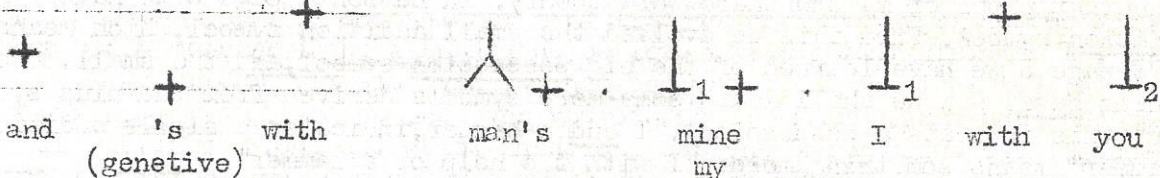



 addi- posses- the THING to to have
 tion sion possessed possess

The meaning of possession is formed by the symbols for addition and the symbol for earth, indicating an earthly addition. Moreover, the compound symbol for possession looks like a tombstone, and this symbol should remind us: "You can't take it with you !"

We may omit the THING or ACTION indicator, if no danger of misunderstanding exists. To possess means indeed an ACTION, as anyone who possesses a house, or even a shirt, knows. A lot of, sometimes troublesome, ACTIONS are involved in the possession of a thing.

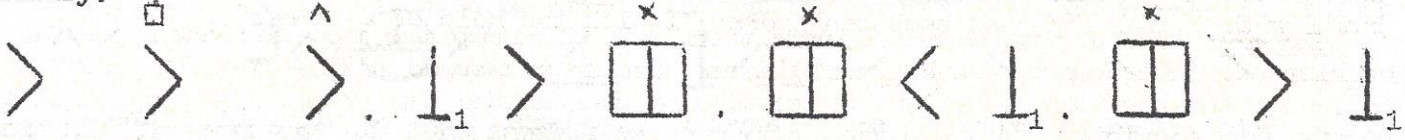
The "shorthand word" derived from the big meaning is "to have". As shown before the "smaller" symbol means also a decrease in definition. To possess involves titles, invoices, etc. To have is not so distinct. You may have a book, a flat, etc. but you may not possess it. (see Book II, 235 and 414). Now herebelow are 3 different meanings of the small plus symbol, placed in different positions on the writing lines:


 and 's with man's mine I with you
 (genetive) my see Book II p. 307 ff.

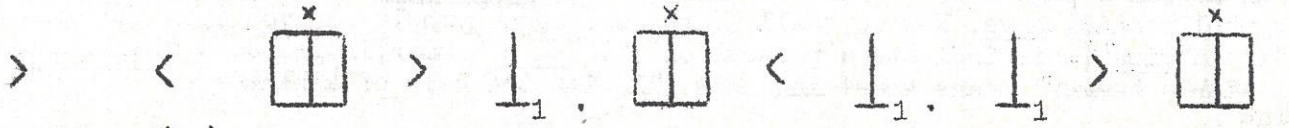
These difference are very meaningful. The plus symbol on the ground means somewhat a possession, so we put it down. But the plus symbol high up means more than an addition, it means an additional help. I and a hammer means a simple addition. My hammer means a possession (although it may be a borrowed hammer). But I with a hammer means more than a mere addition. I with ^{the} help of a hammer can do things, which I alone and the hammer alone cannot do. Similarly I with you. Together we can do much more. The plus symbol down below can be used also for such expressions as the house's roof. The house does not possess the roof, but somehow it has it. Now, don't be bewildered. The practical application of these differences will show you that they are in fact simple and easy to use. (Note: In my books I have used one short line to indicate the earth line in to have  But this conflicts with the mathematical expression $\pm$ (plus minus) which we have to use elsewhere. I have therefore decided to write to have with the long earth line )

We are now coming to one little word which gave me the greatest headache, the word of. It is used in the English language for many meanings. The Books of Smith may mean that Smith has written them, that he has published them, that he owns them, that he has them on his bookshelf (although they may be borrowed). It may mean too that there are books in which we learn of the person Mr. Smith, etc. etc. In any case, whatever the different relations between Smith and the Books, we learn from the word of that a relation exists.

