri Yantra there are 111 aspects. The Shri Yantra is said to be a geometric form of the human body, which implies that goddess as Macrocosm is one with human being as Microcosm.

[2540] Gebelin: http://www.trismegistos.com/magicalletterpage/mystics.html
Also called primordial alphabet: Hieroglyphic Alphabet:
http://www.trismegistos.com/MagicalLetterPage/Pictures/Mystical/hieroglyph1.gif;
http://www.trismegistos.com/magicalletterpage/Pictures/Mystical/hieroglyph2.gif

[2541] Singh: http://www.iflaonline.org/images/PDF/ISOLA2011/343-10vindhyachalranadevibkp211-24816jan10.pdf

Singh, explains why 51 is reached in Vindhyachal yantra:

> Rotation of the cosmic rhythm from point to triangle (3 edges) can yield a combination of 8, 16, 24…angles ultimately merging into a circle again at infinity. This idea indicates the sense of expanding universe, commonly referred to in Hindu and Buddhist mythologies as mandala. The total number of these edges (3+ 8+16+24) comes to 51 identified to total number of alphabets in Sanskrit/Devanagari and also the Shakti Pithas

[2542] h'Ariyskaya Karuna (Х'Арийская Каруна, **руника).**
[2543] http://www.esotericarchives.com/agrippa/agrippa1.htm
[2544] Agrippa: http://www.esotericarchives.com/agrippa/agrippa2.htm#chap11
[2545] Agrippa: http://www.esotericarchives.com/agrippa/agrippa2.htm#chap11
[2546] 32 Deities: Manichaeism : http://www.essenes.net/mani/32gods.html
[2547] Ibid, 32 Deities Guhyasamaja: http://www.essenes.net/mani/32gods.html
[2548] 32 Deities 32 Metaphysical Concepts:
http://essenes.net/index.php?option=com_content&task=view&id=109&Itemid=752
[2549] Subtle Bodies:
http://essenes.net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32
[2550] Aryabhatta: http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration

Notes: 10 Principles of Ancient Alphabets

[2551] Swati (Milky Way): http://survincity.com/2010/11/vedic-cleansing-the-path-of-their-ancestors/
[2552] Source of the New:
http://www.truthcontrol.com/files/truthcontrol/styles/large/public/images/SlavicSwastikaMeaning.jpg
[2553] Generative Force: http://www.armenianhighland.com/images/nkarner/nkar_1793.jpg
[2554] Swastika and Big Dipper: http://designintelligences.files.wordpress.com/2011/03/swaststars2.jpg
[2555] Big Dipper and four seasons: http://warlockasylum.files.wordpress.com/2008/04/star-dipper.gif
Cf. http://designintelligences.files.wordpress.com/2011/03/swaststars2.jpg
[2556] Malachim: http://www.esotericarchives.com/agrippa/malachim.gif
[2557] Chechen. cf. 6. In 10 Ancient Alphabets.
[2558] Saint-Yves d'Alveydre: http://www.sacredscience.com/archive/GodwinArcheometer.htm#_ftnref11
[2559] Trident: http://blog.i.ua/user/2659661/471866/
[2560] Triglav: http://www.apofeoz.org/html/konf_geom.html; cf. http://www.intelrights.ru/?cat=9&paged=11
[2561] Russian Alphabet: http://www.apofeoz.org/html/br_07_predel_p2.html

Modern Russian alphabet is a form of manifestation of *the Universal algorithm* structure of the universe at *the verbal level.* From a formal point of view it is a key to unlocking the meaning of conditionality many iconic forms. These signs are for historical stage of development used by people as a sacred or social identity symbols. Among these basic symbols, which form the modern Russian language is connected directly, we can see the symbol of Ukrainian trident, which is the national symbol of Ukraine at the moment.

