

# Uchell, the High Lord, and Shang Di

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## ABSTRACT

In this paper, the author follows the threads of Coelbren runes, connecting them, where possible to the Chinese scripts for similar words, to demonstrate both a chronological and translation coherence. The evidence for diffusion presented in this is not comprehensive, nor conclusive, and is not presented as such, but merely as supportive evidence for the diffusionist paradigm, in particular the Arthurian/Welsh connection hypothesis presented by Wilson and Blackett, among others. Evidence presented in the form of runic glyphs is compared with Shang and pre-Han Chinese graphics. Following up on previous efforts to demonstrate EPEMC compatible Chinese plasmaglyphs, the author demonstrates astounding coherence and connection between the two ancient languages and their scripts: Chinese pictographs and Coelbren. The author does not assert this proves the Shang or the Khumry are connected to the Hebrew, Egyptians, etc., although others have. Rather in this paper the evidence is simply presented and lines of conjecture are drawn which elicit more and more interesting questions, especially regarding the exact ethnic origins of the mound building cultures of the Mississippians and the Ft. Ancient peoples, who appear to be varying descendants of the Toltec/Aztec (proto-Mayan), or Allegewi, and/or a mix with captured or politically convenient marriages of Khumric peoples.

*Keywords:* *Shang Di - Uchell - Cumry - Welsh - Arthur - Kentucky - Ohio - Cherokee - Scripts*

# Introduction to the Grave Creek Stone

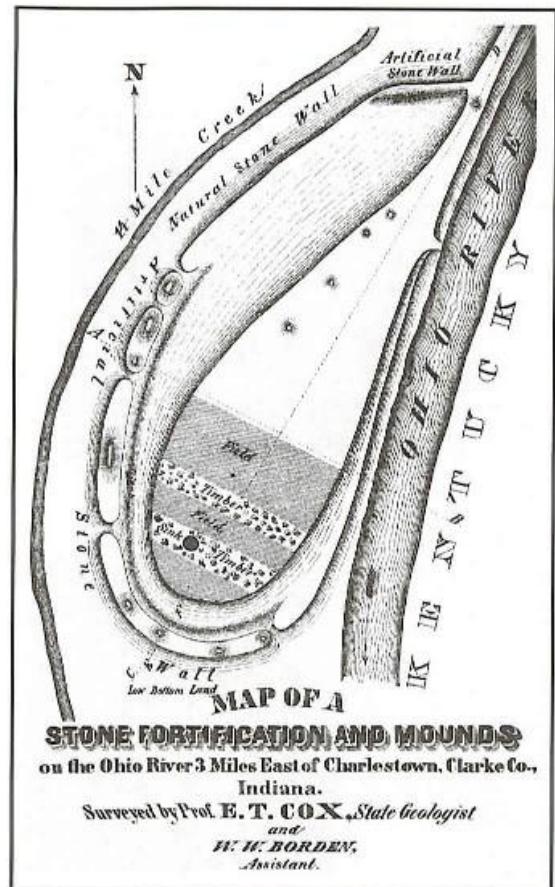
In the 1700's and early 1800's, there was no doubt in the minds of pioneers that there were remnant native Americans who were descended from Madoc/Madog's contingent who had arrived previous to Columbus, and then blended with native Americans.<sup>1</sup> There were hundreds of examples of testimony<sup>2</sup>, and there was even a famous meeting of the Filson Historical Society during which prominent and believable scholars of early America, (some of which became Presidents and other important Founding Fathers,) gave evidence in support of the Welsh American hypothesis.<sup>3</sup>

Evidence for the Welsh Indians remained strong until the late 1800's. Archaeologist E.T. Cox fully documented their most important fortification at Devil's Backbone<sup>4</sup> (now Charlestown State Park, Indiana), and laid out the stoneworks which circumscribed the fort on the highly inaccessible location.

Figure 1 - Survey of Devil's Backbone by E.T. Cox<sup>5</sup>, 1874

However, beginning in the mid 1800's a concerted effort to erase mound, fort, and pre-English colonization efforts commenced: including the destruction of the Piasa Dragon<sup>6</sup>, several forts, the removal of corpses and stone grave mounds, the alleged burning of mummies<sup>7</sup> and skeletons<sup>8</sup>, and the denial of the importance of finding more than 300 Roman coins from the early Christian era<sup>9</sup> throughout all of the Ohio River Valley tributaries (and not on the west coast of the United States.)

In particular the destructions of the Piasa Dragon<sup>10</sup>, the Devil's Backbone fort, and the Indian fort of Berea, KY<sup>11</sup> have been the most devastating. In the case of the Devil's Backbone, the removal of stone was obviously conspiratorial because the cost of the removal of the stone for the construction of the Big Four bridge was particularly expensive<sup>12</sup>, when cheaper high quality sources were available elsewhere. Afterwards, once removed, an archaeologist was sent in to lambast the survey of E.T. Cox and deny human activity had ever occurred there, but neglected to mention the quarrying of the stone.<sup>13</sup>



<sup>1</sup> <https://books.google.com/books?isbn=0875863000>

<sup>2</sup> <https://filsonhistorical.org/the-legend-of-madoc-ab-owain-gwynedd-welsh-indians-at-the-falls-of-the ohio/>

<sup>3</sup> <https://archive.org/stream/conquestoffillino00clar#page/n1/mode/2up>

<sup>4</sup> <https://drive.google.com/open?id=18UNsi1tsmdbl3MqMFIWQKYtsHzwWTQDA&usp=sharing>

<sup>5</sup> [https://igws.indiana.edu/CMIS/library/Annual\\_Report\\_1875.pdf](https://igws.indiana.edu/CMIS/library/Annual_Report_1875.pdf)

<sup>6</sup> "Chasing Dragons: The True History of the Piasa," Nickless, 2012

<sup>7</sup> <http://www.uky.edu/OtherOrgs/KPS/books/funkwebb/funkwebbch06.pdf>

<sup>8</sup> [https://archive.org/stream/cu31924028845993/cu31924028845993\\_djvu.txt](https://archive.org/stream/cu31924028845993/cu31924028845993_djvu.txt)

<sup>9</sup> <http://anthropology.msu.edu/anp364-fs17/files/2012/08/Epstein-1980-Current-Anthropology.pdf>

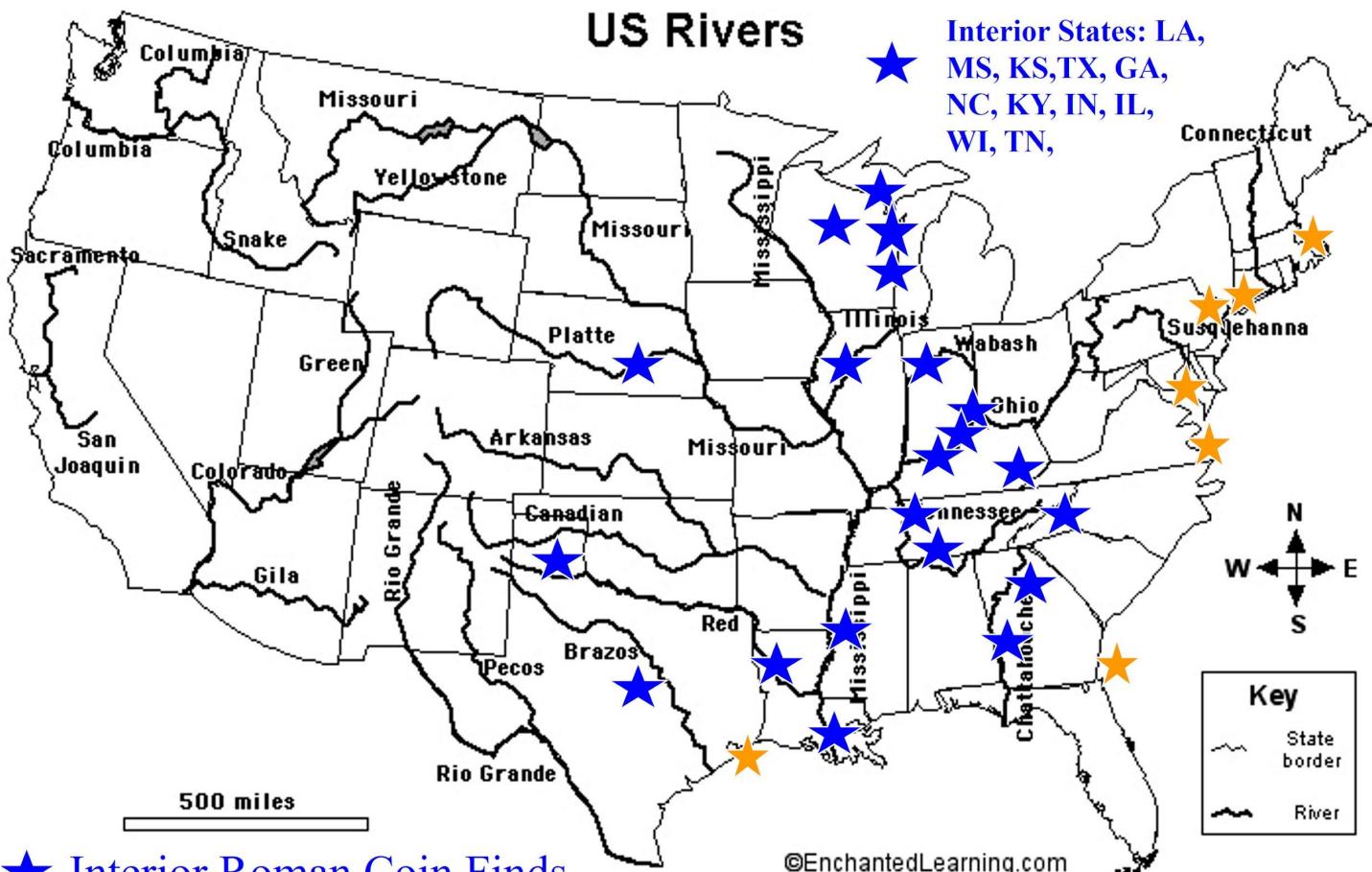
<sup>10</sup> Corroboration of the importance of the Piasa Dragon and Chinese in America can be found in the only translation of the Chinese text, "To the Gates of Fengtu," L.B. Nickless, 2017

<https://www.amazon.com/Gates-Fengtu-translation-chapters-Exploration/dp/1983405701>

<sup>11</sup> <http://www.midwesterneigraphic.org/payne01.html>

<sup>12</sup> "Ancient Kentucke Inscriptions: Prince Madoc, Fact or Fiction?" J. Michael, 2004

<sup>13</sup> Ibid.



## ★ Interior Roman Coin Finds

Figure 2 - Rough locations of 2nd - 3rd century Roman coin finds<sup>14</sup>; credit: Enchanted Learning.com

It is in the coverup context, in particular the following facts, that one must consider the Brandenburg<sup>15</sup> and Grave Creek Stones<sup>16</sup>, as well as the Spratt Site runes<sup>17</sup>, Red Bird's (Manchester) rock<sup>18 19</sup>, and other Coelbren & Ogham script sites.<sup>20</sup>

- The Spanish and French had fortifications, but where are they now?
- The English built fortifications, but where are they?
- The Spanish, English, and French all had reasons to remove or repurpose fortifications for land-claim purposes (legalities).<sup>21</sup>
- The American government secretly dispatched surveyors to mark all ancient fortifications and pre-American settlements.<sup>22</sup> Thomas Jefferson used cyphers<sup>23</sup> and maps to mark all their locations, and

<sup>14</sup> The mainstream claims they come from WW2 veterans. Supposing therefore that western Americans only fought in Japan and Eastern Americans found in Europe? Ridiculous.

<sup>15</sup> [https://en.wikipedia.org/wiki/Brandenburg\\_stone](https://en.wikipedia.org/wiki/Brandenburg_stone)

<sup>16</sup> [https://en.wikipedia.org/wiki/Grave\\_Creek\\_Stone](https://en.wikipedia.org/wiki/Grave_Creek_Stone)

<sup>17</sup> See figures 14, 17-19

<sup>18</sup> [https://en.wikipedia.org/wiki/Red\\_Bird\\_River\\_Petroglyphs](https://en.wikipedia.org/wiki/Red_Bird_River_Petroglyphs)

<sup>19</sup> <http://s8int.com/phile/page43.html>

<sup>20</sup> [https://cwva.org/wwvrunes/wwvrunes\\_3.html](https://cwva.org/wwvrunes/wwvrunes_3.html)

<sup>21</sup> "The Graves of the Golden Bear: Ancient Fortresses and Monuments of the Ohio Valley," R. Osman, 2011

<sup>22</sup> <https://www.monticello.org/site/jefferson/jeffersons-cipher-meriwether-lewis>

<sup>23</sup> <https://www.theatlantic.com/science/archive/2017/03/h3li0-mr-pr3s1d3nt/521193/>

there was a general effort to deny the settlement **west of the Mississippi and Ohio** rivers by any British nation.<sup>24</sup>

- The smallpox epidemics of the mid 1800's wiped out the Mandan populations, including the educated class of chiefs and princes/princesses.<sup>25</sup> Their remnants were enslaved by Sioux or folded into the Hidatsa and other tribes.<sup>26</sup>
- Already prior to the meeting with Mandans, precious few of them could understand the basic mother tongue of Khumric, and none could read their Welsh Bibles.<sup>27</sup>
- The elimination of the Welsh Indians was also a systematic warfare led by the Cherokee<sup>28</sup> and Shawnee, among other tribes, in the 1400's-1500's. The piles of bodies were witnessed by French explorers.<sup>29</sup> The mass grave located at the Falls of the Ohio has since been covered up by a state park and visitor center.
- The visitor center there made display of the Brandenburg stone, which has been accurately and concisely translated<sup>30</sup>, but mainstream archaeologists continue to cover up this history, mostly as a tradition of skepticism<sup>31</sup> rather than understanding Welsh history and the massive evidence for Welsh journeys to America in the wake of an electro-comet airburst catastrophe in 535 or 565 AD.<sup>32</sup>

VOWELS.																	
Characters.		Power.		Radicals.													
ꝑ	ꝑ	a	ꝑ	e	ꝑ	i	ꝑ	u	ꝑ	y	ꝑ	o	ꝑ	ø	w	ꝑ	
ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	
CONSONANTS.																	
Characters.		Power.		Name.		Radicals.											
ꝑ	ꝑ	b	ꝑ	m	ꝑ	v	ꝑ	p	ꝑ	ph	ꝑ	mh	ꝑ	f	ꝑ	ch	ꝑ
ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ꝑ	ng	ꝑ
ꝑ	ꝑ	bi	ꝑ	mi	ꝑ	pi	ꝑ	fi	ꝑ	ci	ꝑ	gi	ꝑ	gi	ꝑ	gi	ꝑ
ꝑ	ꝑ	5	ꝑ	6	ꝑ	7	ꝑ	8	ꝑ	9	ꝑ	10	ꝑ	10	ꝑ	10	ꝑ
Characters.		Power.		Name.		Radicals.											
ꝑ	ꝑ	t	ꝑ	th	ꝑ	n	ꝑ	d	ꝑ	dh	ꝑ	n	ꝑ	l	ꝑ	r	ꝑ
ꝑ	ꝑ	ti	ꝑ	di	ꝑ	ni	ꝑ	li	ꝑ	ri	ꝑ	is	ꝑ	is	ꝑ	is	ꝑ
ꝑ	ꝑ	11	ꝑ	12	ꝑ	13	ꝑ	14	ꝑ	15	ꝑ	16	ꝑ	16	ꝑ	16	ꝑ

Figure 3 - the Coelbren Alphabet<sup>33</sup>

The Grave Creek Stone, and others like it, were therefore branded hoaxes by *non-experts* in the ancient Coelbren language. Prior to the politics of the 1800's there was no concerted effort to deny the existence of an ancient Khumric language. Statements to the effect that Iolo Morganwg had invented the language ignored the known textual examples of it that exist in the literature since at least 490 AD<sup>34</sup>, and such accusations arose 30-40 years after he died.<sup>35</sup> He did **not** invent the language.<sup>36</sup> It is still found on sarsen and stele stones located throughout the Welsh countryside to this day,

and can be found merely by visiting them.<sup>37</sup> The efforts of A. Wilson and B. Blackett<sup>38</sup>, among others, has led to the discovery of major fortifications, graves, mounds, and even the grave of King Arthwys (Arthur) and his

<sup>24</sup>

<https://knowsh1tcast.podbean.com/e/ksc-051-rick-osmon-author-of-the-graves-of-the-golden-bear-ancient-fortresses-and-monuments-of-the-ohio-valley/>

<sup>25</sup> Ibid.

