



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY
Volume 15 Issue 10 Version 1.0 Year 2015
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

What Marketing Strategy for Sacred Geometry to Make Archaeotourism Work?

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Abstract- Archaeotourism can take place in two main forms: i) on site or locations of discoveries; and ii) assembling the discoveries into museums or exhibitions. Given that the first option in Kosovo has not proven viable, a marketing strategy went on to be explored for the latter in broad terms by taking into account Bronze Age artifacts with engravings from the sacred geometry discovered by the Author of this paper during 2013-14, which were the work of ancient Illyrians. Yet, the results suggest a third alternative of archaeotourism development, and that is the interest by respective foreign scholars, institutions, and foundations by using Long Tail marketing approach. The paper interprets some astrological metaphors of sacred geometry in literature review, but draws conclusions from archeological discoveries.

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GJHSS-H Classification: FOR Code: 430207



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What Marketing Strategy for Sacred Geometry to Make Archaeotourism Work?

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I. METHODOLOGY AND APPROACH

The methodology relied on the work and experience by the Author as a discoverer in respective field, associated with: i) behavior of state institutions; ii) visiting foreign museums to understand the importance of archaeotourism in income generation; iii) analysis of engravings and symbols from the sacred geometry; and iv) explaining the meaning of the symbols. Of special importance were some Ahnenerbe files, a copy of which I obtained through unofficial channels. The point of reminding the ancient symbols by evidence of the time is not to mystify anything but understand their enormous impact in our modern daily life.

II. LITERATURE REVIEW

Sacred geometry is about how the universe is shaped, exists, functions, human life organization and civilization on earth. Lawlor (1982 [2002]) described it as a metaphor of universal order, which Carroll (2013) viewed as the blueprints through physical and thoughtful evidence. Thoughtful or religious beliefs are considered compatible with modern science explanation of physical evidence on ancient civilization remains. Despite often contradicting each other, the divine reality remains in unity.

The foundation of sacred geometry is the circle. The circle has 360 degrees, a measurement inherited from the practice of 360 deities, one for each day, placed in and around the Kaaba in Mecca, of pagan

origin, most likely from ancient Babylonians and/or Sumerians. It is used as a cycle of the year consisting of four seasons, four sides of the world with the lines of latitudes and longitudes amounting to exactly 360 degrees each; 180 east plus 180 west, 90 from equator to the northern and 90 to the southern pole, plus the other side of the earth with the same number of degrees. Two intersecting circles form the Vesica Piscis, a shape found in human body organs such as eyes, mouth, ears, nose holes, vagina, and so on. It also could denote, be used and understood as a union between a man and a woman, just as it is still used in mathematics as an interaction between two elements or entities. Tripod featured the three gods in Egyptian mythology: Osiris, Isis, and Horus. Horus was the son of the sun god – Osiris, and of the moon goddess – Isis (Windsor, 2003). It later was adopted and reinterpreted in Christianity for the Father, the Son, and the Holy Spirit, and in Islam as there is no God but Allah, and that Muhammad is His Messenger. In the real world, it may mean: the Father, the Son (or the Daughter) and the Mother (the Holy Spirit). Cross is a pagan symbol, not of Christianity. Christmas is not related to any personality or Jesus alternatively called the Star in the East – Sun, the Light – Sun, but is an astrological interpretation of the Sun to Earth when it “dies in the cross” for three days (December 22-24, the shortest daylight) and “resurrects” on 25th, practically the first day of the year. The symbol of flower with four and five petals may be the fourth and fifth days in the process of creation. The Five-pointed star (pentagram) has its origin from the Earth, from anything in the sky. The Six-pointed star (hexagram), widely known the Star of David, by evidence is not of David at all. In fact, it was the modern Zionism who chose this non-Jewish symbol to relate modern Jews with the glory of ancient Israelites, and was adopted as an official symbol in Israel’s flag only from 1948 (Sholem, 1949).

