

# BOOK ONE

## CHAPTER XV

### A SCIENCE TERMINOLOGY

#### i. A SENSE OF HISTORY

*[Illustrations intended for this subsection will be available for the reader at the Museum of Osteopathy<sup>SM</sup> in their Online Dr. Charlotte Weaver Collection filed as 1-15-1 ([www.atsu.edu/museum](http://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 Chapter 15. Ed.]*

The so-called American Indians are peoples of three neohomozoan ethnics, Negitian, Comanchean Cordilleran and Eocene Cordilleran. Those who were the aborigines of the Allegheny Mountain system were that portion of the Eocene Cordilleran neohomozoan ethnics who came into the Western Hemisphere on their own landmass as this, their portion of their ancestral dry landmass, the Eocene Cordilleran new landmass, became separated from the general Eocene Cordilleran mass by the submergence of the intervening lands and became incorporated in the Western Hemisphere by the emergence of new lands which fused it with the western portion of the older Comanchean Cordilleran lands. They brought what they had of the Eocene Cordilleran culture with them into the Western Hemisphere. Throughout their existence on both hemispheres and the islands of the seas, certain of the peoples of this Eocene Cordilleran neohomozoan ethnic have produced great known archeologically determinable cultures and civilizations. In the Americas great Neolithic-type cultures occurred earlier than 20,000 B.C. Some cultures built stone cities and cliffside apartments, terraced the mountainsides for agricultural purposes, built irrigation and drainage systems; where the surface was arid, mined deeply for underground streams. And the Conestogas of the Susquehanna

system of river valleys were dolichocephalic, spoke an agglutinative language, held knowledge and practices and beliefs that were not over-foreign to those of the immigrants there of the kh r sh kith, called now in America, Hershey, called in Switzerland, Khrsche, called in Monte Viso of the Piedmont Alps, the

Khershari, those of the  $\begin{matrix} \circ \\ \circ \\ \circ \\ \circ \end{matrix}$ , kh;  $\odot$ , r;  $\equiv$ , sh; and among them, immigrants who were descendants of one of the kh r sh kin within the kith and Greth La Mere of France who, believing in the necessity of each human person's self-responsible management of whatever it was each person thought its own psyche to be, permitted her actions to be motivated by that belief because the concerns of the human psyche were to her the most important of human concerns.

The archeological remains of the highest known so-called Paleolithic-type culture in Europe, called Magdalenian and dated indefinitely anywhere anterior to 20,000 B.C., are found in France; so named by Gabriel de Mortillet from La Madalaine, a station on the Vézère in west central France, where were discovered many implements such as scrapers, graters, saws, knives, of flint; borers, needles, harpoons, hooks, etc. of bone and ivory, together with fine examples of carving including reproductions of mammoth, reindeer, man, etc. A great Paleolithic-type civilization flourished throughout this entire region. Here in the midst of this region south of the Vézère, the Garonne River arises in the confluence of the main streams of two river systems, the Ariège and the Tarn, just about halfway between the present cities of Carcassonne and Bordeaux. The Ariège system drains the northern slopes of the eastern and central Pyrenees; the Tarn drains the southern portion of the Cevennes. From the place of their confluence the Garonne flows across southwestern France where, just before Bordeaux, it joins the Gironde to empty into the Bay of Biscay of the Atlantic Ocean. The Cevennes are north of the more eastern Pyrenees, and west of the Cevennes are the Auvergne Mountains. Draining the Auvergne westward, the Dordogne River that was anciently the Dura'nius flows through the department of the Dordogne to join the Gironde some distance beyond the Garonne. Along this river that was Dura'nius are caves in the calcium carbonate formation which is the earth's upheaved crust under the thin soil of France. One of these caves is called the Cro-Magnon Cave of the Dordogne. This cave was a city, a complicated and well organized practical adaptation of nature's natural offering of housement. The neohomozoan skeletons found there were tall, broad shouldered, males slim pelviced, females somewhat broader pelviced, dolichocephalic with deep-set eye sockets, the high frontal bones of the skull coming well forward. The cultural remains have been classified as of the Magdalenian type. These people left no known trace of having used metals but did leave ample proof that they were expert in the use of stone, in the manufacture of bone and flint instruments and all of the other paraphernalia for the production of the fine arts and crafts of a high-grade Paleolithic-type underground cave-dwelling human civilization, produced in a lithic land either during a glaciation of that region or during a period when the surface and surface water were deeply contaminated with radioactive fallout or during a period when, due to the earth's trembling, aboveground building

was impractical, and not necessarily of the 20th millennia B.C., but millennia earlier, in the earliest Pleistocene, or in the Pliocene; these cave formations are in themselves of the early Eocene, being part of the Eocene Cordilleran new landmass.

One cave in this area is extensive with a natural single entrance by way of a stream of living fresh water which flows on-surface through a small opening in the bottom of the face of the now naturally shrubbed and forested cliff and through a vent which ascending tortuously chamber after chamber and level after level through the porous inner torture of the limestone mountain to a natural concealed chimney miles away from the entrance by way of the stream. This makes a natural air vent with the result that the entire cave city is well air-conditioned. The system of caves is extensive with natural halls and corridors, many large rooms on several levels some with dry floors and walls, some damp with tiny rivulets flowing to meet the main stream. This was fine living in a difficult geological era. The workmanship of the tools found here is of a superior order; the art in some of the chambers is famous for its integrity and for its beauty, exactness of detail, accuracy of reproduction, its *precise*. Landscapes showing streams and vegetation and herds of mammalia, some carved, some drawn in fine outline work, others painted, some carved and painted. Henry Fairfield Osborne<sup>1</sup> shows prints of photos of the finds in some of the caves of this region. In one chamber of this particular cave dwelling which chamber has a clay floor are large clay models of bison done in the round. And in the clay of the floor the sculptor has left some plantar imprints of his naked neohomozoan feet. These are there as the feet impressed them in the then moist now petrified clay; these neohomozoan plantars had pointed heels not rounded, the back end of the heel imprints are pointed, as though the posterior bulk of the fairly complicated neohomozoan calcaneous, which is the heel bone, were in a transition stage between a digitigrade mammalian sauriansis foot that walks on the toes without the heel touching the ground like most mammals do and a plantigrade foot that walks with the sole and heel on the ground like the fully established neohomozoan foot does; these imprints look as though the foot were so built that the heel bone were more or less raised and the posterior bulk narrowed and a little elongated inferiorly. The kind of foot that a late mammalian homosauriansis would have worn, or an Eocene Cordilleran neohomozoan with an ancestral type foot, or a Pleistocene descendant of the Eocene Cordilleran neohomozoa with a faintly "throwback" foot!

Some one, or ones, of the people dwelling at some time in this same system of caves seems to have had a true sense of history. On the walls of one room are carefully recorded variants which occurred in the imperfect evolvement of the neohomozoan hand; one large beautifully perfect human hand to the wrist, the type that is found typically currently on the tall, broad-shouldered, slim-pelviced, dolichocephalic, mesognathous, oblong-faced, neohomozoan male organism; and scattered over the wall irregularly around this are impressions of baby hands, half-grown hands, full-grown hands, all of which are neohomozoan

hands, none of which are perfect; the palm and heel of the hand are perfectly formed in all of them, but all are lacking a finger to four fingers, a thumb, or a thumb and from one to four fingers, or lacking only parts, one joint or two of from one to all of one or more of the digits, so done as to produce the effect that the hand had been placed palm-flattened against the wall, outlined so and the impression of the palm so made then carefully preserved by a meticulous all over dusting of pigment. These look to be definitely not mutilated or amputated stumps; the forms look like perfect reproductions of congenital defects. Other drawings, paintings, carvings reproduce beautifully perfect neohomozoan forms. These archeological remains of these Magdalenian cave cultures which formed this highest of Paleolithic-type civilizations in central and southern France at some undetermined time during the Plio-Pleistocene or Pleistocene that was definitely earlier than 20,000 B.C. are not the earliest remains found in the land which is France, and do seem quite possibly to have been produced there by persons who carried the full tried knowledge of the possibility of their production with them into these cultured housements, a long knowledge which humanity was producing while its earth was producing the caverns. Earlier than the first great glaciations, during the Pliocene shudders that immediately preceded this first Pleistocene icing, the earliest of these cave dwellings may have been used by the first of these troglodytes. The champignon caves of the French mushroom industry; the champagne caves of the world's most famous champagnes, the apartment-like cave dwellings opening onto the face of the living rock cliffs high above the rivers of today's French troglodytes, these still bespeak this ethnic's constant usage of these pores in these limestone mountains for purposes of its own, carrying itself and its highly developed technical industries subsurface. Within the current quarter century Switzerland has built a replica of her surface civilization inside the Alps for protection against any possible radioactive fallout. France has surface archeological remains which bespeak a geologic era of aboveground human culture of a vast and extensive sort.

These systems of caverns which have been inhabited by a highly cultured neohomozoan ethnic are found throughout this Eurafasian landmass; these lands of the Eastern Hemisphere that are the hemispherical continuity of the Eocene Cordilleran lands, and among these caves in all areas whether India, China, south central Asia, circum-Mediterranean Asia Minor, the Levant, Sinai, North Africa, Spain, France, Italy, Greece, Crete, are the caves, the rock walls of which are graven and painted, and among these with the wall recordings wherever they are found are those in which geometric signs are graven and painted on the walls sometimes alone, sometimes with other carvings and paintings, and wherever the geometric signs are found they are identifiable as belonging to a single system of signs insofar as form is concerned. If the system of science really did exist, and, existing, did for purposes of exact communication become produced in an exact science nomenclature, and the idea-terminologies of the nomenclature were expressed in two manners, one, a silent ideographic system of geometric ideograms expressed manually by being

impressed upon some permanent lithic medium; the other, a sonic ideophonic system expressed orally by means of isolating consonantal speech sounds, then recognizable traces of both of these systems of its expression perhaps can possibly have been retained, the one in the signs of the epigraphy of Eocene Cordilleran Eurafasia, the other in the consonants of its speech.

