

BOOK ONE

CHAPTER V

ECHOES

i. GIVEN NAMES AND SURNAMES

In our modern civilizations we have given names and surnames. Surnames, in America, are patronymics. They are inherited from our fathers. In some cultures the surname¹ is a matronymic, being inherited through the maternal line. These inherited surnames which we, today, wear with such casual assurance were originally the designation of a place of residence, a stratum of society, an occupation, a circumstance, an achievement, a personal trait, a trade, a profession, a locale, a school of education, a seat of learning, that which was taught at a seat of learning, a system of scientific education, an applied science, a system of formulations, a derived philosophy, a school of thought, a religion, a way of life, a kith holding together a mores based upon an integrated three-fold science, academic and applied. Surnames are family names. Given names are personal names. Among Christianized peoples given names are called baptismal names, and, often, Christian names.

Among the given names which cluster in fascinating constellation around the Khersha kith-kin name, besides Jog, Conrad, Franziest, John, Andrew, are to be found, for the men, Paul, Christian, Barosha, Bashoin, Odtin, Korli, Ankoni, Hieronymus, Balthasar. Among the women, besides Greth, Ana, Engel, grew the names, Imma, Mari, Sara, Ida, Ada, Lil, Belle.

Names of the great Christian mystics: John, Bishop of Ephesus, capital city of Phrygia, writing of the life that is the light of men; Paul of Tarsus, teacher of Christian mysticism in Phillipi, Corinth, Thessaly, Galatia; adherents of the mysticism of Jesus, the Nazarene, who taught the mystery of the metaphysical Christ at Judea and in Galilee and on five journeys into Jerusalem.

Ankoni: The Italian Antoni, the Greek Anthony, the Hebrew Ankouki, these are modifications of this word. The Ankoni: those who listened to the mysteries of the Egyptian Ankh, the life of the human being enduring without beginning and without end, and were imbued with the manner of that mystery?

Barosha: The Book of Job, one of the most ancient of the books adopted by the Hebrews, mentions Osh, as well as Kesil and Kinah. Kesil is the celestial constellation which is now called Orion. Kinah is the Pleiades. Osh, translated by the Greek arktos, was used as an idea symbol of the constellations now known in America as Ursa Major and Ursa Minor, and as the great bear and the little bear, and as the big dipper and the little dipper, considered as a single group. White² calls this group the clock of the sky marking the years, the seasons, the months, the days, the hours; it also marks the sidereal years, and the great age. In an early translation of the Book of Job its unknown author is caused to ask "Canst thou guide Osh with his sons?": in the authorized King James revised version this latter phrase has been made to read 'the bear with her train'. Barosha: he of the knowledge of astronomy as based upon the observation of the apparent movement of this group, Osh, and of its individual stars.

Bashoin: Bashan means fertile soil. That part of eastern hemispherical early pre-Semite, Khamite Canaan which was fertile soil was called Bashan. Bashoin: a Khamite Canaanite of Bashan, a son of the knowledge of agriculture as practiced in Canaan, before the Semites came there.


Balthasar: Balteshazzar: Bel te shaz z r: the Sumerian phrase is more than 7,000 years old; means something concerning the messenger of Bel. Bel is a specific something concerning b and el, in the most ancient of the known Sumerian nomenclatures.

Elam: the land of the Khamite Elamites lay east of the lower Tigris. The leading Elamite tribes called themselves the Kha Tamti, and the Kha Pitri. In the language of the ancient predynastic Khamite people of the Nile, Kha Tamti would imply the kh fathered. In Sanskrit Kha Pitri would imply the kh fathered. The land of Elam would be the country of a nation that calls its people the kh fathered and concerns itself with something concerning el and whatever m may have meant.

The Korli were versed in the Samothracian mysteries which were based upon the Athenian adaptation of the Eleusinian mysteries. The Eleusinian mysteries were an Attic reconstruction of an earlier educational system established on the European mainland on the Gulf of Corinth at a place called Eleusis, so named for the educational system, anterior to the period of the great Pelasginian Neolithic-type cultures which flourished in the northern and northeastern Mediterranean areas as far back as 10,000 B.C.

Odti: The northmen called their supreme formulation concerning all that is and ever was and ever shall be, Odin. Among trans-Himalayan Tibetans, the word, od, means self-radiant light. Odti.

Greth: Greth was the giantess who was united with the Norse, Frey, one of the triune, Vanir, Njorth, Frey. Frey was the deity of peace who resided at Alfheim.


Imma: Imma is Greek. Emma is Latin, Portuguese, French; spelled Ema in Spanish. The word is found, also, in German. If that final a is , then this word originally conveyed something concerning peace and whatever m may have meant.




In Protestant Christian symbology, Mari is the immaculate mother of the physical body of Jesus, and in this same system of symbols as they are used in Roman Catholicism, immaculate Mari is the daughter of immaculate Ana, or Anna, or Ann. Mari mere, mater, mother; the Sanskrit is mātr.


Demeter: Demeter, something concerning deity and m and t and r, the name given to Elusine in the Athenian adaptation of the Eleusinian mysteries, was called thesmophoria, the giver of laws; and, triptolemus, thrice mighty.

Kore: Kore was the offspring of Demeter and Zeus in the Athenian adaptation of the Eleusinian mysteries. Kore and Demeter were called Megalai Theai, the Great Goddesses.

Ana: Anu was the first of the Sumerian trinity, Anu, Lil, and Kh. In one of the Puranic philosophies Ana itia, the virgin Kanya, is the counterpart of Siva of the supreme triad, Brahma, Vishnu, and Siva. Among the Medes and Persians Anaitas was a great goddess. Anit and Āntet were idea-complexes built upon the great primary abstraction Ān, of the ancient predynastic Khamite people

of the Nile Valley. Written , Budge³ says that this hieroglyph has not been

translated; but footnoting the phrase,   , he suggests the translatability

of this ideogram, , as something like “the light tower” of some otherwise ‘unknown god’. The symbol, whether a pictogram of a light tower or a lighted candle, whether a pictogram or a pictoideogram, or a geometric ideogram, looks like a lighted candle, and one of the greatest feasts of dynastic Egypt, a feast retained from ancient predynastic Nile Valley practices, was the feast of candles celebrating the manifestation of the source of light. An, the source of light, is the oldest of the Nile Valley representations of the source of all that is and ever was and ever shall be.


Lil and Bel: Sumerian: Lil was the organizer of Anu: Bel was that which Lil became after kh took all that Lil produced in the organization of Anu and transformed it.


Ida: Ida was the mountain of the Idean mysteries of Mount Ida which is in that part of Asia Minor which during the period of the Byzantine Empire was called






Anatola, where under the name, Kybele or Khybele, which is kh b el, these certain branches of science, as there interpreted, were taught and applied. In Scandanavian lore, Ida is the high place in which the creating gods dwell in eternal peace after their eventual purification by fire. In the Rig Veda, Ida is the instructress of Vaivasvata Manu. Vaivasvata Manu is the law and order of the emergence of the physical human phylum. In the Puranas, Ida is the wife of Buddha. Ida: something concerning a word the consonantal root of which is d. Ada was a Syrian goddess, the queen of heaven.







Words. Given names. Personal names added to the kith-kin name, Khersha. Echoes. Of a system of science common to a major time-space section of the human phylum, called on the voices of the phylum's eastern hemispherical earliest cultures. A long haloo. Sustained through the millennia. Echoing through the mountain river valleys of the Urals, the Altai, the Himalayas, the Caucasus, the Taurus; the river valleys of the Indus, the Tigris, the Euphrates, the Nile; and from the islands of the Mediterranean Sea. Echoing along Padus to the Khadriatic prolongation of the Mediterranean Sea. Fading in the mountain river valleys of the Rhaetian Alps. Memories of the echoes whispering in the Western Hemisphere in the Alleghenies, along the Susquehanna; coming to rest in the rolling foothills of Ohio along the Apple Creek, along the Tuscarawas, the Big Sandy, the Cuyahoga. Echoes caught and held in the given names of a people of a common knowledge and understanding; mystics, travelling together through how many millenia of the phylum's emergencies, last remnants of one of the phylum's littlest kiths of peace who called themselves Khersha.

The Chinese word, h̄sien, is, in English, heart. According to a tradition among Sara's people, the root of the family surname which became Hershey in America, Khershe during the stay in Helvetia and was originally Khersha, may mean heart. The extent of this implication of the word root must have been far wider than the kith; for the English word heart, v.t., means to inspire, to give life to, to encourage, to strengthen. In the Sanskrit of one of the systems of Hindu philosophy hrish kesha is something concerning the human being and the soul or psyche. In Vishnu Purana, hrish, is something concerning the human being. Some of the Jewish Semites who migrated from Asia into lower Italy, Holland, Germany during the 15th and 16th centuries A.D., members of a race the peoples of which through the millennia of its existence ceremoniously wore only a given name, having in some of Germanic countries been forced to adopt a surname had chosen the German word hertz, which meant heart and which has since become among them the family names, Hirsch, Herschel, Herchel, and many tens of inflectional adaptations of the root of the word Khersha, which is not a Hebrew word, the Hebrew word for heart being tzvi. Something quite profound in the indication of the widespreadness of the







implication of .

In the ancient predynastic hieroglyphic system devised by the Khamite people of the Nile Valley, of 5000 or so B.C., , phonetically kh̄r, was the

human being manifesting. In this system in which the ideograms    meant the human being, and  meant manifestation, the ideogram  said sh, meant the active process of the eternal becoming. When written together as


















one agglutinated phrase,      , phonetically khrsh, meant something concerning the human being manifesting the active process of the eternal becoming: the eternal non-dying, interoceptually aware, human being, which manifesting the active process of the eternal becoming, in the continuity of human existence, returning again and again to the cosmic gamut, fetching its extracosmic body, its conceptual awareness of extracosmos, its extracosmic psychic component with it, there assembles its temple of procedure and vivifies it; gives human life to, enheartens, inspirits, encourages, strengthens the human person which it has so assembled. In Sara's version, that which so does is the







heart of the person, the      , khrsh plus .

In the Greek the word, καρδια, said kardia, means heart: is a synonym for khrsh. In the Latin this became cardia. Usually the q sound of  in words or phrases of the vocabulary of the ancient predynastic Khamites of the Nile Valley became distorted into the k sound on the tongues of the Greeks, and into the hard c sound on the Latin tongue, especially when the q was an initial or terminal sign. In both of these tongues the sign  was pronounced a: καρδια and cardia:    : q  r with d attached: something about the human being manifesting as deity in the demenos, in the human person in the operation of the q formula, the peace formula in Sara's 'place of peace'? In English the words, cardiac, of the heart; cardinal, of fundamental importance, that upon which the success of the entire process depends, are formed on this Greek, kardia by way of the Latinization, cardia. Of cardia the later Latins made core, meaning heart. The French cour means heart. The English noun, courage, French courage, means that which is of the heart. The English has the word, core, meaning the essential, vital part. To encourage is to hearten, to inspirit, to give courage to.

