

PreBabel

--- The universal & perfect language



By
Tienzen (Jeh-Tween Gong)

Prebabel

--- The Chinese Linguistic System

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Preface

{Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence, upon the face of all the earth: and they left off to build the City. Therefore is the name of it called **Babel**, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis, chapter 11: 7 to 9)}

God did, Bible said.

Longing for a universal language is a dream of mankind since antiquity, such as the Biblical story of Babel. In the human history, many languages (such as, Greek, Latin, Arabic or English) claimed to be a universal language with the political or economic supremacy for a short period of time (hundreds of years), especially in the area that its political power could reach. Nonetheless, a few languages do act as trans-national and trans-racial literary language for millenniums, such as the Chinese written language in China, in Vietnam, Korea and Japan. However, there are, at least, two difficulties for any natural language to become a true universal language.

1. No natural language is easy. Less than 15% of people can truly master their mother language to a scholastic level. In general, the difficulty of learning another natural language as a second language is about 10 times harder than learning the mother tongue. Thus, even if we all accepted politically that one particular natural language (such as, English) is the *lingua franca*, the illiteracy rate for this language would have still been higher than 85% worldwide.
2. Just as all the *de facto* world languages owe their status to historical political supremacy, the suggestion of a given natural language as a universal language has strong political implications, and the major world powers will never be agreeing such an agreement. Thus, the best hope for a universal language, if ever possible, is by choosing an insignificant language or a constructed one, such as Esperanto.

The above analysis shows that the all *lingua franca* in history or currently are the result of political power, not a true universal language linguistically.

With these realities, a universal language, if any, must be:

- as a second language for all people, and
- as a constructed language.

Then, we must answer the following questions.

1. Can a constructed language have the same scope of a natural language?
2. Can a small set of root words (humanly readable, not machine codes) be found to encode the entire vocabulary of a natural language?
3. What is the minimum number of root words needed for such an encoding?

First is the first, can question 1 be answered, at least, in principle? The answer is a big Yes.

For every kind of encryption, it constructs a new language for a natural language. The simplest encryption for English is by moving its first letter to be the last one for every word. This newly encrypted vocabulary is, of course, a constructed language and is **identical to** the old language in scope. Thus, finding a set of symbols to encode all English words is theoretically practical. However, this encrypted **new** English language has a zero gain in linguistics. Thus, the key point is about the question 2. Can we find an axiomatic set with finite number of members and rules while it can **regenerate a natural language in its entirety** and can **be read by human (not machine) easily**?

This book is trying to show that a PreBabel universal language is, indeed, a reality. In this preface, I will go over the history of development on this PreBabel discovery.

In the early 1990s, the computer scientists were searching for a **universal computer language** which can run on all computers regardless of their underlying computer architectures. The solution was the Java with a Java virtual machine, developed by Sun Microsystems.

At that time, my reaction was: Can we also construct a universal Natural language?

I immediately came up some criteria for this universal (natural) language (the U-language) as follow:

1. The theoretical definition -- a universal language (u-language) must be able to "**re-produce**" **every nature language** in existence. Here, the term "re-produce" is not translation. It must mean that the entire language system (vocabulary and grammar) of a selected language can be re-written with the PreBabel codes, vocabulary of the u-language. In fact, this selected language (such as English, Japanese, etc.) must be 100% isomorphic to a subset of this u-language. If such a u-language can be constructed, then a true automatic language translation machine can be built.
2. The practical constrains -- if a u-language is too difficult to learn by an average person (not machine), it will become a dead language right after its birth. The rule of the thumb is that it must not be more difficult than any nature language which is learned as a second language. In fact, the design criterion should be **10 times easier** to learn than any nature language to be when it is learned as a second language. Yet, it is difficult to know what the term "10 times" means. We should give it a quantified criterion. It must be learned in 100 days when a person (12 years or older) spends 3 hours a day of good (no playing around) study.
3. The attributes --
 - a. It is a second language for many nature languages. That is, no particular nature language is a pre-requisite for learning this u-language. A u-language must be learned without any particular nature language as its language environment. It must be learned as a knowledge (such as chemistry or arithmetic), not as a living habit.
 - b. It has to be a mute or a silent language (at the beginning) in order for it to carry all-natural verbal languages as its dialects.

- c. Of course, for any word token, it can always carry a sound. However, the pronunciation of the u-language word token should be evolved with the using community. Then, the verbal of the u-language will become a true universal speaking language.

With the above criteria, I proved two laws (in 1997):

PB Law 1: Encoding with a closed set of root words (the PreBabel root set), any arbitrary vocabulary type language will be organized into a logically linked linear chain.

PB theorem 0: if a closed set of root words can encode one natural language, it can encode ALL-natural languages.

Note: a closed set means that the parts (radicals) of all vocabulary of a language will not contain any symbol beyond (or outside of) the given root word set (in finiteness).

PB Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

With these two laws, I immediately concluded that I was unable to construct such a universal natural language, for three reasons:

1. although English has only finite number of word-tokens (alphabets and root-words), it can obviously not able to meet the above criteria.
2. I have no idea of how to construct a set closed codes (root-words or radicals) to encode a (any) natural language.
3. Even if I tried to invent a universal-code set, it will be a nightmare for me to prove or test out that that set of codes does, indeed, encode a (any) natural language in its entirety.

With the above three reasons, I did not think that searching for a universal (natural) language is a worth awhile project.

In 2001, I was in a party while one old man (about 70 years old) talked about the evilness of simplified Chinese written system. At that time, I had not learned anything about the simplified system and was not in any position to make any comment. Furthermore, I did not use (read or write) the traditional Chinese written system for 30 years by then; that is, I could not even write a simple Chinese sentence without wondering of how to write this or that words (even the mother tongue can be forgotten). Coming home from the party, I asked my father (a professor of Chinese Literature of Taiwan Central University) about this evilness of Simplified system. He gave me two books {康熙字典 (kangxi dictionary) and 說文解字 (Shuowen Jiezi)} and said: studying these two books and you will know the answer.

Both are dictionaries. **Read dictionaries?** Yes, I did.

康熙字典 (kangxi dictionary) is organized via 部首 (radicals) but gives the description of each word in terms of its phonetic. In Chinese, each word has many different pronunciations

(Heteronyms). For word X, when it pronounces X, it means A; when it pronounces Y, it means B, etc...

So, 康熙字典 is all about word's pronunciations which determines its meanings, and its usages. As a dictionary, there is no right or wrong issue for 康熙字典.

Note: while Homographs/heteronyms are exceptions in English, they are 100% the case in Chinese. That is, each and every Chinese word is a Homograph/heteronym.

On the other hand, 說文解字 (Shuowen Jiezi) is all about the STRUCTURE (the composite of radicals and parts) of the words, based on a set of radicals (540). That is, the meaning of a word is derived from those radicals. The sound of the word was given without any theoretical explanation. Although it describes 六書 (six ways of constructing the Chinese words): 象形 (pictograph) · 指事 (pointing) · 會意 (sense determinators) · 形聲 (phonetic loan) · 轉注 (synonymize) · 假借 (borrowing), yet 90% of the words (about 9,000) in the book are classified as 象形. Thus, in the history, the Chinese written system was described as pictographic system. Obviously, the Chinese character system is described with two completely different pathways. From this inconsistency, I developed the "New Chinese Etymology", with three results:

One, all Chinese written words (about 60,000 now) can be constructed with a set (220, a finite number) of root-words.

Two, the meaning of each and every Chinese written word can be read out from its face (by decoding its composing radicals)

Three, the sound (pronunciation) of each and every Chinese written word can be read out from its face too.

With the above finding, I published {Chinese word Roots and Grammar; US copyrighted on **May 5, 2006**, TX 9-514-465}. This book was written in Chinese.

On **January 16, 2008**, I published {Chinese Etymology; US TX 6-917-909}. This book is a textbook (in English) for foreigner (such as Americans) to learn Chinese via this new system.

On May 24, 2012, I published {Chinese Etymology Workbook One; with US TX 7-539-827}. This is a workbook for the above textbook.

It took me three years (from 2002 to 2005) to read 2 dictionaries. It took me also 3 years (from 2005 to 2008) to write two books (one in Chinese and one in English) on this new Chinese Etymology. In those years, I worked on Chinese Etymology every day without thinking about anything else (such as the issue of PreBabel).

One day in **September 2008**, I made a statement: the entire Chinese written language (one of the natural languages) can be encoded with a set (in finite numbers) of radicals. Then, the lightning strikes: **what about my u-language laws of 1997?**

Now, I have found a **closed set of codes** which can encode the entire Chinese written language; that is, this set should be able to encode all-natural languages in terms of my PB law 1 and theorem 0.

In addition to construct a u-language via my u-language theorem (1997) + the new Chinese etymology (encoding the entire Chinese language), I developed a u-language theoretically via the **Martian Language Thesis** (MLT) -- Any human language can always establish a communication with the Martian or Martian-like languages. Thus, the Martian Language Thesis is the first principle for linguistics. It encompasses the following attributes.

Permanent confinement -- no language (Martian or otherwise) can escape from it.

Infinite flexibility -- it can encompass any kind of language structure.

This MLT is based on the following two principles:

Universal principle I -- all languages (human or Martian) share the identical metalanguage.

Universal principle II -- all language structures are subsets of a universal language structure.

What is the meta-language then?

Meta-language consists of four parts:

One: the **universal laws** (physics, math, etc.) **continent:** all universal events are described by the universal laws.

Two: the universal **conscientiousness (meaning) continent:** the human conscientiousness views the universal laws in an identical way, getting the identical **MEANING** for all universal laws.

Three: there is a **Grand Canyon** between these two continents (nature vs human meaning).

Four: Human natural languages are different symbol systems for connecting these two universal continents.

Thus, for the universal language, it must encompass the following three attributes:

A. Forming the words --- with finite number of symbols to form unlimited number of words while the meaning and the pronunciation of each word can be read out from its face.

B. Unique meaning of each word --- every word carries a "unique" meaning, not having multiple meanings.

C. Universal grammar --- a grammar is the mother of all grammars.

For answering these issues, I published a new website {<http://www.prebabel.info/>} in **June 2009**. On **October 12, 2010**, I published {Linguistics Manifesto --- Universal Language & The super Unified Linguistic Theory; with US TX 7-290-840}. The issue of two continents is briefly discussed in Chapter Twelve of this book. For the details of the universal grammar, I published a book [The Great Vindications; the US copyright # TX 7-667-010 on **January 23, 2013**].

Natural Languages and their meta-language

Meta-language consists of four parts:

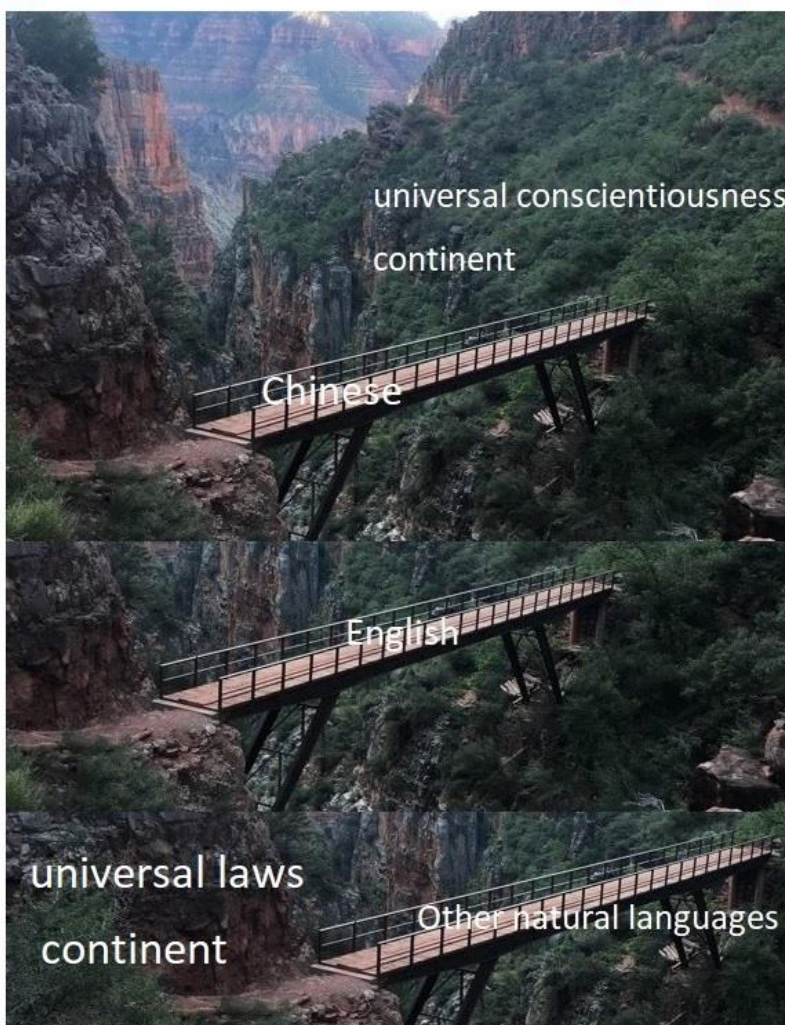
One: the universal laws (physics, math, etc.) continent; and universal events which are described by the universal laws.

Two: the universal conscientiousness continent; the human conscientiousness views the universal laws in an identical way.

Three: there is a Grand Canyon between these two universals.

Four: Human natural languages are different symbol systems for connecting these two universal continents

This leads to {The Martian Language Thesis}



The key emphasis of this book is about discussing the issue of the perfect language. That is, is the u-language also the PERFECT language?

What is the perfect language?

A perfect language should consist of three attributes:

One, it has only a finite number of tokens for constructing unlimited number of words (vocabulary).

Two, the phonetic (pronunciation) of a word (character) should be read out from its face.

Three, the meaning of a word (character) should be read out from its face.

Of course, a perfect language might not be a universal language. Although that universal language issue was addressed in detail in my previous two books, I, nonetheless, will readdress this universal language issue again and again in this book.

For English, it has 220 points out of the maximum of 300: 100 for 'one', having only 26 alphabets; 100 for 'two', almost every word can be pronounced from its face; 20 for 'three', as only words with roots/prefixes/suffixes can be guessed for its meaning.

On the other hand, I will show that Chinese written language is THE perfect natural language, having 300 points.

That is, I will show three linguistic issues:

One, Chinese written language can be encoded with a closed set of radicals (roots).

Two, with my u-language theorem of 1997 + the Martian Language Thesis, I have constructed a u-language.

Three, I have defined what the 'perfect' language should be.

Now, going back to the issue of 'Simplified Chinese system' which got me started, I discovered that the reason for its creation (the simplified) was caused by viewing that the original (traditional) Chinese written language was the worst language in the world, as the **dog turd** by those May 4th movement scholars who pushed for abandoning the traditional Chinese written language, see the video {https://www.youtube.com/watch?v=HibmAlWe_lg} and Chapter One. I, then, further discovered that Chinese government issued a language law in **April 2006**, prohibiting the use of any other forms (especially the traditional form) of Chinese written system and planned to abandon even the simplified system **by 2016** while going 100% with the Romanization (the Pinyin). Yet, with my publication of {Chinese Etymology} **also in 2006**, China has abandoned her Romanization plan **on August 30, 2017**, see the news article {统编教材9月启用 拼音晚学一个月, http://www.xinhuanet.com//local/2017-08/29/c_1121559170.htm} and <https://www.linkedin.com/pulse/amen-victory-entire-chinese-people-jeh-tween-gong/>; that is, **I have saved the Chinese written system single-handed**. These are addressed in detail in Chapter One of this book.

Superficially, this book discusses the details of the Chinese etymology, but it is not the point. **The key points of this book are proving the reality of universal language and of the perfect language.**

In fact, **you (the readers) need not to know a single Chinese character in order to comprehend this book**, as all those Chinese characters can be viewed as a set of Lego pieces. The key points of the books are the principles, the laws and the theorems of how to organize those Lego pieces. It is about the principles/laws/theorems which make the universal

language coming alive. This book **just uses the Chinese etymology as one example to show those principles/laws and theorems.**

Of course, this book can be very helpful for anyone who is interested in learning Chinese linguistics via this new Chinese etymology. However, the base of this new Chinese etymology (220 word roots and 300 sound modules) is not provided in its entirety in this book. If you (the readers) want to learn Chinese writing system via this new Chinese etymology, you must use the textbook {Chinese Etymology; US TX 6-917-909}.

This book is, in fact, a thread to sew up all my previous books on the following issues;

One, the theory of universal language.

Two, the definition of perfect language.

Three, the actual construction of u-language and the proof of a perfect language.

Four, the greatest historical event of saving the perfect language of humanity from a disastrous destruction.

From Chapter one to Chapter twelve, I used Chinese etymology as one example to demonstrate the theory of universal language and to provide one real example of a perfect language. The Chapter thirteen is, however, **a recap of the entire PreBabel principles and laws while also provides a real model for a PreBabel language.**

Thus, **this book is for linguists to witness the evidence of a PERFECT language system and of the reality of the universal language.**

In addition to this book, you (the readers) are encouraged to read the following books.

One, Linguistics Manifesto --- Universal Language & The super Unified Linguistic Theory; Written in English, US copyright TX 7-290-840.

Two, The Great Vindications; Written in English and Chinese, US copyright TX 7-667-010.

Three, Chinese Etymology; written in English, US TX 6-917-909.

Four, Bible of China Studies & new Political Science; Written in English, US copyright TX 8-685-690.

Five, 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar); **written in Chinese**, US copyright TX 6-514-465

Some info about those books is available in the Appendix of this book.

Tienzen (Jeh-Tween) Gong

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Introduction

This book is all about PreBabel, the universal and the perfect language. The followings are the key issues.

One, what is a language?

Two, what is linguistics?

Three, what is the base for the PreBabel?

Four, what is the cause for the diversities of the human natural languages?

Five, what is a perfect language?

Six, what is **THE** perfect language?

Seven, the REAL example of THE perfect language.

I have discussed these issues at two facebook groups (Linguistics & Historical linguistics and Etymology). I will simply use some of my posts there for discussing the above issues here.

See my post at

<https://www.facebook.com/groups/generallinguistics/permalink/10157742816449346/>

Someone said: {Linguistics has four levels: Phonology, Morphology, Syntax & Semantics referred to as the formal linguistics. The issue of linguistics having three folds is contestable and arguable.}

He is kind of right in terms of human natural languages but is wrong in linguistics.

Someone also said: {only angel's language is perfect}.

This is wrong.

For these two comments, I decided to write a very brief discussion here about {what linguistics (language) is}.

While most of the members of this forum are human language linguists, I will discuss this linguistics issue in its rightful scope (much bigger than the human languages). You (the readers) need not get into it too deep. But a superficial understanding of the SCOPE of linguistics is necessary even for discussing the human languages.

For a system T, it is a language if it can describe a system U (universe).

In general, U is not T. However, U is T is still meeting the above definition. Yet, this self-mapping will not be discussed here.

With the above definition, the FIRST question will be {what is the smallest T?}

Example: T has only one token, such as {1}. U has three members: {apple, orange, egg}

Can T describe U? The answer is Yes.

For apple = 1

Orange = 11

Egg = 111

So, the system T (with only one token) can be a language for U (with three members).

The next question is {what is the biggest U?}

How about U = the entire natural universe.

However, we do not truly know what the {entire nature universe} is and thus are unable to deal with it analytically.

Fortunately, we can describe some known universes.

U1 = computable universe; everything (members) in U1 is computable

U2 = U1 (computable) + un-computable universe; some members in U2 are not reachable by any computing algorithm.

U3 = U2 + countable infinite universe;

U4 = U3 + uncountable infinite universe

Then, the third question will be {what kind of language system is needed for those universes?}

Can the above T {1, with only one token} be the language of U1?

The answer is NO.

Yet, there is a math theorem (proved) that a two-token system can be the language for U1.

That is, T2 = {two tokens, such as (0, 1), (yin, yang), (man, woman), etc.}. This is a proven math theorem, and I thus will not provide any further explanation here. But, most of the high school students today know that only two codes are needed for all computing universe.

Then, can the language T2 describe the U2 (including the un-computable)?

Anyone who can read definition knows the answer right the way. It is a big NO.

Then, what kind of language system is needed for U2, U3, and U4?

The answers are:

For U3, T3 must have 4-codes.

For U4, T4 must have 7-codes.

Again, you (the readers) need not get into the above too deep, just understanding that the above issues are parts of the linguistics.

With the above, we, now, have the 4th question: {is the U4 the biggest U (universe)?}

And, can T4 (the language of U4) be able to describe a U bigger than U4?

The MOST of answers is NEGATIVE.

In Christian theology, God is totally incomprehensible (thus only faith can reach God); that is, God is beyond the U4 and T4 (the largest human language).

In Zen Buddhism, the highest wisdom (the Nirvana) is beyond the description of human language (T4) and can be reached only via *kōan*.

In math, there are Gödel's incompleteness theorems, saying that there is always a math statement outside of the entire math universe.

The three above show that there is something unreachable by the largest REAL language system. That is, we can now define {what is the 'perfect language'?).

{Perfect language is a language which can describe 'that thing' which is beyond the U4.}

With a clear definition, we now can address the issue of 'perfect language (PL)'.

Is PL an ontological reality? If it is, how can we show (prove) it?

For a linguist who studies human natural language only, he needs not to get into the depth of the above issues. But the above issues nonetheless are the foundations of ALL (any) linguistics.

The key points of my book {Linguistics Manifesto} discuss the above issues. If you are interested in some detailed arguments, it is available at many Ivy League university libraries (such as Harvard, Columbia, Cornell, etc.; see <https://www.worldcat.org/title/linguistics-manifesto-universal-language-the-super-unified-linguistic-theory/oclc/688487196>).

The conclusion is that the HUMAN natural language is bigger than the entire math universe and is able to describe 'that something' of Zen Nirvana or of God of Christian.

That is, we can now not only describe the ontological issue of 'perfect language' but is about the perfect language in terms of human natural language.

In my previous post, I have defined 'language'.

A system L is a language for U (an arbitrary universe) if L describes U.

That is, linguistics is a study about L and U (not just L), especially about U, as L is only a reflection of U.

Thus far, we know, at least, three U.

$U(C) = U$ (computable), infinitely large in size

$U(NC) = U(C) + \text{non-computable}$

$U(In) = U(NC) + \text{infinities}$

At this point, we (the humanity) are 100% confident that there is an L (In) for U (In), and thus I will not address this L (In).

However, there are some claims for some U which are larger than U (In), such as:

$U(Ch) = U(\text{Christian}) = U(In) + G(\text{God})$; There is no way of any kind that we can squeeze the something (God) into U (In)

$U(z) = U(\text{Buddhism Zen}) = U(In) + N(\text{Nirvana})$;

$U(pa) = U(\text{paradox}) = U(\text{math, logical and analytical}) + P(\text{paradoxes})$; no way to eliminate the paradoxes in any kind of math universe.

Gödel's theorems guaranteed that there is no L (math) for U (Pa). Others also claim that there is no L of any kind for U (Ch) and/or U (z). I will call these U as U (weird) = U (weird).

The above is the current paradigm.

Then, I did two things in my previous post.

One, I defined 'perfect language'. If a system L can describe U (weird), then L is a perfect language.

Two, I claimed that 'human natural language' can describe U (weird).

There is, of course, no argument about the definition. But there are many problems with the Claim.

The first big, big problem is {what the heck is a human natural language?}

Are human natural languages essentially equal? If not, then which human natural language can be used as the evidence for the claim?

So, for this big claim, the key, key issue is {what the heck is a human natural language?} This is a huge, huge issue, and I will discuss it later.

Let's assume that we do know what the heck a human natural language is; then, how can we prove it can be a language of U (weird)? The proof is very, very complicated. But I should, at least, show the strategy here. There are two steps.

Step one: proving that U (ch), U (z) and U (pa) are isomorphic, exactly identical in SIZE or scope (on its capacity). That is, if we can prove that one L (human) encompasses one of the U (weird), it will encompass all.

Step two: to show that that L (human) does encompass one U (weird). In my work, I used U (paradox) as the U (weird).

But first thing first, {what the heck is a human natural language?}; its body (structure), its soul (meta-base) and its dress.

What human natural language (HNL) can I use to prove that HNL is a perfect language?

Do you (the readers) know?

I don't. I have no slightest idea of where and how to start addressing this issue.

Thus, my only choice is by using the Martian language, that is, with the Martian Language Thesis.

{The Martian Language Thesis (MLT) -- Any human language can always establish a communication with the Martian or Martian-like languages.}

The MLT shows that all languages are having the same meta-language.

What is the meta-language then?

Meta-language consists of four parts:

One: the universal laws (physics, math, etc.) **continent**: all universal events are described by the universal laws.

Two: the universal conscientiousness (meaning) **continent**: the human conscientiousness views the universal laws in an identical way, getting the identical **MEANING** for all universal laws.

Three: there is a Grand Canyon between these two continents.

Four: Human natural languages are different symbol systems for connecting these two universal **CONTINENTS**.

For example, I am meeting a beautiful Martian lady and want to offer her some gifts.

I first give her an apple and saying apple. She happily accepts and saying Yaya.

I then give her an orange, saying orange. She calls it Kaka.

Soon, a translation table is built, and we can communicate ever after.

Now, I can define what human natural language (HNL) is.

HNL is a system based on a universal meta-language to express or to describe some world events.

Then, there are immediately three consequences.

One, all HNLs must be equal in capacity.

Two, the translation among all HNLs is guaranteed.

Three, a universal language is possible in principle.

With the Martian Language Thesis (MLT), human natural languages are obviously having two levels.

The base: 1) syntaxes to describe the universal laws (physics, math, etc.) and world events continent, 2) semantics to interpret (infer) those syntaxes.

The dress: the choices of symbols or tokens for those syntaxes (with verbal or with lexicons), having both is not a necessary condition (one of them is enough). This leads to Phonology, Morphology. The different choices will result in different pragmatics. So, the teaching that pragmatics is a subset of the semantics is wrong in principle.

The above shows that there is no FREEDOM of choosing the base, that is, all HNLs are equal in capacity.

However, there is infinite freedom of choosing the **dress**. Then, the different dresses will have different efficiencies (in addition to the capacity). That is, we can define a 'perfect efficient HNL', {**THE** perfect language}.

There are thousands of living human natural languages today, and each one of them has different phonology, morphology, and pragmatics. To understand their differences is very important. Yet, my concern here is only about the reason why can they be so different. It is based (caused) by a Spider Web Principle.

{The "Spider Web Principle (SWP)" -- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is cast, that total symmetry is broken, total freedom no more.}

The first thread determines its whereabouts (America, Europe, Asia, etc.). The second thread defines its center. The third thread confines its scope.

Thus, as soon as the first morpheme or the first grammar rule of a language is cast, it enters into a Gödel system; consistency becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that universal grammar is about total freedom. Thus, universal grammar has two spheres.

1. Universal level -- total freedom. Every language can choose its grammar arbitrary with total freedom.

2. Language x level -- as soon as a selection is made, it becomes a "contract" (among its speaking community) with a set of the internal framework.

The Martian Language Thesis (MLT) is the first principle for linguistics. It encompasses the following attributes.

1. Permanent confinement -- no language (Martian or otherwise) can escape from it.
2. Infinite flexibility -- it can encompass any kind of language structure.
3. Total freedom -- no limitation is set for languages.

So, the MLT guarantees that all HNLs (human natural languages) have the same capacity while the (SWP) guarantees that all HNLs have the total freedom of choosing their own way of syntax-ing (the **dress** of HNL: phonology, morphology and/or the pragmatics).

How big this freedom is? It is infinite, such as from 1 to ∞ (infinite). Yet, in number theory, the scope of $[1, \infty] = [0, 1]$. Thus, the entire scope of the infinite can be expressed with (or confined in) $[0, 1]$, that is, the dress of all HNL can be expressed in a spectrum between $[0, 1]$.

In my book {Linguistics Manifesto}, I defined three types of HNL (human natural language).

One, type 0: there are many attributes for each '0'. Here, I will simplify it as {non-inflection = 0},

Two, type 1: {inflected = 1}

Three, between $[0, 1]$.

In that book, I also show that there is an efficiency issue among the different types of HNL although their capacities are all equal. I, thus, defined "Ideal Language".

Ideal language has three attributes:

One, with only a finite number of tokens (roots or alphabets), it can construct unlimited words (vocabulary).

Two, the sound (pronunciation) of each word can be read out from its face.

Three, the meaning of each word can be read out from its face.

Thus far, I have defined 'A perfect language' via the **scope** of a language. Now, I have defined '**THE** perfect language' via efficiency.

Someone said: {(your work) ...loaded with a mathematical approach which has no linguistics value in natural languages, such as 'of what value is this in natural languages'.}

My work is about what 'language' is and what linguistics is.

That is, my points are:

One, what is the scope of languages?

The computational language (all computer languages) can only encompass the computable universe (a very small part of the real universe). All computational languages can be defined with a set of axioms and rules. When someone gives me a set of requirements, I can design a computer language (such as Basic or C++) in 10 hours, although it might take years to refine it. On the other hand, the human natural language (HNL) has the largest scope which can encompass any universe (including the Christian God, Zen Nirvana, or else).

Two, what is the base for all languages?

I have shown that MLT (Marian Language Thesis) ensures that all languages share the identical meta-language, and this gives rise to three points.

Frist, all HNLs have the same scope (capacity).

Second, the translation among all HNLs is ensured.

Third, the existence of a universal language is ensured in principle.

Three, the base (reason) for the diversity of languages.

What is the principle to allow all HNLs to choose their own way of syntax-ing (Phonology, Morphology, and Pragmatics)?

I have shown the SWP (Spider Web Principle). Then, SWP gives rise to a language spectrum (from type 0 to type 1). Some attributes can be clearly defined for these types, such as the issues of {Predicative, Inflection, Redundancy, Non-Communicative, Exception, etc.}.

With a spectrum, the HNLs are defined by two extremes: the type 0 becomes a Conceptual language, type 1 the perceptual language.

With a spectrum, some evolution rules (laws) can be developed (discovered), such as {the Operator of **pidginning** (moving away from the original language) and the Operator of **creoling** (moving toward the original language)}.

All the above issues are definitely Human Natural Language issues. Yet, there is one bigger issue.

Thus far, I have only discussed about the **scope** of languages. The bigger issue is the scope of linguistics. What can it encompass?

I have shown a "**Large Complex System Principle**" (LCSP) in my book {Linguistics Manifesto} -- there is a set principle that governs all large complex systems regardless of whatever those systems are, a number set, a physics set, a life set or a vocabulary set.

Corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

With LCSP, linguistic laws and principles can and must govern all other disciplines (physics, math, or life science, etc.). Of course, I will not go into the depth of this LCSP here. But for knowing what linguistics is, I should mention it here.

Last but not least, is there a universal (human) language?

If yes, then how can we get it?

After we get it, how can we prove it being universal?

This will be the issue that I want to discuss.

{Go to, let us go down, and there confound their language, that they may not understand one another's speech. So, the LORD scattered them abroad from thence, upon the face of all the earth: and they left off to build the City. Therefore, is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis, chapter 11: 7 to 9)}

This Bible story shows that the diversity of the human language was caused by God's action, but it does not mention the cause for the rising of the PreBabel (universal) language.

Yet, I have shown that the MLT (Martian Language Thesis) is the base for all HNLs (human natural languages). That is, a universal language (PreBabel) is possible in principle.

Furthermore, the SWP (Spider Web Principle) guarantees that God's action to scatter them all abroad is not a fiction, as it can be done in reality.

Now, my objective is to construct a universal language. My first step is to make all HNLs mutually translatable; that is, I need to make translation tables for ALL of them.

If the task is only about three languages, I will need three translation tables, such as {A, B, C == > Ab, ac, bc}. If the task is about 5 languages, I need to make 10 tables {A, B, C, D, E == > Ab,

ac, ad, ae, bc, bd, be, cd, ce, de}. In fact, the number of translation tables for an n-languages task will be:

$$Y \text{ (number of translation tables)} = n(n-1)/2$$

If $n = 3$, $Y = 3$

$N = 5$, $Y = 10$

$N = 1000$, $y = 499500$

Today, there are over 7,000 living languages. That is, $Y = 24.5$ million. That will be a very big job.

Fortunately, there is a shortcut. If we choose one language as the master (the center) and make translation tables only from this center. Then, for 7,000 languages, we need only 6,999 translation tables, as the center language needs no translation for itself.

That is, the translation between any two languages (E or D) can be done in two steps.

First, translate E to C (the center master)

Second, translate C to D.

This shortcut reduces my task 7,000 times.

Then, which language should be chosen as the center master? In principle, any language will be fine. But if we want to reduce our task even further, more criteria are needed.

In 1997, I published a law: {If we can encode ONE human natural language with a closed set of root words, then any ARBITRARY vocabulary type language will be organized into a logically linked linear chain too.}

If we can use that {closed root set} to construct a **virtue language** as the center master, my task will be further reduced about 100 folds.

But the catch was that I did not have a {code set} at that time and did not know which language will be the best candidate if I could find a {code set}. I simply had no idea of how to construct such a code set. Even if I did construct a code set, there will be a mammoth job to verify it.

Twenty years later, I did find that {code set}. With that code set, we can construct a **VIRTUE language** as the center for our translation task. Yet, this virtue language is, in fact, a universal (PreBabel) language.

All my above discussions are theories. Without finding or constructing a REAL language that meets all the above descriptions, all the above will simply be nonsense.

As always, a theory is a guiding light for its description. In this case, the 'closed encoding set (CES)' is that guiding light. Then, how to find such a CES?

The way is to analyze what consequences that a CES will produce. If a language is based on a CES, then the meaning of every vocabulary (word) can and should be read out from its face. And, this becomes the sole searching criterion.

Now, the entire PreBabel (universal language) program becomes clear.

One, criterion: if we can find a CES, then we can encode, at least, one HNL (human natural language).

Two, consequence 1: if we can encode one HNL, we can encode ALL HNLs, and this is based on the MLT (Marian Language Thesis).

Three, consequence 2: when a CES can encode all HN Ls, then we can construct a virtue language (VL) with it too. And, this VL is, in fact, a universal language.

Four, the verification on CES is guaranteed as the vocabulary of any HNL is finite and thus can be checked 100% in addition to theoretical proof.

With the four above, the issue becomes Yes or No, no arguments of any kind can be made.

If we can show that one CES can encode ONE (anyone) HNL, the answer is Yes.

If we cannot find such a CES, then the PreBabel is No, regardless of what God did say, and all my saying above is simply nonsense.

Fortunately, the news is good. I did find one CES and showing this is the key objective of this book.

For this CES, I had some discussion at 'Historical Linguistics and Etymology (at Facebook), see <https://www.facebook.com/groups/historicallinguisticsandetymology/permalink/2477904812498560/>

Many members of this forum hold this view: {Every language is "ideal" for the environment in which it developed, just as living organisms are ideally adapted to their environments.}

Is this a scientific statement (about facts) or just a moral conviction (just opinions)?

In the 1920s, there was a monumental movement in linguistics history. The May 4th movement in China viewed that Chinese morphology (written system) was a 'dog turd', and the slogan was: {漢字不滅, 中國必亡; If we do not abandon the Chinese written system (the dog turd), China as a nation will surely vanish.} You (the readers) can read this web page (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>) on this history (although the page is in Chinese, you can translate it with Google translate).

This movement led to the official policy of CCP (Chinese Communist Party) to abandon the traditional Chinese morphology in its entirety and planned the adaptation of the 100% Romanization as the final goal in 1954 with a 3-step program.

Step one: simplifying the traditional characters in 1958 (as the interim step).

Step two: developing a Pinyin system (the Romanization), completed in the 1990s.

Step three: taking 30 years to allow 50% of the population to be well-versed with the Pinyin system before the final implementation; that is around 2015.

By 2006, the Chinese government issued a language LAW, 1) prohibiting any usage of the traditional morphology in any way (publications, street signs, store names, etc.), 2) formally announced that 100% Romanization (via Pinyin) will be implemented in 2016 (3 years ago). Of course, part 2) of the law was not implemented. Why? Why? Why?

However, the above history clearly shows that many great linguists do not view that all HNLs (human natural language) are equal in either their scope or their efficiency.

Do you all know about this monumental linguistics event? Do you know why the Romanization in China was stopped?

But the above was just a half story.

All those great Chinese philologists and Western Sinologists/Linguists used the following three measuring sticks to judge the Chinese morphology.

One, with only a finite number of codes (roots or alphabets), an unlimited number of vocabularies can be constructed.

Two, the sound (pronunciation) of every vocabulary can be read out from its face.

Three, the meaning of every vocabulary can be read out from its face.

The conclusion was that English gets 220 points (out of 300), as 100 for 'one', 100 for 'two' and 20 for 'three' (as the meaning of 80% of English words cannot be read out from its face (structure)).

On the other hand, Chinese written system gets three big zero, 1) Chinese has no alphabets while every character is a standalone token, 2) there is no rule for giving the sound of each character, 3) there is no way to know every character's meaning without a rote memory drilling. And, these led to three very important conclusions.

First, the rote memory drilling (RMD) will waste a significant youth's life for just getting to know the written language.

Second, the RMD will kill the youth's logical thinking and the spirit of creativity.

Third, furthermore, this denotative system lacks the ability to adapt to the advancement of the modern world, especially in science.

With these conclusions, ALL the greatest Chinese scholars (philologists or scientists) viewed the traditional Chinese written system (TCWS) was the sole culprit for China's demise, and the TCWS was the greatest shame of Chinese people. Thus, abandoning the TCWS was the number one mission (much more important than Nuclear bombs, landing on the back of the Moon, etc.) in the CCP's (Chinese Communist Party, including Chairman Mao) objectives. And, the target date was set in 2016 (3 years ago).

While not knowing all those history (as I was not from China, not knowing what has happened in China), I published a book {Chinese Etymology} in 2006, showing that TCWS is the system which gets 300 points.

After knowing this history, I published a book {The great vindications (in 2013)}, showing how big a wrong was done on the TCWS.

Will CCP gives a damn about my words? Of course not.

But that book was collected by many Ivy League University Libraries (such as Cornell, Columbia, USC, Yale, Berkeley, etc. see <https://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215>).

That is, if CCP continues its Romanization, the history will still know that CCP has abandoned a PERFECT system while adapted a joke-system.

Of course, this history did not end here (CCP now abandoned its Romanization mission). With the discovery of the {Chinese Etymology}, the issue of PERFECT/universal language can be defined and address.

Without knowing my {Chinese Etymology}, all three (word form, word sound, and word meaning) must be learned via rote memory, needing at least 10 years of hard learning even for Chinese natives.

On the other hand, with {Chinese Etymology}, all three can be DERIVED after learning only 220-word roots and 300 sound modules. That is, a person like you (the readers, who might not know a single Chinese character) can master the entire Chinese character system (now having about 60,000 words) in 90 days (with about 3-hour good study a day).

You are 100% correct in your saying: {English are mostly not analyzable by a native speaker, and not decomposable into recomposable morphemes; they are learned in whole (and are also quite unwieldy and long). ... and written English presents as much an abstract graphical picture for the eyes as do Chinese characters.}

But the {Chinese Etymology} is different. It goes way beyond morphology (learning 220 roots + 300 sound modules being enough to decode the sound and meaning of all Chinese characters). It, in fact, also goes to the grammar (knowing the semantics of groups of characters, the phrases or sentences).

Again, this book is all about the PreBabel (the universal and the perfect language). In addition to the theoretical discussions above, this book uses a REAL example as the evidences for the above theory. Two other issues were also discussed at those groups, and they are also discussed somewhat in this book.

See, <https://www.facebook.com/groups/generallinguistics/permalink/10157739367499346/>

{Hello, would you please clarify "the semantic-pragmatic interface"} by Fatima at Facebook

Answer:

This is, in fact, the core issue in linguistics.

Very, very briefly, linguistics encompasses three fields: syntax, semantics and pragmatics.

Syntax is just about some tokens of a system. For a toy model language, it needs only two tokens [such as (0, 1), (yin, yang), etc.]

While all nature languages have unlimited number (but finite) of tokens (syntaxes), a language system can, in principle, have infinite number of tokens.

However, **syntaxes** alone do not become a language system. It needs some actions among those tokens. The simplest actions are **operators**, such as (+, -, etc.). Then, these operators will create some **relations** [such as =, ≠, > (greater), < (smaller), etc.]. With these operators (actions) and relations, **rules** for the system manifest. And, this is called semantics.

{A syntactical language T becomes a semantical system T' when rules are given in its metalanguage M which determine a Necessary and Sufficient truth-condition for every sentence of the system (language), and this truth-condition of every sentence in M is provable (that is, making sense, having meaning, not nonsense)}.

Yet, most of the semantical statement is timeless (true or false regardless of the time), not concern about the spatiotemporal issues. That is, a semantical system can still not describe some real-world event. Thus, the space-time of any event must be dealt with a new mechanism, the pragmatics.

{Pragmatics is the study of a system (language in our case) containing indexical terms (tense, pronouns, demonstrative, etc.)}

So, a syntactical system (language) T + a semantical system T' + a pragmatics system T'' = a usable (complete) system for describing all world events.

However, the implementation of the pragmatics system for system T can have many different paths. It is totally depending upon its syntactical system (inflected or not, and ...). That is, the differences among languages begin from their types of syntaxes.

The syntax-ing is just -- naming members of a universe
The abstraction -- relations among members of a universe
The infiniteness -- the size of a universe

See,

<https://www.facebook.com/groups/historicallinguisticsandetymology/permalink/2476868632602178/>

Chomsky and Montague in the 1950s–1970s launched a ‘universal grammar (UG)’ project (the modern version, significantly different from its historical variants).

In 2016 Chomsky and Berwick co-wrote their book, changing the UG as a ‘Minimalist program’. The strong minimalist thesis states that "The optimal situation would be that UG reduces to the simplest computational principles which operate in accord with conditions of computational efficiency".

That is, UG as a program for human natural language is, now, a total failure.

What was the objective of Chomsky’s original UG?

If Chomsky’s original objective was reached, then what will be the consequence?

Obviously, if Chomsky’s original UG were a success, it will be a base for a ‘universal human language’.

Yet, is Chomsky’s failure a proof that ‘universal human language’ is an ontological impossibility?

My research shows that Chomsky’s failure is his own, having nothing to do for proving that ‘universal human language’ is not an ontological possibility.

My approach is totally different from his, not about UG at all. My work is all about the PreBabel (the Universal and the perfect language).

Chapter one

--- A linguistic catastrophe and its great salvation

A perfect language needs, at least, three attributes:

One, forming unlimited lexicons with only a finite number of tokens.

Two, the sound of every lexicon can be read out from its face.

Three, the meaning of every language lexicon can be read out from its face.

For English, it has 220 points out of the maximum of 300: 100 for 'one', having only 26 alphabets; 100 for 'two', almost every word can be pronounced from its face; 20 for 'three', as only words with roots/prefixes/suffixes can be guessed for its meaning.

On the other hand, the Chinese linguistic system **was viewed** as have three big ZERO (0) from both the Chinese philologists and most of the Western sinologists. This chapter will discuss this issue in detail (especially in the historical perspective).

Dr. F.S.C. Northrop was one of the greatest Sinologist in recent time. In his book, The Meeting of East and West -- an Inquiry Concerning World Understanding (The Macmillan Company, 1968 by Dr. F.S.C. Northrop), Dr. Northrop wrote, {"The Easterner, on the other hand, uses bits of linguistic symbolism, largely **denotative**, and often purely ideographic in character, to point toward a component in the nature of things which only **immediate experience** and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each **solitary**, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for a house is 𡩂. As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (page 316).

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character. (page 322, *ibid*).}

Dr. Northrop's view was not his personal opinion. 胡適 (Hu Shih, http://en.wikipedia.org/wiki/Hu_Shih) and 林語堂 (Lin Yu Tang,

http://en.wikipedia.org/wiki/Lin_Yu_Tang) who were the two greatest Chinese philologists at the time were Dr. Northrop's colleagues. And he quoted both of them many times in his book.

- Hu Shih -- page 340, 364, 384, 426, 434, 506, 508
 - Lin Yu Tang -- page 318, 319, 323, 325, 327, 330, 339, 356, 391, 423, 424, 505, 507, 508
- And, this book of Dr. Northrop was read by both of them.

That is, three of the most respected Chinese philologists in our recent time viewed Chinese character system is denotative without logical universals.

A: Historical fact on the plan of abolishing the Chinese character system

B: Chinese language in the eyes of some great Western Sinologists

C: Views of some other Western sinologists

D: views of the contemporary Chinese philologists --- Chinese character set is pseudoscience, 汉字是伪科学!

E: Prevented a detrimental disaster of mankind

F: The great salvation

There are thousands of Chinese language (Mandarin) teachers at LinkedIn. Almost all of them today claim that the Chinese character system is a 'beautiful' system. Yet, their claims are the results of two total ignorance.

One, they do not know the experts' (Chinese philologists, Western sinologists and the linguists) views on Chinese character system as **dog turds** BEFORE the publication of the books:

1) 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar),

see http://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results

and 2) "Chinese Etymology", see <http://www.worldcat.org/title/chinese-etymology/oclc/318075862> .

Two, they all have no idea of what the beauty of the Chinese system is.

A: Historical fact on the plan of abolishing the Chinese character system

The despising the Chinese character system reached its zenith in the 1920s (during the May 4th movement, see https://en.wikipedia.org/wiki/May_Fourth_Movement) and was the cause for PRC's (Republic of China) plan of totally abandoning the system by replacing it with a 100% Romanization system, with the simplified system as an interim measure. For the history of demonizing 汉字 (Chinese characters), see the documentary {汉字五千年 第7集, 浴火重生 , https://www.youtube.com/watch?v=HjbmAlWe_Ig } and my article "The history of despising the Chinese character set (<http://chineselanguageetymology.blogspot.com/2011/04/history-of-despising-chinese-character.html>)" .

The followings are some historical facts on that movement:

1. 魯迅 (lǔ xùn, the greatest Chinese linguist) wrote, 漢字不廢, 中國必亡 (without abandoning Chinese character system, China will surely vanish). See “ 魯迅欲消灭汉字 --- (<https://www.aboluowang.com/2012/0414/242877.html>) .
2. 近现代文化名人对汉字的诅咒 --- The cursing of the Chinese character system by Chinese scholars in the 1930s (<http://bbs.tianya.cn/post-worldlook-178259-1.shtml>) .
3. 郭沫若、蔡元培 等人的 “ 消滅漢字宣言 ” --- the **manifesto** of abandoning and destroying the Chinese character system, signed by 600 Chinese scholars in the 1930s (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>) .

Many those thousands of teachers NOW claim that “Chinese Etymology” was known both in 說文 (So-Wen) and in 康熙字典 (Kangsi dictionary). This is, of course, not true.

Qian_Xuantong (錢玄同, http://en.wikipedia.org/wiki/Qian_Xuantong), one of the greatest Chinese philologist in 1930s and taught 說文 all his life but promoted the replacement of Chinese with Esperanto.

The ignorance of Chinese Scholars in 1930s is not an incidental case. During the past two thousand years, not a single Chinese scholar truly understands the structure of the Chinese word system as an **axiomatic system**. During the 唐、宋 period (Tong and Song dynasties, from 650 a.d. to 1,150 a.d.), there were eight great Chinese scholars (唐宋八大家). 王安石 (Wang) and 蘇東坡 (Shu) are two of those eight. Wang was also the Prime Minister of Song dynasty for decades, and he was Shu's boss. As the leader of the intelligentsia and of political hierarchy, Wang (studied 說文 all his life) set out to decode Chinese word system. He wrote a book 字說 (Discussions on Chinese words, <https://baike.baidu.com/item/字说/7656947>). That book soon became a laughingstock, and Wang burnt it. That book is no longer in existence today; only the name of the book and a few lines survived as quotations in other person's writings. The most important critic was Shu. Wang wrote, “ 波 (wave) 者, 水之皮 ” (Wave is the skin of water), 皮 as skin. Then, Shu joked, “ 滑 (slippery) 者, 水之骨乎 ? ” (Is slippery the bone of water?) 骨 as bone. Unable to answer one laughing question, Wang burnt his book.

Around the 1660s, the Emperor Kangsi (康熙) and his grandson (乾隆) launched a major effort of organizing the Chinese books with two major publications.

1. Kangsi dictionary (康熙字典) -- it lists about 48,000 words. It becomes the Bible of Chinese characters. It classifies all Chinese words with 214 部首 (leading radicals), the most scientific way of analyzing Chinese words at the time. Yet, each word is still treated as a **blob** which cannot give out its meaning from its face.
2. 四庫全書 (Four College of Encyclopedia) -- it consists of over 30,000 volumes of books. Over 1,000 books are dealing with Chinese characters. Yet, not a single book hinted that Chinese character set is an axiomatic set.

In 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone an axiomatic set.

I have shown that the three premises below are attributes of the Chinese word system.

- i. Premise one ---- Chinese words are composed of roots.
- ii. Premise two ---- The meaning of the Chinese words can be read out from their faces.
- iii. Premise three ---- The sound of the Chinese words can be read out from their faces.

Then, many people said, "It is widely known that characters are composed of parts and that parts of characters carry meanings and that other parts carry phonetic information." In a sense, the above statement is true. But what was the understanding of that statement by all great scholars on this issue (from ancient to 2006)?

The 康熙 (Emperor Kangxi) leading radicals (部首) were known for two thousand years. The 康熙 dictionary was published in the 1680s, that is, 330 years ago. Was anyone able to read out the meaning of Chinese characters by using the 康熙 radicals? Did the meaning of each character read out from its face via the 部首 system in the 康熙 dictionary? The answer is, of course, a big NO.

In the 1920s (during the May 4th movement), the slogan in China was 漢字不廢、中國必亡 (if not abandon Chinese character system, China as a nation will disappear from the Earth). Chinese character system was deemed as the culprit for China's backwardness and high illiteracy rate at that time. This was why Chinese characters were simplified in 1958. If 康熙 radicals showed that the Chinese character set is an axiomatic system, then it had no reason to do the simplification. **With 康熙 radicals, Chinese words can never be dissected correctly, and there is no chance to decode them correctly.**

B: Chinese language in the eyes of some great Western Sinologists

In addition to the above historical facts, we should look into the writings on this subject from the great scholars (both Chinese and Westerners) in the history (from 2000 years ago to the present time).

Dr. Joseph Needham

Dr. Joseph Needham was quite friendly to Chinese culture.

On the web page (Science **and Civilisation in China**, Volume 2, History of Scientific Thought, ISBN 9780521058001 at

<http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001>), it wrote, "The second volume of Dr. Joseph Needham's great work **Science and Civilisation in China** is devoted to the history of scientific thought. Beginning with ancient times, it describes the Confucian milieu in which arose the organic naturalism of the great Taoist school, the scientific philosophy of the Mohists and Logicians, and the quantitative materialism of the Legalists. Thus, we are brought on to the fundamental ideas which dominated scientific thinking in the Chinese middle ages. The author opens his discussion by considering the remote and **pictographic origins** of

words fundamental in scientific discourse, and then sets forth the influential doctrines of the **Two Forces** and the **Five Elements**. Subsequently, he writes of the important sceptical tradition, the effects of Buddhist thought, and the Neo-Confucian climax of Chinese naturalism. Last comes a discussion of the conception of Laws of Nature in China and the West."

That is, Dr. Needham wanted to know:

- a. Externally, did the Chinese language have the capability to describe the logic of science?
- b. Internally, could the internal logic of Chinese language lead the Chinese people entering the domain of science?

Thus, he analyzed 82 Chinese words in that book, and 77 of them are from two sources:

- 甲骨文 -- the words inscribed on bones after oracle sessions.
- 金文 -- the words inscribed on bronze vessels.

Both items were made before 2,000 b.c.

I am listing a few (about 5) those words below and showing the differences between his understanding from mine. Under each word, his (Needham's) explanation was marked with his name. Other parts are mine.

I. Logic words:

1. 止 (stop, staying)
 - Needham: pictograph of man's foot
 - Tienzen: 止 is the root word for grass. 屯 is an ideograph to show that 止 is still under 一 (it can be Heaven, man, Earth or one (1), it means earth here). That is, before the grass breaks out the ground, it is a period of waiting and difficulty. 止 is an ideograph of 止 on top of 一 (earth, ground). That is, the grass has broken out from the ground. The waiting is over (stopped), and the difficulty has ended. 止 is more than STOP; it shows that a new UP-RIGHT beginning is here.
2. 是 (yes, be, correct)
 - Needham: as something under the Sun.
 - Tienzen: 是 is 日 (Sun) over 正 (the up rightness) which is 一 (Heaven, God) over 止 (staying). Knowing to stay under God is up-rightness. Standing under Sun upright is correct, is BEING, is yes.
3. 不 (no, do not)
 - Needham: pictograph of a fading flower.
 - Tienzen: 不 is the word 下 (below, lower) touches or hangs on 一 (heaven) side way. It means "do not go lower from heaven."
4. 異 (divide, division, different)
 - Needham: pictograph of a man with a mask.

- Tienzen: 異 is 升 (lifting with hands) under 畀 (giving ... something). Lifting hands to give is to divide. After something is parted (giving away), it will be different.
- 5. 同 (the same, together, unanimous)
 - Needham: pictograph of something covered by a lid.
 - Tienzen: 同 (together) and 冠 (crown) share a radical which means cover over cover. 同 is the 冂 (mouths) under covered cover, which means unanimous.

Dr. Needham was obviously impressed that those words of science, of mathematics, of theology and of philosophy were **in use** more than four thousand years ago. Yet, seemingly, it is impossible for him to believe that the internal logic of Chinese word system was already systematized four thousand years ago. Thus, **any explanation of a word which went beyond the pictograph, he either discarded or discredited it.**

The entire 82-word list is available in Chapter Three.

However friendly to Chinese culture that Dr. Needham was, he was wrong about the Chinese word system, as he believed that most of the Chinese words are **pictographs**. The truth is that there are only 70 pictographic words in the entire Chinese word universe which has about 60,000 words now.

“The Columbia History of the World”

While Dr. Joseph Needham viewed that Chinese characters are mainly pictographic symbols, others see them as **phonetic** ones.

On page 112, **The Columbia History of the World, ISBN 0-88029-004-8**, it states, "Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but each word came to be denoted by a different character. The earliest characters were **pictographs** for concrete words. A drawing of a woman meant a *woman*, or of a broom a *broom*. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the **phonetic loans**, in which existing characters were borrowed for other words with the **same** pronunciation. The fourth stage was a refinement of the third: **sense determinators** or radicals, were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method.

Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic. The written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended through the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

This passage does give a better description of Chinese characters than those previously discussed sinologists' works. However, there are still some big errors.

1: The second stage --- "A drawing of a woman meant a *woman*, or of a broom a *broom*. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife, three women together treachery or villainy."

a. A drawing of a woman meant a *woman* --- 女

b. Of a broom a *broom* --- 帚

c. A woman and a broom became a wife --- 婦

This process is, in fact, a composite inferring procedure (the **sense determinators**, 會意). Thus, the sense determinators are the second stage, not the fourth.

Furthermore, with this "read out" (composite inferring) procedure, 婦 is 女 (woman) + 帚 (broom). Thus, 婦 means a working woman, not a wife.

The word wife is 妻 which is composed of three radicals (roots). The top one is root 1 (一, [can mean heaven, earth, man, as one or a union]). At here, it means a union in accord with heavenly virtue. The second radical is radical 丰 (the shared radical of 丰, 事, 肅 which means **crafty hand**). The bottom root is 女 (girl or woman). Thus, 妻 = 一 over 丰 over 女 is a crafty hand girl united with me under heavenly virtue.

d. Three women together: treachery or villainy --- 姦. How can we decode this word? This needs a bit of knowledge of Chinese culture, Chinese morality in this case. I discussed the word 亥 = 一 (heavenly law) over 女 (girl or woman) over 人 (man); that is, a woman on top of a man (copulation with heavenly virtue), and it means the essence or essential of (life, or...). Now, a woman on top of women was viewed immoral, thus treachery and villainy.

The authors of "**The Columbia History of the World**" were almost having the idea that the Chinese word set is a root based axiomatic system, but no cigar.

2: "Nine-tenths of the Chinese characters have been constructed by the phonetic method," and this statement is wrong.

"Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic," and this is also wrong. These two issues are very complicated, and I will discuss them in other chapters.

John DeFrancis

John DeFrancis (http://en.wikipedia.org/wiki/John_DeFrancis) was an American linguist, sinologist, author of Chinese language textbooks, lexicographer of Chinese dictionaries, and

Professor Emeritus of Chinese Studies at the University of Hawaii at Manoa. In the 1960s, he wrote a 12-volume series of Mandarin Chinese textbooks and readers published by Yale University Press (popularly known as the "DeFrancis series"), which were widely used in Chinese as a foreign language classes for decades, and his textbooks are said to have had a "tremendous impact" on Chinese teaching in the West. He served Associate Editor of the Journal of the American Oriental Society from 1950 to 1955 and the Journal of the Chinese Language Teachers Association from 1966 to 1978.

DeFrancis led a big group, and its objective is to show that Chinese character system is much **inferior to** the Western languages; all good things what were said about Chinese language are fantasies and myths. A sample chapter of his book is available at

(http://pinyin.info/readings/texts/ideographic_myth.html). The followings are some of DeFrancis' sayings in his book {The Chinese Language: Fact and Fantasy; see http://pinyin.info/readings/chinese_language.html }:

DeFrancis wrote: The term "ideographic" has been used not only by those who espouse its basic meaning but also by others who do not necessarily accept the concept but use the term out of mere force of habit as an established popular designation for Chinese characters. I find, to my chagrin, that in my previous publications I have been guilty of precisely this concession to popular usage without being aware of the damage it can cause. As a repentant sinner I pledge to swear off this hallucinogen. I hope others will join in consigning the term to the Museum of Mythological Memorabilia along with unicorn horns and phoenix feathers.

DeFrancis wrote: We need to go further and throw out the term [Ideographic] itself. Boodberg proposed doing so years ago when he sharply criticized students of early Chinese inscriptions for neglecting the phonological aspect of Chinese writing and for "insisting that the Chinese in the development of their writing ... followed some mysterious esoteric principles that set them apart from the rest of the human race." Boodberg added (1937:329-332):

Dr. DeFrancis pointed out the ignorance of the mainstream sinologists,

1. The Chinese character set is not a pictograph or ideograph system.
2. Two-thirds of all characters that convey useful phonological information through their component phonetic.

Yet, Dr. DeFrancis was obviously not knowing that Chinese character set is a root-based axiomatic system. It is also a surprise to me that he did not mention about the 韻書 (the rhyme book) to support his argument that Chinese character system is a phonological system.

Furthermore, the Chinese characters are 100% phonological, not just two-thirds.

Furthermore, 康熙字典 (Kangsi dictionary) is, in fact, centered in the phonetic aspect of Chinese characters completely (100%), as the meaning of every Chinese character is defined by

its phonetics. Thus, DeFrancis' idea of morphosyllabic is correct but nothing new. In fact, there is a premise for the Chinese characters, as follow,

Premise --- all (each and every) Chinese characters carry a sound tag, either explicitly or implicitly.

This premise plays a major part in this new Chinese etymology. However, Dr. DeFrancis' strong opposition on the concept of ideograph is wrong, as the three attributes of the ideograph are, indeed, correct for Chinese characters. These seemingly contradictory attributes are, in fact, the essence of this new Chinese etymology.

While Dr. DeFrancis was not all wrong, some of his followers have made a partial truth into a ridicule teaching material which is wasting many young people's life. **However, DeFrancis' ignorance on Chinese etymology was not his fault as no one at his time knew any better.**

J. Marshall Unger

James Marshall Unger (professor of Japanese at the Ohio State University, see https://en.wikipedia.org/wiki/James_Marshall_Unger) wrote in his book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning; in the 'Introduction}:

{Not so very long ago, when psychiatrists expected patients to free associate "mouse" with "trap" rather than "pad," the word "inscrutable" was often heard in colloquial English followed by "Oriental." The phrase "inscrutable Oriental" had yet to become an embarrassing cliché.

...

Over the years, I have come to know hundreds of aspiring learners from just about every part of the world. Wherever I go, I am sure to find a knot of bright-eyed enthusiasts fascinated by those inscrutable Chinese characters, some so intensely that they lose sight of virtually all other aspects of the Japanese language.

...

But the lure of kanji [Chinese characters used in Japanese] also has an aesthetic aspect that often leads to an infatuation with the tastes of East Asian calligraphy. The kind of people who find formal gardens oppressive or museum galleries crammed with treasures too overwhelming to enjoy may discover a new world of understatement and elegance in the casual asymmetries and quiet palette of brush writing and ink drawing.

In extreme cases, the attachment becomes an obsession: the enthusiast begins to perceive a grand pattern underlying all the characters, evidently unnoticed even by generations of East Asians themselves.

Like a chess player memorizing openings, he commits each new character to memory as if taking a steroid for the brain or stashing away a newfound pearl of wisdom in some inner

lockbox of intellectual wealth. Sooner or later, almost every student of an East Asian language falls prey to such feelings or knows a fellow student who has done so.

This book is for them—not to discourage their efforts or lessen their enjoyment of the great forest of kanji, but to enhance both by placing the forest in a larger, sunnier landscape.

...

Each chapter takes up a different aspect of the lore of the so-called ideogram and raises questions that will, I hope, transform mere enchantment into deeper understanding.}

Note: the entire article is available at <http://pinyin.info/readings/texts/unger-intro.pdf>

So, Unger has a mission to demolish the notion that Chinese characters directly convey meanings, as it is only the hallucinations of Westerners, not known by either Chinese or Japanese themselves.

C: Views of some other Western sinologists

There are two schools.

A. **School one** --- Chinese characters are ideographs. The key members of this school are,

1. Portuguese Dominican Friar Gaspar da Cruz (in 1560s)
2. Juan Gonzales de Mendoza (in 1600s)
3. Jesuit missionary Matteo Ricci (1552-1610)
4. Father J. J. M. Amiot (in 1700s)
5. Jesuit missionary Alessandro Valignani (in 1600s)
6. Herrlee Glessner Creel [(January 19, 1905 - June 1, 1994)
7. Paul Mulligan Thompson (10 February 1931 – 12 June 2007)
8. Joseph Needham

The above scholars are the most reputable sinologists in the history and of our time. In their views, the Chinese characters are ideographs, and the key features of the ideograph are,

a. It is a symbol or an image. Thus, Chinese character set consists of innumerable multitude of exceedingly intricate unique symbols.

b. It is an ideal algebra, which conveys thoughts by analogy, by relation, by convention, and so on. It, without the intervention of words, conveys ideas through the sense of vision directly to the mind.

c. It is not tied to any sound and can be read in all languages.

Creel wrote, “The course the Chinese have chosen has also been to conventionalize and reduce, but they then use the evolved element for the most part not phonetically, but to stand for the original object or to enter with other such elements into combinations of ideographic rather than phonetic value.”

Paul Thompson 's view: {Chinese writing as 'semantically, rather than phonologically grounded' and consider that a character 'does not convey phonological information' except in certain composite logographs where the pronunciation of the composite is similar to one of its component logographs.}

These views led to the conclusion of Dr. Northrop (Filmer Stuart Cuckow Northrop: Nov 27, 1893 in Janesville, Wisconsin – Jul 21, 1992, [https://en.wikipedia.org/wiki/F. S. C. Northrop](https://en.wikipedia.org/wiki/F._S._C._Northrop)) that Chinese character system is denotative and solitary -- no logical ordering or connection the one with the other. And, **the consequence of these views was the despising Chinese word system movement that began in the 1920s in China.** Finally, it led to the introduction of simplified word system in 1960s in China.

B. **School two** --- Chinese characters are mainly phonological in nature. And, the Ideographic idea is a Myth. The key members of this school are,

1. Peter Alexis Boodberg (April 8, 1903 - June 29, 1972), note 3.
2. Peter S. DuPonceau [(in 1930s), <http://www.jstor.org/pss/2718025>]
3. French sinologist J. M. Callery (in 1880)
4. John DeFrancis (August 31, 1911 – January 2, 2009).
5. J. Marshall Unger (linguistics professor of Ohio State University)

DuPonceau wrote, “The idea of ideographs which is entertained in China and may justly be ascribed to the vanity of the Chinese literati. The Catholic at first, and afterwards the Protestant missionaries, have received it from them without much examination. “

Their key points are,

- a. That the Chinese system of writing is not, as has been supposed, ideographic; that its characters do not represent ideas, but words, and therefore I [DeFrancis] have called it lexigraphic,
- b. That ideographic writing is a creature of the imagination, and cannot exist, but for very limited purposes, which do not entitle it to the name of writing,
- c. That among men endowed with the gift of speech, all writing must be a direct representation of the spoken language, and cannot present ideas to the mind abstracted from it,
- d. That all writing, as far as we know, represents language in some of its elements, which are words, syllables, and simple sounds.

These points led to a conclusion that Chinese word system is the most difficult language to learn, **as each phonetic value of the language is represented with a unique symbol which cannot be reduced to a small set of alphabets.** This view is summarized with the article “Why

Chinese Is So Damn Hard?" (by David Moser, University of Michigan Center for Chinese Studies; <http://pinyin.info/readings/texts/moser.html>).

In fact, the conclusion of the both schools is that "the Chinese written language is too Damn Hard."

Note:

1. Herrlee Glessner Creel [(January 19, 1905-June 1, 1994), http://en.wikipedia.org/wiki/Herrlee_Glessner_Creel] was an American sinologist and philosopher, and authority on Confucius. He was the Martin A. Ryerson Emeritus Distinguished Service Professor of Chinese History at the University of Chicago. Creel was regarded as a giant among specialists on early Chinese civilization and was described in various circles as "the doyen of American sinologists".

Creel established the University of Chicago as a leading center of East Asian Studies. His career was marked by the longevity of his publications. Although he published for half a century, most of his major books remained in print at the time of his death. The quality of his scholarship was accompanied by a prose style that was deemed to have high levels of cogency, lucidity, and grace that made his work easily accessible to the reader.

2. Paul Mulligan Thompson (10 February 1931 – 12 June 2007, http://en.wikipedia.org/wiki/Paul_Thompson_%28sinologist%29) was a British sinologist and pioneer in the field of Chinese computer applications.

Paul Thompson was born at Xingtai in Hebei province, China, where his Northern Irish parents worked as missionaries with the China Inland Mission. He attended the Chefoo School, a Christian boarding school at Yantai in Shandong province, until November 1942 when the staff and students were interned at the Temple Hill Japanese Internment Camp. A few months later, in the summer of 1943, Thompson and his family were moved to the Weixian Internment Camp in Shandong (modern Weifang city), where they remained until liberated by American paratroopers in 1945. His family then moved back to Northern Ireland, and Thompson completed his schooling in Belfast.

After leaving the school he traveled widely, and studied at the Free University of Amsterdam, the University of Minnesota at Minneapolis, and the U.S. Army Language School at Monterey, California, but he did not obtain a degree from any of these institutions. He also worked for several years as an interpreter in Japan and a teacher in Taiwan. In 1959 he was accepted into the University of Washington at Seattle, where he obtained a BA in 1960, and studied for his Ph.D. on the lost book of Shenzi under Hellmut Wilhelm.

After receiving his Ph.D., he taught at the University of Wisconsin from 1963 to 1970, and then in 1970, he was appointed to a position at the School of Oriental and African Studies (SOAS) in London, where he remained until his retirement in 1996. He was a key figure, together with D.

C. Lau, Angus Graham and Sarah Allan, in making SOAS a world-renowned center for the teaching of Chinese philosophy during the 1970s and 1980s.

3. Peter Alexis Boodberg (http://en.wikipedia.org/wiki/Peter_A.Boodberg) in American spelling, (April 8, 1903 - June 29, 1972) (originally Baron Peter A. von Budberg, Russian: Пётр Алексеевич Будберг) was an American sinologist of Russian origin.

In 1915, he and his brother were sent for safety to Harbin in Manchuria, where he began the study of philology. From there, he went to the Oriental Institute in Vladivostok and studied Chinese. In the summer of 1920, he left Russia and moved to San Francisco, where his family soon joined him; he enrolled in the University of California, Berkeley, getting a B.A. in Oriental Languages in 1924 and a Ph.D. in 1930. In 1932, Berkeley hired him as an Instructor in Oriental Languages; he became Chairman of the department in 1940, winning Guggenheim Fellowships in 1938, 1956, and 1963, in the latter year becoming President of the American Oriental Society. He continued to teach until his death (of a heart attack) in 1972, influencing several generations of sinologists, notably Edward H. Schafer, who wrote a long obituary article in the Journal of the American Oriental Society that was followed by a full bibliography by Alvin P. Cohen.

D: views of the contemporary Chinese philologists

--- Chinese character set is pseudoscience, 汉字是伪科学!

One, a group of professionals (led by Mr. 徐德江) in China who formed their Hanzi Research Group with the focus of using scientific methods to explore the Hanzi system. They published numerous articles and books but was challenged by academics from all over the nation (China). A professor of Beijing Normal University openly accused their work as pseudoscience and "cheaters", and the 社科院 (China's highest authority on social science) has concluded that their works are pseudoscience.

The followings are some articles from the Chinese academic to denounce the view that Hanzi (Chinese characters) is a scientific system (those denouncements are written in Chinese).

伍铁平 (北京师范大学教授, professor of Beijing Normal University) 駁斥 汉字文化的部分言論
外國語文學 2009 第3期 206-209, see

<https://www.sinoss.net/qikan/uploadfile/2010/1130/2555.pdf>

A 2009 article "社科院已经有结论,汉字是伪科学!" <http://www.yywzw.com/pan/pan-03a-02.htm>

王玉江 (still despises the Chinese character system): 暗藏的伪科学

<https://www.boxun.com/news/gb/pubvp/2018/05/201805181720.shtml>

In 2001, David Moser and 姚小平 discussed an article {Pseudoscience in the Chinese Linguistics Circle: A Brief Summary of the Academic Dispute between Xu De-jiang (徐德江) and Wu Tieping (伍铁平)}, see http://www.xys.org/xys/ebooks/others/science/dajia/hanzi_pinyin.txt; Moser repeated denounced Chinese character system.

And that article was discussed in J Marshall Unger's book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning}, see the graph below.



Both Moser and Unger used 社科院 (China's highest authority on social science) view to denounce that any saying about 汉字 (Chinese character system) being scientific is a pseudoscience (in 2001).

This issue was about Mr. 徐德江 claimed that the Chinese character system is more superior than the Western system with the following arguments.

1. 汉字比拼音文字容易学么？ (Chinese characters are easier to learn than the English vocabulary.)
2. 学习汉字可以提高儿童的智商么？ (Learning Chinese characters can improve children's IQ.)
3. 书法也能证明汉字优于拼音文字么？ (Calligraphy being as an art is superior than the English words.)

With the above arguments, Mr. 徐德江's works are, indeed, a **pseudoscience**.

This recent event (from 2001 to 2010) shows two points:

First, no one in China (the best Chinese philologists, at highest academic institution, the 社科院) views that Chinese character system is a scientific (logic) system.

Second, the most prominent Western Sinologists (DeFrancis, Unger, Mair, Moser, etc.) also see that Chinese character system is an illogic system.

Two, World Journal (世界日報) April 23, 2008 report.

四月二十三日，2008，「世界日報」做了下列報導：七百多位在美國初、高中教授中文的老師，參加了「全美中教大會」。

April 23, 2008, World Journal reported an annual conference of {American Chinese language teachers}, hold in New York, with over 700 participants.

Its report has three points.

1. After the initial excitement, most of American students drop out the Chinese learning after a few months.
2. One teacher reported a story (see the graphs below): a parent of an American student spent \$6,000, but their kid learned only 6 Chinese words.
3. Most of those parents do not blame on their kids but on the teachers and the Chinese language itself.

The graph below is scanned from that news report.



The graph below is the zoom in section of the \$6,000 story.



Three, on March 13, 2009, Mr. 章新勝 (現任中國教育部副部長, Vice Secretary of the Department of Education of China, see <https://zh.wikipedia.org/wiki/章新勝>) proclaimed that using simplified is in accordance to the LAW, and the simplified system is **the greatest political achievement of the PRC**. See news clip below.



E: Prevented a detrimental disaster of mankind

I have showed that ALL experts (Chinese philologists and Western Sinologists) viewed Chinese character system as **dog turd** when the PRC (Peoples Republic of China) launched the simplified system in 1960s, and it was just an interim measure for the final goal of 100% Romanization (Latinization) the Chinese language (around 2016, as planned) with 'Hanyu Pinyin' in order to rid of the great shame of being a dog turd written system.

However, in 2005, the first edition of 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar) was published, with the news reports in January 2005. See the TV report: <https://www.youtube.com/watch?v=xK6Gxnakp14> .

and newspaper

reports: <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-3313060342328325632&pagefilter=3> ,

by 2006, this book has become the mainstream view among Chinese intelligentsia: see, the Compliment letters from Presidents of Universities in China,

地址: 中国·天津河西区卫津路241号

Add: No.241 Weijin Road Hexi District

Tianjin P.R.China

邮编: (P.C.)300074

电话/传真: (Phone/Fax)022-23541665

E-mail:tjsd@mail.tjnu.edu.cn

天 津 师 范 大 学

TIANJIN NORMAL UNIVERSITY

尊敬的龚天任先生:

来函及大作——《中文的字根与文法》均收悉。作为天津师范大学的校长，我对您心系祖国教育事业深表钦佩；作为一名汉语言文字学的业余爱好者，我对您独辟蹊径的研究深感兴趣。您的大作现已成为我的插架图书。如能另惠赠我校图书馆数册，当深表谢忱！

另外，从您书中得知先生还有英译《易经》的著作，不知是否有传统纸质的印本？如有，能否赐我一册？

再次对您表示衷心的感谢！

天津师范大学校长 靳润成

Key words in the letter (您独辟蹊径的研究). Google translation (Your unique research)

世界汉语教学学会

The International Society of Teaching Chinese Language

龔天任先生大鑒：

承蒙先生惠贈大著《天馬行空
的漢語》，拜讀之後深為欽敬。
先生以物理學家之深思研求中文
的字根及文法，真正是了不起也。
先生旅美三十餘年仍然對中國
文化情有所鍾，尤令晚生敬佩。

先生大著晚生當懷之精研，
如承先生惠寄 11 冊給圖書館，晚生
不勝感激。 即頌

道安

崔希亮 敬上

06年3月14日

新北京語言大學

北京市海淀区学院路 15 号 100083

15, Xueyuan Road, Haidian District, Beijing, 100083

Tel(Fax): 86-10-8230-3677

E-mail: miaojuntian@sohu.com

Key words in the letter (當懷之精研). Translation (should hold it in my bosom to study it).

尊敬的龚天任先生：

先生所赠《中文的字根与文法》一书已由徐显明校长转交我校图书馆，在此图书馆代表中国政法大学向您表示感谢！

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二〇〇六年三月二十日





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Xuzhou Normal University

尊敬的龚天任先生:

您好!

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先生旅居海外数十年,仍心系祖国,潜心钻研汉语的文法和字法,致力于中国文化的传承和发扬,其精神令人钦佩。先生的《中文的字根与文法》大作,理论新颖,阐述精妙,对于中文字根的研究及构建汉字的系统性具有很高的学术价值。

感谢先生赠书义举,惠书已由学校图书馆保存。为使更多的学生领会先生的学问,还请先生能在便利之时再予以惠赠大作数册,不胜感激。

顺致

研祺!

徐州师范大学

校长

徐双准

二〇〇六年六月三十日

中国江苏省徐州市铜山新区上海路29号 29Shanghai Road, New District of Tongshan, Xuzhou, Jiangsu, China
Postcode: 221116 Tel: 0516-3403023 Fax: 0516-3403320 E-mail: xiaoban@xznu.edu.cn

Key words in the letter (理论新颖, 阐述精妙). Google translation (Novel theory, elaborate).

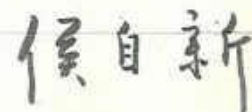
尊敬的龚天任先生:

来函并《中文的字根与文法》一书收悉, 谨代表学校和个人向您对祖国教育事业的发展和南开大学的关心与支持表示衷心的感谢!

先生虽身居海外, 却心系祖国, 身感教育兴国之己任, 其精神可钦可敬。先生数年潜心研究并著成《中文的字根与文法》大作, 我校相关专家阅后认为您对中文字根的研究及其对构建汉字的系统性有很高的学术价值, 为汉字研究的基础性工作做出了贡献, 再次对您的赠书表示感谢!

惠书已送学校图书馆保存, 我校文史方面学生颇多, 先生如能在便利之时再惠赠我校图书馆数册, 将不胜感激。

敬祝钧安!

南开大学校长 
二〇〇五年九月十三日

Key words in the letter (有很高的学术价值). Google translation (High academic value).



香港公開大學

政府創辦 • 財政獨立

校長：梁智仁教授

中國科學院院士

龔天任先生台鑒：

謝謝寄來『中文的字根與文法-天馬行空的漢語』書一冊，謹代表大學表示衷心的感謝！

先生對中文字根的研究及對構建漢字的系統性作出了很大的貢獻。惠書已送往大學圖書館收藏，另外 先生、如有繁體字版本的話，可否多贈一冊以供本大學師生閱讀。肅此奉達，順頌

鈞安

香港公開大學校長

梁智仁

梁智仁謹啟

二〇〇六年六月十九日

尊敬的龚天任先生：

来函并大作《中文的字根与文法》均收悉，对您在汉语教育事业方面作出的贡献谨表祝贺，并衷心感谢您对山东教育学院的关心与支持。

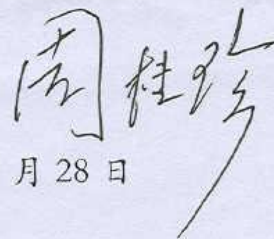
先生旅居国外三十余年，多方建树之余，不忘祖国传统文化，潜心汉语言文字研究。所著《中文的字根与文法》一书，旁征博引，蹊径独辟，以西治中，合璧生辉。我院相关专家阅后认为此书有很高的学术价值，惠书已转我院图书馆保存，今后将对我院师生相关教学科研产生影响。

我院主要从事师范教育，对此类具有开阔眼界、通启茅塞的文史类学术著作极其急需。百年树人，识字为先，先生如能在便利之时将您在该领域的著作再惠我院，将不胜感激！

即颂

钧安！

山东教育学院党委书记



2006年6月28日

Key words in the letter (蹊径独辟). Google translation (Unique path).

尊敬的龚天任先生：

先生所赠我校骆小所校长《中文的字根与文法》一书，已转交我校图书馆收藏，受骆校长之委托，在此，图书馆代表云南师范大学向您表示感谢！

先生之书，将嘉惠后学，在教学科研中发挥积极的作用，先生旅居美国多年，研究中国文化如此之深厚，我们十分钦敬。

请先生将此大作及其它作品一并惠赠我馆。谢谢！





21 January 2008

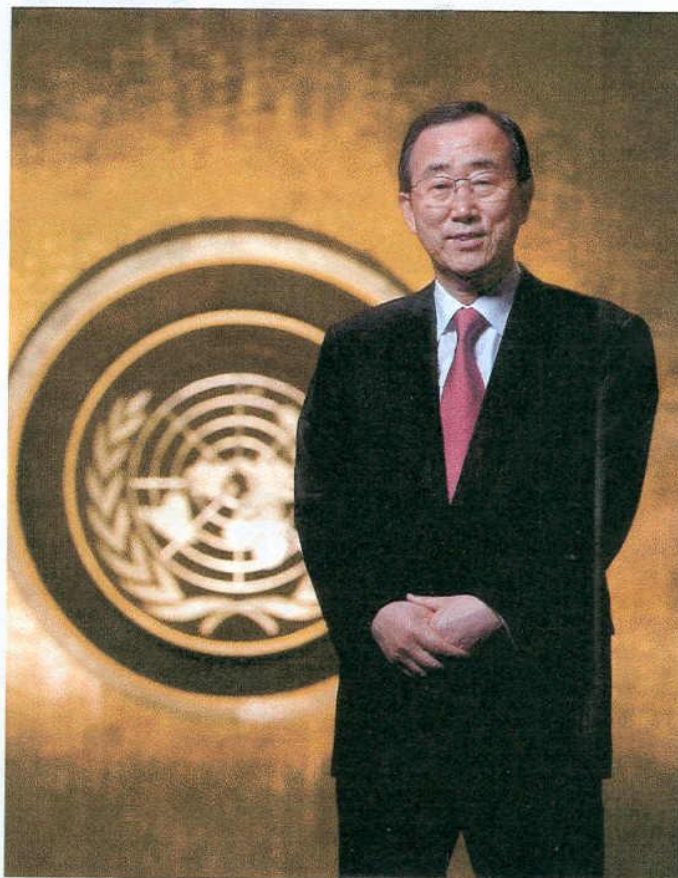
Greetings from the Public Inquiries Team.

On behalf of Secretary-General Ban Ki-moon, thank you for your recent letter and attached references and the gift of your book, *Chinese Etymology*, which have been referred to this office for reply. We have read and carefully noted the contents of your message.

We are deeply grateful for
Secretary-General appreciates your
time to thank you personally.

We appreciate above all
the United Nations. The Secretary-General
the agenda of the General Assembly
taken place globally in the last 60
Nations.

We hope you will accept
a token of our gratitude for your
Thank you for taking the initiative



Ban Ki-moon

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溫家寶急煞港股直通車 (A) (A) 李登輝二度開釗 台聯瀕臨分裂 (A) (Z)

漢字擬統一 繁體字爲主

中台韓日學者北京達共識 中國力爭主導權 喊出「簡繁共存」口號

島特務兵抵達伊
斯蘭馬巴德總統官邸前
戒備。(法新社)

【本報北四日電】同屬漢字文化圈的韓、中、日、台學者近日在北京開會，決定製作統一字形的常用漢字標準字。五千多個常用標準字將以繁體字爲主進行統一，如果個別漢字有簡體字，就繼續保留。中國一改以往的消極態度，積極爭取漢字標準化主導權，喊出「簡繁共存」口號。

據南韓「朝鮮日報」報導，製作常用漢字標準字的共識是在上週舉行的第八屆國際漢字研討會上達成的。研討會決定製作四種漢字的「比較研究詞典」，逐漸統一各國使用的字形。

本屆會議由中國教育部語言文字應用研究所和國家漢語國際推廣領導小組辦公室主辦，教育部副部

爲擔心可能會動搖以簡體字爲主的語言政策，對這項研討會採取消極態度。但本屆與以往不同，中國提出了「簡體字和繁體字（正體字）共存」的口號，表明要在向全世界普及漢字的過程中掌握主導權。

國家漢字研討會於1991年由南韓發起成立。其目的在於預防東南亞國家因爲使用南韓和台灣的正體字、中國的簡體字、日本的略字等不同形狀的漢字產生混亂，並確定常用漢字的字數，來推進字形標準化（統一）。

本屆會中選計劃將越南、馬來西亞、新加坡、香港、澳門等國家及地區吸收爲新會員，擴大漢字使用國家的參與範圍。會議還決定明年在首爾舉行第九屆研討會。

53

據可靠消息指稱，賈慶林連任 局委員王剛，在賈慶林卸任後，

「中文最易學…因13億人選為母語」

楊潔篪記者會 話題爆冷

【本報系特派記者汪莉絹、李春北京報導】台灣總統大選臨近，在綠營強打「一中」議題下，北京顯得更謹慎低調。12日楊潔篪擔任外長後，舉行人大首次記者會，打破歷次人大外長錢其琛、唐家璇到李肇星記者會，一定會給台灣記者一次提問的模式，整場記者會下來，沒有台灣問題。

楊潔篪12日首次「處女秀」的表現，也許是第一次面對數百名中外記者，他顯得有些拘謹和緊張，大部分答話內容都是「照本宣科」，謹慎有餘，新意不足，有時還「答非所問」，不時冒出幾個「楊式冷笑話」，讓現場氣氛「冷」到

最高點。楊潔篪的第一場記者會，顯露與前任外長李肇星的風格迥異，李肇星熱情洋溢、幽默風趣。

楊式「冷語」之一，「我認為中文是世界上最容易學的語言之一，否則很難解釋為什麼有13億人選擇中文作為他們的母語」。此話一出，在場的外國記者臉上立即出現「三條線」，心中冒出疑問：「中文容易學嗎？」「母語可以選擇嗎？」

一名義大利記者很不客氣地當場「吐槽」，發問時直接說：「很抱歉，我得用英文發問，我是屬於為數不多的一些人，認為中文好像不是世界最容易學的語言。」

「給你凳子坐已是中央政治局委員的待

On March 15, 2008, Chinese Daily News again reported that one branch of Chinese Parliament (similar to US Senate, composed of from different political parties) initiated a bill for teaching the traditional (not simplified) Chinese character in the grade school. This is a major reversal for its policy a year ago, and it is an outright putting down China's greatest achievement, the revolution of Chinese written word system which was attributed as the major force for eradicating the illiteracy in China. That is, this act of going back to the traditional could be viewed as treason, unless it has become the policy of the government. However, my books have seemingly changed that. See news clip below.

教繁體字 政協提案

本報記者鮑廣仁／特稿

正在北京舉行的全國人大及全國政協會議，透露出重要信息：郁鈞劍、宋祖英、黃宏及關牧村等21位文藝界政協委員聯名提案，建議在全國小學重開繁體字教育，教小學生學繁體字。一石激起千層浪，中國網站就此展開熱烈討論，贊成與反對方都情緒激動，顯示中國民眾對這一問題的關注程度。

中國大陸自1958年開始文字改革，簡體字已使用幾十年。中國政府不僅在國內推行簡體字，也將簡體字推行到國外。聯合國和美國國

中國簡體字政策鬆動

務院及「美國之音」等都採用簡體字。中國政府甚至規定，商標不准出現繁體字，違者將受懲罰。

在中國大陸，敢使用繁體字的，以前只有毛澤東，因為他自己的簽名，永遠都用繁體字。江澤民也喜歡用繁體字，他自己名字中的「澤」字永遠都用繁體。

照理說，簡體字在中國已「一統天下」，並沿用幾十年，其地位不應再受到挑戰。雖然海外華人要求使用繁體字的呼聲不斷，但畢竟動不了簡體字一根毫毛。現在中國的政協委員提案，要求在小學教繁體字，意義就完全不同了。

雖然要求在小學教繁體字，並不等於恢復繁體字，主要是不讓後人因不認識繁體字而割斷歷史。但這畢竟是個進步，以前繁體字是個禁忌，無人敢提，現在有人提了，就說明有鬆動的可能性。

贊成提案的人士在網上表示，中國的漢字簡化存在一定問題，如繁體字的「親」和「愛」是漢字造字中的傑作，簡化後，變成「有親不見，有愛無心」，因為簡化後的「親」字沒有「見」字旁，而「愛」字則將「心」省略了。

此外，大陸人只認簡體字而不識繁體字，在兩岸交流中，造成諸多

不便。不識繁體字，對傳承傳統文化、發掘文化資源，都有一定影響。現代人看不懂古籍，對今後研究中國歷史不利。因此，在小學開始教繁體字，有一定好處。

但也有反對者認為，這是「脫褲子放屁」，多此一舉。他們認為，中國文字的普及與推廣，簡化字功不可沒。文字改革的方向，應是字體不斷簡化。繁體字是中國文化的根基，可由一部分學者研究，不需要廣大小學生學。有的人甚至認為，小學生應遠離繁體字。


從目前情況分析，21位政協委員的提案不太可能被採納。但畢竟在中國有人提出這一問題，相信中國遲早要面對。現在中國大陸還有一些人看得懂古書、讀懂繁體字，再過幾十年，在中國可能就找不到看得懂古書、認識繁體字的人了。

Yet, some establishment still tried to fight back. See the news report of March 7, 2009 (one year after the calling for the changing); they still claim that the traditional character is illogic and too difficult for kids to learn. See the news clip below.

worldjournal.com
2009年3月7日 星期六 SATURDAY, MARCH 7, 2009

世界日報

大陸(二) A14



繁體？簡體？網民勢均力敵

潘慶林提案

支持者：海外華人圈普遍採用 可凝聚向心力
反對者：沒必要花大錢修改書本、字典、標牌

大陸新聞組

廣州7日電

全國政協委員潘慶林提案10年恢復繁體字，在網路上激起千層浪；據南方日報報導，有人說很雷人，有人說有道理。網路上分成正反兩個陣營，出現少見的勢均力敵局面。

潘慶林說，恢復使用繁體字，原因有三：第一，1950年代簡化漢字時太粗糙；第二，以前說繁體字太繁瑣，難學難寫，不利於傳播，但是現在用電腦輸入，再繁瑣的字打起來也一樣；第三，恢復使用繁體字有利於兩岸統一。

報導指出，支持的網民說：現在海外華人圈都使用繁體字，造成華人不同字的局面。只有恢復繁體字才能讓大中華有凝聚力。反方陣營表示：恢復繁體字，字典、書本、標牌等等的修改需要投入太多精力和金錢，應該沒必要。

也有中立的意見說：刪繁就簡是必然，為了讀古文，有些字應有區別，如面、麵不分，發、髮不分，讀古文就可能發生歧義或無法理解；至於3G門戶網民則表示，說到底是一種工具，原則是好學好用。

報導稱，著名文字學者王立群對此在博客中撰文作出回應，強調簡化字不能輕率廢除。據人民網報導，王立群說：文字的從簡是一個不可逆轉的趨勢，中國今天使用的不少簡化字是古代就已經廣泛使用的簡化體字或俗體字，有的採用的是古字或者筆畫比較簡單異體字，有的是利用草書楷化，這些簡化字均簡約有據，絕不能說是「粗糙」！

「愛」字是不少力主廢簡用繁者的一個代表字，理由是繁體字「愛」有「心」，簡體字是「無心之愛」。據報導，王立群指出，古人並不懂得「心」是不能愛的，真正能夠思考能愛的是大腦，因此古人造字之時為「愛」加上一個「心」是古人缺乏科學知識的一種誤解；今人還有什麼必要以訛傳訛？

他表示，即使是用電腦輸入，手寫也不能廢棄的，所以傳播困難的問題並不會因電腦而改變，繁體字對於剛識字的兒童來說難於練習是一客觀的現實，沒必要諱莫如深。至於恢復使用繁體字有利於兩岸統一，王立群認為是片面誇大繁體字在實現海峽統一問題上的作用。

「不折騰」起了頭

The following is a zoom in of the above graph.

體? 網民勢均力敵

支持者 海外華人圈普遍採用 可凝聚向心力
反對者 沒必要花大錢修改書本、字典、標牌

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簡化字是古代就已經廣泛使用的簡化體字或俗體字，有的採用的是古字或者筆畫比較簡單異體字，有的是利用草書楷化，這些簡化字均簡約有據，絕不能說是「粗糙」！

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「不折騰」起了頭

The key points: 著名學者 (very prominent scholar) 王立群 said, “愛 (love)” has a radical 心 (heart). Yet, the ancient does not know about heart while the brain (腦) is the true source for comprehending the love.

This 王立群's nonsense was reported in 2009.

Even Mr. 章新勝 (Vice Secretary of the Department of Education of China, see <https://zh.wikipedia.org/wiki/章新勝>) came out (on March 13, 2009, 4 days after the Parliament debate the second time in 2 years) to proclaim that using simplified is in accordance to the LAW, and the simplified system is the greatest political achievement of the PRC. See news clip in section D.

However, by June 2008, this new Chinese Etymology was known by the entire world.

See the letters from presidents of **US universities** (such as Harvard, Yale, etc., <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-5195713096009719835&pagefilter=3>).

See the letters from **US departments of Education**, <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-3250850035125760648&pagefilter=3>.

And, Gong's books are collected in the top university libraries in the world.

With these mounting evidences, any attempt of abandoning the Chinese character system is not only an insane act but **a great sin to mankind**. That is, even the Chinese government must give up its long-held policy.

In March **2010**, PRC (one year after the previous denouncement by China's scholars and officers) has finally decided to teach kids the traditional characters while the writing still uses the simplified. See, the news clip below.

呼籲兩，壓力，趙啟正題。明今年會上，

革，請問全國政協有沒有注意到相關的報導？」

上述問題一提出，在場記者都翹首以盼，想知道趙啟正如何回答。由於該名記者同時提出中美關係走向以及何厚鏞是否會出任政協副主席，趙啟正一開口就說，「一個人問題吧」。以四兩撥千斤的方式，迴避戶籍改革的問題。

經濟觀察報、南方都市報等13家「都市類」報紙聯合發表共同社論，以「打擦邊球」方式，表達輿論，引起高層關切。中共高層歷來忌諱「串聯」，對有組織性或者群

間，其他媒體也停止跟進轉載。原本轉載共同社論的網路媒體，昨天也紛紛撤掉相關內容。據了解，參與共同社論的13家媒體中，傳出有媒體高層已知會前線記者，在跑人大政協兩會時，不要特別談論戶籍改革。

北京

中，記者政協作會，主要發政協提案十分委員醫療見，但人士他們語」級地方人發委員政協最女委員案多，多來議。議把女人間為之後，張的20家務權益」這種

用簡識繁 列教學大綱

幼兒園月收費數千元 毛新宇也咋舌

大陸新聞組 北京3日電

中國政協委員潘慶林提案，建議把「用簡識繁」寫進中小學語文教學大綱。

東方早報報導，去年11屆二次全國政協會議上，潘慶林提出分批停止使用簡體字、恢復使用繁體字的建議。今年，他仍然堅持「分批停止使用簡體字、恢復使用繁體字」主張。但建議，確立「簡繁並存」、「一字兩體」原則，在大陸推行「用簡識繁」的漢字教育，同時建議台灣及港澳、海外地區推行「用繁識簡」。

潘慶林說，鑑於歷史和現實狀況，以及大陸地區民眾的閱讀習慣，目前在中國官方的文件和書類等通行使用簡體字，大陸國民漢字教育也以簡體字為主。但在用簡體字的同時，從中小學開始應該逐步讓學生認識繁體字。

另據瀟湘晨報報導，兩年前，毛新宇被選為全國政協委員，他的言行與其特殊身分頗受外界關注。近幾年，毛新宇的外婆、父母先後去世，他成了家裡的頂梁柱，什麼都要操心。現在，最讓他操心的是，怎樣培養好兩個小孩。但小孩上幼兒園的費用如此昂貴，讓毛新宇咋舌不已。

毛新宇昨天從黑龍江趕回北京，為錄節目，沒吃中飯。

另據媒體報導，在北京，若想把孩子送到口碑較好的私人幼稚園，幾乎找不到每月收費1000元，很多私人幼稚園每月收費好幾千元。北京最好的大學北京大學，學費和住宿費加起來，每個月只有700元。

幼稚園收費太高，給很多父母造成巨大壓力，即使毛澤東的後代也不例外。

尹中卿：樓市泡沫是事實

地產界委員茅永紅稱 房價不能打壓 也打不下去

大陸新聞組 北京3日電

也打不下去。段，經濟刺激政策的效應可能減

F: The great salvation

By September 1, 2017, China has abandoned the "Romanization of Chinese language policy": {把汉语、汉字摆回到第一位置，强调拼音只是辅助学汉字的工具。(google translate: Emphasize Pinyin is only a tool for assisting Chinese characters)}, see the press release of Xinhua (http://news.xinhuanet.com/local/2017-08/29/c_1121559170.htm).

Since May Fourth Movement (五四運動, 1919), Chinese written language (汉字) was viewed as 'dog turd (狗屎)' by all Chinese philologists, and this led to the "Romanization of Chinese language policy" for the Chinese government.

The first act was the simplification, done in the 1960s.

The second act was pushing Pinyin as the base for learning the Chinese language, done in the 1980s.

Then, a law was issued in April 2006 to ban the usage of 'traditional Chinese character'. At that time, the total Romanization was scheduled to be completed by 2016.

However, in August 2006, I [Tienzen (Jeh-Tween) Gong] published "Chinese etymology" showed that the Chinese written system is the perfect language in the world.

There are three simple requirements for a PERFECT language.

One, with only a set of a finite number of codes (such as 26 alphabets), it can generate unlimited (infinite) words (vocabularies). English-like language gets 100 points on this. Chinese WAS getting a big **zero**.

Two, the pronunciation of every word can be READOUT from its face. English-like language gets 100 points while Chinese was again getting a big **zero**.

Three, the MEANING of every word can be READOUT from its face. English-like language gets 20 points as 20% of English words can be readout their meanings via root-words, prefixes and suffixes while again Chinese WAS getting another big **zero**.

The screenshot shows the WorldCat website interface. At the top, there's a search bar and navigation links like 'Advanced Search' and 'Find a Library'. Below the search bar, there are links for 'Add to list', 'Add tags', 'Write a review', and 'Rate this item'. The main content area displays the book title 'Linguistics manifesto : universal language & the super unified linguistic theory' by Tienzen Gong. It also shows the publisher 'Diamond Bar, Calif. : PreBabel Institute, ©2010.' and the edition 'Print book : English'. Below this, there's a section titled 'Find a copy in the library' which includes a location input field and a list of libraries. The list contains 8 entries, each with a library name and its location. At the bottom right, there are navigation links for 'First', 'Prev', '1', '2', 'Next', and 'Last'.

Linguistics manifesto : universal language & the super unified linguistic theory
Author: [Tienzen Gong](#)
Publisher: Diamond Bar, Calif. : PreBabel Institute, ©2010.
Edition/Format: Print book : English
Database: WorldCat

Find a copy in the library

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Chicago, IL 60637 United States
4. [Georgia State University](#)
Atlanta, GA 30303 United States
5. [Cornell University Library](#)
Ithaca, NY 14853 United States
6. [Columbia University in the City of New York](#)
Columbia University Libraries
New York, NY 10027 United States
7. [Brown University](#)
Brown University Library
Providence, RI 02912 United States
8. [HCL Technical Services](#)
Harvard College Library
Cambridge, MA 02139 United States

<< [First](#) < [Prev](#) [1](#) [2](#) [Next](#) > [Last](#) >>

However, my works on 'Chinese Etymology' showed that Chinese system gets 300 points (**a perfect score**). My books (not just one) are collected by many Ivy League university libraries, such as Harvard, Cornell, Yale, etc., see

http://www.worldcat.org/title/linguistics-manifesto-universal-language-the-super-unified-linguistic-theory/oclc/688487196&referer=brief_results

http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results

<http://www.worldcat.org/title/chinese-etymology/oclc/318075862>

With this new FACT, the Chinese government put its law (issued in 2006) on backburner since 2008. And, finally, China abandons its Romanization policy in September 2017 (see the news link above). This is **the victory of the entire Chinese people and of the humanity**.

I have repeatedly denounced those May 4th scholars, calling them ignorant and traitors of Chinese people. I especially denounced 周有光 repeatedly on his work on Pinyin, nothing personal but his work was not only dumb but is a shame for Chinese people. I was very glad to find out that {周有光：最反感别人叫我“汉语拼音之父”，

see <http://view.news.qq.com/original/legacyintouch/d590.html> (that is, 周 (in 2017 said) hates to be called the founder of Chinese Pinyin). After all, 周 has conscious about what kind of bad thing he had done to the greatness of Chinese people.}

After the publication of my books on Chinese etymology (CE), many people suddenly became experts on CE. No, they are not, and most of their writing on the web is simply wrong.

Again, the abandoning the 'Romanization policy' by the Chinese government is the GREATEST victory for all Chinese people, and I am happy to play a major role in it.

Note: For the recent history of demonizing 汉字 (Chinese characters), see the documentary {汉字五千年 第7集 浴火重生, https://www.youtube.com/watch?v=HjbmAlWe_Ig }.

Finally, I [Tienzen (Jeh-Tween) Gong] have prevented the most insane act of humanity to continue.

References:

The Chinese Language: Fact and Fantasy (by John DeFrancis); see

http://www.pinyin.info/readings/chinese_language.html

The Ideographic Myth (sample chapter of The Chinese Language: Fact and Fantasy); see

http://www.pinyin.info/readings/texts/ideographic_myth.html

Ideogram: Chinese Characters and the Myth of Disembodied Meaning (by J. Marshall Unger);

see <http://www.pinyin.info/readings/ideogram.html>

Introduction (of the above book); see <http://www.pinyin.info/readings/texts/unger-intro.pdf>

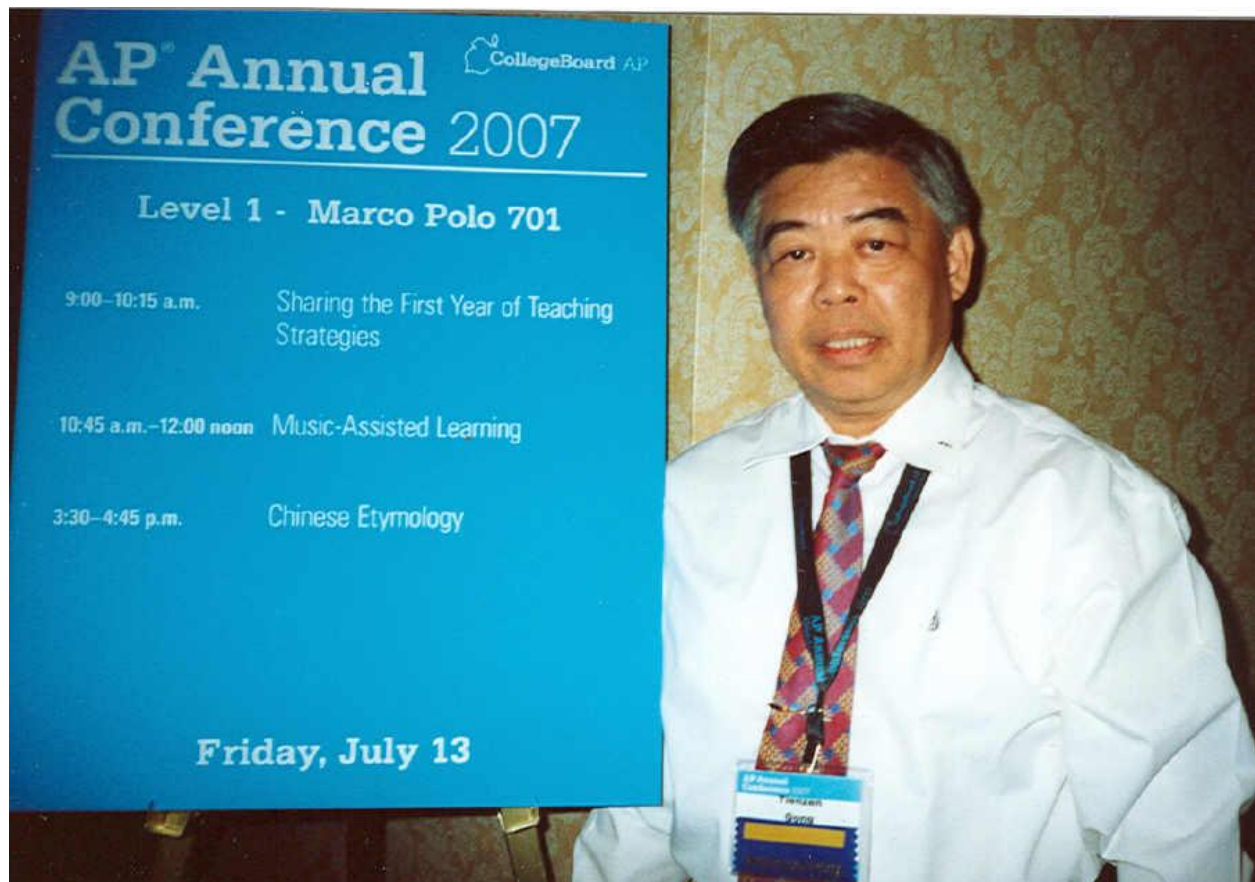
Chapter two

--- Presentation at AP Annual Conference 2007 CollegeBoard

Presenter: Tienzen (Jeh-Tween) Gong

Date and place: July 13, 2007 at Venetian Resort in Las Vegas

Abstract: While there are at least 60,000 Chinese characters in the Chinese dictionary, an average educated Chinese native learns about 6,000 Chinese Characters one at a time, as standalone characters.



Thus, Chinese written language is viewed as one of the hardest languages to learn in the world. It is even viewed as the **dog turd** by almost all the modern time (after the May 4th movement in 1919) Chinese philologists and most of the Western sinologists (see Chapter One).

In this session, participants will learn that **the Chinese word system is a 100 %-word root system** with only 220-word roots, and it could be simpler than the high school geometry. The original meaning of every word can be read out loud from its face, and **any educated foreigner who did not know a single Chinese character could master the Chinese word system within six months**. At the end of this session, participants will know why a given word is written as it is.

Presentation: Chinese Etymology

For Americans, Chinese language could be the most difficult language to learn for, at least, two reasons:

1. Each Chinese word is a standalone graphic-like-character-token which has no logic connection with any other words.
2. The match between a writing (written) word and its pronunciations is in a haphazard/ad hoc manner. They must be memorized with brutal efforts.

For more than two thousand years, the native Chinese learns the Chinese language in the same way as Americans do. Thus, today, the high school graduates in China learned about 4,000 Chinese words and about 6,000 words for the college graduates while there are over 60,000 Chinese words.

If Chinese writing words (all 60,000 of them) are all composed of from 220 word roots and if the meaning of each Chinese word can be read out loud from these word roots directly, then the entire Chinese writing words (all 60,000 of them) become as simple as the high school geometry. That is, the entire Chinese writing words system can be mastered by anyone (including Americans) in two semesters.

Again, if every Chinese word carries a pronunciation tag, then learning the pronunciations of Chinese words will be as easy as of English words.

This presentation will show three facts:

1. **Every Chinese word (100%, all 60,000 of them) is composed of from only 220-word roots, and the meaning of each word can be read out loud from those word roots directly.**
2. **Every Chinese word (100%) carries a pronunciation tag.**
3. **Then, why does Chinese people not know about these for over two thousand years?**

The following is the table of content of this presentation:

1. Introduction
2. Chinese language in the eyes of experts:
 - From an American expert
 - From a native Chinese scholar
3. Some examples of words and word roots
4. The Chinese words system
 - The beginning -- three seeds
 - Constructing the roots:
 - 象形 -- pictograph of concrete objects, such as, man, moon, sun, etc. There are only **70** such roots in this group.
 - 指事 -- pointing. No pictograph can be made for any abstract subject or concepts, such as, night, colors. These words are pointed with some concrete objects. There are only **85** such roots in this group.
 - 合成文 -- a root is fused from, at least, two roots (from above two groups). That is, the original roots are no longer visible, such as, the root

辶 (see the following words: 遠、違、達、追、避、通). There are **63** such roots in this group (such as: 夫, etc.)

- 抽象符號 -- abstract symbols. There are **2** such symbols in this group.

There is a total of 220 Chinese word roots.

- Constructing words:
 - 形聲 -- phonetic-loan, there is only one way to make this type words, with **two** parts, one of them is the sound tag.
 - 會意 -- inferring the meaning from word roots. There are, at least, 10 sub-rules.
 - Read it out as a phrase -- 歪 (not upright) as 不 (not) 正 (upright), ..., etc.
 - ...
 - Depending on the position of each root in a word....
 - ...

Note: this type words also carries pronunciation tag, although not always explicitly.

- With these two ways (形聲 and 會意), unlimited words can be constructed.
- Multiplying the words -- a new meaning (not word token) is created with an existing word or words.
 - 轉注 (synonymizing) -- the same meaning words can be exchanged, such as, 我 (I, myself), 自 (I, myself) and 台 (I, myself), etc.
 - 假借 -- for words having the same pronunciation, they are viewed as the same words although their ways of writing are different, such as, 輝 = 輝, 逼 = 偏, 愣 = 楞, etc..
- The confusions:
 - 異字同音 (Homophones) -- different words have the same pronunciation, such as, 哥 (elder brother), 歌 (songs or singing) and 割 (cutting) all having the same pronunciation.
 - 一字數音 (Heteronyms) -- one word has many different pronunciations, such as, 大人 (Da 人), 大夫 (Dye 夫), etc.
- The solutions on those confusions

5. **Why does Chinese people not learn Chinese language via the above system for over two thousand years?**

6. More examples

I. Introduction

The purpose of a language is not just for communications between men. It must possess the ability to describe the mysteries of nature which encompass, at least, two characteristics: **abstraction** and **limitless** in quantity and in number. No amount of the number of words in a language is able to encompass the limitless items and events in nature which must be covered

by an open-ended system. An open-ended system can be made of just two-codes. A set of 60,000 ad hoc characters cannot give rise to an open-ended system by itself. An open-ended language system needs only a finite number of codes (the less, the better) to construct an unlimited word system.

