

Appendix

The First Verse, as sung by Qhro. Cirsc's exegesis.

⊖ ⊕ ꝥ

EVER FIRST BETWEEN

In the Beginning was the Between.

Ɔ ˆ ꝥ ꝥ

NAME NOW SPIRIT NOW

TOGETHER

Sometimes the Between is called Spirit,
sometimes it is called the Relationship.

⊖ ꝥ Ɔ

EVER BETWEEN TWO

But the Between could not exist without
there being a Two

Ɔ Ɔ |

TWO BESIDE ONE

and so the Two took its place between
the One

Ɔ Ɔ Ɔ

TWO BESIDE THREE

and the Three.

Cirsc's Commentary

Qhro has pointed out that the second line of this verse is clearly a later interpolation. The sign for SPIRIT does not occur in the Old Language until the Burnt Books of Rufor; at the time of the First Verse the concept SPIRIT had not become distinct from the concepts WIND, BREATH and NAME, all represented by Ɔ. Relationship, or Together, ꝥ, usually means simply 'and' in the Burnt Books, and has not been found in earlier texts. Thus we would have to read

᠑ ◦ ᠑ ◦ ᠎ ‘Name now Name now And,’ which is clearly a corruption. In addition, any association of SPIRIT with BETWEEN would make little sense to the world view of the rest of the First Verse, although it is fully consistent with the final passages of the Burnt Books. Qhro also points out that without the second line we have a well-balanced quatrain with the first two lines beginning ⊖ EVER and the final two beginning ∏ TWO, with three characters to each line, the default form of the pre-Ruforian quatrain of twelve characters.

However, it should be noted that there seems to be an inconsistency of thought between the first and second halves of the quatrain. In the first, Between is primeval, and Two is generated as the inevitable result of the Between. The second half assumes a different perspective whereby Between has disappeared, leaving Two as the primeval movement which necessitates One and Three on each side of it, the three primeval hypostases. Thus linear movement in time and space has occurred, and this linear movement informs the direction of the writing.

I would suggest that this verse amalgamates two accounts of the Beginning, the first, possibly older, presenting Relationship (Between) as the primeval movement, the second invoking Two as the primal movement that creates One and Three.