

BOOK ONE

CHAPTER XXV

IN KHAMITE CIRCUM-MEDITERRANIA

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-25 (www.atsu.edu/museum). Ed.]

i. CRETE AND ELEUSIS

Geologically, insular Khptr, said in English Capthor and Caphter, said in Naqi terminology Q b pt kh r called, later, Candia, the shining, and still later, Crete, with its cities of Khnossus and 'Erakleion, is considered to be a continuation of the Greek peninsula of the European mainland which became isolated by the Mediterranean inundation. Before the 12,000 B.C. Mediterranean geological episode, the peninsula, the island and continental Khptr of the north African mainland may have been a continuous dry land.

Archeologically as so far explored, the island Crete, shows a very early lithic period anterior to 8000 B.C., then an early lithic period extending from 8000 B.C. through some 5,000 years. This entire lithic civilization shows no, as yet discovered, culture of a lesser type than the so-classified Neolithic type but it does show monomegalithic and cyclopean architecture and a beautiful use of geometric signs carved on masonry in its very earliest period.

Accepted authorities agree that the dawn-historic people of this island were Mediterranean brunette ethnics of neohomozoa, whom the Greeks called the Pelasgians, people of the sea and of whom Plato says that the dynastic Egyptian savants, calling them Plato's ancestors, described as an admirable and courageous race.

The Cretan period from 8000 to 3000 B.C. coincided with that portion of continental Khptr which was Egyptian pre- and protodynastic civilization.

During all of this period, no indication of any epigraphy of any kind other than the geometric ideograms has been found. Then traces of the use of the signs of the hieroglyphic system of continental Khptr which here on Crete produced no known literature begin to occur. Later than the origin of the hieroglyphic system of the Retu of Khap Sh Khr Valley, the people of this insular Khptr began to use a pseudo hieroglyphic system which was comprised of geometric signs, pantograms and pictograms.

Modern Italian, French, Greek and American archeological expeditions have made it possible to reconstruct the ensuing last ten of the thousands of years of the culture of insular Khptr. These disclose 5,000 years of a long sustained, highly developed brand of Pelasgian civilization which flourished coincidentally with the final 5,000 of the predynastic years of continental Khptr and with the beginning of the 3,500 years of continental Khptr's dynastic era and classical Sumeria during the 3000 B.C. millennium, paralleling these; spreading through Mediterranean as one of Eurafrasia's great civilizations, sustaining for another 1,500 years, declining as these declined.

The earliest of the recovered signs were meander linear such as those semi-spiral lines on the monomegaliths at Gavrinis, geometric design and picture signs of various parts of the human figure and of the whole human figure in various positions, a stylized sort of pantomime done in still: frozen movement. These were found engraved on seals of various shapes, several signs being used in modified space relationships on any single seal. Around 3000 B.C., thereabout, symbols similar to and the same as those used in the mdv ntr of continental Khptr devising occur. These are used intermixed with the earlier symbols on the seals, arranged on some seals in the method of space relationships for internal composition, on other seals transversely and perpendicularly. Later seals use complex geometric ideograms, dots, lines, space relationships, the unit composite designs of which are placed transversely in relation to each other, the whole making a fairly complex system. Still later, about 2100 B.C., a geometric linear adaptation occurs and so on from there. The language which these early Cretan scripts convey was not an inflectional language. Some of the pictographic, many of the geometric, all of the pantomimic symbols are the same as these when found in Indus Valley, prehistoric Iberia, and all the other early Eurafrasian cultures. One especially of a man in a hurry occurs and its use as a pantomimic synonym of a fairly complicated geometric sign, after awhile, dawns clearly in comprehension, the process being facilitated possibly by the faint amusement the sign induces. Found here on the now famous Phaistos disc,¹ this sign occurs generally over Eurafrasia.

Surrounding insular Khptr is the Sea of Candia. Directly north of the island in the Sea of Candia are the Cyclides. West and north is the Greek mainland. Directly north, the Aegean Sea.

Extending north-south, west of insular Khptr and of Kherkhyra, which modernly is Corfu, lie the group called the Ionian Islands, surrounding and guarding the entrance to the Gulf of Khrnth which is modernly Corinth.

Desisting only because of the narrow Isthmus of Khrnth at the far eastern side of the Greek peninsula, the Gulf of Khrnth all but cuts the peninsula in two. From the isthmus at the far eastern extremity of the gulf a small land promontory extending westward into the gulf forms two bays. On the lower bay on the isthmus is the city of Khrnth, Corinth. The upper bay is the Bay of Eleusis. Northeast of this Bay of Eleusis is the city of Thebes. East of the bay is the city of Athens. Today, about 14 miles west of Athens and 10 miles north of Khrnth and an equal number of miles southwest of Thebes, on a ridge not far from the shores of its bay, lies a little village of about 1,000 population. It is called Eleusis. There at Eleusis are to be found certain ancient ruins. This is all that remains of the great university and its great city of the Eleusis. The agglutination of the Khamite consonantal etymons of the word Eleusis echoes as the formula according to which that which is proceeds. Through its era of prehistory, this city of Eleusis was the capital of the independent territory of Eleusis, an educational autonomy, a university system. Of the origin of this independent nation of Eleusis, with its great university system, nothing is certainly known. Its implications associate its origins with the university system of the sacred land of Khptr before 12,000 B.C., the final northward extension of that system. Scholars find the reconstruction of the sciences as applied in Crete from 5000 B.C. to be not different than the echoes of that which was taught at Eleusis. Herodotus considered historically that Eleusis was of Egyptian origin.

That Eleusis existed as one of the several early Eurafasian cultural centers out of which the great Eastern Hemispherical subtropical post-Mediterranean post-Pleistocene so-called Neolithic renaissance began to emerge around 8000 B.C. and that it was the greatest European mainland center of this renaissance which, ascending through some 4,500 years, produced its classical peak effect upon the peoples of Khap Sh Khr Valley before 3500 B.C., upon those of the Tigris-Euphrates valleys by 3000 B.C., Indus Valley around 3000 B.C.; circum-Cretan Mediterranean islands around the same time, is known. A cumulative renaissance among the, but attenuatingly, science-conditioned, traditionally science-terminologied, consonantal-agglutinative languaged, geometric ideographiced, genetically dolichocephalic, brunette ethnics of neohomozoa, following upon the continental Khptr rebuilding of the university system of the sacred land of Khptr around those segments of that university which, having been built originally upon these higher southern parts, had not become irretrievably covered with the intrushing waters of the Atlantic. A renaissance which progressed cumulatively and sustainingly from these educational centers, using at each center an adaptation of a silent ideographic system that had its origin in the pre-existent system of geometric ideography and its paralleling synonymous systems of pantoideography and pictoideography, in which to express in written symbols a system of formulated science, heritage of Eurafasia's Khamite peoples, in countries once Khamite pure and Khamite languaged, now Ural-Khamite mixed and Ural-Comanchean-Khamite mixed, speaking diverse tongues, produced a cultural renaissance which was based upon the most exact and exalted interpretation of the meaning of the human

being that anthropo homozoa anima sapiensis has produced. An exact human orientation within the total manifestation, thus producing cultures built not on commerce, not on wealth, not on political and military power, not on human degradation: on human dignity, human individual responsibility, on the ways of human peace and the tremendous import of the real meaning of the human psyche or soul.