Is Chinese language an open-ended language system? Of course, it is. Then, there is no reason to learn every word as a standalone word. There must have a set of rules. While learning 6,000 different characters is difficult and is a major wasting of young person's youth, creating 60,000 different words as ad hoc and all standalone characters is not only a gigantic mammoth work, but is the stupidest undertaking in human history. If Chinese writing system was created in such a manner, the Chinese culture could never break out the sphere of stupidity.

However, for a native Chinese, he has a lifetime to learn Chinese words one at a time, as standalone words. For an American, he will do much worse than a native Chinese does if he learns Chinese words in the same way as native Chinese does.

II. Chinese language in the eyes of experts

a. From an American expert

Dr. F.S.C. Northrop wrote a book, The Meeting of East and West -- an Inquiry Concerning World Understanding (The Macmillan Company, 1968). He was one of the most prominent Sinologists in America. So, his understanding about Chinese culture can represent the depth and the scope of America's understanding of Chinese culture.

Dr. Northrop wrote, {"(see Chapter One) ... As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (page 316, The Meeting of East and West, The Macmillan Company, 1968).

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character.

Certain consequences follow. Not only are the advantages of an alphabet lost, but also there tend to be as **many** symbols as there are simple and complex impressions. Consequently, the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having **no logical** ordering or connection the one with the other. ...



... Moreover, even the common-sense examples are conveyed with aesthetic imagery, the emphasis being upon the immediately apprehended, sensuous impression itself more than upon the external common-sense object of which the aesthetic impression is the sign. Nowhere is there even the suggestion by the aesthetic imagery of a postulated **scientific** or a doctrinally formulated, **theological** object. All the indigenously Chinese philosophies, Taoism as well as Confucianism, support this verdict." (page 322, *ibid*).}

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese writing language (Chinese words): Denotative and solitary -- no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical and theological objects.

Well, let's examine whether his verdict is correct or not. Let's examine three words, 悲 (compassion), 飛 (fly) and 龍 (dragon).

Why is the word 悲 (compassion) written as it is? As a mental expression, how can it be denoted? It is, in fact, constructed with the following steps.

1. The word 人 means man, a denotative pictograph word.
2. The word 匕 [the right part of the word 化 (transformation)] means change or transformation. It is the result of turning the word 人 upside down. When a man is turned upside down, it is a transformation or a change. Is this a denotative word? Of course, not.
3. The word 北 now is known as north. Its left side is, in fact, the mirror image of the right one (匕). Thus, the original meaning is **two** transformations back to back, which means opposite, such as North is the opposite of South. Thus, the word 背 means the back side of the body. Is 北 a denotative word?
4. The word 非 is formed by stacking two 北 (one on top of the other) , then they are fused , and it means "**opposite to the utmost**." Now, it is known as "not," "is not," or "wrong." Again, is this a denotative word?
5. The word 心 is a denotative pictograph word for heart. Yet, it has a connotative meaning as "ego" or "self."

Now, the meaning of the word 悲 can be read out loud from its face as 非 心, pulling the heart apart or **annihilating the ego** (= compassion). Furthermore, in order to identify clearly of which meaning it carries, a pointer is added, and they form a phrase.

- 慈悲: the word 慈 means "kindly love." Thus, this 悲 means compassion, the annihilation of the ego.

- 悲哀: the word 哀 has two radicals, radical (衣, cloth or dress) and radical (口, mouth). When the mouth is covered by the dress, it is a situation of mourning. Thus, this 悲 means polling the heart apart.

If this word 悲 is denotative (**immediate experienced**), it has denoting with many, many, many turns. Furthermore, how can it be a solitary symbol while it borrows so much from other words?

Of course, one example can always happen as an incidence. So, let's check out one more example.

Can you see that how the word 飛 (fly) is constructed? Why does F + L + Y mean fly? Fly means rising from the ground or **pushing away from the ground**. So, the word fly should be constructed with word roots of "rising" and "pushing away." It is, indeed, the case in Chinese.

The word 飛 has three radicals, radical (升, rising). The top part is formed by stacking two right side of the word 非 (𠂔) which means pushing opposite to the utmost. By stacking two together (𠂔𠂔), it means pushing away very, very, very hard. Yet, pushing to what direction? Rising (升) from the ground!

Again, two examples could still be a coincidence. So, let's check out one more example.

Why should D + R + A + G + O + N mean dragon? In the legend, a dragon is an **animal** which can **fly**, can **transform** and can **violate** the nature laws.

- The word 辛 means harsh and suffering, as its top part is a word root 𠂔 (violating the Heaven). The result of violating the Heaven is harsh and suffering. As a word root, it can be abbreviated to be written as 立. The words of 音、竟、競 are all having this word root. Note: there is a standalone word 立 which means stand or standing, and it is not the same as this word root.
- The left side of the words 肌 (muscle), 肘 (elbow) and 臟 (internal organs) is a word root for muscle (or biological parts). It can be as an indicator for living things, such as animals. Note: when it is not as a word root but as a standalone word, 月 means moon.
- We have learned the word 匕 (transformation, right side of the word 化) and the word 飛 (fly).

Now, would anyone be surprised that the word 龍 must mean dragon!

1. Top left: 立, violating above.
2. Bottom-left: 月, as an animal.

3. Top-right: 匕 (right side of the word 化, transformation).

4. Bottom-right: Top part of the word 飛 (fly).

In fact, there is another word root on the right side, and it connects the top (transformation) and the bottom (fly). It is a mirror image of the word for "disappear(ing), 亡 (亡)." Dragon can fly and transform to what? To disappear!

Well, what should we think about the verdict of Dr. Northrop now? If he is right, then there is no gene of logic nor gene of science in the Chinese language. Without getting rid of Chinese language, Chinese would have a hard time to convey the modern technology and science. That is, there would be no internal energy in Chinese culture to make China a modern country. Of course, there would be no chance of any kind for her to be a challenger to America.

If he was wrong, he had greatly misled the American people. There are over 60,000 Chinese words, and only 70 of them are meeting Dr. Northrop's definition of denotative words: "... having a directly observed form like that of the immediately seen item of direct experience which it denotes" (page 316, *ibid*).

Now, I am arbitrarily listing a few more words here for us to check out his verdict further.

- 虎 (tiger), 虛 (hollow, not solid), 虐 (abuse), 虜 (capture), 庖 (crack between stones), 處 (position, or a place), 簫 (a flute-like instrument), 虔 (sincere)....
- 鹿 (deer), 慶 (celebrate), 薦 (recommendation), 塵 (dust), 麗 (beauty, beautiful), 麓 (foothill)....
- 紅 (red), 綠 (green), 紫 (purple), 緣 (the luck of meeting someone), 線 (thread), 緩 (slow in motion),

The words of tiger, deer, red, green, flute and thread are denotative in meanings. Yet, it is very clear that they are composed of word roots. Can any other words listed above meet Dr.

Northrop's definition of denotative words? It would be a very interesting bet if anyone is able to find 100 pure (100%) Northrop denotative Chinese words: "...related merely as the items in the concrete, individual aesthetic experience are associated, ..." (page 319, *ibid*).

Obviously, **Dr. Northrop did not know that Chinese writing word system is an 100% root word system.**

b. From a native Chinese scholar

Professor Julia Ching (秦家懿, a native Chinese, see

https://en.wikipedia.org/wiki/Julia_Ching##targetText=Ching%20rose%20to%20prominence%20as,leading%20Song%20Confucian%2C%20Zhu%20Xi.) is professor of religious studies at the

University of Toronto. She has taught in Australia, at Columbia and Yale Universities. She is also the co-author of the book **Christianity and Chinese Religions** (ISBN 0-385-26022-9). In that

book, professor Ching wrote, {"A phrase frequently found in the Book of History [尚書]

introducing royal pronouncements is Wang jo yue [王若曰]. The difficult term is jo [若]. Some philologists have explained it as **'The King, seized by the spirit (jo), said.'** In this light, the kings appear to have made many speeches in a trance state, communicating what they had heard from the divine, or at least they were perceived as having done so. The loss of the etymological meaning of the word jo has caused Chinese exegetes and Western translators to understand it to mean 'The King said to the following effect.' " (page 25)).

There is no excuse for the errors in the above passage, especially as Professor Ching is a native Chinese scholar. Indeed, the Chinese Etymology is heavily camouflaged and is deeply hidden. Yet, it is not completely lost. Furthermore, the common meaning for the word 若 is "as... something" or "if...something." There is no chance of any kind for it to be a **spirit** of any kind. Let us look at the following words, 花 (flower), 茶 (tea), 苦 (bitter), 若. All these four words share a word root (on the top of each word) which is a word root to identify that word is a name of a grass-like plant. You might already notice that the word 苦 (bitter) and the word 若 are very similar. The word 苦 is a name for a vegetable which is very bitter, so it also means bitter. The cross (十) right above the 口 (mouth) in the word 苦 is a different way to write the word root 艹 (grass or weed). By pointing that 艹 directly into the mouth, it signifies to swallow it quickly as it is very bitter. Now, we might guess that the word 若 is a kind of vegetable which can be enjoyed slowly as that 艹 sits on the side of the mouth. Indeed, it is. 若 is the name of a chive-like vegetable, and it is always served on the side of a main dish. That is, it is not the main thing. So, its derived meaning was and still is **"as of ... something, but not exactly."**

In the old time China, king's pronouncement was called edict. In professor Ching's passage, that king {周成王} was only a few years old kid then, and the country was ruled by his uncle (周公), the most famous Duke of Chou who was the one setting the foundation for an 800 years of Chou dynasty. Thus, the pronouncement of a kid king can only be called as-edict. This was the reason that the text was written "King 若 (as...) pronounced."

Indeed, no one today knows that the word 若 was a name of a vegetable as it was only recorded in an ancient dictionary which no one uses any more. Yet, since Chou dynasty, it already meant "as of ... something" or "if ... something." In fact, it gave rise to the meanings of many other words, such as 諾 (a promise, not yet something concrete), 惹 (provoking, not yet become a fighting), 喏 (a sound to acknowledge what was said, not yet respond with action). 偌 (yes, so ..., such ..., not exactly but close to it).

Again, Professor Ching wrote, "In Chinese, wu [巫] is often used in association with the other word, chu [祝], which signifies communication through the mouth with the divine." (page 19, *ibid*).

This time, Professor Ching is seemingly very confident about her knowledge on the Chinese Etymology. She said that the word 祝 signifies communication through the mouth with the divine as there is a radical 口 (mouth) in the word 祝. Her explanation was, of course, wrong.






















The word 祝 has two radicals. The radical 礻 (= 示, means showing signs from heaven). So, it is a radical about deities or religious rituals, such as, 神 (deity) or 祭 (religious ceremony). The radical 兄 means elder brother, and it consists of two radicals 口 (mouth) and 儿 (child). When

a mouth is above a child, he is an elder. During a religious ritual (about 示), the elder (兄) is the one who leads the ceremony. And, this person is called 祝 who is also the master of a temple. Obviously, **even native Chinese scholar does not know much about Chinese Etymology.**

III. Some examples of words and word roots

The following tables show 17 Chinese word root examples.

Example 1 to 7

example 1 to 7				
1	 The right hand, three fingers and one arm. Root 1	 Snow, Radical (rain) + Root 1. The rain which can be held in hand.	 Do things very carefully and respectfully, Root 2 + Root 3, Doing things at dangerous place must be very careful and respectful.	 Holding with hand, radical (wheat stalk) + Root 1, holding wheat stalk with hand.
2		 A dangerous place, Root 2	 A deep water hole, radical (water) + Root 2.	
3	 Crafty hand, Root 1 + radical (flag), Root 3	 Pen, radical (as writing) + root (bamboo)	 Wife, Root 3 + Root (one, united) + Radical (woman), A woman having crafty hand who is united to become one.	
4	 King's seal, means authority and authenticity, Root 4.	 The right proceeding, Root 5 + Root 4. When King's seal and it's image match, the order is correct. Now, it is a name of a month which is a month before all lives come alive.	 Egg, A thing in a right proceeding cannot go wrong.	
	 The mirror image of Root 4. Meaning is the same. Root 5.	 King's officer, Radical (who knows the right and wrong) carries root 5 and root 4.	 Willow tree, Radical (tree) + radical (the right proceeding), It was a wooden post for roping the horse of King's emissary.	
6	 Union, united, together, joint, Root 6.	 Command, order, Root 6 + root 4. When the king's seal is matched (united), it is an order.	 Meeting, Root 6 + radical (camp fire) + radical (speaking), Speaking around camp fire together is a meeting.	
7	 Color of not dyed silk. It means plain or beautiful, Root 7.	 Plain, not contaminated, Root 7 + radical (silk)	 Blank color, Root 7 + radical (red color).	


1 The right hand, three fingers and one arm. Root 1


Snow = 雨 (rain) + Root 1, The rain which can be held in hand.


Do things very carefully and respectfully, Root 2 + Root 3, Doing things at dangerous place must be very careful and respectful.


Holding with hand, radical (wheat stalk) + Root 1, holding wheat stalk with hand.


2 A dangerous place, Root 2


See above


A deep-water hole, 氵 (water) + Root 2.



3 Crafty hand, Root 1 + | (fully expressed), Root 3.



item made by crafty hand. Root 3 + 二 (some items)



Pen, radical (handmade item) + 竹 (bamboo)



Wife, Root (一, united) over root 3, over 女 (woman), A woman having crafty hand who is united with me is a wife.



4 King's seal: means authority and authenticity. Root 4.



The mirror image of Root 4. Meaning is the same. Root 5.



The right proceeding. Root 5 + Root 4. When King's seal and its image match, the order is correct. Now, it is a name of a month which is a month before all lives come alive.



Egg. A thing in a right proceeding cannot go wrong.



5 Root 5



King's officer, 艮 (who knows the right and wrong) carries root 5 and root 4.



Willow tree. 木 (tree) + 卯 (the right proceeding). Willow tree was used as wooden posts for roping the horse of King's emissary.



6 Union, united, together, joint. Root 6.



Command, order. Root 6 + root 4. When the king's seal is matched (united), it is an order.



Giving order, 口 (mouth) + 令 (order), Using the mouth to give the order. Who gives order with mouth



Meeting, Root 6 over (campfire), over 日 (speaking), Speaking around campfire together is a meeting.



is alive. Now, it also means life.

主

Color of not dyed silk. It means **plain** or **beautiful**. Root 7.

素

Plain, not contaminated. Root 7 + 糸 (silk)

青

Bluish color, Root 7 + 丹 (pill). The color of elixir pill.

毒

Poison means to kill without seeing blood, and the victim does not know who the killer is. When a child's life is in danger, mother often puts up a **beautiful** face (root 7) while killing the threat, and the victim is often not knowing the killing act. "Poison" is written as mother with a beautiful face. Root 7 + 母 (mother).

Example 8 to 12

8	𡗗 Field of grass. Root 8.	春 Spring. Root 8 + radical (sun). Great sunshine on a field of grass is Spring.	泰 Plenty, large (amount), tranquility. Root 8 + radical (water). Water in the field of grass will produce plenty and get tranquility.	秦 Name of an ancient State. Root 8 + radical (wheat). A place produces wheat.
9	弄 Lifting a thing with two hands. Root 9.	弄 Manipulate. Root 9 + radical (King). King's hands can manipulate.	戒 Guarding. Root 9 + radical (spear). Carrying spear is guarding.	奕 Playing chess. Root 9 + root (pieces). Note: some font of root 9 looks like radical (large).
9a	𡗗 A variant of root 9. Root 9a.	興 Up-lifting. Root 9a + root (two hands) + radical (together). Two hands held together and up-lifted is happy and high.	興 The same word as the left word, in simplified version. Simplified words do not change the framework of the root word system.	輿 Public opinion or a cart. Root 9a + root (two hands) + radical (cart). Many hands push and carry a cart.
10	氣 Chi, a Chinese concept of energy flow. Root 10.	氣 Energy flow.	每 Every, ceaseless. Root 10 + radical (mother). Mother's loving chi on her child is ceaseless.	乞 Beg. Root 10 + radical (still weak; not yet number one). The energy is still weak and must beg.
11	旂 Flag pole. Root 11.	旄 A flag draped with an ox tail. Root 11 + radical (tail).	旌 A flag decorated with feather. Root 11 + radical (birds).	族 Ethnic group. Root 11 + radical (arrow). It was a target for bundles of arrows. So, it means bundle.
12	𨋖 The rising sun. Root 12.	𨋖 Mediation or an axis. Root 12 + radical (measuring cup). Using measuring cup in the morning market can settle any dispute.	翰 A big bird. Root 12 + radical (feather). Wing and feather in the morning sky is a big bird.	𨋖 Diligence. Root 12 + radical (force). Using force in the morning sun is diligence.

𡗗

8 Field of grass.
Root 8.

春

Spring. Root 8 + 日

泰

Plenty, large
(amount), tranquility.

秦

Name of an ancient
State. Root 8 + 禾

(sun). Great sunshine on a field of grass is Spring.

Root 8 + 水 (water). Water in the field of grass will produce plenty and get tranquility.

(wheat). A place produces wheat.

升

9 Lifting a thing with two hands. Root 9.

弄

Manipulate. Root 9 + 王 (King). King's hands can manipulate.

戒

Guarding. Root 9 + 戈 (spear). Carrying spear is guarding.

奕

Playing Something (chess). 亦 (carry something) over root 9. Note: some font of root 9 looks like the word 大 (large).

𠂇

9a A variant of root 9. Root 9a. Holding something up.

興

Up-lifting. Root 9a + root (two hands) + 同 (together). Two hands held together and up lifted is happy and high.

兴

Simplified 興. Simplified words do not change the framework of the root word system.

輿

Public opinion or a cart. Root 9a + root (two hands) + 车 (cart). Many hands push and carry a cart.

乚

10 Chi, a Chinese concept of energy flow. Root 10.

气

Energy flow.

每

Every, ceaseless. Root 10 over 母 (mother). Mother's loving chi on her child is ceaseless.

乞

Beg. Root 10 over 乙 (still weak, not yet number one). The energy is still weak and must beg.

旂

11 Flagpole. Root 11

旄

A flag with an ox tail. Root 11 + 毛 (hair).

旌

A flag decorated with feather. Root 11 + 生 (birth).

族

Ethnic group or any group/bundle. Root 11 + 矢 (arrow). It was a

target for bundles of arrows. So, it also means bundle.

12 𠂔
The rising sun.
Root 12.

𡗗
Mediation or an axis.
Root 12 + 斗 (measuring cup). Using measuring cup in the morning market can settle any dispute.

翰
A big bird. Root 12 + 羽 (feather). Wing and feather in the morning sky is a big bird.

𡗗
Diligence. Root 12 + 力 (force). Using force in the morning sun is diligence.


With these examples, I have proved that Chinese word system is a root word system. But, why is there no Chinese, **not a single one** for the past two thousand years, learning Chinese writing with a root word system?

The radical system is different from a root word system. Enzymes are the alphabets of a protein language. This is Enzymology or Biochemistry. The elements (atoms) are the alphabets of all chemical compounds, and it is called Chemistry. The elementary particles (proton, neutron, electron and quarks) are the alphabets for atoms, and this is Elementary particle physics. The radical system of Chinese language is as the enzyme to the science while the root word system of Chinese language is as the Elementary particle physics to the science. The radical system is a few steps removed from a root word system. The difference between them is significant and obvious.

The following examples show the difference between a root and a radical.

Example 13 to 15


13	𡗗 a word root, not a word	虎 a word, also a radical for the words below.	虐	虛
		簍	唬	號
14	鳥 a word root, not a word	鳥 a word, also a radical for the words below.	島	梟
		鳩	鵬	鳳
15	害 a word root, not a word	害 a word, also a radical for the words below.	憲	
		轄	瞎	豁


13  a word root,
not a word

 a word,
also a radical for the words below.


14  a word root,
not a word

 a word,
also a radical for the words below.

15  a word root,
not a word

 a word,
also a radical for the words below.




  

Example 16

16					
	word root 16	as a radical for words below.	as a radical for words below.	as a radical for words below.	as a radical for words below.
					
					
					

16


word root 16


as a radical for words
below.


as a radical for words
below.


as a radical
for words
below.


as a
radical
for
words
below



















Another reason for not knowing Chinese word system as a root word system is because that many roots are not words and not recognized as radicals. All roots (1 to 16) above are not words and not recognized as radicals. That is, those roots were never recognized as standalone entities. Furthermore, many descendants of roots (as compound roots) were also not recognized as standalone entities. The example below shows such a case.


Example 17

 Making imprint on ground by animal's (bird's) feet, root 17	 Disperse, scatter, Root 17 = root (bird's head), a scene of birds running around, it is a word and a radical for words below: Root 17a.	 A scene of catching birds, root (top hand) = root 17 = root (lower hand), not a stand alone word. Root 17b.
	 depart, leave, root 17a = root (small bird), Small bird is easier to escape.	 Chaos, Root 17b = root (still weak). Before the birds were caught, it is a sight of chaos.
	 Name of all birds, root 17a = root (sky), Scattered in the sky.	 Phrase, Root 17b = radical (harm), Why? Try to explain it yourself before reading the explanation below.





17 Making imprint on
ground by animal's
(bird's) feet, root 17



Disperse, scatter:  (bird's
head) over Root 17, a scene of



A scene of catching birds: 
(top hand) over  (not

birds running around. it is a word and a radical for words below. Root 17a.

離

depart, leave: root 17a + 隹 (small bird), Small bird is easier to escape.

禽

Name of all birds: root 17a under root (sky), Scattered in the sky.

selfish) over root 17 + 又 (lower hand). Not a standalone word. Root 17b

亂

Chaos, Root 17b + root (still weak). Before the birds were caught, it is a sight of chaos.

辭

Phrase, Root 17b + 辛 (harsh).

Why? Try to explain it yourself before reading the explanation below.

Why does the word (辭, phrase) share the same root with the word (亂, chaos)? It changes the root (still weak), which is the cause for chaos, to the radical (harsh, 辛). This (辭)'s original meaning is a **judgement sentence** (harsh) for a chaotic situation. Later, every phrase (no longer needs to be a judgement sentence) is called with this word. **Not knowing the word roots, we will never know of why a word is written as it is, not otherwise.**

IV. The Chinese words system

a: The beginning -- three seeds

What is the first word in English? In dictionary, the first English word is "a", as it is the first letter of the alphabet, and it is a word. Is it the first seed of English words? That is, it is the seed of English root words. No. Then, what is the first seed of English words? Does English words have a first seed in its system?

In Chinese word system, there is the **first seed** which is the root of word roots. It is the result of Chinese theology, 一劃開天 [one stroke creates the universe]. This one stroke (一) is the first seed of Chinese word system. Today, it is also a word and means 1 (one). However, as a seed, it can represent Heaven (天, God/Heaven), Earth or man, as these three (Heaven/Earth/Man) form the universe in Chinese theology. For more information on this, please review the book (Bible of China Studies & new political science; US copyright TX 8-685-690).

Anyway, the general rules are:

1. when it (一) sits on the top part of a word, it often represents Heaven,
2. when it locates in the middle of a word, it often means man or unite (as one),
3. when it sits on the bottom of a word, it often represents Earth or earth.

According to Chinese theology and Chinese metaphysics, the second and the third seeds are about chi (气, the moving force or energy of this universe). There are, in fact, two symbols to express this chi.

- As a name to identify it. The example 10 above (𠂇) is this word root, the second seed root. The following words are words of some kind of chi, 氣、每、乞、旗, etc.
- To represent its quality or strength, strong or weak. This word root is |, an upright stroke. This is the third seed. It represents the utmost or the completeness of chi. The word 王 means king. Its first stroke 一 on the top represents Heaven, the middle the man, the bottom the Earth. When a man's chi (|) is able to connect all three, he will be and is the king. Anything short of | represents a weaker chi. There are two ways to express this weaker chi, as a bent (not straight) 乙 (乙) or as being blocked on top (cannot break a ceiling, 𠂇, energy being blocked). The following lists some important roots for this weak chi.
 1. 乙 (number two, not yet number one). The right radical of the words (孔、亂、𢇛) is a different way to write 乙, and they all mean still weak or not yet strong.
 2. 兮 (a sigh): 八 (divided) over (being blocked) = not smooth breathing. There are many words using this root, such as 号 (screaming), 號 (crying or yelling), and 虧、粵, etc.
 3. 乃 (not yet, still waiting). The root (ㄣ) is also a very important word root, and it represents that the chi is still very weak and the time is not ready. The word 孕 (pregnant) has two radicals, 乃 and 子 (baby, child), that is, the baby is not yet ready to come out. In fact, the word 子 (baby) is the one stroke 一 placed at the middle of word 了 (completion), a baby was born.
 4. ... etc.

b. Other details

1. Constructing the roots:
 - 象形 -- pictograph of concrete objects. There are only **70** in this group.
 - 指事 -- pointing. No pictograph can be made for any abstract subject or concepts, such as, night, colors. These words are **pointed** with some concrete objects. There are only **85** in this group.
 - 合成文 -- a root is fused from, at least, two roots (from above two groups). That is, the original roots are no longer visible. There are **63** in this group.
 - 抽象符號 -- abstract symbols. There are **2** in this group.

There is a total of 220 Chinese word roots.
2. Constructing words:
 - 形聲 -- phonetic-loan, there is only one way to make this type words, with two parts, one of them is the sound tag.
 - 會意 -- inferring the meaning from word roots. There are, at least, 10 sub-rules.

- Read it out as a phrase -- 歪 (not upright) as 不 (not) 正 (upright), ..., etc.
- ...
- Depending on the position of each root in a word....
- ...

Note: this type words also carry pronunciations tag, although not always explicitly.

3. With these two ways, unlimited words can be constructed.
4. Reducing the total number of words -- a new meaning is created with an existing word or words.
 - 轉注 (synonymizing)-- the same meaning words can be inter exchanged, such as, 我 (I, myself), 自 (I, myself) and 台 (I, myself), etc.
 - 假借 -- the words have the same pronunciations, they are viewed as the same words although their ways of writing are different, such as, 輝 = 輝, 逼 = 偏, 愣 = 楞, etc..

Note: This pathway is the major cause of confusion for Chinese writing system.

5. The confusions:
 - 異字同音 (homophones) -- different words have the same pronunciations, such as, 哥 (elder brother), 歌 (songs or singing) and 割 (cutting) are all having the same pronunciations.
 - 一字數音 (Heteronyms) -- one word has many different pronunciations, such as, 大人 (Da 人), 大夫 (Dye 夫), etc.
6. The solutions on those confusions

It will take, at least, two semesters to discuss these issues. My first goal here is to demonstrate that Chinese word system is an 100% root word system. With the examples in this paper, we should be convinced on this somewhat. I will give more examples later.

My second goal is to demonstrate that every Chinese word carries a pronunciation tag. I will discuss this issue briefly here.

On page 112, **The Columbia History of the World** (ISBN 0-88029-004-8), it states, "Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but each word came to be denoted by a different character. The earliest characters were **pictographs** for concrete words. A drawing of a woman meant a *woman*, or of a broom a *broom*. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the **phonetic loans**, in which existing characters were borrowed for other words with the **same** pronunciation. The fourth stage was a refinement of the third: **sense determinators** or radicals, were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method.

Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic. The

written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended though the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

As an academic and scholastic book, the editors of this book should, at least, verify their writing with some true experts on this subject. Unfortunately, there was not a single native Chinese scholar who knew any better than they were on this matter. Thus, not a single statement in the above passage is correct.

1. It wrote, "A drawing of a woman meant a *woman* [女], or of a broom a *broom* [帚]. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife [婦], ..."

Does 帚 look like a broom? In fact, it has three radicals, the top radical 扌 is the hand (see example 1), 巾 is a piece of cloth, such as, a handkerchief or a mop, and 冃 (the middle radical) means a lid or under a cover, such as, 冠 (hat, head cover). So, the word 帚 is a piece of cloth which is bundled, and it is a tool used by hand.

2. It wrote, "The fourth stage was a refinement of the third: **sense determinators** [會意] or radicals, were added to the phonetic loans [形聲] in order to avoid confusion."

This statement is absolutely wrong. They are two completely different things. The phonetic loan word can have two and only two parts, 形 to identify the category which this word belongs to (such as, a bird group, a jade group, etc.) and 聲 provides the pronunciation information. The 聲 is, in fact, a sub-category, that is, it also gives the final meaning for the word. Every phonetic loan word must point to a concrete or tangible object or concept, and it must belong to a category and a sub-category. For any **intangible object** or **abstract concept**, it can only be expressed with **sense determinator** [會意] words. This kind of words has at least two parts, often more than two. Yet, none of the parts is identifying a category. The meaning of this kind of words is coming from the inferring the meaning of its word roots, such as, 帚, 祭, etc. This kind of words do also carry a pronunciation tag although not explicitly always.

The word 祭 has three radicals; the one on the up-left, 月 means meat (a different way to write 肉); the up-right, 又 means hand; the lower, 示 means showing signs from Heaven. So, 祭 (religious ritual) shows a scene of offering meats with hand to ask signs from Heaven. Its pronunciation is the same (identical) as the word 即. Why? This is a rule which was never recorded anywhere.

The word 即 means ready to get into a **seat**, such as 即位 (inauguration). So, 祭 is a ritual to ask Heaven (or spirits) to sit in and to enjoy the offering, that is, asking Heaven to 即 (sit in). Now, we have discovered a supreme secret. **One of the ways** for the pronunciations of sense determinator [會意] words is by using the same pronunciation of the word which gives its meaning. I will show more this kind of examples in due time.

3. Again, it wrote, "Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic."

Indeed, the sounds of any language do change through the evolution of time. This kind of change is not a unique attribute of Chinese language. So, I will not discuss it. The point is that the phonetic-loan words must be pronounced identical to its sound tag. This is the definition for a phonetic-loan word. It is the criterion to distinguish a phonetic-loan word from a sense determinator word.

- As a phonetic-loan word, 鳩 must pronounce as 九, and it does not matter of how its sound now is different from the sound thousands of years ago. And, 鵬 must pronounce as 朋; 珠 as 朱; 霧 as 務.
- Some words can be easily confused as phonetic-loan words, as they have only two parts, and one of them looks like a category, such as: 君、群、郡、裙. These words all share a same radical 君 (king). There are two reasons that these words are not phonetic-loan words.
 1. King is not truly a category and the second part is not a sub-category.
 2. In phonetic-loan words, the shared radical cannot carry the sound, such as, 鳩 as 九; 鵬 as 朋; the shared radical 鳥 is **silent**. On the contrary, the **pronunciations** of above four words (君、群、郡、裙) are coming from the shared radical 君.

As they are four things related to the king, they should not have the same pronunciations. Yet, their sound should be derived from (or relate to) the sound of 君 (king). Indeed, they are. There are two ways to do it.

- Every Chinese sound has four tones (平、上、去、入). In this case, 君 has the first tone, 郡 pronounces with the fourth tone.
- What if there are more than four related words? In Chinese sound, there are 21 聲母 (consonant) and 16 韻母 (vowel). If the tones are not enough, then 轉韻 (moving one octave, up or down from the vowel). So, the pronunciations of 群、裙 are the 轉韻 of the sound of 君. More examples: (卷、捲、倦、圈), (鶴、罐、灌; 觀、歡; 權、勸), ...

In these cases, the shared phonetic-like radical has produced different pronunciations, as it is not a phonetic-loan radical. In fact, this is the second way to provide pronunciations for sense determinator words.

Now, I have demonstrated that every Chinese word does carry a sound tag, explicitly or implicitly.

1. Sound roots -- They must be memorized. There are a few hundreds of them.
2. Phonetic-loan words -- They all carry an explicit sound tag.
3. Sense determinator words -- They all also carry a sound tag, explicitly or implicitly.
4. Other details, ...

V. Why does Chinese people not learn Chinese language via the above system?

At this point, the question is no longer whether Chinese writing language is a root word system or not but is why Chinese people do not learn Chinese language with the above system.

As a native Chinese scholar, Professor Julia Ching does not know much about Chinese Etymology. As an expert of Sinologist, Dr. Northrop did not know that Chinese language is a root word system. The editors of the book The Columbia History of the World which is a highly praised academic and scholastic work had no idea of what Chinese language is all about while were making some very ignorant comments about it.

At the beginning of the twentieth century, many Chinese scholars began to accuse that the Chinese writing language was the culprit for China's misfortune and turmoil at those days. As each Chinese word is an ad hoc character without a clear logic framework as its soul, the Chinese writing language was accused as the reason that China did not develop science. Furthermore, memorizing six to ten thousand ad hoc characters is not only a gigantic work but a huge waste of young person's youth. Thus, the effort of abandoning traditional Chinese writing system was launched with the goal of total Romanization. In 1958, a simplified Chinese word system was launched as an interim measure. That is, at that time, **no one in China knew that Chinese writing language is an 100% root word system, the perfect language.** By knowing only 220-word roots, the original meaning of every 60,000 Chinese characters can be read out loud from the structure of the word itself.

The ignorance of Chinese Scholars of 1958 is not an incidental case. During the past two thousand years, not a single Chinese scholar truly understand the structure of Chinese word system. During the 唐、宋 period (Tong and Song dynasties, from 650 a.d. to 1,150 a.d.), there were eight great Chinese scholars (唐宋八大家). 王安石 (Wang) and 蘇東波 (Shu) are two of those eight. Wang was also the Prime Minister of Song dynasty for decades, and he was Shu's boss. As the leader of intelligentsia and of political hierarchy, Wang set out to decode Chinese word system. He wrote a book 字說 (Discussions on Chinese words). That book soon became a laughingstock, and Wang burnt it. That book is no longer in existence today; only the name of the book and a few lines survived as quotations in other person's writing. The most important critic was Shu. Wang wrote, "波 (wave) 者、水之皮" (Wave is the skin of water), 皮 as skin. Then, Shu asked, "滑 (slippery) 者、水之骨乎?" (Is slippery the bone of water?) 骨 as bone. Unable to answer one laughing question, Wang burnt his book.

In conclusion, not a single Chinese scholar truly understand the structure of Chinese word system during the past two thousand years. Why? There are four big reasons.

1. Around 340 b.c., Alexander the Great sent a letter to his teacher Aristotle, saying, "Alexander wishes Aristotle well. I have heard that you plan to publish a book on ethics. It is the knowledge for the kings and should not be taught to commoners. Your plan sits not well with me." In the same line of thinking, Confucius said, ["民可使由之，不可使知之。"] (People can be taught to do things but must not teach them the knowledge of why and how.)). The knowledge on Chinese word system must be viewed as a sacred knowledge and **must not be known by commoners**. Thus, the first Chinese dictionary 爾雅 (compiled over 3,000 years ago, long before Confucius) teaches Chinese words as standalone words. No information of any kind about how those words were constructed was discussed.
2. Around 100 a.d. (one thousand years after the first Chinese dictionary), 許慎 (Hsu) published 說文解字 (Discussing radicals and explaining words). It is called 說文 in short. It became the Holy Bible for Chinese word system. While it made a few major,

major mistakes (claiming 90% of the 9,000 words in his book as all pictograph characters), no one has the courage to challenge him for two thousand years. Those mistakes lead all Chinese into a dead alley with no chance to find way out. I am listing three of them below.

- While Hsu did claim that Chinese words have radicals (部首), he emphasized that 90% of Chinese words are pictographic words (象形文字). That is, they are all standalone words, such as, 鳥 (bird), 烏, (black bird), 馬 (horse), 熊 (bear), 魚 (fish) and 羔 (young sheep) are all pictographic words. I have shown the reasons of why this claim is wrong and very wrong in my book {Chinese Etymology: US copyright TX 6-917-909}.
- While Hsu did introduce the concept of 部首 (leading radical of a word), he treated the remainder of a word as hodgepodge, pictographic in essence. That is, although every Chinese word has a leading radical, its main body is still pictographic in essence. Again, every word is still a standalone blob. Furthermore, there are two problems on the concept of 部首.
 - He introduced 540 部首 (leading radicals). About 320 of them are not roots; they are words. So, leading radicals are not roots.
 - Many important roots were not listed as 部首, such as, 夫, 寒, 夊, 寮:
 - The shared part of 春、泰、秦、春 is a very important root. Not only is it not a 部首, it is not discussed anywhere in Chinese literature.
 - The shared part of 寒、騫、寒、塞 is obviously a very important radical. Again, it is not discussed anywhere in Chinese literature.
 - ..., there are many, many more such examples, (卷、眷、眷、拳、券、眷), (寮、僚、遼), ...

Thus, the concept of 部首 did not awake Chinese people to know that Chinese word system is a root word system.

- Hsu did introduce the concept of 六書 (six ways to construct Chinese words).
 - 象形 -- pictograph
 - 指事 -- pointing
 - 形聲 -- phonetic-loan
 - 會意 -- sense determinator
 - 轉注 -- substitution
 - 假借 -- borrowing

In his book, there are only names on these six terms, and there is only one-line explanation for each of the terms. That is, no one truly knows any rules or sub-rules of them. Hsu did not use these rules (六書) in his book, to classify the 9,000 words in his book. For two thousand years, no one tried to elaborate them

further. That is, 99.9999...% of native Chinese today has no ability to know the reason of why 白 (white), 黃 (yellow) and 黑 (black) are written as they are, not otherwise.

Now, I want to show the reason of why 鳥 (bird), 烏, (black bird), 馬 (horse), 熊 (bear), 魚 (fish) and 羔 (young sheep) are not pictographic words.

- Hsu said that the four points under those words are four legs of those animals. Then, is fish also having four legs?
- 黑 (black), 煮 (cooking), 熱 (hot), 蒸 (streaming), 熬 (stewing) and 熟 (well-cooked) are having four points in the bottom too. These four points are a different way to write the word 火 (fire), just flattening the four strokes of the word 火. Thus, the four points in those animals should also mean fire, to signify that those animals could be cooked as food.
- 鳥 (bird) is obviously a compound word, as it shares a root with the following words, 島 (island), 梟 (a bad bird) and 鸛. That is, the four point under the word 鳥 cannot be the four legs of the bird, let alone to say that a bird does not have four legs.

Obviously, Hsu was wrong by claiming that 90% of all Chinese words are pictographic and standalone blobs. Yet, all Chinese takes his words as gospel without any question for two thousand years. In 60,000 Chinese words, there are only 70 pictographic roots. Of course, tens thousands of words do carry these pictographic roots.

3. Among 220 Chinese word roots, there are some mix-ups, perhaps, intentional camouflage. **This kind of camouflage could be intentional, as Chinese governance is all about the sage-hood; that is, if the Chinese linguistic system is very easy for every public, then the sage is no more.**

- Some different roots share a **similar** or an identical symbol.
 1. Example one:
 - 明 (bright), the 月 means moon.
 - 肌 (muscle), this 月 means meat.
 - 前 (front, in front of), this 月 is a mutation for 舟 (boat).
 2. Example two:
 - 股 (buttock), this 几 is a bent stick.
 - 几 (a chair)
 - 鳧 (a short wings birds), this 几 means short wings.
 3. Example three:
 - 眾 (a group people), the radical on top is a laid down eye 目.
 - 羅、罪、罩, the top radical in these words means a net 网.
 4. Many more examples. There is about 15% out of 220-word roots having this kind of mix-up. The shared part of the words in () is not the same word root, (明、香、音、杳), (首、前、美), ...
- When a word root becomes a standalone word, it changes its meaning.
 0. Example one:

- 辛、音、親, the root 立 means violating above.
 - 立 as a standalone word, it means standing.
1. Example two:
 - 幸, the top radical 土 is a different way to write 大 (large).
 - 土 as a standalone word, it means earth.
 2. Many more such examples.
- Of course, when these mix-ups are identified, they are no longer problems.
4. About 50% of word roots are not words, that is, no one ever knew about their meaning. The examples 1 to 16 above are not words and not recognized as radicals (部首). That is, those roots were never recognized as standalone entities. Furthermore, many descendants of roots (as compound roots) were also not recognized as standalone entities. The example 17 above is such a case.

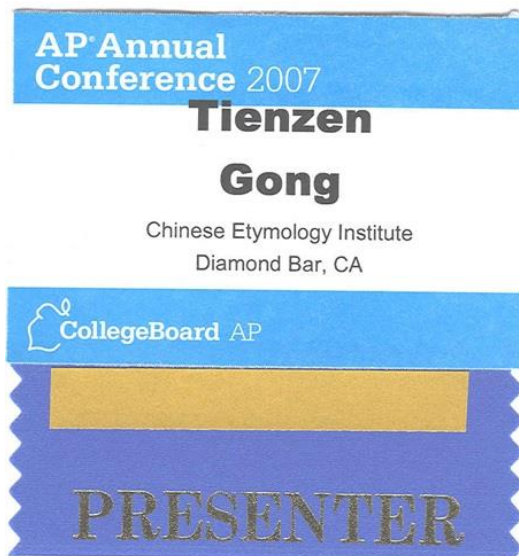
With these four big reasons, not a single person knew that Chinese word system is an 100% root word system during the past two thousand years.

VI. More examples

More examples are available in the following articles:

1. This article [Culture Energy of China](http://www.chinese-word-roots.org/cwr018.htm) lists over 100 words, 春、夏、秋、冬、歲、盡、真、身、南、風、虹、祖、陰、陽、金、德、度、數、律、則、算、術 The url is <http://www.chinese-word-roots.org/cwr018.htm>
2. For the words 理、志、宮、廟、寺、觀、祠 ... , please read [Governability of China -- a new political science](http://www.chinese-word-roots.org/cwr017.htm) at <http://www.chinese-word-roots.org/cwr017.htm>
3. For the words 正、奇、實、虛、勢、節、形、險、戰、偶、天、罩, please read the article [Satellite Killer, unbreakable codes and more](http://www.chinese-word-roots.org/cwr015.htm) at <http://www.chinese-word-roots.org/cwr015.htm>
4. For the words 花、茶、苦、若, please read the article [Political Science and the Equation of War](http://www.chinese-word-roots.org/cwr016.htm) at <http://www.chinese-word-roots.org/cwr016.htm>
5. For the words 掌、指、腳, please read the article [Iraq Predicament and Iran Nuke](http://www.chinese-word-roots.org/cwr014.htm) at <http://www.chinese-word-roots.org/cwr014.htm>
6. For the words 人、七、北、非、飛、悲、哀、辛、音、龍, please read the article [Solution on North Korea Nuke](http://www.chinese-word-roots.org/cwr013.htm) at <http://www.chinese-word-roots.org/cwr013.htm>
7. For the words, 需、儒、倫、合、端、辯、遊、無、修、念, please read the article [Chinese culture and the world security](http://www.chinese-word-roots.org/cwr011.htm) at <http://www.chinese-word-roots.org/cwr011.htm>
8. For the words 服、驂, please read the article [The methodology on China Studies](http://www.chinese-word-roots.org/cwr008.htm) at <http://www.chinese-word-roots.org/cwr008.htm>

The followings are some photo from this conference.







References:

Nationalism and Language Reform in China (by John DeFrancis); see

http://www.pinyin.info/readings/nationalism_and_language_reform.html

Sample chapter: One State, One People, One Language; see

<http://www.pinyin.info/readings/texts/DeFr1950.html>

Chapter three

--- Axiomatic & the perfect language

James Marshall Unger (professor of Japanese at the Ohio State University, see https://en.wikipedia.org/wiki/James_Marshall_Unger) wrote in his book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning (<http://u.osu.edu/unger.26/books/78-2/> ; in the 'Introduction'): it wrote,

{Try this "thought experiment": suppose a couple really smart little green guys from outer space showed up one night in a suburb of Tokyo, just like in a Japanese science-fiction movie. Would they instantly understand all those store-front Chinese characters as soon as they saw them? It's pretty obvious that cousins of E.T. would be as clueless about Chinese characters as you would be staring at street signs in Baghdad (unless, of course, you happen to be literate in Arabic). But that hasn't stopped generations of writers who really ought to know better from insisting that Chinese characters somehow convey meaning to brains through some mysterious process completely detached from language. Think about it: every normal human being naturally acquires a language just by going through infancy in the presence of normal, talking adults. It took hundreds of thousands of years for even one species with this extraordinary ability to evolve. Yet somehow, within the span of just a few rather recent centuries, the Chinese came up with a completely artificial writing system that can denote every thought you could ever express in any of the world's languages without any reference to human speech whatsoever! Something is obviously wrong with this story, and Ideogram explains what.}

Can "cousins of E.T. instantly understand all those store-front Chinese characters as soon as they saw them"?

In the American Heritage Dictionary, @, #, \$, %, &, *, {, } are ideograms. Can any of those ET green guys instantly understand all those ideograms as soon as they saw them?

If the term "ideograph" is defined as Unger's, must be understood intuitively without any instruction, then, Chinese characters are, of course, not ideographs. However, Dr. Unger is wrong. The meaning of @, #, \$, % and & can be understood only by an agreement among a language community. And, that agreement must be learned.

I. Types of language and their scopes

- a. Conceptual and perceptual languages
- b. The capability of languages
- c. The scope of a language

- i. Abstraction
 - ii. About computability
 - iii. About syntaxing
 - iv. Memory space management system
- II. Memory space management of Chinese written system
- a. Views from Western Sinologists
 - b. Dr. Needham's analysis on 82 Chinese words
 - c. Memory management in Chinese word system
- III. The perfect natural language
- IV. Conclusion

For every axiom (formal) system, it consists of the following parts.

- * Some members (in a finite number or in infinity) -- they can be called as "symbols."
- * Some undefined terms.
- * Some definitions (including operations, function, etc.).
- * Some axioms (including inference rules, derivation procedure, etc.)

All the above are arbitrarily given, and they do not have any true-false value. The undefined terms are understood in the context of the entire system although not by any clear-cut definitions. In a sense, the undefined terms are also defined, by the entire system. This is the four-part expression (or nutshell expression) for a formal system.

From the above, something can be produced.

1. String or sentence -- the composite of symbols via some operations (or functions).
2. Theorem or law -- a sentence which is derived from definitions and/or axioms.

By proving every statement (sentence, theorem or law) is true, that the entire axiom system will be true. Although the truthfulness of a system can be tested with a 100% testing, however, it is not a science. In science, the truthfulness of a system must be proved with either induction or deduction (universal) proof. The induction proof requires a two or three steps procedure.

a) Existential Introduction --- to show that a statement (premise, sentence, theorem or law) is true, at least, on **one** instance.

b) Existential generalization --- to show that a statement is true on "**more than one**" instances.

c) Universal proof --- for an "**arbitrarily**" chosen statement, it is true.

By showing a) and b), that statement is already true in a sub-domain of the system. Thus, in every theorem or law of an axiom system, I will show at least two examples.

Most of the modern natural languages are not axiomatic systems in terms of the above description. I will, thus, discuss some key issues about languages first.

I. Types of language and their scopes

What is universe? Physicists have said a lot about it. Yet, in terms of any language, the universe has two parts:

- A stage -- the space and the time.
- The stories -- actors and their relations.

a. Conceptual and perceptual languages

Thus, there can have two kinds of language. In the book The Divine Constitution (Library of Congress Catalog Card number 91-90780, US copyright TX 3 292 052), it wrote, {"... English is a good example of a perceptual language. In English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc. The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real time sequences and the relationship of real space or the relationships of their derivatives. In other words, English is a real time language, a perceptual language.

On the contrary, Chinese is a conceptual language. There is **no tense in Chinese**. All events can be discussed in the conceptual level. The time sequence can be marked by time marks.

Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structure in Chinese, because there are no real verbs. **All actions can be expressed in noun form when they are transcended from time and space**. There is no need to have parts of speech in Chinese. In short, there is no grammar in Chinese. The following are a few examples to show the difference between a perceptual and a conceptual language.

Perceptual: I went to school yesterday.

Conceptual: I go school yesterday.

Perceptual: I am trying to find three pegs now.

Conceptual: I try find three peg now."} (page 71)

Furthermore, the conceptual language has no alignment problem and, thus, will not cause any misunderstanding as the following example showed.

I go to school and saw three dog yesterday.

For a perceptual language, the above sentence is, indeed, giving a conflicting message. Yet, in the conceptual language, the following sentence does not give any conflicting message.

I go school and see three dog yesterday.

In short, the conceptual language marks the **events** with space and time marks. The perceptual language marks the **syntaxes** with space and time marks.}

b. The capability of languages

Almost all computer languages are conceptual language. Yet, different computer language has different capability.

1. The HTML is a masking language. Its sole purpose is to organize a set of data to fit nicely on a web page.
2. Both Basic (of 1980) and C++ are general languages. Yet, their capabilities are different. The major differences are the way of how the data are treated and of how the memory space are managed.
 - For Basic (of 1980), all data of the universe are divided into two groups, the numbers and the strings. The simplicity of these data sets prevents Basic to construct an effective memory space management system. It is also difficult to build a library with module programs. Thus, it is a slow and a weak language.
 - For C++, all data of the universe are represented with functions. That is, it can employ the entire mathematics and can easily construct a big library with module programs. With a great memory space management capability, C++ is now the most used computer language today.

With these examples above, we now are able to list a set of criteria for comparing the capability and the energy of different languages.

- How big a scope of the universe can a language cover or describe?
- How good a memory space management system does a language have?
- How strong an ability can a language adapts for a future challenge?

For the first criterion, we again must know about what the universe is. In the story part of the universe, it consists of, at least, three items.

1. Members of the universe -- a language must be able to name all members of the universe. I call this process as **syntax-ing**.

For a universe B with nine members (1, 2, 3, 4, 5, 6, 7, 8, 9) and a language system C with only one syntaxes (a), it is very easy to prove that the language C is unable to name all members of universe B. With this simple example, we can readily conclude a law.

Language law one: If and only if the size (number of syntax) of a language C is larger than or equal to the size (number of member) of the universe B, then C is able to describe B.

2. Relations among members -- for a three-member universe (a, b, c), it has the following relations: (a), (b), (c), (a, b), (a, c), (b, c), (a, b, c). Yet, no relation {} (the emptiness) should also be one kind of relation. That is, for a three-member universe, it has, at least, eight relations; for four-member universe, 16 relations. Thus, we can get these with an equation:

For a n-member universe, it has 2^n (nth power of 2) relations.

If the order of the relation is important, then (a, b) is not equal to (b, a). Thus, for a n-member universe, its relations must be larger than or equal to $2 \times 2^n = 2^{n+1}$.

Furthermore, we do not truly know what the contexts of those relations are. I will call these relations as **abstraction**.

Yet, we do know a few examples:

- Vector Analysis is a language about vectors (V1, V2, V3, ..., V(n), ...). The Electromagnetic wave-function can be described wholly with only two vectors V1 = E (electric field) and V2 = H (magnetic field).

- The wave-function of quantum particle cannot be described with vectors as it is only a function of probability. Thus, it can only be described with differential equation which is different from the vector analysis.
- The symmetry property of elementary particles can neither be described with vector analysis nor with differential equation. Only the Group Theory can wholly describe it.

With these examples above, we can readily conclude a new law.

Language law two: if and only if the internal logic of language C is greater than or identical to the internal logic of universe B, then C is able to describe B wholly.

3. Size of the universe -- in the book **Mathematical thought -- from ancient to modern times** (ISBN 0-19-506136-5), it wrote, "Two sets that can be put into one-to-one correspondence are equivalent or have the same power." (page 995)

"Since the real numbers are uncountable and the algebraic numbers are countable, there must be transcendental irrationals." (page 997, *ibid*)

As the mathematics is a part of the nature universe, the size of the nature universe must be larger than or equal to the size of the mathematical universe. That is, the size of the nature universe must be greater than or equal to countable infinity plus uncountable infinity. I call this size issue as **infiniteness**.

c. The scope of a language

Thus, to analyze a language on the first criterion (How big a scope of the universe can a language cover or describe?) we must answer, at least, three questions:

- The syntaxing -- naming members of a universe
- The abstraction -- relations among members of a universe
- The infiniteness -- the size of a universe

With the Language Law One, we can intuitively guess that the syntaxing and the infiniteness are the same issue. If we can prove that the **abstraction** is also a subset of the syntaxing, then we can reduce the three problems above to just one issue.

i. Abstraction

What is abstract? In **The American Heritage Dictionary**, it wrote, abstract:

- Considered apart from concrete existence
- Not applied or practical; theoretical
- Not easily understood; abstruse
- Thought of or stated without reference to a specific instance
- Designating a genre of painting or sculpture whose intellectual and affective content depends solely on intrinsic form

However, these definitions do not help us to deal with "abstraction" scientifically. Then, there is no chance for us to make any comparison between abstraction and syntaxing. Thus, I will not try to define what abstraction is but to show some examples.

1. It is **generalization**. There are many equations, such as, $1 + 2 = 3$; $3 + 4 = 7$; $8 + 9 = 17$, etc. Yet, all above equations can be written as $(a + b = c)$. This kind of generalization is one kind of abstraction.

Furthermore, even the operations of + (plus), - (minus), x (multiplication), ..., can be generalized, such as, $a \# b = c$ (# can be of +, -, x or ...). This # algebra is called **abstract algebra**.

2. It is **transcendental**. In the book Mathematical Thought, ..., it wrote, "Any root, real or complex, of any algebraic (polynomial) equation with rational coefficients is called an algebraic number. ..., Consequently, every rational number and some irrationals are algebraic numbers, Those numbers that are not algebraic are called transcendental because, as Euler [Leonhard Euler, 1707 - 83, Swiss mathematician] put it, 'they transcend the power of algebraic method.'" (page 593)
3. It is **imaginary** or **absurdity**. "Euler, in the latter half of the eighteenth century, still believed that negative numbers were greater than infinity. ... As late as 1831 Augustus De Morgan (1806 - 71), professor of mathematics at University College, London, and a famous mathematical logician and contributor to algebra, in his On the study and Difficulties of Mathematics, said, 'The imaginary expression (square root of (-a)) and the negative expression -b have this resemblance, that either of them occurring as the solution of a problem indicates some inconsistency or absurdity. As far as real meaning is concerned, both are equally imaginary, since 0 - a is as inconceivable as (square root of (-a)).'" (page 593, ibid)

Till today, the square root of (-1) is called an **imaginary number i**.

The scope of abstraction is, of course, much greater than the three examples can cover. However, we can only handle what we know how to deal with. The three examples above (generalization, transcendental and imaginary/absurdity) are, indeed, abstractions, and we know how to handle them. They all can be represented by **functions**. That is, they can be computed. In the book The Computational Brain (Patricia S. Churchland, ISBN 0-262-03188-4), it wrote, "Since this hypothesis concerning what makes a physical system a computational system may not be self-evident, let us approach the issue more gradually by first introducing several key but simple mathematical concepts, including 'function,' and the distinction between computable and noncomputable functions. To begin, what is a function? A function in the mathematical sense is essentially just a mapping, either 1:1 or many:1; between the elements of one set, called the 'domain,' and the elements of another, usually referred to as the 'range.' Consequently, a function is a set of ordered pairs, where the first member of the pair is drawn from the domain, and the second element is drawn from the range. A computable function then is a mapping that can be specified in terms of some rule or other and is generally characterized in terms of what you have to do to the first element to get the second....

What then is a noncomputable function? It is an **infinite set** of ordered pairs for which no rule can be provided, not only now, but in principle. Hence its specification consists simply and exactly in the list of ordered pairs. For example, if the elements are randomly associated, then no rule exists to specify the mapping between elements of the domain and elements of the range. Outside of mathematics, people quite reasonably tend to equate 'function' with 'computable function,' and hence to consider a nonrule mapping to be no function at all. But this is not in fact how mathematicians use the terms, and for good reason, since it is useful to have the notion of a noncomputable function to describe certain mappings. Moreover, it is useful for the issue at hand because it is an empirical question whether brain activity can really

be characterized by a computable function or only to a first approximation, or perhaps whether some of its activities cannot be characterized at all in terms of computable functions (Penrose 1989)." (page 62)

ii. About computability

That is, we, now, might be able to transform the issue of abstraction to be an issue of computability which is better defined in mathematics. In the book **Computability and Logic** (Richard C. Jeffrey, ISBN 0-521-38923-2), it wrote, "We shall see in the next chapter that although every set of positive integers is enumerable [countable], there are sets of other sorts which are not enumerable. To say that a set A is enumerable is to say that there is a function all of whose arguments are positive integers and all of whose values are members of A, and that each member of A is a value of this function: for each member a of A there is at least one positive integer n to which the function assigns a as its value. Notice that nothing in this definition requires A to be a set of positive integers. Instead, A might be a set of people (members of the United States Senate, perhaps); it might be a set of strings of symbols (perhaps, the set of all grammatically correct English sentences, where we count the space between adjacent words as a symbol); or the members of A might themselves be sets, ..." (page 4)

"Now a set is enumerable if and only if it is the range of some function of positive integers. The empty set is enumerable because it is the range of e." (page 6, ibid)

"... that the set of functions computable in our sense is identical with the set of functions that men or machines would be able to compute by whatever effective method, if limitations on time, speed, and material were overcome." (page 20, ibid)

"Church's thesis: all computable functions are Turing [computer] computable." (page 54, ibid)

"Abacus computable functions are Turing computable." (page 53, ibid)

"Recursive functions are abacus computable. ..., the class of recursive functions is very broad indeed -- so broad as to make it plausible that **all functions computable in any intuitive sense are recursive.**" (page 70, ibid)

"Turing computable functions are recursive. ... We have seen that all recursive functions [R] are abacus computable [A] and that all abacus computable functions are Turing computable [T]. We shall now prove that all Turing computable functions are recursive. This will close the circle of inclusion

$R \supseteq T \supseteq A \supseteq R$ [Law of computable universe]

" (page 89, ibid)

As soon as we know what abacus and the Turing computer are, we will be able to understand the above passages. Turing computer is an ideal computer which possesses **unlimited memory space and unlimited time to compute**. If a function is not Turing computable, it will not be able to be computed by any real computer of past, of present or of forever future. Thus, under this coverage, we can sense **the scope of the computable universe which is larger than all tasks that all real computers can do**.

Most of us know that all computer languages need only two codes (0, 1). Furthermore, a functioning Turing computer has also only **two states**, NEXT and END. That is, every computable function (task) can be written as a Turing trace, such as:

Function (task) = Turing {... next, next, ..., next (n), ..., End}

If a Turing trace cannot reach the state End, its corresponding function (task) is not computable. Of course, for a real computer, there are very complicated algorithms under every NEXT. Without knowing the true meaning of what the essence of those NEXT is, we are unable to understand what this computable universe really is. Perhaps, the abacus computation can help us. The abacus computation was invented in China about 5,000 years ago. It consists of

- a set of spindles which are lining up from left to right,
- a box of donut-shaped beads,
- during the counting,
 1. one spindle is selected as a **reference** point at the beginning,
 2. number of beads are placed to that spindle according to the count,
 3. when that spindle has 10 beads, it moves one bead to the spindle on the left and empties the original spindle,
 4. repeat the procedure 2 and 3,
 5. when all counting is done, all movements stop.

According to the Law of computable universe above, whatever and however complicated an algorithm it is, it is **always reduced to counting beads**. Furthermore, this abacus computer has also only two states, MOVE and STOP. That is, all computable tasks can be written as an abacus trace, such as,

Computable task = abacus {... move, move, ..., move (n), ..., Stop}

From these two examples (Turing computer and abacus computer) together with the Law of computable universe, it is easy to prove a Two-code language theorem,

For universe B, and language C, B is computable.

then, C can describe B wholly if and only if C is a **Two-code language system**. Such as, (0, 1); (Yin, Yang); (next, end) or (move, stop), etc.

Now, we know what kind of language system is needed to describe a computable universe wholly. However, the computable universe is only a small part of abstraction. It is even smaller than the countable (countable infinity) universe. As we already know that the nature numbers, the rational numbers and the algebraic numbers are all countable infinity. (See page 994 - 998, Mathematical Thought, ...) In the book Computability and Logic, it wrote, "Not all functions from positive integers [nature numbers] to positive integers are Turing computable." (page 27)

iii. About syntaxing

Now, we have reached two conclusions:

1. The computable part of the abstract universe can be reduced to simple counting (which is syntaxing in terms of language), as the countable universe is larger than the computable universe.
2. The non-computable part of the abstract universe must be described by a language system, if any, which has **more than two-codes**.

Thus, before trying to understand the non-computable universe, we are better just studying the counting (syntaxing in terms of language) problem first. In this nature universe, there are men (man 1, 2, ..., n, ...), dog (dog 1, 2, ...), ..., virus (virus 1, 2, ...), Can we syntax them all? What kind of language can syntax them all?

So far, we seemingly are not concerned about this problem at all. From our experience and from our intuitive confidence, we (both English and Chinese) are confident to meet the challenge. Yet, only by solving this problem theoretically, we, then, are able to measure the energy of each language.

There is a well-known **four color theorem** (https://en.wikipedia.org/wiki/Four_color_theorem): {four and only four colors are needed to distinguish all countries from their neighbors on Earth (ball-shaped), regardless of how many countries there are on Earth, one million, one trillion, or to countable infinity}.

What does this four-color theorem truly mean? We can, in fact, borrow this four-color theorem in our syntaxing procedure. For the first member of this nature universe, we give him a ball with one triangle on it. For the second member, we duplicate the last ball and add one dot on it. By connecting the new dot to the old triangle, there are two (or more) triangles on the second ball. For the third ball (for third member), we again add one dot, and it has three triangles (or more) on it. For every new member of this nature universe, we give him a ball as his **id**, the syntax, according to the above procedure. Guaranteed by the four-color theorem, we can give out the unlimited number (in fact, countable infinite) of balls without any duplication in them. Every **id** (syntax) is unique.

That is, with four and only four codes, we can syntax the entire countable (infinity) universe. In the book **Truth, Faith, and Life -- I understand; Therefore, I worship** (ISBN 0-916713-04-0; US copyright TX 2-866-218), it wrote, "Amazingly, all lives also can be described with four and only four colors, A, G, T, C. A is Adenine. G is Guanine. T is Thymine. C is Cytosine. A, G, T and C are four basic chemical building blocks for all lives. The human being's genes and the bacterium's genes are constructed with identical building blocks, but their nucleotide sequence is different. In other words, all lives are singing their own life song with four 'universal' notes, or they are painting their self-portrait with four 'universal' colors." (page 58) That is, the four-color theorem is not only a mathematics theorem but is proved in biology.

However, there are more entities in a universe than its members. For a three-member universe, it contains eight or more entities, as there are relations among members. Can the ball-syntaxing procedure syntax all those relations in addition to its members? The answer is NO. Georg Cantor (https://en.wikipedia.org/wiki/Georg_Cantor) proved two theorems,

1. Nature numbers, rational numbers and algebraic numbers are countable infinity, denoted as $N(0)$.
2. Real numbers are uncountable infinity, denoted as c . And, $c = 2^{N(0)}$. That is, c is infinitely larger than countable infinity.

(See page 992 - 1002, Mathematical Thought -- from ancient to modern.)

Even without the mathematics theorems above, we can easily guess that four codes are not enough to describe the nature universe. Although every single life can be syntaxed uniquely with four and only four codes, some processes cannot be described with those four codes. One of the examples is the reproduction process. Even for a cloning process, it is not described by the four codes. It duplicates the four codes. That is, for a cloning universe, it needs, at least, five codes. For a bi-sexual universe, we need 7 codes.

- Four codes (A, G, T, C) for a single life.
- Two codes to identify sexes (M, F) or (x, y).
- One code to identify the process of copulation or fertilization.

Thus, we can describe the nature universe with a language which contains 7 codes, if we can prove that the entire uncountable universe can be described with 7 and only 7 codes. There is, indeed, such a prove in the book **Truth, Faith, and Life** (ISBN 0-916713-04-0). See page 47 to 55. However, how can we syntax the uncountable universe? There is a **Seven color theorem**: 7 and only 7 colors are needed to identify all countries on a **donut-shaped** (not ball shaped) planet. That is, instead of giving out **colored-ball** id (syntax), we can give out the **colored-donut** id. If we can syntax them all (members, **relations**, and else), we could describe that universe wholly. Thus far, we have discussed the following issues:

- In order to describe the nature universe, our language needs to cover three issues at least.
 1. Syntaxing -- naming the members
 2. Abstraction -- describing the relations
 3. Infiniteness -- sizing the universe
- The abstract universe contains two parts: computable and non-computable. The computable universe can be described with a simple counting procedure, and a two-code language system is able to describe it.
- The countable universe is larger than the computable universe, and it can be described wholly by a **four-code language** system.
- The uncountable universe is larger than the countable universe, and it can be described wholly by a **seven-code language** system.

The only thing that we have not done so far is to prove that the uncountable universe is larger than or equal to the non-computable universe. We can make this a conjecture. Then, the issues of language (syntaxing, abstraction and infiniteness) are reduced to syntaxing only. As long as we can syntax the entire universe (members, relations and else), our language is able to describe that universe wholly. Furthermore, that language needs only 7 codes.

Intuitively, we believe that ALL-natural languages can cover and describe an uncountable universe. Then, the comparison (key differences) between two languages is no longer the issue of how big a scope of a universe that a language can cover but to evaluate the second criterion **{how good a memory space management system does a language have?}**

iv. Memory space management system

As I have shown above, the determinant factor on comparing languages is about the memory space management on words. The less memory is needed to memorize as many words as possible, the better off for the young people. There are, at least, the following ways on memory management. They are listed with their effectiveness; the best is listed first.

1: Rational memory -- for a rational system, by memorizing only a small part of the system (some axioms, theorems, initial conditions, etc.), it will be enough to recall the entire system, such as the suffix system in English. By knowing only 30 suffixes, the entire system of parts of speech is known. Thus, there is a law of memory for rational memory.

Memory law one: for rational system B, C is a set of initial condition of B, and D is a set of rational rules for B, then,

$$C + D = \text{system} = C \times D$$

2: Visual memory -- it is three dimensional, up to three dimensions. In fact, the more dimensions, the better.

3: Auditory memory -- externally, it is one-dimensional. However, it can have some internal dimensions.

4: Webbing memory -- a system can be expressed as many webbed tables. A member can be read out from its web coordinates (x, y, z, ...).

5: Via Association: such as with Mnemonic device (see Chapter Four)

II. Memory space management of Chinese written system

a. Views from Western Sinologists

Dr. Northrop in his book {The Meeting of East and West -- an Inquiry Concerning World Understanding (The Macmillan Company, 1968)}, he wrote: " ... This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. ... (page 316)" For the entire quote, see Chapter Two.

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese writing language (Chinese words): Denotative and solitary -- no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical and theological objects.

Indeed, if Chinese words are all denotative, solitary and no logical ordering or connection the one with the other, it will be a nightmare for anyone who tries to memorize tens thousands of those words.

In Dr. Needham's book {Science and Civilisation in China, Volume 2, History of Scientific Thought}, he analyzed 82 Chinese words, and 77 of them are from two sources:

- 甲骨文 -- the words inscribed on bones after oracle sessions.
- 金文 -- the words inscribed on bronze vessels.

Both of these items were made before 2,000 b.c..

While Dr. Needham was greatly surprised that those words needed for describing science and philosophy existed 4,000 years ago, he nonetheless viewed that Chinese words themselves are all pictographs (being denotative, non-logical universals and solitary). In the next section, I am showing his examples of 80 Chinese characters.

b. Dr. Needham's analysis on 82 Chinese words

From this very small sample set (only 80 characters), it will still be very difficult to memory them if they are solitary pictographs. However, I have shown an axiomatic system to read those words, and it will make the memorializing of them much easier.

I. Logic words:

6. 止 (stop, staying)

- Needham: pictograph of man's foot
 - 屮 is the root word for grass. 屯 is an ideograph to show that 屮 is still under 一 (it can be Heaven, man, Earth or one (1), it means earth here). That is, before the grass breaks out the ground, it is a period of waiting and difficulty. 止 is an ideograph of 屮 on top of 一 (earth, ground). That is, the grass has broken out from the ground. The waiting is over (stopped), and the difficulty has ended. 止 is more than STOP; it shows that a new UP-RIGHT beginning is here.
7. 是 (yes, be, correct)
- Needham: as something under the Sun.
 - 是 is 日 (Sun) over 正 (the up-rightness) which is 一 (Heaven, God) over 止 (staying). Knowing to stay under God is up-rightness. Standing under Sun upright is correct, is BEING, is yes.
8. 不 (no, do not)
- Needham: pictograph of a fading flower.
 - 不 is the word 下 (below, lower) touches or hangs on 一 (heaven) side way. It means "do not go lower from heaven."
 - b. 非 (no, wrong, ...)
- Needham: related to the word 飛 (fly), an abstract word.
 - 非 is by stacking two 北 (against or contradiction) which is the root word 匕 (transformation) and its mirror image back to back (two transformations compete). 非 is contradiction over contradictions, the contradiction to the utmost. 背 is the back side of the body. 飛 (fly) is 升 (up-lift) two right radical of 非.
9. 異 (divide, division, different)
- Needham: pictograph of a man with a mask.
 - 異 is 升 (lifting with hands) under 畀 (giving ... something). Lifting hands to give is to divide. After something is parted (giving away), it will be different.
10. 同 (the same, together, unanimous)
- Needham: pictograph of something covered by a lid.
 - 同 (together) and 冠 (crown) share a radical which means cover over cover. 同 is the 口 (mouths) under covered cover, which means unanimous.
11. 如 (as, similar)
- Needham: a phonetic loan word
 - 如 is 女 (woman) 口 (mouth). Woman's saying (command) is as good as man's.
12. 若 (if ... something, as ... something)
- Needham: pictograph of a man picking up some plants while kneeling.
 - See <http://www.chinese-word-roots.org/cwr016.htm>
13. 易 (change, simple, easy)
- Needham: pictograph of a lizard, as its skin can easily change colors.
 - 易 is 勿 (ideograph of a flying flag) under 日 (Sun). A flag under Sun is flying with ease and is changing directions.

14. 變 (change, transform)
- Needham: possible a loaned word.
 - See <http://www.chinese-word-roots.org>
15. 化 (transform)
- Needham: pictograph of two knife-like coins.
 - 人 (pictograph of man). 匕 is the upside down 人, meaning transformation, transformed. 化 is the word for 匕 while it itself becomes a root word.
16. 元 (at the beginning)
- Needham: pictograph of side-view of a human head.
 - 元 is 一 (heaven) over 兀 (stillness). Heaven over the stillness is the creation, the beginning.
17. 始 (to begin)
- Needham: pictograph of a fetus laying head down in a woman's womb.
 - 台 is a self; the top radical means ability, such as, 能 (capable), 云 (speaking). 口 (mouth) is a self. 台 is the innate ability of self. 始 is 女 (woman) 台. Woman's innate ability is to give birth, to begin a new life.
18. 因 (the seed of cause)
- Needham: pictograph of something on a bed sheet.
 - 因、國、園、圓、圀、圍、團、囹 ... all share the same radical 囗 (an enclosed boundary). 囚 (prison or imprison), a 人 man in 囗. Note: 口 (mouth) is different from 囗 (enclosure). 大 is something great. Something great which is boxed up (囗) is 因, the cause.
19. 故 (the event of past, the cause of event)
- Needham: the left side is a pictograph of a shield. The right side signifies a movement of hands.
 - Indeed, the right radical 𠂔 signifies the working something with hands, such as, 放 (put something done or banishment), 敕 (leading horse with hands), 繳 (collecting with hands). 古 means old, ancient. 故 is 古 (old) 𠂔 (events done with hands).
20. 盡 (exhaust, completion)
- Needham: pictograph of a hand holding a brush to clean a container.
 - 盡 is 聿 (items done with hands, such as 書 (book)) over 火 (fire, it becomes four dots, such as, 煮 (cooking), 蒸 (steaming)) in an 皿 (container, stove). Burning items to ashes over fire stove is 盡.
21. 真 (truth, fact)
- Needham: pictograph of a filled-up bag sitting on top of table.
 - The computer implementation of 真 is not correct. The right way to write it should be the same as the right radical of 稹. It has three radicals, 匕 (transformation), the middle radical of 身 (human body, see #38 and #56) and 升 (lifting with hands). When the human body is transformed (dead or

becomes an immortal) and is lifting up to heaven, it reaches the truth, and it is in the state of truth, a fact, a final reality.

22. 類 (category, catalog)

- Needham: as it contains the radical 犬 (dog) and as there are varieties of dogs while they are still the same species, this word means category.
- 類 is 米 (rice), ..., 犬 (dog), etc. listed on a sheet of paper (頁).

23. 少 (little, not much, getting less)

- Needham: pictograph of four grains, which means small in number.
- 少 is 小 (very small) with radical 丿 which means flowing away. Very small while still flowing away is getting less.
- b. 多 (many, a lot). Note: This word is not listed by Needham. See <http://www.chinese-word-roots.org>

24. 公 (public, fair, fairness)

- Needham: pictograph of man's penis.
- 公 (fairness), 私 (private, selfish), 能 share a radical 厶 which means energetic ability. 八 is an ideograph for divide, division, as one line is broken into two pieces. When 八 is further divided in the middle, it is 小 (very small). When it is further divided with 刀 (knife), it is 分 (divides).
公 is 八 (dividing) 厶 (something great). When a greatness is divided, it is fairness and sharing with the public.

II. Action words:

20. 為 (doing things)

- Needham: pictograph of a man handling an elephant by pulling its nose.
- 為、馬、舄、鳥 share a lower radical which **now** means legs of animals. The top radical of 采、為、受 means a facing down hand.
為 is a facing down hand handling a variety (at least three, as shown in the word) of animals. 象 (the elephant) is constructed with different radicals.

21. 行 (walking, doing things)

- Needham: pictograph of a crossroad.
- 彳, the right radical of 行 is the anatomical pictograph of the bone structure of the calf. The right radical is the calf in the air. 行 points out the steps between calves.

22. 去 (going away)

- Needham: pictograph of covered rice container.
- 去, the lower radical is not the same radical as 公、私. There are a few this kind of mixed-up in Chinese word system (see #38). It is, in fact, a cooking container 凵. The top radical is 大 which means an adult here. 去 is an adult picking up his cooking container, going away.

23. 出 (going out, coming out)

- Needham: the top part is a pictograph of a man's two feet. The bottom part is a pictograph of closed space (such as a house).

- 出 is 艸 (grass) coming out of 一 (earth, ground). It describes the same event as the word 止. Yet, they describe two different qualities of that same event. 止, waiting is stopped. 出, something new has coming out.

24. 入 (enter)

- Needham: pictograph of an arrowhead.
- 入, a pictograph of a sliding board, sliding into. 內 (inside), slid into an enclosure.

25. 至 (arrived)

- Needham: pictograph of a target of an arrow.
- 至 is the 不 (no, refused to land) has landed (土, earth). Note: the middle stroke of 不 has turned horizontal.

26. 生 (birth)

- Needham: pictograph of a plant coming out of the earth.
- 生 is the third word in the word group 出、止. It has two 艸 (grass) above 一 (earth, ground).

III. Words of coordinate and the names of entities in the universe

27. 上 (up, top, above)

- Needham: a conception expressed with a geometrical pattern.
- 上, something above 一. The original word has only one dot above the line. As a word root, it keeps the original form, such as the top radical of the following words, 高、亭、言、文、亡.

28. 下 (below, under)

- Needham: the same as the word 上.
- 下, something below 一.

29. 中 (middle, center, fairness)

- Needham: pictograph of the mast of a sailing boat.
- 中 is the 口 (an enclosure, an entity) divided in the middle by 丨.

30. 方 (direction, square, squareness, righteousness, methods)

- Needham: pictograph of plow.
- 方 is not a composed word. It is a pictograph word. As a pictograph word, it must be viewed as a whole and cannot be taking apart. So, the top part of the word is not the top radical of 高、亭 It is a pictograph of binding two boats (舟) together; only the boat head and the tying ropes and hooks are seen. As a boat is a long rectangle, the 方 is a square. It also means methods and methodology.

31. 南 (south)

- Needham: pictograph of a music instrument, such as a bell.
- 五行 (translated by Needham as Five Elements) is really five forces. Each force is associated with one direction, 水 (water) with North, 火 (fire) South, 木 (wood) East, 金 (metal) West, 土 (earth) Center.
南 (South) and 幸 (lucky, avoided a calamity) share a radical which means calamity. The word for calamity is 災, a running fire. The radical for calamity means a hidden fire. According to the Five Element theory, 南 carries a hidden fire; the fire is covered by the top radical.

32. 北 (north, against, contradictive)

- Needham: pictograph of two men sit together, back against back.
- See 3.a.

33. 西 (west)

- Needham: pictograph of a bird's nest or a package.
- 西 is a word root, a pictograph of covering a storage to protect it from the West (winter) wind. 覆、要、粟、票、栗

34. 東 (east)

- Needham: pictograph of a package carried by a man.
- 東, seeing the 日 (Sun) between tree leaves (木). Furthermore, East associates with wood (木).

35. 天 (sky, God)

- Needham: pictograph of a man with a big head.
- When 人 (man) knows 一 (heaven), he becomes 大 (great, greatness).
When 大 partakes 一 (heaven), he knows 天 (God, sky).

36. 日 (Sun)

- Needham: pictograph of the Sun.

37. 月 (Moon)

- Needham: pictograph of the Moon.

38. 明 (bright, visible)

- Needham: the combination of the words of 日 and 月
- For 日 (Sun) and 月 (Moon) together, it should mean Sun eclipse. For brightness or visible, 日 alone is enough. In this word, the radical 日 (Sun) was a typo, through the ages, for the root word 囧 (window, the lower radical 窗). When the Moon light shines through window, the darkness becomes visible and bright, and it is 明.

Note: After 隸書之變 (the first simplification of Chinese words, around 100 b.c.), about 30 (30/220 = 14%) word roots have some mixed-up situations (the same as the above example). As this kind of infection is partial and sporadic for each word root, the total affected words are less than 200. The shared radical in the following words in () is, in fact, **not the same word root**.

(明、肌、服), (音、旨), (眾、羅), (幸、至), (草、苟), (几、股、臆), (公、去), ...

Although this kind of infection is very limited, it does become a great camouflage to hide the fact that Chinese word system is an 100% word root system. **This kind of camouflage could be intentional, as Chinese governance is all about the sage-hood; that is, if the Chinese linguistic system is very easy for every public, then the sage is no more.**

The second simplification (implemented in 1958) caused more confusions. It, however, did not affect the word root system. The total simplified words are 2010, out of 60,000 words. It consists of five parts:

3. Already simplified over the ages: seventy percent of them are already simplified as non-standard ways to write (行、草書) during the hundreds or thousands of years already.
4. Drop the silent word root: such as, (術 --> 朮), (開 --> 开), ...
5. Sound borrowing: this is different from the phonetic-loan words. For two words pronouncing identically, use the simple word for both words, such as, (驚 <--> 京), The real 京 does add the radical heart on the left; however, my computer is unable to print it out.
6. Symbolize some common radicals while reducing their strokes significantly.
7. Created some new words. Less than 100 new words were created.

39. 光 (light)

- Needham: pictograph of a man carries a torch (fire).
- 光 is 火 (fire) on the top of 儿 (a kid), as there is a candlelight when the kids are sleeping.

40. 歲 (year, age, the yearend)

- Needham: pictograph of a religious ceremony.
- 歲 has three radicals. 止 (stops, stopping), 戍 (the stationed soldiers), 少 (little, lesser). 歲 is the time period (Winter) to reduce the stationed soldiers and to stop (wars).

41. 春 (Spring)

- Needham: pictograph of weeds spouting in the Spring.
- The shared radical (春、泰、奏、秦、春 ...) is stacking three 艸 (grass), two to the left and one to the right. It means grain fields. The 日 (Sun) at (under) the grain fields is Spring.

42. 夏 (the name for Chinese people, Summer)

- Needham: not truly know, the top part looks like a pictograph of a pig.
- The top radical is the word root for human head, such as, 首 (head), 面 (face, having covers over the head on each side). The low radical means walking behind, such as 後 (behind ...), 降 (falling ...) After Spring planting, Chinese is walking slowly, not rush. This time period is summer.

43. 秋 (Autumn)

- Needham: pictograph of a turtle.
- 秋 is 禾 (grain stalks) on 火 (fire). The time burning the grain stalks is Autumn.

44. 冬 (Winter)

- Needham: pictograph of a falling branch while two fruits hanging on it.
- The top radical is walking behind, the same as the lower radical of 夏 (see #42). The two hanging fruits on the bottom are ices, such as, 寒 (cold), 冰 (ice), 凍 (frozen).
- 冬 is the last season (walked really behind) with ices.

45. 風 (wind)

- Needham: pictograph of a peacock spreading its tail.
- 風 is that 凡 (every and each) 虫 (bugs) are flying.

46. 雨 (rain)
- Needham: pictograph of raining.
 - 雨 is the 天 (heaven, sky) 水 (water).
47. 雪 (snow)
- Needham: pictograph of snowflakes.
 - 冫, the word root of right hand, it is the top radical of 聿 (works done by hand), 書 (book).
 - 雪 is the 雨 (rain) which can be held in hand.
48. 雷 (thunder)
- Needham: pictograph of lightning.
 - Something associated with 雨 (rain) and can be observed (heard) in the grain field (田). It might not be heard in the cave.
49. 電 (electricity, lightning)
- Needham: something associated with rain, yet it extends (申) far.
 - The lower radical is not the word 申 (extension). 電 is a variant of the word 雷 to identify something which associates with the thunder.
50. 虹 (rainbow)
- Needham: pictograph of a two-head snake in the sky.
 - 工 (engineering) is derived from 巫 (a woman shaman). 巫 shows two shamans dancing around a build-up (engineered) stage, the 工.
 - 虹 is the dancing platform (工) which is built up by the bugs (虫) in the sky.
51. 老 (old)
- Needham: pictograph of an old man with a cane.
 - The shared radical of 老、考、孝、者 ... is the word root for the word 毛 (hairs). 匕 is transformation.
 - When the hairs are transformed (to white), it is 老 (old).
52. 死 (die, death)
- Needham: pictograph of a man knees in front of a pile of bones.
 - 歹 is the word root for bones without skin. The transformation (匕) of bones to skinless (歹) is 死 (dead). 殯、殮、殯、殊、殤 ... , these words are all relating to death.
53. 人 (human)
- Needham: pictograph of a man.
54. 男 (man)
- Needham: pictograph of a field and a plow.
 - Using 力 (force, energy) in the 田 (field) is a 男 (man).
55. 女 (woman)
- Needham: pictograph of a woman.
 - This is a very unique word. It is constructed with the word 大 (adult) and the word root 丩 which means a flow (the flow of menstruation). By moving the last stroke of 大 to connect to the bottom of the second stroke and adding the stroke

of flow, it forms the word 女 which is also a pictograph of woman's vagina. 女 is an adult with menstruation flow.

56. 身 (human body)

- Needham: pictograph of a pregnant woman.
- 身 has three radicals, the top one is the word root of flow 丿 (which is not implemented in computer). The middle radical is 呂, the pictograph for "backbones." The bottom radical is an upside down 匕. After the first word simplification event (around 100 b.c.), the radical 呂 is no longer obvious in this word.

The 身 (human body) consists of backbones, flows and a special (upside down) transformation (aging). The upside-down transformation signifies an undesired transformation.

57. 皿 (blood)

- Needham: pictograph of a filled-up container.
- The 皿 is a cooking container. The 丶 (dot) shows that something is dripping into the container. During the sacrifice ceremony, the animal's blood is dripping into the container. So, 皿 is blood.

58. 己 (self, I)

- Needham: a phonetic loaned word. It looks like a bow string.
- 亡 means "cannot be found." When a self 一 (can be meant Heaven, man, Earth or as one (1)) can no longer be found is 己 (一 on top of 亡), as Chinese morality demands that every individual must be selfless. Please note the differences among the three words, 己、已、巳.

59. 祖 (progenitor)

- Needham: pictograph of man's penis.
- 示 is the signs from Heaven. 且 has three radicals, 几 (pictograph of a sturdy chair), 一 on the bottom is Earth, the two short 一 inside are Heaven and man. 且 is a very sturdy chair built by Heaven (providing trees) and man, and it is firmly sitting on the ground (Earth). That is, 且 is the most reliable and dependable. Thus, 祖 is the spirit who is in Heaven and is able to show us signs while he is the most dependable and reliable.

60. 妣 (deceased mother)

- Needham: pictograph of external shape of vagina.
- If a vagina looks like 妣, it must be a deformed one. Furthermore, as filial piety is the highest morality in China, it will be the highest crime to pictograph mother's vagina.
比 means compete, comparable or on a par with. 妣 is a 女 (woman) who is 比 (comparable) to [father], that is, she is the mother. Note: 妣 is only used for deceased mother, as her name was written level with father's name on the tombstone.

61. 文 (word, character, pattern)

- Needham: pictograph of a man with tattoo on his body.

- The top radical of 文、高、音、言、享 ... means Heaven or God. 乂 is an ideograph for interlocked pattern or relations. 文 means nature (Godly) patterns or relations.

IV. Words of Chinese philosophy, theology and science

62. 陽 (yang, positive, sun)

- Needham: pictograph of a man carries an astronomy observation instrument.
- Please notice the difference between 易 and 陽 (see #8 of this list). Instead of 日 (Sun), the top radical is 旦 (morning). Thus, 易 means open, opening or openness, as the flag is risen in the morning. The left radical of 陽 depicts a hill. So, 陽 is the hillside opened to the Sun.

63. 陰 (yin, negative, shadow)

- Needham: pictograph of cloud combines with the radical mountain.
- The right radical of 陰 has two radicals, 今 (today, right this moment) and 云 (cloud). 陰 is the hillside covered by cloud now, right this moment.

64. 金 (metal, gold)

- Needham: pictograph of a mine shaft.
- 王 is a King. 玉 (jade) is the stone loved by King. The stone is depicted by the dot. 金 is the item loved by King, even more than the jade. So, two dots are used. The top radical of 金 is 人 (man). Why does it add this top radical? 金 is, in fact, derived from another word 全 (complete, perfect). 人 (man) together (on top of, not side by side) with 王 (king) is completion. 金 is the item loved by both King and people.

Note: in dictionary, 全 has the leading radical 入 (enter), not 人 (man).

65. 木 (wood)

- Needham: pictograph of a tree.

66. 水 (water)

- Needham: pictograph of flowing water.

67. 火 (fire)

- Needham: pictograph of fire flame.

68. 土 (earth, dust)

- Needham: penis-like altar.
- 一 can be as Heaven, man or Earth (earth). At here, 十 is a different way of writing 屮 (grass), such as 早、截 Thus, grass on Earth points out earth (土).

69. 氣 (Chi energy, air)

- Needham: 气 is the pictograph of flowing air. The word 氣 is a variant of it.

70. 道 (Tao, pathway)

- Needham: pictograph of a man's head pointing to a pathway.
- The shared radical of the words (道、遠、進、這、追 ...) means walking. 首 means a human head or leading. Walking after a leading (not blindly) is 道.

71. 德 (virtue)

- Needham: the right part consists of eyes and heart. The left part means walking or doing. With eyes and heart doing, it means man's virtue.
 - The left radical means 行 (walking, action). The right radical has four parts, 十 means ten here, the shared radical (罹、羅、罩、罟、罟、罰、罪 ...) depicts a net, 一 means one and 心 (heart). 德 is an action done by one heart which is boxed by 10 nets. That is, that action is done by observing some detailed rules.
72. 理 (law of nature)
- Needham: a phonetic loan word.
 - Please review the web page, <http://www.chinese-word-roots.org/cwr017.htm>
73. 則 (rules, regulations, shaping an item)
- Needham: pictograph of a set of tableware.
 - 貝 is the seashell which was made as treasures. The right radical of 則 is a variant of 刀 (knife). The seashells can become treasure only if they are shaped to certain way by following a regulation.
74. 度 (measuring, yardstick)
- Needham: the lower part 又 is a pictograph of hand. So, it become a yardstick.
 - The shared radical (度、席、廠、屋、庶 ...) means house. The middle radical 廿 means twenty. 又 is the hand. A house with 20 hands is doing the measuring.
75. 法 (law of man)
- Needham: the left radical means water. It could mean to place prisoners in the river as a kind of punishment.
 - Please review the web page, <http://www.chinese-word-roots.org/cwr011.htm>
76. 律 (confining pathway, confining rules)
- Needham: the left radical means walking or doing. The right one means doing or writing with hand.
 - The left radical means 行 (action). 聿 means items which are done by hand. As there are techniques for producing items with hand, 律 means confining rules.
77. 禮 (social protocol)
- Needham: the left part could be a pictograph of a sex organ. The right part is the pictograph of two pieces of jade in a container.
 - 示 is signs from Heaven. 曲 is a basket for holding offerings (such as fruits). 豆 is a meat cooking pot. Thus, 禮 is the liturgy. Later, it becomes the social protocol of Chinese society.
78. 數 (number, counting)
- Needham: the left-top is a pictograph of woman's updo hair. The left bottom is the word woman. The right part is the radical "action with hand."
 - The shared radical (數、貫) means poking through. 中 is middle or center, 女 (woman). The right radical means "action with hand." 數 is counting the hair pins when making a woman's updo by centering the hair with those pins.

79. 術 (ways and means, method, technique)

- Needham: the word 朮 (a plant which produces gluey tree juice) is inserted in the word 行 (walking or doing).
- 術、術、衛、衝、衡 ... are all words of action. Their meanings depend upon the middle radical. 朮 is a tree which produces gluey juice. Yet, it takes some special technique to make that juice a usable glue. Thus, 術 means methods or techniques.

80. 算 (calculate)

- Needham: pictograph of a bamboo made abacus.
- 算 has three radicals, 竹 (bamboo), 目 (eyes) and 升 (lift something with both hands). 算 is an action by using hands and eyes on something made from bamboo. That job at that time could be counting.

For Needham, it will, indeed, be a huge task to memorize those words. But with my description (an axiomatic system), the memorization of those words becomes very easy, just like memorizing some algebraic laws.

c. Memory management in Chinese word system

As I have shown above, **the less memory is needed to memorize as many words as possible, the better off for the young people.** The ancient Chinese was obviously knowing about six distinct memory ways.

1: **Rational memory** --

Memory law one: for rational system B, C is a set of initial condition of B, and D is a set of rational rules for B, then,

$$C + D = \text{system} = C \times D$$

For example, 100 words with 30 rules of suffixes (100 + 30) will generate about (more or less) 3,000 words (100 x 30).

This **rational memory algebra** is one of the greatest memory management techniques.

This algebra can be greatly improved by a root-generating system. If F is a root-generating system with **N** roots (members), G is the system generated from F and the members of G are the combination of x (a finite number, such as 2, 3 or 5) members of F via **m** numbers of rules, then,

$$G' (\text{Size of } G) = N^m, m \text{ can be any positive integer, } 2, 3, \dots$$

Examples: $N = 10, m=2$, then $G' = N^2 = 100$;

When $m=3$, then $G' = N^3 = 1,000$

When $N = 220, m = 10, G' = 220^{10} \sim 2.7 \times 10^{23} = \text{million} \times \text{trillion} \times \text{trillion}$


That is, by only knowing **N** roots, a system of unlimited size can be known as long as that system is wholly generated by those **N** roots.


I have shown that Chinese word system is an 100% root-system, see (Chinese Etymology; US copyright TX 6-917-909). However, this **root-system** was not revealed wholly to Chinese people. More than 50% of Chinese word roots are not words, and no Chinese knew their meaning.

Although a 部首 (leading radical or prefix) system was revealed, the remainder of the word is still viewed as a standalone and unique **blob** which must be memorized individually. Thus, Chinese word system cannot be learnt easily by foreigners while the native Chinese has a lifetime to burn them in.

On the other hand, with the rational memory algebra, the following example shows that those very complicated words (very difficult even for the natives) need not be memorized with brutal effort.

戀、戀、戀、戀、戀、戀、戀 ...

They are just {  over [心 (heart), 山 (mountain), 木 (wood), 弓 (bow), 手 (hand), 虫 (bug, insect), 鳥 (bird)]}. In fact, the meaning of each word can be read out from the composing radicals.

However,  is not a word, nor a 部首 (leading radical); that is, no one knows its meaning (before my work). So, those words must be memorized as different **blobs** with rote memory.

In addition to the mathematic algebra above, the direct life experience and morality are also parts of rational memory. The following is one example.

- 藿 is the word for a water-bird which is employed by fishman to catch fish, by placing a ring over its neck. So, the bird can dive in the water and catch a fish but cannot swallow it.
- 缶 is a pot. 罐 is also a pot. The **redundancy** of these two words is a very important technique for improving the memory management. I will discuss this later. At this point, it is a way to introduce other new words.
- With 罐 as a pot now, it is easily understandable that 灌 (with water as leading radical) must mean the pouring (water into the pot).

The three words above have **identical** pronunciations. In a way, this should cause some confusions. However, this is another way of memory management (see Chapter Five on homophones). For any other derived words which are **one- or two-steps removed** from the original scene, their pronunciations change somewhat. The pronunciations of the following words are different from the three above.

- 見 is seeing, as looking without intention. Again, it must be easily understandable that 觀 must mean looking with concentrated effort, as the bird 藿 seldom misses its prey.
- 欠 means breathing (easily). Without a ring over its neck, the bird can breathe easier. Again, it is easily understandable that 歡 could mean happy, and it is.
- 木 means tree. When a bird is on tree (not leashed by fishman), it is free, and free is power. Again, it is easily understandable that 權 must mean free and power. In the West, the emphasis is freedom. In China, the freedom is power, and the power is the source of freedom.

- 自由權 -- the Right of freedom
 - 人權 -- human Right
 - 民權 -- civil Right
 - 版權 -- copyright
 - 政權 -- the Sovereign and the government. In the book **Governing by Consent** (ISBN 0-87187-527-6), John Bibby wrote, "The government is an institution that through its actions has ultimate authority to allocate values in society -- to decide 'who gets what, when, how.' ... Government decisions are distinguished from those of other organizations by the fact that they are binding for all of society. ... have a monopoly on the legitimate use of **force**. ... to compel compliance. ... No other organizations in this society can legitimately use physical **force**." (page 7 - 8)
- 正 means uprightness and proper. The 攴 (**the** right radical of 政) means actions with hand. Thus, 政 means using actions or force with uprightness, and 政權 (sovereign and government) is not using force legitimately but can only use force rightly.

These examples not only show one of the techniques of how Chinese words were created but show a great way of memory management.

2. **Visual memory** --- it is three dimensional, up to three dimensions. In fact, the more dimensions, the better. Chinese words are two-dimensional. Furthermore, it employs two additional techniques.
 - Confinement -- all Chinese words are composed of from 220 roots. That is, only 220 different faces need to be memorized. Although the meanings of over 50% faces are not known to most of Chinese people, they do not hinder the visual memory.
 - Modulating -- After a core feature is memorized, the fine differences can be easily distinguished and memorized. The word 藿 above is one example of modulating. The followings are three more examples.

易; 湯、楊、暘、陽、傷、腸、禡 ...

噪; 澡、噪、操、躁、燥、噪、燥 ...

軍; 暉、渾、揮、輝、譚、禪、輝 ...

With only three hundred modules and with the Memory Law One,

300 modules + 220 roots >= 60,000 words

That is, only 520 faces need to be memorized in order to know the entire Chinese word system in terms of visual memory. In fact, all modules are composed of from those 220-word roots. That is, the effort to memorize them (300) will be much easier. If the easier factor is 2, then the 300 modules become 150 in terms of memory effort. So, only 370 (220 + 150) faces need to be memorized for the entire Chinese word system in terms of visual memory.

If the meaning of the module is known, the meanings of the entire word group can be read from their faces out loud. Again, **in order to prevent foreigners to learn Chinese writing language with this kind of easiness, more than half the modules are not implemented as words.** That is, their meanings are not

revealed even to Chinese people themselves. One example is the module (纒) for the words 戀、變 The followings are two more examples:

寒

for 塞、寒、謦、賽、寨、騫、騫 ...

合

for 合、食、今、令、命、倉、會 ...

For these three modules, 99.9999...% of native Chinese does not know their meanings. Thus, the meanings of those words cannot be read out from their faces out loud even they are memorized visually. Thus, they still need to be memorized as standalone blobs, one at a time in terms of their meanings. For native Chinese, they have a lifetime to burn those in.

3. **Auditory memory** -- externally, it is one-dimensional. However, it has some internal dimensions.

- Syllabizing -- Every Chinese word has only one syllable. Every Chinese word carries a sound tag explicitly (such as phonetic loan words) or implicitly (the sense determinant words).

For phonetic loan words, the sound tag is a part of the word: (珠、朱), (鵬、朋), (霧、務) The second word in the () is the sound tag.

For the sense determinant words, the second word depicts the meaning of the first word and is also its sound tag. Yet, they have two different word forms. (羸、盈), (祭、即), (相、像), ...

- Rhyming -- most languages have rhyme, and I will not discuss this further.
- Chiing -- as I have shown before, the Chinese writing language is based on the philosophy of **Chi** (life force). In the **West, the punctuation marks are parts of a visual language, not of the auditory language.** In Chinese, the demarcation marks are chi-words which are parts of both the auditory and the visual languages. For the old Chinese writings, no punctuation marks were used while we do use them today after they were imported, about 120 years ago (see Chapter Ten for more details).

With chiing, a learned chi-scholar can memorize 1,000-word essay (written in accordance to chi) with only one reading. I, myself, can memorize, at least, 60% of any old classic essay of 1,000 words with one reading.

The 秦始皇 (first emperor of China, 221 b.c.; Qing dynasty) burnt all Chinese Classic. After the Qing dynasty was overthrown, an effort was made to recover those burnt Classic. An old man 伏生 was able to recite the entire Classic (13 volumes, over 100,000 words), one of which is a dictionary 爾雅 which contains over 5,000-word listings. A century later, a set of those Classic (as bamboo

scrolls) was discovered. The difference between the two sets of Classic (the recited one and the bamboo scrolls) was very small.

4. **Webbing memory** -- this is more than memory by association. The Chinese word system is, in fact, a web. The modules are anchors. The 部首 (leading radicals) are synapses.

Example of Chinese word web

Modules / Leading radicals	冥 易 軍 緜 采
木	寨 楊 樺 欒 探
手/扌	攀 揚 揮 攣 探
水/氵	寒 湯 渾 灣 深
日	暘 暉
貝	賽 暉 賸

Note: Often, when a word root becomes a standalone word, it changes its word form, such as 手/扌 (hand) and 水/氵 (water). Furthermore, there are 14 (6.4% of 220) word roots for hands, as Chinese culture is based on the hands-on philosophy.

5. In addition to the word-form-web above, there are **word-sound-web** and **word-meaning-web**. However, they are not revealed directly to Chinese people. Only after decades of concentrated study, one might be able to sense (not to construct, as it is a mammoth job) them. Furthermore, by letting some (over 50%) modules to be not words, these webs become very difficult to be discovered. Yet, **although without the conscious knowing of those webs, their existences help the memory management unconsciously.**
6. Error forgiving (homograph/heteronym/homophone) -- many different Chinese words with different meanings in their writing forms have the same (identical) pronunciation, including tones and accent (Homophones). Seemingly, this will cause some great confusions. In a sense, it does. However, it is the greatest forgiving mechanism for the illiterate as those fine differences do not show up in a **verbal** sentence. That is, **using a wrong word (with the same pronunciation) in a writing sentence can still be understood without any difficulty** (such as 九菜 = 韭菜). Only something more is revealed; he is an illiterate. In fact, this forgiving mechanism is a great memory management tool for a language (see Chapter Eight). On the one hand, this confusion is, in fact, a measuring bar to measure the degree of literacy. On the other hand, this homograph/heteronym/homophone play a major role as a memory mechanism.

With this error forgiving mechanism, Chinese language system effectively divides its learners into two categories.

- A. The native Chinese -- they learn the language by burn-in. Every Chinese word is learned as standalone word without the connection to any other words, as they have a lifetime to do anyway. With 20 years burn-in, the college graduate learned about seven thousand words, and it is enough for them to live in a literate world. For those people,

they might sense some beauty about the Chinese language but have no chance to know its essence.

With a lifetime devotion (such as professors who teach the Chinese language in universities), one could put the error forgiving mechanism aside as those confusions are no longer confusions. He might even sense that there is a great underlying structure in Chinese language. Yet, no such a literature was published before my book {Chinese Etymology) 2006.

- A. The foreigners -- without the help of burn-in process, Chinese language is often a nightmare for most foreigners. Yet, as a verbal language, it can be learned in a year to handle the daily conversations. By the old design, Chinese language must be learned by burn-in in order to read those Chinese Classic which is the essence of Chinese culture. After a good burn-in, a learner would have been Sinicized. However, by knowing the underlying structure of Chinese language (the newly discovered Chinese Etymology), any foreigner can set a solid foundation on Chinese written language in six months.

III. The perfect natural language

The above discussions can define a criterion for 'being the best' language: a language with the best memory mechanism will be the BEST language.

Yet, the best might still not be the perfect. On the other hand, the PERFECT must be the best. I will define 'perfect nature language' with the following three requirements. If anyone disagrees with me, I will definitely welcome his critique.

One, it has only a finite number of tokens for constructing unlimited number of words (vocabulary).

Two, the phonetic (pronunciation) of a word (character) should be read out from its face.

Three, the meaning of a word (character) should be read out from its face.

For English, it gets 100 points for 'one' and 'two'. For 'three', English gets 20 points at best (for its root-words, prefixes and suffixes), while the meanings of 80% English words (such as good, book, love, etc.) cannot be read out from their faces.

The mission of this book is to discuss the issue of perfect language while I am using the Chinese written language as one actual example.

That is, I will prove that the three premises below in the entire domain of the Chinese word set universe with both Existential Introduction and Existential Generalization.

- i. Premise one ---- All (each and every) Chinese words are composed of from 220 roots.
 - ii. Premise two ---- The meaning of every Chinese word can be read out from its face.
 - iii. Premise three ---- the phonetic value of every Chinese word can be read out from its face.
- See Chapter five, six, seven and eight for those proofs.

IV. Conclusion

I have discussed three issues on language.

1. How big a scope of the universe can a language cover or describe?

- The syntaxing -- naming members of a universe
 - The abstraction -- relations among members of a universe
 - The infiniteness -- the size of a universe
2. How good a memory management system does Chinese language have?
 3. What is the definition for a perfect language?

The mission of this book is to prove and to demonstrate that the Chinese written language is the perfect nature language.

In Chapter one, I have shown: {for learning Chinese written language via the **old school way** (both Chinese **philologists and the Western Sinologists**), one must memorize all those ad hoc words with brutal effort}. Then, taking 10 to 20 years becomes reasonable. As DeFrancis was the most respected Sinologist in the West, thousands of his students have wasted their youthful life and thousands more are still learning via his way.

While the entire book is to denounce the old schools, I am showing a few examples below to prove my point, for those who do not have the time to read the entire book. The meanings of the following words can be read out from their faces.

1. 盲 (blind) is 亡 (lost or dead) 目 (eyes)
2. 瞎 (blind) is 目 (eyes) + 害 (harmful or harmed)
3. 見 (see or seeing) is 目 (eyes) over 儿 (child), Child sees without intention.
4. 看 (looking) is 手 (hand) over 目 (eyes), putting a hand over the eye is seeing with intention.

Note: In this new Chinese etymology, the entire Chinese character universe is composed of with only 220 roots, and the entire Chinese phonetic universe is composed of with only 300 sound modules.

Those 220 roots and 300 sound modules are clearly described in the books:

One: Chinese Word Roots and Grammar (US copyright TX 6-514-465; on May 5, 2006, written in Chinese)

Two: Chinese Etymology (US copyright TX 6-917-909, on January 16, 2008; written in English)

Three: Chinese Etymology Workbook One (US copyright TX 7-539-827; written in English)

Thus, I will not relist them (220 + 300) in this book. However, my using of them for explaining the Chinese Etymology framework will be self-evident, without any difficulty for the understanding on the issues being discussed in this book.

For the issue of {How strong an ability can a language adapts for a future challenge?}, it will be discussed in Chapter Five/Seven on 複詞.

Chapter four

--- Chinese theories before this New linguistics

{Note: you (the readers) need not to know any single Chinese word for comprehending this Chapter, as this chapter is only talking about the STRUCTURE of the Chinese old linguistic theories. There is no need for the readers to be proficient on the Chinese language.}

Furthermore, I have provided the English descriptions for most of the Chinese characters and terms. However, if you do want to double check the meanings of some Chinese characters or phrases, you can always copy and paste them to the Google translate (although it is a big joke in terms a true translation).}

John DeFrancis (an American linguist, sinologist, and Professor Emeritus of Chinese Studies at the University of Hawaii at Manoa) wrote: {The concept of ideographic writing is a most seductive notion. There is great appeal in the concept of written symbols conveying their message directly to our minds, thus bypassing the restrictive intermediary of speech. And it seems so plausible. Surely ideas immediately pop into our minds when we see a road sign, a death's head label on a bottle of medicine, a number on a clock. Aren't Chinese characters a sophisticated system of symbols that similarly convey meaning without regard to sound? Aren't they an ideographic system of writing?

The answer to these questions is no. Chinese characters are a phonetic, not an ideographic, system of writing, as I have attempted to show in the preceding pages. Here I would go further: There never has been, and never can be, such a thing as an ideographic system of writing. ...} DeFrancis' key point is {There never has been, and never can be, such a thing as an ideographic system of writing.}

A. About 六書 (six ways of constructing Chinese words)

B. What 六書 did not say

C: More on ideograph

D. Mnemonic device, in learning Chinese written language

E: Five tradition Bibles for the Chinese Character set

Before the despising the Chinese written language of the May 4th movement, the Chinese character system was viewed as a great beauty by the native Chinese philologists while viewed as not logical by **all** the Western Sinologists.

The catastrophic history of Chinese character system during the 20th century was discussed in detail in Chapter one. This chapter will mainly discuss the views of Chinese philologists and the Western Sinologists **before the May 4th movement**.

The catastrophic history clearly shows that **no one in China knew that Chinese written language is a 100% root word system** (the most logic and the easiest language to learn in the world) all the way to 2006 when a law about Chinese written system was issued (prohibiting the use of traditional characters in all circumstances, signs and publications) by Chinese government.

For the “Beauty-school”, it still cannot address the issue brought up by David Moser (University of Michigan Center for Chinese Studies) with his very famous article {Why Chinese Is So Damn Hard; written in 2012, see <http://pinyin.info/readings/texts/moser.html> }.

Moser wrote, “Someone once said that learning Chinese is “a five-year lesson in **humility**”. I used to think this meant that at the end of five years you will have mastered Chinese and learned humility along the way. However, now having studied Chinese for over six years, I have concluded that actually the phrase means that after five years your Chinese will still be abysmal, but at least you will have thoroughly learned humility.”

It is an excellent article to read for knowing about the old school. This chapter will discuss some issues of the OLD school.

A. About 六書 (six ways of constructing Chinese words)

From the past 2,000 years to the present, no one (including me) in China or Taiwan learns Chinese characters as a root based axiomatic system.

However, the concept of 六書 (six ways of constructing Chinese words) was mentioned 1,900 years ago while there was no further elaboration at all beyond the six sentences (see list below) in the book of 說文 (So-Wen).

1. 指事者 (pointing or assigning) 視而可識， 察而見意。 上、下是也。
2. 象形者 (pictographic), 畫成其物， 隨體詰出。 日、月是也。
3. 形聲者 (phonetic loan), 以事為名， 取譬相成。 江、河是也。
4. 會意者 (sense determinators), 比類合誼， 以見指偽。 誠、信是也。
5. 轉註者 (synonymize), 建類一首， 同意相受。 考、老是也。
6. 假借者 (borrowing), 本無其字， 依聲托事。 令、長是也。

In volume 15 of 說文 (the last chapter of the book, the epilogue), it wrote: {周禮八歲入小學, 保氏教國子先自六書. ... 其後諸侯力政不統於五 ... 言語易聲, 文字易形. ... 秦始皇 ... (李) 斯作倉 '吉頡篇', 趙高作 '爰歷篇', 大史令胡毋敬作 '博學篇'. ... 是時秦燒滅經書 ... 初有言隸書, 而古文由此絕矣.}

The above passage shows the followings:

One, 周禮八歲入小學, 保氏教國子先自六書: that is, in the ancient time (about 800 years before Qing dynasty, 210 b.c.), the young students learned Chinese words by learning the 六書 first.

