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oboodashkwaanishih

a dragonfly



# OWNERS MANUAL

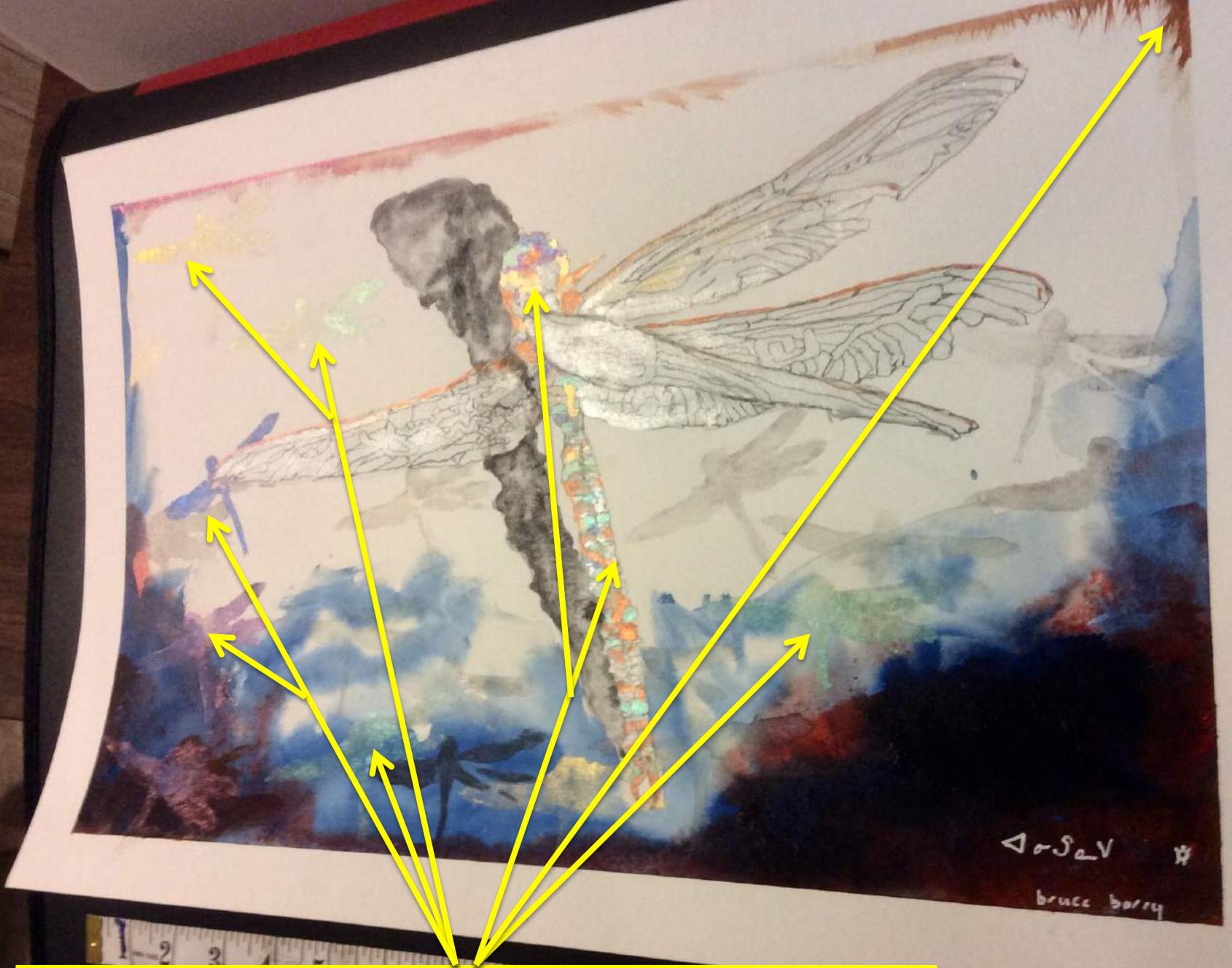
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bruce barry

‘A DRAGONFLY’ IS AN ART NARRATIVE ABOUT MOTHERS AND SONS - ACROSS THE HISTORY OF HUMANS, THE MOTHER/SON RELATIONSHIP HAS BEEN ONE OF THE PILLARS THAT SUSTAINED ‘THE PEOPLE’, HAS BEEN THE BASIS FOR GREAT ART, GRAND NOBLE FEATS AND ABOVE ALL - STRENGTH, HOPE AND LOVE AS SHELTER AGAINST ASSAULTS OF ALL THAT ‘LIVING A LIFE’ BRINGS US.



