Counter Argument of "Complements on Semantics" (1 / 3)

Translated to English and Edited by Jeff Demmers

Pre-note:

You will find in this page and in the two that follow the work of "Denocla" . Jean Pollion's observations are included in "*mauve*"

Summary Comment.   Jean Pollion 01-09-2003

General Considerations.

Denis Denocla and André-Jacques Holbecq asked me how I felt about Denocla's reading method.

I am both well placed to do so, at least I believe, on a technical level, but I am very poorly placed on a human level, being both judge and party.

Indeed, the method presented, although keeping the essential of the idiophonic principle and functional thinking, calls into question the identification of soncepts that I have proposed.

I have tried to keep enough distance to evaluate a system and its differences with what I have proposed, without personal considerations.

Quotes from my work refer to the publication of my book, which dates, in its full writing, to the spring of 2001. I did not abandon the subject and since that time my supposed understanding has become clearer and above all I have been able to read the original spelling of the words as well as new words. I have not yet completed the census of all the words and phrases whose numbers are expected to reach about 1600 and about 400 respectively.

This is to say that

- the reality of the originals renders obsolete the form of certain quotations made from translated copies,

- my current reading has evolved, little, especially concerning the doubling, but retains all the will to make all the ideas mentioned.

When the time comes, when all the available material has been processed, I will make my updated views known. In the meantime, all my observations are piecemeal.

Denocla's presentation contains many Word paintings. For the clarity of my comments and or observations, and keep them in situation, I included them in **purple** color in the texts, even if it made the tables a little more difficult to read.

Details of my observations can be found in the work commented below (limited to part of Denocla's presentation).

Unfortunately, I am sometimes obliged to show the differences with the system I have presented, since it is the only one before. Let's not see it as a personalization from the point of view.

A Brief Reminder of the Problem.

We have documents (Ummite letters) that present descriptive views and "data" of a world that is foreign to us, documents that contain words of the language that the authors claim. They are therefore carriers of their system of thought and their system of expression.

Our ambition is to understand each other, using contexts, the only objective elements of connection.

I proposed a coherent system to account for both the system of expression and the way of thinking, after verifying its coherence with the 1345 words and the almost 400 expressions I had. (*)

(*) It will be very difficult to properly understand the following, if the reader has not read my work: **"UMMO, real aliens!"** Aldane Editions, as well as the dictionary CD.

Key Conclusions.

The system I proposed identifies a fundamental idea associated with each phoneme (by definition unique) raised. This is the system I called "idiophonic." These phonemes were transcribed by equivalents of our letters in the Latin alphabet. The functional thinking that underlies this mode of expression and the total economy, the absence of syntactic circumstantial that logically accompanies it (no articles, pronouns, adjective forms, adverbial, plural ideas, prepositions, conjunctions, etc.) leave us destitute for transcriptions that are not a barbaric word for word.

There is therefore a semblance of possible freedom in the formulation which leads to possible different interpretations. In fact, no, because many circumstantial associations of the main ideas are eliminated on their own by the logic included in our languages. For example, the association "the clock is raining" is unbearable for us, except in the poetic mode where the proper is to formulate what comes out of "common sense", but the nature of the written word is apparently known in advance.

The logic of association of soncepts, the detail of the circumstantial binding in our languages, are deduced from their coherence with the contexts, i.e., by comparing each projected association with the presence of a contradiction or not in the contextual description.

Reference to context and its detailed understanding is therefore essential for good reading. This is an effort required of the reader who wants to access the culture of the authors, and I do not see how we could save it.

The system of reading proposed to us goes through a systematic, that of the use of an "association factor" whose formalism is not clarified, but it is not the most important. A cutting process does exist, but its conditions of use are not addressed. This factor of association or reading "has" involves an immutable disposition of the connexity of the concepts, from left to right, and by progressive concatenation. To the point of being able to make it the systematic graph.

