

-- CASE STUDY ON EPISTEMOLOGICAL JUSTIFICATION / TRUTH DERIVED FROM THE NOTION "I DON'T LIKE MONDAYS" RELATED TO USA SCHOOL SHOOTINGS

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Given that the notion of technique and thought as 'works of the mind' according to CORTESE [**@1**], are equally viable and vital components of the human condition which is met with much less resistance than the notion that technology is so. Perhaps merely because technique and methodology cannot be physically separated from the mind (except when it is embodied in technology), and could not continue existing if humanity went extinct tomorrow – in contrast to technology, which could do both.

We would intuitively ask the question relative to the anthropocentric (ie. human being as the central or most important element of existence) characteristic:

Whether mind is constituted by a sensibility of determinism as cognitive process of apprehension (or indeed ANAMNESIS as its innate capacity for knowledge recollection and the semitic linguistic basis to a PREHISTORY OF MIND) assisted by a ratiocination construct (ie. **theory that the universe is utterly rational: 22 / 7**) such as #2184 - anthropologic cosmogonic principle?

#2184 (as #24 x #7 = **@168 - ONTIC ROOT** x #13) x 49 = 107,016 days (294 x 364 = 6J) / 293 = 365.2423208191126 tropical year

CORTESE (2016, p 27) states that the word 'technic' is used in the sense of encompassing both technology and technique. It derives from the ancient Greek notion of 'techne', which was a category that made no distinction between technology and technique, or technology and methodology. Here the Greek notion of techné reifies (Cortese: 2016, p 13) the co-constitutive relationship humans have with their technology because it demonstrates that a clean and clear ontological distinction between technology and technique, tool and thought, or device and mind is neither necessary nor more appropriate than avoiding such a distinction.

ONTIC DERIVED #EIGHT AUTONOMOUS DELIMITER CONCEPT PROTOTYPES:

MIND (#VIRTUE): #1 - APO: G575 (@150) + **#2 - DIDOMI:** G1325 (@104)

SCIENCE (#TOOLS): #3 - POIEO: G4160 (@175) + **#4 - APODIDOMI:** G591 (@181)

OPINION (#POSITION): #5 - EIDOMAI: G1492: (@228) + **#6 - APOGRÁPHŌ:** G583 (@86)

SENSE (#TIME): #7 - ARÉTĒ: G703 (@102) + **#8 - TÉCHNĒ:** G5078 (@171)

#1) APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA / ORIGIN OF A CAUSE)

#2) DIDOMI: G1325 (@104 - PRESENTS)

#3) POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

#4) APODIDOMI: G591 (@181 - RESERVE)

#5) EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <-- BIBLE GREEK LEXICON ENTRIES

#6) APOGRÁPHŌ: G583 (@86 - ACCORDING TO LAW AS **DOGMA:** G1378 (@184 - WHETHER SECULAR OR SECTARIAN))

#7) ARÉTĒ: G703 (@102 - ETHICAL / MORAL ACTION as @113 - PRINCIPLE OF EMANATION BY #45 - METHODOLOGY + #68 - RIGHTS CONFORMITY)

#8) TÉCHNĒ: G5078 (@171 - TECHNIC SELF-DETERMINATION)

[@150, @104, @175, @181, @228, @86, @102, @171]

[@150, {@1: Sup: 69 - **EXHAUSTION:** CH'IUNG (#69); Ego: 69 - **EXHAUSTION:** CH'IUNG (#69)}

@104, {@2: Sup: 11 - **DIVERGENCE:** CH'A (#80); Ego: 23 - **EASE:** YI (#92)}

@175, {@3: Sup: 24 - **JOY:** LE (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 13 - **INCREASE:** TSENG (#105)}

