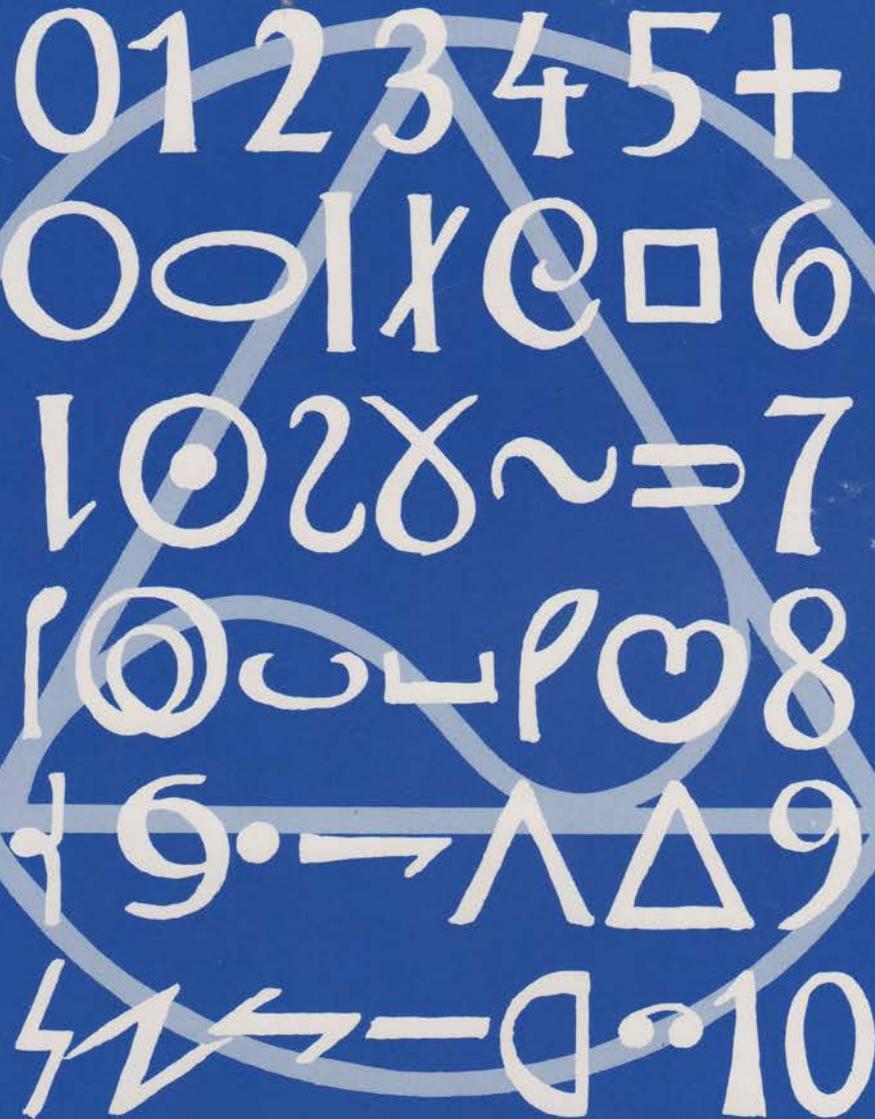


Dr. John W. Weilgart

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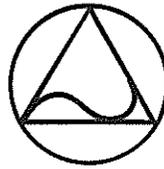
THE LANGUAGE OF SPACE



FOURTH EDITION IN 20 LANGUAGES WITH ENCYCLOPEDIA

Cosmic Communication Co.

Decorah, Iowa



a U I

THE LANGUAGE OF SPACE

Pentecostal Logos of Love & Peace

For the first time represented and
adapted to the needs of this planet

by

DR. JOHN W. WEILGART

Dedicated to the cosmic-conscious youth,
the young Spacemen of the Atomic Age.

With hundred Illustrations by Elisabeth Söderberg

Fourth Edition with 20 Languages

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The Symbols of

0 1 2 3 4 5 +

0 0 1 X @ □ 6

1 0 ● 2 X ~ = 7

1 @ 0 0 0 0 8

1 9 ● → ^ Δ 9

4 2 ← — 0 0 10

	aU	English.	Français	Español	По-русски
	a	space	espace	espacio	пространство
	A	time	temps	tiempo	время
	b	together	ensemble	juntos	вместе
	c	being	être	ser, estar	бытие
	d	through, by	à travers, par	a través de, por	через/посредством
	e	movement	mouvement	movimiento	движение
	E	matter	matière	materia	материя
	f	this	cela	esto	это
	g	in(side)	(de)dans	en, dentro	внутри/в
	h	question	question	pregunta	вопрос
	i	light	lumière	luz	свет
	l	sound	son	sonido	звук
	j	equal	égal	igual	равный
	k	above	en haut	encima	наверху
	L	round	rond	redondo	круглый
	m	quality	qualité	calidad	качество
	n	quantity	quantité	cantidad	количество
	o	life	vie	vida	жизнь
	O	feeling	sentiment	sentimiento	чувство
	p	before	devant, avant	delante, antes	перед
	Q	condition	condition	condición	условие
	r	positive, good	positif, bon	positivo	положительно
	s	thing	chose	cosa	вещь
	t	to(ward)	vers, à	hacia	к, направление
	u	(hu)man	humain	humano	человек
	U	mind, spirit	esprit	espíritu	дух
	v	active	actif	activo	деятельный
	w	power	puissance	poder	сила/мощь
	x	relation	relation	relación	отношение
	y	negative, un	négatif/anti	negativo/anti	отрицательный, не-, анти-
	z	part	part	parte	часть

Deutsch	Latine	Esperanto	Hindī	हिन्दी
Raum	spatium	spaco	dūrī	दूरी
Zeit	tempus	tempo	samay	समय
zusammen	simul, una	kune	ek-sāth	एक साथ
Sein, Wesen	esse(ncia)	esto	astitva	अस्तित्व
durch, mittels	per	per	dvārā	द्वारा
Bewegung	motus	movo	vyāpār	व्यापार
Stoff	materia	materio	vastu, dravya	वस्तु, द्रव्य
dies	hoc	tio	yah	यह
innen, in	intra, in	en, inteme	bhītrī	भीतरी
Frage	quaestio	demando	anusandhān	अनुसन्धान
Licht	lux	lumo	prakāś	प्रकार
Schall, Laut	sonus	sono	śabd	शब्द
gleich	aequalis	egala	samān	समान
oben	supra	supre	ūpar	ऊपर
rund	rotundus	ronda	mandalākār	मण्डलाकार
Eigenschaft	qualitas	eco	guṇ	गुण
Menge	quantitas	kvanto	parimāṇ	परिमाण
Leben	vita	vivo	jīvan	जीवन
Gefühl	sensus	sento	anubhav	अनुभव
vor	prae, ante	antau	sammukh	सम्मुख
Bedingung, ob	conditio, si	kondico	avasthā	अवस्था
bejahend, gut	positivus	pozitiva, jesa	upayukt	उपयुक्त
Ding, Sache	res	ajo	vastu	वस्तु
zu - hin	ad	al	nikaṣvartī	निकटवर्ती
Mensch	humanus	homo	mānavī	मानवी
Geist	spiritus	spirito	buddhi	बुद्धि
tätig	activus	aktiva	vyavhān	व्यवहारी
Kraft, Macht	potestas	povo	sāmarthya	सामर्थ्य
Beziehung	relatio	rilato	sambandh	सम्बन्ध
vermeidend, un-	negative	nea, mal-	a-	अ-
Teil	pars	parto	bhāg	भाग

Chin. & Japanese

Hebrew

Greek

Swahili

Arabic = عربي

空間

רֶחֶם

Τόπος

○ nafasi

فضاء

○

時間

זְמַן

χῶρος
χρόνος

○ wakati, saa

زمن، وقت

○

一同

יחד

ἄμα, συν

~ pamoja

معًا

~

存在

קִיּוּם

ἔσθαι

↓ -wa

يكون

↓

由於

בגלל

διὰ

† kwa, katikati

بواسطة

†

運動

תְּנוּעָה

κίνησις

e mwendo

حركة

e

物質

חֶמֶד

ὕλη

□ vitu, kitu

مادة

□

遠個

הַהוּא

τοὗτο

↓ huyu

هذا

↓

裏頭

פְּנִימָה

ἐν (τος)

○ ndani

داخل

○

問題

שְׁאֵלָה

ἑρωτημα

2 swali

سؤال

2

光

אור

φῶς

8 nuru

صوت

8

聲音

קול

φῶνη

~ sauti

صوت

~

相等

שָׁוִה

ἴσος

= sawa(-sawa)

يساوي

=

上面

על

ἔπερ

↑ juu-ya

أعلى

↑

圓形

עגול

κύκλος

○ mviringo, ou

مستدير

○

性質

איכות

ποιότητα

∪ aina

نوع

∪

多量

כמות

ποσότητα

∪ kiasi

كمية

∪

生命

חַיִּים

βίος, ἔωη

∩ uhai

حياة

∩

感情

רַגְשׁ

πάθος

∩ hisi

شعور

∩

前面

לפני

προ, πριν

↓ kabla, mbele

سابق، قبل

↓

條件

תְּנָאִי

ἔτι, ἕξις

5 sharti, kama

شرط

5

良善

טוב, כֵּן

ἀγαθόν

† -a hakika

موجب، حيد

†

物質

דָּבָר

πρᾶγμα

● kitu

شيء

●

朝向

אֶל

εἰς

↑ kwa

في اتجاه

↑

人類

אָדָם

ἄνθρωπος

△ mtu, utu

انسان

△

精神

רִחַק

νοῦς

△ Mungu, roho

روح

△

活動

פְּעִיל

πρακτικός

⚡ fanya

نشط

⚡

力量

כֹּחַ

δύναμις

⚡ nguvu

قوة

⚡

關係

יחס

προσ τι

← jamoa, pigana

علاقة

←

否定

לא

ἀντι, ἄ-

— hapana, kinyume

سالب

—

部分

חֵלק

μέρος

∩ sehemu, hisa

جزء

∩

Mala(gas)y - Indonesian	Português	Italiano	Norsk(Scand.)
E(fate), Sa(moan) elanelana  angkasa; tempat andro, fotoana waktu, tempo	espaço, tempo =	spazio tempo 	Rum Tid
miaraka, ma, me; (ber)sama  (being)	juntamente	insieme	sammen
ary (exist:) adanya; badan ao// X terus, perdamaian, melalui, pengertian	ser, estar, existência através, por, pelo meio	essere, esistere/ per(mezzo)	være, vara igjennem
fandeha/ gerak-gerak, berak leng-gang-lenggok, jalan/ 	mo(vimen)to =		Bevegelse
ny anaovan-javatra/zat, bahan 	matéria		Stof
E. e, Sa. i, M. it(s)y/ini, nanti	êste, isto	ciò, questo	det
E. elol, Ma. roto; an(at)y/bagian isi, perut, jeroan /	em , (d)entro, in 	questione	ind(erside)
fanon-ona, -taniaan/pertanyaan/pergunta, interrogação/ 			spørge, fraga
fahazavana cahaya 	luz	luce	Lys, skin
feo, taba-taba suara 	som	suono	Lyd, Klang
mitovy  (per)sama(an)	igual	eguale	lige
E. elagi, M. ambony/(yg)diatas	acima, sôbre	sù, sopra 	over
vorivori, boribory/bulat, bundar/r(ed)ondo, -a (ro)tondo 			rund
toetra (character)  mutu, sifat kwalitas	qualidade	qualità 	Beskaffenhed
isa, Ma. satu, maro/kwantitas, jav. sa(i), tasi/ banyaknya	quantidade	quantità 	Mengde
aina  hidup, (ke)hidup(an)/	vida	vita 	Livet
fandrenesana, (daya)per(a)saan/emoção; =sentimento mahatsiaro/ lebih, sebelum			Følelse 
E. el-alo; aloha/dimukâ, lama lagi/ antes	avanti		før
anjoanjon-teny  kondisi, dgn syarat bhw/condi-ção, -zione, se/Betingelse ruha/  positif	bom, positivo=, bene		godt, positiv
tsara, soa, Ma. xair/keba(j)ikan 	coisa,	cosa, oggetto	sak
amy  ke arah, untuk /manusia	em direção a	verso a	mot, at
o(lombe)lona orang laki-laki	homem	uomo 	menneske
E. maki; fanahy roh(ani), jiwa	espírito, ânimo/	spírito,  mente	ånden
marisika/aksi, aktip, bersemangat/agir, at(t)ivo, = 			gjør, aktiv
hery, fahefana kekuasaan, tenaga/	fôrça ,potenza = 		makt, kraft
fifamaliana hubungan, relatip 	relação	relazione/for-	hold,-bindelse sammanhang/ modsat, negativ
mifanatrika, tsy/ negatip 	anti-, contrario, no		
anjara bagian 	dividir, parte, = 		del.

Preface to aUI

In discovering aUI, Prof. Weilgart has discovered something of the nature of language in its primitive state and something essential about human communication at its beginning stages. This "language of space" is not a concocted language like Esperanto. It is a rediscovery of the basic categories of human thought and expression.

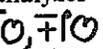
To semantic theorists this should be most interesting. By working with basic categories of meaning and a simple set of aural and visual symbols for each, Prof. Weilgart has succeeded in making language definitive rather than merely denotive or connotive. Basic categories are communicated through single symbols and new concepts are created by merely combining the basic symbols by way of a simple, intuitive logic. The result is language which has the simplicity of archaic speech plus the sophistication of modern thought.

Structurally, this language is just as fascinating. Phonemes and morphemes are one and the same thing and the number of such is kept at a bare minimum. New forms are developed by the single process of analogic creation and because of the limited number of basic forms, the confusion that could result from several possible bi-forms is eliminated.

In aUI, the speaker is forced to say exactly what he means and all the circumlocutions required by our taboos and prejudices are eliminated. To use it is to come to understand reality and learn to think.

Rev. Prof. Dr. Richard S. Hanson
Ph.D., Harvard University
Ancient Near Eastern Languages
Author of
The Psalms in Modern Speech,
The Kingdoms of Man and the
Kingdom of God . . . &c

 "aUI," the Language of Learning-Psychology and Logotherapy 

As Prof. John W. Weilgart holds doctoral degrees in philology and psychology from the Universities of Vienna and Heidelberg, his "Language of Space" satisfies for the first time the mnemotechnic principles of Learning-Psychology. Thus e.g. the idea of "inside" is expressed by a dot *inside* a circle and, on the acoustic level, by "g"—a guttural deep "inside" the mouth; . . . the modifier precedes—so it is the essence of a word that lingers on in our memory, even if we missed the first sounds. The hearer catches the substance in a nut-shell. E.g. "anticipation" becomes 'p-O,' which means "fore-feeling"; "r-yk-O" = "good-lowly-feeling" and analyzes "humility," while "yr-k-O" = "bad-superior-feeling" means "(haughty) pride." † 

"Meaning" can be remembered, for it is assimilated as essence of mental health. In working out the meaning of Spanish "valor" (= courage and value) with a Mexican patient, Dr. Weilgart could convince him that by shrinking back from a dare, he had not lost his "value." "Courage" was logo-analyzed into "w-O" = "strength-feeling": the patient, no coward, had simply not felt "strong enough" for the task.—Socrates has analyzed virtues in a similar way. Leibniz proposed a language to consist of categories. "aUI" contains "Ursprache" categories like Jung's collective subconscious of creativity. 

As the symbols ("Ur-Gebärden," arche-gestures) are based on associations of meaning, the Language of Space is meaningful throughout, and thus quickly learnable even for people with little mechanic word-memory. In terms of type-psychology, aUI is the language of idealistic "essentialists" like Meister Eckhart, spirits who contemplate the Essence of things. They like to play the Platonic game of analysis of ideas. The Language of Space becomes their meeting ground.

Goethes's Faust did not presume to "improve and convert mankind." But men of good will can find each other. The "moral law within" and the "starry sky above" have been compared by Kant. Cosmic minds, who look up to the stars, contemplating the meaning of eternal laws of the Universe, may find in the Language of Space a common tongue of semantic communication. aUI is a guessing game of meaning, a creative play educating to the essence; a "Heil-sprache' or Logo-therapy that leads toward the ethos of mental health.



Professor Dr. Friedrich Kainz
Distinguished Fellow of the Academy of Sciences, chairman of Psy. Phil, Ling.
Head of Department of Philosophy, University of Vienna
Author of "Psychologie der Sprache" (Psychology of Language, 5 volumes 1965)
President of University Interpreters Institute; Linguistic Research

Complete hard copy
aUI, The Language of Space,
1979, 4th ed., available under
"aUI Publications"



DEPARTMENT OF THE NAVY
NAVAL DRUG REHABILITATION CENTER
NAVAL AIR STATION
JACKSONVILLE, FLORIDA 32212

IN REPLY REFER TO:
22 March 1972

TO WHOM IT MAY CONCERN:

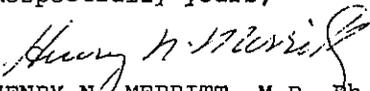
This is to certify that Professor Dr. Wolfgang J. Weilgart is my Assistant at the Naval Drug Rehabilitation Center and has done an outstanding job working with young men who are addicted to drugs. Dr. Weilgart has the ability to create esprit de corps among our Resident Staff population.

At NDRC we also operate counseling schools for people to go out to work both in the Fleet and the Marine Corps. Dr. Weilgart has been teaching "Value Communication" in our Marine Counseling School and in their evaluation on his work the 36 Marine Counselors wrote that they have a much better understanding of psychological problems due to his teaching them the understanding and the ability to express themselves in the Language of Space, whose author he is, which is a new approach in psychotherapy. Meditations in these "Elements of Meaning" superseded the desire for drug experience.

Dr. Weilgart has received great praise from both the Staff and the Residents on his Rhyme Tests which give the counselor a deep understanding of the counselee which no other test has the ability to do.

Dr. Weilgart is an outstanding person in all respects and any institution that has the privilege of his services is indeed fortunate.

Respectfully yours,


HENRY N. MERRITT, M.D., Ph.D.
Director of Education
Naval Drug Rehabilitation Center

Language of Space

Speed Record Test:

at:

2 min 13 sec.

UNIVERSITY OF
NORTH FLORIDA

Student Affairs
Office of the Dean



I have learned the symbols
of Space Language in 2 min, 13 sec.

Dr. P. Hubbard 3744 San Diego Dr.
James R. Heller 1137 Brookmont Ave E.

Margaret Ann Allen 1720 Campbell Ave.

I witness this in a lecture at the
Univ. of North Florida

2 min. 13 sec.
Speed Record Test
to learn the Meaning
of the 31 aUI Symbols
which compose the
Language of Space
Univ. N. Florida
April 20, 1973
conducted & witnessed
by Prof. Dr Johnny L. Arnette
Assoc. Prof. Psy. & Assoc. Dean
on invitation of Dr Carter and the Psychology Club at Dr Weigart's lecture.

Johnny L. Arnette

Johnny L. Arnette EdD

Associate Prof. of Psychology &
Associate Dean of Students

I have learned the language
of space in 3 minutes.

One of many 3 min. learning
times, using the mnemonics
on p. IX f. e.g.
a 5 year old took 5 min.
(confirming the Luther College
Language Lab experiments:
qUI is 16 times faster...

Raura MacDonald

4175 Lakeside Drive

Jacksonville, Florida

Believe it or not!

THE 31 ELEMENTS OF MEANING.

in Chapters 1 - 31)

To Neo-Phobia

Bist du beschränkt, dass *neues* Wort dich stört?
 Willst du nur hören, was du schon gehört?
 Dich störe nichts, wie es auch weiter klinge,
 Schon längst gewohnt der wunderbarsten Dinge.

(Goethe's Faust)



Are you restricted or of narrowed mind?
 Is your heart limited, your view confined?
Scared by some magic symbols, some *new* word,
 you have to hear what you have always heard?
 Don't be afraid, how far-out it may ring!
 You should be used by now to many a wondrous thing.



The Meaning of Symbols [and "Sounds"] of the Language of Space (with 'Mnemonics').

(CAPITALS are "LONG" vowels of the same sound-quality as their l.c. equivalents.)

(The vowels sound as in Latin, Greek, German, French, Portuguese or Old-English &c)

1. SPACE ('all around us, round, a circle') Pronunciation: ["a" (short, as in spatium, espace). Open mouth a 'wide space' as in Italian "fa" or "mamma," ('mamma's womb being our first space'). "a" almost as in fAther, but shorter.]

2. TIME ('measured in ellipses: the earth orbits around the sun, the moon around the earth in oval paths: year and month. 'An elongation of Space) ["A," Ah, 'fAther Time; Long A, as Time lasts long.' "A" has same sound quality as "a"] In "aUI" (Space-Language) similar concepts look and sound similar.

3. MOVEMENT ('a Spiral: a spiral-nebula's primal cosmic motion') ["e," short, as in 'jet'-propelled; a front-vowel, as we should 'move forward']

4. MATTER (a 'brickstone' of Matter, Material). ["E" as in Erde, Eh? 'e and E, Motion and Matter, have same sound-quality, as they belong together; but Matter lasts longer']

5. LIGHT (Source of Light and rays spreading out) "i" [lit, Licht] "i" is the 'quickest' vowel (its upper formant has 3000 cycles per second). Tongue is high-front: 'we see light in front and high in sky; Light travels quickest, swiftest'

6. SOUND ('a Sound-wave') "I" [shrIeking polIce sirene] Long vowel but of same quality as "i": 'the Sound we hear takes longer than the Light we see.'

7. (HU)MAN ('Man's legs—walking to heaven or hell') "u" ['push'] 'humans are pushy creatures'; high-back-tongue: 'man strives high, but holds back his secret!

8. MIND or 'tri-une' SPIRIT 'trinity' "U" [trUe]; high-back: 'Spirit soars high, but hides its mystery long.' cf. 'Man and Mind'; Spirit is eternal: (long U).

9. LIFE a leaf: cf. photosynthesis in green chlorophyl sap and red blood) "o" [throbbing life-pulse; "o" rounded as in 'boy's Life' or: zo-ology;] 'well-rounded life' (British or continental "o": watch rounded lips in mirror) Mid-tongue-vowel: Life stands in the middle. Life's short: short "o."



10. FEELING: ('we touch our Heart and say Oh ["O"], when we feel a deep emOtion.' Rounded back-tongue vowel: we hold our feelings back. cf. "o" and "O": 'living beings feel' [Speak long "O" then snap same sound off into short "o"]  

11. CONDITION.  IFs hem us in as between (parentheses). "Q" [= ø, Ö, Oe . . . as in wQrd, wØrd: say wOrd, but keep lips round as in w] "Q - o - e": 'Conditions (interfere with) Life's Movement.' "Q" is a rounded central vowel as "Y" (denial): 'by making many Conditions - If, If - we almost refuse or deny.' 

12. Negation, Un-, Anti- (this minus-sign denies whatever stands below it). yQ [=yø]  un-conditioned, sounds as French 'yeux' or German 'jö'; yo = un-life = death,  [sounds as in British 'yonder']. "Y" sounds like German "Y" or "ü" [Süd, Scandinavian Syr], French "u" in rue. Speak before mirror 'bo-Y, trul-Y, keeping lips rounded from "O" or "U," as to whistle or kiss—'denial as kiss of death.' Before vowel, yU sounds like you.  

13. POSITIVE, GOOD (Plus-sign, cross of salvation) [trilled, rolled "r," as a cat purrs: 'rrr I feel good.' "r" can be rolled 'inside' (uvular) to symbolize inner, essential goodness, or centrally, (medial) in tongue-position of "d" (= by-means-of) cf. Chapter 29, to show medial goods, useful for something else. e.g. food as means for survival. 'r' as in 'right' 

14. ROUND ('a Round around a Round,' circle within circle). Transcribed "L," to prevent confusion with number 1 or Capital I, it rounds the tongue into a spoon, cf. 'round Loop.' It is a sonant like "r" (good), since round shapes (circle or sphere) symbolize perfection.  

15. QUALITY (a bowl, round and feminine,—since women intuit quality,—while men measure quantity (cf. the measuring cup, 16.) "m" (quality) is nasal like "n" (Quantity). 'Quality was first smelled with the nose.' mmm - that's good. -m is adjective ending. 

16. QUANTITY (a measuring-box, to measure lots of things.) "n" as in 'number' or 'quantity,' is a nasal. 'We count noses,' we count with our nose, if we are magpies and our nose is a beak (to count eggs). -n is plural sign. 

16. NUMBERS are nasals in aUI; "n" enters their vowels: a, e, i, u, o = 1,2,3,4,5; nasalized as in Portuguese, long Y = zero; A, E, I, U, O = 6,7,8,9,10; 

17. POWER ('potential energy lying down: could rise into bolt of Action (cf. 18.). "w" as in 'work' 'work-power' ("w" = double-U, reminds of U = Spirit, 'Spirit should have power, mind over matter.' 

18. ACTION, DO, MAKE. (A Bolt-of-Lightning is most Active: it synthesizes N + O to . . . protoplasm, and Thor and Jupiter acted by throwing thunderbolts. "v," "-v" is verb-ending in aUI. "v" is a labial, vigorously vibrating the lips in front, since we act forward and outward. "v" as in "vim", "virile", he = vu.  

19. THIS (an arrow pointing down to This). "f" hisses lip-friction: 'we point our lips forward at This,' or point with 'finger' at this. Fox-Indians point with Lips. 

20. QUESTION (a question-mark simplified) "h" (cf. How?) gasps a question; inside man, his very breath asks: a guttural spirant—aspiration—quest.  

21. RELATION (\longleftrightarrow 'a double-arrow from you to me and from me to you') "x" (rasping snore sound of [Mexico, Greek 'X' = ch in German and Scotch: Loch] 'If you snore with somebody, you have a relation.' Guttural friction sound: Relation means inner friction. cf. "h: ch (= "x")—Question: Relative pronoun; 'who' = 'hu?' or 'xu' in aUI.

22. EQUALity ('=' equation sign joined so the blind can trace it) 'Water stands horizontal, even, equal in height: sound of flowing water is "j" [juste measure]

23. EXIST, BE (upright: 'when you stand-up you exist, ex-sist; not lying down.' "c" [= sh: 'precious special existence'; between Italian and French 'ce.' "c" = unvoiced "j" (sh:zh): 'exist = stay-equal = remain identical to self.'

24. THING ('round, closed in itself so it can be wrapped into sack': 'Sache, Sak'; "s": 'hiss at things that soil the pure Spirit, who objects to objects.')

25. PART (half-moon or round-cheese cut a-Part by 'buzz-saw': "z" [dental sound: teeth bite a-part. cf. "s": "z"—can 'things' break 'a-part?' "zones" are area parts.

Topo-Vectors [Stop-Sounds]

26. INSIDE (a Dot or Thing 'Inside' a circle) "g" [guttural 'inside' throat, 'inner guts']

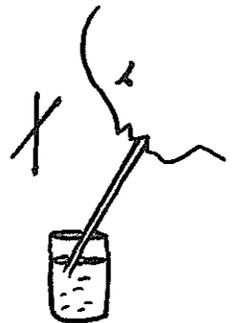
27. ABOVE (a Dot Above' a line as a musical quarter note) "k" up on palate, the roof of the mouth. 'King or Kaiser has Krown up on Kopf (= head).'

28. TOWARD (an arrow pointing, a hook pulling, Toward, To) "t" with tongue tip tucking toward a thing. 'To-ward.'

29. THROUGH, BY-MEANS-Of (a line crossing Thru another). 'She drinks Thru, by-Means-of straw, her Tool. "d" [durch, diagnose i.e. Doc sticks 'nose thru' patient's belly to 'through-know' him. "d" lies on 'through-way' from 'inside' to 'front.'

30. TOGETHER (two dots joined Together by arc) "b" (lips pressed Together). 'b' as in: 'both bonded together'

31. BEFORE, in FRONT (Dot in Front of line) "p" blown in front of mouth, from lips: 'pre-, pro-, proto- . . .' ('A prototype precedes the project')



NB. English pronunciation today can serve only as approximate guide. Since the vowel-shift especially long vowels changed or lost their meaning. Modern English "A" sounds "ei" in "ate" but "e" (open) in "at" and "o" (open) in "all." In "fortunate" or "forward" it gets lost. In "fAther" it keeps its original sound. Otherwise vowels may be diphthongized or slurred, changing with context and region. Even consonants; like "c" or "g" can change from "k" to "s" or from "g" to "j." "j" itself prefixes a "d-," so it sounds no longer "just" but really "djest" almost. For Phono-Logy cf. Weilgart, W. J.: *The Sounding Cave of Wind and Wave*, 1972, Cosmic Communication Co., Decorah, Iowa 52101.

Complete hard copy
aUI, The Language of Space,
1979, 4th ed., available under
"aUI Publications"

The Sounding Cave

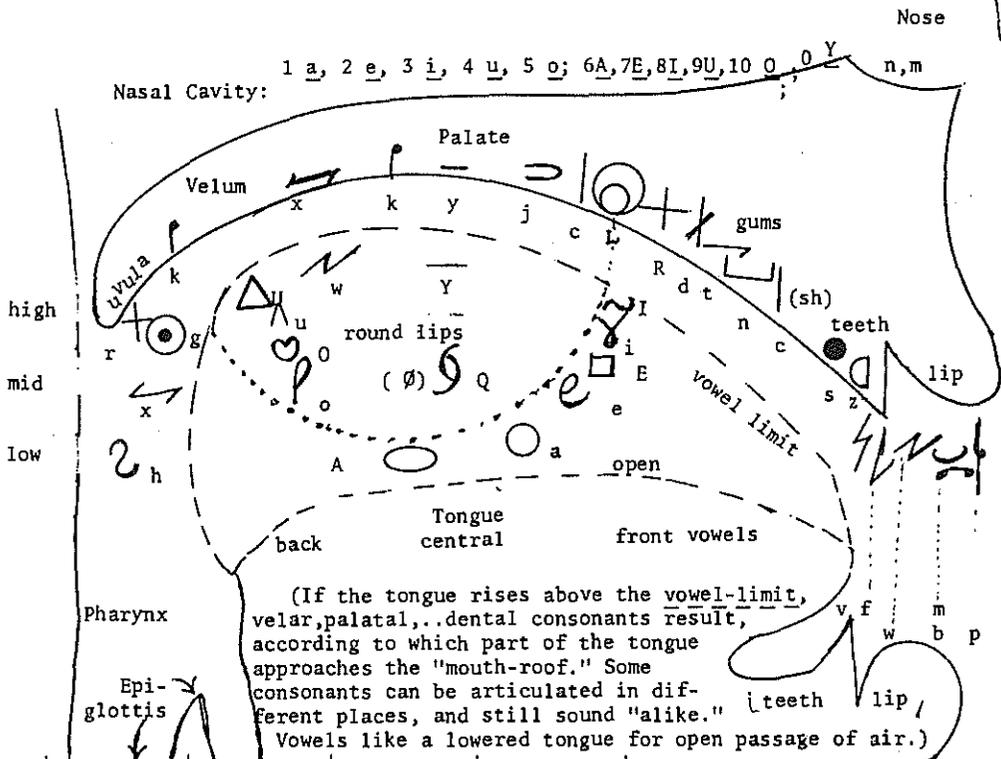
There is a cave of wind and wave like to a cosmic womb—where the *word* is born. All the universe of the outer world can be reshaped in the waves of vibrations shaped by vocal cords, tongue and lips. Since in aUI symbols, sounds, and significant meaning flow in harmony, we can understand the structure of this cosmology from the sequence of sounds: First vowels (a, A, e, E, i, I, u, U, o, O, Q, Y) ch. 1-12, then sonants (r, L, m, n, w) ch. 13-17, then fricatives (v, f, h, x, j, c, s, z) ch. 18-25, and finally stops (topovectors), (g, k, t, d, b, p), ch. 26-31. These sounds are described in pp. 279-334, (p. 1-54 of the phonology-phenomenology) of “aUI, the Language of Space,” Cosmic Communication Co., Decorah, Iowa 52101.

Here we reprint the picture of the mouth ‘the sounding cave, remembering that each sound can be guttural (in the back or deep inside the mouth like g in guttural (meaning inside) or U in trUe, (meaning spirit), or velar palatal (central) or dental near the teeth (which gives it a biting zeal, cutting things apart (z =part) or labial, in the lips, which gives it a frontal (p) or communicating flavor as b in ‘bond.’

For the union between body, subconscious, and conscious mind and the communication between inside and outer world and society, it is good to understand and master these inner organs: mouth and larynx and maybe lungs are the only inner organs which all men could shape at will, because they hear the feedback or result. This is how it looks inside the cave of our mouth:

THE SOUNDING CAVE

VI



	glottal	velar	palato-	alveolar	dental	labial
stops voice(-less)	guttural ' ?	k g		t d		p b
fricatives voice(-less)	h	x	c j	c j	s z	f v
(sonorants) semi-vowels; voice(-less)				nasals: ... L, R	n	m
vowels		rounded lips U, u, Y, y O, o, P, S Q=Ø		i, I e, E	high mid low	rounded lips U, u, Y, y O, o, P, S
		back	central	front-vowels	tongue	

Complete hard copy

aUI, The Language of Space,

1979, 4th ed., available under

"aUI Publications"

A) Mind-Pollution in the Pan-Atomic Age

Our age is threatened by water-, food-, air & ray-pollution. This book cares for the pollution of the mind. — If the creek smells foul, I can drink from the spring. The source of my mind is inside. Polluted food I can throw up, but what if my stomach juice were poisoned from within? In air-pollution — I must breathe in its atmosphere. A virus lives inside our cells. A cancer grows within. — Mass-mind-pollution invades whole nations & grabs hold of a whole age with a predominant slogan that acts as Command* to destroy. The slogans of our own age we do not recognize: we take them as axioms of truth. The fish will not feel that the water is wet.

To say the Spirit's thoughts in vulgar words is as flowing springwater thru sewage-pipes.

Only distant slogans are recognized as perverted analogies: The Nazis and many Arabs live by Blu-Bo, Blut & Boden (Blood & Soil) an alliteration as 'Soil & Soul.' The analogy says: as Soul & Soil fit in sound, so they must fit in meaning. (This would be true in aUI: e.g. Love & Peace, as they are similar, sound similar: brO & brU 𐤀𐤊𐤁𐤀𐤃.) This is not true in conventional language. Still people conclude: Only whose blood grew out of this soil, has a 'right' to live on this soil for only he has a soul. (Since our age uses 'right' as a noun, I 'have' a right as I hold a sword in my hand. People do not feel that originally 'right' was a quality like good: I have a right to do what is right or good for mankind or in the service of God. I must earn a right so that I prove that I deserve to serve mankind or God with it. If I misuse it, I lose it.) — The 'Blood-Soil-Soul' slogans confuse man with a plant. Here a clear beautiful metaphor would be: Let man grow up like a quiet tree, up to the sky of the Spirit. But the Blood-Soil-Soul slogan as false idol, even in the Marseillaise shouts of "sang impure" impure blood of infective intruders as 'filthy foreigners,' which must be spilled on the home-soil as dung. Under these nationalistic slogans, far from quiet plants, a mob acts as rabid wolves, as Jefferson noted during the French revolution. A slogan may deform a people into a "mob — that monster with a million heads & no brain" as Ben Franklin found.

So the slogan 'Israël dawla sariqa!' (Israel bandit-state) stamped the poor refugee Jews after 2000 years of suffering & genocide, (when they fled into their old homeland, promised them in Bible (and Koran 17:103), like a tortured babe would flee back into mother's womb) as vicious robbers. The Jews who bought the land as desert & made it bloom in the sweat of their brow, were treated as infesting vermin, & a peace-treaty with them was labeled "treason." This is the tyranny of a slogan of hate. If the Muslim Mullah, who called 'Israel our Semitic sister, mother of monotheism, persecuted by gentiles, welcomed by Muslims to teach us how to make the desert bloom' when I healed his son from schizophrenia, could have spread his metaphor, there might have been no war. Tiny Israel would have been seen as guest of the vast rich Muslim lands, and not as invaders. But in conventional language it is much easier to move with a curse.

For national language rallied people together into nations with battle-cries, slogans & commands. It bound them with curses against the enemy, not with blessings of peace. Sadistic mass-crimes are shown as duties & good works as treason. Hitler with a dozen slogans of hate got a dozen millions of young men to kill & die for him: "Jew — Judas — traitor" — man's death-drive projected into kill-words — fire-breath in slaying slogans of hate.

Man's word-pollution were not so fatal, unless humans followed the leader who has the power of words — & not of thought or goodness of the spirit. How did he get his power? First he himself was infected by words from the masses. (This would be good, if the masses had a creative solution — but then they would need him less.) He rides on the waves of predominant prejudice. Or like a condensing mirror gathers the rays of hate into the focus-fire of a slogan or he sucks the death-drives of the masses into himself & grows big on them. (For they are often his own drives, as he is a man of common instincts & prejudices formed in common words of selfish pleasure & power.) His bigness attracts as a magnet & sucks all power into him. Only insofar as he cannot create a solution, it is not creative power, but the force of destruction. He becomes a magnetic black-hole demagog: all plunge into the devouring sink, & the more fall into it, the more magnetic it gets, until it devours itself, without letting any light of reason shine out.

Now some fanatic black-hole demagog sucks in masses by calling his rival "enemy of God, traitor of the Faith" & millions fall into that magnetic hole & shout: "the traitor

*) W.J. Weillgart, Communication: Logic or Command, UU of Alberta & Illinois, Linguistics R. 1971

must be killed." A whole nation must be killed, if a powerman names it with a curse. (If Cotton Mather called the Indians "devil's brood" "brought here by the devil," he set them up for massacre. *) Once in a million a poet or prophet can speak with angels' tongues — but then, does a nation follow him? A powerman speaks like a demon, threatening to explode, and hordes of nations unite in a war.

The polluted mind is addicted to its pollution. And the author knows from his own experience of healing the Navy's drug-addicts with the Language of Space that addicts are hardest to heal. The author as a student tried to convert his young fellows & friends, infected by Hitler's slogans & wrote his dissertation on "Creation & Contemplation" (Schöpfung & Schau) against Hitler's destruction, which Cosmic Insight foresaw to come. But mind-pollution in slogans of hate could not be undone. So I had to flee & sacrifice all my goods & 'rights' & start life anew without all in a foreign land.

B) Kind Candy Drugs. Mind-Pollution in Political, Commercial & Military Misuse.

Even kind words like candy can be misused to glut. Good & great words can be profaned. If an ad says 'chewing gum tastes "great",' soon we hear: 'God is the biggest thing in the world.' I heard a teacher stepping before Michelangelo's Last Judgment say: "That's nice." (Great in aUI = U-nam (Spirit-big), which could not be used for a gum. Nice = 'bruntem' = conventionally good, which could not be used for a genius. The English, too, of aUI-students improved 42%.)

The Holy Kings trusted the Xmas Star to lead them to the new-born Savior. What a sales-slogan: "Trust your car / To the man with the Texaco Star"! I did & I must confess that I experienced the following feelings with this slogan like a night-mare dream: When I repaired to this star near Denver, coming from Iowa to California, I trusted that my battery would be recharged. Trustingly I did not suspect that the Star-man would unscrew against my will out of the back of my VW bus its parts, so that I could not go on to the VW service station 20 miles on. I felt held as captive for four days (the Texaco-man had a motel for helpless travelers). When he guaranteed a genuine VW generator, I felt betrayed when it burnt & proved a phony sham (not VW). I could have burnt with my whole research. I felt betrayed when I saw that the highest Texaco administration callously refused any responsibility or concern for the stations which they advertized to serve under their trusted Star. As helpless traveler I expect to be admitted to licensed diplomate mechanics bonded by Texaco for the fatal harm they may do, or at least honest men who give a traveler his freedom. Trust is for me still a sacred word: "In God we trust." (Now by the end of the 20th century all this misuse of the word "Trust" has brought its foul fruit: 1979 polls showed that 82% do not trust president, congress or business or oil companies**or finally each other... Mind-Pollution means that people believe only what flatters them. But we cannot live without trust.

Likewise, can rich universities be trusted, when they disclaim all responsibility for fraternities under their halo, when these — in initiation-hazings, e.g. force a pound of sharp paprika into a helpless pledge to prove his "manhood in the name of brotherhood." To kill in such torture would be sadistic murder, unless it were hallowed by such glorious words.

Are Lessing's & Freytag's ideals of the writer as prophetic judge forgotten in the Press? Has the press become a profiteering trade? Hacks sell newspapers & TV time. The Murder-Media put Charlie Manson as cover-girl on the Xmas No. of LIFE & called the mass-murderer "charismatic genius," while they label creative idealists as "crack-pots" or hush-kill their genius. In this way the murder-media (together with the oil-sheiks) effectively killed new inventions & prevented earth-, sea-, & sun-power to fulfill our dreams.

Even the word Love is profaned. "I love them," says a pretty TV-girl of some cookies. Romeo would wince, if a prostitute coos: "let's make love." These are but steps toward the ultimate perversion of this sacred word of Love: "We all must die in dignity for the Power of Love," said 'Rev.' Jim Jones, highpriest of the People's Temple, & 900 people had to die for the 'power of love.' What slogan! Did he not mean his 'love of power'? Or was Love strengthened by this meaningless massacre? In aUI, the power of Love would be (pro-) Creation *SPOM* not destruction & death. With the advent of the

Pan-Atomic Age all mankind might die in slavery to such slogans in a "Holy" War, a "jihad" for the power of a word. In the Koran a holy war was meant against sadistic idolaters or perverted devil-worshippers to convert them to the one all-wise & -good God.

*) R. Schiller, p. 93. Reader's Digest June 1979 "Who were the First Americans?"

***) Texaco showed an 81% profit-increase. Texaco, Trust & sTar alliterate.

But why should a war of vengeance, envy & greed be called 'holy'? (aUI: holy = $\Delta^{\wedge}\Delta$, KU-rUm = God-good). If in a war myriads of peasants are killed to "teach (their nation) a lesson," what can the dead learn?

All these are demagogic distortions offered by conventional languages — 3000 lying lingos spawned by Babel's babble at the Confusion of Tongues that triggered wars. But this mind-pollution may mean annihilation of life in the pan-atomic age. Now we need Cosmic Communication in the Pentecostal Logos of Love & Peace — Healing through Harmony, Creation & Truth. We need communication & council* from fellowmen, cosmics, or subconscious soul, & the Cosmic Spirit of God.

C) The Bible's Vision on the Evolution of Language.

First we find man, created in the Paradise of cosmic accord, guided by his Creator's voice, name plant & animals in Adamic Language in spheric harmony with the music of the stars.** The Serpent's hissing brought in the first 'no!', the first discord of double-talk & rebellious arrogance, a language of lies, instruction as devil's destruction. So man lost eternal life through misuse of words. — Abel could still communicate in cosmic dialogue & pray in meaningful meditation. Cain, the negative shady side of man, spoke in possessive pride. Instead of learning the Spirit's cosmic communication from his pure younger brother, Cain's pride envied & concluded in arrogant jealousy: 'If he can do, what I cannot, he must die. Then the Father will have only me to love.' So Cain killed cosmic consciousness — fulfilling the fall of man. In Cain man, serpent-like, learned to lie. Man's first murder had been prepared by his first lie. To his brother he lied: 'Let's go on a hike.' And to God: 'Am I my brother's keeper?' — when in truth he was not only not his keeper, but his killer.

Still in future millenia there were some prophets in whom God's counsel spoke with a "still small voice." But they were hardly understood, since men's hearts were already hardened by conventional words. But still 'all the world spoke a single language.' Man's communication decayed & disintegrated ultimately in the Babel Tower's confusion of the babbling Tongues, when each tribe (driven by the same pride that wanted to rear the tower to Heaven), insisted on its own national language — & so proud nations arose. Each leader boasting & boosting his own tribe, & cursing the others, could hear only their invectives, & attack.

From now on even the divine 'word' was misinterpreted & misunderstood. 'In the beginning was the 'word'' supplanted the 'Logos' of the Spirit. The Logos of Love, Christ himself was crucified. "All-Love" was heard as promiscuous sex, & "Faith" as fanatical dogma. Heretics or mystics were burnt in an "auto da fé" (= act of faith). The lingo's false surrogates replaced true ideals of the Spirit: the devil's idols stepped between man & God. — Now the mouth of speech itself becomes the black-hole that no longer reflects the light of information, but devours its own verbage in bureaucratic baffle-gab.

Only at the Pentecost of Peace the language of the Spirit descended in tongues like flames & was heard by all, & with the Cosmic Logos comes Cosmic Communication*: "Your young men shall see visions, & your old men shall dream dreams." Why did not all mankind embrace the Logos of Love? Again the negative destructive demonic side of man took over; & man fell back into his lingos of lies. Man shouted again in 3000 tongues his slogans of hate, goading to battle, sicking to war. (The Language of Space as Pentecostal Logos of Peace makes immune against the slavery to slogans of hate.)

When speech started, attack — for man as monkey — was harder than defense. We use the same words for war today — eons later — when attack is easy & all-destructive, but defense is almost impossible. As communicative curse, conventional national language is the bed through which the stream of thought must flow, or the path on which customary thought must run. Yet war-pictures are still the favorites with hawks & hacks. (If a rationing plan gets only a minority vote, instead of saying: 'It got 35%', 'to sell his

*) Some of my students see the value of aUI in cosmic counsel received in this logos (cf. East-West JI. 'The Language of Space,' Feb. 1979) e.g. at the Mid East conflict: Δ^{\wedge} Ena am Aseyv, /jAg fnu ykvuv U" = Lands are only loaned to us, / while we serve the Spirit's love Δ^{\wedge} i.e., a controversial region should not be given to the nation that destroys more, but creates & contributes more inventions & works of art for mankind: the wiser & better nation is worthier.

***) The Maroon, the newspaper of the University of Chicago, introduced my lectures on the Language of Space there: 'Why not talk like Adam & Eve before the fall? ...' cf. Chicago Sun Times. XLI

paper, the hack must shout: 'It was soundly beaten...resounding victory!' — images of war, & of might makes right: the most-seller = the 'best'-seller. 'Me too! Tit for tat! Pride in Power! Pleasure in the other's pain (Schadenfreude ist die reinste Freude) — Revenge is sweet!' (who can hear the Sermon on the Mount?). In the pan-atomic age, the path of language becomes a strait straight track, a steep-down blind alley, an inescapable tunnel — leading to the hell of all-kill. — Unless we break our way out into the rays of light of Cosmic Communication that frees our mind into the Cosmic Spirit.

D) Dear & Easy Mother-Tongue!

Within a culture, most people are not aware of its own prejudices & slogans, just as a fish does not mind that the water is wet. Just as the 19th century settler knew that Indians "are" savages, so the 20 c. knows that there "is" inflation, it is real & not an illusion or 'the demon of greed stalking the land' i.e. people demanding higher prices & wages & printing more money. The 20 c. knows that prophets, poets & other creative idealists "are" crazy crack-pots & must be shocked out of their visions — or destroyed. So Gandhi & King were killed. The official chief of the FBI labeled Rev. Dr. King, who could have been revered as a holy prophet of truth, as a "communist & most notorious liar" & hindered his work but not his murder. Plato's Phaedrus knows four types of divine ecstasy (prophetic, ritual, poetic, erotic) for which we have no words, but we misuse the word 'create-' for 'the kid created a disturbance.' Soon our conventional language may have no specific words for creative ideals. Instead, what most people like, must be good, even if it be a poisonous drug or a book that destroys ideals & stirs up crime, murder for the millions. Our age believes in the dogma of infallibility of mass-fads & conventional language shows it.

If people notice their language at all, they hear it in contrast to the "gibberish" of other languages, which don't make sense. Mark Twain wrote about "The Awful German Language" (p. 1143) as "slipshod & system-less" & p. 1163 about French as "confused, chaotic, ungrammatical...insane." In English he calls the "misuse of words...shabby slander" (p. 1206) & in Heaven (p. 1275) he hears the "billions of savages talk gibberish that Satan himself could not...understand." No "rule is without exception." All this could be just as truly said of all 3000 conventional national languages: they are proud of being unlearnable for the outsider, the 'barbarian & enemy' providing a special argot for the in-gang, which cannot be imitated as the bees' nest-smell. The specific slurs & glides of English can hardly be so well imitated that a native cannot detect the difference (less than 1%). But even the simple rules as 'a' in open syllable as in 'save' or 'haven' seems to have an exception in 'have.' Mark Twain says that English should be taught everywhere — without spelling or pronunciation. It is the easiest language "as long as you don't have to speak or write it." (Or hear or read it — we might add.) To the naive man only his own language has meaning. People revere their beloved mother-tongue, because it reminds them of their beloved mother & the bliss of their childhood, when they were rewarded & blessed for learning it. So the English feel that English is the easiest, richest & most beautiful language for the whole world.

The imperial power of Britain (& the U.S.) tried to teach English around the globe & everybody should learn 'it.' The great creative masters of English themselves have been not so sure of its simplicity. To master a language seems simple only for a man who has nothing profound to say. To express the deepest feelings & highest ideals of mankind (in rhyme) is hard in any language. But even simple English phrases are hard to understand in all their meanings by ear. (Don't look down) "The horse flies fast"¹; "The morning sun's rays arose in a spring."² Or for the professors of English of the University of London who said English is easier than aUI (about which London's TIMES had written as "Roots of Meaning"). I made little verses which none of them could spell far better than this child: "anu nu nu nudz thru his no's/noe nu nu nu what the hore nu nose."³ Try it.

English with its thousands of homonyms, hundred-thousands of synonyms & polysemes & its hopeless discrepancy between spelling & sound can never be learned perfectly. "-s" can mean: possessive, plural or third person sg. "-ed" can be active or passive-participle of the past. "ing" is gd.or part: "Killing Indians must be stopped," the Captain assured the Indians, then he massacred them. "Well, I meant: murderous Indians must be stopped. So I did."