This rigidity presented as a simplification (which has yet to be demonstrated) causes the Ummite language to lose a great deal of expressive flexibility and prevents the identification of the expression processes as the combined multiple qualifying as well as the expression of permanence of associations which I have shown the usefulness in my book. Examples can be found in the terms **OEMMII, LEEIIYO** and **UUWUUA**, below.

If there is simplification, it certainly distorts by losing possible meanings.

In addition, this method is tainted by two serious characteristics:

- the formulations presented to us are subject **to distortions,** or more often loss of **information** during the treatment required by fitness after the introduction of the association factor (which clearly calls into question its justification and the characterization of simplicity).

- it **presents logical inconsistencies** in the proposed modifications of certain soncepts: the I and the W.

Having identified at least these weaknesses, on several occasions I have not gone further than studying the sentence IIAS IBOZOO UU AIOOYEDOO.

In summary, the method of reading, presented by Denocla, based on an association factor "a":

- does not seem to be a real simplification,

- introduces rigidity,

- contains logical inconsistencies

- claims to help the reader understand without going back to context, which can only lead to serious errors such as:

- leaves the possibility of distortion or loss of information

- loses modes of expression, logical conventions.

The finding is stark.

I would like to make it very clear here that I respect Denocla's investment and his work, and that I do not have any animosity towards him or about any future author of another method. One day, the deepening of knowledge will lead to irreversible re-definitions, that's for sure....

I sincerely believe that such linguistic or semantic attempts are very long-term undertakings because they have to go through the filter of complete and uncompromising experience.

If the tests had been more numerous and more in-depth (analysis of the inconsistencies that appear in some transcripts highlighting logical contradictions for example) I think Denocla would have become aware himself of the limitations I found.

Only detailed analysis of contexts can help to understand the term Ummites. I do not see any "simplification" or possible savings in this much-needed investment.

I don't think there can be a recipe for expressing "functional thought sequences" in "languages and thought-object like ours." That's what I wrote at the top of my dictionaries. Sorry.

Brussels, 01-09-2003

Semantic Supplements (1p - 3p)

(Semantics 1p)

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Memento of revised soncepts

1.   Introduction

2.   Table of revised soncepts

Supplements on Semantics - Counter Argument J. Pollion (1 - 3)

1. Introduction

In his work Jean Pollion (1) highlighted the following semantic principles of the Ummite language:

- 17 basic phonemes associated with a functional concept

- doubling soncepts to express the concept of "continuity-stability" **by symmetry to oneself (page 410)**

- doubling the sequences of soncepts to express the multiplicity, the plural

- the words are the result of relationships between soncepts **(logical agreement of connectedness, page 416 of my book)**

And the most important to read and understand ALL the words,
- the principle of "multiple correction" allowing to express common qualifiers of a multiple attribute (p418) embellished with 3 examples. This process is in apparent inconsistency with the principle of connexity.
- Fundamental principle: All my work was built on the will to respect the constancy of meaning of phonemes or their assemblages: a signifier always evokes the same signified.

Jean Pollion also studies the cardinalities of the relationships between soncepts and exegesis the words. This exegesis of the words is based on his personal experience of the texts, it is not strictly speaking a method, but rather an exegesis. Although this exegesis is very interesting, the literal transcriptions given by Jean Pollion do not explain the relationships between the soncepts in a way that any reader (or almost!) can reproduce the transcription.

I do not agree with the phrase "exegesis of words."

If there is exegesis, it is that of the explanatory context of each term to better understand the ideas, the basic concepts it conveys. I have also tried to give an open, admittedly sometimes difficult, reading of each word to give everyone their latitude of reconstruction for understanding.

I would add that if the system presented purports to result in better reading, it must demonstrate, by appropriate examples in quality and number, how insufficient the system or other systems are.

- It is therefore a matter of first complementing the work of Jean Pollion with a method of reading and transcribing the words Ummites.

