

Ur is for Alpha

Some Possible Origins of Ur

by George H. Leonard

Urantia is the universe name of our planet. In Troy Bishop's recent article on Urartu,¹ he raised questions about the etymological origins of the name: particularly its prefix, Ur, which shows up in Urals and other place names from Uruguay to Lake Urmia in Iran.*

The prefix could be related to the Greek ur meaning lion's tail--quick as a flash--serpent. It has the latter meaning in uraeus, the serpent headdress of the Pharaohs. It also has an ox-bull-cow meaning, as in urus (an early ox). Both the serpent and the ox-bull-cow meaning of ur can lead to deity concepts.

Ur and deity concepts

The ox or bull was the first recorded depiction on this planet of the letter A, in both Sinai and hieroglyphic scripts.² (Aurocks = uraz, cattle). The letter A in its various forms--aleph, alif, ailm (early Irish), acha--achav (Ogham--Semitic), as--ase--aes (Germanic)--is the base of words for deities and supra-humans the world over. Some of these deity words (they run to hundreds) are: GREEK: A-cabiri, Alpheus, Alphito, Aeson, Achiva, Aegir; GERMAN: Alfs; MAYAN: Bachabs (B-achabs); EARLY IRISH: Ollamhs (Ailm-s, supra-men of early Ireland); HEBREW: Elohim (ail-ohi-m); IRISH: Aes Sidhe; OLD TESTAMENT: Nefilim (Nef-ailm); BRAZILIAN INDIAN: Caboy (Achab-oy, Culture God); WELSH: Prince Elphin; PRE-MAYAN: Olmees (ailm-ees).

Homes of the Gods were also designated by Alpha words. Heaven seems to be an A word: a-chav-en. And Olympus, home of the Greek Gods: ailm-pus. And Mount Meru, home of the Brahman Gods: the syllable Mer was depicted in Egyptian hieroglyphics by an A on its side! Even Eden may have come from ae-den: lair of the Alpha Gods.



BUDDHA seated on the coils of the Naga. (Angkor Thom, Bayon, Cambodia. Eleventh century A.D.)

An interesting word for serpent is the Persian Mar. Remember the wizard with supra-human powers, Merlin? And there were the Storm Gods, the Maruts. Mercury was another name for the God of Wisdom, Hermes (See discussion on Har below). Mar for serpent may also be involved in the age-old Mary worship in the world.³ Graves traces Mary worship to the Sea Goddess, Marian.⁴ Blavatsky makes a case for Mariolatry having its origins in the worship of other-planetary Goddesses.⁵ Place names reflecting Mar as serpent deity are typified by Marengo (Canada), Maracaibo (Venezuela), Mar-Co Juarez (Argentina), Margate (England), and Margao (Goa).

A culture-giving group

Hur-Har-Ur-Ar names (hurria: Asiatic for serpents; ur: Greek root for serpent) or their equivalents appear in every culture and religion in the world. "Be ye as wise as serpents," Jesus said on several occasions. Could he have been referring not only to the legless creatures but also to a group noted for sagacity, leadership, and continuing existence? (Serpents shed their skins--a sign of immortality; they do not speak; their eyes are always open).

The Culture God Quetzal-co-atl bears one root for serpent (co) in his name. Votan, who strode ashore in Palenque to give civilizing aid to the Mayas, wore the serpent as his symbol (the modern word votive means given in fulfillment of a vow). According to Irwin,⁶ Votan referred to himself as a Serpen from the land of the Chivim. Chivim is an A word: A-cniv-im. Other Serpents went around the world bringing fruits of culture and leaving co-for-serpent names behind them: Cochin, Cohasset, Comanche, Comilla.

Two of the oldest civilizations unearthed to date are those of Ur and environs (Sumeria) and an unknown people at Harappa, associated with Mohenjo-daro in the Punjab (India). A similarity exists between the name of the Hurrians, whom Bishop has credited with giving rise to the Urartians,⁷ and the name of Harappa in the Punjab. The syllable Hur-Har could have metamorphosed to Ur-Ar. (H's tend to drop over very long periods and across borders: e.g. the Hebrew chanah to the modern inn; the early Haylli to modern Arabic Al-Hill). The view that there could have been an ethnic-linguistic-cultural tie between Hur-Har of the Punjab and Ur-Ar of Mesopotamia is strengthened by Ceram's observation⁸ that the digs at Harappa "show an astonishing similarity" to the Mesopotamian, or Sumerian-Ur, artifacts.

A term from India for serpent is naga. Naga worship continues in degenerate forms today. The Serpents who bore that banner left its name in Japan (Nagasaki), the Arab world (Nag Hammadi), Massachusetts (Nagog), Alaska (Naknek), Kenya (Nakuru; note the double serpent root), British Columbia (Nakusp). One can make a case for saying that the Anakim of the Bible⁹ were Serpents: A-Naga-im.

