

OUR ALPHABET

AN

IMAGE OF THE ZODIAC

WITH THE CONSTELLATION OF THE SEVEN PLANETS

☽ ♀ ♀ ☺ ☿ ☾ ☿

ON SEPTEMBER 7TH OF THE YEAR 3446 BCE,

SUPPOSEDLY AT THE END OF THE GREAT FLOOD

PROBABLY

BY NOAH'S OWN OBSERVATIONS

FIRST FOUNDATION

TO A TRUE CHRONOLOGY AND CULTURAL HISTORY

OF ALL NATIONS

WITH A LITHOGRAPHIC PLATE

LEIPZIG

PUBLISHED BY JOH. AMBROS. BARTH

1834

Forward.

The strange title of this little work will, as is to be feared, arouse doubts and contradictions in advance among most who are likely to see it or hear about it. However, here and there, there also live prejudiced friends of science, to whom it is not unknown that there have been things that are completely contrary to the general views; who argued with everything that had been heard and learned up to that point and who seemed almost so reprehensible that the sun, not the earth, stood still: but who nevertheless proved themselves and confirmed themselves. The tenets expressed here may be submitted to you for careful examination, since they are of world-historical interest.

In 1822, when the author was conducting investigations into the nature of the Semitic and Greek letters, he was first led to the idea that it could not be accidental that the alphabets of the ancient peoples all agree in the main, that the same contain only so many letters, that the elements follow one another in precisely this order, namely that the vowels, whose existence was also proven in the Hebrew alphabet at that time, stand between certain consonants. However, the reason for these phenomena could not be proven at that time. Later in 1825 and 1830, during his work on ancient Egyptian literature and astronomy, the author developed new views of the ancient alphabet whose siblings are Egyptian, Greek, Latin, Indian, Chinese, Japanese, Persian, Etruscan, Teutonic, especially this new view: that the alphabet corresponds to the divisions of the zodiac; that the vowels follow a peculiar order, that of the planets, according to their apparent velocity; that every consonant and every vowel, with the Semites as with the Egyptians, is the symbol of a certain planet. While the *Systema Astronomiae Aegyptiacae* was being printed, the author became aware of the well-known passage in *Sanchuniathon*, according to which the man who saved himself at the flood invented the zodiac, which originated at this time, and at the same time the alphabet should have, in such a way that the alphabet presented an image of the zodiac with its planets. The astronomical analysis of the ancient alphabet had already been printed when it occurred to the author to see whether a definite constellation of the planets had really been expressed by the letters, and to what time it fell. The alphabet, with its planetary letters, had already been correctly related to the signs of the Zodiac, with the exception of a small error, and so it was easy, with the aid of the ordinary planetary tablets, to calculate the year, month, and day where the planetary position expressed by the letters must have happened. How great was the astonishment of the author when it was found that that planetary constellation, which, as is well known, like any other common one, has only occurred once in 215,136 years, has not occurred on any other day, in any other month and almost in any other year

than where the Deluge according to Moses (according to the LXX), in accordance with the Chinese, Indian and other traditions, ended.

If one takes the circumstances together, that according to the traditions of the Phoenicians, Greeks, Chinese and others peoples our alphabet is an image of the zodiac and was determined at the end of the general flood; that the consonants correspond to the fixed stars, and the vowels to the planets; that this position of the planets took place only on the last day of the flood; that nobody later was able to invent this position of the planets from astronomical tables; that the flood and the rebirth of the earth are mentioned in the alphabet itself: it is impossible to condemn the present writing by the mere title.

Since therefore the author under such circumstances really had to take our alphabet for Noachian; so at the same time it was self-evident what the same thing would lead to. It serves as a mathematical basis for all chronology and history, for the history of literature and culture, for mythology and the history of religion, for palaeography and other sciences which have been sought in vain for many centuries.

About all this the author intended to publish a comprehensive work. The more these sentences run counter to previous views; the more it seemed necessary to consider all circumstances, to remove all doubts, to meet every possible objection, to support every proposition with proofs from the writings and monuments of the ancients; to bring together everything that occurs among the Egyptians, Chaldeans, Phoenicians, Greeks, Latins, Nordic peoples, Persians, Mexicans, Tatars, Japanese, Chinese, Indians and other peoples in relation to the deluge, the chronology and culture of the oldest time, that has since been propagated as legend or tradition. The author's Manuscript has been ready for several years. However, since the circumstances do not permit the publication of such a large work; so he considered it his duty to put together at least the main things in a generally comprehensible way for which these sheets might serve. According to this plan, however, the reasons and counter-reasons can only be hinted at, and even the points of proof had to be omitted for the sake of brevity. Perhaps it is sufficient simply to have the series of ideas and combinations set forth. Those who do a little bit of archeology will find those arguments even without the author's guidance. Incidentally, these are already contained in some earlier writings, although scattered, for the most part, namely in the following: On the nature of the Hebrew alphabet; about the pronunciation of the Greek letters; on the hieroglyphics of the ancient Egyptians; about Norse and Chinese mythology; on astronomical inscriptions from Egypt; about a passage in the Zend-Avesta and about a fragment of Sanchuniathon, the titles of which can be found in the attached index of my major and minor writings.

Directory

of the author's larger and smaller writings in chronological order.

- ◆ 1818-20. Natural History Essays in Gilbert's Annals of Physics. Leipzig. Published by Bart.
- ◆ 1821. Observations on a spontaneous somnambulist in Eschenmeyer's archive for animal magnetism. XII. B. 1. St. Leipzig. Published by Herbig.
- ◆ 1823. On the pronunciation of Greek vowels, observed by the old interpreters of the Holy Scriptures. Particula I. Leipzig. Published by Reclam. (s. De pronunciatione litt. Grec.)
- ◆ 1824. On the Original Sounds of the Hebrew Letters. A contribution to the dialectology of the Semitic peoples. Leipzig. Published by Reclam.
- ◆ 1824 On the concept, the scope and the arrangement of the hermeneutics of N. T. Leipzig. Published by Reclam.
- ◆ 1824. Two books on the sounds of Greek literature, both genuine and adopted. Add a commentary on the letters of the Greeks visited by the subane, dissertations, an index and two tables, with a letter from Godofredi Hermann. Leipzig. Published by Vogel.
- ◆ 1824-34. Critical essays and advertisements on philological, archaeological and theological works in the Literature-Newspaper. Leipzig. Published by Breitkopf & Haertel.
- ◆ 1825. Some remarks on the so-called dolmens in Germany, in the writings of the German Society for Research and Preservation of Fatherland Antiquities. I. B. Leipzig. Published by Vogel.
- ◆ 1825. Memory of F.A.G. Spohnii, Litt. size and width once a profession P.O., with his picture. Leipzig. Published by Weidmann. G. Reimer.
- ◆ 1825. Fr. Aug. Gil. Spohn, On the language and letters of the ancient Egyptians, with many lithographic plates, explaining the letters of the Egyptians, both common and written in the priestly manner, and presenting the interpretation of the Rosetta and other inscriptions and several papyrus volumes found in the grave Access to the Egyptian Grammar and Glossary Part I. Leipzig. Published by Weidmann. G. Reimer.
- ◆ 1825. A dissertation on the hieroglyphic writing of the Egyptians, with 4 tables. Leipzig. Published by Bart. (8. Rudiments of Hieroglyphics).
- ◆ 1826. Remarks on the Egyptian Papyrus in the Royal Library in Berlin, with 4 Plates; under the general title: Contributions to the knowledge of the literature, art, mythology and history of ancient Egypt. Leipzig. Published by Bart.
- ◆ 1826. The rudiments of Hieroglyphics. Explanations of hieroglyphic specimens, glossary and alphabet with 36 lithographic plates are added. Leipzig. Published by Bart.
- ◆ 1826-29. Museographic essays from Germany, Italy, France, England and Holland in Böttiger's Journal of Mythology and Art. 1st issue. Leipzig b. Barth, and in the Literature newspaper. Leipzig. Published by Breitkopf & Hartel.
- ◆ 1827. Defense of the hieroglyphic system of the Lord Spohn e Seyffarth. Turin. Published by Forest.

- ◆ 1827. Brief defense of hieroglyphics invented by F.A.G. Spohn and G. Seyffarth. Leipzig. Published by Bart.
- ◆ 1827. Reply to the objections of M. Champollion against the bieroglyphic system of MM. Spohp and Seyffarth. Leipzig. Published by Bart.
- ◆ 1828. Remarks upon an Egyptian history in Egyptian characters in the Royal Museum of Turin; with reference to an article in the Edinburgh Review; extracted from the London Literary Gazette. London. Published by Moyes.
- ◆ 1829. Remarks on the Egyptian Numeral System in the Intelligence Sheets for Leipzig. man of letters Newspaper. Mon September. Published by Breitkopf & Hartel.
- ◆ 1829. Archaeological Essays in Böttiger's Guide to the Arts and Sciences. Dresden b. Arnold
- ◆ 1831. Mrs. McCarthy Aug. 10, Gil. Spohn, The language and literature of the ancient Egyptian cet. Part II Prodrome with 12 lithographic tables. Leipzig. Published by Weidmann.
- ◆ 1833. The systematics of the Aegyptiacae quadripartitum. Under the general title: Contributions to the Knowledge of Ancient Egypt cet. Book II: An overview of the mathematical and apothelasmatical astronomy of the Egyptians. Heft III: Pautheon Aegyptiacum, the symbol of Egyptian astronomy. Book IV: Observations of the Egyptian astronomical hieroglyphics described in the Tentyritic Zodiac, Table Isiaca sive Bembina, Mouolitho Amosis Parisino, Sarcophagus Sethi Londonensi, Sarcophagus Ramsis Parisino papyri found ralibus, also 1832, 1693, 1631, 1104 a. Ch., 37, 54, 137 p. Ch., with corollary chronology, history, mythology, philology, exegesis, astronomy and palaeography. Book V: Astronomical Lexicon Hieroglyphicum with Many Figures Impressions. Add a universal index and 10 lithographic tables with color titles. Leipzig. Published by Bart.
- ◆ 1833-1834. Criticisms and advertisements of archaeological and mythological works in the repertory of literature. Leipzig. Published by Knobloch, now Brockhouse.
- ◆ 1834. Ceber the highest 8 Gottheiten, or the Kabiren of the German people in pursuit of the 8 Kua's of the Chinese after a Chinese month in the Cabinet of the German Gesellschaft to Leipzig. A Treatise on the Philosophy of Religion and Religious Views of the Ancient Peoples, next a Table, in Nigen's Journal for Historical Theology. IV. B. 2. Heft. Leipzig. Published by Bart.
- ◆ 1834. Overview of Egyptian Literature from the Description of Rosette's Inscription 1799 to the Year 1834, in the New Yearbooks of Philology and Pedagogy by Seebode, Jahn, and Klotz; III. B. 1. Heft. Leipzig. Published by Teubner.
- ◆ 1834. Noteworthy Places from the Religious Writings of Old Parsons Explained Cet. in Ilgens Journal of History. Theol. V. B. 1. Heft. Leipzig. Published by Bart.
- ◆ 1834. Declaration of a Place in Sanchuniathon's Proceedings after the Translation of Philo Byblius at Eusebius Prep. Evan. L. I. c. X. in the New Yearbook f. Phil. and Päd. v. Seebode, Jahn and Klotz. II. Suppl. B. 4. Heft. Leipzig. Published by Teubner.

If the archaeologist finds an old inscription that is not mutilated, he must, in order to decipher it, see how many elements it consists of; in what order the letters stand below one another; what the individual characters mean; what language these characters are based on, whether the inscription not a toy, or not a deceit; in this way, if the necessary tools are not lacking, the meaning must be found which the writer wanted to express through those signs. Such an ancient inscription has existed for several thousand years, namely the old Semitic alphabet:

א ב ג ד ה ו ז פ ע י כ ל מ נ ס ע פ צ ק ר ש ת נ

However, no one seems to have seriously investigated why this inscription contains no more and no less than 23 letters; why the signs follow one another in precisely this order, which should be expressed by this series, which has just been put together in this way. One does not want to claim that this is all accidental. What the ancients thought up, arranged, put together is not accidental; all the works of the ancients must be based on certain and definite ideas. As for the number of letters; it is customary to say that those 22 or 23 signs designate the general, or at least the original, speech sounds. But this is incorrect. It has already been proven elsewhere that the human speech organism, which has remained the same at all times, like the position of the human limbs themselves, is capable of producing no more than 19 specifically different sounds, namely:

a é I o u b g d f h ch l m n ng q r s sch

All other speech sounds are either combinations of simple basic sounds or their modifications, small nuances of those basic sounds, such as d and t, b and p, whereby the same organs of speech are used. Consequently the old Semitic alphabet contains more letters than there are basic sounds, consequently superfluous, unnecessary signs. This is also proved by the alphabets corresponding to the Semitic, where certain letters are missing, or were not used, like q in Greek. Should you like to object that apart from those 19 basic sounds, the necessary modifications of them are contained in the old Semitic alphabet; it should be noted that in this case the most necessary modifications and even basic sounds are missing; like ng, which are heard in all languages. Hence it has come about that in most later alphabets new letters have been added to the old ones. The Semitic alphabet, then, would contain either more or less than 23 letters if it had no other purpose than to express the basic sounds. Added to this is that even the names and images of the letters have a deeper reason for being as they are than is usually believed. We know that every Hebrew letter is the image of an object whose name begins with the sound that the letter expresses. The word Gimel (ג) means g because the name Gimel (Camel) begins with g and the letter Gimel has

the shape of a camel's neck. Now, if the inventor of the alphabet had intended nothing more than to put under the letters pictures of objects whose names begin with one of the sounds belonging to the written elements; he would not have chosen the characters contained in our alphabet, but rather those that are easier to see and easier to write. So Triangle, square, tree, arm, foot, ring are far simpler and more natural signs than camel's neck, bull's head, instead of camel, bull, etc., because the corresponding signs express the neck and head of other animals just as well. Here the same acrophonic principle could have been followed, namely to record only those images which begin with the sounds to be designated. There must therefore be some secret reason why these very objects are contained in the Semitic alphabet; why for example, in the third place is it camel (gimel) and not the garon's neck, or the garsen's head, since these names begin with the same sound.

Finally, it was just as arbitrary to determine the order of the letters. With equal rights one could put the fifth, tenth, twentieth in place of the first, and so on with the rest. Millions of transpositions can be made in a series of 23 elements, as the theory of combinations, specifically the well-known formula, proves:

where n means the number of elements and x the number of displacements, according to which the following different alphabets would have been possible in our case:

23.22.21.20.19.....1=x

So since all this cannot be accidental; there must also be a reason why the vowel letters in certain places, far apart from each other, were inserted between certain consonants.

We now ask, what is the reason that the old alphabet was arranged in such and no other way, that it contains just 23 letters, consists of just such characters, follows just this order?

