WORDS OF POWER

SEVAN BOMAR

Words of Power

The Encyclopedia of Veiled Wisdom

Sevan Bomar

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A

A-Ka-Tha Triangle

(aˈkəθəˌtrɪəŋlə)

A sacred triangular diagram situated within the twelve-petalled lotus in the pericarp of the Sahasrara. This triangle is formed by the arrangement of the Sanskrit letters, which are themselves manifestations of divine power. The three sides of the triangle are composed of three lines of letters: the first line consists of the sixteen vowels beginning with 'A'; the second consists of the sixteen consonants from 'Ka' to 'Ta'; and the third consists of the sixteen consonants from 'Tha' to 'Sa'. It is therefore known as the A-Ka-Tha Triangle. Within its three inner corners reside the final letters Ha, La, and Ksa. This triangle is a manifestation of the three Bindus and the three Saktis (Vama, Jyestha, Raudri), and is the abode of the primordial Sakti, Kamakala. The Yogi must meditate upon the Guru as seated on the Hamsapitha within this very triangle.

See Also: Brahmarandhra p.120, Laya Yoga p.439, Samadhi p.682, Sound Keys p.751

Aac

(ak)

He was a prince of the ancient Maya Can dynasty, the brother of Queen Muo and Prince Coh. His name means both "turtle" and "boar" in the Maya language, and these creatures served as his totems. Aac was a worshipper of the sun and developed a mad, jealous love for his sister Muo. When she refused his marriage proposal, which he made by offering a basket of fruit, his love turned to a vengeful hatred. This drove him to treacherously murder his brother and rival, Prince Coh, by stabbing him with three spears from behind. He then instigated a civil and religious war, using the pretext of making sun worship superior to the traditional serpent worship of the nation. He ultimately defeated Queen Muo's forces, took her prisoner, and for a time became the sole, tyrannical ruler of the empire. His oppressive reign, however, led the people to rise up and expel him, bringing an end to the Can dynasty. His story is presented as the historical origin of the widespread myth of the enmity between the sun and the serpent.

See Also: Esoteric Colors p.241, Can p.128, Kabul p.396, Winged Serpent p.841

Aakhu-T

(ˈaksətə)

Aakhu-T is the Egyptian epithet for Isis in her celestial aspect as the goddess of Sirius, formed from the root akhw (shining one, spirit) plus the feminine suffix -t. In temple hymns and Pyramid Texts she is invoked as the Lady of the Shining One or Spirit Dwelling in the Star, melding her regenerative magic with the stars heliacal rising that heralds renewal of life and the Niles inundation. Related forms trace her star-identity across languages and eras: the hieroglyphic Spd.t (Spdt), the Demotic Spd.t, the Coptic Sotis (Stis), and the Greek Sothis (Sthis). In Ptolemaic and Roman Egypt she appears as Eset-Sothis, while on the Isiac Tablet she is titled Aset-Sothis. Parallel epithets such as Aset-Ita Isis-Eye and Seret-Nebet "Mistress of the Star".

See Also: Aur / Our / Or p.80, Hephaestus p.327, Orpheus p.589, Hathor p.319

Aam

(ˈamə)

Aam (am) is the modern Hebrew word

for nation or people, denoting a collective body such as Am Yisrael (the People of Israel). Its Arabic cognate ummah (ummah) likewise means community or nation, especially the global Muslim community. Both derive from the Proto-Semitic root -m-m, encapsulating the idea of a bonded collective identity bound by shared laws, beliefs, and destiny.

See Also: Kafa p.399, Amu / Aamu p.40, Carolingian Renaissance p.131, Awlad Khalat p.82

Aaqabaara / Achabara

(aˈkəbaˌrə/ətʃəbərə)

The name of a race of mighty warriors, also called the Kheta or Hetha, who occupied the city of Achabara, later known as Hebron. The name is derived from Acbar or Cabar, meaning "Mighty," and is the source of the term "Geber" or "Gheber". This tribe, located in the mountains west of the Dead Sea, was never entirely conquered by the Egyptians. The name is identified with the patriarch Jacob (Iaqab), suggesting that the biblical figure is a euhemerized representation of this mighty people from Hebron. The Egyptian form of the name is "Aaaqbaar," and they are considered a key component of the Hyksos invaders of Egypt.

See Also: Karro p.404, Telluric Currents p.785, House p.352, Nimir al-Khla p.542

Abadir

(aˈbədərə)

A sacred stone pillar (Baetulia) that was substituted in place of human sacrifices, particularly child offerings, at the altars of Saturn. The name is not a simple word, but a compound of Ab-Adur, signifying the serpent-deity Ad-Orus. The Greeks mistook this for a literal stone which Saturn was fabled to have swallowed instead of his son Jupiter. One such stone was venerated at Delphi.

See Also: Darira p.183, Fire-Eyed Hercules p.262, Polysyntenic Symbolism p.627, Theos / Watcher p.795

Abaris

(ˈæbərɪs)

Abaris is the ancient Egyptian toponym for the city of Hebron, and in esoteric tradition this name is mapped onto the megalithic complex of Avebury in Wiltshire. This identification rests on linguistic parallels between the Egyptian -b-r-n and the Celtic Ave-bury, suggesting a symbolic transfer of Hebrons sacred heritage into Britains monumental landscape.

See Also: Pillars p.620, Geodetic Octave / Oracle Centers p.283, Kaer-Sidi p.398, Samothrace p.683

Abdal

(ˈæbdal)

A group of Muslim saints or "spirit guardians," highly revered in Sufism. These spiritually advanced humans are believed to possess extraordinary imaginative power and concentration, enabling them to be in two places at the same time. They can achieve this by leaving an image or actual form of their bodies in one location while their spirit travels to another, giving the impression that they never left. They have always looked after humans to keep them allied with the flow of wisdom originating from within.

See Also: Shamir p.713, Kandur p.402, Knotting p.423, Lettrist Cosmology p.441

Abductees

(ˈæbdəktɪz)

Human beings who are covertly taken, either physically or astrally, by reptilian entities. These individuals, with children being noted as prime targets, are subjected

to a range of procedures. A primary purpose is "astral dreamscape manipulation," a form of mind control where their behaviors, beliefs, and even addictions are programmed. They are also used for genetic experimentation and as a source of psychic and emotional energy for their captors.

See Also: Aaqabaara / Achabara p.3, Afa p.13, Agasuviv p.17, Ajapa-Mantra p.24

Abiyad

(ˈabɪad)

Abiyad is the Arabic adjective for white, a hue imbued in Islamic culture with connotations of cleanliness, purity, and high value. It is traditionally cited as the Prophet Muhammads preferred color, lending it a special status in dress, worship, and ritual. Foods that are white-such as milk, rice, and certain fruits-are generally classed as thir (clean) and are believed to bring blood, meaning they enhance vitality and strengthen the bodys life force. In the unseen realm, jinn al-abiyad, or white jinn, are considered benign spirits who share the Muslim faith, in contrast to darker-skinned or malevolent jinn. In all these areas-attire, diet, and beliefs about the spirit world-white carries the qualities of purity, health, and blessing associated with its prophetic endorsement.

See Also: Wad Amm p.833, Knotting p.423, Rih al-Aswad p.661, Gadi p.275

Abrahamic Asshurites

(aˈbrəhəˌməkəsʃərətəsə)

Abrahamic Asshurites are the putative descendants of Abraham through the Dedanites of Jokshans line (as recorded in Genesis 25), distinguished from the Assyrians who founded the city of Asshur. Traced back to Eber via Abraham, they are regarded as genuine Hebrews and are theorized to have constituted a secret cult of Abraham that venerated their sacred lineage. Over time, this lineage was proposed as a foundational element of the sacred Germanic bloodline revered by various esoteric orders-potentially influencing the development of Rosicrucianism and Kabbalah. In these speculative traditions, the Abrahamic Asshurites are further identified as the ancestral stock of European peoples, including the Germanic tribes and the mythic Aesir gods of Scandinavian lore, weaving Hebrew patriarchal descent into the fabric of northern European myth and occult heritage.

See Also: Dragon Bloodlines p.207, Gether p.285, Guf p.307, Aesir p.13

Abraxas

(ˈəbrœksəs)

Abraxas is a Gnostic deity, a name found frequently on talismans and gems from the early centuries of the Christian era. The name itself is a mystery, with its seven letters possibly representing the seven creative powers or planetary angels. The deity is famously depicted with the head of a cock, the body of a man, and with serpents for legs, holding a shield and a whip. This figure is often identified with the Basilidan deity and the solar power, as shown in a unique design where he is mounted in the chariot of the sun. The name Abraxas is considered a title of the Supreme Being by the Basilidians, representing the source from which 365 orders of genii, corresponding to the days of the year, emanate.

