

CASE STUDY 2: WATERS OF HORUS AS TO WHETHER SHIPS, SALT AND SILK AS COGITO MYTHOS / MYSTERY ELEMENTS ARE EVIDENCE OF KING SOLOMON'S TRADE / WISDOM (TETRA: #1 / #54 / #78) ASSOCIATION WITH THE CHINESE

#529 = **TETRA: #78 - ON THE VERGE (CHIANG)** as [#5, #300, #10, #8, #6, #200] = Shîychôwr (H7883): {**UMBRA: #524 % #41 = #32**} 0) SHIHOR (שִׁיחֹר, WATERS OF HORUS) or Sihor = 'dark'; 1) a river or canal on east border of Egypt and a branch of the Nile;

#78 - 將 = #529

COGITO: [#9, #31, #51, #61, #24] as #78 - **ON THE VERGE (CHIANG)**

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:78>>

[#9 {**@1**: Sup: 9 - **BRANCHING OUT**: SHU (#9); Ego: 9 - **BRANCHING OUT**: SHU (#9)}

#31 {**@2**: Sup: 40 - **LAW / MODEL**: FA (#49); Ego: 31 - **PACKING**: CHUANG (#40)}

#51 {**@3**: Sup: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#59); Ego: 51 - **CONSTANCY**: CH'ANG (#91 - **MALE DEME IS UNNAMED** {%1})}

#61 {**@4**: Sup: 71 - **STOPPAGE**: CHIH (#130 - **I AM NOT EVIL MINDED** {%3}); Ego: 61 - **EMBELLISHMENT**: SHIH (#152)}

#24] {**@5**: Sup: 14 - **PENETRATION**: JUI (#144 - **MALE DEME IS UNNAMED** {%10}); Ego: 24 - **JOY**: LE (#176)}

TELOS TOTAL: #176

ONTIC CHECKSUM TOTAL: #130

DEME CHECKSUM TOTAL: #235

#78 - MALE CHECKSUM TOTAL: #144 as [#10, #8, #20, #40] = **châkam** (H2449): {**UMBRA: #68 % #41 = #27**} 1) to be wise; 1a) (Qal) to be or become wise, act wisely; 1b) (Piel) ***TO* *MAKE* *WISE*, *TEACH* *WISDOM*, *INSTRUCT***; 1c) (Pual) to be made wise; 1d) (Hiphil) to make wise; 1e) (Hithpael) to show oneself wise, deceive, show one's wisdom;

#176 as [#30, #100, #6, #40] /

#717 - MALE CHECKSUM TOTAL: #144 as [#6, #1, #100, #10, #600] = **qûwm** (H6965): {**UMBRA: #146 % #41 = #23**} 1) to rise,

arise, stand, rise up, stand up; **1a** (Qal); **1a1** to arise; **1a2** to arise (hostile sense); **1a3** to arise, become powerful; **1a4** to arise, come on the scene; **1a5** to stand; **i** to maintain oneself; **ii** to be established, be confirmed; **iii** to stand, endure; **iv** to be fixed; **v** to be valid; **vi** to be proven; **vii** to be fulfilled; **viii** to persist; **ix** to be set, be fixed; **1a6** (Piel); **i** to fulfil; **ii** to confirm, ratify, establish, impose; **1a7** (Polel) to raise up; **1a8** (Hithpael) to raise oneself, rise up; **1a9** (Hiphil); **i** to cause to arise, raise; **ii** ***TO* *RAISE*, *SET* *UP*, *ERECT*, *BUILD***; **iii** to raise up, bring on the scene; **iv** to raise up, rouse, stir up, investigate; **v** ***TO* *RAISE* *UP*, *CONSTITUTE***; **vi** to cause to stand, set, station, establish; **vii** to make binding; **viii** to carry out, give effect to; **1a10** (Hophal) to be raised up;

#442 - MALE CHECKSUM TOTAL: #144 as [#6, #20, #300, #40, #70, #6] = shâma' (H8085): {UMBRA: #410 % #41 = #41} 1 to hear, listen to, obey; **1a** (Qal); **1a1** to hear (perceive by ear); **1a2** to hear of or concerning; **1a3** to hear (have power to hear); **1a4** to hear with attention or interest, listen to; **1a5** to understand (language); **1a6** ***TO* *HEAR* (*OF* *JUDICIAL* *CASES*)**; **1a7** to listen, give heed; **i** to consent, agree; **ii** to grant request; **1a8** to listen to, yield to; **1a9** to obey, be obedient; **1b** (Niphal); **1b1** to be heard (of voice or sound); **1b2** to be heard of; **1b3** to be regarded, be obeyed; **1c** (Piel) to cause to hear, call to hear, summon; **1d** (Hiphil); **1d1** to cause to hear, tell, proclaim, utter a sound; **1d2** to sound aloud (musical term); **1d3** to make proclamation, summon; **1d4** to cause to be heard; **1e** sound;

#343 - DEME CHECKSUM TOTAL: #235 as [#6, #40, #1, #200, #90, #6] /

#743 - DEME CHECKSUM TOTAL: #235 as [#6, #40, #1, #200, #90, #6, #400] = 'erets (H776): {UMBRA: #291 % #41 = #4} 1 ***LAND*, *EARTH***; **1a** earth; **1a1** whole earth (as opposed to a part); **1a2** earth (as opposed to heaven); **1a3** earth (inhabitants); **1b** land; **1b1** country, territory; **1b2** district, region; **1b3** tribal territory; **1b4** piece of ground; **1b5** land of Canaan, Israel; **1b6** inhabitants of land; **1b7** Sheol, land without return, (under) world; **1b8** city (-state); **1c** ground, surface of the earth; **1c1** ground; **1c2** soil; **1d** (in phrases); **1d1** people of the land; **1d2** space or distance of country (in measurements of distance); **1d3** level or plain country; **1d4** land of the living; **1d5** end(s) of the earth; **1e** (almost wholly late in usage); **1e1** lands, countries; **i** often in contrast to Canaan;

