

BOOK ONE

CHAPTER VIII

“...TEACH EVERY MAN
HIS NEIGHBOR. . .”

i. TO SAY

The English word, seek, is in Middle English *seken* and *secan*, Anglo-Saxon *sēcan*, Old Saxon *sokian*, Low German *söken*, Dutch *zoeken*, Old High German *suohhan*, German *suchen*, Icelandic *saekja*, Swedish *söka*, Danish *söge*, Gothic, *sōkyan*, English *sake*. In Old Irish *saijan* means I seek. The Greek *exegesis* means to extract the meaning of, to come to understand, to interpret. The Latin *sagire* means to perceive plainly. The English, *sage*, *sagacity*, *sagacious* are other inflections of the same root. The ancient Khamite *Khap Sh Khr Rezu z* word sounded in English as *sā* meant wisdom. The Latin *sapere* and the English *sapient* mean to be wise. These seem to be *s* words; but possibly it will be seen that they will be found to be *z* words rather than *s*: as also the *s* of *sacred*. The Greek *ἡγεῖσθαι*, *said a ge' es tha' i*, means to lead, to guide: and *ἐνσηπε*, *said ensēpe*, means to say, to inform, to cause to be *sapient*; to cause that which has been sought and of which the meaning has been extracted, and has come to be perceived plainly, so that it is understood and its intent interpreted, to be enunciated, so that wisdom shall lead and guide.

This overall compulsion toward the communication of the knowledge which it produces, to say, in an appreciation of its guidance value: this great and constant and consistent labor which it has expended in the making certain of that full sharing of humanly produced knowledge which leads to its augmentation, its clear understanding, its correct interpretation and, chiefest of all, to the possibility of the enhancement of the production of wisdom by human persons, this is indeed even more wonderful than that wonderful production of knowledge by the human phylum. The training of its voice so that its voice-

sounds communicate the formulations of its brain: the devising of organized systems of symbols for the graphic communication of its knowledge: the natural guidance of its young—the saying can be accomplished in so many ways.

When we, their children, were yet quite young, Sara and father John taught us to play with our hands the progressive sequences of cat's cradle, a game played by two persons with a string which is first tied in a closed circle and then looped over the fingers of the two hands of one of the players. The string is then transferred by another player from the fingers of this first player to the fingers of his own two hands in such manner as to produce a geometric form within the circle. This play alternates back and forth, the inner geometric form changing in an exact sequence at each play. As we children played it we knew about the first nine or ten of the geometric forms but could not produce all of them. Father taught our young fingers how to produce the sequences as he knew them. Sometimes he got the order wrong; almost always we got the order wrong; and always when the order was wrong the sequence failed and the string became tangled or reverted to a circle. When John got the geometric forms wrong Sara showed him how they should be. She, alone, of the family group, knew the final more complicated forms. I never did learn how to produce the entire sequence. I thought it only a game, and maybe a little silly, at that. As I recall it, as Sara knew it, these first ten of the sequence of geometric forms

ran this way: ; but I could be wrong.

I never did ask why the game was called cat's cradle, it did not impress me enough to cause my mind to produce the question. But the word cat is phonetically mau in ancient predynastic Egyptian hieroglyphics. And, the manifestation was called mau. In that text book the contents of which are concerned with the proceeding of the living psyche, as translated by Budge, the explanation is given that in the system of science therein expounded, the word, māu, means a mutation and that in the, even then, ancient method of explaining that the whatlikeness of the total manifestation is to be found in the likeness which it makes of itself the word mau was so often used that it became to be a synonym for the mutations which constitute the total manifestation: and that, since phonetically in some vernaculars māu meant also, one supposes by onomatopoeia, the animal species which calls itself by that name, then mau the lay term for the animal, and mau the scientific appellation of the whatlikeness of the total manifestation became synonymous in lay usage, and the cat became the lay figure of speech for the mutations of the manifestation. As to cradle: a cradle is that by means of which that which is cradled from its beginning becomes by a series of progressive sequences to be that which it will become to be. If these facts be relevant then at one time each change of geometric form of the game may have had a legend which attended it. Or, perhaps, still has! In which case it would be a memory device of a superlative order.¹ I am not thinking cat's cradle to be exclusive to Sara's kith; nor am I thinking that Sara knew any legend belonging with the forms. If such legend

had existed among her kith, it may have become lost somewhere along the trek through the continents of the hemispheres.

A young child learns more readily by means of its eyes and hands than it does by means of its eyes and ears: and a young child's vocabulary of pantomime exceeds its vocabulary of spoken words. To have taught a child a symbolic game of interrelated precision sequences which it plays with its hands is to have communicated to the child's mind something a little more than just the production of the symbols, even though the legend be not spoken.

ii. HUMAN COMMUNICATION

Human communication implies human expression by one human or humans and human reception by another or other humans. That which is so expressed and received may consist of mood and feeling, of thought and intent, of observation, experience, folklore, knowledge comprised of perceptions, conceptions, interoceptions; of apprehensions of the cosmic gamut, the extracosmic gamut, the integrator or human gamut which may have been humanly remembered, humanly told and retold. And reobserved and reexperienced. By one. Few. Many. And recorded in some system of symbols expressly devised for its exact and factual expression. And, it may be, skeletally expressed in a sequential set of geometric ideograms which a young child can learn as eye-hand play. Human expression may convey the phylum's memories: its accrued knowledge concerning the law and order of the eternal becoming of all that is, ever was, shall be; the phylum's comprehension of this law and order, the manner in which it operates. Or, it may consist of trivia.

But human expression and human reception do not necessarily constitute human communication. Human communication is the successful conveyance of that which is expressed. In order that the attempted communication fail not, the intent or meaning of that which is expressed must be understood by that one or those ones who receive it.

Human communication may occur by means of the use of the faculties of any of the various components of the human person: by means of the various faculties of the human cosmic physical organism; by means of the human being; by means of the faculties of the human extracosmic organism; by means of the human psyche; by means of that which the psyche produces in the place of peace. Of these, the first can be either silent non-motor, silent motor, or, motor sonic: the final three are silent non-motor. Is it some one or ones of these forms of this latter that is perhaps meant by the phrase 'the communion of saints' which all good members of certain ones of the Christian denominations repeat in the ritualistic recitation of their confession of faith? Silent non-motor modes using the faculties and abilities of the extracosmic human organism, and those using the human psyche and that which the psyche produces in the place of peace include that which is sometimes called 'a vision'; sometimes

called 'divine guidance'; sometimes, and often, by many other misnomers, but are none of these.

Silent non-motor modes of human communication, using the faculties of the human cosmic organism only, include clairvoyance, clairaudience, their expression and reception; thought transference. Thought transference occurs by way of patterned electric currents formed and released by the biochemical interreaction of certain molecules of the patterned gray cells of the association centers of the cortex of the cerebral hemispheres of the sending human brain and these same molecules in their proto-form in these same patternings of gray cells of the same association centers of the cortex of the cerebral hemispheres of the receiving human brain which are prepared to receive and react in a reverse intramolecular biochemical reaction. Clairvoyant expression and reception occurs by means of somewhat similar reactions which express and receive not electric patterns, but cosmic light vibratory patterns. Clairaudient human communication occurs by means of somewhat similar reactions which however express and receive supersonic molecular movement patterns.

Silent motor modes of human communication use the motor apparatus of the cosmic physical organism for expression: the eye and the sense of touch and proprioception for reception.

Motor sonic modes use the muscular apparatus for sonic production in general, use the special faculties of speech for special sonic expression, and the ear for reception.

In any method of human communication, the degree of comprehension produced in the mind of the receiver varies from dim, vague, hazy, to clear and exact, dependent upon, among other things, the degree of exact understanding of the medium of conveyance and of the system of symbols used. Miscomprehension arises from misunderstanding of these. For any given kind of successful human communication the chosen apparatus of expression of the one person and the related apparatus of reception of the other person must needs be well evolved, well developed, unaberrant, and well functioning: the mechanism of its use must be mutually understood: the medium mutually chosen: the symbols of communication in the medium mutually understood. Thus the choice of successful means of human communication available to any two given humans or to any two given sets of humans is limited by these factors. Symbols can be used; if their meaning is not understood nothing has been conveyed but the form of the symbols.

iii. SILENT NON-MOTOR

Sara's kin were of the kindly, the silent, the quiet, the thoughtful, the protective, the creative, the spiritual minded, the socially responsible, the economically aware, the altruistic, the self-reliant. They did a great deal of thinking. Sought a great deal of information by means of observation and experience as well

as by way of their own methods of academic education. Were clairaudient. Clairvoyant. Used a natural thought transference. Could bring about material results at long distance. Used psychometrization as the Parsees use it. Did not talk much about these things. Just did them as a part of their natural behaviorism. The teachings of these things were passed on from generation to generation by natural percept, as was the faculty of their possibility passed on genetically from generation to generation. These were not the unusual faculties among them. They were the usual. The possession and use of these faculties was not a matter of comment. To have bred an organism which lacked these faculties and many others which are considered rare in society today was a matter of grave comment among them. To have bred an organism which lacked even any one of these faculties was to have bred beneath their self-imposed acceptance of expectancy. Throughout the kin no other human occurrence raised so great a to-do as did the birth of a child who was otherwise. And as the kin eventually began to marry outside of the kith this sometimes did occur. They were very careful to evaluate the stage of evolvment which each organism produced among them had achieved congenitally and to bring it up according to what it was; not to make the mistake of disregarding or misjudging its phyletic status and thereby producing confusion and conflict and destruction within it by taking it for what it was not and attempting to educate it for what it could not become and expecting that level of behaviorism of it which it was not capable of producing.

Perceptually they apprehended more than the eyes can see, the ears can hear, the fingers can touch, the tongue can taste, the nose can smell, the proprioceptors and the labyrinths can balance, the heat and pain afferents can report: they apprehended much more than this accurately and truly. They were accurately clairaudient, clairvoyant, used accurate thought transference as naturally as, but perhaps much more frequently than, they used either inarticulate or articulate speech or writing. These, the more subtle modes of human communication which do not use the musculature of the human physical organism, nor the breath in their genesis, nor the ear nor the eye in their reception, nor any of the commonly known special senses, nor any of the common senses; but which occur as formulated and generated and emitted and directed and received molecular and submolecular activities of the human brain and are received by an organ of this special reception, were a well-evolved part of the kith behaviorism.

They did not consider clairaudience, clairvoyance, thought transference, psychometrization, prescience, as extrasensory faculties. They considered them to be sensory faculties produced in certain levels of human evolvment as some of the developments of the full expectancy of that level; but which in certain of the time-space sections of the human phylum have not been produced, or have been faultily produced or have been lost, and are still more frequently lost or not evolved genetically than are thus lost or underevolved, for instance, sight, touch, hearing, smell, and the senses of temperature and pain, etc. They considered that any time-space group of the human phylum

the physical organisms of which bred with regularity new organisms in which these faculties were deficient or absent or congenitally impaired to be as underevolved or aberrant or unhealthy or regressed a human stock as would be a stock which bred regularly organisms with, for instance, congenitally defective eyes, nose, ears, mouth, etc.

I think that they used thought transference as a preferred method of communication; for speech and writing among them were, as one might say, rationed methods of expression when unnecessary for practical purposes and for teaching, or when non-creative: a fanciful waste of human values. They did not speak; they resorted to speech. "I will speak about it," was a semifinal. "I will act upon it," was a final. The vocabulary, when they did speak, or write, was composed of Latin roots and inflections; some Egyptian roots and some Sanskrit roots; few, but some Anglo-Saxon roots and inflections; a very few Greek. In its vocalization, they adapted this vocabulary to an early eighteenth century English, to an Old High German, to Pennsylvania Dutch, which latter is a vernacular of English out of Holland Dutch idiom, not to Pennsylvania German which is a vernacular of English out of German and Bavarian chiefly with some Moravian, etc., and to modern American: to each of these, and used each as a separate language, not mixing them. They were good linguists. Bilingual, their enunciation in either eighteenth century English, Old High German, and in any of their vernaculars of English, early eighteenth century English, Pennsylvania Dutch or modern American were pure, not heavy with extraneous accent, nor confused in inner organization. But they talked and wrote infrequently.

Once I overheard Sara in one of her uncommon spoken conversations. This was with a friend of hers who was not of the kith and it was carried on in modern American without the slightest brogue or accent. They were talking about telephones. Telephones were comparatively new in that day. The friend had said that she just as soon used letter writing because it would go anyplace and the telephone wouldn't. My mother smiled and said that it was perhaps because she was lazy but that she never bothered either to telephone or write because when she wanted any of her sisters or any one else close, close meant of the kith or kin, for anything she just thought about them and went over in her mind what it was that she wanted them for and paid attention to what they thought on the matter: or, if it were that she was needing their presence, they would drop everything and start to her sometime that day or the next no matter what they had to do to make that coming a possibility. I know that this is the way they always did. I have used the same method of communication with her and with my own sisters. Even at a distance so far as 7,000 miles. And with some few other people. And at even greater distances. It was not uncommon for Sara to start packing and say, "I must go to" so-and-so, "for there is need there and things are not going well." It was so common among us that no one ever thought of gainsaying her thought. It was as accepted among us in our family as is a telephone message accepted today in any business office. Nor was trouble alone so known. They shared, as spontaneously, each

other's successes and failures, each other's gaities, at will. And cut off the communication when they chose.

This was pure thought transference. They used it as a preferred method of long distance communication and as a preferred method of presence communication also. Throughout the years my father, John, who was not at all of the silent folk, would arise from his chair in some other room to go do that which my mother desired him to do, often without comment, but sometimes with a laugh and a spoken assent, although she had said no word. Their children would come to her from play in that same assent to her call messaged to them on her thought-waves, knowing, of course, that she wanted them and answering as volitionally as though she had called them with her voice and they had heard and, hearing, had evaluated, and evaluating, had consented, and consenting, had answered voluntarily and awarely. The wrong one never came, unless the desired one was not at the moment available, in which case someone else came as its envoy announcing themselves as such. Always the one or ones she wanted knew and answered. They had not heard her voice. It had not been used. They had not seen her. They had received her thought transmission. The electroencephalographic machine records the electric impulse of thought forms, which it transposes into recorded waves, their height, breadth, frequencies, rhythm pattern as translated by the machine in terms of the machine. But these are not the form and substance of the thought form: they are the amount and pattern of the electrical work which they can cause this particular machine to perform over this predetermined pattern. Sometimes, after I knew this part of the total lore more thoroughly and had prepared myself in the accuracy of its application, I watched these thought forms of Sara. I never did it when I was near her, and she did not know when I did, nor that I did, nor that I could, nor that she formed and broadcasted them, nor that this was the method by means of which her thoughts traveled forth when she sent and directed them. They were as exact in patternings as are the patternings of written words or shorthand script, with this exception: on most of the occasions on which I watched, her mind was just cruising a directed course, doing its own calm self-directed thinking: as the related receptor apparatus of this organism which is now for a while mine perceived and reported its perception of them to my conscious awareness, they were all built upon the same basic pattern: a three-dimensional soft gray almost transparent particles in a spiral composed of two or three complete spires² that looked not too unlike a miniature spiral nebula, the great spiral nebula in Andromeda, for instance, only very much less flat, but with all of the variations of density of and between the spires within each basic thought form. Within these basic thought forms the particles moved individually and in masses within the spires, producing ever constantly changing internal relationships: the spires themselves became more closely coiled, or more open: sometimes the spiral opened so that its outer spirals trailed. A basic form with the possibility of endless internal variations. Each as it emerged showed a different internal interrelationship of its particles along the spires; all showed varying degrees of density in all spires and in each spire: and varying degrees of tightness of the coiling. Especially I noticed

that these thought forms, emitting successively one by one from various areas of her thinking cortex but often from several areas seemingly simultaneously, translated themselves or were passively translated in a widely spiraling efference through a confluent colorless transparent slowly expanding discrete field of potency which had emanated and continued to emanate from the whole cortex and within which each emerging thought form took on its gray coloring as it, emerging from its area of the cortex, entered this field of potency. The thought forms continued in this general movement of efferent translation through this discrete field of potency without losing this basic form in which they were generated and emitted by her cortex, for so long as she directed the thought. This efferent movement occurred as an individual movement of each thought form, more like that of a floating of the form in this potency, as though the pattern of the movement and the movement itself were an inherence of the potency within which each thought form was carried evenly and regularly in a large regular, regularly-widening, spiraling efferent translation which brought the thought forms into and at a rate of movement which was synchronous with that of this outward flow. Occasionally, as this complex of movement continued, the spires of the basic thought form would slowly loosen somewhat, then as slowly resume their former condition: this motion was approximately twice as slow as the regularly varying, constantly moving interrelationships. As each thought form proceeded in this movement of translation it rotated as a whole in a slow smooth tumble about some seeming center external to itself, which it executed at right angles to its movement of translation, and did not alter either of these other movements. I noted that within each thought form the interrelated arrangement of its constituent particles along the spires of its general spiral changed and rechanged constantly at varying, irregular rates of movement during the entire time: and eventually the spiral of the thought form began gradually to uncoil, its spires to disappear, the last pattern of its constituent particles to hold without change as the particles moved away and farther away and still farther away from each other without changing the design, which still moved as an expanding unit along the ever-widening intrinsic design of the potency.

