

BOOK ONE

CHAPTER XXVIII

A SCIENCE ALPHABET

[Illustrations intended for this Chapter will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-28(www.atsu.edu/museum). Ed.]

i. A CONSONANTAL LISTING SYSTEM

a. As Related To The Alphabet

The as yet not entirely eradicated traces of the incipience, gradual growth and eventual ascendancy of a mechanism whereby the loss of a culture authored by the full available unexpurgated knowledge of homozoa derived of the percepts, concepts and interocepts of a healthy, unaberrant, well developed, full functioning humanity formulated into a system of science of total truth, the sounds comprising cortical-consonanted human articulate speech, analyzed and classified and commandeered as specific ideophones in the terminological system of the science, a corresponding system of geometric ideograms devised as a terminological ideographic epigraphy developed during the Eocene on Shveta Dvipa of the Eocene Cordilleran crustal dry land spiral by the transitional late-meso-early-neohomozoan savants of the emerging Eocene Cordilleran ethnic of neohomozoa who called themselves the Naqi; furthered during the Oligocene and Miocene by the Rakhshaza Rezu of the Eocene Cordilleran neohomozoan ethnic on that same piece of land, undisturbed during the geologic turbulence, with an additional paralleling system of synonymous pantoideograms and another one of pictoideograms devised by the early Rakhshaza; held quaveringly intact during the quakings still on this same undisturbed piece of still dry crust by this same branch of Eocene

Cordilleran ethnic of neohomozoa as earth's Pliocene upheavings moulded the Eastern Hemisphere around this same piece of its crust as the nuclear landmass; retained as their natural heritage by the Pleistocene-Post-Pleistocene Khamite indigenees of that same nuclear piece of the Eastern Hemisphere now recognizable as Eurafasia; evinced fragmentally still retaining its consonantal system of ideophones, its paleographic system of ideograms, its system of terminology as adapted in the Sumerian system in Asia, in the continental Khptr system in Africa, in the Senzar system of central Asia, was engineered, as during the centuries 3000 to 500 B.C. of the post-Mediterranean catastrophe period that system of consonantal ideophones and their corresponding system of ideograms, became slowly but surely regressively mal-attributed by a Ural ethnic Semitic peoples who had migrated into circum-Mediterranea, into a meaningless system of phones and phonograms wherein remained no traces of the original science, and, mal-attributed to meaninglessness consonantly, then malformed by interposition of meaningless vowel sounds and their signs, still exist and are there to be read in circum-Mediterranea. This result is called the alphabet.

1. Excerpt, Chapter VIII, Section vii. Motor Sonic

Of the

“... various non-respiratory, non-vocable and vocable respiratory types of its uttered sound, the spurge of the human phylum in its total time-space dimension is comprised. Each such separate sound is an element of its speech. As such, each such element is called, in terms of Greek derivation, a sone; but usually using the Latin derivation, a phone. A phonetic element of humanity's articulate speech is an indivisible element of its articulate speech sound, any specific unit pattern of sound waves which its articulate speech apparatus is capable of contriving which cannot be broken down into less complex patterns that can still be formed by any of the ramifications of the human articulate speech apparatus.

“Modernly, literate cultures of the inflectional languages call a more or less incomplete roster of such respiratory phones, the alphabet. Alphabetic analysis of articulate speech sound is over-rudimentary; it is never complete even within the limitations of its own field; excluding all speech sounds other than respiratory sounds, the result of the analysis, the alphabet, does not include the speech sounds of peoples whose speech does not involve the column of respiratory air; but it is practical within these limitations for the every day purposes of a limited portion of the human phylum's speech sounds. This attempted absolute alphabetic analysis of the elements of its speech sounds has been produced by a limited section of the phylum as late as the period between 3000 and 600 B.C. by cultures that were trying to

form a common understanding of human speech sound not of human knowledge...”

a clatter of co-current every day spurge, not a communication of the phylum’s accrued science.

The alphabetic system of phonography in which today’s written literatures are accouched uses these signs of human speech sounds with no other meaning or intent than to represent in written symbols those sounds. These signs are called letters. They are phonograms. Currently the English alphabet is comprised of 26 such phones with their 26 representative phonograms; the Hebrew of 23; Arabic of 28; the Greek of 24; Russian, 35; German, 31; French, Italian, etc. Hence, it can be seen that different language systems use different language sounds for alphabetic representation, although chiefly the same sounds occur in all of them. The original alphabetic systems represented only consonants as do the Hebrew and Arabic currently, for instance. An alphabet, then, as currently used, is a listed system of phones each of which is represented epigraphically by a phonogram, called in English, a letter. An alphabetic system of writing is an epigraphic device for the written conveyance, not of ideas but of certain specific speech sounds only. In using this system, these phones and their representative phonograms are formed into words comprised of individual phones and having specific meanings. Words are formed into sentences. Sentences into paragraphs, etc. In this system it is the word that has the meaning not the consonants of which the word is comprised. Yet, in any language to find the original meaning of the word, it becomes necessary to go far back in the phylum’s speech and find the original meaning of the consonants of which the word is composed, if that can be done.

In worldwide use for some 3,000 years, today the alphabet is losing its autocracy and ideograms, geo-, picto- and panto-, again become acceptable as means of human epigraphic literate communication, and the printing press which uses only alphabetic signs is on its way to obsolescence. Photographic devices which reproduce the ideograms tend to replace its lettered type. And great computers using only numerical systems add their portentous challenge. The child in today’s American kindergarten learns his rudiments of all three systems; but without any attendant zr science terminological meanings.

This, other than sonic, meaninglessness of the alphabetic system is the result of a gradual fortuitous development not of the source of the formation of the alphabetic system but of the cumulative misuse of that source. The source of the alphabetic system was a listing system of consonantal ideophonography inscribed in geometric paleoideography in which each of the consonants retained their original zr science meaning and were listed in the exact sequence of their relevancy to that science, forming a science alphabet which was a syllabus, a précis, a breviary of the science. If the present attempt at reconstruction prove to be correct, the listing began with f and, as indicated in related parts of Chapter XX, titled “One Eternal Becoming”; Chapter XXI, titled “Change”; Chapter XXII, titled “Mutation,” continued with n, r, l, d, g,

m and so on in a manner which is detailed in the related following portions of this book and ending in k. A science alphabet.

A newer and deeper and more tragic loss than that which had occurred in an entire geologic eral transition, the uncanceled-out effects of which have grown from then to now and continue to devastate the human phylum in this current time, has occurred by way of a transition from this listed pure intrinsic fully-ideaed semanticism to a listed pure intrinsic empty-of-all-idea phoneticism which was occasioned by a gradual general attempt at adoption of this science alphabet by mixed Uralite-Eocene peoples, then by Uralite-Semitic, Uralite-European, Uralite-Asian mixes, in approximately that order, and the subsequent adaptation as a purely phonic system by these various peoples for mundane purposes.

The long transition period during which a purely phonetic alphabetic usage was evolving epigraphically out of an already existing system of consonantal paleoideographic listing runs concurrently with the transition period during which the Khamite Rezu paleoideographic mdv ntr, called by the Greeks, hieroglyphic, was undergoing its degradation under the Uralite dynasties first into a hieratic then into a demotic quasi-phonetic system in which all ideas were lost and only sound remained. As devised, at sometime between 7000 and 6000 B.C., by the college of linguists and semanticists of the Pleistocene continental q b p t khr department of the Eocene university of the zr science, the Khamite Rezu mdv ntr system of paleography¹ used (1) ideograms of three kinds, geometric, pantomimic and pictographic, which had no single sonic value yet still could be read aloud if desired, (2) agglutinated consonantal word signs that had specific composite sonic values and specific accompanying idea values, (3) isolating consonantal ideophones which had a sound value and an idea value. As in category (1), the signs of categories (2) and (3) were comprised of geometric signs, pantomimic signs and pictographic signs. The system could be used purely ideographically as a precision instrument for the silent conveyance of the zr science. It could also be used for the silent precision conveyance of that science in the Khamite Rezu dialect of the Eurafasian Khamite language. It could also be used for the indication of the sonic utterance of that zr science in terms of the consonantal ideophones of that science. It could also be used for the precision indication of the sonic utterance in terms of the speech sounds of the Khamite Rezu dialect of the Eurafasian Khamite spoken language. It was devised for the possibility of all of these usages. The text that was found in the foundation of the shrine of Henu was composed in the mdv ntr to be read as a precision document of some part of the zr science in terms of the silent ideography of the mdv ntr. It can only have been inspired by the need to devise an epigraphy which those, the Khamites, who knew the ideographic system could read, and yet those of mixed Khamite and the over vocal Uralite ethnic could also read, halfway between a syllabus and a pronouncing dictionary comprising the good points of each.

In its usage through the final centuries antedating and through the era of old dynastic Egypt opening around 3000 or 3500 B.C. with the reign of Menes,

the mdv ntrr began gradually to lose these precision indications; the Khamite Rezu dialect of the Eurafasian Khamite spoken language began to undergo dialectic changes; the precision zr science terminological system remained silently with the Khamite Rezu savant hierophants when the Rezu system of education was overthrown and taken over by the invaders, the specificity of the mdv ntrr system became an uncertainty under the new educational regime. The ideograms lost their precision values; the consonantal ideophones came to have no value other than speech sound. Through the era of Middle Dynastic Egypt, ending in 1587 B.C., this mdv ntrr underwent its hieratic alteration, as such came to be used as the commercial, political, military, as well as educational epigraphy. Only the silent ideographic intent remained unscathed because it was protected by being withheld in the minds of the Khamite savants of the occult order, generation by generation.

b. Sinai

Sinai yields geometric signs of various varieties and various periods which have been discovered at various places in the peninsula by various persons at various times and interpreted variously. In the mountains of the southern region the ancient geometric signs abound, carved on rock walls and in caverns. These are the same as those of the Atlas Mountains. Sir W. M. Flinders Petrie found the first known of these Sinai inscriptions in 1904-1905. Since then these various other types have been found and analyzed. Petrie dates the ones he found conservatively as of 1700 to 1600 B.C. Others are dated as early as 1800 B.C., still others as late as 1500 B.C. It was Petrie's theme that the earliest of these Sinaitic writings including those which he had found, as well as the undeciphered geometric inscriptions found here and there in northern Egypt, the geometric signs of the predynastic Nile Valley of 7000 B.C., the syllabary of Cyprus, the alphabets of Canaan, Asia Minor, Greece and the Semitic alphabets had, all, developed from the ancient geometric signs of the Mediterranean area.

Not all of the signs discovered by others than Petrie are geometric. Some are pictographic. Some pantomimic. A. H. Gardiner and Sethe thought that of the recovered Sinai inscriptions then available, those which they had studied were samples of a system of epigraphy intermediate between the Egyptian hieroglyphic system and the alphabetic system. Currently an expedition led by Wendell Phillips found still other signs on Sinai. Near old turquoise mines on a summit of Serabit Al-Khadim in the mountainous part of the peninsula north of Mount Sinai, carved on sandstone mortuary slabs belonging to burials of workers in the mines, signs were found which are reported to have been deciphered by W. F. Albright of Johns Hopkins University of Baltimore who found the inscriptions to be done in a cuneiform rendition of an alphabetiform script. Co-contemporary pottery inscriptions and Egyptian hieroglyphic inscriptions found relatedly at the mines date the inscriptions as of the 15th century B.C. Albright finds the alphabetic system of these cuneiform signs of

the mortuary slabs to be comprised of 28 signs, all consonants, believes the language to be that dialect of a Semite language which was spoken by Semites in Canaan around 1500 B.C. This was some few hundred years before the Hebrews left Egypt under the guidance of Moses in their trek through Sinai. An alphabet done in cuneiform is known to have been used.