Thus, we can speak of the existence of a single integrated circuit iconic elements which appear in different places at different times of history. The key to this scheme is a form of modern Russian language. Elements of

this system are, in addition to the previously enumerated, the system "Ka-Ba-La" (Tree of Sephiroth), Rune system (Chart "Ig (d) Rasil"), the system of Tarot cards, the I Ching system and all its applications derivatives.
The use of such a sign system as the basis of the speech level forms of thinking opens up the possibility for a person to handle high-level information and the organization to radically change their ideas about within their own capabilities. So begins the path to the freedom of the human spirit.

[2562] Izhe: http://www.proza.ru/pics/2010/10/17/631.jpg; http://glob.us-in.net/img/ige-kratka.jpg

[2563] Early Cyrillic:
http://upload.wikimedia.org/wikipedia/commons/d/d0/Early_cyrillic_alphabet_without_explenation.png

Notes: Tables

[2564] Kabbalah: http://bellsouthpwp.net/T/i/Tiger93/kaballah/index.htm. For a more thorough analysis see: http://www.sacred-texts.com/eso/isi/isi02.htm

[2565] Isiac Tablet: http://www.sacred-texts.com/eso/isi/isi02.htm

[2566] Sefer Yitzirah chapter two, section three:.www.betemunah.org/body.html

[2567] http://www.therain.org/appendixes/app12.html

[2568] Gospel in the Heavens: e http://www.teachinghearts.org/dre17httheavens.html#constellation

[2569] Zodiac interpretations: http://1.bp.blogspot.com/_i_-GfAmi1XQ/R1LGx1TRkMI/AAAAAAAAADY/mAZG3Mpbjf8/s1600-R/Zodiac+Interpretations.jpg

[2570]

Stem 02 -	Stem 06
乙 -	己
Yi -	Ji
I	Ching
Sprout	Full Bloom

Table. Chinese stem 2 and Stem 6.

[2571] Five Element Stupa: http://www.onmarkproductions.com/html/12-zodiac.shtml

[2572] Saturn-Alpha Order:
Moon – Alpha Order: http://www.faithfreedom.org/Articles/sina40712.htm

[2573] Planets and Magic Squares: http://www.psyche.com/psyche/yetsira/sy_planetaryformatives.html

[2574] 7 Rays: http://www.ascendedmasters.ac/kumaras.html

[2575] 7 Fires: http://dictionary.babylon.com/atash/
Azar Noush is also called Ab-e-Hayat
Azar Ayeen also called Azar Abteen Azar Napata that the son of the waters wishes to seize)

[2576] Nakshatras and Seed Syllables: http://mailerindia.com/hindu/veda/index.php?namakarna

[2577] Table 27 a: Zone 1: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=10
Table 27 b: Zone 2: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=11
Table 27 c: Zone 3: http://www.grahamhancock.com/forum/DBhattacharya1.php?p=12

[2578] 12 simple letters: http://www.virtuescience.com/hebrew-alphabet.html

[2579] 12 Simple Letters: formerly at: http://www.followme-series.org/images/templates/hebrew.gif

[2580] Brahmic: http://en.wikipedia.org/wiki/Brahmic_family_of_scripts

[2581] Egyptian alphabets and correspondences.

Egyptian 1 = Cussaeum = Premier Alphabet Egyptien
Egyptian 2 = Aegyptiacum = Autre Alphabet Egyptien
Egyptian 3 = Isiacum = Isis Regina Aegyptiarum Litterarum Inventrix
Egyptian 4 = Indicum = Mercurius Thoyt = Mercurianum
Cf. Appendix 10.

11. Indicum Postel 1538 = Ethiopian (Amharic) = Abyssinian
12. Indicum Palatino 1550 cf. Mercurius Thoyt, Aethiopicum, Egyptian 4
13. Indicum De Bry 1596 " "
14. Ethyopique Duret 1613 = Mercurianum
15. Indicum Virga 1616 = Alphabet des Indiens, Indian 1
16. Indicum Manoury 2008 = Angelicum, Coeleste, Chaldean 1
17. Indicum Virga Aurea 1616 = cf. Hebrew 2 (figure 197), Egyptian 4 (figure 193).
18. Ethyopique Duret 1613 . cf. Sabaeum and Aethiopicum (figure 202).

