

BOOK ONE

CHAPTER XVII

AND A SCIENCE EPIGRAPHY

i. KHEBRIAN-KHAMITES

[Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-16-1 (www.atsu.edu/museum). Ed.]

[The Rand McNally Standard Atlas, 1949 edition, was used by the author as a reference for the geographic descriptions in Section 1. Ed.]

Those of the inhabitants of the Caucasus Mountains region who were ancestors of the unmixed Kartvelians and Georgians were deeply brunette, dolichocephalic and spoke an agglutinative language, called themselves Khberians which autonym may imply that these were an indigenous kith of the brunette people of the khbr phase of the science. They are not thought to have been migrants of the Pyrenees-Cantabrian Khberians. Historically, the Pyrenees-Cantabrian Khberians of the Spanish peninsula which is called in English Iberia are identified as those of the descendents of those most ancient of peoples of this landmass who built the megalithic buildings, the architecture of which is now commonly called Cyclopean, found over its entire Eurafasian extent, who in predawn and dawn history still dwelt in this portion of southern Europe and were part of an organized nation of kingdoms of cultured tribal peoples; comprised of the Pyrenees-Cantabrian Khberians and the cultured Khberian and Khamite tribal peoples of north Africa from the Atlantic east as far, approximately, as the land that is now Egypt; the people of the ancestral North African lands that are now the Atlas Mountain lands of Morocco, Algeria

and Tunisia and the land that is Libya, all of which border southward toward, onto, or into the northern portion of the Sahara Desert.

The greater western part of Morocco was once Mauritania, a kingdom of Khamite tribes. The more eastern part of Morocco, all of Algeria and Tunisia was Numidia, another kingdom of Khamite tribes. The land that is now Libya was the country of still another kingdom of Khamite tribes, the Gaetulians. It was these Khamite tribes of the Gaetolian, Numidian, and Mauritanian kingdoms of Eocene Cordilleran ethnics of neohomozoa who united with the kingdoms of the ethnically related southern European Iberian tribes in the organized Iberian nation of tribal kingdoms. And it is the North African descendents of the Khamite tribes of the Mauritanian, Numidian and Gaetolian kingdoms of this Khberian nation of tribal kingdoms who, living across Tunisia, Algeria and Morocco, call themselves Berbers. The b r of this autonomy is considered by serious scholars to be the same root as the b r of the generic name of the Pyrenees-Cantabrian Khberian tribal kingdom and as that of the organized Khberian nation of kingdoms, the North African kingdoms of which were the Khbero-Mauritanian, the Khbero-Numidian and the Khbero-Gaetolian, the descendents of whom are the Berbers. At one, a much later, time the ancient Greeks called this entire North African coast from Egypt to the Atlantic, Libya; these, its peoples, collectively Libyans. Within modern memory that part which is the land of the modern Berbers has been known as Barbary and its Mediterranean shores the Barbary Coast.

These ancient Mauritanian, Numidian and Gaetolian progenitors of the Berbers were tall but somewhat less tall than the more eastern of the Khamites. They were dolichocephalic, spoke an agglutinative language. The Berbers inherit these ethnic traits. They are typically non-nomadic agriculturists. In the oases they are so dark that they look black. In the Atlas Mountains they are not very dark brunettes and some are blue-eyed. The Riffs are of this lighter complexion and are blue-eyed generally. An Egyptian painting considered to be of about 1500-1300 B.C. is said to represent some of these light-colored Riffs with blue eyes and red hair. This is a distinct tribe of the Eocene Cordilleran ethnic Berbers who are deeply mixed with some migrant Ural ethnic people. The modern Berber tribes, Dag R'ali and Kel R'ela,¹ still employ ancient geometric signs as property marks. The Tuaregs of the western Sahara, perhaps descendents of the ancient Gaetulians, whose chief industry is the escort of caravans across the desert, have preserved their Khamite speech in remarkable purity. For its graphic conveyance they use a system of alphabetic-like consonantal phonograms which they call Tifinagh, meaning the characters, the individual symbols of which are geometric signs, space-related lines and space-related dots.

At dawn history a system of epigraphy composed of geometric signs used in part as silent ideograms, in part as ideophones, sounding consonants only, is known to have been used generally throughout this North African region. Because Numidia fairly centered the region, the system is known as the Numidian system of epigraphy, called sometimes by the false name, early

Libyan. During the centuries 400 B.C. and 300 B.C. the peoples of a colony in this portion of land that had been ancient Numidia, which lay at about 36° 50' N. and 10° 15' E., were called by the Romans, the Poeni; by the Greeks, Phoeni. Later, the Greeks called the place Carthage and wrote that the Carthaginians whose autonym was Phoeni had claimed historically that they had come there from the east, and related them to the people of northern Canaan who called themselves the Phoenicians. Settling among the Numidians, the Phoeni adopted the Numidian system of epigraphy and adapted it to their dialect of a language, adding some pantograms and some pictograms, and otherwise modifying it somewhat; the Phoenic system, thus produced, is known as the Punic. Eventually it became a sort of alphabet with some few seeming Phoenician affinities. Of the 500 or so inscriptions that have been found, cut on stone, painted or engraved on rock,² etc., some are pure Numidian. Others are the Punic variation of Numidian.

Many of the geometric signs of the Punic-Numidian, the Numidian, the Tuareg, Dag R'ali and Kel R'ela are the same or similar and all are the same or similar to the ancient geometric prehistoric signs to be seen carved on rock walls both inside and outside of caverns throughout the Atlas mountain region, granted, conservatively, to have been placed there at anytime anterior to 20,000 B.C. And these are the same as those found in Pyrenees-Cantabrian Khberia, and these as the same as those of the Azilian pebbles and of Gavrinis.