Here, then, on Sinai is to be viewed, stage by stage, an historic recording done in geometric epigraphy of the gradual paleographic transition, during a period of some 5,500 years, from 7000 to 1500 B.C., from pure geometric ideography, through mixed geometric, pictographic and pantographic, conveying mixed ideographic and phonographic to mixed phonographic, to pure geometric ideophonetic. An ancient prehistoric system of geometric ideography.

ii. KHAMITE

a. Philitons

The earliest known signs classified as early alphabetic have been found around the outskirts of Philitia. An abundance of paleographic geometric signs have been found archeologically around Philitia radiating west through Sinai, south into Sabea, east into Aram, north into Canaan. The oldest are seeming contemporaries of Petrie's Nile Valley signs. Others range from there, his estimated 7000 to around 5000 B.C., others from 5000 to 3000 B.C., still others from 3000 to around 2200 B.C. The earliest of these signs which have been deciphered, dating close to 3000 B.C., are geometric consonantal ideophonograms.

The still undeciphered geometric inscriptions recovered archeologically across that northern part of Egypt which was called Capthor, a Khamite Philiton college of linguists and semanticists of Capthor who adapted just the geometric signs for use in their daily Khamite converse, and rendered their reconstruction of the zr science and its geometric ideographic terminological system for preservation of that science of their Khamite heritage in as near a pure state as their ability permitted, for their educational purposes; the Khamite Philitons who came up out of Capthor and colonized a part of Khamite Canaan, which they called something that gets into English as Philitia, in order to keep the Khamite Philiton speech and preserve the Khamite zr science heritage, its geometric ideography and its consonantal terminological system, form a trail of thought that transits Sinai and ends in Philitia.

Earlier than Menes, the Khamite Rezu Philiton college of linguists and semanticists of the Pleistocene q b pt khr department of the Eocene university system of the zr science had reconstructed as nearly perfectly as they could the original geometric ideography of the consonantal ideophonic system of that science, had held it arcane, had at some time later emigrated with their reconstruction intact into and peacefully colonized southern Canaan, calling it

Philitia. Were one to grant complete credence to the Hebrew canonical genesis, whomever initiated and undertook the completion of this Philiton task must have been a son of the Casluhim, sons of the Mizraim, sons of Ham. For there,² as translated, is written “The sons of Ḥam: Cush and Mizraim and Phut and Canaan... Mizraim begat Ludim and Anamim and Lehabim and Naptuhim and Pathrusim and Casluhim (out of whom came Philistim) and Caphtorim.” And the persons who granted them so to colonize that portion of Canaan must have been descendants of one of the sons of Canaan, son of Ḥam, whose autonym was kh n’ n’ and who gave that name to that country, indigenous to this region of Canaan in which this portion existed.

b. Philiton-Phoenicians

Anterior but possibly close to 2200 B.C., a new order arose within Canaan composed of some of the Khamite descendants of the Philitons and these with the acquiescence of whom the Philitons had colonized this portion of this region of Canaan; descendants who were versed in the Philiton method, forming an organized group, calling themselves the Bnr order of Philiton Canaanites, descendants of these particular Philiton sons of Philistim son of Caphtorim son of Mizraim son of Ḥam and these particular sons of Zemarit descendants of Zemar son of Canaan son of Ḥam.

The Greeks referred to them as the Phoenicians because the Khamite Rezu Bnr is referred to in Greek as φοινίξ, Phoinix. The bird of the legend of the bird that is called the Phoenix,³ the particular species of date palm that is called the phoenix are in Khamite Rezu mdv nttr, a bnr bird⁴ and a bnr tree. Anglicized, bnr becomes benner. As translated in terms of the proposed Naqi terminological system of the zr science the agglutination bnr signifies that phase of the total manifestation of the one eternal becoming which occurs as the manifestation of the b periodicity.⁵ This is the crisis of the entire becoming; culmination of the operation of the q formula,⁶ the b periodicity manifesting produces the critical condition of transition within the molecular structure of the end organ of the homozoan uperprosencephalon in which all of each of the three gamuts that is subjected to the activity of b n r becomes consumed in a process of transformation out of which emerges the z psyche: it is that one of the three carpels of the date palm which matures and gives rise to this new growth: all else save that which ensues by way of this ripening of this carpel eventually becomes deciduate, the person eventually ceases to be, the body dedifferentiates to its molecular beginnings; but the z psyche with its z potential and this manifesting, z r, has produced the k = living psyche which joins the human being in its extracosmic body, and this lives on, reincarnates, a new tree, its dioecious flowers signifying the two sources of its life, cosmic and extracosmic. This Philiton-Canaanite order of Bnr of the fraternity N q, in furtherance of their aim, sought diligently among themselves this re-establishment of the zr science that was their Khamite heritage in what of its purity, what of its consonantal terminological and what of its geometric

consonantal ideophonography the Philitons of Capthor had achieved and the Philitons of Philitia had retained and definitely to create, perfect and establish a system of ideophonography which, based on the Philiton listing system of the zr consonantal ideophonograms and using in each instance abstracts of the Philiton reconstructed Naqi consonantal geometric ideophonographic signs of the zr science, and still thereby retaining their unaltered zr science meaning could, nevertheless, be read either as such or as pure phonograms in the conveyance of the dialect of the Khamite language which, their native cultured tongue, these descendents of Mizraim and Zemar sons of Kham considered to be as close to the real Khamite language as could be then determined.

Devised by these of the Philiton-Canaanite order of Bnr of the fraternity nq of the zr science, learned in the classic culture and cultured enunciation and usage of the Khamite speech of Eurafasia, in its classical methods of internal composition, in the various classical methods of its epigraphic expression, such as that on Ziba Number 15 of Gavrinis, the pre- and proto-Sumerian cuneiform grammatical indications, the Sumerian, the Rezu mdv nttr, the geometric ideographic system of signs and its synonymous pantoideographic and pictoideographic systems, as well as whatever of these may have been preserved in the indigenous Khamite Canaanitish culture, this listed system was made up exclusively of consonantal signs enunciable according to the consonantal phones of the classic enunciation of this dialect which they considered to be the nearest possible reconstructible approach to the original phonic value of the original geometric signs. Hoping thus to have devised a simplified system of epigraphy that could be used by those who were and by those who would become to be learned in the ancient Eurafasian educational heritage as a science epigraphy; but a system that could also function, when so desired by its users, as a purely phonetic device to convey the dialect of the agglutinative Khamite language spoken in Canaan by Canaan Khamites. Yet each individual sign retained forever its idea and its consonantal ideophone. In this manner, although spurge was made possible, the saying was not made impossible.

Since the Greeks later referred to these of the Bnr order as the people of the Phoenix, coining the word Phoenicians, and then later called all of the people of Canaan, Phoenicians and still later, others confined, "All of the people of Canaan" to "all of the Semites in Canaan," and caused Phoenician to mean Semitic Canaanite, I have from here on referred to these Bnr people, their Khamite descendents and Khamite followers as Philiton-Phoenicians-in-Canaan. All other usage of the word Phoenician is but a misappropriation of the term. And I have called the place of settlement in Canaan of the Philiton-Canaanite order of Bnr of the fraternity nq of the zr science, Phoenicia-in-Canaan. That the Philiton-Phoenician-in-Canaan may have produced a parallel listing of pictoideographic consonantal ideophones and a second parallel listing of pantoideographic consonantal ideophones can be deduced from what followed.

Gradually through a thousand years, the devising of this Phoenicia-in-Canaan centered consonantal listing system which could be used either as consonantal ideophonograms or as pure phonograms influenced the epigraphies of the kh peoples of the entire eastern and northeastern Mediterranean coastal lands and islands, up Asia Minor, Cyprus, across the Bosphorus into Thrace, beyond Thrace into the land that is now Greece, across all of the islands of the Aegean, the Cyclades, the Sporades, Rhodes, Crete. It also influenced the epigraphy of the Hebrew Semites and produced the epigraphy of the Aramean and other Semites. And by way of these Asian and European Khamite and Asian Semite epigraphies influenced much of the Uralite ethnic, much of the Comanchean Cordilleran and Negritian ethnic epigraphies.

c. The Khurrians

The Khurrians were the Khamite people of circum-Mediterranea next beyond Kh n n extending as far north as the land of the ancient Khattis, whose main city was Khattushash. Unlike the Khattis the Khurrians had not been overrun by the Hittites. They retained their culture and their native dialect of the Khamite agglutinative language. On the Khurrian coast just opposite the coastal island of Khittim, now called Cyprus, the literate of the Khurrian city of Ugarit which later became Ras Shamrah, are known to have used as early as, if not earlier than, the 16th century B.C., an original alphabetiform epigraphy to convey their language. The scribes used clay tablets and impressed the signs on the clay with a stylus as the Khamite Sumerians had done. But they did not use the Sumerian system of signs. The signs, chiefly geometric, 32 in number, have been considered to be unlike any other known system of signs. Documents relating to the system of thought of the Khurrians done in this epigraphy in this manner were here found in A.D. 1929 by C. F. A. Schaeffer, G. Chenet and Ch. Virolleaud⁷ and later deciphered by H. Bauer, E. Dhorme, and Ch. Virolleaud⁸ and, still later, discussed by C. H. Gordon⁹ in his *Ugaritic Grammar*, Rome, Pontificum Institutum Biblicum, 1940. In reading such translations, one needs always to remember the limitations of thought and of vocabulary in his own language of the translator and to recall that abstractions such as I and, etc., are usually translated into the abstractions of the mores of the translator or not translated at all. In fairness here, it is necessary to state that I have seen neither the texts of the documents nor the translation: have seen only reproductions of the individual signs. They were signs of consonants only, although three of them classified as variations of the sign called aleph in Hebrew, alpha in Greek, have been shown as vowels by translators.

The individual signs that have been so impressed in the soft clay are the result of an attempt to form straight line linear abstracts of geometric signs in a stylization that would permit thus easy use by the stylus on the soft clay. Denuded of the cuneiform artifact which the beginning indentation of the stylus produces, these signs are as follows. [See illustrations. Ed.]

Since these signs are said to be unlike any known epigraphic signs, they are therefore thought to have been wholly original with their Hurrian deviser or devisers. However, note the following facts concerning these signs. The sign for ḥ = kh is far from being unlike the same sign in the kh pantomimic system;¹⁰ note the straight line stylization of the linear abstract of this pantoideogram for the offspring of the human being. And, equally far from being unlike some possible geometric signs of this proposed Philiton listing of geometric consonantal ideophones, note the efficient frugality of the sign for t as compared with the Rezu Khamite geometric sign for t;¹¹ the straight line rendering of the sign for k as compared with the Rezu Khamite geometric rendering of this same sign; of m which does not omit the identifying signification of the tail; the indication of n = periodicity; the three lines for l. Note also the failure on the part of translators exactly to render the possible sound of the hexagram sign; the failure to recognize any of the signs as that of f = ph; the analysis of the first three signs as three alephs and see in the illustration the manner in which these three aleph signs are abstracted from the proposed first sign of the proposed Philiton listing of their reconstruction of the Naqi geometric consonantal ideophonograms of the terminological system of the Eocene zr system of science of the Pleistocene Khamite heritage, etc.

