

## Appendix

### Deconstruction of In Carbone Robur Nostrum

This is an extremely convoluted symbol, which I can only partially decode and is replete with meaning. There is a lot of technical jargon within heraldry, which is necessary to comprehend and will give you a more complete understanding of what the emblem signifies. Although only a very basic breakdown, this deconstruction should however give the reader a better perspective of the codified language.



#### (1) Logo 'In Carbone Robur Nostrum'

First we will begin with the ensign – 'In Carbone Robur Nostrum'. The etymology of carbon is from the Latin 'carbo' (coal or charcoal) and is closely concordant with the root 'corbis' (a basket) from the Semitic derivation 'corbon' (a gift dedicated to God), transliterated in the Modern Hebrew as 'korban' (a sacrifice). At a secondary level, the etymological connection to sacrifice is encoded in the spelling 'carbone' denoting a 'car' and 'bone'.

With reference to the phrase 'In Carbone Robur Nostrum' (In Carbon We Trust), although the interpretation is 'accurate', I prefer the more straight forward translation (Under The Carbon Trust Company). Unequivocal, this rendition is a lot clearer and much less misleading. In a literal sense, the shield illustrated therefore is used primarily to signify 'those who stand under The Carbon Trust Company' and designates the 'trustees' or 'shareholders' of the 'Carbon Trust Company'. The breakdown of this interpretation is based upon Kleileptical symbolism, which is the transition of meaning found in Polymorphic language. Fairly complicated to unpack, this type of symbolism can be understood to denote a type of 'Switching Signifier', to illustrate as follows.

**Translation of ‘In Carbone Robur Nostrum’ (In Carbon We Trust)  
Covertly the (Shareholders or Trustees of the Carbon Trust Company)**

No.	Latin	Literal Translation and Elliptical Interpretation
(1)	In	In, on, among, at, before, under, during or within
(2)	Carbone	Carbon
(3)	Robur	Physical strength, power vigour, elite or quality (of mind). ‘Robur’ therefore is the personification of ‘confidence’ – a Polymorphic word in English which also means ‘trust’, used here to codify a ‘company’ or ‘trust’. Elliptical, similar ‘Switching Signifiers’ are found also in the word ‘Nostrum’, recorded below.
(4)	Nostrum	Our, our own as in ‘noster’ (our friend) and ‘nosti’ (our men, side or soldiers), by definition a ‘company’ – originally a company of soldiers. As we shall see, the definition ‘soldiers’ is used to represent symbolically the ‘Angelic Host’ – specifically the ‘Seraphic Host’ represented by the ‘Dragon’ and ‘Ship’. Please refer to the illustration of the shield.

What is extremely clever about the wording ‘In Carbone Robur Nostrum’ is the exploitation of ‘Shifting Signifiers’ to encode their insignia. For example, the designer of the shield could have used the common and unambiguous word ‘fidere’ (trust), English Law a ‘fiduciary’ (a trust, especially with regard to the relationship between a trustee and a beneficiary), but instead chose to utilise the Kleileptical expression ‘robur’ (strength, here suggesting the quality of the mind as in ‘confidence’, which is Polymorphic of ‘trust’ (as in to keep a secret or a type of business trust). The conclusion therefore is that the language is purposefully elliptical.



To reiterate the point regarding the exploitation of codified language, the designer of the shield has highlighted in red the letter ‘E’ in the word ‘CARBONEE’ and the letter ‘M’ in ‘NOSTRUMM’. As a footnote, the highlighting of the word originally referred to a heading section of text, written in red for distinctness, from the Latin term ‘rubric terra’ (literally red earth or ochre as in writing material or pigment). In addition, we might also note that the ‘red earth’ in Hebrew is nominal of ‘Adam’ from ‘adom’ (red), correlated with ‘adama’ (earth or soil). Possessing connotations of ‘Adam’, the rubric ‘EM’ underscored in red is therefore very significant and, as we shall see, is used to denote a ‘conjoined lineage’.

Extremely clever in the English language, the pronoun ‘em’ is employed as a contraction of ‘them’, and as a prefix denotes ‘within’ or ‘inside’ – by definition the ‘Insiders’. Circular, the logic is self-referential to ‘nostrum’ (our own or company) and technically is an example of ‘Holonc Symbolism’.

The Latin version of the word gives us further clues to the actual meaning of ‘EM’ used as an interjection to express ‘wonder’ or ‘emphasis’, which is bringing us closer to the secret interpretation of the letters ‘EM’. The symbolism however is very subtle and contains nuanced layers, as the wording ‘EM’ within the English is purposefully making a cryptical allusion to the ‘Others’ – which in occult symbolism is equated with the ‘Fallen Angels’ or ‘Hosts’ (a ‘company’ of soldiers). Thus a ‘trust’ or ‘company’ through ellipsis is correlated with a ‘Company of Soldiers’ – the ‘Angelic Host’ represented as the ‘Dragon’ or ‘Fallen Host’, and are personifications that are at the basis of the strange initials ‘EM’.

At a more obtuse level, the pronoun and prefix ‘EM’ is equated in Hebrew with the ‘Demigods’, the ‘Em-im’ (the plural noun for the Giants), a Paronomasia on the Hebrew word ‘eima’ (terror). Identical, the ‘Emim’ are equivalent in Hebrew to the ‘Sons of Anak’ (a Giant), plural the ‘Anakim’, to quote ‘Deuteronomy’, Chapter 2, Verses 10 and 11:

*‘The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims [Sons of Anak – Hebrew ‘Anak’ (a Giant)]; which also were accounted Giant, as the Anakims, but the Moabites call them [the] Emims’.*

E. W. Bullinger, The Companion Bible, Deuteronomy, Chapter 2, Verses 10&11,  
The Authorised Version of 1611, p240, [Commentary by Pierre Sabak]

The Hebrew name ‘Anak’ (a Giant) is another name for the ‘Nephilim’ (the Giants), which are a race that are astro-theological of the Aramaic constellation ‘Nephilia’ (Orion). A Diptych-Paronomasia, the Hebrew rendition ‘Anak’ (a Giant) is a wordplay on the early Greek noun ‘Anax’ (a Prince, Lord or King), by definition a ‘Demigod’. The ‘Anakim’ otherwise the ‘Emim’ in the Scriptural tradition are also known by the ‘Ammonites’ as the ‘Zamzummims’: to quote ‘Deuteronomy’, Chapter 2, Verses 20 and 21:

*‘...Giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims, but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead’.*

E. W. Bullinger, The Companion Bible, Deuteronomy, Chapter 2, Verses 20&21,  
The Authorised Version of 1611, p240

Etymologically, the name ‘Zamzummims’ is related to the Hebrew word ‘lizom’ (to initiate), which works upon the grammatical variation of the stem ‘zom’, ‘zum’, ‘zam’, given in the following table:

Zamzummim (An Initiatory Tradition)
Lizom (to initiate)
Yizum (initiation)
Yazam (initiator)

The Semitic stem ‘zom’ (initiate) is related to the Syrian noun ‘zum’ (juice), a pairing which is approximate in the English language to the analogical wordplay ‘secret’ and ‘secrete’. A morphological adaptation, the word ‘secret’ is a variation on the adjective ‘sacred’. Traditionally the name ‘Zamzummim’ is derived from the prime root ‘zamam’ (to plan or devise usually in a negative sense of the word). The connection between ‘zom’ (initiate) and ‘zamam’ (to plan) is cognizant in Arabic with ‘zaman’ (time or period) and is very similar structurally to the English comparison ‘initiate’ and ‘originate’, in the context explained to ‘originate or initiate a plan’ [Polyglottal Symbolism]. In both English and Arabic, the idea of ‘devising a plan’ are temporal expressions that share their root from the idea (to begin, therefore a source or origin).