19. Indiens Abyssins Duret 1613
20. Indicum[2582] Manoury 2008

Table 39. Versions of Indicum and their equivalents

Postel's edition confirms that the association of Ethiopian with Indicum was accepted without question in the 16th century. In Manoury 's version the letters are written from bottom to top suggesting an oriental influence. Cf. Cf. Fry 1799 163:

> Modern travellers (1619) inform us, that the Indians, the Chinese, Japonese, &c. form their letters upon this model, writing from top to bottom. Duret p.384

[2583] Chronology of Nubian and Coptic

Proto Saharan	**5,000 - 3,000 B.C.**
Nsibidi	**5,000 B.C. - present**
Medu Neter or Ta Merrian "Hieroglyphs	**4000 BC - 600 AD**
Kemetic "Hieratic"	**3200 BC - 600 AD**
"Thinite"	**3,200-2,700 B.C.**
Vai	**3000 B.C. - present**
Tifanagh or "Lybico-Berber" or "Mande"	**3,000 B.C. - present**
Ethiosemitic	**2,000 B.C.; 800 B.C.**
Wadi El-Hol or "Proto-Sinaitic"	**2000 BC - 1400 BC**
Nubian	**1,000 B.C.**
Meroitic or Napatan	800 B.C.
Geez or Ethiopic	800 B.C. - present
"Old Ethiopian" or "Sabaean"	**700 B.C - 600 A.D.**
Kemetic "Demotic"	**650 B.C. - 600 A.D.**
Coptic	305 B.C. - 30 B.C
Coptic	**300 A.D. - present**
Old Abyssinian	350 A.D.
Old Nubian	800 A.D. - 1500 A.D.
Amharic Alphabet	1,095 - 1,365 A.D.

[2584] See also Fry (1799, pp. 28-41):
http://www.archive.org/stream/pantographiacont00fryeiala#page/28/mode/2up/search/chaldean

[2585] Abjad Structure (22 Letters) Sumerian (35th c. B.C.) 22 Letters of Adami (5509 B.C.)

A B J D	Abjad	b, d, g,	1.Aleph, Beth, Gimel, Daleth
H W Z	Hawwaz	ḫ,	2. Heh, Vau, Zain
H T Y	Hutti		3. Cheth, Teth, Iod
K L M N	Kalaman	*k, l, m, n,*	4. Caph, Lamed, Mem, Nun
S A P S	Sa'fas	*p,*	5. Samech, Ain, Pe, Sade
Q R S T	Qarashat	*r, s, š, t,*	6. Coph, Res, Sin, Tau
Th Kh Dh	Thakdidh		7. THA. KHA. DHAL
d. z. gh	Dazagh	*z*	8. DAD. ZA. GHAY.

[2586] *b, d, g, ḫ, k, l, m, n, p, r, s, š, t, z*

A B G D K L M N R S T Z
A B J D
A B C D K L M N Q R S T

Basic consonants in Sumerian (35th c. B.C.), correspondences in abjad and English

[2587] Division of Abjad in Two Columns

alif – be	A B	1 - 2	
gim –dal	J D	3 - 4	
he – va	H V	5 - 6	
ze – ha	Z – H	7- 8	
ti – ye	Th – Y	9 - 10	
kef – lam	K – L	11 – 12	20- 30
mim – nun	M N	13 – 14	40 -50
sin – ayn	S – ‘	15 – 16	60 - 70
fe – sad	F - S	17 – 18	80 - 90
kaf – re	Q – R	19 - 20	100- 200
şin – te	Sh – Th	21 – 22	300 -400
se – hi	Kh - Dh	23 – 24	500 - 600
zel – dad	d. z.	25 – 26	700 -800
zi – ğayn	Gh	27 -28	900 -100

The Arabic alphabet of 28 Letters adds two more divisions for the final six letters.