@181, {@4: Sup: 43 - **ENCOUNTERS:** YU (#147); Ego: 19 - **FOLLOWING:** TS'UNG (#124)}

@228, {@5: Sup: 28 - **CHANGE:** KENG (#175 - **I AM NOT A TRANSGRESSOR** {%22}); Ego: 66 - **DEPARTURE:** CH'U (#190)}

@86, {@6: Sup: 33 - **CLOSENESS:** MI (#208); Ego: 5 - **KEEPING SMALL:** SHAO (#195)}

@102, {@7: Sup: 54 - **UNITY:** K'UN (#262); Ego: 21 - **RELEASE:** SHIH (#216)}

@171] {@8: Sup: 63 - **WATCH**: SHIH (#325); Ego: 9 - **BRANCHING OUT**: SHU (#225)}

In considerations of methodological self-determination as autogenic thoughts steering morphogenic knots, CORTESE (2016, p 8) states that one of the ways humans (organisms generally) change the wiring of their brains is in response to thought and perception which constitute a modality of self-determination in and of themselves, insofar as they can facilitate changes to the material systems and processes underlying our brains, thereby facilitating the modification of our emergent intellectual and experiential capacities and faculties constituted thereby.

That our modality of self-determination is primarily concerned with devising a META-NARRATIVE so as to articulate any viability to any METALOGIC process and such being augmented with relevant textual notes to further contextually assist its comprehensibility as informal research by an intermediate capability to then facilitate generation of ideas within our self education process.

My immediate disconcertion with DE ZENGOTITA's school yard bullying scenario as an experience of autocratic human dynamics is that he misses the mark as it were concerning what is essential to the action, in then appraising the central issue as being about "**THE ACTUAL MECHANISMS OF CONTROL [WHICH] ESCAPE ALL TOP-DOWN HEALTH-ED-TYPE EXPLANATIONS.**" [Page 82]

If we rather concern ourselves with the conceptual notion of an "esprit de corps" (ie. ***a feeling of pride and mutual loyalty shared by the members of a group***) but more appropriately as "concrete reality" v's "trouble and annoyance" empathy dynamic which is in accord with the Greek notion of pragma as the practicality and realism of a mutual affection between persons.

We then have recourse within the philosophical tradition of pragmatism, to the hypothetical possibility of epistemological (justification) as a coherentist theory of justification and epistemological (truth) as the claim which asserts that any predicate truth of a statement is an attributed property of useful-to-believe to such a statement itself, whereby as neural linguistic premise we consider that words and thought are tools and instruments for prediction, problem solving, and action. [Wikipedia: Pragmatism]

Our self education process on this topic is going to take some time to informally research however by way of an initial explanation to a subjective truth that may induce a varying degree of resonate value as to

acceptably invoke a mutual agreeability that is conveyed by the expression "I DON'T LIKE MONDAYS":

YOUTUBE: "I DON'T LIKE MONDAYS (THE BOOMTOWN RATS)"

<<https://www.youtube.com/watch?v=-Kobdb37Cwc>>

"I DON'T LIKE MONDAYS" is a song by Irish new wave group the Boomtown Rats about the 1979 Cleveland Elementary School shooting in San Diego by a 16-year-old Brenda Ann Spencer, who fired at children in a school playground at Grover Cleveland Elementary School in San Diego, California, on 29 JANUARY 1979, killing two adults and injuring eight children and one police officer. Spencer showed no remorse for her crime and the explanation for her actions was "I DON'T LIKE MONDAYS. THIS LIVENS UP THE DAY".