See Also: Septimanian Heresy p.704, Unborn Father p.820, Kerinthus p.408, Ennoia p.234

Abwala Awka

(aˈbwələˌəwkə)

Abwala Awka is the name of the significant oracle belonging to the Ayaka society, with its physical shrine located in the

town of Awka. This oracle is described as a "wonderworking juju" and holds considerable sway over the local populace, having survived a colonial military expedition aimed at its suppression in 1905. Interestingly, AbwalaAwka is reputed to be feminine, specifically the daughter of IgwekaAni (the oracle deity of the related Okonko society). Despite this feminine attribution, the oracle is invariably addressed as "Father," and masculine pronouns are used when referring to her, indicating a complex spiritual gendering. AbwalaAwka is one of a trinity of deities who patronize this oracle; the others are IgwekaAni and Ebluokpabin (who is described as "the one who receives you graciously and fills your basket"). The process of consulting AbwalaAwka is highly ritualized: seekers are blindfolded and guided through a difficult path to a secluded culde-sac near the oracle's secret place (kamanu). There, their guides loudly present the details of their cases. A thunderous voice, seemingly issuing from the earth itself, then delivers pronouncements, often accompanied by startling sounds and commotions, before a specific judgment is rendered. Those who receive a favorable judgment from AbwalaAwka are given an eagle feather as a token, and they joyously proclaim, "Abwala neylum ugougo ugo!" which translates to "Abwala has given us the eagle-feather!".

See Also: Secret Languages p.697, Kingless Generation p.419, Argo Navis p.61, Blood Spring p.112

Abydenus

(aˈbɪdənəsə)

A disciple of Aristotle who wrote an Assyrian History (now lost) but whose fragments, preserved by later writers like Eusebius and Syncellus, are crucial sources for the Chaldaean History of Berossus. Abydenus's quotations from Berossus include accounts of the antediluvian Chaldaean kings and the story of the deluge featuring Sisithrus (Xisuthrus). He specifically mentions the appearance of a "semidaemon called Annedotus, very like to Oannes," who came up a second time from the sea after the reign of King Amillarus. Apollodorus criticizes Abydenus for not mentioning all the other amphibious beings besides Oannes detailed by Berossus.

See Also: Sarzec Collection p.689, Alexander Polyhistor p.33, Chaldaean Kings p.139, Shumiro-Accadian p.723

Abydos

(ˈabɪdəsə)

Abydos is one of ancient Egypts most sacred cities-situated on the west bank of the Nile near modern El-Balyana-long revered as the principal cult center of Osiris and the destination of pilgrimages celebrating his death and resurrection. In the 19th Dynasty, Ramesses II erected a grand temple complex there (the Ramessum), whose east-facing sanctuary bears the Great Dedicatory Inscription. This centerpiece text, often called a Solar-Osirian tractate, weaves together the theology of Ra, Osiris, and Horus: affirming Ras sovereign daylight power, Osiriss regenerative underworld role, and Horuss function as divine heir and solar manifestation on earth. By interlacing royal genealogy, cosmic myth, and ritual formulae, the inscription codifies the pharaohs alignment with these three gods and underscores Abydoss status as the earthly nexus where solar radiance, funerary rebirth, and kingship converge. Rare pigment traces and fragmentary hieratic glosses in the temples inner chambers further attest to its use in seasonal rites that reenacted the celestial cycle of death, renewal, and divine kingship that lay at the heart of Pharaonic

belief.

See Also: Nedit p.535, Bat Asas p.95, Soul p.751, Sosoglose Fish p.750

Abyss

(ˈabɪss)

A metaphysical chasm that must be crossed on the spiritual path. It is described as an area of seeming nothingness, where one is unanchored from their starting point and the destination is not yet in sight. To hesitate while crossing is to be lost and fall into an endless deep. This hesitation is an attempt by the awareness to cling to the personal ego it has just given up. The Black Brotherhood is composed of those who have fallen into the Abyss; believing there is no other side, they think there is nothing beyond themselves. For those who successfully cross, the experience results in a series of simultaneous revelations and the first opportunity to see one's own personality, the Ruach, from an outside perspective.

See Also: Dark Gods p.183, Khatmiya p.413, Psychic Attacks p.640, Saint Monica of Hippo p.680

Abzu

(ˈabzə)

Abzu is the Sumerian term for the primeval freshwater deep, reinterpreted in Mesopotamian lore as Sub-Saharan Africa-more precisely the lands of Southern Africa-distinguished from Edin (Eden) located in the north. In these traditions Enki, lord of the Abzu, dispatched expeditions to its rivers and marshes to study living creatures and to harvest clay, bitumen, and other prime materials for the creation of humankind. It is from the Abzus rich substances that Enki fashioned the genetic template of Adam, binding the deeps life-bearing essence into the very flesh of the first human. Thus Abzu stands as both a cosmological realm of hidden waters and a geographical source of the raw materials for humanitys divine engineering.

See Also: Agade p.16, Oluolu p.576, Akkad p.26, Land of the Fish p.436

Acan

(ˈakənə)

Acan is the Babylonian term for a flaming seraph-a fiery, serpentine angel-whose name reflects both light and movement. It aligns with the Old Egyptian stems akh (to shine) and arq (to twist), capturing the beings luminous, coiling form. Etymologically, Acan connects to the Syriac root haka (to speak, talk, or tell) and to the Arabic hakm (ruler), thus identifying this talker or ruler with the serpentine angelic entity. In Old English, hack (serpent) is likewise derived from acan, preserving the link between this celestial messenger and the archetype of the serpent.

See Also: Shemau Leaf p.719, Marital Discord p.472, Nazirah p.530, Belshazzar's Writing p.100

Achaians

(aˈtʃɛɪənsə)

Achaians were one of the Sea Peoples active during the Late Bronze Age collapse who raided Egypt and went on to hold sway across the Aegean and Anatolia. In Egyptian records-most notably the inscriptions of Ramesses III at Medinet Habu-they are called Ikwsh, a name that strikingly echoes the Igbo/Kwa term Ikwu-Nshi (or Akwa-Nshi), meaning kin of the god-men. This linguistic parallel implies a shared divine ancestral lineage with the Igbo and casts the Achaians in Egyptian eyes as a semi-divine warrior people whose origins reached beyond the familiar Mediterranean world.

See Also: Mayaoel p.480, Uch / Uc p.817,

Bochio p.114, Hercules p.329

Ache / Tache

(aˈtʃə/tətʃə)

Ache or Tache is the Ewe term for Divine power or Divine force, sharing its name with the ancient serpent hieroglyph Tchet (denoting both serpent and body). Despite many votaries who claim to love African Spirits and insist upon a universal meaning non-African approach to its worship, there exists not a single ancestral community shrine dedicated to the priesthoods of those African mothers and fathers whose tache they profess. Initiation alone cannot confer spiritual gifts that were not present at birth; indeed, the power of the Yeveh Mami Wata Vodoun resides in the fact that the vodoun themselves will punish any initiate who performs sacerdotal duties outside their prescribed path. Rank alone is not a measure of ones tache. Only a Mamaissii-one duly pathed to establish a Mami shrine-can invoke Mamis ache during ritual ceremony. Consequently, many seek a Mami rite to bolster their professional, spiritual, or creative abilities, to maintain harmonious relationships, or as a blessing of honor and protection.

See Also: Horizon People p.347, Tchamba p.780, Mamaissii / Amengansie p.466, Ndi Gbo p.533

Acheron

(aˈtʃərənə)

Acheron is a river in the region of Chaonia-todays Stirlingshire, Scotland-that rises in the Campsie Fells. In classical geography, the nearby Ceraunian Mountains marked the frontier of Illyria, and this Acheron corresponds to the modern Carron of Stirlingshire. It is a wholly distinct watercourse from the underworld Acheron of Western myth.

See Also: Tree p.808, Amenta p.37, Dogon p.203, Ahura Mazda p.22

Acra

(ˈakrə)

Acra is the horned-moon-shaped hill that sustains the lower city of Jerusalem (here equated with Edinburgh), set apart from a third, lower elevation by a broad intervening valley. At its summit stood the Tower Antonia, the fortress Herod the Great erected to defend the Temple. From the Water Gate at Acras eastern foot, Jerusalems main thoroughfare wound uphill, passed through the Lower Market Place, and continued to the High, which culminated at the Street of the House of God adjacent to the Temple.

See Also: Abadir p.3, Abaris p.3, Ast / Hestia p.73, Atlantean Temple Form p.77

Ad / Adad

(aˈd/ədədə)

Ad is an ancient Semitic divine title meaning first or chief, frequently incorporated into theophoric names-most famously in Adon, whence the Greek Adonis is derived. When intensified by repetition as Adad, it becomes a superlative-king of kings or most eminent-and served as the supreme epithet of Assyrias chief deity and as an honorific for monarchs such as Hadad of Edom. In likewise patriarchal usage, Ham bore the title Ad-Ham (rendered Adam), and the place-names Adamah commemorate him rather than the primeval man; its feminine form, Ada, appears in Carian royal titulature, notably borne by a queen of Caria. Across these contexts, Ad/Adad names both divine sovereignty and human rulership, threading through myth, onomastics, and the ancient Near Easts sacred and political hierarchies.

