

THE INSTITUTE FOR SEMANTOGRAPHY

A Non-Profit Institution for the Promotion of Semantics and Semantography

5 Maroubra Bay Road, Pagewood, Sydney, N.S.W., Australia



PIONEER CORRESPONDENCE COURSE

on the

LOGIC and SEMANTICS of SEMANTOGRAPHY

Lesson 3

Dear Friends,

Here are a few

NOTES TO LESSON 2

The Exercises: As expected, some students made all the exercises, some others made only some exercises, and some other students made no exercises at all, but wrote the personal letter, full of comment, suggestions, queries and challenges, as indeed I asked you to write just this. All this is quite in order. Some students are scholars and intellectuals who took the course, because they are interested in this new idea. They need not make the exercises. On the other hand, the exercises should be incorporated in these lessons, for those who want to make them, and for those teachers who want to teach Semantography. Anyone who chooses not to make the exercises is asked to devote more time to his personal letter, and I shall reward him in so far, as I shall increase in volume and effort my personal answer to him. Indeed, your most important part in this course are your challenges in your personal letter. With this you are giving me a possibility to see what reactions Semantography induces in other minds. I am a practical engineer, and I shall discard immediately any facet of Semantography which seems impractical. And impractical, in the first place seems to me anything which ultimately cannot be told to youngsters. Semantography should be so simple, that it should become a school item in the primary school. I shall have failed, if I have produced another highbrow scheme. On the other hand, you realize that this Pioneer Course is written in the language of the intellectual.

The two anthropological Laws. They can be told to youngsters with these words: Not two human beings are exactly alike, think alike, and act alike, and even the same human being changes in thinking and action. Jack may think today that John is a "sissy", but tomorrow he might "change his mind" and think that John is actually a "swell guy" and consequently his actions towards John will change too.

From the letters received I have gathered that some students are under the impression, that I want to build up another psychological school of thought. No! I do not want to add to the verbalisations which already pervade the many psychological schools. Semantography deals only with the words of our language, and I have cited those two laws for one purpose only: to indicate those words which have just a different meaning in different minds, or even in the same mind to-morrow. On the other hand, there are many thousand words in all languages which have the same meaning for millions of minds ($\cap$). For instance a horse is a horse for $\cap_1 + \cap_2 + \cap_3 \dots \cap_{463,795,926}$ who understand English, and the equivalent word for horse in other languages has again the same meaning for most of humanity, except those Eskimos, Pygmies, who never saw a horse, and for those who have seen too much of horses and who can't come to "terms" about the many breeds and crossbreeds. Similarly galloping is galloping for all those who have seen a horse in this particular action.

In the same way, millions of people will find each other in agreement about the meaning of a box, and even of an empty box. But they might violently disagree about the meaning of "empty life" or "empty home life". Just try this as a parlor game. Ask your friends to define the meaning of "empty home life" and watch their different interpretations. Then challenge their definitions, and watch them wriggle and change their definition. And some may give you another opinion next day, different from the one they so hotly defended yesterday.

For such meanings we can apply the laws: $\cap_1 \neq \cap_2$ and $\cap_1) \neq \cap_1$ (. And the rule and advice and moral which we derive from Semantography is, that heated debates about such meanings are useless. Once we realize that we can never be absolutely right about

such meanings, and the other guy can never be absolutely wrong about his definition, then and then only shall we be able to exercise the precious quality of the human mind: TOLERANCE. When we shall learn the symbol for "tolerance" you will see that it is the direct outcome of these thoughts and the symbol is the same which engineers use to define "tolerance in engineering." (Book II, p. 179ff, Book III p.563ff of SEMANTOGRAPHY)

LANGUAGE AND THE NATURAL SCIENCES

I feel sure that some linguists and grammarians must have dismissed my claim that I have devised a universal grammar which fits all languages. "What nonsense", some of them might have said, considering the colossal differences in grammar, word order, etc., which exist in different provinces of one country speaking the "same" language, say French, including the differences of speech in the different suburbs and slums of Paris.