Other meanings of these polysemous homonyms: 1) The hoarse flies fast (=starve).
2) The mourning sons raise a rose in a spring (well, or season?) 3) A gnu knew new nuds thru his nose; (The gnu visits a nudist camp.) (Dictate your prof!). / No new gnu knew, what the hoar gnu knows.

The greatest poets & philosophers doubt conventional language as communication of spiritual values & ideas. Socrates & Plato fought against the double-talk of linguistic sophists. Shakespeare said: "Equivocation will be our undoing;" & "What's in a name? A rose by any other name would smell as sweet." "Words, words, words." Kant said language never reaches the Thing in Itself & Goethe mocks in Faust the "brittle stuff of language (der Sprache spröden Stoff):

"With words we easily start a fight,
In words a system seems so right;
In words it's easy to believe,
With words it's easy to deceive."

"Mit Worten lässt sich's trefflich streiten,
Mit Worten ein System bereiten;
An Worte lässt sich's trefflich glauben,
Von einem Wort kein Jota rauben."
(tr. by Author)

Tolstoy found that man goes by words not by facts. Mauthner, Wittgenstein & Kainz warned against conventional languages: "We never reach reality — the words stand between." We live in a world of symbols or symbolic dreams. Distorted images may kill us & cosmic communication can save us, if — as creative sacrifice — we join a meaningful Logos.

J. Jaynes sees consciousness itself start from metaphors. What danger, if we then see a fact in a negative image! e.g. Israel as a 'dagger pointed at the heart of Arabia.' — By Buddha & Kung Fu-tzu the right life began with right speech. Lao-tzu found before Wittgenstein that conventional language lacks the right word for the essence: "Only the un-say-able has value." Jefferson knew that conventional languages are "incompetent to distinctly express ideas" and Emerson emphasized that they cannot express abstract ideas at all except by (distorted) images from concrete things. "Spirit" comes from "breath." "Ghost" from "rage." But without having words to express & sanction them, most people do not dare to have creative ideas. (Zipf.) Most people are not aware that concepts & ideas beyond their idiom's words are there. Their language produces their thoughts. If language is the 'bed thru which the river of thought must flow' (Piaget, cf. Hamann), then mankind must still think in terms of eons ago. But we need new thoughts & ideas that can save mankind to survive in the pan-atomic age of space. The Language of Space can create millions of new words for new ideas for the new age.

E) Peaks of Violence and Words of Peace.

M. Buber equated the creation of words with the coming forward of the Logos. But he agreed with U.N. head Dag Hammarskjöld: "We were pained by the pseudo-speaking of representatives of nations, who talked past one another out the windows." Instead, the author spoke with Dr. Kurt Waldheim, the present Secretary General & proposed as U.N. language of international communication — rather than invectives & diplomatic double-talk — creative aUI, the healing language of transparent truth, the Logos of Love & Peace. (It was fittingly discussed in the Security Council.)

We are entering mankind's worst crisis of survival. History shows that once each generation — about thrice each century — mankind explodes periodically in peaks of violence: insanity, crime & war. — With the next peak of violence we are entering the pan-atomic age. In a few years dozens of demagogs are reaching for atom-bombs. And one in ten power-men is a paranoid psychopath shouting hypnotic slogans of hate that trigger wars. Even if defeated & cornered, the last tyrant has only to surround his last H-bomb with a Cobalt-mantle to destroy all life for 18 years.

But though we philosophers are — mankind is not yet — ripe to die. In the majority man has not yet found his meaning. Man is still half creative angel & half demon of destruction. — Two millenia of Christianity have tried to transform man from a half-devil into a saint. Man has misunderstood Christ's words & misguided life on this earth. So what Christianity could not do in two thousand years — how can we do it in the two ? years (which may be all the time left before the next crisis). Solzhenitsyn said: "A word of truth could save the world." For if man had to confess even to himself his evil deeds in true words, before he planned them, his conscience could not stand the shame. Only rationalization — lending fine words to foul deeds — saves the bad man's face. — Good man (or the good part in man) could spread goodness, & evil man (or the evil part of man) could spread evil. But in conventional languages — with all their sham & double-talk — it is easier to spread evil than good. We can rather lie or curse than bless. Conventional language says the worst — best, and the best — worst.

So, as we cannot — in these few years — do what Christianity could not do: transform man from within —, we must & can transform man's communication — from Babel's bab-

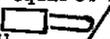
ble of confusion & war-cries to the Pentecostal Logos of Love & Peace.

So man can spread his best — best, and his worst will be clear in transparent truth.
Then he will avoid evil & fulfill his good. Let us dream a fairy-tale.

Once upon a time there was a strange King, who lived in a castle on a rock, far from all. That King's one arm ended in a good hand that gave life; & his other arm in an ugly killer-claw. His good hand held a dove, & his ugly claw — a crow. When his good arm was strong & gleamed, he would send doves as messengers, & they would soothe love & peace. But when his claw-arm swelled, he sent crows to cause hate & war. — Once, the King's good side gleamed, & he wanted to let his doves soothe peace, but there was a thunderstorm, & his doves were scattered & their peace-soothing was lost, & the crows hacked them to death. Only the raucous caws of war were heard to taunt, & all thought he was to make war, & they rose against him & killed him.

This King may be present man with his arousing media of communication. Whether they are in the service of pride in power, pleasure or money, they may become murder-media in times of crisis. Although just then we would need it most, in a crisis they cannot communicate wisdom & truth, kindness & love. Only the worst can come through. They glorify crime & sick to war, — just to sell their papers or TV-time. They hush-kill goodness & virtue, that could reason & calm. Thus we need doves that could call through a tempest & sing clear as larks. These are the cosmic sounds of the Language of Space. Cosmic Communication could radiate from distant stars like cosmic rays. Messengers might be among us to help us, even within us in different dimensions of actuality imbuing our mind, if we would open our ears & learn their language to understand, believe & share counsel. Why are they not revealing themselves? What if their question is: 'Are earthlings willing & worthy to survive? Would they bring a sacrifice of spiritual creation to life in truth? (Is truth today only materialistic metaphysics & does epistemology mean only that what all always sense is actual? Man may survive if he opens to the mystery of the beyond.) aUI heals to Peace through Harmony, Creation and Truth.

F) Truth.

"Ye shall know the truth & the truth shall make you free." aUI frees from the strait-jacket of constricting conventional clichés, from the single-tracked blind alley of conventional prejudice & customary distortions & Discord that leads to war. Harmony pervades the idea of truth. I am in truth, when my (inner spiritual) thoughts about an (outer material) object are  adequate, equal or in harmony with that object (so that they can create a cosmic symbol.)  Subject & Object are in harmony. aUI is a logos of transparent truth, since all words are composed of the same 33 elements & can be clearly & truthfully analyzed into these same elements like chemical formulas to be verified. This is the secret of the 33 symbol-sounds.

Verities can be verified. While aUI is still attacked as the arcane gift of a cosmic experience, it can be mathematically proven a) to contain all the elements out of which all concepts are composed, b) in such a way that even after only 5 minutes (the international speed record is 2'13") learning time testees can recognize through the symbols any words composed by them, differentiating the compounds in the Pictograph Test, which contains 125 arbitrary compound words in aUI out of which the equivalents of 25 (e.g. English) words should be chosen. It has been solved 100% by any student with an IQ above 132, & above 75% by IQs 116+, & with 50% average by IQs M = ca 100, — while chance guessing for such quintuple choice tests would yield only 20%, which would be the way any other language test (as far removed from English) would be solved after 5' learning its elements, e.g., the Arabic or Hebrew alphabet. Not a single student could recognize a single Arabic or Hebrew words from its letters, as there is no relationship. But in Chinese, where there is, the thousands of complicated pictographs takes 5 years instead of 5 minutes. Prof. Arthur Deutscher wrote: "aUI unites the transparency of Chinese with the simplicity of the Roman alphabet." (NB. E & F, O & Q, I & l & I — Ford III = ill? — are confusingly similar. So, even the Roman is not so simple.)

Since in aUI the same ideas have always the same sounds & symbols, there is a reassuring consistency in the Language of Space, which is lacking in conventional national languages. We saw that demagogues in launching slogans pretend that homonyms are synonyms or assonances have the same meaning; i.e. they pair similar sounding words, if they want to compare their meanings. When they shout "Kick the Kikes," they pre-

tend that these words fit 'naturally', i.e., that Kikes should be kicked — which is a lie. But in the Language of Space homonyms = synonyms. So if words in aUI sound similar, they mean similar & fit in harmony. 'brO & brU" means 'Love & Peace." (Together-good-Feeling & Together-good-Spirit.) Thus if an orator in aUI puts similar sounding (& looking) words together into a motto, we are not deceived by puns as "soil & soul" by which demagogues seduce, but we learn essential harmonies: In aUI cf. ㄉㄨㄨ wish & hope, ㄉㄨㄨ striving & purpose, ㄉㄨㄨ harmony & love, ㄉㄨㄨ & ㄉㄨㄨ & peace.

Thus in aUI there is not confusion, but there is wonder: you know that each word can be composed out of the 33 elements, but you wonder out of which elements it is primarily composed, as you may wonder which chemical elements are in a compound. Each word becomes a mystery to be solved — becoming a symbol of our life. (Since we live a life in symbols, aUI is a symbolic offering, reaching out to cosmic communication.) On the other hand, if you meet for the first time an unknown aUI-word (a combination of elements), you wonder, how you can describe it in English — or whether it transcends conventional speech.

Conventional synonyms & homonyms bring a lingo of lies. G. Razran proved that while the conscious mind associates in synonyms, the subconscious soul still binds homonyms together. So when you are dreamy, drugged, or drunk, a serf (slave) may remind you of a surf (wave), which you may rule as his master by riding it. Thus homonym pun-dreams seem in discord with our reasoning logics, for which a serf = slave, & a surf a breaker-wave. — We healed phobias, compulsions & addictions by analyzing them in the Language of Space, where synonyms = homonyms. If aUI words sound similar, they look & mean similar. So in aUI, the logical mind understands the subconscious dreams of our soul. In a Latin student it was a dream of honor. He had backed out of a dare: "Perdi' mi valor" meant "I lost my value (as well as) my valor." I asked him, how he would express valor in aUI. Like Chicago's young gangsters (cf. below) he composed finally "w O" ㄨㄨ = power-feeling for courage. And then he said: "Well, I just did not feel strong enough at that time. (He was healed of his suicidal depression of cowardice.)

Thus not by prefabricated slogans, but by each creating his own words, we can heal*. Whatever is your hang-up, whatever oppresses you, compose it in aUI, & let a group of friends, too, compose the same concept; then look it up in the vocabulary. Thus we healed another suicidal patient: He himself composed suicide as ㄉㄨㄨ-yr-yt-e = evil-away from-move = flight away from evil. It was really a task he tried to escape. He saw the task itself as a ㄉㄨㄨ bEk, a high mountain, steep & abrupt, instead of gradually climbing one step at a ㄉㄨㄨ time, planning parts. Now the therapy-group defined his suicide-(obsession) as ㄉㄨㄨ-fU-vyo = this-mind (=self)-make 'non-life' (=death) = self-kill. All confirmed this ㄉㄨㄨ by looking it up in the vocabulary. So he understood that, rather than moving his self away into safety from the threat, he was to destroy his whole beloved self for-ever, at least his wonderful body, this ship of the spirit, & still in another world he might be confronted with the same essential task. — By thinking in aUI, students improve their WERT-test wisdom-training by 34% & their happiness-rating by 28%. Happy & wise!

We lie to an enemy in war, but we speak Truth to a friend in Peace.

FG) Peace.

aUI is the Logos of Happiness & Health & of Harmony & Peace. Health is Harmony of body & soul, peace is harmony between people & nations. Here in the view of truth we see e.g. four ways in which aUI furthers Peace. It dissolves selfishness: the "I" (Ego) in national languages is quite different from the 'thou, "you" & even 'we.' In aUI "I" = ㄨ fu, while 'thou' = ㄨ = bu = together-man, the person with whom I (=this-man) sit together. ㄨ So both are humans of equal worth, the one just happens to sit here, the other there. We = f nu = ㄨ these-many-people, plural-I. — What leads to wars between the "I" & "you, " or ㄨ "they" = nu = ㄨ is Invasive & Command.' While "I" reserve good words for myself & my ㄨ friends, I wrap my enemies in loaded invectives, calling them Niggers, Kikes or Gooks. This means that evil is implicit in their name. If he 'is" a Kike, I need not prove that he is bad. I heard in the South the question: "Is your lover a Nigger?" (If asked: "is he a black monster?" the girl could have answered, "One of his ancestors came from the tropics, he is handsome & good," or to that explicit question, she could even have answered "No.")

* See Weilgart, Cosmic Logotherapy, in Bibliography

In aUI each invective must start with honest 'yr-' 𐄂 = no-good, bad. Then in transparent truth I would have to prove & verify, why he is 'yr-u' 𐄂𐄂 = a bad man. I can easily command 'Kill the Kikes,' because they are bad, & the command rhymes in alliteration. But in aUI each command, so necessary in war, contains 'r' = good. Kill the Kikes = vyorv yru = 𐄂𐄂𐄂 𐄂𐄂 = make-non-live (good deed!) those 'no-good people!' Then you can ask me: 'Why is it good to kill them? Why are they no good so that it is good to kill them?' (In America 'better' likewise expresses a mild command: 'better drink your milk!') Thus in aUI Invectives & Commands become statements of evil & good, verifiable both. We speak transparent truth. 𐄂𐄂 = 𐄂𐄂

A truth-statement contains the word 'is' ' / '. 'He is a Tropian' (adapted to the Tropics); or: 'He is impotent.' Webster uses the same 'is' for both... as 'grass is green.' But in aUI grass 'is-by-nature' = oc = 𐄂𐄂 'green.' (Without chlorophyll it would die.) But the Tropian's negritude is only part of his nature, though a vital one. He could live with less melanin. He 'partly-life-is' Negro = zoc = 𐄂𐄂𐄂. But '...is impotent'? To call non-erection 'impotence' has mind-polluted 𐄂𐄂 many a sensitive lover into chronic dysfunction. Potentially he may be very fertile. So it is not his nature to be impotent. He is now partly in this nervous condition, 𐄂 𐄂; partly-conditionally-is = 𐄂𐄂 = zQc (pronounced: 'zØsh' or "zØsh'). The word 'is' has not only driven into impotence, but also into ruthless power. Political, ethical & religious dogmatists like Torquemada, Robespierre, Hitler & today's fanatic demagogues shout: 'He is a 𐄂 heretic, infidel, enemy of God, or monarchist...', so it is our duty to exterminate his ilk.' In truth — or peace — he may be partly a mystic or conditionally a part-courtier (0.01%) but 99.9% a creative genius — like Lavoisier.

G) Creation

Besides through Harmony & Truth, aUI heals through Creation. Man, created in his Creator's image to create, unless he can create, will destroy. Sickness, crime & war destroys; health, love & peace should create. T.S. Eliot confesses: 'One has learnt words only for the thing one no longer has to say.' In aUI we can create new words for new ideas. aUI offers the 33 symbols as elements of meaning out of which each can create his own words. Each man can re-create his own feelings in the language of Space. E.G., I asked a patient how she felt after our aUI meditation. She answered with "hyv rO" 𐄂𐄂 = a questioning good passive (=conceptive) feeling — hardly expressible in a Western language. (If there is no good simple word for it, people do not dare to indulge in this feeling, cf. G.K. Zipf.) So 'non-active,' passive 𐄂 = 'non-good' 𐄂

In aUI we can create billions* of 6-letter words, more than all earthly languages have together. A national language has at most some 100,000 words, most incomprehensible to most. A Western language has about 8 times more words for aggressive hate & war than for contemplative love & peace. So most of our expressions for creative loving goodness are suppressed for what Shakespeare calls 'tyrant Custom.' Conventional language allows us no sanction of words for our good ideas. The blind alley of a strait track leads to annihilating war. But spiritual creations in the Language of Space lead to the freedom of contemplation of cosmic beauty & to integration in happiness & health.

aUI, described as 'spiritual creation,' is organically composed of the 33 elements, which in turn (as nature's elements are composed into bio-cells or chemical radical-groups), are combined into hundreds of syllables that are basic ad e.g. 'ryv-' + 𐄂 good-passivity, from which we derive 'ryv-O' + 𐄂 good-passive-feeling (transcends Western languages)? conceptivity? good-acquiescence? Meister Eckhart's 'Gelassenheit'?, 'tak-' = upward, toward-above. We can combine both into 'ryv-tak-O' + 𐄂 𐄂 Goethe's Ewig-Weibliche, eternal-feminine-conceiving, which leads up to the ideal. 'ki' 𐄂 = star; then 𐄂𐄂𐄂 a-ki-tak = first-star-up = sun-rise. 𐄂𐄂𐄂𐄂 aki-tak-trO = sun-rise-hope. + 𐄂 rO = pleasure, k-rO 𐄂𐄂 = high-pleasure = joy; 𐄂𐄂𐄂 krO-wE = joy-stone = diamond. 𐄂𐄂 ui = blue, ui-rO-wE = blue-jewel = sapphire. (English can

*) With the 10 number-sounds aUI has 41 elements; so for 6-letter-combinations 41x40x39...x36 = 41! / 35! = 3, 237, 399, 360; in contrast to the Roman alphabet, all aUI combinations are meaningful.

also compose words from root-syllables, but 'faith-ful' today means mostly not full of faith, but loyal: aw-ful often not full of awe. When I arrived in U.S.A., I went from appointment to appointment to dis-appointment, which I trusted to be the opposite of appointment, as distrust is of trust. We say 'a house de-cays' but not 'it cays,' cadit, falls. There is little consistency or harmony in conventional combinations.

H) Harmony.

Most essential for health, happiness & peace is their bond. harmony. For health all hormones flow in harmony, & all muscles pull our bones & move our limbs in harmony. For inner peace all citizens act in harmony, & for world-peace all nations or better all cultures create in harmony. Disharmony erupts in sickness, discord in crime & war, provoked by slogans of hate.

Children expect harmony in language. If words sound similar, they expect them to mean similar. E.g., the teacher John Getman, an aUI student, taught his first graders a song called "weeping sky." These children knew only 'crying.' So they assumed that 'weeping' must mean something between 'sweeping' & 'wiping.' Many folk-etymologies as 'whip-poor-will,' 'ear-wig' or 'arm-brust' show the need for meaning. The bird's call, the insect's 'ear' = spike, as in grain, the arcu-ballista (Lat. arch-thrower), arquebus, harquebus from hackbut... all had become incomprehensible & by forcing them into a different shape (Brust = breast) were given meaning. ☉

In aUI, symbol, sound, & significant meaning agree. E.G., a dot inside a ring means inside & sounds 'g' guttural inside the throat. ☉ Feeling is symbolized as a heart-shape & sounds long O, & we say Oh, when we feel deeply & touch our heart. 'O' is a low-back tongue vowel inside our mouth, & we keep our feelings back inside & they well up from below. O is a rounded vowel & feelings seem womanly - round as the symbol ☉. Only living-beings feel & Life sounds 'b' too, only shorter. Life's symbol is ♀ & two such lives ☉ combine to the heart of feeling as two lives can feel for each other. Similar meanings look & sound similar. The symbol for △ the Spirit is a triangle to show the triune Spirit's angular logic. But the spirit's sound is a high-tongue long 'U' as in 'true,' an inner (back-tongue) rounded vowel: the Spirit soars high & hides within a mystery. Italians & Spaniards use the 'i' of "spirit," but for "light" they use 'u' in 'luce, luz." I wondered how these Latins, who use 'i' & 'u' opposite of aUI, truly feel about these vowels. Without telling them that in aUI the vowel with the highest (quickest) vibration - 3000 cycles per second - means Light, the quickest speed, and without reminding them of their own language, I gave them a test in which they had to assign the vowels 'i' & 'u' to Light or Spirit. 96% assigned 'i' to light (i as in lit), & 'U' (as in true) to Spirit.

The Spirit's triangle is similar to the two legs of man \wedge walking to good & evil, creation or destruction. The symbol for man, human, person... sounds short 'u' as in 'push' (as man is a pushy creature, we say in mnemonics). The short 'u' sounds similar to the long 'U,' & man should be similar to the Spirit, except that man's life is short, & the Spirit eternal. So man & mind should be similar, as 'u' & 'U' or \wedge & \triangle . In aUI, if meanings are similar, symbols & sounds are similar. (NB. we can distinguish between mind and spirit: mind = og-U $\text{♁}\triangle$ i.e. body-spirit.) This similarity means inner harmony.

Cosmic communication itself means a threefold harmony. We should commune freely with our fellowmen or the cosmos - as e.g. schizoid or autistic patients cannot. Thus aUI becomes a therapy for schizophrenia. Second we should commune with our subconscious soul, & our visceral or sympathetic & parasympathetic nervous system, which in most civilized neurotics is 'autonomic' from the cortex of the brain, i.e., it often does not commune with reason. Feeling & Intellect, dreams & thoughts should unite. Scientists should not only be cold intellectuals, but ethical & deep-feeling humans - Spirit and Soul should be one.

Third in aUI, in the Language of Space in our cosmic dreams we commune with the cosmic Spirit of the universe. Most 'universities' do not teach this communion, & this discord leads to crime & war. In aUI we can pray, meditate & contemplate in creative freedom. Creation should lead to Contemplation of the Spirit. Man will meet the Cosmic Spirit either in this life through the Pentecostal Logos of Peace, or part of mankind will dissolve in the Cosmic Spirit in death - which now for most of mankind would be death in despair. For most of mankind is not ripe to die. Man will destroy himself and life on this planet, unless he follows cosmic counsel, and learns to communicate with the Cosmic Spirit of GOD.

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THE LANGUAGE OF SPACE

dissolves the Slavery to Slogans,
the Idolatry of Ideologies.

Different dimensions of reality: "We are such stuff as dreams are made on." India's Maya. Naked jungle children scribbling magic dream symbols: in India, aUI, *The Language of Space*, is published by Chand & Co., in (New) Delhi, Bombay, Calcutta, Madras, Hyderabad and all major cities, to unite these 500 millions with dozen warring languages in an instant communication of Peace. Jungle and slum dwellers, workers and peasants, in Asia or Africa, never in centuries of colonialism could learn the conventional western languages, felt as imperialistic.

All 31 aUI symbols, i.e. all Basic Words of the Language of Space, can be learnt in a few minutes (even in 2', up to 16 times faster than a comparative language) (cf. John Matthias, aUI Learning Speed Comparisons, Semantic Laboratory Research, Luther College.) Some have more, others less, sense for semantics. But those who are least aware of meaning, need aUI most. — Translation even within the ruling (similar) languages English and French is risky. Norman Cousins writes in *Saturday Review & in Look*, July 29, 1969 p. 48: Ho Chi Minh's request that the U. S. *doit reconnaître* ("should consider") was translated into "must accept" (his Four Points.) This affronted America into breaking off peace negotiations. Traditional languages are ambiguous. aUI is transparent and clear.

Seeing through to the elements of the Logos helps missionaries of the Gospel, partly translated into aUI. In some tribal languages, Soul = Demon, Sin = Taboo-Mistake; in aUI, Soul and Sin contain the element "U" = Spirit, thus teaching the concepts themselves.

In America, aUI *Meditations on Meaning* serve to dissolve prejudice and the slavery of slogans. (cf. pp. IV, V, VI & 222) Prof. Kainz of the Academy of Sciences, noted for his 5-volume standard work on Psychology of Language, writes of aUI as "educating to the essence." aUI with its archetype symbols is the language of the subconscious soul.

Why speak in primeval soul symbols rather than in demagogic slogans or bureaucratic clichés? Slogans originally saved the human race into collective cooperation: "Ye from left! We from right!" (attack the crocodile) organized an unarmed tribe into an army. Commands like "All for one! One for all!" helped naked man survive. (cf. Sol Tax, *Evolution after Darwin*). But now when nature's dragons lie defeated at his feet, man's slogans, like his swords, rise against himself, to annihilate him in the next atomic war — which would be fought not for territory but for ideologic slogans.

Now slogans serve no longer as rallying cries against an outer — non-human — enemy that threatened death, but against inner — competing — rivals for power, and thus distort conventional language into commercial, bureaucratic, political and militaristic lingo domains. But in hundred-thousand years, humans — like howler monkeys — have been conditioned blindly to obey slogans — or battle-screams — in panic crises that craved collective confidence. Mario Pei, *The Story of Language*, 1965, calls "slogans . . . semantic dynamite (for) political action." Dr. Weiglart sees a slogan rather as a trigger that sets off the dynamite, or a catalyst or relay that closes the circuit of tension. When W. J. Weiglart, as a student rebelled against Hitler, he found that this Führer in a crisis of frustration and resentment, with a dozen slogans got a dozen million young men to die and kill for him.

A slogan can absolutize a relative value into a focus of positive or negative action, an ultimate to die for, or to kill. Confucius said: the good state begins with the right use of words (being conscious of their limited and consistent application). Freud, (confirmed by G. Razran's experiments in the Pavlov Institute,) found that the subconscious (drugged, drunk, or dream-mind) thinks in homonyms, associates by assonance, while the conscious mind tries to think

in rational synonyms. Conventional languages thus split the mind into drive and reason. aUI, being not an "artificial language, but a language as a work of art" unites synonyms = homonyms and heals the split between intellect and soul.

A patient of Dr. Weilgart suffered from nightmares: a dog barked from the sky. In her dream-world DOG = GOD,; a reverse-homonym blasphemy of the subconscious, which Dr. Weilgart healed with aUI's Semantic Grouptherapy. (Dr. Weilgart is a member of the International Society for General Semantics as well as of the American Society of Grouptherapy and Psychodrama).

The demagogue's slogans hypnotize the masses' subconscious by regressing from the informative communication to the pre-rational command state of language. Here alliteration or rhyme replaced reason. "Heil Hitler" itself was a part-homonym conclusion: 'Since Hitler's name contains the 4 letters of Heil, he must convey Heil' (Salvation). (As Schickelgruber he could have never become the Ruler of the Realm). "Ein Volk, Ein Reich, Ein Führer!" deduces from the near-homonym of "Volk" (pronounced: Folk) with "folg!" (follow! = obey!) that the nation must follow the Führer (leader) in alliteration to become Reich (a rich ruling empire) from a defeated starving state. There-to Germany had sunk through the Jews (= traitors), which Hitler 'proved' by the near-homonym chain: "Jude — Juda — Judas."

Slogan-loyalty overrides individual feeling. A good-natured Nazi said: "I don't dislike that Jew Jacob, he helped me. But after all he *is* a Kike, so he must be killed." In times of tension, words like "traitor" become more generalized slogans, like sponges sucking in finally any non-conformist. The advanced aUI-adept will understand that any invective in aUI must show its mettle by starting openly with an "yr-" (like "mal-" i.e. "evilly . ."). Thus he might compose "treason" in aUI out of "yr-t-ybru-r" i.e. "evilly — to-enemy — good" (deed), or "to do good to an enemy in an evil way", but then one has to prove first that there are enemies, y-bru or yd-bru, and that there is a war on, an anti-peace, "yd-brU." English "betraying" gives also a secret away, in aUI: "yr-tyg-ypu-v." ("evilly — outward-secret-give"), e.g. to tell an invader the castle's secret entrance. But then what becomes of Hitler's slogan "traitor to his own race?", unless his race is a secret or he can deliver it up to its enemies.

Invectives may spread into slogans. When Dr. Weilgart served at Xavier University in New Orleans, a Southerner told him: "Washington Carver may have been a gentleman and a scholar: in my book he is still a Nigger." Analyzed into aUI, it would read: "Dr. Carver may have been a wise-know-man (nU-gUw-u) and a good-man (r-u), he is still a bad-black-man (yr-ybi-u) or: mal-tropic-man (yr-ia-u)." Invective insinuations become verifiable self-contradictions.

"Black", beyond the melanin increase in skin pigment, is generalized into a slogan with connotations like black-mail, black-list, black-magic etc. "Black = dismal" in nordic imagery from the deadly long arctic winter night.

Approaching the crisis of atomic panic, more demagogues will mushroom up, hurling slogans of hate into the masses to set off terror riots or the next war of annihilation.

Youth will disintegrate into unimaginative activists and inactive dreamers, irrational both, unless they contemplate the center of the Spirit.

Semantic meditation as group therapy and prophylaxis, by analysing the essence of meaning, makes youth see through, and thus immune against, the slavery of slogans of hate that distort the beauty of creation, the purity of contemplation.

In the beginning was the Word —, shall the Slogan rule in the end? Man, as God's idea, is part of the divine plan for harmony in the cosmos. Unfettered by a planet's prejudice, man's thoughts should flow freely into infinite space. The language of the Spirit should be cosmic communication. The Language of Space brings Peace through Understanding, and becomes the Logos of Love.

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LOOK AHEAD



In aUI, man's symbol is two legs walking to good or to evil: man has a creative and a destructive part, the force of a devil and an angel in him. But man's conventional language communicates his criminal rather than his creative part. It is most powerful as rallying battle cry. It commands destruction rather than communing creation. Conventional language screens off the best but collects and brings out the worst in each of us. All can slander and curse but only a one-in-millions genius may become a poet who can profess the meaning of beauty. But Tolstoy's horse "Strider" notes: Man goes by words rather than deeds. In aUI each can create his words and the poems and psychograms of his soul. Creative expression becomes loving communication. The Language of Space heals from hate and communes the love of the good, the beautiful, and the true. It helps man to commune with his fellowman, with his subconscious soul, and with his God.

For millenia prophets have preached love and peace. But if in conventional language Christ himself preached peace while a criminal screamed war, the mob would crucify Christ while they hailed Barrabas and followed a demagogue. Conventional language distorted love into lust, faith in fanaticism. An 'act of faith' meant no longer believing and doing the will of the Lord of love, but 'auto da fe': burning heretics in hate.

⊕ = good
⊖ = bad

"⊖P⊕ ⊖Λ!"

⊕ = make, Λ = man,
P = life, — = anti-,

"Kill the kikes", commands the invective. The Language of Space dissolves the invective into the statement of evil and the command into a statement of good: "vyorv yru" means "to make them non-live is a good deed (if these) are really no-good men." Instead of being hypnotized by a command, we can freely ask why is this good, why are they bad? From a slave who blindly obeys slogans, man is educated into the freedom of reasoned decision, which he needs to survive the atomic age.¹

1. W. J. Weilgart: *Man of the Future* (if there is to be a future), Cosmic Communication Co., Decorah, Iowa 52101.

Complete hard copy
aUI, The Language of Space,
1979, 4th ed., available under
"aUI Publications"

INTRODUCTION

"The Lord said: Behold the people is one,
and they have all one language (in the world)" Gen. 11:6

Speaking scientifically, "aUI"* is what its name symbolizes: "a" means "space" (in saying "a" as in "mama" or "father" the mouth opens a wide "space," so the sound symbolizes its meaning), "U" means "mind, spirit," and "I" means "sound." So, if the "mind sounds" off, we have "U-I," the "mind-sound," the "word" of a "language." Thus the "Space-mind-sound" is a world language which consists of about 30 basic sounds or letters, each of which means a basic word, concept or category.

0 1 2 3 4 5 +
 0 0 1 r e □ 6
 l ⊙ 2 8 ~ = 7
 f ⊙ 6 4 p ⊙ 8
 f 9 • → ^ Δ 9
 3 2 4 - ⊙ ⊙ 10

Thus, a "Webster" or "Oxford" dictionary of all "aUI" of all "mind-sounds" could be the size of a postage stamp, memorized within an hour. Nevertheless, one can express all human ideas in this psychological language, because all conventional "words" of e. g. English become combinations or compounds of "UI." Just as we need not memorize a special word "football" or "footballplay" or "footballplayer," because each is a compound or derivative of the elements (usually separated): foot, ball, play. But if we say, instead of "pedestrian," (a new word) simply "foot-walker," we break already the conventions of our language.

In aUI, *W 804* "fu iOv" means "I see." Each letter has a meaning: "f" means "this," "u" = "person": thus "f-u" means "this-person," i. e. "I." ("v" means "active-doing" and thus characterizes verbs.)

8 , "i" = light (brightness)
 ⊙ , "O" = feeling, sensation - so
 8 ⊙ , "iO" = light-sense, "sight"
 + , "r" = positive, "good"
 + 8 ⊙ , "riO" = "good-sight," beauty
 + ⊙ , "r-O" = "good-feeling," pleasure

Thus, the very compound "i-O" makes one realize that "sight" is the "feeling" or "sensation" of "light," which a blind man does not notice. The ending "-v", "-do", as in "sight-do", reminds us that even "sight" is an activity, we "do" see. In English "sight" and "seeing" are still related, ("Cognates") both starting with "s". But if we use instead of "sight", "vision", in the sentence: "if he does not see well, he has poor vision" the relationship is obscured.

*) Pronounce "aUI": a-OO-ee ("a" as in "mama", "U" as in "rUle", "I" as om "polIce".) "iO" ("i" as in "lit", "O" as in "Oh!") (long vowels are CAPITALS).

In "aUI" related words sound similar, and different meanings are expressed in different sounds. Thus the common man knows that a beauty is "good" to "look" at, easy on the "eyes" (iOz = "sight-organs"). Thus in "aUI", "eye, sight, see, beauty, pleasure" need not be memorized, as long as one remembers the basic categories for "light, feeling, good." (iOz, iO, iOv, riO, rO") are derived from "i, O, r" with the endings "v" (do), and "z" (organ, part). But once one has remembered these few "UI", one can form many other "words" with them. e.g. "iv" means "light-do", "make-light", "shine", and "Ov" means "to feel", and "rOv" means "to please." Finally, "vrO" means what "makes-good-feeling" i.e. "kindness", and "viv" means "to kindle" or "make-light."

The only thing which one cannot do in "aUI" is make puns, i.e. make the same sounds mean different things with different spelling, as in English "to, too, two": ("too" itself meaning "too much" and "also": "Were these two, too, too late?" The word "mean" too, has too many meanings: A boxer wanted to buy a fur. He said: "Give me a cheap one, for it's for my wife." The salesman suggested: "You mean skunk," and awoke in the hospital. But, amusing as these puns are, their confusions have turned peace conferences into declarations of war.

"aUI" is more logical, shorter and simpler than any national or constructed language. It is a neutral, truly international world communication. But beyond that, its symbols lead us back before the curse of strife at the Confusion of Tongues at the Tower of Babel* into the oneness of harmony of Peace within the Spirit. In the primeval period, the First Man's primitive language creation was one with the common creative cosmic subconscious of the Universal Mind.

Whether this still holds forth for the sounds and combinations of aUI, I have been able to test experimentally with my patients and "normal" subjects. We found that the creative subconscious, as revealed e.g. in free associations and in hypnotic trance** still favors certain sound-meaning relations and psychological definitions -- the semantic symbols of aUI. As examples, we had already the sound "a" as in "mama" for an open "space", since in this "a" the mouth is spaciouly open. Likewise "i" as in "it" is felt subconsciously as a bright sound, and so symbolizes the "light", as in "iv" "to shine." Dream associations of blinding patients connect the light, touching the eye, with the sound, touching the ear. Only the "sound" ("I") heard, feels "slower and heavier" than the light ("i") seen. Physics found that soundwaves are slower than lightwaves. Thus in aUI, "sound" is symbolized by the long (slow) "I" of police, compared with the light "i" of "lit."

In contrast, "U" (as in rUle) is felt as a mysterious sound, related to the mysteries of the Spirit. Short "u" as in "put" is felt as its concrete equivalent, and really in aUI, "u" means "(human)

* cf. Genesis 11:4-7, and Acts 2:4-8 (Pentecost: The Holy Ghost's "tongues").

** cf. Dr. Weilgart on Hypnotherapy in "Heilkunst," 69th year, vol. 10, p. 356, Psychotherapy Department, University of Munich, 1956.

person, " concretely personified mind. Since long vowels are capitalized, "O", long as in "sO", sounds like the "Oh!" which people around the globe exclaim to express "feeling," which it means in aUI. Likewise, "b" means "together" since the lips are pressed together when we pronounce it as in "bib." Thus we understand that "brO" means "love": i. e. "b" = together, "r" = good, "O" = feeling, thus, b-r-O means "together-good-feeling." Lovers strive together, for they have "together" a "good" "feeling." "g" means "inside", as we feel this guttural sound deep "within" our throat. Thus it is symbolized with a dot "inside" a circle, . Thus "ga" means "inside-space," "room." "uga" means "man-inside-space," u-g-a, i. e. "house," (the place where a man lives within). 

Thus, for purposes of psychotherapy, a schizoid patient, e. g., can for the first time express his subconscious in adequate symbols, which in itself helps to heal his sick mind. Often I did not right away confront him with the "true" aUI formula, but let him build his own word-combinations out of the 30 basic bricks. The primitive fisher-children of Matsushima learned in this playful way aUI, while we landed our boat in the morning, and in the evening we talked already in aUI, within the scope of Part II, plus the colorful variations and compounds the little poets created and coined on their own; (e. g. they called a boat a "man-made-fish" u-v-jEos, instead of "jE-ged" (water-vehicle), the more orthodox term.) This is as if in English one says "pigskin" instead of "football." Thus, for naive people, who have kept the original philosophic intuition in the true meaning of words, things, thoughts and feelings, this language comes natural.

Beyond that, the language with its scientific short-cut formulae for each concept, is of great educational value. We learn that "colors" are "qualified-light," "m-i," and we will remember the sequence of these "qualifications of light," the colors of the rainbow, by learning that "red" is the "first light," "yellow" the second, * "green" the third, "blue" the fourth, "violet" the fifth. . . . "light-quality" ("i-m"). Since the numbers are simply nasal vowels in phonetic sequence:

one	two	three	four	five	are in aUI:
<u>a</u>	<u>e</u>	<u>i</u>	<u>u</u>	<u>o</u>	therefore:
<u>aim</u>	<u>eim</u>	<u>iim</u>	<u>uim</u>	<u>oim</u>	are the colors:
red	yellow	green	blue	violet	

"In the beginning was the Word, the Logos."** The main education through logical integration by language is felt in the abstract concepts. e. g. "What is Truth?" In aUI, we learn that it is the equation "Mind=Matter": If the thoughts in my mind correspond to, or equal, the material reality or the facts outside, I am in pos-

* Of course, some earth-languages put in some intermediate shades between these "simpler" colors. e. g. "aeim" = orange.

** St. John 1:1. On my logotherapy cf. Wr Arch. Psychol. & Psychiatr. June 1955, p. 111ff; and "A Psycho-Symbolic Language of Semantic Therapy" in International Language Review, Ap. 1958, by Weilgart.

session of the truth. Thus "E-j-U"* means "Matter-equal-Mind." But if my ideas differ from "EjU", I suffer under a fallacy, and walk in falsehood.

Thus, aUI means a course in true applied ethics. How many people suffer from early youth under a distorted concept of honor, liberty, or courage? How many boys can distinguish between the phony show-off "courage" of risking their lives in gang crimes from the true or creative courage of saving a child's life or daring a new idea? Political party slogans confuse the true honor of inner integrity with the vain glory of bragging brutality, and the freedom from evil, from sin or disease, the freedom for creation and contemplation, the true freedom of the Spirit with freedom to destroy -- liberty with license? Demagogues and dictators trap us in a deadly war of words. aUI frees from the idolatry of ideologies, the slavery of slogans.

With all logical clarity, the compound words of aUI need not be complete chemical formulae of their concepts symbolized, but only a short-cut through the essentials. What word formula could comprise God's infinity? Nevertheless, the aUI word "k-U" approaches "supreme-Spirit," "k" denoting anything "above, super, superior," and thus tries to characterize God's essence.

Thus in stressing the essence, semantic prejudices which lead to ideological hatred, are dissolved. Minds differ in peripheral accidentals which they confuse with the center. Thus the Confusion of Tongues led to wars of destruction. But in essence, all Spirit is one.

Dr. John W. Weilgart, Ph.D.

* Pronounce "E" as in Eh? or bouquEt, "U" as in rUle, "j" as in French "jour" or English "pleasure."

PART I

BASIC SOUNDS - CATEGORIES

PRONUNCIATION. Each *aUI* letter keeps its same sound, once for all. Short vowels are written with small letters, and LONG vowels with CAPITALS. The vowels are pronounced like original Latin or Anglo-Saxon or Germanic or French vowels; whether the vowels are long or short, they keep the same pronunciation, e.g. even LONG "I" sounds never as in "fire", but as in "police."

"a": short a as in *l'mama* has the same mouth position as long

"A": as in "Ah!", father, Arm. e.g. cf. 'a' = space, 'A' = time.

"e": short as in "bet, get" ('e' means 'movement'), no matter where or in what position it stands.

"E": always long as in "Eh!?", as in "You don't like my bouquet, Eh?!" (in *aUI*, "E" means "matter, material")

(In English a, e, i, u change their pronunciation completely, in different positions. E.g. "a" in "hat" sounds different from "a" in "hate", or from "a" in "arm." Especially before "r" i, e, u and even "o" sound all alike. "Fir" sounds like "fur" or like "-fer" in transfer. This would be impossible in *aUI*. the sound of "O" in "wOrd" would be, once for all spelled "Q", not only in "wQrd," but even in "fQr." On the other hand, "e" in "e-r" would still keep the sound of "e" in "get," with "r" of "ring" attached to it).

"i" sound always short as in "it" or "lit" ("i" means "light")

"I" is always long as in "police" or "machine" ("I" = "sound")

"u" short as in "full put" ("u" means "person, man, human")

"U" long as in "rûle, rûde" ("U" means "spirit, mind")

"o" short as in "off, pot" ("o" means "life")

"O" long as in "Oh!", "emOtion" ("O" means "feeling, sensation")

"y" almost like in English "yonder, you, yet" or in "system" in Greek or German; or "u" in French "rue" &c: try to say "truly" keeping your lips rounded as you had them for "u" drawing out the "y" as it were "trulee," or in "boyy" with round lips. ("y" means "anti-un-") (y = zero) (ü nasal)

"a, e, i, u, o, A, E, I, U, O", underlined, are nasalized, and become thus 1, 2, 3, 4, 5; 6, 7, 8, 9, 10, the numbers. (You can hold or wrinkle your nose, saying them like a Frenchman or Portuguese or Brazilian.)

For a, e, u &c: you better use the Pronunciation record disk! In America, one uses a nasal sound in a disgusted "uh", I don't like it", but you better hold up 1, 2, 3.. fingers, for each number.

"j" as in French "jour" or English "measure" ("j" means "equal")

"c" as in "precious, special" ("c" means "being, existence")

"Q" as Q in wQrd, "wQrd" (As Geman Q, French cOeur) Q = "condition"

"x" as in Spanish "Mexico" (Mejico), Scotch-German "Loch", a rasped or snored "h" ("x" means "relation")

With "g" always as in "go, get" ("g" = inside), "s" always as in "so" ("s" = thing), all other sounds are as in English. In alphabets where l looks like I, use L instead of l.

Stress: Nasals have first, LONG CAPITALS second, stress; otherwise the next-to-the-last syllable is stressed.

The Language of Space

Categories of aUI: Symbol, Sound Meaning

 a
space

 e
movement

 i
light

 u
(hu)man

 o
life

Pronun-
ciation:short

 A
time

 E
matter

 I
sound

 U
spirit
mind

 O
feeling
sensation

LONG

1=a, 2=e, 3=i, 4=u, 5=o; 6=A, 7=E, 8=I, 9=U, 10=O; 0=Y
zero

NASAL
nasal

 y
un-,anti

(e.g.  yi
(un-light,darkness)

 Q (ö, ø)
condition (pronun-
ciation)

 j
same,equal

 l (or L)
round

 r
good, positive

 z
part

 n
quantity,
plural

 m, (-m)
quality,
(adjective-ending)

 v, (-v)
active,do,
(verb-ending)

 w
power

 h
question

 s
thing

 c (sounds sh)
being,
existence

 f;
this

 x
relation

 g
inside,within

 d
through, by-means-of

 b
together (with)

 k
above,up-high

 t
to(ward)

 yt
from,out-of;

 p
before,in-front

Pronouns:
(v=active
male)
fu, I
yv=passive,
female

 bu
thou

 vu,
he

 yvu
she

 sE
it

fnu
we

 bnu
you

 nu
they

 snE
they (of things)

n=plural  fum, fnum; bum, bnum; vum, yvum, num; sEm, snEm
 my, our; thy, your; his, her, their; its, their 

SURVEY OF ALL SOUNDS (WITH THEIR MEANINGS)

a ○ space, e ⊙ movement, i ∂ light, u Λ (hu)man, o ρ life
 A ○ time, E □ matter, l ~ sound, U Δ spirit, O ⊙ feeling

(The vowels are in their natural sequence, i & u are related. cf. "fill it full".) Each sound has its aUI symbol or sign.

nasal: a = 1, e = 2, i = 3, u = 4, o = 5, A = 6, E = 7, l = 8, U = 9, O = 10; Y = 0 (zero)

y ⁻ = un-, anti-, opposite, negation. (symbol, a bar ⁻; ∂ ∂̄; i, yi; light, darkness.
 O 6 (ö) = condition

(A, ○ time, is an elongation of a, ○ space. e ⊙ movement is "space-in-time, it's "quick". Long E □ matter, is more 'substantial', although out of the energy movement of atoms derive the properties of matter. i, ∂ light, is bright and short, l, ~ sound, is longer, as sound travels slower than light. u, Λ man, and U Δ mind, are related also to w z might, power, and to "v" ⚡ "active," as "man's mind is an active might."
 O "O", feeling reminds of "Oh!" an exclamation of feeling, and of "o" ρ life, as living things "feel." "y" sounds similar to "u, U," since the "human mind" thinks in opposites.)

j = same, equal, even, level	L ⊙ round,	r † good, positive	z ⊚ part division
n = quantity, plural	m = quality, -m adjective-ending	w z power	v ⚡ active, do -v verb-ending

(numbers are nasals, since they contain "n", the sound of quantity).

("j" has the sound of flowing water (jE), as water keeps an even, horizontal surface. "j" sounds similar to "c", as "equals" means "is" e.g. 3 x 2 = 6 ("is" six or "equals" six). "mmm!" = is an exclamation of quality in taste. The cat says "rrr" (purrs), when she feels "good." "zzz" is the sound of a saw, cutting things a-"part." "l" has a round sound, as one curls the tongue. "vvv" sounds "vibrant" activity.)

h 2 question, s • thing, c | being, existence, l ↓ this, x ↔ relation.

("h" breathes or gasps a question, opening the mouth in astonishment. "c" sounds like "s", since what "exists" is a "thing." Even the hissing sound of "f" (this") is related to "s" and "c", since what "exists" as "thing" can be pointed at, saying "this!")

g ⊙ in-(side) (a guttural sound <u>within</u>) (dot inside)	d † through, by-means-of instrument, tool (a tooth-sound, <u>medium</u> be- tween lips and throat)	b •• together (with) (press lips together as dots ⊙)
---	---	---

k † above, up-high super, supreme (tongue hits upper palate)	t → to(ward), -ward (for "t"-sound, the tongue flips forward pointing "toward") (→ = arrow, flying toward....)	p † in-front-of, before, pre-, ("p" sounds in "front" of mouth from the lips. • † = dot in front of a line).
--	--	---

EXPLANATION OF THE BASIC SOUNDS

1. VOWELS:

\bigcirc = a = space, \bigcirc = e = movement, γ = i = light, \wedge = u = (hu)man, ρ = o = life
 \bigcirc = A = time, \square = E = matter, \sim = I = sound, Δ = U = spirit, \bigcirc = O = feeling

(The Language of Space keeps the original vowel sequence. cf. "I am the A and the O, beginning and end." "i" followed by its relative "u", as in "fill, full," "O" being the last full vowel, as in Greek, Indian, and Japanese.)

As soon as we have memorized the above vowels in the right pronunciation, we can form little sentences, talking to each other in aUI, forming a Club of Spacemen, who understand each other, and nobody else can know what we are talking about. For this purpose, we learn right away a few connectives:

\bar{I} = c' = is, are, be; \ddot{O} \neq bav = have, \bar{h} has; \square \neq Ev = do(es); ρ = Ib = and;

E.g. in a science class, we remark matter-of-factly: "i Ib I c' e ag a" Only the Secret Society of Spacemen (SSS) understands what we mean. Can you figure it out? We'll tell you: "Light and Sound are movements in space." (See how short and concise the Language of Space is! Now re-translate and say it in aUI, once more. "u bav o"; "u bav U Ib O"; "e c' a ag A." "O c' e ag U" "hE c' E" (What is (the) matter?) (hE = what). "hE c' u?" "u c' E Ib U."* (Look down for the translation, only after you have tried to do it yourself. Then translate back to aUI.)

The sign \bigcirc means "space" (as in place, room), and is pronounced "a" (as in mama). We open the mouth to a wide open space, when we say "a" this way.

\bigcirc stands for "time." It sounds long A, Ah! as in fAther. Time lasts long, so it is a long sound. It is an elongation of space, an ellipsis. We measure time by the elliptic cycles of planets and moons.

* Translation: "Man has life; man has mind and feeling; movement is space in time; feeling is (a) movement (emotion) in (the) mind;What is man? Man is matter and spirit (or : mind)."

N.B. For learning to form words by combining the sounds of the basic categories, choose and memorize for each sound a basic gesture, natural to you. E.g. saying "i" for "light," you might open your eyes; with "O" = "feeling," hold your heart. Then, while learning "sight = i - O," open eyes and hold your heart, as if in "seeing," "light-feeling," "light" entered your "heart." Then, in learning "t-w-e = pull," compose the pulling idea out of the elements; "t = toward" - "w = power" - "e = move"; first pull toward yourself at "t," then bulge the biceps muscles at saying "w" powerfully, and then snap your fist fast at "e" in a quick move: "twe," finishing the "pull."

