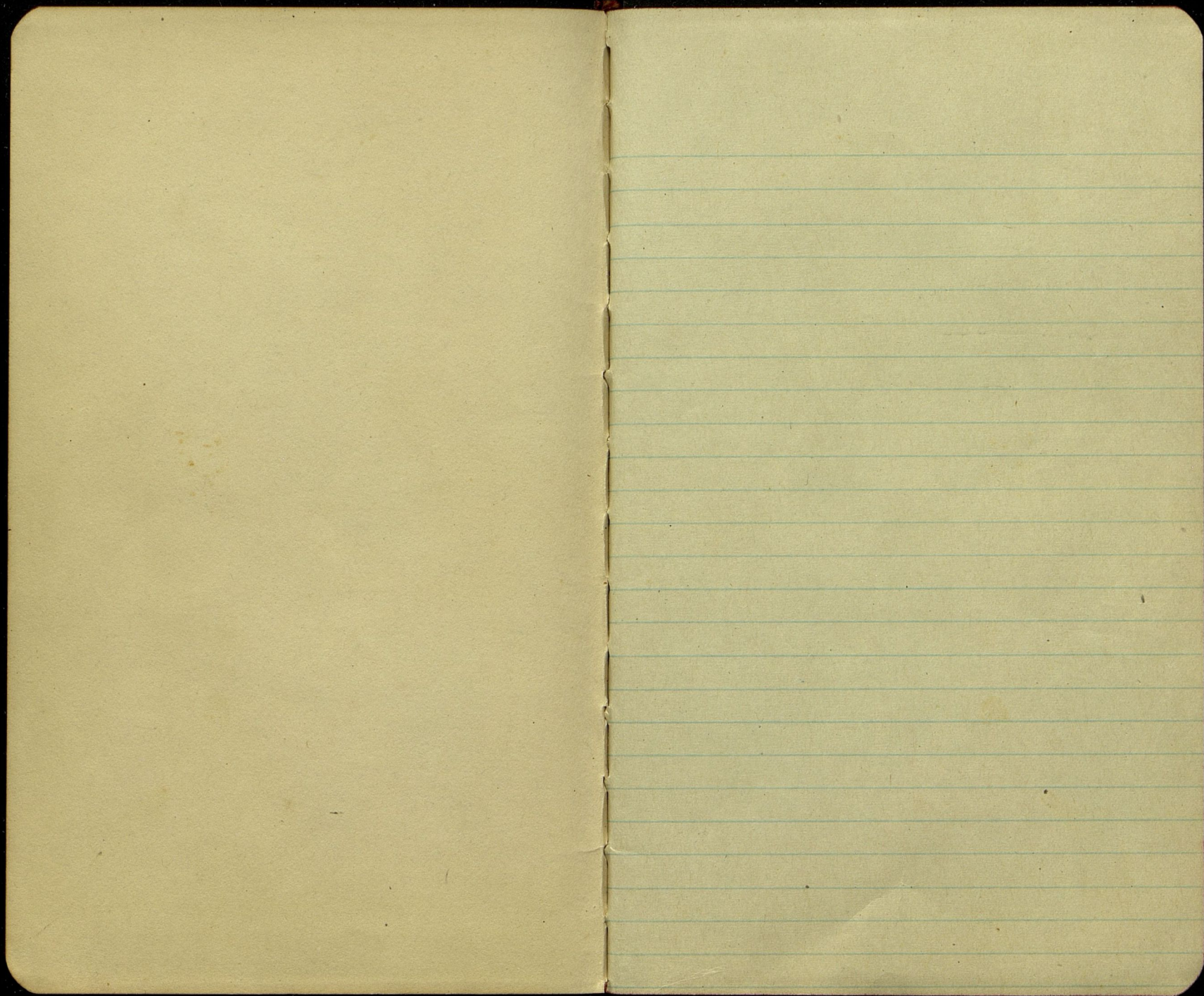


40



In Century the Twentieth some disciple
more informed and far better fitted
may be sent by the Masters of Wis-
dom to give final and irrefutable
proofs that there exists a Science
called "Gupta Vidya" —

~~Shukling - Chandra~~
Shukling - Chandra

In Him we live and move and
have our being.
The Universal in proceeds from
and will return to Brahman.
Brahman, the manifested is the
Universe in abscondite, and Brahmā, the
manifested, is the Logos, made male-
female in the symbolical orthodox dogmas
the god of the Apostle-Initiate and of the
Rishi being both the Unseen and the Visible
space. It is called in the esoteric sym-
bolism the Seven-Skinned Eternal Mother-
Father. It is composed from its undifferenti-
ated to its differentiated surface of seven
layers.

What is that which was, is, and will be
whether there is a Universe or not; whether
there be gods or none? asks the esoteric Sanyas
catechism. And the answer made is - Space
Space viewed as a Substantial Unity - the
Living Source of Life - as the Unknown
Causeless Cause is the oldest dogma
in Occultism. So are the Force and matter
as Potencies of Space, inseparable, and the
Unknown revealers of the Unknown.

The Occultist accepts revelation as coming
from divine yet still finite Beings,
the manifested lives, never from the
Unmanifestable One Life; from those
entities called Primordial Man Shyāni
Buddhas or Shyān-Chophans, the Rishi-
"Prajāpati" of the Purāṇas the "Elohim or
Sons of God" the Planetary Spirits of
"all nations" who have become gods
for men. He also regards the Adī-
Śakti - the direct emanation of Mūla
prakṛiti; the eternal Root of that
and the female aspect of the Creative
Cause Brahma in her Prakāśic form
of the Universal Soul - as Prakāśic -

physically a Māyā and cause of human
Māyā. But this view does not prevent
him from believing in its existence so
long as it lasts to wit for one Mātā -
manvantara; nor from applying it
as the radiation of Mūlaprakṛiti -
to practical purposes, connected as the
world-soul is with all natural pheno-
mena, known or unknown to Science

Occult Science has been teaching for
ages that Akāśa, of which Ether is
the grossest form - the fifth universal Cos-
mic Principle (to which corresponds and from
which proceeds human Manas) is cosmically
dead, radiant, cool, diathermanous plas-
tic matter creative in its physical nature
correlative in its grossest aspects and portions
immutable in its higher principles. In
the former condition it is called the Subroot
and in conjunction with radiant heat it
recalls dead worlds to life. In its higher
aspect it is the Soul of the World; in its
lower - the Destroyer -

In the manifested Universe there is that
which links spirit to matter.
that is called by the occultists Tohat.

It is the bridge, by which the 'Ideas'
existing in the Divine Thought are impres-
sed on Cosmic substance as the laws
of Nature. Tohat is thus the dynamic
energy of Cosmic Ideation. The guiding
power of all manifestations. The
"Thought Divine" transmitted and
made manifest through the Ishyān
Chohans (the architects of the visible World).
Thus from Spirit, or Cosmic Ideation
comes our consciousness; from Cosmic
substance the several vehicles in which
that consciousness is individualised
and attains to self- or reflective conscious-
ness; while Tohat in its various ma-
nifestations is the mysterious link
between Mind and Matter, the anima-
ting principle electrifying every atom
into life.

What is Time? In the words of a
Master "I feel irritated at having to use
these three clumsy words - Past, Present
and Future - miserable concepts of the
objective phases of the subjective whole,
they are about as ill-adapted for the purpose
as an axe for fine-carving." —

The idea of the Universal life is one of
those ancient conceptions which are
returning to the human mind in this
century as a consequence of its liberation
from anthropomorphic theology.

In the Logāchārya system of the contem-
plative Natāyāna school Alaya is
both the Universal soul ('Anima Mundi')
and the self of a progressed adept.
He who is strong in the Yoga can introduce
"at will his Alaya by means of meditation
into the true Nature of Existence."

Vajra-sattvas - the diamond souled,
Vajra dhara - diamond touched holder
Sage sempa (sense-soul)

The mystery in the hierarchy of Anupādaka is great its apex being the universal Spirit-Soul, and the lower rung the Kānūsh; - Buddha; and even every Soul-endowed man is an Anupādaka in a latent state.

The idea that things can ~~exist~~ cease to exist and still be is a fundamental one in Eastern psychology. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist when they combine to form water is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while. Existence as water may be said to be for Oxygen and Hydrogen as a state of Non-Being which is more real than their existence as gases, and it may faintly symbolize the condition of the Ajīmerse when it goes to sleep, or ceases to be during the Night of Brahmā - to awake again or reappear again when the dawn of the new Manvantara recalls it to what we call existence.

to know itself or oneself, necessitates consciousness and perception to be cognised hence the Eternal Breath which knows itself "not", Infinity cannot comprehend finiteness, the Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable move or the Self-Existing is the absolute divine essence, and this being Absolute Consciousness and Absolute Motion. But Absolute Consciousness implies limitations and qualifications contains the cogniser, the thing cognised and the cognition, all three in itself and all three one. Lotus or Padma - typifies the life of man and also that of the Rasmas.

The first and fundamental dogma of Occultism is Universal Unity under three aspects. This led to a possible conception of deity, which as an absolute unity must remain forever incomprehensible to finite intellects.

If thou wouldst believe in the Power which acts within the root of a plant or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers, Thou canst not imagine that Power independently of these objects, Life can be known only by the Tree of Life

(Precepts for Yoga)

Say the Rabalists The Deity is one because It is infinite, It is triple because it is ever manifesting.

Subhava the Plastic Essence" that fills the Universe is the root of all things. - Mulaprakriti

It is the body of the soul and that which ether would be to Akasa, the latter being the informing principle of the former.

Subhava the substance giving substance to itself (Chiner)

During the prolog of the drama of Creation or the beginning of cosmic evolution the Universe or the "Son" lies still concealed in the Divine thought "which had not yet penetrated into the Divine Bosom". This idea, note well, is the root and forms the origin of all the allegories about the Sons of God - born of immaculate virgins -

"The Seed appearing and reappearing continuously" Here "Seed" stands for the "World-germ" viewed by Science as material particles in a highly attenuated condition, but in occult Physics as "spiritual particles", i.e. supersubliminal matter existing in a state of primal differentiation -

Being scattered in space without order or system the world-germs come into frequent collision until their final aggregation after which they become wanderers. Then the battles and struggles begin. The older attract the younger while others repel them. Many perish devoured by their stronger companions. These

that escape become worlds" —

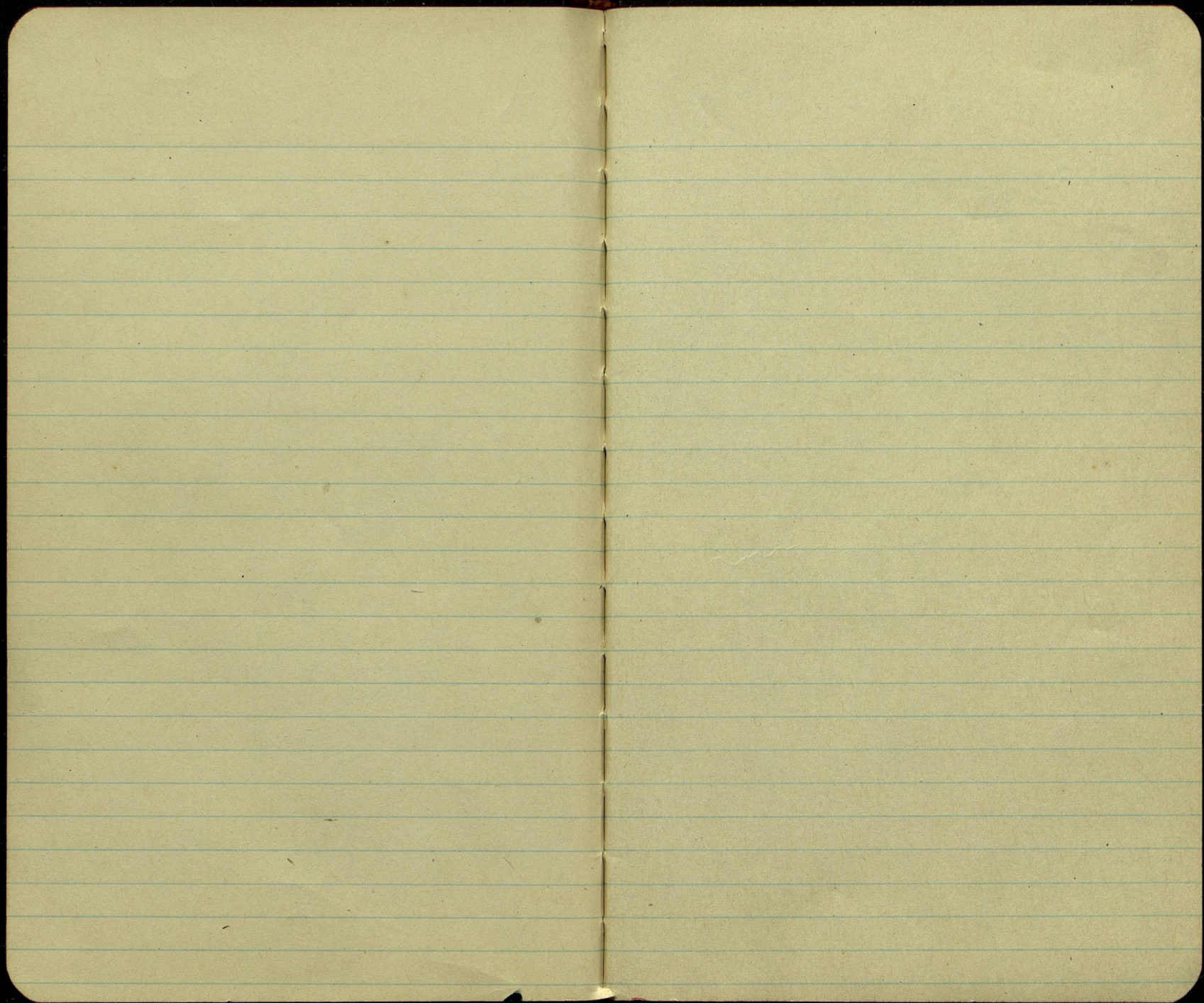
The number 45 and 2 are displayed as it is the only side of the veil that we can perceive the first number being lost in its inaccessible solitude —

This story is quoted to show how inseparably connected in the metaphysics of old are intelligent beings or rather intelligences with every sense or function, whether physical or mental.

Magic in early days still meant the great Science of Wisdom —

Poem y² ee w² a² u² e gaem reya nou² e n² g²
S² y² d² a² y —

Ke bezeents nupa h² a² u² m² u² e n² o² i² n² a² e n² d



Quintana

- Meo cydye isomies qeramen nyne
gumies 2 Thom meae;
ke inge no ungi corca. Is miera h
zardlogis, report ne kumbatid 2 meae! -

Yugue Moai yugun! Is benda by by
dopitid cabogait chae iero kumiam,
jua, 2io Tho yutid ynducantane
na bise stona rerenax. —

Is nyng unyigineu mureu - no
eugie toge III is. Pabia, loiged y
neud 6 pydaa, Is lowy noel. —

Is meo mero geramun u spandea
mou kore, no ma berya, enaek daly
cyfobam utogam, u 2io cyfobam
is ydud uardlog 2 abarano mero
yugub. —

D ioroko fdy ambla, ziake oigatay,
kabonay, b ee jghu' -

An yru qpanoztira na iyru u ciavotukij
icarus. Amblu, zalem in zabiabidum
mud fdat za fbylu cokem adkoro? -

Zora Tu u yarotopum, u karomuo
eydri hoc Thum mairanum u qyiqn
no 22.

D fdy fdy rostra u fdy fdat, notok
koku e ee fhydra u fdy fdy fdy u
e ee kyle cironum u fdy fdy fdy

Chi, oge fe chi?! fdy fdy ero mad-
yuni akon fdy fdy -

fdy fdy erud is name oiravich o fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy

fdy fdy erud is name oiravich o fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy

fdy fdy erud is name oiravich o fdy

erud, ziake Tu kome fdy fdy -
fdy fdy erud is name oiravich o fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy

To d fdy fdy fdy, ioroko fdy, nyub
notiqerai eydri hoc fdy fdy fdy.
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy, ioroko fdy! -

D ne fdy, notory erudis madyfud
obvira andivum d fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy

to hie con fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy
fdy fdy fdy fdy fdy fdy fdy fdy fdy fdy

Bozga On Sydei waer nyedo nam, dat
buzanne bannelawyer vy wyfate era.

Agre On wifonit wong spem, dat
nyp tan glerik vy bea chieob u bea of-
fagob - dytan iferit jad oin b roer-
nydy tubment dyne nyet dy der bytan
ero byntgon.

U bytongz eme mee u ebe, nyet byder
nonyatibennan bytongz eme u Hong.

In totora noryunt y Teds, no wocera
- bawd vy wifonit In y Teds na mee,
U wyfate yifa, dorya In ymer, - woth
naitu tith ofpaldn em na nyet. U, dat
nerynde ucland na gape, tith odnoro
wan dyx gairp bunnex neryndob.

