

BOOK ONE

CHAPTER XXIII

SUMERIAN VERSION

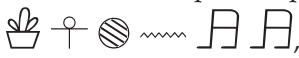
[Illustrations intended for this Chapter will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-23 (www.atsu.edu/museum). Ed.]

i. ORIGIN OF CUNEIFORM EPIGRAPHY

Just as does the Nile Valley so do the valleys of the Tigris and Euphrates offer up echoes concerning an ancient university system and the ancient campus of that ancient university system of the zr science of the Naqi which was Eocene Cordilleran Shaka-dvipa of the Naqi Philitons and Miocene-Pliocene Ruda or Ruza of the Naqi Rakhshaza and the Plio-Pleistocene blessed land of Sara's limbo and the Eurafasian Eastern Hemispherical nuclear landmass of the Khamites. Some of the diggings along the Euphrates uncover educational sites that collectively are indicative of a still earlier, somewhat extensive, Khamite system comprising an educational culture along this river and apparently extending along the Tigris as well, covering the land on both sides of and in between the two rivers. Just how extensive this system may have been possibly cannot now be known. Archeologically, all of this part of Asia from the Zagrus Mountains to the Mediterranean shores, from the Black Sea, Caucasus Mountains, Caspian and Ural seas to the Indian Ocean, discloses remains of this ancient educational culture of a dolichocephalic, well templed, well domed, tall, slender pelviced, mesognathous, almost oblong-faced, up-browed people, some of the skeletons of which are dated reliably as being antecedent to 75,000 B.C. The sites on the Euphrates which have been unearthed and explored have proven to be cultural cities ruled by educational hierarchies which, when looked upon collectively, suggest the possibility of an immediate campus that, not as

extensive as was that of the pre-Mediterranean episode sacred land of Khptr, said Capthor, nor as extensive as that part of the same campus which post-Mediterranean catastrophe continental Khptr had preserved along Khapt Sh Khr, was, as it were, a complete, informed, patient parallel done on a reduced scale existing there contemporaneously with the pre-cuneiform and continuing there through the eras of the proto-cuneiform and into and through the fully established cuneiform systems of epigraphy.

Maintained through Eocene, Miocene, Pliocene, Pleistocene and those parts of the post-Pleistocene that pre- and post-dated the Mediterranean geologic catastrophic spoilation of a portion of the very heart of the campus that had been Shveta-Dvipa, this may have been, as was the sacred land of Capthor, one of the divisions of the original university system. The division comprised of the colleges of the sacred land of Q b ptr khr specialized in the identity, genesis, functions and powers of the integrated human bicomponent psyche,

the human being, the human assemblage, the , living psyche. The Tigris-Euphrates part of Shveta-Dvîpa would have been its division of the knowledge concerning the cosmic gamut of the total manifestation with such departments as mathematics, astronomy and astrology, the application of mathematics and astronomy to the anatomy, physiology, biochemistry of the human cosmic organism in relation to the production of the cosmic component of the integrated human bicomponent psyche.

Crisscrossing other echoes are those resounded by the buildings called z q q r d; as Uralized, said ziqquarat; Anglicized, zikkaret: parts of an educational system; towers unto heaven the like of which the Ural subethnics from the east tried to construct along with a city and a name for themselves on the plain of Shînar but succeeded only in producing a confounding since they hadn't been building it according to the law and order of el: a confounding which they compounded during the succeeding millennia, error upon error, especially but not exclusively in the astrological subdepartment; themselves being of the chandravansas whereas the astronomical and astrological part of the zr science was of the suryavansas.

While during nine of the twelve thousands of years of the post-Mediterranean-episode era the Nile Valley culture was increasingly invaded by immigrant Ural subethnics and during another 3,000 years that of its science which they could come upon was being progressively malformed by them, the Euphrates-Tigris department was undergoing a similar immigration and that of its science which they came upon a similar Uralization by these same ethnics; in both cases chiefly the Uralite-Semitic subethnic. Just how pure during the Pleistocene and post-Pleistocene millennia these Khamites of the Asian portion of this Eastern Hemispherical Eurafasian nuclear landmass were able to keep their lineage, their science, its terminological and epigraphic system can be surmised. That the lineage was retained in large part although becoming mixed in some few areas is certain. That the science, its terminology and its epigraphy were for the most part kept arcane to the degree maintained in Q b ptr khr seems improbable, for

culturally, although not ethnically, the Mesopotamian Khamites absorbed their invaders. This was a group of departments of the division of the knowledge of the cosmic gamut. These were in part taught to prepared Uralites.

Seemingly around 5000 B.C., a millennium earlier or a millennium later, its college of linguists and semanticists, using the same system of geometric ideograms and its two synonymous systems of pantoideograms and pictoideograms as had the college of linguists and semanticists of continental Q b ptr khr, did as these had done a thousand or so years earlier when these devised their mdv ntr, so-called hieroglyphic, system of epigraphy; they devised upon their version of this Khamite inherited Eurafasian system of ideography a system of symbols that comprised the so-called cuneiform system of epigraphy for the conveyance of their science in their local dialect of this Asian Khamite variety of the science language which was the Khamite mother tongue; for it was at some definite period during that time that this system of epigraphy, known as the Sumerian cuneiform, came fully accomplished into existence and as definitely superseded this pre-cuneiform system and the Sumerian cuneiform was devised of pre-cuneiform signs; was devised for the Sumerian dialect of the Eurafasian Khamite language; was used for the conveyance of that dialect; was confined to the teaching colleges of the educational system; and therein retained exclusively for learned purposes and were used exclusively by a people who were dolichocephalic, well templed, well domed, tall, slender pelviced, mesognathous, almost oblong-faced, beautifully up-browed. Some of the most perfectly phyletically evolved and ontogenetically developed skulls of this type that have been come upon archeologically have been come upon here in these deepest diggings of college sites.