<sup>26</sup> <https://en.wikipedia.org/wiki/Mandan>

<sup>27</sup> Ibid.

<sup>28</sup> See "The Massacre of the Ani'kuta'ni" in "Myths of the Cherokee," J. Mooney, p. 205

<sup>29</sup> [https://archive.org/stream/historyofohiof1285will/historyofohiof1285will\\_djvu.txt](https://archive.org/stream/historyofohiof1285will/historyofohiof1285will_djvu.txt)

<sup>30</sup> "King Arthur Conspiracy," pp. 421

<sup>31</sup> [https://www.megalithic.co.uk/downloads/AncientWriting\\_OVHA\\_don\\_b\\_ball.pdf](https://www.megalithic.co.uk/downloads/AncientWriting_OVHA_don_b_ball.pdf)

<sup>32</sup> "The Holy Kingdom," A. Gilbert, 1998

<sup>33</sup> Our first note should be that all the characters of U-ch-e-II are plasmaglyph shapes

<sup>34</sup> Poem known as the "History of Meyrick"

<sup>35</sup> [https://en.wikipedia.org/wiki/Iolo\\_Morganwg](https://en.wikipedia.org/wiki/Iolo_Morganwg)

<sup>36</sup> <https://culdiantrust.org/culdianforums/index.php?topic=299.0> the contents will be reproduced below

<sup>37</sup> <https://youtu.be/H5mXbMxZWz0>

<sup>38</sup> <https://youtu.be/UxN1EaNxx30>

headstone.<sup>39</sup> However, the mainstream while unable to refute the claims with evidence, refuses to excavate the mounds. All of this hearkens back to the well-established British Imperial tradition of stamping out culture, language, and even offspring of colonised peoples<sup>40</sup> (such as the Welsh<sup>41</sup> <sup>42</sup> <sup>43</sup> and Aborigines of Australia<sup>44</sup>).

In this context, one must understand that the Grave Creek Stone was immediately labeled a hoax and forgery by *non-experts*<sup>45</sup>. However, can an intelligible language on an obviously Christian era stone<sup>46</sup> really be considered a forgery? This paper intends to compare the word for High Lord, Uchell, with Shang Di from China, and using the EPEMC<sup>47</sup> method of plasmaglyphs, establish both the plasmaglyph hypothesis further, and validate the ancient Khumric script<sup>48</sup> of Coelbren<sup>49</sup> with another ancient known script that is *not under critical doubt*: the Shang oracle bones and derived Bronze seals, as well as Han seals and Liushutong.

Other words from Coelbren that conform also to the plasmaglyph principle will be compared to see if there is also a “Lost Ten Tribes of Israel”<sup>50</sup> <sup>51</sup> connection between Khumric<sup>52</sup> and Shang languages, as is

<sup>39</sup> “Artorius Rex Discovered,” A. Wilson & B. Blackett, 1986

<sup>40</sup> <https://journals.sagepub.com/doi/full/10.1177/2158244013499143>

<sup>41</sup> “Wales: History in Bondage,” J & L. Pennington,

[http://www.joleproductions.com/index.php?option=com\\_content&view=article&id=6&Itemid=3](http://www.joleproductions.com/index.php?option=com_content&view=article&id=6&Itemid=3)

<sup>42</sup> <https://minorityrights.org/minorities/welsh/>

<sup>43</sup> [http://www.bbc.co.uk/wales/history/sites/themes/society/language\\_education.shtml](http://www.bbc.co.uk/wales/history/sites/themes/society/language_education.shtml)

<sup>44</sup> <http://www.aboriginalheritage.org/history/history/>

<sup>45</sup> More recently, ideas of labeling it a forgery center around the similarities to a 1752 book, with similar ‘mistakes’ have reinforced such ideas. But aside from this being entirely circumstantial, it is also just as easily explained through the concept of *dialects*.

<sup>46</sup> Even the establishment thinks it is in Hebrew. The translation, in full is clearly Christian. More evidence for Pre-Columbian Christians has been found by the author and is covered in [16] & [25]

<sup>47</sup> [1]

<sup>48</sup> <https://www.sacred-texts.com/neu/celt/bim1/bim1063.htm>

<sup>49</sup> [http://www.sacred-texts.com/neu/celt/bim1/bim1027.htm](https://www.sacred-texts.com/neu/celt/bim1/bim1027.htm)

<sup>50</sup> <https://sovereignwales.com/tag/alan-wilson/>

<sup>51</sup> “Diodorus Siculus records that the Jews stated that Moses attributed the framing of their laws to God who was named IAO, one on [sic] several Khumric appellations. Theodoret, who recorded that the God known to the Jews was called IAO, repeats this. In modern times, Wash identifies the I.A.O. on Christian coins as meaning Iesu (Jesus), Alpha, and Omega. Taliesin Williams included the Appendix on all this, and attributed the I.A.O. to the Greek Writing of the Name of God, and he cites ABRAXAS their talisman name of God and the I.A.W., used by them. The Jews of course simply substituted Adonai and elohim whenever they encountered the secret name.” *Ibid.*, pp 113

<sup>52</sup> “Iolo Morganwg died in 1826 at the age of 79, so it would have been almost impossible for him to concoct a full biography of Akhenaten (*book of Manuscripts*) before he died. Only preliminary details of Amarna, Akhnaten’s capital city, were mapped by Napoleon’s corps de savants in their *Description de l’Égypte* which was published between 1821 and 1830, and Akhenaten’s tomb was not discovered until the 1890s. George Smith discovered the cuneiform tablet of Gilgamesh (*Hurmanetar story in the book of Gleanings*) in 1872, so Morganwg couldn’t have got his hands on this either. Details of Hapu (*book of Manuscripts*) were published with the discovery of his tomb in 1906...”

I suspect Iolo Morganwg’s name has been connected with the Kolbrin because (1) a chapter entitled ‘Gorsedd’ appears in the Britain Book; (2) ‘Kolbrin’ is a variant spelling of ‘Coelbren’, which Morganwyg claimed to have revived; (3) Morganwyg has been accused of inventing the Coelbren language. Morganwyg was certainly capable of forging Druid triads, the poetic style that make up the Gorsedd chapter; however, the historians Alan Wilson and Baram Blackett are adamant that the Coelbren alphabet is authentic and that Morganwyg didn’t invent it. They have this to say:

#### AUTHENTICITY OF THE WELSH COELBREN ALPHABET

For over 200 years now the Coelbren alphabet has been ridiculed, scoffed at and targeted as an outright forgery. Historically speaking, there seems to be deep-rooted animosity attributed to this language which is well beyond my scope of research here. Thus I will leave for others to debate as to the reasons why. That being said, two British History researchers Alan Wilson and Baram Blackett have broken new ground and declared the Coelbren Alphabet to be authentic.

“The ciphers of the [ancient Coelbren] Alphabet were preserved by Llewellyn Sion of Glamorgan around AD 1540 - 1560. Therefore it is known which cipher means which modern letter of our present Alphabet...The Elucidator [see image

asserted by diffusionists and some Biblical scholars. There is no *a priori* assertion that these connections exist. As the reader reads this, the author is exploring the connections as well, and drawing suppositions. All of these assertions are under scrutiny, even within the alternative/diffusionist community, which has not generally embraced Extended Plasma-electromagnetic Cosmology yet (for want of knowing its existence).

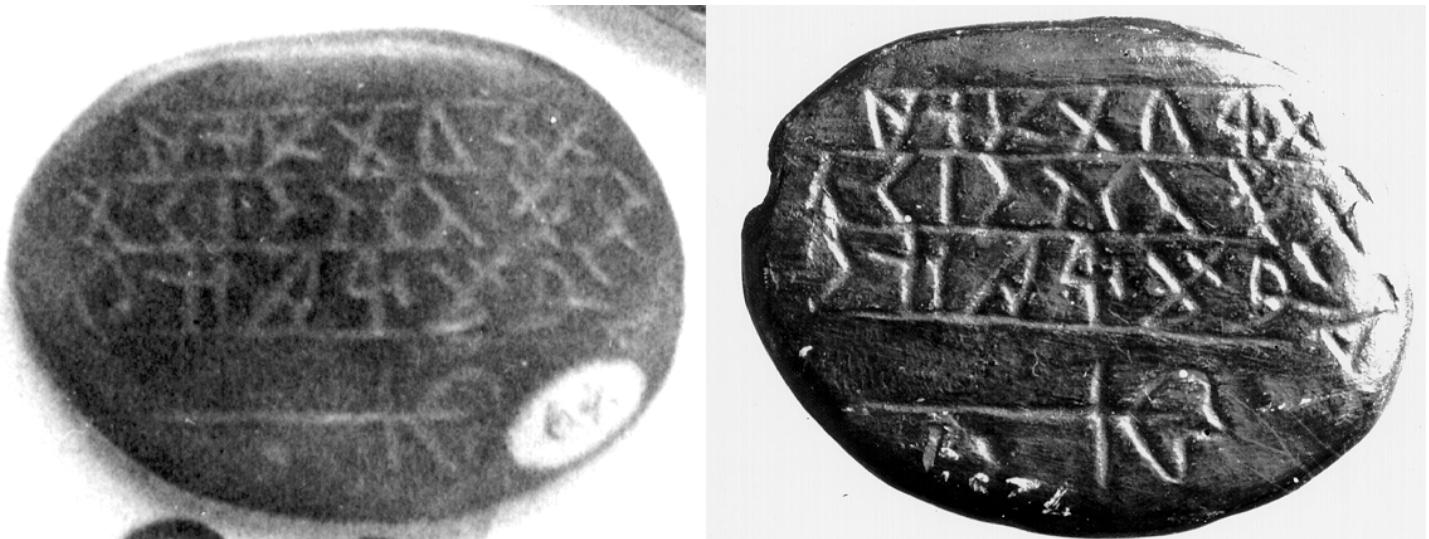


Figure 4 - the Grave Creek Stone (left) and wax replica (right); credit: Smithsonian/Wiki<sup>53</sup>

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*to the right] is a frame made of sticks, some three sided, others squared, on the flat surface of which were carved the Bardic aphorisms. Three sided ones contained a complete triad.”*

Wilson and Blackett go on to say:

[This] “Alphabet is identically described, and matching British records, in the Nag Hamadi documents of the Gnostic church that were buried before AD 400 and discovered in 1945. Large numbers of [Welsh] mediaeval poets mentioned and described the ancient British Alphabet, starting with Dafydd ap Gwilym died AD 1367 and going onto around AD 1475. Rhys Goch of Oswestry wrote a poem lampooning this Coelbren Alphabet in AD 1582. Therefore allegations that this ancient British Alphabet is a fake that was forged around AD 1800 are ludicrous.”

The Coelbren Alphabet lies scattered all along our ancient ancestral migration trails. A 30-foot (10 metres) long shroud was found wrapped around a mummy in Egypt and this Zagreb shroud in plastered with Coelbren. The two Copper Scrolls found at Qumran are inscribed in Coelbren. The Ten Tribes of Israel were known to the Assyrian Emperors as the Khumry around 740-700 BC. They had the Ark with them after King Jehoash removed it from Jerusalem in circa 790 BC.

There are readable Coelbren inscriptions scattered through Turkey marking the route of our ancestors from western Armenia from 687 BC to c 650 BC. The Greeks called these Khumry as the “Kimmeroi”. A major Coelbren inscribed stone was found on the island of Lemnos in 1876 which describes the fleets gathering there to sail to the great green island out in the western Ocean -Britain in the Atlantic – exactly as our Histories state. In short we can now read these “indecipherable” texts all along our Historical ancestral migration trail.

The Coelbren Alphabet is the Alphabet described by Julius Caesar around 55 BC. It exists on many ancient stones in Britain, notably the stone of King Gorodwlyn the Exile of around AD 200, and others in Wales, England and Scotland. Dafydd ap Gwilym (died AD 1367) mention it, as did six other known bards between AD 1420 to 1480. A north Wales Bard-Rhys Goch of Oswestry- wrote a whole poem lampooning this South Wales preserved Alphabet in 1582. The fact is that there are some 14,000 Etruscan inscriptions in Italy and a handful in ancient Rhaetia (Switzerland), and everyone attempted so far reads out correctly using the Coelbren Alphabet and the Khumric Language.

The source for the quote above may be found here:” (sic)

<https://www.facebook.com/AlanWilsonandBaramBlackett/posts/372252282903127:0>

<sup>53</sup> Please note the Wikipedia article does not even have the Coelbren script listed nor Wilson & Blackett's translation.

## Uchell, the High Lord

Often ancient scripts were not adhered to in the same repeatable fashion as we have come to expect in an age of perfect dictation due to digital keyboards. All errors have been relegated to the human input, and not to the medium, or the education per se of the writer. However, in the old days, individual style and education level would have a drastic impact upon the script style and therefore decipherability.

However, in "The King Arthur Conspiracy," Grant (Wilson & Blackett) takes considerable efforts to demonstrate very clearly the transcription of the Grave Creek Stone.

Fortunately the Grave Creek Tablet was widely copied and examined in the august scholarly circles, so we still know what is on it.

Grave Creek Tablet. Line 1.

Sign/Letter.						
Coelbren.						
Cipher.	P W	+	Y X	A	MH I	X
Welsh.	pwff	croeso	y croes	a	mi	croes
English.	wind,gust	welcome	the crossing over	with	me	crossing over

Line 2.

Sign/Letter.						
Coelbren.						
Cipher.	X	Chw	I D	U Ch LL	T T DWY	M M(R) DWY
Welsh.	x	chwid		uchell	ti ti	mordwy
English.	cross over	swiftly turning	high lord	distinctly thou art,	sea voyage.	

Line 3.

Sign/Letter.								
Coelbren.								
Cipher.	C D	+	LL	A MH	NGH			
Welsh.	cyd	croeso	llam		ngh=yngh			
English.	together	welcome	fate		in, at		me.	

Figure 5 - Grave Creek Tablet translation; credit: Wilson & Blackett

"The decipherment is offered as the best available, using what experience has been gained over the years. The Short Hand signs of + = croeso = welcome, and X= croes = to cross over or traverse, and of course, + = a cross are common. As will be shown in further publications the Ti + Ti combination is recurrent. "Ti" means both "distinctly" and also "you are", and Two Signs means "Dwy" = two = the ruler. Hopefully, the ancient Coelbren Alphabet will become a more general subject of study and others may be able to contribute their thoughts. The text appears to read:

"crossing over the welcome winds with me crossing over and swiftly turning in the sea voyage a high lord distinctly thou art , mutually together the welcome fate in/at me."<sup>54</sup>

Immediately, and there is no mistaking it, the sign/letter for LL is the same **but reversed** from the glyph for Man in Chinese: Ren, 人, which in a less stylized form than the unicode but has the same basic shape (1

<sup>54</sup> Ibid.

for example). As the reader will recall from previous work on the Thunder ritual of Sumo tradition<sup>55</sup>, and in the discussions of Shang Di contained in another work<sup>56</sup>, Ren means mankind but originally referred to the Great Man or Squatter Man, or God plasmaglyph in the sky. See Figure 6.

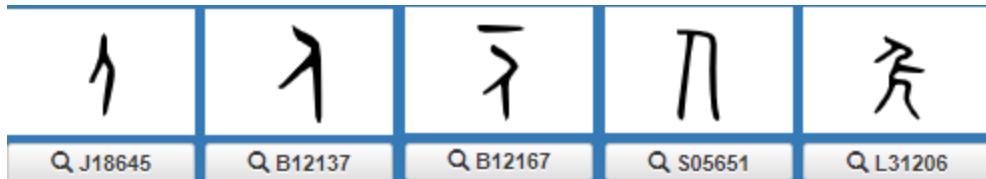


Figure 6 - Ren, 人, mankind; credit: Hanziyuan.net<sup>57</sup>

The author already has developed quite a lengthy background for the glyphs regarding Man, Heaven, the lightning god (Shen), thunder (lei), etc...

The question here is, what is the relationship?

Firstly, it is a hypothesis put forward by Dr. Peratt<sup>58</sup> that the plasmaglyphs (as he proposes them, and others like Dr. Robert Schoch tacitly support,) are seen at different angles, and of course recorded at different stages and times and this accounts for the wide variety of types of the same glyph seen worldwide. Even within a region, such as China, the plasmaglyph as seen by everyone was recorded somewhat differently. In the aforementioned paper, for example the character for Sun is now a rectangular shape but was originally either a circle with a dot, hexagon with a dot, or hexagon with a horizontal or vertical line which in time became the central stroke to the Sun character now used, 日. Although this character no longer appears to have anything remotely to do with the sun, it is in fact a modernized style of the original hexagonal glyph (hence 6 lengths and a central line). This all reflects the original plasmaglyph design, which also was noted even in Kentucky<sup>59</sup>.