If when the isolating consonantal sounds produced by their contemporaries were thus analyzed and commandeered by them as ideophones, each was given an established usage in the system of science as produced by the Naqi Frater and, if the geometric signs had, indeed, been devised by them as ideograms, and each sign had been given an established usage and, if then, millennia later, the consonantal ideophones and the geometric ideograms were indeed correlated and, if the Rakhshasa Redu used this system, and in saying the ideophones, agglutinated the consonantal etymons so established into frozen phrases which eventually they pronounced as a single word but without losing the established etymons, and still retained the related geometric ideographic system, then they brought this system of agglutination of their science speech and of their science epigraphy into the hemisphere on this Eurafasian landmass; and here somewhere among the geometric ideograms are possibly to be found the beginnings of their use as agglutinated ideophonograms. And if it be true that the Naqi of the Rakhshasa Redu did devise and correlate with the geometric ideophonograms for the various fringe ethnics an organized system of pantoideograms, an organized system of pictoideograms, and an organized system of space relations of dots and lines and, if the signs of the alphabet are a weird conglomerate of selected ones of the signs of these correlated systems, then the gradations of the gradual process by means of which the geometric ideograms eventually became to be the meaningless phonograms which are the letters of the alphabet as used in America may also be here to be found among the original geometric ideograms of an exact science exactly portrayed, scattered in shattered and often mutilated detail, traces of which should be discernible as portrayed in the four sets of symbols, systematized, organized and correlated so that they produced silent idea presentations that were synonymous in the four systems of presentation, geometric, pictographic, pantomimic, and cupule space relations; and all four of which were synonymous with one only sonic system, i.e., that of the consonantal ideophones of the sacred science system. Occasionally as found archeologically the arrangement of the geometric signs is found so devised as to form pantomimoideograms<sup>2</sup> and sometimes as pictoideograms and this may help in their deciphering for I think that in the system devised for the production of these geometric ideograms in pantomime each part of the homozoan organism was identified as some specific ideogram and each possible movement of any two parts formed a specific ligature or phrase, and like that, and it seems possible that the cultures that had been taught the signs in pantomime; later, confusing the issue, devised signs that were pictograms of the pantomime and used these instead of the geometric signs; and it may be that in caves or rock walls where both are found, one set of signs may be found to interpret the other.

The search would be directed toward indications of an original silent intrinsic geometric ideographic science terminology and indications of an original spoken isolating consonantal science terminology as these were first used in their purity, then as they became progressively involved in and eventually increasingly obscured by their non-scientific usage among the agglutinative-languaged hemispherical descendants of the Eocene Cordilleran Rakhshaza Redu; and then, as they became adopted and adapted by the vowel-speeched, pan-inflecting, all-overrunning Ural ethnics and as its consonantal roots, syntax and internal composition became influenced by this Uralization. Especially is this recognition and delineation of the latter involvement essential for inflection-languaged, English-speaking, Americans, since theirs is the language system into which these interpretations of the system of science are here being attempted.

For the unearthing and identifying and translating of the system of geometric ideograms of the sacred science, the search must be carried on among the systems of epigraphies, for the system of spoken consonantal ideophones, among the consonantal isolating and agglutinating languages, dead and living, and among the inflectional languages which are vowelizations and inflections of these. The epigraphic system sought is a silent intrinsic geometric ideographic system of exact science conveyance. The known recognized systems of silent intrinsic ideography were an archaic Egyptian, a Sumerian proto-cuneiform, an early Cretan, an Indus Valley system, and systems of ancient Central America, Mexico, and Easter Island. All of these systems used geometric ideograms, pantoideograms, pictoideograms, and cupules and lines in time-space relationships. Those of these that are in the Western Hemisphere are of very recent time, not earlier than 1000 B.C. Those of the Eastern Hemisphere, indefinitely antedate 5000 B.C. as organized ideographic systems of silent intrinsic epigraphy. Those of the Eastern Hemisphere bear internal evidence of being products of a common system. These are the known recognized systems as accepted in England and America and, although the classification covers these so recognized systems, it leaves out of all consideration the systems of pure geometric signs that are known to have existed through all of the tens of thousands of years anterior to this and which I think can be shown to have been used in this system of science paleography common to the Eurafasian landmass backward through the Plio-Pleistocene into the Eocene which used geometric ideograms for signs and space relations for internal composition and used the signs in an exact system of idea terminology. I think that the system of ideophones can be reconstructed. Here are a few of these signs from some of the caves of Spain, Portugal and Italy as reproduced by Diringer<sup>3</sup> who cites the fact<sup>4</sup> that some scholars, among whom are Cejador y Frauca and Wilke, consider the undeciphered Iberian ideographic script of 2000-1500 B.C. to have been a prehistoric indigenous creation connected with these geometric signs as employed in the prehistoric Iberian Peninsula.



## ii. PEBBLES

*[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 1-15-2 (www.atsu.edu/museum). Ed.]*

Painted river pebbles<sup>5</sup> found at sites along the Ariège, notably at Mas d'Azil have been classified as not later than the millennia between 10,000 and 8000 B.C. and quite possibly of much earlier origin. On each pebble is painted with peroxide of iron, points, lines, a geometric design. Seemingly each pebble has been carefully chosen as to form, as though the form of the pebble and the design placed upon it were interrelated in significance. Similar painted pebbles have been found archeologically in most of the dry lands of the hemispherical era. In Australia, natives still currently use somewhat similar stones called, collectively, something which comes into English as churingas. The forms of the painted pebbles found archeologically, on both hemispheres wherever found, and the geometric symbols painted on them are of great variety, but, no matter what the symbol, wherever the pebbles are found archeologically here and there over the entire current face of the earth, the shape of the pebbles and the painted symbols are similar, many times the same, as though possibly they had come eventually to form a common worldwide peripatetic system of human communication. A universal mesolithic system of semantics. A written language that served universally where and when spoken language, which was not universal, failed. A world-promulgated system of movable geometric ideograms? Geometric ideograms which were inexpert copies in minuscule of geometric ideograms graven on megaliths a couple of geologic periods earlier, and carved exquisitely on small perfectly cut, finely polished, portable stones at the university of continental Khptr at the same time these were being painted on uncut pebbles?

Archeologically, these painted pebbles are usually found not singly but in quantities from several to many. American children of today use wooden blocks, or plastic blocks, painted or carved, or impressed, or colored with pictograms, ideograms, phonograms, words, numerals, letters of the alphabet. With these they devise and express stories, ideas, facts. Produce primitive compositions comprised of ideograms, pictograms, phonograms. Or spell out words. There is no fundamental difference between this which the children do and a linotyper setting up his printing press. If he were to set up his text and it were then to be read from the press instead of being printed, the processes would be parallels. In such manner, geometric ideograms painted on pebbles could be used to convey a science. Could be so used to convey the science to any people, no matter the language spoken by the people. And the elders who could read could teach the younger, discussing vocally in the culture's particular patois each universal silent ideogram. And one of the dedicated of

the graduates of the university of Khptr of the sacred land which had been built during the middle Pleistocene or early post-Pleistocene in the original basin of the Mediterranean thousands of years before the 12,000 B.C. destruction, leaving the university and traveling there could have taught the elders how to paint the pebbles; could have done this all over the earth.

A pebble is called in Latin, a calculus. The word is inflected on a root q l x found in Greek, Latin, French. In Latin, as late as the historic period, pebbles used for reckoning, for "coming to know," were called calx, calcis; and the use of the pebbles for this purpose was called calculare; to do so, calculatus; in English, calculate. A branch of mathematics came to be called calculus, meaning to come to know by reasoning with known facts. In Latin, limestone, calcium carbonate, was called calces; the word, chalk, comes from the same root. The Azilian pebbles are limestone, as is the entire formation of the lands of liais. The ablaut for calx analyzes as possibly an agglutination of the isolating consonantal etymons q, l and that Greek χ, ch. To calculate was to come to know by means of the use of the pebbles. That which the pebbles conveyed was that part of the sacred science which was q l and that χ, ch with a hard c which has no counterpart in the letters of the English alphabet.

### iii. GAVRINIS

*[Illustrations intended for this subsection will be available for the reader at the Museum of Osteopathy<sup>SM</sup> in their Online Dr. Charlotte Weaver Collection filed as 1-15-3 (www.atsu.edu/museum). Ed.]*

In northern France, in the Commune de Baden in Brittany bordering Carnac to the south covered by an earth tumulus on the island of Gavrinis, in the estuary of the river d'Auray opposite Locmariaquer where the river empties into the Bai de Quiberon, where the great megalithic buildings walk far out to sea under the waters that are always emerald green flicked with white, is a heaped hewn stone galgal, 55 meters around and 8 meters high, which in turn covers a dolmened, galleried barrow; the lateral supports of which are 29 hewn monomegaliths, the facing surfaces of 23 of which are each completely covered with modified design done in hollow relief. These 29 monomegaliths give evidence of having been collected and brought here at some time, having been graved by various persons at various times and at various places, but in the same system of semantics, and all seem to have been done by gigantic homozoans with the kind of bodies that could manage 30 feet monoliths weighing a good many tons and the kind of hands that just naturally carved a three inch-wide line, twice as deep, onto a roughly hewn stone surface with a stone tool that must have weighed twenty or thirty pounds at the least and formed its single signs five feet high and as wide, and never did anything much smaller than this, but did this with a highly evolved esthetic sense of space relations, for the monomegaliths are not all graved by the same hand, that is plain to be seen; the stone used in fashioning the monomegaliths is not



all of the same kind, some are of a kind that is not to be found in this region, nor near it; and no evidence of any kind has ever been found that any lifting machinery other than that furnished by the type of human organisms which left their great skeletons here and there through this region was used; and no one of the various types of motifs carved is confined to any one stone. Writing on stone by savants, having at some time been collected and brought here and carefully and meticulously built, each a book authored by some one of these, filed as the uprights forming the walls and the supports in such manner that one, initiated, passing studiously along the gallery reads a continuous statement. A collection of writings, a library, containing a treasury of the epigraphic signs, a dictionary, a history of an epoch of the skies, and an archive of a system of a threefold science recorded on stone, systematically arranged, and a classroom for the erudite. Here one reads or fails to read a salvaged, collected, analyzed, carefully compiled and enduringly enshrouded canonical literature. A place of research to which one must carry with one some preparation for understanding.