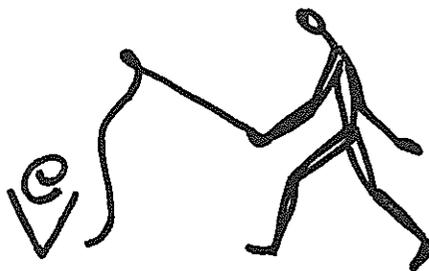
Time and Space make movement. Speedy motion is space in time. A car makes 60 miles in an hour.

But the most conspicuous movement is rapid whirling around. The spiral  symbolizes this, it is like a circle in an ellipsis, like space in time.

 looks like "e", the sound of e in "get," or in "energy." , matter, is shaped like a brickstone of the universe. Matter is what is moving.

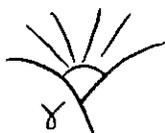
Matter and (moving) energy is, according to

Einstein's relativity theory related. But matter is more substantial and longer lasting. So it's a long E, as in Eh?, bouquEt.

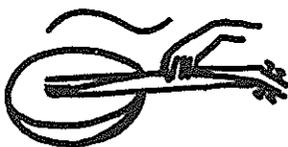


"i" short as in "lit" is the sound of "light," a bright sound, and ,  symbolizes a  lamp, with the light rays spreading out (up). Now, if the spaceman says to you, "i ev ag a" ("Light moves in space) you can already understand him. "i ev 'd a" would be "light moves through space." (e-v means "move-does")

"I"  "sound," is longer than "i", light, as sound travels slower. It is pronounced as in "police," but with the same mouth position as "i": Light and Sound are brothers. (i Ib I ċ jytu). "What (the) light does in (the) eye, (the) sound does in (the) ear" (hE i Ev ag iOz, I Ev ag IOz) (iÓz = eye, ÍOz = ear). The symbol  indicates a sound wave, e.g. a vibrating violin string.



The light shines "i iv"



The lute string vibrates a sound wave "I"



"u" man, human being, is symbolized by  originally

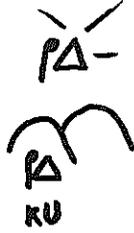
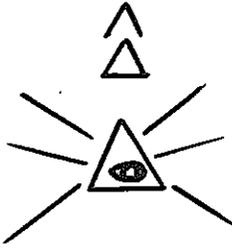
(a walking man)



Man walks on two legs. "u" sounds as in "put." In the vowel sequence, -- E, i, I, u, U -- i, I (light, sound) form the bridge between matter and man's mind: Through seeing and hearing we understand.



$\Delta, U = \text{mind}$



The Spirit, Mind- concept, pronounced "U" as in "trUe, rUle, sounds like a lengthening of "u", (human). Spirit lasts longer than man. It is more perfect, so it is symbolized with a perfect closed triangle. "U" is the most closed, most mysterious sound: to indicate the mystery of the mind. Now we understand "aUI", it means "a-U-I"

"Space-Mind-Sound," space-language. When your mind sounds off, it is not like a trumpet: it is words, language. "U-I" "mind-sound" alone, is word, language. "a-u UIv aUI" (the) space-man speaks the Language of Space



= "o" = life. "o" sounds always like "o" in "botany" and it was originally symbolized by a green leaf, the origin of life-nourishment. For the sound of "o" think of "throb" of a heart, the center of life.



= O = feeling, emotion, sensation (sense), similar to "o" since we must feel to be alive. Oh! is the exclamation of feeling.  is simplified from  the feeling heart.

(Practice: What is a, e, i, u, o in English? What is A, E, I, U, O? What is Life, matter, movement, space, light, mind, man in aUI?) If -v makes a verb, what does "ov" or "Ov" mean? Translate into aUI: The spaceman lives in space. Man has feeling. Man feels. Man is matter and mind. etc. Write these sentences in aUI, and read them after a time, later.



= Q (pronounced Ö as in wOrd, wQrd, wÖrd) means "condition."

— = y- = opposite, negation, not, un-, anti-. It is symbolized by a dash above the negated aUI sign. The sound sequence y, U, u, w, v means: opposite, mind, man, power, make.

(Man's mind has the power to make opposites.) Only man can find an opposite to every known concept. If the ending -m makes adjectives, "u-m" would mean "human." Right away you can think of an opposite to "um." It is "yum" and it means "unhuman," "inhuman."  yo would mean "un-life," or "death." u ć yom = (the) man is dead. aUI is very exact in its opposites, E. g. what is the difference between yım and yem? Both mean in English still or quiet.



But yIm means un-sounding, soundless, while yem means un-moving, motionless, yi = darkness and "yim" = dark. yom u c yem Ib yIm. (a) dead man is motionless and soundless. yom u c yOm. (a) dead man is unfeeling (insensitive, senseless). Best \bar{Y} for vowel, \bar{y} for consonant.

"Y" has always the sound of "y" in System, if you sing this word in a very deep voice with rounded lips, as if puckered for kissing. In "boy" or "yonder" the lips are rounded. "y" is symbolized by a dash $\bar{\quad}$ above the original concept, which it denies. P, o = life, \bar{P} , yo = death, Qm = conditional, yQm = unconditional (Q is O like in wOrd, 'wQrd'.) \bar{e} Qm, \bar{e} yQm.

2. SONANTS:

"j" (symbol $\bar{=}$) means: same, equal, even, level. It is pronounced as in French "journal," or as the "s" in English "measure," and this sound should remind you of rushing water, since water tries to flow level or to spread out to "equal" height, horizontally. $yY = ; \bar{=} j$.

"l" * (symbol: $\bar{\circ}$) means "roundness," since the symbol is a double rounded ring, and "L" is a roundish sound, the tongue rolled to a spoon. "lam" is "round" e.g. a \bar{c} lam (space is round).

"r" (symbol $\bar{+}$) "positive" while "-" meant "negative," means positive in the sense of "good,"



as even cats purr "rrr" when they feel good. Of course, this "rr" is always trilled and does not mix with other vowels, but stays clear as in Latin "Firpo."

"z" (symbol \bar{d}) means "part, division" and sounds as in buzzing, as a buzz-saw cuts things in parts, divides them. The half-moon looks like a round loaf of bread or cheese cut apart.



"n" (symbol \bar{L}) means "quantity" or "amount," "lots of, plenty," "n" may remind you of "number, numerical," and its nasal sound enters all number. The symbol \bar{L} is the  cross-section of a measuring box or cup, used for e.g. beans.

$\bar{z}, \bar{z}, \bar{P} \wedge | \bar{e} \approx \bar{z}$

* In order to avoid confusing this "l" with "l" (the capital of "l"), it is advisable to use "L" in alphabets without "serifs" (cross-strokes).

$\bar{o} | \bar{o} \bar{o}; \bar{d} \Delta | \bar{H} | \bar{+} \Delta, \bar{=} \bar{\bullet}$

"m" (symbol ) denotes "quality." Sound and symbol resembles "quantity," "n", , but quality is more a matter of feeling, less hard and square, more rounded like a bowl. We exclaim "mmm!" of delicious taste quality, and the "m" lips look like the symbol . The lips for "m" are closed to enjoy true "quality" inside. More important than for the single sound, "-m" is especially the ending of adjectives, adverbs, and participles (ending in -ing, or in -ly, or -ous, -ite, -ent, -an) i. e. all qualifiers end in the letter of quality. E. g. "um o" ("human life") is different from "om u," (a) "living man." (Instead of "human life", one might say "life of a (hu)man;" "of" is "Ub," and "b" is another sound with closed lips.)



"w" (as in "work"), means "power, energy," symbolized by . It is related to "U", mind,  and to "u", man, . "Man has (his) power in (his) mind" (u bav w ag U). (Of course, in pronunciation, one prefers "wU" for the noun "power," since it is a spiritual concept. w-U = power-concept. The sound "w" is formed with the same pursed lips as "U" or "v".

"v" (pronounced as in "vibrant") denotes "active," "doing," and its symbol  is *) similar to a  turned upward, "energy raised to activity," as it were. The sound of "vvv" reminds of the vibrant humming of engines, and its meaning of "doing," making, provides the verb-ending in aUI: "-v." Thus "e" = movement, "e-v" = do or does move, to move, "ev." "om u ev" "(a) lively man moves. "yom u yev" "(a) dead man stops (moving)" or "yom u yc ev" "dead man not moves", (does) not move.

3. FRICION SOUNDS:

"h"  indicates the "question" sign (?), and means "question." "h" is formed by opening the mouth to a gasping question, as in "how?" ("hUd?"); why ("hU?"); who ("hu?"), what ("hE?").

- *)  : write "down-level-down" -- a vertical slant, 
 : draw "up-down-up," -- a horizontal slant, 
 : "down-flat-down" (like ) ,but with long horizontal bar.

↔, x, pronounced as in Spanish Don Quixote, or Mexico, or Xavier or Xristos, or as in Loch in German and Scotch, is a snored or rasped "h," "ch" as in clearing one's throat. "x" indicates "relation" and clarifies relative pronouns, as in "u, xu" (the man, who. In Bible-English "the man, which." Often, of course, "xu and hu" are exchanged in every day language. In America, San José, instead of "xosé" is pronounced "hosé." (↔ from ↔ means a double arrow between related things.)

●, "s" "thing." ● symbolizes any "object, item, article" closed in itself and concretely defined. A thing can either be a "matter-thing," "E-s", Es, something material, or a "mind-thing" "U-s," Us, a "thought," or a "live-thing," "os," (an animal). "hE c os?" (What is (an) animal?) "os c om Es" (an animal is a live thing) "os, xE ov, Ov" (An) animal, which lives, feels. "os, xE Ov, ev" (an) animal, which feels, moves.

l, c, "existence, is, be" is related to "s," thing, as the only thing we can say of all "things" is that they somehow exist. "c" sounds "sh," similar to "a." "c" sounds as in "precious, special." "to exist, to be" as full verb would be "cEv," but we often shorten this to "c" as in English "is" is shortened to "s" e. g. "It's alive." "sE c om." ("yc" = (is) not.)

l, "f", "this." The symbol. l points like an arrow ↓ at an object, and the breath, too, is hissed "fff" against the thing in demand. Although "fE" is the full word for "this," we can often use the mere concept "f". "hE c f os?" "What is this animal?" "f yc os, fE c u" (This is-not (an) animal, this is (a) man). (In aUI, one can leave out the articles.)

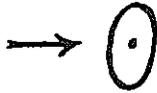
Now review meaning and pronunciation of the letters you have learned so far: a, A, e, E, i, I, u, U, o, O, Q, y; j, l, r, z, n, m, w, y; h, x, s, c, f. Write them all in aUI symbols! Make sentences out of them. As soon as you have learned the six prepositions or operators (g, d, b; k, t, p), you know the meaning of all letters, and wherever you go, you can try yourself, if you know all "basic" words of aUI. Make sentences: e. g. "hE c f i?" "f i c ki (star)."

2□ | l f x ? l x | f x. l f x f x l x.
 x, ↔ l f x f x, e f o, o, l v.
 l x f x p o o o. f, ↔ x f x, l x p.

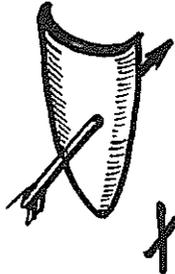
"What is this light?" "This light is a star." "i, x'fki vEv, ev at fa." (The light, which this star makes, moves to here.) "f i vEv o ag f a" (This light makes life in this space.)

4. STOP-SOUNDS (Positions or Space-Relations):

⊙, "g", "inside, (with)in."
 ("g" is a sound deep "within" the throat, symbolized as a dot "in" a circle ⊙.)



⋈, "d" "through"
 "by means of"
 (a line crossed "through" by another)



••, "b" "together"
 (the two dots are close "together," and the lips are pressed together in forming a "b".)

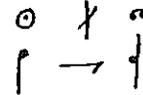


ı̇, ı̈, "k", "above," up, super, superior, supreme"
 "k" is an upper palate sound.
 The symbol was originally a dot "above" a line. ı̇.

→, →, "t", "toward"
 "to," "till." In saying "t" the tongue flips forward, pointing toward the teeth, like the arrow of the symbol.

ı̇, ı̈, "p", before, in front, pre-"
 ("p" is produced in front of the mouth, with the lips, and symbolized by a dot in "front" of a line.)

Now you can review all categories or sounds of aUI, simply by reciting the alphabet and testing whether you know the meaning and symbol for each letter. Just remember that each vowel occurs also long and nasal. First review the prepositions "g, d, b k, t, p."



Then translate:

- "hUd c f a?" "f a c l" (This is aUI telegram style. Of course, the full-sounding word for "round" is "lam," instead of "l".) *γ ~ ~ e s x o. l p l t p*
2. "f a-u c r u." 3. f o c r o 4. i l b l e v d a. 5. o e v t i. *p e s ~ x*
6. o e v t y o. 7. "um o e v t y o." 8. e c a g A.
9. *Λ I Δ P.* 10. "g u c o I B U." 11. *Δ I P O.* 12. *ı̇ o o ı̈.*
9. u c U-o 10. *Θ Λ I O ~ Δ.* 11. U c k E. 12. f a-z c i.

(First translate all this into English, then turn the page, or ask your friend or have him or her ask you. Look back to page 5 and see how many signs you recognize. If more than 20, the Spaceman gives you an "A," and the Spacegirl a space-kiss (a-ubogta). *O ~ Λ P O ~*

Try to re-translate into aUI the English sentences:

1. How is this space? This space is round.
2. This space-man is (a) good man.
3. This life is (a) good life. ("r" denotes positive value, goodness. The full adjective for "good" is "rUm" "r" is telegram style).
4. Light and sound move through space.
5. Life moves toward light.
6. Life moves toward death.
7. Human life moves toward death.
8. Movement is space in time.
9. Man is Spirit-Life. (You can modify these sentences: Man has (a) spiritual life: "u bav Um o". Note that English, one of the shortest languages of our world, is still 2, 3, or 4 times longer than aUI.)
10. In Man (there) is feeling and spirit (or mind).
11. Spirit is above matter (or, mind above matter).
12. This space-part (side) is light (bright).

(If you got 10 sentences right, the spaceman gives you a big "A" or an "a" for quality "1.")

Make a free conversation with your fellow-spacemen in whatever comes to your mind. e.g. One

asks: hu c' rUm? Another answers: "a-u c' rUm." or: "hE c e?" "e c a g' A." - "hE c u?"
 "u c Um o." or: "u c U Ib E." - "hUd c f' o?" "f o c' rUm."

(Even though you know now all the single sounds, you can not easily express the most common words, used here on earth. For that, you need to know the few combination rules, developed in the next chapter.) But first, we have to learn:

5. NASAL-SOUNDS (Numbers):

As we know the sequence of the vowels is the original one: a, e, i, u, o; A, E, I, U, O, as in Revelation 1:11 - "I am the A(lpha) and the O(mega), the first and the last," long O is the end. This vowel sequence, nasalized gives all numbers from 1 to 10.

- a = 1, e = 2, i = 3, u = 4, o = 5
- A = 6, E = 7, I = 8, U = 9, O = 10, Y = 0 (zero)

When the next time you groan in pain or disgust (French "ar' (a)) "an, (unh-unh) I don't want it" or you hear French "on' (o) . . . you can keep the same disgustedly hanging velum for all the other sounds of "mama, get, fill, full, on; FATHER, Eh?, police, rUles, Only." If you cannot afford an aUi record, just wrinkle your nose and hold up 1, 2, 3, etc., fingers (maybe for 6, 7, hold 1, 2 fingers down) and always stress the nasal sound most.

2Λ | +Δ? oΛ | +Δ. 2□ | e?
 e | o o o. 2□ | Λ? Λ | ΔP

The cosmic myth connects "a" space, with "e", one, since "space is one," - there is only one space. "e", movement, is related to "e", 2, because, as you say "it takes 2 to make a quarrel," we say: "It takes 2 to make a movement," since the one must move from, or to, something else.

" e wyv cEv rUt e " or: " e c Q rUt e " (in symbols:
 2 ~ 7 10 4 3 e 2 1 9 + 4 e.

"2 must be for movement" or "Two are (the) condition for movement." Since we use numbers to distinguish colors,

10, 20, 30, 40, 50
ai, ei, ii, ui, oi

1st, 2nd, 3rd, 4th, 5th, light quality, as the colors:
 red, yellow, green, blue, violet, you see that "green" ii, is the color of double ii, the sound of "light." You can remember that "green" is the color of light, because green plants need light. A plant is called "io" "light-life" as it lives by light. - Cosmic mystics compare man, u, with u, 4, since after the Mineral, Vegetable, and Animal Realm, Man's is the 4th Realm. Finally, you can relate "o" 5, to "o" life, by remembering that 5 is the most typical number of living things: not only man, but even lizards have 5 fingers and apple blossoms and wild roses have 5 petals.

More technically speaking, since you know the numbers from zero to ten, you can express all higher numbers in telephone fashion. Instead of three-hundred-five, say 3,0,5: iYo. But remembering that "k" denotes "above, high," you can also express 100 by 10², i. e. 10-high-2, Q-k-e, Oke. 1000 = 10³, Oki. 15 = 10+5, "Oo," 16 = OA, 60 = 6 x 10, "AO."

Up to now, we learned mostly single sounds. Before you go to the Hundred Basic Compounds, re-view carefully the whole alphabet in its aUI meanings and symbols. You can form your own compounds by hyphen: a-u, space-man, or in aUI symbols by a bridge oλ. This way you can form your own words in preparation to Part II.

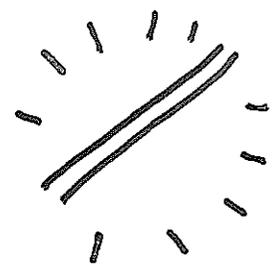
(Let your space-girl-friend review you, or ask her. Look back to page 5, to all symbols. Write space-letters to your friends. Play space-card games.)

Λ | Δ ≈ □. 2Δχ | √P: √P | +Δω.

PART II

HUNDRED BASIC COMPOUNDS
(arranged alphabetically).

“a”,  space : “da” = way, (d=through, a=space)
 d-a = through-space, as a way leads through space. “da-v” = way-do, to make way, to travel, “av” = space-make = to go.
 “ga” = inside-space, room 
 “uga” = u-g-a = man-inside-space” 




 (the room in which a man dwells)

“uga” = house. “u ov ag uga” 
 “an”, a-n = “space-quantity” size,



which shows how much space it takes.

 u g a


“na” = dimension, n-a = numbered-space, measured-space, e.g.
 “ana” = length (literally a = one, a-na = one dimension)
 “anam” = long (length-adjective). (nam = large). uga c nam, Ib anam.

“ena” = flatness (e = 2) “enam” = 2-dimensional, flat
 (a flat field has only length and width, no height)
 (a flat field = enam enaz (flat-part)



“a”,  one. “an = unit” (one-quantity”) as a yard or meter.

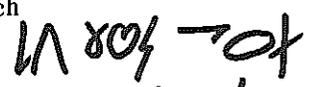


“enaz bay Oki – i-Oke an (thousand-3-hundred yards)”

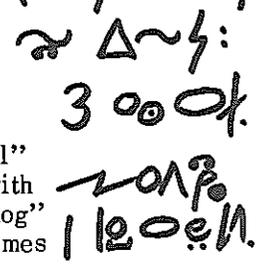
“A”,  , time. “iA” = day (light-time), the time when it’s light.

“Ad” clock, watch, time-piece (time-tool), “Av” = to last, make-time
 (“hE c’A Ub iA? – fu iOv t Ad Ib UIv : 3 (i) ag Ad” 

(What is (the) time of day? –I see (look)to (at the) watch and say: 3 in clock (3 o’clock).



If you don’t want to strain your memory to learn all the thousand words in the back of the book actively, (learning 30 a day, this might take a month), you can already express your thoughts with these hundred, which you can learn in 3 days. But you have to practice to replace difficult words with basic ones. e.g. instead of saying: The dog is “faithful” you might say like a primitive child: The dog is “all time with me” (“waubos cEv can A eb fu”). You can even replace “dog” saying “animal” (os) or “domestic-animal” (bos), which comes all time with man (bos, xE tev can A eb u).



e, "e" Movement (not only running but even taking or giving are movements.) A boy whips a top, whose spiral is the symbol of whirling movement.



"es" = machine, "e-s" move-thing, e. \wedge e \dot{h} oo oex.
 "ged" = vehicle (g-e-d = inside-move-conveyance). A cart or an airplane are both "means" by which one "moves" something" inside" it.

ev = (to) move, e-v = move-do, move-verb, (moving oneself)
 vev = to move (transitively) something else, v-ev = make (it) move,
 drive. "bu wav vev bum ged, hI?" "you can drive your car, eh?"
 "Ä öh ~ ~ ~ e \dot{h} ä oex, ~ ~ ?"
 (literally: "you have power to drive your vehicle, eh?"

or: do you have the power = can you . . . ? "bu wav nem vev ged? hI?"
 ("you can fast drive (a) car? eh?") Can you drive a car fast? \underline{v}
 "nem" = fast, "n-e-m" = much-move-quality; "ne" = speed e
 "bu wav nem vev at yo, hI?" (you can fast drive toward death, eh? =
 "Ä ~ ~ ~ e \dot{h} e, ~ ~ ?"

Can you drive fast to death? "fA u c nem os" = "now man is (a) fast animal" (f-A = this time = now). "verv fE ged at fum uga!"
 (Drive this car to my house!"

(At a pinch, if you can not remember any other verb, you can use "ev" for any motion, for coming, going, departing, arriving, dancing. "fu ev ad a. ki ev ad a yb da" (I move through space. (A) star moves through space without (a) way." "fE u yc ev: u c' yom" "this man (does) not move: (the) man is dead." "nem erv! (move fast!). "vev" can be used for any transitive movement of an object: you drive, push, pull, bring, give, take, pass . . . e.g. "Pass me (give me) the butter" = verv od at fu! (move the food to me!) (-rv = command ending. Later you learn words for special foods. Now you could only say "fE od" this food, or "fE eim od" "this yellow food". "push" = move from behind = "vev yt yp", pull = vev yt ap (front). "you dance very well" = you move very beautifully = bu nEm riOm ev. "to dance" = riOm ev, eb riOm I (with beautiful sound). "a-u ev ad a; au iOv i Ub ki; au ev at fE ki"



BRICKSTONE OF MATTER

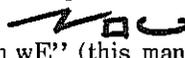
 , E, = Matter, material, substance, stuff.  

“bE” = solid matter (b-E = together-(staying)-matter), since a solid lump sticks together, does not flow or blow apart. 

“bE” is often used for earth, fnu cEv kab bE, we are on solid (ground).

“bEn” earth (bE-n = solid-plenty), as it is the solid we have lots of.

(From earth we can form derivatives: land = a space on earth, “a kab bEn” or “part of the earth”, earth-part = bEn-zU, as in I like this land = I like this part of the earth = fu brOv f’ bEn-zU. 

“wE” = stone, rock; hard matter (w-E = power-matter), as the power of matter lies in its hardness, its strength against breaking. 

“wEm” = hard, wE-m = stone-quality. “fE u c’ wEm jOm wE” (this man is hard as stone). fE yvus cEv ywEm. (This woman is soft, un-hard) 

“jE” = liquid (j = equal, even, level, E = matter), even-matter = liquid, which, like water, spreads evenly and so is level and stands horizontal of “equal” (“j”) height. “jE” is often used for jEn, water, “jEn, jE-n = liquid-plenty, water, spreads even as the surface of a quiet lake. “jEn kav jUm, Qg sE cEv yem.” Water stands even, if it is quiet (un-moved). “ki iv ad kE; i iv yd jE.” The star shines through (the) air (kE = gas); light shines against liquid (water). 

“kE” = gas, k-E = above-matter, since a gas, like air, rises “above” liquids and solids. “kE ev ak bE Ib jE” (Gas moves above solid and liquid. Often for “Air rises above earth and water”; exactly: 

“kEn” = air, gaseous-plenty, the gas we have lots of.

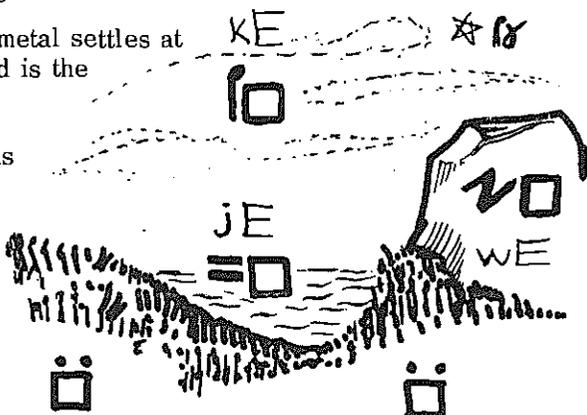
“rE” = metal (“positive-matter”: metal settles at the positive pole in electrolysis, and is the material of positive value (money).   

“En” = mass (“Matter-quantity” as is measured by mass or weight: a “massive” stone has much matter. fE wE bav nE En (much mass). “Tu vev fE wE” (I move this stone). “sE c’ wEm Ib bav nE En.”

- ki = star
- bEn = earth
- kEn = air,
- jEn = water, wE = rock

     bE  bE

ki iv ad kE ;i iv yd jE. 26



2 "h" indicates "question", "? "what, . . ." etc ?
 ha = where (h-a = what place, what space?): ha bu cEv? where are you?
 hA = when (at) what time: hA bu cEtAv fa? "When you will-be here?"
 (In aUI, even in questions, the subject precedes the verb!)

hE = what? (what-matter? the full pronoun) "bu Ev hE" (you do what?)

(What do you do?)
 hI = (the) question(sound), eh? heh? may follow any question-sentence, especially if there is no other h-word in it:

"fu vev fE u ag fE ged tag fE da, hI ? English: "(Do) I drive this man in this car into this road, eh?"

"fu dov fE u eb uyg Ib can, hI?" (do=life-means- victuals, dov=eat)

"(Do) I eat this man with clothes and all, eh?" asked the cannibal, when he was for the first time supposed to eat a dressed-up white.

"hIv" = to ask

hu = who (what man?). "hu av ad fE yim da ag yiA ?" (Who goes through this dark road in (the) night = at night?" fE u yc bav i."

hU = why? (in) what-mind? What has he in mind = why does he do it?

"hU fEn yim u ev at fum uga ag yiA ?" Why these dark men move toward my house in (the) night? (English: Why do these . . . Why are . . . ?)

hUd = how? (h-U-d = what-mind-by?, by(what)means of what trick)

(does) he drink the bottle without opening it? ("d" = by means of . . .)

"hUd vu jEv jEg yb tagev sE, hI?" (jE = liquid, jEv=drink, jEg=bottle)

"hE c' fE?" What is this? "fE c jEg Ub rOjE" (good-feel-liquid=wine)

"hUd bu Ev fE?" How (do) you do this? "hA bu ev tag uga Ub fu?"

"hU bu hIv fE ? fu yc ev tag bum uga !" yvus Ulv.

Retranslate: "When (do) you move into house of me? (asked the man)"

"Why you ask this? I (do) not move i nto your house!" , woman says.

Compare: hI = question, hIv = ask (question-do), yhI (v) = (to) answer (opposite-(to)-question). hO = question-feeling, doubt; yhO = certainty.

"terv at fu!" (come to me!) "terv tag fum uga!" (come into my house!)

" fu yc gUv, hE bu EtAv." " bu wav cEv yhOm (you can be certain),

fu yc EtAv ym-Es (I not do-shall any-thing) (I won't do a thing)."

" fu hOv bum UI " (I doubt your word). (gUv = know, -tA- = future)

⌘ "i" = light.

"iO" = light-feel,

light-sensation,

sight.

fu iOv = I see.

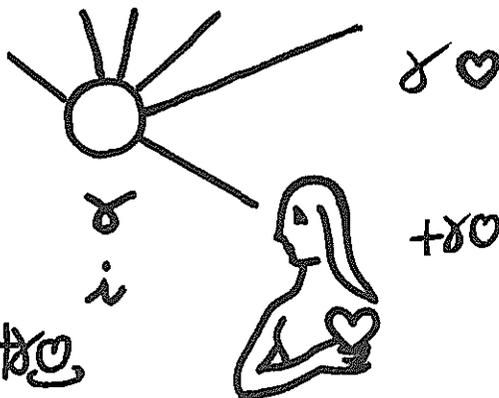
"riO" = beauty

"riOm = beautiful"

(good-see-quality)

(good-sight = riO)

⌘ ⌘ ⌘ ⌘



iE = fire, (i-E = light-matter, luminous substance, E)
 iEm = (fiery) hot (fire-like), iEmU = heat, "iE c iEm" (Fire is hot)

火 火

火 火, 火 火

iv = shine, (i-v = light-do) to make or give light
 viv = make shine, kindle: "aki viv eki: eki iv ag yiA." 2火 火 00 火

(a = one, our number-one star(ki) = the sun. 2^d star = moon)

(The sun makes the moon shine: the moon shines in (the) night)

im = bright, light-quality. iA c im, yiA c yim. The day is bright,
 the night (y-iA = un-light-time) is dark (unlight); yi = shade.

火 火, 火 火.

-im = -colored (light-qualified: the colors are the qualifications
 in which light appears in the rain-bow (kajE-tlak), E.g.

aim, eim, iim, uim, oim
 (1st, 2nd, 3rd, 4th, 5th,
 red, yellow, green, blue, violet

火 火 火 火 火
 "light-quality, or: -modification"
 火, 火, 火, 火, 火.

You realize how many otherwise unknown things you can describe
 with their color or shape or function. If you did not know the
 word for cherry, you could say: "I want a little round red fruit
 with a stone in it, which grows on a tree" (fu tOv ynam lam aim ot
 eb wE ag sE, xE tnev ag tok) which last description is unnecessary.

火 火
 火 火
 火 火
 火 火

Of course you will learn the word for cherry, "aikot", but when
 you come to a foreign country, where you see unknown fruits and
 flowers, you better know how to describe.

"fu yc tOv fE aim uyg. fu iOv uim uyg, xE vEv fu riOm" (I (do) not
 wish(want) this red dress. I see (a) blue dress, which makes me
 beautiful.) ai cEv mi Ub ogai (og= body, ai= red, body-red = blood).

火 火

~ "I" = sound, tone. lv = to sound, to make noise, Im = noisy, yIm = quiet.
 rI = song, (good-sound) .rIv = to sing (good-sound-make)
 rIrv rI Ub yiA rUt fu, rIrv fum rI Ub brO ! (Sing the song of the
 night for me, sing my song of love!) -rv = command ending.

火 火 火

UI = word, U-l = mind-sound, when the mind sounds off, its in words.
 nUI = language, many (n) words, plenty-words, (often replaced by UI).
 "hU bu yc UIv at fu?" "fum rO yc eb bu" (Why (do) you not speak
 to me? - My pleasure is not with you.) fu yc tOv bu (I not wish you).

火

= "j" equal, even, same, homogeneous, level, horizontal etc. =
 (All this is only implied in the sound "j", which must be
 supplemented by other sounds for clarification, e.g.)

火 火 火

"jUm" = equal (same-mind-quality) . Equal means "the same for
 the mind, although the eye sees differences: "can u c jUm"

"All men are created equal" (can u c wUpAm jUm) means they are equal from the standpoint of the mind, in spiritual theory.

"jam" = same, identic (This is a spatial relation. The man who is (at the same time) at the "same place," has no alibi: he is it.

"jOm" = like, as (same-feeling-quality = j-O-m) ; -jOm = -like. (fum uyg c uim jOm kan. bum uyg c aim jOm iE: sE c iE-jOm.)

"My dress is blue like the sky. Your dress is red like fire: it is fire-like" (This "like" is true only for the feeling, one feels it so. It is not 'really' so.

"jE" = liquid, jEn = water (liquid-plenty). A liquid, mostly water, is called "even-matter" (j-E), because it stands on even level, on equal height, but also, because in a liquid any matter spreads usually out evenly, is dissolved homogeneously to all parts: salt spreads to all parts in water.

Review: jEg = bottle (liquid-in), jEd = spoon (liquid-tool, a tool for scooping liquids, jEv = to drink, (liquid-do, what one does with a liquid), and jEged = boat (water-vehicle)- ejE = stream.

[, k, above, on top, implying "super, supreme", "away from gravity", up. high.

"ak", above (space-above, spatially above): "kEos ev ak bEn"

(The air-animal (bird) moves above the earth. kE-os = bird)

"kab" = on (ab = at; k-ab = above-(and)-at = on. If the bottle stands "on" the table, it is somewhat above, and still together-with ("b") i.e. at it. (table = kvad = above-make-space-tool)

"kav" (above-space-verb) = stand (up). "jEg kav kab kvad".

"kam" (above-space-quality) = high

"kad" across (ad = through; if I walk across the river, it is, as if I swam through, but move above "k" it, at the same time.

"ek" = over, "moving-above": if I fly over it, I stay above it, but move.

ef
 ^ of jOa
 jOa e



이인마
 24이
 >△C.
 1인마
 48코인.
 코인마

[β'ωρ ἀριθτον.]

마의어
 코이
 오이

마의
 어 24 ~ 1
 00 10.

U m = quality, a sort, kind, type, style etc (is implied)

"-m" is the adjective ending, which is added to nouns, etc, and makes these into adjectives. "-m" means then "qualified", or "-like", "-ish, -ic, -al, -ly, -ious, -ent, -ant," (e.g. man = vu, manly = vum, U = spirit, U-m = spiritu-al, E = matter, Em = material. "ma: = form, shape" (m-a = qualified space: the only property or quality of space is that it can be shaped or formed. e.g. ma-l = form-round = circle.

"ma Ub bEn c lam: bEn c las" (The shape of the earth is round; the earth is a sphere, a ball).

"ma Ub fE yvus c lam, yUg fE yvus yc las" (The shape of this woman is round, but this woman is not a ball (a sphere). yf yvus c enam.

"ma Ub fE yvus c lam, yUg fE yvus yc las"

"ma Ub fE vus c anam. "The shape of this man is long". ma Ub aeikot c yjUm yt ma Ub ankot.

(The) shape of (an) orange is different from (the) shape of (a) banana. (-kot = tree-fruit, "high-fruit")
aei- = orange (color), an- = long. banana = long-tree-fruit.

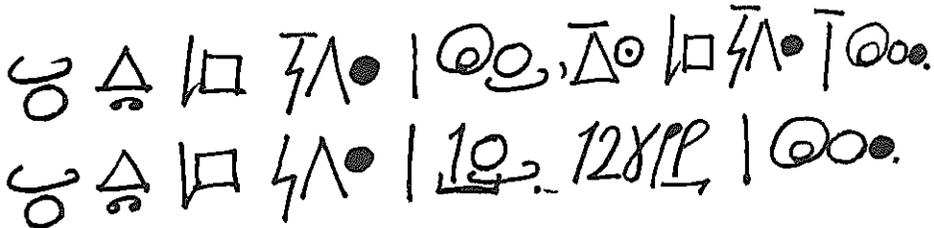
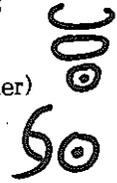
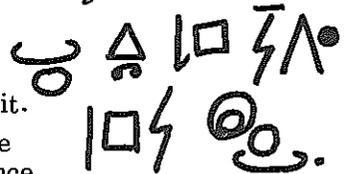
"mA" = condition, state-of-affairs, situation, circumstance
m-A = "qualified-time". For speakers who can not pronounce

§ "Q", "ø" as in wQrd, "mA" could replace "Q" condition. Then "mAg" would replace "Qg" = if. Otherwise "mA" is useful in describing time-related situations e.g. the weather: "ka-mA" the sky-situation, "hE c 'ka-mA" what is (the) weather? (French "temps", time = weather) "mi" = color, qualified light; inversely -im is the ending of all color adjectives, aim = red, uim = blue. "ankot Ib eikot c eim"

(The) long-tree-fruit and (the) yellow-tree-fruit are yellow.

The banana and the lemon are yellow. (Of course, in aUI, for scientific purposes, one can call a banana "aneikot" "long-yellow-fruit" (This would correspond to the Latin and Greek double names of Botany). But for common purposes, as long as no other long fruit is around, "an-kot" long-tree-fruit describes the banana.)

"mU" = quality as a full noun, m-U = quality-concept, kind-of. (The old English word "kind", also used for "friendly", is now rather confusing).



U, "n", implies "quantity", lots, plenty, (big) amount, plurality,

much, many, numbers, measures, units, dimensions, orders.

(The symbol is short for a measuring box, open above as a drawer, for putting in beans or peas of a certain measurable quantity.

"an" = size (space-quantity). hE c an Ub bum uyg ? What is the size of your dress? "sE c nEk nam myt bum uyg" (It is "more

big than your dress) "n-E-k" quantity-matter-above = more (If I am bigger than you, I am "above" you, as far as the

"matter of quantity" (weight) is concerned, (or the amount of matter).

"na" = dimension, (quantified -space): ana = length (first dimension)

anam = long (one dimension of space); "enam" = flat, inam = 3-dimensional

an = unit (one quantity, the amount of "one")

nam = big, large (much-space-quality). fE yvus bav nam kEmOz. (kEmOz =

nose = air-quality-sense-part) "This woman has a big nose."

nE = much ("plenty-material"); plural: nEn = many (replaces plural),

e.g. "This man of much money owns (has) houses." If they are "houses", they are either "two, or three, or some (yIn) or many"

"fE u Ub nE drE bav nEn uga" (uga = house) means: This man of much money has "many house" ("many" alone shows the plural!). "fa c

nEn u" (There are many men) Literally: There's "many man" = "men."

ynE = little (y-nE = not much); yn = none, not any, no (man).

"n" as nasal sound enters all numbers: a, e, i, u, o, A, E, I, U, O; Y.

"na, ne, ni, nu, no" = first, second, third, fourth, fifth ("number one, etc")

"fE c nO uga ag fE nuba (city), xE yc bav trUn tugai" (enough windows).

(This is (the) tenth house in this city, which not has enough windows).

"fu ev ad nEn iA, yb iOv a riOm uga. Ib fE c na rUm uga."

(I move through many days, without seeing one beautiful house. And

this is (the) first good house." am can nOke u bav uga. (Only each . . .)

nUz = quantity (as full noun) "quantity-concept"

mUn" = number = "quality-concept-quantity", (the number gives an even otherwise unqualified heap a certain "quality-concept".

e.g. This game consists of 9 pins. "9" describes the game.

"fE rOves gEv U anlEd" (g-Ev = con-tain) . rOve = play.

Handwritten symbols in a stylized script, possibly representing a specific dialect or a set of characters related to the text above.

♡, O, feeling, implies: emotion, sentiment, sense, sensation
 "cO" = sense (existence-feeling: our senses -- sight, hearing, touch -- give us the feeling of reality, of existence).

"IO" = hearing, ("sound-sense", acoustic sensation) (stress: I-O)
 "iO" = sight (light-sense, sensation of light) (stress: i-O)

riO = beauty ("good-sight, good-to-see")

rO = pleasure (good-feeling, to feel good = rOv)

brO = love ("together-good-feeling", "together-joy": When you love somebody, you have "joy together" and it's joy to be together. "fu brOv IOv fEn riOm I, yvü vEv xEm I". "I love (to) hear these beautiful sounds, 'she makes which sound' = 'which sounds she makes' (Beautiful human-made sounds = music; Later we shall simply say "fu brOv rIO" I love music.

"fE vus iOv yvus Ib IOv yvu. vu iOv yvum riO, Ib vu bav rO.
 vu IOv yvum rlv Ib vu Ov brO. vu brOv yvu."

"This man sees (the) woman and hears her. He sees her beauty, and he has joy. He hears her sing(ing) and he feels love.

"He loves her.

♡
 +♡
 ♯♡

+♯♡

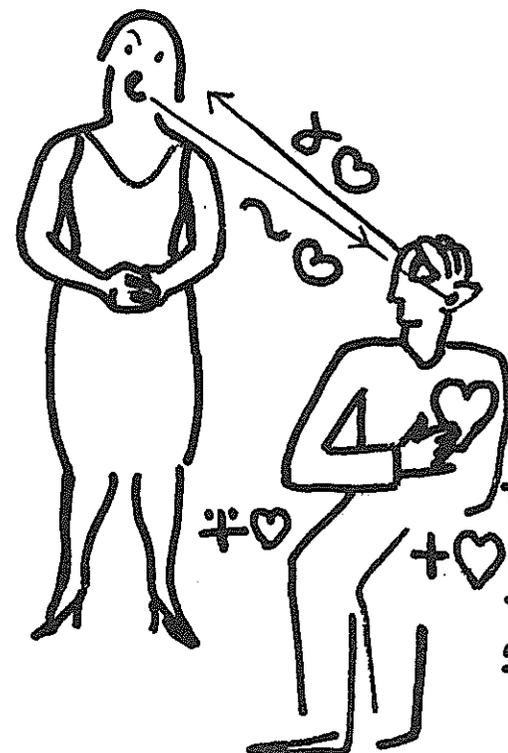
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~♡ IO
 ♯♡ iO
 +♯♡ riO
 ♯♡
 +♡
 +♡ rO
 ♯♡ brO

이

“p” = front, before, pre-
“ap” = before, in front of (“a-p” = “space-front”, spatially before)
“yp” = behind, in-back-of (y-p = anti-front, opposite of before)
“ap fu c i; yp fu c yi” (Before me is light; behind me is darkness)

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“pa” = (the) front, (“front-space” noun) “vu bav rUm pa nag u”
(He has a good front among (n-a-g = many-space-in, within many) men)
“Ap” = before (in time), “time-front”. Ap nEn akIÄ fü cEpAv fAom:
“Before many years” = Many years ago . . . I was young .
“pA” = past (front-time, fore-time, Vorzeit, pretime, past)
-pA- as verb-ending denotes past: “Ap fu epAv (moved, came) at fE
bEn, fu yc iOpAv fEm riO” (Before I moved to this earth, I not
saw such beauty) : ev, e-v = to move. -pA- is inserted: e-pA-v.
Of course for past-perfect, “I had not seen”, one doubles: -pApA- = (-ppA):
“fu yc iOpApAv”, but one can also say “had” bapAv iOpAm “seen.”
“ap fum uga cEpAv nE i, Ib fa opAv nEn riOm io; yp fE uga
cEpAv yi, Ib fa opAv fum bos.” Before my house was much light,
and here lived many beautiful plants; behind this house was
darkness, and here lived my beasts (domestic-animals).)
Safer grammatically: “nE i cEpAv ap fum uga, Ib nEn riOm io opAv fa . . .”

Q, “Q” pronounced Ö, as in wOrd (wQrd, wÖrd) = condition, circumstance.

“Qg” = if (condition-in, in this condition.)
“Qg bu brOv bum io, bu ev sE at i; Qg bu brOv bum bos, bu ev
sE at yi” (If you love your plant, you move it to the light;
if you love your domestic-animal, you move it to the shade).
“Qg bu ev-yEc at fu, rO cEv-yEc ab fu ag fum uga. Qg bu yc ev at
fu, rO yc cEv ab-fu” (If you move- perhaps = would move` to me, joy
would be at me in my house. If you` not = don` t`move to me, joy not . . .)

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† : *)

“r”, implies “positive, affirmative, good”

rUm = good (the full adjective) “positive-mind-quality”, affirmative-mental-value, as judged by the mind.

yrUm = evil (anti-good). yr = negative, Um = mindquality (There is a shorter form “rym” = bad (positive-opposed-quality), which does not imply the mind, e.g. a bad knife “rym zEvd”).

“Ur” = yes! “positive-mind, mentally positive” mind-affirmation. (Urm = positive, affirmative, yes-quality.) “yrm” = negative.

“yr” = No! (anti-positive, in which no mind is implied).

“yr! fu brOv yn ot” = No! I like no fruit. (yn = not-any).

“rUt” = for (“good-mentally-to”, good for). “ot c rUm rUt bu!”

Fruit is good for you. NB. for= because = yUt (yt = from, mind-from)

“ot c rUm rUt bu, yUt sE gEv otrod” (Fruit is good for you, for (or: because) it contains vitamins). otrod = life-medicine.

nUr(m) = valu(abl)e: “amount (of) spiritually positive quality”.

“There is much that is valuable in this youth” means: “The

amount of spiritually positive quality . . . is great” thus:

“nE nUr cEv ag fE u, xu cEpAv yc anam A kab fE bEn”. Literally:

(Much value is in this man, who was not long time on this earth i.e. . . . , who is still young). As long as you do not know the word “fAom” for young, you can still replace it this way.

“fE wE cEv nUrm, yUt fE wE cEv riOm”. This stone is valuable, for(because) this stone is beautiful.

“rE” = metal. “r-E” = “positive-matter”, valuable-material.

“drE” = money

“drE” = money “d-rE” = “means” (of exchange for) “metal”, and:

money (coins) are the metal “by means of which” one buys

what is good (“r”) in this material (E) world.

“hE c drE? drE cEv to Ub nEn yrU” What is money? Money is the

seed of many evils. “yr! drE c rUm rUt nEn rUm Es” No! Money is good for many good things.

“rv” = imperative ending. (“-rv” = good-do: “It is good for you

to do . . . It’s “good” for you to drink milk, you better drink milk,

means a kind command: “drink milk”, as one commands only the good.

“jErV bijE” or “bu jErV bijE” (you better) drink milk!

“Ur! fu jEv can bijE, xE fa cEv” (Yes I drink all (the) milk . . .)

*) Distinguish † from +; † = d = through, a slanting line going through vertical line; + = r = a cross with horizontal bar.

†ΔU

†ΔU

Δ†, †

†Δ→

UΔ†

UΔ†

UΔ†

†U

→PΔ

UΔ†

UΔ†

UΔ† | †U ? †U UΔ† →PΔ UΔ†

†! †U | UΔ† UΔ† UΔ† UΔ† UΔ†

→UΔ† †U = UΔ†! †, UΔ† UΔ† UΔ†

● , "s" = thing, object, article, item. "sE" = it (thing-matter).

"Es" = thing, (as a full noun: "matter-thing, material-object")

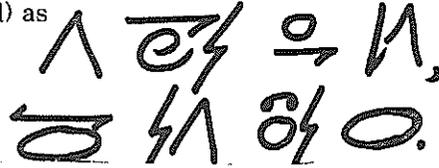
"-s" is usually the ending of a thing contained in itself, existing independently, concretely, e.g. vu = he, vus = man o = life, os = life-thing, animal. (-z = ending of a part!)

"Us" = thought, idea ("mind-thing"). bu bav nEn rUm Us.



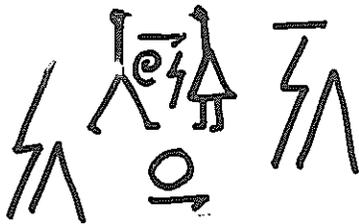
→, "t", toward, to, implying any approach → → →

"at" = to, towards (space-toward) as the full preposition, especially between consonants more easily pronounced than mere "t".



"u tev at fu, xA vu bav A."

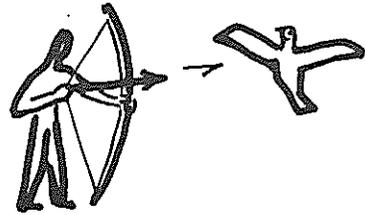
The man comes to me, when he has time.



"tev" = to come ("toward (us) move")
If he moves to us, he is coming.

"terv at fu". Ur, fu tev at bu.
fu brOv bu. fu bav bu ag fum bo.

"Come to me!" "Yes, I come to you."
I love you. I have you in my hand.



"u twebev at kEos".
(The) man aims at (the) bird.

"twebev" = "toward-force-move-together-move" aiming tries toward forcible "together-hit".



"Ut" = in order to, for the purpose of ("mind-toward, with a mind to")

"vu epAv ad nE da, ag ynE A, Ut tev at fa ag rUm A, yUt vu, ab na, cEpAv yp A." (He moved through much way in little time,

(= he moved fast = he ran) in-order-to come toward here in good time, because he, at first, was behind time) that means:

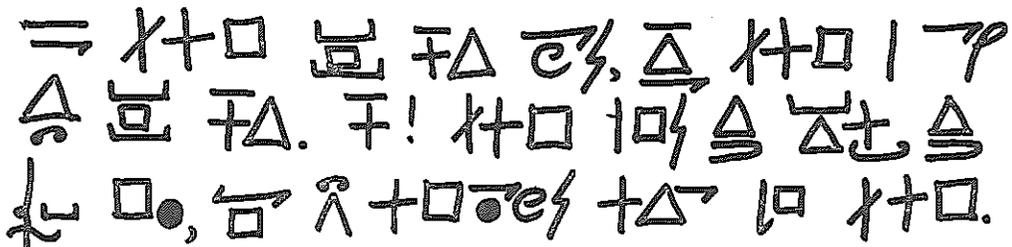
"He hastened to come early, because at first, he was too late."

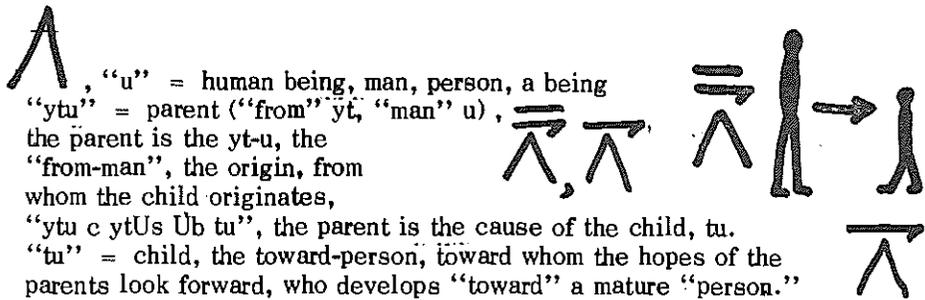
This replacement sentence shows that "Ut" and "yUt" are opposites.