The university that was Eleusis seems to have been organized, built, set up and early operated by early savants of continental Khptr, later through the millennia, by its own product of savants. At Eleusis the entire system of formulations was symbolized in three agglutinations used in a progressive series: the agglutinations which gave rise to the later Greek inflection-languaged words Eleusis, Eleusinē, Eleutherios.

That portion of the Greek mainland which extends eastward from Eleusis into the Aegean Sea was Attica. It still is. This is the country that, according to its own folklore, was first organized and civilized and ruled by the great and wise and educated half-snake, half-man, κερροψ, Kekrops, who brought with him and introduced among them the first elements of their civilization. Whether this occurred during the Eocene when this spot of land was a portion of the Eocene Cordilleran landmass coming over from the university of the Naqi phrater or subsequent upon the post-Pleistocene Mediterranean episode coming over from Eleusis is not said. But Attica was not now dominantly Khamite and Attica was not now, as these next events occur, governed by an educational hierarchy. The Atticans made war upon Eleusis, conquered it, destroyed her peoples, removed the greater part of the cultural wealth of Eleusis to Attica's capital city, finally left standing only one, the Eleusinion, of the great university buildings, did not destroy the two leading classes of the great educators of the Eleusinian system, called in Anglicized Greek, the Eumolpides and the Keryces. This last of the university buildings of Eleusis stood until A.D. 396 when it was destroyed by Alaric, king of the Visigoths, the western branch of the lightly mixed Ural ethnic Teutonic Goths. Only the inconspicuous ruins at the little village bespeak that which once was constructed by some high grade, cultured, educated, dedicated humanity for the sake of assurance to humanity of the opportunity of that education and that training, that self-informing concerning the meaning of humanity which is essential for the current aeonic phase of its self-evolvement. In A.D. 1953 Eleusis was become the main base of the Greek military air force.

ii. PHILITIA OF THE PHILITONS

The land that is now [circa 1960] called Palestine comprises the stretch of Mediterranean shoreland and inland that was anciently from south-north, the lands of Philitia, Canaan and the southern part of the land of the Khattites. The Philitians, Canaanites and Khatti are classified by the Hebrews as descendents of Ḥam which is Khm. Schooled authorities generally consider the aborigines

of these lands to have been of the general circum-Mediterranean agglutinative-languaged, dolichocephalic, tall, slender, brunette ethnic. Of these Khamite countries, Philitia at one time extended its realm from Sinai north to the region of the modern city of Tel Aviv. Originally it lay next east from Sinai and north as far as Canaan. Its peoples called themselves the Philitians. The Uralite Shemite Israelites who pronounced the word Philistines, naming them the sons of Khm, called them something that gets into English by way of Greek translation as 'strangers'.

This use of a term which translates into English as 'stranger' bears a certain suggestion. Wherever the nations, descendents of the Ural paleface ethnics of neohomozoa, came in contact with the Eocene Cordilleran ethnics of neohomozoa on the Eastern Hemisphere and any of the Ural-Eocene ethnic mixes whose language was based on the Khamite rendition of the classical science terminology of the *zr* science of the prehemispherical Naqi, the Ural ethnic referred to these in some special term in their own language and the autonoms of the various nations of these Eocene Cordilleran ethnics is found in Ural ethnic dialects as having been used synonymously with this special term which translates into the English as the word stranger. Thus: to the Ural ethnic pre-Greek overrun of the land of the Pelasgians, the Berbers, natives of Barbary, were strangers, the Philitons were strangers and the words barbarikos and philistine, even to the Greeks, meant strangers; to the Teutonic Saxon, *ooeahl*, which is Teutonic for *q l*, meant both the Kymric Welsh and stranger; to the mixed Ural and Comanchean Cordilleran Semite Arab, the Galiz were strange; to the Ural ethnic Semite Hebrews and Israelites and Jews, the Philistines were strange ones and philistine meant stranger.

In that one of the Hebrew canonical books which as it occurs in the Christian Bible is there called the book of Amos, the Philistines are apparently identified as having come from Capthor; i.e., Philitons from *Q b pt khr*.²

Some of the prehistoric geometric signs found in this region are single signs done on small plaques, one sign to a plaque. With the exception of the fact that the plaques are all rectangular, this method of using the signs is reminiscent of the painted pebbles. Other signs were found on pottery and rock. At sometime anterior to 5000 B.C. and not necessarily later than the formation of the *mdv ntr* system of epigraphy by the savants of continental *Khptr* for the conveyance of the science in the *Qeb* dialect of the *Rezu* of *Khap Sh Khr* Valley, and not impossibly as a concurrent process, a system of epigraphy was devised somewhere in this region in which the geometric signs of the university of continental *Khptr* were used in the formation of an exact system of geometric ideophonograms exclusively for the epigraphic expression of consonants only, in what may have been an organized and directed attempt by an organized group of its educators at an exact expression in alphabetic phonograms of an exact system of spoken isolating consonantal etymons: reducing both spoken and written idea-language to systems of their simplest denominations and correlating the two results: so that the sign equals the sound and the idea, and in its use the exact intent was expressed both graphically and sonically.

Inasmuch as consonants only were expressed in the ideophones of the Khap Sh Khr Rezu mdv nttr system, this would seem possibly to have been but an organized attempt at a systematic classification and re-establishment of some one of the several types of usages which had been correlatedly incorporated within the complex which was the Rezu mdv nttr hieroglyphic system. But there is no known evidence that would mitigate against the plausibility of the postulate that this was not a follow-up on the mdv nttr effort by that university but rather, a disrelated effort, either before or after, executed at the same college of epigraphy of the university of continental Khptr by another group of linguists and semanticists and directed toward the devising of this kind of system in a renewed attempt at the perpetuation of the original system as devised by the Naqi of the Eocene Cordilleran ethnic of neohomozoa.

It is not impossible that the original Philitians may have been this special language group of students of this university system who called themselves by the agglutinated consonantal etymons which becomes in English Philitons, and that Philitia was sometime established among these Khamites of this region of the Mediterranean's near eastern shores as a colony of these Khamite Rezu Philitons from Capthor which is English for Khptr which is a disruption of Q b pt khr, just as Eleusis may have been a colony of Eleusinians from this same university, the Philitons using their special language and its special epigraphic system so devised. A geometric ideography based on the original Naqi geometric ideographic system of the zr science. These geometric signs around Philitia apparently are the first signs of a system ever so devised that they could be used as ideograms, as ideophonograms and/or as pure phonograms with no ideas attached, forming the first purely alphabetic system. A triple system devised zr science geometric signs of their science terminological system, devised by a Khamite people whose autonym was Philiton, descendents of the Khamite Rezu Philitons, their ancestral academic group of semanticists and linguists of the continental Khptr university system.

One derived nuance of the Greek use of the root of the word philiton translates brotherly love. Sara spoke sometimes of the land of brotherly love: I recall only the phrase, I do not recall any explanation but insofar as I do recall, the unspoken but implied connotations were those of that human state or condition which is created by the fully enlightened. It was beyond the blessed land. It was the land of final full enlightenment. It came out of the sacred land. It was a land of one's own making.

iii. THE PROMISED LAND

Sarah also spoke of the promised land. When I would ask about this she would be explicit. The promised land is the place one having achieved one's own enlightenment eventually arrives at by way of one's soul's labors after its production of whole-souledness, after its achievement of beneficence ...³

After the land of salvation, after the something which in the realm of self-enlightenment, one will produce. Something ahead of one after the mutation of the legacy into beneficence. A land of one's own achieving after one has produced one's full measure of these other conditions: produced dynamically, progressively, cumulatively, stage by stage, via the seriate production of these conditions. An ultima thule.