Pointed conical stone implements, the circular end of which is hemispherical, have been found here and there among the most ancient of the megaliths over this entire portion of France which are the megalithic fields of Brittany surrounding Gavrinis. Conical, sharply pointed on one end, hemispherical on the other, the most of them gigantic, these tools are writing implements, the pointed end an engraver, the rounded end a grinder, a braying pestle with which the signs were first outlined upon and then ground into the surface of the lith. The proto-stylus, a modern instrument of 6000-5000 B.C., that was used to impress the proto-cuneiform cupules, points, pictograms and geometric ideograms onto the earliest known Sumerian clay tablets, was a finished refinement of this Eocene Cordilleran megalithic writer's quill. These are the tools which the savants used in producing the monomegalithic books of this megalithic library.

The library in its present form apparently is an early post-glacial reconstruction of some far earlier construction, planned and carried out as a project in the humanities by the university of the sacred land of Khptr at some time soon after 50,000 B.C. subsequent upon the last great glaciation, which again was restored by the university of continental Khptr at some time after the 12,000 B.C. Mediterranean geologic episode; for although one classical conjecture sees an organization of lithic-cultural-type, now so-called Druids, of the savants of the dawn-historic Iberian Mediterraneans as having made a project of renovating these archeological Fields of the Giants of this upper peninsula of France; still, the history of this library on the island of Gavrinis as it now stands comes into clearer focus when viewed as a restoration done soon after 12,000 B.C. by the consecrated, separated, dedicated of the university of continental Khptr of a far earlier reconstruction done by consecrated dedicated savants of the university of the sacred land Khptr of an original prehemispherical era Redu library built of stone books done by various Naqi Frdr, consecrated, dedicated, initiated savants of the prehemispherical subcontinent of Redu which had been

salvaged by these from some of the pre-Pleistocene college libraries of one or more of the stone university buildings of the Rakhshaza Naqi Frdr of Redu as they undertook the collection of these books and the building of them into this library, a project that constructed this small library on a small part of the site of an old library of the original huge university grounds that was Shveta-Dvîpa, and, regarded in this clearer focus, its reconstruction, the rebuilding of the library, the masonry of the walls of which was made of its own books, appears to have been one of the many early projects of the early Pleistocene university system of the sacred land of Khptr. It can only have been millennia later than its post-Pleistocene continental Khptr restoration the Druids used this library on the island of Gavrinis as did they use the whole of the great archeologic megalithic fields of Carnac and Locmariaquer which had been one part of the original university grounds. Today, preserved and well cared for, this dolmened galgal at Gavrinis is a part of the available system of education of France, and, hence, therefore available to the visiting world. This canon, this library of selected literature so carefully produced, collected, housed, protected, preserved, classified, arranged and made available for instruction and study to those who were prepared to learn. Could its text eventually again be read in its full meaning, no tour of the Paris Louvre, of New York's Metropolitan, London's, Cairo's museums, Washington's Library of Congress would perhaps prove to be more factually informative. But its nature as a bibliotheque is not understood; its books are not translated into any known language; its system of semantics is seen only as surface decoration. It would seem that with patience these ideograms into each of which so much of exact statement is packed, the manner of their usage in syntax and internal composition, the entire intent which is expressed in this library could be read. In order that the intent expressed may induce accurate understanding, the meaning of the symbols used and the method of their use must be known, both by the expressor and the receiver, else no true human communication has occurred.

In its construction each of the monomegalithic books walling its galleries is deeply implanted. How deeply, and, if at all, then how far below the ground as they are here built, the surface engravings may go cannot be said. Archeological excavations around the bases of other similarly erected monomegaliths over the fields of menhir of Carnac and Locmariaquer show both, those of the fields of alignments and those of the dolmen supports, to extend six and eight feet, and more, below the surface and at least one to have been engraved with the serpents several feet down. But these at Gavrinis were not unearthed so one cannot say how deeply implanted are these nor where the text on each of these that form this library may begin, neither can it be said on how many of its four sides the text is to be found engraved on each lith. Going down the right corridor, individual signs are readily identifiable; here are the spirals, the circle with the central point, the serpents, the square, and the upper half of a circle. Something concerning the eternal becoming, the manifestation, the cycles, the cosmic gamut, the extracosmic gamut? Here also as along the left corridor, wedge-shaped signs are to be seen used importantly. On many

of them, especially informative on number 8, the sequences are divided in transverse lines for the most part, within each of which the signs are elaborated and arranged in specific space relationships. In the upper right, two such lines of signs about a single design which, based on the second transverse line and separated from these two by a single vertical line, is comprised of four geometric motifs one of which, in turn, is comprised of three distinct geometric signs. In a similar upper right location on number 17 is another identifiable group, modified left by a semi-inclusive series of 14 open spirals. A recognizable group of three signs occurs on number 8, mesially on line two, counting from below up. On number 17 a modification of this group occurs in which the signs are arranged differently, one of which, a curved sign, and another sign are placed emergent from the top of the second sign. This same curved sign and this system of ligation are used in a complex on number 25. Artists' variants of another complex occur on numbers 15 and 17. On number 24 a pinnated sign should be translatable as the periodicities or as something concerning the periodicities. In this epigraphy then, geometric ideograms are used with time relationships, space relationships and with ligatures or connecting relationships as means of internal composition. It looks like a silent geometric ideographic system elaborated for expression of isolated groups of ideas as those ideas compose themselves in agglutinative thought: a fine complex cortical method. The human cortex does so reflexly relate its ideas into constellations, its constellations into more highly complex relationships and expresses naturally its natural arrangements.

The full and exact meanings of these geometric ideograms, their related geometric ideophonograms and isolating consonantal etymons as used in this system of terminology for the conveyance of an exact science concerning the law and order of the proceeding of the three gamuts of the total manifestation of the eternal becoming of the source of light, the part played by the human being in the actual process of that proceeding, the meaning of the human mutation of light patterns by the human being, that part of the proceeding of the eternal becoming which is the proceeding of the living human psyche, these and their synonymous pantograms and pictograms need to be found. The manner of expressing these meanings in silent motor expression by means of a system of silent intrinsic semanticism in which each geometric symbol used is an idea graven, and each spatial patterning is a syntactical relationship of internal composition; each group of space relation, a grouped correlation of ideas, these, too, need to be understood exactly. The system of space relations for internal composition and the manner in which the signs of this system of geometric ideograms were correlated with a system of pictoideographic signs and these with a system of ideopantomimograms and these with the original system of ideophonograms can be studied in this library.

The carving on the monolith marked 15 on the diagram seems to be the most archaic both in design and performance. In its upper central portion surrounded by signs similar to those found on the other monomegaliths, this one bears an astonishing geo-picto-panto-ideographic design. One of those of the megalithic

books of those books of the original library upon which the Rakhshaza Redu had carved the text in the original geometric ideograms and in the related pantomime? And it is significantly placed in this bibliotheque. At the end of this first corridor the gallery turns left for the length of two megaliths, the broadest, thickest and tallest of the gallery. Number 15 is the first of these to be come upon after making this left turn. It has been placed here dominating the library, the first of the two stone books which form this end of its wall. One more book and the gallery turns into the book-walled corridor which leads to the exit. This book which should be the interpreter of the main theme of the library is the only one that bears any pantomime.

Analyzed, the surface compositions are seen to be made up of geometric ideograms skillfully and artfully contrived and interrelated into motifs of surface design without having sacrificed continuity of statement. The unit of composition is a unit grouping of these signs into a design of space relational syntactical and constructural significance, comparable to a paragraph made up of sentences which are in turn composed of clauses and phrases, subjects and predicates and modifiers. The unit groups are separated from each other by upright lines and are arranged along transverse lines, so that each such structural unit looks as though it were framed on all four sides, enhoused as it were. Lith number. 23 is not completely covered with engraving. Here the script is at the top and ends transversely, hence, the reading on this lith should be found to read transversely from above down, that is from side to side and descendingly, after the manner in which this page is printed, but whether from right to left, or left to right, or alternately, reading from right to left across the entire engraved surface of the lith and then in the next line from left to right, then right to left, as the successive transverse lines descend along the lith, cannot be deduced from this lith number 23.

In lith number 8 the design at the upper right, overrunning the space of two transverse lines, is based on the second transverse line, separated left from these two by a single vertical line and is composed of four geometric ideograms, the upper right one of which is compound, spatially arranged in some syntactic significance. That this motif was intended for purposes of literary composition so to overrun the vertical space of two transverse lines is indicated by the particular placement of the single upright symbol which extends through the vertical of two transverse spaces and is used both to delineate the left marginal extreme and the predominant idea of the motif. Since this symbol is at the left in the group, then this group at least would probably be read from left to right. Since it is at the right of the lith then here it would seem that while the groups individually are to be read internally from left to right, the transverse lines are to be read from right to left; and this would be a reasonable arrangement in a system in which time relations and space relations were used as the major compositional expression. This design so placed upon it should be the subject of this particular book which is lith number 8.

#### iv. Q IS THE FORMULA

*[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:** The Iberians were a people of the sacred science of the b grade; the autonomy of each tribal kith of which was a phrase significant of one particular phase of the b grade of the [system of science common (preceding crossed out in manuscript)] to the ethnic; and used as a name of the land of the kith as well as of the kith itself; and used a common system of epigraphy and a common system of nomenclature.