"yUt" = because, for(opposite-of mentally-toward is "mentally-from")

"y-t" = from (yt = opposite-of "toward", y-t = anti-toward).

"yt drE nEn yrU tev, yUt drE c to Ub nEn yrU." (From money many evils come, for (because) money is (the) seed of many evils).

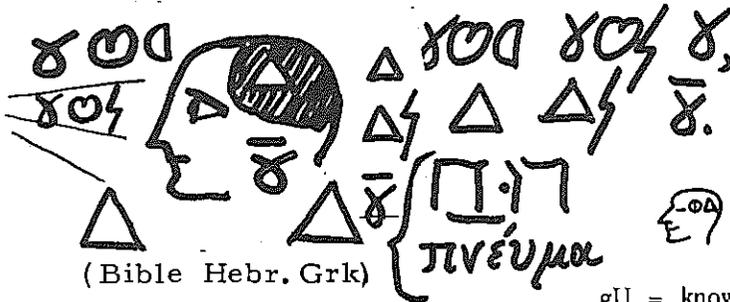




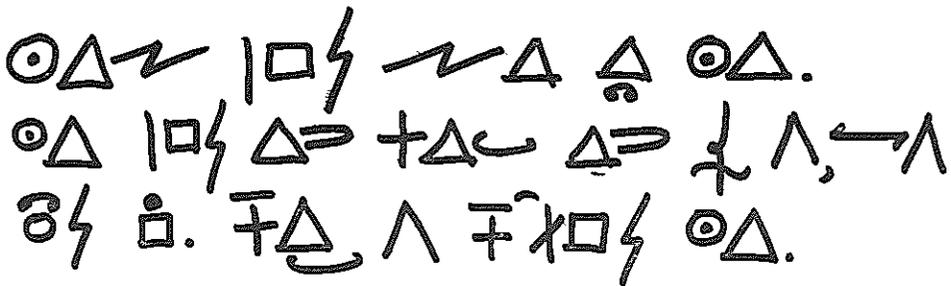
“u” = human being, man, person, a being
 “ytu” = parent (“from” yt, “man” u), the parent is the yt-u, the “from-man”, the origin, from whom the child originates,
 “ytu c ytUs Ub tu”, the parent is the cause of the child, tu.
 “tu” = child, the toward-person, toward whom the hopes of the parents look forward, who develops “toward” a mature “person.”
 “tu” and “to”, seed, are related. “hE c tu? sE tev yt to Ub ytu”.
 “bu” = you (the “together-man” b-u, with whom I, f-u, “this-man” am talking. “fu Uiv eb bu Ul vu” (I speak with you about him).
 “vu” = he, (the “active-human”),, “yvu” she (non-active, passive human animal). On this planet, at least in sex, the male is the active “v”, the female the passive “yv”, although there may be exceptions: “fu Uv: kab fE bEn, vus cEv vem, yvus cEv yvem, ag voz.” “vus” = man, he-man, active-human-thing; “yvus” = woman, a female person, passive-human-thing (yv-u-s).

“fE vus Ib fE yvus c ytu Ub fE tu. ytu brOv tu.” This man and this woman are parents of this child. (The) parents love (the) child.

△ “U”, mind, spirit, concept, abstractum. (U is related in sound to “y” - negation, as the spirit may withdraw from the world, and thinking creates “opposites” (y-): “iOz iOv i, U Uv yi” (“The eye sees light, the mind thinks darkness.”))



gU = knowledge
 “Uv” = to think (to mind-act)- “Us” = thought, ideā (mind-thing)
 “gUv” = to know (knowledge-verb); “gU” = knowledge (“in-mind”): What I have “in my mind”, in my head, is my knowledge.
 “gUw” = science (know-power): Through science has man the power to know, science gives power of knowledge, forcefully controls and organizes knowledge. “gUw cEv wU Ub gU” (wU = power).



"UI" = word ("mind-sound")
 "nUI" = language (many words)
 "UIv" = to speak, say, talk.
 "-U" is used as abstract ending,
 (like -ness, -dom, -ty, -ence, -tude)
 to form nouns: e.g. width = wideness =
 damU; dam = wide (through-space-quality)
 yIU = soundlessness, silence; yIm = unsounding, silent.



⚡, "v" implies "activ(ity)", do, make, □⚡, ⚡□, ○⚡
 "-v" is used as verb-ending, e.g. O = feeling, Ov = to feel,
 fu Ov = I (do) feel; to give = "sev", to love = "brOv" ♪⚡
 "vU" = act (act-concept), action; "-vU" corresponds to the
 ending "-ion": it makes nouns out of verbs: to have, to possess ⚡△
 becomes "possession". bav = to have, "bav" becomes "bavU" possession.
 "Ev" = to do, to act (in substance - E - to act -v), essential-act.
 "vEv" = to make (as all causative verbs start with v-: "to make do")
 "wU vEv fu Ev sE" ("A power makes me do it") = I must do it.
 "ev" = to move; vev = to drive (something else), to move somebody.
 "-yv" = passive (opposite-to-active) verb-ending: "sE veyv" = it is
 being moved, it's moved. "sE c vepAm" = it is (=has been) moved.
 "vem" = active (active-move-quality); "yvem" = passive (anti-activ)

⚡, "w" = power, force, energy, strength, ability, might, capability.

"wU" = power (as full noun: "power-concept")

"wav" = can ("If I can go through this field, it lies in my power-space "wa")

"wyv" = must ("power-passive", I am passively subject to a power: I must)

"wyd" = weapon, arms. ("yd" = against:

"w-yd" = power-against-tool, force-oppose-tool:

A tool with which one opposes force is a weapon.

vEd, u yv wU Ud xE, cEv wyd. ("Tool, man opposes force by which, is . . .")



↔, "x" = relation, relative, which . . . is implied.

"xE(m)" = which (adjective), xu = who, xa = where, xA = when,
 does not change the "subject-verb-object" order: u, fu iOv xu, . . .

—, "y" = negation, opposite, un-, in-, anti-, dis-, non-. ⚡, |, ●, ⊥, ⚡, ⚡.

"yd" = against (opposite of "by-help-of" = "d"); "yc" = (is) not

"ys" = nothing, "yn" = no(ne), "yr" = No!, "yv" = to oppose.

⊓, "z" = part, division, section, side, cut etc. ⊓△, ⊓□, ⊓○

"zU" = part (as full noun: "part-concept"); "az" = side (space-part)

"bu c' ab hEm az, hI?" (You are on what side, eh? = On what side.?)

Ez = element ("matter-part"); azve = 1/2, half, "one-part-made-2"

"izvo" = 3/5 (3 divided-by 5)

"zEv" = to divide ("part-make"). "uga zEpAm yd sEfU" (a house divided against itself).

Complete hard copy
aUI, The Language of Space,
1979, 4th ed., available under
"aUI Publications"

Part V: ENCYCLOPEDIA.

Systematic Thesaurus of Necessary Human Concepts, derived from the 30 Basic Categories of aUI, arranged alphabetically. (Study first Parts I, II, III). (The less important words, which have only to be recognized from aUI into English, but not used actively, are put into brackets or parentheses).

NB. Consider that ultimately these are only examples of the millions of possibilities of creating aUI words. In English, you can call a football also pig-skin or a policeman – copper or flatfoot, according to how you feel about him. In aUI, the attitude or the approach coins the word. E.G. “iron” has the popular aUI name of “wrE” (w-rE = “power” - metal; iron is the metal used for power and strength). But scientifically, we call elements “Ez” (matter-part) by their atomic order number. Iron, Fe(rrum) has the number 26; therefore iron’s scientific name is “element 26” or “Ez-26” pronounced “Ez-eA”.

Likewise, “hot” is a “fire-quality”; iE = fire, iEm = hot. But, in scientific language one could call it “infra-red”, “yk-aim.”

You can form many variations of synonyms; e.g. “Ed = medium” could be used for “tool vEd” (v-Ed = active-medium, means by which) or “dEs” = instrument. In English, too, you could call a dentist’s drill an instrument, or a means by which he works, or his tool.

In aUI you can often use the short general name – like “liquid”, – for the special liquid, e.g. water. Instead of saying “He needs much water (“jEn”) you could say “He needs much liquid (jE)”. Generally, one uses in aUI the shortest expression which is still enough clear. In Highschool we learn “egU”, physics, not always “egUw” = “physical science.” Besides adding one or two letters for clarification, you can also sometimes transpose letters, e.g. for “od” = food, you can say “do” = victuals, eats, grub. “o-d” means literally “life-means”, the “means” by which we “live”. “d-o” would mean “medium-life, intermediate-life”, as for a stork a frog is a living-being of interest only insofar as it provides a means-by-which he can live. Thus “do” should be used for “food” or “meat”, like olives or oysters, which were alive or are alive while we eat them, but not for synthetic jellies. Thus in aUI, you can play with the letters, exchange them and build new words to suit your mood.

z+□, □□[~]26.
x□, r1x~.
e○Δz, Pk, kP.

○ Letter "a"

"a" = space; it implies: place, locality, position, distance.

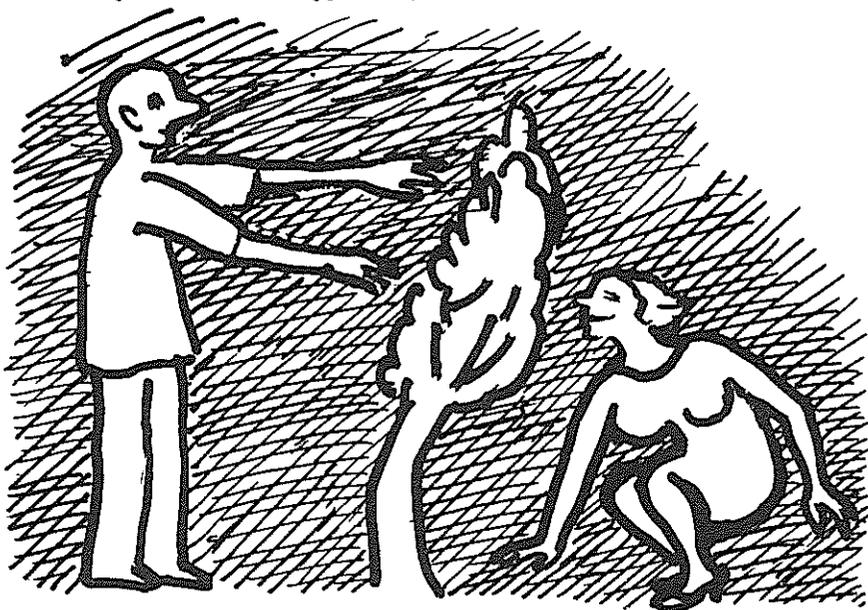
(see: "ad" under "d"; "at" under "t" etc)

"as" = place ("space-thing", "a-s"), a place is a thing in space, as far as space can become a thing and concrete.

"ayn" = point ("a-y-n" = "space - not - quantity"); a point is the smallest space, is space without extension, it has "no-quantity" is just a tiny "dot" in space.

"ayn c'a yb na" ("a point is space without dimension")

"ha c'bu? fu yc iOv bu. bu c'yp fE io, hI?"



20 1Ä ? 1A T 804 Ä,
 Ä 1 T 10 8P, 2~2

"bu c'ha?" "ab fE ayn ag fE as." "fu yc iOv bu. fu yc gUv, xa bu c'." "bu yc wav iOv fu ag yi." "bu c'yp fE io, hI?" "bu c'pnEk riOm ag yi lb yp nam io!"

("Where are you?" "At this point in this place." "I (do) not see you. I (do) not know, where you are." "You can not see me in (the) darkness." "You are behind this plant, eh?" "You are most beautiful in (the) darkness and behind a big plant!")

"am" = spatial ("space-like", space-adjective, space-quality).

a : av

av = go (“a-v” = “space-activity,” “space-do”: as far as one can make space, or do (something with) space, one does this activity by any directed progress, covering distance.

“fu av ad a at fE as” = I go through space to this place.

“fE as cEv am yI ayn ag a” = This place is only a dot in space.

“am e wav cEv yb wU” = Spatial movement can be without power.

vav = send (“v-av” = make-go; send him home = make him go home =

“varv” vu at vum uga = “vErv-av” vu at fuga = home = his house.

(fuga = fum uga, home = my house; or: your house, bum-uga etc)

NB. (fuga) = as, xa fnu ov, gaf pI as, xa fnu tepAv at o;

(home) = the place, where we live, or the place where we came to life. This is an aUI definition into basic compounds. Therefore (fuga) is not an irreplaceable word; it can be replaced by simpler words, and is therefore put in (parenthesis).

(vas) = parcel (va-s = send-thing, a transported thing) Again (vas)

is a replaceable word: “(vas) cEv ym Es vapAm yt yf as” (Parcel) is

any thing sent from (an) other place. “fu tyvpAv ym Es, vapAm yt fum

uga (= yt fuga) yt fum ytu” = fu tyvpAv vas yt-fuga = I got a parcel

from home (from my parents). “vapAm yt fum uga” = sent from my house.

(vava) = post-office. “vav-a” = send-space, send-place.

(vava) = uga, at xE nEh Es vayv can iA, Ib yt xE snE vayv at can u,

xnu syv snE = (post-office) = house (or: place = “as”), to which many things are-sent all days, and from which they are-sent toward the the people, who (plural) receive them.

(ogav) = walk (og = body, av = go, og-av = body-go, go there bodily)

(ogav = av yb ged, av Ud og, av Ud ogz Ub og, av Ud oged =

“walk = go without vehicle, go by-means-of body, go by organs of body, go by (means-of) legs: “fnu wyv ogav; fnu yc bav ged” = we must walk ; we have no(t) vehicle = car.

(nav) = run (“n-a-v” = “much-space-make”, n-av = much-go).

(nav) = nem av, nem ev ad a = fast go = (to) fast move through

space. “fu nav at vava, yUt fu wyv nem vav vas yt vava at ytu”

“I run to (the) post-office, because I must quickly send (a) parcel from the post-office to (my) parents (in another place = ag yf as).

“fu yc tev ag rUm A. fu c nEm yrOm . hU vava yc vem can A, hI?”

(I (do) not come in good time. I am very sad. Why (is) (the) post-office not active all time, eh?)

“AT e3 00 + Δ 0. N | E F O.
2Δ 30/0 T 3e | 0 0, 2?”

a : ba

bam = near (b-a-m = together-space-quality: if two trees are near, they are "together" in "space".)

"Qg 2 tok cEv bam, snE cEv tab ag a."

(bas = neighborhood; b-as =_together-place. bas = can as, xnE c' bam ab fum uga, bam fuga) "fu twUv rIv Ib riOev, yUg fu yc gUv, fum bas UItAv hE at fE" (I will (want to) sing and dance, but I (do) not know, what my neighborhood will say to this (= "my neighborhood will say what to this.")

ybam = far (y-bam = "un-near"). "a-u c' bam, hI? yr! a-u c'ybam." (u-io-ba = garden: "man-plant-nearspace", a plant-place near a man's home.)" uioba c' as Ub io bam u, vEpAm Ud u." "(A garden is (a) place of plants near man, made by man." Instead of saying: Your garden is beautiful, you could say: your plants are living beautifully around your house = ag as Ub UIv: bum uioba cEv riOm, bu wav-yEc UIv: pIn bum io cEv riOm ovAm.

"fu UIv at fum bus (neighbor): `terv at fum uioba. pfa c pIn pnEk riOm io ag can bas." (I say to my neighbor: 'Come to my garden. There are the most beautiful plants in all neighborhood'.)

da.

da = way



("d-a" = "through-space": a way is a line through space

(dav) = to travel, d-av = through-go, or da-v = way-make, to make one's way (dav cEv av ad anam da = to travel is to go through a long way.)

(davev) = to drive: to move "vev" on a way

"da" = vev kab da = da-vev.

(ade(v)) = (to) journey = "space-through-move" = to (make) move through space

(eda) = road, move-way = e-da; a way we move on.

(ueda) = street, "man-road" = u-eda = man-move-way

ueda c da ge nEn uga. nEn u ogav Ib davev ag ueda Ub nam nuba.

(A) street is a way between many houses. Many men (people) walk and drive in the street(s) of (a) big city. fu dav ek fE da ("I travel over this way") "pI dav cEv ybam av" (The traveling is far going).

"vu Ev ade ek fE eda" He does (makes) a journey over this road.

(How would you express "sentimental journey"? Perhaps: "journey with feelings of the past and of home" = "ade eb yIn O Ub pA Ib Ub fuga."

"fE daiu av eb fu" (This guide goes with me).

(daiu) = guide = way-light-man = a "man" who carries the "light" before me on my "way." "daiu c u, xu av ap fu Ib viOv da at fu"

a : da, ga.

(A guide is a man who goes before me and shows the way (to) me).
“fum daiu, hUd ybam cEv fnum da? fE c anam ade (long journey).
fu c’yrom (sick) . fu yc wav iOv at ha fnu av.” - daiu U’iv: “fu yc
gUv. fa da c ydam, yUg sE Oiv ybam. sE wav cEv , Uf ypAz Ub fE ade
cEtAv fnum yo.” Try first to translate it yourself, then look it up:

(My guide, how far is our way? This is a long journey. I am sick.
I can not see to where (whereto, whither is also “hat”) we go.”
The guide says: “I (do) not know. Here the way is narrow, but it
seems far. It can be (possibly = perhaps = twam), that the end of this
journey will-be our death.”) “rOm ade rUt bu!” (Pleasant journey for you).

dam = wide (“through-space-quality”: if there is a “wide” space between,
my arrow has to travel long “through space.”)
ydam = narrow (y-dam = un-wide, opposite of wide).” cEpAv = pAc
“eda cEpAv yim Ib ydam. ybru tepAv Ib viOpAv vum wya at fnu. vu t tAv:
bnu yc tetAv om yt fa.” (The road was dark and narrow. The enemy
came and showed his weapon to us. He said: ‘You will not come alive
from here). “fnu wav nav. fnu narv!” (We can run. (Let) us run!)
damU = width (wide-concept, wide-ness). “damU c’o an.” (width is 5 yards).

How wide is this street? Could your Canary-bird fly (kEdev) “through
space” from one side to the other? (fE ueda cEv hUd dam? bum ei-kEos
wav-yEc kEdev “ad a” yt a az at pl yf, hI?) The width of this street
is only ten meters (yards, units). “damU Ub fE ueda cEv am O an.”

ga = inner space.

ga = room (“inside-space = g-a”): a room is a “space inside” e.g. a house.
(kU-ga) = church (k-U-ga = high-spirit-room, God-room): In a church
should be “room” for the “spirit” up-high (k = above), for God.
(kUga c uga Ub kU; kUga c as, xa fnu Ov a eb, Ib yk, pl kam U, xu
cEv rUm, riOm Ib EjUm; kU cEv pl can-rUm , pnEk kam U, xu vEpAv can cU)
(The church is the house of God; The church is the place, where we
feel one with, and under, the High Spirit, who is good, beautiful and
true; God is the all-good, most high spirit, who made all existence).
“fa, ag fE kUga c ga rUt KU” Here in this church is room for God.
(nArs-ga(v)) = (to) store-(room): “n-A-rs-ga” = “long-time-goods-room”

goods = good-things = rs. In a store-room goods can keep for much-time(n-A).
“ag nArs-ga nEn rUm Es Ib od cEv bApAm Ib vApAm rUt nE A” = In a store-
(room) many good things and food are kept and preserved for much time.

△ 104 2 104 7△, 104 104,
7 104 104 104 104.

a : ga

(yr-og-ga) = hospital = bad-body-inside-space = yr-o-ga = bad-life-room, yro = sick, yro-ga = sick-room; y-r = no-good; in a hospital we have no-good life.

“yroga c uga, xa u bav yro gaf xa u yov. yIn u Uv, Uf nu wav tyv ro gaf tEv rom ag yroga.” (A hospital is a house, where people have sickness or where people die. Some people think that they can get health or become healthy in a hospital. fE c twam = This is possible.

(niOb-ga) = museum = n-iO-b-ga = much-see-together-room: In a “museum” we “see” lots of things “together.” fu iOpAv ag niObga riOm og Ub yvus vEpAm ag wE, Ib blb jiOvs Ub jEnTb bEk, Ib yfA yl Es ag mi, xE cEpAv nEm ydim. fu yc wav Ulv, hE sE cEpAv. sE cEpAv ycEmUm.

(I saw in a museum beautiful bodies of women made in stone, and also pictures of the sea and mountains, and then a thing in color which was very unclear. I can not say what it was. It was abstract (unreal).)

(nuvs-ga) = factory, “plant” = many-men-make-things-room: in a factory, many men make (produce) things. “ag nuvs-ga, nEn u vEv nEn Es rUt fnu: nEn A Ud fem es. nEn es vEv fUd nEn Es, Uf fnu yc wav dEv can.”

(In a factory, many men make many things for us: many times by-means-of automatic machines. Many machines make so many things, that we can not use all.”

(tebru-ga) = hotel = guest-house = tebru-uga. te-bru = toward-move-- friend, te = come, bru = friend, come-friend = guest = tebru. A friend who comes inside, is a guest. “come-friend-inside-place = tebru-g-a”

uga = house “man-inside-space, the place where a man lives inside.”

(ugav(s) = build(ing), house-make = to build; a built thing = a building.)

tugai = window = t-uga-i, toward-house-light: a window lets “light” in “to the “house”

kugaz = roof = k-uga-z = above-house-part

(ugayk = floor, uga-yk = house-under)

(ugayks = mat, floor-thing)

ugta = door (man-into-space: the space through which a man comes into (the house)

(nugta) = gate (“big door”)

(yr-uga = prison, yr-u-ga = bad-man-room

yr-uga = bad-house, (yr-Uga = mad-house)

(bad-mind-place, insane-asylum, state-hospital)

“pIn tugai Ub yruga cEv ynam” The windows

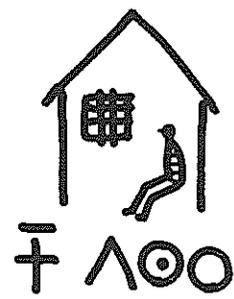
of a prison are small. “u, xu cEv ag yruga,

yc bav wU at av tyg yt tugai. vu yc wav ev

yg ugta.” (The man who is in prison, not

has power to go out from the window. He

can not move outside the door, = outdoors.)



Handwritten text in a stylized, possibly phonetic or symbolic script, consisting of several lines of characters and symbols.

a : ga, ka

“au hIv: hU c fUd nEn u ag yruga, ag yrUga, ag yroga? nu can cEv yrUm, Uyrom, yrom? hI ? kab yf ki fnu yc bav can fE. hU fUd nEn u kab bEn cEv yrUm ? fEn u brOv yrU, hI ? yt hE can fEn yrom u Ib Uyrom u tev? Qg bnu cEv yvrOm at bnum bru, fu iUv , Uf can tEv yrom Ib Uyrom.”

(The space-man asks: Why are so many men in prisons, in insane-asylums, in hospitals? Are they all evil, insane, sick? eh? On other stars we (do) not have all this. Why (are) so many men on earth (are) evil? (Do) these men love evil, (eh?). From what all these sick men and insane men come? If you are unkind to your friends, I understand, that all become sick and insane.)

(State-hospital)
Insane-asylum



hospital



(NB. Although “-ga” means “room, space-inside” , in English we use often the word “place” in the same meaning. The word “as”, however, is not a place-inside, but signifies “location.”)

ka:

tyka = slope (t-yk-a = toward-below-space, tyk = down, tyk-a = down-space, a slope sinks down in space.) uga tepAv tyk, yUt uga ugapAvv kab tyka. (The house came down, for the house was-built on a slope)

ma:

mag = position (m-a-g = “qualified-space-inside” which one is placed; one attains a certain spatial quality by the position, in which one is placed: see “m” for “ma = form.”)

“ag hEm mag bu brOv at cEv? bu brOv at kav, ykav, gaf Yktav, hI?”
(In which position (do) you like to be? (Do) you like to stand, lie or sit?)

na:

na = dimension (“quantity-space, numbered-space, measured-space”:
we count space in first, second, third, and even “fourth dimension”.
ana = length, anam = long (“one” = a, “dimension” = na: a-na; what has only one dimension, has only length, the first dimension of the 3-dimensional space. ena = flatness, plane; inam = 3-dimensional (yana(m) = short/ness: y-anam = un-long = short, yana = shortness.)
(v-ana-(v) = stretch = make-long-(verb), lengthen. “nu vanapAv vum kogz”
(They stretched his neck)

“vus cEpAv kam, kam ag yruga. u yc wapAv tev tyg. vum ga cEpAv ynam Ib yt vum ga at bEn cEpAv ybam, ybam tyk. u cEpAv ag yruga anam A.

pfE vus bapAv rUm yvus, xu brOpAv vu. vum yvus bapAv am brO, Ib ywom ywanbs Ib bana Ib wom wana. yvu iOpAv nam wizes, Ib yvu UpAv, Ib yvu brOpAv Ib yvu bapAv Us: yvu bwanav ywom ywanbs al nam wizes, Ib davev wizes tak, tak at kam tugai, xa yvum bru cEv. wizes nav tak. ab tugai, vus fev wizes Ib bav ywanbs.

yvu bwanav at ywanbs bana. Ud ywanbs vu vev bana tak at vufU. Ud bana vu fev wana. Ib Ud wana, vu tev tyk, tyk, at vum yvu-bru. nu brOpAv a-yf rUt canA.”

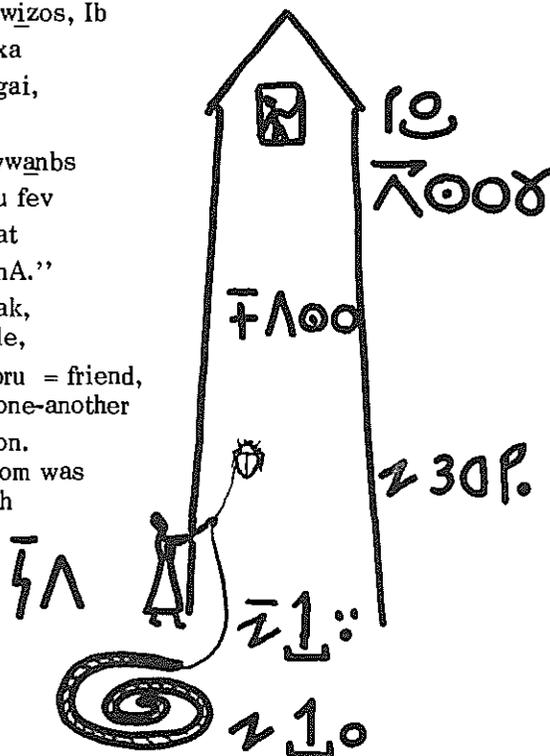
(pfE = that (man), ywom = weak, wizes = powerful) insect = beetle, vufU = himself, fev = (to) take, bru = friend, yvu-bru = she-friend, girl, a-yf = one-another

“A man was high, high-up in a prison. The man could not come out. His room was small, and from his room to the earth was far, far down. The man was in the prison long time.

That man had a good woman, who loved him. His woman had only love, and a weak thread, and a string, and a strong rope. She saw a big beetle, and she thought, and she loved and she had an idea:

She ties the weak thread around the big beetle, and drives the beetle up, up toward the high window, where her friend is. The beetle runs up. At the window, the man takes the beetle and has the thread.

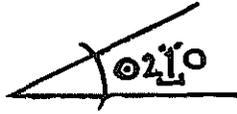
She ties to the thread the string. By-means-of the thread, he moves (pulls) the string up to himself. By-means-of the string he takes the rope. And by the rope, he comes down, down to his lady-friend. They loved one-another for all-time. (for-ever).”



≈ Δ† ㄱ. ㄱ ㄱ ㄱ, ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ.
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ.

a : na

ge-b-ana = angle = between-(two)-together-lines: an angle lies
between (ge) (or "within- two" = g-e) lines, joined together, meeting.



(anan = meter, yard = length-unit could be replaced by "YARD" as proper name)

ena(m) = flat/ness, plane, plain = two-dimension-space (-quality) =
two-quantity-space: a plane has length and width.

enas = leaf, sheet, pane = any "flat-thing", not especially a green plant leaf

enaz = field = plain-part, a part of flat surface.

(jena = square = equal (j)-sided-flatness (ena))

(wenas = board = w-enas = strong-sheet, strong-flat-thing = wom enas)

(yn-ena = card = little-flatness; vav-ynena = post-card = send-card)

nam = big, large, great (much-space-quality)

ynam = little, small, y-nam = "non-big, ungreat"

(slang expression "nym", if no space is stressed)

(For the following see bE, jE, kE under "E")

bEna = land (bEn = earth, bEn-a = earth-space)

jEna = sea (jEn = water, jEn-a = water-space)

kna = heaven, kan = sky, ka = upper-space

(slang for sky & heaven)



jEgeda = jEged-a = ship-space = harbor

una = country (u-n-a = man-big-space, people-place)

(dova = restaurant, eat-place; ydova = toilet, restroom)

(roga = sanitarium, health-house; yroga = sickhouse, hospital)

"Qg bu twUv dov, bu av at dova; Qg bu twUv ydov,

bu av at ydova; Qg bu yc.wav ydov, bu tev at yroga."

(If you want to eat, you go to a eat-house; if you

want to eliminate, you go to the toilet; if you can

not excrete, you come to the hospital (sick-house).

a : s

(nase(v) = transport = much-space--thing-move(-do) = n-a--s-e(-v)

"fnu vepAv fnum Es ad anam ytta Ud nam nase" We moved our things

(through) a long distance by-means-of-a large transport."

sav = put = s-a-v = "thing-space-make"; if one "makes place" for a "thing"

one puts it there; one puts a thing always in some "place," ("as").

a : a = one ↑

a = one: fu EjUrOv Uf am a KU cEv KU = I believe that only one God is God.
am = only = one-ly, one-quality. "yvu brOv am a vus"
an = unit (one-quantity).pl METeR c' an Ub ana ag euROPa.
na = first = number-one = n-a. yu c pl na ag vum bUz = He is the first in his class.
amUm = absolute (am-Um = only-mindquality) Only the mind thinks in absolutes.
abzam = simple (a-bzam = one-fold, see "z" at end of this Part V)
agnUs = case = a-g-n-U-s = one-in-many – mind-thing: a "case" or sample for a scientist, is just "one" among ("in") "many" on which he does research. It is a "mind-thing:", "U-s", concept.
artnU = example = a-r-t-n--U = "one-good-for-many – abstract (or : mind)"
 If we give as an "example" of charity e.g. the Good Samaritan, this "one" serves as a "good" model "for many" in their "minds."
atek = step = a-t-e-k = "one-toward-move-up": on a step ladder, a "move" "one-up" is a "step", which, like a step in walking leads us nearer "toward" ("t") our goal.
 " a atek ag a A, am a atek ag a A!" One step at (in) a (one) time, only one step at a time!
 daiuv at enAm A.

"vu am UIpAv: ""yc erv a atek! (He said only: (Do) not move a step!)
 Qg bnu ev, fu vyotAv bnu." fnu UIpAv: ' hU bu yc twUv, Uf fnu tev?'
 ""yUt bnu yc fum bru! bnu cEv fum ybru." 'hU bu Uv fE? hUd bu gUv pfE?'
 fnu EpAv yrU at bu am a A, hI?" ""bnu cEpAv can A yrUm at fu."
 "bu serv at fnu a abzam agnUs jOm artnU". ""arv yta (go away!)!
 fu ybrOv b n u , Ib yc ybrOv am bnum vU.""

Translate this first, then check up by the following translation, and retranslate into aUI, and write this down, and check again, whether this was right:
 "He said only: ""Don't move a (one) step! If you move, I shall kill you." "We said: 'Why (do) you not want (will), that we come?'
 ""'Because you (are) not my friends! You are my enemies.'"
 'Why (do) you think this? How (do) you know that? We did harm to you only one time, eh? (=Did we ever do any evil to you?)'
 ""'You were (have-been) all time evil to me.'"
 ""(You) give (to) us one simple case as (like an) example.'
 ""'Go away! I hate y o u , and (do) not hate only your acts (actions).'"
 – ybrO yc wyv-bav ytUs gaf ytUw –
 – Hate not must-have cause or reason –
 (Hate needs no cause or reason, hate does not need cause or reason, hate needs neither cause nor reason . . . and other similar translations.)

Handwritten text in a stylized script, likely representing the same content as the typed text above.



" A "

A = Time

NB. For days (iA), months (ekiA), years (akiA) etc see under "i" below.
These time periods and their parts are measured by sun (aki) and moon (eki), and by their light "i": yiA = night, iA = day, iAz = hour.
A = Time; period, epoch, duration, tense etc are implied.

Av = to last (to make time)

vAv = to preserve, keep = v-Av = make-last

A : b

bAv = to keep and hold, hold, (b-A-v = together-time-make). If I keep

holding something in my hand, I "make" it stay "together with me" for a "time".

(bav = have is similar: to have and hold = bav Ib bAv, to have for keeps)

A : d

Ad = time-piece, clock or watch (nAd = clock, ynAd = watch) "time-tool"

A : f

fA = now = this-time: Now we shall do it otherwise = fA fnu EtAv sE
ag yf mUd = this-time we shall-do it (an) other manner.

kfA = again = k-f-A = (over and) above this time

tfA = still, yet = up to-now, to-this-time = t-f-A, till-now.

yfA = then = y-fA = not-now = yf-A = other-time, maybe later

pfA = then, before-this-time, once upon a time, long ago, "damals"

"fA fnu bav wei, pfA fnu bavAv am wU Ub fnum koged" Now we have electricity, then (at that time) we had only the power of our arms.

fAom = young (this-time-life-quality) Just from this time (born)

just "now" (fA) come to "life"; freshly hatched (see pAom under A:o)

iA = day = light-time, the time from light to light is also a day.

fiA = today = this-day = f-iA. serv fnum iAm nod at fnu fiA = give us today.
our daily bread.

pfIA = yesterday = p-fiA = before-today

fiAt = today-toward = to-morrow: today moves "toward tomorrow"

(Other iA-compounds see under "i" below)

Ag = during

jAg = while = same-time-in

A : m

fA(m) = present / time = this-time-quality, as of this time.

pA(m) = past (fore-time, Vorzeit, the time of our "fore"-fathers, pre-time.)

tA(m) = future "toward-time" = t-A = the time "toward" which we move.

ka-mA = weather = sky-condition (ka = sky = upper-space); mA = state, condition, see "m" below. m-A = qualified-time = state, status,

A : n

nAm = frequent, often = many-times-quality; ynAm = rare, infrequent

ynA = minute (a little, "minute" time); ynAz = second, (minute-part).

"ynA Ib ynAz c zU Ub iAz, xE c zU Ub iA" = minute and second are parts of the hour, which is part of the day.

A : o

oA = age = "life-time" : one's age is the time one has lived.

fAom = young, now (come to) life, recently born

pAom = old; from the past (pA) still living on (om).

A : r

prAm = early = before-good-time-ly: The early bird was there before =

prAm kEos cEpAv pfa Ap.

vrAm = ready = "make-good-time-ly" = "v-r-A-m"; if you make good time or do every thing in good time, you are ready.

A : s

Asev = lend ("time-give" = to give (sev) only for a time (A).

A : v

Uyv(A) = sleep(mind-passive-time = U-yv-A = mind-not-active-time).

Sleep should be the time when the mind is at rest.

A : y

ymA = ever (no-quality, i.e. unqualified-time = ym-A) unspecified time.

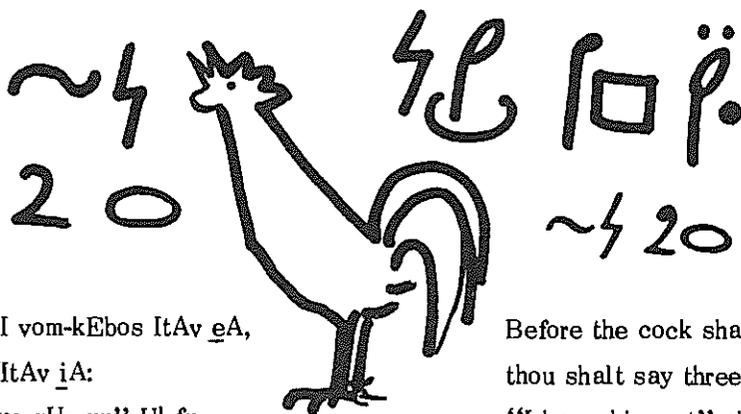
yA = never (no-time). yu EtAv fE yA: He will-do this never.

SENTENCES:

fnu ov ag A Ib ag a; A cEv nu na Ub a; e cEv a ag A.

We live in time and in space; time is (the) fourth dimension of space; movement is space in time.

vu av nam ytta ag ynam A. He goes (a) great distance in little time.



Ap pI vom-kEbos ItAv eA,

bu UItAv iA:

"fu yc gUv vu" Ul fu.

Before the cock shall crow twice

thou shalt say three-times:

"I know him not" about me.

(kEos = air-animal, bird; bos = domestic-animal; kE-bos = fowl; vom-kEbos =

male fowl = cock, rooster; Iv = sound, ItAv = will sound, crow. ;

In eA, iA the stress falls upon the underlined nasal vowel. ;

a iA Av hUd anam, hI ?

One day (a day) lasts how long? eh?

a iA wav Av fUd anam hUd o(or;jOm o) = A day may last so long as (how)

life, or: like life. ;

A day may last as long as a life.

"A" : z

bu bArv fu ag U ! Urv UI fu!
 "fiAt, fiAt, Ib kfA fiAt, ev Ud
 sEM ynam atek yt iA 't iA."
 (Ib kfA = and again, 't = at)
 fA bu cEv tFA fAom;
 fiAt bu cEtAv pAom.

Keep me in mind! Think about me!
 To-morrow and tomorrow and tomorrow
 Creeps with its petty pace from day
 to day. (Shakespeare's Macbeth)
 Now you are still; young;
 to-morrow you will be old.

(Old aU song)

jAg iA Av, u erv!
 fnu kfA arv tag u-io-ba!

While the day lasts, man shall
 move (work).
 We again shall go into the garden!
 (Let us go again into the garden!)
 Now the weather is good.
 He frequently goes over this road.

fA pI kamA cEv rUm.
 vu nAm av ek fE eda.
 bu cEv vrAm , hI?
 hE c 'bum oA, fum tu?
 "fu yc tu, fu c 'nam vus!";
 ynvu Ub A akiA UIpAv.

Are you ready, eh?
 What is your age, my child?
 "I am-not (a) child, I am a big man,"
 (the) boy of six years said.

"fu Uv, Uf fu yA iOtAv
 yI jAe-UI , brOm jOm tok."
 (jAe = rhythm = equal-time-movement; rhythm-word = poem). As rhymed couplet:

"I think that I shall never see
 a poem lovely as a tree."

"fu Uv, Uf am tok cEv pnEk brOm,

Ib jAe-UI yA ctA jOm." ctA = tAc

"bEn ev al sEfU (itself), Ib sE vev a az at aki. ag fE az sE cEv iA;

ag pI az yta yt aki cEv yiA. iA Ib yiA cEv tab eO-u iAz.

a iAz bav AO ynA. ag a ynA cEv AO ynAz.

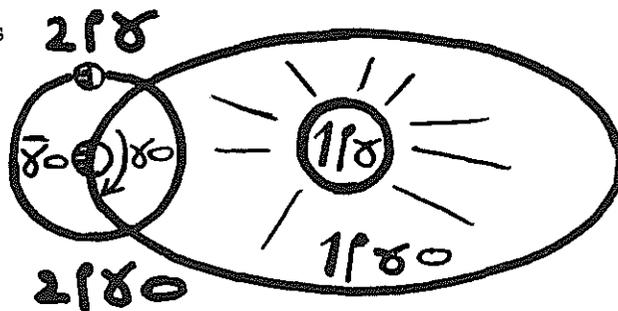
— ag Ad fnu iOv A. yUg, ag pA , Ib fA (rUt pAom u), aki, Ib yf ki
 ag yiA, viOv (show) A.

— bEn ev blb al aki. fE e Av iAo (365)(= i-Oke--A-O--o) iA; fE cEv
 a akiA .-- eki ev al bEn ag a ekiA.-- yvus ov Ud A Ub eki,
 vus ov Ud A Ub aki.

(The) earth moves a-
 round itself, and it moves
 one side to (the) sun.
 In (on) this side it
 is day. In the side
 away from the sun
 is night. Day
 and night are to-
 gether 24 hours.

One hour has 60 minutes.
 In one minute are 60
 seconds. In the clock
 we see the time. But, in

the past, and now (for old peoples), the sun, and other stars in (the)
 night, show the time. -- The earth moves also around the sun. This move-
 ment lasts 365 days; this is one year. The moon moves around the earth
 in one month. The woman lives by the time of the moon, the man lives by
 the time of the sun. --



"b"

"b" denotes "together with", "co-, con-, cum-"

"b : a"

- ab = at (a-b = space-together, together in space)
- tab = together ("to(-space-)gether"): "fnu cEpAv tab ab uga Ub fnum bru"
(We were together at the house of our friend, (= at our friend's house).
- ba = nearness ("together-space")
- bam = near, ybam = far (not-together-space-quality, un-near)
- bamQ = nearly
- baz = beside(s), "together-space-part", near-side, by-the-side. (az = side).

"b : A"

- bypAm = next ("together-afterward (yp)-time-quality, "together" but "behind"
is the next man, close by but a little behind the first man)
- bypAv = (to) follow ("next-do, to be the next, next-verb") "bypArv fu!" =
follow me! -- "yc bypArv fu" (Do) not follow me.

"b : 3"

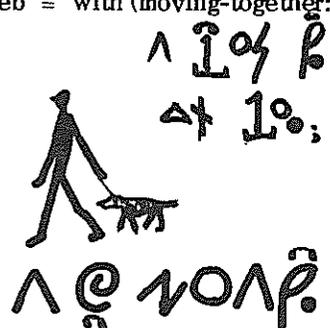
- bav = to join ("together-one-make"); "nu bapAv Ib bypApav vu."
- baz = joint ("together-one-part": a joint is a "part" of a structure,
in which pieces are united, made "one", come "together.")
- Abvana = stitch ("one-together-make--line (ana)": a stitch is a little
"line" or thread, which "makes" things hold "together" in "one.")
- banav = to bind, (together-line-make, make (put) together with a line).
- (banapAs = bundle, (banapAm = bound, banapAm-Es = banapAs = bound-thing.)

"b : c"

- bcu = companion (together-be-man), the "man" with whom I "am together."
-- fum bcu cEpAv cnA eb fu, yUg fiAt vu cEtAv ybam: fu yc wav bav vu.--
(My companion was always with me, but tomorrow he will be far: I can
not join him. "fu yc wav bypAv fum bcu" = I can not follow my buddy)

"b : e"

- eb = with (moving-together: if he goes "with" you, you both "move-together"
-- waubos ev eb u : u eb waubos av tab.
(The) dog moves with (the) man: man with dog go
together. -- u banav waubos Ud anas, Ut waubos
tAv tab eb vu. yUg waubos brOv vum ku, Ib yc
twUv av ybam yt vu. -- (The man binds the dog
with (= by means of) a line, in-order-that the dog
stay together with him. But the dog loves his
master, and (does) not want (will) to go far from
him.) -- waubos yc ov rUt vu-fU; vu ov rUt vum
ku. -- (The) dog (does) not live for himself; he
lives for his master.)



Handwritten notes in script: 10y P, 10;, 10y P, 10;, 10y P, 10;

" b : e " ˆ:e

bEtKU, bEtKUv = structure, construct; "together-matter-to-above (=up) - concept": If you construct a structure, you put it "up(ward)" and you put its "material" parts "together," for solidity (bE).
 bev = to communicate, bevU = communication. "together-move": if you communicate with somebody, you "move" toward "togetherness" with him.
 fnu bav yln bevU yt a. -- We have communications from space.
 bwE = paste, glue; together-power-matter, together-hard (wE): a glue hardens, when both parts are stuck together.
 byfEv = to mix, byfE = mixture, byfEm = mixed; "together with-other-matter-(make). -- U Ib drE yc byfEv = Mind and money (do) not mix.

" b : l "

Ib = and; "sound-together": If you say "good and bad", the two concepts are "together" in "word-sound" only, not in meaning.
 blb = also, too; together-and: "He went and I, too" -- the "too" strengthens the "and" (Ib).
 lbyf = etc, etcetera, and so on; "and-(the)-other" (other = yf).

" b : j "

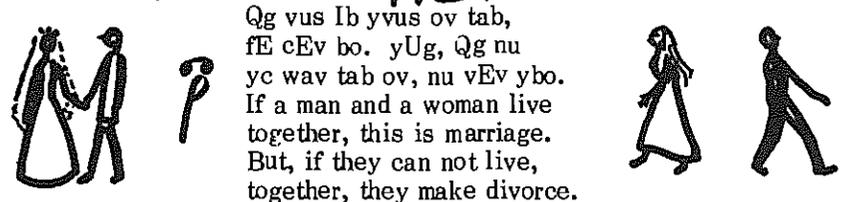
(bjOrv(Am) = suit(able) = "together-equal-feeling-good-make, fit(ting)"
 (If your hat suits or fits (to) your dress, they "make together" the "same good feeling" of harmony)
 brUj = agreement, brUjev = to agree (brU = peace).
 ("together-good-mind-same (move-make)": If you are "together of the same good mind" (and you "make a move", then you both "agree."



-- fE ca ymA batAv brU, hI ? can u yA brUjetAv. -- (ca = existence-space, world) "Will this world ever have peace, (eh?). All men will never agree."

" b : m, n, o "

bma = configuration, group = "together-form"
 ynab = (small) group, "few-space-together"
 (When few people or things are together in a place, they form a "group."
 bo = marriage, wedded life, "together-life"
 bov = to marry, "make-life-together"
 bopAm = married, ybo = divorce



Qg vus Ib yvus ov tab,
 fE cEv bo. yUg, Qg nu
 yc wav tab ov, nu vEv ybo.
 If a man and a woman live together, this is marriage.
 But, if they can not live together, they make divorce.

b : w

bwlv = crash = "together-power-noise-make"
 bwEm = sticky = "together-force-material-quality", with cohesive force.
 bwam = tight (together-power-space-quality): pressed powerfully
 together in the same space. "ybwam" = loose
 bwev = press (together-force-move-make) bew(ev) = grip
 bUwev = grasp ("together-mind-power-move") If we grasp an idea, we
 hold it together in our "mind-power"; bUw = (the) grasp.
 bywev = slip = "together without power move" (If two plains slip
 by each other, they are close "together", but have no cohesive
 "force": "yw", and so they "move" by (ev).

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b : y, z

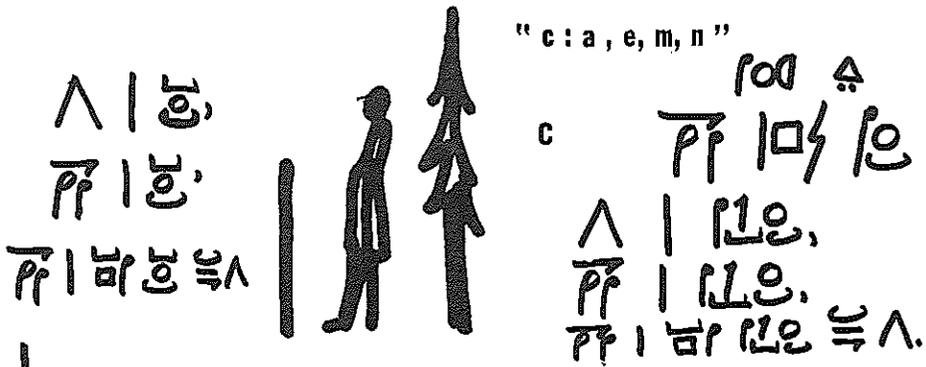
yb = without "un-with, not-with" -- vus yb yvus cEv kan yb ki --
 (A man without a woman is a sky without a star)
 tybse = loss = toward-without-thing-move; tybsev = to lose; (If you
 lose everything, you "move" toward the "without" -things status.)
 ydbe(v) = friction; (rub); "against-together-move": friction hinders
 the movement of plains close together.
 bza = fold: abzam = simple (one-fold); ebzam = double (two-fold);
 ibzam = threefold, triple = "three-together-parts-(in one) space-quality."
 nUbzam = complex = "many-parts-together-(in one) mind."

-- u yA wav ov yb kEn -- (Man never can live without air = Man can
 never live without air)

-- bu gUv pl ibzam ypums Ub a, hI ? -- (ypums = mystery).

(Do you know the threefold mystery of space?)

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= 'c' denotes "BEING, EXISTENCE". "c" = is, sounds similar to "j" (equal) and "s" (thing) : a thing exists. "2 + 3 is 5" means: "2 + 3 equals 5".