The promised land was a land of some special kind of light which when one eventually became fully enlightened one made. Not for one's self. This was the ultimate non-self in which self becomes forgone as a part of the new light which humanity has produced through an eternity. She never called this anything other than the promised land. She did not mean that some one or some thing had promised this. She used the word as an intransitive. The word is formed in English on Latin on Greek ablaut of Egyptian agglutination of the consonantal etymons m and z by the Latin affixing of pro which means forward to the Latinized missio, to transfer from here to there. The etymons m and z are the z mutation: the word mass as used in the Catholic ritual and ceremony is the same word, maza: the z mutation, something which has been transferred from here to there, some pattern of light which has undergone the z mutation, the promised land.

About 2153 B.C., after the Hebrew Abram, son of the Chaldean Uralite Semite Terah, was blessed and consecrated by Melchizedek,⁴ king of Salem, he was shown Canaan as the promised land of his offspring. That is the Hebrew legend. Generations later, the children of Israel, descendents of Abraham, emigrating from Egypt into which their ancestors had earlier migrated, emigrating under the leadership of Moses, an m z word, could not enter and could not conquer and had to pass around Philistia on their trek toward Canaan, which the promised land, they did not achieve under Moses.

Geographically, east and north-curving beyond Philistia, Kh 'n 'n, Canaan, included those southeastern Mediterranean shorelands which coincide with what later became northwest Syria, early Palestine, adjacent parts of trans-Jordan and Lebanon. In Egyptian hieroglyphic Kh -n n, an agglutinative phrase meaning the product of the human being. In Sumerian cuneiform it is as near as has been translated, Ki-na-akh-khi and/or Ki-na-akh-na. In Greek and Latin it is Chanaan. In Hebrew, K^e na^c an. It is not a Semite name. Its culture fully established long ere, ancient. Khamite Canaan was the recipient of its full quota of the people of the second Semitic migration at the ending of the fourth and the beginning of the third millennium B.C. Again, during the third Semitic migration of the second millennium B.C., Canaan was fluxed with Semitic immigrants. Both waves of immigration brought the Semites, typically devoid of classical education, culture and literacy, into a literate, classically cultured, classically educated Eurafasian peoples which, typically, absorbed the immigrants. The Arameans and Hebrews were among the Semite peoples taking part in this particular movement of the highly reproductive, unstable, wandering, Ural peoples into established Khamite cultures.

Cynosure of Terah, the Chaldean Semite, and of his descendents for many scores of determined generations, Canaan had perhaps that profound effect upon Eastern Hemispherical culture which, during that transition in paleography out of which occurred the exclusive use of an absolutely phonetic system of epigraphy composed of alphabetic signs, now called letters, devoid of all significance save the identification of the particular speech sounds of the organisms of the Semite branch of the Ural ethnic of neohomozoa which it was used to represent, prevented the total loss of continuity between Philitia's triple ideogram-ideophonogram-phonogram system and the alphabetic phonographic system in that the alphabetic signs as used in Khamite Canaan retained their ideographic-ideophonic meanings and thereby escaped that final devastating impoverishment of all but sonic value which eventually befell the Semitic alphabet. A continuity which can be traced and reconstructed in the use of Khamite loan words spelled out in Semitic alphabetic signs.

a. The Phoenicians

After 1200 B.C., some large part of Canaan came by the Greeks to be called Phoenicia, its people, Phoenicians. Philo of Byblos wrote in a myth, as translated into Greek, of Chnā who was afterward called Phoenix.⁵ This is the word which in Greek is used to designate that particular species of dioecious palm tree which perpetuates itself through a self-produced fruit within which is a reproductive apparatus composed of three parts, two of which are lost in the maturation of the third. It is the third one that self-perpetuates the species. This is also the word that the Greeks used to designate the phoenix bird. Whatever signs Philo used in spelling out his word, now said phoenix, they were originally ideograms for whatever it was this Chnā became when it underwent its transformation into Phoenix. Just when this portion of Canaan became to be called Phoenicia is not known. The Greek Hecatus records that the country which the Greeks called Phoenicia was formerly called Canaan. And elsewhere in Greek history it is recorded that both the Phoenicians and the Carthaginians called themselves Chanaan. Chnā would be kh n n, Phoenix would be something which kh n n becomes to be. Flourishing around 3000 B.C., the culture of the Phoenicians of Canaan may have originated in an organized group of those of the Khamite Canaanites who were adherents of the Khamite rendition of the ancient zr science, awakened to positive action by the spill-over influence of the Philitons interested in that especial phase of the science which is now spelled phoenix. Ph = f. The Philitons used the f l = allurance of light; the Phoenicians used f n = some interrelationship of periodicity and light, in their autonyms. Chnā become Phoenix represent some particular phase of the science of the human psyche emphasized by this group and flourishing in this region of Canaan during the era when the general culture of Khatti, Khnn and Philitia was one of the great of the Eurafasian cultures. It is significant that the people continued to call themselves and their country Kh' n' n' after 1200 B.C. and as late as A.D. 500, as did their migrant North African branch in

Numidia, the Carthaginians. It was the Greeks who referred to these people who were the Phoenicians of Canaan as Phoenicians. They, themselves, called themselves Canaanites.

When historians, using the shortened Greek reference rather than the entire autonym, Phoenician Canaanites, write concerning Phoenician civilization, they are writing concerning the derived cultures of the Phoenician Canaanites, the culture, education, language and epigraphy of whom were products of a culture of the Mediterranean variety of Kh peoples of Eurafasia as it was furthered in Canaan, north of Philistia. Its successive Semite elements became in these respects as fully Canaanized as it has ever been possible to be any Semitic immigration.

b. Byblos

In the far north of Philistia as Philistia once extended into Canaan, west of the sea that is now called the Sea of Galilee on the Mediterranean coast just south of the city that is now called Haifa, is Mount Carmel. That portion of this land of the people who called themselves Kh n' n' which extends north from the parallel of the vicinity of Carmel into and across Lebanon through Tyre which is Sour and Sidon which is Saïda, toward Beyrouth beyond the Lebanese mountains and to the borders of the land of the Khattushash which was the part of Canaan called Phoenicia by the Greeks was invaded during the third Semitic epochal migration by Semites from the eastern highlands which the Hebrews called Arām. The settlements in Phoenician Canaan of these Semite Arameans whom the Greeks called Syrians was called Byblos. However, this coastal region of Canaan, itself, as occupied by the descendants of the indigenous Canaanites of Khm and the descendants of the invading Arameans of Shem, continued to be Canaanite Phoenicia. Certainly the descendants of the Arameans were not ethnically Phoenicians who called themselves Kh n' n' but that they may have called themselves so or may have been mistakenly so called by others is not beyond imagining. And the mixed descendants of Shem and Khm in Phoenicia may have, with privilege, so named themselves.