The indigenous Celt-Iberians were descendants of the q l grade of the b r phase of the system of the z r science as practiced by the kh b r.

They became infiltrated by a finger of a Ural ethnic subtype. It is the mixed descendants of these Eocene Cordillerans and the [migrating?] Ural subtype who are mistakenly known as the orig ...

##### a. Concerning b r q

Over this part of this immediate portion of the campus that was once Shveta-Dvîpa, on some of the monomegaliths of some of the megalithic buildings of this particular college of the original university system of which Gavrinis is a library, are still to be seen among others signs which Le Rouzic and others to whom he refers think may be pictograms of boats done in line abstract, and relates this pictogram with a similar pictogram found in Khâp Sh Khr Valley.<sup>6</sup> In the ancient predynastic Egyptian canonical literature, editions of the various books of which have been found exquisitely carved on the polished stone walls of the antechambers of the tombs of the dynastic kings, the naviform pictogram in line abstract of that which in English is sounded boat and barque and barge, is a symbol of that by means of which the accomplishment of salvation, in the technical sense of the phrase, z l, is wrought over the operation of an exact formula.

Childe<sup>7</sup> finds line abstracts of boats flying, the symbol of khrsh, among the earliest recovered of the archeological remains of the so far explored Khâp Sh Khr hinterland cultures of the people of this Nile Valley whom he called the followers of khrsh; the cultures of the post-Mediterranean geologic episode lower Nile Valley settlers who were of the khrsh of the people who called themselves the Retu, said their science was that of s r s, the power of the eternal becoming manifesting, classified their dynasties of rulers, three, three only, and named the dynasties which they so classified, the netteru, the khrsh and the mundane dynasties, in that order. Wherever these remains have been importantly unearthed, all the way up the lower valley, along with the pictogram of the barque, the sign for khrsh, there also was found portrayed

the sign which Childe thought looks like the macehead, the instrument called the beetle, but which the Egyptians pronounced netter.

On the pre-Mediterranean geologic episode campus of the Pleistocene, post-Pleistocene university of the sacred land of Khptr, to ride in a boat on the water course along which its various colleges were built in a regular series of stations was to come upon the first formal outlines of the system of the sacred science as taught in this university; the later continental Khptr system was also so built, its colleges placed along the Nile River; in Sumeria, near Al Ubaid was another such arrangement. Station by station in a barque one arrived at the final stage of the process of the sacred science.

In the combined systems of pictography and pageantry as used in dynastic Egypt, and as expressed in predynastic canonical literature, to ride in a boat over an exact predetermined course and to self-propel a boat over an exact predetermined course were expressed differently; khptr, said in English kephera<sup>8</sup> and also chepera, ideogram of the eternal becoming rode alone in its own boat; and r, said in English rā, rode in its own boat but accompanied by maāt, the law and order of the eternal becoming on one side and q, said for some strange reason in Greek-English, thoth, on the other side, the two safely to guide the course of r, the total manifestation. These, the eternal becoming and the total manifestation, rode in their boats. The human being manifesting rode in its own boat and propelled it. In this system of pictoideography, self-propelling a boat is the symbol of the active process of the accomplishment of salvation; this is achieved by the blessed self-propelling a boat along a certain established course with q as navigator at the rudder. The navigator q found the course by azimuthal calculations of culmination of Sothis which is s - s, the power of the eternal becoming in relation to that of the sun which is z r, the manifestation of z, in the zenith of the horizon of the poles of the axis of the earth, which is also called the vortex. One of the English words for this naviform pictogram is in Latin, batus, which would be a Latin variant of b d, something concerning the b movement. A Greek word for this pictogram is κυμβη, said kumba. This would be the phrase, q v m b kh, and would translate something concerning the human being's b mutation at v and something concerning q. The Latin word barca becomes in English, bark, barge, in French barque; these are all formed as variants of b r q. In Turkish the word is qāiq. In all of these words the isolating consonantal etymon q seems to be the idea determinant. The English word quay is in French quai; it is a Celtic word meaning a human-made place along the water for the insurance of safe boat landings, and here the v along with q is important. Altogether, something about b r and the actual self-produced accomplishment of safety which is z and salvation which is z l; something concerning that of the proceeding of the eternal becoming which is z by means of q; something about the manifestation of b by the human being and the self-produced accomplishment of the process of the eternal becoming of z by means of q in the terminology of the science of this ethnic that named that salvation portion of their homeland which became incorporated in the Eastern Hemisphere, the b land. Something retained by the descendants of these people



here and there through this Eurafasian landmass during the Pleistocene and that part of the post-Pleistocene time which was the time of the old smaller inland Mediterranean Sea. Something which produced the autonym kh br for those of the lands in and surrounding the basin of the new greatly enlarged Mediterranean Sea which are the lands of the Cantabrians and the Pyrenees and caused the autonym to be retained by the peoples of the Iberian Peninsula through these last 14,000 years; and caused these Khbr people to continue to use the isolating consonantal etymon q as the expression of the idea of the exact means of arriving at z after having achieved b. Something which caused the Retu descendants of the Khâp Sh Khr Khamites of these Eocene Cordilleran people generally to use the symbols in the pageant of the solar soul boat. The so translated solar boat, its keel carefully aligned, parallel with the equator, its prow pointing directly into the western horizon of the equinoctial setting sun to be used as the pageant of that which conveys the psyche of the human being into its eternity; the science terms are sun, z r; boat, b r q; equator and equinoctial, q words; horizon, a z word; the west is ζοφος, zophos, the place of the z light.

Something about q directing the manifestation of the eternal becoming at b or b v that is essential for the formation of z and the eternity of the human psyche. Something about q directing the entire manifestation on the course that fetches it to the accomplishment of z.

## **b. Concerning q l v**

Mas d'Azil of the prehistoric q l χ pebbles is close to the top on the northern slopes of the Pyrenees along the Ariège tributary of the Garonne. Here, immediately, the southern slopes of the Pyrenees are drained by tributaries of the Ebro river system of the Iberian Peninsula which arises in the northwestern portion of the Iberian Peninsula along the Castilian slopes of the Cantabrian range; flows southeast through Navarra, by the city of Zaragoza, toward the Balearics to empty by way of its Delta del Ebro into the Mediterranean, midway between the cities of Barcelona on the north and Valencia on the south. South about one-third the width of this Iberian Peninsula, the Tagus arises in the high heart of a five-ranged, star-shaped watershed in northcentral Spain east from Madrid, flows in the opposite direction, southwest across Spain, through Portugal to Lisbon where it empties into the Atlantic. The late prehistoric land between these two rivers was referred to in Latin as Celt Iberia; in Greek, Kelt-Iberia. The Greeks referred to a prehistoric peoples of this region as the Keltoi; the Latins, as the Celtae; the ablaut is q l; toi and tae being suffixes.

Whatever the agglutinated phrase q l may have meant, whatever the etymons of its so agglutinated isolating radicals may have been, these peoples were referred to in the inflectional languages by their adaptations of that phrase as a qualification of these particular Iberians: the q l kh br, those of the peoples of Iberia who were the q l peoples, as Anglicized, the Celt Iberians. As they came into dawn history, these people had absorbed peacefully infiltrating migrants

of one of the three westward moving strains of the south central sub-variety of the Ural ethnic, and spoke a language which was a Ural ethnic vowelized inflection of Eocene Cordilleran agglutinative roots largely composed of specific consonantal etymons, the syntactical and internal composings of which were those of the indigenous agglutinative. Called the Celt Iberian, this was an inflected vowelization of the q l dialect of the kh b r language; the dialect of coming to know by reasoning with known fact as expressed in q l as used by the q l branch of those who called themselves the human beings manifesting b, called their district of their country symbolically q l, their country symbolically kh br, Celt Iberia, Q l t Khberia, the q l district of the realm of the manifestation of b by the human being even as their Plio-Pleistocene ancestors had done, as vowelized and inflected by the descendants of the indigenous Eocene Cordilleran ethnics and the mix of these with the incoming subvariety of the Ural ethnic; the q l people, with something definite concerning q as the means of salvation; q l, the process of arriving at z.

On this same agglutinated phrase, using it as an ablaut, the Latins built a word, or used an agglutinated word already so built, in Latin *celu*, which is q l v and comes into English inflectional as *culvert*, *cell*, *celt*, *cellar*, *cover*, *covert*, all of which convey ideas concerning to conceal in such manner as to ensure in the very manner of its concealment the salvation of that which is concealed. The word, *occult*, is formed of ob assimilated to oc and meaning to, toward, before, facing, and q v l; therefore, *occult*, that which is before, facing toward q v l. It is the concealed that is occulted. In Kymric Welsh one who abides so concealed is a *celtoid*. The hut of an initiated separated hermit is called a *cell*, a q l. Catholic monks sometimes live in *cells*. Whatever q l may have been, q l with v meant then, possibly, that within which q l became incorporated in such manner as to ensure its becoming perpetuated in salvation which is z l v. Confusing the two sounds q l v and z l v, as well as their meanings, the Teutonic Anglo-Saxons, arriving at neither of these meanings, made the sound, *hele*, when they wanted to say what the English mean when they make the sound, *conceal*, and what the Celt Iberians meant when they said q l v.