All of the Berber scripts are related to these geometric signs. The signs have not been modernly interpreted. If in these Berber usages their original meanings live as altered in this epigraphic lineage, they could be found there and reconstructed; possibly with the aid of the folklore, the customs. The Tuaregs have now adopted Semite Arabic-produced Mohammedanism; whatever traces of an ancestral lore may have been attached to their geometric signs would now be overlaid and obscured by the Moslem tenets and practices as those of the Pyrenees-Cantabrian Khberians are obscured by the Roman Catholic dogma and ceremonial pageantry. However, the lore of their tribal magic chiefs, if they still have them and if they have not lost all of the initiated knowledge which originally made a chief a magic chief, might upon understanding analysis help to cause the signs to come alive with their original meanings. As might such an analysis of the lore attached to each sign used as a property mark by the Dag R'ali and the Kel R'ela. As could such an analytic study of the Numidian signs. These geometric signs are a particular kind of paleography. As used by the Numidians they were a particular adaptation of a particular kind of paleography. In the Numidian the geometric signs were used as silent intrinsic semantic ideograms correlated with their use as intrinsic phonetic semantic ideophonograms which sounded only consonants and in which each sounded consonant was an ideophone related to an exact system of science terminology. As adapted by the Phoeni, some of the signs at first retained their status as ideograms and ideophones but soon all of the signs lost their ideographic and ideophonic meanings and became purely phonetic signs, forming an alphabetic-like system composed entirely of consonants. The Phoenic alphabet

became widely used for several hundred years then became obsolete. By way of their purely phonetic usage in the Phoenic alphabet, their mixed usage in the Phoenic-Numidian, and their ideographic intent as used in the Numidian, an approximation of the original meaning, at least as understood by these Numidians, of the original geometric signs as first used in the area might be come upon. If those signs were part of the general science epigraphy of the erudite of this Eurafasian landmass before the Plio-Pleistocene Geologic era, then over this area still other avenues of approach to their significance may be found and opened. If they are the signs as used by the common ancestors of the Khberians and the Berbers before the post-Pleistocene Mediterranean geologic episode which sank the great western peninsula and archipelago of this landmass leaving only the Azores, Madeira, Canary Islands in evidence, trimmed back the western coastal region, indented it deeply, sank the mid-part of the mountain chain of which Silla del Papa and Sra. de la Luna and Gibraltar are the remaining northern part and the Sierra Bullones, the mountains of Ceuta, the Campo and Catalina rocks are the remaining southern part, forming the Strait of Gibraltar and enlarging the Mediterranean basin by the inflow of the Atlantic, then they are the same signs as those of the system which had been reconstructed and used in the university of the sacred land of Khptr. If they were placed there after that geologic episode, they are the same signs that the university of continental Khptr salvaged and used; in either event they would be the signs of a geometric system of epigraphy of the z q r science of the Naqi of Shveta-Dvîpa and of the Naqi Rakhshaza of Redu.

The region of the Atlas Mountains is a midpart of the Eocene Cordilleran land spiral, being just north from the equator and shaping west-east along its parallel. Herodotus spoke of the fact that Diodorus recorded something to the effect that the indigenees of the Atlas Mountain region historically related the ancient folklore that all of the celestial deities had been born in their land and that something which is translated as Uranus was their first ruler. This would record that geologic time when this Atlas Mountain region was a part of Shaka-dvipa and a coincident astronomical time when the axis of earth's spin, spiraling from its coincidence with the diameter of the plane of the ecliptic with the north pole pointing into the sun, raised its north pole up toward the north celestial zenith, at such a time as Uranus was the first planet to become visible from this region as the north pole moved upward.

The Pyrenees-Cantabrian Khberians, the now extinct Guanches of the Canary Islands, those Berber peoples of Africa north of the Sahara, together with the ancient Khamite Egyptians who were the Retu of Khâp Sh Khr Valley and the Khamite Ethiopics or Cushites of Abyssinia and the Sudan are often called, collectively, the Hamitic peoples; all of them being considered to be of the Mediterranean variety of the tall, dolichocephalic, mesognathous, aquiline-nosed, brunette ethnic of the Eurafasian landmass; so that ethnologically speaking, Iberian and Hamite and Mediterranean are synonymous terms

implying those of the Eocene Cordilleran brunette ethnic of neohomozoa and their descendents who lived in this circum-Mediterranean region of the Eurafasian landmass. Of these, the ancient unmixed Egyptian Khamites and the ancient unmixed Ethiopic or Abyssinian Khamites and the ancient unmixed Sudanese Khamites were, and their unmixed descendents are, in color with such deeply concentrated melanin in their skins that they sometimes look almost or wholly black, not a blue-black, a brown-black; so much so that the Semite Hebrews used the word Ham to mean both, these Khamites and black. The entire so-classified Mediterranean Eurafasian peoples used an agglutinating language, each people producing their own variation of the mother tongue which had come with them and their land into the hemisphere and each culture of each people producing their dialect of their variation. The variety produced in what is now southern Europe was Khberian. The variety produced across Africa, north of the Sahara and along the Nile Valley, was Khamitic, called in English, Hamitic. The Khamitic variety of the agglutinating speech of Eurafasia produced three known families of dialects: the northwest African, the northwest African Redu q v b, so-called Egyptian, and the Abyssinian or Cushite. Of the northwest African family, the tribes of the Mauritians, Numidians, Gaetulians spoke each its tribal variety of this Khamite dialect of this agglutinative speech. The tribes of the modern Berber, Kabyle, Shilha and Tamashek speak vernaculars that are descendents of these varieties of this dialect as living languages. The Abyssinian or Cushite family of dialects spoken in Abyssinia and environing lands and southward include the Afar, Agaō, Beja, Galliz and Somali. The Egyptian family includes the dialects of Egypt and Nubia. The living native language of the Galliz should be found to bear obscure but determinable internal evidence of its kinship with the q l z of the Khberian.

ii. REZU KHAMITES

[Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-16-2 (www.atsu.edu/museum). Ed.]

[The Rand McNally Standard Atlas, 1949 edition, was used by the author as a reference for the geographic descriptions in Section 2. Ed.]

The Khamite peoples of the Nile Valley who called themselves by a phrase that has been translated as both the Retu, Redu, and Rezu, and their river Khâp Sh Khr are described as having been characterized by tall stature, magnificent physique, dolichocephalic, wavy brown hair, oval face, well formed features, nose aquiline, skins deep brown-bronze to brown-black. They were agriculturists, spoke an agglutinative language that approached an isolating monosyllabism.³