Once, when she was seriously mentally agitated, in an uncertainty of decision, on the verge of angrily stimulated false ratiocination, the frontal association centers in a state of seethe, the frontal projections coming in, unrestrained, from every which way like an agitated telephone switchboard, and she was on the verge of that fear which immediately precedes a condition of panic, lest she lose control and the seethe stampede her, but was still managing some sort of control, almost all of the basic thought forms came malformed in varying degrees, some were too gray, some mottled, some too white, the field of potency became a befogged very pale milk-white-gray, the ever-changing internal interrelationships of the particles looked more like a disorganized ultramicroscopic maelstrom than an ordered ever-changing organization of particles. The periodic intervals of the occurrence of the thought forms was irregular and erratic. Some unfurled and opened out immediately; others, almost immediately. Some bunched in relation with each other as though the

field strength of the intrinsically-patterned flow of the field of potency faulted here and there: and the forms did not move perfectly in steady efferently spiraling translation: the occurrence of the tumbling movement was rare: it was as though an organized system of miniature spiral nebulae had been thrown into a state approaching disorganization: yet there was that steady tendency for the disorder to attempt to resume an ordered state, a steadily-directed, controlling, righting tendency. And I ceased to watch. A person's thought processes are their own; they should not be intruded upon just because you can. Communication by thought transference is genesis and emission and direction and reception by differing definite groups of the gray cells of the cortex of the patterns produced by the internal interrelated organization of particles arranged as a thought form moving within a similarly generated and emitted and directed organized body of vibratory energy forms of a certain definite order, conditioning, patterning and potency which can pass through the osseous tissue of the bones of the human skull without being absorbed or altered by it. Thought transference is a specific method of human communication. The mechanism of its genesis, emission, reception, form a distinct morphon in the human brain the functioning of which is its attendant bion.

One sister of Sara's was extremely clairaudient. Clairaudient reception is reception of supersonic waves which the special sense endings of the receptor neurons of the organ of Corti, which is the special organ of hearing, do not receive, but which are received by another equally highly specialized perceptual apparatus. She was not lacking in some degree of thought transference and reception; but, with her, supersonic reception was strong. She was not one of those of the kith who was trained in the upper brackets of the kith lore, which training, had she had it, would have imposed a silence upon her; she spoke out concerning her clairaudience. She was afraid because of it. She heard clearly and distinctly, words, other human sounds, sounds not of human making, translated the impressions into words, often; her brain evidently having been equipped with well developed association pathways from a well developed center of supersonic reception to the projection center of Broca's acoustic area of the hemispherical cortex, so that her supersonic receptions there became transformed into the equivalent words. But she did not know how not to hear thus. She did not know how to cut off her reception, and, therefore, remained open to all supersonic patterns to which her receptor apparatus was adapted. Those which emanated from some other human disturbed her most. She complained bitterly of this to Sara as they grew up together after Mary, their mother, had died when Sara was so very young. Sara told me of this that was with her sister, when I was about eighteen; because at that time this sister of hers was being much disturbed by reception of humanly generated supersonics. She was also clairvoyant. Later, when I knew how, I could teach her just what this clairaudience and clairvoyance was with her and how to cause each, separately, to become shut off, and how to keep it shut off; for which she was very grateful. She had not been trained in these brackets of the lore, because she had not the caliber cortex to match her thalamus; for although she was of high average intelligence, the hemispherical cortex well evolved,

still the related cortex was not as well evolved as was the hypothalamus and the thalamencephalon and these overshadowed the cortex. Also, evidently the pathways of the thalamencephalon to and from their governing centers in the cortex were not as well developed as were the thalamencephalic areas and their direct transverse abrogation outlets, so that suppression of the reflex transverse outlet until the biochemical molecule generated in that level of the central nervous system by the impulse received lowered the threshold of the next ascending level to the point where the impulse could ascend to the next, and successively to the cortical level, did not occur. Hence the dominant thalamencephalon abrogated its impulses at its own transverse levels. The frontal cortex did not approve the abrogation but was helpless to prevent it. The resultant behaviorism became that of a frightened but still active hen. The best that could be done in this case was to teach her how to keep herself tuned out, turned off. Normal human clairvoyant and clairaudient reception of a very exact nature also occurs at cerebral levels which are higher than the hypothalamic, thalamencephalic levels.

Communication by means of clairaudience and clairvoyance is accomplished, respectively, by means of the production, emission, direction, and reception of varying definite patterns of supersonic molecular wave impulses, and by means of the production, emission, direction, and reception of varying definite patterns of light, by related definite groups of gray cells of related and relatedly-organized parts of the human brain. Clairaudient formation, genesis, emission and direction involves the use of a special sound generator and expressor apparatus which generates sound patterns in the supra and infrasonic octaves in which the human voice does not function. Clairaudient reception and its epicritic recognition involves the use of a special sense receptor and cognizer apparatus which receives and cognizes supersonic waves which the sense endings of the receptor neurons of the organ of Corti, which is the special sense organ of hearing, do not receive, and which the cortical central centers of ear-hearing do not cognize, but which the center for the association of sonic and supersonic receptions does receive, and can translate into word sounds, or into musical tones, or, can variously otherwise associate the two. But the clairaudient reception mechanism does send fibers to centers in awareness where they need no translation into sonic values; and can from there project to centers of integration of all perceptual awareness.

Clairvoyant genesis, emission and direction involves the use of a special cosmic light pattern mutator and expressor apparatus which generates patterns in the supravisual waves in octaves other than those receivable by the retinae of the human eyes and reception of these light patterns even at distances greatly exceeding those of retinal vision by a special sense apparatus which is not that of the eye, and the cognition of the patternings so received. Both clairaudience and clairvoyance can be either infracritic, dyscritic, critic, or epicritic. If infracritic, the transmitter and receiver is unaware but can emit and receive and respond to the reception of a very limited gamut. If dyscritic, the receptor and expressor apparatus lies within the hypothalamic region of the

forebrain. If critic, in the thalamic region of the forebrain. If epicritic, within the epicritic cortex.

Clairvoyant seeing is reception of definite light patterns by means of a subtle light pattern receptor projected by this clairvoyant apparatus which transforms the received pattern into patterns which the clairvoyant receptor mechanism can take on and transmits them to this receptor mechanism. As to psychometrization, it is perhaps no greater a logical source of incredulity to have talked into a stone and sent the stone to a human psychometer who speaks what he finds there than to have talked into a recording tape and set the tape into a talking machine which blares forth that which you have molecularly arranged within the tape. Nor is it other than naive in a mores, a system of science, a person, to so diaphragm its horizons that it can permit itself to believe that this is the first time-space section of the human phylum to know vocal-ionization of intermolecular moieties and the effect of sound waves upon the process of ionization.

But there is another method of silent non-motor human communication. As definite as these mechanisms of human silent non-motor communication and their operation is the mechanism of human communication by means of the integrated human bicomponent psyche and its operation. And, whereas these other methods are of the cosmic gamut only, this one can be used for perceptual human communication or for conceptual human communication or for interoceptual communication and for all three.

The various methods of human communication depend upon the use of faculties of the human brain of the very existence of which American science knows nothing, serious mention of the possibility of the existence of which is deleted from America's canonical scientific literature: if exact communication, then upon their expert use. I know that the brain of this body in which I currently live can generate, emit, transmit, direct, receive, cognize, evaluate, clairaudiently, clairvoyantly, and do the same with thought transference over distances as great for instance as from Akron, Ohio, to Denver, Colorado; from Akron, Ohio, to Hanover, Germany; from Akron, Ohio, to Paris, France; from Florida, U.S.A., to Villers sur Mer on the French shores of the British Channel; and that it can do so as exactly and as precisely as it can talk over the long distance telephone when the lines and connections are all in good order and no streaming of electrons and mesotrons and neutrons from cosmos and the suns of cosmos to the earth are disrupting those connections, or as clearly as radio and television when reception is good and those same streaming subnuclear particles are not polarizing them so that transmission is only possible along the axis of polarization. I have been careful that this shall have been checked and rechecked and rechecked for reality and for accuracy of reality through a period of 14 years before giving it credence.

As well as these faculties of clairaudient and clairvoyant communication which are heritage-built-in portions of the brain of the central nervous system of the physical organism which John and Sara prepared for inhabitancy by

some human being, and which I came to inhabit, also broadcasts and receives thoughts fairly accurately, communicates by means of thought transference receiving the internal patterns of the thought forms fairly accurately, translates them into ideas, images and words accurately: broadcasts directed patterns which when received by an adequate receptor apparatus in an adequate brain are equally accurately translatable, hence have been accurately formed. This too has been checked and rechecked by informed, intelligent, reliable persons. It is also equipped with the well-functioning balance of the clairvoyant and clairaudient mechanisms. The hypothalamic and thalamic levels, the pathways from these to the related cortical center, that cortical center, all are apparently uniformly developed, as are seemingly those higher, cortical, clairaudient and clairvoyant central receptor centers. The transverse and descending hypothalamic and thalamic abrogation pathways are suppressible, the necessary molecular mutation occurs in the hypothalamic and thalamic levels, the threshold of ascension is thereby adequately lowered, ascension to the cortical centers over the thalamocortical pathways takes place regularly and for the most part reflexly, so that the arrival of the incoming impulse at the higher cortical association centers is usually automatic. It can also shut off either or both by a voluntary mechanism and it can also do this by a reflex mechanism. This brain is also equipped with the functioning mechanism of prescience, so that I grew up in my parent's family knowing that things would occur before they did occur, and how and when they would occur, and what they would be like when they should occur. I was completely open to it if I did not carefully avoid this sort of reception. This was not unique with this organism. Others among Sara's people took their own similar faculty as a matter of course. The organisms without them were the biological variants. Those who had it knew how to control and use and how not to use this faculty. Never abused it: never prostituted it.

I became aware of the clairaudience of this cerebral portion of the cerebrospinal nervous system of this human physical organism, its clairvoyance, thought transference, expression and reception, its prescience as naturally and as gradually as and at the same ages at which I became aware of my retinal and aural reception. They formed as natural a part of my awareness as did these. It was not until later, and gradually, as the years came on, that I became aware of the fact that a person wasn't supposed, in modern American society, to be possessed of these faculties. Was supposed only to see with its eyes; the visual color gamut, the movement, and the crepusculance: was supposed to hear only with the ears; those few of the molecular to-and-fro movements of the sonic gamut: was to understand another's thoughts only when they were expressed in action or in written or spoken words: was to know of nothing until it happened. During that entire portion of the school years between 5 and 18, I had been attempting to force myself to accept the dogma of the meanders current in the organized public school system and the Methodist Sunday school and churches which I attended; and had tried to mosaic them with the teachings of Sara. It was disturbing to me that it was true, something which I could not deny, that I often knew things ahead of their occurrence, knew the thoughts of others,

that I was clairaudient and clairvoyant. Had always been. Could not recall the time when or if I had not been. Hence, very early in this period of my life, when I was certain of these facts concerning myself, without any reference to anyone about it, and when I was certain that I must do something about it, I had decided of myself to learn by myself how not to be. Decided that I would learn by myself, and never talk to anyone about it, how to kill it out if I ever could. To inhibit it if I couldn't kill it out. To learn to close it off as I could close off my sense of common sight by closing my eyes and keeping them closed, or close off my inner light and live in darkness. Decided to teach myself to use exclusively the mechanism for closing it off and never the mechanism of its use and to abide by that for all of my lifetime. This eventual decision came from the fact that I thought that there was no way of coming by a scientific knowledge of the mechanisms, of the uses, and of the constructive purposes of these faculties. I thought that all of the available mention within the accepted system of the American mores concerning these human faculties and all of the teachings of the accredited school systems were that they did not exist and that anyone who thought that they did exist was self-deluded. And I knew that all of the extra-kith phyletic folklore that I had been able to dig up outside of my mother's teachings concerning these faculties was in its nature destructive and disintegrative and written by people who were not clairaudient and not clairvoyant and could not use thought transference and were not prescient; or by non-educated and misinformed people who were; or by depraved people who were, and who exploited and prostituted it.

Sara's people, although I now know most of them to have been equipped with these faculties, did not speak much of these things, as they did not speak much of common sight and common hearing, and did not voluntarily use these faculties other than in the pleasant personal manner in which I have described. Only the recondite and those who had been adequately trained by the recondite in the expert use of these faculties used them beyond that; so that, being possessed of these faculties they would not make a misuse of them. I did not during those years know about this recondite teaching of the use of these particular faculties. After I had taught myself how, I rigidly held myself to my acquired mechanism of cutting out these large parts of the real faculties of my physical brain, and of living within the limitations I thus imposed upon myself. And knew always a strong sense of irritation, a great and growing exhaustion: through a quarter of a century; from using up so much of the higher biochemistry of the brain in inhibition, in keeping the doors closed and locked and barricaded and pushed upon from without and within. Even yet I occasionally find myself writing with restraint and uneasiness concerning these things if I am not careful to see to it that the built-in inhibitions do not automatically function. I wish to write freely and objectively, expressing personal experience alongside accrued academic knowledge because I think that that great multitude of our American children who do possess them should know and accept this possession of these faculties as casually but as certainly as they know and accept their faculties of common sight and common hearing. And I think that the time is here when the anatomy and biochemistry and

physiology of the apparatus of each of these cerebral faculties needs to be as factually stated and to be made as available as similar knowledge concerning the eye and the ear. This holds true also in a similar manner concerning the human psyche, its nature, genesis, powers and functions. And I think that in correlating what Sara taught me, what I can say of personal experience, what I have been able to reconstruct historically, what I have been able to add academically and what I have learned from the erudite instructors, I shall perhaps aid in the reestablishment of this knowledge, academic and applied, and serve as a stimulus to someone who may be instrumental in its addition to the curricula of our public school systems from prekindergarten to postdoctoral institutes of learning.

It is very damaging to the psychic life and the behavior pattern of an organism to deny to it the actuality of its possession of cerebral morphons and bions which it does possess. Clairvoyance, clairaudience, psychometrization, thought transference, prescience, the soul or psyche, its powers and functions, the erudite usability of these powers by the person, these are. These do exist. Existing, there are organs and neural pathways and brain centers, biochemistry and subatomic physics and the physics of light patterns and their mutation, which coexist; and the facts concerning them are, therefore, obtainable and hence to be known concerning them. The conscious, informed, intelligent, self-responsible and self-reliant practice of their adequate and expert use is acquirable. These three in this order.

In Greek, a seer is called a mantis. The clear seeing of the seer is called manteia. That sort of clear seeing which occurs by means of the whole soul, or integrated human bicomponent psyche, as the receptor apparatus is called psychomanteia. The Latin sublimare means to elevate to a level just beneath the limit. Chemically, to sublime is to elevate the rate of movement of any preferred type of the various molecular types which comprise a solid chemical substance to that exact level in which the solid state of these preferred molecules passes into a gaseous state and then immediately resolidify without apparently having liquified at either phase of the process. Since the subliming stage of various types of molecules differ, the undesired molecular types are eliminated by this process of sublimation and the sublimed product thus formed has been purified, freed of all contaminant; is called a sublimate. The stage at which sublimation occurs is the stage just beneath the limit beyond which this exact process will not occur. Beyond that sub-limit all phases of the reaction change and no sublimation occurs. In its purified state the chemical solid can enter into certain chemical reactions and chemical combinations which the unsublimed chemical could not: these possibilities of the sublimate are of greater value than were the possibilities of the unsublimed state. The book on the proceeding of the living psyche speaks at some length concerning a process of purification that occurs in the double nidus that is in the place of Suten Kh n n.

As naturally as they breathed, these people who were of the kith of Sara's kin knew an inner communion with that which the Christians would call their soul and knew by way of that soul a still higher inner communion in which

perceptual awareness and conceptual awareness and interoceptual awareness met in a communal supraconscious awareness which silently gave its answers to the conscious awareness. A voluntary and practiced use of the supraconscious awareness which the soul produces, a communion with the concepts and interocepts which are forwarded to and held within the related centers of the pre-prefrontal cortex of the upper portion of the prosencephalon of the brain of the human central cerebrospinal nervous system. A habitual voluntary higher inner communion the results of which guided them, influenced their choice, determined their decisions and their actions. Acted only after such inner communion. To use one's own ability to come to reliable percepts in conscious perceptual awareness, to take counsel with one's own conscious perceptual knowledge, to hoard one's modicum, to place this in the supraconscious commune, to make certain that there one's own higher psychic integration shall have taken place, to shut out all reception of incoming stimuli so that incoming stimuli shall not interfere, to cut out all subconscious urges so that subconscious urges shall not interfere, to shut out all conscious awareness so that conscious awareness shall not interfere, to go fully into the silence of the supraconscious, to wait quietly while the supraconscious forms an action pattern, to continue the inhibition of perceptual afference to consciousness, to open the pathways of supraconscious afference; so that the center of conscious awareness can receive without interference the silent efferent release of the supraconscious and there make of it a conscious awareness; to then retune this entire apparatus to its former condition; to act according to the action pattern thus processed in the supraconscious and forwarded to consciousness and there incorporated in conscious awareness and thence instrumented by the trained behavioral facilities of the physical organism: this was their accepted standard of human behavior. They chose to walk in the clarity; insofar as they could accomplish that feat.

The source of this clarity, which in this present incarnation has always been the greater resolvent having full power of conversion of discord into concord, seems to be that which I brought with me when I came here to stop for a while as it contributes to the formation of a conscious aware personal self reality which goes beyond the perceptual awareness of the physical organism and goes beyond the supraconscious conceptual and interoceptual awarenesses which the human being relays to it. And it seems to me that the organism prefers to use that part of its equipment which can receive the impulses of this clarity which is the product of the resolution as its guiding and governing accouterment. Out of this preference comes the restraint which protects this greatest of the various sets of human values.

