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PIONEER CORRESPONDENCE COURSE
on the
LOGIC and SEMANTICS of SEMANTOGRAPHY

Lesson 4

Dear Friends,

We shall start with a short recapitulation of what we learned on the last page of the foregoing lesson:

THE UNIVERSAL GRAMMAR OF SEMANTOGRAPHY

We learned of the 3 aspects of our Universe as termed MATTER, ENERGY and MIND. We learned too of the implications inherent in the symbol for MIND, namely: considering inanimate MATTER and ENERGY we may come to the conclusion that this Universe of ours is a product of chaos, volcanos, earthquakes, hurricanes, floods, etc., etc. But considering animate (living) MATTER and ENERGY we must realize that there is a miraculous Intelligence at work in every cell of every plant, flower, amoeba, animal and bird, an Intelligence which tries to overcome chaos and destruction, which wards off injury, repairs its own tissue, cares for the coming generation, fights to protect the young ones, and which works for higher and higher order and intelligence in the Universe, culminating so far on our planet in the species man. Man has a brain, more developed than the brain of all other animals and consequently man has been able to create the most wondrous apparatuses and marvels, including poems and symphonies.

But the most important creation of the human MIND is articulate language and articulate writing. But this phase of evolutionary creation is a very short and young one, probably extending not further away than a mere 100,000 years in the dim past, as far as articulate language is concerned. Attempts to invent a method to preserve human thoughts in writing may not go back further than 30,000 years. So we have only started to evolve an efficient instrument to express the miraculous working of our MIND: thoughts.

In the foregoing chapters we have learned of the disastrous consequences arising from the fact that the symbols for thought, the words of our languages, have been handled by grammarians and logicians, who thought that they need not be chemists, physicists and biologists. This Semantography is an attempt to rectify a process which went on for more than 2000 years. Consequently we have to devise a grammar which fits all languages spoken on this planet, including the ancient languages long dead, and all the languages still to come. We have to follow the trend in modern science, the application of symbols to stand for entities of our physical world, symbols which have the same meaning in all languages, and we have now to learn to handle the new "universal grammar" which does not work with the 8 "parts of speech" of conventional grammar, but which works with the 3 symbols standing for the 3 aspects of our world MATTER, ENERGY and MIND (LIFE). Here are these symbols.



MATTER
MATERIAL THING



ENERGY
PHYSICAL ACTION



MIND
HUMAN EVALUATION

In the foregoing lesson a detailed explanation of the meaning of these geometrical lines have been given. Here we shall remind ourselves only, that the square □ indicates the harmony as revealed in the beauty of a material crystal. The symbol Δ shall indicate the first Action on our planet, the throwing up of volcanos and mountains. This symbol V shall indicate the outline of a cone standing on its point, a position termed in physics as "labile", unstable, liable to topple over, and indeed a human evaluation is just like this, and words falling into the E-V-ALUATION group

have a different meaning in different minds $\cap_1 \neq \cap_2$ and their meaning may change even in the same mind $\cap_1) \neq \cap_1($. (see Book II, pp. 124ff, 126, 128, 131, 137, etc.)

As Semantography, its Logic and Semantics, is a tool mainly devised to avoid heated and useless debates, which make enemies out of friends, it is of the utmost importance that this symbol V for human Values, human eValuations and its meaning of being "labile" shall be ingrained in our mind. I shall therefore cite herewith the meaning of labile which is the opposite meaning of stabile, stable.

LABILE, according to WEBSTERS New International Dictionary of the English Language (Merriam Co. Springfield)

1. Liable or prone to slip, err, or lapse.
2. Characterized by adaptability to change or modification; plastic, unstable. ...readily undergoing change
3. Psychology. Unstable in emotion or behaviour.

This new interpretation of human Values and their expression in words may be fearful. But we must realize that human Values have undergone change throughout the centuries, and we must even more realize that in our time these changing Values have taken on terrifying proportions. Millions of human beings have been put to death because of the human eValuation "inferior" and many more millions of people are behind barbed wires in forced labour camps because of the human eValuation "unreliable".

Let us then take heart Friends by the second symbol, over the symbol for human eValuation, the mind symbol, which dominates the labile eValuation symbol, which indicates that we have been given a mind to overcome chaos and destruction, that we shall ultimately create higher order out of the lower order of articulate language in which we find ourselves today. Let us then exercise our mind in

A N A L Y S I N G T H E W O R D S

of Exercise 1, page 4, Lesson 3

I said there: "A number of these words may give you a "headache", and indeed some students wrote that they got a "headache". This is quite in order, because I have done some mischief - deliberately. At the stage reached on page 4 of the foregoing lesson, I have told you only of the two first symbols referring to MATTER $\cap$ and ENERGY $\wedge$, and consequently your job was to find out the material THING and the physical Action in the listed words. But I have planted a few words, which contain also the third symbol HUMAN EVALUATION, in order to "stimulate your thoughts" which in slang may be termed "giving you a headache".

