

**REGISTRAR'S OFFICE
COUNTY COURT OF VICTORIA
134 COMMERCIAL ROAD
MORWELL VICTORIA 3840**

COUNTY COURT APPEAL CASE NUMBERS:

**AP-18-0609 / AP-18-0775 / AP-18-0794 / AP-18-2201 /
AP-18-2202**

WEDNESDAY 11 SEPTEMBER 2019

.jackNote@zen: 4, row: 5, col: 4, nous: 30 [Date: 2019.9.11, Time: 11:15 hrs, Super: #304 / #12 - Numbing Effect of the Conventional, Abstaining from Desire; I-Ching: H6 - Contention, Conflict, Arguing, Lawsuit; Tetra: 25 - Contention, Ego: #257 / #30 - Government without Coercion, Be Chary of War; I-Ching: H45 - Gathering, Congregation, Clustering, Gathering together (massing), Finished; Tetra: 59 - Massing]

Despite conveying within our last COURT SUBMISSION as an annexe dated 9 SEPTEMBER 2019 that we don't believe it would be necessary to labour the COURT with any further FILING SUBMISSIONS.

We soon thereafter, in having observed the proroguing proceedings within the BRITISH HOUSE OF COMMONS, whereby the Speaker invoked the notion of **#491 - PATER FAMILIAS** when he said he was standing down on 31 October 2019 following discussion with his wife, thought it prudent to then convey (as enclosed) some further informal philological research upon **#364 - QUESTIONS of #430 - LAW relating to #491 - PATER FAMILIAS and MANUS within ROMAN LAW** as presupposed to being historically an intellectual construct of the LATIN BINOMIAL NOMENCLATURE but as here revealed actually having a dependancy upon the **TRINOMIAL EPISTEMOLOGICAL PREMISE**.

Thus to specifically further address as a symbolic lesson drawing upon the **TOOLS of #491 - RULE {@82} and #873 - COMPASS {@205}** pairing as the probable ONTIC JURISPRUDENT origins of QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900.

Firstly we note a deference towards **#492 - *VOLUNTARY* *FREEWILL* {LIBERTÉ: #41 on 17 SEPTEMBER 1900}** as first principles associated to the **@115 - *DIGNITY* *ROYAL***:

**#VIRTUE: #5 - CENTRE OF VALUE {#56 - VOLUNTEERISM};
#TOOLS: #45 - BINOMIAL NOMENCLATURE PROTOTYPE;
#POSITION: #60 - 13 to 17 SEPTEMBER WITHIN THE PRE**

PLATONIC SCHEMA;

#TIME: #5 - ROYALTY, KINGSHIP, KINGLY AUTHORITY; REIGN (OF TIME: #0 TO Y2K)

By a DICTUM made of #2184 - FREEDOM from #1827 - OPPRESSION being then any adverse impetus made against the INTELLECTUS AS GENITIVE VOLUNTĀTIS as ADVICE OF THE PRIVY COUNCIL.

Secondly, is the nature of compliance to the **#45 - BINOMIAL LATIN NOMENCLATURE PROTOTYPE AS BEING A CRITERION** of **#902 - RULE OF LAW (ÉGALITÉ {#45 on 9 JULY 1900}** conveyed by the LETTERS PATENT as passed on the **NINTH DAY OF JULY ONE THOUSAND NINE HUNDRED**, in the Sixty fourth year of Our reign, intituled **"AN ACT TO CONSTITUTE THE COMMONWEALTH OF AUSTRALIA,"** it is enacted that **"IT SHALL BE LAWFUL FOR THE QUEEN,"** with the ADVICE OF THE PRIVY COUNCIL, to declare by Proclamation that, on and after a day therein appointed, not being later than **ONE YEAR** after this passing of this Act.

AS THEN THE EXPRESSION OF THE #390 - SOVEREIGN'S *RESERVE* (APODIDOMI v's DIDOMI) RIGHT IN THEN DEPLOYING THE #45 - HETERO SQUARE SPIROGYRA ORDER ARRAY BEING CONSISTENT WITH THE USAGE WITHIN THE GENERAL #391 - HOMOGENEOUS PROTOTYPE:

#1 + #2 + #3 = @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE: the people of @1 - New South Wales, @2 - Victoria, @3 - South Australia, @4 - Queensland, and @5 - Tasmania and also @6 - Western Australia, should be united in a Federal Commonwealth of Australia

#8 + #9 + #4 = @21 - AUTONOMOUS NATURE {LIABILITY}: We do hereby reserve to Ourselves Our heirs and successors, full power and authority from time to time to revoke, alter, or amend these Our Letters Patent as to Us or them shall seem meet.