[I, {@1: Sup: 9 - **BRANCHING OUT**: SHU (#9); Ego: 9 - **BRANCHING OUT**: SHU (#9)}
d, {@2: Sup: 13 - **INCREASE**: TSENG (#22); Ego: 4 - **BARRIER**: HSIEN (#13)}
o, {@3: Sup: 73 - **ALREADY FORDING, COMPLETION**: CH'ENG (#95); Ego: 60 - **ACCUMULATION**: CHI (#73 - **MALE DEME IS UNNAMED** {%26})}
n, {@4: Sup: 42 - **GOING TO MEET**: YING (#137 - **MALE DEME IS UNNAMED** {%20}); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#123)}
't, {@5: Sup: 80 - **LABOURING**: CH'IN (#217); Ego: 38 - **FULLNESS**: SHENG (#161 - **I AM NOT A TELLER OF LIES** {%9} / **I AM NOT A TELLER OF LIES** {%9})}
l, {@6: Sup: 29 - **DECISIVENESS**: TUAN (#246); Ego: 30 - **BOLD RESOLUTION**: YI (#191 - **I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32})}
i, {@7: Sup: 38 - **FULLNESS**: SHENG (#284); Ego: 9 - **BRANCHING OUT**: SHU (#200 - **I AM NOT A ROBBER OF SACRED PROPERTY** {%8} / **I AM NOT A ROBBER OF SACRED PROPERTY** {%8})}
k, {@8: Sup: 58 - **GATHERING IN**: HSI (#342 - **BINOMIAL PROTOTYPES** (#381 - **ANAMNESIS / ABANDON**; #339 - **PERSECUTE / PROROGUE**) WATCH); Ego: 20 - **ADVANCE**: CHIN (#220 - **I CURSE NOT A GOD** {%38} / **I CURSE NOT A GOD** {%38})}
e, {@9: Sup: 63 - **WATCH**: SHIH (#405 - @135 + @102 = #237 - **USE OF FORCE + @168 - BINOMIAL STOICHEION EXACERBATOR**); Ego: 5 - **KEEPING SMALL**: SHAO (#225 - **EGO TO ONTIC DIALECTIC** [@150, @104, @175, @181, @228, @86, @102, @171] LETTERS PATENT)}

M, {@10: Sup: 22 - **RESISTANCE**: KE (#427); Ego: 40 - **LAW/MODEL**: FA (#265)}

o, {@11: Sup: 1 - **CENTRE**: CHUNG (#428); Ego: 60 - **ACCUMULATION**: CHI (#325 - **SUPERNAL TO ONTIC DIALECTIC** [@150, @104, @175, @181, @228, @86, @102, @171] **LETTERS PATENT**)}

n, {@12: Sup: 51 - **CONSTANCY**: CH'ANG (#479); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#375)}

d, {@13: Sup: 55 - **DIMINISHMENT**: CHIEN (#534); Ego: 4 - **BARRIER**: HSIEN (#379)}

a, {@14: Sup: 56 - **CLOSED MOUTH**: CHIN (#590); Ego: 1 - **CENTRE**: CHUNG (#380)}

y, {@15: Sup: 27 - **DUTIES**: SHIH (#617); Ego: 52 - **MEASURE**: TU (#432)}

s] {@16: Sup: 46 - **ENLARGEMENT**: K'UO (#663); Ego: 19 - **FOLLOWING**: TS'UNG (#451)}

TELOS TOTAL: #1342

FEME: @161 + @191 + @200 + @220 = #772

ONTIC CHECKSUM TOTAL: #772

MALE: @137 = #137

FEME: @73 + @161 + @200 + @220 = #654

DEME CHECKSUM TOTAL: #791

The German philosopher Arthur Schopenhauer (22 FEBRUARY 1788 to 21 SEPTEMBER 1860) in his 1818 work (expanded in 1844), titled "THE WORLD AS WILL AND REPRESENTATION", advances the notion that the phenomenal world is the product of a blind NOUMENAL WILL.

