

BOOK ONE

CHAPTER XII

TO CONSECRATE

i. THE NEOHOMOZOAN UPERPROSENCEPHALON

[a.] Anatomy

Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-12-1-a (www.atsu.edu/museum).

The uperprosencephalon, the upper part of the prosencephalon, this is the cerebrum, the brain, in the etymological meaning of these words. Some definite part of the uperprosencephalon is the brechmos. Should the Greek, χ , prove to have been the pantomimoideographic synonym of some geometric ideogram meaning something in relation to the whole soul, the integrated human bicomponent psyche, then the $\beta\rho\epsilon\chi\mu\omicron\varsigma$, brechmos, is the place of the psyche, that particular definite mutation of the patterns of light of the total manifestation of that which was, is, shall be, which are created by light and the periodicities in relation with which light manifests, and the motion which this produces, that is produced by the human being by means of its two bodies, its extracosmic body and its cosmic body, as differentiated from any other possible mutation of those light patterns, the production of which is definitely related to the head of the human person, manifesting in b ch m.

Anatomically, the uperprosencephalic antimeric modification of the walls of the thick-walled, hollow, metameric ring is not difficult to delineate, once the

basic metameric structural scheme is deciphered. The uperprosencephalic antimeric regional development of the prosencephalon modifies the thick-walled, hollow, metameric ring in such manner that the superior terminal closes and becomes the terminus of the superior pole of the neural tube. The central hollow forms the uperprosencephalic part of the prosencephalic portion of the central canal of the neural tube, miscalled the third ventricle. It should be called the first or prosencephalic ventricle. The ventral wall becomes a thickened ventral band between the ventral borders of two bilateral hollows which are bilateral bulgings of the uperprosencephalic part of the prosencephalic portion of the central canal where the superodorsal region of each of the lateral walls has bulged outward hollowly and thickened immensely around the bulging hollow. Classically, these bilaterally bulging hollows of the central canal are the uperprosencephalic lateral ventricles. They are the bilateral, uperprosencephalic diverticular developments of the uperprosencephalic antimeric regional modification of the prosencephalic portion of the central canal. The balance of the hollow, that portion of the central hollow of the uperprosencephalic antimeric developmental region of the prosencephalic metameric segment of the central neural tube which lies between these two lateral walls is the uperprosencephalic central ventricle.

Each lateral wall of the uperprosencephalic antimeric developmental region forms two well-marked differentiations: the superolateral regions become these bilaterally bulging, extremely thick-walled, hollow, quasi-hemispherical forms, surrounding the lateral ventricles; the inferolateral regions become involved in the formation of tubular extensions. The dorsal wall in its superodorsal portion becomes a single infolding layer of central neural cells; in its inferodorsal portion it becomes a narrow plate.

Each of the bulging bilateral developments of the superior region of each lateral wall of the neohomozoan uperprosencephalon is called a cerebral hemisphere, the two, collectively, being referred to as the cerebral hemispheres; preferably, however, they should be called the two uperprosencephalic hemispheres; each uperprosencephalic hemisphere being the extreme development of the superior region of a lateral half of the thick-walled hollow ring which is the uperprosencephalic antimeric slice of the prosencephalic metameric cylindrical ring. Confined with the balance of the encephalon within the modifiedly spherical osseous cranium, these immensely developed lateral walls bulge laterally, dorsally, superiorly and inferiorly, meet each its fellow in the sagittal midline, flatten there and dip deeply. The formation so overgrows the entire balance of the encephalon that it is classically referred to as the pallium. The openings between the uperprosencephalic part of the prosencephalic portion of the central canal, miscalled the third ventricle, and the bilateral uperprosencephalic diverticula, called the first and second ventricles, have been named the interventricular foramina.¹ The thin, loose, transparent velum which is the superodorsal portion of the wall joins the two dorsomedial margins of the two lateral hemispherical modifications, grows markedly, forming a single-

celled surface which, free-folding, sags deeply into the prosencephalic ventricle. The superolateral surfaces of the free fold grow through the interventricular foramina into the lateral uperprosencephalic ventricles.

In the superior terminus the walls fuse in a ventrodorsal midline. Through this superior, uperprosencephalic terminal of the neohomozoan neural tube the cells of the various regions of each of the two bilateral uperprosencephalic hemispheres send fibers across to the same regions of the other uperprosencephalic hemisphere. By way of these the neohomozoan uperprosencephalon functions as a bilaterally organized integer in which the bilateral halves are reciprocally related. Crossings such as this are called commissures. This commissure, in the fused uperprosencephalic terminus through which its fibers pass, is called the corpus callosum. Usually the identity of this terminus and the ventral wall are not clear in the minds of anatomists and these two structural differentiations of the uperprosencephalic wall are confusedly considered to be a single structure which is then called the lamina terminalis.

The inferodorsal region of the wall and the superior portion of the inferodorsolateral region of the lateral walls have become involved in the formation and fusion of a bilateral pair of antimeric tubular extensions.

During the embryonal period, the bilateral pair of tubular extensions of the forming uperprosencephalon emerge dorsoinferolaterally, extend for a short distance, converging toward the dorsal midline where, meeting, they fuse along the midline forming a single, bilaterally organized, modified end bulb, around and involving the highly organized blind end of which is formed a superoinferiorly and bilaterally organized end organ which extends toward but ends free within the bony cavity of the encephalon. This end organ should be found to be comprised inferosuperiorly of a glandular secretory portion and a receptor portion. The superior receptor portion should be found to be comprised of a bilaterally organized inner stratum of cells of the central neural department of the neural system, a bilaterally organized outer stratum of cells of the integumentary department of the neural system and, between these two, a bilaterally organized middle stratum, the cells of which are of the liaison department of the neural system. Each stratum should be found to be laminated, its cells arranged in differentiated layers. This superior portion of this end organ, formed of the fused end bulbs of the tubular extensions of the superior portion of the inferodorsolateral walls of the uperprosencephalon, are the receptor antimeres of the neohomozoan uperprosencephalic antimeric developmental region. Anatomically, these structures formed by the superior and the inferior regions of this inferodorsolateral wall of the neohomozoan uperprosencephalic antimeric developmental region of the neohomozoan prosencephalic metameric segment of the neural tube are collectively referable to as the neohomozoan uperprosencephalic antimeric epiphyseal complex.² In its completed state, the neohomozoan epiphyseal complex is comprised, superoinferiorly, of paired superior peduncles, an histologic superior lobe,

a histologic pars intermedia, paired lateral peduncles, an histologic inferior lobe, paired inferior peduncles, an oblique commissure and a transverse commissure.

[b.] Neohomozoan uperprosencephalic ontogenesis

Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-12-1-b (www.atsu.edu/museum).