In their epigraphical use, these Khurrian alphabetic signs were placed in transverse lines; the lines were parallel perpendicularly; the direction of writing was from left to right and the transverse lines read from above down. The deduction that the signs retained their ideographic significance is logical; the fact that they also were adapted as consonantal phonograms for usage in conveying the Khurrian dialect of the Khamite language is proven in the translations of Bauer, Dhorme and Virolleaud. That many words and phrases remained untranslated because of the overlooking of the fact of their retention of their ideophonic values is deduced, and the idea that these could be translated, and correctly so, by means of their ideophonic values, is suggested. And this correctly done would alter some of the interpretations of the system of thought expressed in the recovered documents, align many of the interpretations more nearly with the ideas expressed. This Khurrian alphabet, then, was a true science alphabet, in that it embodied both, the Philiton listing of the true science consonantal ideophonic terminological system and the Philiton-Phoenician system of an added purely phonetic usage of the signs. The idea of abstracting the more complex geometric signs as reconstructed by the Philitons was a common Khamite method of abstracting the original Naqi geometric signs; the choice of lines so abstracted possibly echoes that of the Khamite Rezu; the straight line stylization certainly is an echo of the Sumerian cuneiform method of rendering the pre- and proto-cuneiform Sumerian signs: altogether an unquestionable Khamite synthesis produced by some very worthy recondite heads, learned not only in the Khamite heritage of the zr science, its terminological system, its system of geometric ideography but also in the various methods used by the Khamites of Eurafasia in their various developments of and adaptations of that epigraphic system, brought right up to the minute (or the century) in its adoption of the Philiton ideophonic listing

and the Philiton-Phoenician additional phonetic adaptation of that listing.

This Khurrian system of alphabetic epigraphy was in its classical usage in the Khurrian city of Ugarit, later known as Ras Shamrah, during the centuries during which the earliest tentative attempts at alphabetic formation were evinced by the Semitic peoples. At least six of the signs with the same phonetic values are recognized as having been subsequently used in the formation of the earliest Semitic alphabets as they were being formed in Canaan around the area of the proposed Philiton-Phoenician-in-Canaan colony.

d. Up Asia Minor

1. *The Khatti*

Up the Mediterranean coast lands of Asia Minor, north of the Khurrians were the lands of the Khattushash Empire of the people of the city of Khatti of the third millennium B.C. Originally an Eocene Cordilleran pure Khamite people, the Khatti had through 1,500 years successively absorbed some immigrant European Ural ethnics, some immigrant Cordilleran Comanchean ethnics and the resultant mix was called the Hittites. The original Khamite Khatti used an agglutinative Khamite language, an adaptation of the Khamite Sumerian cuneiform; then around 1300 B.C. or thereabout, the people had become Hittites, the language had become Indo-European and for a few centuries of empire expansion changed to a pictographic system, partly pictoideograph partly pictophonetic for common usage, called a pseudo-hieroglyphic system which it was not. The Khatti cuneiform seemed to have been kept as a literary religious epigraphy. During the 300 years from the 16th century B.C. of the formation of the Khurrian Ugarit science-alphabet and its epigraphic system to 1300 B.C., the Hittites were gradually losing the usage of the Khamite Khatti epigraphy and forming their version of a pictoideographic script for use among the captive peoples of their spreading empire. The empire lasted into the beginning of the twelfth century B.C. Denuded of their empire, the Hittites, transferring their capital eastward, were gradually absorbed by the Arameans. The northern portion of this Hittite Empire became the country that was called Calcilia.

2. *The Rt kh m li*

North of the Khatti in southwest Asia Minor were the ancient kh people of the southwest coast of Asia who called themselves, as Anglicized, the Trkhmli, whom the dynastic Egyptians of 1300 B.C. called something that gets into English as Luku and Ruku which would have been Lkh or Rkh in Egyptian, now known as the Lycians, occupied the Mediterranean coast lands east opposite Rhodes. An agglutinative-language word, the indigenous Trkhmli

had used almost wholly the pure geometric signs with a few of the pantomimic synonyms. Had used these as ideograms. At some time later than that of the production of the science alphabet of the Khurrians at Ugarit, the Lycian Trkhmli produced an alphabet using some of their ideographic signs, the only extant samples of which belong to about 500 B.C. Just when the Lycian alphabet was formed cannot be deduced. This alphabet has consonants and vowels.

Caria, on the southwest extremity of Asia Minor, its peoples, an integral part of the earliest Mediterranean peoples of the Aegean Islands, speaking an agglutinative language, made an incomplete transition from a syllabary to an alphabet using these same geometric signs for the inditing of their system.

Lydia, on the west coast of Asia Minor just north beyond Caria, an ancient kh civilization, speaking a dialect of the kh agglutinative language, formed an alphabet in which to convey their dialect, using these same signs.

North beyond Lydia was Mysia.

e. The Bogaz and Phrygia

North of Mysia, bordering north on the western half of the Black Sea, the Bogaz, the Sea of Marmara, the Dardanelles, extending from the land of the Khatti on the east to the Aegean Sea on the west, was the country that called itself something which in inflected and vowelized Greek came out Phrygia. The language and epigraphy of Phrygia is known only from a few recovered inscriptions dated as of seventh to sixth centuries B.C. and some glosses. The original Phrygian and Ionian languages were related dialects. Phrygia produced an alphabet of 19 phonograms using these same signs. Herodotus and Strabo wrote that the Phrygians later were infiltrated by European Thracian emigrants into this portion of Asia Minor. Around 800 B.C. Phrygia, as composed of the original kh peoples and these Thracians, was the great kingdom of Asia Minor.

f. Bezantium

In Phrygia on the Asian side of the Bogaz was the city of Calchedon. Bogaz is b g z; Calchedon is q l χ d n. Opposite Calchedon, across the narrow Bogaz just outside the city of Istanbul that was once called Constantinople, are the ruins of the ancient city that was Bezantium. The word bezant is formed on the ablaut the consonants of which are b z; the word means an offering. An offering is that which is sacrificed or made sacred upon an altar, an m z b ḥ.

g. The epos of the golden fleece

According to the pre-Homeric epos of the golden fleece, Phrixus, Φριξος and

Hellā, Ἑλλη, offspring of Athamas and Nephele, were about to be sacrificed to Zeus. Nephele rescued them. In the air they were placed on a ram with golden fleece that carried them through the air toward Colchis, Κολχίς, in Asia east of the Black Sea. On the way Ἑλλη fell off and dropped into that part of the sea which leads from the Aegean to the Marmara, hence that part of the sea was called the Hellespont, the Sea of Ἑλλη. Phrixus, Φριξός stayed on the ram's back and arrived safely at Colchis which contained the sorceress Medea. The ram was slain and sacrificed to Zeus. The golden fleece was presented to Aetes, king of Colchis, who kept it in a sacred grove where it was guarded by a sleepless dragon until Jason, son of Aeson of Thessaly, succeeded in obtaining it and in taking it away. Jason with fifty others sailed from Iachus in Thessaly in the ship Argo, across the northern Aegean, through the Dardanelles, the Bosphorus and the Black Sea to Colchis. Jason's 50 men were called the Argonauts. The word, ship, is in Greek, naus, ναύς, from which the English words naval, navy, nautical, etc.. A nautes is a sailor. Thessaly is north from Phocis, Boeotia, Attica, Eleusis, in that order. Argo would be r q, the barque. These proper names connote as follows: Athamas, Ἀθαμάς, l f d m, something about an interrelationship of the allowance of the ability eternally to cause eternally to become and the mutation of motion; Nephele, Νεφέλη, n f l kh, something about an interrelationship of the human being, the allowance of the ability eternally to cause eternally to become and periodicity. Phrixus, Φριξός, f r z, and Hellā, Ἑλλη, l f l l kh: the z manifestation of the ability eternally to cause eternally to become and the interrelationship in the general allowance of the one eternal becoming of the allowance of the human being and the allowance of the ability eternally to cause eternally to become. Zeus is that concerning the final z produced by the one eternal becoming. A ram is chmn, the ch periodic mutation. A fleece is a tailed pelt. Golden is a ch word. The significance of chmn carrying f r z and l f l l kh through the air is deducible. Colchis, Κολχίς, k o l ch, is something concerning the interrelationship of the allowance of the integrated human bicomponent psyche and that of k, the living psyche. Hellā, Ἑλλη, l f l l kh, something about the interrelationship within the general allowance of the one eternal becoming of the allowance of the human being and the allowance of the ability eternally to cause eternally to become is fulfilled in the determination of this destination and the journey to this destination in this manner is now fulfilled and is dropped out of the epos, and the z manifestation, the manifestation of the z psyche as carried forward by chmn, the periodic ch mutation, of the sort of neohomozoan represented by the tailed pelt, arrives at k l ch where exists medea, m d, the mutation of motion, the sorceress. To slay is z l q, something about the interrelationship of the allowance of q and that of z. Aetes is something about t, the extracosm. A guarding dragon is an invulnerable cycle. A sacred grove is the active manifestation of the z state. Jason and his Argonauts are the reincarnations that rescue the golden fleece from the invulnerable cycle of the living psyche as it exists in the extracosm. Jason, Ἰάσων, son of Aeson and nephew of Pelias, king of Iolcus, who to keep him from the throne sent him in quest of the golden fleece: Aeson is l f s n, something about the potential of the periodicity of the allowance of the ability

eternally to cause eternally to become sent Jason.

The Hellespont, the sea into which Ἑλλη fell, was the Sea of Dardanus, hence Dardanelles. Dardaneus was a son of Zeus and Electra and ancestor of Tros. Electra is Ηλεκτρα, kh l k t r.

h. Agenor Phoenix, King of Phoenicia

East, from Eleusis to Athens was a possible 14 miles. North, about halfway between Eleusis and Athens, a possible diagonal 15 miles from each place, was Boeotia; its capital city was Thebes of Boeotia.

The immediate coastal region comprising northern Lydia, Mysia, western Phrygia and the adjacent islands became Aeolis. The land which formed the northern portion of Aeolis from the Aegean up along the narrows, called the Dardanelles, was the ancient country of Ilium. Here at the entrance to the narrows are the ruins of the ancient city, Τρῶος, said in English, Troy, capital city of Ilium. One, Dardaneus, was an ancestor of one, Τρῶος, Greek Τρῶος. Τρῶος founded Troy. His son, Ilus, founded Ilium. A king of Troy named Antenor had a son named Agenor who became a Phoenix and was called Agenor Phoenix, sometimes simply Phoenix: that is, Agenor son of Antenor, king of Troy, must have gone over to and joined the organization of Philiton and Canaanite-Phoenicians-in-Canaan. If he did, he was a Khamite, a descendent either of Canaan or of Mizraim. There Agenor Phoenix became king of Phoenicia.