As naturally as these people knew an inner communion with their soul and with its supraconscious which they could bring into conscious awareness so naturally did they know a human communication of the wholesome whole-souled with each other by means of the whole soul. A natural uninhibited psychic intercommunication which most decidedly could be picked up and understood and broadcast understandably. If the organized body of human

mutation of light patterns that are the human psyche or soul can be used by a human person, both as a broadcasting mechanism and as a receptor mechanism, then it can be used as a means of human communication. And if the apparatus in the upper part of the prosencephalon for the use of the whole psyche as a broadcasting apparatus and the apparatus for the reception of impulses from the whole psyche be as it should be and the pathways from there to the frontal center of psychic awareness, and the center for integration of perceptual awareness and psychic awareness be as they should be then this communication can occur, at will, as exact, intelligent, informed, epicritic, aware, human communication. This is the only kind of human communication to which the term, psychic communication, can correctly be applied. Psychic communication is silent, non-motor. One who can, knows the emitted cephalic light of another.

iv. COMBINED NON-MOTOR AND MOTOR

The Greek, μάχια, machia, means conflict; ψυχομαχια, psychomachia, is the conflict between the integrated human bicomponent psyche, the whole soul, and the physical body when the body, devotee of its subconscious urges, does not permit their sublimation and consequent integration with the supraconscious urges of the soul at the conscious level of the person. A mores based on perceptual awareness and denying the possibility of coming by any factual evidence of anything other than perceptual awareness, promotes this conflict, sustains and augments it, raises its young in a state of exaggerated psychomachia: produces, sustains and fosters a psychophobia, a fear of the soul and its powers; induces, fosters and lauds a somaphilia, a love of the physical body, and shrinking its perceptual awareness to that produced by a combination of the so-called common senses of touch, warmth, etc., and the so-called special senses of taste, smell, ear-hearing, equilibrium, eyesight; excluding clairvoyance, clairaudience, prescience, produces a state of hysteria in those of its young who, fully possessed of these latter, come under the dominance of that mores: a state in which the natural human ability to organize all of its incoming stimuli into an interrelated whole and therein produce an adequate action-relation to reality has, because of these taboos of its environmental mores, deteriorated into an inability to, which does not release it of the demanding necessity to produce an action-relation to reality. The person so equipped and thus dominated cannot produce the natural organization of its incoming stimuli because all but this meager few are taboo. Out of the few permitted, no such adequacy can be produced. The unremitting demanding necessity induces the hysteria, action that is not related to reality, coming out of a disorganization of the restricted few of the total incoming stimuli which is produced by the unremitting demand. The current term for this disorganization is 'mixed up'. America says of its adolescents that they are a mixed up generation. How could they be otherwise. The mores demands of them adjustment to what it terms reality but is in itself unreal

since it excludes from its acceptances by far the greater part of reality. What it is actually demanding is an adjustment on the part of its young to its own malformed idea of reality. This no normally equipped human person can do without first having produced that malformation known as hysteria.

This much, from experience, I can report: for me, the person, there has always been not only these extensions of perceptual awareness but also this actuality of something more than all of these other faculties: a spontaneous overall clarity. I cannot remember back to a time when I in this physical organism did not know life as an absolute clarity. Not that that clarity was there all of the time for me, but that I oriented myself and others in the clarity as the natural condition and knew the times of dimness and confusion and helpless maladroitness as interlopations, artifacts. The teachings of Sara, their impress upon my thinking cortex, were always that which dissolved the artifacts. And I came eventually to know that I could live within the clarity if I chose to, not live within it if I chose not to, and that, sometimes, even though I chose to, something wrong with my physical organism could and did prevent my attaining the clarity. Perceiving, conceiving, interoceiving, together, this makes the clarity.

I know that I, the human being, was not yet four years integrated with this physical body when I, the person, began to know that many others, and often, could not at any time come to know definitely and clearly and certainly and with that all-at-oneness which was characteristic of my own periods of lucidity. An altogetherness, a knowing as readily as though seeing with the eye of complete understanding. And I think that I was ten before I became aware of the fact that I had always recognized instantly those who were of the great clarity of comprehension. And that these were comparatively few.

During these same years I became wholly aware of the inequalities of opportunity of fullness of living which this wrought. So much so that when I was first taught the great American slogan, "All men are born free and equal," I could not, nor have I ever been able to, acquiesce in that proposition. All men should be born free and equal, yes. All human beings are equal, yes. All human beings should be incarnate in human physical organisms endowed with the inalienable right to an equality of ability and of privilege. Yes. But that all human beings do find themselves to be infixed in physical organisms which equip them with an equality of advantage in their performance within the cosmic gamut of the total manifestation, no. The human phylum does not now produce human physical organisms which are equally endowed with the complete accouterment and the full development of those cephalic morphons and their related bions which are the natural endowment of the superior brains of the superior human physical organisms of the human phylum in the true sense of such superiority. And this should be changed. Immediately. We must come almost at once to know how to produce human physical organisms for human beings to inhabit which are of an even and regular occurrence in the highest possible type level. This should be known by all races, all ethnic varieties of *Homo sapiens*. So that all shall produce the clarity. We must demand of ourselves that we come to do this. So that all human persons shall

be capable not only of epicritic perceptual knowing of the cosmic gamut of the total manifestation but also of epicritic conceptual knowing of the extracosmic gamut of the total manifestation and of epicritic interoceptual knowing of the human gamut of the total manifestation and of integrating these into a total epicritic conscious awareness. So that no organism of the human phylum shall be deprived of the epicritic awareness of the impulses of its incarnating human being, but shall have this along with the balance of that which it is so that the production of psychophobia cease. We should produce exact knowledge of how this can be done. Genetics is more than giant-sized nuclear chromosome molecules called genes. There are also, for instance, the centrosome, and the plasma, and the crystalloids and the colloids and especially the paracrystalline patterns, and the fact that the paracrystalline pattern of the nematic mesomorph changes its optical rotation of its received light patterns in the specific steroid known as cholesterol.³ And in further instance, some specific crystal, a human crystal which differentiates the human phylum from all other phyla. A specific crystal which receives the motifs of the specific light patterns of the integrated human bicomponent psyche as these forming and reforming within the light pattern are relayed to the crystal which is their receptor apparatus. A specific crystal which, first to have been formed, governs the production of the human genes, colloids, plasmas; produces an organism the uniquely distinguishing characteristic of which, the characteristic that distinguishes it from all other organisms of the cosmic gamut, is this that that organism produces an apparatus which forms and emits that human mutation of cosmic light patterns that are its cosmic-component, the patterns of which are such that they and the human mutation of light patterns of extracosmos which is the extracosmic psychic component formed by the human being in extracosmos can and do integrate in the formation of the integrated human bicomponent psyche; and that the crystal is still there, in the organism the special evolvment and development of which it has governed, still functioning as the receptor apparatus of the impulses relayed to it by this integrated human bicomponent psyche.

If the proportion of fully-equipped organisms arriving currently in the American space sector of the phylum be 15%, then, if the population be 150,000,000, for instance, there will be two and one-quarter million organisms which are possessed of something near the full phyletic expectancy of equipment. This means approximately one in six of the total populace. If the proportion of superiorly but not nearly fully equipped with the full phyletic expectancy be 25%, then this is one in four of the total populace. But the distribution is irregular. If this irregularity be such that their occurrence in any given group be less than this average then the odds are heightened, and a superior organism may find itself isolated within a surrounding group composed of high average, average and subaverage within which it is a single, and therefore a singular, and hence, inevitably, a foreign substance. Foreign substances are subjective irritants to that which regards the substance as foreign. But a foreign substance may be a catalyst. Catalysts activate only their specific substrates. A catalyst of peace will activate only the instincts of peace; and no matter however faint the instinct of peace may be, the catalyst will still enhance its activity.

During those early years I the person sought to form such adaptations to those persons around me as would compensate them and level off the situation. I did this at first reflexly, soon with a dyscritic awareness and then between nine and eleven, perhaps a few years earlier than nine, with a critical awareness. The failure of the human results thus wrought disturbed me, distressed me, posed questions which I could not answer, made me feel a strong lack in my own ability to do the right thing, in the right way, at the right time. My standard of rightness being that all should have that equality of personal accomplishment which came out of equal ability and, lacking that, then equality of result at the expense of myself. In modern personality testing this is called altruism. It was the greater part of a lifetime before I came to be able to accept the fact that one cannot successfully level off one's superior endowments of morphons and bions, of evolvment and development, but must use them, not giving the game away but playing it stroke by stroke to the best of one's ability, accepting only one's just and meet handicap, least one defeat one's self, betray one's associates, deny one's birthright, become traitor to the evolvment of the phylum, find one's self at odds with reality, disoriented within the law and order of the eternal becoming, maladjusted to reality.

Always when I tried to level it off, and that was most of the time, and the situation failed, then I felt unclean with an affect-tone of guilt against society and against myself as though having committed a breach of self-acceptable conduct, a sense of having failed in the performance of some self-appointed and self-accepted duty to society, in some such way as I would have felt at the age of two had I failed in the self-appointed and self-accepted social duties to my physical organism and found myself to be going around with wet panties, or some such. And so, since there was no way of leveling off the irregular surfaces which wide variance of evolutionary levels of morphons and bions created within the social terrains which were my constant stamping grounds, I formed a protective mechanism; I withdrew those parts of my equipment which were seemingly in excess of those of my associates whether children or adults, lived passively among them, lived actively by and within myself, all of the time, no matter whom I was with, except on those extremely rare occasions when I suddenly became aware of another who lived in the clarity. We could do each other no harm. And what a rare treat it was to meet such a one. No uneasiness of knowledge of social harm coming to this associate through the very fact of myself being in personal existence.

American society has just lived through this long era of the first half of the 20th century during which it has become the game of those who were not to succeed in passing themselves off as lowbrows. And the resultant hate and fear of the true highbrow by the true lowbrow was a natural human reaction. The lowbrow is not necessarily a fool. He will tolerate a highbrow who is bona fide and who bonafidely takes his place in society and conducts himself accordingly, accepting honestly the terrific handicap which this places upon him. But it is no enviable condition for either. Neither is it a condition to be abandoned by the highbrow. As the result of a hiding under this phony

pretense by the true highbrows comes a subsequent compensatory dominance of society by the organization of the lowbrows. They know that under this sudden self camouflage the highbrows have passed the responsibility on to them. They know that they cannot compete individually with the highbrows. They know that under this unfair camouflage they cannot spot the so-and-sos. But they know also that in this mass way of organized mediocrity they can nevertheless 'get' them. They have resented having the responsibility of the welfare of the human phylum dumped thus unceremoniously upon their mediocre and, therefore, inadequate human ability. And they are right. For, here, again, humanity approaches defeat. If the human persons comprised of the human beings living in the supposedly superiorly endowed human physical organisms will not meet the hurdles, then they are not superiorly endowed. They are monsters. They lack the acceptance of self responsibility and of phylum responsibility which is the final mark of the superior human person. Monsters can occur at any level of phyletic evolvement. I cannot say that I have not in my current lifetime not sometimes but oft times acted the part of this particular type of human monster. But not with comfort.

I suppose that because I, the person, in this incarnation have always known the light I, this person, have always been able to discern the traducing of the light. Discern it in delineation, sharply and poignantly, with evaluation, with alarm, and with regret: also with a certain awe of what wrong turnings the human is capable of making and of defending; knowing the light, discerning its traducing, whether it were another or myself who was committing the treachery,: but knowing always an inner demand that in some way, no matter at what cost to myself, I learn so to live that the light should have its way with me.

I cannot remember when the physical body in which I am currently incarnate did not react with reflex withdrawal of the total organism as a unit from those who were traducing the light, even when it was myself who was so traducing it. And, when taught by those of the non-understanding of the schools and society who took upon themselves to be my unsought mentors not to withdraw so from another, then my physical organism reacted reflexly with reflex tensions of its own projicient apparatus, established an inner state of reflex refusal by means of its sympathetic-parasympathetic morphon and bion, reflex preparedness against predation. And when I was taught not to speak up against their stupidities, then the organism reacted with reflex reconnaissance, reflex evaluation, reflex disgust. And, then eventually and after that, with growing frequency, with reflex refusal to permit my own self-generating light to generate. And then it was, and for the first time, that I came to know the reality of complete darkness. A non-luminous stone. Functioning thus, the organism became an automaton. It did as its mentors dictated. When this occurred, I had, then, in their view, adapted myself to society. I acted as they did and as they wished the children to act, and as the other children acted. But never for more than a few minutes or a few days. I think at one time for a few months. For although the organism became suggestible, obedient,

efficient in adapting itself to their mores and their dictates and in carrying out their directions, functioning under their control, it could not and would not adapt itself to their approval with its affect-tone flow; would not accept the results wrought within it by the flow of their affect-toned approval which they directed toward it when it thus pleased them, sought like black magicians to cause to enter and, by setting up a sympathetic affect-tone within my own organism, cause it to become victimized by that which they had caused to occur within it. It was the inacceptability of the results upon the organism itself which caused it always to reject the situation and right itself within its own system of adaptations.

Reduced to an obedient, non-self-adjusting automaton, the organism still sought to learn to avoid the influx of the flow of their affect-tone, whether of approval or of disapproval. The disapprovals did not matter quite so much. The intense, directed flow of affect-tone approval apparently stimulated the parasympathetic centers at their hypothalamic or thalamic levels; the ascending pathways of those centers from those levels I had cut off when I closed off my light-generating apparatus; the transverse abrogation pathways closed themselves off of themselves; the descending abrogation pathways received the full load of the excess of acetylcholine which was either synthesized and released, or, at least, released as the result of the heightened stimulus. The down floodgates opened fully. The sympathetics over the entire somatic area became inhibited. General somatic vasodilation resulted. The blood vessels of my body became engorged. Not in my head. All of the rest of my body. It felt like a big, dumb, soaked, warm, useless, spongy hulk. I hated it. It hated itself, with a disgust that grew to loathing and transferred itself to a loathing of the mentors because, when I became as they wished, this was the result of what they had wished me to become. This was the result. Something within the organism would not have it so. That organism knew a more desirable self condition; it refused to cooperate with the mentors. They then called it sullen. But I did not feel sullen, I would not. If this were sullenness, then this inner sullenness was either the beginning of the turn of the tide or the beginning of complete disaster. The organism never found out for itself what that completeness of disaster would be, for it always did one thing in either one of two ways. It automatically and unfailingly righted itself, but not always in the same progression of functioning.

In one method, the head back of the eyes, between and above the ears, on a level with the upper part of the throat and back through the head in a distinct and completely delineable area, became first hot, then engorged so that it felt overfull and ugly, like my body did, only not soft and soggy, but direct and purposeful. If I let it do so, then out of this purposefulness my mouth would express some active decisions, express them adequately with controlled neatness and dispatch. If I did not let it abrogate in this manner, then this portion of the head became strongly and deeply and powerfully angry. And continued its anger. When it did this the upper part of my head was cool, disattached, untroubled, not involved in the reaction. The up-gates were still closed. And

then, this would happen; the down-floodgates would close. Always. Invariably. Then the sympathetics took over, their inhibition being removed. The somatic and visceral areas became neat and cool and clean. Once more compact and good and my own. The out-floodgates of the transverse abrogation level pathways had automatically opened and drained off the surplus in the anger abrogation mechanism. After that I would open the ascending pathways and live once more in my own light, cool, composed, undefeated.

In the other method none of this happened. The closed-off ascending pathways opened and the transverse abrogative out-floodgates and the descending abrogative down-floodgates closed simultaneously. The body instantaneously resumed its natural and self-accepted status. The closed-off apparatus of the cerebral self genesis of light reopened. In both methods my upper head had not ever become victimized. It had remained a closed citadel. It could take over at any time. It always did. And the organism again knew itself for that well-endowed, self-stabilizing, self-light-oriented, self-governing mechanism which was itself. And I, the person, felt clean; and I, the person, had re-secured my own self-approbation; and my physical organism was reestablished as a self-governing fairly superiorly endowed unit of the human phylum, accepting its own self responsibility of staying that way, recognizing the necessity of finding ways and means, knowledge and education, experience and technique of staying that way, functioning that way without damage to others, without mutilation of self.

It did not occur to me at any time that there might be anything about this that I might explain and, explaining, bring about a change in their demands upon me, or upon any children, or upon anyone. I knew that they could not come to understand. I knew that those who could understand came to that understanding from within themselves. Inner light self-generated does its own enlightening. Those few whom I from time to time came upon who lived in the clarity permitted me to live in the clarity. Nor did they encroach. They lived in their own clarity. They let me live in my own clarity. And peace, clear and dynamic, lay between us and within us. With the others, I sought strenuously to avoid that acquiescence with that mores which produced the recurrent descents into their preferred affect tone, and they sought as strenuously to defeat my efforts, and friction arose in which my will became opposed to theirs; always eventually, successfully opposed. And warfare existed. And I thought that warfare should not have been brought about. And I did not know how to avoid, nor to have avoided, it.

Due to my training in the ways of peace, I had to acknowledge to myself that these reflex results constituted a behavior pattern that was less than that of which I as a human person was capable; that in the ways of peace I must teach myself to evaluate, to tolerate, to seek to alter constructively, if possible, to accept with compassion if such constructive alteration were impossible. To permit that others should function on their level, and to accept that I must function always on my own level. That somehow in someway I must accept the fact of their imposed dominance and at the same time accept the necessity

of remaining indomitable. I learned these self-adjustments. Not always with grace. Not with eagerness. Not with complaisance. But I learned them. Often with an acute awareness of an almost oppressive stubbornness to become that which I must become. Not to fail. One turns one's self-generated light inward when self-healing is necessary. The light in itself is the greatest healer. And eventually I learned patience.

Because the first demand of the impact conveyed by my integrated psyche upon my frontal association centers was for phyletic peace as represented by my human relationships; and the demand for personal inner peace as represented by my self-judication came second, I could never do anything less than try for those objective understandings and those subjective adjustments of repression at lower levels and ascension to higher cerebral levels which might eventually create action patterns so correlated as to produce behavior patterns which would be conducive of a state of dynamic, progressive and cumulative peace, both personal and phyletic: peace created by extrinsic behavior when adapting to those devoid of the inner light: internal peace for myself which came of the self genesis and emission of light and all that follows in the wake of this when the organism is a light-equipped organism.

Sometimes Sara would say, in admonition to the non-peaceful children with whom I played, "Peace! Peace!," and they would become still, not doing anything, not saying anything, for a little while. Submissive. Self-introverted. Self-inhibited. This was not what peace meant to her or to me. Peace is full and dynamic and active. Creative. An affect and an effect. There are the dynamic patterns of peace. There is the dynamic human activity which is the human fulfillment of the natural law and order of the eternal becoming. And there is that condition of the place of peace in which the human being and the proceeding of the formula q , produces that which is conducive of human wisdom, and there is that human behaviorism which destroys, and prevents the production of that condition; and there is that behaviorism which is conducive of its sustained production. Of course it was this latter type of behavior a consideration for which Sara was trying to convey to the tumultuous children. But so many of the children of the neighborhood and school district were warrior children. Aggressors. Aggressive. Competitive. Destructive. When they were not this way they were not anything, existing in a state of suspended animation. Nor could they ever come by way of themselves to know the ways of peace. Placed among those who were trained in the ways of peace they knew only one reaction; this was a place in which they could aggress without meeting resistance; here were human values which they could destroy; since these people would not compete with them then these were people of whom they could make fools. Depredation is the preferred reaction of the lesser, the underdeveloped, the tangential, the over aggressive. They are less than, or to the side of, the peacefully creative. They are the destroyers. They are the phylum-defeating organisms.