#338 - FEME CHECKSUM TOTAL: #176 as [#2, #200, #20, #50, #6, #20, #40] /

#662 - FEME CHECKSUM TOTAL: #176 as [#40, #2, #200, #20, #400] /

#709 - ONTIC CHECKSUM TOTAL: #130 as [#6, #1, #2, #200,

#500] /

#1102 - ONTIC CHECKSUM TOTAL: #130 as [#400, #2, #200, #500] = bârak (H1288): {UMBRA: #222 % #41 = #17} 1) to bless, kneel; **1a)** (Qal); **1a1)** to kneel; **1a2) *TO* *BLESS*;** **1b)** (Niphal) to be blessed, bless oneself; **1c)** (Piel) to bless; **1d)** (Pual) to be blessed, be adored; **1e)** (Hiphil) to cause to kneel; **1f)** (Hithpael) to bless oneself; **2)** (TWOT) to praise, salute, curse;

"AND SO RETURN UNTO THEE WITH ALL THEIR HEART, AND WITH ALL THEIR SOUL, IN THE ***LAND*-H776** OF THEIR ENEMIES, WHICH LED THEM AWAY CAPTIVE, AND PRAY UNTO THEE TOWARD THEIR ***LAND*-H776**, WHICH THOU GAVEST UNTO THEIR FATHERS, THE CITY WHICH THOU HAST CHOSEN, AND THE HOUSE WHICH I HAVE BUILT FOR THY NAME: THEN ***HEAR*-H8085** THOU THEIR PRAYER AND THEIR SUPPLICATION IN HEAVEN THY DWELLING PLACE, AND MAINTAIN THEIR CAUSE, AND FORGIVE THY PEOPLE THAT HAVE SINNED AGAINST THEE, AND ALL THEIR TRANSGRESSIONS WHEREIN THEY HAVE TRANSGRESSED AGAINST THEE, AND GIVE THEM COMPASSION BEFORE THEM WHO CARRIED THEM CAPTIVE, THAT THEY MAY HAVE COMPASSION ON THEM: FOR THEY BE THY PEOPLE, AND THINE INHERITANCE, WHICH THOU BROUGHTEST FORTH OUT OF EGYPT, FROM THE MIDST OF THE ***FURNACE*** OF ***IRON***: THAT THINE EYES MAY BE OPEN UNTO THE SUPPLICATION OF THY SERVANT, AND UNTO THE SUPPLICATION OF THY PEOPLE ISRAEL, TO ***HEARKEN*-H8085** UNTO THEM IN ALL THAT THEY CALL FOR UNTO THEE.

APPRAISAL #3: With ***FURNACE*** and wheel not right, (爐鈞否)
It would be good to stop. (利用止)

FATHOMING #3: That ***FURNACE*** and potter's wheel are wrong (爐鈞否)

MEANS: To transform the inside is harmful. (化內傷也)

lú (爐): **1.** a fireplace; a stove; an oven; a ***FURNACE***

jūn (鈞): **1.** great; your (honorific), **2.** 30 catties, **3.** a potter's wheel, **4.** a potter, **5.** even; equal, **6.** to balance; to regulate, **7.** Jun, **8.** of the same kind

fǒu (否): **1.** to negate; to deny, **2.** or else, **3.** or not, **4.** Pi, **5.** evil, **6.** bad, **7.** to denounce

#662 - FEME CHECKSUM TOTAL: #176 as [#6, #400, #50, #6, #200] = tannûwr (H8574): {UMBRA: #656 % #41 = #41} 1) *FURNACE***, oven, fire-pot, (portable) stove; **1a)** for cooking; **1b)** of God's wrath, His furnace (fig); **1c)** of hunger, desire for evil; **1d)** fire-pot;**

#338 - FEME CHECKSUM TOTAL: #176 as [#20, #80, #200, #7, #30, #1] = parzel (H6523): {UMBRA: #317 % #41 = #30} 1) *IRON*;

FOR THOU DIDST SEPARATE THEM FROM AMONG ALL THE PEOPLE OF THE *EARTH*-H776, TO BE THINE INHERITANCE, AS THOU SPAKEST BY THE HAND OF MOSES THY SERVANT, WHEN THOU BROUGHTEST OUR FATHERS OUT OF EGYPT, O LORD GOD.

AND IT WAS SO, THAT WHEN SOLOMON HAD MADE AN END OF PRAYING ALL THIS PRAYER AND SUPPLICATION UNTO THE LORD, HE *AROSE*-H6965 FROM BEFORE THE ALTAR OF THE LORD, FROM KNEELING ON HIS KNEES WITH HIS HANDS SPREAD UP TO HEAVEN. AND HE STOOD, AND *BLESSED*-H1288 ALL THE CONGREGATION OF ISRAEL WITH A LOUD VOICE, SAYING, *BLESSED*-H1288 BE THE LORD, THAT HATH GIVEN REST UNTO HIS PEOPLE ISRAEL, ACCORDING TO ALL THAT HE PROMISED: THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE, WHICH HE PROMISED BY THE HAND OF MOSES HIS SERVANT.