Ontogenetically, as the uperprosencephalic primordium elongates, the zone as illustrated in Figure I-12-ib-i shows plainly the various cellular and molecular regions of which its template was organized. It also shows the manner in which these various areas form the walls of the uperprosencephalic antimeric developmental region of the prosencephalic metameric segment of the neural tube. Areas along both sides of radii 45° and 315° are the prelude of the antimeric end organ called the epiphyseal complex. Area aeo-aeo¹-aeo²-aeo³-aeo is the prelude of the area of elaboration of the impulses of the superior lobe of this end organ and the great hemispherical evolvments as extensions of that area. It produces the terminal lamina, the hemispheres, the choroid velum, the short narrow bilateral region between the terminal lamina and the superior peduncles of the epiphyseal complex, composed of the fibers which have traversed these tubular extensions of the uperprosencephalon from cells of the superior lobe of the epiphyseal complex and have traversed the lateral walls for this brief distance, and the bilateral, mosaiced areas of molecules and cells among which these fibers terminate. It is these so mosaiced areas, which, receiving the impulses of the superior lobe of the epiphyseal complex, develop hugely, become the highly complex, highly organized, laterally bulging, uperprosencephalic hemispheres. Areas PUIAR, PUIAT, and PUIAPo are the preludes, respectively, of the uperprosencephalic integrating area for rhinenprosencephalic, thalamanprosencephalic, and upoprosencephalic sensory projections.

After the prosencephalic metamere has built the template of the other two cephalic metameres and quite a number of the templates of the subcephalic metameres, the dorsal neural closure begins in the subcephalic region and continues caudad as these subcephalic metameres proceed to appear; the cephalad closure occurs more slowly, progressing gradually rostrad as the cephalic metameres grow hugely in comparison with the subcephalic metameric growth. The prosencephalic closure does not occur until after the mosaics of the primordium are well defined, the differential growth progress of its antimeric regional developmental areas well established. Piersol gives the final closure of the superior pole as sometime during the early part of the third week.³ After the closure of its dorsal wall along the dorsal midline and before the final closure of the superior pole, which opening is called the anterior neuropore, the prosencephalic primordium has become the proto-prosencephalon, hollow, tubular, round, its walls doming, its antimeric regional developmental areas

demarked. But although these areas are definitely developed to a certain dawn stage, no tubular extensions have yet begun to form in any of the areas. When these do begin to form, they do so in an exact sequence and, after certain determining events have occurred in the uperprosencephalic developmental region, the results of which seem to act catalytically upon the placodes of the template which will then produce, each, its blind tubular extension, and, then, the respective end organ.

Illustration I-12-ii-b-2 shows these various areas of the prosencephalic template as the primordium folds dorsally from its SIA and closes along its dorsal border and the manner in which SIA becomes the ventral midline and the outer margin becomes the dorsal midline. Another series of illustrations shows the manner in which the various regions of the uperprosencephalic template form the wall of the uperprosencephalic antimeric developmental region of the prosencephalic metameric segment of the neural tube as the folding and closing progresses. The outer margin of the entire region becomes the dorsal wall. The bilateral submarginal regions become the lateral walls. The bilateral regions along the superoinfero central axis become the ventral wall. The outer margin of inferior areas becomes the inferodorsal wall. The submarginal region becomes the inferolateral wall through which the fibers from the lateral and inferior peduncles of the epiphyseal complex pass. Those from the superior peduncles pass through the dorsal wall.

The superior portion of the infero-dorso-lateral regions of the lateral walls have become involved in the formation and fusion of a bilateral pair of tubular extensions. The inferior portion of the infero-dorso-lateral regions of the lateral walls has become involved in the formation of a glandular secretory organ. The anlagen of the bilateral antimeric tubular extensions diverging bilaterally from the superior portion of the infero-dorso-lateral regions of the lateral walls approach each other over this region of the inferodorsal wall, meet and fuse in the formation of the fused end bulb, the fusion occurring intimately upon this inferodorsal region of the dorsal wall and involving that region. The anlage of the inferior portion of the infero-dorso-lateral region of the lateral walls, as it forms a secretory organ, becomes fused along its superior border to the inferior border of the fused end bulb of the antimeric tubular extension.

c. Ontogenesis of the neohomozoan epiphyseal complex

Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-12-1-c (www.atsu.edu/museum).

Evolving templates become primordia; individual motifs of evolving primordia are referred to as placodes; placodes become anlagen. Evolving anlagen form anatomical parts called morphons. In its ontogenetic review of its phylogenetic metamerization the gestating neohomozoan metamerizing biological organism not only builds the primordium of its prosencephalon first, forming it in

four antimeric developmental regions, in evolving its upperprosencephalic developmental region it forms the anlage of the morphon that is the superior lobe of its epiphyseal complex first and then forms the two bilateral vesicles upon the superodorsolateral walls that will become the upperprosencephalic hemispheres. In homozygote the formation of the anlage and all of the processes which eventuate in the formation of the anlage are accomplished before the beginning of the fifth week. At this writing, no one in currently accredited science has as yet watched the ontogenetic developmental processes during the very beginning of the formation of the anlage; hence, in currently accredited science it is not known how early they begin. Luys,⁴ studying the formation in its early stage, had found two bilateral tubular extensions in the human embryo and remarked concerning the probability of the subsequent fusion of these across the mesial superoinfero, ventrodorsal plane. Knud Krabbe⁵ has shown the manner in which this region of the gestating neohomozygote organism proceeds, after the end of the fourth week, in the continuation of the building of its epiphyseal complex. He began his studies of this region of the developing human ontogen at what he believed to be the beginning of the fifth week. This wasn't quite early enough; for he found the anlage already formed and the process of the formation of the complex well established at this stage. At the beginning of the second foetal month, in his specimens which he cut in the mesial superoinfero, ventrodorsal plane, and would, therefore, not be able to note a bilaterality of development, Krabbe found, after dorsal closure, partway between the superior terminal closure and the region in which the posterior commissure later developed, which latter would be the inferior border of the prosencephalon, a single doming of the dorsal wall of the superior pole of the neural tube, called the epiphyseal arch, around the superior border of which, growing from there toward the superior terminal closure, was the well-pronounced anlage of the superior lobe. Hence, it would seem that at this stage the two bilateral anlages were already fused histologically across the dorsal midline.

By the middle of the second month after the formation of the zygote, he is not exact as to days and weeks, nor as to his method of ascertaining the date of the meeting of the conjugating cells, nor of the hour of their conjugation, but states simply “. . . aus der Mitte des zweiten Föetalmonats,” the top of the dome is elongating, narrowing, becoming a hollow tubular diverticulum with the superior anlage enlarging along the superior wall of the diverticulum.

When the superior anlage is well formed, the superior pole of the evolving prosencephalon grows rapidly and, called the first bilaterally developing cephalic vesicle, begins to form upon its dorso-supero-lateral walls the bilateral bulges that will become the upperprosencephalic hemispheres. During a period of several weeks this growth of the neohomozygote upperprosencephalon between this anlage and the superior terminus proceeds apace.

Then, by the middle of the third month, Krabbe found that another anlage has begun to form, this one along the inferior border of the diverticulum, which during the succeeding month grew up around the tip of the diverticulum.

This is the anlage of the inferior lobe. At this stage the superior anlage is well grown along the diverticulum's superior wall. Between the two anlagen on the superior wall near the tip of the diverticulum, an area exists and remains which is not involved in the respective formations of the two anlagen. As are the dome and the two anlagen, this in-between area, which Krabbe calls the 'spalte', is a constant neohomozoan finding.