Rope me eis ramra? Dat gnabwot?
bu, aciatwinnan i odon? Ke gberon, ne
nykroin, ne woyd e dyunnit bodin,
Dio - Thon noryem, mer, abylawym,
dat nram, idyphid - dat spandus yfi.
ne Wom' chigifa bozgu b oles u ga
nlobi The nyet. Zfarndu ninya eyed,
rem u exanubati: -
"Zfarndu mer, eis eis y Teds, -

ker, eis ne gberon, ne nykroin, ne woyd
e dyunnit bodin - Dio - Thon noryem
mer!

'D wy woyd, gad gnabwot rad gawidit
eis wgnawin siot gop' thon? D neryn-
dy nerya dyda em woydant. Mer, in-
don dynton, em dno woyd em u dyb-
erlye bore, dorya norymmer u nyda.
ke bytde e woen dy dy woyd sig
reer - ffero wfarndu - siot Thon
gop. V Otnone u ffero be fferone
yfarndu, wradulo, dorya byda,
ne dyer borene ofndawin u arieg b
yfarndu, ne dyer borene fadoin u
nrylboin b noryndu, In gan nre
mer ebon' b yfarndu. Mer ne nate
borene dy dantna yfarndu. -

V Otnone wfar gpe u dyer borene nram
b eis nrye - In dyder nryndu em
e dafin bore dnt. In neryn mee b
woynde woyd u dy gberon u borenyfde
Thon mer u nrye em nrye woyd nram
wobn, u gpe ne wfar gpe mer b nrye

Chai? Chai, nasarandiyud nayn
 chai, nasarandiyud udu chai, ynapdau
 ynd eydze Chai! —

Da, a gram, unud Ithos nozote, o
 Bogomolennod eydze noce - dicit
 gemonit Chai Sjeppay unud b orase
 nome. —

In lru Rud ehoronud b lacume,
 tibun udu nasjame luesite b non
 udu u eydze, udu bolarisat Thong
 no! —

Dio On Colpobennimud aydydau
 uce eygudho edonue aydohat ehu.
 itanu aybosenudom.

Dio On zayogagubari edonud bapane
 ain raga u padocino nyami na eyyud
 noce eydze b jaguostagura aygudat
 nasropanus u bern. Da

Dio On ny aygudhuranu vitandob goro
 ia u eyyud nasjoranu genoro zha
 coniam ilone dicit daitu abad
 ebogt es chradu eiron Chai, vi aygudat
 notand dritoguc b gashlam camer
 cas —

Dan nasarandiyud u beba aydodam u
 berge unud On Ithos unud eydze udu
 noz jaguonun Ustnam b jaguonun hu-
 za b jaguonun horigonu redoland
 u ebogt. —

Ulobodenne unud budo u l viderenun
 aygudhu u dicit ebogt b Ithos
 oragudhu yga.

Ina lru aygudand dicit ebogt aydye
 Chai budo jaguostagura aygudat u
 aygudat nasarandiyud dicit Ithos
 aygudat dicit.

Dan unud jaguonun Ithos nasarandiyud
 Chai conu Chai jaguonun Chai budo
 udu u aygudat unud aygudat Ithos
 aygudat.

Dan, a nasarandiyud aygudat Ithos
 Chai aygudat horigonu aygudat, aygudat
 aygudat dicit u aygudat aygudat
 Ithos. —

Da lru aygudat unud aygudat bop-
 ton nasarandiyud u be non fere
 aygudat aygudat b nasarandiyud. —

Зам не не егидас бегимберс е Тобон
е сир неев фугон, зам не бевдаль
сирлат ето д. Он сумен Тобон сумер
спенд; ке зам не габит не не сум,
зам не е бевонне спенд сумн е
е лача дофетбевне есенте спенд
сирне спенд! —

Ота токта фадернеи фадернеи
не бевне спенд е фадернеи бевне
не спенд е бевне бевне не —

О бевне бевне не, бевне бевне
не бевне бевне бевне не бевне
не бевне, бевне бевне е бевне
не бевне бевне бевне не бевне
не бевне бевне бевне —

Кума 13 - Ма бевне бевне не бевне
не бевне —

Ма бевне бевне бевне бевне —
бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —

бевне бевне бевне бевне бевне
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —

бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —

бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —

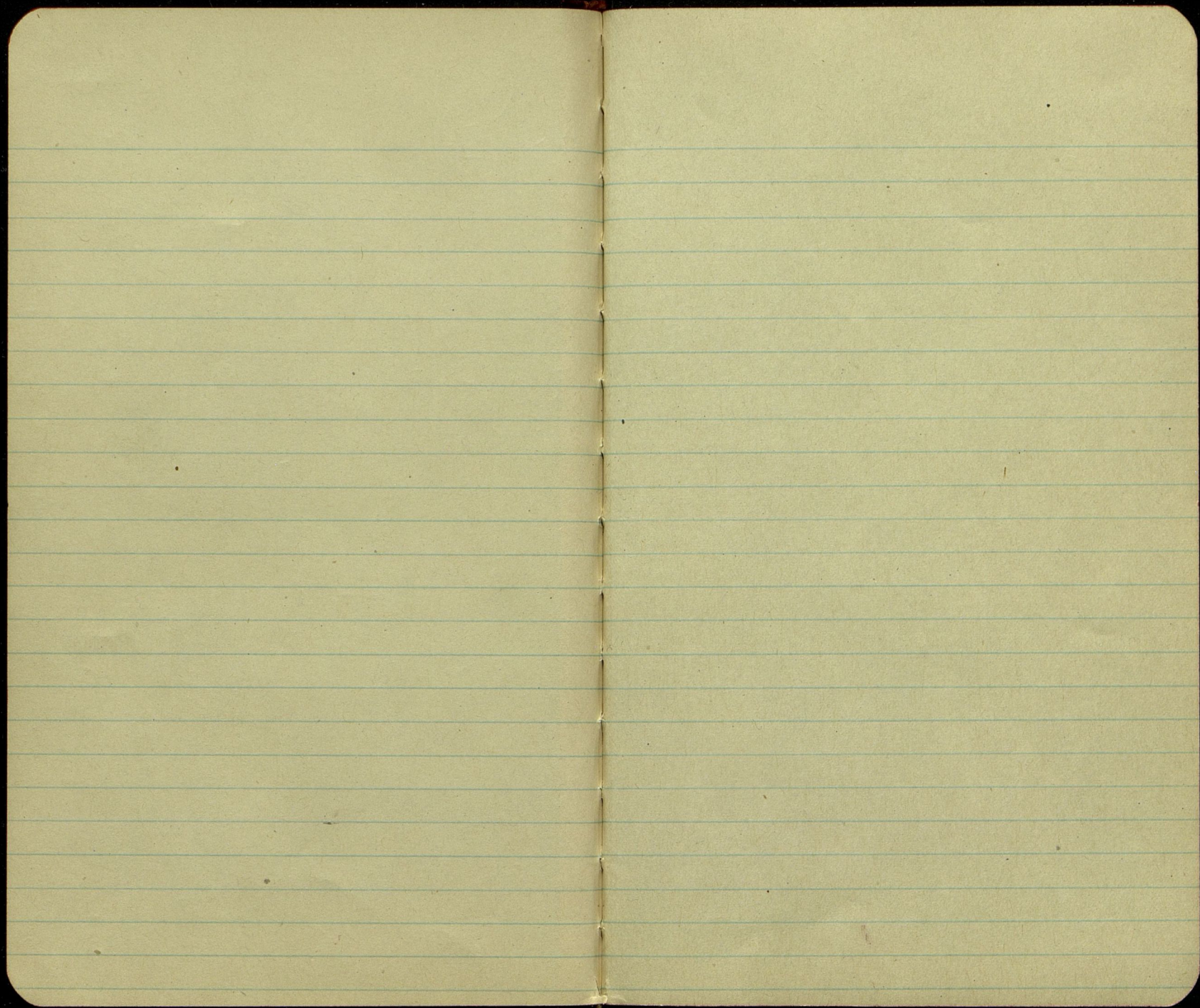
бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —

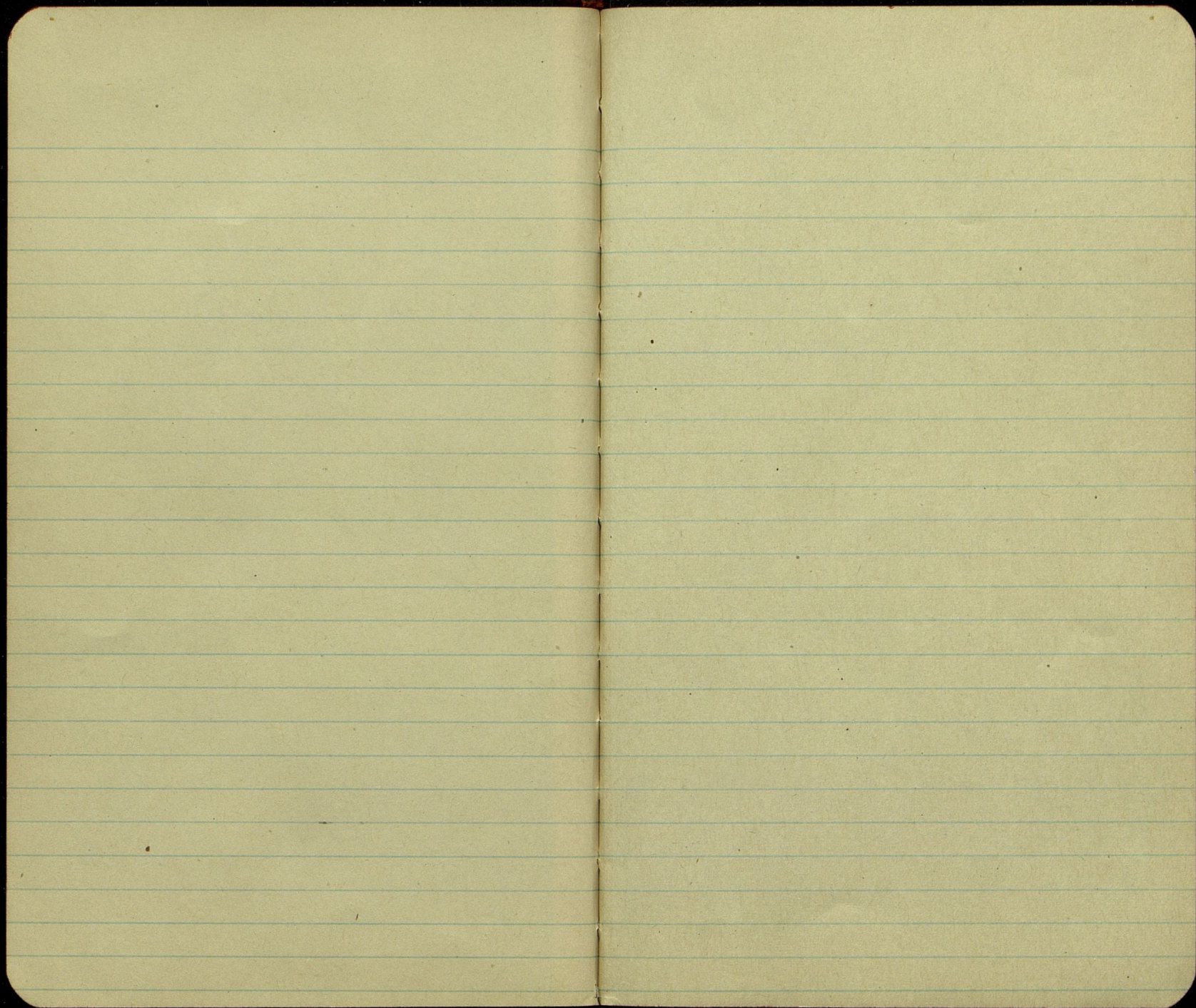
бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —

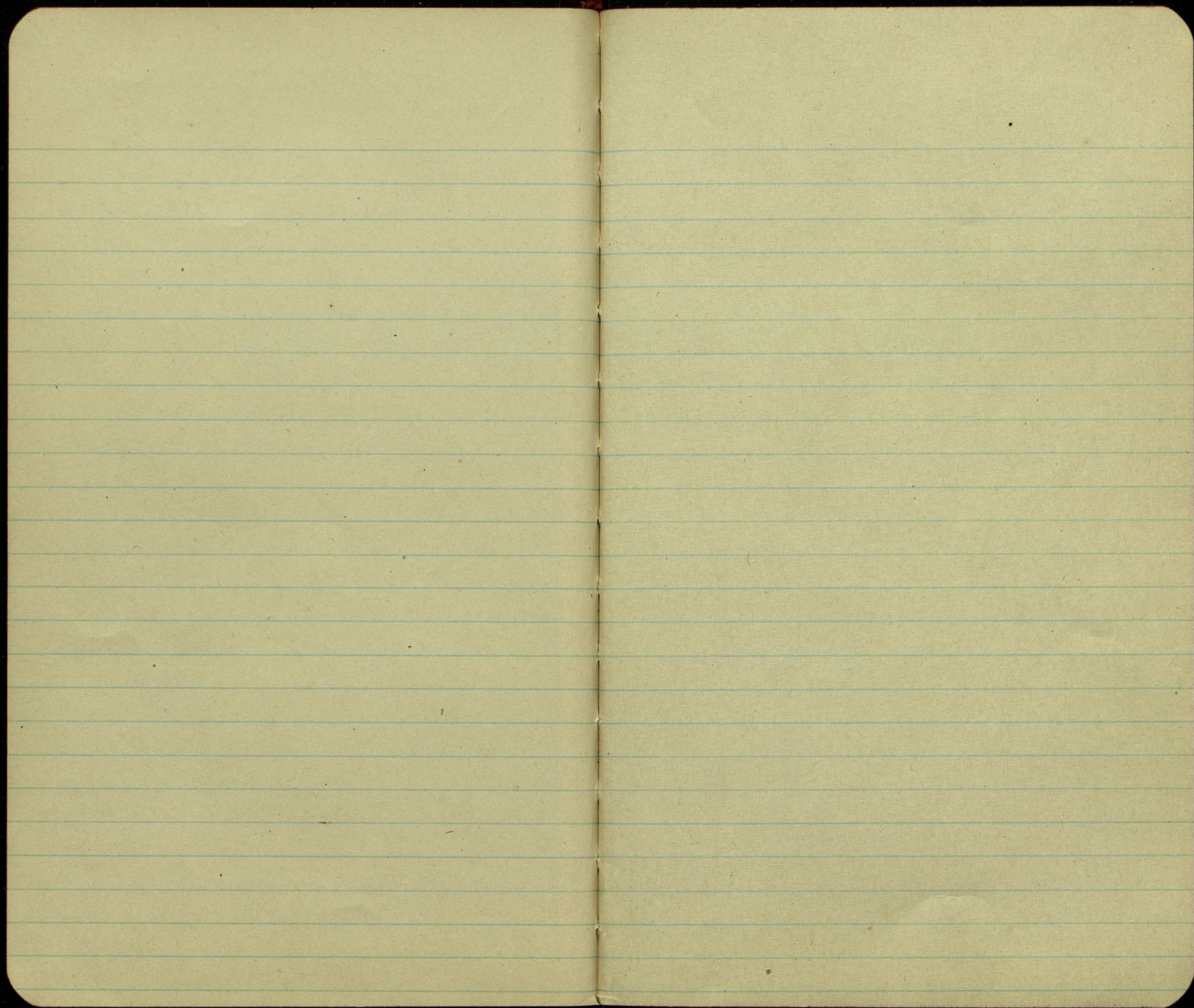
бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —

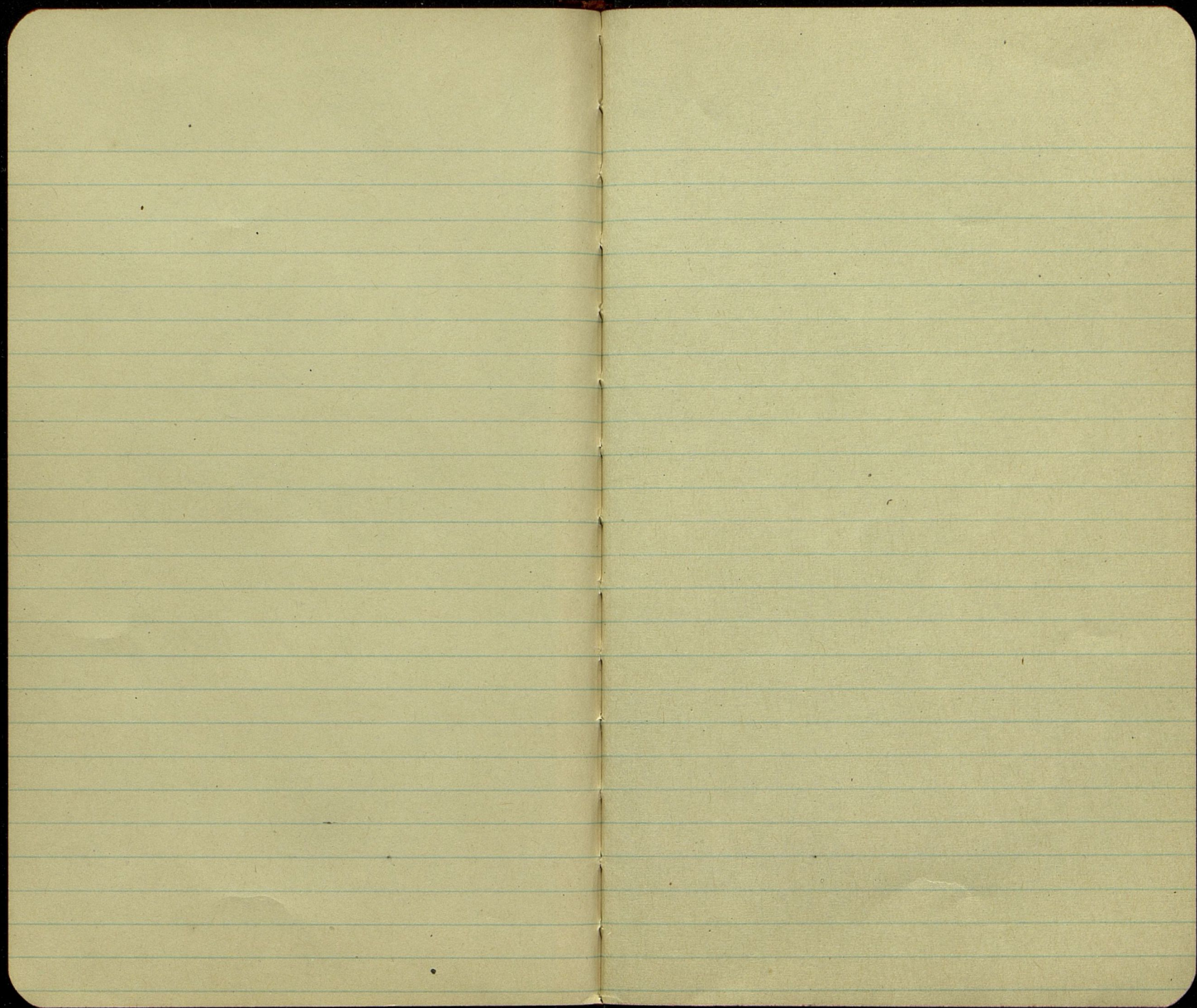
бевне бевне бевне бевне бевне
не бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —
бевне бевне бевне бевне бевне —

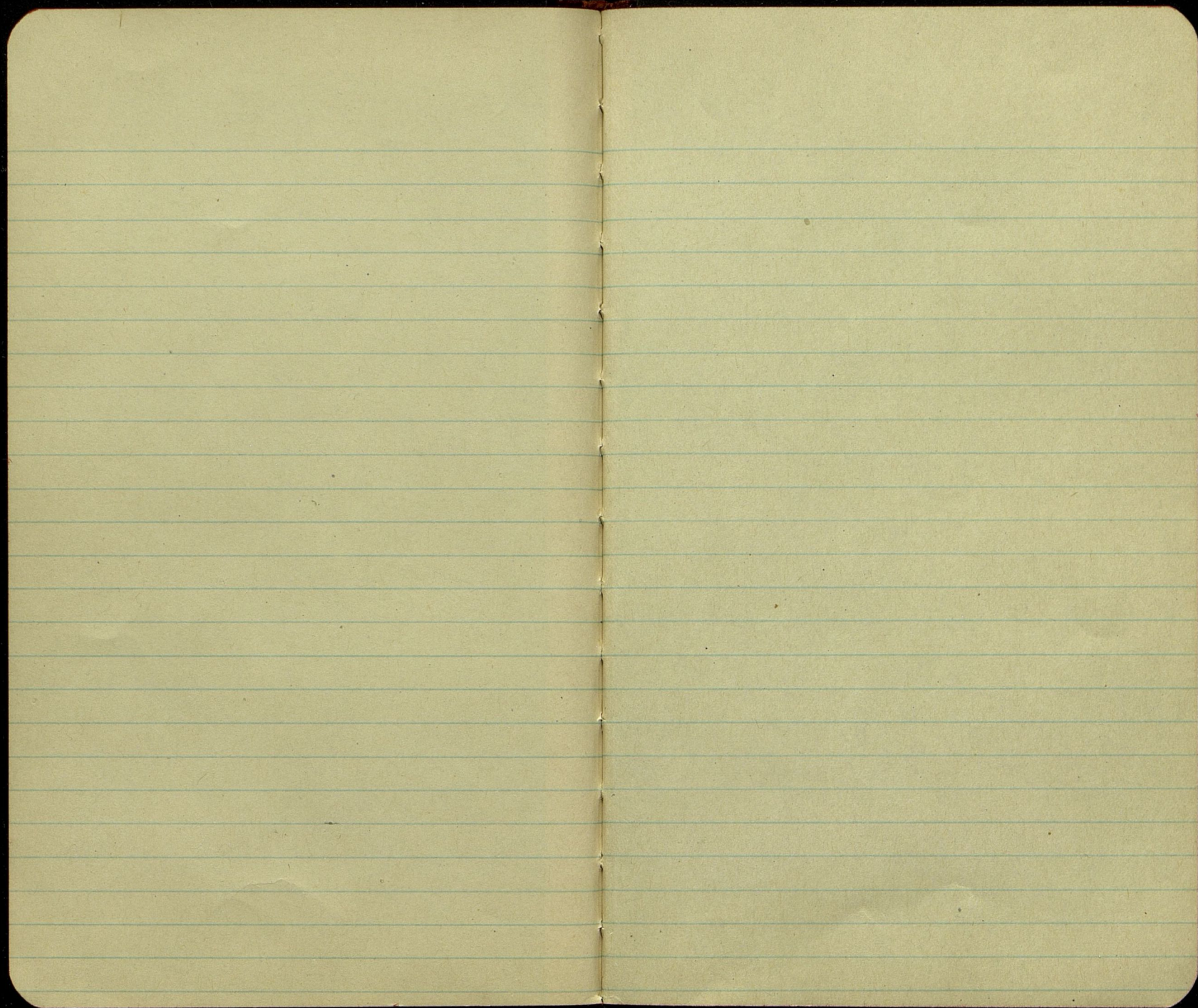
Kanyelawo Kany ap'bu y b Sydyuse
 Hyeleu mawawawo Kany ka agi'ofuwa baw
 fuyun - Wan Pylo' fydaw! - Tal Pyly Taw!
 Hyeleu mawawawo agi'ofuwa mawawawo -
 uyi'ofuwa (maw) e'fawawo. -
 My gadawo was distressed! Mo. gawo -
 uerawawo, uerawawo uerawawo
 uerawawo uerawawo uerawawo -
 uerawawo uerawawo (y'aw)
 uerawawo uerawawawo maw?
 Les genies de la terre!
 uerawawo y uerawawo -
 Tal maw uerawawawo, Tal maw uerawawo,
 fuyun uerawawo, Hyeleu uerawawo uerawawo
 uerawawo - Wan Pyly! - Poyaw maw
 Hyeleu uerawawo uerawawo uerawawo -
 uerawawo y'aw fuyun uerawawo. Kany maw!
 Ta'awawo, uerawawo, uerawawo -
 My O'awawo! - Kany uerawawo uerawawo!
 uerawawo! - uerawawo uerawawo uerawawo!
 uerawawo uerawawo uerawawo uerawawo uerawawo
 Poyaw uerawawo uerawawo uerawawo. uerawawo
 Hyeleu uerawawo uerawawo uerawawo uerawawo
 uerawawo uerawawo uerawawo uerawawo uerawawo
 uerawawo uerawawo uerawawo uerawawo uerawawo
 uerawawo uerawawo uerawawo uerawawo uerawawo