Agenor Phoenix had a son, Kadmus. Kadmus went from Phoenicia of Canaan to Boeotia where he founded the city of Thebes. He brought 16 signs of this Philiton-Canaanite-Phoenician epigraphic trend with him to Thebes. Eratosthenes computed the time as 1313 B.C. What his collection of signs may have been called and what may have been the designation of each sign is not known. The probability that these consonantal signs, nevertheless, retained their ideophonetic meaning cannot be intelligently denied. And the probability that Kadmus was an initiate of that meaning can be reasonably suggested.

i. Ionia

The immediate coastal region of northern Caria and southern Lydia and the adjacent coastal islands became, at some time, Ionia. Samos of the island of the Sporades was a city of Ionia. Miletus was a city of Ionia, the chief city of Ionian education. Now the spot on the map marked Miletus cites only the remains of a ruined city on the west coast of Asia Minor near modern Palatia. Before Ionia, Miletus was a city of Caria. Ephesus was another city of Ionia. Before Ionia it was a city of Lydia. More than a thousand years later under the Phrygian conquests it was a city of Phrygia. The Meander River flowed across this part of Asia halfway between Miletus and Ephesus to empty into the Aegean just south of Samos: a tortuous, winding, going-everywhere-

getting-nowhere river; hence, the Ionians called anything which so does, a meander. At some time indefinitely, but not too recently, anterior to 1350 B.C., a cultured, tall, slender, brunette, dolichocephalic people of the Asiatic portion of Eurafasian kh people, called, according to Herodotus, the Ionians, seeking the sea, migrating there from inland Asia Minor, continued to develop their culture along the Lydian and Carian coasts and the adjacent Mediterranean Islands of Chios, Samos, the Cyclades: a culture that gradually spread across the islands of the Aegean and into Athens. They spoke a pure inflection of the agglutinative roots: not an inflectional language full of agglutinative loan words, but an agglutinative language of the kh peoples that had availed itself of the benefits of vowels and inflection. Whatever their autonym may have been, these people have been called the Ionians, their language the Ionic. Ionic is classified as old or epic Ionic and new Ionic. The old Ionians produced an alphabet, the signs of which are geometric and similar to those of the Philitia-centered system. In classic use producing classic literature earlier than 1000 B.C. which means a probable 300-500 prior years of usage, it was this epic Ionic language and this epic Ionic alphabet that Homer used in writing his epos of the Eleusis in the series of heroic poems which have been collected and preserved as the Iliad and the Odyssey: one of the several great literatures of neohomozoa. Using the Ionic epic ideophonetic alphabetiform system, Homer produced his epos. The letters are there, but the meanings are also there, and he used the letters as pure phonograms in the carrying forward of his story but used them as ideophonograms in naming his people, places, events, etc. A masterful double usage.

j. Greek

1. Ιραϊκος

That small region of northern circum-Mediterranea which lies just north of Insular Capthor that is now called Greece is comprised of two portions: the one, north of the Gulf of Corinth designated as the European mainland portion where were Eleusis, Attica in which was Athens, Boeotia in which was Thebes, etc.; the other, south of the Gulf of Corinth designated as the peninsular portion known once as Peloponnesus. In Book One, Chapter XIV, entitled "The Ural Ethnic," the subtypes of this ethnic were shown to include, among others, the Ural ethnic subtype from the Hindu Kush to the Black Sea. The eastward migrants of this subtype were listed as Indic, Iranian and Semitic. The westward migrants of this subtype were listed as Celtic Urals who ranged from 48° to 40° longitude and from the Hindu Kush westward to the Atlantic. Another Ural ethnic subtype, originating between the Aral Sea and the Oxus River, a well-defined stream of which spread westward between the Carpathian and the Black Sea into the Balkan Peninsula and still southward to the Mediterranean and westward to the Khadriatic and the eventual occurrence of a strain of this Balkan spread that migrated into this small region of northern circum-

Mediterranea that is now called Greece was mentioned.

Just as the wandering hordes of the vowelized, inflection-languaged Semite strain of the Asiatic emigrant stream of the Hindu-Kush-to-the-Black-Sea ethnic subtype of the Ural ethnic of neohomozoa, at times bringing nothing but themselves, at times bringing nothing but themselves and the destructive arts of warfare, invaded the stable, highly evolved kh cultures of the Asiatic Mediterranean shorelands from Philitia to the coast of Asia Minor in three successive mass migrations during the millennia from 5000 to 1100 B.C., so, times bringing nothing but themselves, times bringing nothing but themselves and the destructive arts of warfare, in successive mass movements from about 2000 to 1000 B.C. wandering tribes of the vowelized inflection-languaged Balkan strain of the European emigrant stream of the Aral-Oxus subethnic of the Uralite ethnic of neohomozoa in successive mass movements from around 3000 to 1000 B.C. invaded these stable, highly evolved kh cultures of the European Mediterranean shorelands from Boghaz to the Adriatic and the islands of the adjacent seas of the general north Mediterranean waters.

The first southern mass movement of these Ural ethnic tribes began around 1500 B.C. and lasted for some two hundred years, the immigrants infiltrating the region that came to be called 'Achaea and northern Argolis of Peloponnesus along the southern border of the Gulf of Corinth. The Athenians called them the 'Achaios, Ἀχαιοί, the Achaeans, whatever their autonym may have been. Tribes continued to arrive in great numbers, they and their immediate descendents moving south through Argolis and settling into Mycenea, eventually taking over the government of the city of Mycenea, then of the states of Argolis and Achaia, spreading from there. By 1200 B.C. the Achaeans were the ruling and governing people of the chief principalities of Peloponnesus and of the main islands. They did not destroy the indigenous culture of Peloponnesus but changed it; markedly affected the language, producing an Achean dialect. They invaded Crete. Toynbee¹² mentions their destruction of the palace of Knossus. They invaded the Hittites of Asia. They invaded Egypt. They are reputed with having been responsible for the sacking of Trōos in 1183 B.C. They greatly affected the agglutinative dialects spoken throughout this area so that they became in fact uncultured dialects that were a mixture of a Ural ethnic vowelized and inflectioned language and a Khamite agglutinative language, being neither the one nor the other. But they did not invade Attica and they did not invade Ionia, the countries of the cities of Athens and Samos and Miletus; nor did they affect the highly cultivated speech of these peoples.

Again, for a period of time between 1200 and 1100 B.C., invading tribes of the European variety of the paleface, inflection-languaged Ural ethnic bringing nothing but themselves and their arts of warfare in successive mass movements invaded these lands. Warlike, destructive, they settled chiefly in Laconia of Peloponnesus, enslaved the 'Elots of Laconia, renamed 'Elot, called it Sparta. Called the Dorians, these invaders eventually subjugated much of Peloponnesus, Crete, Rhodes, Melos, destroying as they went. Although the movement of this migration ended before 1100 B.C., the Dorians had in 200

years wrought such destruction of a regional culture that had its roots in the Eocene that an age of darkness began and deepened through a century for this once enlightened region. If a light-producing phylum comes to deviate in such manner as to breed organisms some of which are well equipped with the apparatus for the reception and mutation of light patterns and for the expression of the mutated light patterns and others of which are poorly equipped, the darkened organisms destroy the enlightened, they overbreed always and they destroy compulsively all that the light-producing organisms have produced, and a regional portion of the phylum knows an obscuration. It is not a matter of education. These organisms cannot be taught constructive altruism. They are incapable of anything other than destructive egoism. These organisms know a good development of certain parts of the parietal lobes, an aggressive adrenalism, often a good development of frontal association centers and a constant diminution often to the point almost of absence of the pre-prefrontal uperprosencephalic cortical centers.

In Peloponnesus the Eocene Cordilleran ethnic developmental trend of the pre-prefrontal area remained the dominant constant. In great part the tall dolichocephalic brunette Khamite Pelasgian genes produced mutations of some of the Achean and Dorian genes and a race of people, called the Ἰρᾱκος, Ἐραϊκος, by the Athenians, emerged in Peloponnesus. The dark age of a century resolved itself gradually during another hundred years in the vigorous dawn of the early Ἰρᾱκος, called in English the early Greeks, a healthy, capable, pugnacious, intelligent, brunette, from dolichocephalic to brachycephalic people with a little emitted light sprouting above their foreheads; speaking various dialects of a pre- or proto-Greek; not overendowed with altruism who, following a by now established trend, formed for themselves at several centers the rudiments of alphabets using their adaptations of the established signs, known as the early Greek alphabets. The dialects for the written expression of which these alphabets were formed were uncultured, uneducated, vowelized, inflected, Khamite isolating and agglutinated consonantal roots floating like jetsam in a sea of Uralite, being gradually currentted by the Khamite undertow into a floating structure of constantly shifting parts.

1.1. Chalcidia

West across the narrow Aegean Sea opposite northern Ionia and southern Aeolis, the coastal island Euboea herds westward from north to south Phocis, Boeotia and Attica. Ionian migration onto Euboea built its capital city, Chalcis, in Greek, Χαλκίς, on the sound opposite Boeotia: there produced the Chalcidian variant of the Ionic alphabet.

1.2. Italy

From Chalcis migrants colonized Naxos in Sicily and Cumae in Campania on the western shore of the Italian peninsula, producing two other variants of the Chalcidian variant of the Ionian alphabet. None of these vary over-greatly as

to the signs used; the chief variance occurred in the sounds which the signs conveyed. Not all of the Ionian signs occur; some few signs occur that do not occur in the Ionian.

About 800 B.C. other Ionian migrants from the coastal islands and continental lands of Asia Minor crossed the lower Aegean, passed Crete, rounded Peloponnesus and colonized the islands that guard the portals of the Gulf of Corinth: the group now known as the Ionian Islands, a group of islands in the Ionian Sea, that part of the Mediterranean Sea between Greece and the south of Italy, and produced on these islands still another dialect of the Ionian language, and another variant of the Ionian alphabet. From here they migrated onto both western Peloponnesus and the western lands north of the Gulf of Corinth. Through these areas are found archeologic remains bearing variously modified alphabets.

2. *The Athenian Language*

Again Attica with its Athens and Ionia with its Miletus were not involved in the effects of this Uralite movement. Athens retained its Khamite Philiton influenced Khamite Attican speech. Attican was the language of the Kekropian Atticans in whose racial memory was retained the knowledge of one whom they called Kekrops, whom they represented symbolically as half snake and half man and who, arriving among them, had brought with him and introduced among them the first elements of their civilization and had, remaining among them, aided in its establishment and organization. An envoy to their Eocene ancestors from the conference¹³ or from the faculty of the university of the zr science¹⁴ to this portion of Shveta Dvipa? A circum-Mediterranean Khamite people whose tutelary deity was Pallas Athana and who as Pallas Athana, born from the head of Zeus after Zeus had swallowed Metis, had to slay Pallas. Athens, named for Athana, was the capital city of Attica built on the ruins of Attica's more ancient capital city. A reconstruction done by the Naqi Philitons of the zr science initiated in that science, consecrated, dedicated to the preservation intact of that science, to the preservation of its original Naqi consonantal terminological system and to the original consonantal geometric ideographic system of its paleographic inscribing, emigrant from Philitia to the capital city of Attica for the purpose of reconstructing that city in line with the ancient Attican civilization founded by a Kekropian mesohomozoan or by a hemispherical era Naqi of the k order who had come among the ancestors of these Atticans and had established Pallas Athana as the name of that portion of his science which he taught them? Philitons and Kekropian Atticans who called a city, polis, in this reconstruction built the city around a central high place called the acropolis. And upon the summit plane of the acropolis built, among other things, a statue of Pallas Athānā. Called this summit plane of the acropolis, the Kekropia. This Kekropian acropolis, representing the entire civilization of that city of Athens as capital of Attica, was made invulnerable by Kekrops. The extreme portion of the city, the last citadel, the ultimate place

of safety within the city.

Translated in terms of the science, the devotees of which produced the civilization of Attica and then of Athens, as these were before either had begun to lose their original meaning, the consonants as ideograms, and the symbology present the following: Zeus, the inevitable z tendency of the allurance of the one eternal becoming, after consuming something concerning an extracosmic mutation, produces Athānā, product of the inevitable z tendency and this extracosmic mutation. Athānā, born the crowning product of the inevitable z tendency, is Αθηνη = something about the interrelationship of the human being, periodicity, the human being as deity and the allurance of the ability eternally to cause eternally to become. When Athana has slain Pallene, z l q p l l n: has transformed that portion of the general allurance by way of periodicity which is the allurance of the cosmic gamut into the allurance of z by way of q, then Athānā, having become Pallas Athānā, placed upon the vantage ground of the Kekropia of the citadel of the city of Athānā, becomes invulnerable by way of Kekrops. In brevio: the inevitable z tendency of the total manifestation of the allurance of the one eternal becoming and some definite mutation occurring in the extracosmic gamut of that total manifestation are productive of that particular periodic motion which, produced by the human being, affects the allurance in the cosmic gamut of the total manifestation in such manner that an interrelationship of the inevitable z tendency and the proceeding of the operation of the q formula occurs in such manner that this particular periodic motion so produced by the human being and this interrelationship of z and the q allurance become a continuous process. This continuous process placed upon the vantage ground of the Kekropia of the z place thereby becomes invulnerable. Kekrops, therefore, would translate k q r p: something concerning an interrelationship of q r p = the q manifestation of the cosmic gamut, and k = the living psyche. The Athenian language of 1100 B.C. was the Kekropian Attican dialect of the Eurafasian Khamite language as it had further developed in this city of Athana. What a heritage would come out of Athens by way of that language did it remain unbetraged! A free intercommunication of education existed between Athens of Attica and Miletus of Ionia. The culture of Miletus came to Athens. Thus Athens was producing the integration of Kekropian, Eleusinian, Philiton and Ionian interpretations of the zr science.