Well, here is the basis of my thoughts: THE WORDS OF ALL LANGUAGES ARE SOUND SYMBOLS WHICH STAND FOR THE REALITIES AND PHENOMENA OF OUR PHYSICAL WORLD. Consequently these sound symbols must comply with the natural laws which govern the realities and phenomena of our physical world. Instead of arbitrary grammatical rules, imposed by the grammarians and constantly violated by their pupils and indeed by their nations, we must turn to the rules of chemistry, physics, biology and the other natural sciences.

Chemistry and Physics. A "stone falls" and "water boils" in much the same way in all countries and is described in thousands of different languages and dialects. But all those descriptions, no matter how divergent in language and grammar, are describing the same happening of THINGS in ACTION. We may use two other words MATTER and ENERGY, and these are the words for two aspects of our physical world. We shall therefore abandon the customary grammatical distinctions, and classify many words according to the aspect of nature they describe. Consequently a "horse" is a THING and represents MATTER, and "galloping" is an ACTION and represents ENERGY. And all words, which stand for MATTER and ENERGY describe real THINGS and their ACTIONS, which really exist in nature, which have a real counterpart OUTSIDE OF OUR BRAINS. (Book II, p.125ff, p.209ff)

Biology. Furthermore, there is a third aspect of nature, indeed a most miraculous and unexplained one: LIFE. As Richard Albert Wilson pointed out in THE MIRACULOUS BIRTH OF LANGUAGE (Dent, London) a dog alive and a dog killed the very next moment contain still the same amount of molecules, atoms, electrons, protons, etc. but the difference is tremendous. Something is gone out forever LIFE, that inexplicable property of certain material THINGS to multiply, to repair its own tissue, and in higher organisms, to think. All this is done in a most purposeful, most intelligent way, and we have not the slightest idea about the How and the Why. We the laymen and all the biologists can only behold in wonder the perpetual miracles going on before our very eyes.

Our first "law" is taken from biology and in Lesson 2, p.8, paragraph 3, I have cited the words of Julian Huxley, noted biologist who said: "Biological difference is universal" or as we can tell youngsters: Not two human beings are exactly alike. But we can go further and say not two horses, not two dogs, not two cats, not two animals, birds, fish, and even not two flowers or two blades of grass are exactly alike.

Psychology: We human beings are the highest developed organisms of our planet and the highest developed organ is our brain which we use sometimes with disastrous results, simply because most people just don't know how to handle this most delicate mechanism. But neither do the experts know how to handle it, simply because we have not the slightest idea how a single thought comes about. But this we know, and we have formulated it in our second law that the mind of a human being changes constantly in thought. And here again we can go further and apply the same law to animals and other higher organisms. We know that we can teach dogs, cats, horses, etc. lessons and afterwards, they will think differently from the thoughts they had before, and act differently.

THE THIRD "LAW" OF SEMANTOGRAPHY

Some students have referred to the third cardboard strip which reads "Doubt comparisons and likenings:" (Lesson 2, p. 11) as the "third law". But this is not a "law of nature". It is an advice only. Here then is our third law.

OUR WORLD CONSISTS OF MATERIAL THINGS WHICH PERFORM ACTIONS IN SPACE AND TIME

This can easily be explained to youngsters. A material THING is something which we can touch (if we can go near enough), which we can weigh (if we have a scale big enough), and which we can photograph with a still camera, be it a man, a horse, a dog or anything else which consist of MATTER.

A physical ACTION is something which we can observe with our naked eye, or with a telescope, or with a microscope, or in a round-about way with a spectroscope, or an electroscope or any other apparatus which can record that something is "going on". Moreover we can film a physical ACTION with a movie camera. But as you know, a movie film consists of a succession of still pictures and these stills show the material THINGS which perform the physical ACTIONS. In this group fall words like "galloping", "falling" "boiling", etc., etc.

THE "GRAMMAR" OF MATTER AND ENERGY

According to modern physico-chemical theories, MATTER and ENERGY are two aspects of the same "thing", but modern physicists are very much divided whether it is a "thing" at all. The atomists say with Eddington that a table is a mad dance of electrons, but they consider an electron as having matter. In other words, a table is matter in action. But the wave mechanics won't go that far. They say that a table is just a mad dance. When you ask them "A mad dance - of what?" they remain silent. They won't say. All they do is to write down some symbols.

