

BOOK ONE

CHAPTER XIX

IN THE FOUNDATION OF THE SHRINE OF HĒNNU

i. THE MDV NTTR SYSTEM OF EPIGRAPHY

[The Rand McNally Standard Atlas, 1949 edition, was used by the author as a reference for the geographic descriptions in Section i. Ed.]

a. The Epigraphy

At some time between 7000 B.C. and 6000 B.C., the college of linguists and semanticists of q b pt khr of Suten Kh n n undertook still another project in paleography. Using the system of the Akha plaque, altering its method of internal composition to the extent that space relations were sometimes retained for complex signs composed of phrases but no overall ideographic pattern either geometric or pictographic was formed and, retaining the signs with their meanings unchanged, using them for ideograms, ideophonograms, word signs, consonantal ideophonograms and phonetic complements which were uniconsonantal, biconsonantal and triconsonantal, and which could also serve as pure phonograms, and determinatives which would indicate whether to be used as ideophonograms or as pure phonograms, confined the syntactical time and space relations of symbols almost entirely to pure linear sequences, although in its composition a complex symbol retained the old space relational methods in a space relational agglutination of single signs. No vowels were indicated. Ideophonetically and phonetically, the writing was pure consonantal. This they adapted to and used for the graphic expression of the almost isolating q v b variety of the Khamitic dialect of the Eocene Cordilleran


Redu agglutinative variant of the ancient Eocene Cordilleran isolating. This s-sh epigraphy, consisting of drawing and writing, which these consecrated, initiated, dedicated Naqi of the Rezu of the dominion of Suten Kh n n who were of those ruled first by the dynasty of the Netteru and last by the dynasty of the Khrmshu thus adapted, they called mdv nttr. A system in which the method of coordinating pantoideograms, pictoideograms and geometric ideograms of the sacred science and further coordinating these with the ideophones and of using space relations was brought to a classic peak; the mdv nttr was devised and used for learned purposes only, the purpose of instruction of the fringe Rezu in the science, no matter the epigraphy in which the applicant was versed. The phrase mdv nttr, said in English for euphony, medu netter, when read in isolating etymon of the proposed science terminology, translates as something concerning that phase of the manifestation of the eternal becoming which is related to that phase of the creativity of the periodicities of the periodic continuum which, m v l q d v, is that mutation of their movement in the integrator gamut which is produced by that phase of the proceeding of the eternal becoming which is the operation of the formula q. This is the system of epigraphy that was referred to by the Greeks as the Egyptian hieroglyphikos, that which is carved in the ieron, the system of epigraphy which was used in the colleges of the sacred science of the people of q v b. It was devised and used for learned purposes only; the purpose of inscribing the science as it was then, there, known, in a system which could be taught in the colleges of their university in their daily language to whomever of the fringe Rezu were accepted for study in those colleges.


Thus the mdv nttr, the epigraphy of the Akha plaque and the epigraphy of Gavrinis were related developments of the ancient Naqi-produced system that, using the original geometric ideograms with their related ideophones as the standard of nomenclature, of signs and of composition, produced a synonymous system of pictoideograms, and a synonymous system of pantoideograms and a standard space relational method of their use for syntax and composition, had been devised by them for the use of the fringe ethnics of the Eocene Cordilleran landmass. In the colleges of the system of Suten Kh n n of the university of continental q b pt khr of 6000 B.C., this hieroglyphic system, mdv nttr, of the Rezu of the domain of q v b of the dominion of Suten Kh n n was the epigraphy of their science, as adapted to their vernacular of their variety of the Khamite dialect of the general agglutinative speech of the b lands which were the Eurafasian landmass of the eastern hemispherical crustal dry lands.


As had those of the Eocene Cordilleran lands, which formed the Asian portion of the eastern hemispherical Eurafasian landmass, earlier known and were still continuing to know, so now this northeastern region of the African portion of that landmass which was the dominion of Suten Kh n n begin to know the effect of Ural subethnic invasion. Spreading from Asia, the first peaceful Asian Ural subethnic insinuation was soon followed by warrior invaders of

the first strong Semite movement from Shīnar across Asia, until 3500 B.C., as approximately estimated.

Until that time Taiui Annu of the realm of q v b of the domain of q b of the dominion of Suten Kh n n had remained as it had always been, an indigenous educational hierarchy. At that time someone, not of the Rezu, accredited by Manetho with having been named Menes, is reported by him to have claimed to have overthrown the indigenous educational hierarchy, to have united the two lands Pa ta Annu r z and Pa ta Annu m r g in an absolute military monarchy, made himself absolute military monarch, established himself and his seat of government at Het Kâ Ptah, dropped the city's sacred name and retained the name Mennefer and to have made Mennefer the capital of his absolute monarchy. The Menes dynasty, so established, is now called the first Egyptian dynasty. It is in reference to this that Manetho reports that these Rezu had recorded historically that before the establishment of this military government by Menes they had been ruled by the dynasty of the khrmshu for untold time and before that, from the beginning of their peoples, by the dynasty of the netteru. It was not Menes who united these two of the lands

of Taiui Annu, nor was he their first supreme ruler; it was  who coordinated the activities of the two governors, Set and Heru ur, and it

was  who was the first supreme ruler of Taiui Annu. From the time of its military conquest by Menes, this campus of the department of human psychology of the university system of the sacred z r science of the Naqi with its unbroken lineage of heritage as such in the Eocene Cordilleran campus that was Shveta-Dvīpa of the Megalohomosaurian Naqi ceased to be and the educational hierarchy ceased to govern its peoples. The, now classically so-called, dynastic period of q v b, said in English, Egypt, began at the time when Menes, thinking to have deposed the dynasties of the Netteru and the

Khrmshu, usurping the throne of , figuratively sat himself in it, thinking so to usurp the power and believing himself to be capable of establishing a new order of its manifestation, of installing a proceeding of his own making, of establishing his own law and order in lieu of that of the Netteru and the Khrmshu which are, respectively, the one, the law and order of the l g, the proceeding of change, which is the manifestation of the creativity of the periodicities of the source of light, and, the other, the active process of its mutation manifested by the human being as these were described in the terminology of the z r science of the Naqi. In the science, the rule of which Menes sought to displace, there can be but these two dynasties of rulers.