I have used an internationally recognised mathematical symbol to indicate a relation. In mathematics we write $a > b$ and this means that a in relation to b is bigger, or $a < b$ means that a in relation to b is smaller. Now, in mathematics we deal with numbers and we can quickly ascertain which number is bigger and which is smaller. We can't do this with many things in relation to each other. Therefore we shall use the symbol $>$ pointing in the direction (of our progress in writing a line) for relation. But somehow we can assess in many cases which is the bigger thing, or "bigger meaning" and reverse the relation symbol if necessary.


 relation THING to I in rela- Books Books in rela- Books in rela-
 related related relate tion to books tion to tion to

Now, the first two sentences (1) "I in relation to books" and (2) "Books in relation to me", show clearly which is the bigger thing, namely I. Indeed a human being is something much more than a book and therefore the relation symbol should indicate this. But the 3rd sentence shows the relation symbol reversed. Apparently there are instances when books can somehow be "bigger" in meaning than a person. This 3rd sentence means actually that there are books (written by other men) which books deal with me as the object. Now this is a very rare case. But you will soon see where we are heading. We are going to use now the same relation symbol but in a smaller form to indicate the smaller, the shorthand words of, on, about, by.


 on, about of (by) Books about me Books of I about books
 (of) on (myself) mine on

As a simple rule, you may memorise that this symbol $\rangle$ indicates usually about. And this symbol indicates $\langle$. However, you will keep in mind that the meaning of both symbols is often vague, especially the $\langle$. I speak $\rangle$ books, means I speak about books (or of books) but I have not told in what way I speak about books (their style, their content, their value, etc. etc.) Similarly we can say the books $\langle$ Smith (of Smith) and we still don't know in what relation Mr. Smith is mentioned here. The general rule for writers of Semantography is to know that these symbols indicate a vague relationship, and it is the duty of the writer to clear it up for the reader. The writer has the necessary symbols to explain that Smith has written the books (pen symbol), or that he owns them (possession symbol), etc.

Unfortunately these meanings are not the only ones connected with the word of. There are others, as for instance Love of animals. This may mean that people love animals, but it may also mean the way animals love. But we shall deal with these meanings in a later lesson. For those who have my books, I give here the page number p. 288 - 318 in Book II. This, the longest and the most difficult chapter is titled ANARCHY IN LANGUAGE, a term which Bodmer and Hogben chose in their LOOM OF LANGUAGE to indicate the difficulties with the particles.

THE SYMBOL FOR LIFE.

In my work I have tried to adhere strictly to my intention: not to invent arbitrary symbols. Either the symbol should be pictorial, or it should be a symbol already internationally recognised, as the mathematical symbols are, or the arrow symbol. The meaning of life is directly connected with the very common verb to be (or not to be), and the most appropriate symbol had to be found. I asked myself then: What is Life? In order to find out the result of latest researches I studied books of biologists and of paleontologists and at last found the answer in a book EARLY LIFE by paleontologist Raymond of Harvard University. His answer is indeed clear, concise and to the point. He says: "What Life is - nobody knows." Here you have it in a nutshell. We, the laymen and the biologists and the botanists and all the scientists can only behold in wonder the perpetual miracles which go on before our very eyes, in our gardens, in our forests, in our communities, everywhere. The false credo of the last 80 years when scientists and laymen believed that this universe of ours is the product of chaos, has broken down completely, and scholars admit now, that within the communities of atoms, of molecules, of cells, or higher organisms a most purposive force, a high intelligence, an inexplicable spirit is at work - in short what we call Creator or God or many other words.

