

BOOK ONE

CHAPTER X

CONCERNING HUMAN LINEAGE

i. VOICE FROM THE EOCENE

A sonic echo is a memory of a sound held alive in the vibrations of the rebounding molecules. The chronic sum of the to-and-fro movement of all of the molecules of the cosmic gamut of the total manifestation constitutes the grand reservoir of the cosm's sonic memory. The grand reservoir of the human phylum's memory is comprised of its sonic expressions, its silent expressions, its cultures. Gleams of the phylum's deep-packed morphological memories. Infolded as implicitly as are earth's geologic memories. As implicitly as the phylum's memories of a great science infolds in a game which its children are taught to play, generation by generation. Seeking evidence of these lost values here in this Eurafasian portion of the eastern hemispherical great landmass, one attends for echoes which have had their origins in human sound-off anterior to the Mediterranean catastrophe, anterior to the post-Pleistocene, anterior to the Lacustrine, the Interglacial and the Glacial epochs of the Pleistocene period, anterior to the Plio-Pleistocene, coming up there through the Miocene and Oligocene out of voices coming up into the Eocene; if at all. Back beyond that.

Those of the organisms of the phylum anthropo homozoa anima sapiensis gās which inhabit the dry lands of the earth's crust in this the earth's hemispherical era presently do so because aeonically the ancestral forms of anthropo homozoa anima sapiensis gās were able to endure earth's recurrent crustal abrogative phenomena as these have recurrently eased those crustal tensions which have recurrently risen in earth's imperfectly suppressed sub-crustal depths. There

must have been, recurrently, many isolated remnants of hominidae that were saved, as there must have been recurrently many lands of salvation.

From Sara's choice of words and from their connotations in her way of thought, it eventually began to seem to me as the search progressed that the peoples of a particular geologic homeland had possessed a practical knowledge concerning the evolvement of the human phylum, had possessed an ideologic culture built upon a system of formulations concerning the human being in its relationship to the manifestation of all that is, some of which were these: that humanity holds within itself the means of its own progressive evolvement as well as the means of its own retrogressive defeat; that that which the Christians call God evolves as humanity evolves; that the current method of that evolvement is by means of humanity's informed, intelligent, self-chosen, self-responsible cooperation; that this has something to do with the human psyche or soul, its reality, its composition, its manner of genesis, its function, its progress, the manner in which the human person produces and uses it.

And it began to seem to me that possibly some particular geologic remnant of some particular geologic homeland continent which was actually a geologic land of salvation had saved not only its remnant of the geologic homeland and that particular remnant of the peoples of the homeland who dwelt upon it, but perhaps also a significant holding of the total cultural heritage of the homeland by way of this remnant of its land and this remnant of its peoples, including its system of science and also the knowledge of the symbols in which the science of the homeland had been conveyed and recorded and the manner of their use. Such a homeland would have been some prehemispherical configuration and such a land of salvation would have been a piece of this prehemispherical landmass left undestroyed in some final prehemispherical crustal cataclysm which, a nuclear mass, lying somewhere within the latitudes and longitudes of this Eurafasian region, grew, by means of upheaved accretions of new dry lands raised up and drained of their waters, through a semi-final, pre-Pleistocene, protohemispherical crustal phasing of earth's 50,000,000 years long series of Neogeologic epochal crustal rearrangements, forming this Eurafasian landmass, which then during the final, the hemispherical, phasing became by means of a similar process the Eurafasian regional portion of the general eastern hemispherical landmass. A regional portion which in forming had confined within its landmass a sufficient but not too significant undrained inland salt sea which was, indeed, the center of its terrain; its isolated geologic bucketful into which the rivers of the land of salvation poured their fresh waters.

As this nuclear landmass grew by new geologic accretion during the protohemispherical Pliocene and the peoples reproduced and immigrated into and inhabited these new lands of this newly forming Eurafasian region of the forming Eastern Hemisphere, the outreaching spread of the peoples may have overreached the spread of the culture and for many the science eventually may have become lost in part, or severely attenuated in whole. Also, as these new geologic accretions of the newly forming Eurafasian landmass fused

this Eurafasian nuclear mass with other crustal remnants of other geologic homelands of other ethnics of the species neohomozoa of the phylum Anthrozoa *homo sapiens*, these perhaps less evolved, less phylogenetically favored, ethnics fusing with these people as earth's remnants fused with their landmass, overran, submerged, adapted, altered, confused, produced vicious mutations, all but destroyed the remnants of the total science of Sara's prehemispherical geologic homeland as it had been saved on this Pliocene geologic land of salvation.

Somewhere, then, within the Eastern Hemisphere's dry landmasses, if it existed, are discoverable traces of Sara's land of salvation, and somewhere within its peoples are traces of those who were saved, if there were those who were saved. And somewhere within the marks left by its human cultures are to be found traces of that science which the people who were saved salvaged, if there was that which was salvaged. And within these traces a trace of the prehemispherical Eocene ethnic that produced the science.

ii. A POSSIBLE HOMELAND SYSTEM OF SCIENCE AND ITS EPIGRAPHY

Prehistoric geometric signs, drawings, carvings, paintings do occur on both hemispheres and on some of the islands of the seven seas. But especially among the earliest known paleographic remains of the circum-Mediterranean area of the Eastern Hemisphere's Eurafasian landmass are the pure geometric signs found with regularity and as a preponderance of signs found, and there, and there only, found used alone where no other signs are used. Where the Pleistocene inland salt seas and dry sand deserts now are the ocean once was. An ancient pre-Pleistocene, protohemispherical Eurafasian dry landmass defines itself within the boundaries of its co-contemporary ocean shores as these boundaries modeled themselves within their special latitudes and longitudes. Along the river valleys of this entire Eurafasian landmass a peoples, distinctive and different, built a civilization far anterior to the Mediterranean disturbance. The evidence of the origins of that civilization centers in that particular geologic landmass within which this minor cataclysm occurred. The evidence of its initial wide distribution from there and subsequent failure within the widely distributed areas pieces itself together. These people were the great builders of the Eastern Hemisphere's Cyclopean architecture the remains of which speak their evidence.

Within this circum-Mediterranean, north semi-circum-Indian Ocean, south semi-circum-Desert Sea, Eurafasian landmass of the Eastern Hemisphere, among its peoples, gradually through the millennia of transition from 1,000,000 B.C. to 5000 B.C. which marked an initial progressive almost total loss of and a subsequent slow, gradual, almost molecule-by-molecule-like renaissance of

some early neohomozoan cultural inheritance those systems of ideophonetic epigraphy out of which the present era's alphabet was eventually achieved evolved by slow and progressive stages out of some one or it may be, but it does not seem so, many preexistent organized means of human silent epigraphic communication. And it could be, not illogically, tentatively assumed that the symbols of the systems may have been related to, possibly actually to have had their origins in, the system of epigraphic language symbols of the Pleistocene descendents of those of the homeland Retu or Rezu who may have been saved on the Pliocene geologic land of salvation the geometric ideographic epigraphy of the system of science of whom may still have existed among them as an archaic system, if we may call them the Retu or Rezu.