Classically, bespeaking the characteristic limitation of the classic scope, the entire aeon of its existence before the beginning of its rule by Menes is now referred to as the predynastic period of this civilization, its subsequent era of

existence being called the dynastic period. The dynastic period is described in four phases: that of Old dynastic Egypt which endured through the term of this first dynasty; Middle dynastic Egypt, from the end of the first dynasty to the 13th dynasty, which latter was 1587 B.C.; late dynastic Egypt, from the 13th dynasty to the 21st dynasty; and dynastic Egyptian, from the eighth century B.C. to the Arabic military invasion of this ancient land in A.D. 641 which ended the dynastic era. The era beginning in A.D. 641 and extending to today is called post-dynastic Egypt. Current Egypt is called modern Egypt. Historically, beginning with the dynastic period purportedly established by Menes, the human culture of the Nile, along that part of its northern course which flows from 20° north latitude, which is 4° of latitude south of the ancient city of Souen, Swen, where the old granite quarries were situated,¹ which the Greeks later called Syene, and the Arabs by adding the article made into As-suan, which lies along Khâp Sh Khr at 24° 5' N of the equator and 33° E of Greenwich meridian, some 300 miles nearer its source than Dendera north to the Mediterranean, is referred to, classically, as Egyptian culture. Classically speaking, Egypt occupied the valley on both sides of the Nile, north-south along this part of its course, east-west from the eastern border of Sinai and the western shore of the Red Sea to Libya. Covering 400,000 square miles of east North Africa, with Cairo as its capital, this Egypt is descriptively divided geographically into Lower Egypt which is that part of Egypt north of 30° latitude, known as the delta, Middle Egypt and Upper Egypt. The site of the city of Suten Kh n n and its environs comprised the part now known as middle Egypt.

The mdv ntr hieroglyphic system of epigraphy and the language system for which it was devised comprised the classic system which was still in use when Menes took the land over by military force. Beginning with the dynastic era, scribes who were scribes only, with no other required education, were taught the method of the engraving of the signs and they produced it to a fine art. Some of the signs gradually became abbreviated in abstract but not otherwise changed until about 1587 B.C., during the 13th Egyptian dynasty, when a simpler, cursive, variation of the signs of the mdv ntr was wrought, called ntr kharis, and introduced into literary usage for the benefit of the scribes in replacement of the more complex mdv ntr rendition of the same signs. Although the autonym of this cursive variant is ntr kharis, the Greeks called it the hieratic and, as such, it is now classically referred to. Still confined to purely educational purposes, the s - s kh ntr kharis cursive variant of the s - s kh mdv ntr was used for some 400 years, from the 13th to the 18th dynasty, but at some time during this period the signs underwent a further abridgement, the result being now called the new hieratic, still used solely for educational purposes only. Then about 800 B.C., during the 18th dynasty, another variant was produced under conquering Greek influence which, a drastic variation of the cursive ntr kharis, was called the demotic, inflected on demos, which is Greek for "the people." The demotic is now also called late Egyptian. It was produced for usage in the marts and the profane places. And the mdv ntr

writing of the sacred science as said in the tongue of the Khamite Rezu had become the elegant scribbling of the uninitiated demos of the now too greatly Ural-ethnic-mixed and dominated Eocene Cordilleran Greek invaders who had long since lost a large part of their birthright. From 800 B.C. onward, mdv ntr and khr ntr gradually became lost systems, with the demotic replacing them. The Arabic conquest of Egypt occurred in A.D. 641. The demotic script was officially replaced by the Arabic alphabet.

b. The Language

The literary Rezu dialect of the Khamite language was predominantly the Rezu Khamite usage of the q v b department of the z r language system of the z r science of the Naqi as preserved on this campus of the department of human psychology of the university system of the z r science of the Naqi. This, the native Egyptian language, is discussed as predynastic; early, middle, and late dynastic; and post-dynastic. Post-dynastic Egyptian, still called the Q v b speech, Qbṭī, said in English Coptic, is discussed in two phases: an early phase, called Old Coptic, spoken by those of the peoples of Egypt generally who had not adopted the speech of any of its earlier invaders, did not adopt the Arabic speech of its A.D. 641 conquerors and continued to use their own language, but in gradually decreasing numbers, as a spoken language as late as A.D. 1700 and a late phase which continues into today called Zeniyah, which is the Zeniyah subvariety of the Q v b variety of the Rezu Khamite dialect of the Eurafasian agglutinative development of the Eocene Cordilleran Rezu Rakhshaza agglutination of the Naqi isolating consonantal science speech as still used as a living spoken language by the Rezu peoples of certain villages of upper Egypt, that was Pa ta Annu r z of Tauī Annu of the supreme rule of An d z, in the land of Q v b of the domain of q b, of the dominion of Suten Kh n n, of the campus that was Shveta-Dvīpa of the z r system of science of the consecrated Naqi. The Zeniyah is the only modernly known living remnant of this Rezu Q v b variety of the Khamite dialect of this Eocene Cordilleran science speech. The thought suggests itself that the sacred language of the Zuni Indians is possibly another living remnant. A displaced remnant.

During the early ones of the final six centuries of the terminal period of ancient spoken Egyptian, the population of Egypt was made up of the descendents of the ancient Rezu and of Ural Arabic Semites, many Uralized Greeks, some Negritians, and of the various possible mixtures of these. During the first few centuries A.D., Christianity had been widely accepted by those of the descendents of the Rezu who had continued to use their own language. It was this organized North African Christian Church that centered that part of Christianity which would not be and did not nor ever has become to be ruled by Roman Catholicism. This organized Church of Africa, composed almost entirely of people from among these descendants of the Rezu who still spoke their native late ancient Egyptian language, now known as Old Coptic, used this Q v b speech exclusively in the services and in the establishment of the ritual.

As so used, this Old Coptic is known as Christian Coptic, a variant marked only by an abundant interspersing of Greekized words. Christian Coptic, as so used, divides naturally into: Sahidic of the upper Thebais; Akhmimic of the neighborhood of Akhmim; Fayumic of the Fayum, formerly called Bashmuric; Bohairic, formerly called Memphite of the northwestern delta near Alexandria; and Memphite, around Memphis.²

By A.D. 1700, seemingly the speech was no longer used as a living language in any instance by these people nor in their congregations but it was and still is, in some instances, retained in the reading of the liturgy, having become a dead language but not a lost language, a purely ritualistic and liturgical language. European and American ways of thought decided that this q v b language which they called Egyptian had become at that point dead. Even though the decision was made on lack of evidence of existence of the use of the language in the places studied, it was still too sweeping a decision since not all of the places of the land of q v b had been studied. It may be that the continued use of the language in the Christian churches kept the language alive in the far places of the land. The Zeniyah are Christian Egyptian villages; the people of the villages are Rezu Egyptian speaking the Rezu Egyptian language. But it does not necessarily follow that it was their Christianity which kept them using their native tongue.

