

Kanai Dialectic Hebrew

History and Notes



Introduction:

I will be truthful this writing system and the history of it is a bit of a mystery to me. You see the problem is, in this day and age it is not uncommon for someone wanting to set up a cult, or commit a hoax, or even write a best seller, to claim that some senior member of their family handed to them some mysterious and earth shattering epic about some mystical religion, which was a huge secret, and was passed on from mother to daughter or father to son, but things went wrong and to prevent this big deal earth shattering mystical belief being erased from history, to go public.

Which makes life pretty difficult when as a child you are told strange bedtime stories, about some long lost religious text, and some religious group that existed at the time of Jesus. And to add peculiarity to the predictably surreal, A grandparent who observed what appeared to be the Jewish religion, but with a few odd twists. Like a character called “Jshua” who was the guy on a cross worshipped by Christians, but while “Jshua” was a nice guy, Christians were not so nice. Chanukkah saw the lighting of candles, one of which was called “Shammatu” which is in reality called “Shammash” by Orthodox Jews.

The only insights I gained as a child would be a set of often repeated bedtime tales that had the unlikely effect of making the history of the second temple era look more like Monty Python’s Life of Brian rather than Jesus of Nazareth. And a strange writing system that sort of made me ask a lot of questions when I found out that Hebrew consisted of an alphabet that bore a very superficial resemblance to the alphabet I had become familiar with.

From this it would be possible to do the Da Vinci Code, Necronomicon, Bible Code stunt with considerable ease. But the truth is, I am a person driven more by curiosity than anything else, I am also a bit of a sceptic.

Well what seems to have transpired since is interesting but a little more mundane If you have read to this point, trying to find esoteric insights and the sort of history that claims the pyramids were built by aliens, forget it. Look elsewhere. The tale that seems to have materialised is a very depressing story of religious bigotry.

And putting this bluntly, if some archaeologist found a shopping list in a dig in Poland, that was written using this writing system, I would be just as intrigued as I would be if someone found another Nag

Hamaddi Library or collection like the dead sea scrolls written in this script. (though both seem improbable).

The reason for this is quite simple, the tradition I was told used this script have perhaps gone down in history as the originators of various religious slurs like “Zealot” and seem to be associated with Biblical characters like Judas Iscariot. Anyone professing this tradition after the second temple era, were either stamped on, hard by the more orthodox manifestations of monotheism, or were simply not even acknowledged as existing. What I did not find when trying to figure this out was some word-search derived quote in the Book of Ezekiel prophesying that Elvis Presley would die in 1977 from colon cancer. There were no claims that there existed some secret society of sages who were privy to all the mysteries of G-d and perhaps a few aliens to boot. There were just stories of prejudice, atrocity and a minority religion that started life as a very intolerant sect itself, and was reduced to a cultural fragment often fighting to survive.

This writing system, from my understanding evolved from that near permanent sense of conflict. often driven the need to adopt secretive approaches to avoid various inquisitors and so on.

Background:

The Kanai tradition has roots that are difficult to define. Within the tradition itself it is said to have begun during the time when Judas Maccabees led a Jewish revolt against Antiochus in 164 BC. Though loyalties seem to have changed frequently during the second temple era, culminating in a radical form of Jewish nationalism, that had developed during this time up until 70 AD when Eliezar Ben Yair ordered his followers to commit suicide rather than be captured by the Romans. Around this somewhat apocalyptic time some had taken up with the followers of Jesus and others remained strictly talking of military messiahs.

The more radical sect (Led by Ben Yair) had identified people with the name “Eliezar” in the tradition specific narratives as leaders. Evidently “Eliezar” was a title. It is known that various people mentioned during the time of the destruction of the temple, Eliezar Ben Shimon for example are often confused with Ben Yair. This may have stemmed from this naming convention. The radicals were referred to by the Romans as the Sicarii which seemed to reflect their weapon of choice, a small knife.

By the time Orthodox Judaism had emerged as we know it today, the Kanai Tradition had become somewhat different. The messianism of the Early Christians had by this time had a larger effect, where the Kanaim had taken more seriously the claim that Jesus (Hebrew Yeshua, Dialectic “Jshua”) was the messiah, as promised in the book of Isaiah, the “Suffering servant”. This of course caused them to fall out of favour with the Orthodox Jews, As well as some of their more militant compatriots, but they were not exactly on friendly terms with Christians, especially with respect to Saul of Tarsus (Later Paul) who they regarded as a Hellenised traitor.