The demand of the integrated psyche for dynamic, progressive and cumulative phyletic peace is a first, and the demand for the same type of personal

peace a second imperative in all those humans the cerebral portion of the cerebrospinal nervous system of whose superior physical organisms are truly of the evolutionary level of the peacemaker, and also is this true of so very many of the organisms of lesser but well rounded evolution. In the hours in the consulting room, I find it not only to be a dominant motivation of these of the peacemaker level called the saviors of humanity, but a dominant cause of inner warfare in all of the various levels which are not, and in those which are not well rounded in their evolution and development. The need for inner dynamic peace is an imperative need implaced within human organisms as a dominant pattern by the phylum which produces them; implaced within the phylum by the crystal which characterizes the phylum, the crystal which governs its evolution, the crystal which receives the impulses of the integrated human bicomponent psyche, and transmits the powers of this functioning psyche so that they produce this place of peace. If inner dynamic, progressive and cumulative peace is not achieved, the organism will destroy both its own integrity and that human phyletic integrity which surrounds it. Because it is a dominant, it is out of this demand for inner peace that all destructive behavior emerges. If the organism be of the level which does not, or of a variance which cannot, or of a defect, or functional aberration which will not integrate into a dynamic inner peace, it will attempt to achieve by aggressively destroying either itself or that other than self the awareness of which seems to be the cause of its inner conflict. It is not necessary that the phylum produce organisms which are not well evolved, well developed, which are unhealthy, aberrant, not well functioning. Knowledge of how to produce human physical organisms for human beings to live in which are of the superior peacemaker level can be produced and applied.

Behaviorism is a means of human expression, mixed non-motor and motor. Behavior patterns are exact expressions exactly understandable: some are simple, some are complex: the pattern expressed needs to be understood by the receiver if it is not to be misinterpreted. The systems of human behavioral communication are produced in two main classifications. The behavioral expression of peace is an exact system of expression of the human person, it is induced by psychomanteia: all other behavioral patterns are induced by psychomachia, they are the behavioral expressions of the conflict between the whole psyche and the body in the assemblage that is the person, when the body wills to be the autocrat that dictates the behavior of the person and cannot succeed in being the supreme autocrat and cannot succeed in being the supreme dictator of the person, and becomes that inefficient pretender that has caused and continues to cause this behavioral system in which the refusal of the body to permit the integration of the soul and the body in the formation of action patterns of the person is the distinguishable causative. In human communication by means of human behaviorism these two main types need to be clearly differentiated if the motifs of the communication are to be interpreted correctly by the receiver.

v. SILENT MOTOR

a. Motor Thought Expression

The motor apparatus of its organisms plays a high part in the human phylum's expression of its potentialities. Muscular tensions and relaxations, body postures and poses, prehensions, flexions and extensions, translation of the body or of parts of the body through space, pantomime, choreography, all of the bodily arts and crafts are motor expression. Bodily labor, skilled and unskilled, is motor expression. Motor thought expression occurs by means of the alternate contraction and expansion of an elongated molecule which, in innumerable replica, is arranged in specific patterns throughout the structural organism. Sara's people saw to it that their children were trained in all of the arts and crafts which were the applied lore of the kith, as well as in the kith science which was its academic knowledge, insofar as each child was capable. In their training, practice and percept were taught hand in hand. Before they were four Sarah had taught my hands to do seams and other straight sewing. The neighbors came in one afternoon to make certain that the sewing was that in name only. I did not know anything about it. I sat on the low stool hemming a towel, enjoying it. Surprised when I began vaguely to understand why they came. Went on sewing not interested in anything but the hemming. I liked what I was doing. A queer quiet in which no one spoke continued to the extent that I became aware of it and looked up. The expression on the faces involuntarily told me that they had thought that I couldn't sew: approved of the manner in which I did sew, wondered that I could. My inner reaction was "Why would they have thought that I couldn't?" They saw and understood that. A silent interchange of thought, a motor communication conveyed by facial expressions.

b. Reception of Motor Thought Expression

Reception of motor thought expression uses the perceptual apparatus; occurs by means of touch, proprioception, stereognosis, equilibration and eyesight. Proprioception is the reception of impulses set up by the movement of muscles, ligaments and joints in the special sensory nerve endings placed in these structures. Proprioception by these nerve endings produces an awareness of what the muscles and joints are doing and where they are placing themselves in relation to each other. Stereognosis is that combination of touch and proprioception from which the brain can project the size, shape, movement, space relationship, texture of objects; the feel of the object. The mechanism of stereognosis is especially well developed in the fingers and hands. Equilibration is that compellingly awesome specialization of touch, proprioception and reception of those certain specific cosmic light patterns beyond the visual

gamut, in the far ultraviolet, by certain definite ones of the molecules of the gray cells of the cephalic portion of the neural tube that are collected so preponderantly in the cortex of the hemispheres of the upperprosencephalon within the osseous cranium of the polarized biped organism, the impulses of which pull it upright, its cephalic pole away from the center of the earth, oriented within the cosm as its neural mechanisms of touch and proprioception receive the impulses set up by the static pull of the center of the earth upon the organism stabilizing it there, receive the impulses of the combined movements of earth's spin round its axis, orbital rotation round the sun, following of the sun through the galaxy, adjusting the constant impacts of the movements of the cosm to its stabilization to the specific gravity of the earth, and its dominantly cephalized polarization levitating the head, and in its individually triumphant movement of translation through space across the face of the earth, synchronizing these various cosmic and terrestrial impulses.

All forms of silent motor communication which depend upon vision for reception, such as pantomime, writing, painting, drawing, are human application of the possibilities of intramolecular, interatomic changes which occur in the molecules of the cells of the human retina by their reception of those specific cosmic patterns which occur within the human visual gamut, beginning at red and ending at the near ultraviolet, and of certain specific intensities. Epicritic vision occurs by way of a submolecular modification of the particular frequencies of the light patterns which occur in certain specific molecules which are fabricated by certain cells of the retina. Epicritic vision is the response of the visual thalamus and the visual cortex to the effect of this submolecular modification as picked up by certain nerve endings in the retina and carried to these areas of the brain. Photopic vision is dependent on those cells of the retina which are called coned cells or just cones. Scotopic, or dyscritic, vision occurs by a similar mechanism in which the submolecular modification occurs in a different molecule which reacts only to the intensity of the received light patterns. Motor vision occurs as the effect of motion in the environmental visual field. If associated with epicritic vision, it produces epicritic awareness. If associated only with dyscritic vision it produces only dyscritic awareness. Two- and three-dimensional space relationships are analyzed by the visual apparatus as are they also by the proprioceptor and equilibrator, so that a human physical organism can know three-dimensional form and three-dimensional space relationships by means of its proprioceptor apparatus comprised of muscles, joints, nerve endings and brain centers as well as by means of its sense of sight.

The human appreciation of that which is called time is dependent upon memory as related to reception and non-reception of stimuli by the organism. Timing is the placement of the occurrence of stimuli. Silent visuo-motor human communication uses the muscles of the body and the eyes. It is dependent upon form, spatial relationships and time relationships, their modifications. It can thus be four-dimensional when the time relationships are used along with the form and space relationships: three-dimensional when form and

space relationships are used; and two-dimensional when only surface form and surface space are used.

c. Pantomime and Pantoideomime

All human physical organisms produce a natural direct silent motor expression called postures, gestures, inner tensions, outer movements, facial expressions, glances: silent muscular expression. Motor expression which does not translate the body as such through space but moves only parts of the body in relation to each other are natural expressions of the human neonatal homozygous organism. In intrauterine life this human physical organism moves. Early postnatally as readily as it sounds off vocally the human baby points to what it wants, gestures, assumes bodily tensions sometimes to a rather astounding degree of volition, uses gesture as a natural means of human communication. At first comprised of any or all of the muscles of the body this pantomime before too long becomes confined to the muscles of the arms and hands, the neck and head and face, and eventually motor manual symbolic human communication becomes a highly developed natural means. The hands can be taught. Motor thought expression reaches a high state of development in the use of the hands: making things, using things, contriving things, depicting things. This is motor manual thought expression.

The people of my mother were much given also to a very delicate, very beautiful and expressive natural silent cortical motor expression which needed no words to accompany it, consisting often of the motion of no more than one group of muscles. If I saw the digito-palmar muscles of my mother's left hand gently contract ever so slightly on the radial side, I knew that nothing was going to change her stand on whatever particular subject she was at that time considering. If the muscle just under the left eye twinkled, almost, then I knew that she was deeply, understandingly and compassionately amused at some human foible: under the right eye, no compassion: both eyes, understanding and compassion, no amusement. There was much of this which was quiet, expressive, very conservative thalamic pantomime, subtle and eloquent which was used, not reflexly, but voluntarily, using the thalamic expression under the control of the voluntary cortex, expressing the personality of the individual, expressing the strong, beautiful, cultured and constructive thalamic emotional life of these people. Constructive compassion, the noblest of human emotions, was strong among them. It is the ultimate of thalamic social involvement.

The destructive effect upon the organism of conditioned amputation of the thalamus and its eloquent and moving contribution to powerful and adequate expression was no more a part of their mores than was the destructive effect of orgasmic release of the thalamic energy in uncontrolled emotional abrogation. One does not, wisely, destroy the thalamus by complete inhibition, nor does one degrade one's thalamus by descending abrogation, but rather uses it as a mechanism of ascension by inhibiting its transverse and descending abrogations and keeping the ascending gates open.

Hundreds of such natural symbols passed among them as casually and as unselfconsciously and as naturally as some people talk. It was a highly developed natural mode of silent motor expression not only of mood or intent but of thought, not only of concrete thought but of abstract thought as well. When natural reflex muscular tensions, motions, gestures, actions of the body, become systematized with specific meanings attached to each, an organized system of natural silent motor expression results. Natural significant motions become stylized into methodical and systematic signs. An organized system of silent, symbolic, human motor communication is any system of human motor communication which converts that which would be conveyed into a system of silent motor symbolic expressions which are designed to convey to the observer who understands the system and who, upon reception, reconverts the symbolic expression in his own mind into an awareness of the knowledge, intent, mood, thought which is so symbolized.

Pantomime is one type of such organized systems of silent motor human communication. Literally, the word, pantomime, means all-imitating. Pantomime as a means of human communication is direct, silent, four-dimensional motor expression in which all or any of the muscles of the body may be used. It is dependent upon illuminated movement which produces change of form or three-dimensional space relationships, time relationships and combinations of these. It uses bodily motions to imitate and to suggest the idea which is being so conveyed; and, also, pantomime is used to convey exact systems of signs which then need to be translated into the meaning which is being so expressed. Various pantomimic systems have grown up and flourished, some limited to certain cultures, other prevalent throughout entire time-space sectors of the human phylum. Organized systems of pantomimic signs have been used throughout the known history of the human phylum as organized systems of human communication and are still so used on occasions, here and there. Certain tribes of the American Indians used well developed pantomimic systems. Football and other systems of signals are specialized pantomimic systems. The Druids used an organized system of pantomimic silent motor human communication in which the muscles of the fingers, the hands, and arms were used almost exclusively. Three of these systems of dactology were known, one which used fingers, hands, and arms in relationship to the body; one which used the fingers of both hands only; and one which used the fingers of one hand only. All three systems modified variously are still in use by the phylum's deaf mutes.



d. Indirect Silent Motor Paleography

Human communication may be caused to occur thus directly or it may be expressed by means of an impressed or inscribed mediary. Between the age of four and five and a half, Sara and I used a slate and slate pencil. The slate was framed in natural color wood. Not a very big slate. We drew animals, trees,

rivers, puddles, hills, clouds, and rain, and snow and sleet, and the wind; the sun, the stars, the moon, and sometimes the way these arranged themselves in the sky, and the ways they rearranged themselves as we had seen them in the evenings standing in the unlighted open doorway, or out beyond the trees where the open sky was blue-black and its lighting stars, silver. And sunsets as they looked through the treetops as we stood together on the upper outer balcony. We drew houses, schools, churches. People. And children. And the things that people and animals and children did. Their actions. Each had its faithful portrayal. She never told me any stories to go with the drawings. The drawings absorbed our thought and expressed it. Each could see the other's thought.

Humanity expresses itself silently in picture drawing. It is a natural means of human communication. Two dimensional. Even when so devised as to imply a third dimension. Pictograms are pictures which have come to be used as exact signs for exact expression. Pictography is a silent motor manual means of human communication. Organized systems of pictography use exact systems of pictured signs. The Ojibwa Indians used within their general system one such subsystem which was comprised of exquisite pictures of various kinds of [birds]. The word, sign, comes from the Greek sema. In semantic communication a sign is used as a symbol of that which is desired to be expressed. Both the expressor and the receiver must know the full and exact implication of the sign. Such signs can be sonic or silent. A silent sign can be expressed directly, as in the game, the cat's cradle; as in pantomime, or they can be recorded epigraphically and used as an indirect, silent semantic, long time and /or long distance means of semantic communication.

The word, epigraphy, from the Greek epi and graphein, to grave or draw or write upon; upon stone, metal, clay, wood, papyrus, fabric, paper. Epigraphy is a silent motor manual means of semantic communication. Pictography is a form of epigraphy. Pantomime may be reproduced picto-epigraphically. Systems of pantomime can be reproduced as systems of pictography. As deducible from its signs found recorded pictographically, one of the ancient, prehistoric, organized pantomimic systems of signs used the entire organism, arms, legs, body, head, stance, all of the various interrelated motions of these parts. Graphed and carved and painted signs of this system occur archeologically over the face of the earth. Or would one say, rather, through earth's immediate subsurface? In rock caves, archeological unearthings, and like that. The signs of the system

are completely collectable in the sign  and its profile , being combinations of the movements so achievable. It accompanied a certain era of the usage of an antecedent geometric signary system. It was a highly developed, widely used system, apparently covering the entire earth and extending through many thousands of years. Most especially do these signs abound in a reconstructible system in the Eastern Hemisphere's Eurafasian area. I do not know if this particular system has been elsewhere documented, or named, or commented upon.

vi. INTRINSIC SILENT OR EPIGRAPHIC SEMANTICISM

Semantic epigraphy is a means of indirect, long-time and/or long-distance human communication in which signs used as symbols of the thought to be expressed are impressed or inscribed or otherwise secured upon an intermediary; this is sometimes called writing. Such epigraphic signs may represent the idea itself, in which case they are called ideograms: or, they may represent a sound of any of the motor-sonic system of human communication, in which case they are called phonograms. In intrinsic semanticism the symbol is not related in any way to sound. It is a pure ideograph, sometimes said ideogram.


Webster defines an ideogram as an original element of writing, expressing no sound, but symbolizing directly the idea, and adds that ideograms preceded phonograms in the development of writing. Because of this, intrinsic semantic epigraphy is sometimes referred to as paleography. In which case phonography would be classifiable as neography, and any transition showing a use of both would be classifiable as mesography. The ideograms found used in intrinsic semantic epigraphy, that is, in paleography, are geometric, pictographic, and, pantomimic. In all three classes of epigraphy only the fingers, hands and arms are used in its production, the symbols are executed upon the time, or fourth, dimensional intermediary in three or two dimensions and hence are devised respectively for tactile and visual, or, for just tactile or just visual reception.

Sir W. M. Flinders Petrie⁴ says that silent geometric ideography preceded silent pictography in the phylum's development of its epigraphy. In his monograph, he records some of the geometric signs of ancient prehistoric Eurafasia, placing those of the predynastic Nile Valley certainly as early as 7000 B.C., and not necessarily no earlier; saying, "Signs rather than pictures were the primitive system. . . . Far before" pictography "there had existed" in that portion of the Eastern Hemisphere which is here termed Eurafasia, "from the beginning of prehistoric ages, a system of linear signs full of variety and distinction. . . . Similarly in Crete a system of linear signs preceded the pictographic records." He calls them linear. They are linear geometric; not quite all of them are linear; a fair proportion are geometric surfaces lineally outlined. That the system existed as a system from the beginning of prehistoric ages spells the fact that these paleographic geometric signs were produced long ere that. Petrie attempts to show a mesographic geometric signary or word-sign system which developed in this Eurafasian area out of these paleographic geometric ideograms. And proceeds then to attempt to show their gradual adaptation in the production of a neographic phonography. On his Plate I, he shows the latest known use of the mesographic geometric signary system of word signs which he calls the XIX dynasty Ostraka.

An ideogram succeeds an idea. A system of ideograms succeeds a systemization of ideas. The word, logic, is the Greek word λογική, from λογικός, belonging

to λογος. The word λογος, means reason, the process of arriving at the λγ, the proceeding of change. One speaks of reasoning as logical thinking. To think is to exercise the faculties of judgment as distinguished from simple sense perception. To consider. To constellate; place various variously related materials together and examine the relationships. To receive knowledge, to have knowledge, to be informed. To be using the intellectual faculties. To be arriving at understanding. The word, to know, is in Sanskrit jna, in Greek gignoskein, Latin gnoscere: it means to apprehend: to perceive, conceive and interoceive: to understand: to comprehend: any one, ones, or all of these phases of knowing. That which is so known, in any phase, is called in English an idea, from the general Indo-European root which shows the forms, idein, to see, in Greek; vid, in Sanskrit. Vision and wise, and to wit, in English. To know, to apprehend, to comprehend, to wit, to form an idea; to ideate: to sagire, to perceive keenly. Exagesis; to extract the meaning of. To arrive at the meaning: to have in mind: to form ideas: logical ideas; to function with sanity. To form a logical system of ideas. To form a logical system of signs by means of which sanely to express a logical system of ideas. A system of geometric ideograms would be the paleographic expression in a system of geometric symbols of a system of ideas. They would record systematized knowledge and its systematized silent motor manual expression in gravure. The legend persists within the phylum that at sometime during some one of the major periods of its evolution some particular large time-space section of the human phylum devised and used an exact system of geometric ideograms in which to express the exact system of its formulation of its science: a system of epigraphy which was pure intrinsic semanticism: that this became a classic system of exact geometric ideography.