So the orientation of the glyph may in fact be the accounting for a different orientation of LL as seen in the Celtic isles. From this point forward obviously the glyph could morph and account for the difference as seen with the Coelbren version.

Contrastingly, there does not appear to be much connection from Uch and Shang<sup>60</sup>, 上. But let us check at any rate against the etymology (see Figure 8).

Looking through, we can marvel at just how well EPEMC and the Perattian plasmaglyph hypothesis predicts what we would see. Look at L17522 and L35090: clear representations of either the Great Man, or of Saturn itself (with Mars in the foreground). These make specific sense, and are not ambiguous. L17526 perfectly conforms to a Talbottian Crescent Ship archetype or motif, and is clearly non-lunar.

But do we see anything specific to comparison with Uch? Not much, but look at B00129. While it has more going on, we do see vestiges of the strange angled runes seen on the Grave Creek Stone. Yet, given the general “chicken-scratch” nature of runes, it is not enough to be conclusive. There is no way to directly associate Shang with Uch, as of yet. We have to look at other Chinese words for high, up, or above.

What are the other words?

- 高 - Gao
- 大 - Da
- 太 - Tai

<sup>55</sup> [21]

<sup>56</sup> [24]

<sup>57</sup> <https://hanziyuan.net/#%E4%BA%BA>

<sup>58</sup> <http://becomingborealis.com/wp-content/uploads/2018/01/PerattetalTPS2007-Z-pinchAuroraB-1.pdf>

<sup>59</sup> [15] & [4] Appendix A; Although the author does not maintain that that rock art has anything to do with the Welsh, it is a possible theory.

<sup>60</sup> Using Tai, ‘most high’, there are similar etymologies as per Ren. See [21] table 1

Of these, only Da has the relevant etymology. Tai is a very new word, as covered in a previous paper. It is descended from Da, with an added phallus. Meanwhile Gao seems to have the image of a house up on a hill. It might refer to the Saturn myth, but it doesn't have anything in common with Uch.

So what are the origins of Da?



Figure 7 - Da, Big (One) Man

J23197

Traditional in your browser 繁体字的浏览器显示:

Traditional in Unicode standard 繁体字的Unicode标准: U+4E0A 上

Older traditional characters 旧繁体字/异体字:

Simplified in your browser 简体字的浏览器显示:

Simplified in Unicode standard 简体字的Unicode标准: U+4E0A 上

Main pronunciation 主要发音: shàng

Other pronunciations 其它发音: shàng, shāng

Original meaning 本义: Meaning up

English senses 英语理解: up

Usage example 用法举例: 上下 shàng xià (up and down)

Importance by frequency 常用频率: 19

Character decomposition 字形分解 [?]: Component 上上二 (name: up-shang 二二上 shàng)

Decomposition notes 字形分解说明 [?]: (- a mark above the line indicating up) (- different code points 二 èr two and 二二 shàng up.)

Simplification rule 简化规则 [?]: Not applicable.

Simplification rule explained 简化规则说明 [?]: Not applicable.

Variant rule 异体规则 [?]: Not applicable.

Variant rule clarification 异体规则说明 [?]: Not applicable.

Applied rules 应用规则 [?]: Not applicable.

New font rule 新字形规则 [?]: Not applicable.

[Report issue 报错/留言](#)

### Oracle characters 甲骨文 (7)

=	==	☱	☲	☱	☲	☱
<a href="#">Q J00024</a>	<a href="#">Q J00025</a>	<a href="#">Q J00026</a>	<a href="#">Q J00027</a>	<a href="#">Q J00028</a>	<a href="#">Q J00029</a>	<a href="#">Q J00030</a>

### Bronze characters 金文 (25)

=	==	☱	☲	☱	☲	☱	☲
<a href="#">Q B00109</a>	<a href="#">Q B00110</a>	<a href="#">Q B00111</a>	<a href="#">Q B00112</a>	<a href="#">Q B00113</a>	<a href="#">Q B00114</a>	<a href="#">Q B00115</a>	
=	==	☱	☲	☱	☲	☱	☶
<a href="#">Q B00116</a>	<a href="#">Q B00117</a>	<a href="#">Q B00118</a>	<a href="#">Q B00119</a>	<a href="#">Q B00120</a>	<a href="#">Q B00121</a>	<a href="#">Q B00122</a>	
上	上	上	上	上	𠄎	𠄎	
<a href="#">Q B00123</a>	<a href="#">Q B00124</a>	<a href="#">Q B00125</a>	<a href="#">Q B00126</a>	<a href="#">Q B00127</a>	<a href="#">Q B00128</a>	<a href="#">Q B00129</a>	
☰	☰	☰	☰	☰			
<a href="#">Q B00130</a>	<a href="#">Q B00131</a>	<a href="#">Q B00132</a>	<a href="#">Q B00133</a>				

### Seal characters 说文解字的篆字 (1)

𡊑
<a href="#">Q S00008</a>

### Liushutong characters 六书通的字 (18)

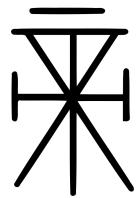
上	𠄎	二	𡊑	𠄎	𠄎	・
<a href="#">Q L17519</a>	<a href="#">Q L17520</a>	<a href="#">Q L17521</a>	<a href="#">Q L17522</a>	<a href="#">Q L17523</a>	<a href="#">Q L17524</a>	<a href="#">Q L17525</a>
𠄎	𠄎	𠄎	上	𠄎	𠄎	𠄎
<a href="#">Q L17526</a>	<a href="#">Q L17527</a>	<a href="#">Q L17528</a>	<a href="#">Q L17529</a>	<a href="#">Q L35088</a>	<a href="#">Q L35089</a>	<a href="#">Q L35090</a>
𠄎	上	上	𠄎	𠄎	𠄎	𠄎
<a href="#">Q L35091</a>	<a href="#">Q L35092</a>	<a href="#">Q L35093</a>	<a href="#">Q L35094</a>			

Figure 7 - Shang, 上, Above; credit Hanziyuan.net

9

Compare J23197 to the etymology for Di (God/Lord) and to Tian (Heaven/Above).

Figure 8 - Di (imagine the hands outstretched and note the two lines for the head, as they compare to L17521 in Figure 7.



### Oracle characters 甲骨文 (9)

<a href="#">Q J00015</a>	<a href="#">Q J00016</a>	<a href="#">Q J00017</a>	<a href="#">Q J00018</a>	<a href="#">Q J00019</a>	<a href="#">Q J00020</a>	<a href="#">Q J00021</a>
<a href="#">Q J00022</a>	<a href="#">Q J00023</a>					

Figure 9 - Tian 天, Shang Oracle bones; note the double line head, or the toroid of Peratt instability

So this is an interesting situation where the derived character for big/above (the expanse), is **directly related** to the word for Heaven, which is then connected to the word for Lord or God, which is finally connected back to the word for The Man, Ren. The last character somewhat reflects the concept of Above God or High/Upper Lord.

So the question is, how similar are the scripts for Uch and LL? Looking at Figure 5, they are **very** similar, almost to the point of redundancy. The effect being akin to saying "Most High One", which is triple redundancy. Most High is already highest, and being the One nothing can be higher. Also being the One it cannot be surpassed, hence the final redundancy. Could U and ch represent a redundancy that originally emphasized the upper height of the Lord? While the author cannot make this a final conclusion, it is not outside the realm of possibility, and considering the other plasmaglyphs in the Coelbren alphabet it seems a likely conclusion.

# Comparing Other Coelbren Scripts to Chinese

In the pursuit of our comparison, it might be helpful to do the same reverse engineering of Welsh terms, and see how many Welsh words for common Saturn Myth themes, as those in the other two papers, appear, and then compare their compositions to the Chinese oracle and other seals. Although Khumry is not a pictographic alphabet specifically, it is possible that the scripts are similar as per Hebrew: shapes deciphered of the most active energetic slices of the sky-toroid that was seen.<sup>61 62 63</sup>

Additionally, as Arthur was curiously known as the Golden and Iron Bear, the words for gold and iron will be compared with the Chinese counterpart jin, 金.

## Scripts from the Spratt Site

Although the Chinese did visit Kentucky, according to Ming textual sources that mention the “Land Below the Four Rivers”<sup>64</sup>,<sup>65</sup> this was not until the early 1400’s, when they brought plague<sup>66</sup> to the Mississippi

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<sup>61</sup> <https://www.youtube.com/watch?v=q5QszivjfTI> & <https://www.youtube.com/watch?v=V6zPGEK7Itk>

<sup>62</sup> <https://www.youtube.com/watch?v=HgZTQxJT3HQ>

<sup>63</sup> <https://www.youtube.com/watch?v=l9yFwGfJIB8>

<sup>64</sup> Ie, the Jackson Purchase.

<sup>65</sup> “To the Gates of Fengtu,” pp. 72; could also refer as per note 233 in the book to the Missouri countryside. The author tends to think the author Luo Meng Dao was confusing bits of information and lumping them together. What is clear is that the Mississippian cultures are implied, and that Fengtu itself was Cahokia.

<sup>66</sup> “The Giants From the West

James Wafford... born 1806 ... says that his grandmother... told him that she had heard from the old people that long before her time a party of giants had come to visit the Cherokee. They were nearly twice as tall as common men, and had their eyes set slanting in their heads, so that the Cherokee called them Tsunin’kalu, ‘the slant-eyed people,’ because they looked like the Giant Hunter Tsul’kalu. They said these giants lived very far away in the direction which the sun goes down. The Cherokee received them as friends, and they stayed some time, and then returned to their home in the west.” Ibid. p. 203 - this shows the legend has mixed the Chinese and Welsh and Mound people into a common lore. The giants were the Welsh, the Slant-eyed the Chinese who did indeed come and then leave to go home West, and the mound people were the remaining group whom they waged war upon, and they were of hereditary behaviors, both as Toltec and as Welsh lords. The Toltecs must have arrived first and then received the Welsh, forming a new and unique culture!

The aforementioned myth on p. 205 also perfectly describes the Cahokians, who must have been a mix of Welsh and possibly Toltec, and accords in description with the Fengtu text, saying of the mound people,

... others, with more authority, claim that they were a clan or society in the tribe and were destroyed long ago by pestilence or other calamity.... From various statements it would seem that the Ani’Kuta’ni were a priestly clan, having hereditary supervision of all religious ceremonies among the Cherokee, until, in consequence of having abused their sacred privileges, they were attacked and completely exterminated by the rest of the tribe...

The Nicotani were a mystical, religious body, of whom the people stood in great awe, and seem to have been somewhat like the Brahmins of India. By what means they attained their ascendancy, or how long it was maintained, can never be ascertained.”

Here we see the argument tends towards the mix of Welsh and Toltec as a technological and mystical power, as the author describes. It would be well for the first arrivers, the Toltec, having come to escape the power of the Maya, or as colonizers, to not refuse the friendship and kinship of the mighty host of Arthwyss long. Of course we do know he was killed by a brave, and sent back in a skin sack to Wales to be kept for burial eventually in Caer Caradoc. However, such a battle would have been grievous to both sides, and it is likely that they settled in friendship, and gave rise to the powerful Mississippian culture which use battlements and walled forts as well as built Celtic like mounds. Mound building would have been preferable to the descending tribes of the Allegewi (Adena/Hopewell) and enabled an expanse eastward. Perhaps it instigated the rise of a reciprocal culture in the Ft. Ancient?

At any rate, the Nicotani, as it were, obviously had inherited the wealth and knowledge of their forebear cultures, but were unprepared for the power of the Chinese, nor for the plague brought.

There is a fascinating description of the mound culture technique of the old “Ani’Kitu’hwagi” (a nearly Khumric sounding word!) on p. 210 of the Mooney text.

cultures.<sup>67</sup> This appears to be the start of the end for that culture as well as what remained of the Welsh Indians who had gone north.<sup>68</sup> However, the Chinese of that period would not have used Shang and Bronze era seals in rock art.

Yet, this is precisely the type of rock art found at the Spratt site<sup>69</sup> (15MF355)<sup>70</sup> near Frenchburg, Kentucky. What is also found, however, are Welsh/Celtic style stone mounds of interlocking rock, rock walls, fortifications<sup>71</sup>, “serpent” mounds<sup>72</sup> and effigies<sup>73</sup> and plentiful awen scripts. The importance of the latter cannot be underestimated, for although the asymmetric “turkey” glyph is found worldwide<sup>74</sup>, and especially in Kentucky and China (in oracle bones), the tripart name for God is definitely associated with Nordic, Germanic, and Celtic/Pictish cultures. Of these languages, Coelbren is the oldest script, and is mother to others, such as Ogam.<sup>75</sup>



Figure 10 - Shang like scripts at 15MF355



Figure 11 - Coelbren name for God, Pig Pen site<sup>76</sup>

Looking at Figure 10, we see from left to right, top to bottom:

- I. Two differential oblate globes
- II. The Heaven/Gream Man glyph
- III. The Bull of Heaven motif
- IV. The cosmic pole and Midnight Sun motif
- V. The ram-head horn motif
- VI. The moving Venus?

<sup>67</sup> Ibid., and see archaeological work on this issue:

[https://scholarworks.iu.edu/dspace/bitstream/handle/2022/15421/Jackson\\_2013\\_JAF\\_126\\_499\\_31-54.pdf?sequence=1](https://scholarworks.iu.edu/dspace/bitstream/handle/2022/15421/Jackson_2013_JAF_126_499_31-54.pdf?sequence=1)

<sup>68</sup> “Footprints of the Welsh Indians,” Traxel, 2004

<sup>69</sup> Officially, a Woodland era site, which would date it from 500 BC - 1100 AD, perfect for the Welsh Indians. Woodland cultures share elements of Allegewi (Adena/Hopewell) cultures, and with Mississippi cultures, and may indicate Welsh/Native cross breeding and cultural share.

<https://npgallery.nps.gov/GetAsset?assetID=54ace52e-4040-4a5a-8b7e-b3c96d8ebae1>

<sup>70</sup> <https://nationalregisterofhistoricplaces.com/ky/menifee/state.html> Possibly as old as 1500 BC, as late as 1000 AD and very well preserved, except the destroyed items discussed.

<sup>71</sup> Arguments for this by the author are contained in a separate work, which will be published online later in the year at <http://uky.academia.edu/ShifuCareaga>

<sup>72</sup> Ie, Great Comet Venus, [15] S Plates ; Dates site to 1600 BC (as per Velikovsky), which matches mainstream dating.

<sup>73</sup> Note the bow-shock at the lower left of Figure 13

<sup>74</sup> [15] Part 2 and Plates

<sup>75</sup> As per Wilson & Blackett

<sup>76</sup> Quite clearly over 1,000 years old carving. Photos from 15MF355 courtesy of Lee Pennington, President AKHA.

- VII. The Great Man motif at adjusted location or angle
- VIII. The x- croes (cross), that is the center of Feng, 风 wind. Probably signifying a catastrophe
- IX. The Bull of Heaven or head glyph, again modified to the right
- X. The L or B rune; possibly upside down.

One question which arises is will we be able to find some of the Saturn Myth motifs in the Coelbren/Khumry?