The official language of Byblos became to be Aramic Semitic stuttered with Phoenician Canaanite Khamite words, phrases, pieces of internal composition. But the wandering, invading, unlettered Arameans brought no system of epigraphy with them into educated and cultured Phoenician Canaan. In A.D. 1945 Dunand⁶ reported on ten inscriptions or fragments on stone and bronze found in Canaanite Phoenician Aramic Byblos. They are written in a pseudo-hieroglyphic system made up of a known 114 and possible more signs, 50 of which are signs of the early dynastic Egyptian usage of the mdv ntr hieroglyphic system of epigraphy, composed by the predynastic Rezu of Khap Sh Khr Valley of their preceding ideographic system, 25 of them used direct and unaltered and the other 25 adapted somewhat. The 64 other known signs are the same as some of the signs found in Crete which was Island Khptr, Cyprus which was Khittin, Indus Valley and Sinai. They are tentatively

regarded to be of about 2200 to 2000 B.C. Dunand⁷ thinks this possibly to have been a semi-ideographic and semi-phonetic writing. But in A.D. 1946 Prof. Edouard Dhorme reported to the Paris Académie des Inscriptions his seemingly successful decipherment of these inscriptions and classified them as a pseudo-hieroglyphic syllabic script for the conveyance of the local inflectional Aramic Semite language, which language is known as Phoenician but should be known as Semite Aramic Canaanite Phoenician: the dialect which had resulted from the attempted enforced imposition of a rude variety of an inflectional Semite language upon a cultured agglutinative Phoenician Canaanite speech.

The conclusion that this script may have been a Semite adaptation of an extant Khamite Kh n'n' system of epigraphy, copied after the mdv ntr hieroglyphic system which had been used in the conveyance of the extant Kh' n'n' dialect of the Eurafasian agglutinative language is not ruled out by any known evidence. Some of the words which Dhorme translated would foster the conclusion. For one instance: the word which translates altar and renders, phonetically, according to Dhorme, m z b kh, is an agglutination composed of a phrase of four isolating consonantal etymons and the signs used are pure ideophones. I had been hunting for the phrase for that, the word for which in inflectional English via inflectional Latin is altar, when I came to this. Dhorme believes that these signs are used entirely arbitrarily without any relation to either their sound or their meaning in the epigraphic system from which they are quite obviously borrowed; considers them to be entirely unrelated to any other script. But see the respective chapters of this book in which the signs m⁸ and z⁹ and b¹⁰ are discussed and note the adroit adaptation here of the especially distinguishing line of the original m geometric ideogram. Then note the abbreviated adaptation of the original geometric z sign. Then that of the original geometric b sign. And see the meanings of these signs when read ideographically. Altogether these signs of the Byblos script which translate altar, read ideographically, are an agglutination of the Khamite ideograms, right to left as used in the Byblos script, implying something concerning an interrelationship of the h = human being, b =¹¹ ..., z m = the z mutation. For the startling correctness of this use of adaptations of originals of Khamite geometric ideograms in the formation of a word meaning altar, see Book Two, Chap. X, Sec. ii, etc.

The sign of the ibis is equated h, which is kh. A profound confusion occurs concerning kh and ch. For discussions concerning this, see relevant parts of this book. For here let it be said that kh is the human being, ch is the integrated human bicomponent psyche. In the Khamite Rezu hieroglyphic system, the ibis sign is related to the agglutination tch. If in this Byblos usage the sound was actually ch rather than kh, then the accuracy of usage here is even enhanced. The human being uses ch and b and m and z in the ...³ but see the above indicated text.

In his same decipherment of the inscriptions from Byblos, Dhorme translates the signs b t m z as Tammuz, the name of a place. The word Tammuz which Dhorme here uses to translate the group of signs which sound b t m z is a

Semite disruption of Tamuz which is a Babylonian disruption of a phrase that occurs in Sumerian, at Al Ubaid for instance, as *dumu zu* in the clause *dumu zu ab zu*, which translates according to Wooley, in effect, as that which has been produced by *ab zu*. It is possible that *b d m z* was the phrase used in the original agglutination and that Semite *tammuz*, Babylonian *tamuz*, Sumerian *dumu zu*, Tibetan *damze*, Sanskrit *bhante* and *b t m z* of Byblos are variants.

iv. ATHENS

The eastern half of the northern border of the nome of Attica is formed by that area's portion of the Parnes Mountains. Of these, Mount Parnassus, now called Liakoura, lies at the border of Phocis, light, and Boeotia, something concerning *b t*, 8,065 feet high. The Castalian spring, the Corycian caves, the Oracle of Delphi were here. Eastward from Attica on the 38th parallel just across the Aegean Sea near its coast in Asia is the site of the city of Ephesus where, some thousands of years later, John who wrote so convincingly of the light which is all that is or ever was or ever shall be and of the life which is the light of men, lived, bishop of the Christian organizations in this land that at that time was a part of Phrygia. Although the founder of Attica was Kekrops, the tutelary deity of Attica was called 'Αθηνη, said in Greek *Athānā*. On the tip of Attica on the Aegean Gulf was the capital city of Attica. At some time, seemingly suddenly, this city became to be called 'Αθηνη, said in Greek, *Athānā*, in English, Athens, named for *Athānā*, deity of Attica. In the legend, this Attic deity, 'Αθηνη, *Athānā*, subsequently placed as that one of the greater Olympian deities, was born from the head of Zeus after Zeus had swallowed Metis who was the mother of *Athānā*. One of the nomes of Attica was called Pallene, Πάλληνη. As tutelary deity of Pallene, *Athānā* was called Pallas *Athānā*. As Pallas *Athānā*, *Athānā* slew Pallas.

As the tutelary deity of Athens, 'Αθηνη was called Athenaia, was preeminently a civic goddess, wise in the industries of peace and the arts of war, arts and science and the pursuit of human intelligence. At some time the educational and cultural and intellectual city of *Athānā* was built, apparently all at once, an organized project, on what had been the site of the city of Attica, capital of the country of Attica. This new city, the polis, Athens, the metropolis of Attica, was built around a central high plateau upon which its salient features were erected. Called the acropolis, from 'Ακρος, extreme, and πολις: the extreme city, the place from which the city was ruled, defended and intellectually nurtured. This acropolis was called the Kerkopia, after Kerkops. Upon it still stands the site of the ancient temple of Athena among the more modern structures which were built there around 500 B.C. The system of organization of Athens was called a *politās*, πολιτης. The largest subdivision of the Athenian *politās*, 'Αθημη, called itself, officially, the *phylā*, φυλη. A subdivision of a *phylā* was called a φρατρια, *phratrīa*, a fraternity. A subdivision of a φρατρια was called a γενη, *gene*, said *genā*. A *genā* was any group of any fraternity of the *phylā*,

the family interpretation of the general alezein, i.e., scientific concern for the eternal law and order of the one eternal becoming which is the proceeding of change, called in English religion, was the same. Since a phyla was the largest subdivision of the polita, the word for a tribe or race came to be phylon. The word for friendly came to be philos; the nuance was that of one's own, a kinsman, a friend, a loved one: a loved brother, a philiton frater; in Gothic the word was freund; in Icelandic, fraendi.