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Hai comes from an Arabic word for serpent. Hayyah is Arabic for snake, and Haji is Egyptian for cobra. This root was left all over the world by the Serpents: Haifong, Shanghai, Haiti. It also has a connotation of life—Hebrew Chayim and Turkish Hayat, for example. Hiya (Arabic) means both life and serpent. Perhaps the Serpents brought life to this planet. Or brought the life to life.

Common denominators

With a serpent meaning for the syllable ur evidenced in the Greek, Egyptian, Sumerian, Hindi, and other languages and an ox-bull-cow meaning in early Germanic, Egyptian, Sinaic, and other scripts, the question naturally arises as to whether there is a connecting link between the culture-bringing Serpents and the Alpha Deities. The answer appears to be yes:

- The dropping-of-the-H tendency over long periods has changed the serpent root Hai to the early ai, or ae or simply a. Hai (serpent) = A; and the interpretation of the three letters of the ancient symbol AUM as Father, Son, and Holy Spirit¹⁰ equates A with Father. J. Churchward¹¹ claims that A = Father = Ahau. Sitkin says that A = progenitor.¹²

- Gwion, a Welsh poet-clergyman of the thirteenth century, referred in his poem Divregwawd Taliesin to Jesus as "Son of Alpha."¹³ Robert Graves writes, in connection with this: "Since Acab (Acab = Acav: GHL) is the equivalent in this alphabet of Alpha in the Greek, this is to make Jesus the son of Acab; and, since Jesus was the Son of God, to make Acab a synonym of God."¹⁴ Elsewhere Graves associates certain Deities with "Serpents of Wisdom."¹⁵



THE PAST—GODS, KINGS, HEROES: It speaks through language, also as language. (Nemrud Daghi, Turkey. First century B.C.) Photo: Dora Jane Hamblin

- Evidence has been attributed to Votan, above (the God Woden's name has been spelled this way!) to the effect that he not only was a Serpent; he also came from the land of the Chivim (Alpha Country).
- A word for Lord in Hindi is Hari; note the serpent root Hur-Har. The God of Wisdom in Egypt was Hermes. King Herle was a Serpent God of the Germanic peoples.
- In Egyptian, Hai means exalted one; Ur means mighty one.
- The Persian word for serpent, mar, when spelled "mer," is expressed as an A on its side in hieroglyphics. (Vowels in many old languages were not written).

-Finally—and most persuasively to me—is the metamorphosis of Arabic Haylli to Allah. From serpent root Hay to Lord God!

The Serpent concept seems inextricably wedded to that of Deity—and Deity to Alpha. From the beginning of recorded history to the present, ideas associated with God can be tracked back to serpent and A roots.

The languages, religions, myths, and traditions of mankind could be eloquent testimony that the founders and rulers of the early civilizations of Ur and Harappa were Serpents (wise supra-men), to whom later civilizations around the world might also owe their beginnings, directly or indirectly. Students of The URANTIA Book (Ur: Serpent; An: Sumerian God; ti: land,

country) might logically conclude that these Serpents were the sons and daughters of the Material Offspring of God, going forth to uplift humankind with genetic and technical aid.

* In his article, Bishop also made the following observation: "Scholars somehow derive the word Van, as in Lake Van (and perhaps nearby Lake Sevan), from the word Blaini and sometimes refer to Urartu as the Kingdom of Van."¹⁶ Indeed, the roots van, ban, wan, win are all forms of ancient words for white. The shift between v and b occurs in many languages; for example, in Havana-Habana and governor-gubernatorial. The evidence suggests that folk bearing the white banner carried it everywhere: e.g. North America (Winnipeg, Winnepesaukee); China (Wenchow, Wenchang); Ghana (Wenchi); India (Bankura, Bansbaria); Kenya (Vanga). White and Alpha have close connections (read further in the article for the significance of alpha). White is at the top of the color spectrum, and alpha is first. Too, the Latin for white, alba, is the same etymologically (v = b) as the Greek for A, Alpha. Van and alpha both have the context of in the forefront. The Serbo-Croatian Ban means Lord, Ruler. And in some languages, there are commonalities expressing the ideas of being, life, and sons of.

References:

1. Troy R. Bishop, "Urartu," ASCENDER, Spring 1982, p. 8.
2. Encyclopedia Britannica Alphabet Tables.
3. Robert Graves, The White Goddess, Octagon Books, New York, 1972, pp. 394-398.
4. Graves, pp. 395.
5. H.P. Blavatsky, The Secret Doctrine, Theosophical University Press, Pasadena, CA, 1977, Vol. I, p. 388.
6. Constance Irwin, Fair Gods and Stone Faces, St. Martin's Press, New York, 1963, pp. 98, 100.
7. Bishop, p. 7.
8. C.W. Ceram, Gods, Graves and Scholars: The Story of Archeology, Alfred Knopf, New York, 1951, p. 413.
9. J. Churchward, The Sacred Symbols of Mu, Paperback Library, New York, 1968, p. 208.
10. Ceram, p. 413.
11. Zecharia Sitkin, The Twelfth Planet, Avon Books, New York, 1978, p. 249.