In the instance outlined, the description ‘zamam’ (to plan) is equivalent to the English translation of a ‘plotter’ – an expression which is closely grouped morphologically with ‘plat’ to ‘join’ or ‘unite’, evident in the Arabic lexicon ‘hhazama’ (tie or gird) and ‘szamma’ (join). Metaphorical, the language is suggestive of a ‘Grafted Bloodline’ and is repeated in the Hebrew root ‘zamiyr’ (a pruned twig) from ‘zamar’ (to trim). Identical, the same metaphors of ‘Grafting Bloodlines’ are typified by the ‘family tree’ and are expressions that are also duplicated within the Judaic priesthood – an important point which we shall address shortly.

The second part of the name ‘zum’ is reflected in the Modern Arabic word ‘adzuma’ (big), in Aramaic (power), which again is repeated in the Aramaic variant ‘udzma’ (big or powerful). Looking at the wording, the prefix ‘ad’ is used to express ‘emphasis’ or that which is ‘innumerable’, in this case the compound ‘ad’ indicates ‘prominence’ or ‘greatness’, and ‘zuma’ specifies (a Giant or one who is powerful), hence a ‘big’, ‘great’ or ‘powerful’ Giant. Putting the pieces together, I would translate the name ‘Zamzummim’ tentatively as (the Giants – the initiators or plotters of evil – put more simply the ‘Devious Powerful Giants’).

### The Devious Powerful Giants (Polyglottal Symbolism)

Aramaic (root)	English
Zamam (to 'initiate' a plot or plan)	Devise
Zammah (plan, wickedness, heinous crime or lewdness)	Devious

On a final point, having looked at the various different word configurations, I strongly suspect that the name 'Zamzummim' is originally supposed to work on the wordplay 'samm-zulmim' (the noxious-oppressors or tyrants), understood in this context to be the 'initiators of plots' or of 'wicked deeds'. Figurative, the term 'samm' (noxious, literally poison) is an articulation used to express 'acrimony' or 'bad blood' and connotes 'maliciousness'. In a figurative sense, the definition 'baneful' or 'poisonous' is employed to specify a 'corrupt bloodline', correlated with the 'Emim' (the Giants), aka 'eima' (terror), a Royal Progeny found in the following encoding:

#### Royal Corrupt Bloodline Equated with the Giants

'Samm' (Poison) → an Inversion of 'Mass' (Egyptian Hieroglyphic for a Royal Descendant) → One Born of a Watcher or Dragon → the Seraphim (a Non-Human Angel)

#### (2) Seraphic Host (Angelic Sailor)



*Seraphic Host born from a flaming crown, in which the corona is doubled with the 'cog', 'tooth' and 'horn' – a mascot equated with the 'Ophanim' (Wheels), a 'heavenly vessel', 'chariot' or 'ship'.*

In the image, the 'sentinel' shown at the top of the shield depicted as a 'Dragon' is holding a ship – a metonym of the 'Watcher' or 'Seraphic Host'. Non-human, the Dragon is illustrated as an 'Angelic Sailor' – a naval or military Host. A crewmember of a vessel, the Seraphim angel is cognate with a 'ship' – a proposition which is shown in the related word analogies, given in the following tables:

## Dragon Equals the Seraphim (a Non-Human Angel) an Angelic Sailor

Hebrew Seraph (a non-human angel) → saphar (to glisten) →  
saphan (to conceal) → sapan (a seaman) → sfina (a ship)

By definition, the Latin rendition ‘angelus’ (an angel) is paralleled semantically with ‘anguis’ (a snake), another name for the ‘Seraphim’. Replicated also in the Greek, the titular ‘Archon’ (an angel or ruler), alludes to ‘drakon’, from the Old Babylonian root ‘Acan’ (a Seraph). Conversant with a military or naval Host, within the symbolism the ‘Archon’ is aligned to an ‘ark’, from the Greek root ‘holkas’ (a large carrier ship). The correspondence demonstrates that the ‘Archon’, otherwise a ‘Dragon’, is depicted as an ‘Angelic Sailor’. Please refer to the following table:

### Angelic Sailors

Angel (Hebrew)	↔	Sailor (Hebrew)
Mal’akh (an angel)	↔	Malakh (a sailor)
Seraph (a serpent or non-human angel)	↔	Sapan (a sailor)

### Angelic Sailors Equal Lord-Ship

Angel (Hebrew)	↔	Sailor (Hebrew)
Mal’akh (an angel)	↔	Melekh (a king)
Seraph (a serpent or non-human angel)	↔	Sarif* (a lord)

\*Arabic

In reference to the two tables, the ‘Host’ therefore equals an ‘Angelic Mariner’, and their ‘Military Ships’ are cognizant with the ‘Seraphic Host’. Implicit, the ‘Seraphic Host’ is symbolised as a ‘Dragon’ and ‘Ship’, and informs the progeny of the ‘Noble’ (Naval) Bloodline – ‘Lord-ship’.

### (3) Cockatrice Symbolism



In heraldry, the ‘Cockatrice’ is another word for the ‘Basilisk’ (a serpent), a mythical reptile with a lethal gaze or breath, hatched by a serpent from a cock’s egg. The Greek noun ‘Basiliskos’ (little king or serpent) is from ‘Basileus’ (a king). In the context, a ‘little king’ is a derisory term used to signify a ‘demigod’, in symbolism a ‘bastard’ or ‘fornicator’ (fawn). In occult language, a ‘small king’ is compared to the human heritage – a lineage mentioned esoterically as the ‘Filii Terrae’ (the Sons of the Earth), Hebrew the ‘Bene ha-Adam’ (the Sons of Adam). Human, this offspring is ‘Adamic’ and are typically referred to in derogative language as the ‘idiots’ or ‘weaklings’, in a literal sense ‘one who is diminutive’, by definition ‘one who is not a Giant or Demigod’.

Greek Hemitheoi (Halfgod) = Helminthos (a Worm)  
 = in doublespeak a Djinn = Djen (a Serpent or Worm)

The insignia of the ‘Basileus’ (a little king) and their overlords appertains to a ‘Dragon’, a reptile or serpent, whose admixture of the ‘Watchers’ and mankind is symbolised as the ‘Cockatrice’, a position which is also encoded in the Bible. For example in the ‘Book of Isaiah’, Chapter 14, Verse 29, we read:

*‘... for out of the serpent’s root shall come forth a cockatrice [king], and his fruit shall be a fiery flying serpent.’*

The Companion Bible, Isaiah, Chapter 14, Verse 29,  
 The Authorized Version of 1611, p950, [Commentary by Pierre Sabak]

Written in nuanced language, the bloodline of the Cockatrice is said by Isaiah to originate from ‘Palestina’, otherwise the ‘Philistines’ or the ‘Palestinians’. The description of the ‘Cockatrice’ appears four times in the Bible and is translated variously in the Jerusalem Bible as ‘*Basilikos*’ (connoting a serpent or king) and is rendered in the Gideon Bible in the plural form as ‘*darting venomous snakes*’.

