

JTC1/SC2/WG2 N4745
2016-09-12

Universal Multiple-Octet Coded Character Set
International Organization for Standardization
Organisation Internationale de Normalisation
Международная организация по стандартизации

Doc Type: Working Group Document
Title: Proposal to encode an Indalo symbol
Source: Andrew West
Status: Individual Contribution
Action: For consideration by JTC1/SC2/WG2 and UTC
Date: 2016-09-12
Replaces: N4661

1. Background

The Indalo ☺ is a symbol shaped like a stickman holding a rainbow over his head. The symbol is first attested in prehistoric rock carvings discovered in 1868 in a cave in the Las Velez mountains of Almeria province, Spain. The name Indalo was devised in the 1960s, and is said to be derived from the word *Indal Eccius* in the ancient Iberian language, meaning “messenger of the gods”. Since its discovery the symbol has been adopted as the symbol of Almeria, especially the town of Mojácar, and is now widely used as a symbol of good luck both within Almeria, and increasingly throughout Europe.

The Unicode and ISO/IEC 10646 standards already include various cultural symbols, and encoding this character will help make the standards more relevant to international users.

The high potential demand for this character can be seen from Instagram which has 5,730 posts tagged #indalo, which compares favourably with #skullandcrossbones (41,643), #vitruvianman (7,189), #peacesymbol (4,917), #yinyangsymbol (302), and #recyclingsymbol (20).


There is also a steady number of Twitter posts tagged #indalo (42 for June 2016, 28 for July 2016, and 28 for August 2016), almost all of which refer to the Indalo symbol.

2. Proposed Character

The Indalo character is proposed for encoding in the Supplemental Symbols and Pictographs block, with the following properties.

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1F9XX;INDALO;So;0;ON;;;;;N;;;;;
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Proposed Character

Code Point	Glyph	Character Name
1F9XX		INDALO

3. Figures

Fig. 1: José Antonio García Ramos, *La Medicina Popular en Almería* (n.d.) p. 55

El Indalo, signo excelencia de las tierras confieren también profilácticos sobre el mal reminiscencia de una prehistórica ligada a la totémico. En ciertas español se le atribuyen contra toda clase de se observa en las (Cueva de los Letreros de Vélez Blanco...etc.) se llama Indalo (apócope de San Indalecio, patrono de Almería) y se ponía en las fachadas de las casas al acabar de encalarlas.



cultural por de Almería se le poderes mágicos o de ojo. El Indalo es la figura humana magia y simbolismo zonas del Sureste virtudes protectoras males. Esta figura que pinturas rupestres

Fig. 2: Victoria Twead, *Chickens, Mules and Two Old Fools* (Ant Press, 2014) p. 108

After about six weeks, Attila, Ginger and the others became bored with bullying her. They allowed her down into the coop for short intervals, then for longer periods until she finally integrated into the flock. She still wanted to join us in the garden but she had settled in at last.



To understand how we fell foul of another gift, I must provide a snippet of background history.

In 1868, the archeologist Antonio Gongorra Martinez made an important discovery. In the north of the province of Almería, he came upon some ancient caves. Remarkable bronze and stone age artefacts were unearthed.

One cave was decorated with archaic symbols, figures of archers, mountain goats and deer. But the most common and recurring theme was that of a man holding a rainbow. It is thought that the 'Indalo' or 'Rainbow Man' most likely represented a Shaman or God figure.

In the 1870's, local villagers took to daubing the symbol on their houses as a good luck charm, hoping to ward off evil.

After an earthquake had destroyed the villages of Mojácar and Vera, the surviving inhabitants were understandably nervous. They took to imitating their northern Almerian neighbours whose villages had escaped lightly, believing the Indalo must have protected them. They copied the practice and made sure the remaining and rebuilt houses of Mojácar and Vera displayed Rainbow Men, too.

And so the Rainbow Men marched across Almería. The prehistoric symbol was adopted as the logo for Almería, and a bringer of good luck. Today you will see the Indalo on car bumpers, statues, T-shirts, key-rings, shop fronts, everywhere.

Fig. 3: Xaverio, *Indalo Codex* (Editorial Sirio, 2008) p. 32

En Mojácar, pueblo antiquísimo de la provincia de Almería, construido en un monte piramidal frente al mar Mediterráneo, es milenario el uso tradicional del Indalo como un símbolo de poderes benéficos. Mojácar ha sido habitado desde la Edad del Bronce, formando parte de la cultura argárica (2000 a. de C.).