And it could be, it is not at all impossible, that at sometime during this transition the geologic homeland system of epigraphy as well as its system of science, saved on the land of salvation, dispersed and confused, and in some sections viciously mutilated, and in other sections as viciously mutated on the forming hemisphere, was reestablished in its purity in some established sacred land as a renewed means of salvation of a newly phyletically distressed and retrograding humanity. It is not impossible that that great renaissance, which occurring in crescendo during the penultimate score of the 36 ante-Mediterranean-geologic-episodal millennia through this region and lost its impetus in that episode, and the high order of integrated learning that would have come out of and spread from such an established seat of learning could be related happenings. Perhaps not even improbable. Especially among the Eurafasian landmass descendents of the people of its nuclear geologic landmass of salvation.

iii. THE HOLY WRITINGS

Sara spoke of the holy writing. I remember the wording: in the singular. Insofar as I can recall she did not ever attempt to explain to me the writing itself; but she made the distinction between the holy writing and the holy writings. Some one specific recording in some one specific system of epigraphy? It seemed to me that the sacred land of which Sara spoke, wherever that may have been, was perhaps a place selected by some of the undeprived of the descendents of the strongly light-producing of the people of the geologic land of salvation and built into a great university system of some sort for the recollecting together of the threefold science of the Neogeologic homeland in its entirety, together with the symbols of its epigraphic recording and the reexpressing of it in the symbols and also the translating of these symbols into the current epigraphies, the safeguarding of the recollected and reconstructed science, the teaching of it. But that this sacred land no longer exists as such. And that this, the holy writing and the word were related. She spoke of the word. And she spoke of the word and of the sacred land in such a manner that for me they became, as I am sure for her they were, two parts of a whole. The word and the sacred land had contained the knowledge, and from these it could be, or could have

been, learned. The homeland, the land of salvation, the holy knowledge, the sacred land, the holy writing, the word, these needed to be found.




The echoes seem to imply that at sometime during the millennia from 20,000 to 12,000 B.C. this area knew a profound stage of a long continuous cumulative renaissance as though a newly released impetus from a specific central source, flowing into it, strongly invigorated it, some of its systems of epigraphy recording some of the greatest and most profound abstractions of which modern civilization is aware: recording them first in the derivatives of a system of silent, intrinsic semantic, geometric ideographic symbols; recording them then in these and in graved reproductions of pantomimic replicas of these geometric signs; then in systems of pictoideography; then in the signs of these three systems used as ideophonography. Saying the science in these manners. An ensepe. Then, somewhere, someplace, would have been the original set of reconstructed geometric ideograms: and the word. In the archives of the university system which was the sacred land? Before or after or both before and after the 12,000 B.C. Mediterranean inundation of its surrounding portion of this landmass covering the mid-part of a civilization which had its roots on that land when it was still a part of a prehemispherical geologic homeland?

Across from Crete that was called the island of Khptr, the landmass that is middle and lower Egypt including the Khâp Sh Khr delta was once also called Khptr, said in English Capthor. It is possible that under these waters between the island of Khptr and continental Khptr could be found the balance of the one land that was Khptr before the inundation: a sacred land that called itself Khptr, upon which an acme product of reconstruction of the phylum's geologically disrupted heritage of learning had been accomplished: a land which extended along the river that it called Khâp Sh Khr as it flowed from its source through its lands traversing the place of its present delta, flowing onward north and east through a quiet fertile alluvium to a small sea west beyond Crete and Greece which was bordered on its far western Atlanticward shore by the continuous landmass of the Spanish peninsula, the Atlas mountain chain, Morocco and western Algeria. These Cyclopean builders were giants in their own land. A Cyclopean university system composed of the colleges of the reconstructed science of their Eocene ancestors which they would build would cover that much ground along a central river system. Archeological remains of lesser replicas of such a system, very small as compared to this, each along its own river have been found here and there over this Eurafasian landmass. And the boat as it conveyed the students and the teacher from one college site to another is a constantly found symbol. Then, too, the people of the islands of the Mediterranean, especially those of island Khptr referred to in earliest known Greek terminology as Pelasginians, the people of the sea, were a strangely well cultured, educated, dolichocephalic, agglutinative languaged people as were the people of continental Khptr. The more recent, deeper, diggings under the site of its city of Khnossus find great Cyclopean architecture, partially destroyed as though by a minor earth catastrophe; Cyclopean buildings, popularly referred to as temples which are in fact college buildings, are there

under a city of about 8000 B.C. which was built upon them, and upon which in turn a later city was built.

One sees this Mediterranean area with these its peoples and this their sacred land, Khptr, as it was during the millennia prior to 12,000 B.C. Watches it during that catastrophe when again the disturbed core of the earth, abrogating its inner tensions, destroyed. And knows Khptr thereafter as the island of Khptr, inundated Khptr, and continental Khptr.


And one can understand an ensuing human activity which would then have preserved on continental Khptr what was left there of a sacred land upon which had been recollected and reconstructed that which had become diffused across an Eurafasian landmass of that which a nuclear land of salvation had preserved of that which on a homeland continent had culminated of that which their Eocene ancestors of this ethnic of the species neohomozoa of the human phylum had produced, and would have reconstructed and rebuilt what it could of what had been irretrievably inundated. And one can feel secure within the phylum as one sees a great new university system being constructed on continental Khptr incorporating the undestroyed continental portions of the original system and replacing the inundated portions.

The text of the book on the proceeding of the living psyche was prepared from materials that had existed long before its compilation and had gotten confused in the various ways of their telling and were therein carefully collected together and the true meaning of each variety of telling carefully and concisely set down. In the White Memorial Collection housed in the Cleveland Public Library, Cleveland, Ohio, U.S.A., is a copy of a book titled *The Book of the Dead*, papyrus of Ani, by E. Wallis Budge, Egyptologist, in which is shown a facsimile reproduction of a papyrus now incorporated in the British Museum collection where it is identified as No. 10,470, which was found in Egypt in the tomb of an educator named Ani, which prefaces its inscription of an edition of this book on the proceeding of the living psyche which was made at the college of Āmen at Thebes in 1700 B.C. with the statement that another, longer version had been found elsewhere but that this the oldest known version of this book which is here inscribed was discovered in the foundation of the shrine of something pronounced Henu by English translators but written    in the text,

by the chief mason during the reign of Semti of the first Egyptian dynasty. This would place the earliest known recorded archeological refinding of this book somewhere near 5500 B.C. according to Petrie¹ and Smythe², 4250 B.C.


The shrine of Henu, so old in the time of Semti that it was an object of archeological investigation and so important that the chief mason of the current king of the then reigning dynasty was commissioned to do the work himself, is identified by reputed authorities as a part of the college of Ān of the city of Ān of Pa ta m r d of that part of the Khâp Sh Khr Valley referred to familiarly in English as lower Egypt, [Ed. note: author wrote "no" in margin.] or the delta lands of the Nile, of the university system of continental Khptr or Capthor,


of the Rezu Khamites. This is the city that the Greeks called Heliopolis and the English then called the city of the sun; but in the hieroglyphic system of

its own language its autonym is written  the city of Ān, the periodic continuum of the source of light: which is not the hieroglyph for helios, the sun. A shrine is specifically a building built for, consecrated to and hallowed by some deity:³ a college building erected on its part of the campus of a university system for the sacrosanct purpose of housing exclusively some specific subject of that particular college, consecrated to that purpose and hallowed by that which it so does is a shrine. Within the cornerstone of its foundation is placed a record of that for the perpetuation of which it is being erected. Its books are its archives: its library, its vital center: its selection of literature is a special collection related to the subject matter for the perpetuation and teaching of which the building was erected. The foundations of the shrine of Henuu housed the oldest known copy of the text of the book on the proceeding of the living psyche.

This book is the oldest of the literatures which during dynastic Egypt became

incorporated into the canon which as collected together was titled 

 which Budge reads Ru Nu Pert M Heru, and which for no reason whatever related to its content or intent but simply because some copies of it were found in some tombs has been impiously dubbed *The Book of the Dead*: impiously, since its entire collection of texts deals with the eternally living.