But it would be most inappropriate if we would draw the symbol for Creator each time we use the verb to be and its derivations am, are, is, were, was, etc. We shall follow here the advice of Leibnitz, who said that we should draw the pictorial symbols of invisible things "by the visible, which accompany them". Firstly we have the individual. This word stems from the Latin individuus indivisible (and a living organism is indeed indivisible, otherwise life would vanish if we would cut up an organism). This meaning is applicable to all and any individuals. Although the symbol below indicates in Semantography a human individual - you may, for the purpose of this explanation, imagine in the lines an animal standing on its hind legs, or a bird sitting, or even a plant seedling just out, its roots like feet spreading sidewise. The second visible thing which accompany the meaning of life is the sun. The sun itself is the bringer of life. Without the sun, there is no life, no energy. We would all perish if the sun would be blotted out. And the sun itself is a miracle, and direct sign and symbol of the creative force in our universe.

								
individual	sun	life	living THING	to live to exist	Man	lives	Flower	lives

Now, to be or not to be means to live or not to live. But the verb to be is used also for inanimated things, as for instance a stone: "the stone is there." We must realise that existence has a wider meaning. On the other hand, we may declare in Melbourne that we live in Sydney, which is non-sensical at the moment. We shall therefore use the symbol for life only if we refer to real life of real living things. For "smaller" meanings we shall use the same symbol on a smaller scale. And living in this house or living in Sydney means dwelling there, and to symbolise this we have the symbol of a dwelling.

											Sydney
Table	is	in	house	Man	is	in	house	Man	dwells	in	Sydney

We don't need the ACTION indicator on top. To be, to exist means constant ACTION, and

this holds true even with the stone and the table, of which Eddington said that it is a mad dance of electrons. Electrons are particles which make up the nebulae and the stars. Our sun, being a star, is therefore represented even in our symbol sentence about the stone and the table. Put a stone on a table, and most strenuous actions will take place. The table may groan, and even break, if the stone's weight (atoms and molecules) are too much.

MATTER, ENERGY AND ??????

As a student, I was baffled about the "natural laws" of the constance of matter and energy in the universe. The amount of mass, and the amount of energy is constant. How we came to know this - nobody knows. It was a very convenient formula for the atheist. The Universe was created - alright, but this was very long ago, and now let's stop the talk about this creation business - no more now: matter and energy is constant. The idea that creation is going on - right now, simply frightens the atheist.

The physicists and the astronomers have now calculated that the age of the galaxies and the suns seems to be about 3 billions years. Now, this is not so long ago, and therefore the question "What happened before?" is cropping up again. Hoyle has now stipulated that constant creation is going on in the depths of the universe. New electrons and protons are formed, wisps of nebulae appear, form galaxies and stars. How all this is done - Hoyle can't say. Sir James Jeans, the famous astronomer said at the end of his book THE UNIVERSE AROUND US (Cambridge) that - may be - that mysterious force which fluctuates in our brain may create the electrons, the nebulae and the stars.

Now, the brain is the centre from which many actions in our body are directed. If we cut ourselves accidentally, something amazing happens. Apparently, "alarm bells" are ringing all over our body. Thousands of cells are hastening to the scene of the accident, in order to ward off septic intruders, and start building new tissues. Special organs start manufacturing new complicated chemicals, which are sent through the blood and lymph stream throughout the body, etc., etc. A most amazing thing happens. We see an inexplicable force, the life force, working most purposefully to restore the living tissue and the living organism to healthy life again.

But this purposive force acts in the same way in an animal, in a bird, in a fish, etc., etc. These organisms have a brain. But lower organisms, apparently without a brain, manifest the same phenomenon. Even more, we know now that we can teach low organisms a lesson, which they will remember. We may let them touch an electrically charged wire, which gives them the shock of their life. Next time they will avoid the wire, or whatever object it is. We see that even plants, as for instance those which live on small insects, act in a very intelligent way, and even a broken stem, a broken twig will manifest the urge of the cells to repair the damaged tissue in a most intelligent and purposeful way. We human beings are highest in the development of life, and our brain can indeed create things which the brain of animals cannot do. We can create poems and symphonies and amazing apparatuses.