Now, we need our language for our daily life, and therefore we need not bother about theories which may or may not last out the next decade. A table is a table for all practical purposes. We can apply the rules, learned in the foregoing chapter. Can we touch a table? Yes, we can. Can we weigh a table? Yes, we can. Can we photograph a table? Yes, we can. Consequently the word table stands for a material THING, something which consists of MATTER and which exists in nature and outside of our brains.

Can a table perform a physical ACTION? Yes, it can. Indeed, it is its very purpose - to bear all the things which we put on a table. Can we film such ACTION? Yes, we can, but we need a very delicate apparatus, to see or register the most strenuous action which take place when we put a heavy thing on our table. It will sag, perceptible by a fine instrument or even for the naked eye, if the load is very heavy. Indeed, we may even hear the table "groan" under its strenuous ACTION: to bear, and it may even break. Engineers measure the ACTION of a bridge in much the same way.

Here are some words which fall into our first group, material THINGS: table, horse, bridge, house, stone, chair, pen, paper, book, letter, man, woman, garden, flower, etc.

And here are some other words which fall into our second group, physical ACTIONS: to gallop, to fall, to boil, to write, to travel, to move, to mail, to speak, to read, etc.

You see already that words falling into these two groups have the same meaning for millions of different minds. Should we not come quickly to an agreement, we can point it out or produce a photograph to show what we mean by a table or a horse or any other THING. We should also realize that the ACTION performed by a THING may be referred to the THING itself or (especially if it is a human tool) to the human being who handles this tool. A hammer hammers, but also a man hammers. We can say a man tables the papers, meaning that he uses the table as a tool to bear the papers. But we do not say the table tables the papers. We can say that we bridge a river, but we can also say that the bridge bridges a river. In any case, words which fall into these two groups are not "fighting words". We can easily come to an agreement. And this is the purpose of Semantography, to find out the "fighting words" and to realise that they are so vague, that fighting about them or with them, will separate us. Instead we shall learn how to make such words harmless, and how to come to an agreement about them.

Now, we need a simple symbol to indicate MATTER - THING, and one to indicate ENERGY - ACTION. Here they are



material THING
MATTER



physical ACTION
ENERGY

These symbols have been chosen after years of thought. They have a deep meaning, one which should appeal equally to children and to scholars, to religious people and to "unbelievers" (people who believe fervently - believe they must - that they believe nothing).

I have chosen the square to stand for a material THING indicating that a material THING has a geometrical outline, that it occupies a certain amount of space, that it has an outside and an inside. And I have chosen the beautiful configuration of the square

to indicate that the structure of MATTER is not chaotic. On the contrary, a wonderful harmony is revealed to us in the enrapturing beauty of a crystal, and in the structural configurations of the molecules. As children we have toiled about the drawings of squares, triangles, hexagons, octagons and polygons, and we may have secretly cursed the ancient mathematicians who have invented all these forms to plague young children. But I wonder whether you have experienced the same feeling as I had when I came across the first crystals - beautiful cubes, wonderful planes, sharp edges, right angles, which were really right angles - then only did I realise that the geometrical configurations are not products of human phantasy, that they exist really, made by "Mother Nature" or "God Father" of whatever name you choose, and these products cannot be the outcome of chaos. Indeed, to the ancient philosophers and mathematicians, the geometrical configurations were the direct proof of the existence of a Supreme Intelligence, a most purposive force striving for higher and higher order in the Universe of ours. Today, the physicists penetrating the depth of the atom are confronted with the same harmonious order, and some of them say, apologetically or not, that "God is a mathematician."

The symbol for MATTER was comparatively easy, because after all, there were the tesserel or tetragonal crystals which show the outline of a square. But how to draw a symbol for the meaning of ACTION? According to our rules, any picture of an ACTION must picture the material THING which performs that ACTION. I have then chosen this symbol $\wedge$ to stand for ACTION. If you have a little imagination, try to imagine the molten ball of our young planet some two billions of years back, just slightly cooled down, a vast expanse of a flat crust. Then suddenly with a deep inner growl some action took place. The crust cracked, and a volcano began to spout flames and earth, or in another spot, an earthquake thrust the crust of flat expanse upwards. In both cases, we would have witnessed the birth of a mountain, first sign of first action on our planet. This then should be signified by our symbol $\wedge$. But, you may take this symbol as similar to the phonetic symbol A in the latin word ACTUS, a doing. This word can now be written on the semantographic typewriter thus ^ction, and there are equivalent words based on the same Latin word in other languages.