Thus broadly speaking the metaphysical premise for an adverse realism related to our environmental concern about MONDAYS might be due to various components as our schematics to knowledge such as the TELEOLOGICAL CATEGORY **#1342** of the circumstantial notion itself:

#1342 as [#1, #50, #300, #1, #3, #800, #50, #9, #7, #70, #40, #1, #10] = antagōnizomai (G464): {UMBRA: #1343 % #41 = #31} 1) to *STRUGGLE*, *FIGHT*;

#1342 as [#1, #50, #400, #80, #70, #300, #1, #20, #300, #70, #50] = anypóktos (G506): {UMBRA: #1492 % #41 = #16} 1) not made subject, unsubjected; 2) *THAT* *CANNOT* *BE* *SUBJECTED* *TO* *CONTROL*, *DISOBEDIENT*, *UNRULY*, *REFRACTORY*;

#1342 as [#1, #80, #70, #30, #800, #50, #300, #1, #10] = apólymi (G622): {UMBRA: #661 % #41 = #5} 1) to destroy; 1a) to put out of the way entirely, abolish, put an end to ruin; 1b) render useless; 1c) to kill; 1d) ***TO* *DECLARE* *THAT* *ONE* *MUST* *BE* *PUT* *TO* *DEATH***; 1e) metaphor: to devote or give over to eternal misery in hell; 1f) to perish, to be lost, ruined, destroyed; 2) to destroy; 2a) to lose;

#1342 as [#4, #10, #800, #20, #300, #8, #200] = dióktēs (G1376): {UMBRA: #1342 % #41 = #30} 1) ***PERSECUTOR***;

#1342 as [#80, #5, #100, #10, #200, #200, #5, #400, #40, #1, #300, #1] = perísseuma (G4051): {UMBRA: #1041 % #41 = #16} 1) ***ABUNDANCE*, *IN* *WHICH* *ONE* *DELIGHTS***; 1a) of that which fills the heart; 2) that which is left over, residue, remains;

"O GENERATION OF VIPERS, HOW CAN YE, BEING EVIL, SPEAK GOOD THINGS? FOR OUT OF THE ***ABUNDANCE*-G4051** OF THE HEART THE MOUTH SPEAKETH." [Matthew 12:34]

Beyond the appalling category of understanding as confronting reality, there is then a consideration as to the nuanced state of the discriminating norm applied to any pragmatic descriptors being reverse transcriptase meta-descriptors by which such a concept of experience is either supernally / ego framed as the dialectical construct:

#663 = #660 - CIVIL UNREST + #3 - MIRED (HSIEN): DIFFICULTY EXPERIENCED AT THE START OF ANY INITIATIVE

@168 - ONTIC ROOT (LANGUAGE / TIME)

@215 - SELF CONTRADICTION

@130 - TO ACT OR PLAY THE CHILD / ACT SEVERELY / ABUSE / WICKEDNESS

#513 + @147 - TO ESTABLISH (MALE DEME) = @660 (+6 - FORMULA OF PROGRESSION)

#451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL

#41 - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (REMEMBER THE SABBATH)

#82 - TERMS OF COMPLIANCE / FORMULA OF HUMANITY (HONOUR PARENTS)

#123 - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (**DO NOT KILL**)
 #164 - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (**AVOID HETERONOMY AGAINST AUTONOMY**) / #328 - **TRANSFORMATIONAL PROTOTYPE**
 #205 - PRINCIPLE OF PERSISTENCE / #369 - **HUMAN DISCRIMINATING NORM** (probiety: **DO NOT STEAL**)
 #246 - UTTERANCE; ACTIONS / #410 - **OBLIGATING NORM** (rule based: **BEAR NO FALSE WITNESS**)
 #287 - NECESSITY (LAW OF DUTY) / #451 - **MANIFESTING NORM** (right or privilege: **DO NOT COVET**)

Or as to whether such superficiality has otherwise any **ONTIC: #772 / DEME: #791** (ie. *including any sub-component thereof*) grounding by which a substantiated correspondence with others is then most significantly made.