I have warned you that some words show the dual aspect of MATTER and ENERGY as for instance the word "Selection" It may refer to the Action of "selection". But it may refer also to the material THINGS, the "selection", the result of the Action. And I got what I asked for, criticism from some students, who argued that if the word "traveller" must show the $\cap\wedge$ symbols than the word "car" must show them too, not the $\cap$ symbol only. This indeed becomes self-evident, when we take the word "automobil" and translate it into "selfmover". Then the Action is obvious. Yet, an automobil a THING ($\cap$) "may remain stationary for years" to cite my own words. "Automobil" must then be symbolized as $\cap\wedge$.

Now, here is a comforting thought. You should not believe that the Semantics of Semantography will force you to get a headache each time you need analysing a word. On the contrary. Once you have got these notions into your head, you will realize them at once in any word you hear or read. Moreover, you will realize the fallacy inherent in some words which we use thoughtlessly today. To show what I mean I shall give you one example.

Let us consider a man ($\cap$), a human being ($\cap$). We happen to observe him as he works ($\wedge$). Now, he becomes for us a worker ($\cap\wedge$). Then we go on using this word for him, even if he does not work. We speak then of a worker who sleeps, who plays, who goes to the pictures, in fact he may do anything but work. This becomes even more obvious, when we use the alternative synonym and speak of the working man who rests lolls in the sun, and does nothing at all. Once we realize this "loose" handling of words we realize too that we may symbolize a worker or a working man as ($\cap\wedge$) if he is really engaged in spending his energy on work. But apart from this we may use the $\cap$ symbol only. Similarly a traveller ($\cap\wedge$) may at times not do any travelling ($\wedge$) at all, and still be a traveller, symbolised only ($\cap$). Once you realize all this you will be able to understand and laugh with me about a fallacy of formal logic.

EPI MENIDES OF CRETE, THE LIAR

In my youth, highschoools were divided into higschools for the "realities" preparing a boy for the University of Technology, and highschoools for the "humanities" preparing for the University proper. As I wanted to become an engineer, I went to the "reality" highschool, and in consequence thereof did not learn Latin and Greek and Logic, but concentrated on Physics, Chemistry, Mathematics, Geometry, etc.

Talking with the boys of the "humanity" faculty, I learned something about Logic, and was confounded. I came to the conclusion that either the teacher is joking, or if the Greeks of old invented those logical tricks, the Greek philosophers were joking. And I still believe that they were joking. What a pity that they did not live to see how logicians of the last 2000 years took their jokes seriously.

One of the most venerable specimens of Logic is Epimenides of Crete, who said that all Cretans are Liars. He being a Cretan himself, must therefore be a liar too, and consequently, the statement made by him must be a lie. But if they are really all liars, than this statement is the truth. But then Epimenides had told the truth. But if he told the truth, he cannot be a liar, etc. etc. etc. We shall have our fun with him when we come to the syllogism. Here, we can simplify his statement and let him say: "I always lie". If he lied always, then this statement tells the truth. But if he really always lies, he cannot tell the truth, etc. etc. etc. Now, let's take out the word "always" and let him say: "I am lying." Now, what is this? He says, that he is lying - right now. But if he lies, he tells the truth, etc. etc. etc.

Now, just think about all this for say 5 minutes, and watch your mind go numb. You might feel like a dog chasing his tail and getting nowhere. Then open up some books on formal Logic and get the shock of your life.

But you should not open books on Aristotelian Logic. Open the book of the arch-enemy of Aristotelian Logic, Alfred Korzybski's "Science and Sanity" on page 435 (2nd edition), and try to understand. Here are just a few lines of how he handles the case of Epimenides of Crete:

"We saw also that, if p is a proposition of the n th order, a proposition in which p occurs as an apparent variable is not of the n th order, but of a higher order. Hence the kind of truth or falsehood which can belong to the statement "there is a proposition p which I am affirming and which has falsehood of the n th order" is truth or falsehood of a higher order than the n th. Hence the statement of Epimenides does not fall within its own scope, and therefore no contradiction emerges."