What happened after then seems to be a bit of a mystery to me, When I looked further into the background beyond the second temple era, I found that there was indeed a large contingent of the Kanaim who had settled in India, and a smaller migration to Europe had also happened. The European contingent seemed quite invisible, however, and unfortunately for me, it is the descendant of that I am more familiar with. To further add to the confusion the Indian contingent seem to be more Christian in flavour, while the European contingent was very Jewish. I suspect it would take an expert of the Jewish Diaspora to explain how this came to be. So from this point onwards I am talking about the European contingent and their customs. Though it is my hope that someone from India will recognize some of the traditions of those who migrated to Europe.

Years later and by the time Emperor Constantine appeared, who had been converted to Christianity, making the Roman Empire in effect Christian. The Kanai (European) tradition had taken an even harder line on

Hellenism, continually referring back to the Maccabean revolt and why it happened, as well as the events later at Masada, in both cases the enemy being Hellenists in their eyes. The persecution of Christians by various emperors (Nero being the most often mentioned as “The beast, 666”) Resulted in them having no wish to deal with the mainstream Christian Church as it was now part of the oppressive Rome. So by the time the council of Nicea had met, the Kanai tradition had become to be regarded as heretical by the Christians as well.

From this point on the history is unclear, the only thing I can say about the Kanai tradition is that a larger contingent went eastwards to India, and a smaller community had settled in Europe. The European Kanai tradition occupied this paradoxical place when compared to the then two main monotheistic religions as the Jews regarded them as heretical at best, and seem to have disowned them. they seemed to be identified as Christians by the Jews. Christianity on the other hand identified the European Kanai tradition as Jewish, and during the many and varied pogroms, blood libels and inquisitions the Kanai (When mentioned) were deemed to be “The worst of Judaism”.

Utterances of The Apocryphal Prophets:

The Dialectic form of Hebrew they used probably started to develop during the first millennium, This evolved from an oral tradition known (Within the Kanai Tradition) as the Chockma Mechazeh (Meaning “Wise vision”) and centered around a narrative known as the Shem Elohoi Elohim, which identified G-d as having 144 names. If this narrative were ever committed to writing, it would have been written in the dialectic form of Hebrew and not classical Hebrew. This was mainly because they didn’t want the orthodox Jews or the Christians to know exactly what it was they had been writing. While the Kanai Tradition did write the Torah and other sacred texts, only the Shem Elohoi Elohim, and tradition specific narratives (Which included the new testament book of revelation, and other Johanne writings) were written in dialectic form. Texts like the Torah were written in classical Hebrew.

It would appear that the pre Constantinian early church would have been aware of the Chockma Mechazeh simply because as a narrative method it had been used but written in Greek by John of Patmos in the Book of Revelation, which is a paradox considering Kanai Hostility to Hellenism. The explanation for this is that this is why the Dialectic speech and writing came about. Prior to this it had been adaptable to any mainstream language and the descriptions involved visions or images. (Such as seven headed beasts and the like). By the time Jerome had got his hands on such writings, and included the old testament apocrypha, (Which contains the account of the maccabean revolt) as well as the Johanne writings in the new testament. It became evident to the Kanai tradition that by Hellenists adding the name “Judas Iscariot” (The gospel hatchet job) to the biblical concordances or footnotes when referring to the Kanai tradition, the parts of any text that had any connection with the Kanai Tradition could readily be divorced from it. As the “Zealots” were of “Iscariot” and not “Maccabees”. In the eyes of the Christians.

Ultimately (Getting back to John of Patmos). The biggest ever diatribe ever written against Rome, Known now as the Book of Revelation seems to be read as describing these “end times” where people get beamed up into flying temples and there are many from good Christian stock, soldiers of Christ who will beat the evil ones up and go to heaven. The Kanai reading of it was messianic but was about Nero getting his butt roundly kicked for being such a pain. Also the somewhat cryptic commentary of that book with images of seven headed cats with 10 horns etc (A reference to the Herod dynasty if you are curious) was written in a Chockma Mechazeh narrative style, so the Romans would not get wind of the somewhat subversive narrative that was aimed squarely at them and their Puppets, the Herod dynasty.