#581 - FEME CHECKSUM TOTAL: #176 as [#80, #300, #200, #1] = p^eshar (H6591): {UMBRA: #580 % #41 = #6} 1) interpretation (of *DREAM*);



<<https://en.wikipedia.org/wiki/Solomon>>

[**IMAGE:** Painting circa 1694-1695 by artist Luca Giordano (18 October 1634 – 3 January 1705) titled DREAM OF SOLOMON and the image is within the public domain in its country of origin et al]

THE LORD OUR GOD BE WITH US, AS HE WAS WITH OUR FATHERS: LET HIM NOT LEAVE US, NOR FORSAKE US: THAT HE MAY INCLINE OUR HEARTS UNTO HIM, TO WALK IN ALL HIS WAYS, AND TO KEEP HIS

COMMANDMENTS, AND HIS STATUTES, AND HIS JUDGMENTS, WHICH HE COMMANDED OUR FATHERS. AND LET THESE MY WORDS, WHEREWITH I HAVE MADE SUPPLICATION BEFORE THE LORD, BE NIGH UNTO THE LORD OUR GOD DAY AND NIGHT, THAT HE MAINTAIN THE CAUSE OF HIS SERVANT, AND THE CAUSE OF HIS PEOPLE ISRAEL AT ALL TIMES, AS THE MATTER SHALL REQUIRE: THAT ALL THE PEOPLE OF THE *EARTH* - **H776** MAY KNOW THAT THE LORD IS GOD, AND THAT THERE IS NONE ELSE.

LET YOUR HEART THEREFORE BE PERFECT WITH THE LORD OUR GOD, TO WALK IN HIS STATUTES, AND TO KEEP HIS COMMANDMENTS, AS AT THIS DAY. AND THE KING, AND ALL ISRAEL WITH HIM, OFFERED SACRIFICE BEFORE THE LORD." [1Kings 8:48-62]

Since we know that the COGITO is associated to a PENTA array as conveyed by the CANON OF SUPREME MYSTERY usage as #81 TETRA x 4.5 days from **#1 - SOLSTICE: 22 DECEMBER to #41 - SOLSTICE: 21 JUNE**, the clue to such a WATER OF HORUS perspective **#54 - UNITY (K'UN) - ䷋ 昆 = #505 as COGITO: [#40, #27, #24, #24, #55]** is deduced from the first APPRAISAL:

#1 - ䷋ 中 = #452

COGITO: [#67, #14, #35, #15, #19] as **#1 - CENTRE (CHUNG)**

APPRAISAL #1: Primal oneness encompasses all. (昆侖磅礴)
It is profound. (幽)

FATHOMING #1: Primal oneness, all encompassing (昆侖磅礴)
MEANS: This is the correct state of contemplation. (思之貞也)

kūn (昆): 1. elder brother, 2. descendant; elder brother

lún (侖): 1. logical reasons; logical order

pángbó (磅礴): 1. vast; boundless, 2. majestic; boundless

yōu (幽): 1. quiet; secluded; tranquil; serene, 2. ***HADES***; ***THE*** ***NETHERWORLD***, 3. Youzhou; Fanyang, 4. ***DARK***; dim; gloomy, 5. to imprison, 6. faint, 7. profound and lasting; far-reaching, 8. elegant; refined, 9. retired, 10. a spirit; a ***DEMON***

#54 - ䷋ 昆 = #505

COGITO: [#40, #27, #24, #24, #55] as #54 - **UNITY** (K'UN)

APPRAISAL #9: Uniting with death, (昆於死)

He leaves to bandits all that is left. (棄寇遺)

FATHOMING #9: Joining with death (昆於死)

MEANS: Giving up on his heaven-sent person. (棄厥身也)

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:昆>>

#336 - MALE CHECKSUM TOTAL: #159 as [#10, #100, #80, #90, #6, #50] = qâphats (H7092): {UMBRA: #270 % #41 = #24} **1**) to draw together, close, shut, shut up, stop up; **1a**) (Qal) to shut; **1b**) (Niphal); **1b1**) to draw oneself together (of death); **1b2**) *TO* *BE* *SHUT* *UP* *TO* *DEATH*; **1c**) (Piel) springing, skipping (participle);

Thus we reasonably conclude that the TRIPARTITE NUMBER perspective is a viable mechanism for agreement between sovereign states and the BIPARTITE NUMBER artifice is only the changes machinery (which has rorting or evasion problems) as the product and not the cause of state.

<<http://www.grapple369.com/Savvy/?chat>>

The first step to any viable peace agreement is in our view contingent upon production of a language model having a gematria basis by which viable neural linguistic pragma selectors: MALE, FEME, DEME, ONTIC and TELEOLOGICAL by which the COGITA, TEMPORAL HEURISTIC and RULE DIALECTICS can be conveyed.