In this same group of college buildings at Ān was one which housed the sacred Henuu barque, referred to sometimes in the texts as the Sekhet  barque.

iv. A LONG TIME

It is a long time between 12,000 B.C. and 5000 B.C., but this university system which was the sacred land of Khptr was a living organism: its savants collected, produced, recorded, preserved and taught: salvaged and rebuilt and continued: produced the system of Khâp Sh Khr of Tauu Annu. Internationally famous, still extant during the seventh century B.C., one of its departments, at Saïs, was attended by an Athenian named Solon who became a great sage and law giver in his own Athens and one of the seven great sages of Greece. Solon had a friend, Dropides, who fathered Critias who was the grandfather of Plato. Critias taught Plato what Dropides had taught him of what Solon had taught Dropides

of what the faculty of Saïs had taught Solon. In his *Timaeus*, Plato wrote that the savants of Saïs said to Solon that the writings preserved in the archives of the university system of which Saïs was a part relate how a mighty power rushing from the Atlantic spread itself with hostile fury over Europe and Asia, and spoke to Solon of a noble and excellent and admirable race of men of whom a small remnant still at that time remained and of whom the true Athenians were a part, had withstood the prodigious force.⁴ Another Greek intellectual, Heroditus, specializing in the history of humanity, went over to continental Khptr to the university to study in its archives around 600 B.C. In his *Euterpe*⁵ he subsequently wrote that the written history in those archives dated back at least 12,000 years. The zodiac painted on the ceiling of one of the buildings of the university system at Dendera shows three Virgos between Leo and Libra and otherwise indicates three successive sidereal cycles, called the cycle of the procession of the equinox which is a cycle of 25,868 years, thus recording terrestrio-celestial time for over 75,000 years. During the same century that Heroditus researched and wrote, Simplicius, using the term Egyptian to signify these pre-Egyptian savants, wrote concerning traditions with which he was familiar to the effect that the Egyptians had kept astronomical observations for 630,000 years. And Heroditus wrote that the astronomers of that university system taught that the poles of the earth and the plane of the ecliptic had once coincided and would do so again, and that three times during the period of the recorded history in their archives the sun had risen where it then set.

The Sanskrit word, purana, means formerly. The Puranas are part of the sacred canon of India. They are concerned with natural history, cosmology, the epic of the origin of the earth, its crustal difficulties, astronomy, geologic eras, prehemispherical continents, the formation of the hemispheres, the history of the peoples of the human phylum upon earth's unsteady surface. In one of these Puranas, one, Asura Maya, is named as the first great prehemispherical Neogeologic astronomer. The suggestion occurs⁶ that the land indicated in the Puranas as the place in which Asura Maya lived, the people who were his people upon this land, and the system of astronomy which he there fathered remained intact through a prehemispherical-protohemispherical-hemispherical geologic sequence which ended some 850,000 years ago⁷ and that this system of astronomy which Heroditus studied in the college of astronomy of the university system of continental Khptr was based on this system established by Asura Maya, and that the savants who had established this university system were ethnic descendents of the peoples of the homeland of Asura Maya, and that the land upon which the university system was originally established was a central part of that land of salvation: and that the agglutinative language and the system of intrinsic semantic geometric ideographic epigraphy which these users of that language had used for its conveyance was the language which these people on this land of salvation spoke and the system of epigraphy which they used for the recording of their unlost science.


In 270 B.C. Manetho, savant of the Sebennyte college of this university system, now famed Egyptian historian, received a commission from Ptolemy II Philadelphius, second king of the Graeco-Egyptian dynasty, to do a research, accumulate and compile a history of the indigenous Egyptian, proto- and pre-Egyptians. He did an official history of Egypt and the pre-Egyptian Retu or Rezu which became a classic. Only fragments of references by others to Manetho's work are now available. In A.D. 1832 Isaac Preston Cory of Caius College, Cambridge, collected remnants of references by other authors as far back as those writing some 300 years later than Manetho, and published them in his book titled *Fragments*,⁸ wherein, as Smythe in mentioning them in his own work suggests, they may be conveniently examined. One of these fragments records that Manetho wrote that these people, of the land which was continental Khptr, who called themselves the Retu or Rezu, historically classified the dynasties of their rulers into three groups: called the first of these three groups of dynasties of their rulers the Netteru; the second, the Khrmshu; and the third, the group of dynasties of human persons which began with Menes. Menes is the person who conquered predynastic Egypt and founded the first so-called Egyptian dynasty. It is these Retu or Rezu people who called their system of epigraphy mdv ntr: as Anglicized phonetically medoo netter. This was a sacred writing. Its symbols were comprised of geometric ideograms, pictopantoideograms and pictograms used as ideograms, ideophonograms, word signs and pure phonograms. It was devised for the conveyance of their system of science in the learned language of these Retu [or Rezu]. It was used solely by these people. Fully evolved and productive of a classic scientific literature before the time of Menes, it is not known when nor where nor by whom it was devised. But the system of education in which it was used exclusively was that of continental Khptr. The Thebes edition of the book which the chief mason of Senti found in the shrine of Henu, inscribed in these symbols in this language can be read for its full meaning only as the symbols used are reduced from their phonographic to ideographic values and the ideograms read as agglutinations of isolating consonantal etymons: the grammatical structure being that of the language of the Retu [or Rezu] as used in this edition. Read otherwise it is full of meaningless agglutinative words which seemingly no one in at least the last 4,000 years has translated and have therefore become "gods."

In this mdv ntr system of epigraphy, the netteru are signified 𐀀𐀀𐀀|. Written


𐀀𐀀𐀀 | and read as isolating etymons, ntrru means something concerning the manifestation of the creativity of the periodicities. The word,








Khrmshu, written 𐀀𐀀𐀀 | when read as a phrase of isolating


consonantal etymons means something concerning the proceeding of that mutation which is wrought by human beings manifesting the process of the eternal becoming. Until militarily conquered by Menes these Retu or Rezu had been a free people from the time of their ethnic beginning, self-ruled by their own knowledge of a system of science which divided itself into the creativity of the periodicities manifesting and the human mutation of the process of that











manifestation: in that order. The sign, , used merely as an alphabetic symbol is phonetically m; used as a word sign it is m_lq; but ideophonetically it is an agglutination of the four isolating consonantal etymons m v l q.⁹ In the mdv ntrr edition of that book, those of these agglutinative words that are actually agglutinations of phrases of isolating consonantal etymons which refer to the

netteru are always so indicated being marked with the sign , ntrr, singular;

or , ntrru, plural. The kh_rmshu are so indicated being marked with

signs     or any one of these, usually the hawk. This   

, kh_r, is discussed in three phases of its activity: as     ,

    , and     , kh_rp, kh_rt, kh_ru: the human being manifesting in the cosmic gamut, the human being manifesting in the extracosmic gamut, the human being manifesting in the integrator gamut: as is also ntrr.

From 850,000 B.C. to 12,000 B.C. is less than the Neogeologic era: from 12,000 B.C. to 5000 B.C. is less than one-third of a sidereal cycle. It was at some time during the 7,000 years between 12,000 B.C. and 5000 B.C. that those of its cultures of which Childe writes built themselves across the high plateaus of Asia, as was it also during this same 7,000 years that the immigration and settling, of those people who built the few isolated so-classified early Neolithic-type cultures which have been uncovered archeologically in the middle and lower Nile Valley, occurred. And it is among the remains of these Nile Valley settlements that Petrie found pure geometric signs which he classified as the same as the signs in other parts of the circum-Mediterranean area of this Eurafasian landmass. Childe describes a few of these early Neolithic-type Nile Valley settlements which have been unearthed, one at Merunde, and the Fayum settlement, some others, and find the hawk sign of kh_r which he calls the sign of the Heremshu, but actually the Kh_rmshu, from the shore settlements up south into the interior, among these cultures. He calls this hawk sign the Horus falcon. Petrie tentatively dates the geometric signs of the area conservatively as of at least 7000 B.C. Others date them some few millennia earlier. Childe says that these cultures show no deeper evidence of any lesser type earlier culture and deduces therefrom that the migrant settlers

who established the settlements had brought the knowledge of their arts and sciences with them from wherever they came. These are the histories told by the archeological findings. According to Childe, the arts and crafts of these Kháp Sh Khr settlements and those of the co-contemporary settlements of the Asian Plateau, the Euphrates-Tigris valleys, the Indus River Valley and those of co-contemporary north-Mediterranean Europe are similar cultures constituting a tropical subtropical Eurafasian civilization. A renaissance of civilization stemming from a successfully reconstructed educational system which had become disrupted during the 12,000 B.C. Mediterranean geologic catastrophe?