#772 as [#40, #300, #30, #2, #400] = shâlab (H7947): {UMBRA: #332 % #41 = #4} 1) (Pual) to be bound, be joined, ***BE* *JOINED* *TOGETHER***;

#772 as [#1, #80, #70, #400, #200, #10, #1, #10] = apousía (G666): {UMBRA: #762 % #41 = #24} 1) ***ABSENCE***;

#772 as [#300, #2, #70, #400] = sheba' (H7651): {UMBRA: #372 % #41 = #3} 1) ***SEVEN*** (cardinal number); 1a) as ordinal number; 1b) in combination - 17, 700 etc;

#772 as [#300, #50, #1, #400, #10, #5, #6] / #791 as [#300, #50, #1, #400, #600] = sâné' (H8130): {UMBRA: #351 % #41 = #23} 1) ***TO* *HATE*, *BE* *HATEFUL***; 1a) (Qal) to hate; 1a1) of man; 1a2) of God; 1a3) hater, one hating, enemy (participle) (subst); 1b) (Niphal) to be hated; 1c) (Piel) hater (participle); 1c1) of persons, nations, God, wisdom;

#791 as [#2, #30, #1, #200, #500, #8, #40, #9, #1] = blasphēmía (G988): {UMBRA: #792 % #41 = #13} 1) ***SLANDER*, *DETRACTION*, *SPEECH* *INJURIOUS*, *TO* *ANOTHER'S* *GOOD* *NAME***; 2) impious and reproachful speech injurious to divine majesty;

We must therefore be cautious with respects to the IDEA PRAGMATICS which possesses a complex dynamic of causality and not then emphatically assert that every episode of taunting results in a disposition as either the desire, reason or action to "eliminate" one's protagonists. But we could reasonably conclude that the adverse experience is likely

related to persons being bonded together in attaining a delight from engaging within injurious speech and hateful conduct against a person other than **@1 - SELF**.

It would be the subject of further research to then properly conclude that a value statement about "I DON'T LIKE MONDAYS" has any relevance to a desire to eliminate one's antagonists and even then the propensity for **#663 - INITIATIVE** (hârag (H2026): ***TO* *KILL, *SLAY* / yârê'** (H3372): ***TO* *SHOOT* *ARROW* *OR* *GUN* / agapētós** (G27): ***ESTEEMED***) as determinism must be tempered by the cause of reason as **#451 - PRAXIS OF RATIONALITY** (sâkal (H7919): ***PRUDENT*, *CIRCUMSPECT*, *WISELY* *UNDERSTAND*, *PROSPER* / mishpât (H4941): ***ACT* *OF* *DECIDING* *A* *CASE* / bâdal (H914): ***TO* *SEPARATE* *ONESELF* / nâkâh (H5221): ***TO* *ATTACK* / qâtsar (H7114): ***BE* *VEXED***).********

All we have done with DE ZENGOTITA's school yard bullying scenario is to then devise a META-NARRATIVE so as to articulate any viability of the METALOGIC process in being only sufficient to convey an astute comprehensibility of the problem as the product from our informal research which is then a contribution to the UNIVERSE OF DISCOURSE by assisting others who possess a professional capacity and may benefit from our intermediate (ie. *mediated*) action.

Since we have from the perpetrator's own statement of intention which was made some 43 years ago, then devised some sense of the IDEA PRAGMATICS that possesses a complex dynamic of causality involving "TERRORS-H928 UPON THE CITY-H5892" [Jeremiah 15:8] and in only then making a superficial analysis of the second part as the explanation given for their actions:

"THIS LIVE(*)NS UP THE DAY" (**#674 - dâphaq (H1849): ***BEAT* *VIOLENTLY***, #498 - sâchaq (H7832): ***TO* *SPORT*, *PLAY*****)

We cursorily note at this (*) juncture of the dialectic that the ONTIC CHECKSUM **@327** as a flagrant **@1 - SELF** disregard for **#287 - NECESSITY (LAW OF DUTY)** also matches this meta-descriptor cumulative value {**@8: Sup: 32 - LEGION: CHUANG (#327); Ego: 5 - KEEPING SMALL: SHAO (#194)**} in then purveying a possible self-referential notion of an excitable pleasure in the bringing forth a sudden dismay as terror:

#449 - BRINGING FORTH OF WICKED BEHAVIOUR as [**#6, #2, #5, #30, #6, #400**] = behâlâh (H928): {**UMBRA: #42 % #41 = #1**} **1**) dismay, ***SUDDEN* *TERROR*** or ruin, alarm;

#327 as [#2, #70, #200, #10, #5, #600] = 'fyr (H5892): {UMBRA: #280 % #41 = #34} 1) *EXCITEMENT*, *ANGUISH*; **1a)** of terror; **2)** city, town (a place of waking, guarded); **2a)** city, town;

#194 as [#10, #8, #80, #90, #6] = ch ph ts (H2654): {UMBRA: #178 % #41 = #14} 1) to delight in, take pleasure in, desire, be pleased with; **1a)** (Qal); **1a1)** of men; **i)** *TO* *TAKE* *PLEASURE* *IN*, *DELIGHT* *IN*; **ii)** to delight, desire, be pleased to do; **1a2)** of God; **i)** to delight in, have pleasure in; **ii)** to be pleased to do; **1a3)** to move, bend down; **i)** (Qal) to bend down;

And in that regard, since this school shooting event of 1979 precedes the 24 MARCH 1999 release of the MATRIX movie, we must reject outright the contrivance which DE ZENGOTITA subsequently advocated in 2005: "half the school shooters in the heartland saw themselves as NEO in the MATIX, or something along those lines, didn't they?" [Page 95]

PROLOGUE ON 16 JULY 2022: "How very unusual it was on Thursday 14 JULY 2022 that I went to a local AGRICULTURAL SUPPLIES RETAIL OUTLET (first time in 45 years) to make enquires about herbicide and my car was soon dwarfed by a reversing truck.

I apologised to the sales assistant in being so unacquainted with the subject but that my area of expertise as informal interest was metaphysics (ie. **before time**).

And yesterday 15 JULY 2022 there was a major truck accident involving herbicide spillage.

GUARDIAN NEWS (AAP) @ 1420 HOURS ON 15 JULY 2022:
"MELBOURNE TRUCK CRASH SPILLS 40 TONNES OF CHEMICAL HERBICIDE ON FREEWAY:



The B-double truck crashed through a barrier on the Melrose Drive ramp off the Western Ring Road and careered down an embankment at Tullamarine at about 2am on Friday 15 JULY 2022.

The chemical spill prompted stay-at-home orders to be issued for residents in Airport West, Gladstone Park, Gowanbrae, Strathmore Heights and Tullamarine.

Because of the dangerous chemicals involved, it took rescue crews two hours to free the truck's driver, a 41-year-old Mernda man, who was taken to hospital with minor injuries.

"I'm surprised he's walked away," acting senior sergeant Jason Connor told the ABC on Friday 15 JULY 2022.

Specialist hazmat fire crews and the Environment Protection Authority expected to spend most of Friday clearing the accident. Residents were told to avoid the area." [2]

And within 24 hours of publishing on 14 / 15 JULY 2022 a case study on epistemological justification / truth derived from the notion "**I DON'T LIKE MONDAYS**" related to USA school shootings, a founding band member from the group "**HAPPY MONDAYS**" has died.

JOHN DUNNE (STANDARD UK) @ 0156 HOURS ON 16 JULY 2022:
"HAPPY MONDAYS FOUNDING MEMBER PAUL RYDER FOUND DEAD HOURS BEFORE FESTIVAL PERFORMANCE:



[**IMAGE:** Paul Ryder (left) with brother Shaun in 2012 / Courtesy: Ken McKay (Shutterstock)]

The **HAPPY MONDAYS** founding band member Paul Ryder has died suddenly aged 58. The bass player - who was the brother of frontman Shaun Ryder - was found dead on Friday, only hours before the band were due to play at KUBIX FESTIVAL in Sunderland.

Shaun, 59, and Paul were the original founders of the seminal indie band whose hits include Step On and Loose Fit.

The circumstances of Ryder's death are not known." [@3]

How strange is the manner in which the world turns.