See Also: Repulsive Ones p.656, Berossus p.103, Chaldaean Oracles p.139, Sandon p.684

Ad-Dajjal al-Akbar

(aˈdədəˌdʒdʒələləəkbərə)

Ad-Dajjl al-Akbar (Arabic , the Great Deceiver) is the supreme False Messiah of Islamic eschatology, distinguished from the myriad lesser dajjls (fraudulent deceivers) by his singular, end-time role. At first he will present himself as a true prophet-performing astonishing signs and wonders that draw multitudes-only later to abandon all pretense and openly declare his divinity. In so doing, he precipitates the final cosmic trial, testing the faith of believers to its utmost and bringing the world to the brink of utter deception before the ultimate triumph of true faith.

See Also: Beast of the Earth p.98, Khalwa p.411, Habl p.310, Khallas Wisilna! p.411

Ad

(ˈadə)

"Ad was an ancient Arabian tribe mentioned prominently in the Quran, known for their immense strength, architectural prowess-particularly their lofty pillars. Often associated with the legendary city of Iram, which is either viewed as their capital or an alternate name for the tribe itself, Ad serves as a symbol of a fallen civilization that defied divine law. Numerous esoteric and occult traditions link Ad and Iram to figures such as Asmodeus and King Hiram of Tyre. Early Masonic texts refer to Hiram as Iram, suggesting a continuity between biblical, Arabian, and esoteric identities. Asmodeus, in certain demonological texts, refers to himself as Ad or Hadad, drawing a linguistic and mythic connection to the ancient tribe. Similarly, Edom, often ruled by figures bearing the name Adad or Asmodeus, is identified with Aram (Iram), reinforcing the overlap between Semitic geographies, divine titles, and underworld lore. In Islamic cosmology, the Night Journey of Prophet Muhammad includes encounters with cities inhabited by believing descendants of Ad, located beyond Mount Qaf, the mystical boundary of the known world.

See Also: Lut p.454, Imps p.373, Hiram Abiff p.338, Rijal p.661

Adam Kadmon

(aˈdəmkəˌdmənə)

The first and most exalted of the created realms, a "blueprint" for all of subsequent creation. Adam Kadmon is a world of pure, unadulterated divine light, a perfect and harmonious manifestation of the divine will. It is the intermediary stage between the Tzimtzum and the lower worlds of creation, and it contains within itself the potential for all that is to come. Adam Kadmon is not to be confused with the biblical Adam; rather, it is a cosmic and archetypal "man" who represents the totality of divine manifestation in its most pristine state. Adam Kadmon is a central concept in Qabbalistic mysticism, representing the Archetypal or Heavenly Man. This figure is not a terrestrial human but is instead the Idea of the Universe. The Sephirothic Tree, which is the Qabbalistic diagram of creation, is sometimes depicted in the form of a human body to establish the identity of this primordial being. According to this esoteric interpretation, the creation story in the book of Genesis describes the formation of this Heavenly Adam, not a physical man. The very substance of the universe is said to have been formed from this divine man, to remain within him, and to eventually return to him after the dissolution of the material spheres. It was from this state of unity that humanity Fell, assuming physical bodies, or Coats of Skin. The Archetypal or Heavenly Man of Qabbalistic philosophy; the Idea of the Universe. His body is formed

by the ten Sephiroth, which correspond to his sacred members and organs. Kether is his crown, Chochmah and Binah the hemispheres of his brain, and so on down to Malchuth, his feet. This is the Grand Man of the Zohar, the prototypic Universal Man made from the fire mist, whose creation is described in Genesis. He is the Causal sphere, androgynous, and contains all spiritual and material potentialities within his nature. The four Qabbalistic worlds each contain a reflection of him, known as the four World Men. The lower, earthly Adam is but a reflection or shadow of this celestial being. In his universal nature, Adam Kadmon is the gigantic figure of Nebuchadnezzar's dream and the second person of the Qabbalistic creative triad.

See Also: He'arat HaRatzon p.321, Olam Ha'Atzilut p.574, Hitkallalut p.339, Shevirat HaKelim p.720

Adam

(ˈadəmə)

Adam is the primordial man whose role in mystical traditions far exceeds that of mere progenitor of humanity. God bade the angels to regard Adam as Mihrb, Kabah, and Qiblah-the supreme focal point of prayer for lights and righteous spirits-and entrusted him with the six-sided stone Abraxas, which he brought forth from a lost Paradise and which Solomon later set as the foundation of his Temple. In a cosmogony recounted by Plato, the original humans combined male and female within a single round body bearing four arms and four legs, only to be cleft in two by the gods as punishment for their hubris. Another tradition likens Adam to the sun-god Mithra, a spiritus vitae who housed the souls of all Israelites until the feminine principle, Issa (Isis), was sundered from him. Rabbinical lore even asserts that Cain-Adams firstborn-was sired not by Adam but by the serpent. More than an individual, Adam is the generic term for humankind and the microcosm, known as the Red Earth or Earth of the Sages. His very name encodes the formulaic union of the Spirit of Rah (Aleph) with Blood (Dm), and as the archetypal man he embodies the entire Tree of Life-Gods image or mental self-representation that underlies the Life-Powers self-manifestation. Mystical schema enumerate multiple Adams: the first, Adam Qadmon, the ideal archetype of humanity dwelling in the Atziluthic World; the third Adam, the androgynous being of the Garden of Eden with a glorious light body in the Yetziratic World; and the fourth Adam, the post-Fall figure clothed in skin, flesh, and nerves in the Assiatic World yet still bearing residual light from his predecessors. Adams three-letter schema (Aleph-Daleth-Mem) signifies Alephs pulsating life-death creativity striving not to be absorbed by Dm, while humanitys vocation is to transmute the numeric resistance of 40 into the cosmic fertility of 600. As a living shadow of the Elohim, Adams exceptional capacity for resistance makes him uniquely capable of receiving the greatest intensity of divine life.

See Also: Guf p.307, Chochmah p.148, Sephiroth p.703, Primeval Language p.633

Adamatu

(aˈdəmətə)

Adam is the generic term for humanity and the microcosm, referred to as the "Red Earth" or the Earth of the Sages. The name itself is a formula, hinting at the combination of the Spirit of Rauch (Aleph) in the Blood (Dam). As the primordial man, Adam embraces the essential nature of the whole Tree of Life and is considered God's image or mental self-representation. This image is the primary being underlying the Life-Power's self-manifestation. There are

multiple Adams: the first, or Adam Qadmon, is the paradigmatic ideal man who occupies the Atziluthic World; the third Adam was the terrestrial, androgynous being placed in the Garden of Eden, possessing a glorious light body corresponding to the Yetziratic World; the fourth Adam is the state after the fall, clothed in a physical body (skin, flesh, nerves), corresponding to the Assiatic World but retaining some light from the preceding Adams. Adam's schema (Aleph-Daleth-Mem) indicates that Aleph, the pulsating creativeness of life-death, is within him, struggling not to be absorbed by Dam (blood). The human vocation is the transfiguration of the numeric resistance of 40 into the cosmic fertility of 600. Adam is also viewed as a living shadow or image of the Elohim, and because he has the potential for greater resistance than any other being, he can become the receptacle of the greatest intensity of life.

See Also: Sitra Achra p.736, Shevirat HaKelim p.720, Adam p.9, Kether p.409

Adamus

(aˈdəməsə)

A hybrid beast of labor created by Prince Ea. Originally known as the Adapa, these creatures were engineered by combining the genetic material of the ape-like 'Apa' beast with the royal blood of Prince Ea himself. The Adamus were the faction of beasts who were cast out of the Eridu agricultural center, the "Garden," after Ea secretly taught them about spontaneous, unsupervised sex for pleasure. They were labeled 'Mus' (monsters) by En-Lil and became the renegade group that Ea and his sister Nin-Hur-Sag taught survival skills to in the wilderness. They were given a chance at independence and an appreciation for beauty, art, and music, untainted by the "System" of the Asa-Rrr. These beasts are the ancestors of modern Man, who holds the royal blood of the House of An-U and is thus the rightful heir to the throne of Eridu (Earth).

See Also: Abrahamic Asshurites p.4, Abzu p.6, Ahimelech p.20, Akwa Nshi p.27

Adapa

(ˈadəpə)

The faction of hybrid beasts who remained loyal to their masters and were allowed to stay in the "Garden" (the Eridu Agricultural Center) after their brethren, the Adamus, were cast out for engaging in unsanctioned mating. The Adapa beasts were made significantly stronger in analytical thought processing through engineered enhancement, becoming highly intelligent but remaining docile and servile. They were used alongside the Hen-T servants by Prince En-Lil and the Annunaki to make dramatic progress in the Eridu Operation. While the Adamus were taught to appreciate beauty and free will by Prince Ea, the Adapa beasts continued to serve as obedient laborers within the "System".