Ancient physical evidence about the symbol of six petals flower can be found in many parts of the world, but its origin remains unknown. The Bible notes that God created the universe in seven days (6 working, plus 1 resting). Melchizedek (1999) embraced this view as the Flower of Life, representing core aspects of space and time through seven interlacing circles forming the symbol. One day off is inherited by Judaism (Saturday), Christianity (Sunday), and Islam (Friday). Aside from spiritual beliefs, this symbol of circles is used

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as a blueprint in technical developmentse.g.tires, engines, rotors, generators, propellers, DNA, music, computers, which are the essence of human life organization and work.

One circle in the center and twelve others around it on six sides by two in a snowflake shape was interpreted by Melchizedek (2000) as the Fruit of Life. Number 12 represented many fundamental aspects, e.g. 12 Tribes of Israel, 12 Gods of Ancient Greece, 12 Apostles of Jesus Christ, 12 months of the year, 12 hours of the day. This system of 12 formed the basis of political rule (Government) through 12 ministries (apostles/ministers) and a Prime Minister (Zeus or Jesus Christ) at the center, originating from the cycle of moon movements, 12 signs of the zodiac respectively. 12as the number of zodiac is formed by 3 (months) x 4 (seasons), and 7 is the number of planets or the first complete order (Shimmel, 1993). Modern humanity has got thousands of different spoken and written languages, all having in common the sacred geometry expressed through engravings, symbols, shapes and numbers. The numbers tended to evolve along different written languages (like in the Latin world), but later were internationally standardized from the Arabic style.

How much we understand archaeology is a matter of promotion, exhibitions, and research apparatus (Dallas, 2007). Museum complexes in large developed cities such as New York, Tokyo, Shanghai, Paris, London, become attractive business through exhibitions that are visited by large number of visitors (Art Newspaper, 2014). In Istanbul, in Top Kapi Museum based on my own observation in June 2013, during the day on average one tourist entered every second. The fee of entry per individual was 30 Turkish Liras or €10. That is €36 000 per hour in one intensive summer day where the frequency of visitors is the densest.

Archaeology tends to be used for nationalist purposes, defending of identity, and identification with some greatness of the past (Baram and Rowan, 2004). Perhaps, the best examples of such identification are the issue of Jews and Palestinians in the Middle East, and disputes between Serbs and Albanians in the Balkans. The findings of this paper do not have that aim (promoting the heritage for a nationalist cause) but on archaeotourism. Kosovo has no strategy for archaeotourism. An idea of it on sites of the discoveries, withered away as the institutions had no initiatives, funding, and expertise on how to use the discoveries to make money – archaeotourism (Mulaj, 2014). Preparing and implementing a strategy for tourism development should have at its disposal resources, core competences, comparative advantage, organization, and carry out promotional activities. Resources are tangible and intangible such as physical, human, financial, operational, and knowledge (Evanset al, 2003). Historically, archaeology in itself had become a matter of interest by different countries, and often as one of the

main inspirations to invade. Hamilakis and Duke (2007) viewed archaeology as a motivation serving capitalism to conquer territories and seize their material past. Croucher and Lindsay (2011) examined the interplay between colonialism, capitalist development and post colonialism. Colonial power, capital formation, interpreting and using of archaeological remains, affected altering the history or its meaning. Though capitalism is seen as a system evolving on its own principles, many technical innovations were inspired by intensive studies on ancient language of symbols, engravings and geometry. In modern times, in addition to the use for tourism as it is preserved, archaeology may be applicable for extracting the knowledge to produce something useful. In a more spectacular move, the evidence of ancient civilizations can be manipulated to materialize advanced technological innovations. The most notable example was the Nazi society Ahnenerbe where the results of its research were unprecedented, especially in the war machinery.