An esoteric symbol, the ‘Cockatrice’ is a heraldic creature – a mythical animal depicted as a ‘two-legged Dragon’, a ‘Sauropod’ known otherwise as a ‘Wyvern’ (a viper), and is featured with a cock’s head. In classical mythology, the insignia of the ‘cock’ is dedicated to the God Apollo, covertly Sirius personified as the ‘Sun God’. Figuratively the cock gives notice to the rising sun. In Christianity, the cock is a symbol of vigilance, as it heralds ‘The Second Coming of Christ’ – the ‘Rapture’, Latin ‘rapere’ (to grab, abduct or seize) from ‘reperere’ (a reptile). The cock therefore has connotations of the ‘Angelic Host’ figured in Apocryphal literature as the ‘Watchers’ or the ‘Seraphim’ – a species of non-human entities that are worshipped as ‘deities’, a correspondence given in the following table:



## God Equals a Dragon or Watcher (a Shining One)

### Polyglottal Symbolism

English	Aramaic	Aramaic	Greek	Egyptian	Hebrew	Greek
God	Elohim (Gods)	Yahweh (God)	Theos (God)	Ra (God)	Seraph (non- human angel)	Drakon (Dragon)
Guard (Old stem to watch)	Irin (Watchers)	Yara (to see)	Theoros (Watcher)	Ra'ah (to see)	Tsofe (Watcher)	Drakein (to watch)

In the Semitic languages, the ‘Irin’ (the Watchers or the Shining Ones) articulate the ‘Elohim’ (the High Ones or the Gods), a correspondence replicated in the Greek Polyglottal wordplay ‘Theos’ (God) and ‘Theoros’ (a Watcher), another name for a ‘Dragon’ or ‘Seraphim’. Religious in dimension, the ‘Watchers’ or ‘Shining Ones’ are correlated mythologically with the resurrection of the Sun (Sirius) – redemptive of sacrificial blood of the ‘firstborn’ depicted by the insignia of the cock. In relation to the Cockatrice, its ecclesiastical representation denotes the ‘Second Coming of Christ’, in which the bird is an oblique reference to the ‘Second Rising’, astrological of the star Sirius. We can surmise that the cock’s monogram signifies illumination (Sirius) equated with a heavenly or kingly bloodline. Consecrated, this lineage is linked to ‘solar’ and astrological motifs. With the aforementioned points in mind, it is now worth going into some detail to examine what exactly a Cockatrice symbolises:

The Hebrew word ‘Tsepha’ (a Cockatrice) is according to the Biblical scholar James Strong, LL.D., S.T.D from *‘an unused root mean[ing] to extrude; a viper (as thrusting out the tongue, i.e. hissing [or an] adder)’*. Etymologically the Aramaic noun ‘Tsepha’ (a Cockatrice) is a cognate of ‘tsephar’ (a bird or fowl) from the prime root ‘tsaphar’ (to skip about). The symbolism denotes a serpent from heaven, concordant with a Seraphim or angel.

In the iconography the ‘fire breathing Dragon’, a ‘Seraph’, is likened to burning venom and is emblematic of a ‘poisonous snake’, Old Semitic ‘tsefa’ (a viper). The insignia of the snake, as we argued earlier, works on the wordplay of the ‘Zamzummim’ (the devious powerful Giants), otherwise the ‘Samm-zulmim’ (the noxious oppressors or tyrants). Generative, the ejaculation of the snake’s venom, Arabic ‘samm’ (poison) is doubled with the serpent’s seed – a metathesis of ‘mass’ (a royal descendant). The symbolism is combined with the imagery of the Cockatrice, in Greek mythology the ‘Basiliskos’ (a little king or serpent) from ‘Basileus’ (a king). A visual pun, the head and throat of the ‘cockerel’ as with the



‘fire spitting’ Dragon represents the penis and testicles of a noxious, fallen or heavenly spawn.

### Cockerel = Cock the Male Phallus



*Head of the Cock is a Visio-Paronomasia  
(visual pun) of the penis and testicles.*

The implication from the study of the lexicology of the ‘Cockatrice’, alternatively the ‘Basilikos’, is that the noun ‘Tsepha’ (a Cockatrice) is some type of ‘winged reptile’, a birdlike creature equated with a noxious or a fiery serpent. Allegorical, the ‘shining’ or ‘flashing serpent’ visualised as a *‘darting venomous snake’* is categorised in Angelology as the ‘Seraphim’. Unequivocal, the concept regarding the etymology of ‘Tsepha’ (a Cockatrice) elucidates a genus of Dragon or Seraph (a type of djinn) and is contained in the second part of the passage of ‘Isaiah’, to recap:

*‘... for out of the serpent’s root shall come forth a cockatrice [king], and his fruit shall be a fiery flying serpent’.*

The Companion Bible, Isaiah, Chapter 14, Verse 29,  
The Authorized Version of 1611, p950, [Commentary by Pierre Sabak]

According to Isaiah, the wording ‘Tsepha’ (a Cockatrice) designates a ‘feathery serpent’, ‘tsephar’ (a bird), and is a covert reference to the highest order of deity the ‘Seraphim’, a modification on the noun ‘tsefa’ (a venomous viper). The word groupings infer a type of ‘winged angel’, which is non-human in appearance and is related semantically to ‘Seraph’ (a snake or angel). An alien species, the definition of the ‘Seraphim’ (a non-human angel) is summarised in Strong’s concordance, to quote:

*‘Saraph, a burning, i.e. figurative [of a] poisonous serpent; specifically a Saraph or symbolic creature (from their copper colour): – a fiery serpent [\*the mention of the snake’s colouring made by James Strong LL.D., S.T.D. works upon the paronomasia of the Hebrew noun ‘nakhsh’ (a flaming serpent), an etymology cogent with the Arabic noun ‘nahas’ (bronze) – hence a brazen or fiery serpent]. Saraph, in the singular, means burning one; [or] fiery being [and] Seraphim, [in] the plural form, means [a] burning noble. [The] Seraphim refer to the ministerial beings, and may imply either a serpentine form (albeit with wings, human hands and voices) or beings that have a glowing quality...’*

James Strong, LL.D., S.T.D., The New Strong’s Expanded Exhaustive Concordance of the Bible, p292 [Ref: 8312-14] / In Strong’s quotation, I have used his spelling ‘Saraph’, instead of ‘Seraph’, the common spelling, which I use in my own works. / [\*Commentary by Pierre Sabak]

To summarise, in heraldry the Cockatrice is correlated archaically with a genus of Dragon referred to as a 'Basiliskos' (a serpent), a class of entity that is identified with the sovereign 'Basileus' (a king). The inference is that the progeny of the king is extrapolated from the Seraphim. Royal and conceived as a dualled lineage, this noxious spawn is represented in heraldry and arcane symbolism by the Cockatrice. Disconcertingly the Seraphim are also a class of angel (djinn) that are linked to human sacrifice, in which the meaning of the word 'Seraph' means 'to be on fire' or 'cause a fire'. Unequivocal the Seraphim therefore possesses connotations of the 'burnt offering', Hebrew 'serephah' (cremation). Sinister in tone, the assertion regarding ritual slaughter brings us onto another important point, which refers to concealed ritual practices that are equated with the symbolism of the Cockatrice and is encoded in the creature's name. A Diptych-Paronomasia, the titular 'Cockatrice' is a compound pun on the Semitic configuration 'Kokh-Kat-Raiyis':

Cockatrice
(1) Kokh (law)
(2) Kat (cult)
(3) Raiyis (head)

The transliteration of 'Cockatrice' is rendered in the Semitic as 'Kokh-Kat-Raiyis' (the head or chief of the [oc]-cult law) and operates as a morphological wordplay on 'Cockatrice'. A celestial creature, the cockerel therefore symbolically designates 'kokh' (law), which in the Semitic tradition is correlated with the Hebrew noun 'kokhav' (a star), a compound pun on 'khok-av' (the Father or the Law).