See Also: Armilus p.64, Ashlar p.71, Bowab p.120, Crystal Implants p.171

Aditi

(ˈadətə)

The name for the Infinite in the Brahminical tradition of India, defined as "that which is above all things." The name is not of Sanskrit origin but is derived directly from the Maya words A titich. In Maya, Ah is the masculine article signifying "the strong" or "the powerful," and titich means "that which is above all things." The Hindoo name for the ultimate, boundless reality is therefore a Maya phrase that translates to "the powerful superior to all things," linking the core of ancient Hindoo cosmology directly to the Maya language.

See Also: Swayambhu Linga p.766, Esoteric Colors p.241, Pitha p.621, Royal Victory Stone p.668

Adityas

(aˈdətʊasə)

In the Rigveda, Adityas are a group of gods, sons of the goddess Aditi. This text reinterprets them as historical figures, specifically the six great Hyksos kings of Lower Egypt. This identification is based on Aditi being equated with the Egyptian goddess Wadit, who represented Lower Egypt, making the Adityas "sons of Lower Egypt" or its rulers. The number six aligns with Manetho's account of six "Shepherd Kings" (Hyksos), and the names of these kings are argued to have parallels in ancient Indian texts. Vishnu, in this framework, is considered the last of these six Adityas, his name Kaumudi matching the Egyptian name Haumudi for the last Hyksos king.

See Also: Anes Matter p.46, Double p.205, Dweller In Tchenteru p.213, Imperishable Souls p.372

Adon

(ˈadənə)

Adon is the Northwest Semitic title for lord, originally applied to deities and rulers in Canaanite culture and preserved in the Greek name Adnis (son of Phoenix). In Hebrew it becomes Adonai (my Lord or Lord of Hosts), a central divine epithet in Jewish tradition. This same concept of transcendental sovereignty finds a striking parallel in the Mega-Igbo term Idu (Black Lord), forging an ancient link between Semitic lordship and indigenous Igbo notions of divine authority and ancestral kingship.

See Also: Fifty Nights of Thestios's Daughters p.261, Yahweh p.845, Achaians p.7, Cinyras p.151

Adonai

(ˈadənɛɪ)

Adonai is the Hebrew divine title meaning My Lord, derived from the Northwest Semitic root Adon (lord). In Jewish usage it refers supremely to God, and in early Greek and Coptic Christian traditions it was also applied to the Son of God, including Jesus Christ. The same root underlies the Greek Kyrios (Lord) in the New Testament. A parallel exists in the Mega-Igbo term Idu (Black Lord), hinting at a shared ancient conception of divine lordship stretching across Afro-Asiatic cultures.

See Also: Adon p.11, Doves p.206, Athanasius p.76, Kabod p.396

Adonis

(aˈdənəsə)

Adonis, whose name means Lord, was a designation applied to the sun and was later borrowed by the Jews as an exoteric name for their God. Born at midnight on December 24th, he was said to have issued from a myrrh tree after the bark burst open. His premature death, caused by the goring of a wild boar sent by the god Ars (Mars), established a Mystery rite for the salvation of his people. The ceremony of lamenting him was called the Adoniasmos, and women were seen weeping for Tammuz (another name for Adonis) at the gate of the temple in Jerusalem. His rites were even celebrated in the grotto of the Nativity at Bethlehem, and a grove sacred to him shaded the area. Originally an androgynous deity, Adonis represented the solar power which was destroyed in winter by the evil principle of cold, symbolized by the boar. After three days in the tomb, he was said to have risen triumphant on March 25th amidst the acclamations of his priests. In the Mysteries of Adonis,

the neophyte would pass through a symbolic death of the god and be raised by the priests into a state of redemption. His association with vegetation is seen in the Gardens of Adonis, small baskets of earth where seeds were planted and nurtured for eight days before they prematurely died.

See Also: Anubis p.54, Mmuo p.500, Phallic Religion p.612, Esther p.244

Adulian Marble

(aˈdəlɪˌənmərblə)

An ancient marble throne located at Adulis containing inscriptions that hold the keys to understanding the Christian religion. Contrary to the belief that its inscriptions detail the life of Ptolemy Euergetes, the marble actually contains symbols and records relating to the life and miracles of Apollonius of Tyana. It details doctrines such as the trinity, communion, the blood of Bacchus, and the feast of Ceres, all of which are analogous to Christian rites. Christian priesthood is blind to the true meaning of these inscriptions, as they are dangerous to their fabricated superstitions. The inscriptions upon it were made by Armenian priests around 200 A.D. to commemorate the teachings of Apollonius.

See Also: Serapeum p.705, Counterfeit Millennialism p.168, Kepler's Laws p.407, Knights of the Holy Lance p.422

Aduno Tal

(aˈdənəˌtələ)

The Dogon term describing the star Digitaria (po tolo, Sirius B) as the primordial "egg of the world". This concept signifies that Digitaria is the origin point of all creation, the infinitely tiny entity which, as it developed, gave birth to everything that exists, both visible and invisible. The initial state of Digitaria was a seed of Digitaria exilis (po), consisting of a central nucleus that ejected ever larger seeds or shoots in a conical spiral motion, graphically represented by seven lines within an oval symbolizing this cosmic egg. The oval shape itself, when used in Dogon diagrams (such as the one in the Hogon of Arou's house depicting Digitaria's trajectory, or the "pattern of the world of women"), represents the egg of the world and its creative potential. The concept of the universe or a star system originating from an egg is a common motif in many ancient cosmologies, and here it is specifically tied to the occulted knowledge of Sirius B.

See Also: Fonio p.267, Homo Erectus p.345, Ant / Yasigui p.52, Ie Pelu Tolo p.362

Adversary

(aˈdvərsərɪ)

Satan (, atan) is the Hebrew term for adversary or accuser, originally denoting any opposing force or prosecutor in the divine court. In 1 Kings 11:14, the Lord raises up an adversary against Solomon in the person of Hadad the Edomite, whom the medieval Rashba school identifies with Asmodeus-the very demon who usurped Solomons reign. In later occult and Luciferian lore, this adversarial spirit coalesces into the figure of Samael-Asmodeus, the supreme Accuser whose essence is said to inhabit the False Prophet of Revelation. Across these traditions, Satan remains the archetypal opposer-judge, deceiver, and tester-embodying both the celestial prosecutor of Scripture and the dark mirror of divine authority.

See Also: Vowelization p.832, Shed p.717, Shekhinah (Shekinah) p.717, Thaqal / Tharraq p.792

Aelia Capitolina

(iˈlə ˌkəpətələnə)

Aelia Capitolina is the Roman name bestowed on Jerusalem by Emperor Hadrian following its suppression and partial de-

struction in AD 136, as part of his deliberate policy to eradicate the citys Jewish character. Drawing from his own nomen gentile-Aelius-Hadrian rechristened the site and established a permanent garrison cohort charged with enforcing a strict edict: no Jew might enter the city on pain of death. The imprint of Aelia Capitolina endures even in the British Isles, where the name survives in Ceann Eil (head of Aelius) or Kinneil near Boness-originally Pont Aelii-at the western terminus of the Antonine Wall.

See Also: Bathars p.96, Shabtay p.711, Justin Martyr p.392, Nephilim p.537

Aemillianus

(ɪˈməlɪˌənəsə)

A Black Roman Emperor who was born a Moor in the Roman province of Africa. He rose through the ranks to become a senator, consul, and eventually the governor of Lower Moesia in the Balkans. After securing a critical military victory against invading Goths in 253 AD, he was proclaimed emperor by his loyal troops who saw him as an exceptional leader. He marched on Rome to claim his title but was ultimately killed by his own men when confronted by a larger rival force.

See Also: Firmus p.263, Macrinus p.458, Lusius Quietus p.454, Pescennius Niger p.610

Aesir

(ˈɪsərə)

The Aesir are the pantheon of gods in Scandinavian mythology, theorized to be descendants of the Abrahamic Asshurites. Asgard, their mythical dwelling, features a tree of life, paralleling the Garden of Eden, and is associated with the "Golden Apples of Idun," further linking it to Edenic symbolism. The presence of Garden of Eden motifs in Aesir religion is presented as evidence for their potential Hebrew (Abrahamic Asshurite) origins.

See Also: Igrat p.366, Union Jack p.822, Khamasin p.411, Sacred Pole p.675

Aett

(ˈɪttə)

Aett (Old Norse family or clan) denotes one of the three eight-rune divisions of the 24-character Elder Futhark runic alphabet. The runes are grouped into three aettir (plural of aett), each containing eight runes and named for the Norse deity associated with its first rune-thus Freyrs aett, Heimdalls aett, and Trs aett-tying the sequence of runes to Germanic mythic archetypes.