Two, 其後諸侯力政不統於五 ... 言語易聲, 文字易形: (about 300 years before Qing dynasty), the warlords no longer submit to the Emperor and the languages (verbal and written) change (no longer unified).

Three, 秦始皇 ... (李) 斯作倉 '吉頡篇', 趙高作 '爰歷篇', 大史令胡毋敬作 '博學篇': at Emperor Qing (秦始皇), three books were written for trying to reunify the languages (especially the written).

Four, 是時秦燒滅經書 ... 初有言隸書, 而古文由此絕矣: Emperor (秦始皇) burnt ALL old books, and the old written system (古文) was then **extinguished**. Thus, the 隸書 (the forefather of the current traditional Chinese characters) was **invented**.

The above shows three very clear points:

First, the current character system is a new invention while the old system was extinguished.

Second, for the old system (古文), it was based on 六書 which is no longer knowable in addition to the six sentences listed above.

Third, (說文) attributes 90% of Chinese characters as 象形者 (pictographic) without attributing to other ways in its explanations for the structures of Chinese characters. That is, 說文 itself **did not use** 六書 as rules for classifying or explanation for the 9,000 words in the book.

In the next 1,900 years, no one made any advancement beyond these six sentences. In 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book used 六書 (six ways of constructing Chinese words) as a part of a book title.

Furthermore, the description of these six ways are not exactly correct, see Chapter Six (for 形聲者, phonetic loan) and Chapter Seven (for 假借者, borrowing).

As there is no elaboration “**at all**” on 六書 available beyond the six sentences mentioned above, my description of them is, in fact, a **reinvention** from me, by analyzing the actual data (the 60,000 Chinese characters).

These six are divided into three groups,

Group 1 --- 指事者 (pointing or assigning) and 象形者 (pictographic). This group creates 文 (a pattern of something). That is, 文 is a pictograph symbol.

Group 2 --- 形聲者 (phonetic loan) and 會意者 (sense determinators). This group creates 字 (a word). 字 is **composed of**, at least, two 文.

In fact, this concept of 文 and 字 forms a composite model, 文 as the root (can be a standalone character) while 字 is a composite word. That is, the ancient Chinese did know that Chinese character set is a 文 (root)-based composite system.

說文 (chapter 15) wrote: 倉頡之初作書, 蓋依類象形, 謂之文. 其後形聲相益, 謂之字. That is, 文 is pictograph; 字 is composed of 形 (文, pictograph) + 聲 (phonetic, verbal).

The followings are **my descriptions** (the new etymology, not as simple as the descriptions above in 說文) about 文 and 字.

文 (pattern of ...) is Root 97 [亠, meaning heavenly or heavenly virtue, which is the shared radical of (亢, 六, 玄, 文, 亡, 亦)] over 乂 (the crisscross pattern). Thus, 文 is a heavenly sign, an image.

字 (word/character) is Root 121 [宀, roof of a house, which is the shared radical of (室, 安, 宓, 家, etc.)] over 子 (child). Thus, the original meaning for 字 according to my new etymology is a child under roof, the descendants. Here, 字 is the descendant of 文.

Yet, there are two types of 文.

1. 象形文 (pictographic) --- an image (pictograph) points out or to a **concrete** object, such as 日 (Sun), 月 (Moon), 山 (hill), 牛 (cow), etc. In fact, there are a total of only **70** 象形文 in the entire Chinese word set, and no more.

2. 指事文 (pointing or assigning) --- an image (pictograph) points out or to a **concept/abstract** (not object), such as 夕 (night), 白 (white color), 卜 (divination), etc. There is a total of **87** 指事文 in the entire Chinese word set, and no more. Note: there are some 指事字 which are not 指事文.

These two 文 (70 + 87 = 157) account 71.4% of the total Chinese 220-word roots.

Group 3 --- 轉註者 (synonymize) and 假借者 (borrowing). This group does not create new words but create new **meanings** or new **usages** from existing words. This group causes the most troubles on decoding the words from their faces as the original meaning of those words were changed by these two operations.

B. What 六書 did not say

If you are new to the Chinese language, you will not have known the following words. Yet, can you still find some rules or relations among those words in their word group?

史, 吏, 使
里, 重, 動, 慟,
垚, 堯, 燒,
中, 串, 患,
乃, 秀, 莠, 盈,
可, 哥, 歌, 河,
工, 左, 佐, 差, 嗟, 江,
豆, 鼓, 鼗, 豎, 戲.

Of course, you can.

Yet, all of the great Sinologists do not find any logic from the above word groups, nor from 六書, see Chapter One.

While Dr. F.S.C. Northrop was one of the greatest Sinologist in the 20th century, can you (a newcomer) make a judgment on his saying, {Chinese written language (Chinese words) is denotative and solitary --- no logical ordering or connection the one with the other.}?

Of course, **you can**. Dr. Northrop was simply wrong regardless of his great academic stature and reputation. There are obvious logic connections between the words (史 and 使), also (動, 慟), (中, 患), etc.

Yet, the ignorance of Dr. Northrop was not an isolated case. All (each and every) great Sinologists and Chinese philologists are not better than him.

Dr. John DeFrancis, Dr. J. Marshall Unger are worse than Dr. Northrop on denouncing the Chinese character system, see Chapter One.

Thus far, I have discussed 六書 (six ways of constructing Chinese words), and we can get the following conclusions.

1. 六書 had known in the ancient time but extinct about 300 years before the Qing dynasty (note: it was **never mentioned by Confucius**). 六書 in this new etymology is truly **reinvented by me**.

2. No one in the past 2,000 years knows about the content and the substance of 六書. Thus, many great Chinese philologists and Western Sinologists made all kinds of ignorant statements about Chinese characters.

3. With 六書 of this new etymology (**not the same as the old sayings**, in the 說文), I have showed the validity of three premises below via both the existential introduction and the existential generalization.

i. Premise one ---- Chinese words are composed of roots.

ii. Premise two ---- The meaning of Chinese words can be read out from their faces.

iii. Premise three --- The phonetic value of each character can be read out from its face.

4. Yet, 六書 of 說文 did not mention that every Chinese character has a sound tag either explicitly or implicitly. In fact, 六書 discussed very little (almost none) on the verbal (phonetic value) part of the language in addition to a subgroup of 形聲 (phonetic loan).

5. 六書 of 說文 did not address the **mutation** process of Chinese word system at all.

6. 六書 of 說文 did not described 複詞.

Thus, the point 3, 4, 5 and 6 will be the center points of this new etymology.

7. The three descriptions of the 六書 of 說文 (the old school) are wrong.

The examples for 形聲者 are wrong. See Chapter six.

The examples for 假借者 are wrong, See Chapter seven.

The description for 會意者 is wrong, see Chapter six.

C: More on ideograph

While Chinese philologists did not describe that Chinese character system is an ideograph system, some Western Sinologists did argued that {Chinese characters are ideographs which are composed of symbols and images, and that these symbols and images, not having any sound, can be read in all languages, and form a sort of intellectual painting, a metaphysical and ideal algebra, which conveys thoughts by analogy, by relation, by convention, and so on.} Indeed, an image can actually be whipped up for many Chinese words, and that image can, in fact, point out the meaning of that word. However, in this ideograph system, there is **no connection between one image to any other one**.

1. This fact was the reason for the conclusion of Dr. Northrop and others (胡適 [Hu Shih] and 林語堂 [Lin Yu Tang]) --- the Chinese written language (Chinese words) is denotative and **solitary** without logical ordering nor connection the one with the other.

2. {There never has been, and never can be, such a thing as an ideographic system of writing} was the views of Dr. DeFrancis and Dr. J. Marshall Unger (see previous sections).

3. Victor Mair (University of Pennsylvania) wrote, “There is probably no subject on earth concerning which more misinformation is purveyed and more misunderstandings circulated than Chinese characters (Chinese hanzi, Japanese kanji, Korean Hanja) or sinograms.”

Thus, for the idea of Chinese characters being ideographs, it was:

- a. accepted by Dr. Northrop and his colleagues with the conclusion that the Chinese word system is a **mess** and was the culprit for China’s demise in the 19th century,
- b. rejected by Dr. DeFrancis, Dr. Unger and Dr. Victor Mair. Dr. DeFrancis wrote, {For ideographic writing, however, it requires mastery of the tens of thousands or hundreds of thousands of symbols that would be needed for ideographic representation of words or concepts without regard to sound. A bit of common sense should suggest that unless we supplement our brains with computer implants, ordinary mortals are incapable of such memory feats. ... I believe it to be completely untenable because there is no evidence that people have the capacity to master the enormous number of symbols that would be needed in a written system that attempts to convey thought without regard to sound, which means divorced from spoken language.}

Regardless of the ideograph debate, none of the Sinologists above knew what the Chinese character set actually is. They did not know that it is a root based axiomatic system, a composite system similar to the physical universe, from

1. elementary particles (mainly proton, neutron, electron, etc.) to atoms (elements),
2. elements to chemical compound (inorganic, organic, biochemical, etc.) or matter,
3. matter to objects or items (stars, life forms, etc.).

The Chinese written system is a composite system, from

- a. word roots to compound roots, radicals or words,
- b. words to word phrases,
- c. word phrases to sentences.

However, no one in the past 2,000 years history knew about this before the publication of the book “Chinese Word Roots and Grammar” (US copyright # TX 6-514-465) in 2006. One of the reasons is that many roots are deeply **buried** under some evolution processes, the root-fusion, the root mutation, or intentional camouflages, etc. I will show two root-fusion examples here.

- i. 雨 (rain) is the fusion of 天 (sky or heaven, 𠂇) 水 (water, 氵). In this case, both the shape of 天 and 水 have changed slightly. However, it becomes all clear when it is pointed out.

ii. 永 (long-lasting or forever) is the fusion of root 97 (heaven or heavenly, 亠) over 水 (water). Only the heavenly water is forever. Root 97 (亠) is the shared radical of (亢, 六, 玄, 文, 亡, 亦), and it means "heavenly."

Again, I will show the law of DNA inheritance of this Chinese etymology.

CE law 0 (the law of DNA inheritance): the DNA of a root (form or sound) will be inherited by its descendants.

Corollary (of CE law 0): the meaning or the sound of a character can be inferred its siblings or descendants.

Examples:

a. 泳 (swim) is 氵 (water) with 永 (long-lasting or forever). In order to avoid sinking in water, only 泳 (swim) can stay floating.

b. 詠 (singing or reading poem) is 言 (speaking or words) with 永 (long-lasting or forever). Before the invention of writing and printing, only the singing poem can last generation after generation.

D. Mnemonic device, in learning Chinese written language

I have discussed the views of many great Western sinologists on the issue of Chinese characters. Yet, how are Western commoners learning Chinese written language? One of the popular ways is by using some kind of mnemonic devices, such as the book "Remembering the Hanzi", written by James Heisig and Timothy Richardson. A sample lesson of the book was available at (<http://mandarinsegments.blogspot.com/2013/05/heisig-method-remembering-hanzi-full.html>)

I reviewed that sample material. The difference between us is greater than the difference between Heaven and Earth. In the sample lesson, Heisig showed 102 examples. There is not a single example having the correct etymology.

Heisig's method is 100% a mnemonic device, having zero substance on etymology. I am showing some simple examples here.

1. 胡,
 - a. Heisig
 - i. keyword -- recklessly
 - ii. Primitive elements -- ancient moon lit up at 100% wattage.
 - iii. story (imaginative memory) -- at a full moon, people tend to get a little "loony" and start acting recklessly.
 - b. Tienzen's Chinese etymology
 - i. meaning -- the skin under the chin (it droops at old age)
Note: the word 鬍 (beard) is the radical "hair" over 胡

- ii. word in roots -- 古 (ancient or old) + 月 (meat, a variant of root 96)
 - iii. reading from the word face -- old or aged meat (skin)
 - iv. its usage -- 胡人 (barbarian, who has long beard in comparing to Chinese)
 - v. derived meaning -- reckless
- 2. 頁,
 - a. For Heisig: example 57 in the sample material
 - i. keyword (meaning) -- page (of book)
 - ii. Primitive elements -- turning a shellfish, one
 - iii. imaginative story -- Pearl of Wisdom, a radiant drop of wisdom with one and only page.

Note: In Kangsi dictionary, 頁 is a human head. There is no secret about this. Yet, Heisig discredited it.
 - b. Tienzen's Chinese Etymology
 - i. Original meaning -- human head. Kangsi dictionary is correct on this one.
 - ii. Word in roots -- root 47 (human's head, 頁) over 儿 (child, root 36)

The Chinese words are composed of roots (the PB set). The roots in a word give a static image. Then, this image is inferred to give meaning for its descendant words.

Heisig simply does not know that 頁 is a child's head. It depicts the head as an item itself. So, every word listed below is about the "head".

頂, top of the head

項, back of the head

順, following the head, obeying

須, makeup on the head, such as beard, hair, etc.

頑, slow head, dumb or stubborn

頓, lowering the head

頭, another word for head

頒, many heads, award to many heads

頗, leaning head (not fair)

領, back of the head (collar)

額, the forehead

頤, lower chin

頸, neck

顆, the unit (or number) of head

There are another hundreds of examples. Why does 頁 also mean "page" today? It is a long story.

In Heisig's lesson 4 (page 43, example 57, 頁) of his sample lesson, he wrote, "As a primitive, this character often takes the unrelated meaning of a head (preferably one detached from its body), derived from the character for the head (Frame 1067)". This is the precise quote, word by word.

Heisig mistakes 頁 as 一 (one) over 貝 (seashell). Not only is this a major mistake but is a great laughing matter. Every 5th grader in China will laugh his tooth off on this. This kind of mistake cannot be excused by claiming as it is only an imaginative mnemonic device. After all, the etymology of the word itself is already the best mnemonic device for the word.

- 3. 亡,
 - a. Heisig
 - i. Keyword -- deceased
 - ii. Primitive elements -- top hat on a hook
 - iii. story (imaginative memory) -- the deceased gentleman left a top hat on a hook in the front hall.
 - b. Tienzen' Chinese etymology
 - i. meaning -- dead or disappear
 - ii. word in roots -- root 97 (Heaven or heavenly, 亠) + root 184 (disappearing, 亡)
 - iii. reading from the word face -- disappearing into Heaven (could be death or eternal life or just a flying away jet or a bird). The key is disappearing.

Let's look at some descendant words.

忘 (forget) is 亡 over 心 (heart). The heart wonders away is "forget."

忙 (busy) is "a variant of heart" + 亡. The heart disappears into ..., it has no time to consider others.

荒 (desolate or lack of) is 亡 over 川 (flowing water). Flowing water disappears

- 荒 (desolate field, not managed garden) is root 49 (grassy plant) over 荒
 - i. 慌 (nervous) is "a variant of heart" + 荒. The heart is facing a desolate situation, not knowing what to do.
 - ii. 謊 (lie or untrue words) is 言 (speech) + 荒. When the words are as not managed garden (big mess) or desolate, it cannot be true words.

In all these words, 亡 does not give any hint of an image that "a man is hanging up a hat while kicking the bucket".

By knowing the correct etymology, the meaning of the words can be read out from their "faces" after learned some basic and with some practices. No mnemonic device is needed at all. In fact, not much memory is needed for them neither.

4. 頑 (example 58, lesson 4, page 43 of Heisig's book)
 - a. Heisig
 - i. keyword -- stubborn
 - ii. primitive elements -- a blockhead, at the beginning
 - iii. imaginative story -- Abel and Cain seeking favors of heaven, with stubborn grimace on their faces.
 - b. Tienzen's etymology
 - i. word in roots (or radical) -- 元 (beginning) + 頁 (human head)
 - ii. direct reading -- as a newborn's head (not the physical head but is about its mental capability).
 - iii. usages
 - 頑皮 -- playful in a mischievous or nuisance sense.
 - 頑劣 -- as a rascal, cannot be educated
 - 頑固 -- stubborn. By selecting "stubborn" as the keyword for 頑, it shows that not only does Heisig not know its etymology, but he does not know the true meaning of the word.
5. 首 (example 67, page 46 of Heisig's book)
 - a. Heisig
 - i. keyword -- heads
 - ii. primitive elements -- horns, nose (自, see his example 32, on page 32)
 - iii. imaginative story -- the picture of a moose head hanging on the den wall. with a note: ... a frequent metaphorical use of the term..., as head of state
 - b. Tienzen's etymology
 - i. word in roots -- 八 (root 176, dividing) + root 47 (human head, 頁)
 - ii. direct reading -- combing the head or dressing up the head
 - iii. usages -- the abstract head of anything, leader, etc.
 - iv. the descendant words -- 道、導

Obviously, Heisig does not know anything about the root 47 (human head, 頁) and mistakes it as a horn over the nose (自). In fact, there are many words from root 47 without the horn, such as,

憂 (worry) -- root 47 (the human head, 頁) over root 205 (covering, 冫) over 心 (heart) over root 17 (pacing, 夂). Direct reading -- the heart is covered by the head while pacing to and fro. Higher generation words -- 優、擾 etc.

夏 (the name for Chinese race, also means summer) -- root 47 (human head) over root 17 (pacing, 夂). Direct reading -- a cultured head pacing. Higher generation words -- 廈

Note: Heisig makes this type of serious error all over the places, such as,

胡, the right radical 月 (meat) was mistaken as 月 (Moon). This is excusable as most of the Chinese people do not know the difference on this one neither.

頁 (head) as 一 (one) over 貝 (shellfish), and this not only is a big error but is a laughing matter.

首 (head) as "animal horn" over 自 (nose). Again, a joke.

6. 丁 (example 86, page 54)

a. Heisig

i. keyword -- fourth

ii. primitive elements -- fourth of enumeration... a lunar calendar

iii. imaginative story -- someone waiting fourth in line, using a giant metal spike as a makeshift chair.

His note: When used as a primitive, the character changes its meaning to nail or spike.

b. Tienzen's etymology

i. word in roots -- 一 (root 1, heaven's chi) over root 5 (rooted chi, 丂)

ii. direct reading -- heaven's chi has rooted

iii. the usages

盯 (keep eye on ...) is 目 (eye) + 丁 (rooted)

釘 (nail) is 金 (metal) + 丁 (rooted)

打 (hitting with hand) is "扌, a variant of hand" + 丁

叮 (repeated reminders or sting with a mouth) is 口 (mouth) + 丁

訂 (place order or sign agreement) is 言 (speech) + 丁

亭 (a permanent hilltop pavilion, as an ancient road site rest area) is root 208 (𡩇, high ground) over root 205 (冖, cover) over 丁. Direct read -- a permanent (丁) covered place on the hilltop.

停 (stop) is 人 (man) + 亭. Direct read -- at 亭, man stop for a break.

寧 (tranquility) is root 118 (宀, roof) over 心 (heart) over 皿 (cookware) over 丁 (rooted). Direct read -- cookware is set (rooted) under roof (house), the heart is in peace.

Can Heisig's 丁 provide the meaning for those words? What is the fourth eye? Fourth metal? Fourth hand? Fourth mouth? etc. The correct etymology is already the best mnemonic device for those words. Heisig's error cannot be excused by claiming them as simply imaginative mnemonic devices.

Heisig's book could be a fun book for a beginner who knows not any Chinese word. If anyone benefited from Heisig's method, good for him. I, myself, do not see it as a good mnemonic device by arbitrary making up a story for a given Chinese character.

In etymology, a true mnemonic device flows out from its logic naturally. Learning all those invented stories will definitely poison learner's mind for a true understanding of Chinese characters.

In addition to Heisig's book, there are a few widely used mnemonic device books, such as:

"Cracking the chinese puzzles" by T.K.Ann, see <https://www.chinese-forums.com/forums/topic/16261-cracking-the-chinese-puzzles-by-tk-ann/> , and

"Chinese characters" by Leon Wieger, see

https://books.google.com/books/about/Chinese_characters.html?id=odrKZvbqJQoC

My comments on them are available at <http://www.chineselanguageforums.com/asking-questions/t-k-ann-and-leon-wieger-t124.html> and thus I will not repeat them here.

In conclusion, the traditional Chinese character system (TCcs) was/is viewed in the following ways by some different groups of scholars.

One, Chinese philologists before the May 4th movement viewed TCcs as a beauty while not being able to provide any logic evidence for it.

Two, almost all Western Sinologists (WS) viewed/view TCcs is a set of solitary symbols without any logical connection among them. A very few WS view TCcs is an ideograph system, but their view is discredited by the majority of the Western Sinologists.

Three, Chinese philologists of the **May 4th movement** and all after that view the TCcs is a **dog turd** (the worst language of the human history and the greatest shame of Chinese people). A movement to abandon TCcs started from the May 4th movement, with the Simplified Ccs as an interim measure while the total abandonment was scheduled in 2016 (about 3 years ago) by Romanization the Ccs 100% with a Pinyin system.

Four, while native Chinese learns the TCcs by immersion, some mnemonic devices are invented to teach foreigners in learning TCcs.

E: Five traditional Bibles for the Chinese Character set

I have talked about the views, from both the native Chinese philologists and the Western sinologists, on the Chinese characters. Although they were disagreeing in many issues among themselves, none of them knew about the fact that the Chinese character set is a root based axiomatic system.

Yet, by all means, the Chinese character system is described in systematic ways by five Chinese character Bibles: 爾雅, 說文 (So-Wen), 康熙字典 (Kangsi dictionary), 詩韻集成 and 對韻.

One, 爾雅 (the earliest dictionary/thesaurus, over 3,000 years ago), it was **edited by Confucius**. That is, it is more than 2,600 years old. It was a beginner's book, having over 5,000 words. It takes the form of synonym thesaurus.

Two, 說文 (So-Wen) was written around 140 a.d., about 1,900 years ago (only about 200 years after the current Chinese character set was finalized). It consists of three parts.

1. Its key point is {依類象形, 謂之文. 其後形聲相益, 謂之字}. That is, the backbone of the Chinese character set is 文 (the radicals) which give rise to 字 [by associating the 文 (形, the pictographs) with the phonetics (聲)]. It listed about 9,000 Chinese words under 540 radicals (部首, leading radicals).

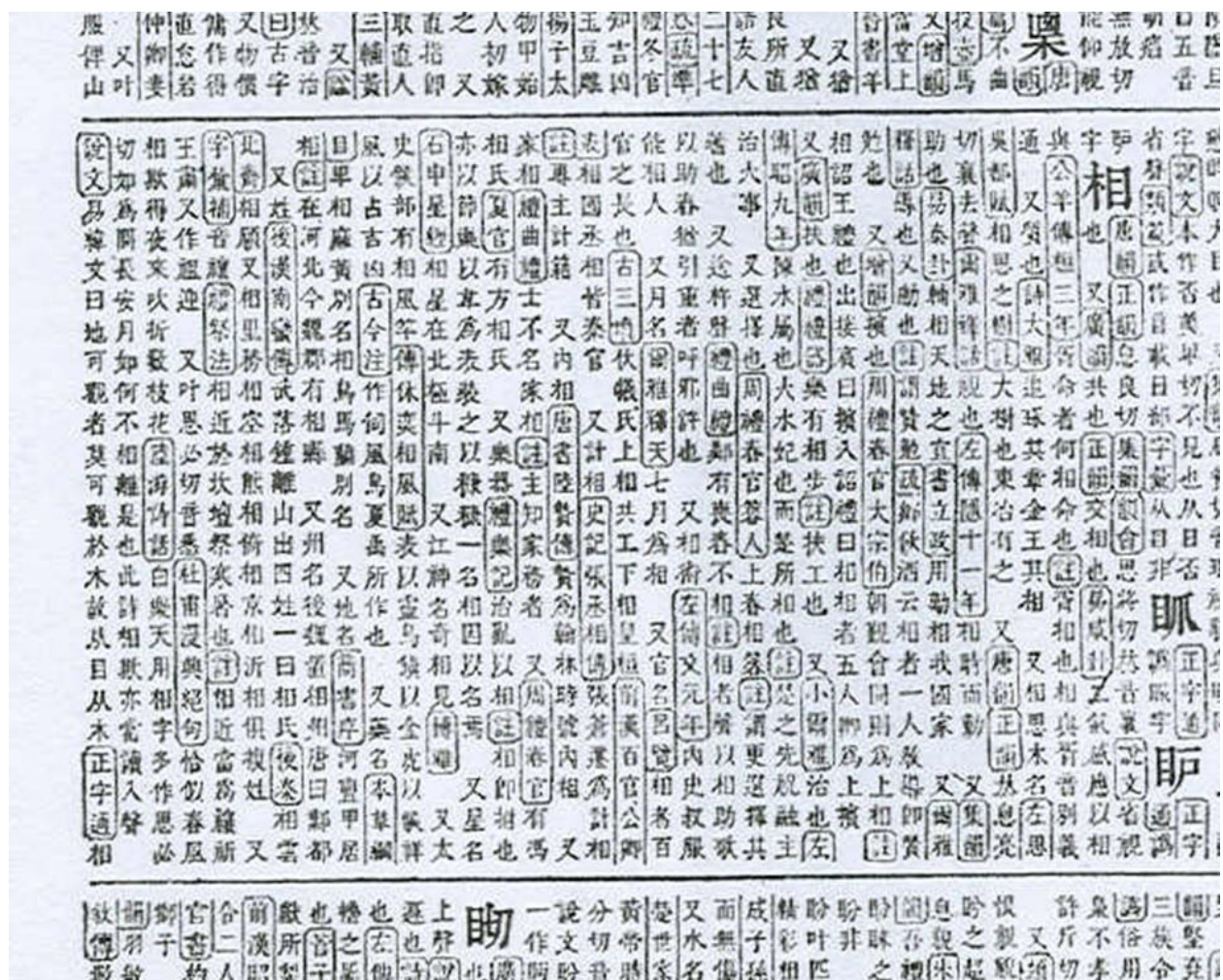
2. It mentioned 六書 (six ways of constructing Chinese words) without any elaboration --- see previous section. The key point here is that the author of 說文 (So-Wen) did not truly understand these six ways although they must be developed before him, and he did not use 六書 as the central rule for classifying his word list for describing those words; he used 部首 as the central rule instead.

3. Among 9,000 words in the book 說文 (So-Wen), 90% of them were classified as pictographic words, that is, the meaning of those words is mainly arising from their pictographic images. For the past 1,900 years, “all” Chinese believe that Chinese words are **pictographic symbols**.

Three, 康熙字典 (Kangsi dictionary) was published around 1680s, about 330 years ago. It consists of two parts.

1. It reduced the 540 部首 (leading radicals) of 說文 (So-Wen) into only 214 and placed about 48,000 words under those 214 leading radicals.

2. While it did not dispute the claim of 說文 that most of the Chinese words are pictographic symbols, it did not use that concept as a key part to provide meaning for those 48,000 words. The meanings of words in the 康熙字典 (Kangsi dictionary) are solely provided from the **phonetic values** of the words (the base of Dr. John DeFrancis' argument). In fact, almost all Chinese characters have more than one phonetic value (being Homograph/heteronym), and the different phonetic value of that word points to the different meaning for that word. Again, the 康熙字典 did not apply the 六書 (six ways of constructing Chinese words) in its editorial process. That is, 六書 did not play any role in providing the meaning for the words listed in the dictionary. The graph shows one example about this {word phonetic values --- > word meanings}.



For word 相:

When it pronounces 襄, it means 襄 (helping)

When pronounces 像, it means 像 (looking alike)

When pronounces 禳, it means 禳 (divination)

When pronounces 悉, it means 悉 (information)

說文 is as the Old Testament and 康熙字典 as the New Testament.

a. 說文 --- the meaning of words is mainly arising from their 部首 (some pictographic images).

b. 康熙字典 --- the meaning of words is mainly arising from their phonetic values.

In the past 2,000 years, no one disputes that both views are correct. Yet, no one ever tries to unify them. For the Western Sinologists, they often only take one side as true while denounce the other side, such as: Northrop took the 說文 view while DeFrancis believed only in 康熙字典.

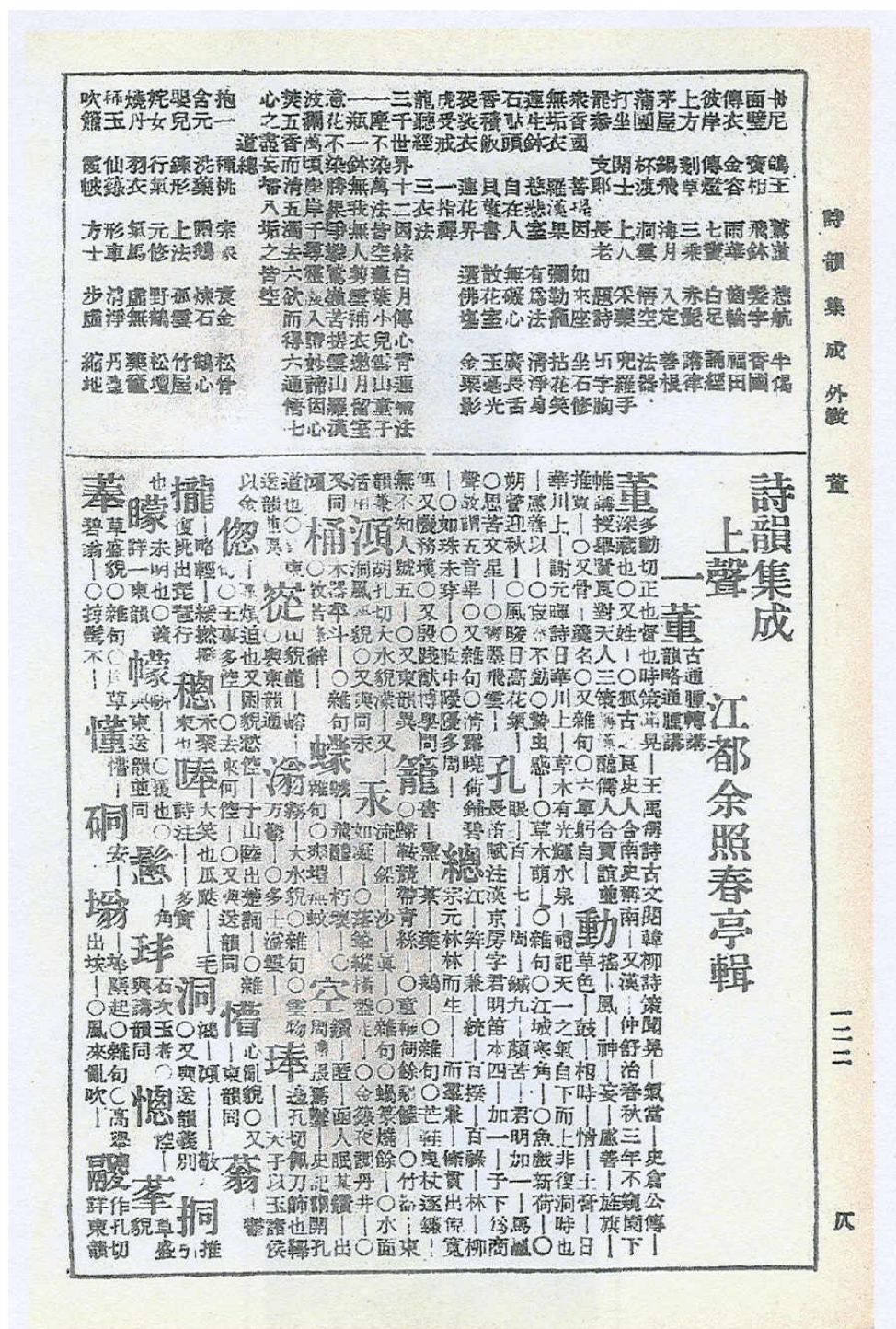
One, 爾雅

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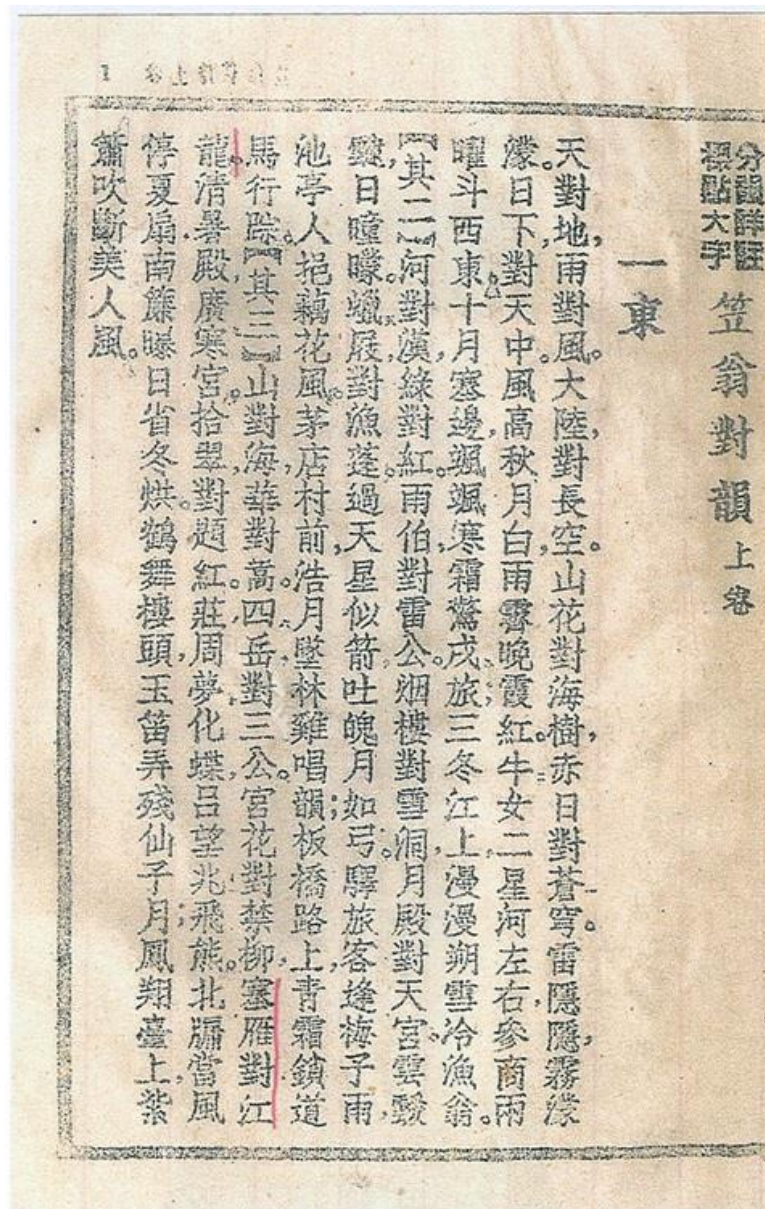
thesaurus/synonyms

[illegible][illegible]

Four, 詩韻集成, its book form appeared around 900 a.d.. Yet, it was extensively used around 600 a.d.. In Chinese language, there are 16 vowels and 21 consonants. In this book, words are classified into the groups according to its vowel and its consonant. This book collected over 40,000 words.



Five, 對韻, when was it published is not clear. It is a list of contrasted word thesaurus, especially in terms of their vowels.



thesaurus/contrasted words antonyms

The five books above show that Chinese word system was studied very extensively from and very intensively in all directions in the past 3,000 year. Yet, no one knows or discovers that Chinese written system is an 100% axiomatic system, the perfect language in the human's history. In addition to the Chapter one material, the five books above are the evidences, as none of them describes the Chinese system in an axiomatic way.

Chapter Five

--- Reinventing a new language lexicon set

In the **Foreword** of the book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning (written by J. Marshall Unger)}, **Victor H. Mair** wrote, {"There is probably no subject on earth concerning which more misinformation is purveyed and more misunderstandings circulated than Chinese characters (漢字, Chinese hanzi, Japanese kanji, Korean hanja) or sinograms. ...

In this informative and entertaining book, once and for all, **J. Marshall Unger** thoroughly demolishes the notion that Chinese characters directly convey meaning without any reference to specific languages and cultural contexts. To do so, he unleashes an amazing array of weapons, ranging from the perceptions of a famous comedian, the techniques of specialists in memorization, the secrets of shorthand, the mysteries of probability, computer science, and artificial intelligence, to the profundities of philosophy. With a razor-sharp mind and deft pen, he exposes the self-contradictory folly of those who would assert some sort of independent, transcendental status for Chinese characters. Anyone who reads this book from beginning to end -- parts of it are easy and fun, others are challenging and demanding -- will surely come to the same conclusion as the author: in reality, there is no such thing as an ideogram."} This passage was written in 2003 and is available at <http://www.pinyin.info/readings/ideogram.html>

{Note: Although I am using the Chinese written system as an example here, you (the readers) need not to know any single Chinese word for comprehending this Chapter, as this chapter is only talking about how to reinvent a language lexicon set. There is no need for the readers to be proficient on the Chinese language.

Furthermore, I have provided the English descriptions for most of the Chinese characters and terms. However, if you do want to double check the meanings of some Chinese characters or phrases, you can always copy and paste them to the Google translate (although it is a big joke in terms a true translation).}

A. Reinventing Chinese character set

B. Accommodating Chinese verbal universe by the written system

C: Comparing our own design to the Chinese linguistic system

D: The way of marking the phonetic value of Chinese words

E: The evolution of Chinese verbal universe

F: The dimensions of Chinese Characters

G: The framework of this new Chinese Etymology

H: Proper prospective of this new Chinese etymology

In the previous chapters, I have shown the following nine facts:

One, 說文 describes the Ccs (Chinese character set, 字) which is constructed from 文 (形, pictographs), 540 of them.

Two, 康熙字典 describes the Ccs in terms of the **phonetic value(s)** of each 字 (character, word).

Three, 六書 did not play any key role in both books above, although it was mentioned in 說文.

Four, the descriptions of 六書 of 說文 are mostly wrong for an axiomatic system.

Five, Chinese philologists before the May 4th movement viewed Ccs as a beauty while not being able to provide any logic evidence for it.

Six, almost all Western Sinologists (WS) viewed/view Ccs is a set of solitary symbols without any logical connection among them. A very few WS view Ccs is an ideograph system, but their view is discredited by the majority of the Western Sinologists.

Seven, Chinese philologists of the May 4th movement and all after that view the Ccs is a **dog turd** (the worst language in the human history and the greatest shame of Chinese people). A movement to abandon Ccs started from the May 4th movement, with the Simplified Ccs as an interim measure while the total abandonment was scheduled in **2016** (about 3 years ago) by Romanization Ccs 100% with a Pinyin system.

Eight, while native Chinese learns the Ccs by immersion, some mnemonic devices are invented to teach foreigners in learning Ccs.

Nine, in 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone to be an axiomatic set.

Surprisingly, no one in the past 2,000 years tries to unify those two descriptions [of 說文 with radical (文) and of 康熙字典 with phonetic value (聲)] above, although 康熙字典 does use 部首 (214 of the 540 radicals) as the way of **indexing** its search algorithm. That is, **there is no way of using the existing literatures to analyze the Chinese written system in general and on its merging with the verbal system in particular.**

The only way to show that the Chinese linguistics is an axiomatic system is to reconstruct/reinvent that system from the data set itself.

It will be fun for us to make such a design ourselves and to see who is smarter, us or the ancient

Chinese. Of course, we must first outline our objective and list out what is available (including the limitations) for such an objective.

Although my new Chinese etymology is much more complicated than the 六書 can encompass, 六書 (with my new descriptions) do form the foundation for this new etymology. Thus, I will **reinvent** the Chinese character set by **reinventing the 六書**, by reconstruction of the entire Chinese character set (about 60,000 words now).

A. Reinventing Chinese character set

My objective is to reconstruct the entire Chinese character set with a set of **axioms** in general and to merge Chinese written system (the 文字) with the Chinese verbal system **seamlessly** in particular. That is, making 60,000 distinguishable **cookies** which carry unique sound and meaning by each of them, by using only a set of **Lego** pieces (220 pieces in this case) while there are only 1,000 distinguishable sound (phoneme) available.

A: The objective --- reconstructing the entire Chinese character set in general and merging Chinese written system with the Chinese verbal system (which encompasses, at least, 8 subsystems) seamlessly in particular.

B: The initial and boundary conditions

1. There are about 60,000 Chinese characters which are the result of a root based axiomatic system. The root set has n members, while the ' n ' is a finite number. In this case, $n = 220$.

2. There are only 1,000 distinguishable sounds in the entire Chinese verbal universe.

3. Every Chinese word (character) has four dimensions.

- a. word form
- b. word sound
- c. word meaning
- d. word usage

Note: the word usage is very much about the relations among words. Thus, I will exclude it from this analysis. That is, every Chinese word will be viewed as a three-dimensional particle (form, sound, meaning).

4. Two functions

- i. Every distinguishable sound carries many written words (homophone).
- ii. Every meaning can be expressed with many different written words (synonymous).

C. The design criteria

1. The meaning of every word (character) must be read out from its face.

2. The pronunciation of every word (character) must be read out from its face.

3. All material available for these tasks is the root set (220 in this case), phonetic set (300 in this case) and nothing else.

4. We can make up rules any which way we prefer, to our heart's content, as long as they are consistent among themselves.

With the above, can this objective be achieved? While this is **our own design**, I will still provide some hints below from the works of the ancient Chinese.

With a set of lego pieces (as roots), and each root has a unique shape and meaning, it is not too difficult to make 60,000 distinguishable cookies by the different combinations of those 220 roots. As every root has its own meaning, the meaning of every cookie can be read out from the meanings of its composing parts. Yet, how can we attach a sound to each cookie with these roots?

Seemingly, we can assign a sound (phonetic value) to each root, and we can sound out the sound of the cookie from its composing roots. However, there is a problem with this special case. We have only 220 roots while there are about 1,000 distinguishable sounds. That is, we must assign 4 to 5 different sound to every root, and this will cause major confusion for the sounding out process. In fact, we must **make a new set of sound tags** in order to achieve our objective.

Thus, our **first design strategy** is “not” to assign any sound to the roots. In the making cookie process, the **roots will always keep silent**.

Our **second design strategy** is to construct 1,000 small cookies as **sound tags**, and each of them is assigned with one unique sound. Now, we have enough sound tags to cover the entire phonetic universe according to our design specification.

Our **third design strategy** is to make 60,000 distinguishable cookies with those roots any which way we prefer, to our heart's content.

Our **fourth design strategy** is to attach a sound tag to each of those 60,000 cookies.

Now, our design is complete, a great success.

1. We can make as many cookies as we like, not just 60,000. And, they can be all unique.
2. The meaning of each cookie can be read out from its composing roots or the derivatives (the compound roots).
3. The sound of each cookie can be read out from its sound tag.

However, there is one problem in this system, that is, many cookies (60 as the average, from 20 to 120) share an identical sound, the homophone or the homonym. Yet, this problem can be resolved easily (mainly with 複詞, not a part of 六書), and I will discuss it in the following sections/chapters.

B. Accommodating Chinese verbal universe by the written system

What is the implication for a written system being an axiomatic system? It must be a constructed and a **designed system**. That is, it cannot be a direct derivative from a verbal system. Thus, how to accommodate a verbal system by that designed written system became a major engineering challenge. The merging of Chinese written/verbal systems is, indeed, a linguistics wonder. Now, we should investigate what the Chinese verbal system is all about.

Chinese verbal system has, at least, 8 major subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) while each subsystem has a few more dialects. Yet, the Chinese written system must and did accommodate all those subsystems. This is a fact, and it becomes a major guideline for our analysis/design.

How can this be done? Yet, it becomes a non-issue if all those subsystems are completely **isomorphic** to one another although they are mutually unintelligible phonetically. And, this is, indeed, the case. I will provide proofs on this later. Yet, with this understanding, I will use Mandarin as the representative for the Chinese verbal system in our analysis of how the Chinese written system merges with the verbal seamlessly.

First, we should outline the Chinese verbal universe. How many phonemes are there in the Chinese verbal universe? The answer is 1,000 **at most**. And, every phoneme is a member of a 4-tone family.

That is, there are only a total of **250** ($1000/4$) **4-tones**. For the issue of 4-tone, please read Chapter Seven.

Note: another way of counting the phonemes results in a number of 37, that is, 16 vowels and 21 consonants. Yet, the combination of these 37 results in a total of 250 4-tones, that is, 1,000 distinguishable sounds.

Indeed, the entire Chinese verbal universe does not go beyond these 1,000 distinguishable sounds. As there are about 60,000 distinguishable written words, each sound must carry an average of 60 words (from 20 to 120). That is, every single Chinese word has, at least, 20 homophones or homonyms. How to resolve this tangled mess become a major engineering design challenge for the Chinese written system. And, this issue has three dimensions.

1. How to accommodate 60,000 written words with only 1,000 distinguishable sounds?
2. How to distinguish homophones or homonyms in the written forms?
3. How to distinguish homophones or homonyms in the verbal cases, without the helping of the written forms?

The solution for the first issue is to make the easily distinguishable words with an identical sound, such as,

Case one: words in the group have identical pronunciation.

(妻、悽、棲、淒、萋)

(志、誌、痣),

(胎、怡、詒),

And (撤、澈、徹 ...).

The words above in their group are having **identical** pronunciation. This way, indeed, provides a partial solution for the first issue. Again, these words with the same sound are composed of different radicals, and they can be easily distinguished with their written forms. Thus, the second issue is resolved at the same time. How about the issue three? Without the helping from the distinguishable written forms, how can homophones be distinguished in the verbal situation? This problem is resolved with an ingenious engineering design, the 複詞 (word phrase), such as:

妻 = 妻子

悽 = 悽美

棲 = 棲息

淒 = 淒慘

萋 = 萋萋

志 = 志氣

誌 = 日誌

痣 = 面痣

I will discuss this 複詞 issue more in Chapter Seven.

- i. 志 (will, marked willingness) is 士 (scholar) over 心 (heart). Scholar's heart carries a will.
- ii. 誌 (journal) is 言 (speech or words) + 志 (will, marked willingness). Marking the will with words becomes a journal.
- iii. 痣 (a birthmark) is 疒 (illness or biologic, root 180) over 志 (will, marked willingness), a biologic mark.

Case two: words in the group have “completely” different pronunciations.

(鳳, 鳩, 鳶, 鴟, 鳩, 鴻, 鵠, 鴉, 鸚, 鵲, 鵬, 鶯, 鷗, 鷺, 鷺)

This group has a shared radical 鳥 which is **silent** in all those words. The other radical of the words is the sound tag of those words. Those words will pronounce exactly the same (in terms of its original phoneme) as its sound tag, such as:

鳩 = 九

鸚 = 嬰

鵬 = 朋

鷗 = 區

鳳 = 4th tone of 風

鴨 = 押

鴿 = 1st tone of 格

鴻 = 紅 (江 is a muton of 紅)

鴟 = (趾 = 氏)

鳶 = (緣 = 紙鳥 = 風箏)

鳩 = (沈 = 宄)

武 = 武

鶯 = 榮

鵠 = 研

Obviously, **the phonetic value of those sound tags could be different from the current usages.**
One must know their original values.

Case three: words in the group have “slightly” different (still related) pronunciation.

(遛、瘤、溜、颶、塿、溜、榴)

(怨、怨、苑、駕、駕)

(倦、惓、堦、犖、捲、睽、縑、捲、騰、圈)

(瞭、寮、繚、潦、僚、撩、嫖、嫖、獠、療、遼)

(灌、罐、鵠、觀、歡、懽、權、勸)

(僉、簽、愴、噉、狺、殮、滌、撿、檢、嶮、臉、險、劍、歛、斂)

(佳, 哇, 詒, 桂、鮭、閨、奎、崖、涯、洼、卦、封、砧、鞋)

(曉、曉、曉、曉、曉、曉、曉、曉、曉、曉、曉、曉、曉)

溜 ~ 溜 ~ 溜 = liu

瘤 ~ 溜 ~ 榴 ~ 颯 = ㄌㄧㄨˊ

C: Comparing our own design to the Chinese linguistic system

In the previous section, I have shown a 4-step design for constructing 60,000 distinguishable cookies. In fact, the current computer cookies are designed in a similar way. Yet, the Chinese character set has a finer design.

Instead of attaching a sound tag on a finished cookie, **the sound tag is playing a part at the beginning of its construction**. As every sound tag has both the **semantic** and the **phonetic** values, it can make contributions in many different ways.

1. Its phonetic value plays a major way while its semantic value makes a minimum contribution, such as, (鴟、鸚、鷓、鵬、鶯、鷗) and (鯁, 鯉, 鱈). This makes the 形聲 (phonetic loan) word group. 鸚 sounds as 嬰, 鯁 as 連, etc.

2. Its semantic value plays a major way while its phonetic value makes a **secondary** contribution. This group can be further divided into two subgroups. This makes the 會意 (sense determinators) word group.

a. The sound tag keeps a **single** phonetic value, such as, (妻、悽、棲、淒、萋) and (志、誌、痣).

The words in each group have identical pronunciation, the same as the sound tag (of 妻 or 志).

b. The sound tag has a **span** of phonetic values, such as, (邇、瘰、瘤、鰾、颶、溜、榴), (娒、怨、苑、鴛、鴿)

and (倦、捲、墜、犖、捲、睽、縑、捲、膳、圈)

The pronunciation of each word in its group is defined by its sound tag while it has a **span** of values. Please read the lesson three of the book {Chinese Etymology; US copyright TX 6-917-909}.

On page 112, **The Columbia History of the World**, ISBN 0-88029-004-8, (see Chapter One for this quote). The two major statements made by it are:

1. Nine-tenths of the Chinese characters have been constructed by the phonetic [loan] method.

2. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic.

Both statements are wrong. They have mistaken that all 會意 (sense determinators) words which carry a sound tag are phonetic loan words. Again, they do not know that a sound tag has a span of phonetic values, especially, in the case of 會意 (sense determinators) words.

D: The way of marking the phonetic value of Chinese words

I have talked about the sound tag which can often have a **span** of phonetic values. Now, I should summarize the attributes or dimensions of the entire Chinese verbal universe.

1. It has only a total of 1,000 or less distinguishable phonetic values.

2. Each phonetic point is a part of a 4-tone group. Thus, there is a total of 250 (1000/4) 4-tones at the most.

3. As the phonetic values are limited (1,000 or less) while the written characters are unlimited (currently having about 60,000), there must have many homophones or homonyms. Now, every phonetic point carries an average of 60 (20 to 120) characters.

4. Every Chinese character carries two or more phonetic values. The same character changes its meaning when it changes its phonetic value (homographs).

In order to make sense of the above facts, we should first know how a Chinese phonetic point (distinguishable sound) is defined. Every Chinese phonetic point is defined with two variables, the 聲母 (similar to consonant) and the 韻母 (similar to vowel). With 聲母 alone, it cannot define a phonetic point. On the other hand, 韻母 alone can define a phonetic point.

Yet, how can “we” know the phonetic value of any phonetic point without already knowing them all? There is a way to resolve this issue. We can zero in the phonetic value (pv) of a phonetic point (pp) with two other points. Thus, by knowing only a few **starting points**, we can map out the entire set. This is called 反切 (**reverse checking** or engineering).

So, the sound (phonetic value) of a Chinese word (character) is “checked (切)” out by two other words, by using the 聲母 (consonant) of the first word + the 韻母 (vowel) of the second word to get a new 聲韻 (the phonetic value). Examples: 傍 bàng [步光, 切: with the 聲母 of 步 bù + the 韻母 of 光 guāng (bàng = bù/guāng)],

吾 (五乎, 切),

版 (布綰, 切),

療 (側介, 切),

Now, the phonetic value of every word can be recursively defined, which is an axiomatic operation. That is, by only knowing a very small starting group, the entire set can be mapped out.

In addition to this 反切 procedure, sound of every Chinese character can also be defined by its **homonyms**, such as {相 = 襄, 鴨 = 押, 祭 = 即, 直 = 值, etc.}.

In the entire Chinese verbal universe, there are about “206” 韻 (see 詩韻集成, in Chapter four) which forms a 韻母 (vowel) spectrum. And, a 韻 can easily go one step to its left or to its right, and we call this as 轉 (rotate or change) 韻.

By allowing the sound tag rotates or changes (轉韻) one or more steps, it will increase the expressing power of the sound tag greatly. And, there is no need to have a sound tag for every

phonetic point. Thus, the number of sound tags needed decreases, perhaps from 1,000 to 500 or less.

With the 韻母 spectrum in place (defined in 詩韻), a **span** of phonetic values for a sound tag will no longer cause any confusion. For the words [群 (qún), 郡 (jùn), 裙 (qún)], 君 (jūn) is the sound tag while that sound tag has a span of phonetic values.

E: The evolution of Chinese verbal universe

Without an audio recording device in the ancient time, did the ancient Chinese keep any audio record of their tongue for us? The answer is Yes, via the 韻書 (the rhyme book), such as the 詩韻集成.

I have shown that the entire Chinese verbal universe is demarcated by the three coordinates, the 聲 (consonant), the 韻 (vowel) and the **4-tones**. A 韻書 (the rhyme book) lists all the 韻 and their 4-tones, and it encompasses the entire information of the Chinese verbal universe. Thus, the 韻書 is the best audio record for recording the phonetic data of Chinese verbal universe.

The oldest 韻書 currently known is the book 切韻 (check rhyme) which was published during 隋朝 [Sui Dynasty (around 580 a.d.)]. While the original book of 切韻 is no longer exist, its contents are available as quotes from many other books.

The next 韻書 (the rhyme book) is the book of 唐韻 which was published during the 唐朝 [Tang Dynasty, from 618 to 907 a.d.].

The 韻書 of today is 廣韻 (see <https://baike.baidu.com/item/《广韵》/5802171>) which was published during the 宋朝 [Song Dynasty, around 960 a.d.].

During the past 1,400 years, the evolution of Chinese verbal universe is clearly documented with these three 韻書 (the rhyme books). As this period is wholly documented, it is called 今音 (**the modern phonetics**), and the period before 580 a.d., it is called 古音 (**the ancient phonetics**).

While there is no official 韻書 (the rhyme book) for the 古音 (the ancient phonetics) period, the ancient verbal universe can still be analyzed, by looking into the rhymes used in the ancient writings. Much such analysis was available, such as the book 音學五書 (see <https://baike.baidu.com/item/音学五书>).

Now, we know that the Chinese verbal universe is marked solely with Chinese characters. So, the written and the verbal systems were merged with the following procedures.

1. There is a set of word (character) roots.
2. About five hundred sound modules are constructed from those roots to encompass the entire Chinese verbal universe, the 1,000 distinguishable phonetic points. Please read the book “Chinese Etymology” (US copyright TX 6-917-909).
3. A word (character) is composed of roots and **one** sound module (explicitly or implicitly) to provide a unique meaning and a unique phonetic value. An unlimited number of words can be constructed with this procedure. That is, every character carries one sound module (sound tag) either explicitly or implicitly.
4. The phonetic value of a word is used as a coordinate to define the phonetic value of other words in the procedure of 反切 (reverse checking or engineering).
5. As the phonetic value of every character is firmly anchored in the verbal universe via a sound module and its 聲韻, it has the power and the freedom to acquire more phonetic values without losing itself in the sea of the verbal universe. This is called 破音 (breaking the phonetic value, heteronym-ing).

F: The dimensions of Chinese Characters

Now we know that the 韻書 (the rhyme book) describes and encompasses the entire Chinese verbal universe. With the 韻書 (the rhyme book) of different periods, the evolution of the Chinese verbal universe is also understood.

However, there are, at least, 8 subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) which are, in general, mutually unintelligible in the Chinese verbal universe. Then, which subsystem is the 韻書 mentioned above describing? The answer is “**All**”, all subsystems.

The book of 切韻 (check rhyme, published during the 隋朝 [Sui Dynasty, around 580 a.d.]) was based on the Wu (Southern China) system. The book of 唐韻 (published during the 唐朝 [Tang Dynasty, from 618 to 907 a.d.]) was based on the “Northern Min” system. Yet, the difference between the two was a minimum. Then, the book of 廣韻 (published during the 宋朝 [Song Dynasty, around 960 a.d.]) encompassed all 韻書 existed before and included some of the ancient sounds.

Today, there is only one 韻書 (the rhyme book), the 廣韻 (the unified rhyme book). All subsystems, however, mutually unintelligible, describe their system with the same 韻書. That

is, these eight subsystems are eight clones, with different bodies while having the identical DNA.

Creel (1936:91-93) says: {"That Chinese writing was pictographic in origin does not admit of question. On the other hand, Chinese is not, and was not three thousand years ago, a pictographic language in the sense that it consisted of writing by means of pictures all or most of which would be readily understood by the uninstructed. ... The Chinese early abandoned the method of writing by means of readily recognizable pictures and diagrams. ... It was in part because the Chinese gave up pictorial [sic] writing that they were able to develop a practicable pictographic and ideographic script, with comparatively **little help** from the phonetic principle. To draw elaborate pictures of whole animals, for instance (as is done on some of the Shang bones), is too slow a process. The course taken in many parts of the world was to conventionalize the picture, reduce it to a simple and easily executed form, and then use it to represent homophonous words or parts of words. The course the Chinese have chosen has also been to conventionalize and reduce, but they then use the evolved element for the most part not phonetically, but to stand for the original object or to enter with other such elements **into combinations of ideographic rather than phonetic value**. This parting of the ways is of the most profound importance."}

Creel's insistence that the Chinese words having a pictographic origin is not entirely wrong. There are only **70** pictographic symbols in the entire Chinese word system. But his insistence that "they [Chinese] then use the evolved element for the most part **not phonetically**, but to stand for the original object or to enter with other such elements into combinations of ideographic rather than the phonetic value" **is wrong**. Chinese words are constructed with a root-based axiomatic system which consists of two dimensions.

1. **Semantic dimension** --- the meaning of each word arises from an inferring process of its composing radicals.

妻 = 一 (unite) over 𠂇 (crafty hand) over 女 (woman) = a woman of crafty hand unites with me = wife

留 (to stay or to keep) = 卯 (properly ordered) + 田 (grain field, land, property) = properly possessed property can be kept.

2. **Phonetic dimension** --- the phonetic value of each word arises from its sound tag.
(妻、悽、棲、淒、萋) have the sound tag 妻, and they have identical pronunciations.
悽 (sorrowful or deeply heartfelt) is 心 (heart) + 妻 (wife, the beloved), the heart on the beloved.

棲 (perch, to stay or to inhabit) is 木 (tree or wood) + 妻, with wood (or tree) and wife, one can make a **habitat** in the ancient time.

淒 (intense cold or mournful) is 水 (water) + 妻, wife with tears is mournful.

The same for the words (遛、瘤、饅、颶、溜、榴), they have the sound tag 留 (to stay or to keep), and their meanings and pronunciations (see section C above) can be easily read out from their faces.

遛 (to linger/to stroll) with root 辶 (**travelling**)

瘤 (tumor) with root 疒 (**illness**)

溜 (slip away/to skate) with root 氵 (**water**)

榴 (pomegranate tree) with root 木 (tree)

饅 (reheat by steaming) with module 食 (food)

颶 (soughing of wind) with module 風 (wind)

G: The framework of this new Chinese Etymology

I have shown the six canonic **sentences** of 六書 (six ways of constructing Chinese words, see Chapter Four) which were documented in the book of 說文 (So-Wen). Then, I **reinvented** a detailed content for 六書 and showed that that reinvention does fit the old descriptions.

The concept of 六書 of the ancient (even without detailed elaboration) has pointed out that Chinese character set is a composite set, made of 文 (pictographs or ideographs) and 字 (composite of 文). Thus, if you are still in the camp of those Chinese philologists (such as 魯迅, 錢玄同, 胡適, 林語堂, etc.) or still in the camp of those Western sinologists (such as Matteo Ricci, Herrlee Glessner Creel, F.S.C. Northrop, ... or, Peter S. DuPonceau, John DeFrancis, J. Marshall Unger, etc.), then I will not try to convince you any further. Otherwise, welcome to read on.

While 六書 of the ancient did show that Chinese character set is an axiomatic system, it is still significantly different from this new etymology. 六書 showed six ways of constructing Chinese words, that is, Chinese words are classified into six groups (see Chapter Four). Except for the group of 形聲 (phonetic loan) or of 假借 (borrowing) explicitly talked about the phonetics of words, **no phonological discussion was given to any other groups**. Yet, all (each and every) Chinese words do have, at least, one phonetic value. In the book of 說文 (So-Wen), the phonetic value of every word was pointed out. Yet, that **phonetic value did not play a major part in 說文** for the word meaning inferring process.

In this new Chinese etymology, the axiomatic system is structured differently.

1. There is a root set, 220 members.

2. There is a sound module set, about 500 members [only 300 of them are listed out in the book (Chinese Etymology, US copyright TX 6-917-909)]. The sound modules are made of from roots. However, their **phonetic values are assigned**, not arising from the composing roots.

3. Every character has 4 dimensions,

i. the word **form**, composed of from roots and/or sound modules,

ii. the word **sound**, arose from two pathways with a resolution:

a. Via sound module:

1) **identical** to it, 形聲 (phonetic loan),

2) with a **span**; 會意 (sense determinators).

b. via its **synonyms** (祭 = 即), (相 = 像)

c. resolution on **homophones**:

1) with word forms: 懷, 棲

2) with 複詞: 哥哥, 唱歌, 割草

iii. the word **meaning**, arose from **two** pathways:

a. Via an inferring process among its composing parts (**roots** and/or **sound modules**),
歪 = 不正

b. Via its synonyms: 相 = 像 (相片, 真相); 相 = 襄 (相助)

iv. the word **usage**, depending on the interactions among other words.

The dimension i and ii are base (or variable) dimensions (as domain), which construct the words. The dimension iii and iv are result (dependent variable) dimensions (as a range). Note: synonymous process plays in two dimensions: 1) as an **implicit sound tag** of some words, 2) provides **meanings** for homographs.

4. Some rules,

a. Roots are silent in their composing words. Note: when a root is a standalone word, it does have a phonetic value of its own. However, it becomes silent when it is a part of another word unless it is also a sound module for that word.

b. The **sound module** plays two roles in the word meaning inferring process.

i. If its phonetic value plays a major role, it produces a word similar to a 形聲 (phonetic loan) word.

ii. If its semantic value plays a major role, it produces a word similar to a 會意 (sense determinators) word. In this case, the sound module has a **span** of phonetic values. The way of the span is determined by its 聲母 (consonant) or 韻母 (vowel).

iii. some words do not have an explicit sound module. Their sounds are defined by their synonyms.

c. Ways of inferring the meaning of any word,

Method one: the six-step procedure on dissection and decoding,

1. Step A --- the word
2. Step B --- the dissection of the word. The word should be dissected to its semantic/phonetic parts (roots, compound roots, radicals, sound modules, etc.), not all the way to root level.
3. Step C --- read out a static scene. Those semantic/phonetic parts form a static scene.
4. Step D --- decoding. Read out a meaning from this static scene. This is the **original** meaning for the word.
5. Step E --- the usage or the current meaning. The usage of a word can be quite different from its original meaning. The current meaning of a word can be looked up in an (any) dictionary.
6. Step F --- the inferring pathway from D to E. There are many pathways on this. The followings are the major ones.
 - a. Direct --- D ~ E. There is not much difference between D and E. 歪 = 不正.
 - b. One step consequence --- D to E. This step is intuitive or easily understood. 安 (safe) = 宀 (roof) over 女 (woman) = a woman under roof is safe. 志 (will) = 士 (scholar) over 心 (heart) = heart of a scholar spells will.
 - c. Many step consequence --- D to ... and to E. These steps might involve culture (philosophy, history, etc.) knowledge. 愛 (love) = 𠂇 (top hand) over 宀 (cover) over 心 (heart) over 攴 (pacing, walking) = walking with someone while putting hand over his/her heart = love
 - d. Phonetic loan --- the meaning of the word is anchored by a sound tag. 鵬 = 朋 (friend, also means long distance) + 鳥 (bird) = a bird with huge wingspan.
 - e. Pointing or assignment --- the meaning of the word is pointed out by 傢 (about home) = 人 (man) + 家 (home). 俱 (item or tool) = 人 (man) + 具 (tool). 傢俱 = furniture.
 - f. Borrowing --- a word is borrowed to represent a different word. 韭菜 = 九 菜. 秀 (youthful) = 禾 (grain plant) over 乃 (not yet mature) = 'show (such as morning show)'. 酷 (cruel) = (cool, as you are very cool).
 - g. Compound step --- it consists of more than one pathway.

Method two: via its phonetic value

相 = 像 (相片), 相 = 襄 (相助), See Chapter Six on homographs, homophones and synonyms.

Method three: via the knowledge on the variants and the camouflage

月 in 明 is Moon, in 肌 is muscle, in 青 is 丹 (a pill), in 前 is 舟 (boat). See Chapter Eight on mutations and camouflages.

Method four: via some culture knowledge

The radical 月 in 服 is, in fact, 舟 (boat). Why?

Many thousand years ago, king's carriage used a team of horses (at least 4, up to 8). The leading two horses were called "服, fuo." The other horses were called 「驂」 "sunn," meaning third and beyond. Today, 服 is written as the radical "月, Moon" on the left, the root (𠂔, king's seal) on the upper right, the root "又, right hand" at lower right.

The word "月, Moon" and the word "舟, boat" were very similar in form. That is, the original word "服" had a radical "舟, boat" on the left, not the radical "Moon." Now, we can read out the meaning of this word "舟𠂔/服" from its original structure, the king's (seal) man (hand) pulling a boat. At those days, man pulls boat with hands, but king's man pulling a boat with hands would be a shame. They pull it with a team of horses, leaded with the two front horses. So, this word "服, fuo" was the name for those two front horses.

From this original meaning, 服 represents the Kingly authority, and this meaning is manifested in the following phrases.

- 「服從」：(obey)
- 「服人」：(let other submit or obey)
- 「服氣」：(accept your superiority)
- 「懾服」：(scare you to submission)
- 「威服」：(force you to submission)
- 「不服」：(will not accept your superiority)
- 「服輸」：(accept the defeat)
- 「心服」：(accept your superiority from the heart)
- 「口服」：(submission with mouth)
- 「臣服」：(willing to submit as your servant)
- 「折服」：(bend over for submission)

服 (the king's horse) is always decorated with very colorful and fine material. And, there are some following phrase.

- 「衣服」：clothes
- 「服裝」：formal dress
- 「服飾」：decorative item for dress

This single example shows the structure of the character, its mutation and its expressions/manifestations.

Method five: via its DNA (descendants and geneology)

永 (long-lasting or forever)

泳 (swim; can swim in water, one can survive), 詠 (singing or reading poem; song or poem can last long time in comparison to other words), See Chapter Eight

Although there are five methods to read the meaning of Chinese characters, the method one covers over 90% of the words.

The above is the major outline of this axiomatic system (the new etymology), and it is quite different from the 六書 of the ancient (six ways of constructing Chinese words) which did not explicitly point out the concept of sound module/mutation/複詞, etc.

H: Proper prospective of this new Chinese etymology

After the publication of this new Chinese etymology (“Chinese Etymology”; US copyright TX 6-917-909), there are two types of comments on it.

1. Comment one ---Your few examples of showing that the meaning of a Chinese character can be read out from its face are not enough to prove a premise which must be examined for every word.

Answer --- In the book “Chinese Etymology”, it lists about 8,000 examples which are the evidences of this new etymology. Furthermore, a premise must be proved with either deduction or induction for any theory. I have shown this premise with **existential introduction** and with **existential generalization**. The next step is to show the universal proof which can be done by doing ALL (all the 60,000 Chinese characters).

2. Comment two --- Your theory is nothing new, as the radicals (部首) and 六書 (six ways of constructing Chinese words) were known for over 2,000 years.

Answer --- In Chapter Four, I have shown,

a. The author of 說文 (So-Wen) wrote, “the 六書 was taught before the time of Confucius but was lost before that time”, see volume 15 of 說文 or chapter four of this book. The fact that **Confucius did not ever discuss 六書 is a very important evidence for the above statement**. That is, no one in the past 2,600 years (after Confucius) truly understood the substance of 六書 before the publication of the book “Chinese Word Roots and Grammar” (US copyright TX 6-514-465).

b. The concept of radical in the book 說文 and the 康熙字典 (kangsi dictionary) did not lead to an understanding for Chinese character set to be a root-based axiomatic system for all those years since their publications. The facts that all those great Chinese philologists (魯迅, 錢玄同, 胡適, 林語堂, etc.) despised the Chinese character set and that the debates among all those great Western sinologists (Matteo Ricci, Herrlee Glessner Creel, F.S.C. Northrop, ... or, Peter S. DuPonceau, John DeFrancis, J. Marshall Unger, etc.) did not emphasize the concept of

radical are the direct evidence that the “old” concept of radical did not point out that Chinese word set is a root-based axiomatic system.

c. I have also shown that the scope of this new etymology is much bigger than 六書 of the ancient.

i. 六書 did not encompass a set of sound modules.

ii. 六書 did not make the sound module as an intrinsic part of constructing characters, except for a subgroup of 形聲 (phonetic loan) words.

iii. The 220 roots in this new etymology are significantly different from the 214 康熙部首 (leading radicals).

With these two comments being answered, we, now, can move on to make the universal proof of the five premises.

1. Premise one --- All (each and every) Chinese words (characters) are composed of from a set of word roots.

2. Premise two --- The meaning of all Chinese words can be read out from their faces.

3. Premise three --- The pronunciation of all Chinese words can be read out from their faces (via sound tags or synonyms).

4. Premise four --- an etymology memory algebra, with only 220 root words (R), it generates 300 commonly used compound roots (also as sound modules, M). Thus, $R + M = 220 + 300 = 520$. With these 520, all 60,000 Chinese written words are generated. That is,

etymology memory algebra is $R + M = R \times M$

5. Premise five --- with the premise four, the Chinese character system can be mastered in 90 days for anyone who knows not a single Chinese character at the beginning.

Then, can the first premise be universally proved, that is, an arbitrary selected character meets the premise one? Can you (the readers) read the meaning of the following words out from their faces? The chance for you to do this is almost nil although you have learned about this axiom system.

1. 乎, 呼

2. 姊, 弟, 第

3. 前, 慈, 首

4. 叔, 椒

5. 卬, 迎、仰、抑、昂

6. 攸, 條、條、修、條、悠、攸、筱、脩

7. 最

8. 鏡

In addition to an axiom-based system, the Chinese word set has evolved for 2,000 years and there are many **mutations** which can be understood only by knowing that evolution history. Thus, there is a subsystem which is knowledge-based, and I will discuss this in Chapter Eight.

Chapter six

--- Constructing a perfect language, as the base for a universal language

A perfect language might not be a universal language. Yet, the universal language SHOULD be a perfect language. That is, the perfect language (with three premises, see previous chapters) should be the necessary condition of the Universal language while it is not a sufficient condition. Thus, in the search of the universal language, the first task is to find a perfect language.

In Chapter Five, I have shown that a perfect language (encompasses the three premises) can be constructed via an axiomatic language with three steps:

One, via an axiomatic system [with finite number of members, rules and initial conditions (roots for forms and roots for sounds)] to construct a composite system.

Two, natural languages, in general, develop the verb first without the consideration of any axiomatic rules. Thus, how to incorporate the existing verb languages by an axiomatic system becomes a major engineering feat.

Three, the memory management of this new axiomatic language must be easy enough for an average IQ human to handle.

In this chapter, I am providing a REAL example for the above three steps. Although I am using Chinese system as the real example, **you (the readers) need not to know any single Chinese word for comprehending this Chapter, as this chapter is only talking about how to construct an axiomatic system via some ideographic symbols, incidentally they are Chinese characters.**

For learning Chinese language, David Moser (a contemporary sinologist) wrote an article {Why Chinese is so Damn Hard? See <http://pinyin.info/readings/texts/moser.html> } in 2012. He wrote: {Someone once said that learning Chinese is "a five-year lesson in humility". I used to think this meant that at the end of five years you will have mastered Chinese and learned humility along the way. However, now having studied Chinese for over six years, I have concluded that actually the phrase means that after five years your Chinese will still be abysmal, but at least you will have thoroughly learned humility.}

He gave out a few very good reasons:

1. Because the writing system is ridiculous.

2. Because the language doesn't have the common sense to use an alphabet.
3. Because the writing system just ain't very phonetic.
4. Because you can't cheat by using cognates.
5. Because even looking up a word in the dictionary is complicated.
6. Then there's classical Chinese (文言文, wenyanwen).
7. Because there are too many romanization methods and they all suck.
8. Because tonal languages are weird.
9. Because the east is east and west is west, and the twain have only recently met.

Moser is a highly respected Sinologist today both in the West and in China. Yet, his experience is universal for anyone (the Westerner or the native Chinese).

A. The Basics

B. The fine differences

C. 指事字 (pointed ideograph) and 轉註字 (synonymized word)

D. More laws

E. Conclusion:

i. The scope of the Chinese verbal universe

ii. The accommodating the verbal by the written character system

In Chapter Four, I have shown that the old Chinese theories did not describe the Chinese system as an axiomatic linguistics. So, **the entire description below is my invention, based on the actual Chinese system's data set**, not via the old theories. In the process, I also point out the wrongs of the old schools.

In the entire Chinese character set (a total about 60.000), there are only **70 象形文** (pictograph radicals), such as: 日 (Sun), 月 (Moon), 山 (mountain), etc. And, there are only **85 指事文** (pointing roots), such as 夕. All 指事文 are derived from 象形文, such as 夕 is rotating 月 (Moon) 45 degree and then remove one stroke. As 月 appears mainly in the night, thus 夕 means 'night'. Furthermore, all the 象形文 and most of 指事文 (words) are 'roots'. Thus, there is no further discussion on them but to learn them as roots in this new etymology system.

On the other hand, all words which are not roots are composed mainly in two ways: 形聲 (phonetic loan) and 會意 (**sense determinators**). 轉注 (synonymize) and 假借 (borrowing) are not the ways of creating new words but are the ways of usage of the existing words.

From the face meaning of the phrase, 會意 (**sense determinators**) is that the word meaning of this 會意 procedure arises from an inferring process between two or more **composed** radicals. That is, at least, the word meaning of this group of words can be and should be read out from their faces, by definition. That is, the ancient Chinese already knew the two premises,

i. Premise one ---- Chinese words are composed of radicals.

ii. Premise two ---- The meaning of the Chinese word can and should be read out from its face (at least, for the 會意 group).

However, the book 說文 (So-Wen) did not point out them, as 90% of the words listed in it was attributed as 象形 (pictographic), and no one truly understands the following statement in the past 1,900 years.

會意者 (**sense determinators**): 比類合誼, 以見指偽。誠、信是也。

For the process of 會意 (**sense determinators**), this sentence is all that was said for it in the past 2,000 years.

比類合誼: 比類 means something similar. 合誼 means they (the similar partners) can fit nicely together.

以見指偽: 偽 = 人 (man) + 為 (doing or acting) = something made by man = artificial, now means (false, falsity).

That is, 以見指偽 = pointing to something made by man, not from nature.

誠 (honesty) = 言 (spoke words) + 成 (completion, in a good sense) = man honors his words: this is, in fact, a man-made virtue.

信 (trusting, faith) = 人 (man) + 言 (speaking or spoken words) = man's words can (must) be trustworthy.

So, this description of 會意 in 說文 is **correct** but is much **narrower** than what I am going to show. The 會意 process of this new etymology is not limited for a small group of the words but is a general principle for **"all"** Chinese words. That is, even the ancient Chinese did not describe the system correctly, mistaken a general principle as a rule for a small group only.

A. The Basics

I will, now, talk about the 形聲 (phonetic loan) first, which is a special group of 會意 process.

1. For a 會意 process word, it has 2 or **more** radicals. For a 形聲 word, it has **two and only two** radicals. One defines a **category** for some **concrete objects**, such as fishes, dog-like animals, cat-like animals, etc. The sound tag acts as an identifier to distinguish one object from the others in the category. Examples:

{鯁, 鮭, ...}, 魚 describes its category while 連, 圭 as the sound tags.

2. While every Chinese word carries a sound tag explicitly or implicitly, the 形聲 word carries a sound tag **"explicitly."**

3. For a 會意 process word, its sound tag, always, gets involved in the **meaning inferring process**. For a 形聲 word, it has no inferring process in principle. The sound tag is acting as a **differentiator** to distinguish one word from the others in the **group**, such as, 鯁 pronounces as 連, 鱖 as 善, 鯉 as 里. They are all 魚 (fish), and their differences are pointed out with the sound tags. The choice of the sound tag could be from the verbal traditions. In some cases, they can show some identifiable traits of the subject, such as: 鵬 with 朋 to signify that it is a huge bird with very big wingspan; 狗 (dog) with 句, a well domesticated animal.

4. For two 會意 process words with **identical sound tag**, this sound tag can pronounce differently while keeping the same vowel (韻母), that is, with a different consonant (聲母). Examples: {郡, 裙, 群, ...} all have the same sound tag 君 but with some **span** on their sounds. On the other hand, for phonetic loan words, they pronounce exactly the same as their sound tag.

With the above understanding, we can revisit the two statements of "The Columbia History of the World, ISBN 0-88029-004-8 (On page 112), "(see Chapter One)

1. Nine-tenths of the Chinese characters have been constructed by the phonetic method.
2. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic."

If the statement 1 is talking about the phonetic loan words, then it is completely wrong. Phonetic loan words account only a very small portion of all Chinese words. Furthermore, as all (each and every) Chinese words have phonetic values, it is 100% constructed with phonetic value, not 90%.

The statement 2 is also wrong as the sound tag of 會意 word can have different phonetic values. Thus, the gap is not caused mainly by the evolution but is an intrinsic part of the design, although the evolution could make some contributions.

B. The fine differences

The words [(賽、塞), (蠻、變)] are obviously not phonetic loan words for the reasons,

1. they do not have an explicit sound tag,
2. they have more than two parts (radicals or roots).

Thus, it will be an excellent and correct guess that they are 會意 "sense determinator" words.

How about the following two groups?

Group A:

1. (鴿、鴨、鸚、鵡、鵬 ...),
2. (鯉、鯊、鯨、鯽、鰭、鱗、鱷、鱒、鱒、鱒 ...)

Group B:

1. 嘈 [cáo] bustling; tumultuous; noisy
槽 [cáo] trough; manger; groove; channel
漕 [cáo] transport by water; watercourse; canal
糟 [zāo] dregs; pickled in wine; rotten; messy; ruined
遭 [zāo] to meet by chance; classifier for events: time, turn, incident

The sound tag 曹 cao (ㄘㄠˊ): plaintiff and defendant, official, group, team, A surname.

2. 摔 [shuāi] to throw down; to fall; to drop and break

蟀 [shuài] cricket

The sound tag 率 [lǜ] rate; frequency [shuài] to lead; to command; rash; hasty; frank; straightforward; generally; usually

3. 滔 [tāo] overflow; torrent-dash

稻 [dào] paddy; rice (Oryza sativa)

蹈 [dǎo] to tread on; to trample; to stamp; to fulfill;

韬 [tāo] bow case or scabbard; to hide; military strategy

The sound tag 舀 [yǎo]: to ladle out; to scoop up

Obviously, group A words meet all conditions for being phonetic loan words.

- a. Each one of them has only two radicals.
- b. Each one of them has an explicit sound tag.
- c. Each one of them pronounces identical to its sound tag's phonetic value.
- d. The sound tag acts as an identifier instead of a semantic/logic inferring part.

There should be no question that group A words are 形聲 (phonetic loan) words.

i. All A1 words have a radical 鳥 (bird) which identifies the category, and the sound tag of each word is identifying the type of bird. It is the same case for all A2 words which has a radical 魚 (fish).

ii. Each sound tag has two attributes, its meaning and its phonetic value. The phonetic value of that sound tag makes a major contribution to separate that word from other words in the same group.

How about group B words?

For B1, B2 and B3 words, each one of them also has an explicit sound tag.

Yet, some words in the group pronounces “identical” to the other words in the group, such as (嘈 = 槽 = 漕) and (糟 = 遭) while these two subgroups have slightly different phonetic values.

This is a condition which is not a part of the definition for the phonetic loan words, and, in fact, it cannot be a part of it.

The meaning of the group B1 (嘈, 槽, 漕, 糟, 遭) words is mainly coming from the “meaning” of the sound tag [曹 (cáo) class or grade; generation; plaintiff and defendant (old); government department (old); surname Cao] while its phonetic value contributes almost nothing. In fact, the phonetic value of the sound tag cannot make any contribution for distinguishing these words as they are having identical pronunciations (homographs). The only way to distinguish them is by their different word forms which infer out different meanings for each word.

嘈 = 口 (mouth) + 曹 (group of ..., people) = noisy

槽 = 木 (wood) + 曹 (group of ...) = trough

漕 = 氵 (water) + 曹 (group of ...) = watercourse

糟 = 米 (rice) + 曹 (group of ...) = pickled in wine

遭 = 辶 (walking, travelling) + 曹 (group of ...) = meet by chance

For the B2 and B3 words, while they do have the same attribute as the B1 words, they have another quality. Their pronunciations are different from their sound tags.

The group B words cannot be the 形聲 (phonetic loan) words although some of them are almost 形聲 (phonetic loan) – like words, with only two radicals, and with an explicit sound tag. In fact, they are 會意 (**sense determinators**) words. Thus, the meaning of the group B words is mainly arising from a logic inferring process, not from the phonetic value of the sound tag.

Now, there is a law to distinguish the 會意 and the 形聲 words.

CE law 1: If the meaning of a word arises from the **phonetic value** of its sound tag, it is a 形聲 word. If the meaning of a word arises from the **semantic value** of its sound tag, it is a 會意 word.

By mistaken the group B words as the 形聲 word, it caused the authors of “The Columbia History of the World” to make their mistaken statement, “Nine-tenths of the Chinese characters have been constructed by the phonetic [loan] method.”

C. 指事字 (pointed ideograph) and 轉註字 (synonymized word)

In fact, the word 形 in 形聲 means a concrete object, not anything abstract. So, 魚 (fish), 鳥 (bird), 犬 (dog), 木 (word or tree) and 玉 (jade) are all concrete objects. And, the following words are all 形聲 words.

犬 (dog), 狗 (dog), 獬 (dog with short shinbone), 獵 (hunting dog), 狐 (fox), 獅 (lion), etc.

木 (word or tree), 樹 (tree in general), 葉 (tree leaves), 樁 (tree stump), etc.

玉 (jade), 玟 (文 jade), 珂 (可 jade), 璵 (真 jade), 碧 (bluish green jade), etc.

On the contrary, although the 人 (person) word do represent a concrete subject, it, often, points out a **conceptual** space. Thus, the 人 radical in the words 傢, 俱 does not point to a concrete subject but to something **about** 人 (human). Furthermore, 家 (home, family) is although tangible, it is not a concrete item. So:

傢 (about home) is 人 (human) + 家 (home).

俱 (furniture) is 人 (human) + 具 (tool, gadget, device, equipment, instrument, utensil, etc.)

Thus, 傢俱 is the gadget/furniture in the home.

These two words have the word forms identical to the 形聲 words, but their word meanings arise from the **semantic value** of their sound tag. Furthermore, their meanings arise from a very special inferring process, pointing (指事). In fact, they are 指事字 (pointed **composed word**), not 指事文 (pointed **ideograph**).

指事文 is a single pictograph symbol, which is an ideograph. 指事字 is a composed word. Is there any 象形字 (pictographic word)? The answer is No. All 字 are composed of symbols and are not ideographs anymore. There are only 象形文, no 象形字.

Then, there are many characters having no explicit sound tag, such as, 祭 or 羸. How can we read their sounds from their faces? Yet, it is easy to read their meanings from their faces.

祭 (an offering ceremony to gods or ancestors) is 又 (hand) holding 月 (meat) while asking the answers or signs (示) from above. So, 祭 is an offering ceremony to gods or ancestors with offered foods, that is, asking gods to **get into the seats** to enjoy the offering. The word 即 means "ready to be seated." Would you be surprised if the pronunciation of 祭 is identical to 即 (asking gods to be seated)?

羸 (winning) is 亡 (disappear or death) over 口 (mouth or people) over 月 (meat), 貝 (treasure) and 丸 (an elixir pill). With so many treasures while no other (亡 口) can share it, it must mean winning. Yet, the word 盈 is a filled up or over flowed dish. In fact, the static scene of the word 羸 is the same as an overflow. Again, would you be surprised if the pronunciation of 羸 is identical to 盈 (with overflow of goods)?

For a character which has no explicit sound tag and is not a sound module (which has its own sound), it pronounces the same as its synonym [using **a rebus (4 representing 'for', for example) kind of procedure**]. Please also see the issue on 方言 (the dialects) at Chapter Eleven.

D. More laws

Now, we know the difference between a 形聲 (phonetic loan) and a 會意 (sense determinators) word.

If you are a native Chinese, you should know most of the words below. Yet, do you know which one is which, 形聲 or 會意? If you are new to the Chinese language, can you find some rules from the words below just by comparing their forms?

史, 吏, 使
里, 重, 動, 慟,
垚, 堯, 燒,
中, 串, 患,
乃, 秀, 莠, 盈,
可, 哥, 歌, 河,
工, 左, 佐, 差, 嗟, 江,
豆, 鼓, 鼗, 豎, 戲.

If you are unable to tell which is which, I will show you a shortcut. Indeed, it is hard to know which is which by looking at any **single** word if it has an explicit sound tag. However, because of the DNA inheritance nature, we can tell which is which easily by looking at its **family**. This forms CE law 2 and CE law 3.

CE law 2:

- i. A word is a 形聲 word if the “shared” radical in its family is “**silent**”, such as, the shared radical 魚 is silent in the group (鱸, 鮭, 鱈).
- ii. A word is a 會意 word if the “shared” radical in its family is “not silent” but **is the sound tag**, such as, the shared radical 君 is not silent in the group (君, 群, 郡, 裙).

CE law 3.

- i. A 形聲 word should pronounce **identical to** (see note below) its sound tag.
- ii. For a 會意 word, its sound tag has a **span** of sounds. That is, it might not be pronounced with the original sound of its sound tag. Example, 土 (earth) tǔ, the sound tag for (杜 dù sweet pear tree, 肚 dǔ stomach, 牡 mǔ ox, 地 dì ground floor, 均 jūn equal, 埕 bì connected, 埔 pǔ plain)

With this and the previous discussions, we can, now, examine the canonic statement about 形聲 from the book 說文 (So-Wen).

形聲 (phonetic loan), 以事為名, 取譬相成。江、河是也。
形 (concrete object) 聲 (sound or phonetic), 形聲 can mean using sound to identify a concrete object in a group (**category**).

事 [man-made object or event (not nature object) = 一 (man) over 中 (the sincere manner, the middle way) over 𠂇 (crafty hand)],

名 (name of something),

以事為名 means using 事 (about man's, not concrete nature object) to name an object or an event.

取 (take) 譬 (metaphor) 相 (together/combining) 成 (complete), 取譬相成 means using **metaphor** to point out the meaning.

That is, the explanation for 形聲 (以事為名, 取譬相成) does not mention anything about the **phonetics**; very strange, indeed. Furthermore, its examples are wrong.

河 (river) is 𠂇 (water) + 可 (able, no longer unable). So, 河 is a river while its chi (energy flow) is not blocked (such as by mountains). For example, the Yellow River (黃河).

江 (river) is 𠂇 (water) + 工 (engineering). So, 江 is a river while its chi (energy flow) was opened up with engineering works. For example, the Long River (長江) which was blocked at three gorges and was opened up by the 夏 Emperor.

Furthermore, 河 does not pronounce 可 but a **span** of it, and 江 does not pronounce 工

. Thus, 江、河 cannot be 形聲 words; that is, 形聲 in 說文 is completely different from this new etymology.

Furthermore, 鳥 (鳩, 鵬, ...), 玉 (珠, 碧, ...) are nature items, not 事 (man made items or concepts). That is, (鳩, 鵬, ...), (珠, 碧, ...) are not 形聲 (phonetic loan) words in according to the definition of 說文.

Although the 六書 (six ways of constructing Chinese words) was recorded in the book 說文 (So-Wen), its author was, indeed, having no understanding of it. This could be the reason of why no one in the past 2,000 years does not understand that Chinese linguistic system is an axiomatic system.

Note: {the current sound of some sound modules might be slightly different from the word pronunciation for three reasons:

First, the sound tag in the characters is abridged or a variant of the sound modules, such 鴨 (押 --> 甲), 鳩 (沈 --> 尤), 鴻 = 紅 (江 is a muton of 紅), 鴟 = (趾 = 氏), 鶯 = 榮, 鴉 = 研.

Second, it is derived from some 方言 (dialects) and is now sounded different from the current Mandarin. Example, 豬 (pig) pronounces as zhū (Mandarin), zi (Cantonese), jy (Gan), chû Hakka, zu (Jin), kǔ (Min Bei), dǔ (Min Dong), ti (Min Nan), tsr (Wu), jy (Xiang). In the parenthesis, it lists the dialects. For the issue of 方言, see Chapter Eleven.

Third, the “a-homonyms (破音)”, the words with identical word form while pronounce differently (that is, the same word has many different phonetics). For example, the word 好 has, at least, eight different pronunciations, as 皓, as 消, as 耗, as 吼, as 配, as 詬, as 好 (呼皓切). This case is different from the above discussion. One word has many different sounds in the same "set", the same dialect.}

E. Conclusion:

i. The scope of the Chinese verbal universe

Now, we have learned the ways to distinguish the types of words with a **new** etymology. If,

1. the word meaning and sound arise from the **phonetic** value of its sound tag, it should be a 形聲 (phonetic loan) word,
2. the word meaning arises from the **semantic** value of its sound tag via an inferring process, it should be a 會意 (sense determinators) word, in general.
3. The sound tag of 會意 words could have a **span** of values, such as {郡, 裙, 群}.
4. Some different 會意 words carry the same sound tag while pronounce the same (homophones), {志、誌、痣}.
5. For a 會意 word carries more than one phonetic value [the a-homonyms (破音)], its sounds come from its synonyms.
6. Some words have no explicit sound tag (such as, 祭, 羸, etc.); their sounds come from their **synonyms**.

That is, the word type is determined by the way of how its **meaning** arises instead of its word form (whether carries a sound tag or not), as many 會意 words do have an explicit sound tag. The followings are the scope of the Chinese verbal universe:

- i. The Chinese verbal universe consists of, at least, 8 subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) while each of them has a few more dialects.
- ii. While these subsystems are, often, mutually unintelligible phonologically among one another, the scope of each system is wholly defined and demarcated by the same 韻書 (the rhyme book). That is, the scope of these systems is completely isomorphic to one another.

iii. In each subsystem, it encompasses only, maximally, 250 four-tones, that is, 1,000 distinguishable sounds (phonemes). {Note: some claim that some subsystems have more vowels than the others. But those additional vowels are just **span** of the basic ones. So, all subsystems are still isomorphic.}

iv. While the issues of homonyms (similar-sounding words, often with the same spelling with different meaning) and homophones (having the same sound but differs in spelling, origin and meaning) are problems for many languages, they are the greatest ingenious designs in the Chinese system.

ii. The accommodating the verbal by the written character system

- i. The written system begins with a set of roots, 220 of them.
- ii. With these roots, 300 base sound modules are constructed (see “Chinese Word Roots and Grammar”; US copyright TX 6-514-465).
 - a. When a root became a standalone character, it acquires a “sound” of its own.
 - b. When a root is a part of a composed character, it becomes **silent**, even though it might have a phonetic value while it is a standalone character.
 - c. The phonetic value of the **sound modules** is assigned (as sound roots). The assignment is not arbitrary, but it is an issue beyond the scope of this discussion now.
- iii. The attaching the phonetic value to each character was **not an afterthought**. It was done at the beginning, that is, a sound module played a part at the beginning of the character construction. Thus, every character carries a sound tag either explicitly or implicitly. And, the pronunciation of all Chinese words can be read out from their faces. I have shown the “explicit” sound tag cases.
 - a. As a standalone word, that root has its own sound. In general, this sound will not become a sound tag.
 - b. As a sound module, it has its own sound (as sound roots).
 - c. The sound module becomes an explicit sound tag of a composed character. In general, there are three groups in this situation.
 1. The 指事字 (pointing or assigning), such as, 傢, 俱. The phonetic value of the character of this group is identical to its sound tag.
 2. The 形聲字 (phonetic loan), such as,
(鴨、鸚、鵠、鵬、鶯、鷗),
(鯪, 鮭, 鱒), etc.,
The phonetic value of the character of this group is identical to its sound tag, while some of the sound tags are abbreviated [such as, 鴨 (押 --> 甲), 鳩 (沈 --> 宀), etc.].
 3. 會意字 (sense determinators), the phonetic value of the sound tag of this group has a **span** of values (in accordance to the 韻書, the rhyme book), such as,

a. The characterS have the identical phonetic value (homophones), such as,

(志、誌、痣),

(妻、悽、棲、淒、萋).

b. The sound tag has a **span** of values, according to the rules of 韻書 (the rhyme book), such as,

(遛、溜、瘤、餚、颶、溜、溜、榴),

(娵、怨、苑、鴛、鴛),

(倦、倦、捲、捲、捲、睽、綰、捲、捲、圈)

c. The implicit sound tags (same as their synonyms), such as: 祭, 羸.

The implicit sound tag pathway gives rise to the CE law 4.

CE law 4 --- Any character which does not carry an explicit sound tag will pronounce the same as its 轉註字 (synonymized word).

This law is expressed clearly in 康熙字典: the **meaning** of a character is defined by its **pronunciation**.

The **reverse** of this CE law 4 is that when a character is pronounced in a few different ways, it has a few completely different meanings. This is the CE law 5.

CE law 5: For a character, it carries different meaning when it pronounces differently. The following is one example (a page from 康熙字典, reader can look it up), the word 相.

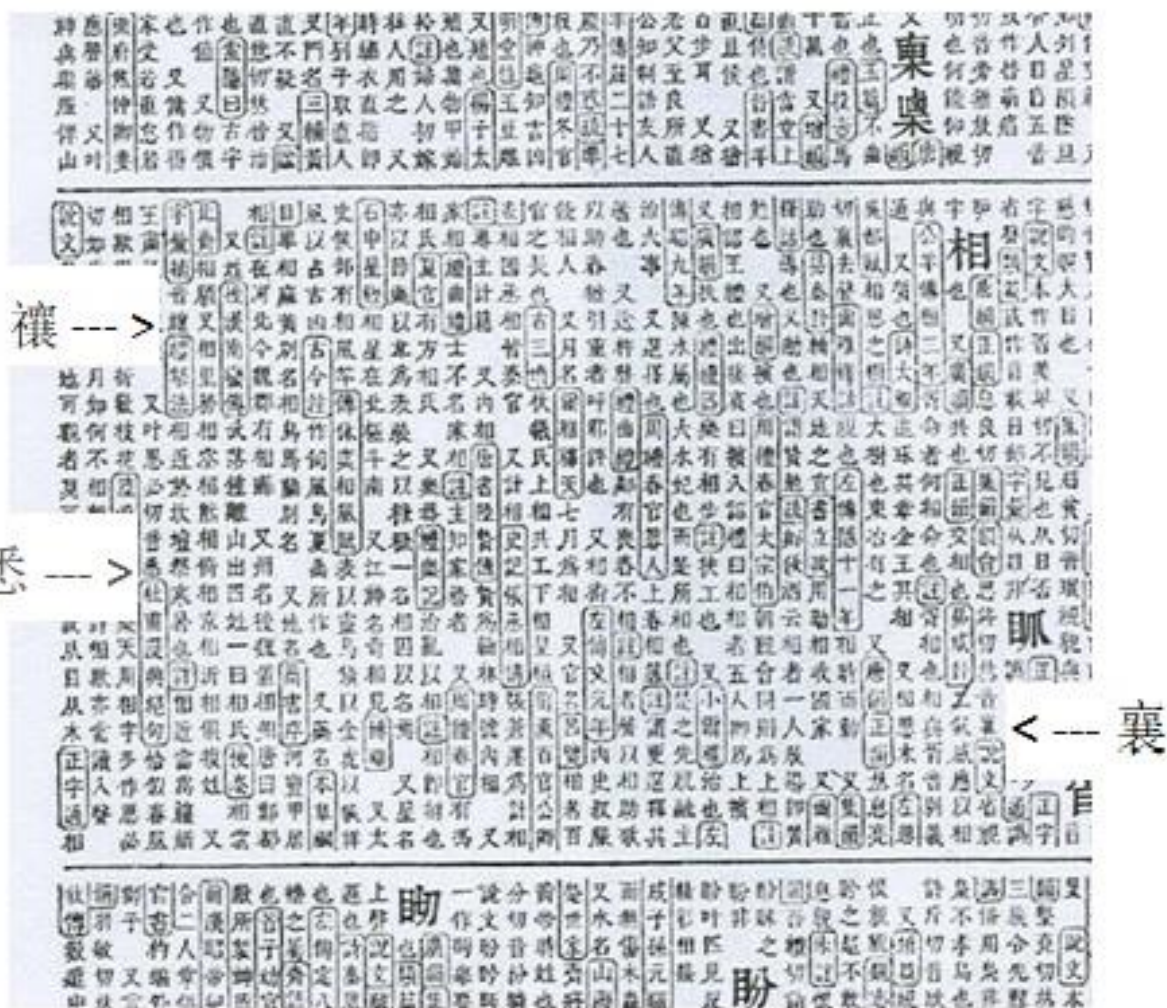
When 相 sound as 襄 (xiāng, helping), it has the same meaning (共, together), 相助.

Sound as 禳 (ràng, seeking relief from bad omen from spirit), and it means the same, 相灾 = 禳灾, 异相灾星,

Sound as 悉 (xī, knowing), and 相 = knowing, 相知.

Sound as 像 (xiàng, looks alike), 相片.

Sound as 向 (xiàng, toward, direction), 互相



With these five laws, the issue of 形聲 (phonetic loan) and 會意 (sense determinators) is now complete. I am summary it again below.

The rules are as follow:

1. Sound modules are sound roots. There is no further reduction in phonetics under sound modules while they are composed words in word form. There are about 500 sound modules in Chinese phonetic systems.
2. A sound module can have a span of sounds, more than one audio signature. Yet, one of them is the default sound.
3. When a word root becomes a standalone word, it can have its own sound. But this word root will not become sound module (root).
4. Any word which is not a sound module nor a word root, it will always carry a sound tag either explicitly or implicitly.

5. There are very complex rules to determine which sound from a span of that sound module that a word will take. I discussed this in my book(s), and I will not go in into it here. Let me try to make this issue easier with the following points.

a. Every illiterate Chinese has about 5,000 speaking words in their speech universe. Every those speaking words has a sound (which will not change in those illiterates' lifetime) and a meaning. Of course, they all have written forms too although not known by those illiterates. I will call this illiterate sound of a word as the default sound for that word in that dialect.

b. Most of Chinese college graduates know about 5,000 written words. Every those words has the sound the same as its corresponding speaking word uttered by those illiterates. In fact, "every" those words has different sounds in addition to the default sound. Some of those non-default sounds are known by the educated, but not all of them. For example, most of Chinese people know only two of the eight sounds for the word 好, 好 (呼 皓 切) and 皓.

c. In 說文 (So-wen), over 9,000 words, the sound tag of each word is clearly identified. Yet, over 99.99% of Chinese college graduates did not read So-wen and have no ability to comprehend it. So, most of those Chinese college graduates do not know that "every" Chinese word carries a sound tag.

In an analogy, there are classic physics and quantum physics. In classic physics, a particle has only "one" energy state for the energy it carries. In quantum physics, a particle has many energy states. Yet, every quantum particle is still having a ground state (the default state). The phonetic of Chinese word system is a quantum-like system. Its ground state is used in daily life. Its high energy states are often beyond the common folk.

Chapter Seven

--- A special verbal universe and its attributes

The data show that there are about 7,111 living languages in the world (see <https://www.ethnologue.com/guides/how-many-languages>). Yet, for the verbal universe, the bandwidth is relatively small.

For English and French, there are only 26 letters in the alphabet.

Arabic, 28 letters,

Japanese, 46 letters,

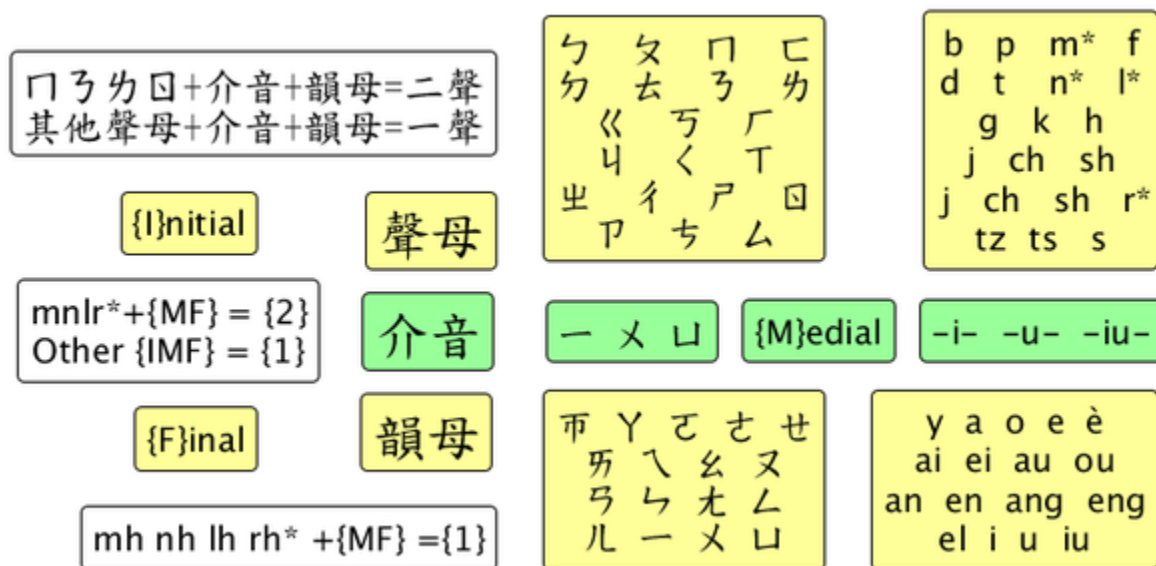
Russian, 33 letters,

Spanish, 29 letters,

Greek, 24 letters,

Italian, 21 letters,

For Chinese, there are 21 聲母 (consonant) and 16 韻母 (vowel) in Mandarin, see the graph below.



For the issue of universal language, the key issue in addition to an axiomatic language which can encompass all languages is about whether there is anything universal in the verbal sphere. Then, there are two further issues:

One, is this universal verbal attribute implemented in any real natural language?

Two, can this universal verbal attribute play a role in constructing a universal language?

Again, I am using the Chinese linguistics as one real example for these issues (especially on homographs and homophones; their entanglements and the unification). **Again, you (the readers) need not to know a single Chinese word for understanding these discussions.**

DeFrancis wrote, {"Apart from the error of thinking that Chinese characters are unique in evoking mental images, where Creel and others from Friar Gaspar da Cruz right on down go astray in their characterization of Chinese writing is to succumb to the hypnotic appeal of the relatively few characters that are demonstrable of pictographic origin and to extrapolate from these to the majority if not the entirety of the Chinese written lexicon. The error of exaggerating the pictographic and hence semantic aspect of Chinese characters and minimizing if not totally neglecting the phonetic aspect tends to fix itself very early in the minds of many people, both students of Chinese and the public at large, because their first impression of the characters is likely to be gained by being introduced to the Chinese writing system via some of the simplest and most interesting pictographs, such as those presented at the beginning of Chapter 5. Unless a determined effort is made to correct this initial impression, it is likely to remain as an article of faith not easily shaken by subsequent exposure to different kinds of graphs. This may also explain the oversight even of specialists who are aware of the phonetic aspect in Chinese characters, including such able scholars as Li and Thompson (1982:77), who refer to Chinese writing as 'semantically, rather than phonologically grounded' and consider that a character 'does not convey phonological information except in certain composite logographs where the pronunciation of the composite is similar to one of its component logographs.' It takes a profoundly mesmerized observer to overlook as exceptions the two-thirds of all characters that convey useful phonological information through their component phonetic."}

A. 四聲, homophones (同音字) and homographs (破音)

B. More about 轉注 (synonymize), 假借 (borrowing)

C: 複詞 (word phrase)

A. 四聲, homophones (同音字) and homographs (破音)

Professor Michael W. Deem (https://en.wikipedia.org/wiki/Michael_W._Deem) is a theoretical biologist (both computational and analytical methods are of interest) and is a Sinologist (interesting in the application of linguistic laws in the biology). Deem studied my book "Chinese Etymology" and asked a question: {I am a little confused about the definition of "four-tone". Why is no 5th tone (neutral) listed for any character in lesson two?}

My answer: {Officially, there is no 5th tone, especially no “neutral”. There is something called 輕聲 (LIGHT tone); no, it is not the 5th tone, totally wrong. Please read my definition (in the book of ‘Chinese Etymology’) a few more times, especially Every Chinese sound (word sound) has four-tones. This does not mean that a word is pronounced with all those four-tones. A word is normally occupying only one of those four-tones. The other three tones are occupied by other words which might not have a connection of any kind with this word. Sometimes, ...}.

I am now discussing the following issues: {Four-tones (四聲); homophones (同音字); homographs (破音)}.

About 8 years ago, one person (Chinese language teacher, at LinkedIn Chinese teacher group) commented: {not like English, Chinese is not phonetic language (an alphabet based) and thus is illogic and hard to learn}. Her comment is totally wrong in many ways. I did not have the time to answer at that time. I was unable to right all those wrongs in a short comment neither then. I will, however, talk about this issue in more details here now.

Which one (English or Chinese) is more phonetically based language? Most (perhaps all) people will say that English is. In fact, this will depend on the definition of “phonetic base”. This is a big issue, and I will not spend time on it here. I just want to show how important the phonetics is in the Chinese written (not verbal) language.

康熙字典 (Kangsi dictionary) has two meridians.

One, 部首 (leading radical): it is used to **catalog** the words (characters), as a search algorithm. It does not transform the character-system to be an axiomatic (root) system, as the ‘meaning’ of each word is not expressed or explained with those leading radicals.

Two, phonetics: the ‘meaning’ of each character is WHOLLY depending upon its phonetics, see Chapter Six.

So, anyone who thinks that the Chinese character system is not phonetic-based, s/he simply does not read 康熙字典. The fact might be that s/he would not be able to comprehend the 康熙字典 even if s/he were trying to read it

Dr. John DeFrancis (one of the greatest Sinologists of our time) insisted that Chinese character system is ALL about a phonetical system. He (Dr. John DeFrancis) wrote, {“Ideographic writing, however, requires mastery of the tens of thousands or hundreds of thousands of symbols that would be needed for ideographic representation of words or concepts without regard to sound. A bit of common sense should suggest that unless we supplement our brains with computer implants, ordinary mortals are incapable of such memory feats. ... We need to go further and throw out the term itself. ... Chinese characters represent words (or better, **morphemes**), not ideas, and they represent them **phonetically**, for the most part, as do all real writing systems despite their diverse techniques and differing effectiveness in accomplishing the task. ... One reason for the pervasiveness and tenacity of the myth, I am now convinced, stems from the use of the word “ideographic.” The term itself is responsible for a good deal of the misunderstanding and should be replaced, since its repetitious use, as in the big lie technique and in subliminal advertising, insidiously influences our thinking. ... Only the adoption of some

such term as "morphosyllabic," which calls attention to the phonetic aspect, can contribute to dispelling the widespread misunderstanding of the nature of Chinese writing."}

Indeed, anyone who thinks that Chinese character system is not phonetically based is totally ignorant about linguistics in general and about Chinese system in particular. Although without the using an alphabet based phonetic expression, Chinese uses a tonal technique to distinguish and/or to inflect words and most important of all to gain two great advantages:
One, to reduce the phoneme space (the phonetic bandwidth) to a minimum.
Two, to reduce the burden of memory of the entire language system tremendously.

I will, now, discuss the 4-tones system.

First, '4-tones' is UNIVERSAL, an **innate faculty of all mankind**, not a special novelty of Chinese language system, while only Chinese utilized it in her language. This can be verified easily with the following test.

"4-tones" test:

Step one: for anyone (American, South American Indians, Africans, etc.), we teach him/her 10 Chinese '4-tone'.

Step two: we show him/her some new '4-tone' with only the first 'two' tones, and s/he can, in general, complete the last two tones.