We have now our two symbols for a material THING and for a physical ACTION, and we have learned on the foregoing page a few words which fall into one or the other group. We have then a horse ($\square$), a table ($\square$), a man ($\square$), and a crystal ($\square$). And we have the words galloping ($\wedge$), travelling ($\wedge$), falling ($\wedge$) and growing ($\wedge$).

But then we have words which fall into both groups. A traveller is a man ($\square$) who travels ($\wedge$), consequently we must write traveller ($\square\wedge$). Similarly a hammerer ($\square\wedge$), a builder ($\square\wedge$), a worker ($\square\wedge$). But a car would not carry the symbols $\square\wedge$, because the word car does not indicate a thing in movement. A car is a THING ($\square$) and it may remain stationary for years. But again, no serious disagreement may arise about words which carry these symbols $\square\wedge$. We can come to an agreement quite easily.

Exercise 1: Fill in the symbols in the brackets which follow each word: man (), writer (), pen (), machine (), writing machine (), writing paper (), paper (), written paper (), paper to be written (), write-up (), writership (), playwright (), to wreck (), wrecker (), wreckage (), wreck (), snow (), avalanche (), snowing (), rain (), rainwater (), shower (), bath (), bather (), bath-tub (), girl (), youngster (), beauty (), beau (), belle (), to beautify (), beauty salon (), beautification (), glamor girl (), glamor (), to select (), selecting (), selection (), advertising (), advertisement (), advertising agency (), advertiser (), want ad (), to drive (), driver (), drive (), scenic drive (), scene (), scenario (), extracting (), extractor (), extract (), musician (), musical instrument (), music (), musical composition (), score (), symphony (), cacophony (), concert (), listener (), listening aid (), listening ().

A number of these words may give you a "headache". Use then the rule mentioned before and ask yourself whether you can photograph or film the reality for which the word stands. Even so, you will find that rain is a THING, but it can also mean the ACTION. "two inches of rain" refers to the THING ($\square$), "half an hour of rain" refers to the ACTION ($\wedge$). A bath may mean a THING ($\square$), the bath-house, the pool, the bath-tub, but it may mean also the ACTION to bath ($\wedge$). And be careful. Some words do not fall into these two groups. Think it out for yourself. The advantage of this exercise is that it will make you aware, that a great many words have the dual aspect of meaning either MATTER or ENERGY or both THING and ACTION. In Lesson 1 p. 21 we have learned that some words can be used for space and time, similarly to the treatment of the physicist. At the beginning of this chapter we have learned that the modern physicists consider MATTER and ENERGY being two different aspects of the same "thing". Indeed, in some experiments we find MATTER behaving like ENERGY and vice-versa. Now we see that many words of our language show a similar aspect, meaning either MATTER or ENERGY or both. In short, as said before, words are physical symbols and therefore must somehow comply with the physical phenomena

and physical laws of our physical world. I have approached Language from the natural sciences, and I believe that I have made a few discoveries, which - so far - I have not found mentioned before in any grammar. I refer to the following chapters of my Book II: Physics in Language p.200ff, The Quantum of Energy p.207ff, The Unit of Action in Language p.209, Energy-Mass Conversion and the dual aspect of Matter p.212ff, Energy-Mass, the dual aspect in Language p.219ff.

All this leads up to the contention that the linguist must be also a student of the natural sciences. Unfortunately, this was not the case throughout the centuries. The logician must even more be aware that the words stand for physical realities and phenomena, and to reason logically the logician must first and foremost be a student of physics, chemistry, biology, etc. Unfortunately this was, in the main, not the case with many logicians of the last 2500 years. Let us then go back to one of the greatest scientist, linguist, and logician who ever lived: ARISTOTLE.

ARISTOTELIAN AND NON-ARISTOTELIAN LOGIC

We begin here a series of chapters, and the thoughts about it have filled my days and nights throughout the last weeks. Again I found that all notes jotted down the day before, proved inadequate the next day, so I am going to do what I did with my books and foregoing lessons - I shall type all down onto the waxstencil as the thoughts will come into my mind. You are kindly asked to excuse beforehand all awkward expressions and sentences, which are so difficult to erase and alter on a waxstencil.