Because of its cardinal importance in the successful performance of the human physical organism, anatomists and physiologists have appropriated the words heart and cardia and applied them in a specifically conditioned usage, to that one of the anatomical organs of the cosmically produced human physical organism which, as the propeller of the blood stream through the vessels of the blood vascular system as that system traverses the soma and viscera and the intimate coverings of the central cerebrospinal nervous system of the human physical organism, seemed to them to be the organ which sustains the continuity of the existence of this cosmic human physical organism. But this humble muscular organ is not the heart, it is a mechanical blood pump



laboring under a misnomer, which if it be retained, should always be adjectively qualified: the blood-pump should always be referred to as the physical heart, thus constantly implying the acknowledgment of the existence of the true heart. Roman Catholicism reveres as a subject of formal devotion something which it calls the 'sacred heart'. This particular reverence was brought into Roman Catholicism by Margaret Mary Alacoque in the 17th century A.D. and in 1856 was extended to the whole church by Pius IX. Some knowledge of the heart, khrshà qârd, in its production of that original name from which the words, sacred, sanctity, etc., are derived, which Margaret Mary Alacoque may have come by and may have comprehended and may have told comprehendably, but which in its current Roman Catholic interpretation is signified by the blood-pump of the human physical organism pictured as being radiant, and placed where this pump occurs in the human physical organism; a strange dislocation.











The Nile Valley word, khrsh , was perhaps an early eastern hemispherical Khamite agglutination of an earlier Khamite isolating phrase,     , the geometric ideogram , with the ideophonetic value sh, being also written with the agronomical pictoideogram of a cultivated growing field of grain: sh: the active process of the becoming: a phrase common to the various isolating dialects of the early isolating Khamite language. The consonants forming these two isolating phrases:       and    , which among the Nile Valley Khamites became agglutinated into two agglutinated words have through a known 7,000 years of human terminological adaptations, human usage, human phonetics, human epigraphy produced among others the following mutations insofar as I know them:



Language	Isolating Phrase	Consonants
Early Eurafasian Khamite, isolating	kh r sh 	kh r sh plus 
Dialect	Agglutinated word	Consonants
Ancient predynastic Nile Valley Khamite isolating agglutinative	khrsh 	kh r sh 
Dynastic Egyptian agglutinative	khrsh 	kh r sh 
Chinese	hsien	h s n

INFLECTIONAL ADAPTATIONS AND VARIATIONS

Language	Word	Consonants
Sanskrit	ḥrīsh	ḥ r sh
Old High German	ḥerze	ḥ r z
German	ḥerz	ḥ r z
Danish	hierta	h r t
Swedish	hjerta	h r t
Icelandic	hjarta	h r t
Old Saxon	herte	h r t
Anglo-Saxon	hearte	h r t
Dutch	harte	h r t
Old High German		
Middle English	harte herte hearte heart	h r t
English	heart	h r t

Language	Isolating Phrase	Consonants
Early Eurafrasian Khamite, isolating	q  r d	q  r d

Dialect	Word	Consonants
Ancient pre-dynastic NileValley Khamite isolating-agglutinative	q  r d	q  r d
Rezu mdv ntr	   	   

Dialect	Word	Consonants
Dynastic Egyptian agglutinative	q  rd	q  r d

INFLECTIONAL ADAPTATIONS AND VARIATIONS

Language	Word	Consonants
Greek	kárdia	k á r d
Gothic	khártio	kh á r t
Irish	crídhe	c r d h
Russian	serdisé	s r d s
Lithuanian	szirdis	s z r d s
Early Latin	cardia	c á r d
Low Latin	core	c r
French	cour	c r
English	core	c r

ii. WHERE DOES ONE LOOK FOR A HOMELAND?

Sometimes Sara spoke of the heaven land, and always when she spoke she seemed to look a little upward and a little eastward, her unconscious connotations seeming to be those of a high place. It was someplace in the east part of the earth. It was white. And pure as the driven snow. She couldn't tell me anything factual about it; but here were her reactions: when the going got too rough and her font of knowledge played out and she could not know how to manage nor where to turn for information and her spirit was troubled, her thoughts reverted always to the idea of the heaven land. In the heaven land was full knowledge. Full knowledge was what she needed. If it could be so that she could attain the heaven land, and, attaining it, then make herself at one with that which existed there in the heaven land, then fuller knowledge would be hers. There was that, there, which could impart this full knowledge to her could she but do this. This would be true for anyone, not only just for her. But she couldn't do it. She knew that she couldn't do it. She did not know how. It could be done if one were capable of doing it, and knew how to do it, and were trained in the doing of it. To be able, and to teach oneself, and to train oneself to do this: it seemed to me that to her this would make the difference between a successful life and a life which failed constantly in the fulfillment of the greater requisites of its expectancy because of its constant bafflement.

This was one of the few 'beliefs' of her people. The most of their lore was factual. Apparently the facts concerning the heaven land had become lost to the kith, if they had ever had them. Within the kith she had heard the heaven land spoken of. Had heard that it was complete with knowledge. Had heard that that knowledge was available to any human who could reach it and was

capable of understanding it once that human had reached it. Only in the heaven land was this complete knowledge still fully collected together and still held fully intact; nowhere else; and only in that white and shining land could it be fully contacted. So nearly lost had this part of the lore become that although she reverted to it instinctually at those times when her need of great knowledge was heavy upon her, yet even the belief was becoming lost; for at times her ratiocination was that it might be that she was being fanciful. Retained among them only as a belief, an afterwraith of exact knowledge. The exact knowledge had become lost. A folk belief is usually the retained shadow of a once strong and sure knowledge. One questions one's beliefs. One does not question a strong and assured and proven and experienced factual knowledge.

This knowledge which was in the heaven land and to the existence of which her thoughts reverted always when under too deep stress seemed to her in some way to be related to some earlier place which she called the sacred land. The heaven land and the sacred land were not the same land. But in the heaven land was knowledge which had at sometime existed in the sacred land. The sacred land was of her own people: that I know; for her deepest, most constant, truest, unswerving kith-phylum self orientation was within the sacred land. I know that the Christians and the Jews have a holy land of Palestine; that Christians, Jews and Moslems have a holy city in Jerusalem, that the Roman Catholics have a holy city of Rome, and that these are in the Eastern Hemisphere; and that some of the important parts of the drama of the life of Jesus occurred on a mount. And I know that Mecca is sacred to the Moslems, and Benares to the Buddhists. But these were not what she meant. She spoke of these places and we read about them aloud to each other, some from King James version of the Bible and some from other books, but the sacred land of which she spoke had nothing to do with these. Nor with Mount Kailasa of the Brahmans. Nor was it Bhante Yul Himavati. The sacred land no longer existed. The sacred land was something which we, today's humanity, needed of ourselves to rebuild within ourselves.

This sacred land was related, in its turn, in some way, to a land of salvation. When, during those recurrent moments during which her belief, vague but persistent did not falter, I would ask her what she meant by the land of salvation; she would say the place where humanity did not die, the place where humanity was saved, where floods did not destroy, nor poverty erode, nor cataclysms erase. What cataclysms? When the earth broke asunder and the dry lands disappeared. When? During the creation. Perhaps we today would call it geogenesis. Before the Biblical deluge? Millennia of years before the Biblical deluge. People were then there? Yes. Long before. As long as the earth, humanity? Longer than the earth, human physical organisms. People always? As long as the universe, people; but not always as we are now. Nor as we were yesterday. Nor before yesterday. Very different. But always human. The human physical organisms evolve as the cosmic gamut of the total manifestation evolves. And this is all that she knew on this phase of the subject. And rued it so grievously that she couldn't know more.

Among this same category of her folk-phrases was 'the homeland'. When Sara spoke of the homeland she did not mean America. She did not mean Switzerland. Nor the upper valley of Padus. She did mean some place in the east, a land geologically anterior to the Italian Piedmont and the Rhaetian Alps upon which these later natural majesties seemed to have grown. More than this she could not say. It was a vagueness in limbo. Only the words remained.

In her limbic connotations the homeland formed a part of that particular almost completely occulted constellation of ideas to which belonged the sacred land. The homeland was not the sacred land. But the impression made upon my young mind was that the two were related. Interrelated. And that it was the land of salvation which somehow related the two each to the other. There was a nostalgia within her for the homeland: this nostalgia came as a reversion wrought of a sense of the possibility within her of a foredoom of failure of progressive evolvement. There was a need within her for the knowledge which had existed within the sacred land: this need was a forward moving compulsion wrought of the necessity that the knowledge which could implement that compulsion into an applied productive effort still existed somewhere, had existed within the sacred land. The homeland accepted and comforted one's self failures. The sacred land made those self failures unnecessary. Somewhere among her ethnics of the Eastern Hemisphere had lain these three lands of her kith, the homeland, the land of salvation and the sacred land. But the sacred land no longer functioned. And the homeland no longer existed as it was. And the land of salvation was a phrase denoting a lost memory. And the kith had traversed the centuries. And Sara gently and patiently and faithfully and ruefully passed on to me whatever she could of whatever it was that the sacred land had once held.

Could a homeland be a continent? And a land of salvation a portion of that continent. A portion which has known continuity? Continents emerge. Appear as scattered islands that grow and expand and upheave and coalesce and form continents upon which hominidae evolve and civilizations become. Continents explode and upheave and disappear leaving scattered islands upholding scattered cultures and isolated remnants of hominidae, which grow and expand and upheave and coalesce and form continents upon which hominidae resurge and civilizations recur. Where does one look for the continent which was the original geologic homeland of a people whose system of formulations laid great stress upon the light emitted by the human head, upon the process of the eternal becoming as manifested by the human being, and who knew as much about the extracosmic gamut of the total manifestation as they did about the cosmic gamut and as much about the human being and the human psyche as about these. Where does one look to find evidence of a time-space section of the human phylum that judged its phyletic status by the type of psyches which its organisms produced? And what part of that homeland continent may have been a land of salvation for these? And what part now is it of the eastern hemispherical formation?