Phyletically, these Athenian people cluster under the autonym built on ph l; they who were of the Philitia: that special culture of Philitia which was built there by those who were the strangers of Philitia, the Philitons of Capthor, who, a mission from the university system of Q b pt khr of Tauī Annu, carrying whatever had been theirs of q b pt khr inscribed in their Philiton pure geometric ideography, had established Philitia, the Khamite Rezu Philiton colony in a Khamite Canaanite country, using the specific scientific terminology of the Naqi zr science terminological system as recorded in those geometric ideograms. So much of Athenian official terminology is that of this. Or did the pre-Greek Atticans just set up by adoption a replica of the system of science of this Philitia set up by the Philitons in the country toward which Terah, a Chaldean Semite, dissatisfied with the Semitic conglomerate of Sumerian science which his ancestors had contrived during their centuries of superposition upon Sumerian culture, his desire for a true knowledge, his longing for comprehension, his outlook for his offspring of the flesh, set his feet and their feet in migration, but failed to reach. A promised land toward which Abram traveled circuitously, building many altars here and there, but never achieved. Toward which Egyptian and Nabathean-trained Moses, millennia later, attempted to lead the Israelites out of Egypt. Something toward which these Israelites murmured for some forty unwilling years of wandering back through a wilderness of Sinai. Something concerning which their Amos subsequently wrote, somehow coupling El and the fetching of the Philitians out of Capthor and this trek of the Israelites out of Egypt again in search of a promised land toward which they carried all of those material goods which they had been able to appropriate from the Egyptians. And into which they did not enter until Joshua, son of Nun, stormed the walls of Jericho with pitchers and trumpets. A pitcher is an epigraphic symbol of a water carrier and in the Khamite Rezu mdv nttr system, water spilling from such a pitcher or vase is an ideogram for fresh, pure, which latter is in Hebrew zaccai which becomes zach-chae-us in Greek.

As to the legend of Athana springing from the head of Zeus after Zeus swallowed his wife Metis who was the mother of 'Αθηνη and the need of Athānā to slay Pallas: Zeus is something about z; Metis is possibly m d, the movement of mutation or if m t, then something about an extracosmic mutation; to swallow is pantomime for to consume; 'Αθηνη is the equivalent of something concerning the periodicity which is the human being¹² and the relationship of this human being with motion and the proceeding of the eternal becoming of

light; Pallas is p l something, something about that phase of the proceeding of the one eternal becoming which occurs in the cosmic gamut; the word, to slay, is brief for to slaughter, to lacerate, in Greek lakizein, to cause l q z, that of the proceeding of the one eternal becoming which is z as effected by q, to become accomplished. These form the key to the translation of the myth.

The Athenian politās is πολιτης, which is p l t kh s, something concerning the potential of the human being in its proceeding in the cosmic and extracosmic gamuts. The politās Athānā: something concerning that potential and the periodicity which is the human being and the relationship of this human being with movement and the proceeding of the eternal becoming of light as this springs from the head of z after the entire movement of mutation which is the mother of Athānā, has been consumed in z ...³

The Athenian politās stated itself to be composed of phylāe of the phrater who were philos dedicated to that human mutation which issues from the head of z.

Athens, arising here where had been the city of the Atticans, echoes as the work of an educated, welcomed, immigrant Khamite people who either were Philitons or Khamites who came there from Philitia of the Philitons, or Canaanite Khamites who were versed in the Philiton rendition of the zr science.

Athens became and remained the capital city of the country which, forming, called itself Hellas, ηλλης, now known as Greece. A cultural and educational capital city.

v. THE KERYCES

At some time subsequent upon this organization of the city as an Athenian politas, an attempt was made by the Athenian phylā to reconstruct at Athens that particular rendition of the science of the Eocene Cordilleran ethnic of transition meso-neohomozoa which had been the Eleusinian system at Eleusis which the Atticans had completely to destroy. How well the college of undestroyed Eumolpides and Keryces, via their descendents, had been able to preserve the exact system of the Eleusis as it had been taught at their destroyed university in their destroyed city of their destroyed country and how successful they may have been in reassembling those of its undestroyed material remains which the Atticans had chosen to confiscate, carry to and hold in their Attic keep possibly cannot be known. As reestablished by the phylā of the politas of Athānā and the savant Keryces and Eumolpides of Eleusis, the preparatory teaching school was placed in the city of Athens. New buildings for college-grade students were erected in the suburbs of Athens at a place called Agrae. The campus of the University of Eleusis was reconstructed but none of its destroyed buildings were rebuilt; the extant Eleusinion was renovated and

used as a graduate school of higher education in which only the savant Keryces taught. As it existed after the reconstruction, the campus at Eleusis comprised within its territory the field of Orgas with its trees planted and consecrated to Demeter and Kore, the fiercely wind-swept plain of Thria, the Rharian plain, the site of the city of Eleusis with its places of the extinct university buildings and its one extant building, the Eleusinion. The entire university plant comprised these and the buildings and grounds at Agrae and Athens. The educational system, as taught in this Athāniān university plant, called the science of the Eleusis, later became known as the Eleusinian mysteries.

The curriculum of the system of the science of the Eleusis, as thus reconstructed, was divided into two primary divisions called the lesser mysteries and the greater mysteries. The greater mysteries were again subdivided into the first division of greater mysteries and the sacred mysteries. The lesser mysteries were taught at Athens, the first division of the greater mysteries at Agrae, the sacred mysteries were taught at Eleusis. Each one of these divisions of the science of the Eleusis was called a mystarion. Any integral part of each mystarion was called a mystakos. A student of the lesser mysteries was a mystās. He was a silent viewer, a voiceless learner; silent because not fully learned, the mouth closed because the brain was not yet prepared to open it in speech concerning the mysteries. So sternly was this enforced that the Greek word for closure of the lips came to be *myses* and *μυστης*, *mystās*, came to mean one who closes his lips and *myein* which meant to initiate into the lesser mysteries came also to mean to cause the lips to become closed. As the *mystae* were graduated from the lesser mysteries, they became eligible for candidacy for admittance to the first portion of the greater mysteries as taught at Agrae. Accepted, and in attendance, they were the *ephebei*. The members of the faculty at Athens and Agrae were called *mystagogues*; of those at Eleusis, the *Eumolpides* were called *hierophants*, revealers of the sacred mysteries; the *Keryces* were called *psychopomps*, conductors of psyches or souls.

The hierophants were the expositors of the sacra of the sacred mysteries of the *zr* science: i.e., of the three-dimensional symbols and their meanings. This word, *hierophant*, is formed of *ἱερος* and the root of *φαίνειν*, *ἱeros* and *phainein*. The consonants of *ἱeros* are *h r*, an interrelationship of manifestation and structure; *phain* is something concerning an interrelationship of periodicity and light. The expositing of the sacra at the Eleusinion would have been like the showing and explaining of three-dimensional models of atoms, a come-apart model of a human encephalon so arranged that it could be studied in whole and also each part could be removed and studied separately and then again reconstructed so that the relationship of its parts could be understood. A model demonstrating the human prosencephalon, mesencephalon, metencephalon. Come-apart models of the human prosencephalon showing the uperprosencephalon, the rhinenprosencephalon, the thalamanprosencephalon and the upoprosencephalon. Another model showing the roof plate of the human uperprosencephalon, the epiphyseal complex and the human pre-prefrontal area of the uperprosencephalic cerebral cortex. The sacra, the three-dimensional

expositions of the sacred, the z, phase of the Eleusis; the successive stages of the identity and genesis of the integrated human bicomponent psyche, the z psyche and the living psyche. Only the three-dimensional structural symbols and models of the sacred mystarion were housed in the Eleusinion and there disclosed and their meanings expounded by a hierophant. Here at Eleusis, it was the Eleusinion that was called 'ieron, the place of the manifestation of the structure, not only of the gross anatomy of the encephalon but intricate structural representations of the periodic patterns of periodic motion that are the extracosmic human psychic component, the cosmic psychic component, the integrated human bicomponent psyche, the z psyche, the living psyche; one of the human being that produces these, of those of the periodic patterns of periodic motion of the extracosm and of those of the cosm out of which it constructs them: an exposition of the periodic structures of the sacred, the z, phase of the science of the Eleusis.