The appellation, Zeniyah, is the English usage of the Semite term of reference to these people; a word, possibly, in which the native agglutinated consonantal zn either has been used as an ablaut and given the Ural Arabic Semite suffix yah and the Arabic word so formed has been vowelized for English usage, or a word which was originally an agglutination of z, n q and 𐤀 , the z Naqi. The Zeniyah, then, would be the language of the people of the villages of the z n q 𐤀 kith, of that particular, the z n q 𐤀 , phase of the system of psychology the ultimate frame of reference of which was Suten Kh n n or the people of the villages of the z n q 𐤀 region of Pa ta Annu r z, of Tau i Annu of An dz of the realm q v b of the domain of q b of the dominion of Suten Kh n n. The existence of this living remnant of the speech of q v b was reported in A.D. 1936 by the Czech scholar W. Vycichl.³ Further search among the hinter villages may bring to light other places where the language still lives. The spoken formation of agglutinated roots from consonantal etymons among these Zeniyah villagers of upper Egypt and the Tauregs of the western Sahara should in many instances be found to be similar. Where those consonantal etymons were those of the science terminology, the essential meaning of the agglutinated word in its final abstraction should be found to be the same. The ancient lore of the Zeniyah would expectedly be overlaid by some of this earliest Christian lore and some mixture of the two should be apparent in the mores but these Christian contributions would have no taint of Uralite Roman Catholicism nor of Uralite Protestantism. In the Christian legend, the Semite Hebrew Jew named Jesus is said to have had his upbringing and early education, as an immigrant displaced


person, somewhere in Egypt during certain years of the post-middle centuries of the Greek dynastic period of the dynastic era.

ii. ABYSSINIAN OR CUSHITE VARIETY OF THE KHAMITE DIALECT

The Abyssinian or Cushite family of Khamite dialects comprised those of Abyssinia and southward, including the Afar and Agao dialects. They produced no known epigraphy nor used any, insofar as is known.


iii. IN THE FOUNDATION OF THE SHRINE OF HENNU




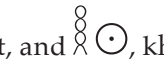
[Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-19-3 (www.atsu.edu/museum). Ed.]



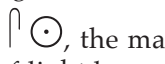
Whether the alphabet of  was the geometric Philiton epigraphy, or a variant rendition of that epigraphy, and what became of this geometric Philiton adaptation of the ancient geometric ideographic system is not known, for the canonical literature that had been preserved and has been archeologically recovered is inscribed in the mdv ntr combined adaptation of the geometric and its synonymous pantomimic and pictographic systems. That their pure geometric adaptation, or reconstruction, continued to be used by the Philitons would seem certain, for there are the undeciphered geometric inscriptions which have been recovered from Qebti to Quena and there was a known migration of Philitons from Capthor which may or may not have been related to the conquest of their university campus and their university system by Menes, and there was the settlement of that portion of the easterly neighboring Mediterranean shoreland which bordered Eocene Cordilleran Sinai eastward and extended to the western border of Eocene Cordilleran Kh n n, Canaan, by those Eocene Cordilleran persons who named the land they so settled Philitia and there was a significant Philiton achievement by the Eocene Cordilleran second king of the fourth dynasty.


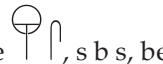
At the onset of the dynastic period, the university system, as such, was not immediately fully disrupted, nor were its buildings completely destroyed, nor were its savants at first removed but gradually the savants were displaced as heads of departments and replaced by vassals of the military system and the subsequent history of the system of the dominion of Suten Kh n n is that of any formerly independent, self-produced, self-owned, self-maintained and self-ruled system of pure science, academic and applied, which then is forced to operate under the suzerainty of a military and political-minded conqueror of a foreign ethnic who has established himself as absolute monarch.

It is apparent that in the rule established by Menes, all other systems of epigraphy were caused to be officially discarded as living systems and the mdv ntrr was caused to be officially retained as the only system and it is equally evident that it was for a few thousand years so officially retained as an educational system purely. The teaching in the colleges went forward in this medium. But repeated changes were instituted in the educational system itself and in its hierarchical control. Menes succumbed and was followed by his inheritors. The dynasty established itself. In time it was overthrown from within by another. Dynasties rose and fell and with them the hierarchical control of the educational system. With Memphis which was Menefer the political capital,




Heliopolis which was , Anu, became the educational capital. As Menefer and Anu replaced the city of Suten Kh n n, so Thebes later replaced Anu and, in turn, Sais of the north later replaced Thebes. Through the centuries of the first three dynasties and the years of the first king of the fourth dynasty, the teaching and practices of the ancient science became alternately decadent and exoterically partially restored, depending upon the ruling dynasty and upon the kings of a dynasty, whether they were extraneous military conquerors and their inheritors or erudite, indigenous, initiated, dedicated, consecrated Naqi. False temples were erected in redundancy for idolatrous worship of the extraneous king and of his personal versions of the exoteric Uralizations. True temples which were the original university buildings were destroyed and rebuilt and again destroyed. The educational hierarchy regained and relost control of its former magnificent educational system of continental qbptkhr of the dominion of Suten Kh n n. In the false temples the old phrases which



were composed of scientific terminologies such as , s b s, and , s r s, and , n tt, and , khr, an exact vocabulary of scientific terms came to be represented more and more by pictograms of animals and pantograms of people; then the phrases became personalized as the people and the animals; then the people and the animals were worshiped; then the worshiped animals and people became idolized; then the idols of the animals and the people were

worshiped in a mass depravity in which , having become , the throne of the temporal power of the reigning monarch replacing the power of the eternal becoming of the source of light, , the manifestation of that power of the eternal becoming of the source of light became both a personalized god called

Osiris the reigning monarch, and , the temporal throne manifesting the power of Osiris. The phrase , s b s, became bess and bess became an idol, a

fairly horrible looking monstrosity. And , s - s, became a personalized goddess,

Isis, and    became a person, Horus, son of Isis and Osiris, the objects of idolatrous practices. And the science was betrayed in its own land. Not by the descendents of the people who had produced it but by the various invading peoples of the Ural ethnics. So debased that a Philiton, second monarch of the fourth dynasty, a native Rezu, coming into power caused the idols to be destroyed and closed the false temples by edict and he and his immediate successor kept them closed for a brief hundred years, during which time this man reestablished and he and his successor maintained the original science, in near its purity, as the only permissible teaching system. He also wrote a book, still called the sacred book by the indigenees at the time of Manetho and incorporated as a section in his book a copy of the ancient book on the proceeding of the living psyche.