#7 + #6 + #5 = @18 - FORM OF NATURE: And whereas by "The Commonwealth of Australia Constitution Act 1900," it is amongst other things enacted, that we may authorise the Governor General to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within any part of Our Commonwealth, and in that capacity to exercise, during the pleasure of the Governor General such powers, and functions of the said Governor General as he thinks fit to assign to such Deputy or Deputies, subject to any limitations expressed or directions given by Us: Now We do hereby authorise and empower Our said Governor General subject to such limitations and directions as aforesaid, to appoint any person or persons, jointly or severally, to be his Deputy or Deputies within

any part of Our said Commonwealth of Australia, and in that capacity to exercise, during his pleasure, such of his powers and functions, as he may deem it necessary or expedient to assign to him or them: Provided always, that the appointment of such a Deputy or Deputies shall not affect the exercise by the Governor General himself of any power or function.

That such **#491 - PATER FAMILIAS** action by the #390 - CROWN is entirely discordant with the #123 - SENSIBILITIES of JINGOISTIC #315 - NATIONALISM as the MENS REA attributed by ***MANUS*** in being a term used within ROMAN LAW in the sense of the '***CONTROLLING* *AND* *PROTECTING* *HAND***' expressed within family law {ie. **#175 - MARRIAGE AND ITS HEGEMONY BY THE HEAD OF THE FAMILY (PATER FAMILIAS)**} as a concept of relationship based upon ***DOMINATION*** which is then the unconstitutional impetus for ACTUS REUS by a CULTURE OF THUGGERY in its demand for a SOCIAL COMPLIANCE and return to those equivalent TRADITIONS OF ROME where there was a requirement under the **#491 - PATER FAMILIAS** to ensure that "OBVIOUSLY DEFORMED" infants were put to death. The survival of congenitally disabled adults, conspicuously evidenced among the elite by the partially-lame {**#TIME: WITH DIMMING (NO. #68), AN IMPEDED WALK**} Emperor Claudius (**REIGN: 24 January 41 to 13 October 54 AD**) which by BIBLICAL LEXICON resolves to **#585 as [#20, #30, #1, #400, #4, #10, #70, #50] = Klaúdios (G2804): {UMBRA: #0 as #735 % #41 = #38}**

G2804@{

@1: Sup: 20 - ADVANCE: CHIN (#20); Ego: 20 - ADVANCE: CHIN (#20),

@2: Sup: 50 - VASTNESS / WASTING: T'ANG (#70); Ego: 30 - BOLD RESOLUTION: YI (#50),

@3: Sup: 51 - CONSTANCY: CH'ANG (#121); Ego: 1 - CENTRE: CHUNG (#51),

@4: Sup: 46 - ENLARGEMENT: K'UO (#167); Ego: 76 - AGGRAVATION: CHU (#127),

@5: Sup: 50 - VASTNESS / WASTING: T'ANG (#217); Ego: 4 - BARRIER: HSIEN (#131),

@6: Sup: 60 - ACCUMULATION: CHI (#277); Ego: 10 - DEFECTIVENESS, DISTORTION: HSIEN (#141),

@7: Sup: 49 - FLIGHT: T'AO (#326); Ego: 70 - SEVERANCE: KE (#211),

@8: Sup: 18 - WAITING: HSI (#344); Ego: 50 - VASTNESS / WASTING: T'ANG (#261),

Male: #344; Feme: #261

} // #585

In paradoxically conveying the same **TRINOMIAL EPISTEMOLOGICAL**

PREMISE as the ROMAN notion of **PATER FAMILIAS** by **ONTIC CHECKSUM @150 + @200 + @220 = #570**, thereby demonstrates that personal choice was exercised in the matter.