I have not found any comment upon the following, but the reconstruction of that system of pictography of this same Eurafasian area the signs of which were comprised of the pictured pantomimic signs which are collectable in

the motility of the elements of the master signs , when analyzed along with an analysis of the signs of that antecedent and coexistent system of geometric ideography indicates that its original system of pantomimic signs were either originally so devised or at some subsequent time became so adapted as to produce in pantomimic replica the signs, and thus, faithfully the meanings, of the pure geometric ideographic system of paleography so that the paleosystem of science recorded in its original geometric ideography could be silently broadcast in a devised system of pantomimic signs. It is also deducible that these pantomimic replicas of the geometric ideograms then became to be 'written', reproduced pictographically as an exact paleographic system of written signs: and that frequently subsequently in paleogravure the picto-pantomimic sign was used in the stead of the pure geometric sign of which it was a mime. Similarly a correlated system of pictoideograms seems to have been concurrently as systematically devised and to have become as widely used.

vii. MOTOR SONIC

The Greeks said phone; the Latins, son; some other peoples, tōne. A sonance is a sound. Sonare and phonein: to produce a sound. Sonant, phonetic, and the English sonic, pertaining to sound. And the modern American use of the form, sonics, the science of sound. Sound is the to-and-fro motion of the molecules of a solid, a colloid, a liquid, a gas.

Motor-sonic thought expression occurs by means of the muscles of the body and some sonic instrument implementive in the production, control and manipulation of sound. A sonic instrument is an instrument by means of which control of this definite type of molecular motion can be accomplished. This control consists of that manipulation of this to-and-fro movement of molecules in relation with each other within a gaseous, liquid or solid medium which produces waves of this particular type of molecular movement. These are called sound waves. Certain particular patternings of these waves of the to-and-fro motion of molecules which we call sound is received as motion by the proprioceptors of the body and interpreted as such by the brain. Sound waves of certain definite patterns which are set up in the gaseous medium which is called the atmosphere or the air are received as motion by the eardrums which translate them into motion of the [ossicles] which set up waves in the fluid of the inner ear which transmit their motion to the end fibers of the cells of the organ of Corti which transmit it to the brain where it is interpreted as that which we call sound.

Sound waves set up in liquid and solid media must be transferred from these to the molecules of the air before they can be heard by the human ear. And of these only certain definite patternings can be heard by the human ear. Sound waves set up in solid media can be retained by that medium, such, for instance, as the recording tape. Such patternings can be received by the human in a process known as psychometrization. Thus, motor sonic human communication although it can be used as a means of close and transient and immediate conveyance from human brain to human brain is not necessarily so. Impressed upon a medium, sound waves may become a means of permanent recording which can transcend time and space.

Of the two modes of human motor communication, the silent and the sonic, the one uses macroscopic motion and the crepuscular portion of the retina: the other uses microscopic motion and the ear. In its adaptation of the production and manipulation of sound as a means of human communication the human phylum has devised and made use of percussion instruments, stringed instruments, reed instruments, for sound production and for manipulation of sound has wrought systems of variations of sound relationships, pitch, tone, quality, quantity; of glissands and staccatos; and of time relationships consisting of frequencies, lengths, intervals, rhythms. The alarm siren, the trombone, the oboe, the saxophone, the fife, the whistle, the reeds, the organ, these are wind instruments. The violin is a string instrument: the harp, a plucked string; the

piano, a percussion string. Tap dancing. Bells, their tolling, their carillon. Drums. These are percussion instruments.

Alongside its production of organized systems of silent motor visual human communication the human phylum has produced organized systems of those motor sonic aural communication which use the muscles of the body, the production and control of wave patterns superimposed upon the to-and-fro movement of molecules for controlled sonic expression and the ears for motor sonic reception. The drums of the Africans and their descendents. The Morse code of modern telegraphy. Radio station signals.

One of the elements of those patternings of sound waves which the human ear can receive and the human brain translate is that of periodicity; the repeated interrupted production of those sound waves which lie within the limits of the human auditory apparatus. The English word, to speak, is in Sanskrit sphūrg; it means to produce discrete separate repeated sounds: to such as to thunder, to crackle. The thought occurs, that to speak, then, is not necessarily to say! The Greek pronounce, speak, espete. The English word, utter, means to put forth from within, to emit. The word, mouth, is in Sanskrit, mūkha, in Latin bucca, Old High German mūla, Middle English mūp, Gothic munfs, Anglo-Saxon mūd, German mund; it means the muscular walls of the face. The word, orate, comes from the Latin os, oris; Sanskrit ās, meaning an opening, an aperture. To orate is to use an aperture. The buccal orifice is the opening or aperture in the muscular walls of the face. When out of this buccal orifice issues forth discrete separate sound, it is uttering speech, it is orating. It crackles. It spurges. That which so comes forth is speech, or oratory, uttered sound; sound outwarded from within in discrete, separate, repetitions. Periodic sound. Self-produced, self-manipulated, emitted by way of the mouth. Each such emission is a sonance. A specific discrete wave pattern of the to-and-fro motion of molecules. The orifice is surrounded by the awesome lips which, in their versatile lability, can alter the spurge, the discrete separate sound waves as they put forth from within: they lip the sound. Such speech is called lip speech: or, lip.

Within the mūkha, the bucca, the mouth, the buccal cavity, walled by the versatilely mobile muscles of the face, front-doored by its lipped orifice is housed that intricately developed system of muscles and nerves known as the human tongue. This English word tongue was in Old Latin dingua, in Gothic tungo, in Classic Latin it became lingua, in Anglo-Saxon tunge: we use both, tongue for the noun and lingual for the adjective. Those variations of the speech wave patterns which are produced by the tongue are called lingual sounds; or language; or just tongue. These, the muscles of the cheeks, the lips and the tongue can modify the inner shape of the buccal cavity both grossly and infinitesimally and, also, well nigh indefinitely so that the mouth speech has the possibility of extreme complexity. The African Bushmen use a system of clicks which are produced by the tongue, the mouth, the lips; a real system of motor sonic human communication which makes use of sound, controlled timing, intensities and quality. Time frequencies, periodicities, expressed in sound. The south African peoples whose autonym is Khai Khain and whom

we call Hottentots, because these syllables separately occur frequently in their speech, use this same system in a mixed form. All peoples use it when they say tut-tut, t-t-t-t, - etc. Clucking at a horse, etc. Much of this system persists universally in human speech.

Besides its mouth speech as means of motor sonic human speech communication, the human phylum has developed two other types of speech: respiratory speech and respiratory-vocal speech. The silent motor act of respiration consists of the creation of a moving column of that molecular gas which is known as the air. In human respiration this column of molecular gas moves inward and outward along the respiratory apparatus. The respiratory apparatus consists of the nostrils, nasal passages, pharynx, epiglottis, glottis, larynx, trachea, bronchi, bronchioles, alveoli, the muscles of the thorax and diaphragm, the muscles of the body wall. In breathing, this apparatus alternately draws in and expels an individual column of air. The column of air is created by the breather. The breather columnizes a portion of the atmosphere. This breathing apparatus is hollow. Its walls are flexible. Its lumen, and the respiratory air column, is alterable by means of the muscles of the nasal apparatus, the diaphragm, the thorax, the belly walls, a fairly general "body" mechanism. By means of these muscles an elementary, basic modification of the reflex rhythmic inhalation-exhalation pattern is producible: a primary body conditioning of the general fundamental patterning of the air column: so that it can be thin or ample, deep or shallow, regular or irregular, smooth or ragged, gentle or rough, staccato or legato, powerful or weak, of large or small volume: any possible combination of these. These are silent, body-conditioned patternings of the respiratory air column.

Respiration, both in its inspiratory and expiratory phases is nasal. The air which will form the respiratory column enters normally by way of the nostrils. Certain nasal respiratory spurges which are soft and fairly indiscriminate are not humanly uncommon.

Other, more frequent human breath sounds, however, occur by way of the mouth. Posteriorly, the upper posterior portion of the buccal cavity is equipped with an opening into the respiratory apparatus, by way of the glottis just beneath the epiglottis so that the column of respiratory air either in its inspiratory or in its expiratory phase can be caused to flow through this opening as a buccal detour channel, at will, entering the buccal cavity by way of this posterior channel and passing out through the mouth in expiration, and, vice versa, in inspiration. This column of air in passing through the highly modifiable buccal cavity can there be modified by the modifications of the cavity wrought by the muscles of its walls, of the lips of its oros and its en housed tongue; as it passes through, so that it, entering the buccal cavity by means of its posterior orifice as breath, can either pass through it unaltered as such, emerging as it entered, or having undergone buccal, lingual and oral conditioning, or any one or any combination of these types of conditioning as it passes through, it can leave the anterior buccal orifice as the highly manipulated output of a wind instrument. Such human speech sounds are called buccal breath sounds. The

phonetic values which we represent by the epigraphic symbols f, k, p, t, s, sh, etc., are buccal and lingual breath sounds, or breath consonants. Whisper is modified buccal respiratory speech. Buccal respiration is controlled direction of the column of respiratory air so that it flows through the buccal instead of the nasal apparatus. Buccal respiratory speech is buccal lingual and lip manipulation of this controlled column so flowing.

The English word voice, is in Sanskrit, vac, in Latin vox, vocis, in Greek opsi. In vocal respiratory motor-sonic human expression the elementarily-patterned column of silent body-conditioned respiratory air is conditioned for sound as it passes through the larynx. The larynx is the highly modified upper portion of the trachea. It lies just below the glottis so that the respiratory air column whether nasal or buccal of necessity passes through it both in inspiration and expiration. The paired vocal cords are a muscular instrument intricately formed bilaterally within its walls extending inward within its lumen in such manner that the air column of necessity passes between them. In their inactive state the silently body-conditioned air column passes silently between the vocal cords without here receiving any further conditioning. In action, the vocal cords move so rapidly that they create a to-and-fro motion of the molecules of the air of the respiratory column as it passes between them; that is they produce sound waves within the air of the moving respiratory air column. Whatever fundamental basic ground swells with which the body conditioning has patterned this moving air column become carriers for the waves of sound which the vocal cords create within its molecular constitution: so that voice can come forth on ground swells which are big or little, deep or shallow, regular or irregular, smooth or rugged, gentle or rough, staccato or legato, powerful or weak, of large or small volume, any possible combination of these. The production of to-and-fro motion of the molecules within this air column is but the production of sound. In its use of its produced sound the vocal apparatus patterns the sound which it produces; creates a rapidly occurring periodic succession of specific conditionings of the molecular to-and-fro motion while it is producing it: imposes specifically patterned sound waves within the medium which moves through it. The pattern of sound which results is a combination of the basic body patternings of the air column, the force with which it is moved inward and outward, the to-and-fro motion of the molecules of the air column produced by the action of the vocal cords and the patterns which are imposed upon this to-and-fro motion by manipulation of the vocal cords. The sound patterns so produced are called voice. As products of its patternings, voice has pitch, tone, quality, timber, caliber, resonance, is classifiable as coloratura soprano, soprano, mezzo-soprano, contralto, tenor, baritone, basso, basso-profundo.

Vocalization, the use of the voice, is motor-sonic laryngeal respiratory speech. Its sounds bellow, roar, bawl, gurgle, make exquisite music, laugh, shout forth inarticulately, whimper, wail. They are the belly sounds, the sounds of crying, the glee sounds. The high shrill nasal scream of refusal of, which precedes angered aggression upon an uncooperative environment. The whole gamut of

sounds of projected human self indomitability. The laryngeal moan of defeat. If the peoples who were anthropohomozoa archeo, paleo and meso spured, it was pure laryngeal vocalization. If they had ideas, they expressed them silently, with their hands. The voice of the human phylum sang in pure sound, unworded; an instrument.

The voices of those of Sara's people whom I knew were mezzo-soprano and contralto to a soft tenor for the women, baritone with bass undertones for the men. Their voice sounds were adequate and practical, with good resonance and carrying quality; they were compassionate voices even when angered. I do not recall ever having heard a high or harsh or thin or squeaky or shrill or nasal or flat or monotonous voice among them, nor a voice that bore down on its vocal cords. But, neither do I recall ever having heard any of them break right out in spontaneous song as do the Italians and Sicilians. Sara's spontaneous singing voice production was a muted something.

The application of the phylum's accrued knowledge concerning the patterning of pure voice and the effect of pure voice patterns upon the human organism is the basis of its ceremonial chants, the power of the proper rendition of the Vedic mantras, the intoning by the Eumolpides of Eleusis of the Epopoeia composed by the Keryces, the thrall of modern pure tonal affect mass use of voice. These voice patterns communicate something phyletically fundamental which reaches back through neohomozoan's neural memories for an interpretation of its meaning into something phyletic which, preceding, produced neohomozoa. One listens to the accrued meanings of the mass voice of the human phylum and not too infrequently can interpret with accuracy the patternings which that human voice conveys.

Other mammals than the human exhibit the phenomenon of body song. The song of the purring cat is a familiar song. But I have heard another song of *Felis domesticus*. That of a white Angora about a year old. Still a kitten in many ways. She sang in her sleep once during the night of the full moon of a Florida February memorable for its night skies. All day long for many days the sun had shone. The air was clear. Not too dry. Not over moist. The night temperature stayed between 50°F. and 60°F. During the fortnight of its crescence the moon had been rising at twilight in the place where the sun had risen at dawn, riding nightly upward through the eastern afterglow into starred cobalt blue to culminate on this night of the full accomplishment of its disc in the zenith at midnight conjuncting there two brilliant planets in Gemini on its way westward toward Orion. The gulf breathed deeply and all but inaudibly. The branches of our virgin grove of stately pines held their bunched needles poised motionless in tonic balance. No bird called gently to another. The mocking bird was still. Strong with peace the night was deeply, wordlessly alive. One had come from short quiet light sleep into this strong quiet wordless aliveness which was the night as though this, flowing through one's sleep, had caused sleep to arrive on its flow at awakesness, having been carried there. A succeeding hour of this night's living and the same hour of one's own living fused into one vividity

which was both and neither. So that the mind said, me too, let me in on this. And one took the mind out over the low doorstep across the pine-needled floor of the wisteria patio and stood with it in the night and from there the mind took one along with it into this which is the manifestation of the cosmic gamut and placed something of all that which it there came upon along with that which, having entered unsoattended, had flowed through sleep onward to awakeness. Then one would return to sleep lest one lose it. And this made it so that when the genetically well-bred and parentally well-disciplined and well-trained white Angora cat which was scarce more than a kitten began the song in the contentment of its sleep the sound was a natural part of all else, and the enjoyment of it was but an enhancement of all else. Until the wonder of it caught the mind loose from enchantment and the mind said, look here, this can't be. Only it could be. The song was there. I looked then, and she was there, curled, asleep and singing on the kitchen stoop, white in a shaft of clear moonlight falling on her between the shadows of the pines, some 30 feet from my window. I came away from the window, to bed again to be warm from the cool of the night. And the song was still there. Coming up out of an extrahuman mammal's soundless sleep, producing a tune which grew, did not repeat itself, increased in volume, tempo, complexity of sound wave pattern, was gentle, and alone but somehow fulfilled; became a tentative outgoing friendliness and search, became a strong but friendly and kindly self outgoing, a questioning knowing of frustration, as tentative searching which failed to establish itself, a taming of need, an acceptance of the fact of need, an acknowledgment of the aloneness of need, an ability to forgo fulfillment undamaged, an acceptance of aloneness, a strange almost unbelievable ten or so notes of self discipline, and an even stranger immediately succeeding softly poignant self forgoing of loneliness which passed on balanced notes into gradual inward withdrawal that seemed to carry on final tones of well acceptance that which had produced the sound back with it into the drowse. A relinquishment of need in the preferred contentment of sleep. A body song produced on pure voice. The entire song pattern was over three minutes long. No phrase was repeated. Each nuance gradually became the next. The production of sound was sustained throughout the song without interruption. The song was a continuous song like a recitative, in which the range of notes was in the vicinity of an octave. The voice was contralto, rich in overtones, pure in quality, not loud but of a notable soft carrying quality. I listened as one listens to Melchior who is a master of pure voice production and of body song, as he is of all other considerations which make of singing a high art. And I was knowing that this unbelievable example of this high art to which I listened was the most exquisitely and speakingly beautiful simple body song that I had ever heard, perhaps should ever hear. Not having known this about cats and having long carried an Egypt-acquired conditioning against cat yowling sounds as these occur in the stunningly moonlit Egyptian nights on the house tops of Cairo, and knowing only of cat sounds their purr, their meow, their yowl and their caterwaul, I withdrew in ever-deepening heartfelt respectful curtsey as belief of this which the Florida night seemed to have produced grew within me.

Mammalian body songs differ. The cat's song is not the same as other mammalian body songs. The pattern of the body song is as distinctive as is the pattern of the body. Human children typically dream rather than body sing in their sleep. The fundamentally distinctive feature of the human physical organism is its most foremost, most upper brain. The pure, most foremost, most upper brain dream is an elaborate complexly patterned product of the supraconscious. Its patterns are distinctive. Dreams induced in the brain in other than its most foremost, most upper area are products of the conscious and of the subconscious and of the body; they have distinctive patterns in each classification. Its body dream is its unvoiced body song. The human uses its voice as an instrument upon which to produce not spurge only, but ensepe also. But the fairly new human children do body sing in their sleep. The song as commonly heard employs just a few tones, scarcely ever more than three or four, the range is confined to three or four successive notes of an octave, is usually seconds only in duration, the song pattern is rudimentary. [Author's note in manuscript reads, "needs crrrection."] This is not proof, of course, that among the millions of children whom the race produces there are not those whose reflex body singing is more elaborate. I have heard them: unaware, reflex body singing of many moments duration and much rudimentary complexity. Beautiful and somehow compelling. But, for the most part, the human physical organism uses its voice otherwise than in body song. This simple human body song differs entirely from the human thalamic song: the sleepy song, the happy song, etc, these mood songs of the human infant are often lengthy, complex and varied; yet each type is definitely distinguishable: and they all involve the use of the vowel sounds. The body song is not a vowel song. As well as this sleeping body song, the human babe produces a disturbingly beautiful, long and complicated body song, so typical that the human phylum recognizes it as its own.