The land of salvation had something to do with the homeland, it also had something to do with some great earth catastrophe during which much of the dry lands of the earth and most of the human race was destroyed; but, not all of the dry lands and not all of the human race: the humanity of which her people were descended had escaped by means of their own land which was a land of salvation which had survived the catastrophe. This was all she knew. All that was left to her. The kernel from which the full fruit of knowledge had sloughed away through the millennia. She knew even this so vaguely that it came forth from her only as implicit personal connotations to certain words and phrases, used as though perhaps they might present the earlier existence of an allegory rather than an all but completely lost history of which only the echoes remain. One harkens for echoes where echoes are to be found; turns one's ear here, and there, following, seeking out more echoes coming from other reflectors.

Along the shores of Morbihan, north of La Baule of the Cote d'Amour, the menhirs of the Megalithic fields of Brittany extend under the waters of the Atlantic, far out to sea. Here the waters are emerald green and translucent, never absolutely quiet, always flecked with white caps. Just south of La Baule a city lies submerged in the littoral. The shifting plage sands frequently uncover but inches high portions of some of its buildings and the children with their shovels and buckets use them around which to pile their sand shapes. No one seems now to dig deeply around these reminders of a city of legendary beauty and culture, called Is, pronounced E, for which Paris was named. These children are not archeologists. The littlest ones who can talk can tell you the legend. The tops of other stone portions are visible through the waters, emerging a little from the sea floor. A little farther south the Pyrenees cause great beauty. In the Basque country on the borders of Spain and France, north of Hendaye, at St. Jean de Luz a wandering Bas Pyrenee walks out deep into the waters of the Bay of Biscaye: south of submerged Is. East of La Baule beyond the width of France and beyond, the Rhaetian Alps pile their sedimentary rock strata slantwise upward. The dry lands of the earth are mutable. The crust of the earth changes. The extent and contours of the dry landmasses shrink and expand as the waters rise and recede. The bottom of a sea rises up into a mountain system upending the sedimentary rock strata of the sea floor. Continents expire. And a piece of continent does not expire. This happens repeatedly. The piece which does not expire would be a land of salvation of whatever was on that piece.

iii. EARTH'S CRUSTAL DIFFICULTIES

The author left unfinished sketches of maps intended to illustrate Section 3 of Chapter 5. These sketches will be available at the Museum of OsteopathySM, Kirksville, MO, in their Online Collect (www.atsu.edu/museum).

Probing the materials of those portions of earth's hemispherical crust, the surfaces of which are currently above sea level, seeking their ultimate wherefores, geognosy or terrestrial geology suggests from within outward a hot molten core composed of molecular liquid, a cooled solid crust composed from within outward of rock, sub-soil and soil, some parts of which are covered with sea, other parts of which are dry land. Cosmoterrestrial physics, calling the earth the lithosphere, finds the lithosphere to be surrounded from the crustal surface outward by a moist atmosphere composed of a lower stratosphere and an upper troposphere composed of gaseous molecules and atoms; organized in concentric ionospheres, and these, again to be surrounded by a concentric area called a photosphere because it is seemingly composed of those particular electromagnetic waves which are in modern American science called light waves. Physiographic geology confines itself to a study of the topography of the currently visible crust, looking at the form, arrangement and material structure of the rock, attempting to understand the causes and processes of earth's geologic changes. The branch called historic geology attempts to reconstruct a chronological account of earth's intimate doings, especially by attempting correctly to interpret earth's autobiographic recordings as geognosy finds them. Cosmic geology studies these earth crustal permutations in whatever relationship they may found to bear or to have borne to the rest of the evolving cosm. Geologic chronology attempts to come by an accurate knowledge of the time relationships of earth's crustal phenomena in terms of cosmic geology. Radiation chemistry seeks to interpret geologic chronology in terms of the radioactive elements of the crust.

Earth's crustal tooling in arriving at this its Neogeologic hemispherical era is usually discussed in terms of their chronological permutative progression in four successive primary eras: an earliest, Archeogeologic; a Paleogeologic; a Mesogeologic; and a Neogeologic. Classically, these primary geochronologic divisions are further subdivided into periods, periods into epochs. In his *Man Rises to Parnassus*, Henry Fairfield Osborne⁴ showed a geologic timetable of these eras in terms of the interpretation of the thorium-helium-lead content of the lithosphere in which, based on an estimate of the whole geologic period of the earth as being 1,000,000,000, one billion⁵ solar-terrestrial years, the Archeogeologic era is allotted a minimum of 500,000,000 such years, the Paleogeologic era a minimum of 300,000,000 years, the minimum for the Mesogeologic era as 150,000,000; the Neogeologic era as 50,000,000 of which 1,000,000 were allotted to Pleistocene and post-Pleistocene collectively. These several durations allot years to the various periods approximately as follows:

Archeogeologic Era	Period	Duration (millions)	Current Estimates*	🏰
Paleogeologic	Cambrian	50	65.0	
	Ordovician	70	67.0	
	Silurian	30	30.0	
	Devonian	40	48.0	
	Mississippian	50	40.0	
	Pennsylvanian	35	34.0	
Mesogeological	Permian	25	41.0	
	Triassic	40	37.0	
	Jurassic	40	64.0	
	Comanchean	30	n/a	
Neogeologic	Cretaceous	40	77.6	
	Eocene	20	21.2	
	Oligocene	15	12.9	
	Miocene	10	12.0	
	Pliocene	4	3.7	
	Pleistocene and post-Pleistocene	1	1.0	

* *Cliffs Quick Review, Physical Geology* - Mark J. Crawford, MS, 1998, Cliff Notes, Lincoln, Nebraska.

Of these last 1,000,000 years, 50,000 have elsewhere been tentatively allotted to the post-Pleistocene; 950,000 to the Pleistocene. During the 80,000,000 years of the Triassic and Jurassic periods from the beginning of the Mesogeologic era to the beginning of the Comanchean period of that era, give or take some millions of years, the total crust rose and fell in powerful ground swells containing the sea within its troughs and causing its coastal areas to rise and fall so that the seas were not well restrained as they now currently are by stable elevations of dry landmasses, but overran great continental areas creating sea where land had been and vice versa. Not once only, but several to many times.

During an ensuing 30 or so million years, comprising the Comanchean period of this same Geologic era, the crust more or less ceased its ground swells and began to upheave itself importantly in places forming the high mountain ranges of the lithosphere known in its western portion as that great cordillera which in the, later, Neogeologic era, changing somewhat remain the spiraling axis of a hemisphere from Cape Horn to Alaska, called in part, the Rocky Mountain system, the Sierra Nevadas, the Coast and Cascade ranges, the Andes: in Alaska the Alaskan Range, in its eastern portion. Subsiding somewhat for 40,000,000 Cretaceous years. Then during the 20,000,000 years of the Eocene period of the Neogeologic era again recurrently upsetting its more eastwardly part, especially upheaving the Alleghenies, the Alps, the Caucasus and, last of all, the Himalayas.

During the 25,000,000 years of the Oligocene and Miocene the crust was less restive, sinking a continent here and there, altering a mountain system, raising up a sea floor at this place and that, and, eventually, consummating its restlessness during the Pliocene period of the Neogeologic era in the arranging of its dry lands geologically and geographically approximately as they are today. The Pleistocene seems to have been a period during which earth coped with extraterrestrial rather than intraterrestrial difficulties. Seven successive times its northern portion glaciated, each time subsequently deglaciating, forming seven glacial and six interglacial epochs. During the most recent of these Pleistocene glaciation epochs those portions of the globe which are now called Canada, northern and northwestern Europe, Siberia and all of the lands north of these regions as well as most of the high mountain regions of the earth and some of the plains of high altitudes outside of North America and Europe were covered with ice. The climates of middle and northern latitudes of the entire earth were frigid. As this most recent glaciation proceeded to deglciate, there formed throughout the deglaciating regions great lake-like areas covered with fresh water instead of ice, therefore this deglaciating is called the glacio-lacustrine epoch. The North American fresh water Great Lakes persisting as they do through these 50,000 post-lacustrine years of the post-Pleistocene are the largest of these deglaciating lakes extant, of these, Lake Erie covers 9,940 square miles; Lake Michigan 22,400; Lake Huron 23,010; Lake Superior 31,800: the lakes of the glacio-lacustrine epoch generally having shrunken, displaying a tendency to dry up and disappear as the continental sub-surface fresh water levels continue to recede. The, in comparison to the glaciations in its most extended phase, relatively small north, and south, polar ice caps remain. The north polar ice cap is still shrinking. The post-Pleistocene which began with the termination of the glacio-lacustrine has not been entirely quiet geologically. As recently in the 50,000 post-Pleistocene span as 14,000 years ago the last of earth's minor geologic cataclysms of intraterrestrial origin of any relative geologic importance raised that portion of the floor of the Atlantic Ocean which is now the Sahara Desert; sank a nearby more northerly lying eastern hemispherical west coastal island of good size; sundered the adjacent eastern hemispherical Eurafrian Atlas mountain system leaving the Rock of Gibraltar on the northern, the European, side, the rest of the system on the southern, the African, side; formed the Strait of Gibraltar permitting the ocean to inundate the humanly populous land which was this portion of Eurafria and merge the Atlantic waters with the waters of a large salt lake, or, comparatively small inland sea, forming thus the body of water which shrinking somewhat through the millenia left the present great Mediterranean Sea, the Sea of Marmara, the Dardanelles and the Bosphorus which connect the Mediterranean with the Black Sea. Thus, although not so noted in the usual chronological nomenclature, the post-Pleistocene period of the Eastern Hemisphere did naturally for the peoples of this Eurafria, whoever they may have been, divide itself into an ante-Mediterranean Sea inundation epoch of some 36,000 years duration and a Mediterranean Sea epoch which as of now has continued for some 14,000 years.