Dealing with archaeology can be a business from supply and demand point of view. For example, recent trends in British archaeology suggest a decline in activity as a sector. A survey by Aitchison and Rocks-Macqueen (2013) of British archaeological institutions and organizations, found annual turnover to have slightly declined over 2009 to 2011 , employment was reported down by 30% in 2012-2013 compared to 2007-2008, earnings in archaeology on average were slightly lower than in all occupations, 60% of archaeological organizations (of the answers received) reported the profit margin less than 5%, and 45% of the respondents expected the market in this sector to deteriorate. Where this trend can be backtracked? Aitchison (2004) who investigated the difference between university degrees in archeology and archaeological workforce in the United Kingdom, argued that, although university degrees in respective field (archaeology) are a prerequisite to enter the archaeological workforce, they were not sufficient for professional work. The remark against the university departments received the answer that it was not the responsibility by the universities to produce professional archaeologists, but a kind of education that can be utilized for employment even in workplaces outside archaeology. "Outside sectors" in a given time are known how they operate and their development can be predicted in short to medium term. Innovations in commercial business such as technology may more or less be anticipated, many people soon become familiar with, pass the knowledge and practice to others, but some archaeological discoveries may be quite unexpected for which the archaeologists do not have any standard knowledge ready, or even a clue at the beginning of certain discoveries. That is why the knowledge of many discoveries in the course of historical events is lost or destroyed. Aware of this deficiency, in 1945 the United Nations Educational,

Cultural, Scientific and Cultural Organization (UNESCO) was established as a vanguard, with a mission to promote and contribute to international education, preserving of cultural heritage, cooperation and universal respect of justice.

The demand for tourism as Butler (2006) maintained, is volatile but it also has a great stability where the changes in the short term occur only in specific types of tourism, e.g. in international travel. Market segmentation as one of the most important concepts of marketing, has a considerable, if not decisive impact on tourism by making use of information and communication technologies (ICT). Pasonen (2013) explored the impact of ICT, which has intensified since the 1980s, on market segmentation in Finnish rural tourism, and found that online information produces more distinctive motivation than the segment in motivating the travel due to the ease of doing many tourism related activities through the internet. An earlier approach by Lew (2008) admitted the crucial tendency of ICT in this respect, and emphasized the importance of Long Tail marketing in tourism, which he defined it as an internet based economy where a company or an institution can provide highly specialized products and services not in large quantities or volume, but the demand for them is driven by their high value. By this token, a larger number of tourists often run after few things that are unique in value. Without referring to any example, it is the knowledge and interpretation that makes some products and services in this sector appear as unique, as the following section tries to make few of them from archaeological discoveries.

III. RESEARCH AND RESULTS

Many sacred geometry symbols discussed in previous section are available as physical evidence in our discoveries from the Bronze Age in Western Kosovo.

Their naming and meaning, however, despite many similarities with the mainstream theory, is to some extent unique due to a different cultural heritage and use in modern times by Albanians. Although ancient Illyrians are not known to have produced written history through any alphabet as at the time that the artifacts belong to (the Bronze Age) writing as we witnessed later after the Roman conquest of the area in the 2nd century BC did not exist, they left something more accessible to be understood – precise engravings from the sacred geometry. It was this kind of activity that has given rise to (different) languages development, and not the other way around. We may write and tell many stories about an automobile, engine, construction engineering and so on, but once we have them at our disposal or as a Chinese proverb puts it a picture is worth thousands of words, it shows the advantage of making use of geometry versus words.

The pictures below are made by the Author of this paper, who is also the discoverer of the artifacts featured. The five-pointed star is known as Luljeta (Looli-yeta, literally the Flower of Life). Luljeta, a personal given name among Albanian women, is featured in geometry as the flower of five petals, rarely found anywhere in the world as in Picture 1. Unlike popular beliefs, the five-pointed star has its origin from the earth and not of anything from the sky. In Albanian, this is the true Flower of Life. Most fruit trees and vegetables emerge from this type of flower. In antiquity people did not have chocolates and cakes, but fruits as the main food. The symbol next to Luljeta which looks like a natural tree, i.e. the Tree or Fruit of Life (engraved twice in Picture 1), further supports this claim. We were unable to decipher or find the corresponding reality of the flower with four petals in the far right of Picture 1, but have something unique to explain about the figure in the middle.