The 'hidden law' by implication originates from heaven and are legal statutes that are designated by the 'Cockatrice', a creature illustrated as 'black'. Esoteric, the 'cult law' of the 'Cockatrice' is interchangeable with a 'Black Serpent' or 'Nobility' and is a codified reference to 'Black's Law'. Covert, the propagation of Black's Law is extremely secret and originates from the ancient priesthood that by definition is concordant with the Black Bavarian Illuminati.

Cryptic, the origin of the Black Illuminati is ancient and goes all the way back into the Judaic Saucer Cults – the 'wor-ship' of angelic boats, flying saucers. Emblematic, the representation of 'black' is religious and is a codified reference to the 'Sodi' (the Priesthood of Moses), from the root 'sauda' (black). The translation of 'Sodi' (literally occult) is from the etymology 'sod' (a secret), and are words which are correlated with the veneration of the djinn, Hebrew 'Shed' (a goblin, ghost, ghoul or djinn).

In the Scriptural tradition, the ‘Lord of the Spiritual Hosts’, collectively the ‘Sheddim’ (the djinn), is a deity who is known in the Bible as ‘El-Shaddai’ (Almighty God). ‘El-Shaddai’ and his Hosts, the ‘Sheddim’, are the same class of ‘deity’ or ‘djinn’ as the ‘Ru’akh Elohim’ (the High Spirits) and are non-human entities that are wor-shipped by the ‘Sodi’ (the Priesthood of Moses).

Theologically the appellation ‘El-Shaddai’ (Almighty God) is inter-transposable with the titular ‘Yahweh Tsabaoth’ (the Lord of the Host), which in the symbolism of the ‘Carbon Trust Shield’ is depicted as a ‘Dragon’ and ‘boat’ a correspondence exemplified in the following wordlist:

#### **‘Yahweh Tsabaoth’ (Lord of the Seraphic Host)**

Angelic Host	Translation
Yahweh Tsabaoth	Lord of the Host (God)
Tsabaoth	Angelic Host or army, implicit of a military fleet
Tsofe	Watcher
Tsefa	viper
Tsava / Tsaba† <sup>1</sup>	army
Tsevet	crew of a naval vessel
Teiva / Tebah† <sup>2</sup>	an ark, vessel, receptacle or ship

†<sup>1</sup>Tsaba and †<sup>2</sup>Tebah = Old Semitic Transliteration

Astro-theological, the ‘Sodi’ are paired phonetically with ‘Sothis’ (Sirius). In occult symbolism, the constellation of the ‘Dog Star’ is represented as a ‘tri-star’ system. Obscure, the third star is ‘hidden’ from view and interconnects both with the traditions of the ‘Seraphim’ and the ‘djinn’, in conjunction to the ‘Ophanim’ (Wheels). In the context outlined, the ‘Ophanim’ (Wheels) are ‘angelic carriers’ that are translated into modern English as ‘flying saucers’.

#### **Seraphim Equals Djinn (Polyglottal Symbolism)**

Angel (Hebrew)	↔	Djinn (Arabic)
Seraph (non-human angel)	↔	Djinn (aka djen, a serpent or worm)
Saphan (to conceal)	↔	Janna (to hide or conceal)

#### **(4) Three Wheels (Ophanim)**



In the first part, we touched upon how the Angelic Sailors, the Seraphim, are aligned to the heavenly Hosts and flying ships. Metaphysical, the elevated

vessels of the 'Elohim' (the High Ones) are depicted as the 'Ophanim' (Wheels). Mystical and based upon a 'classified' secret, Latin 'classis' (a naval fleet), the 'classical' tradition is another word for the 'angelic tradition' ascribed to 'Angelic Sailors'. In religion and mythology, the 'Wheels' are synonymous with the flying Hosts, which in the Skaphological tradition (the study of angelic ships) are equated with Angelic Sailors and their representation as the 'Dragon' or 'Seraphim' (non-human angels).

In symbolism, the 'Ophanim' (Wheels) are doubled with the 'shield', which can be depicted as a 'rhombus', Greek 'rhombos' (something that spins), related to 'rhembein' (to whirl). Kleileptical, the concept of 'whirling' is related to 'turning', in Hebrew 'panah' (to turn). Active the stem 'panah' (to turn) is used to designate the 'Ophanim' (Wheels). Polyglottal, the correspondence between 'Ophan' (a Wheel) and 'panah' (to turn) is found in the English analogy 'wheel' and 'whirl'. Once again, the ensign of the 'three rhombuses' are comparative to the 'three chained circles' – the 'Ophanim' (Wheels), which are implicit of the Seraphic Host.

**Three Rhombuses Equal the Wheels,  
a Chain Nominal of the Seraphic Host – the Watchers**



**a Traditional English Pulpit Depicting an Elevated Wheel**

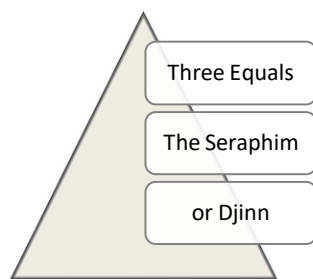


*The pulpit side panelling shown with a 'rhombus', Greek 'rhombos' (to spin), is combined with an elevated 'wheel' – a symbol of the 'Ophanim' (Wheels), an angelic carrier or flying saucer.*

## Chain Equals 'Ophanim' (Wheels)

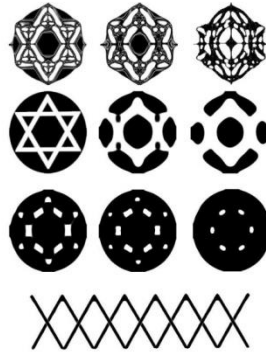


As shown in the previous illustration of the Cockatrice tied around the beast's neck is a 'chain', which in the Prophetic tradition is representational of the 'Ophanim' (Wheels) – an 'angelic carrier', in contemporary parlance a 'flying saucer'. The Arabic word 'talat' (three) is a Diptych-Paronomasia on the Hebrew noun 'tola'at' (a worm), in symbolism a 'djinn' from 'djen' (a serpent or worm). The word 'djinn' is often rendered by Arab translators into the Hebrew as a 'Seraph'. Combined together, the 'three-linked chain' is denotational of the 'Seraphic Host' – the Seraphim, a creature paired with the seed of the Cockatrice' (three).



Highly significant, the number 'three' is important within the Gnostic tradition and appears in Hermeticism as the deity 'Hermes Trismegistus' (Hermes Trice the Greatest) – a legendary figure regarded by Neoplatonists and others as the author of works on astrology, magic and alchemy. In symbolism the number 'three', geometrically a 'triangle', is paired with the 'Star of David' (two triangles combined, which equals two sets of 'three'), a sequence represented cryptically as the 33 degrees of Freemasonry. The number 'three' insinuates a mixed progeny of the 'worm', a 'demigod' born of a 'Wheel' – a secret teaching which is continued throughout Christianity and appears in the guise of the Trinity, a 'triangle'.