The geology and geography of the earth's dry landmasses of this the Mediterranean epoch of the post-Pleistocene period of the Neogeologic era change in minutiae. The contours expand and shrink in petty sundry as the water level of the sea recedes and rises. The skipper of a freighter spots a dot of new land as it rises out of the waters of the Pacific north of Luzon Island of the Philippines, and today watches, from the air and the sea, as a volcanic island is born and as it passes its infancy pouring steam and growing in three months from five acres to 300 acres, and names it Didicas: and photographs and records its progress. A peon in Mexico watches a small mound rise up in the midst of his tended and flourishing corn field; his villagers see it grow, erupt, baptize itself in fire; America flies planes over the area to see it destroy the countryside and the villages, become one of the crust's spectacular volcanic mountains in just a few months: called it Paracutin. Shore lines change in miniscule, and an Ionian island's coastal mountain slides into the Mediterranean Sea: minor pennants of the great majesties. Sometimes, restless in this general Pleistocene-post-Pleistocene neogeologic slumber of the lithosphere, earth's crustal youngest, the adolescent Himalayan range, breathes overdeeply; this time, A.D. 1950, changing a 40,000 square mile bit of the eastern portion of that newest and most challenging of ranges, a related portion of the mighty Brahmaputra and the correlated coastward sea floor of the Bay of Bengal which raises, measurably, with the deposit of outbreathed pulverized mountain that the maimed river monstrously carries down and empties there.

iv. THE HEMISPHERES

[*The Rand McNally, Standard Atlas of the World, (New York: Rand McNally and Company, 1949) was used by the author as the reference for the geographic descriptions in Section 4. Ed]*

As those of the extension waters of the Atlantic which are the Mediterranean Sea arranged themselves during that 12,000 B.C. minor geologic cataclysm, they formed a natural geographic and descriptive division of the greater, geologic, eastern hemispherical Eurafasian landmass into a southern or African continental mass and a northern and eastern or Eurasian continental mass. Of these, the continent of Africa is divided north-south by the Sahara Desert and, jointly, by the Congo River Valley and the Lakes Region into North, or north sub-tropical, Africa; the Sahara and the Sudan, or north tropical Africa; the Congo, or Equatorial Africa; and south, or south tropical-sub-tropical, Africa. The Lakes Region is a narrow 10°-wide strip of some 100,000 high tropical square miles extending between 25° to 35° east of the Greenwich meridian from 10° north to 15° south of the equator in parts of Ethiopia, Uganda, Kenya, Tanganyika, Nyasaland, and the Belgian Congo. The important lakes of this African high place are Victoria, 26,828 square miles of fresh water giving origin to Bahr al Jebel which becomes Bahr el Abiad into which the Blue Nile having

arisen in Lake Tana of Ethiopia flows forming the Nile the longest of earth's surface rivers all of which flow northward through 4,000 miles: Tanganyika, 12,355 square miles: and Nyasa, 10,231 square miles, the rivers of which flow southward into the Mozambique Channel of the Indian Ocean along the southern portion of the eastern shores of this continent: Lake Mweru some 200 miles west of the southern portion of Tanganyika, and Lake Bangweulu some 400 miles west of the northern part of Nyasa, both very small but giving origin to flows of fresh water which, becoming the Congo, one of the larger of earth's surface rivers, move generally westward through 2,900 equatorial miles draining the African continent north-south and emptying into the Atlantic on the western coast of this continent in its 8° south equatorial longitude.

The Sudan is that part of Africa which lies north of the valleys of the Congo river system and south of the latitudes of the Sahara. The eastern portion lying along the Nile Basin is known as the Anglo-Egyptian Sudan, the western portion as the French Sudan. Sahara is the 3,500,000 square mile region of deserts and oases product of the dried up ancient sea bed which rose up and drained Atlantic seaward during the crustal movement which some 14,000 years ago divided the 50,000 year post-Pleistocene period of the Neogeologic era into two epochs, the ante-Mediterranean Sea and the Mediterranean Sea, epochs. Sahara spreads from 32° north through the Tropic of Cancer to 15° north of the equator from the Atlantic shore of the west coast of Africa at 15° west eastward through Greenwich meridian to 30° east where in these longitudes and latitudes run the highlands along, west of, the Nile Basin.

West North Africa extends northward from the longitudes of the northern borders of Sahara east North Africa from Lake Victoria to the southern shores of the Mediterranean Sea. It consists of the Sinai Peninsula, the Nile Basin, and that portion of this continent which the ancient Greeks called Libya and the Atlas mountain region. Egypt lies immediately west of Sinai on either side of the Nile south-north from the Wadi Halfa of the northern portion of the Nubian Desert to the Mediterranean and east-west between the Red Sea and Libya. Libya was anciently that part of North Africa which lies east-west between Egypt and the Atlas Mountains and south-north between the northern borders of Sahara and the southern shores of the Mediterranean. In the present⁶ [1949] this is divided east-west into Libya, Tunisia, Algeria and Morocco. Morocco and the western portion of Algeria were once the kingdom of Mauritania. The balance of Algeria and Tunisia, was Barbary, the land of the Berbers; it is that portion of this North African strip which lying west of Tripoli, and east of ancient Mauritania, is sometimes called the Barbary Coast. The northern extension of the Mediterranean waters through the Aegean, the Dardanelles, Sea of Marmara, the Bosphorus, into the Black or Uxine Sea form the beginning of a natural division of this Eurasian continental mass which, completed by the Caucasus Mountains, the Caspian Sea, the Volga and Ural Rivers and the Ural Mountains, separate, descriptively, that portion of this Eurafasian landmass which is called Asia from the portion which is called Europe. Asia, the largest sub-continent of the hemispherical portion of the Neogeologic era

extends eastward from these descriptive divisions and the eastern shores of the Mediterranean to the Pacific, northward from the Indian Ocean to the Arctic. Europe extends northward from the northern Mediterranean shores into the Arctic and westward from these descriptive divisions to the Atlantic. From Monte Viso the source of the river Po once called Padus, obliquely north-eastward to Mount Sentis, river Sitler, Appenzell and Lac Constance, the Maritime, Pennines, Lepontine, Bernese and Rhaetian Alps rear the central European sub-continental portion of this Eurasian continental landmass continuously skyward through the 3° of longitude between parallels 45° and 48° north of the equator and the 1° of latitude between meridians 9° and 10° east from Greenwich. From the Atlantic tip of Spain 10° west of Greenwich meridian, eastward through Sentis, Sitler, Appenzell and Lac Constance, through the Carpathian Mountains, northing the Black Sea and the Caucasus Mountains, toward the Caspian Sea and mouth of the Volga River to approximately 48° east of Greenwich meridian, the most northern of these parallels bisects the European piece of this Eurasian landmass into a northern and a southern portion. Beyond 48° latitude east the continuation of the parallel of 48° longitude north enters the part known as Asia and passing south of the Urals past the Caspian Sea, the Ust Urt Plateau, the Aral Sea, through the southern portion of the Kirghiz Steppe, past Lake Balkhash, through the Altai mountain system, almost directly through Urga of northern Outer Mongolia, through the northern portion of the Great Khingan Mountains, northern Manchuria, a small most southern tip of most eastern Siberia and outward across the Soya Strait, through the Kuril Islands, cuts this Asian landmass, also, into a northern and a southern portion. From Lac Constance, fanning south, southeast and southwest through those three parallels toward the Mediterranean and its prolongations are Switzerland, France, Andorra, Spain, Italy, Liechtenstein, Austria, Hungary, Romania, a small portion of the Soviet Union, Yugoslavia, Albania, Bulgaria and Greece. Through Spain, the Ebro; through France the Rhone having risen just southwest of Lac Constance; through Tuscany of Italy the Arno; through Rome of Italy the Tiber, flow into the Mediterranean. Beyond that Adriatic extension of the Mediterranean into which the Po empties, through Austria, Hungary, Yugoslavia, Romania, Bulgaria, the Danube, having arisen just northeast of Lac Constance, flows to the Black Sea. The Dnepr and the Don drain the southwestern part of Russia into the Black Sea. The Volga and the Ural flow south into the Caspian.

Within the waters of the Mediterranean Sea just a little west of north of the delta of the African Nile lies the island of Crete. Called anciently Candia and, also, Capthor, Crete is an island of 3,327 square miles, 160 miles long and from 6 to 35 miles wide, lying in the more eastern, Asiaward, reaches of the Mediterranean Sea in that region where Greece, Turkey, Crete, lie close in waters sprinkled with the hundreds of small islands which comprise the Sporades, the Cyclades and the Aegeans. East of Crete, within these waters, are the island of Rhodes and the island of Cyprus. West of Crete lie Sicily, Malta, Sardinia and the Balearics. North of Sardinia, Corsica. South and a little east of Corsica the Ionian group lies close to the west coast of the Greek mainland.

On the south, Afrasian, Mediterranean shorelands just east of the Nile delta, the small, ruggedly mountainous Sinai Peninsula lies between and joins together Asia and Africa. It must have its geological roots in the very core. North-south its north-based triangle of approximately 50,000 square miles lies between and separates the Mediterranean and the Red or Erythraean Sea, at the Gulf of Suez. The Red Sea is a northward prolongation through the Gulf of Aden of that portion of the Arabian Sea of the Indian Ocean west of the Persian Gulf which extends northward between southeastern Asia and western North Africa, being bordered on the east by Aden, Yemen, Hejaz of the west coast of southern Asia and on the west by Egypt, Eritrea and a bit of Somaliland of the east coast of North Africa. East of Damietta, beyond Lake Menzaleh, at Port Said the man-made Suez Canal begins its cut from the Mediterranean southward, east-west across that part of Sinai which is an extension of Egypt, through Bitter Lake to the Gulf of Suez: so that ships from the Atlantic sail the Mediterranean, lift through the canal, go down through the Gulf of Suez into the Red Sea, pass onward through the Gulf of Aden, traverse a short arm of the Arabian Sea, enter the Indian Ocean, cross the Indian Ocean along the southern shores of all of Asia, round the southern tip of India, find the Strait of Malacca and Singapore and south China Sea beyond the Bay of Bengal as they enter the Pacific; and therein proceed north along the southern portion of Asia's eastern shoreline to the 48th parallel.

North, across the Mediterranean from Sinai the salt waters of the Black Sea extension of the Mediterranean cover an area of 168,500 square miles between latitudes 30° and 50° north and longitudes 28° and 40° east. Including these extension waters, the Mediterranean indents the Eurafasian landmass somewhat irregularly from 10° west to 36° east and from 50° north to 30° south, approximately. The geologic formation which restrains it within these limits sends a highland westward into its eastern waters producing those configurations which contain the northward Aegean extension of the Mediterranean, the easterly extension of the Aegean through the Dardanelles, the Sea of Marmara, the strait of the fantastically narrow sea called the Bosphorus in Turkey, the Bosphorus and the Straits of Istanbul in English, the eastward Black or Euxine Sea, and, extending as that most western extremity of the southern portion of the Asian division of this Eurafasian landmass which now called Turkey was once, during the period of the Byzantine Empire, called Anatolia, forms with its tip a westward peninsula between the Euxine on the north and the Mediterranean on the south. East-west through the southern portion of this peninsula the Taurus mountain chain parallels its southern Mediterranean border and extends eastward into the general landmass. Here, extending south of Turkey, are Syria along the Mediterranean, and Iraq inland. The land that is now Syria is approximately the land of the Khatushash, referred to in Sumerian cuneiform texts as the Khatti, in Egyptian hieroglyphic texts as the Kheta, in Hebrew texts as the descendents of Kheth the second son of Kh n n who was the son of Khm; these words are now written in English, Heth, Canaan and Ham. The Khatushash are considered by ethnologists to have been of the Mediterranean racial peoples. These Khatushash absorbed a Mongolian

immigration about 3000 B.C., then an Indo-European invasion about 2200 B.C., another Indo-European invasion about 2000 B.C., and a Semite-Assyrian invasion about 1200 to 1000 B.C. Those of the Khatti who interbred with the Mongolian invaders formed a racial type called Amorites. The mixed Amorites and Indo-European invaders formed a people in this land of the Khatushash who are called the Hittites. The Hittites were brachycephalic, tawny, short with big hooked noses and big slant eyes. Syrian is the Greek name for the Semite people to whom the Hebrews referred as the people of Arām, the highlands, that mountainous area in the northern region of the Arabian Desert around Soukhné and Palmyre which is now approximately central Syria and south central into northwestern Iraq. These Arameans⁷ were wandering hordes of Semite Arabs who invaded the Khatushash around 1200-1100 B.C. Mixed Hittites and Arameans formed a people who were a mixture of Khamite Khatushash, Mongolian, Indo-European and Semite: that is, Khattites, Amorites, Hittites and Arameans.