Picture 1 : Illyricum Sacrum circa 2 500 BC. Dimensions: 1m long, 30cm wide and thick



Picture 3 : The Moon and/or Sun eclipse

Moon eclipse, found ten miles away to the west from the artifacts in Picture 1 and 2, is dated from the 4th century A.D. According to my visit on site, this stone was taken from the ruins of a temple or castle which is reported to have been destroyed in the 9-10th century A.D. The site is known for similar archaeological findings of the 4th century, a period which corresponds with early Christianity when it was legalized by the Roman emperor of Illyrian origin Constantine the Great, but this piece of work most likely is neither Christian nor of Islam which came much later and who moon crescent and five-pointed star is adopted from the symbols like this one in Picture 3. Apart from exact or approximate age, the crucial importance of this artifact relies in the engraving of moon eclipse, which has got an ellipse shape. This is important to remember how long time ago before inquisition, people knew that the shape of earth and moon is elliptic as opposed to medieval inquisition which maintained of round but flat shape of the earth.

Despite such cultural heritage at disposal, Kosovo's institutions and scholars have not shown any specific interest in promoting them for their own benefits. Kosovo and the Western Balkans except Croatia, did not submit reports on the state and profile of their museums to European Group on Museum Statistics – EGMUS (2004). EGMUS is a good guide to scholars and potential interested visitors. Still worse, Kosovo's Ministry of Culture in its budget for 2015 does not envisage a single penny for cultural tourism, let alone archaeotourism as a subdivision. Anorganized research apparatus does not exist. Comprehensive research papers as promotion are scarce. Actually, there is no any NGO and civil society groups specialized in archaeological research except those claiming to

preserve the cultural heritage with aim to attract visitors, but do not undertake anything to make it happen. The respective state institutions continue their work in excavating for archaeological discoveries and assemble the artifacts into museums. Yet, they do not know what further to do about them. Expert visitors may have more knowledge about the artifacts exposed. What the visitors would be mostly interested in, is what specific use and meaning the artifacts had from already known elsewhere, which as we showed, to some degree diverges from the standard theory, but it may be more correct understanding.

With no supportive resources, poor expertise and researchers, but rich cultural and archaeological heritage, the second alternative for archaeotourism or through museums and exhibitions, also falls out of consideration. We cannot have a plan and implement it for something that has no bases of organizing too many needed resources, or consuming some of them without generating benefits. Knowledge is the driving force behind the potential success. Often, many people and employees consume a bulk of resources without capabilities to provide something for consumption, e.g. to make archaeotourism work. If that is the reality of commitment, do we have at least an idea how to promote the discoveries in question or make them more value-added. Figure below shows a conceptual design of a marketing strategy options for archaeotourism.