The Book Burnings:

Within the tradition one hate figure seems to appear, much later in the 1500’s, equaled only by Hitler in modern history, and this would be Pope Paul IV who in 1555 created a ghetto in Rome and then put the Jews in there. He then proceeded to make very sure that certain “Apocryphal” books of the Jews were burned, except the Torah. This included orthodox works like the Talmud. (Which the Kanaim didn’t follow) And according to tradition, the Kanaim had their books burned, Most notably a scroll of the Shem Elohoi Elohim..

By this time Islam had made an appearance having earlier been founded by Mohammed, in the late 500's and was also very hostile to the Kanai tradition, because there was debate about similarities between the Shem Elohay Elohim and the Qu'ran, while the similarities today would seem superficial, the old school monotheism involving multiple names of G-d often proceeded with "Al" or "El" seemed to cause a lot of problems between the two. Personally I suspect there was some sort of feuding going on, as neither Muslims or Kanaim would fight over the similarities of their sacred texts. However the similarity argument is the one I know of. But the Shem Elohay Elohim does seem to invoke annoyance from more mainstream motheistic faiths.

What's in a name ?:

The controversy that surrounded the Shem Elohay Elohim quite possibly starts with Judaism of the second temple era. At that time it would have been very unlikely to appear as a scroll. It would have been an oral tradition. But there is a problem, pronouncing names of G-d was not looked upon as anything but bad news. However in Exodus: 14 19-21 we find the reference to the 72 fold name familiar to the readers of the Sefer Yetzira. This is rather complicated to construct as it involves combinations of each of the 72 letters in each verse. Of the 144 names that appear in the Shem Elohay Elohim, 72 are derived from this verse. (Which is why they correspond quite often to various Quabbalistic references to 72 names). The verses in Exodus would have been quoted as the basis of the Shem Elohay Elohim. At the same time there are 72 not so nice names, which seem to be Sumerian and Canaanite in origin, but, they again seem somehow to have been formed from the Quotation in Exodus.

After the second temple era, when the Kanaim were getting beaten up on a regular basis, almost as an act of defiance (According to tradition) they upped the ante, and wrote the expanded names down. The Spanish Jews, the Sephardim seemed to have done similar later on with the Sefer Yetzira, And as the name suggests this was without question a text. Only they were sneaky, talking in terms of the mysteries of the Classical Hebrew Alphabet. (Were they trying to assert Jewish orthodoxy over the emerging Dialectic Script we wonder, did they know about it?)

But the Shem Elohay Elohim, probably surfaced as a text when the ability to write in Dialectic form came about. Only to be burned by Pope Paul IV. Which brings us onto the controversy with regard to Christianity.

There were and are numerous people even up to today, who seem to think that a long list of names, some "Angels" and others "Demons" have these divine powers with which you can zap people. Two relatively modern sets of writings spring to mind, The Shem Ha-Mephoresh and the "Key of Solomon" are two rather intriguing examples. It is evident that these two texts are in some way attempts at reconstructing the Shem Elohay Elohim. The Shem Ha-Mephoresh certainly does attempt this, quoting straight from the Exodus and later Talmudic writings of orthodox Judaism. On the not so nice names, the Key of Solomon is modern. Other similar texts like the Lemegeton and so on seem to date back to the 16th and 17th centuries in terms of their style. And describe 72 "demons" which are opposite to the 72 "Angels". It does not escape my notice that this all seems to have come about soon after Pope Paul IV did a Nero with certain peoples writings. And yes the Sumero-Canaanite name constructs seem to reappear, Ba'al (Meaning "harsh master" in the Shem Elohay Elohim), becomes "Bael" a "Duke of Demons who has 15 legions of gunglezobs in his charge and can be used to slay you enemy".

Which is sort of interesting because "Satan and his legions of demons battling for the other side" are actually a Hellenic invention. To the casual observer the Shem Elohay Elohim, the backbone of Kanai theology, was split into two, had some Sephardic Quabbalah thrown in and "Appeared" as two books about conjuring angels and demons.

This also explains why the Shem Elohay Elohim is hated with a passion by Christians. They read derived texts talking about spirits and so on. They should read Exodus. The shem Elohay Elohim does not talk of conjouring up angels and demons. It is merely a very long narrative in a similar vein to the Sefer Yetzirah. Only it discusses names rather than letters.