G3962@{

@1: Sup: 80 - **LABOURING: CH'IN (#80)**; Ego: 80 - **LABOURING: CH'IN (#80)**,

@2: Sup: 81 - **FOSTERING: YANG (#161 - I AM NOT A TELLER OF LIES {%9})**; Ego: 1 - **CENTRE: CHUNG (#81)**,

@3: Sup: 57 - **GUARDEDNESS: SHOU (#218)**; Ego: 57 - **GUARDEDNESS: SHOU (#138)**,

@4: Sup: 76 - **AGGRAVATION: CHU (#294)**; Ego: 19 - **FOLLOWING: TS'UNG (#157 - I AM NOT ONE OF PRATING TONGUE {%17} / I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY {%41})**,

@5: Sup: 5 - **KEEPING SMALL: SHAO (#299)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#167)**,

Male: #299; Feme: #167

} // #491 <-- PATER FAMILIAS

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #489 % #41 = #38 - Consequences for Virtuous Discourse; I-Ching: **H62** - Minor Superiority, Small Excess, Small Exceeding, Preponderance of the small, Small surpassing; Tetra: **11** - Divergence;

THOTH MEASURE: #38 - Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; I curse not a god.

#VIRTUE: Fullness (no. #38) means the prime of life, but

#TOOLS: On the Verge (no. #78) means old age.

#POSITION: With Kinship (no. #34), attachment between even distant relatives.

#TIME: With Severance (no. #70), offense to one's own flesh and blood.

#CANON: #220

ONTIC_OBLIGANS_220@{

@1: Sup: 38 - **FULLNESS: SHENG (#38)**; Ego: 38 - **FULLNESS: SHENG (#38)**,

@2: Sup: 35 - **GATHERING: LIEN (#73)**; Ego: 78 - **ON THE VERGE: CHIANG (#116)**,

@3: Sup: 69 - **EXHAUSTION: CH'IUNG (#142)**; Ego: 34 - **KINSHIP: CH'IN (#150 - I INDULGE NOT IN ANGER {%28})**,

@4: Sup: 58 - **GATHERING IN: HSI (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8})**; Ego: 70 - **SEVERANCE: KE (#220 - I**

CURSE NOT A GOD {%38}),
Male: #200; Feme: #220
} // #220

ONTIC CHECKSUM @150 + @200 + @220 = #570 as [#70, #400, #100] = 'âthêq (H6276): {UMBRA: #13 as #570 % #41 = #37} 1)
handed forward, advanced, enduring, durable, valuable, eminent, surpassing; / #570 as [#70, #400, #100] = 'âthaq (H6275):
{UMBRA: #12 as #570 % #41 = #37} 1) to move, proceed, advance, move on, become old, be removed; **1a)** (Qal); **1a1)** to move; **1a2)** to advance (in years), grow old and weak; **1b)** (Hiphil); **1b1)** to move forward, proceed, move on; **1b2)** to remove; **1b3)** to transcribe;

H8179@{
@1: Sup: 57 - **GUARDEDNESS:** SHOU (#57); Ego: 57 -
GUARDEDNESS: SHOU (#57),
@2: Sup: 46 - **ENLARGEMENT:** K'UO (#103); Ego: 70 - **SEVERANCE:**
KE (#127),
@3: Sup: 3 - **MIRED:** HSIEN (#106); Ego: 38 - **FULLNESS:** SHENG
(#165),
Male: #106; Feme: #165
} // #570

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #570 % #41 = #37 - Non-Deeming Action, Government Administration; I-Ching: **H40** - Release, Deliverance, Taking-Apart, Untangled; Tetra: **21** - Release;

THOTH MEASURE: #37 - Oh Striker, who makest thine appearance in Heaven; I am not one of loud voice.

#VIRTUE: Purity (no. #37) means the Way of the ruler.
#TOOLS: Compliance (no. #77) means the subject's preservation.
#POSITION: With Penetration (no. #14), a sharp advance.
#TIME: With Dimming (no. #68), an impeded walk.
#CANON: #196

ONTIC_OBLIGANS_196@{
@1: Sup: 37 - **PURITY:** TS'UI (#37); Ego: 37 - **PURITY:** TS'UI
(#37),
@2: Sup: 33 - **CLOSENESS:** MI (#70); Ego: 77 - **COMPLIANCE:**
HSUN (#114),
@3: Sup: 47 - **PATTERN:** WEN (#117); Ego: 14 - **PENETRATION:**
JUI (#128),
@4: Sup: 34 - **KINSHIP:** CH'IN (#151); Ego: 68 - **DIMMING:** MENG