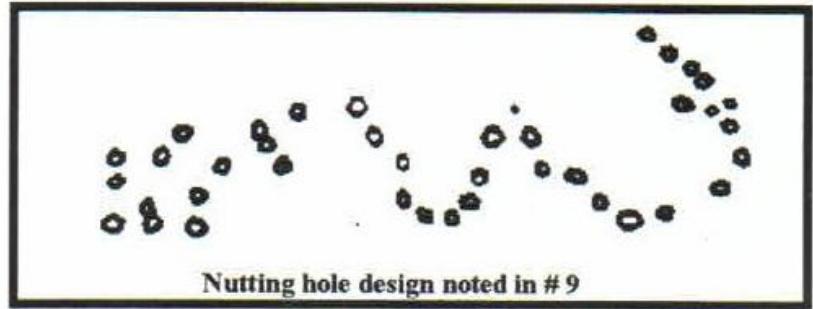


Figure 12 & 13 - "Nutting" holes at Spratt site, in "serpent" effigy<sup>77</sup>



Figure 14 - Spratt Site Plasmaglyphs

The markings upon this rock (see next figure for another angle), show clear Z-pinch behavior and plasma double layers associated probably with Venus. Near to that is a clear Great Man glyph that shares

<sup>77</sup> "In December 2015 and to a lesser extent in April and May 2016, researchers working on Japan's Akatsuki mission observed bow shapes in the atmosphere of Venus. This was considered direct evidence of the existence of perhaps the largest stationary gravity waves in the solar system.[83][84][85]... The induced magnetosphere of Venus has a bow shock, magnetosheath, magnetopause and magnetotail with the current sheet.[32][33]

At the subsolar point the bow shock stands 1900 km (0.3 R<sub>V</sub>, where R<sub>V</sub> is the radius of Venus) above the surface of Venus. This distance was measured in 2007 near the solar activity minimum.[33] Near the solar activity maximum it can be several times further from the planet.[32] The magnetopause is located at the altitude of 300 km.[33] The upper boundary of the ionosphere (ionopause) is near 250 km. Between the magnetopause and ionopause there exists a magnetic barrier—a local enhancement of the magnetic field, which prevents solar plasma from penetrating deeper into the Venusian atmosphere, at least near solar activity minimum. The magnetic field in the barrier reaches up to 40 nT.[33] The magnetotail continues up to ten radii from the planet. It is the most active part of the Venusian magnetosphere. There are reconnection events and particle acceleration in the tail. The energies of electrons and ions in the magnetotail are around 100 eV and 1000 eV respectively.[35] <http://saturniancosmology.org/epi.php>

much in common with Coelbren T or M. More importantly next to it is a glyph that is exactly the formation for Da, Great or Above. According to the following picture, near to that is the T rune (or less likely the y or w).

As for the runes in Figure 14, please note the similarities with the Shang oracles for head, 首 shou, and heart, 心 xin. Also, in the above diagram we see some of the aspects of “squiggle” path glyph similar as per Liushutong and other glyphs seen in the previous paper on Shang Diviners. One such glyph is for purple, 紫 zi and it has in it the Shang oracle for man, 人 ren which keeps coming up over and over again.

One interesting note is that in Chinese, oneself or ‘individual’ is 个人, ge ren. Ge is traditionally 個. The radical is as discussed before for LL and ren, man. The main part of the character is the Great One, with Saturn, in the “egg” or aten.



Figure 15 - Oneself, 个 Ge; note the dual powers (Saturn and Jupiter), the use of Ren, and the Bull of Heaven

L23673 is obviously on the money for the awen glyph or t rune. Could it be that Th for “thunder” is derived of this idea of the triple power of God?

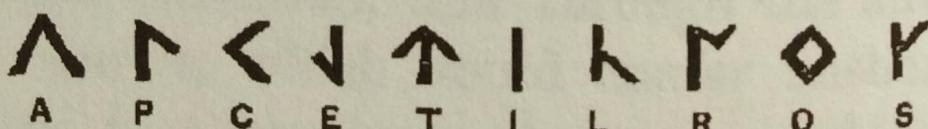
The following was taken from a book on Ancient Welsh Grammar, in the section of Orthology,

## THE ORIGIN AND PROGRESS OF LETTERS.

§ 1. This is the code of vocal song. But first of all we must treat of the letters.

§ 2. The British Alphabet is said to be of divine origin. God, in the beginning, announced His name, and said /A/, whereupon all things sprang simultaneously into life and being, and responded in a shout of ecstatic joy /A/. At the same time there appeared three rays of light, forming the divine name, and the three first letters, which were also the source of all letters and sciences. Einigan Gawr, who was favoured with this sight, took three rods of mountain ash, and inscribed upon them the name of the Deity, but the people that saw them mistook the rods, thus bearing His name, for God Himself, which caused Einigan to die of grief. (See Coelbren y Beirdd, pp. 6, 7. Iolo MSS. p. 424.)

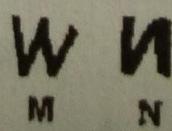
§ 3. After his decease, Menw ap y Teirgwaedd recovered a knowledge of the primary Alphabet, and developed it, as it would seem, to the extent of ten letters, which were the following :



(Coelbren y Beirdd, p. 6. Iolo MSS. p. 617)

§ 4. These letters, or as they were originally termed, awgrymmau (signs), coelbiai (omen marks), or ystorrynau (cuttings), were kept a secret by the Bards, until the time of Beli Mawr, or, as Llywelyn Sion says, even unto his own day. (Iolo MSS. pp. 617, 618, 623 )

§ 5. Afterwards were added



(Ib p. 617)

Figure 16 - the subject of God in Coelbren/Khumric<sup>78</sup>

<sup>78</sup> "Dosparth Edeyrn Davod Aur; or, the Ancient Welsh Grammar," John Williams et al... 1856; one author lived 1530-1606

In the Introduction for the above text, it has this to say,

*"It has been very much the fashion hitherto to depreciate the literature and traditions of the cymry; yet we can confidently assert that in them lies treasures which would amply compensate for any amount of trouble that may be taken in arriving at them. The patient and impartial study of Welsh lore will assuredly tend to throw no inconsiderable light upon the science and mythology of all nations. Even the sacred Tetragrammaton of the Hebrews, taken by itself, is perfectly explicable - we cannot see how it represents the great I AM, and wherefore it is invested with extraordinary terror<sup>79</sup> - or why it may not be pronounced or revealed. But the origin and reason of all this are discovered to us in the Bardic traditions. There we learn that God created the world by the melodious threefold utterance of His Holy Name<sup>80</sup> - and that the form or figure of that Name was /|\, being the rays of the rising sun<sup>81</sup> at the equinoxes and the solstices converging into a focus - "the eye of light."<sup>82</sup>... show God in His various characters as a Creator, a Preserver, and a Destroyer. The Divine Name may not be uttered, because no mortal man can articulate the harmony of the sound<sup>83</sup>... It is kept a secret, lest by the ignorant it be abused and dishonoured; as e.g. by the Hindoos<sup>84</sup>, who have deified the rays into Brahma, Vishna, and Siva... the formation of additional letters, may be found in | /\ \|/ or IAU<sup>85</sup>, one of the forms in which the Divine Name is written.<sup>86</sup> (emphasis added)*



Figure 17 - Reverse perspective; note the glyph in the lower left, and its similarities and dissimilarities to 上 and the etymologies for it. (See Figure 7). Please also note the similarities to the N rune from Figure 3.

<sup>79</sup> We can now indeed because unlike in 1856 we have the classical laws of electromagnetism and high energy Plasma physics. See [15] Part 3-4

<sup>80</sup> Apparently a yaoooo/yahoo/yahweh hybrid (China, Cherokee, English, and Hebrew, respectively)

<sup>81</sup> Not of the rising sun but the Midnight Sun, or of Venus the Evening Star, and they are not rays but plasma streamers

<sup>82</sup> Saturn or Jupiter (see Horus tradition and Odin's 1 eye). The One God preserved his watching ability from Father to Son

<sup>83</sup> Somewhat like the braying of trumpets and sounds from the deep. Still these occur worldwide:

<https://www.eliteraders.com/eerie-noise-heard-from-different-parts-of-the-world-explained-by-nasa/?cn-reloaded=1>

<sup>84</sup> Here we can see some of that classic Victorian anthropological bias which so embarrasses the establishment.

<sup>85</sup> Ee-oww; see note 78.

<sup>86</sup> Ibid. pp. Ix-x, Preface



Figure 18 & 19 - Scratched runes at Spratt Site; note the similarities to Di, 帝 in Figure 8 and below.

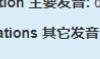
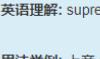
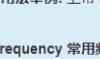
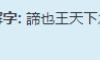
						
<a href="#">Q J00045</a>	<a href="#">Q J00046</a>	<a href="#">Q J00047</a>	<a href="#">Q J00048</a>	<a href="#">Q J00049</a>	<a href="#">Q J00050</a>	<a href="#">Q J00051</a>
						
<a href="#">Q J00052</a>	<a href="#">Q J00053</a>	<a href="#">Q J00054</a>	<a href="#">Q J00055</a>	<a href="#">Q J00056</a>	<a href="#">Q J00057</a>	<a href="#">Q J00058</a>
						
<a href="#">Q J00059</a>	<a href="#">Q J00060</a>	<a href="#">Q J00061</a>	<a href="#">Q J00062</a>	<a href="#">Q J00063</a>	<a href="#">Q J00064</a>	<a href="#">Q J00065</a>
						
<a href="#">Q J00066</a>	<a href="#">Q J00067</a>	<a href="#">Q J00068</a>	<a href="#">Q J00069</a>	<a href="#">Q J00070</a>	<a href="#">Q J00071</a>	<a href="#">Q J00072</a>
						
<a href="#">Q J00073</a>	<a href="#">Q J00074</a>	<a href="#">Q J00075</a>	<a href="#">Q J00076</a>	<a href="#">Q J00077</a>	<a href="#">Q J00078</a>	<a href="#">Q J00079</a>
						
<a href="#">Q J00080</a>	<a href="#">Q J00081</a>	<a href="#">Q J00082</a>	<a href="#">Q J00083</a>	<a href="#">Q J00084</a>	<a href="#">Q J00085</a>	<a href="#">Q J00086</a>

Figure 20 - Etymology for Di

This does **not** prove a Chinese-Khumry connection, nor a central Hebrew connection. As these were worldwide glyphs, it merely shows the similarity of the concepts of Uchell (possibly) and Shang Di. However, given the previous evidence, the case leans heavily with a Coelbren-Shang linguistic relation.

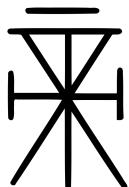


Figure 8 shown again. Note the Chinese detail of the triangular shortening at the top. Missing are the semicircular formations show in J00056 etc.

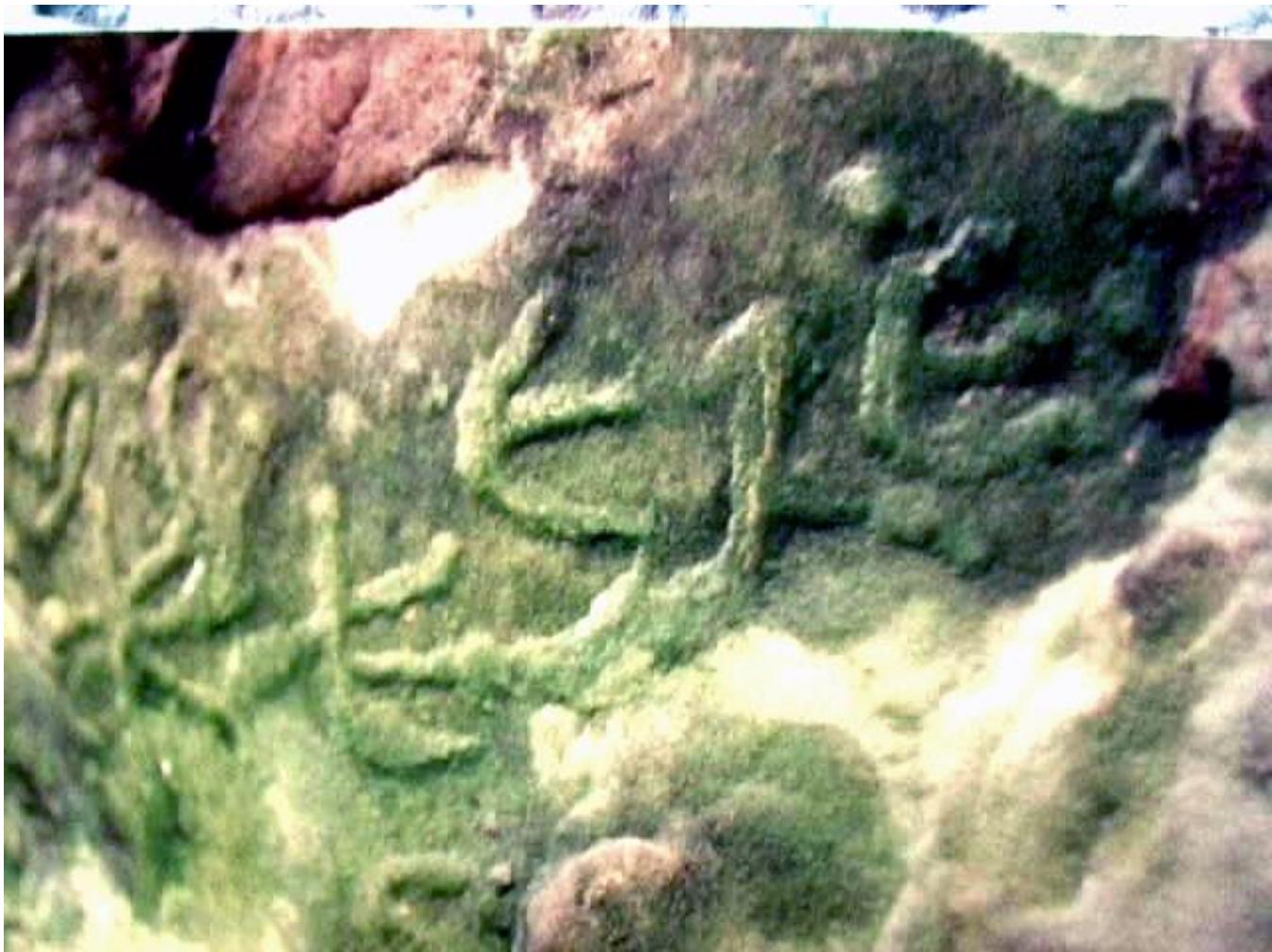


Figure 21 - A Destroyed petroglyph from Spratt Site, with different angle and emphasis. Is the circle at top a moon?

While it isn't conclusive that the Spratt site is Khumry related, it does seem likely that the Welsh Indians inherited the site either through conquest or trade, from an ancient culture. Until the graves are analyzed for DNA, this seems unlikely to be cleared up.<sup>87</sup> Meanwhile, as the strength of the case for unification keeps increasing, the hypothesis begs for grammatical and linguistic cultural experts who can analyze the very way the Khumric language is structured, in comparison with Hebrew and Mandarin. For now we must simply continue to compare etymology and runes for the same or similar words.

### Khumry/Coelbren for Thunder God related terms

"From Middle English *thunder*, *thonder*, *thundre*, *thonre*, *thunnere*, *punre*, from Old English *punor* ("thunder"), from Proto-Germanic \**punraz*, from Proto-Indo-European \*(s)ten-, \*(s)tenh₂- ("to thunder"). Compare *astound*, *astonish*, *stun*. Germanic cognates include West Frisian *tonger*, Dutch *donder*, German *Donner*, Old Norse *Pórr* (English *Thor*), Danish *torden*. Other cognates include Persian تندر (*tondar*), Latin *tonō*, *detonō*, Ancient Greek στένω (*sténō*), στενάζω (*stenázō*), στόνος (*stónos*), Στέντωρ (*Sténtōr*), Irish *torann*, Welsh **taran**<sup>88</sup>, Gaulish *Taranis*."  
<sup>89</sup>

<sup>87</sup> Especially with NAGPRA in place. But also because the establishment does not want to recognize Persian, Hebrew, Peruvian, and Egyptian DNA markers as legitimate for Cherokee and other tribes, whose ancestry is probably descended of the Allegewi and Woodland cultures.

<sup>88</sup> Which happens to be the name of a fish.

<sup>89</sup> <https://en.wiktionary.org/wiki/thunder#Etymology>

Though it is not the purview of this paper, please note that Þórr appears like Bor, father of Odin (pronounced O-th-enn), and father Sky, the thunderstorm. T/th is clearly implied in the word for thunder **worldwide** and is also implicated here for the word for God, IAU. Perhaps in a future paper the Old Norse will be explored more. Here we can merely return to the concept of shock, 震 zhen, which in the aforementioned paper on Shang Di we discovered the word's etymology implied *earthquakes* and tremors, but was associated with Thunder and the Storm God, Shen. The full word for earthquake is Yu Zhen 余震. Look at how similarly Yu, which is also an ancient surname *probably* associated with the Yao trumpet or groaning sound in the sky, appears to reflect Di above and in Figure 8. The coincidences are becoming impossible. See also zhen chan or chan dong, to tremble and zhen nu, to be furious:

Seal characters 说文解字的篆字 (1)

S07775

Liushutong characters 六书通的字 (3)

L20710

L20711

L20712

Figure 22 - Chan 颤, to shake



It is unnecessary to point out the obvious repetition of the same glyphs. There is also the Sun, the lightning coming from it, and the presence of a two-faced motif, probably the Two-Faced God motif (Janus motif) of the Saturn Myth, as per D. Talbott.