a. The Nile

As it comes down from its equatorial source in Victoria Nyanza, Khâp Sh Khr flows through Bahr el Ghazal, a southern province of that portion of Africa which was at one time called the Anglo-Egyptian Sudan. Here the affluent river, Bahr el Ghazal, flows into Khâp Sh Khr. This Sudanese affluence turns the waters of Khâp Sh Khr white, and from there on north to Khartoum the river is called Bahr el Abiad, the White. At Khartoum, in that portion of the Sudan which was formerly called Nubia, another affluence, Bahr el Azrek, the Blue, a river which arises in Lake Tana in Absynnia and the waters of which are blue, flows into the Sh Khr turning its waters blue from there on for the rest of its natural course. Nile means blue. From Khartoum northward, the Nile comes down through the five cataracts, skirting the Nubian Desert on its west, arrives at Aswan which was ancient Philae within the head of the valley formed by those two strange paralleling ranges of hills which extend in unbroken formations from there to 30° N. latitude where at Gizeh, Cairo and Heliopolis they diverge at an angle of 120°, one range northwestward, the other northeastward to the shores of the Mediterranean, outlining a regular isosceles triangle the sides of which are the two ranges of hills, the base of which, arcing, is formed by the Mediterranean shoreline. As it flows northward down the valley between the twin ranges, somewhere between Dendera and Abydos, the Nile becomes a twin river, East Nile and West Nile. Continuing its flow northward between Zaqqara on the west and the few insignificant dust-covered mounds that mark the site of the remains of ancient Het Kha Ptkh, later called Mennefer and still later, by the Greeks Memphis, on the east, the twin river forms the apex of its delta within the apex of the diverging ranges. Smythe⁴ mentions the common agreement among accredited scholars that the land of the Nile's delta and of its valley for an unknown distance southward toward its source, was at some time called, as the word comes into English by way of Latin, Capthor, by way of Greek, Kapthor or Kephther. This, then, would be continental Khptr, the undestroyed southern portion of the campus of the university system of the sacred land of Khptr and would be the campus of the university system of continental Khptr, most of which had remained undamaged and within which replicas of the destroyed parts of the university system of the sacred land of Khptr had been constructed and the salvaged parts incorporated.


b. Of the Faiyum

At that part of its course through which it flows which is a point about 50 miles before it reaches Gizeh, at about 31° E. latitude and 29° 30' N. longitude, West Khâp Sh Khr receives a communicating branch from East Khâp Sh Khr and, again, at about 20 miles north of this point, East Khâp Sh Khr sends an anastomosing branch into West Khâp Sh Khr. Here, then, is an island, approximately 20 miles long, bounded on the east by the East Nile, on the west


by the West Nile, on the north by a feeder from East Nile into West Nile, on the south by a similar anastomosis. Upon the highlands as they rise from its west bank along these 20 some miles of the course of West Sh Khr, and nearer the northern than the southern anastomosis lie the now extinct reservoir which was built at Lake Moeris by Amenhotep III that Herodotus described and the extant somewhat more westerly and higher lying, very much larger, natural lake, Faiyum. These, extinct Moeris and extant Faiyum, are the only lakes of any importance, with the exception of those of the lake region in which it has its sources, to lie along the course of Khâp Sh Khr. Today, although Moeris no longer exists as a lake or reservoir, Faiyum, very much shrunken, lying high to the west of Moeris, fills the bottom of the great Pliocene Faiyum depression. During that time sector of the human phylum which was the geologic Pliocene era of prehemispherical neohomozoa, Faiyum filled the depression to a height of 180 feet above the present level of the lake.⁵ In late predynastic Egypt, this district of the great Faiyum depression was the Faiyum nome, Number XXI; its local deity was Khmnnu; its western portion was called Ta She, meaning lakeland; the name 50 years ago was Fayoum, is spelled currently by Phillips,⁶ Fairum. Wendell derives Fayoum from payoum, "the sea," through the medium of the Boheric dialect of the Coptic in which the name is Pha yom which is ph v m. Today, approximately 425,000 people live in the 669 square miles that are Faiyum Province. Medinet el Faiyum is the capital city. Faiyum nome. The name which 50 years ago was spelled Fayoum by the historian Wendell is spelled currently by the archeologist Phillips, Fairum. Wendell mentions that in the Boheric dialect of the Coptic the name as vowelized is Pha yom, the consonants of which would be f v m. The Faiyum outlet stream flowed east downward along the wadi to Lake Moeris. From Moeris the water descended east downward through Moeris's outlet stream into the West Nile. Along this west boundary of the 20 mile-long island at about its middle distance is the point where Faiyum by way of the outflow of Moeris through the outlet stream fed into west Sh Khr.

c. The City of z t n khnn

Upon the island, along the east bank of west Sh Khr, at the junction thus of three streams, was the city the name of which has been pronounced variously by translators as Suten Hennen, Het Suten Hennen, H̄enensu and Chenensu but

which the Copts called ⲪⲚⲬⲚⲉⲛⲛⲓ which is said khnis. The Coptic letter Ⲫ is derived of the hieroglyph . The Hebrews called this city Khanes; the Arabs called it Ahnas; the Latins called it Heracleopolis, and the Greeks called it 'Erakleopolis Magna, naming it thus the great city of the glory of khr. The Latinized ablaut cleo and the Greekized ablaut kleo and the Anglicized ablaut glo are phonetic disruptions of the agglutinated root q l v; 'Erakleopolis Magna, the great city of the glory of khr, is the great city of that concerning the manifestation of the

human being which is related in some way to q l v. The autonym of this city was written in the indigenous mdv nttr, hieroglyphic, system of epigraphy as this occurs in the book of the allerance of the living pysche, Theban edition,

papyrus of Ani and papyrus of Nebseni,  and sounds z t n kh n n, for euphony say it Suten Hennen.

Perhaps even less impressive from the visual view point than the ruins of ancient Memphis are the remains of this city of z t n kh nn which an archeological expedition uncovered from its enshrouding sands on the island in the midst of Khâp Sh Khr at the confluence of its three formed streams, opposite the place where the Faiyum-Moeris outlet stream empties into the west river. Only the upper level has been explored. No deeper diggings have been carried out. The ruins of a temple so-called but a college building of a university system, actually, and a few objects were found at this upper level.

West of and extending upward from the city of Suten Hennen, along the margins of Moeris outlet stream, surrounding the bed of Lake Moeris, and on, upward and slightly northwestward, along the stream from Moeris to the edges of the Pliocene Faiyum depression and surrounding the original extensive edges of beautiful Pliocene Faiyum, archeologists continue to unearth the remains of a great indigenous Pleistocene human culture upon a Pliocene geologic formation which can be traced onward through its transitions into the present culture of the current period. East from the city of Suten Hennen, extending north and south along the valley, archeological explorations have uncovered the cities of those cultures which Childe describes. Naming as the earliest of these those in the area, the full extent of which are not known, around Deir Tasa which is within the bend of the river south from the site of Suten Hennen about halfway between Suten Hennen and Abydos, near Beni Hassan, Bershesh, and Tel el Amarna, he describes the three successive types of these prehistoric cultures which have been uncovered here in this area: this earliest of those so far uncovered, the Tasian; the somewhat later Badarian; and a still later, Amratian, and comments that the Badarian phase is traceable as far south as Hierakonpolis but not any farther north than Badari, which leaves it fairly close to the city of Suten Hennen. It was at one of the stations of the Badarian culture that the impressive statuette of the transition late-mesohomozoan-early-neohomozoan figurine was found. At another station, the top of a long pencil-shaped ivory tusk was exquisitely carved into an over narrow, fully domed, dolichocephalic meso-prognathous, nasally broad rooted, labially broad and everted, significantly headgeared, intelligent, quiet, oval faced neohomozoan head that could have been that of a Negritian ethnic savant of the Eocene Cordilleran ethnic university system of the Naqi of Khptr from Suten Kh n n come there among them. It has been deduced that this station was an immigrant Negritian culture. The body is tall and slender and discrete, the detail fading downward from the shoulder into the uncarved and seemingly surface-eroded unpolished ivory of the natural tusk. Not greatly unlike the extremely crude, highly stylized monomegalithic periwigged saints of Europe,