These archeological remains are the evidences left by the cities that eventually became destroyed, leaving only archeological scrapings of that which they were when they died. The cities that were not abandoned are the living cities and no archeological diggings have unearthed their deepest, although some have unearthed their deeper, foundations and found there stone buildings. The Indus cities were built of stone as were the European. The deeper foundations of the city of Khnossus of island Khptr are stone Cyclopean. The Kháp Sh Khr Valley peoples did not use stone for building. In migrating here from the Mediterranean basin they brought their bodily ability, some tools, and that which they carried in their heads. And here they found no stone. They were looking for fertile land. That these pioneering migrants were intelligent, capable and adaptive, the remains of their habitations speak for them. Whereas their ancient Cyclopean forbears had built round stone homes for themselves sunk well into the ground rising to certain heights above it, sidewalled with monoliths and covered over on top with great flat stones, these, finding no stone, dug their foundations, lined them with wood, erected wooden poles, and made their sidewalls and roofs of the materials at hand. They were agriculturists. Their tools and implements were of stone. Good tools, well and finely made. Their arts, carving, painting, sculpture, were of a high order of artistry and execution. What they could do with their hands with that which their new habitat offered they did in a superior manner. And they marked certain of their possessions with geometric signs, even as Sara's people marked theirs.

A system of science and its epigraphy held by a people of a land of salvation of a geologic homeland reaching back toward and into the Mesogeologic era can have been a system of science of a part of the general phylum as the homeland can have been a part of the general dry lands in a time when the geologic contours were not as they now are but as they were in that geologic era and the homozoic contours were not those of neohomozoa but those of mesohomozoa. But the people of the land of salvation were human beings using a neohomozoa organism as a part of their personal assemblage for the interval of a cosmic transit even as do all human beings who are currently using a homozoan organism.

v. NEOHOMOZOAN ETHNICS

Table 10-1
Classification
Organisms of Human Phylum

<u>Species</u> (level of evolvement)	<u>Geologic Era</u>
Archeohomozoa	Archeogeologic Era
Paleohomozoa	Paleogeologic Era
Mesohomozoa	Mesogeologic Era
Neohomozoa	Neogeologic Era

Table 10-2
Ethnic Varieties of Species Neohomozoa of Phylum
Anthropo homoza anima sapiensis gās

Species Neohomozoa

<u>Varieties</u>	<u>Ethnic name</u>
Yellow face	Bushman
Negritian	Negritian
Yellow-Red-Bronze	Comanchean Cordilleran
Burnt face	Eocene Cordilleran
Pale face	Ural

It is the neohomozoan species of Anthropo homoza anima sapiensis gās that has been called Homo sapiensis; but this nomenclature is gradually approaching desuetude, routed there by the thought that if Anthropomesohomoza ever did exist Anthropomesohomoza may have been as sapient as neo. Of the neohomozoan species of the phylum Anthropo homoza anima sapiensis gās there are five ethnic varieties, three of which are recognized as ethnic varieties and two of which have been mistakenly classified as one ethnic. The three recognized ethnic varieties of the species neohomoza of the phylum Anthropo homoza anima sapiensis gās, are called Bushmen ethnic, Negritian ethnic, and Mongolian ethnic; the other two, classified as one, are called the Caucasian ethnic. As so classified this so-called Caucasian group seems to show three distinct ethnical sub-varieties called circum-Mediterranean or Khamites, Indo-Europeans or Indo-Celtic or Japhites and an immigrant Asiatic variety called Semites or Shemites. But although of these the Semite and Indo-European are indeed two sub-varieties of one ethnic, the circum-Mediterranean Khamite is a quite other ethnic of neohomoza.

Among some few other variations of phyletic constants the five ethnic varieties of the species neohomoza of the phylum Anthropo homoza anima sapiensis

gās show ethnic modifications of hair formation and degrees of complexion which are ethnic variants of phyletic constants. The word, caste, means color. Humanity's caste of countenance is the color of the skin of its face. Humanity's complexion is a matter of the biochemistry of the epidermal integument, the pigmented layer of its skin. Hair is an appendage of the skin. The pigmented layer of the skin and its appendages are derived of the same upper cellular tissue layer of the inner organ of the homozygote blastocystic morph as are the central cerebrospinal nervous system, the sympathetic nervous system, its adrenal medulla, and the dominant cellular portions of the thymus.

The word, Bushman, means man of the boscage, of the thicket, of the underwood. The skin of the so-called Bushman ethnic of the neohomozygote species of the phylum Anthrozoa homozygote anima is yellow. The word Ethiop means burnt face. Negro means black. Melanese means with melanin. Papuan means frizzled. Human hair that frizzles and human hair that is fleecy is flat in cross section and grows out of a curved follicle. Human hair that is wavy is oval in cross section and grows out of a straight follicle. Human hair that is long and coarse and lank is round in cross section and I do not know what kind of a follicle it grows out of. Frizzy and fleecy-headed black-faced people with hair that is flat in cross section and grows out of a curved follicle with much melanin in their skins form the ethnic group which is called the Negritian race of neohomozygote. A molecule of human melanin is a molecule of phenylalanine which an atom of homozygote copper has fabulously biochemically fabricated within that organism into a human chromoprotein molecule. These chromoproteins are yellow and blue. When deeply concentrated, yellow and blue become dark brown and dark blue, and when mixed deeply become deep dark blue-browns that look black. Mamie Yancey's skin was this deep mix, so that it looked like ebony black through which the deepest of blues and brown gleamed softly in the umbra and glistened brilliantly in the sunlight. People with long, coarse, lank hair, round in cross section with complexions that range from fair to medium to dark yellowish and red or copperish and bluish-bronze skins form another ethnic. This ethnic is called the Mongolic race. People with wavy hair that is oval in cross section and grows out of a straight follicle and who are pale faced with very little yellow and blue and copper in their skins form another ethnic group. People with wavy hair that grows out of an oval follicle who are burnt-faced having so great an amount of yellow and blue and copper in their epidermal integument that the skin is from deep to light brunette form still another ethnic of the species neohomozygote of the phylum Anthrozoa homozygote anima sapiensis. It is these last two ethnics that have been mistakenly classified as one and have been called, for want of a better name, Caucasians.¹⁰ Because all of these five ethnic groups which comprise the species neohomozygote have iron in the hemoglobin of their red blood cells, the skin coloring of all have from a very faint to a very deep reddish undercast. Mamie's undercast of red made her skin at times almost the deepest of royal purples. The melanin of the skin has much to do with the reception of light patterns of the cosmic gamut by the human organism and with the initial phases of the biochemical sequence of their human mutation. In its ontogenesis, the skin and the hair of the neohomozygote

organism are evolved from the same human phyletic constant that produces both its sympathetic and its central cerebrospinal nervous system. The three have relatedly to do something fabulously with the reception, mutation and expression of patterns of light.

Ethnically, these five and their various intermixtures are all of the kinds of human physical organisms there are in the world today: yellow skin organisms; black skin organisms; yellowish red-bronze-blue-copper-yellow skin organisms; burnt-skin organisms and pale-skin organisms. Altogether they comprise the species neohomozoa of the phylum Anthrozoa homozoa anima sapiensis as that phylum currently inhabits the earth. Seemingly neither is the parent stock, neither is a variation upon either other, all are apparently separately produced ethnic varieties coming up out of antecedent mesohomozoa. These ethnical differences simply imply biochemical differences and endocrinological and hormonal variations. Collectively these five ethnic types of Anthrozoa homozoa anima sapiensis represent that era of the progress of the organic and biochemical evolution of the organisms of the human phylum during which the endocrine and hormonal systems as they are today have been undergoing their incipience within and gradual evolution out of a paleohomozoan proto-endocrine and proto-hormonal stage and their approach to a final stabilized stage at which they are not as yet fully arrived. These hormonal and endocrinological organs are some portion of the epiphyseal complex known colloquially as the pineal; the hypophyseal complex in the vernacular called the pituitary body; the thymus; thyroid; parathyroid; adrenal¹¹ glands; and the gonads, called colloquially the reproductive glands. Interrelatedly, these organs of fabrication of those specific biochemical molecules which have been termed hormones and internal secretions control the morphology of the organism, its light absorber-mutator-expressor apparatus: the type of organism which it will reproductively produce.