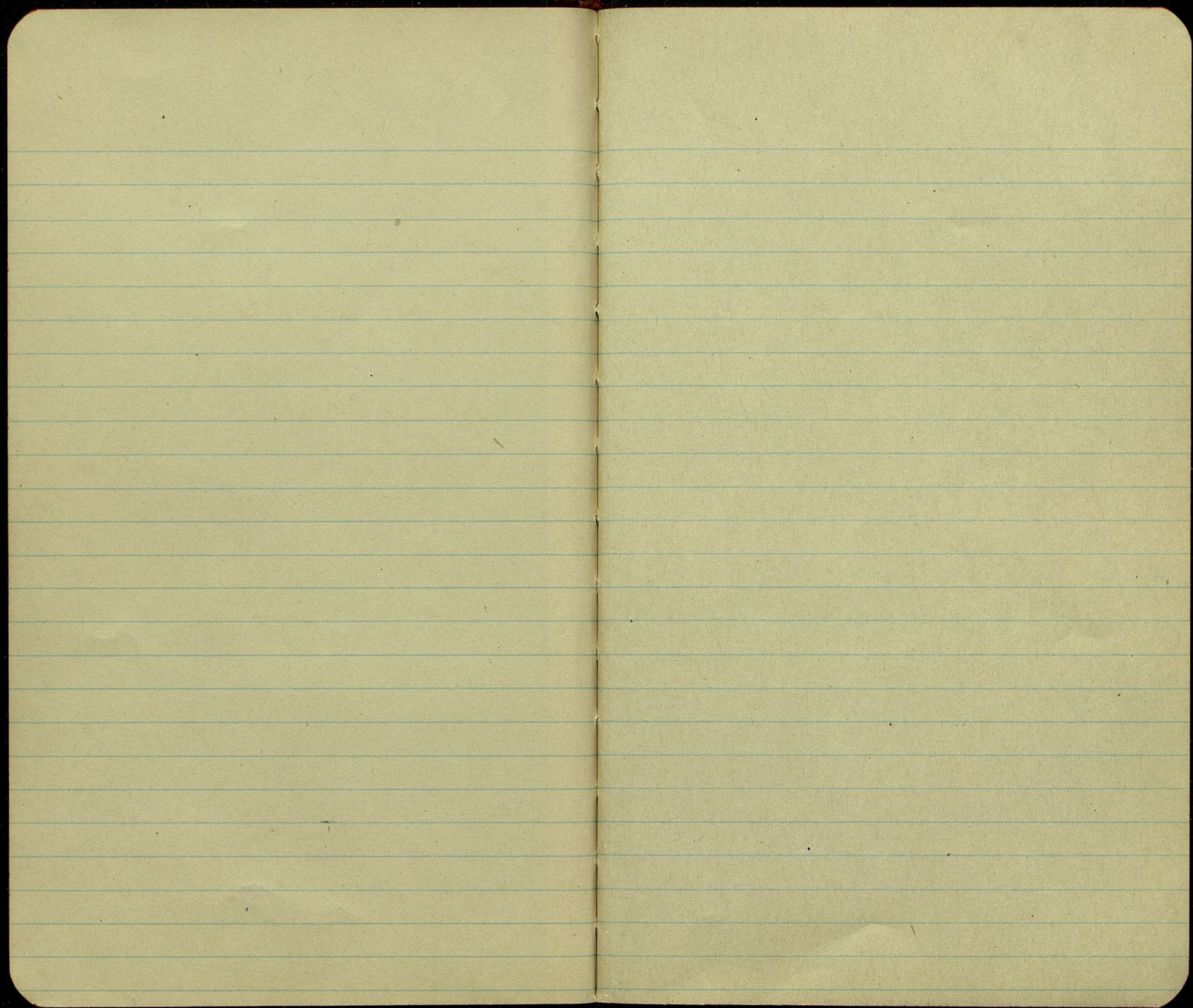


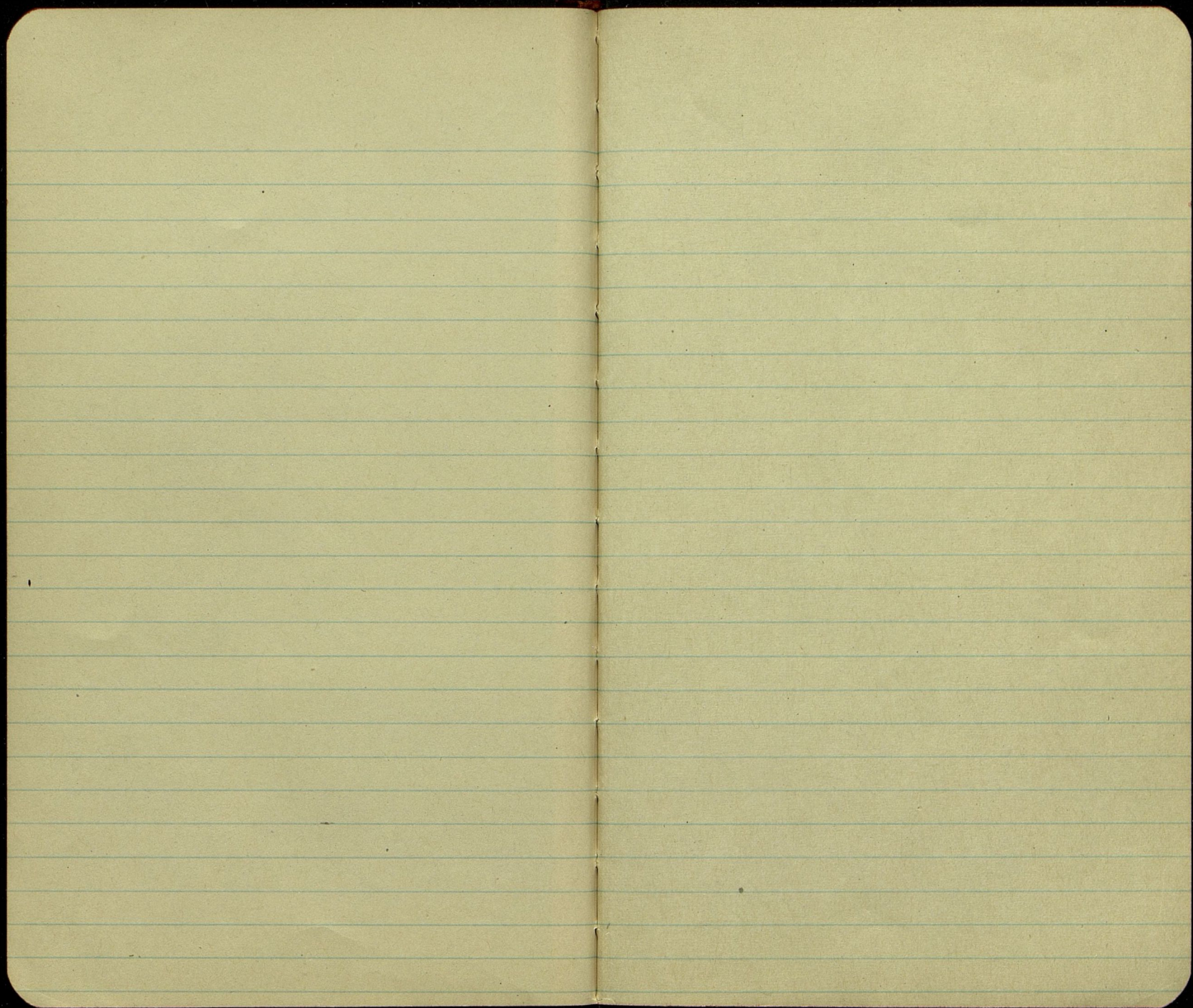


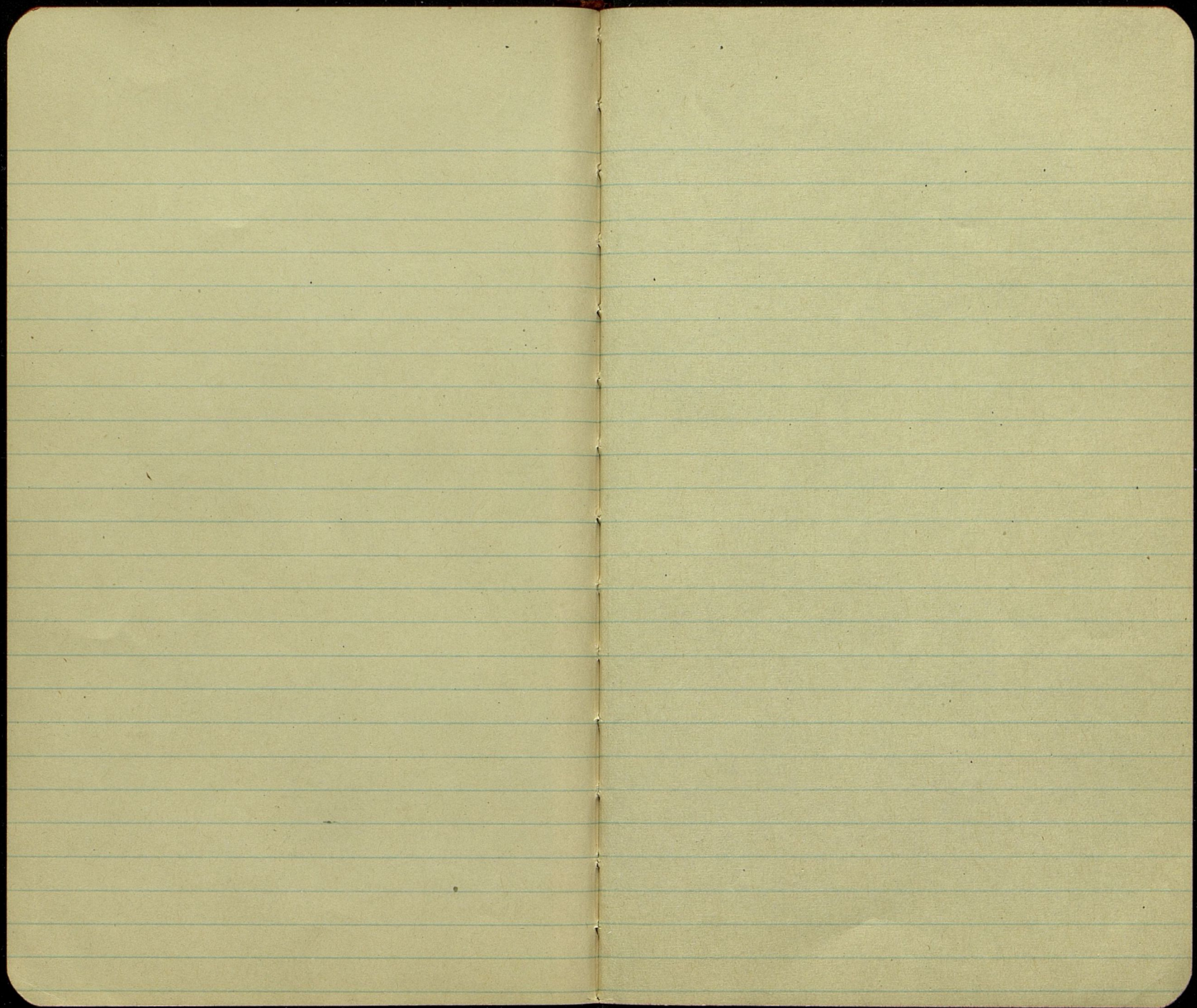


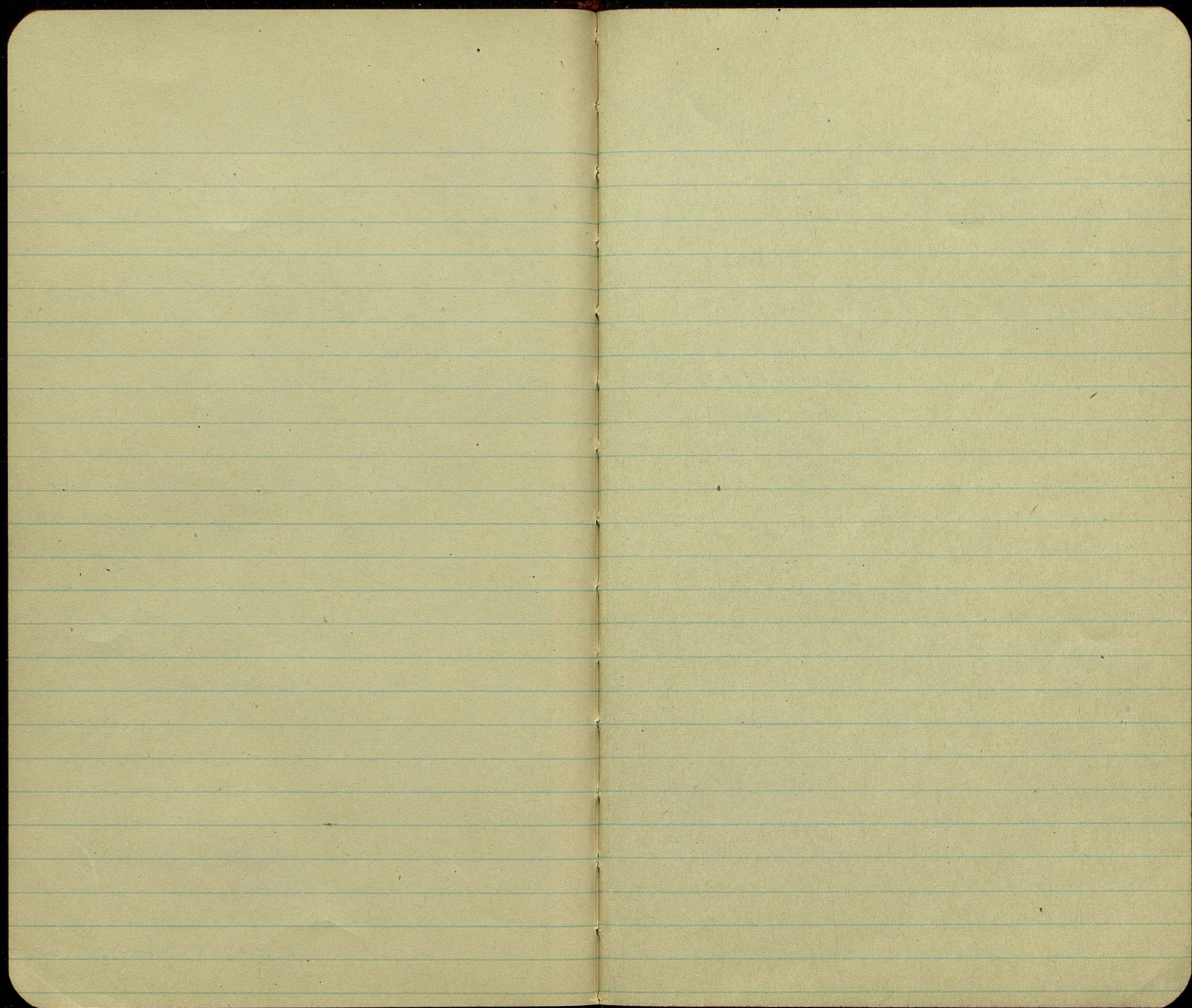


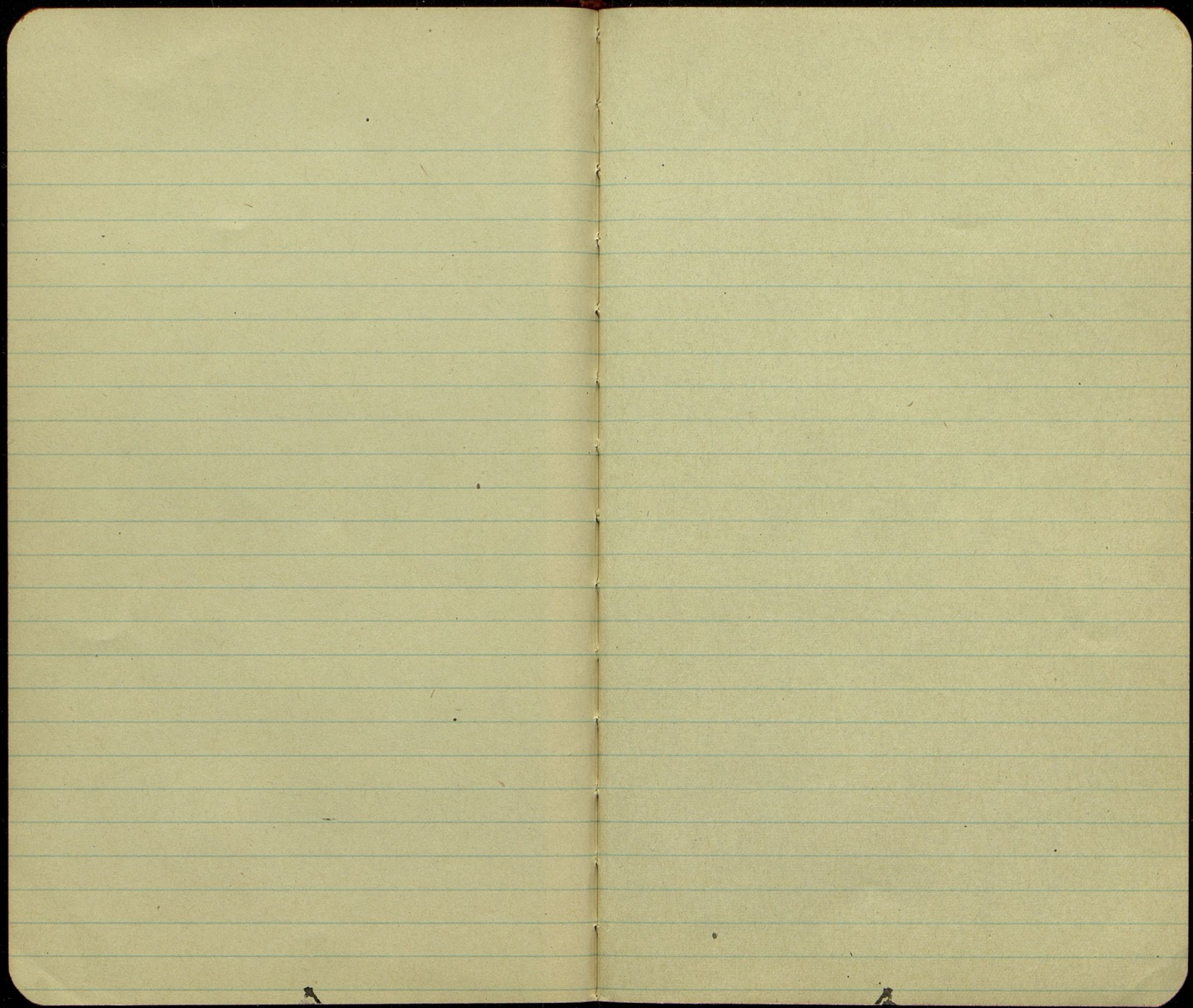


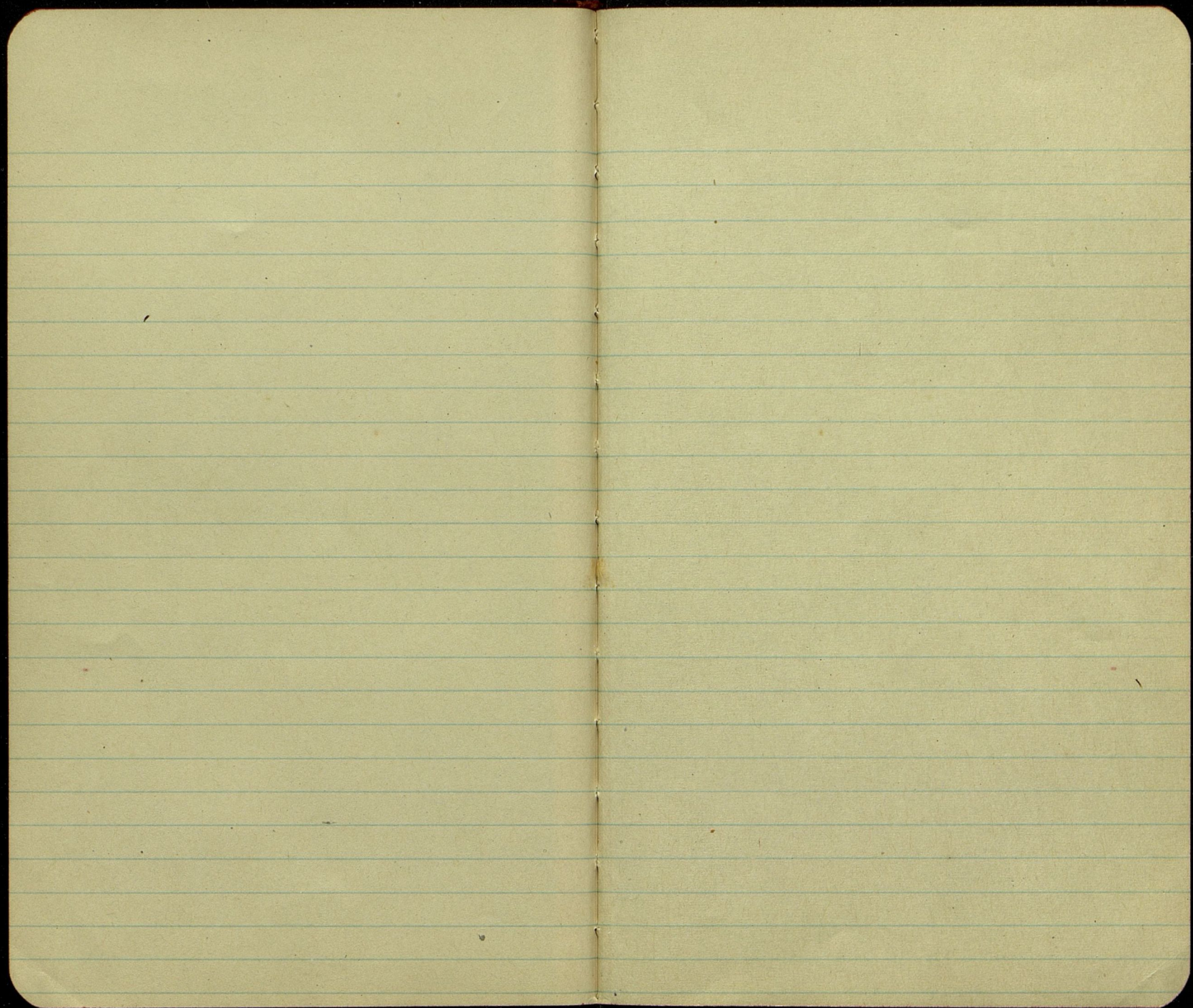


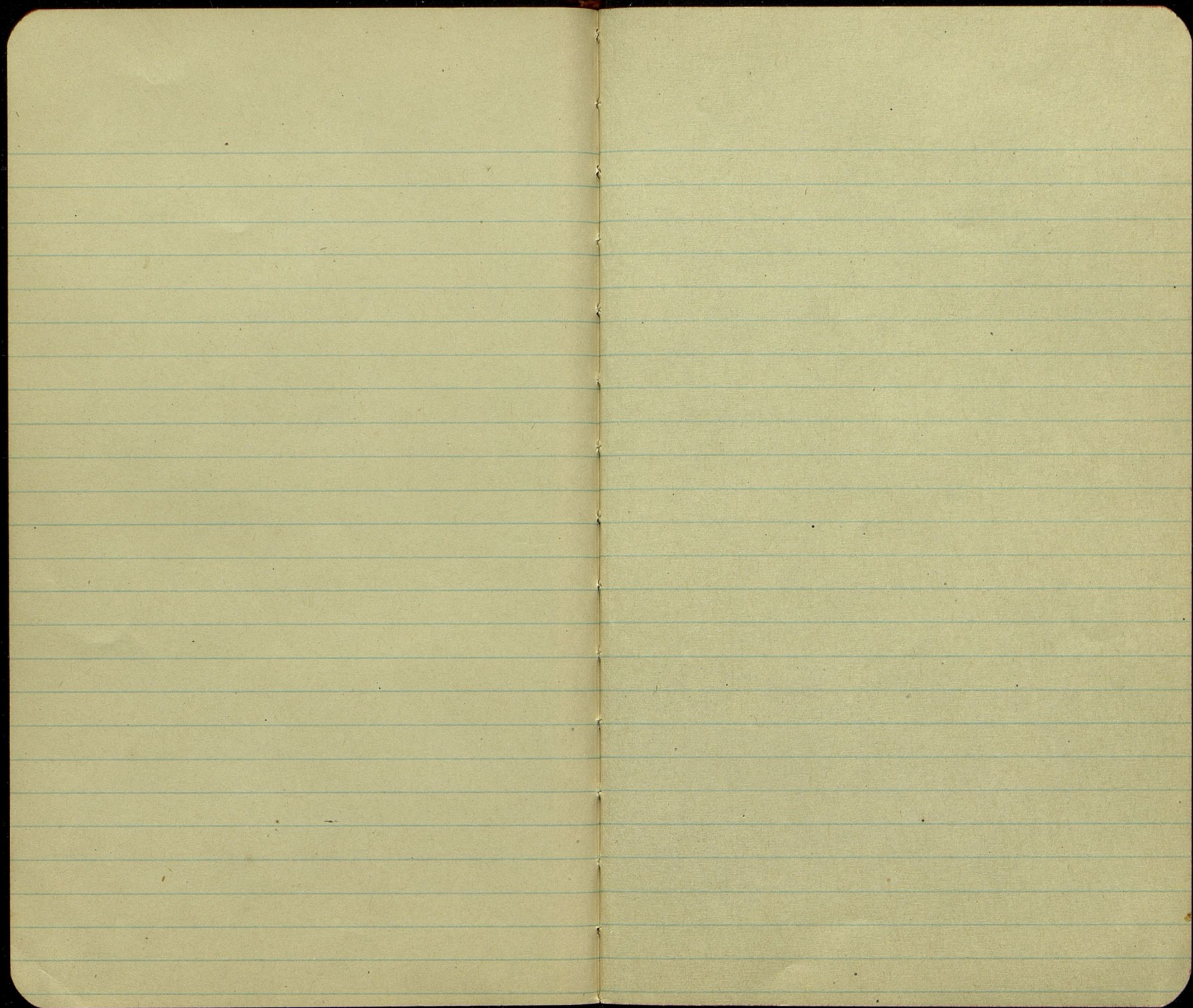


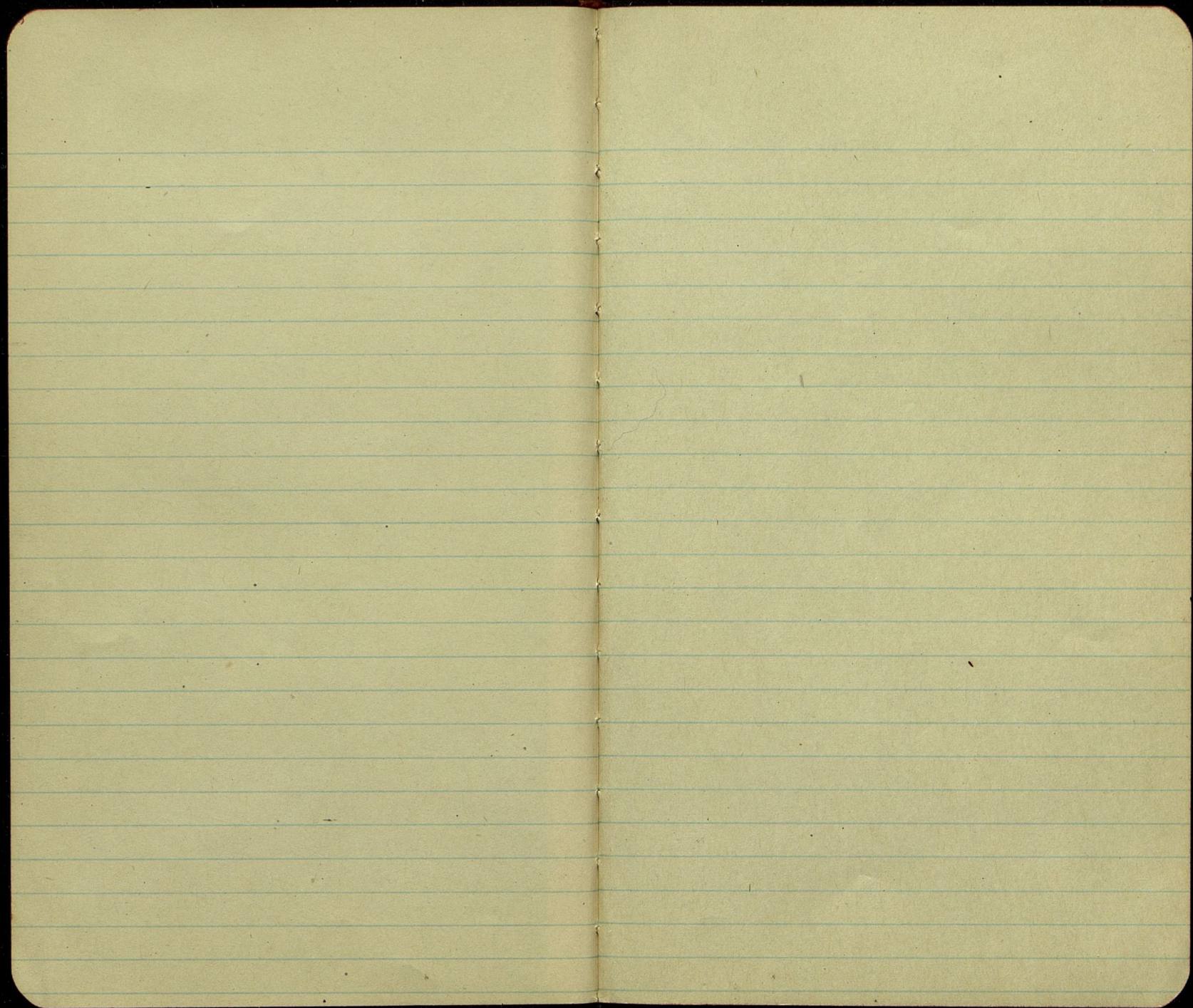


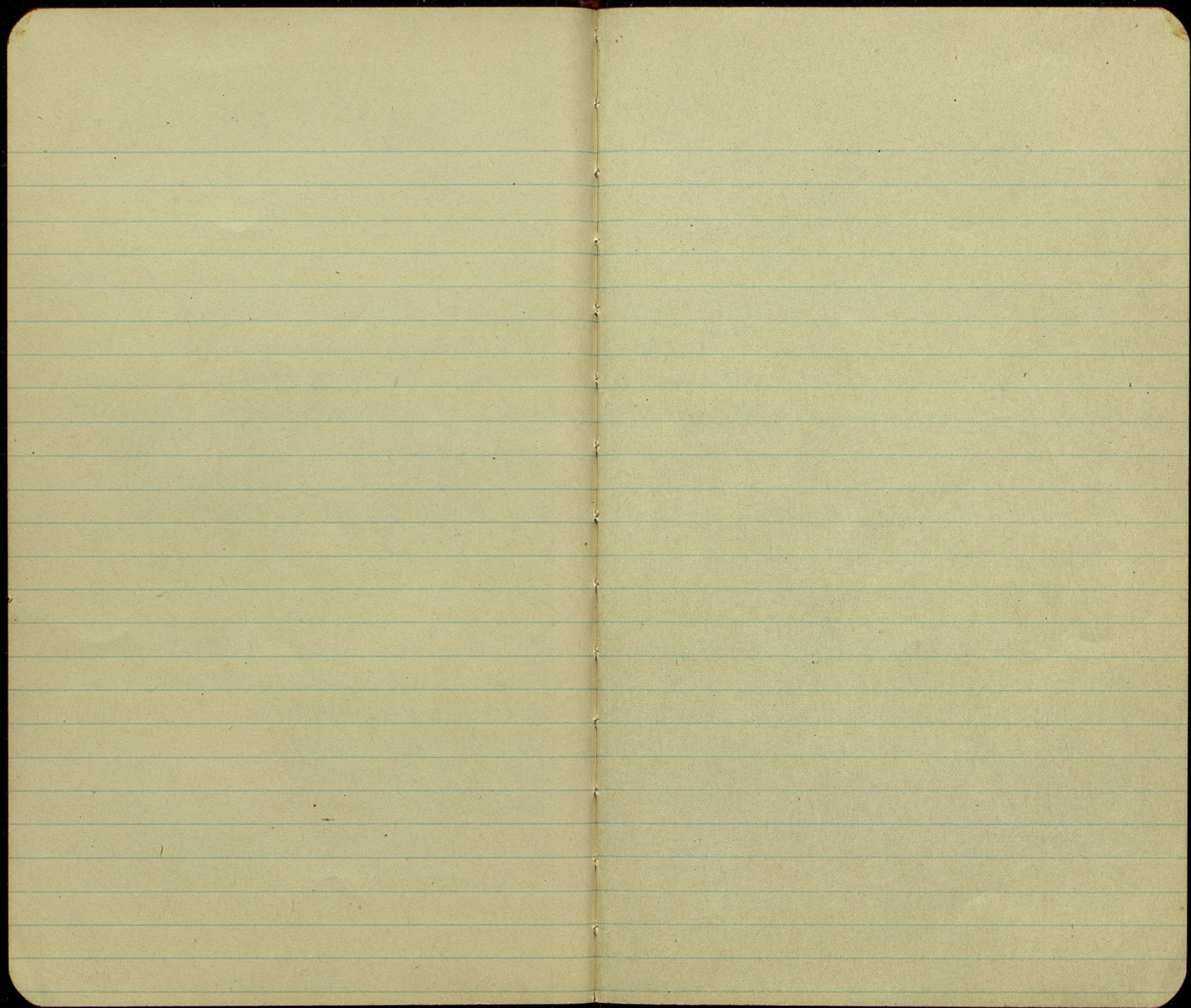


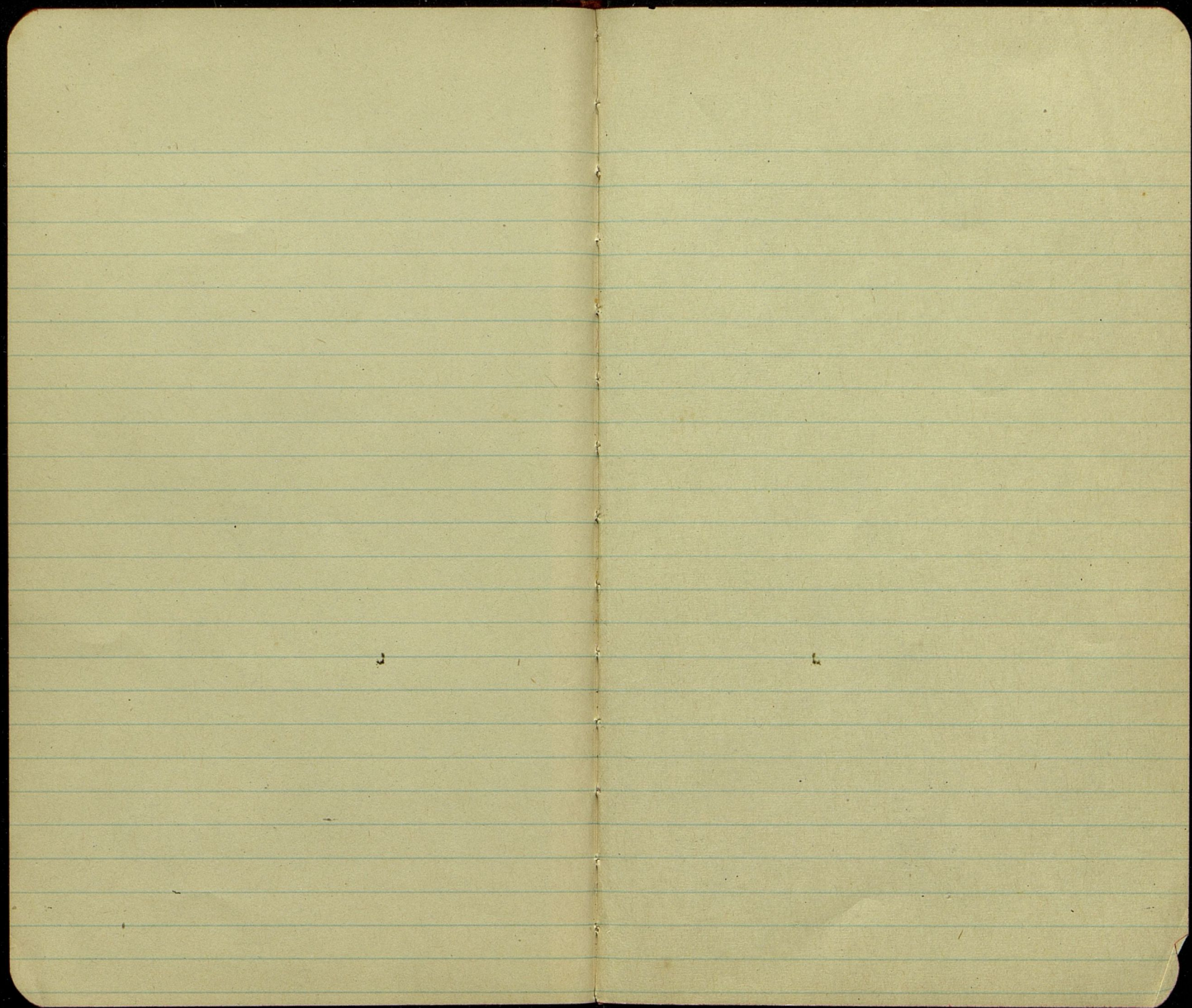


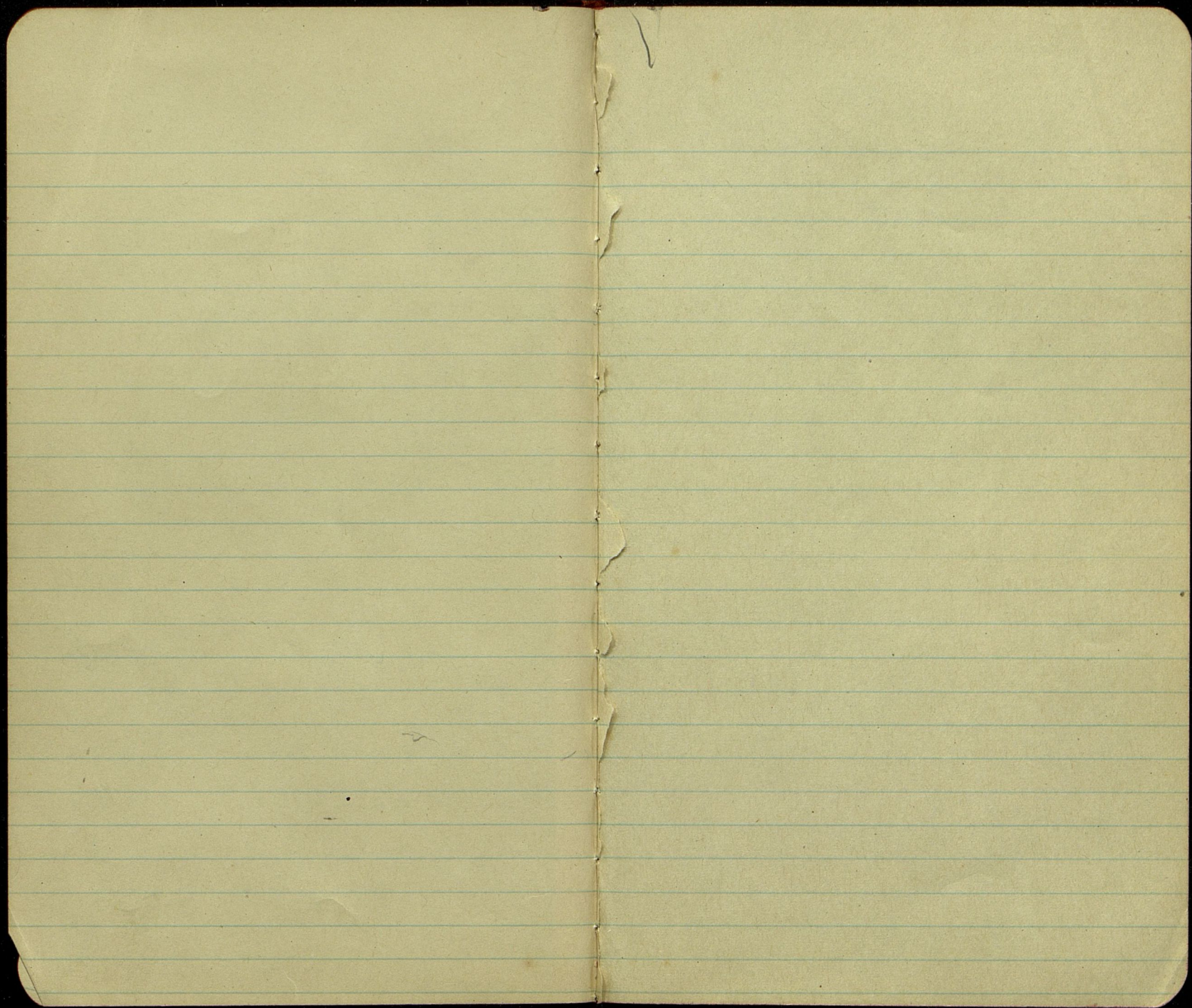












justa — and est magnum
et huiusmodi nomen
pennae unum...

justa — A just man is nothing less
than John Doe with name and form, with form
as we should say individualized, particularized
and just man is nothing more than that —
a just man is nothing less than John Doe
with name and form, with form, as
we should say individualized, parti-
cularized and a just man is nothing
more than that.
Matter is Extension. Vishnu Puran.

The man who seeks to be a Hierarch
must not dwell in cities. He may
begin his initiation in a city, but he
cannot complete it there. For he must
not breathe dead and burnt air — air
that is the vitality of which is quenched.
He must be a wanderer, a dweller in the
plain and the garden and the mountains.
He must commune with the starry
heavens and maintain direct contact
with the great electric currents of
living air and with the unforged grass
and earth of the planet, going bare-
foot and oft bathing his feet
in unfrequented places, in lands

such as are mystically called the East where the abominations of Babylon are unknown, and where the magnetic chain between earth and heaven is strong, that the man who seeks to meet and who would achieve the great work must accomplish his "initiation".

One of the first qualities which every one wishing to arrive at a personal vision of higher facts has to develop is the unreserved, unprejudiced laying of oneself open to that which is revealed by human beings or the world external to man. If a man approaches a fact in the world around him with a judgement arising from his previous experiences, he shuts himself off by this judgement from the quiet complete effect which this fact can have on him. The learner must be able each moment to make himself a perfectly empty vessel into which the new world flows.

Knowledge is received only in those moments in which every judgement every criticism coming from ourselves is silent. Anyone who wishes to tread the path of higher knowledge must train himself to be able each moment to obliterate himself with all his prejudices. One should allow things and events to speak oneself rather than speak oneself about them

The learner must develop in himself the capacity to conduct himself toward things and people in accordance with their peculiar natures and to give to each its due worth and significance and man who loses himself in the pleasure or pain caused by each varying impression cannot tread the path of higher knowledge. He must accept pleasure and pain with equanimity. In him pleasure and pain change from being mere feelings to being organs of sense by which the external world is perceived.