- The first interest of the method is that it must be simple and usable by all, with French transcription results as stable as possible (I recognize that the goal is ambitious).

- Second, this method should simply detail the meaning of the words. By the way, there are a number of words whose meaning differs from the first explanations of Jean Pollion's idiophonic dictionary.

At this stage, we can already ask the question of the "validity" of the method, because if it does not give the same reading results as mine, its own results must be as well in coherence with the contexts, an issue that hardly seems to be addressed here.

If this new method brings better coherence with contexts, it must be demonstrated.

- The third interest of the method, and certainly the most important, is that it gives a new light for the general understanding of Ummites texts. **As long as the transcripts of the words are different, this is an obvious consequence. Yet the new reading must**

be "better", closer to the true thought expressed (and without the contexts how to arbitrate?) and not just easier.

In addition, I found a change regarding the "I" soncept. This is a small change compared to the enormous work of Jean Pollion, but its impact is significant. This soncept is both widespread and important in Ummite idioms. By the way, this "small" modification of the basic soncept "I" has big consequences.

The consequences of this change for the "I" soncept therefore relate to:

- understanding the terms UMMITES

- understanding of the fundamental concepts expressed by UMMITES

- I would therefore give examples of words with the soncept "I" using the reading method described at the first point.

- Another paper will concern the understanding of some important UMMITES concepts and the assumptions I present.

2. A New Method of Reading and Transcribing Ummites

In addition to the work of Jean Pollion, I propose a method of reading and transcribing the terms Ummites, for which the tests carried out are very encouraging. It should be checked on all known words, which I did not do for lack of time (notice to good will!) **It therefore seems premature to make an overall judgment on its validity, for example by extending the observation (?) made about a few words.**

2.1. The principle of the method of reading and transcribing

The principle of the method starts from the basic principle:

- the words are the result of the relationships between the soncepts

a) Definition

Precisely it is **a relationship between two concepts** that is **translated into French as "a". The concepts are clarified by concatenations of successive relationships.** An Ummite term therefore reads strictly as a succession of pairs of functional concepts in relation, one consecutively to the other. **From each pair emerges a meaning that is related to the next soncept.**

I understand the "a" as a simple symbol of attachment, of association, although the spelling here reminds us of the[3rd] person of the singular of the present of the code of the verb have, at least nothing to do with the conjunction "to".

In the absence of precision, I decide to call what is presented to us here as a "reading factor" by the expression "association factor".

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At this level, we observe that this factor of association is implicitly present in my practice of reading the Ummite terms, and it is necessary. It is the one that makes it possible to formalize in our thinking the circumstantial of the association: from, by, with, who, etc... and even attribute an adjective or adverbial form to the uttered concept.

Giving it the shape of the "a" in French and a reading structure from left to right is a rigidity that is at odds with the bases that I have isolated and demonstrated by consistency with all contexts.

This form implies that this factor is constant, equal to itself, beyond the very expression of the association which, already defined by the connectedness (the immediate vicinity of the phonemes), does not need an additional formalism.

In short, if this "a" means several different possible things, modes of association, etc. there is no point in giving it a shape (and that's what I did), or it means only one thing and it's an unfortunate factor of rigidity. The experience will show what differences it leads to.

It is obvious that the mixture of the two processes is inconsistent, contradictory.

The basic relationship is:

C_n "a" $C_n + 1 = C_n + 2$

So, we have the recurring sequel:

$$\{[\ (\ C_1\ "a"\ C_2 = C_3)\ "a"\ C_4 = C_5\ ]\ "a"\ C_n =\ C_n +_1\}\ "a"\ C_n + 2$$

I would have preferred a prior definition of variable C.