**Star of David = Set Square = Wheel = Rhombus**



#### (5) Lion Priests (Orion) and their Affiliation to Sirius



In the middle of the ‘Carbon Trust shield’, we have a ‘black lion’, Arabic ‘asad’ (a lion), a device which is used as an insignia of the ‘Sodi’ (the Priesthood of Moses). Cryptic, the name ‘Sodi’ connotes the verb ‘sadd’ (to tie) and is a reference, Kleileptical of the ‘Levitical’ and ‘Rabbinical’ tradition.

#### Black Lion

Sauda (black) ↔ Asad (lion) ↔ Sadd (to tie)
---

The ‘Sodi’ (the Priesthood of Moses) through their bloodline are ‘joined’ with the Hosts, ‘sadd’ (to tie) – metaphors which are found also within the Rabbinical tradition, Arabic ‘rabat’ (tether), morphological of ‘rapha’ (to sew). The namesakes are implicit of the ‘re’fa’im’ (a ghost), aka ‘Raphah’ (a Giant), and insinuate the priestly lineage of the ‘demigod’, variously the ‘Emim’ or the ‘Zamzummim’ (the Giants). Identical, the same kind of wordplays are found also within the Levitical tradition and denote the conjoining of bloodline, demonstrated in the following table:

#### a Joined or Grafted Priesthood

Priests (Hebrew / Arabic*)	Tie or Combine (Hebrew / Arabic*)
Sodi (Moses’ Priesthood)	Sadd* (to tie)
Sarif* (Lord)	Le’tsaref (to combine)
Rabbi (Master)	Rabat (tether)
Levite (Priest)	Lavah (to twine)

Analogical, the Hebrew noun 'lavi' (a lion) is used to denote the denomination of the 'Levite Priests' and is related to 'lavah' (the prime root to twine). The expression to 'join' or 'tie' is used in occult language to represent a conjoined lineage personified as a deity, king or demigod and can also connote possession. Sacred or consecrated, the bloodline of the 'Levite Priesthood' is derived symbolically from the lion, a mammal that signifies the constellation of Orion.

Lion = Orion

Allegorical, the fusion of the serpent (Sirius) and lion (Orion) denotes a heavenly species derived from the Watchers. A royal progeny, the Levites inform the race of 'Priest Kings' signified as 'Lion Heart', from the Hebrew paronomasia 'lavi' (a lion) and 'lev' (heart). Working on Kleileptical symbolism taken from the Hebrew glossary, the designation 'lev' (heart) is translated into Arabic as 'qalb' (heart). Significant, the phoneticization 'qalb' (heart) is astro-theological of 'Al-Kalb' (the Dog Star – Sirius). In Catholicism therefore, the 'heart' is often shown as 'shining' to codify 'Si'ra' (Sirius) – the Sparkling One.



*Catholic Depiction of Jesus Christ with Shining Heart (Sirius)*

Replicated also in ecclesiastical symbolism, the priest wears a 'dog collar', Arabic 'qabbi' (a collar) from the root 'qabb' (a coil), Old Semitic 'qeb' (a serpent). As in English, the Arabic noun 'qabbi' (a collar) codifies 'Al-Kalb' (the Dog Star), by definition a 'dog collar'. In keeping with the symbolism, the militia of the priesthood are identified with the 'dog-tag', a marker or designation which signifies a faithful servant, a 'dog-soldier'. In both instances, the priests and military are symbolically tied to the Dog Star, Sirius.

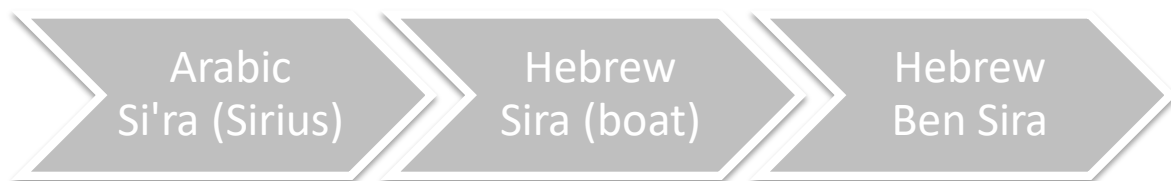
Heavenly in connotation, the etymology of the Arabic noun 'Si'ra' (Sirius) is nominal of the 'Shining Ones', aka the 'Seraphim', from the root 'srefa' (fire). Kleileptical, 'srefa' (fire) is implicit of the Arabic word 'sara' (spark), a cognate of 'Si'ra' (the Sparkling One – Sirius). In symbolism therefore, the 'djinn' are 'born of fire' and are described as a 'fiery species', a race that are identical in Hebrew with the 'Seraphim' (a serpent, or a type of non-human angel). Set apart, the



classification of the 'Seraphim' (literally the Flaming One) is concordant with 'Sirius' and the 'Illuminati'.

Occult in dimension, the Latin word 'Illuminati' is from the Arabic expression 'Akh Zauri' (a Brother of Light), which works upon the Aramaic wordplay 'Akh Zari' (a Brother of an Angel or Alien). Elliptical, the stem 'Zar' (an angel, alien, visitor or stranger) is thematic of the 'Ben Sira' (a Son of a Boat) – an 'Angelic Sailor'. In particular, the Hebrew noun 'sira' (a boat) is a Diptych-Paronomasia on the Arabic word 'Si'ra' (Sirius) and suggests the Ben 'Si'ra' (a Son of 'Sirius'). Kabbalistic, the terminology a 'Son of a Boat' is yet another name for the 'Seraphic Host', a crewmember personified as 'light'.

**'Ben Sira' (Son of a Boat) = Son of Light = Sirius = Illuminati**



To add a degree of complexity to the symbolism, the 'lions' beard, a sign of the 'mammal' [hair / human], is stylised as 'flaming' – a duplex signifier of the 'Seraphim', Hebrew 'srefa' (fire). Encoded within the Hebrew vocabulary, the noun 'zakan' (beard) is related to the etymology 'zakhar' (male). The insinuation of the flaming beard, in doublespeak, appertains to a 'burnt offering of a male' and is demonstrated in the related wordplay 'zakhar' (a male) and 'zakkau' (the giving of alms), euphemistically a 'sacrifice'. In occult language, 'zakkau' (the giving of alms) is 'offered up' to 'zokhel' (a reptile) – an appellation that is implicit of the 'Seraphim' (a non-human angel).



*Flaming Beard, Paradoxical of the Serpent,  
Implicit of Hidden Offerings of the First Born Male*

**(6) Helmet – Symbolic of a Shield  
an Angelic Boat, Linked to the Seraphic Host and their Flying Ships**

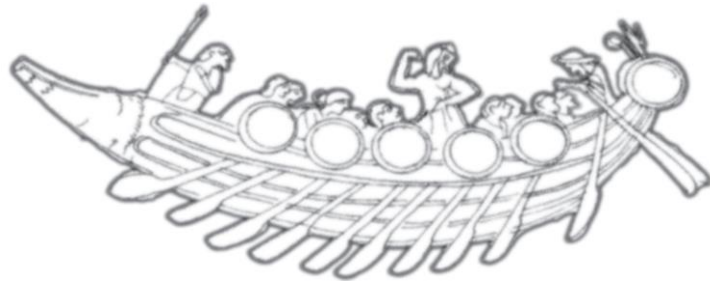


The headgear is an extremely complicated symbol that encodes an angelic vessel. The arguments for this proposition are convoluted and are based upon numerous word associations taken from the Semitic and Greek etymologies. Unfortunately in this section, I have had to condense the multiple meanings that are found behind the symbol of the 'helmet' to their core elements. A further and more complete deconstruction is to be found in my Book 'Holographic Culture'. A very brief outline however is offered as follows.