Figure 23 - Nu 怒, anger

Note the repetition of the same motifs, the heart or chest symbology which reflect head Shou, the Bull of Heaven motif; note the X-cross rune, the repeated rune and comets, symbolizing probably wind and destruction, and note also the Central sun motif of L20712, with upraised arms in anger, reflecting the Monster etymology previously covered.

In dong, 动 which means to act or to move, we find more etymological treasures. We find the Eye motif, the Ren/Shen God-Man or Heaven-Man motif and Shang oracles, the Celtic Cross motif signifying the four plasma streamers of the Saturnian God. We see in L13131 the one arm up, one down Squatter Man motif. In L13132 we see the formation of Dao below and the M run at the top. As well as gold or metal, 金 jin, in the center. L13135 looks similar to the Adena Meadows mound of the Red River Gorge in Kentucky not far from the Spratt Site.<sup>90</sup>

Of all the glyphs though L13130 gives us the most pause. Here we see two eyes, but not next to each other. Instead, they are one overtop one another in that same peculiar left eye slant (probably the rings of Saturn and Jupiter (when it had more) on tilt). Note the differential in size. Note the repetition of above and below. The symbol similar as per shang, above on top, which represents Heaven, and the symbol for metal below. Metal in Chinese cosmology and metaphysics is associated with lightning, nerves, lungs (and so the soul), and electricity in general. Taken together the glyph must mean from Above the power from Father to Son passed to the below. In that cosmology gold is formed from iron exposed to the power of the sun, then the transmutation of the Cosmic power, sanctified by Tian on the left of the glyph meaning the One God (Shang Di), the passage of this authority as an *action* was as a transmutation of Heaven's power into the formation of gold. This indicates - possibly - an even more ancient tradition of alchemical belief than the Taoist current extant since the 300's AD.

<sup>90</sup> See [2] last page; This earthwork is seen from a high observation above at Chimney Rock, and probably at the time the meadows was devoid of trees.

Traditional in Unicode standard 繁体字  
的Unicode标准: U+52D5 動

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示: 动

Simplified in Unicode standard 简体字的Unicode标准: U+52A8 动

Main pronunciation 主要发音: dòng  
Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning to move.

English senses 英语理解: move, happen; movement, action

Usage example 用法举例: 運動

Importance by frequency 常用频率: 105

Shuowen 说文解字: 作也從力垂聲

Character decomposition 字形分解 [?]: Compound 动  
from plow-strength-li 力 lì and (rem- 云 yún) from related phonetic package-zhong 重 zhòng.  
(name- phonetic move-dong 动动 dòng)

Decomposition notes 字形分解说明 [?]: Not applicable.

Figure 24 - Dong, 动, meaning to act or to move

So what of Lei Gong 雷公, the Thunder/God? Lei has already been explored before, but here we wish to add Gong and some other words, such as Lei ji - lightning strike, Lei yu - thunderstorm, Da Lei - thunderclap, Lei ming - rolling thunder, and Xun Lei - Thunderbolt. If any one of these can provide similar insights to the word taran, then it will be worth the effort.

Ji, 击 means to strike. Its interpretation, even for the lay reader should be elementary by this point.

Figure 25 - Ji, 击 to strike ; note heaven above, the sun, then an orb below to receive the thunder power.



Yu, 雨 means to rain, but its glyphs, especially the more flamboyant Liushutong, emphasize that the rain keeps coming and coming. So it may be said to reflect the Deluge myth in this way.



Figure 26 - Yu 雨

Look at L14271, emphasizing the increasing time of rain. And at L14274, the

source of the rain, all of which is under heaven.<sup>91</sup>

In Gong we find an unfamiliar idea: the word means public or fair/equitable or duke (a lord?).

Oracle characters 甲骨文 (9)

Q J01453	Q J01454	Q J01455	Q J01456	Q J01457	Q J01458	Q J01459
Q J01460	Q J01461					

Bronze characters 金文 (67)

Q B01003	Q B01004	Q B01005	Q B01006	Q B01007	Q B01008	Q B01009

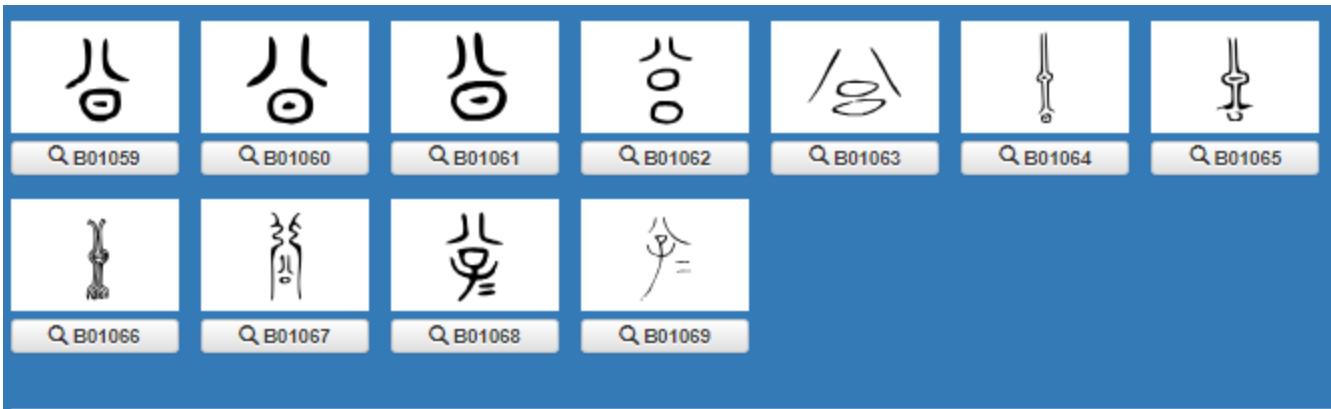
Figure 27 - Gong 公, Fair or public; very clearly originally a comet. As we shall see, undoubtedly Venus<sup>92</sup>

<sup>91</sup> “The First Fire

*In the beginning there was no fire, and the world was cold, until the Thunders (Ani'-Hyun'tikwala'ski) who lived up in Galun'lati, sent their lightning and put fire in the bottom of a hollow sycamore tree which grew on an island.”*

“Myths of the Cherokee,” J. Mooney, p. 9

<sup>92</sup> Which is odd, and it suggests that Venus was at first seen as a positive sign and omen and not a destruction.



## ■ Seal characters 说文解字的篆字 (1)



Q\_S00797

## ■ Liushutong characters 六书通的字 (50)

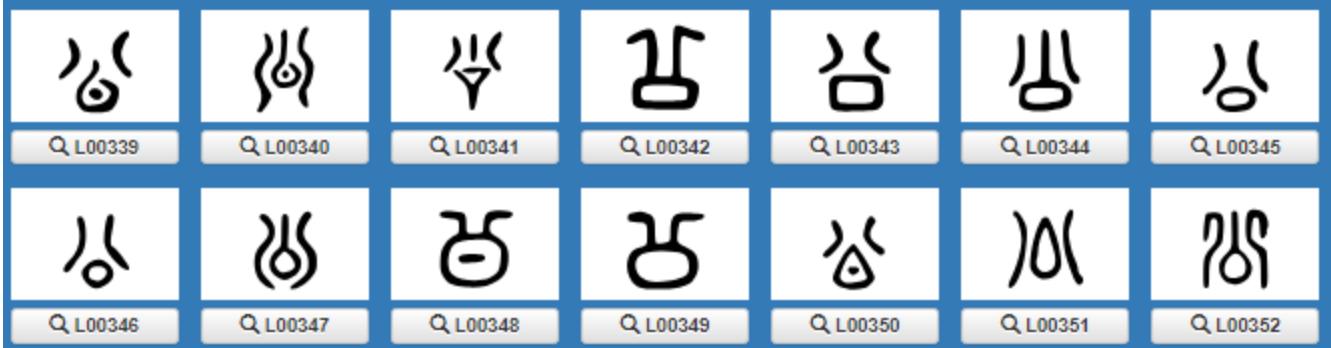


Figure 28 - later the character for gong takes a decidedly Jupiter-Saturn myth proportionality, and appears to refer to the pulsing of power, perhaps the Father to the Son. But also perhaps from Jupiter to Venus<sup>93</sup>.

<sup>93</sup> Zeus to Athena, as it were.



Figure 29 - gong finally takes the most interesting term, in time, and winds up by L29782 at the Mother Goddess motif<sup>94</sup>. The idea of a fair and open Mother Goddess may hearken back to even before Venus, but given the era (by Chinese reckoning) of these glyphs, it is expected that they will be in the 1000-1500 BC range.

Ming, 鸣 means surprisingly a bird. It must reflect the Thunderbird myth itself, in this context. It also apparently is connected with “to blow”, as in a great wind.

<sup>94</sup> Compare to the Venus of Willendorf, it is a spitting image.

E04332 鳴9CF4 , 鸣9E28

Traditional in your browser 繁体字的浏



览器显示: 鳴  
Traditional in Unicode standard 繁体字的Unicode标准: U+9CF4 鳴

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏



览器显示: 鸣  
Simplified in Unicode standard 简体字的Unicode标准: U+9E23 鸣

Main pronunciation 主要发音: míng

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning the call of a bird.

English senses 英语理解: cry of bird or animal; make sound

Usage example 用法举例: 喃笛 míng dí (blow)

## Oracle characters 甲骨文 (20)



Q J09678



Q J09679



Q J09680



Q J09681



Q J09682



Q J09683



Q J09684



Q J09685



Q J09686



Q J09687



Q J09688



Q J09689



Q J09691



Q J09692



Q J09693



Q J09694



Q J09695



Q J09696



Q J09697

## Bronze characters 金文 (4)



Q B05755



Q B05756



Q B05757



Q B05758

Figure 30 - Ming 鸣, a bird. Some of the comet and bull and Great Man motifs repeat. Much movement is in these Shang scripts and Bronze seals. Hence the use for rolling thunder.... A thunder that flaps its wings?

## Seal characters 说文解字的篆字 (1)



Q S02835

## Liushutong characters 六书通的字 (14)



Q L10510



Q L10511



Q L10512



Q L10513



Q L10514



Q L10515



Q L10516



Q L10517



Q L10518



Q L33105



Q L33106



Q L33107



Q L33108



Q L33109

Figure 31 - Ming in the Seals and Liushutong, however, show much more Spratt site like formations. Compare L10512 and L33109 and L33106 with figure 16 [on page 15.]

Da, 打, has numerous/copious meanings: to print, to seal, to stamp, to beat to strike, to hit, to break, to type, to mix up, to build, to fight, to fetch, to make, to tie up, to issue, to shoot, to calculate, to play (a game), since & from. But its most important etymologically is to hit or strike.

Figure 32 - To strike. Now witness the threefold power fire a laser beam towards the earth, and its source: the two fold God power.



Xun, 迅, meaning quick, rapid, fast, or **violent** here has the most obvious implications, and only one seal. It also happens, other than Da and Ming, to have the most clear connections or reflections to the Coelbren scripts presented heretofore.

Figure 33 - Xun

## Discussing Taran

But what of taran twrw<sup>95</sup>? The tricky thing about semi-alphabetic languages is that they are only partially pictographic. The runes, therefore *are* the pictographs we are looking for. However, we have already unlocked a major clue, in that anytime we find the T, N, M, or W runes we are looking at possible connections to the IAU, or Shang Di of the Welsh. However, let us look specifically at Th

The characters used by our British ancestors have been transmitted through the same channel that we have received other Bardic traditions. The original alphabet is said to have consisted of sixteen letters, all of which are radical; the rest are mutations of them, formed and added thereto at subsequent periods.<sup>†</sup> The whole series amounts to forty, which are here arranged in their due order, with the power of each letter, and the names of the radicals.

### VOWELS.

Characters.—	ʌ	ʌ	ɛ	i	u	û	y	o	ð	w	ŵ
Power.—	a	â	e	ê	i	u	û	y	o	ð	w
Radicals.—	1	2	3					4			

### CONSONANTS.

Characters.—	l	v	w	m	m	v	p	ph	mh	f	c	ch	ngh	g	ng
Power.—	b	v	m	m	v	p	ph	mh	f	c	ch	ngh	g	ng	
Name.—	bi	mi	pi			fi	ci		gi						
Radicals.—	5	6	7			8	9		10						

Characters.—	t	th	nh	d	dh	n	n	l	ll	r	rh	s	h	hw
Power.—	t	th	nh	d	dh	n	n	l	ll	r	rh	s	h	hw
Name.—	ti	di	ni	li	ri	is								
Radicals.—	11	12	13	14	15	16								

It is not a little remarkable, that the above comprise, with five exceptions, all the old Etruscan or Pelasgic letters, which were probably but little different from the Greek characters used in the time of Cæsar.<sup>§</sup>

\* Myv. Arch. v. iii., Laws of Dyvnwal Moelfinud.

+ "Bardism," by W. Owen, p. xl.

† Some of them were invented after the introduction of Christianity.

§ W. Owen's "Bardism."



Figures 34 & 35 - Coelbren Alphabet (Wilson & Blackett)

<sup>95</sup> <http://geiriadur.bangor.ac.uk/?locale=en#thunder&sln=en>

<b>Sign.</b>					
<b>Cipher.</b>					
Welsh.	O	IS	EISI (ei+si)	OL	FFE IR
English	from	below/under	in want/need	of all/whole	what is outward what is pure
	in a state of going down.				
<b>Sign.</b>					
<b>Cipher.</b>					
Welsh.	BI	Lle		HyB	Dwy = two = ruler
English.	it shall be.	a place	of reverence	the ruler.	
	revered.				
<b>Sign.</b>					
<b>Cipher.</b>					
Welsh.	Yng	DW (Duw)	Rha	crwys + b= crwybr	Ffe
English.	in	God	the power	the end	manifest/outward

Figure 36 - Translation of the Spratt Site Inscription; credit: G. Berkley (Wilson & Blackett)

Although the above inscription is not central to the paper here, it is interesting to show internal coherence with the site being not American Indian but Welsh Indian, or Welsh travelers. Also it shows external coherence in that it has a western culturally explicable ideology and even theology.

Please note for comparison later that Dwy = two = ruler ; here that referred to Madoc and Arthur, but in the context of where the word comes from, it may be explained elsewhere.

The following figures 37 - 40 come from the aforementioned work by John Williams et al...<sup>96</sup>

<sup>96</sup> Ibid. pp. 5-12 in Orthography

## ORTHOGRAPHY.

### CHARACTERS.



### NAMES.

	Ancient.	Modern.	
K	kam	cam	English, crooked
L	louber	lleufer	light
M	muin	mwyn	kind
N	nulin	nillyn	poppy
O	or	or	a boundary
P	parth	parth	a part
Q	quith	gwyth	anger
R	rat	rhad	grace
S	surg	syrch	affection
T	traus	traws	transverse
U	uir	wyr	grandson
X	ieil	ieil	open regions
Y	oyr	wyr	men
Z	zeirch	seirch	trappings

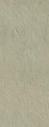
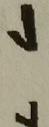
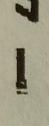
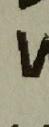
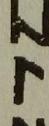
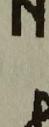
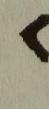
### DIPHTHONGS AND WORDS.

AE	arm	arf	weapon
ET	* estiaul	estawl	separating
EU	egui	egwy	a plague
AU	aur	aur	gold
EI	einc	eingc	greediness
HINC	hinc	hinc	hence
EGO	henc	henc (hwn)	this
ECCE	elau	wele	behold
UULT	ud	udd	a lord
OE	orn	orn	a challenge

§ 24. Nemnivus is said to have written this Alphabet in answer to a certain Saxon scholar, who asserted that the Britons had no letters.