Similarly, when a word is composed of several sequences of soncepts, the "a" relationship applies between the globality of each sequence:

$$Seq\text{-}N\ "a"\ Concept\text{-}N + 1$$

or well

$$Seq\text{-}N\ "a"\ Seq\text{-}\ N + 1$$

The existence of separate sequences is not compatible with the expression of the basic relationship (in essence a linkage tool, therefore continuity), nor of the recurrent consequence: by what law or principle is there the right to interrupt the basic relationship in the present system? None of the criteria defining this possibility are expressed here.

b) The Graph of the Method

The graph of the method is as follows:
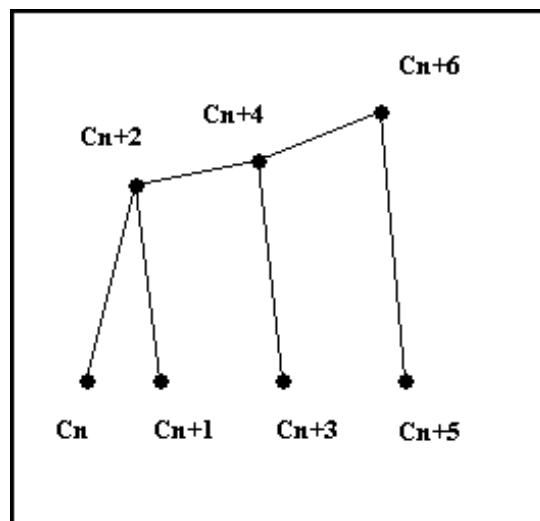
There is a definition of a waterfall from left to right, with no expression of interruption possible.

NB: By the way, if this method really corresponds to the structure of the Ummite language, we can understand, at first glance, the interest that Ummites can have in the Theory of Graphs, which they use in various ways... including a few examples in various contexts:

Letter 69-3: "I invite the mathematicians of the Earth to specialize in two branches of this science that will be of vital importance to you in the future: topology and the one you call operational research, including Graph Theory."

Reading this invitation, limited to only the mathematicians of the Earth and two specific areas of their specialties (topology and operational research), has no reason to make us think of the Ummite language. It is the will to put in the form of a graph (earth initiative) that authorizes the rapprochement.

> **According to this state of mind, everything that is representative in the form of a graph (and what is not?) refers to Ummite thought!**
>
> **For me, this quote has no relevance here.**

Letter 58-3: "The very complex network or graph that represents the branched distribution of this Phylogeny can be graphically represented."

Same comment as above. The quotation of the word "graph" outside its context on biological evolution cannot logically constitute a reference in itself in the semantic field.

We can also have some leads for other developments. Here are two for example.

c) A Possibility of Vector Development of the Method

We can also consider representing the concepts by a vector. In this case, the emerging meaning of the two basic concepts may be represented by their vector product.

Why not. So what? The result of the product of two vectors is a third Perpendicular vector to the plan formed by the two multiplied vectors. Moreover, vectors are common in origin, whereas in a graph it is the end of the "vectors" that intervenes. Your graph becomes three-dimensional and uncertain propagation, because in each trihedra it will be necessary to define (without identification support) the order of the sub-graphs. Logically, the graph based on vector products, gives a handful of vectors with common origin, far, despite the shape, of an IBOZOO UU whose axes are not linked by product relationships.

By the way, what is the point, humanly, of trying to represent a concept by a vector, other than in an explanatory diagram of the contributions of ideas, what we often do in our sketches, and without Ummites?

This would be the first time that a vector product is a product of "ideas"!

This approach also opens up possibilities for algorithmic treatments. Especially for text content analytics software.

To your health!

It is obvious to me that this kind of software is of no interest, even in the medium term. I have already explained it on the list.

d) A Possibility of Angular Development of the Method

Even closer to the concept of IBOZOO, we can also consider representing concepts from angles. In this case, the meaning emerging from the two basic concepts can be represented by the product from both angles. This approach also opens up possibilities for algorithmic treatments that have yet to be explored.

I have the impression that you are doing forward-looking delirium here, starting with the definition of "two-angle product."