This same researcher found that as neohomozoan ontogenesis proceeds, the cellular structure of each of these anlagen and that of the intervening spalte begin to undergo a progressive, interrelated, organizing process; but he did not have the material, at the immediately progressive ages, to follow the stages of this process of interorganization after its commencement to the fully established organ. And, insofar as I have been able to ascertain, this has not been done in the human ontogenesis.

In the postnatal neohomozoan upeprosencephalon the differentiation of this portion of the epiphyseal complex into superior lobe, inferior lobe, and pars intermedia is histologic rather than morphologic, being a matter of cellular components, their types and their interrelated arrangements. Much investigation of the histologic inferior lobe has been done and reported; none that I know of, prior to the investigations now underway as one of this Foundation's projects, has been done on the histologic superior lobe and the pars intermedia. The investigation of this histologic superior lobe, the establishment of the fact of its existence, the description of its intercellular organization, of the intracellular structure of the various types of cells that comprise that intercellular organization, the establishment of the identities of the intercellular plasmatic, cellular and intracellular molecular components of this histologic superior lobe are some of the laboratory projects that are being furthered by the Foundation.

Other proposed laboratory projects of the Foundation involve the effects of various atomic and subatomic radiations on these molecular components after they have been identified. Investigation of the fiber pathways from this superior lobe in the human is underway. It is chiefly the physiological functioning of this superior lobe in homoza and the relationship of that functioning with that of the pre-prefrontal area of the mantle of the cortex of the hemispheres of the upeprosencephalon in homoza that is implied in the phrase, "... certain heretofore scientifically unexplored but scientifically explorable functions of the human central cerebrospinal nervous system"

These following conclusions based on work already done [1964] are anticipated. In the neohomozoan ontogen, these two anlagen are the earliest cellular proliferations of the motifs of the template that will form: the one, the histologic superior lobe of the neohomozoan epiphyseal complex, the other, the histologic inferior lobe. The spalte will become the histologic pars intermedia. When formed, each histologic lobe of the neohomozoan epiphyseal complex will be organized differently histologically than the other. The inferior lobe will be organized for the production of a specific neohomozoan anabolite, and for its

intracellular catabolic crisis. The superior lobe will be organized as a specific homozygous receptor apparatus; it will have a bilaterally highly organized histologic distal portion, a bilaterally equally highly organized histologic proximal portion with a bilaterally comparably highly organized histologic mesial portion between the two. Each region will be independently organized and also interrelatedly organized. In the phylum Anthropo homozygous anima sapiens gās, complexity of organization and the wealth and quality of highly differentiated organizable cellular components will be found to vary with the species, with the ethnic, with the strain, with the family, with the individual. In a mixed society such, for instance, as that of the United States of America, the individual variations will be found to be myriad and pronounced, but classifiable.

The quality of each neohomozygous ontogen's upperprosencephalic epiphyseal complex and the quality of that neohomozygous ontogen's upperprosencephalic epiphyseal dome are related in the relationship of effect to cause. The quality of the dome and the quality of the areas of the upperprosencephalic zone of the prosencephalic primordium which are marked along radii 45° and 315° , respectively, as shown in Illustrations I-12-ii-c, are similarly related, as are these to the same areas of the template of the upper cellular tissue layer of the inner organ of the homozygous blastocystic morph. This further deduction may, then, here be proposed: the quality of the completed upperprosencephalon and the quality of the epiphyseal dome are related in that same way, that is, of effect to cause. And these further deductions occur: the quality of the prosencephalon and the quality of the upperprosencephalon are in similar relationship; the quality of the encephalon and the quality of the prosencephalon are so related; the quality of the subencephalon and the quality of the encephalon are so related.

The idea suggests itself that it is the template of the superior lobe of the epiphyseal complex around which the area of expectancy of the neohomozygous upperprosencephalic primordium is organized. And the generalization presents itself that it is around the template of the superior anlage of the neohomozygous epiphyseal complex as its organizing center that the neohomozygous epiphyseal dome is organized and, further, that it is the template of the superior anlage that is the organizing center of the upperprosencephalic antimeric developmental region of the neohomozygous prosencephalon.

And the conclusion may be anticipated: certain variations in ethnic constants are induced by molecular variations occurring in the molecular template of the superior anlage of the epiphyseal complex as this template is being formed in the upper cellular tissue layer of the inner organ of the homozygous blastocystic morph. And this signpost can be erected: it is in the formation of the molecular template of the epiphyseal complex in which the human organisms and all extrahuman organisms differ absolutely.

[d.] Analogues and Homologues

Analogues are similar but not identical morphons occurring in different biological organisms. Homologues are variations wrought by different biological organisms upon a basically identical morphon. In different phyla of biological organisms homologous primordia give rise to different variations of an identical anlage which, in turn, gives rise to variations of an identical morph, whereas analogous primordia give rise to similar but not identical anlagen which, in turn, give rise to similar but not identical morphons. That domed part of the dorsal and dorsolateral portions of the wall of the closed prosencephalic metameric segment of the neohomozoan ontogen's neural tube from which two bilateral diverticula of Luys' findings that, arising singly from this dome and then fusing into one before the beginning of the second foetal month, probably then during the third week, became the single diverticulum of Krabbe's findings, is classically known as the epiphyseal arch, possibly called an arch from having been studied in mesial sagittal ventrodorsal section, for it is not an arch but a dome. All extrahuman metamerizing biological organisms that during their ontogenesis go about attempting to build an encephalon, first build their homologues of this homozoan upperprosencephalic epiphyseal dome. After these extrahuman metamerizing biological organisms build their homologue of the dome, some of them build upon it the anlage of their homologue of the superior lobe; some build upon it the anlage of their homologue of the inferior lobe. Some build the anlagen of their homologues of both lobes and their homologue of the pars intermedia. Some of these extrahuman organisms, in building their homologues of the lobes of the neohomozoan epiphyseal complex, build all three parts of the lobe: distal portion, medial portion, proximal portion; some build but one or two of these. The prosencephalia of these extrahuman organisms vary with their varying attempts at building an epiphyseal complex in the homozoan manner.

Comparative morphologists have given various names to these extrahuman homologues of the various parts of the homozoan epiphyseal complex. The two anlagen and that morphon which each forms have been called by many names, such, for instance, as anterior epiphysis and posterior epiphysis,⁶ etc. Studnicka⁷ in 1896 called them parapineal and pineal, respectively, and these latter have become the classic names in comparative morphology. The extrahuman homologues and analogues of the distal portion of each of the two lobes have been termed end organ and end vesicle of the parapineal and pineal, respectively. The homologues of the mesial portion are called the stalk. Those of the proximal portion, just the proximal portion. The homologues of the pars intermedia are called the dorsal sac. Various species of the various extrahuman organisms overdevelop specific parts of the complex in a characteristic manner and underdevelop certain other parts and entirely eliminate other parts.