4-5-11 W  
bruce barry





PEARLESCENT PAINT WAS USED ON SOME OF THE IMAGE.





# oboodashkwaanishiinh

## a dragonfly

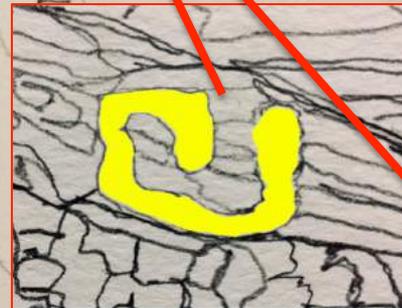
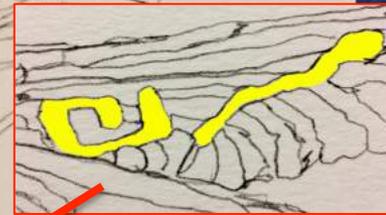
Across North American Indigenous mythology, the Dragonfly (oboodashkwaanishiinh in Ojibwe) presents as a medicine animal, bringing healing and transformation, called to assist in healing ceremony.

Dragonflies live in water for the first year of their lives as nymphs, and metamorphose into dragonflies, thus earned it's place as a water symbol for many, bringing the element of water, across the Plains symbols of protection, invincibility, adorning war shirts, tepees, shields and sandpaintings and such.

A dragonfly is an insect belonging to the order Odonata, infraorder Anisoptera (from Greek ἄνισος anisos, "**unequal**" and πτερόν pteron, "**wing**", because the hindwing is broader than the forewing). Several years of their lives are spent as nymphs living in fresh water; the adults may be on the wing for just a few days or weeks.

Dragonflies are represented in human culture on artifacts such as pottery, rock paintings, statues and Art Nouveau jewelry. They are used in traditional medicine in Japan and China, and caught for food in Indonesia. They are symbols of courage, strength, and happiness in Japan, but seen as sinister in European folklore.

# Mirror images of ancient Hebrew text on wings.



The first letter is the א (aleph - A), a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, מ (mem - M) representing water. The two letters give us the meaning of "strong water." The Hebrews made glue by boiling animal skins in water. As the skin broke down, a sticky thick liquid formed at the surface of the water. This thick liquid was removed and used as a binding agent - "strong water". This is the Hebrew noun AM meaning "mother", the one who "binds" the family together.



The first letter is the ב (bet - B), a picture of a tent house. The second letter, נ (nun - N) is the picture of a seed. The seed is a new generation of life that will grow and produce a new generation therefore, this letter can mean "to continue." When combined these two letters form the word BeN meaning "to continue the house" and is the Hebrew noun for a "son."

## ***Why is the 'Ancient Hebrew Alphabet' in mirror image?***

RESPECT - no one shall see the face of G\_d and live. There is a traditional belief that creation can only occur in the absence of Creator – i.e., Creator must withdraw in order to create, otherwise we would be consumed by the 'isness' of G\_d. For example, if Creator was water or fire, if we saw the true essence of Creator, we would return to being part of Creator, which is where we came from, from which we emerged.

That is partly why there is evil in the world, Creator had to withdraw to create, so we only see 'reflections' of the ultimate reality of being. Thus, the words are mirror images which can only be read by holding the image up to a mirror.

**The purpose of the veil in the tabernacle was to protect the priests from the “shekinah” glory of the Lord.** “I will not let you see my face, because no one can see me and stay alive.” (Exo. 33:20).

**When Moses was allowed to see God, it was only from the back and only from the protection of a rock.** “Here is a place beside me where you can stand on a rock. When the dazzling light (glory) of my presence passes by, I will put you in an opening in the rock and cover you with my hand until I have passed by. Then I will take my hand away, and you will see my back but not my face.” (Exo. 33:21-23)

***“INNOCENCE, ONCE LOST, CAN NEVER BE REGAINED. DARKNESS, ONCE GAZED UPON, CAN NEVER BE LOST.”***  
**John Milton**

"The Two Voices" is a poem written by future Poet Laureate of the United Kingdom **Alfred, Lord Tennyson** between 1833 and 1834. It was included in his 1842 collection of Poems. Tennyson wrote the poem, titled "Thoughts of a Suicide" in manuscript, after the death of his friend Arthur Henry Hallam in 1833. The poem was autobiographical.