The signs so devised are classified as geometric linear. They are geometric linear adaptations of geometric ideograms, of pictoideograms and pantoideograms and dots. The spatial arrangement for composition is very little retained save for perpendicular and transverse continuity, except in many of the more complex signs. That, as it was devised by the college of linguists and semanticists and used in the educational system, it was an ideographic system with a synonymous consonantal ideophonic value and that as such it was devised for the translation of the science terminology and epigraphic expression into the then there-current dialect of this science language is evinced in its forms and their sounds. Thus while this Sumerian cuneiform system was seemingly very different than the Rezu hieroglyphic in its signs, its grammar and its composition, still the two are not so very different when viewed as siblings of a parent system. The features of family resemblance are plain to be seen.

Here in Sumeria, during Uralite infiltration, the texts produced in the cuneiform system did not become arcane; the system produced no esoteric colleges. The prepared ones of the culturally absorbed vowel-tongued Uralites taught in its school became the possessors of the system of epigraphy and of that portion of the knowledge concerning the cosmic gamut which became inscribed therein. Devised as an ideographic-ideophonic system with stress upon its ideophonic values, it recorded not only the ideograms but their phonic consonantal

etymons. It seems entirely probable that, for the sake of Semite teaching, at some time the Euphrates college of linguists and semanticists produced a vowelized variant of their cuneiform system in which the signs with their consonantal etymons were reproduced as vowelized syllables; each consonantal etymon being produced in at least four vowelized forms, for instance the consonantal ideophone r became ra, ru, re, ro, and like that, and that this was the origin of the syllabic cuneiform system. The translations that have been done are frequently of inscriptions written in this syllabic cuneiform and the signs are classically given those syllabic values. So that to reconstruct the original isolating consonantal etymon, the consonants of the syllabary system need to be stripped of their vowels.

The Sumerian cuneiform system of epigraphy, the Sumerian language for the expression of which it was devised, the grammatical and compositional manner of its usage and the syllabic variant were not only established but were approaching their classical literary stage before 3500 B.C., which, persisting through the period of the overthrow of the rule of the educational hierarchy by Urukagina of Lagash and the overthrow of Urukagina by Lugalzaggisi, lasted as a classical Sumerian era for 800 years, began to decline about 2200 B.C. During this period which began with the establishment of this the so-called cuneiform system of epigraphy somewhere well anterior to 3500 B.C. and extending through its classical period, the Sumerian users of the Sumerian language produced an extensive, highly developed, scientific and historic classic literature in their language and its cuneiform system of epigraphy. Diringer¹ records that as a spoken language Sumerian became practically extinct in the 18th century B.C. but that it was retained as a ritual and learned language for many centuries more and that their adaptation of its produced literature formed the intellectual, educational, scientific and philosophic basis of the Semite Babylonian, Assyrian, Hittite and other western Asiatic Semite cultures persisting until the end of the cuneiform systems. It was from here, Ur of the Chaldeans, that Terah started his migration.

Just as this one Ural Semite people believing themselves to be a mixed people, not Khamites, the black people; not Japhethites, the fair people of the far distance; but Shemites, the people of their own kin, of whom their first recorded ancestors were Terah with his sons Abraham and Nahor and his daughter Sarai, attempted to keep as their cultural mores their interpretation of the sacred science of El as they had it from Terah of Ur and as they relearned it from Moses of Egypt and wrote it in ancient Hebrew in conquered Canaan and rewrote it in Aramic Hebrew after the expulsion from Canaan and rewrote it again under Ezra during the captivity, so here in this same western Asian portion of the Eurafasian landmass through which the people of Terah wandered through the centuries and from which they migrated into the by then Uralized northwestern African portion of this landmass, great Western Asian Ural-Semite cultures were built on the Ural-Semitic interpretations of that part of the zr science which they came by in this Euphratian cuneiform system as their cultural mores.

But the descendents of Terah via Abraham and Sarai believed that they, of all peoples of the earth, knew the real science. That they alone were the true children of El. One understands the earnestness of the Israelite Hebrews in their determination to keep their mores intact. To them, not even any other Semite people had the real knowledge. But what these Terah people came by in Uralized Egypt can have been only Uralized exoteric finds and what Moses carried to them was what he learned in the Uralized temples and what he then learned when he went over to the ...² and studied with him. And what they had before Egypt was only what they had of the phase of the science that pertains to the cosmic gamut, its law and order. Only this was taught in detail at Sumeria: and a synopsis of the total system. The synoptic review of the total system gave rise to many of the Semite beliefs. As in Uralized Egypt, here too, a Uralized traduction of any portion of the Khamite heritage of the zr science which they came upon became the spoiled heritage of the various non-Khamite cultures.

A subethnic of anthropro neohomozoa that produces as a constant, organisms with an excessive reproductive trend and a strongly organized parietal portion of its uperprosencephalic cortex and a poorly produced prefrontal area will do these things in excess: reproduce, forming great multitudes of these organisms; invade or infiltrate other cultures; attempt toprehend that knowledge which the infiltrated culture has produced; attempt to destroy that which it cannot prehend; produce malformed imitative traductions of any part of that knowledge which it prehend; misuse any prehend materials.