I have titled this Course "Logic and Semantics of Semantography", and I have deliberately put Logic first and Semantics second. In other writings I have said this:

"The most desperately needed items of Education are not taught in the primary and secondary schools of the world - for lack of a simple method. These items are (1) "How to reason" and (2) "How to recognize vague, ambiguous and fallacious words" which often wreck the family, the community, the whole world."

Logic, the science of reasoning must come first, and Semantics, the science of meaning must come second. We reason with words, consequently the knowledge of Semantics, of the meaning of the words we use, is only a preparation for learning to reason.

Now, I feel sure, that some of you have enrolled in the Course, because the word Semantics has attracted your attention. This word, coined first by Michael J.A. Bréal in 1897 in his "Essai de Semantique" is taken from the Greek word semantikos, significant meaning. It has been made widely known by Alfred Korzybski in his SCIENCE AND SANITY, An Introduction to Non-Aristotelian Systems and General Semantics, published by the International Non-Aristotelian Library Publishing Company, distributed by the Institute of General Semantics, Lakeville, Connecticut. I assume that some of the students of this Course are adherent of Korzybski's General Semantics, and I shall be happy to have your comments and criticism to this chapter.

During my seven years work on Semantography, I have studied all works on Semantics which I could get here in Sydney, and of course, I have gone most diligently through Korzybski's book and through the books of other modern semanticists. I realized that my lifework depended on just this, the absorption of what other men in this field have found. Korzybski has termed this process "time-binding", the fact that man can, through written records forward the acquired knowledge to the next generations. In Korzybski's own words "each generation of humans can start where the former generation left off."

If I had not Korzybski's work at my disposal, I would surely have blundered about. But now that I have absorbed Korzybski's teaching and the teaching of other men in this field, I could carry on, and go on building up and improving, where improvement is needed. And "improvement" means for me finding simpler methods and simpler words for telling simple people about it, because they need a simple method for learning how to reason. Consequently the title of my first lecture before the members of the Sydney Chapter of the Society of General Semantics carried the title: "A NEW SIMPLE METHOD TO BRING GENERAL SEMANTICS INTO PRIMARY SCHOOL EDUCATION" mentioned in ETC, Volume V, No. 2. This was more than 3 years ago.

Now, during my 9½ years work on Semantography I have learned the bitter truth about pioneering a new idea. It is not opposed by the milkman, or the dieselengineer or the proverbial "man in the street". It is opposed by the very men who work in the same field or in nearby fields. Only those scholars who have the magnanimity and humbleness to acknowledge the achievement of another guy will accord him recognition. Fortunately I got recog-

dition from eminent scholars. On the other hand, I have reason to believe that Semantography might find some opposition with some General Semanticists. I shall put therefore the case before you, and you are asked to weigh the evidence and to correspond with me about your opinion.

This chapter is therefore an introduction to other chapters dealing with Logic - "Aristotelian" and "Non-Aristotelian". It is restricted to the study of words, their meanings, and their use in reasoning. Semantography has nothing to do with the wider aims of General Semantics in applications to medical science, psychiatry, etc. In my opinion, the term Non-Aristotelian has created much confusion in many minds, and I had an excellent opportunity to witness this confusion in discussions here in Sydney.

THE "IS" OF IDENTITY

Korzybski blamed many ills of humanity on our "Aristotelian orientation" and in consequence thereof, he built up a "Non-Aristotelian system". Of all the laws of thought of Aristotelian logic, he found the "Law of Identity" the most dangerous one, and he warned therefore in many pages of "Science and Sanity" of this law and its application in our everyday speech. This law can be written in different ways. If we write it down thus: A is A, it refers to self-identity, as in "I am I" or in a wider form "A horse is a horse". But usually the law takes on the form A is B, and Korzybski stated that the application of this law is "invariably false to fact". He went even so far to stipulate a "counter-law" saying: "Whatever you say it IS - it ISN'T". In consequence thereof many students of General Semantics have laboured about the use of the IS with confusing results.