(#196 - I AM NOT ONE OF LOUD VOICE {%37}),
Male: #151; Feme: #196
} // #196

Accordingly, we note that the provision of suitable INSTRUMENTATION by such LETTERS PATENT {**#VIRTUE: PURITY (NO. #37) MEANS THE WAY OF THE RULER**} as the means to facilitate the FEDERATION {**#POSITION: WITH PENETRATION (NO. #14), A SHARP ADVANCE**} of the SIX COLONIAL SETTLEMENTS as being heretofore discrete BINOMIAL STASIS EMANATIONS {@1, @5, #65 - SOLDIER / #175 - MARRIAGE} of the BRITISH EMPIRE in having a responsibility for their own defence, then conveying both a TRINOMIAL ONTIC NOUMENON / BINOMIAL NOMENCLATURE interplay in conformity with the usage of ROMAN NUMERALS as construct of historical imperialism:

H6235@{

@1: Sup: 70 - SEVERANCE: KE (#70); Ego: 70 - SEVERANCE: KE (#70),

@2: Sup: 46 - ENLARGEMENT: K'UO (#116); Ego: 57 - GUARDEDNESS: SHOU (#127),

@3: Sup: 3 - MIRED: HSIEN (#119); Ego: 38 - FULLNESS: SHENG (#165),

Male: #119; Feme: #165

} // #570

#570 as [#70, #300, #200] = 'eser (H6235): {UMBRA: #40 as #570 % #41 = #37} 1) ten; 1a) ten; 1b) with other numbers;

But resting entirely upon a **PREROGATIVE OF BRITISH SOVEREIGNTY AS THE BASIS OF SYNTHETIC APRIORITY UNITY** in compliance to **KANT'S PROLEGOMENA (1783) THIRD SECTION: ON THE PURE CONCEPTS OF THE UNDERSTANDING, OR CATEGORIES** "[**IDEA: @A76 / @B102**] General logic (as has already been said several times) abstracts from all content of cognition, and awaits representations to be given to it from somewhere else, wherever it may be, so that, proceeding analytically, it can first transform these representations into concepts. By contrast, transcendental logic has a manifold of sensibility lying before it a priori, which transcendental aesthetic offers to it in order to provide material [**IDEA: @A77**] for the pure concepts of the understanding, without which they would be without any content, hence completely empty. Now space and time contain a manifold of pure a priori intuition, but they nonetheless belong to the conditions of receptivity of our mind under which alone representations of objects can be received, and which must therefore ever affect the concept of objects. But the spontaneity of our thought demands that the manifold first be gone through, taken up, and conjoined in a specific manner, in order to make a cognition out of it. I call this act synthesis.

By synthesis in its most general signification, however, I understand [IDEA: @B103] the act of adding diverse representations to one another, and of comprehending their manifoldness in a cognition. Such a synthesis is pure if the manifold is given, not empirically, but a priori (as is the manifold in space and time). This synthesis must be given before all analysis of our representations, and no concepts can, as regards content, arise through analysis. But the synthesis of a manifold (whether it be given empirically or a priori) first produces a cognition, which can indeed still be raw and confused to begin with and therefore requiring analysis; but synthesis is nonetheless that which actually assembles the elements for cognitions and unifies them into a specific content; it is therefore the first [IDEA: @A78] thing to which we must attend if we want to judge the first origin of our cognition.

Synthesis in general, as we will later see, is an effect of the imagination alone, a blind but indispensable function of the soul without which we would have no cognition at all, but of which we are hardly ever conscious. But, to bring this synthesis to concepts is a function that pertains to the understanding, and through which it for the first time furnishes us with cognition in the strict sense.

The pure synthesis, considered generally, yields the pure concept of the [IDEA: @B104] understanding. Under this synthesis I include that which rests on a basis of synthetic a priori unity: thus, our counting (as is especially noticeable with larger numbers) is a synthesis according to concepts, since this synthesis occurs in accordance with a common basis of unity (e.g., ***THE* *DECADE***). Under this concept the unity in the synthesis of the manifold is, then, rendered necessary.

Having explained that deferential perspective, I look forward to an APPEAL HEARING at the LATROBE VALLEY COUNTY COURT commencing MONDAY 9 DECEMBER 2019.

Yours truthfully

<<http://www.grapple369.com/Groundwork/Liturgical%20Calendar%202004-2040.pdf>>