This seems not convincing to me. I can see what he means, but if this is the kind of logic which humanity should learn, then humanity is not fit for this kind of logic or rather, this kind of logic is not fit for humanity. I have underlined the last sentence to show how Korzybski arrives at the proof. But he himself may have felt that he has ^{not} proved the case, and so, he goes on with many more lines to explain it. So important is the Epimenides lie in Logic that Korzybski let another Non-Aristotelian explain it: Paul Weiss, and reprints on p. 737 ff an article by this man which appeared in MIND, a Quarterly Review of Psychology and Philosophy Vol. XXXVII., N.S., No. 147. Here, Weiss employs symbolic logic, and as I maintain that Semantography too is a symbolic logic, you have an excellent opportunity to kick me in the process. Well, here goes Weiss (p. 741, Science and Sanity):

"Prof. Whitehead (to whom I am also indebted for the notation) has pointed out to me that wherever a conjunction of propositions results in a reductio ad absurdum, there is no way of determining on logical grounds alone which of the antecedents fails, or is false (though one at least must be). Thus in the case of Epimenides we have: (Ep means Epimenides)

$$4. \underbrace{\{\phi p. \supset p. \sim p\}}_{(A)} . \underbrace{\{Ep : p. \supset p. \phi p\}}_{(B)} . Ep : \underbrace{\{\phi p. \supset p. \sim p\}}_{(C)} . \supset . \sim \underbrace{\{\phi p. \supset p. \sim p\}}_{(D)}$$

The most significant symbol in these hairraising formulas is the first, the number 4, right at the beginning, indicating to the logician that these formulas are preceded by others numbered in order 1. and 2. and 3. and (yes, you guessed correctly) the above formulas are not the last in the article. Mr. Ep of Crete is not yet out of his ordeal. He must go through more formulas and through more pages containing the same stuff as shown above in Korzybski's and Weiss's words, which words, as we know, are alphabetical sound symbols to stand for the realities of our world.

MR. EP OF CRETE, THE LIAR AND TRAVELLER

Re-reading the foregoing chapter I feel very much ashamed, I have attacked Korzybski (again) to whom I owe so much. I have attacked Paul Weiss, who must be a reputable Logician. I have slighted Prof. Whitehead in the process, who together with Bertrand Russell, wrote the "Principia Mathematica", and I have slighted my great friend and benefactor Russell, who in the aforementioned books, devotes much thought to that mischiefmaker Epimenides, or Ep (in symbolic logic). Moreover, I shall shock some of my friends who are professors of philosophy and therefore are obliged by custom to teach Logic, and I have made all (but perhaps not all) logicians my bitter enemies.

But it has to be said, and in doing so, I realize that I shall not be able to "overturn the chair of logic", which seems to be considered as an old piece of furniture kept for sentimental reasons only. What is the most important knowledge we plagued inhabitants of this planet need most? I say, it is the knowledge of how to use our brain, of how to reason. Logic is the science of Reasoning, the most important R which is not taught in the primary and secondary schools of the world - for lack of a simple method. And in the university?

You have seen that the case of Ep is still not solved and you have heard Prof. Whitehead saying, that if a statement seems to be absurd, there is no way "on logical grounds" to determine which of the parts is false ("though one at least must be false"). "On logical grounds." Does this mean that the logician confesses his inability to resolve absurd statements? Now let us turn to Semantography of which I maintain that even a child should be able to grasp it in the primary school. Mr. Ep was a child once. Let us turn to his childhood and let us picture Mr. Ep in the pictorial logical symbols of Semantography.

We have already learned that this pictorial symbol is to be considered as a scientific symbol, standing for a biological entity, homo sapiens. In particular, it refers to a male specimen of that species, regardless of age. As we have indexed our symbol with the symbols Ep it refers to Epimenides himself. We start with his childhood. He grows up in Crete where all people are liars. Poor little Eppy must in consequence lie too. "Mum, I am hungry." he says. "No, you are not, you are lying." says Mum. Now, she must know that she is telling a lie, that the truth is that little Eppy is really hungry. But all Cretans are liars.....

Now let's go back to page 2 of this lesson, in which we discussed the analysis of the words of exercise 1 of lesson 3. Let's make some absurd logical statements:

The liar doesn't lie.
The traveller doesn't travel.
The worker doesn't work.
The working man is not working.

These are all absurd contradictions. In logic, such statements are utterly baffling. There is no way to determine which words indicate the falsehood. In good old logic a liar must lie, a traveller must travel, a worker must work. But how is it in reality? In reality, a liar will quite often tell the truth. A traveller will have to rest. A worker will have to stop work sometimes. Just do what Leibnitz said you should do in his Symbolis Universalis: Try to picture the real THINGS and their ACTIONS. Employ small figures, pictures instead of words, pictures of our real world, and then such a Symbolis Universalis "will give thoughts less absurd and verbal than we now have." These are Leibnitz's own words, and "now" means the 17th century, the time when Leibnitz wrote these words.

ONCE A LIAR ALWAYS A LIAR

As said before, I shall offend many a logician (I hope not all) and if any would care to answer me, he would surely employ logic and logical formulas to prove the fallacies of my thinking. But would he prove it? When you will learn the semantographic formula for "proof" you will realize that one of its elements is the mind symbol $\cap$, and consequently a verbal statement which may be considered a "proof" by mind number 1 ($\cap_1$) may be evaluated by $\cap_2$ as being "no proof" at all. Only the reality counts, not the words, and least of all the words, which are abstracted from reality and devoid of reality.