Upon the flowing column of voice as it, produced in the larynx, passes without obstruction through the glottis, the pharynx, the nasal passages, or through the buccal cavity and its oros, are produced all of the voweled sounds, the a, e, o, u, i, y, oō, of the human phylum by simple alterations of the inner shape of the glottis which alters but does not obstruct the voice. Vowel sounds are glottal speech. Human affect-toned voiced voweled speech without words, uttering inarticulate emotional voweled sounds of joy, tenderness, love, admiration, disgust, friendliness, unfriendliness, surprise, hate, fear, anger, hunger, satiation, aspiration, longing, self-complaisance, dissatisfaction. a chuckle, these are thalamic instigated vocal voweled or glottal speech sounds: they are vowel-patterned voice sounds achieved by means of glottal alteration of voice patterns and are comprised of glottal patterns superposed upon voice patterns. In its fullness, glottal speech is an enhancement of the fundamental voice pattern. But it can also deprive the vocal sound of its intricate and exquisite patterning, so that something sustaining which is the body patterning and the vocal patterning intermixed is eradicated.

The speech of mesohomozoa must have been a speech of vowel sounds. This glottal speech must have arrived at an intricate development of tone, quality, rhythm, affect-tone, which we perhaps refer to as 'color'. As deeply potent a spurge as is that of our current unafflicted early postnatal neohomozoan babies in their awakesness. The ä, ā, a, oō, oo, ē, of their monotonal and polytonal possibilities, all of their possible variations of pitch, of timing, of affect-tone of relational phonation with which they embroider these their glottal sounds: these are non-articulate human voweled music. Sweet or otherwise, nevertheless beautiful, emotion toned human thalamic glottal voweled vocal speech: produced on the long drawn breath, the glottal modifications of uninterrupted vocal sound. Crepuscular, dyscritic, affect toned expression of the early postnatal neohomozoan baby, current child of the phylum. An understandable means of human communication: it is composed of systems of vowel-patterned vocal sounds. True baby talk is not fractured or contorted articulate speech, it is a true, natural thalamic glottal affect-tone vocal-sonic system of human communication, which the babes use and understand among themselves and try usually fetchingly, but sometimes with a desperate determination, to cause their articulate elders to recall and use as a means of mutual communication. It is an enthralling baby experience to have succeeded in talking to the adult world and being talked to by the adult world in this glottal, voweled which is its natural mode of talk, and an acute devastation, having tried desperately, to have failed.

Human thalamic glottal vocal speech is understood by all unafflicted neonatal human children of no matter what ethnic group or cultural variety, sometimes within the moment or hour, always within the fortnight of the natal episode. The human babe of this age, asleep, cradled in human arms, will talk back in this language without awaking or disturbing its sleep if its thalamus be talked directly to in the system of sounds which comprise this thalamic glottal human speech. These portions of its auditory apparatus which receive these particular sound patterns report directly to the thalamus not to the cortex and the answer comes from the thalamus the conversation not having had any cortical conditioning on the part of the child. Any unafflicted human organism of any age level can thus converse, although it is specifically the early human baby's conversational medium. In sleep, the stimulus pattern projected to the sleeper must be comprised purely of those vocal vowel sound elements which stimulate exclusively the pure thalamic portion of the auditory apparatus, all other stimuli being carefully avoided so that the receiving ear does not pick up and automatically convey to the thalamus patterns of sound which the thalamus, unable to handle on its own, immediately forwards to the auditory portion of the cerebral cortex over ascending pathways, acting only as a relay station in this central processing of the incoming stimuli. The glottal, voweled converse of the waking human children is composed of this particular system of stimuli patterns. A specific human motor-sonic-vocal-glottal means of human communication, the patterns of its sound symbols being determined by the

human glottis on the one hand and the pure thalamic receptor end organs of the human ear, on the other.

Other than human mammals use glottal speech as means of communication, each species within the confines of its own organic equipment: beyond this, some are capable of understanding and responding to a partial gamut of human glottal converse but cannot produce beyond their own glottal limitations: others can be taught to produce glottally beyond the natural limits but cannot hear and do not have any meaning of their over-natural product. Haeckel⁵ suggested the term *Homo primigenius alalus* for the organisms of the human phylum as they occurred in those phases of the evolvement of the phylum prior to its development of the faculty of consonantal speech: *alalus* from the Greek *αλαλος*, speechless.

Our household knew an adequate emotion-toned, human thalamic, vowel glottal speech. Sara talked with her infants in their natural medium. The talk was converse. And by means of it she conveyed much information to them, they to her. The two carried on a mutual discussion, within the range of the medium used. Agreed, approved, disagreed, admonished, guided, disapproved. The glottal vowel sounds varied, some being those produced in the fullness of glottal possibilities which is a glottal enhancement of the vocal patterns created within the body-conditioned flowing column of air; others being any of the possible variations of this. I do not recall having heard her talk with her young babies in any other manner.

The men of Sara's people did not demand of their domesticated animals a super exercise of intelligence which a man would not demand of himself, that it learn to understand the speech of an alien who far out-facultied its own powers; but, making no demand upon the animal that it learn of them to understand human speech, made a demand upon themselves that they learn of the animal its speech and to use it, both to understand it and to talk it: and they did converse with the farm beasts in this manner, each in its own manner of speech, respecting its limitations: paying this dignity to their own humanity. They did this with their farm fowls, too. The boys talked so with the wild animals of the woods and streams, and with the wild fowl, and the birds. But vocal bird sounds and fowl sounds are not glottal sounds; they are usually pure voice sounds.

Today the glottal vocabulary contributes a minor part to American motor-sonic vocal expression. As can the unvoiced breath, so can voiced breath bearing the wave patterns which have been superposed upon the to-and-fro movement of the molecules of this column of respiratory air by the vocal cords in the larynx pass through the glottis unchanged to enter either the pharynx or the posterior oros of the buccal cavity. As can simple breath so can this sound-bearing breath then pass through either of these two systems of chambers and passages, can do so still unchanged, or it can in either system therein undergo those modifications which the system through which it passes can superpose

upon its body-breath patterns and its laryngeal vocal patterns. In their buccal utterance pure voiced breath patterns can be more complexly conditioned by imposing upon the body patternings of the breath column any or all of the possible types of human buccal, lingual and lip patternings which these features can impose upon the structure of that column of respiratory air as it reaches, enters, passes through and exits from them. In its nasal release it can undergo comparable conditioning but of lesser variety. In either instance the patterns which result are called consonants because they are uttered together with the laryngeal imposed sound pattern on the common medium, the column of respiratory air: such human spurge productions as b, c, d, f, g, h, k, l, m, n, p, q, r, s, t result. They are classified as pharyngeal, nasal, buccal, lingual, labial, according to where the modification of the patterning of the air column occurs. Consonants are the special vehicle of speech of the human cerebral cortex. Bushmen use consonantal speech sounds but do not superpose them, neither upon vowel sound nor upon the breath column whether vocalized or unvocalized.

Each possible particle of vocalized speech sound, that is vowel and vocal consonant, then each individually utterable voice pattern which the vocal cords have imposed upon the to-and-fro motion of the molecules of the column of respiratory air which they have caused to be set up either as is or as further elaborated in glottis, nasal and buccal systems, in its ultimate and irreducible possibility of human utterance is called a vocable.

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

Modernly, literate cultures of the inflectional languages call a more or less incomplete roster of respiratory phones, the alphabet. Alphabetic analysis of speech sound is over-rudimentary, it is never complete even within the limitations of its own field; excluding all speech sounds other than respiratory sounds, the result of the analysis, the alphabet, does not include the speech sounds of peoples whose speech does not involve the column of respiratory air; but it is practical within these limitations for the everyday purposes of a limited portion of the human phylum's speech sounds. This attempted absolute alphabetic analysis of the elements of its speech sounds has been produced by a limited section of the phylum as late as the period between 3000 and 600 B.C. by cultures that were trying to form a common understanding of human speech sound: not of human knowledge. As recently as the middle of this 20th century A.D. one, George Bernard Shaw,⁶ willed a fund to be used to establish a

foundation the purpose of which should be the devising of a new and adequate alphabetic analysis of human speech elements. British processes of law nullified this portion of his will.

The study of speech sound is called phonology. Phonology deals in an analytic approach not only to those phones which collectively are called the alphabet but to all human phones and the manner in which they are combined in the phylum's tongue. A phonetic law is a stated analysis of the manner in which any human culture uniformly treats any given phone in its combination with other phones and the possible further complex combinations of these primary combinations.

As can unmodified vocalized breath, so can glottally modified vocalized breath pass through the nasal and buccal chambers, passages and orifices without further modification, emerging as pure vowels or undergo modification in that process. In their buccal or nasal utterance, glottalized, or vowelized, voice can become combined with any or several or many of the possible consonants which these systems form, emerging in each instance not as the vowel sound which entered the system but as an integrated complex of sound patterning which is not the articulated result of two separate sounds joined together but is a new and indivisible pattern, each contributing pattern having been forgone in the integration process, and which is uttered on a single impulse. Earlier than those cultures which between 1500 and 300 B.C. produced the finished alphabetic analysis of vowels and consonants, other cultures between 3000 and 1500 B.C. in other attempts at the analysis of the conveyance of human speech sound rather than of that which has been perceived keenly, produced rosters of these vowel-consonant complexes. Early in this period, the Phoenician Canaanites of Byblos which was the name of that western Mediterranean Eurafasian country which is modernly called Syria, used such a roster together with a roster of five vowel sounds and the addition of one other sound pattern, that which is an integration, not a combination, of the patterns which alphabetically are designated as k and h, and which here was used as an independent consonantal pattern. Later during this period, the island of Cyprus which lies some 70 miles west of Byblos in the Mediterranean also used such a roster. Neither of these were complete. The Sanskrit uses a modified, highly complete, roster of such an analysis of its speech sounds rather than an alphabetic analysis.

Sometimes two glottal sounds come forth closely blended in a single utterance in which case they are called diphthongs, two sounds uttered as one: sometimes two pure consonants do so do, called both consonantal diphthongs and double consonants. Sometimes a single triconsonantal utterance occurs. These are not single integrated sound patterns they are compound sound patterns. And very frequently such compounded combinations of vowels and consonants occur, immediately distinguishable from the integrated vowel-consonant pattern. A vowel uttered as a single utterance either alone or as having undergone vowel-consonantal integration or consonantal combining is termed a syllable.

A consonant uttered alone can be, but is uncommonly, a syllable. A syllable is any phone, either elementary or complex, formed within the human speech mechanism and emitted upon a single impulse or utterance. Rosters of syllables are called syllabaries. Along with and possibly as elaborations of their rosters of vowel-consonantal integrations, Byblos and Cyprus produced syllabaries. Other cultures used syllabaries as part of more complex systems of speech analysis. Syllables are so-called because they are the elements of articulate speech. They are the particular integers of speech sound which are joined and fitted together and emitted not as a single utterance but as short related sequential utterances. Articulate speech results when two or several or not too many of these syllabic phones are joined and fitted together in their utterance. Phonetically, a unit of human articulate speech is a series of discrete patternings of sound whether of simple, integrated or compounded inner ordering of the to-and-fro motion of the molecules of which they are the refined elaboration which have been joined together in the process of their utterance, not in the process of their formation. Fine, exquisite articulate speech is the result of the fine, exquisite fitting together of fine, exquisitely formed discrete phonetic patterns in a fine and exquisite utterance: upon then, the superiority of the entire speech mechanism, of the thalamus and of the cortex in its concise cortical refinement of the management of the speech mechanism and the thalamus.

The frontal association centers of the human cerebral cortex is that department of the cerebral portion of the human central cerebrospinal nervous system the natural activity of which results in the production of ideas. The cortical motor speech area is one of the many highly developed and highly organized distribution outlet stations of the cerebral cortex. By way of its frontal management the entire speech mechanism can be so controlled as that the sounds which it emits are under frontal direction and thus may be commandeered via the speech center to serve as one of many systems of conveyers of its product, so that the patternings of sound which it fabricates and emits, so managed, become the symbols of those patternings of thought which integrated as the idea are the intricately wrought fabric of this product of the frontal association centers of the human cerebral cortex. The uttered sound can be caused to convey that which originates in the human cerebral cortex. Loaded with an idea a phone becomes an ideophone. And although to speak is not necessarily to say, speech can be caused to say. A graved pattern which is used as a symbol of an idea becomes an ideogram. A phonic pattern which is used as the symbol of an idea becomes an ideophone. Ideophones may be described as any uncombined phonic element or any combination of phonic elements which is used to convey an idea. The simplest such ideophone is called a radix, a root, a radical, a primitive or fundamental, a simple or uncompounded ideophone. It is this idea so conveyed in its original conveyance, unmodified and unaltered by usage which is called the etymon: the true meaning, the idea so originally sounded. Earlier than the cultures that produced syllabaries of their syllabic phones, other cultures, between some indefinite earlier period and 5000 B.C. were producing analyses not of speech sounds but of the relationship

of speech sounds to any cortical intent the human phylum may have borne forth upon its uttered sounds: and they were producing rosters of ideophones which they recorded in ideophonograms.

In the earliest known predynastic hieroglyphic system of the Nile Valley the phone which became the ideophone for the etymon was a consonant. In their recorded ideophonograms no vowels are found. Only that which conveyed the thought became the sonic symbol for the etymon.

If the vocal larynx can be said to be primarily the respiratory-sonic instrument of the body, the glottis primarily the respiratory-sonic affect-tone instrument of the thalamus, then the consonant-forming musculature of the nasal and buccal systems is primarily the phonetic instrument of the cerebral cortex. That which the body of the physical organism of the human person would, it sounds forth vocally. That which the thalamus of the prosencephalon of the cerebral portion of the central cerebrospinal nervous system of that organism feels, it vowels out prevalingly. That which the cortex of its prosencephalon thinks, it says concisely in consonants. When it would say many thoughts concisely all at once it articulates its ideophonic consonant etymons into words.

In terms of phones, articulate speech is comprised of articulated syllables which are phonetic elements. In terms of ideophones, articulate speech is comprised of articulated radicals or roots which are etymons. Radicals articulated are called words. Syllables articulated are also called words. Graved symbols of articulated radicals or articulated sound are called written words.

The ideas, the sounds, the written forms of that which has undergone articulate exegesis, the product of sapience, these are the words. Freud⁷ called a word an energy carrier. It is the conveyer of the high potency which has resulted from the phylum's cortical work. One speaks of the written symbol of a word, the spoken sound of a word, the meaning which is the word. The spoken ideophone is the uttered sign of, the written ideogram is the graved sign of the meaning which is the word. They are interchangeable, but neither is the sign of the other: each signifies the meaning which is the word. The meaning is that which is had in mind. The mind is the intellect. The intellect is the power and faculty of knowing. Knowing comes from informed thinking which is the active exercising of the faculties of judgment upon that which is perceived, conceived and interoceived as distinguished from the simple arrival at awareness of this which is perceived, conceived and interoceived. Judgment is that discriminative process which associates ideas, arranges related associated ideas into constellations, abstracts constellations into formulations which announce the law, the *l g*, as it presents itself. This judgmental process is therefore called logical thinking. To judge is to announce the manner in which that which is being considered relates itself to the law.

Articulate ideophonic speech is humanity's spoken word; its uttered motor-sonic expression of its ideas; of its observed and experienced facts; of their observed and experienced relationships; its comprehensions; its realization of truth, the law and order of the proceeding of the eternal becoming in all three

of the gamuts of its manifestation. A roster of words is called a vocabulary. All modern literate cultures produce standardized vocabularies.

Articulate or word speech is sometimes referred to as language; because the deft use of the tongue plays so marked a part in its production; sometimes as lip; and as tongue; or cheek. Thus a system of systematized articulate ideophones is said to comprise a language. A language is a method of human communication of ideas by means of an organized system of ideophones, of uttered sound patterns each complex of which is a sonic symbol of a group of articulated ideas, a word, and the body of its ideophones and the manner in which they are placed together, by its persons generally, is referred to as the language of a culture. According to the manner in which it places its spoken words together, the languages as spoken during the current 14,000 year epoch of the post-Pleistocene period of the Neogeologic era by this time-space section of the human phylum are classified as isolating, agglutinating, inflectional and analyzing or analytic inflectional. Orally, this current much of homo puts its ideophones together in these four ways.

When, in a language, each ideophone is uttered alone unchanged the language is called an isolating language. Ideophonically, an isolating language is composed of isolated radicals each of which is formed of a consonant used as an ideophone carrying an etymon, and which is uttered alone. The radical may be phoned on a vocal sound or on an unvocalized breath or on unrespired buccal air. Isolating speech is not primarily a vowel speech. Its cortical etymons are imposed on the consonants. It is however a speech in which a vowel sound attached to the consonant radical although it does not modify the etymon does subserve the purpose of the thalamus thus producing an idea and its related affect-tone: a glottalized consonantal radical. In vocalization of either the pure consonantal radical or the glottalized consonantal radical any chosen one of the various vocal tones which can be produced in the larynx are caused to accompany the utterance of the radical. Tone is a complex made up of pitch which is the rate of the to-and-fro motion imposed upon the molecules of the respiratory air, force which is the power with which this to-and-fro motion occurs, and timbre which is the complexity of patterning into which these to-and-fro moving molecules can be caused to form themselves.