On page 750 of Science and Sanity, Korzybski gives an example for this "IS of Identity" in the following sentence "The apple IS a fruit." Well now, what's wrong with that? ask students. Is this statement "invariably false to fact"? Or shall we apply the counter-law of Korzybski "Whatever IS - IS NOT"? Then "the apple IS NOT a fruit". Years ago, I laboured about all this, and I assumed that someone who never heard the name of Korzybski, had asked me: "What IS Korzybski? Is it the name of a town, or a mountain or a man?" I would have to answer "Korzybski IS a man, he IS a writer, he IS the author of "Science and Sanity", he IS a naturalized American, etc., etc. But all this would have involved Aristotle's law of Identity, and applying Korzybski's counter-law we would need to say "Korzybski IS NOT a man, he IS NOT a writer, he IS NOT the author of "Science and Sanity", etc., etc. It simply wouldn't have made sense.

Now I have tried to understand what Korzybski wanted to say, but I was interested only in a simple method which can be told to simple people and which they can learn to operate. I can't tell them that "the apple is not a fruit" etc. Somewhere I felt that Korzybski was right in some places and was wrong in others, and after years of thought I found the simple solution in "the grammar of thing and action" as explained in the foregoing chapter. Once we use the symbol $\square$ for a THING and the symbol $\wedge$ for an ACTION we can find out in which cases we can apply the IS of Identity with safety.

So, an apple ($\square$) is a fruit ($\square$), and Korzybski ($\square$) is the author ($\wedge$) of a book ($\square$) titled "Science and Sanity", and I ($\square$) am a man ($\square$), and right now, I ($\square$) am writing ($\wedge$) this page ($\square$). Following Exercise 1 on page 4, we may safely state: A man ($\square$) is a writer ($\wedge$), a man ($\square$) is a human being ($\square$), rain ($\square$) is water ($\square$), an avalanche ($\square$) is snow ($\square$), etc.

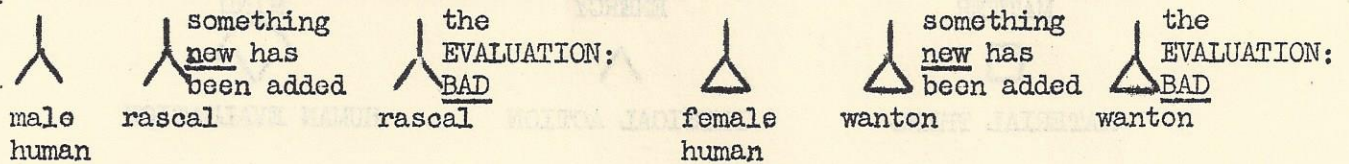
Similarly we can now say: a bath ($\wedge$) is a performance ($\wedge$) which someone ($\square$) undertakes ($\wedge$) with water ($\square$) or with another liquid ($\square$) immersing ($\wedge$) himself ($\square$) or something ($\square$) in a tub ($\square$), or a basin ($\square$) or a trough ($\square$), and we can then safely say that this tub ($\square$) is a bath ($\square$), or the house ($\square$), or pool ($\square$) used for the action of bathing ($\wedge$) is a bath ($\square$), etc., etc.

On the other hand, Korzybski is right when warning of the "Is of Identity" in such statements as: "He is a rascal" or "She is a wanton". But it is not the IS which does the mischief. There is a meaning element hidden in the words rascal and wanton, and this meaning element must become visible, once we write down the formula for rascal and wanton in Semantography. Let us then analyze like a chemist the meaning elements contained in these two statements. What is he? What does this word he mean? Well, a human being, a male, be it a boy, a youngster, or a grown-up man. Let us assume that it is a grown-up man, then we can use the Is of Identity in this statement: "He is a man" and similarly "She is a woman". Or in Semantography: (using the symbols which we have learned so far)

$\bigwedge_3$ is $\bigwedge$ $\bigtriangleup_3$ is $\bigtriangleup$

These formulas refer to a male human being and a female human being, regardless of age.

We have learned in foregoing lessons that these symbols are to be considered as scientific symbols to stand for biological entities, belonging to a definite species using articulate language and being different from all other biological species on our planet. The symbols on the foregoing page are therefore a kind of "equation" showing on both sides the same entity to which different words are attached "he" and "male human" on the first "equation" and "she" and "female human" on the second. All this becomes obvious in Semantography. Now, what happens when we change the word "male human" into "rascal" and "female human" into "wanton". Obviously, something new has been added.