This portion of this landmass which immediately borders the Mediterranean along its east mid-reaches, Sinai and its southern shore line, has at some time been called the Mediterranean Levant, or just, the Levant, which is English from Latin by way of Italian and means the place where the sun rises. South of Syria in this Mediterranean Levant along the shore are Lebanon, Palestine which recently belonged to Arabia and is now [1949] precariously divided into Arab areas, an expropriated portion which by organized immigration, invasion and conquest has become the Jewish State of Israel, and a proposed international zone which is Jerusalem and Transjordan. Long before Arabia claimed them, these lands were the land of Canaan. Canaan bordered the Mediterranean from Egyptian Sinai to the land of Khatushash north beyond the mountains of Lebanon, extending inland across the valley of that strange river, Jordan, which arises north of Mount Hermon between the Lebanon and Anti-Lebanon mountain systems, flows south into and through a small lake, Baheiret el Huleh, southward into and through the inland Sea of Galilee draining the related sides of the watersheds of Gilead and El Ghor and emptying into the inland Dead Sea, a salt sea 1,292 feet below sea level, toward the wilderness beyond the watersheds, was the land of the peoples who called themselves the kh n n, and who, in the Hebrew account, were the stable, land-loving, agronomy-minded, culture-building descendents of Canaan, son of khmn, who was one of the three sons of Noah: the desirable country of the Canaanites which the wandering, sometimes starving, often parasitic, cattle and sheep herding Hebrews, descendents of Shem, another of the three sons of Noah, coveted obsessively. South beyond Turkey and Syria inland from Transjordan, south from the Sinai end of the land that was Canaan, including Hejaz, Yemen, Oman, and Aden, bordering the Red Sea on its west and the Gulf of Aden, the Arabian Sea on their north the Gulf of Oman, and the Persian Gulf to Iraq along its southwest is Saudi Arabia. The Iraqi and Saudi are Arab Semites.

North of the places along the Levant that were once Canaan and Khatushash, in the place that was during the Byzantine period called Anatolia the sciences

concerning Khybele were taught on Mount Ida, and something which was meant, and is called in English the great mother was the leading abstraction concerning Khybele. From the eastern end of Turkey that was once Anatolia and north of the place where the Taurus chain descends into lowlands the Caucasus Mountains extend the entire 700 miles between the Black and Caspian seas in Russia. The highest peak is Mount Elbruz which is about 18,481 feet high. The Caspian is an inland salt sea, 760 miles long and 270 miles wide, covering an area of approximately 169,381 square miles, 85 feet below present general sea level in the bottom of the great Caspian depression. South of the Caucasus and the Caspian, east of Turkey and Iraq, Iran, south-skirting the Caspian, diagonaling north-south eastward through a degree and a half of latitude and a degree and a half of longitude, northeast shores both the Persian Gulf and the Gulf of Oman of the Arabian Sea of the Indian Ocean. Just west of the Caspian, just south of the Caucasus. The Iranians are the Iranian branch of the Indo-Europeans. Just at the southern border of the Soviet Union, [1949] on the confines of Iran and Turkey, Mount Ararat rises in two peaks the highest of which reaches an altitude of some 17,000 feet. From Ararat the Zagrus⁸ mountains range southward toward the Persian Gulf. Three lakes, Gokcha in the Soviet Union, Urmia in Iran and Van in Turkey surround Ararat like three points of an isosceles triangle of which Ararat is the center. North of Lake Van the Euphrates by means of its eastern and western tributaries, and south of Lake Van, the Tigris find their headwaters from which the Euphrates flowing far west through Turkey and then southeast through northeastern Syria and Iraq, and the Tigris southward and a little east mostly through eastern Iraq converge as they approach Basra to empty their common terminal waters into the most northern tip of the Persian Gulf of the Arabian Sea of the Indian Ocean north of the borders of Saudi Arabia. The Greeks called the region between these two rivers Mesopotamia, more especially so the more northern portion of this between-the-rivers area. Gradually the name spread to include much of the land that is now Iraq and some of more eastern Syria.

East beyond Iran and the Zagrus Mountains, are Afghanistan and Pakistan; beyond Pakistan, India; beyond India, the Himalayas; north of India, Kashmir; and north of Kashmir and northern Pakistan and east of northwestern Afghanistan just north of that extremely narrow eastward prolongation of Afghanistan across the northern border of Pakistan, Pamir. The Hindu Kush Mountains, sometime called Paropamisus, and, also, Caucasus Indicus, range south-central Asia through northern Afghanistan, its narrow eastward prolongation, the northeastern tip of Pakistan into Pamir and thence into northern Kashmir, ending there. Through this final region the ranges of the Hindu Kush pile upward over 20,000 feet to their highest peak, Tirach Mir in Chitral of far north Pakistan. Pamir, a central Asian highland, lying 11,000 to 25,000 feet high is called by its native people Bani Dunya, the roof of the world.

The Himalayan mountain system comprises two great ranges, the Himalayan range and the Mustagh or Karakoram range. Tagh means range. The Mustagh

lies almost wholly in northeastern Kashmir. Kashmir covers 80,900 of the square miles between 32° and 37° north longitude and between 73° and 81° east latitude just southeast of Pamir and the narrow prolonged northeastern strip of Afghanistan in the region where the eastern end of the Hindu Kush system and the greater portion of the Karakoram and the northern portion of the Himalayan ranges of the Himalayan system converge. Its pure type of native Kashmirians are noted for their superior physical carriage, the beauty of their heads, their light complexions, their fine facial features, the exquisite strength and delicate flexibility of their wrists and ankles, the superior ability of their brains to form perfect abstractions. The 18,317 feet high Karakoram Pass is in Kashmir. Mount Nanga Parbat, 26,000 feet high, and Mount Gusharbrum, 26,483 feet high and some of the most fabulous scenery of the earth are in Kashmir, for a thousand years the home of the Indo-Iranian Brahman, and as of now [1949] a Moslem state. From here, north from the Karakoram Range and Kashmir, half across Sinkiang the Tien Shan Mountains loft east-west to heights of 2,400 feet and at an equal distance north and east of these the Altai form the border between Sinkiang and Outer Mongolia. Northeast from Kashmir the Altyn Tagh puts up heights of 21,000 to 25,000 feet, eastward through Sinkiang and Kansu. And east from Kashmir the Kunlun range with a highest peak of 20,000 feet marches east across northern Tibet through the province called Tsinghai. Beginning within Kashmir, traversing it from northwest to southeast immediately south from along the Karakoram Range the Himalayan ranges extend 1,600 miles from this west-north central Kashmir onward southeast to approximately 100° east longitude and 28° north latitude which is some 500 miles east and south beyond Lhasa in Tibet. At 31° north and 81° east, centering the region where are Cho Lanak, Cho Mapham, and 25,600 feet tall Mount Nanda Devi, the sources of the Ganges, the Brahmaputra and the Indus are the Kailas Mountains. Mount Kailas is the sacred mountain of the Brahmanic Indo-Iranian. Between Kashmir and the region of the Kailas Mountains, Cho Lanak and Cho Mapham, the Himalayan ranges lie in northeastern India, from northeastern India on, occupying the Himalayas to their most southeast extremities are, in succession, Nepal, Sikkim, Bhutan, and, at their most southeast, Assam on the one side and most southeast Tibet on the other: lands drained on their northeast side along the entire length of this stupendous watershed by the Brahmaputra river system, on their south side by the Ganges river system. The balance of Tibet extends from south of Sinkiang along the eastern side of Kashmir through the Kunlun Mountains; through the Himalayan ranges, at heights as great as 25,000 and 29,000 feet, along the southern portion of the eastern side of Kashmir, the eastern and northeastern side of northern India, the north and northeastern side of Nepal, the northern side of Sikkim, Bhutan and Assam and east and north from these Himalayan ranges to the western boundary of China and the southern boundaries of Sinkiang and Kansu. Tibet called itself Si Dyzung. Disrupted in English to Si Tsang, then to Sitsang, the word, or the country, eventually became in English, Tibet.

Beyond Tibet, China goes east to the Pacific, south to Burma and Tonkin where is Hanoi, and beyond which, south, are Siam, Annam, Laos, Cochin China,

Cambodia and the Malayan Peninsula: around these, south China Sea, the Strait of Malacca and the Bay of Bengal. North from China, Mongolia, fringes northward toward the southern fringes of the Savanski and the Yablonovoi ranges and northwest along and across the Altai. East from Mongolia, Manchuria and Korea; north, the Soviet Union, now the U.S.S.R. The Asiaward island groups of the Pacific, the Kurils, Japan, Formosa, Oceania speak above sea of the geologic formations as they may be beneath them, and, perhaps, together with the deserts of the Eurafasian landmass tell where the sea may have been in the era of its latest exuberance, and before the Mediterranean Sea geologic episode.