[2588] Vowels in Hebrew alphabets and letter numbers:

Vowel	Noachicum	Indian 1	Iudaicum	Moyses	Angelicum	Hebrew 1-9
a	1	1	a 1 A 23	1	1	a 1 aa 16
e	5		E 24			
i	9	10	I 25	10	10	10
o	14		O 26			
u	19	6	Ou 276	16		

2589 Official abjad structure: http://bahai-library.org/essays/abjad.html:

abjad:		hawwaz		h.ut.t.i		kalaman		sa`fas.	
á/ '	1	h	5	h.	8	k	20	s	60
b	2	w/v/ú	6	t.	9	l	30	`	70
j	3	z	7	y/í	10	m	40	f	80
d	4					n	50	s.	90

qarashat		thakhidh		d.az.agh	
q	100	th	500	d.	800
r	200	kh	600	z.	900
sh	300	dh	700	gh	1000
t	400				

[2590] Awakening of Nature — Fruit-bearing force of grain
God of Fertility — God of Love
God of Masculine Passion and Power — God of Sexuality
God of Spring — God of Youth
God of the Sowing of Seed — Yarilo
Yarilo as Sun — Jarilo Sun
Stuffed Yarilo

Table 100. Some primal forces of nature and deities associated with Jarilo.

[2591] Subsumptive	Determinative	Ordinal
Entities- Attributes	Activities	Dimensions

Who?-What?		Why?- How?		Where?-When?	
bio-	onto-			geo-	chrono-
		Substance	State	Place	Time
		Quantity	Action	Position	
		Quality	Affection		

Table 90. Three types of relations and Aristotles categories.

[2592] Names of Peacock Angel http://www.greatdreams.com/blog/dee-blog60.html
[2593] Tojo, 2006, p. 5:
http://www.shamogoloparvaneh.com/An_Introduction_to_the_Simorghian_Culture_and_Mithraism_in_the_East_Asia_V2.pdf
[2594] 33 Gods: http://www.tientai.net/teachings/dharma/6realms/33gods.htm
[2595] Subtle Bodies:
http://essenes.net/index.php?option=com_fireboard&Itemid=27&func=view&id=1406&view=flat&catid=32
[2596] Shaykh Ahmad al –Ahsai: http://www-personal.umich.edu/~jrcole/ahsai2.htm
[2597] 7 Spears: http://www.flosetleo.org/flosduellatorum.html
[2598] Semitic People: http://en.wikipedia.org/wiki/Semitic_people

Notes: Illustrations

[2599] 20. Horizontal Knot of Samhain, Solomon, AE
21. Diagonal Knot of Saint Andrew, Hound of Cuchulainn, IA
Hound of Cuchulainn (cf. Cerberus, Canis Maior)
[2600] ahttp://themessageoftaurus.webs.com/Hebrew%20astral%20origin%20revised.jpg
http://themessageoftaurus.webs.com/chapter5.htm
http://elizabethtrutwin.org/wp-content/uploads/2012/09/StarAlphabet.png
[2601] http://www.joellessacredgrove.com/Celtic/tree.html
http://www.bretagne-celtic.com/an/accueil_an.htm
[2602] Book of Ballymore:
http://www.isos.dias.ie/master.html?http://www.isos.dias.ie/libraries/RIA/RIA_MS_23_P_12/english/index.html?ref=http://babelstone.co.uk/Blog/2008/12/byrhtferths-ogham-enigma.html
Fol. 170r.
[2603] http://hem.passagen.se/dendoldahistorien/SecretHistorySweden-filer/image024.jpg
http://koudelkamichal.sweb.cz/wheel.jpg
http://www.thegodsgrove.com/runeabit.jpg
http://upload.wikimedia.org/wikipedia/en/thumb/f/f7/WernervonB%C3%BClowsWorldRuneClock.JPG/325px-WernervonB%C3%BClowsWorldRuneClock.JPG
http://www.benpadiah.com/otherstuff/agnawrunes/Futhark.jpg
2604 www.library.umass.edu/benson/jbgcalt.html
http://www.john007dee.com/handbook.html
2605 http://www.narpan.net/documents/ciencia_llull_lola.htm
[2606] Examples of Octagons were considered earlier: e.g. figures: xxx
Cf. Kalachakra Lotus:
http://media.photobucket.com/image/8%20petalled%20lotus/sarajitp/Jyotish/Kalachakra.jpg
Eightfold Path: http://www.reep.org/gardens/buddhism/images/1religion/noble8fold_wheel1_m.jpg
8 Pointed Star: http://moroccandesign.com/eight-point-star
[2607] http://sites.google.com/site/zprime21/curriculumofchoice
http://web.unirsm.sm/young/lull97/ruota.gif
[2608] Cf. Umbanda Symbolism: http://universalismomistico.blogspot.com/2011/07/o-que-e-umbanda.html
Umbanda http://cafehistoria.ning.com/group/umbandanobrasil
Umbanda: http://umbandaracionalizada
[2609] http://alexfl.ru/vechnoe/vechnoe_ist2.html

ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe of the universe. Constant tendency toward the perfection

[2610] http://alexfl.ru/vechnoe/vechnoe_ist2.html

ITA (ITA). Perpetual motion. To the knowledge of wisdom, entire new, unknown to this day, by the secret of wisdom. Canon of oecumenical motion as the basis of the universe of the universe. Constant tendency toward the perfection

2611 This basic shape is called "mensch stilisiert" or an Emergence Figure:
http://dnatestingsystems.goodbarry.com/_blog/DNA_Consultants_Blog/tag/rock_art/
It recurs in numerous African examples a s a styilized lizard tr Gecko: e.g. African Carved Wood Door Lizard Mask: http://www.danripley.com/september2images/9928t.jpg; Cf.
http://www.antiquehelper.com/catalog.php?id=124&page=11
Cf. Yoruba Gelede Mask Carved Lizard Nigerian African:
http://www.africadirect.com/media/catalog/product/cache/1/image/9df78eab33525d08d6e5fb8d27136e95/J/T/JT58.jpg; cf.
http://www.africadirect.com/masks/yoruba/yoruba-gelede-mask-with-carved-lizard-on-top-africa.html

[2612] Tamgas of Tiberius Iulius Europatoros, Sauromatos II, Rheskopurides III, Ininphimeos:
http://www.kroraina.com/alan/olhov_9.jpg

[2613] Cf. The Ethnic of the Sakas (Scythians: http://www.cais-soas.com/CAIS/Anthropology/Scythian/saka_ethnic.htm