except in the exquisite delicacy of its craftsmanship and faithfulness of its reporting, this can have been a faithful portrait of the Negritian follower of the Naqi whom it bespoke, as is the statuette a faithful portrait of that which its author reported. The transition meso-neohomozoan form yearns inwardly upward with its entire torso and its upward yearning arms, gaily, eagerly, profoundly; the Negritian savant gives from some inner quiet achieved slope of those yearned heights, beneficently of what is intrinsically there. A kith of Negritian ethnic settled here in this station of these agricultural districts of this university campus, organized and led there and taught by this their own savant who had studied in that university?

Here around Dier Tasa, as at the city of Ztn Kh n n, no deepest diggings have been carried out. Nor does Childe attempt to refute the possibility of still older indigenous cultures having existed in this valley, the cities of which have not as yet been uncovered. He classifies the earliest of these unearthed Nile Valley cultures which he discusses as being of the so-called early Neolithic type. This does not date the cultures, for it is known, of course, that any given Neolithic-type culture can have antedated any given Paleolithic-type culture. These are agricultural stations.

Of the urban cultures, it is only the destroyed cities that are archeologically investigated. The foundations of the living cities cannot be known. The archeologically investigated foundations of some of the destroyed cities go back level under level, and sometimes deep levels are remains of more highly evolved cultures than are those of superposed levels.

Childe also comments upon a prehistoric Merimde early Neolithic-type culture on the west side of the delta close to Gizeh, which would be north of the city of Ztn Kh n n. It is not inconceivable that these valley cultures, Tasian, Badarian, Merimde, may have been immigrant cultures of 9000-7000 B.C. or a few millennia earlier arriving and flourishing there after the post-Pleistocene catastrophic splitting asunder of the Atlas mountain system at the Rock of Gibraltar permitted the inundation which covered large portions of their erst homeland along with that large portion of the university of the sacred land of Khptr; neither is it inconceivable that these cultures may have arrived there before that catastrophe of 12,000 B.C. Nor is it overimportant which. Memphis, Fayum, Deir Tasa, Merimde, these are a few archeologically unearthed stations of one era of an agricultural extension of a university system which did exist along the entire course of this river through the early five millennia of the historic epoch of eastern hemispherical civilization, through a tropical-subtropical Eurafasian eastern hemispherical protohistoric post-Pleistocene renaissance of an earlier civilization, through the hemispherical eras of those types of prehistoric civilizations which have been called Neolithic, Mesolithic, Paleolithic. And existing in this part of Eurafasia anterior to all of these, reached back in a knowable sequence through all of the hemispherical phases of the geologic Pleistocene toward and touching the protohemispherical Pliocene. And still backward thence in a reconstructible sequence through the prehemispherical Pliocene, the Miocene, Oligocene, the Eocene geological

periods of the Neogeological era to its late-mesohomozoan origins upon this land when it was a new part of the new landmass of the Eocene Cordilleran spiral. Back, thus, to that part of that new Eocene landmass which was the monster campus of the first homozoan university system, conceived, established by the consecrated, sterile megalohomosaurian ascetics of the remarkable development of the homozoan uperprosencephalic epiphyseal complex who called themselves the n q, the Naqi, and maintained and augmented through the millions of their Eocene, Miocene, Oligocene, Pliocene, Pleistocene and post-Pleistocene years by the dedicated, initiated, consecrated neohomozoan Rezu Naqi Ophite Phrater Philitons; those human persons of the Rezu science who are of the phase of the manifestation of the proceeding of the eternal becoming of light which occurs as that pattern of the periodicities in relation with which light manifests that is produced by the operation of the formula, q and who, consecrated, intelligently, informedly, self-reliantly, self-responsibly, manifest that formula in the production and manifestation of z, who joined them year by year, decade by decade, century after century, millennia after millennia. That part of this original campus of this university system of the z q r, sacred, science which, called qb pt khr, was the department devoted to whatever the full meaning of qb pt khr, ztn kh n n, and the whole of their autonomy as

written by these people,  may prove to have meant. The city of ztn kh n n reconstructs as the scholastic capital of this qb pt khr campus of the university of the z q r science of these Rezu Khamites.

iii. DEPARTMENT OF q b pt khr

[Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-16-3 (www.atsu.edu/museum). Ed.]

None of these so-called proper nouns are written as such; none are capitalized. None have been translated. Perhaps these untranslated names of the dominion, domain, realms, lands, river, source, cities, rulers, tutelary deities, caverns, snakes, trees, translated, may become as fibers forming a thread of tenuity sufficient to sustain the continued tension of a reliance upon it for guidance in an attempt at a more deeply penetrating foray into the system of science terminologies established by the original Naqi of Shveta-Dvîpa; especially if the terminal hemispherical fibers of that thread fray out across Eurafasia spilling fine traces of lint which have been retained in the dialects of the varieties of the language which produced them. It was the earliest now known variety of this Khamite dialect of this language spoken by these Rezu Khamites of the university system of q b pt khr that showed that marked tendency toward a retention of monosyllabism and an ill-defined secondary tendency toward agglutination. Hence here may possibly be found reliable traces of something near to the terminologies of the original science language, as expressed in the

original isolating consonantal etymons and recorded in the original geometric ideograms.