In its incipience, isolating language was the maiden song of the human prosencephalic cortex. The song could not have been less, but, rather, more compelling than was that body song of the phylum which was the voice of paleohomozoa; more compellingly inducing than that blending of the phylum's body song and the voweled vocal thalamic song which was the speech of late mesohomozoa. One almost knows this song! Body song and thalamic song and prosencephalic cortical song combined in one singing in which the frontal association areas of the prosencephalic cortex carries the aria. In highly organized isolating languages, organized systems of vocal tones are used to accompany the enunciation of the radicals. They are, therefore, called polytonal or polytonic languages. Some current isolating language systems in which this polytonalism has been lost have become monotonal.

Meanings divide themselves naturally into those which present and those which relate. The words, the ideophones and the ideograms which are their symbols are, all three, therefore primarily classifiable, respectively, into these two main classifications: the presentational words and the relational; the presentational and the relational ideophones; the presentational and the relational ideograms. The word roots, the etymon-bearing consonants, of an isolating language are of these two types: one type of radix presents the idea, the other type relates it. In usage the manner in which the relational radix involves the presentational radix is expressed in a manipulation of time sequences in which the sequence of their utterance changes, the etymon does not change. The manner of its internal composition playing a great part in its expressiveness. A highly organized isolating language is a highly adequate one of intricate complexity in which body patterning of the respiratory column, vocal patterning of its component molecules, glottal super-patterning of both are used, singly or in unison, together with cortical consonantal ideophones in the phonic expression of the body's wouldnesses, the thalamus's would and wouldnotnesses, and the prosencephalic cortex's frontal association centers, this-is-nesses as these are somehow correlated by means of the person into a complex whole which orienting itself then within the one eternal becoming says in early ex-cathedra. It conveys.

The language of the early predynastic peoples of the Nile Valley who called themselves the Retu or Rezu, showed traces of having possibly been originally an isolating language. Their ideophone, kh, meant the human being. The ideophone, m, meant mutation: n, meant periodicities. And the phrase of ideophones, kh m n, was the mutation of the periodicities wrought by the human being. The ideophone, l, meant the stage-by-stage proceeding, the step-by-step operation. The ideophone, s-s, meant the power of the eternal becoming. And the ideophones phrased, kh m n l n ss, would have expressed something concerning that of the proceeding of the power of the eternal becoming of the periodicities which is the mutation of the periodic pattern by the human being. Enunciated as independent words, and using accent, tone, voweled accompaniment, timing, as part of their phrasing these etymons, so said, isolate each meaning but indicate in their precision contexturing the exact import of the phrase.

Agglutinative speech is an adding together of the isolated roots into specific systems of specific fixed relationships which function as individual units of speech. They are, therefore, called synthetic languages. In this process of synthesis progressive changes occur so that each consonantal ideophone is no longer a root and each root no longer stands alone retaining its individual integrity in a contextured phonation. Radices which were thus phrased become joined in such manner that the principal etymon alone remains valid as a radix and the others become modifiers. That which was an isolating phrase becomes an agglutinated word. In the process, m and n become mn, and a new word has been formed by the agglutination of two radicals, in which the principal radical, m, is the modificand and the radical, n, is the modifier and of which the meaning

is neither mutation nor periodicities but a mutation of the periodicities. By further agglutination the phrase, kh mn, which is comprised of an agglutinated root and an isolated root, becomes the agglutinated root khmn, one of the profoundest abstractions of the system of formulations of the culture which called its river Khap Sh Khr. In like manner the isolating radices, n and ss, by agglutination become nss. Also, in the process of agglutination, certain parts of an erstwhile isolating phrase which have undergone a process of agglutination became affixed to a main agglutinated root as prefixes, infixes, suffixes: and losing their identity as word roots remain only an affix: so that although a language had lost nss as a root it retained it for instance as in khmnnss: and by infixing l, the word becomes khmnl nss, that portion of the step-by-step proceeding of the power of the eternal becoming of the periodicities which is the mutation of the periodic pattern by the human being.

In the development of inflectional language from this agglutinative stage, the isolating radices which have become the agglutinated roots undergo internal modification. All roots are given vowels. In some cases the main root, called the ablaut, is, when used as a verb, given a vowel which changes to denote time relationship: come, came: etc. This is the chief inflectional method in the Semitic languages. In other instances the relational radices lose their meaning and become attached to the main ablaut in various ways to indicate mood, tense, person, gender, as in Latin and Greek. But not all agglutinative forms are lost, many surviving: khmn, given two vowels survives in inflectional English as human, but only the sound remains, the original meaning is lost: and the connotations which a living tongue builds up around the sound not only fail to imply its etymon, but substituting each its own implication produces a false word. Giving n ss a vowel it becomes, ness, which has not fared quite so poorly since in English it is used as a suffix the connotations of which are the quality, the internal status quo, the manner in which that which is designated by that to which it is suffixed is constituted: all of which is a below the surface vagueness of the two original etymons, the power of the eternal becoming of the periodicities: some profundity of human frontal association processes: by means of it khmnnss becomes humanness: the power of the eternal becoming of that periodic pattern which is the mutation of the original periodic pattern wrought by the human being? Were the original radices to prove to have been the words n and s rather than n ss, then this would be the periodicities and the potential, the status quo, the potential of the periodicities—the agglutinated word would be any given state of the periodic pattern, any potential of the periodicities, and the phrase agglutinated khmnnss, and the inflectional word humanness would be that potential of the periodic pattern which is the mutation of the pattern wrought by the human being. By using l as a suffix khmn becomes khmnl, which in English has become humanly; here the l not having fared too poorly: the manner in which that which is human proceeds.

In certain early Sanskrit literatures of India a consonantal agglutinative speech of an early major portion of the human phylum is called Rakhshasī Bhasa; and old spoken Sanskrit in its origins as well as all other inflectional

speech are classed as inflectional developments of two main variants of this consonantal agglutinative language. This Rakhshasī Bhasa is said to have been the speech which was evolved by this one major portion of the phylum during the prehemispherical geologic era; which then came to be used generally by the greater part of the phylum but which came to its classical usage among the peoples who had produced it, on a protohemispherical continent some large portion of which latter remaining undisturbed became the circum-Mediterranean Eurafasian landmass of the forming Eastern Hemisphere, and it is said that the agglutinative languages of hemispherical humanity have been and are the two main descendents of these two major variants of this prehemispherical agglutinative language, one being descended of a non-classic vowelized variant of the common tongue, the other of a highly specialized classical usage which remained purely consonantal. And that during that protohemispherical period when earth was undergoing its Pliocene catastrophes during the same prehemispherical era during which the parent agglutinative was producing the height of its classical development among the people of its own landmass, on another, a northern, isolated landmass, a non-consonantal purely voweled natural language was developing among another, an isolated, portion of the phylum. That this mass remained for the most part intact with its people and their newly developing, imperfectly developed, purely voweled utterance as it became incorporated within the northerly amalgamating eastern hemispherical masses as they fused into the single dry landmass. Known in English nomenclature historically as the Ural Mountains and their western and eastern slopes, and their valleyed extensions and anciently as Finland and Uiguria, and modernly as the lands called the Ural Region of Russia, the peoples of this land still show a language form which comprises all of the transitions from a voweled agglutinative to a voweled inflectional, and is considered by some accredited sources to be the parent language of both Finno-Ugric which is an inflected agglutinative and Indo-Celtic, called also Indo-European, the various dialects of which form the general inflected language of current humanity; Semitic being a variant development of this same inflectional speech.

Just as the most ancient known Egyptian shows a transitional phase from isolating to agglutinative, and as the Finno-Ugric shows the transitional phases from agglutinative to inflectional, so the inflectional, as for instance Hindustani, French, modern Persian and English, are showing the transitional phases from inflectional to analytic in which the isolating method is superposed upon the inflectional. And specifically in its modern western hemispherical American usage this dialect of the inflectional language is a transitional analytical integration of isolating, agglutinative, inflectional and analytic which latter is an isolating analysis of inflectional. And here then is this: just as the most ancient known Egyptian agglutinative shows a re-use of the isolating method, and the isolating Indo-Chinese which was once an agglutinative language re-became an isolating, so now the cultured inflectional languages produce an isolating self-analysis. And the legend persists that the cultured speech of hemispherical neohomozoa in all of its variations is one speech, basically an

isolating consonantal speech the consonants of which were during a formative period separately coined as exact ideophones and used as a terminological system in an exact system of science.

viii. IDEOPHONOGRAMS AND INTRINSIC EPIGRAPHIC PHONETICISM

At various times, during several of the major periods of its evolvement, portions of the human phylum proceeded to integrate the two manners of expression of its ideas, silent and sonic, into a single interrelated means of expression of its thoughts. And at some particular time some particular time-space section of the phylum sought to correlate some known established classic system of science and its geometric ideograms and some known established classic system of consonantal ideophones. Sought so to correlate the individual geometric ideographic signs of its system of intrinsic semanticism and the individual consonantal ideophonic symbols of its uttered speech that each ideogram could be pronounced in its thereby established correlated ideophonic symbol and each ideophone of its sonic converse could be written in its thereby established correlated ideographic sign: such as, for instance, if the geometric ideogram which is the sign \square meant the cosmic gamut of the total manifestation, and if the ideophone the phone of which is indicated in English by the letter p also meant the cosmic gamut, then the ideophone could be written \square and the ideogram \square could be pronounced as p is pronounced in English. If the geometric ideogram \otimes meant the periodic continuum, and if its internal pattern revamped to occur as the geometric ideogram $\sim\sim\sim\sim$ meant the periodicities of this periodic continuum and if the ideophone the phone of which is written n in English also meant the periodicities of the periodic continuum, then $\sim\sim\sim\sim$ could be said as n is said in English, and the said n could be written $\sim\sim\sim\sim$. In

such a system the complex geometric ideogram \otimes would mean the cosmic gamut of the periodic continuum, and its single geometric ideograms \square and $\sim\sim\sim\sim$ that portion of the periodicities of the periodic continuum which are the cosmic gamut, would be pronounceable in the two ideophones, p and n, in the isolating languages; as pn in the agglutinating; and as pan which having originally meant all of the periodicities of the cosmic gamut becomes a prefix in the inflectional languages its significance being that of all, the whole; as

panurge, pan-American, pandemic. In the same manner, if \otimes meant the extracosmic gamut of the periodic continuum, analyzed, $\bigcap \sim\sim\sim\sim$ becomes t and n in isolating languages: tn in agglutinative earlier than 5000 B.C.: and at least in inflectional Aramaic and in Aramaic-Hebrew occurs not earlier than 500 B.C. as tān, which has reference to something concerning the extracosmic gamut; and tānā, one who is a doctor of the heavenly, that is, the extracosmic, law, and one who teaches the extracosmic law. In early Hebrew characters,

not the Hebrew characters derived of the Aramaic, but those derived of the Canaanitish, t was written \oplus , approximately 1200 B.C.: which is a variant of a character which elsewhere had far earlier become the abbreviated form \bigcirc . These geometric ideographic-ideophonic signs never meant anything other in the system of their origin. By means of this exact correlation of classical ideograms and classical ideophones an exact system of human communication was thus devised in which the idea voiced could be written and the idea written could be voiced. A system of ideophonography. Devised by a peoples in whom ideas rather than sound were paramount. A peoples in whom the uperprosencephalon was as it could be and the prefrontal and frontal areas of the cerebral cortex fully evolved, fully developed, fully informed and fully functioning. Were it to have been the exact system of geometric ideograms which had at some far anterior phyletic time been devised by some one of its civilizations for the exact silent motor symbolic expression of its system of scientific formulations that had here been used by these peoples, whoever they were, of this culture of this civilization who produced the exact system of correlation of ideograms and ideophones, then this system, so devised, was the system of that science said, that is, utterable.

The oldest known system of ideophonography records no vowel sounds: consonants only.

Systems of epigraphy in which the sign represents the sound purely—not in any manner is an idea implied—are called systems of intrinsic epigraphic semantic phoneticism: or just intrinsic phoneticism. At some time, during some one or several of the major eras of its evolvment, other portions of the human phylum proceeded to integrate, not any two manners of an objective expression of ideas, epicritical product of an uperprosencephalic cortex, but the two manners of its expression of the subjectivisms of its human physical organism: its bawlings, its roarings, its glissands, its laughter, its compassion: its thalamic vowel sounds; the sounds of its personal hunger, its avarice, its greed, its phyletic awarenenses, its goings and comings, its sub-parietal existence, the sonic expressions of the physical organism as such: these reduced to the signs of its thalamic pantomime and its parietal gestures which its hands then graved forming pure phonograms. The graved signs did not mean an idea.

The signs meant the sound, and if the sign was \mathcal{M} , which through geologic eras of this portion of human evolvment eventually became \mathcal{E} and \mathcal{E} ; then at the sight of this sign graved or pantomimed the thalamic glottal sound \mathcal{E} was called forth. No related cortical idea was expressed. And by chance or otherwise, is this not a perfect pantomimic phonogram: does one vowel the sound \mathcal{E} fully, thalamically, without pulling in the diaphragm, adducting the pendent arms and the laterally upraised forearms? A thalamic glottal voweled vocalized phone: a pantomime of the human physical organism as it produced

the phone: an epigraphic reproduction of the pantomime becomes the symbol of the sound.

This same portion of the human phylum at this same time devised a system of intrinsic phoneticism which was perfect for the vowels: a system of semantics contrived by a peoples, poor with a paucity of ideas, rich with a fullness of sound. The semantics of a peoples in whom the thalamus and possibly the parietal lobes of the cerebral cortex were fully and possibly intricately developed. But a peoples in whom the development of the frontal association centers of objective reasoning lagged and in whom the entire upeprosencephalon could have done with some more and better evolvement. It is deducible, from lack of any archeologic findings to suggest otherwise, that the hemispherical peoples of the vowel language, and from it the inflected variant of the agglutinative languages, originally used only a spoken, a vowel, language and silent pantomime. That, significantly, it was the inflection-linguaged peoples who when they adopted an epigraphy chose exclusively from among the existent isolating and agglutinating produced analyses of speech sound as the basis of their epigraphies which are of the class of intrinsic semanticism, discriminating against the use of epigraphic signs as ideophonograms, using them only as phonograms. That the spoken language of these inflected people must have been a language in which vowels were primary would be implied in the fact that they are the phylum's only voweled variations of the systems of epigraphy produced by the consonant-based systems of the isolating and agglutinating linguaged peoples. There in the northern part of the earth the people of the Urals did not write: they spoke, and they gestured. When they spoke they voiced and voweled: the body sang and the thalamus freewheeled. If in their hemispherical, Plio-Pleistocene transition these neohomozoans were exclusively a pantomimic and spoken linguaged peoples, the need was among them to analyze the sounds which their speech produced: not as to meaning conveyed but as to mode of utterance, an analysis of spurge, not an analysis of ensepe. How early in their history these peoples did this cannot certainly be said.

Very late, 2000 B.C. at the very earliest, the inflection-linguaged peoples began progressively to select from among the recorded consonantal phonograms produced by the analysis of its speech sounds which the isolating and agglutinating peoples had produced and to add to them their own analysis of their own vowel sounds and through a period of some 1500 years or more produced the vowel based roster of voweled and consonanted syllables such as those used in Byblos; produced the vowel-based usage of vowel and consonant which, approaching the Byblos syllabary in likeness, is the Sanskrit roster of phones; emerged eventually with that roster of the irreducible units of human speech sound known as the vowel and consonant phones of the alphabet and with the voweled system of epigraphic signs in which these phones are recorded.

Existent pantomimic signs were used by some of these cultures as a source of their phonograms. Existent pictographic systems were used as a source

by others. Still others, and these were they whose cultures had overrun the circum-Mediterranean agglutinating cultures whose ideophonographic systems and their derived phonographic usage had already been established for many thousands of years, used the systems of geometric ideograms as sources for their phonographic signs and, although among their originators, each such epigraphic sign used as a phonogram retained its ideophonographic significance in the roster of signs so that \square \bigcap \odot , pronounced ptr, meant exactly that which it said, this was not so in the alphabet as eventually produced and still used by the inflection-languaged peoples: in the completed alphabet each such appropriated ideographic sign was phonographic, not any longer ideophonographic in significance.

The strangely illuminating conflict, which arose and was carried on through these 1500 years between those of the inflection-pure-sounders and those of the inflection-languagers who would transfer their allegiance to the established agglutinative retention of an ideographic sign as an ideophonogram and still also use it as a pure phonogram so that it carried a double duty, is traceable in a study of these signs as they became incorporated into, as the letters of, the alphabet. Especially among the Greeks, and the peoples of Asia Minor, and illuminatingly so among the alphabets subsequently or contemporaneously devised and adapted by those of the mixed, but especially among those of the unmixed circum-Mediterranean peoples, which functions as an alphabet of pure phonograms for the sound struck unknowing and as a system of ideophonograms of the idea conditioned knowing.

The signs of the epigraphy, then, of this present time-space section of the human phylum as they exist in current usage today are essentially a blend of silent intrinsic semanticism comprised of geometric ideography, pictoideography, panto-picto-ideography, ideophonography and intrinsic phoneticism comprised of phonography. Two of these systems originally presented ideas. The others presented sound. In this blend called the alphabet only the sound remains. The loss of the phylum's erst intent of say by means of speech is all but irreparable to the inflection language systems, for although these inflectional systems produce dictionaries which are rosters in epigraphy of its phones, comprising alphabets, isolating roots which have become affixes, words, their ablauts and auxiliary radicals, the manner in which these are used and inflected, the manner in which each is pronounced, the meaning or meanings of these pronouncements which are more often the derived meanings, the connotations, even so, no roster of the original ideophonograms nor of the original ideograms is comprised. The entire system is based upon the alphabet.

However the isolating kh m n l n ss may have sounded as so phrased in that tongue, the phrase would be pronounced in its English modifications as one word, hū' man li ness', which is an enunciation not of the phones h u m a n l i n e s s but of original specific ideophones, each ideophone bearing its etymon: it is a phrase of ideophones: now become a sound defined only by its connotations. By becoming confused with its connotations an etymon or a phrase of etymons ceases to be and an ideophone or a phrase of ideophones

stalks emptied of that with which the phylum's cortex loaded it in its forming, accoutered with nuances in which it has become dressed. The nuances clank, creating their own echoes. And one perforce seeks to collect the echoes of the nuances to see if from the illogical sound of their massed voice the logos which the phylum originally sounded forth on these etymons which were the source of these multiferous sonic echoes can be reconstructed.