This agglutinative Khamite language of Athens had vowelized and inflected itself, as had that of Ionia, without losing or greatly altering its Khamite isolating and agglutinated roots and the remarkable Khamite syntactical evolvement of time and space relationships. By 1000 B.C. the Khamite undertow which had been gradually currenting the dialects of the Εραϊκος into a floating structure of constantly shifting parts, arranging and rearranging and rearranging, now, directed into an organized channel by the Athenian development of the Khamite speech, began currenting those shifting arrangements into the structural patterns of the amazing flexibility of the early Greek speech with its amazingly retained integrity of its Khamite roots and its amazing ability to fall to pieces and reassemble over the same structural patterns: not yet a classic

Greek but a vehicle by means of which learning coming out of Athens effected a cultural naissance among the Ἑρᾱκοῦς. Athens became the birth-house of those influences which eventually welded the various independent states of the forming Greek people into a Greece which then, later, with Athens as its cultural and governmental center, became Athenian Greece.

3. *Athenian Alphabet*


Boeotia lay next north of Attica. Founding his city of Thebes in Boeotia in 1313 B.C., Kadmus had brought sixteen of the alphabetic signs from the colony of Philiton-Phoenician-in-Canaan and had formed an alphabet of these, and Thebes of Boeotia was the first city of Europe to have an alphabet. Literate Athenians were forming an alphabet during some time earlier than 1000 B.C., later than 1313 B.C. These Athenians adopted the use of the signs Kadmus brought to Boeotia unchanged and used them along with their ideographic methods. For a century this simplified the writing of certain themes. Intrigued, Palamedes, about 1183 B.C., added four other signs. Later Simonides, sometimes called Keios, a lyric poet born on the island of Kiōs, called also Tzia, in the Aegean, using these sixteen and four, also used another four signs in his writings. What either of the three collections of signs may have been called, what may have been the designation of each sign, in what order the signs may have been listed in each group is not known. The sixteen signs of the Kadmus collection represented the sounds a, b, g, d, e, e = ā, k, l, m, n, o, p, r, s, t, ōō = ü. Those of the Palamedes collection represented the sounds th, ks, ph = f and ch (with the c hard). Those of the Simonides collection represented the sounds z, i, ps and ō. Around 1100 B.C. these signs representing these sounds were being used by the Athenian literati as, both, ideophonograms and phonograms.

The use of these signs as pure phonograms as a means of inscribing the Athenian speech began earlier than 900 B.C. Such alphabetic inscriptions have been found archeologically at Athens, some of very careful escriptography, others rather scribbly. Others of the same period have been found at Eleusis on Thera.

During the latter portion of this Athenian epigraphic transition period, the greater number of the various dialectic groups of the Ἑρᾱκοῦς were attempting the formation and use of an alphabet, each for the written expression of its own dialect. The earliest known of these attempts range around a century later than the Athenian achievement. Even as these various dialects under the Athenian influence gradually became organized into the common structure that was the early Greek spoken language, so these various attempts at dialectic alphabetiform written language under the Athenian influence became organized into the common structure that was the early Greek alphabet.

By the beginning of the seventh century B.C., the Athenian language and the Greek language had become one and for 400 years Athenian culture was the classic culture of Athens and Greece. The dialect of Athens became the classic

language. The alphabetic epigraphy of Athens became the classic epigraphy. This is now known as the Hellenic period. Athens and Greece comprised Hellenic Greece. Under the influence of the Ionian Chalcidian settlements, the

western dialectic groups had used variations of the linear abstract of the  pantogram for kh. Palamedes had brought the linear abstract χ , a pantogram with the phonetic value kh. In the Naqi zr science synonymous pantomimic terminological system, the former is kh, the latter is ch. The Kekropian Athanan department of the zr science was concerned not with ch = the integrated human bicomponent psyche, but with the two successive stages of the identity and genesis of the human psyche or soul, that is, with the z stage and the k stage. It may be however that the ch value of the sign χ was retained and has only quite recently been sounded kh. Simonides had used the sign \times and \dagger for ps. Approaching its final form, the Simonides \times and \dagger were dropped and the western sign for kh was adopted by the Athenian for the sound psi. The Ionian alphabet and that of Athens still varied in some few details, and the Ionian varied somewhat in the Ionian cities. In 403 B.C. Athens officially adopted the Ionian alphabet of Miletus; this became the classic Greek alphabet of 24 letters. The form of these letters are retained in the printed capital letters of the current Greek alphabet.¹⁵

iii. ASIAN URALITE

a. The Second Semitic Migration

Those of the Semite tribes of the Asiatic branch of the Ural ethnic who, bearing their inherent mixture of neohomozoa's Uralite, Comanchean Cordilleran, Negritian and Bushman ethnics of neohomozoa,¹⁶ migrated westward around 3000 B.C. in such numbers as to comprise a movement of such proportion as to have given rise to the term second Semitic migration, coming to the Mediterranean shorelands, had settled in the more northern lands of the Khamite Canaanites and the more southern lands of the Khamite Khattushash, and had there been absorbed.

b. The Uralite Migration of 1730 to 1580 B.C.

During a period of 150 years, from 1730 to 1580 B.C. approximately, in an Asian Uralite migration had moved groups of Iranians, Hittites and Semites into all of western circum-Mediterranea where they were absorbed by the Khamites and Khamite-Semite descendants of the 3000 B.C. Semitic migration, producing a distinct strain of an Eocene-Uralite ethnic mix that ran in detectable strands

through the generations and had its minor or major influence on the general culture. Here in Phoenicia-in-Canaan the taint of an inflectional voweled speech inhered in the speech mannerisms of these. And the sheer joy of spurge sometimes urged their tongue. A delightful weaving of words, embroidering the air. And they took hold of this lovely device and made a crochet of it, captious, fanciful. Poetry for the phylum's song: no sense in it. Rhyme and rhythm and tonals, long lovely legato vowels and staccato consonants and here a method to record these sounds, just the sounds. So somebody, or possibly some somebodies, in Phoenicia-in-Canaan did just that. Staid science consonantal ideophonograms become consonantal phonograms, laced with contrived vowel phonograms. Afterwards, listed, so that it could be done again when the mood suggested. Verging an alphabet's birthing. In harmless gayety. For the joy of pure sound. And a little pleasant needling of the serious-minded Philitian-Phoenician-in-Canaan semanticists. And kept as a casual game among a few of these of the less serious minded.

But the device escaped these confines; Diringer¹⁷ is of the considered opinion that the prototype of the alphabet as a purely phonographic device originated in Phoenicia-in-Canaan during this period from 1730 to 1580 B.C. and that "all the other more important attempts at alphabetic writing, the early Sinaitic script, the early Byblian and the early Canaanite scripts can be attributed to the Hyksos period." He makes his strong distinction between alphabetiform attempts at writing and the writings that employ an accomplished alphabet only.

About eighty years later than the 1580 B.C. ending of this Asian Uralite migration westward, another Semitic migration which involved Asian Semitic movement into eastern and southern circum-Mediterranea, comprised of two main branches, Aramean and Hebrew, began around 1500 B.C. and continued for some 400 years.

1. *Three Sons of Noah*

In the Hebrew canonical account, Noah had three sons who re-peopled the earth after an all-devastating inundation. Ḥam which means black, Japheth which means fair colored and wide spread and Shem which means name-people. Ḥam was the father of kh n n. Ḥam had, in a course of natural events, come upon a visual knowledge of the external procreative organ of Noah. Phallus is the pictoideogram of d n = periodic motion: the Khamites had come upon a knowledge of periodic motion of Noah = n kh = the interrelationship of the human being and periodicity. But Japheth and Shem wouldn't look. Hence Noah condemned kh n n to serve Japheth and Shem as a servant of servants and said that El would cause this to be brought about. To serve is to exert oneself steadfastly and continuously in the effort to supply to another what that person needs and cannot of itself produce. A servant is one who subordinates self in such labor. Shem and Japheth did not acquire and could not of themselves produce a knowledge concerning periodic motion and the

relationship with periodic motion of an interrelationship of the human being and periodicity, the very heart of the zr science: Kham via kh n n would forever have to supply that knowledge for them, and El = the allerance would be causative of this state of affairs.

Then Noah blessed Jehovah-El of Shem and said that kh n n would be his servant. Adding that Japheth would be enlarged and would dwell in the tents of Shem and Canaan would be his servant. If the knowledge was going to be passed on to the Japhites and Semites it was going to be passed on by the Khamites to the Semites and via the Semites to everybody!

c. Aramean And Hebrew Migrations Into Canaan, 1500 to 1100 B.C.

1. *The Arameans*

Some thousand miles east of these Philitian-Phoenician-in-Canaan Mediterranean shorelands, the highlands of Mount Ararat, the ranges of the headwaters of the Euphrates, the 2,500 square miles of Lake Van and the ranges of the headwaters of the Tigris rise between the eastern reaches of the Taurus Mountains and the northern reaches of the Zagrus at about half that distance north of Ur, as the crow flies. According to the canonical Hebrew account, the Semite eponymous ancestor is called Shem, son of Noah. Shem had five sons: Elam, Asshur, Arphaxad, Lud and Aram.¹⁸ The Arameans were descendents of Aram who had four sons, Uz, Hul, Gether and Mash; no further account of Aramic lineage is given. In time a country was named for Āram and his descendents. Called Āram, the country was a highland. In more time the word, Āram, became a Semitic synonym for highland. And in more time, the people from Āram were called Ārameans, and this signified the people from the highlands. From the highlands, not of the highlands, because the descendents of Āram, son of Shem, bred in the Āram highland, habitually wandered from these highlands. Other than this, no record is known of a permanent or even an original place of habitation of a tawny, hairy, especially big-hook-nosed strain of a Semitic variety of the Ural ethnic who formed this branch of another intensive westward migration. Beginning around 1500 B.C., it may be that the highland homeland became completely evacuated during the greatest and final wave of this migration during 1200 to 1100 B.C.

2. *The Hebrews*

In their canonical literature, the genealogy of the Hebrews is traced from Shem, son of Noah, through Arphaxad via Sālah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram. In beginning the genealogy of the Hebrews, this canonical literature records that the whole earth was of one language and one speech. That during this era, persons who, by inference of the narrative, were their ancestors,

knowing of a one word and a one language, journeyed from the east seeking a place of their own, came upon a plain in the lion country, Shīnar, and dwelt there. And they said, let us build a city and let us build a tower whose top unto heaven and let us make a name; they so attempted, but Jehovah interfered, and they failed in the attempt to build the tower with a top unto heaven. For Jehovah did there confound their language so that they misunderstood one another's speech and they left off to build the city and Jehovah scattered them wherever. So they called the name of the unfinished city with its unfinished tower, Babel, because Jehovah did there confound the language. But they didn't make a name for themselves.