It is not known in what system of epigraphy this Philiton wrote his book nor in what system of epigraphy he copied the ancient work nor in what epigraphic system the ancient work which he copied into his book was written but cause to believe that it was written in the original geometric ideography of the original Naqi Philiton and that this Philiton wrote his book in the geometric ideography of the Rezu Philiton system of the university of continental Khptr of the dominion of Suten Kh n n and that he therein produced the ancient work in this same system would seem to exist; for around 2170 B.C. this reigning monarch of this land, who was the second king of the fourth dynasty, and who was of Eocene Cordilleran q v b Rezu extraction and who was a Philiton, an erudite, initiated, dedicated, consecrated Naqi of the sacred science did cause to be built a megalithic piece of geometric masonry on a significant site of a portion of the ancient campus and incorporated in its architectural construction the exact statement of the operation of the formula q in the production of z at v and the nature of  and , and sealed it up, so that the work incorporated therein should not become so completely lost that it could not eventually become reconstructed in the minds of men. And the militarily questing Ural ethnics did not quite win, for the piece of geometric masonry still stands there to be read in the original by anyone who can. This man whose cartouche was





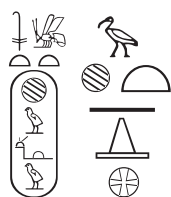
and who referred to himself as



and named his building





 . These phrases are pronounced by inflection language translators kufu, shufu, xufu, chufu, which are euphonic for ch v f v for the man's name and xut, chut, chud, which are euphonic for ch v d, for the name of the building that is referred to modernly as the Great Pyramid. And it is true that a true pyramid unto heaven was constructed here in this land by the workmen of



under his direction and it does not create confusion as did the Uralite attempt at Shīnar but resolves confusion into lucid and reassuring comprehension when it is read for what it says so perfectly and so exactly.


The descendents of the invading Ural ethnics hated him for it. Herodotus records how these described him in some unpleasant terms, calling him an enemy of their idols and their gods. And although at his death his immediate











successor, whose cartouche reads  enforced the edicts of  and maintained his regimen, this man was, after many decades, overthrown by the idolators and replaced by one of their own and the false Ural ethnic temples were reopened, after having been closed for a century, and the monstrous degradation of the z r science that was the idolatrous Ural ethnic worship was reinstated and the ancient exact science of the one eternal becoming of the source of light manifesting and the identity, genesis, powers and functions of the human psyche of the human person in the proceeding of that becoming never again openly governed these people, as the descendents of the Ural ethnics sought through the false worship to gain that which the Rezu Eocene Cordilleran knew could be gained only in the concealed self-performance of an exact formula that does not bow down before humbly and adore imploring a false image which it has in need projected out of its phyletically aberrant uperprosencephalic deprivation but in the fullness of function of its well evolved, unaberrant, well developed, full functioning uperprosencephalon does go out to and does lay hold of and does bring back to itself and does there become one with that which it does transmute into a sacredness.

From then on the Khamite Rezu knew two diametrically opposed needs of orientation: a ceremonious genuflection to an external, extrinsically applied social and economic rule governing their educational system and the outward attitudes of their mores, and an upright internal intrinsic quelling of all cosmos and extracosmos in the process of the human sanctification of those gamuts, the science of the proceeding of the law and order of which the true savants in a lineally organized unobtrusiveness have kept secure and unadulterated in perpetuity in those inner sanctuaries which are the eternal epicritic awarenesses of the Naqi Philiton Khershefâ whence it has been in complete fidelity taught to the prepared of the Rezu Naqi in the seclusion of vowed silence and the security of vowed intent, when prepared and acknowledged and accredited by the organization so to teach others who were able to learn and willing to learn

and would prepare themselves to learn; and these became the esoteric schools of this university system; for the savants of the university system of continental q b pt khr of the dominion of Suten Kh n n of the ancient campus called Shveta-Dvîpa were wealthy in their own right and powerful in the organism and internally equipped with a human integrity which thus preserves the science and the method of its teaching. And since that which this system called the dominion of Suten Kh n n was the phylum's product of its total knowledge concerning the identity, genesis, powers and functions of the human psyche, and since the powers and functions of the human psyche include the power

of communication of saints, these  Khrshai did teach and do teach by means of this type of communication and did, spreading, radiant, through the world, establishing new centers of education among all ethnics, and do so now intercommunicate with each other and with those whom they teach. And the exact science of the human psyche, it's identity, genesis, powers and functions and its relationship to the total manifestation of the eternal becoming of the source of light continues to exist only because its retention in the eternal awareness of the recondite of the esoteric school of the Naqi Philiton Rezu Khrshfa kept the science alive.

Two systems of education thus proceeded, the one within the other silently, during the dynastic era, an exoteric extrinsically ruled school of the sciences, warped, falsely interpreted, falsely applied and falsely taught, and within it, erudite, recondite, intangible, untouchable and real, an esoteric school of the true science. And alchemy which is Greek αλχημεια was in mdv ntr 

 and meant that phase of the proceeding of the eternal becoming produced by  in , which, called the progressive events referred to as the christ atonement, beatification, sanctification and the ascension in the Christian attempt at terminology, is that phase of the proceeding of the eternal becoming which catalyzed by , is that mutation which occurs by way of the functioning powers of v in  by means of q at b, producing ch, and  in ch producing z, of the esoteric school, became in the exoteric schools the per-rograting attempts at the transmutation of lesser metals into gold and its descendent, the modern chemistry, the manners in which one molecule of the cosmic gamut transfers one electron to another. Currently, subatomic physics, the manner in which atoms and subatomic particles form, act and react upon each other comes near to vivifying a consideration of the possibility of the validity of the exoteric alchemical hypothesis. Placed in the context of the physiological chemistry, physiological subnuclear physics, and physiological physics of light of the homozoan uperprosencephalon, together with the exact something that is the human being, the human integrated bicomponent psyche, the , the b n, the human person, q, then, so placed, the real alchemy, which

is the production of z and then of the living z psyche becomes knowable as

an exact formula of .