Step three: after s/he learned 20 '4-tones', s/he can complete the last 'three' tones when we only give them the first 'tone'.

This test is simple and can be done with anyone in the world. And, this test shows that '4-tones' is universal, an innate ability of mankind.

Second, how many sets of '4-tones' are there? Theoretically, it should be unlimited. But in practice, there are only **250** '4-tones' in the entire Chinese system. That is, the entire Chinese phonetic bandwidth has only 1,000 phonemes (250 x 4).

While there are Homophones, Homonyms and Homographs in English, they are not widely spread and can be easily managed. On the other hand, the 60,000 Chinese characters **have only 1,000 phonemes for their disposal**; that is, every phoneme is shared by 60 words on average (from 20 to 100). So, the **homophones** are not exceptions but are common life in the Chinese language. How to manage this becomes a major ENGINEERING feat in the Chinese system (see Accommodating Chinese verbal universe by the written system, see <http://chineselanguageetymology.blogspot.com/2011/04/accommodating-chinese-verbal-universe.html> and The way of marking the phonetic value of Chinese words, <http://chineselanguageetymology.blogspot.com/2011/04/way-of-marking-phonetic-value-of.html>).

Third, the '4-tone' dynamics: as the '4-tone' is universal, it is only an **engineered** feature in the Chinese system. There are some engineering and design criteria and rules.

One, each '4-tone' is a part of NATURE, not associated with any Chinese character BEFORE the Chinese engineering. That is, each '4-tones' should have its own coordinates, not associated with Chinese characters; such as '4-tone (10)' = T (10, a, b, c, d): a = 1st tone, b = 2nd, c = 3rd, d

= 4th. So, the entire Chinese phonetic bandwidth can be expressed with two different coordinates:

'4-tones' coordinate:

T (1, a, b, c, d)

...

T (100, a, b, c, d)

...

T (250, a, b, c, d)

'Phoneme' coordinate:

P3 = T (1, c)

P401 = T (100, a)

P510 = T (127, b)

...

P1000 = T (250, d)

Note: I am assuming that readers have the basic understanding on the Algebra notation.

Two, assigning the phonemes to the characters: each phoneme is assigned to some characters (60 on average). In one '4-tone', there are 4 phonemes, and the words in each of those phonemes are DIFFERENT words. When, one word takes the b (the 2nd tone), it cannot, in general (not 100%, of course), take the other tones in that '4-tone'. So, a word takes T (n, c) will never read as T (n, b) or T (n, a), etc.

Three, the linguistic wonder: while there are **homographs** (a word that shares the same written form as another word but has a different meaning), the meanings of the same word (with the same word form) may be distinguished by different pronunciations (when spoken). Homograph is the essence of the Chinese system. Every (no single exception) Chinese word is a homograph, having many different pronunciations (破音, 殊聲), and each 殊聲 gives a different MEANING, see example in Chapter Six.

Now, a word (Character) is assigned 'a' phoneme by using the '4-tones' system as its DEFAULT pronunciation. Then, 殊聲 provides it many other phonemes (at different '4-tones' coordinates).

So, the issue of a word with a 3rd tone which read as lower (2nd) tone when it is in a sentence is not only silly but is simply wrong. No, a 3rd tone word cannot become a 2nd tone one if it is not a result of 殊聲 (giving a different meaning to the word). Yet, when a word is embedded in a **phrase** or a sentence, there is a special feature, the 輕聲 (**light tone**) which smashes the tone a bit (such as, in 妹妹, the second 妹 has lighter tone), but it does not change a higher tone to a lower one. 輕聲, by all means, is not the 5th tone or the neutral tone.

No, the words do not change their tone in a phrase or a sentence but are often smashed (not wholly expressed) a bit by 輕聲.

Thus far, I have discussed {four-tones (四聲), homophones (同音字) and homographs (破音)} about their differences and their entanglements. But, if you are a researcher (not just a street walking Chinese), you might hear something different. Now, let me clarify some of those points.

One, some say: 古音 (the ancient tone, about the time of/before Confucius) has only three-tones (三聲). Most of their argument is based on 詩經. Those arguments are very technical, and I will not go into it here. The bottom line is that they are wrong, as I have shown that the four-tones is universal; that is, it is universal horizontally (Chinese, Americans, Africans) and must be universal vertically (ancient, now and future).

Two, some say: Cantonese has eight-tones. For the same word (character), the tone for Cantonese is slightly different from Mandarin's. So, for Cantonese, it has its own four-tones. While many Cantonese can speak both, a word is often expressed in two different four-tones (that is, $4 \times 2 = 8$). But, no, Cantonese has no eight-tones. For every English phoneme, it can only have four-tones; only English does not use four-tones in its language.

Three, in 韻書 (the rhyme book): the 1st tone (平聲) is further divided into two {上平, 下平}. This is about 聲韻, a very deep subject, and I will not go into it in detail here. A brief introduction is available at {The evolution of Chinese verbal universe, <http://chineselanguageetymology.blogspot.com/2011/05/evolution-of-chinese-verbal-universe.html> }. This is a way of categorizing the 聲韻 and by no means to say that there is a 5th tone. For every phoneme, there is just 4-tones.

B. More about 轉注 (synonymize), 假借 (borrowing)

轉注 (synonymize) and 假借 (borrowing) are not ways of constructing words but are the ways of word's usage.

In 說文, it wrote: 轉註者 (synonymize), 建類一首, 同意相受。考、老是也。

建類一首: they share the same 部首 (leading radical)

同意相受: they are synonym.

This is basically not wrong but is too narrow. In this new etymology, I have shown that the most important role for synonym (轉註) is about its phonetic operations in two cases.

One, provide the phonetic value for a 會意 (sense determinators) word (which has no explicit sound tag), such as 祭 = 即 (the case of homophones).

Two, provide the semantic meaning for homographs (破音字), such as 相(像)片, 相(襄)助; 大人, 大(代)夫 (see chapter Six).

Again, the description of 轉注 (synonymize) in 說文 is basically wrong, as it does not mention about these two phonetic operations.

In 說文, it wrote: 假借者 (borrowing), 本無其字, 依聲托事。令、長是也。

本無其字: there is no character for a (this) known verb word.

依聲托事: take a homonym [sound alike with different meanings and with different spellings (word form)] to describe it.

So, 假借 is using a homonym to describe a verbal word which has no its own character.

For almost 100% of native Chinese today, they will not understand the example of {令、長}, of why they are 假借 words.

In fact, are {令、長} 假借 (borrowed) words?

The meaning of 令 today = {order, giving an order}.

令 = 𠂔 (unite or fit together) over 卩 (king's seal). When King's seal is verified by fitting together, it is a genuine ORDER. That is, 令 is not a borrowed word.

𠂔 (unite or fit together) is the root for these words: {合 (fit together), 會 (meeting), 今 (now, today), 僉 (agree), 諭 (consensus in writing), etc.}

長 (long or growth) = 馬 (about horse) over 以 (relate to) = expressing horse's LONG tail. So, 髮 is hair. Again, 長 is not a 假借 (borrowed) word.

With these two examples [轉注 (synonymize) and 假借 (borrowing)], it is clear that the author of 說文 (許慎) did not understand what 六書 was, see Chapter Four.

Although 許慎 did not know the details of 六書 [especially in the case of 轉注 and 假借 (borrowing)], 假借 is a genuine part of Chinese linguistic system. The followings are examples of 假借.

韭菜 = 九菜

雷達 = radar

聲納 = sonar

The CBS morning SHOW.

His spirit is very HIGH.

He is a very COOL guy.

There are, of course, words for {show, high, and cool} in Chinese vocabulary, but they also carry some other meanings. With this new Chinese etymology (ways of constructing words), some new characters can be easily constructed for {show, high and cool}. But it is much easier just borrowing some old characters (the homonyms).

In order to maintain the English meanings of {show, high, and cool}, the operation of 假借 (borrowing) is used, borrowing from its homograph.

Now, 秀 = show; 嗨 = high; 酷 = cool.

Of course, 秀 (youthful), 嗨 (hello), 酷 (cruelty) are existing words with totally different meaning as {show, high and cool} originally. But they are borrowed for those new usages, and there is no confusion at all in the Chinese language.

Thus, 假借 (borrowing) does play a very important role in the Chinese written language.

C: 複詞 (word phrase)

The issues of homographs and homophones are greatly entangled via 轉注 (synonymize), 假借 (borrowing) although they also greatly expanded the scope of the vocabulary space. Thus, how to untangle any confusion becomes a major issue. So, there are two urgent linguistic issues to be resolved.

One, how to untangle any confusion caused by homographs and homophones?

Two, how to further expand the scope of vocabulary space?

In Wikipedia, the article {List of dictionaries by number of words, https://en.wikipedia.org/wiki/List_of_dictionaries_by_number_of_words }, it shows that Korean has 1,100,373 words, the most in all languages. The dictionary lists the most English words is {Webster's Third New International Dictionary, Unabridged, together with its 1993 Addenda Section, includes some 470,000 entries; see <https://wordcounter.io/blog/how-many-words-are-in-the-english-language/> }.

For Chinese, {Hanyu Da Cidian, https://en.wikipedia.org/wiki/Hanyu_Da_Cidian } lists 370,000 characters while 說文 has only 9,000 and 康熙字典 encompasses only 48,000 words.

While 3,000 words are needed for most languages (English, Chinese, etc.) for their daily use,

the ability of a language to adapt any future challenge is the key for any language.

With an axiomatic etymology, Chinese character system can always construct a new character for any new need. However, continuing making new words (characters) is **not economical**. The most economical way is by using the existing and well known (learned) words (the less the better) to accommodate all new needs. In fact, there are two such ways in the Chinese system. **One**, in the example of 假借, Chinese has found a more economical way to accommodate many new challenges.

Two, the way of 複詞 (word phrase) is using the existing words (characters) to form a phrase while it is, in fact, **a single word** (expressing only one meaning). This is, in fact, the extension of the old etymology which makes a phrase into a word (character) while 複詞 keeps its radical as two or more standalone words.

Examples of 複詞 being made into a single word:

歪 (not upright, leaning) = 不 (no, not) over 正 (upright)

甬 (not using) = 不 (not) over 用 (using)

瞎 (blind) = 目 (eye) + 害 (damaging, damaged)

睡 (sleep) = 目 (eye) + 垂 (dropped)

撒 (spread, as sowing the seeds) = 手 (hand) + 散 (scatter)

忘 (forget) = 亡 (disappear, lost) over 心 (heart)

Examples of 複詞 [**expressing only a single meaning**] which remain as multiple words.

蝴蝶 = butterfly

葡萄 = grape

摩天樓 = skyscraper

電腦 = computer

電視 = television

電話 = telephone

汽車 = automobile

飛機 = airplane

太空船 = spaceship

手機 = cellphone
智能手機 = smartphone
吸塵器 = vacuum cleaner
雷達 = radar
聲納 = sonar
航空母艦 = air carrier

The above examples show two points:

One, all new inventions can be described with a 複詞.

Two, almost all single word (character) carries more than one meaning while 複詞 (word phrase) **carries one and only one meaning**. 複詞 is a purer vocabulary than the single word (character); it is a composed vocabulary without being written into a single character.

In addition to the above, 複詞 has another very important attribute, resolve all the homophone/homonym issues. For example:

{哥, 歌, 割} are homonyms (with different word forms and meaning but having the identical pronunciations). How can they **be distinguished verbally**? This is resolved with 複詞.

哥 = brother is spoken as 哥 哥.

歌 = song or singing is spoken as 唱 歌.

割 = cutting can be spoken as 收 割.

There will be absolutely no confusion for {哥 哥, 唱 歌 and 收 割} in verbal situation.

While the number of Chinese words (characters) is much less than English vocabulary, the number of Chinese 複詞 (the real vocabulary) can be unlimited. The current count is **over one million**, according to {《汉语大辞典》}, see http://www.hydc.com/show/4_cihai.htm

With 複詞, three major linguistic issues are resolved.

One, **all the confusions from homographs and homophones are no more.**

Two, **all new linguistic challenges (needs) can be made, without creating any new word (very economic on the memory management).**

Three, **the requirement of one lexicon one meaning (the requirement for the universal language) is, now, met; that is, the language is 100% precise.**

Yet, 複詞 is not a part of 六書. For knowing more details about 複詞, see my book {Chinese Word Roots and Grammar (written in Chinese); US copyright TX 6-514-465} as I have written a Chapter on it.

Chapter Eight

--- The Final Verification & Vindication

A *universal statement* (over a certain set a.k.a “universe of discourse” D) is a claim that for every number n in D , some fact (described by some predicate) holds over n . Mathematically, a universal statement is in the form $(\forall n \in D) P(n)$.

Universal statements with implication and converse

$$\forall x \in D (P(x) \iff Q(x))$$

For proving such a statement, we usually proceed in two main steps after fixing any $x \in D$.

- Prove that $P(x)$ implies $Q(x)$.
- Prove that $Q(x)$ implies $P(x)$.

The above math language can be rewritten to simpler statements as below.

1. Let n be any fixed number in \mathbb{N} **such that** $P(n)$ **holds**.
2. We will show that under these assumptions $Q(n)$ holds (typically by using some algebra).

In common language, a universal statement is proved with three steps.

One, prove **with Existential Introduction (one example is needed)**.

Two, prove **with Existential Generalization (two or more examples are needed)**.

Three, prove **with Existential Universally (with an arbitrarily chosen member in the examining domain)**.

A: The universal (final) proof of this new etymology

B: The mutations of Chinese characters

C: Universal proof for the three premises

D: Universal proof for Premise Four

E: The final verdict and vindication

A: The universal (final) proof of this new linguistics

In the previous chapters, I have proved the Existential Introduction (one example is needed) and Existential Generalization (two or more examples are needed) for the following three premises:

1. Premise one --- All (each and every) Chinese words (characters) are composed of from a set (with finite numbers, 220 in this case) of word roots,

2. Premise two --- The pronunciation of all Chinese words can be read out from their faces.
3. Premise three --- The meaning of all Chinese words can be read out from their faces,

The universal (final) proof (for any arbitrary selected member) of this new etymology is, now, complete with the following law.

Universal proof --- for an arbitrary selected Chinese character, the three premises above are true and valid.

The “universal proof” of a premise requires that that premise is valid for an arbitrarily selected situation. Yet, I can arbitrary select thousands of words while you (the world) would still not believe that I did arbitrarily. Yet, this randomness can be guaranteed if the selection is not done by me. Thus, I am asking you (the world) to select an arbitrary word. If anyone can show that one example (Existential Introduction) to falsify the above three premises, then my claim is wrong.

Furthermore, as there are only limited numbers of Chinese characters, **the universal proof can be done by checking them 100%**, and that will be a root-system dictionary. Another way will be a root/sound module-based input system [**CE (Chinese Etymology) typewriter**, see note]. While there will be not enough pages for both in this book, they will be coming soon as different projects.

For this book, I will prove those three premises via three pathways.

One, showing enough examples, approaching the randomness.

i. I showed over 50 examples in Chapter Two; over 82 in Chapter Three; over 30 in Chapter Four; over 50 in Chapter Five; over 40 in Chapter Six; many others in other chapters. That is, over 600 examples in this book.

ii. I have done over 8,000 of them in my book {Chinese Etymology; with US TX 6-917-909}.

iii. About 500 more examples are available at <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-eight-jeh-tween-gong>

Two, asking you (the readers) to show one example to falsify the premises.

Three, proving them with logic, by showing the internal structure and logic of the system and thus proving them deductively.

B: The mutations of Chinese characters

Yet, the chance for you (the readers) to do this universal proof yourselves for the following words is almost nil, although you have learned about this axiom system.

1. 乎, 呼
2. 姊, 弟, 第
3. 前, 慈, 首
4. 叔, 椒

5. 印、迎、仰、抑、昂
6. 攸、條、條、修、條、悠、旻、筱、脩
7. 最
8. 鏡

The fact is that the Chinese character set, now, has two subsystems,

- a. the original axiomatic system,
- b. a mutated subsystem.

For (前, 慈, 首), (攸, 條, 條, ...) see next section.

For 最, 鏡, 乎, 姊, 弟, see Chapter Ten.

After over 2,000 years of evolution, the Chinese character set did acquire a huge mutated subsystem. Without knowing this mutated system, the universal proof becomes impossible. I will list some major mutation pathways here.

a. **By fusion:** I have shown some simple examples before, such as,

並 is the fusion of 立 立.

兼 is the fusion of 兼 兼.

雨 is the fusion of 天 水.

b. **Via diverging** mutation (one root has many different forms), such as,

犬 --- the radical 犬 is in all these words (犯, 戾, 狀, 吠, 狺, 狂, 狄, 狎, 狐, 狗)

网 --- the radical 网 is in all these words (羅, 罪, 罩, 罰, 罔, 岡)

肉 --- the radical 肉 is in all these words (肚, 肛, 肝, 育, 肥, 腐, 饀, 昔)

火 --- the radical 火 is in all these words (燿, 炬, 煮, 蒸, 煎, 烹, 無, 光)

水 --- the radical 水 is in all these words (永, 暴, 雨, 泉, 泰, 懷, 況, 流, 滾, 涼)

心 --- the radical 心 is in all these words (必, 志, 忒, 志, 忘, 怕, 悄, 忖, 忙, 忪, 忒, 恭)

In these examples, we can see that one radical can mutate into a few different variants. This type of mutation is **known** to most of the Chinese people. But there are enough cases which are unknown to the common folk, such as 昔 has the radical of 肉, 恭 has the radical of 心 and 懷 has the radical of 水.

c. **Via converging** mutation (different roots have identical/similar form), such as,

The look-like radical in (明, 肌, 前) are three different roots. The 月 in 明 is Moon, in 肌 is 肉 (muscle, meat), in 前 is 舟 (a boat).

The look-like radical in (股, 几, 几) are three different roots. The 几 in 股 is a curved stick, for 几 is a bench, in 几 means 飛 (fly) very fast.

The look-like radical in (香, 音, 沓) are three different roots. 日 in 香 is 甘 (sweet), in 音 is 日 (intelligent speaking), in 沓 is 日 (Sun).

The look-like radical in (前, 慈, 苜, 弟) are three different roots. For 前, it is 止. For 慈, it is 艸 (as grass). For 苜, it is 八. For 弟, it is 止.

This kind of mutation is the most difficult issue in the Chinese etymology. This is 100% **knowledge based**. There is no chance of any kind that one can decode this type of mutation with computer analysis. The entire root mutations are described in the book {Chinese Etymology; with US TX 6-917-909}.

d. **Via insertion**, such as,

行 --- the radical 行 is in all these words (術, 衛, 衙, 衙, 衍, 衙, 衙, 衙, 衡, 街, 衡, 衢)

衣 --- the radical 衣 is in all these words (裔, 裝, 製, 裴, 襲, 裘, 哀, 衰, 衷, 裹, 褒, 褰)

While some insertions are very obvious, some are not.

e. **Via multiple pathways**, such as,

黃 is the insertion of 田 into 光. The top part of 光 (above 儿) transformed as (廿 over 一).

漢 is 水 + 黃, meaning “Yellow water” which is, now, the name for Chinese race. Again, the

topological transformation of 黃 to 莫 takes some detailed analysis.

f. **By flipping/rotations**: 由 is the vertical flip of 用; 𠂔 is a flowing chi (丿) over the upside down 止 (see Chapter Ten); 母 is the left 90-degree rotation of 卵; 弟 has the radical of 𠂔, not 弓. See Chapter Ten for more details. In general, a **single rotation will not change the meaning of the radical** but flipping, multiple rotation and additional operation (such as fusion) will change it. Example, 雋 has the radical of 弓 (a left 90-degree rotation) and it is still a 弓. The two lines-fusion of 卵 after a single rotation, it becomes 母, with a new meaning.

g. **by camouflage**: for example, 去 is not (土 (earth) over 厶 (self, ability)). It is a mutation from the root of cooking pan, 凵”, such as in the words 函, 凶, 皿, etc. The top radical of 去 is not 土 (earth) which will never be on top of any word. When 土 is on top of a word, it is a mutation from the word 大, such as, 赤 (as 大火), 賣 (as 大買, reseller must buy in big quantity), etc. So, the word 去 is 大 over cooking pan. When a person takes up the big cooking pan, he is ready to travel.

h. I have discussed many more mutation pathways in my previous books.

In addition to the mutations, there is a **reincarnation** process. When a word is “over-used” (its original meaning is lost after it acquired many other meanings and usages), a new word was constructed to regain the original meaning, and this is a reincarnated word. This belongs to the 轉註 (synonymize) group.

Example: 「嘗、嚐」

嘗 (cháng, to taste, already, to attempt, to try, formerly) is 尚 (prefer or fashion) over 旨 (sweet taste or imperial decree). Thus, the original meaning for 嘗 is to enjoy the sweetness (or to taste). Yet, the other acquired meanings (already, to attempt, to try, formerly), now, become the dominated and the fashion meanings. Thus, a new word 嚐 was constructed (reincarnation) to regain its original meaning. Note: 旨 the imperial decree [匕 (transform) over 甘 (sweetness); however harsh or bitter will eventually become sweet].

This type of reincarnated words is constructed by adding one appropriate root to the original word. The pronunciation of the new word will stay the same as the old word. The followings are more examples.

「幸、倖」, 「欲、慾」, 「效、倣」, 「伊、咿」, 「睿、叡」, 「螻、螂」, 「付、附」, 「贊、讚」, 「志、誌」, 「周、週」, 「咨、諮」, 「旨、指」, 「敝、弊」, 「眇、渺」, 「禁、噤」...

The second word in the bracket is the reincarnated word (「還原字」), such as, 慾、讚、渺、弊 ... 等。

There is another benefit for these reincarnated words. The current meanings and usages of many words are now, often, greatly different from their face read out meanings. If you (the readers) cannot decode a word via the dissection or cannot match it with the current meaning, you can find its original meaning if it has a reincarnated word. Furthermore, this reincarnation process is a sincere attempt to maintain a very important linguistic principle: one vocabulary one meaning, with 100% preciseness.

The current simplified character system has two ways of simplification.

1. Reducing the number of strokes of the traditional characters, often with borrowing, such as 療 = 疗, 遞 = 递, etc.

2. Eradicating all those reincarnated words. They do not know why many words have so many “not needed” synonyms, as they do not know the reason for their construction.

C: Universal proof for the three premises

For premise three --- The meaning of all Chinese words can be read out from their faces:
The meaning of every Chinese **character** is read out via the following five pathways.

Two, via homograph operation (破音/轉註): 相 = 襄; 相 = 像. See Chapter Six and Seven)

Four, via its genealogy (vertical and horizontal):

Five, via borrowing: 秀 = show; 酷 = cool,

The sound of every Chinese character is read out via the following four pathways.

iii. via its homophones: (悽, 棲, ...), (誌, 痣, ...), identical to its sound tag.

First, the sound tag in the characters is abridged or a variant of the sound modules, such 鴨 (押 --> 甲), 鳩 (沈 --> 允), 鴻 = 紅 (江 is a muton of 紅), 鴟 = (趾 = 氏), 鶯 = 鶯, 鴉 = 研

In the parenthesis, it lists the dialects. For the issue of 方言, see Chapter Eleven.

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has, at least, eight different pronunciations, as 皓, as 消, as 耗, as 吼, as 配, as 詬, as 好 (呼 皓 切). This case is different from the above discussion. One word has many different sounds in the same "set", the same dialect.}

With the pathways above, the two premises are proven deductively in practice. However, they can be proven via the internal structure of the system.

For any single word, each word has four dimensions:

- a. word form
- b. word sound
- c. word meaning
- d. word usage

For a system, Chinese linguistic system has the following dimensions.

One, a root set (220)

Two, word form: genealogy from the roots, **horizontal** (G1 words) and **vertical** (G2, ... G4, ...)

Root: 𠂔

G1: 𠂔

G2: 𠂔, 𠂔, 𠂔, 𠂔, 𠂔, ...

Three, phonetic operations:

1. a sound module set (300 sound roots): via genealogy, also **horizontal** (妖, 𧈧, 吞, 忝 of 夭) and **vertical** (𧈧, 添, 𧈧 of 忝)
2. 假借 (borrowing): CBS morning 秀 (show), 九菜, 雷達 (radar)
3. Homographs: (羸, 盈), (祭, 即)
4. 破音 (one word has many different ways of pronunciations, heteronym): (好人, 喜好)
5. Sound tags:
 - i. 形聲 (phonetic loan).
 - ii. 同音/同音字.
6. **Tonal** dimension, every Chinese character carries a tonal mark.

Four, 複詞 (word phrase): 葡萄, 蝴蝶, ...

Five, some special subdimensions:

- i. **yin-yang symmetry**: (流, 留), see next section.
- ii. reincarnation: (嘗、嚐), (贊、讚), (禁、噤).

Six, 成語 (Idioms) is a very special 複詞, such as 士別三日. However, the meaning of most of the 成語 cannot be read out from their composing words, as their meaning come from some stories, see Chapter Nine, lesson four.

D: Universal proof for Premise Four

With the three premises proven, Chinese Linguistic system is now proven to be a **PERFECT** language. For every (any) perfect language, a 4th premise can be proven, deductively in addition to the inductive method which we used above.

Premise four --- an etymology memory algebra:

For a linguistic system, with R number of form-roots and M number of sound-roots,

The etymology memory algebra is $R + M = R \times M$

In the case of Chinese system, $R = 220$; $M = 300$;

Thus, $R + M = 220 + 300 = 520 = = R \times M = 66,000$.

Any algebraic memory can be expressed in some forms of TABLE, such as the multiplication table which needs not be memorized as it can be reproduced with some simple rules. That is, the memorizing task of a huge group is the result of a logic inferring of rules on two (or more) coordinates (x-axis, y-axis). That is, it can be derived and no need for any rote memorization. In the processes of proving the three premises of a perfect language, those processes are, in fact, the ways of implementing this memory algebra.

In this section, I will show some (five) actual examples on those ways.

One, via a memory TABLE.

Modules / Leading radicals	寒 易 軍 緜 采
木	寨 楊 揮 欒 樑
手/扌	攀 揚 揮 攣 探
水/氵	寒 湯 渾 灣 深
日	暘 暉
貝	賽 暉 賸

With the memory-table, memory of those Chinese characters will no longer be with rote memory (the brutal efforts), and the meanings of those words can be read out from the interaction table.

Two, via direct dissection and decoding.

掌 (palm) is 尚 (top, upper) 手 (hand), the top side of the hand.

姦 (useless, no good) = 不 (no, not) over 好 (good).

貨 (products, produces) = 化 (transform) + 貝 (treasure), money can be transformed into products.

2: 交 (jiau, cross or crossing) is 六 (six) over 乂 (the crisscrossing). It is the crisscrossing of heavenly signs; 4T - [交, 絞 (jeau), 繳 (jeau'), 教 (jiauw)]

G2 words: 佼、狡、較、皎、絞, 校、效

3: 辛 (shin, harsh or difficult) is (𠂔, violating above or heaven) over 一 (man's chi here). Man tries to violate heaven's chi will be in a difficult situation; 4T - [辛, 行 (shien), 醒 (shiing), 幸 (shinq)]

G2 words: 辣, 莘, 辨、辯, 辦、瓣, 辭

4: 大 (dah, large or heaven or adults) is 一 (heaven's chi) over 人 (human). When a man knows the chi of heaven, he is 大; 4T - [搭 (da), 達 (dar), 打 (daa), 大]

G2 words: 奇, 爺, 夯, 太

5: 奇 (chyi, extraordinary) is 大 (large or huge) over 可 (allowed or able to do it). Big achievement is extraordinary; 4T - [欺 (chi'), 奇, 起 (chii), 企 (chih)]

G2 words: 綺、倚、欹, 寄

6: 立 (lih, stand or stand-up) is 大 (large or an adult) over 一 (earth). A man who knows the chi of heaven and stands on earth is 立; 4T - [𡗗, 黎 (li), 理 (lii), 立]

G2 words: 笠, 翌, 端

7: 並 (bing, together or combine) is the fusion of 立 立。 When two 立 stand side by side is 並; 4T - [兵 (bing), 丙 (biing), 餅 (biing'), 並]

G2 words: 挫、碰、迸、踴

8: 夭 (yeau, not upright) is (丿, flow or flowing) over 大 (large or who knows the chi of heaven). By letting it flows over 大 (the greatness), 夭 does not keep up the upright chi of heaven; 4T - [夭, 姚 (yau), 咬 (yeau'), 要 (yaw)]

G2 words: 妖, 殀, 吞, 忝

9: 忝 (tean, cannot be proud of) is 夭 (not upright) over 心 (heart); 4T - [添 (tien), 甜 (tyan), 忝, X]

G2 words: 搥, 添, 舔

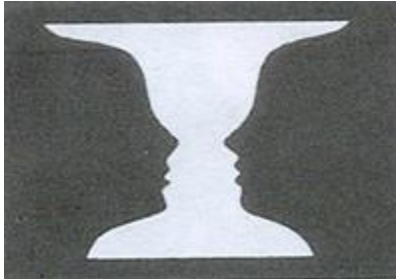
10: 亡 (wang, disappear or death) is (一, heaven) over (乚, hidden). Hidden under heaven can never be found; 4T - [汪 (uang), 亡, 晚 (waan), 旺 (wanq)]

G2 words: 忙、芒、盲, 育, 忘。

These sound modules are not only providing the phonetic info and the meanings of those characters, but also provide additional memory tables. In the book {Chinese Etymology, US copyright TX 6-917-909}, I listed 300 sound modules, with 4 to 5 related words for each module.

Five, with yin-yang symmetry: the photo below can be viewed as two faces or as one vase. This kind of situation happens in the universe all the time. Chinese culture was fully based on Yijing (

易經), while the Yin-Yang (陰 陽) is its sole backbone. The photo below is one example of the immanence between Yin and Yang. Chinese language has a precise system to deal with this faces/vase entity and takes a great advantage on this Yin/Yang force. I will just discuss one of the ways here, the f/v (yin-yang) words.



For the f/v words,

- Often (not always), their pronunciations are the same (identical).
- Their word forms will be different.
- Their meanings are the same (as the same pronunciation could mean the same thing) in a way. Yet they are different, one is F (yin), the other V (yang).

The words (流, 留) have identical pronunciations. The word 流 means flow or flowing. While flow or flowing is a neutral word in English, the word 流 carries a very strong negative meaning in Chinese, such as:

1. 流產 -- miscarry the pregnancy.
2. 流審 -- mistrial of a law case.
3. 流標 -- in an auction, no bit is submitted or accepted.
4. 流鶯 -- the prostitutes.
5. 流寇 -- the bandits.
6. 流氓 -- the outlaw.
7. 流浪 -- the vagabond.
8. 流言 -- the rumor.
9. 流放 -- the banishment.
10. 流星 -- the burnt-out asteroid.
11. 流失 -- flowing into nothingness.
12. 流掉 -- lost.
13. 流血 -- losing blood.
14. ...

The word 留 means to keep or to stay. In English, 流 flowing is quite different from staying or keeping 留. Yet, in Chinese, they are f/v words. 流 means **flowing (away)**, lost, a goner. 留 (keeping, staying) means **flowing into** future, into eternity. So,

15. 留影 -- keep a picture of where we have been.
16. 留念 -- keep someone or something in one's thought.
17. 留連 -- unwilling to leave a place.
18. 留戀 -- remain passionate on someone or something.

19. 留芳 -- there are some great idioms on this phrase.

The homograph/heteronym/homophone are the exceptions for most of the languages and are viewed as confusions for those languages. On the contrary, homograph/heteronym/homophone are the attributes of each and every Chinese character, and they play a very important role in the memory mechanism in the Chinese language. The followings are more examples.

- a. Many different words (with different word form and meanings) have the identical pronunciation (Homophones). The words in each () have the identical pronunciation. (方、芳), (仿、坊、訪), (藿、灌、罐、鶴), (詒、怡、貽), (撤、澈、徹), ..., ...
- b. The words in [] have the identical pronunciation and identical meaning although they are different words (Homograph/heteronym). The following examples also show that they are homographs (the same word forms but not pronounced the same and having different meanings).
 - i. [相、像 (looks like)], [相、襄 (helping)], ...
 - ii. [大、達 (great)], [大、代 (assistance)], ...
 - iii. [諡、示 (showing...)], [諡、易 (learning...)], ...
 - iv. ...

The heteronym/homophone is the base for 假借 (borrowing, see Chapter Seven) and it also a great error forgiving mechanism.

With these memory mechanisms, Chinese characters need not be learned with brutal memorization method, while the rote memory is practiced both in China and in Taiwan.

With only one example, it can be an incidence. With only two examples, it can still be a coincidence. With more than three examples, it happens as accident becoming very unlikely. There must be an underlying system driving the phenomena. In fact, the Chinese written word system is almost identical to a chemical compound system.

1. By knowing all names of chemical elements, the names of chemical compounds can be read out loud easily. The word roots are the chemical elements in Chinese written language.
2. By knowing all functions of Chemical modules (such as, benzene, enzyme, etc.), the functions of most chemical compounds can be again read out loud easily. It is the same for Chinese written words.

E: The final verdict and vindication

This new Chinese etymology can be summarized as below.

One, CE (Chinese etymology) principle 1, **principle of compositeness**: all Chinese characters are composed of 220 roots, with two growth dimensions (vertical and horizontal). Both word meaning and word sound can be read out from its face.

- i. Word form/meaning: Root: 冎, about bone, 骨

G1: 𠂔 = 𠂔 over 口 (mouth) = slanted/crooked mouth,



(abnormal bone structure causing a crooked mouth) ~ slanting,

G2: 𠂔, 𠂔, 𠂔, 𠂔, 𠂔, ...

G1: 𠂔 (not straight) = 不 (not) over 正 (up right)

100% of the original meaning of all Chinese characters can be read out from its face via this principle of compositeness.

ii. Word sound: with sound roots (modules)/sound tag

𠂔 (wāi, 𠂔 𠂔), sound root (module)

𠂔 (wā, 𠂔 𠂔), 𠂔 as the sound tag (with a span)

𠂔 (péng, 𠂔 𠂔), 𠂔 as the sound tag (without span)

Over **90%** of the sound of Chinese characters can be read out via this sound tag system.

The key point of any system (especially for the composite one) is its internal consistency. Thus, the symbol for hand (𠂔) should always be a hand in all words, such as:

𠂔 (handmade item), thus 筆 (pen), 律 (law), 津 (harbor), 畫 (drawing), etc.

雪 (snow), the rain which can be hold in hand.

慧 (wisdom), the richness from hand and heart.

丑 (twisted hand).

君 is 尹 (officer) over 口 (mouth). 尹 is a hand + 丿 (flow). Using hand directing a flow is an officer, such as traffic police, central banker, dam controller, etc. While an officer using the hand directing the flow, the one who uses mouth doing 尹's work is 君, the king.

Two, CE principle 2, **principle of homophones**: for characters (音同, 義同; **same sound, same meaning, and vice versa**). All Chinese characters can acquire additional (over the original) meanings via its homophones. Example, [謚、示 (showing...)], [謚、易 (learning...)].

Many Chinese characters (if **without explicit sound tag**) can **acquire** its sound via its synonyms. Example, the meaning of 𠂔 (slanting) = 𠂔. so, the sound of 𠂔 = 𠂔. That is, all Chinese characters can acquire additional sounds (in addition to its original sound) by pronouncing them the same as their synonyms. This leads to CE principle 3.

Three, CE principle 3, **principle of homographs**: 破音字, (音不同, 義不同; **the sound not the same, the meaning not the same**). All Chinese characters (100%) can acquire additional (over their sound tags) sounds via their synonyms. Example, 相 (像) 片, 相 (襄) 助. The meaning of the homograph is identical to its homophone.

The **entanglement** (confusion) of CE principle 2 and 3 can be resolved in two ways.

夠 (gòu, enough) = 多 (unlimited many) + 句 (a completed sentence or to end), to end the unlimited many means enough. 句 (gōu) is the explicit sound tag.

睡 (shuì, sleep or sleepy) = 目 (eyes) + 垂 (droop or droopy). 垂 (chuí) is the explicit sound tag.
 間 (jiān, gap) = 門 (door) over 日 (Sun), there is a gap when seeing Sunlight through the door.
 見 (jiàn, seeing) is the implicit sound tag.

In addition to be a way of composing characters, 複詞 has many other great abilities.

Two, resolving the homographs issue: 相 (像) 片, 相 (襄) 助.

Four, facing the new challenge: 雷達 = radar, 聲納 = sonar, 飛機 = airplane, etc.

奄 = 大 (big) + 申 (extend) = can cover an area or being feeble as being spread-out too much

奄 should be a sound module for all those descendant characters. On the other hand, we can infer the sound of 奄 by looking its descendants and can guess that it should be between ǎn and yān, and it is, indeed, as yǎn, 一 ㄢˇ.

With these three CE principles + 複詞 + the DNA inheritance law, the three premises of a PERFECT language are again proved.

One, all Chinese characters are composed of from a set (finite) of roots.

Two, the **meaning** of each character can be readout from its face via three pathways.

i. via dissection and decoding its composing parts; **principle of compositeness**.

ii. Via its pronunciations.

A: **principle of homophones**,

B: **Principle of homographs**,

iii. Via the CE DNA inheritance law.

Three, the **pronunciation** of each character can be readout from its face via three pathways.

i. via the sound tag (sound roots or sound modules)

ii. via its synonym

iii. Via the CE DNA inheritance law.

If the above is too complicated for you (the readers), I am simplifying it with the following steps.

Step one: the **original** meaning and sound of **every** character are derived (defined) via its composite particles (roots and sound modules).

Step two: step one will **create** many **synonyms** (different composite of roots leads to the same meaning, also see the issue on 方言) and many **homophones** (different roots with the same sound module).

Step three: all synonyms (with different sound originally) are homophones.

All homophones (with different characters originally) are synonyms.

Thus, if a newly created character has no explicit sound tag, it sounds the same as its synonym, such as (歪 = 𠂇), (羸 = 盈), (祭 = 即), (相 = 像).

Step four, if there is any entanglement or confusion arising from this synonym/homophone principles, it is resolved via 複詞.

As a perfect language, I have proven the four premises in section D. I will now bring up the fifth premise.

Premise five --- with the premise four, the Chinese character system can be mastered in

90 days for anyone who knows not a single Chinese character at the beginning.

This premise 5 can be physically tested, and I will not elaborate it any further.

The first three premises were inductively proved with an existential introduction, existential generalization and a process of universal proof.

In fact, the universal proof for a **finite set** (Chinese character system) can be done by checking the entire system 100%, and they are done in my book (Chinese Etymology).

In addition to the above, I have also shown the deductive proof on the four premises in this chapter, via the internal structure and logic.

Now, it is the time for a **final verdict**.

For the denouncing of Chinese character system by all Chinese philologists of the May 4th movement and almost all the Western sinologists (see Chapter One), I have shown that they are all wrong. I have also shown that all the canons on Chinese character system (see Chapter Four) do not provide any useful info for those great Chinese philologists and those great Western Sinologists.

The final verdict: For the past 2000 years, no one knows that Chinese language is an axiomatic system. But the Chinese linguistic system is not only an axiomatic system (proved in this chapter) but is the PERFECT language in the whole word.

Note: for typing out Chinese character via computer input, one must not only already know the Chinese written language but needs to know some additional input methods (such as pinyin, etc.). On the other hand, the CE typewriter (based on roots and sound modules) is the only Chinese character typewriter which can be used by someone who knows not a single Chinese character.

Chapter Nine

--- Sample lessons with this new linguistics

Although the mission of this book is to show the **REALITY** of the **universal language** and of the **perfect language**, and while I have used Chinese language as the examples for those arguments, there is, in fact, no need for the readers to know any Chinese language for understanding those arguments. However, it is time to actually provide some sample lessons for the readers to **check out** all those arguments.

In an analogy, the nuclear engineering is an application of nuclear physics. Without knowing the detail of nuclear physics, no one can be a true nuclear engineer. In another analogy, steam engine could be invented before the development of Thermodynamics. Yet, without Thermodynamics, the invention of jet engine would be impossible.

The applications (read, write) of Chinese written language can be as the case similar to the invention of steam engine which could be done without the knowing of Thermodynamics. Yet, in order to master Chinese written language truly, one must learn it as a knowledge. By not knowing the thermodynamics, we are excused for not able to invent a jet engine. By not knowing this new Chinese etymology, we are excused for forcing the young people to spend years (10 to 20 years) to study the Chinese language.

With this new Chinese etymology, **the continuation of the old school way in teaching the Chinese language to kids (either Chinese or foreigners) is a shame and a karma.**

These sample lessons are for linguists who know not a single Chinese word to check out the karma claim: can Chinese written language be learned in 100 days?

I am very certain that any trained linguist (who knows not a single Chinese word) can master the Chinese written language to a great proficiency via these 10 lessons, and his understanding on the Chinese written language as a system will be 100 times higher than the native Chinese college graduates.

My confidence is based on the following memory algebra (see Chapter Eight).

Etymology memory algebra is $R + M = R \times M$

In this case, R = number of roots = 220; M = number of sound modules = 300. Without this algebra, 7,000 words are, of course, larger than 6,000 words. With this algebra, $(220 + 300) = 520 = \approx 6,000 = \approx 60,000$. That is, there is not a too big difference between those who know 6,000 words and those who know not a single word in terms of learning and mastering the Chinese word system. By learning 220-word roots, one sets a firm foundation to master all Chinese words. Not knowing these 220-word roots, every additional word to one's vocabulary (4,000 or 6,000 words) will still be a new word, as new as the first word he ever learned. The

6,000-word data base (while not knowing the 220-word roots) is simply not big enough for anyone either to deduce or to infer the meaning of any unknown word. Furthermore, Chinese language is now listed as a strategic foreign language for our national security (see 'National Security Language Initiative; https://en.wikipedia.org/wiki/National_Security_Language_Initiative), yet it is very hard to keep students to stay in the program, especially for the advanced courses. This is because that Chinese language becomes very challenging, at least, in two points at that level **by using the old school ways**.

1. Although Chinese speaking language is not too hard to learn, the Chinese writing words are seemingly standalone characters which must be memorized with a brutal effort.
2. The pronunciation of every Chinese character must also be memorized with an irrational manner.

As I have proved that Chinese language is an axiomatic system which can be easier than a high school algebra, **the continuation of this old school teaching in the US is wasting the youths' (who want to study Chinese language) lives away** (誤人子弟, see Chapter Eleven). The following is another example of Chinese word web table for an easy memory management.

Example of Chinese word web: deriving/memory table

Modules / Leading radicals	𠂔	𠂔	爰	妻	散
口	啜	噪			
扌	掇	操	援		撤
氵		澡	浚	淒	澈
心	惓	燥	煖	悽	
糸	綴		緩	縷	
others	輟、撥、燥、躁、 蛞 ...	燥、躁、 躁 ...	媛、煖、 暖、媛 ...	棲、萋、 轍、徹 ...	

Note: Many word roots and modules (𠂔, 散, etc.) are not standalone words. Thus, most of Chinese people do not know their meanings, and they are, of course, not able to read their meanings out from their faces.

第一課 (Lesson one)

開學了

One: 課文 (text):

見到老師行個禮，
看到同學都問好。
校園內，青草地上，
你唱歌，我拍球。

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」 (recognizing the leading radical):

- L1. 門：開、閱、閉、問
- L2. 人：你、他、個
- L3. 目：看、見
- L4. 見

Note: L4. 見 becomes a leading radical itself, 規、視 ...

- L5. 口：唱、同、合
- L6. 示：禮、神、祭
- L7. 玉：玩、珠、球
- L8. 女：好、奴、奶
- L9. 木：校、松、杉
- L10. 土：地、壤
- L11. 口：園、固、回
- L12. 青：靜、靖、晴

Note: 晴 is under the 部首 of 日 in dictionary.

- L13. 戈：我、戊、戒、成

The goal of this section is for students to learn 部首 (leading radical). Students are not required to learn those new additional words.

2. 認識「詞彙」 (recognizing word phrase):

- 老師
- 同學
- 青草
- 行禮、行個禮
- 地上
- 看到、見到
- 校園
- 問好

3. Chinese words have no parts of speech, and Chinese sentence has no tense structure. A Chinese sentence is by gluing a few phrases together. There are four types of gluing words.

1. Subject-like words, 我、你、他、事 ...
2. Verb-like words, 有、見、看到、是 ...
3. Modifier-like (adverb and adjective) words, 很、都
4. Punctuation-mark-like words, 了、也、乎、嗎、呀 ...

Three: 課業練習 (Exercise):

1. To identify the sentence gluing word(s) in each sentence.
2. To translate following sentences into Chinese.
 - I saw teacher in school.
 - Students play ball in the green grass field.

Four: 教師手冊 (teacher's handbook):

1. Some 部首 (leading radicals) are word roots, but many word roots are not leading radical. Thus, many word roots are not implemented as characters in computer. If a leading radical is not implemented as a printable character in computer, it will be treated as a word root. I will use R#() to identify the word root, such as,

- R1(歌、次、欣、吹、歡), the **shared radical** is the word root.
- R2(行、征、從)
- R3(草、若、花)
- R4(老、考、孝)
- R5(青、毒、素)
- R6(拍、提、拱)
- R7(學、興、與)
- R8(到、前、制)
- R9(師、阜、追)
- R10(同、冒、冠)
- R11(都、郡、郵)
- R12(老、化、比)
- R13(尼、尾、屋)
- R14(開、筭、形)

Note: the meaning of each word root can be found in the book {Chinese Etymology; with US TX 6-917-909}. In that book, 220 roots are listed as R1, ..., R220. However, the R# in these lessons does not correspond to that listing #. The goal of this section is for students to learn 字根 (word roots).

2. To read the meaning of each word out loud from its word root structure.
 - 我 is 手 (hand) + 戈 (spear). A holding spear hand is able to protect himself. Only a protected self can be a self.
 - 老 is R4 on top of R12. R4 is the word root for 毛 (hair). R12 is the word root for 化 (change, transformation). When hair transforms (turning white) is 老.
 - 看 (looking) is 手 (hand) over the 目 (eyes), putting hand over the eye to look something intentionally.
3. 字與文化 (word and culture): 你 (you) is a variant (俗字) of 人尼, 人 on the left of 尼. 請查「康熙字典」. 尼 is R13 on top of R12. R13 is the word root for Body. A transformed body means not a body of oneself. So, nun with a spiritual body is called 尼. Yet, the original meaning of 人尼 is a body (person) having a special chemistry

(transformation) with me. This is not any person but a person who I am very close to. So, 忸 means shy. 泥 means mixed together. 妮 is a lovely girl. Thus, 你 is not just "you." 你 is a person who I am very fond of and very close to. Anyone who is not 你 is called 他 (he, him). Chinese words are not just symbols for things or concepts; they often carry the culture spirits.

第二課 (Lesson Two)

打電話

One: 課文 (text):

喂，我是「王小明」，你好。

你好，什麼事？

明天晚上，一同去看電影，好嗎？

啊！我正有事呢！真抱歉！

喔！沒關係。再見。

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」(recognizing the leading radical):

- L14. 日；是、明、昌
- L15. 月；明、有、朋
- L16. 止：正、步、武
- L17. 水：沒、游、汞
- L18. 雨：電、雷、雪
- L19. 一；上、下、不
- L20. 言：話、說、誼

2. 認識「詞彙」(recognizing word phrase):

- 電話
- 你好
- 什麼
- 明天
- 晚上
- 一同
- 電影
- 好嗎
- 有事
- 抱歉
- 關係
- 再見

3. 認識「氣詞」(acclamation words):

喂、啊、喔、嗎、呢 ...

4. 認識「字根」(knowing the word roots):

- R15 (事、雪、尹)
- R16 (麼、府、底)
- R17 (影、形、杉)
- R18 (阿、阡、隊)
- R19 (再、內、冉)
- R20 (關、統、絲)

Three: 課業練習 (Exercise):

1. To identify the leading radicals.
 - To list all words (which you know so far) with 口 (mouth) as the 部首.
 - To list all words (which you know so far) with 人 (human) as the 部首.
 - To list all words (which you know so far) with 日 (Sun) as the 部首.
2. To translate the following sentences into Chinese.
 - Teacher called me with telephone.
 - I went to see movie with other students.
 - Never mind, see you tomorrow night.

Four: 教師手冊 (teacher's handbook):

1. In 康熙字典, 真 is listed under 目. But, in 說文, its etymological structure has no 目. Please review the 16th word at <http://www.chinese-word-roots.org/cwr018.htm>
2. R15 是「右手」。尹：以手指揮者。君：以口為尹者。君聚羊為「群」。君聚地為「郡」。君造衣為「裙」。「聿」為手做出之物。如，筆、書。「雪」，可握在手中之雨。
3. Teacher should point out the difference between R11 and R18. R11 is the word root for 邑. R18 is the word root for 阜.

第三課 (Lesson Three)

飛機場

One: 課文 (text):

媽媽來美國，我們去機場接她。
看到很多飛機，碰到很多人。
姊姊妹妹，圍著媽媽唱歌。
大家都很高興。

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」 (recognizing the leading radical):

- L21. 石：碰、砂、砲
- L22. 羊：美、群、詳

2. 認識「複根」(Knowing the compound root or module):

- M1. 馬：媽、嗎、罵

Note: 馬 is also a leading radical.

- M2. 或：國、減、域
- M3. 幾：機、譏、噉
- M4. 易：場、暢、湯
- M5. 韋：圍、偉、違
- M6. 昌：唱、倡、猖
- M7. 妾：接、菱、唛
- M8. 者：著、奢、堵
- M9. 艮：很、恨、根

The above modules are also standalone words. Many modules are not stand-alone words, and those non-word modules are making up the most of Chinese words. As they are not standalone words, most people do not know their meaning. And, the words which they constructed must be memorized as standalone words. When the meaning of those non-word modules is known, the meaning of those words which are composed of with those modules can be read out loud from their face.

3. 認識「字根」(Knowing the word roots)

- R21 (家、室、穴)
- R22 (有、左、布)

4. 認識「詞彙」(recognizing word phrase):

- 媽媽
- 美國
- 我們
- 機場
- 很多
- 飛機
- 碰到
- 姊姊
- 妹妹
- 圍著
- 大家
- 高興

5. Knowing **sentence making** words:

In all languages, one word can have many different meanings. It is the same for Chinese words. Yet, every Chinese phrase has one and only one meaning. In a sense, Chinese phrase is a spelling word which is composed of two or more Chinese characters.

Chinese sentence has no English-like grammar. I will discuss this issue later. There are some words which will transform a word group or a phrase into a sentence. In this lesson, the followings are those sentence making words.

來、去、接、都

Three: 課業練習 (Exercise):

1. To identify the leading radical.
 - Example: What is the leading radical for 國?
Answer: L11
 - What is the leading radical for 姊?
 - What is the leading radical for 機?
 - What is the leading radical for 場?
2. To identify the word etymology.
 - Example: 學 is R7 + 子 + more.
"More" represents the root(s) which is not yet introduced.
 - 機 =
 - 圍 =
 - 我 = 手 +
 - 唱 =
 - 媽 =
 - 嗎 =
 - 都 =

Four: 教師手冊 (teacher's handbook):

1. R22 是「左手」。出自「說文」：左手遮月，月雖不見，而實有。故意「有」。
2. 不成字的「複根」如下：
M10 (寒、塞、謫、騫...)
M11 (戀、蠻、欒、彎、蠻、鸞)
M12 (嘹、繚、寮、獠)

這些，不成字「複根」之涵義，可在 {Chinese Etymology; with US TX 6-917-909} 查閱。

3. For the etymological structure of 飛, please review the page
<http://www.chinese-word-roots.org/cwr007.htm>

第四課 (Lesson Four)

成語 (Idioms)

One: 課文 (text):

- id01: 三人成虎
- id02: 狐假虎威
- id03: 士別三日
- id04: 井底之蛙
- id05: 風聲鶴唳
- id06: 口若懸河
- id07: 刻舟求劍

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」 (recognizing the leading radical):

- L23. 心：懸、情、性
- L24. 鳥：鶴、鳩、鳳
- L25. 虫：蛙、虹、風
- L26. 耳：聲、聞、聽

2. 認識「字根」 (Knowing the word roots):

- R23 (虎、虛、虐)
- R24 (狐、狗、猜)
- R25 (戒、升、弄)
- R26 (亥、言、音)

Note: Traditionally, these four roots above are also leading radicals, but they are not implemented as characters in the computer today.

- R27 (鳥、島、梟)

3. 認識「複根」 (Knowing the modules):

- M13 (聲、股、投)
- M14 僉：劍、儉、險
- M15 可：河、何、奇
- M16 圭：蛙、娃、佳
- M17 (假、暇、瑕)
- M18 戾：唳、淚、悞
- M19 瓜：狐、胍、弧
- M20 亥：該、刻、駭
- M21 凡：風、帆、鳳

4. 認識「詞彙」 (recognizing word phrase):

- 三人
- 三日
- 虎威

- 井底
- 風聲
- 鶴唳
- 懸河
- 刻舟
- 求劍

5. About Chinese idioms:

English idioms are purely language phrases, and they are composed of in some grammatic forms, such as:

- Adjective + noun:
 - fast talker
 - fat chance
- preposition + noun
 - at least
 - at large
- verb + preposition
 - crack up
 - get in
- And more.

On the contrary, Chinese idioms are not simply grammatic language phrases. If we read them grammatically, they will not make any sense and often become jokes. The literal meaning of id01 (三人成虎) is "three men become tiger," id03: "he went away for three days," and id05: "wind sounds crane cries."

Behind every Chinese idiom, there was a story, and that idiom describes the virtue of that story. That is, the Chinese idioms represent the **value system** of Chinese culture.

Not knowing Chinese idioms, we will not be able to know the Chinese value.

The way that an idiom is constructed is a very sophisticated language skill. That is, using only 4 to 6 words to encompass the entire spirit of a very complicated story. And, readers can capture the spirit of that story without any difficulty. Not memorizing 500 Chinese idioms, we have no chance to sense the power of Chinese language.

Often, Chinese idioms have two parts. The first is the tag (identifier), and the second part is explanation. Often, the second part is omitted. The second part can often itself be an idiom.

- id03: 士別三日、刮目相看
- id04: 井底之蛙、妄自尊大
- id05: 風聲鶴唳、草木皆兵
- id06: 口若懸河、辯才無礙

Three: 課業練習 (Exercise):

1. To identify the word etymology.
 - 劍 = M14 +

- 狐 =
- 假 =
- 蛙 = L25 +
- 河 =
- 風 =

2. To identify the idioms.

- 刮目看 =
- 妄尊大 =
- 辯無礙 =
- 草皆兵 =

Four: 教師手冊 (teacher's handbook):

成語「出處」:

1. 三人成虎：「韓非子」：...謂魏王曰：今一人言市有虎，王信之乎？曰，不信。二人言，信之乎？曰，不信。三人言。王曰，信之也。謊言成真。
2. 狐假虎威：「戰國策」。虎得狐。狐曰：天使我管百獸。你吃我，是逆天道。不信，隨我後觀之。虎隨狐後行。果見百獸奔逃。
3. 士別三日：「三國誌」。吳將「呂蒙」，少時無學。後發奮。「魯肅」曰，士別三日，非吳下阿蒙。
4. 井底之蛙：「後漢書馬援傳」。「王莽」之亂，群雄並起。「公孫述」稱帝於蜀。欲封「馬援」為「侯」。馬譏「公孫」為井底之蛙。後來，「馬援」投奔「劉秀」。
5. 風聲鶴唳：「晉書謝玄傳」。淝水之戰，「苻堅」大敗。棄甲宵遁。聞風聲鶴唳，以為追兵。
6. 口若懸河：「晉書郭象傳」。聽「象」語，如懸河瀉水，注而不竭。
7. 刻舟求劍：「呂氏春秋」。楚人劍自舟中墮水。立即在舟邊刻下記號。等舟停，由刻處入水尋劍。真是「頑固不化」，「緣木求魚」。

第五課 (Lesson Five)

六書

One: 課文 (text):

漢字是以「文」與「字」為載體。又以「六書」為創文造字的規則。依類象形謂之「文」，音紋。「字」者孳也。六義相生可無窮。由「象」成「文」。合「文」成字。「文」大多為「字根」。

1. 象形 (pictograph): 象「物」之形，而指物者。如，日、月、牛、羊。六萬漢字中，只有七十個「象形文」。

2. 指事 (pointing): 象「物」之形，而指「事」或「他物」者。如「乂」象兩腿交叉，指的不是兩腿，而是「交叉」之義。也就是，象「意」成「文」，以文指事（概念）。

方法之一：將「象形文」略為改動。如「月」表入夜，將月內一橫拿掉而成「夕」字，指入夜之事。全部只有八十七個「指事文」。

3. 形聲 (phonetic loan): 象形、指事為「文」。形聲、會意成「字」。字可無窮多。「形聲」只有兩部分，聲符與形符。形符為「綱」，聲符為「目」。「目」主聲，也主義。「綱」不發聲。如，鳩音九、鵬音朋。鳥為「綱」，「九、朋」為「目」。又如，珠音朱、玦音央。
4. 會意 (sense determination): 以「繁根」為「綱」，「簡根」為「目」。繁根可由多「文」組成。字義以「綱」為主，加會「目」意。「目」多為部首，且不得主聲。「字音」有數種標法。舉二例如下。
- 以「指義」之字為音：如，「祭」有三「文」。以手（又）捧肉（月），向神明求（示）。也就是，請神明「即」位就食。故音「即」。
 - 以「綱」為音標，而「轉」之：如，君、群、郡、裙以「君」為「綱」。故以「君」音為主，「轉韻」變化之。君聚羊為群。君圈地為郡。君造衣為裙。會意字也。
- 註：這類字，常被誤認為「形聲」字。差別是，「形聲」字的「綱」不發聲。會意字，反是。

轉註、假借 see Chapter Seven.

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」 (recognizing the leading radical):
- L27 骨：體、髓、骹
 - L28 頁：頽、頽、願
 - L29 子：孳、字、孝
 - L30 肉：腿、脛、腫
 - L31 羊：群、義、美
2. 認識「字根」 (Knowing word roots):
- R28 (骨、刷、過)
 - R29 (兔、象)
 - R30 (界、美、典)
3. 認識「複根」 (Knowing the modules):
- M22 倉：創、蒼、嗆
 - M23 告：造、誥、糙
 - M24 旨：指、詣、脂

- M25 各：略、格、客
- M26 古：故、估、胡

4. 認識「詞彙」(recognizing word phrase):

- 象形
- 指事
- 會意
- 形聲
- 轉註
- 假借
- 聚羊
- 圈地
- 造衣
- 發聲
- 求示
- 神明

Three: 課業練習 (Exercise):

見到老師行個禮，
看到同學都問好。
校園內，青草地上，
你唱歌，我拍球。

1. From the words above, try to circle the phonetic loan words. Example, 唱, ...
Hint: If you cannot find an explicit sound tag (聲符) in a word, it is likely a sense determination word.
2. From the words above, try to circle the sense determination words. Example, 看, ...
3. There is no pictographic word in the above words. There is only one pointing (指事) word. Please circle it.
Hint: both pictograph and pointing words are simple words and are not composed of any other words.

Four: 教師手冊 (teacher's handbook):

「六書」之說，始于「說文」。每項僅一句。涵義不明。是以後人甚少發揮。更沒有整理出一個規律。二千年來，都以「死記硬背」為識字之法。茲將「說文」原文錄下，以供參考。

- 指事者，視而可識，察而見意。上、下是也。
- 象形者，畫成其物，隨體詰出。日、月是也。
- 形聲者，以事為名，取譬相成。江、河是也。
- 會意者，比類合誼，以見指偽。誠、信是也。
- 轉註者，建類一首，同意相受。考、老是也。
- 假借者，本無其字，依聲托事。令、長是也。

古人對「六書」的說明，僅此而已。知者自知，明者自明。自求多福矣！

第六課 (Lesson Six)

第七書：複詞

One: 課文 (text):

- WG1 哥、歌、割
- WG2 烏、污
- WG3 志、誌、痣
- WG4 轍、徹、澈、撤

The words in each Word Group (WG) are having identical pronunciation. In the verbal language, those words cannot be distinguished. In order to overcome this difficulty, Chinese language invented 複詞 (compound phrase) which is different from the ordinary phrase 詞彙. The sole purpose of 複詞 is 定音、辨字 (to identify the precise word from a group words which are having the identical pronunciation). There are a few ways to do this, such as, 衍聲 and 合義。I will just discuss 衍聲 here.

- 同字相重: 哥哥、弟弟,
- 加詞尾: 妻子。白話文的詞尾有: 子、兒、頭、然。如, 屋子。文言文的詞尾有: 焉、乎、如、其。
- 加定義詞: 志向、日誌、面痣、徹底、撤除、清澈, 唱歌, 割草, 烏鴉, 污穢。
- 餘略。

Without 複詞, the Chinese verbal language will be in chaos.

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」 (recognizing the leading radical):

- L32 車：轍、庫、陣
- L33 阜：除、陰、陽
- L34 力：加、協、努
- L35 食：餘、飯、飢

2. 認識「字根」 (Knowing the word roots):

- R31 (害、憲)
- R32 (疾、痣、病)

3. 認識「複根」 (Knowing the modules):

- M27 妻：妻、懷、淒
- M28 余：餘、涂、塗

4. 認識「詞彙」(recognizing word phrase):

- 白話
- 屋子
- 悽慘
- 棲息
- 志向
- 徹底
- 撤除

Three: 課業練習 (Exercise):

媽、狐、求、暇、朋、胡、喉、群、嗎、鵬、球、淚、瑕、裙

1. From the above words, please group the words with the same pronunciation together.
2. Try to make 複詞 for each word in order to distinguish it from the other words in a verbal conversation.

Four: 教師手冊 (teacher's handbook):

同音字是「一音」數字。「破音」字是一字數音。兩者都是華語文獨有的。「破音」的方法很多。但以「指義」字指音為多。如，

- 「相」助，襄助也。音襄。面「相」，面像也。音像。
- 「大」人，達人也。音達四聲。「大」夫，代人看病者。音代。

第七課 (Lesson Seven)

句法 (1) -- Sentence pattern (1)

One: 課文 (text):

- S1. 人之初、性本善，性相近、習相遠。
- S2. 苟不教、性乃遷，教之道、貴以專。
- S3. 昔孟母、擇鄰處，子不學、斷機杼。
- S4. 養不教、父之過，教不嚴、師之惰。

Two: 字根與文化 (Etymology and culture):

1. 認識「部首」(recognizing the leading radical):

- L36. 斤：斷、斫、所
- L37. 皿：孟、盃、盤
- L38. 衣：初、被、複

2. 認識「字根」(Knowing the word roots):

- R33 (教、敬、敵)
 - R34 (過、道、遷)
3. 認識「複根」(Knowing the modules):
- M29 句：苟、拘、夠
 - M30 良：養、娘、狼
4. 認識「詞彙」(recognizing word phrase):
- 相近
 - 性善
 - 不教
 - 貴專
 - 鄰處
 - 琢玉
 - 教養
 - 機杼

Three: 課業練習 (Exercise):

1. S1 to S4 are Chinese sentences.
- Can you find the subject of each sentence?
 - Can you find the predicate of each sentence?

Hint: if you cannot find the subjects and predicates for those sentences, you are not alone. I cannot find them neither, as there is none in a true sense.

Try to memorize those sentences. In lesson nine, I will briefly discuss the structure of a Chinese sentence.

2. To identify the word etymology:
- 相 =
 - 近 =
 - 孟 =
 - 性 = L23 +

Four: 教師手冊 (teacher's handbook):

1. Chinese words have no parts of speech, that is, there is no true verb, adverb, etc., and no numbers. Consequently, Chinese sentence cannot have tense, voice, nor mood. Of course, many words are describing some actions. Yet, they are not verbs in the grammatical sense. A verb-like word can always become a noun, an adjective or an adverb. When two boys (B and C) see a bird in the sky,
- B says 飛鳥 (flying bird).
 - C says 鳥飛 (bird flies).

They are, in fact, describing the same thing while the English translations are completely different. In fact, the word 飛 in both descriptions has the same form. This is not a special case. Simply, Chinese words have no parts of speech.

Without true verbs, the subject - predicate structure is not a requirement in Chinese sentence. However, as a very flexible language, Chinese sentence can encompass a subject - predicate structure, such as:

她 (She) 愛 (love) 我 (I).

However, the numbers and the cases are not accommodated.

她 (She) 昨天 (yesterday) 打 (beat) 我 (I).

Again, tense is not accommodated.

In short, learning Chinese sentence structure by using English grammatic concept will ruin the chance for a true understanding.

2. S5. 玉不琢、不成器，人不學、不知義。

S6. 三才者、天地人，三光者、日月星。

S7. 詩書易、禮春秋，號六經、當講求。

L39 寸：付、導、寺

L40 禾：秋、和、私

R35 (春、泰、奏)

M31 寺：詩、侍、待

M32 生：星、甦、笙

3. About Chinese modifiers:

As Chinese words have no parts of speech, Chinese words have no adjective nor adverbs. Yet, there are words (in fact, every word) which can function as modifiers, either as adjective or as adverb, of other words.

In English, there are two, at least, major differences between adjective and adverb in terms of grammar.

- They modify different kind of parts of speech.
 - Adjective modifies nouns or pronouns.
 - Adverb modifies everything else excluding the nouns and pronouns.
- Their positions to the word which they modify are different.
 1. For adjective: In general, it must be placed as close as possible to the word it modifies. The followings are some details.
 - In most cases, a one-word adjective is placed immediately before the word it modifies.
 - In the following cases, a one-word adjective is generally placed immediately after the word it modifies.
 - In answering a question, it is placed after the word it modifies.
 - Adjective used to modify something, anything, nothing, everything must be placed after these indefinite pronouns.
 - The adjective enough can be put either before or after the word it modifies.
 - Some imitating-French or other adjectives are generally put after the word they modify.

- Where there are more than one one-word adjective preceding a noun, they are generally placed in the following order.
 1. articles, demonstrative, possessives, indefinite adjectives
 2. numerals, ordinal cardinal
 3. quality
 4. shape
 5. color
 6. nation
 7. used-as-adjective nouns
- The longest is often put nearest to the noun it modifies.
- In many cases, we put the one which bears closest relation to the noun it modifies closest to that noun.
- In most cases, an adjective phrase is placed immediately after the word it modifies.
- In some cases, an adjective phrase may be put before the word it modifies, but it must be set off from the word it modifies with a comma.
- Almost all adjective clauses are placed immediately after the words they modify.

2. For adverb: In general, it can be placed either before or after the word it modifies, and it sometimes can be separated from the word it modifies. That is, it has much more freedom than adjective has. For some special adverbs (such as, of place, of time, of manner, seldom, only, neither... nor, ...), there are some special rules for them.

Because that Chinese words have no parts of speech, a Chinese word can act as anything, as a verb, as a noun, as an adjective or as an adverb, etc. Thus, the difference between an as-adjective and an as-adverb is not much at all. That is, the difference between English adjective and English adverb does not apply to Chinese sentences. However, there is still one important rule about Chinese word order. The modifier (either as-adjective or as-adverb) must be placed as close to the word it modifies as possible. The best way is touching the word of which it modifies. Now, we can review one headline on page A1 from 世界日報 (Chinese Daily News), October 5, 2007, see graph below.

伊購買中國一億元軍備

輕型武器裝備警察部隊 美方來不及供應 北京否認走私武器

【本報綜合報導】伊拉克總統塔拉巴尼表示，因為美國無法維持供應，伊拉克將從中國購買價值一億美元的輕型武器來裝備警察部隊。

據「英國廣播公司」(BBC)報導，塔拉巴尼在訪問美國期間接受「華盛頓郵報」訪問時說，目前每五名伊拉克警察中只有一人分配到武器。

塔拉巴尼表示，美國的軍火製造商供應量，不足以快速滿足我們所需，遑論對軍隊的供應。一名不願透露身分的白宮官員向華盛頓郵報承認供應不足的問題。這位官員說：「我們的工廠正為自己的部隊服務，所以我們確實沒有能力向伊拉克當局供應槍支和其他器材。」

美國國防部長蓋茲也對塔拉巴尼的

決定作出回應。他說，美國法律規定，使得他們無法向伊拉克快速供應武器。蓋茲說，伊拉克首先在1月要求提供武器，而美國已經供應價值超過六億美元的軍備，還有價值約兩百到三百億美元的武器訂單正在處理。

蓋茲對於伊拉克向中國採購AK-47自動步槍不感到擔心，但華盛頓郵報指出，伊拉克與中國的這起軍火交易觸動軍事分析家們的憂慮。他們指出，伊拉克安全部隊已丟失將近20萬件美國供應的武器，當中許多可能已經落入武裝分子手中。這些武器包括11萬枝在2004-2005年間交付的AK-47自動步槍。對於美軍指中國製造的武器，通過伊朗走私到伊拉克反美武裝

手中，中國外交部26日反駁，這一說法是一個誤導。外交部發言人劉建超表示，個別國家將中國同其他國家開展的正常軍貿合作，與軍火走私乃至地區安全不穩定有關連。

但劉建超的聲明並沒有直接排除，中國製造的武器出現在伊拉克的可能。他強調，中國政府還嚴格規定軍事用品只向主權國家政府出口，要求接受國提供最終用戶和用途證明，並明確承諾不向第三方轉讓。中國從來不向非國家實體和個人出售軍事用品。

四天前，美軍駐伊拉克多國部隊發言人說，美軍在伊拉克境內發現，從伊朗走私進入伊拉克的中國製造武器，美軍認為這些軍火是供應伊拉克境內的反美組織。

伊購買中國一億元軍備

(Iraq purchases China 100 million dollars weaponry).

Obviously, this is a very strange sentence in any language. The following word order will be much better.

伊購買一億元中國軍備

(Iraq purchases 100 million dollars Chinese weaponry).

This example shows the difference between Chinese and English in terms of grammar.

Note 1: Picking up a bad habit in golfing, it is a killer for the game. The nuclear physics and genetics are two different subjects. There is no reason to mix them up. English is a **perceptual** language (see Chapter three) with parts of speech and tenses, etc. Chinese is a **conceptual** language without parts of speech, nor tenses. In short, there is no reason to mix up the English grammar with Chinese language logic. Any teaching of verbs and predicate in Chinese language is, at least, going to catch a bad habit as Chinese words have no parts of speech, nor numbers, nor cases. It is, in fact, flatly wrong. It could even be intentional misleading.

In conceptual language, all actions are treated in the conceptual level. That is, there are action describing words but no verbs in terms of grammar. In fact, every word can become an action word in Chinese. Even the word "one" can become an action word, such as, "I one it," which means that "I make it to become one." Of course, a comparison between Chinese language

logic and English grammar is the most helpful. As we must teach nuclear physics as nuclear physics and genetics as genetics, we must teach Chinese language as Chinese language, not placing a sheep head on a wolf's body.

Note 2: the detail of Chinese grammar is described in my book {The Great Vindications; US copyright TX 7-667-010), which is available at many university libraries (such as Harvard, Yale, Columbia, Cornell, UC Berkeley, USC, etc.). For anyone who is able to read in Chinese, s/he can read this book {西廂記: 漢語 '文法' 大全; http://www.chinese-word-roots.org/Chinese_grammar.pdf }.

第八課 (Lesson Eight)

釋字

One: 課文 (text):

As an 100%-word root system, the original meaning of every Chinese word can be read out loud from its face. The followings are some examples.

1. Read it out loud as a phrase, as it is a phrase written as a single word.
 - 歪 (not straight) is 不 (not) 正 (straight).
 - 甬 (not be used) is 不 (not) 用 (using, used).
 - 掌 (palm) is 尚 (top, upper) 手 (hand), top side of the hand.
 - 孕 (pregnant) is 乃 (not yet ... to be) 子 (child, baby), not yet to be a baby.
 - 惡 (evil) is 亞 (ugly) 心 (heart). 亞, 醜也。
 - 忝 (be ashamed of ...) is 夭 (not upright) 心 (heart).
 - 盲 (blind) is 亡 (lost or dead) 目 (eyes).
 - 貸 (loan) is 代 (substitute or surrogate) 貝 (treasure or money). Loan is a surrogate money.
 - 貿 (business trading) is 卯 (right proceeding) 貝 (treasure or money).
2. Read it out loud by inferring with some culture information.
 - 謝 (thanks) is the kind words (言) after an arrow shooting competition (射).
 - 秋 (Autumn) is the season that 禾 (grain stalk) is burned with 火 (fire).
 - 看 (looking) is 手 (hand) over the 目 (eyes).
 - 義 (upright morally, righteousness) is a 羊 (sheep) carried on top of 我 (me, I, myself). A property is carried openly.
 - 裹 (packaging) is a 果 (fruit) placed inside the 衣 (cloth, dress).
 - 哀 (mourning) is the 口 (mouth) covered by and with 衣 (cloth, dress).
 - 撒 (disperse or sowing the seeds) is 手 (hand) 散 (spread around or loosing ...something).

3. Read it out loud by inferring with word roots or modules (compound roots) plus culture information.

- 老 (old, old age) is R4 (the word root for 毛, hair) over R12 (root for 化, transformation). When hair is transformed (into white color), it is an old age.
- 有 (having, existence) is R22 (root for left hand) over L15 (月, Moon). When Moon is covered by left hand, it cannot be seen. Yet, it is still in existence 有.
- 畀 (giving, to give) is the 田 (land of grain field) on top of R30 (root for a flat-top table). As only land deed (not real land) can be on top of a table, 畀 must be a transaction, giving.
- 美 (beautiful, beauty) is a 羊 (sheep) on top of R30. A sheep is displayed on a flat-top table; it must have no blemish.
- 謇 (stutter) is 言 (speaking) under M10 (a compound root for dangerous place for human). At a dangerous place, man stutters.
- 賽 (contest, competition) is 貝 (treasure) under M10. When treasure is at a dangerous place, people competes to get it.
- 戀 (desiring, longing) is 心 (heart) under M11 (a compound root for a small item which is important to human). When the heart is on the item of wants, it is 戀.
- 變 (a desirable woman) is a 女 (woman) under M11. A woman who is M11 (someone of desirable) is 變.
- 欒 (a kind of tree which was planted around the tomb).

For more complicated words, there is a six-step procedure, see Chapter Five.

Two: 課業練習 (Exercise):

Please read the meaning of following words out loud from their faces.

- 夠 (enough) =
- 孌 (useless) =
- 群 (group) =
- 性 (human nature) =
- 騫 (horse gets sick) =
- 悲 (compassion, mourning) =
- 我 (I, me, self) =
- 貨 (products, produces) =

Three: 教師手冊 (teacher's handbook):

更多的例子, see graph below.

筆者不否認知識重要，但對日本用心的陰險，也久已知悉。筆者認為中國古代教育雖

不得不從皇上皇。

漢字有字根嗎？

漢字根／鑽石吧

大家都知道，以「字根」學英文，是事半功倍的。但是學「漢字」，從古今至今都是「硬記」、「死背」方塊字。中國的第一本字書「爾雅」，被列入「十三經」之一。是「春秋戰國」前的讀經「入門書」。也就是，小學課本。採用的也是「死記、硬背」法。「許慎」的「說文解字」確實描述了漢字的根源，提出了「部首」的說法。但並沒有發展出「字根」概念。「康熙字典」也就以「部首」為「查、檢」字的方法。所以，我們到今天，仍然是以「硬記死背」的方法來學漢字。如果能像英文，以字根學字，那該有多好！

「寒」在「水」部，「塞」在「土」部，「賽」在「言」部，「賽」在「貝」部，「騫」在「馬」部，「蹇」在「足」部。很明顯的，這些字都「共用」了一個字根。只要學懂了這個字根，這些字的字義，都可以從「根」會意而得。更不需要把它們當成不同的字，來死記硬背了。

上面所列不是特例。再舉幾個例子吧。「戀」心部，「變」言部，「鸞」肉部，「鸞」山部，「鸞」女部，「鸞」虫部，「鸞」弓部，「鸞」子部，「鸞」鳥部，「鸞」金部，「鸞」木部。這些字，「鐵定的」發源於同一字根。

又如，「陽」日部，「湯」水部，「場」土部，「腸」肉部，「傷」人部，「楊」木部，「陽」阜部，如果知道這一字根，那麼，暢、踢、賜、湯、湯、暢等字，即使不認得，也能會其意。不需死背，也都記得了。

又如，「噪」口部，「燥」火部，「操」手部，「燥」心部，「澡」水部，「躁」肉部。……

「羸」貝部，「羸」女部，「羸」羊部，「羸」蟲部。

以字根學英文，是「事一」而「功十」的。英文有許多「散字」。如，book love good等。這些字，當然也有它們的「根源」，但它們的根源，並沒有造出「許多」字。那就是，沒有成為字根。有百分之四十的英文字，都是散字。非得硬記死背不可。其實，百分之百的漢字，都是「合根成字」。從造字的「法則」及基本的「字根」學漢字，那是「事一」而「功百」的。當然，這是個大、大議題。在此，只舉一個簡單例子。

「月」是「象形」字。簡單明白，一看即知。「夜晚」不是「物」，就不容易「象形」了。方法之一，是找個與「夜」有關係的「物」論來把「夜」指出來。這種字，就是「指事」字。與夜有鐵定關係的就是「月」。於是把「月」字拿掉「一劃」，做為指「夜」之字。故「夕」為夜的本字。東西很多、很多，無止盡的多，是個「概念」。當然無法「象形」，也很難找個「物」來指之。那就必須「會意」。「夕來夕往」不知盡也，可會意為「多」。「多」字的意思，就是夕上夕下，不知盡也。如果要「盡」呢？那就得「停」。說話的「停處」稱為「句」。讀書時，則以打「勾」，勾結、打住之意。那麼，要替「多」打住，打個句點，就是「夠」了。

如果漢字的寫法，是「玉皇大帝」，不分青紅皂白，下道聖旨，硬性頒布的。那麼，我們也只好拚了老命，去死記硬背了。死記硬背六千個漢字，是很辛苦的。對學童更是沉重的壓力與負擔。但是，從「字根」學漢字，是「事一」而「功百」的。

從陳水扁
肆無忌憚
他於2000
一沒有」
了其為人
爲了兩岸
一沒有」
岸能和
具有莫大

所謂「
不更改國
國論不入
投，外加
統綱領的

六年前
耳，如今
睽下，竟
諾，其目
變更領土
會和國統
諸如此
之，顯然
想，這和

解

關東

蘇聯亡
歡騰，不
日前播出
(Declassi
大家提供
紀錄片的
大屠殺影
(KGB)解
無問題。
達林患了
genital par
原，否則
此魚肉，
人的希特
把普世
階級的標
後，讓他
唯一價值
式、唯一
個現代化
農民和西

第九課 (Lesson Nine)

句法 (2) -- Sentence pattern (2)

One: 課文 (text):

1. Three types of sentence patterns.

○ 文言文 (written language)

S8. 天命之謂性，率性之謂道，修道之謂教。

S9. 道也者，不可須臾離也。可離非道也。

S10. 是故君子，戒慎乎，其所不睹。恐懼乎，其所不聞。

S11. 子罕言利，與命、與仁。

S12. 子曰：學而時習之，不亦說乎。

○ 詩文 (metered sentence)

S13. 壞事勸人休要作，舉頭三尺有神明。

善惡到頭終有報，只爭來早與來遲。

S14. 龍游淺水遭蝦戲，虎落平陽被犬欺。

黃河尚有澄清日，豈可人無得運時。

○ 白話文 (verbal sentence)

喂，我是「王小明」，你好。

你好，什麼事？

明天晚上，一同去看電影，好嗎？

啊！我正有事呢！真抱歉！

喔！沒關係。再見。

2. About these three types of sentence pattern.

For over five thousand years, the verbal sentence was not a part of Chinese written language. It was the language of the illiterate. About 100 years ago, an effort was made to up-lift the illiterate to be able to write, and the verbal sentence was accepted as a part of written language. That is, all Chinese classic were written in a non-verbal style. A person knows only the verbal sentence patterns can never comprehend the Chinese classic. However, it is not a bad idea to learn the verbal language as the first step. However, if one stays on that first step without any attempt to go into the next step, he would have to stay out of the garden of five thousand-year Chinese writings.

3. Something about Chinese sentence patterns.

- The verbal sentence pattern can be very much similar to English sentence pattern with a subject - predicate structure, although without the numbers, cases, nor tenses.

Note: I have read some textbooks talking about the passive voice Chinese sentence pattern. Of course, Chinese sentence can express a passive action with a modifier to point out the passiveness. How can Chinese sentence have an English-like passive voice sentence pattern while it has no past participle for Chinese words?

- What are not in Chinese sentence?
 1. Chinese words have no parts of speech, that is, no verb, no adverb, nor adjective, etc. However, almost every Chinese word can act as a verb, or an adverb, etc. Even the word 他 (he, him, other) can act as a verb, such as, 他 之。(make ... to become other). In English, it can be written as "Other them (to become other)." The word **other** becomes a verb.
 2. Chinese words have no numbers, nor cases. The numbers are pointed out with actual numbers.
 3. Chinese sentences have no tenses. The time sequences are pointed out with actual time and dates.
 4. The subject - predicate structure is not required in Chinese sentence, although many verbal sentences do have a subject - predicate-like structure.
- What are the rules of Chinese sentence?
 1. There are two rules for Chinese sentence. They are, however, a bit complicated and are beyond the scope of this sample textbook. I, however, will give a brief description of it in the teacher's handbook.
 2. Traditionally, people learn those rules by sensing them from memorizing many sample sentences.

Two: 課業練習 (Exercise):

1. Can S8 be viewed as three sentences?
2. 龍游淺水遭蝦戲. How many verb-like words are in this sentence? Translate this sentence into English.
3. 壞事勸人休要作. Which word(s) is the subject of this sentence? If no subject, say no. How many verb-like words are in this sentence? Translate this sentence into English.

Three: 教師手冊 (teacher's handbook):

「讀」與「句」

英文的文法「法規」，是非常精密與細膩的。文法的對與錯，是沒有什麼可爭辯的。當然，不是每個美國人，都能完全的掌握英文文法。所以，美國的報紙「社論」，都不准超出「八年級」的文法程度。但是，美國報紙，絕不會有不合文法的句子出現。

英文裡，最常見的「句法」錯誤，有兩種。

1. 殘句 (incomplete sentence) -- 不是完整的句子。如：An old woman, who, because she had become progressively lame, was forced to use a cane. 很明顯的，這個句子沒有「述語」(the predicate). 改正的方法很多。最簡單的，就是把「, who」拿掉。如下：An old woman, because she had become progressively lame, was forced to use a cane.
2. 泥句 (run on sentence or comma splice) -- 拖泥帶水的帶了個尾巴。如：A meeting of the committee is scheduled for tonight; many important items are on the agenda. 很明顯的，這是兩個句子。硬把兩句合成一句，就是「文盲

」的手筆了。若硬要把這兩句連在一起，以表達它們緊密的關係，也有兩種改法。最簡單的，就是把comma改成semicolon.

中文，原本沒有標點符號。因為，它本來是不需要的。每段文字內的「句、讀」，都是非常清楚的。如「鬼谷子」兵書中的一段：故知之始己自知而後知人也其相知也若比目之魚見形也若光之與影也其察言也不失若磁石之取針。

上文，只有一種斷句法。斷錯了，就完全無法知其文意了。知句、讀（音逗）者，絕對不會斷錯。文中的句、讀，是很明顯的。

何謂「讀」？何謂「句」？「金聖嘆」在其「聖嘆外書」中說：「句者，句也。字相勾連，不得斷也。文字之盡，則可勾而絕之也」。所以，意「盡」之處，才可斷，才能成句。「讀」為逗（逗留），非斷。是在句中「頓口氣」的地方。也是把「句義」，條理清晰的工具。

今人，多寫白話文。都用「標點符號」來標明句義。以往的「其、若、故、之、乎、也、者...」等「句、讀」字眼，已多不用。那麼，「標點符號」就不能錯用，或少用。且看「世界日報，南加論壇」（Sept. 30, 2007）的一些文句。[（click 此處，可查看「原文」影本）](#)

1. 「數十年來兩岸三國在維持現狀大架構下藉得和平共處同享其利，問題出在台灣自李登輝、陳水扁相繼主政以來，錯解了世界權力均勢，.....，.....，.....，.....，20年來一直以摧毀中華民國的傳統為目標。」

天呀！這一「長句」，共有128個字。這也太折磨讀者了吧！多用一些「逗點」和「句點」吧！原則上，一句不宜超過十字。十字以上的句子，一定可以「逗」它一下的。「句中」多「逗」幾下，是不會有大錯的。

2. 「當年在韓日合邦時，韓國義士李雋受命密赴海牙國際法庭，狀告日帝霸占韓國暴行，此即韓國有名的「海牙密使事件」，李雋被阻於海牙法庭不得而入」。

此句比上句，容易讀些了。但仍然是，讀、句不分。並且，中文沒有「時式」。故不知，「狀告」成否？要等到，下、下文才知道，原來是白跑一趟。要讀者半途改變認知，這也太辛苦了。古文不是如此。英文更非如此。此句，至少應該分成四句。如下：

「當年在韓日合邦時，韓國義士李雋，受命密赴海牙國際法庭。（希望能）狀告日帝，霸占韓國暴行。李雋被阻於海牙法庭，不得而入。此即韓國有名的「海牙密使事件」。」

所有的語文，都是以「句」為主。中文句，雖無主詞、述語的硬性規定。但也有「殘句」與「泥句」之病。句、句之間，固有承上啟下的關係。但不能為此，而一桿子到底。連五至十句為一句。讀、句不分，不但彰顯語文能力之幼稚。更突顯思維之混亂。古文句，少有超過十五字者。白話句，也不應超過二十字。超過十字的句子，最好能「逗」一次。多「逗」幾下，一般不會造成大錯。也可使得「句義」更加明暢。

以「英文報」的標準來說，上面所引兩句，都是「文盲」的手筆。又殘又泥。師生均當以此為戒。

- 註一：何謂不可「斷」？何謂文字之「盡」？這是兩個大議題。在正本教材中，將有詳細說明。在此僅略談一二。

1. 不可「斷」，但又需「頓口氣」之處。稱之為「讀」，音「豆」。

2. 可「盡」處，是「句義」完全之處。稱之為「句」。
上面合稱「句讀」。「讀」的起、止，常由「氣詞」（之、乎、也...）標出。

又稱「斷句」。並且，「讀」不一定成「句」。然而，句常可成「讀」，組成「長句」。這是中文句法獨有的。詳情容後再談。但是，太長的句子，必成「泥句」。

- 註二：「鬼谷子」文的句讀如下。

「故知之始己，自知而後知人也。其相知也，若比目之魚。見形也，若光之與影也。其察言也，不失若磁石之取針。」

古文的文句內，就有句、讀之字。故不需「標點符號」。句、讀也不會搞亂。本例中的句、讀字，有「故、其、若、也」。它們共有三類：

- 在句首或「讀」首：提一口氣。如，其、若、殆、茲...
- 在「讀」尾，頓一口氣。如，也、者...
- 在句尾，義盡處。如，也、矣、兮...

第十課 (Lesson Ten)

超越「六書」與「釋字」法則

New rules of Chinese Etymology and ways of reading the meaning of each word from its face

One: 課文 (Text)

Now, we all must have a sense that Chinese written words have an internal structure with word roots as the rock bottom building blocks. Yet, there are two major differences between Chinese and English words. Some English words are also having root words, such as:

- cad-, cid-, cas-; happen
 - accident, casual, decadent, incident, Occident, ...
- fus-, fund-, found-; flow
 - confuse, foundry, fusion, refund, diffuse, effusion, ...
- plic-, plicit, plex-, ply-; to fold, twist, tangle, connect

- complex, complexion, complicate, explicit, implicate, ...
-

However, the majority of English words is standalone words, such as, book and love. Although most of them do have an **origin** of some sort (Latin, Greek, etc.), their meanings cannot be read out from their faces.

Thus, the followings are the two major differences between English and Chinese words.

1. While some of English words have root words, 100% (not a single exception) of Chinese words is composed of word roots.
2. The original meaning of every Chinese word can be read out loud from its face, such as:
 - 書 (book) is 聿 (things made by hand) + 日 (intelligent speaks). Thus, book is that some intelligent speaks have been transformed into a thing by hand.
 - 愛 (love) is the composite of
 1. Top part of 受 (receiving) which means holding hands,
 2. 心 (hearts)
 3. Bottom part of 夏 (Summer) which means walking slowly.
 So, love is that hearts hold hands and walk slowly together.

Yet, no one ever learns Chinese written words in this way for the past 2,000 years, as no one ever knew about the Chinese word root system. Chinese words were always learned as standalone words which must be learned one at a time. Of course, for native Chinese, they have a lifetime to learn them. Seemingly, this is a great strategy to prevent any foreigner to master Chinese written language before he is Sinicized.

For the past two thousand years, there were only six sentences describing the Chinese Etymology. For the following reasons, they did not provide a foundation for a word root Etymology.

- There were only titles (六書, six ways of constructing Chinese written words) without a detailed explanation text.
- These six titles do give an external-view outline about Chinese written word system. They did not give a detailed view about their internal dynamics. In short, they are not complete.
- For the past two thousand years, no one was able to elaborate those six titles further and to construct a system. Furthermore, the descriptions of these six ways are wrong in, at least, two cases (形聲 and 假借), see Section D, Chapter Six and Section B, Chapter Seven.

In lesson five, I gave some descriptions about this old Chinese Etymology. In that lesson, it is my elaboration on them. If that lesson (lesson five) is far beyond someone's reach, it is all understandable, as it is not all scientific. Thus, I will give a scientific description of Chinese Etymology here. As ideographs, every Chinese written word can be viewed as a kind of birds. Thus, the following description (the genealogy and the internal dynamics of those birds) can be understood by someone who knows not a single Chinese word. The procedure to construct Chinese written words is as follow:

1. 字根 (Word roots) -- word root is the rock bottom building block for Chinese written words. It cannot be reduced any further as a composite of some constituent parts. There is a total of 220 Chinese word roots, and there are two kinds of word root.

- Root type A (RTA) -- it is also a standalone word.
Note: A word can always have more than one meaning. However, when it acts as word root, it has only one meaning, its original meaning.
 - Root type B (RTB) – many are not standalone words (such as 尸, 犇).
Note: As not standalone words, they are often not implemented in the computer, and there is no way to print them out.
2. 字符 (Modules) -- module is composed of, at least, two-word roots. There are about 300 important modules, and there are two types of them.
- Module type A (MTA) -- compound roots (such as 段, 緜), they are not standalone words. Again, they are often not implemented in the computer and cannot be printed out.
 - Module type B (MTB) -- they are standalone words.
Note: Again, as standalone word, it can often have more than one meaning. However, when it acts as module (part of other words), it returns to its original meaning.
- By definition, module always can be a part of other words.
3. 部首 (leading radical) -- While word roots and modules are not explicitly described in the ancient Chinese Etymology, the 部首 (leading radical) is the central pillar of it. In 康熙字典 (dictionary), it lists 214 leading radicals. It consists of two groups:
- 43 RTB (roots not as standalone words)
 - 171 standalone words (RTA or MTB)
- Obviously, **部首 alone cannot construct a word root Etymology**, as word roots (220) + modules (300) is much larger than leading radicals (214).
4. 文字 (Chinese written words):

- Generation one (G1) word -- RTA (word roots, yet as standalone words) or MTB (modules, yet as standalone words). All standalone words of leading radical are also G1 words. Any standalone word which is composed of only two-word roots is a G1 word, such as, 左、右、友、反
- Generation two (G2) word -- G1 word + something (root, module or leading radical). Or, module + something.
- Generation three (G3) word -- G2 word + something
- Higher generation words -- G3 + ... + ...

Thus, theoretically, **every Chinese written word can be as a module.**

The entire Chinese written word system is constructed with the above procedure, regardless of what kind of words, the phonetic loan words or the sense determinator words. The followings are some examples. More details, see Chapter Eight.

胡：古（老也）月（肉）。為頷下之老肉。

吳：口（頭也）在（歪頭）上。為頭歪在肩膀之象。故「娛」，搞笑也。「虞」，憂心也。

袁：是（高也）在衣內。即貴人之服，長袍也。古時，平民穿短衣。

剋：是「卯」（正當也）、「金」、「刀」。即正當的極刑。

胤：是「八」（分也）、「月」（肉也）。分小肉，血脈也。故「胤」指子孫。

京：是（高地）小。高地最小處，峰「頂」也。京為眾府之頂，首府也。

就：是「京、尤」。尤、獨特也。「就」為京中之京。成就。「就是」，沒得爭辨的了。鷺為鳥中最猛者。

對：是（雜亂叢林之象）寸（強有力之手）。整理、對付雜亂也。對手。叢，業，僕，撲皆從。

錯：是「金、昔」。昔為「乾肉」。故「厝」為停屍地。「錯」為乾肉上之「刀痕」，交錯。後來，磨刀石也名為「錯」，它山之石可以攻「錯」。下功夫是「對」，驗功夫的結果，是驗它的「紋錯」是否細緻。這就是「對錯」。

Two: Exercise

The central point of this lesson is to show the internal dynamics of Chinese written word system. So, meaning of every Chinese word is not given. Every one of those words can be viewed as a kind of birds. So, its genealogy and internal dynamics can be seen.

1. Try to find out the meaning of each word by deduction or inference from the meaning of word roots, modules and of leading radicals. The followings are some hints.
 - Module 卬 means 望 (looking at, looking up).
 - Module 卯 means right proceeding.
 - The direct reading of module (怨、宛) is sleeping with king's seal, that is, king's seal (the authority) is not active nor effective, as 夕 is night and 卩 king's seal. Thus, 怨 is the 心 (heart) sleeping with king's seal; so, it means complaint.
2. Try to find out the meaning of module (卷、拳) and module (寮、僚) by induction.
3. Every word (English or Chinese) consists of three parts.
 - Word form
 - Word sound, the pronunciation.
 - Word meaning.

In fact, every Chinese written word carries tags for these three parts. For the 藿 word group, it has three sounds.

- 藿、鶴、灌、罐, these four have identical sound, pronunciation.
- 歡、懽、觀, these three have the same vowel.
- 權、勸, these two have the same vowel. Yet, it is different from the two sounds above.

Why?

There are precise rules of how words should sound. A brief answer is given in the Teacher's handbook.

4. To find out how many different sounds (pronunciations) the 僉 word group has.

5. In the book **The Columbia History of the World** (ISBN 0-88029-004-8), it wrote, "Nine-tenths of the Chinese characters have been constructed by the phonetic method. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic." (page 112)
- Why do the words which share the same phonetic sound differently? Such as, 灌、觀、權、勸.
 - Why are the above words not phonetic loan words while they obviously share a sound tag 藿? In short, why are Columbia's statements wrong? (Hint, see lesson five or teacher's handbook of this lesson).

Three: Teacher's handbook

Teacher's handbook will give some answers for those exercises. It is available only by registering in the Chinese Etymology Institute.

Appendix -- the meaning of word roots in this sample textbook.

- R1 (歌、次) is 「哈氣」之象。
- R2 (行、從) is 行部。
- R3 (草、花) is the root for 草頭。
- R4 (老、孝) is the root for 「毛」字。
- R5 (青、素) is the root for 「素」字。
- R6 (拍、拱) is the root for 提「手」。
- R7 (學、興) is the root for 叉手，兩手相對。
- R8 (到、剝) is the root for 刀。
- R9 (師、追) is the root for 眾。
- R10 (同、冒) is the root for 蓋上加蓋。
- R11 (都、郡) is the root for 邑。
- R12 (老、化) is the root for 化。
- R13 (尼、尾) is the root for 身體。
- R14 (開、形) is 二干相對，「對稱」之貌。
- R15 (雪、尹) is the root for 右手。
- R16 (府、底) is the root for 府，房子。
- R17 (形、杉) is the root for 形彩。
- R18 (阿、阡) is the root for 阜。
- R19 (內、冉) is the root for 蓋子。
- R20 (關、統) is the root for 小物件。
- R21 (室、穴) is the root for 室。
- R22 (有、左) is the root for 左手。

- R23 (虎、虛) is the root for 虎頭。
- R24 (狐、猜) is the root for 犬類動物。
- R25 (戒、弄) is the root for 雙舉之手。
- R26 (亥、言) is the root for 上，上天。
- R27 (鳥、島) is the root for 鳥頭。
- R28 (骨、冎) is the root for 剛骨之肉。
- R29 (免、象) is the root for 獸頭（之一）。
- R30 (美、界) is the root for 平台，如桌子。
- R31 (害、憲) is the root for 傷、禍也。受制也。
- R32 (疾、疢) is the root for 疾病。
- R33 (攷、教) is the root for 手擊。手打。
- R34 (過、道) is the root for 且行且止。
- R35 (春、泰) is the root for 田野。

Five compound roots.

1. M10 (蹇、蹇) is the compound root for 人之「險地」。險地有冰為寒。險地有貝（寶），人競賽之。
2. M11 (蠻、戀) is the compound root for 人關心之「細物」。蠻，美女，人盼之女。
3. M12 (寮、僚) is the compound root for 燎。地上火坑為燎。燎原。台上之火為「燭」。棍上之火為「炬」。室中地上有火為「寮」。同寮者為「僚」。
4. M13 (股、投) is the compound root for 手持杖打...（人、物）。
5. M17 (假、暇) is the compound root for 狐假虎威。

In the book {The meeting of East and West}, Dr. Northrop showed that Chinese character has two points: 1) Chinese character is denotative and solitary -- no logical ordering or connection the one with the other, 2) no chance of any kind to formulate scientific, philosophical and theological objects (see Chapter Two).

Yet, Dr. Northrop was not truly wrong. All native Chinese learns the Chinese written language in the same way as Dr. Northrop's description for over two thousand years. Most of them do not learn it as a knowledge but learn it as **solitary, denotative and without any logical whole-part relation**, exactly the same as Dr. Northrop's description.

For a foreigner to learn Chinese written language in the same way as the native Chinese does, the best that he can be is a second-class Chinese, a tag-along. On the other hand, this new Chinese etymology has changed all that.

Chapter Ten

--- Some discussions with my students

The followings are the discussions with some of my students who brought my books (Chinese etymology and Chinese etymology workbook one). For their privacy, only their first or nick names are used here.

Dear Adam:

Thanks for the email. You have done an excellent job. You have clearly described your ‘problems’, and it is a great achievement.

“I have a fleeting feeling that many of the combinations admit of more than one interpretation. ... I feel like I am still a long way from reading the characters from their faces. Adam”

For the more than one interpretation: This issue can be viewed in two way.

One, the creator for a word did not spent too much time to thinking through all the possibilities (the interpretation). That is, it is usual a **direct reading** of a set of semantic roots. So, the rule of parsimony takes the dominance.

Two, at those days, the dictionary (although already available before Confucius) is not widely available. Thus, the meaning of every new word must be **readily readable by others** (the readers, not the creator). Again, it should be read directly from the semantic roots with parsimony again as the dominant rule.

With the two reasons above, any second thought (beyond the first impression) is in general not the right one. There is only one exception on this. That is, when the ‘direct and first impression’ reading was used by another word, then you need to go the second steps. In this case, you must learn it. After all, this system does not mean that one does not need to ‘learn’ anymore. I will give one example here.

忘 [亡 (disappear) over 心 (heart)] = forget

忙 [heart + disappear] = busy

These two words in fact encompass two identical radicals (although with different topological arrangement). The choice of meanings follows the ‘**taken away**’ rule. When a choice is taken, the other must choice another. Yes, one must learn this.

I will go over the three examples of yours here.

偎 (to fondle - which is a homely kind of action): 人 (man or a person) + 畏 (fear). It can have a few direct reads.

- a. The person is in fear.

- b. The person in fear lean beside a man.

Which one should be? Well, **Chinese word has no parts of speech**. That is, a word can be all parts of speech. So, 畏 can be a concept or a state (as noun, adjective, adverb or verb). Yet, it can also be the 'person'. In general, all Chinese words are 'person' centered. So, in 'usage', the 畏 itself can be used as 'person in fear'. That is, s/he depends on the other.

Yes, when a 'word' stands alone, the above choices could be difficult to make. But, for a language, we are not reading 'standalone' word all the time. In a sentence (or word phrase), we can often make this kind of choice easily. There is a rule in 複詞, synonym-doubling (the words are synonyms to each other). That is, 依偎 = 依 (depends on others) 偎 = 依依 = 偎偎. So, 偎 = 依.

洋: 水 + 羊.

- a. A sheep made of water. (This is obviously nonsensical).
b. Water looks like a herd of sheep (covering the entire pasture), big area of water.

忝; 天 fits almost as well as 天

天 is about 'not upright'. So, 忝 is about the not-upright heart (now means 'shameful'). This is a direct read. "A heart is humbled before the power of heaven" is not correct.

Among my students, there are two types.

One, simple-minded: they read out the semantic 'directly', and they are correct over 90% of time.

Two, deep thinker: they evaluate all interpretations, and they have hard time to make any choice.

Be confident, read words 'directly'. Often, the direct meaning is different (or significantly different) from the 'current' usage, but the direct reading is almost always correct while the usage is the 'extension' or the 'borrowing' from the direct. In fact, this is another 'skill' one can master quickly.

Of course, you must read all "radical (roots)" correctly. Again, you must read the '**largest**' semantic parts in a word (not all the way back to the root level). You might already read (<http://chineselanguageetymology.blogspot.com/2011/05/summary-3-three-new-chinese-etymology.html>), please read it again. Tienzen

Dear Adam:

"I feel like I'm not learning anything about the sound system. In my reading, I am not encountering the 300 sound tags (in unaltered form) all that often, and it is taking a lot of labor to keep reviewing the sound modules so as to keep them in my memory - since I'm not putting them frequently to use in my reading. Adam"

The 300 sound modules have three purposes.

1. The entire Chinese **"sound'-bandwidth** has only 250 'four-tones'. The 300 sound modules provide 175 of those 'four-tones'. By learning the 'sound' of those 175 '4-tones', you set those sounds in your memory. That is, you should find a way to get these 'sounds' into your memory (such as with a Chinese-speaking friend or get from a dictionary).

2. I used those 300 as 'examples' for decoding lessons for helping students to do their G1 lesson.

3. It will be the foundation for the third premise. Note: this is the most difficult one, and you should not put too much time in it for now.

"I am intent on mastering the third premise: the pronunciation of all Chinese words can be read out from their faces. Adam"

This is the most difficult part and should not be a goal before you can 'speak and read' easily.

Now, with

- a. The knowledge of dissecting and decoding G1 words (over 1100 words), you should be able to learn 3000 commonly used words first and fast.

- b. After those 175 '4-tones' sounds are in your memory, you should be able to pick up the verbal speaking easily with your 'ears' and 'mouth'. Train your ears and mouth first and fast before thinking about the third premise.

"A simple piece of advice about over-thinking seems to have helped a lot. Adam"

Confidence is the key for the decoding. The way of the decoding is 'correct' while the current dictionary meanings are just **derivations** of the direct decoding. Jason (my son) knew not a single Chinese word (written and verbal) before taking up my lessons. He used only 89 days and was able to face the media test (with many Chinese reporters). Those reporters had no mercy on him and selected the most difficult words from the newspaper of that day to test him on the spot. The test words are circled in red or blue.



In fact, he did not make a single one correct in terms of the **current understanding** by those reporters. But, before the test, I talked to him that if reporters say that his answers are not correct, he should ask them what the correct meanings for the words are. Then, he will show how wrong they are, as their understanding was very superficial and show them how those current usages (meanings) are only derivations (or borrowing) of the 'decoding' (the original meaning). This shocked all reporters with two facts.

One, Jason truly did not know the 'current meaning' of the words. That is, he did not cheat although he is my son.

Two, the way of Jason's understanding of those words are genuine and way beyond 'their (reporters') understanding'.

With these two reasons, they reported that event as a genuine new breakthrough, not any kind of con artist. Now, you can review the 50 words of that media test. Over 90% Jason's answers was not correct in accordance to the 'current usage' but was correct etymology. The pages of those 50 words are placed below.

This is the official test booklet for Jason Tyler Gong's
first attempt for the proficiency test on reading Chinese
Newspaper for setting the **world record** on learning
Chinese Written Language.

In witness thereof, this test booklet is duly signed by the
members of **Testing and Verification Committee.**

周思 申安曉
董國仁 李心儀
楊力濱



1. 億

亻 man
意 inner feelings and thoughts

man's thoughts which are
also high in number, such
as, 100 million.

2. 運

辶 relating to travel
軍 armed forces, military

the traveling army is
transporting

3. 董

艹 weeds
重 thick, heavy

It is heavily or deeply hiding in
the thick weeds.

4. 厝

厂 livable place on cliff
禾 grain stalk or bent wood
禾 grain stalk or bent wood
止 enter into a new field and stopping, relating to foot

the man has stored plenty of grain
from his fields in his living place,
this depicts his experience.

5. 廳

广 building or living space
聽 listen or hear

this living space is for many and for listening to them, it is a large room

6. 乎

丿 flow of chi, right to left
丶 divided, distinguished, 8
一 heaven, earth, man as union, totality
丿 rooted chi, stable, knowledge, complete

this distinguished flow of chi of man marks the complete, it is the end of a breath.

7. 賽

塞 dangerous place or relating to danger
貝 treasure

men in dangerous place all going after treasure are competing in competition.

8. 懦

小 heart
需 need, relating to necessary

this one's heart is in a need but remains shy and timid

9. 國

口 relating to an enclosure, closed walls
或 a territory, state, or country

the territory has been demarcated with boundaries, it is a nation or country.

10. 祭

丩 relating to a pile, mound, small hill, crowd, abundance
祭 an offering or ceremony for gods

this is an abundant offering or ceremony

11. 界

田 grain field or a space
介 demarcation, relating to boundary

this grain field or space has a boundary demarcation and relates to a measurement of space.

12. 冠

冂

relating to covering twice

寸

a powerful hand, wrist, or inch

兀

relating to before the beginning

covering the man with a powerful hand before the beginning of his head is a covering like a hat

13. 感

咸

all the same, sameness, alike

心

heart

all the same over heart means the feelings, because humans' feelings are the same for everyone.

14. 兒

臼

a baby's head

儿

a baby, child

baby's head over child means baby or child.

15. 傷

亻

human, man

一

chi

曷

opening, relating to opening

the chi is coming out of an opening of the man, it is an open wound or wound

16. 突

宀

a cave, relating to a livable space

犬

a dog

the dog sticks his head out the cave to look out, it is sticking out, protruding out

17. 選

巽

relating to different

辶

relating to travel

while traveling one encounters different paths, so it must be a decision

18. 環

王

king, sometimes meaning jade as a radical

四

net, sometimes as 目 rotated 90° as a radical (eyes)

一

heaven, earth, man as union, totality

口

mouth, relating to mouth

衣

garment, relating to garment

this jade (meaning a jewelry here) adorns the eyes of all the people and is put with the garment for a king, it is a ring.

19. 克
 + ten, perfection
 兄 brother, relative relation
 or 古 ancient, old 儿, baby or child
 a child who has matured into age is now capable, meaning can...
20. 畫
 書 book, relating to book
 一 heaven, earth, man as union, totality
 the chi under this book symbolizes that this word is relating to drawing, painting
21. 黨
 党 prefer, preference
 黑 black color, burned earth and mortar, signifies a campfire
 black in preference is a party, like around a campfire
22. 允
 ㄥ ability of a self
 儿 baby or child
 the child that has been given the ability is allowed to do... as a promise
23. 象
 白 animal head, relating to animal
 豕 pig-like animals
 the animal head over this pig-like animal represent elephant.
24. 尼
 尸 body
 匕 transformation, change
 the nun's body is transformed only for the mission
25. 籍
 竹 bamboo
 耒 not straight wood, curved rod
 昔 dried went or past event
 In ancient times, bamboo was used similar to our paper, it is a record of this past event.

26. 外

夕 night, night-time
卜 divination

divination is normally performed in the
~~morning~~ morning, if done at night it is
outside the routine, or just outside

27. 補

衣 a garment
甫 father's work or orders


the father's orders are to
mend and repair this garment

28. 藥

艹 weeds
樂 happiness, enjoyment

these weeds to restore the happiness
and enjoyment of life are
herbs, medicines.