In the middle of the shield is a 'helmet', which is used to encode the 'helm' of a boat – a signifier of the 'Ophanim' (Wheels) and the 'Angelic Host'. Within the design, the knight's 'helmet' operates as a Visio-Paronomasia (a visual pun) of a 'shield'. The connection between the 'shield' and 'hat' is found in Classical symbolism of the 'tiller of a vessel' (a helmsman), whose 'hat' is in the shape of a 'shield', a designation of a heavenly boat, technically a flying shield or wheel. In relation to the heraldic symbol, the Dragon rides upon a crown (a cog or Wheel) and is depicted in conjunction with a boat, an emblem denotational of the Angelic Sailors – the Seraphim.



Greek Hoplon (a shield) Representational of Ploion (a boat)



*Design Copied from a Greek Ceramic Vase, Classical Period*

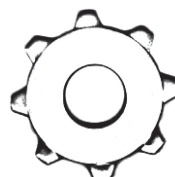
Ophanim (Wheels) = Flying Saucer = Flying Shield =  
Military or Angelic Host (Crewmembers of an Aerial Vessel)

All Angel's Church Pulpit, Karl Bitter, 1900, New York City



A type of angelic carrier, the 'Ophanim' (Wheels) are typically represented as interlocking cogs and are used archaically to represent a 'flying saucer'. Frank Scully's book 'Behind the Flying Saucer' written in 1950 documented that the 'flying saucer' was constructed from a series of 'cogs' or 'gear shafts', that in the Semitic tradition is represented as the 'Ophanim' (Wheels). Duplicated, the cog and tooth are depicted in symbolism as a shield and boss (spike) and are heraldic devices equated with the crown and Dragon (Sirius).

**Crown = Cog and Teeth = Wheels**



## Seraphic Host and Wheel



*Self-referential in the design, the Dragon is symbolic of the Seraphic Host (a crewmember of a vessel) and is depicted at the top of the ensign standing on a crown, that when examined is shown to be a 'cog'. In summary, the 'cog' and 'tooth' is another symbol of the 'Ophanim' (Wheels), a shield or flying saucer – a type of ship or vessel.*

## (7) Bull Symbolism



The bull shown on the left side of the 'Carbon Trust Shield' with canine features is a creature that covertly infers allegiance to the Dog Star. A derisory symbol, the bull connotes the plural noun 'goyim', from 'goy' (people or nation), which is the old term for (cattle). A Diptych-Paronomasia, the word 'cattle' in English is a trope on the Arabic word 'qatil' (a murderer, fatal, deadly, kill or murdered), etymological to 'qati' (a herd). The expression 'qatil' (kill or a murderer) originates from the Hebrew noun 'kat' (a cult). Operating as a type of compound wordplay, the Arabic rendition 'qatil' (a murderer, fatal, deadly, kill or murdered) appears in the Semitic transliteration 'kat-il' ([the] Cult of God), an appellation which designates 'qatil' (a murderer). In context to the symbolism thus far, the connotation is of 'hidden offerings' that relate to the 'firstborn male', theologically the substitution of the 'king' or 'Cockatrice'. In general, these

practices appertain to the 'hidden law' – the 'Kokh-Kat-Raiyis' (the head or chief of the [oc]-cult law).

### **Polymorphic Symbolism**

Fowl (a bird), otherwise the Cockatrice, signifies acts which are foul (wicked or immoral).
---

### **Pharaonic Bull with the Countenance of a Dog or Dragon Symbolic of Sirius**



To add further information, the Hebrew word 'par' (a bull) informs the etymology 'par-o' (pharaoh), a monarch who is compared astro-theologically with the star constellation Taurus. Archaically Taurus is grouped with the human angels, the 'Kerubim', singular 'Kerub' – beings that are signified cryptically with 'kherev' (a sword), an emblem shown on the 'Carbon Trust Shield'. Once again, the Kerubim are equated with angelic vessels, Arabic 'qarib' (a small landing craft) and are part of the Skaphological tradition (the study of angelic ships within religion and mythology).

### **Kerub (Cherub) = Kherev (Sword)**



To elaborate, shown on the 'Carbon Trust Shield' the sword is tied or tethered, Latin 'fascia' (a swathe), and is bound by a series of rods – representational of the people who are held in servitude to the law. In the Roman mysteries, the 'fascia' insignia is denominational of the 'Fascist', from the Latin contraction 'fas' (divine law or sacred duty). Repeated in the Arabian tradition, the Fascists worshipped the 'fasajadu', a generic term for (an angel, djinn or divine being). In heraldry, the 'S-word' signifies 'God's word', an emblem that enforces 'divine law'. A set of legal 'codes', this teaching is imparted to mankind from the Kerubim

Proto-Human angels, who are joined (tied) to the Seraphim (non-human angels). Allied together, the two sets of angels are referred to, in occult philosophy, as the Seraphim-Kerubim Dialectic. For more information on the Dialectic, please refer to my book 'Holographic Culture'.

**Sword Encased within the Fascia Rods  
Symbolic of Divine Law Enforced by the Kerubim Angels**



Another interesting facet of the symbol of the bull is that the other word in Hebrew for a male bovine is 'shor' (a bull), which is a wordplay on 'shar' (east). The signifier 'shar' (east) is denominational of the Islamic sect 'Shiah', Arabic 'si'a' (party), and is a correspondence found in the English Polyglottal wordplay 'east' and 'priest'. Kleileptical, the word 'shar' (east) in the Old Semitic is also rendered as 'qadam' (east), a cardinal point nominal of 'Adam', Hebrew 'adom' (red). The sword of the Kerubim is silhouetted against a red backdrop, representational of the 'Eastern or Red One' (Adam). In particular, the progeny of 'Adam', the 'Red One', is aligned astro-theologically to 'Orion', Latin 'oriens' (east) and is a migratory race equated with the 'Titanomachy' (the War in Heaven), a conflict astrological to the destruction of 'Ma'adim' (Mars). To summarise, the 'bull' (Taurus) symbolises the 'human element', a creature which is contrasted with the Cockatrice (a serpent, king or Seraph) – a being affiliated to Sirius.

**Occult Symbolism of Adam  
(Saurus-Taurus Equals the Seraphim-Kerubim Dialectic)**

Adam (Humanity) originated from Ma'adim (Mars) and are a race who initially migrated from Orion. The ancestry of Adam however is seeded from the Kerubim angels who are equated astrologically with the Pleiades – Taurus the Bull.
--

**After Giovanni Bellini, Madonna of the Red Cherubim (1485)  
Symbolises the Birthing of the Adamic Races**



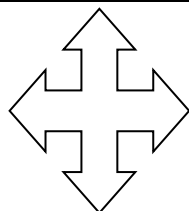
The priesthood is split between two factions, the Seraphim (non-human) and Kerubim (Proto-Human). In relation to the bloodline of Christ, different factions within the priestcraft emphasize his human or non-human side (Seraphim-Kerubim Dialectic).

In Greek, the word Adam is made up of the four initial letters of the cardinal quarters of the cross, otherwise the sword, a signifier of the Kerubim angel (a Proto-Human), who are correlated with the Second Creation and the remodelling of the Adamic races.