APPRAISAL #8: He joins in danger and disaster, (昆於危難)

Then defeats them, making it safe. (乃覆之安)

FATHOMING #8: Safety from danger and disaster (危難之安)

MEANS: Throughout he extends human-kindness. (素施仁也)

#254 - NOUMENON RESONANCE FOR 17 FEBRUARY 2024 as [#8, #6, #200, #40] /

#260 - ONTIC CHECKSUM TOTAL: #115 as [#6, #8, #6, #200, #40] = Chûwrâm (H2361): {UMBRA: #254 % #41 = #8} **0**) Hiram = 'noble born'; **1**) son of Bela and grandson of Benjamin; **2**) king of Tyre allied with David and Solomon; alternate spelling for 'Hiram'; **3**) a chief architect of Solomon's temple; alternate spelling for 'Hiram';

H2361@{

{@1: Sup: 8 - **OPPOSITION:** KAN (#8); Ego: 8 - **OPPOSITION:** KAN (#8)},

{@2: Sup: 14 - **PENETRATION:** JUI (#22); Ego: 6 - **CONTRARIETY:**

LI (#14)},
 {@3: Sup: 52 - **MEASURE**: TU (#74); Ego: 38 - **FULLNESS**: SHENG (#52)},
 {@4: Sup: 11 - **DIVERGENCE**: CH'A (#85); Ego: 40 - **LAW / MODEL**: FA (#92)},
 Male: #85; Feme: #92
 } // #254

SHIHOR shī hôr (שִׁיחֹר, **WATERS OF HORUS**). A river described as lying "before Egypt" (KJV) or "East of Egypt" (RSV) and cited as the Southern extremity of the land which remained to be conquered in Joshua's old age [Joshua 13:3]. It is mentioned in an Egypt poetical work written in praise of the CITY OF RAAMSES. The Egypt document (Papyrus Anastasi III) cites the name in parallelism with the Papyrus Marshes and speaks of its production of ***SALT*** and its use as a ***SHIPPING*** way.

#848 - MALE CHECKSUM TOTAL: #159 as [#1, #30, #10, #7, #800] = halízō (G233): {UMBRA: #848 % #41 = #28} 1) to *SALT*, season with salt, sprinkle with salt;

#736 - MALE CHECKSUM TOTAL: #159 as [#300, #20, #10, #6, #400] = s^ekîyâh (H7914): {UMBRA: #335 % #41 = #7} 1) image, *SHIP*, craft; **1a)** meaning very dubious;

The identification of SHIHOR depends on the location of the CITY OF RAAMSES which has been identified with the modern San el-Hagar (Tanis) and with Qantir, fifteen miles south of San el-Hagar. At any rate, SHIHOR appears to have been an extremity of one of the arms of the Nile, perhaps the Pelusiac or the Bubastite. This identification agrees with the occurrence of SHIHOR in [Isaiah 23:3] where it is in parallelism with "the River" (i.e. the Nile), and in [Jeremiah 2:18] where it occurs in parallel structure with the Euphrates, the chief river of Assyria.

#1561 as [#700, #1, #30, #30, #800] = psállō (G5567): {UMBRA: #1561 % #41 = #3} 1) to pluck off, pull out; 2) *TO* *CAUSE* *TO* *VIBRATE* *BY* *TOUCHING*, *TO* *TWANG*; 2a) to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate; 2b) *TO* *PLAY* *ON* *A* *STRINGED* *INSTRUMENT*, to play, the harp, etc.; 2c) to sing to the music of the harp; 2d) in the NT to sing a hymn, to celebrate the praises of God in song;

YOUTUBE: "SUN QUAN (182 – 21 MAY 252 CE) THE EMPEROR (GUZHENG & DRUM)"

<<https://www.youtube.com/watch?v=IxM1tjTvFAC>>

#10 - ䷗ 羨 = #461

COGITO: [#66, #15, #76, #25, #62] as #10 -
DEFECTIVENESS, DISTORTION (HSIEN)

APPRAISAL #4: The circumstance contrives; the faulty seems correct.
(羨權正)

Lucky men do not deem this 'happy coincidence.' (吉人不幸)

FATHOMING #4: Wrong, but right by circumstance (羨權正)

MEANS: The good return to the constants. (善反常也)

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:權>>

xiàn (羨): 1. to envy; admire, 2. to praise, 3. to covet, 4. surplus; excess, 5. to surpass; to exceed, 6. to introduce; to invite, 7. to engage with, 8. ***TOMB*
ENTRANCE *OR* *PASSAGE***

zhèng (正): 1. upright; straight, 2. just doing something; just now, 3. to straighten; to correct, 4. main; central; primary, 5. fundamental; original, 6. precise; exact; accurate, 7. at right angles, 8. unbiased; impartial, 9. ***TRUE*;
CORRECT;
*ORTHODOX***, 10. unmixed; pure, 11. positive (charge), 12. positive (number), 13. standard, 14. chief; principal; primary, 15. honest, 16. ***TO* *EXECUTE*;
TO *CARRY* *OUT***, 17. precisely, 18. accepted; conventional, 19. ***TO* *GOVERN***, 20. only; just, 21. first month, 22. center of a target

quán (權): 1. ***AUTHORITY*;
*POWER***, 2. a sliding weight, 3. Quan, 4. to assess; to weigh, 5. a right, 6. an advantage, 7. tentatively; temporarily, 8. adaptive; flexible, 9. a kind of tree

jírén (吉人): 1. a ***GOOD* *PERSON***

bùxíng (不幸): 1. unfortunate; sad, 2. ***MISFORTUNE*;
*ADVERSITY***, 3. ***TO* *DIE***

#33 - ䷗ 密 = #484

COGITO: [#49, #75, #62, #22, #22] as #33 - **CLOSENESS (MI)**

APPRAISAL #9: In the face of repeated disasters, (密禍之比)

He first bows low, then honorably dies. (先下後得其死)

FATHOMING #9: Faced with calamity upon calamity (密禍之比)

MEANS: Finally, he cannot be deprived of honor. (終不可奪也)