A very small very dry desert of the purest of white sands in a dune-floored hollow surrounded by low and verdant hills, just near Paris in France, speaks. This whole area around Paris is only 200 feet above present general sea level. Inland, from here, soon, the Massive Central ups between the Alps Maritime and the Pyrenees. The Sahara and Libyan deserts extend across Africa through Sahara, Egypt and the Sudan to the highlands west of the Nile. East of the Nile is the highland enclosed Nubian Desert. Across and beyond the Erythraean or Red Sea, Saudi Arabia is half desert. The Red Sea gets its name from the red self-luminous organisms which turn it to fire by night and to blood by day. The Black Sea is salt. The lands around the Taurus and Caucasus are salt deserts. The salt Caspian Sea fills the bottom of the salt desert Caspian depression. South of the Caspian the Dasht-I-Kavir, Iran is a desert. The lands around the Hindu Kush are salt deserts. The lands from Pamir north as far as the Kirghiz Steppe and as far west as the salt Aral Sea and southwest to the Caspian except along the river valleys are desert. The great Thar or Indian Desert lies north of the western prolongation of the Vindhya Hills toward the valleys of the Indus river system and eastward from the impending Gulf of the Arabian Sea of the Indian Ocean to the foothills of the Himalayas above New Delhi, covering a small part of Eastern Sind in Pakistan and a large part of northwestern Rajputana in India. Through the land east of Pamir in the midst of Sinkiang north of Altyn Tagh, desert extends east beyond Lop Nor toward Kara Nor, where it stops at an oasis. And then, again, soon, beyond Kara Nor, the desert. Shamo is Chinese. It means sandy waste. This is the Shamo. The great central east Asian Gobi Desert, extending eastward and northward through northern, inner and southern Outer Mongolia toward the Great Khingan Mountains of middle Manchuria.

The Lob Nor, or Lop Nor, was once a lake. It is now a dry salt lake bed or marsh in Sinkiang at 90° east and 40° north approximately. Southwest of Lop Nor a clutch of small salt lakes nest in the midst of this great desert waste. And just south of Sinkiang and Lop Nor in this region of political indefiniteness where the mutual boundaries of Tibet, Mongolia and China have so often changed, the Nan Shan Mountains and the eastern extremities of the Altyn Tagh and the Kunlun geographically define an area in the province of Tsinghai where the 60-mile-long Koko Nor, and the great Tsaidam Swamp, a sandy marsh region dotted with small brackish lakes, and where, then, next immediately,

in the eastern extremity of the Kunlun Mountains of the Province of Tsinghai at altitudes of 12,000 to 14,000 feet, between 95° and 102° east and 40° north between the Amne Maghin, Bayantukmu and Bayan Kara ranges two fresh water lakes, Oring Nor and Tsaring Nor, lie some one hundred miles apart. North from Sinkiang, through the wide reaches between the Tien Shan and the Altai ranges, the desert extends from the Shamo north and west around the roof of the world and then west and south of Lake Balkhash and west beyond the Aral Sea to the Caspian, broken in all this extent only by occasional river valleys.

Rivers flow toward their seas. The Hwang Ho rises in Oring Nor, flows 2,300 miles tortuously north and east through Inner Mongolia and Northern China to reach the Gulf of Pohai of the Yellow Sea on the east China coast at Tientsin. Just across the gulf from Tientsin is Pyongyang of Korea. The Yangtze Kiang rises in Tsaring Nor and flows 3,000 miles circuitously south and east through central China to reach the East China Sea at Hangchow. Hangchow lies halfway between the southernmost point of the Korean Archipelago and Formosa. These lakes, Oring Nor and Tsaring Nor lie, then, beyond the desert, in the mountains that shore the desert south and east and their flow is away from that which their mountains shore. Another great river system drains the lands east of Hindu Kush and north of Karakoram and south of the Tien Shan and north of Altyn Tagh which are Sinkiang, not away from but toward the Shamo. Formed by the confluence of three rivers, one arising north of Pamir and the Hindu Kush, two east of Pamir and north of Kashmir and the Karakoram, the Tarim flows 1,250 miles east and down through Sinkiang between the Tien Shan range and the Altyn Tagh. The clutch of small lakes southwest of Lob Nor are the sink of the Tarim. Here the waters of this great river system disappear into the sands. Surrounding the plateau of Pamir are the sources of four river systems. The Amu Darya, sometime called the Oxus, and, in Arabian called Jihun, rises in the Pamir Plateau, flows 1,400 miles westward and southward into the Aral Sea, an inland salt sea of 24,750 square miles. The Irtysh River arises just north of Pamir, flows north through Russia in Asia to join the Ob at Tobolsk. The Ob flows north into the Bay of Ob of the Kara Sea of the Arctic Ocean at approximately 74° north and 72° east. Southwest from Kashmir in the region of Kailasa the Brahmaputra arises in the Himalayan lake, Cho Mapham, which is but miles east of Cho Lanak and Mount Nanda Devi, flows east and south through western Tibet, bends and flows south and west through Assam, bends again and flows south through the isolated southeastern province of Pakistan, which was once Bengal, in the midst of which it joins the Ganges to flow into the Bay of Bengal, thence to mingle with the general waters of the Indian Ocean. The Ganges rises in this same Kailasan region, near Mount Nanda Devi, at the far northeastern border of India, flows through northeastern India, joins or is joined by the Brahmaputra, empties into the Bay of Bengal. The Sutlej River called also Ghara or Khara rises in Cho Lanak, flows through northern India, across the Punjab, into the Indus. The other confluence of the Indus River rises in this same Himalayan range just a little north of Cho Lanak which is called

also Lake Manasarowar and Lake Anavatapta. It flows northwestward through most northwestern Si Dzyang, enters and flows northwest through Kashmir among these more northerly ones of the ranges of the Himalayan system, north beyond towering Mount Nanga Parbat, bends abruptly west and then abruptly south around Parbat between the northern reaches of the Himalayas and the northeastern reaches of the Hindu Kush, and continues down almost directly, but a little west of, south through Pakistan, flows through Sind of Pakistan, and, after 2,000 miles, empties south of Karachi through its delta into the Arabian Sea of the Indian Ocean, almost directly west across the sub-sub-continent of India from the place where the Brahmaputra and the Ganges flow into the Bay of Bengal of the same Indian Ocean.

In 1947, in the White Memorial Collection housed in Cleveland Public Library, I came upon Childe's *New Light on the Most Ancient East*⁹ in which he mentions the climatic, geologic and geographic unity of the high plateaus extending across north Africa, Syria and Iran, discusses the circum-Mediterranean area extending west-east from the Atlantic across the Mediterranean, its isles and its northern and southern shores, the prehistoric cultures of the Nile Valley, the Tigris and Euphrates valleys, across Iran and extending upward along the Indus Valley and writes as an archeologist of the indications of a prehistoric unified civilization which may have arisen and flourished in this land around and along these waters as it may have been between 20,000 and 10,000 B.C. But that is not early enough. The cultures were here before that. And they extended beyond this area which he so outlines.

If one add to these cultures of which Childe thus writes the cultures of the valleys and gorges of the Ganges, the Brahmaputra, the Irawaddy, all flowing into the Bay of Bengal as they flourished during this same epoch, a certain post-Pleistocene tropical-sub-tropical eastern hemispherical circum-Mediterranean north-circum-Indian Ocean time-space section of the human phylum comes into focus. And if, then, ascending the Brahmaputra, the Ganges or the Indus with their human cultures one look back north westward from Mount Kailas toward Mount Sentis and Lac Constance and the river Sitler, then turning, look northeastward from Mount Kailas along the Tarim river system flowing from its heights downward to nowhere seeking its lost sea, and, continuing to look until one sees the Hwang Ho and the Yangtze Kiang in their full courses, one's geological sights train themselves backward and the field of mental focus comes to include the non-glaciated portion of the Pleistocene Eastern Hemisphere: and the mind comes to know the field upon which those Pleistocene and post-Pleistocene cultures which have comprised the successive tropical-subtropical eastern hemispherical civilization as a whole, individually rose and fell; through 1,000,000 years moved criss-cross forming rip-tides on which the debris of whole cultures floated and jettied, knew dark ages and renaissances, built reservoirs and irrigation systems, practiced scientific agronomy, built cities, universities, libraries, safeguarded an inherited science, interpreted it, applied it, recorded it, added to it or lost it, produced sacred literatures which it recorded in pre-alphabetic scripts, or held in human minds

a lore; preyed parasitic upon each other, culturophages, lived upon that which they invaded and despoiled; each, according to each culture of each civilization. And it can compare these with the areas of repeated glaciation. The one has been for the greater part continuously habitable throughout the entire span of the million or so years of the Pleistocene period, the other has been recurrently completely uninhabitable for long tens of thousands of years at a time. Childe suggests that migration northward from the tropical-sub-tropical regions may account for the regressed Paleolithic-type cultures the remains of which are found in post-ice-devastated regions. Migrants from glacially undevastated lands attempting to settle in post-glacial regions, following the great slow melt northward, overreaching it, establishing themselves in regions in which ice had killed all fauna and flora and in its heavy southward movement had pushed the productive soil with it leaving nothing much but native rock and non-productive sub-soil in the trail of its slow retreat northward. Poor and meager and hungry cultures living on a non-reconstructed post-glacial, devastated, sub-soil not yet producing sufficient nourishment so that their human energies could be free to be used in anything more culturally advanced than food-finding. Following the sub-human animal kingdom into these regions upon which it then from raw necessity preyed. Having only that warmth which the sun and a cave could afford since there was no vegetation to burn. Producing magnificent paintings on their cave walls. Inscribing geometric symbols. These, too, are there along with the remains of animal bones from which the flesh was gnawed and portable-made stone chalices in which animal fat was burned. A displaced person's civilization in a devastated region. Having brought some of the knowledge but none of the trappings of their civilization with them and having found little here with which they could immediately manufacture new trappings.