The answer to these questions is given by an old Phoenician writer, almost a contemporary of Moses, who lived only 1700 years after Noah and, like Moses, preserved the oldest information relating to the prehistory of our race and our globe. Sanchuniathon relates that the alphabet invented by Thoth was an imitation of the zodiac. "At that time," (at the end of the flood), he says, "*the divine Taautos invented the sacred signs of the letters, imitating the zodiac with its planetary houses.*" We find the same strange tradition among other peoples. According to the Chinese, Fo-hi, under whom the Flood ended, invented the elements of writing by placing the zodiac, or as they say the dots, on the great dragon Lung-ma, or in other words, after he contemplated the stars of the serpentine zodiac. This is exactly how the alphabet came about according to Greek tradition, in which Cadmus killed the dragon, or in other words, when he divided the zodiac into pieces. Also the serpent teeth, namely of the Python,

which Jason and Apollo sowed, belong here, since the Archonaut procession and Python's birth at the end of the Deucalionic Deluge refer to the deluge, as will be shown below. Other myths that serve to confirm Sanchuniathon we want to go over.

Now if the testimony of that ancient Phoenician is correct, the alphabet is really an image of the zodiac; so the same must contain two kinds of elements. First of all, the alphabet must correspond to the divisions of the zodiac customary among the ancient peoples, but then it must also contain the planets that were in certain places of the zodiac when the alphabet was invented, namely the celestial bodies that were visible to the naked eye and only known to the ancients:

1) ☽ Moon	4) ☺ Sun	6) ♄ Jupiter
2) ☿ Mercury	5) ☿ Mars	7) ☽ Saturn.
3) ☿ Venus		

This is the well-known order of the planets, common among the ancients, according to their apparent speed, in which order they preceded similar parts of the most diverse things, namely the divisions of the zodiac and the phases of language.

In fact, the Taaotic alphabet, as the following table teaches at first glance, is an ancient image of the zodiac, reckoned from the equinox of that time ($\gamma 30^\circ = \gamma$), with the 7 planets standing in the signs at a certain time.

Sign	♊	♋	♍	♑	♒	♑	♒	♓	♑	♒	♓	♑	♒	♓	♑	♒	♓							
Hour	3	2	1	24	22	20	18	16	14	12	10	9	8	7	6	5	4	3	2	1				
Hebrew	נ	ת	ש	ג	ל	צ	ב	ע	ס	נ	כ	י	ט	פ	פ	צ	נ	ל	ג	ב	א	א		
Greek	υ	τ	σ	ρ	φ	γ	π	ο	ξ	ν	μ	λ	κ	ι	θ	η	ζ	ς	ε	δ	γ	β	α	
Latin	U	t	s	r	q	?	p	o	?	n	m	l	k	i	?	h	?	g	f	e	d	c	b	a
Chief	☽	☿	♂	☉	♀	☽	☿	☿	♂	☉	♀	☽	♀	☽	☉	☽	☿	♀	♂	☉	♀	☽	♀	☽
Planet	☽					☿				♂				♀	☽		♀					☽		

Accordingly we would have expressed the following constellations and planetary positions in the alphabet:

Spring equinox in Taurus
 ☿ (Taurus) vacat
 ♊ (Gemini) ☽ $0^\circ - 15^\circ$
 ☽ $0^\circ - 15^\circ$
 ☿ (Capricorn) vacat

Autumn Equinox in the Scorpion
 ♀ (Scorpion) ☿ $15^\circ - 30^\circ$
 ♂ (Sagittarius) vacat
 ☽ (Cancer) vacat

End of summer solstice in Leo	
♌ (Leo)	♀ 0° - 15°
♍ (Virgo)	⊙ 15° - 30°
♎ (Libra)	♀ 0° - 15°

End of winter solstice in Aquarius	
♒ (Aquarius)	vacat
♓ (Pisces)	vacat
♈ (Aries)	vacat

This constellation can be calculated mathematically just as easily as any other earlier or later one, because according to known astronomical laws it could only be observed once in 215,136 years. Before doing so, however, any doubts and objections must be cleared.

Whether the alphabet really corresponds to the zodiac and especially to the said stars.

Although the testimony of the ancient Phoenician historian, that the Phoenician, or Taautic alphabet, which is also Greek, Italian, Egyptian, and many other countries also call it their own, is an imitation of the zodiac cannot easily be doubted, especially since the Greeks and Chinese received the same tradition; some other reasons may be adduced.

1) Why do the letters of the ancient alphabet go from right to left, not the other way around? We find this usage among the oldest and most diverse peoples among the Phoenicians, Hebrews, Chaldeans, Egyptians, Samaritans, Arabs, Syrians, Etruscans, Persians (Zend, Pehlvi, cuneiform), Malabars, Palmyrenes, even, as the direction of the signs shows, among the Mexicans and others. It is unnatural to draw letters from right to left, hence later, as the Greeks teach, it was written in reverse. The reason for this ancient usage is the succession of the signs in the zodiac to which the alphabet is supposed to correspond. Anyone who looks at the sections of the Ecliptic in the northern hemisphere has the first sign on the right, the second on the left, etc., in which direction the planets appear to be moving. This is why the ancient alphabet goes from right to left.

2) For the same reason, the alphabet originally had 24 letters. The division of the zodiac into 24 parts or half signs is ancient, because it was used by the most diverse peoples, such as the Chinese, Persians, Indians, Egyptians and others. On the new zodiac, which the author found at Turin, these 24 parts of the zodiac are indicated by 24 points. The 24 hours of all peoples are based on this division, because after each hour a twenty-fourth part of the zodiac rises. Firmicus allegedly communicates a constellation of the planets at creation, which, although invented, is based on the 24 signs. In the Egyptian temples representing the heavens, as in China, one usually finds 24 pillars standing as sextants of 4 and 4 together. Therefore, in the old alphabet, 5 other superfluous modifications were added to the 19 basic sounds of all languages in order to produce the 24 zodiacal sections. But why does the Semitic alphabet now only contain 22 characters (א - נ)? - The Semitic alphabet originally had, as the old Psalms and the related Greek and Roman

alphabets prove, after the η another η , equivalent to V and Y, of which it was proven that they read u. Perhaps one originally used the diacritic dot to denote the u, just as the dot was used later, and were almost the same. It is possible, however, that a special sign for u did not survive among the Chaldeans, as it did among the Greeks and Italians. Now since \aleph and $\aleph (=o=S)$ were originally not divided; the Semitic alphabet used to consist of 23 characters ($\aleph - \eta$). On the other hand, as Plutarch and Eusebius assure us, the Egyptian alphabet contains 25 letters ($5 \times 5 = 50/2$). Just like that of the Japanese and the ancient Chinese, no other origin is ascribed to these alphabets than the Semitic, since those sounds were also distributed among the 7 planets and follow almost the same order, e.g. in the Japanese alphabet (fa = \aleph or η , wa = \aleph , ta = \aleph) so it is not necessary that the Semitic or Taautic alphabet originally contained 25 characters. The only question is at which point in the Semitic alphabet those 2 letters dropped. This is taught by the related alphabet of the ancient Arabs, which, like the 24 Egyptian temple columns, is also divided into sextants and this is how it was used to designate the days of the week:

25	24 23 22 21	20 19 18 17	16 15 14 13	12 11 10 9	8 7 6 5	4 3 2 1
η	ת ש ר ק	צ ע פ צ	נ ל מ נ	י ט פ ♀	⊕ ת י ה	א ב ג ד
-	ق ر ش ت	م ف ع س	ن ل م ن	♀ ي ط ح	⊕ و ز ه	ا ب ج د
-	Korishet	Safas	Kelamun	Hoti	Hawaz	Adjed
-	Thursday	Wednesday	Tuesday	Monday	Sunday	Saturday

Although the two missing letters could then be inserted in 3 places, namely either between τ and η , or τ and \circ , or τ and π ; yet the Greek alphabet puts the matter beyond doubt. The Greek η denotes probably h or e as in the well-known Hhλιος ; and the π corresponds to both sounds, so this letter, which the Church Fathers sometimes called a vowel and sometimes a consonant, must be doubled. So only one letter is missing to complete the 24-part zodiac. In the Greek alphabet we have only one character that is equivalent to η , namely, like the Ω proved to be ϵ , that Delphic EI in Plutarch, which consequently corresponds to the Delphic Apollo, in other words, it belonged to the \circ . This sound corresponding to $\pi = H$ must not be separated from the letter π . So the insertion of the two missing letters between τ and π is justified. Since, by the way, η means the planet \oplus , as will be shown below, and \circ always stands by the sun; so it goes without saying that between τ and π , since the latter is a consonant which denotes the zodiacal section falling to the moon, two letters ($\oplus \circ$) have been omitted. So it is not arbitrary that we related the letters to the said constellations. But why were the two signs for the planets \oplus and \circ left out and what is the purpose of that 25th letter, since the zodiac contained only 24 sections? The omission of the two planetary symbols is based on an ancient usage, the same law that omits the fourth and seventh in the musical Scales,

as will be seen below. If one wanted to turn on ☽ and ♀ in reverse order, this has no influence on the determination of the date (September 7, 3446 BC). The status of the planets ☽ ☽ ☽ ☽ ☽ ☽ leads to no other date than this. That 25th letter q=v=Y coincides with the first (ꝑ) and had to, since it designates a special planet be added to indicate that in the constellation ☽ two planets were in conjunction.

3) The old alphabet does not just correspond to the number of its letters after the old zodiac with its 24 sections, but also its inner arrangement. As is well known, according to the principle of the old natural philosophy, according to which all things heavenly and earthly, visible and invisible, were divided among the planets, the zodiac also received the planets as chiefs according to its various parts. The ordinary series of planets: ☽ ♀ ☽ ☽ ☽ ☽ was taken as a basis, and now the sections of the most varied divisions in the zodiac were ascribed in succession to those planets. The first decurie (10°), the first horizon (8°), the first lunar station (13°), the first moere (1°) received ☽, the second ♀, etc. According to the same law, the 24 hours or half signs under distributed over the 7 planets. In the zodiacal segment belonging to a certain planet, an animal or other thing belonging to the same planet was placed as a symbol of the preceding planet. Thus, as has been shown elsewhere, our zodiac arose, in which the individual planetary houses were included in such pictures, their nature as well agreed on the true or natural-philosophically determined characteristics of the individual planetary heads:

☽	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	☽ ☽
♒ Aquarius	♑ Capricorn	♐ Sagittarius	♏ Scorpion	♎ Libra	♍ Virgo	
♓ Pisces	♈ Aries	♉ Taurus	♊ Gemini	♋ Cancer	♌ Leo	

Every image in the zodiac is a symbol of the planet of God which presides over that portion of the zodiac.

The same is true of the letters. The ancient astronomers and mythologists, and especially the astronomical inscriptions of the Egyptians, have taught what things were ascribed to each planet in antiquity, though the underlying principle above would have remained unknown to us. If one now examines the objects contained in the alphabet and relates them to the planets related to them; so find that the letters follow each other in the usual order of the planets, beginning with ☽ and ending with ☽, as shown in the following table:

Bull (Apis, Calf)		Vial	Camel	Door	Crosier	Sword
ꝑ		□	ꝑ	ꝑ	ꝑ	ꝑ
Fence	Snake	Hand	Hostage	Wave	Fish	Bed
ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ
Mouth	Angel	Pitcher	Head	Teeth	Rope	--
ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ
☽	ꝑ	ꝑ	☽	ꝑ	ꝑ	☽

One sees, then, that the alphabet was arranged quite like the ancient zodiac. Only one thing in the above series could be objectionable, namely that \aleph must be related partly as a consonant partly as a vowel to \beth and \daleth at the same time. This could be justified by several testimonies and inscriptions of the ancients, according to which, \beth and \daleth because of their similar movement and other affinities, govern many things in common, for example, the Affen, the Ibis; Therefore such animals are often provided as the symbol \daleth with the crescent moon on the inscriptions and really after Egyptian inscriptions α , consequently \aleph is read. However, the cause of that anomaly is probably as follows. All rows of similar things start with \beth and end with \beth . Since the last letter, namely as a symbol of the planet \beth , had to be ascribed to this planet: the series of letters could only begin with $\beth \daleth$ if the first letter was tripled. Because the \aleph before \beth , the α of the Greeks and Romans, denotes \beth , so two other letters had to precede it to start the series with $\beth \daleth$ etc. The old symbolism and the related alphabets teach that α is not to be referred to as a consonant of \beth , and \beth not to \daleth and so on. The images vial, camel, door belong to $\beth \odot \sigma$, but not $\daleth \beth \odot$. Since \aleph is a vowel in the corresponding alphabets and does not belong to the usual planetary series in the alphabet, then $\aleph=\alpha$ must have two other consonants to complete the series necessarily having preceded, namely for \daleth and \beth , because all series of like things, namely the divisions of the Zodiac, stared with $\beth \daleth \beth$ etc. and ended with \beth .

4) Is the alphabet really, as the ancients maintained, a copy of the zodiac; so it must not merely represent the zodiac, but also contain the planets, as they stood at certain points in the zodiac when the alphabet was determined. This is evident at first sight. If one wanted to relate the series of planets $\beth \daleth \beth \odot \sigma \beth \aleph$ to the alphabet from \aleph to \beth and \beth without interpolation; thus, immediately after the beginning, such things come on certain planets which in their nature do not correspond to them, and which the ancients expressly referred to other planets. The Cameel (Gimel) and the Head (Resch) cannot be ascribed to any other planet than \odot , and really, according to the testimonies of ancient mythologists and astronomical inscriptions, they are only the symbols of that planet. If one wanted to relate the letters lying between \beth and \beth without omissions to the old series of planets; so \beth (head) would fall on \daleth . Consequently, certain letters have to be skipped here and there. After $\beth \sigma$ can not be related to \beth but to \beth and \beth . $\beth \daleth$ is not σ followed by \daleth ; and $\beth \beth$ is not \beth followed by \beth , if we follow the old symbolism. The letters $\aleph, \beth, \beth=\beth, \beth, \beth$ which Origen, Jerome and others expressly call vocals, are represented by vowels, mean vocals in the Greek and Latin alphabet, those letters of the alphabet which represent the planets - Breaking a series of consonants here and there. Since the vowels are expressly related to the planets by the ancients as a special higher class of speech-sounds; thus the alphabet contains not only fixed stars, but also planets, and is therefore indeed a

complete copy of the zodiac. To put it briefly, the alphabet is nothing more than the well-known Isis tablet in Turin, the monolith of Amos in the Carl X Museum, the Antonine coin near Dupuis and similar astronomical inscriptions. All these astronomical monuments of antiquity contain not only the symbols for the 12 signs of the zodiac, but also the special symbols, different from those, of the 7 planets. These planetary signs are connected there with those sign symbols in which the planets stood when the zodiac was recorded at that time. Thus the Isis tablet is an image of the zodiac with the constellation of the 7 planets in the year of the birth of Emperor Trajan (AD 54); the monolith of Amos an image of the zodiac with the constellation of the 7 planets in the year of the birth of Amos II (1832 BC); the Antonine coin is an image of the zodiac with the constellation of the 7 planets in the year of Antonine's birth (88 AD). That's just how our alphabet is set up.