<<http://www.grapple369.com/Savvy/?run:Mystery&glyph:下>>

xiān (先): 1. first, 2. early; prior; former, 3. to go forward; to advance, 4. to attach importance to; to value, 5. to start, 6. ancestors; forebears, 7. earlier, 8. before; in front, 9. fundamental; basic, 10. Xian, 11. ancient; archaic, 12. super, 13. ***DECEASED***

xià (下): 1. next, 2. bottom, 3. to fall; to drop; to go down; to descend, 4. measure word for time, 5. expresses completion of an action, 6. to announce, 7. to do, 8. to withdraw; to leave; to exit, 9. under; below, 10. the lower class; a member of the lower class, 11. inside, 12. an aspect, 13. a certain time, 14. a time; an instance, 15. ***TO* *CAPTURE***; ***TO* *TAKE***, 16. to put in, 17. to enter, 18. ***TO* *ELIMINATE***; ***TO* *REMOVE***; ***TO* *GET* *OFF***, 19. to finish work or school, 20. to go, 21. to scorn; to look down on, 22. to modestly decline, 23. to produce, 24. to stay at; to lodge at, 25. to decide, 26. to be less than, 27. humble; lowly

hòu (後): 1. after; later, 2. empress; queen, 3. ***SOVEREIGN***, 4. behind, 5. ***THE* *GOD* *OF* *THE* *EARTH***, 6. late; later, 7. arriving late, 8. offspring; descendants, 9. to fall behind; to lag, 10. behind; back, 11. then, 12. mother of the designated heir; mother of the crown prince, 13. Hou, 14. after; behind, 15. following, 16. to be delayed, 17. to abandon; to discard, 18. feudal lords, 19. Hou

de (得): 1. potential marker, 2. to obtain; to get; to gain; to attain; to win, 3. must; ought to, 4. to want to; to need to, 5. must; ought to, 6. de, 7. infix potential marker, 8. to result in, 9. to be proper; to fit; to suit, 10. to be satisfied, 11. to be finished, 12. result of degree, 13. ***MARKS*** ***COMPLETION* *OF* *AN* *ACTION***, 14. satisfying, 15. to contract, 16. marks permission or possibility, 17. expressing frustration, 18. to hear, 19. to have; there is, 20. marks time passed

qí (其): 1. his; hers; its; theirs, 2. to add emphasis, 3. ***USED* *WHEN* *ASKING* *A* *QUESTION* *IN* *REPLY* *TO* *A* *QUESTION***, 4. used when making a request or giving an order, 5. he; her; it; them, 6. probably; likely, 7. will, 8. may, 9. if, 10. or, 11. Qi

sǐ (死): 1. to die, 2. to sever; to break off, 3. extremely; very, 4. to do one's utmost, 5. dead, 6. ***DEATH***, 7. to sacrifice one's life, 8. lost; severed, 9. lifeless; not moving, 10. stiff; inflexible, 11. already fixed; set; established, 12. damned

The occurrence of SHIHOR in [**Joshua 13:3**]; and [**1Chronicles 13:5**], which cites it as the Southern extremity of the Davidic [foundation of] empire [which then flourished under the rule (970-930 BCE) of **#1561 - Solomón (G4672)** as **Quán yù tiānxià (權禦天下)**: **EMPEROR'S POWER OVER THE WORLD**], would seem to warrant an identification of SHIHOR with the Wadi el Arish. Since, however, the area of the Sinai south of Wadi el Arish was for the most part uninhabited, it may be that the passages cited above simply indicate the extreme limits of Israelite influence. [Bibliography A. H. Gardiner, "The Geography of the Exodus," JEA, 10 (1924), 93; ANET (1955) 471, <<https://www.biblegateway.com/resources/encyclopedia-of-the-bible/SHIHOR>>]

We can do little else than confirm from our "**UNLEARNED-G62: AND IGNORANT-G2399**" [**ACTS 4:13**] state as a presumption of informal research that the **COGITO #78 - ON THE VERGE (CHIANG) - 將 = #529 / [#9, #31, #51, #61, #24]** as our **WATERS OF HORUS** hypothesis produces the requisite selectors as neural linguistic pragma which conforms to SOLOMON's actions as historical events [**NOMES OF EGYPT TO NOMOS OF GREEKS BUT IS THERE SUCH FOR SAPIENCE?**] recorded within the biblical text of [**1Kings 8:48-62**]

#756 as [**#1, #3, #100, #1, #40, #40, #1, #300, #70, #200**] = **agrámmatos (G62)**: **{UMBRA: #756 % #41 = #18} 1**) illiterate, unlearned;

#1332 as [**#10, #4, #10, #800, #300, #8, #200**] = **idiótēs (G2399)**: **{UMBRA: #1332 % #41 = #20} 1**) a private person as opposed to a magistrate, ruler, king; **2**) a common soldier, as opposed to a military officer; **3**) a writer of prose as opposed to a poet; **4**) in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art;

Therefore we have an unresolved archaeological question on an **A PRIORI USAGE OF NOUS #33 AS TO WHETHER TRIPARTITE NUMBER HAS PRECEDENCE TO ANY BIPARTITE NUMBER AS ROMAN USAGE REGARDING CRUCIFIXION ON 3 APRIL 33 AD** associated to this **EMPEROR'S POWER OVER THE WORLD (權禦天下)**: [**#10, #71, #2, #33**] IMPERATIVE as a dependence on the CANON OF SUPREME MYSTERY published in 4 BCE as to whether there was CULTURAL / WISDOM exchange between CHINA and ISRAEL as there is by some accounts, in the highest degree probable that the **#608 - *SILK*** texture was known to the Hebrews from the time that their commercial relations were extended by KING SOLOMON and whether therefrom evolved a process analogous to human attempts to identify, demarcate, and name significant geographical, political, social, and religious boundaries. [**NOMES OF EGYPT TO NOMOS OF GREEKS BUT IS THERE SUCH FOR SAPIENCE?**] From this they concluded that there

existed in the primordial Tao a divine basis for the development of the various human orders. Some Han thinkers even argued that humans engaged in the search for intrinsic categories can further or complete the cosmic processes through their continual ordering and reordering of categories. This helps to explain why categorical thinking and correlative thought figure so largely in Chinese philosophical writings. [NYLAN, page 68]