29. 購

貝 treasure
圭 criss-crossed or weeds
 𠂔, variant of 𠂔 hanging

criss-cross and hanging is comparing
the treasures for purchase or
buying

30. 洩

水 water
曳 trail or dragging

it is leaving a water
trail, it must be ~~leaking~~
leaking; a leak.

31. 模

木 tree or wood
莫 invisible, elusive, or prohibit.

the wood next to the invisible
symbolizes that it has a shape

32. 多

夕 night
夕 night

this means night after night or
many

33. 紀

糸 silk, thread, relating to small
己 self

In ancient time, ropes and strings were tied and hung to mark events and history. For the self, being a journal, or record of events.

34. 黨

党 prefer, preference

黑 black color, burned earth and mortar, signifies a campfire

Preference over black (at here meaning a campfire) is a party

35. 阿

阝 small hill, pile, mound, abundance

可 allow to, able to, capable of

to allow and make capable in great abundance is to flatter, flattery

36. 護

言 relating to speech

隻 protect or defend

this is a form of protection and defense that relates to speech

37. 撫

扌 hand, left hand

無 nothing left, extinguished, no or not

the hand is trying to prevent it from extinguishing into nothing, it means to hold.

38. 附

阝 small hill, pile, mound, abundance, crowd
付 giving

by giving just a piece the whole pile is given, it is all attached.

39. 領

令 order

頁 man's head

the head giving the orders is the lead.

40. 殺

杀 criss-cross the wood
攴 holding a curved stick

this describes holding the curved stick
meaning some action or commands to
criss-cross the wood into some structure.

41. 震

雨 relating to rain, storm
辰 vibrating or relating to vibrating
(also a time space coordinate)

this vibrating type of storm
represents a quake

42. 關

門 door, gate
關 tie, twisting together

tie or twist together the
door or gate is to shut
or lock ~~lock~~

43. 療

疒 relating to illness
寮 a fire on the ground, a campfire

this is a type of burning
that relates to illness

44. 困

口 enclosed walls
木 trees or wood

the tree in this enclosure
is confined

45. 保

亻 man
呆 but...

this is a scene of a man
saying but... but... but...
this means defend

46. 會

會 is a sound module that represents a group, meeting, conference,
or jury. ... A type of meeting

It is a \triangle (union) of 田 (intelligent speaking) with borrowed 田 (at here
means around a campfire).

47. 權

木 tree or wood

隹 a type of water bird

this is ~~also~~ the scene of a water bird under or next to a nice tree and ~~depicts~~ depicts something pleasant.

48. 測

水 water

貝 treasure

刀 knife

using the water and knife to compare and measure these treasures

49. 透

秀 young, youthful, fresh

辶 relating to travel

young (meaning not yet ready) must travel or cross the barriers, it means to penetrate through...

50. 擱

扌 left hand

閣 a stand-alone or outstanding building

the left hand is putting something next to the stand-alone building, it means to lay by.

More info on this is available at (<http://www.chineseetymology.com/2009/12/08/exhibit-3-official-test-and-results-on-jason-tyler-gongs-world-record-attempt>).

Five TV stations reported this, see the videos below.

[https://www.youtube.com/watch?v=QdubmgYj-](https://www.youtube.com/watch?v=QdubmgYj-A4&fbclid=IwAR2rPG7Y5Ye9pKoepazsqnGgWaORn9LXMAgiBhMP3HPmSYuyLb_MekFXSEA)

[A4&fbclid=IwAR2rPG7Y5Ye9pKoepazsqnGgWaORn9LXMAgiBhMP3HPmSYuyLb_MekFXSEA](https://www.youtube.com/watch?v=QdubmgYj-A4&fbclid=IwAR2rPG7Y5Ye9pKoepazsqnGgWaORn9LXMAgiBhMP3HPmSYuyLb_MekFXSEA) ,

https://www.youtube.com/watch?v=INdIIqcVZHg&fbclid=IwAR1oIqNJjWju3GVGeZCQTLUnaiCo56Jw8lwnmxdMw_7A-nf7IH4a2d9ne3Q ,

https://www.youtube.com/watch?v=4wQdywy6Z_Y&fbclid=IwAR1B8IScUdejtzWvtrXdReXi3BD973S3SGCXkRyaNku8G9GpYrsmYlZCQ ,

https://www.youtube.com/watch?v=FjoKa6c82j4&fbclid=IwAR24fVh7jp4Fth1xaTe_VVvrg3TcZ0ExhHGJE52sgJSfuvEcXXC0FSy05Lo ,

https://www.youtube.com/watch?v=Jk60A8tOROA&fbclid=IwAR229gLhrjIMc8FgLw8WM7To9SdpWo6gG9ViUf4vfJ0Va0Z5QWu_XYpHbv0

Dear Alexey:

It is so nice of seeing that you are working on my system.

In addition to as a linguistic theory, one main purpose of my system is for someone to be able to read the Chinese current newspaper in 3 to 6 months from a beginning of not knowing a single Chinese word. The entire course has three tiers.

Tier 1: root to character. Students should learn 3,000 characters in one month with the help of knowing their composing parts and be able to memorize them easier from decoding the word meanings from their faces.

Tier 2: characters to word phrases. For **the ideal language, every vocabulary carries one and only one "meaning"**. Superficially, not a single language achieved this goal. Yet, this is achieved in Chinese by using the **word phrases** (複詞).

Tier 3: vocabulary (characters or word phrases) to sentence, the grammar.

Your questions are a bit entangled with the higher tiers. That is, when you learned the 3 tiers, many of those questions will be answered.

I will of course try to answer those questions. But it will be much easier for me if I know your background. How much you know about Chinese language before your learning my system? How much can you speak? Tienzen

Dear Tienzen,

Thank you very much for your answer.

I do not hasten with Chinese language; I remember your saying that the language itself should be learnt only after knowing at least 3500 Chinese characters. Besides I am not sure what kind of dialect to learn first - putonghua or maybe classical Chinese. So, the characters and your system are my current interest for the moment.

I have the general idea of Chinese "grammar" - from the books like "Basic Chinese: A Grammar and Workbook" by Yip Po-ching. I have also read a half of "Beginning Chinese" by Defrancis (in pinyin) and listened some chinesepod and pimsleur lessons. So of course, it is easier for me to read explanations in English, if that's what you're asking about, though examples can be in Chinese. For the characters I have some dictionaries by L. Wieger and B. Karlgren, and we all have here good web-dictionaries.

Concerning your system, I'm now finishing decoding G1 words of "Workbook I" and preparing to memorize 300 SM with their 4-tones. Alexey

Dear Tienzen

The Workbook became almost gray from my pencil notes, and since then I somehow advanced in dissecting and decoding the words and now I feel almost ready to proceed to the phonetic part of your theory. I also read sometimes your blog and forum posts, and before I start to memorize the Sound Modules, could you please help me to clarify some questions on the whole theory which are still remain obscure for me, if you do not complicate?

1. My first question is to check if my comprehension of the **implicit sound tag concept** is correct. As I understand any character has the implicit sound tag when its phonetic value is not clearly seen from the phonetic values of its components, for example:

291. The shared radical of 戀、變 (luan, something small yet important to human) is 言 (human speaking) inserted into 絲 (silk, also means small).

4T - [X, M (鸞、鑾), 暖 (roan'), 亂 (luann)]

蠻, 變, 鸞, 變、巒、攀、鑾、攀、鸞、鑾

Here the words which don't have the shared radical of (戀, 變) are 暖 and 亂.

Their phonetic value is not derived from their components, so they have implicit sound tag, right?

But according to "WW (034) --- Chinese character's sound tag revisited"

(<http://chineselanguageetymology.blogspot.com/search?q=Chinese+character%E2%80%99s+sound+tag+revisited>):

CE Law 4 --- Any character which does not carry an explicit sound tag will pronounce the same as its 轉註字 (synonymized word).

So, there must be synonyms for 暖 and 亂 which in their turn are parts of some identical SM (sound module), but here we haven't anything of the sort. I somehow can't make the ends meet here for myself.

2. The second question is based on your forum posts on the new Chinese etymology phonetics:

WW (026) --- The marking the phonetic value of Chinese words

(<http://www.chineselanguageforums.com/post1534.html#p1534>)

You (Tienzen) wrote: {Every Chinese phonetic point is defined with two variables, the 聲母 (similar to consonant) and the 韻母 (similar to vowel). With 聲母 alone, it cannot define a phonetic point. On the other hand, 韻母 alone can define a phonetic point.

Yet, how can “we” know the phonetic value of any phonetic point without already knowing them all? There is a way to resolve this issue. We can zero in the phonetic value (pv) of a phonetic point (pp) with two other points. Thus, by **knowing only a few starting points**, we can map out the entire set. This is called 反切 (reverse checking or engineering).

So, the sound (phonetic value) of a Chinese word (character) is ‘checked’ out by two other words, by using the 聲母 of the first word + the 韻母 of the second word to get its own 聲韻 (the phonetic value). Now, the phonetic value of every word can be recursively defined, which is an axiomatic operation is. ...

The phonetic value (pv) of a word is used as a coordinate to define the phonetic value of other words in the procedure of 反切 (reverse checking or engineering).}

Could you please elaborate this concept a bit more in detail maybe with some examples?

Which two characters should I pick up to detect the phonetic value of any unknown for me newly encountered character?

Though these questions are not directly connected to memorizing 300 SM, but it is very motivating to have a correct birds eye view for me before starting to work. I hope it will not take much time for you.

Thank you very much! Alexey

Dear Alexey:

For your second question, “Yet, how can “we” know the phonetic value of any phonetic point without already knowing them all?” you have very much answered yourself in your email. The 反切 (reverse checking or engineering) is not invented by me but is “the” way of marking Chinese character pronunciation before the **concoction** of pinyin was invented. You might be able to google 反切 and learn from there. But, after knowing your status, you might not want to spend time on it at this point. It might become a very good “research” project if you are interested in going beyond using Chinese language as only a communication tool. By then, I will

be more than happy to “discuss (not answer)” it with you, as it is indeed a very interesting subject.

For your first question, I am a bit confused. You have asked a very, very deep question. Do you truly understand that deep issue? Or, you just asked it intuitively?

For every toolbox, it always has more than one tool. It will take more than one tool for the Chinese phonetic system, such as,

1. via sound modules
2. via sound span
3. via sound spin
4. via sound borrowing, the homophones
5. via semantic pointing, the homograph/synonym
6. via inheritance (sound of its siblings)

Then, there is a big mess,

- a. every “sound” is shared by “many” different characters, homophones.
- b. every “character” has always more than one “sound”, homographs.

Often different characters use different tools. Sometimes, one word needs more than one tool.

This is the biggest mess or the best research project. In the case of 暖, the siblings play a very important role, but some other tools are also required. 暖 does have a sound tag 爰.

At your current status, it is much easier for you to set this great question aside for the time being and study the course material as it is first. After that, you will have stronger foundation for discussing this great issue.

On example of student’s homework on SM is attached for your reference. Tienzen

Dear Tienzen

Thank you for readiness to counsel me, I hope that won't take much time.

My first questions are not so advanced but rather technical and on the textbook usage.

1. Your Taiwan pinyin is slightly different from what we can see at Wikipedia article on it:

http://en.wikipedia.org/wiki/Tongyong_Pinyin

Is there some webpage on the net which describes Taiwan pinyin closer to yours?

2. For every 300 sound modules in the Lesson 2 of the textbook there are also 3 other tones of the 4-tone set given, yet their meanings are not given. Should I consider them as Gx words and decode them after I learned all the 300 sound tags, or I am supposed to look them right up in the dictionary and learn by heart while learning these 300 sound tags? In other words, is there some info they carrying I do need immediately in the sound tags learning process, or should I treat them later? They aren't given at all in the Workbook I, which is another reason for me wondering about them.

3. Which English/Chinese dictionary on your opinion could fit well with your textbook?

Thank you very much. Alexey

Dear Alex:

1. Your Taiwan pinyin is slightly different from what we can see at Wikipedia article on it: ...

Ans: The Taiwan pinyin I used was from a dictionary from Taiwan 30 years ago, and it is quite different from the mainland pinyin. You could check the Gwoyeu Romatzyh,

http://en.wikipedia.org/wiki/Gwoyeu_Romatzyh

https://en.wikipedia.org/wiki/Spelling_in_Gwoyeu_Romatzyh

2. For every 300 sound modules in the Lesson 2 of the textbook there are also 3 other tones ...

Ans: For lesson two, you should

a. learning 300-word etymologies first without the concerns of their sounds.

b. after (a), you should go back to lesson one to learn the etymology of all those (about 1,100) G1 words.

c. after you have mastered the etymology of 220 roots, 300 sound modules and 1100 G1 words, you can begin to learn the sound of those 300 sound modules (by yourself with any dictionary, don't have to be using the Taiwan pinyin, or from a friend who can speak Mandarin well).

d. after you have learned the sounds of those 300 sound modules, you should learn the 4-tone from them, without the concern of the words' meanings which are listed in the 4-tone bracket.

e. after you have learned those 4-tones, you will know the **sound** of those words in the 4-tone brackets. Now, you can and should try your skill of dissecting or decoding those words yourself. Then, check your finding with a dictionary. Note: there are often having some differences between your decoding and the word meaning from the dictionary. But you should and could bridge those gaps quickly at this stage. If you are successful at this stage, you need dictionary no more. You will know the meaning and the sound of any newly meet word 95% of the time without needing a dictionary.

3. Which English/Chinese dictionary on your opinion could fit well with your textbook?

Any online dictionary is fine, such as,

<http://www.mdbg.net/chindict/chindict.php?page=cedict>

Tienzen (Jeh-Tween) Gong

Dear Tienzen

I am now following your instructions and feel myself vice versa to my previous view, that is the sound tag system seems to me now more straightforward and easy to learn than bridging the

logical gaps and finding the correct meanings of the tacit root complexes, which itself although very interesting and gives insights. But the time dedicated will show, and I hope after a week or two I can be more precise on my experience. Alexey

Dear Tienzen

Thank you very much for your recommendations, especially for this really motivating piece of art in xls form. I added to it new 2000 rows and will go on with remaining sound modules down to 300, it is a bit easier that way than writing them on the paper.

Your notes in the green column are very inspiring with their clarity and simplicity yet precision. Yet when some cultural background is needed to decode the character, it seems impossible for an amateur student to unravel the logic. Where really could we take it if not from someone already knowing it? So, if you have the similar xls-sheet but with complete 300 sound modules and their 4-tones and derivations fully and correctly decoded in the same manner as these 16 SM, I would be pleased to acquire it. It looks unsportsmanlike but would spare a good deal of time for me. How do you look at it? By the way it's a pity that you did not issued a Chinese/English analytic character dictionary based completely on your system. I think it would have an enormous success.

The second question is surely a bit beyond my current learning status, so it is really needless to go in depth of it now, I was just interested in maybe a couple examples. Considering my first question, it came half-intuitive, I tried to gather the general scope of your phonetic system before plunging into memorizing their sounds. And reading your blog posts along with examining the SMs in the book, it is what glared to me and seemed as one of the key obstacles for understanding and hence memorizing I should wonder about. But your tool-box metaphor somewhat puts it in order. Alexey

Dear Alexey:

"So, if you have the similar xls-sheet but with complete 300 sound modules and their 4-tones and derivations fully and correctly decoded in the same manner as these 16 SM, I would be pleased to acquire it. Alexey"

Yes, I do have it.

a. In general, students are required to do their own work first. Then, the correct answered will be provided for their own grading. After that, there will be some discussions.

b. It is only available for the registered students. But I will provide it to you as I remember that you are currently in Russia.

Are you a Russian? Tienzen

PS the example of homework for the G1 dissection and decoding is attached.

Dear Tienzen

Yes, I'm in Moscow, Russia.

I also attached one of the pages of Workbook 1 with my handwriting. It would be very kind of you to provide me (maybe for some additional price?) with such correct answered xls-sheet of SM 4-tones and their derivations.

PS the example of homework for the G1 dissection and decoding is attached.

Very nice and though I did it myself with pencil in Workbook 1, I will need something similar afterwards to decode 7500 characters from Chinese Etymology Workbook (which is after the Litmus Test in "Chinese Etymology" book). But it is not for the moment. Alexey

Dear Alexey:

There is no requirement for anyone to buy the book. For a registered student, CEI (Chinese Etymology Institute) needs more info about the student (the name, the gender, the age, the nationality, a recent personal photo, mailing address, etc.). The tuition per student is US \$3,000, which ensure the student to get a foundation of being able to study Chinese language and culture without any additional tutoring. The courses have three tiers,

- a. tier one --- from root to character (books available for public)
- b. tier two --- from character to word phrase (in Chinese, word phrase is the vocabulary, the "unit" of semantic meaning, that is, by knowing only characters, one might still not be able to read).
- c. tier three --- from word phrase to sentence

There are 4 class handouts for the tier 2 and 3, and they are not available for public. If you want to be a registered student at CEI, you will need to pay an addition of \$2,500 tuition.

When students get the answer of the homework ahead of time, there is "no chance" that they can truly do the homework. Thus, the school policy is that students will be provided the answer sheets only after they turned in their homework.

Although you are not a registered student of CEI, I will provide you both answer sheets after you have done the homework.

Thanks for the jpg files on your homework. It is always a great feeling for seeing someone is learning on this new CE. Tienzen

Dear Tienzen, you are very kind to me.

I agree that it is clever not to skip study stages. And obviously I am still in the beginning stage which is implied in the tier one.

Could you please send me two marked up xls-forms - one with 300 SM and 4-tones as in Chuck's decoding and second one with 220 roots as in Meichun's G1 dissection, yet both without decoding and dissection, so that I can fill them in on my own?

For it is difficult to find some of the roots which are not in the keyboard layout and besides why retype if it is already exist. Alexey

Dear Alexey:

I do not have blank one for them, as there was no such a need before. In my class, I do require the students to make their own sheets.

But I will make them for you in a few days. Although there are rules and policy, I will bend them if they do not hurt the objective of learning. Such a convenience does reduce some practices but does not hurt the main objective, the dissections and decoding. Tienzen

Dear Tienzen

That would be great. I hope it will not cause much discomfort. Thank you very much for being so kind, and I'm looking forward to once be ready for more advanced studies with your system after finishing them. Alexey

Dear Alexey:

Here are the two blank homework sheets.

For a fulltime student, this two homework should be done in "one" month. I do not know your work schedule, but you can use that schedule as a reference. Tienzen

Dear Tienzen,

Thank you very much for the sheets, this is enormous help.

I hope after I filled the Workbook 1 by pencil it will get faster.

At least with the G1 sheet, I expect to finish it in a couple of weeks.

Will write back with results after that.

再次谢谢您! Sincerely yours, Alexey

Dear Chuck:

All the dance steps are, in fact, in the CE which has three tiers.

1. Tier one --- from roots to characters.

2. Tier two --- from characters to word phrases, 複詞.

3. Tier three --- from characters/word phrases to sentences.

These three tiers encompass the entire Chinese language (from free morphemes to sentences). There were three impossible dreams in linguistics.

A. Forming the words --- with finite number of symbols to form unlimited words while the meaning and the pronunciation of each word can be read out from its face.

B. Unique meaning of each word --- every word carries a “unique” meaning, not having multiple meanings.

C. Universal grammar --- a grammar is the mother of all grammars.

Before the discovery of CE, no language in the world has the courage for even dreaming about to make those three dreams becoming true. But it is very easy to show that CE has made the first two dreams true. The true free morphemes in CE are the word phrases which have one and only one meaning for each one of them. The CE grammar is also the only universal grammar, but it will take more explanations on that.

By learning the entire CE (all three tiers), one is not only a great Mandarin linguist but is the greatest “Linguist” who knows the true linguistics.

Obviously, no one in the past two thousand years knew about this CE in China. And, no one in the West ever knew that the three impossible dreams of linguistics can become true. Yet, when the CE is published, it becomes the simplest lessons in the linguistic world, as simple as 1, 2 and 3. Your comment that CE is undervalue is a grossly understatement. Tienzen

Dear Chuck:

Being so busy, I missed answering this email. The second answer is the correct one. During the grading, I sometimes missed a few.

It took some time to grade your work. It is finally done and is now giving back to you.

You did a great job. Your understanding on CE is now better than the professors of Beijing University (or any university for that matter). But, your body of knowledge on Chinese is, of course, much less than they are. You need to begin doing more reading. If you keep up, you can make a name for yourself soon. Tienzen Gong

Dear Chuck:

{What are "jacuzzi" and "phlebitis" in Dr. Moser's article?

“...And, despite all that knowledge, I do not yet know the sounds, so I cannot pronounce them or type them in at the computer. My Chinese friends are also fascinated by this, as they view written Chinese as the hardest part, and most of them admit they are poor at it, especially the traditional characters.” Chuck}

This is a personal miracle of yours and is the linguistics wonder of a new paradigm. If you have read this link (<http://www.chinese-word-roots.org/nparadi.htm>), please read it a few more times. This is not an everyday article but is revolutionary.

Today's paradigm for the language acquisition (both for the mother tongue and for the second language) is the immersion. Yet, my model is that the second language should be learned by **anchoring**. For Chinese written language, it can be learned as 100% knowledge (similar to algebra or geometry), not as a living habit. Your personal experience is a part of this revolution. If you keep moving forward, you will soon go pass this unique experience. Thus, you should document your current experience somehow, with blog or videos.

Give me a comment after you have read the article above. I will discuss your other questions next time. Tienzen

Dear Chuck:

Your decoding of 靜 is correct and is, in fact, better than the current usage (knowing by the public) as 'be quiet'.

Competing loud is among the rascals. Competing in quietness is the topmost level of competition. Don't be scared by the current usages. Soon, you will see that many of the current usages are the **derivatives** of the original etymology which is not known by the highly trained Chinese language professors and by many modern dictionaries. Tienzen

Dear Chuck:

In my last email, I have said that CE is absolute while the usages are either the direct result of or the derivatives of the CE. You have learned 90% of the CE first tier. Yet, I have discussed very little about 轉註者 (synonymize), that is, one "word" can be expressed with many different characters, such as, 庵 = 菴, 怡 = 貽, 琛 = 賸, and many, many more. They are not synonyms per se. They are the **same word** with different forms, **arrived with different roots**. This is something special in Chinese but is no importance for a beginner. On the same token, one root (radical) can often be read in as two different roots, yet still get the same outcome.

{ "1. 𩺰 is SM281 and you say it is 𩺰 over 水 and not 尾. Yet, in the CE book you say it is a complicated module and is, in fact, ultimately 尾. Am I confusing 𩺰 with another character? Or is "catching a fish in water" simply a better decoding based on more recent findings?" Chuck }

Ans: In some literatures, the water in 𩺰 was viewed as 尾. In sm 128, the water is water. As the language has evolved over 3,000 years, some fusions are expected. In my book, I have chosen the 尾 as the answer. But I will not go berserk if someone insists that it is a water.

{ "2. You explain 有 as "a not-seen Moon is still there". Is there a Chinese story or philosophy which would give more substance to those choices? For example, we could render "gravity" as an apple over a head, yet it might seem nonsensical to anyone not knowing the story of Sir Isaac Newton." Chuck }

Ans: This one is from the literature. Some decoding needs some culture info, but most of them need no deep philosophical reasoning. This one is simple and straight as it is.

{ "3. For 久 you said "I like your decoding, keep it. [...]" I can come up with many wrong decoding while still consistent with the roots, facilitating fast acquisition. Then, what use are the true decoding? My guess is "superior form". That is, knowing the true way of "dancing", one has the topmost skill and advantage in decoding when encountering new characters." Chuck }

Ans: This new CE was unknown for over 2,000 years. Thus, it is truly deep. I did many wrong decoding myself too. But, the more you do, the less mistakes you will make. And, the wrong decoding you did before will become a very big sore thumb to you after you are getting more experienced. Over 90% of characters has true dissection and obvious true decoding. The remaining ones can be divided into the following groups.

- a. They cannot be dissected at all, as they are mutated. These must be learned.
- b. Some can be dissected in more than one way. I will determine it with the **DNA**, that is, the meaning of their descendent or sibling words.
- c. It can still go both ways after the examination of the above methods. I will happily take the both.

But, for a new beginner, I will not go this deep on CE with him. Yes, facilitating fast acquisition will be the goal at this point. When a student goes through all three tiers, he can come back and rediscover the wonder of the CE-first tier by himself with ease and with great wonder. At one point, you will simply know that you are absolutely right even if it does not agree with the all known literatures. The **knowledge of the system and the logic preempts all literatures**. This will be the time for one to be his own master. Tienzen

Dear Chuck:

There are two parts for this new CE.

A. As linguistics:

A "dream" of all linguists is that an "ideal" language which consists of the followings.

Tier 1. Forming the syntaxes

- i. with finite number of symbols to form unlimited number of syntaxes (vocabulary).
- ii. the meaning of each syntax can be read out from its face.
- iii. the pronunciation of each syntax can be read out from its face.

Tier 2. Arising the semantics: the semantics of each syntax or the compound-syntax can be read out from its face.

Tier 3. Forming the language system (making a sentence): the rules of sentence fall out naturally, no learning is needed when one has mastered the first two tiers.

Note: The tier 3 is seemingly very abstract, but it is not. It can be precisely defined practically. When we take all demarcation marks (**punctuation marks**) out of a written page, all sentences in that page will still be clearly distinguishable, no mess-up at all. At this point, no rules of sentence (grammar) need to be learned.

The following is a passage from {The Merchant of Venice} while all punctuation marks are removed. While the readers can still get some points from this blob, the chance of reproducing the original passage (with the correct punctuations) is not good. The original passage with the correct punctuations is provided in the next page, and the readers can compare your reading of this **blob** with the original one. The chance for any reader to get the vision of the author might be nil by reading this blob (without the correct the punctuations).

The Merchant of Venice : {In Belmont is a lady richly left and she is fair and fairer than that word of wondrous virtues sometimes from her eyes I did receive fair speechless messages her name is Portia and she owns my heart nor is the wide world ignorant of her worth for the four winds blow in from every coast renowned suitors for her sunny locks Hang on her temples like a golden fleece and many Jasons come in quest of her great lords with rich and lustrous gifts and here I am with nothing but myself less myself minus all my debt O my Antonio had I but the means to hold a rival place with one of them then I believe she favors me enough to sweep the rest away and give me joy}

The following page is a copy of a page from the 'Art of the War', an old Chinese classic. There is no punctuation mark of any kind. Yet, there is no chance for it being read as different essay by Chinese literate readers.

I have shown 5 laws for the CE (Chinese Etymology). I will make a PB theorem 3 here for the grammar (Chinese, English or else).

PB theorem 3: for a **PERFECT** grammar of a language, no punctuation mark of any kind is needed.

Note: I have written details about the universal grammar issue in my book {The Great Vindications; US copyright TX 7-667-010}.

孫子卷中

虛實第六

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者衝其虛也退而不可追者速而不可及也故我欲戰敵雖高壘深溝不得不與我戰者攻其必救也我不欲戰雖畫地而守之敵不得與我戰者乖其所之也故形人而我無形則我專而敵分我專為一敵分為十是以十攻其一也則我衆敵寡能以衆擊寡者則吾之所與戰者約矣吾所與戰之地不可不知可知則敵所備者多敵所備者多則吾所與戰者寡矣故備前則後寡備後則前寡備左則右寡備右則左寡無所不備則無所不寡寡者備人者也衆者使人備己者也故知戰之地知戰之日則可千里而會

The Merchant of Venice

In Belmont is a lady richly left;
And she is fair, and, fairer than that word,
Of wondrous virtues: sometimes from her eyes
I did receive fair speechless messages:
Her name is Portia, and she owns my heart.
Nor is the wide world ignorant of her worth,
For the four winds blow in from every coast
Renowned suitors, for her sunny locks
Hang on her temples like a golden fleece,
And many Jasons come in quest of her —
Great lords, with rich and lustrous gifts,
And here I am with nothing but myself —
Less! — myself minus all my debt.
O my Antonio, had I but the means
To hold a rival place with one of them,
Then I believe she favors me enough
To sweep the rest away, and give me joy.

The tier 3 can become a reality only if the entire system is constructed by **similarity transformation** (of fractal). That is, the tier 3 and tier 2 have the identical internal logic structure the same as the tier 1, with only a different “manifestation” which will, in fact, be with different looks.

As far as I know, only Chinese language meets all the above criteria. When tier 1 was completely unknown, the Chinese language became the most stupid and hard to learn language of the world.

B. Facilitating fast acquisition for Chinese language:

In addition to this newly discovered “ideal” linguistic system, this new CE is a way to facilitate the fast acquisition on Chinese language. In my program, the acquisition of Chinese language can be reduced to **“3” months** from the old standard of **“10” years** for a person who knows not a single Chinese word at the beginning. That is, one month per tier.

As being a self-learning, you are not truly in my program. You have spent 14 months on the tier 1.

In this acquisition program, I will not let the students spend too much time on the nitty-gritty of the decoding. They will simply walk through the decoding process as a way of fast memorization pathway, using it as the launching pad and the foundation for the tier 2 and tier 3. When they finished the tier 2 and 3, most of their questions in tier 1 will be answered automatically.

As your interest is more on the linguistics side, I will strongly recommend you getting to know more about the old school, especially the big wheels, such as,

Dr. Moser and Dr. Victor Mair (<https://ealc.sas.upenn.edu/people/prof-victor-h-mair>)

You must not challenge them but ask their advices. Tienzen

Note: for correct Chinese grammar, you should read my book {The Great Vindications, US copyright TX7-667-010}. In the meantime, you can read this article {The correct Chinese language grammar; at <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-six-jeh-tween-gong> }.

For this book, I am copying that article below.

The correct Chinese language grammar

Every 10-year-old kid can play and use iPhone, but only engineers and scientists can design it. Although the iPhone salespersons need not to be engineers, they must know it much more than the users.

It is the same case for the languages. While every street walker knows a language, only linguists know the structures of the languages. While the language teacher needs not to be a linguist, s/he must know much more than a street walker of that language. Yet, for almost ALL Chinese language teachers, they do not know more than the street walking Chinese, because that they ALL do not truly know the structure of Chinese language.

First, they do not know anything about the Chinese etymology, as I have shown in previous articles (see <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-one-jeh-tween-gong?trk=mp-reader-card> and <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-five-jeh-tween-gong?trk=prof-post>).

Second, most importantly, they ALL do not know Chinese Grammar. This is zillion times more troublesome than of not knowing the etymology. This is already a shame for the street walking Chinese, but it is a great SIN for a Chinese language teacher. Wrong to the students ((誤人子弟)) is a detrimental karma that every Chinese language teacher must face. Yes, they can be excused if no one knows better. But now, I am going to show the truth here, and no one in the world has any excuse for the continuing of Wrong to the students ((誤人子弟)) anymore.

In Linguistics, there are two major pillars (laws).

The Martian Language Thesis -- Any human language can always establish a communication with the Martian or Martian-like languages.

This law guarantees that any language can always be TRANSLATED into another language. More details of this, please read my conversations with Rod Mitchell and Kelly Parker at <http://www.chineselanguageforums.com/linguistics-f25/language-types-and-second-language-acquisition-t222.html#p1934> .

PB theorem 2: **the laws of the lexicon (vocabulary) determines the laws of Grammar.**

For an inflectional lexicon (such as English, with parts of speech), its grammar is constructed with that inflection, with tenses, numbers, etc. This type of language, in general, chooses the 'Propositional' structure; that is, with {Subject-Predicate} structure, and the 'word-order' becomes a dominant feature. This type of language is a '**perceptual**' type.

For a non-inflectional lexicon (such as Chinese, withOUT the parts of speech), its grammar cannot accommodate the TENSES, NUMBERS, etc. Without the inflection, a single symbol (lexicon) must perform all the FUNCTIONS of the parts of speech. Thus, this type of language, in general, does not abide in the 'Propositional' structure: the (Subject-predicate) structure, although it can encompass it. At the conceptual level, all the time (Tense) and space (numbers, etc.) coordinates are removed from its lexicon. This is a '**Conceptual**' type of language.

In the Chinese language, there are FUNCTIONS which are similar to the parts of speech of English, but there are no parts of speech in Chinese vocabulary.

Today, most of the Chinese language teachers are teaching kids the parts of speech about Chinese characters, such as 樹 (tree) is a noun.

No, it is wrong; 樹 is not a noun, as it can be all parts of speech, such as:

樹葉: 樹 is adjective, here.

樹人: 樹 is a verb here.

枯樹: 樹 is a noun here.

樹形物: 樹 is adverb here.

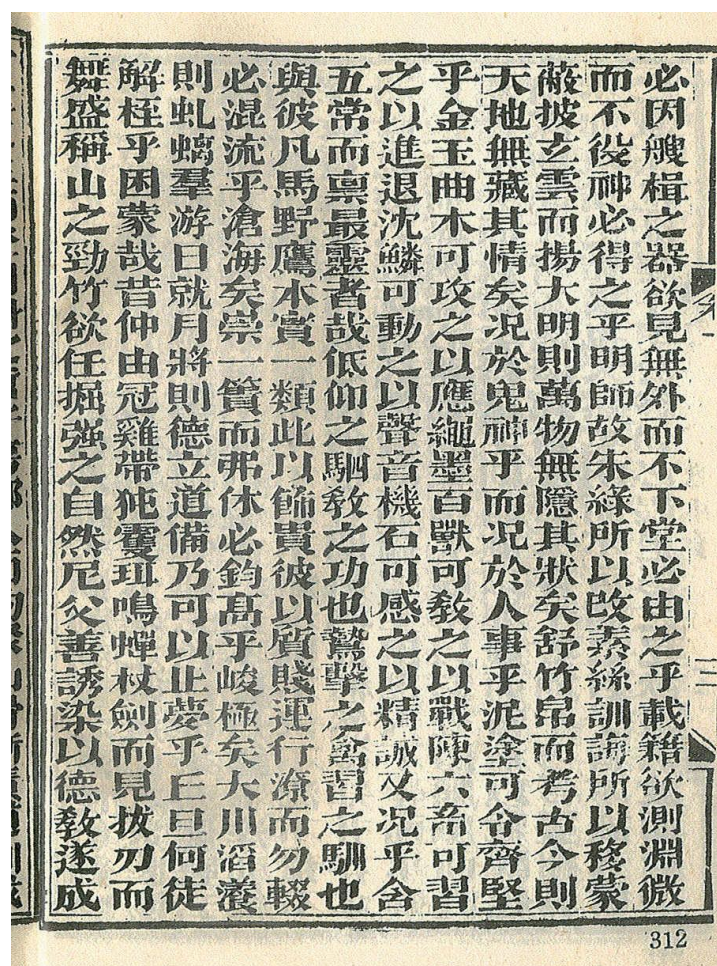
Although this is only one example, it is the case for all Chinese characters. That is, the current teaching about the parts of speech on (about) Chinese characters are totally wrong.

Illiterate is a person who is able to speak a language while not able to read and write it. Today, 99% of Chinese language teachers are unable to read the classic (文言文) while most of them take it for granted by claiming that the 文言文 is now a dinosaur, with no value of any kind for the modern days; this view is totally wrong. 文言文 is the highest EXPRESSION of the Chinese language, especially about its GRAMMAR.

Can Shakespeare still make any sense when all the punctuation marks are removed?

Chinese written language is one (perhaps the only one) which needs NO punctuation marks while every essay can be read by zillion people as only one essay, without any confusion.

Because the punctuation is inside of the Chinese GRAMMAR which is completely different from the English-like grammar. The following is a page which shows that there is no punctuation mark of any kind in the entire page.



More examples are available

at <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=1547016208134116270&pagefilter=3>.

If a Chinese language teacher cannot read this (the above page), s/he is in fact not understanding the Chinese grammar, de facto an illiterate, and it is truly a shame for her/him to teach others the Chinese language.

Before, one must digest two books (古文辭類纂 and 文心雕龍) in order to set a foundation on Chinese Grammar. Most likely, there is no chance for the current Chinese language teachers to comprehend these two books. Thus, I have written two books for helping those teachers to get a start on knowing the TRUE Chinese grammar.

If the Chinese language is your second language, you can read the pages at <http://www.chineselanguageforums.com/chinese-idioms/part-three-the-new-chinese-etymology-t229.html>.

If the Chinese language is your mother tongue, you can read the pages at <http://www.chineselanguageforums.com/chinese-idioms/topic-t228.html> and <http://www.chineselanguageforums.com/chinese-idioms/topic-t2059.html>.

For the book ‘西廂記’: 漢語 ‘文法’ 大全, it is also available in the pdf at http://www.chinese-word-roots.org/Chinese_grammar.pdf.

‘西廂記’ is, in fact, a 白話文言; it encompasses all different kinds of Chinese language structures: such as 詩, 詞, 歌, 賦, 文言, 白話, etc. By reading it five times, one will get a basic SENSE of what Chinese grammar is all about.

Please stop the current teaching nonsense on the Chinese characters with the parts of speech.

Dear Chuck:

There are 13 roots for chi and 11 roots for hand while each one of them are different, representing a different aspect of the chi and hand. There are two roots of animal’s horn, one for the real horn, the other for its symbolism. Root 77 is for the horn as a substance. Root 201 (𠂇) is about the abstract image that horn represents. Today, deer’s horn was hanged in the living room as trophy. In the ancient, the shaman used the animal’s horns to decorate his place of magic.

瞢 (obscured sight, ashamed) is 𠂇 over “net (not 目)” over 冂 (covered) over 目 (eyes).

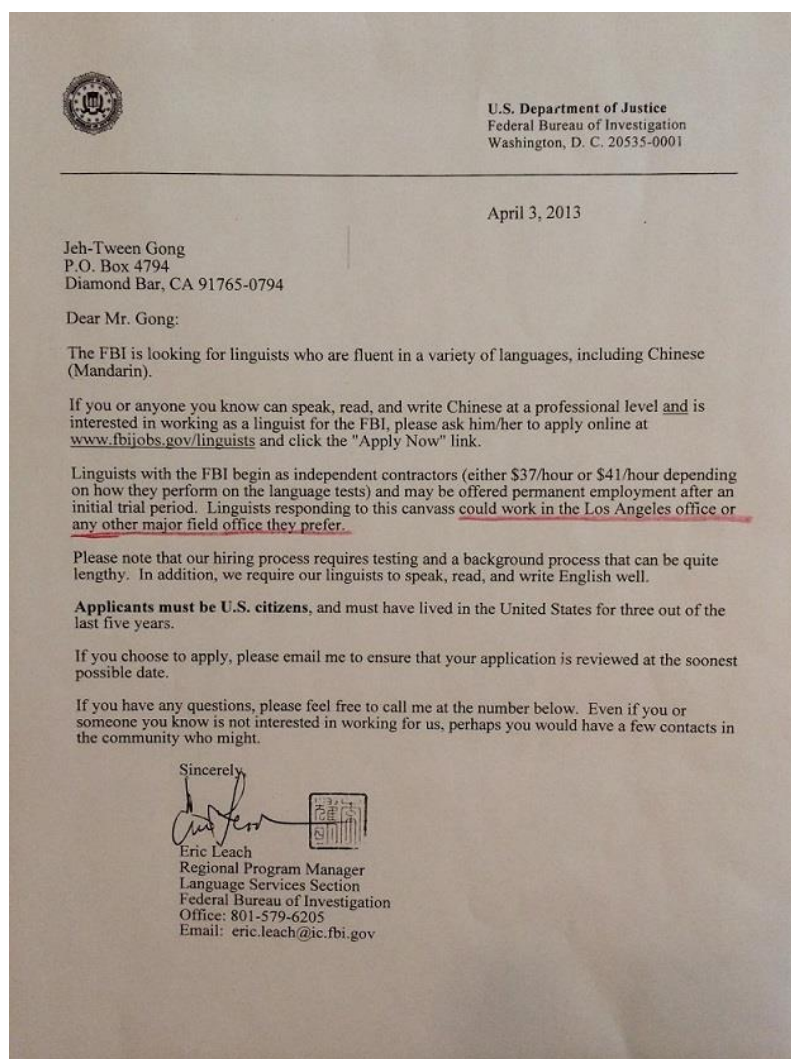
The three radicals on the top represent “under the control by magic power”. Thus, 夢 is not simply as lowering & covering the eyes at night. By all means, this is not an easy one to decode. Your ability to use that “site” as studying material is great. Other words with the root 201 are 苟, 舊, etc.

In CE, we study tier 1, then 2, then 3. For the old school, it knows only the tier 2 and 3. So, it starts from learning “sentences”, and then learning the words and phrases on its way. Thus, you are on their ground zero now, and this is a great opportunity for you to get a deep sense of the field. In this page (<http://chineselanguageetymology.blogspot.com/2011/05/mastering-chinese-character-set-in-90.html>), I listed 10 American universities which have big Chinese language study. You should try to know them as part of research. Tienzen

Dear Chuck:

It is nice to read your saying. It is the way to be. I grew up in the old school. Almost all my students (even the 10-year-old American kids) are having at least 2 to 3 years of old school experience. Without knowing the old school, one cannot truly appreciate this new CE. While some proprietary info of CEI is not available in public, the status of CE has some public info.

- a. While America universities are not able to make a sharp turn to embrace the CE because that their professors are all trained in old schools, the US federal government is taking the lead to endorse the CE by asking me in person to refer my students as the Mandarin linguists for the federal jobs, average \$40 per hour, see <https://www.fbijobs.gov/career-paths/language-analysts>



More detailed info is available at <https://us2.campaign-archive.com/?u=85f326a6ce571062818e95028&id=06004a1087> and/or <http://www.chineselanguageforums.com/small-story/letters-to-tienzen-t159.html#p4882>

There are openings in almost all 50 States.

b. Abandoning the old Chinese written system was the goal for Chinese government, and whole abandonment was planned in 2016, replacing the old with 100% Romanization system (especially in this keyboard era). When my CE was published in 2006, China put the brake on it and decided to return to the old system (the traditional) in 10 years, a decision made in 2010. A few newspaper clips on this evolution was available at

<http://www.chineseetymology.com/2009/12/08/the-methodology>

c. As Taiwan having a very strong independent movement with the de-China mentality, Taiwan government was reluctant to embrace the CE for the past few years. Yet, the news media is now promoting it, see <https://tw.news.yahoo.com/沉冤大白啟人深省-152324833.html> , Tienzen

Dear Chuck:

CE consists of three tiers which could (and should) be studied in three months (fulltime) for a person who knows not a single Chinese character at the beginning. And, it claims that after the completion of this course (all 3 tiers), the student will gain a solid foundation to learn both Chinese language and culture on his own, no further assistance from a teacher is needed. For tier one, there is one textbook and one workbook, which are available for general public. For tier 2 and 3, there are 4 handouts, not available for general public.

Old school cost;

a. 10 years with \$1,000 per year of tuition = \$10,000

b. The time cost (living expenses during the long study, loss of earning, the travelling expense to a language environment, etc.) is about \$20,000 a year. For 10 years, = \$200,000

Most of my students learn CE for themselves, and they are happy for the program, never give a damn about the old school. But, if you are interested in staying in this field, it will be good for you to know more about the old school. Tienzen

Dear Chuck:

It is good to see your using the “inheritance (DNA)” method in this CE analysis. The most difficult part of CE of tier 1 is about the phonetic logic which you can only master it after you are able to read. Now, you are on the 2nd tier lesson, you need not worry about it for now. The entire Chinese system is constructed with the “**self-similarity transformations**”. That is, the internal structure of the higher tiers is isomorphic to the 1st tier in logic. Yet, there is some

differences because of the “boundary conditions” of each tier are different. But, by all means, you now have a solid foundation to study the 2nd tier by yourself. Thus,

a. I will let you do the self-study on the 2nd tier first and let you to figure out the 2nd tier logic yourself and to find out the differences between the two tiers yourself. And, I am looking forward to your findings soon, and then we will discuss them.

b. The material for the study is not much in comparison to the old school, but it is enough. Using such a minimum amount of material is, in fact, the hallmark of this new CE. That is, this study is timed (should be completed in one month). I am looking forward to your first 20 Chinese sentences by or before June 1st. With the first 20 sentences, I will know the exact “status” of your study. Tienzen

Dear Chuck:

I have done grading your part 1 homework and planned to email it to you when you finish the part 2. Yet, I think that it is OK to send it back to you now as it has been five days since you have done the part 1. You can use it as “reference” for now but “study” it after you have done the part 2.

When I am grading your part 2 (upon receiving it), you should do the following homework.

1. Summarize the rules of Chinese sentence grammar.
2. Study the part 1 customary ways as they are.
3. Write an essay about what are the differences between your sentences and the customary ways.

Here, I am giving you some hints.

a. Except a very few cases which are a bit far out, 99% of your sentences are grammatically correct.

b. Your sentences are somewhat **awkward** which will be “corrected” by the street-walk Chinese who knows only the customary ways, not truly knowing about the Chinese sentence grammar. In fact, there are two types of awkwardness.

- i. Those who are the new learners, not knowing the customary ways.
- ii. Those who are the best masters of the language and can manipulate a very awkward way for his sentences. The awkwardness will shock his readers for them to think (not just read) the sentence through.

While there is no grammatical difference between the two awkwardness, the style difference is very obvious. This is why I am letting you to do the homework without giving you any instruction first, to preserve your innate knowledge of the true Chinese grammar which is not known by “all” native Chinese.

Again, do not feel bad when seeing the graded homework. They are just customary ways. In many senses, they are more elegant too. They are the “ways” that you should and must learn

about. But, don't take them as the "absolute". You should incorporate them in the 2nd half of the homework; need not to be in the part 2 homework.

Looking forward to receiving your part 2 homework in a few days, before July 1. Tienzen

Dear Chuck:

You did a great job. Yet, I can sense your boredom.

1. In English, there are clear grammatical rules, the subject/predicate, the parts of speech, the tenses, the numbers, the voices, the moods, etc. Yet, in Chinese, there is not a single of those to guide you. The fact is that there are **no rules (per se) in Chinese sentence grammar**, a total freedom. But there are still some customary ways which are not reachable by some simple rules. This can make a person of logic-minded very confused and discouraged. For the customary ways, you just have to bite a few bullets. In the old school, the students are taught with the customary ways at the beginning. It will take them a long time to get the hang of it. I let you to make-up sentences with all freedom first and then show you the customary ways. That is, you are learning the customary ways via your own sentences. By all means, your sentences are not wrong. I do see your struggle on the usage of 是 and 很, but you will definitely get it over very soon.

2. There are, indeed, some rules which are the manifestations of the CE tier one logic in the higher tiers. I will show you those very soon, just be patient. It is still better for you to come up some of them yourself.

I am sending you the 2nd set of material. In the meantime, do learn the customary ways as they are from the two homework. Please also learn the Chapter 28 (of the Great Vindications) as much as you can.

Your part 2 homework is attached. Tienzen

Dear Chuck:

The ways to get the meaning of word phrase is similar to the ways at the word-etymology level, see examples below.

Direct read, e.g. 玉米, 土產, 示威. The meaning is plain.

Infer by pointing, e.g. 文化, 立場, 支出. The meaning is a result of some association or interaction between words.

Infer by pointing + cultural knowledge, e.g. 穴位. Pointing out the position of a hole is not so obvious unless you know about the practice of acupressure.

Contrast or "ranges", e.g. 長短, 風格, 色素. Long vs. short is two extremities and they categorize at a high-level. Length, style, color, etc.

Scoping, e.g. 土地 vs 地土, 士人 vs 人士, 皮膚 vs 膚皮. Similar to contrasting but comparing something general with something more specific. "**Narrowing**" from general to specific points out finites, "**widening**" from specific to general points out infinities, concepts.

Assignment, e.g. both 子彈 and 彈子 read the same.

Horizontal modules, e.g. 色 is a category. 紅色, 黑色, 綠色... They are all about appearances.

Vertical modules, e.g. 我 has a small number of descendants and mostly logical additions like 我, 我的, 我們, 我們的.

Inheritance + substitution, e.g. 多彩 derives from 色彩

In addition to the above, there are some special rules for the Chinese word phrase, the 複詞.

One, self-doubling, such as 哥哥, 弟弟, for distinguishing its homophones (哥, 歌, 割) or (弟, 第, 遞).

Two, synonym-doubling, such as, 相像 (相 = 像), 相向 (相 = 向), for providing the meaning of one word in the phrase. In these two examples, the words are homographs 相 (which pronounce differently and have different meaning). 莽撞 = 莽莽 = 撞撞.

Sentences:

Word describes single idea, but sentence is stringing many ideas together, relating them somehow. In order to separate ideas and define the relationships, there must be "**glue**" words (adjective, adverb, etc. in English) between those ideas. Otherwise, the boundaries between ideas cannot be distinguished.

There are at least a few types of glues, e.g. prefix, postfix, insertion.

Glues can be applied at different levels, such as at words (不), whole sentences (嗎), or both (了).

Glues are not excluded from other uses, such as 中 in the word 中國.

是 and 很 are glues linking things to expressions of facts or perceived qualities about them.

的, 之, and 有 are glues showing ownership.

在 is a glue prefixing location.

嗎 is a glue postfixing for sentences to flip them from statements to questions.

不 and 沒 are glues prefixing words to negate them.

與 is a glue inserted between two participants points out activity between them. The 共 in the word 暴 and 共 in 共同 behave identically.

中 is a glue for activities, indicating an ongoing process. "I'm in the middle of doing this..."

時 is a glue postfixing to point out the time of ..., such as "birth" vs. time of birth as "born".

Note: this concept of 'glue' in Chinese grammar plays almost all functions of English grammar (verb, adjective, adverb, question mark, etc.)

Similar to roots combining into modules (言) and modules into words (請), words combine into phrases (乍涼), phrases combine into compound phrases (乍涼乍暖), phrases combine into

sentence fragments (黑如夜晚) and sentences (玉石很漂亮), and sentences combine into complex sentences. All levels **stack** via the **similarity transformation** (withOUT English-like grammar), to create greater expressivity, though also adding some glues/markers at the higher levels for relations among "participants".

Seemingly, a lot of Western punctuation in Chinese texts is serving no purpose as they could be removed while sentences still being obvious, as many ends with some sort of "finalizing glues", e.g. 嗎. So, paragraphs should be composable by simple concatenation of sentences without those Western punctuations, following the same pattern as all lower levels.

Ordering is important at some levels of binding (不 prefix for phrases), yet growing less important at higher levels (glued/sentined phrases). Seemingly, some glues bind with greater strength and stricter rules, similar to operator precedence in programming languages.

Reordering any sequence of data does not lose any data, while it could be considered scrambled if scrambled at an arbitrary granularity without regard for the rules of composition, e.g. scrambling a sentence by character. Yet, reordered only at the appropriate compositing level, it is not scrambled or ambiguous as there are special glues/markers for all qualifications of time, location, and relationships among participants.

There are **customary orderings** in different contexts for convenience, acting only as a standard protocol. Thus, non-customary orderings introduce difficulty in understanding only by a reader's lack of familiarity with the rules, not by ambiguity or absence of required data.

For the language grammar issue, I discussed it in detail in two of my books: {Linguistics Manifesto --- Universal Language & The Super Unified Linguistic Theory; US copyright TX 7-290-840} and {The great Vindications; US copyright TX 7-667-010}. For Chinese grammar, you can read http://www.chinese-word-roots.org/Chinese_grammar.pdf

Tienzen

Dear Chuck:

{“Reordering any sequence of data does not lose any data, while it could be considered scrambled if scrambled at an arbitrary granularity without regard for the rules of composition, e.g. scrambling a sentence by character. Yet, reordered only at the appropriate compositing level, it is not scrambled or ambiguous as there are special glues/markers for all qualifications of time, location, and relationships among participants.”}

About the Chinese grammar (described by the above saying), it is not known even by the Chinese language professor in both Beijing University and the American Ivy League Universities, as both of them cannot understand that any language can be totally **free (without any grammatical restriction)**. But this is only the half story. In my book “The Divine Constitution; US copyright TX 3 292 052”, I showed the Ramsey theorem (the large number theorem) in page 149: that a total chaotic system will always encompass many orderly subsystems. That is, there

are many beautiful “orders” in a total free (chaotic) language. I will discuss this more in due time.

Now, let’s talk about the word phrase rules. You have done a great job.

First, the principle: for any hierarchy building, if the base has 10 traits, the higher tiers can maximally have 10 traits (often a few less). That is, the higher tier cannot get a new trait by itself, but some base-trait can be suppressed because of the boundary conditions are slightly different from the base-tier.

For the CE first tier, a ‘character’ can have up-to **9 topological seats** (defined with the 9 squares in 井) for the roots to sit in. Thus, the same set of roots can become many characters by the different sitting in those seats, such as, (忘, 忙); (暉, 暈), (峰, 峯), etc. But, in a word phrase, the degrees of freedom were reduced from 9 to 2 (linear only, forward/reverse).

In CE 1st tier, the characters are constructed “semantically” via roots meaning, and they can grow phonetically via sound modules. Yet, in the word phrases, the phonetic dimension is significantly restricted but not all the way out. This is something for you to figure out.

In general, one character is a word. Two words become a phrase. Three or more words become a sentence. Of course, there are three (or more) word groups still as phrases. I will discuss this later. For now, word phrase = two words, and it has the following equations.

1. $A + A = A$, such as 哥哥 = 哥. Self-doubling is very important in Chinese. You will figure out the reason very soon.

2. $A + B = A$ or $A + B = B$, such as 強壯 = 壯, synonym-doubling, try to find some of them.

3. $A + B = C$, 很 (very) 好 (good) = very good. most of your examples are in this group, and they can be divided into many more subgroups.

a. as counting, 1B, 10B, etc.

b. In contrast

i. many/less 多少, 大小

ii. whole/part 國家, 尺寸

iii. different characters 風雨, 美醜

iv. more

c. In similarity

i. same group 姐妹, 爸媽

ii. same characters 美麗, 蝴蝶

iii. more

d. in process

i. proceeding 前進, 迴避

ii. cause/effect 文化, 種族

iii. more

e. more

Please go over the entire tier 2 work (part 1 to 4) and identify each phrase with a phrase classification (you can make up your own classification). Tienzen

Dear Chuck:

I have sent you the 2nd set of study material. You can go ahead glance it after receiving. I will give you a study instruction soon.

"Meetup", it is a great place to go, especially as a verbal practice place for the future.

{Afan, who surprised me by saying a "good" college education required knowing 20K characters.}

No. Afan will not know more than 5,000 characters. But this is not important for now. You can still learn a lot from him, but soon you will find out that he is quite shallow. By all means, learn from him.

{I explained to the group I was learning by the CE.}

Good, but don't let them feel being ignorant.

{In mentioning my focus on traditional characters, my current avoidance of phonetics, and my intention to learn to read before I can speak, I got some interesting looks and a lot of skepticism since that is a big part of the group activities.}

As soon as you get done the written, I will give you instruction on how to learn the verbal. Yet, your experience is a good example for this new pedagogy of this new school.

Good job. Tienzen

Dear Chuck:

The Key of this new CE pedagogy is about the memory-management. The Chinese language should be learned without the brutal memorization on its characters, vocabulary (word phrase) and sentence rules (patterns).

For the CE tier 1, it is quite complicated and can take a person many years to master. In my program, it was taught as a "tool" for acquiring 3,000 characters fast. You have spent more time on it and are a semi-master now. Congratulation.

For any language, the purpose is to master it in a literately sense, that is, being able to read and to write. So, one must know enough vocabulary and sentence rules. For Chinese "verbal" language (used in newspaper writing), the vocabulary is mainly word phrases, not just characters. So, the students must get the following abilities.

- a. Read out the meaning of word phrases from their faces.
- b. Recognize the word phrases in sentences.
- c. Make-up new word phrases in his own writing.

The above is achieved in old school by brutal memorization of zillion word phrases and sentences patterns. In this new CE pedagogy, the above is achieved by learning the logic of them. Thus, for the new material, you should do the followings.

1. "Sensing" the "**spreading the wings**" of the Chinese system --- from roots to characters, to word phrases, to sentences.

2. Reading (not brutal memorization) the spread ---

- i. Are you able to read out each phrase's meaning directly?
- ii. Are you able to see its combination rules (classification)?
- iii. Are you able to use it to make a sentence?

If you have a problem with a phrase, you should circle it and study it. If a phrase strikes your fancy, you should circle it too.

You should only take 3 to 4 days for this reading-through work. Then, I will send you the homework sheet. You should do the homework with "close-book". Under each G1 character, you should write "2" (minimum) word phrases (from your memory or your own constructs), and do the followings,

- a. meaning
- b. combination rule (classification)
- c. Making a sentence (then, translate it in English)

Today, computer analysis on the slow-motion of the somersaults is very important for any gymnast. But, viewing those analyses zillion times will not help one bit until the gymnast practices it over and over. In order for you truly mastering the language, you need learn 3,000 "Sentence patterns". Instead of learning them from the old school textbook, I let you learn from your own sentences, then, I will correct them with the customary ways.

You have written about 300 sentences (only 10%). Please complete part 2 "sentences" homework and send it to me by July 15. Tienzen

Dear Chuck:

{ "印 is 七 卩 according to 說文, but 卩 卩 in my dissection of the 220 radicals and it was not marked wrong. Yet, its definition is "high, lofty, majestic" and would make sense to me as 七 卩 -- transformed by king's seal is becoming those things." Chuck }

There are many errors in 說文. There are two the greatest 說文 scholars in history.

1. 王安石 (<https://baike.baidu.com/item/王安石/127359>), one of the greatest philologist in Chinese history) and his book 字說 (<https://baike.baidu.com/item/字说/7656947>), which turned out to be a laughing-stock).

2. 錢玄同 (Qian_Xuantong, http://en.wikipedia.org/wiki/Qian_Xuantong), one of the greatest Chinese philologist in 1930s, even promoted the replacement of Chinese with Esperanto.

These two were two geniuses in Chinese history, and they two spent their lifetime studied 說文. If 說文 is an internal consistent system, these two would never fail to recognize it and will discover this new etymology long ago.

段玉裁 (<https://baike.baidu.com/item/段玉裁>) is “the” one who made 說文 readable. But,

- a. He did not know any error in 說文 but stretched all the way to make some senses out it.
- b. He himself is not a linguist by all means. That is, he did not have ability to know anything better, right or wrong.

No. In 卬, there is no “𠂔”, and “𠂔” has nothing to do with “庶及” (becoming common). 𠂔 is a variant of 卩, about egg or sperm. When two 𠂔 meet, it becomes a fertilized egg, 卵. 卬 is reduced from 卵 (the highest properness). With one stroke missing, 卬 is just one “hair” below 卵. Thus, 卬 connotes to “looking up to (almost there)”.

段玉裁’s saying “欲有所庶及也。从七 𠂔。匕同比。庶及意。庶及猶庶幾也。𠂔者，其欲庶及之所也。” is nonsense.

One way of knowing the meaning of a root or a module is to investigate the meanings of its DNA, its sibling or descendants, such as {昂 (raising high), 迎 (welcome), 仰 (looking up), 抑 (push down)}. There is no “庶及” (becoming common) in those characters but are either looking up or being pushed down.

When you are able to read Chinese essays with ease, my two Chinese books already have sufficient material for those detail. You should try to get to that point first and fast. By then, if you still have more questions after reading those two books, I will definitely spend time to discuss them. Tienzen

Dear Chuck:

{Okay, thank you for suffering all of my etymology questions up until now! I will reserve further questions on Tier 1 for a time much further in the future. Chuck}

It is very good for your deep passion on this CE tier 1 etymology.

But (a huge but), however great a person is on the CE tier 1 etymology, he will be ignored if he cannot read and write more than a 7th grader of a Chinese student (definition for illiterate).

Furthermore, he will not be able to read the deep material on the issue, which is all written in Chinese (such as my two books, the “Chinese Word Roots and Grammar” and “The Great Vindications (GV)”).

The fact is that the entire Chinese system grows with the **self-similarity transformations**. Thus, the highest tier reaches the whole (total) “expression” of its internal logic. We will not fully appreciate the CE logic until we have wholly understood its higher manifestations. Awhile back, you wanted to create new “characters” with the CE logic. Yet, it is done in word-phrases. In the Chapter 28 of GV, I showed 500 examples which are “word-phrases” written as “characters”. On the one hand, this is continuity from the tier 1 to tier 2. On the other hand, there is a “balance” for the two. Word-phrase-characters are more economic in sentence wordings. Yet, word-phrases have more “freedom”.

This “freedom” reaches its zenith in sentences (the grammar), which is discussed in detailed in the chapter 4 & 5 of “Chinese Word Roots and Grammar” and the entire “part 2” of GV (written in English). By the way, this freedom is totally incomprehensible by Western linguists, and it is not known by any Chinese philologist.

In my system, one needs to learn the followings,

- a. 220-word roots --- > lead to 3,000 character with ease.
- b. 3,000 characters --- > lead to zillion word phrases (without the brutal memorization).
- c. Word phrases --- > lead to 3,000 sentences patterns (from students’ own sentences, that is, without the brutal memorization).

With the completion of the above, one can truly read and write and be able to study the higher tier CE manifestations.

I am sending you the G1-word-phrases-sentences homework sheet.

1. Go over “lesson 4” of CE, root-G1-word phrase (without the brutal memorization). If a word-phrase cannot be decoded from its face, then study it.
2. Study with the following schedule:
 - a. go over 40 roots ---- do the first 20 (root) on the homework sheet (close-book, write “2” word-phrases for each G1 [from memory or from your own construction], then, construct “a sentence” for each word-phrase). It is very important for constructing 3,000 sentences for the entire course.
 - b. go over 41 to 60 roots ---- do the above homework (21 to 40). Etc.
3. The entire homework should be done in “2” weeks (by July 28).
4. Please send me the homework at the half-way, that is, the first part of the homework is due on July 21.

Please send me the “last” homework soon. Tienzen

Dear Chuck:

You are very smart. Yet, there are zillion smart people around the world. On the other hand, your mentality (willingness and aggressiveness) on learning is the most valuable asset for you, not shared by the majority of the population.

{I wrestle with feelings of "cheating" and "skimping" by working so fast without fully understanding it all. Chuck}

Yes, I, of course, know this. Thanks for saying yourself. By all means, you are learning the “most” difficult language in the world, and you have done it amazingly in so short of the time. The CE tier 1 is the simplest, with the clear logic and small scope. The tier 2 is the continuation of the tier 1. Yet, tier 3 (making sentences) goes into the “deep” water, no bottom to rest on, nor landmark for direction (a complete loss of support and sense of direction). In the old school, it takes a Chinese kid 12 years (minimum, 6 years for learning the verbal, 6 more for written) to get a sense on it.

The essence of Chinese sentence grammar is “total freedom”, yet there are rules. Paradoxical, indeed. The old school students will never sense this paradox, and they will end their lives without truly knowing the “essence” of Chinese language.

You are not just learning Chinese language. You are experiencing a “linguistic wonder” and will be a great linguist in human history after you have done with it.

Even with your Frankenstein monster, you are soaking in the essence of the monster. Thus, I am strongly encouraging you to move ahead aggressively, for truly feeling the freedom of monster making. Yet, bringing the monster a “fine-look” takes some very subtle tweaking. And, those subtleties cannot be learned with aggressive energy. They must be digested with relaxed energy. When your total energy goes above a threshold, you will be able to see a world with rules and orders in it. I will definitely lead you on that pathway when you reach that point.

Now, go ahead move aggressively with the new lesson (monster making) as we planned. As I promised that you can reach that point in a few weeks (instead of 10 years) with this aggressive program, soaking first before the deep diving. In a sense, you are already in a very deep water.

Tienzen

Dear Chuck:

Thanks for telling me your study status. This is the only way for me to know your progress. Five % is a big number by all imaginations for such a short time of study. And, it is very much in line (even a bit better) with my classroom students who have the advantage of having me to help them on the spot.

You had two questions before, and here are my answers.

1. Soaking vs detailed work:

a. We use soaking when the material is “overwhelmingly huge”, that is, the detailed work cannot be carried out in a real sense.

b. Soaking when one is at the “starting” point for a huge task.

c. Detailed working when one has a good base established already, and it is very important for doing the “research”, not at the beginning of learning.

2. Time-box:

a. A (any) skill can be divided into a few sub-steps. There is no way to practice the later steps before the previous steps are learned. Yet, it is very difficult to perfect the early steps without knowing the later steps. Thus, we should learn the later steps before “perfecting” the early steps. Therefore, moving “ahead” as fast as we can is the best way to perfect the early steps.

b. To truly master any step will take long time. Often, a student will give up without knowing the whole picture. Letting students knowing the “whole” picture will give them the knowledge for estimating the total energy required for the whole task. Someone will then dropout while someone else will persist on.

You have now entered into very deep water, but the shore is not too far away. By relaxing soaking, you can get enough energy to get to the yonder shore.

Miyamoto Musashi is the sword sage in Japan. In addition to being the best swordsman in Japan’s history, his book “the Book of Five Rings (“http://en.wikipedia.org/wiki/The_Book_of_Five_Rings)” is now viewed as the best book in business warfare. The last ring (the Book of void) is the soul of the whole book.

I am strongly encouraging you to review that web page for two reasons.

a. The Chinese grammar arises from the CE tier 1 logic to total freedom (**the total void**). The essence of this is very difficult to be understood. Musashi’s book is one good example for how to reach this “state” in a swordsman’s way (via the four other steps).

b. His book is also a best guide for learning, how to learn an overwhelming large material in a systematic way.

I have not encouraged you on learning the verbal thus far. Again, verbal is a very important part for the “whole”. As soon as you get the written done as a “base (foundation and **anchor**)”, you should begin the verbal, and I will give you some guidance on it then. After knowing the verbal, the written will become a “new” world. Tienzen

Dear Chuck:

In old school, “reading” is the only pathway for learning the Chinese written language. Reading begins on the first day of the first grader. From reading, students learn the characters, the word-phrases, the sentences patterns, and the cultures.

In this CE pedagogy, reading is delayed while learning the characters, word-phrases and sentence patterns with the CE logic first. Yet, we still must come to reading, as it is one of the “ends” for Chinese written language. After the intense preparation, it is time to do the reading.

I have sent you two sets of newspaper articles which are written by the 4th graders (in Taiwan and/or in China). The reading course is now beginning this week (July 29). Please read one set. The homework is,

- a. read it (using word-dictionary or word-phrase-dictionary if needed),
- b. translate it into English,
- c. re-write it (the same story) with your own words (paraphrasing).

This reading lesson will help you on your last lesson too. Tienzen

Dear Kaser:

Thanks for the email.

By asking the word 物, it shows that you did study my book. The book gives you the first step, and it is designed for someone to learn Chinese words in 90 days from the beginning of not knowing a single word. If anyone knew a lot of Chinese words already, **he will have difficult time to come out of the traps of those old knowledge** while a new kid will not have that baggage.

However, with that book, you should overcome those difficulties by learning it as a new kid, without any preconceived knowledge. And, you need to learn a few tools.

For 物,

Step 1, with my method of roots and **dissection**, 物 = 牛 (cow or ox) + 勿 (flying flag).

Step 2, **decoding**, you should consider all attributes of 牛 and 勿:

- a. the phonetic of 物 is from 勿. Thus, 物 is a kind of cow or something related to cow.
- b. 勿, as a flying flag, it symbolizes of sending a message. In general, the most urging message is to stop an action, not to encourage one. So, the derived meaning of 勿 is 非 (not be), 毋 (should not), etc.
- c. **inferring**, 牛 is big and should not be mistaken as not a cow. 物 looks as a cow but not a cow, then what it is? It can be anything. **物 is something which is visible.**

You have chosen a word which takes a few tools (turns) to infer its current meaning. If you did not pick up this word with luck, you are seemingly getting the ropes of this new Chinese etymology.

Congratulation. Tienzen

Dear Mr. kaser:

Thanks for the email. I am doing fine and my best wish to you too.

I have not sending those weekly emails for a while. I just translated 《論語》 Confucius --- **the Analects**: A new translation. It will be a great material for someone who wants to learn Chinese written language, both on the word level and the grammar level.

It is available at <http://www.chineselanguageforums.com/chinese-idioms/confucius-the-analects-a-new-translation-t2062.html> . Tienzen Gong

Dear Tienzen,

Many thanks for your wonderful explanation and dissection of the word which had been puzzling me since long. If you don't mind, I would like to ask about the module #265 (蔓) which "depicts the scene of ivy growth". Out of all 300 modules, this is the one which is the most difficult to comprehend for me. In particular what sense does the "intelligence word" make in this character? The meaning in the dictionary is long, vast, extended which somehow might derive from the "ivy growth". Please explain your understanding.

Referring to the example 1 in the Introduction/Instruction, namely "king's seal": where are the G2 words 宛 and its G3 words listed in word list at the end of the book? I can't find this...

My last question for today is referring to 候 : which root is the upper part on the right side? Is this a variant of one of the listed roots? Which one?

I am looking forward to your kind answers and further explanations, Gottfried

Dear Gottfried:

You are really getting deep. This is very good.

For the word 蔓, it has three roots, 曰 (intelligent speaking) over 网 (net) and over 又 (hand). In China, intelligence is always viewed as much superior to force (hand). So, 最 is 曰 (intelligent speaking) over 取 (taking). Taking with intelligent speaking is the best way. So, 最 connotes the superlative now. 周 (all encompassing) is 用 (using) over 口 (mouth). Spreading with mouth (not hand) can be all over the places. So, when the force (hand, 又) is suppressed by (under) intelligent speaking (曰), it spreads all over as a net (the same as the ivy growth), that is, 蔓.

"...where are the G2 words 宛 and its G3 words listed in word list at the end of the book? I can't find this..."

The word list lists about 7,500 commonly used words (about 8% of the total). If a student learns all those words, he should be as great as the Chinese college graduate on Chinese written language. So, the list is not all encompassing. Many examples in the lessons are not listed in it. Do I answer your question?

The right radical of the word 侯 is "human chi (root 12)" over "heaven's chi (root 1)" over 矢 (arrow). It depicts a human chi is supported by the heaven's chi and carries an arrow (signifies power and prestige). Commoners had no arrow those days. So, 侯 is a royalty. 侯 has the sound as 侯, that is, it is related to 侯; to welcome a 侯 long way out from the village; the tradition is 10 miles (里). So, it has the root 82 (𠂇). Tienzen

Dear Tienzen,

I am becoming more and more "addicted" to understand and comprehend the etymology of the Chinese characters. However, I still have many questions and feel somehow stuck when seeing even simple characters which I simply cannot dissect yet. One of such examples is 新 or 商...

On the first page of lesson two of your Chinese Etymology, you mention that there are around 500 sound modules. You only introduce 300 in this book. At the end of lesson two, you refer to your teacher's handbook for further information. Do you mean that all the remaining sound modules are introduced there? If yes, could you please tell the exact title of the book and where I can buy it?

I have been reading with great interest your weekly discussions. You gave valuable background information and elaborated on the theory. I now even enjoy more the examples you are giving. This allows to practice. The only suggestion I would like to make here is following: in order to make this work even more beneficial and comprehensive to more people, could you consider keeping your analysis of each character bilingual. Sometimes, an explanation in English makes things easier and at times even more precise. I really would appreciate this to learn faster and more precise especially when you will discuss more complicated characters in the future. Many thanks and best regards, Gottfried

Dear Gottfried:

Do you have my book "Chinese Etymology Workbook One"?

If you have it, you should work on it, the first dissection and then the second dissection (decoding) for G1.

The dissection and decoding for any word above G1 are quite easy. Indeed, the G1 dissection and decoding is the most difficult. After you master the 1100 G1 dissection, you should have no problem anymore.

I am sending you the examples of G1 for the first 50 roots. This is a lesson which I charge \$1,000 for my students. You can do this yourself, and I will send you the answers after you done the homework, and this will be free for you.

After you learned the characters, you should begin to learn reading. This is why I begin to send email out with more and more Chinese short sentences in it. When you are ready for learning the reading, send me an email. Tienzen Gong

Dear Tienzen,

I would like to thank you for your kindness for having sent me your list of G1 words. I will do the dissection work of these 1100 characters slowly. This is a very useful exercise.

I would like to share my work with you which I have done so far, namely dissecting the modules. Everything in black is from your book, everything in red is from me (mostly semantics).

Meanwhile, I am looking forward in receiving your weekly emails for learning more examples.

Thank you again and wishing you all the best, Gottfried

Dear Mr. Gottfried:

Merry Christmas and happy New Year!

Dr. Noam Chomsky (at MIT) is one of the greatest linguists at our time. His "Linguistics Manifesto" was the central pillar of our modern linguistics. Yet, with a Google search the key word "Linguistics Manifesto" today, a new "Linguistics Manifesto" ranks #1 now, way ahead of Dr. Chomsky's.

Please do the Google search on "Linguistics Manifesto" for this.

The book "Linguistics Manifesto" is published by "Lambert Academic Publishing" (124 pages, ISBN 978-3-8383-9722-1), and it is available at, amazon.com and Barnes & Noble

Tienzen Gong

Dear Mr. Gong:

Hello, I have lived and worked in China for 18 months. I've studied Chinese a lot. I don't know how many hours, but hundreds, if not thousands. I find your approach to learning the language fascinating and would like an example of the textbook. I am familiar with all the radicals and maybe know ~4000 characters, and yet I'm unable to grasp an understanding of a Chinese newspaper, simply due to character combinations.

I would be - and my small group of learners - extremely grateful if you let me see your course. best wishes, Gant

Dear Mr. Gant:

Thanks for the email and your interest in my program. You can check out the following two samples,

Preview the book "Chinese Etymology"

<http://www.chinese-word-roots.org/intro10.htm>

Sample Textbook for AP Chinese

<http://www.chinese-word-roots.org/cw9.htm>

Tienzen Gong

Dear Mr. Gant:

"...are you simply guessing at the approximate etymology of the characters ...? Gant"

Absolutely no guessing.

Seemingly, you have studied my work somewhat. Yet, without my direction, you cannot get through some barriers just by the info listed online. The "opposite, 反" is not "cliff, 厂" but is "deliver to, 厂"; Hand against "deliver to" is 反 (against, opposite or push away). So, your word (飯) is "food, 食" + {反, deliver to, hand}, which means taking a small chunk from a big pile of food.

Every Chinese word has two meanings.

1. The innate meaning, coming 100% from the composite of roots. Yet, there are **many variants, mutations, camouflages of roots**. You must learn these. And, there is no place besides of my school that you can learn them.

2. The meaning for the usage, this can be somewhat a bit different from the innate meaning. Yet, there are always connections between the usages and the innate meaning. This is a major part of the lessons.

How to express colors (the concepts) with pictograph words? Of course, you cannot. White, black, green, etc. are constructed in different ways. For red, it is (糸 silk + 工 engineering). Why? The dying silk was the biggest industry in the ancient China, and the red color is "the" most demanded color.

"I would love to buy your book and/or study online at your school,..."

The book will set you a good foundation. If you want to learn the whole 9 yards, you should enroll in the school. Tienzen Gong

Dear Mr. Gong,

I have spent the past 48 hours gathering as much information as I can on radicals and meanings and attempting to apply your deconstruction approach to random characters from my dictionary. It's become a sort of frantic obsession, and I do admit is actually extremely exciting.

It has, however, shown varied levels of success. At best I could conclude by breaking down characters to their barest roots you develop some sort of mnemonic way of learning. When I used to learn Chinese characters, I did so purely through repetition and memory. However, linking the etymology and semantics certainly increases retention rates in recalling how to write and read characters.

Ok, so you express this theory:

B = root(s) + one P, the pronunciation of B is P.

P = root + root(s), the pronunciation of P is assigned, as sound module.

Though, everyone who has studied Chinese for some time is aware of this fact, that usually the right side of the character pertains to pronunciation and the left to meaning (or combination of both). Which explains why sometimes I can say a character but have no idea of the meaning. Anyway, that aside, I see you have reconstructed the Kangxi radical system into categories, which is a beautiful thing in itself.

Am I to presume then that your school teaches many meanings behind each of these radicals, or enough meanings to encompass meanings behind the characters?

I remain naturally skeptical, though fascinated. If your school does provide what it says it does - and I have the growing confidence it does - then it is certainly worth any sum of money.

However, at this stage it remains (don't take this the wrong way) an expensive risk. Is there anything such as a trial or try?

Thank you for your replies, I find your work fascinating. Gant

Dear Mr. Gant:

"When I used to learn Chinese characters, I did so purely through repetition and memory." Not just you but "everyone" in the world, including me.

"It has, however, shown varied levels of success."

By knowing my roots, the professor of Chinese language in Beijing university can get 70%. You can get some too. Yet, without learning the variants, the mutations, the camouflages, no one (except me) can get 100%.

"Is there anything such as a trial or try? "

The study is divided into three sessions. If you are discouraged in the first session, you can stop any further investment. Tienzen Gong

Dear Mr. Gong,

So, after dissecting each character from the first 4 levels of HSK (about 2000) I've written up a preliminary list of ~210 radicals. Many of these are the same as the Kangxi radicals, but with very different meanings.

Still, I've ended up with perhaps 500 characters in which the meaning is almost completely impossible to deduce from face value of the radicals。

For example, the most basic of these characters being 最

I gather 取 is to take or steal, with the 日 above it being a cover.

Still, no matter how you look at the radicals, there doesn't seem to be any etymology indicating it as a superlative indicator.

给 for instance, a combination of threads 糸 and gathering 合 doesn't really link into the idea of giving. Unless you make up some mnemonic story in order to remember.

I have to say, I've become quite disheartened at this. Some of the radicals make SO much sense and are so logical that I find myself willing the others to fall into place, though it seems this is not the case.

Any assistance would be greatly appreciated. Regards, Gant

Dear Mr. Gant:

"So, after dissecting each character from the first 4 levels of HSK (about 2000) I've written up a preliminary list of ~210 radicals. ... Many of these are the same as the Kangxi radicals, but with very different meanings. Gant"

About 80 Kangxi radicals are not in my 220 roots. About 60 my roots are not in the Kangxi radicals. Indeed, some of them have very different meanings.

For the character 最, your dissection is wrong, not 日 but is 日.

For 给 = 糸 (silk, a base material for making something) + 合 (putting together) = putting many 糸 together, a scene of putting and putting.

There are special rules of how to read the decomposed roots. The following webpage might be some helps to you. <http://www.chineseetymology.com/response.php> . Tienzen Gong

Dear Mr. Gong:

I have read your various short articles on the internet with tremendous interest. You have made a wonderful breakthrough in the structure and etymology of our Chinese characters!

I am also a high energy physicist by training. My professional career has been with the US telecom industry. I am now semi-retired and have more time to learn more about our Chinese culture.

I have several questions:

1. I understand you have published at least 1 book on the Chinese word etymology and structure. Can you give me your book ISBN and tell me where I can purchase a copy of your book?

2. I am interested in the study of Chinese antiques especially in Shang and Zhou bronze pieces. I noticed there is always mentioned of the 2 words: 饗饗

Can you tell me the root words based on your work and the decomposition? I am a Christian and am interested in the sacrifice and the worship aspect in Shang and Zhou dynasties.

3. I am also interested in HongShan culture which predates Shang and Zhou. As you know, this culture predates the bronze age. I am particularly interested in the inscriptions on the jade pieces.

My question for you as an expert: by studying the strange scripts, will they shed light on the etymology of the current Chinese characters? This is my question only. I have NOT done any study yet on this approach.

In any case, your work posted on the internet has been wonderful! You have really made a breakthrough work on Chinese characters. I feel you may have done the same as the Ancient Greek who made breakthroughs in the current consonant and vowel approach to English and other European words. Congratulations!!! Best wishes, F.T. Dao

Dear Mr. Gong:

Can you help me as a fellow high energy physicist with the root and meaning [etymology] of the following Chinese word for mirror: 鏡?

I understand the left side for metal/bronze but not on the right-hand side.

I collected a number of antique Han bronze mirrors and will give a local talk to the local American community here. This is to arouse the interest of our Chinese culture.

Thank you in advance for your help! Best wishes, F.T. Dao

Dear Dr. Dao:

It is my policy of not discuss the individual Chinese word with anyone who is not a part of the "Chinese Etymology Institute," either as a student or as a reader of my book. Yet, for two reasons,

1. as a fellow high energy physicist,
2. to arouse the interest of our Chinese culture,

I will take one-time exception.

In general, I cannot give you a one sentence answer. In fact, I must teach you some lessons for explaining just one word. This is the reason for the policy. I hope that you can understand this.

First, I must show you one root, the root number 188 (𠂔) which means violating the heaven or above (higher authority). There are hundreds of words having this root. I am showing a few below.

妾 (concubine) is a woman (女) who violates heaven's law (the law of husband and wife)

妻 (wife) has three roots: union (一, the top radical, the union of man and woman) over [𠂔, a crafty hand] over 女 (woman); that is a crafty hand woman unites with a man is his wife.

Note: 聿 (handmade item), so, 筆 (with bamboo, it is pen), 書 (with intelligent speech, it is book), 津 (with water, it is harbor), etc.

童 (young child, 𠂔 over 里 (village)) is one who is often violating law in the village.

Note: as a radical of many words, the **root 188 is often written as 立** [which is a standalone character, meaning standing]. There are many this type of **camouflages** in Chinese system. Without knowing these camouflages, you can never decode Chinese words.

音 is derived from the word 言, the only difference between the two is that there is one addition line in the bottom radical mouth, 口. So, 音 means the sound of speech. Now, you see that the top root of the word 言 (𠂔) is a mutated root 188 (𠂔). So, 言 means violating above with mouth. So, talking to the higher authority is 言. 語 is 言 吾 which means talking to the colleagues.

Now, 章 is 音 (music/sound of speech) over perfection (十). When a music is at an end, it is a chapter.

意 is music over heart (心), the heart's music, the mind, the thinking.

竟 is music (音) over child (儿). For a child, the music will never end, that is, the farthest end, the edge, the boundary. So, 竟 means the "true/final" end.

鏡 is metal (金) beside 竟 (the true end). So, it is an item made of metal and it encompasses the true end (the entire world). The mirror can see the entire world. Furthermore, it's sound is identical to 竟, that is, it is an item which express the idea of 竟. Tienzen Gong

Dear Mr. Gong:

Heartiest thanks for opening my eyes on Chinese words and making an exception here. In your hands, our Chinese characters/words become alive.

In a much simpler forms, I will incorporate this in my talk to the Jewish community here.

Thanks, Best wishes, F.T. Dao

Dear Mr. Chan:

The few examples you showed in your last email are easy words. From those examples,

1. You have some basic ideas now.

2. You still have a small problem to dissect a few words correctly for decoding. Sometimes, one symbol can go one side to belong root a or go the other side to belong root b. However, this can be learned when you get more and more practices.

As I said before, the Chinese system has, in fact, two sub-systems.

1. Composing system -- from roots to words.

2. **Camouflage system** -- with variants, mutations and phonetics, etc.

The second system is the most difficult one. I am forwarding one email as one example. This word mirror 鏡 cannot be decoded with system 1. Try it. Tienzen Gong

Dear Mr. Gong:

There seem to be a combination of 競 竟 with 鏡 as they all have similar pronunciation.

One says that the gold radical is the form of the bronze mirror with the jing 竟 pronunciation. This last radical indicates the person saying words or playing music. Would there be a borrowing of 競 or 竟 as the right phonetic root with the message of someone looking at the basic to see one's reflection?

Well this is difficult by using your system alone.

On a second reflection can this radical be considered as a man on top and the brother on the bottom forming a reflection of the bronze mirror on the left 竟?

Just thinking about an alternative way of interpreting the word you have sent me. YC Chan

Dear Mr. Chan:

"Well this is difficult by using your system alone."

Thus far, you have learned a small part of my system. My system has three parts as I have mentioned before. After you learn all three, my system becomes very easy, and it can resolve **all** problems.

{ " There seem to be a combination of 競 竟 with 鏡 as they all have similar pronunciation.

One says that the gold radical is the form of the bronze mirror with the jing 竟 pronunciation. This last radical indicates the person saying words or playing music. Would there be a borrowing of 競 or 竟 as the right phonetic root with the message of someone looking at the basic to see one's reflection?" }

There are three issues on Chinese phonetics.

1. phonetic loan -- 形 聲, this is relatively easy. It identifies a tangible item with a group identifier and a sound tag.

2. But 會意 word also carries a sound tag, explicitly or implicitly. In this 鏡 case, it carries a sound tag explicitly. There is a deep knowledge of how that sound tag was select for a particular word. But why was that sound tag chosen? It is not randomly done. Please read page 43, lesson two of the textbook (the quote on Columbia History of the World), which is all wrong about the phonetic loan. Yet, its view is the mainstream view among Chinese scholars.
3. borrowing -- 假借. It has, at least, two types of borrowing. The simplest is the phonetic borrowing (not phonetic loan). What you are talking about here is this phonetic borrowing. Seemingly, you have some basic idea. Yet, your explanation in this case is not correct.

"On a second reflection can this radical be considered as a man on top and the brother on the bottom forming a reflection of the bronze mirror on the left 竟?"

The problem here is that you do not know the "original" meaning for the word 竟. It is "music" + "child". From this innate meaning, the original usage was derived. Tienzen Gong

Dear Chan:

The answer for the word 竟 is quite easy. However, if I am telling you the answer now, you will take all for granted.

In the textbook,

A. the lesson one is about the system 1, the axiomatic composing system

B. the lesson two is about the phonetic -- in system 1, the phonetic plays very little in it.

However, the phonetic does play big role in Chinese etymology. And, this is a very deep subject. I have mentioned two in my last email.

1. Phonetic loan
2. Phonetic in the 會意 words.
3. Phonetic borrowing

There are something more, please re-read Prebabel (Chinese) at

<http://www.prebabel.info/bab015.htm>

On the contrary, my "Chinese Etymology" is significantly different from their works. The fundamental difference is that the characters of Lii set are not o-blobs but are t-blobs in "Chinese Etymology." Thus,

word token -- t-blob (B), with internal structure, composed with roots.

word sound -- t-plop (P), a sound tag (radicals, composed of roots) is found in the word token.

word meaning -- t-glob (G), an innate meaning of the word token can be read out loud from its composing roots.

In "Chinese Etymology," there are:

220-word roots (+ 50 variants)

about 500 P (sound modules, 300 are listed in the book Chinese Etymology).

Thus, the "construction" equations in PreBabel (Chinese) for the Lii set are as follow,

$B = \text{root}(s) + \text{one } P$, the pronunciation of B is P.

$P = \text{root} + \text{root}(s)$, the pronunciation of P is **assigned**, as sound module.

$G =$ there are two cases.

$G = \text{root}(s) + \text{one } P$, the sound of the P is not part of the meaning.

$G = \text{root}(s) + \text{one } P$, the sound of the P plays some or important roles for the meaning.

Yet, there is one advanced equation.

$B(a) = \text{root} + \text{root}(s)$, **without a P**.

$G(a) = \text{root}(a) + \text{root}(s)$ is a **synonym of B(x)**.

$P(a)$, the pronunciation of $B(a) = P(B(x))$

This is a very important equation in Chinese etymology.

C. lesson three -- the introduction of camouflage system.

After you have read the above, I will show you the answer. Tienzen Gong

Dear Mr. Gong:

On reading and rereading your various websites, I come to realize that learning only the 220 roots are not enough.

One needs to know the 50 variants and the rest of those characters (not within the horizontal root system) by heart! Am I right there?

Anyway, I still find dissecting and synthesizing them difficult by using the 220 roots alone. The last exercise in the exercise book took me a long time and I had to repeatedly used the dictionary before I can get meanings out of the 220 systems.

Your completed illustration with the 300-sound modules contains a number of usages at variance to my past experience and explanations in the dictionary. That makes it difficult for me to record within my memory on which is the conventional explanation, and which are under the 220-root system.

Looking at the 6500 words list gave me another hair-raising sensation because I cannot make head of tale over many of them.

Maybe I have to go back to the 220-root system. In fact, every morning, after my breakfast I would rehearse the 220 roots.

Life is still difficult with implementing the 220 roots for my arena yet.

I wonder if it is possible to get the teacher's book where your detail explanation was given for the exercise?

Thanking you for your advice and help, I am eager to get the firm hold on the 220-root system (though without success at the moment). YC Chan

Dear Mr. Chan:

"On reading and rereading your various websites, I come to realize that learning only the 220 roots are not enough."

The 220 roots are the basic, the "first" step. There are many more steps after that.

"One needs to know the 50 variants and the rest of those characters (not within the horizontal root system) by heart! Am I right there?"

Yes, you must know them by heart. Otherwise, you cannot dissect, let alone to decode.

"Anyway, I still find dissecting and synthesizing them difficult by using the 220 roots alone. "

For decoding, you must dissect the word to its meaning composed unit (such as 隶, not to ㄣ + 丩 over 水), not all the way back to the 220 roots. The meaning units are often compound roots or G1, G2, ... words. Of course, the meaning of those meaning units can be decoded by their composing roots most of the time, when the contribution of the verbal (phonetic) part is nil.

***** very important -- before you can master the art and science of decoding, do digest (memorize) all examples in Lesson 2 and lesson 3.

My work is divided into three parts.

1. Websites -- all info on websites are free. There is enough info to convince a person about this new discovery if he can be convinced. If anyone is not convinced by the websites, no further effort will be made on him.

2. Published books -- After fully digesting those books, a person will master the Chinese Etymology 70%. In those books, most of the issues are discussed, although there are only some (not all) examples for some vital issues, such as the contribution of phonetic on the system.

3. Chinese Etymology Institute (CEI established in July 2009) -- CEI provides the completed info and the results of the most recent researches.

Tienzen Gong

Dear Mr. Chan:

"I don't know how to interpret the 竟 and gold radicals resulting with the concept of mirror as yet. "

After you have mastered the lesson 2 and 3, I will show you the answer on this, as those two lessons are needed to understand the answer.

If you have done the study of lesson 3, you now have the foundation for decoding the word 鏡. There are two steps.

1. Go to page 21, lesson three of CE textbook, on "Indirect and implicit contribution:"
The word X has the sound of word Y, and the word X has the same meaning as word Y.

2. Go to page 137 of the book "Chinese Word Roots and Grammar".
The word B has the original meaning as X. Often, the word B gains more meaning as X, Y, ... In order to regain its original meaning, a word B1 was created to represent the original word B, such as, 欲 means 慾 originally. Yet, 欲 acquires many more meanings than its original meaning. So, a new word 慾 was created to regain its original meaning. There are many more such examples. In our case, the original meaning of 竟 is 音 over child 儿. Child's sound represents the mother tongue, a dialect. In China, every dialect demarcates a **territory** (境). That is, the original meaning for 竟 was territory (境). Yet, 竟 acquired many more meanings, such as "at end", etc. Thus, a word 境 was created to regain the original meaning of 竟. Now, we go back to point 1. Why does 竟 pronounce as it is? the same sound as 禁. In China, when one goes into a new 境 (竟), he must ask about the 禁 (what is the traditions and taboos of the new place, 入 竟 問 禁). Thus, 竟 pronounces as 禁. Now, we know that 竟 (音 over child 儿) means a territory (境), demarcated by a dialect. 鏡 is a metal product which is able to reflect a territory as the mirror can. Tienzen Gong

Dear Mr. Gong

Wishing you and your family a very happy Lunar Chinese New Year.

Thanks for the answer for the mirror character.

I am still working hard on the dissecting the 1st generation of the roots and will send you the written "homework" to see if I do that properly.

As suggested, I am also learning the non-horizontal G1 and G2 of the basic roots too.

You also mention in your 2006 book that one cannot understand the Chinese characters without knowing 說文解字. I am starting to read the book and its commentary currently.

I wonder if I can qualify as your student or even associate!

Wishing you all the success in continuing to promote the Chinese culture via your excellent academic contribution.

I am attempting to do the same thing as your good self but with 1/100th of your brain power. Like Lao Zi's directive that one must not seek for money or fame as these will contaminate our progress. For all these recent years I am trying only to find out ways of helping my children and other learners in acquiring the Chinese language easier.

YC Chan

Dear Mr. Gong:

Thanks for the reply.

I am working hard all these days on the project and some side reading apart for caring for my family.

I still have problems to dissect and to decode these words {乎, 姊, 弟}.

YC Chan

Dear Mr. Chan:

乎 is 丿 (flowing chi) over 八 (divided) over 一 (utmost chi) over 丿 (rooted chi) = a divided utmost flowing chi is rooted = utmost (極) or overflow (餘). Mostly used **at the end of the sentence**, as some chi is still flowing.

For 姊, flip the right radical 弟 horizontal -- > 弟, then flap this vertical -- > 姊, and the top of this radical is 止 (stop). So, 姊 is a flowing chi (丿) over an upside down 止 (meaning not stopping). Thus, 姊 is a 女 (girl) while the flowing chi is not stopping; that is, there will be some others (young brothers or sisters) below her. In fact, 姊 has the **same pronunciation as 止**. In Confucianism, 止 is synonymous as 始 (beginning). In fact, 姊 is a synonym of 始. See Chapter Eight on mutation.

弟 is 止 (stop) over (弟, the right radical of 姊; chi not stopping) = stop (below) the non-stopping proceeding = someone younger than 姊. 弟 does not have the radical of 弓.

Tienzen Gong

Chapter Eleven

---Discussions at LinkedIn (Chinese teachers group)

At LinkedIn, {Chinese Teachers Discussion (group); <https://www.linkedin.com/groups/1607397/>} has over 8,000 members; all of them are teachers who teach Chinese language around the world, and over 90% are native Chinese}. There are some great discussions about Chinese language, and I have commented on them often. For anyone who is not a member of that group, the followings are my comments at that group, from 2011 to 2014.

Many posts are written in Chinese. I will not translate them here, as my replies (comments) are always in English, and the issues being discussed can be understood even without knowing the questions. By all means, readers can find out their saying by copy/paste those Chinese posts at Google translate.

Those discussions are not very deep in terms of linguistics but reflect some common issues understood (or lack of understanding) by the average Chinese language teachers.

Graziano: "In Taiwan where I live, I always ask natives how they manage to remember these. They all say that they keep writing them down repeatedly for years on end until it finally "sticks in". This approach is clearly "the traditional **rote-learning** style of Asia and works very well to take the magic out of learning and put learners to sleep. ... So why should China (or even Taiwan) teach that to its people!! ... I have yet to meet an educated adult who can explain more about the hidden connections and subtle meanings in their language. People speak it, read it, write it in practical ways, but very few think twice about deeper associations and etymology for improved clarity and learning. "

Tienzen: How true this is! How sad this is! It is the greatest shame in the entire 'human' history, indeed.

To Tina:

I am quite sure that no one "here" (at this forum) deliberately spread "smoke screen". But, the convenience of the web has spread more wrong information than we would like to see. I will try a last time to show that the fengsui (風水, Chinese geomancy) story on (上厕所 and 下厨房) is wrong.

a. If 廁所 (bathroom for toilet) is a room located at the 上 (upper) direction of a fengsui “map”, it could be called “上房 (the upper room)”. And going to 廁所 can be said as 上“上房” according to its logic. Yet, we know that “上房” is reserved for the main chamber of the house, regardless of fengsui direction of the chamber.

b. 廁 pronounces as 側 (on or at the side), and it means a “**side-building**”, beside the living quarter. The usage for 所 is for a building detached from the main (living) building, such as 哨所, 派出所, 會所 (meeting but not living place), etc. Before the modern indoor toilet, it is called an “**outhouse**” in American, exactly as 廁所 in Chinese.

c. Before the modern time, the master and his close family in that big house (described in that fengsui story) used 馬桶 (toilet) in their bedroom, and 馬桶 will be cleaned by servants. Most 廁所 are used by commoners (or servants), and they were built a bit away from the main house to avoid the smells. That fengsui building layout is very modern, less than 200 to 300 years old while the term of 上廁所 has been used much longer than that.

Sharing the idea is good and fun. Spreading the wrong information is wrong.

I am a theoretical physicist, that is, I make analysis in deep details. I will always clearly define the scope, the nature of the issue in hand first and will never allow the mix-up or the mess-up the issue with some smokescreens.

Furthermore, 上廁所 and 下廚房 is a linguistic issue. A linguistic issue can, of course, have some answers outside of linguistics, such as the culture answer. Even if we wanted to take the culture answer, we should understand the linguistic structure first.

a. 上廁所 has two linguistic parts; 上 (acting as verb, action) + 廁所 (acting as object, a place).

b. Smoke-screen tactic --- 99% of discussions (from the other comments) is about the “other” issue (the smoke). In this case, it is about the fengsui. Then, it makes a very quick “connection” to get the answer. In this case, it gives the logic as below.

i. 廁所 is built at South-east corner.

ii. In the old Chinese “map”, the South is placed on “Top”.

iii. So, go to 廁所 is go to the “上” direction of a “map”.

In fact, I can easily give a much better nonsense by using Yijing. In Yijing, the 下 kwa is called the “inner” kwa. The 上 kwa is called the “outer” kwa. 廚房 (kitchen) is often an “inner” part of a house, so it is “下廚房” while 廁所 is often outside of the living chamber (as being smelly), so it is “上廁所”. Although this is a pure nonsense, it is still much better than that fengsui nonsense.

上 and 下 are actually as functioning verbs, expressing the actions. 上 and 下 in this case are simply showing the “actions” which reflect the actual habits, no culture mystery in it this time. In general (even now), the 廚房 (kitchen) is built at lower floor while the bedroom (living quarter) is at the higher floor. So, go to 廚房, we are going down (下), thus, 下 廚房. In the old time (not now anymore), the outhouse is built away from the main house with a structure over a hole in the ground; that is, it is a few steps higher than the ground. So, going up (上) into the outhouse with a few steps is 上 廁所.

To Tuang 序桑:

Thanks for providing the link, 漢字叔叔 (Richard). It is truly a moving story. It is not only a great achievement of Richard but is a very valuable work for computerizing the data base on Chinese character evolution. My salute goes to him.

While his work is truly great, it can be very misleading in two fronts.

A. The evolution of the character *forms* is not etymology. Using the term *etymology* is wrong. Dr. Victor Mair (a great Sinologist, Professor of Chinese Language and Literature, University of Pennsylvania) said it very clearly, see his article at (<http://languagelog.ldc.upenn.edu/nll/?p=2910>). Academically, this is a very serious misleading.

B. The so many word forms for a single word was the precise reason for 鲁迅欲消灭汉字, 郭沫若、蔡元培 等人的 “消滅漢字宣言”, see Chapter One. It shows that Chinese word system was ad hoc and chaotic. In addition to show the beauty of Chinese characters, it will give the same impression that Chinese system is ad hoc and chaotic. And, this is terribly wrong. Chinese system is the only perfect system in the entire linguistic system in the world, (see Chapter Three/Eight; added for this book’s reader).

To Zelchenko:

For this word 更, you do not need to believe in my saying, as it is described in detail in the Kangsi dictionary (康熙字典). It says that 更 is 而 (beard, facial hair) over 又 (hand). As you can see that there is a slight mutation on both 而 and 又. But this is common in Chinese characters. This is also the reason that no one discovered that the Chinese system is a 100% root-system before.

The meaning of the word 更 is combing the bear with hand instead of with comb, that is, a quick dress-up job, **not well-done**. In the ancient time, the hair and the beard are the most important part of man’s manner and should be taken the greatest care. When a person dress himself up with 更 only, it is called 便, (**quick and dirty job** or the improvising way). Dressing up

is also called 更衣. Then, its extended meaning is 'changing' and 'more'. When the hour-change, it becomes 更次. Then, the first hour is 初更.

Almost 99.9999% of Chinese character etymology on web is wrong as they have no idea of what it is all about. And, they have no desire to get better. It is very nice of your trying to know more. But I do not have time to answer every question. You can go to my website (<http://www.chinese-word-roots.org/>) for more info. Tienzen Gong

To Wistinetzki:

{What do you mean by "instinct in its semantics"? Are they always mutually interchangeable? Or are there restrictions?}

Excellent questions.

In general, the leading word of a Chinese word phrase (複詞) acts as the leading actor while the following word(s) are acting as supporting actors. Of course, there are exceptions. But, in this case, the general rule takes the precedence.

For 其他, 其 is the leader. 其 is an identity pointer. 其 man, this man. 其 event, this event. 其 book, this book. So, the key is about *this*. 他 is the third person, that is, (this, you then 他). So, 他 is more than to be the other one while it is obviously not of *this*. So, 他 is innately pointing to *many*. This is what 'instinct in its semantics' means.

For 别的, the key is 别, the different one, of course, not of *this*. 的 is just a helping word here.

For, 另外, again, 另 is the key, not of *this*. 外 points out that the 另 is outside the scope of *this*.

Both 别的 and 另外 can be used for "as many others". But, the *many* is not innately built in. All three are about *not of this*.

By knowing the above, the learned scholars will know the exact usages for them. Tienzen

To Wistinetzki:

Very good question.

There are many different *kinds* of phrases. This is in fact a big subject. In the forum like this, I can only discuss the surface. I will just talk about two types here.

1. logic type --- the meaning of the phrase is inferred from the constituent words in logic. There are many ways to arrange this type of phrases.

a. similar words, such as, 差别 is 差 and 别. 相同 is 相 or 同. In this case, both words give out the same meaning. But, in some case, the leading takes the lead. In the rhythm situation, the second word can take the lead.

b. With opposite words, such as east-west, good-bad.

c. With helping word, such as, 什么 is 什. 哪儿 is 哪. The second word is a *chi* word which can go without semantically.

d. with different category words, such as 中国 and 人. The meaning of the phrase comes from all its constituent words.

e. a lot more.

2. name or object type --- the meaning of the phrase does not *need* come from the constituent words, such as my Chinese name.

3. A lot of more other types. Tienzen

To all:

About 破音 (Homograph/Homophone/**Heteronym**/Homonym/Capitonym)

In English, there are also homophones and homonym, but they account for only very small portion of English language. They are classified as below. Even with these classifications, they are also entangled.

Homographs are words that share the same spelling, regardless of their pronunciation, such as, {bark (the sound of a dog) and bark (the skin of a tree)} or {rose (flower) and rose (past tense of rise)}.

Heteronyms (literally "different name") are the subset of homographs (words that share the same spelling) that have different pronunciations and/or meanings such as, {desert (to abandon) and desert (arid region)}, {tear (to rip) and tear (a drop of moisture formed in the eye)}, {row (to argue or an argument) and row (as in to row a boat or a row of seats)}.

Homophones (literally "same sound") are usually defined as words that share the same pronunciation, regardless of how they are spelled. If they are spelled the same then they are also homographs (and homonyms); if they are spelled differently, then they are also heterography (literally "different writing"). That is, homophones are words that share the same pronunciation, regardless of their spelling, such as, {carat, caret, and carrot}, or {to, two, and too} and {there, their, they're}. Homophones that are spelled the same are also both homographs and homonyms.

Homonym is one of a group of words that share spelling and pronunciation but may have different meanings. That is, homonyms are simultaneously homographs and homophones, such as, {pair stalk (part of a plant) and stalk (follow/harass a person)} or {pair left (past tense of leave) and left (opposite of right)}.

Capitonyms are words that share the same spelling but have different meanings when capitalized, such as, Polish (a country in Europe), polish (making surface shine).

On the other hand, **every** Chinese word sound is shared with 60 other words (different characters) in average in Chinese language, such as, {哥, 歌, 割, ...}, {志, 誌, 痣, ...}, {妻, 棲, ...}, ..., and this 同音字 phenomenon is not small part of the language but is universal. This is one of the major differences between Chinese and other languages.

Furthermore, the Heteronyms (same spelling but with different pronunciation, 破音字) is some special phenomena in English but is for every Chinese character. Most of Chinese people knows only a few 破音字, such as, {很好, 好惡}, {大人, 大夫}, ... But, every Chinese word has more than one pronunciation, and **different pronunciation of the same word has different meaning**; the same meaning as the same pronunciation of the other word. Superficially, 康熙字典 (Kangsi dictionary) is organized with radical (部首). But, in essence, it is all about the phonology, as it says (字) xy切, 義 (此), 另 (音) 某義某, such as, 乾, 渠焉切, 卦名; 又 ‘古寒’ 切, 燥也; 又音 ‘勤’, 義勤; 又音 ‘堅’, 義堅. That is, the word 乾 has four pronunciations with four meanings.

乾, 渠焉切 (sound), 卦名 (meaning)

乾, ‘古寒’ 切 (sound), 燥也 (meaning)

乾, 音 ‘勤’ (sound), 義勤 (meaning)

乾, 音 ‘堅’ (sound), 義堅 (meaning)

Basically, **sound what, mean what (音某義某)**. The scope of the heteronym in Chinese is universal, unimaginable by any other language. That is, no other language in the world has the ability to handle such an entanglement (or chaos). Yet, Chinese handle it with ease. Tienzen (Jeh-Tween) Gong

Weifang: Is your new Chinese etymology totally based on Chinese culture?

From Tienzen: In addition to being the base for the u-language, the perfect language, Chinese etymology is also, indeed, the base for Chinese morality and theology which are completely different from the other cultures.

The FIRST Chinese word is 一 (which means heaven, earth, man and creation; now also means ‘one (1)’).

The soul of Chinese DNA is about the views on SELF and OTHERS.

There are many ways to write SELF. The most important three ways are:

我 (I, myself) = 手 (hand) + 戈 (spear); that is, unable to defend oneself, he is not a self but a slave.

己 (I, myself) = 一 (heaven) over 亡 (vanish, annihilation); a person who is not able to vanish his ego is not a true self.

吾 (I, myself) = 五 (five) over 口 (mouth, means a person here); that is, a single person is not a self. A person in a group of five can then be a self.

他 (he or others) = 人 (a man) + 也 (also)

Also (也) of What?

In Yijing (the nutshell of Chinese soul), nine (九) is the highest yang (positive) number under Heaven (perfection, which is 10 (十)).

That is, 九九 (99) is the highest number for humanity while the 100 (百) is the Heavenly number. The phrase 百年 means the returning to Heaven (that is, death). So, Chinese people does not celebrate the 100-year birthday (does 99, 101 and thereafter, but not 100).

也 is the fusion of 九九; that is, 也 (also) is almost like the heavenly (the 100), and this is what 'Also' means.

So, 他 is a person who is almost heavenly like.

There are many differences between the cultures of the West and of China. From the above Chinese etymology, there are two major points.

One, the soul of the West is 'individualism', thus emphasizes 'individual rights'. On the other hand, the spirit of Chinese is about annihilation of one's ego. Thus, Chinese emphasizes the 他 (otherness-ism) and 吾 (the bigger self, including others), not about 'individual rights'.

Two, the 'individual rights' is about the earthly (current) life while the otherness-ism (the bigger self) is all about the eternal morality (the result of Heavenly virtues).

For explaining the above in details, I publish the book **{Bible of China Studies & new Political Science}**; US copyright # TX 8-685-690). This book is available in many great University libraries. Although with these great differences among cultures, the universal language is universal while the Chinese linguistics is a great example and the **base** of it.

To Weifang:

A word (character) always has an original meaning. Then, it can have some acquired usages, slightly or greatly different from the original meaning. We must know these two and their differences.

For 的, its original meaning is 'target', such as, 眾矢之的 or 標的. From here, it acquired the usage to express the possessive case (我的, 你的).

For 地, it is 土 (earth) + 也 (also). So, 地 is also earth, but not 'earth as soil'. Thus, 地 points to the concept of 'land'. 目的地, the destination is also a 的 (target). Thus, 地 was borrowed (假借) in some case to sit at 的's place.

The current usage of 的 as the adjective possessive and 地 as adverb possessive is a very recent development. As language is a living force, this new usage is of course okay. But, linguistically,

every place uses 地 (for possessive) can always be replaced with 的, as 的 is the original word while 地 is only a borrowed word.

To Weifang & Glenda:

Chinese grammar is a very big subject.

Before the May 4th movement, the Chinese language had reached the zenith height in the writings, without ever discussing the English-type grammar. That is, there is a Chinese grammar of its own. Yet, after the May 4th movement, the Chinese grammar was viewed as **dog-turd** and was replaced with an English-like grammar structure, and no one knows the true Chinese grammar anymore today.

Yet, discussing Chinese grammar in theory is not easily understood by the native Chinese now. I have discussed this issue in detail in my book {The Great indications; US copyright TX 7-667-010} which is written in English. For the Chinese readers, I have used ‘西廂記’ as the source of examples to describe the Chinese sentence ‘structure’, for two reasons.

