

BOOK ONE

CHAPTER XVIII

THE WEIGHING OF WORDS

i. THE AKHA PLAQUE

[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 1-18-1 (www.atsu.edu/museum). Ed.]


At some time during the 7,000 years between 12,000 B.C. and 5000 B.C. those of the Khamite Rezu of Khâp Sh Khr Valley who were of the college of languages and epigraphy of continental q b p t kh r university system adapted the system of epigraphy, an example of which is found on Ziba Number 15 of Gavrinis, for the recording of the transition isolating-agglutinative dialect of the Rezu of q v b of the Khamite variety of this agglutinative language, producing a finely and intricately correlated system of pictograms, pantomimograms, geometric ideograms and ideophonograms in a grand scaled, highly complex, perfectly organized system of space and time relationships for internal composition of individual phrases and clauses and transverse linear arrangements of these for sequence, producing that system of epigraphy of which the style of the Akha plaque is a sample. At what time this system was so adapted is not known nor for how long a time it was used. With no definite data whatever from which to make an exact deduction, this now archeologically famous Egyptian plaque which is called the Plaque of Akha or Akhai has been placed tentatively by Petrie as of the sixth millennium B.C., by Budge as of the fifth, by Meyer as of the third. It is regarded by various accredited authorities, variously, as just a

picture with no meaning, as a bit of crude picture writing, as an ideographic script using only pictograms and as an inscription done in pre- or proto-hieroglyphic script. It is, in fact, a sample of a highly stylized complex rendition in small of an adaptation of the system of giant paleography of which the epigraphies of the texts of the various monomegalithic books which comprise the library of Gavrinis are more crudely executed complexly devised samples, reaching their height of space relational development in the text of the book that is Ziba Number 15. So here on the text of the Akha plaque, each seemingly individual sign, with but a few exceptions, is a complex of signs forming phrases and clauses, sentences and paragraphs, in which simple signs are arranged in space relations for syntax and internal composition and the space relations are contrived in such manner as to produce a complex pictogram that will convey the overall impression but not the exact statement which latter is conveyed by the ideographic and ideophonographic symbols. These complexly devised signs are then used in transverse sequential relationships with each other and the transverse lines repeat vertically; the horizontal sequences are arranged in sequential perpendicular relationships. The Akha plaque uses proportionately more of the pure pictograms which are not formed of geometric ideograms than does Ziba Number 15. The details of the space relationships of the symbols forming the complex pictograms are so arranged as to serve exactly the purposes of the internal composition intended. The designing and drawing of the inscription is a bit of finished artistry; the engraving is of a fine order; the writing of the symbols is of superior workmanship; the plaque, as such, is well crafted.


In the early hieroglyphic system later devised for the epigraphic rendition of this same dialect, the signs usually, but not quite always, face in the direction in which the reading proceeds; if this be the case here, then the signs would read from right to left, the complex signs for phrases and clauses being composed internally from left to right and the complex set in as single units which read from right to left. With one exception. This plaque seems to be titled in a manner similar to Ziba Number Eight of Gavrinis. Although all other signs of the plaque face right, those of the clause which extends from the middle to the right end of the second line face left, which would indicate this possibly to be the title of the piece. This titling clause is made up of two phrases: one comprised of a sign which is a pictogram of a bull placed on a device that limits the phrase and causes the bull to face the obstructing sign which is made bigger than the bull and thus, along with whatever import it conveys, does determine the beginning of the clause and of this opening phrase of the clause; this phrase is followed by a phrase that looks like a pictogram of an Egyptian temple of deity with a court of approach formed of four zibas, a square temple with four windows and a very large door topped by the upper half of a circle and dominated by a supraposed sign which is an ibis that is, in turn, preceded by a qualifying geometric sign which is another upper half of a circle arcing upward from its diameter. Immediately following this titling

clause and beginning the next clause, the ibis is drawn within a circle which, in turn, is immediately surrounded by a continuous series of radiant, periodic, triangular-shaped devices, apex outward.