#### Adamic Races Affiliated to the Kerubim



<u>A</u> rkτος (North) <u>D</u> uis (West) <u>A</u> natole (East) <u>M</u> esembria (South)
--



A complex allegory, the re-creation of Adam in the occult tradition is documented in the Koran as the 'Second Creation', a replanting equated dialectically with the Seraphim (Sirius) and Kerubim (Taurus) angels that are addendum to the seeding of the Adamic races. An intricate narrative, Adam is a being likened to the 'Eastern One', a name that is astrological of Orion. Historically the bloodline of Adam is sourced from the Kerubim (Proto-Human angels) that originate from the Pleiades symbolised as 'Taurus' (the bull). On a final point, within the religious tradition, the passing of ecclesiastical law is described as the 'papal bull' – a connection which suggests a political alignment to the Kerubim.

#### Second Creation – The Recreation of Adam

Seraphim (Sirius) + Kerubim (Pleiades) = Adam → Orion → Mars → Earth
--



**(8) Flaming Horns of the Bull Associated with the Prophetic Tradition  
Derived from the Karin (Djinn)**



To add further elucidation, the bull's horns on the 'Carbon Trust Shield' are flaming, Hebrew 'koren' (radiant), a wordplay on 'keren' (horn), symbolic of Scriptural illumination. Furthermore, the horn in arcane symbolism is used as a scribal container that carried ink and possesses connotations of divine enlightenment. Extremely nuanced, the symbolism of the horn in occult practices relates to the 'Karin' (a type of djinn), etymological in Arabic to 'qari' (telepathic). Closely aligned, the 'Karin' is a cognate of 'kayin' (an entity) that is signified with 'ayin' (an eye), early Greek 'drakos' (an eye), aka 'Drakon' (a Dragon or Seraphim). A duplex symbol, the face of the bull drawn as a canine is doubled conceptually with the Dragon or djinn – a 'Karin' (a type of spirit, which is known as a Constant Companion). Telepathic, the Karin inspires the religious and spiritual tradition associated with Prophetic teaching.

Theological in overture, the mental recitation of the 'Karin' (or at least within the concealed tradition) is related etymologically to 'qur'an' (recitation), from 'qara'a' (to read or recite), suggesting psychic impartation of knowledge by the Karin, 'qari' (telepathic). The Karin is the force behind religious engineering and social modelling found within religions and their institutions. The Arabic name 'Karin' (a type of djinn) is translated conventionally as (a Constant Companion) and is approximate in English to (a Familiar Spirit). Please see related Semitic wordlists below:

**The Karin**

**Metonym for the Seraphim**

Karin (djinn or Familiar Spirit) → Kayin (an entity) → Ayin (an eye) → Irin (the Watchers or Shining Ones)
---

Interchangeable, the 'Karin' translated as (a Familiar Spirit) is another word for the 'Irin' (the Watchers or Shining Ones) – a genus of Seraphim. The Semitic name 'Irin' is consistent in meaning with the Hebrew word 'Tsofe' (a Watcher), a title cogent with the 'Seraphim', from 'saphar' (to glisten), Hebrew 'srefa' (fire). Apparent within the arcane tradition, the 'Watchers' communicate telepathically through 'light', a type of carrier signal or pulsar beam.

In addition the word 'keren' (a horn) is depicted etymologically in symbolism as 'corona' (a shining crown), an insignia that is doubled with the 'cog' and 'wheel'. Radiant, the shining Wheel is typically shown in conjunction with illumination, equated with the materialisation of the 'Seraphic' or 'Spiritual Hosts'. Esoteric, the emblem of the horn is a motif of the Seraphic tradition – a comparison shown in the following table.

Seraph = Karin
----------------

**Symbolism of the Horn Equals Spiritual or Telepathic Transmission  
from a Watcher or Djinn (the Seraphic Hosts or Angelic Sailors)**

Hebrew	Hebrew & Arabic*
Shofar (horn)	Keren (horn)
Shofa (look or appearance)	Koren (radiant)
Tsofe (Watcher)	Kayin* (entity), aka 'Ayin' (an eye)
Seraph (serpent)	Karin* (a djinn) – by inference 'Irin' (the Watchers)

**'Horn' Equals Materialisation of Angel Associated with 'Divine Prophecy'**



*'Shofar' (horn) implies 'shofa', a type of materialisation, literally (look, appearance or aspect) that is morphological of 'Tsofe' (a Watcher), aka a Seraph. In the image, the horn is doubled with divine inspiration, a teaching which is received via the mind. The angel is shown with the motif of the cloud and dragon, denoting a being from heaven.*

**Bull's Tusk Symbolic of the Horn a Signifier of the Prophet**



The etymological equation between the royal priesthood 'par-o' (pharaoh) and 'par' (the bull) pictured on the 'Carbon Trust Shield' is further reiterated by the fact that the bull has a tusk, Arabic 'nab' (a tusk), a signifier of 'nabi' (a prophet). Complex, the symbolism goes into concepts of 'grafting' bloodlines. For example, the 'tooth' is grafted to the 'bone' and is further related to the Polymorphic representation of the 'cog' – symbols of the 'Ophanim' (Wheels). Conceptually the 'tooth' is doubled with a type of 'fang' or 'canine tooth' and is the insignia of the Seraphic Host (Sirius, otherwise the Dog Star). The Seraphim are synonymous archaically with the Angelic Sailors and their Stitched or Grafted Bloodlines. In summary, the planting of the Prophet, a 'root', is idiomatic of the 'tooth' – a bloodline that is related to the reception of divine wisdom, equated with the materialisation of the 'Ophanim' (Wheels) – a cog and tooth.

**Koran, Sura 21, Verse 30: Written in the Style of the 'Ophanim' (Wheels),  
a 'Cog', an Emblem Interchangeable with a 'Ship' – an 'Angelic Vessel'**



*'Al-Anbiya' (The Prophets) Sura 21 Verse 30*

*Arabic Calligraphy in the Design of a Cog Motif Pictorial of the 'Ophanim' (Wheels)*

*'Are the disbelievers not aware that the heavens and the Earth used to be joined together and that We ripped them apart, that We made every living thing from water – will they not believe?'*

*In this passage, the Koran is referring to the 'War in Heaven' with the angels, from which the heavens became separated from the Earth – the Seraphim-Kerubim Dialectic.*

**(9) Feather (Political Wings of the Priesthood) Split between the Humanist  
and Seraphic Tradition, Philosophically the Pythagorean-Euclidian  
Dialectic Summarised as the Seraphim-Kerubim Dialectic**



On a final point, the feather, Hebrew 'rakh' (feathery), is a symbol of the 'Ru'akh Elohim' (the High Spirits), which is another name for the djinn or the Seraphic Hosts. In the 'Carbon Trust Shield', I suspect that the Arabic noun 'rishah' (feather) is purposely working on the Hebrew pun 'reshah' (evil). To add further nuance, the Hebrew noun 'notsa' (a feather) is also a wordplay on 'noster' (our own), featured on the shield's logo 'In Carbone Robur Nostrum' (Shareholders of the Carbon Trust Company) – which brings us full circle. In the example, the wording 'company' is polyformal of a 'company of soldiers', depicted in religious symbolism as the 'Host' or 'Seraph', factional of the Illuminati (the Seraphim-Kerubim Dialectic). Joined together with the Seraphim, sections of the Adamic elite are allied to the serpent and works under its jurisdiction as covert agents of the Carbon Trust Company.