The reality in which we live is a terrible one. We fight each other, first with words, then with swords, with guns and with bombs. And each fighter believes that he is right and the other guy is wrong, and each fighter believes that he has

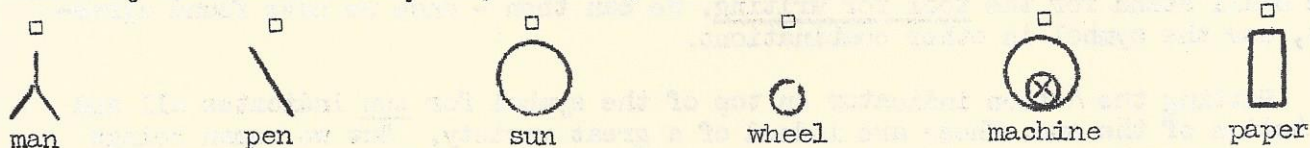
reasoned it out, that he has employed logical reasoning. I accuse the wits and scholars, the logicians and the grammarians of the last 2000 years that they are responsible for the mental muddle in which we find ourselves. In Lesson 1 (p. 19) I have told of the disastrous consequences resulting from their treatment of the words of our language, of all languages. You cannot ask from the simple people that they should realize the fallacies made by the wits and scholars. On the contrary. Everyone of us, wants to imitate the scholar, at least in his speech. And that unsolved riddle of Epimenides which still fills the pages of books on modern logic should make us realize the terrible consequences of such thinking. Once a liar, always a liar. Once a German, always a German. Once a Jew, always a Jew...just think along this line and realize that mankind has been plunged into disasters - disasters not caused by floods, earthquakes or hurricanes (which are rare) but disasters of our own making, disasters which occur daily in every home, in every family, in every community, in every nation, disasters caused by the "logical" handling of words.

In later lessons, we shall learn of a mathematical working of our mind, which the philosophers of old have called the syllogism. Then we shall realize how the abstract treatment of words cause havoc in our reasoning. If there is anything to say against formal logic, it is the recognized fact (recognized by logicians) that a logical statement can be logically true, but factually false, or factually true but logically false. It seems nonsense, it seems madness, yet, it is taught at the universities. Leibnitz has realized this, but his idea of a pictorial symbolic logic has been considered an impossibility. Nobody realizes this more than I, who has the greatest difficulties to get my work acknowledged, least of all, to have it taken out of my hands, to have it tested and to have it taught in the schools of the world.

ANALYSING THE REAL EVENTS

THINGS and their ACTIONS.

We shall now see how we use the 3 symbols of material THING, physical ACTION and human EVALUATION as indicators on top of other symbols. In this chapter, however, we shall deal only with THINGS and ACTIONS. Now, we learned in previous chapters the first tenet of Semantography: our physical World consists of material THINGS which perform physical ACTIONS. Consequently, the THINGS come first and they show an outline, they can be pictured.

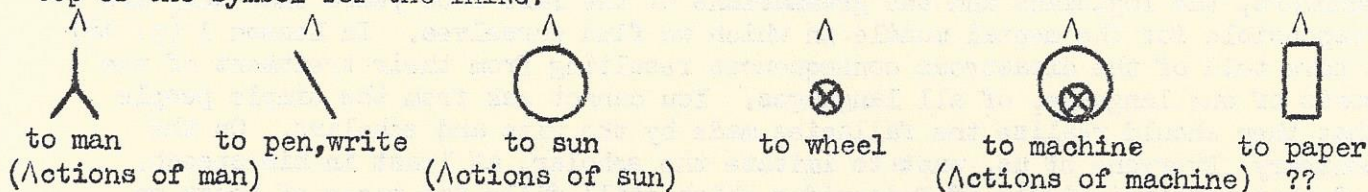


New symbols in the line above are the symbols for the sun, which indeed must have given primeval man the first idea of a circle, and "in turn" (literally) the first idea of one of man's greatest inventions, the wheel. This was first a round log, then a disk with a hole in the middle, and now it is a circular rim and spokes. This outline is easily typed on the semantographic typewriter. The next symbol for machine shows the most essential element of a machine, a wheel. Together with the larger circle it forms the outline of another essential part of many a machine, two wheels working within each other, an "eccentric" as it is called in mechanics. But I did not want to depict an eccentric. I have drawn the symbol of the sun deliberately, because the sun is for us the symbol for energy, and indeed its main supplier. The combined symbols should indicate that in a machine we have used the wheel to "turn" the energy received primarily from the sun into useful work for man. And the "machine" (a metaphor, to be understood) which comprises the human body needs the energy of the sun, not only to work properly, but also to think. The last symbol for paper is the rectangular outline of a sheet, a leaf of paper as we use it.

To make sure, that the above depicted 6 THINGS are material THINGS, I have placed the □ indicator on top of all of them. But this is not necessary, because their outlines indicate anyway that they are material THINGS. Indeed, we can dispense with this indicator.