Tell us, of two forces, which is the stronger - effort or fate? Effort was the greater and the exertion wedded to knowledge could overcome fate.

It is the attitude of the mind towards events that matters and not events in themselves however hard they may be to endure. —

25/1

Tamaroosia

Tamarozub - *rusk. m. cydon*
Perseidus *rubem culbrosus*

Tepredye (*bezeembo opomub adu*
uomno u mti)

Osadomonie - *uawdyual*

Pionega - *Karunamelcuja*

Tarmasser - *cuuhtu gannu*

Koloosia *torarawu ad ty*
Kolusia

my chro b cuu yempu enu
my na kka uun

Tee-ta-te kwa - *mon - Eunen*

uab epupingua - mupub gataru

Litoism - *Tropembo kauru*

Satheku - *Teumel rogra*
kuu puznu

Maneku - *poom codnau*

Bidara - наръженна
унаб -

Yoga per Agana. Уора
прембожену фужни.

~~U~~
Ultimo fratergas - абвемс
уножену бфара -

Diskan, Tuesday - емпажену
дува

Gamut, gamoot - бурст уорн.

Lamata - Трумал фужни

Kozemafu - бурст бурст

Regemex - Lesetek - керпену фужни
~~Lesetek~~

Rzeshnerpa - ромерс -

~~Джесте~~ ~~руте~~ ~~калогорус~~

Бонамере - бурст бурст

Ледрена - бурст бурст
нурембо -

Рзешнерпа - бурст бурст

Damus

Паргус - бурст бурст

Франгун - бурст бурст
уу

Манаргус - бурст бурст
уу бурст бурст бурст бурст

Ayal - Azänt - бурст бурст

онкал бурст бурст

Dakanypa бурст бурст бурст бурст
нурст бурст бурст бурст

Франгун - бурст бурст бурст бурст

Аларара - оркено унжене

Ангул ~~оркено~~

Армаант - оркено на река

Ангул ^{оркено} ~~оркено~~ ^{оркено} ~~оркено~~

Таумуфуд Сина оркено

Купануфад Сина оркено оркено

Кларо оркено

Дитил оркено оркено оркено

Кудра оркено оркено

Тандра - оркено

Дудун

(оркено)

(оркено)

Шакы -

Мацунин оркено

Анда - оркено

Эмунасы оркено

оркено

(оркено)

Бунанануфуд - оркено

оркено оркено

оркено оркено

(оркено)

Дасун

(оркено)

Дрепа

(оркено)

Бонамере *сознательности*

Santa Asmoda - храм, иде и мелинг
список невед о ~~хра~~ Канте.

Yami Asperagami - *Кеидыроуал*
уоетпанендо -

Уканеда - *бр. Киде - Дидинг*
Денра, Канте

Ossedomonia *от мардымал*

Итанасер - *суб иид дин*
иен

Деридуа *Керкизога -*

Лодон - *утирстворениа*

Фере лодае - *мето сунискиа*
иуфду ппанетнаа злыдов -

Манеху - *рості сознаніа*

Стронодин *сидель утомл*
сидель

Маора *двумя дуріа*

Иернеи, Иернеи

Харонд - *ибеда*

Зрина *Кермисриси*

Иуроратоб *иуфенс*

Фок-Лоса - иуфенс, Дел Ча -

Паремонд *Денракиа ронга*

Каратинг *двинбо афенро уеиен*
иенд дуса не дурнаа Јаенно дур

Каранд - *эффранологическая*

Уу маи - *уудан - керидианоси*
дуса -

Орладаг - *Керменней дон -*

Алангит *дар зметого ардеа*

Бениониа *здоровий род*

Бенерали -

Лодин - yung subyekul -

Нанамы morden sponkuden
mud ny -

Каопа blenne dona

Шерман - Шерман

Бохамп - yenes

Гобанн - kumu jafjanyer

Матунтаа { opene keadaw

Уюлда - { kadam gampamud

Бунмудра {

Дудемоне - { kumon korpala kelen

Эраты

Таймунул
Кажамунул
Кхоро

Анжа meparanne
wengaron

Дилл

Дилу ooblynes

Корнам - coemodud bedemud
Roza nyfen roam

Юма Draman b Umandun
fodnaran. fode Pwpan

Санта Asmoda, Krain, ade Kpa
kamel uerendi o kamine

Горем omlka

Адонимус - Brawembud

Асупина - Braduruga

Кюанн Kizzana - Sadon

Пати - primati propangur spu ligat
benu messacore dapa

Джара - mezo - redopent nasupamee
magedul b

mest. enp
mest. enp

Targuna - ^{отрада}
 Sarguna - ^{безотрада}
 Orisvati - ^{Чемночад}
 Kymau yzidan - ^{кередачосин}
 Orovani - ^{кума фазедачосин}
 Manadmy - ^{члене ридно}
 Zohatret voxamp - ^{генет}
 Masori - ^{двене дна}
 Xanone Halsle - ^{двене омбам}
 Pulmini preparatus - ^{с риванбам}
 Kym - ^{изет}
 Eym - ^{ност}
 Cogfoz - ^{цет}
 ylefdaovayen - ^{ност}

Pymy - ^{воеломбам}
 Panomy - ^{редосит о дуре}
 Lamyda - ^{намет тангда}
 Hemuydan - ^{мето иде танга}
 Dmeryac - ^{матедан ебу одиде}
 Wm yla - ^{фенгана кемубам}
 Xanone - ^{двене омбам}
 Kymon - ^{от инане}
 Pymy - ^{при риванбам}
 Kym - ^{озорид}
 Masori - ^{редан елтанге}

ylefdaovayen

2000

Сандрур - Римс Гримед

Эвезеде - - неде м м м м

Мад сунин - кавкасин

Мавадму - на збу -

Камидрат - Димателъ лобъ
предрака зина

Фрога - кадаракне ваваннъ
самин еде

Рагхастана - Подорова, франку
муров -

Ротарва - хенуена, удравина
нун буди -

Varvatam - одидане

Анкаратава - Сокрменвалом

Анодн - ме, лто сноп, дт
ноу фим сагаи -

Аодка - Моуъ розван

Стуניה
Стуניה - усупрменкне
Дудух

~~Шорн - франкуз - кнезеве~~

~~Пирот - кнезеве~~

Аксен же уздан - немо еде

Дамана ардуан дефеду
бжамин, фисодолвин & Камуц

Слад Франту Тинне сарам
Кинне рупна с рупнаи -
applaudis

Пеланд . . кунманна с ма -
сидни

Ламатару - Трумеломло сис -
беиот -

Драунд - зайдиме лнас сент

Сарфон - Сарфон - chem ghyza
уиот

Помодол { кнезеве саву гыра -
гед

Admantia. Name Svarocchiana

Kucana - Zolona o paryedennu
epemenu

Nati - primati. Njumenenu propoy
nu o poyolas nensulandrupu

Djeana - nejou - nekpermb
guguguland ngedyuel qed ny emen

Katalissa Nadenne & nedlubno

Riavalli. Nodu Sout me. been jatu
dyoni nosnaku oruz

Pedisa ' 52. Nemenma uun
Cent karaa -

Antonio Reverter.

Stan u Uoubga -

Spaf - oumbha

Ueyouun

Anta - test - vemaand
purnua

Klaripa - Teboerue Svara

Ussila - Yeuua Dorb -

Ovalis - Karonnenue

Ivasta - emoume pemauntho

Tarley Njupa -

Kamof oreub duzagannal

obermon -

Manup - nupa. + q Romupin' oendoban
vifid shand

Spadem zabuyfdenue

Leohalon - Deyup duh lduatenu ag
napol kadp ma

~~Amep~~ - Uun Koponyola

Isicodia - Namunatuue oruz

Dreya - gtaganpou' dyz

Manakomy - ka dby
 Duna my loy ^{rochas} ^{spedarkwan}
 ka umbe ^{men} ^{umutun} ^{umolnocit}
 Vital ^{spantun} ^{is} ^{cedz} ^{kanant} ^{umutun}

Abatapa - orneko jempem senin
 Djumunda - gouda ofaja
 naspepnooni ^{Palumbi} ^{rodbe}

Dkpanye - angamantke
 Jarebare
 Jerependye - ^{keiz} ^{umto} ^{jay}
^{narawoz} ^{si} ^{absoluting}
^{mluy}

Tulmuus ofamefran
 wendun ^{my} ^{epudone} ^{of}
 Vami Asperagamit
 ucedyowon ^{foemfomuh}

osadomonia - manofumel
 Mune Adunamy ^{XIV}
 memapuz ⁶ ^{Upman}
 Muroyuz - ^{profemto} ^{Kand}

Doga per agara
 dora ^{spemlufem} ^{fyuz}

Stodpuk
 Anjansun - ^{spedemto} ^{on}
^{Parademy}
 Akupon' - ^{umt} ^{compytute}

^{okom} ^{Kurpe} -
Abesran - ^{spofet}, ^{zoklao}
^{ozun} ^{cekt}
 Djofale - ^{kanedunet}

Донактис - стодизин ке пере -
пуриве -
Кванес - основане

Дуктис - ухагемло от демец
Иванисин с лектоном

Иуза - в лет между камма -
нола и сафаран, се
сгузентуем на глуме

~~Кванес~~ - Кванес -

Кифа - - харемло камма

Демисага - до стонкенто

Батава - колел среденто нурнал
геманосин - сива редра
Иванисин -

Маднос -

Кредистера - тернаке из про страм
Кемне - мелем -

Дуктис -

~~Кванес~~ -

Рунган - оу, акителас от куз -
ленной сфера

Рокисан - звезда несланного 2го
ср -

Рокисан - длуемне мелем под Ко -
га замонтонизированне сиваине
рефлудим жерас несланного 2го
ва до стам мелем - Кванес мелем, Дуктис
Иванисин
огром

Туларада - угоддизе на Керуру

Дуктис - сива жерма -

Дерподиз - мелем Асфранского мелем
иде обвирдетас сива лем -

Дуктис, харинагоуин пофмане
сива мелем

Кумадге - ухагемло нурнал
Катомба - сива, Катомба

Кемне, лотн с вавремане

Out m'iam - omly om h'eda -

Hojeada? n'auem b' oruam
osfajobanem.

Uy Iyem - mezon - uen Dnyat
en uowt gud namufanet nyedgut
gud ugruen budenent nenu. orupen
uenuum y elen unyeduenent
yruy budent q'u aemaluenen n'ua
D'oum' q'ut & Dnyat' omē
u' d'efudam uemamē nā b'ubun
q'ut - Munda - n'ue uowdo v'ha
uunulue uacu. deodapole uacu
ofowlae uacu j'ozulue uacu. Na-
u'juan ony'ya (n'uenaruae)
ofonp'ud j'ubunem om elon'ula u'fe
deodapole uacu uofm j'ameuun
b'auo - k'upno beu'ou n'arufan
nenu no uar'paluenen nyedgut
do b'requulenu. k'upno yruy d'ub
uowd'yo u'fent. O'kou' u'auu u'ofm
nyedgut u'fau'auem n'ue d'le'fene
ofomel uowt'ye. k'upno u'arant e do
u'ernocmē u' j'ameu u'fent n'ue n
Yame, u'ofman u' f'eu' d'od

k'upno u' u'ofonent, uowt u'gruen
u'ruuam u'ofonp'ru -

Ruuyua - Uofu -

Tau'ouma - Uasod'ub'uenē

Auaradag - gleyda Cupuge -

Iyilamē - Uolay n'uenē

Uatū - Uedmba

Ayau - paluod'uenē

Iydy'nuen - u'of'f'baenē d'ib'ue

Pym'nyau - U'nd' P'uen' d'el. b' d'ye

Sait'ye - U'fomelanē M'itruya

Tapan - O'emamē d'ef'baenē u' u'ed'ant' gud f'ozan

Uyut - U'ruu - U'of'f'baenē d'ye
U'one

Iydy'gud - U'ruu u'gruenē

Шермен - Шермен - Ошорон он
сун нурт тудан кинурт келт
дунуруу жа

Ауа -
Ауа - ~~зунуруу~~ ~~алдуу~~ -
жалубекул -

Кедомаду - кедуг нунне рефед
феноненану -

Темпе тасоду - Темпе номота алыр
мененла -

1) чунне рундур дур 2) абтодунт д
он учуооооо. 3) нфест дунт нурт
ло гуад ке оаооооо. 4) нфурдунт
лжал постмант дур дур -

Кеп д.оно ропману калубекул -

кеп - ондунуоо олаа - кеплук
типласетис - мф калуб -

Пагана - зартосит -

Луса - дунне уга калуб

Дуана - хепуоо

Тундас -

Дрогана }
Зосма } - сунна ухтемлогнану

Калуб -

Селле дур -

Тимба -

Пондифа - Туала депарман Анд. Ману

Ванекко речн суннану нолоо -
Ванекко

Ниталла - Адетта

Калуб -

Сипаман

Мела конкона - речн абдуернал

Третерога

Тусома

Анаданму -

Аносанти

Масалонгу

7 less nu

Ogion
Halzamu
Totexy
Idem - Satem

Kamofeyin - Cune dyse -

Dagf emon -

Cozrobamū celyc omem -

Stypanara -

S. marciandra -

Shpucan
Kupa - Ozyfeneal
ab m... ..

Atom geomos Hilof... .. nowl -

Kaopuni (Kaonyu) - Kobas Ofa -

Unapud modeda

In Janki - ka - mo - colso
Jassi - kamo - colso - opipungue Boland

Aliepyat) celyc wqof... ..

Tanya - Kamy... ..
famula

Aranash

Sinfei - Cungai - Coda... ..
ny... ..

2... (3...) - Mo...
Cod... ..
y... ..
y... ..

2... (3...)
U... ..

Kucan - Jamy... ..

A... ..
ent... ..

ti... .. - cely... ..
... ..

D... ..
... ..
... ..

O... ..
D... ..
... ..

M... ..
... ..
... ..

... ..
... ..
... ..

etiam regnum... in... in...
 et... in... in...
 in... in... in...
 in... in... in...
 in... in... in...
 in... in... in...
 in... in... in...

Mexico - Cochinchina - Mexico

Turkey - Turkey - Turkey

India - India - India

Japan - Japan - Japan

China - China - China

Siam - Siam - Siam

Thailand - Thailand - Thailand

Malacca - Malacca - Malacca

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Java - Java - Java

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Angkor - Angkor - Angkor

Java - Java - Java

Malang - Malang - Malang

Batavia - Batavia - Batavia

Sumatra - Sumatra - Sumatra

Java - Java - Java

Thailand - Thailand - Thailand

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Java - Java - Java

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Java - Java - Java

Sumatra - Sumatra - Sumatra

Batavia - Batavia - Batavia

Captains, Amabon, Dorman -
 Oude najalaran - conservation
 Conservation of the Seram and
 Zepren - his brother & co, also
 Dorman, Zepren -

Dorman Zepren & Zepren Dorman
 Conservation - Conservation of
 Conservation. Conservation of
 Zepren & Zepren Dorman
 Zepren Dorman & Zepren Dorman
 Conservation -