5) The Persians still refer the alphabet to the zodiac today and express the signs of the same with our letters, namely with **א**, the sign of the bull (**♉**), through the stars of Gemini (**♊**), etc. So here we have proved what we were looking for by doing. The ancient peoples referred to the letters the constellations, regarded the alphabet as a reflection of the zodiac. We don't need more to understand the traditions of the Phoenicians, Chinese, Greeks and others to justify ourselves. At the same time, however, we now also know to which constellations or parts of the zodiac the letters were originally referred. Nowadays, Aries **♈** is considered the first sign, **♉** the second, beginning at all times and in all countries the zodiac with the stars where the sun stood on the vernal equinox. According to the well-known law of the equinoxes, however, the stars advance a little each year; therefore the bull must once have formed the starting point of the zodiac. This was the case until 1578 BC., as a Persian equinox observation has taught at Hamzah of Ispahan, and around the year 3146 B.C. Was the equinox in the Hyades, the last stars of the bull, at which time, according to Persian tradition, the progenitor of the present human race, Kaiomorts, lived, the alleged inventor of writing and astronomy. In fact, the Chinese and Indians still today place the first lunar station in the Hyades. In India, as the recently known Indian zodiac proves, the bull is still regarded as the first sign. A verse in Ovid teaches the same thing: *cum cornibus incipit annum Taurus*, from which one can see that originally the equinox, the beginning of the year, fell in the last stars of **♉**. Since Moses, 1948 B.C., wrote with the Semitic alphabets and the Egyptian inscriptions, which are based on the same alphabet, go back a few centuries further; but the bull only in 1578 B.C. Ceased to be the first sign: so **א**, the beginning of the alphabet, must have corresponded to **♉** as the first sign of the zodiac at that time. It cannot be otherwise, since **א** Aleph itself means the bull. The Persians, as already mentioned, use **א** to denote the sign of the bull, in which the vernal equinox was located in 3446, as is known from the law of retrograde equinoxes. Here it must be noted that among the

ancients the stars were always regarded as the first sign of the zodiac, into which the sun entered after the vernal equinox. We will now be able to prove exactly the fixed stars with which the planets were based according to our alphabet at that time.

Which planets do the vowel letters correspond to?

However, it is now believed that the Semitic alphabet consists entirely of consonants. However, this has already been refuted earlier. Hieronymus, Origen et al. Call $\aleph \beth \daleth \aleph \beth \daleth$ expressly vowels and everyone will believe that these men understood the difference between consonant and vowel. Also, these letters are usually expressed by Greek and Latin vowels when writing Hebrew names and words with Greek and Latin letters. In the alphabets co-originating with Semitic such as Greek, Latin, Etruscan, Norse, Persian, etc. there are vowels in those places. Later, however, after the introduction of vocalization, those Semitic letters had to be treated on an equal footing with the other consonants. Nevertheless, in this controversy about the Hebrew vowel letters, both parties were right. Since the alphabet was meant to represent the zodiac; so on the one hand those letters had to have the same relation to the fixed stars as the others, but on the other hand they also had to have the meaning of the planets, namely, take on vocal value. Therefore, e.g. B. \aleph now represented by *g*, now by *o*. As we meet with diacritic points in the Semitic alphabets as well as in the Egyptian writings; so it is not impossible that the use of these signs is ancient, and originally employed to distinguish the vowel and consonant values of these letters. Something similar is found in the Egyptian-astronomical inscriptions, where the solar symbol placed in a certain sign bears its own insignia on the one hand, and those of the sign on the other. Be that as it may, we know from the alphabets related to Semitic that those letters were vowels, namely the following:

\beth	\aleph	\aleph	\aleph	\aleph	\aleph	\aleph
\aleph	\aleph	\aleph	\aleph	\aleph	\aleph	\aleph
α	ϵ	η	$\epsilon \iota$	ι	\circ	\circ
a	e	--	--	i	\circ	u
A	E	H	EI	ι	\circ	V

The only question is to which planets should we refer those 7 vowels. That series is the natural series of vowels appropriate to the organs, hence none of them in a different order, for example, in this : I a u e o é è will pronounce. The order of the planets $\beth \aleph \aleph \aleph \aleph \aleph \aleph$ is determined in the same way according to their speed. Now if the natural theologian had the task of relating the 7 vowels to the 7 planets according to their mutual nature: would he assign the

first and clearest of the planets (ঃ) a different vowel than the first and clearest, namely *a*; the last and darkest planet (ঁ) a different vowel than the last, and darkest, namely *u*? An *h* adjacent to ঁ, then ু, then ০ and ঁ, *I* and also ু had to come and so with the rest. According to the same laws for example, as we know, the 7 tones of the scale of the ancients were distributed among the planets, in that *h* received the darkest and ঃ the brightest sound:

c	d	e	f	g	a	h
ঁ	ঁ	ু	০	ু	ঁ	ঃ

Should it nevertheless appear too uncertain to relate the vowels to the appropriate planets according to this law; so the above table can be justified by other proofs. The old symbolism is used for this. The crescent moon, the common symbol of the ঃ on the astronomical inscriptions, reads *a* for example in Amos, to which vocal we have attributed the ঃ. The bull (ং) or Apis was symbol of the moon. The object shape ু attributed to the *e* and the weaving machine (ঁ) is the symbol of the ু. The sound ু is expressed by the solar symbols. The ει (ঁ) is explicitly attributed to the Delphic Apollo (ঁ). The symbols of the ু E.g. two feathers, are *I* and the hand (ঁ) is sacred to this planet. The eye, symbol of the ঁ, is *o* and Ayin (ঁ) means eye. The same is true of many other symbols of the ঁ, e.g., the horned serpent, is often set for *o*. The things attributed to the *h*, e.g., the quail, mean *u* and *w*. Principe agrees entirely. They differ only in that in Egypt several planetary symbols were used for the sound ascribed to the planet. Finally we have an astronomical papyrus written in Greek, now at Leyden, on which the vowels are ascribed to the planets in the same order. It is therefore not arbitrary to refer one or the other of those vowel letters to this or that planet.

Why are the vowel letters ০ and ু missing from the alphabet? At the first. It is strange to see, however, that the alphabet for ০ and ু contains no special signs that ঁ expressed both the consonant *h* and the vowels for the ০ and ু. One could assume that the superfluous vocal sounds were originally left out, because we actually only have 5 basic vocals *a e I o u*. The real reason, however, seems to be as follows. By an Imperial Edict, they say; was forbidden in China in the earliest times to indicate in music - three fourths and sevenths. Although these tones are known to the Chinese and discussed in their basso continuo; yet they are absent in all of the same compositions. The same odd usage is found in India and in the ancient Scottish songs. These two tones, as the above tablet shows, belong to ০ and ু which were the supreme deities of ancient peoples, or, in the deeper meaning, symbols of the holiest attributes of God. Just as the Greeks considered it a sacrilege to utter the holy names of the gods, so they only made them swear by the plane tree, the dog, and the goose; thus it seems that even among the primitive people one did not want to desecrate the most sacred tones.

The later Jews also did not pronounce the names Jehovah and Elohim. For the same reason, it seems, the vowels for ☽ and ♀ were originally omitted in the alphabet. Both sounds, since they correspond to Osiris and Horus, were the holiest deities, as it were, for the primitive people, whose symbols should not be desecrated. Here it may be mentioned that according to the laws of ancient astronomy, ♀ is before the ☽, since it accompanies it in all signs and announces its rise, with which ☽ is identified; therefore, with the ☽, ♀ also had to be omitted. Incidentally, there is no doubt that those two vowel letters were originally included in the alphabet. Since the old alphabet consisted of 25 letters, there must originally have been 3 letters in addition to those from ☽ to ☽. We have found one of these in the oldest Psalms (q) and in the related alphabets (u, v), and the other two were given to us by the Arabic alphabet in connection with the Greek and π = ☽ and ει). Suffice it then that the vowel letters for ☽ and ♀ were originally in the alphabet, the image of the zodiac between ☽ and π have confessed, unconcerned for what reason they may have fallen out. Incidentally, one does not want to say that the position of ☽ and ♀ in our constellation becomes uncertain as a result. It is certain that η and ει = π and ☽ and the ♀ corresponds, therefore these planets cannot be put in any other signs than ♀ and ☽, to which π = η and ει correspond, as we have seen. Since at that time ♀ formed the equinox and from there all divisions of the zodiac began; we get the following image of the zodiac in relation to the fixed stars:

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♒	♓
ג	ב	צ	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
☽	♀	☽	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
☽	♀	☽	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
												♀	☽
												☽	♀
												☽	♀
												☽	♀
α♈-δ♈	β♉-δ♉	δ♊-β♊	ψ♊-λ♊	θ♋-π♋	ο♌-η♌	ε♍-α♍	μ♎-ψ♎	x♏-λ♏	x♑-H♑	“♒-δ♒	ζ♒-λ♒		
Equinox	Winter Solstice	Autumn Equinox								Summer Solstice		Spring	

It will not come as a surprise that ☽ instead of falling into the sign ♀, ☽ falls into the ♀ and therefore, since the 12 signs began behind the last stars of the pictures, actually falls into the stars of Cancer. What should the ingenious inventor of our alphabet and our zodiac do to make the conjunction of ☽ and ♀ clear in the alphabet? If he had put ☽ next to ☽, the planet would have been put in a different sign and the statement would have been corrected. There was nothing left for him but to leave the first two letters without meaning, while indicating that ☽ fell within the second sign, for which purpose he put in the fourth place the symbol ♀, indicating that this letter belonged to the 4th section of the Equinoctium because in the planetary series ☽ ♀ (☽) ♀ ☽ etc. ♀ is the fourth

planet. Now he continued the letters and finally added the symbol \beth (ב), which therefore coincided with \aleph (א). Therefore \aleph \beth \daleth and \beth \daleth coincide and therefore \aleph had to begin the zodiac and the alphabet. Upon this the ancient usage of expressing time by a serpent biting its tail seems to be based. The zodiac is the way of time. In a hundred myths among all peoples the serpent is the image of the snake-like curved zodiac, and in fact it is found that in the alphabet, the image of the zodiac, end and beginning merge.

Looking back at what has been said so far; so it must be admitted that Sanchuniathon's testimony has been confirmed. Our alphabet is actually a reflection of the Zodiac and contains a specific constellation of the 7 planets. We have not been guilty of arbitrariness, have explained every apparent anomaly, removed every objection. If someone wants to explain the agreement of the ancient alphabets, the number of letters, their order, meaning, all of which cannot be accidental, in another, just as natural way, without ignoring the testimonies of the ancients, he may try it. Whoever offers a better explanation of all these circumstances, I will agree first and sacrifice mine. The question now arises whether it is also correct with the other half of those old Asiatic traditions that our alphabet and the zodiac came into being at the end of the Deluge. The Constellation contained in the alphabet is used for this purpose, which, according to known astronomical laws, could only be observed in a single year, a month and even only on a single day of this period over a period of 215,136 years.

When did the Constellation of the Alphabet take place?

If we relate the old alphabet according to the above principles to the zodiac, which began at the end of Taurus (א): we get the following locations for the 7 planets in the signs of the time (taken tropically) and in the constellations:

\beth	In $\text{II}0^\circ$ until 15° = δII until ψS
\beth	in $\approx 15^\circ$ until 30° = ωII until δK
σ	in $\text{M}15^\circ$ until 30° = γII until $\circ\text{A}$
\odot	in $\text{M}15^\circ$ until 30° = ψII until 1M
φ	In $\vartheta 0^\circ$ until 15° = 1II until βM
φ	In $\varphi 0^\circ$ until 15° = αII until λM
D	in $\text{II}0^\circ$ until 15° = δII until ψS

The three upper planets \beth \beth σ , since they can only stand by the said stars once in a certain month during 21,516 years alone, determine the year of our constellation. There is no other year than 3146 B.C., where \beth stood in $\text{II}0^\circ$ - 15° , \beth in $\approx 15^\circ$ - 30° , σ in $\text{M}15^\circ$ - 30° , while the \odot stood at the end of Virgo. The \odot , as it dwells in a certain sign only once during a year, determines the month of the

year found by $\text{h} \text{ A} \text{ s}$ (3446). The D finally, since it stands only once in a degree of the sign, the \odot determines the day of the month (August) of the year found through $\text{h} \text{ A} \text{ s}$. The planets ♀ and ♂ can be ignored. However, since even after months and weeks they only occupy the same place in the sky in relation to the sun; they serve to confirm the month and day found, or determine the same if the location of the \odot or the D should have remained in doubt. Let us now calculate the above constellation according to the usual planet tables; so it is found that the same did not take place at any other time than on

September 7th of the year 3446 BC. 6 o'clock p.m. On Ararat,

as my average calculation shows. The more precise calculation according to the La Landes tables included in the table is the work of Hn. M. F. E. Thieme, adjunct at the observatory in Leipzig.

Year	\odot	D	♀	♀	♂	A	h
3500 1+40 1+14 September Day 7	08 11 05	00 14 45	06 11 29	01 15 53	06 28 35	02 19 17	02 16 33
	00 00 36	08 27 09	00 29 37	00 07 41	03 06 40	04 14 31	04 09 24
	11 29 36	01 29 54	01 14 19	03 01 53	05 09 34	02 05 02	05 21 16
						00 20 12	00 08 08
	08 06 24	01 24 05	10 03 05	01 10 32	04 11 01	00 00 34	00 00 01
Hour 6	00 00 14	00 03 18	00 01 01	00 00 24	00 00 06	00 00 01	00 00 00
hel. med.	04 17 39	01 01 13	06 29 33	00 06 25	07 25 58	09 22 39	00 25 24
hel. vor.			06 17 49	00 05 48	07 26 15	10 00 27	01 00 11
geoc. cor.	04 16 09	01 13 41	05 04 30	02 29 48	06 17 22	09 29 37	01 06 21
Observe in Alphabet	4 15-30°	1 0-15°	5 0-15°	3 0-15°	6 15-30°	9 15-30°	1 0-15°
	$\Psi\text{M}-\text{I}\text{M}$	$\delta\text{II}-\Psi\text{S}$	$\alpha\text{A}-\lambda\text{M}$	$\text{I}\text{A}-\beta\text{M}$	$\gamma\text{A}-\alpha\text{A}$	$\omega\text{K}-\delta\text{K}$	$\delta\text{II}-\Psi\text{S}$
	= π η	= α α	= π ει	= π ε	= ι ι	= ν ο	= η υ

The agreement of the observation with the calculation is easy to see through. According to the inventor of the alphabet, h stood at the beginning of the second character after the vernal equinox. This now falls in $\omega \text{ K}$, in 1578 B.C. It fell in $\delta \text{ V}$ and in 3446 B.C. It fell in $\text{I} \text{ A}$. According to our calculation the longitude of h was 1sec6°. If this location were to be determined for the current year, then h 36° of the vernal equinox ($\omega \text{ K}$) would have stood at $\Psi \text{ V}$. However, since the place of h is to be sought for 3446 and in this period all the stars have advanced 73°, so we have to count forward from $\Psi \text{ V}$ 73° to find the star where 3446 h stood. So we find $\beta \text{ II}$, which is 73° from $\Psi \text{ V}$. But this star is in fact between $\delta \text{ II}$ and $\Psi \text{ S}$, as given in our alphabet. Since h and D were in conjunction, the D specified length also agrees with the calculation.