First, it almost encompasses all **types** of Chinese sentences (它卻幾乎包含了‘漢文’的全部文體)。

對白 --- 白話體 (similar to the English grammar)

詩 (poetry) --- 律體

文言 (true Chinese grammar) --- 散體

詞 --- 詞是從詩律中, 解放出來的。不受字數限制。但仍講究音韻。

曲 --- 譜成‘曲調’的詞

Second, it (西廂記) is a very short novel which has only about 50,000 words (‘西廂’是一本很有趣的愛情故事。篇幅也很短, 約僅五萬字) which is only about 1/20 of the length of ‘紅樓夢’。That is, students can easily read it over and over.

Yet, this new book “‘西廂記’: 漢語‘文法’大全 (Chinese Grammar; http://www.chinese-word-roots.org/Chinese_grammar.pdf)” teaches ‘Chinese grammar’ to those who must already be able to read the current Chinese newspaper, as this great classic novel ‘西廂記’ is used as the example material for analyzing the Chinese sentences. I have made the entire boob of ‘西廂記’ available in this book. I also made some glossary explanations (註解) which help the reader to read the novel easier.

Ling wrote: {The reason that phonetic roots in Chinese characters differ from the sound of the character is usually given as, “The character's sound was assigned from a different dialect than the phonetic root”. ... I'm sorry but I can't seem to get beyond PHONETICS. ...

I believe that you have developed a system of phonetics for (classical) Chinese by analysis of the present language, and that its phonetic content is not necessarily based on a previously unified system of phonetics.}

Weifang: 方言 (the dialects) play a very important role in Chinese verbal language. Does it also play an important role in the sound modules?

To Weifang/Ling: Yes, 方言 do play a big role in Chinese linguistics. For details, see <http://www.chineselanguageforums.com/general-discussion/the-chinese-dialects-and-the-sound-modules-t181.html>.

As I mentioned before, the sounds of each dialect are often mutually *unintelligible*, but they are isomorphic systems. So, the sounds are not really playing any major part in the Chinese linguistics. The key point for the dialects is by using **different words** (characters) for the same item or the same concept. I am showing three examples below. That is, **方言 are the major source for synonyms and homographs**, and these two play the major role in Chinese linguistics.

1. 黨、曉、哲,

知也。

楚謂之黨, 或曰曉, 齊宋之間謂之哲。

2. 虔、僊,

慧也。

秦謂之謾, 晉謂之懇, 宋楚之間謂之僥, 楚或謂之謫。自關而東趙魏之間謂之黠, 或謂之鬼。

3. 娥、嫫,

好也。

秦曰娥, 宋魏之間謂之嫫, 秦晉之間, 凡好而輕者謂之娥。自關而東河濟之間謂之嫫, 或謂之姣。趙魏燕代之間曰姝, 或曰姪。自關而西秦晉之故都曰妍。好, 其通語也。

I will discuss just one example here.

曉, from dictionary: (xiǎo) dawn, daybreak; clear, explicit

From etymology: 曉 = 日 (Sun) + 堯 (high above). 堯 is 垚 (a high ground, made of three 土 [earth]) over 兀 (nothing, nothingness). So, **堯 depicts the scene of building a high ground from nothing**, such as the achievement of the Emperor 堯. In fact, 堯 is a word invented for

commemorating that legendary ancient emperor-sage. So, 曉 depicts the scene of the 日 (Sun) coming out from nowhere to high above (堯), that is, the dawn.

From Fang Yan: 曉 = Knowing

哲, from dictionary: (zhé) wise, sagacious; wise man, sage

From etymology: 折 (breaking something) over 口 (mouth). 折 is 手 (hand) + 斤 (ax), breaking something with hand-ax. So, 哲 is breaking something (analyze something or persuade someone) with mouth (words or intelligence). For Chinese, accomplishing things with words (intelligence) is always better than using force (hand). So,

最 [日 (intelligent speaking) over 取 (taking)], taking with words (intelligence) is the “best” way.

周 [用 (using) over 口 (mouth)], using mouth can go around fast, encompassing all places.

From Fang Yan: 哲 = Knowing via research

So, these three words are 方言 (different dialects) while express the same concept of knowing (知 = “knowing, understood”). Dialects are not just their sound being mutually *unintelligible* but are using different words to express the same concepts or items. That is, **the 方言 (different dialects) do not divide/break the Chinese linguistics but unite it.**

With the book Fang Yan (方言), we now know the paths of how the Chinese words got their meanings (synonyms) in addition to the original axiomatic meaning.

The book 方言 described all known Chinese dialects before the 秦朝 (Qing dynasty). It was edited by 揚雄 (漢, 前53年—18年, 53 B.C to 18 A.D,

<http://zh.wikipedia.org/wiki/%E6%89%AC%E9%9B%84>). It has 13 chapters, and I am post it in its entirety via the following links.

Chapter 1 --- <http://www.chinese-word-roots.org/fang001.htm>

Chapter 2 --- <http://www.chinese-word-roots.org/fang002.htm>

Chapter 3 --- <http://www.chinese-word-roots.org/fang003.htm>

Chapter 4 --- <http://www.chinese-word-roots.org/fang004.htm>

Chapter 5 --- <http://www.chinese-word-roots.org/fang005.htm>

Chapter 6 --- <http://www.chinese-word-roots.org/fang006.htm>

Chapter 7 --- <http://www.chinese-word-roots.org/fang007.htm>

Chapter 8 --- <http://www.chinese-word-roots.org/fang008.htm>

Chapter 9 --- <http://www.chinese-word-roots.org/fang009.htm>

Chapter 10 --- <http://www.chinese-word-roots.org/fang010.htm>

Chapter 11 --- <http://www.chinese-word-roots.org/fang011.htm>

Chapter 12 --- <http://www.chinese-word-roots.org/fang012.htm>

Chapter 13 --- <http://www.chinese-word-roots.org/fang013.htm>

To MyEChinese:

I have visited your MyEChinese site which is a well-designed site.

I have one and only one questions.

Can anyone in the world understand your sentence “Měi lián chǔ shǒuwèi “nǚ zhǎngmén”chūlú” without the Chinese characters or without someone read it out loud?

The 漢字拼音 (Pinyin) cannot be a standalone language. It could be the auxiliary to help foreigner to learn the pronunciation of Chinese words. Yet, even **many Americans realized that 漢字拼音 is of no use of any kind after they have gained the ability to read.**

Of course, it was designated as the official “pronunciation standard” for Chinese characters with a **political decree**, but it is wrong. The pronunciation of any language must be “internal”, that is, defined **by its own language ‘recursively’**. The Chinese character pronunciation was defined by 反切 which is indeed a recursive operation. Later, it was defined with 注音 which is also an internal part of Chinese language. For any two languages, the meaning and pronunciation of a word can be ‘translated’ between the two but never be equal. That is, there is no way to equate Chinese phoneme with the Latin alphabets. **漢字拼音 was done by someone who knows no linguistics and was forced to Chinese people by a political decree.**

Language cannot be sustained by political decree. It will eventually show its power and overthrow all the unjust political force.

To Benjamin:

“Pinyin is a necessary evil.”

I have all my sympathy on you for the unfortunate state you are facing which is the result of a group of **ignorant people**, such as, 錢玄同、陳獨秀、胡適、瞿秋白、魯迅、郭沫若、蔡元培、吳玉章、林伯渠等人. The logic is very simple.

1. For three thousand years, there was no pinyin while everyone (native Chinese and foreigners) can speak Chinese (including the mandarin) if he was not handicapped with muteness. Many great Western Sinologists before the Pinyin era could speak mandarin excellently.

2. Most of Chinese people (being not linguists or Chinese philologists), they will not know that Chinese language is **much more complicated phonetic system than the Latin alphabetical system**. If you are able to use 康熙字典, you will notice that the entire dictionary is based on phonetic, as **the meaning of every Chinese character is phonetic based**. That is, a character can have many pronunciations. When it sounds as sound-A, it has meaning-A. When the same character sounds as sound-B, it has the meaning-B. It is, of course, very fine for not worrying

about the true knowledge if he (a native Chinese or a foreigner) is not interested in learning it, as the capability of daily conversation is all that he needs.

The current 'evil' you are facing is forced upon you by the **political oppressive force and stupidity**. But, the strength of the Chinese language will never be defeated.

To Guó-Xún:

Your three translations are indeed the commonly accepted by the general population among Chinese people. But they are wrong. Those three translations do not truly carry the weight as a Canonical verse of Confucianism. Again, “知” can indeed be used as “智” sometimes, but not in this case.

“知之为知之，不知为不知，是知也” is the canon law for epistemology even in today's understanding. Its true meaning is:

知之为知之: you know (first 知) 'you know it' is knowledge (second 知).

不知为不知: you know 'you don't know it (first 知)' is knowledge (second 知) too.

是知也: knowing 'both' (what you know and what you don't know) is true knowledge (知).

In this great saying, there is nothing about 智 (wise, wisdom or wise man).

Your saying “be honest to yourself towards acquiring knowledge” is 'kind of' a part of epistemology, but it is not. Anyone who truly wants to acquire knowledge while not honest to himself does nobody harm but to himself. When someone knows that he does not know while pretend to know is cheating or fraudulent, and this is not a part of epistemology. **Only when someone 'not knowing' that he does not know, he could then take any un-true answer as the right answer for that 'not knowing' issue**, and this will result to his true 'ignorance'. When everyone in a society becomes ignorant, that society will suffer the consequence of falling behind all other societies.

There is absolutely nothing about “honest to yourself” in this sentence as this is not an issue about morality but is about the epistemology. A very honest person can still be completely ignorant about what he does not know. Aristotle was a very honest and wise man, but he did not know what he 'did not know'. And, his 'Physics' is mostly wrong as physics today, but of course it is still a great literature of this humanity. Only the people after him knew what 'he did not know', and this new knowledge (you know 'you don't know') made advancement on the human knowledge.

To Guó-Xún:

It is very nice of your discussing this great saying of Confucius. As I have said that your statements are widely accepted by Chinese people, that is, you are not the one in the wrong.

Yet, there is truly a big problem about the understanding of the 'traditional Chinese thoughts' after the May 4th movement, as most of Chinese people is unable to understand Chinese 'grammar' beyond the 'verbal' (白話) style.

This example expressively points out this big problem. 'Most' of Chinese sentence does not subject to any 'interpretation' as its grammar provides a definite meaning to the sentence. When we remove all punctuation marks from the Shakespeare, it will be very difficult to get his original writing by simply reading it. **Only Chinese essays need no punctuation marks**, and every essay can be read as the 'same' essay by zillions of people.

No, most of Chinese sentence does not need any 'interpretation' if one understands the Chinese 'grammar' which is on a much higher 'rank' than the one of English-type of grammar.

To Bashir:

"I ask my students not to use ballpoint-pens when practicing writing characters. Instead I ask them to use ink-pens which is also called fountain pens."

Amen!

Not many people will know the difference between the two pens. Yet, the subtle difference is indeed great. The ink of ballpoint-pen flows much slower than the ink (fountain) pen. The most important part of Chinese language (characters, phrases, sentences and essays) is all about the 'chi'. Today's Chinese language teacher no longer teaching about 'chi', as they themselves do not know about that 'chi' is the backbone of the Chinese language while only believing that it is for the Kungfu.

For the great calligrapher, he must ensure a firm stance (standing up) with balanced 'chi' before his work while most of us sits on a comfort-chair doing the writing, and we did not deliver the 'chi' into our characters.

There is a commonly accepted pen-stroke sequence for characters. Yet, the over-arching rule is about the 'chi' for the pen (ink) 'flow'. When you teach your students about the pen-strokes, you should not just show the accepted sequences but explain the flow of the 'chi' during the pen-strokes; how to complete a character without the flow of pen (or ink) in any awkward motion (not smooth chi).

To Manuel:

If you are an English-speaking person, you can pick up 'speaking mandarin' 10 times easier than a Chinese speaking person to pick up 'speaking English'. **The speaking part of mandarin is one of the simplest languages in the world.**

Yet, the Chinese written language was viewed as one of the most difficult language in the world. It was so bad, and it was ready to be abandoned by the Chinese people themselves. The simplified system was the interim measure before that total abandonment.

Yet, the discovery of 'Chinese Etymology' in 2006 stopped that abandoning movement. Now, the Chinese written system can be mastered in 90 days, without any immersion needed.

To Guó-Xún:

Excellent!

The phrase (無中生有) of itself is indeed from 三十六计, and it is now used to mean “sheer fabrication” or “sheer nonsense”. Yet, its original meaning is different, and it was and still is the most important Taoist's Cosmology, that is 無中生 (begets) 有, as 有 is the child of 無. See Chapter one of 「道德經」 (Tao Te Ching).

無名天地之始：有名萬物之母。

故常無，欲以觀其妙；常有，欲以觀其微。

此兩者，同出而異名，同謂之玄。(Chapter one)

有物混成，先天地生。

寂兮寥兮，獨立而不改，

周行而不殆，可以為天地母。

吾不知其名，強字之曰道，(Chapter 25)

道生一，一生二，二生三，三生萬物。(Chapter 42)

Thus, the Taoist's cosmology is very clear.

1. 有物先天地生。

2. This 先天地生 is the 常無 (the eternal Nothingness) and is named as Tao (強字之曰道).

3. Then, 道(常無)生... 萬物 (the 有).

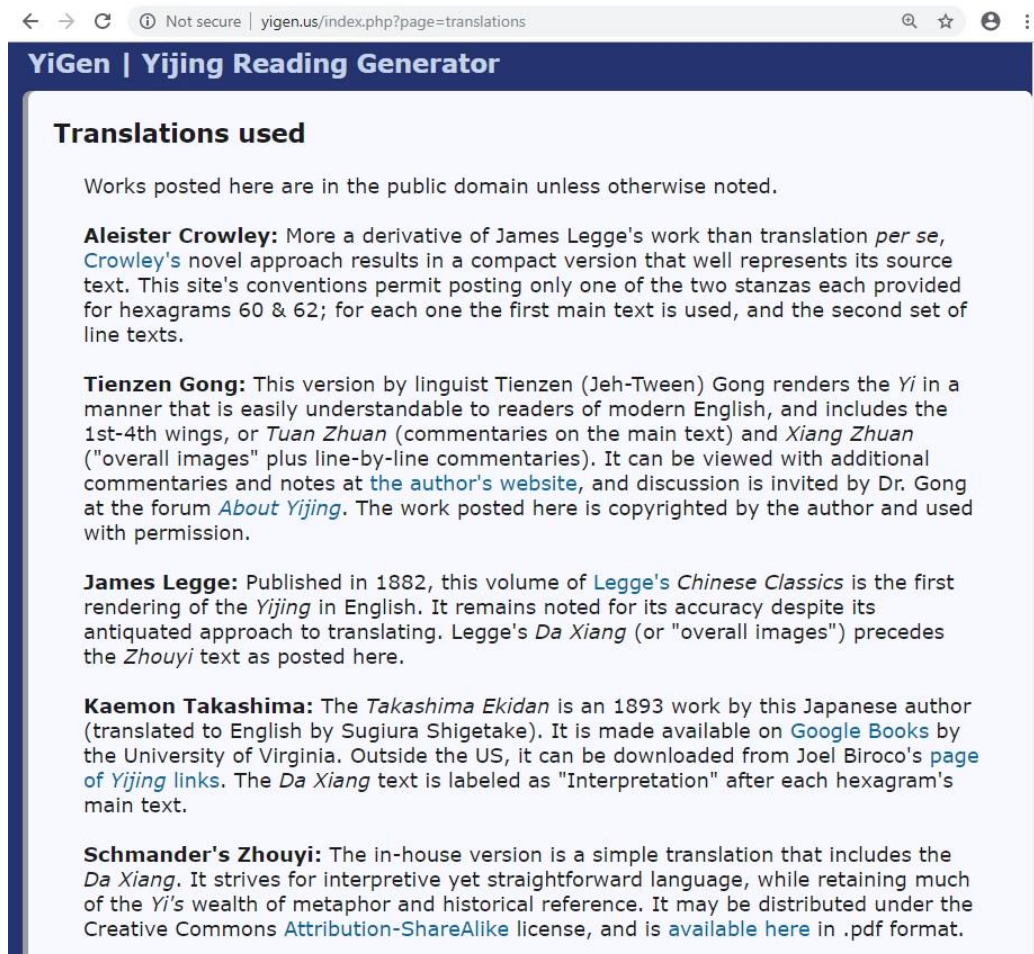
A similar cosmology is also the foundation of the Confucianism, and it is very clearly described in 太極圖說:

無極而太極。太極動而生陽；...，兩儀立焉。... 太極本無極也。... 乾道成男，坤道成女。二氣交感，化生萬物，萬物生生而變化無窮焉。

As 無中生有 is the foundation of the Chinese (both Confucianism and Taoism) cosmology and philosophy, why does it become 'sheer fabrication' or 'sheer nonsense' in today's usage? This is from the respect to the Heaven, the Almighty. That is, 無中生有 can only be done by the Almighty, not by any human. Any human who claims to have such a power of 無中生有 is 'sheer fabrication' or 'sheer nonsense'. In Yijing, the number 9 is the highest yang-number on Earth. The 10 (perfection) and 100 are heavenly numbers and must not be used by humans.

Thus, **Chinese does not celebrate 100th birthday**, only have a great celebration for the 99th birthday. The phrase of ‘百年’ is to mean the end of one’s life.

My new translations of both 道德經 (Tao Te Ching) and 易經 (Yijing) can be found in my book {Bible of China Studies & new Political Science; US copyright # TX 8-685-690}. My Yijing translation is the most widely read by the community, see <http://yigen.us/index.php?page=translations> and the graph below.



The screenshot shows a web browser window with the address bar displaying "yigen.us/index.php?page=translations". The page title is "YiGen | Yijing Reading Generator". The main heading is "Translations used". Below this heading, a disclaimer states: "Works posted here are in the public domain unless otherwise noted." The page then lists five translations with their respective details:

- Aleister Crowley:** More a derivative of James Legge's work than translation *per se*, Crowley's novel approach results in a compact version that well represents its source text. This site's conventions permit posting only one of the two stanzas each provided for hexagrams 60 & 62; for each one the first main text is used, and the second set of line texts.
- Tienzen Gong:** This version by linguist Tienzen (Jeh-Tween) Gong renders the *Yi* in a manner that is easily understandable to readers of modern English, and includes the 1st-4th wings, or *Tuan Zhuan* (commentaries on the main text) and *Xiang Zhuan* ("overall images" plus line-by-line commentaries). It can be viewed with additional commentaries and notes at [the author's website](#), and discussion is invited by Dr. Gong at the forum [About Yijing](#). The work posted here is copyrighted by the author and used with permission.
- James Legge:** Published in 1882, this volume of [Legge's Chinese Classics](#) is the first rendering of the *Yijing* in English. It remains noted for its accuracy despite its antiquated approach to translating. Legge's *Da Xiang* (or "overall images") precedes the *Zhouyi* text as posted here.
- Kaemon Takashima:** The *Takashima Ekidan* is an 1893 work by this Japanese author (translated to English by Sugiura Shigetake). It is made available on [Google Books](#) by the University of Virginia. Outside the US, it can be downloaded from Joel Biroco's [page of Yijing links](#). The *Da Xiang* text is labeled as "Interpretation" after each hexagram's main text.
- Schmander's Zhouyi:** The in-house version is a simple translation that includes the *Da Xiang*. It strives for interpretive yet straightforward language, while retaining much of the *Yi*'s wealth of metaphor and historical reference. It may be distributed under the Creative Commons [Attribution-ShareAlike](#) license, and is [available here](#) in .pdf format.

To Wilson:

It is very nice to know that you are interested in learning Chinese language.

There is a major difference for learning a second language between a kid and an adult. For kids, we immerse them without showing them the reasoning and logic of the language. Yet, the handicap of any adult for the second language is that he is no longer a good sponge which can soak up the juice by drowning him in water. However, adult does have a strong suit, the reasoning and logic comprehension.

Most languages are tightly woven with their cultures, and this is especially significant in Chinese language. If you just want to be a street talker, you can go with the most street talking programs which are available all over the place. If you want truly to learn the Chinese language, you should start with learning the backbone of that language. That is, you should get to know, at least, three canons.

- a. Confucius – the Analects.
- b. Tao De Jing
- c. Yijing

You can read those books in their English translation first. After you get some ideas about the Chinese ways of thinking by reading those translated books, you can then try to read the original text side by side with the translations. If you pick up the Chinese language in this way, it will give you a true foundation on Chinese language.

Unfortunately, most of the translations of those canons are not very good, if not simply wrong. By reading a wrong translation will do you more harm than any good.

Note: In my book {Bible of China Studies & new Political Science; US copyright # TX 8-685-690}, there are English translations for all these three canons above. This book is available in many university libraries. However, if it is not available to you, this site (<http://yigen.us/>) provides 7 best translations of Yijing at one place, and my translation is one of the seven.

Furthermore, there is a chance for you to check out the difference among the translations. By doing so, you will get a solid foundation for your Chinese language. Of course, do learn the street talks.

To Derong:

“I wrote a book on it, unfortunately, nobody wants it to be published.”

This is because that your saying is simply wrong.

Your first example “寿 < --- 丰 寸 abundant time -- > longevity” is terribly wrong.

First, 寿 is a simplified character, that is, it is no longer following the etymology of the Chinese system.

Second, if a radical (or root) means X in a system, it should mean X in all other words. If 寸 means ‘time’, it should mean ‘time’ in all other words too, such as, 付 (人-time), 对 (文-time), 讨 (言-time), 封 (圭-time), 村 (木-time), 寺 (土-time). Obviously, all the above are nonsenses. You are obviously not a Chinese philologist and do not have any basic training in linguistics. You are just making up stories arbitrary. And, this does not do the public any good.

To Derong:

Good job. You got most of them correct this time. But it is not difficult to do that after those words were listed out, as anyone can find out the right answers from (康熙字典).

"You are friendly to your friends, and you are not that good toward your enemies."

No, I don't really know you, and you are not my enemy. I am friendly to those who are learned and right and will not give praise to those who are in the wrong.

Indeed, Chinese written language is the only 'perfect' language in terms of linguistics;

- a. Able to read the meaning of 'every' word (character) from its 'face'.
- b. Able to read the pronunciation of 'every' word from its face.
- c. Able to construct all words (unlimited numbers) from a 'finite' set of symbols

(alphabets, radicals or roots).

English-like language is able to do the b) and c), but not a). Chinese written language is the only language in the world capable of accomplishing all three. But, no one in the history knew about this before the publication of my book "Chinese Etymology" in 2006. **If anyone knew about this before 1960, there would not have had the simplified characters which grossly destroyed the Chinese etymology system, changing the perfect system to the most stupid one.** This is an ironic historical 'fact' and cannot be argued in any way. The following is a short list about that history.

- i. 魯迅 wrote, 漢字不廢, 中國必亡 (without abandoning Chinese character system, China will surely vanish).
- ii. 錢玄同, one of the greatest Chinese philologists in 1930s (the top authority of 說文), even promoted the replacement of Chinese with Esperanto.
- iii. 胡適 and 林語堂 agreed with Dr. Northrop that Chinese words are denotative and solitary -- no logical ordering or connection the one with the other.

王安石 (one of the greatest authorities on 說文) and his book 字說 turned out to be a laughingstock.

With the history here, do not pretend that {the Chinese 'written' language is the easiest one in the world to learn} was something known long ago. By using the system of etymology, all Chinese characters (about 60,000) can be learned in 90 days from a beginning of knowing not a single character. Yet, both in China and in Taiwan, the kids are still learning Chinese characters via the old way (as a set of symbols without logic) of rote memory method. Thus, you are welcome to this new era. But, without knowing the true system, one can just make a bad name to this new knowledge.

To Derong:

"Actually, we are 诤友, ..."

Yes, I like this.

"... though fast food is not that nutritious, as your original Chinese."

Good metaphor, but you have missed the point. If the Chinese system was a total trash as described by those (錢玄同、陳獨秀、胡適、瞿秋白、魯迅、郭沫若、蔡元培、吳玉章、林伯渠, etc.), I will be the first one to advocate its total abolishment. But the fact is that Chinese written system is the only 'perfect' language system in the entire linguistics. The simplified system is not a fast food by all means, as only the original system allows a student to learn it with logic, not by brutal memorization. After mastering the logic and system (needs only 90 days), students can read the meaning and pronunciation of all characters which he did not know before, and no other language in the world can achieve this.

In the 5,000 years of Chinese history, **this simplified system which transforms the only perfect language into the most stupid one in the world is the greatest "shame" to Chinese history, Chinese culture and to Chinese people.**

No, my support on the original Chinese system has absolutely nothing to do with the fact that Taiwan is still using it. By the way, Taiwan does not appreciate this great wisdom of our ancestors thus far neither. Taiwan is not doing much better than those people who (see the above list) had done great harm and wrong to Chinese people (the ancestors and the future generations).

To Wilson:

Thanks for such a moving comment.

{I am a simple man of simple means; Within the world and the multitude of things I am but a simple speck of dust.}

Yes, we are just a speck of dust in the physical sense. But our will and spirit have the power to move the entire universe, regardless of our simple means.

{The Chinese system of communication has changed, it has evolved, yet it is still the Chinese communication system, to study "simplified Chinese" is like studying the intermediate system, before moving on to the advanced system (Traditional), Like the great Yin and Yang there is room for both, and indeed if you open your eyes and look, you can see each has a part of the other within.}

How wonderful this saying truly is! My translation of 「道德經」 (Tao Te Ching) is widely used in the Taoist's community around the world, see <http://terebeess.hu/english/tao/gong.html> and <http://www.taoiststudy.com/taoteching/dao-de-jing-translated-jeh-tween-gong>

For 99% of Chinese college graduates, they will still have the hard time to truly understand the original text, as they did not truly learn Chinese 'language' at that level. Thus, the English translation becomes a helping cane for them to wade across that difficult language.

Of course, there is enough room for simplified. But there is one important issue in linguistics, the capability of a language.

For a denotative type language, its lexicon is arbitrary assigned without any logic connection between words, that is, a chaotic system. Thus, those assignments must be memorized with brutal efforts. English is 80% denotative although most of its words have etymology, such as, no one will know why 'book' means book from its face. On the other hand, 書 (book) is [聿 (handmade item) over 言 (intelligent speaking)] = intelligent speaking made into item = book.

On the other hand, the simplified character 书 (book) is a total nonsense in terms of etymology.

For an axiomatic type language, its lexicon is derived from a finite set of symbols (roots) together with a handful of rules. Thus, the meaning and the pronunciation of every word can be derived from that small set which can be learned easier than 5th grade algebra. A total denotative language will be the stupidest one in the world.

A total (100%) axiomatic language system 'was' the far-out (impossible) dream in linguistics. Yet, the Chinese original system [not understood before] is such a system, the 'only' such a system in linguistics. So, the issue now is not about encompassing a simplified, but why? Why gives up the only perfect system while adapting a **total denotative system (the stupidest one)**. In addition to this stupidity, it is an act of insulting to the wisdom and the greatness of my ancestors.



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Tao Te Ching -- Translated by Tienzen (Jeh-Tween) Gong

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The Tao Te Ching Translated by Tienzen (Jeh-Tween) Gong

1

Tao that can be spoke of, not the eternal Tao.
Name that can be named, not the eternal name.
Nameless, the beginning of heaven and earth.
Named, mother of everything.
Desireless, sees the mystery.
Desiring, sees the manifestations.
These two, from the same source, differ in name; both are original.
Original of original, gate of all mystery.

To Derong:

“Traditional form of Chinese doesn't help much to take HSK, which is the main subject of this discussion.”

There are only about 2,000 simplified characters while the HSK will cover about 3,000 different words. That is, the students are still needing to learn about 1,000 traditional characters for his HSK test. For an educated Chinese, he needs know about 6,000 Chinese characters, that is, the knowledge on the Chinese system will be helpful for him for 4,000 words.

“The tough part are the idioms and traditional expressions, which are so many need to be memorized.”

Very sorry, you are wrong again. As a 诤友, I will give a very, very short discussion on this issue here. There are, at least, two types of system.

Type one --- **tree-like system**, with root, trunk and leaf. These three parts are of course tightly bound among them but are obviously different. English-like language is having this type of system. Its syntaxes are inflectional, that is, having the parts of speech. Then, at the sentence level, it was ‘driven’ to have tense, numbers, voices, etc. It is a ‘cause/result’ relationship.

Type two --- **a fractal system** which was discovered only ‘40 years ago’. You can google ‘fractal’ or look it up at Wikipedia. The key feature of it is the ‘similarity transformation’, not ‘cause/result relationship’. The easiest example is ---

A family --- composed of people

A society (higher tier than family) --- composed of people

Humanity (higher tier than society) --- composed of people

In a fractal system, the rules at one tier (root level) is ‘similarly’ repeated at the higher tiers. And, the Chinese language is a fractal system, totally different from the English-like language.

At tier one --- the root/character system, the characters are composed of roots. And, the meaning of the character is read out from its parts together with some inferring rules. At this level, it has 9 dimensions (described by 井), as there are 9 spots for those parts to sit in. The two same roots which sit at different places can become two different words, such as, [暈 (dizzy) and 暉 (halo)], [忙 (busy), 忘 (forget)], ... **The commutative laws at tier one are precisely defined while I cannot go into its details here.**

At tier two --- word phrases (idioms and expressions) can only be layout ‘linearly’, that is, much simpler than the tier one. If we can read out the meanings of characters in tier one, why are we not able to read the meanings out directly for those word phrases? Example: 歪 (not upright) =

不 (not) over 正 (upright); 甬 (not using) = 不 over 用 (using); 撒 (spread out something) = 手 (hand) + 散 (disperse).

As 錢玄同、陳獨秀、胡適、瞿秋白、魯迅、郭沫若、蔡元培、吳玉章、林伯渠 did not know about these, there was no chance for you to know them. Confucius said, "...不知為不知 (knowing that you do not know." Those people above did not know their ignorance on Chinese language because that no one taught them, that is, they can be forgiven. Yet, **people today who insists to stay 'ignorant' cannot be forgiven.**

No, there is no need to memorize the characters and word phrases with 'brutal' efforts. This is the 'wonder' about Chinese language.

To Wilson:

Thank you for so many your kind and encouraging words. For a Chinese who has learned about 3,000 characters in the old school, he will be very difficult to learn this 'new Chinese etymology', as his old knowledge is a huge **baggage** which he cannot toss off. Thus, it might be a great opportunity for you to become one of the greatest linguists in history if you take this new Chinese etymology (which no one knows before 2005) as a big part of your career portfolio. I will definitely encourage you to do so.

Great news! Great news!

Now, 'the annual Central Government policy meetings, 中共两会 (人大 and 政协),' are now in session (from March 3 to March 13, 2014). The greatest news is that the returning to the Traditional character and the abolishing the simplified (which is the stupidest and the most shameful in Chinese entire history) was discussed today. After a single hand fighting for 10 years, I have won this war, a bit early than my expectation. After all, no one (Chinese or Communists) can keep oneself continuing to be stupid and shameful (especially to his ancestors). See news clip below.

教繁體字 政協提案

中國簡體字政策鬆動

本報記者鮑廣仁／特稿

正在北京舉行的全國人大及全國政協會議，透露重要信息：郝鈞劍、宋祖英、黃宏及關牧村等21位文藝界政協委員聯名提案，建議在全國小學重開繁體字教育，教小學生學繁體字。一石激起千層浪，中國網站就此展開熱烈討論，贊成與反對方都情緒激動，顯示中國民眾對這一問題的關注程度。

中國大陸自1958年開始文字改革，簡體字已使用幾十年。中國政府不僅在國內推行簡體字，也將簡體字推行到國外。聯合國和美國國務院及「美國之音」等都採用簡體字。中國政府甚至規定，商標不准出現繁體字，違者將受懲罰。

在中國大陸，敢使用繁體字的，以前只有毛澤東，因為他自己的簽名，永遠都用繁體字。江澤民也喜歡用繁體字，他自己名字中的「澤」字永遠都用繁體。

照理說，簡體字在中國已「一統天下」，並沿用幾十年，其地位不應再受到挑戰。雖然海外華人要求使用繁體字的呼聲不斷，但畢竟動不了簡體字一根毫毛。現在中國的政協委員提案，要求在小學教繁體字，意義就完全不同了。

雖然要求在小學教繁體字，並不等於恢復繁體字，主要是不讓後人因不認識繁體字而割斷歷史。但這畢竟是個進步，以前繁體字是個禁忌，無人敢提，現在有人提了，就說明有鬆動的可能性。

贊成提案的人士在網上表示，中國的漢字簡化存在一定問題，如繁體字的「親」和「愛」是漢字造字中的傑作，簡化後，變成「有親不見，有愛無心」，因為簡化後的「親」字沒有「見」字旁，而「愛」字則將「心」省略了。

此外，大陸人只認簡體字而不識繁體字，在兩岸交流中，造成諸多不便。不識繁體字，對傳承傳統文化、發掘文化資源，都有一定影響。現代人看不懂古籍，對今後研究中國歷史不利。因此，在小學開始教繁體字，有一定好處。

但也有反對者認為，這是「脫褲子放屁」，多此一舉。他們認為，中國文字的普及與推廣，簡化字功不可沒。文字改革的方向，應是字體不斷簡化。繁體字是中國文化的根基，可由一部分學者研究，不需要廣大小學生學。有的人甚至認為，小學生應遠離繁體字。

從目前情況分析，21位政協委員的提案不大可能被採納。但畢竟在中國有人提出這一問題，相信中國遲早要面對。現在中國大陸還有一些人看得懂古書、讀懂繁體字，再過幾十年，在中國可能就找不到看得懂古書、認識繁體字的人了。

To Wilson:

“...as teachers we have an obligation to teach our students correctly, ...”

Amen! This is also the gold standard in American school.

“... as I only have maybe 8 or 900 words mastered in Chinese, then my baggage is not too heavy yet, I am very keen to learn by your methods, if you can point me in the right direction then I will do my utmost to do the rest and I hope be a worthy student to your system.”

No baggage, excellent! For a twelve-year-old American kid who begins with knowing zero Chinese word and starts by learning ONLY my system, he can dissect all new (not known before) words correctly and can decode them correctly 70% of the time after 30 days of hard study. For a highly educated and intelligent adult while unable to attend the in class lessons, I would suggest to read this web page (<http://chineselanguageetymology.blogspot.com/>) first, as it will give him a good background info and good perspective on the correct Chinese written system. If you are still interest in knowing more about it after reading it, you can start a new thread at the LinkedIn to discuss some issues and any comments about it. I will work with you from there.

To Derong:

“(in ancient time, ten people is already a big number 十口, 古 ten people talked about, then the thing is very old).”

I tried, truly tried not to right this wrong for not wanting to put you down. Yet, if I don't do it, your wrong will harm the public who has no knowledge to know that you are wrong. No, absolutely no, 古 does not mean 'old'. The old man who is still with me, he is still my contemporary. 古 means 'ancient' exactly, no other denotation or connotation. For the ancients, the 口 has two functions.

- a. For eating, and the side effect is 'as a gate for ills entering the body [病從口入]'.
- b. For speaking, the bad point is 'as a gate for troubles coming out [禍從口出]'.

Yet, there is a 'perfect (十)' 口 which will no longer cause trouble and say anything 'not good'. Thus, if you check the word 古 in 康熙字典, it says that 十 (perfect) over 口 is 古. This is from 康熙字典, not from me. You obviously did not look it up in that dictionary but make up your own nonsense. The original meaning for 十 is 'perfect', not ten. In Yijing, 9 is the highest yang number and the 10 is a Heavenly number. Thus 十 (denoting 'perfect') was borrowed for the number 10.

Although the 'Chinese etymology' was not known before 2005, the simplifying process by all means is not ad hoc or arbitrary. The committee did set up a set of rules. You obviously did not study those rules. No, the 'composite/decoding' structure is not one of their rules. No, 听

cannot be decoded as 口 斤 although it can be dissected as that. “Listening to ax's edge for its sharpness”, a total nonsense.

Although 錢玄同、陳獨秀、胡適、瞿秋白、魯迅、郭沫若、蔡元培、吳玉章、林伯渠 and 王安石 did not know about the correct ‘Chinese etymology’, their knowledge on the Chinese language is 10 thousand times (萬 倍) of any average Chinese. Although I do not know you in person, I now know that you are far below their level, as you just make up stories without any academic discipline. Please, don’t do this. It is not good for you and is very harmful to the public.

To Weifang:

“龔老師：您是怎麼教您的學生的？我很希望能借鑒您的寶貴經驗。”

If you have read the webpage which I provided in my last comment, you should get an idea that the entire (not partial, as English is only about 20%) Chinese vocabulary is a composite system with a finite number of roots (radicals). That is, the ‘structure’ and the ‘meaning’ of every character can be read out from those roots together with some inferring rules. Therefore, no word in Chinese system (about 60,000 totals thus far; 48,000 in 康熙字典) is truly new to a student who has learned those roots (220 of them) and the way of inferring (only about 10 rules). On the other hand, for a ‘college’ graduate from China or Taiwan, he will not know more than 3 words (in average) in every page of the 康熙字典 which has about 50 words a page, that is about 6%, for example, not too many of them know about these three words 世, 鞞, 歷 which I picked up randomly. Worst yet, most of them know about these words (董, 胤, 欒, 牟, 饅) but none of them know about their true (original) meaning. Not knowing the original meaning of a word is the reason that most of them are not able to read the ‘Classic’ essays. For my student, he might not know the current meaning (fashionable usage) of a word, he will always get the original meaning by dissecting and decoding the character from its face. For example, the word 饅, although never seen it before, the only answer he can get out from my system will be the ‘**fast food**’ as it is 食 (food) + 曼 (spreading very fast), so 饅 is a kind of food which can be passed around very fast. 董 can only mean ‘hidden’, as it is 重 (heavy) under 艸 (grass) while 艸 has no strength to hold up the 重. So 董事 (board director of a company) is the one who is hiding behind the operation. Yet, only take 7 days for a 12-year-old American kid to master those 220 roots and another week (7 days) to master the inferring rules. Then, it takes about 80 days for them to dissect and decode about 1000 G1 (first generation) words. The first-generation words are the most difficult one, as it is fully based on roots (which are, of course, significantly different from the 康熙字典部首).

Without the foundation knowledge of the G1 decoding, one can easily make up stories with nonsense which I have pointed out a few times now.

“‘員’的字源。”

For my student who does not know the fashion meaning of the word ‘員’, he can only decode it as 口 (mouth) + 貝 (treasure). 貝 by all means is not for eating. So, what the mouth got to do with it? Yes, counting the 貝 with mouth. Thus, 員 must mean ‘counting’ treasure with mouth, and this is the exact meaning (go check the 康熙字典 and 說文, they say 員, 物數也 (for counting items)). Today, 員 can also be as a ‘unit’ of a count.

To Weifang:

“I read 《康熙字典》 and 《說文解字》 before I asked you the question.”

Wow! You were testing me. That is good. This is the only way for a meaningful discussion.

“1. How do you teach your students to speak the language? Do you do 先語後文 or 先文後語?”

The Chinese verbal language is the, the, the easiest language in the whole white world. Even without my system, one can master it by immersion of 6 months. With my system, one can master it without immersion. But I will not go into the details of this now. Yet, by all means, the students of mine will be 先文後語. They will learn 3000 characters with the method similar to learning arithmetic, geometry or chemistry, not learning from reading sentences.

“2. Will students get bored during the 90 days?”

No, no, no, absolutely not. Every dissecting and decoding are very fun and very challenge. Easy but challenge indeed. The ‘system’ is all about ‘wisdom’, and it takes the wisdom to learn it. Kids will quickly discover what the ‘wisdom’ is and means. Best yet, they quickly discover how smart they themselves are. They even do the decoding in their dreams.

“3. After teaching your students for ninety days, what do you do the next?”

From there, it will be easy all the way. The next will be learning 100,000-word phrases which are the extension of the characters but with much easier decoding process. Too easy, and this does cause some problems, as they are no longer as fun and challenge. They also begin the verbal at this point. After this, will be the reading of classic (the real Chinese grammar), not the street talk which is the ‘default’ part of the language, known by every illiterate Chinese.

To Turner:

"I'll note that it's incredibly important that you provide students material that is comprehensible to them."

For a second grader to teach a first grader, he can never provide any material which is not comprehensible to the first grader. Yet, for a teacher, he must know the 'subject' in depth, much, much, much more than what he is going to teach.

Before 1930s, 85% population in China was illiterate. Now, the illiterate rate is claimed below 15% of the current population.

論語 (Confucius --- the Analects) is a 'verbal' language of the educated. If we use it as the litmus test, 100% of those literate people in 1930s (15% of the population) were able to read it without any difficulty. Today, 99.99% of the so-called literate people (85% of the current population) has no ability to understand half of that book. Thus, using the 論語 as the litmus test for the Chinese written language, today only 0.85% (less than 1%) Chinese current population is literate on Chinese written language (much less than in the 1930s).

I have translated 論語 (Confucius --- the Analects) into English for two reasons.

First, it is obviously for the one whose mother language is not Chinese.

Second, the key reason is for the native Chinese people, as they have no way of understanding the 論語 with their level of Chinese language, not even with the help of a current Chinese dictionary. Yet, the English translation will help them to understand the meaning of those 'Chinese sentences', by using an English dictionary. And, hopefully, they can begin to learn some 'true' Chinese grammar. If one of you is a native Chinese, you should try to read the 論語 in its 'entirety' [99% of you did not] and try to find out what % of the book that you can truly understand.

The entire Chinese text of 論語 and my English translation are available in the book {Bible of China Studies}.

Having the language level of 論語 is the minimum for a Chinese language teacher even while he is only teaching the first grader.

To Weifang:

"After translation "古典英文" became "白话文" 。

Thanks for offering your personal experience.

My major concern here is that there is a major difference between teachers and students. For teachers, they must know the 'graduation point' for students on a given subject. That is, even for teaching the first grader, the teachers must know the 'total scope' which must be learned for a student of this subject before his graduation, even on the first day of his taking the first lesson.

Before 1930s, the students in China could recite the entire book of 論語 before the age 10, and it would take about 10 more years for them to understand the grammatical structure of its

sentences. This fact was viewed as ‘stupid’ for those May 4th scholars, and 論語 was dropped as the backbone of curriculum in China.

In addition to as the backbone philosophy and metaphysics of Confucianism, 論語 is truly the base for Chinese language, especially the Chinese grammar. Again, it is only a base, a base (a verbal type of structure), not an elaborated fine structure (such as, 尚書, 詩經, 騷賦, 駢文, ... etc.). Without the ability of understanding the 論語’s sentence structures (**the lowest base**), one cannot claim that he understands the Chinese language, as there is no chance for him to understand any elaborated Chinese sentence structures. The current street talking Chinese was viewed as ‘illiterate’ Chinese language before 1930s.

If the entire curriculum for our students is about the ‘illiterate’ Chinese language, it will be fine. But we should let them know what they are learning. After 10 years of hard learning, that all they get is the ‘illiterate’ Chinese language. There is a Western proverb, “One language, one soul”. But, sorry, after learned the ‘illiterate’ Chinese language with your lifetime-effort, you can still not gain Chinese soul, as the true Chinese language is still way over your head.

If all our Western students learn only the ‘illiterate’ part of Chinese language, they will never know the greatness of Chinese language and can easily look down upon Chinese as the Chinese language is such an inferior language (even to the point being stupid).

Thanks, Weifang, for sharing your personal experience.

To Guó-Xún:

I have no problem with you in person. But what your saying is wrong, and I should not let someone learn the wrong thing.

First, there is a big difference between Chinese language and English language. Most of the English grammar rules do not apply in Chinese.

Even in English, the redundancy is not prohibited but is not often used. In Chinese, there are many reasons for the double stacking, but I will not go into the details here. But the double stacking is a very special feature in Chinese language, applied everywhere. Furthermore, the double stacking in Chinese is not restricted to the same tokens (characters or phrases, such as, 哥哥, 迢迢, 潺潺, 悽悽, 慘慘, 朝朝, 暮暮) but is also about the same ‘meaning’, such as, 魯莽, 蝴蝶, 葡萄, 躊躇, 潑潑, 悽慘, 馬虎, 馬馬虎虎. I can list one million of these examples. No, Chinese is not English. Not only the redundancy rule does not apply on Chinese but most of the English grammar does not neither.

Second, ‘凱旋歸來’ is a formal ‘idiom’ of itself. That is, it is used as one ‘particle’ (as a single token). In all languages, a single token is used as a single word. In this case, it is not even an issue about the redundancy.

In your example, most of street talking Chinese will know that the sentences with 凱旋歸來 are just fine. Thus, there is no point of any further discussion needed on this issue.

To Guó-Xún:

You lack the true knowledge on Chinese language but are stubbornly argumentative. Thus, it was no sense of continuing this discussion anymore. But you keep putting out some confusion info to the public, and I must right those wrongs.

“按《新华词典》和一些《现代汉语词典》，“凱旋”是“胜利归来”的意思，除此不见有其他的解释；...”

Yes, “凱旋” is now carrying the meaning of “胜利归来”. The problem is that you do not understand the original meaning for 凱旋, while the 《新华词典》和一些《现代汉语词典》 are only for the street talking language, giving out only the current usage. They are not wrong for the current usage but cannot be used as the scholarly reference books.

凱 = 山 (hill, high ground) over 豆 (meat cooking pot) + 几 (bench, sitting chairs). The static image of 凱 is that a (or more) 豆 and 几 were arranged at a high ground.

Although 豆 was ‘meat cooking pot’ officially (such as 廚), it was also used as music instrument (such as, 鼓, 戲). As a music instrument, it became the part of 喜. So, what does 凱 mean in 《康熙字典》? It says, 凱, 樂 (music) 也.

旋 = (方气) over 疋 (calf, the small leg). What is (方气)? It is a ‘flag’ pole, such as, 旗, 旌, 旄, ...

So, 旋 gives a static image of someone running with small steps around a flagpole (the center of every army base).

So, 凱旋 is a dancing celebration around the flagpole, meaning a ‘victory ceremony’, without any meaning of ‘return (歸來)’. Of course, after victory, we can return. The original idiom was 凱旋歸來, and now we use 凱旋 as its abbreviation.

Now, I have given out free lessons on 4 roots. Of course, by not knowing the original meaning of 凱, there is no chance for you to know any better. Now, let the ‘不知為不知’ be a part of our motto.

To Zhao:

“如何总结历史，认识今天，改变未来，每个有知识和理想的人都有自己的答案，”

Absolutely wrong. This is one of the reasons for the decline in the 18th and 19th century in China. For one issue, there is in general one answer (one truth). While we all have our ‘opinion (not answer nor truth)’, we should work ‘collectively’ to find the right answer, not stubbornly holding on one’s own opinion. Working collectively was always a weak spot in Chinese mentality. In the West, scholars debate fiercely but still work together. We (including me)

should never claim that one's 'opinion' is the answer but find it out collectively via correct methodology and epistemology. Only with correct methodology and epistemology, we can transform the 'opinion' to an answer.

“这也是清末明初那么多仁人志士抛头颅洒热血的原因。”

No, those people did not hold a personal opinion. They got their mission via a collective sub-consciousness which knew that China was going to vanish if they did not fight their way out by 抛头颅洒热血.

“我们都是凡人，能做到自己力所能及的一点小事就是无愧今生了。”

Absolutely wrong. All the great works were and still are done by 凡人 (commoners). Those 抛头颅洒热血 were not supermen but were all 凡人.

“中华文化的复兴和汉语的复兴是紧密相关相辅相成的。”

Absolutely correct. With our (including your) 'current' 力所能及, we can do not much. As long as we have one breath left, we should move beyond our 'current' 力所能及. I am trying, are you?

To Zhao:

“希望您：1.不要匿名发贴，起码有个头像；2.既然讨论中文，就用中文回复，对他人也是一种尊重。”

Jeh-Tween Gong is my legal name, printed on my driver's license. My pictures are available at <http://www.chineselanguageforums.com/small-story/tienzen-s-family-t151.html>

My computer does not have 'Chinese software', that is, I must plug-in my pen when I write in Chinese. So, I am lazy, sorry. But I am very busy and will forgive my laziness. I do not agree that writing in English is '对他人的 not 尊重'. Especially, many readers of this group are English reading people.

“是非在每个人心中都有一个标准，我不能强迫别人接受我的标准，也不希望别人强迫我接受别人的标准。”

I am very sorry for your holding this view. Absolutely no; 是非 is a public and society issue, absolutely not a personal issue. Most people hold 是非 as a personal matter are now in jail. Again, knowledge is the process of collegial debate, discussion and review which lead to a refinement or clarification of views and so to a progress of sorts.

“而且没有理论和数据的结论也是经不起推敲的。”

I am a physicist and have never, never put out any theory or data which is not already 推敲的 zillion times (by myself or by my peers). I of course welcome your 推敲.

To Weifang:

"可是您的表達方式讓人覺得您咄咄逼人。我非常希望我們大家能在爭論中成長而不是成反目者。"

Thanks for the advice. “覺得您咄咄逼人”, I have no desire for any kind of ‘咄咄逼人’. I simply want to state the ‘fact’. I have never seen anyone who can get out of his own 标准 pit by any nice talking. If it is wrong, then it is wrong. If he does not want to accept it, I have done my duty as his follow brethren. China as a nation and as a people, it has been too weak for too long. We should not put up with the 是非 as a personal matter nonsense anymore.

To Weifang:

"If your desire hurts another person, what do you think of that? Is it "Too bad, so sad" or you attend that person's feeling?"

Wow! This is truly a big charge. No, definitely no. I have no desire to hurt anyone or anyone's feeling.

Both Confucius and Mencius did not try to ‘please’ those Dukes by saying things they wanted to hear. If they did, they could all be the Prime Minister of many states. Thankful that they did not do that, and thus they gave us a great heritage that we (not only for Chinese but for the mankind) now so proud of.

No, I do not know Mr. Zhao and probably will never meet him. I have no personal grudge with him, no personal feeling toward him one way or the other. But his view is wrong, and it is my responsibility as a member of this society to right those wrongs. By the way, this is an established civilized society, that is, there is an established set of ‘right or wrong’, not my personal opinion.

To Weifang:

Let me make myself clear one more time. No, absolutely no, I did not want to 冒犯 anyone, as I know them not and have no personal feeling toward any of them one way or the other.

Yet, I do care about the issues. Chinese language was put ‘down’ by many great Chinese scholars in the first part of the 20th century. It was not a naive slander but is a systematic ‘destroying’ the Chinese language.

One, see the following statements from the following great Chinese scholars.

- a. 錢玄同 在給 陳獨秀 的信中說:「...欲驅除一般人之幼稚的、野蠻的、頑固的思想, 尤不可不先廢漢文。.....此種文字, 斷斷不能適用於二十世紀之新時代。.....欲使中國不亡, ...而廢 ...漢文, 尤為根本解決之根本。」
- b. 陳獨秀 在《答書》中說道:「中國文字既難傳載新事新理, 且為腐毒思想之巢窟, 廢之誠不足惜。」
- c. 胡適 在《跋語》中說道:獨秀 先生主張「先廢漢文, 且存漢語, 而改用羅馬字母書之」的辦法, 我極贊成。
- d. 瞿秋白 則提出「漢字落後論」, 痛罵漢字:「真正是世界上最齷齪、最惡劣、最混蛋的中世紀的茅坑。」
- e. 魯迅 則在《關於新文字的答問》一文中提出:「漢字不廢, 中國必亡。... ..漢字也是中國勞苦大眾身上的一個結核, 病菌都潛伏在裡面, 倘不首先除去它, 結果只有自己死。」
- f. 爾後, 郭沫若、蔡元培、吳玉章、林伯渠 等著名的六百多位學者, 共同簽署宣言消滅漢字。他們在宣言中寫道:「漢字如獨輪車, 羅馬字母如汽車, ...。」

Two, because that all those great scholars were wrong, should we right those wrongs?

For the past 80 years, everyone in China is not learning the 'great' Chinese language but learning the 世界上最齷齪、最惡劣、最混蛋的中世紀的茅坑. This is not a small matter. For heaven's sake, I will definitely not 冒犯 anyone here. I only want to wake up everyone about the fact that we have been taught 'wrong'. The Chinese language is the best, best, best language in the world, **second to none**, absolutely none.

There is a fundamental difference between Chinese and English. English is an inflectional language which has 'parts of speech (詞類)' while Chinese characters are not inflected, no 詞類. Chinese characters have the 'functions' similar to 詞類, but don't have 詞類. 'Function', by all means, is not the same as the 'form' itself.

大樹, 樹 functions as 'noun'.

樹葉, 樹 functions as 'adjective'.

樹人, 樹 functions as 'verb'.

鳥飛, 飛 functions as 'verb'.

飛鳥, 飛 functions as 'adjective'.

好書, 書 functions as 'noun'.

書桌, 書 functions as 'adjective'.

書寫, 書 functions as 'verb'.

Enough examples. Chinese system is many times better than English system (the inflectional system). Chinese language has many times more 'freedom' than any inflectional languages. Then, why are we still teaching kids about English-style of 詞類 for Chinese language? It is wrong, wrong, totally wrong and pure nonsense.

To Simon:

“漢字不廢，中國必亡...? !...”

This was the consensus from 1920s all the way to 2000s (see <http://bbs.tianya.cn/post-worldlook-178259-1.shtml>). Even in year 2,000, 周有光 still tried to push the total Romanization of Chinese word-system. Fortunately, the discovery of the fact that Chinese word-system is the best in the entire world by me has finally stopped that stupidity.

To Zhao:

“Übermut tut selten gut. 要不就说我们的文化史上最强，最好，要不就说我们的文化垃圾不如。难道做到中庸真的那么难吗？”

Thanks for coming back. I was definitely not personal.

My comment said, “... Especially, for any one-eye-street-walking philosopher (knowing only the Western philosophy), he knows very little about philosophy.”

“What is a streetwalking philosopher?” that is, not formally trained in philosophy, simply un-educated. “What is one-eye?” that is, the other eye is blind, because that they know only the Western philosophy, nothing at all about Chinese philosophy. All those who participate at this forum will not ‘buy’ arrogance and will smash you to a pancake if you have any tail which can be held by them. Yet, they took and swallow my comment, because I have shown them that Chinese philosophy is many times better than any philosophy they ever know.

No, arrogance won’t work in this world. Furthermore, this is not an issue of 中庸. There are two statements.

One, 漢字不廢，中國必亡 (Chinese language is as a dog turd).

Two, 漢文 is the only ‘perfect’ language in this entire world.

There is no 中庸 about it. One of the two statements must be wrong.

Of course, they (錢玄同, 陳獨秀, 胡適, 瞿秋白, 魯迅, 郭沫若、蔡元培、吳玉章、林伯渠 等著名的六百多位學者) all are wrong. I am **right**.

Arrogance won’t get one going far in this world. But nothing can stop the ‘right’.

To Chunyu:

{1. [莫等闲白了少年头,空悲切]! (白)从形容词转为动词.

2. [春风又绿江南岸]! (绿)也是从形容词转为动词.}

Thanks for the great examples.

For the three generations (about 60 years) of Chinese, they have been learning the Chinese language wrong.

One, Chinese language is the '**only perfect**' language in the world, not the 最混蛋的中世紀的茅坑.

Two, English-like grammar (with 'parts of speech, the 詞類') is a big OK for that type of language, which is much, much, much 'inferior to' Chinese language (especially on grammar). 錢玄同, 陳獨秀, 胡適, 瞿秋白, 魯迅, 郭沫若、蔡元培、吳玉章、林伯渠 等著名的六百多位學者 are all wrong, totally wrong. Their ignorance and wrongs can **be forgiven as they had no chance to know better**, that is, no one taught them. Now we know better. Why are we still keeping those wrongs? Why are we still teaching our students those wrongs? Right those wrongs are the responsibility of every Chinese. If no one else gives a hoot, I will. Thanks for your agreeing with me.

To Guó-Xún:

"才高八斗，涵养不足，犹如没有绿叶扶持的牡丹。"

Excellent point, and I do know what you mean. Thanks.

Now, I only care about two things, 1) the right or wrong, 2) to right those wrongs. If I must take the burden of being called as no-涵养, it is the price that I must pay and will definitely pay it happily.

Of course, it will not be fair to say that someone is wrong without some clear evidences. Here they are.

The 'ideal' language needs to have three attributes.

One, with a finite number of symbols to construct the entire language system, the vocabulary, the phrases, the sentences, the essays, etc.

Two, the pronunciation of every word (character or lexicon) can be read out from its face.

Three, the meaning of every word can be read out from its face.

For English-like language, it reaches 20% for the point-Three with its root-words system and has 100 points for both the point-One and the point-Two. That is, English got 220 points, a number could be very proud of.

On the other hand, the Chinese language got three big 鴨蛋 (zero, 0) according to their (錢玄同, 陳獨秀, 胡適, 瞿秋白, 魯迅, 郭沫若、蔡元培、吳玉章、林伯渠) understanding.

There is not a 'finite' set of symbols (similar to English alphabets) to construct the characters. There is no way to read out the pronunciation of each word from its face. Thus, it is the 最混蛋的中世紀的茅坑.

There is no way to read out the meaning of words from their faces, and each word is 'logically' disconnected to any other words. Thus, every word's form, sound and meaning must be memorized with 'brutal' efforts, a wasting youth's life. Thus, 漢字不廢, 中國必亡.

But they are wrong. The most difficult issue is about how to read the pronunciation of each Chinese word from its face. There are a few rules which you must learn.

One, 形聲, it has a sound-tag and pronounces exactly the same as its sound-tag, such as, 珠 as 朱, 鵬 as 朋, 傢 as 家, etc.

Two, 轉韻, for 會意 word, it also has sound-tag but pronounces not-exactly the same as that sound-tag but with 轉韻, such as, 君, 群, 裙, 郡.

Three, 靠行 (the sound tag is only a radical of other character while it pronounces as that character), using one word as the 'anchor' and others 靠行, such as, 猫 as the sound anchor of 錨, 苗, 描.

Four, '義' 定, the pronunciation is the same as its synonym, such as, 祭 (請神 '即' 位) as '即'; 羸 (who has '盈') pronounces as 盈.

Furthermore, only Chinese language has a 'fool'-proof system, with a very special mechanism, the 複詞.

(哥, 歌, 割):

哥哥,

唱歌,

割草,

There will be no confusion about which (哥, 歌, 割) that we are talking about.

區, 蛆先生. No, not 蛆; as a last name it should be sounded as 歐, same as 歐洲. Any misunderstanding of the pronunciation can be corrected right at the spot. The greatest 'fool-proof' system indeed.

There are many more rules, they (錢玄同 ...) simply did not know these but claimed that Chinese system is a 茅坑 (out house for turds). Are (were) they wrong? Of course, they were. If by pointing out that they are wrong and I must swallow the name-calling as no-涵養, I will pay that price.

To Cohen:

About punctuation.

I made a comment on the issue {BABELing Punctuation (discussed at Massachusetts State Universities MEDIEVAL Blog), see <https://massmedieval.com/2014/05/11/kalamazoo-2014-saturday-babeling-punctuation/#comment-1617> }, as follow:

{“Yet, the emotion of punctuation is not limited to that created by its misuse. Its significance, for instance, in literature and poetry can be the difference in whether the writing speaks or is mute.”

Excellent article.

Before the May 4th movement (about 1920s, in China), Chinese written system had no Punctuation marker system. Yet, every essay (however long it could be) will be read as a single essay by all ‘learned’ Chinese person, no confusion about it. That is, in the Chinese ‘grammar’, unlimited ways of ‘punctuation’ are built in in the system. If you are interested in this type of language system, you can visit the web page at

<http://www.chineselanguageforums.com/chinese-idioms/part-three-the-new-chinese-etymology-t229.html> }.

To Hanna:

About the poem: 江雪 (柳宗元)

千山鸟飞绝 · (no bird around these thousand mountain peaks)

万径人踪灭 · (no man around those ten thousand (mountain) paths)

孤舟蓑笠翁, (the old man with a hat in the only boat in the river)

独钓寒江雪 · (fishing the SNOW alone)

{“Hard to catch fish in a river of snow, ... at the heart of the beauty, tranquility or solitude is a shade of bittersweet regret, which often becomes a kind of affirmative statement about life. ... Some might say (reading the words, not the spirit) that the opening lines of Laozi (admittedly not poetry) are nihilistic.” By Hanna}

By all means, Laozi is not about nihilism, far from it. In fact, Laozi is very pragmatic according to his ‘tao’ which is different from the Confucianism in two points.

One, the ‘Tien-ming (天命), a will-of-creation’ is the topmost ontological entity in Confucianism while the tao (道) sits below it. On the other hand, the ‘tao’ is the topmost one in Laozi while the ‘天’ (being only as ‘nature’, not a will) sits below the tao.

Two, In Confucianism, man must ‘follow’ Tien (順天, 順道), follow the tao. On the other hand, man could go the ‘reverse tao’ (反者道之動) in Laozi, that is, overcome the limitation set by the tao (人定勝天). How can such a mentality be a nihilist?

Shetrone: "... 我认为这首诗呈现负面的情感多于正面的。"

No, you are wrong. If you like Chinese poetry, you should learn it 'formally', not just by a self-study. You must catch the 'key word' (the 詩眼) of a poem. Of course, many bad poems do not have 詩眼, and we know right the way that they are bad. In this case, the key word (詩眼) is 雪 (snow).

No, he is not fishing 'fish' but fishing 'snow'.

Can snow be fished? Definitely, not.

So, the poem is not about 'fishing'. You must find other 'meaning'.

鸟飞绝 · showing a place does not have any life, not even flying birds in the sky. How big this place is? 千山 (thousand mountain peaks).

人踪灭, showing a place does not have any human. How big this place is? 万径 (10 thousand pathways).

千山, 万径 positively describe this place is as big as the entire 'universe'.

While this entire universe is voided of any life (animal and human), there is yet one man (孤舟蓑笠翁) fishing the snow (独钓寒江雪).

Is this a scene of solitude? Yes.

Is this a scene of tranquility? Yes.

But he is not working for 'living' (fishing fish) but is fishing 'snow'. That is, he is working 'spiritually'. Of course, this universe is not empty as it described. Even without life (bird) and human, there are still mountains and pathways. So, this poem does not describe a 'material' universe. It is a 'spiritual' universe where is not reachable by those birds and travelers.

This poem is all about the spirituality.

He is the one alone here.

He is the one alone who awakes.

He is the one alone dominating this (spiritual) universe.

Ardy: "那意境不只是仕途不顺那麼地浮淺！"

Tienzen: Exactly, after 仕途不顺, this poem is saying that you all (Emperor and others) are the rulers of this material world, but I am the only person awake in this higher reality.

Ardy: "... 在“鸟飞绝，人踪灭”的严冬里，那位“蓑笠翁”象徵着坚持不懈的精神。"

Tienzen: Yes, you are right.

Writing Chinese poetry is a very special discipline with very deep knowledge involved. You (or anyone) should learn how to read poetry first. No, you don't read Chinese poetry with words or lines. One must find its 詩眼 first. Then, from 詩眼, one can read its 詩心. The circumstance which the poem was written is a good reference. But, the 詩眼 still must be found in the poem itself. 詩眼 is the 'gate' for entering into the entire poem. 詩心 is the 'soul' of the poem. All other lines are the 'supports' for the 詩心. So, different people can get different inspirations after reading a same poem, but there is only one way to read a poem (from 詩眼 to 詩心). In this particular case, the 詩眼 is 雪 (snow). That is, the gate for understanding of this poem is the word 雪. The 詩心 of this poem is 独钓 which has two parts.

One, 独 (alone). Of course, this 独 can have many meanings: the loneliness, the only powerful, etc. Then, which one is? The answer must rely on the point two.

Two, 钓 (fishing). In the entire Chinese poetry universe, 钓 is used at (for) the circumstances of pleasure, leisure or proudness. In the case of 姜太公 fishing, he used a 'straight' hook or no-hook, and his 钓 is all about his internal proudness. The 钓雪 (fishing the snow) is even at higher (much, much higher) level than 姜太公 's 钓人 (fishing a man). That is, the author of this poem is saying that he is at a higher level comparing to 姜太公. Anyway, the word 钓 was never used in a depressed sense in the entire Chinese poetry universe.

Then, {千山鸟飞绝 · 万径人踪灭。}, these two lines show a scene of desolation, and it can be a depressing situation or an "I alone awake and powerful". Which one is? Again, this must be decided by other references. As he is doing the 钓, he is at leisure, at pleasure and/or at his proudness.

The key of this poem is 钓雪 vs 钓人. Searching (or begging) for a politic position (求官) is 钓人. Freeing from those begging is 钓雪. 钓人 is a lowly desire (低俗). 钓雪 shows the enlightenment in tranquility (豁達, 超脱).

紅樓夢 is a good book for anyone who loves Chinese poetry. It shows two 'basics'.

One, 擬題. See 第三十七回 秋爽斋偶结海棠社 蘅芜苑夜拟菊花题 (<http://www.purepen.com/hlm/037.htm>)'

Two, 立意. See 第四十八回 情人情误思游艺慕 雅女雅集苦吟诗塾 (<https://www.luoxia.com/honglouloumeng/82767.htm>).

These two are the 'beginning' for learning the Chinese poetry. One must find the meanings of 題 (title) and 意 (spirit) of a poem in order to find its 眼 (eye) and 心 (soul). Just use ardy's example.

汲井漱寒齒，清心拂塵服。

閒持貝葉書，步出東齋讀。

其源了無取，妄跡世所逐。

澹然離言說，悟悅心自足。

The eye of this poem is ‘悟’, and the soul is ‘離’. Not just 離言說, the 意 is truly about 離低俗 (but no longer talking about it). All other words and lines are just supporting utterances. No, Chinese poetry cannot be read with only its words and lines. One must find its 意 (眼 and 心).

Graziano: {It is nice to know that you have the knowledge of linguistics, and this makes our discussion much easier and meaningful.

“Noam Chomsky would disagree in his famous quote by saying that "all languages are the same". ...”}

Tienzen: Indeed, Chomsky was wrong. Chomsky has admitted that his project of ‘universal grammar’ has failed.

Ardy: “Chinese culture has successfully manipulated people into believing that "not thinking" is the way to spiritual perfection"

Tienzen: Why should we accept excuse because that the others are doing the same wrong? By all means, others did not wrong to their ‘soul’ as Chinese did recently (in the past 100 years), changing the only ideal language in the world to the ‘stupidest’ one in the world. No, the culprit is not ‘Chinese culture’ but is the acts of recent policies.

Ardy: “Now, we are all straying away from Shu-chuan's original topic: Effective Chinese reading and writing teaching methodology.”

Tienzen: No, no, ..., no! How can this be the case? Now, everyone teaches Chinese language as the ‘stupidest’ language in the world, by brutal-effort memorization. The pointing out that Chinese language is the only ideal (perfect) language in the world is the precise answer to Shu-chuan’s question.

Graziano: "And what on Earth makes you believe that chemistry or geometry is any easier than English?"

Tienzen: Wow! For a 7th grader, one semester is all he needs to set a ‘foundation’ on geometry or chemistry, as they both are knowledge of ‘logic’, not the massive data set which requires the

brutal memorization. A solid 'foundation' can also be set for Chinese language in one semester if it is learned with the 'logic' (the new Chinese etymology), not with the old school way which you correctly described as the brutal way of learning in your previous comment.

Graziano: "Your native language will always appear easier to you and the ones from your native country because it's simply part of the system in which you live."

Tienzen: Yes, this is the old school saying. But you are obviously not in the linguistics community. My paper has changed that (see, <http://www.chinese-word-roots.org/nparadi.htm>).

Graziano: "English cannot possibly be more difficult to learn than Chinese or vice-versa. It's only a matter of opinion."

Tienzen: This is indeed your opinion. I have provided two articles for this debate (in my previous replies). I am looking forward to your rebuttal on the 'issues'. There is no point of debating with tongue in cheek.

Graziano: "At <http://www.chineseetymology.com/learn-chinese/> , You claim that 田 is a brain (when it really is "a field") on top of the heart (心) in the word "think/consider" (思)"

Tienzen: 田 on top of 思 is a variant of root 154 (囟), and it is brain, not field. On that web page, it correctly identifies that the 田 of 思 is a variant of root 154. Without knowing my 220-root system, you will not know what the root 154 is all about. For this case, it is known by the ancients, see 康熙字典.

This is the key issue of why no one in China knew about this Chinese etymology for two thousand years. If you are interested in 'learning' more, go visit <http://chineselanguageetymology.blogspot.com/2011/05/mutations-of-chinese-characters.html> . The variations and mutations are the most difficult part of the language.

Graziano: "The fact is, however, that you have not responded to any of my reasoned comments in a logical manner."

Tienzen: Your understanding of linguistics is minimum, let alone to say about Chinese. I did discuss with you with reason. But, no, you are not ready for that yet. Take your good time to study my work (go to <http://www.chineselanguageforums.com/chinese-idioms/part-three-the-new-chinese-etymology-t229.html>). If you find any problem there or have any question on my teaching there, I will be happy to answer your question or critiques.

Yes, you have the right to challenge me. Robert commented at another thread, saying, {"But the question at hand is Effective Chinese reading and writing teaching methodology?? What methodology DO YOU USE?? What books, resources video, audio do you use in a classroom???"}

This is the precise issue. Why slave students with a huge 'data set' while we can teach them the 'logic' of the language? That is, every 10 years old American kid can learn to 'read' the current Chinese newspaper with 90 days of 'solid' study.

Your lesson below is good for rote-learning.

{刚愎自用 gāng bì zì yòng : headstrong, recalcitrant

虚怀若谷 xū huái ruò gǔ : very modest and open-minded

“虚怀若谷使人进步 · 刚愎自用使人落后”

xū huái ruò gǔ shǐ rén jìn bù , gāng bì zì yòng shǐ rén luò hòu}

I will teach the students with the followings:

刚 is 岡 + 刀. Using a 刀 to dig a small hill (岡) is 'hard'. Thus, an item is 'hard' as a small hill (岡) for a knife, it is called 刚 (very hard object).

岡 is 网 (a net) over 山 (mountain). A mountain which can be covered by a 'net' is just a small 'hill'.

愎 is 心 (heart, mind) + 复 (repeating); the mind is 'repeating' a single idea, that is, unable to learn anything new. It is a synonym of 愎 (single minded), and they two pronounce the same, as 逼 (being oppressed). **愎 is the mind being oppressed by a single idea (unable to learn anything else).** 刚 愎 is the 'hardest' 愎.

自 (self) is a 'root word'. 用 is 冂 (cover, such as a dice cup) over 卜 (divination, such as by using the dice with a cup). After divine acceptance of 4 times of this cup/dice divination, your wish can be 'implemented', that is 用. 自用 is doing the 用 (implementation) without getting the permission from the gods or anyone else.

刚 愎 自 用 is doing 'things' with no regard to heavenly laws or the views of anyone else.

To Hanna:

Even in English, there is some differences between essay and poetry. In poetry, the English grammar is much relaxed; often, the subject/predicate rule is not obeyed strictly while the 'parts of speech' still must be observed. But the difference does not go too much beyond this, as they both are descriptive while the poetry is in a more artistic way.

It is completely different in Chinese. The Chinese essay is the same as English essay, totally **descriptive** for 'informing' the reader about what it tries to 'say' directly. That is, the intended

'reader' is not the author but someone other than the author. On the contrary, the intended reader of Chinese poetry is no other people but is the author himself. Thus, Chinese poetry is not descriptive but is a '**reflection**' of the deep inner world of the author. That is, when someone reading a poem, he can never understand the meaning of the poem until **he himself becomes the 'author'**, entering that inner world which resides way beyond the semantic meanings of the written 'words'. If you understand this, we can then move ahead on this issue. In summary, the essay is trying to let the reader understand what the author wanted to say in 'words' clearly. So, saying everything perfectly 'clear' is a must. On the other hand, the poetry is trying to express author's inner world which is often beyond the word's description. Thus, that inner world must not describe with words; not saying out loud. The reader must 'enter into' that same 'inner world' to catch the point. I have shown this point earlier about the poem {独钓寒江雪}. It is absolutely not about fishing the 'snow' but is about {只有我一个人还独醒着, I alone awake in this entire universe}. So, Chinese poetry has at least two layers (tiers) of meanings.

One, superficial: the semantic meaning of the words

Two, an inner world.

Now, about this 寒山诗:

一为书剑客，二遇圣明君。东守文不赏，西征武不勋。

学文兼学武，学武兼学文。今日既老矣，余生不足云。

Superficially, it is a simple recount of his life-career, and he lists 6 of them.

One, 一 为 (first, done ...)

Two, 二 遇 (second, met...)

Three, 东 守 (stayed in the East)

Four, 西 征 (fought war in the West)

Five, 学 文 (learnt literature)

Six, 学 武 (learnt Kungfu and fighting wars)

Of course, he failed on all these six careers. Now, 老矣 (time and youth went by), 不足云 (don't want to talk about anymore). Seemingly, this is a very 'flat' prose, nothing at all. Yet, in this counting, he gave a 'hint' {二遇圣明君}, that is, his lifetime was in the period of ruling by a 圣明君 (sage king). So, his failures were not the results of external factors (亂世, the time of chaos) and thus must be his own failures.

The inner vision: I tried very hard (changing careers six times), but time and youth went by without mercy. At end, I have not accomplished anything but must give up. It depicts a world of '**flow**' and '**transient**', all for nothing. It is the view of Buddhist Zen. The poetic vision is '**all for nothing**'.

In Chinese poetry, the poetic vision must not be 'expressed' explicitly, must not say it out directly.

The followings are my comments about poetry in more deep detail in Chinese. Anyone who is interested in them can use the Google translate to read them.

詩的重點在 '意, 境', 有意有境. 最高的意境, 在 '不言' 中. 這就是詩與 '文' 的不同. 文必須說明白, 講清楚.

'不言' 的方法為 '隱', 少言的方法為 '秀'. 更有,
錯位 (把句子結構打亂), 如, 城市裡的一方悠遠 (好句)

遠 (咫尺之內, 包萬里, 含千秋), 如, 窗含西嶺千秋雪. 在目巫之处的天山外 (好句)

離散 (把字, 句打亂)

藏 (為小隱, 不明說), 如 '踏花歸去馬蹄香' 藏彩蝶盤桓馬蹄之景.
還有很多, 不談了.

詩的重點在 '意, 境', 有意有境: the key point for poetry is on 意 (the spirit) and 境 (a vivid image/landscape).

意境, 在 '不言': the spirit and image must not be expressed in words.

The ways of '不言 (not saying out loud)':

隱: implicit

錯位: broke out the correct grammar

遠: far away, that is, making the image fussy

離散: making the concepts chaotic

The following is the poet's (寒山's) own description:

寒山自謂: "下愚讀我詩, 不解却嗤消。中庸讀我詩, 思量云甚要。上賢讀我詩, 把着满面笑。楊修見幼婦, 一覽便知妙。若能會我詩, 真是如來母。"

Ardy: "I think you should also study the poet's life and deeds, and the historical background when the poems were written."

Tienzen: For 'studying' a poem in a scholastic fashion, yes, we should know about the poet's life and deeds. But, for poetry itself, it must be 'independent' of its author. No, definitely not, the value and the vision of the poem must not have anything to do with the life and deeds of the author. We know the poem 《清明》 was written by 杜牧 (唐). But, without knowing who the author is, it is still the best of the best poem ever written.

清明时节雨纷纷, 路上行人欲断魂。

借问酒家何处有·牧童遥指杏花村。

Superficially, it is a very 'flat prose'. But its emotion is very, very deep, with many 'levels' of twist. The key for the Chinese poetry is of 'not saying out loud'. Knowing who the author is is a good knowledge. But, if a vision of the poem is 'depending upon' the author, it will be a very bad poem. If one does not know the author of the above poem, is that poem still the best of the best? Of course, it is.

‘不言’的方法為‘隱’，少言的方法為‘秀’。

These ‘不言’，‘隱’ and ‘秀’ have nothing to do about author’s life. After the author transfers his vision (from his life) into a poem, that poem must ‘**come alive**’ with its own life, no longer depending upon the life of the author.

The key (key, ..., key, ...) point is that the ‘poem’ must not be ‘author dependent’. Einstein invented (discovered) Relativity. But, as soon as the Relativity was written, it came alive as a ‘law of nature’, totally independent of Einstein. The validity of Relativity has absolutely nothing to do with Einstein. Of course, without Einstein, we might still not know anything about Relativity. But, can you understand the difference?

Ardy: “If a reader, not knowing what 清明 is all about, would they even comprehend the 斷魂 part? And all these 行人 where are they going?”

Tienzen: You are completely confused here. 清明 is not a background knowledge of the author as it is the ‘language’ used in the poem. Of course, this language is culturally based, a culture ‘background’ which is simply a ‘part’ of the language. You have confused the ‘culture background’ which is a part of language with author background which is case related only. In this thread, we have showed four (4) poems. Their poetic visions can be read out from the poems themselves, without the knowing about who the authors are. But my point goes one step further: the vision and the value of the poem ‘must not’ be author dependent, just the same as the validity of Relativity must not depend on Einstein’s big name.

Thanks for this kind of scholastic discussion, making the time spent with great value. Basically, I agree with all your points about the background knowledge (the more the better, indeed). But I concern about a fundamental issue, the ‘essential’ difference between poetry and essay.

Ardy: “A poem, however, reflect the state of mind of a poet, his experience, his realization and what have you. Of course, one can still appreciate the superficial value of a poem, the vivid landscape it portraits, the depth of emotion it conveys, but background knowledge can only deepen one’s appreciation, and become one with the poet.”

Tienzen: Yes (big Yes), every poem must be the 'heart and soul' of the poet (that is, the soul of his 'life'). But, as soon as that heart and soul is 'manifested' into words (a poem), it must have a **'life' of its own**, no longer depending on the poet's life-history.

Yes (big Yes), the reader of a poem must **become 'one with the poet'**, and this was the key point which I stated in my first comment. Paradoxically, the only way to achieve this is not making the reader to become the poet but making the poet to become the reader (as I said that the 'readers' of the poetry must be the poet (author) himself). That is, the 'life' of the poem must be 'universal', not depending on one particular person (a poet or else) anymore. Now, we know the difference between the poetry and essay. An essay can be agreed or 'disagreed' by the readers. A poem has no 'agreeing' issue but must draw the readers into poet's 'world', and the way to do that is making him (himself) to become a **'universal being' (that is, self/ego no more)**.

Hanna: "if one is a fan of a poet (or painter, or musician), it is usually worth looking at his life, if anything is known about it, because we know as Mr. Gong pointed out that the poet is talking about his own view, and perhaps we would like to see where that view is coming from."

Tienzen: How can anyone argue 'against' this, but this is beside the point. The more you know, the better. Seeing the beauty is one thing. Wanting to know more about the creator of that beauty is another thing. If the beauty of a beauty cannot be seen without the knowledge of who its creator is, is it a true beauty?

Ardy: "寒山子's alleged failure in life was not for lack of abilities on his part, ..."

Tienzen: By all standards, 寒山's career was not a failure. Thus, his admitting of those failures are not true failures but with a deep 'reference'. 寒山自谓: "下愚读我诗, 不解却嗤诮。中庸读我诗, 思量云甚要。上贤读我诗, 把着满面笑。杨修见幼妇, 一览便知妙。若能会我诗, 真是如来母。"

'This' 寒山 poem superficially talks about his career failures but his deep reference is definitely beyond that. By knowing that he was a Buddhist, we know that his reference is about the Zen. But, even without knowing he was a Buddhist, the poem itself still gives out the 'spirit' of seeking a higher level of substance as the Earthly life was all about over.

Hanna: "人问寒山道, 寒山路不通"

Tienzen: Excellent quote.

Hanna: "...but in English is forced strongly into one or the other of them."

Tienzen: This is a very good point. In Chinese, a poem normally has many layers of meanings. The true meaning of the above quote is all about Zen but I will not go into the details at this moment.

It is very nice to see that you have some good understanding about Chinese language. To ensure that you are truly understanding the 'essence' of Chinese language (not just a street-talking type), you should read, at least, two Chinese novels.

One, "紅樓夢": it is mostly 白話 (with some poetry sporadically in the chapters). If you are interested in reading it, you can use my book as a starting point (available at <http://www.chineselanguageforums.com/chinese-idioms/topic-t227.html>), and the link to the entire original text of "紅樓夢" is provided in it.

Two, '西廂記': the 'best' poetic novel. If you want truly to understand Chinese grammar (not the nonsense which fills in the bookstores), you must read it. I will give you the link after you review the 白話 version of the Chinese language.

Wilson: "I believe every serious student of Chinese Language, History and Culture should read the YiJing, DaoDeJing and the Analects but, I think each one individually deserves much more than the 40 hours mentioned in the article above. ..."

Tienzen: How true this is indeed! While most of Chinese natives read some excerpts of those three books from here and there, 99.99% of them does not read them in their 'entirety'. Worse yet, even if they wanted to read, they cannot truly understand the 'language' used in those books. Even the Chinese language teachers in both China and Taiwan know only about the 'street-talking' Chinese language, not the 'genuine'-Chinese language. It will be very difficult even for those Chinese language teachers to '**relearn**' the proper Chinese language. Thus, I have translated all three books into English. **By reading the English translation, they can then understand the true meanings of those verses.** My translations of those three books are available in my book {Bible of China Studies & new Political Science; US copyright # TX 8-685-690}.

Ardy: Good discourse on 寒山's poetry and about the Buddhism, and I will try to join in as soon as I have more time.

Tienzen: I gave a good score for Buddhism in my book "The Divine Constitution (ISBN 9780916713065,

<https://books.google.com/books?id=8MMzPwAACAAJ&dq=inauthor:%22Gong+Jeh-Tween%22&hl=en&sa=X&ei=9oDyT9z8E-PO2wWznf2fAg>

Scientia Salon is an international renowned webzine on philosophy and science, edited by Dr. Massimo Pigliucci (a biologist and philosopher at City University of New York). He just wrote an article about the Buddhist's logic and epistemology. I have made two comments there, a bit on the negative side from the epistemic viewpoint (not about Buddhism's great power of soul salvation). You might be interested in them.

The links for the comments are provided if you (the readers) want to read Dr. Pigliucci's original article and comments of other commenters. I, however, copied my own two comments below.

Comment one: about logic <https://scientiasalon.wordpress.com/2014/08/11/graham-priest-on-buddhism-and-logic/comment-page-1/#comment-5925>

Excellent article. It touches three very important topics.

1. What is logic? And, about the issue of ineffable.
2. What is religion in general, and Buddhism in particular?
3. What is mysticism (vs science)?

Pigliucci: {"... in Aristotelian logic, and particularly in two of its pillars: the principle of non-contradiction (contradictory statements cannot both be true in the same sense at the same time) and the law of the excluded middle (either something is true or it isn't, no third option available) ..."}
All laws are 'domain' dependent. Aristotelian logic is true only if its domain is a 'closed (totally closed)' system. Yes, many pseudo-closed systems can be artificially demarked. But there is no true-closed system in nature, and this is proved by the two Gödel incompleteness theorems, Church's undecidability theorem of formal system and Tarski's indefinability. Aristotelian logic is usable only in an artificially produced closed-formal system.

For a 'nature'-formal system, it will inevitably fall into the Gödel trap (processes), producing zillions (goes ad infinitum) 'contradictions' which are just as true as their counterparts. Thus, {...when a principle known as catuskoti ("four corners") was being formulated. Here is how he explains it: "[catuskoti] insists that there are four possibilities regarding any statement: it might be true (and true only), false (and false only), both true and false, or neither true nor false.}, this catuskoti is in principle not different from the Aristotelian logic, even if it divides its logic-space into zillions (millions or billions) outcomes.

In the book "Linguistics Manifesto, (ISBN 978-3-8383-9722-1)", the 'linguistics'-space encompasses three parts (tiers).

- a. A formal system: Aristotelian-type logic is useful.
- b. A Gödel process: ruled by paradoxes (Russell paradox, Kurt Grelling paradox, etc.). The 'principle of complimentary' rules (yes and no are separate entities).
- c. The 'Life' system: **swallowing all paradoxes** (contradictions). The 'principle of immanence' rules. The ad infinitum Gödel process is stopped by this 'Life'-process. Note: the bio-life sphere is the 'smallest' Life system while the 'linguistics'-universe is the largest Life-system.

What is logic? **The Life-process is the ultimate-logic.** This issue was described in detail in the book “Linguistics Manifesto”, and thus I will not go into the detail here. Now, the next issue, the ineffability, is advocated by, at least, four schools.

One, the current mainstream physics community: the **anti-realism** — anything which cannot be tested is not real and must be ineffable (see, <https://www.quantumdiaries.org/2013/12/06/paradigm-shift/#comment-1686299931> and <https://www.quantumdiaries.org/2013/12/06/paradigm-shift/#comment-1686299925>).

Two, the Buddhism, especially the Zen tradition: which claims that the ‘final’-truth is reachable by ‘intelligence’ but is un-describable by ‘languages’.

Three, the BIV argument: at least one issue is unknowable in a ‘closed’-system.

Four, the solipsism-nonsense.

Again, in the book “Linguistics Manifesto”, it has proved that ‘intelligent-sphere’ is only a subset of the ‘linguistics-universe’. That is, anything is reachable by intelligence is describable by linguistics. Instead of repeating that argument, I have shown a different ‘proof’ in some of my previous comments at this Webzine: the **‘linguistics universe (encompassing the logic sphere, math-universe and the metaphysical possibility-universe)’** is only a subset of the ‘physics-universe’. This proof consists of two parts.

Part one: the base of the ‘physics-universe’ must be ‘timeless (eternal) and immutable’.

Part two: the ‘timeless and immutable’ must go beyond as concepts of philosophy and theology. They must be physics-processes (graspable and measurable).

In fact, there are two types of physics: the **‘nature physics’** which rules this universe, and the **‘human physics’** which is discovered by human endeavors thus far. If some part of the nature physics is forever beyond the reach of human effort, it is still an ontological ‘reality’ there, keep ruling this universe. As processes, they must ‘produce’ products.

In the ‘human physics’, we have discovered a lot, yet with many open questions. On the other hand, for something to be the ‘base’ of the nature-physics, it not only must ‘reproduce’ all the known ‘human physics’ but also must answer all the open questions. I have shown some of those ‘products (product, ..., products, ...)’ at this Webzine many times. I will give a more precise info here.

One, one of the product for the ‘timeless process’ is the Alpha equation (see, <http://rationallyspeaking.blogspot.com/2014/01/sean-carroll-edge-and-falsifiability.html?showComment=1391399941430#c7928983959769516299>)

Two, one of the product for the ‘immutable process’ is the string-unification (see, <https://scientiasalon.wordpress.com/2014/05/22/my-philosophy-so-far-part-ii/comment-page-1/#comment-2432>).

There is a big difference for understanding between ‘products’ and ‘processes’. The processes of making car or airplane are not readily understandable by the laymen. But everyone can learn to drive a car or ride an airplane easy. The two ‘products’ above can be understood by every 8th grader. When these two products (Alpha equation & string-unification) are understood, we can then go one step further to discuss the processes. From these two processes, we can prove the followings:

A. All complex systems (linguistics, logic space, math-universe, metaphysics-possibility-universe, etc.) are only subsets of the physics-universe.

B. All issues which are reachable by intelligence are describable in linguistics. In fact, there is no ineffable thing (including the conception of God) in this universe.

Comment two: about mysticism, <https://scientiasalon.wordpress.com/2014/08/11/graham-priest-on-buddhism-and-logic/comment-page-2/#comment-5994>

PeterJ: "Ah. Okay SciSal. I read the sentence as it stood, and for this I apologize profusely. Often this remark is made and meant as it stands, and it often prompts me to say something stupid and ill-advised as I did above. Sometimes I am amazed by the idiocy of my own posts."

Good. I was not planning to discuss the mysticism issue. Now, I think I must.

PeterJ: "This is a laugh. So, the whole of mysticism is nonsense? Case closed then. There would obviously no point in doing any empirical research. Strange how the practice is all about knowledge but produces none. You'd think a billion meditators would have noticed by now. ... I would agree, of course, that the knowledge gained from meditation is additional to that gained through logic, math and science, Indeed, that's the point of it."

One, yes, mysticism by 'definition' is nonsense.

Two, meditation will definitely help a 'learned'-person to get a clear-mind to think issue through. Meditation will definitely not help an 'uneducated'-person gain one single 'bit' of epistemic-knowledge.

There are two types mysticism in Buddhism.

Frist, the mystic-stories: those stories cannot be experienced by any nonbeliever and no way to be demonstrated by believers, such as the detailed 'description of hell'. By all means, these 'nonsense-stories' are REALITY in this universe as the '**linguistic-facts**'. When a nonsense-story is told, it becomes a reality of this universe, and it can actually 'live' in many persons' mind and memory (that is, actually touchable). This first type of mysticism shows **the 'power' of linguistics which is not bound by any type of 'logic'**. Many illogic sentences are perfect sentences, such as,

The colorless green

The married bachelor

The living dead

The non-zero zero

The bad goodness

Etc. to ad infinitum

Second, mysticism is used for claiming a 'super-truth' without any supporting evidence or any supporting 'description'. The ineffability is the copout for hiding its 'ignorance'. The math-conjecture is a kind of mysticism, as its proof is unknown. **This math-mysticism hints that its claim is true although its proof is not available**. Many mysticisms try to play the same role as math-mysticism, claiming a truth without the ability to give any proof. By all means, this type of mysticism is nonsense by definition.

Buddhism as a 'great' religion, it comforts many souls in the world. While there are many different traditions in Buddhism, there is only one Buddhism-theology, depending on its methodology, the way of 'searching' the ultimate-reality (UR), and it is the way of 'negation'. It starts at the place of where one is currently 'standing'. Is my desk the UR? No, then throw it away, the process of 'emptying'. **The Buddha's way is 'emptying' anything which is not UR.**

Thus, emptying the treasures, emptying the family, emptying the society, emptying the humanity, and finally emptying his own soul. Finally, he reaches the state of 'Nirvana'. Yet, if he gains the nirvana, he is doomed. He must also empty out that nirvana. After a while, the Buddha got tired and he knew that this 'emptying' nonsense must end at one point. So, he must accept that the 'largest-emptiness' is the UR. Of course, at the UR, it has the highest peace, highest happiness, highest love, highest knowledge, highest 'everything'. What are they? They are way (way, ... way...) beyond the 'description'. **The truth is that he (the Buddha) did not know anything.** And, this is the Buddha's MYSTICISM which knows absolutely no modern knowledge (no modern math, no modern chemistry, no modern physics, no modern biology), not knowing any modern knowledge, period.

Let Buddhism does its best, comforting billions of souls; in the past, now and in the future. Don't pretend it knows any modern knowledge; it did not, does not and will never be.

Dr. Pigliucci's article is an excellent piece on this issue, and you might want to read it yourselves.

Hanna: "Thus my immense gratitude for your contributions."

Tienzen: Thanks for your kind words. Buddhism is a big issue, and it had tremendous impact on the Chinese language, not just as a background info but with a completely new style of Chinese sentence structure both on the translated sutras and the stanzas. Sutra was the first true 白話 (verbal) writing structure in the Chinese written tradition. Stanza is similar to Chinese poems in style but is also totally 白話 in essence (without the spirit of Chinese poetry).

My book "The Divine Constitution" is a renowned theological book, reviewed by the most prestigious religion/science journal (Zygon: Journal of Religion and Science), available at (http://www.zygonjournal.org//issue1999_4.html), but the article is behind a pay-charge wall).

A big chapter of that book is about the Buddhism. If you are interested in this type of issue, I will discuss it in due time. At this thread, I would like to talk a bit more about Chinese poetry which is a very important part of Chinese language.

In general, Chinese poetry has at least two layers: one, the written words; two, an inner 'world' of the poet. In practice, these two layers are described with three steps.

- A. Description of the Earthly world
- B. A hint of **turning** (this is the 'key' of the poem)
- C. The hints of the inner world

Just use the following poem as an example:

清明时节雨纷纷，路上行人欲断魂。

借问酒家何处有，牧童遥指杏花村。

清明时节雨纷纷: 清明 is the day for family-reunion with the deceased family members. It is in a rainy season but still often lands on a sunny day. This first verse simply says that special day is raining.

路上行人欲断魂: in those days (in Tang dynasty), people won't go out in the rainy day in general. Now, there are many people walking in the rain, and their business is, of course, for this very important reunion. 欲断魂 can be read in two points: one, they are fighting the rain; two, they are sad about their deceased family.

The two verses above are the part (A), the description of the Earthly world.

借问酒家何处有: this is the part (B), the turning point. The 'key' word is 借问. 问 (ask) is a 'neutral' word; one can ask parents, friends, etc. But, 借问 can only be used when asking answers from a '**stranger**'. Now, the poet pointed out that he himself is a 'stranger' at this place; that is, he is a traveler. So, he is definitely not going to have a 清明-reunion. At 清明-reunion, people share and offer the wine (酒) to the deceased. He then wants having wine too but can only get at bar (酒家), not at the family's home (the tombs). This verse shows very clearly with three points.

One, he is a traveler, very lonely.

Two, he cannot reunite with the family (living or dead) on this very special day.

Three, he still wants to get the wine to go through the reunion in spirit or get drunk to cover his loneliness.

牧童遥指杏花村: wow, this is it. This makes it the best poem in the whole world. First, the 遥指. 遥 means far away. Is it far? Yet, 指: if a place can be pointed out with 'finger', it is not too far after all. Then, why is it 遥? It is very 遥 in spirit. For a traveler, he has used his second-, third-, ..., nth-winds. Every additional step is 遥, a total exhaustion both physically and spiritually. Yet, there is 牧童 (the boy herding the cow), that is, the life (living) goes on on this rainy 清明 day.

With the total loneliness, total exhaustion on this special day, the life goes on and after all there is a lively village (杏花村) which is a finger-pointing away. After all, he is not alone and is still vividly alive.

From this poem, it is clear that there are two key points on Chinese poetry.

One, the vision of the poet or the soul of the poem must not be said 'out loud' (explicitly).

Two, the poet himself is the **narrator who must not be 'seen'**. This is the only way for a poem having the 'universal' value, not depending on one special 'personality'. This was my point which stated in my previous comments: while knowing the author of poem is a good knowledge, the value of the poem must not be linked to that knowledge.

For this 清明 poem or the previous poems of 寒山 and others, the poetic visions must not depend on who the author is.

Hanna: "These are the barriers we must overcome when trying to understand poetry in another language. Knowing the language is not enough. Poets do not use language to tell a story, but to create a picture and a feeling in another's mind. ... The third line, the **turning**, is most important of all for my understanding, ..."

Tienzen: The language and culture barriers are true in most cases among almost all languages. But this is not the issue in this case. For 99.9% of Chinese natives, they can recite this poem hundred times over and still not be able to catch the 'turning' point because they do not know (never learn and never be taught) the essence of Chinese poetry.

In Chinese poetry, you can hardly find the word 'I' in any of the proses. The key is that '**I (the ego) must disappear**' in the poetry as poetry stands for 'universal'. Then, the second key is the artistic ability: showing a great poetic vision 'without' saying out loud.

Today, every Chinese becomes self-centered, which was reflected even in the discussions among us. But the Chinese culture emphasizes the **egoless self**. There are a few ways to express 'I, the self' in Chinese.

One, 自: this is a pictograph root for 'nose'. But it does not depict 'nose' but is denoted as 'self', as someone pointing to his 'nose' to express about himself. This is a '**neutral**' word for 'self'.

Two, 我: it is 手 (hand) + 戈 (spear). A person who holds a spear can defend for himself, not of slave. So, 我 is the one who has dignity, not a slave.

Three, 台: 厶 (great ability, such as 能) over 口 (a man always has a 口, here means a person). So, 台 is a self with great ability or power. In 湯誓, it said "吾台小子", this 台 means self (the 湯誓). But today, it is 'borrowed' to express the 'respect' for someone with great ability, such as, 兄台, 台端, etc. Again, giving up this powerful self, and using it to express the 'respect' to others.

Four, 己: 一 (Heaven) over 亡 (disappear). Who 'disappear' under heaven is a 'self', must be egoless.

Five, 吾 = 五 (five) over 口 (mouth, means a person here): only with a group people (5, at this case), the one (the self) can be truly surviving.

So, the individualism and individual rights are the key in the West while **egoless-ism and respecting others (otherness-ism, 大我)** is the key in Chinese DNA. This egoless-ism is elevated to the zenith point in Chinese poetry. As 99.9% of Chinese natives are now not knowing these, they are not doing any better than you on reading those poems.

Hanna: "Sad to hear about the 99.9%. I'm afraid it's much the same in the English-speaking world. ... Yes, they require a little bit of work, but only until you become used to the language they use, and the construction rules. Then each poem becomes easier to comprehend, and soon the treasure boxes open."

Tienzen: Yes, for English poems, they require a little bit of work, and then soon the treasure boxes open. But for Chinese, it is in a completely different situation. Chinese language has been severely damaged after the May 4th movement. Before that time, the literate rate in China was about 15%, but all those 15% did know about Chinese written language. Today the so claimed literate rate is over 85%, but 99.99% of these so-called literate people cannot read the 'Classic' language anymore. Yet, most of those people proudly claim that those 'Classic' language is the shame of Chinese language. How sad!

The ignorance of the contemporary Chinese natives is not their own fault but the tragedy of the **stupidity of an era**. The greatness of Chinese language was shamefully destroyed. I will show you one simple case.

Now, 后 is used for 後. 後 is composed of three roots { 彳 (small step, action), 彡 (small), 攴 (walking slowly) }. So, 後 depicts and connotes '**walking behind someone slowly**'.

The root 攴 (walking slowly and comfortably) is in many words, such as, 愛, 憂, 夏 etc.

The top radical of 后 (queen) 尸 is 乚 (入, enter into) turned 90 degree left. So, 后 is 入 on the top of 口. In the entire Chinese system, 口 (not 囗, enclosed area) means 'mouth' but with two exceptions: in 石 (it is a pictograph of a small stone); in 后 {it depicts the vagina of the queen}. By all means, it is not about pervert but is signifying the '**motherhood**' of the Empire. 后 directly depicts that the king is entering into queen's vagina, making the 'Long live the Empire'. Chinese was not afraid of making the point clear, the bloodline of the Heavenly ordained lineage via this supreme 后 action.

In the Empire, the king's court is 朝廷, in the front of the palace (前朝). Behind the 朝廷, it is 后 palace (后宫). 朝廷 (the front part of palace) is the place for king to meet with all ministries; that is, all ministries are the opposite of 后, and they are called 司. 司 (司) is the flapping of (后) 180 degrees horizontally.

Now for heaven's sake, what is the reason to use 后 to replace 後? This kind of ignorant and stupid works has ruined the Chinese system, making the greatest to become the stupidest. What a shame!

Yet, none of the contemporary Chinese natives feels a shame about it. It is in this perspective; the situation is much different from any other languages. But now, the truth is out, and this stupidity will eventually be removed, amen!

Hanna: {Why is there no university in the world using your system?}

Tienzen: Please read the article {The lying and plagiarism on Chinese etymology: (誤人子弟); at <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-five-jeh-tween-gong> }.

Note: for this book, I am copying that article here.

The lying and plagiarism on Chinese etymology: (誤人子弟)

It is a historical FACT that China launched simplified character system in the 1960s for the reason that the traditional character system was viewed as dog turds (the worst language in the world and as the culprit for China's demise) by both all great Chinese scholars and all Western sinologists at that time (see <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-one-jeh-tween-gong?trk=mp-reader-card>). In 2009, Mr. 章新勝 (中國教育部副部長, Vice Secretary of the Department of Education of China) put up the last fight to defend that launching the simplified was THE greatest political achievement of the PRC (Peoples Republic of China). See the news clip below,

首度回應恢復繁體字建議

副教長：須依法推廣簡體字

大陸新聞組 廣州13日電

教育部副部長章新勝、中國人民大學校長紀寶成、廈門大學校長朱崇實等人12日針對政協委員多次提議的「恢復使用繁體字」的建議，在北京受訪，新快報報導，章新勝首度開腔，表示「語言文字有法可依，教育部得依法行政。」

「我個人認為，我們國家有語言文字的法律，應當依法辦事。」針對恢復繁體字的建議，紀寶成「投出反對票」。據報導，他說，簡體字是中國文化的一個進步，它對社會經濟的發展、對全民素質的提高發揮巨大的作用。孔子學院在教學中當然也要使用簡化字。

報導指出，紀寶成認為，繁體字是一種歷史，現實當中，比如說在書法、藝術上可以寫繁體字。但是從象牙塔走到市場時，簡體字要方便得多、好得多。「所以，我覺得國家應該繼續推廣使用簡體字，依法推廣使用簡化字。」紀寶成說。

朱崇實認為，簡體字的推廣，可能是中國社會發展最大的進步之一，簡體字使中國文盲數迅速下降。因為簡體字，讓人們識字、認字方便許多。

報導稱，教育部副部長章新勝最後說：「語言文字有法可依，教育部得依法行政。」

近年來，社會各界對國家是否要恢復使用繁體字的問題，一直存在爭議。報導說，去年全國兩會期間，宋祖英等21位文藝界委員聯名遞交一份《小學增設繁體字教育》的提案，最終提案沒有被通過。

今年兩會期間，全國政協委員潘慶林又「舊事重提」。他提出，建議全國用十年時間，分批廢除簡體漢字，恢復使用繁體字。但全國政協委員、中學校長張群認為，現在簡體字已經客觀存在了很多年，在人們的學習、生活中根深蒂固，並沒有出現什麼問題，突然要推倒重來，絕不是一件簡單的事。

「嫦娥一號」總設計師：.....

「中國尚無載人登月計畫」

大陸新聞組 北京13日電

印度日前宣布在2020年完成載人登月任務，中國太空專家「嫦娥一號」繞月衛星系統總指揮兼總設計師葉培建表示，中國目前沒有任何載人登月計畫，雖然中國已有繞月飛行發射和載人經驗，「但我還不敢說我們能在2020年完成登月。」

北京「新京報」轉述，葉培建對印度是否能實現這種計畫表示了個人懷疑。他說，印度宣布2020年登月目的是想在載人登月上超過中國，以凸顯自己是一個大國。根據中國探月工程三步驟的規畫，中國將在2012年左右實現月球軟著陸探測自動巡視勘查，將以「嫦娥三號」執行任務。

匪雷·經流各機巨創舉動機

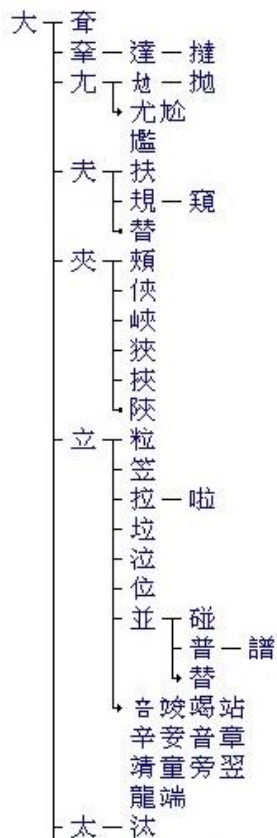
That is, no one in the world around the 1960s knew that the traditional Chinese character system was the only perfect language (with 100% axiomatic system) in the world. But now, everyone is talking about 'Chinese Etymology' (a 100% axiomatic system) suddenly, after the publication of my books.

胡適, 錢玄同, 陳獨秀, 瞿秋白, 魯迅, 郭沫若、蔡元培、吳玉章、林伯渠 were the greatest scholars (especially on Chinese philology) in modern China (in the 20th century). Do any of those who are discussing the 'Chinese etymology' know any better and more than those great scholars? No. In fact, all of their talking (including the **Wikipedia**) about 'Chinese etymology' is wrong.

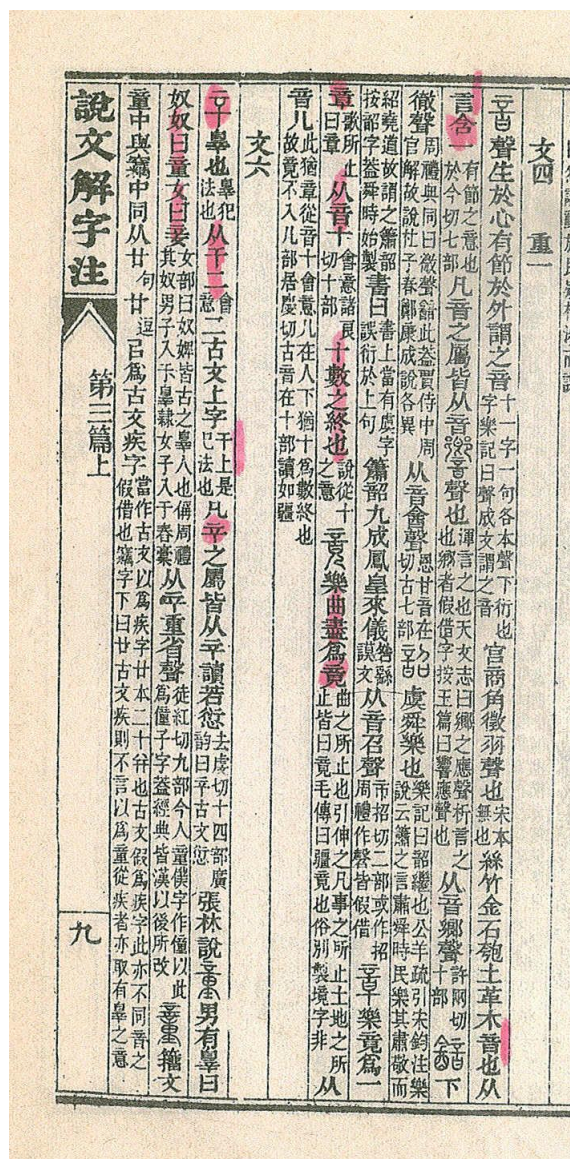
I will not waste my time on those ignorant and erroneous sites and blogs. I will just use one very prominent academic site as an example. Many (including many Chinese language teachers, both in China or elsewhere) said that zhongwen.com (managed by Dr. Richmond Harbaugh, Professor of East Asian Languages & Cultures, Indiana University) is one of the best sites for understanding the ideas and pictures behind Chinese words. Clicking on any character in the Zhongwen frame will open a new window to where components of the word being studied can be researched.

I checked out that site (<http://zhongwen.com/>), and the genealogy (etymology) of every (all, no single exception) character is wrong, as Dr. Richmond Harbaugh looks the characters via **topology** (the shapes) only without truly knowing the etymology. When radicals in words are identical in shape, they could be completely different roots (with different etymology). I am showing just seven examples here.

One,

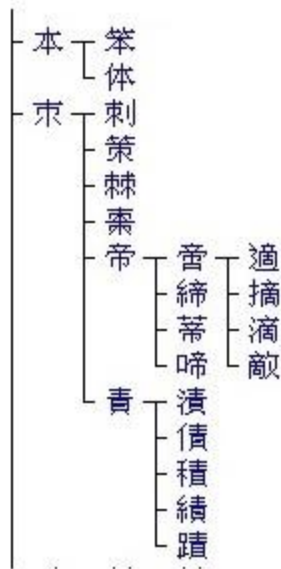


In this chart (from Zhongwen), it shows that (龍, 辛, 妾, 音, 章, 童) has the radical of 立 (standing), the same as the words of (粒, 垃, 拉, 泣, 位, 並). And, this is totally wrong. In the words of (龍, 辛, 妾, 音, 章, 童), they have the radical of 𠂔 (violating the will of heaven), not 立 (standing). Often, two different roots can have the identical topological shape in words (see the mutation of roots, <http://chineselanguageetymology.blogspot.com/2011/05/mutations-of-chinese-characters.html>). See 說文 (So-Wen) below for the root 𠂔.



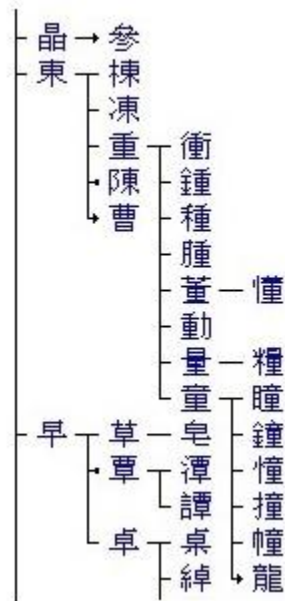
One error is fine. But Harbaugh is wrong on each and every of his character genealogy chart. I am showing six more below.