#47 - 文 = #498

COGITO: [#10, #59, #7, #78, #57] as #47 - **PATTERN (WEN)**
FOR 19 JULY 1942

<<http://www.grapple369.com/Savvy/?run:Mystery&tetra:47>>

#498 as [#80, #30, #8, #100, #70, #10, #200] = plērōō (G4137):
{**UMBRA: #1088 % #41 = #22**} **1)** to make full, to fill up, i.e. to fill to the full; **1a)** to cause to abound, to furnish or supply liberally; **1a1)** I abound, I am liberally supplied; **1b)** to render full, i.e. to complete; **1b1)** to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; **1b2)** to consummate: a number; **i)** to make complete in every particular, to render perfect; **ii)** to carry through to the end, to accomplish, carry out, (some undertaking); **1b3)** to carry into effect, bring to realisation, realise; **i)** ***OF* *MATTERS* *OF* *DUTY*: *TO* *PERFORM*, *EXECUTE***; **ii)** of sayings, promises, prophecies, to bring to pass, ratify, accomplish; **iii)** to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment;

[#10 {**@1:** Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10);

Ego: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#10)}

#59 {**@2:** Sup: 69 - **EXHAUSTION:** CH'IUNG (#79); Ego: 59 -

MASSING: CHU (#69)}

#7 {**@3:** Sup: 76 - **AGGRAVATION:** CHU (#155 - **MALE DEME IS**

UNNAMED {%32}); Ego: 7 - **ASCENT:** SHANG (#76 - **MALE DEME IS**

UNNAMED {%4})}

#78 {**@4:** Sup: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG

(#228 - **I HAVE NO UNJUST PREFERENCES** {%40}); Ego: 78 - **ON**

THE VERGE: CHIANG (#154)}

#57] {**@5:** Sup: 49 - **FLIGHT:** T'AO (#277); Ego: 57 - **GUARDEDNESS:**

SHOU (#211 - **MALE DEME IS UNNAMED** {%13})}

TELOS TOTAL: #211 as [#9, #5, #100, #1, #80, #5, #10, #1] =

therapeía (G2322): {**UMBRA: #211 % #41 = #6**} **1)** service rendered

by one to another; **2)** spec. medical service: curing, healing; **3)**

household service; **3a)** body of attendants, ***SERVANTS***, domestics;

ONTIC CHECKSUM TOTAL: #228

DEME CHECKSUM TOTAL: #442

APPRAISAL #1: For collar and lapel, why use undyed silk? (袷襠何縵)
For its jade-like purity. (玉貞)

FATHOMING #1: For collar and lapel, why the undyed silk? (袷隤何縵)
MEANS: Its pattern lies within. (文在內也)

wén (文): 1. writing; text, 2. Kangxi radical 67, 3. Wen, 4. lines or grain on an object, 5. culture, 6. refined writings, 7. civil; non-military, 8. ***TO* *CONCEAL* *A* *FAULT*;** ***GLOSS* *OVER***, 9. wen, 10. ornamentation; adornment, 11. to ornament; to adorn, 12. beautiful, 13. a text; a manuscript, 14. a group responsible for ritual and music, 15. the text of an imperial order, 16. liberal arts, 17. a rite; a ritual, 18. a tattoo, 19. a classifier for copper coins

zàinèi (在內): 1. to include; in ***THE* *SCOPE*** of

APPRAISAL #2: The pattern is richly figured, (文蔚)
But the base material is bad. (質否)

FATHOMING #2: Embellishments without substance (文蔚質否)
MEANS: Both cannot be equally fine. (不能俱粹也)

zhì (質): 1. matter; material; substance, 2. a hostage; a guarantee; a pledged item, 3. ***NATURE*;** ***CHARACTER*;** ***ESSENCE***, 4. plain; simple, 5. to question, 6. to pledge; to pawn, 7. quality

fǒu (否): 1. to negate; to deny, 2. or else, 3. or not, 4. Pi, 5. ***EVIL***, 6. ***BAD***, 7. ***TO* *DENOUNCE***

REDUCTIO AD HITLERUM AS IDEA #105 - 12 / 13 JANUARY 1942:
"MARK MY WORDS, BORMANN, I'M GOING TO BECOME VERY RELIGIOUS.

MARTIN BORMANN (ON 12 APRIL 1943 APPOINTED AS PERSONAL SECRETARY TO THE FÜHRER): "YOU'VE ALWAYS BEEN VERY RELIGIOUS"

I'M GOING TO BECOME A RELIGIOUS FIGURE. SOON I'LL BE THE GREAT CHIEF OF THE TARTARS. ALREADY ARABS AND MOROCCANS ARE MINGLING MY NAME WITH THEIR PRAYERS. AMONGST THE TARTARS I SHALL BECOME KHAN." [page 203]

#237 - USE OF FORCE [#8, #35, #62, #17, #44, #71] RELATING TO #71 - DOMINION

#35 #80 #17
#26 #44 #62
#71 #8 #53

[LUOSHU SQUARE PROTOTYPE #EIGHT: ETHICAL #237 - *USE* *OF*
FORCE *TO* *OBTAIN* #71 - *DOMINION*)