These five ethnic varieties of the neohomozoan species of human physical organism which human beings have been wearing it seems reasonably certain at least during this 1,000,000 years of the Pleistocene-post-Pleistocene crustal hemispherical period, and possibly in part during the entire 51,000,000 years of the Neogeologic era, show some few other established ethnic variations of the phyletic constants of the species. The contour of the body ensemble, the cephalic shape, the facies, vary typically with the ethnic; as, for instance, yellow-faced Bushmen and red-yellow-bluish-bronze Mongolians are typically open-nostriled, flat-based, low-bridged short-nosed: Negritians are typically flaring-nostriled, flat-based, low-bridged broad-nosed: paleface are typically narrow-arch-based, high-bridged, big, narrow, long-nosed: burnt face are deeply-arch-based, aquiline-bridged, oval-arched-nostriled, conservatively rooted adequate nosed. The nose, the olfactory apparatus, the rhinencephalic portion of the prosencephalon of the neohomozoan encephalon are related to the upperprosencephalon in its expression of its humanly mutated cosmic light patterns.

vi. GRADATIONS OF HEMISPHERAL HUMAN CULTURE

Insofar as is known, the cultures of the civilizations of the dry lands of the hemispherical era have been promulgated by these five ethnic varieties of the species neohomozoa of the phylum Anthrozoa homozygote anima sapiens gās. These cultures of these civilizations of the dry lands of the hemispherical era have been preserving or destroying, augmenting or attenuating, reconstructing or still further disorganizing, carrying forward or pushing backward or producing anew or failing to produce anew whatever human phyletic morphological and biochemical heritage and whatever human phyletic knowledge and whatever human phyletic light pattern transmutation success may have been their hemispherical human heritage.

Historically speaking, within this Pleistocene-post-Pleistocene 1,000,000 of the Neogeologic Era's 51,000,000 years, the currently classically accepted span of the allotted days of its five varieties on the earth, Anthrozoa neohomozygote anima sapiens gās is classified as prehistoric, protohistoric, and, historic. Historic being based classically upon Greek written history as set down by Herodotus, the Greek historian, called the father of history, who lived between 484 B.C. and 425 B.C., approximately. And even though in his *Euterpe* Herodotus records that the written history used in the Egyptian university systems dated as far back as 12,000 years before the time in which he wrote, the so classified historic age as the term is used generally in Europe and America begins approximately with Herodotus. The historic age is further subdivided into ancient historic, medieval or dark age or scholastic historic, renaissance historic and modern historic. Protohistoric, called also dawn historic, is usually spanned backward from Herodotus to 5000 B.C.; and everything anterior to that is classed prehistoric. Speaking within the confines of this terminology then, as far back through its hemispherical era as its historic peoples have looked and recorded, the dry lands of the earth have been covered by gradations of neohomozygote culture as produced by these five, its constituent ethnic, varieties; some poor and meager, and mean and of a low order, others rich and full and of a high order of human production, physically, mentally, economically, socially, politically, educationally. And then, others, showing all of the gradations in between. Today these wide cultural variations still occur. In some places quiet and constructive and unaggressive, stable, living off the fauna and flora as it occurs, permanent settlers, helping both fauna and flora to flourish, causing them to occur more abundantly. Agronomists. In some places nomads living off the extrahuman forms upon rock and ice, forming stone implements of the chase which remain for our inspection along with human bones and bones of the extrahuman contributors. Hunters. Wandering hordes. Aggressives. Warriors. Invaders. For the most part parasitic destroyers. And then, of course, always, those that prey upon both of these types. And the makers of things, and the merchants. All of hemispherical Anthrozoa homozygote anima sapiens has been prehistorically, protohistorically, historically, and does currently remain this culturally varied.

In European and American nomenclatures, these human cultures are classified as non-lithic, lithic and Chalcolithic: the lithic cultures are further subdivided into Eolithic, Paleolithic, Mesolithic and Neolithic. Non-lithic cultures use bone, wood, dried mud, baked clay, bitumen, make use of natural geographic shelters, live in huts or made shelters of trees, brush, grass, houses of logs and hewn logs and hewn and polished boards, but make no use of stone or metal. Lithic cultures do or do not do all of this and also use stone, but no metal. Of the lithic cultures the Eolithic type use selected but unfashioned or very crudely fashioned stone implements chiefly of flint which fit the human hand and have more or less well defined cutting edges. They make foundations for living quarters of dried mud, use wooden poles for uprights which they cover with trees, brush, grass, leaves, pelts, in selected naturally sheltered places, and like that.

So classified Paleolithic types have used worked unpolished hand-chipped flint implements such as spearheads, hammerheads, scrapers, bone and horn awls: have domiciled at cliff shelters and in natural caves; have built stone-lined underground burrows leading to single fair-sized underground stone-lined rooms, dooring the entrance to the burrow with a single megalith; like those few ancient ones which have been recently come upon in Alaska but found also elsewhere over the hemispheres. Have assiduously enhanced natural rock shelters on the sunny sides of ridges, like the one in Ohio of which the ridge forms a semicircle opening southeast, south and southwest, the shelter-rock overhangs the near side of the fronting patio-like groved plateau which on its far side slopes gently downward to a rock-bedded stream of clear water across from which beyond a slight glade another ridge rises but does not shut off the sun even in its descent. The low part of the rock face under the overhang of this shelter lobbys inward well back, giving eventually into large high-ceilinged dry interior caverns which in a climate that varies from 105° to -30° F. remain at an approximate temperature of 60° F. the year round.

Mesolithic types use unpolished chipped scrapers, graters, saws, knives, borers, needles, hooks, etc., of flint, bone and ivory; do carvings in bone and ivory of the mammoth, horse, reindeer, human form; paint language symbols on pebbles, carve them on rocks, comprise the signs of these of ideopictograms, ideopantopictograms and geometric ideograms, produce a particular type of megalithic architecture called Cyclopean which is sometimes erected underground, walling burrows and their terminal rooms, sometimes lining caves so, sometimes erected above ground, under or in front of, made or natural rock shelters, sometimes building entire university systems on open plateaus such as the one in Brittany, France, the megaliths of which occur over a coastal countryside from Riviere d'Étel on the English Channel to continue beyond the coastline far out under the Atlantic. Built cities. Were agriculturists, industrialists, merchants, travelers.

So classified, Neolithic types grind and polish their implements which are of bone, stone, ivory, horn; they domesticate animals, are agronomists; live in rock shelters, caves, burrows, magnificent buildings of stone, pyramids; build

cliff-apartment dwellings, some hewn in the native rock, called pueblos, in America; carve an entire city of Petra in Asia, startling in its beauty, in the living cliffs encircling a city-sized mountain hidden valley with only one devious means of ingress; use a plaster of Paris-like white cement so fine textured and so finely used as to have produced joinings of hewn and polished megaliths that after thousands of years hold and still are all but invisible to the naked eye; paint with finished artistry; sculpt, work clay and bake it; build lake dwellings such as those in Switzerland, kitchen middens in Denmark, crannogs in the British Isles.

Chalcolithic types do all of these things and also use bronze, copper and iron, make exquisite glass.

Unsuccessful European and American attempts have been made at the establishment of hemispherical-era, hominidae-wide chronological periods in which these cultures, each in its period, may have predominated, in which Nonlithic, Eolithic and Paleolithic, in that order, were to be regarded as having dominated by-in-large the first some three of the early decades of millennia of the post-Pleistocene: Mesolithic was tentatively allotted to 20,000 to 10,000 B.C.: Neolithic to 10,000 B.C. to about 3000 B.C. The copper and bronze, or Chalcolithic, proposed worldwide cultural trend was estimated to have extended approximately from 3000 B.C. to 1000 B.C.: was overlapped by the iron cultures which were considered to have arrived somewhere between 2000 B.C. and 1000 B.C. and to have extended into dawn history. In the nomenclature of this attempted chronological analysis of known types of human cultures, the Nonlithic, the Eolithic, Paleolithic, Mesolithic, Neolithic, and Chalcolithic are called prehistoric-type cultures; iron-using cultures, protohistoric. In a more recent American way of thought the usage is now rather to speak not of Paleolithic, Neolithic, Bronze, etc., time epochs; but of Paleolithic- and Neolithic- and Bronze-type cultures wherever they may be found in whatever period of time.