The human develops both anlagen in the human manner and in the order here precedingly described. In so doing, cellular and molecular variations in the

histologic superior lobe occur. In the evolution of the neohomozoan species from mesohomozoa, five ethnic varieties have occurred. The cause of the ethnic variations found in the neohomozoan species of the phylum homoza existed in the mesohomozoan species. That this cause was a variance in the intimate molecular structure of the molecules of the molecular template of the superior lobe of the epiphyseal complex is the tenet which guides this search. That these variations were produced by varying cosmo-terrestrial conditions in differing chronological eras affecting atomic relationships in the formation of these molecules is a corollary of this tenet. That among these conditions, largely, was subatomic nuclear radiations that produced defective mutations of, or induced defective production of these molecular arrangements of the constituent atoms is a consideration that brings this search into the realm of subatomic physics; for instance, carbon 14 emits gamma rays for a million years. These are some of the rays that are known to produce monster-forming mutations of certain as yet undeciphered ones of the neohomozoan reproductive molecules called genes. That large quantities of carbon 14 in the atmosphere and other adverse terrestrial and cosmo-terrestrial conditions adversely affecting in their phylogenesis four other neohomozoan ethnics did not exist during the era of and, hence, did not affect those mesohomozoan templates which were being produced by those mesohomozoan organisms that continued their morphosis from the mesohomozoan to the neohomozoan status on the newer lands of the Eocene Cordilleran landmass produced, is the premise.

ii. THE NAQI

During the phase of their morphosis in which the late mesohomozoan organisms were beginning to arrive as self-sterile, being single sexed and only copulatively heterosexually reproductive, and the heads were arriving beautifully developed, many of these organisms through a million or a series of millions of years arrived completely sterile. Of all of the organisms which this Eocene Cordilleran ethnic variety of the species mesohomozoa produced at this pre-neo level these sterile organisms arrived with the most wonderfully developed heads. They were tailed as were their ancestors. In the Sanskrit accounts they are called something that gets into English as the nagas.⁸ The prosencephalon of these sterile nagas was greatly evolved. These sterile nagas occurred in great abundance in this particular mesohomozoan ethnic. They were the human phylum's finest product up until then; they arrived as a peak production of the final pre-neomesohomozoan morphosis, produced upon the Eocene Cordilleran landmass by the descendents of the Ural-Eocene middle mesohomozoan migrants onto that land. Their epiphyseal complexes had undergone a great evolution.

In the neohomozoan organism some part of the epiphyseal complex regulates that portion of the upoprosencephalon which controls the development of the phylum's reproductive apparatus. This is one of the many functions of

this homozoan epiphyseal complex. In the current era good development of this particular portion of the epiphysis cerebri inhibits overdevelopment of the gonads; in underdevelopment or underfunctioning of the epiphyseal complex, the development of the gonads runs wild and becomes excessive and precocious. In the sterile Naqi organisms this portion of the epiphyseal complex was so highly developed that it totally inhibited development of gonads. Other activities of the homozoan epiphyseal complex are related to the development of the uperprosencephalon; still others to the hypophysis cerebri of the uperprosencephalon, and by way of that to the development and development of the entire homozoan organism. The hypophysis cerebri of these organisms was such that the organisms were among but not the largest the phylum has ever produced. The lobes of the cortex of the cerebral hemispheres of the uperprosencephalon of the prosencephalon of the cephalic portion of the central cerebrospinal nervous system were highly evolved and complexly differentiated and interrelated. The entire uperprosencephalon of these sterile Naqi, late mesohomozoan, organisms were such that the Naqi person could apprehend that which is in all three of the gamuts of the manifestation of the one eternal becoming, could perceive, interceive and conceive clearly and distinctly; form an integrated awareness of the total manifestation and function with informed aware intelligent competence as the human temple of procedure in the human accomplishment of the human purposing of deity, and the human being who assembled the person could use it as its cathedra. In which case the glory produced within and emitted by and coming to surround and remaining surrounding these heads must have been of a special order! And so one looks here at these organisms; at the possibility of their reality; at their possible place in the science, mysticism; looks long and carefully; and listens as carefully to the echoes which they may have set up.

iii. THE BRETHREN

Sara had sometimes used the words, the brethren. She had had a very deep and profound reverence for that for which to her this phrase, the brethren, stood. The brethren knew. They knew all. They were always willing to teach those who were prepared to learn. She spoke, also, sometimes, of the consecrated and of the dedicated. I did not for a time know what she meant, but I now know that I always knew without knowing that I knew, that she was in constant, quiet, unmentioned, self chosen, self training so that she by her own self preparation could be able to understand the teaching and could worthily apply in her life that which she would be able thus to understand. Her connotations when she spoke of the brethren were of consecrated humans living in superior human physical organisms which had the capacity of becoming wholly informed in the total of knowledge which the human phylum has compiled, cosmic, extracosmic and human, who were capable of becoming fully enlightened, and who had done so, and who used that enlightened knowledge for the benefit of that humanity among which and as a part of which they lived and

who, consecrated, dedicated themselves to that purpose. To those neighbors of her people along the Susquehanna who had formed themselves into the Mennonite Brethren of Christ, their use of the word, brethren, had a triple meaning: a devotion to human welfare, a devotion to the accumulation of that knowledge in each human head which that head could contain, especially of the formulations taught by Jesus of Nazareth concerning the christ principle as expounded by his disciples, the use of that knowledge in their own lives and the use of that knowledge for the furtherance of the evolution of humanity here and now. But Sara's use of the phrase, the brethren, was not in reference to these; nor to the congerie of tribes who called themselves the River Brethren to which her people belonged. The Mennonite Brethren were one of the many organized groups of followers of Jesus who himself, in their parlance, was the elder brother.

This English word, brother, is in Icelandic broðir; Welsh, brodyr; Old High German, proudar; Gothic, brōpar; in Sanskrit, bratr; in Latin, frat; in Attic⁹ Greek φρατηρ, where, in Athens, it was used to indicate a fellow member of the Philiton¹⁰ which latter was the autonym of the largest of the autonomous organizations of the Athenian politas. In Athenian Greek, the words philiton, phrater, pherein, phosis: φιλιτον, φρατηρ, φερειν, φοσις are built on φ which is the sign for the sound ph in Attic Greek but sounds f in English. Phosis, that which is of ph, means light. Pherein, which eventually by implication came to mean to bear, to ferry, in the sense of to be fecund with, and to fetch as it were from conception to parturition; pherein, to cause that to become this, was originally something about the human person actively manifesting light patterns. Of the word, phrater, the suffix implies one who is of, or one who does, or is of, so-and-so: in this instance, is of something concerning those who manifest light. Philiton; that which relates to the proceeding of the eternal becoming of light. In the language of the Retu or Rezu of Khap Sh Khr Valley, n q, as Anglicized the word becomes naqi, is a reptile of some sort: not a snake, not a serpent, a naqi. In Attic Greek a reptile is an οφις, ophis. In Rezu mdv ntr, a reptile is an ideogram sounded f, which is ph which is light. In the Christian legend Jesus is called an ophite, as well as an elder brother. These Attic Greek words are formed by inflecting agglutinated roots which were originally phrases of isolating consonantal etymons built around ph, saying something definite concerning ph.