According to the alphabet, ♀ stood between IA and βM . The

calculation gives $2\text{sec}29^\circ$ from $\omega\Upsilon$. This is the place of $\eta\Xi$. From there 73° further there is $\theta\Omega$, which star is in fact at 1ϑ , as given in the alphabet.

The \odot is placed in the alphabet between $\eta\Upsilon$ and $\mu\Upsilon$ or 150° of $\delta\text{ II}$. The calculation gives $4\text{sec}16^\circ$ from $\omega\Xi + 73^\circ$ because of the receding of the equinoxes. After the calculation one finds $\varepsilon\vartheta$ and 73° of which stands for $\lambda\Upsilon$, which is between $H\Upsilon$ and $\mu\Upsilon$, as the inventor of the alphabet has remarked.

The distance from \odot is said to have been $\varphi 15^\circ\text{-}30^\circ$, for which the calculation gives 18° , therefore the calculated length of φ also agrees with the observation.

After the observation stood $\sigma 165^\circ\text{-}180^\circ$ from 1Υ . The calculation gives 197° from $\omega\Xi$. Here is $\theta\Upsilon$. From there 73° further $\mu\varnothing$ stands between $\gamma\varnothing$ and $\alpha\varnothing$, where the alphabet translates σ .

The inventor of the alphabet saw the \beth (v) in the second half of \approx or $255^\circ\text{-}270^\circ$ from the starting point of the zodiac (1Υ). According to the reckoning he stood in 3446 B.C. 299° from the starting point of the ecliptic ($\omega\Xi$). In this part of the sky stands $\beta\Upsilon$. If we continue counting from there the 73° advanced by the stars, we find $\delta\Xi$ where, according to the old observation, \beth should have stood.

The calculation therefore proves with the most perfect certainty that on Sept. 7, 3446 B.C. All 7 planets stood with the stars where they are placed in the Taautic alphabet. Although the position of the planets in the alphabet is not given to the degree; yet there is not a day in all history when a similar constellation has taken place. This would be the case even if only up to 30° of the planetary locations had been noted. So in the equinox observation at Hamza of Ispahan only the signs are listed, in which the 7 planets stand at 1578 B.C., and yet it has been proved that this constellation can only be observed in this year. Hence it also happened that according to the ancient astronomers the great year, namely, the time from a conjunction of the 7 planets in a certain sign to their recurrence in the same sign should encompass immense periods of time. If one nevertheless wanted to put doubts into these propositions of astronomy; so one may try to trace our constellation back to another date, whereby everyone will probably fare like a friend who had counted in vain for several days. Also one can take into account here that our constellation could only be observed around the time when the equinoxes in the Hyades were at the beginning of the bull, because the alphabet makes the bull (\aleph) the first sign. According to the inner arrangement of the zodiac, it is, as has been said, about the year 3446 B.C. Arose. Herodotus and others place its origin at almost the same time. Now that the vernal equinox is now at ω in Pisces, and recedes $1^\circ23'$ in 100 years; so formed the Hyades (Υ) around the year 3446 B.C., the beginning of the zodiac, as also the Persian \aleph (Υ) proves. We can therefore be absolutely sure that the constellation given in the alphabet did not take place in any other year than the one mentioned. For although after the \beth the previous

day could also be taken; the location of the ♀ does not allow this, which would have to be placed in a wrong sign.

What happened on September 7, 3446 B.C.?

According to Moses, the Deluge began on the 17th day of the second month and ended exactly 9 months later on the 17th of the eleventh month. In the earliest times the year generally began with the autumnal equinox, as it were with the setting sun entering the roof-like winter half-year, just as the day also began with the setting sun, especially among the Israelites and the Egyptians. Consequently, according to Moses' calendar, which was then not different from the Egyptian calendar, the flood began on the 47th day after the autumnal equinox which was on September 23, so it began on the 8th of November. Consequently, the flood ended on August 5th, since it lasted 9 months, reckoned as 270 days according to the old calendar. This is the day, who is not astonished, to which the constellation contained in the general alphabet refers. Namely our astronomical tables, according to which the 7th of September was found for that Constellation, are arranged for the Julian year, which is 11'12" longer than the Gregorian year, according to which we place the autumnal equinox on the 23rd of September. According to Délambre's solar tables, the autumnal equinox fell in the year 45 BC on the 25th of September at 3 o'clock in the evening. Consequently, 7th Julian September 3446 B.C. Was exactly the 12th of August of the same year. Thus that Constellation became according to our Calendar observed on August 12th, 3446, ie 7 days, one week after the actual end of the flood on August 12th. This 7th day after the actual end of the flood, this 12th of August in our constellation, is precisely the day when the dove that was sent out did not return, and thereby proved that the flood was over in a hurry. We now ask, why was our constellation, the nativity of the earth, observed 7 days after the actual end of the 9 month flood? The answer lies in those found earlier similar nativity constellations. In births it was important to know the star just covered by the sun, or a neighboring star of the same length. It was therefore necessary to wait several days until the sun had sufficiently receded in order to recognize it early before sunrise. Ptolemy already determined this arc of vision to have 7 to 18 degrees. As soon as the Heliacian rising of that star took place, the constellation of the 7 planets was observed to accurately determine the epoch for the course of the great year determined. This is exactly what the ancients did with the observations of the equinox, because on this day the new year was born, so to speak. Hence it has come about, as formerly proved, that the constellation for the vernal equinox of 1578 B.C. Was observed at Hamza of Ispahan 10 days later. The same goes for the constellations for the years of the birth of Amos (1832 B.C. On the monolith in Paris), Ramses (1693 B.C. On his sarcophagi in Paris), Seti (1631 B.C. On his sarcophagi London), Nero (A.D. 27 on the Zodiac at Dendera), Traian (A.D. 54 on the Table of

Isis), all appointed as many days after the equinox as the star covered by the sun needed early before sunrise to become visible later. For the same reason, our Constellation was turned on 7 days after the end of the flood. On the birthday of the earth, on the lastday of the 9 month flood, August 5th, α M (Spica) was in the rays of the sun, as the table shows, and this star became visible early 7 days later, on which day the nativity constellation of the earth was therefore had to become observed. For an easier overview of the whole, let us trace the history of the Flood back to astronomy.

Moses' Calendar	Gregorian Calendar	Events	Position of the \odot (tropical)	Stars of the Zodiac (accordingly)
1 st Month of the New Year 3447 B.C.	23 September	(Equinox)	$\underline{\alpha} 0^\circ$	ε M
2 nd Month, 17 th Day	23 October 8 November	Beginning of the flood Ge7:13	$\text{M} 0^\circ$ $\text{M} 16^\circ$	π x β y
3 rd Month, 27 th Day	22 November 18 December	End of the rain Ge7:12	$\text{x} 0^\circ$ $\text{x} 26^\circ$	l y λ m
4 th Month	22 December		$\text{x} 29^\circ$	ψ m
5 th Month	21 January		$\text{y} 29^\circ$	δ x
6 th Month	20 February		$\text{m} 29^\circ$	ε y
7 th Month 17 th Day	22 March 7 April	(Equinox) The ark rests on Ararat Ge8:4	$\text{x} 28^\circ$ $\text{y} 14^\circ$	l y η II
8 th Month	21 April		$\text{y} 26^\circ$	ε II
9 th Month	21 May		$\text{x} 25^\circ$	δ S
10 th Month	20 June	Tips of mountains emerge Ge8:5	$\text{II} 4^\circ$	δ d
11 th Month 10 th Day 17 th Day 24 th Day	20 July 29 July 5 August 12 August (7 Sept.J.)	Opening of the window Gen 8:6 End of the flood, olive branch Ge8:11 Absence of the pigeon. Ge8:12	$\text{S} 24^\circ$ $\text{d} 2^\circ$ $\text{d} 9^\circ$ $\text{d} 16^\circ$	γ M θ M α M (Spica) χ M
12 th Month	19 August		$\text{d} 24^\circ$	μ M
5 epogam	18 September		$\text{M} 24^\circ$	α M
1 st Month	23 September	Removal of the roof Ge8:13	$\underline{\alpha} 0^\circ$	ε M
2 nd Month 27 th Day	23 October 12 November	Exit from the Ark Ge 8:14-20	$\text{M} 0^\circ$ $\text{M} 24^\circ$	π x ε m

Exactly 9 months or 270 days elapsed from the 17th of the second month to the 17th of the quickest month, the last day of the deluge,

and 277 days until the dove was absent, when our constellation was observed. On this day, as I said, early before sunrise not only βM could be seen, but also αM (Spica), which stood in the rays of the sun on the last day of the flood, on the birthday of the earth. It is therefore completely correct with the testimonies of the ancients that our alphabet was determined at the end of the Deluge after the model of the zodiac. Noah, or whatever else that man may have been called, Taaaut (Argonaut), Hermes, Mercury, Apollo, Jason, Deucalion, Cadmus, Ogygos, Osiris, Sisustro, Sesostris, Kaiomorts, Ballder, Menu, Fohi, Toppi; It was Noah's purpose to preserve for all future generations the memory of a terrible event which had not been equaled, and to determine the time of this event astronomically for all future history. For this he used the alphabet, the first need of the civilized world. Josephus says that Noah invented astronomy and geometry. Our alphabet, as we said, is nothing other than the nativity on the Isis tablet, on the monolith Amos II. And on a thousand other astronomical monuments of the Egyptians. This astronomy, this use of recording constellations on extraordinary occasions, the Egyptians expressly ascribe to an ancient king in Chaldea, namely Necho. Is this perhaps Noah, at whose time the zodiac, calculated after the retreat of the equinoxes, must have come into being?

Will the Flood be remembered in the Alphabet? Since the order of the letters in the alphabet is not random, as we see; finally there must also be a reason why the sounds of the alphabet follow one another in this way. Why does *G d* follow *b* and not vice versa? Why does the alphabet contain three sounds for *t*, four sounds for *g*, while other basic sounds and major modifications thereof are absent or associated with other letters? However, the inventor was not allowed to include more or fewer sounds in the alphabet than the zodiac planetary houses to be represented, namely 24, contained. Such a picture had to be placed in each planetary house, which, in terms of natural philosophy, belonged to the preceding planet. Likewise, the vocal letters or planets had to be turned on in their proper places. Only the order of the sounds remained arbitrary. *B* could just as well be placed before as after *G d*. There is nothing in the sound of the consonants, which is why for example, *b* would have to be related to \mathfrak{f} , *g* to \odot , *d* to \mathfrak{d} . Therefore the sounds in the alphabet pronounced by the same organs are related to different planets, such as *d* to \mathfrak{d} , *th* to \mathfrak{t} , *t* to \mathfrak{f} . Should one have put *b* after *g* and *d*; so *g* would have become a letter of the \mathfrak{f} and now it would have been as easy to find a word beginning with the sound *g* and expressing one of the \mathfrak{f} sacred objects expressed as *Gephen der Winstock*. What then can be the reason that the consonants follow one another in this order, since this cannot be accidental? A specific compilation of 24 similar and dissimilar sounds must be an inscription, must contain words, concepts, ideas, give meaning; it cannot be otherwise. So if the Semitic alphabet is an inscription, what language must it be based

on? Can this language be different from the Semitic? It is true that we only know Semitic from writings that were written 1,500 years after our alphabet came into being, and such a period seems to have changed every vernacular sufficiently. On the other hand, it should be noted that customs and customs in the Orient in particular were maintained for a long time. So also the languages, hence the various Semitic dialects gradually assumed little difference. Furthermore, the Hebrew language gives the best picture of that original language which was spoken 3446 B.C. Was spoken in the fatherland of our alphabet because it came directly from that area. A people that exchanges its fatherland for another soon changes its original language under a foreign sky, in a foreign climate, under other external influences, as for example is proven by the German tribes in North America. On the other hand, peoples who do not leave their original seat must remain entirely in the same conditions and retain their original language for centuries. Such is the case with Hebrew. Abraham moved out of Chaldea, where that language of the alphabet had taken its place, and his language remained that of the Abrahamites, in which Moses wrote. Arabic teaches how little the Semitic language has changed. Our Vulgar Arabic is 3700 years younger than Moses and yet almost all of its root words can be found in Hebrew. Finally, one remembers that the names of the letters are Hebrew. These names of the letters were originally Hebrew-Chaldean, because they have been preserved as such among the Greeks. Accordingly, there is no other language that could be searched with greater right in the old alphabet than that; the Hebrew Chaldean language must contain, with few changes, the words that make up our alphabetic inscription. Here is a hypothetical translation of the same according to the above principles:

א ב	ג ד	ה ח	ו ז
Aba	Gad	hu	se
Genitura	Terrae	hocce	est
Generations	of the Earth	this	is
א ב	ג ד	ה ח	ו ז
ech	li	kol	main
dum	recessit	omneitas	aquarium
when	receded	all the	waters
א ב	ג ד	ה ח	ו ז
sog	paza	kara	schath
post	finem	vastationis	terrae
after	the end	of the devastation	of the earth

May this translation be considered uncertain and others may try to translate the words differently. Here, however, two things are determined, the division of the words and the separation of the sentences. The words are divided by the 12 signs of the zodiac, each of which consists of two letters. The division of the zodiac into three parts is just as determined, on which the division of the year into three seasons, customary among the ancient peoples, and the much-discussed triads of the ancient mythologies are based.

However uncertain the above translation may be; at least three words seem certain to me, namely kol main Menge der Wasser, Wasserfluth, and Gad Erd, which certainly, especially if one takes into account the other circumstances and the old traditions, seem to point to the flood. The combination of the concepts of earth and flood of water in an inscription which, according to mathematical evidence, was written on the last day of the flood, the flood that occurred in almost the same year among all peoples, certainly seems to have some weight.

Gad is a well-known deity in the Orient, where later, as in other countries, the earth was worshiped as a deity, for example Herthus, Hertha, among the Nordic peoples. According to Genesis, Gad is a god of war, like Herthus in Tacitus. In Isaiah Gad is placed alongside the 7 planets (Cabiren), as Shmun (the 8th Cabire) means the earth. Gad is the deity of salvation, also means good in Arabic, and our good, estate apparently refers to the earth (Gad). It is curious that our natal constellation of the earth seems to begin with the same words that the ancient nativity begins with. At Firmicas there is a nativity of the earth entitled: Thema mundi. In the same place the genitura Homeri, nativitas Platonis and others are placed before the constellations that follow. The Nativity of Anubius, supposedly established according to the prescriptions of the first astronomer Necho, on a Theban papyrus bears the title γενεσις ανουβιω. One such birth constellation is our alphabet. Just as the child only comes to light after 9 months; so our earth remained surrounded by water for 9 months. The news has reached the various peoples that the flood lasted 9 months. We know, however, that the constellation of the planets was not only observed during real births, but also during the birth of years, cycles, aera, in order to determine these epochs chronologically. The Birth of Erichthonius proved nothing other than our occurrence. Among the Arabs and Greeks there is a theme, a genitura mundi, which, being contrary to the laws of astronomy, is wrong, but it is proven that the idea of a nativity of the earth has been propagated. We know from the Greeks that astronomical observations were actually made at the time of the flood. They celebrated a festival every 30 years whenever h entered S , to commemorate the flood under Ogygus, where h is said to have been in the S . But this Ogygic flood is none other than that to which our constellation relates, according to which really h was in S until to end of the flood occurred.