— **CRUSADING MATTADORI** —
[Written 30 MARCH 2017]

"JINGO BELLS.
JINGO BELLS.
JINGO ALL THE WAY,
OH WHAT FUN IT IS TO RIDE,
ON A ONE TERSE—OPEN SLAY!

IT ISN'T EVEN ***MONDAY***."

{ @7: Sup: 12 - **YOUTHFULNESS**: T'UNG (#281); Ego: 20 - **ADVANCE**:
CHIN (#306) }

SPANISH (MATADOR): matar (first-person singular present mato, first-person singular preterite maté, past participle matado)
From Latin mactō (through a Vulgar Latin mattō). Thus, a potential cognate with English mactate.
From Vulgar Latin mattō, from Late Latin mattus ("drunk, intoxicated"), related to madidus. Compare to archaic Italian ***MATTARE*** ("to kill, to torture").

- to kill, slay;
- to put out, extinguish (a flame or light);
- to butcher;
- to injure, damage;
- to fatigue, exhaust, tire out;
- to dull (render dim or obscure; to sully; to tarnish);
- to round off;
- to ruin;
- (colloquial) to kill (to annoy);
- (colloquial) to kill (to get mad at);
- (colloquial) to kill (to amaze, exceed, stun);
- (colloquial) to beat (to be better than);
- to postmark;

- (reflexive) to kill oneself, to commit suicide;
- (reflexive) to be killed, to meet one's death;
- (reflexive) to become galled, to become chafed, to get sores (said of horses);
- (reflexive) to wear oneself out; [Ref: Wiktionary]

#281 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#200, #80, #1] = râphâ' (H7496): {UMBRA: #281 % #41 = #35} 1) ghosts of the dead, shades, ***SPIRITS***;

"HELL FROM BENEATH IS MOVED FOR THEE TO MEET THEE AT THY COMING: IT STIRRETH UP THE ***DEAD*-H7496** FOR THEE, EVEN ALL THE CHIEF ONES OF THE EARTH; IT HATH RAISED UP FROM THEIR THRONES ALL THE KINGS OF THE NATIONS." [Isaiah 14:9]

#281 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#200, #20, #10, #1, #50] = skiá (G4639): {UMBRA: #231 % #41 = #26} 1) shadow; **1a) *SHADE* *CAUSED* *BY* *THE* *INTERCEPTION* *OF* *LIGHT***; **1b)** an image cast by an object and representing the form of that object; **1c)** a sketch, outline, adumbration;

"TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS AND IN THE ***SHADOW*-G4639** OF DEATH, TO GUIDE OUR FEET INTO THE WAY OF PEACE." [Luke 1:79]

#226 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#2, #4, #200, #500] /

#259 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#30, #4, #200, #20, #5] /

#279 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#4, #200, #20, #10, #5, #600] / [#5, #4, #200, #20, #10, #600] /

#280 - NOUMENON RESONANCE FOR 14 JULY 2022 as [#4, #200, #20, #50, #6] / [#40, #4, #200, #20, #10, #6] /

#291 - NOUMENON RESONANCE FOR 14 JULY 2022 as [#2, #4, #200, #20, #10, #5, #700] /

#334 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#40, #4, #200, #20, #10, #20, #600] /

#281 - CRUSADING MATTADORI POEM as [#2, #4, #200, #20, #10, #5, #600] = derek (H1870): {UMBRA: #224 % #41 = #19} 1) way, ***ROAD***, distance, journey, manner; **1a)** road, way, path; **1b)** journey; **1c)** direction; **1d)** manner, habit, way; **1e)** of ***COURSE* *OF* *LIFE*** (fig.); **1f)** ***OF* *MORAL* *CHARACTER*** (fig.);

"THAT THY ***WAY*-H1870** MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS." [Psalm 67:2]