Neither is it known for sure what this second king of the fourth dynasty titled his book, nor what certainly was the title of the archaic book he so incorporated as the core of his own work but recurrently, all through the dynastic timeway, a book which comprised the canonical literature of the indigenous Eocene Cordilleran Rezu was carved in whole and in part on polished megaliths over the land, elegantly on monuments, on walls of college buildings, on the pillars of temples; interspersed thus among the idolator's products; on inner walls of dwellings and of rock hewn tombs, later, also, done in ink on papyrus and then sequestered. It cannot be known how many of these were destroyed. But some remained. Do still remain. And only those Rezu who knew the science language, its terminologies, manner of phrasing, grammatical construction, etc., could read. But these could read these texts, generation after generation.

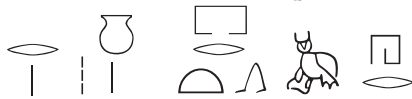
What further happened to Egypt during the last 1,500 years before and the early 1,500 years of the Christian era is a matter of history. That outward destruction of a science and its system of education which was begun by Menes was all but completed. One great late effort at its restoration was made by the Graeco-Egyptian Ptolmey Philadelphius around 300 B.C. when he established the educational system at Alexandria, its library, its museum, its recollected writings in the mdv ntr, ntr kharis and demotic. Some were esoteric, some were exoteric.


Then the era of Roman supremacy was upon Egypt. During the final century B.C., Uralite Caesar burned 700,000 rolls that Philadelphius had collected and housed in Alexandria. During A.D. 20-30 Jesus attempted to teach in Jerusalem and along the shores of Galilee. About A.D. 30 Pontius Pilate caused him to be crucified by edict. In A.D. 296 Diocletian burned what he could find of the esoteric books and set his torches to what he could of the works on alchemy. In the eighth century A.D. Uralite Leo Isaurus caused 300,000 rolls that had been recollected and placed in Constantinople to be destroyed. Uralite Semite Mohammedans destroyed all that they could find.⁵

The Roman Empire fell. The Arabic conquest of Egypt occurred in A.D. 641. The mdv ntr and its hieratic and demotic variations were officially replaced by the Arabic alphabet. In A.D. 768 Charlemagne. In Europe the time of onset of the medieval dark ages coincided with the time of the Arabic conquest of Egypt. For the next nine centuries, until after the revival of letters in Europe during the 15th century A.D., Arabic literature remained the only storehouse of any writings either produced by or concerning this land which the Moslem Arabs took over in A.D. 641.

Following Europe's renaissance Egyptian archeological exploration became a thing to do. But as late as A.D. 1800, the inscriptions found could not be read. Then in A.D. 1802, a piece of black basalt now known as the Rosetta stone was found near the Rosetta, one of the seven Mediterranean mouths of the

Nile, bearing a trilingual inscription done in mdv nttr, demotic and Greek. This trilingual inscription gave Champollion, the linguist who knew Greek, a clue to the translation of demotic and by way of that to a quasi-translation of mdv nttr. By 1820 Champollion and Young had begun some translating. Smyth⁶ records that these were followed by Rossellini, Gardner Wilkinson, Birch, Osburn, Lepsius, Poole, De Saulcy, De Rougé, Brugsch, Mariette, Chabas. Later Budge joined the translators. According to Budge⁷ various copies of three known editions which he calls recensions of some earlier compilation of

the canonical literature which bore the title 

 have been recovered. The earliest of these three known editions of a work which in itself was an edition, now unknown, of a compilation of earlier works was made at Heliopolis.

According to Lepsius as cited by Piazzi Smyth, Unas was the ninth king of the fifth dynasty. Teta, Pepi I, Mehti em sa f and Pepi II were kings of the sixth dynasty.⁹ During the years 1880-1884, M. M. Mariette and Maspero opened and entered the tombs of these four kings at Zaqqara, said in English Sakkara and Saqqara, dismantled them and cleaned them out. Engraved in the mdv nttr hieroglyphic system on the walls, corridors and chambers were copies of this Heliopolitan recension of this book. Reproductions of these texts were made and subsequently published with a French translation [by G. Maspero] in *Recueil de Travaux* tt, iii-xiv, Paris, 1882-1893. A revised edition of the text was published by Sethe, *Pyramidentexte*, Leipzig, 1908-1910. Because Saqqara is near the pyramid hill and because they were so found, these texts are referred to as the pyramid texts. But the Philiton who was the second king of the fourth dynasty inscribed no texts either in or on the pyramid which he built nor did he devise it for his personal tomb. Budge reports that in dynasties 11, 12, and 13 many monuments were inscribed with the Unas text, and that under the 11th and 12th dynasties quotes which were sections of various excerpts of the Unas text of the Heliopolitan recension which were given titles and were styled what he translates as chapters, were done on sarcophagi and coffins¹⁰ in the nttr kharis, the hieratic or cursive modification of the mdv nttr.

Another edition of Ru Nu Prt m Hru was made about 1700 B.C. on the establishment of the 18th dynasty and the rising in relative importance of the Theban hierarchy of the university temple of Amen of Thebes. Various portions of this Theban recension were found some of which had been written on papyri or painted on coffins in mdv nttr, from the 18th to the 22nd dynasties and others of which had been written in hieratic upon papyri in the 21st and 22nd dynasties.¹¹ A very beautiful, colored and illustrated papyrus roll, 78 feet long, copy of this Theban edition, was recovered from its long safe deposit, and, later, in A.D. 1888 obtained by the trustees of the British Museum, where it was even later translated by Budge, their curator.

About 600 B.C. when the capital was transferred to Sais of lower Egypt¹² the priests of the temple of Neith put out another edition, called the Saite recension, copies of which were found written during the 26th and following dynasties in hieroglyphics, in hieratic, and in demotic. This Sais edition was the edition used in the Ptolemaic period, is the last edition known. A Turin papyrus of this edition was translated by Birch in 1867.