These following English-adopted Anglo-Saxon and Middle English variants of inflected Celt Iberian Eocene Cordilleran derived words for ideas related to the defending of that which conceals in such manner as to save that which it so conceals against its possible destruction are recognizably built on the phrase b r v q h: *borough*, a Scottish-Celtic word, is a Scottish town but used in English as meaning a port, a town, a burrow, was in Middle English *burgh*, *burw*, *boru*; Icelandic, *borg*; Anglo-Saxon, *burg*; Middle High German, *burc*; Gothic, *baurgs*, meaning a protecting enclosure; from the Anglo-Saxon verb, *beorgan*, meaning to protect, to defend; these are Eocene b r v q kh words. From to defend, then the methods of defense, such as English *barrow*, Middle English *bergh*, Anglo-Saxon *beorh* and *beorg*, again, b v r q kh, meaning a hill, a mound, a high place, a sepulcher, a large mound of earth and stones over the remains of the

dead; German, berg; Gothic, bairgahei, mountain, hill, mountainous or hilly country; Old Irish, brigh, a mountain; Sanskrit, brhant, high. And then these associated meanings, bier, bury, harbor, from hauberk; and a berg, a barrow, a berry, meaning a mound of earth or stone either long or round. And a bury is a burrow, a mound, a barrow and a mining attle of discarded broken rock. A whole vocabulary of words built on the phrase b r v q h, and meaning that which defends that which is concealed in such manner as to save that which it so conceals, that is, to cause it to become z. The consonantal etymons of the terminology b v r q h imply something concerning the fact that the place of the human being's production of the v beneficence or blessing or whatever b implies is the defense of q l against the possible destruction of that which q l saves, of that which the human being by means of q l causes to become z v.

The Latin words celsus, pushed upward, and cellare, to impel upward, are formed on this ablaut q l; as is, also, the Latin word, collis, which was in Middle English hul, then hil; and is in modern English, hill, that which is pushed upward. The Latin caelum that which has been pushed upward, from which French ciel, English celestial and ceiling; the English holm, and in Middle English, heven, hefen, heofene, Anglo-Saxon, heofon, Lower German, heben, heven; modern English, heaven; in these tongues q l is heel, q l v is hele, q l v m is holm and heaven. The Latin culmen and columna from which the English culminate and the English column, a supporting pillar, that which holds up that which it raises up, are formed of the components of this ablaut q l with v and mn, q l v mn. Mn, or m v n, is the ablaut of to mount. And a collis, a hull, is also called a mound and a mountain. In Hebrew a column, a pillar, is ziba; that which is q l v mn is z b; that mutation of the periodicities which is produced in v by that part of the proceeding of the eternal becoming which is the formula q, is z b.

Here then are these further suggestions concerning a system of nomenclature which used isolated consonants as specific etymons and the subsequent agglutination by the ethnic which devised them of the phrases into words which did not lose their meaning in the agglutination process, and of the subsequent borrowing of these specific words by the inflection-languaged ethnic and their adaptation as ablaunts with only related meanings, and the eventual loss of an exact science terminology to the inflection-languaged neohomozoans. The phrases built on q and q l with b, r, z, v, these were exact statements concerning the next phases of the proceeding of the living psyche, the phase which follows upon that which concerns the human being and its production of beneficence? Among the indigenous Eocene Cordilleran people who were called the Celt Iberians, these phrases and the exact terminologies of the science which they were devised to express may have been the important part of the science, as it may have been generally among those of this ethnic who had preserved their heritage or who had been retaught it by the consecrated initiated Naqi of the university of Khptr.

## v. BASQUE

**Theme:** The Basque are descendants of the b z q grade of the b r phase of the system of the z r science as practiced by the kh b r.

Table 15-1

Iberians, kh b r.

Celt Iberians, q l kh b r.

Basque Iberians, b z q kh b r.

Galiz Iberians, q l z kh b r.

Among and west and north of the early part of the Ebro river system, across the heights and slopes of the western Pyrenees and the region where the Cantabrians and the Pyrenees continue east-west as one grand unbending system and from there down to the deep-inbending shore along the Bay of Biscay of the Atlantic Ocean is the Basque land and the bend of the waters is the Bay of the Basque. Where the old names still exist, although showing alterations, are to be found among those of the Basque provinces of the part of this country which is now a part of north Spain, Vizcaya, and Guipuzcoa. And here the cities are Bilbao and San Sebastian, and north of here is the old Basque city, Biarritz, and north beyond Biarritz, Bayonne.

Between Biarritz and San Sebastian, here in the deepest corner of the Bay, at the place where the mountains walk steeply down and as steeply disappear under the waters, is St. Jean de Luz. St. Jean is a Catholic name. Luz is Basque. Here on this plage one sees at sunset ships that sail an azure sea, boys who wade knee-deep in twilight, deeply drinking Pyrenees, moonrise over mountain summit: these are here to see. Always in the longer seeing are the implications of the old names and the reconstruction of that which they may originally have appealed. These old names as they now exist are Ebro which is b r, this is the river; Basque which b z q, these are the people and this is their portion of the land that was kh b r; Vizcaya which is v z q, and Guipuzcoa which is q ph z, these are provinces of b z q; Bilbao which is b l, and Sebastian which is z b, and Biarritz which is b r z, these are cities, and Luz which is l z; surely then a z q something of kh b r; and of that z q, the l part? And ph which is f which is the ideophone for light? Altogether something about a specific achievement of a next phase of the manifestation of b by the human being by means of q; something about the light, the proceeding of the eternal becoming, the manifestation of b by the human being, and the formula of that part of the proceeding of the eternal becoming which when accurately worked by kh manifesting b and actively living in b, the blessed land, the abiding place,

produces z, this specific portion of a general science? Luz is l z, the z proceeding of the eternal becoming.

Once the Basque lands extended inland from the sea across all of the Cantabrians, and along all of the lands of the Ebro river system, by Zaragoza to the Mediterranean and from there north over all of the north land of the Iberian Peninsula, across the Pyrenees and back to the sea. I do not know the old, first, hemispherical name of this mountain system, one half of which is now called the Cantabrians, the other half the Pyrenees; it must have been b r, the b r mountain system, comprising both the Pyrenees and the Cantabrians, the b r mountains of the b r land and of these b r mountains, the one end the b r n portion, the other the q d—b r n portion? Is this thought too farfetched? But this reconstruction indeed entails a farfetching of the implications of the longer seeing.

These Basque who inhabit this region of the Cantabrians and the Pyrenees along this deep bend of the Bay of Biscay are typically brunette, tall, slender, broad shouldered, narrow pelviced, soft contralto and bass voiced, with soft brown eyes and wavy brown hair, with a well domed dolichocephalic head that is so beautifully not narrow that the fine width between the temples is a distinctive ethnic feature. The nose is straight, nicely arched, narrow rooted. The brow does not recede. The eyes are nicely wide spaced and deep set.<sup>9</sup> Von Humbolt<sup>10</sup> writing in A.D.1821, considered the Basque to be unmixed descendants of the ancient indigenous Iberians who have inhabited the Iberian region uninterruptedly since some undetermined time in the geologic periods anterior to 20,000 B.C. into which the so-called Stone Age recedes. Certain accredited Spanish scholars and others agree with this classification. They speak a unique agglutinative language of exact consonantal etymons which in its purity has no vowels but which, since the Latin invasion, has produced a vowelized patois which, however, is not inflected and remains the same as the true language except for its addition of vowels placed among the consonants of the agglutinations. In its purity it is considered to be the speech of these ancestral Iberians and the only surviving European remnant of this ancient Iberian agglutinative language. The agglutinative Berber of North Africa is a related speech. The two are considered to have been of a common parentage with the isolating-agglutinative Khamitic. No autonomous Basque language epigraphy is known other than ancient geometric signs which are still found carved here.

The Basque are now generally Roman Catholic communicants, and here at St. Jean de Luz still in use is the ancient historic Catholic church of St. Jean le Baptiste and here the Basque babies of the region are brought to be baptized but through this overlay of Roman Catholicism show strongly the traces of the ancient sacred science practices of their Eocene Cordilleran ancestors as retained by these people.

Up from St. Jean de Luz, an hour's motoring into Mount Orion, is St. Jean Pied de Port and beyond that after another two hours is Lourdes where in these

more recent centuries someone reported having seen a blessed apparition in a place where the blessed mountain waters begin to flow down from the heights of the Pyrenees, the b r n part of the b r mountains, to the immersion in which are since then accredited by the Catholic Church their authenticated miracles of healing grave ills of the human physical organism which occur only very rarely and only to those who have faith that it will occur and who come there wearing a cross. But the dance of the healing cross is not a miraculous healing of a too diseased physical organism. The miracle of Christianity is the miracle of the production of the christ by each human person. Through this entire Basque portion of this land that was Shveta-Dvîpa that miracle was originally performed by its humans in full intelligent informed epicritic awareness over the exact formula of its production, the formula that was the q of that which was here called b z q and which is the formula of the operation of n, the periodicities of b r, the beneficence manifesting. The Basque speech is considered to be the speech of these ancestral Iberians. It now uses the Latin alphabet and, since by the short-focused the ancient geometric signs are not considered to have been that epigraphy, the accepted statement is classically to be found that no known written Basque is extant prior to 15th century A.D.<sup>11</sup> But the old geometric signs are carved to be read if they can be deciphered.

## vi. THE GALILEAN

### a. To Crucify

A group of united Hamitic tribes of Africa, descendants of Rakhshaza Redu African Mediterranean Eurafrians who call themselves something that gets into English as Ilm'ornia, are referred to in English as the Gallas, in Arabic the word is Galiz. Their autonym is also their patronym, designating some characteristic of their common ancestral lineage, concerning the offspring of the undefeated. They are tall, well built, of light coppery complexion, oval faced, dolichocephalic, agglutinative languaged, capable, progressive, handsome featured. Some 20,000,000 of them, they are the most numerous of any group of the Khamite peoples extant. Their country is the Sudan. They are lineal descendants of the original hemispherical Sudanese Khamites of those of the hemispherical Rakhshaza Redu in Africa along the Khâp Sh Khr river who called themselves the Retu.

A tall, prehistoric, well bodied, capable, dolichocephalic peoples of the lands which lie north of the northern Bas Pyrenees along the Cevennes and from there across southeastern France and upper Italy were mentioned in a first known historic reference in Latin as the Galli, the land as Gallia; in English these words have become the Gauls and Gaul. Classically, the living descendants of these peoples of this land are still called the Gallic peoples as are also the descendants of their Ural-mixed tribes. Light complexioned as looked upon by



the very dark visaged of the brunette Eocene Cordillerans, dark complexioned as looked at by the over blonde Teutons of the Ural ethnics, they are broad shouldered, slim pelviced, well visaged, able.