*... Excerpt from 'The Two Voices'*

A still small voice spake unto me,  
"Thou art so full of misery,  
Were it not better not to be?"

Then to the still small voice I said;  
"Let me not cast in endless shade  
What is so wonderfully made".

To which the voice did urge reply;  
**"To-day I saw the dragon-fly  
Come from the wells where he did lie.**

**"An inner impulse rent the veil  
Of his old husk: from head to tail  
Came out clear plates of sapphire mail.**

**"He dried his wings: like gauze they grew:  
Thro' crofts and pastures wet with dew  
A living flash of light he flew."**

Tennyson explained, "**When I wrote 'The Two Voices' I was so utterly miserable, a burden to myself and to my family, that I said, 'Is life worth anything?'**". In the poem, one voice urges the other to suicide ("**There is one remedy for all**" repeated on lines 201 and 237); the poet's arguments against it range from vanity to desperation, yet the voice discredits all — the poet finds no internal affirmation, invoking "solace outside himself" (Tucker). "The Two Voices" was published following a ten-year span (1832-1842) in which Tennyson did not publish anything, coinciding with what some call "one of the deafening silences of Victorian literary history"

## ***Ancient Pictographic Hebrew Script***

'The Tanakh' to the Jews, and called 'the Old Testament' by Christians, the bibliotheca were originally written in 'Pictographic Hebrew Script', modern Hebrew comes from this, with modifications in the Paleo-Hebrew people.



This 4,000 year old **Inscription** was found in the land of Israel and is composed of two letters written in the ancient pictographic Hebrew script. The letter at the top of the inscription is the **aleph** and is a picture of an ox head representing strength. Below that is the letter **lamed** and is a picture of a shepherd staff representing authority. When these pictographs are combined the word "el" is formed meaning "the

strong one of authority."

## ***Ancient Pictographic Hebrew Script***

Within the wings of the dragonflies are words in ancient pictographic Hebrew script, mother, son, home.

### **What does Pictographic Hebrew give us that Roman Script doesn't?**

Roman script has two basic characteristics – 'form' and 'sound'. For example, the letter 'A' has its form capitalized and not.

A pictographic language, like Ancient Hebrew, gives us 'form', 'sound', 'name' and 'meaning' → so not just form and sound, but -- 1. pictograph (picture), 2. syllable (name), 3. mnemonic (meaning) and 4. phonetic (sound). We can then use a language as synthesized with a visual narrative.

**Standard Roman Orthography (SRO)** uses the letters of English alphabet (with a few modifications) to represent Indigenous language sounds. Each meaningful sound (or phoneme) is represented with one character. It is consistency of the sound-to-symbol correspondence that makes SRO effective. SRO is also the spelling system that is most widely used for print publications in Cree, (*which has the greatest number of published books*), Ojibwe and such.

Lafcadio Hearn wrote in his 1901 book *A Japanese Miscellany* that Japanese poets had created dragonfly haiku:

**"almost as numerous as are the dragonflies themselves in the early autumn."**

Matsuo Bashō (松尾 芭蕉 , 1644 – November 28, 1694), was the most famous poet of the Edo period in Japan wrote this *haiku*, relating the autumn season to the dragonfly . . .



**CRIMSON PEPPER POD**

**ADD TWO PAIRS OF WINGS, AND LOOK**

**DARTING DRAGONFLY**

**DYED HE IS WITH THE  
COLOUR OF AUTUMNAL DAYS,  
O RED DRAGONFLY.**

-- Hori Bakusui (1718-1783)

*THE DISTANT MOUNTAINS  
ARE REFLECTED IN THE EYE  
OF THE DRAGONFLY*

--Kobayashi Issa 1763-1828

**HAIKU:** A haiku is an unrhymed Japanese poetic form that consists of 17 syllables arranged in three lines containing five, seven, and five syllables, that contain a kireji, or "cutting word" and a kigo, or seasonal reference. A haiku expresses much and suggests more in the fewest possible words. A form of poetry that focuses on a brief moment in time, and a sense of sudden illumination or enlightenment, a way of looking at the physical world and seeing something deeper, like the very nature of existence. It should leave the reader with a strong feeling or impression.