The last, lower right sign is a serpent's head. In the megalithic fields of Carnac as at Gavrinis, a serpent's head is the sign of the beginning of a cycle, which here would possibly be that cycle which is indicated by the titling clause. If this inscription begins with this sign of the serpents head, then it ends at the upper left sign and this sign, as do all others save those of the title, faces right. The serpent's head and neck only are shown. They are drawn so that the head and neck point from right to left but the serpent's head turns backward on its neck so that it faces in the direction toward where its tail would naturally be. The upper left sign which may or may not be the initial sign is a complex




composed of the hawk, *kh*r, perched on the sign . A hawk is in Attic Greek, $\epsilon\rho\alpha\xi$, which is formed from $\epsilon\rho\sigma$ and *ieraks*: the consonants are *h r ...*¹ A temple of deity is in Attic Greek, $\epsilon\rho\nu\nu$, *ieron*: the consonants are *h r*.

The internal composition of such clauses as  for instance is that of

a fine grammarian, as is the phrase . The work has the distinction and quality of superior knowledge of the subject matter, superior ability in its organization and expression, superior workmanship in its epigraphic execution. This plaque can have come out of one of the colleges of the continental *q b pt kh*r university system of the dominion of *Suten Kh n n*. One could suppose that possibly the most priceless gift or memorium that the fully initiated head of an educational hierarchy could present to, or offer in honor of, a receptive, appreciative, but uninitiated, head of a political or military hierarchy would be such an original plaque conveying the heart of the system of science.

The plaque may have been found among archeological neighborments that would date during the millennia suggested but it could have been something so highly prized as to have been preserved for some thousands of years before 5000 B.C., as it is now prized after having been fortuitously preserved during these intervening 7,000 years. The initiates of the science of the university system of continental *q b pt kh*r did not carelessly scatter any such books of their science. The project in linguistics and epigraphy, of which the inscription of this plaque is a sample, can have been accomplished by the college of linguists and semanticists of the school of languages and epigraphy of the university system of continental *q b pt kh*r at some time between 10,000 and 7000 B.C. as their project in the humanities, accomplished in memory of the similar grand project begun by the *Naqi* of *Shveta-Dvîpa*, completed by the *Naqi Râkhshaza* of *Rezu* and preserved in the restoration of the library at *Gavrinis* by the university system of the sacred land of *q b pt kh*r.




ii. IN THE GREAT HOUSE









In one place in the canonical literature reference is made to the weighing of words in the great house of the very aged one who dwells in   .²




Taken literally, as here translated, this fits in with the method of housing precious manuscripts in the archives of special libraries. And it would seem that whatever it may have been that was so housed was arcane and available only to those students of the school who were doing research in the weighing of words. And this is no different than modern methods of higher education.


iii. ALPHABET OF


















[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 1-18-3(www.atsu.edu/museum). Ed.]










The capital city of Pa ta m r z that one of the lands of Tauu Annu of   .



 that was governed by Khru Ur,        was

  , said in French uatch which Wendell³ pronounces ouatz, in English which supplies both shu het and w d het, and meaning the city of v d ch h, the city of some interrelationship of the integrated human bicomponent psyche,

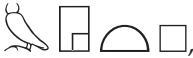




deity, integration and whatever  may be found to mean. Today some few sand covered mounds and some few attenuated ruins in Pa ta annu M r z near the present North African village of Mithrane, situated on the left banks of the Nile a little south of the apex of the delta, mark the site of that college of the department of q b pt khr of the dominion of Suten Kh n n, the dominion of the powers and functions of the human psyche, of the university system of the Naqi which was called in the science terminology something that was recorded in the predynastic mdv ntr system of the Khamite Rezu, something that is said in English Het Kā Ptaḥ. Called Mennefer and Menefer, during the first dynasty and still later Memphis by the Greeks. Wendell⁴ comments that the city, in the predynastic Khamite Rezu era when it was called Het Kā Ptaḥ, was said to have been surrounded by a white wall called something which he spells Anbu hetj: an interesting comment. The Khspu of which Het Kā Ptaḥ was the capital was also called Anbu hetj. White is b; a wall is a rampart, prepared as a bulwark which protects, defends the established place of procedure against destructive encroachment, perpetuates it for the endurance of the operative procedures. The syllables of Wendell's Anbu hetj indicate not an agglutination of several consonants but an attempt to make an English word-sound of several