Was the Noachian flood general?

The answer to this question has been no here and there, but no doubt too hasty. Recently, a scholar, Pojana, has examined the matter more thoroughly and has already put forth many reasons which compel us to accept again the proposition that the Mosaic flood was not a partial one. They are shortly following. The news is found among all peoples that a general flood, traces of which can be found everywhere, has taken place, which flooded the earth everywhere in the same way, on the same day, the same month and almost the same year (3446 B.C.) is set and is said to have lasted 9 months. The calendars of the most diverse peoples begin with the month that was the first after the flood. The same zodiac is found in all peoples, the origin of which falls at the same time after the equinoxes have receded. All peoples have customs, manners, institutions, arbitrary regulations that can only be explained by a common origin of all peoples. All peoples assure from a common point to have emanated from the earth, from High Asia. Do we need more?

1) The flood, of which all peoples tell, is not supposed to have been partial, but general, whereby nobody except the progenitors of those peoples saved themselves. To the prince and first sage of all peoples they ascribe by name the invention of the zodiac, the alphabet and other arts and sciences, their Fo-hi the Chinese, their Menu the Indians, their Osiris, Sesostris the Egyptians, their Taaut Thoth, Mercury the Chaldeans, Phoenicians, etc., their Cadmus, Jason, Apollo the Greeks, their Odin the Nordic peoples, etc. Had the Romans taken Jason for an ordinary sailor, they would not have kept a piece of the Argo in the sanctuary of a temple.

2) The alphabet with its Diluvian constellation is found again in all peoples, discounting insignificant differences. Since then all let the same thing be invented by the man who was left at the flood; so this tide cannot have been partial. Otherwise each people would have acquired its own alphabet with the constellation at the end of its flood. The writing of the Chinese, Japanese and Egyptians has also proved to be based on the same alphabet.

3) Everywhere there is the same zodiac with its divisions and its starting point, according to which the same zodiac around the year 3446 B.C. Must have originated. At the same time he was determined according to Egyptian traditions. Since then all peoples derive the zodiac and astronomy from the man who lived at the end of the flood; so the same must have been general. Besides, every people would have maintained its zodiac, without which, as the general calendar, no one can exist, in a different way, beginning from other stars. 4) The history of the flood is told by all peoples, partly in agreement, except for the most special circumstances, namely by the Hebrews, Egyptians, Greeks and Romans, Phoenicians, Chaldeans, Persians, Germans, Indians, Chinese, Japanese, Mexicans, Cubans, Mitechen, Zapotechen, Icuocanese and others. This agreement is that the tide began in the same month and day, lasted 9 months, that the

water rose from below and receded thither, that few persons in a mighty ship saved themselves, that various birds were sent out to roam to get to know the water level. Here belongs the news among the Greeks that at the high tide h stood in Y , as in our constellation. If, therefore, there had been quite the same special floods in the most diverse countries; then this would be the greatest miracle of all.

5) Even over the years, the news differ little from each other. According to the LXX and Syncellus, the flood began 1574 years before the exodus from Egypt (1867 B.C.), hence 3441 B.C., just 5 years later than our Constellation teaches. According to the Chinese, it falls in the year 3461 B.C., I.e. 15 years earlier than determined by astronomy. How easy it was for the copyists to miscopy or intermix a couple of digits! This explains the difference in the remaining chronological data with regard to the year of the Flood; Information that is only about decennia. If then the floods of the earth, of which all the peoples of the earth speak, had been partial; how could any nation claim before its neighbors that its little flood was a general one, or where had so many deluges come from in so short a span of time, and why had they now ceased?

6) All peoples have a lot of the same customs, cycles, institutions, arbitrary statutes, which can only be explained by the fact that the repopulation of the earth started from a single point. To this belongs the circumstance that the calendars of the most diverse peoples begin with the month which ended the deluge, namely u , the house of Y . The months of the ancients have proved to correspond to the signs of the zodiac and their chiefs, the planetary gods. In all languages there are not just certain words that agree, but countless basic concept designations derive from the same root words, which is why there must have been a common original language. - The religions of all ancient peoples agree exactly with each other in the number and order of the deities, in their insignia, references to natural objects, even in the names and other arbitrary things. Even Norse Olympus refers to Asia, as evidenced by the gods with lion heads and elephant fangs. - The mythological custom of not allowing the two most sacred notes in music, the fourth and seventh, to be heard can be found in China, as in India and Scotland. - Just as the zodiac in Egypt was divided into 28 lunar stations, 36 decuria, 72 horiae, 3 trients, etc.; so it was in India, China, Japan, Persia, Chaldea, Sweden, and in other countries it is also the case. And these divisions began with the same stars. Not only Egypt was divided according to the kind of zodiac, but also Canaan, Greece, China, and others, for example, 12 provinces, 36 nouns, etc. The most varied cycles, for example, the Dog Star period of 1461 years, are found among the most diverse peoples and began with the same time. Likewise the 7-day week, whose days according to peculiar principles are subdivided under the planets h w s \odot e Y D were distributed by raising the 4th planet each time after the musical interval of the fourth. This week was also found among the Peruvians when the

Europeans got there. Had the peoples not been of common origin, various floods would have taken place; thus every people would have determined its own zodiac, fixed its customs, devised its cycles, formed its orders of gods and idols, arranged its calendar and its week according to the end of its own flood.

7) Finally, the peoples do not set their origins in the countries where they now live, but all in foreign regions, in High Asia, on a mountain that they sometimes call Ararat, sometimes Caucasus, sometimes Meru, sometimes Byblos, sometimes Masis, sometimes Shen-si, sometimes Parnassus, sometimes Thebes (main), sometimes call it something else. So all peoples themselves claim that there was a common cradle of the arts and sciences.

Under such circumstances a general inundation of the earth cannot easily be doubted, no matter whence it may have come. All objections to this cannot outweigh these reasons. Let the geologists worship their views as they will; we content ourselves with the fact that the present shape of our earth's surface from 7 Sept. 3446 B.C. The sentence: Alexander once conquered Asia cannot be proven so strictly and yet no one doubts it. One must therefore agree with Pojana when he says: I voler dubitare di questa universale catastrofe sarebbe lo slesso che far vedere di quanta leggerezza nel credere l'incredibile e di quanta dissennalezza nel non credere l'innegabile sia capace la volontariamente stupida incredulità. We were absolutely unable to avoid answering the above question, because our entire historical knowledge, all our archaeological research, namely the conclusions below from our alphabet, depend on it. As long as we start the chronology from indefinite or different points in time; so long there is no general history and chronology, no true history of culture, no coherent palaeography, no clear history of religion, even no classical mythology and doctrine of the gods.

Now, if it can not be denied that our constellation came into being at the close of the general flood of September 7, 3446 B.C. As has been observed; so the last question is:

Who is the originator of our astronomical alphabet and zodiac?

We do not want to reject the testimonies of the ancients outright; such is the man with which our postdiluvian era begins, that inventor. According to Sanchuniathon's clear words, the zodiac and its image, the alphabet, determined the end of the flood of taaut, the 11th descendant of the Protogenus, the first human of the antediluvian era. Even so Noah (the skipper) is the 11th descendant of the firstborn, and Taaut, Θοουθ Θεουθ (= תַּעַת derived from נִתְּן = נָתַן) notes *The Man of the Ark*. At the end of the Deucalionic flood, which also lasted 9 months, the great dragon (the zodiac coiled like a serpent) was born, from whose teeth the alphabet arose. The same Deucalion is said to erect the 12 altars to the gods at the end of the flood, in other words, the 12 signs of the zodiac, the houses of the planets, the planetary altars. These are the 12 faces (οψεις,

נָאָתָה), of the gods of Sanchuniathon, which Taaut is said to have devised at the end of the flood. The dragon with his teeth dismantled by Jason also belongs here, as we have seen. That Argo that was transported to heaven, allegedly the first ship, a piece of which was kept in the Roman temple, is none other than the ark and the vehicle of Sesostris, who in 9 years (months) became sole lord of all Asia and at the end of the voyage offered his 280 cubit ship to Ammon (heaven). The ark in the southern sky appears as a ship standing on land and rises heliacian in August where the ark stood on land. A script is attached to this Sesostris, who first divided the zodiac (Egypt) into 36 parts. In the same way Menu, the ancestor of the present inhabitants of the earth according to Indian traditions, under whom the flood occurred, wrote the first code. Fo-hi, under whom the wells of the deep opened and the pillars of heaven broke, who after being rescued with his 7 saints lived another 150 years like Noah, is considered the inventor of writing and the zodiac by the Chinese. The story of Osiris also relates to the Flood, since his death was celebrated throughout Egypt on the same day (17th of the second month) that the Flood began. On his march he was accompanied by the 9 muses, in other words, the 9 first months of the arts and sciences, or the basis of our later knowledge. Osiris' wife Isis is said to have invented writing. Several church fathers speak of the writings of Noah. The foundation of the Sibylline books is said to have been laid in the ark. Josephus specifically claims that Noah invented geometry, astronomy, and other sciences. The Persians relate that Kaiomorts, the progenitor of the present human race who survived the flood, wrote a book. Noah also wrote a book based on Arabic traditions in the Koran. This may be our alphabet, which certainly contains as many ideas as many a work in folio. So if we don't want to deny away the testimonies of the ancients; so that man with whom our present story begins must certainly be the originator of the zodiac and the alphabet with the constellation of the planets on the last day of the Flood (7th Sept. 3446 BC). It is objected that according to the Hebrew text Noah did not date to 3446 BC. B.C., but lived 400 years later, although one concedes that according to the Hebrew text, the flood ended on the 7th of September, as according to the Greek. But how do we know that the Hebrew Manuscripts were the only books in the world in which no digits had been written? Samaritan and Greek enjoyed the same standing as the Hebrew text, and the latter, it is true, places Noah 400 years earlier. Yes we may assume that the LXX is preserved purer than the Hebrew text when we compare the history of both. In the third century BC The Greek translation came into being on the orders of King Ptolemy Philadelphus, for which the manuscripts are said to have come from Palestine. If a wrong translation had been supplied at the time; so the king and the Egyptian Israelites would have taken it very badly. Hebrew was not unknown in Egypt, as evidenced by the Hebrew papyrus and inscriptions of the time. At that time the Hebrew Codex must have put Noah in the year 3446 as well, or in 1574 before the exodus

(1867). The LXX experienced no catastrophe. It remained in the synagogues and in the hands of Egyptian scholars from the third century until the demise of the Greek language in Islam in AD 622. The Hebrew text, on the other hand, went down with Palestine, one might say. Who can determine how many omissions and perhaps changes in the text after the people of Jada had ceased to answer for the Masorethians to Tiberias, Caesarea, Sora and others, or the later Punctators, especially since they, as is known, out of hatred against Christianity have laid hands on Messianic passages. The manuscripts of the Jews in Cochin-China speak for the chronology of the LXX. The Egyptian history according to Manetho, Eratosthenes and others, also starts the flood 400 years earlier and the astronomical inscriptions in particular have this from the shores of the ancient Niles. So, following the most reliable sources, Noah lived at the time our alphabet was determined with the Constellation of September 7th, 3446 B.C.

At that time, one further objects, there was no writing as it was not invented until later. The Phoenicians, a certain Thoth, Mercury, Cadmus, invented the letters; consequently our alphabet cannot be as old as our history. According to others, the first writing originated in Egypt. These testimonies are opposed to others that are just as incorrect, according to which Enoch, or Seth, or even Adam is said to have written. But let us ask who those Phoenicians were; so are these, if one derives the word from phoenix (born again or primeval man), those Noachites who came over from the old world to the new. Egypt, because of its astronomical classification in the manner of the whole of ancient geography, is often taken for the world in general; hence the expression means nothing other than that writing was invented on this present earth. That Taaat, Thoth, who is almost universally regarded as the originator of the alphabet, is precisely Noah, as we have seen, because he was like that of the 11th descendant of the Protagonos, living at the time of the Flood, and expresses the same as that in the name of Noah (Schiffer) lies. Finally, the same person is Cadmus, the first priest of Bacchus (vine), the prince (derived from Cedem), the descendant of earth with his family, the friend of the muses and of all gods, the conqueror of the dragon (or zodiac). We need not, therefore, repeat the above testimonies to be certain that the alphabet, common to all peoples, according to the reports of all peoples in 3446 B.C. Writes itself down, not after Noah was invented only late.

Furthermore, one says, according to Bode, our zodiac only originated in 500 B.C, therefore nobody from 3446 B.C was able to make an astronomical observation. On the other hand, it should be noted that, according to Herodotus and the traditions of the most diverse peoples, our zodiac arose 3000 years earlier than Bode thought. The Persian Equinox Observation of 1578 B.C. At Hamza from Ispanan has proved that at that time at δΥ the vernal equinox was assumed, that in Persia until then since the end of the flood a whole

sign had been assumed by the equinox. Consequently, according to tradition, the zodiac was present in 3446. This also teaches, as said, the Persian ♈ as a sign for the ♀ and the beginning of the zodiac. From the pictures in the Zodiac itself we have proved that its origin, after the receding of the equinoxes, falls no earlier and no later than Noah or the time of 3446 B.C. But that the real astronomical observations well over 500 B.C. Reaching up to Noah, the following table may show:

721 B.C.	Chaldea	Solar Eclipse
1100 B.C.	China	Solstitial Observation
1104 B.C.	Egypt	Constellation of the planets
1322 B.C.	Chaldea Egypt India	Rise of Sirius Beginning of the Second Dog Star Period
1530 B.C.	China	Directory of the Fixed Stars
1578 B.C.	Persia	Equinox Observation
1631 B.C.	Egypt	Birth of Seti
1693 B.C.	Egypt	Birth of Ramses
1832 B.C.	Egypt	Birth of Amos II
1849 B.C.	India	Equinox Observation
1952 B.C.	Egypt	Conjunction of ♀ and ♈ in ♉ after Abarbanal
2000 B.C.	China	Directory of the Fixed Stars
2155 B.C.	China	Solar Eclipse
2234 B.C.	Chaldea	Fixed Star Observation

This Sesostris, the Sisustro of the Chaldeans, belongs to the Noachian family and, according to Manetho's Egyptian history, corresponds to the progenitor of the Egyptians (Chemi), namely the Cham. What other peoples ascribed to the general progenitor, the Egyptians related to their ancestor.