We see therefore that this universe of ours has 3 aspects. The first two we have termed MATTER and ENERGY. The third we may term the Life Force, or better MIND. The creative force fluctuating in our mind is invisible. But we can picture the outline of our brain as encased by the upper skull. We have then these 3 symbols for the 3 aspects of nature



MATTER



ENERGY



MIND

These are the 3 main symbols of the "grammar" of Semantography, which as we have seen conforms to the "grammar" of the universe. It must be said however, that there are two notions which we must keep constantly in our mind. These are SPACE and TIME. They are - as far as we know - not convertible into electrons or cells or energy. Therefore we may realise that SPACE and TIME are "bound up" with the 3 aspects of nature, but we need them only in special cases in Semantography. Semantography being a mode of symbolising the words of all languages is therefore based on the 3 notions mentioned above MATTER, ENERGY and MIND and we shall see how we can operate these 3 notions to our advantage.

Let us then realise that many words of the languages fall in one of these 3 groups or in more than one group. Here are a few examples.

☐ MATTER: stone, mineral, crystal, mountain, table, house, hammer, sun, moon, star, etc.

All these words and many thousand more are phonetic symbols which stand for real material THINGS which have a real existence OUTSIDE OF OURSELVES. Once we pronounce these word symbols other people will know that such THINGS exist somewhere. Here is a simple rule which even children could grasp: MATERIAL THINGS ARE THOSE WHICH WE CAN TOUCH (if

if we can go near enough) WHICH WE CAN PUT ON A SCALE AND WEIGH (if we have a scale big enough) and which we can count. All THINGS falling into this group are material THINGS.

Λ ENERGY : to move, to press, to pull, to travel, to go, to act, to do, to carry, etc.

All these words and many more stand for physical ACTIONS performed by material THINGS. These physical ACTIONS can be observed either with the naked eye, or with a telescope, or a microscope, or an electroscope, or a spectroscope, or other apparatuses, which makes it possible for us to observe (even in a round-about way) the physical ACTIONS, even of electrons.

And here is another hard and fast rule to find out whether a word falls into one or the other group. Material THINGS can be photographed with a still camera. Physical ACTIONS can be photographed with a movie camera. But, as you know, a moving picture is only a series of still pictures. These still pictures picture the material THINGS which perform the physical ACTIONS.

We have then words which fall into both groups. For instance a press is a THING which performs the ACTION of pressing. Similarly a carrier, a lift, a cooker, etc., etc. These are inanimate THINGS. But, although we realise that a man has a mind, he himself can be photographed with a still and movie camera, he himself can be touched, can be put on a scale, etc. Consequently a human being is a material THING too, which performs physical ACTIONS. Therefore the following words fall in both groups: a puller, a traveller, a goer, an actor, a worker, a hammerer, a plumber, a builder, a writer, a cook, a director, etc.

⊖ MIND : The following words fall in this group: thought, emotion, conscience, reason, love, anger, joy, despair, etc., etc. in short, certain inexplicable happenings, which occur INSIDE OF OUR BRAIN. All words referring to these happenings have no real counterpart outside of ourselves. Consequently we cannot photograph them. A man may sit in a chair motionless, and may be ravaged by tormenting rage. Yet we would see nothing of it. Or we may photograph a man dancing, and we would classify him as a dancer, but we would not be able to say whether he dances out of joy, or of despair.

Within this group fall words which refer to some judgement, made with our mind. Such words are: good, bad, beautiful and ugly, harmonious, lovely, awful, awkward, clumsy, etc. and of course, the nouns pertaining to these words: goodness, badness, beauty, ugliness, harmony, loveliness, awkwardness, clumsiness, etc., etc.

These words, expressing a quality, a valuation which human beings make with their mind we shall term human EVALUATION. And I have chosen the following symbol for this



from Latin Valere, Value

human EVALUATION

Now, let us consider a sight, for instance a man performing a dance. He is a dancer. The words man mean a material THING, symbolised thus □. A dance is a physical ACTION, symbolised thus Λ. And the word dancer falls into both classes, thus □ Λ. The meanings referred to can be filmed by a movie camera. But now, my mind, symbolised thus ∇, may make an EVALUATION, symbolised thus V. I may evaluate the dance beautiful (V). But another mind (∇) may evaluate it ugly (V). You see already that words falling into this group V may cause arguments.