Certain European and American classical attempts at interpretation of phylogeny artificially attempt to derive hominidae of some so termed non-human placental mammalian primate as a variant of established non-human phyletic constants of a non-human phylum and puts the era of this grand diversion within the Pleistocene period of the Neogeologic era and upon the hemispherical dry lands of this period. It calls the hypothetical result of this variation *Homo sapiens*, and looks for remains of some pre-human ancestral type within these hemispherical dry lands. In this same system classical attempts at interpretation of ethnogeny produce the attempt at formulation of ideas which stipulates the actual evolvment of the four ethnic varieties of the species *neohomozoa* of the phylum *Anthropo homozoa anima sapiensis gās* which it calls the four races of its postulated *Homo sapiens* variant of a postulated common chordate phylum of the animal kingdom as having occurred, the one from the other, each one from an earlier one of the three and sees it postulated Caucasian as the most recent phase of that evolvment, Mongolic ethnics as the second most recent phase, Ethiopic ethnics as the most anterior of these

three phases of evolution of its postulated fully accomplished Homo sapiens variant and Bushman as trailing backward toward that postulated sub-human transitional stage of this variation process. This same Euro-American school of attempted classifications, naming the 50,000 years of the post-Pleistocene of the Neogeologic era the age of man and seeing no hominidae anterior to that, accepting the Darwinian canon and deriving homo as of some 50,000 years ago¹² from some so termed primate branch of a postulated general placental mammal species of a general chordate phylum, describes the postulated extrahuman Pliocene-Pleistocene mutant as having been the producer of the Nonlithic-type cultures: sees a stoop-spined, non-prosencephalic, prognathous-jawed, quasi-human offspring of this their postulated mutant which they call primordial or proto Homo sapiens with no human ancestors, the wind of cosmic organic evolution chill on his naked back, as the producer of the so classified Eolithic-type cultures; and homo coming up from this by morphological gradations which they stratify chronologically to tally with the attempted chronological stratification of the cultures, trying to classify homo as Eolithic man, Paleolithic man, Neolithic man, etc., coming up with some very weird-seeming generalizations concerning its so-called Paleolithic humanity formed from a few bones of a skull found here, a leg bone found there, a jaw bone here and there, and not much else, nor much elsewhere. The notion that the hypothetical organisms reconstructed from these too-few findings represented something close to an earliest human emergence from some apelike extrahuman morphological status and that the various ethnics of Homo sapiens represent, respectively, ascending levels of evolution of human physical organisms from this its proposed inceptional status is British-originated, American-accepted fantasy not based upon substantiating evidence, not cognizant of, or, if cognizant of, then, disregarding neohomozoa's own recorded histories of its actual origins, nor does it agree with records left by these same prehistoric civilizations in both hemispheres on all continents and on most of the islands of the seven seas.

This same system of thought has attempted, further, to classify the human physical organisms of the proposed Eo-Paleolithic cultural era of proposed Homo sapiens anthropobiologically as Pithecanthropus, Aurignacian, Neanderthal, Piltdown. Real anthropobiological classifications of jaws as prognathous, mesognathous and orthognathous and classifications of skulls as dolichocephalic and brachycephalic and sphericephalic; long headed, broad headed, round headed; have been made. In the British manner of adherence, it has been postulated that always in any indigenous hemispherical eral culture the Paleolithic-type cultures must have invariably preceded the Neolithic type. This conclusion depends upon the presumption that no Neolithic-type culture which shows no Paleolithic-type lineage can have been an indigenous culture and much of English-based accredited related scientific literature uses this classification. This presumption is based upon a series of assumptions beginning with one which came out of England that some few damaged bones of a single skeleton that were found in some part of the European eastern hemispherical region of the last ice cap could be reassembled to show

the type of the entire skeleton. From this an entire boggy proto-human race called Neanderthal man was fantasied. From remains found with the bones a culture was projected. This and other similar cultures are called Paleolithic cultures. From Neanderthal man and Paleolithic culture, a whole Paleolithic humanity. From Paleolithic humanity the entire "first" proto-human race has been foisted. A tubercular or other damage of the dorsal spine causing a lordosis would cause the head and jaws to be carried thrust somewhat forward and up in the position in which this skull and face seems to have been worn. The length and thickness of the mandible and long bones of the arms and legs are no different than those produced by certain manifestations of distress of the hypophysis cerebri, especially in one syndrome, in which condition the spine is often found in lordosis, the mandible greatly overdeveloped, the arms long and heavy. This reconstructed, skeleton of this poor fellow whoever he may have been can no more be seen as the human race's ancestral prototype than can any disease afflicted, round-shouldered, chin thrust forward, hunchback, thick-boned, long-armed skeleton of any era.

But these time limits, these anthropobiological sequences and these presumed chronological stratifications of human culture have proven to be unreal. All over the hemispheres the various types have flourished contemporaneously through prehistoric, protohistoric and historic times, and do so even now flourish: and, even though in some few locales Eolithic-type cultures have proven archeologically to have subvented a Mesolithic-type culture which in turn has gradually become superposed by a Paleolithic-type culture which has left discernable evidence of its buttressing of a final Neolithic-type superstructure, the converse also occurs: Neolithic-type cultures are found as a subventure of a Mesolithic type, which in turn is overlaid by a Paleolithic type, and all possible various combinations of these two types of progressive cultural change also find themselves. This, also, has found itself to have occurred: during February, A.D. 1951, University of Pennsylvania archeologist Dr. Carlton Coon and his assistant from Harvard, Louis Dupree, exploring the Char Hotu, a cave that was on its shores when the Caspian reached three miles farther into Iran than it now does, found under successive layers of iron-, bronze-, Neolithic- and early Neolithic-type findings a rockfall and beneath this rockfall in glacial gravel of the Pleistocene period a hand ax and, 5'8" tall with nice broad shoulders, eye sockets placed low in a neohomozoan skull, wearing an average neohomozoan jaw, skeletons of three neohomozoans who had been inadvertently buried under and sealed in by the rockfall which they estimate to have occurred about 75,000 B.C.¹³ In the lowest as yet explored levels at Al Ubaid in the Euphrates Valley, the skulls found are those of the high order of the superior neohomozoan organism which modernly are being found to accompany the superior physical personality and mental profile: Sara would have said, the head of the physical organism of the superior person, the type of head that can know a profound enlightenment. The cultural remains are of the late Mesolithic and early Neolithic type. These skulls are dolichocephalic, the brow is smooth and high, the jaw neither recedes nor juts, the cheek bones are well-arched and medium high, the suture of the bones

of the bregma arches, the parietal bones flare, the temples narrow in nicely, the nose bones are neither overbroad nor overnarrow at the roots, are neither overlong or overshort, are finely worn and proudly rooted, the nostrils do not flare: are, indeed, skulls similar to the known unmixed circum-Mediterranean type, so closely approaching the fine skull of the Khamite as to have been of the same ancestral breed. And this also: the famous Piltdown skull said to have been found archeologically in England, from which, along with the Neanderthal bones, a few other equally unconvincing, too few skull bones and some long bones found at one or two other places in Europe, from which all this defeating conjecture concerning a post-Pleistocene genesis of a Homo sapiens from some extrahuman stock grew up and flourished rampant, has but now been proven to have been a scientific spoof, manufactured of much cement, one artificially antiqued, misplaced, human bone and a quite recent ape's jawbone, artfully contrived to look, but not even especially convincingly so, like a human skull.