This forward-looking argument for the method you are announcing seems to me to be very weak.

The rapprochement with other Ummite ideas seems to me to be abusive.

2.2. The Practice of the Method of Reading and Transcribing

Start change 1 - 2/09/03

1. **Qualify the spelling of the most relevant word, using the idiophonic dictionary. Taking into account the frequency of use, typing errors, etc.** *[Note of the webmaster: it seems to me that on the contrary you have to take ALL the spellings from the simplest (OEMI) to arrive at the most complex (OEMMII). This will make it better to see what 'features' have been added by the additional soncepts, not make an arbitrary choice of 'frequency'. There is no spelling (succession of soncepts) more relevant than others]*

Example: *OEMMII, OEMII, OEMI, etc.*

This spelling is the most relevant and homogeneous: *OEMMII*

2. **Read the context of the word in different Ummites texts.**

3. **Prepare the graph of the word or group the soncepts in a written relationship.**

- Functional and conceptual construction: ("dimensional entity" "a" "mental representation") "a" "permanent joining" "a" "common identifying system to 2 repositories"

4. **Break down the groups of soncepts in the transcript table**

Relationships Between Phonemes	Transcript for the Relationship Between Functional Concepts	Literal Synthesis
O "a" E		
OE "a" MM		
OEMM "a" II		

5. Take the first 2 basic soncepts with their relationship

Relationships Between Phonemes	Transcript for the Relationship Between Functional Concepts	Literal Synthesis
O "a" E	"dimensional entity" "a" "mental representation"	
OE "a" MM		
OEMM "a" II		

6. Decline possible literal transcriptions for the pair of soncepts.

Relationships Between Phonemes	Transcript for the Relationship Between Functional Concepts	Literal Synthesis
O "a" E	"dimensional entity" "a" "mental representation"	dimensional entity that has mental representations
OE "a" MM		
OEMM "a" II		

7. Refine in English, if possible. Be careful not to break the established relational logic.

Relationships Between Phonemes	Transcript for the Relationship Between Functional Concepts	Literal Synthesis
O "a" E	"dimensional entity" "a" "mental representation"	a) dimensional entity that has mental representations **b) thinking entity**
OE "a" MM		
OEMM "a" II		

8. Take the result of the transcription and treat the relationship with the next soncept.

Relationships Between Phonemes	Transcript for the Relationship Between Functional Concepts	Literal Synthesis
O "a" E	"dimensional entity" "a" "mental representation"	c) dimensional entity that has mental representations **d) thinking entity**
OE "a" MM	*"thinking entity"* "a" "permanent join"	***thinking entity that has a permanent join with...***
OEMM "a" II	*"thinking entity that has a permanent join with..."* "a" "common identifier system with 2 repositories"	a) thinking entity that has a permanent join with a common identifier system at 2 repositories

		b) thinking entity that has a permanent join with a boundary between 2 media
		c) thinking entity that has a body limit
		(d) thinking entity that has a body envelope
		e) **thinking entity that has a body**

With **"thinking entity that has a body"** the transcription may still be perfectible, but it has a human side that is familiar to us!

Various remarks:

- Don't go too fast in transcripts

- Detail, step by step, steps to refine fascination

- Take the transcript clearly upstream if it becomes inconsistent

- Do several tests to check the stability of the transcription

In practice, with each iteration you can try to make a literal synthesis in French.

When a word is a little long or difficult to understand, it is more prudent to break down the literal synthesis into 2 or 3 steps that allow a gradual francization by limiting the risk of errors.

> **I ask again here: where is the methodology, the cutting rule? What are the criteria and their conditions of application? This division is inconsistent with the logic of the basic relationship.**
>
> **If my understanding of the language has highlighted the need to allow the divisions into "segments", it is at the cost of not expressing a cascading rule, except the connectedness, the immediate, individual and formal neighborhood that does not require a special formalism.**

The main thing is to apply the relational principle very rigorously at the outset, so as not to drift unconsciously into our anthropocentric logic. The final fascination may be more "freer" to meet educational or other needs but be careful not to break the established relational logic!