The Attic Greek Philiton, the largest autonomous organization of the Athenian politas, was a kith, an organization of a way of thought, called Philiton. There were Philitons in Khap Sh Khr Valley far earlier than the Athenian Philitons.

iv. ORGANIZED RESEARCH

Knowing themselves to be end products of a phyletically outmoded morph, the final full fruition of their species as such, knowing the quality of the light

which their heads emitted, knowing the three gamuts clearly and concisely, knowing the mesohomozoan species of human organisms to be about to become wholly metamorphosed into neohomozoa, seeing the light emitted by the neohomozoan organisms and observing in what manner this light differed from theirs in its internal patterning, and seeing therefore the need, these sterile naga ascetics with the great brain and the great epiphyseal evolvment, knowing each other in a profound enlightenment, formed a fraternity, by the time of the middle Eocene joined themselves together in the performance of an organized work. Sought out and collected together what they could of the knowledge and made an archive, to which they added their own self-produced knowledge. Created a school of advanced science.

The sterile naga ascetics who formed the fraternity and produced the school dedicated their lives to the work; and constantly through the millennia of their continued occurrence, other steriles of their kind joined the fraternity of the naqi ophites, the n q of the reptilian humans, and began swearing their lives to the continuation of the work. Through these millennia the fraternity continued to seek out and collect together all of the knowledge concerning the various species of the phylum *Anthropo homoza anima sapiensis gās*: its own species, its antecedent species, and all of the ethnic varieties of all of the species which the human phylum had and all of those which it still did in this time produce.

When the north polar landmass rebecame an isolated continent, its hominidae lived through long aeons in their archeohomo form, produced very few isolated strains of attempted morphosis and eventually died out.¹¹ If they had existed long enough, into the end of the Mesogeologic era that they could have been seen, studied, recorded by those of these late mesohomo who would first go there to find them. So that the archigenesis of human physical organisms could have been studied as far back as their plasmodial forms, and the manner in which these plasmodial hominidae reproduced, and the manner in which each succeeding form reproduced, could have been ascertained and the patterns of light which each succeeding archeohomozoan form emitted could have been seen by the Naqi and the mechanism of their emission found out. It seems quite possible that organisms at this stage of evolvment could still have existed on the northern portion of the Ural landmass as late as the final period of the era during which the sterile proto-homo mammalia-sauriansis variety of this land existed and were doing their great work for the phylum.

In which case it would also have been quite possible at any time during the late Mesogeologic era to have transferred extant archeohomozoan organisms from that north polar landmass, and extant paleohomozoan organisms from the Ural portion of this larger north polar landmass to prepared culture-land areas of the Eocene Cordilleran landmass which were used as culture stations and, either from these or direct, to prepared laboratory settlements and museums on their own lands and to have kept them at these research places so that, over long millennia of time, strains could be studied as a continuous project of this school of advanced science just as is done today over far lesser time periods in

the study of archeo-, paleo-, and meso-extrahuman organisms. From the wealth of data discussed in some of the Puranas, one would think of the possibility of such a project having been carried out.

Then, also, on their own Eocene Cordilleran landmass, late-middle and early-late androgyne mesohomozoa had laid its self-fertilized egg to be developed outside of its body. At one stage of its evolvment the eggs which these androgyne organisms of the human phylum laid were huge and soft and transparent like frog's eggs, in which case the metamorphoses could have been watched without in any way altering the egg and its developing ontogen. And, too, although this ethnic was for the most part steadily undergoing its neohomozoan metamorphosis, it is not unreasonable to presume that some of the organisms were still occasionally laying eggs, some of which were still of the transparent sort. Through a million years the developmental ontogenetic processes as they occurred within these could be seen and compared with the evolutionary phylogenetic processes of the research culture stations as readily and matter-of-factly as children today watch the ontogenetic development of the transparent, shell-less frog's egg, seeing in sequence the formation of the larva, the progressive stages of its metamorphoses into the tadpole, then into the frog. If the thymus gland of the frog tadpole, children call them pollywogs, be overdeveloped due to a misdevelopment of one small portion of the hypophyseal complex, it will remain a tadpole and never achieve its next metamorphosis. I have watched such a tadpole in a glass globe for three years at which time the building burned down and the tadpole perished. It had grown to be about five inches long which is about two and one-half times the usual length and proportionately broad and thick: not any signs of limb buds nor of any vertebrae, nor any bones. A limbless pre-vertebrate all head, soma, and tail, no extremities. The word, tadpole, means a toad that is all head. In its ontogenesis, at that stage in which it produces the metamorphosis of its paleohomozoan form into its earliest mesohomozoan stage, the neohomozoan ontogen produces a form for itself that is all head, then head and a tiny tail, no midsection; then head, midsection and tail; then adds vertebrae, then arms and legs and at the same time literally dedifferentiates the tail and causes it progressively to cease to grow, arriving at the natal episode with but the coccygeal rudiment. Occasionally, rarely, the tail fails to dedifferentiate even in this current century of the post-Pleistocene.

The series of transition processes which at the height of the meso-neo-metamorphosis on this Eocene Cordilleran landmass retained certain mutating morphons and their certain biochemistry at the expense of certain others and in full evolvment, full development, normal and unaberrant full functioning, as the neo-morphosis occurred, produced the phylum's most superior neohomozoan ethnic.

During the 15,000,000 years of the Oligocene and the first five or six millions of the years of the Miocene, the general population of the new landmass, insofar as the late Eocene Cordillerans were concerned, was composed chiefly of a steadily regularly produced huge majestic neohomozoa manifesting a superior cephalic

radiance. These for the most part were arriving with their caudal appendage phyletically amputated; their caudal region all but phyletically amputated; the retained bony rudiment well tucked under; some, however, came out still possessed of their anthroposaurian tail. But the constant production of this last type of mesohomozoa anthroposauriansis, the sterile nagas, on this Eocene Cordilleran landmass, extended well into this era of this firmly established variety of neohomozoa as the phyletic constant, even into the Miocene.

These stages of homozoan morphosis that produced the Eocene Cordilleran neohomozoan ethnic began to occur much later on these new lands where they did not touch the Comanchean Cordilleran and Cretaceous pieces, nor the lands of the progenitors of the Negritians and of the progenitors of the Bushmen and the quality and quantity of that radiance differed markedly from that of these, as did then, therefore, the mores.¹²

v. TOLERANCE, INTELLECTUAL CURIOSITY AND ALTRUISM

Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-12-5 (www.atsu.edu/museum).

There is something about finding the level of evolvment of one's own organism and being decent about the levels of evolvment of other people's organisms. There is also self-satisfaction, and something about being intelligent about self-satisfaction, and about not being greedy. And something about phose, the subjective awareness of light, and about the self-responsibility of the organism for phosis, the production of phose. And there is aphose, the subjective awareness of the absence of light. And there is something about the conscious, the infraconscious and the supraconscious. Something about devotion and worship and helping cosmos. And helping extracosmos. And helping the human gamut. These are all one and the same, seen in differing facets.