- #8 - REDUCING SOVEREIGN IDENTITY TO AGRARIAN ECONOMIC SUBMISSION
- #43 - EATING BREAD FROM SOIL WON BY THE SWORD
- #105 - OUT-DATED POLITICAL IDEAS: IMPERIAL BRITAIN / SUPPORT OF THE JEW
- #122 - ODES TO WAR
- #166 - TECHNOLOGIZING PRO DOMO NEEDS
- #237 - SOCIETAL / YOUTH INVIGORATION AND PROPAGANDA
- #263 - SAILORS, SUPERSTITION AND PERILS
- #316 - RETALIATION AS SCHEMA #237 - 8 JUNE / #316 - 6 SEPTEMBER (NOUMENON)
- #396 - SEE ALSO TORAH BIPARTITE NUMBER PROTOTYPE
- #SEVEN

NOTE: That MARTIN BORMANN signed the decree of 9 OCTOBER 1942 prescribing that the permanent Final Solution in Greater Germany could no longer be solved by emigration, but only by the use of "ruthless force in the special camps of the East", that is, extermination in Nazi death camps. A further decree, signed by Bormann on 1 JULY 1943, gave Adolf Eichmann absolute powers over Jews, who now came under the exclusive jurisdiction of the Gestapo.

#210 - **ONTIC CHECKSUM TOTAL: #555** as [#40, #80, #10, #30, #10, #40] /
#555 as [#5, #80, #30, #400, #40] = nâphal (H5307): {UMBRA: #160 % #41 = #37} 1) to fall, lie, be cast down, fail; 1a) (Qal); 1a1) to fall; 1a2) to fall (of violent death); 1a3) to fall prostrate, prostrate oneself before; 1a4) to fall upon, attack, desert, fall away to, go away to, fall into the hand of; 1a5) to fall short, fail, fall out, turn out, result; 1a6) to settle, waste away, be offered, be inferior to; 1a7) to lie, lie prostrate; 1b) (Hiphil); 1b1) to cause to fall, fell, throw down, knock out, lay prostrate; 1b2) to overthrow; 1b3) *TO* *MAKE* *THE* *LOT* *FALL*, *ASSIGN* *BY* *LOT*, *APPORTION* *BY* *LOT*; 1b4) to let drop, cause to fail (fig.); 1b5) to cause to fall; 1c) (Hithpael); 1c1) to throw or prostrate oneself, throw oneself upon; 1c2) to lie prostrate, prostrate oneself; 1d) (Piel) to fall;

In 1927, BORMANN joined the Nazi Party. His membership number was

60,508. He joined the Schutzstaffel (SS) on 1 JANUARY 1937 with number 278,267. By special order of HEINRICH HIMMLER in 1938, BORMANN was granted SS number 555 to reflect his Alter Kämpfer (Old Fighter: **THOSE WHO JOINED THE PARTY AS EARLY AS ITS FIRST FOUNDATION IN 1919–1923 AS BEFORE THE 1930 GERMAN FEDERAL ELECTION**) status.

#1311 - ONTIC CHECKSUM TOTAL: #228 as [#20, #1, #300, #5, #10, #600, #5, #300, #70] = *katéchō* (G2722): {UMBRA: #1726 % #41 = #4} 1) *TO* *HOLD* *BACK*, *DETAIN*, *RETAIN*; 1a) from going away; 1b) to restrain, hinder (the course or progress of); 1b1) that which hinders, Antichrist from making his appearance; 1b2) to check a ship's headway i.e. *TO* *HOLD* *OR* *HEAD* *THE* *SHIP*; 1c) to hold fast, keep secure, keep firm possession of; 2) to get possession of, take; 2a) to possess;

YOUTUBE: "1492 CONQUEST OF PARADISE (VANGELIS)"

<<https://www.youtube.com/watch?v=aCynyt9z8CQ>>

"AND WHEN THEY HAD TAKEN UP THE ANCHORS, THEY COMMITTED THEMSELVES UNTO THE SEA, AND LOOSED THE RUDDER BANDS, AND HOISTED UP THE MAINSAIL TO THE WIND, AND ***MADE*-G2722** TOWARD SHORE." [Acts 27:40]

#1750 - FEME CHECKSUM TOTAL: #211 as [#800, #100, #800, #50] = *hóra* (G5610): {UMBRA: #901 % #41 = #40} 1) a certain definite time or season fixed by natural law and returning with the revolving year; 1a) of the seasons of the year, spring, summer, autumn, winter; 2) the daytime (bounded by the rising and setting of the sun), a day; 3) a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun); 4) ***ANY* *DEFINITE* *TIME*, *POINT* *OF* *TIME*, *MOMENT***;

#211 - FEME CHECKSUM TOTAL: #211 as [#70, #10, #20, #10, #1, #20, #70, #10] = *oikiakós* (G3615): {UMBRA: #401 % #41 = #32} 1) one belonging to the house; 2) one under control of the master of a house, whether a son or a ***SERVANT***;

#1801 - MALE CHECKSUM TOTAL: #277 as [#40, #800, #100, #1, #10, #50, #800] = *mōraínō* (G3471): {UMBRA: #1801 % #41 = #38} 1) ***TO* *BE* *FOOLISH*, *TO* *ACT* *FOOLISHLY***; 1a) to make foolish; 1a1) to prove a person or a thing foolish; 1b) to make flat and tasteless; 1b1) of salt that has lost its strength and flavour;

#469 - DEME CHECKSUM TOTAL: #442 as [#1, #50, #9, #70, #40,

#70, #30, #70, #3, #5, #70, #40, #1, #10] = anthomologéomai (G437): {**UMBRA: #469 % #41 = #18**} **1) *TO* *REPLY* *BY* *PROFESSING* *OR* *BY* *CONFESSING***; **2) *TO* *AGREE* *MUTUALLY* (*IN* *TURN*), *TO* *MAKE* *A* *COMPACT***; **3)** to acknowledge in the presence of; **3a)** to give thanks;

REDUCTIO AD HITLERUM AS IDEA #263 - 19 JULY 1942: "I once had an ex-sailor as a ***SERVANT***. At all ***HOURS*** of the day and night the fellow used to try to spin me yarns which any ***FOOL*** could see were nonsense.