Suffice to say that the Shem Elohay Elohim if ever found in written form, one of the three main monotheistic religions and their leaders will probably stop at nothing to ensure it is destroyed. The Kanai tradition has tended to keep it as an oral tradition. If it ever appears as a publication (Without any archaeological evidence to support it), it would be best to regard this with some scepticism.. Even if I were to publish it, it would only be a recalling or a recital committed to paper. It would not be the original document. That I am afraid in it's full form is lost to history.

Poland:

In Poland there emerged another sect known as the Chassidim, who were founded by Israel Ben Eliezar in the 1700's. The interesting sides to these people (Including the name of their founder) would be the extra orthodox bits of their beliefs. What the Kanai tradition and the Chassidim have in common would be the Essenic roots of their ideas. This included the interest in a very complex system of symbolism, narrative method and even the written letter from time to time. Indeed some synagogues in Poland (Most notably Lancut) have Kanai undertones to their architecture. This may have something to do with the fact that the Kanai tradition did end up in Poland, while still relatively small and certainly semi visible. They did seem to cast a shadow over much of religious discourse. The Chassidim used as their narrative system the Sephardic Quabbalah, while the Kanai tradition stuck strictly with the Chockma Mechazeh. Though the originally Spanish-Jewish (Sephardic) Quabbalah and the Chockma Mechazeh have a few overlaps. The latter is not so preoccupied with mysticism. but narration and deference.

When Poland was invaded by the Germans at the onset of world war two, the Kanai tradition was as good as annihilated by the holocaust. Certainly much of the architecture that would have been influenced by the Chockma Mechazeh was destroyed.

And so to the writing:

The first thing you will notice if you read classical Hebrew, would be the appearance of different letters, Three totally different, and new letters being "Tal", "Jah" and "Cem" along with additional variations of Yod, Aleph, Beth, Vav, and Heh. Yod, Heh and Vav of course vary as they form part of G-d's name. Which is basically how the dialect seems to work. References to sacred names are given deferential characters in the script. Aleph being "El" or "Al" in the extended "Aleph" called "Eloh". As with classical Hebrew vowels are thin on the ground (the font is provided with standard Nikkud) Except in the case of the extended Aleph or "Eloh" where "El" or "Al" is explicitly stated as being pronounced as such. With Yod there is a reversal of this practice in the form of "Jah" (Which is like Eloh is to Aleph, Jah is to Yod) The standard hard pronunciation of Yod can be constructed with a dagesh. (And often is when referring to non sacred words that involve Yod) in Dialectic form "Jshua" would involve "Jah". Whereas Joshua of Jericho would involve Yod and dagesh.

The additional letters are supposed to represent the otherworldly reading of a text. The only exceptions to this being Tal and Cem, which have more to do with symbolic references to the Chockma Mechazeh narrative method. For this you need to think of a Kanai synagogue. (Which has a square floor plan not unlike an Islamic mosque, and yes it was also part of a certain dispute, however it does appear in the book of revelation as "The new Jerusalem" with a square floor plan and three entrances per side, equaling twelve which when squared equals 144, and the number 144,000 does appear as well). Tal seems to refer to the holy of holies. Cem is referring to the outer walls and the entrances. The problem of course is what Cem actually means beyond "Temple wall or entrance" the point seems to be that in the alphabet where Gimel means either punishment or reward, and Dalet simply means "entrance". Cem sits in between the two on most representations (associated with Gimel in terms of the gematria, equaling 3, but Dalet in terms of meaning) . In dialectic script Cem does resemble a composite character with Gimel and a small Dalet.

However in classical Hebrew the letter-forms of Dalet and Gimel differ considerably from the dialectic letter forms.

An interesting side note is the tradition that Cem represents the path from riches to poverty, but in the sense of taking up an ascetic mode of observance. Meaning also that someone can be all powerful and wealthy outside the temple, but within the temple they are humble.

A dialectic term for the construct of the temple is “Chetacemja” (Chet Tal Cem Jah). From this you are intended to remember the layout of a temple. That word often appeared in representations of the Ark of the Covenant or anything pertaining to the temple.