See Also: Gripir p.305, Masks of Odin p.476, Borghild p.117, Hjordis p.341

Afa

(ˈafə)

Afa-literally master of destiny-is the foundational divinatory system of the Mami Wata Yeveh Vodoun tradition. It is through Afa rites, conducted by a Mamaissii, Amengansie, or Afa Diviner, that Mami is revealed as each initiates personal protective deity, demanding initiation into her priesthood. Within the Afa system, the Chaldean priests-esteemed master mathematicians and forecasters of astronomical events tied to Sibylline prophecies-serve as the Vodoun equivalents of the Gabadu. Central to every Afa reading are the Mami goddesses Ke and Gabadu (Odu): all male Afa Diviners draw their power from these deities, and without them no true divination can occur. In both West African and Diaspora Vodoun practice, Afa is so indispensable that without Afa there is no Vodoun.

See Also: Polytheism p.627, Ogu p.569, Ala/Ani p.30, Hyperboreans p.356

Affiliated

(aˈffəlɪˌətədə)

Affiliated denotes the extensive web of ethnic, dynastic, and cultic lineages bound to the primordial dragon-sun bloodline and its sacred legacy. It encompasses Abrahamic descendants-Asshurites (Jokshans Dedanites), Buzites (sons of Nahors son Buz), Dedanites, Sheba peoples, and Nahorites-alongside medieval European houses such as the Merovingian Franks and the Stewarts of Scotland and Britain; the Germanic tribes in general (with Swedes specifically traced to Asshurite or Buzite stock); and Near Eastern groups like the Guti/Cutha/Kassites of the Chaldean Kabbalists and the Eden cult, as well as the Sumerians and Akkadians who served sun-gods Utu, Tammuz, and Ishtar. From the Mediterranean come the Trojans and their Roman heirs, select Greek lines including the bee-people, and the Armenians of Hros/Rosh; across Eurasia are Scythian branches fused with Hebrews and Cimmerians tied to Rosh and Trojan stock; Anatolian peoples such as Lydians (Attis/Gog), Phrygians (Golden Fleece), and Thracian tribes (Edones, Getae, Bessi, Satrae) also belong. Western Europes Celts and Gauls-Redones, Ligurians, Boii-stand with the Danaan/Tuatha de Danann, Fir Bolg, and Picts (Caledonians, Veres). Hebrew-linked clans like the Avvites, Sepharvites, and Horites intersect with the Khazars (Hebrew-ruled, Kassite and Togarmite affiliates), while the Varangian Rus hark back to the Redones and Rosh. Mythic orders-Gorgons (Gogi, Gargarians), Amazons (Meshech), Laz (Ladon/Latins), Etruscans (Lydian-Trojan-Rasna), Latins, and Sabina (Opis cult)-further attest to this shared heritage. Finally, sacerdotal and secret orders such as the Cohen/Kagan priesthoods, the Hohen and Vaux/Baux dynasties, and modern esoteric societies like the Illuminati and Rosicrucians claim inheritance of-and continue to propagate-the ancient dragon-bloodlines agenda.

See Also: Ceres p.137, Dragon Bloodlines p.207, Herakles p.328, Straight Path p.762

Aflemougan

(aˈfləmʊˌgənə)

Aflemougan-literally bell of ancestral memory-is the sacred court bell of the Kingdom of Dahomey. Rung by the huemuho (royal herald) to inaugurate the oral recitation of the kingdoms founding Sib histories, its clear, resonant toll at the outset summons nobles and commoners alike from the palace courtyard. That single note marks the passage from the mundane to the ceremonial and underscores the solemn weight of the ancestral narratives being invoked. Traditionally cast in bronze and bound with royal cloth, the Aflemougan is believed to carry the echoes of past kings, sanctifying each retelling and anchoring it within the living continuum of Dahomeys heritage.

See Also: Earth-Born Beings p.216, Gisdhubar (Izdubar) p.287, Guardian of the Gates p.306, SSS-T Queens p.758

AfroRomans

(aˈfrərəˌmənsə)

AfroRomans were Black Africans-principally Berber fighters and Moorish cavalrymen-who began as mercenaries in the Roman armies and, by virtue of their prowess in repelling Germanic incursions and maintaining imperial frontiers, rose to become an integral part of Romes military command and civil administration in Europe. In recognition of their service they were granted Roman citizenship, senatorial and equestrian rank, estates of land, and fortified castles which they built to secure their holdings and families. Through interracial marriages with local women, their offspring inherited both Roman titles

and Moorish lineage, laying the foundations for a lineage of lords, nobles, and royals across the medieval and early-modern West. Notable AfroRomans include the Thracian governor and general Lusius Quietus; Emperor Septimius Severus of Leptis Magna, founder of the Severan dynasty; the playwright Terentius Afer (Terence) of Carthage; and the theologian Tertullian. Their ascent exemplifies the permeability of Roman identity and the enduring impact of North African elites on European aristocracy.

See Also: Black Hapsburgs p.109, House of Plantagenet p.351, Sesostris p.708, Charlemagne p.143

Afterdeath Spirits

(aˈftərdɪˌθspərətsə)

The concept of afterdeath spirits is founded on the deeply ingrained belief in the continuity of the human spirit-or life force, soul-beyond physical death. This essential part of a person, which defines their individuality, is considered eternal and indestructible. Following death, the spirit is believed to embark on a journey, which often includes traversing a symbolic river that separates the world of the living from the spirit world, a passage typically guarded by tribal deities who may consult with ancestral spirits before allowing entry. For a period, these afterdeath spirits may remain able to communicate with their living relatives, often through dreams, mediums, or specific society officials, expressing their needs or conditions, and retaining characteristics from their earthly existence such as hunger, thirst, emotions, and even susceptibility to pain or injury in their spiritual form. If a spirit lingers unduly or causes disturbances among the living, various ceremonies, ranging from entreaties to forceful rituals (like creating loud noises or even burning the haunted house), are performed to encourage it to depart and continue its journey. Some traditions hold that these spirits undergo a period of reincarnation, with the nature of their next life (e.g., inhabiting base animals for the wicked, or returning as humans for the virtuous) depending on their character in their previous life. Ultimately, many belief systems posit that after these experiences, the spirits come to reside in a distinct spirit world-often depicted with features mirroring the earthly realm like rivers, forests, and towns, but existing in a different element or dimension. In this final state, they become ancestral spirits, venerated figures who act as powerful and knowledgeable mediators between the gods and their living descendants, receiving prayers and petitions for guidance, protection, and blessings.

See Also: Ophiolatreia p.582, Yaldabaoth / Sakla / Demiurge p.846, Moriah p.506, Left Eye of Horus / Right Eye p.440

Agade

(ˈagədə)

Agade was an ancient Northwest African region revered as the cradle of esoteric knowledge and advanced civilization, whose peoples later migrated to populate Asia Minor and Europe. Its name gave rise to Arcadia, Akkad, Chaldea, Chad, and Celt, and came to stand for Africa itself-the Old Continent-and the very beginnings of humankind. Revered by the Chaldean Magi for its high-tech star-based sciences, Agade embodied both sacred lineage and pioneering mastery of cosmic lore. In Mesopotamian memory, Sargon I founded a city of Agade in Sumer, naming it after this African homeland. That act enshrined Agades legacy at the heart of the worlds first empires, linking its ancestral wisdom to the rise of urban civiliza-

tion and the codification of royal power.

See Also: Abzu p.6, Hyperboreans p.356, Shining Ones p.721, Nyoka p.558

Agameshi

(aˈgəməʃə)

Agameshi are specialist makers of gris-gris-amulets and talismans crafted for protection, healing, and spiritual empowerment-whose work blends ritual symbolism with material components. Mamaissii Hunsis may serve as herbalists (Amasuvis), gathering and preparing the plant-based medicines and essences that form the heart of these charms, and/or as Agameshsi, the artisans who assemble, consecrate, and infuse gris-gris with occult potency. This dual mastery of botanical knowledge and talismanic craft positions them at the center of West African and diasporic spiritual traditions.

See Also: Arou p.64, Maqom Setmes p.470, Okonko p.571, Ant / Yasigui p.52

Agarib

(aˈgərəbə)

Agarib-literally close ones-denotes the kinsfolk or relatives whom Hofriyati custom holds as the preferred marriage partners. By wedding ones Agarib, families reinforce existing social and moral bonds, preserve property and ritual knowledge within a trusted lineage, and ensure that alliances remain anchored in blood ties. This practice of kin-group endogamy, shared in various West African traditions, underpins communal solidarity, secures inheritance, and maintains the integrity of ancestral responsibilities within Hofriyati society.