Perhaps, rather, then, these various types of cultures found over the entire dry lands of the earth suggest in some places a poor adaptation of, in some places the terminals of a progressive regression of, in some places an initial regression from an attempted adaptation of followed by a gradual re-evolution of the adaptation; and, in some places a very good adaptation of and a continuous evolvement of trace remains of former phyletic cultures which had had their genesis in humanities which had run the respective gamuts of their human phyletic metamorphoses on some earlier than Pleistocene-post-Pleistocene hemispherical era dry landmasses. Cultures of anthropo homozoa anima early neohomozoa coming up out of proto-neo coming up out of mesohomo, throughout the Neogeologic era, by way of the human phylum's metamorphs of the Mesogeologic era, by way of anthropo homozoa anima paleomorph of the Paleogeologic era, from anthropo homozoa anima archeomorph. Human phyletic cultures which have been progressively and cumulatively produced by the human phylum, interrupted but never completely destroyed, salvaged repeatedly in some latitudinal and longitudinal crustal permutations; never interrupted on other landmass matriarchs among the lithosphere's each successive new crustal transient spawn, long lived through the eras, fecund in human phyletic values, a few, here and there, delivering themselves eventually within the hemispheres, one by one: various lands of salvation: cultural habitats in raw hemispheres; each peopled with its own ethnic variety of the species neohomozoa of the phylum Anthropo homozoa anima sapiensis gās; each having fetched its own variety of the phylum's general culture, which its peoples continued to further or permitted to regress as the ethos evolved or attenuated. Wood cultures are cultures of a green land, an old land, a land

ripe in humanly edible vegetation. Bone cultures are cultures of a land poor in humanly edible flora, so that its peoples learn to eat the meat of those of the animals that can subsist on what flora the land does produce and still produce a flesh that is not destructive to the human physical organism. Lithic cultures are cultures of the raw lithosphere broken and upheaved, of surfaces formed of igneous rock upon which lichens grow and into which animal forms wander feeding upon the lichen followed by human forms making implements of the flint with which to kill and feed upon the animal forms, carrying what they could with them of their wooded cultures.

Perhaps as some of the newly upheaved and hence, unpopulated, hemispherical masses gradually became inhabited by migrant descendents of some of these peoples of the uninterrupted areas which had become so retained within the hemispheres, these pioneering migrants faring forth into the new raw lands carried, each group from its habitat, from a very little to quite a bit of the culture of their phyletic ancestors to their new places of habitation on the frontiers of nowhere and that which they carried either died in the migration or flourished among the migrants and the new places of habitation, proving to be too barren of those qualities which are conducive to human welfare, the cultures ebbed and the descendents of the migrants regressed, or, not so overwhelmingly devoid, coauthored those scattered hemispherical florations each of which seemingly, but not indeed, the result of a spontaneous cultural naissance has been the individual blooming of a renaissance of that full culture some parts of which these more favored of the migrants had succeeded in carrying here: each bloom bearing the marks of its particular sub-variation of the particular culture variation of its cultural habitat.

Other cultural habitats, diffusing, extend their peoples and their cultures throughout a once contiguous now continuous hemispherical landmass. These are always wood based cultures, their peoples are agronomists, they know the ways of the soil, they have domesticated the flora; their advance upon the fauna is gradual and sure, accompanied by their basic cultures, they domesticate the fauna; their lithic adaptations of the lithosphere's new and soilless surfaces become added to their basic wood culture, do not replace it: the cultures evince the overall uninterrupted expansion into and progressive evolvment upon new-joined, new-formed, raw-stone landmasses of a geologically and phyletically uninterrupted earth-old, phylum-old human culture, so that they too have become domesticated. The peoples of hemispherical neohomozoa still carry soil from where it has been to cover the unfruitful stone. And carry seeds to plant in it.

vii. MESO-NEO HOMOZOA

Table 10-3

Approximate Chronology According to Osborne Chart¹⁴

Species of Phylum Anthrozoa homozygous *homo sapiens* gās

1. Archeohomo gās	From	1,000,000,000 years ago
	To	500,000,000 years ago
2. Paleohomo gās	From	500,000,000 years ago
	To	200,000,000 years ago
3. Mesohomo gās	From	200,000,000 years ago
	To	50,000,000 years ago
4. Neohomo gās	From	50,000,000 years ago
	To	now.

Table 10-4

Ethnic varieties of species neohomozygous, approximately¹⁵

1. First ethnic variety, late Cretaceous	From	52,000,000 years ago
	To	now
2. Second ethnic variety, [Cretaceous]	From	46,000,000 years ago
	To	now
3. Third ethnic variety, Oligocene	From	31,000,000 years ago
	To	now
4. Fourth ethnic variety, [Eocene]	From	16,000,000 years ago
	To	now

Other modes of thought based upon accredited canonical literatures of other peoples of other cultures of other countries of the great eastern hemispherical landmass describe the hemispherical neohomozygous forbears of the five ethnic varieties of the neohomozygous species of Anthrozoa homozygous *homo sapiens* gās which comprise current humanity as having arrived upon separate landmasses whereon, during widely separated geologic epochs of the Meso and Neogeologic eras, they had separately indigenously evolved out of their respective mesohomozygous progenitors: each in its own edition of that meso- neo morphosis: each ethnic having carried into the neo form those qualities of the anthropohomozygous phyletic constants that were distinctive of that particular level of the phylum's mesohomozygous evolvement at which the morphosis was achieved, the various phase mutations producing various ethnic modifications

of the general neohomozoan metamorphosis: each such neo-ethnos arriving with its respective neo-development of that level of the general meso-proto-neo human phyletic culture which coincided chronologically and anthropologically with their particular achievement of the neo-morphological level.

As these literatures detail earth's progressive geological crustal activities and describe its various progressive dry land contours as they occurred during the various periods of the various geologic eras, and detail the progressive floral and extrahuman faunal changes and relate them chronologically to the geologic eras, these agree in the main with the Euro-American acceptances. When it comes to human fauna these systems describe in detail the progressive series of metamorphoses of the organisms of this phylum as such and place these in their chronological and geological relationships, beginning with archeohomo upon a north polar archeogeologic landmass and following anthropo homoza as such, as it has inhabited the earth for a minimum of one thousand million solar-terrestrial years: of these, as archeohomo 500,000,000 years; as paleohomo, 300,000,000 years; as mesohomo, 150,000,000 years; and as neohomoza 50,000,000 years: describes the morphology of each of these human species, the species of phyletic cultures they produced: shows homo during these one thousand million solar-terrestrial years of its terrestrial habitat to have suffered, endured, become repeatedly in great part destroyed by but in less part here and there to have survived, and surviving repeatedly to have become adjusted to the effects upon homo of major earth changes which continuously altered or disrupted continents and oceans, mountain systems and worldwide human cultures; regard the first general ethnic neohomozoan metamorphosis of mesohomoza to have occurred during the late 1,000,000 of the 40,000,000 years of the final, Cretaceous, period of the Mesogeologic era on that portion of the dry lands of the period which lay in certain of the more southern of the latitudes and longitudes, approximately those now occupied by southeastern Asia, the Maylayan Peninsula, the northern half of the Indian Ocean, south Africa, Madagascar, the northern portion of the south Pacific, the second ethnic neohomozoan mutation of mesohomozoan organisms to have occurred during the 20,000,000 years of the first, Eocene, period of the Neogeologic era upon those of the south-central portion of the dry land contours of the era which lay within the longitudes and latitudes now forming Central Africa and the bedlands and islands of the south-central portion of the Atlantic Ocean: the third such mutation of species to have occurred during the 15,000,000 years of the Oligocene period upon lands of another more northern zone: the fourth and final mutation to have occurred during the 10,000,000 years of the Miocene period of the Neogeologic era upon a remaining undisturbed landmass lying across far eastern middle Atlantic, Mediterranean Eurafasia. And the four ethnic varieties of neohomoza so formed rode the Pliocene into the forming contours of the hemispherical era each on its own remnantal descendent of its own eral homeland: saved, each on its own land of salvation as the earth proceeded prodigiously through the final Cretaceous, the Eocene, Oligocene, Miocene periods.