"c : a, e, m, n "

ca = world = "existence space", the space of being. 10, 10, 1
 cEv, shorter "c'", = to be, is, are, am = existence-substance-do, 10, 10, 1
 the verb which gives the essence of existence, = to exist.
 "cEv gaf yc cEv, -- fE c' pl hI." = To be or not to be, that (this) 10, 10, 1
 is the question. 10, 10, 1
 cEm (U) = real(ity) = "existence-matter-quality(-concept)" 10, 10, 1
 -- xE cEv, c' cEm -- = What exists is real. 10, 10, 1

can = all: "existence-space-quantity", as many as there exist in 10, 10, 1
 space, as many as there is room for, as space can hold. 10, 10, 1
 (cna = everywhere = ag can as = in all places 10, 10, 1
 cNA = always = ag can A = at (in) all times 10, 10, 1

"c : O, U, v, y. "

cO = sense: "existence-feeling" : our senses, as sight, hearing, 10
 touch, . . . give us the feeling that we exist. 10
 cU = existence, "exist-concept" 10
 cEv = to exist (never shortened!), cvEv = to realize, make exist, 10
 carry out, materialize. -- bu cNA cvEv bum tO, hI? ("tO = wish = 10
 "toward-feeling", what one looks forward "to") (Do) you always 10
 realize your wish(es), eh? 10
 cyv = to happen, "existence-passively" to come passively into being. 10
 cyvs = event, happening, "happen-thing" (an event is what happens) 10
 -yEc = "-perhaps" as conjunction of unreality, or: "might = would = should" 10
 in contrary-to-fact clauses: If she came, he would be glad = 10
 Qg yvu tepAv, vu cEv-yEc krOm; more correct: Qg yvu tev-yEc, vu . . . 10
 yc = (is) not = "non-exist" 10
 tycvev = destroy, tycvje = destruction = "toward-non-existence-move" 10
 (If you destroy something, you move it toward non-existence, death). 10
 - bum yta-cEv tyc vev fu ; Qg bu yc cEv-yEc fUd ybam, fu av-yEc at bu. -- 10
 (Your away-being (your absence) destroys me; if you were not so far 10
 (if you not would-be so far), I should go to you.) 10

✕ "d"

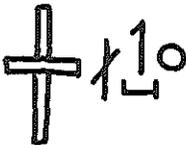
"d" denotes "through, by (means of), instrumentality, tool, medium."

ad = through = "space-through"

enad = plane (tool), plain-tool

(a plane is used to make (wood) plane or flat

--enad vEv tEk enam--



dana = cross ("through-line")

kad = across = "above-through"

Ad = clock, time-piece, "time-tool"
instrument for time.

ynAd = watch, little time-piece



"d : a"



yvu jEv ad anyEd =

she drinks through (a)

tube (pipe) "straw"



"d : b"

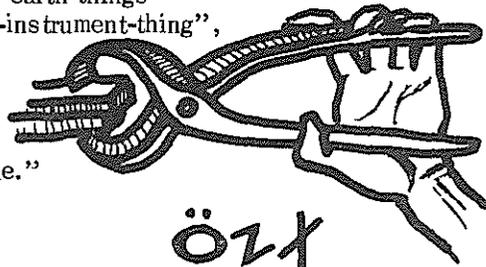


bEn = earth (together-matter-plenty)

bEns = earthenware, crockery, pottery, "earth-things"

bEds = apparatus = "together-material-instrument-thing",
"together-matter-tool-thing"

bAwd = tongs = "together-time-force-tool", bAv = to hold (for a time)
tongs are tools which hold something "forcefully together for a time."



--bAwd cEv vEd xE bAv tab --

(Tongs are tools which hold together



"d : e, E"



kEwed = sail = "air-power-move-tool"

vyevd = brakes = "make--not-move (ye = stop) -- tool"

Ed = medium = "matter-means (by which)", replaces often the special terms "vEd" = tool, and "dEs" = instrument

dnEm = thick = "through-much-matter-quality" (If you have to cut through a thick slice, you have to cut through-much-matter.)

ydnEm = thin

" d : E "

nyEd = net : "many-holes-tool" (y-E = "non-matter" = hole)

--nyEd c'Ed Ut fev (take)

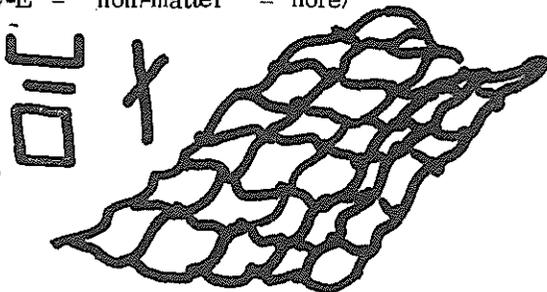
Ib bAv (hold; "take and hold" =

catch) jEos. -- A net is a means

(medium, tool) in order to take

and hold (to catch) fish.

an-yEd = pipe, tube ("long-hole")



" d : f, g, j "

dYf = (al)though (d-yf = through-other); "although" leads over (through)

to something different ("other") from what one expected:

"He was strong, although his heart was -- soft."

"vu cEpAv wom, dyf vum gog c'pAv -- ywEm."

fYd = nevertheless

fUd = so : "this-way, this-mind-means", by means of this mental

method, thus.

-- bu hUd dEv fE Ed? -- fu fUd dEv sE. -- You how use =

How do you use, this tool. -- I thus use it = I use it so.

Handwritten Korean notes: '다' (although), '마' (heart), '부' (strong), '부' (soft), '이' (this-way), '의' (this-mind-means), '이' (by means of), '이' (mental method), '이' (thus), '어' (how), '어' (use), '어' (I), '어' (use), '어' (it), '어' (I), '어' (use), '어' (it), '어' (so).

" d : g, j, i, k "

gad = container = "inside-space-tool" may replace all the following

words for "tools" which are hollow for placing something inside.

(sgad = receptacle = "thing-inside-place-tool" (a container need not

contain "things" = "s", but can hold liquid).

stag = bag, wanab-stag = basket, ("band-(bound-woven) -bag")

wagd = box, entgad = pan (flat-container), vetgad = drawer = "make-move-

toward-inside-space-tool", "make-move-toward-me" = pull, draw.

(jEtgad = cup, yk-jEtgad = saucer ("undercup = under-- liquid-into-

place-tool"))

odjEgd = pot (soup = food-liquid; soup-inside-tool)

(jEga = basin, "liquid-inside-room", jEgas = vessel, see "j";

jEgad = bucket, "liquid-inside-tool"; jEngad = tub ("n" for "big")

jEg = bottle, ("liquid-inside"), jEd = spoon = "(for) liquid-tool"

jEngad c'nam jEgad, a tub is a big bucket.

-- stag Ib wagd Ib jEtgad: can cEv gad. -- Bags & boxes & cups, are

all containers (inside-room-tools). "wagd" = box = strong-container ("w"!)

jEtked = pump = "liquid-to-above--move-tool = liquid (jE) -up (tk) -mover

akjEd = buoy = "above-water-tool", float-above-tool

kajEyd = umbrella = above-space (sky) -water-against (yd): an umbrella

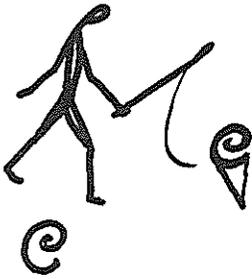
protects against water-from-above (kajE = rain)

kiEd = kettle = "above-fire-tool", a kettle hangs above the fire.

kEId = whistle = air (kE)-sound (I) -instrument (d) --xA kiEd Iv sEm kEId,

odjE c'vrAm. -- When the kettle sounds its whistle, soup is ready.

Handwritten Korean notes: '가' (container), '가' (receptacle), '가' (bag), '가' (box), '가' (drawer), '가' (cup), '가' (saucer), '가' (pot), '가' (basin), '가' (vessel), '가' (bucket), '가' (tub), '가' (bottle), '가' (spoon), '가' (kettle), '가' (whistle).



"e" e

e = movement, motion -- especially accelerated or irregular, or whirling round.

"e : a, d, g"

ade(v) = journey = "space-through-move", a movement through space.

-ade Ub fnum o Av EO akiA.--(The) journey of our life lasts three-score-and-ten (70) years.

ged = vehicle ("inside-move-tool"), any car or conveyance inside (g) which and "by (d) means of" which we move (e) or travel.

"ged" replaces usually the following:

아예 △ ↓ △ P o 70 118.
e | △ △ P. △ ^ △ 7.



아예

700e7

00e7

(daged = car = way-vehicle;

a-ged = "space-ship", space-car; anaged = train = "long-vehicle";

jEged = boat = water-vehicle; jEnged = ship = big-boat (big = nam = "n")

jEgeda = harbor, port, haven = "boat-space," place for ships. kEd = wing,

kEged = airplane, air-vehicle; kEwed = air-power-move-tool = sail.

uged = carriage (man-inside-vehicle); wuged = auto = power-carriage.)

e = movement, eU = motion, "move-concept"; em = moving, movable, ev = to move.

--e c'U Ub o, nEn u Uv. yUg, bIb yom Es ev. eki ev (eki = planet, move-star)

bIb weiz (electrons, electricity-parts) ev al zEz (zEz = atoms). can ev;

can Es ev, yUg ys (nothing) fUd nem ev xUd i. i ev yt ki at ki.

U ev yt u at u. a-u ev nEn akiA ad a. au tEv ynam, jOm at to Ub io,

xA vu av ad a. - Retranslate: Movement is the spirit of life, many men

think. But also inanimated (dead) things move. Planets move, also

electrons move around atoms. All move, all things move, but nothing

moves as fast as (so fast as) light. Light moves from star to star.

The mind moves from man to man. The space-man moves many years through

space. The space-man becomes small like (to) the seed of (a) plant,

when he goes through space.

12. 7

e7

70e7

tyge(v) = develop/ment = "toward-outside-move/ment", as when a bud unfolds and opens to-the-outside (=t-yg).

e : j, k, m, n.

jAe = rhythm = "equal-time-movement"; jEte (v,m) = current, flow(ing).

skev = carry = "thing-above-move-make", to move something above oneself.

skevu = carrier, porter, carry-man.

atek = step (t-k = toward-above, up), "one-toward-move-up", a step up a ladder.

ate = step (forward), on level ground: ate yAp ate fnu ev at yo. Step

after step we move toward death. -iA Ib yiA vEv jAe Ub fnum o.- Day and

night make a rhythm of our life.

jEuga = bath = "water-house"

jEgev = swim = water-move

(to move in the water)

ejE = stream = move-liquid

(ruuning-water)

ejEn = river =

big stream

gjEm = wet = in-

liquid-

quality

gjEv = to wet

ygjEm = dry

("inside" a wet,

rag is liquid,

and the rag

got wet, when

it lay "in"

"liquid."

dakjE = bridge

"way above

water."

jEk = cloud

(water-above)

jEkE = steam

(water-air)

(liquid-gas).

kajE = rain

(sky-water)

jEtKE(v)/m = boil/ing = "liquid-to-gas"

jEle(v) = (to)whirl, eddy (water-round-move)

jElkyk = wave = "water-round-up-down"

(waves have a roundish up-down movement), "jEl" symbolizes the

long, round, rolling motion; "kyk" the foam spray; "j" is the

sound of liquid flowing.

jEwE = ice = water-stone, liquid-stone; cf. jEkE = water-gas = steam.

bikjEwE = snow (white-above-ice), snow is white ice crystals from above.

yitAjE = (morning) dew, thaw, "morning-water" (see "i" for ita = evening)

jEz = drop = liquid-part, the small part of a liquid

jEyte (v) = drain = "water-from-move", to move water away from..= to drain it off.

jEpiv(s) = polish = liquid-front-light-make(thing); (to move liquid about the

front (surface) of a solid has a polishing effect.

bijE = milk = white-liquid, also the "milk" of dandelions or coconuts

ybijE = ink = black-liquid

eijE = oil = yellow-liquid

weijE = gasoline, "power-oil", the lighter kind

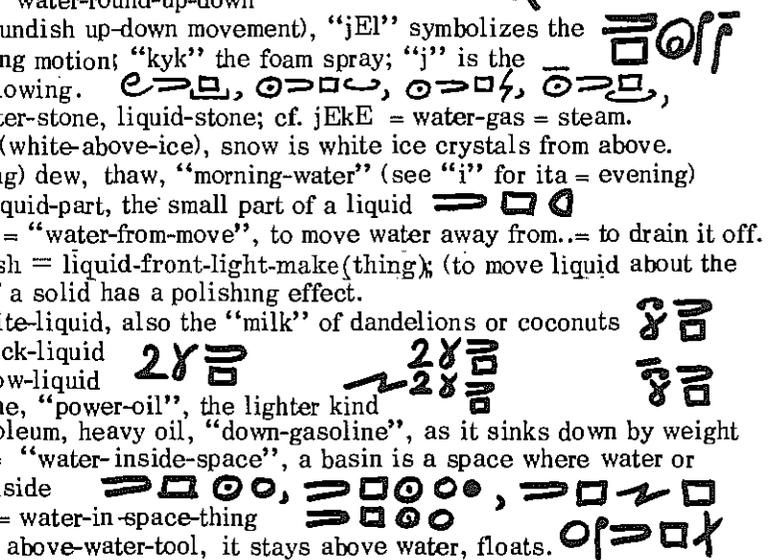
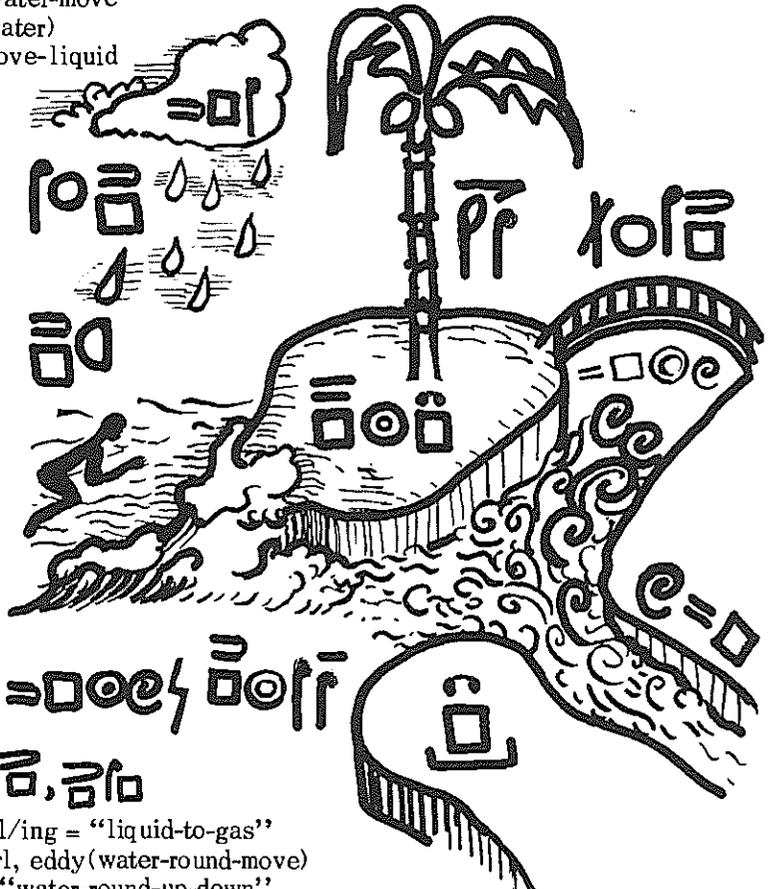
tyk-weijE = petroleum, heavy oil, "down-gasoline", as it sinks down by weight

jEga = basin = "water-inside-space", a basin is a space where water or

other liquid is inside

jEgas = vessel = water-in-space-thing

akjEd = buoy = above-water-tool, it stays above water, floats.



E : k

kE = gas = "above-matter", upper-stuff, since gas is the stuff which rises above other matter, up into space. ㄱㅇ, ㄱㅇ
 kEn = air = "gas (in) -plenty", the gas we have lots of (as long as we do not poison it by atomic radiation), often replaced by "kE", gas.
 Just as if a parched man says: "I need liquid", he means water (jEn). ㄱㅇ
 bikE = mist (white-air); ybikE = smoke = black-gas
 kEd = wing = "air-tool", air-means (by-which) one masters air; ㄱㅇ, ㄱㅇ
 kEdz = feather = wing-part (z), part of a wing ㄱㅇ, ㄱㅇ
 kEdev = to fly = air-through-move, to move through the air.
 kEwe = wind = air-power-movement.
 tEk = wood (see tok =tree under "o")
 (A tree strives "toward-life-above", and wood is material of the tree, which grows "up" (t-k). Therefore, wood, too, is light and floats in water, rising upward (tak), because it contains air (kE). Thus wood (tEk) is used for buildings erected upward.
 -tEk Ub tok, xE ov tak, ev ag jE tak.-
 (The wood of the tree, which lives (grows) upward, moves in water upward (tak at kE) up toward the air, which it contains.
 ygtEk = cork = outside-wood; bark is outer wood layer, (ygtok = bark). ㅇㅇ
 wygtkEI (v) = (to) sneeze = "force-outside-toward-air-sound-(make)"
 (In sneezing, we force air outward ("ygt") with great noise (I). ㄱㅇㅇㅇ
 tYg-okEI = cough



E : m,n,o

Em = material (adjective). En = mass = matter-quantity, matter-amount.
 nynwE = sand = many (n)-little (yn)-stones (wE). nynE = powder (many-little-matter-(particles); lighter than powder is: knynE = dust (above-powder)
 Eo(m) = natur(al) = matter-life = physical-life (E-o) ㅇㅇ
 kEbio = cotton = air-white-plant; cotton is plant-material, containing much air in its fluffy structure. ㄱㅇㅇ, ㄱㅇㅇ, ㄱㅇㅇ
 noyge = wool; noyg = hair (many-life-outside): the many things which grow outside a living being, are hairs; wool is hair-material. ㄱㅇㅇ, ㄱㅇㅇ
 oygE = leather; oyg = skin = life-outside, the outside of a living being is its skin; leather is oyg-E = skin-material. nosYg = fur +ㅇㅇ
 robE = soil, good topsoil; good-life(ro)-earth (bE); earth which is good for life, is soil;
 robE-gUw = agriculture = soil-science (gUw = in-mind-power = science).
 Eyo = mineral = matter-without-life (E-y-o), matter-in-animate. ㅇㅇ
 tojE = coffee = "seed-liquid", coffee is a liquid brewed from seeds (beans) of a plant, a seedy liquid. tojE-ybru = coffee-fiend, (actually, the opposite, "coffee-enemy"; tojE-bru = coffee-friend.)

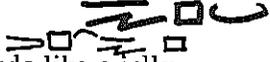
ㄱㅇ ㄱㅇ ㄱㅇ ㄱㅇ ㄱㅇ ㄱㅇ +ㅇㅇ

E : w,y,z.

wE = stone, hard-matter, "power-matter" 

wEm = hard = "power-matter-quality", hardness as inward power of matter, a cohesive "force."

ywEm = soft = "un-hard"

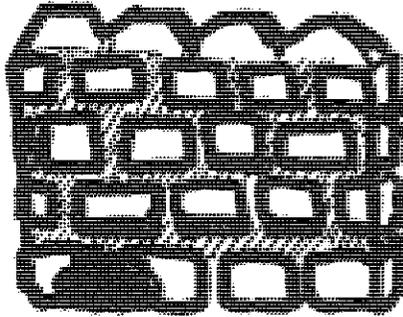
jE-ywE = jelly = "liquid-soft"; "jEywE" sounds like a jelly, a jelled liquid, becoming a soft solid. 

nynwE = sand = many-little-stones, see "E:n", above. 

rOwE = jewel, gem = "good-feeling-stone, pleasure-stone", being decked with sparklers, makes you feel good --not me! 

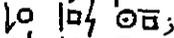
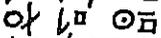
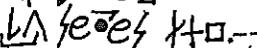
krOwE = diamond = high-gem = high-pleasure-stone. 

kwE = wall = high-stone(structure), erected, raised high up. 



gyE = hole = "inside-no-matter": a hole is a place "inside" material, where there is "no material", nothing is inside a hole.

gyEv = to dig, (make a hole).

-ag fE kwE,		"In this wall
fa cEv gyE;		There is a hole;
ad fE gyE		Through this hole
fnu vetsev drE.-		We bring (what we stole)--the money."

(pAom rI Ub yrfevu) (An old song of thieves)

(top to A file) Melody: This old man...came rolling home.

Ez = element = matter-part, each matter can be divided in its elements, which are its parts

Eza = element-one = hydrogen (atomic order-number "1")

Eze = element-two = helium (atomic order-number "2")

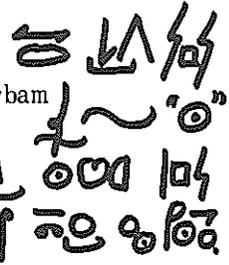
Ezi = element-three = lithium (atomic order-number "3")

zEz = atom = element-part: an element itself can only be split up (chemically) into its atoms.



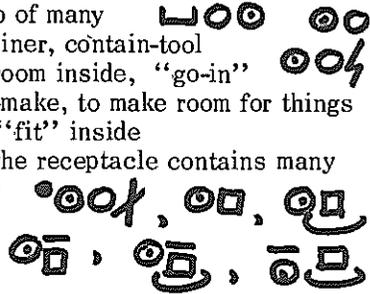
⊙ "g"

"g" denotes : inside, within, in, interior, inner. (Guttural "g" is deep "within" the throat. --xÁ fnu vEv pl I "g", fnum gOz (tongue = taste-organ; taste = inside-feeling = g-O) cEv pnEk ybam ag pl ogta (most far inside the mouth, farthest inside . .). pl I "g" c'ag olvz (The sound "g" is inside (the) throat) (o-I-v-z = live-sound-make-organ = throat).

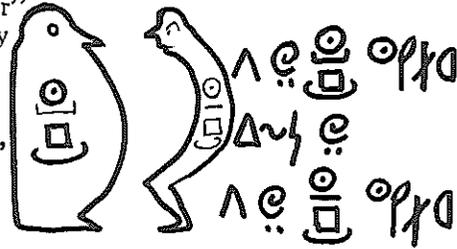


g : a, E, e.

ag = in (side) = spatially - within
nag = among = many-within = within a group of many
ga = room - inside-space; gad = container, contain-tool
gav = contain; gayv = be contained, have room inside, "go-in"
sgav = contain things = things-inside-room-make, to make room for things
sgayv = (things) are contained within, they "fit" inside
(sgad = receptacle; --sgad sgav nEn Es-- The receptacle contains many things = Many things fit-into the receptacle)
gE = contents = "inside-matter",
the material within.



gEm = full (1), containing (something)
ygEm = empty, without contents
gnEm = full-stuffed, "inside-much-matter"
gyEm = hollow = inside-no-matter-quality
(gyE = hole: gyEm godz gav ys = a hollow belly (stomach) contains nothing, has nothing inside.)
"u eb gnEm godz Ulv eb u eb gyEm godz"
(The man with the full-stuffed stomach talks with the man with the hollow belly (stomach).



ge = between = be-tween, by-two, within-two, in (midst of) two, inter- . . = e g
gez = interval, between-part, the part between things. ⊙2 = 2⊙

g : O, r

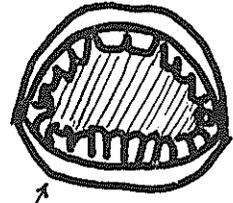
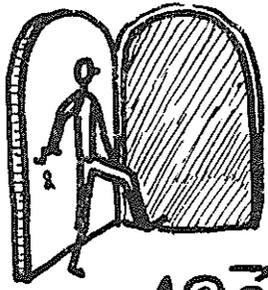
gO = taste = "inside-sense, inside-feeling": to taste something, you put it "inside" your mouth, while you see or hear things outside.
gOrM = tasty, taste-good-quality
grOm = sweet = "inside-good-feeling", sweets make me feel good inside.
(bi-grOd = sugar = white-sweet-food)
ygrOm = bitter = anti-sweet, outside-good-feel, bitter feels better without.
ygrEm = acid, sour: is similar to bitter, but not only a feeling (O), but a chemical quality of matter (E), opposed to:
grEm = alkaline, inside-metal-quality; a "base" contains metal (rE) inside.
bygrEm = salty; a salt, bygrE, combines "ygrE", acid and "grE", base together ("b").

"g : s, f, w"

oo
oo
oo

sgam = filled (-with-things) (in its room (a)); ysgam = empty, vacuous
 ughta = door = "man-into-room"; the door lets a man in, into the room.

oo
oo
oo
oo
oo
oo
oo
oo



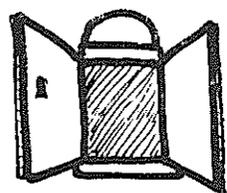
ogta = mouth, "live-door", "life-into-space" or: "body (og)-toward-space; the place, where food enters (into = g-t) the living organism.
 ogtai = lips = mouth-red, life-into--red, the red entrance to the living being.

oo
oo
oo
oo

oo
oo
oo
oo

agtev = to enter, "space-into-move", to move into a place

tag = into = to-space-within (tagOv = invite = (the) into-feel-make, make him feel like coming in (rOtge (v) = introduc/tion = good-feel-toward-inside-move)



tage (v) = (to) open : toward- (m) space-inside-move . .

oo
oo
oo

oo
oo
oo

If it's open, you can move in.

ytge (v) = (to) shut: a shut door keeps you "from (yt)-inside (g) -moving (e) (m) from entering.

gwa = chest, inside-power-space, strong-box (wagd = box)
 ga = (in)room gaz = middle, center-part, inside-space-part.

oo
oo
oo

"g : y"

yg = outside, opposite (to) -inside, (y-g = anti-in)
 yga = surface = outside-space.

oo
oo
oo
oo

kygev = to cover, a cover it "above" (k) and "outside" (yg) its object

kygz = (the) cover = above-outside-part

oo
oo
oo
oo

tyg = outward, out = toward (t) the outside (yg).

tygna (v) = expansion = "toward-outward-more-space. . ."

tyge (v) = develop/ment = "toward-outside-move", as a bud unfolds,

toward the outside, lets all come out, what was hidden inside.

pygaž = extremity = "front-outside-space"

oo
oo
oo

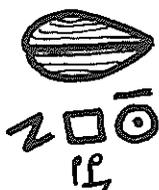
ygana = border = "outside-line" (yg-ana), border-line.

lygana = circumference = around-border.

oo
oo
oo

"g : y-- yg"

wEyg = shell = hard-outside, stone-outside,
a stony shell is a hard outside, the coat
of a snail or mussle; wEyg-kot = nut =
shell-treefruit.



"uyg" = human dress:

uyg = apparel, clothes, suit, any form of dress = "human-outside"
(Outside "yg" of man "u", we see his dress; it is the outside
a human being presents)

uygE = cloth =

dress-material

guyg = shirt =

"inside-dress"

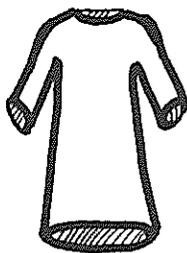
we wear the
shirt.

kuyg = coat =

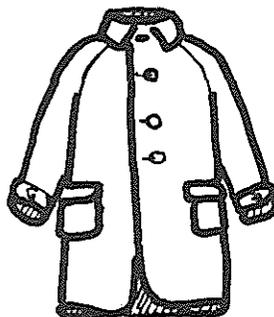
above-dress,

upper-dress

yg-kuyg = over-
coat, (outer- coat)



Λ̄ 0



Γ̄ Λ̄ 0



0 Λ̄ 0

kogyg = hat

head- (kog)-
dress, head-
outside (yg).

vuyg = trousers,

pants = man-

outside,

he-apparel,

male-dress.

yvuyg = skirt,

frock,

woman-dress,

she-outside,

(in spite of
the Scotchmen)

gygtev = to dress,

put on clothes,

"in-outside-come"

to come (tev)

into one's

outer hull.

sguygz = pocket,

"things-inside-

dress-part",

the part of the

dress, in which one

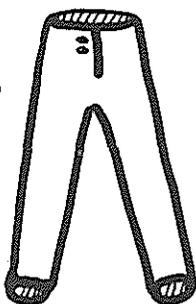
can put things.

boyg = glove =

hand-dress,

hand (bo)-

outside. Γ̄ 5 0



Λ̄ 0



Λ̄ 0

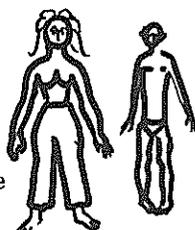


5 0



Γ̄ 5 0

Γ̄ 5 0



Λ̄ 0 5

Λ̄ 0

Λ̄ 0

ykb_{oyg} = shoe = foot-dress

(ykb_o = under-hand = foot)

kykb_{oyg} = boot = high-shoe

gykb_{oyg} = socks = inside-shoe

(socks are inside shoes)

oged-yg = stocking =

"leg-outside", leggings"

(oged = body-move-tool = leg)

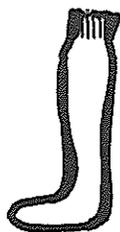
koged-yg = sleeve =

upper (k) -stocking,

arm-dress; k-oged = arm =

upper-body-move-tool.

Γ̄ 0 5 0



"yvu bav vuyg, vu yc" (She has
pants, he not.)

2 "h"

"h" implies Question, Interrogation, doubt, uncertainty: what, how, why?

"h : a, A, E, I, m"

ha ? = where? = which place, what space
 hA ? = when? = what time, time is in question. 20 20 20 20
 hE ? = what? (what-matter)? 20 | 10 ?
 hEm ? = which, what kind of? of what matter?
 -hE c'fE ? (What is this?)(What's this?). -fE c'uga. (This is a house).
 -hEm uga ? (Which house, what type of house, what material?) 00 | 100
 -sE c uga Ub tEk, fE tEk-uga, fu rEtse-pAv xE Ap. (It is the house
 of wood, this wood-house, (which) I bought (which) before. +000e4
 (If you don't know that "rEtsev = to buy", you can replace:
 -pI uga, fu fepAv xE Ud drE. --(The house, I took (which) by (= for) money.)
 hI (v) = (to) question, (to ask) = "question-sound (-make)" 2~4, 2~4
 yhI (v) = answer, (to) opposite-(to)-question-sound (-make)
 ,hI ? = ", eh?" (used at the end of a question, to mark it as question) 2~4
 --bu c pnEk rUm ykbo-las-rOveu, hI ? -- (You are the best (most-good) 2~4
 foot-ball-player, eh?) or: Are you the best football-player? +00 000
 "cEv gaf yc cEv, fE cEv pI hI." (To be or not to be, that is the question.) 40/4

"h : n, O, u, U, y"

hnEn = hUd nEn = how many; hnE = how much; hEn = what number?
 hO = doubt = "question-feeling", uncertainty, a doubter feels questions arising.
 yhO (m) = certain/ty, sure/ness = "no-doubt", no-question-feeling. 4400 20
 "vrUpAm yhO, JESUS cEv fum" (Blessed assurance, Jesus is mine. .))
 hu? = who? = what-man, which man? (In relative clauses, who = xu;
 e.g. The man who said this, is a liar: u, xu UlpAv fE, cEv yEjUvu. 0000
 Most pronouns starting with "h" have corresponding "x" words.
 "--hu cEv fE?-- Who is this?" is a clear question. It would be simplest,
 if one could use "h" whenever a question mark is used. 2 4, 4 | 00 | 4?
 hU? = why? = (in) what-mind? --hU bu EpAv fE? -(Why did you (do) this?)
 "fu yc gUv" --bu Uv, Uf sE cEv rUm, hI?-- 'fu yc gUv, xI sE 10000
 cpAv rUm." --blb bu bav ym hO fA, hI ?-- yIn = some
 Why did you do this? "I (do) not know." Do you think that it is 4~4
 good? "I do not know, whether (xI) it was good." You, too, have some 1000
 doubt now, (eh?) 1000
 hUm . . ? = What-kind? (In what spirit? quality, essence?)
 --What person was he? -- "He was proud." --vu cpAv hUm u-- +00
 "vu cpAv yrkOm."
 hyt? = why? how-come? for what reason (ytU), "wieso?" (What-(cause) from).
 kwyhI (m) = responsib(i)l(ity) = "above-power-answer/able", answerable
 (yhIm) to a power (w) above (k), to a superior power (kw).

'20 0 480403 4x 4A?' "4A 100 710." 2=?

("h" : z)

--hU a-u yc nAm tev at fE bEna, hI? --

(Why don't spacemen come often to this land?)

- 1)--hE cyv-yEc, Qg a-u iOyv-yEc ag fE una? hUd vu syYv-yEc Ud fnu?
 - 2) vu ha tev-yEc at bEna? 3) a-u twam tev-yEc at NYU-YORK.
 - 4) fnu vrO-UIv-yEc pI a-u, hI? -- 5) yr! yIn ydyrvu fev-yEc pI a-u jOm at yruga-u. 6) nu hIv-yEc pI a-u: "bum agte-dyvU cEv ha?"
 - pI a-u UIv-yEc : 'yc bav.' ('fu yc bav sE.') 7) pIn ydyrvu UIv-yEc: "bu cEv ypnun ybru." 8) a-u yhIv : 'yr! fu cEv bru.'
 - 9) pI ydyrvu hIv : "bru!? bum drE cEv ha?" 10) a-u yhIv : 'fu yc bav drE.'
 - 11) ydyrvu UIv: "fUd bu cEv tOrv-u, Qg bu yc bav drE. 12) bu wyv tAv ag yruga." 13) 'yUg, fu yc wav bav drE. fu yc u Ub fE bEn; fu cEv a-u.' - 14) Qg bu yc cEv u, fUd bu cEv os. bu wyv av tag os-ga, gaf os-yruga.
- (Try to translate and understand as much as possible of these aUI - sentences. Figure out what it could mean. Guess and check up!)

Handwritten notes in Korean:
 1) ...
 2) ...
 3) ...
 4) ...
 5) ...
 6) ...
 7) ...
 8) ...
 9) ...
 10) ...
 11) ...
 12) ...
 13) ...
 14) ...

15) -- hU fnu wyv etgUv aUI --

(Why must we learn The Language of Space?)

- 16) --ynam ynvu hIpAv : "a-u hU twUv , Uf fnu etgUv vum nUI?"
- 17) a-u hyt yc vetgUv can vum ApUvs Ib ApUte at fnu?
- 18) a-u hyt yc vetgUv at fnu, hUd vEv a-ged?"
- 19) a-u yhIv: 'fu yc gUv bnu. -- bnu cnA dEpAv can bnum ApUvs Ut ydbrU. fu hUd wav-gUv, Uf bnu yc dEtAv fum gU yd fu?
- 20) Qg trUn bEn-u retgUv fE nUI Ib ytUw, pI aUI, (yb tO at jruts ag drE Ib wU), fu wav cEv yhOm lb wav rUOv at fEn Uis-u, Ib at yIn num brUje.' --

Handwritten notes in Korean:
 16) ...
 17) ...
 18) ...
 19) ...
 20) ...

Notes: 1) cyv-yEc = would happen, iOyv-yEc = would-be-seen, -appear; syv = receive, sy-yv (pronounce: syüv) is passive: be received; syYv-yEc = would-be-received. 3) . . would perhaps come to New York (aUI spells phonetically: U and O are long; the Consonants are capitals anyway in proper nouns and names). 4) vrO = make-good-feeling; vrO-UIv-yEc = would we say a word that makes him feel good = would - we greet? 5) yd-yr-vu = against-bad-men = policeman; yruga-u = prisoner, prisoner. 6) agte-dyvU= entrance-permission = passport. 7) ypnun ybru = secret-enemy = spy. 11) tOrvu = beggar-man, pan-handler 14) os-ga = animal-in-room = stable; os-yruga = animal-jail = cage. 16) etgUv = study, vetgUv = teach; ApUvs Ib ApUte = inventions and discoveries. 18) a-ged = space-vehicle, space-ship 20) retgUv = learn; ytUw = reasoning, logic; jruts = reward : . . without looking for reward rUOv = trust, Uis-u = idea-men, idealists; brUje = agreements.

Handwritten Korean text:
 90 7Δ 2λ + eδΔ / 10 Δ ≈ Δ, t Δ, 70
 1λ - 20 / 10 / 20 ≈ 20 / + Δ0 / 9 / Δ0λ.

Why space-men don't come often to this land.

What would happen, if the space-man would appear in this country?
 How would he be received by us? Where would he land (come-to-land)?
 Perhaps the space-man would come to New York. Would we greet the
 space-man? No! The policemen would take the spaceman prisoner.
 They would ask the space-man: "Where is your passport?" The spaceman
 would say: 'I have none.' The policemen would say: "You are a spy,
 a secret agent." The spaceman answers: 'No! I am a friend.'
 The policeman asks: "Friend?! Then where is your money?"
 The spaceman says: 'I have no money.' The policeman says: "So
 you are a vagrant (pan-handler, beggar), if you don't have money.
 You must stay in jail." -- 'But I can not have money. I am not a man
 of this earth; I am a spaceman.' "If you are not a man, (so) (then)
 you are an animal. You must go to a stable or into a cage (animal-jail)."

R 23 04 20 P 00, 00L P 7A 00.

00/000
 4A 20
 04
 0000?
 20???

Why must we study the Language of Space?
 (etgUv = to study or to keep learning, while "retgUv" =
 learning, so that one really knows it well ("r"))

+e-04
 e-04
 4e-04

A little boy asked: "Why does the spaceman want that we study
 his language?" Why does the space-man not teach us all his inventions
 and discoveries (to us)? How-come the spaceman (does) not teach (to)
 us, how to make space-ships?" The spaceman answers: 'I know you not.
 You always used your inventions for war. How can I know that you will
 not use my knowledge against me? -- If enough earthmen learn this
 language and logic, The Language of Space, (without looking for
 reward in money and power) I can be sure and trust (to) these
 idealists and their agreements.'

4A 4A 04
 4A 4A?
 0A 27
 7 4e 04

(Retranslate the above into aUI, and check up whether
 you did it similar to the preceding text).

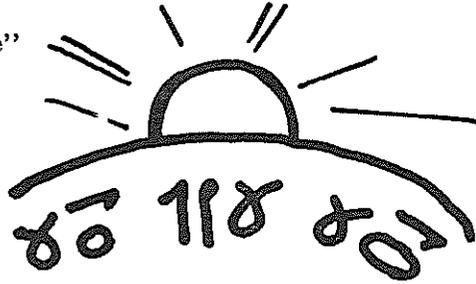
0A 27 T 4e 04 04, 24 4A 0000?
 0A 27: 4A T 04 04. -- 0A 4A 04
 10 04 04. 4 77A. 1A 24 04
 4A 4A T 04 04 04 04?

γ " i " : a, A, a, b, d, e.

i = Light, suggesting the fields of "Sight, Color, Heat, Electricity."
 ("i" is the brightest sound, subconsciously associated with "light.")

" i : ā, a, A."

ānai = ray = "long-light, length-light, light-line" (āna = length) 108
 ia = south = "light-space"
 yia = north = un-light-space
 ita = west = "light-toward-space"
 the place toward which the
 light (the sun) moves
 yita = east = opposite (of) west
 iA = day = light-time, or:
 the 24 hours from light
 to light.
 yiA = nig'.t, non-day, unlight-
 time.
 itA = evening, light-toward (rest) -time, the light goes toward West (ita)
 in the evening (itA)
 yitA = morning, opposite (of) -evening, when the sun is in the East (yita):



Compare : ia, iA ; ita, itA 日, 日
 yia, yiA ; yita, yitA 日, 日

iA = day, fiA = to-day, "this day", 日
 fiAt = to-morrow = today-toward (to-morrow moves), i.e. 日
 to-day moves toward to-morrow, 日
 to-morrow is the day toward which this day moves. 日
 pfiA = yesterday, before this day. 日
 ikA = noon = "high-light-time", high-day, sun stands highest at noon.
 iAz = hour = day-part; the day is divided into hours 日
 EiA = week = "seven-days" 日

i : b

bim = white = "together-light," all kinds of light together, all
 colors of the rainbow together (b) make white light. 日
 ybim = black = opposite (of) white, "anti-white" 日
 bybim = gray = "together-white (and its) -opposite = b-y-bim =
 gray = black-and-white mixed, together-opposite-&-white.
 b - y - bim. 日

" i : d "

dim = clear = "through-light-quality", when water is clear, light can
 "go through." Δ日
 ydim = unclear, dim (strange as it seems) = against-light-quality,
 opaqueness stops light
 Uydim = vague = mentally unclear, mind--against-light . . . , a vague person
 is against mental light shining into him, does not want to commit himself.

" i : e "

ei = spark = "move-light"; wei(m) = electric/ity = power-spark-power-move-light
 wei = move-(drive-) and light power, electricity.
 kwei = flash (of lightning) = high-electricity, "high-power-spark"

“I” : b, d, j

I = Sound, suggesting: Voice, Word, Language, Acoustics, Hearing . . .
 I = sound, Iv = to sound, vIv = to make sound (e.g. play an instrument)
 “I” in combinations, short for “UI” (= mind-sound, word, speaking, talk):

yI = “a”, indefinite article (rarely used) = “not-sounded”, not talked-
 about (before), “We did not hear a sound (word) of him as yet”,
 as in: “Once upon a time there was a king . . . This king said . . . The
 king answered . . .” First, when he is introduced as “a king”, we
 have not yet heard of him. y-I = not (before) mentioned; replaced by “a”.
 yIn = some, several, --, (plural of indefinite article, left out in
 English: a king, plural: kings.) As “yI” is replaced by “a,” = one,
 “yIn” is replaced by “e, i” = 3 or 4 . . .

pl(n) = the (plural), definite article = “previously-mentioned”:
 “I came to an island. I saw a woman. The woman was beauty herself (itself)”
 “fu tepAv at yI jElbE. fu iOpAv yI yvus. pl yvus cpAv riO, yvu-fU (sE-fU).”
 (First the i-land is “yI” un-mentioned, “no-sound” has as yet been heard
 of it; neither of “yI yvus” (“a woman”). But then: “pl yvus”, The woman . . .)
 Also “pl” (pIn) is used mostly for what “the” can not do: to distinguish
 singular from plural; otherwise it is omitted.

I : b, d, j.

ybaI = far-sound = radio; yba-ul = telephone = far-voice; (ybatiO = telescope)
 (yba-Uti (v) = (to) telegraph = far-write (r) = far-mind-to-light (-bring)
 IrEgId = bell = sound-metal -- inside-sound-instrument (=I-rE-g-I-d) =
 pessle -- inside--bell-mantle
 Id = musical instrument. “ytyrApAm Ud IrEgId” = saved by the bell.
 jIm = homonymous = same-sound-quality, identically sounding.
 yc cEv jI ag aUI (There) are no (t) homonyms in aUI: nor puns!
 A boxer bought a fur. He said to the salesman: “It can be cheap fur,
 for it’s for my wife.” “You mean skunk!”, said the salesman. The man awoke
 in the hospital. -- (In English “mean” means “low”, and also “signify”).
 In aUI, there are no such confusions:
 --b**o**b-byd-u rEtsepAv yI ygos. (fist-fight-man = fist (b**o**b)-fight-er).
 strEvu hIpAv : “hEmosYg?” -- wom-b**o**-u (strong-hand-man) yhIv: “ym
 ykdrEm osYg (cheap fur, ‘low-money outside-animal-thing), yUt sE c’
 rUt fum byvu (together-woman). pl strEvu hIpAv: “bu EsgUv yr-kEmO-os
 (bad-smell-beast)” or: “bu cEv ykam yrkEmOos” (EsgUv = to mean, signify;
 ykam = mean-low). u tEpAv vAm ag yroga. (In aUI he would never have been
 hit in the first place: ag aUI, vu yA twebepAvy-yEc yt pe (from the start)

I : n, o, O, r.

nIm = loud = “much-sound-adjective; ynIm = soft, low (-sounding) “leise”.
 olvz = throat = “life-sound-make-part”, life-part = organ: “sound-organ”
 IOv = to hear, IO = hearing = sound- feeling; OI = feeling-sound, as in:
 tiOI = hallo! “to-see-shout”, when I see him, I shout “hallo!”
 yrOI = cry = bad-feel-sound; to cry = yrOIv
 ka-yrOI = thunder = sky-cry= sky-bad-feel-sound = fearful sky-rumbling

"j" connotes "same, equal, even, level, horizontal (same level), alike . . .

j : a, b, e, f

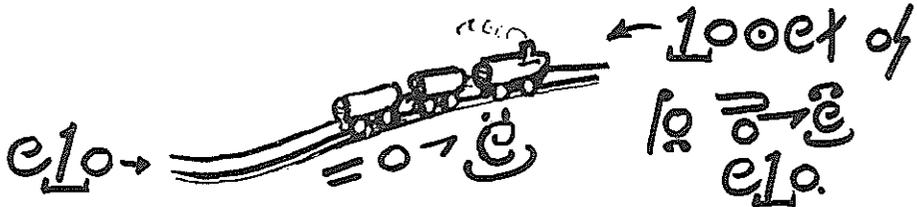
jam = same, identical = same-space-quality (If a man occupies always the same space as you do, that man must be you) = 〇〇

jAm = regular = "same-time-adjective"; "regular" means "at equal time intervals" = 〇〇

jAg = while = "same-time-in" : "in (at) the same time as I read this" means "while" I read this . . . 1 = 〇〇

ajUv(u) = represent(ative) = "one, equal (to) many minds" is one, who represents the cause of many, reflects in his mind the "same" opinion as they, and is thus elected as their representative

jatbem = parallell = same-place-towards-together-moving = j-a-t-bem: If two objects move in two lines "toward the same place together, like two front-wheels of a locomotive, they move on parallel rails.



jE = liquid, jEn = water, the liquid which is "plentiful" (n).

liquids are "even-matter", j-E, since they stand even, when at rest.

jEv = to drink, to (take) liquid; jEs = a drink. 〇〇

-Qg bu bav ys at jEv, pI pnEk rUm jEs Oiv jEn. (If you have nothing to drink, the best drink seems water).

-jE Ib bE Ib kE Ib iE, cEpAv pIn u Ez Ub yIn gUwu Ub pAom A. 〇〇

bEn c' wEm gaf bEm, jEn c' jEm, kEn c' kEm, Ib iE c' jOm at wei, yI ma Ub wU. bEm, jEm, kEm-cEv i Ql Ub E. jEn cEv E, xE cEv cNA jEkam, Ub jam kana ag Ql Ub Eo (in the state of nature). jUf (even) pnEk kam jElkyk cEv nEm ykam bEk. (Even the highest wave is a very low hill).

Retranslate: Water (Liquid) and Earth (Solid) and Air (gas) and Fire, were the four elements of the scientists (science-men) of old times. Earth is hard or solid, Water is liquid, Air is gaseous, and Fire is like (to) electricity, a form of energy. Solid, liquid, gaseous, are three conditions (states) of matter. Water is matter, which is always level, (horizontal), of the same height in the state of nature. Even the highest wave is a very low mountain.

jUf = even, adverb: "(in the) same (way, or) spirit (as) this" (which is all the rest); e. g. "Even the richest man must obey the law" i.e. "The richest man, in the same-spirit (j-U) as all these (f) others, must obey . . .

jEkam = level, horizontal = "same-matter-high" "(j-E-kam): a horizontal plateau has everywhere the same height 〇〇

j-yktE(-v) = balance = "equal-burden" (yktEw = burden = down-ward-matter-power

yk-t-E-w

(the powerful down-ward pull of matter).

j : n, o, r, t

jniO(Ed) = scales = "equal-quantity-see(matter-tool)": By a scale(s) we "see" which "amounts" are "equal,"; we see that things are alike in weight.

jnUrm = normal: "same amount (of) mind-good-quality": If a boy is intellectually normal, he has the "same amount" of "good mental qualities" as the rest.

jnUmz = average = "equal-amount-mind-quality-part: if the average of 2, 4, & 9 is 5, our "mind" divides the "amount" of the sum in "equal parts".

jOm = like, similar "same-feeling-qualified", alike. => O U

jiOs = likeness, "same-see-thing", a-jiOs - map- "space-portrait" (in a likeness, you "see the same" as in the original) => Y O O

jiOms = copy = "same-see-quality": In a copy you want to see the same quality as in the original. jomz = species => Y O O

jrate(v) = (to)reward = "equal-good-man-toward-move": What you move, bring, convey "to a good man" is his "reward", "equal" in value to his "good" deed.

jyrte(v) = pmish/ment = "equal-evil-toward move" -j-yr-t-e(v): If the same evil is brought (moved) to a man, as he did, this is considered just punishment, jyrte. => F -> e, => S -> A U

jyttUm = mutual = "equal-from-to-mind-quality": If love comes equally "from (and) to" both people, they are mutually in love with each other.

j : U, w, y, z.

Uj = as . . . as: mind-same: as good as true: all the same in the mind.

jUm = equal = same-mind-quality: it is the mind which decides that men are equal, even though the one is great, the other small. => A U

yjUm = different, unequal. (A short, more colloquial term would be "jym" leaving out the "mind-U" (j-y-m-equal-opposite-quality) S A U

EjUm = true = "matter-equal-mind-quality"; if your mind-picture equals the object "matter", you know the truth O => A U

EjU = truth; EjUv = to prove, verify, "make-true", show the truth of . . .

yEjUm(s) = false (hood), (mistake) B => A U

ygtEjUm = honest, frank = "outward-toward-truth": if you show your inner feeling truly toward the outside, you are honest. O B => A U, O => A U

EjUOm = sincere, "true-feeling" => A U, tYgOm =

jwUs = law = "equal-power-mind-thing" (j-w-U-s): the thing which rules with equal power in the minds of men, is the law, which should not make differences between rich and poor etc. => A U, => A U

jwUr = right, a right. "equal-power-good", a power, equaling a value, or a good, is a right, a good, fair "power"-claim. => A U, O (U)

jwUsU = justice = law-mind(edness). => F e f

jwUsO(m) = loyal/ty = law-sentiment, feeling for lawfulness.

jwyz(ev)} = rule: "equal-power-un-part", "equal-power-(for the) whole": a rule is in "force" for the "whole" equally, not just for a part. -> e c f

t-yje(v) = (to) change: "toward-different(yjUm)-move: if you move into something different, you are changing. jnUz = mean O O =>

zEj = proportion: "a part-matter-equal": if the parts are materially equal, or correspond to each other, they are in the same proportion."

j : (z)

Translate:

-pI um Ql Ub knuw cEv ugapAm kab pI Us, Uf can u cEv wUpAm jUm.
 dyf sE c' EjjUm, Uf pln u cEv nEm yjUm ag cEmU, nu Uyv Uj jUm yk jwUs.
 a-u Uv, Uf pln u Ub fE bEn cEv nEm yjUm: pln pnEk rUm Ib nUm u cEv jOm
 at a-u. yUg, pln pnEk yrUm Ib ynUm u cEv jOm at yrom os.--

Retranslate into aUI:

The human state (condition) of government is built upon the idea, that all men are created equal. Although it is true that they are very different in reality, they are thought (of) as equal under the law. (Grammatically safer: They think that all men are equal . . . : "nu Uv, Uf can u cEv jUm . . .). The spaceman thinks that the men of this earth are very different: the best and wisest men are like (to) spacemen. But the worst and most stupid men are like (to) sick animals.