See Also: Wilad Mama p.840, Animal Societies p.50, Obalese p.562, Animal Men p.50

Agartha

(ˈagərθə)

Agartha (sometimes spelled Agartta) denotes the legendary network of subterranean realms-part of classic Hollow Earth lore-said to have been founded by runaway human slaves and renegade Anunnaki (notably Enki) who hid in vast caverns or survived secret Anunnaki breeding programs. These hidden cities are famed for their vast treasures, labyrinthine mines guarded by gnome-like sentinels, and civilizations preserving pre-Flood wisdom. Principal Agarthan cities include Telos beneath Mount Shasta (USA), Posid in Brazils Mato Grosso, Shonse in the Himalayas, Rama under Raipur (India), and Shingwa on the China-Mongolia frontier-each described as a nodal point in the inner-world network. First popularized in occult writings of the late 19th and early 20th centuries (notably by Alexandre Saint-Yves dAlveydre), Agartha is often equated with the Tibetan Shambhala, reflecting a unifying tradition of subterranean refuge, ancestral Anunnaki heritage, and hidden spiritual knowledge.

See Also: Telos, Posid, Shonse, Rama, and Shingwa p.785, Gnostic Seers p.289, Table of Destiny p.772, Amo-xa-que p.38

Agasuviv

(aˈgəsəˌvəvə)

Agasuviv is the dynastic title borne by every king of Dahomey from its founder Houegbaja (Wegbaja) onward, signifying their descent from Agasu-a Tado princesss son, miraculously fathered by a leopard. By invoking this leopard-born lineage, each Agasuviv asserts unbroken legitimacy to the patriarchal throne of Dahomey. In Fon oral tradition, Agasu not only linked royal authority to the primal forces of the wild but also instituted the kingdoms foundational rites and councils, embedding the kings right to rule in both human ancestry and animal totemic

power.

See Also: Birulu p.107, Can p.128, Chac p.138, Cloud p.155

Agathodaemon

(aˈgəθəˌdɪmənə)

Agathodaemon-literally Good Demon or Good Spirit-is the benevolent serpent-deity venerated across ancient Mediterranean cultures, especially in Egypt and Phoenicia, as a symbol of divinity, wisdom, and the vivifying power of the gods. In Egyptian tradition he was closely identified with Cneph (Khnum), the universes architect and original eternal spirit, and his serpentine form was never feared but invoked as a source of blessings and protection. The Greeks adopted him as Agathos Daimon, the household guardian spirit whose favor was celebrated in the Bacchanalian rite by drinking from the Cup of the Good Daimon, thereby securing divine goodwill and communal joy. His malevolent counterpart, the Kakodaemon, embodies the darker side of the serpent archetype, making the Agathodaemon the positive, life-affirming pole in a duality that underscores the serpents complex role in ancient religion. In late-antique Hermetic and magical papyri, Agathos Daimon appears alongside other guiding daimones, mediating cosmic wisdom and safeguarding the initiates soul.

See Also: Sirius and Orion p.733, Anubis p.54, Seth p.709, Keren p.408

Agbandoto

(aˈgbəndətə)

Agbandoto is the first-fruits offering presented to Mami Wata, traditionally placed atop a sacred ark or omphalos and famously depicted in a medieval Roman catacomb illustration of a Mami Sibyl priestess (Amenganse). In this scene, the Agbandoto crowns the ark as a token of gratitude for the deitys bounty and as a symbol of renewal at the cosmic center. Outside its iconographic role, Agbandoto remains a living cultural practice: it features prominently under the Cleansings Ameiele Agbandotos rites performed during the Kpesoso (also called Agbogbozan) festival in August and September, when devotees bring their first harvest-yams, grains, fruits, and fish-to be blessed and ritually purified. As both a visual motif in early Christian-era art and a cornerstone of West African and Diaspora Mami Wata worship, Agbandoto underscores the convergence of ancestral agriculture, sibylline prophecy, and water-spirit veneration in marking the turning of the seasons and the renewal of life.

See Also: Keralaputras p.408, Constantine the Great p.162, Okwara p.573, Scillitan Martyrs p.692

Agenor

(aˈdʒənərə)

A prominent king in Greek mythology, whose lineage provides a crucial link between the Hellenic world and the ancient civilizations of the Near East and Egypt. Agenor was described as "Libya's son by Poseidon and twin to Belus". Belus (often identified with the Mesopotamian Bel/Baal) was said to have "left Egypt to settle in the Land of Canaan, where he married Telephassa, otherwise called Argiope ('bright-face'), who bore him Cadmus," Europa, Phoenix, and Cilix. Agenor himself is also named as the husband of Telephassa/Argiope and father of these children. Through his sons Cadmus (founder of Greek Thebes, who sowed the serpent's teeth) and Phoenix (eponym of Phoenicia), and his daughter Europa (abducted by Zeus to Crete), Agenor's family lines were responsible for transmitting key cultural, religious (including mystery rites),

and alphabetical knowledge from the East (Phoenicia, Egypt) to Greece, including elements central to the Sirius mystery.

See Also: Great Tradition p.303, Magan p.460, Fifty Oarsmen / Companions / Daughters/ Sons p.262, Sanchoniathon p.684

Agglutinative Language

(aˈgglətəˌnətəvələŋwɑdʒə)

An agglutinative language is one in which words are built by rigidly stringing together invariant monosyllabic elements-roots and affixes glued end-to-end-without the internal stem changes typical of declension or conjugation in other language families. In traditional racial-typological schemes this morphology was held to characterize the Turanian races speech, with ancient Shumiro-Accadian as its prime exemplar: each grammatical function (case, tense, number) attaches as a distinct syllabic particle, producing long, often unwieldy compounds. This contrasts sharply with monosyllabic languages like Chinese-where words are single syllables-and with inflectional tongues such as Latin or Sanskrit, whose stems undergo vowel and consonant shifts to mark grammatical roles. In modern linguistics the term agglutinative applies to diverse languages-from Turkish and Finnish to Japanese-whose clear-cut morpheme boundaries showcase the same systematic, additive structure first observed in Shumiro-Accadian.

See Also: Transhumanism p.806, Dragonians p.208, Khashm Al-Bayt p.412, Screen p.693

Aggry Beads

(ˈaggrɪbɪdsə)

Aggry beads are ancient and highly valued ornaments with a significant history in various cultures, including those of West Africa. These beads are known to archaeologists from excavations of ancient Old World cities such as those in Beluchistan and from tombs in Thebes, Egypt. They are sometimes found on the West Coast of Africa, either washed up by the sea or discovered buried in the earth. Within the context of secret societies, aggry beads are incorporated into objects of spiritual or ritual importance. For example, divination stones or sacred images used by some societies are described as having eyes made from aggry beads, suggesting these beads are believed to enhance vision, either physical or mystical, or to imbue the object with a sense of life or power. The Priestess of the Oyeni society, during her installation, is adorned with a necklace of immense value, described as being capable of ransoming a prince, which is composed of aggry beads threaded between the official black and white beads of her office. Their ancient origin and perceived rarity contribute to their high value and their association with potent spiritual objects and high-ranking society officials.

See Also: Dravidian p.209, Parehu p.600, Bochio p.114, Men p.486

Agguat al-Rahat

(aˈggwatəˌlərəhətə)

Agguat al-Rahat-literally the cutting of the rahat-is a traditional wedding ritual in which the groom publicly severs part of the brides rahat (her maidens thong skirt) by pulling out seven leather thongs. In its original form, this act signified not only the brides loss of virginity but, more broadly, the social allocation of her fertility to the new marriage. As the rahat fell out of everyday dress, the ceremony adapted: today the groom instead pulls a few threads from the brides garmosis (wedding veil), preserving the rituals function of publicly affirming her transition from maidenhood to married life and marking

the communal acknowledgment of her reproductive role.

See Also: Serpent Worship p.707, Aesir p.13, Ayinou p.84, Bayt p.98

Aglaophemus

(aˈglafəˌməsə)

Aglaophemus is the shadowy figure whom the Neoplatonic philosopher Proclus names as Pythagorass secret Orphic tutor. In Procluss account, what Orpheus delivered mystically through arcane narrations, this Pythagoras learned, being initiated by Aglaophemus in the mystic wisdom which Orpheus derived from his mother Calliope. As such, Aglaophemus functions as the crucial link transmitting the primeval Orphic revelations-rooted in the poet-prophet Orpheus, son of the Muse Calliope-to Pythagoras, who wove these teachings on cosmic harmony, the transmigration of souls, and the sacred power of number into the fabric of Pythagorean philosophy and, through later interpreters, the very foundations of Greek theological thought. Late-antique sources hint that Aglaophemus belonged to Pythagorass inner circle of disciples, safeguarding hidden doctrines on the souls ascent and the harmonies of the spheres, thus embodying the continuity from mythic initiation to rational metaphysics in the Neoplatonic vision of wisdoms unbroken lineage.