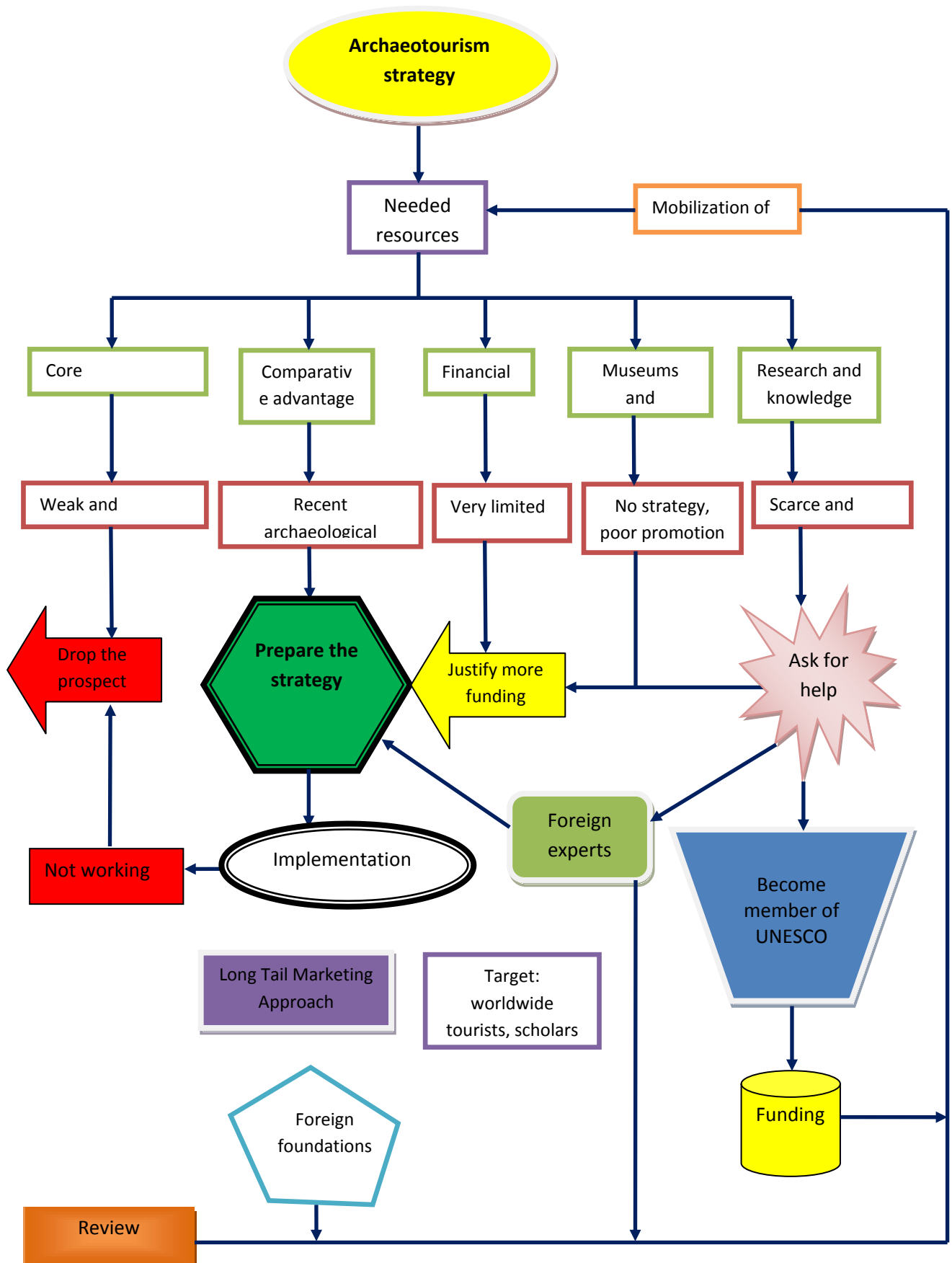


Figure 1 : Conceptual design of marketing strategy for archaeotourism in Kosovo

Given that the options from the figure above at present cannot be implemented in Kosovo due to very limited resources and skills, it is left as a recommendation to be dealt with by foreign scholars, researchers and foundations. And here we are not leaving them to think much what to do about archaeotourism in respective case from which at current we have given up the development. An archaeotourism strategy, its implementation and expected results is a very broad and sophisticated undertaking which this paper has no space to go into details. The basic concept is presented as an urgent need under the circumstances when majority in Kosovo is not familiar with the area of archaeotourism, let alone how it works. Will it work and what approach should be followed? All notes and boxes from Figure 1 require more analysis and discussion that should be dealt with separately from this paper, of which we are focusing on the one deemed as the most important - Long Tail marketing – which is feasible as it can make use few but unique discoveries. Although similar discoveries are found elsewhere, the way how they were used by the Illyrians and inherited by modern Albanians make them different from so far mainstream theory. First, the approach takes into consideration the discoveries that challenge many views of core elements from the sacred geometry as used by the Illyrians. Second, the time which the artifacts belong to, imply a different origin of some symbols such as the Star of David. Third, the unknown origin of the Flower of Life may not be of any deficiency as its crucial importance relies on how the Illyrians have used it, what representation featured, and how it has survived as Lulija. Fourth, no matter how much massive and almost standardized the theory on the flower with six petals is across the world is, it may be an accident how few scholars decided to call and interpret it whilst the rest of the world embraced that view. It makes sense to represent the human time arrangement through seven days to which modern society has remained a hostage. However, the Illyrians used the five petals flower (Luljeta) as the true Flower of Life from which majority of fruits emerge and were the life for humans. Last but not least, the Eye of Horus along with many other pagan symbols and mythologies, proves that the bulk of Abrahamic religions originating in the vicinity of Ancient Egypt and Babylonia, are simply adoptions, recycling, and even deterioration of the things, events, and phenomena that existed, in which God had no hand in them.