IN THE END I HAD TO TELL HIM THAT I WAS QUITE AS GOOD A LIAR AS HE WAS, AND THAT HE MUST NOT TEMPT ME TO TRY TO GO ONE BETTER!

As even that did not ***STOP* *HIM***, we were forced to part company." [page 582]

#1102 - FEME CHECKSUM TOTAL: #211 as [#400, #300, #2, #400] = shâbath (H7673): {**UMBRA: #702 % #41 = #5**} **1)** to cease, desist, rest; **1a)** (Qal); **1a1)** to cease; **1a2)** to rest, desist (from labour); **1b)** (Niphal) to cease; **1c)** (Hiphil); **1c1) *TO* *CAUSE* *TO* *CEASE*, *PUT* *AN* *END* *TO***; **1c2)** to exterminate, destroy; **1c3)** to cause to desist from; **1c4)** to remove; **1c5)** to cause to fail; **1d)** (Qal) to keep or observe the sabbath;

#1102 - FEME CHECKSUM TOTAL: #211 as [#300, #2, #400, #400] = shabbâth (H7676): {**UMBRA: #702 % #41 = #5**} **1)** Sabbath; **1a) *SABBATH***; **1b)** day of atonement; **1c)** sabbath year; **1d)** week; **1e)** produce (in sabbath year);

YOUTUBE: "ALAN WALKER: FADED (MAESTRO CHIVES VIOLIN CONCEPT)"

<<https://www.youtube.com/watch?v=nsagb5Rd5qg>>

"FOR THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH: AS IT IS WRITTEN, THE JUST SHALL LIVE BY FAITH. FOR THE WRATH OF GOD IS REVEALED FROM HEAVEN AGAINST ALL UNGODLINESS AND UNRIGHTEOUSNESS OF MEN, WHO ***HOLD*-G2722** THE TRUTH IN UNRIGHTEOUSNESS;" [Romans 1:17-18]

#408 - NOUMENON RESONANCE FOR 21 FEBRUARY 2024 as [#300, #8, #100] /

#409 - NOUMENON RESONANCE FOR 21 FEBRUARY 2024 as [#1, #300, #8, #100] /

#430 - NOUMENON RESONANCE FOR 21 FEBRUARY 2024 as

[#6, #10, #300, #8, #100, #6] /
#498 as [#40, #300, #8, #100, #10, #40] /
#859 - FEME CHECKSUM TOTAL: #211 as [#5, #40, #300, #8,
#100, #6, #400] = sâchaq (H7832): {UMBRA: #408 % #41 =
#39} 1) to laugh, play, mock; 1a) (Qal); 1a1) *TO* *LAUGH*
(*USUALLY* *IN* *CONTEMPT* *OR* *DERISION*); 1a2) to
sport, play; 1b) (Piel); 1b1) to make sport; 1b2) to jest; 1b3) *TO*
PLAY (*INCLUDING* *INSTRUMENTAL* *MUSIC*, *SINGING*,
DANCING); 1c) (Hiphil) to laugh mockingly;

YOUTUBE: "CLASSICAL CHINESE DANCE 'ONCE UPON A TIME IN
LUOYANG' BY TANG SHIYI | 舞蹈: 唐诗逸《洛阳旧事》"

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

"Ants in the wind, fish in the pond, life and death in a flash, long breath, life is
like braids grinding dust and mud.
Snow in Luoyang, the dream finally wakes up, and everyone in the world goes to
his or her end."

"风中蚁，池中鱼，倏生死，长太息，人生似花瓣碾尘泥。"洛阳雪，梦终醒，人间各
自赴结局。"

#58 - 三翕 = #509 - *YAHAD*

COGITO: [#49, #49, #19, #13, #43] as #58 - **GATHERING IN
(HSI)**

APPRAISAL #3: All intent on eating, gobble gobble. (翕食噉噉)

FATHOMING #3: Intent on gobbling (翕食噉噉)

MEANS: Profit for him is like a ritual dance. (利如舞也)

lì (利): 1. gain; advantage; benefit, 2. profit, 3. sharp, 4. *TO* *BENEFIT*;
TO *SERVE*, 5. Li, 6. to be useful, 7. smooth; without a hitch

rú (如): 1. such as; for example; for instance, 2. if, 3. in accordance with, 4. to
be appropriate; should; with regard to, 5. this, 6. it is so; it is thus; can be
compared with, 7. to go to, 8. to meet, 9. *TO* *APPEAR*;
TO *SEEM*;
TO *BE* *LIKE*, 10. at least as good as, 11. and, 12. or, 13. but, 14. then,
15. naturally, 16. expresses a question or doubt, 17. you, 18. the second lunar
month, 19. in; at, 20. Ru

wǔ (舞): 1. to dance; to posture; to prance, 2. a dance, 3. to brandish, 4. *TO*
PLAY, 5. to fly; to hover