How then can we depict these THINGS in different ACTIONS? The answer is we can't. We cannot do it on a piece of paper in writing. However, we can do it on film with a cine camera, or we can make a picture of a moving THING in its different positions on subsequent sheets of paper and then let the pages flip through our fingers, and get the impression of a THING in ACTION.

In order to depict an ACTION in Semantography, we must use the ^ indicator on top of the symbol for the THING.



We must realize again that the symbol for a male human being stands for that specific biological entity, BUT not two human beings are alike. Similarly, not two Actions of human beings are alike. Indeed, the symbol ^ is very vague, because a human being performs the most diversified Actions. Once we realize this all the time, we can handle the symbol, being aware that we must ask in every instance: "what Action?" Now, we use the verb "to man" in some instances as "to man a ship, to man a gun, a machine, a factory," etc. In all cases, we understand that we need the Actions of men to perform the Actions for a ship, a gun, a machine, a factory, etc.

The Action indicator on top of the pen symbol (see Lesson 2, p. 6) indicates the verb "to pen, to write, etc." This outline indicates a tool of man, made specifically for one purpose, though we can use it for other purposes too, for instance to poke a hole in a piece of paper. Indeed, we must understand that the above symbol indicates any elongated writing instrument, a pencil (using graphite) or a pen (using ink) or an engraving stylo. To indicate these differences we must add another symbol, which is simple enough (see chapter THE PEN AND THE BOOK in Volume II, p. 227) But once we use a stylo as a stilet, a stiletto, we must use the symbol for the cutter, sword, etc. as shown in Lesson 2, p. 6. It's not more a tool for writing.

The foregoing paragraph has been written for those, who instinctively may ask about the symbolization of the different writing instruments. If you should think that the above mentioned differentiations are a bit bewildering, please realize that you are comparing this new mode of symbolization with the one with which you are very accustomed, the alphabetical symbols. To prove my point, just ask a simple man, an analphabet, yet in command of English as he knows it, a "hill-billy" who never used a writing instrument, and may have never seen a "fountain pen" to explain to you the differences in the words pencil, pen, fountain pen, stylo, stilet, etc.

In short, if we shall use Semantography as a new medium for interlinguistic communication across all languages, we must come to some understanding and use simple abbreviations in order to make this writing simple. Therefore, the above oblique line shall stand for the tool for writing. We can then - once we have found agreement, use the symbol in other combinations.

Putting the Action indicator on top of the symbol for sun indicates all and any Action of the sun. These are indeed of a great variety. But we human beings are concerned with one special Action of the sun: "to sun" and "to be sunned".

The wheel again is a tool of man and used for one purpose "to wheel". This is indicated by the symbolization above. But then, the "wheeling" can be used for the most diversified purposes. Similarly, putting the Action indicator on top of the machine symbol shall indicate any Action of any machine. But we have difficulty in the English language to use the verb "to machine" in the above mentioned meaning, because among toolmakers the verb "to machine" means "to use a machine" on something else. For instance, a toolmaker may use a handfile to file a piece of iron by hand. But if he uses a machine to do the filing, he has "machined" that piece of iron. Did you know that meaning "to machine"?

Lastly, let's put the Action indicator on the paper sign. What means "to paper"? Surely, the paper itself cannot perform any Action. But so cannot the pen, unless we realize that a pen and a paper are both tools of man to be used in a variety of ways. A man who speaks German (the nearest teutonic language to English) and who knows the meaning of "Papier" (paper), will be baffled by the verb "to paper". There is no counterpart in the German language for this verb. He would have to look up an English-German Dictionary in order to find the meaning: to paper, to put paper on something, as putting wallpaper onto a wall. Then he may come across the verb "to sandpaper" and he would be very much annoyed to learn from the Dictionary that a "sandpaper" does not contain any sand at all, but glass. He would feel very superior, because in German this tool has the correct name "Glasspapier". Now, just one question to you dear Reader: "Do you know what "sanding" means? And a "sanding machine"? These words are very ambiguous. They may refer to a machine in which sandpaper (or correctly glasspaper) is put on flat disks to "sand" a newly made wooden floor. But there are "sanding machines" in which real sand is used. A continuous

stream of fine sand is blasted by compressed air against cast iron in order to remove dirt and other surface impurities. Did you know this meaning of "to sand"?

The foregoing page clearly belongs into this correspondence course on Semantics,⁹ the meaning of words. I felt I had to put it in here, considering the reactions of some of my students. This new treatment of language seems to be so different from the one we have learned in our language lessons, that we need to be reminded of the nonsense and ambiguities in the words we use daily, and therefore are not aware of their idiotic incongruities. Children and foreigners who start to learn "correctly" the use of a language, might soon grasp the meaning of "a working man" and "a writing man". They may, once they have seen a typewriter in action, grasp the meaning of "a writing machine". But what meaning and what picture should come into their mind when reading the words "a writing paper" ?