Budge remarks that the various copies of any edition are the various scribes' personal renditions of the particular edition copied as well as of the signs used in the system desired by his retainer and that the three editions vary somewhat in many places but that, in the main, all copies and all three editions agree. The title of the work remains unchanged throughout. He gives it the phonetic value Ru Nu Prt m Ḥru. A copy of the papyrus owned by the British Museum as well as a copy of the book of Budge's translation is on file in the Cleveland Ohio Public Library, White Memorial Collection.



[*Author's note in manuscript, "Rewritten from here for Book Two." Ed.*]




Although the text of the papyrus is referred to as Ru Nu Prt m Ḥru, Budge titles his "*The Book of the Dead, Papyrus of Ani*," and rearranges the chapters of the original text in a sequence which he says archeologists generally prefer. According to this arrangement, a chapter which is referred to in other chapters, as translated, as the "Chapter of knowing all of the Chapters in one Chapter," is placed as Chapter XVII. The probability is that this is the original, most ancient of the works collected together as Ru Nu Prt m Ḥru; is, in fact, the real very ancient text upon which all of the rest of the Ru Nu Prt m Ḥru collection are more modern commentaries. These commentaries existed as a collected, accredited, revered sacred canonical literature as early as 3500 B.C. and must, therefore, have been in existence far earlier than that, and have, during many millennia, gradually accrued as commentaries upon this most ancient book which these commentators, in their own books, referred to as the Chapter of knowing all of the Chapters in a single Chapter: the origin of all of the commentaries. As well as being present in the papyrus of Ani¹³ on file in the British Museum, this chapter has been found on one other papyrus, called the papyrus of Nebseni¹⁴. The papyrus of Ani states that the earliest known version of this Chapter of knowing all of the Chapters in a single Chapter was found in the foundations of the shrine of Ḥennu by the chief mason during the reign of his majesty, the King of the South and the North, Semti of the first dynasty and that another, longer, version was later found somewhere else during the 4th dynasty. This is the only portion of the entire canonical collection, Ru Nu Prt m Khru, that anything whatever concerning the early indigenous history of which has ever been found to have been recorded. A copy of this later, longer version was subsequently found on a papyrus credited to one Nebseni. Budge, who thinks this one book to be the most important of all of the books of Ru Nu Prt m Khru, translates the Ani papyrus rendition as the possible authentic one, but as to translations, unless the copy of the text as engraved on the inner walls of the foundation of the shrine of Ḥennu which Semti caused his

chief mason to destroy shall have been recovered with the engraving intact, it cannot be known in what system of paleography it was there engraved. Whether done in the Philiton reconstruction and preservation of the Naqi zqr geometric ideograms or in an ideographic proto-mdv-nttr, neither can this be known. Nor can it even be guessed at how many and what translations and editions it may have passed before arriving in the hands of the scribe or scribes who so exquisitely rendered it on the Ani papyrus. Neither can this latter be known concerning the Nebseni papyrus. As it occurs on either of these, Budge considers the system of epigraphy to have been that of mundane hieroglyphic dynastic Egyptian and attempts to translate it as such, ...¹⁵ etc., pictographic signs employed singly and in composites.

And not catechetical. What Budge took for questions became discernible as captions, paragraph headings and like that, indicating a forward movement of the discourse into the next logical stage, each of which are overscored by a straight line to indicate the forward progression of discussion of the subject.

Translated as pure ideograms, the text reveals itself as a treatise, actually a text book, on the allurance of the living psyche composed in a discernible Khamite Rezu grammatical variation of the Khamite method of internal composition, ...¹⁵ etc., and using a Khamite Rezu variety of the z q r terminological system. The ideograms are those of the purely ideographic proto- or pre-mdv ntr system, being devised of geometric, pantomimic and pictographic signs. Neither is it known where this shrine of Henu may have been. But it might






be that deeper archeological exploration at the site of the city of   



 would have solved this problem. The phrase   | is pronounced by

translators henu which is khnu, the plural of kh n n which latter means the offspring, the periodic product of the human being which forms the integrated human bicomponent psyche or soul. This book that was found engraved on the inner walls of the foundation of the shrine of Henu when the wrecking crew of the chief mason of Semti was demolishing this old predynastic relic is a literature concerning the allurance of the living psyche or soul. Its text places


its entire textual reference in    : the entire genesis, powers and

functions of the living psyche via the integrated human bicomponent [psyche]

occurs in a progressive series of events called, collectively,     .


The production of   by the human being, its formation of the integrated

human bicomponent psyche, the formation and progression of the q b v events, the formation of the z psyche, the formation of the living psyche, in other words, the entire science of the genesis, powers and functions of the human psyche or soul is carefully, factually detailed in this text. It was this text that was enshrined in the foundations of the shrine of Henu. A textbook of its science





so preserved at the city of ? Referred to by its millennia later commentators as the book in which is found compiled all of the knowledge which is discussed in all of these commentaries. The predynastic source book of dynastic Egyptian canonical literature. A Khamite Rezu scientific treatise which Uralized Egyptians attempted to understand. And Uralized English, French, German translators attempted to translate, seeing its epigraphic system not for what it is, a pure ideography, but as a pure phonographic system.

[Author's note in manuscript, "End of rewrite." Ed.]


All through the translation key words and phrases remain untranslated, usually being handled as though they had been proper nouns. And Budge says that although both the papyrus of Ani and the papyrus of Nebseni contain the text of the book on the proceeding of the living psyche, that of the papyrus of Nebseni is a longer version of this text than that of the papyrus of Ani; and reports that this papyrus of Ani states that the then¹⁶ earliest known version of this section to which, in mentioning it, he refers, according to Budge's free translation, as the chapter of knowing all of the chapters of Ru Nu Prt m Hru in a single chapter, was found in the foundations of the Shrine of Henu by the chief mason during the reign of His Majesty, the King of the South and the North, Semti, of the first dynasty, and that another, longer, version was found later somewhere else during the fourth dynasty. This is the only portion of Ru Nu Prt m Khru that anything concerning the early indigenous history is known to have been recorded. Thus, this version of the foundation of the Shrine of Henu is authenticated as the earlier of the two and it must have been this one that the Philiton second king of the fourth dynasty used as the source material of his commentaries which comprised his longer work when he was writing this, which in Manetho's time was referred to as the sacred book. It is not known in what system of epigraphy this book on the proceeding of the living psyche that came to be called something that in translation came out as The Chapter of Knowing All of the Chapters in One Chapter, as it was discovered by the chief mason of Semti in the foundations of the Shrine of Henu, was indited but perhaps evidence will strongly suggest that it was done in the variety of the original geometric ideography produced by the Philitons, carved on the inner surfaces of the polished masonry, forming a lithic book which formed the foundation of the Shrine of Henu. Neither is it known where this Shrine