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12. Graves, p. 153.
13. Graves, p. 119.
14. Graves, e.g., p. 393.
15. Anakim: Race of Giants. e.g., Deut. 1-28; Joshua 11-21.
16. Bishop, p. 6.

Some possible URANTIA Book linkages for further research

Topic in article	Possible URANTIA Book Link
Migrating Serpents	- Andites (906D; 871-873; 868-899) Adamsonites (861-862; 895B)
Sumerian Serpents	- Andites (875)
Pre-Sumerian Nodites	- Pre-Sumerian Nodites (868D; 856-860)
Nephilim	- Nodites (856D)
Mary worship	- Mother Eve worship (895D)
Mary worship as worship of extraplanetary Goddess	- Mother Eve as extraplanetary person (895D)
Serpents as bringers of life	- The incarnating of the Dalamatia One Hundred (742D)

Seraphic Velocity

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Something to learn

It would seem to me that there is a factor yet to be learned, in light of which this "brazen" contradiction will be most acceptable. Until then, the consistent contradiction is a part of the URANTIA Book landscape, as the Easter Island Statues are a part of the earth's archeological landscape: conspicuous, challenging—and not explained. (The Easter Island Statues—or rather the early people of this island and its use as an Andite religious and administrative center—do happen to be explained in The URANTIA Book) (873C).

The idea of a new factor first came to me from, again, Dan Massey, who, during a personal conversation, responded to one of my observations/questions about the problem of seraphic velocity with the view that perhaps things change in ways other than currently envisioned by science during travel involving speeds very near to—or in this case several times greater than—the speed of light. Perhaps time, or distance, change in ways other than the commonly envisioned time shift and length contraction of relativity. Einstein's Theory of Relativity is perhaps too often viewed as somehow "correct" and exempt from the fallibilities of humankind, never needing correction, further development, or interpretation.

The writers of The URANTIA Book have possibly left us a hint of the problem—and what is to come—with a little smile. In a discussion on the vulnerability of materialism, near the end of the book, they address the theory of relativity, humankind's most impressive monument to its greatness, as—dabblings with the faintly glimpsed findings of relativity (2078D).

The consistent contradiction doesn't seem to fit the category of statements presented in accordance with existing scientific knowledge which will later be proven wrong as scientific knowledge advances (1109C). It flatly defies present scientific knowledge—just as did other statements in The URANTIA Book with which science has later come to concur. It will be interesting to see what new findings will develop in science to show once again that The URANTIA Book was right.

STORY OF THE FALL

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The struggle, in stone

Caligastia might have ordered his proclamation of absolute sovereignty on Urantia, which was given at the outbreak of the rebellion, committed to stone—or, more likely, clay—that others might read it. Would it not be a significant find to unearth the Caligastia proclamation tablets? Indeed it would.²⁰

Similarly, Van could have had his own protest inscribed into clay and circulated abroad. Any of these tablets would be a treasure. If these tablets were created and circulated, it would have been during the seven years of waiting.²¹

A few miles east of Dalamatia is the site where the forty loyal ex-members of the Prince's staff, with their modified human associates and others, hid out for the crucial seven years until the confirmation of their actions, when a Most High of Edentia arrived with the Melchizedek Receivers.²² It's doubtful that the location of that first haven will ever be found, for it had no walls to mark its location.²³ One possibility, which could yet allow searchers to pinpoint that location of Van during the seven years, would be the discovery of a site holding a large number of the Van tablets of protest against the Caligastia rule—if they exist. That would have been the site from which Van would have issued his protest tablets to the surrounding peoples, if he did so.

Some of the Blue men/Andonite master sculptors mentioned earlier may have been engaged to render likenesses of Van, Amadon and the other heroes of the rebellion. If so, statues of Van and the loyalist heroes could lie buried at a site a few miles east of Dalamatia, perhaps situated near certain tablets of protest. After all, that WAS the main moral to come from the early chapter of the rebellion: that mere mortals can remain loyal even when their superiors do not. Surely such a thing would have been memorialized on Urantia, during that seven years of waiting. . . especially since it was not then clear that things would work out well at all.

References:

URANTIA Foundation, The URANTIA Book, Publ. by URANTIA Foundation, Chicago, IL, 1955.

Geoffrey Bibby, Looking for Dilmun, Alfred A. Knopf, New York, 1969.

Footnotes:

1. UB, 744B; 856C. 2. UB, 750B. 3. UB, 750B. 4. UB, 750. 5. UB, 748D. 6. UB, 748D. 7. UB, 746D. 8. UB, 751D. 9. UB, 746B; 831A; 590B; 521A. 10. UB, 746B. 11. UB, 751D. 12. UB, 746D. 13. Bibby, p. 181. 14. UB, 747A. 15. UB, 747B-C. 16. UB, 748A. 17. UB, 748A. 18. UB, 748B. 19. UB, 748C. 20. UB, 755. 21. UB, 756. 22. UB, 756-7. 23. UB, 756.