Around 300 B.C., a peoples believed to have been of these Galli settled in Asia Minor and called the place of their settlement Galatia, themselves, Galatians. And the Romans, when, between 133 B.C. and 44 B.C., they conquered Semite Palestine which had been Canaan, renamed the entire northern province calling it Galilee and this was referred to by the Semites, as the Galilee of the Gentiles; the word gentile means the indigenous people of the country. The Galileans were called, also, Gaulonites. In the Christian legend the leader of the Christian faith was a Semite, Jesus, who was a Nazarene, and who was raised and educated in Egypt and who was dedicated, is represented as having done the most of his teaching and as having found his most receptive audiences along the shores of the Sea of Galilee. In related reference Jesus is sometimes called the Galilean. The word is g l z, and would be the z proceeding of change, the z leg, z law and order of change. This galiz product is indeed the offspring of the undefeated, the product of the valiance which has prevailed.

A specific type of the general archeologic stone architecture, which the ancient indigenous Eocene Cordilleran predecessors of the prehistoric Basque and Celt Iberians and Galli left in evidence across these their lands, is called by the current descendants of these, as pronounced in Attic Greek and as then placed into English, galgal. The galgals are made of hewn stones weighing from tens to many hundreds of pounds or more, shaped in definite form and so placed together in the making of that form that they mound perfectly and permanently in a certain architectural manner. In Hebrew the word is, as written in English, gilgāl. In Icelandic a gālgi is a gallows, referred to in English as a cross, which is in Latin crux, crucis, which would be q r z. The Christians worship the gallows upon which Jesus is said to have been crucified and call it the crucifix. This is the crucifix that the sufferers wear at Lourdes. An order of French Roman Catholic monks made the gallows the sacred emblem of their order. A gallows is that upon which the human physical organism of the person, Jesus, is said to have yielded up the christ. Christianity claims that this yielding is the final prodrome of perpetual salvation. Something then about the galgals and g l z and z l v, something concerning that portion of the sacred science of the ancient ancestors of the Basque, the Celt Iberians, and the Galli which relates to the process of the final stages of the formation of z? Galgal is made up of two g l's. A galgal is the law and order of the proceeding of change of the two gamuts, extracosmic and cosmic; g l z is something concerning the law and order of change which is the final z transformation of these two gamuts, and this is where the christ is yielded up.

The head is Attic Greek kara, which is q r, the pantomime for the etymon; a crown<sup>12</sup> is also a q r word. According to the Christian legend while on the gallows Jesus wore on his head a crown of radiant beams placed there by his learned sadistic tormenters who had made it, in symbolic derogation, of thorns and placed it there in mockery of the claim of his followers that he was

a christos. Many varieties of thorns grow in this region; one of these, *Zizyphus spina-christi*, the christ thorn, is called in English nabk, from its Arabic name, nabig or nabigah or nibig. If here this Arabic g is not a variant of some other consonantal ideophone of the proposed system of the z r science terminology formed when the words of this system were borrowed and adapted in the Semitic Arabic, then the consonants are n b g and this is the specific variety of thorn z z ph, and this, according to the legend, is the stephane that was placed in sadistic mockery on the bregma, b r χ, of the q r of Jesus. Something about zizyphus, z z ph, z which is the z pattern of light, and this being the christ thorn; and this being the same as nabig, n b g, the change of the b periodicities; and this being the stephane, z ph n, the beaming forth of the z pattern of light, the periodicities and light which are the z. Jesus wore it on his head as he yielded up the christ on the gallows. Sometimes the claim is made among his current followers that it is the shed blood, caused to be shed by this crowning, and the affixing of the person Jesus to the cross that is the beneficence, the blessing, b words. In English, Jesus is said to have died on the gallows and yet not to have died; the Hebrew word for this gallows is zibeon; the ablaut is z b.

None of the galgals which the Eocene Cordillerans of the sacred science built were built for and none were ever used by them for tombs of sepulture, concealment and preservation, of the deceased human physical organism. The Ural subethnic imitations of the Eocene Cordilleran galgals were built specifically as such burials, so built by an ethnic that, not knowing epicritically anything other than the cosmic gamut, could not understand any other possible meaning of the agglutinated phrases which were ideophones appealing concealment which procures salvation: q l and z l and g l and g l z, many others which they heard, adopted, used, but did not comprehend; names produced by an ethnic in epicritic clarity, heard by these in dyscritic crepusculance, not understood by these who, knowing only the human physical organism, not certainly knowing the human being. In the dyscritic wistfulness of a twilight subawareness, worshipping, they built their interpretation of that which they heard from these others but had no means of clear knowing. Not being able even accurately to pronounce the sound of the name of that which so they falsely imitated. When they came upon the true galgals they filled them, too, when they could, with their dead.

The Christian legend of Jesus is a Uralized legend. In its telling it was the physical body of Jesus that was taken down off the gallows and entombed and rose again out of the tomb. This legend was written in Greek and interpreted in Latin and then translated into English and German and thence into other languages. The most ancient of the canonical literature of the Khâp Sh Khr Valley which is the book on the proceeding of the living psyche very carefully gives the exact terminologies and the exact meanings of the terms which are called in English, the tomb, and related pictoideograms, and of the related sequence of events as stated in these terms<sup>13</sup> and carefully decodes the symbolic pageantry which had grown up, even then, at the time of its authoring, around these events.

## b. To lift up

In English an islet is referred to as a holmn, in Icelandic an island is referred to as a hólmr, a bit of land raised up, which is the variant of the phrase q v l mn; in some report of the words of Jesus he is caused to have said "I, if I be lifted up, will draw all men unto me," but rather, the christ if it be caused to become q v l mn, that mutation of the periodicities which is the proceeding of the eternal becoming at the stage called integration, or at-one-ment, which is produced by q; this will have drawn the entire output of the human being. As a child in the Methodist Sunday school, and long after, I used to wonder seriously how this purported claim concerning the physical body of the person, Jesus, could be fulfilled; and I never did believe it, nor could I ever quite convince myself that the person, Jesus, had said it of himself nor that his disciples who did the reporting had really said that he did. The translators of the New Testament texts were often poets; they were never initiates into the science which Jesus, John of Ephesus, Paul of Tarsus may have been trying to the best of their respective abilities to understand, to teach, and to record.

## c. Crypt

**Theme:** Within the crypt is the salvation of the sacra.  
Within q r v ph is the z l v of the z r.

The English forms the word, crypt, from the Attic Greek, κρυφίος, kryphios; the agglutinated phrase of consonants is q r v ph; the isolating consonantal etymons, reading ideophonically from right to left, would be something concerning that pattern of light which is produced in or of the integration by q manifesting. If the sound q be the ideophone that was used to convey the idea of the formula of the proceeding of the self-produced abiding place of the integrated human bicomponent psyche, then q r v ph is that pattern of light which is manifested by the operation of that formula in v.

In the sacred science terminology, as said in English, that which is occulted is concealed and in its concealing it is crypted. The crypt is that in which that which is occulted is concealed. To crucify is to q r. In the Christian legend, the next phase after the crucifixion of the person, Jesus, on the particular galgal called a zibeon, the producing of the b state by means of the stephane of radiant zizyphus christs called nabig, and the yielding up of the christ was the crypting. But, tragically for those who would come by a meaning in reality, the Christian legend places the defunct physical organism in the crypt. In Roman Catholic and Episcopalian churches of the Christian religion the crypt is a place in the altar in which is kept concealed any bones or pieces of bones or any other achievable parts of the defunct physical bodies of saints and these are called the sacra and a crypt in these churches has also become the so-called sacred burial places of the defunct physical bodies of persons who have been

important to or in the church organization; it should be an architecturally wrought cache of the exact mensurations of the successive steps by means of which the q formula operative produces that of which the altar is a symbol.

#### d. To Cyst

The English, to cyst, is in Attic Greek, κυειν, which, the active verb form of  $\kappa\upsilon\upsilon$ , means to be gestating offspring. To encyst is to place within the crypt to the effect that that which occulted is thus there concealed, shall even as nobility itself therein, in that place of close potential, surcharged twixt knowing and high vision, gestate, like as a fetus in its all-embracing womb, untroubled by the blessing or the curse of its own being.

Again tragically for those who use, as for those who would use, this teaching in their search for the formula of reality, in the Christian legend it is the defunct physical body of Jesus that was encysted in the crypt that was a tomb and came forth therefrom resurrected as the emergent messiah.

The most ancient known copies of any portion of the books of the Hebrew canonical literature, known among Christians as the Old Testament, were found in A.D. 1947; the first of them, a portion of the book of Isaiah, by a Bedouin shepherd boy in one of a series of caves at a place called Qumran on the west shore of the Dead Sea, between the Dead Sea and the Mediterranean; some others, by search instigated by the Syrian Metropolitan Samuel of the Monastery of St. Mark in Old Jerusalem. They are part of an extensive pious library of scrolls, now called collectively The Dead Sea Scrolls, thus found in these caves done on sheep and goat skins, wrapped in linen and filed in individual clay cylinders that were fitted with removable lids which were sealed after having last been used. At Qumran, in the immediate vicinity of the cave library, archeologists later unearthed the remains of a pious community with architectural remains of communal living and a scriptorium. These remains are dated by archeologists as of the period 100 B.C.-68 A.D., and are considered to be the remains of a pious community of the pious sect of the Hebrew Semites called Sons of Zadok. One of the manuscripts is that of a ritual hymn written by Isaiah which lauds the episode of that parturience at the climax of that gestation which brings forth the messiah.