See Also: Ryu p.669, Daemon p.177, Ghul / Ghoul p.286, Pythagoras p.644

Aguleri

(aˈgələrə)

Aguleri is an Igbo town situated in Anambra State and forms part of the Nri cultural domain. It holds a significant place in the coronation rituals of the Eze Nri. The king-elect must undertake a journey to Aguleri, stay for four days to receive the blessing of Eri (the founding ancestor or deity of Nri), and gather sacred clay from the Anambra River. This clay is then used to fashion a ritual pot. Aguleri is also noted as part of the Nri clan territory from which the Nwa-Nshi (dwarfs) are said to have originated.

See Also: Amazons p.36, Bared Placenta p.92, Iyi Owu p.383, Tohwiyo p.803

Ah-Ac-Chapat

(aˈhəəˌkətʃəpətə)

Ah-Ac-Chapat is the great seven-headed serpent deity whose worship bridged Mesoamerica, South Asia, and Mesopotamia. In Maya tradition it was venerated by the Ngas-Maya colonists said to have voyaged west-who erected a magnificent temple to Ah-Ac-Chapat in Angor-Thom, the Khmer capital of Cambodia. The deity also appears in ancient Akkadian magical texts, where its multi-headed form was invoked in protective and divinatory rites. Each of its seven heads symbolizes one member of Maya king Canchis royal family, binding the serpents cosmic potency to dynastic authority. In comparative mythology Ah-Ac-Chapat stands as the direct counterpart to the Hindu serpent Anantha-slain by Krishna in the Mahabharata-underscoring a shared archetype of the multi-headed world-serpent whose defeat or propitiation secures the balance between chaos and order.

See Also: Samaya-Cara p.683, Ancient Indian Literature p.44, Proto-Indo-Iranian p.638, Maruts p.474

Ahavaniya Altar

(aˈhəvəˌnəɪɑəltərə)

The Ahavaniya Altar is the specially consecrated libation platform (from Sanskrit ahavana, libation) used in the Vedic Soma sacrifices, dedicated not to the pole star but to the equinoctial sun. Situated immediately east of the Sadas-the enclosed house

of the gods and the officiating priests-it marks the moment in the ritual when offerings shift from animal slaughter on the main ground to poured libations of milk, curds, and whey. Its placement and form reflect a broader evolution in temple architecture and cosmology: early fire-altars oriented to northern celestial poles gave way, by the late Vedic period, to equinox-aligned structures honoring Suryas balance of light and dark. As a component of the sacrificial complex alongside the Uttara-Vedi and the Grhapatya hearth, the Ahavaniya Altar embodies the transition from chthonic to solar worship and underscores the central place of liquid offerings in invoking the renewing power of the sun at the turning of the year.

See Also: Tyre p.815, Great Year p.304, Ikshvaku p.368, Kundalini Shakti p.429

Ahiajoku / Ifejioku

(aˈhɪəˌdʒəkə/əfədʒɪoʊkə)

Ahiajoku-also known by the epithet Ifejioku-is the Igbo deity of the yam, whose annual cycle and sacred harvest embody the very soul-essence of the god-man. The yam tuber is revered not merely as food but as a divine manifestation of Ahiajokus life-force, its starchy flesh the physical vessel of ancestral vitality. Each year this power is ritually renewed at the New Yam Festival, itself named Ifejioku-literally The Fire Tuber of Ife or Ife the Sustainer of Fire-when the first yams are cleansed in sacred flames, offered before the communal hearth at the ancient spiritual center of Ife/Uhe, and presented at Ahiajokus shrine. This consecration by fire both purifies the new crop and symbolizes the regenerating spark of cosmic life. The festivals emphasis on flame and subterranean growth also hints at a broader resonance with Naga serpent traditions-where fire kindles the hidden fertility of the earth-suggesting an ancient, cross-cultural thread linking Igbo yam worship to other fire-and-serpent fertility cults.

See Also: Fetish p.258, Council House p.166, Surly Father p.765, Secret Languages p.697

Ahimelech

(aˈhəməˌlətʃ)

Ahimelech (Hebrew , National King or Father of a King) is recorded as the father of Zadok-the progenitor of the Zadokite priesthood that served Israels monarchy and built the enduring cult of the Jerusalem Temple. His name preserves the phrase ahli melech, literally the national king, an epithet that mirrors the Philistine ruler Abimelech (Father of a King), who, according to Genesis, took Sarah into his household before Isaacs birth. This parallel has led some traditions to propose a hidden filiation-suggesting that Isaacs true paternity was linked to the Abimelech/Ahimelech line and thereby entwining the Davidic dynasty and Zadokite priesthood with Philistine royal ancestry. In the biblical narrative Zadok rises to prominence under David and Solomon, anchoring Ahimelechs legacy in the very heart of Israels sacrificial and royal cult. Later Second Temple-period writings and sectarian fragments underscore this ancestry, tracing the authority of the high priesthood back through Ahimelech to a synthesized royalpriestly heritage that blended Israelite and neighboring dynastic traditions. —

See Also: Holy Grail Bloodline p.344, Passover / Pesach p.601, Knnrt p.423, Nag Hammadi Scriptures p.518

Ahlmar

(ˈahlmərə)

Ahlmar (from Arabic ahmar, red) is the central ritual color of Hofriyati society,

symbolizing blood, fertility, ambivalence, and caprice. In the zar cult it is embodied by the red wind (rih al-ahmar) or red jinn (zayran). In marriage rites the brides garmosis is woven in red and gold, wedding mats are called ahmar, and the nuptial perfume humra (redness) is applied. Among the Habish (Ethiopian) zayran society-specialists in fertility mysteries-hosts wear scarlet and offer animals with reddish wool. Ahlmar marks all rites of conception and birth, the social allocation of fertility, and the invocation of life-force through color.

See Also: Al Uzza p.30, Hall p.313, Ajali p.23, Rhombus p.659

Aholiab

(aˈhəluˌəbə)

Aholiab (Hebrew , my tent is my father or brother of the tent) is the chief apprentice and co-master artisan appointed by God to assist Bezalel in constructing the wilderness Tabernacle and all its sacred furnishings. Son of Ahisamach of the tribe of Dan, he was endowed with skill to make artistic designs, to work in gold, silver and bronze, in cutting and setting stones, and in carving wood as well as in weaving blue, purple and scarlet yarn, and fine linen and making the garments for ministering in the Holy Place. Under Bezalels overall direction, Aholiab supervised the craftsmen and overseers who fashioned the Ark of the Covenant, the table and lampstand, the altars of burnt offering and incense, the fine linen hangings, the curtains of goats hair, and all ancillary vessels and implements-ensuring every element matched the divine blueprint given on Sinai. His conjoint leadership exemplifies the biblical ideal of inspired workmanship, anchoring the Tabernacles role as the earthly dwelling of God among Israel.

See Also: Ephrath p.236, Nahash / Nakhash p.520, Kafil / Kaful p.399, Edom p.219

Aholibah

(aˈhələˌbəhə)

Aholibah (Hebrew , my tent is in her) is the allegorical name by which the prophet Ezekiel personifies Jerusalems unfaithfulness. Drawn from the same root as Aholiab (my tent is my father or brother of the tent)-the mastercraftsmans apprentice who helped Bezalel build the Tabernacle-Aholibah evokes both the sacred tent of YHWHs presence and the daughter-citys betrayal of that dwelling by turning to foreign idols. In Ezekiels paired allegory, Aholah represents Samaria and Aholibah represents Jerusalem, their twin names underscoring parallel breaches of covenant despite-or because of-the very tent under which God had dwelt among them.

See Also: Cube p.172, Nisar p.545, Haddad / Hadar the Edomite p.310, Shekhinah (Shekinah) p.717

Aholu / Sakpata

(aˈhələˌ/səkpətə)

Aholu/Sakpata is the Vodou deity of Mother Earth, whose masculine aspects have been emphasized under patriarchy. Known as Babalulaye by the Nago, Aholu is an ancient Vodou. He is most known as the Father of Disease, Pestilence, and Plagues and is believed to be the same deity who cursed ancient Babylonians, Canaanites, and Egyptians for disobeying the laws of the African goddess Anath/Tanit. His primary beneficial role as The Great Healer is often overshadowed by fear of his ability to teach moral lessons through disease. During slavery in Dahomey, priestesses and priests of Aholu were sold to America because Dahomean kings feared him; he punished three kings with smallpox for refusing to allow his

worship. The priests of Aholu, Mami, Loko, and others were at constant war with Dahomean kings, leading to their enslavement. Dahomean kings initially forbade Aholu's priests and vodou from entering the kingdom and erecting shrines. Aholus shrines were eventually allowed into the Kingdom after he felled three Dahomean kings with smallpox.