In this proposed system of science terminology established by the original Naqi and as used by the Khamites of Eurafasia, the phrase q v b, for instance, as related to this portion of this landmass which its people the Rezu Khamites called q v b of the realm of q b, geologically and geographically this suggests an analysis as follows. Of the phrase q v b, v: something concerning the integration of this portion of this Eurafasian landmass that has been called in English Ruda in its prehemispherical era but of which the autonym must surely have been r t dz or r dz or r zd or r z, to be said Ruza in English, with these other lands in specific reference to the formation of the African continental mass by the fusing of this portion of the subcontinent Ruza with the more ancient geologic Nigeria which is a piece of the continent of the Negritian ethnic of neohomozoa, and with the still more ancient geologic south Africa which is a piece of the continent of the Bushman ethnic of neohomozoa. The consonant b, the part of this integrated African continental mass which is a part of the blessed land, and q, something concerning the quelling of the turbulence of integration and something concerning this integrated landmass when after the turbulence of its integration it became quiescent. As applied to that phase of the science which dealt in human psychology: q b, something concerning the interrelationship of something called b and the operation of the formula q. The phrase q v b: something concerning that interrelationship and that integration of the two psychic components which results in the formation of the integrated human bicomponent psyche? As applied to the people: q v b, those of the sacred science who were of this grade and who were informedly, intelligently, self-responsibly, forming the integration; purposefully quelling the turbulence; self-reliantly producing the quiescence in the overall frame of reference called z t n kh n n, and therein eruditely applying the formula in the production of z, doing this as the overall action pattern of their personal existence, as the Khamite Rezu—the Khamite people of the z manifestation?

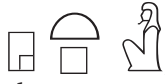
During the Plio-Pleistocene millennia the peoples of the Nile Valley and of the Faiyum were the people of the Naqi q v b of the order of r z. Their entire civilization centered in z t n kh n n, scholastic capitol of the university system of the z q r, sacred, land before the Mediterranean inundation called something that seemed to reconstruct as Khptr, and scholastic capitol of continental Khptr after that catastrophe.

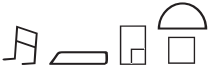

And now this proposed Khptr, which was called Capthor by the Latins, and Kapthor by the Greeks, becomes understandable not as Khptr but as q v b p t khr; the z q r department of q v b p t khr of the original university system of the z r science of Shveta-Dvîpa; that department of the z r science which dealing with the q formula in its relation with z r as the formula of the human being manifesting in the extracosmic and cosmic gamuts by means of something called the q b integration. Something factual and exact about the q formula operating; the q r, critical, state in which the q formula operative is the mechanism whereby the human being manifesting produces some stage of

its share of the transmuting of this which is into that which it shall become. In modern physics, that precise state in which atomic nuclei form atoms, atoms form molecules, a molecule of ice becomes a molecule of water, water becomes steam, a solid becomes a liquid, a liquid becomes a gas, a paracrystalline-patterned gel becomes a protoplasm; these in modern physics are called the critical state. In the z q r qb pt khr department of the z r science, the critical state is q r, q manifesting, the state in which the diversely evolving cosmic and extracosmic gamuts are integrated over the formula q in the production of q b by the human being in such manner that z can be the eventual outcome, as this occurs in the homozoan uperprosencephalon.

The oldest known extant, but far from the oldest, treatise on human anatomy is written in the s-sh mdv ntrr of this q b pt khr university. The earliest known, but far from the earliest, physician of the human phylum was a savant of this q b pt khr university, earlier than 5000 B.C. Referred to as something that comes into English as Imhotep, Amhetep, Imouthes, this physician was called by the name of that discipline of the z q r department of the zr science in which he specialized, namely, the knowledge, academic and applied, of the identity, genesis, powers and functions of the human psyche, within the

frame of reference q b pt khr as related to whatever  may prove to have meant. A specialist, then, in the identity, genesis, powers and functions of the integrated human bicomponent psyche as these relate to that specific phase of the dynamic, progressive and cumulative becoming of the one reality which occurring in and by means of a specifically detailed portion of the homozoan uperprosencephalon are productive of z, which latter is the z psyche, the living psyche, and its powers and functions. Written 

, this physician studied and practiced, as a part of anthropology, the science of the human being, in a system of science in which anthropology was studied and practiced as a part of ontology, the science of being or reality, which investigated the nature, essential properties and relation of being, as such, and ontology was studied as a branch of mysticism; and mysticism comprised the disciplines of the z q r department of the z r science. A doctor

of the science of the living psyche, his professional name, , , was any graduate of these disciplines of the z q r department of the q b pt khr university system.

As had been the general zr plan of organization of Shveta-Dvîpa, continued through the succeeding geologic eras on the island continent, Ruta or Ruda or

r z, and delineable in the Eurafasian eastern hemispherical nuclear landmass, as these reconstruct under a specialized observation, so the q b pt khr departmental plan of organization of the plant layout for the teaching of the q b pt khr department of the zr science was that of an organized terrain and it must have been uniquely true that this valley of this river of this continental q b pt khr offered an unsurpassed opportunity for the four dimensional manner of laying out a four dimensional system of formulation of the q b pt khr department of the science of a one eternal becoming of all that is and ever was and ever shall be in all three of the gamuts of its manifestation insofar as the phylum's heritage of perceptual, conceptual and interoceptual knowledge had come down to them from some prehemispherical homeland by way of a land of salvation which must have been some nuclear part of the eventual Eurafasia dry landmass. A unique and unparalleled opportunity for the organized establishment of a sacred land in which this knowledge could find its full rehabilitation, its careful housing, its dedicated crescence.

The entire scheme was laid out north-south along the course of the river from its source to its mouth. These Rezu Khamites calling this entire campus q b, calling the river Khâp Sh Khr, in that dialect the region of the twin source of the river was called Qerhet. In this region was something the pictoideograms used for the conveyance of which have been mentioned as a cavern of a snake-god which cavern was called, as put into English, Querneru. A so-interpreted "snake god" is a major cycle of some kind. A cavern would be the habitat of that cycle. Querneru lay between the pictoideograms of two mountains called Qr Khapt and Mu Khapt, respectively. These organizers of this q b campus of this university, which they called q b pt khr, called the portion of the campus which extended from the twin source to Khartoum where the two source tributaries which form the lower river meet, q v r, as Anglicized, Queru. The area of the cataracts, that portion of the valley from Khartoum north to a place called Qertet, was called q r. From Qertet which was also called something that gets into English as Ā bu, entered the region called n b, voweled in English and called Nubia. Moved onward through n b to the place which is the site of the city now called Philae, there entered the portion of the course which flowed through the lower valley north to the Mediterranean, the region called q v b.