Manetho II Book I Dyn.	Moses II Period
Dyn.7A. Sesonchosis = Geson Goses	Patriarch 7. Noah
B8. Ammanemes = ammenemes	8. Shem
C14. Sesostri = Osiris	14. Ham
D15. Lachares = Labaris	15. Japheth

Whether it is clear from this that Noah could have been an astronomer, which Josephus expressly says of Noah; one might nevertheless doubt whether he was able to determine the position of

the 7 planets on the last day of the tide in his circumstances. But this was very easy, because it was only a question of determining the position of the planets to within 15° . All that was needed for this was to divide a disc into 12 or 24 sections, or, in the absence of this, to measure the rise or set of the constellations by the pulse beats. One does not want to say, in those rough times you can't get that far yet. A man who understood the art of building a large ship that withstood all storms and waves for 9 months must also have understood other arts and sciences.

Finally, it will be objected that perhaps a later astronomer found the constellation of the 7 planets by calculation on the last day of the flood and entered them in the alphabet. This can be refuted in two words. First of all, one would have to admit that this must have happened in the most ancient times, because we find the same alphabet among all peoples and because it underlies the Egyptian inscriptions, written long before Moses. Would someone for example, 1000 or 500 years after Noah at the time of the building of the Babylonian tower at that time invent the alphabet and at that time calculate the constellation of the planets on the last day of the flood, he must have had a completely accurate calendar, the movement of the earth around the sun, the receding of the equinoxes to $1^{\circ} 23'$ in 100 years and the exact times of the planets' orbits together with their aphelia and perihelion.

1) Without the Gregorian calendar, according to which our year is exactly 365 days 5 hours 48'48", he would have taken the wrong day into account, because the old calendar lacks the leap days or is not specified precisely enough. If he had assumed that the tide had ended on New Year's Day so and so many years ago, he would have received an incorrect day according to the calendar of 365 days 6 hours. Namely, that according to the Gregorian calendar on August 5th, 3446 BC. The Flood ended, as our Constellation, Moses, the Egyptians, Indians, Chinese, and others want, can be confirmed in another way. According to oriental traditions, the first day of the community era of all peoples was a Sunday (this ☽ = ☽), which day was therefore correctly designated with the first letter of the alphabet. The 5th of August of our year 1834 is not only a Tuesday for us, but also for other peoples (this ☽). As is well known, our weeks and weekdays came about by combining the natural planetary sequence ☽ ☽ ☽ ☽ ☽ ☽ ☽ as a vasis and each raised the 4th after the fourth. Quite naturally, ☽, the symbol of doom, had to receive the day that decreed the doom of the flood. So from August 5, 3446 to August 5, 1834 exactly 1,928,480 days or 275,497 weeks + 1 day have passed. Now that August 5, 1834 is a Tuesday; such was indeed Aug. 4, 3446 B.C., the first day of our era, a Sunday, as the traditions claim and as it is in the nature of things. We get the same starting point of our history through the old chronology. In the years 1322 and 2782, New Year's Day among the ancient peoples fell on the 20th of July, Julian, on which day the Dog Star periods began with the early rise of Sirius on New Year's Day. In the oldest times one counted not only according to solar years,

but also according to lunar years to 334 days. After 665 years, the beginning of both years falls again on the same day, or more precisely, the New Year's Day of the lunar year occurs on the 3rd day before. Since the 20th of July 2782 B.C. Was a New Year's Day; 664 years earlier (3446) August 4th, the 12th day before July 20th, was also New Year's Day, namely, as we have seen, the birthday of the earth after the flood and the New Year's Day of the lunar year, because in the year 665 before 2782, so in 3447 on July 20th our era actually began with the New Year's day of the solar and lunar year. That flood really ended in August, or with the character M , has been shown above, because the calendars of ancient peoples begin with the month, which corresponds to the following character (ΛΥ). Incidentally, we also get the same year 3446 B.C. On the way to astronomy. 1834 belongs to the σ , hence the 1st year as well as the 1st day of our era belonged to the O . The comets were viewed in antiquity as harbingers of general destruction and annihilation. Whiston, Halley, and recently Mr. Arago in Paris have therefore investigated whether there was a comet in the sky at the time of the flood. However, all three had, of course, taken the wrong year as a basis. Since the orbital period of Halley's Comet averages 75 y. 5 m. and in the years 1759, 1692, 1607, 1531 etc. has appeared, so has the same in the year 3417 B.C. Proclaimed the inundation of the earth. If the comet was there Nov. 8, 3447 and reappears on its 69th journey on Nov. 4, 1835; so its orbit is about 27.960 days. Suffice it to say that a later astronomer, on the news that the flood began on the 17th of the second month and ended after 9 months, did not say it was August 5, 3446 B.C., when the end of the flood was confirmed by other reasons, the constellation of the planets would have been calculated because the correct calendar, which we have only had for a few centuries, was not available at that time.

2) Assuming that a later astronomer found by chance that the flood was on August 5, 3446 B.C. And ended according to our exact Gregorian calendar; so he would nevertheless have given a different calculation of the constellation than is in our alphabet, because at that time the advance of the fixed stars was incorrectly estimated at 10 in 100 years. As is well known, Ptolemy still calculated in this way, and from the Persian equinox observation of the year 1578 B.C. Has proven that since 3446 B.C. Determined the receding of the equinoxes in 100 years in the same way. The nativity of the earth had to be taken on the day when the star covered by the sun on the last day of the tide rose heliacian. This star was on αM , or Spica virginis as we have seen. If, therefore, someone later followed the then law of the equinoxes, he would take as a basis a preceding star and, since this one because of its smallness later rises heliacally, the Constellation for a later one, on August 12 (Sep 7) he would have calculated the following day.

3) Furthermore, assuming that the earth stood still and the planets moved fairly evenly in the sky, no one could correctly calculate the positions of the lower planets and of σ . The planets

appear to be moving now slowly, now rapidly; sometimes backwards, sometimes forwards, as a result of the movement of the earth and the different speeds in the perihelions and aphelia. Accordingly, as has long been recognized, the ancients could not calculate any earlier constellation without committing gross errors. If our Constellation were a calculation; so would it be for for ♉, which was retrograde at the time, and may have been placed in the following sign. Likewise, ♀ ⊕ and ♀ would appear between other letters. These errors were inevitable for the ancient astronomers even if they calculated the locations of the planets only a year later than 3446.

4) Finally, experience proves this. We have similar calculations from ancient constellations by the Romans, Greeks, and Egyptians. But there are errors of half and whole signs for ♀ ⊕ ♀ everywhere, although these calculations were made in times when astronomy had made tremendous progress under the hands of Eratosthenes, Ptolemy, Hipparchus, etc.

These remarks will suffice to convince us that our constellation cannot be based on any later calculation, even if it had been undertaken only a year later. So if the position of the planets on Sept. 7th 3446 B.C. According to the general alphabet, on the day when, according to the most reliable sources and the traditions of the most diverse nations, even according to the alphabet, the general inundation of the earth had stopped; to whom should we attribute these observations? - The universality of the tide cannot be denied. The man who saved himself on his mighty ship was able to observe the position of the planets. Astronomy, the zodiac, the use of writing existed at that time on mathematical grounds. -- Noah's job was to preserve the memory of that event for posterity and to determine this epoch chronologically. Can we, therefore, in good conscience, reject the explicit testimonies of the ancients that this came from the man who stands at the head of our history?

It must now be briefly shown what we learn or are likely to unlearn from the Noachian alphabet. If a letter came down for us from another world and someone succeeded in finding the key to it; How would we be amazed! A million things of which we scarcely knew would become clear, a thousand doubts would vanish; a thousand vain castles in the air collapse. Then for the first time we would get ideas about life in that distant world; see their inhabitants before us from the point of view of art, science, religion. - Such a letter to us is the old Noachian alphabet; only one line long, but rich in content. Millions of thoughts are chained to those 25 letters, and through them a thousand new ideas about that distant world, which every day flees further from us, come before our souls. Only now do we see who those primal fathers were, how they thought, felt, and acted; and a thousand erroneous ideas vanish in the mist from which they arose. There is no library in which rows of volumes should not be held to

the touchstone of the alphabet which records them. Let us now emphasize some points of the ancient world upon which a new ray of sunshine is first to dawn.

History and Chronology.

Both are inseparable and who does not know by how many scholars and for how long the chronology without which there is no true history has been worked out. However, there are not two independent, congruent chronologies that the historian could take as a basis. One knows from so many works by Newton, Salmasius, Marsham, Usher, Larcher, Rollin, Des Vignoles, Gatterer, Frank, Walch, Silberschlag, Uphagen, Rask, Champollion and others not whether certain occurrences, 10, 100, 1000 yes 1500 years earlier, or later should be used. All sources seemed exhausted and who could have harbored the hope that another inscription would be found whereby the entire chronology would be corrected mathematically with the exception of the year, month and day. Our alphabet is used for this. We now know that the history of all peoples begins on August 5, 3446 B.C. Now we can prove how often the green field is renewed to this day; indicate the years when Noah's vine blossomed; count the suns that have risen upon our race. Until the next return of that remarkable day, 69 comet revolutions, 176 generations, 5280 years, or 63,360 months, 275,197 weeks, 1,928,480 days have elapsed since the beginning of our era. So we have a large, mathematically precise framework for our history and for the history of all peoples. All occurrences in nature and in the human world can now be connected, enumerated in sequence, compared with one another. It will no longer be necessary to sometimes omit periods of time, sometimes to include them, in order to bring the stories of different peoples into agreement. Here follows a table for the earliest times, the mathematical foundations of which had largely been found by us earlier.

<i>Moses I Period</i>	<i>Sanchuniathon</i>	<i>Manetho I. B.</i>	<i>Berosus I. Per.</i>	<i>Persia</i>	<i>China</i>
I. Adam (II. Cain) (III. Abel)	Protogonos 1 Genus 2 Phos 3	Menes 1D Boethos 2D Necherophes 3D	Alorus 1 (....) (....)	Meh-Abat 1 - 2 - 3	Jao I. 1 ki 2 ki
IV. Seth	Casius 4	Soris 4D	Alasparus 2	-	4 3 ki
V. Enos	Memrumnus 5 (cum populo 6)	Usercheris 5D	Amelon 3	-	5 4 ki
VI. Kenan	Agreus 7	Othoes 6D	Amenon 4	-	6 5 ki
VII. Mahalalel	Chrysor 8	Memph. 7D	Metalarus 5	-	7 6 ki
VIII. Jared	Technites 9	Memph. 8D	Daonus 6	-	8 7 ki
IX. Henoch	Agrus 10	Achtheos 9D	Evedorachus 7	-	9 9 ki
X. Methusalah	Amun 11	Heracl. 10D	Amphis 8	-	10 9 ki
XI. Lamech	Misor 12	Ammenemes 11D	Otiartes 9	-	11 10 ki
XII. Noah	Taaaut 13	Sesonchosis 12D	Xixuthru 10	Kaiomorts	Fo-hi
		(Sesostris)	(Sisustro)		(Jao)

The general flooding of the earth began on November 8, 3447 B.C.

Moses II period....	Manetho II Book. I Dyn
3446 BC. On August 5 th end of the flood. Noah, Shem, Cham, Japhet. Until Abraham 1149 years . Until the Exodus 1579 years.	XII. Dynasty. Sesonchosis. Sesostris, progenitor of the Egyptians. Up to the XVI. Dyn. 1149 years. Up to XVII Dyn 1579 y. (corr.)
2782 on July 20 Beginning of the first Dog Star period.	684 lunar years after the Flood. New Year's Day when Sirius rises.
2297. Abraham in Egypt . From then until the Exodus 430 years (Ga3:17)	I. Dyn. Of Shepherd-Kings (XVI. Dyn.) Ramessemenos (Sync. p. 72. V.)
2082. The Israelites in Egypt. From then until the Exodus 215 years (LXX u. Joseph. Antique II. 15.)	II Dyn. Of the Hyksos (XVII Dyn.) comes to Egypt 700 years after the Dog Star period (Sync. p. 82. V.)
1952. Three years before Moses was born.	ḥ and ፩ Conjunction in ♋ after Abarbanel.
1948. Birth of Moses. From then to the Exodus 80 years. (Dt34:7)	Thermuthis, Kertos (?) daughter, raises Moses
1867 in the month Abib exodus from Egypt (Ex13:4), 545 years before the Dog Star period 1322 (Instead of ΣΜΕ is ΥΜΕ at Euseb. to read).	XVIII. Dyn. 1st king Amosis I. = Tethmosis. From there back to Joseph (II Dynasty of the Hyksos) 215 years, to Abraham (I Dynasty of the Hyksos) 430 years.
1832. Birth of Amos II	XVIII. Dyn. 6 th King
1827. Moses dies; Entry into Canaan 40 years after the Exodus.	Amos II, 6th king of the XVIII. Dyn, reigned 26 (al. 9) years.
1693. Birth of Ramses I	XVIII. Dynes 11th king after d. panel v . Abydos (15th and penultimate after Manetho).
1631. Birth of Seti.	XIX. Dyn. 1st king.
1377. End of the Judgment Period B.C. 450 years (Ac13:20) since entering Canaan.	XXI. Dyn Smendes and his next followers.
1322 on July 20 early d. second Dog Star period.	XXI. Dyn. Amenhotep.
1287. Solomon's temple building 580 years after the Exodus (instead of ፩ ፩ read ፩ ፩. 1Kg6:1	XXI. Dyn. Susennes, d. last king, daughter married to Solomon.
1246. Rehoboam's 5th regnal year (1Kg14:23 2Ch12:2)	XXII. Dyn. 1st King Shishak conquers Jerusalem.

Admittedly, this mathematical justification of the general chronology for the sake of the history of all peoples goes only up to the year 3446 B.C. Beyond this point, night reigns and the same sunlight will never rise over that world, although it may lead to various forebodings and assumptions. Only so much can be said about it in general, that the antediluvian era lasted, according to the

traditions of the most diverse peoples, about as long as it took the equinoxes to retreat through the stars of Gemini. This series of years was resolved by many ancient peoples into months, days, hours, and minutes, and called them years after the ancient symbolism that was universally loved. Hence the greater periods of primeval history among the Indians, Chinese, and others, which were believed to be in contradiction with the Holy Scriptures. We would therefore like to content ourselves with finally having found a mathematically secure starting point for our history and for the history of all peoples. We owe this to the Noachian alphabet. By the way, should anyone still have doubts about its correct explanation; so the conclusions can now be reversed. We have a great deal of astronomical data for the near future after the Flood, such as the nativities of the Egyptian kings, Moses, the Dog Star periods. According to these, if we follow ancient historical records, the flood must have occurred around the year 3446. The then status of h , the \odot and the D is given by the news among the Greeks, Egyptians, Hebrews, just like the day, the month and the year of the flood. Accordingly, in the alphabet, because it is supposed to be the imitation of the zodiac at the end of the flood, the constellation of the planets for September 7, 3446 B.C. Be included.

Just as the Noahic alphabet will bring about a complete transformation of the oldest history and chronology, it also contains the first basis for a truly general one

Cultural History.