cf. Massagetae: http://en.wikipedia.org/wiki/File:Asia_323bc.jpg

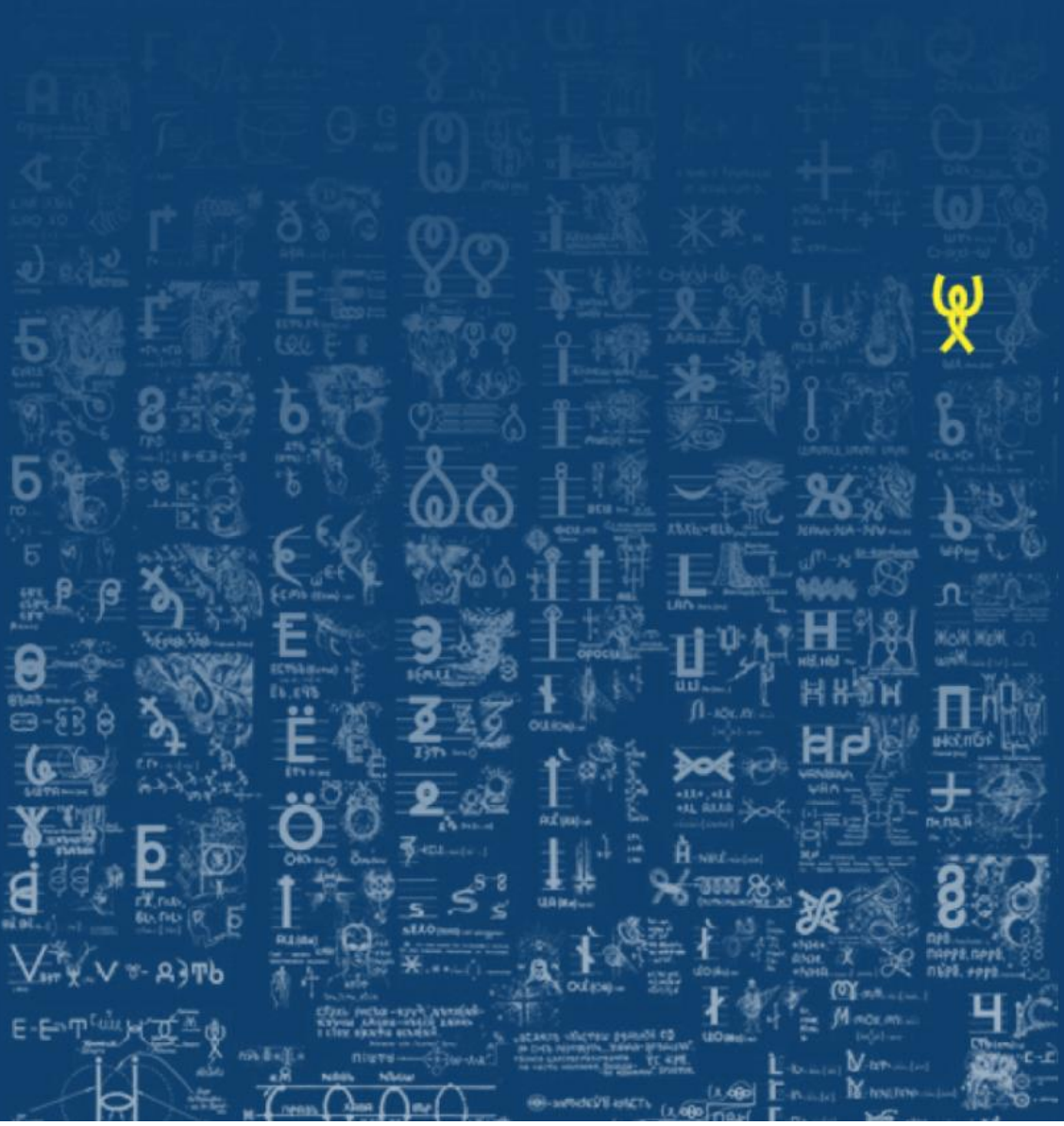
Cf. Scythians, Sarmatians, Achamenid Empire : http://www.cais-soas.com/CAIS/Images2/Maps/Achaemenid_and_Iranic_Peoples_in_the_Ancient_World.PNG

cf. Scythians and Sogdians: http://www.tribwatch.com/mapScythians.jpg

Cf. Hypergog: http://www.tribwatch.com/farnorth.htm

Achmaaenid Empire: http://www.cais-soas.com/CAIS/Images2/Maps/Map_of_Iran_under_Achaemenid_Dynasty.gif

Alans: http://s155239215.onlinehome.us/turkic/btn_GeographyMaps/AD%200-500AlansAlemany.gif

The Origins of the Alphabet

The alphabet is often described as a European achievement linked with Semitic languages of the Mediterranean: Phoenician, Aramaic, Hebrew, Greek, Latin. This study explores a much larger picture that includes all of Eurasia, with Slavic roots in pre-history, and Sanskrit providing a model for Indo-European and other language families. Alphabet letters, now considered abstract signs, began as cosmograms and elements to explain stories of the skies, creation and life.