Under the repeated Ural Semite invasions, this cuneiform epigraphy, even as did the Rezu mdv ntrr in Egypt, eventually became the property of the uninitiated Uralite of the little light and, as in Egypt under their Uralized usage, its signs lost their ideographic meanings and became symbols of sounds of a mundane tongue and also, as in Egypt, came as such to be used by them for the trite, the mundane, the military, economic, tribal and personal historic, for bookkeeping, for the tallying of moneys and so on, for the lesser purposes of the neohomozooan organism, for a furtherance of the activities directed by that part of the parietal lobe of the uperprosencephalic cortex which has to do with the somatic and visceral systems and their transverse and descending abrogative activities. Used for these at their less amiable levels of greed and might and power over others, out-of-line self-importance, warfare and conquest and territorial expansion, blood lust and mass murder and others of the insatiable drives of the human endarkened. For the furtherance of these and for the recording of these.




That up to the time of the devising of the cuneiform system the Naqi zr science, its terminological and epigraphic and ideophonic systems were retained more or less intact in the colleges of the unspoiled Khamite lineage and that these signs as used in the cuneiform system retained in great part their ideographic and consonantal ideophonic integrity is deducible; for as found at various college sites and collected and placed together with other Khamite indications of an inherited Naqi system of science terminology and analyzed and arranged


and formulated, the language symbols of the Sumerian cuneiform system give a little further insight into some of the signs and sounds which comprised the proposed Eocene Cordilleran Shveta-Dvipa Naqi z r science terminology and, thereby, furnish a means of a closer approach to a possibility of a reconstruction of the science. It also makes it possible to reconstruct a synopsis of the Sumerian version of the total science.

ii. SYNOPSIS OF SUMERIAN VERSION



a. The Source

In this Khamite Sumerian cuneiform version, the pair of geometric signs $\parallel \nabla$, the two of which, taken together, have been sounded ā nu by translators, were used to convey the abstraction, the source; that the first of these two signs, \parallel , sounded ā by translators, was originally meant as an ideogram for light, the ability eternally to cause eternally to become, and as an ideophonogram for the consonantal etymon f is possible and seems probable. Equally probable, the second sign, ∇ , sounded nu by translators, was used as an ideogram for periodicity and an ideophonogram for the consonantal etymon n. If these be the correct interpretations of the signs as ideograms and as ideophonograms, then in the Khamite Sumerian cuneiform version, the ideograms for the source read: the ability eternally to cause periodicity eternally to become.

The Sumerian cuneiform sign  suggests itself as an ideogram for periodic continuum, even to the extent of the implication of the extension in an unlimited manner of the lines that form it. The contexts in which the sign is used bolster the interpretation. That the periodicity, ∇ , of the source, $\parallel \nabla$, is that of , the periodic continuum, is deducible from the statement that  , li lu, organizes $\parallel \nabla$ constantly, progressively and cumulatively which, translated, would mean that li lu, the proceeding of the one eternal becoming as an allowance occurring in a periodic continuum organizes f n, the ability eternally to cause periodicity eternally to become constantly, progressively and cumulatively.

The sign , as an ideogram, conveys the idea of the periodicities of the periodic continuum. The sign is sounded gi gi. In the proposed Naqi system, the consonantal etymon g means change: gi gi would convey the changers. The phrase, periodicities of the periodic continuum, and the word, changers, are




synonymous in implication. The periodicities of the periodic continuum are the changers. That which changes is the periodicity of the periodic continuum.

The  , gi gi, are called the messengers, the aggelos of , the source, the ability eternally to cause periodicity eternally to become.




As to the signs for the r syllables, the contexts within which they are used indicate the meaning of the r signs to be within the generic, r = manifestation,



with all that this abstraction implies. Two of these r syllables are , ru, and

, ra. The latter is the first one of the two r signs of a phrase that is associated

with , ir dingir. The sign , ru, is used in the phrase  which would read the manifestation of the ability eternally to cause to become.

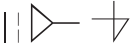
b. Lilu


In this Khamite Sumerian rendition,   organizes  constantly,




progressively and cumulatively. The signs   are sounded li lu: the allurance in a periodic continuum? The continuous outward movement in an orderly and regulated manner in a directed procedure over a determined course that is the methodical prosecution of the design of the source and is conditioned by the conditions of the source, which is an ability eternally to cause periodicity eternally to become in a periodic continuum, organizes this ability eternally to cause periodicity eternally to become constantly, progressively and cumulatively.


c. Movement

Of the various signs used for the d syllables,  which is , du, is used

in the phrase  which would be an interrelationship of movement

and the ability eternally to cause periodicity eternally to become. Li lu, 

 and  interrelatedly produce : the allurance in a periodic continuum and the ability eternally to cause periodicity eternally to become produce movement.











The sign  is pronounced ad by translators and translated father; the consonant is d, the abstraction is that which produces generation. According to Sumerian rendition of the science, it is movement that produces genesis, i.e., d, movement, produces g n, periodic change.

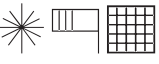
The pair of signs written $\parallel \triangleright$, sounded a du by translators but written with the ideogram for f and the sign for the consonant d in its du syllabic form, read ideophononetically, would translate something concerning movement and light. Another pair of signs written $\triangleright \dashv$, sounded du nu, Sumerian cuneiform for d n, translates ideophonetically as periodic movement. Li lu and $\parallel \dashv$ interrelatedly produce $\parallel \triangleright \dashv$, sounded by translators a du nu, but, f d n: li lu, the proceeding of the eternal becoming in a periodic continuum and $\parallel \dashv$, the ability eternally to cause periodicity eternally to become produce ability of periodic movement eternally to become.

d. d g n



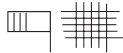



The Sumerian dagon, d g n, was related to $\parallel \dashv$ by way of li lu: something concerning an interrelationship of periodicity, the changers and movement is related to the ability eternally to cause periodicity eternally to become by way of the allowance of this ability in a periodic continuum: something, then, about that exact stage of this allowance within a periodic continuum which is the prosecution by means of a periodic continuum of the design inherent in the ability eternally to cause periodicity eternally to become, which is movement wrought within this periodic continuum by this ability affecting this periodic continuum by means of the changeability of its periodicity. Something about the dignity, the grandeur, the law and order of this allowance. And presently, something concerning its majesty.