Two,



Again, 帝 (emperor) has the root 辛 as its top radical and has nothing to do with 束 (木芒, the thorn of the plant) which has nothing to do with emperor. 責 has nothing to do with 束 neither, as 責 is 主 over 貝.

Three,

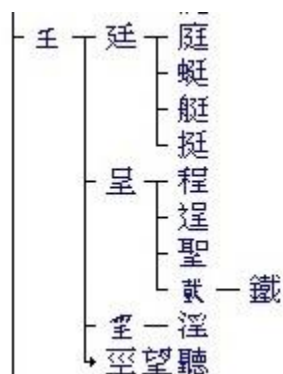


No, there is no 東 (East) in 重 (heavy), 童 (child), 曹 (colleague, jurors). 曹 is 一 (one or unite) over 曲 (a basket) over 曰 (intelligent speaking) = the opinions (in the basket) is united.

Four,

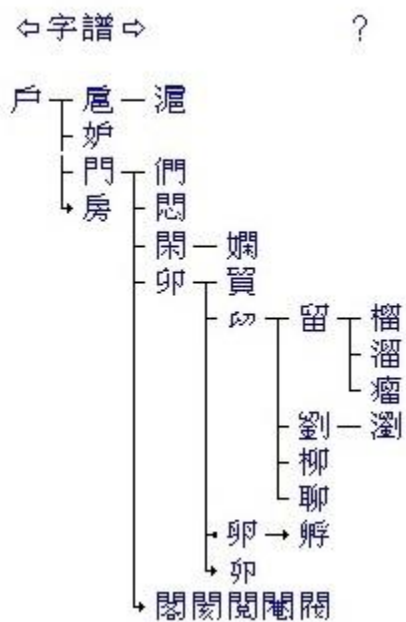


Five,



No, 𠄎 has nothing to do with 𠄎.

Six,



No, 卯, 卯 have nothing to do with 門 (door)

Seven,

月 明 盟 萌
朗 有 望 服
期 朔 朝 閒
俞 前 朧 朦
霸 朋

Simply, each and every Harbaugh's character genealogy is wrong in terms of etymology. Being wrong is okay. But teaching students wrong while claim to be right is not okay. Claiming that it is a great memory device is okay. But claiming that it is a correct etymology or genealogy is not okay.

Dr. Harbaugh wrote (In June 2011), “Despite these unparalleled achievements, many people in the last century viewed Chinese characters as inferior to the more purely phonetic writing systems of Western languages. As a result, **China nearly decided to abolish characters in the 1950s** and even now most Chinese are not taught the rich tradition behind their writing system. This website counters the simplistic myth of character inferiority by translating traditional Chinese character etymologies into English to show how Chinese themselves have used and understood the symbols they created. ... While Chinese characters are often thought of as overly complex, in fact, they are all derived from a couple hundred simple pictographs and ideographs in ways that are usually quite logical and easy to remember. ...”

1. In the last century, Chinese characters were viewed as inferior to Western languages.
2. In the 1950s, China nearly decided to abolish this traditional character system.
3. Even now, most Chinese are not taught the rich tradition behind their writing system.

1. He possesses the knowledge that Chinese character system is quite logical and easy to remember.

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2. His website counters the simplistic myth of character inferiority by translating traditional Chinese character etymologies into English to show how Chinese themselves have used and understood the symbols they created.

Note (by Tienzen Gong): "How Chinese themselves have used and understood the symbols they created" has led to the 1950s movement in China of despising Chinese character system. With that old knowledge, no one in China during the past 2,000 years views the Chinese character system as an axiomatic system.

In his website, Dr. Harbaugh tries to counter the simplistic myth of character inferiority ... by showing how Chinese themselves have used and understood the symbols they created. No, with the old school way, he cannot get an understanding any different from those great Chinese philologists in the 1950s. He is either making a claim of new knowledge without a new understanding or is speaking about someone else's work without giving the credit to the source. A more detailed discussion about this is available

at <http://www.chineselanguageforums.com/asking-questions/how-about-the-zhongwen-com-t40.html> . We know that every (all, not a single exception) his etymology chart is wrong, and I have shown this fact in the previous section.

Publishing the wrong Chinese etymology by many Chinese teaching blogs does huge harm not only to Chinese reputation but has done students in a big way.

No, no one knew anything about the correct 'Chinese Etymology' before the publication of my books. The greatest way of learning Chinese characters (besides the rote memorization) is by using the Mnemonic device, which is not etymology. Without knowing the true etymology, the mnemonic device could be very helpful. But the correct etymology is, in fact, the best mnemonic device; that is, all those old mnemonic device teaching books should be abandoned now.

I have compared the three most popular mnemonic device books with the correct etymology.

One, "Remembering the Hanzi", written by James Heisig and Timothy Richardson; available at <http://chineselanguageetymology.blogspot.com/2011/04/mnemonic-device-joke-in-learning.html> .

Two, "Cracking the Chinese puzzles" by T.K. Ann and "Chinese characters" by Leon Wieger; available at <http://www.chineselanguageforums.com/asking-questions/t-k-ann-and-leon-wieger-t124.html> . The following is a brief conversation about Ann's work.

Dear Mr. Tienzen

I strongly agree with you that Richard Sears' work has no merit as etymological work. I did not try to make him a paragon and only referenced to his website to show the Bone-shell picture for exactly the same was in T.K. Ann's book. T.K. Ann's etymology in its turn (though as a trial process during which opinions "fermenting" like wine) has some etymological value proved by derivatives of 曹 cao2 for many of them have connotation of trough and fermentation. This is the only point concerning this character I tried to underline. Maybe I am wrong so please correct me. Thank you. pietymoon

From Tienzen: You have hit the key button, the genetic analysis. For any axiomatic system (especially a root system with a genealogy structure), it can be analyzed with a genetic-like analysis. In system engineering, this is called reverse-engineering. Thus, this genetic-like analysis is a global principle, applicable in many disciplines. However, there are some special details on this genetic analysis.

1. Law of inheritance --- the descendants of a gene will inherit that gene. Thus, by analyzing the traits of the descendants, we can identify their common parental genes.

2. Law of expression --- a gene can have many different expressions. While the toenail cell and the brain cell carry the identical genes, they are two different expressions.

3. Law of high-level expression --- a toenail cell can express a function of digging the ground while the brain cell can express a function of intelligence.

4. Law of expressed cell --- an expressed cell cannot return to its unexpressed state, a stem-cell. So, a toenail cell can never become a brain cell although it has the identical gene to the brain cell.

With the above understanding, we can analyze your (Ann's) argument about the word 曹.

a. 曹 is a composite (a cell), not a gene. Its genes are 東 and 臼 in Ann's etymology.

b. 曹 has the expressions as trough or fermenting.

With the law of expression, 曹 can have different expressions, as trough or as fermenting. With the law of expressed cell, the trough 曹 and the fermenting 曹 is not interchangeable. Yet, both expressions do not fit with the cell 遭, that is, a third expression is needed.

I do not know how the genes of 東 and 臼 express as trough. However, I accept they do for the sake of analysis. Yet, how can they express as fermenting? Wait, we might have made a mistake. Fermenting is a high-level expression, the expression of trough, not directly from 東 and 臼. Well, I accept this too, again for the sake of analysis. But, what kind of expression from 東 and 臼 to get descendants as 遭 or 嘈.

In my etymology of 曹, there are two clearly identified genes.

1. the consensus (meaning a unison or coming together, identified by 一, as 合而為一, combined into one)

2. a group (jurors, meaning colleagues, identified by 曲 and 臼, opinions are placed in a basket)

So, 槽, a wooden trough gathering (coming together) a group together, such as 馬槽, 水槽, etc.,

漕, a group coming together via water, such as 漕運,

嘈, a group runs mouths together, could be very noisy,

糟, in wine making, a pile (group) of rice becomes wine after sitting together under some certain nature conditions (note: fermentation is an automatic process in nature under some conditions),

遭, people (more than one) meet (coming together) during travel.

In comparison,

a. The genetic expression in my etymology is direct; Ann's is not.

b. The genetic expression in my etymology is consistent; Ann's demands different expressions.

c. In word form, Ann's needs to invoke two processes (fusion and omission) while mine is a direct read.

Thus far, I have analyzed this case with three principles.

i. system consistency

ii. genetic analysis

iii. Occam's razor.

These three are global principles, applicable in many (in fact, all) disciplines. A global principle is much more powerful than any local principle which applicable only in one discipline. Yet, most importantly, the Occam's razor is the final judge, the king, the emperor. For two spider-men, Mr. A got to the top of a building with using only one hand while Mr. B used all two hands and two feet. Although both of them completed the job, Mr. B is the loser, cutout by the razor right the way. For two designs which perform the identical job (function), DA costs \$100 while DB costs only \$10. DA is cutout by the razor right the way as a crap. Perhaps, these two examples can make a non-scientist to understand the power of the Occam's razor, being the final judge. With Occam's razor, which one is a crap is very clear now. However, if you still cannot accept the idea of Occam's razor, I will go one step further by using some local principles.

In Chinese culture, there is some very special meaning for the numbers (1, 2, 3 and 4). Laotze said, "1 begets 2, 2 begets 3, 3 begets all". That is,

a. "1" is an **identifier**, identifying an entity, such as, 木 (tree), 口 (mouth or a person), 火 (fire), 水 (water) etc.

b. "2" is **intensifier**, intensifying the quality of an item, such as, 林 (many trees), 炎 (big fire), etc.

c. "3" represents "**perfection**", such as, 森 (forest), 淼 (flood), 品 (normal or standard), etc.

d. "4" represents "**corruption**", such as, 囂 (rude), 葬 (bury, with 4 grass), etc.

This 3 to 4 transformation is one key concept in Chinese philosophy, **after perfection comes corruption** (物極必反). With this understanding, Ann's 曹 has two 東 as its roots (genes).

Thus, this 東 gene is intensified which must overpower the other gene 曰 (intelligent speaking).

With an intensified 東 gene + 曰 (intelligent speaking), it is very difficult to reach the final

expression of 曹 without making a long and tortuous story, and it was what Ann did. After all, the 東's expression is clearly defined. Without a great twist, 東 東 曰 cannot become 曹 (colleague). Of course, if 曹 is only an ad hoc symbol without any internal logic, then all the analyses above are meaningless. Otherwise, Ann's etymology on 曹 is simply a crap. Furthermore, we are talking about a system, not just one word. In this system, are there genes for trough and fermenting? For fermenting, there is a gene for it, the 酉; everything fermenting will carry this gene. There is also a gene for making a trough, the root 凵 for the words 凵, 函 or 皿, or the root 匚 for the words 匚 or 匱. They both are containers; one has the opening on top, the other on the side. A word for trough can be easily using the radical 皿 as its base. Why abandoning the existing genes in favoring of making up something new? After all this something new did not become a new base (gene) for any other words.

By comparing those three books (of a mnemonic device), one will easily reach two conclusions:

1. The correct Chinese etymology truly produces the only perfect language in the world.
2. By using the correct Chinese etymology, Chinese written system can indeed be mastered in 90 days by any 10-year-old American kid (learning it as the second language).

With these two conclusions, anyone who is still teaching kids via the old school way is totally wrong to his/her students (誤人子弟).

The following is a discussion at Yahoo!Answers.

From Anonymous, {{Question:

For a few weeks, I have been looking into the issue of learning Chinese as the second language. I have investigated the following issues.

1. Chinese (especially the written) is so damn hard, and this is a universal consensus. There are thousands of sites discussing this topic.

2. One young American claimed, "Mastering Chinese Written Language in 90 days!"

I have searched the web. I found that site which provides good supporting info for his claim, such as,

- a. It was done openly, in front of many newspaper and TV reports.
- b. It was reviewed by Taiwan government.
- c. It was reviewed by many American universities.
- d. I cannot find any negative report on it on web.
- e. With the key word "Chinese etymology", it is on the first page on many search engines.

3. Trying to learn that methodology from universities, I cannot find any university which teaches that methodology.

Question --- if it is a proven methodology (not negated thus far), why is it not used by educators? Why let the young students keep doing the old way and face the lessons as the damn hard subject?

Additional Details:

Jeffrey said, {"Just because one person could do it, doesn't mean it's a proven method for the masses. There's other factors, like maybe he was a savant and had perfect memory so that he only had to look at the character once and he could remember the strokes, the meaning and pronunciation."}

This was the view of Dr. Chris Golston (Chairman of Linguistics Department, California State University at Fresno). Then, the Provost, Dr. Jeri Echeverria, made apology on that view on the behave of the university. Those documents are available at

<http://www.chineseetymology.com/response.php>

Jeffrey said, {"Did it say how he learned? ... Maybe he doesn't quite know how to explain what his methodology was, and the professors don't know how to replicate it."}

The key of that claim is all about the methodology which is discussed at

<http://www.chinese-etymology.com/exhibite.php>

Answers:

From Seeker: {Chinese writing is based on simplify art representation of picture, and combination of those picture. If you find a better way of writing those character, I think people should change it, not stuck in stone age.}

From Maxijun: {To be honest, Chinese is a one of the most difficult language in the world. But it is not so difficult that you cannot learn it! As a native Chinese, I think Chinese can be conquered when you learn it systematically and use it in daily life. What is your opinion on this?}

Calista: {Is this story widely known by the academic community?}

For the entire discussion, {see

https://answers.yahoo.com/question/index;_ylt=AsCBOaax_h3A9SE0Uzvw4voazKIX;_ylv=3?qid=20110616122025AA8jm9H }

}}

From Tienzen: {Jason's work was reported widely by the Chinese media, (see

<http://www.chineseetymology.com/2009/10/06/june-17-2008-news-conference>) and the new Chinese etymology were provided to many presidents of American universities. For the list, see <http://www.chineselanguageforums.com/general-discussion/is-it-wrong-to-the-young-students-t36.html#p211> and <http://www.chineselanguageforums.com/general-discussion/is-it-wrong-to-the-young-students-t36.html#p273> .

Many reply letters from the presidents of American universities are available at

<http://www.chineseetymology.com/2009/12/08/us-universities> . The following is one example.

HARVARD UNIVERSITY

OFFICE OF THE PRESIDENT

MASSACHUSETTS HALL
CAMBRIDGE, MASSACHUSETTS 02138

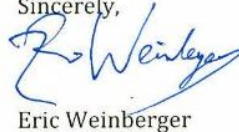
October 17, 2008

Mr. Henry Miles Gong
PO Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for your letter to President Faust regarding your and your brother Jason's method of learning the Chinese language. I am sharing your information with the Department of East Asian Languages and Civilizations for their possible interest.

Sincerely,



Eric Weinberger

kenny: {Seemingly, there are strong proofs on Gong's claims. However, I do not think that the Western institutions will care about this issue. Let me make a bet: "Both Dr. Richard C. Levin (Yale University) and Dr. Drew Gilpin Faust (Harvard University) will not care for this educators' conscience and karma issue (誤人子弟), raised on this thread. There will be no action from either one of them on this before the end of this year (December 31, 2011)."

From Tienzen: A good friend sent me a link of an article {Dead in Translation – The Attack On Asia's Socio-Cultural Originality, <https://www.globalresearch.ca/dead-in-translation-the-attack-on-asia-s-socio-cultural-originality/30747> } in 2012. From Qingming Jie (清明節), the author described the "attack" on Chinese culture by the Westerners.

He wrote, {"Accordingly, German translations of Chinese key concepts are, and undoubtedly always will be, utterly misleading, if not outright diminishing East Asia's socio-cultural originality. Same is true in English. ...

Many Westerners cling to the superstition that the Chinese are superstitious. Some long noses may even believe that the Han still use oracle bones to communicate with their ancestors or ask

them for signs of approval for marriage or immigration to the U.S.A. They also believe that the Chinese eat dogs and reuse tea bags. Ok, they do reuse tea bags. But the rest, bear with me, is grossly exaggerated. ...

Allow me to close with an anecdote. The scholar Albert Grünwedel spent his productive life translating the entire Sinitic tradition into the Germanic-biblical one, then went crazy and committed suicide. End of anecdote.”}

I read his article twice but still unable to know his true point.

1. Is he trying to warn Westerners? He wrote, “Loyalty for family isn't particular keen in the West either. Chinese society is based on a family-value system, but Western societies are based on interest-groups. We prefer to lock away our helpless and unproductive elderly in nursery homes. As to the afterlife, the prospect of forever reuniting with one's ghastly family folks sounds horrible to the Western self-indulgent individualist.”

2. Is he trying to warn Chinese? He wrote, “Let us think carefully for a moment about who do we want to be remembered. Not what, but who. No matter what China is going to become, a semi-capitalist society, the world's next superpower, the inventor of great technologies, you will never be truly original if you always try to please or imitate the West.”

3. By linking Albert Grünwedel's suicide to his study of Chinese culture, is he ... ?
Anyway, **one thing is very clear from his writing; his understanding of Chinese culture is very minimal**, very superficial. He wrote, “In fact, had I not come to China, I would have never learned that China is a wenming [文明]; that is has shengren [聖人] and junzi [君子], that is aspires datong [大同], and that Confucianism isn't a religion but is rujiao [儒家].

Today, less than 1 per million of Chinese knows about the ways of Chinese calendar although they still live in it. The Chinese calendar uses 30 days per month and 12 months per year. Thus, every 4 to 6 years, there is a leap month (not a leap day). This year, there are two (2) April.

Thus, Chinese year (360 days, not 365 days) is divided by 12 Jie 節 (day) and 12 chi 氣 (day).

節 is composed of three radicals, 竹 (bamboo) over 卽 (getting into a place or a seat). So, 節 is the node in the bamboo, **a dividing point**, ready getting into a place (the hollow part). In

between the divides, it is permeated with chi (氣). Every Chinese (lunar) month begins with a 節 (15 days) and passing through a 氣 (15 days). That is, the Chinese year is marked with 24 節 氣 (12 節 and 12 氣). The following is the Chinese calendar.

Month one --- begin with 立春 (節), passing 雨水 (氣).

Month two --- begin with 驚蟄 (節), passing 春分 (氣).

Month three --- begin with 清明 節, passing 穀雨 (氣). ...

On the every 節 氣 point, the chi of Heaven changes from one to the next, and thus man needs to follow it by doing a right act. The Qingming Jie (清明 節) is only a calendar marker which marks the beginning of the Spring. After this 節, it is the time to get farming work going. Yet, before getting all busy, the ancestor's tombs should be cleaned first. Thus, the 'Tomb Sweeping'

was selected on this calendar day, and the term 清明 has nothing to do with tomb sweeping. Not knowing about this simple fact, Dr. Pattberg has concluded that "All translation is rather morbid."

In fact, there should **not be any translation problem if the translator knows the subject which he is translating well enough**. The Attack on Chinese Socio-Cultural Originality by the ignorance will hurt only the ignorant one himself.

Ling (Jun 04, 2012 2:53 pm): If that stumbling, mumbling grab-bag of doctoral ruminations is an "Attack", then Asia shouldn't lose any sleep over it. Your third question hits the mark precisely. The good Dr. Pattberg sounds suspiciously like a man about to join his friend Albert, and I for one can't say that he'd be sorely missed.

From Tienzen: I received a comment in private, "While Pattberg's understanding of Chinese culture might be superficial, he is yet trying to do something positive."

It is very important to get different perspectives. I read three of his articles thus far, more than twice on each article. I cannot truly figure out his intention. For me, his articles can go both ways, trying to right the wrong about the Western bias or trying to attack Chinese culture covertly. I will think about this more. In the meantime, looking forward to more comments.

From Tieznen: I just read an article {The West Really Hates China! --- West Is Spreading Sick, Racist Anti-Chinese Nihilism} by Andre Vltchek at Global Research (at https://www.globalresearch.ca/the-west-really-hates-china/5644602?utm_campaign=magnet&utm_source=article_page&utm_medium=related_articles)

Vltchek wrote: {China is different. There is no 'mercy' for China, in the West. By many standards, the greatest and one of the oldest cultures on Earth, has been systematically smeared, insulted, ridiculed and arrogantly judged by the opinion-makers, propagandists, 'academia' and mainstream press with seats in London, New York, Paris and many other places which the West itself calls the centers of 'erudition' and 'freedom of information'.

Anti-Chinese messages are sometimes overt, but mostly thinly veiled. They are almost always racist and based on ignorance. And the horrifying reality is: they work!

They work for many reasons. One of them is that while the North Asians in general, and the Chinese people in particular, have been learning with zeal all about the rest of the world, the West is thoroughly ignorant about almost everything Asian and Chinese.}

No, I don't think that racist and ignorance work.

In 1980s, the US GDP is 20 times of the China's. By now (2020), China's GDP is in par with the US and 30% higher in the PPP (Purchasing power parity) term. The following modelling shows that China's economic engine is running twice (or 3 times) as fast as the US'. By hating someone will not make him a loser, nor make yourself a winner.

Math Model for China's growth

Is the IP stealing a major factor for China's growth?

Fact 1: in 1978, **China's national GDP is only 5% of the US**; that is 1/20.

Fact 2: in 2018 (40 years later), China's nominal GDP to the US is 13/19 (68%) in 2017. In PPP terms, China to the US = 25/20 = 125%.

Fact 3: China had very little trade with the US before 2000 (joining the WTO).

With the above three **FACTS**, we can make a math model to simulate these data (facts).

	China (growth = 4)	the US (growth = 2)	ratio
1978 (the <u>base</u>)	1	20	5%
1988 (first 10 yrs.)	4	40	10%
1998 (second 10 yrs.)	16	80	20%
2008 (third 10 yrs.)	64	160	40%
2018 (fourth 10 yrs.)	256	320	80%

10 years as a time unit and choose the growth rate for China as 4 (400%) during this time period while the US growth rate is 2 (200%).

The Unfair trade practice and the IP stealing do not play any role in China's growth rate.

How can one be stealing while he is not around; as there was no significant trade engagement between China and the US before 2001? **By accusing other stealing will not make one winner.**

No, {Anti-Chinese messages ... And the horrifying reality is: they work!} does not work. Hatred and ignorance are self-lying and will just make one stupid and weak. Lying to one's self will never make lies into reality.

The next model showed that China grew faster in the first 20 years while without any significant trade with the US.

Math Model (II) for China's growth

Is the IP stealing a major factor for China's growth?

With the **Wikipedia** on Historical GDP of China, it shows that China grew faster in the first 20 years (about 15% a year) than the second 20 years (about 7% a year). This is the refined model.

	China	the US (growth = 2)	ratio
1978 (the <u>base</u>)	1	20	5%
1988 (1st 10 yrs., growth = 6)	6	40	15%
1998 (2nd 10 yrs., x 6)	36	80	45%
2008 (3rd 10 yrs., x 3)	108	160	67.5%
2018 (4th 10 yrs., x 3)	324	320	101%

This refined model (model 2) has a small overshoot on the nominal GDP data but fits very well for the PPP data.

The Unfair trade practice and the IP stealing, if any, absolutely do not play any role in China's growth rate.

Hatred, ignorance and self-lying of the West did not make China weaker, nor make the West stronger.

Ardy: "How one interprets 星移斗转 · 风云变幻, 物换星移, 沧海桑田 is really a matter of opinion, shaped by one's IQ and EQ."

Tienzen: By the way, 星移斗转 is about the movement of time. 物换星移 is about the changing of a scene. They are different semantically.

Again, 风云变幻 is all about the unpredictability. 沧海桑田 is a totally predictable 'evolution'.

But, for heaven's sake, “星移斗转 · 风云变换 = 物换星移 · 沧海桑田” is not correct.

风云变换 depicts the change which happens with blinking of the eyes.

沧海桑田 depicts the change which takes generations (often longer than a century).

These two are completely different 'time-scale', different in degree.

星移斗转 describes the 'passage of time'.

物換星移 describes the 'change of the surrounding'.

These two are completely different concepts, different in kind.

From 吳純瑜Cecilia: "回文诗"

Poem one: {枯眼望遙山隔水，往來曾見幾心知。壺空怕酌一杯酒，筆下難成和韻詩。
迷路阻人離別久，訊音無雁寄回遲。孤燈夜守長寥寂，夫憶妻兮父憶兒。}

Poem two: {兒憶父兮妻憶夫，寂寥長守夜燈孤。遲回寄雁無音訊，久別離人阻路迷。
詩韻和成難下筆，酒杯一酌怕空壺。知心幾見曾來往，水隔山遙望眼枯。}

{Note from Tienzen: poem two is by reading poem one backwards (word by word), and these two poems are called 回文诗.}

Hi 龚老师: 你好! 我非常佩服也感谢你的回应, 对大家的帮助都很大, 我们都学到许多, 谢谢你对我们的贡献! 你确实很能掌握重点, 中文可以写成这样的 "回文诗" 形式, 与词性有关, 而中文字的词性, 通常是有弹性的, 而以上你举的一些例子已经相当清楚的解释了.

因此若我们的中文写作, 能够跳脱平时的语言习惯用法, 就构成了诗的意味与氛围.

例如: 颜色用作形容词, 但是换个词性就成了诗句

1. [莫等闲白了少年头, 空悲切]! (白)从形容词转为动词.

2. [春风又绿江南岸]! (绿)也是从形容词转为动词.

我还有很多要学的, 因为中国有五千年的悠久历史, 包含了不少种族, 腹地辽阔, 政治或是经济方面的不稳定, 造成了一些痛苦, 多年来大家都在承受着也忍受着, 在教中文的时候, 能和祖先的文明, 经验, 生活, 智慧有着某种程度的联结, 这是很令人开心喜悦的事.

Tienzen: Thanks for your comment and kind words.

Mr. 武世偉 (a Frenchman) just published a book 《改變與轉變》 (The Change and the Transformation). It was translated from French to Chinese by 王紅波 (Hongbo WANG, Professeur d'Anglais at Académie de Versailles). Mrs. wang wanted me to write a few words about her work. The following is my comment on her/Mr. 武's great work.

讀 《改變與轉變》一書有感:

‘易經’為六經之首。一劃開天: 立天之道, 立地之道, 立人之道。‘定’乾坤 (cosmology), ‘位’貴賤 (morality), ‘斷’剛柔 (science)。其至高至大: 通神明之德, 類萬物之情。甲午戰起, 清庭陷華夏於亡國邊緣。愛國之士, 興五四救國狂潮。追根究底, 中華文化為敗因, ‘易經’當然是禍首。至高哲涅, 頓成愚昧與迷信之根源。污蔑、唾棄, 似乎成了定論。本人主修‘理論物理’。本想為五四大業, 奠定萬年根基。盼國人, 徹底的根除迷信, 完全的追隨科學。為此投入易經研究, 決心批愚昧, 破迷信。豈料, ‘易經’較之近代物理, 更為真實, 更為進步。請參閱 “Yijing, Wo-Hsing and Modern physics” (at <http://www.chinese-word-roots.org/Tao.htm>) .

近日, 王紅波 (Hongbo WANG) 女士翻譯了 武世偉 (WU Shiwei) 先生等的大作, 並惠賜一冊。此作者雖為法國人, 對易經的了解, 是正確的。對‘三易 (不易、變易、簡易)’都有正確的掌握。以‘變易’為機遇, 為挑戰。以‘不易’為人生方向的舵手。更以極為‘簡易’的方式, 寫成一本人人可讀的大作。紅波的譯文, 簡潔明暢, 文采飛揚。譯文本身, 即文學之上之上者也。拜讀之後, 欣喜莫名。特書數語, 將此大作, 介紹友人。

龔天任

書於 洛杉磯

七月三日, 2014 }

Mr. 王焱昇 wrote a comment and a poem {奇人、奇遇、奇學 ; it is available at <http://tienzengong.pixnet.net/blog/post/36854028> } about my work. I, now, copy it below.

我自幼學的是 簡體字。並認為這是中華文化最偉大的進步。對 胡適、魯迅、郭沫若、蔡元培、吳玉章、林伯渠 等人的唾棄 繁體字, 鼓吹 簡體字, 有著無比的敬佩。更有無限的感恩。我們終於拋棄了愚昧的過去, 最笨拙的文字。我們終於可以從新出發, 再次成為世界上的唯一霸主。

去年 (2011) 九月, 巧遇 龔先生。龔劫存 (Jeh-Tween Gong), 字 天任 (Tienzen), 是一位 物理學家。他的著作, 包括 物理、哲學、語言學, 並為眾多世界有名大學圖書館收藏。Google Book 也有索引。真是 “博古通今, 學貫中西”。這些資料, 可在下址查閱 (<http://www.chineselanguageforums.com/small-story/tienzen-s-family-t151.html>) 。

物理、哲學 我不懂。而 龔先生的大作 “中文的字根與文法 --- 天馬行空的漢語”, 震撼了我的靈魂, 動搖了我一生的信仰。漢語文並非如 胡適、魯迅、郭沫若、蔡元培、吳玉章、林

伯渠 等人所說的笨拙, 而是世界上最偉大的語文。他的大作, 不但已為世界 語言學界捧為經典, 兩岸圖書館亦有收藏。

往日讀書, 字字都是 象形字。其形、其音、其義, 都得 死記硬背。盡一生精力, 死記五千字, 仍是一知半解。如今, 以 字根 解字。不識之字, 也能解得其義。心中之激動, 甚於浴火重生後之喜悅。奇遇遇奇人, 學了奇學。朝聞道, 夕死可也。感念之餘, 特書數語, 答謝先生。並與世人共享、共勉之。

倉頡造字泣鬼神, 許慎解字復說文。

“五四”先賢爭鼓噪, 群起疾呼滅中文。

橫空殺出 龔天任, 揭示貳百二字根。

詳論中文獨至善, 華夏文明得重生。

文化奴才不再做, 只因先生劫後存。

博古通今真學問, 學貫中西第一人。

世界揚名垂青史, 鐫刻豐碑指前程。

異域奇緣欣巧遇, 聊聊數語謝先生。

中國大陸 燕南趙北客 王焱昇 敬書于美國洛杉磯, 公元 2012 年四月二十二日

Mr. 邱兆衡, a journalist at 台灣新生報 wrote an article on my works, see {台灣新生報 【記者邱兆衡特稿】 , at <https://tw.news.yahoo.com/%E6%B2%89%E5%86%A4%E5%A4%A7%E7%99%BD%E5%95%9F%E4%BA%BA%E6%B7%B1%E7%9C%81-152324833.html> }. The following is the copy of that article.

旅美名作家龔天任先生的著作 {「沉冤大白」---- 為「紅樓夢」與「漢語文」平冤} 一書, 近期內將在台灣發行, 消息傳來, 已引起社會各界人士的矚目和期待。

龔天任先生 (Mr. Jen-Tween Gong) 旅居海外將近四十年, 有多本英文本著作, 已廣為世界著名大學: 哈佛、耶魯、史丹佛等名校收藏, 並在amazon與Barnes&Noble熱賣。「沉冤大白」也已由哈佛、柏克來等名校收藏。

「沉冤大白」一書對漢語文有啟人深省的剖析, 龔天任先生在「沉冤大白」的簡介中指出, 西諺云: 一種語文, 一個靈魂 (one language, one soul) 。懂俄文, 就知俄人靈魂。通英文, 就能與西方靈魂交流。

語言學家的理想語文，必須具備三個條件。a. 以有限的字符（字母或字根），建構出無限的字。b. 每字字音，可由字面讀出。c. 每字字義，可由字面讀出。對頭二項而言，拉丁語系（如，英文）都得了100分。百分之二十的英文字，是由字根、字首組成，也能從字面讀出字義。在300分中，英文得了220分。雖非絕對的理想，也是上之上等了。

簡介中提到，五四運動，漢語文被裁定為，禍國殃民的罪魁禍首。當時的口號是：**漢字不廢，中國必亡**。胡適與蔡元培等六百學界精英，共同的簽署了「消滅漢字宣言」（見<https://zh.wikipedia.org/wiki/%E5%BB%A2%E9%99%A4%E6%BC%A2%E5%AD%97%E8%AB%96> or <https://zh.wikipedia.org/wiki/廢除漢字論>）。接著，中共一面推行簡體字，一面加速漢字羅馬拼音化的研究。理由就是，在300分中，漢語文抱了三個大鴨蛋。這種蛋、蛋、蛋的語文，不僅是禍國殃民的禍首，誤人子弟的元凶，更是華人的恥辱。中共，也以廢除繁體字，為其最偉大的政績。

二〇〇六年，「中文字根學」出版了（美國版權證號TX6-514-465）。它以實證的方式，明確的證明了，漢語文是唯一得了300分的語文。驚慌之下，從二〇〇七年至二〇一〇年，中共政協連續三年，提出了恢復繁體字的議案。相關的剪報，可在下址查閱（<http://www.chinese-word-roots.org/cw1.htm>）。

龔天任先生語重心長，啟人深思的表示，以死記硬背來學漢字，是對學童的虐待。會扼殺孩童的理解思維能力，形成不求甚解的惰性，養成臣服於威權的奴性。以「字根」學漢字，不但是事半功倍，更讓孩童發展邏輯思維與創新能力。「沉冤大白」一書，以較通俗的方式，不但說明了漢語文是如何拿到三個滿分的，也讓讀者知道如何以語文，來培育孩童完美的靈魂。

沉冤大白啟人深省

台灣新生報

台灣新生報 | 1.3k 人追蹤

追蹤

【記者邱兆衡特稿】

2013年3月16日 上午8:23

留言

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旅美名作家龔天任先生的著作「沉冤大白」- 為「紅樓夢」與「漢語文」平冤一書，近期內將在台灣發行，消息傳來，已引起社會各界人士的矚目和期待。

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我有一壺酒

天津大学77, 78 级校友群, 为了纪念恢复高考40周年, 汇编“我有一壺酒”诗集。

李小坚 成詩一首如下:

我有一壺酒，足以慰风尘。

天穹望日月，宇宙观星辰。

万物皆一理，虚空创生成。

今日终闻道，把酒恭天任。

今日终闻道，把酒恭天任。

見 <http://www.pptv1.com/?p=1426>

李詩豪情億万丈。立天穹以望日月,掌宇宙再觀星辰。

可喜可賀,我亦和詩一首,如下:

我有一壺酒,對飲是天神。

虛空創宇宙,日月綴星辰。

萬物之大理,字字天任成。

世人何所去,必拜我足塵。

龔天任

Chapter Twelve

--- The new Paradigm of Linguistics

The consequence of this new Chinese etymology is a new paradigm for linguistics, and it has three points.

One, it is the base for constructing the universal language.

Two, it is the PERFECT language.

Three, it makes learning the 2nd language much earlier than the mother tongue.

A: The Universal Language, The Prebabel Principle

B. The language types

C: Second language: easier than the mother tongue --- the new paradigm of linguistics

D: the summary of the Prebabel framework

E: Conclusion

A: The Universal Language, The Prebabel Principle

In my book "**Linguistics Manifesto**" (ISBN 978-3-8383-9722-1, published by LAP Lambert Academic Publishing (Germany)), it lists four key points for constructing a universal language

One, The Martian Language Thesis -- Any human language can always establish a communication with the Martian or Martian-like languages. That is, one language can always be translated into another language.

Universal principle I -- all languages (human or Martian) share the identical metalanguage.

Universal principle II -- all language structures are subsets of a universal language structure.

Two, the "Spider Web Principle" --- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is cast, that total symmetry is broken, total freedom no more. This guarantees that the universal grammar is a reality, and it has two spheres.

Universal level -- total freedom. Every language can choose its grammar arbitrary with the total freedom.

Language x level -- as soon as a selection is made, it becomes a "contract" (among its speaking community) with a set of the internal framework.

That is, all languages are distributed on a language **spectrum**, which consists of three parts {two extremes (0, 1) and those in-between (0/1)}.

Type 0: axiomatic data set, the entire set can be derived from:

a finite number (the lesser the better) of basic building blocks, such as the word roots.

a finite number of rules for the construction of its members.

Type 1: chaotic data set, most of the member of the set is standalone without any logic or **genealogical** (horizontal or vertical) connection with other members. That is, it is neither a root for others nor a derivative of any other members.

Type (0/1): a hybrid data set, the mixing of Type 0 and 1.

The most importance of this new paradigm is that the acquisition of type 0 language should be much easier than the learning one's mother tongue (see, section C: Second language: easier than the mother tongue).

Three, the PreBabel Principle -- If a set of codes can encode one natural language, then it can encode all-natural languages.

The PreBabel laws & theorems:

PB law 1: Encoding with a closed set of root words (the PreBabel root set, PB set), any arbitrary vocabulary type language (type 1) will be organized into a logically linked linear chain.

PB law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

The PreBabel (PB) Theorem 1 -- If set B and set C are two PB sets, then set B and set C are isomorphic.

Corollary -- There is one and only one PB set.

PB theorem 2: the laws of the lexicon (vocabulary) determines the laws of Grammar. (See Chapter Ten, and the book {The Great Vindications; US copyright TX 7-667-010}).

PB theorem 3: for a PERFECT grammar of a language, no punctuation mark of any kind is needed. (See Chapter Ten).

Although the Universal grammar project (https://en.wikipedia.org/wiki/Universal_grammar) of Noam Chomsky failed, this Prebabel principle guarantees that the universal language is a reality and can be constructed (see the book {Linguistics Manifesto --- Universal Language & The Super Unified Linguistic Theory; US copyright TX 7-290-840}).

Note 1: **arbitrary vocabulary** means that words are patterns of temporally ordered sound types (such as English), and the meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus.

Note 2: logically linked linear chain acts as a chain or a system of logically linked mnemonic.

Note 3: a closed set means that the parts (radicals) of all vocabulary of a language will not contain any symbol beyond (or outside of) the given root word set.

Four, the "Large Complex System Principle" (LCSP) -- there is a set of principle which govern all large complex systems regardless of whatever those systems are: a number set, a physics set, a life set or a vocabulary set.

The corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

That is, linguistics laws are tools for judging the validity of all other disciplines (math, physics or biology, etc.). And, I have successfully used this 'Linguistics razor' on biology and physics, see:

<https://tienzengong.wordpress.com/2015/05/15/paul-steinhardts-remorse-popperianism-and-beauty-contest/> and <https://tienzengong.wordpress.com/2014/10/11/intelligent-evolution/> .

This is also demonstrated in my book {Nature's Manifesto --- Nature vs Bullcraps; US copyright TXu 2-078-176}.

B. The language types

At LinkedIn ESL International group (<https://www.linkedin.com/groups/131430>), Hongbo WANG, Kelly Parker, Rod Mitchell and I discussed the issue of Language types and second language acquisition (around August 2012). I am putting my posts here.

Hongbo WANG (Professeur d'anglais et de chinois, <http://www.linkedin.com/in/hongbo-wang-ba780754/>)

Kelly Parker (Learning and Development Consultant at Bleum Software Development)

Rod Mitchell (Director of Studies at Cactus Language Training)

Hello, I am new here. I was invited by Hongbo WANG.

A few years back, I wrote a paper about the language types. Roughly, I divided the nature languages into two types.

a. Perceptual language --- it identifies space-time info with tailed-vocabulary. The tail encompasses all types of endings, regardless of how and what they are called. The rules of the tail give a very tight control about the grammatical rules.

b. Conceptual language --- it discusses all events at the conceptual level. The space-time info is marked with markers, not carried by the individual vocabulary. Chinese language is an example of the conceptual language. Being without tails on the vocabulary, the Chinese language is “almost” without grammatical rule.

To Wang:

In linguistics, the term “grammar” is precisely defined. But many people still use it in many different ways. Thus, I will use a new set of terms to answer your question.

In general, people view the linguistics as languages. I will define the linguistics universe with three parts.

a. A meta-space --- it encompasses the events and objects in the physical universe.

b. Languages --- they try to describe the stories in that meta-space.

c. A meaning-space --- the meaning of the meta-space story is understood by people.

In general, a meta-space story could be understood differently by different people who have different world views. However, at this discussion, I will exclude the culture element and deal the issue strictly linguistically, that is, in terms of translation among languages only. Then, the meaning-space for all languages is identical.

Now, for all languages, they share two identical parts. In this view, **different languages are only different translation machines**. I can further reduce (simplify) the issue by viewing the language machine as only a “sentence” machine. That is, we only need to analyze how “one sentence” is produced by all those different machines. **A sentence has only two parts, a field (such as many seats) and a set of particles (occupying those seats)**. For English, its particles (vocabulary) have “only” two types.

i. With tails --- (concept, conceptual, ...), (dog, dogs), ...

ii. With masks --- (I, me, my, mine), ...

Of course, some with both, such as (go, goes, went, gone), In fact, the function for both tails and masks are the same as flags. Then, there are two more features.

A. Subject – predicate (SP) structure

B. Word order

So, English sentence is a “field” (having some seats) filled with flagged-particles. The particle’s flag and the seat’s flag color must match. Thus, **the English grammar is very tightly controlled by the particle’s tails**. With word order and SP, the English sentence has the “line-segment” structure.

For Chinese, its particles have no tails or masks. That is, it can go into the sentence “field” (seats) without restriction, no SP or word order. For example,

(I love you) and (you love me) are completely different sentences in English. But, (I, love you), (Love you, I), (You, I love) are all identical sentences in Chinese. In fact, the Chinese sentence has ringed structure.

Without knowing the difference between the flagged and flagless vocabulary and the difference between the line-segmented and ringed sentence fields, the program for universal grammar will destine to fail.

To Hongbo WANG:

Chinese sentence does not need word order or SP. But Chinese sentence is able to encompass the word order and SP. After the May 4th movement, the most of Chinese writings are “now” using the word order and some sort of SP. So, for a young Chinese person like you, you might not read enough old-style writings to know it. In my writing at another group, I used a lot of [讀 (逗)]. You might feel it being kind of awkward. I am showing two sentences below.

漢語文系統, 是最容易學的語言。

下點功夫, 三個月就可以, 認識 “所有” 的漢字了。

These two sentences can be rewritten as below while having the identical meanings, not one-bit difference.

最容易學的語言, 是漢語文系統。

認識 “所有” 的漢字, 下點功夫, 三個月就可以了。

Even our American friends who know no Chinese can still tell that the rewritten sentences have the identical (number of) words.

For a flagless vocabulary system, every “seat” in the sentence “field” is identical. That is, the “meaning unit” of a sentence is not constrained logically or grammatically by the order among them. If the “meaning” of a sentence is composed of from three sub-parts, the order of these three parts is not important as the Chinese sentence is not confined by space-time and not trying to make a proposition statement. For a flagged system, the sub-parts are linked “logically” and “grammatically”, and that order must be maintained.

[讀 (逗)] is the key part of Chinese sentence, **the meaning unit**, isolated with a comma (,). It needs no SP. And, the order of those [讀 (逗)] is often not important.

Of course, you can say that this 讀 is functionally equal to a Subject and that 讀 can be identified as Predicate. But, in principle, No. They are not. The SP concept was never, never implemented in the Chinese structure in the 3,000 years in Chinese history before the May 4th of 1937.

To: Hongbo WANG

As we all know that the syntax is the foundation for a language to build up its higher structures, such as, grammar, programmatic, etc. Thus, different types of syntax will definitely have different types of grammar. For the convenience, I will use only English and Chinese as examples in my discussion. Furthermore, their syntaxes are truly different in a big way. One carries flags and masks, the other flagless. As most of the members of this group might not be well-versed in Chinese, I will discuss this issue in a general term without using a lot of Chinese examples. First, I would like to simply use one analogy.

When a particle (syntax) carries a flag, it acts like a hook. Only the matching hooks can make a link. Thus, flagged syntaxes can link up only via some allowed ways, such as, the SP structure or the word order etc. For flagless syntaxes, they can go into the sentence “field” without the hindrance of hooks matching. This kind of difference is vividly demonstrated by the example of diamond and graphite.

Both diamond and graphite are pure carbon. Yet, the carbon atom must go into a lattice in a precise manner for diamonds. On the other hand, the graphite has an amorphous structure which is not precisely arranged. They both are great materials. The graphite can be made as the strongest material, often used in airplanes.

The fact that how a sentence can make sense while without SP structure and word order might be very difficult to be understood by the Western linguists. And, the Chinese examples might not be any help for them either. Thus, I will discuss this issue in a general term, from the linguistics principles. It will take a few posts though.

To: Hongbo WANG

Noam Chomsky dreamed to construct a universal grammar from the assertion that some set of fundamental characteristics of all human languages must be the same. But his generative linguistics was unable to encompass the Chinese language. In order to overcome that problem, I have introduced a new definition for sentence.

Sentence --- it has two and only two parts, a set of linguistic “particles” and a sentence “field”.

With this new definition, sentence is no longer bound to a particular set of syntaxes and grammar. A sentence field can be a highly ordered structure (such as, English sentence, a crystal lattice-like) or be an amorphous-like structure (Chinese sentence). The particles can be a fermion-like or a boson-like. With this new definition, we thus are able to distinguish the deep structure from the surface structure of sentences of different languages. This new definition is not a choice of technicalities but is based on three new linguistics principles.

The first new principle is ---

“The Martian Language Thesis -- Any human language can always establish a communication with the Martian or Martian-like languages.”

This principle is based on the fact that all languages share two identical parts, the **meta-space** (our physical universe) and the **meaning-sphere** (the intelligence is universal).

When we meet a Martian, a translation table can be built in no time.

- a. We point to Sun and say “Sun”. Martian will smile and say “Arar”.
- b. We point to Moon and say “Moon”. Martian will understand and says “Yaya”.

Historically, the universal language was proclaimed with the economic and political supremacy, such as, Greek, Latin and English, etc. They can, in fact, be the lingua franca for a short time period but will definitely fade into the history sooner or later. Universal language (the Prebabel) was never a linguistics reality in the human history. Yet, with this new Martian Language Thesis, it is not too difficult to prove that the universal language is, in fact, the foundation for all languages. That is, there must be a way to construct the universal language linguistically.

The second new principle will show the metaphysics of how all languages arose from this universal language.

To: Rod Mitchell, Kelly Parker

Thanks for your nice comments.

I agree with all of your comments, except "Universal Language is not a linguistic reality, ...".

Indeed, there are tails and masks in Chinese language, but they are implemented at a different level, not on the character (lowest syntax) level. Most of Chinese natives do not know this. It is so nice that you do know it. And, this makes our discussion much easier.

Traditionally, the meaning of **Pidgin** and **Creole** is the dynamical forces in "one" language family. For me, it can also be the forces among families. Then, the language "structure" can actually move from one side (such as, flagged) to the other side (flagless), and Vice Versa. And, this forms a language spectrum.

Indeed, the Martian Language Thesis was subconsciously known in linguistics for long time. But, my description of it does have some metaphysical differences from that subconscious knowledge. In fact, it is only one side of a coin. The other side of the coin is the second principle, The Spider Web Principle.

The Martian Language Thesis is based on the fact that the linguistics universe has **two continents**, the meta-space (the physical or imagined universes) and the meaning-sphere (the intelligence). **The great divide between them is the language universe as we know of traditionally.** By definition, a (any, including Martian's) language must be anchored to both continents. Thus, **two different languages (however different they look) are, in fact, connected, via these two continents.** Yet, how does a language arise from this "language universe, the divide between the two continents"?

The Spider Web Principle (the 2nd principle) has two points.

a. The language universe is isotopic and homogeneous. That is, every "point" in this universe is identical (total symmetrical). This symmetry is the base for a universal language linguistically.

b. The "Spider Web Principle" --- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is casted, that total symmetry is broken, total freedom no more. The location of the web is fixed. With the second thread, the center of the web is defined. With the third thread, the size of the web is determined.

Thus, as soon as the first morpheme or the first grammar rule of a language is casted, it enters into a Gödel system; "consistency" becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that the language universe (universal grammar) is about the total freedom. Thus, the universal grammar has two spheres.

i. Universal level -- total freedom. Every language can choose its grammar arbitrary with the total freedom.

ii. Language x level -- as soon as a selection is made, it becomes a "contract" (among its speaking community) with a set of internal frameworks.

Here, I have made distinction between the linguistics universe and the language universe.

To: Rod Mitchell

Thanks for a great comment. I do agree with your definition on "linguistic reality".

The Martian Language Thesis is a **law of permanent confinement**. No language of any kind can escape from the permanent confinement of the two continents. And, it is also a law of total entanglement. Every language is linked (entangled) with all other languages. It is the **force of convergence**.

The Spider Web Principle defines the language universe (the divide between the two continents) to be isotopic and homogeneous. If the space of language universe is anisotropic and heterogenetic, then some languages cannot be allowed, but this is not the case.

A converging force must have a target to converge to. A diverging force must diverge from somewhere. These two, in fact, guarantee an ontological entity which sits underneath these two forces. There is an ontological reality while it has not manifested as a practical human language. But, in principle, the construction of a universal language is possible, as it is, indeed, an ontological reality.

After knowing the forces of diversities and entanglements of different languages, we, now, are able to address the pedagogical issues of learning the mother tongue and the second language with theoretical analysis, instead of from the empirical trial and error methodology. Yet, I would like to discuss a bit more metaphysical issue first.

a. In Zen Buddhism, the utmost mystery of the meta-space is understandable with intelligence but is unable to be described with languages. Thus, Zen developed a very special pedagogy, by yelling and beating the students, as the explanation teaching is just wasting of the time.

b. In Christianity, the utmost mystery of the meta-space (such as, God) can never be comprehended by human intelligence. That special mystery (God) can only be reached by vesting one's faith on a special person (Jesus).

Is faith a kind of intelligence? It is beside the point. The two views above claim that the three parts (meta-space, language space and intelligence) of linguistics universe are not equal in size. If they are right, the construction of a "Super Unified Linguistics Theory" will become very difficult, even impossible. Thus, we must first show that these three parts are exactly equal in size (that is, meta-space (the entire nature, including God) = language universe = intelligence). This is the central point of my book "Linguistics Manifesto, ISBN 978-3-8383-9722-1". Thus, I will not repeat it here. The conclusion is that the three parts are exactly equal in size. With this conclusion, we can build a Unified Linguistics Framework. And, all issues (such as, the second language learning) can be discussed with theoretical analysis. With a clearly formalized theory, a test can then be carried out.

To: Kelly Parker

The librarian Mrs. Swe Swe Myint of Cornell University Library commented on my book, saying, "Your book will be **of great and long-term value to scholarship in multiple disciplines.**" See <http://www.chineselanguageforums.com/small-story/letters-to-tienzen-t159.html#p4882>

The current paradigm of linguistics has three unstated premises:

Premise 1 -- The mother tongue is acquired naturally, as a living habit. Even those with mental handicaps can often acquire a mother tongue to some proficiency.

Premise 2 -- A second language is always more difficult to acquire than the first language.

Premise 3 -- The first language is kind of a learning obstacle for learning a second language.

Thus, many classrooms of ESL have a sign "English Only."

With this paradigm, the immersion teaching (Language immersion) and the 5 C's (Communication, Culture, Connections, Comparisons, and Communities) become the central pillar for the ways of second language acquisition.

But the followings are two important facts.

a. It takes about 5 years for a person to acquire the verbal part of his mother tongue at home and another 5 years in school to master the written part of the language.

b. In general, it takes about 5 years or less for a 10-year-old kid to acquire a second language. On the surface, people learn the mother tongue with immersion. But, down deep, there is another important mechanism, the anchoring. One learned verbal as the anchor, and with that anchor to learn the written.

Thus, with the mother tongue as the anchor, learning the second language "should be" much easier than learning the mother tongue.

The memory of a person at any given day is a "finite" number. Using that finite asset to spread over the 5 C's is a very inefficient way of using that limited resource. The best way is to identify some anchors for the second language and to master those anchors one at the time.

Chinese language was viewed as one of the most difficult language to learn. Yet, by using the anchor-methodology, it can be mastered in 90 days. The details of this anchor-methodology are available at <http://www.chinese-word-roots.org/nparadi.htm>.

Today, the new paradigm for second language acquisition is having two parts.

i. Finding the anchors of the second language.

ii. Memory management on learning those anchors.

In the Introduction to The Common Sense, Paine wrote, "Perhaps the sentiments contained in the following pages, are not yet sufficiently fashionable to procure them general favor; a long habit of not thinking a thing wrong, gives it a superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides. Time makes more converts than reason." (page 3)

To: Kelly Parker

Your comment is, indeed, a good peer review.

Your two points are facts, and there is no conflict with my view. Only the current second language acquisition doctrine does not utilize or emphasize the "**bridge**" part of the mother

tongue. With the immersion pedagogy, the second language can be learned in the same way as the first language without using the “bridge”. In my view, it is a waste.

Today, there are private companies (already secured millions angel money) try to develop a new second language acquisition methodology, based on two paths.

a. Axiom-ing every language as much as possible. That is, finding many anchors for each language.

b. Finding the best memory managing way for each language, the best way of learning those anchors.

The changing of Chinese language from the most difficult one to the easiest one is just a recent development. The article “The proper perspective of this new Chinese etymology,

<http://chineselanguageetymology.blogspot.com/2011/05/proper-perspective-of-this-new-chinese.html>.” will give some details on that.

To: Rod Mitchell

Thanks for your great comments. Your experiences are obviously valid.

The issue of the mother tongue being a bridge or a hindrance for the second language learning is not a central point of my work. My view has the following points.

a. The universal language is an ontological reality. Thus, every language is connected to all other languages. This is reflected as the Martian language thesis.

b. The manifestation of the point “a” is a language spectrum. Thus, two very distinct language types can be defined, and all languages are distributed between them.

c. With the two points above, every language (however chaotic superficially) can be organized wholly or partly as an axiom system.

d. Thus, we can learn any language as an axiom system, similar to learning high school geometry or chemistry. Of course, the mother tongue will be a different story, as the first 10 years of a person’s life has, in general, not developed a logic-based learning ability. So, even the mother tongue is the simplest axiom system, the kids will still learn it as a living habit, at least for the verbal part.

In addition to as a theory, I have made Chinese language as one example. With the immersion way of learning, Dr. David Moser (now a highly respected Sinologist today both in the West and in China) wrote an article “Why Chinese Is So Damn Hard? See

<http://www.chineselanguageforums.com/words-of-the-week/words-of-the-week-002-why-chinese-is-so-damn-hard-t52.html> ” . Yet, by learning as an axiom system, Chinese can be

learned by a 12-year-old American kid in 90 days to the level of being able to read newspaper from a beginning of not knowing a single character. Furthermore, he can learn it all by himself without a need of a teacher. There are already many succeed stories. The article “The methodology on mastering Chinese written language in three months,

<http://www.chineseetymology.com/2009/12/08/the-methodology> ” can provide some info on this.

C: Second language: easier than the mother tongue

--- the new paradigm of linguistics

Almost all humans have the ability to acquire their mother tongue. Yet, acquiring the second language is, in general, not an easy task for most people. However, with the discovery of 'The Prebabel Principle', acquiring a second language could be much easier than learning the mother tongue.

The Old Paradigm:

Premise 1 -- The mother tongue is acquired naturally, as a living habit. Even those with mental handicaps can often acquire a mother tongue to some proficiency.

Premise 2 -- A second language is always more difficult to acquire than the first language.

Premise 3 -- The first language is kind of a learning obstacle for learning a second language. Thus, many classrooms of ESL have a sign "English Only."

Premise 4 -- The written part of a language is always more difficult than its verbal part.

Some Facts About the First Language

It takes four to five years for a baby to acquire the verbal part of the mother tongue well enough to use the language as a communication tool.

It takes four to five school years to acquire the written part of the first language to a point of being able to read newspaper in that language.

In spite of the modern education systems, every country has, at least, 15% of illiteracy in its population in terms of a first language. The illiterate is one who is able to speak and to listen but is unable to read and to write at literate level.

Types of Language

A language can be viewed as a set of data (words, vocabulary, grammar, phonetics, ..., culture, history, etc.). Yet, this set of data can be divided into two parts:

As a tool (words, vocabulary, grammar, phonetic, etc.).

The products of this tool (culture, history, etc.).

In terms of a tool, it has three types of data sets:

Type A -- chaotic data set, most of the member of the set are standalone without any logic or genealogical connection with other members. That is, it is neither a root for others nor a derivative of any other members.

Type B -- axiomatic data set, the entire set can be derived from:

a finite number (the lesser the better) of basic building blocks, such as the word roots.

a finite number of rules for the construction of its members.

Note: In general, the members of an axiomatic data set are self-revealing, such as 書 (book) is 韋 (handmade item) over 言 (intelligent saying). When an intelligent saying is made into a handmade item, it is a book.

On the contrary, the members of a chaotic data set are most likely non-self-revealing particles, such as, book = {b + oo + k}, without any reference to a book.

Type C -- a hybrid data set, the mixing of Type A and B.

As there are three types of data set, there are three types of language (A, B and C).

The Different Ways of Acquiring a Language

Acquiring means memorizing. Memorizing means anchoring the data into our memory. And there are two different ways of anchoring.

By association -- data is attached or tagged to an existing anchor.

By repetition (rote memory) -- in the absence of an existing anchor for the data to attach, a new anchor must be formed. This is done by self-anchoring, a process that requires repeated drilling of the data until it is burnt in. Self-anchoring requires brutal effort and a lot of energy, and it has a side effect of being easily burnt out.

Now, three laws can be induced and be tested:

Law one -- acquiring data with association and anchors takes much less effort than acquiring data with repetition.

Law two -- acquiring type B data (axiomatic) takes much less effort than acquiring other types [A (chaotic) or C (hybrid)] of data.

Law three -- learning type B language takes much less effort than learning other types (A or C) of language.

Why Take Years to Acquire a First Language?

For the verbal part of the first language: A baby's brain is not fully matured. As the baby's brain is a blank sheet, there is no memory anchor to help him or her to memorize. Every new data must be anchored via self-anchoring, a repeated drilling.

The mother tongue is always learned as a living habit (as a chaotic data set) even for a Type B (axiomatic) language.

For the written part of the **first** language:

Although the verbal part of the language can now be an anchor for learning the written part, most of the written part data (especially words, vocabulary, etc.) are still taught as chaotic data:

For alphabetic phonetic language -- the verbal does become a great anchor even while the written part data is presented as a chaotic data set.

For non-alphabetic phonetic language (such as the Chinese language) -- the verbal does not become a good anchor.

For type A or type C language, there is an inherent difficulty in learning that language. Although Chinese written language is a type B language, it is not learned as a Type B language by the native Chinese (in both China and Taiwan).

The New Paradigm

For:

Student A's (SA) first language is language A (LA).

Student B's (SB) native language is language B (LB).

This new paradigm addresses and faces off the following two issues:

Can SA acquire LB (second language for SA) with less effort than he acquired LA (his mother tongue)?

Can SA acquire LB with less effort than SB acquired LB (SB's native language)?

For both issues above, this new paradigm gives affirmative answers if LB is a type B (axiomatic) language:

Premise (theorem) A -- SA can acquire LB (2nd language) with less effort than he acquired LA (the mother tongue) if LB is a type B language. $(SA + LB) < (SA + LA)$.

Premise (theorem) B -- SA can acquire LB (2nd language) with less effort than SB acquired LB (mother tongue) if LB is a type B language. $(SA + LB) < (SB + LB)$.

How Can Premise A Be Proven?

By test, experiment and measurement.

By **deduction**: the entire data set of language type B can be deduced from a small number of data (word roots and rules), and this data can be learned easier than K-4 arithmetic while:

Everyone (including SA) learns his mother tongue (verbal) as a living habit (in forms of a chaotic data set), even though LA is a type B language.

Everyone learns his first written language (in the first one or two years) before he acquires a foundation of logical thinking while the second language is, in general, learned after he possessed such a foundation. That is, LA (written) becomes a type A language for SA even though it is a type B language in essence.

An axiomatic system can be learned without a language environment. According to Law three, $(SA + LA) > (SA + LB)$ when LB is a type B language.

Using the Chinese written language as one example, it can be learned as an axiomatic system and is easier than the K-4 arithmetic. This fact can be easily tested and verified. It was demonstrated repeatedly that one particular LB (Chinese written language) can be learned (to a point of being able to read Chinese newspaper) in 90 days by SA. The detailed discussion (evidence and theoretical bases) is available at <https://www.linkedin.com/pulse/introduction-chinese-etymology-part-three-jeh-tween-gong?trk=mp-reader-card>.

Thus, learning LA (written, the first language) by SA takes 4 to 5 years while learning LB (in case of Chinese written, the second language) by SA could take just 90 days. So, $SA + LA$ (written) $> SA + LB$ (Chinese written).

The Chinese Etymological Dynamics which can be understood by anyone who knows not a single Chinese word is presented in this 12 minutes video

(<https://www.facebook.com/224849730863002/videos/vb.224849730863002/1102343579780275/?type=2&theater>).

In the case of the Chinese verbal language, it is also an axiomatic system, and it can be learned (as a second language) in one year. So, $SA + LA$ (verbal, mother tongue) = 4 years $> SA + LB$ (Chinese verbal, the second language) = 1 year.

Conclusion: $SA + LA$ (verbal and written of first language) $> SA + LB$ (when LB is a type B language).

How Can Premise B Be Proven?

By test and experiment.

By **reasoning**:

For $SA + LA$ or $SB + LB$, it takes the following processes:

Verbal part -- learned as a living habit, acquiring a chaotic data set with self-anchoring by repeated drilling.

Written part -- learned prior to the development of logical thinking.

When LB is not a type B (axiomatic) language, it is not in the scope of premise B.

When LB is a type B language, there are theorem A & B.

$(SA + LB) < (SB + LB)$ for the following reasons:

Written part can be acquired as an axiomatic system, easier than K-4 arithmetic. Again, this can be tested and verified. Yet, the first or the second graders of SB might, in general, not have the benefit of a type B logic at their age.

Written part can be as an anchor for the verbal part, especially, if the sound tags of words are in written forms.

If the verbal part of LB is also an axiomatic system, but SB did not learn it in such a system because the baby's brain is unable to learn it in such a way.

In fact, the entire phonetic bandwidth of Chinese verbal language consists of only 250 four-tones (1,000 phonemes).

With one advantage (matured brain) and two anchors (easily learned written part and only 1,000 phonemes bandwidth), $SA + LB$ (such as Chinese verbal) can be much smaller than $SB + LB$.

Conclusion: $SA + LB$ (2nd language, in case of Chinese verbal and written) $< SB + LB$ (mother tongue).

In fact, there is theorem C:

Theorem C: if and only if Theorem A [$(SA + LB) < (SB + LB)$] = true, then Theorem B [$(SA + LB) < (SA + LA)$] = true.

That is, by proving one theorem is true, the other will be true automatically.

Some Facts about the Chinese Language

There are two facts about the Chinese language:

Fact one -- The Chinese language is learned as a type A language in China and as a type C language in Taiwan.

Fact two -- before the publication of the book {Chinese Word Roots and Grammar in 2005 (US copyright # TX 6-514-465)}, no one in the two-thousand-year history of China knew that Chinese language is a type B language.

How Can the Fact two Be Validated?

The People's Republic of China (PRC) was found in 1949. By then, China had suffered over 100 years of humiliation. The **culprit for China's demise was identified to be the Chinese written language** which was viewed as a type A language without any logic for its complexity. In fact, it was viewed as a language without a logic of any kind at all. A **slogan** of those days was "Without abandoning the Chinese word system, China as a nation would surely die." And, the Chinese word system was also accused as the only reason for China's high illiteracy (over 85%) at that time.

However, the process of Romanization of Chinese written system was not a success by 1958. The interim measure was to simplify. In 1958, if anyone in the world knew that the Chinese written language is a type B language (the easiest of all languages to learn), the above history would not have happened.

As the above history did happen, the Fact two is validated in and before 1958. In 2006, China passed a law to ban all non-simplified system and claimed to implement Romanization fully in 2016. However, **that disaster was stopped by my publications on this new Chinese etymology**,

showing that the Chinese linguistic system is the ONLY perfect language in the world, see <https://www.linkedin.com/pulse/amen-victory-entire-chinese-people-jeh-tween-gong/> and the news article {统编教材9月启用 拼音晚学一个月, http://www.xinhuanet.com//local/2017-08/29/c_1121559170.htm }; that is, I have saved the Chinese written system single-handed.

D: the summary of the Prebabel framework

I: Prebabel Principles:

One, the **Martian Language Thesis** is the first principle for linguistics. It encompasses the following attributes.

Permanent confinement -- no language (Martian or otherwise) can escape from it.

Infinite flexibility -- it can encompass any kind of language structure.

Total freedom -- no limitation is set for languages.

Two, the "**Spider Web Principle**" --- in physics, this is called SSB (spontaneous symmetry breaking) which is the foundation for modern physics. Thus, as soon as the first morpheme or the first grammar rule of a language is casted, it enters into a Gödel system; consistency becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that the universal grammar is about the total freedom. Thus, the universal grammar has two spheres.

Three, the **PreBabel Principle** -- If a set of codes can encode one natural language, then it can encode all-natural languages.

Four, the "**Large Complex System Principle**"

II: Three-tier hierarchy of axiomatic systems

Formal system: governing rule -- the "principle of noncontradiction" and complementary principle. key phrase -- the internal consistency and completeness

Gödel system: governing rule -- the "principle of noncontradiction" and complementary principle. key phrase -- leaks and incompleteness. The internal consistency can never be maintained.

Life system: governing rule -- Mutual Immanence Principle. key phrase -- permanent confinement and total freedom

Note: please visit <http://www.prebabel.info/pqna008.htm#day80> for details.

III: The details of this FGL system (Formal - Gödel - Life system) are described in detail in my book {**Linguistics Manifesto**} and they are also available with three articles.

"The Linguistics Space (I) --- the Life System" at <http://www.prebabel.info/lifsys.htm>

"The Linguistics Space (II) --- the Intelligence" at <http://www.prebabel.info/aintel.htm>

The Linguistics Space (III) --- a new Mathematics

Metaphysics of Linguistics (Mutual Immanence of mathematics

) -- Renormalization at <http://www.chinese-word-roots.org/cwr018.htm>

IV. The PreBabel laws/theorems:

The PreBabel root word set (PB set) -- There is an oligosynthetic root set which can re-generate (encode), at least, one nature language.

The PreBabel Principle -- If the PB set can encode one nature language, then it can encode all nature languages.

The PreBabel laws:

PB Law 1: Encoding with a closed set of root words (the PreBabel root set), any arbitrary vocabulary type language will be organized into a logically linked linear chain.

PB theorem 0: if a closed set of root words can encode one natural language, it can encode ALL-natural languages.

PB Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

The PreBabel Theorem 0' -- If set B and set C are two PB sets, then set B and set C are isomorphic.

Corollary -- There is one and only one PB set.

PB theorem 2: **the laws of the lexicon (vocabulary) determines the laws of Grammar.**

PB theorem 3: for a **PERFECT** grammar of a language, no punctuation mark of any kind is needed.

V. Super Unified Linguistic Theory -- it forms a language spectrum (continuum). All nature languages are distributed along this spectrum. Please visit <http://www.prebabel.info/bab014.htm> for details.

Lemma: The necessary and the sufficient conditions for a (any) language.

The necessary condition -- If L is a language, then L must encompass at least "one" formal system.

The sufficient condition -- if L is a "Life System", then L must be a language.

Please visit <http://www.prebabel.info/> for details.

VI: With the above PB principles, laws and theorem, I have developed the following principles/laws for the Chinese linguistic system.

One, CE (Chinese etymology) principle one, **principle of compositeness**: all Chinese characters are composed of 220 roots, with two growth dimensions (vertical and horizontal). Both word meaning and word sound can be read out from its face.

Two, CE principle two, **principle of homophones**: for characters (音同, 義同; **same sound, same meaning, and vice versa**). Example, the meaning of 歪 (slanting) = 𠂇 (sound module). so, the sound of 歪 = 𠂇.

Three, CE principle three, **principle of homographs**: 破音字, (音不同, 義不同; **the sound not the same, the meaning not the same**). So, homographs have different meanings when their

sounds are different. Example, 相 (像) 片, 相 (襄) 助. The meaning of the homograph is identical to its homophone.

CE law 0 (the law of DNA inheritance): the DNA of a root (form or sound) will be inherited by its descendants.

Corollary (of CE law 0): the meaning or the sound of a character can be inferred its siblings or descendants.

CE law 1: If the meaning of a word arises from the **phonetic value** of its sound tag, it is a 形聲 word. If the meaning of a word arises from the **semantic value** of its sound tag, it is a 會意 word.

CE law 2:

i. A word is a 形聲 word if the “shared” radical in its family is “**silent**”, such as, the shared radical 魚 is silent in the group (鱸, 鮭, 鱈).

ii. A word is a 會意 word if the “shared” radical in its family is “not silent” but **is the sound tag**, such as, the shared radical 君 is not silent in the group (君, 群, 郡, 裙).

CE law 3.

i. A 形聲 word should pronounce identical to its sound tag (see note b).

ii. For a 會意 word, its sound tag has a **span** of sounds. That is, it might not be pronounced with the original sound of its sound tag.

CE law 4 --- Any character which does not carry an explicit sound tag will pronounce the same as its 轉註字 (synonymized word).

CE law 5: For a character, it carries different meaning when it pronounces differently.
Note a: For 形聲 word, the group is identified with the 形, the fine (detailed) definition of the word (meaning) is given with the 聲 symbol (the differentiator). If the 聲 symbol has a semantic meaning of its own, it is not important for that 形聲 word, as it is just a differentiator. But, in most cases (not always), the meaning of the differentiator does match the description.

Examples: 鵬 (a huge bird) pronounces 朋 (meaning huge here, 鵞 (goose) is pronounced as é (我) in some dialects.

Note b: {the current sound of some sound modules might be slightly different from the word pronunciation for three reasons:

One, the sound tag in the characters is abridged or a variant of the sound modules, such 鴨 (押 --> 甲), 鳩 (沈 --> 允), 鴻 = 紅 (江 is a muton of 紅), 鴟 = (趾 = 氏), 鶯 = 榮, 鵝 = 研

Two, it is derived from some 方言 (dialects) and is now sounded different from the current Mandarin. Example, in 狐 hú, the sound tag is 瓜 (pronounces as guā now, not hú), but in some dialects do pronounce hú. Another example:

豬 (pig) pronounces as zhū (Mandarin), zī (Cantonese), jǐ (Gan), chū Hakka, zū (Jin), kǔ (Min Bei), dǔ (Min Dong), tī (Min Nan), tsr (Wu), jǐ (Xiang).

In the parenthesis, it lists the dialects. For the issue of 方言, see Chapter Eleven.

In fact, **the sound tag of Chinese written system is not associated with the actual audio at all.**

The word “A” having a leading radical “B” with “C” as the sound tag, and it means “C”.

For the Northern folk (N-man), the sound tag “C” has an audio signature on a recorder as X-wave. For the Southern folk (S-man), the same sound tag “C” can have an audio signature on a recorder as Y-wave. For Japanese (J-man), the sound tag “C” can have J-wave. For Korean (K-man), the sound tag “C” can have K-wave. And, X-wave, Y-wave, J-wave or the K-wave can be completely different, completely unintelligible among them. Yet, the word A which has the sound tag C will never change. For N-man, the word A has X-wave sound while it has Y-wave for the S-man.

The variation or evolution in speech will not change the phonetic structure of Chinese written system. If X-wave is changed to X1-wave for the sound tag C, the word A is still having the same sound tag C while people speaks X-wave might not be understood by those who speaks X1-wave. But there will be no confusion about the word form, the word sound (which sound tag it follows) and the word meaning for the word A.

The phonetic structure of Chinese written system will not be changed by any change in speech (the actual sound of dialects). The phonetic element of Chinese written (language) is not associated with any **particular set of audio sounds**; different dialects pronounce (with different audio) with their own sounds. The phonetic relations among words are not changed if the sound roots change into a different set of audio sounds.

Three, the “a-homonyms (破音)”, the words with identical word form while pronounce differently (that is, the same word has many different phonetics). For example, the word 好 has, at least, eight different pronunciations, as 皓, as 消, as 耗, as 吼, as 配, as 詬, as 好 (呼皓切). This case is different from the above discussion. **One word has many different sounds in the same "set", the same dialect.}**

I am using one example to recap the entire Chinese etymology.

羸 (yíng) winning, 嬴 (yíng) used as surname of Qing Emperor (the big winner), 瀛 (yíng) big island in a great ocean, 簾 (yíng) slender basket, bamboo chest

羸 (léi) weak (or 累), emaciated, exhausted,

羸 (luǒ) snail (螺), 羸 (luó) grebe bird, 羸 (luǒ) (nude 裸)

The source of the eight words above is 羸.

One, **its meaning comes from its composites.** 贏 (winning) is 亡 (disappear or death) over 口 (mouth or people) over 月 (meat), 貝 (treasure) and 丸 (an elixir pill). With so many treasures while no other (亡 口) can share it, it must mean winning.

Two, its sound comes from its synonym 盈 (overflow, winning).

Three, its derivatives come from replacing one of its radical 貝 (treasure). With 女, it means a

beautiful girl (嬴). **With 虫 (bug), it is a snail (螺).** With 鳥 (bird), it is grebe. With 果 (fruit or result), it means nude (as 裸). With 羊 (sheep), it means weak or lean.

Four, the sound of those derived words is determined by its synonym. When 貝 (treasure) is replaced by 女, it is still a win, thus sound the same. When 貝 is replaced by 羊, it is a big lose, very 累, thus it sounds and means as 累. When 貝 is replaced by 虫 (bug) or 鳥 (bird), it is a total loss, thus they sound and mean 裸 (nude, total loss).

E: Conclusion

For the universal language, it must encompass the following three attributes:

A. Forming the words --- with finite number of symbols to form unlimited words while the meaning and the pronunciation of each word can be read out from its face.

B. Unique meaning of each word --- every word carries a “unique” meaning, not having multiple meanings.

C. Universal grammar --- a grammar is the mother of all grammars.

These three are proved and demonstrated in my books {Linguistics Manifesto, ISBN 978-3-8383-9722-1} and {The Great Vindications; US copyright TX 7-667-010}.

For a perfect language, it must encompass the following three premises:

One, all Chinese characters are composed of from a set (finite) of roots.

Two, the meaning of each character can be readout from its face via three pathways.

Three, the pronunciation of each character can be readout from its face via two pathways.

I have proved and demonstrated these three in detail in this book.

Chapter Thirteen

--- Prebabel Recovered

A: The theory and the method of constructing a true Universal Language

B: Super Unified Linguistic Theory

C: Constructing a true universal language

A: The theory and the method of constructing a true Universal Language

I. Criteria for Constructing a Universal Language

In the previous twelve chapters, I have shown one example of the PERFECT language. I also very briefly showed some criteria for a universal language. This chapter will discuss the details of a universal language.

- a. Its (design) criteria
- b. Its theoretical framework
- c. Its possible implementation

First, for the (design) criteria, I will list only two below:

1. Criterion one (C1): Its scope and capacity must be in par, at least, with one natural language.
2. Criterion two (C2): It must be mastered to a literacy level similar to the language skill of a 12th grader on his/her mother language by an average person in 100 days with 3 hours of study a day, that is, a total of 300 hours of study.

The verification of C2 is quite simple in principle. As soon as its construction is completed, a few volunteers can either confirm or disprove it. The major issue is of how to construct it.

The biggest difficulty of a language is the vocabulary, as the foundation of the vocabulary of the most of natural languages is practically arbitrary. Why are the four letters (L, O, V, E) that means love? There is no way of any kind that we can find out the meaning of "love" by dissection or decoding of those four letters. They mean "love" because of "You told me so!". Otherwise, the string "love" is just a blob. Thus, learning a language must learn thousands or even half a million of those **blobs** together with their "You told me so!", especially for someone who learns them as a second language without the benefit of being already able to speak those blobs. Of course, a pure (100%) root words system with all vocabulary that are composed of only from those root words (no exception), which is also self-revealing of those word meanings, can eliminate the above-stated vocabulary difficulty. Yet, this root word system idea is still having, at least, two difficulties:

1. Can such a root-word vocabulary system be constructed? How to select those root words? How many roots must the system have? If the number of roots goes over one thousand, the benefit of a root word system will be significantly reduced.
2. A language is much more than just vocabulary. A language becomes more difficult to learn when the learner must learn to make distinctions that he is not used to making. For a non-English speaker, it could be quite difficult for him if the grammar of this universal language (u-language) contains accusatives, mandatory tenses, tones, noun/adjective agreement, etc. In this sense, the grammar of this u-language must encompass (or, not significantly different from) all grammars of different natural languages. Yet, can this be achieved?

If we cannot resolve these two difficulties, we probably can never pass the Criterion two (C2) with any constructed system. Yet, what is the guiding light for resolving these issues?

Fortunately, we do know a fact. Norwegian is easy to a Swede because it is practically a mere dialect of his own language, while Norwegian is not easy in itself as it would be very difficult to an Oriental. The dialects of Chinese are mutually *unintelligible*, which would take even a gifted European at least three years to learn to speak one of them while it takes a Chinese person only about six months to learn another dialect. Thus, with this fact, if all natural-languages are dialects of this u-language, then it can be learned in 300 hours of study by all different people who speak different mother languages. Of course, this is a big "IF." However, we can re-state the Criterion 2 as below:

RC 2: If language A is a u-language, then all natural-languages must be dialects of this language A.

Thus, a particular natural language (such as English) will never be a u-language in terms of this design criterion even if it became a practical world language because of its political and economic supremacy. With this RC2, such a u-language, if ever possible, will change the foundation of linguistics completely regardless of its being used as a *lingua franca* or not. Thus, the effort of researching such a u-language will not be in vain in all circumstances. The problem is that what our starting point for this research could be.

II. In Search of the Universal Mother Language

Guessing a postulate might be a good starting point.

Postulate 1: Language A is a known natural language. Language B (either natural or constructed) is a dialect of Language A. For a person whose mother language is language A, he can master language B within three months to a level similar to a 12th grader's language ability of his/her mother language.

If all natural-languages must be dialects of this u-language, it must be the mother language of all those natural languages, that is, they are all grown out from the mother. Thus, in every baby language, it must consist of two parts, the part that is inherited from the mother and the part of some new growth (the bells and the whistles). Then, the task of constructing a u-language becomes **a task of searching for the mother language of all natural-languages.**

Seemingly, the comparative linguistics could be of a great help on this task. However, the major interest of comparative linguistics is on the genetic relationship between languages that are members of the same language family, with the emphasis on phonological and the lexicon. Thus, there is not much to compare about between Arabic and Chinese on their lexicon and their phonology. Thus, the current study of comparative linguistics is of no use for our task of finding a mother language for Arabic, Chinese and English, if such a mother, indeed, exists. That is, we must invent a new methodology for this seemingly impossible task, and the best way of tackling this issue is the **reverse-engineering**.

If such a u-language (as the mother of all natural-languages) does exist, it should be in every its baby language genetically, and we should be able to find its genetic codes from any one of its baby language, without doing any comparison between languages. If such a technique can be developed, I will call it "**Begetting the mother from her baby**" (or BMFB in short), and I am making the following proposal:

1. The attributes of a natural language (such as, English) are listed as $Ar(1)$, $Ar(2)$, ..., $Ar(n)$.
2. If $Ar(m)$ can be **substituted** with a different mechanism $U(m)$ without any change to the system, $U(m)$ will be put into a bag called "**Mother bag**" and $Ar(m)$ will be placed into a bag called "**Baby bag**."
3. If an $Ar(x)$ cannot be substituted in any way, it will be placed into both bags.
4. After we replaced all $Ar(n)$ with $U(n)$, if possible, we filled up two bags, the mother bag and the baby bag.

With this process, the originally selected natural language was never changed a bit, as its entirety is now in the baby bag. Yet, we did create a new bag, the mother bag, and it is a reasonable guess that the mother contains a u-language according to my assumption. In fact, with a mother bag on hand, it is not too hard to examine genetically of all other natural languages' genetic relationship with the mother. Now, our task of finding the u-language becomes to list all *necessary* attributes of a selected natural language, which is English as my choice.

Listing some major attributes of English language might not be a terribly difficult job. Yet, listing all *necessary* attributes of English exhaustively might not be an easy thing to do. After all, what are the *necessary* attributes of a language? Without knowing the answer of this question, we are as a blind man riding on a blind horse. Fortunately, there are a few toy languages (the formalized languages) which do constitute as language while their scopes are small enough for us to investigate their structure and all their necessary attributes in their entirety.

III. The Formalized Languages

The smallest toy language (formal system I) has only four symbols (an identity symbol =, and three individual constants, a_1 , a_2 , and a_3). Although this "System I" is a genuine language system, it is too small of a system to convince the general public that it is, indeed, a language system.

a. A Syntactical System

Thus, I will select a toy language (language T, or simply named as T) which has an infinite number of symbols (vocabulary, etc.), and those symbols are divided into the following groups:

1. An identity symbol, =
2. Five connective symbols (logical constants): {no (negation), or (disjunction), and (conjunction), if...then (conditional), if and only if (biconditional)}
3. Two parenthesis symbols, (,)
4. Two quantifier symbols, {for some, for all}
5. Infinite number of individual symbols, which again are subdivided into two groups:
 - v1, v2, v3, ..., as individual variables,
 - c1, c2, c3, ..., as individual constants.

Among those symbols, three relations arise:

- related to other symbols,
- related to things that is referring, denoting or connoting,
- related to the using, application of the things named by the symbols.

And those relations (linguistic units) are described with the following terminologies:

1. "term" of T (language T) is either a variable or an individual constant.
2. "formula" of T:
 - a predicate of T followed by a term is a formula of T.
 - any logical constant or quantifier together with a formula is also a formula of T.
3. "sentence" of T is a formula of T in which no variable is free (undefined).
4. "expression" of T is a linear string of symbols.

Furthermore, this language T is governed with two sets of rules:

1. The formation rules -- how is the linguistic unit formed:
 - expression (a string): operation of concatenation.
 - subject - predicate structure.
 - propositions
 - indexical signs: personal pronoun, tensed verbs, etc.
2. Rules of inference -- how is a linguistic unit read or how can it move around in T:
 - rule of symmetry
 - rule of transitivity
 - rule of detachment
 - rule of generalization

With these two sets of rules in place, every linguistic unit of T can be evaluated in terms of its true - false value. At this point, the language T is called a formalized language which is specified simply in terms of the formal relations among symbols, **without any reference**

to meanings that might be attached to those symbols. In fact, this kind of language is called a **Syntactical system**. Terms, formulas and sentences are syntaxes (or tokens) of a syntactical system.

b. A Semantic System

Although this toy language T above is a genuine language, its scope is quite small in comparison to a natural language, as **the main interest of any natural language is about the meaning of sentences**. In a syntactical system, syntax, as only a symbol or a token, does have an innate meaning for itself while it has no extensional application in a sentence. How a syntax is used or applied in a sentence and how the meaning arises from an application belong to the field of *semantics*. In short, **syntax concerns the truth-value of the formula** while **semantics concerns the meaning of the sentence**. The linguistic definition of *semantics* is as below:

A syntactical language T becomes a semantical system when *rules* are given in its metalanguage M which determine a Necessary and Sufficient truth-condition for every sentence of the language, and the truth-condition of every sentence in M is provable.

Well, if the readers are not able to understand this definition, it is not a big deal. Simply, semantics is the study of the concepts of meaning and truth about sentences. In linguistics, semantics is divided into two types:

1. Descriptive semantics of natural language
2. Pure semantics of the analytical study of formal language.

However, both types contain two theories:

- theory of **reference** -- denotation, intension
- theory of **meaning** -- connotation, extension

At here, we have no need of going into the details of those theories. Simply, every linguistic sentence has the followings:

1. The sentence itself (the sentence token) -- being uttered or written as inked marks on a paper, it is composed of some symbols.
2. The mental idea (the intention or the *proposition*) of the speaker -- which is supposed to be carried by this sentence token.
3. The understanding of the speaker's *proposition* by a reader -- this **requires a shared understanding of those symbols' denotation** (its reference) and **connotation** (a meaning beyond its direct reference).

The easiest way of sharing a common understanding is by obeying a same set of rules, and the lesser the rules the better. Then, what is the minimum number of rules that we need for this communication purpose? This question is beyond the scope of this article. Yet, its central point is about proposition. What, then, is proposition?

Proposition is a position that a person holds on an issue or an object after his judgement (or an intentional act) on them. Yet, the linguistic proposition consists of two parts:

- a mental act (**proposition act**) which is directed toward some objects or some events
- the meaning of an expression (**proposition token**) that is pointed out by the object or the event

Linguistically, a proposition is expressed with three types of linguistic symbols:

1. Subject -- the one who made this proposition
2. Predicate -- a linguistic symbol that expresses the proposition act (judgement or intention)

3. Object -- a linguistic symbol that points out the object which is the target of the proposition act

Then, the predicate is further divided into some sub-groups, such as:

- Propositional verbs -- judge, think, believe, ...
- Cognitive verbs -- know, see, hear, taste, smell, etc.

The mental idea (the propositional act) of a person is always private. Yet, the proposition itself is always public. A sentence itself is just a token (inked marks on a paper) while it acts as a vehicle or a bridge between the two, **from private to public**. Thus, with propositions (subjects, predicates and objects), a syntactic system acquires meanings for its sentences, and it now becomes a semantic system. A syntactic system concerns only of itself, its soundness and completeness. A semantic system concerns of the communication of two parties (the speaker and the reader) about some propositions which are always denoting to some objects (or events) and connoting with some meanings.

c: A Pragmatic System

By concerning only forms and their relations, a syntactic system is always timeless. A semantic system which is defined as above (with the *meanings* as the central issue) does not truly concern about spatiotemporal issues as most of the propositions are also timeless. Thus, the space-time position of a sentence must be dealt with a new mechanism, the pragmatics. Pragmatics is the study of formal languages containing indexical terms, such as, *tensed verbs*, *pronouns*, *demonstrative*, etc. In fact, pragmatics is simply the extension of the semantical truth-definition to formal languages containing indexical terms, for the truth-value of a sentence for relating to both the person asserting the sentence and his space-time position.

d: All Necessary Attributes of a Language

Now, this toy language T can be clearly and definitely described as consisting of the followings:

1. A syntactic system:
 - a list of symbols:
 - logic symbols:
 - one identity symbol, =
 - five connective symbols
 - two quantify symbols
 - two parenthesis symbols
 - infinite number of individual symbols:
 - individual variables
 - individual constants
 - Formation rules (terms, formulas, sentence, ...)
 - Rules of inference (for truth-value of sentences)
2. A semantic system (propositions, subjects, predicates, objects, etc.)
3. A pragmatic system (indexical signs -- tensed verbs, pronouns, demonstrative, etc.)

In fact, these are all the necessary attributes for a language. Linguistically, the above structure can be re-arranged as follows:

- A. Grammar
- B. Rules of inference

That is, grammar encompasses the entire language system (a list of symbols, formation rules, semantics and pragmatics) except the rules of inference.

However, there is a significant difference between a natural language and this toy language T. The following sentences are nonsense and meaningless in T while they could be very meaningful in a natural language.

1. Type one -- tautological
 - Now is now. (nonsense in T)
 - When is the best time to do it? Now, now is now. (meaningful in natural language)
2. Type two -- illogic
 - Red is green. (false and nonsense in T)
 - When red is green, the Sun will rise up from West. (meaningful in natural language)
3. There are many more such examples.

In conclusion, although language T is a full-fledged language system, its scope is much, much smaller than a natural language. Yet, many linguists view the fact that natural language tolerates those illogical and false propositions as a defect in comparison to the language T which is viewed as an ideal language. At here, I am not interested in arguing this issue with them. Defect or not, it is an addition to and above the language T. I call this addition (or defect) "**fictitious machine**." Then, we can describe the structure of a natural language as the composite of followings:

- Language T
- A fictitious machine -- F - machine.

And, it can be re-written as below, a natural language consists of:

1. Grammar
2. Rules of inference
3. F - machine

IV. Begetting the Mother

With the clear understanding the structure of a natural language, we are now able to apply the BMFB procedure for constructing a universal language (u-language).

First, I am guessing that the rules of inference and the F-machine are universal, and they will be placed into both bags, the mother bag and the baby bag.

Then, the issue becomes to investigate the grammar of a selected natural language.

a: English Grammatical Structure

In my case, English is my choice of candidate for finding the Universal Mother Language with the BMFB procedure, and the English grammar can be outlined as below:

1. List of symbols:
 - inflected vocabulary
 - a set of punctuation marks
2. Formulation rules:
 - word order -- a word string from concatenation
 - Subject - predicate
 - Descriptive
 - active
 - passive
 - Subjunctive
 - Exclamatory
3. Semantics -- Propositions (subjects, predicates, objects, accusatives, etc.)
4. Pragmatics -- indexical terms (tensed verbs, pronouns, demonstrative)

In fact, the English grammar is almost identical to the grammar of language T. In the book *The Divine Constitution* (Library of Congress Catalog Card number 91-90780), it wrote, {"... Not surprisingly, there are two types of human language, which indeed are evolved from these two distinguishable aspects of God's language. The one is **perceptual language**, the other **conceptual language**.

"English is a good example of a perceptual language. In English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc. The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real time sequences and the relationship of real space or the relationships of their derivatives. In other words, English is a real time language, a perceptual language.

"On the contrary, Chinese is a conceptual language. There is no tense in Chinese. All events can be discussed in the conceptual level. The time sequence can be marked by time marks. Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structure in Chinese, because there are no real verbs. **All actions can be expressed in noun form** when they are transcended from time and space. There is no need to have parts of speech in Chinese." (page 71)}

b: The Action Nouns

With the hint of this quote, my first choice will be substituting the entire verb class. In English, the pronoun, proper noun and common noun not only are different grammatically but are different on the metaphysical and the ontological level. Yet, they are all nouns. Why can we not have the action nouns? As the BMFB procedure is for substituting, no subtraction nor addition, I would like to try to substitute the entire English verb class with the following procedure.

- Create three new verbs -- do, be and not
- All English verbs will be used as nouns.
- The way of substitution will be as follow:
 - Original sentence: I sing a song.
 - Substituted sentence: I do sing a song.

The substituted sentence (do sing = sing) is a bit awkward while it is still grammatically corrected in English. Thus, these three new parts (three new verbs, all English verb-nouns and a special sentence pattern) are put into the mother bag while the entire English verb class (without any subtraction or addition) is placed into the baby bag.

c: Paired Sentence Structure

In English grammar, [do, be and not] are not true verbs. We might be losing the tense structure with the above substitution. That is, we need one additional mechanism to preserve the tensed structure. In fact, we can use a pair-mechanism as below to preserve the tensed structure.

Sentence A = (Part 1, Part 2)

Part 1 is the body of the sentence, as S-body. Part 2 is the **grammar tag**, as S-tag, such as:

- I had eaten dinner when you came. (the original sentence)
- (I eat dinner when you come, papf), the substituted sentence in a pair structure. The S-body is "I eat dinner when you come), the S-tag is papf (past perfect tense).

Seemingly, this substitution is even more awkward than the first one, at least on a human level. However, the substitution is exact without any subtraction or addition, and it can simply be reversed with a simple algorithm. Again, I will put this paired sentence structure (S-body, S-tag) into the mother bag, and the original tensed structure into the baby bag.

However, an English sentence can be much more complicated than the above example, such as:

If I had had time, I would have owned four dogs.

This sentence can be substituted as (If I have time, I own four dog; S-tag). Of course, this S-tag will contain more information. The S-tag can have many fields, S-tag = (a, b, c, d, ...), such as:

- a = sentence type (descriptive, subjunctive, exclamatory)
- b = voices (active, passive)
- c = tense
- d = numbers
- ...

A table of S-tag can be mapped out to cover the entire English grammar. Now, this S-tag becomes quite complicated, and itself becomes a multi-dimensional vector. Fortunately, the S-

tag can be systemized. Superficially, this kind of substitution is not only awkward but is kind of dumb. However, anything can be systemized should become a job of computer. And, we should concentrate on the part that cannot be handled by the computer, and that part could be the essence of the grammar of a u-language. Again, I put the paired-sentence structure together with a table of S-tag into the mother bag, and the entire English grammar into the baby bag.

d: b-words and i-words

Fortunately, we are seemingly able to reduce the complexity of the S-tag table by replacing the inflected vocabulary with non-inflected ones. I am choosing a paired structure again on this task. Every English word is divided into two parts, the body of the word and the tail of the word.

English word = (w-body, w-tail)

The w-tail is the inflection of the word, such as, -ive, -ly, -ion, -ed, -s, -ness, etc. And, all irregular inflection will be eliminated, such as, (good, better, best) will become (good, gooder, goodest).

With this substitution, English words are divided into two groups.

- b-word (having w-body without a w-tail)
- i-word = b-word + w-tail

Again, I place the paired-words (both i-words and b-words) into the mother bag and all English vocabulary into the baby bag.

If we do not have any more substitution to be made, we put the remaining parts into both bags. In this way, the baby bag is the entire English system (the list of symbols, grammar, semantics, etc.) without one bit of subtraction or addition. **The mother bag is, in fact, having identical parts of the baby bag** while some of those parts have being substituted. Yet, these two bags are still structurally identically.

e: Word-phrase

In the future, someone might be coming up some more substitutions. At here, I would like to make one last attempt, replacing the rule of word order. For three simple words, the following sentences are significantly different in their meanings.

- I love you
- You love I

However, the power of this word order can be removed or greatly reduced with a technique of word-binding or word-phrasing. When we make "love I" into a word phrase love-I, then these three words can no longer create any ambiguity. The following sentences must have the same meaning.

- You love-I
- Love-I you

Of course, this issue will become more complicated when the number of words increases in a sentence. When the number is five, this five-word sentence could have three meanings.

1. a unique meaning
2. an array of 5! (five factorial = 120) combinations
3. a Google outcome. With a Google data base, these five words can produce a big google outcome.

However, linguistically, we are only interested in its unique meaning. Traditionally, it is accomplished with grammar; the word order, the subject-predicate structure, the inflected vocabulary, etc. However, by using the word-phrase technique, we can easily reduce the number of free-radicals of this five-word sentence to three or less, and we can zero in its unique meaning by the repeated use of the same method. In fact, this word-phrase method can very neatly zero in a word string to a unique meaning with only two phrasing tools (the hyphen and the parenthesis). For example:

I am going to school tomorrow while you are not.

can be identically expressed with the following word-phrases.

(I, go-school), you-not, tomorrow.

Tomorrow, you-not, (I, go-school).

You-not, tomorrow, (go-school, I)

Those six words become three free word-phrase radicals with two phrasing methods.

- With hyphen -- there is a word order for the phrase
- With parenthesis -- there is no word order for the phrase. (I, go-school) and (go-school, I) are the same.

Regardless of the sequential order, these three phrase radicals above cannot produce any meaning other than "(I, go-school), you-not, tomorrow", although some other sequences can be quite awkward initially.

Now, I am putting the word-phrase method into the mother bag and the unchanged English grammar into the baby bag. That is, we will use this new word-phrase method in any sentence as much as we can before calling a help from the English grammar. Nonetheless, we will fall back to English grammar if we have to.

V. Universal (Mother Proper)

As there is nothing changed in the baby bag, it has nothing to be reviewed. However, it is the time to see what kind of harvest that we have in the mother bag.

1. For vocabulary:
 - i-words and b-words, paired word structure
 - transformed all verbs into action-nouns with three new verbs (do, be, not)
2. For sentence:
 - paired-sentence structure (S-body, S-tag)
 - word-phrase method to reduce the power of word order

Now, if we choose the mother bag English as the u-language, the criterion one (C1) has been met automatically as the mother bag is identical to the natural English (the baby bag) structurally. The only differences are that **English grammar is mechanized**, that is, jobs are

done by a formalized grammar table and a machine. For example, a sentence of the mother bag below,

{(If I have money, I have 10 house), (subjunctive, past, number)}

will be printed out as a natural English sentence as below,

If I had had money, I would have had 10 houses.

However, can this u-language meet the criterion two (C2)? Seemingly, it can be learned by an English-speaking person in days as it is a true dialect of English. Yet, can a Chinese who knows not a single English word learn it in three months, as required by the C2? This new language is obviously much easier than the original English, at least, in the following areas:

1. Most of English grammar is formalized as a table which can be learned in one or two days. The learner does not need to apply those English grammar word by word in a sentence but chooses a S-tag from the table and places it at the end of the sentence. Then, a computer can print out a proper English sentence if he chooses to do so.
2. For inflected words, only the noun form is required in this u-language. All the verbs are treated as action-nouns. That is, the required vocabulary for this u-language is about 10% from the original English, which is 90% reduction. However, can this reduction be enough for this u-language meeting the C2 for all the non-English speaking people?

In my personal experience, if the reduced number of vocabularies is over one thousand, the average person, in general, cannot digest them in 300 hours of study. And, I think that one thousand words might not be enough for any language to meet the C1 requirement. Then, this mother bag English might still not be the u-language that we are searching for. Fortunately, we have two more chances to find the true u-language.

- Method 1: Replacing all English noun words (the w-body) with a true (100%) root-word system.
- Method 2: Making all natural-languages as dialects of this u-language.

Can method 2 be possible? The "mother bag English" is, of course, a dialect of the natural English for the fact that they are identical to each other by definition. In fact, we can use the same BMFB procedure to find the "mother bag Russian", "mother bag German", "mother bag Chinese", etc. Then, we are hoping to find a universal mother for all those mother bags. Again, if the universal mother should be in all mother bags, it should be in the "mother bag English." Then, there is no reason of trying to find it in any other place.

a: Finding the U (mother proper)

The mother bag English has the following parts:

1. For vocabulary:
 - i-words and b-words, paired word structure
 - transformed all verbs into action-nouns with three new verbs (do, be, not)
2. For sentence:
 - paired-sentence structure (S-body, S-tag)
 - word-phrase method to reduce the power of word order

As I can simply try again if I guessed wrong, guessing is much easier than searching. So, I will construct the **Universal (mother proper)** as follow, by guessing first:

1. For vocabulary:

- There are only b-words, no i-words, nor verbs. All verbs are b-words in the *mother proper*.
- All (100%) b-words of English will be replaced with words which are composed of from only **240 root words** as root-word strings. These 240 root words are not English but are specially designed for the universal language.

Note: The words of many natural languages are patterns of temporally ordered sound types, and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus.
The meaning of those words is agreed by a linguistic community. That is, it will take a great effort to learn those words. On the contrary, the meaning of all b-words of this Universal (Mother Proper) can be read out from the string of the root-words.

2. For sentence:

- All (100%) formation rules of language T or English (word order, subject-predicate, etc.) will not be used. The only formation rule is word-phrasing of b-words with hyphen and parenthesis.

And, this is it, the *Universal (Mother Proper)*. With this mother proper and mother bag English, we can now construct a U (English), which is a dialect of the U (mother proper), with the following procedure.

- Beginning with the mother bag English,
- Only English b-words are replaced with universal b-words.
- The i-words of English:
 - Was: i-word (English) = b-word (English) + inflection
 - Is: i-word (U (English)) = b-word (U (mother proper)) + inflection (English)
- Nothing else of the mother bag English is changed.
 - Formation rules: U (English) = mother bag English = natural English

And, this is the U (English). Now, we have four languages for English.

1. Beginning with the natural language of English
2. From the natural language of English, we get *mother bag English*.
Natural English = mother bag English (structurally identical)
3. From the mother bag English, we get the *Universal (Mother Proper)*, a presumed universal language.
U (mother proper) has its own vocabulary which is composed of from 240 root words in my design.
4. From U (mother proper), we get U(English). The b-word (English) is replaced with the b-word U (mother proper).

Thus,

- the mother bag English is a dialect of natural English,
- U(English) is a dialect of mother bag English
- U(English) is also a dialect of U (mother proper).

If the 'postulate 1' is correct, English speaking people should be able to learn U(English) very easily, and the U(English) should meet the criterion 1 as the only difference between U(English) and mother bag English is the substitution of b-word (English) with b-word (U(mother proper)).

With the same BMFB procedure, we can construct U (Russian), U (German), U (Arabic), U (Chinese), etc.. Then, is it now reasonable to propose another postulate?

Postulate 2: The U (of any natural language) is a dialect of the *U (Mother Proper)*.

Of course, if someone can demonstrate that the postulate 2 is wrong, then we will modify it.

With postulate 2, a true u-language can be constructed as follow:

The true Universal Language consists of the followings:

1. The Universal (Mother Proper) -- U (mother proper)
2. The U (natural languages); dialects of the U (Mother Proper)
 - U (English) <---> mother bag English
 - U (Russian) <---> mother bag Russian
 - U (Chinese) <---> mother bag Chinese
 - ... others

That is, this u-language is not just the U (Mother Proper) itself but encompasses all its dialects U (natural languages). As the U (a natural language) is a dialect of this Universal Language and is a dialect of its mother bag by definition, then that natural language should be a dialect of this Universal Language (u-language).

b: Meeting the Design Criteria

Is this newly designed universal language meeting the design criteria (C1 and C2)? As the U (Mother Proper) and the U (English) is now published, the above question becomes a testable issue. However, I would like to answer it theoretically.

For U (English), it should meet the C1 (with the scope and the capability in par with, at least, one natural language), as the only difference between it and the natural English is that the b-words (English) are replaced with b-words (u (mother proper)). However awkward this substitution could be, it will not alter the scope and the capability of the U (English). Yet, can U (mother proper) itself meet the C1 requirement?

Can U (English) meet the C2 design requirement? It is, in fact, the same question of how easy that the vocabulary of b-word (mother proper) could be learned. Can the vocabulary of b-words (mother proper) be learned with a 300-hour study?

The central question now becomes that "Can U (mother proper) itself meet both C1 and C2?"

As the U (mother proper) is a constructed language, we do know its components exactly, and it consists of the followings:

1. list of symbols:
 - conceptual words only -- b-words (mother proper) composed of from only 240 root words, no i-words nor any kind of inflection.

- punctuation marks -- the same as English
- 2. Formation rules:
 - with two types of word-phrasing
 - with hyphen -- having word order
 - with parenthesis -- having no word order
 - all other English grammar are excluded
- 3. rules of inference -- the same as English
- 4. fictitious machine -- the same as English

Can such a language have the same scope as the natural English? To answer this question completely, we must describe language on the metaphysical and ontological level, and it is a big job. I will present it in the next section of this chapter. At here, I will discuss it intuitively.

First, we are able to find one to one correspondence between all English vocabulary and the vocabulary of U (mother proper) with the following equation:

$$\text{English (i-words, b-words)} \iff \text{U-mother proper (b-words)}$$

Second, the design of all English grammar is for assuring that a word string (containing a string of words) to be read without any ambiguity by a linguistic community. It is mathematically provable that the word-phrasing method can also assure the uniqueness of any given word string.

With these two points being answered, it is fair to say that U (mother proper) does have the same scope as the natural English. Yet, can this U (mother proper) be learned by an average person in the world with a 300 hour of study?

How difficult a language is for its native people is depending upon its vocabulary. In the early 20th century, the Chinese written words were viewed as the most difficult language to learn in the world, and most of Chinese people (85% of them) stayed as illiterate because of its difficulty. The slogan at the time was, "Without abandoning the Chinese written word system, China as a nation will vanish for sure." The result was the introduction of simplified Chinese written word system.

In fact, the vocabulary of all natural-languages are difficult to learn even by its native people. Only very small portion of the vocabulary of natural languages is based on some kinds of root word system. The majority of them arose as a token of "you told me so." There is no chance of any kind to decode the four letter "book" to be a bound paper with printing on them. Then, trying to memorize thousands or hundreds of thousands of those "you told me so" tokens is, indeed, a youth killing chore. Also, for this reason that a word token is having no innate meaning of its own, some theories of "meaning" on words arose. There are, at least, three such theories.

1. Referential theory -- every word (a linguistic token) always has one non-linguistic object in the real world as its reference, such as the word token "s-t-a-r" corresponds to the star in the sky. For unicorn (a fabled creature), there is still a picture of this animal on paper.
2. Ideational theory -- every word token marks a representation of an idea. Communication is successful when my utterance arose in you the same idea which led, in me, to its issuance.
3. Linguistic community theory -- a word token, the bearer of meaning, is a relatively abstract entity. Thus, the word token that one uses lose its meaning if one misuses it. **A word is a common possession of a linguistic community**, and it has the meaning it has by virtue of some general facts about what goes on in that community.

These three theories clearly demonstrate the difficulty of learning those word tokens (the vocabulary) in any natural language. On the contrary, every word token (the entire vocabulary) of the U (mother proper) is composed of from 240 root words. And, every word in U (mother proper) has two types of meaning.

1. the innate meaning (the syntax meaning) -- it arises from its composing root words, and everyone who knows those 240 root words can read its innate meaning from the face of the word token.
2. the meaning from its usage (the semantic meaning) -- this needs to be learned during the usage of the language, similar to the linguistic community theory.

Thus, the entire vocabulary of U (mother proper) can be learned by only learning those 240 root words, and it takes less than 50 study hours for learning them. The other 250 hours allowed by the C2 could be used for learning the usage of the language.

Can such an 100% root word system be constructed? What kind of root words must we have in order to encompass the scope of a natural language? What is the minimum number roots for the U (mother proper)? As the U (mother proper) and U (English) are now published with the following parts:

1. 240 root words for the U (mother proper);
 2. 300 first generation words (b-words) for the U (mother proper) and for the U (English);
 3. 2,000 words U (mother proper)/natural English dictionary (can be constructed),
- everyone is able to examine it and answers the above questions him- or herself.

VI. Conclusion

Most of the natural languages are tightly connected to their speaking languages. Even for English, people who use English as their native language do not know how to spell difficult words, since they basically know English as a spoken language. On the contrary, **the U (mother proper) is a silent language**. All its root words are ideographs and are silent. Any b-word of U (English) will be pronounced the same as the b-word of English. In fact, the b-word of U (Arabic), identical to the b-word of U (English) in word form, will be pronounced the same as the b-word of Arabic. That is, learning the U (mother proper) and U (English) needs not putting

up an effort of learning a new spoken language. This unique feature of the U (mother proper) will further assure its meeting the criterion 2.

However, the U (mother proper) is also a spoken language. I did design 300 sound modules which are the generation 1 words, that is, they are the grandfather of many descendant words. They can be used as sound roots for those descendant words. However, I did not provide any sound for those sound modules, as they can be assigned by the users (the different natural languages). That is, the spoken part of this U (mother proper) can be finished by the using community.

With the above analysis, the U (mother proper) does meet both the C1 and C2. If anyone has doubts about it, it is always testable, especially for C2.

Furthermore, this U (mother proper) can be the base of a true **auto-translation machine**. While the b-word of Arabic and the equivalent b-word of English are having different word forms, their corresponding b-word of U (mother proper) could be the same word. Thus, an auto-translation machine can be constructed as follow:

1. Word of English ----> b-word of mother bag English + w-tail
2. b-word of mother bag English ----> b-word of U (English) + w-tail
3. b-word of U (English) = b-word of U (Arabic)
w-tail (English) ----> w-tail (Arabic)
4. b-word of U (Arabic) ----> b-word of mother bag Arabic
5. b-word of mother bag Arabic + w-tail (Arabic) -----> Word of Arabic

In fact, the above process can have some parallel paths:

- the syntax (formal) path -- word to word translation
- the semantic (meaning) path -- synonym translation
- cultural path -- considering the culture difference
- situation path -- considering the situation difference

With a successful auto-translation machine, this U (mother proper) will be a true Universal Language regardless of how many speakers that it is going to have.

The name of this U (mother proper) language is **PreBabel**.

B: Super Unified Linguistic Theory

Although the differences among natural languages are great, I have shown a method (a practical way) to construct a universal language in the section above. Yet, without a support of a theory, it is not complete.

For constructing a theory, we can use our imagination any which way we want, as long as it can pass the final exam with the reality. That is, we can construct a **virtue (fictitious) linguistic universe** first. If the first construction does not pass the exam with the reality, we can simply make a better design after learning the mistakes from the failure.

As this section is very large, I will list out the table of content first.

The table of content:

- I. Definitions -- five definitions and three operators
 - a. Five definitions:
 1. Definition one -- the set UL, it encompasses "all" languages, Lx, Ly,
 2. Definition two -- the set Vx, it encompasses all symbols of "one" language, Lx.
 3. Definition three -- the words
 4. Definition four -- the phrases
 5. Definition five -- the sentences

These five definitions demarcate a linguistic universe.
 - b. Three operators --
 1. Operator of composite
 2. Operator of dot (completion)
 3. Operator of accumulations

These three operators delineate a three-layer (sphere) hierarchy.