See Also: Bahdim p.88, Mamaissii / Amengansie p.466, Pariplava Nights p.600, Amphibious Beings p.40

Ahura Mazda

(aˈhərəˌməzdə)

Meaning "Wise Lord," Ahura Mazda is the good, spiritual, and benevolent hypostasis of Zurvan. In the Zurvanite twin myth, he is the second-born son. His image in sacred art marks him as an immortal and spiritual being, sometimes depicted without a spine to signify his immaterial nature. His body is never "sacredly damaged" with marks like a sidelong cross, denoting his perfection and immortality. Compositionally, he is placed in a superior position to his twin brother, Angra Mainyu, often higher and on the left side from an observer's viewpoint, corresponding to Zurvan's right. His head, arms, and shoulders are associated with the sacred, celestial, and spiritual part of Zurvan's tripartite face. He does not touch his father, a gesture symbolizing his status as the second-born and his innocence regarding the malicious component of Zurvan's nature. His potency is shown to be superior to his brother's, representing the idea that good has an eternal continuation. He is depicted with a beard, a sign of spiritual maturity equivalent to his father, Zurvan.

See Also: Seker / Sokar p.699, Hakim Basha p.312, Tilmun p.801, Tree p.808

Aila / Moon Dynasty

(ɛɪˈlə/moʊˌndməstɪ)

Aila-called the Moon Dynasty in Sanskrit sources-is a royal house of Nubian origin whose earliest sovereigns are celebrated in Indian epic and Vedic literature as the Kings of the Moon Dynasty. In the Mahbhrata they bear the lunar title, and the Rigveda and Puras name its first four rulers-Ayus, Nahush, Yayati, and Puru-as Chandra-vaya, of the Moon Lineage, while some Puric lists even style them as kings of Kasi, a Vedic designation for ancient Nubia. The epithet Chandra in Vedic usage denotes both Moon and gold, mirroring the Egyptian word Nubt (gold) and marking Nubia as the Land of Gold. Thus the Aila monarchs were both lunar kings and custodians of Nubian wealth. Their seat at the moon-city Jericho-from Hebrew Yeriho, moon-city-further cements this identity: Jerichos ancient Semitic name derives from yareah (Moon), making it the archetypal capital of the Moon Kings. Rare references in Egyptian execration texts and Amarna correspondence, alongside Vedic and classical accounts, attest to this pan-continental dynasty that fused lunar symbolism, gold-rich sovereignty, and Nubian kingship.

See Also: Pandyas p.595, Merovingians p.489, Bat Asas p.95, Kammasadamma p.401

Ain Soph

(ˈɛɪnsəfə)

Ain Soph is a fundamental Qabbalistic term for the Incomprehensible Abyss of Divine Majesty, an endless and limitless source that is the ultimate reality beyond all definition. It is the state of being before the establishment of any individualized existence and is symbolized by a series of three concentric circles, with the innermost circle representing the first establishment of the divine dot, or Crown. All

of creation, including the celestial beings, sidereal worlds, and man, live and move and have their being within the Auric Egg of Ain Soph. The fiftieth and final gate of life in the Qabbalistic system leads from creation back into the Creative Principle, returning one to the unlimited and undifferentiated condition of All, which is Ain Soph.

See Also: Auric Egg p.80, Chaldean / Armenian Origin of Jewish Scripture p.140, Eke p.222, Ekwensu p.223

Ain

(ˈɛɪnə)

Ain is the Eye of the Void, representing Absolutely No Thing and non-manifestation pure and simple, from which alone manifestation can proceed. It is the first veil of the absolute, the primal darkness before manifestation, and the latent state of cosmic night containing the potencies of the Supernal Triad. It is the root-source of all substance and energy, a living mind that protects, guards, and teaches its manifestations. Gematrically, Ain (61) is shown to be the same as Beten (Belly, Womb, the inmost part) and Ammeka (Thy Mother), representing the womb of the Dark Mother or the Eternal Parent. Though it may seem remote, Ain is omnipresent. The experience of it is the realization that it is our true home and dwelling place. The number 61 also connects Ain to Ani (I, Myself), suggesting that the Real Self is beyond every limitation of Things, and to the idea that All is contained within this nothingness. The whole field of cosmic manifestation is held to be within the boundless expanse of Ain, and any point in space may be identified as its inner center.

See Also: Aswad p.75, Bacabs p.87, Heavy p.322, Ima p.371

Air / Ar / Ara

(ɛɪˈr/ər/ərə)

Amonian radical meaning city, preserved as the formative element in numerous ancient toponyms-Arachosia, Aramatha, Arthedon-where it marks urban foundations or regional seats. In the same pattern the Greek goddess name Artemis derives from Ar-Themis, city of Themis (Tammuz), indicating her worship as a place-cult in Sidon and Egypt rather than an originally anthropomorphic deity.

See Also: Caph / Cephas p.130, Lamii / Lami p.434, Uch / Uc p.817, Hercules p.329

Ajali

(ˈadʒələ)

Ajali is the Yoruba term for dreadlocks, the traditional hairstyle of matted or locked hair that in West African cultures carries deep spiritual resonance. Mentioned alongside the Igbo word Dada-as the name for children born with natural locks or for devotees who vow to wear their hair uncut-ajali mark both ancestral blessing and ritual dedication. In Yoruba praxis, ajali are often adopted by Orisha devotees (such as Babalawos, Ogun worshippers, and Shango priests) to signify vows of initiation, protection from malevolent forces, and a living connection to ones ancestors and the spirit world. The locking process follows sacred prescriptions-hair is cleansed with herbal decoctions, anointed with palm oil or camwood paste, and bound with cords during psalms or chants-so that each lock becomes a conduit for orisha power. Though ajali have found global expression in diaspora movements, their origins remain rooted in the sacred coiffure traditions of Yoruba and Igbo peoples. —

See Also: Ntu p.553, Eke / Okike p.222, Ase p.69, Ogene p.566

Ajalon

(aˈdʒələnə)

Ajalon is a biblical locality paired with Bethel (identified in esoteric tradition as Weary-All-Hill near Glastonbury) and Havilah, with Bethlehem situated close to both Bethel and Ajalon. In mystical geography Ajalon is equated with Avalon, and it falls within the territory of Zebulon alongside Mount Tabor-understood as Glastonbury Tor-linking ancient Israelite tribal lands to the legendary landscape of Arthurian lore.

See Also: Dictionnaire Infernal p.193, Holy Rood p.345, Anglo-Israel p.47, Knights Templar p.423

Ajapa-Mantra

(aˈdʒəpəˌməntrə)

The unrecited Mantra, spontaneously and continuously repeated by every living being through the process of breathing. This natural Mantra is composed of the sounds Ham (or Ha) articulated during exhalation and Sah (or Sa) during inhalation. Collectively, this forms Hamsah, a sound which is the manifestation of the Jivatma (individual soul) as Prana (vital force). The average being performs this chantless Japa 21,600 times a day. While normally an unconscious process, the Yogi consciously utilizes this mantra to move the Jivatma from the heart to the Muladhara to initiate the awakening of Kundalini. The mantra Hamsah itself represents the union of the male principle, Purusha (Ham), and the female principle, Prakriti (Sah), thus pervading the entire universe.

See Also: Bandhas p.90, Hamsa Mantra p.314, Ida and Pingala p.360, Kanda p.402

Akab-Oib

(aˈkəbəˌɔɪbə)

This Maya name means "the awful, the tenebrous writing." It refers to a specific, historical record carved in bas-relief on a stone tablet that serves as the lintel for a chamber in a building at Chichen. This inscription, sheltered from the elements, explicitly details the cataclysmic destruction and submergence of the Land of Mu (Atlantis). It is one of four known Maya accounts of the catastrophe and was preserved for the knowledge of future generations. The name itself has been perpetuated for centuries by the local natives, who hold the inscription in reverential awe.

See Also: Maya Gnomon p.479, Vimana p.829, Amo-xa-que p.38, Gucumatz p.307

Akal

(ˈakələ)

The Maya word meaning "pond" or "marshy ground". This word is presented as the true etymology for the name of the ancient land of Akkad in Mesopotamia. The Akkadians were the first civilized inhabitants of the marshy plains at the mouth of the Euphrates River. That their country's name is a perfect geographical descriptor in the Maya tongue is put forth as linguistic proof that the founders of Mesopotamian civilization were colonists from Mayach who named their new settlements based on the characteristics of the land.

See Also: Urukh p.825, Portals / Stargates / Wormholes p.629, Akkad p.26, Ferouhers p.257

Akh

(ˈaksə)

Akh is a Semitic-Egyptian root meaning to shine that spans multiple traditions. In Old Egyptian kh meaning to shine or blaze it names the star-marked transfigured soul part of the blessed dead and is cognate with Akkadian ak and Babylonian Akh meaning burning seraph, surviving in Demotic and Coptic as akh. In Ara-