Would this hierophant be the physicist of today? A combination of anatomist and physicist? A very savant. The Keryces were called psychopomps, conductors of souls. The practical application of the total mysteries in the life of the mystic was taught by these Keryce psychopomps and the careful individual self-application meticulously fostered and as meticulously followed, so that that individual, accepting his individual responsibility, could attend his genesis of his z psyche and of his living psyche, use their powers and functions in informed, intelligent, self-chosen, self-responsible awareness.

What the word Keryces may have originally been, as used in the university of Eleusis cannot be certainly known but perhaps it can be tentatively reconstructed. As the word came out in Athenian Greek it was spelled κηρυκες, sounded kā roo kes. The agglutination of isolating consonantal etymons used at Eleusis may have been q kh r v k, which translates: the k integration manifested by the human being by means of q. The Athenian alphabet had no q and the sign η, sounded ā, is quite probably an equivalent of the Khamite kh. The agglutination of ideophones q kh r v k, so translated, spells out in naked skeletal ideograms the entire process of the formation of the living psyche by the human being. Hence, I think this to have been the original term.

Echoing in Spanish, the term kōo'ra, said in English cura, means a parish priest who is a curate. In English a curate is one who is charged with the care of human psyches or souls and the English verb, cure, originally meant to heal souls, to make whole souls and as a noun, cure originally meant the care of the psyche or soul, the responsibility of the making of the healthy psyche or soul, the guiding of the self-forming of the psyche. The Greek κυριος, kōōrios means self-formed; it is used as an equivalent of the word authority which latter is compounded of autos meaning self and entes meaning to form: self-formed. The entire process of q kh r v k is a self-forming by the human being of its living psyche. The Keryces of Eleusis, the psychopomps, conductors of souls, taught the applied science of the self-forming of the living psyche and guided the trained, prepared, self-willing disciple in its intelligent, informed, self-chosen, self-responsible, self-application of his acquired knowledge. The

verb κηρυσσειν, karoossein, was coined to express this verbal teaching by the κηρυκες and the noun κηρυστικ was coined to appeal that which was so taught at any one session. Much later a κηρυκς, kārookes, came to mean to make a public discussion on religion, and κρυστικ, kāroostik came to imply any homolitic, any sermon.

Kuriological teaching at the university of Eleusis was authoritative, self-formed, teaching concerning the self-forming by the human being of all of the events of q kh r v k.

In the Athenian period of reconstruction of the system at Eleusis, two words, epos meaning an epic and poiein meaning to make a song, a poem, were compounded in the formation of the Athenian Greek word epopoeia, an epic poem. An Athenian Greek epic poem is now defined as having been "a narrative poem, the theme of the action of which was of heroic proportion and style, of dignified theme, organic unity, orderly progression of action which was intended for voicing, recitative chanting and was delivered without imitative action."¹³ The lips of the Keryce psychopomp were fully unsealed. He could speake the entire mysteries in his own words, composing, if he so chose, with accredited authority his epopoeia of the factual details of the Eleusis, the Eleusinē and the Eleutherios of this zr science as it had been taught at the university of Eleusis. Only Keryce psychopomps could do this. In the Athenian reconstruction, the Keryce was therefore referred to, in this connection, as an ελοπητης, eroptās.

Eumolpides means, in effect, sweet singers, good singers. The hierophant Eumolpides were trained in the accurate vocal rendition of the epopoeia, in that perfection of enunciation and rhythm, accent, scanning, timing, tone, note and voice placement which gave perfect vocal interpretation of the epopoeia. But they did not compose them. In the Hebrew service the cantor, in the Roman Catholic service the chanting priests, are echoes of the Eumolpides. This was a part of their trained revealing of the structure for the benefit of the ephebi.

As so taught, the Eleusinian mysteries were made the official educational system of the city of Athens, then of the nome of Attica and then, as Athens continued to rise in power, became the official state educational system of all of that land that became 'Ellenic Greece.

Each year a public performance celebrating the mysteries was staged in two parts. The ceremonies in celebration of the lesser mysteries were performed in the February-March period of the year, those of the greater mysteries in the September-October period called Baedromion. These latter lasted ten days. These ceremonies collectively are now referred to as the Eleusinia. Only those of the rank of ephebi and from there on up took part in the celebration of the greater mysteries. On the first day, the ephebi journeyed in file from Agrae to Eleusis there to receive at the hands of the hierophants certain ones of the sacra, the three-dimensional, transportable symbols of the greater mysteries,

carrying which on the following day they returned to Agrae. For the next four days, ceremonies continued at Agrae including, among other ceremonial rituals, a displaying of the sacra, a march of the ephebi to the sea, a ritual symbolic baptismal bathing in the sea and a representation in pantomime of some of the teachings of the Eleusis. It was these pantomimic enactments that gave origin to the Greek drama. Among these ceremonies, then, were the three-dimensional statements and the pantomimic statements; later it will be seen that the statements were also presented vocally. At the end of these four days, on the morning of the sixth day of the celebration, a procession of the ephebi and mystagogues left Agrae for Eleusis. This day was called Ἰακχος, the original consonants of which were h q ch ¹⁴, said in English Iacchus, and meaning something about the structural relationship of this something called q and the integrated human bicomponent psyche. Ephebi is a b word and the exact association of ephebi and Ἰακχος here is technically correct. In the procession, Ἰακχος was represented symbolically as the process of the formation of the expressed juice of the fruit of the vine. In terms of combined pantomime and pictoideographic symbols, any one of these marchers could have worn a wreath made of a grape vine around his brow. Arrived at the Eleusinion, they were given over to the hierophants who officiated at Eleusis. Under the tutelage of the hierophants at Eleusis, the Ἰακχος ephebi visited the fields of Orgas, its trees; the plain of Thria, the plain of Rharia, the Eleusinion. That evening on the fields of Orgas among the trees which were consecrated to Eleusinē, that is symbolically in the area of the code of Eleusinē, the ephebi who were Ἰακχος, performed the symbolic rites come now to be known as the orgies, an r g word implying the actual working out of the formulae of the code of Eleusinē. Having completed these rites successfully, the successful Ἰακχος ephebi became to be called Eleutherios. The Eleutheria now performed the triumphal procession, called the Θριαμβος, thriambos, on the plains of Thria.

The next day the Eleutheria, with two sets of additions, returned to Agrae: the Eumolpides hierophant, savant instructors of the sacred mystarion and the psychopomp Keryces joined the mystagogues and the triumphant Eleutheria.