Who does not know how much effort has been made to prove that the Enlightenment came only gradually. At the beginning of our history, it is said, there were only primitive people like today's savages without arts and sciences and even without any real language and religion. In the beginning one worshiped every object, good or bad, without any idea of the Creator and Sustainer of all things. Gradually, higher natural forces were abstracted and finally, as reason developed more and more, the idea came to be that there is an invisible God. Pantheism arose from fetishism, polytheism from that, monotheism from that. Language arose by imitating the sounds of nature and the voices of animals. In the beginning, almost nothing was known about chronology. A year was a month or contained only 60, 120, 180, later only 360 and 365 days. The weeks and weekdays are from modern times. Entire treatises have been written on whether the art of sculpture or drawing is older, without thinking of the great ship of Sesostris and his book. The actual writing was not yet available at Moses' time, which is why he cannot be the author of the writings enclosed with him. Before the fifth century there was no zodiac, therefore no myths among the Greeks may be related to the Ecliptic. The Greeks only got to know their constellations 1500 years before Seneca. Hipparchus first discovered the receding of the equinoxes. Before the supposed origin of the zodiac, there were no actual astronomical observations. -

Now that we have got to know the Noahic alphabet, the history of culture will also take on a different form. Culture begins with the first day of our history. How high should we place the man who expressed in 25 characters 1) the necessary scriptural elements; 2) depicted the zodiac from the vernal equinox; 3) determined the positions of the planets for all future chronologists and astronomers; 4) indicated the principle of the old natural religion; 5) made the determination of the alphabet readable by 12 words in 3 sentences; 6) revealed the conjunction of **h** and **D** by shifting the alphabet! Certainly the culture of all living peoples had a grand beginning. Where this came from may be answered by others who take pleasure in solving antediluvian scruples. We have enough of our mathematical evidence that our story did not begin with Uncultur. Right at the beginning one understood to correctly determine the position of the planets except for at least 1° , as shown particularly by ♀ and ♁ in the alphabet; right at the beginning the zodiac with its various divisions and its equinoctial points was already 3,300 years before Hipparchus. Even then people knew how to depict objects; distinguish the sounds of speech and express them alphabetically; To embody words, thoughts, ideas, already 1500 years before Moses by the same letters. The first language of our family was the Chaldean-Hebrew, from which gradually dialects and from them all languages were formed. The use of our days of the week, the months of 30 days, the year of 12 months and 365 days goes up to the beginning of our history. From the very beginning God was worshiped according to his works in nature by the 7 planets preceding all things, the signs of the zodiac, the consonants, the vowel letters, and all kinds of creatures. Thus the truthfulness of the Mosaic traditions once again proves itself against all the doubts of the modern skeptics. After the picture of the first culture has been found with the help of Noah's alphabet, it will be easier to show which arts and sciences gradually came into being and how they were perfected. With every people it can be shown how it got to where it appears now or earlier. We stand on a high rock with a view into the realm of history, to see how one language is related to another, how it is formed and connected to the original language; what changes the script has undergone in each country; which manners, customs, institutions belong to primeval times or where and how others came into being; what founded the style of architecture, plastic, drawing, painting, etc.; what path the religions of the individual countries have taken; what influence one people had on the other. But as far as the much-vaunted Enlightenment is concerned; so one can easily convince oneself that it has its own purpose. Strictly speaking, there is no progression towards the better, one would rather believe towards the worse. The more the square miles of our globe are divided into smaller parcels, the more the individual must necessarily give up his scope. Also, it is certain that our crude primitives are far inferior to the one who died in 3446 B.C., invented the alphabet and observed the planets, so that man does not go forward with his usual strength,

but backwards. The true belief, however, remains that Providence has never failed in that which serves the good and salvation of the whole and, if it will, of the individual.

In the same way, our alphabet, peculiarly arranged before 5300, will result in a complete transformation of the entire

Mythology and History of Religion.

It has already been proved elsewhere that the true principle of all mythologies and old religions is astrological in the higher meaning of the word. This principle, expressed in the astrological works of the ancients, can also be called the natural-philosophical one, because it is based on a reflective view of the forces of nature, and consists of the following main principles: God, the creator and sustainer of the world, must be worshiped in his works, through which he has revealed his nature. Since the innumerable things which the ego perceives belong to no unity, to no perception of the various divine qualities, the powers that are active in nature had to be divided into classes. Since the telluric phenomena are dependent on the sidereal ones, sun, moon, etc.; so when determining the divine property classes, the most powerful world powers, namely the 7 planets, had to be taken as a basis. The 12 signs of the zodiac and consequently also the 12 months of the year were divided among the planets; then all visible and invisible forces in heaven and on earth, in space and time. Each planet received its *Ducatus*, which was regarded with that as the work of a special divine Creator quality, while the planet or a member of its *Ducatus* was worshiped as a symbol of that divine quality in remembrance of the mighty Author of all things. Among the planets were divided the animals and their parts, the instruments, the artifacts, the musical tones, the vowels, the consonants, and to each planet fell the things related to it, as shown. In the segment belonging to a planet of the zodiac one put an image belonging to the same planet. From no other principle can the mythologies and religions of the ancient peoples be fully explained. The principles established up to now; like the fetish, historical, physical, astronomical, moral, metaphysical, political; do not suffice to explain the mythological statutes of the ancient peoples and give either no picture or at least a false picture of the higher life of the prehistoric world. Although it was immediately shown that the same natural-philosophical principle underlies the arrangement of our alphabet, and it was asserted that the origin of all old religions fell into the time when the peoples still lived together in High Asia; so it had to remain doubtful if and by whom the foundation of those original religions had actually been laid. The Constellation of Sept. 7, 3446 BC, contained in the alphabet, is used for this purpose. We may now assert with mathematical certainty that all the religions and mythologies of the ancient peoples have a common origin in High Asia and really stem from the head of our history. It was

Noah who, according to the principles of natural religious wisdom, divided among the planets the sounds of speech and the sections of the zodiac, expressing them by other planetary symbols, as well as all other things, so that everyone on every footbreadth of land and in every span of time, with everyone perception would like to remember the Creator of all things and his qualities and humble himself before him. So now the access to the most important part of the science of antiquity is opened; on the mythology and religious history of the Greeks, Romans, Egyptians and all other peoples. It will no longer be necessary at random to explain the orders of the gods, the individual deities, the cults, the innumerable complicated myths, or to leave them aside when reading the classics. It is ridiculous to be content with the fact that e.g. B. Vulcan the god of fire, Venus the goddess of love. Based on mathematical reasons it will be possible to prove what the triads of all peoples, the 7 highest gods, the 12 great deities were as a whole and individually, what ideas were associated with them; why they were so named, with such regalia, associated with certain animals and plants, just so venerated under certain customs, in certain places, at certain times. The key to the darkest theogonies, cosmogonies, genealogies, and countless myths lies in that principle expressed in the Noahic alphabet. You will get a clear idea of the ancient sculptures, the sculptures on the temples, the vase paintings, coins and other antiquities that have been preserved. The entire mythological legacy of the ancient world can be brought into a system just as perfect as natural science if the right principle is taken as a basis, even if this work should require a decade. So long as we do not understand the basis of all classical antiquity, its religion or mythology; so long we must not imagine that we properly understand the works of the classical peoples, the writings and artistic monuments of the Greeks and Romans. To get there we must go back to the beginning of all religions and history. The origin of all mythology is monotheism, from which polytheism and fetishism only later developed, in that later the original classes of divine powers were divided and specific deities were more and more separated and worshiped. The monotheistic mysteries gradually lost their influence, and where there were no special religious teachers, people forgot the higher, stuck to what was closest, and finally came to the sole worship of the base, harmful or benevolent, natural objects, such as the savages of today. The thinking Christian can take a deep look into the divine order of salvation and the nature of the human heart when he makes a comparison with our islanders and the old religion teacher according to the alphabet 5000 years ago.

Palaeography.

All writing is said to have originated from hieroglyphs, as is now generally believed. In the beginning, visible objects were copied, invisible symbols invented for them, some tropical, some

enigmatic, as Warburton, Zoëga, Young, and Champollion claimed. The remains of this script would have been preserved in China and Egypt. Later, signs for syllables were devised and the various alphabets in all countries were finally formed from these. Now no one will doubt that here, too, things have taken the opposite course, as I asserted in 1826. Had the French Academie had any idea of the age of the alphabet, no price would have been set for the influence hieroglyphics had on literature. So the alphabet from Sept. 7, 3446 B.C. Is the basis of all writing in this world. These 24 or 25 letters, as has recently been found, also form the basis of Chinese, Japanese and Egyptian literature. The history of the alphabet is simple, and one will now be able to give the history of each Noahic letter. Right at the beginning the two vowel letters for ☉ and ♀ between 1 and II seem to have been left out, partly because the other vowel signs expressed the usual sounds, partly because these letters were intended to indicate the most sacred, as it were, inexpressible qualities of God. In the Hebrews too we find that the invisible, the darkness in the holy of holies, should remind one of the unseen. Hence at least it is explained that in all alphabets 1 for 7, II for 8. The custom of counting by the letters must be original, and since no numeral has survived between those letters, as in the Greek alphabet certain letters were retained only as numerals; the vowels for ☉ and ♀ seem to have been left out originally. In order to indicate the gap, in the alphabet used to denote the days of the week at 1 and II two letters less taken and II used by the Greeks and others not only for *h*, but also for *η* and *ει*, as has been proved. The Semitic ♁, at the end of the alphabet, which has been preserved in the oldest Psalms, can only have disappeared later, because we find the corresponding *V Y* etc. in the other Noachian alphabets. When the ♁ (=w) was removed, the related 1 (f,w) was introduced with the dot for it. Since the old alphabet contained several signs for certain sounds, the superfluous letters fell out of use in some countries, such as ς, ♁, υ, 1 among the Greeks; υ, ς, υ in the Latins: sometimes other sounds were added, sometimes those characters from the series were left out entirely. Later, new signs for sounds were invented and added to the end of the alphabet. The original form of the letters was lost with the original language because it was no longer known that for example, ♁ Aleph means a bull's head. In several countries it was found good to attach small signs as vowels to the consonants. From this came the syllabic writing, as with the Ethiopians. Hence the doubling or tripling of the alphabets among the Indians, Japanese, Chinese et al, where you can find 48, or 50 letters. In Egypt, the sound belonging to a planet was not expressed by a specific planetary symbol, as in Hebrew, but by different ones, from which those 1000 hieroglyphs arose, all of which refer to the Taaotic alphabet. The same thing probably happened in China, but with the difference that the figures were later abbreviated, written one inside the other, and combined into groups or word hieroglyphs, which the oldest inscriptions will perhaps decide. In both countries, Egypt

at least it is certain, for the sake of brevity real illustrations of objects, sometimes with the proper, sometimes with an improper (tropical) meaning, were here and there woven into the alphabet, but only seldom, as we do with the hold astronomical signs. The Egyptian hieroglyphs were later abbreviated hieratic and demotic, giving rise to the scripts on the papyrus scrolls. The entire rich literary legacy of Egypt must therefore, as was asserted many years ago, be explained according to the same grammatical laws as the writings of the Greeks, Latins and Hebrews. One could still consider this found key to the literature of the oldest and most remarkable people of ancient history to be incomplete if it had not been mathematically proven that the alphabet on which the oldest inscriptions in Egypt were based was already available 1400 years before.

These are some of the results to which our alphabet leads and will lead. Therefore, may others follow the paths outlined here and on them collect fruits, which are scattered on it in numerous groups. I can't help but take this opportunity to look back at my literary activities over the past 12 years. True, my bigger ones belong or smaller writings by no means to the compilatory ones, which usually find the easiest entrance and least contradiction; I alone can give myself the testimony, freely searched for truth from prejudices, to have freely confessed what was recognized as true. Practiced from my youth on directing my eyes to distant and near objects, many a point in the realm of knowledge has become clear to me where others, because of too great a distance, saw nothing but a fog or recognized illusory figures. Just as mathematics from time to time supplies new theorems that serve to correct, simplify, extend, and facilitate the further development of the mathematical sciences; my work has had to set up a multitude of paradoxes, some new, some renewed, that have an influence on our entire historical knowledge. Not without joy and, because in the end one becomes suspicious of oneself, not without amazement, I have also found the confirmation of almost all the results of my previous research in that old alphabet. May it be permitted to compile these sentences here for further examination, insofar as they are of general interest.

History: The actual history of no people goes beyond the time of the flood. Noah has a different name among all peoples. The antediluvian patriarchs are found among the most diverse peoples, partly as dynasties. Manetho's Egyptian history, whose Egyptian autograph is in Turin, does not contradict, but is in perfect harmony with the Mosaic. Its dynasties are not partly simultaneous, but all succeed one another. Menes corresponds to Adam, Sesostris to Noah. The history of Egypt begins with the latter in Eratosthenes and on the Abydos tablet.

The first dynasty of Shepherd-Kings corresponds to the Abrahamites; the Hyksos are the Israelites in Egypt. Manetho's oldest post-Diluvian dynasties are less reliable than the register of kings on the Bankses temple wall.

The first 8 kings in Manetho describe Adam, who was created after the model of the 8 Elohim.

The pharaohs under which the Israelites came and settled in Egypt are identified and recorded on the monuments.

The most diverse peoples, namely the Germanic and the Chinese, have left High Asia and from there have their common customs, facilities taken.

Chronology. All occurrences of the oldest history must be set 400 years earlier than is now almost universally done.

Syncellus and the LXX are, for the time being, the best guides to the oldest chronology. In the Hebrew Codex some digits were written later.

The stay of the Hebrews in Egypt begins with Abraham and Jacob, so this period could rightly be given as 215 or 430 years.

The exodus falls in the year 1867 B.C., the conquest of Troy in the period from 1400 B.C. Other epochs of history are just as determined, such as the birth year of Moses, Amos II, Ramses, Seti, etc. . according to astronomical data.

The period of judges lasted as long as is stated in the New Testament, not as stated in other places,

The chronology of all peoples generally agrees, except that in Herodotus and other authors sometimes thirds of years, months, and even days are taken for years after the ancient symbolism and mysticism. From the earliest times the Julian year, the correct lunar year, the month of 30 days, the planetary week was known and used.

The first Dog Star period began in 2782 BC. Where, according to the mythologists, Saturn's rule ended and Jupiter began to rule.

The chronology of Ptolemy is correct, while the information given by Dio Cassius, Spartianus, Diodorus and others. Are unreliable. The calendars of the ancient peoples refer to the signs of the zodiac and begin with the month with which our era began.

The great year of the ancients of 12,000 or 36,000 years refers to the receding of the equinoxes by 12 major signs at 30° , or 12 minor (decuriums) of 10° .

The division of the year into 3 parts among the Egyptians, Indians and others. Is based on the division of the 12-part zodiac into 36 (3 x 12) sections.

The solar and lunar years have neither lengthened nor shortened since the earliest times.

Astronomy. Astronomy has been in use since the first year of our history. The zodiac arose around the year 3446 B.C., by dividing the signs among the planets in a certain order and placing in each planetary house an object which, according to the principle of the old natural philosophy, had a resemblance to the preceding planet. To whom belonged Pisces and Aquarius. In 1578 B.C. Was, according to a passage in the Zend-Avesta, the vernal equinox between the stars of Aries and Taurus; at the birth of the zodiac between Taurus and

Gemini. From this point began all divisions of the zodiac among the ancients. The advance of the fixed stars and retreat of the equinoxes was not discovered late, but was known many centuries before Hipparchus, which is why the ancients took the sun-covered star into account when observing constellations.