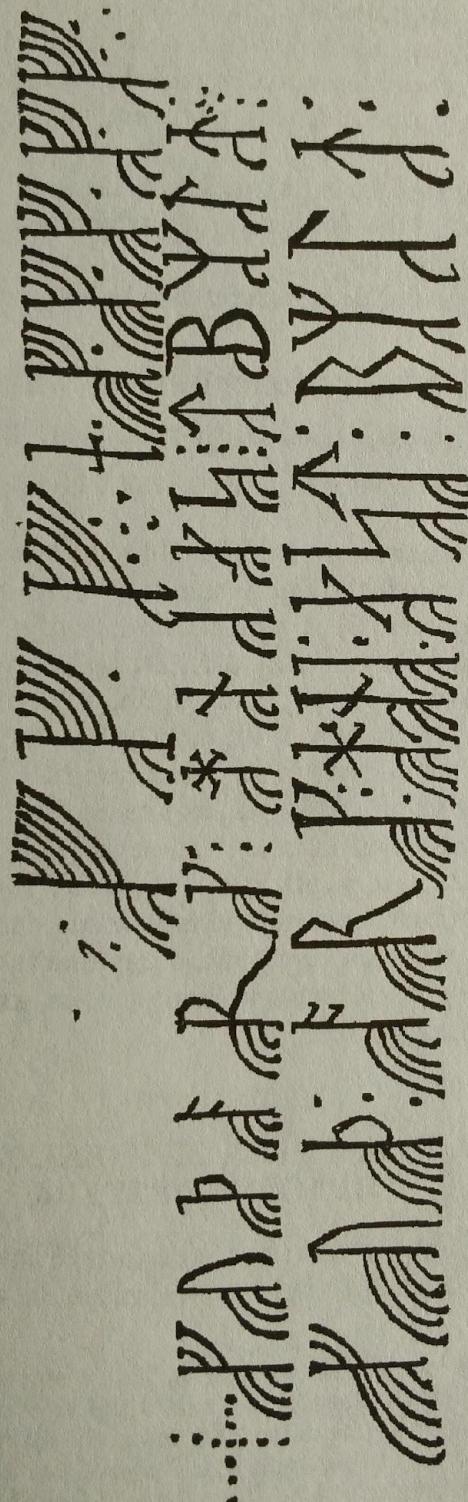
ALPHABET  
BARDIC. MODERN.

POWERS.

1	 	<b>A à</b> <b>A â</b>	Short, as in the English words <i>bad</i> , <i>sad</i> , <i>man</i> . Long, and something broad, in the Silurian and Venedotian dialects, as in <i>calm</i> , <i>balm</i> , English. In the Dilemetian dialect it is very broad, as in <i>hall</i> , <i>call</i> .
2	 	<b>E è</b> <b>E ê</b>	Short, as in the English, <i>pen</i> , <i>den</i> , <i>bed</i> , <i>fed</i> . Long, as <i>â</i> in <i>bane</i> , <i>cane</i> : or as <i>ai</i> in <i>rain</i> .
3	 	<b>I i</b>	As <i>ee</i> in the English <i>queen</i> , <i>seen</i> , <i>feel</i> : and <i>i</i> in <i>thin</i> .
4	 	<b>O ò</b> <b>O ô</b>	Short, as in <i>God</i> , <i>nod</i> , <i>rock</i> . Long, as in <i>bone</i> , <i>stone</i> , <i>hole</i> , <i>abode</i> .
5	 	<b>W ð</b> <b>W û</b>	Short, as <i>oo</i> in <i>good</i> , <i>wood</i> , <i>stood</i> ; and as <i>u</i> in <i>bull</i> , <i>full</i> . Long, as <i>oo</i> in <i>fool</i> , <i>cool</i> , <i>moon</i> .
6	 	<b>Y ÿ</b> <b>Y ï</b>	Short; Greek <i>γ</i> , <i>v</i> , short, or French <i>u</i> ; <i>i</i> in <i>this</i> is something like it. Long, as the French <i>mûr</i> .
7	 	<b>B b</b> <b>F f</b> <b>M m</b>	Common. B Soft, as <i>v</i> in <i>vain</i> , <i>brave</i> . No radical. The mutate of <i>b</i> .
8	 	<b>M m</b> <b>F f</b> <b>P p</b>	Radical, varying in form from the foregoing for etymological reasons. The mutate of <i>m</i> , and sounded like <i>v</i> . Common.
9	 	<b>Ph ph</b> <b>Mh mh</b> <b>B b</b> <b>Ff ff</b>	As in <i>Phillip</i> . The aspirate state of <i>p</i> . Nasal or liquid state of <i>p</i> . No radical. Soft state of <i>p</i> . Like <i>f</i> in <i>fill</i> , <i>for</i> , <i>find</i> .
		<b>C c</b>	As in <i>can</i> , <i>call</i> . Never as in <i>city</i> .

## SECTION VI.

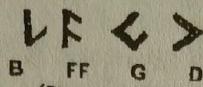
## THE WINGED ALPHABET.



§ 25. This also is to be found in the Bodleian library, in a document marked MS. Bodl. 572; but which is not considered to be quite as old as the preceding. These are the characters:—

That this Alphabet is British or Cymric appears from the following sentence of the scribe;—"God grants grace and victory to the humble; a great slaughter ensued, and many of the Saxons, but few of the Britons, were smitten;" in which he clearly shows partiality for the latter, as being his own countrymen.

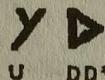
§ 6. And in the reign of Beli Mawr the Alphabet consisted of sixteen characters, the additional ones being



(Ib. pp. 617, 618. Coelbren y Beirdd, p. 20.)

§ 7. Some authors, however, assert that the sixteen existed in the time of Dyfnwal Moelmud, (Iolo MSS. p. 623,) but this is probably a mistake that arose from having confounded Beli, the son and successor of the great legislator, with Beli the son of Manogan.

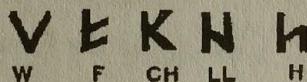
§ 8. After the Incarnation the Alphabet was augmented by two more letters, which were



though we are told by one authority that the eighteen were known in the time of Beli Mawr. (Iolo MSS. p. 623.)

§ 9. Under the Roman domination the ancient Alphabet of the Cymry had well nigh become extinct; but it was greatly recovered by Talhaiarn, and after him by Taliesin, who is said to have arranged the ten letters, with their proper inflections. (Ib. p. 619.)

§ 10. It was then increased to twenty, and so continued until the time of Geraint Ffardd Glás in the 10th century, when two or three more letters were added. (Ib. p. 622.) By this time, in addition to those which have already appeared, we have the following characters.—



§ 11. Its progress continued until it reached thirty eight, (Ib. p. 622,) which number was considered by Llywelyn Siôn and his contemporaries as the completion of the Alphabet. We find it, however, still advancing until it finally counted forty four letters, though it does not seem that all, if any, of these supplementary characters ever received the sanction of a Gorsedd.

## SECTION II.

### THE BARDIC ALPHABET.

(COELBREN Y BEIRDD)

§ 12. The Alphabet in its complete form is here presented. The sixteen primitives are distinguished by the Arabic numerals.

\* In the document inserted in the Iolo MSS. p. 617, this letter is described as *d*, which is evidently an error, since the letter *d* occurs in every classification of the Alphabet as one of the sixteen.

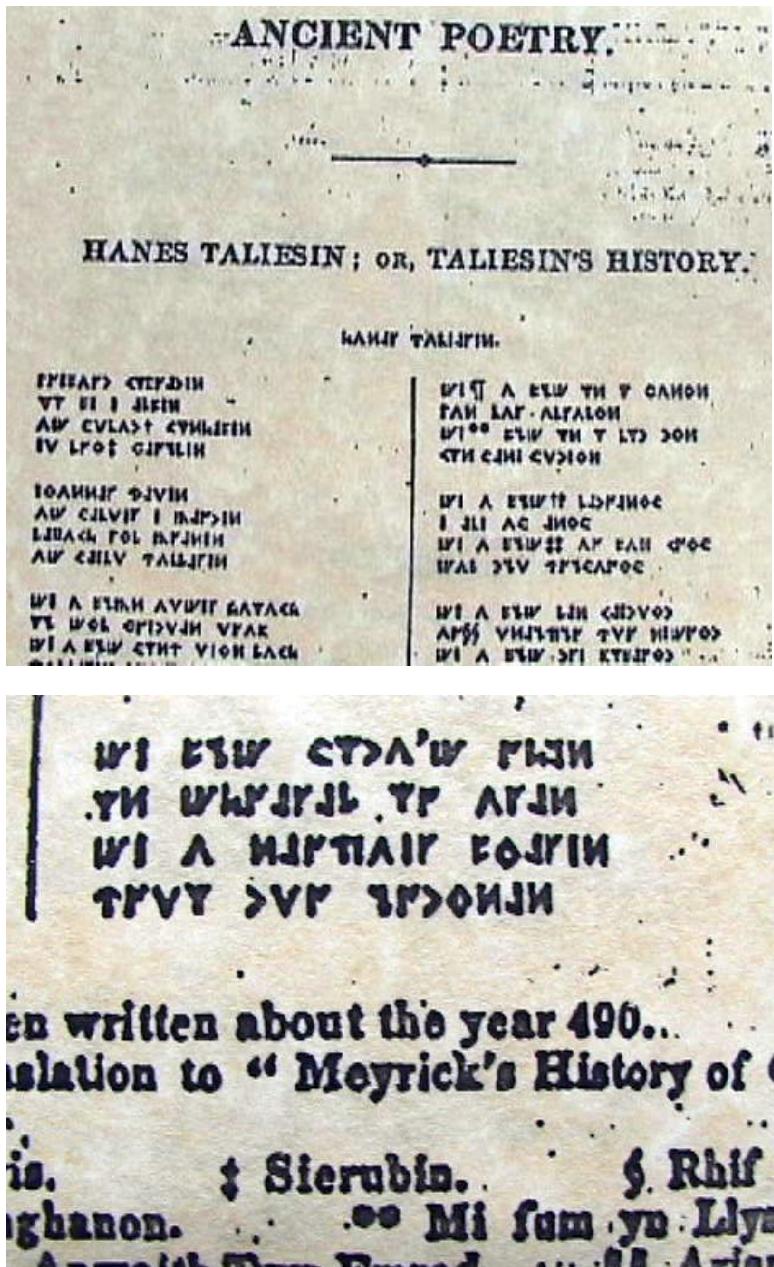


Figure 41 & 42 - Telisen's History, ~ 490 AD

The point of sharing these portions of text out of “Maeyrick’s History” is mostly to demonstrate and reinforce the fact that Iolo Morganwg did **not** invent the language, and anyone that studies into the issue more than just reading dismissive wikipedia pages, will see that this must be the fact of reality. Hence the following exercise is not without importance or utility.

Returning to the figures from “Ancient Welsh Grammar”, let us pick and choose those words which have come up repeatedly in theme to the Chinese words related to **Thunder/Taran/Lei**:

## Specific Runes

Light/louber	L
Open regions/iel	X
Men/oyr	Y
weapon/arf	AE
Separating/estawl <sup>97</sup>	ET
A plague/egui	EU
Gold/aur (next section)	AU
A lord/ud	UULT

Though more may be pertinent, these interest us specifically.

We will also look into the dictionary to find more, such as bird/aderyn.

As a side note it is interesting that the name of

the T rune is “transverse.” Especially as the T-glyph is a worldwide conundrum of megalithic construction.

Looking at L, as it refers to light (an electromagnetic phenomenon, and directly connected to stars), it is interesting that the L seems to be changeable. In one reference, it appears rather like the Chinese man glyph, and then in another, above, more akin to a sign from the Spratt site. Look into J28810, for example, for Dong - to act or move. The sign is there as a radical, and in other Chinese words, too. It may indicate the movement of lightning and thus the quick, violent changing direction. We also see it in one of the Shang formations for Ren, man, and in glyph X at the Spratt Site in Figure 10 on pp.12.

X or ieil is interesting because it came up unexpectedly in the discussion of gong. Although we do not see X sign in the gong etymology, despite it being numerous in other thunder words, we do see a tendency towards crossing in L00030 and other similar glyphs. But, more interestingly is that ieil, if turned vertically, appears so much like to the Great Man motif in Shang oracles elsewhere, and also shows up in the Spratt site as part of

<sup>97</sup> For this and a plague, See [25], p. 18

the Lord glyph proposed. Could it possibly be part of gong being a portion of the Thunder God name referring to the inner/chest region of the glyph where an iei glyph forms? Was the thought that the power of the Thunder God came from the chest? If so that would reinforce earlier work on De 德, which is thought to reinforce the concept of power. Of course the word for power, Li 力 is both a homophone of the previously discussed distance measurement<sup>98</sup> and itself refers to arms, probably of the God. Remember that the Li as in "mile" had an etymology which indicated the same pulsing energy seen in Da/strike and Gong above.

The Y rune, oyr as a shape most directly reflects the etymology of ren, man, especially of the Shang age. But in this case, it even better reflects the prayer aspect of Tian<sup>99</sup>, or heaven, which contains the ren glyph with the two lines of power from above: one for great, and one for above great. It also somewhat reflects the bent/prayer aspect in Shen, albeit with less slant or style. Clearly, however, the idea of a person bent in prayer or supplication cannot be ignored as an origin for this being the name of the Y rune<sup>100</sup>.

Arf or AE is an interesting rune not only because it appears to be a sideways A, meaning therefore alpha and referring to God, but also because it's a shape which reflects so many other interesting shapes in glyphs and carvings. While the concept of weapon was not discussed herein, the reader may refer to the previously cited work and the discussion of the Ge, or halberd (or to the scythe of the Saturn Myth motif).



Figure 43 - Ge, 戈 or halberd; note L08515-518 and L08528. L08525 also seems unambiguous.

While this isn't an exact replica of arf, it does seem to indicate that some kind of horizontal moving energy was seen as a weapon, perhaps a spear, scythe, arrow, or sword. Bear in mind from the Sumo ritual that the word for rope contains the concept of horizontal, and definitely referred to hammer/chui which referred in term to stomping or beating / hitting the ground, causing shockwaves. Did we not see repeated references to stomping above?

In the discussing of estawl/ET, we need to return to the etymology of Shen, the lightning god, here re-printed for convenience:

<sup>98</sup> [25] pp. 27

<sup>99</sup> [21] Table 1

<sup>100</sup> Is it coincidence that the X chromosome which is thought of as female, is implicated with Gong that had connections to the Venus of Willendorf shape... while the Y chromosome which is distinctly male is connected here with oyr/wyr or man?

Liushutong characters 六书通的字 (30)

Q L04523	Q L04524	Q L04525	Q L04526	Q L04527	Q L04528	Q L04529
Q L04530	Q L04531	Q L04532	Q L04533	Q L04534	Q L04535	Q L04536
Q L04537	Q L04538	Q L04539	Q L04540	Q L04541	Q L04542	Q L04543
Q L04544	Q L04545	Q L31176	Q L31177	Q L31178	Q L31179	Q L31180
Q L31181	Q L31182					

reference to Mars (male) and Venus (female). But what does the rune tell us? It also shows two strokes> and < aiming towards one another and split by a vertical rune (I is the Preserver, if we recall). >|< also generates a hexagon, which could indicate the idea of the separation of the solar glyph (a worldwide motif), which would indicate the idea of heaven and earth separating. But, as they are right and left of each other, just as in Shen, then it must be presumed to be opposing and equal powers. This reminds the author of the battle between Raijin and Fujin, as covered in the Sumo Ritual. Two equal, rounded powers facing off, discharging plasma bolts, would generate massive rock chunks that would form like a barrier between the objects.

Figure 44 - Shen, 申 in Liushutong

Here we are particularly interested in L04623, L04531, 543, and 544.

While other glyphs are certainly poignant for the Saturn Myth discussion, especially regarding the vying of Mars and Venus, what we want to understand is the splitting or separating concept. So what is it that is breaking apart the glyph in only some of these references to the lightning god Shen/spirit?

Perhaps it is the same pulsing power from the above? Or maybe it is an abstraction of yin and yang in



Figure 45 - Thunderbolts of the Gods<sup>101</sup>; D. Talbott & W. Thornhill

<sup>101</sup> Calculations examples, in [15] Part 3

As for egui or EU script, the main evidence that this connects to Bing, 痘 illness<sup>102</sup> is solely in the small dangling aspect to the rune, possibly representing a weapon. But in this case, the author can see no direct connection between the systems.

Finally, looking into Uult/udd, a lord, this returns us back to the title of the paper, Uchell. The rune for U is an upside down L! Moreover the character for ū is the very self-same asymmetric glyph that is central to the plasmaglyph discussion, as it disproved the “turkey track” (a rock art in Kentucky<sup>103</sup>) hypothesis and necessitated a full paper from the author.<sup>104</sup> Secondly, when we look at ch, its rune is represented in the alphabet as half of the ET rune, but in the Grave Creek Stone it is definitely only the sideways arrow of the rune, which cannot be directly tied to a Chinese script. However, in the discussion of relationship to Shang, as in above, the author will remind the reader that it may merely be that the concept is Da, big rather than High as in above. So a big man, meaning a lord. Most definitely Uch does appear to have commonality with the etymology of Da, big. But, after all, this is not direct proof and may be completely circumstantial. The evidence thus gathered so far will have to be weighed against the sense and other evidence, to determine where the anthropologist or scholar comes down on the diffusion aspect of EPEMC. For the author, even before considering gold and iron (as per the Arthur myth), there has arisen extremely potent and satisfactory evidence for a connection of the ideas of a High Lord, which then supports Coelbren and the appearance of Welsh Indians in America. But there does not yet seem to be a proven relationship between the Shang and the Ohio River Valley cultures, whatever evidence may exist for the Shang in Olmec Mexico.