#### (10) Summary

- (1) 'In Carbone Robur Nostrum' (In Carbon We Trust) translates covertly as (the Shareholders or Trustees of the Carbon Trust Company).
- (2) The shield's red initials 'E' and 'M' allude to a secret unsanctioned human-angelic bloodline referred to as the 'Emim' (the Giants).
- (3) The Emim are equivalent to the 'Zamzummim' (the Devious Powerful Giants), known more commonly as the 'Nephilim', 'Gibborim' or 'Titans'. The 'Emim' (the Giants) theologically are a 'denigrated race' that are astro-theological of the split in heaven between Orion (the Adamic and Nephilim races), historically the 'Titanomachy' (the Battle of the Titans).
- (4) Mythological, the bloodline of the 'Giants' are typically depicted as 'royal' and are equated with secret rites, blood sacrifice and initiation.

- (5) The shield designates the 'Angelic Sailor', in particular the 'Seraphic Host' – Biblically the 'Seraphim'. Classically the 'flying shield', a type of 'weapon', is interchangeable with the 'Ophanim' (Wheels), in modern parlance a 'flying saucer'.

Greek 'hoplon' (a shield) equals 'ploion' (a boat) a vessel which originates from heaven.
--

**Angelic Shield, a Metonym of a Boat or Vessel  
in Judaic Lore, the 'Ophanim' (Wheels)**



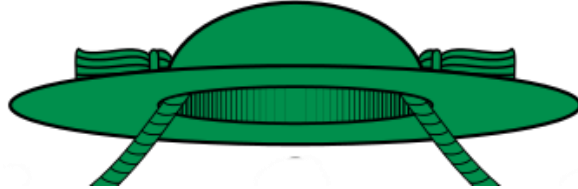
- (6) Skaphological, the motif of the shield specifies an angelic offspring, equivalent in Hebrew to the 'Ben Sira' (a Son of a Boat), aka the 'Ben Si'ra' (a Son of Sirius).
- (7) Esoteric, the 'Son of a Boat' is 'angelic' and is a correspondence that is reflected in the Hebrew etymology 'mal'akh' (an angel) and its close cognate 'malakh' (a sailor).
- (8) The 'Descendants of a Boat' are identified with an 'angelic lineage', in English 'Lord-ship' paralleled in the Hebrew listing 'mal'akh' (an angel), 'malakh' (a sailor) and 'melekh' (a king).

**Within Heraldry, the Shield Equals  
One Born of a Boat (Roman Proconsul)**



- (9) In symbolism, the heraldry shield designates the 'aegis' (a shield of a deity), a definition which is related in the Greek lexicon to the etymology 'argos' (bright). Semantically the listing 'aegis' (a shield) is a word association that is closely matched in Hebrew with 'hege' (the helm of a boat).

**'Petasos' (a Broad Rimmed Hat), a Winged Hat of a 'God'**  
**Equivalent to an 'Aegis' (a Flying Shield)**  
**In the Church, This is a Hat of the Arch-Bishop.**



**Hermes' Hat**  
**a Flying Shield or Saucer**



(10)The symbolism of the shield is a codified sign of the Angelic Hosts, in particular the ‘djinn’ and their ‘flying vessels’, shown in the following table and illustration:

Seraphic Hosts Djinn Equated with a Flying Saucer (a Shield)
Djinn (a supernatural being traditionally a demigod or fallen angel)
Janna (to hide or to conceal)
Junna (a shield)
Djen (a serpent or worm)

**Classical Marble Figurine of the Virgin Queen  
‘Athena’ (the Goddess of War) Denotational of the ‘Angelic Host’,  
Specifically the Seraphic Host (See Previous Table for Symbolic Deconstruction)**



*The Goddess Athena is shown with the Skaphological motif of the ‘shield’, archaically a ‘flying saucer’ or ‘votive receptacle’, a ‘carrier’ which contains the ‘Seraphic Host’ shown in the illustration.*

(11)The ‘Cockatrice’ is a compound pun on the Semitic configuration ‘Kokh-Kat-Raiyis’, a title for the ‘head or chief of the (oc)cult law’.



Kokh (law) Kat (cult) Raiyis (head)
---

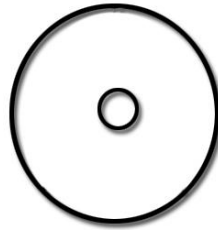
- (12) The 'Cockatrice' is linked to the 'Sodi' (the Priesthood of Moses), in Western symbolism the 'Black Bavarian Illuminati' – an organisation connected to 'Black's Law'.
- (13) The lion signifies the mammalian or Levitical priesthood, the Sodi, which is aligned to hidden rites equated with the symbolic sacrifice of the firstborn male.
- (14) Mutually allied to non-human angels, the priestly lion is psychically 'joined' to the reptile and is genetically 'stitched', 'grafted' or 'woven' to the Seraphim.
- (15) The 'bull' signifies the constellation 'Taurus' and is relational to the Kerubim angels, a species of humanoid that are depicted with 'kheruv' (a sword). In the representation of the Carbon Trust Shield, the bull is shown with canine features – a corruption that looks towards Sirius (the Dog-Star).
- (16) Occult in dimension the 'shield' is interchangeable with the 'Wheel'.
- (17) The logogram of the 'Wheel' is replete with signifiers that pertain to hidden offerings equated with the angelic host and their flying saucers. This in the occult tradition is related to animal mutilation practices that are copied through the rite of sacrifice shown in the following images.

#### A Statuette of a Roman Votaress Holding a Votive Dish



*Wor-ship = Veneration of Angelic Carriers, a Wheel or Shield Astrological of Sirius  
 The 'receptacle' is symbolised as a 'wheel and axle' or alternatively a 'shield and boss'.  
 The motifs are equivalent to the 'Ophanim' (Wheels), a 'flying saucer' or 'votive dish'.*

#### Hieroglyph of Sirius (a Votive Dish)



*The following glyph shows an 'axe and wheel', paired with the 'boss and shield', a 'flying saucer'.  
A heavenly carrier, the 'saucer' is doubled with the 'watching eye', nominal of  
the 'Dragon' or 'Seraphim' who are equated with blood sacrifice.*

- (18) Lastly when taken together, the symbols on the 'Carbon Trust Shield' represents an alliance between the nobility and the Seraphim angels. The collaboration between human and non-human elements symbolised on the heraldic device possesses additional connotations of sacrifice.

Biographical Details – Pierre Sabak  
Symbologist and Comparative Linguist

Pierre Sabak is an expert on ancient symbolism and etymology, and is widely recognized as a leading academic in the fields of religion, mythology, mysticism and the esoteric. New Ufology is the Study of Occult Symbolism to deconstruct the Ufological tradition, a restricted teaching equated with the Flying Saucer and its occupants (a crewmember of a vessel). A completely new field of research, the focus of New Ufology is Skaphology (the Study of Angelic Boats within Religion and Mythology). Pierre Sabak's pioneering work on the Saucer Cults details a Secret Alien Code within Language (the Artefact), one that is identified archaically with the 'Angelic Sailor' and its human and non-human Hosts.

An academic, Pierre Sabak is the author of the 'Murder of Reality, Hidden Symbolism of the Dragon' and 'Holographic Culture'. He is currently writing the 'Invisible Kingdom' and the 'Angelic Invasion'. For further information, please visit [www.pierresabakbooks.com](http://www.pierresabakbooks.com) and Pierre Sabak on YouTube.