The Semite Hebrew, Isaiah, wrote of the nativity of the Messiah that which comes into King James version of the Christian Bible thus, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty god, . . . the prince of peace."<sup>15</sup> I have not seen the script nor any reproductions of the book of Isaiah as it occurs on the Dead Sea Scroll as copied there by the scribes of the Essenes who were the Sons of Zadok in the scriptorium of their pious community of Qumran, from some anterior scroll and no one knows in what system of epigraphy Isaiah inscribed his work, but to read offspring as the intent here rather than son is not disallowable. The word shoulder, used to

translate these particular words of the text whatever they may have been, is a Teutonic derived synonym of a word which occurs in Greek as omos ...<sup>15</sup>.

Collecting the three Khamite phrases that gave origin to these three, synonymously used, inflection language words, this part of the anatomy known as the shoulder, the omos, the spatha was used in the pantomimic method of expressing the proposed z r system of science terminology to mean something about a specific mutation of the potential of the eternal becoming which was a specific mutation of the potential of light produced by the human being as deity and manifested at the exact stage of the activity of the human being as deity which is the proceeding of the formula q.

In Isaiah's hymn it is the government that is placed upon the shoulder of the messianic offspring. The offspring is the human psyche; it is this that is the messiah; after its production, the government shall be that of  $\text{⊗}^{16}$  —  $\text{⊕}$  —  $\text{⊖}$   
 $\text{⊗}$   
 $\text{⊗}$ .







## [e.] Calvary

Always as Sara taught me and, for some reason, as I was being taught at Sunday school, no matter what they taught me, I associated the christ, the messiah, the savior, the human soul, with the human head, and the production of the christ, the soul, the psyche, and the powers of the christ which are the powers and function of the human psyche, with the human head. She couldn't tell me anything about the calvary in relation with the christ, and what they taught at Sunday school and church seemed only gruesome and meaningless. And somewhere, at sometime, skull and crossbones attached themselves to this unresolved meaninglessness. It seemed to me that if anything were there at all in the story that it was mixed up. In the Christian legend, the particular galgal which was the zibeon upon which the body of Jesus was crucified was planted on a mount called in the Latin translations, Calvary, which is an English variant of Latin calvarium which is a Latin variant of Attic Greek kranion. Both, Latin calvarium and Greek kranion, are inflections of the same root as that of kara; the root is q r; the words so formed, calvarium and kranion, mean the bones of the head, of the cephalon which is q ph lon, and both are used to translate the Semite Aramic and Semite Hebrew gulgōleth, which is said golgotha in English and means skull. The pantomime is the naked skull; symbolized by the shaven skull of the tonsured celibate, q l b, not the periwigged head of the zaint. The galgal zibeon, which is the christ-cross, was planted on the skull which is pantomime for q r, and means that concerning the total manifestation of the eternal becoming which is the operation of the q formula. Here, q r and g l-g l are synonymous. Does it not seem that the g l in all of these galgals was the root q l rather than g l? The mount of Calvary, Golgotha, is the mount of the skull, the high place, the brijh, bairgahei, the brhant, that which defends the encephalon which is therein concealed in such manner as that that which

is therein thereby concealed can be saved, caused to become something concerning z. Something inside the cranium, within the encephalon which when q l'd will produce whatever this is concerning z, the z mutation, if it be guarded, defended, placed in a hood, a hat, a hut that is a cellu, a place of the proceeding of the formula q; some definite part of the prefrontal region of the cortex of the well evolved, well developed, healthy, unaberrant, full functioning, neohomozoan uperprosencephalon, which may as well be called a proposed area H, that receives fibers from cells of prefrontal area 11 projection of the epiphyseal complex and fibers from cells of some ultimate frontal cortical projectional commune of the total balance of the organism, stops them there and holds them there, quelling them into their preparation as the instrument which is the mechanism of the final real and true functioning of the organism Anthrope homozoa anima sapiensis gās: something about the z'ing of the total manifestation by the human person.

The word hall is formed on the same root as the word cell and means the place of concealment, the place of safety. The words used in the preface of the book on the proceeding of the living psyche as regards this phase have been translated "sitting in the hall" which is a naming of symbols used rather than a translation of them as ideograms but, even so, conveys the intent when understood in this context. Hall is a lovely compounding of hut and cell and means both. To sit is to be still. The Attic Greek word for to sit is ezesthai, to do a z? Some pantomimic ideogram? To sit in a hall, to produce z in h by means of q l? The immediately next clause is "and proceeding as a living psyche." The Attic Greek word ζωος, zōos, which means living, is a z word, the verb form of which is ζην, say zān, and reconstruct, z kh n, causative of the z pattern of the human being; this is to live, to be causative in the formation the z pattern.

The z pattern cannot be formed until after b is formed; z and b are permanently related. B is formed before q can operate and the columns, q l m n s, that are zibas are an agglutination of z and b indicating a permanent interrelationship and q l m z b seem to occur in the hut. At some time in the indefinite far past the neohomozoan epiphysis cerebri has been named with words that have become in English pineal and conarium and are said to have been so named because it looks like a pine cone. But the words in German became zirbel, in French and in Attic Greek the nucs or nuts of the pine tree, called in English pine cones, are called αζανιαε, azaniae.

In the book on the proceeding of the living psyche, the zibas of shu , the shu pattern of light of    , shu kh, said in Greek psych, in Latin psoola, the human psyche were not yet created when d m  was on the



𐎧𐎡𐎴, translated by Budge as high place,<sup>17</sup> of that which dwells in Khmnu Khemennu. That khmn nu is a flat-horned ram, nu is the periodicities. That which dwells in Khmnu is ☉, the total manifestation, the word for ram in Attic Greek is krios, which is q r(ios). Translating, the z b's of shu of the human psyche are not produced until after d m 𐎡𐎴, the mutation of movement which will produce 𐎡𐎴, is on the high place, is at that phase of its evolvement which is the total manifestation as it exists in Khmn nu Qr that kh mutation of the periodic pattern of the total periodicities which is q r. House is οἶκος, that which is of h q. In this book on the proceeding of the living psyche, all of this concerning the psyche is explained very carefully and in its proper sequence and in exact terms which have not been translated into the modern languages and remain there as they were set down in the transcriptions of the editions that have been found archeologically.

In the Christian legend, the person, Jesus, is caused to have been forced to shoulder the gallows which is the zibeon and to have then been forced so to carry it to the place of the crucifixion of his body; but, here again, the true sequence of events is disturbed in the movement of the passion pageant, the exact meanings are distorted in the choice or interpretation of pantomimic symbols and the idea of volitional intent is perverted to the idea of an inflicted torture as the motivation for the crucifixion, the q r, the manifestation of the formula which is q.

## vii. ESSENTIAL ESSENCE

*[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 branches of so-called Celtic language

- |   |               |         |     |
|---|---------------|---------|-----|
| A | Brythonic     | -       | Br  |
|   | i. Breton     |         | Br  |
|   | ii. Wales     | q m r v |     |
|   | iii. Cornwall | q r n   |     |
| B | Gaulic        |         | q l |

**Theme:**

Brethonic

- i. B branch
- ii. Q branch of B

Gaulic

- Q l branch
- Q l z branch

The Eocene Cordilleran peoples of the Eurafasian landmass generally called this landmass the b land and only the b land became the land of salvation; only in b can z l occur. Those of the Eocene Cordilleran peoples who knew and especially stressed the q l part of this z l in the region of b, that is that part of the proceeding of the eternal becoming which is the operation of the q formula in b which produces that part of the proceeding of the eternal becoming which is z, of this system of the z r science, the sacred science, were the q l peoples of the kh br lands, the Celt Iberians as said in English. Originally descendants, all, of those of the Eocene Cordilleran, the burnt-face ethnic of neohomozoa, who were high-versed in the sacred science of the Naqi of Shveta-Dvîpa, of the Rakhshaza of Redu, knowing b and concentrating on the q l phase of the science which is the stage next after b; that which is the stage of the informed, intelligent, aware, purposeful, self-responsible operation of the formula q by the human person after that person has with equally informed, intelligent, aware, self-responsible purposefulness produced b, the abiding place of the blessed.

In a deplorable misadvertence it is the Ural subethnic builders of the false galgals who have in English come to be called the Celts. In this English system of naming, the entire sub-branch of the Ural ethnic and its mixes from the Atlantic all the way across to the Hindu Kush which is sometimes called Indo-European, is also called Indo-Celtic, their round stone-piled graves have been miscalled celts; their builders, miscalled the Celtic peoples. And those of these people who stemmed originally along the 8° of longitude between 48°N. and 40°N. in that region that crosses the Oxus River and the Aral Sea, their descendants and migrants westward to the Atlantic are now classically referred to as the Celtic peoples, which they are not.

Occurring regularly in western insular and continental Europe and especially in those parts which are now northern Spain, western and northern France, Wales, the Scotch highlands, the Isle of Man and Cornwall, among the descendants of the Eocene Cordilleran indigenees are the descendants of the peoples of the Eocene-Cordilleran-Ural subtype mix which was produced by the ethnic fusion of the more westward of the non-mountain migrants across the midlands between the Baltic coastal lands and the northern Carpathian slopes. Arriving deeply mixed anteriorly with the indigenous Eocene Cordillerans of their adopted Eurasian domicile along the 48°N. parallel, friendly, infiltrating,

wanting to learn, these were accepted completely among the indigenous western European Eocene Cordillerans who shared with them their lives, their land, their ethnic, their culture, their learning, their language, its semantics and there produced a well blended type which shows some few Comanchean Cordilleran ethnic traits, some Ural ethnic traits and many Eocene Cordilleran traits. Typically dolicho-mesocephalic, approaching but not quite displaying a round headedness, mesognathous, brown eyed but occasionally gray eyed, nicely bodied, brown wavy hair to very dark brown wavy hair, head hair plentiful but not overabundant, not a great amount of body hair, not very tall from five feet two and one-half inches to six feet, proportionately broad shouldered, narrow pelviced, intelligent, able, favorably visaged, mystically inclined, a good balance of fairly well evolved perception, conception and interoception, knowing an extracosmos, a soul, the human being, practical, possessed of well evolved material values, of a more or less conservative disposition, who speak still extant remnants of various dialects of a language which is a vowelization and inflection of the Eocene Cordilleran variety of neohomozoan agglutinated ablaufs; these are the descendants of the mix of the midland migrants of the European Ural subethnic and the indigenous Eocene Cordilleran q l branch of the kh br peoples and these, too, are now frequently known as the Celtic peoples and this their language is the classically so-called Celtic language. Since this family of dialects is an inflected tongue, it has been classified as the Celtic subfamily of the western division of the Indo-European family of inflectional languages. It could as well, or perhaps would better, be classified as a Uralized q l branch of the agglutinative Rakhshaza Redu. Having arisen by way of a Ural ethnic subvariety's inflection of a Rakhshaza Redu and all of the people across western Europe who came eventually to use the language are called the Celtic-speaking peoples; in Greek called Keltic but in fact, q l tic: the family of inflected dialects of the q l vocabulary, syntax and method of internal construction, an inflection of the local speech method of the b grade of the Eocene Cordilleran science-trained, the language is full of ablaufs built on the related agglutinations of the related consonantal etymons, especially as used by the q l sects, but including the similar usages of the g l or g l z sect.