End amendment 1 - 2/09/03

It may be noted that the reciprocal method gives less good, but still acceptable results. It is the same relational principle, but we start from the final soncept to "reassemble" in a relational way to the first soncept of the word. In this case the basic relationship is: (Cn + 1 "is" Cn). **How can two readings dependent on "reverse chains of ideas" lead to the same group of**

functional ideas in relationships without also reversing the logic of expression? How can the two expressions resulting from the two readings be perfectly adapted to the same explanatory context?

To implement this method, we can make a table to explain the soncepts. Since the manipulation of basic soncepts in the context of a "functional thought" such as that of the Ummites is not really usable directly in our languages and nevertheless we wish to report on a transcription as rigorous as possible, I have distinguished the general functional concept related to the phoneme and, the or the, French words that describe functional properties directly derived from the concept. **Here, in principle, we should list ALL of our words that contain the basic functional idea: it is the observation of the difference in semantic level between the Ummite language and ours.**

The basic concept should be as general as possible. It is a functional and abstract mental representation, the concrete applications of which can be used in various words in French.

2.3. The Example of the "U" and "UU" Soncepts

·   Let's check on a simple example, the merits of the method applied simply to the principle of doubling soncepts that is well mastered. Let's look at the random example of the soncept "U" according to the definition given by Jean Pollion in his book:

Phoneme	General Functional Concept	Some Applications of the Concept Following English Terminology
U	Concrete or abstract dependence, by a one-off link **I refute the notion of a link that I have not expressed.**	a) dependence b) submission c) influenced) conditions (dependency) **No. The word condition in itself carries the idea of addiction**
UU	Continuity, stability of concrete or abstract dependence	e) mutually dependent f) permanent dependence g) continuously dependent (force fields, parent-child relationship, food dependence, etc.)

Let's apply the method:

- U "a" U

- (Concrete or abstract dependence, *"a,"* *a* concrete or abstract dependence) - Reciprocal concrete or abstract dependence the association factor is worth the addition of the idea of **reciprocity, which is not in the basic reading. On the other hand, this reciprocity is already present in the sense e) proposed in the "mutually dependent" picture, without an explanation being given of its equivalence to other ideas of continuity, stability.**

It seems difficult to make a more stable dependency! **There is no demonstration here, just a re-presentation after passing through the reading and association factor...**

·   Now let's apply the method to a more elaborate, randomly constructed term: BUUAWAA, which defines "the Soul." Other spellings are known, this one seems the most used (following the indications of Jean Pollion this term appears thirty times with this spelling).

2.4. Example of Transcript for BUUAWAA

2.4.1. The Method Algorithm

From the revised primary soncepts **defined** in the *"Memento of revised soncepts"* I think the repetition of the word concept in the table **is useless.**

Phoneme	General Functional Concept	Some Applications of the Concept Following English Terminology
Has	*Effectiveness concept*	a) verifiable b) real (common sense) c) dimensional reality **NO, it's O or it's a change you propose.**
B or V	*Contribution concept*	external contribution **compared to what? By definition a contribution cannot be internal! The term contribution is more material, "object," and the word contribution seems to me more functional, relational.**
U	*Concept of concrete or abstract dependence, by a*	a) dependence

	one-off link **I refute the idea of link. The "link" gets its own expression.**	b) submission c) influence d) conditions (of dependence) **No. The word condition in itself carries the idea of addiction**
UU	*Concept of dependency, stable, permanent*	a) Mutually dependent b) permanent dependence c) continuously dependent **Why did the d) disappear?** Concerns strength fields, a parent-child relationship, food dependence, etc.
W	*Information concept*	a) information b) informative content **"informational content" implicitly refers to a container that is logically not expressed by this simple idea.** c) difference **NO, it's I** d) variation) change f) event I prefer **novelty**

We followed the method: **(contribution "a" permanent dependence) "a" effectivity) "a" information) "a" stable effectivity.**

Literal synthesis consists of rephrasing in French by eliminating a few "a" so that the style is not too heavy. **Here is a new equivalence of the association factor: it is sometimes useless since it can be formulated by evading it.** However, we must be very careful not to change the relational logic that has just been established.