The later Greeks, those of the era of the Graeco-Egyptian dynasties, mistaking this agglutinated phrase of isolating etymons for a word, misspelling it, having neither a q nor a v in their alphabet and being possessed of a linguistic tendency toward the pronunciation of b as though it were p, voweled, inflecting, using the misspelled phrase as an ablaut, miscalling it, made of q v b, Αιγυπτίος, Aigyptios, which as Anglicized is said Egypt. In Arabic the word is Qibit; in Coptic it is a word formed on q v b.

iv. NUBIA

The name of the region, n b, extending from the northern confines of q r to the southern confines of q v b has been vowelized in English and capitalized and caused to read Nubia. Those of the Khamite Rezu who lived in that part of the valley were called by that name, the Rezu of n b. They were the ancestors of the ancient Nubians. As the river came to the city Qertet and flowed thence into n b, the city became Abu.

The ancient Nubians called their inherited system of formulations something said in English Ur Mer, which would be v r m r, and believed that the system had originated in something for which they used an ideogram that translates white and a pictoideogram of a mountain and ideograms for Ta nttr; therefore, they are claimed to have said that their system originated in the white mountains of a foreign land called Ta Netter. But in the Naqi z r science vocabulary certain terms are also expressed in color: white is a symbol for b, as black is a symbol for the ideogram z, and striped black and white is a symbol for z b r.⁸ A pictoideogram of a mountain is the theme under consideration. Ta nttr is the land of the manifestation of a periodic pattern of periodic motion.⁹ And Ur Mer equals v r m r, translated in terms of the proposed science terminological system, is something concerning some phase of the manifestation of mutation that is interrelated with an integrative manifestation.

These ancient Nubians are credited with having retained as an abstraction of primary interest something which is, in translation, sounded shu by many translators. Shu is said, by translators, to have been represented as a person and, as such, to have stood with its feet upon the earth and to have held up the heavens with its fully upward-extended two arms and hands, thus separating the two by means of whatever the full complexity of the pantoideogram may be found to convey, while at the same time uniting them. Something then about an integrative process. The ideophonograms for shu are known to have referred to some specific pattern of light. Pronounced shu by Budge who reverses its components for euphony, vat by French translators, w d as cited by Diringer, the geometric ideogram in mdv nttr is \times ,¹⁰ Budge also pronounces it vat. All of these pronunciations cause v d to seem to be the original consonants; something concerning the movement of integration; the functioning of the integrated human bicomponent psyche. Ur Mer is $\odot \ominus \text{𐎓} \text{𐎔}$;¹¹ is something concerning that manifestation of mutation that occurs as the result of that functioning.


White is the b pattern of light produced by the functioning of the integrated psyche. Mountains are the frame of reference within which the discussion is set; these mountains are white; therefore, the discussion is comprised within the frame of reference of the b pattern of light as this is produced by the functioning integrated human bicomponent psyche of the person in the transformation of n tt into q b, as this occurs in nubia, n b.



v. TAIU ANNU

[Illustrations intended for this subsection will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-16-5 (www.atsu.edu/museum). Ed.]


The region q v b of the campus q b of the disciplines qb-pt-khr of the department z q r of the university system of the z r science, beginning at the northern confines of Nubia and extending northward from there to the Mediterranean

Sea, was further organized as Taiu Ānnu under the supreme rule of Ān 



of Ān dz. Taiu Annu, the lands of Annu, written : translating something concerning the lands of the periodicities of the source of light.¹²


Taiu, , is the plural of ta . Ta means the land or the country. Ān of


Āndz, written  and sometimes found written , would

imply that interrelationship between whatever  will be found to mean and the source of light in the frame of reference of the status of the z pattern of light functioning as deity in that relation with the source of light which rules in supremacy the total periodicities of the lands of that source.



The lands of Taiu Ānnu, so ruled, were laid out as three interrelatedly functioning units called Pa ta Annu r z, Pa ta Annu d z, and Pa ta Annu m r z,

which formed an integrated organization under the supreme rule of . 

, Pa ta Annu r z was the south land; Pa ta Annu m r z the north land, Annu m z was the midland forming the common frontier of Pa ta Annu r z and Pa ta Annu m r z.¹³ Pa ta Annu r z and Pa ta Annu m r z each had its own administrator of the supreme rule Ān of Andz regarding that section. Something

written  said Set by translators but actually z t,¹⁴ administered Pa ta

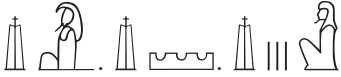
Annu r z. Something written , said Heru ur, but actually kh r v r, administered Pa ta Annu m r z. The referendum for






coordination of the diverse activities of r z under  and m r z under 

 was something written .¹⁵ As

well as being the common frontier of Pa ta Annu r z and Pa ta Annu m r z, the





middle land, Pa ta Annu m z, was the place of residence of the supreme ruler


. Ān Āndz, ruling supreme over the three lands, was enhoused, called by translators enshrined, in the main college building,


called by translators the sanctuary of the city of     , z t n kh n n, called by translators Suten Hennen, of this middle region.

As centers of administration each of the three lands had a capital city and a pair of tutelary deities, that is, in reverse order, a specific curriculum of instruction divided into two interrelated groups of disciplines and a center of administration of this curriculum. The administrator of each land, pictoideographically, wore

the crown of the region. The crown of r z worn by   was a white crown


called the  , said âdef, crown. That of m r z worn by   

   was a crimson crown called the   

 said Ururet crown but the vr vrt. White is b, a b crown. Crimson is q r m z, a q r m z crown. The crown of m z was a double crown comprised of a







combination of these two, called the    crown, said Peshent, but

should be said p zhn d. The city of     could grant either or both


crowns. The canonical literature refers to the  of the Adef crown of Suten Hennen and also to something called Tem as wearer of the Ururet crown in

Suten Hennen. The tutelary deities of Suten Hennen were  , said Âtet,

and     , said Krshâ, often called     


 , said khrshfâ. Admittedly, here in the city of    , one

comes upon khrshâ in that which would seem to be its natural habitat and, if so, then possibly upon reconstructible traces of the full flowering of its import



in that habitat. And here khrshâ is indubitably aligned with  = φ = f =





light. The insignia of the habitat is  A lighted candle, a light tower? A source

of light. But  qualified, here by the geometric and pantomimic ideograms 







  : on the Khersha insignia of Sara's people by the pictoideograms, seven rays surrounded by five stars on an indigo background. Do these, then, in








their different ideograms express the same meanings concerning the z pattern

of the source of light that is in some definite manner connected with  







   . One must recall that the voice of the habitat, if such it be, is obscured in its own multi-millennial crisscross echoings and re-echoings. Their accurate reception requires a high fidelity analyzer.