Los iberos, habitantes del Levante español (siglos IV-III a. de C.) dieron nombre al Indalo; en su lengua la palabra *INDA* significa "fuerte, "poderoso" y "protector". En el vascuence, lengua descendiente del ibero, *indardun* significa poderoso. Indalo se relaciona con el nombre *INDA* romanizado con el sufijo *ecius* (mensajero). Indalecius, cuyo significado es "mensajero de los dioses". En griego *Indálimos* significa "hermoso", y la palabra *Indal-lomay* quiere decir "mostrarse". Asimismo, la sonoridad de Indalo se acerca a las palabras *indio* o *indígena* y a su significado de habitantes de la Tierra.

Hacia el año 1100 a. de C. vinieron los fenicios a Mojácar y posteriormente estuvo ocupada por los griegos, que la llamaron Murguis- Akra.

En el año 250 a. de C. los cartagineses tuvieron un importante asentamiento para extraer plata de la cercana Sierra Almagrera. En la antigua y próspera ciudad de Cartago, sus habitantes colocaban en sus barcos y monumentos un símbolo esquemático de Tanit, la diosa lunar,



Pesa cartaginesa con una representación de Tanit, diosa madre del Mediterráneo, que fue considerada un poderoso símbolo de protección y fertilidad.

Fig. 4: <http://www.andalucia.com/province/almeria/indalo/home.htm>


<p>Almeria Province</p> <ul style="list-style-type: none">Almería CityCosta AlmeríaInland Almería<ul style="list-style-type: none">AlmanzoraAlmería AlpujarraFilabres-SierraAlhamillaRural Villages	<h3>Almeria Province - Indalo Man</h3> <p>The Indalo Man is an ancient symbol found in the province of Almeria over 100 years ago. Also know to some as the "Indalo Puppet", it was first found somewhere in the Las Velez mountain range of northern Almeria province in a caved known as La Cueva de los Letreros (Cave of the Signboards), near Velez Blanco by Antonio Gongónia y Martínez in 1868. The cave itself was made a National Historic Monument in 1924. The symbol is said to date back to Neolithic times and seems to depict a man holding a rainbow in his arms, over his head.</p> <p>The original symbol was also placed along another of symbols, including horned men and animals. It is believed to date back some 4500 years. Some believe that the Indalo represents a prehistoric god holding the rainbow in his open arms in an apparent pact of protection with man. Others believe that the true meaning has been lost. The Indalo became a local "good charm" symbol and over time, it was used to ward away bad luck and even the "evil eye".</p> <p>The symbol's rebirth in popularity coincided with the rebirth of the area. Mojacar's fortunes began to change around the middle of the 19th century when its population began to decline. The reasons were numerous. The region (technically Europe's only desert) began to suffer severely from droughts and many residents began to leave. Some went northward to seek employment in the factories of industrialising Catalunya while others immigrated to distant places like the Americas.</p>  <p>The Indalo Man, an ancient symbol</p>
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Fig. 5: <http://www.indaloart.com/whyindalosarelucky.html>



The Indalo is an acknowledged good luck symbol - especially in Almería, Spain. Many politicians, famous actors / actresses and sportsmen / sportswomen carry such a lucky charm or amulet, or have one in their house/car/office/bag. This is because they genuinely believe that the good luck charm will bring them good fortune and prosperity, and that it will make their day go just that little bit better than normal. And it has been proved that it is partly this BELIEF that makes them have more luck. The British museum has a whole collection of good luck charms dating back centuries; President Roosevelt carried one in his jacket, as did Napoleon.



Talisman for luck

It is often used to **pass on good luck wishes** to friends or colleagues . . or to say **Take Care, Best Wishes, Congratulations** or **With Love**.

The symbol of the Indalo Man is used extensively as a lucky charm, amulet or talisman all over the world and especially in the south east corner (Levante) of Spain. It is a well-known **souvenir** of the area of Almería, Andalucía.



Our land

But why the Indalo or this Rainbow Man figure?

Fig. 6: <http://choose-almeria.com/mountains-sierra-maria.php>

Indalo Man Cave Site

Cueva de los Letreros

This archaeological cave site, one of the most visited attractions of the Natural Park, is home to some of the most important rock paintings in Europe, dating back to times when prehistoric man found shelter in the caves. These sketches, consisting mainly of human and animal forms, hunting scenes and symbols, include an Indalo, a figure that depicts a man with outstretched arms and an arch shape above his head, the local legend is that the Indalo was a ghost or a god that could carry a rainbow in his hands a provide protection for mankind. This Indalo image has been adopted as a logo and good luck



token for the province of Almeria, many homes and businesses display the image on their property and it can also be found adorning jewellery pieces, printed on t-shirts, embellishing key chains and made into decorative pottery. It is said that to carry the charm will only bring luck if it has been giving to you as a gift.