components of a Rezu phrase. The Rezu mdv ntr signs , ,  and several others are given the phonetic value a by translators, which cannot be correct since a is a vowel and the mdv ntr used only consonants. The sign  and some others are pronounced an, which again cannot be correct. The sign  and two other signs are b. The sign  is n. Signs for the plural,  and the signs  and that of  are sounded u but the latter two should be sounded v. The sign  is h which means structure but because it often occurs followed by the sign  = t, it is often sounded het which is incorrect. The sign  as well as being sounded ä is also often sounded i and often j. The group of signs      read ideographically would be something definite about an interrelationship of b and structure and whatever the other signs mean. Wendell says that Het Kä Ptaḥ means the abode of the spirit of Ptaḥ; as h rather than Het; this would refer in some way to the structure of whatever kä = spirit = whatever this may actually mean that is produced by p t kh mummy.




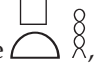

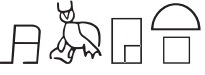
The tree of Het Ka Ptaḥ was the    which Budge pronounces äsht tree but , which later, for the ease of the dynastic scribes, was written  and then , is not sh; it is possibly zh, and  is not t but d = movement. Ideographically, the group of signs implies tree = d r = code = exact and detailed knowledge of the manifestation of d = movement = deity of zhd, some specific interrelationship of the movement = deity of whatever zh and  stand for, according to the organized system of knowledge which was the Naqi z r science of the Eocene, Miocene, Pliocene, Pleistocene, post-Pleistocene, as recorded in the Khamite post-Pleistocene mdv ntr system of epigraphy of the Khamite Rezu of the Nile Valley = Khap Sh Khr valley of the Eurafasian landmass of the hemispherical era.

The subjects taught were classified under three interrelated headings:  , called by the Greeks, Sochet, although no t is present, this being the same sign that Wendell pronounced ouatz, the French pronounced uatch; one English translator pronounces uatchet and uatch and shu het and another pronounces

wd h h which is vdch h and     pronounced Ptaḥ, although no a was present and the signs read p t kh plus a pictoideogram of a mummy, and 

 said Imhotep, Imhetep and, strangely, Imouthes and reading ideographically something concerning an interrelationship of the structure of some specific mutation, the cosmic and extracosmic gamuts, and whatever  stands for. These are said by commenting translators to have been the tutelary deities of this city. Personized  was referred to as he who cometh in peace which is also the title of  personized and bearing , the quoin, in his hands. Called the great physician, the healer, appellations which millennia later the Christians applied to Jesus but should have applied only to the christ; called also, as Manetho records, the builder in stone. Stone, p t r = the manifestation of the cosmic and extracosmic gamuts.



Among other appellations  was referred to as something which gets into English translation as the fashioner; the cosm, extracosm and the human being shaping that which the source designs.