Leading the procession, the psychopomp, epotai kā roo kes, carried lighted torches. This office of torchbearer fell exclusively to the Keryces. In that respect they were referred to as da duchos. Immediately following the da duchos came the hierophant Eumolpides, the good singers, chanting the epopoeia, then came the Eleutheria. When they got to Agrae, the Keryces spoke in a series of public addresses. The final public address of a Keryces, the final kāroostik, ended the ceremonies.

This educational system, called the Eleusinian mysteries, is correctly referred to as religion in the etymological sense of the isolating consonantal radices which formed the phrases which became agglutinated into the words which form the roots so combined in this Greek word, alegein, and the inflectional prefix and suffix used.¹⁵

Spreading farther in their influence, the Eleusinian mysteries, as taught and practiced in this Athenian reconstruction of the university educational system of Eleusis, remained the most famous of the mysteries of Eurafasian civilization as schools, in attempted very replica, were gradually established in Ephesus of Phrygia, in Andaina of Messenia, in Samothrace, in Megalopolis and, in attempts at pseudo-replica as the Orphic mysteries of Thrace, the still later Mithraic mysteries, the Roman adaptation of the Mithraic and a great many others. Imperfect copies, some were established by earnest but imperfect, self-adjudged disciples of Eleusinian savants, others by false interpreters of the public ceremonials.

Historically, the Eleusinian mysteries under the influence of Khamite ethnics comprised in their several categories: the regular teaching of the subjects of the curriculum by the learned few, in closed sessions; the studying of these subjects by the literate students also in closed sessions and a yearly series of productions by the entire faculty and student body of symbolic performances called the Eleusinia which included extensive, progressively graded rites and ceremonies, pageantry exclusively for the students and faculty and public dramatic enactments which were based on various progressive phases of the legend of the religion which was the Eleusis, a system of science teaching concerning the allurance of a one eternal becoming, the law and order of that allurance and specializing in the allurance of the living psyche or soul as produced by the human being, its identity, genesis, powers and functions. In those later centuries in other places under the influence of other ethnics, the attempted replicas of the yearly performance of the ceremonies of the Eleusinia as produced by the Philiton phylā of the Athenian politas fell away from the Eleusinian intent and became debauches instead. If an ethnic knows only its muscles, its stomach, its reproductive urge as individual or combined dominants, then this ethnic is comprised of organisms in which the upeprosencephalic mechanism which produces its z mutation of light patterns is aberrant, or regressive, or unhealthy or underevolved or unduly inhibited. To come upon the real teachings of the University of Eleusis, one must listen not to the echoings of these false copies but to those of the version of the original as they resound in this reconstruction of the system of Eleusis accomplished by the Philiton phylā of the Athēnian politas that which was sounded forth at Eleusis, listening here to the echoes of the echoes that came out of Eleusis, finding defined sounds that originated still earlier than Eleusis, echoes which bring one's listening nearer to the original voicings: and then attempting to place these ripples into their larger patternings.

vi. ATHENIAN ECHOES

A synopsis of the echoes of the legend as they resound from the Athenian interpretation of the system of the University of Eleusis presents a system of

formulations in which the actors are d and ooranus: these existed; gaea, this occurred, the first to emerge; 'rea and chronos, these are produced jointly by gaea and ooranus. In the action d becomes dios; chronos, written χρονος, supplants ooranus; chronos and 'rea jointly produce demeter, written δημητηρ, ädes, poseidon, 'era, 'estia and pluton; 'rea becomes 'rea khybele; chronos and 'rea khybele produce zeus; zeus supplants χρονος. These are the deities.

To interpret: d is motion; d becomes dios. In the proposed zr terminological system, s implies potential. Motion and potential. The consonants of the word Uranus would be v r n s: some interrelationship of potential, periodicity, manifestation and integration. These exist, motion, potential, periodicity manifesting all as one. Gaea occurs: the consonant g is an isolating Khamite consonantal etymon implying change: change occurs, the first to emerge. Gaea and ooranus jointly produce 'rea and χρονος; 'rea would be h r, manifestation of structure; χρονος would be ch r n: change and some interrelationship of potential, periodicity, manifestation and integration produce the manifestation of structure and they also produce something which is mundanely interpreted as time but is here explicitly written χρονος; χ is ch is the integrated human bicomponent psyche: ch r n translates the periodicity produced by chr, the manifestation of the integrated human bicomponent psyche: this supplants ooranus. Chronos and 'rea jointly produce δημητηρ, dāmātār, said in English demeter. Dāmātār was called thesmophoros, bearer of law and order; was also called triptolemus, thrice mighty. The letters equate d kh m kh t kh, something specific about the mutation produced by the human being and, by inference of the two appellations, implies in full something specific concerning the law and order of the mutation of the three gamuts of the total manifestation produced by the human being manifesting. Of the three categories of the Eleusis, i.e., Eleusis, Elusinā and Eleutherios, Dāmātār is considered to be the echo of Eleusinā.

Poseidon: the consonants are p s d n, something about potential and periodic movement in the cosmic gamut. But I think this may have originally been pteidon, periodic movement in the cosmic and extracosmic gamuts.

'Hρα: H is the capital form of η, phonetically ā, the Greeks pronounced kh as though it were ā and used these signs, H and η, and made of khr, 'Hρα, phonetically 'Āra: the human being manifesting: or if the sign ' of 'ηρα be considered to be an unvoiced h, then h kh r, some interrelationship of structure and the human being manifesting. This 'ηρα was referred to as ειλειθια said ī lī thī yā or ī lī thō yā.

'Estia, if this be the original spelling, is h s t, some interrelationship of structure and potential and the extracosm. In the folk legends that grew up around all of these deities, 'Estia was considered to be the deity of the hearth, the place in the καμινος, chimney, where the flame was built, with all of the rest of the hearth connotations.

Pluton, πλυτον: p l t, called dis pluton, the twofold pluton: the proceeding as

it occurs in the cosmic and in the extracosmic gamut.

Then χρόνος and 'rea as 'rea khybele produce zeus: if this be z v s, then something concerning the potential of the z integration. Zeus supplants χρόνος. At this stage zeus is called zeus dios.

Demeter and Zeus jointly produce Korā, κορη, which is k r kh, which is the human being manifesting k. The consonant k was the ideophone for the living psyche.¹⁶

For the states of action: there were two states or conditions of dios called, respectively, Διος πiz πτρ and Διος ädis. The word dis, dis, meant twofold: ädis, ädis, is composed of the prefix ä, a disruption of αν, an, meaning not, therefore, ä dis, not twofold. The twofold dios, dios ptr, would translate the state or condition of the interrelationship of potential and movement as this occurs in the cosmic gamut of the total manifestation and as this occurs in the extracosmic gamut of the total manifestation, a twofold condition. Ädis is not twofold. Dios ädis was called ηλυσιον, said älySION, by Homer. ÄlySION was described as a human state or condition of dios which was a realm of the happy human psyches or souls which had been achieved by the successful human beings. Homer placed it symbolically beyond the western margin of the earth. It is watched over by Δημητηρ, demeter. Homer's term ηλυσιον later became replaced by the term Elysian Fields. Etymologically, as Khamite isolating consonantal radices, ηλυσιον implies something close to "that state or condition which is the potential of the integration produced by the proceeding of the eternal becoming of the human being." Dios ädis implies that relationship of potential and movement which is not twofold. The integration implied in ηλυσιον is that of the cosmic and extracosmic gamuts produced by the human being in the genesis of its living psyche.