The caves are signposted from the main A-317 between Velez Blanco and Velez Rubio. It is very important to note that the cave site is situated at the end of a thirty minute, very steep, signposted uphill hike on one side of Sierra Maimon, the walking trail starts a further twenty minute walk from the main road and once at the site there is a further climb, where steps and handrails have been provided, up the side of the rock face to the cave entrance.

Even more importantly, it is essential to be



Fig. 7: Robert Bovington, *Spanish Matters* (2009) p. 42

I promised myself that I would return to Los Vélez in the near future - not only to see the interior of the castle and the museum in 'Hospital Real' at Vélez Rubio but also to see the famous caves with their pre-historic paintings. The caves are yet another 'UNESCO World Heritage' site in this province. The most famous of cave paintings is 'el Indalo' that has become the symbol of the province.

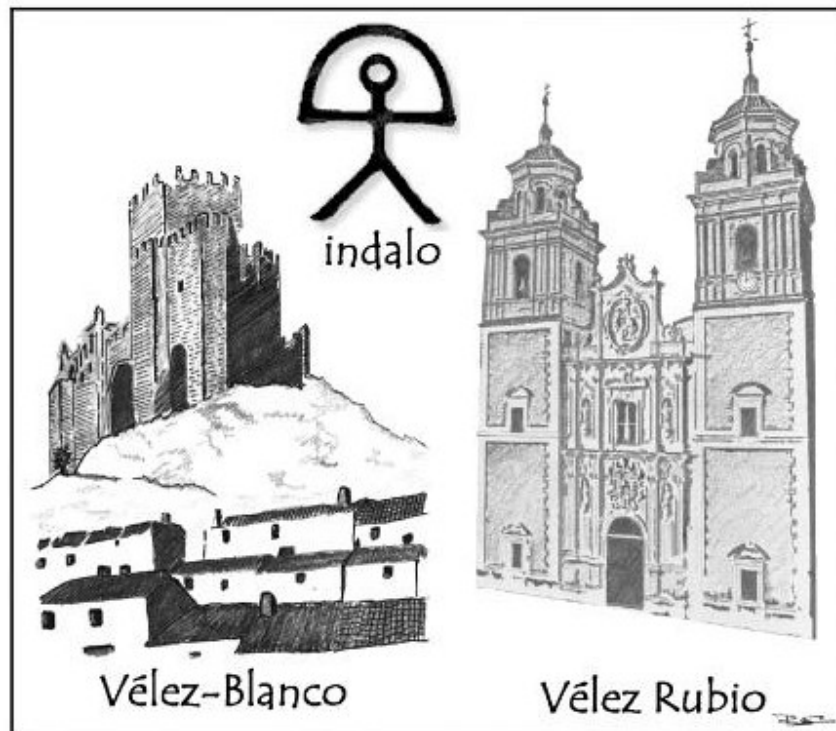


Fig. 8: Tracy Saunders, *The Indalo Quest* (2012) title page

THE INDALO QUEST



TRACY SAUNDERS

iUniverse, Inc.
Bloomington

Fig. 9: Cycling race in Almeria, July 2016



Fig. 10: Indalo olive oil



Fig. 11: Indalo symbol on bottle of gin



Fig. 12: Indalo birthday cake



Fig. 13: Indalo crockery



Fig. 14: Indalo on a lorry



Fig. 15: Mojácar Flower Festival, May 2016



Fig. 16: Indalo statue in Almeria



Fig. 17: Indalo sculpture in Almeria



Fig. 18: Web page of Liberty Primary School, Mitcham, England



Fig. 19: Google image search for “indalo symbol”