of Henu may have been. But  is pronounced by translators Henu,

which is Khnu, the plural of kh n n. Kh n n is written,  and,

for brevity,  , and also  ; and means the offspring, the product, of

the human being: the periodic pattern of light which the human being forms; something concerning the integrated human bicomponent psyche. The book that was found in the Shrine of Henu is a literature concerning the proceeding of the living psyche. It places its entire context in Suten Kh n n. Deeper or deepest explorations of the site of the city of Suten Kh n n, were they ever to be carried out, might disclose the location of this Shrine of Henu; the shrine of all human souls, all human psyches; the shrine in which had been enshrined the total then recollectable knowledge concerning the proceeding of the living psyche, its various manners of expression; a careful textual enshrinement of that which then was known by its authors, the official records of the department of psychology of the university system of the Naqi, the department that was the dominion of Suten Kh n n. A complete saying of the subject. The Anglo-Saxon

variant of a root meaning to say is cwe  an, which is Anglo-Saxon for quedan. An English word is quoth. A quote is a distinct saying. Latin quotare means to divide a subject matter into distinct sayings which are principal divisions of the discourse, called in English, chapters; from the Latin caput which is q p t. A section is Latin, secare which is a z q r word. Writing, s - s kh, was a sacred art, devised solely for the exact conveyance of the sacred science. The text of this book is a succession of quotes, each of which is a quoted manner of saying a specific step in the procedure of the living psyche. The text is divided into progressive sections.

Budge¹⁷ who thinks this one book to be the most valuable and important of all of the books of the canonical literature since he believes it to be a collection of the oldest formulations of this region, titling his translation of the entire Theban edition Ru Nu Prt m Hru as copied on the papyrus of Ani, "*The Book of the Dead, Papyrus of Ani*"; cuts the material into chapters which he numbers in accordance with the standard set by his predecessors, incorporates as Chapter XVII this book on the proceeding of the living psyche which was sheets 7-10 of the papyrus of Ani¹⁸ and which has been referred to, as translated, as the Chapter of knowing all of the chapters of Ru Nu Prt m Hru in one chapter and, numbering the lines of this text as so incorporated, inserts after line 112, a transcript of sheet 14, lines 16-49 of the text of the Nebseni papyrus and then finishes the Ani text: and translates the result in a continuity.

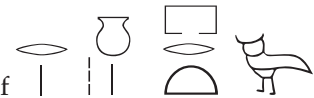
Compiled as an official textbook to be used in the reconstructed Naqi university of the Pleistocene sacred land of q b pt khr, discussing sequentially the stages of the phase of the science which its materials present and at the same time compiling and correlating the collected synonymous terminologies and allegorical references, forming an official dictionary or encyclopedia or thesaurus of the various manners of stating each stage that had arisen throughout this Eurasiatic eastern hemispherical landmass, this book is the work of a very highly educated and trained, very fine mind, or group of minds,

its materials are presented with that gracious consideration of the good mind of the learner which is the mark of a great teacher. As translated by Budge, the book seems to be a progressed series of questions and answers. The book is prepared for both visual and oral teaching; its pure ideograms are frequently, but not invariably, presented with an accompanying ideophonetic synonym. It is a patient, thorough, completely understanding, etymological treatise. The text is a precision formula. The treatise is pedagogical. Human communication is accomplished only if the receptor brain understands the import of that which is expressed, only if expresser and receiver know accurately and exactly the meaning of the symbols of expression used by the expresser.

According to Budge's translation, the manner of presentation of the material of this textbook is the oldest known example of that question and answer method which came to be called *κατηχητικός* by the Attic Greeks, *katāchātikos*. The subject matter of the Methodist Catechism is also so compiled but its materials and discussions are not recondite.

iv. CONCERNING TRANSLATIONS




Translations of the various texts of the three editions of




were made into German, French and English according to the method of translation begun by the finding of the trilingual Rosetta stone on which the mdv ntr was translated into demotic and the demotic into Greek. But the demotic was the common military, commercial, social and political, more than somewhat Uralized Rezu tongue and its epigraphy, whereas the mdv ntr had been a purely science Khamite Rezu language and its epigraphy: and the terms which had been used in mdv ntr with their exact scientific meanings became, without being changed outwardly, terms of the mart, the battle and the idolator. It was these meanings of the demotic and Greek of the Rosetta stone which were given to the translations into which the mdv ntr text was put. So that, in its translation, the mdv ntr was translated in terms of what Manetho called the vulgar tongue and given those meanings, not in the terms of the sacred science. And it was from a so come by understanding of these meanings that the translations of the canonical texts were attempted and, from the misunderstanding produced by the sometimes somewhat startling results so obtained, the texts have never fully escaped nor have their successive translators. Brugsch made a dictionary of the mdv ntr signs as they were so translated.










To translate a rendition of a work that was composed in a sacred language and written down in ideograms and which records a critical part of a sacred science in a vast and complex system of scientific terminology, the translator must have some key to that science and to that system of its presentation.


Hence, when these texts of Ru Nu Prt m Khru were translated by these German, French, English translators, the exact scientific terms were not translated and all through the translations, signs which are ideograms have been given the literal meaning of the pictogram or pantogram rather than its ideographic


intent, so that  is translated eye and  is translated skull and  is translated arm. And none of the technical parts of the texts were translated in terms of the sacred tongue with its exact science terminology. And terms for which no equivalent could be found were left untranslated but given their phonetic equivalent and vowelized so that they could be pronounced in the various French, German and other inflection-languaged translations.