Devotion is not asking to receive. Devotion is the performance of giving over a specific pattern which is constructive in that it augments according to the established law and order of the eternal becoming of the total manifestation.

One knows persons in whom the neohomozoan organism is being used, some in one way, some in another. By their heads one can tell what people are and the manner in which the person is using the organism. Edna, for instance: the lovely, quiet-Sunday-afternoon-like, gently radiating, devotion. Her's is a dream of light, a dainty but real awareness. A self negation in perfect devotion that is a self-fulfillment. The total biochemistry of the total organism is at the service of this transmutation. An inner devotion producing an outer radiance. But daintily.

And the feeding sensualist. She mistakes extreme eroticism for extreme devotion. Or shall one compromise and say autoeroticism and self-devotion.

And yet, how lovely she finds this awareness within herself. And with what exactness of self-responsibility she would to perform the chemical processes of transforming the ingesta of her self-feeding into phosis so that aphose may not completely occur. This is not a dream of light. This is the sensate beginning of a critical self-awareness of light, of the mutation of light and of the emission of light. In others one sees the determinedly personalized egocentrifugal intent over-directing the process of devotion; and, again, in others, the quietly self-contained, self-responsibly, self-permitted operation of the formula.

And the concisely intellectually, but not necessarily over-intelligently, however kindly and purposefully, self-selected beaming forth in a single-eyed determination that the light shall not become that cephalic radiance which is its final human mutation but shall be the tool of his personal machination in alteration of the cosmic gamut according to his self-predetermined self-formulated blueprint, not knowing an established law and order of the proceeding of the eternal becoming which he must find.

The achievement of successful human relations by the mutually unlike requires tolerance. In the era of the womb-bearing parthenogenic human mode, an old-fashioned parthenogenic organism that was going to reproduce itself in solitaire by laying a self-fertilized egg, or a new-fashioned organism that needed the help of another new-fashioned organism to make its product come to life; these differences were perhaps not usual but they were recurrent whether they produced tolerance or intolerance. Tolerance and the healthy curiosity of normal human intelligence frequently produce knowledge. In contemporary levels of human evolvment the differences are less external; they occur in the realms of hormonal production, of functioning of glands of internal secretion and of variation in the degree of development of the encephalon, the degree of multiplicity of the gray cells of the uperprosencephalic cortex, of richness and complexity of their fibrillary interorganization, the manner in which the uperprosencephalic cortex can organize and direct and, ultimately, in the variations in the manner in which the epiphyseal complex and the pre-prefrontal and its immediately neighboring areas in the prefrontal uperprosencephalic cortex build and organize and control the uperprosencephalon, in the manner in which the organism goes about the performance of its mutation of light patterns.

In the ancient mesohomozoic society of the womb-bearing parthenogens the difficulties affecting tolerance arose in the differences in the manner of the reproduction of their organisms. In current neohomozoa the difficulties affecting tolerance arise in the effect upon the behavior of the organism of the quality and quantity of the light patterns which the uperprosencephalon produces, in the variance, then, of the uperprosencephalic production of that human mutation of light patterns which is the human psyche and of that intelligence which is the product of the informed, well-evolved, well-developed, healthy, unaberrant, full functioning cortex of the uperprosencephalon, and of that wisdom which is the prefrontal uperprosencephalic integration of the two.

Tolerance and devotion and healthy intelligent curiosity concerning these light patterns motivated the Naqi. A tendency on the part of the phylum toward the production of less than superior organisms is not eradicated by means of the abdication or elimination of superior strains or superior organisms but by the self-preservation and self-abnegation within the general phylum of the strains which produce the superiorly light-emitting organisms; not then by mixing but by remaining a separate strain which will learn how and will teach the lesser strains the method of eliminating the genetic inferiority; interbreeding of the superior and the genetically inferior does not accomplish this. Elimination of those biochemical processes which produce less than superior reproductive cells in both types of contributing organisms, the practice of the tolerance and intellectual curiosity which would result in the acquisition of the related biochemical knowledge, these can come by way of those persons who have the light, can see the light and do know the light.

In pursuance of their efforts, the fraternity of the sterile ascetic finials of anthroposauriansis of the new lands of the main landmass of the Eocene Cordilleran spiral who were the Naqi sought the furtherance of aware, intelligent, informed, self-responsible, self-chosen production by the human phylum of the process of the human mutation of the light patterns of the total manifestation into patterns of a superior human order. In furtherance of this purpose, the organization of human persons the physical organisms of whom were the great light emitting, light knowing, superiorly uperprosencephalized, non-self-reproducing ethnic which the species mesohomozoa began to produce during the first of the last ten of the twenty million years of the Eocene and continued increasingly to produce to the end of that geologic epoch and then produced in diminuendo to the time of their nonappearance; devised an adequate system of terminology; devised a system of consonantal etymons for its adequate ideophonic saying; devised an adequate system of epigraphy composed of intrinsic semantic geometric ideograms for its permanent ideographic recording.

Along with the unspirated use of the click sounds, spoken isolating consonantal language uses the unvoveled vocalized column of respiratory air and modifies it with these buccally and nasally formed speech consonants. It is a cortical language. The language which these late mesohomozoans and early neohomozoans of this Eocene Cordilleran new landmass were producing was an isolating consonantal language. The fraternity of the sterile late mesohomozoan Naqi took these ideophonic consonantal sounds and gave them exact scientific meanings. Produced a scientific consonantal ideophonic nomenclature and an exact system of usage of the terms for internal composition. Produced an exact isolating consonantal ideophonic language system made up of consonantal ideophonic etymons. A completely flexible cortical language system which restricting itself to exact idea-terminology; then used timing, tonal quality, pitch, resonance, space and time or sequence relationships for internal construction. The scientific epigraphy was a silent intrinsic geometric ideography not intended for phonetic usage.

The Naqi taught the science orally in the sounds of these spoken ideas, inscribed the science silently in the signs which were the geometric ideograms on immense stone tablets which they arranged into standing stone books of which they built libraries of which they constructed college buildings of a vast university system that should represent their collected and produced offering to a proposed time-space pan-phyletic contribution to knowledge rendered to the best of their united abilities into a science. This systematization was productive of formulations concerning the nature of all that is, the nature of the human being, the relation of the human being to all that is, the nature of the human psyche and the dynamic function of the human psyche. Archives of this science still exist, set down in this same terminology in this same system of geometric ideograms in which they were originally recorded.