The astronomical observations of the ancients, namely the Egyptians, Persians, Italians, have not perished but have largely been preserved and are 1000 to 1300 years older than the oldest known ancient observations, such as those of the years 1104, 1578, 1631, 1693, 1832, 1952 B.C.

The names, images, and symbols of the highest deities, namely in India, Egypt, Greece, Italy, and China, were used to designate the planets and sections of the zodiac.

The constellations were observed among the ancients on the day when the star rose heliacally, which the sun covered on the day of the epoch to be designated.

Our solar system has not changed and the planets are still moving at the same speed in the same orbits as several thousand years ago.

Cultural History. The arts and sciences arose not a few centuries before or even after Moses; but they must have been indigenous to the original people, since certain corresponding works of higher spiritual activity are found among all peoples.

The news that the progenitor of present history understood astronomy, geometry, calligraphy, and other arts and sciences cannot be made out of thin air.

The teacher of the Greeks was Egypt from 1800 to 300 B.C., reversed since that time.

The arts and sciences of the Germanic peoples, which include the ancient Italics, descended from High Asia until they became acquainted with the Romans.

Intellectual culture has not increased among all peoples; but, where there were no special circumstances, removed.

Literary History. The writings enclosed with the head of our story can no longer exist; However, it is not impossible that later works attributed to that period still contain ideas from that original literature.

The oldest human autographs have survived in Egypt and go back a few centuries to Moses. Real papyrus scrolls from the time of Moses in Turin belong here.

These writings are really as old as the astronomical observations made in them prove.

Egyptian literature continued evenly, and ended only late under the Roman Emperors, as the Tablet of Isis and the hieroglyphic inscriptions from Herculaneum and Pompeii, after the attached Constellations, teach.

For the same reason, some of the literature of the Nordic

peoples must date back at least to 1500 B.C.

The religious writings of the ancient Parsis, usually attributed to Zoroaster, are not dated 500 B.C., but partly before 1578, partly as late as 100 B.C. Originated according to the astronomical facts presented therein.

From Egyptian writings, which can be placed alongside the Greek ones in bulk, the following have survived: historical (e.g. the Manethonic history, temple annals, lists of dynasties); religious (hermetic, liturgical); legal (contracts, receipts, protocols); astronomical (nativity, determination of time); geographic, satirical, etc. The origin of the same can be precisely stated for most of them.

Palaeography. The writing of all peoples must have a common origin, since all the alphabets agree with each other in the main. The tradition that the alphabet was invented at the beginning of our era cannot be unfounded, especially since the first letter (א) with the ancient Persians corresponds to the sign ♈, which was only then the first sign of the zodiac. The Norse runic script did not originate from the Latin of Pompey's time, but was in use long before that and originated in Asia. Egyptian literature is based on the same alphabet of 25 letters that Moses and all Semitic peoples had. The Semitic Alphabet consists of images of objects which in antiquity were regarded as symbols of the planets. The order of the letters in the Hebrew alphabet is that of the planets in the ancients, but the vowel letters follow a peculiar order. The Hebrews, just as well as all other peoples, originally had vowel letters and, which, moreover, would not have been possible, signs for diphthongs. As in Asia, so in Egypt all language sounds were distributed among the planets and expressed by the symbols of the planetary gods, but with the difference that on the Nile several, sometimes many, signs were used for the same sound. The letter writing did not emerge from the syllabic and hieroglyphic writing, but the hieroglyphs arose from the old alphabet. The Chinese script must also be based on a simple alphabet. *Philology.* Neither Reuchlin's nor Erasmus pronunciation of the Greek letters is correct. The Greek and Latin alphabets correspond exactly to Hebrew. Never is for example, *v* before vowels like *y* or *u*, never pronounced before consonants like *w* or *f*. Criticism can benefit from this in many cases. A large number of passages in Greek and Latin authors, and even whole works of the ancients, give a completely different meaning than was believed when one became acquainted with the true religious conceptions of the classical peoples, their true mythology, history and kinship with other peoples and when explaining the same as a basis. Horapollo does not contain an Alexandrian mystification, but a useful index of the objects attributed to the planetary gods and considered their symbols. Countless errors in the figures can be corrected without major changes if the astronomical and chronological information is taken into account.

The Greek language is most closely related to Coptic, as all languages are related and descended from a proto-language.

The language on which the hieroglyphs are based is not neo-Coptic, but ancient Egyptian, Coptic, which is related to Hebrew. Several thousand of the groups of Egyptian inscriptions and documents determined so far are correct and reliable.

Exegesis: The passages in the biblical books where consideration is given to the cult of other peoples are to be understood differently than the exegetes meant, who were not properly acquainted with the religions and customs of the goyim. This is especially true of the Egyptians. The different names of God: Jehovah and Elohim do not prove that the Mosaic writings, namely Genesis, are pseudo-Mosaic and derive from two other different authors, because from ancient times those names express God thought in different respects. Elohim corresponds to the expressions Cabiren, Kosmokratores, Dii potes, Uppregiu, Pataken, etc., in that it designates the divine creative powers thought of as a unit. Jehovah, synonymous with Jao, Jeuo, Ja, Ju, Jo (in Jupiter, Jovis), signifies the Primordial One, the causa movens of the forces which created and are still creating or maintaining the world. The Blessing of Jacob, one of the most difficult passages in the OT, is the prophetic division of the 12 astronomical provinces of ancient Canaan among the 12 tribes of Israel. **Geography:** As originally all visible things were divided among the planets, so were the compasses and lands. Hence the names of the countries, provinces, names, cities and villages of all ancient peoples. On the model of the zodiac, the countries were divided into 12 provinces, 36 nouns, and smaller or larger parts. Hence the 12 provinces of Egypt, Greece, Ionia, Canaan, China, and Japan; the 36 nomen, 72 Arura, 3 landscapes of Egypt. Therefore, in the myths, too, Egypt and the Nile are taken for the zodiac. The southernmost province corresponds to Pisces (♓), the northernmost to Aquarius (♒), the middlemost to the House of the Sun (♏), where the residence was, as in Egypt and China. In all regions there are therefore places that could be given the same name, as is the case in myths and historical traditions. The land of Goshen signifies the decuria of Mars (♂), who presided over certain sections of the signs or provinces at certain points. The Egyptian provinces and decuriae are denoted by squares resembling houses or fields, within which are depicted the symbols of the provincial gods.

Archaeology: The ancient works of art, as far as they are not mere utensils, refer to the religious ideas and the cult of their people. Therefore, without inner knowledge of these first, the former either cannot be understood at all, or can only be partially understood. Art is as old as history, and the oldest antiquities of which there can be any certainty are preserved in Egypt. However, they go back to Noah about the year 1500 or 2000 BC. Not beyond . The monuments of Greek art cannot be properly explained apart from the

Egyptian ones on which they depend in the first place. The works of the Egyptians can be accurately determined chronologically, because they contain for the most part the names of kings or astronomical observations. The art of Egypt, which by the time of Moses produced works worthy of comparison with the most beautiful Greeks, has remained in steady decline from that time to the third century AD, whence the last vestiges of it date. Every age has its special style. The anaglyphic sculptures did not only come into being in the time of the Greeks, as Winkelmann thought, but were already in use in Moses' time. The labyrinths of the Egyptians and Greeks, the pantheons of the Romans, were images of the zodiac. Their 12, 36 and more compartments, chambers, courts, correspond to the divisions of the zodiac, and consequently to the divinities.

So are the fo-coins and busses of the Chinese with the monograms of Kua's types of pantheons.

The pyramids are not granaries but, as the name suggests, tombs of kings.

The statues of the gods among the Greeks, Egyptians, Etruscans, Indians and others.

Peoples are not the emblems of certain natural forces, historical figures, metaphysical or moral ideas; but for divine qualities which manifest themselves in certain classes of natural phenomena. The meaning of each statue can be seen from the pose and position of the body, from the attributes, insignia, facial features, decorations, colors and so on.

The deities that refer to the great potentials of nature also serve to symbolize the nature of the Creator of all things, such as the statues of Jupiter, Zeus, Ammon, Odin and others.

The ancient coins, especially from Egypt, with images of gods, refer to provinces where certain local deities or their symbols, sacred animals and vegetables were worshiped.

The famous Antonine coin from Creuzer and Dupuis with the 8 heads of the Cabiren contains the constellation of the planets in the year of Antonine's birth (A.D. 88).

The scarabs, the coins of the Egyptians up to the era of the Lagids, also largely contain the symbols of the Egyptian provincial deities.

The great altar in the Museum at Turin is a general geography of Egypt from 1631 B.C.

The sculptures on the golden horn in Copenhagen, on the Nordic quobdas, are a kind of pantheon and contain the figures, partly also the names of the 7 planetary gods and the 12 great gods of the old Nordic peoples.

The Indian Zodiac in the Acts of the Asiatic Society contains, just as with the Egyptians, the sacred animals of the planets in the lunar stations; inside the 8 Cabirs, or Locapala's and the image of Parabrahma. Likewise the zodiacs in Creuzer and Moore are images of the Indian pantheon after the named Principe.

The well-known altar at Millin and Creuzer, with the heads of

the 12 gods, is again the usual zodiacal pantheon with the sacred animals, according to the astrological principle of mythology. The ships and houses so common on Egyptian monuments are the planetary houses and zodiacal sections which pass daily in the sky. The majority of the sculptures on the temple walls, grottos, catacombs, sarcophagi in Egypt contain astronomical-mythological representations, in part long before the alleged origin of the zodiac, already from the time of Moses.

The new zodiac at Turin assembles the zodiacal gods and their symbols according to the prescription of the three-part year.

All the figures of the gods with their badges, the sacred animals and other images signify the astronomical deities, the smaller ones expressing those 7 planets (Cabiren), the larger ones the 12 chiefs of the zodiac (12 great gods).

The Etruscan vase paintings are probably of the same content, since they correspond entirely to the astronomical sculptures of Egypt.

The large monolith in the Musée Charles X contains the nativity of Amos II on Aug. 14, 1832 B.C., the oldest known constellation of the 7 planets.

The large sarcophagus there refers to the vernal equinox of the year when Ramses 1693 B.C. Was born.

The so-called sarcophagus of Alexander the Great in the British Museum contains the nativity of the birth year of Seti, or Sesostris 11th, 1631 B.C. The famous Tablet of Isis at Turin is not an ancient tablet of the law in hieroglyphs, nor a secret doctrine of the magnetic needle; but an image of the zodiac at the beginning of Trajan's year of birth 54 A.D. The temples of Tentyris, with their zodiacs, the great gate there, are not antediluvian, 15000 yrs. Originated; but contain the constellation of the 7 planets on April 13, A.D. 37, in which year Nero, their builder, was born. *Mythology*. All the religions of the ancient peoples are, in the main, exactly in accordance with each other and must have a common origin. According to the principles of mythology set up so far, one gets an incorrect idea of the religious ideas and customs of the ancient peoples, or many deities, religious customs and myths cannot be explained. The true principle is the astrological in the higher meaning, or the natural-philosophical, according to which God has revealed himself in creation and should be honored in it. All the gods and goddesses of the Greeks, Romans, Egyptians and all other ancient peoples are complexes of similar powers perceptible in space and time, which were divided into classes on the model of the planets. God Himself appears below the sun symbols. The 7 Cabirs of the Greeks and Egyptians; the Dii Potes, or Potentes of the Rödie Elohim, or Sons of Saduk, or Patakes of the Chaldeans and Phoenicians; the 7 Ministers or Amshaspands of the Persians; the Uppregin of the Germans; the Locapalas of the Indians; the Kuas of the Chinese etc. are the 7 planets with the natural forces corresponding to them. This also includes the historical persons. The Ste Cabir, Esmun, Asclepius,

Herthus etc. is the earth force considered in itself and put on an equal footing with the planets. The 12 great gods, Asen, Genitores, Consentes of the Greeks, Romans, Egyptians and all other peoples are the visible and invisible, spatial and temporal higher powers under the signs of the zodiac, whose chiefs were the Cabirs, subordinated according to their relationship. Many Greek god names can only be properly explained from the Coptic, or rather ancient Egyptian language. The 9 Muses and 3 Hours of the Greeks, like the Avatars of the Indians, are parts of the year. The same is true of the triads of almost all ancient peoples, for example, the Trimurtis of the Indians.

The genealogies and epithets of the gods were invented by the ancients to distinguish natural potencies of the same name.

The mysteries were instituted to preserve and spread monotheism.

All myths are either astronomical or anthropological and historical.

The essence of the old Gnosticism is quite different from what was believed and rests on the same natural philosophy.

All the religions of the ancients arose not from fetishism but from monotheism. In the beginning the planets were symbols of the divine qualities, later the symbols of divine persons and in the end disintegrated more and more into partial deities and specific natural forces, from which the fetishism of today's savages arose.

All these propositions, which go into the heart of the science of antiquity, have been set out in my earlier writings, large or small, and have been proved as well as possible. They have found offense and may still be viewed here and there as empty dreams. It is therefore not without surprise that one will have found confirmation of this in the Noachian alphabet. It is not laudable to please one's own children but the joy of becoming aware that one has not served the sciences entirely in vain will also find some excuse, especially if these truths have been misunderstood or suppressed elsewhere. The ancient alphabet, which has survived for 5280 years, with the sentences which depend directly or indirectly on it, confirms the earlier found theorems as to history, chronology, astronomy, cultural history, literary history, palaeography, philology, exegesis, geography, archeology and mythology. What is all this for? - It is a great misfortune not to know anything about many old things; but to cherish false notions of them is a greater misfortune. Even in semi-darkness, trusting old traditions, one can feel good; but who does not know what opinions have been spread for several generations about such main chapters of our historical knowledge in contrast to the credible testimonies of the ancients? The result was scientific confusion. But practical life depends on our knowledge, on theoretical belief. One would also like to raise doubts about the alleged content of the Noachian alphabet; but fortunately mathematics stands on his aegis, which does not tolerate any jokes and exercises such petrifying violence that mathematically based archaeological

writings remain unknown for years. Incidentally, it remains very remarkable that the same alphabet, with which one has tried in vain to determine, or even to deny, the starting point of all history, had to be obtained for the mathematical confirmation and determination of this fact. Many millions saw and handled the Noahic alphabet; but only in the 176th generation, only here in this corner of the earth, many hundreds of miles away from the wonderful scene of the ark, its nature had to come to light. If ever the first day of our history has been forgotten, so it will probably not be forgotten again until the last day of our story. Sooner or later the news will spread to all peoples and to the farthest countries where Noah's remarkable invention came with him, that we are writing with Noah's hand from September 7th of the year 3446 before Christ. So I close this little essay with a request for indulgence, and with the heartfelt wish that it may be of some use to this or that reader.

Stand der Planeten am 7. September des Jahres 3446 v. Chr. nach dem Alphabete.