If, then, facing the retreating glacial deposit, one advance northward along all of the meridians of the latitude of its slow retreat to the point of their northern convergence, the bulk of the dry landmass of the Pleistocene Eastern Hemisphere as it now exists is thereby contained within one's mental vision. If, continuing along the opposites of these meridians as they diverge southward along the opposite side of the world from the Arctic through the western portion of the glaciated regions, through the temperate zone to the equator one continue to continue with them from the equator to their southern reconvergence, covering thus the Pleistocene dry landmasses of the Western Hemisphere as they are today one will again be mentally facing the east, and one's mind can fan northward from this southern Antarctic polar convergence along the more southern extension of the originally traversed meridians, proceeding northward through the parallels of the Pleistocene south sub-tropical and tropical dry landmass of the Eastern Hemisphere, through south Africa, the waters of the Congo and until one comes to Victoria and Tana where the mind can pause to contemplate these two high-held bodies of fresh water in which the Nile which its people called both Khâp and Sh Khr has its double origin. In the northern continent of the Western Hemisphere, the St. Lawrence connects

the fresh water glacio-lacustrine Great Lakes with the Atlantic Ocean. In this southern continent of the Eastern Hemisphere Khâp Sh Khr connects Victoria and Tana with the Mediterranean Sea.

v. THE RETU

Perhaps these immediately following words do not go back far enough in the phylum's tongue and hand to be of help. The places which they appeal may have been called by earlier names. Even so, perhaps they may give first faint service in the gradual epiphany of the phantoms upon which the various substances of Sara's shapes in limbo will reform. They do scatter themselves over an area of this Eastern Hemisphere which they roughly bound. La Roda is the name of an ancient town in the Abacate Province of Spain. Roma was the ancient land which is now the province of Rome in Italy. The people who called themselves the Rateni¹⁰ and their country, Etruria, produced a great indigenous culture which for many thousands of years centered in that region of the Italian Peninsula which is now the province of Tuscany with Florence which is Fierenze in Italian on the Arno River its capital city. The Rateni spread northward into the Rhaetian Alps.¹¹ The Rhaetian Alps is that subdivision of the Alps north of the Po ranging in far northeastern Italy, eastern and southern Switzerland, Liechtenstein, the Austrian Tirol, and, Austrian Voralberg. Dense, compact and massive, their highest peak is Bernina of the Berninian group of the Italian-Swiss border, 13,284 feet high. The ancient country of Rhaetia corresponded roughly with what later became the Austrian Tirol and the Grisons Canton of Switzerland. It lay in the Rhaetian Alps south of the Danube. It was the country of the Rateni. In Switzerland which called itself Helvetia, the Rhaetian Alps range northward through the Cantons Graubundun, Glarus, St. Gallen and into the Canton Appenzell. Mount Sentis guards the border between the cantons of St. Gallen and Appenzell. The Canton Appenzell is divided into two half-cantons called Inner Rhodes and Outer Rhodes. Rute is a city of the Canton of Zurich to the west of St. Gallen. The Rhine River was, anciently, the Rhetus. It arises in the Rhaetian Alps in southern Switzerland and flows tortuously 810 miles into the North Sea. On its way to the North Sea the river Rhetus¹² draining the Rhaetian Alps flows northeast, north and northwest, around the Canton of Appenzell skirting Lake Constance. Rhodes, of Turkey in Asia is an ancient island of the Archipelago Vilayet east beyond the Sporades in the Mediterranean Sea. The peoples whom in English are called the ancient Lycians of the Mediterranean shores of Asia were called both Luka and Ruka on certain Egyptian monuments of the thirteenth century B.C. They called themselves the Trmmlī and /or Trkhmli. A Caucasian non-Indo-European non-Semitic peoples. The Tr kh m li. An island in the Nile near Cairo is called Roda, which in English has been made into Roda, Rodi, Ruda, etc. On the island is "an ancient Nilometer with a marked column communicating with the river."¹³

Earlier than 5000 B.C. the peoples of the Nile Valley along this, their river, called themselves the R z u or R d u or R t u: for English euphony pronounced Redu and Retu. What the earliest known peoples along the lower Euphrates in Asia Minor called the Sumerians¹⁴ called themselves, and their river I do not know. They did call three of their cities, Erech (Warak, OOrak, Uruk), Ur, and Eridu, respectively.¹⁵ Erech, or Earakh, or Warka, or Uruk, or OOrak, or OOrkh; of this name it is the vowels which are uncertain: the consonants are seemingly r kh. The consonants of Eridu are r d.

vi. THE KH PEOPLES

Here are these words: these begin with kh. The remains of a ruined prehistoric city, called Khami, exist in southern Rhodesia of south Africa. The peoples of south Equatorial Africa who in English are dubbed Hottentots call themselves Khai Khain. The peoples of Abyssinia called Copts called themselves Khpt: they called Egypt, Khpt and, also, the land of Khmn. In, Afrasia, just beyond the Sinai Peninsula tending northward through the Levant along the Asian coast of the Mediterranean were the peoples who, called in English, Canaanites, called themselves kh n n and, also sons of Khm.


North of the kh n n were the indigenous peoples who, descendents of the people of Kheth, second son of Khm called themselves and their greatest city Khatushash. East of the kh n n and the Khatushash, between the Tigris and the Zagrus Mountains were the Khatamti and Khapitri: north of them the people whose system of science centered in Khybele. Just east and north of these latter, on a continuation of the shores of the Black Sea, along the Caucasus, a dolichocephalic, agglutinative language people who called themselves the Khartvelians, their scientific script Khutsuri, called their land Kholkis and Khiberia, in English Colchis and Iberia. A river in Tibet is called Khuan-Khé.¹⁶ A tribe in the oasis of Tchertchen near the Gobi calls itself Koorassan.¹⁷ Khatmandu is a city in Nepal. Khotan is in Sinkiang. The Khelmand is a river from Khabul just south of the Hindu Kush.

The island of Cyprus here in the Mediterranean which its natives pronounce Kh pr, was anciently called Khittim. Kholkis is an island along the east coast of Greece in the Aegean. Khythmus is in the Cyclades group. Crete was, during the millennia B.C. called something which comes into English as Capthor.¹⁸ At present the capital of the island Capthor is Khanea, its population roughly 335,000. The city of Capthor which is called in English Knossus and Cnossu was called Khnossus. The island was also at one time called Candia. Between Crete and Greece lies the island called Khytheria. West of Greece, the arm of the Mediterranean which was anciently called the Khadriatic, extends northward.

Here, between 45° and 46° north bordering the Khadriatic, was Khravatska which in English is spelled Croatia.

These are kh words.

The autonym, Khai Khain of the peoples of Central Africa who are called in English the Hottentots means the human beings of the human beings. In the hieroglyphic system of the Khamite people of the Nile Valley the phrase n n was used to denote offspring, product, that which is produced. kh n n,¹⁹ the autonym of the Canaanites may have meant the offspring of kh, the human being, not the offspring of the human physical organism: that which is produced by the human being. That specific mutation of the light patterns of the total manifestation which, produced by the human being emitted by, the offspring

of the human being which was written .

The words of this next group begin with khr or with phonetic variations upon the sounds khr. Kirkuk and Karbala are in Iraq. Khorramshahr, Kermanshahan, and Kerman are in Iran.²⁰ The Karkinitskii Gulf separates Khrym (Crimea) from the northern shore of the Black Sea. The City of Kherch lies north and east of Yalta on the Khrym. East of it are the straits of Kherch. Another city of Kherch lies on the south shore of the Black Sea in Asiatic Turkey not far from the Bosphorus. Khrnth (Corinth) is a Cretan word, that is, a word of the peoples of the island of Capthor. The Gulf of Khrnth extends eastward into the peninsula which is called Greece, all but cutting it in half. The island of Kherkyra, said in English, Corfu with its capital city of the same name lies north of the Gulf of Khrnth. Kherzgovinia was the former name of the province of Albania and a part of Yugoslavia in Europe which extended northward along the east shore of the Khadriatic. The town of H̄eraclea is a coast town of Smyrna Vilayet of Turkey in Asia. H̄ermopolis is in the Cyclades. Kerakleopolis is near the Bosphorus in Asia Minor. Herculaneum was a city near Naples, Italy, buried by Mount Vesuvius in A.D. 799, H̄eracles is in Italy near the Gulf of Taranto. The Greeks called Crete, Eraklein: its capital city, Erakleion. The capital city of outer Rhodes of the Canton of Appenzell of Helvetia of the Rhaetian Alps is the city of Herisau, Kherisau said Khare zou.

During its lifetime, the river of east North Africa which has one source in Victoria Nyanza, a 26,000 square mile lake of Equatorial Africa lying at an altitude of 3,717 feet above sea level, and in a latitude from 3° south to 0°25" north, and in a longitude from 31°45" east to 34°45" east, and the other in Lake Tana of Ethiopia, at 10° north and 38° east, and which, after having become one river at Khartoum, re-becomes two rivers between Dendarah and Abydos at about 26° longitude north of the equator in about 32° latitude east of Greenwich meridian, reunites into one river some 300 to 400 miles further north near Gizeh and Memphis at about 30° longitude east of Greenwich meridian, and, farther along, empties through its 120 mile wide delta which extends along the south shore of the Mediterranean from Alexandria west beyond its west mouth near Rosetta to Port Said east beyond its east mouth at Daimetta, into the Mediterranean Sea, has been called by its people both Khâp and Sh Khr an epoch before it was named the Nile. English makes of these two words,

Hapi and Sihor.

An ancient capital city of these Retu of the great Khapt Sh Khr Valley civilization which flourished for many thousands of years and came to its classical climax earlier than 5000 B.C. called by its builders, as written in Theban rendition of the book on the proceeding of the living psyche, the city of Stn kh n n²¹ was called by the ancient Copts (Khpts), Khanes. The ancient Greeks called it 'Erakleopolis Magna, the great city of Khr kleos. The Latins made of it Heracleopolis. Khr kleos means the glory of khr. The word, Candia, is found in Latin as chandere meaning to be shining, to be emitting light, and in Sanskrit as chand meaning to shine, to emit light. In English from this root, chand, are formed the words chandelier, chandler, candle, candid. The word, glory, means the same as the Sanskrit chand; to shine, to glow, to emit light. On the island of Candia which is the island of Capthor which is the island of Crete, with its capital city of Khanea, with another city called Khnossus, there is still another city called Erakleion. Kh meant the human being. Khr meant the human being manifesting. Kherakleos: the human being manifesting the glory, the emitted light. Kh n n n meant the offspring, the product of the human being, which is the emitted light.

The following names involve prominently, along with kh and r, either the phonetic symbol of, or the sound of b, or, possibly, both, as derived in some original ideogram, or ideophonogram. The added idea which is expressed by the inplacing of b in the phrase khbr may inhere in whatever that original ideogram or ideophone may have meant. The ancient proto-ancestors of the modern Khartvelians were called Khberians. Khberia, sometimes written Hiberia, which in English becomes Iberia, and in the Greek 'Ιβηρία said E ba ria, was also the ancient name of the southeastern European peninsula which extending southward into the Mediterranean is now Spain and Portugal. Here are the Ebro, Iberes, and Hiberes rivers. The peoples of this peninsula also were called Khberians. The people whom the early Greeks called the Libyans were the progenitors of, among others, the Berbers. Diringer²² comments upon the fact that some scholars hold that the names of the Iberians and Berbers spring from the same source, the latter being but a duplication of the element ber, that is, ber-ber, and that they are ancestrally one people. It is supposed that the language symbols of the Libyans, Berbers, and Iberians come from some common source. The ancient Khberians are looked upon as being the inhabitants of the western circum-Mediterranean region, on what is now both the North African and European lands, between 20,000 and 8000 B.C., comprising the original peoples of what is now Libya, Tunisia, Algeria, Morocco, Spain, Portugal and France. Something about b along with kh and r.