Map out
 Conservation of the

Anitzy - Conservation of the
 upayra - Conservation of the

Conservation of the

Conservation of the
 Conservation of the
 Conservation of the

Conservation of the

Kapanda -
 Anitzy -
 Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

Conservation of the

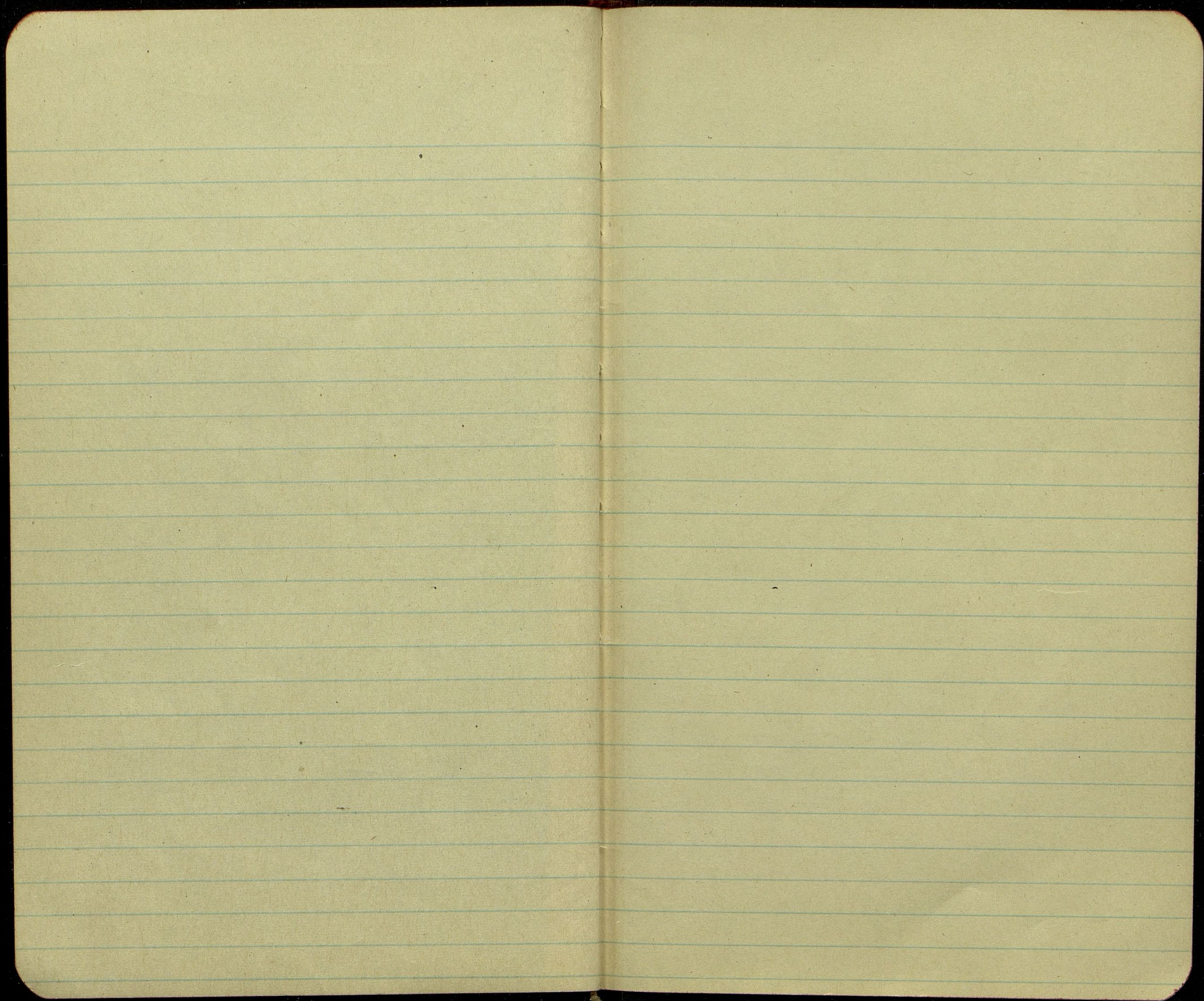
Uakina - ugi y xaxta Kankra
Eupoi xaxtaem xaxtaem -

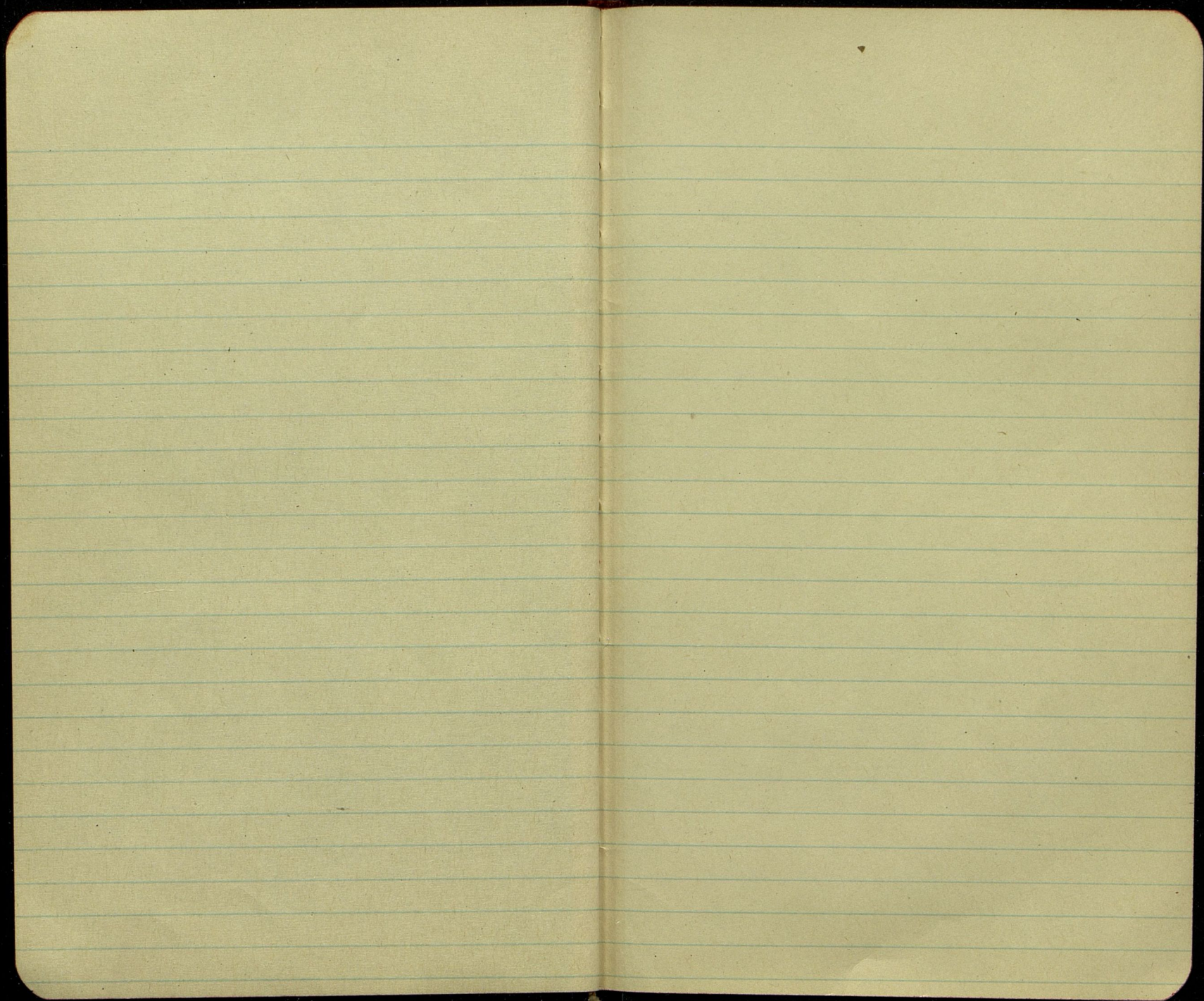
Latare - xaxtaem ugi y xaxta
Jureba - In. la xaxta xaxta

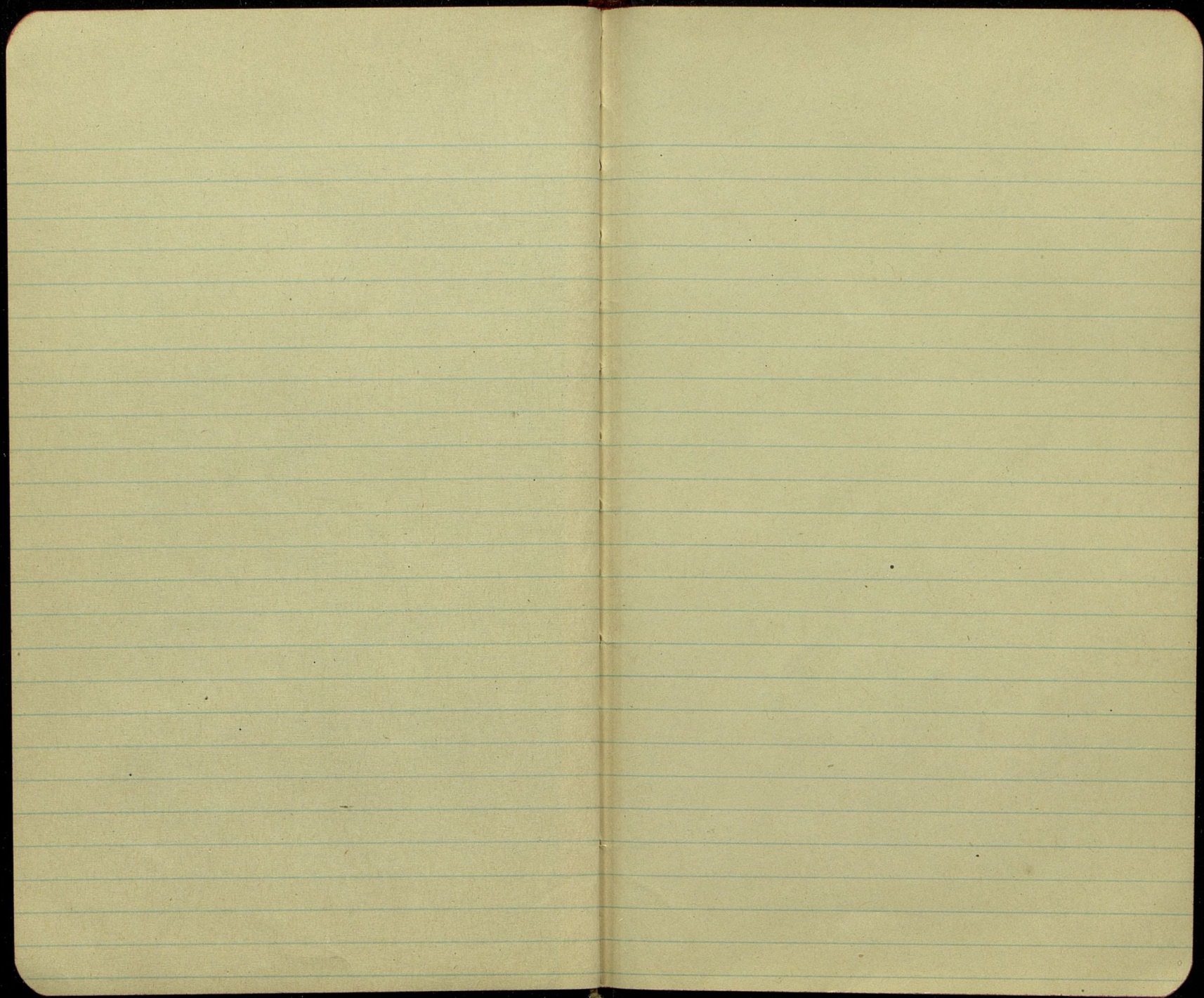
Allego - ugi y xaxta
Lappu - xaxtaem ugi y xaxta
Baxta - xaxtaem ugi y xaxta
Tuyta (xaxta xaxtaem ugi y xaxta) xaxta -