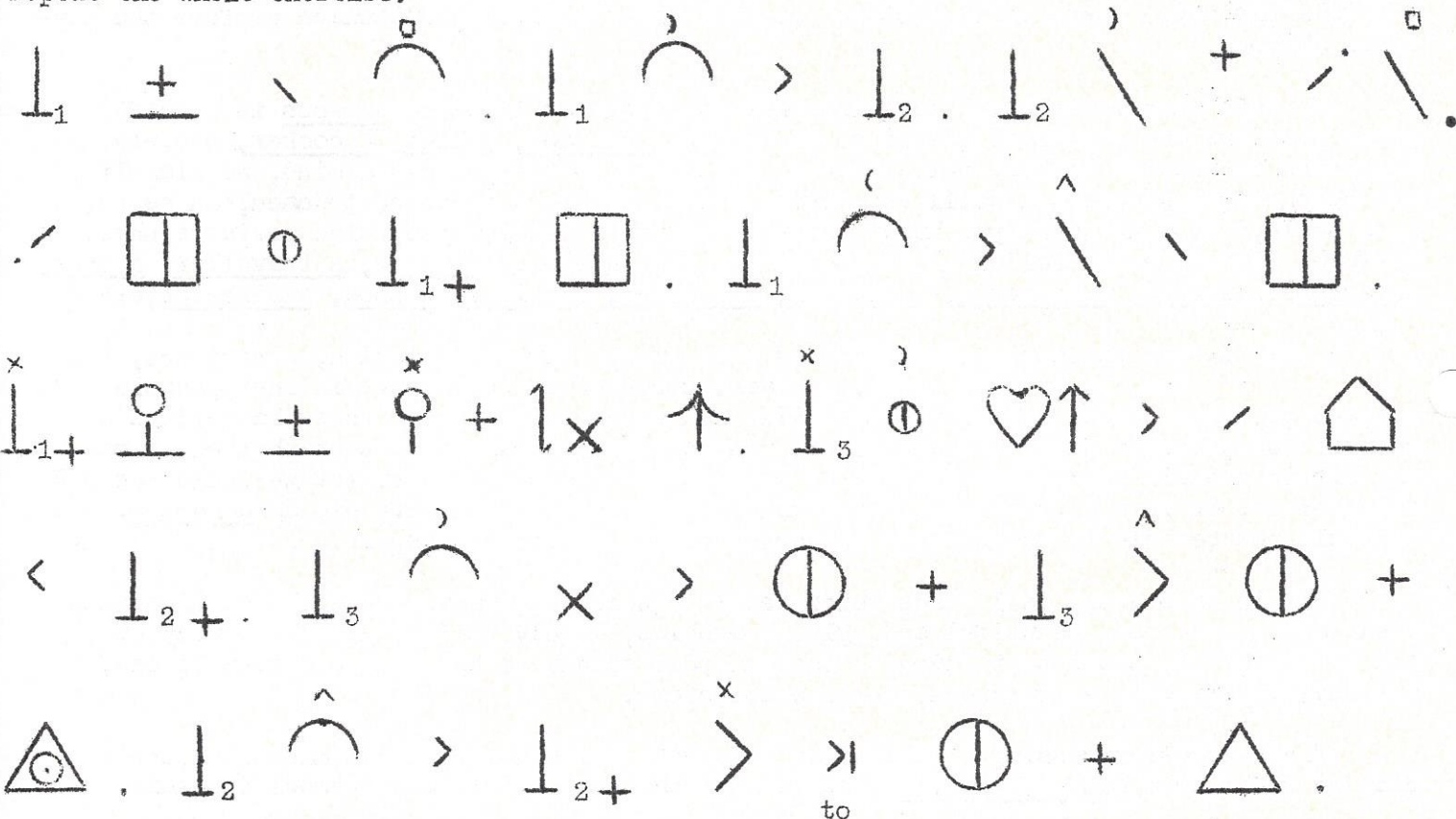
We are now coming to SPACE and TIME. We can easily reduce these notions to THING and ACTION, if we refer all spatial meanings to our Earth (□) and all temporal meanings to the movement (Λ) of the earth around the sun. Consequently the words Day and Night are referred back to earth (□) and sun (□). But then we have the words above and below. They are EVALUATIONS (V) in space. We can come to an agreement if we state above what THING, etc. Similarly the temporal EVALUATIONS like early, late, etc., can be related to the movement (Λ) of the sun (□) or the finger (□) of a clock (□).