These subjects, thus classified as those relating to , those relating to , and those relating to , within the immediate frame of Het Kā Ptah, within the larger frame of reference Anbuhetj, of Annu m r z, etc., were studied here as interrelated phenomena. This was a specialty college in these of the graduate disciplines of q b pt khr of Suten Kh n n of the Naqi z r science. As a part of this graduate school, one of the buildings of the college of linguists and semanticists of the university of continental q b pt khr of the department of psychology, called the dominion of Suten Kh n n, of the ancient university system of the z r science of the Naqi must have been situated at Het Kā Ptah. According to one classical authority, Manetho reported the documented claim of the people who were the Rezu of predynastic Taiui that a system of epigraphy which the Greeks later referred to as the alphabet of Thoth had been devised in this college of the city of Het Kā Ptah. Since the trinity of classifications into which the curriculum was organized were ,  and  and since an alphabet of Thoth was devised here, then it can have been that the alphabet so devised comprised the ideophonetic archives, as it were, of a breviary of this part of the total system of formulations which it couched.






iv. LINE-BRED BULLS

[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 1-18-4 (www.atsu.edu/museum). Ed.]





a. The  Bull

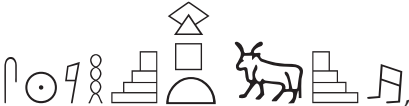
Close to the city of Het Kā Ptah was that city of Annu m r z, the name of which was written , pronounced Ānu Mehet by some English translators, referred to as On and Ān by others, called Heliopolis by the later Greeks; read as ideograms: the city of  of the mutation which is

the periodicity of  formed by . The local deity of    was , said by translators an a t, sometimes shortened to

anit. Still famous as a university city  was the city of that college of the university, the curriculum of which concerned   , the  mutation of the periodicities of the total manifestation.⁶














Between these two cities, nearer to Het Kā Ptah than to Ānu Mehet, was the city of Zaqqara. The curricula of Het Kā Ptah and Ānu Mehet were so arranged that the latter followed the former with Zaqqara intervening. As a device for visual education, each college used a perambulating line-bred bull of specific

















markings. The bull of the college of Het Kā Ptah was called  ; that of Anu Mehet was called  , said in euphonic translation Khapi and Āmen rā ur mer.




The bull of the college of Het Ka Ptah, called , was all black, had horns, a white square on its forehead, a white eagle on its back, a beetle on its tongue, double hairs on its tail; according to Aelian⁷ the bull had, altogether, 29 distinguishing marks. It would be instructive to know what were the other symbols of a system of ideographic nomenclature of a

system of science that had, in lieu of printing presses, been selectively bred onto this walking encyclopedia. A university's public library. One of them was certainly the upper half of a circle. When ceremonially caparisoned, this bull

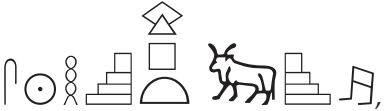

wore a disc and uraeus between the horns⁸, is said to have come forth from 

    ⁹, and was called the embodiment of         . Called




also the creative power of  this clause,              , was also the full name of the river Khâp Sh Khr, the river of the dominion of Suten Khnn. The pictoideographic signs which are these two especial stylized wings used in this phrase are the same signs used in the mdv ntr complex sign  which is pronounced by inflection-languaged translators both as sa and za and considered to be a word sign for wisdom and, therefore, z rather than s. The stylized wings are the wings of the eagle.





Whatever the full 29 line-bred signs may have been, this bull wearing the beetle on its tongue must have been speaking a system of terminology. ...¹⁰ A bull is b v; a white bull would be b b v but a black bull would be z b v; this bull was black and wore distinguishing white marks; black and white are z b; therefore, z b v is correct for black bull with white markings ...¹⁰ An eagle on its back would probably be the first major subtitle of discussion under this z b v title. A square is a sign of the cosmic gamut. In the mdv ntr the upper half of a circle is the extracosmic gamut. Horns are q r. Tail is   , q r ...¹ Hair is q m. Double hairs would be a double q. Double hairs of a tail would be the q mutation of the cosmic and the q mutation of the extracosmic gamuts...¹⁰ Established at Het Ka Ptah unknown thousands of years before the beginning of the dynastic era,¹¹ held sacred because of their markings of some phase of the z r, sacred, science, replicas bred here were placed in agricultural villages, rural towns, industrial centers, urban cities over the domain of Suten Khnn. Not worshiped there, but tended and respected as part of the educational system of the land, their markings familiar to every child and adult and some part at least of the full reading of these symbols common knowledge so that the children grew up literate, possessed of the knowledge of the signs of their system of science and with some part of its hearth-lore. Strabo,¹² writing of these sacred cows of these cities of Egypt, carefully noted that they were not regarded as gods but merely as sacred, i.e., as belonging to the z r science. Referred to familiarly as Hâpi and called Apis by the Greeks; Aelian⁷ mentions that it was under the first king of the first dynasty that Hâpi, or Apis, the animal itself, came to be held in the greatest honor, and Manetho records that it was a king of the second dynasty who decreed that the bull itself should be worshiped, making an idol of it; the people by edict bowing down before and worshiping