In its progress this so-called Celtic tongue developed along two distinct<sup>18</sup> lingual pathways, the Brythonic and the Galic; the one, the Brythonic, formed in Celt Iberia and based on the Iberian usage of the q l kh b r class of the b grade of the Rakhshaza Redu agglutination of sacred science isolating language; the other, the Galic, formed in Gallia and based on the g l class of the b grade as used by the Galiz. The g l dialects of the Galic branch came early to be spoken from the Mediterranean to the center of France, diagonally northward from the Mediterranean side of the northern border of Celt Iberia of the Pyrenees to the Rhine River, and from the corridor north of the Carpathians southwest across the entire Alpine region to the rivers and lakes of the Rhaetian and Italian Alps. The dialect of the other family of Celtic dialects which is called Gadhelic must, then, have been one of the families of this g l division of the q l language usage. The Gadhelic formed dialects on the Isle of Man, ... Ireland

Manx, Irish, and Scottish Gaelic of the Scotch highlands where it is called Erese, respectively, evolved.

My husband, Walter, was a third generation American of the brunette Irish descent on his father's side, third generation American of the brunette Scottish highland descent slightly mixed with the red Scot on his mother's side. Of medium stature, tall and full domed dolichocephalic, mesognathous, the fine ears low set, his head hair was wavy and chestnut black, his skin a deep golden yellowish tan which a few days sunning turned to a fine dark mahogany, his hooded eyes, the hooding a paternal dominant with a handsome drooping of the hooding fold over the external canthus of the even, straight, well set eye sockets, were a twinkling, brilliant, very deep blue. He died, during the third year of our marriage, of influenza in the great world epidemic of the period of the First World War, before any children were born to us.

The autonyms of all of the known dialects of the Brythonic branch are formed without the l, and the branch autonym, Brython, designates a b language. The bits of available history are confirmative, or at least suggestive. Q m r i c, spelled in English, Kymric and, also, Cymric, is the autonym of the dialect of a peoples of that part of the island of Britain which is called, in English, Wales, who called this their country q m r v. They were a tribe of Celto-Iberian Ural-Eocene Cordillerans of Ibero and Celtic continental Europe who had moved into and habituated themselves among the indigenous Eocene Cordillerans of this portion of this island and there increased into a nation. The later-invading, ultra-voweled Ural-Teutonic Anglo-Saxons not being able to say q, were unable to say either q m r v or q l, compromised by trying for ql and saying oal and ooeahl and weall, which the still later Anglo-Saxons with their predilection for s and sh suffixes made into Wales, and Welsh. According to Kymric Welsh tradition their q m r speech was one of a subfamily of three dialectical tribal variants of a speech, two of the dialects of which were brought onto this island by tribal migrations from Armorica which is a Kymric Welsh word meaning along the sea. That portion of continental Europe which extends along its westward seaside from central France northward to and including the system of mountains that, formed at the close of the Paleogeologic era, extended from central France across what during a later local Neogeologic Plio-Pleistocene episode became the Channel, leaving the palisades and hills of Ireland, Wales, Scotland and England, is still called Armorica. They called this subfamily of tribal dialects of Armorica, the Brythonic. The three tribal variants of Armorican Brethonic became the Cornish spoken by the Cornish of Cornwall of the island of Britain of insular Armorica, the Welsh spoken by the Kymric of Wales of the island of Britain of insular Armorica, and the Breton spoken by the Bretons of Brittany of France of continental Armorica. The Auvergnants, Savoyards, Bavarian-Germans spoke their variations of this Bretonic dialect of this Brethonic language. The word, Brythonic, forms in Latin, Brito and Britto; in Anglo-Saxon, Brittisc and Bryttisc; in English, Britain and British; in French, Breton and Bretagne; and, as an autonym of the Celtic speech of Armorica, would indicate a derivation from the b r usage. Q

m r Brythonic would be the q mutation of the b r usage, not of the q l usage. If the word Cornish be English for q r with the Saxonized ish suffix, which it may be, then this Cornish tribal dialect of the Brythonic was also a q dialect of the b r. The consonantal etymons agglutinated in the roots of the Brythonic family of dialects should be found to be those of the science language as used by the indigenous agglutinative-languaged Iberians.

The roots formed on q and l and on q l and its meaning occur unchanged in all of the dialects of both branches of the language, as does b, as does the etymon of the consonant z, and a great many others, where they can be recognized when they are disinterred and have the clinging and disfiguring artifacts brushed away. In Roman times these peoples were overrun by the Latin conquerors and, in large instances, France for one, and Spain for another, the language became Latinized but, even so, the consonantal science etymons are there, clear lineaged and concise, when the debris is brushed off. The Teutonic is not an inflected b language but rather a Ural vowel language, self-inflected and full of borrowed and poorly etymologically adapted Eocene Cordilleran loan words.

The b branch was the first of the inflected science languages of this region. Later the q l branch partially overran the b branch. In the era of the great expansion of Gaul, the common dialects of the Gallic branch spread as Gaul spread but these did neither eliminate nor greatly affect the Brethonic. The classic science dialects of the Brethonic and the Gaulic occurred simultaneously in France where, after the Roman invasion, they formed and do still form the French language which is in part a Brethonic adaptation of Latin and in part a Galic adaptation of Latin with Brethonic remaining as a fairly unchanged language among the Brethonic-speaking Bretons of Brittany. These Bretons are the typical deeply mixed brunette Eocene-Cordilleran-Ural subtype who are meso-dolichocephalic, not so tall, brown eyed, soft brown wavy hair, quiet, intelligent, now chiefly Roman Catholic but of a type of Catholicism which is, patently, a thin overlay of organized Catholic dogmas superposed upon an indigenous system of belief and practice.

Through all of Brittany across the lands north and east of and in and under the waters of the Bai de Quiberon and down, through Le Pouligan, Batz where some priest has fixed a cross upon the top of the menhir on the hill overlooking the very sea where the women come when the storms are high to send out their silent help concentratedly to the men in the fishing boats who are endangered, La Baule, to St. Marguerite and St. Nazarre are come upon the old monomegaliths, the menhirs, the dolmens, the galgals and the reverence of them; as always among the peoples of this Eurafasian landmass, no matter in what direction one travels, are come upon the ones who look like Sara looked, and always, no matter where and in what circumstances these organisms exist, there is here that, intangible, yet the generating source of its character, which nothing in cosmos can alter, the effluence of which is the essential essence of this person. And always among these latter are come upon those who atone the messiah in power and beauty unintermittently; and, sometimes among these, those, the recondite, who so do with intelligent, informed, contained

self-responsibility, quietly and unostentatiously and finally, among these latter, occasionally those who within that place of accession placing the government upon their shoulders live profoundly.

<sup>1</sup>Henry Fairchild Osborne, *Men of the Old Stone Age* (New York: Charles Scribner's Sons, 1925) and *Man Rises to Parnassus*, (Princeton, N.J.: Princeton University Press, 1928).

<sup>2</sup>As for instance, see this Chapter, Section iii, "Gavrinis."

<sup>3</sup>David Diringer, *The Alphabet*, (New York Philosophical Library, 1948) p. 23, Fig. 2.

<sup>4</sup>*Ibid.*, p. 251.

<sup>5</sup>*Ibid.*, p. 22, Fig. 1.

<sup>6</sup>Marthe and Saint-Just Péquart and Zacharie Le Rouzic, *Corpus des Signes Gravés des Monuments Mégalithiques du Morbihan*, (Paris, Auguste Picard and Berger-Levault, eds., 1927, pg.63, footnote (2), "Voir dans G. Jéquier, *Histoire de la civilisation égyptienne*, p. 246, Fig. 211, le bateau de droite."

<sup>7</sup>V. Gordon Childe, *New Light on the Most Ancient East*, (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1935).

<sup>8</sup>[Author's note in manuscript, "Should be x over z." Ed.]

<sup>9</sup>[The Basque show the highest frequency of the A Rh negative blood type of any known population. See A. E. Mourant, *The Distribution of the Human Blood Groups* (Oxford: Blackwell Scientific Publications, 1954), pp. 39-42. Ed.]

<sup>10</sup>W. von Humbolt, as cited by Diringer, *op. cit.*, p. 252.


<sup>11</sup>*Webster's New International Dictionary*, s. v. "Basque."

<sup>12</sup>For crown, see index.

<sup>13</sup>See Index, Queru and Zeb.

<sup>14</sup>Isaiah 9:6.

<sup>15</sup>[Author has crossed out several pages of manuscript with the comment, "Serious errors here need to be corrected re. shoulder. Reference is to Ziba Number 15 shoulder and omos is the correct word." Ed.]

<sup>16</sup>For x over z equals , see index.

<sup>17</sup>Also as staircase!

<sup>18</sup>[Author's note in manuscript: "get it right, two or three (b r, b q z ?, q l z?)" Ed.]