Might some portion of this Eurafasian landmass of the Eastern Hemisphere lying east-west between r d of the Tigris-Euphrates valley systems and La Roda of Khberia, south-north approximately between the central African Khai Khain and Kherisau of Rhodes of the Rhaetian Alps with Khanes the great city of the glory of Khr called the city of Het Stn Kh n n t, of the valley of Khap Sh Khr of the peoples who called themselves the R z or the R t or R d, its central import,

an area populated by a peoples who echoing forth some original sounding called themselves Khai Khain, Kh m n, Kh n n, Khattushash, Khatamti; called their cities names the roots of which are kh and khr, and named a country Khbr, have been related geologically, long since to an aeonic land of salvation of a peoples of a common ideology, a common science, a common system of formulations which was concerned with the human being, the human being manifesting, the human being manifesting the glory, the offspring, the product, the emitted light? And with whatever khbr may have meant? A geologic land of salvation of a peoples the descendents of whom retained in their naming the echoes of an earlier geologic homeland and of its human phylologic system of formulations. A pre-Pleistocene ante-hemispherical ancestral peoples, one certain post-Pleistocene kith of the hemispherical Pleistocene descendents of whom called themselves the Khrshā. Ancestors of the southern European Apennine Rateni, the Eurafrikan west Mediterranean Khberians, the African Khap Sh Khr Khmnites, who called themselves the R z or R d or R t, the Afrasian east Mediterranean Kh n n ites, the Asian Khattushashes, the Khatamtis—ancient forbears of these peoples who called themselves not human physical organisms but human beings and designated themselves as those of the human beings who were impersonated in the Retu and called their original prehemispherical geologic homeland Ruta or Ruda or Ruza? And centered their system of formulations in the importance of the human being's production of the human psyche? And, in that case, could it not be that such an original prehemispherical geologic homeland of such an original Rezu, and the geologic homeland of Sara's nostalgia may have been one. The word, nostalgia, means pain for that which is one's own. Phyletic nostalgia is a deep thalamic affect-tone based in the very roots of one's physical being.

vii. THE ALERT

These names are such faint hearings. Like a near-supersonic which the perceptual brain, discarding as fantasy the constellation of associated ideas which it is forming in response to the unconsidered stimulus, may suggest to the ear that it does not hear. And, to itself, that therefore, there is not that there to be heard.








But the perceptual brain needs be alerted, times, would it hear that which the ear seeming to discern seeks to report.





One seeks out other echoes seemingly coming from this entire Eurafrikan portion of the Eastern Hemisphere sounded on the consonants of an isolating consonantal Khamite language, set up during its prehemispherical era by the terminological enunciations of a system of science, which was known as the sacred science, and looks for traces of the signs in which the producers of the science first set down these terms.

Sara talked of the sacred writings: the sacred writings were not the same as the various known sacred literatures of the various peoples. She thought that some part or parts of the sacred writings might have been retold in all of the sacred literature, but if so, these retellings were only tribal adaptations of these parts of the sacred knowledge: all sacred literatures are these tribal adaptations of the part or parts of the sacred knowledge as it had been told to that tribe by some informed person mixed with and therefore profaned by the tribal folk history and the biographies of those who were informed or poorly informed or uninformed, had taught them. Sacred canons are the same. But the sacred writings were a pure writing of the sacred knowledge. From her connotations, some human culture somewhere had kept the sacred writings and its produced canonical secular literature separate: had not mixed them, had not mistaken the one for the other. A culture, perhaps, in which the erudite of the strongly light producing were not of too infrequent presence? Scribes of some culture anterior to such an one may have inscribed nothing other than the sacred writings. It would not have been impossible that a prehemispherical organized system of science, called the sacred science, enunciated in its own isolating consonantal etymons and graved or impressed in its own system of geometric ideophonograms and its two synonymous systems of pantoideograms and pictoideograms had been the common heritage of the eastern hemispherical kh progenitors of the Eurafasian Khamite peoples. And it is not impossible that the prehemispherical phones and the ideograms had originated in an earlier, Eocene, system of pure geometric ideograms which had been devised for its graphic expression by the producers of the science. It is possible that some prehemispherical recordings of the science in its system of geometric ideograms devised for its graphic expression, its terminology, the system of isolating consonantal etymological phones adapted for its first sonic expression and the subsequent adaptation of the system of ideograms in the devising of a system of ideophonograms for the joint graphic expression of the idea and graphic representation of the consonantal phone in which the idea was sounded could have been cared for by some group or groups of these kh peoples after the Pliocene-Pleistocene crustal quieting. And it is more than possible that after the worst of the great glaciations and the worst of the crustal rumblings of the Pleistocene certain groups of the savants of the informed of the kh peoples recollected the scatterings of the recordings of the science and at certain places reproduced it as it had originally been, and re-recorded in its own original ideograms, isolating consonantal etymons and ideophonograms: as an indigenous project or indigenous projects in the retention of the sacred science and its sacred writing. It is certain that these, in turn, were disrupted, lost, or scattered.

If somehow, again, such a reconstruction of this original organized system of sounds and signs and meanings could be achieved, and then by way of this the original system of science could again be reconstructed as it once possibly had been in the sacred land. And translated. I knew that could this have been done for her it would have ceased Sara's inner sighing.

Perhaps it may be possible to set together some few, but fundamental, fragments of the system of terminology which were used in that integrated system of science which must have been the possession of this great subtropical eastern hemispherical kh civilization in such way as to indicate, with some sort of assurance, the system itself. For, just as in the various scientific literatures and in the various epigraphies of the various cultures of which it is composed, modern occidental civilization has used the Latin and the Greek for some thousand years as sources for a common scientific terminology and still, in part, does so, so possibly a system of scientific terminology may have been used by subtropical eastern hemispherical post-Mediterranean-catastrophy civilization for all of its thousands of years as a common eastern hemispherical scientific language system. And it is possible that, just as Latin or Greek as a language system was a fully evolved system which had attained a high internal development prior to this adaptation for scientific purposes, so subtropical eastern hemispherical post-Mediterranean-disaster civilization may have adapted to its scientific purposes a fully evolved preexistent pre-Mediterranean language system which was of a high internal development, and of tens of thousands of years of antiquity. And possibly its homeland existence may be indicated: and possibly its phyletic origin. Something of the phylum Anthrozoa anima sapiens gās which neohomozoa inherited through mesohomozoa from paleohomozoa. Nothing is now known concerning the origin of the hieroglyphic system of the Khamite peoples of Khâp Sh Khr Valley who called themselves the Rezu or Retu or Redu. Insofar as any now available evidence is concerned, when it first appears upon the scene it is a fully established system of epigraphy in its classical stage having already produced a classical literature with no now known historic archeologic or other recognized evidence of its formation. And it is the earliest now known recognized system of epigraphy. Using a few of the geometric signs as used in that system as devised by the ancient predynastic Khamite people of Khâp Sh Khr Valley as geometric ideophones and, using these as keys, possibly a reliable start can be made from these.

Of these, to begin with, the sign  is n and means periodicity;  is t and means the extracosmic gamut;  is p and means the cosmic gamut;  is r, to manifest;  is q.  is sh and means the active process of the eternal becoming,  is nn and means that specific periodicity which is the periodicity




of    , the soul or psyche, that specific mutation of light patterns which is produced by the human being, referred to therefore as the product or offspring of the human being and used with a determinative pictoideogram,

 . The pictoideophonogram , an, means the source of light.

The kith-kin surname was Khersha. The kith was a kith of peace, orienting itself at that particular stage of the result of the functioning powers of the

whole psyche which it indicated on its insignia by the complex pictoideogram of a lighted flame-tipped white candle against an indigo background, from the flame of which spreads fanwise upward through the indigo five beams of light surrounded by seven brilliant stars placed between the outer end of the beams and the outer margin of the indigo field. If the name do be an agglutination of a Khamite isolating consonantal phrase of exact etymological consonantal radices of the Kh peoples, as used by the Rezu people of ancient predynastic

Khâp Sh Khr Valley, then in the earliest usage of this hieroglyphic system of

these people, it was written, , which last sign later became sometimes abbreviated and written , and meant something definite concerning that particular stage of the manifestation of the active process of the becoming by the human being manifesting as the heart of the human person, in which the power of the whole psyche functioning in a definite center of the pre-prefrontal cortex of the hemispheres of the upper portion of the human forebrain have formed n b, the specific periodicity of that which is b, that which Sara called the place of peace, into which specific periodicity  enters, and, there performing the liturgy of the operation of the formula q in n b, causes that to be produced, the consonantal etymological radix of the name of which forms the root of the word sacred, and of which the insignia of this Khershâ kith is a complex pictoideogram.

¹Webster's New International Dicitonary, s.v. "surname."

²W. B. White, *Seeing Stars* (Cleveland: The Harter Publishing Company, 1935), illustrated by Ruth C. Williams.

³E. A. Wallis Budge, *Egyptian Book of the Dead*, 2nd. ed. (London: British Museum, 1895); unabridged republication by order of the trustees of the British Museum by Dover Pubishers, Inc., New York, 1967.

⁴Henry Fairfield Osborne, *Man Rises to Parnassus* (Princeton, NJ: Princeton University Press, 1928), p. 25, a table after W. A. Parks, F.R.S., published in 1926 by the Royal Society of Canada.

⁵Recent (1968) estimates suggest 4.5 billion. [Ed.]

⁶Rand McNally, *Standard Atlas of the World*, (New York: Rand McNally and Company, 1949).

⁷David Diringer, *The Alphabet: A Key to the History of Mankind* (New York: Philosophical Library, 1948).

⁸Rand McNally, *op. cit.*, p. 257.

⁹V. Gordon Childe, *New Light on the Most Ancient East: The Oriental Prelude to European Prehistory* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1934).

¹⁰For Rateni see Webster, *op. cit.*, "Etruscans."

¹¹Diringer, *op. cit.*, re: Romans 1500 B.C., identified the Rhaetians as the Etruscans.

¹²In pronouncing Rateni, those of the Indo-European tongue made of it Raseni: made of Rhetus, Rhenus: of Etruria, Etrusca. Russia called itself Rassiya, pronounced Rasseya.

¹³Webster, *op. cit.*, s.v. "nilometer."

¹⁴The name, Sumerian, was suggested by Jules Opert.

¹⁵According to V. Gordon Childe, *op. cit.*, Erech, Ur and Eridu, are three different cities.

¹⁶H. P. Blavatsky, *The Secret Doctrine*, 3rd. ed., Vol. I (London: Thishing House, Ltd., 1928), p. 16.

¹⁷*Ibid.*

¹⁸"The Comprehensive Helps to Bible Study," *Teachers' Bible* (New York: James Pott & Co., 1899).

¹⁹In English pronounced Suten Hennen.

²⁰Rand McNally, *op. cit.*, p. 173.

²¹Diringer, *op. cit.*, p. 235.

²²*Ibid.*, p. 252.