Here is a deficiency in our language schooling. There is no method available for teaching people how to form a new word and avoid nonsense. A number of grammarians cry out in horror in letters to the Editor when they see or hear a new word. In their examinations they know how to deal with the culprits who use the new-fangled words. But by and by the words get into more use, and sooner or later, the grammarian has to recognize the new usage as "correct" (surely a human evaluation word differing in the same mind from the one used in the past "incorrect"). Daily, new words are invented, yet the grammarians cannot give us any simple rule how to avoid nonsensical new words. We have the word "to compress" and "to press" and "pressure" but who invented the idiotic word ("idiotic" is my evaluation) of "to pressurize" indicating aircraft cabins filled with air of a certain pressure. We know of the verb "to serve" and the verbal noun "service". Now we have "to service", indicating "to serve a machine" especially a motorcar. Some of the remote parts of Australia have no service stations, I am just waiting for the appearance of a new word in the newspapers, the cry that those remote parts must be "serviceized" that is, being served with service stations. And when this has been done, I feel sure that someone will declare that the "serviceization" of Australia has been completed. After that there remains to "serviceizationize" the Pacific islands. In Hollywood they don't sign a contract. They have invented a new verb "to signature" probably to distinguish from the signature on a preliminary contract draft. Soon the producer might ring up his lawyer in anxiety and ask whether SHE has signatureized the contract already?, whereupon the lawyer will tell him gravely that the "signatureization" will take place to-morrow. All this may seem trivial but I ask you again "What is a writing paper?"

For me, there seems only one possible way out of this mental muddle which exists in all languages: let's change conventional grammar, let's instead use the approach from the "natural" sciences. I refer to my chapter THE FUTURE OF WORDS in Book III p. 424ff, and to the group of chapters PHYSICS IN LANGUAGE in Book II, beginning with p. 200.

I have started these "fightin'" chapters with a reminiscence from my boyhood. Let me end them with another reminiscence. As a boy, I liked very much chemistry, physics and the other "natural" sciences. A "law of nature" was for me something on which I looked with awe and reverence. I realized that their formulation by man was something which needed constant improvement. One exception from the law - and the law must go, be replaced by a better formulation.

In contrast, I found the "laws of language" full of exceptions. These grammatical, orthographical and pronunciation laws seemed to me non-sensical, and "un-natural". I could not understand why we are forced to learn them. The result was, that I did not learn them. At the grammar examination, I was as stubborn as a mule could be when asked grammatical questions. It was not irreverence to the teacher. I just refused to be bothered with the nonsense.

In this conviction I was fortified by one conclusion. If I did not learn a "natural" law of chemistry and physics, I realized that sooner or later, I would run into disaster. I had to know them. Consequently, I was best in my class in chemistry and physics, and was the official assistant of the teacher in all his experiments. As I refused to learn the grammatical laws of language, there could be only one result to be expected: that I shall end worst in my class in language. But I was best in essays, in reading, in writing, etc. This was due to the fact that I read voraciously - not the literature which the teacher recommended, and which I found extremely dull. I swallowed wholesale the weekly instalments of Sherlock Holmes, Nat Pinkerton, Buffalo Bill and all the other heroes of my boyhood. In this way I learned to write correctly, I learned orthography, correct grammatical use of words, style, a fluent narrative ("When they entered the hotel lobby, Watson said:

"We must sign under an assumed name." "Yes," said the great detective, "I suggest that you sign as Sherlock Holmes and I shall sign as Dr. Watson. That will mystify them." My teacher had his troubles with me. I delivered the best essays, but was worst in grammar examination. Many years later, I realized that most people, be they writers, scientists or businessmen, who could write and speak correctly, would fail miserably at any grammar examination ("What is a subjunctive? What is a participle?, etc.) Years later, when I began work on Semantography, I was delighted by a quotation which I found in Ogden and Richards THE MEANING OF MEANING (Kegan Paul)

"Incomprehensible abstractions, pretentious, yet for the most part empty definitions, false rules, indigestible lists of forms, one has only to run over a few pages of any text book, to find variegated specimens of these sins against reason, truth and education.

A profound pity overcomes one thinking of the hundreds of thousands of children compelled to undergo an education composed of such aberrations."

Professor Brunot

Years later, when Professor G. Patrick Meredith (University of Leeds) wrote a review about Semantography in the London educational journal THE NEW ERA (November 1950) he closed with these words:

"Semantography is such an important creative advance in language design, that the strategy of its presentation to the world merits as much care as the author has devoted to the subject itself."