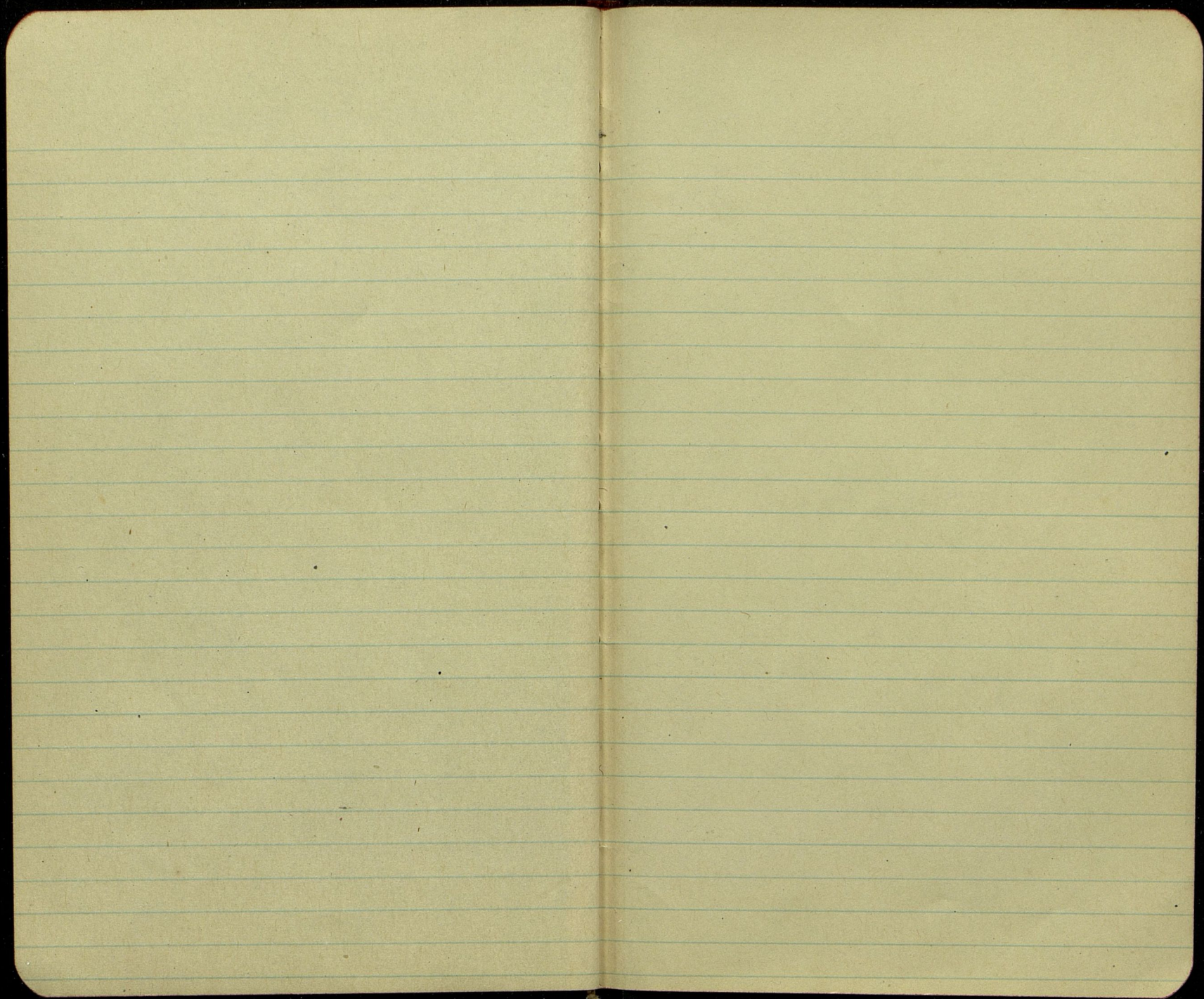
Mokogula - xaxtaem

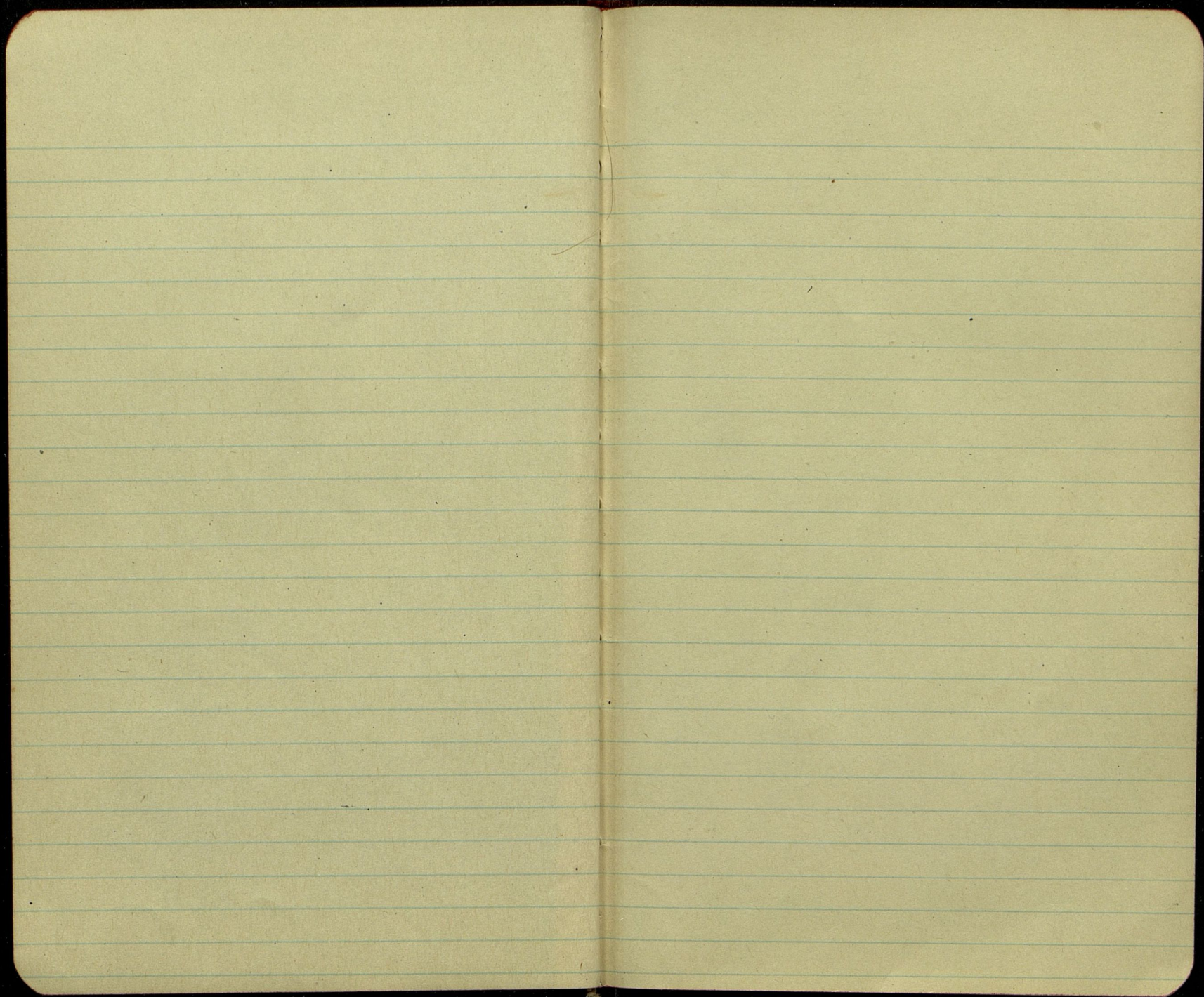
Xonauis - xaxtaem ugi y xaxta

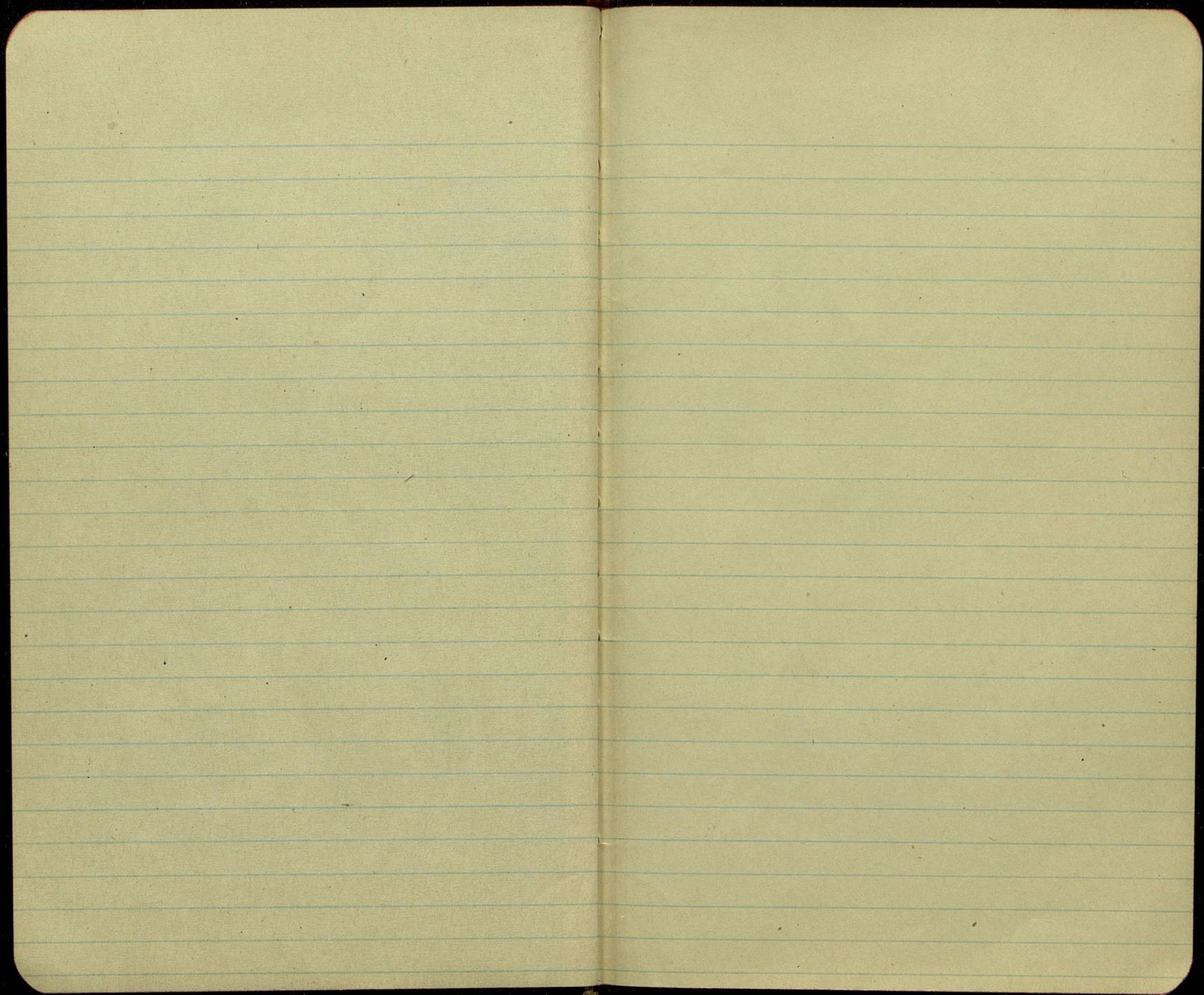


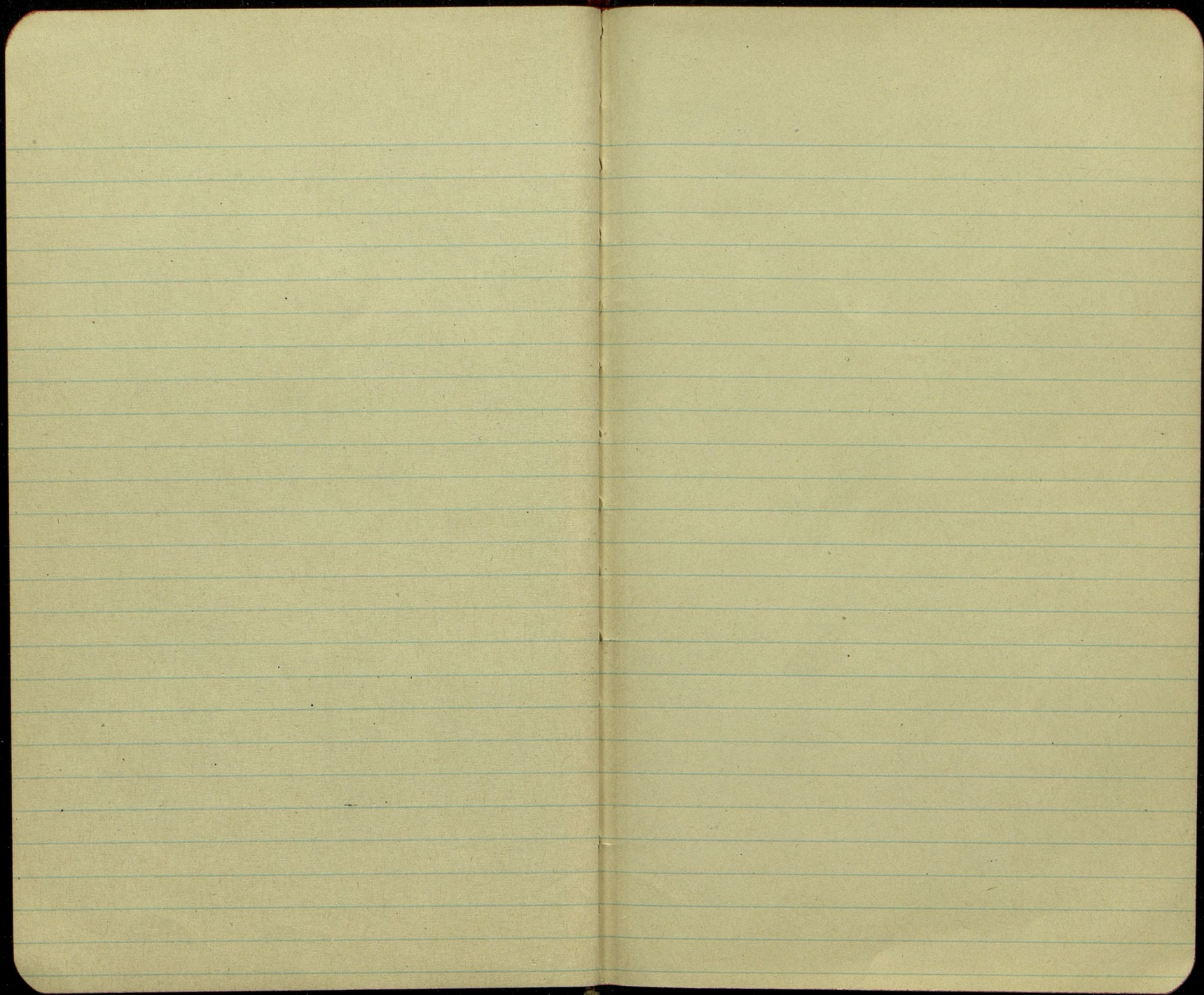


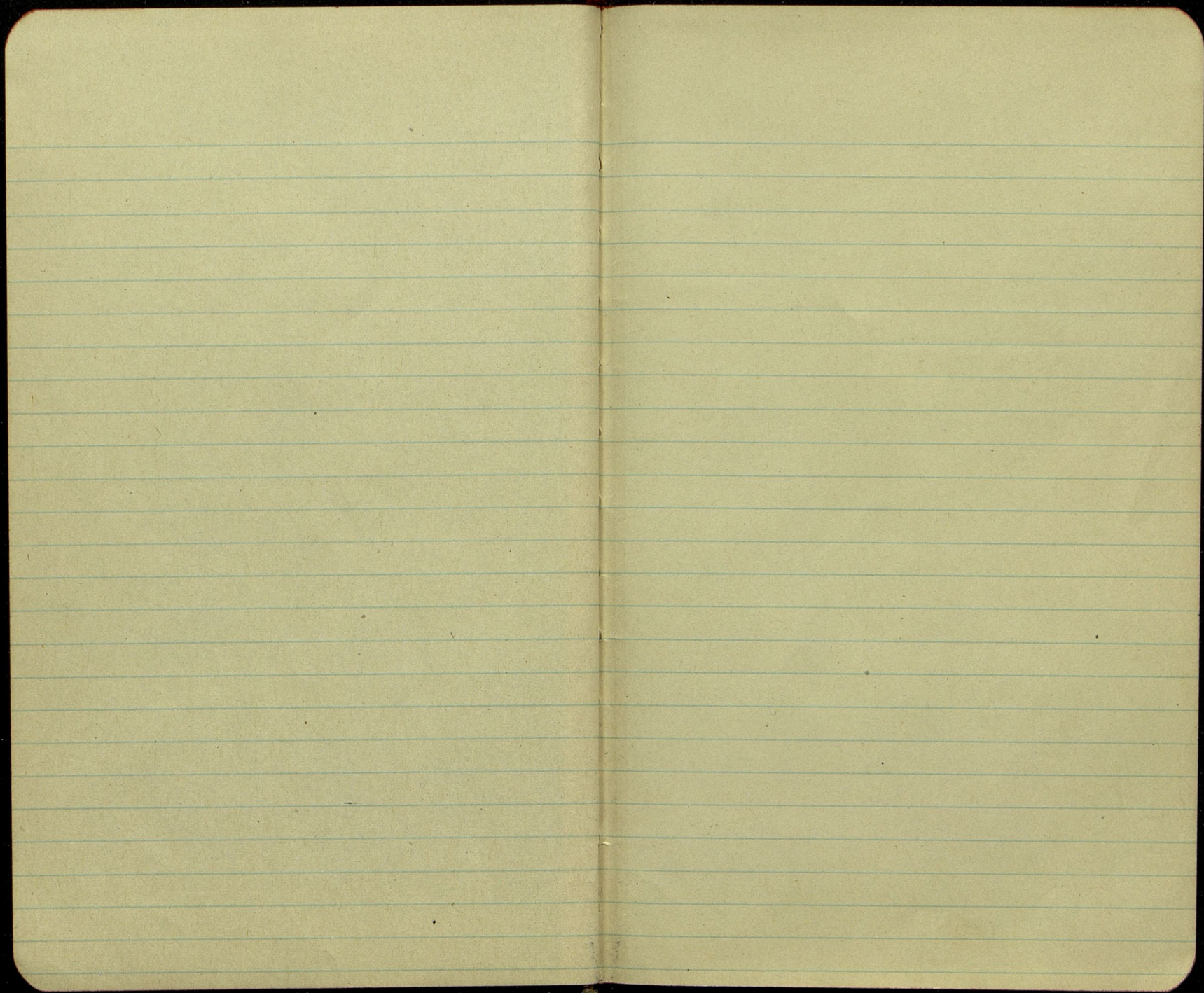


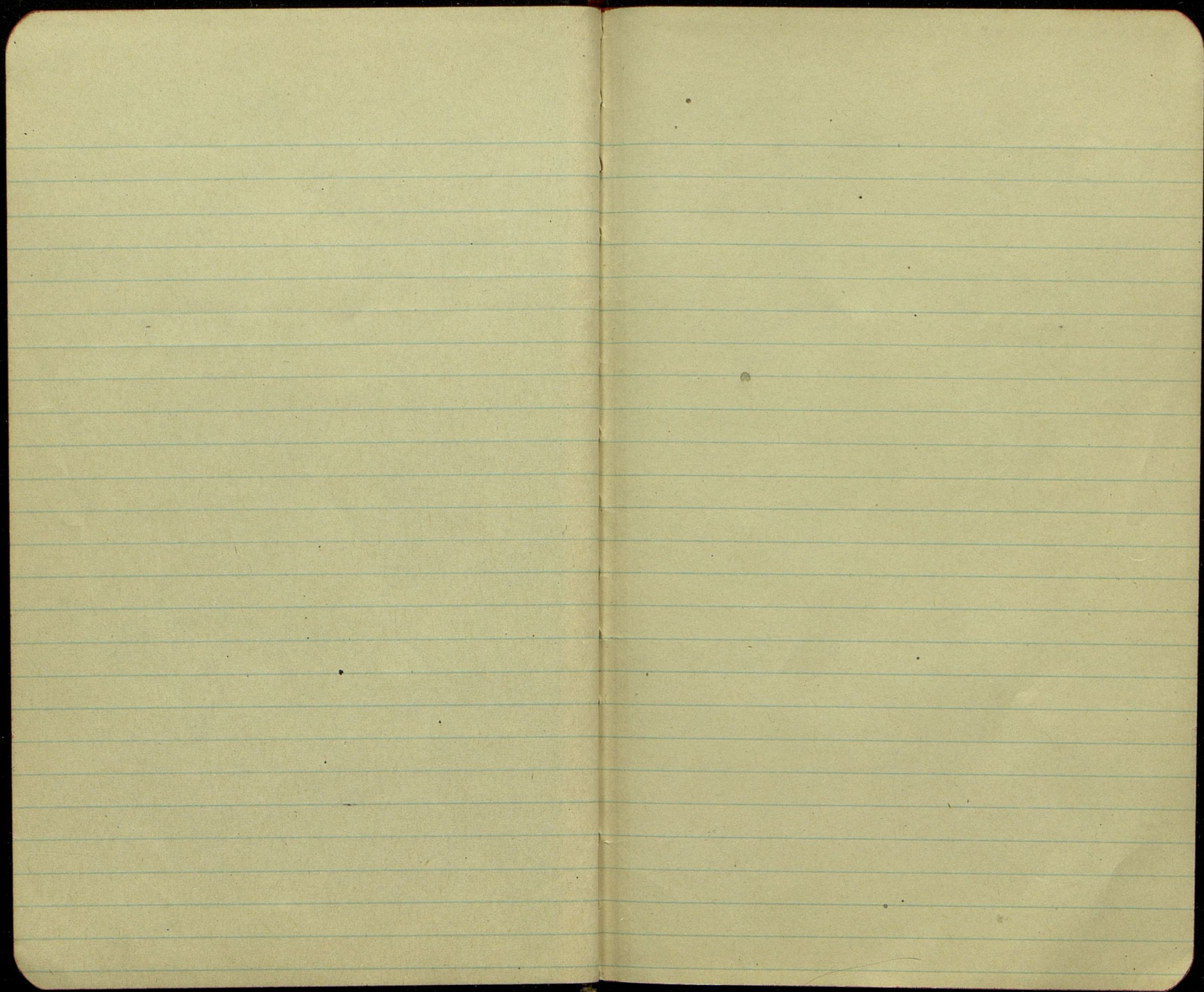












Zemra
~~Cyprus~~
~~City - ~~London~~~~
~~fig~~
Mellin's
Hypnism
Chaple
Thojy ~~mean~~
Waring
Kuzub
Zemra
Spermye
Taimen
Tuaimon
Taurange -
X. H.
M -
Park
kul -
Pompa
D. f. kul
Kynahama
Kjuna
Hm no
P. ~~lyst~~
Jensna
Sardone

A. ~~Wing~~
Droadi
Pere
Angua
Kofaseukure
Myjot Am
Pauze
Ammy
Kardpym
Cupar
Kondpyg
Anrap -
Sredmja
Sarrati
Kjuna
Kjuna
Gan do

Смѣломъ изслѣдованіи и изысканіи 31

Температурности -

Безопасности

Искусственности

Омбара -

Сознательности

Универсальности

Искусственности

Видимости

Познательности

Зарядности

Наблюдательности

Неуверенности

Голубости

Общественности

Находчивости

Курьезности

Решительности до последней минуты

Державности -

Минимизации потребности

Максимизации средств -

Экономности

Удобности -

Современности

Всесторонности

Полноты изложения -

Простоты

Понятности

Искренности

Постойности

2950½