Although I cannot have read these following literatures in the original since I do not read Sanskrit, some of them have been translated into English, and I am under the impression that various works of the canonical literatures of India such as the Vedas, the Puranas, and perhaps especially Vishnu Purana, and some of the Upanishads describe earth's crustal difficulties in terms of the chronological permutative progression of earth's crustal dry lands as these occurred formerly, beginning with their emergence from the enveloping waters, classifying the various eras for purposes of discussion as an earliest or primary era which coincides with the Archeogeologic era; a secondary era which coincides with the Paleogeologic era; a third era which coincides approximately with the Mesogeologic era; a fourth which coincides approximately with the Eocene, Oligocene and Miocene periods of the Neogeologic era and a fifth which coincides approximately with the Pliocene and Pleistocene periods of the Neogeologic era. If I have the terms right, the dry lands generally were called in this system of terminology the Upadvipas; the landmass of the Archeogeologic era was called Jambu-dvipa; the new landmass added during the Paleogeologic era was called Plaksha; the greatest mass of the Mesogeologic era was Shalmali; that of the early three of the periods of the Neogeologic era was called Kusha; of the last two periods of the Neogeologic era to date, Krauncha. Two future, foretold, successive major conformations of major dry landmasses are referred to as Shaka and Pushkara.¹⁶ These are related to a work on astronomy called Surya Siddhanta, called, somewhere, "the oldest work of astronomy in the world."¹⁷

Other accepted modes of thought as expressed in some of the Asiatic canonical literatures see the five ethnic varieties of neohomozoa not as successive evolvments of the one from the other but as five successive time-space ethnic evolutionary neohomozoic differentiations of five ethnic varieties of the species mesohomozoa. And Sara had taught me that just as the physical organisms which I and my brothers and sisters inhabit did not develop one from another although each was respectively older than its successor and successors, but that all came from a common stock, so the Indians and the Negroes and the whites and the blacks were siblings of a common parent stock. All people are my brothers and my sisters within the current humanity, she said. Neohomozoan siblings? These ancient Asiatic canons find the Archean human forms of the Archean species of the human phylum, as do they the extrahuman Archean fauna and the earliest Archean flora upon the earliest dry landmasses of the Archeogeologic era. These literatures follow the progressive and cumulative evolvment of the organisms of the human phylum, anamorphosis by anamorphosis, geologic era by geologic era, dry land contour by dry land contour.

It would be good to attempt again to reconstruct fully with the same sort of reliable approach to truth, the whatlikeness of the organisms which the human phylum produced as it approached and showed forth the biochemistry, histology and morphology of each of its phylogenetic levels of morphosis, and in terms of modern American science not misused to come by a knowledge of

the manner in which the varieties of the species archeohomozoa, paleohomozoa, mesohomozoa and neohomozoa of the phylum Anthrozoa anima sapiens gās, generated its cosmic zoically produced human psychic component in each level and to what extent that component so produced became integrated with the human extracosmic humanly produced extracosmic psychic component at that level. One supposes that a profound modern human self reorientation might result were such a reconstruction to be accomplished, to be scientifically accredited, to be made canonical, and then to be popularly accepted. This part of the search, just here, is directed toward the finding of indications of some people, some science, some epigraphy, some geologic dry land contours of the human phylum antedating the Neogeologic era, if anything. And, if anything, then something worth finding, if possible. And then after that, the search is for something human of mesohomozoa of the Mesogeologic era: if anything. And, if anything, then something human of the paleohomozoa of the Paleogeologic era and something human of archeohomozoa of the Archeogeologic era: some biochemical molecule, some paracrystalline form, some crystal distinctively Anthrozoa anima sapiens gās, there in the earliest precellular stage of the Archean species, but no different there ... than here now as it is in the neo species: the phylum's inward positive identification. Because out of her kith's remnant of this science, what Sara said was that the human physical body has always been the human physical body no matter in what form the human phylum may have presented it, no matter in what geologic era it laboriously scrunched its livelihood. And what her words and their connotations implied was that the knowledge that had been collected and organized and analyzed and formulated and reduced to the science which was the source of the science of the sacred land had been produced progressively and cumulatively by enlightened persons of all eras of the human phylum anterior to, and had been added to within the epoch of its reduction to a science: and that this formation of the knowledge produced by the enlightened of the phylum had occurred anterior to the epoch of the land of salvation of which she spoke. That, anterior to the land of salvation, there had been a homeland of which the land of salvation had been a part. And the homeland was an epochal remnant of some earlier geologic formation the balance of which had changed, become lost; become the lost land; perdu, perdition, the land of the lost of which all neohomozoan Khamite ethnics speak. The crustal area that was the homeland was a land that had never changed, upon which humanity had never perished, and upon which that knowledge of this world and of the other world and of humanity and of the interrelationships of these the enlightened of humanity had produced and had here been collected, and organized and analyzed and formulated and reduced to a science, the sacred science, had been preserved in an unbroken continuity; and that it was only more recently that it had become scattered and in great part lost to humanity in general. And her connotations implied that no matter where they were, nor when they were, nor in what human physical form their organisms occurred, the human persons produced in some measure the human soul. But that this production varied in extreme limits at any level

of morphological evolution directly with the variance of that organism from the expectancy of the level.

¹W. M. Flinders Petrie, (1853-1942), English Egyptologist and Archeologist.

²Piazzi Smyth, Astronomer-Royal for Scotland (1819-1920).

³For deity, see Index.

⁴*Timaeus*, pgs. 326-328, translated by H. P. Davis, as cited by H. P. Blavatsky, *The Secret Doctrine*, Vol. II, p. 785 (London: The Theosophical Publishing House, Ltd., 1893).

⁵Herodotus, *Euterpe*, cxlii, as cited by Blavatsky, *ibid.*, Vol. II p. 349.

⁶Blavatsky, *op. cit.*, Vol. II, p. 455

⁷*Ibid*, Vol. I, p. 714.

⁸As cited by Piazzi Smyth, *Our Inheritance in the Great Pyramid*, 3rd. ed. (London: Daldy, Isbister and Co., 1877), p. 483.

⁹For I, see Index.

¹⁰For discussion, see Chapter XI, Sec. v., The So-called Caucasian Race.

¹¹Called also suprarenal.

¹²[Some 150 fragments of a single skull of a proposed *Homo sp. indet.* (species indeterminate) discovered in 1972 near Lake Rudolph in Kenya by Richard E. F. Leakey of the National Museum of Kenya are currently considered to be at least 2.6 million years old, on the basis of potassium-argon dating. And in October 1974 in Ethiopia's Awash Valley Dr. Donald Care Johnson of Case Western Reserve University and the Museum of Natural History in Cleveland, Ohio, Dr. Maurice Taieb of the French Scientific Research Center in Paris, and Alemeyu Asfew of the Ethiopian Antiquities Administration report finding parts of human jawbones with teeth intact estimated to be 3 or 4 million years old. In the July 12, 2002 issue of *Science*, pp 171-173, Ann Gibbons reports that a partial skull from Chad's Djurab Desert which was discovered by an undergraduate member of a research team led by paleontologist Michel Brunet of the University of Poitiers has been described as the oldest known hominid, the lineage which includes humans, and has been dated to 6 or 7 million years ago. Gibbons states that "the six Chad fossils, which include a nearly complete cranium, two lower jaw fragments, and three isolated teeth, show a unique combination of features, prompting Brunet and his international team to assign them to a new genus and species, *Sahelanthropus tchadensis*." Paleanthropologist Daniel Lieberman of Harvard University is quoted as stating, "This fossil is a huge wake-up call. It reminds us that we're missing large portions of the fossil record." Ed.]

¹³*Time Magazine*, Science Section, May 10, 1951.

¹⁴Henry Fairfield Osborn, *Man Rises to Parnassus*, (Princeton: Princeton University Press, 1928, p. 25.

¹⁵See Chapter XI, Neohomozoa and the Hemispheres, for full discussion. [Ed.]

¹⁶Blavatsky, *op. cit.*, Vol. II, pgs. 421-22.

¹⁷*Ibid.*, Vol. II, p. 340.