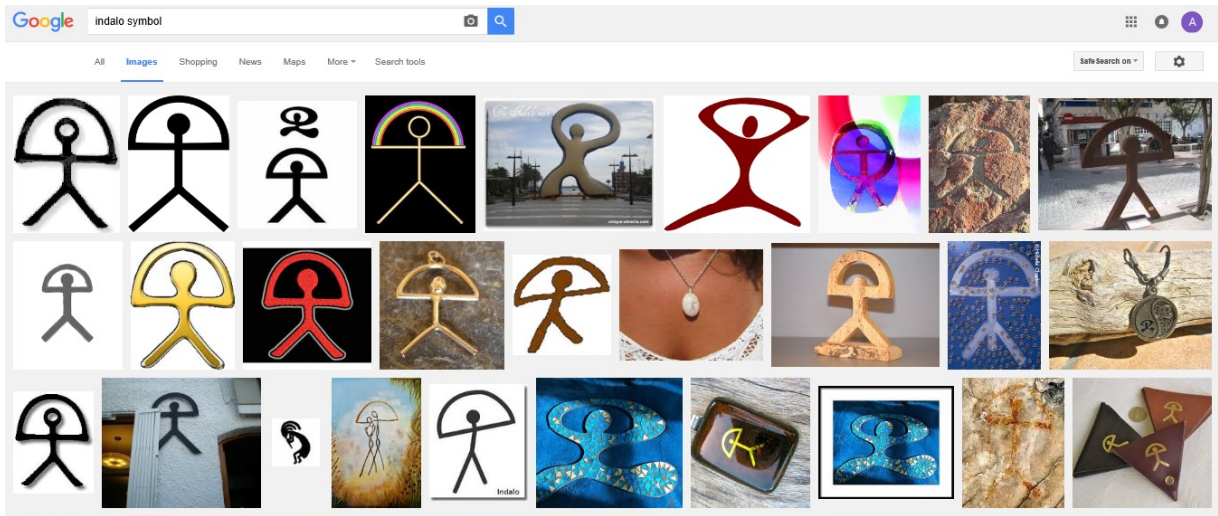
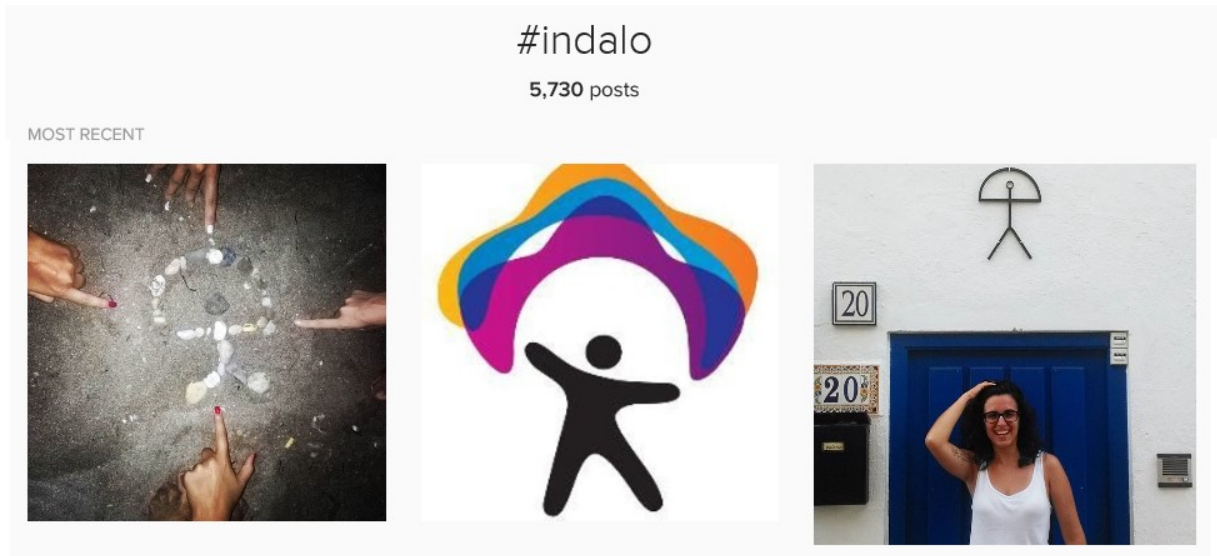


Fig. 20: Instagram search for “#indalo”



**ISO/IEC JTC 1/SC 2/WG 2
PROPOSAL SUMMARY FORM TO ACCOMPANY SUBMISSIONS
FOR ADDITIONS TO THE REPERTOIRE OF ISO/IEC 10646¹.**

Please fill all the sections A, B and C below.

Please read Principles and Procedures Document (P & P) from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/principles.html> for guidelines and details before filling this form.

Please ensure you are using the latest Form from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/summaryform.html>.