Of inestimable value to humanity, even the neohomozoan organisms of the lesser cephalic radiance that come to know this science are deterred in their desire to destroy the more gifted organisms and are accelerated in their attempt to enhance what possibility is theirs of producing a stronger more perfect psychic pattern, and are buttressed in their will to aid the phylum in the elimination of its production of less than superiorly endowed organisms. The work was a tremendous undertaking. It has prolonged itself through all of the succeeding millions of years.

vi. TO CONSECRATE

To consecrate is defined in English dictionaries as to set apart for, and consecration, as appropriation to and implying the subsequent entire devotion to that which is sacred, from the Latin con-sacere: con, a prefix meaning with, together with, together; and sacere. Sacred is defined as that which is solemnly devoted to, as that which is set apart by specific ceremonial, that which is not of common knowledge and not of profane knowledge. To sacrifice is to consummate in consecration that which is sacred. But these definitions make of the word, sacred, not a word but an inexact usage of an ideogram, its intent blurred, that exactness of meaning which it would convey confused with the outer trapping which its inexact usage have hung upon it. Sacere is formed of the agglutinated ablaut, sac, and the active verb form, ere, used as a suffix. Ere is an inflection of the isolating consonantal etymon, r, meaning originally, the manifestation of the eternal becoming; sac is Latin euphony for the agglutinated phrase zq, formed of the two isolating consonants z and q. Sacere, then, implies something definite concerning the active manifestation of the eternal becoming which is z, as produced by q? In the Buddhist canonical literature is one work called Avatumsaka Sutra which is concerned with gupta vidya as said in Tibetan, alaya vijñana in Sanskrit, the special knowledge; Sara called it the sacred knowledge; Gautama Sakyamuni, the soul doctrine. The word, recondite, emphasizes the idea of depth or profundity, especially with reference to knowledge which is beyond ordinary superficial comprehension. The recondite are those who know factually the reality of the eternal becoming

of the three gamuts of the total manifestation, who are possessed of the trained, educated faculty which goes out awaredly and informedly to that which is in all three of the gamuts of its manifestation, lays self-responsible intelligent purposeful hold upon that to which it thus goes out and brings back to itself that upon which it thus lays hold and precisely, meticulously, over the known formula transforms that which it so brings back to itself into patterns of greater potential and emits those final patterns which it so produces to the effect that the final patterns so emitted do eventually in some infinitesimal degree raise the general potential of the total manifestation. If it were to be considered that in the formation of this science terminology the consonantal sound, z, may possibly have been chosen to designate the constellation formed of the ideas related to the pattern of this finial and the process of its formation, then the original intent of the words formed on this radical which are in common use in the current American vocabulary may gradually be come upon, as may they so be come upon as found used in any vocabulary of any dialect of any language which incorporated this science terminology at some time in its learned usage. And were the sound, q, to have been the sound chosen to carry the idea of something concerning the human being proceeding according to the law and order of this mutation, then the idea-paragraph composed of the so idea laden sounds which are represented in English as z q is translated: and this knowledge is the z q knowledge: and we have come upon Sara's sacred knowledge.

vii. TO DEDICATE

As the Naqi fraternity of the consecrated of the sterile anthroposaurians continued, a new type of ascetic occurring among both the tailed and the untailed neohomozoan morphs, the vowed ascetics, desired admittance to the order. They knew the tailed anthroposaurian sterile ascetics of which they were not and knew their own organisms either to be or not to be sterile neohomozoans. But they knew the light strongly and certainly. Some of them, deducing from secondary characteristics, knew their organisms to be possibly either of the half-sexed, male, sperm-egg producing, or of the half-sexed, female, ovum-egg producing, or possibly to be neither of these and, either not knowing nor caring to know or knowing from experience and not caring to proceed further, chose asceticism as a way of life: prepared themselves in the requirements and joined the Naqi fraternity, vowing their lives to asceticism and the pursuance of its seeming implications in the production of the human psyche, in the achievement of wisdom and the fulfillment of consecration, not knowing if such asceticism were necessary, performing the full experiment and giving their lives to the work of research of the fraternity.

Studying them in their native habitats, the neohomozoan members of the Naqi researchers sought out all of the knowledge which all of the human persons by way of all of the homozoan organisms of all of the varieties of the several species, archeohomozoa, paleohomozoa, mesohomozoa and

neohomozoa of the phylum Anthrozoa *homozoa anima sapiens gās* had produced, accumulated and retained concerning the cosmic gamut of the total manifestation, concerning the extracosmic gamut of the total manifestation, concerning the human gamut of the total manifestation and concerning the human mutation and integration of these. Sought it out and analyzed it and differentiated it, for these humans could not know which was which. They knew all as one. Knew no differentiation of the total manifestation. Awareness of the extracosmic was real, awareness of the cosmic was real, awareness of the human gamut was real, as was that of the human mutation of these; but the awareness was blurred, dyscritic, far short of epicritical knowledge, more in the realm of impressions.

No matter their form, ascetic and vowed ascetic, the neohomozoan Naqi sought to learn what information the organisms of homozoa had produced and had told and retold among themselves through all of the millennia of millennia of the phylum in their various languages after their various fashions. They sought the folk experience, the lone thinking, the folk telling whether in applied work or brain-to-brain communication; the folklore based on observed fact, experienced fact, not always perfectly observed, not always perfectly experienced, never perfectly and completely understood, not always perfectly interpreted, not always perfectly remembered, not always perfectly told, not always perfectly retold, never fully and perfectly recorded, frequently reobserved, frequently re-experienced by one, few, many. They sought the handcraft and the folklore of the human phylum which had been humanly produced in the cultures on the dry lands and had been humanly passed on from one generation of human minds to another, generation after generation and that which had been humanly recorded, here and there and elsewhere, in varying methods of primitive paleography. No single species, no single variety, no single culture contributed a complete pattern of the phylum's produced and accrued knowledge. Each contributed a partial knowledge.

They learned the dialects of the language of the Bushman ethnic, translated his clicked folklore and his cupped epigraphy. Interviewed the Negritian in his own tongue, collected his folklore and his ethnic memories. And the Comanchean Cordilleran neohomozoan ethnic. They translated the collected materials into their own, an isolating, language in which the consonants were formed on a vowelized vocalized respiratory air column in which no vowel sounds as such were spoken. Added the findings of the culture stations. Added each his own contribution of experience. Ethnic generation after ethnic generation these dedicated additions to the Naqi did this.

As the work progressed through the final millennia of the Eocene and the collected materials thus variously contributed were housed and safeguarded, faithfully translated into the one language, accurately produced in the established system of nomenclature, a phyletic knowledge emerged, grew. A knowledge which was an integration of the percepts, the concepts and the interocepts of the human phylum which neohomozoa emerging as a species had cumulated and the Naqi emerging as a fraternity had accumulated, was

systematized, classified, analyzed, integrated, formulated with reference to general truths and the operation of general laws; and a science was produced which was the science of the phylum, a comprehensive, universal science which was the resultant of the contribution of the total human phylum throughout its total time-space existence made up of a universal human phyletic reporting of its goings out to and its taking hold of and its fetching back to itself that which it could of that which is in all three of the gamuts of its total manifestation and of its constant and inevitable and cumulative transformation of that which it so apprehends.