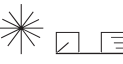



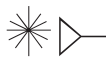


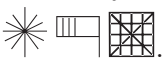








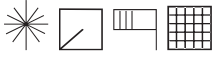
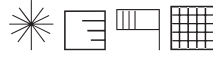


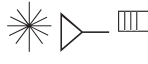


e. Ir Dingir





Sometimes the sign  is written  or else this second sign was originally a different ideogram; in the light of the preceding, the latter seems the more probable. Li lu   now becomes   , ir dinger li lu. The sign , ir dingir, is r dngr. Read , ir dingir, as that concerning the manifestation of the one eternal becoming which relates that manifestation with that phase of the manifestation which is the interrelationship of changeability of periodicity and movement.³ Restate as follows: li lu organizes $\parallel \dashv$; in so doing, $\parallel \triangleright \dashv$ is produced by li lu and $\parallel \dashv$. Upon the production of $\parallel \triangleright \dashv$, the allowance in a periodic continuum becomes , a manifestation of the eternal becoming that is a manifestation of an interrelationship of changeability of periodicity


and movement and  is that stage of the progressive showing forth of the ability eternally to cause periodicity eternally to become in a periodic continuum in which movement altering periodicity without destruction of periodicity progressively organizes the periodic continuum in the gradual showing forth of the design inherent in the ability eternally to cause periodicity eternally to become.

f. n d n lil


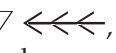
 lil becomes  n d n lil. Although  organizes  constantly, progressively and cumulatively,  is called the dying , in the sense of gradually arriving at the end of its existence as such.












Existing,  under the absolute control of  causes the occurrence of , ir dingir n d n lil, but pronounced in the book titled Al-'Ubaid, nin lil.  is composed of  and , said ir dingir ni lil and ir dingir en lil and if our analysis be correct, of  ir dingir d lil. To say it differently: existing  under the absolute control of  becomes . In this progression of signs, , , , the first would be periodic continuum, the second would be organizing periodic continuum, the third would be the organizing structure of the periodic continuum. Within this last ideogram are found the signs  and , the full original Sumerian sign for these would have been  and , the signs are sounded ni and en. This would seem to be correct for, existing,  ir dingir lilu causes the occurrence of  and  and this would indicate the sign  as replacing . Within this organizing structure, ir dingir en lil and , form , ir dingir dn lil. Ir dingir dn lil and ir dingir ni lil form .

If the translation of , ni, as organizable patterns of periodicity⁴ holds and the translation of , en, as organizing periodicity be correct, then the organizing structure of the organizing periodic continuum is a complex of organizable patterns of periodicity and organizing periodicity. And if , en, do be correct for organizing periodicity, then the translation of , duen, dn, as periodic movement stands, and the implication of periodic movement and organizable patterns of periodicity as the mechanism of engenderment of that which this organizing structure will produce is allowably assumed.



















Again, then: having become a manifestation of the one eternal becoming which is a manifestation composed of an interrelationship of change, periodicity and movement proceeding in a periodic continuum over the conditions of the design inherent in the ability eternally to cause periodicity eternally to become, then this manifestation of the one eternal becoming which is a manifestation composed of an interrelationship of change, periodicity and movement proceeding in a periodic continuum over the condition of the design inherent in the ability eternally to cause periodicity eternally to become and this ability eternally to cause periodicity eternally to become produce periodic patterns and periodic movement; and periodic patterns and periodic movement produce periodic patterns of periodic movement, and these are called ir dingir n d n lilu. The , ability eternally to cause periodicity eternally to become, rules over all of these.































g. Mutation

Something is called ma mi. Something is written  , sounded a du mu but f d m. Something written in the signs sounded mu mu is organized by ir dingir mu ru du ... something. One phase or stage of ir dingir lil was

called      , sounds ir dingir a du mu ndn gi gi. The sign  is a shorthand variation of  . Considering the sign  (?), sounded mu, to be an ideogram meaning the entire constellation of facts and ideas which go into the formation of the abstraction, mutation, then the clause, discussing that phase of the manifestation of the one eternal becoming that is a manifestation of an interrelationship of change, periodicity and movement, would signify one stage of that phase to be mutation of changing periodicity produced by the movement of periodic patterns of periodic movement within the conditions of the design inherent in the ability eternally to cause eternally to become.


h. , kh


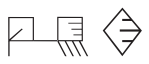

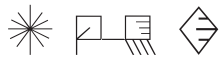
Certain complex signs involving  and  have been looked upon as mere variants of the latter and are so considered by certain classically accepted scholars. The signs here under discussion are , , , ,  and . That these are not variations of a single sign but complex signs built in the five instances of various ndn abbreviations and, in the one instance, the full n d n sign, , and of  and of  is deducible as follows. The Khamite Rezu mdv ntrr pantoideogram, , is a possible pantographic synonym of the Khamite Sumerian cuneiform geometric ideogram . The abstract idea of both, pantoideogram and geometric ideogram, is 'the product of' periodic movement. In the sign , the line, , would translate product; the sign , is periodicity; the complex, , is periodic pattern of periodic movement; hence , periodic product of periodic pattern of periodic movement. Let this Khamite Sumerian complex geometric ideogram be so read.