All this may seem a bit bewildering to you, but I feel sure that you realise that we try here to attempt what was considered an impossibility: a grammar which should fit all languages. Naturally, this grammar has to be based on the natural sciences, which include biology and psychology. I beg therefore your attention, and hope that the next lesson will make it clearer for you. You realise of course, that I want to avoid a very learned approach. It must be something which even children can grasp, not within one hour, of course. Children learn years and years of mathematics, and reading, etc. But I believe that a short course would be sufficient. Children should have no difficulty to analyse the following words: man (□), goer (□ Λ), to come (Λ), late (V), latecomer (□ Λ V). Similarly the word judgement refers to a mind (∇). to judge is an action of a mind (Λ ∇), a judge (□ Λ ∇). You will soon see that all this is simple, once you got the idea. As you see, the notion of the noun is abandoned in this grammar, whereas the verb (Λ) and the adjective (V) are retained, although under restricted and different circumstances.

1st Exercise: Write the following words in ordinary writing and add behind each word the symbols □ ∧ ∨ ∘ . Some words may be difficult. Just do your best.

Snow, avalanche, snowing, water, rain, rainwater, drenching, wheel, wheeling, carrying, carrier, transport, transporter, man, driver, motorist, car, speedster, speeding, speed, writer, pen, penwork, exercise, work, play, person, child, play-mate, people, patron, thought, thinking, considering, deciding, decision, love, loving, lover, contemplating, anger, fury, regret, regretting, examination, study, observation, seeing, eye, eyesight early, late, good, bad, ugly beautiful, beautifying, beautification, beauty salon, deep, shallow, deepen, depth, chasm, abyss, wide, widen, widening, obscure, bright, disharmony, harmonising, concert, music, player, musician, listener, radio, television, performance.

2nd Exercise. Read the following lines many times. Then look at the key and write them down, reading the text from the key. Then compare. If you have made more than 3 mistakes repeat the whole exercise.



3rd Exercise: Write neatly each new symbol shown in this lesson at least 5 times in a row.

4th Exercise: Translate the following sentences into Semantography:

I am happy anywhere and anytime. I love this house, and I live in this house. This house is mine. I possess this house. I have a garden. That garden is not my garden (not —!). They love life. They don't think (not think) much. They are happy persons. I think of you and of your books. I speak to (see symbol above) you about your books and their garden. My relations to them are happy. They in relation to me are happy too. I with them make things. We perform many actions. He goes into my house anytime. We make sailing boats and rowing boats. We sail at night and see the stars and the moon. We travel into that country. Any country is beautiful. (eye + happy). He lettered (wrote a letter to) me. I shall letter him. I shall be lettered by him. (Note: see Lesson 2, page 5). My car does not move. He has 2 cars. He moved out of the house. He exchanged his house. The house he owns has 5 rooms, 1 bathroom and shower recess, and 1 garden. He drinks much water and alcohol. I am not happy about his drinking. I drink little. I eat not much.

5th Exercise: Write at least one page with sentences of your own construction. If you miss the symbol for a word, write this word in ordinary language. Always keep in mind that you must adhere to the natural word order: Agent acts on object. Don't start a sentence with: There was a man in that house. Say instead: A man was in that house. Space and time words should always be placed first in every sentence. Yesterday, I wrote a letter. Not: I wrote a letter yesterday. Write: At the lake yesterday, I was swimming and rowing. Not: I was swimming and rowing yesterday at the lake.

6th Exercise: Write your criticism, your arguments, your doubts and your suggestions.