Dis Pluton was possessed of a driving need to enter ädis but could do so only by joining κορη: the unaltering tendency of the proceeding as it occurs in the cosmic and extracosmic gamuts is to become transformed into that relationship of potential and movement, which, not of the cosmic and extracosmic gamuts, is that state or condition which is the potential of the integration produced by the proceeding of the eternal becoming of the human being. This could be accomplished only as the result of this unaltering tendency becomes transformed into the condition which is the human being manifesting in its living psyche. This latter ruled supreme in ädis, guarded and watched over by δημητηρ.

Beyond the western margin of the earth, ädis lay within the great waters. That portion of these waters which immediately surrounded ädis was called πητημος στυξ: said colloquially in English, the river Styx. Etymologically as to consonantal radices, patamos, πητημος, is that which is a human mutation of p and t produced by the human being. Is στυξ a euphonic disruption ...³⁷ If so, this is probably the z integration of potential in the extracosm. Hence πητημος στυξ: that human mutation of the extracosmic and cosmic gamuts which is produced by the human being as it exists as that integration of potential which

is the z psyche as it exists in the extracosm, probably. Something like that. It is only by way of this that the human psyche or soul can reach ädis: across these waters that are πητημος στυξ.

Even so, these particular waters were guarded by a multi-headed dog described by Hesiod as fifty-headed with a serpent's tail and serpents interwoven about the body, called κερβερος, kerberos. This dog would permit none to pass. Only those psyches or souls that could successfully overcome him could arrive at the shores of πητημος στυξ. Serpents are cycles. The Greek word for dog is κυων, κυνος; k ð ð ð n, k oo n o s: which is something about the periodicity of the k integration. And in kerberos as in 'rea khybele, one comes again upon the consonant b used importantly in relation with something concerning k. Or is this k a disruption of q? And is the k of κυων also a disruption of q? Read as q, this legend translates something about a many-headed major cycle called q r b r produced by the integrative periodicity of q: a q cycle, the important event of which is some b manifestation which is produced by q manifesting, a major cycle which in its accomplishment is analyzable into lesser interwoven cycles.

Even for the psyche that has reached the shores of its all-surrounding πητημος στυξ waters, ädis could be reached only by means of a boat in which the boatman called χαρων, son of ερεβος, erebus = r b and νυξ, n oo x = n v z, ferried the psyche across pātāmos styx to ädis. Boat is b r q. Charon, χαρων is the integrative periodicity of the integrated human bicomponent psyche manifesting.

This Greek sign, χ is not the sign x used in the English alphabet. This latter is the equivalent of the Greek ξ. The former, the χ sign, as a phonogram says ch, as in Christ which is spelled χριστος; and, as in the Greek, ησυχάζειν, āsychazein, to be quiet; and ησυχος, āsychos, quiet, still, calm, as of the mystics and quietists who practice the science mysticism. Charon, χαρων, something about the periodicity of this as manifested by the human being could ferry the psyche across in b r q.

vii. 'ERMES

Another actor was 'Ερμης, 'Ermes, said in English, Hermes. Born of the tree Maia by Zeus, 'ερμης translates etymologically as that, of the code mutation which is the z mutation, which is the ...³ 'Ermes was called κηρυξ, also the herald aggel of the deities, as which he carried a kerukeion, a wand made of olive wood which was adorned with a gold collar.¹⁷


This associates 'Ermes with the κηρυκες as the conductor of souls. In the legend 'ερμης κηρυξ successfully conducted the successfully wrought psyches through the region of and through their successful overcoming of κερβερος and to the shores of the waters πητημος στυξ where Charon, meeting them,

accepted them and ferried them across to Ádes.

Ἔρмес k̄aruz is that informed, intelligent, self-chosen, self-responsible, epicritic awareness with which every trained mystic forms and then conducts his own z psyche or soul in the fulfillment of its powers and functions, as these lead to Ádes. In the Athenian reconstruction of the Eleusis, a graduate of the highest school of the sacred mystarion of the greater mysteries, taught and trained by the Keryces faculty and graduated with a full and adequate knowledge, a full and adequately trained ability to form and conduct his own psyche or soul in its formation of the living psyche and the final k mutation in which the living psyche and the human being that forms it, form one eternal living complex periodic pattern of periodic motion in Adis.

viii. ἘΡΑΚΛΕΣ


Another legend produces Ἐρακλες, ἠρακλεης, compounded of ἠρα and κλεος: the glory of ἠρα. Etymologically, according to isolating consonantal radices, κλε (ος) is the k proceeding, the allowance of k. The compounded word ἠρακλεης would imply the allowance of k by way of the structure of the human manifestation. The later Greeks considered ἠρακλεης to be their rendition of

whatever  meant to the Khamite Rezu of Khap Sh Khr Valley. The meaning of the legends of ἠρακλεης, very much traduced in later Greek and Graeco-Roman adaptations, cannot be considered; only the name itself sounds a true echo.

ix. DATES

Homer wrote his epics in Ionic Greek, concededly about 1000 B.C. The epics of the Keryces of the Athenian reconstruction of the Eleusis must have been composed near 3000 B.C. in the language and written in the epigraphy of the Philitons of Athānā. Those of the Keryces of the original Eleusis must have been written earlier than 5000 B.C. in the original from which the Philiton epigraphy was derived, the pure geometric ideography as reconstructed at the University of the sacred land of Khptr anterior to 12,000 B.C. and composed in the terminology of that system as these were again salvaged in the University of continental Khptr. And these systems, that of Philitia and that of Eleusis, must have been siblings, posterity of that system which produced the book

on the proceeding of the living psyche which had been placed in the shrine of

ἤεννου in the city of , said in English Suten Khennen, when

that one of its buildings was being erected.

¹David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), p. 78.

²Amos 9:7.

³Incomplete in author's manuscript. [Ed.]

⁴For meaning of this word, see Book Two, Index.

⁵As cited by Diringer, *op. cit.*

⁶M. Dunand, *Byblia Grammata, Documents et recherches sur le développement de l'écriture en Phénicie. Tome II* (Beyrouth, Imprimerie Catholique, 1945) as cited by Diringer, *op. cit.*, p. 158.

⁷*Ibid*, p. 160.

⁸Book One, Chapter XXII, Sec. iii.

⁹Book Two, Chapter IX, Sec. i.

¹⁰Book Two, Chapter VII, Sec. v.

¹¹For full meaning of b, see relevant discussions of b in Book Two.

¹²See Book Two, Chapter VII, Sec. iii, "The Human Mutation of the Fundamental Cosmic Type Periodic Pattern of Periodic Motion."

¹³*Webster's New International Dictionary*, s.v. "epic."

¹⁴See Book Two, Chapter VII for structural relationship of q and ch and the import of b.

¹⁵Book One, Chapter III, Sec. ii, "The word, religion."

¹⁶Book Two, Chapter XV, Sec. ii, "The consonant, k."

¹⁷For meaning of olive, gold collar, rod, etc., see Index for each.