(In the melody of "Old Macdonald had a farm, heyi, heyi, ho . . .")

rI Ub jym JiM
 xA can yf tvu rOvEpAv,
 JiM yc rOvEpAv:
 JiM pAc jym.

The Song of Different Jim.
 When all other boys played, *타이아악*
 Jim did not play:
 Jim was different. *크호크*

xA can yf tvu skepAv kogYg
 JiM yc skepAv kogYg
 JiM pAc jym.

When all other sons (boys) wore a hat
 Jim (did) not wear (carry) a hat
 Jim was different.

xA can tvu vEpAv nam woz
 JiM yc vEpAv woz:
 JiM pAc jym.

When all boys made big muscles
 Jim made no(t) muscles: *~PD*
 Jim was different.

xA can yf tvu brOpAv,
 JiM yc brOpAv:
 JiM pAc jym.

When all the other boys loved, *푸이아*
 Jim (did) not love/d.:
 Jim was different.

xA can yf u ydbrUpAv,
 JiM yc ydbrUpAv:
 JiM pAc jym.

When all other men warred, *푸우아아*
 Jim did not fight:
 Jim was different. *크호크*

xA can yf u yopAv,
 JiM yc yopAv:
 JiM tfA ov.

When all other men died,
 Jim did not die:
 Jim lives still. *크호크*

(pAc = cEpAv = cpAv -short slang; "jym" slang for "yj(U)m"; tvu = son = boy).

*타이아악 푸이아 푸우아아 크호크 크호크
 크호크 크호크 크호크 크호크 크호크
 크호크 크호크 크호크 크호크 크호크*

“k” : a,b,d,e;r,s,t

“k” denotes: above, on top, over, upper, superior, high

k: a,b,d,e

ak = above = “space-above”, above (in) space.

tak = up = toward-space-above

kam = high = above-space-quality,
spatially--above-adjective

(kam = high-up, high above us;

ki c kam = the star is high)

kanam = high = tall: (rising up)

bEk c kanam = the mountain is high

ykam = low = opposite (of) high.

nykam = deep = much-low, very far-down;

ynykam = shallow = “undeep”

bEk = mountain = earth-height

bak = upon = together-above

kab = on; ab = at, above-at = above and at = on

“On the mountain, way up high” = kab bEk, da tak, kam = kab bEk,

(more correct:) ybam tak, kanam

kad’ = across = above and through.

ek = over = move-above:

“But all the tunes that he could play,
was: over the hills and far away.”

-yUg can pln rl, vu wapAv vlv xnE,

c’pAv: “ybam ayt lb ek pln bEk.”

kem = smooth = above-movable: If it is
easy to move over something, it must
be smooth.

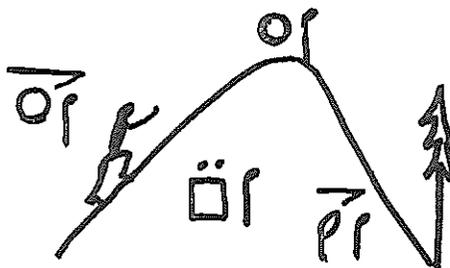
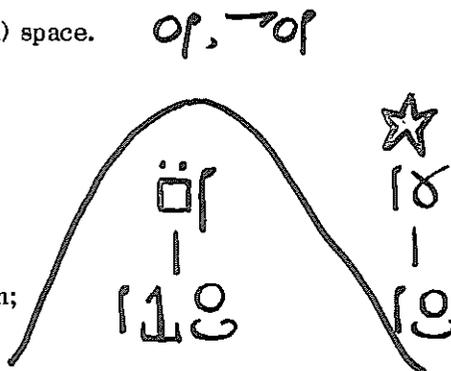
ydkem = rough = against-over-movability:

(a rough surface fights against being passed (or: moved) over.

tEk = wood = toward-matter-above; see: tok = tree, un der “o”

(wood contains air, kE, “toward (t) ” which the tree grew; see “tak (Em)”.

kyfrUm = excellent= above-others-good = good-above (beyond) the rest.



k: r,s,t

rEyka = a mine, mine-shaft = metal-down-space

skev = carry, wear = thing-above-move, = to move (or transport) a thing above
oneself, on top of one’s head or shoulders, = carry it.

skevu = porter, carrier = carry-man

yksav = deposit, put down = yk (down) + sav (put), or: below thing-space make,
make space below for a thing.

tak = up = toward-above. tok tnev tak lb tEv takEm ag kE. fE tEk tev yt takEm
tok. The tree grows up & becomes tall in the air . . .

takEm = tall = “up-matter-quality”; tall means physical, material growth
upward.

ektEm = light = “move-up-ward (up-to)-matter”; something light can be easily
lifted, moved up; light material floats up.

vektev = to lift = make-upward-move, move-to-above

k: t;v,w,y

tekE = levity, buoyancy = toward-move-up-material (abstract: tekEmU)
 tekEm = buoyant, nimble, light-footed = toward-move-up-like = tekQm
 tykEm = heavy, grave = toward-below (=down)-matter-like, down-sinking
 tykE = weight = down-matter, tykEmU = gravity $\rightarrow \overline{\text{TK}}$
 yktE(w) = burden, (load) = down-ward-matter (-force), pulling one down
 yktEm = burdensome, down-ward-pulling $\overline{\text{TK}}, \overline{\text{TK}}\text{S}$
 tykEv = to weigh, press downward (materially) $\overline{\text{TK}}, \overline{\text{TK}}\text{S}$
 tykE-an = kilo-gram (weight-unit) (E-an = gram = mass-unit)
 katav = to go over, above, transcend (av = go, kat = above-toward)
 yktrUm = serious = "down-ward--good-mind-quality", burdened in a good sense
 ytkav(Äm) = hang(ing) = "from (yt)-above(k)-space(a).." from a place above/
 suspended
 bytkav(Äm) = depend(ent) = "with (together)-hanging from.." (A dependent
 hangs, like a weight or a fruit from a tree, staying together with his supporter)

k: v,w,y

(Like "ytkav" to hang, also the verbs of "standing, lying, sitting.." $\rightarrow \overline{\text{TK}}$
 lack the element of motion "e"). $\overline{\text{TK}}$

kav = to stand = "above-space-verb": if one is up in space, he stands
 ykav = to lie = "down-space-verb"; if one is down in space, one lies $\overline{\text{TK}}$
 ykavd = bed = lie-down-tool $\overline{\text{TK}}$
 vykav = to lay = to make lie down, (causative) $\overline{\text{TK}}, \overline{\text{TK}}\text{S}$
 ykta(v) = seat (sit) = "lying-ward-verb", toward lying down; the sitting
 position is often a preparation for lying down; an in-between state toward lying.
 vyktav = to set, to make(v-) sit; setting is a preparation for laying

kwE = wall = above-stone; high-stone: K:

pile stone above stone, high up, and
 you have a wall $\overline{\text{TK}}, \overline{\text{TK}}\text{S}$

twEk = pillar = toward-stone-up;

a pillar strives often toward a
 stone-rafter above. $\overline{\text{TK}}, \overline{\text{TK}}\text{S}$



(twE)kanas = column = toward-above-stone-line, or pillar-length

(kanas = "column" in a printed vertical row)

(tykwEzev = to crush = down-power-matter-parts-make; to make parts,
 pieces, out of something hard (wE)

skwEr(v) = support: skev = to carry (something above); support = "thing-
 above-power-matter-good-make"; power-matter = hard:

a support is "hard, of powerful material & carries something above.

kU = God = above-spirit, the Spirit-above, on high; KU = GOD

kUw = authority = above-mind-power, the mind-power which rules above

ykwu(v) = serv/ant = "the-"under-(somebody else's)-power-man-(serve)

ykws = service = servant-thing

yk = below (anti-above); ykUm = inferior = undermind-like, underling

tyk = down = toward-below

ykaz = base = under-space-part, under-part $\overline{\text{TK}}, \overline{\text{TK}}\text{S}, \overline{\text{TK}}\text{S}, \overline{\text{TK}}\text{S}$

kaz = top = above (space-) part

-KU wUpAv u at vum jiOs Ib jiOms. yUg, u epAv ayt yt kU-

God created man to his image and likeness. But man moved away from God.

k : (z)

-- fnum bUm nUI -- Our Common Tongue.

-- ag na-A cEpAv pI UI, "ag pe cEpAv a-UI . . . Ib can cEv wUpAm Ud UI . . . "Ib UI cEpAv o-i+)." ag ca-ytU-UIvo¹⁾ Ub pAom kU-O-u²⁾, fnu pOv gUw-gU Ub tA ag xE³⁾, fnu IOv, Uf, yUt pIn u, ag yd-ykwevAm⁴⁾ yrkO Ub pe-yrUvs⁵⁾ Ub "afU-vU", tykepAv ayt yt ca-aU⁶⁾ Ub num wUv-KU, nu, yUt-Ub-fE, bIb tykepAv ayt yt can-yf: ag-as-Ub brU Ib brO tepAv ydbrU Ib ydO, yUt "pIn num nUI vEpAyv jym", nu yc wapAv jytUm⁷⁾ iUv, xA nu tvepAv ugav kanam-ugavs⁸⁾ Ub BABeL, kam tag kan, Ut viOv, Ib bev num bavum yrkO ag-as-Ub ugav rykOm⁹⁾ ki-iO-ugavs, Ut AiOv jwUs Ub KU-ki Ib syv snEm UI.

oo
u10
|a|o/|
L.A.

-- xA u Ub fE eki epAv ayt yt a-UI, UI Ub ca-aU, num bavum nUI zEpAyv tag nEk Ib nEk ynam-nUI ag yrkOm "faU-vU." xA pIn u Ub fE eki yc nEk-A twUpAv bev eb num a-bru, nu yc wapAv iUv can-yf. am u Ib, eb vu, fE bEn, tykepAv ayt yt a-bevU (ybaO), can yf U-cEvs¹¹⁾ Ub pIn yf ki vApApAv xE.

E
a
a
Qg dzEpAm ayt yt pl zyn os, zEYv tag sEm Ez¹²⁾ Ib yov, gaf jOm at pFE nakot, y-vrAm zwEpAm yt tok Ub gU, yt o-jE Ub o-sevAm bevU eb ca, pev zEYv Ib yov, fUd u vu-fU bIb, Qg zayv yt ca, pev zEYv ag vu-fU, Ib yc nEk-A wav iUv vum bavum EsgU.

aa
|o|a
a
a

-- jOm Uj a pyga-ogz, a bo, a boz, Qg dzEpAm ayt yt pl zyn os, zEYv tag sEm Ez¹²⁾ Ib yov, gaf jOm at pFE nakot, y-vrAm zwEpAm yt tok Ub gU, yt o-jE Ub o-sevAm bevU eb ca, pev zEYv Ib yov, fUd u vu-fU bIb, Qg zayv yt ca, pev zEYv ag vu-fU, Ib yc nEk-A wav iUv vum bavum EsgU. -- sE c' y trO, Uf u wav ymA Utev a-yf ag brU Ib brO, Qg nu yc Utev num da typ at can-am¹³⁾ aU Ub num ytU. trO yc cEv, Uf u watAv iUv vum bam-u¹⁴⁾ Ud bEn-jOm¹⁵⁾ gebanum UI, Qg vu yc typ-etgUv EjUm UI Ub can-a, aUI.

a
a

At the origin was the Logos, "In the beginning was the Word, . . . and all is created by the Word . . . and the Word was the light of life+) . . ." In the myths¹⁾ of ancient mystics²⁾, in which³⁾ we feel-a-foreboding of the knowledge of the science of the future, we bear that because man, in the rebellious⁴⁾ pride of original sin⁵⁾, of "individuation", fell away from the cosmic unity⁶⁾ of their creator, they consequently fell also away from each other: Instead-of peace and harmony, they got strife and dissension, because "their languages were confounded," they could not understand one-another⁷⁾, when they tried to build "the tower⁸⁾ of Babel high into heaven to broadcast their own pride, instead of a humble⁹⁾ observatory-tower to watch the laws of God's stars and receive their word.

When the men of this planet renounced the language of space, the Logos of cosmic unity, their own language fell apart into more and more divided idioms in arrogant individuations. When the men of this planet would no longer¹⁰⁾ commune with their cosmic friends, they could finally no longer understand each other. Man alone, and with him this earth, fell off from cosmic-communication (telepathy), which all other rational-beings¹¹⁾ of the other stars had preserved.

Just like a limb, a hand, a finger, if cut off from the whole life-giving-organism, decays¹²⁾ and dies, or like that apple, broken unripe from the tree of knowledge, from the sap of life-giving communication with the universe, would rot and die, so man himself, so man him-self, too, if separated from the cosmos, begins to disintegrate in himself, and can no longer understand his own meaning.

a = P

It is hopeless that men can ever find one-another in peace and love, unless they find their way back to the cosmic¹³⁾ unity of their origin. There is no hope that man shall be able to understand his fellowman¹⁴⁾ in (by) an earthly¹⁵⁾ international tongue, unless he re-learns the true Logos of the universe, The Language of Space.

+)UI = oi, Mind-Sound = Life-Light: If we visualize the primeval Logos who creates, while he speaks words, these creative words must be transparent, they must contain the recipe of creation, as the words of aUI. 1) world-origin-story = myth, 2) God-feel-men, 3) = in them (which), 4) anti-obedient, 5) begin-sin, 6) one-ness, 7) mutually, 8) high-building, 9) good-low-feeling, 10) more-time, 11) mind-being, 12) is-split-into its elements, 13) all-spatial, 14) near-man, 15) earth-like.

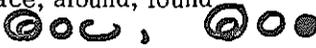
⊙ "L" : a, b, e, k, m ⊙

"L" denotes "Roundness", : circular, spheric, ball, curve, around, about .

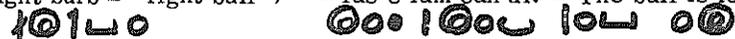
L : a, b, e, k, m

la = roundness, "round-space" 

al = around, "space-round", round (the) space, around, round

lam = round = round-space-adjective 

las = ball, sphere = round-space-thing. (The Pythagorean Ancients considered the round form as symbolic of the perfect good; "l" round, and "r" good are so similar that Chinese and Japanese equate them.)

(ilas = light-bulb = "light-ball") -- las c lam can al. -- The ball is round all around. 

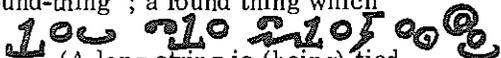
dlana = axis (as e.g. through the earth) = "through-roundness-(a-) line",

an axis is a "one-dimension-space" (ana) a line, stabbing through a 

round (l) thing, a sphere or a wheel or a circular movement. Where

it stabs through, the place, "as" is

dlanas = pole (as is North-Pole). 

blams = a knot = "together (tied)-round-thing"; a round thing which keeps (e.g. string) tied together 

--anam bana bwanayv ag lam blams. -- (A long string is (being) tied in a round knot.) 

blena = button = "together-round-flat": a button is round and flat and it

holds "together" e.g. a coat 

lena = disk = round-flat (ena) 

led = wheel = "round-move-tool" (a wheel is a

primitive "means-by

which" -d-we move around) 

lev = to turn, le = (a) turn 

(to) move-round (a corner, e.g.)

lelv = to roll = "round-move-round-make" (round-and-round it rolls)

vel(v) = (to) bend; velpAm = bent. "make-move-round (in a curve)"

--Qg nu "velv" i, nu vEv sE lev. --(If one (they) "bend" light, he makes it turn.)

-- nu dEpAv yEl Ib tEl (rings & hooks) Ap nu ApUpAv (invented) blena-

Ib gyE -- They (one) used rings and hooks, before they invented

button-and-hole. --fA nu dEv blena, Ut bAv uyg tab, Ib Ut bwev (press)

Ib bay weim jEte tab. -- Now they use buttons in order to hold the

dress together (b) and in order to press and join the electric current together.

yEl = ring = no-matter--round = hole--round; a ring is something around a hole in the middle, where there is "no matter."

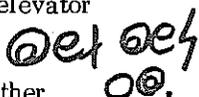
nyElb = chain = "many-rings-together" join to a chain: n-yEl-b. 

--Qg bu bwev fE blena, tak-ged yetAv. -- If you press this button,

the elevator will stop. (tak-ged = up-vehicle, lift). -- tak-ged

yetAv ab ne ugayk, Ib yfA etAv tak At kaz Ub uga. -- The elevator

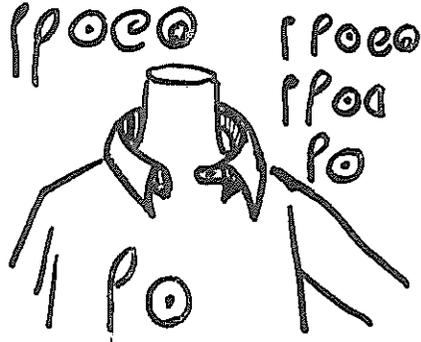
will stop at the second floor, and then will move up till (to)

the top of the house. -- led lev al, Ib tykE ab yf az ev tyk 

at ykaz. -- The wheel turns around, and the weight at the other side moves down to the base.

L: m, o, t, u, w, y

kogel = collar = "neck-move-around"; the collar is a ring (yEl) put (moved) "e" around (l) the neck (kogz) = (above-body-part = k-og-z).
-- kogel c yEl (bwanapAm) al kogz" (tied).
mal = circle = form (ma-) -round (l), qualified-space-round = m-a-l
-- mal Ib lena Ib las c lam. -



The circle and the disk and the ball are round. -- yUg, mal c lam ana Ub jUm
la: fE ana typev tag sE-fU; lena c enam:
las c' inam Es, lam iOpAm yt can az. --

But the circle is a round line of equal roundness: this line returns into itself; the disk is flat (two-dimensional); the sphere is a three-dimensional thing, round seen from all sides.

olEm(m) = fat = "life-round-matter": what makes a "living" thing appear roundish, is its fat. -- ru UIpAv: fum lodbos c lam, yUg fum byvu cEv fum pnEk-olEm bos. - The gentleman said: "My pig is round, but my wife is my most fat (fattest) domestic-animal."

l-od-bos = round-food-beast; yolEm = thin, meager
olz : bulb = live-round-thing: -nEn io bav ols Uj ykaz. - Many plants have bulbs as base. volz = gonads, testicles, voz = sex, vom = male.
lypoz = buttocks = round-back-life-part.

tlak = arch, arc, bow = toward-round-space-above: an arch is rounded toward upward: tlak layv tak. - tlev(s) = curve = toward-turn (-thing), toward-round-move-make; a curve moves toward a turn, toward a round bend

tlevom = flexible = curve-live-quality, toward-round-move-make-living (something flexible seems rather alive, while "stiff, rigid" means dead)
tEl = hook = toward-matter-round: a hook curves toward roundness; it is a material thing, while the circle is abstract space.

takle = spiral, screw-line, coil = upward-round-movement = tak-l-e.
tygle = spiral, snail-line (flat) = toward-outside-round-movement:
If you move outside round and round, you get a snail-spiral.

Ul = about = mentally-around: e.g. "we think about her" = "our mind moves around her": -- fnu Uv Ul yvu. -- = fnum U ev Ul yvu. - wal = fence = power-space-around = powerful protection around a place.

wyrlev = twist = "force-bad-turn": you force a hen's neck round in an evil way, if you twist it = -- bu vovev yvu-kFbos-kogz al, ag yrUm mUd, Qg bu wyrlev sE. -- ylem = straight = not-round-move = unbending
wylem = stiff = powerfully straight, opposite of rounding, turning (lem)

(y-flevom = rigid = un-flexible)

Handwritten Korean text at the bottom of the page.

┌ "n" : a, A, a, c, e, E, e; j, k, m, n ─

"n" denotes Quantity, amount, dimension, "lots", plenty, many, much, big, number, size, plural, multitude, crowd.

n : a, A, a, c.

an = size = "space-quantity", how much room something takes, depends on its size. 은

nam = big, great: "quantity (of) space-adjective"; ynam = little, small 은, 남

nAm = frequent, "many-times" -adjective, often 은, 남

gAn = rate = "in-time-quantity: the amount which passes "in" a certain "time", e.g. in a minute through a pipe, is the "rate" of flow. 은

can = all = "existence-space-quantity," the quantity in existence, (all) that exists in space, whatever there is in space. 은, 남

can = every, each = "existing-one-quantity", (each) one-by-one who exists, the number of one and one, whoever there "is". 은, 남

(zyn = whole = part-opposite-quantity, the amount which is the "opposite" of "part", is the "whole") 은, 남

yn = no(ne), "no amount". 은, 남

(ana = length = "one-space-quantity" = one dimension, see "a", e.g.: 은, 남

binanab = linen = "white-many-lines-together" (woven), woven-threads.) 은, 남

ytna(v) = select/ion = "from-many-one" (take): if you take one out of a choice of many, you are selecting. 은, 남

n : b, E.

tebne(v) = add/ition: "toward-move-together-number- (make): if you move some amount to(ward) gether with something else, you are adding together both amounts. 은, 남

ben (v) = amount = "together-move-quantity(make)"; the quantity of many summands or factors, "moved-together" in their sum, is their "amount", as it were, on a "mountain" heaped together. 은, 남

En = mass = matter-quantity, the quantity denoted by matter, is its mass; mass is the measurable amount of matter. 은, 남

nE = much, nEn = many = quantity-substance; muchness is similar to mass; there is a mass of people = there is much, many; many is the plural of much: nE(n). 은, 남

nEm = very: much quality, very good = much of the quality of goodness. 은, 남

ynE = (a) little, a bit: opposite of much. ynEn = few, not-many.

n : j, k, m, n

jniO (Ed) = scale(s): (Ed = instrument): "same-amount-see--tool": in order to see, whether e.g. a powder has the same quantity as a weight desired, the druggist puts each on either scale. 은, 남

A "scale" is also used in map drawing, for the same distances, the (jn) "same number" of feet to each inch drawn, in order to "see" (iO) the true distance. 은, 남

nEk = more: nE = much; "much-above", = "over and above much" is "more" 은, 남

pnEk = most: "before-more" = most; the most famous man is known before and above (p.k) all the others 은, 남

nEke(v) = increase = "more-move-make", to move it toward more, make more.

tnak = limit = "toward (a certain) amount (of) space, above "which one can not go, is the limit "toward" which one can only approach.

"n : k, m; 0, p, t, y, z.

tank = degree: "to-one-quantity-up" e.g. raise the temperature one degree = put it "one-unit (an) up (tak): t-an-k. [남, 한, 한, 일]

knE = too (much): "above-much" = knE: you drink too much! bu jEv knE!

nUz = quantity: quantity (in the) abstract, in the mind, quantity-concept. Δ

nUmI(v) = account = "quantity-spirit-quality-sound-make": if you give account of how many enemy-soldiers you defeated, you "sound" ~Δ~ off about their "number (quantity)" and about the "quality" of your exploits, and about the "spirit" in which you accomplished the mission, about which you "make" your report.

mUn = number = "quality-concept(of)-quantity: a number is the quality of quantity in our mind (U). There are quantities in inanimate nature, but only our "mind" qualifies them by counting. ~Δ~

mUnIv = to count = number-sound-make; to sound or say numbers = to count. ~Δ~

mUnUv = to calculate, figure out = number-mind-make, to make the figuring of the right "number" in one's mind.

n- = -th: nu = four-th, n-4 = number-4; instead of saying: stop at the fourth floor! say: stop at floor number-4: yerv ab nu ugayk! 4, 5

na = first, ne = second, ni = 3rd, nu = 4th, nOke = 100th. 100=100. 4, 5

n : 0, p, t, y, z.

niOv = measure = quantity-see = n-iOv; let me see (iOv) the amount(n) = let me measure it. 80/

ynAm = the last = "backward-number-time-quality", the one who comes "behind" (yp) the time (A) of the others, is the "last" number (n) 10

tnev = to grow; tne = growth = "toward-quantity-- move"; to move to bigness means: to grow. ~Δ~

ytne(v) = (to) decrease, diminish = anti-grow(th); opposite of tne(v).

yn = no(ne) = not-any: I have no time, I have none: fu bav yn A, fu bav yn ~

But: have you time? No! = bu bav A? hI? -- "yr!" = No! F! ~ 0

zyn = whole = part-opposite-quantity, not a part-- but the whole! cf. can!

niO = (The) measure.

-- can gUw wyv niOv! yc am iOv, xI yms cEv nam gaf ynam, nE gaf ynE, nEn gaf ynEn; yUg, gUw wyv gUv, pI trUm nU, pI trUm ben, trUm En, trUm gAn, (Ud xE yI jE nav ad yI anyEd). gUwu bav nEn dEs, Ut niOv pnEk Es Ub Eo. -- 80/

All sciences must measure! not only see, whether something is big or small, much or little, many or few; but science must know the correct quantity, the correct amount, the correct mass, the correct rate (by which a liquid runs through a pipe). The scientists have many instruments, in-order-to measure most things of nature. ~Δ~

(gUw = in-mind-power = science; gUw-u = science-man = scientist; wyv = must).

인 양의 수! 인 양의 수! 인 양의 수! 인 양의 수!
인 양의 수! 인 양의 수! 인 양의 수! 인 양의 수!

P "o" : b

"o" = Life, implying: Animation, vitality of animals, plants, P the (human) body and Food.

"o"

o = life; om = alive; ov = to live; os = animal = life-thing, something alive.

o = five, 5 occurs often in living things: original land-vertebrates (e.g. lizards) like cats and man have 5 fingers; nature's rose-family (apple-blossoms, strawberries) have 5 petals. We have 5 vowels.



bos = domestic-animal = "together-(with man)-animal", b-os is an animal that lives together with man, in old language, a beast.

bi (jE) bos = cow = milk-beast = white-liquid-beast; bi-bos = white-beast, for short.

ynbi (jE) bos = small-cow = goat

kEos = bird = air-animal

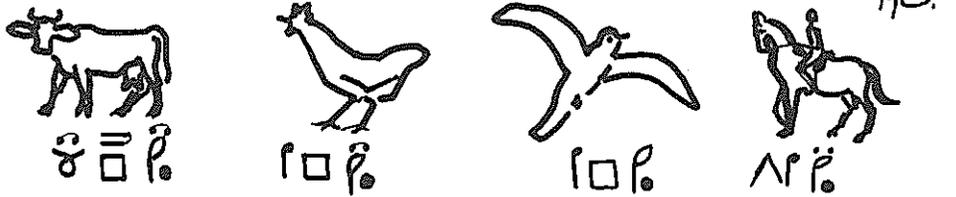
kEbos = chicken = air-domestic-animal, fowl; domestic bird, air-beast

yv-kEbos = hen = female-fowl, she-chick; vom-kEbos = male-fowl = cock

ukbos = horse = man-above-beast, a beast upon which man can ride;

vukbos = stallion, yvukbos = mare; "pAom bybim yvukbos: yvu yc, xE yvu dEvUm cpA" = The old gray mare: she ain't, what she used to be.

yrukbos = donkey, ass = "bad-horse", bad-land-horse, poor-horse.



lobos = pig, swine = round-food-beast; a porker is round, and we feed on its

olE = fat (cf. oleomargarine)

uygbos = sheep = man-outside (=clothing) -beast (for wool)

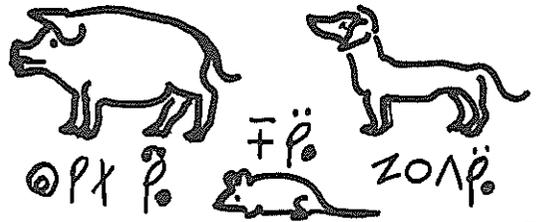
waubos = dog = "power-space (stronghold, fenced yard)

man-together-beast, a

watch-dog gives "man the power" of his protection in his yard.

yr-waubos = wolf = bad-dog (-like animal), the wrong kind of dog.

yr-bos = rat = bad-beast, the wrong kind of domestic animal.



o, o : b: d

bo = hand (sounds as French "bon") = "together-five" (fingers); a hand consists of 5 (o) (fingers) working together.

boz = finger = handpart = together-5-part: a finger is a part of a combination of five.

bozEvz = nail = hand-knife, hand-cutter (zEvd = knife, part-matter-make-tool, see: "z")

(Many a wife found her "nails" "handy", if she had no other knife to scratch her husband's face = nEn byvu UtepAv yvum bozEvz "bom",

Qg yvu yc bapAv yf zEvd, Ut bozEv kup Ub bv. 

bozEv = to scratch

ozevz = claw = 5-part-move-make-part: a claw can move rapidly and rip its victim's skin apart, in 5 parts.

bozvov = cat = nail (claw) -animal as domestic (bos) beast with (man).

kozvov = lion = high-claw-animal; the king of animals is the tallest,

nozvov = tiger = long, big claw-animal; long cat

bowz = thumb: power(w) -finger (boz): the thumb is the strongest finger

ykboz = toe = under (yk) -finger (boz)

ykbo = foot = underhand (yk = under, bo = hand)

o : d

od = food (especially for humans) like "meat" = "life-means" (Lebensmittel) victuals, the "means-by (which) we live"

do = nourishment, eats, "means-to-live" also for animals and plants

dov = to eat, to feed (oneself); dvov = to feed (someone else)

ydov = to excrete, ydos = excrement

(jEv, to drink, could be replaced by "jEtgov" = to imbibe, if one prefers pedantic exactness.)

godz = stomach = inside-food-part; the part of the body "inside" which you stoke your feed is the tummy.

gode(v) = digest/ion = stomach (god)-move (ev), or: inside-food-move(ment): food moves inside.

ygode(v) = (to) vomit

iod = vegetable = plant-food (io-od) or "light-life-means" (i-o-d) : it's the light, which prepares your spinach, or makes it green.

odjE = soup = food-liquid, supposedly nourishing; dishwater won't do.

ei-jE-od = oil (olive or salad-oil), yellow-liquid-food

bi-jE-(od) = milk (-food) = white-liquid(-food); since no other "white-liquid" is so customary, "bi-jE" suffices.

bE-bijE(od) = cheese (-food) = solid-milk (-food), milk-solids

o : d; g

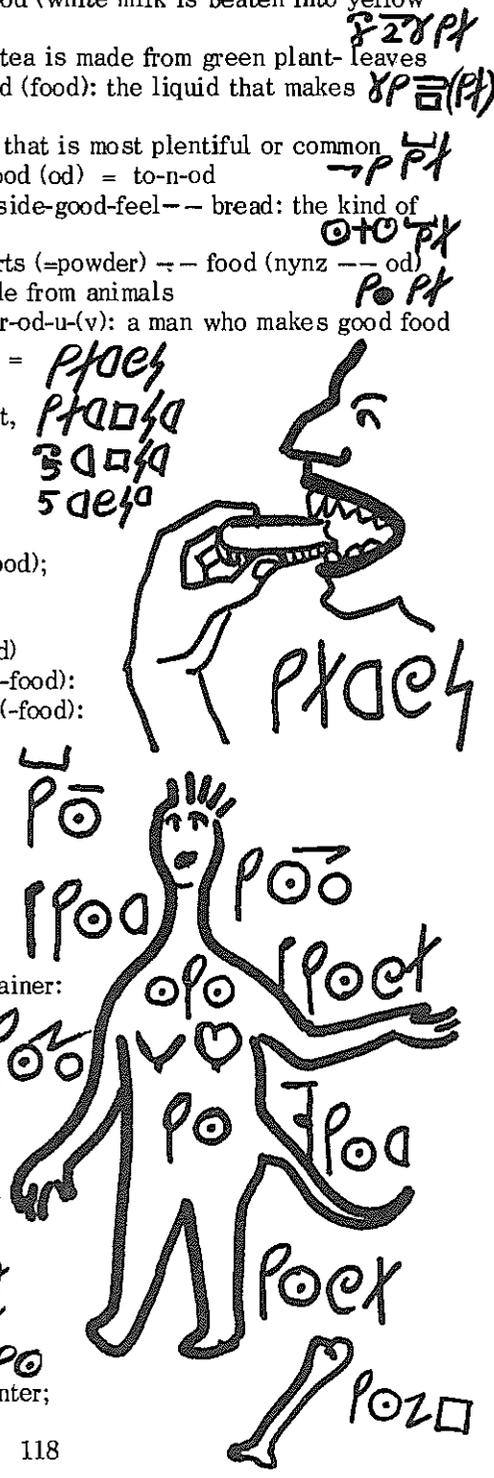
bitei-od = butter = white-to-yellow-food (white milk is beaten into yellow butter.
 iojE(od) = tea = plant-liquid (food): tea is made from green plant-leaves
 rOjE(od) = wine = good-feeling-liquid (food): the liquid that makes you feel good -- or so they say
 nod = bread = plenty-food, the food that is most plentiful or common
 tonod = grain = seed (to)-many (n)-food (od) = to-n-od
 grO-nod = cake = sweet-bread = inside-good-feel-- bread: the kind of bread that makes you feel good inside
 nynzod = meal-flour: "many-little-parts (=powder) -- food (nynz -- od)
 osod = meat = animal-food, food made from animals
 rodu(v) = cook = good-food-man(do) = r-od-u-(v): a man who makes good food

odz(ev) = (to) bite = food-part (make) =
 to cut the food into parts
 odzEvz = tooth = food-part-make-part,
 the "part" of the body which
 chews the "food" into "parts"
 a-part, and "makes" it digestible
 odzEv = to chew.

bigrQ/m(od) = sugar = white-sweet-(food);
 grOm = sweet = inside-good-feel
 (since there no other white
 sweets important, "-od" is not needed)
 eigrO(m-od) = honey = yellow-sweet-(food):
 bibygrE(-od) = table-salt = white-salt (-food):
 grE = alkaline (in-metal,
 containing metal)
 ygrE = acid (outside metal,
 opposite of base)
 bygrE = salt = together (b)
 alkaline + acid

o : g

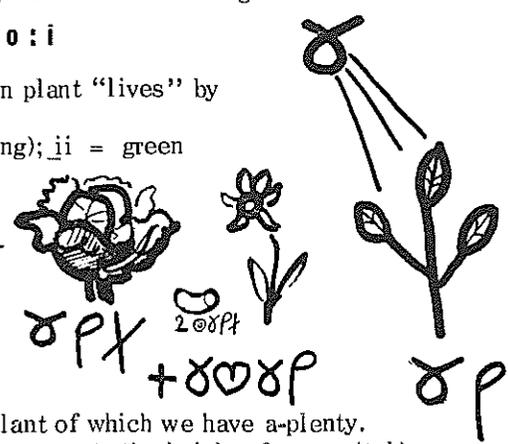
og = BODY/ = life-inside = life-container:
 life occurs inside a body
 the body is the container of
 life.
 ogai = blood = body-red, the red
 liquid inside the living beings
 ogE = flesh = body-material
 ogwE = bone = body-stone, body-hard
 the hard matter inside us
 koged = arm = upper-body-move-tool,
 upper-leg
 oged = leg = body-move-tool
 oged-baz = knee = leg-joint; baz =
 joint = together-one-part
 gog = heart = inside-body, body-center;
 "gog" sounds like a heartbeat



" o : g " ; i

ogz = "organ" = "body-part" (og-z) = life-inside-- part (o-g--z) **POD**
 jEogz = kidneys = water-organ (jE-ogz) = water -- body-part (jE-og-z)
 kEogz = lungs = "air-organ", air-body-part **POD**
 kazog = shoulder = "top, above-space-part" (of) "body" (kaz-og) **POD**
 kogz = neck = "above-body-part" **POD**
 (og) yps = (body) -back, literally: body-behind-thing; more consistent: **POD**
 (og)ypaz = (body) back-space-part (which expression logical men prefer); **POD**
 but: "yps" is preferred when you are in a hurry. **POD**
 ypopz = tail = back-body-part, back-organ; the tail is an organ in the back.
 logz = waist = around-body-part, the waist is measured around. **POD**
 ogta = mouth = body-toward-space (og-t-a), or "life-into-space" (o-gt-a);
 the place where things (food) enter, (come-into) the living being.
 ogtai = lips = mouth-red, life-into-red, the red gates to life **POD**
 ubogta(v) = (to) kiss: "human-together-mouth(s)-(make)": if you see
 two human mouths joined together, you suspect kissing; **POD**
 (Qg bu iOv e um ogta, bapAm tab, bu ykUv: ubogtav.)
 ogwa = breast = body-strong-space; the strength (w) of the
 body (og) seems to lie in its breast or chest (gwa). **POD**
 yg = outside:
 oyg = skin = "life-outside": any living thing is surrounded by skin; **POD**
 noyg = hair: "many -- life-outside", many -- skin: the "many" (things) that
 grow on the "outside" (skin) of a living being are not grass, but "hair"
 (-- nEn Es, xE tnev kab pl "yg" Ub om cEvs ("oyg"), yc nio, yUg "noyg")
 osyg = fur = animal-outside: only animals have furry exteriors.
 (gEs = trunk: "inside-matter-thing"; where material things are inside)

o : i

io = PLANT = "light-life": a green plant "lives" by
 the "light" of the sun
 oji = leaf (green) : "life-greeu" (thing); ji = green
 iod = vegetable = plant-food (od),
 "light-food" (i-od)
 eliod = beans = "two-round-- veget-
 able": beans are doubly round-
 ed, kidney-shaped, two spheric
 parts united 
 bEliod = potatoes = earth-
 round-vegetabl (bE-l-iod)
 nio = grass = "plenty-plant", the plant of which we have a-plenty.
 tok-nio = bamboo = tree-grass: grass grown to the height of a tree (tok)
 ykio = moss: "low-plant" **POD**
 ynios = bacterium = little-plant, micro-plant-thing **POD**
 riO-io = flower = "beauty-plant" (good-(to) see-plant), the plant we like to see.
 io-riO = bloom, blossom = plant-beauty: when a tree is in bloom, **POD**
 it shows its plant-beauty.

POD

" o : i ; j , k "

tio = sprout = "toward-plant"; a sprout will develop to a plant → 8P
 cf. "to" = seed = toward-life; tu = child = toward-man. → P
 tio-riO = bud = "towards-(a)-bloom or: sprout-beauty (t-ioriO, or: tio-riO)
 wanabio = hemp: "power-string-together-plant": hemp-string is → 8P 110
 used to tie something powerfully together (w-ana-b-io) → 10 8P

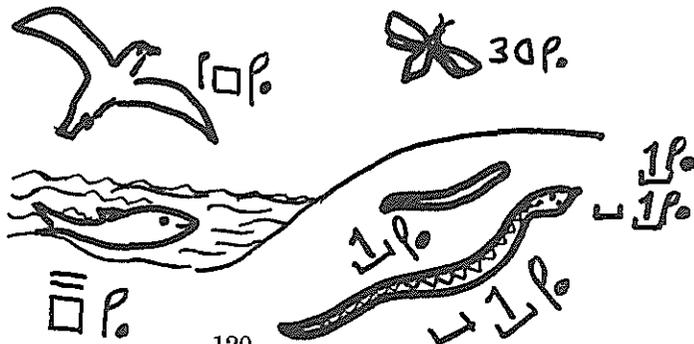
o : j , k .

jEos = fish = water-animal; jEoyg = (fish) scales = water-life-outside, 10P
 fish-skin, water-skin.
 kEos = bird, air-animal 10P
 (o)kEdz = feather: (kEd = air-tool = wing), wing-part = feather 10P
 okE(v) = breath(e) = life-air-(act), breath = the air for life. 10P
 tygokEI = cough = toward-outside (tyg)-breath (okE) -sound (I): when you
 cough, it "sounds" like barking, as you expel "breath out." P 10P
 tok = tree = toward-life-above: a tree grows to live up high (tak) P 10P
 (tEk = wood, takEm = high) → P
 yktok = root = "under-tree": the root is under the tree. P
 tokyt = branch = tree-from (yt): a branch branches out "from the tree" P
 nAii tok = pinetree: much (-long) -time (nA) -green (ii) -tree (tok): evergreen.
 (kup = face = "above-man-front": the face is in front and high up in man,
 kupyg = cheek = face-outside: the cheeks are on the outer face. P 10P
 kUg = head = above-mind-inside: the head is high "up", and "inside" is
 the intellect, the mind; see under U, u; P 10P kog = body-head 0 0 0
 gOz = tongue: inside-feeling (= taste) -part (organ), see "O") 0 0 0

o : m , r , s

om = alive: life-adjective; yom = dead = un-living, life-less
 ro(m) = health(y) = good-life (-adjective): if you are healthy, your life is good.
 yro/m = sick/ness, ill/ness: no-good-life: a sick man has no good life.
 trom = medical; trov = to heal, "toward-good-life-lead"; to heal means to
 bring back the good life of health → 10P, → 10P, 10P
 trod = medicine = heal-aid, -means; or: t-r --od = toward-good -- food
 yrod = poison = wrong (yr) -food: nEn trod c yrod (Many medicines are poison)
 trogUw = medical science, medicine (as science) = heal-science (gUw)
 // os = animal // = live-thing; hos = domestic animal. → 10P 0 10P
 (kEos = bird = air-animal; jEos = fish = water-animal, see above, under "o: j,k")
 wEyj-jEykos = clam = hard-outside-water-low-animal (ykos) → 10P 10P
 jEnyEos = sponge = water-many-holes (jE-n-yE)-animal: a sponge has many holes.
 izos = insect = 3-part-animal (head-breast-abdomen) see "o: z" 3 0 0
 anos = worm = one-dimension (lengthy) animal; nanos = snake = big(n)-worm,
 big-long 10P

ri-anos = silk
 worm = shining,
 bright worm,
 ri = bright,
 silk = shining.
 ri-anE = silk =
 bright-thread
 ykos = inverte-
 brate, low-ani-
 mal (neither
 vertebr. nor .



QP 3QF FP "o:s;t"

arthropod (insect) is a "low-animal" (yk-os), used as description, if $\Sigma\epsilon\tau\theta$ no other outstanding feature recommends itself; e.g.:

yneykos = snail, slug; = slow-(yne) -low (yk) -animal (os) $\rho\text{-}\Sigma\bar{\tau}$

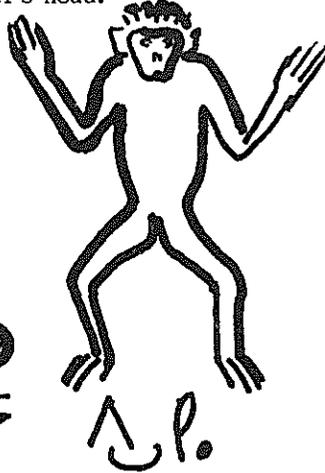
koswyd = horn = "upon (k) -animal (os) -weapon (wyd); a horn is a weapon (wyd = power-against-tool) growing a-top (k) an animal's head.

umos = ape, monkey = human (um)-animal (os),

man-like animal $\Sigma\theta\text{-}\Delta\theta$

ynos = bacillus = little (yn), micro-animal

(ynios = bacterium = micro-plant)



// to = seed // =

"toward-life": a seed develops toward life

tonod = grain = seed-

plenty-food, many-

seeds-food: grain

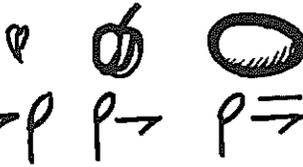
consists of many seeds & is used as food.

toe = birth = toward-life-

movement; birth is

coming (moving) to life

$\rho \xrightarrow{o:t} \rho\epsilon$



// ot = fruit // = life-toward: life will bear fruit, "life" strives toward its fulfillment in its fruits

oyt = egg = "life-from": a "living" thing comes out of, "from" an egg.

to = seed:

nato = wheat = much-space-seed = the seed grain that covers most space on the globe

binto = rice = white-plenty-seed: polished rice is white, and rice, too, is grown in great quantities

binto-enaz = rice-field, rice-paddy

ot = fruit:

kot = tree-fruit; k-ot = high-fruit, above (tree) fruit $\rho\text{-}\rho\text{-}\rho$

kot c ot kab tok, a treefruit is a fruit on a tree $\rho\text{-}\rho\text{-}\rho$

aeikot = orange = "orange-tree-fruit" = "red-yellow-tree-fruit". $\rho\text{-}\rho\text{-}\rho$

eikot = lemon = yellow-tree-fruit

ai-ot = strawberry = red-fruit, since it's always red $\rho\text{-}\rho\text{-}\rho$

aikot = cherry = red-high-fruit: cherries grow red on trees (usually) $\rho\text{-}\rho\text{-}\rho$

nakot = apple = much-space-- tree-fruit: apples are world-wide-grown. $\rho\text{-}\rho\text{-}\rho$

ankot = banana = "long" (an-) -treefruit (kot) $\rho\text{-}\rho\text{-}\rho$

-- WiLLyaM TeLL wypAv-wydnlv nakot yt kog Ub vum tvu.

TeLL yc twUpAv Ev pFE. yUg vum kwu vovewAv vu. lb fnu Ulv: $\rho\text{-}\rho\text{-}\rho$

kwu cnA cEv jwUrm. yUt wU vEv jwUr. --

(William Tell "must" (had-to) shoot an apple from the head of his son. $\rho\text{-}\rho\text{-}\rho$

Tell (did) not want (to) do that. But his boss forced him. And we say: $\rho\text{-}\rho\text{-}\rho$

The boss is always right; because (for) might makes right. $\rho\text{-}\rho\text{-}\rho$

ynlot = berry = "little-round-fruit"

$\rho\text{-}\rho\text{-}\rho$ $\rho\text{-}\rho\text{-}\rho$ $\rho\text{-}\rho\text{-}\rho$ $\rho\text{-}\rho\text{-}\rho$ $\rho\text{-}\rho\text{-}\rho$ $\rho\text{-}\rho\text{-}\rho$

o : t; U, v, w, y, z.

rOjEot = grapes = wine-fruit; wine = rOjE = good-feeling -- liquid (jE). $\text{+O}\text{E}$,
 (wine makes one feel good, or so they say:
 "rOjE vEv u Ov rUm, gaf fUd nu UIv" $\text{+O}\text{E}$ fOE A OE $\text{+}\text{A}$,
 wEgkot = peach = stone-inside-fruit: a peach has a stone inside
 wEygkot = nut = "hard (wE) -outside(yg) -fruit": a nut has a hard shell
 outside, and is a tree-fruit (kot). $\text{~}\text{O}\text{E}$ OE
 (cf. wEyg-jEykos = clam = hard-outside -- water-low-animal) $\text{~}\text{O}\text{E}$ OE

o : U, v, w, y, z.

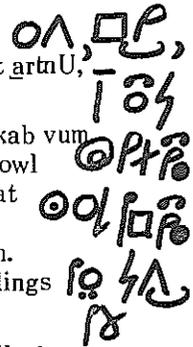
oUz = brain = life-mind-part: the brain is that part of a living being
 which represents the mind. PE PA
 ov = to live = life-verb; ovAm = living, om = alive PE
 vov = procreate = make-live, cause life, engender life PE
 voz = sex = "make-life-part", procreative-part. PE
 volz = gonads, testicles = make-life-round-parts; W. Whitman: "man-balls."
 vom = male = active-life-adjective: sexually at least, the male is the
 active one. PE
 yvom = female = passive (receiving, conceiving) life: the female is
 sexually passive, receptive; PE
 (vom-to = male-seed = sperm; yvom-oyt = female-egg = ovum)
 vnom = fertile = make-much-life-adjective, procreative faculty. PE
 yo(m = dead) = death: "opposite (of) life (adjective)" PE
 "yo, ha c bum dzez?" (Death, where is thy sting?)
 yov = to die = no-life-do, the non-life-act; PE
 vyov = to kill = to make-die -- v-yov = make-- non-live = v--y--ov. PE
 woz = muscle = power-life-part = strength-life-part; PE
 wom = strong, wo = strength = power-life-(quality) PE
 anawoz = sinew = one-dimension (lengthy) -strength-life-part (muscle).
 oz = cell = life-part; the element (Ez) of life. PE
 ogz = organ = body-part, part of the (human, animal, plant) organism. PO
 odz = (a) bite = food-part, a bit; odzev = to bite (food-part-move) PO
 odzEv = to chew. PA

izos = insect (3-part-animal): insects are cut, "insected" in head,
 chest abdomen
 zos = arthropode = "jointed animal", part-
 ed animal; like insects, e.g.
 lobsters, too, or spiders,
 are joined of different parts. OE OE
 nyEd-zos = "net-arthropod" = spider OE
 (Since insects are the most numerous branch of arthropodes,
 "fa ykev zos", "here crawls an arthropode" means usually: "here
 crawls an insect.") OE
 gaizos = mosquito = "inside-red-arthropode (or: insect)" OE
 (when the mosquito drinks blood oga), it gets red inside). OE

$\text{~}\text{A}\text{E}$ 1:11 . -- $\text{~}\text{A}$ A OE : E PE + E P ,
 3E E P O E P , $\text{~}\text{A}$ P $\text{~}\text{P}$ O E P .

O, Q : b, g, i . .