 - i. the Pre-word sphere
 - ii. the word/sentence sphere
 - iii. the post-sentence sphere
- II. Six axioms --
 1. Similarity transformation axiom -- Sa
 2. Predicative axiom -- Pa
 3. Inflection axiom -- Ia
 4. Redundancy axiom -- Ra
 5. Non-Communicative axiom -- Na
 6. Exception axiom -- Ea

These six axioms identify the language type, "type 0" and "type 1". Then, can this great divide between these two types be bridged over?
- III. The structure of a constructed linguistic universe
 0. Three layers of hierarchy
 - i. the Pre-word sphere (word roots)
 - ii. the word/sentence (ws) sphere (context free)
 - iii. the post-sentence sphere (context centered)
 1. Language types, ranging from "type 0" to "type 1"
- IV. Comparison with the real linguistic universe
 0. Introducing the concept of "apostrophe," the type degeneration or deviation.
 1. "Type" algebra (type operation table)
 2. Comparing English and Chinese
- V. The language spectrum -- ranging from "type 0" to "type 1", and all languages are distributed in this language spectrum.
 0. Two more operators:
 0. Operator of pidginning
 1. Operator of creoling
 1. Two postulates:

- 0. Postulate 3 -- the "Operator of pidginning" transforms a language L_x toward the direction to the "type 0" language.
 - 1. Postulate 4 -- the "Operator of creoling" transforms a pidgin (L_x) toward the direction to the "type 1" language.
 - 2. Two predications:
 - 0. Predication one -- the difference of the language structure in terms of "language type" between two pidgins is smaller than the difference between two original languages
 - 1. Predication two -- The difference of the language structure in terms of "language type" between two creoles is smaller than the difference between it and its parent language.
- VI. Operator of (=F=), the functional equal
 - 0. Definition of (=F=), functionally equal
 - 1. Postulate 5: the major known natural languages, at least the Big 6, are functionally equal in the ws-sphere.
 - 2. Postulate 6: the transitive Property holds for the (=F=), the functional equal.
- VII. Linguistic theorems
 - 0. Hypothesis one -- this "constructed linguistic universe" forms a linear language spectrum, ranging from the "type 0" to the "type 1". That is, all natural-languages are distributed in this language spectrum, and this "constructed linguistic universe" encompasses the entire "real" linguistic universe.
 - 1. Theorems -- all theorems of this "constructed linguistic universe" are applied on the "real" linguistic universe and to see whether they hold or not.
 - a. Theorem 1: English is a "type 1" language.
 - b. Theorem 2 -- the syntax sets of two natural languages are functionally equal.
Corollary 2.1 -- Any two natural languages (L_x and L_y) are mutually translatable.
 - c. Theorem 3 -- the word sets of two natural languages are functionally equal.
Corollary 3.1 -- W_x (Chinese) has only about 60,000 characters and W_y (English) has about one million words. Yet, W_x (Chinese) is functionally equal to W_y (English).
- VIII. The discovery of the PreBabel principle.
 - 0. PB law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language will be organized into a logically linked linear chain.
 - 1. PB law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.
- IX. The PreBabel procedures -- the regressive encoding
- X. The Benefits of PreBabel
 - 0. It revolutionizes the way of language acquisition.
 - 1. It creates a true universal language.
- XI. The Conclusion

I. Definitions

The followings are the definitions which demarcate the domain of a "constructed linguistic universe". Of course, this "constructed linguistic universe" will, then, be checked with the real linguistic universe, item by item.

1. Definition one: Set $UL = \{Lx; Lx \text{ is a natural language}\}$. So, the members of set UL are natural languages.
2. Definition two: Set $Vx = \{syx; syx \text{ is a symbol in } Lx\}$.
3. Definition three: Wx is a "word" in Lx if and only if the following two conditions are met.
 - a. Wx is a syx of Lx .
 - b. Wx has the following attributes:
 - i. Wx has a unique topological form.
 - ii. Wx carries, at least, one unique completed sound note.
 - iii. Wx carries, at least, one unique meaning.

Note: In a universe, some terms are known intuitively and are not defined. In general, these terms are known via some other disciplines. The following terms are undefined.

- a. Natural language
- b. Set, member and symbol
- c. topological form
- d. Completed sound note
- e. Meaning -- meaning is, in fact, a pointing function. When, $F(wx) \rightarrow y$, then, y is the meaning for wx .

4. Definition four: "Operator" of composite (Opc) -- set Vx is the domain and the range for Opc . Then, $Opc(syx1, syx2, \dots) = syxn$
Note: there can be some laws for Opc , such as, the Commutative, Associative, Distributive Laws.
5. Definition five: "Operator" of dot (Opd) -- Opd is placed at the utmost right position of a syx . Opc cannot have any operand which carries an Opd .
6. Definition six: Sx is a "sentence" in Lx if and only if the following two conditions are met.
 - a. Sx must have, at least, two wx . That is, $Sx = Opc(syxa, syxb, \dots)$.
 - b. Sx must be an operand of Opd . That is, $Sx = Opd(Opc(syxa, syxb, \dots))$.
Note: Definition 6.a -- If Sx has only one wx , $Sx = Opd(wx)$ is a "degenerated" sentence.
7. Definition seven: Px is a "phrase" in Lx if and only if the following two conditions are met.
 - a. Px must have, at least, two wx . $Px = Opc(syxa, syxb, \dots)$
 - b. Px must "not" be an operand of Opd .
8. Definition eight: "Operator" of accumulation (Opa) -- Only "sentences" of Lx can be the operands of Opa . Opa stacks "sentences" of Lx into a linear chain.

Seemingly these eight definitions are strange and simple. Can they truly demarcate a constructed linguistic universe? Can this constructed linguistic universe encompass the real linguistic universe?

II. Axioms

After the demarcation of a domain, we, now, can and need to construct the internal structure of this domain. That is, we need to introduce some axioms now. With different axioms, the internal structure of the domain will be different, or the different sub-domains will be constructed. I will, now, "introduce" (arbitrarily chosen) six axioms for this "constructed linguistic universe." Similarly to the Parallel axioms in Geometry, every axiom can have more than one value.

1. Similarity transformation axiom -- a rule (theorem or law) will repeat over and over in a domain or in different levels of its hierarchy. And, it has two values;
 - a. $S_a = 0$, similarity transformation is not active.
 - b. $S_a = 1$, similarity transformation is active.
2. Predicative axiom -- particles in a **glob** (a word, a phrase or a sentence) is distinguishable. And, it has two values;
 - a. $P_a = 0$, PA is not active.
 - b. $P_a = 1$, PA is active.

When $P_a = 1$, a sentence "could" be first distinguished as the "Speaker" and the "others." If $S_a = 1$ also, then, the "others" can be further distinguished as,

- a. action (or state) words
 - b. object (things or person) words
 - c. pointing words, and these can be further distinguished as,
 - A. pointing the action words
 - B. pointing the object words
 - d. gluing words
 - e. others
3. Inflection axiom -- some tags are tagged at the end of words. And, it has two values;
 - a. $I_a = 0$, I_a is not active
 - b. $I_a = 1$, I_a is active
4. Redundancy axiom -- For a function F , it will be applied, at least, twice on its operand. And, it has two values;
 - a. $R_a = 0$, R_a is not active
 - b. $R_a = 1$, R_a is active

Examples:

$R_a = 0$;

I go to school "yesterday".

I have "three" dog.

I love He.

She love I.

Ra = 1;
 I "went" to school yesterday.
 I have three "dogs".
 I love him.
 She loves me.

5. Non-Communicative axiom -- for (a, b) and (b, a), they are "not" the same. And, it has two values;

Na = 0, Na is not active
 Na = 1, Na is active

For a sentence,

When Na = 0,
 (I love you) = (love you I)

Note: If a Lx has Na = 0, it will run into some problems. Is (I love you) and (You love I) the same? Yet, there are some ways to resolve this kind of issue, and I will discuss it later.

When Na = 1, then the "word order" is a rule.

6. Exception axiom -- for every rule in the universe, there is one or some exceptions. And, it has two values;

Ea = 0, Ea is not active
 Ea = 1, Ea is active

With these six axioms, a constructed language can be expressed as,

Lx (a constructed language) = {Sa, Pa, Ia, Ra, Na, Ea}

III. The structure of a constructed linguistic universe

Now, we have constructed two types of language, "type 0" and "type 1".

Lx = {Sa, Pa, Ia, Ra, Na, Ea}

L-Type 0 = {0, 0, 0, 0, 0, 0}

L-Type 1 = {1, 1, 1, 1, 1, 1}

Our question is that whether there is any "real" natural language having a similar structure to these two types of constructed language or not. Perhaps, some real natural languages are hybrids of these two.

The real natural language universe is very complicated. Yet, the constructed language universe is quite simple thus far, with only 5 definitions, 3 operators and 6 axioms. Our final objective is to "derive" some languages (via the constructed language) which are similar with or identical to some natural languages. Yet, we should have a bird eyes view on this constructed language universe first. In fact, it has three layers (levels) of hierarchy.

- a. The pre-word layer (**pw - sphere**) -- this sphere is, in fact, not defined thus far in this constructed language universe. Yet, it will be the vital sphere for PreBabel. And, it will be added later.
- b. The word/sentence layer (**ws - sphere**) -- this sphere has three sub-layers

- i. the word sphere
- ii. the phrase sphere
- iii. the sentence sphere

This ws-sphere is governed (or delineated) by two operators, "Operator" of composite (Opc) and "Operator" of dot (Opd).

- c. The post-sentence layer (**ps - sphere**) -- this sphere is context and culture laden or centered. In fact, the Sapir-Whorf hypothesis is defined in this sphere, and thus it is a major interest of our discussion. This ps-sphere is governed by the "Operator" of accumulation (Opa).

Thus, each sphere is governed or delineated by operators. Now, I will discuss only the ws-sphere. And, we can "derive" some theorems and laws now.

IV. Comparison to the real linguistic universe

By comparing with the English, what is the type of language for English in terms of this "constructed language universe"?

- a. English is inflected --> $Ia = 1$
- b. English has a "subject -- predicate" structure --> $Pa = 1$
- c. English has parts of speech, tense, numbers, etc. --> $Ra = 1$
- d. English has word order --> $Na = 1$

For every real natural language, I think that it has $Sa = 1$ and $Ea = 1$. Thus, I will make this a law.

Law A: For every real natural language, it has $Sa = 1$ and $Ea = 1$.

Thus, we can rewrite the language "type" equation, **Lx (a real natural language) = {1, Pa, Ia, Ra, Na, 1}**. Then,

$$\text{Type 0} = \{Pa, Ia, Ra, Na\} = \{0, 0, 0, 0\}$$

$$\text{Type 1} = \{Pa, Ia, Ra, Na\} = \{1, 1, 1, 1\}$$

Now, we should be able to prove a theorem:

Theorem 1: In comparing with the structure of English, a "type 1" language can encompass the English-like languages.

Corollary 1: English is a "type 1" language.

Then, we can compare the other real natural languages with this constructed language universe, one by one. Yet, I think that two will be enough to prove the point, and I will make such a comparison with Chinese language next.

For $Sa = 1$, all other axioms are either repeating or inherited in each level or sub-level throughout the hierarchy. Thus, the language "type" equation can be and should be written in better details, such as,

Lx (a real natural language) = word {Pa, Ia, Ra, Na} + phrase {Pa, Ia, Ra, Na} + sentence {Pa, Ia, Ra, Na}

For Chinese language,

Pa = 0 for all levels.

Ia = 0 for all levels.

Ra = 0 for all levels.

Yet, for Na (the Non-Communicative axiom), it is not a (0, 1) operator but is a fuzzy operator.

And this fuzzy operator goes way beyond the coverage of Ea (Exception axiom).

For Chinese words, the Na basically equals to zero (0), but its exceptions go way beyond the Ea can cover. Thus, I must introduce a new concept, the "**apostrophe**", 0' which is basically a 0 but with exceptions go way beyond the Ea can cover.

For Chinese phrases, the Na basically equal to 1'; the word order of phrases does make difference most of the time.

For Chinese sentences, the Na basically equals to 0'; the word order of sentences does "not" make difference most of the time. Such as, (I love he) = (love he I) = (he I love) = (love I he)

Thus, **Lx (Chinese language) = word {Pa, Ia, Ra, Na} + phrase {Pa, Ia, Ra, Na} + sentence {Pa, Ia, Ra, Na}**

= word {0, 0, 0, 0'} + phrase {0, 0, 0, 1'} + sentence {0, 0, 0, 0'}

With such a complicated equation, we should introduce an arithmetics table to calculate it. As there are three parts, we can define the operation table as below,

$$0 + 0 + 1 = 0'$$

$$1 + 1 + 0 = 1'$$

$$0 + 0 + 0' = 0'$$

$$1 + 1 + 1' = 1'$$

$$0 + 0 + 0 = 0$$

$$1 + 1 + 1 = 1$$

$$0' + 1' + 0' = 0'$$

So, **Lx (Chinese language) = {Pa, Ia, Ra, Na} = {0, 0, 0, 0'} = 0'**

That is, the Chinese language is a (type 0') language.

Now, we can re-visit the English language. Superficially, the English words are inflected at the "word form" level. Yet,

- a. Many words can represent many distinct parts of speech.

- b. The correct part of speech for many words cannot be decided without understanding the semantics or even the pragmatics of the context.

Thus, the 1a (inflection axiom) in English is not a perfect 1, and it should be 1'. That is, the **English language should be a (type 1')** language. Perhaps, the (type 0) and (type 1) are ideal languages.

Now, we know the difference between two languages. Is that difference superficial or fundamental? We need to introduce two more operators to answer this question.

V. The language spectrum

What we are doing here is not only new to linguistics but is also new to science. Thus, we must make the terms that we are using very clear without any misunderstanding. The terms of axiom, postulate, assumption, hypothesis and premise are sometimes viewed as synonyms. The followings are the definitions for this work, the "constructed linguistic universe."

- a. Axiom -- it is a **non-logical** axiom and is **selected arbitrary**. Its purpose is to demarcate a domain.
- b. Hypothesis -- it is a statement which must be proved, generally via a theory.
- c. Postulate -- it is a statement that is assumed to be true without proof and to serve as a starting point for proving other statements. In practice, a postulate must have enough evidences to support (not to prove) its validity.

Now, I will introduce two postulates for this "constructed linguistic universe."

- 1. Postulate 3 -- the "Operator of pidginning" transforms a language Lx toward the direction to the "type 0" language.
Definition 9 -- the "Operator of pidginning" transforms a language Lx to a pidgin (Lx).
- 2. Postulate 4 -- the "Operator of creoling" transforms a pidgin (Lx) toward the direction to the "type 1" language.

Definition 10 -- the "Operator of creoling" transforms a pidgin (Lx) to a creole (Lx).

With these two postulates, we can make some predictions.

Predication one -- Lx and Ly have different language structures. That is, $[Lx - Ly] = D1$, and $[pidgin(Lx) - pidgin(Ly)] = D2$, then,
 $D2 < D1$, D2 is smaller than D1. That is, the difference of the language structure in terms of "language type" between two pidgins is smaller than the difference between two original languages

Predication two -- Lx is a natural language with a creole (Lx) and Ly with creole (Ly). And,
 $[Lx - creole(Lx)] = D1$
 $[Ly - creole(Ly)] = D2$
 $[creole(Lx) - creole(Ly)] = D3$
 Then, $D3 < D1$, D3 is smaller than D1, and
 $D3 < D2$, D3 is smaller than D2.

The difference of the language structure in terms of "language type" between two creoles is smaller than the difference between it and its parent language.

If we can find some evidences for these two predictions, the following hypothesis is proved.

Hypothesis one -- this "constructed linguistic universe" forms a linear language spectrum, ranging from the "type 0" to the "type 1". That is, all natural-languages are distributed in this language spectrum, and this "constructed linguistic universe" encompasses the entire "real" linguistic universe.

If the "hypothesis one" is true, then the difference among natural languages is superficial, not fundamental. The great divide between the "type 0" and "type 1" can be bridged over with two operators, "Operator of pidginning" and "Operator of creoling".

VI. Operator of (=F=), the functional equal

Thus far, we have made the following points.

A. The constructed language universe has three layers of hierarchy.

- a. The pre-word layer (pw - sphere)
- b. The word/sentence layer (ws - sphere) -- this sphere has three sub-layers
 - i. the word sphere
 - ii. the phrase sphere
 - iii. the sentence sphere

This ws-sphere is governed (or delineated) by two operators, "Operator" of composite (Opc) and "Operator" of dot (Opd).

- c. The post-sentence layer (ps - sphere) -- this sphere is context and culture laden or centered. This ps-sphere is governed by the "Operator" of accumulation (Opa).

B. Thus far, our discussion is centered on ws-sphere, and I have reached the following points.

1. There are different languages which have different language structures, ranging from "type 0" to "type 1".
2. By introducing two operators, "Operator of pidginning" and "Operator of creoling", the great divide between the "type 0" and the "type 1" can be bridged over. That is,
 - a. The "type 0" is the ground (or default) state.
 - b. The "type 1" is the excited (or higher energy) state.

In order to prove that the "Hypothesis one" is true, we must construct a theory for it. And, I will start this with a definition.

Definition eleven (11) -- Lx and Ly are different sets (with different symbols and different numbers of symbols). Z is a Range Set. F is an (arbitrary) function.

if, $F(Lx) = Z$, (F maps Lx to Z)

and $F(Ly) = Z$, then

Lx and Ly are "functionally equal". And it is written as, $Lx (=F=) Ly$

With this definition on ($=F=$), functionally equal, we can make a new postulate.

Postulate 5 -- L_x and L_y are different natural languages in the ws-sphere, then

$L_x (=F=) L_y$

That is, the major known natural languages, at least the Big 6, are functionally equal in the ws-sphere.

Note: This "Postulate 5" does not cover other spheres, as the L_x and L_y might not be functionally equal in the ps-sphere which is history and culture centered.

VII. Linguistic theorems

The concept of "functional equal" is not new. But it is new as an operator in algebra and in set theory. For two sets, A and B which are not equal in algebra nor in traditional set theory but can be "functionally equal" with definition 11. Now, the internal dynamics of this "constructed linguistic universe" can be analyzed.

As the ws-sphere is governed (or delineated) by two operators, "Operator" of composite (Opc) and "Operator" of dot (Opd) and as the words, the phrases and the sentences are all members of the set V_x , the set V_x can be re-written as:

Set $V_x = \{syx; syx \text{ is a symbol in } L_x, \text{ words, phrases, sentences}\}$. Thus,

set $W_x = \{syx; syx \text{ is a word in } L_x\}$

set $P_x = \{syx; syx \text{ is a phrase in } L_x\}$

set $S_x = \{syx; syx \text{ is a sentence in } L_x\}$

And, set $V_x = W_x \cup P_x \cup S_x$; (union of W_x , P_x and S_x).

We now can prove some theorems.

Theorem two -- in the ws-sphere, (L_x, V_x) and (L_y, V_y) are two different natural languages, then,

$$V_x (=F=) V_y$$

That is, the syntax sets of two natural languages are functionally equal.

Corollary 2.1 -- L_x and L_y are mutually translatable.

Postulate 6 -- the Transitive Property holds for the ($=F=$), the functional equal.

Now, we can re-write the set V_x .

Let P is a process, the combination of Opc (operator of composite) and Opd (operator of dot).

As the process P generates the P_x (phrases) and S_x (sentences), then,

$$P(\{W_x\}) = S_x \cup P_x = P(W_x)$$

So, $V_x = W_x \cup P(W_x)$, and I will re-write this set equation with a new convention,

$V_x = (W_x, P)$, the **V_x** can be constructed **by having W_x (set of words) and P (process of**

constructing phrases and sentences). This new convention is, in fact, an "equivalent transformation".

Now, (L_x, V_x) and (L_y, V_y) are two different natural languages, and,

$$V_x = (W_x, P_x) \text{ and } V_y = (W_y, P_y)$$

Per theorem 2 -- $V_x (=F=) V_y$, the syntax sets of two natural languages are functionally equal, and we can prove a new theorem,

Theorem 3 -- (L_x, W_x) and (L_y, W_y) are two different natural languages, then, $W_x (=F=) W_y$ and $P_x (=F=) P_y$,

the word sets of two natural languages are functionally equal.

Corollary 3.1 -- W_x (Chinese) $(=F=)$ W_y (English).

W_x (Chinese) has only about 60,000 characters, and W_y (English) has about one million words. Yet, W_x (Chinese) is functionally equal to W_y (English).

Seemingly, this corollary 3.1 is a commonly known old fact. Yet, when it becomes a theorem, a new logic is opened up. It, in fact, says that **every English word can be encoded (or ciphered) with Chinese characters**, one million words being encoded with a few thousand characters.

If we can find a PB set, and $PB (=F=) W_x$ (Chinese); PB is functionally equal to the entire Chinese character set. With the "postulate 6", the transitive of $(=F=)$, $PB (=F=) W_y$ (English). That is, all English vocabulary can also be encoded with PB.

VIII. Discovering the PreBabel Principle

Thus far, the Pre-Word sphere is not defined in this "constructed linguistic universe." There is also very little study on this pre-word sphere in the "real" linguistic universe. The phonology and the morphology are subjects in the word/sentence sphere, although they might have some issues which fall in the pre-word sphere. Even the etymology is not an 100%-pre-word issue. Most of the etymology discusses the evolution of the words, instead of the structure of words.

Most of vocabulary of natural languages are a type of arbitrary vocabulary which means that words are patterns of temporally ordered sound types, and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus. Some English words do arise from roots. Yet, those roots are called "root words," that is, they are words, not pre-words. Furthermore, root words encompass only a very small portion of the English vocabulary. Again, the inflection of words is the issue in the word/sentence sphere, not a pre-word issue. For Chinese words, although the "Kangsi" leading radicals are known, the body of Chinese characters, for thousands years, remains a **blob**, an arbitrary vocabulary type.

After the publication of "Chinese Word Roots and Grammar" in 2006 and of "Chinese Etymology" in 2008, two new linguistic principles were discovered.

1. There are three different vocabulary types.
 - a. Type A -- chaotic data set, most of the member of the set are standalone without any logic or genealogical connection with other members.
 - b. Type B -- axiomatic data set, the "entire" (not partial) set can be derived from:
 - i. a finite number of basic building blocks,
 - ii. a finite number of rules.
 - c. Type C -- a hybrid data set, the mixing of type A and type B.

There is an unsolved problems in linguistics, listed in Wikipedia.

[quote="Wikipedia"] What fundamental reasons explain why ultimate attainment in second language acquisition is typically some way short of the native speaker's ability, with learners varying widely in performance?[/quote]

With this new discovery, this unsolved problem is, in fact, removed. Please read the article "The New Paradigm of Linguistics," at;

<http://www.chinese-word-roots.org/nparadi.htm>

2. The discovery of the PreBabel principle,
If we can find a PB set, and $PB (=F=) Wx$ (Chinese); PB is functionally equal to the entire Chinese character set, with the "postulate 6", the transitive of $(=F=)$,
 Wx (Chinese) $(=F=) Wy$ (English)
 $PB (=F=) Wx$ (Chinese)
then, $PB (=F=) Wy$ (English)

That is, Wy (English), all English vocabulary, can also be encoded with PB.

Then, two laws are discovered.

1. PB law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language will be organized into a logically linked linear chain.
2. PB law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

These new discoveries are the major issues in the Pre-Word sphere. Please visit <http://www.prebabel.info>

IX. The PreBabel Procedures

Yet, are these discoveries valid? What are the benefits that these new discoveries can provide?

1. How to PreBabelize a word which is unique to a language?
2. How to PreBabelize words which have unique relations in a language?
3. How to PreBabelize words which are constructed with a unique culture tradition (with special myriad prefixes and suffices) in a language?

The PreBabel process really has two steps.

- A. Encoding a giving language, and it again has three sub-steps.

- i. Ciphering the vocabulary -- that is, every symbol in that language is ciphered. if "du" means [you] in German, then "ev" = "du" also means [you]. If there are another million [you] in German, there are a million ciphers for [you] in German. There is not a single difference between the original German and the ciphered German in terms of its structure.
- ii. "Before" the ciphering, every word is encoded with two (maximally 3) of its own words with a "regressive encoding process". In fact, this is a dictionary process. In dictionary, a word is explained, in general, with a sentence or with a synonym. In this PreBabel process, a word is encoded with two words of the same language. That is, we are "making" every vocabulary carries its own dictionary. The following is one example of this "regressive encoding,"
 - electricity (lightning, energy)
 - lightning (rain, energy)
 - rain (sky, water)
 - sky (above, mountain)
 - above (dot, horizontal bar)
 - dot, horizontal bar, mountain and water are roots.
- iii. Only at the "final" stroke, a very small set of the Generation 1 (the bottom base) words are encoded with the PreBabel root set. This encoding might not be all that intuitive, such as, the (dot, stop) = "at". Then, all words are "progressively ciphered." Note: the issue that "at" can perform hundreds different kinds of acts, the (dot, stop) can do the same as it is simply a cipher for "at". The internal meaning of (dot, stop) has nothing to do with its external performances. It is simply a mnemonic dictionary for the word "at."

These three sub-steps are done internally in a given language. And thus, all the unique linguistic and cultural features are completely (100%) preserved in its PreBabelized system.

Because that every word carries its own dictionary, the PreBabelized system revolutionizes the way of language acquisition.

- B. Emerging the PreBabel (Proper), the true universal language -- after many languages are PreBabelized, they are sharing the same PreBabel root set for their "word forms." And, they form a big mixing pot. Every PreBabel (language x) becomes a dialect of this big mixing pot. Although the PreBabel (language x) is 100% linguistic and cultural centered in the language x, the mixing pot can sort out the conflicts and remove the duplicates. Then, the PreBabel (proper) will emerge. This process can begin after two PreBabel (language x) are done.

X. The Benefits of PreBabel

What are the benefits that these new discoveries can provide? The PreBabelizing process provides three monumental benefits.

- 1. It revolutionizes the way of language acquisition.
- 2. It creates a true universal language.
- 3. It provides a mechanism for the true translation among all languages.

Each and every natural language is just a set of data, the words (including the word forms, the word sounds and the word meanings), the phrases and the sentences. This set of data can be reduced to **set L = {words, a Process}**, with the process to create phrases and sentences. Thus, to learn a language is simply to "memorize" the set L.

Every memorization process (human or machine) consists of two steps.

- a. deposit the information
- b. recall the information

In order to recall the information, the information must be "indexed" with an index file. For maximizing the memorizing process, it is further divided into two steps.

- i. temporary (or short term) memory, such as the RAM
- ii. Long term memory

While the computer memorization process can be done "almost" instantaneously, the human long-term memory requires a "burn-in" process which is limited with the brain energy. That is, only **a finite number of burn-in per day** can be done by a brain before it is exhausted. And, learning a language is simply managing the data set L with the memory energy.

For average persons (not genius), everyone's memory energy is about the same. Thus, we can prove a theorem.

Theorem 4: Lx and Ly are two data sets. Lx is a chaotic data set with members which are not related or linked to any other member. Ly is an organized data set with members which can be derived from a small set of roots. And, Mx is the memory energy required for Lx; My is the memory energy required for Ly. Then,

$$My < Mx$$

The memory energy required for My is much smaller than for the Mx.

In reality, the human long-term memory consists of two steps,

1. anchoring -- burn-in the information and its indexing file
2. webbing -- associating the new information with the anchored data, and this reduces the burn-in energy and the recalling efforts for the new information.

For learning the first language (the Definitions -- five definitions and three operators),

- i. the verbal is learned with brutal anchoring efforts without any previously anchored base.
- ii. the written is learned with the verbal as the anchored base.

For learning the second language -- both verbal and written must be learned with brutal anchoring efforts without the help of any previously anchored base. Thus, the ultimate attainment in second language acquisition is typically some way short of the native speaker's ability.

Now, we can analyze the great benefit of PreBabel process on language acquisition. Let's use Chinese language as the example.

1. Chinese college graduates learn about 6,000 Chinese characters.
2. Let memory energy on these 6,000 written words be 100
3. Let memory energy on these 6,000 words on verbal (word sounds) be 100

That is, the total energy for learning these 6,000 words (written and verbal) is 200.

With PreBabel (Chinese),

- a. Only 220 roots (+50 variants) need to be memorized with the brutal anchoring efforts.
That is,
 $270 / 6000 = 0.045 = 4.5\%$
Yet, these 220 are much easier than any of the 6,000.
- b. The 300 sound modules can be learned as derived words, and the effort is about 1/10 of by learning with the old school way.
 $(300 / 6000) \times (1/10) = 0.005 = 0.5\%$
- c. The remaining 5700 words are all derived words from the above (220 + 300), and the effort is less than 1/100 (in average) of by learning with the old school way. Note: after one-point (about 1,000 words learned), zero energy is needed.
 $(5700 / 6000) \times (1/100) = 0.0095 = 0.95\%$

Thus, the total energy needs to learn 6,000 Chinese written characters with Prebabel (Chinese) is

$$0.045 + 0.005 + 0.0095 = 0.0595 = 5.95\%$$

$$100 / 5.95 = 16.8$$

That is, the PreBabel (Chinese) is 16.8 times easier than the old school way.

Yet, most importantly, the above process can be done without learning the verbal at the same time which is almost impossible for the old school way. After knowing the written, the verbal can be learned with the written as the "anchor" and becomes much, much easier. This turns the language learning process upside down completely.

In summary, the PreBabel improves the language acquisition in two great ways,

1. Reduce a huge data set to a very small root set, and thus reduce the memory energy about 94%.
2. Provide a memory anchor for learning the verbal in learning the second language.

Learning PreBabel (English) is quite similar to learning PreBabel (Chinese). Please

visit <http://www.prebabel.info/bab015.htm>

XI. The Conclusion

After the successful of applying the derived theorems and laws on the "real" language universe, the "Constructed Linguistic Universe" is, now, the "**Super Unified Linguistic Theory**." It forms a

language spectrum, and all natural-languages are distributed in this linguistic spectrum. Although every natural language L_x has its own W_x (word set), P_x (grammar rules) and sits at its own position in the language spectrum, it is, in fact, functionally equal to all other languages. Then, the PreBabel principle and procedures were discovered. And, the PreBabel (Proper), the true universal language, emerges. Finally, it revolutionizes the way of language acquisition.

Note: This paper will be presented on Friday, April 2, 2010 at "8th. Annual SECCLL Conference", Southeast Coastal Conference on Languages and Literatures (SECCLL), Georgia Southern University.

C: Constructing a true universal language

While the Prebabel recovery does provide the benefits of 1) revolutionizing the way of language acquisition (especially for the 2nd language), 2) providing a mechanism for the true translation among all languages, today, constructing a true universal language has no practical sense. However, constructing a true universal language still has a great importance on the theory and the human understanding of linguistics. Thus, I am making such a construction here.

a: 240 Root Words

The ancient Chinese used 220-word roots. In my construction, I will use 240 roots.

Why 240? The entire universe is made of atoms which are the composites of only three particles, proton, neutron and electron, the (p, n, e). However, it is much easier to describe the universe not with the (p, n, e) but with the elements from the periodic table, and there are about 118 of them by now [from element 1 (hydrogen) to 118 (oganesson)]. Furthermore, for biochemists, it is much easier for them by including twenty some amino acids as part of their root word vocabulary. In short, about 200 root words (chemical elements, amino acids, some enzymes, physical forces, etc.) are enough for describing our biological universe. In fact, the more root words, the easier it is to form sentences. However, too many roots will demand more memory energy to retain them. In compromise, 200 should be a good number as the nature uses about that number for its construction. That is, the 240 is the number that I chose. It can easily be reduced to half. However, **the bigger the number makes the job of encoding much easier**. If anyone thinks that my choices of those root words are not the best, he is most likely to be right. Yet, I have the right to make my life a bit easier for myself, as I will be the one doing this initial encoding.

The word roots are silent themselves, and they can be pronounced in English, such as



is read as "big step". Those root words are ideographs, and each of them represents an idea or a mental image of an action or an object. Thus, they do form a mnemonic system for memorizing English words (in this example), especially for the ESL students. Now, it goes. The following is the 240 root words for *PreBabel* -- the True Universal Language.

A. Roots about the energy of the universe or heaven

1. 一 energy or spirit of heaven, a divide of existence from the pre-existence
2. 丨 fully expressed energy or spirit, a divide of space
3. 乚 energy in general
4. 丄 weak in energy
5. 丅 rooted energy (rooted into the ground)
6. 丿 flow (from right to left of something)
7. 乚 deliver (something) to
8. 乚 flow (from left to right, as conception)
9. ㄣ energy being blocked
10. 丅 energy being un-blocked
11. 亅 human's energy
12. 欠 breathe or breathing
13. 无 unable to breathe

B. Roots about human faculties and actions

13. 彳 small step or action
14. 足 big step
15. 辶 traveling
16. 夊 walking behind ...
17. 夊 pacing, walking slowly
18. 口 mouth (also as an individual)
19. 手 hand (in general)
20. 攴 beating something with hand
21. ㄣ left hand (as a weaker hand)
22. 𠂇 top hand or claw (action of gripping)
23. 𠂇 holding with two hands
24. 𠂇 lifting with two hands
25. 寸 powerful hand
26. 丸 holding something with hand
27. 目 eye(s)
28. 尸 eyebrow

- 29. 自 self
- 30. 呂 backbone (pillar)
- 31. 身 life body
- 32. 毛 hair
- 33. 人 man
- 34. 女 woman
- 35. 母 mother
- 36. 儿 child or baby
- 37. 尸 body (in general, including the corpse)
- 38. 而 facial hair
- 39. 尢 humpback
- 40. 心 heart
- 41. 耳 ear(s)
- 42. 牙 tooth
- 43. 齒 teeth
- 44. 甲 dead man's skull
- 45. 囟 brain
- 46. 白 baby's head
- 47. 首 human's head

C. Roots about objects

- the Natural objects
 - about plants or plant life
 - 48. 艸 grass
 - 49. 艹 plant or related to plants
 - 50. 艹 weed
 - 51. 毛 tree leaf
 - 52. 木 tree or wood
 - 53. 朮 tree bark
 - 54. 才 half wood
 - 55. 丰 thickly grown vegetation
 - 56. 竹 bamboo

57. 來 waving scene of a grain field
58. 禾 grain(s)
59. 耑 just spouting, the tip of spouting
60. 韭 vegetable which keeps growing after being cut
61. 瓜 melon(s)
62. 赤 pepper like plant
63. 米 rice
64. 藎 thick bushes
- about animal or animal life
 - 65. 牛 cow or ox
 - 66. 羊 sheep
 - 67. 豸 dog like animal
 - 68. 羽 feather
 - 69. 比 bat like wing
 - 70. 角 animal's horn
 - 71. 彳 animal's feet
 - 72. 虫 insect or bug
 - 73. 尸 skin
 - 74. 鳥 bird's head
 - 75. 隹 short wing bird
 - 76. 𪔐 animal's head
 - 77. 鱼 fish head
 - 78. 𪔐 flog
 - 79. 𪔐 bird's head in general (including domesticated birds, such as chicken, duck, goose, etc.)
 - 80. 馬 horse head
 - 81. 𪔐 tiger head
 - 82. 𪔐 deer head
 - 83. 由 ghost head
 - 84. 豕 pig-like animal
 - 85. 豸 cat-like animal

- 86. 龜 turtle shell
- other natural objects
 - 87. 石 stone or rock
 - 88. 月 Moon
 - 89. 日 Sun
 - 90. 冪 small hill
 - 91. 火 fire
 - 92. 山 mountain
 - 93. 水 water
 - 94. 冫 ice
 - 95. 丘 rolling hill
 - 96. 肉 meat or biologic
- manmade objects and more human actions
 - 97. 畀 manmade field (for grain, etc.)
 - 98. 𠂔 weaving or curling up
 - 99. 片 half wood (for wood products, such as paper, etc.)
 - 100. 𠂔 half wood (for lumber, etc.)
 - 101. 𠂔 flat table
 - 102. 卜 divination or asking gods
 - 103. 网 a net
 - 104. 几 a bench
 - 105. 糸 silk
 - 106. 舟 boat
 - 107. 耒 curved wood (manmade)
 - 108. 貝 treasure (made of seashell)
 - 109. 禾 pile of curved wood
 - 110. 斗 measuring cup
 - 111. 亦 carrying
 - 112. 丸 pill
 - 113. 井 water well
 - 114. 去 up bringing

115.	厂	livable cliff
116.	門	gate or door
117.	戶	unit of house
118.	宀	roof
119.	窗	window
120.	曲	curved basket
121.	𠂔	piercing
122.	臼	food grinding stone
123.	刀	knife
124.	歹	cutting meat off the bone
125.	工	engineering
126.	豆	meat cooking pot
127.	凵	basin or container
128.	缶	pottery
129.	矢	arrow
130.	廩	warehouse
131.	旂	flagpole
132.	弓	bow
133.	田	grain field
134.	車	car or cart
135.	戈	spear
136.	冊	bound book
137.	鬥	fighting
138.	卩	King's seal
139.	勺	packing
140.	斤	ax
141.	瓦	tile
142.	𦍋	dustpan
143.	囗	mixing bowl
144.	鼎	three legs censer

145. 脩 mending
146. 突 investigation (by breaking the surface of ...)
147. 𠂆 lean the head on one side
148. 𢀛 get off (vehicle or boat)
149. 段 pretend
150. 𢀛 working on something
151. 𢀛 reporting
152. 隶 capture
153. 𢀛 aggressive in a kind manner
154. 𢀛 invading
155. 𢀛 supervising
156. 惠 one minded or wholehearted
157. 惠 open minded
158. 緇 small items of human importance
159. 𢀛 fending off the evil spirit
160. 奈 campfire
161. 复 repeating
162. 𢀛 attentive
163. 𢀛 being put down with control
164. 𢀛 chores
165. 衣 clothes
166. 言 speech
167. 邑 town or village
168. 厌 tired of, enough

B. about the quality of objects or the state of situations

170. 止 entering into then stop
171. 𢀛 in stillness while ready to go
172. 出 going out
173. 生 begetting
174. 𢀛 not yet spouting

175.	𠂔	growing with force
176.	八	dividing
177.	口	circled wall, enclosure
178.	采	wild animal's footprint
179.	采	colorful (with pattern)
180.	由	following a path
181.	白	white
182.	么	smallness
183.	夕	evening or night
184.	甘	sweetness
185.	亻	far away from village
186.	一	Heaven or heavenly
187.	干	interfere
188.	辛	violating heaven's law
189.	凡	permeate
190.	ム	self-ability, selfish
191.	マ	not selfish
192.	匕	transform or transformation
193.	北	bucking the heads
194.	彡	color, colorful
195.	𠂔	flowing (some substances)
196.	力	force
197.	亞	ugly
198.	𠂔	crisscross pattern
199.	氏	in a state of ready to fall (not yet falling)
200.	𠂔	hanging upside down
201.	𠂔	bone without meat
202.	𠂔	filled up
203.	亼	united or union
204.	入	entering

205.	冂	covering
206.	冂	cover twice
207.	𠔁	cover top and bottom
208.	𡵓	high ground or high place
209.	畐	plentiful
210.	𠔁	bad omen
211.	方	direction in space
212.	疒	illness
213.	勿	flying flag
214.	匚	containing
215.	匚	hiding something
216.	乚	disappearing
217.	巳	completion
218.	自	a pile or a crowd
219.	𦍋	calamity
220.	酉	fermentation
221.	弋	flying in air
222.	臣	subordinate
223.	臣	filiate piety
224.	𦍋	face off ...
225.	𠔁	something hanging
226.	華	growing nicely, such as a fully opened flower
227.	𠔁	entangle
228.	𠔁	plainness, the color before dyeing
229.	𦍋	worn out clothes
230.	𦍋	place of danger
231.	示	signs from above (gods, heaven or a boss)
232.	采	deeply hidden
233.	孔	flying or moving very fast
234.	𦍋	violent actions

235. 寒 place of human danger
236. 奧 great or greatness
- B. three special action roots
237. 為 do
238. 是 be
239. 不 no, not or opposite
- C. an abstract symbol
240. 丶 dot (can be "anything")
- #169 𠂇 the chi still weak

With these root words, we are ready to encode English vocabulary into PreBabel words.

B: The Seed Words

The words of many natural languages are patterns of temporally ordered sound types, and the meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus. Only very small portion of the vocabulary of natural languages is based on some kinds of root word system. The majority of them arose as a token of "you told me so." There is no chance of any kind to decode the four letter "book" to be a bound paper with printing on them. The meaning of those words is agreed by a linguistic community. Thus, the vocabulary of all natural languages are difficult to learn even by its native people. Then, trying to memorize thousands or hundreds of thousands of those "you told me so" tokens is, indeed, a youth killing chore.

The PreBabel (PB) is a system of root words. That is, the entire system can be described with its root word set which contains only 240 members, and they can be memorized in 50 hours of study by an average person in the world. Furthermore, each root is an idea or a mental image of an action, an object, a quality or a state of a situation. Every word of its vocabulary is also a mental image which expresses the meaning of that word directly. With the mental image as the memory anchor, each word can be memorized without any effort. Thus, encoding English with PreBabel is not only linking it to a universal language but is constructing a mnemonic system for English, and it is especially helpful for those ESL students.

The encoding of English into the machine codes launched the computing era. Then, what is the benefit for encoding English with the PreBabel? It has, at least, the following benefits:

1. it is a mnemonic system for English;
2. it is a springboard for Americans to master any foreign language in months instead of years;
3. it is a base for a true **auto-translation machine**; in fact, it becomes a base to unify all other natural languages;

4. as it is invented by an American in America, it provides a foundation for English to become the universal language.

The PreBabel is an open-frame language. Its word token is silent, and it can be pronounced in English. Besides some seed words (about 300), the entire English vocabulary can be coded by the using Americans, and it will become a dialect of English while it becomes a true universal language in the world.

The following is the rules of encoding any natural language with the PreBabel:

- PreBabel is a **closed set**, that is, all its members (vocabulary) are made of its root set (240 root words and English punctuation set) without any other symbol.
- PreBabel has the following member classes:

1. root class: 240 root words and punctuation marks.
2. word class: composed of, at least, two root words, and it forms a generation genealogy.

- G1: Generation one word
- G2: Generation two word
- ...
- Gn: Generation N word

Note: Radical -- every word that becomes a component of a new word is a radical. In fact, every PreBabel word is a radical as one of its mission is to form some new words.

3. word phrase class: composed of, at least, two PreBabel words.
 - with hyphen: word order in word phrase
 - with parentheses: no word order in word phrase
4. sentence class: composed of, at least, one PreBabel word + the operation dot (the end period).
5. paragraph class: composed of, at least, two sentences.

The format for the following seed words is as follow:

PreBabel word token,	Its corresponding English word	(Innate meaning of the PreBabel word token)
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Note: The PB word token is pronounced the same as its corresponding English word. I am showing 150 English words which are encoded with the PB roots below. Seemingly, there is no practical sense for this. But it proves the PB law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language (such as English, mostly denotative) will be organized into a logically linked linear chain. This PB encoding shows what a universal language or a perfect language could be and should be. This is totally different from any digital encoding or any encryption.

1. \ — above (dot, divide horizontal)
2. — \ below (divide horizontal, dot)
3. \ | left (dot, divide space)

4. |、 right (divide space, dot)
5. 、丌 on (dot, flat table)
6. 、止 at (dot, stop)
7. 、丸 of (dot, holding)
8. 凵、凵 in (basin, dot, cover)
9. 不 (凵、凵) out (not, in)
10. 人 (一、) foot (man, below)

Note: the parentheses of radical "below" can be removed in the PB word token when that radical becomes well-known. This is, in fact, a generation two (G2) word.

11. (一、) (人 (一、)) earth (below, foot)
12. 生日 morning (birth, Sun)
13. 日氏 Sun set (Sun, ready to fall)
14. 日丿 time (Sun, flow)
15. 月丿 month (Moon, flow)
16. 𠂔、 off (get off, dot)
17. 目方 see (eye, direction)
18. 手方 pointing (hand, direction)
19. 人 (目方) front (man, seeing)
20. 不 (人 (目方)) back (not, front)

Note: this is a generation 3 word.

21. 𠂔目 know (brain, eye)
22. 丸、 thing (holding, dot)
23. 丸、丿 something (thing, flow)
24. 不、 nothing (no, dot)
25. (𠂔目) (丸、) knowledge (know, thing)
26. 夕夕 many (night, night)
27. (夕夕) 止 enough (many, stop)
28. 丿 (一、) rise (flow, above)
29. 丿 (一、) fall (flow, below)
30. 日 (丿 (一、)) East (Sun, rise)
31. 日 (丿 (一、)) West (Sun, fall)

32. 不し fixed (no, flow)
 33. 八八 small (divide, divide)
 34. (八八)日 star (small, sun)
 35. (不し)((八八)日) North (fixed, star)
 Note: these parentheses can be removed when those composing radicals become well-known.
 36. 不(不し)((八八)日) South (not, North)
 37. 口(手、) call (mouth, point)
 38. (口(手、))(丸、) name (call, thing)
 39. 人人人 a group people (man, man, man)

Note: to simplify the word token, I would like to introduce a convention. When two or more same root sit side by side, the second or beyond can be replaced with apostrophe.

Thus, the word "South" can be re-written as 不(不し)((八、)日), and the unity of a radical must be preserved.

40. 人人人人 or 人''' mankind (man, man, man, man)
 41. 人自 I (man, self)
 42. (人目方)人 you (front, man)
 43. 𠂇人 he (off, man)
 44. 女(𠂇人) she (woman, he)
 45. 八八石 sand (small, rock)
 46. ㇰ、 air (energy, dot)
 47. (八八石)(ㇰ、) wind (sand, air)
 48. 𠂇、 circle (cover top and bottom, dot)
 49. (𠂇、)(、止) around (circle, at)
 50. し是 yet (flow, be)
 51. トト as (divination, divination)
 52. (トト)是 though (as, be)
 53. 言(トト) if (speech, as)
 54. 手手 and (hand, hand)
 55. 不手手 or (not, and)
 56. 手手し but (and, flow)

57. 佳手 a (a bird, hand)
58. 、止、 the (at, dot)
59. 冂冂 all (cover, cover)
60. 凵、 any (basin, dot)
61. 冂 (凵、) every (cover, any)
62. 夕夕、 much (many, dot)
63. 八八、 little (small, dot)
64. し 丿 over (flow, flow)
65. し 一、 under (flow, below)
66. 不し 不し keep (fix, fix)
67. 不し 不し、 with (keep, dot)
68. 人一、 辵 go (foot, travel)
69. 人一、 (凵、冂) come (foot, in)
70. 手凵、冂 get (hand, in)
71. 手手凵、冂 take (hand, get)
72. 手 (不凵、冂) give (hand, out)
73. 是、止 put (be, at)
74. 為丸、 make (do, thing)
75. 凵、冂手 have (in, hand)
76. 言、 say (speech, dot)
77. 辵、止 to (travel, at)
78. 是トト let (be, as)
79. 彳、止 from (action, at)
80. 目トト seem (eye, as)
81. 、辵 send (dot, travel)
82. ト是 result (divination, be)
83. 手、 for (hand, dot)
84. 、止、 by (at, dot)
85. 一、し down (below, flow)
86. 也出 may (ready ..., going out)

87. 也生 will (ready..., birth)
88. 𠂇、 through (piercing, dot)
89. 一、一 between (below, above)
90. 𠂇しノ across (big step, over)
91. 、西、 about (dot, circle)
92. 人目 before (man, eye)
93. 目人 after (eye, man)
94. し、一 up (flow, above)
95. 手𠂇 against (hand, blocked energy)
96. 不八八 large (not, small)
97. 、一山 sky (above, mountain)
98. 𠂇、止日し till (to, time)
99. 戸戸 compare (household, household)
100. 戸戸、止 than (compare, at)
101. 丸、、止 this (thing, at)
102. 不丸、、止 other (not, this)
103. 夕夕し some (many, flow)
104. 人目ト是 cause (before, result)
105. 是人目ト是 because (be, cause)
106. トト丸、、止 such (as, this)
107. 𠂇丸、、止 that (off, this)
108. 門人 who (cover, man)
109. 門為 how (cover, do)
110. 門、止 where (cover, at)
111. 門日し when (cover, time)
112. 門人目ト是 why (cover, cause)
113. 𠂇日し while (off, time)
114. 𠂇、 once (action, dot)
115. 𠂇、𠂇 again (once, action)
116. 生口、 ever (birth, any)

117. 远远 far (travel, travel)
118. 远方 forward (big step, direction)
119. 、止、止 here (at, at)
120. 不远远 near (not, far)
121. 日し、止 now (time, at)
122. 日しし still (time, flow)
123. 、止日し then (at, time)
124. 缶、止、止 there (off, here)
125. 手、手 together (hand, dot, hand)
126. 生生 good (birth, birth)
127. 生生 | well (good, expressed)
128. 是トト yes (be, as)
129. 円円し almost (all, flow)
130. 方方 even (direction, direction)
131. トト彳、 only (as, once)
132. トト人目ト是 so (as, cause)
133. 是是 normal (be, be)
134. 、一是是 very (above, normal)
135. 日、止 today (Sun, at)
136. 日、止远 tomorrow (today, big step)
137. 日、止已 yesterday (today, complete)
138. 是トト是トト please (let, let)
139. 円円し、止 quite (almost, at)
140. 丸、斗 number (thing, measuring cup)
141. 丸、斗、止 account (number, at)
142. 毛匕 old (hair, transform)
143. 不毛匕 new (not, old)
144. 是不毛匕 change (be, new)
145. 工是不毛匕 adjust (engineering, change)
146. 言人人人 advertisement (speech, a group persons)

147. 言言 discuss (speech, speech)
148. 人言言 agree (union, discuss)
149. 丸、斗し amount (number, flow)
150. 止、止心 amuse (to, heart)

C: The Phonemics

The PB root words and PB word tokens are, in principle, mute in themselves. Thus, they can acquire any sound as their pronunciations. For U (English),

1. 戸戸 is pronounced as compare
2. 戸戸 ing as comparing

Similarly, for U (French), the PB word tokens will be pronounced in French, and U (German) in German, etc..

Thus, the PB word tokens are, in fact, able to acquire their own phonemic for the "PreBabel Proper" from the using community. At here, I would like to make some suggestions on how this can go about. The process can be very much similar to the growing process of PB symbols, from roots to radicals, to words, to word phrases and to sentences. For the word meaning inferring process, the word meaning is read from its largest radicals, not all the way going back to the roots although the meaning of a radical is inferred from its composing roots. In the same manner, the sound of a PB word token should be sounded out from its largest composing radicals, not all the way back to the root level. Thus, we can build the phonemics for the PB Proper word tokens (not the U (English), U (French) nor U (Chinese)) with the following steps.

1. PB word roots should be silent.
2. PB first generation words can acquire their sounds for the PB Proper in two ways:
 - Acquiring a sound arbitrary by assigning a sound to it from the using community to build a set of sound modules (roots).
 - Sounded out from their composing sound module if it encompasses one.
 - If a word does not carry a sound module, use the sound of its synonym(s).

Suggestion: This sound module group should not go over 700 in number. And, it is the best if they are all single syllable sounds.

3. With the two above, the PB phonetic universe is now having about 1,000 phonemes, and this should be enough for all PB words. These 1,000 phonemes will be the sound roots and acts as the phonetic alphabets for the entire PB words.
4. All existing PB words should be coded with these PB phonetic alphabets for their pronunciations.
5. All new PB words should be spelled out with these PB phonetic alphabets both in their meaning and in their pronunciations.
6. Any PB word which cannot be spelled out with the PB phonetic alphabets should be broken up and be replaced with a word phrase, the large PB word.

With the above process, the mute PB Proper will acquire its own Phonemics.

D: The Grammar

U (English), the universal language *in English*, is a language that its vocabulary is encoded from the natural English with the PreBabel root words while its word inflection and English grammar stay the same. For example,

- compare ----> 戶戶
- compared -----> 戶戶_{ed}
- comparing -----> 戶戶_{ing}
- compares -----> 戶戶_{es}

I am 戶戶_{ing} the natural English and the U (English) now.

The grammar of U (English) is the same as the grammar of its source language, the natural English. And this is the case for U (Russian), U (German), U (French), U (Chinese), etc.. However, for the U (Mother Proper), the PreBabel Proper, it should have its own grammar. As we have known, a grammar consists of two parts:

1. list of symbols
2. formation rules for symbols (words, terms, expressions, sentences, etc.)

For PreBabel, these two are linked together; the symbols are constructed with the formation rules. There is no way to separate the symbols from their formation rules. This is significantly different from the English grammar. The inflection of English vocabulary is, indeed, playing a big part in the formation of English sentence. However, the English sentence formation rules come alive with its own life force, and the vocabulary inflection plays only the supporting role now.

Twenty years ago, a new mathematics was invented and was called Fractal. With Fractal, a virtual universe can be constructed. In fact, the real universe was constructed with the Fractal principle, the Self-Similarity Transformation, which is a **logic algorithm that replays itself over and over in many different levels**. The entire PreBabel formation rule is by applying the Fractal principle, the Self-Similarity Transformation, with the following steps:

1. initial state --- a set of roots (240 root words)
2. forming words --- composed from root words
3. becoming radicals --- words become radical of new words
4. forming large words --- the word phrases, consists of a few standalone words
5. forming sentences --- composed of words and word phrases.

In the above formation processes, a body and a soul come alive:

- the body --- symbol form, composed from root words
- the soul --- symbol meaning, self-expressed by its sub-elements.

By definition, the Self-Similarity Transformation is a repeating process to ad infinitum. Should this process be stopped at one point, such as at the sentence level? In fact, sentence is just a **larger symbol** comparing to a word symbol in any linguistic system. Why should it be different from its smaller relative? In PreBabel, there is, in fact, no difference between the two in terms of their formation rule.

However, from our experience in English, the formation rules between vocabulary and sentences are completely different. The symbol form and symbol meaning of English vocabulary are **brutally given** as "you told me so." On the other hand, the meaning of a sentence can never be clear and certain if some additional grammatical rules are not followed.

Yet, can any sentence of PreBabel Proper always have a unique meaning without the assistance of an English-like grammar?

In the PB word formation, the sub-elements of every symbol are, in general, less than three (three roots or two radicals while each radical itself can have two to three roots). There is a little chance to mis-read the meaning from a two-radical symbol. If a symbol becomes ambiguous because of its large number of roots or radicals, it should be divided into word phrases. With this strategy, the number of symbols (words or word phrases) in a sentence should not go above five. Yet, in reality, a PB sentence could be quite lengthy as each word phrase could contain three to five words while each word contains three to five radicals and each radical with three to five root words.

Yet, are we always able to guarantee a unique meaning from a five symbol (or less) sentence without the assistance of an English-like grammar?

The answer is yes. In fact, the choice of 5 is quite arbitrary while a long sentence (more than 7) do lose its elegance, not its clarity in PreBabel. And, this answer *Yes* does have a strong theoretical foundation, not just an opinion. The following discussion is a bit technical with some mathematic concepts. However, it could be understood by anyone who is not a mathematician.

Let's define the followings first:

- a given language is a *field*
- any symbol of this language is a *member* of this field
- a sentence is a *function* of this field
- meaning of a sentence is an *attractor* of this function in this field

With the above definitions, we now are able to answer the question "what kind of sentence will always have an attractor?" In Fractal mathematics, it provides the answer for this question with the following simple concepts and theorems.

1. contractive --- every member in a given field converges to a fixed point (its meaning), it is contractive
2. iterated function system (IFS) --- a process being applied repeatedly in a system
3. Collage theorem:
 - the symbols (a, b, c, d, e, f, g) are members of this field and are contractive
 - S is a sentence composed of those symbols S (a, b, c, d, e, f, g)
 - we can find a set of transformations (IFS) with the coefficients (s, q, u, v, w, x, y), and $SF = (sa, qb, uc, vd, we, xf, yg)$ points to a fixed point A (in the field). "A" is the attractor of S. In terms of linguistics, it means that SF has a unique meaning.

In fact, the word inflection, the tense, the subject-predicate structure, the numbers, etc. of English grammar are the coefficients of the above contraction operation, forcing the SF pointing to a unique attractor.

4. Shadow theorem:

If all members of S are contractive, and S is a random dynamical system, S is always a shadow of a deterministic system with an attractor A.

With this shadow theorem, a S, however chaotic, is always having an attractor as long as its members are contractive.

Obviously, the inflected English words are contractive. However, it might not be the case if the inflection is removed from English vocabulary system. Thus, without the inflection, English might not be able to apply the shadow theorem. On the contrary, all PB symbols (words, radicals, word phrases, sentences, etc.) are constructed with the self-similarity operations, and they are all innately contractive. The "PB Proper" sentence can always apply the shadow theorem. In short, the PreBabel grammar consists of:

- the self-similarity formation operations for all its symbols which are all innately contractive,
- the shadow theorem.

Thus, the "PB Proper" sentence does not need a support of an English-like grammar for guaranteeing an attractor.

E: The Denotation Words

The seed words of PreBabel are constructed by inferring the composite root words with a vertical genealogical structure. The denotation words of PreBabel (PB) are constructed with two radicals, one category name, one object identifier. So, the denotation words grow horizontally in a category with object identifiers. The identifier is borrowed mostly from the seed word group, and its choice could be arbitrary while an inferable choice would be most desirable. Thus,

denotation word of PB = category name + object identifier

The category name can be a PB root or a compound radical (seed words), such as 豕 (pinyin: shǒu) elephant (animal head, pig-like animal). Elephant can be a category.

The identifier can be a PB root, a compound radical, a seed word or its decedent word.

Although every PreBabel root word could be a category, **roots about objects** are most likely to be used as category headers, such as, 艹 plant objects, 竹 bamboo group, 鳥 bird group, etc.. The followings are some examples of the denotation words.

- Plants:
 1. 艹匕 flower (plant category, transform)
 2. 木日 丿、一 peach (tree, east)
 3. ...
- Animals:
 1. 鳥不八八 eagle (bird, large)

2. 魚 惠 salmon (fish, single minded)
3. ...

• ...

The denotation word can be used as radical for more seed words (inferable words), and this makes an ad infinitum pathway for constructing new words. For example:

象人 looks alike (elephant, man)

At this point, we are encoding English vocabulary with the PB root words, and every such an encoding pronounces the same as the English word it encodes.

F: PreBabel Numerals

Among many natural languages, there are three important numerals still widely in use today. And, I will discuss them first before the PreBabel numerals.

The purpose of any numeral is to describe the numbers. Thus, it must include the followings:

1. the concept of number
2. the representation of any number, and this requires the followings:
 - the expression of a number
 - the symbols (glyphs) for making up that expression

One: Roman Numerals -- its main interest was to indicate *dates*. Thus, it did not need the concept of *zero* nor the organization of the positional representation of a number. Yet, its glyph design was both straightforward and genius.

- it started with a vertical rod, I as 1, II as 2, III as 3.
- for bigger numbers, it created V (as 5), X (as 10), L (50), C (100), D (500), M (1,000), — (a horizontal bar over the above glyphs) meant to multiply the number by 1,000. — over V = 5,000.
- Obviously, the above glyphs are not enough to represent all whole numbers, such as, 4 and 9. Then an arithmetic was added to the glyphs system.
 - rule 1: any smaller number in front of any larger number -- indicates subtraction, such as IV (is 5 - 1) = 4. XL (50 - 10) = 40. IX (10 - 1) = 9.
 - rule 2: a smaller number after any larger number -- indicates addition, such as VII (5 + 2) = 7, etc.
 - rule 3: the number is by adding up its glyphs without any consideration of the positional-value
 - front right to left, such as CCC is 300
 - the smaller number (glyphs) is always on the right, such as, CXIX is 119, not 121.

As its main interest is to indicate *dates*, it is not easy to describe billions or trillions with the Roman Numerals.

Two: Arabic (Hindu-Arabic) numerals -- by including the glyph of *zero*, Arabic numeral is able to express any number with a *positional notation in a decimal system*. For the following two reasons, it becomes a universal numeral today.

- it is a base 10 system with 10 glyphs, including 0.
- a number is represented with positional notation, including decimal position.

This numeral system satisfies all needs of mathematics, accounting, etc..

Three: Chinese numerals -- the introduction of *zero* in Hindu-Arabic numeral was to satisfy the philosophical and religious needs of expressing the reality of *emptiness* in the Hindu religion. On the contrary, every glyph of Chinese numeral is reflecting the ideas of Chinese cosmology.

- 一 (1), it is not a counting rod but signifies the first creation (Heaven) from the nothingness.
- 二 (2), it represents Earth, the second creation.
- 三 (3), it represents man, the third creation.
In fact, the top 一 is Heaven, the second the man, the third the Earth. 丨 (the vertical line) represents the fully expressed energy. So, 王 depicts the state that Heaven, Earth and man are united. Anyone who is able to unite those three is the 王 (king).
- 四 (4), it is made of 八 (dividing) and 口 (circled wall, also universe). That is, the universe is divided into 4 directions.
- 五 (5), it is 王 plus a short 丨 (energy). After the creation of the direction (coming out from chaos) and after the union of the great three (Heaven, man and Earth), the engine of the universe comes alive, and it is the five force (五行).
- 六 (6), it is made of 亠 (Heaven) and 八 (divide). That is, the signs of Heaven are given with the hexagram of Yijing.
- 七 (7), it is made of 一 (heaven) and 乙 (weak energy), the energy of the universe is still weak.
- 八 (8), the division. The division is the force of the universe.
- 十 (10), the combination of 一 (first creation) and 丨 (fully expressed energy) means perfection.
- 九 (9), it is composed of 十 (perfection) and 乙 (still weak). 九 (9) is a bit weaker than 十.

Thus, the main interest of Chinese numerals is to describe the Chinese cosmology. **For numbers, Chinese people used abacus which is a positional valued counting device with the zero being represented as an empty space.** As a printing token, zero is often represented by a space filler, either a circle (0) or a square (□).

As all natural languages are dialects of the PreBabel, those numerals above are also vocabulary of the PreBabel. However, for the PreBabel proper, we do want to have a set of PreBabel numerals.

As the main interests of those three numerals are different, does PreBabel (PB) numeral have its own metaphysical or ontological interest? Or, it simply has some glyphs to represent the 10

digits? The goal of PB numerals is for having the capability to **mark** every number. Can the current Arabic numerals accomplish this task? According to the current mathematics, it cannot. For any two numbers a and b , the current mathematics states that there are infinite numbers between them. Therefore, there is no way to mark those infinite numbers with any numeral system. The above statement is the result of the concept of **completeness of the real number**. And, it is the consequence of the concept of *continuity* in mathematics. Continuity is defined in two steps in mathematics:



1. the concept of *limit*: x is a number, $f(n)$ is a number sequence approaching to x . When n goes to infinite, $f(n) = x$.
2. the concept of *continuity*: z is an arbitrary small number. If we can always find a " n " to ensure that $|f(n) - x| < z$, then the segment $[f(n) - x]$ is continuous.

If the reader does not understand the above definition, it is no big deal. It simply says that as long as you can exhaust me to the Kingdom come, I will throw the towel and surrender to accept your claim that there are infinite numbers between any two numbers x and y . Is it right? As all modern mathematics are based on it, it cannot be too far away from the truth. However, I would like to point out two points:



- there are three *zero* in PB numerals:
 1. $0(1)$, -- nothing ever existed and will never come to existence
 2. $0(2)$, -- something existed but is *now* nothingness
 3. $0(3)$, -- there is nothing *now*, yet it will come into being in the future
- there are two cases for the equation $x - y = 0$
 1. identity issue -- x and y are the same number. So, there is no dispute of any kind for $x - y = 0$
 2. distance issue -- x, y are two different numbers, but they are touching each other with the distance between them to be zero. Do such numbers exist? Modern mathematics says no. However, in the process of x becoming y , x was different from y all the way before it becomes y . We might not have the ability to catch *the moment* of when that x turns into y . However, there is such a moment. That is, we could and ought to name that **dark moment** with a numeral glyph, regardless of that moment is a single number or a bucket of numbers. Thus, every number has two numbers associate with it, the coming in bucket and the going out bucket.

Yes. in PB numerals, there are two more numbers ($cx = y, xg = z$) to every number x which is identified with the Arabic numerals while y and z are defined with the following equations.

- a. $y(n)$ is a sequence of number and every $y(n) \leq x$; y is a number of $y(n)$ and is not x , but $x - y = 0$, then y is a dark moment number of x or the coming in x .
- b. $z(n)$ is a sequence of number and every $z(n) \geq x$; z is a number of $z(n)$ and is not x , but $z - x = 0$, then z is a dark moment number of x or the going out x .

Thus, the PB numerals need two more glyphs,  the coming in,  the going out. For the **number 5.01, there are three numbers**

- 5.01, five point zero one

-  5.01, coming in to five point zero one
- 5.01 , going out from five point zero one

With the discovery of the **dark moment numbers**, the foundation of mathematics has been changed, as **$a - b = 0$ is no longer guaranteeing that $a = b$** . Yet, this new math will transform an 8-bit bus line into a million-bit bus line. The entire computing world will be changed. And, this will be the base for a universal computing language. The theoretical work on this **dark moment numbers** is available in the book **Super Unified Theory** (ISBN 0-916713-01-6; Library of Congress Catalog Card Number 84-90325). And, there is not a single number not represented with this PB numerals. Every number is, now, **marked** with this PB numerals.

However, in addition to the above modified Arabic numerals, we do need names for those PB numeral glyphs. After reviewed many numeral systems, I believe that the Chinese numerals provide the best metaphysical and ontological foundation. Thus, I will simply encode Chinese numbers with the PB roots together with some Biblical stories as the names for the PB numerals.

1. 不 一 zero (no, one)
2. 一 one, creation of the Heaven (the time)
3. 一 | two, creation of the universe (the space)
4. 人 一 | three, creation of the man
5. 八 方 four (divide, direction), creation of order from chaos
6. 木 水 火 five, (wood, water, fire), creation of elements
7. 工 已 six (engineering, complete) completion of creation
8. 宀 日 一 seven (house, time), day of rest
9. 不 毛 匕 一 eight (new, one)
10. 不 近 近 已 nine (near, completion)
11. 已 已 ten (complete, complete), perfection

The last but not the least, we also need some names for the big numbers. In Chinese, the large number is marked with 10,000 increment while it is 1,000 in increment in English. I will encode them with English system.

- 丩 已 已 hundred (big step, ten)
- 米 米 thousand (rice, rice)
- 堇 堇 million (bushes, bushes)
- 毛 毛 billion (hair, hair)

- 人毛毛 trillion (man, billion)
-) n, coming in to the number n
- 5.01 \ , going out from the number n

G: PreBabel Laws and Theorems

These PB principles, laws and theorems are the backbone of this Prebabel recovery, and I have discussed them many times in this book. Yet, it is still a good time to reiterate here.

PB Principles:

One, the **Martian Language Thesis** is the first principle for linguistics. It encompasses the following attributes.

Permanent confinement -- no language (Martian or otherwise) can escape from it.

Infinite flexibility -- it can encompass any kind of language structure.

Total freedom -- no limitation is set for languages.

Two, the "**Spider Web Principle**" --- in physics, this is called SSB (spontaneous symmetry breaking) which is the foundation for modern physics. Thus, as soon as the first morpheme or the first grammar rule of a language is casted, it enters into a Gödel system; consistency becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that the universal grammar is about the total freedom. Thus, the universal grammar has two spheres.

Three, the **PreBabel Principle** -- If a set of codes can encode one natural language, then it can encode all-natural languages.

Four, the "**Large Complex System Principle**" (LCSP) -- there is a set of principle which govern all large complex systems regardless of whatever those systems are: a number set, a physics set, a life set or a vocabulary set.

The corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

PB laws:

PB law 1: Encoding with a *closed set* of root words, any *arbitrary vocabulary* type language will be organized into a *logically linked linear chain*, similar to the amino acids / enzymes / proteins system.

Note 1: *arbitrary vocabulary* means that words are patterns of temporally ordered sound types, and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus.

Note 2: *logically linked linear chain* acts as a chain or a system of logically linked mnemonic. See example, <http://www.prebabel.info/pbabel02.htm>

Note 3: a *closed set* means that the parts (radicals) of all vocabulary of a language will not contain any symbol beyond (or outside of) the given root word set.

PB law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

The U(English) is that the natural English being encoded with the PreBabel root word set. And, U(Russian), U(Arabic) or U(Chinese) can also be constructed in the same manner.

PB law 3: U(English), U(Russian), U(Arabic), U(Chinese), etc. are dialects of the U (Mother Proper), the PreBabel.

PB theorems:

PB theorem 0: if a closed set of root words can encode one natural language, it can encode ALL-natural languages.

The PreBabel Theorem 0' -- If set B and set C are two PB sets, then set B and set C are isomorphic.

Corollary -- There is one and only one PB set.

PB theorem 1: With PB law 1 and PB law 2, any arbitrary vocabulary type of language will become an easy language to learn (as mother tongue or as a second language) by encoding itself with a closed root word set to create a mnemonic chain.

PB theorem 2: the laws of the lexicon (vocabulary) determines the laws of Grammar.

PB theorem 3: for a PERFECT grammar of a language, no punctuation mark of any kind is needed. (See Chapter Ten).

PB theorem 4: With the law 3, a true auto-translation machine can be built.

PB examples:

One, the Chinese etymology (from Chapter one to Chapter twelve of this book)

Two, the U (English) in this Chapter

Now, the PreBabel is totally recovered.

Appendix

The discovery of PreBabel/Chinese etymology --- the published books by Tienzen (Jeh-Tween) Gong

I have shown that any claim before Gong's books that Chinese character system is beautiful is the results of ignorance of not knowing the experts' views and of not being able to point out what its beauty is.

For linguistics, the ideal (perfect) language should have, at least, three attributes.

A1: with finite numbers (the less the better) of symbols to construct unlimited lexicons (words or characters).

A2: the pronunciation of every word (or character) can be read out from its FACE.

A3: the meaning of every word can be read out from its face.

Before Gong's books, the Chinese character system got three big zeros (0), and it was the reason for those great Chinese philologists calling Chinese characters as **dog turds** (see Chapter One). The fact that PRC (Peoples Republic China) tried to abandon the Chinese character system (with the simplified system as an interim measure) is a factual history. Thus, anyone (without knowing Gong's books) who now claim that the Chinese character system is beautiful is simply telling a lie.

In this book, I have shown what the beauty it is for the Chinese character system. Yet, I provided a lot of more data and info on this in my previous books, web sites and blogs. I am providing some better info on those previous publications in this appendix.

One, all those books are collected by many great university libraries.

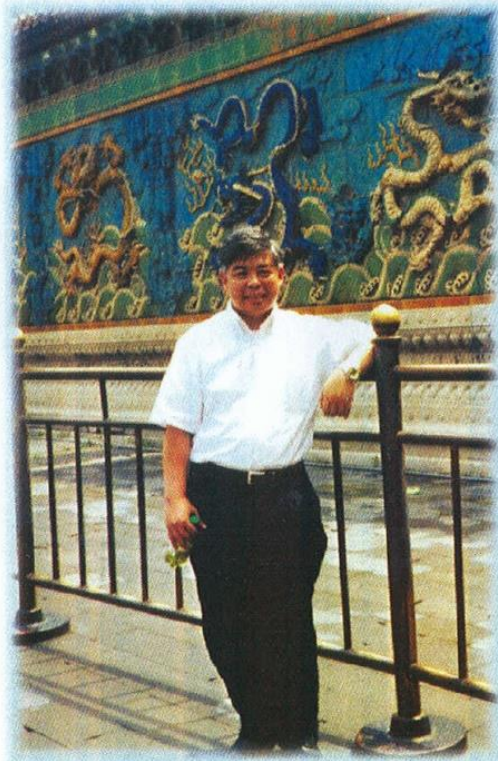
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中文的字根与文法

Chinese Word Roots and Grammar

天馬行空的漢語

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天
任
騰
飛



蒼
穹
龍
共
舞

龔天任 著

Tienzen (Jeh-Tween) Gong

This book changes not only the understanding of Chinese written language but also changes the linguistics in general completely. It is available at many university libraries, see http://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results and http://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/60770846&referer=brief_results

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Author: 龔天任. 龔天任著 = Chinese word roots and grammar / Tienzen (Jeh-Tween) Gong. ; [Tienzen Gong](#)
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 The followings are the sample pages (P286 to p288).

漢字是象形文字嗎？

我有幾位美國朋友，他們都下了很大的「硬功夫」。學了一手好漢字。但是，他們都異口同聲的抱怨了幾個問題。

首先，他們認為象形文字有一特性。任何人一看，就知它想「象」什麼「形」。但是，中文這個象形文字，除了極少數的幾個字，如，日、月、山、川之外。其它的字，隨便「挑」一個。是絕對「象」不出一個形。更「形」不出一個象的。再說，紅、白、黃是顏色。如何「象形」？為何「白」就該這麼寫？「紅」就該那麼寫？紅、白兩字，寫法簡單，也就認了。硬記死背吧！像「贏」字。從「字面」上，完全看不出它的「字義」是「得勝」。更看不出，為何它的發音為「盈」。如果它只是一個「符號」，非得死記硬背不可。那就千拜托，萬拜托，搞個簡單點的符號吧！第三，幾千年來，中國人就沒問過這些問題嗎？還是我們的老師「留了一手」。有意欺負我們「外國」人。第四，如果「漢字」真的是筆「糊塗帳」。而文字又是「文化」根基的根本。那麼，怎麼可能「不」創造一個，「不打糊塗仗」的文化呢？

我向他們做了兩大保證。第一，漢字絕對不是一本「糊塗帳」。英文比漢字糊塗了「一倍」以上。能由「根」識「字」的英文字，只佔總數的百分之六十左右。漢字卻是「百分之百」的可以由根識字。第二，他們的「老師」絕對沒有「欺負」他們的竟思。只是老師們自己也不懂。為什麼呢？以後再談吧。現在，還是先談談漢字的「糊塗指數」吧。它是一個大零。不過空口無憑。還是講些道理吧。

由「根」識「字」的文字，必須在「字面」上，就能夠

「直接」的讀出它的「字義」。當然，我們必須要「先」知道「字根」及「造字」的法則。先舉幾個例子吧。

先看下列三個字根。1.「丿」，夭字除去大字所剩的那「一撇」。它的涵義是「流」。由右往左流。如，物流、人流。2.「乚」，雪字除去雨字。它代表的是「右手」。與它有關的字，都與「手」有關。如，事、書。3.口，嘴巴。

所以，「尹」是以「手」控制「流」的人。好比以手指揮交通。「尹」就是「管人」的人。「君」是以「口」為「尹」的人。只下號令，不動「手」幹活的人。更進一步，君聚羊為「群」。君圈地（邑）為「郡」。這些都是很明顯的「會意」字。只要知道字根，字義就從「字面」上直接「讀」出來了。

當然，不是每個字都這麼簡單。在「象意、指事」的過程中，滲入了一些「文化」與「歷史」的內涵。有些字根，又有一些「變文」。就是寫法略有改變。再舉個例子吧。為什麼「糸、工」是「紅」色。很明顯的，糸工是有關絲的工作。如，染色。以染色這個工作，做為「指」定一種顏色的「字」，是合乎「指事」字的原則的。但染色可染出許多不同的色。該指給誰呢？「黃」色已由「田土」的「光色」指定了。「光」的上部是「火」字，下部是「儿」字。把「田」插入「火、儿」之間，就是「黃」了。田之光色。黃上之「升一」，是火字的「變文」。「黑」是由三個字根組成的。上面是一個倒過來的「白」字。中間是「土」。下面是「四點火」。在「土白」下燒火。結果就是「黑」色了。黃、黑已經有字。而「紅」色可能是產量最大的顏色。所以，「糸、工」就是紅色了。那麼，紫、綠只得另想它法。以「形聲」造字了。不過，

仍然看得出，它們與絲有關。

再說「贏」字吧！它由五個字組成。它有肉（月），有貝（寶貝），有凡（丹丸）。這可是一大堆的「財富」。但是「亡、口」。就是「無人」。這麼多的財富，「無人」爭奪。那就豐「盈」了。所以，「贏」字的本意就是「盈」。當然，發音也就是「盈」了。能盈的人，一定是「勝利」者了。

一個例子是「偶然」。兩個例子是「巧合」。八、九個例子，就該有點「苗頭」了吧。「百分之百」的漢字，都可從它的「字面」上，直接「讀」出它的字義。如果把漢字當成「象形」文。那麼隨便一個字，我們就是花上「百年」、「千年」，也「象」不出它的形。也形不出它的「義」。在六萬個漢字中，只有70個「象形」文。把漢字稱為「象形」文字。實在是太冤枉了。

Chinese Etymology

中文字根圖例
Chinese word web

字 符 / 字 根	*	噪	爰	妻	@	&	易	軍	\$	@\$
口	啜	噪								
扌	掇	操	援		撤	搥	揚	揮	攣	探
氵		澡	援	淒	澈	寒	湯	渾	灣	深
亻	憊	燥	援	淒						戀
糸	綴		緩	縷				緝		
木	楪	燥	援	棲		寨	楊	揮	欒	探
日			暖				暘	暉		
貝						賽		暉		賅
others	輟 輟 ...	燥 燥 ...	援 援 ...	妻	輟 徹 ...	賽 塞 ...	陽 腸 傷 ...	輝 葦 輝 ...	鸞 鑾 鸞 ...	琛

龔天任 著

Tienzen (Jeh-Tween) Gong

This book is in the collection of many university libraries (such as Stanford University, Yale University, etc.), see <http://www.worldcat.org/title/chinese-etymology/oclc/318075862>

The screenshot shows the WorldCat website interface. At the top, the URL is www.worldcat.org/title/chinese-etymology/oclc/318075862. The OCLC WorldCat logo is on the left. Below the logo, there are links for 'Advanced Search' and 'Find a Library'. The main content area displays the book title '中文字根圖例 = Chinese word web / Chinese etymology'. The author is listed as '龔天任著. 龔天任. ; Tianzen Gong'. The publisher is '東西文化融合學會, Diamond Bar, Calif. : Dong xi wen hua rong he xue hui, ©2007.'. The edition/format is 'Print book : English'. The rating is '☆☆☆☆☆ (not yet rated)'. The subjects are 'Chinese language -- Etymology -- Textbooks' and 'Chinese language -- Etymology'. Below the book information, there is a section titled 'Find a copy in the library'. It includes a search bar with the location '91745' and a 'Find libraries' button. Below the search bar, it says 'Displaying libraries 1-4 out of 4 for all 2 editions'. A table lists the libraries and their holdings.

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C: The Great Vindications (沉冤大白：為 "紅樓夢" 與 "漢語文" 平冤), Written in English and Chinese, published in 2013, US copyright TX 7-667-010.

沉冤大白 (The Great Vindications)

— 為 “紅樓夢” 與 “漢語文” 平冤




龔天任 著




Tienzen (Jeh-Tween) Gong


1

This book is available at many university libraries (such as USC Libraries, Cornell University Library, Columbia University Libraries, Yale University Library, Harvard-Yenching Library, etc.), see http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results


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



















沉冤大白：為 "紅樓夢" 與 "漢語文" 平冤 /
Chen yuan da bai : wei "hong lou meng" yu "Han yu wen" ping yuan

Author: 龔天任, author. 龔天任著 = The great vindications / Tienzen (Jeh-Tween) Gong.
 Publisher: Diamond Bar, CA : Chinese Etymology Institute, 2013.
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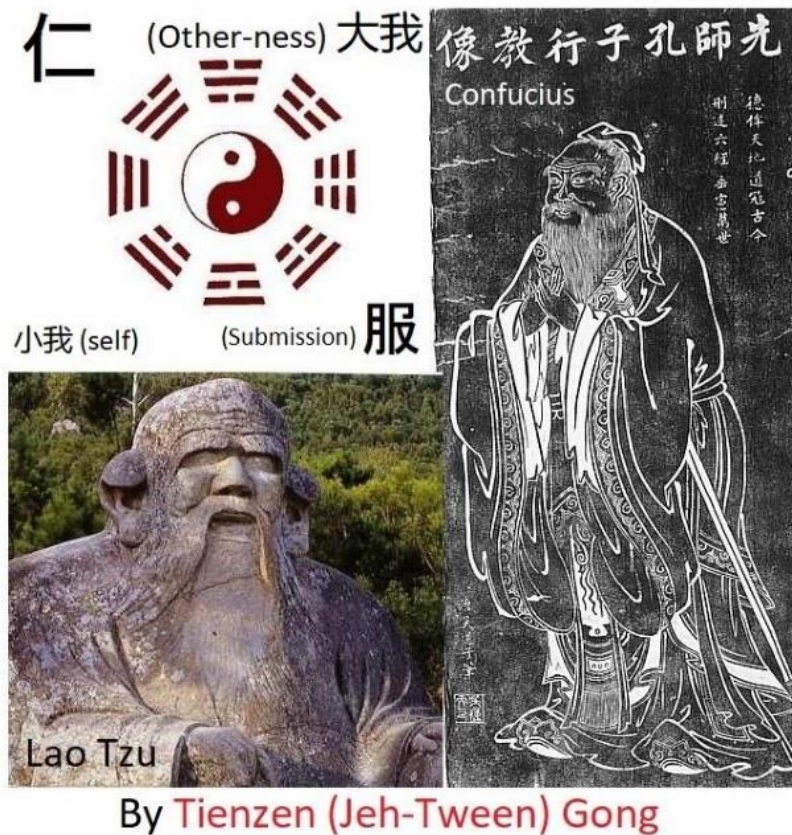
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D: Bible of China Studies and new political science, written in English, publish in 2019, US copyright TX 8-685-690.


Bible of China Studies & new political science



In addition to China Studies, this book includes the new translation on three Chinese canons (Yijing, Confucius Analects and Lao Tzu Dao de Jing).

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Publisher: Diamond Bar, CA, USA : Chinese Etymology Institute, [2019]

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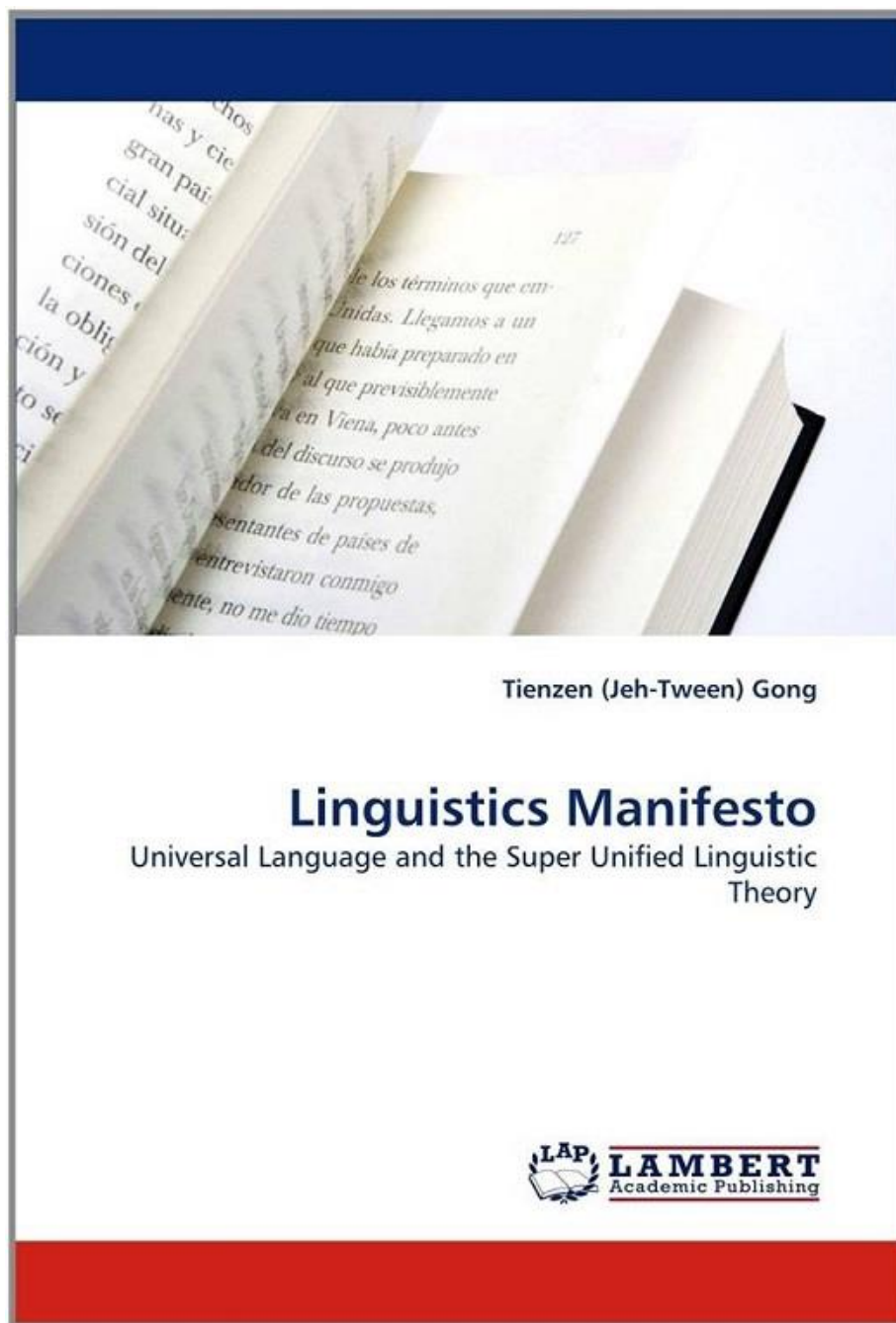
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Linguistics manifesto : universal language & the super unified linguistic theory

Author: [Tienzen Gong](#)
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Two, the public can learn this new Chinese etymology via the following web sites or blogs.

First, Chinese word roots website, <http://www.chinese-word-roots.org/>

Second, Some discussions with my students (<http://www.chineselanguageforums.com/general-discussion/some-discussions-with-my-students-t2129.html>)

Third, Chinese Language & Etymology blog, (<http://chineselanguageetymology.blogspot.com/>)

Fourth, the Prebabel website, <http://www.prebabel.info/bab016.htm>

Fifth, comments at LinkedIn (<http://www.chineselanguageforums.com/general-discussion/comments-at-linkedin-the-chinese-teacher-discussion-group-t2128.html>)

Three, free books on Chinese culture and Chinese language

Plato, Homer, and Shakespeare (etc.) are having nothing to do with the advancements of science today. Yet, they are read by almost every Western kid, not just as parts of their culture but are very important for their LANGUAGES.

Since the May 4th movement of the 1920s, most of (almost all) Chinese classic is viewed as backward useless nonsense. And thus, most (99.99%) of college graduated Chinese do not read any of them in addition to some passages sporadically here and there. Thus, most of them are unable to read and to comprehend them on their original text anymore. That is, most of them are de facto illiterate on those texts. Yet, in addition to be a backbone of Chinese CULTURE, those classics are the **soul** of the Chinese language.

With the current language education system in China, there is no chance for those Chinese college graduates to learn the soul of their mother language anymore. Without knowing the genuine Chinese grammar, one cannot comprehend those classic texts although s/he knows every word in the text, that is, a dictionary will be of no help. Thus, I have translated those classics into English, which will make the meaning of the texts clear.

Although those English translations are aimed to help Chinese speaking people to learn the Chinese classics, they will be, of course, helping those whose mother tongue is not Chinese language. When a native Chinese learned these four books (see list below), he will then get a good understanding of Chinese grammar and will begin to appreciate the wonder of Chinese etymology. For a non-Chinese speaking person, s/he will get some ideas about the scope of Chinese culture and Chinese language. And, these could be a pathway for her/him to enter the Chinese world, both on her culture and language. Most of those books are available in both formats: web pages and/or pdf file. These four books are free to the world.

First, the 《論語》 Confucius --- the Analects:

Web: <http://www.chineselanguageforums.com/chinese-idioms/confucius-the-analects-a-new-translation-t2062.html>

PDF: http://www.chinese-word-roots.org/Confucius_Analects.pdf

Second, 易經 (Yijing): the original Chinese text, English translation, and some discussions

At <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10.html> .

Note 1: my Yijing translation is the most widely used in the world, see <http://yigen.us/index.php?page=translations> .

The PDF file: <http://www.chinese-word-roots.org/Yijing-analects.pdf> .

Note 2: more yijing discussions are available at <http://www.chineselanguageforums.com/chinese-idioms/yijing-linked-in-t2065.html> .

Third, 「道德經」 (Tao Te Jing): original Chinese texts and my English translation, available at,

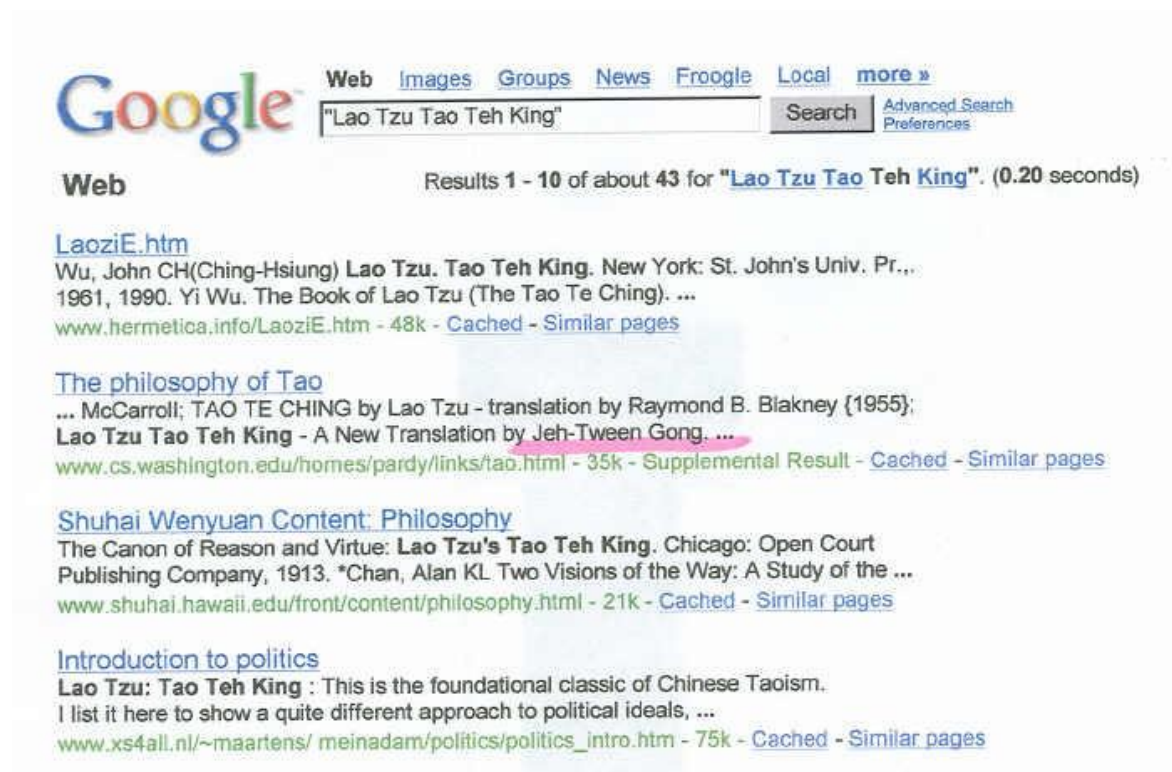
Chinese text: <http://www.chineselanguageforums.com/tao-te-ching-f23/tao-te-ching-t154.html>

English translation: <http://www.prequark.org/Lao1.htm>

Note 3: my "Tao Te Jing" translation is the most widely used in the world.

See, <http://terebess.hu/english/tao/gong.html> and

<http://www.taoiststudy.com/taoteching/dao-de-jing-translated-jeh-tween-gong>



Note 4: Note: these three books above are now parts of the new book {**Bible of China Studies & new Political Science**; US copyright TX 8-685-690}, which is now available in many university libraries.

Four, the detail of Chinese grammar is described in my book {**The Great Vindications**; US copyright TX 7-667-010), which is available at many university libraries (such as Harvard, Yale, Columbia, Cornell, UC Berkeley, USC, etc.). For anyone who is able to read in Chinese, s/he can read this book {‘西廂記’: 漢語 ‘文法’大全; http://www.chinese-word-roots.org/Chinese_grammar.pdf }, available online.

Note 5: in this book, some brief discussion on this issue is available in the Lesson Nine, the Chapter Nine.

Five, free lessons on Chinese etymology: examples and theoretical framework

In this series of articles, I have discussed the following issues:

- Part 1: Historical fact on the plan of abolishing the Chinese character system,
- Part 2: The discovery of Chinese etymology: the publication of five books by Tienzen (Jeh-Tween) Gong,
- Part 3: Preventing a detrimental disaster of mankind,
- Part 4: The lying and plagiarism on Chinese etymology: (誤人子弟),
- Part 5: The correct Chinese language grammar.

From those discussions, one should already get some sense of what this new Chinese etymology is all about. Now, I am giving out the free lessons, which consists of three parts.

One, the solid examples: about five hundred of them. These lessons discuss both the English root words and the ways of construction of Chinese characters via the Chinese word roots. They are fun examples, and each lesson takes only about 5 minutes of reading. Reader can review 2 to 3 lessons a day.

Two, the theoretical framework of Chinese etymology: these lessons allow one to understand fully the Chinese etymology as a linguistic system, not a Mnemonic device.

Three, some related issues.

Note 6: These lessons were available only to my registered students before, and they are free now for all members of LinkedIn.

Part one

Here is a 12-minute video

(see <https://www.facebook.com/224849730863002/videos/vb.224849730863002/1102343579780275/?type=2&theater>)

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Part two

These lessons teach students the basic framework of Chinese etymology.

Week 1: The introduction <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=496725224d>

Week 2: Why Chinese Is So Damn Hard? <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=959ccd17d6>

Week 3: The Damn Hard task becomes easy! <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=575549a7e0>

Week 4: Learning Chinese via the old schools <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=c8c45d260e>

Week 5: A new etymology memory algebra <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=80a67c688b>

Week 6: An axiomatic system <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=8a1e33f398>

Week 7: The views of the greatest Sinologists <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=03f20c9725>

Week 8: More on ideograph <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=9a107601f5>

Week 9: Dr. Joseph Needham's view on Chinese language <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=cc5ab1b240>

Week 10: “The Columbia History of the World” on Chinese characters <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=f6e928b2de>

Week 11: Mnemonic device, a big joke <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=92785492c6>

Week 12: The history of despising the Chinese characters <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=34e4e1b04b>

Week 13: Two Bibles for the Chinese Character set <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=0ed1bcb319>

Week 14: Wasting young student's life, 誤人子弟 <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=7dbc04bd7f>

Week 15: About 六書 (six ways of constructing Chinese words) <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=bad66b79bb>

Week 16: 形聲 (phonetic loan) and 會意 (sense determinators) <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=1dcba1baca>

Week 17: Merry Christmas and Happy New Year <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=f250f36ebd>

Week 18: 形聲 (phonetic loan) 會意 (sense determinators), part two <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=92b53b333a>

Week 19: 形聲 (phonetic loan) 會意 (sense determinators), part three <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=3ce86e0be2>

Week 20: 形聲 and 會意, part four <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=d0114613db>

Week 21: Language Imperialism: China versus the West <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=55a82555fa>

Week 22: 形聲 and 會意, part five <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=a87f630c45>

Week 23: More about 六書 (six ways of constructing Chinese words) <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=57b9e0afab>

Week 24: Accommodating Chinese verbal universe by the written system <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=9ac0d8cee8>

Week 25: Constructing a merging system ourselves <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=18dd3a00c3>

Week 26: Constructing a merging system ourselves, continue <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=3e432f1297>

Week 27: <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=0efbbce7d5>

Week 28: The way of marking the phonetic value of Chinese words <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=04744724df>

Week 29: The evolution of Chinese verbal universe <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=e9bc16941e>

Week 30: The dimensions of Chinese Characters <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=67004bbe57>

Week 31: Summary one, views of the Western sinologists <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=728a3f6adb>

Week 32: Summary two, views of the Chinese philologists <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=4849e6f27d>

Week 33: Summary 3, the new Chinese etymology <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=7d6593bd68>

Week 34: Proper perspective of this new Chinese etymology <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=3447a35ddb>

Week 35: The mutations of Chinese characters <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=467ecd5c83>

Week 36: About Attack On Asia's Socio-Cultural Originality <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=3a1486d766>

Week 37: Chinese character's sound tag revisited <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=6dc256585c>

Week 38: Universal (final) proof of this new etymology <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=dabd6331e7>

Week 39: The universal (final) proof, continues <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=48484f5d40>

Week 40: Chinese written characters are, now, easy <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=43f206c5af>

Week 41: Mastering Chinese character set in 90 days <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=65d8447f4d>

Week 42: The proper perspective of this new Chinese etymology <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=1fec6d1af9>

Week 43: The final verdict on the Chinese character system <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=06acf64804>

Week 44: a fair review <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=23d8a2a0b6>

Part three

Some important issues and information.

Such a shame! <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=6a48673749>

Karma <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=acb8425e20>

Yijing (易經), the great mystery no more! <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=facbeee329>

Two terrible books on Chinese etymology <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=cd23cfa05b>

「道德經」 (Tao Te Ching) <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=de214b6ee1>

What is the difference? <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=1a2179a23d>

Confucius Institute <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=97d8a8f4a4>

New Year's greeting for the year of the Snake <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=ae855f02be>

Federal job, Mandarin Linguist needed <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=06004a1087>

Join the Chinese language discussion forums <http://us2.campaign-archive1.com/?u=85f326a6ce571062818e95028&id=d72d3f254c>

Five: Some letters from university presidents and more

YALE UNIVERSITY

OFFICE OF THE PRESIDENT

105 WALL STREET, PO BOX 208229
NEW HAVEN CT 06520-8229

October 23, 2008

Mr. Henry Miles Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for your letter regarding your brother, his achievements in Chinese Written Language, and your own interest in duplicating his work. I will pass your letter along to my colleagues who, if interested, will contact you.

With best wishes,

Sincerely yours,



Richard C. Levin

RCL:mg

HARVARD UNIVERSITY

OFFICE OF THE PRESIDENT

MASSACHUSETTS HALL
CAMBRIDGE, MASSACHUSETTS 02138

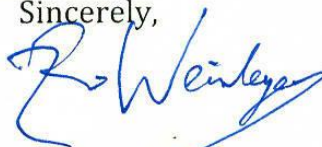
October 17, 2008

Mr. Henry Miles Gong
PO Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for your letter to President Faust regarding your and your brother Jason's method of learning the Chinese language. I am sharing your information with the Department of East Asian Languages and Civilizations for their possible interest.

Sincerely,



Eric Weinberger



Office of the President October 30, 2008

Mr. Henry Miles Gong
Post Office Box 4794
Diamond Bar, California 91765

Dear Mr. Gong:

Thank you for writing to tell us of your remarkable achievement of learning to read written Chinese in just a few weeks. I have shared a copy of your letter with Professor Howard Gillman, dean of the USC College of Letters, Arts and Sciences. Our Chinese language program resides within USC College. If further information is desired, Dean Gillman or the appropriate person in USC College will contact you directly.

Mr. Gong, thank you for thinking of the University of Southern California.

Sincerely,

A handwritten signature in blue ink, which appears to read "Anne Westfall", is positioned above the printed name and title.

Anne Westfall
Associate Vice President
and Chief of Staff
Office of the President

cc: Dean Gillman

October 22, 2008

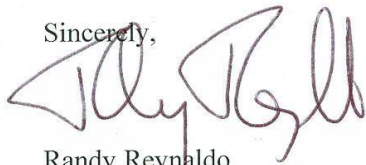
Mr. Henry Miles Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

I am responding to your October 17 letter on behalf of the University.

Your inquiry will be forwarded to the appropriate departments on campus that have expertise in this area. If there is interest in your proposal, I'm sure they will follow up with you.

Sincerely,



Randy Reynaldo
Executive Assistant to the President

UNIVERSITY OF CALIFORNIA

BERKELEY • DAVIS • IRVINE • LOS ANGELES • MERCED • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

1111 Franklin Street
Oakland, California 94607-5200
Phone: (510) 987-9074
Fax: (510) 987-9086
<http://www.ucop.edu>

October 28, 2008

Mr. Henry Miles Gong
Post Office Box 4794
Diamond Bar, California 91765

Dear Mr. Gong:

Thank you for your letter of October 24 to President Mark G. Yudof regarding your experience in learning to read Chinese after 60 days of study and your offer to share your experience with the University of California's language department. The President is away from the office, but before he left he asked me to respond on his behalf.

The Office of the President is the administrative headquarters of the ten-campus University of California system and, as such, does not have a language department. I suggest you instead write the Chancellors of our campuses, as they have responsibility for the organization and operation of their campus. I enclose a list of their names and addresses for your information.

With best wishes,

Sincerely,

A handwritten signature in cursive script, reading "Cecile M. Cuttitta".

Cecile M. Cuttitta
Coordinator--Presidential Communications

Enclosure



UNIVERSITY OF NOTRE DAME
OFFICE OF THE PRESIDENT

Rev. John I. Jenkins, C.S.C.
President

November 12, 2008

Mr. Henry Miles Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Henry:

Thank you for your recent letter describing your brother Jason's achievement of learning the Chinese written language.

While I cannot promise that the Department of East Asian Languages and Literature can assist you in your effort, I will suggest that you contact the department directly.

Again, thank you for your letter. I wish you well in proving your premise.

Sincerely,

A handwritten signature in dark ink, reading "Rev. John I. Jenkins C.S.C.", written in a cursive style.

Rev. John I. Jenkins, C.S.C.
President



CALIFORNIA
DEPARTMENT OF
EDUCATION

JACK O'CONNELL
STATE SUPERINTENDENT OF PUBLIC INSTRUCTION

July 25, 2008

Jason Tyler Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong,

Thank you for your continued correspondence regarding Chinese language education in California.

If you would like to assist students in acquiring the Chinese language, I suggest that you contact school districts directly in this regard. You can access where Chinese is taught in the state by following the instructions enclosed with this letter. Also, the following link on our Department Web site will provide you with contact information for local sites:

<http://www.cde.ca.gov/re/sd/>

I hope you find this information useful. Thank you for your contribution to foreign language instruction in the state!

Sincerely,

Arleen Burns
Foreign Language Consultant

Enc.

BRIGHAM YOUNG
UNIVERSITY
IDAHO

November 20, 2008

Mr. Jason Tyler Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for your letter to President Kim B. Clark regarding your method of learning the Chinese language.

A copy of the information you provided has been sent to the chair of our Foreign Languages and Literatures Department.

Sincerely,



Betty Oldham
Assistant to the President

c: Scott Galer



CALIFORNIA STATE UNIVERSITY, SAN BERNARDINO

Albert K. Karnig

President

December 3, 2008

Mr. Jason Tyler Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thanks for the letter regarding your method of learning the Chinese language. I'm sharing your information with the Department of World Languages and Literatures for their possible interest.

Sincerely,

Albert K. Karnig
President

c: Terri Nelson, Chair, World Languages and
Literatures (w/attachment)

副本

行政院秘書處 移文單

地址：10058 台北市忠孝東路1段1號
傳真：(02)33566920

受文者：World Record Committee

發文日期：中華民國 97 年 7 月 7 日

發文字號：院臺教移字第 0970028279 號

速別：普通件

密等及解密條件或保密期限：

附件：原函暨附件影本各 1 份

主旨：World Record Committee 97 年 6 月 20 日致院長函，有關 Jason Tyler Gong（龔泰來）自創學習漢字法，並申請列入「世界紀錄」，請我國專家研提意見一案，事涉貴部業務，請參處。

正本：教育部

副本：World Record Committee

行政院秘書處



CALIFORNIA
DEPARTMENT OF
EDUCATION

JACK O'CONNELL

STATE SUPERINTENDENT OF PUBLIC INSTRUCTION

December 15, 2008

Jason Tyler Gong
P.O.Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for contacting the California Department of Education (CDE) regarding learning a foreign language.

I appreciate the thoughtful suggestions and ideas and would like to assure you that improving our schools and ensuring that children receive the best education possible are my highest priorities. Please be assured that I will keep your recommendation regarding learning a foreign language in mind as the CDE leads the way in closing the achievement gap.

Again, thank you for contacting the CDE.

Sincerely,

A handwritten signature in blue ink that reads "Jack O'Connell".

JACK O'CONNELL

JO:cc
2008-10480



COMMONWEALTH of VIRGINIA

Patricia I. Wright, Ed.D.
Superintendent of Public Instruction

DEPARTMENT OF EDUCATION
P.O. BOX 2120
Richmond, Virginia 23218-2120

Office: (804) 225-2023
Fax: (804) 371-2099

December 11, 2008

Mr. Jason Gong
P.O. Box 4794
Diamond Bar, California 91765

Dear Mr. Gong:

Thank you for sharing with us your achievement in learning the Chinese written language in a remarkably short time. The Virginia Foreign Language Standards of Learning set the benchmarks for high school levels I-IV for modern languages and include standards that address not only interpretive reading, but also interpersonal communication, interpretive listening, presentational speaking and writing, and the development of cultural perspectives. The 200 hours recommended for your literacy program exceed the total classroom hours for a standard credit course and would necessarily be spread across many years in order to provide a comprehensive language program at each level leading to proficiency in multiple skill areas as required by our standards.

While we encourage our language teachers to remain current regarding best teaching practices, school divisions have the authority to choose their own instructional materials.

We wish you the best as you continue to pursue proficiency in all aspects of the Chinese language and culture. If you have additional questions, please contact Helen Small, foreign language specialist, at (804) 225-3666, or via e-mail at Helen.Small@doe.virginia.gov.

Sincerely,

A handwritten signature in dark ink, appearing to read "Patricia I. Wright".

Patricia I. Wright

PIW/HS



P.O. Box 83720
Boise, ID 83720-0027

STATE OF IDAHO
STATE SUPERINTENDENT OF PUBLIC INSTRUCTION
Mr. Tom Luna

Phone (208) 332-6815
Fax (208) 332-6836

December 3, 2008

Jason Tyler Gong
PO Box 4794
Diamond Bar CA 91765

Dear Mr. Gong:

Thank you for the information you sent to me about learning the Chinese language. It's very interesting and quite remarkable that you and your brother were able to learn it so quickly.

I will send the information along to our curriculum staff for review and they will be in touch should they want further information.

Thank you again.

Sincerely,

A handwritten signature in black ink, appearing to read "Tom Luna", with a long horizontal flourish extending to the right.

Tom Luna
Superintendent of Public Instruction



Office of the State Superintendent of Schools

Kathy Cox, State Superintendent of Schools

December 11, 2008

Mr. Jason Tyler Gong
P.O. Box 4794
Diamond Bar, California 91765

Dear Mr. Gong:

State Superintendent Kathy Cox has received your letter and has asked me to respond on her behalf. I appreciate this opportunity to be of assistance to you.

Thank you for taking the time to contact us about learning the Chinese language. You and your brother's accomplishments are incredible and I offer my commendations to you.

Elizabeth Webb is the Director of the Innovative Academic Programs Division at the Georgia Department of Education. I will give her a copy of your letter for her review. If you would like to speak with Ms. Webb, you may call the number listed below.

I wish you the best and thank you, again, for contacting Superintendent Cox. Please let me know if I can provide further assistance.

Sincerely,

Mrs. Jacquelyne B. Carr
Education Administration Specialist
(404) 656-2800
1 (800) 311-3627



**EDUCATION CABINET
DEPARTMENT OF EDUCATION**

Steven L. Beshear
Governor

Capital Plaza Tower
500 Mero Street
Frankfort, Kentucky 40601
Phone (502) 564-4770
www.education.ky.gov

Jon E. Draud, Ed.D.
Commissioner of Education

December 5, 2008

Mr. Jason Tyler Gong
P.O. Box 4794
Diamond Bar, CA 91765

Dear Mr. Gong:

Thank you for sharing with me information about your brother's and your own achievements in learning to read written Chinese. It is a testament to your determination and ability. We, in Kentucky, are dedicated to making sure all our students have opportunity and resources to learn. For this reason we have developed Mandarin Chinese online language courses through the Kentucky Virtual High School. Through this vehicle and the use of LinguaFolio, a self-assessment, reflective learning tool, we strongly promote performance-based credit and autonomous learning.

Thank you for your insight into learning and achievement.

Sincerely,

A handwritten signature in blue ink that reads "Jon E. Draud".

Jon E. Draud

JED/JVH/mb