עִם אֱלֹהֵי אֱמֶת

עִם אֱלֹהֵי אֱמֶת

עִם אֱלֹהֵי אֱמֶת

עִם אֱלֹהֵי אֱמֶת

שֵׁם אֱלֹהֵי אֱמֶת



Aloh (0 in later times)	
Alef 1	Mem 40
Beth 2"	Mem 40
Gimel 3	Nun 50
Cet 3	Nun final 50
Dalet 4	Samech 60
Heh 5	Ayin 70
Vaw 6	Phe 80
Zyin 7	Phe 80
Chet 8	Tzaduk 90
Tet 9	Kuf 100
Yud 10	Resh 200
Yah 10	Shin 300
Kaf 20	Tawh 400
Kaf final 20	Tal 400
Lamed 30	

[The] Name of the G-d of G-ds Shem Elohay Elohim

figure 1: Spelling using Ha shem convention and not doing so compared to classical Hebrew. Also the Gematria

Tagin and Kanai Dialectic

A tagin is basically a small crown shaped mark connected to certain letters in classical Hebrew as a flourish. but only when written in a Sefer Torah. This seems to be absent from the Kanai writing system. Though it is used when using classical Hebrew in the scrolls of the law. Even Kanai scrolls when in classical Hebrew have had this convention observed. However the tagin flourishes are part of a narrative method, and do link into the Kanai writing system in some way. The tagin is to another yet to be found text (Sefer Ha-Tagin) as the Chockma Mechazeh would be to the Shem Elohay Elohim, though the Sefer Ha Tagin is specifically about the methodology itself from my understanding.

However what is worthy of note is that the Kanai tradition often placed some significance on the letter Zayin, which seems to have war-like allusions, either representing a dagger (Weapon of choice for the zealots remember) or armor. The Tagin consists of three little strokes that are miniature versions of the classic Zayin. The Dialectic Zayin resembles an extended “Sacred Yod”. One interpretation from Quabbalah is that Zayin represents a “woman of valour”, or a very powerful but feminine presence. (The Shekinah perhaps?) Zayin as in the form of the “extended sacred Yod” represents the presence or the Shekinah coming from the first letter of G-d’s name.

It is quite reasonable to assume that the extra Yod with the extended back stroke and Zayin refer to the conventions the tagin refers to. Though the marking of specific letters (Shin, Ayin, Teth, Nun, Gimel, and Tzadi) seems not to happen in dialectic, it is clear that the construction of Yud and Zayin refers somehow to the use of the tagin in the Sefer Torah.

You end up with strange phrases like this:

“Ke-yushina Ma Vacsar Kurushunda Vey Ta Serech”

(Which is a call to G-d to be present in the temple or place of meeting. I will leave you budding cryptographers out there to deconstruct it ☺)

If you are a scholar of Hebrew you will no doubt have noticed how the Dialectic script seems on the one hand to concur with traditional Hebrew in the more mystical context, and then the next goes off on a wild tangent. It is quite possible that when the Kana'im were stuck in the same street as the Chassidim, they were not all that keen on the Chassidim figuring out what they were up to. The Gematria of Dialectic Hebrew for example includes “Zero” I suspect that “Eloh” originally did not have a number assigned to it (Unlike Aleph which is 1). But Zero, originating in India, Used by Arabs in their system of Numerals, never really got used in ciphered languages, well in 17th century Poland that idea seemed to creep in. and it took the form of the Letter “Eloh” being assigned a value (Zero) as opposed to no value. (Prior to this it never had a value being considered hyper sacred).

It is fair to say that “interactions” with the Chassidim resulted in the final evolution of Kanai Dialectic. Usually employing more cryptographic methods to keep the Chassidim off their backs. While a highly conversational tradition, the Chassidim didn't take to kindly to people talking about Jshua, (who was not their messiah) Being “Ultra Orthodox”, they wanted the Kana'im to convert to the Chassidic way. (Not a chance), the Local Christians were not that happy about the Kana'im either, because their ideas were, of course heretical.

Conclusion:

As a font dialectic Hebrew can be used as an interesting font for classical Hebrew, It cannot however be used for say Yiddish. (Yiddish characters are not present). If you are interested in using Dialectic Hebrew according to the numerous conventions that are specific to it. (Ha Shem and Cemjah) The basic rule is that with regard to names, or names in various sacred texts, You substitute the characters that are used for this purpose. I hope at some point to write a more detailed set of notes on how to use Dialectic Hebrew in the way it was used.

Also it would be very interesting to know if the Indian Kana'im are aware of this script, As it would explain the presence of “Eloh” with the numerical value of zero, and possibly the formal typographic style of the writing. .

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