## Gold & Iron

The interest here arises from the curious fact that the Chinese word, as mentioned above, for both iron and gold is Jin, and that the Welsh called Arthur the Golden or Iron Bear. The word for gold in Khumry is euraid or aur, while for iron is haearn. So it must be either in the concept, or in the runes themselves from whence the similarity is derived, since the words do not sound the same, or look the same, and certainly gold and iron do not look the same. Perhaps, as a third option, the idea of trueness might be associated with gold and iron, culturally, and so as to say “the True bear” as in leader? So we can look also at the word for truth, gwir.

<sup>102</sup> “Long ago --hilahi’yu-- when the Sun became **angry** at the people on earth and sent a sickness to destroy them, the Little Men changed a man into a monster snake, which they called Uktenam “The Keen-eyed,” and sent him to kill her. He failed to do the work, and the Rattlesnake had to be sent instead, which made the Uktena so jealous and angry that the people were afraid of him and had him sent up to **Galun’lati**, to stay with the other dangerous things.”

Ibid. p. 87

<sup>103</sup> “Rock Art of Kentucky,” Coy et al... 1997

<sup>104</sup> [15] Part 2

Table 1 - Runic for Gold and Iron vs. Chinese

	Chinese <sup>105</sup> 金	Khumry	Coelbren <sup>106 107</sup>	Ogam <sup>108</sup>	Futhark <sup>109</sup>
Gold		Aur	Lit: ↑ Y N Text Example:	 R U A	
Golden		Euraid	Lit: ↓ Y N ↑ I > Text Example:	 D I A R U E	
Iron		Haearn	Lit: K A ↓ A N H Text Example:	 N R A E A H	
True 真 (Real)		Gwir <sup>110</sup>	Lit: < V I N Text Example:	 R I U G	

Based on Table 1, there does not seem to be anything to support the idea of a Coelbren-Chinese linguistic connection, but there are some examples of plasmagraph/glyph connections. Most of these have been previously covered. Some of the best connections remain the ^ shape, which has repeatedly surfaced in conception of Heaven, God, etc... There are also repeated examples of IAU /|\ showing up, even in the radicals and text for Zhen (true), which is a homonym for zhen (lightning). The emergence in B12532 reminds the author of the pictographic evidence out of Utah for the Venus birth (see Plate 4). The glyph in B12532 has two horns which may share connections to the E rune in Futhark, but there's no indication that it will appear in Coelbren the same way, and Coelbren is the oldest. Ogam, as is shown, has little to do with the other runic examples, and has yielded very little data. It may or may not be related to the "Jacob's Ladder" motif, which is associated with centipede glyphs and with the toroidal stabilities during longer discharge events in the sky. The

<sup>105</sup> Each row is a different script, all for Jin

<sup>106</sup> <https://www.omniglot.com/conscripts/coelbren.htm>

<sup>107</sup> <https://deriv.nls.uk/dcn23/7661/76612002.23.pdf>

<sup>108</sup> <https://ogham.co/>

<sup>109</sup> <https://www.vikingrunes.com/rune-converter/>

<sup>110</sup> There is no y or w in Ogam

author tends to believe the Ogam will have almost nothing to do with that, actually, as it looks primarily mathematical, and a form a proto-cuneiform.

It seems that the extent of connection between the Chinese and Coelbren here is in the reliance upon the concept of God/Lord and an association between God and gold. Is this literally sun's color association? Some would argue yes, but glyph B19065 and the Liushutong scripts simply point more and more to the Saturn Myth. It would seem, therefore, that the gold they refer to is the brown-gold coloration of Saturn, which may have seemed more golden at the end of its time in the sky.

Liushutong characters 六书通的字 (40)						
<a href="#">Q L12517</a>	<a href="#">Q L12518</a>	<a href="#">Q L12519</a>	<a href="#">Q L12520</a>	<a href="#">Q L12521</a>	<a href="#">Q L12522</a>	<a href="#">Q L12523</a>
<a href="#">Q L12524</a>	<a href="#">Q L12525</a>	<a href="#">Q L12526</a>	<a href="#">Q L12527</a>	<a href="#">Q L12528</a>	<a href="#">Q L12529</a>	<a href="#">Q L12530</a>
<a href="#">Q L12531</a>	<a href="#">Q L12532</a>	<a href="#">Q L12533</a>	<a href="#">Q L12534</a>	<a href="#">Q L12535</a>	<a href="#">Q L12536</a>	<a href="#">Q L12537</a>
<a href="#">Q L12538</a>	<a href="#">Q L12539</a>	<a href="#">Q L12540</a>	<a href="#">Q L12541</a>	<a href="#">Q L12542</a>	<a href="#">Q L12543</a>	<a href="#">Q L12544</a>
<a href="#">Q L33801</a>	<a href="#">Q L33802</a>	<a href="#">Q L33803</a>	<a href="#">Q L33804</a>	<a href="#">Q L33805</a>	<a href="#">Q L33806</a>	<a href="#">Q L33807</a>
<a href="#">Q L33808</a>	<a href="#">Q L33809</a>	<a href="#">Q L33810</a>	<a href="#">Q L33811</a>	<a href="#">Q L33812</a>		

Figure 46 - Jin, 金

## Liushutong characters 六书通的字 (29)

<a href="#">Q L04489</a>	<a href="#">Q L04490</a>	<a href="#">Q L04491</a>	<a href="#">Q L04492</a>	<a href="#">Q L04493</a>	<a href="#">Q L04494</a>	<a href="#">Q L04495</a>
<a href="#">Q L04496</a>	<a href="#">Q L04497</a>	<a href="#">Q L04498</a>	<a href="#">Q L04499</a>	<a href="#">Q L04500</a>	<a href="#">Q L04501</a>	<a href="#">Q L04502</a>
<a href="#">Q L04503</a>	<a href="#">Q L04504</a>	<a href="#">Q L04505</a>	<a href="#">Q L31158</a>	<a href="#">Q L31159</a>	<a href="#">Q L31160</a>	<a href="#">Q L31161</a>
<a href="#">Q L31162</a>	<a href="#">Q L31163</a>	<a href="#">Q L31164</a>	<a href="#">Q L31165</a>	<a href="#">Q L31166</a>	<a href="#">Q L31167</a>	<a href="#">Q L31168</a>
<a href="#">Q L31169</a>						

Figure 47 - Zhen, 真 Real/True in Liushutong script; note the containment of the sun glyph; note also L04492 Bull of Heaven, and L04498 the emergence of the triple power from the chest.

## Conclusions

None of the above analysis is conclusive of: a) diffusion from Wales to America, b) connection of the Chinese language (of the Shang and pre-Han peoples) to Khumric or Coelbren, or c) conclusive proof of Coelbren itself as being a plasmaglyphic language (such as Rongo Rongo). But taken as a whole, all of it is mutually supportive of the alternative paradigm. However, the evidence for each already stands on its own, if an observer will just look at the facts and ascertain the illogicality of saying that non-experts in linguistics, anthropology, etc... can determine something is a hoax without any training when said inscriptions are perfectly decipherable in a matter of minutes, through the use of Coelbren. The fact is that using already well established ancient English and Welsh texts on Khumric/Cumric language and writing, and using the stones laying around and all over Wales to this day, Wilson et al... have been easily able to decipher ancient runes and stones in many languages, and to show they are related to an older Hebrew-esque script called Coelbren.

Furthermore, some of these runes have names which compare well with Chinese words that share similar shape and plasmaglyphic origins, which could both date Coelbren's age to the Hebrew era (Aramaic, or Greek perhaps?), and maybe beyond. Many of the themes, such as the High Lord or Great Man, appear to be shared, and their common origin does indeed challenge the need for diffusion. One may simply cite other well known native American works and earthworks and amply justify the plasmaglyphic scripts this way. However, there remains the issue of coherent, Christian-based translation, and also testimonial evidence of pioneer, scholar, and natives, too, about giants, about "slant-eyed people" and priestly classes of mound builders, wiped out in plagues and wars. That the Chinese were in the Mississippi river valley is plain from the translation by L.B. Nickless and cross-referenced with the Cherokee myths. However, those people "went away west back to their homes" and were *not* slaughtered. Then, who were the giants "twice as tall as a man" if not the Welsh? Given that 7 to 8 foot tall bodies were found at Page and other sites in the Ohio River Valley and tributaries, as well as mummies and stone coffins, stone cairns, and stone fortifications, it seems rather clear the Welsh were in Kithiki, and it was they who left the Roman era coins (and not the Qing dynasty).

Furthermore, the Mississippian culture the Chinese encountered was not wholly Native American in behavior, but engaged in wooden palisade fortification. This *may* be of a Toltec or Aztec origin, or perhaps it was a mingled culture of aboriginal and Celtic. Given the similarity of the Ft. Ancient and Welsh mound/earthwork structure types, and the overlay of the Ft. Ancient cultures to the inscriptions found (as per Wilson & Blackett), it seems likely that there *may* have been also a second, or contesting power with the Cahokians, thus encouraging fortifications in the Ohio River valley which were not necessary elsewhere in North America. These are not so much conclusions as they are ideas to consider.

The presence of interesting plasmaglyphic runes, which are confirmed to be of real substance by using Shang and pre-Han scripts to compare with known Saturn, Jupiter, and Venus myth, motifs and archetypes, suggests an evolved, astronomically-based culture, which is what is found in both the Ohio River Valley and in Britain. Such a culture more than easily could have used coastal navigation, if not outright sea-exploration, to reach the shores of North America from the Old World. The evidence for sunken islands and continental shelves is now quite clear, and it would have both enabled migrations and necessitated continual changing migration.<sup>111</sup> The idea that people could walk across grinding ice and impassable high mountains in the far north of Beringia but not across the warm, balmy environments of Orkney era North Atlantic, is plainly illogical, and unrealistic. Besides, the scriptural evidence for the arrival of travelers, especially the Welsh, and the South and Central Americans is already substantial, while that for the Chinese is growing rapidly. As it does, modern anthropology will need the tool of plasmaglyphs to discern common origins as well as dissimilar linguistics, to demonstrate *which cultures*, when, and why they arrived. The dam holding back these ideas has already faltered. The question now is, which way will the rivers (of academia and history) run?

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<sup>111</sup> [3]

## Appendix A - Plates

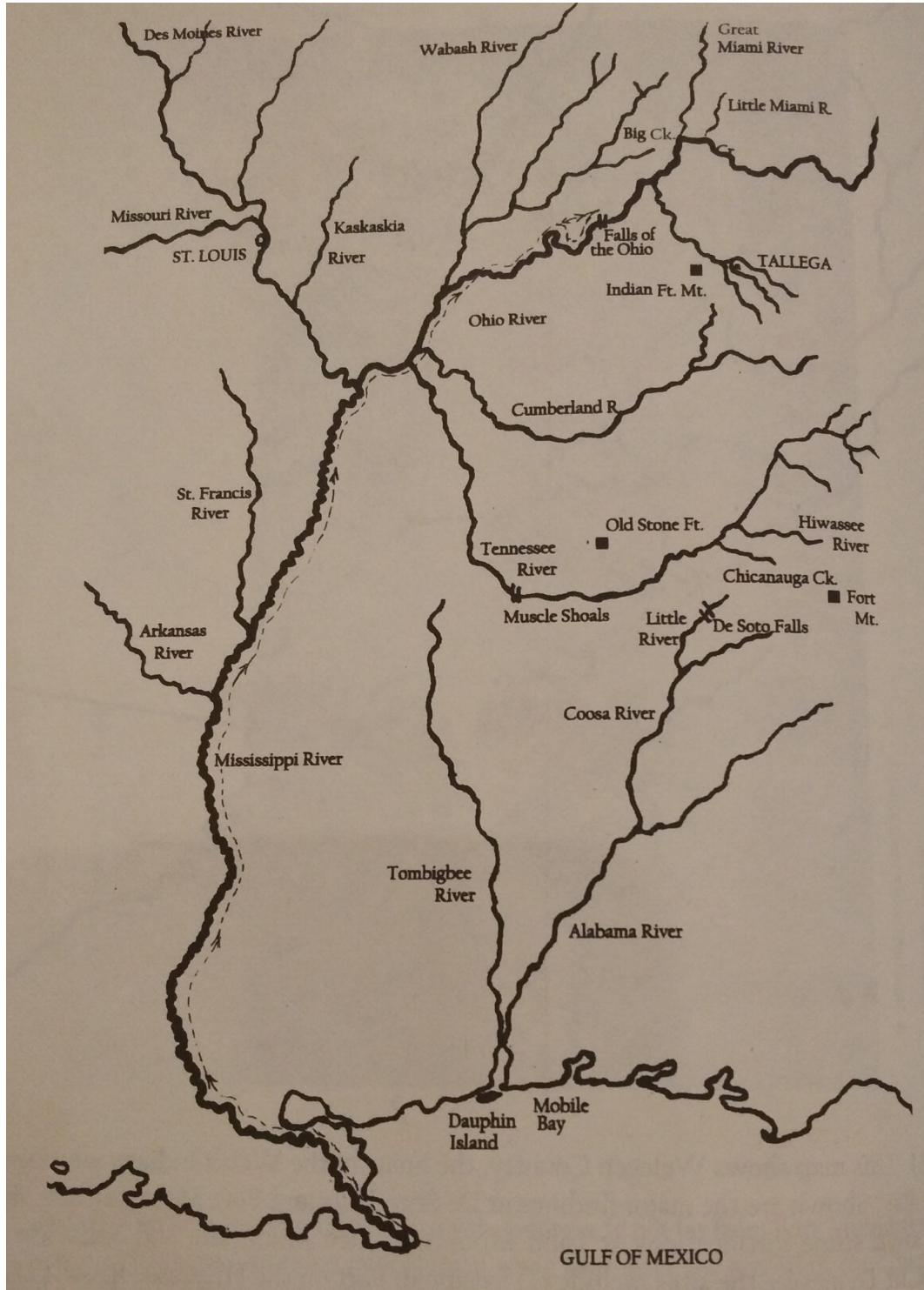


Plate 1 - Stone Forts of the Four Rivers Area; credit: W. Traxel

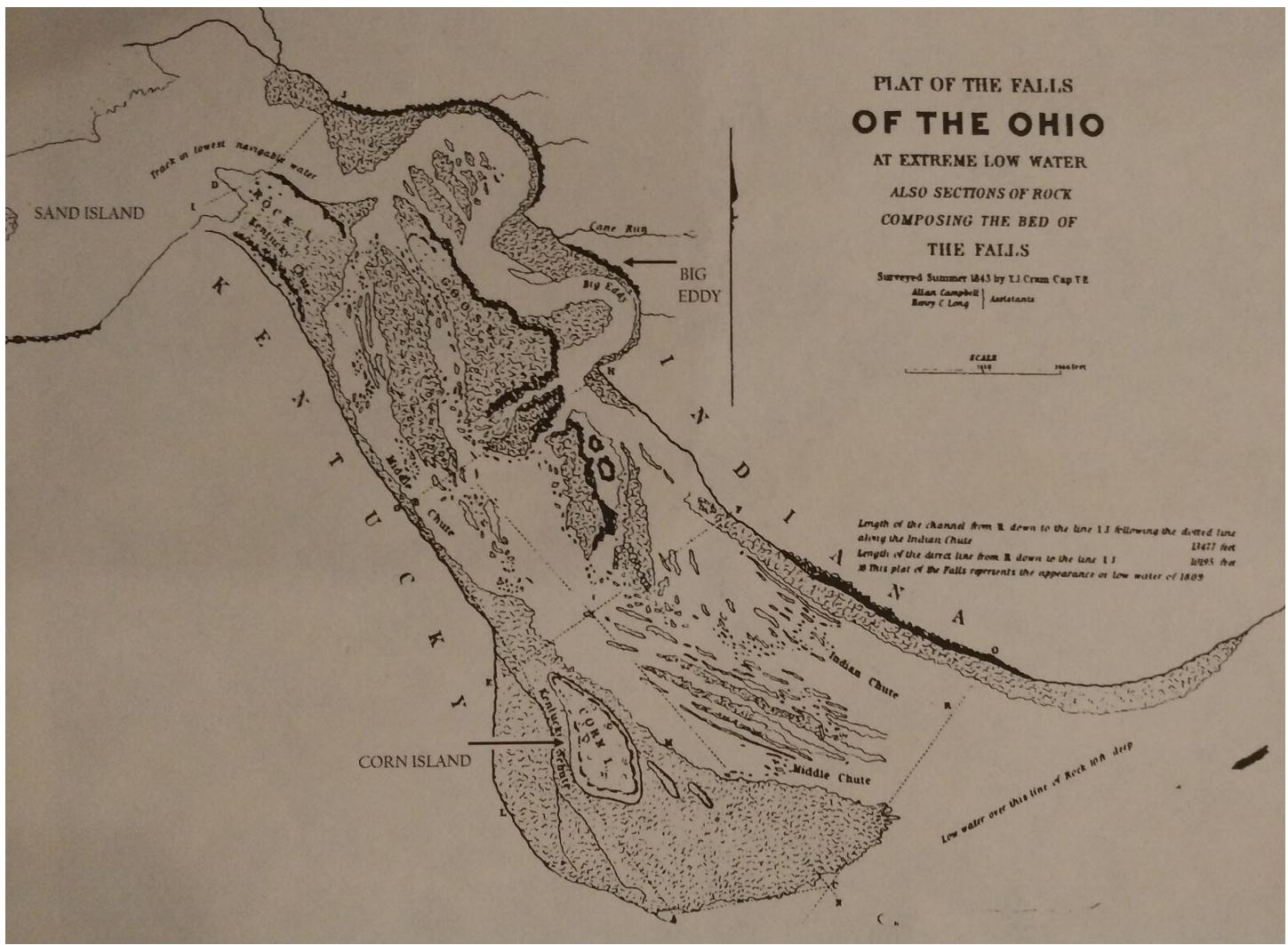


Plate 2 - Falls of the Ohio (pre-Clarksville and Louisville); credit: W. Traxel

Illustration.  
The Chi-Rho Stone inscription from Kentucky.