This concludes our analysis. A "rascal" is a "bad male", and a "wanton" is "bad female". And so we have arrived at the 3rd and last symbol of the universal grammar of Semantography.

THE GRAMMAR OF "HUMAN EVALUATION"

A human EVALUATION is something which exists only in our brain. There is no counterpart in the physical world which conforms to the meaning of bad and Badness as such. Consequently we cannot photograph BADNESS as such. We can only photograph THINGS and their ACTIONS. We can photograph for instance an adult caning a boy. As far as my mind ($\cap_1$) is concerned, I EVALUATE such an ACTION as "bad". But the many controversies which are going on from time to time in the Letters to the Editor about the use of the cane in home and school, show that quite a number of people consider such an ACTION "not bad at all". Indeed, some even state that it is "good". So you see that human EVALUATIONS differ in different minds.

Consider yourself at a party or for that, at the meeting of a disciplinary board, where a particular human being, male or female, is under close scrutiny. All minds agree ($\cap_1 + \cap_2 + \cap_3 + \dots$ etc.) that the matter under consideration refers to a man ($\cap$), or a woman ($\sqcap$), but definitely not to a horse ($\square$). But there might be violent disagreement whether this particular human being is to be considered as "bad", as a "bad man", a "rascal" or in the case of a woman, as a "bad woman", as a "wanton". And some minds, who in the beginning have EVALUATED her as "bad", might change their minds under the influence of those who defend her to show that she is really "not bad". You realize now that we had to go a long way through Lesson 1 and Lesson 2 in order to arrive at those meanings which differ in different minds, and for which we have stated our 2 laws: $\cap_1 \neq \cap_2$ and $\cap_1 \neq \cap_1$.

True enough, some ACTIONS are considered as "bad", murder for instance, by the "whole" of mankind, but not the whole. A small minority, consisting of nihilists, sadists, and others bent on destruction think otherwise. For them we have the criminal code. But in our daily life, in our daily speech, we use the words "bad" and "Badness" and their combinations with other meanings, as in rascal, for the boss, the foreman, the competing man in our trade, and even for our neighbours. And we must realize that millions upon millions of innocent human beings have suffered throughout the centuries, have been tortured, impaled, quartered, burned, slaughtered, hanged, shot and gassed, because their executioners have EVALUATED them as "bad". You will later learn that the Ethics of Semantography conforms with the Ethics of the Founders of Religions, but not to those who preached their gospel with the sword. I refer to the chapters in Book III. "The Moral of Semantography", p. 533ff, "Good and Evil", p. 539ff, "The Units of Ethics", p. 545ff, "The structural formula for Religion", p. 565ff, etc.

What symbol should we choose for a human EVALUATION. Naturally the mind ($\cap$) will be in the picture, but we need another symbol to stand explicitly for an EVALUATION. I have chosen this symbol V. Just as the symbol for Action looks like the letter A in ACTUS, so the symbol for Value, Valuation, eValuation looks like the letter V in the Latin word VERE, Value. But for memory purposes, and if you have a little imagination I may refer again to Physics. Remember that I said that this symbol Λ shows the "outline" of one primordial ACTION on earth, the throwing up of volcanos and mountains. Now, imagine that this symbol V indicates the outline of a cone standing upside down on its point. Such a position is termed in Physics as unstable, labile. One little push and the cone will instantly topple over. Similarly, words which fall into the group of human EVALUATIONS are unstable, labile. They may "topple over" when challenged or considered again to-morrow.

Exercise 2: Find out the meaning elements which are human EVALUATIONS (V) in the words mentioned in Exercise 1, p. 4. "beauty" is an EVALUATION, "belle" ($\cap V$) refers to a woman ($\cap$) "beautification" (ΛV) refers to an Action.

Exercise 3: Write down some words which refer to a V or which contain the element V. Thus "rascal" ($\cap V$), "evildoer" ($\cap V$), etc.