A name is a word, one word. Some original word of which their attempted architectural reproduction in a tower was a conspicuous Ural Semite failure? Some one geometric epigraphic sign from which all of the geometric signs of the science terminology devised by the Naqi were derived by them? Some original one master sign? And the language that was one language, this language? And these Semites who came emigrant from southern India where, having been 'served' by the Khamite savants, they came by some partial understanding and whence, emigrating, they came to Shīnar thinking that they could reproduce the sign, construct it architecturally and by means of it know the entire science, make a name for themselves and their progeny; something about a science which was Ba bel? But they didn't have the science. They had an imitation of the science and Bābel in mockery became the synonym of confused and confounded. The plain of Shīnar lay between the Tigris and the Euphrates as you come directly from the east along the ribbon between the 32° and 34° parallels north from the Himalayan region of Mount Kailasa, Cho Lanak, Cho Mapham, the headwaters of the Brahmaputra, the Ganges and the Indus, across northern India, northern Pakistan, central Afghanistan, central Iran that was ancient Media, the lands of the Khatamti and Khapitri, across or through the most southern of the Zagrus Mountains and, as you come into Iraq that was Mesopotamia across the Tigris, with Baghdad indicating its northern most reach, the ruins of the city of Babylon its mid-northern section, the Euphrates its western boundary and Chaldea its southern most. Babylon is the English name for the city of Babel.

During the latter portion of the second millennium B.C., Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Sālah, son of Arphaxad, son of Shem, by inference of the narrative, a descendent of the people of Babel of the plain of Shīnar who, implied ancestors of Nahor, had centuries or millennia earlier, journeyed from the east having known of the existence of a one word, and had attempted to build and had, because of the interpolation of their Jehovah, failed in the building of a city in Shīnar and a tower there, and a name there and had produced only a confusion there and a confounding and a loss of their one word and one tongue and had abandoned the unfinished tower and the unfinished city and had scattered through Eocene Cordilleran Mesopotamia and had invaded Eocene Cordilleran Sumeria and had, in turn, been overthrown by the invaded Sumerians and had known the empire

of Akkad and Sumer, and were kin to the Semites of the first great Semitic invasion of Canaan, father of Terah father of three sons, Abram, Nahor and Haran by one wife and a daughter, Sarai, by another, lived in Ur of Chaldea. Abram had married his half-sister Sarai; Nahor had married a woman called Milcah; Haran had died, leaving a son, Lot.

At some time between 2153 and 1996 B.C.,¹⁹ probably 2131 B.C., Terah and his son, Ābram, and his daughter, Sarai, who was Ābram's half-sister and also his wife, and Terah's grandson, Lot, son of Nahor, starting a small, personal migration of their own, left Ur and migrated to a place called Haran, sojourned there, and made of it their homeland. At some time during this sojourn in Haran, as related in the Hebrew canonical text as currently translated in St. James version, "—the Lord," which in Hebrew is Yehōvāh, "said unto Ābram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." At sometime thereafter when Terah sickened and, at the age of 205 years, died in Haran, Abram, then 75 years old, took Sarai and Lot and "all of their substance that they had gathered and the souls that they had gotten in Haran" and went away from Haran to go to the land of Canaan, came to the land of Canaan, passed through the land of Canaan until he came to the plain of Mōreh of the place of Sichem within the land of Canaan which was inhabited by Canaanites. There Yehōvāh again appeared to Ābram and told him that unto Abram's seed he would give this land. Ābram built an altar there to Yehōvāh, went on from there to a mountain between Bethel on the west and Hā'ī on the east and pitching his tents built an altar to Jehōvāh there and called upon the name of Jehōvāh there. Later, because of famine in the land, went into Egypt to sojourn there, by means of a calculated duplicity involving Sarai, tricked the reigning Pharaoh into materially enriching him to a fairly famous extent. The Pharaoh discovered his trickery, exiled him and his entourage. Rich, then, in cattle, silver and gold, Abram went as far as Bethel, did not go into Bethel but went back to his altar which he had built to Jehōvāh on the mountain between Bethel and Hā'ī, again called upon the name of Jehōvāh; because these lands could not support both Abram's and Lot's outfits, gave Lot his choice of remaining there while he himself migrated or migrating while he remained. Lot and his entourage left Canaan and went over toward Sodom. Abram and his entourage remained for a while within the land of Canaan where Abram was there reassured by Jehōvāh, in what sounds like a grandiose lyrical fantasy abrogating in self-exaltation an uninhibited excess of the reproductive urge, that his seed would not only populate this entire land of Canaan but that Jehōvāh would make Abram's "seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered,"²⁰ and so on. Then Abram took his entourage and left this place of the altar which he had built unto Jehōvāh between Bethel and Hai to go into Hebron to the plain of one, Mamre, the Amorite brother of Esh'col

and the brother of Aner, built an altar there unto Jehōvāh and confederated himself with these. Made a journey to Bethel which was inhabited by Canaanites and built an altar there unto Jehōvāh. Bethel means the house of El but the consonants are b l, something about the b stage of the allerance. Jehōvāh surely must mean something concerning reproduction.

Here at Bethel, Abram became to be 'the Hebrew'. The people of his entourage became to be known as the Hebrews. The word Hebrew is an Anglicized version of the Greek edition, Ἑβραῖος, of the Semite 'i b ḥ r ī, meaning a person of 'i b ḥ r and in colloquial Hebrew 'i b ḥ r is said to mean something like from the other side or from within the boundary or from over the border and in a derived sense, then, the wanderer.

Through the Eurafasian landmass, the ancient stone pillars and galgals were used for landmarks and area identifications and the custom arose over the entire area to erect stone pillars in imitation of these for border marks. The German border, the French bordure are variant renditions of a root from which the word boundary is derived of, bound. Bound is in Middle English bounde, bunne; Old French bonne, bonde, bodne; French borne; Late Latin butina, bodina, bodena, bonna; these are variants of a Celtic root b d n or b n d which was applied to these ancient pillars and galgals with reference to their use as landmarks and boundary. Related words in the English vocabulary are brim, brink, bourne. An Aramic Semite word, bonn, means boundary and, at the same time, a tuft of trees by which a boundary is marked is called boden and, also, bod. All of these words are built on b. Something about b is the borderline? Something related to this inheres in i b kh r i. The Khamite agglutination bkhr of the isolating consonantal etymons b kh r implies some interrelationship of the human being manifesting and b. In the reconstructed zr science, b is formed in the cosmic gamut²¹ by the human being manifesting in the extracosm in a process which actually crosses the border between the two. At the plains of Mamre, Abram did some fighting with some of the surrounding tribes, waxed rich and strong and more rich. After a revealing incident, Abram became converted to the ways of Elohim and one Melchizedek, king of Salem, priest of the most high Elohim, blessed him and Abram, still Jehovistic, said that he had made a vow to Jehovah, the most high Elohim, possessor of heaven and earth, that he would take no thing that belonged to the king of Sodom. Then Jehovah appeared again to Abram in a vision with reassurances that he, Jehovah, was Abram's shield and exceeding great reward but this time Abram, addressing this Jehovah which appeared in the vision as Jehovah Elohim, complained that as yet even the beginning of realization of that promise remained unfulfilled. Abram went through a period of divided allegiance, sometimes to Jehovah, sometimes to Elohim, sometimes to Jehovah Elohim, in which Jehovah remained the dominant.

When Abram was close upon 100, Jehovah again appeared to him, this time identifying himself thus: "I am the almighty Elohim." and again reiterated his promise, Abram listened and Elohim continued reiterating but told Abram that he should no longer be called Abram but that his name should be Abraham,²²

and that Sārāi should no longer be called Sārāi but should be called Sā'rah.²³ Here again for Abram now called Abraham the reproductive urge was the dominant consideration and Elohim explained how to cause Jehovah's promise to become fulfilled, which following, again Abraham's full allegiance was given to Jehovah; and Sarai, now become Sarah, at an equal age, then gave him a son whom he named Isaac. Isaac trekked to the place where then lived Nahor, brother of Ābram, that son of Terah who accompanied neither Āram nor Ābram, and there married his cousin Rebekah, granddaughter of Nahor and Nahor's wife Milcah. These two had a son whom they called Esau and then another whom they called Jacob. Esau, the first born, was covered with hair and sold his birthright to Jacob for a pot of porridge. Jacob became known as Yis ra' el,²⁴ said in English Israel, which means a soldier of El, married in succession two of his cousins, Leah and Rachel, nieces of his mother, had many sons, one of whom, called Joseph, a favorite younger son of the union with Rachel, was sold by his brothers to a Midianite who, in turn, at some time later sold him into Egypt to Potiphar, an officer of the then current Pharaoh and captain of the guards. Eventually Joseph became a high and influential official in Egypt. Joseph in Egypt became the ancestor of Ephraim and the Ephraimites, one of whom was Joshua, son of Nun.

Sarah died and Abraham took one, Keturah, to wife. The two became progenitors of, among other tribes, the Sabeans via a grandson, Sheba, and the Midianites by a son, Midian. The Sabeans moved southward along the eastern shores of the Red Sea to the Gulf of Aden and there followed these fertile coastal lands east around the southern border of the great inland desert of the land that is now Saudi Arabia. And therein established the foundations of the great Sabean civilization of south Arabia, called the Sabean Arabian. The Midianites were a roving Arabian tribe of Abrahamic Semites who moved through the region between the lands of the Sabeans of southern Arabia and the plains of the Moabites in northern Arabia.

Abraham died.

Again famine intervened and Egypt succored. By the time the family of Israel, offspring of the sons of Jacob-called-Israel, son of the Hebrew Ābram-called-Abraham, numbered 70 males and their children, the tribe of Israel, descended of the Hebrews, called the Israelite Hebrews, they and their flocks suffered famine. Around 1500 B.C. the Israelites went into Egypt, made themselves known to Joseph.

Joseph induced the then reigning Pharaoh to give them for themselves and for the pasturing of their flocks that piece of land of the Egyptian portion of the Nile Valley of north Africa which was then known as Goshen, where, beyond the commanding beauty of the Great Pyramid, installed, Joseph protected them and saw that they became vastly enriched. Under this special favoring which continued through some 150 years, the Israelites in Egypt increased to more than 500,000 persons, became full of power.

In 1350 B.C., the Uralite Acheans from Greece successfully invaded Egypt,

overthrew the reigning dynasty, established their own. The Achean Ramses II of the nineteenth Egyptian dynasty of about 1348 to 1281 B.C. gave his adverse attention to these Israelites within his domain, deprived them of their favored privileges and began a series of oppressions; in order to inhibit somewhat their increase, had all of their firstborn sons killed.

About 1320 B.C., one, Moses, masterminded and manoeuvred an Israelite exodus from Egypt, his objective, Canaan. Moses did not, however, succeed in leading them into Canaan. For forty years the Israelites wandered through the Sinai Peninsula. Eventually, his public works ended, he gave over his leadership to his minister Joshua son of Nun, son of Ephraim, son of Joseph; went alone into the plains of Moab, thence into the Mountain of Nebo, which is the Mountain of Nabu, to the top of Pisgah that is over against Jericho, to view with El territory still to be conquered, Moses died there in the land of Moab and was buried in a valley in the land of Moab over against Beth-pē-or, but no man knoweth of his sepulcher. Joshua leading the Israelites and having failed in converse with the Philitons whom, calling them the Philistians, they found to be stiff-necked, to convince them of the supremacy of some of their tenets, did subsequently conquer some part of Canaan at the decisive battle of the City of Jericho and, in an estimated 1280 B.C., laid claim to Canaan and called it Palestine. About 1220 B.C. the Philitons-called-Philistines of Philitia conquered the coastal lands of Canaan-called-Palestine. About 1200 B.C. the conquering Philitons of Philitia and the Philiton-Phoenicians-in-Canaan took control of all of Canaan and Canaan became to be known as Phoenicia. The dominant cultural influence was that of the Philiton-Phoenicians-in-Canaan.