Each of the lands of Tauī Annu of An of Andz, within the region q v b of the campus of q b, of the disciplines q b-pt-khr of the department z q r of the z r science, as the lands, r z, m z and m r z, were administered under the supreme


rule of       were subdivided into administrative units


written        which is something about the human being and

the cosmic gamut and z and integration. Pronounced khespui by translators and called by them chonts and khents, each of these juridical units had its own capitol city, its own set of two local so-called tutelary deities but functioning under the general jurisdiction of the governor of the particular land of which

it was a part. The      , of which the city of Suten Kh n n was the




capitol, was called Ādf. The tree of Ādf chont was the Ādf tree,   






, sometimes represented by one of its leaves .¹⁶ The deity was khrshfā. The





tree of the city    , z tn khnn, but said Suten Khnn by translators,

was the tree, written   , and pronounced Baqet by translators.


Here the goose is pronounced ba by translators but the goose is the goose of something called in translation Āmen Rā and is pronounced Seb which is a mispronunciation of z b, and this tree then would be the z b q t tree, the code of the operation of the formula q via b in the production of z. Called in Latin the acacia tree; in Texas of the United States of America the

z b q t was the tree of  , the periodicity of © produced by . The

land of   was called the land of something written   ¹⁸ 

    in the book of the allerance of the living psyche,¹⁹ which is something eternally living, called the z psyche and, also, the living psyche,

that  produces; a specific periodicity produced by  by means of , the

integrated human bicomponent psyche, which remains with  and is related with z, the living psyche.

vi. EPIGRAPHY OF THE PHILITONS

[The author had planned to have themes for certain portions of the text. Where available, we have included them although most are incomplete. Ed.]

Theme: Two paralleling epigraphic developments are traceable in q v b; one, pure geometric; the other, a mixed geometric, pictographic, pantomimic space relational. Of these, several variants of each are discernible.

All through this valley these Retu Khamites have left evidence that they used the geometric signs in their everyday life. These geometric signs are found archeologically on pottery, on plaques, on significant things along with these other highly evolved, exquisitely crafted objects of art. At most of the stations explored, Tasian culture used geographic signs which Childe correlates with the graved and painted signs of cave and rock and pebble which still exist throughout this circum-Mediterranean area and which, in the European portion of the area, have been classified as of the Paleolithic-type cultures. These are considered by Childe to be property marks and to have been used solely as such. But the so-called property mark had a meaning: some part of the science which the particular kin of a particular kith chose and preserved as their especial bit of understanding of and self-orientation within that phase of the z r science that was called Suten Kh n n which they could limitedly appreciate and which their erudite could more fully explain, as surely and definitely so as the hexagon was the insignia of Sara's people, who called themselves the Khrshà, an insignia chosen from an epigraphic system of pure geometric ideography in which to inscribe some major intent of the kith.




Petrie,²⁰ dating the earliest of the signs which he found and recorded conservatively as of around or anterior to 7000 B.C., thinks these to have been used in this area in that period as word signs, which is quite possible. He brings in and discusses fairly convincing supporting evidence. If so, these signs used by these of these valley agriculturists whom Petrie discusses were old signs in 7000 B.C. and must, therefore, have been so used for a long time of millennia before that, since a word sign is a highly evolved, complexly abbreviated manner of conveying a bulk of information otherwise impossible of practical everyday conveyance. Certain frontal areas of the homozyan upeprosencephalic cortex had evolved this highly organized simplification of its manner of collecting, correlating and abstracting, and had devised this profoundly simple method of spot discharge of the net result of its mentation.

A few miles north of Annu Qemān of Pa ta Annu r z and some miles south of

Philae, across the 26° N. latitude in the region of the Wadi Khammamat from Khâp Sh Khr to the Red Sea the names of the cities were Quest, now called Thebes; Q v b, later said Qebti, now said Capt; Q s r, later Quser, now said both Qoser and Quser; L q s r, later said Luqsor, now Luxor; q n, then Quena, now Quena and Kahn. Here especially but also occasionally at some few other places across the lands of the realm of Q v b of the domain of q b which were Taiu Annu, archeologists have turned up geometric inscriptions which are thought to be not later than the early part of the second millennium B.C. and not improbably four or five thousand years earlier than that, which are inscribed in a pure geometric system. Considered by some to be a system of pure geometric ideograms; by others a system of geometric ideophonograms; by others to be either a pseudo-alphabetic-like system of geometric ideophonograms or an alphabetic-like system of pure geometric phonograms, or, possibly a proto-alphabetic system comprised of both, they have not been deciphered. The method of construction seems entirely their own. Dunand mentions in this connection a document found at Luqsor published by the German, Max Mueller.²¹ Diringer thinks that these signs of these various finds are probably related to the prehistoric geometric signs of this valley and this north African region.


These three sets of findings mark three different varieties of usage of the pure geometric signs in the university extensions of Het Suten Khnntt: one as used in the agricultural districts as possible word and property marks; another as used both in the agricultural districts and the cities as a system of word signs; another as used in the cities either as a system of geometric ideograms, or as a system of geometric ideophonograms, or else as a system of pure geometric phonograms. Were it here to be proposed that these were three variant usages of a system of geometric epigraphy used by the Philitons of the university of q b pt khr of the dominion of Suten Kh n n and that the third group is a close approximation of the system retained by the Philitons of that university system among which may be found samples of that system in its purity, then this could be used as a possibly correct identifying reference for this system of geometric signs as used in this university system and its variant offshoots. Certain but fairly tenuous bits of evidence can be brought forth which tend to foster the idea that an archaic system of pure geometric ideograms with its related archaic system of ideophones was retained and used as the classic system in the colleges of the university of continental q b pt khr; that is in the q b pt khr department of the system of psychology called Het Suten Kh n n of the original ancient university system of the z r science, as this had been rebuilt and reconstructed subsequent upon the Plio-Pleistocene crustal disturbances which formed the eastern hemispherical landmass and as its damaged parts had then again been reconstructed subsequent upon the post-Pleistocene Mediterranean geologic episode. Evidence, too, that a group of Khamite Rezu savants of the school of language and epigraphy of the college of linguists and semanticists of this university did then adapt this ancient system of geometric ideography with its related ideophonic system to the Rezu variety of the Khamite dialect of the Eocene Cordilleran science speech, retaining the ancient geometric symbols

with both their ideographic and ideophonographic intent and the correlated system of consonantal etymons as pure consonantal ideophonograms and that the system so devised was referred to as the epigraphy of the Philitons. It may be possible to discover by what name the Philitons themselves distinguished the system. Somewhere within the canonical literature of these people should be found to occur the name of an epigraphic system composed of geometric signs of the system of ideography of the system of science terminology of the system of z r q science of the Naqi of Shveta-Dvîpa, of the Rakhshaza of Rezu, of those of the kh peoples of the b land which is the Eurafasian landmass of the Eastern Hemisphere, who called themselves the Rezu, of the savants of the university of the sacred land of q b pt khr of these people, of the faculty of the university of continental q b pt khr, adapted to the dialect of the Rezu Khamites of the realm of q v b of the domain of q b without change of etymon,

by that group of dedicated, initiated, consecrated   , Naqi, of the school of language and epigraphy of the college of linguists and semanticists of the university of continental q b pt khr who called themselves the Naqi Philitons and, therefore, an exact system of geometric ideophonograms which can also be used as pure phonograms.