Semantography Dictionary: I suggest that you consider this as a 7th Exercise of each lesson. Buy a book with an alphabetical index (vertical, a few pages for each letter, as it is used for addresses, etc.) and write the word of each new symbol you have learned into the appropriate page, for instance Sun and the symbol, under S.

Yours sincerely
C.K. Bliss
C.K. Bliss

KEY

to 3rd Lesson

Exercise 1: Please realise that every Action is performed by a □ Thing. Consequently it is not necessary to put the □ behind the Δ symbol in this exercise. There are a few exceptions to which we will come later. Snow is a THING (□). Snowing is an Action. Avalanche is an Action too, snow in Action. Once an avalanche comes to a standstill, it's masses of snow only.

Snow (□), avalanche (Δ), snowing (Δ), water (□), rain (Δ), rainwater (□), drenching (Δ), wheel (□), wheeling (Δ), carrying (Δ), Note: A carrier is a thing which acts. Consequently we put the □ symbol first and the Δ symbol afterwards, carrier (□ Δ). You may say that this should be done with rain too, as rain is water falling down. Yes, you may do so if you wish. The main value of this exercise is to make us realise that the words contain thing and action meanings. transport (Δ), transporter (□ Δ), man (□), driver (□ Δ), Motorist, (□ Δ), car (□), speedster (□ Δ), speeding (Δ), speed (this is actually an abstraction which we make in our mind, as we shall learn later on. We may here be satisfied with the Action symbol), writer (□ Δ), pen (□), penwork (Δ), exercise (Δ), work (Δ), play (Δ). Note: we should attach the eValuation symbol, because a play is an Action to which we attach some happy eValuation.

person (□), child (□), play-mate (□ Δ) (see remark above), people (□), patron (□), We are now coming to the words to which we have to attach the mind symbol ∘. We should realise that every word falling into this group, falls actually also into the second group, because every word refers to a mind action or reaction. Therefore, the adding of the Action symbol is not necessary. thought (∘), thinking (∘), considering (∘), decision (∘), love (∘), loving (∘), lover (□ ∘), contemplating (∘), anger (∘), fury (∘), regret (∘), regretting (∘), examination (∘), study (∘), observation (∘), I admit that it is very

tempting to put the Action indicator after each ∘ symbol, especially where verbs and verbal nouns are concerned, as in study, studying, observation, observing (∘ Δ). If you do it, it does no harm. It is right and correct. The next word: eye performs with the mind, but we shall not use the mind symbol for the organs and senses of our body, although they too are co-ordinated with the mind. Therefore eye (□), seeing (Δ), eyesight is ambiguous. It may mean the eye (□), the Action of seeing (Δ) or the THING seen. In this special case we have to put first the Action indicator and then the THING □ indicator on top of the symbol for eye, therefore eyesight (Δ □) in this particular and rare sense.

We are now coming to the eValuations. early (V), late (V), good (V), bad (V), ugly (V), beautiful (V), beautifying (Δ V) It means firstly an Action, which then is eValuated, beauty-salon (□ Δ V). Note: we never need to put 3 indicators on a symbol compound. In this case we would draw, a house, room or shop for follows the symbol for beauty (which carries the mind symbol anyway, and the Action indicator on top. Please note that the heart symbol is actually a mind symbol, meaning the emotional part of the mind. If you are a bit bewildered, wait for the next lesson. It's simpler than you think at first. bautification (Δ V), deep (V), shallow (V), deepen (Δ V), depth (V), abyss (□ V), chasm (□ V), wide (V), widen (Δ V), widening (Δ V), obscure (V), bright (V), disharmony (V), harmonising (Δ V), concert (Δ), music (Δ V) Note: You can, if you wish, add the eValuation symbol to concert, or omit it from music. We did not make any eValuation by pronouncing these words., player (□ Δ), musician (□ Δ), listener (□ Δ), radio (□ Δ), television (□ Δ), performance (Δ).

2nd Exercise: I have a brain. I thought about you. You wrote with this pen. That book is my book. I shall think about writing a book. Our garden has flowers and few trees. They were happy about the house of yours. He thought much about life and he relates life and God. You think about your relations to life and nature.