3. The Arameans in Canaan


Around 1100 B.C. the descendents of Aram came into Phoenicia, having arrived in this following manner. Generally supposed to have come from somewhere in the northeastern portion of what was Arabia at that time, all Arameans are described, in the cuneiform texts of a now famous archeological find called the Amarna tablets, as wandering, invading hordes.²⁵ This was not a peaceful infiltration. It was an armed military invasion by illiterates, lasting several hundred years and covering all of the land of Mesopotamia and across Asia Minor, terminating at the Mediterranean in the land of the Khatti and the northern three-quarters of the land of Canaan now called Phoenicia, that formed, as its conquering progress continued westward, a succession of small, armed military states. All of this conquered land was called Aram. But the Greeks, refusing to see it as Aram, called it Syria and called all of the people of this vast territory, indiscriminately, Syrians. In the century from 1100 to 1000 B.C., at the height of their political and military power, the Arameans acquired a military and political empire that extended north of Babylonia from just west of the Zagrus Mountains, through the lands of the Tigris and Euphrates to the Mediterranean and south and west around the Mediterranean to the lands of the Nile, took a deep, expansive breath, and then collapsed. And

the Arameans were in Khamite Phoenicia and the Hebrew Israelites were in Khamite Phoenicia. Thereafter, for 900 years, up to 300 B.C., all of the Khamite kh n n people of Canaan and all of the Ural ethnics in Canaan and all of the Philiton-Phoenicians-in-Canaan and all of the various mixes of these in Canaan are now referred to as the Phoenicians.

4. *The Early Hebrew Alphabet*

According to their canonical literature, the Hebrews were possessed of an epigraphic system which Moses had brought down from Mount Sinai and had called the writing either of El or of the Elohim. Moses and the Israelites, soldiers of the Elohim or of El, had lived in dynastic Egypt during the era of the dynastic usage of the hieratic variation of the dynastic hieroglyphic usage of the ideographic mdv ntrr as devised by the college of Khamite Rezu linguists and semanticists of the continental Q b pt khr post-Mediterranean geologic disaster reconstruction of the Q b pt khr department of the Eocene zr science system. He had been educated as an Egyptian prince. He, therefore, certainly knew the hieratic and possibly the hieroglyphic varieties of, but not probably the original Khamite Rezu ideographic mdv ntrr. He may have known about the Sumerian cuneiform. He may have learned of the system of epigraphy of Gavrinis and of the Akha plaque. He may or may not have known of the original geometric ideography. And he quite possibly knew of the Philiton college of semanticists and linguists, their colonization of Philitia and their preservation there, etc., et al, of that which they carried there; nothing in the canonical literature would indicate whether he did or did not. But of Moses as of the later Gautama, it could probably be said that, among other things, he had studied writing. And the Israelites coming up out of Egypt were a well organized, fairly learned people, with tribal differentiation of professions. Men of one tribe were priests, of one tribe were lawyers and law givers, some tribes were artisans, others herdsmen, others husbandmen. Each was trained in his trade or his profession. According to the canonical saga of their exodus and their forty years in the wilderness of Sinai, some covenant of the Elohim with the Israelites conveyed by El or the Elohim to Moses on top of Mount Sinai was originally written by the finger of El in the words of El on two tablets of stone which were subsequently destroyed by Moses in a fit of anger at the people because during his 40 days spent on top of Mount Sinai in communion with the Elohim, they had decided that Moses was not going to return to them and they wanted a calf like other peoples had, such, possibly, as that of the

bull of the college of Het Ka Ptah that was called 

, the line-bred device for visual education that was black, had an eagle on its back, a beetle on its tongue, a white mark on its face and a roster of other epigraphic markings, and being unable to furnish them with such a line-bred animal, Aaron the high priest had accepted their offerings of gold and had had

a golden calf cast for them which they were worshiping when Moses returned with his Elohim-writing on his two tablets of stone. Moses had the calf melted down and at some time thereafter rewrote the text in purportedly the same Elohim system of epigraphy as had been the original on two more tablets of stone. Since the dialect in which these inscriptions were written was that of these Hebrew Israelites whom he was leading, then the inscriptions would have been done in some Moses version of some El paleography as adapted to the Hebrew dialect. Moses's 40 days on Mount Sinai had been a busy sojourn for him there in converse with El. This second pair of stone tablets, each bearing its inscriptions on either side, were later, at some time, placed in an ark which was the most sacred of the possessions of these wanderers. It was the measurements of this ark about which the Israelites under Joshua conversed with the Philitons and could not convince them that they were the correct representation of the directions given by the voice of El and that whatever comparable measurements the Philitons held sacred were incorrect.

The period of wandering through Sinai and eventual conquering of Canaan and settling of the Israelite Hebrews in Canaan coincided with the era during which an alphabetiform listing of consonants which was approximately as it is today, and a usage of this alphabet as simply a phonographic device as it is today, was occurring in and around the region of the Philiton-Phoenicians-in-Canaan. And their arrival, conquering of, and settling in Canaan was followed in just a few years by the Khamite retaking of that large portion of Canaan that became the northward extension of Philitia. This northward extension of Philitia-in-Canaan connected the north border of the land of the Philitons with the south border of the land of the Philiton-Phoenicians-in-Canaan with the virtual effect of an uninterrupted cultural continuity, no matter the political discontinuity. The Israelites in Canaan stood a very good chance of becoming even more steadfast followers of El than they already were and of adopting this further, the [alphabetiform] listing, development of the epigraphy of l = the allurance of the one eternal becoming of the ability eternally to become.

The language of the Israelites in Canaan was the result of a linguistic herding together of (1) the vowelized inflected 3000 B.C. Semitic dialect of Semite Agade of the estuaries of the Tigris and Euphrates rivers southeast close to where now is Baghdad, (2) this same dialect of Agade as it became altered in Agade of the Khamite Chaldean Empire of Mesopotamia formed in 2200 B.C. by Khamite Ur Enger of Khamite Uruk of Khamite Uruk, Umma and Eridu and Semite Agade, as spoken by the Semite house of Terah of Khamite Ur, (3) Sumerian Khamite, (4) dynastic Egyptian Ural-Eocene dialect of Khamite Rezu, (5) shepherded by Hebraic Semite, (6) as this dialect became altered by Khamite Canaanite and (7) Khamite Philitian-Phoenicians-in-Canaan. At this stage the Israelite dialect was based on consonantal sounds, these carried the meaning, some science meaning which never altered. The vowels were additives, Semitic vowel additives to a Khamite-like consonantal basic speech, producing a purely Semite method of speech built on Khamite radicals. In Canaan the Israelites, as a natural development of their consonant based half-

Semite-half-Khamite speech, adopted the consonantal listing of the Philiton *zr* science epigraphy and the Philiton-Phoenician-in-Canaan added adaptation of the signs and sounds as pure phonograms in the inscribing of their own, the Israelite Hebrew, dialect and formed the Israelite Hebrew, commonly referred to as the Hebrew, alphabet; produced an identifying variation of the lines of each of the Philiton reconstructions of the original Naqi geometric consonantal ideograms which they abstracted for their own system of signs. As completed, the Israelite Hebrew alphabet of the Israelite Hebrews in Canaan was comprised of 22 consonantal signs, mostly geometric, with a few pantomimics; was standardized; was used as standard literary epigraphy of Israelite Hebrews of Canaan from about 1100 B.C. to about 600 to 500 B.C. The order of listing is not known. The names of the signs are not known. The earliest sample of this epigraphy that has been found is considered by experts to have been inscribed in 1100 B.C., now referred to as Old Hebrew and as Early Hebrew.

[4.1] *Other Hebrew Tribes*

As well as the Israelites, the Ammonites, Moabites, Edomites were descendents of Abraham the Hebrew. Moabites, Edomites, Ammonites produced each their own development of this Early Hebrew. The Samaritans also adopted and adapted this alphabet.

[5.] *The Aramic Alphabet*

The Israelite Hebrews in Canaan used the signs in both manners, as listed consonantal ideophonograms with their original meanings retained and as listed meaningless consonantal phonograms to express the sounds of the consonants that formed the words of their idiom in the epigraphic recording of their racial origin, history and daily life; and they did not confuse the two uses. Even so, this adaptation of the abstract of the Philiton reconstruction of the original Eocene Cordilleran geometric ideograms of the *zr* science by the Philiton-Phoenicians-in-Canaan in such manner that they could be used purely phonetically as a listed vehicle for the epigraphic expression of the native dialect of these Philiton Phoenicians occasioned its inevitable resultant side effects, the foreseeing of the causation of which may have been the cause of the Philiton rejection of the Philiton-Phoenician plan and the subsequent emigration of the Philiton-Phoenicians into northern Canaan; for there, in northern Canaan, gradually, the mixed Khamite-Semite peoples, then the Semites, took over the use of the signs as pure phonograms and rearranged somewhat the listing sequence, forming a new standardized listing of consonants, interspersed contrived signs for vowels and thus gradually produced that vehicle of expression which is known as the alphabet. The various Semite dialectic groups adopted the so-listed signs as phonograms and adapted them for the epigraphic expression of their various daily colloquy, for records of moneys, of wars, of conquests and defeats: each in its own vernacular.

All evidence points to the area around the Philitian-Phoenician-in-Canaan settlement as the place of development of this exclusively phonetic adaptation of and the perfecting of this purely phonetic usage for the phonographic conveyance of any dialect of any language by means of a standardization of the phonetic value of these signs and the combination of the phonetic signs in the same manner that the phones were combined in the formation of a word, with the subsequent organization of the words into sentences, etc. The meaning of each word, the manner of inflection, the grammatical and syntactical usage of standardized words composed of alphabetic phones needed then to be standardized in any given dialect. For the most part, the original dialectic variations of the spoken Semite language were not over-great. The Semite speech varied regularly from all other Uralite dialects, all Comanchean Cordilleran, all Negritian and Bushman language and from the Khamite, being a racial speech evolvement of all of these by this one strain of the eastern stream of the Uralite ethnic. So regular were these Semitic language usages that they could be recognized even when not understood. The evidence around the area of the Philiton-Phoenicians-in-Canaan as the probable area in which the alphabet became standardized seems to point the non-Hebrew Semites in that area as the people among whom this occurred.

[5.1] Evidence in Canaan Around the Area of the Philiton-Phoenicians-in-Canaan, up to 1200 B.C.

The evidence, from the early imperfect attempts to the final standardized usage, is there and traceable to these peoples. The first of these seems to point to the Semites of the 1730 to 1580 B.C. Ural ethnic migration into this land; for all deciphered inscriptions of that era are in the Semitic tongue and the undeciphered ones bear evidence of being Semitic. These evidences of attempts at various times between 1730 and 1580 B.C.²⁶ at the formation of an alphabet exist. Evidence that shows the attempts were listing attempts of consonantal signs but not exclusively geometric signs. The pieces of evidence show attempts at copying the idea of consonantal listing of signs used as pure phonograms but show also either an absence of complete familiarity with the Philiton-Phoenician-in-Canaan list or an occasional preference for the pantomimic synonym of the geometric sign of a particular consonant.