the animal, not going out to and making themselves one with that, in all three of the gamuts of its manifestation, of which the so carefully bred markings of the bull were the statement of the phylum's knowledge concerning the manner of its human apprehension and the formula of its human metamorphosis. This

entire complex, written , was called the progeny of , kh r s-s, said Horus, the human being manifesting the power of the eternal becoming.




b. The  bull


The city of Anu  of Pa Ta Annu M r z of the governorship of 
 is the city which the Greeks called Heliopolis meaning, possibly, not the city of the sun as is sometimes suggested but the city of ηλιε, ...¹ to which the φοενιξ ...¹ bird flew to build its nest on the altar of the sun, the high place of z r; there to be consumed in a self-sacrifice that transforms it into a flame that, ascending, becomes the new form of the phoenix bird, there ...¹ to be metamorphosed into the z state which in ascension is the next form.

 of Pa ta Annu M r z is the city of the  periodicity produced by  in the manifestation of the z mutation under the administration by 




 of the supreme edicts of  as judicated by , of  under the administration of the law and order of that phase of the source of light which is the z movement of the source in supremacy in the periodic continuum of the total manifestation, by the , said ur, phase of the manifestation of the human being as coordinated




with the activities of , by . A bull called Amen

Ur, written , was kept at the college from which the city, , took its name. The bull called Amn, written 

☉  was kept at the college. Some important part of whatever this bull conveyed was called Amn ur and another part was called Amn Ur Mer, so that Amn became sometimes to be called Ur Mer, which later the Greeks



called Mnevis.¹³ The bull, Ur Mer, written  ☉  ¹⁴ was, as such,



considered to be symbolic of the full meaning of Rā¹⁵, written  ☉  , and 

and  ☉  . Ammianus Marcellus¹⁶ mentioning Amn by its Greek name thought that he found this Mnevis bull to be unremarkable. But perhaps he meant no more remarkable than Khap of Memphis. Both analyze as ambulant systems of ideograms. Whatever symbols Amn may have borne, comprised a group related to the z mutation of the periodic pattern of the source of light by  as that mutation manifests in whatever ☉ may be found to mean.

Daily the Amn bull was taken from its quarters and escorted through the campus grounds; a line-bred library of symbols, an ambulant method of visual education for the students in this phase of the science. On special yearly occasions Amen Ur was fully caparisoned, escorted through the gardens of the campus for the students, thence paraded through the city for the populace. A conducted public touring of the line-bred symbols and the symbolic caparisons, so that the populace could view and, viewing, learn the semantics and from learning the symbols and their space relational arrangements, come by some sort of personal understanding, or misunderstanding, of their meaning. The unregistered public could view the university's bull. The registered students were eligible to pursue and to peruse the system within the school by means of its archives, its museums, its libraries, its classrooms, the private teaching of its instructors.