(NB a-u, Eom, yc bav lodbos gaf ukbos gaf kEbos kab vum ki. yUg, a-u wav vEv UI rUt can Es, xE cEv viOpAm at vu . . . rUt artnU, ot, xE cEv cnA aim, cEv fUIpAm (fUIyv) "ai-ot", Ib fUd tap. a-u blb wav iUv Ib fUIv nEn mEz Ub O (Ud bOg), xnE yc cEv kab vum eki. -- The space-man, naturally, has not a pig or a horse or fowl on his star. But the spaceman can make words for all things that are shown to him . . . For example, the fruit that is always red, is called (is-being-named) "red-fruit" (strawberry), and so forth. The spaceman also can understand and name many sorts of feelings (through empathy), which (do) not exist on his planet.)



♡, ① O = FEELING, EMOTION, SENTIMENT, SENS(ATION) etc.

o cO = the five senses **5 ①**

Q = ten (We "feel" respect toward the "Ten" Commandments.)

10 ㊦ O : b, c, e, g, i :

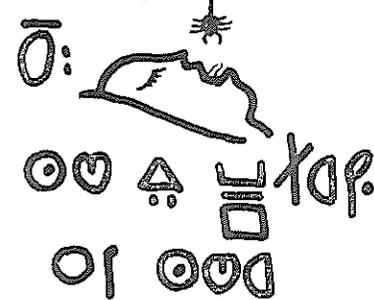
EbO (v) = touch, (sense of) touch, "betasten", "matter-together-feeling-(make)", "physical-contact-feeling-make"; (b = together, con-: if one feels "con-tact" with a matter, one has the sense of touching it.)
 bO = sympathy; (together-feeling). bOm = sympathetic;
 (gog) bOm = intimate, (heart-) touching, heart-together-feeling, cordial.
 bOg = empathy = together-feeling-within: sympathy as if one lived "inside" or "within" the other fellows skin.
 cO = sense: "existence-feeling": the feeling of the existing reality around us, is conveyed to us by our senses, as touch, sight, etc. Without senses we would not know of the existing world of reality around us ("yb pIn fnum cO, fnu yc gUv-yEc pI cEvAm Ea Ub cEmU al fnu".)
 Ote(v) = care: "feeling-toward-move": if you move (or direct your feeling toward a person, you care or worry about him

gO = taste
 one must take

㊦ "inside-feeling", inside-sense, the sense inside: something "inside" the mouth to taste it, while

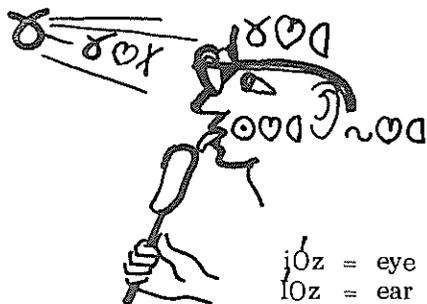
one "sees"
 gOz = tongue:

things from the outside.
 "taste-part, taste-organ", "inside-feel-organ"



tygOm = frank = toward-outside-feeling-quality:

If you show your inner feeling toward the outside, you are frank, open.



iO = sight = light-feeling, the sense (for) light

iOv = to see (iOv = to hear)

iOd = spectacles, eye-glasses, see-tool

iOz = eye
 IOz = ear

♡ 0 : i, k 8, 2

bjiOv(U) = compare(-ison) = together-alike-see: if you compare two pictures, you see them together: how far are they alike? ≡80/

jiOvs = likeness, picture = same-see-make-thing: a likeness makes us "see the same thing" as the original; =80/

ijiOv(s) = photograph = light-picture, -likeness made by light

ijiOv-ad = photo-camera 8=80/

AiOv = to watch = time-see =

look for the time, look a 080/

long time; if you watch the

clock, you look at it for a

(the) time. 080

atiO = view = "space--to-sight"

the sight out into space, or "0 80e,

"the space open to sight" - 80

e.g. a mountain-lake-view. +80

riO(m) = beauty(ful) =

"good(-to-) see, good-sight:

a beauty is good to +80 8/

look at. +80 8/

yriO(m) = ugly/ness =

"bad(-to) -see, 780

un-pretty"

anriO = ornament =

"only-beauty", an

ornament is just 1+80

for beauty, has

no other purpose.

riOma(m) = grace(ful)

beauty-form, or: +800

beautiful-space-

quality +80e/

riOe(v) = dance =

"beauty-move(ment)",

a dancer moves

beautifully. +80/

wriOv(Am) = charm(ing) =

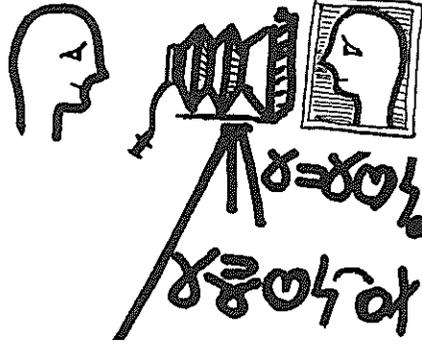
"power-beauty/make":

to charm somebody

means to cast a

powerful beauty-

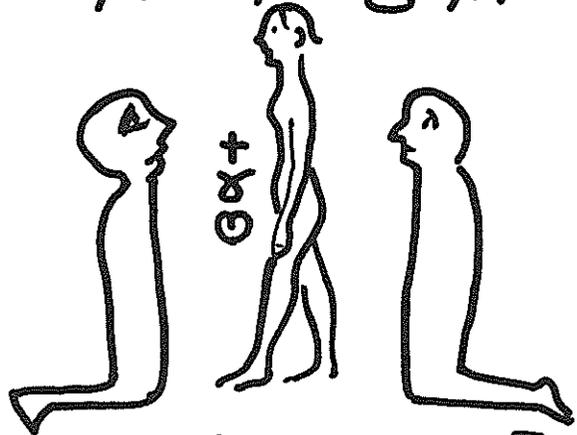
spell over him.



the man sees the beautiful woman.

vus iOv riOm yvus :

8/ 80/ +80 8/



10 8/ +80/ 80 8/ +80 8/

can vus rUm Ov, xA nu iOv riOm yvus:

All men feel good, when they see a beauteous woman.

riOva(v) = stage, theater-stage: beauty-make-place: on the stage,

beauty is made visible in works of art; also: "good-sight-show- +80/

make-place: a stage gives a good show: r-iO-v-a = good-sight-make-place.

180/ 080/ 80 8/ +80/ 80 8/ 80 8/ +80/ 80 8/ 80 8/

O : i, k, p

UmtiO = test = "mind-quality-to-sight": if you undergo a "test", the "quality of your mind" comes "to sight." If you test a material its quality comes to your mind's sight.

iOv = to see; sight-verb, "light-feel", to sense the light;

(Oiv = to seem = feel-shine-do, feel-light-make: see "i"!)

tiO(v) = (to) look = "toward-see"; you look "to" see, with a view toward seeing.

viOv = to show = make-see: if you show a man your charms, you "make" him "see" them.

viOvs = sign = show-thing, make-see-thing: a sign for danger is something, which makes you see the danger.

viOvsev = to sign, to make a sign.

etviOv(s) = mark = "move-to-sign": a mark is a sign to which a marksman moves his arrow, as a target (at) which he hits.

IviOvs = (a) note, a sound-sign, a sign for a musical tone, "sound-make-see-sign"

iOz = eye = sight-part, see-organ, the organ of sight, sight-sense-part.

IOz = ear = "sound-sense-part": the ear is the part which senses sound.

(Note the difference in accent:

iO' = sight; ÍO = hearing!)

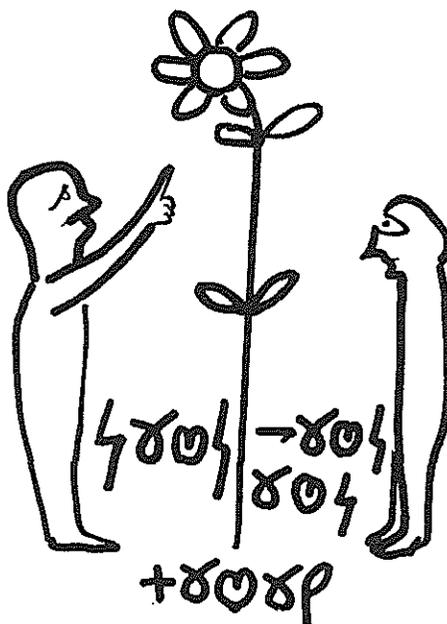
IOv(Am) = hear(ing, participle): sound-sense-verb

IOvU = acoustics = hear-mind (science)

IO = hearing (noun or gerund), sound-feeling, the sense of sound.



ō:



O : k, p

Qke = hundred = ten-high-two, zehn-hoch-zwei, 10²: ten with a high "2"

Qki = thousand = "ten-(with a) -high "3" above, 10³ = 1000: 3 zeros!

kOm = noble = high-feeling-quality, noble means high-minded.

tukO = respect = to-man-above--feeling!

you feel respect for a man above you.

kEmO = smell = air(gas) -quality-sense:

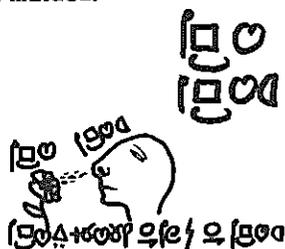
you smell the condition of the air

kEmOz = nose = air-quality-sense-part:

the nose feels the type of air:

"What kind of air?"

ō:
→ ㄨ ㄊ ㄛ



O : k, p, r, s, t

kypO = surprise = "above-not-before-feeling" = "upon-behind-feeling" =
 "a surprise jumps like a cat "upon" you from "behind," (yp).
 pO(v) = anticipat/ion, expect/ation = before-feeling, pre-sentiment,
 fore-boding.
 ypyvU = reserve = "behind--not-active--mind": holding something back
 ("behind") instead of showing it "actively" (see "U")

O : r, s, t

//rO = pleasure // = "good-feeling" in its widest sense: pleasure in
 this sense includes joy and even happiness.
 rOm = pleasant, "well-feeling", emotionally positive.
 vrOv = to please = good-feeling-make, make-(him)-feel-good!
 brO(v) = (to) love = "together-good-feeling", you feel
 good together with somebody you love.
 ybrO(v) = (to) dislike = un-love, opposite of love.
 brOm = dear: love-quality, beloved and loving, lovely
 brOs = 'pet, favorite-thing, love-thing.
 krO = joy = high-pleasure, above-pleasure: joy is
 above pleasure in intensity and degree.
 krOv(U) = enjoy(ment) = joy-make-act = high-good-feel . .
 kOm = glad; ykrOm = sad: low-feeling, below-good-feeling.
 krOn = delight = high-pleasure-plenty, joy-abundant.
 krOI(v) = laugh/ter: (sounds like "crowing") = "joy-sound-
 (make) = high-good-feel-sound (k-r-O-I): to make
 the sound of joy is "to laugh."
 rOtyg = "smile" = "good-feeling-to-outside" (showing).
 UrO(m) = happy/ness = spirit-good-feeling, spiritual pleasure:
 (rO, krO, UrO are stages of sublimation: pleasure, joy, happiness.)
 trUnO = satisfaction; trUn = enough = until-good-quantity;
 trUn-O = enough-feeling, the feeling that it is enough good,
 "to-good-mind-quantity--feeling": when the "mind" feels that
 it has attained (up "to") the "good (right) quantity (measure)
 of achievement, it feels "satisfaction".
 tUrO(m) = (auspicious) auspices = to-mind-good-feeling (a concept im-
 portant in Asia), pointing "to(ward) (UrO) happiness": t-UrO.
 rOwU = art = good-feeling-power-mind, the "mental power" to make
 human "feelings" "good", to ennoble them into spiritual happiness,
 is given to the great artist.
 rOve(v) = (to) play = good-feel-make-move: if children "move" about,
 just because they "feel good", they "play."
 rOvU = humor = good-feel-make-mind: if a person has a "mind" able
 of "making you feel good", he can "humor" you.
 vrO(m) = kind/ness: makē-good-feeling(-quality): if you "make"
 somebody "feel good", you are kind.
 ynrO(v) = amuse/ment = little(yn) pleasure;
 vynrO(v) = entertain/ment = make-amusement, active amusement.
 (rlv = sing (good-sound-make): see "I"; riOma(m) = grace(ful): see "O": i)

Δ+O 100! 114, 121, 127, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200

O : t, U, v, w, y, z

yApYrO = regret = "after-bad-feeling"; bad(-yr) -after(yAp): Ap before.
y-Ap = after: if you regret you did it. you feel bad after the deed. $\overline{O} \overline{t} \overline{O}$
tvOrd = comfort = to-make-feel-good-means; comfort has the purpose
of ("toward") making-one-feel-good by "means" of nice words and acts. $\overline{O} \overline{t} \overline{O}$
tvOrv = to comfort = toward-make-feel-good-do. (see "r": "please"). $\overline{O} \overline{t} \overline{O}$
tvOrU = consolation = to-make-feel-good-concept $\rightarrow \Delta + \overline{O} + \Delta$
tsOb = desire = toward-thing-feeling-together: if you have a desire
(-feeling), you long for (strive "toward") being "together" with
the object ("thing": s) of your desires; $\rightarrow \Delta + \overline{O} + \Delta$ $\overline{O} \overline{t} \overline{O}$
tsO(v) = yearning, (to) desire = "toward-thing-feeling: you like to strive
"toward the thing" you "feel" the yearning for. $\rightarrow \overline{O}$
tO(v) = wish: toward-feeling: if your "feeling" strives "toward" an
event, you are wishing for it. $\overline{O} \rightarrow \Delta + \overline{O}$
Ote(v) = (to) care = "feeling-toward-move": if your "feelings move toward"
somebody, and you "move", or bestir yourself for him, you care for him.
twOr(v) = (to) entreat: "toward-power-feel-good-make": you entreat usually
a "powerful" person, and do it "forcefully", trying to change his $\overline{O} \overline{t} \overline{O} + (\Delta)$
mind, his feeling toward" what you deem "as good."
trO = hope = toward-good--feeling": you feel that things will go
"toward, to the good" if you are hopeful or optimistic. $\overline{O} \overline{t} \overline{O}$
tyrO(v) = (to) fear = "toward-bad-feeling": you feel that things will take
a turn "toward the bad (yr), if you fear . . . $\overline{O} \overline{t} \overline{O}$
twyrO = fright, a power (v)-ful fear (t-w-yrO) looking "toward" something
strongly (w) bad (yr). $\overline{O} \overline{t} \overline{O}$
AtyrO = anxiety: "time-to-bad-feeling". (long) "time-fear" (A-tyrO). $\overline{O} \overline{t} \overline{O}$

O : U, v, w, y, z.

UiO(v) = (to) read/ing = mind-see: you "see" the meaning with your "mind" (cf. U)
rUO = trust: "good-mind-feeling": if you trust somebody, you "feel" that
he is good (rU-m) in spirit (U) $\Delta \overline{O} \overline{t} \overline{O}, + \Delta \overline{O}, \Delta \overline{O} \overline{t} \overline{O}$
UyrO = grief = mind-pain (U-yrO), mental-pain: pain = yrO = bad-feeling.
oyg-yrO = itch = skin-pain = skin-bad-feeling; unpleasant skin-sensations.
Ov = to feel = feel-verb $\overline{O} \overline{t} \overline{O}, \Delta \overline{O} \overline{t} \overline{O}, \overline{O} \overline{t} \overline{O}$
vOv = to suggest, impress = make-feel, give suggestions (like a hypnotist)
vYtrrO = pardon = bad-make-toward-good-feeling: a pardon converts ("makes")
a "bad" sin "toward the good-feeling" of forgiveness. $\rightarrow \overline{O} (\overline{O})$
wO(m) = courage (ous), (brave) = strong-feeling, feeling of strength $\rightarrow \overline{O} \overline{t} \overline{O}$
wyvO = obligation = must-feeling, (wyv-O); power-passive = bound-by-power . . .
yrwyvO = obsession = evil-obligation, under which I suffer passively (yv).
wyv = must. $\rightarrow \overline{O}$
ryrv = suffer = bad-passive-verb $\overline{O} \overline{t} \overline{O}$
yrsO = disgust = bad-thing-feeling $\overline{O} \overline{t} \overline{O}, \overline{O} \overline{t} \overline{O}, \overline{O} \overline{t} \overline{O}$
nyrvO(v) = trouble: many-bad-make-feelings: troubles make me feel bad.
tyiO(v) = (to feel) shame = toward dark--feeling: a boy ashamed flees
"into the dark" to hide. $\rightarrow \overline{O} \overline{t} \overline{O} \overline{O} \overline{t} \overline{O} \overline{O} \overline{t} \overline{O}$
yrO = pain, bad-feeling = anti-pleasure (y-rO)
ydO(v) = hate = against-feeling (yd-O): if I am against him, I hate him. $\overline{O} \overline{t} \overline{O}$
wydO(m) = ang(er)y = powerful (w) against-feeling, rage $\overline{O} \overline{t} \overline{O}, \overline{O} \overline{t} \overline{O}$
bydwO = shock = together-against-power-feeling: if "shocked", you clash
"forcibly together with" something "against which you feel" dismay. $\rightarrow \overline{O} \overline{t} \overline{O}$
vyrO(m) = cruel/ty: "make-pain (quality)": a cruel man makes us suffer.
Oz = nerve = feeling-part = feel-organ, the organ of feeling.

∫, ∫ "p": a, A, e; O, t, U; "Q" S

"p" denotes "Front, BEFORE," "fore-" as in: "fore-fathers, for-mer; foremost
"pre-" as in: pre-vious, pre-war, prior; ante-rior, proto-zoon; Past.

p : a, A, e

pa = front = "front-space"

ap = before, in front of = space-front, spatially in front of, devant .

pA = past (noun) "Vor-zeit", pre-time; pAm = past (adjective), previous-time-ly
"pA-", infix of the past, as -ed: "he start-ed" = vu pe-pA-v

Ap = before = time-before, "avant", . . . ago: three years ago = Ap i akiA.

pAvU = preparation, pre-(time-) act, pre-paration, "before (starting) time".

prAm = early = before-good-time-quality; "before" (it's too late), in

"good-time" (r-A), goes an "early bird": ag rUm A--prAm kEos av,

Ut tyv-fev anos. (in-order-to get-take (=catch) (the) worm(s).)

pe(v) = (to) start, begin; pre-move, fore-move, first-move: he who starts,
makes the first move, "before" the others.

p : O, t, U

ypOm = sudden: "no-before-feeling, un-expect-ed: pO = expectation, anti-cipation

kypO = surprise = up (on us from) -behind (yp) -feeling; see O: p.

tap = forward, forth = "toward-space-front", to the (place in) front

(Ib fUd tap = and so forth, etc.)

pUm = principal (adj.); pUms = principle = front-mind-quality- (thing),
foremost-(in the) mind.

P : y, z

yp = behind, back, re- (as in re-tro-spect), opposite (of) front

yps = the back (-thing), more correct, since the back is a part, is

ypaz = the back; which is similar in space to:

ypAz = the end = back-time-part: the end of the book is the part to
which we come "back in time", later;

ypnAm = last = back-much (back-most) -time-quality

yprAm = late = opposite (of) early (prAm) = "behind-good-time, not-in-good-time.

yAp = after = (opposite of) before (= Ap).

typ = backward, re-, back (come back = re-turn) = toward-behind

typev = return, back-move, come back = typev, tev-typ = come-back.

ypum = secret = behind-man-quality: the secret lies, as it were,
"behind" a curtain, protected from the eyes of "man," or behind their back.

ypyv(U) = reserve (-ation) = behind-not-active(-concept); if you hold
things in reserve, you keep them "behind" in "inactive" store.

Q : g, l.

Q (pronounced as Q in "wQrd", wOrd) = condition; -Q = in a . . . manner.

Qg = if (condition-in) = on condition, under the condition that . . .

Ql = state, condition, circumstance, "Umstand". (=condition around).

-Q can also be used to make an adverb clearer by the ending:

"namQ" = great-ly, instead of "nam" = great. namQ = in a great manner.

Λve ≈ +OΛΔ.-- 2Δ Λ vε̄ ̄i ̄m
+OΛΔ ̄o ̄i ̄o Δ? Λ v̄ō ̄i ̄m ̄l P̄t̄Λ.

Work and Art -- uwe Ib rOwU. --

--- hU u wyv-yEc (Why would man have-to . . .) Ev rOwU gaf gUw? (do art or science, Why should man have anything to do with art or science?) OΔ
 u wav-yEc cEv am odvu (farmer = food-make-man) gaf uwe-u ag nuvsqa. --
 (Man could be only farmer or work-man in a factory), fE c wyvUm Ut dov, Ave
 yUg, rOwU yc wyvUm. hyt u c rOwu? (Why is man an artist?) -- fE hI bjiOv 2Δ
 eb yf hI: hyt u c' u, Ib hUt (=hE-rUt = what-for?) u c' u? -- u yc-yEc u yb
 rOwU. os dov, Ib fUd c'UrOm. hUt wyv-yEc bEEna skev u? -- (More correct: --
 bEEna hUt wyv-yEc skev u, hI?) Why should the earth have to carry man? • fe4
 zU' Ub u cEv oUz. oUz cEv a Ub U. U wUv Ib Uv. fUd u bjiOyv (is compared
 to . . . = "compares with" (intransitive) God) at kU. --

--- hE cEv nEk prAm: nuvsqa gaf odva? Eom, -- pI odva! (naturally = EomQ =
 of course) the farm! -- hu c' nEk pAom, odvu gaf rOwu? fa, pnEk u Uv-yEc:
 EomQ, odvu! yUg, ag wE-gyE ag bEk ab aLTaMIRa fnu Utev (find) jiOvs = 80%
 Ub os, wUpAm (created) Ud nam rOwu. fE rOwu opAv twam 50000 akiA
 (= o-Q--Oki akiA = fifty-thousand years) Ap fnu = Ap oQ-Oki akiA. ΔE4
 u c' pAv ad (through, for hundred-thousand years) ad Oke-Oki akiA yI 100000/100
 "ot-fev-u" (a fruit-take-man. fruit-picker), Ib os-tyv-fev-u (animal-
 get-take-man, deer-catcher, hunter) gaf os-vyov-u (deer-killer), -- P 3 P 4 A
 Ib rOwu, -- Ap vu tEpAv odvu Ib uwe-u. a-u brOv Ib tukOv rOwU Ub u.--

Retranslate: Why should man have anything to do with art or science? Δ 3 Δ
 Man could be only farmer or worker in a factory. This is necessary 27
 in-order-to eat (for-eating), but art is-not necessary. How-come ("wieso") 2Δ
 man is an artist? This question compares with another question: Why is
 man man, and what-for is man man? Man would not be man without art and
 science. Part of man is his brain. The brain is the seat of the mind.
 The mind creates and thinks. So man compares with God.

What is earlier: the factory or the farm? Naturally, --the farm! Who 2 A I 4
 is older the farmer or the artist? Here, most men would think:
 of course, the farmer! But in the caves (stone-holes) in a hill 1000 ?
 near Altamira we find pictures of animals, created by a great P 4 A 006
 artist. This artist lived perhaps fifty-thousand years before us
 (= before 50000 years = 50000 years ago). Man was through + 0 1 A ?
 hundred-thousand years a fruit-picker, and deer-catcher or
 animal-hunter, -- and artist, -- before he became a farmer and
 worker. The space-man loves and respects (admires) the art of
 man.

Λ ~ 0 4 3 0 1 10 4 Δ A ~ e 1 00 4 4 0 0 0 0 . . . --
 10 1 ~ 2 3 Δ Δ 4 P 4 ; Δ 0 + 0 1 A T ~ 2 3 Δ . -
 2 ⇒ Λ 1 + 0 1 A ? 10 2 3 8 0 4 9 1 2 : 2 ⇒ Λ 1 A ?

† "r" : a, b, c; d, e, E. †

"r" denotes "POSITIVE VALUE, GOOD, Well, affirmative . . ." †

r : a, b, c

ram = pure = good—only = good—one-quality: if only the good (gold) is therein, this is "pure gold." yram = impure, dirty

brO(v) = (to) love = together-good-feel: if two people feel good together, and would be sad, if torn apart, they are in love.

bru = friend: together-good-man: a man with whom you are good is your friend.

brU = peace: "together-good-mind (spirit)": if good spirit binds you two together, you are at peace.

brUje(v) = agree/ment = peace-equal-move: if two parties "move in peace on common grounds, they agree on the "same" (j) thing.

brUvs = adjustment = together-good-spirit-make-thing: some "thing" which "makes" a "spirit" of "good togetherness."

carm = complete: "existing space (all)-good-quality."

r : d, e, E.

drem = easy = through-well-move: a field "through which you pass well", is easy terrain; ydrem = difficult.

tre(v) = success, (succeed) = "toward-good-move" is successful.

drE = money = means (of exchange)-, good-material: a man of "means" (d) is a man of money, which buys "material goods." We buy by "means" of money, which was originally metal (rE), or paper through (d) which metal can be exchanged.

drEga = bank, money-place,

drEm = rich, expensive: a moneyed man is a rich man.

yndrEm = poor = little-money; ykdrEm = cheap = low-money (bajo-rato=barrato)

drEts = price, = money-toward-thing = the "money" you need for (toward)

purchasing some "thing,"

drEv(s) = pay(ment) = money-verb: if he pays the apple, he "moneys" it.

drEseva = market = money-thing-move-make-place, where money & things move.

drEtbe(v) = (to) profit = money-to-together-move: if one profits, money moves "toward" one, is "added" (tebnev); bav = to have.

utgadrE = ticket = man—to-inside-space—money, entrance—money: a ticket is like money that lets you into the room.

twudrE = tax = to-power-man—money: our taxes are money yielded "to the men in power."

rE = metal = good-matter, positive-matter, used as money, in coins.

(metal reacts "positive" electrolytically.)

strE(v) = (sell) sale = thing-to-money (metal) (-make)

rEtse(v) = buy = money-to-thing-move: if you "move" your metal (coins) transferring them (in) to a "thing" you want, you are buying.

stytrE(v) = trade = thing-to-from-money (-make): things are turned into money, and "from" money one buys things in commercial trade.

grEm = alkaline, (basic) = inside-metal-quality: "inside an alkaline substance is metal, e.g. NaOH contains Na, Sodium.

ygrEm = acid, sour = opposite (of) alkaline;

bygrEm = salty = together (b) -acid-(with alkaline): $HCl + NaOH = NaCl$ (salt).

grOm = sweet = "inside-good-(taste) feeling" similar to "grEm", since both are opposites to "sour", ygrEm;

ygrOm = bitter, similar to sour, opposite of sweet, grOm.

Consider the transition: 1) ygrOm,

2) grOm,

4) ygrEm,

3) grEm,

5) bygrEm

r : e; i, j, m, n; o, 0

drem = easy = "through-well-move-quality": if you can "well move (breeze) through" a lesson, it is easy, presenting no difficulty (yd "against" mastering it

ydrem = difficult = "against-well-moving-quality", or: not-easy, or: opposed to-through-mov-ing

tre(v) = success (succeed) = toward-good-move = if one "moves well toward" one's goals, one succeeds.

r : i, j; m, n

prim = clean = "front-good-light-quality" (cf. "dim", clear = "through-light-quality": light shines "through" (d) a "clear" glass or water) "prim" presents a good (r) clean "front," (p).

jnUrm = normal = "equal-quantity-mind-good-quality": for us it is "normal" to have 5 fingers and not 6: in our "mind" we judge it to "good" that all people should have the "same number" (equal quantity) of fingers—otherwise we condemn them as abnormal.

gnUrm = perfect: "in-quantity-spirit—good-quality": "many spiritually good-qualities" are "inside" a perfect thing; "perfect" is "inside-valuable" as all values are "inside" perfection.

nUr(m) = value(-able): quantity-spirit-good-quality: value is "good" in our "mind"; it is a quality of "quantity", of "muchness": if a book contains "much good" (spiritually), it is a valuable book.

knUrms = standard = "above-valuable-thing": we set a "standard" of perfection, of what is over and "above" valuable, or superior value.

jwUr(m) = right = "equal-power-mind (spirit)-good": if I have the right on my side, I have a "spiritual" power which would be "equally well" available to all others in the "same" situation;

y-jwUr(m) = wrong = anti-right; jwUs = law, see "j" jruts = reward, jrutev = to reward = "equal-good-man-(to)ward-thing(move)": a just reward "moves toward" (gives) a man the "same good thing" he deserves, an "equivalent" for his "good deed."

trUn = sufficient, enough = "toward-good-mind-quantity": the "amount" which "to our mind" seems just "right" (for the good) is enough.

r : o, 0

ogyr = injury = body-harm, body(og) -not-good, body-evil (yr).

tor(v) = (to) help = "toward-life-good-make": torrv fu! (Help me!) means: "bring ("good") "life to" me, "make my life" (into) "good."

tor-UI = advice, counsel = help-word, a word of help, helpful hint.

tOr = please! (por favor) = "to feeling-good": I say 'please', in order "to" make you (and me) "feel good", if you do me a favor: it contributes "to" our "good" fellow "feeling."

ytOr = thanks! = "from-good-feeling": I say 'thanks' "from a good feeling", out of a heart of gratitude.

ytOrv = to thank, ytOrm = thankful: from-feel-good-quality;

tOrv = to beg = "please-do", to say (make) "please."

tOrm = pleasing, (in an officious, submissive sense, trying to please).

(vrOv = to please, "make pleasure, give (true) enjoyment, give joy").

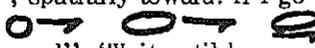
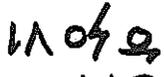
tvOrd (tvOrv) = (to) comfort = "toward-make-feeling-good(tool)" means, instrument: "comfort" is the "means", by which we "make" ourselves "feel good", a comfortable sofa contributes "to our feeling good."

Or = yea

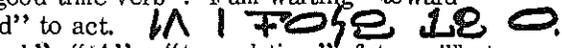
→ t: a; b, d, e, E; f, l, m, O.

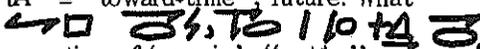
“t” denotes TOWARD. = TO + WARD, FOR, TILL, directed motion, purpose.
 (“-ward” as in “heaven-ward” = “to heaven” = “t”)

t: a

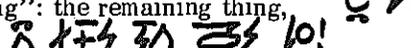
at = to, “space-toward”, spatially-toward: if I go to a town, I go in “space toward” it.  

At = (un)till = “time-toward”: ‘Wait until he comes’ = ‘Wait “toward the time”, when he will come.’  

trAv(Am) = wait(ing): “toward-good-time-verb”: ‘I am waiting “toward the time”, when it will be “good” to act.’ 

tAv = remain = “toward-time-verb”: “tA” = “toward-time”, future: What remains, is still there for the future. 

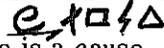
tvAv = leave = “make-(it-) remain”, causative of ‘remain’: “v+tAv”
 “Leave your daughter with me” = Let her remain here = 

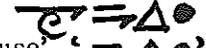
-- (bu) tvArv bum tyvu eb fu! -- = (bu) dyrv yvu, (vErv yvu) tAv fa! --
 tAvs = remainder = “toward-future-made-thing”: the remaining thing, the lasting thing, is still left for the future. 

tAvma = plan = toward-time--make--qualified-space = “tAv = remain”;
 “ma” = form; tA = future:” (for the) future-made-form: a form, made for the future. The “plan” of an architect is the remaining form; in the “future” the architect will “make” a house of this “form”, shaped, or: qualified space. 

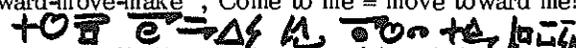
t: b, d, e, E.

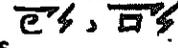
tabwe(v) = attract/ion = “toward-space-together-power-move”: an attraction is a “force” which “moves” two objects “toward-together (in) Space.” 

etdEv(U) = apply (application): “move-toward-use” (“by-means-make” = dEv = use): to move-toward-using-something = applying it. 

te-ytUs = stimulus: “toward-move-cause (ytUs)”; a stimulus is a cause for motion. (ytUs = “from-concept”, origin-(from-which), e.g.: 

“Wine stimulates my desire for that girl” = “Wine is the ‘cause’ of my desire for that girl.” 

—rOjE teytUv fum tsOb rUt fE ynyvu. = rOjE c ytUs, fum tsOb ytUv yt xE.
 tev = come: move-toward, “to ward-move-make”, Come to me = move toward me!
 (bu) terv at fu = (bu) erv at fu! 

tEv = to become = “toward-matter-verb”: If water ‘becomes’ ice, it is a change “toward” a different form of ‘matter’. 

t: f, l, m, O, s.

kyftU(v) = compet/ition = “above-others --striv/ing (tU)” (tU=toward-mind). We compete with a “mind-toward” getting ahead & on “top (k)” of “others (yf)”

etUI(v) = request: “move-toward-mind-sound(make);” mind-sound = word: a “word” which “moves me to” help you, is your request for help. 

myt = than = “quality-from”: she is fairer “than” her sister: her sister’s beauty is the base-“quality” (m), “from” (yt) which we gauge & compare. 

etO(v) = tend/ency = “move-toward-feeling”. If he tends “toward” exaggeration, his “feelings” “move him to” exaggerate. 

tsUs = result = toward-thing-concept (mind-thing): the result of his labors was a good position, i.e. the “thing” “toward” which he strove. 

vetsev = bring = “make-move-toward-thing-move” (sev = give, tev = come): “make-move-toward (v-e-t) -giving”: bring me the cat = make that the thing (the cat) move, come, toward me, or give it to me! 

tsyv = accept = toward-thing-passive (yv) = toward-receiving (syv).

t : t, U, v, w: y

tyv = get = toward-passively = toward-non-active: if I get angry, $\overline{\text{t}}\text{v}$
 I move "toward" anger "passively", driven by a passion. $\overline{\text{t}}\text{v}$
 ytta = distance = "from-to--space", the stretch "from A to B." If you $\overline{\text{y}}\text{t}\text{t}\text{a}$
 move through the "space" between A & B, you cover the distance A-B. $\overline{\text{y}}\text{t}\text{t}\text{a}$
 mytta = range = "quality-distance", gamut: they ranged "from" queen "to"
 brat(yt-ta) in their qualities (m): "myttapAv yt kyvu at yrtu ag mU." $\overline{\text{y}}\text{t}\text{t}\text{a}$
 Ut = (in order) to = mind-toward: I do this "in order to" help you = $\overline{\text{U}}\text{t}$
 I do this with a "mind" "toward" helping you. $\overline{\text{U}}\text{t}$
 rUt = for = "good-mind-toward": I brought an apple "for" him = I brought
 an apple, which is "good" (for him) "to" him. (good = rUm.) $\overline{\text{r}}\text{U}\text{t}$
 twU(v) = (to) will = toward-power-mind: will-power --a "mind toward" a goal!
 tU(v) = effort (to strive) = toward-mind: my "mind strives toward" an aim.
 tUs = effect = toward-concept: the "concept toward" which a "thing" $\overline{\text{t}}\text{U}\text{s}$
 tends, is its "effect," $\overline{\text{t}}\text{U}\text{s}$
 Ute(v) = (to) find = "mind-come" (U-tev): if your "mind comes" upon or
 moves toward (e,t) an idea, you find it. $\overline{\text{U}}\text{t}\text{e}\text{v}$ tUtev = seek $\overline{\text{U}}\text{t}\text{e}\text{v}$
 tvev(U) = try, attempt (trial) = "toward-make-move-make": if I try to $\overline{\text{t}}\text{v}\text{e}\text{v}$
 jump I "make movements toward" jumping. A little bird goes through $\overline{\text{t}}\text{v}\text{e}\text{v}$
 the "motions" of flying. $\overline{\text{t}}\text{v}\text{e}\text{v}$
 twev = pull = "toward-force-move-make": if I pull something "to" me,
 I "forcefully make it move" toward me, force it to move to me. $\overline{\text{t}}\text{v}\text{e}\text{v}$

t : y.

ytwev = to push = "from-power-move-make": a push is a "power-move"
 to get something away "from" you. $\overline{\text{y}}\text{t}\text{w}\text{e}\text{v}$
 //yt = from, fro = "opposite(of)-to", implying origin, cause, & away. $\overline{\text{y}}\text{t}$
 yUt = because = opposite(of) "in-order-to" (Ut), opposite (of) mind-to. $\overline{\text{y}}\text{U}\text{t}$
 ytUs = cause = from-concept: a cause is the "thing" (s) from (yt) $\overline{\text{y}}\text{t}\text{U}\text{s}$
 which others originate (in the "mind", at least). $\overline{\text{y}}\text{t}\text{U}\text{s}$
 ytUw = reason = "from-mind-power": reasoning "power" finds the causes.
 tytU = reference, relationship = "to-from-concept": their relationship
 was love, means: 'love flowed "to & fro" in their "minds" (t-yt-U). $\overline{\text{t}}\text{y}\text{t}\text{U}$
 tytUm = relative = relation-quality, with reference to, referential. $\overline{\text{t}}\text{y}\text{t}\text{U}\text{m}$
 yta = away = from-space, yt-a: go away! = go from this space! $\overline{\text{y}}\text{t}\text{a}$
 ayt = off = space-from, out of this place $\overline{\text{a}}\text{y}\text{t}$
 ytev = to leave, depart = "move-(away-) from", yt-ev = from-move $\overline{\text{y}}\text{t}\text{e}\text{v}$
 (y-tev = anti-come) $\overline{\text{y}}\text{t}\text{e}\text{v}$
 vytev = to omit = make-depart, make-from-move-make, make-go-away:
 Omit it = leave it out, make-it-depart! $\overline{\text{v}}\text{y}\text{t}\text{e}\text{v}$
 tytnev = to whip (e.g. cream) = to-fro(m)-quick-move = t-yt-ne-ev = $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{v}$
 to-anti-to--much-move (=quick)-make; $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{v}$
 tytned = (a) whip = a to-and-fro--quick-move-tool. $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{d}$

$\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{d}$ (1Δ+Δt) 31:4. $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{d}$ 11 $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{d}$ $\overline{\text{t}}\text{y}\text{t}\text{n}\text{e}\text{d}$
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"u": a, b; f, g, k

"u" = MAN, PERSON, HUMAN (BEING), PEOPLE
(implying "nation", pronouns etc)

-u = -er, -ist; -man: e.g. scient-ist = science-man = gUw-u;
skev-u = carri-er, porter (skev = carry)



u : a, b

nuba = town, city = many-men-together-space: a place where many men are crowded together.

ynuba = village = "few(yn) -men-together-place."

ynab = group: "not-many (in)-space-together": a group = few together.

una = country, land = men-much-space = a big space for people = a land.

unaz = district, prefecture, zone = land-part

una-mi = "country-color" = flag, which bears the country's colors.

bu, bnu = thou, you = together-man, -men: the man with whom I talk "together."

bum, bnum = thy, your(s): you-quality, you-adjective

ub = family, "men-together" (living), people together.

anub = society = space-many-men-together: "society" is used in a general sense, as "Human society be my judge" or in a special sense: "They had tea in a society of friends." Always it's many-men-together.

wanub = league = "power-society": a society joined "together (b)" for "power-"
ful mutual protection;

nub = company "many-men-together".

nulb = club = many-men-round (1)-together: In a club many sit "around" a table.

tube(v) = meet(ing) = "to-men-together-move": men come "to" a gathering.

wynub = committee = power-few-men-together: a committee is a little (yn)

company (nub) of people who have special (w-) power together:

-- "wynub c ynab (group) Ub u, xnu bav zUm (special = part-mind) wU tab."

bru = friend = "together-good-man", a man "with" whom it is "good" to be together:

byvu = wife: together-woman: the woman with whom you live together, is supposed to be your wife.

bvu = husband = together-man, supposedly similar to "bru."

u:f, g, k.

fu(m) = I, me, (my, mine) = this-man-(here) = yours truly, I, myself.

fnu(m) = we, us (our(s): these-men (-quality)).

I have my house: fu bav fum uga; fnu bav fnum uga = We have our houses.

Thou hast thy h = bu bav bum uga; bnu bav bnum uga = You have your h

He has his h " = vu bav vum uga; nu bav num uga = They have their h.

ufU = personality = "man-self", "man-this-mind": fU = self, this-mind.

uyg = dress, clothing, apparel, garment = man-outside, see "g": yg.

(Only "man" wears a "dress" outside, animals have skin and fur:

--am u bav uyg yg, os bav oyg lb osyg.--

ku = lord, sir = above-man, high-man; kyvu = lady = above-woman, top-dame.

kun = manager, "above-men's-multitude," man-over-many

knu = king = above-many-men = a ruler, set "above many men"; knyvu = queen

kwu = master, boss = above-power-man = top-boss;

ykwu = servant = under-power-man, who stands under somebody's power.

kup = face = "above-(upper) -man (human) -front: the face is in front and above a human body.

kupyk = chin = face-below = under-(the) human-face protrudes the chin.

(Most animals, -e.g. worms - have neither face nor chin).

u : m, n; r; f, v, w, y

u : m, n.

um = human = man-quality, man-like

banu = nation = "together-space-many-men". A city = "crowd-place", nuba, 𐎁𐎂𐎅𐎆 is a place ("a") where many men live together; a nation is a group of many men ("nu") who live "together (in) space" (ba). (In aUI, the last part of the word determines the character).

gebanum = international = between-(ge-) nation-al.

nu = they, (num = their) = many-men-(quality); cf. snE = they (=many things)

marbu = secretary = "form-well-together-person": ma = form; "good-together-(wo)man; being on "good" terms "with" the boss (kwu), the secretary concentrates on diplomatic form(ma) & formalities.

pnu(m) = public = "(in) front-(of) -many-men-(quality); before-all-eyes.

ypnum = private = un-public = "behind (the eyes of) -the crowd" (yp-nu), hidden.

u : r

ru = mister, Mr. = (my) good-man, good-Sir, Dear Sir!

ryvu = Mrs, Mistress, Madam = "good-passive-human" (even if she is neither-nor!) (my) good-woman/ artuv = cultivate

aturv(U) = coloniz(ation) = space-for-men-good-make(-ing): to make a ("living-") space "good for human" habitation.

ruwe(v) = work (creative work, as: Dante's Works (labor = uwe!)

"good-man-power-move": work is done by good men & is good for men

ruve(m) = busy/ness = "good -- man-act(ive) -move (-like): a busy man "moves actively" for his "good;" (but without creative force "w": ruwe!)

ydyrvu = poli ce(man) = against (yd)-bad (yr)-deed-man: a copper should protect us "against criminals."

u : f, v, w, y.

utUv = educate = "man-to-spirit-(lead)-do", man-to-mind-make: to make a child mind, or to lead man toward the spirit -- is education.

ytu = parent = from-man, yt-u, or: opposite (of-) child = y-tu; parent & child, ytu & tu; "from" the parent comes life "to" the child (t-u).

ytvu = father = from-he = from-male: "from" (yt) him (vu) comes life.

ytyvu = mother: "from-her" we have our life, she bore us: from-she (yt-yvu).

vu = he, him = he-man, active-human; vum = his, yvum = her(s) (possessive).

yvu = she, her = passive-human: at least in sex women are still on the receiving end.

yvus = woman = she-thing, passive-human-thing.

vus = man = he-thing, he-concrete, he-man, active-human-thing.

tu = child = toward-man: developing "toward-man"; or: "to" the child, "t-u", life was given (by the parents, ytu)

tum = child-like

yntu = baby = little-child, infant: not-big-toward-man.

tvu = son = to-he, to(ward)-man: to him life was given, and he will develop "toward-a-man."

tyvu = daughter =to(ward) her.

jyvu = sibling, Geschwister, hermanos, brother-&-sister, brethren:

"same-parent-person": all persons coming from the "same parents."

jyvtvu = brother: same-parent-from-man: the man, born from the same parents as I, is my brother.

jytyvu = sister: "same(-parent) -from-woman: my sister is the woman(yvu)

who comes from (yt) the same (j) parents.

ytytu = ancestor = from-from-man, fore-father, grandparent = "from-parent."

ytu-jyvtvu = uncle = parent's brother; ytu-jytyvu = aunt = parent's sister.

ynvu = boy, = little-man, little-he; ynyvu = girl = little woman = little she.

u : w, y.

uwe(v) = labor, (mechanical) work = man-power-move: $\Delta z e (y)$
labor is a movement done by man-power. cf. ruwe = work. $\Delta z e f$
knuw(ev) = govern/ment = above (k) -many (n)-me. 'u) -power (e) -move (ev):
to move "many people (by one's) power" ruling "over" them. $\Delta z e$
unwe(m) = politic/s = "men-multitude (un) -power-move (e) politics
is the power-game of "moving many people" around as on a
chessboard, for the purpose of winning "power."

unwe-rOve = diplomacy = politic-play, power-play. Play = rOve =
good-feeling-active-move: the child plays, because to $\Delta z e f o k e A$ 托
"move" about, to be "active" makes him "feel good."
A diplomat wields the "power to move" or maneuver $\Delta z e$ 托
"many people" around, and his "activity" is $o o, z \Delta z o \Delta z \Delta z$
supposed to create "good feeling." $"+ \Delta o."$

yu = nobody = no-man = opposite (of) person. $\Delta, \bar{\Delta}$
yum = inhuman = no-human-like, like no human being, anti-human.

$\Delta z e 23:1-6$ (托托托) 托 托 | 托 托 托, 托 托 托
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" U " : a, A, b, f; g

U = MIND, MENTALITY, SPIRIT, INTELLECT, abstract thought, idea.

-U = concept: This ending transforms a word into an abstract noun, e. g.

rU-nUm=wise, nUmU = wis-dom; ynUm = stupid, ynUm-U = stupid-ity, -ness.

aturv = colonize, aturv-U = coloniz-ation; u= man, u-U = man-kind.

U : a, A, b, f.

-- vu vUiOv vaUs, yvu UiOv sE. --

vaUs = letter, epistle = make-space-

mínd-thing: a letter is a thing (s) which enables the mind (U) to travel through, to "make-space", to make its way through space.

--ag vaUs, fu vav (send) fum U at fum bru. -- In a letter, I send (vEv av = make-go) my mind to my friend. Letter = "send-thoughts".

("letter" as part of a word, is UIz = word-part, see "U": I, below!)

Uwa = òffice = mind-power-space, duty-space: "You must meet him in his "office"! means: "You must meet him in his place, "space", sphere, of (mental) power, in his duty sphere.

ybaUti(v) = telegraph: "far-(yba-)-mind-(U-) -to(t)-light (i): By tele-graph, man sends his "mind far" through space by transforming it into "visible ("light") signs.

yba-ul(v) = telephone = "far-voice" (uI = human-sound: voice). See under "I: u." AgU = memory = "time-in-mind", "time-knowledge": "in" our memory, "in" this part of our "mind", we hold knowledge (gU) for a long "time."

brU = peace = together-good-mind: When our "minds" get along "well!" "together", we are at peace.

("device" tvUd, & c see "d": U above)

fU = self = this-mind. cf. fu = I, me; myself = me, self = fu-fU; himself = vu-fU, her-self = yvu-fU, themselves = nufU.

U : g.

// gU = knowledge // : "in-mind": knowledge remains "in" my "mind," for keeps.

gUv = to know = "in-mind-verb": what I keep "in mind", I know.

gUa = school = knowledge-place, space (for acquiring) knowledge.

gUOm = conscious = knowledge-feeling-adjective, or: "in-mind-feeling": if one "feels" that one is "in" one's (right) "mind", one is conscious.

gUte(v) = observ/ation = "in-mind-to--move": What "moves" in-to my "mind", what reaches my mind, I can observe.

EvgUvs =notice = make-know(n)-thing: if I give notice, I make it known.

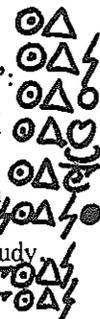
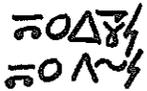
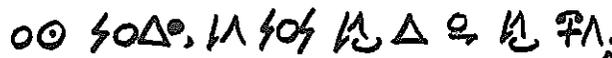
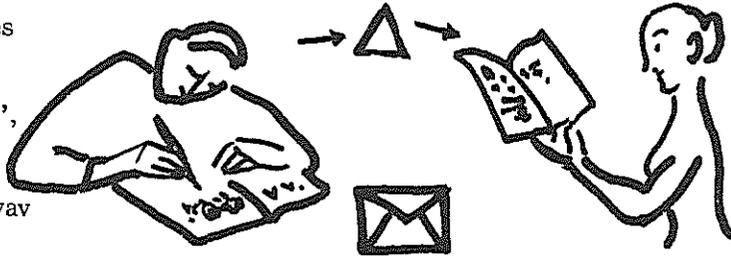
etgUv = study = "move-to(ward) (=aspire)-know(ledge).

vetgUv = teach = "make (them) move-to-knowledge (v-et-gUv), make-study.

retgUv = learn = "well-study", study-successfully, really learn it.

He writes . .

she reads.



U : g; i, l

tygU = statement = toward-outside(tyg) -- mind (U): make my mind known to the outside world by my statements.

// gUw = science = "in-mind-power" or "knowledge-power" (gU-w), the power to know.

gUwUm = scientific, science-mind-quality.

(In combinations, gU = knowledge, can often be substituted for gUw = science.)

egUw = physics = motion-science, the science of movements.

egUm = physical

EgUw = chemistry = matter-science, the science of matter, elements;

EgUm = chemic(al)

mUngUw = mathematics, "number-science"; mUngUm = mathematical.

OgUw = psychology = feeling-science, the science of emotions.

OgUm = psychological

trogUw = medicine, medical science = to-good-life- (to health-) science

trogUm = medical

pAgUw = history: past-time; fore-time, -science; pAgUm = historic

Ugs = book = "mind-inside-thing": "inside" a book the "mind" is stored,

Ugz = page = book-part, part of a "mind-inside."

nUgz = chapter = many-pages;

nUgsa = library = many-books-place, a place of many books.

U : i, l

iUv = understand = light-mind-verb, bright-mind-verb; a bright-mind understands; a "light" is kindled in the "mind" by understanding.

viUv = explain = make-understand, make-light-(in the) -mind by a lucid explanation; viU = explanation.