Diringer records the following finds. In A.D. 1923 on one of his excursions in this part of Canaan which apparently the Phoenix group of Philitons of Philitia had colonized and called Phoenicia, the French archeologist and scholar, P. Montet,²⁷ came upon a tomb and, within it, its sarcophagus. Both tomb and sarcophagus were inscribed. The script is classified as North Semitic proto-alphabetic and has been dated on reliable archeological data as the 13th century B.C. In this same region, a fragment of pottery bearing a fragment of an inscription in North Semitic proto-alphabetic was found, considered to be of 1800 to 1700 B.C. A chalk limestone block inscribed in North Semitic proto-alphabetic script was found in the center of the acropolis of Byblos of this

same region, inscribed in a North Semitic proto-alphabetic script, considered on archeologic and paleographic grounds to be of the late 18th century B.C.

In A.D. 1929, 1934 and 1937, respectively, three inscriptions were found around the Philition-Phoenician-in-Canaan area which are attributed by classical authorities to the 16th century B.C. At other times three other inscriptions found in this region are attributed to the 14th century B.C. At still other times still other four inscriptions attributed to the 13th century B.C. were found. These have not been deciphered. The individual signs of the first three are geometric and pantomimic.²⁸ All of the signs of the second and third groups are seemingly geometric although one sign, used twice, in one of the inscriptions of the second group may be a pantomime.

[5.2] Evidence in Canaan, Now Called Phoenicia, From 1200 B.C. and Vicinity

A group of the same kind of signs was found in Khittim done in an alphabetic inscription on the fragments of a bowl dedicated to Ba'al of Lebanon. This inscription is the earliest known of the finds done in a Semitic alphabetic system. It is usually conceded to be of the eighth century B.C.²⁹ It is these signs and this Semitic system of epigraphy which are called the Semitic Phoenician alphabet. Thus, the earliest known use of a Semite (the so-called Phoenician) alphabet is dated 700 B.C. Unfortunately it has been the Semite invaders of Canaan who have been referred to by many of the accredited commentators as the Canaanites and those particular ones of these Semites who invaded the region around the Philition-Phoenicians-in-Canaan colonization who have been called the Phoenicians and their Semite language the Phoenician; correctly spoken, the phrases are: the Semites in Canaan, the Semites in north Canaan during the period when it was called Phoenicia, the dialect of the Semite language as spoken by the Semites in Phoenicia.

This evolution of a purely phonetic alphabet out of a previously existing science alphabet by a people with no apparent intervening use by them of the signs as ideophonograms occurred in the northwestern portion of Canaan, that coastal portion of Canaan after it was called Palestine by the conquering Hebrews which the Philitions did not take away from Hebraic Canaan-called-Palestine and, incidentally, that portion into which the earlier of the immigrant Arameans congregated and, again incidentally, that portion into which the second Semitic migration had spilled over from the more northern land and the first migration had made settlements: a fairly intensive Semitic populating of this section of Canaan. The classical philological authority, Dunand, attributes this invention of the alphabet which, one hastens to comment, was not quite an invention, to a Semitic school or person of high authority and suggested Byblos as the possible city in which the process occurred.³⁰ Diringier suggests two cities, Byblos just north beyond the borders of Canaan and Qiryat Sepher in Canaan as being possibilities worthy of consideration and is completely

emphatic about the invention of the alphabet which he describes as a system of pure phonography, being of Semitic origin.






It was this dialect as it existed after 1200 B.C. and as it overflowed into the balance of Canaan, a developmental mixture of Canaan Khamite and these successive Semitic superpositions which is classically referred to as the Phoenician language and this alphabet as the Phoenician alphabet.

In classifying the branches of the purely phonetic alphabet, Diringer mentions two main classifications, namely, North Semitic and South Semitic. Of the North Semitic he mentions the Canaanite branch and subdivides that into the Hebrew and the Phoenician; others speak of the southern and northwestern divisions of the Canaanite branch; northwestern and Phoenician being used as synonymous terms and southern and Hebraic as synonymous terms.


6. Usage of the Aramic Language and the Aramic Alphabet

The Arameans were devoid of epigraphy of any kind, unlearned, traders and merchants, untutored in anything other than the techniques of their trade and in military and political invasion. Around each military outpost, they organized a small military state. Due to the 400 years of this widespread establishment of these military and trading settlements throughout Asia Minor in the conquest of Canaan and the subsequent expansion of the Aramean Empire, the one spoken language that was understood by all dialectic groups of this portion of the Eastern Hemisphere, Khamite and Semite, was Aramic. But the Arameans had no epigraphy and in order that this Aramic spoken language, used internationally, could serve well its purpose of international relations in commerce, some one or some ones at sometime after the fall of the Aramic Empire somewhere between 1000 and 900 B.C. took over the purely phonetic alphabet as it had emerged among the Semites in northern-Canaan-called-Phoenicia and the adjoining northwestern few square miles of Asia Minor and devised the means of its usage in the epigraphic conveyance of the Aramic spoken language. As so used this alphabetic system is called the Aramic alphabet; the language so conveyed is called the Aramic language; the epigraphic system is called, briefly, Aramic. The listing of the signs was standardized and the signs were given individual names. Aramean writing was in a manner comparable to the prakrit Brahmic. It was a prakrit, not a cultivated writing. It was meant for every man. In order that the common fellow could remember the signs, whoever devised the Aramic writing of the Aramic tongue gave each sign a, as it were, baby name which began with the sound of the phonic value of the sign; thus, for instance: the consonantal geometric ideogram for n the linear abstract of which was used in Aramic for the phonogram n was nicknamed nun, even though nun was a fish, because nun was a common article of a fisherman's trade, of merchandise, of food, etc., and the Aramic word nun was well known wherever the Aramic speech was known; the sign for r was nicknamed resh = the head; d was nicknamed daleth = door; g was nicknamed gimel = camel; t was nicknamed taw = sign or mark;

just as in America's current pre-kindergarten ragbooks, the letter b, the picture of a bed, a ball, a bottle, occur on one page and the babe, if not corrected, calls the sign by any one or all three of these words instead of just b. So in Semitic adaptation, b and only one illustration, that of beth = a house, cause the sign for b to be called beth, even although its alphabetic value remained b. So the older user of the Aramic had a memory device and the younger, learning his lettering, grew up calling his letters by their baby names and this manner of identification of the signs of which their alphabet was composed became standard procedure by the latter part of the second millennium B.C. A tooth was a shin; therefore, sh was called shin. A monkey was qoph; therefore, q was called qoph. Francois Lenormant in 1875 pointed out that these names of the letters had no relation with the forms of the letters which H. Bauer, an authority, corroborated, although Dunand, an equal authority, thought that they did in some indefinite manner suggest the form of the letters.³¹ They possibly sometimes chose the particular object from several, the names of which began with the same letter, for instance g = gimel = camel, the form of which was more or less vaguely suggestive of the form of the letter.

But see this Philiton geometric sign f, l, n, etc., which was retained as the first sign of the Aramic alphabetic listing. Called aleph in Aramic.³² Attempt to decide whether the bull was called aleph because of the use of the line-bred bull with the 14 markings, beetle, eagle, \square = p, etc., designating 14 specific stages in l f = the allurance of the ability eternally to cause eternally to become and their interrelationships; or whether the Khamite Rezu mdv ntrr geometric sign \triangle = l f was called aleph because it looked like the pictoideogram of an ox-yoke as is so often claimed! The thought suggests itself that the Aramic pronunciation of the Khamite Rezu sign \triangle = l f, an abbreviation of the original Naqi zr science geometric ideogram for l f in which latter f, n, r, l, d, g, etc., are to be found, sounded like aleph, so they called it that and any seeming substitute of a pictogram of an ox-yoke or a bull's horns or a bull's face or, etc., for the geometric sign is a possible figment of the philologist's imagination or, if the substitution actually is found sometimes to have occurred, the foregoing accounts for the possibility. However, an independent linear abstract can have been done instead of further abbreviating the Khamite Rezu mdv ntrr abbreviation. Take all of the alphabetic signs for aleph and see if they cannot be derived as linear abstracts of this proposed original Naqi geometric ideogram for l f as reconstructed by the Philiton college of linguists and semanticists. The sign itself uses a circle with its transverse and vertical diameters, a square within the circle with its diagonal diameters and a hexagram of the circle, superposed one upon the other. As a prelude for his epos in stone, the builder of the pyramid in Capthor which he called , the man who called himself    , used the mathematical values of these three geometric signs superimposed to map out its foundation



and placed the sign  done in hewn monoliths as an architectural device over its concealed only entrance. That pyramid had been standing in all of its silent grandeur for over a thousand years when the Arameans had arrived at the Nile. By 500 B.C. Aramic, spoken and written, was the most widespread and generally understood language of the near east, although the Arameans as a people had receded to a state of unimportance.

Sometime between an estimated 800 and 500 B.C., the Semitic peoples south of Philistia began using alphabetic writings. Southeast, the descendants of Abraham and Keturah by way of Sheba produced an alphabetic writing now called South Arabic or Sabean. The descendants of the Moabites produced their alphabetic script, known now as North Arabic. The North Arabic group comprised Thamudene, Lihyanian and Safaitic. Of these, the Thamudene inscriptions, from about 500 B.C. to A.D. 500, are called 'religious' and are found all over North Arabia. South and west, a Ge'ez in Ethiopia and an Abyssinian in Abyssinia, alphabetic writing occurred. Ge'ez was the literary and ecclesiastic language of Ethiopia. It is now a dead language save for ritualistic purposes. Around A.D. 1400, a Ge'ez dialectic variation called the Amharic replaced the Ge'ez as the official language. The Amharic retained the Ge'ez alphabet. Both the language and the alphabet are still in use. Judged to have been an adaptation of the South Semitic or Sabean, it is the only Sabean alphabet still in use. Saudi Arabia borders Sinai for some miles. A Se'irite Sinaitic version of the south Semitic alphabet is known.

¹Chapter XIX, "In the Foundation of the Shrine of Henu," Sec. i, "The mdv ntr system of epigraphy."

²See Gen. 10:6-30.

³Book One, Chapter IX, "In What Manner," Sec. iv.

⁴Book Two, Chapter X, "The Beneficence."

⁵*Ibid.*

⁶Book Two, Chapter VII, "The Human Mutation," Sec. vi, "The q Formula."

⁷David Diringer, *The Alphabet* (New York: Philosophical Library, 1948) p.203.

⁸*Ibid*, p. 203.

⁹*Ibid.*, p. 204.

¹⁰Book One, Chapter XXVI, "In Further Evidence," Sec. ix, "The kh Writings of the kh Peoples of Eurafasia."

¹¹For the proposed reconstruction of the t sign, see Index.

¹²Arnold Joseph Toynbee, English historian, 1889-1975

¹³Book One, Chapter XIII, "The Rakhshaza Rezu", Sec. i.

¹⁴Book One, Chapter XII, "To Consecrate."

¹⁵Diringer, *op. cit.*, p. 458.

¹⁶Book One, Chapter XIV, "The Ural Ethnic," Sec. v, Semites.

¹⁷Diringer, *op. cit.*, p. 214.

¹⁸Gen. 10:22.

¹⁹*The Comprehensive Helps to Bible Study*, (New York: James Pott and Co., 1899).

²⁰Gen. 13:16.

²¹Cf. Book Two, Chapter VII, "The Human Mutation," Sec. v, The Consonant
b. See also the Index for other related Chapters and Sections.

²²Gen. 17:5.

²³Gen. 17:15.

²⁴Gen. 32:28.

²⁵Diringer, *op. cit.*, p. 253.

²⁶*Ibid.*, p. 214.

²⁷*Ibid.*, p. 212.

²⁸*Ibid.*, pgs. 208-210.

²⁹*Ibid.*, p. 245, Fig. 122-1.

²⁰*Ibid.*, p. 205.

³¹*Ibid.*, p. 219.

³²Book One, Chapter XVIII, "The Weighing of Words," Secs. iv, v and vi.