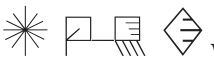


In this Sumerian method of statement of a synopsis of the zr science, , kh, takes ndn from ir dingir ndn lil, classically pronounced nin lil by translators, and thereof produces ir dingir ndn kh,   : that is, the human being takes periodic patterns of periodic movement that are fabricated by the proceeding of the eternal becoming of the ability eternally to cause periodicity eternally to become and transforms them into human-being periodic patterns of periodic movement. This   , periodic pattern of periodic movement which the human being so forms, is called a hyper organization of that which was the final organization of   , of that which is the final extrahuman structural pattern of the organism as produced by the allowance. The production of its periodic pattern of periodic movement by the human being occurs in this manner: kh, , takes   from   and forming   , analyzes   and   and therewith produces   . Then    produces  ; to translate in full: that concerning the manifestation of the one eternal


becoming which relates that manifestation with that phase of the manifestation which is that specific interrelationship of changeability of periodicity and movement that is engendered by the periodic pattern of periodic movement that the human being, from those specific patterns of periodic movement which the allurance prefabricates, in turn does produce its periodic product; a periodic product that is a periodicity specifically of the human being's fabrication. In

brief: ir dingir ndn kh produces , a specific periodic periodicity which is the periodic product of that specific interrelationship of movement and changeability that is the periodic pattern of periodic movement produced


by the human being. This  which  produces was called the healer and later by the Uralite Semites was called the god that is the healer.
















To heal is to make whole, to at-one: in the Sumerian cuneiform system,   is that which heals, makes whole, at-ones. Jesus as the Christ personified was represented as a great and miraculous healer. The Christ is  (iotos), the integrated human bicomponent psyche manifesting. This  sounds very much like the integrated human bicomponent psyche.

This  which  produces was called the great  ruler of the periodic continuum, which latter, however, is referred to in Hall and Woolley's Al-'Ubaid as being translated as the watery element, the usual Uralite mistranslation of the ideograms of the periodic continuum⁴ and, of course, ir dingir is translated god. Thus misread, the translation of this group of ideograms comes out god of the watery element, whereas the reference is to this specific periodicity which having been so produced by the human being then the further continuous evolution of the periodic continuum. Something here then about the specific periodicity of the integrated human bicomponent psyche. This periodicity which is the periodic product of the human being's


periodic patterns of periodic movement, this , being the hyper organization of the allurance is, in turn, the hyper organizer of that which li












lu organizes, is said to organize eternally; i.e., that which results from the




organizing processes of  is the ultimate of that which is and the transition pattern by means of which that which is becomes that which shall be. Something about the powers and functions of the integrated human bicomponent psyche. Powers and functions that, acting seriatly, begin in


the    and proceeding stage by stage to the formation of the z periodicity of the z light, terminate in the formation of the living psyche. The living psyche is written       in the book on the proceeding of the living psyche. This interpretation of    seems correct, for this    was the great ir dingir of the process of the production of wisdom: wisdom is the z pattern.

In this Khamite Sumerian rendition, this periodicity which is the periodic product of the human being's periodic patterns of periodic movement which it has produced as a human being's transformation of lil's periodic patterns of periodic movement seems to have been specified by a term that was used for nothing else: within the frame of reference, 'periodicity', a special naming of this particular periodicity which is the periodicity of the integrated human


bicomponent psyche. Let  , pronounced na, be the term used for this periodicity.


A group of signs written  | |   is classically sounded in an na. Ir dingir ndn kh functioning as such causes | |  to become this something which in the book Al-'Ubaid is pronounced in an na. The sign  is periodic pattern, | |  is the source, the ability eternally to cause periodicity eternally to become. Reading  as this specific periodicity, then read the clause  | |   , the human being's periodic pattern of periodic movement produces a periodic pattern within the specific periodicity of which inheres the total ability of the source eternally to cause periodicity eternally to become. In the Sumerian rendition, in an na replaces | |  : the total ability eternally to


cause periodicity eternally to become now inheres in  | |   and any further ability eternally to cause periodicity eternally to become inheres in the periodic patterns that are produced of the na periodicity. A specific periodicity that is produced by the human being and only by the human being: in this periodicity inheres the total ability eternally to cause periodicity eternally to



become. This periodicity carries forward. The sign  has been pronounced ea, eha, hea, khea, kea, ki, as well as kh. Insofar as I know, it has not been translated. Its identification as the Khamite Sumerian cuneiform rendition of a general Khamite sign meaning the human being is discussed elsewhere

in this book.⁴ Its derivation as a part of a Naqi geometric ideogram for the human being of which the biconsonant kh is the ideophone is also discussed elsewhere in this book but may here be indicated.

The reconstruction of the proposed Naqi geometric ideogram for structure, with h as its ideophone, has earlier herein been shown to be a square formed within a circle⁵ the 45°-225° and 315°-135° diameters of which, considering it to be a circle divided into 360°, form the oblique lines of the square and the chords 315°-45°, 45°-135°, 135°-225°, 225°-315° form its sides. The oblique lines are shown upon the square. And the square is divided equally into 16 smaller squares. The Sumerian geometric ideograms that have so far been discussed in this chapter are formed of lines of the square design. Some other major outlines occur in this sign. This  sign does not.