This gave me an idiotic sense of satisfaction. I realize of course, that all these paragraphs will annoy many a grammarian, but after 10 years of work, I have learned that all other strategies have proved useless. I have approached grammarians and logicians in all humbleness. For my humility I got humiliation in many cases (thank Heaven, not in all). There is only one way out for me: to fight in the hope that others will take up the fight, until "the keepers of our language" (Paget, see Lesson 1 p.9) will give way to reasonable improvement, and make language a more efficient instrument of human thought.

THE EXCEPTION PROVES THE RULE

On page 4 of this lesson I have referred to the meaning of the word "proof". One of the household words which I could never stomach since my boyhood, was "The exception proves the rule." In the "natural sciences" it is the other way round. One exception of the rule, and the validity of the rule is challenged. However, with regard to grammatical laws, this statement was the vindication for upholding the most senseless grammatical "laws".

Fortunately, the word "prove" has another meaning. It means "probe". An exception of a rule, makes it necessary to "probe" into the rule, to test its validity. Seen from this semantic angle, the statement runs: The exception challenges the validity of the rule. Indeed, we find the word "prove" sometimes connected with this meaning, as in "proving field", "proving ground", "proving stand", etc. arrangements to test machines, motorcars, etc.

In the foregoing pages, we have seen that even words which refer to material THINGS and physical ACTIONS take on the most unexpected meanings, and are consequently very baffling to the foreigner. Translation encounters difficulties. We shall, in later lessons see, that words which carry the evaluation symbol are even more prone to misrepresentation in translation. But the words which are most mistranslated, even by people who know much about language, are those which carry the MIND symbol in Semantography. Such a word is "proof" and "prove", and here is the German translation of the statement mentioned above:

The exception proves the rule
Die Ausnahme bestatigt die Regel.

This is the "official" German version, that is, the statement approved by German grammarians and linguists. You must realize that in Central Europe, more than 100 million people speak either German, or have learned German as the predominant language of educated speech. Even simple people who are not "educated" use that household word time and again, because they hear and read it time and again. It is then difficult for a foreigner to realize the terrifying havoc which this innocent-looking statement has created in central Europe, that is, in the many millions of minds of people who know about it.

In the official word "bestatigt" there is nothing to be found of the alternative meaning "probing". On the contrary. "Bestatigen" means "reaffirming the

validity, verifying it again." The real meaning in the German statement is:

"The exception is a re-affirmation of the validity of the rule."

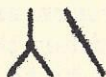
It seems utterly senseless. It seems madness - and indeed it has led to a madness, for which we have no word yet. Anyone who ever lived in Central Europe, will confirm the common usage of the statement, and he will also confirm, that wherever you catch a person of doing the opposite of what he or she professes with regard to any moral or other issue, they will invariably excuse themselves by saying: "The exception re-affirms the rule." Cruelty to people is immoral, yet when you exercise it you have a brilliant excuse, and one approved by grammarians and "keepers of the language". In Book III, p.450 ff, you will find a large chapter in which I have analysed many a German statement. I have titled this chapter:

THE RAVAGES OF LANGUAGE - GERMANY, A NATION RUINED.

The title tells the story.

THINGS PERFORMING ACTIONS AND NO EVALUATIONS ATTACHED

We shall now combine a few symbols

Λ	Λ			
				
Man	writes.	writer (right now)	writer	writing machine

The Action indicator indicates therefore ACTION RIGHT NOW. Without the Action indicator, we have pictured a man and his tool, his principal tool. The symbol above machine when in Action is . The additional symbol of the writing instrument tells of the principal Action of this machine, a typewriter by agreement. More complex writing machines would need an additional symbol. In all these symbol combinations we have pictured either a human being, who performs Actions, or a machine, which does similar Actions (but needs a human being to operate it). But the symbol of the page plus the additional symbol of the pen needs some modified indicator to indicate: paper for writing, or paper for being written. I shall not show this modified indicator here, but you realize that with a changing indicator we can indicate and differentiate between a writeable paper (a paper capable for writing) or a written paper. In the first meaning the Action has not taken place. In the second meaning, the Action has already been performed. But in all meanings we must realize that we are dealing with a material THING, in the first place, and therefore we must place the  indicator first. In the second place we shall realize that a certain Action is indicated.

We shall now close the group of chapters, dealing with the "grammar" of THING and ACTION, by filling-in the indicators in those words listed in lesson 3, p. 4, which could carry only the  and/or Λ indicator. Here goes:

ANALYSING THE WORDS OF EXERCISE 1, LESSON 3

man () , writer () , but if we want to indicate that he is a "writer right now" we must write (Λ). pen () , machine () , writing machine (Λ) , writing paper (Λ) , paper () , written paper (Λ) , paper to be written (Λ) , write-up. Here we must stop and consider the following alternatives. How would we indicate "a writing"? If we consider the Action involved, it would carry the (Λ) indicator. But if the Action of writing has been performed, there exists now a "mass" of paper with graphite mass or ink mass on it, and all this constitutes mass. We have to put it on a scale if we want to send "the writing" with the mail. The writing has become a material THING (). Similarly we may say of a writer that his write-up (Λ) is very good, but it () is too heavy to be sent by airmail.