#306 as [#10, #90, #200, #6] = yêtsér (H3336): {UMBRA: #300 % #41 = #13} 1) form, framing, purpose, framework; 1a) form; 1a1) pottery; 1a2) graven image; 1a3) man (as formed from the dust); 1b) *PURPOSE*, *IMAGINATION*, *DEVICE* (*INTELLECTUAL* *FRAMEWORK*);

"O LORD GOD OF ABRAHAM, ISAAC, AND OF ISRAEL, OUR FATHERS, KEEP THIS FOR EVER IN THE *IMAGINATION*-H3336 OF THE THOUGHTS OF THE HEART OF THY PEOPLE, AND PREPARE THEIR HEART UNTO THEE:" [1Chronicles 29:18]

#367 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#10, #300, #1, #6, #700] /

#306 - CRUSADING MATTADORI POEM as [#300, #1, #5] = shâ'âh (H7582): {UMBRA: #306 % #41 = #19} 1) *CRASH*, make a din or crash, crash into ruins, be in ruins, be desolated; 1a) (Qal) to crash into ruins; 1b) (Niphal); 1b1) to be ruined; 1b2) to crash; 1b3) to be left (a desolation); 1c) (Hiphil); 1c1) *TO* *CAUSE* *TO* *CRASH*; 1c2) to cause to be desolated;

#306 as [#300, #1, #5] = shôw' (H7722): {UMBRA: #307 % #41 = #20} 1) ravage; 2) *DEVASTATION*, *RUIN*, *WASTE*; 2a) devastation, ruin; 2b) ruin, waste (of land);

#331 - NOUMENON RESONANCE FOR 15 JULY 2022 as [#5, #200, #6, #70, #10, #600] / [#6, #5, #200, #70, #10, #600] / #306 - CRUSADING MATTADORI POEM as [#10, #200, #70, #6, #500] = râ'âh (H7462): {UMBRA: #275 % #41 = #29} 1) to *PASTURE*, tend, graze, feed; 1a) (Qal); 1a1) to tend, pasture; i) to shepherd; ii) of ruler, teacher (fig); iii) of people as flock (fig); iv) shepherd, herdsman (subst); 1a2) to feed, graze; i) of cows, sheep etc (literal); ii) of idolater, Israel as flock (fig); 1a3) (Hiphil) shepherd, shepherdess; 1b) to associate with, be a friend of (meaning probable); 1b1) (Qal) to associate with; 1b2) (Hithpael) to be companions; 1c) (Piel) to be a special friend;

#306 as [#40, #40, #20, #200, #6] = mimkâr (H4465): {UMBRA: #300 % #41 = #13} 1) *SALE*, *WARE*, *THING* *SOLD*;

#306 as [#5, #40, #80, #70, #100, #10, #1] = emporía (G1711): {UMBRA: #306 % #41 = #19} 1) *TRADE*, *MERCHANDISE*;

YOUTUBE: "The X-Files Theme Song (With Lyrics!)"

<<https://www.youtube.com/watch?v=V21RVjE3qnY>>

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/CASE%20STUDY%20ON%20SCHOOL%20SHOOTINGS%2020220714.pdf>>

@1 - Francesco A. B. Cortese, "THE TECHNOETHICAL ETHOS OF TECHNIC SELF-DETERMINATION", *Intention Journal of Technoethics*, Volume 7, Issue 2, July-December 2016, page 13

@2 - Guardian News, 1420 hours on 15 JULY 2022, "Melbourne truck crash spills 40 tonnes of chemicals on freeway, forcing local residents to stay home", <<https://www.theguardian.com/australia-news/2022/jul/15/melbourne-truck-crash-chemical-spill-freeway-western-ring-road-tullam>>

@3 - The Standard (UK), John Donne, 0156 hours on 16 JULY 2022, "Paul Ryder: Happy Mondays founding member found dead hours before festival performance", <<https://www.standard.co.uk/showbiz/paul-ryder-dies-happy-mondays-bassist-shaun-ryder-b1012709.html>>

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