These three sets of usages of these geometric signs as above discussed would be three examples of this system as so devised and used purely for scientific purposes; or, of three various adaptations of this system used possibly mundanely; or, if neither of these, then a system of science epigraphy of the Naqi Philitons of this university system of continental q b pt khr, adapted by them to the Rezu variety of the Khamite dialect produced as an adaptation of the original geometric ideography of the original Naqi who were the original Naqi fraternity of the Philitons; the original n q who were the original ph r d of the ph l: those of the q periodicities who were those of the movement of the manifestation of light who were of the proceeding of the eternal becoming of

light, here in these lands, Tauî Annu, the lands of    the total periodicities

of the source of light as ruled by  of antz, of the realm of q v b, of the domain of q b of the dominion of Het Suten Khnntt. [*Author's note in manuscript: "The following paragraph should be included earlier elsewhere, not here." See footnote 22.*] Ed.

Alongside their carrying forward of the original pure geometric system of a science terminology and its method of use in internal composition, this college of linguists and semanticists of the school of language and epigraphy of the university of the sacred land of q b pt khr and of the subsequent university of continental q b pt khr carried forward the related systems of pantoideography, pictoideography. The remarkable preservation of a use of this interrelated system of the original geometric ideography and its subsequently established synonymous systems of pantoideography and pictoideography together with a remarkable architectural terminological preservation on the island of Gavrinis

as well as the epigraphic signs there used relate these systems directly with this college.

¹David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), p. 248ff.

²*Ibid.*, p. 248, fig. 124.

³*Webster's New International Dictionary*, "The Masai. A Hamitic-Negro people dwelling in British and German east Africa, east of Victoria Nyanza. They are of magnificent physique, and in the upper classes have features of European [CW-Hamitic?] type. They are divided into two groups, one of settled agriculturists, the other of roving marauders and herdsmen, long a terror to surrounding peoples. Their language is probably of Hamitic origin."

⁴Piazzi Smythe, *Our Inheritance in the Great Pyramid*, 3rd ed. (London: Isbister & Co., 1877), pp. 495 and 496.

⁵As cited by V. Gordon Childe, *New Light on the Most Ancient East* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1935), p. 56.

⁶Wendell Phillips, "Recent Discoveries in the Egyptian Fairum and Sinai." *Science*, Vol. 107, June 25, 1948, pp. 666-670.

⁷See The papyrus of Ani in E. A. Wallis Budge, *Egyptian Book of the Dead*, (Dover Publications, Inc., New York, 1967).

⁸For white equals the ideogram b, black equals the ideogram z, striped black and white equals the ideogram z b r, see index.

⁹For ta nttr equals manifestation of a periodic motion, see index.

¹⁰Not to be confused with English X.

¹¹For    , see index.

¹²See Book Two index.

¹³Several variations in pronunciation occur; for instance, see Budge, *op. cit.*, citing Brugsch, *Dict. Geo.*

¹⁴See Book Two index.

¹⁵See Book Two index.

¹⁶See E. A. Wallis Budge, *The Gods of the Egyptians or Studies in Egyptian Mythology* (London: Methuen and Co., 1904), Vol. II, p. 154. For another list of names, their capitol cities, etc., with their hieroglyphic and hieratic symbols, see Vol. I, pp. 97 and 98.

¹⁷And how did it come currently to grow wild over the Texas plains?

¹⁸This sign is an eagle with a human head; see Book Two Index.

¹⁹See line 3, papyrus of Ani.

²⁰[William Flinders Petrie, *English Egyptologist, 1853-1942*. Ed.]

²¹Max Mueller, *Egyptological Researches*, Vol. I, pp. 37ff., cited by Diringer, *op. cit.*, p. 207.

²²In this university system the phrase of phonetic values s-sh, which is written and sounded in that order, was an agglutination of ideophones applied to the drawing and engraving of the system of semantics which was the epigraphy of the system. The ideograms used for this agglutinated sound

phrase, were  . It is Basnage²³ who cites the fact that these people who called

themselves the Rezu claimed that their science began with whatever it was that the Greeks, vowelizing, pronounced Isis and Osiris; the first of which is 20 s-r-s, ideophonetically the manifestation of the power of the eternal becoming.

The signs $\int \text{⌘}$, phonetically s-sh, and ideophonetically, the power of the eternal becoming of the human being; the system of epigraphy devised to express this subject matter, by a kh people who called themselves Rezu; the epigraphy of the science of the manifestation of the power of the eternal becoming and of the human being in its relationship to that power of the eternal becoming as the significant mechanism of that phase of that power of the eternal becoming which is the production of z. The signs are geometric ideograms which have been coordinated with ideophones. It is Budge who mentions an authentic Greek recording that the Egyptian signs which the Greeks called Osiris really meant something concerning strength, power. And Manetho recorded that the first class of dynasties of rulers of the Rezu were the dynasties of the netteru, the manifestations of the creativity of the periodicities. The first class of these dynasties of the netteru was something pronounced Osiris and something pronounced Horus which is Greek for kh r, the human being manifesting. The second class of dynasties of the netteru were something that has been pronounced by some English translators, khrmshu, that mutation produced by the human being manifesting: that human mutation which is written

ideographically in the mdv ntrr $\times \text{⌘} \text{⌘} \text{⌘}$ and translates ideographically that mutation of the light patterns which is the integrated human bicomponent psyche; this, functioning, comprises the second and more powerful of the two

classes of dynasties. $\int \text{⌘} \text{⌘} \text{⌘}$ is the last of the dynasties of the netteru and is

replaced by $\times \text{⌘} \text{⌘} \text{⌘} \text{⌘} \text{⌘}$.

²³Cited by H. P. Blavatsky, *The Secret Doctrine*, (London: Theosophical House, 1893), Vol. II, p.382.