The next word "writership" is surely not something which we can put on a scale. It is an evaluation of the writing (Λ) of a writer (). We shall deal with it later. Playwright (), to wreck (Λ), wrecker (), wreckage (), wreck (), snow (), avalanche when in motion (Λ), otherwise (Λ) only. snowing (Λ), rain (Λ) or (), rainwater (), shower (Λ) or (), bath (Λ) or (). bather (), or when "in the Act" then (Λ), bathtub (), We must now pass over the words girl, etc. and continue with to select (Λ), selecting (Λ), selection (Λ) when referring to the Act. However the things selected are the selection (); advertising (Λ), advertisement (), advertising agency (), advertiser (), want ad () when referring to the piece of paper, to drive (Λ),

driver (□) or (□) when driving, drive (Λ), but quite a number of roads have been given the name of drive (□), or scenic drive (□), scene (□), be it in the open or on a stage, scenario refers to a mass of sheets used in a film or a play, it has mass therefore (□), similarly score refers to a material mass of note sheets, listener (□), or (□), listening aid (□), listening (Λ).

As said before, this exercise is of passing importance. It should make us realize in every word we read or hear whether it refers directly to a material THING or a physical ACTION, realities of our world, or whether it refers to none of these realities. If it refers to □ and/or Λ we can quickly come to an agreement with our opponent in debate. Only when it contains the "fightin' element" of a human evaluation, there is trouble ahead and peace is endangered. Before we come to those words in our exercise let's reflect for a moment on:

THE EVALUATION OF SPACE AND TIME

Here is the full wording of the first tenet of Semantography:

Our physical World consists of material THINGS, which perform ACTIONS in SPACE and TIME

Space and Time are unpicturable. We must in each case refer to a material THING when we refer to a space notion or to a time notion. For instance in the exercise in lesson 3 we have the word girl and youngster. Surely these are □. But what is the difference between a girl and a woman, between a youngster and an adult? The time is involved, the life-time expressed by the motion (Λ) of the earth (□) around the sun (□). How many years are they old or young? We might get into an argument when we should consider the wages for girls and for women, or the right to vote for youngsters and adults. Clearly, these 4 words contain an evaluation, which will disappear when we refer to the age only, expressed in mathematical symbols. In Semantography we picture the male or female human and add the number of years, expressed by the sun (□), modified to express

a full cycle (Λ):

Then we have the words extracting (Λ), extractor (□) and extract (□). year We have the prefix ex which indicates "out of something" clearly a space notion. We must then state in an argument out of what (□) the Action of extracting is or was performed. Space notions will be dealt with in a later lesson (see Lesson 1, p20)

THE EVALUATION OF OUR SENSES

This title will indicate the subject matter of our next lesson. Clearly the remaining words of our exercise from lesson 3 contain an evaluation made by our senses, especially our eye and our ear. These are the organs which convey any light or sound impression to our brain, which then makes the final evaluation. We have then beauty (V), beau (□V), belle (□V), to beautify (ΛV), beauty parlor refers to a shop (□) in which beauty(V)fying (Λ) Actions are performed. There cannot be any argument about the reality of the shop (□), and the reality of the Actions. But whether someone evaluates the finished product as beautiful (V) this may be disputable. Beautification (ΛV), glamor girl (□V), glamor (V), Music is noise which we evaluate as pleasant, but not everyone finds certain music pleasant (V). Musician (□), when performing then (□ΛV), musical instrument (□), music (V), musical composition (V), when referring to the printed paper then (□). symphony(V) not referring to the musicians (□) in making (Λ) music (V). cacophony (V), concert should be symbolized (□ΛV) referring to the actual event.

EXERCISE 1: Think up as many words as you like, which words refer to material THINGS only, like house, roof, fundament, nail, hammer, etc.

EXERCISE 2: Think up words which refer to Actions only, like digging, drawing, etc.

EXERCISE 3: Think up words which contain the meaning of THINGS in ACTION like hammering, nailing, cementing, etc.

EXERCISE 4: Think up words which may mean either a THING or an ACTION, like building, writing, drive, promenade, cut, etc.

EXERCISE 5: Think up words which contain only space notions, like above, before, etc.

EXERCISE 6: Think up words which contain only time notions, like late, today, etc.

EXERCISE 7: Think up words which contain the notions of THINGS, ACTIONS, SPACE and TIME either all of them as in Latecomer, or some only as in Watchman.

Try to keep out meanings which contain a human evaluation. It's not easy. This lesson contains again 4 pages more than advertised. Take this as proof of my desire to make this course a success.

Yours Sincerely
C.K. Bliss
C.K. Bliss, B.Sc.