Retained within an otherwise purportedly accurately translated text, an untranslated word or phrase takes on a patine which spreads, discoloring the entire text; begins to labor under a projected personality. In this way these untranslated terms became to be treated as proper names and many pantoideograms and pictoideograms were named as such and not translated;

for instance, the sign  is called a god and without the beard, a goddess, terms which have no specific meaning and what nonspecific implications they convey are definitely not what the sign says. And, lacking an understanding of

the sign, then       is called a goddess and    is called a god. A pictopantoideographic complex for an entire series of paragraphs of exact statements concerning the human person's

production of z, z n, and the living psyche, the sign  is composed first of the idea, human person; then sitting squat; then of torso, shoulder, head, hair peruque, face, hair barza, significantly no arms, no hands, no legs, no feet; and much more. Ideograms broken down into isolating consonantal etymons of which their related ideophones are composed release something as exact as the breaking down of the nucleus of an atom into the moieties of which it is composed releases: and as powerful. All of this is wasted when the signs are not understood and betrayed when the signs are mistranslated. The sign

, a shorthand simplification of the original complex geometric ideogram devised to signify something specific concerning psyche, looks like a second millennium A.D. umbrella and having been found used in relation with the sign for the human being and the human psyche is, therefore, mistranslated as the umbra, the shade, the spook of the human person and this is then missaid to go into eternity with the soul. This result of an unrecondite attempt at unraveling an ideogram speaks well for the method of just not trying. It snafus the communications system.

These well meant and quite evidently reverent and devoted and otherwise amazingly successful attempts at translation do, in this particular matter, produce misunderstandings which induce askance judgments concerning the faculties of those human persons who produced these formulations in the first place and of those who clung to them as the formulae of reality, long before these three editions were made in the temples of the dynastic era.

Having been so translated, copies of the scattered quotes of the text, which Budge calls the chapters, were collected and then rearranged by archeologists and Egyptologists in a manner of their own devising, which seemed to them to be a logical sequence for them, and they numbered them according to this rearrangement, even though they knew the sequence of the Unas text, which they did not follow. And because they had found some of these texts in tombs, and in spite of the fact that they knew its real title and in spite of the fact that many copies of texts were found on monuments to the living, they arbitrarily called this arbitrary rearrangement the *Book of the Dead*, a malignancy, difficult under certain circumstances to explain. When successive monarchs of successive dynasties destroyed, the important tombs remained undisturbed until the foraying European desecration of the late 18th and early 19th centuries A.D. Their writings were thus protected, even though vicariously. When the moderns opened them, copies of the writings were found within the tombs. Where else they might have been found had not the copies outside the tombs been so universally destroyed cannot be said. That the original books of Ru Nu Prt m Khru were not intended as a set of directions for the dead but as a statement of a science for the ever-living to be known and practiced by the person can be deduced from the words of the author, or authors, of this original book of Ru Nu Prt m Hru around which all of the others are written, which became Chapter XVII of this extraneously produced arrangement, who wrote his book concerning the proceeding of the living psyche and prefaced his text with the remark that, as Budge translates, "It is good on earth to recite all of the words of Tem." Damon Runyon could have called the collection "*The Book of the Ever Living*."

One places Budge, the great English collector, curator and translator, as the great and devoted evaluator, and admirer of, possibly the exoteric student and would-be disciple of the author or authors whom he, with complete honesty, attempts to translate but not reconditely versed in the esoteric science which the original text had expounded and was here set down in the symbols which he sought to translate. Because Budge produced an awe-inspiring work from which the phases of the original science, as there written down and as he translates them, can be reconstructed by retranslating certain ideograms and translating in terms of the proposed science terminology the phrases which he does not translate but simply gives them as near their mundane phonetic value in the Greek dynastic period as he can come to and uses them as proper names. Budge often uses Brugsch's dictionary. Some of the translations of terms in his so titled Chapter XVII¹⁹ are somewhat startling. As translated, a great part of his excerpt of the text of the papyrus of Nebseni is uncompromisingly

sadistic; some of it has a not very pleasant masochistic patine, showing an acceptance by the translator of the Uralite misinterpretation of the signs as ideograms, as ideophonograms and these false renditions of the ideograms and ideophonograms in the use of the phonograms. Quite often the clarification of the meaning of the various phrases that had come to be used in reference to the progressive stages of the proceeding of the living psyche, which was the sole purpose of its compilers, becomes a murk as the exact esoteric rendition of the nomenclature of the progressive stages are mistranslated in exoteric terms.

¹F. C. H. Wendel, *History of Egypt* (New York: D. Appleton and Company, 1890).

²*Webster's New International Dictionary*, s.v. "Coptic."

³Cited by David Diringer, *The Alphabet*, (New York: Philosophical Library, 1948) p.467.

⁴As recorded by Dr. Lepsius in his *Konigsbuch der Alten Aegypter*, (Berlin, 1858) and reproduced by Piazzzi Smyth, *Our Inheritance in the Great Pyramid*, (London Daldy, Isbister and Company, 1877) Plate XVI.

⁵As cited by H. P. Blavatsky, *The Secret Doctrine*, 3rd. ed., (London: The Theosophical Publishing House, Ltd., 3rd ed. 1893) Vol. II, p. 807 footnote.

⁶Smyth, *op cit.*, p. 452.

⁷E. A. Wallis Budge, *The Egyptian Book of the Dead, Papyrus of Ani*, (New York: Dover Publications, 1967). The Dover edition is an unabridged republication of the work originally published in 1895 by order of the Trustees of the British Museum.

⁸Translated as Ru Nu Prt m Hru.

⁹See footnote 4.

¹⁰Budge, *Book of the Dead, op. cit.*

¹¹*Ibid.*

¹²There were three cities of Sa, one called Sa, one called Saut and one called Saup. This one in lower Egypt has been called Sais by translators.

¹³British Museum, No. 10, 470, sheets 7 and 10.

¹⁴British Museum, No. 9.900, sheets 14, 16.

¹⁵[... indicates author's omission in manuscript. Ed.]

¹⁶And still.

¹⁷Budge, *op. cit.*

¹⁸Papyrus of Ani (British Museum, No. 10,470, Sheets 7-10) and from the Papyrus of Nebseni (British Museum, No. 9,900 Sheet 14, 1-16 ff.)

¹⁹Ru Nu Prt m Hru, the text of the papyrus of Ani, (British Museum, No. 10,470 ((Budge)), Sheets 7-10) and the text of the Papyrus of Nebseni, (British Museum, No. 9,900 ((Budge)), Sheet 14, 1-16 ff [lines 16-49].