In finding the proposed Naqi geometric ideograms for change with the ideophone g and the proposed Naqi geometric ideogram for mutation and its ideophone m, a complex sign composed of a circle with radii that form the Sumerian ideogram ir dingir, the chords forming the outlines of the square, and of two other major outlines came into focus. One of these was a hexagram⁵ formed by chords uniting the other six stations upon the circumference indicated by the other six radii of the Sumerian ir dingir geometric ideogram in the following manner. Considering the circle to be divided into 360 discussible degrees, a chord unites station 300°-60°, another unites 60°-180°, another unites 120°-240°, another unites 180°-300° and another unites 240°-360°. Take the circle, the implied six ir dingir radii and the hexagram so formed of these chords and the transverse diameter of the circle and within this design find the lines of  as indicated in the illustration. The Sumerian geometric ideogram

, kh, the human being, is a sign composed of secants of the salient lines of this hexagram within its circle and of the transverse diameter and indicating the central vertical diameter as its central vertical line of construction. It uses secants of all of the chords that form the hexagram.

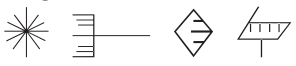
Take this major sign within which the lines for  are found and add the full detail of the square h sign. The Sumerian cuneiform sign  is the na syllable form of n. Frequently seen rotated to the right by 90°, it is a complex built upon certain parts of the lines of the hexagram and certain parts of the lines of the h sign for structure.


The lines of its outline are a chord of and secants of three chords of the hexagram. Within this outline are four parallel lines which is the typical sign for periodicity; they are formed upon short portions of four of the vertical lines of the sign for structure. A line indicating product of is formed on a short portion of the central vertical diameter. The sign sounded na thus uses the hexagram for its outline, that is, as its frame of reference and uses lines for

periodicity and the line for product of as its text.

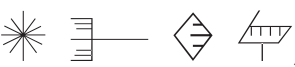
Judging then from its context and from its structure, this syllabic sign, sounded na, should translate: that periodicity which is the specific periodicity of the periodic product of the periodic pattern of periodic movement that is produced by the human being as that human being's mutation of the periodic patterns of periodic movement that the human being takes over from those periodic patterns of periodic movement that are produced in its allowance by

the constant and progressive and cumulative organization of $\begin{array}{|l} | \\ | \\ \vdash \end{array}$; for this periodic product of ndn kh produces something that, sounded ir dingir dam

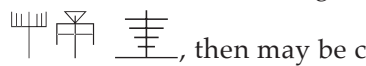



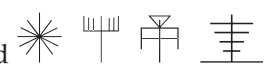
ki na by some classic translators, is written  and is in


consonantal etymon either r dngr dm kh n or r dngr dmn kh n, since  is one of the two; either is dm or is dmn.



i. Ir Dingir dm kh na

Ir dingir dm kh na, written , sometimes sounded for euphony dam ki na, is referred to as something, sounded uncertainly by




translators as dam nun gal, written .⁶ This phrase, 

, then may be considered as a determinative of  . The second sign of both  and 


is . This is either dm or d mn: dm is du mu, mutation of movement: dmn is d mn, is periodic mutation of movement, the implication of either being this, that whereas in the process of engenderment of the one eternal becoming, periodic patterns of periodic movement, by and large, produce change of periodicity which again changes and ever changes and are agents purely in the realm of transfer of energy, certain specific periodic patterns of periodic movement produce a movement that is causative of mutation of periodicity: it is this movement that is causative of mutation of periodicity that is signified by the isolating phrase du mu, the agglutination dm. The added significance of d mn is this, that these periodic patterns of periodic movement that produce a movement causative of mutation of periodicity occur periodically; hence, periodic movement of mutation results in the progress of engenderment. These dm-producing periodic patterns of periodic movement are the m dynasties


of the Rezu netteru  , n dn r; the m dynasties of the Sumerian ir dingir


✳, r dn g r.

The third sign of the determinative phrase is a complex built of a scribe's variant rendition of  and the sign  which is considered to be a shorthand variety of ² The sign sounded nun is n d n, periodic pattern of periodic movement.

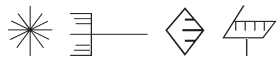
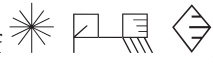

As classically sounded the consonants of the last sign of the determinative phrase are g l. But this sign is a complex composed in part of lines indicating

periodicity and not of dots or dashes or, etc., of the sign , gi gi, the changers, changeability of periodicity. This rules out g. The conformation of

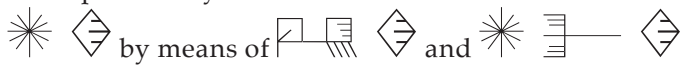
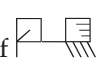
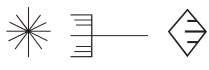

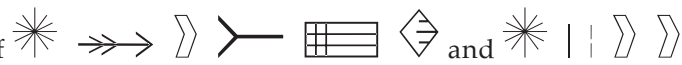
the  periodic pattern is that of the inverted regular isosceles triangular portion of the hexagram, the central vertical line of the sign is the central vertical diameter of the implied circle within which the hexagram is found and the lowermost transverse line is the lower line of the upright regular isosceles triangle of the hexagram. The transverse lines for periodicity are a transverse line of the hexagram, that portion of the transverse diameter of the