2.4.2. The Transcript Table

Hence the transcript table:

Here I see "a" that remain in the transcripts. It is therefore not a symbol as I had taken at the beginning, but rather the expression of a relationship of expression complementing direct object, such as "the master has a dog".

The association factor here takes the value "a".

So much so that if I approach my statement of 2.4.1, in the same word the association factor is sometimes worth nothing, sometimes "a". Why go through an association factor?

This relationship of attachment constitutes a rigidity and orientation that excludes all qualifiers and adverbs.

Relationships between soncepts	Transcript for the Relationship Between Functional Concepts	Literal synthesis
B "a" UU	The contribution "a" permanent dependence	a) Contribution (the factor, external contribution) has a permanent dependence **b) External intake has a permanent dependence**
BUU "a" A	"External **input has a permanent dependence**" "a" effectivity (a "reality" in the trivial sense of the term)	a) External input has a permanent verifiable dependence b) External input has a verifiable permanent link. **There is no idea of a link. The link is not a functional, relational concept, it is an object, even if not always material. The link is what the dependence (U) manifests itself by. see the DU-OI-OIYOO quote.** **c) External input has a permanent link**
BUUA "a" W	"External **input has a permanent link**" "a" information	**a) The external contribution that has a permanent link is informative. The logical passage from the wording of the previous box to it implies a variation of the reading factor "a" which is worth the intervention of a relative proposal. Why this one here and not elsewhere? Factor a is versatile.**

BUUAW "a" AA	**External input that has a permanent link is informative"** "a" stable, permanent effectiveness	a) The external input that has a permanent link is informative, and it is verifiable at all times. b) **The external input, which has a permanent connection, is informative and stored.** *There is no logical and semantic identity between actual stability and storage. Any food manufacturer will explain it to you every day. The transition from a) to b) is abusive and interpretive.*

Therefore, **for BUUAWAA,** there is a possibility of simple transcription (some slight variations for fascination always possible):

- The external input, which has a permanent connection, is informative and stored

Of course, I will be compared with my reading system:

BU: contribution (B) of dependency (U)

UA: mandatory (see common combinations p 372) (at BB obviously)

Or "the effective permanent dependency contribution"

W: changes

*AA: in effective continuity (expression of progressivity, without imbalance - WAA)*

This gives:

[The soul is] the obligatory contribution of dependence to changes in effective continuity. See the D731 . One reads the description that places the soul as an individual regulatory organ and transmitter to the collective soul of the parameters of the lived.

On the other hand, one can notice the amusing fact, that the "a" "moves" in the word like a wave.