Aelian¹⁷ relates a story concerning the bull Amn as Mnevis to the effect that King Bocchoris once brought a wild bull to fight Amn ur and that the wild bull in attempting to gore Amn ur miscalculated his distance and got his horns entangled in the branches of the Ashed tree and was slain by Amn ur. As an allusive allegory this intends that King Bocchoris fetched to the








savants of  ☉  , Anu, a system of formulations which was probably a Uralized disfiguration of some non-recondite interpretation of this phase of the science, and, therefore, not derived of the old pedigreed system of recondite interpretations of which the teachings of this college concerning Amn Ur Mer were a part and, in attempting to defeat the formulations as there taught, by the arguing of those which he there fetched, miscalculated the far reach of that which he so challenged and when coming to the precisely outlined code






which is , lost the horns of his bull, the ab q r n b v, as he interpreted them, in that fine and exact statement and was then easily defeated in the discussion of . This is one debate which it would have been interesting to have listened in on through the days or weeks or months of the sessions of its duration.

v. THE EAGLE ON THE BULL'S BACK










The other pictogram that came to be given the phonic value a by inflection-tongued translators is the eagle. As one of its required markings, the line-

bred bull, , , , , , , carried an eagle on its back. Just as the pictographic sign that is the forehead of this bull is translated ä, and the geometric sign, , that occurs in the phrase identifying the bull is translated ä, so the eagle on the bull's back has been translated ä; the same ä. Perhaps its real, its ideographic, intent can be deciphered. The system of pictoideographic synonyms seemingly was organized in categories, as for instance, plants and animals and objects, etc., each category being given some determinative quality and each category, strictly within this general determinative quality, being further subdivided. Thus animals were subdivided into earth creatures, water creatures, air creatures, etc. A fish is a water creature. A bull is an earth creature. Winged creatures are air creatures but subdividable into those that are primarily earth but nevertheless winged, such as ducks, geese, chickens and those that are primarily air creatures, such as eagle, owl, swallow, etc. And each individual type of each subdivision carried also some further, an individual, meaning. As did the medium of their habit. Air is αηρ, η is kh, and if this α be l f, then αηρ is that phase of the proceeding of the eternal becoming of light which is manifested by the human being and the German luft echoes at least the l f consonants and those Anglo-Saxon derived words such as Icelanic fljuga; English fly, flight; German fliegen, tune in more clearly when the reception is thus corrected; the idea of the air was used as an allegorical symbol of that phase of the eternal becoming of light which is manifested by the human being, l f kh r. The heavens were, allegorically, the extracosmic gamut; the earth, the cosmic gamut. The waters were the periodic continuum of the total manifestation, existing both in the heavens and the earth, the drops into which water infinitely separates itself signifying the periodic nature of the continuum. The  condition was called the unseen land. Air creatures are birds, bugs, etc. This particular pictoideogram is a winged bird, air creature primarily of the air; it flies through the air but it has two feet as well as two wings and it does walk on the earth. To proceed with the two feet is l; to proceed

patterns of the two gamuts of the total manifestation by means of aerial flight; it does this by means of the specific flying ones of the feathers of the wings. The quills of the flying feathers produce the aerial flight which culminates in highest altitude. The vocabulary: in Attic Greek the wing is πτερυξ; feather is πτερον; to fly is πτεσθαι; a quill feather is καλαμος πτερον; to culminate is kalamesthai; the consonants are p t r, p t l, p t s, q l m. The pair of bilateral sets of quill wing feathers of eagle, avis, read: wing = p t r z; feather = p t l; quill = q l m; eagle =  q l; bird = v; category = human. The verb to fly is ptesthai = p t s. Then, flight by means of the pair of sets of quill wing feathers of eagle is something specific concerning an interrelationship of human, v = integration, p t r z = z and the manifestation in the cosmic and extracosmic gamuts; p t l = some phase of the allowance of the one eternal becoming of the ability eternally to cause periodicity eternally to become that occurs interrelatedly in the cosmic and extracosmic gamuts; q l m = the allowance of the q mutation,  q l = something concerning the interrelationship of  and that phase of the allowance that is q; and p t s = something concerning the interrelationship of the potential = the ability eternally to become and the cosmic and extracosmic gamuts. And since it is l f p t z b v l that is so in flight phase of the proceeding of the eternal becoming of light which is the proceeding of  . And, since it is z b v l, l f p t that is so in flight, then it is the accomplishment of the z potential of the proceeding of the eternal becoming of light in the cosmic and extracosmic gamuts in the abiding place of the integrated bicomponent psyche by   that is being discussed in this clause.