circle and that portion of two of the transverse lines of the sign  which fall within the outline of the hexagram, as follows: the uppermost one, the transverse line of the inverted isosceles; the next one, the second transverse line of the geometric ideogram for structure; the third, that portion of the transverse diameter of the implied circle that is encompassed within the intersections of the diagonal lines of the hexagram; the fourth is that portion of the fourth line of the h sign that is encompassed within the chords 30°-180° and 180°-300° at this level. Some specific periodicity of the structural pattern of that of which the hexagram is the ideogram? So far, this hexagram formed within the circumference upon the stations indicated by these six of the radii of the ir dingir sign, that is by these specific six of the r d, specific ordered movement, of the manifestation of the one eternal becoming as considered to be a manifestation of the interrelationship of changeability of periodicity and movement, would seem to be the frame of reference for the discussion of the ideas expressed by the ideograms sounded kh, na, and this one that has been uncertainly, and now to be seen as mistakenly, pronounced gl, a sign that apparently conveys some specific periodicity of the structural pattern of that of which the hexagram is the geometric ideogram. Were the hexagram to be found to frame all references to the human being and only these, then dam gal nun is not dam gal nun but within the frame of reference of periodic movement of mutation, produced by periodic patterns of periodic movement, which are causative of mutation of periodicity, that particular one of these that produces that particular specific mutation of periodicity which results in the occurrence of some specific periodicity of the structural pattern of that of which the hexagram is the geometric ideogram. Perhaps, later, the specificity

of this periodicity can be ascertained.

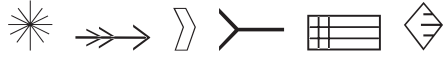
Ir dingir dm kh na, , is produced by the human being by means of , the periodic product of the periodic pattern which the human being forms. Ir dingir dm kh na is that within a total manifestation that is discussed as a manifestation of an interrelationship of changeability of periodicity and movement which, therein, is discussed as that specific periodic movement of mutation which is wrought by the human being upon the na periodicity, the na periodicity being the periodicity of the periodic product of the periodic pattern of periodic movement that is produced by the human being as the human being's mutation of those of the periodic patterns of periodic movement that the human being takes over from the periodic patterns of periodic movement that are produced in its progressive allurance by the constant and progressive and cumulative organization of . Dm kh na: movement of mutation which is wrought upon the periodicity of the integrated human bicomponent psyche by the human being.

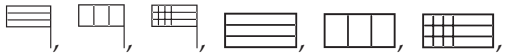
Using the determinative phrase as a frame of reference for the discussion ir dingir dm kh na, then ir dingir dm kh na is that, within the frame of reference of periodic movement of mutation, produced by periodic patterns of periodic movement which are causative of mutation of periodicity. And with the further frame of reference of that particular one of these that produces that specific mutation of periodicity of the structural pattern of that of which the hexagram is the geometric ideogram which is the specific movement of mutation wrought by the human being upon the na periodicity. Something which the human being does to the periodicity of the integrated human bicomponent psyche, producing mutations of that periodicity.


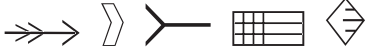
In the Sumerian canon  by means of  and   is the producer of  and is the originator of all human persons: the human being by means of the periodicity na and effect of the movement of mutation wrought by the human

being upon that periodicity produces two phases of , ru, the manifestation of the one eternal becoming, , and originates all human persons, that is, is the originator of the human assemblage that is the human person. In the manifestation of a one eternal becoming that is considered to be a manifestation of an interrelationship of changeability of periodicity and movement as these occur in a periodic continuum that is being constantly, dynamically, progressively and cumulatively organized by the continuous movement within this periodic continuum in an orderly and regulated manner in a directed procedure over a determined course that is an issuing methodical prosecution of the design of the source ability eternally to

cause periodicity eternally to become and is conditioned by the conditions of the ability eternally to cause periodicity eternally to become by progressive and cumulative stages of engenderment, that stage of this engenderment which is the periodic product of the human being's self-wrought mechanism of engenderment and that stage of this engenderment which is the mutation wrought by the human being upon this periodicity jointly produce two new phases of the manifestation of a one eternal becoming that is being considered as the manifestation comprised of the interrelationship of changeability of periodicity and movement.


The first one of these is a mutation, . This isolating Sumerian phrase was made by the Semites into a word which became to be said murudug, meradach, marduk and in Babylon became muludag and silik muludag. In the first three of these attempts at condensing this phrase into a word the l ideogram didn't get pronounced, hence didn't get into the word, in the last sounding, it did. This l ideogram is some specific one of the various stages of l, the organizing process, the allurance. It is seen to be written

in several scribes' variations, such as , etc. In each instance this l ideogram shows divisions into three: three divisions of the allurance. Three gamuts of the proceeding of the total manifestation? A cosmic gamut, an extracosmic gamut and an integrator or human gamut. A triad l. I know no Sumerian sign or syllable in which to express this, therefore may this sign for purposes of discussion be indicated as l3. If so, the phrase can be pronounced ir dingir mu ru du l3 kh. And if this be the correct interpretation

of this sign , then the phrase written  is a discussion of the human being as deity manifesting its integrated mutation of the three gamuts of the allurance: manifesting a specific movement that is an integration of its mutation of the three gamuts of the allurance and since mu ru du l3 kh is produced jointly by the human being using the periodicity, na, and the mutation wrought upon the periodicity, na, by the movement of mutation produced as indicated by the human being, then ...² manifesting a movement that is an integration of its mutation of the three gamuts of the allurance as this movement is produced by the human being using na and dm kh na: that is, using the periodicity na of the integrated human bicomponent psyche and a movement of mutation wrought by the human being upon the periodicity na. And ir dingir mu ru du l3 kh is that movement that is induced by the mutation of the periodicity na and the human being and is a movement in which the human being's integration of its mutation of the three gamuts of the allurance is manifested.

The other stage of the total manifestation that the human being using the periodicity na and the movement of mutation in its effect upon the periodicity na as this movement of mutation is wrought by the human being, written














, said a ru ru by translators, but f r r as reproduced in the Naqi



terminological system, would translate: in the stage of the total manifestation, , so produced by the human being using the periodicity, na, and the movement of mutation in its effect upon that periodicity, na, as wrought by the human being, inheres the total manifestation of the ability eternally to cause eternally to become; at this stage of the manifestation, the total ability eternally to cause to become manifests in this which is so produced; from here on out all becoming becomes by way of this.