2.4.3. The BUUAWAA Graph

The BUUAWAA graph is:
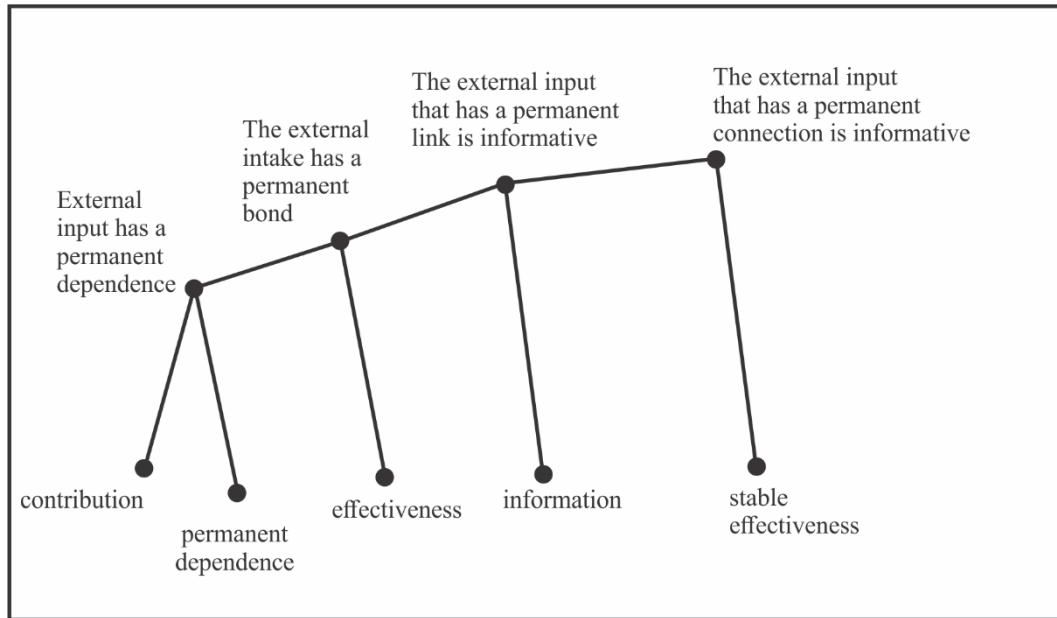
2.5. The Scope of the Method

- This relational method that **combines concepts two to two with the "a" relationship** has allowed me to transcription (relatively) easy of all the words I tested. **No, this method only associates two to two the first two concepts, the association then deals with the association of the third with the result of the association of the first two and so on. What is the point of introducing a "a" relationship since this relationship changes in nature and content at least 4 times in the word BUUAWAA alone? It introduces a distortion obliging to interpret, as I have shown: "a" eliminated, "a" retains from the verb to have, "a" that becomes "who", "a" that introduces the idea of "storage".** In addition to its simplicity of use, this method also has the advantage of being able to be used with correct knowledge on the subject but does not require an excessive level of text expertise. **I am not sure that the interpretive gymnastics that the "a" makes necessary, is a simplification.**

Maybe that's one of the crux of the problem. I think there can be no real understanding of the language and the thought expressed without a very good reading of the context, which I have explained in my dictionary and in my book.

Wanting to make individual investment savings shortcuts can only lead to false readings and interpretations.

We have already had above an example of a profound divergence in the understanding of a fairly simple term.

- It is observed by this method that the Ummite language is expressed in pairs of concepts in relationships from which meaning emerges. It is precisely the same basic principle as that of the link between two IBOZOO that brings out matter, forces, time, etc.

I have explained above how this statement is not a reflection of reality.

- This is not particularly the case for the IBOZOO UU which can only be considered "related". At no time, at least to my knowledge, do the Ummites express that an IBOZOO UU should be put in relation to the concatenation or "sum" of those who preceded it, if that expression has any meaning. I would add that the relationship between two related IBOZOO UU is of a "differential" nature (in every sense of the word) and not relational to the free choice of the observer.

- The paragraph above is therefore, for me, an untruth.

- NB: Logically, if the principle is equivalent, one must be able to verify that a soncept is never used alone, because an IBOZOO alone does not make sense. If we consider very reasonably that the very rare times (4 soncepts alone for 1345 words) where a soncept was noted separately from another word can be attributed to some typography errors (a misplaced space), then this logic is verified! **We know that I do not agree, and nothing is demonstrable about that today. I find that a different combination treatment for these soncepts is satisfactory. See NR-13.**

- It is therefore very plausible that this method actually corresponds to the actual mode of operation of the Ummite language. **You are just guessing. It is the reading and understanding of all the contexts that makes it possible to decide. They're not made here.**