This inscription is in the Coelbren Alphabet and reads directly into Khumric-“Welsh”. The style favours association with the Sixth Century voyages.

American			/	*	/	N
Coelbren			/	*	/	N
Cipher	ng	Chi-Rho Sign	ffe	sun sign	ffe	r
Khumric	yng	Grist	ffe	yr haul	ffer	
English	a state of being in	Christ	outward exposed to	the light	strong	
American			/		/	V
Coelbren			/		/	V
Cipher	hw I	b (a)		drawing of tomb with a door	ffe	w -wy
Khumric	hwy	ba		the tomb	ffe	wyt ?
English.	a long time tedious	being in (as ‘inside’)			out from outwards	you are

Plate 3 - The Chi-Rho Stone, Kentucky; credit: Wilson & Blackett



Plate 4 - The Birth of Venus, Utah Rock Art

Line 1: Neif (neifion)      The creative power

Line 2: Ffrwst Luyn      hastens to form (or shape)  
 (ffusgio llun)

Line 3: Nyd Low Oce      spinning to bestow woe  
 (nyddy loff och-ochi) (= making)

Line 4: Ur Rheydir      pure Winds arable land to

Line 5: Hwn \*Asi      this the agent (to join) \* a variant 'A'

Line 6: Roy Olrhewr      to give, to follow the path  
 (rhoi olrhain)

### St Vigeans and Newton Stones

Plate 5 - St. Vigeans and Newton Stones translation<sup>112</sup>; Wilson & Blackett

Please note not only the repetition of the Man and Upright/Correct glyph, but that the word for Winds is the swastika motif, and obviously related to the X (cross rune) contained in wind, feng 风

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<sup>112</sup> Ibid., p. 111

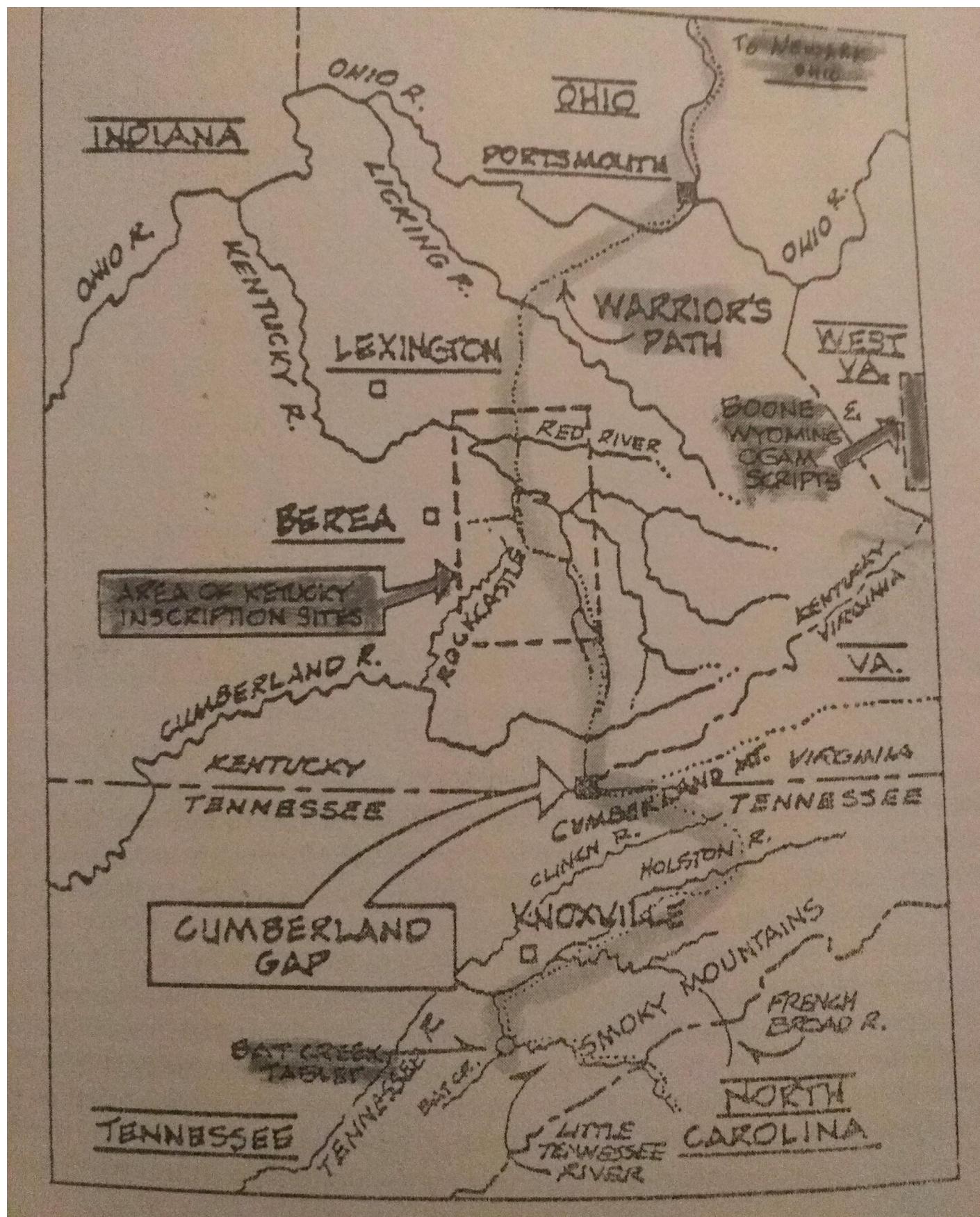


Plate 6 - Area of Welsh Runes in Kentucky; Wilson & Blackett

Note - the entrance to the Kentucky River watershed is upstream from the Falls of the Ohio.

## ← Native Sites of the Eastern ...

Archaic - Maroon  
 Mississippian - Yellow  
 Adena - Red  
 Hopewell - Blue  
 Ft. Ancient - Gray  
 Mounds, graves, earthworks, shell middens, tombs, rocks, and petroglyphs

Created by Shifu Careaga | @ShifuC  
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Open in My Maps

Main Overlay

- Native American Timeline
- Woodlands Period Information
- Adena Culture Information
- Hopewell Culture Info

[251 MORE](#)

Newark Earthworks

- nesqc
- neew
- nwmo



Plate 7 - Native Sites of Eastern North America; author<sup>113</sup>

Please note the tendency of the most important sites to not overlap, with the Archaic being mid-central Kentucky, the Mississippian being west or south of them, and then a clear distribution of Allegewi (Adena/Hopewell) to the East, with some Woodland sites spread throughout. The Ft. Ancient culture, however, is distinctly mid Ohio River and south through the inscription area. Many of these sites may be in dispute, and also many unpublicized sites lay in between, so that there is more mixture than is shown. But the general trend is correct.

<sup>113</sup> <http://bit.ly/2l4y1wQ>

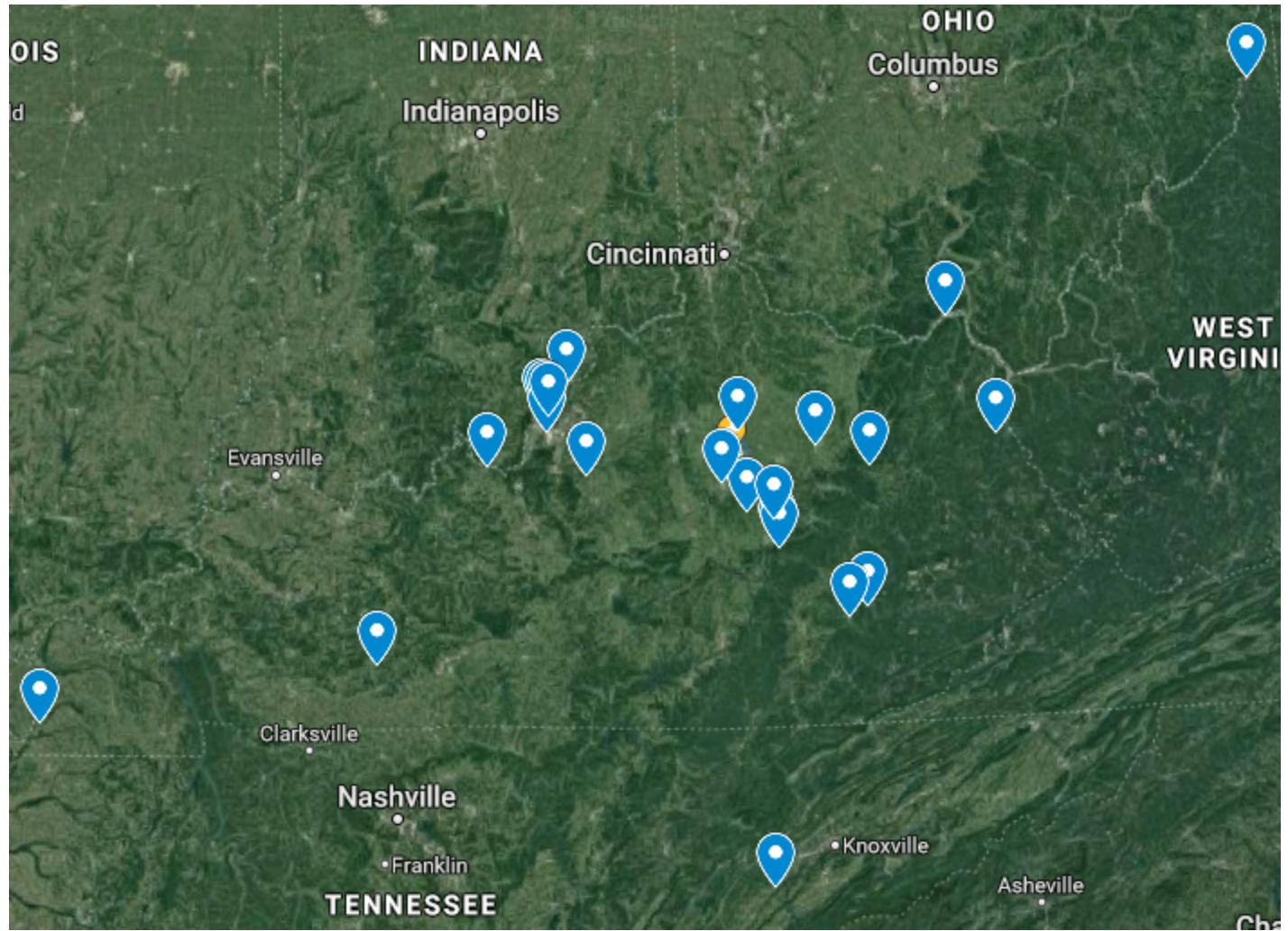


Plate 8 - King Arthur II and Madoc Suspected Sites in Ky, including fortifications; author<sup>114</sup>

Please note the overlap to Ft. Ancient Spread from Plate 7

<sup>114</sup> <http://bit.ly/2FOn9jM>

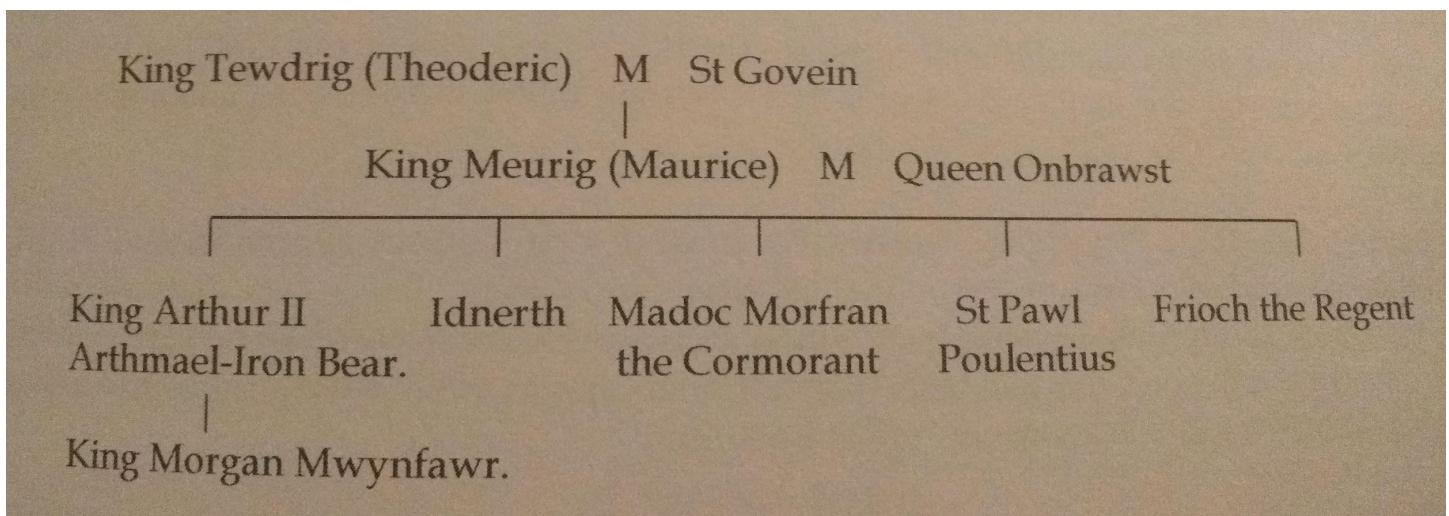


Plate 8 - King Arthur II Family Tree; Wilson & Blackett<sup>115</sup>

*"There is a record in the "Life of St. Finnian" that Rioch the son of Meliochon, the greatest and most powerful British King, arrived at Whithorn Abbey in Galloway at some time around AD 560. Arrangements were being made to marry Rioch to Drustice the daughter of the King of the Picts, and not un-naturally the maiden sought to sleep with Rioch. This was then frustrated by St. Finnian, who somehow substituted a man from Cork; a strange tale. With chronology, Rioch the son of Meliochon is instantly recognisable as the Prince Frioch-Rioch, a son of the mighty King Meurig, son of Tewdrig Uthyrpendragon of the "Silures", -Essylwwg. It is generally believed that the succession to the Pict throne was matrilinear, so by marrying Dustrice a non-Pict prince would automatically become King."*

And:

*"Arthur II died in AD 579, this simplified genealogy gives a chronological placement for Urien Rheged - of the Gift. As Talisin, the Chief Bard of Arthur II, moved to the court of Urien Rheged after Arthur II's funeral in c. 580, the detail Genealogies serve to tie in numbers of Sixth Century personalities."<sup>116</sup>*

<sup>115</sup> Ibid., pp. 109

<sup>116</sup> Ibid., pp. 99

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