That which came forth as m and n and became mn, becomes in Sanskrit manu which is called the embodiment of that which sounding out originally as l and g, became lg, which is in English the law: and in the original system of science of the Retu or Rezu of the Nile Valley mn was mutation of the periodicities of the periodic continuum and lg was the change which is progressive, phase by phase, proceeding: and the code of manu is the tree of the law. The Sanskrit mān, means to form an idea concerning the law, the l g: and the Sanskrit, manas, which is in Greek, menos, in Latin mens, mentis, having here become the faculty by means of which ideas are formed, becomes in English, mind, which, inflected, becomes mindful, unmindful, to mind, I mind, he minds, minded, meaning to pay attention to, to heed. And the coined inflectional word which is in English the noun, the mind, was in its origins that faculty by means of which a comprehension of the l g is come by. But this meaning is gone and a hundred indifferent connotations take its place. So that, the word human, having also lost its meaning, when one speaks in the inflectional language which is English of the human mind the phrase is without exact definition. And the isolating radices l and g, having become lg, and in inflected Latin, lex, legis, not then having lost the etymons too irretrievably in English written, leg, becomes an antimere, one of that pair of bilaterally similar appendages of the body of the physical organism by means of which it proceeds step-by-step in its progress over dry land; and nothing more.

Evidence of the existence of such change has been called the mark of a living language. But using the term in that widest sense in which it includes both tongued and graphed human communication, language, is, as Webster quotes Mill⁸ "the depository of the accumulated body of experience to which all former ages have contributed their part, and which is the inheritance of all yet to come."

If an exact science has been incorporated in the formation of its radices as their exact etymon, and if any living language system so radically alter or so light-mindedly dispose of those etymons as to bring about their elimination, that language system has deprived its future humanity of its just heritage.

ix. INTERCORRELATED SYSTEMS

A system of manually drawn or graved or otherwise impressed-upon-an-intermediary-material geometric symbols each of which is used not only to silently convey the idea for the conveyance of which it has been devised but also to convey the sound of the ideophone which is the sonic conveyance of the same idea is to be known as a correlated integration of a geometric



system of intrinsic epigraphic semantics and a system of ideophoneticism. A cortical epigraphy. An epigraphy devised to say what it speaks. Not just to speak without saying. An epigraphy which is in effect a bi-graphy in which geometric ideograms constantly translate geometric ideophonograms and ideophonograms constantly translate ideograms, used as such. Not used in any other way. In the process a silent intrinsic semantic system of geometric epigraphy has become correlated with an ideophonic system of speech. When such a systematic correlation of a system of intrinsic semanticism and a system of ideophoneticism is found further correlated with a system of intrinsic consonantal phoneticism so that the intent may be conveyed in either of the three or in a combined and interrelated use of the three systems, some organized group of erudite and teaching minds has been at work devising a trigraphy in the interests of cortical humanity in general; for instance the geometric sign, \square , which originally was used to indicate the cosmic gamut of the eternal becoming of that which ever was, is, shall be, implied not only the fact of but the entire activity of and everything concerning that gamut. A fairly tremendous lot of cerebration is involved in that sign; it would take a fair part of the phylum's life time to get it all learned. Correlated with a consonantal sound it becomes the ideophonic consonant sounded p, the etymon of which consonant implies all that the geometric sign implies and the simple saying of which implies 'all of this that it would take too long to relate' and which the able, informed cortex of the uperprosencephalon of the encephalon of the central cerebrospinal nervous system of the homozygote organism immediately supplies the understanding of the intent so sonically expressed. The idea intent similarly correlated and phonetically conveyed as the consonant t becomes, between the mutually informed, a very potent carrier of a charge of encephalically-wrought, high-powered energy, conveying all that is known concerning the extracosmic gamut; but used by the uninformed becomes only a sound. The sign \odot similarly then, as the etymonized consonant r. These signs so used and singly in the sequence $\square \cup \odot$ would form an example of a correlated system of ideograms and ideophones used in an isolating or monosyllabic manner.

When a group of silent ideograms and their related ideophones which are correlated ideographically, ideosonically and consonantally etymologically are interrelated as a fixed group so that they can be used as a single complex silent ideogram and correlated sonically so that they can be pronounced as a single complex ideophone expressed in a fixed interrelationship of consonantal etymons, an agglutination of a phrase of isolating elements has occurred called sonically a word, epigraphically a word sign; for instance: when these three

signs are superposed and written \oplus , and sounded ptr, this is an agglutinated ideophonic consonantally etymonized sign, used as a word composed of exact and exactly agglutinated ideas, in which all of this tremendous work of the uperprosencephalic homozygote cortex concerning the cosmic gamut, the extracosmic gamut, the exact, special idea of the two considered at one and the




same time with their interrelationships, is potently expressed. A system that used both, the isolating and the agglutinating method, would be a transitional isolating-agglutinating system of interrelated ideograms, ideophonograms and consonantal etymograms. A trigraphic system of epigraphy so devised as that the exact science as it had been theretofore inscribed in geometric ideograms for silent visual conveyance only, could be taught orally for sonic auditory conveyance. A system of epigraphy used only in the teaching places, devised for such usage.

That such a system of pure geometric ideography existed, the signs of which were endowed by its devisers with exact meanings; that it was the earliest system of semantics which homozoa produced; that it was the epigraphy of an exact system of science; that its use endured through many geologic periods of the Meso- and Neogeologic eras is deducible from reputed archeological findings. That its system and its signs were used pure, and as such, as late as the proto or dawn historic epoch and in some places much later, is deducible from the prevalence of the signs during that epoch. When the signs of such an organized system of geometric epigraphy are found correlated with an

organized system of pantomimic signs such as those derivable in  and , and an organized system of pictographic signs, and an organized system of space relational signs, all of which are used ideographically, ideophonically, and consonantly etymologically, arranged both in isolating and agglutinating usage, then some major project in the internationalization of a preexistent standard system of exact cortical saying conveyed epigraphically in geometric symbols has been at some anterior time successfully undertaken, successfully taught and permanently established as a correlative of the original geometric system. A polyglot system, as it were, in which the signs employed were derived of all of the other systems of human epigraphy, and correlatively organized, forming, as it were, a functional encyclopedia of the various methods and the various symbols of the system of implications were graphed in all of these various kinds of epigraphic symbols which had become and were becoming to be used by humanity as standardized and correlated for the world conveyance of the science in which organized systems of correlated synonyms done in points, cupules, spirals, geometric forms, lines, surfaces, pictures, pantomimic signs used as ideograms, ideophonograms, consonantal etymons, placed in space relationships for syntax and internal composition mutually interpreted each other.





That such a trigraphic polyglot system of exact cortical saying had been successfully devised and successfully projected at some far ancient time by some far ancient humanity-minded group of users of the geometric ideography who would share their special system of human knowledge widely and were concerned in the devising of an adequate means of that sharing so that that system of human knowledge should not become mutilated beyond recognition in the process, and that they succeeded, so that a trigraphic polyglot system eventually existed worldwide, but especially commandingly in the Eastern

Hemisphere, which had been devised for the inscribing of an exact system of science which had theretofore been recorded in an exact and organized system of geometric ideograms exclusively, far anterior to, and that in it are to be found the origins of, is evinced in the earliest findings of the ancient predynastic system of epigraphy found fully evolved earlier than 5000 B.C. and adapted for early transition isolating-agglutinative usage in the Nile Valley for the conveyance of a system of science as expressed in this their language, called by its devisers, or rather adapters, and by its users s-sh mdv ntr, said in English medu netter, but referred to some 4000 years later by the Greeks as ieroglyphikos: that which is carved in the ieron: the system of epigraphy used in the so-called temples, but actually colleges. Each ancient prehistoric college building when come upon archeologically has been called in English a temple; but the word, in Greek is ieron, hr, something concerning r and the mdv ntr ideophone h, but pronounced het by the translators: said in English, hieroglyphic. The mdv ntr system was devised for educational purposes only, was confined to the colleges, for use where the teaching of the system of science went forward in this dialect and this system of epigraphy for those accepted students who were there taught. The devisers of the oldest known samples of this s-sh mdv ntr, the so-called Egyptian hieroglyphic system used all of these systems of signs: used some of them in a silent intrinsic ideographic semanticism of geometric ideograms, pictoideograms, pantoideograms: retained some of them as pure ideograms with no phonetic value: used some of the balance of them for signs in a correlated sonic parallel of intrinsic ideophoneticism as geometric ideophonograms, pictoideophonograms, pantoideophonograms: used the residual balance of them then in still another correlated sonic parallel as intrinsic ideophonetic consonantal etymons. Used all of the signs of these three systems in both isolating and agglutinating contexture. Did this because many of the signs of the ancient system were now being used as symbols of pure intrinsic phoneticism deprived of all ancient meaning and arranged to spell words, the sounds of which were of contemporary import only: so

that they were    with its original import the intent, then some identifying sign indicative of that intent, needed to be used. These signs so used in this system for the recording of unpronounced but nevertheless explicitly conveyed moieties of communication have been called determinatives by modern interpreters of the system. They were the original ideograms retained as such, in determining the intent of the signs used as ideophonograms and which had lost their specificity, and especially of those of the signs of the consonantal etymons as these had come to be used as pure phonograms. Thus these signs were used as ideograms, ideophonograms and phonograms in a correlated system of interrelated usage which permitted the same sign with its accompanying explanatory sign to be used in either one of the three manners, at choice. Used these signs as ideograms, ideophonetic word signs made up of agglutinated isolating consonantal etymons; as uniconsonantal, biconsonantal and triconsonantal ideophonograms and phonetic complements, and as the determinatives. Expressed consonants only; neither expressed nor indicated in any way the use of vowels, hence the language for which it was devised








certainly contained no vowels. Nothing fully of the kind has ever been found anywhere else, nor has any historic evidence come to light concerning such an accomplishment in paleography. Predynastic Nile Valley science, its system of formulations concerning general truths and the operation of general laws was engraved in this hieroglyphic system on the stones of which the college buildings were built. An organized prehistoric Nile Valley university system used the engravures as texts. Its devisers and users produced a scientific literature in this system of writing and in this language. Ancient preexistent records were translated into this system and restated; new records were produced; other earlier scientific literatures were translated and recorded. The book on the proceeding of the living psyche was translated into and inscribed in this system of epigraphy by its devisers. It was the oldest canonical text of their system of science. The students eligible for registration in this Nile Valley university system were not necessarily confined to those literate in any particular one of these systems of ideographic epigraphy which were integrated in the mdv ntr is evinced in the repetitive use of the three types of the silent ideographic signs, the geometric, pictographic and pictographic portrayal of pantomimic, and the manner in which these three types of signs invariably and, if otherwise, then, redundantly, repeated themselves in the script. And that literacy in any of these epigraphic systems was not an absolute requirement if the prospective student was versed in its system of ideophones or in its system of phones is indicated in its, again if otherwise, then redundant, coordination of its silent ideograms with a system of consonantal ideophones and again with a system of consonantal phones. Inhering in the manner of its devising the Nile Valley hieroglyphic system produced a roster of isolating ideophones, a roster of agglutinated ideophonic roots, and a roster of pure phones; a roster of ideograms as existent in three systems of signs and the reciprocal translation of the sonic systems and the graved systems. An amazing project in the adaptation to their early transition isolating-agglutinating language of the far earlier devised system of unification of the phylum's semantics for the purpose of the safe and sure conveyance of a system of science, here accomplished in such manner as that any one who knew either of the systems of its ideograms could read silently, and those who knew either its system of ideophonetics or its system of intrinsic semantic phoneticism could read audibly? And for teaching of those who knowing none of these could be taught any or all of them.

Diringer mentions his thought that this hieroglyphic system of epigraphy is unique in the epigraphies of humanity; and points out that it was devised in the Nile Valley by the inhabitants of the Nile Valley for the epigraphic conveyance of the speech of the Nile Valley, was used in the Nile Valley, was confined to the Nile Valley. In a civilization that was highly accomplished earlier than 7000 B.C., it rose there through unknown thousands of years to its classical phase of 4000-3000 B.C., remained in use there until approximately 300 B.C. Through these thousands of years a great classic literature was produced in this medium. When early evidence is come upon elsewhere of such a trigraphy which has been run through with vowels and is inflected then here some

thalamically spurring humanity has begun to adopt and adapt the product of the erudite teaching minds and, for instance    and , having lost all meaning in these vocabularies, becomes in the Sanskrit pāter; in the Latin pēter; in the English father, and this exactly specific ensepe has become pure spurge: so that in English such phrases as the petrous portion of the temporal bone; petrified forests; the cathedral of St. Peter; the father in heaven; show how far the betrayal of the intent of the earnest ones who would secure the integrity of their science which they would widespread to humanity has gone in the voweled and inflected languages. Had gone long earlier than 5000 B.C.; for when the isolating-agglutinating languaged Nile Valley people who produced the s-sḥ mdv ntr found it advisable to produce as a part of their adaptation project an analysis of its consonantal speech sounds as pure phones, and to record them, incorporated in this adaptation of the system which they devised: and by placing an ideophonic sign alongside to indicate when the sign was to be read ideophonically retaining its science etymon or radix and when it was to be used purely phonographically retaining nothing, being used as a symbol of a consonantal sound, only.

That the original system of geometric ideography was used as the classical academic system among the savants of this university system during the millennia in which the classroom teaching was going forward in the mdv ntr system is not inconceivable, and possibly can be fairly certainly established as fact. Two exact, mother lode, paralleling systems, of a science epigraphy, the original geometric and its trigraphic polyglot extension can be traced through the epigraphies of the hemispheres.



Collecting, possibly between 11,000 and 10,000 B.C., the diversified terminological variants of the exact nomenclature of the science as these could at that time be found existing and to have existed throughout the circum-Mediterranean portions of the continents of Africa, Asia and Europe: assembling: translating: correlating: and compiling them carefully into a book, copies of the text of which were recovered archeologically around 5000 B.C. and again lost together with the statement of that archeological recovery, and again during the 19th century A.D. recovered archeologically from places in which they had again remained secured for several thousand years, the foreword, the paleographic symbols of which when translated as ideograms explains that the text is concerned with the proceeding of the living psyche, and the manner of preparation of the materials of which is apparently that of a textbook for students. Some researcher, teacher and author whose name is unknown, or some group of researchers, teachers and authors whose names are unknown, prefaced the text of the finished work with a clause which read ideographically proves to be a suggestion to the effect that it would be well to


review all of a certain category of words, designated as  which is written elsewhere in the text,      , concerning a certain exactly


specified human mutation of the cosmic and extracosmic gamuts of the periodic pattern of light and all of the words which had come to be used as purported

synonyms of the words of this  system. And this is exactly that which the text proceeds to do.

Embodying the features of an interlingual science dictionary of various vernaculars and/or various dialects of a parent language, and, or, various languages, and the features of a comprehensive international science encyclopedia, exact as to etymon, written in ideograms, a word or phrase that is a purported synonym is presented usually embodied in a clause or sentence; this is followed by a question asking what may have been the

intended meaning in terms of the  system, then usually giving other purported synonyms, this was followed by the true 


 word and phrase, writing it as all the others in an exact etymological system of ideograms and meticulously employing the ancient science language usage, grammatical construction and methods of internal

composition that belonged to the  system, its author or authors arranged these materials of their subject matter in such sequential form that, read ideographically, it delineates, step by step, the sequential stages in the specific mutation of light patterns which is the proceeding of the living psyche.

The book as it is set down in each of its several known renditions is written in these geometric ideograms, pictoideograms and pantoideograms which comprising the paleography of this gave origin to the Egyptian hieroglyphic system in which they are retained sometimes as pure ideograms with their original science meanings intact; sometimes as ideophonograms with or without etymological retention, the retention when present being indicated by the added use of the ideographic equivalent as a determinative; sometimes as plain idealess phonograms for the phonic spelling of lay words. All of the various recovered renditions are with few slight exceptions similar to each other. One rendition is accompanied by a statement of where the earliest known copy of the text of which it is in turn a copy was found. The Theban, which is the latest of the renditions, has not changed in any important degree. The internal evidence of the book indicates that its paleography should be read as the pure ideograms of the science, its language usage, grammatical construction and method of internal composition should be understood as those of the science language. But the translator of this book as it occurs in a copy of the Theban rendition has quite evidently and, it is possible, inadvertently treated the text of this Theban rendition not as a faithful copy of an ancient scientific text but as a Theban retelling of the subject matter of that ancient text, and treating the signs as non-technical ideophonograms and plain idealess phonograms, the language usage, grammatical construction and methods of internal composition

as though they were a somewhat mixed up academic variant of dynastic Egyptian of the Theban era, has produced a work in which the entire intent

of the book as an exact rendition of that part of an ancient system of science

terminology which were  words and phrases, in which their etymology was carefully reestablished, their falsely purported synonyms carefully catalogued, and a seriate statement of the proceeding of the living psyche achieved, is not only obscured but bits of which are left remaining in uncovered, often untranslated, usually maligningly contextured with devastating lay misinterpretations. The etymons of the ideograms must be reconstructed in today's languages, if these original, fundamental significances, these true and literal meanings of the ideograms as originally used can be found, and, then, if, having been found, they can be adequately stated in today's languages, and placed together in their proper sequence in the manner of today's various language usages, grammatical constructions, and methods of internal composition.

¹For an interesting short account of mnemonic devices see David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), pp. 26ff.

²I cannot say whether the spires were two or three, a fault in my memory or in my observation.

³See Book Three, Chapter entitled "The Protoplasmic System of Dynamics.

⁴Sir W. M. Flinders Petrie, *The Formation of the Alphabet* (London: MacMillan and Co., 1930).

⁵Ernest Heinrich Haeckel, German Biologist, 1834-1919.

⁶George Bernard Shaw, Irish dramatist and critic, 1856-1950.

⁷Sigmund Freud, Austrian neurologist, founder of psychoanalysis, 1856-1939.

⁸John Stuart Mill, British philosopher and economist, 1806-1873.