The Naqi produced this science in the established system of science terminology which the original Naqi founders of the fraternity had devised and perfected and they recorded it paleographically in the system of geometric ideograms which these founders had devised, and they added their records to the established records, maintaining the system. They used the science in this form which the fraternity had created; made it available to all of themselves in a further search for truth and formulated it with reference to the discovery of general truth and the operation of general laws of the total manifestation in all three of its gamuts.

viii. THE INITIATED

The Naqi made the school of higher learning available to all of those persons of this landmass of whatever phase of evolvement of their organisms, whether late mesohomozoans or early neohomozoans who would wish to, and who could and then would prepare themselves and would then come there to study, so that the sacred science formulated of the total contribution of the total phylum, insofar as was humanly possible, could become applied in the thought and work and the life of Eocene Cordilleran humanity then extant and to follow and in their further search for truth. So that those who should survive any future further impending obliteration should be versed in the total culture which the total phylum had produced as it evolved. So that the survivors should not, deprived of that which the phylum has produced concerning z and q, degenerate.

Students, accepted prepared consecrated dedicated neohomozoans, were required to remain within the university domain through four degrees of initiation. These then became the teachers, who, now consecrated, dedicated, initiated, accredited neohomozoan teachers of the fraternity of the Naqi, returning to their own regions of the Eocene Cordilleran land or those emissary to these Eocene Cordilleran lands, carried what they had here learned to their local people. Called the Naqi, the tailed pelt their insignia, they opened schools of the sacred science, founded educational cultures on the Eocene Cordilleran spiral. Where the fringe ethnics used pantomime, the geometric signs were reproduced in pantomime and for their combinations each part of the body was given a science terminology value for the pantomimic system;

each motion had a science value and each combination of motions and these in specific relations to the specifically designated parts. Where other fringe ethnics used pictography, a similar system was meticulously established, objects pictured taking the place of the parts of the body and motions of objects pictured and the relationships of motion being used as in the establishment of the exact pantomimic system. And geometric ideograms, pantoideograms and pictoideograms became interchangeable in the exact usage of the system for the illiterate, uneducated. For those of the fringe lands of the Eocene spiral who were descendents of those who had joined the Eocene spiral on old lands upon which they had inherited the dots and cupules and lines and the time-space arrangements of the intrinsic phonetic epigraphy which the proto-ethnic of the click-speech had evolved, it was more difficult to contrive a means of teaching the meaning of the geometric ideograms and to arrive at a method of their use. Translating the full meaning of a sign in terms of this epigraphy produced over-long and over-tedious use of the dots and cupules and their established relationships. The cupules of some of this kind of paleography as found here and there over parts of the landmasses that are now the continents, islands and hemispheres seem to be arranged in definite geometric designs, as though a method of indicating the salient angles and points of intersection of the lines forming the geometric design had been worked out and adapted, so that there are two kinds of this cupule paleography to be dealt with when come upon: one an intrinsic phonetic semanticism representing the click speech, the other a silent intrinsic semantic geometric ideography rendered in cupules.

But they also founded educational centers among the neohomozoans of the new Eocene landmass in which the geometric ideograms alone were used and their import discussed in the isolating language of these people and the system's usage of idea-sounds with their related idea-terminologies established so that they came to know the science language. And in these centers they fostered cultures based upon the science using the science language as the learned language. The isolating language of common usage gradually agglutinated. The isolating language of the learned remained isolating.

On this land the proto-neohomozoan culture rose to its classical agglutinative speech stage, its sciences were preserved, its learned language remained isolating, its science terminology unchanged, its learned epigraphy a geometric ideography, a classical literary epigraphy. These remained the heritage of the neohomozoan forms as they occurred. Then by way of these, the science of the university of the Naqi became distributed over the lands of the Eocene Cordilleran spiral with a lasting effect upon humanity. The fraternity of the Naqi.

According to their own folklore legend it was, colloquially, a half-snake-half-man named, in Attic Greek, κεκροψ, Kekrops, who was the first organizer and ruler of Attica, the introducer of the first elements of civilized life among the Atticans. He also founded Athens, the inner citadel, of which, the Kekropia, was named for him.¹³ This Naqi predawn-historic founder of Attic civilization is to be seen represented in a pictogram the upper part of which is neohomozoan,

the lower part mesohomozoan, and this form is, in a modified way, spirally coiled so that its outer contour forms a not quite closed circle with the center of the circle well indicated. Such a spiral is a geometric ideogram of the eternal becoming.

It may also have been this kind of serpent that the stout Roman Catholic St. Patrick drove out of Ireland.

In the dawn historic portion of the time in the post-Pleistocene Neogeologic era that Kekrops was teaching the Atticans, the land that is now the nome north of Attica was called Phocis, that which concerns light; its city was called Delphoi the isolating consonantal etymons of which are d l and ph, something concerning movement, the proceeding of the eternal becoming and light. Delphoi was originally an educational center in which to those who came sufficiently prepared for such instruction were given information by the teaching faculty concerning the operation of deity which had been achieved by those consecrated persons who could know all three of the gamuts of the total manifestation clearly, concisely and epicritically and the manner in which this operation of deity applied to the one who was thus being instructed. Many thousands of years later the Latins referred to this as divination, the act of divining, the act of coming to know epicritically that which is of deity. Deity means that which is of d. That which was there to be known concerning deity was adelos. An adelphos of Delphoi of Phocis and a Philiton of Athene of Attica; both are referred to as phrater which is a disruption of phrdr.

¹Sometimes referred to as the Foramina of Monro, since Monro was at some pains fully to describe them.

²The phrase, epiphyseal complex, was used by F. Tilney and L. F. Warren, "The Morphology and Evolutional Significance of the Pineal Body," The American Anatomical Memoirs, Vol. 9, February 1919 (Philadelphia: Wistar Institute of Anatomy and Biology).

³George A. Piersol, Piersol's Human Anatomy, 9th ed., rev., under the supervision of C. Carl Huber (London: J. P. Lippincott, 1930), p. 1060.

⁴Luys, "Recherches sur le systeme nerveus cerebrosfinale," 1865, Paris. Cited by Tilney and Warren, op. cit., p. 13.

⁵Knud H. Krabbe, "Histologische and Embryologische Untersuchungen über die Zirbeldruse des Menschen," Anatomische Hefte 1, Abteilung. 163. Heft (54. Bd.H2).

⁶Tilney and Warren, op. cit., pg. 386.

⁷F. K. Studnicka, "Die Parietalorgane". Oppels Lehrbuch der vergleichenden mikroskopischen, Anatomie der wirbeltiere, Bd. 5, Jena 1905, cited by Krabb, op. cit.

⁸Nagas = Naqi, see Index.

⁹Athenian Greek.

¹⁰See Book One, Chapter XXVIII, Sec. ii.

¹¹The author's manuscript notes an "error" in this sentence. [Ed.]

¹²Author's note in manuscript, " It is also true that if on the great continental mass during the preCretaceous-Cretaceous era the metamorphoses from the late paleomorphic homindae to the meso and through meso to . . . [-neo]homozoan products took place, it must be more than fairly possible that it was the norm to have all of the various phases of organisms to occur siimultaneously So that the usual everyday common knowledge of the neohomozoan variety was an awareness of having all kinds of human physical organisms to be around among themselves, so that a great understanding of these less evolved types was the natural.

But one can also surmise an ethnos in which all organisms for an era had arrived in a form. But a form without the light. (What was the other fellow's name? No-sapiens?)."

¹³Webster's New International Dictionary, s.v. "cecrops."