Since the human being by means of the periodicity, na, and the movement of mutation affecting the periodicity na, produces mu ru du l3 kh and a ru ru, then the phrase a ru ru is a further discussion of the manifestation by the human being of a movement that is an integration of its mutation of the three gamuts of the allerance which presents this movement so formed and so manifested by the human being as that, in the manifestation of which the total manifestation of the total ability eternally to cause eternally to become now manifests. This is a human manifestation, a human manifestation in which inheres the total manifestation of the total ability eternally to cause eternally to become.



In so doing the human being originates the assemblage that is the human person: is causative of the assembling of the various components which, assembled, form the human person.


j. Na bu

These two humanly produced types of , ir dingir mu ru du  kh and ir dingir a ru ru, written      and   , jointly produce    ir dingir na bu. The Sumerian na bu became the Semite Akkadian, Babylonian and Assyrian, na bū, became the Hebrew nebo. During the Babylonian period that part of the Sumerian canon that related to na bu was still retained and taught at the University of Sarpanitum; in Assyrian the word is çarpānitu, from the word çarapu, to shine, to be pure; in Hebrew, Ziphora and Siphora; in Babylonian, Borsippa. In Attic Greek to be pure, purified, is a z word.⁴ The university of the city of the formation of the z light. Here was taught the Asian Ural Semite rendition of that phase of the science which beginning with n b extends through the formation of the z light. This university became and remained the chief seat of the educational culture of the Semite Assyrian, Sumerian-Semite Babylonian and Mesopotamian empires.

As taught here, nā bu was the chief  of the Babylonian empire. Called the proclaimer, the announcer, the seer, the prophet, this that is na bu was the ir dingir of secret wisdom, etc. In the Khamite Rezu mdv ntr epigraphy, the sign  is sounded neb. Budge, whose reason for so translating it I have not searched out, translates this sign by the word lord. Since lord is the classical translation of the Hebrew adonai, this cannot be correct. The consonants of na




bu and neb are n b: n b is the b periodicity, the b n of Sara's beneficence. Since

the Sumerian signs are , the na periodicity and the sign , then na bu is at least something concerning the na periodicity and b. Perhaps an analysis of this Sumerian sign for the bu syllable may help. The sign is a complex composed of the square of the h ideogram meaning structure, three lines forming a sign for periodicity and a line which is the sign for product of, and a transverse line drawn across the lower portion of the square in such manner as to suggest the possibility of its being the sign for d meaning movement. The periodicity signs are parts of the transverse lines of a sign for h and are the same parts of these

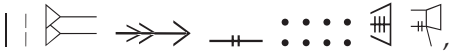
lines as those used in , said en. The phrase na bu would thus be something about an interrelationship of the na periodicity and a complex comprised of the movement of a specific periodic product of a specific structural pattern called b: the b exegesis of the na periodicity that mu ru du l3 kh and a ru ru, having been produced by the human being, the na periodicity and dm kh na, have forwarded to b where it then becomes transformed into na bu.

As the announcer, the proclaimer, the forwarder to the awareness of the human person of the messages impressed upon the periodic pattern of the integrated human bicomponent psyche by the human being's mu ru du l3 kh, this na bu would indeed be the ir dingir of secret wisdom, of the wisdom that comes by way of concealment, of the z a that comes by way of q l. That phase of the allurance which is the operation of the formula q in bn as carried forward by the human person produces that human person's z periodic pattern. Hence the seer and the prophet.




k. b l







In the Sumerian canon, , transforms  into : ir dingir na bu transforms ir dingir l3 into ir dingir b l3. Here the dying li lu, having erst become nin lil then l3 now is replaced by b l3, the new organizer. The early Semites, playing around with the idea of b l, formed baal and baalit; the Babylonian Semites made bel and belit of these two early Semite tries. English translators call it bel.

l. A du mu ndn gigi ab zu and in an na

Ir dingir b l is referred to as , f ad mu ndn gigi ab zu. The first sign is pronounced a by voweled-tongued translators.⁷ Ir dingir f ad mu ndn gigi ab zu is referred to sometimes simply as ad mu zu. The Semites, worshiping f ad mu ndn gigi ab zu, made of ad mu zu, dam zu, tamzu, tamuz, tamzi and eventually just plain zu. The Sumerians, in devising the clause f ad mu ndn gigi ab zu, were discussing the manner in which the allurance at its b stage gradually, stage by stage produces the z mutation, using the b periodicities as the gegis of the ability eternally to cause periodicity

eternally to become, discussing this in fairly full statement.

Ir dingir f ad mu ndn gigi ab zu and in an na carry the process. In an na,  | |  , is the specific periodicity of the periodic product of the human being's periodic pattern of periodic movement, produced by the human being and dan kh na, within which specific periodicity inheres the total ability of the source eternally to cause periodicity eternally to become.

In the Sumerian rendition of the z r science,  | |  , in an na, replaces | | : the total ability eternally to cause periodicity eternally to become now inheres in  | |  and any further ability eternally to cause periodicity eternally to become inheres in the periodic patterns that are produced of the na periodicity.


¹David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), p. 49.

²Incomplete in author's manuscript. [Ed.]

³Chapter XXI, "Change," Sec. V, "The Sumerian Sign, , ir dingir."

⁴See Index.

⁵See illustrations accompanying this chapter.

⁶Also written this way:     .

⁷See Hall and C. L. Woolley, *Al-'Ubaid* (British Museum, Ur Archeology publication)