See also <http://std.dkuug.dk/JTC1/SC2/WG2/docs/roadmaps.html> for latest Roadmaps.

A. Administrative

1. Title: *Proposal to encode an Indalo symbol*

2. Requester's name: *Andrew West*

3. Requester type (Member body/Liaison/Individual contribution): *Individual*

4. Submission date: *2016-09-12*

5. Requester's reference (if applicable):

6. Choose one of the following:

This is a complete proposal: *Yes*

(or) More information will be provided later:

B. Technical – General

1. Choose one of the following:

a. This proposal is for a new script (set of characters):

Proposed name of script: _____

b. The proposal is for addition of character(s) to an existing block: *Yes*

Name of the existing block: *Miscellaneous Symbols and Pictographs*

2. Number of characters in proposal: *1*

3. Proposed category (select one from below - see section 2.2 of P&P document):

A-Contemporary B.1-Specialized (small collection) B.2-Specialized (large collection)

C-Major extinct D-Attested extinct E-Minor extinct

F-Archaic Hieroglyphic or Ideographic G-Obscure or questionable usage symbols

4. Is a repertoire including character names provided? *Yes*

a. If YES, are the names in accordance with the "character naming guidelines" in Annex L of P&P document? *Yes*

b. Are the character shapes attached in a legible form suitable for review? *Yes*

5. Fonts related:

a. Who will provide the appropriate computerized font to the Project Editor of 10646 for publishing the standard? *Andrew West*

b. Identify the party granting a license for use of the font by the editors (include address, e-mail, ftp-site, etc.): *Andrew West*

6. References:

a. Are references (to other character sets, dictionaries, descriptive texts etc.) provided? *No*

b. Are published examples of use (such as samples from newspapers, magazines, or other sources) of proposed characters attached? *Yes*

7. Special encoding issues:

Does the proposal address other aspects of character data processing (if applicable) such as input, presentation, sorting, searching, indexing, transliteration etc. (if yes please enclose information)? *No*

8. Additional Information:

Submitters are invited to provide any additional information about Properties of the proposed Character(s) or Script that will assist in correct understanding of and correct linguistic processing of the proposed character(s) or script. Examples of such properties are: Casing information, Numeric information, Currency information, Display behaviour information such as line breaks, widths etc., Combining behaviour, Spacing behaviour, Directional behaviour, Default Collation behaviour, relevance in Mark Up contexts, Compatibility equivalence and other Unicode normalization related information. See the Unicode standard at <http://www.unicode.org> for such information on other scripts. Also see Unicode Character Database (<http://www.unicode.org/reports/tr44/>) and associated Unicode Technical Reports for information needed for consideration by the Unicode Technical Committee for inclusion in the Unicode Standard.

¹ Form number: N4502-F (Original 1994-10-14; Revised 1995-01, 1995-04, 1996-04, 1996-08, 1999-03, 2001-05, 2001-09, 2003-11, 2005-01, 2005-09, 2005-10, 2007-03, 2008-05, 2009-11, 2011-03, 2012-01)

C. Technical - Justification

1. Has this proposal for addition of character(s) been submitted before? If YES explain	No
2. Has contact been made to members of the user community (for example: National Body, user groups of the script or characters, other experts, etc.)? If YES, with whom? If YES, available relevant documents:	No
3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included? Reference:	The internet
4. The context of use for the proposed characters (type of use; common or rare) Reference:	Common
5. Are the proposed characters in current use by the user community? If YES, where? Reference:	Yes
6. After giving due considerations to the principles in the P&P document must the proposed characters be entirely in the BMP? If YES, is a rationale provided? If YES, reference:	No
7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)?	
8. Can any of the proposed characters be considered a presentation form of an existing character or character sequence? If YES, is a rationale for its inclusion provided? If YES, reference:	No
9. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters? If YES, is a rationale for its inclusion provided? If YES, reference:	No
10. Can any of the proposed character(s) be considered to be similar (in appearance or function) to, or could be confused with, an existing character? If YES, is a rationale for its inclusion provided? If YES, reference:	No
11. Does the proposal include use of combining characters and/or use of composite sequences? If YES, is a rationale for such use provided? If YES, reference: Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided? If YES, reference:	No
12. Does the proposal contain characters with any special properties such as control function or similar semantics? If YES, describe in detail (include attachment if necessary)	No
13. Does the proposal contain any Ideographic compatibility characters? If YES, are the equivalent corresponding unified ideographic characters identified? If YES, reference:	No