IV. DISCUSSION AND CONCLUSIONS

We may argue that Albanians have not descended from ancient Illyrians. Many other people might have, but what Albanians alone have inherited from the Illyrians, which can be proven by the convergence between archaeological discoveries and modern cultural practice, is more than of the rest combined. This does not apply to overwhelming

evidence on sacred geometry found worldwide, but it does in the specific meaning how the Illyrians used it.

Modern civilization is an evolution from the orders of sacred geometry, with some different meanings and interpretation across the world. It may not be the best practical order. An easier and simpler order would be if Sunday, 31 May, 2015 is written as 151: 2014, i.e. 151st day of 2015, rather than repeating the same name 52 times for each different day. The location of our archaeological discoveries is 42°48' 41.50"N 20°34' 16.00" E, easier to be found than through the names of villages, towns, cities, hills or woods in a different time frame. New York, Riad, Saint Petersburg, Hiroshima have not existed in ancient times, and will disappear in a distant future. Similarly, at one given time or at present, we have very different names for one country within geographical borders such as Germany (English), Deutschland (German), Alemania (French), Njemačka (Serbo-Croatian), and so on. Geometry and numbers are made common for the mankind, or one for all. Thousands of languages are further diversifying.

The ancient Illyrians left remarkable records of sacred geometry, the importance of which might have not been understood for ages due to our evolution towards adopting and being addicted to written texts in different alphabetic characters. We may blame the Illyrians for not leaving peer reviewed papers in English! English, Arabic, Greek, Chinese style of writings, literature and characters may be beneficiary famous for many people, yet the Japanese technology relies on working with something else – by doing things. We would more prefer to drive the car rather than writing or talking about driving it. Similarly, the Illyrians left the written records about genesis pattern, the union of man and woman, human trinity and many more in well engraved symbols. They certainly were not aware what will follow centuries latter through monotheist religions, nations and nationalism.

Archaeological graduates and scholars from the universities may be specialists compared to the rest having no such respective education. The certified specialists act upon some knowledge which they take as a standard theory, thus whenever they come across any discovery like in our case in this paper, they immediately know what is it about. For instance, the flower with six petals they will blindly call it the flower of life as it is intensively used and standardized in the world terminology of sacred geometry. How the ancient and modern people have been calling and use it, makes a difference. Luljeta, as this paper finds, is the true name for the Flower of Life. The six petals flower with many uses and meanings in sacred geometry worldwide known as the Flower of Life, among Albanians is used as a personal name (Lulija), cult of beauty and love, mostly in popular songs for an anonymous (or every) beautiful woman, and as a decorative symbol. The Star

of David, which is not of David at all, is found to be Illyricum Sacrum. Their use by modern Albanians is still spontaneous with no any research on the origin. We should report exactly how modern Albanians have been calling and using them, and this makes our archaeological findings unique from the same findings elsewhere.

Archaeotourism development on site was dropped due to a lack of interest, resources and expertise. The second alternative to assemble the artifacts in museums and exhibitions in Kosovo that this paper went to recommend also has no perspective. Where is the knowledge to persuade the tourists that a priceless piece of sacred geometry from the Bronze Age is available in Kosovo? Therefore, we recommend the third alternative, and that is the interest by respective foreign scholars, institutions, and foundations. The rationale of this recommendation rests in Long Tail Marketing for the discoveries in question, the core of which should be preceded by good and provocative papers and publications. The Staff of Moses and the King's David sword in the Top Kapi Museum in Istanbul locked behind glass cases (which may not be of the referred persons at all) attract too many visitors and money from across the world thanks to Long Tail marketing of two books only (the Bible and the Qur'an) and almost nothing else. This suggests that to make archaeological work through the Long Tail marketing, we should first of all have Long Tail research and publications, the importance of which this paper has tried to identify and explore.

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