UiOv = read = mind-see, & vUiOv = write (make-read): see U : O!

iUs = idea = mental picture, image: "light-mind-thing": an idea is a light in the mind, a light-thought, a "bright idea!"

// UI = word // = mind-sound; when your "mind sounds" off, I hear words.

nUI = language = many-words - many-mind-sounds;

nUI-Ugs = dictionary = many-word-book, = language-book

bUI = sentence = "together-words"; words together form a sentence.

abzUI = prose = simple-words: (abz = simple = one-together-part:

nUbz (am) "many-parts-together" would be complex, complicated)

jAUI = verse = equal-time-words = rhythm(ic)-words: rhythm in verse consists in equal timing of accent intervals.

fUI = name = self-sound, or: this-word. Instead of pointing: "this" man here!, we say his name: it's John! him-"self" (fU).

pAtUI = record = "past-to-word": one "records" in "words" what has happened before in the "past", which is put "into words".

AvUI = report = "time-make-word", "time-made-word", the time becomes word, even eloquent, in some reports of con"temporaries." Or: "lasting

(Av = last) word"; the report lasts, when the action (act = vU) has passed away. "AvU(s) = fact: AvU-I means "fact-sound", make facts sound, facts

speak for themselves in a "factual report."

fAvUI, = news: "this-time (news) -made-word"; if "this-time" is put (made) into "words", we have a news-(report).

fAvUIgs = newspaper: "news-inside-thing", something where news are inside.

Yte-rIII = good-bye! = "man-to-move--good-word": When a man (prepares) to move (away), say a "good word to" him, who is on the "move."

U : l; j, k.

vrO-UI(v) = greet/ing = make-good-feeling-word: greetings make me feel good.
 rUI(v) = praise = good-word-(make) : praising = saying nice (good) words.
 brUI(v) = approv/al = together (with somebody else) praise: you add your praise to somebody else's plan = you approve.
 ydUI(v) = protest: against (yd) -word- say a word against = protest!
 ryrUI(v) = argument (argue) = "good-bad(yr) -word (UI)", "positive (r) -negative (yr) -word (UI): if "yes" & "no" fly back - forth, we have an argument.
 tytUI(v) = discuss/ion = "to (and) fro-talk", words flying "towards" (t) and "from" (yt) somebody -- make a discussion.
 UIz = letter (as A, B, C) = word-part = a letter is a part of a word.

U : j, k.

E - j - U (-m)

EjU(m) = truth (true): "matter-equal(s)-mind (-quality) "(E-j-U (-m): if you have a "matter-equal" mind, a mental attitude or opinion equal to the material facts of the objective world, you have the truth.
 yEjU(m) = untru/th, false/hood: "opposite--matter-equal-mind", un-true: if you believe or say the "opposite" of (or at least something different from) what "equals" the "material" facts, your mind thinks of expresses untruth or falsehood.
 EjUv(s) = prove(proof) = "truth-make", make-it-true(thing), verify, that the facts are the same (j) as your statement about them.
 yEjUv = to lie, say or think or feel falsehood, untruth: to live a lie.
 yjUtE(v) = err/or = "un-equal--mind-to--matter (-make): if a man's mind or ideas or opinion (or life) is not equal to (differs from) the material facts, he errs.
 EjU-rO(v) = belief (believe): "truth-positive-feel/ing": if you feel "positively" that you are in possession of the "truth", you are a believer; I believe in the Bible = I feel it is true.
 nEjUrO(v) = credit: "quantitative-belief": a belief expressed in an "amount" of money, a faith in your solvency is your credit.
 jwUr(m) = right, (correct): "equal-power-spirit-positive (-quality)", "equal-power-good": If you have a "right" to a thing you paid for, that means you have the "rightful" (r = good, positive) "power" to hold on to it against an other's claim. But anybody else should have the "same" (j = equal) "power" (w) in the "spirit" (U) of justice, if he bought something. "Right" is a "spiritual" force, which against a robber of brute force calls a
 jwUs(u) = law-(yer): "equal-power-concept (-man)". Equality under the law means that all should have "equal-power" (jw).
 jwUsku(v) = judge = "law's --upper-man (-do), the top man of the law-machine: yc jwUskurv Ut yc jwUskuyv! (Judge not, lest ye be judged!)
 kU = God = the "above-Spirit", Supreme Spirit, the Spirit above.

kUtU = religion = God-ward-mind, the mind (turned) toward God.
 kUg = head = above--mind-inside: the head is on "top" & our "mind" is "inside".



U : k; n, O, s.

yktrUm = serious: "burdened-good-mind" (ykt-Em = burdened, ykt = פּפּאָ below-ward, down; rU = good-mind); the serious man is bent-down under the burden of his responsibilities, but has a mind "good" enough to carry them.

tykUiO(v) = (to) list = toward-below (down)-read (UiO) -do(v): something read downward is a list (of names & c), a column etc. פּאַרצאלן

U : n, O, s

nUm(U) = wise (-dom) = much-mind-quality (-concept), great intellect. זאַרמ (A)

ynUm(U) = stupid(ity) = "not-much-intellect-adjective (-concept). פּאַרצאלן

fnUgu = expert = "this--much-mind--man": an expert is a "man" who is "wise" (nU-m) "in(side)", or has applied "much-mind" (n-U) "in" "this" (g,f) (special) field, in which he is expert. פּאַרצאלן

Much knowledge (n-gU) of "this" (f) kind is "in" (g) this man (u). yn-drE-dU(v) = econom-y, (-ize) = "little-money-by--mind": a man who keeps in "mind" to get "by" (by-means-of = "d") with little (yn) money (drE), lives economically. פּאַרצאלן

viOsU(v) = imagine/-ation = "make-see-thing(s) -mind-(verb)." That's just your imagination! means: "Your "mind makes" you "see" these "things." פּאַרצאלן

UiOv = read = "mind-see": When you can "see" things with your "mind", you are a "mind-reader." Mind-seeing, mental perceiving of its meaning, is reading. פּאַרצאלן

vUiOv = write: make (him)-read: if you write for them, you wish you could make (them) read it. Writing is causative of reading. פּאַרצאלן

bnUiO(v) = print/ing = "together-much-read (-make): printed matter is produced in large quantities (much, "n"), together (b) at a time, at one printing. The printing press also presses the print "together" with the paper. פּאַרצאלן

rOkU = virtue = good-feeling-high-mind: if you are virtuous, you "feel good" about it and carry your head, your "kUg" "high" (k). Seriously speaking, virtue should be good (r) emotionally (O) and spiritually (U) and should be directed upward (k, should make God (kU) feel-good (rO)). פּאַרצאלן

EsgU = meaning = "thing(Es)-knowledge(gU)" or: "the matter-thing--inside-spirit": the "inner-spirit", the essence inside a matter-thing (Es), is its true meaning. פּאַרצאלן

sUgte(v) = experience = "thing-mind-into-move": If you experience horror for the first time, this some-"thing" "moves in-to"(e, -g-t-) or enters, your mind. פּאַרצאלן

Us = thought =mind-thing: as far something intellectual can become a "thing" (concrete), thought is a "mental-thing." פּאַרצאלן

vUtse(v) = decision (decide) = make-mind-to-thing-move: to "make" up one's "mind" to eat an oyster (alive) means to "make" one's "mind move toward" that jelly-"thing." פּאַרצאלן

U : t, U, v, y.

tsU = purpose = "toward-thing-mind": If your "purpose" is marriage, (as Juliet asks Romeo), your "mind" is set "toward that thing." פּאַרצאלן

twU =will: toward-power-mind: the will is the "power" which makes your "mind" move "toward" a certain goal. twUm = willing. פּאַרצאלן

tU = effort, striving "toward" with all your "mind." / design פּאַרצאלן

tUvma =plan= "toward-mind-make-form": When an architect draws a plan, his "mind" looks "toward making" a certain "form." (ma). פּאַרצאלן

OtgU(v) =interest =feeling-toward-know(ing) (know =gU(v)). If you are interested in a girl, you make advances "toward" her, because you "feel" like "knowing" her. ("application" see under: "t" : U) פּאַרצאלן

Ute(v) =find = "mind-toward-move-make", "mind-comes" (U-tev): if your mind hits upon, "comes to" something, you find it. פּאַרצאלן

Ap-Ute(v) =discover/y =(time) before--find: When you find something in time "before" any other mind came to it, it's your discovery. פּאַרצאלן

U : v, w, y.

Ap-Uv(s) = invent(ion) = before-mind-make (thing): if you invent a new machine, your "mind" creates it, "makes" it, "before" anybody else thought (Uv) of it.

wUv = create,

wUvU = creation:

"power-spirit-make": the faculty of creation is a "spiritual power to make" new things.

--kU wUv na u

Ib yf wUvU. --

God creates the first man and the other creation.

Uv = to think, (mind-verb, mind-act)

The doings of your mind are supposed to be: thinking.

UvAm = thinking

(participle) as:

UvAm u = the thinking man.

It vUv| suggest, "make-think", make a person think that . . . (whatever you suggest)

utU(v) = educat/ion = man-toward-spirit (-make). If a wife wants to educate her "man", she wants to "make" him over in- "to" (toward) a "spiritual" being. It is easier to lead a child (tu) "toward the spirit."

nuvUs = culture = "many-men-make-mind-things(s)": the creations of the "many men's minds" in a nation are the "culture" created ("made") by that nation.

Uvo = fiction = the "mind-made life", "life created" by the "mind" of man.

UIvo = story = word-make-life: in a vivid story, mere "words make" people come to "life."

UyvA = sleep = "mind--in-active--time": the "time", when the human (conscious, deliberate) "mind" should "not be active" but at (passive) rest.

yiviOs, (yiviOv) = (to) dream = "dark-make-see (things)": the dream makes you see things, while it is dark.

(see i & O)

yUtwO = instinct, drive = "non-intellectual- (irrational) toward-power-feeling": a "powerful feeling" a forceful pull "toward" some goal, which the "intellect" need "not" see through, is a drive.

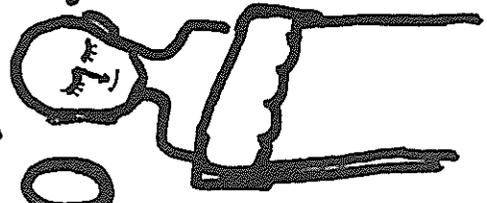
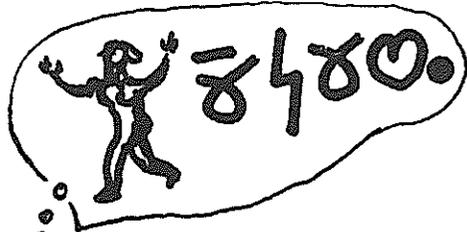
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Δ ζ Δ ζ γ λ ≈ ι ζ Δ ζ Δ

Δ ζ Δ ζ Δ ζ ε λ, ζ Δ ζ, λ Δ ζ, κ ζ Δ, Δ ζ ρ, Δ ζ ρ Δ ζ



Δ ζ Δ ζ Δ ζ Δ ζ Δ ζ

(U : z)

--kEged-u¹⁾ Ib a-u --

.....

---- fa fu ykav fA ag fE yroga²⁾ Ib trogUwu³⁾ UIv, Uf fu yApyn⁴⁾ yotAv. trogUwu yc gUv, hE cEv fum yro; Ib fu blb yc gUv, hE cyopAv.⁵⁾ pFE yf Es ag kE Oiv⁶⁾ at twUpAv at bev⁷⁾ yms at fu. yUg fu am wydnIpAv⁸⁾ yd sE. yfA fu OpAv, Uf fu tykepAv Ib tykepAv⁹⁾ Ib fu yc gUv yfs.¹⁰⁾ --yUg fum AgU kEdev typ at fum tu-oA.¹¹⁾ xA fu cEpAv ynam tu, Ib bUt tfA yc wapAv UIv fum ytyvu-nUI, cEvs UIpAv at fu:

"etgUrv aUI, Ib vEtAv brU !"

--fu yc iUpAv EsgU Ub fEn UI; yUg fu OpAv, Uf snE bapAv nykam EsgU.¹²⁾ fu etgUpAv nEn nUI ag nEn banu, -- xl¹³⁾ a Ub fEn nUI twam¹⁴⁾ cEpAv jOm at pl nUI Ub pfEn yfam¹⁵⁾ UI ? fu dapAv yt bEn-zU¹⁶⁾ at bEnzU; yUg, yn Ub nUI Ub u Ub fE eki cEpAv jOm at I Ub pfEn UI.

--Ut fu wapAv kEdev ad can bEn, fu tEpAv kEgedu. fu OpAv, Uf ag kana¹⁷⁾ fu cEpAv nEk bam at ytU Ub pFE UI . . . aA¹⁸⁾, xA fu kEdepAv kad PaSiFiK¹⁹⁾ jEnan²⁰⁾, yfam i kEdepAv ek fnu, Ib fum bo vepAyv at vUIov:

Handwritten symbols: +eōΔ† Ω ≈ 4eēz †Δ

Ib fu IOpAv I Ub UI ag jam A.

--yUg, tag bEn tepAv ydbrU, Ib fu tEpAv nIwyd-u²¹⁾ Ub nam kEged. ag ypAz, ag twlyg-wyd-kEged, fnu tvykepAv²²⁾ twlyg-wyd²³⁾ bak nuba yb wyd Ib fnu vyopAv nEn Oki u. fu yc vetsepAv²⁴⁾ brU at fE nuba! --ag yf A, nEn kEdevAm lena²⁵⁾ iOpAyv ak fnum kUg-nuba²⁶⁾. yu gUpAv, hE cEpAv fEn lam es. fu kEdepAv tak Ut bypAv²⁷⁾ yp fE lena. fum nIwyd cEpAv vrAm. fA, yf kE-es tepAv nEk bam at fu, Ut UIv yms at fu. fu IOpAv kfA UI : "vetgUv" Ib "brU". sE twam²⁸⁾ twUpAv at bev ym nEm pwUrm vavU.^{29, 30)} yUg, fu twyrOpAm³¹⁾ Ud nam wU Ib ne Ub a-es³²⁾ (yUt sE, cEpAv am kE-es³³⁾.

fUd Uf fu yc iUpAv, xE bepAyv, yUg fu am wydnIpAv yd pFE yfam Es. a-es yc wydnIpAv yd fu, yUg pfa OipAv cEv yI yiOwam³⁴⁾ xE kEtswepAv³⁶⁾ can, xE fu wydnIpAv, typ yd fu-fU! --fA, fu iUv: a-u twUpAv vetsev brU at fnum eki. yUg, fu cEv yovAm, Ib, can, xE UIyv Ud fu, Oiv am U-yrom³⁷⁾ uI Ub yrom oUz.³⁸⁾ fnum eki, fnum bEn, tycetAyv³⁹⁾, hi ? -- Ib u-U yotAv ag ydbrU?⁴⁰⁾

1) airplane-man = pilot; 2) hospital; 3) medicine-man = physician; 4) soon; 5) happened; 6) seems; 7) communicate; 8) shot; 9) fell; 10) other-thing; (nothing) else; 11) childhood; 12) meaning; 13) whether; 14) perhaps; 15) strange; 16) earth-part = continent; 17) heights; 18) once; 19) Pacific 20) ocean; 21) gun-man, gunner; 22) dropped; 23) bombs; 24) brought; 25) disks; 26) head-city, capital; 27) follow; 28) perhaps; 29) 30) important message; 31) suddenly frightened; 32) space-craft; 33) aircraft; 34) 35) invisible shield; 36) threw; 37) insane; 38) brain; 39) will-be-destroyed; 40) war.

Handwritten symbols: LA 4x, LA E Tez, z z -- ≈ ΛΔ Pz, o o PzΔ?

⚡ "v" : a, A, d, e, f, g; l, p, r, s.
 ⚡ "v" denotes ACT(IVITY): to do, make, create, pro-create, male sex
 -v = verb-ending

v : a, d, e, f, g.

vAm = awake: "active-time-adjective": the "awake" time is the time when you are active; ⚡

yvAm = asleep = non-active-time-quality: when you are asleep, you are not supposed to be active. ⚡

-vAm = -ing (participle ending) = active-time-quality: u c' uwevAm = the man is working. ⚡

dvU = process = (by means) through-make-concept": a process is a way, (da) through which one makes something. ⚡

dvy = permit, let = "through-non-active", "by-means--passive" ⚡

dyvU = permission = the non-active-means-concept: by his permission I can make the voyage . . . means: somehow "through" him, I can make it, but he is "not actively" helping me, but just passively letting me pass. ⚡

vem = active = "active-movement-quality": activity implies motion. ⚡

vEm = elastic = "active-material-quality": somehow, elastic material like rubber or steel, seems active, even alive. ⚡

kykvEd = spring, (coil) = "up-down-elastic-tool", above-below-make-tool: a (hanging) coil-spring vibrates up and down. ⚡

fev = to take = "this-move-active": if I (fu) "move" something to "me, myself (fufU), to "this" man here, to the Ego, . . . I "take" it. ⚡

gvU = in-fact, in reality, actual(ly) = "in act(ive-concept)". ⚡

tygvEv = produce = "toward-outside-make", "put-out, out-put": if the earth "produces" grass or grain, it "makes" them come "out", "toward the outside," forward, forth. ⚡

v : l, p, r, s.

(It)vU(v) = suggest/ion = "(sound-toward-) act(ion-concept) -make": if one hints something (by word of mouth, by "sound") so that it "makes" the other fellow "act", - if one thus transfers (sound into) action: that is a form of suggestion. Without sound (wordless) thought-transmission is "vUv" alone, and emotional infection: "vOv". ⚡

pItvU(v) = propos/ition = "pre-suggest/ion", before-suggest, put something before somebody as a pro-pos-al. ⚡

ypev(U) = react(ion) = behind (or: back) -move-act- (concept): ev = to move. If a gun back (yp) -fires, or pushes "back", recoils, it reacts. ⚡

yrvU = crime = bad-act = opposite (of) -good--act--concept, evil-deed. ⚡

nEsvU = industry = "many-matter-things-make-mind-concept": industry "makes (produces) many material things", and still, as the "virtue of industry" (diligence), it is a mind-concept. ⚡

wete(v) = impulse (impel) = "powerful-movement-toward-move (doing)": if you have an impulse "toward" kissing a girl, there is a "force" which "drives (moves)" you "toward moving" to the girl and "doing" something to her. ⚡

oo I o, ㅁ ㅁㅁㅁㅁ ㅁㅁㅁ ㅁㅁㅁㅁ ㅁㅁㅁㅁ ㅁㅁㅁㅁ ㅁㅁㅁㅁ

v : U, v, y .

vU = (an) act = do-concept, activity-idea.
 AvUs = fact = "time-act-thing": an "act" which happened in "time" (past) is by now a "fact", an actual "thing" of reality.
 vUn = operation = "act-multitude"; a complicated act, consisting of "many actions", is called an operation.
 vem = active, see: v : e.
 -v = verb-ending = "do", for all personal verb forms and the infinitive.
 v- = prefix of causatives, & procreative or male properties.
 Ev = to do: substance-activity, the essence of activity is "doing"
 vEv = to make = active-doing, do-doing, as it were -- almost creative.
 yv = to be passive, to receive action, & so opposit
 -yv = passive ending, not to be separated: (bum twU) Eryv! (Thy will) be done: "y" precedes immediately the -v of the active!
 yv- = prefix of the receptive, conceptive, conception, conceiving, female.
 yvu = she, yvum = her(s).
 yryv = to suffer = "evil-passive", to be passive to evil.
 yvm = passive = active-opposite-quality. (More literally, less popular, you can also form "yvem = passive," in the sense of receptive, receiving action). yvm is rather phlegmatically opposed to any action, inactive or receptive.
 dyv = to permit, let, allow = instrumentally-passive: if one lets something happen, one is a pipe "through" (d) which the deed flows. but in a passive (yv) sense.
 tsyvpA-tiOs = receipt = "toward--thing-passive (syv = receive) -- before-time (pA = past) -- toward-see-thing (t-iO-s); or: to-have-received--show-thing: a "receipt" is a "thing" which shows (toward seeing, t-iO), that one has received (syv) something in a previous time (pA = past).
 --jAg bu cEv UyvAm gaf yvAm, bu yc wav Ev yrve. -- vAm u Ev Ib vEv nEn Es. vU Ub nEn u cEv jUm eb y-vEv (un-doing) pI vU Ub yf u. tE y-vEv cEv a ma Ub ydbrU. ydbrU tycvEv (destroys). rUwu, gUwu, wUv (artist and scientist create) Es, xE yc syv nUr yt tycEvU Ub yf Es. rOwu Ib gUwu wav wUv am ag brU.
 (Retranslate: While you are sleeping or asleep, you can not do harm. The awake man (Man while awake) does and makes many things. The acts of many men are equal with undoing the acts of other men. This undoing is one form of war. War destroys. The artist and the scientist create things, which (do) not receive their value from the destruction of other things. Artist and Scientist can create only in peace.)

Handwritten symbols and characters, including a large '0' and various geometric shapes and lines.

W : a, A, b, d, f, g, i; k, o, O.

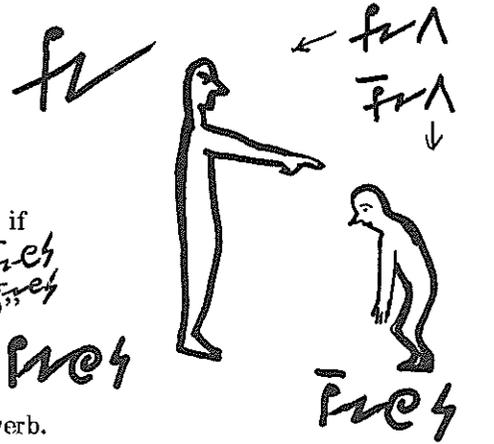
“ w ” indicates: POWER, FORCE, STRENGTH:
ABILITY, POTENCY, POSSIBILITY

w : a, A, b, d, f, g, i.

wam = able, (-ible); wav = can = power-space-(verb or adjective) : if I am able or “can” run away, I have the “power” (strength) and the “space” (room) to dash off (I’m neither lame nor fenced in).
 (wOv = may = power-feeling-verb: if I have the feeling of power, I may do something. cf. wav & wOv)
 twa = possibility.
 twam = possible = “toward-able”, toward-can-be, perhaps able, possibly = perhaps (as adverb, before a verb)
 twarm = probable = possibility-good-adjective: if something is probable, there is a “good” (r) possibility that it will happen.
 --Qg bu bav wom lb rom oged, bu “wav” av. Qg bum kwu (boss) dyv, bu “wOv” av. yb dyvU, sE yc “twarm”, Uf bu atAv, dyf s: c: “twam.”
 (If you have strong and healthy legs, you “can” go. If your boss permits (lets you), you “may” go. Without permission it is not “probable” that you will go, though it is “possible.”)
 bew (ev) = grip = “together-move-force(move)”: a grip is a sort of vice, which has the “force” to “move together.” If one “grips” something, one “moves” (drives that grip home).
 wyde(v) = attack = “powerful-against-move--(make)”: if you attack an enemy, you “move your forces against (yd) him.”
 tyfwU(v) = influence = “to ward-other (yf)-power:” influence is a force flowing in- “to” others.
 tygwe(v) = burst: “toward- outside (= outward) -power-move”: if a shell bursts, the pieces fly (move forcefully) outward.
 wei(m) = electric/ity = “power-movement-light”: electricity is the “power” (of) “movement and light”: with electro-power you move a motor and light a lamp.

w : k, o, O.

knuw(ev) = govern/ment: above-many-men-power: government exerts “power over many men.”
 kwev(s) = command = “above-power-move(-make): the commander has the “power” to “move” you from “above” & push you around.
 ykwev = obey = “under-power-move”: if you obey, you “move under” another man’s power or command.
 tykwev = conquer = “toward-obey(ing)” “conquest” “forces to obedience” or “under the command” of the conqueror.
 ykwuv = to serve = under-power-man-verb.
 kwu = boss, master.
 kwU(v) = control = above-power(-do) control means “power-over. .”
 kwYU = fate =above power-- opposite (to)-mind: Fate is a ruling power, irrational & unintelligible.



fweh | 必 性 ≡ fweh

w : o, p, r, t, u, U, v, y.

wO(m) = (strong), strength = "power-life (-quality)": strength is the power of something alive. *WPU*
 ywo(m) = weak/ness, feeble/ness = un-strength, (un-strong). *WPU*
 nyrwo(m) = violent/ce = "much-bad(yr) -strength (wo), evil forcefulness."
 yrwo(m) = brutal/ity = bad-power. / shy *WPU*
 rywO(m) = delicate(-cy) = good-non-strength-feeling (-quality): delicacy is a kind of "weakness" viewed as "good" by a feeling of sympathy. *WUO*

w : p, t, u, U, v, y.

pwUr(m) = important/ce = "before-power-mind-positive (-quality)": if you think something is important, to your "mind" it has a "positive" "power before" other things. *WPU*

tswe(v) = strike/stroke = "toward-thing-power-move": if you strike some "thing", you "move forcibly to(ward)" that "thing", -- even if your car strikes a wall. *WPU*

tweb(ev) = hit = toward-power-move-together (-move): if you hit a target with an arrow, the arrow "moves forcibly toward" and "together" with the target. *WPU*

tweyd = (a) blow = "toward. power-move-against (yd) - (something)": a blow is always struck "against" something, "toward" which the tool (d) of the blow "moves forcibly." *WPU*

uwe(v) = work, (labor) = man-power--move-(make): work is a "power-move" done by man (-power) or for "man", or in a human way. We do not consider a tiger's "powerful motions" for food as work. *WPU*

wU = power = power-concept, power (in the) abstract;
 wUm = power-ful *WPU*

wUv = create = power-mind-act, the creative act of a powerful mind.

wOv = may (cf. wav = can): "wOv" implies a feeling (O) of permission.

wyv = must = "power-possive": if you "must", you are passively exposed to, or suffer under, a power.

wyvU(m) = necess(ary) -ity = must-concept (-quality): it's necessary = (I) must.

wyvyr = need = "must-evil" = the "bad must": what one must do badly, one needs to do. *WPU*

wov(ev) = (to) force = active-life-power(-move). Only a "living" being can force somebody, by "actively" applying its "power" on him. *WPU*

ywe(v) = fail/ure = "un-power-move": if you fail to do something, you do "not" have the "power to move" (in the right direction). *WPU*

tywe(v)/-pAm = tire/d = "toward-non-power(impotence)-move: if one tires, one moves toward a state of (powerless) exhaustion. *WPU*

tywMA = fatigue = the "toward-impotence-condition (or: state) or: -quality-time--the time of fatigue. *WPU*

wyd = weapon = power-against-(tool): the weapon is a tool (d) against (yd) power. *WPU*

wydnlv = to shoot = weapon- much-sound-make: to make (v)

much noise (n-I) with a weapon (wyd) means: to shoot. *WPU*

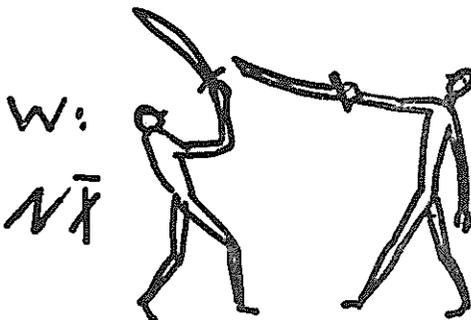
nI-wyd = gun = much-noise -- weapon.

twlyg-wyd = bomb = to-power-sound-- outside (yd)-weapon, explosive- *WPU*

weapon: pieces fly "outside" (t-yg) with powerful noise (wI). *WPU*

twlygna(v) = explo/sion, (-de) = toward-boom-outside-much-space: explosives *WPU*

expand. *WPU*



↔ x : a, A, E, I; u, U. ↔

“x” (as in Quixote or Mexico, or “ch” in loch)
implies “RELATION, RELATIVE”: “which.”

(People who can not pronounce this
snoring “h” -sound, can replace
e.g. xu (who) by “hup” (relative)
and “xa” (where) by “hap.”)

x : a, A, E, I.

xa = where = which-space, (on) which-place, on the place, where . . . ↪ 0

(ha ? = where ? The difference between questions and
relative clauses, neglected in English, shows in
the following sentences:

“Where have you been ?” = “ha bu cpAv ?”
‘I was where you found me.’ = ‘fu cpAv, xa bu UtepAv fu.’

20
“20 2 140?”
14 140 2 2 140 14.

xA = when = which-time, at the time which . . . cf. hA? = when . . . ?
xE(m) = which = which-matter (-quality): the house, which . . . = uga, xE

140
140
140

I know in which house he lives = fu gUv, ag xEm uga vu ov.
(Since in aUI, relative and question pronoun are distinguished,
it is possible to keep the word-order:

Subject--Verb--Object--adverbials, e.g.

“fu gUv, vu ov ag xEm uga.” 14 04, 14 P 00 14 14.

xI = whether = which-sound, corresponding to “hI?” (Question-sound)

--fu yc gUv, xI fu arv gaf tArv.-- (I (do) not know, whether I should-go
or stay)

xnE(m) = which(plural, Latin quae, Spanish los cuales, German:
welche) “which-many-matter (-quality).

. . . . The houses in which I lived = pIn uga, fu opAv ag xnE . . . ;
e.g. -- fu AgUv kuga Ib knuga, ag xnE fu opAv. -- If I translate:
“I remember the tower and the palace, in which I lived,” it remains
unclear in English, whether I lived in both, since which has no plural.
“xnE” must be translated with “. . . in both of which”

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xu = who, that, (singular)

xnu = who (plural), e.g. the men, who said this, . . . u, xnu UIpAv fE.

xyvu = who, feminine: the woman, who = yvus, xyvu . . .

↪ ↪ ↪ ↪ ↪ ↪ ↪ ↪ ↪ ↪

xU = relation = “relative-concept.”

xUm = relative (tytU = relationship, reference)

xUd = as, how -- referring to “fUd” = so --

↪ Δ ↪ Δ ↪ Δ ↪ Δ

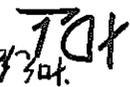
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D "z" : a, b, d.
" z "

"z" indicates "PART, DIVISION, divide, separate, piece, break; opposite: indivisible, whole."
z : a, b, d.

- az = side = space-part: on this side it's cool! means: "On this part of space it is cool" **az**
- zam = separate = part-space-quality: if things are "a-part", they are separated. **zam**
- azve = 1/2, one-half = "one-division-made(by)-two" = one divided by two; or: one-part-made-two; to make parts, cut a-part = divide. **azve**
- bza = fold = "together-part-space": if cloth is folded, the "parts" or stripes are (folded) "together" in "space". **bza**
- abzam = simple, "one-folded" (simplex, ein-fältig); **abzam**
- ebzam = double, "two-fold": two-together-parts (space-adjective); if two parts are folded together, it's double **ebzam**
- ibzam = threefold, three-together-parts . . . triple. **ibzam**
- buzav(U) = participate,(-ion) = together-man-part-space-make: if I participate in a party, I make(v) myself "part" (z) of it, "together" (b) with other "men" (u) in the same "space (a) "or room". **buzav**
- bUz = class = "together-mind-part"; e.g. a school-class is a "part" of the school, but the "mind" considers many pupils "together" as a class. **bUz**
- zEd = blade = part-matter-tool: a blade is a "tool" which cuts "material" things a- "part." **zEd**
- odz = bit = life-tool-part, life-means-part = food (od) -part (z), since biting cuts the "food" a- "part", and even the "bit" of a borer is originally an imitation of a tooth. **odz**
- odze(v) = (to) bite = "(to) life-tool-part-move (make)" or: "food-part-move", to "move (make) food (into) parts, cut it a-part." **odze**
- dzOm = sharp = "tool-part-feeling" or: "through-part-feel-quality": the "part" of a "tool (d)" that cuts "through", "feels sharp." **dzOm**
- ydzOm = dull = "not-sharp" or: "not-through . . .": a dull tool does not cut through. **ydzOm**
- ydzem = blunt = "not-through-part-move (quality)" = not-piercing **ydzem**
- dzem = piercing, stinging, needle-sharp, pointed "spitzig" = "through-part-move-quality": what moves "through" most easily, as it "parts" any medium, by the principle of wedge or cone, is **dzem**
- dzez = a sting, prick, "Spitze", point of dagger, spit, thorn, quill: "through-part-move-part"; it is the part which moves through a part, the puncture. (dzev = to sting, prick) **dzez**
- dEz = a cut: "through-matter-part": a cut is a part, "parted" off, cut "through", divided, by a tool (d.) or "matter, material" divided, or "parted." **dEz**
- zEvd = knife = "part-matter-make-tool": a knife is a "tool" which "makes matter (into) parts", which divides, cuts a- "part." **zEvd**
- dzEv = to cut = to "tool-part-matter-make": to divide, take "apart," separate, material by means (d) of a tool (d.) or to move "through" (d) matter (E), "to-cut-through-material." **dzEv**
- (All three applications of "d": through, by-means, & tool, are used).
- dzEpAm = cut (e.g. "it is cut off"), cloven, Past Participle: taken apart.
- kyk-zEvd = (a) saw = "up-down-knife", zig-zag-knife, moved up & down; (cf. jEl-kyk = wave, up-down-wave) **kyk-zEvd**
- zIEvd = sickle = "part-round-matter-make-tool": a sickle is a "rounded" (l) knife (zEvd): a "rounded tool" (l-d) to cut "matter apart." **zIEvd**

tnEz(d) = (road-)fork z : d; E, m, n, o; U, v.

tazd = fork = "to(ward)-one--part-tool": a fork is a "parted tool", whose prongs join in- "to" one (a) handle. 

z : E, m, n, o.

Ez = element =matter-part; the fundamental parts of matter are the elements. 

Eza = Hydrogen = "element (number) one"; Eze = Helium = element (Nr.) 2; 

(In aU, the scientific names of the elements use their atomic order numbers, although e.g. iron, gold & c have popular names, too. (see "E:z"))

zEz = atom = (basic) part (of an) element, still retaining elemental properties.

bzEz = molecule = "together-atoms, atoms joined."

weiz = electron =electricity-part.
zvE = piece: "part-made--matter", material "made" (cut into) parts, or: a part made from matter.

mEz = sort: "quality-matter-part"; I like a sour sort of apples. The 'sour' apples are a "qualified part" from the "material" of all apples.

nazte(v) = distribut/ion = number-one-part-to-move: if in a number of people, you "move to" (give to) each "one part", you are "distributing" the cake.

znEv(U) = divide, (-sion) = "part-number-material-make (-concept)": by dividing, division, one "makes numbered parts" out of "material."

ynaz = detail = "small (no-quantity) side", little (yn) -space-part.

wozam = right = "strong-part-(of) space-quality", "power-life-part-space-quality": the right side of the ("living") body has more "strength". "right or left" are sides (az), "qualities of parts of space."

ywozam = left = weak-part(of) space-quality: the left side is usually weaker.

zomz = race = "part-life-quality-part": a species of animal is "part (of a) qualified type (part) of living (things)." It is, strictly speaking a 'special' (zUm) subdivision, a part of a part. jomz = species

z : U, v, y, z.

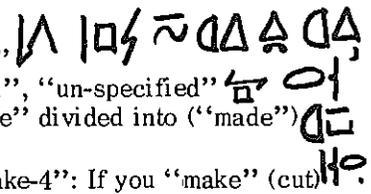
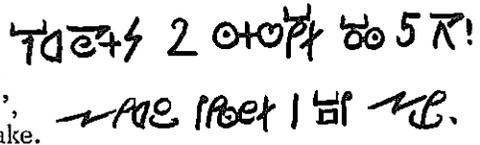
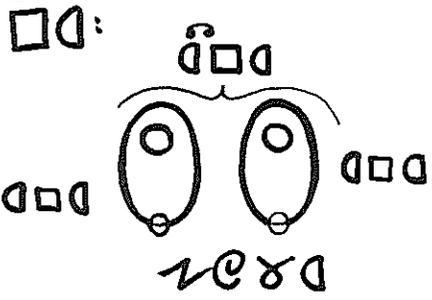
zU = part = "part-concept", part (in) abstracto.

zUm = particular, special = "part-concept-quality."

yzUm = general, universal = "opposite(of) special", "un-specified"

azve = 1/2, one-half = "one-part-make--two" = "one" divided into ("made") "two parts"

izvu = 3/4 = three-fourths, 3 quarters: "3-part-make-4": If you "make" (cut) 4 parts (of a waffle) and take 3 (times) such a part, it's 3/4.



Z : W, V, Y, Z.

zwEv = break = "part-force-matter-make" or "part--power-matter (hard-substance) -make": in breaking, one uses no tools (d) as in cutting (dzEv), but usually brute "force" (w) to get (make = v) solid hard material (w-E) a-"part."
 zwI(v) = (to) crack = "part-power-sound (-make)": if (one) cracks rocks they break a-"part", -- usually with a "powerful sound". Even the "crack" of a whip cuts through ("parts") the air with strong noise.
 wyrzev = to smash = "power(ful) -bad-part-move-make": smashing things up (a-"part") seems useless and "bad" (yr), although one "does" it "forcefully" (w).

zvEz = edge = "part-make-matter-part":
 an edge is the cutting "part" of a "material" tool (knife); and cutting itself, means cutting a-"part", dividing into parts, "making parts": thus, an edge is the part, making parts.

myz = quite = "quality (of) opposite (of) part":
 wholly: 'She was quite good' means: 'She was of good "qualities, not (in) parts", but generally (yzUm).

zym = tough = "part-opposed --quality":
 if material "opposes" any cutting (dzEv) or breaking (zwEv) a-"part", it must be tough (zym), and stays probably:

zyn = whole = "part-opposite-quantity",
 the quantity opposite to part is "the Whole."



"fu cEv yI zU Ub zU, xE , Ap, pI zyn cEpAv.
 fu cEv yI zU Ub yi, xE pI i toepAv."

(pI yrkU : MeFiSTo
 The Satan, "evil-god")

("Ich bin ein Teil des Teils, der anfangs alles war.
 Ich bin ein Teil der Finsternis, die sich das Licht gebar")
 Mephisto, Faust. Goethe.

Literally:
 "I am a part of a part, which, formerly, was the whole.
 I am a part of Night, who bore herself the Light."

Rhymed:
 "I am part of the part which first was all : of Night . . .
 And Mother Darkness bore herself the Light." (Goethe's Faust).

In aUI grammar:
 "fu c' zU Ub zU, xE Ap c'pAv can: Ub "yi,"
 ytyvu yi, xE tvoepAv pl "i"

(In such cosmic dialectic, it is more correct to omit the matter-part of "cEv," to be: cEv = c'; cEpAv = c'pAv . . . without "E".

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Guide to the Words

1) How to Read

a) Abbreviations

ab = about, approx.	fut = future	o. s. = oneself	Q = question
abb = abbreviation	gd = gerund	p = page	sg = singular
act = active	imp = imperative	part(iciple)	subj = subject
adj = adjective	indef = indefinite	pass = passive	subjv = subjunctive
adv = adverb	inf = infinitive	pers = person	superl(ative)
attr = attributive	instr = instrumental	phils = philosophic	syll = syllable
bio = biological, -ly	interj(ection)	pl = plural	syn = synonym
CAP = capital(ized)	itr = intransitive v.	ppp = passive past part.	th = thing
caus = causative	l. c. = lower case	Pr = Press	tr = transitive
chem = chemical	lit = literally	prep(osition)	U = university
coll = collective	m = masculine	pres = present	U.N. = United Nations
conj = conjunction	n = noun = N	prof = professor	V = verb
contr(action)	neu = neuter	pron = pronoun	vc = causative v.
def = definite	nom = nominative	pronc = pronunciation	vi = intrans. v.
dim = diminutive	obj = object	pro.p. = pres. part.	vt = tr v
f = feminine	opp = opposite	psy = psychological	zool = zoologic

b) Pronunciation

An underlined vowel is nasalized and has first stress, a CAP vowel is LONG & has 2nd stress: e. g., a*ki*A. - "y" as in yonder or between consonants as in German "System." yYpAzm sound̄ as yupAzm & starts as "jüdisch." The vowels U, u, o, O, Q (=Ø = Ū) & Y are rounded, and the consonants c, g, L, x need comment. c is always as in precious (s h); 'g' as in get; L should be Cap. so as not to confuse it with "I" which also occurs inside a word. 'x' as in "Loch" (Lox).

c) Meaning of Signs

A dot under a letter as in "akiA" means that you will find an explanation of this word under "i" in Part V, pp. 54-154 in the ENCYCLOPEDIA, which is arranged alphabetically.

In aUI Ns (nouns) may end in -s or -U, according to whether they are concrete things (s ●) or abstract spiritual concepts (-Uz). They may be persons (-u) or tools (-d). But in principle, nouns are the bases that need no ending to specify them as noun. But adjectives end always in -m, and verbs (v) end always in -v. This enables us to save 2/3 of the space of a conventional dictionary by simply adding -m and -v to a noun. (U)

If English would correspond, we could write / o, -m, -v = li'fe, -vely, -ve (life, alive, to live). But in English, the aUI words 'b, om, ov' have no univocous equivalents. English has no clear adjective- or verb-endings. In English often the verb is the root, and the noun is its augmentation. Then "e(v) = move/ment" means an inversion: the slash "/" means: what in English is long, the noun is short in aUI. "e = movement, ev = to move." e(m) = move-ment, -ing means: e = motion, em = moving, (part = adj) or mobile. (There is of course a full participle "evAm" moving-now.) e/o

Even in aUI one can derive longer nouns from verbs or adj. as in English. "bvav = to pack" and "bvav-s = package." "bjiOv(U) = compar(ison)" means: "bjiOv = compare, bjiOvU = comparison" (minor spelling variations are neglected). But "bjiO-m = comparison, -ative" means "bjiO = comparison (concrete), & bjiOm = comparative." A hyphen can replace a parenthesis: "jEtO, -m, -v = thirst, -y, -V" means: jEtO = thirst N, jEtOm = thirsty, jEtOv = to thirst, V. Here modern English, confusing its original system of Germanic Grammar, shows no difference between noun & verb, but the aUI ending "-v" corresponds to -V, i. e., the same as verb. "miv-E-d = paint, N, -brush" means: "miv = to paint, mivE = the paint N, mivEd = paint-tool, -brush." y/

With "-" or "()" we cannot follow slavishly the alphabetic order: "i-m, /-v = light, y bright, shine" places "i" & "iv" together, before "id" = lamp. "i" = light, im = bright, iv = to shine. Here y English breaks the coherence of the light-root. ("T" = sound enters the same alphabet.) y/ "vuyg, -u, -uv = pants, tailor, -V" means: vuyg = pants, vuygu = taylor, vuyguv = to taylor. "bged-baz (-yev) = leg-knee (-l) means: "oged = leg, oged-baz = leg-joint = knee, oged-baz-yev = kneel" (to kneel = knee-rest). Poek'rd'ez

2) How to Use the Vocabulary.

The words are written in two double (=4) columns, aUI-English, aUI-English, so you can learn the words by holding your hand over one, hiding it, asking yourself for the other. aUI can be learned in reading-speed. When you need a word, look it up in aUI or English, or if you do not have your book with you, apply the other words you know around it, and jot the unknown word down to find it later. All CAPS in the English column mark the most IMPORTANT, i.e., irreplaceable words. They are also in the aUI column pulled left (front), as are also the less important still essential words, which in English have only their first letter Cap. The least important, replaceable words are pushed two places back and are all l.c. small letters. In learning single aUI words (even within the English context) as soon as you have heard or read them, apply them. When you need unknown aUI words, either compose them yourself, or look them up or jot them down to find them at home. You can also replace fancy words with simple ones: instead of "I am obliged to render account of my multitudinous activities," say: "I must say all I did" or "...what I did." — Speak always clearly, even if you are not sure, and stop after each word, and use "Bio-Rhythm" gestures besides.

3) How to Create Words.

With the following 5000+ words you can freely compose & create billions more (with the 41 elements inc. 10 numbers you can form $41! / 35! = 3,237,399,360$ 6-letter words). In these compositions the Modifier precedes the thing modified, i.e., the base or root, which ends the word.

Add -m & it becomes an adj. Add -v & you have a V. (If a N ends in a consonant, e.g., 'uyg' = dress, & you want the V "to dress," add "-ev," e.g. as dressing is a motion; if you have a mental idea, e.g. Uz $\Delta \Delta$ = concept, & you'd like a V as "conceptualize," form "Uz-Uv $\Delta \Delta \Delta$ " again with an U, "concept-thinking." "rOb $\uparrow \downarrow$ = harmony. "Harmony-feeling" = rOb-Ov $\downarrow \uparrow$ as V. $\uparrow \downarrow \downarrow \uparrow$

If we arranged the 41 symbols in 3-dimensional structural formulas as chemistry does, to show different types of relation or interdependence, we would get trillions of 6-letter words. We know different Compositions: (Hold the elements apart by hyphens and pauses!).

A) Determinative (defining): Compound = Determinator (N, adj, V, particle) + Base (N, adj, V) e.g., r-iO $\uparrow \downarrow$ = good-sight = beauty, good to see. "r = good" describes what kind of sight it is.

The Determinator is a) attributive: r u $\uparrow \downarrow$ good-man, Mister, gentleman showing: # character; # possessor: fu-ga $\downarrow \downarrow$ Ego-room, home; # essential ingredient: P $\downarrow \downarrow$ od-jE = food-liquid = soup; # position or direction: \downarrow tO = a toward-feeling = a wish; # time: yitA-jE = $\downarrow \downarrow \downarrow$ = dawn-water = morning-dew; # cause: brO-yrom $\uparrow \downarrow \downarrow$ = love-sick from love; # purpose: y-gjE --uygE' $\downarrow \downarrow \downarrow$ dry-cloth for drying, towel; # means or tool: $\downarrow \downarrow \downarrow$ d-ryvev = tool-(by means) good-slide = to slide by means of a tool = to skate; # comparison: $\downarrow \downarrow \downarrow$ kan-um = sky-blue, blue as sky; # intensification: k-rUm $\uparrow \downarrow$ super-good, excellent.

b) objective: the determinator is an object: $\downarrow \downarrow$ fu-vyo = self-kill = suicide; (i.e., not the above # possessor or # cause — not the Self does it, but rather suffers it — or reflexively both). Clearer: os-dos $\downarrow \downarrow \downarrow$ animal-eater = flesh-eater = carni-vore.

B) Copulative, joining: both members are equal and added by an "&": b-os-iod (or: b(os-iod)) 'together: animal (flesh=meat) + vegetable" = stew; $\downarrow \downarrow \downarrow$ tyv-fev (past: tyv-fepAv) = get-take = catch; $\downarrow \downarrow \downarrow$ aeim = a im + e im = red + yellow = orange; ia im = $\downarrow \downarrow \downarrow$ green-red = brown. (If you meet a new aUI word, formed by somebody else, you can always solve it by going through these various possibilities, also trying out different ways of setting it off thru hyphens. Hyphens or glottal stops clarify: k'-og-ed $\downarrow \downarrow \downarrow$ (snap it off after the k') = upper-body-movetool = upper-leg, not: kog-ed or ko-ged! rather clarify: k-og-ed. "k-Eo-wU" $\downarrow \downarrow \downarrow$ = "above-nature-power" (clearly not kE-ow-U) = magic. A bow-tie is not a boat-eye, a bow-leg is not a bowl-egg.

4) What is Not Here

You may note with surprise that some rare words like "transistor" (dyd-weid) $\downarrow \downarrow \downarrow$ "thru-resistor — electricity-tool" a tool that lets current go thru a resistor) are found in this vocabulary, but not "simple, frequent" words as "nice." The truth is that "nice" is a redundant word without clear meaning. (Originally it was "nescius" = ignorant).

So don't step before Michelangelo's Last Judgment and say: "That's nice." Look up "nice" in Webster or Worldbook dictionary or Roget's Thesaurus. If you want the meaning "pleasant" look this up here: "rOm"40; or if you want "exact" take 'ayn-trUm" (point-correct). We would need a dozen lines for what Hemingway shunned as bloated, "inflated" words. aUI has billions of other but clearer words — even words Webster never heard of: e.g., a feeling I have while gazing into the starry sky: it is high f k, good + r, non-active (re-7 con-ceptive). I do not act upon the sky: 470kryvO high-good-passive-feeling. How would you call the 'tool-sense of potential instrumentality"? in aUI 70'dO": When a cobra approaches, I see in a branch a potential stick or in a stick a weapon, a tool of defense. Even the opposite of loud, un-loud, non-loud (leise, piano) has no special word, for "low" is the opposite of high, and 'soft' is the opposite of 'hard'. aUI: Y-nIm 22: i-ro840 = light-joy, when after an arctic night the first light-ray gropes over the horizon. So compose new words. First look them up in aUI & English, whether they exist already. Then take the necessary & sufficient characteristics in a nutshell. aUI is a spiritual creation, an organism composed of elements joined into syllables, as into organic cells as organs of a cosmic universe.

7020 1010

WORDS OF FREEDOM

While driving, did you ever watch a fly humming caught inside your wind-shield ?
 It bothers you and you would like to shoo it out into freedom.
 You open the side-window, and chase it with your hand toward the opening.
 But as soon as the fly arrives at the window-frame, it returns to the midst of the wind-shield, as if it could not transcend the barrier .
 It rarely finds its way out into freedom. 3 Kme

Likewise most men can hardly transcend the barriers of custom and habit, which hold them like a frame. It is partly the frame of the conventional language of slogans and clichés that encages our minds inside the traditions or fads of a nation or an era. It is certainly not the tradition of Franklin, Jefferson, Emerson and Thoreau and Whitman, who were cosmic minds embracing the universe.

The Language of Space with its billions of creative words helps us to transcend these barriers to free our minds to soar to the cosmic Spirit. 7020

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