If $\phi = f = \text{light}$, and  and  = l f = the proceeding of the eternal becoming of light, the eagle =   , that phase of the eternal becoming of light in which the potential of the cosmic and extracosmic gamuts of the manifestation of the proceeding of the eternal becoming of light becomes transmuted within the abiding place into the z potential.

vii. THE BEETLE ON THE BULL'S TONGUE




This perambulating encyclopedia that was         , wearing the eagle on its back, wore the beetle on its tongue. Since the beetle,



, was bred on the tongue of the bull, then a system of spoken terminology and its system of epigraphy to which the system of signs which these bulls were bred to bear were called whatever it was that the beetle was called and these comprised some specific portion of the terminological system of the z r

science as here adapted. Again, since the beetle was bred on the tongue of the

bull, , then possibly some connection existed between the breeding of the beetle-mark on the tongue and a legend



which existed that the beetle spoke words written  of which phrase, Budge makes a word that Anglicizes into hekan and refers to as the word of creative power par excellence. Phonetically the phrase is kh, kh-kh, aql, v. Ideographically it is, left to right, the human being; the human being invoking in the two gamuts, cosmic and extracosmic; something concerning  q l; and ; and implies some exact interrelationship of these as it was expounded in the z r science of the Naqi Philitons of the university of q b pt khr; something exact concerning the identity, genesis, powers and functions of the living human psyche or soul as these related to the one eternal becoming.

¹... indicates omission of x over z which author indicated is incorrect in manuscript. [Ed.]

²E. A. Wallis Budge, *The Egyptian Book of the Dead: The Papyrus of Ani*, (New York: Dover Publications, Inc., 1967). This Dover edition, first published in 1967, is an unabridged republication of the work originally published in 1895 by order of the Trustees of the British Museum.

³F. H. C. Wendell, *History of Egypt* (New York: D. Appleton and Company, 1890).

⁴*Ibid.*

⁵The author has crossed out  and substituted  with a "?" over it.

[Ed.]

⁶The author marks this sentence "incomplete" in manuscript. [Ed.]

⁷Aelian, *De Nat. Animal.*, xi, 10, as cited by E. A. Wallis Budge in *The Gods of the Egyptians*, Vol. II, pg. 346, and Vol. I, pg. 26 (New York: Dover Publications, Inc., 1969). This Dover edition, first published in 1969, is an unabridged republication of the work originally published by the Open Court Publishing Company, Chicago, and Methuen and Company, London, in 1904.

⁸Budge, *op. cit.*, *The Gods of the Egyptians*, Vol. II, pgs. 18, 350

⁹*Ibid.*, Vol II, pg. 42.

¹⁰[... indicates author's omission in manuscript. Ed.]

¹¹Budge, *op. cit.*, *The Gods of the Egyptians*, Vol. I, p. 27.

¹²Strabo, XVII, 1, Sec. 22, as cited by Budge *op. cit.*, *Gods of the Egyptians*, Vol II, p. 351

¹³Budge, *op. cit.*, Vol. I, p. 351; Vol. II, p. 352.

¹⁴*Ibid.*, Vol. I, p. 26, Vol. II, p. 351.

¹⁵*Ibid.*, Vol. I, p. 330.

¹⁶Ammianus Marcellinus (xxii. 14, 6) as cited by Budge, *op. cit.*, Vol II, p. 352.

¹⁷Aelian *De Nat. Animal* (xii, 11) cited by Budge *op. cit.*, Vol. II, pgs. 352 & seq.