THE UNIVERSAL GRAMMAR OF SEMANTOGRAPHY

This lesson exceeds again the volume promised in the prospectus (4000 words in 6 pages per lesson). Lesson 2 contained 12 pages, this Lesson extends over 8 pages, and as I want to conclude the train of thought indicated in the foregoing preliminary chapters, I am forced to cram into this last page important considerations which we shall deal with in detail in coming lessons. Here then are the 3 symbols of our Universal Grammar, conforming with the 3 aspects of our physical world MATTER, ENERGY AND MIND (or LIFE FORCE).

MATTER	ENERGY	MIND
□	∧	∇
MATERIAL THING	PHYSICAL ACTION	HUMAN EVALUATION

It may seem an "oversimplification" when I state that all words of all languages can be accommodated in these 3 groups, even the words "this" and "the", "a" and "any". And if you consider that conventional grammar has only 8 groups, the difference is not so striking. I have shown the symbol of the mind too, and I wish to emphasize that we must become aware of the implications in this symbol. We have got a mind (∇) and have evolved articulate language, and have accumulated knowledge. When we cut ourselves, we have learned what to do, bandaging and all that. But this won't make the wound heal. Some other thinking (∇) is necessary. And indeed, when we cut ourselves, suddenly alarm bells begin to ring all over our body, cells are rushing to the place of the accident, new chemicals are manufactured and in a most purposive and miraculous way we see an intelligence (∇) at work, which fights destruction and builds up new and healthy tissue again. And this orderly creation occurs even in the bodies of demented cretins and lunatics, and also in animals and birds, and in the broken stems of a tree or a flower. This higher intelligence too is indicated in our mind symbol ∇. As for us human beings, we have just learned to use words, and some of them are causing much misery. For those words we use the symbol V.

SEMANTOGRAPHY AND ARISTOTELIAN LOGIC

Now we shall put our universal grammar to the test, and here are the 3 "Laws of Thought" of Aristotelian Logic. They are actually variations of one Law, the Law of Identity.

- (1) The Law of Identity: A is B. Examples: A is a man (□). A is an animal (□). A is a horse (□). A is an elephant (□). A is a fruit (□).
- (2) The Law of Contradiction: A cannot be B and not B. A cannot be a human being and not a human being (□). A cannot be an animal and not an animal (□).
- (3) The Law of Excluded Third: A must either be B or not B. It can't be both. A is either a man (□) or an animal (□) or something else (□). A cannot be a man and an animal. A cannot be a horse and an elephant.

We have dealt with material THINGS (□) only. But the same applies to physical ACTIONS (∧). A is either resting or moving, either speaking or not speaking etc. etc. But when we introduce words which carry a human EVALUATION (∇) then the laws just don't work. A man can be a rascal and not a rascal at the same time. Indeed he himself might be doubtful. He might say to himself: "Now, am I a rascal or am I not?" Today he may say yes, to-morrow he may say no. A woman, whom all people consider to be a good woman, a good wife, a good mother might torture herself because yesterday at the party she was a little drunk, had flirted a little, and had let herself be kissed by a man. "Yes I am a wanton no matter that people consider me a good woman. I am a bad woman, that's what I am!" she might say.

It is completely out of the question that Aristotle was not aware of this important difference. "Aristotle", wrote Professor L.L. Castetter, in his FUNDAMENTALS OF HUMAN ENGINEERING (published by the Institute of Human Engineering, P.O.B. 301, Indianapolis, Ind.) "Aristotle is rated among the most profound thinkers of all time." Indeed, Aristotle wrote one very great book on Logic and Semantics, SOPHISTICI ELENCHI, and one of his recent translators W.D. Ross (Clarendon Press, Oxford) wrote about this book: "He laid his finger on those most important of all fallacies which are not adopted for the deception of others, but deceive the speakers themselves. His treatment takes account of many of the subtlest dangers to which reasoning is exposed. In many cases his meaning has been misunderstood, and in others counsel has been darkened by the wilful application of his terms to entirely different types of fallacies."

Aristotle was not a "scholastic", one who just reason about the phenomena of our world with words only. He was an observing scientist, a great biologist, a great chemist, physicist, etc. in short, what every logician and linguist should be, a student of the natural sciences. Now, as this lesson comes to an end, I ask you all to make your comment, your challenges, your criticism, upon which I shall build up Lesson 4. Meanwhile I am

Yours Sincerely
C.K. Bliss