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TUTONISH

OR

Anglo-German Union Tongue.

BY



ELIAS MOLEE, Ph. B.

Author of "Pure Saxon English," etc.

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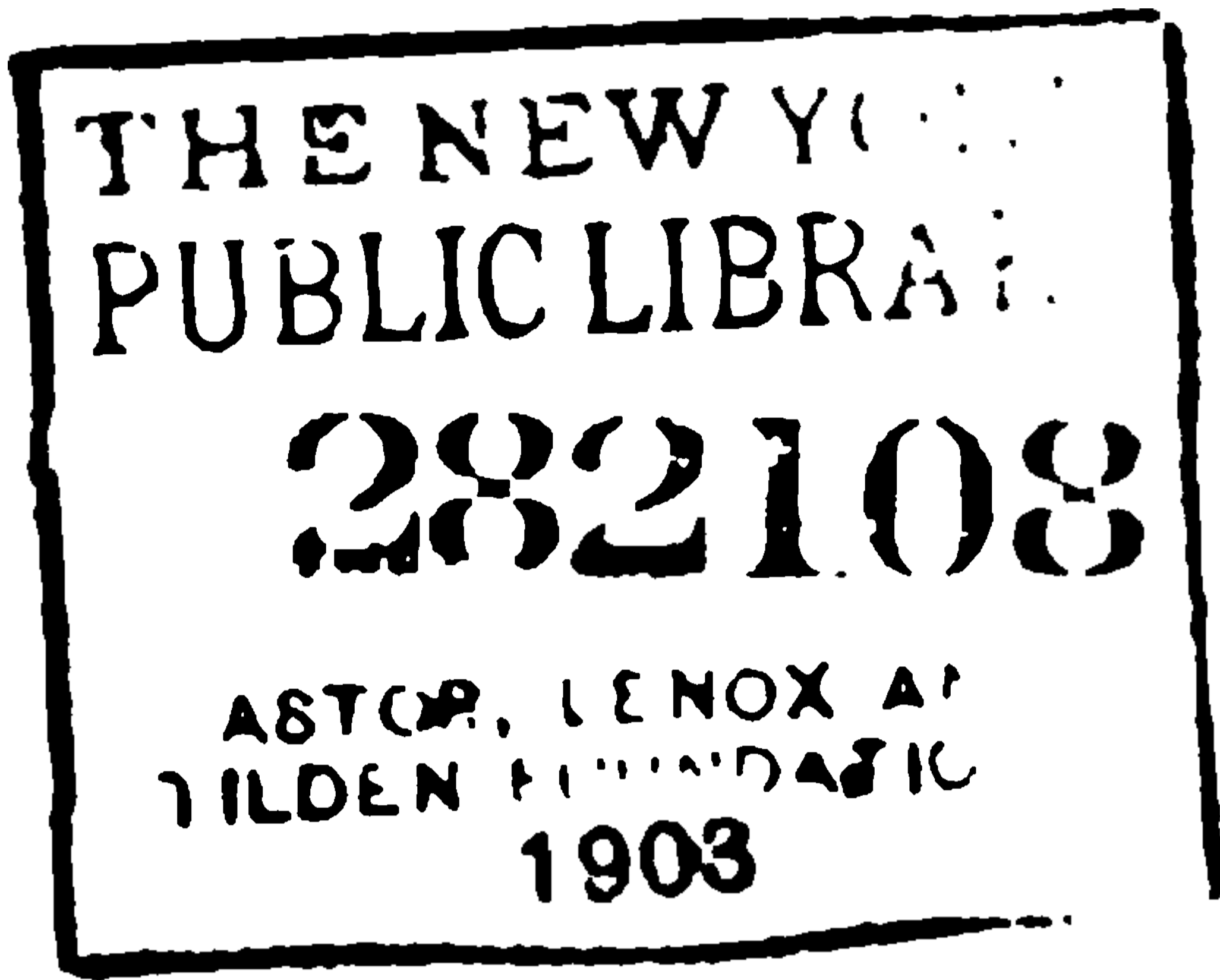
Author of "Pure Saxon English", etc.

**A Proposed International Language, According to Arts,
Science and Philosophy, Very Easy to Learn.**

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INTRODUCTOR.

In presenting this book to the public the author does so with the expectation of criticism, knowing full well the tendencies of the public to regard any innovation as the result of "Crankism."

It must, however, be remembered that the author has intended this laborious effort only as a preparation and to help the future international Teutonic language conference, which will be seen farther ahead. At the same time an effort has been made to make it as complete as possible, so that it could be used for practical purposes before an international congress meets, to revise and extend it. Further discussions in the press will also help such a congress.

Some one must begin to agitate and advocate an international Teutonic language sooner or later. This congress would be a great educated world's sport. All new experiments depend on the "play impulse," or, as children say, "I did it for fun." This language will without doubt appear to many persons "very funny."

The motive which inspired the author is to do something for posterity in a practical way by uniting the whole Teutonic race into one language, and to give the Teutonic people a better language than they now have. The new union tongue must naturally become better *than those* now in use, because it consist

of the best of each in spelling, grammar and vocabulary. While English has a too difficult vocabulary, German has a too difficult grammar. By confining the union tongue to one race, it will be possible to retain so many of the old words, idioms and sentence-structures that it becomes very simple to master and can be used as a supplemented study in geography for thirty minutes a day in all Teutonic countries, during the school year with good union results. Leaving the new language to the common schools, will insure its success in time.

Germans, Dutch, Scandinavians and Jews, who speak more than one language, will probably appreciate and favor this idea of a union tongue more than others, except the American and English of higher education.

If the Germans, Dutch, Scandinavians, Jews, learned Americans, and Englishmen, who favor the idea will assist the cause by purchasing the book themselves and recommending it to others, they will do much toward the advancement of unification, education, and cooperation by making possible a Union tongue which will be understood by nearly the whole world. Such a language is needed and will greatly facilitate international, social and commercial intercourse.

Another point in favor of this union language is that, when it is learned, it can be used for practical purposes immediately, and

none of the other proposed languages can, because they go too far away from what is already known. In this Teutonic Union Tongue the best existing rules of grammar are retained and made universal, with as many old Teutonic union words as possible to harmonize. For this reason an American or Englishman can learn this language and speak it to a German, Scandinavian or Hollander, and be understood, with the help of a few gestures and vice versa. This union tongue has nothing to do with religion or politics, but is purely social, educational and commercial.

Having learned all the Teutonic tongues from childhood, the author has been enabled to select words in such a way, that at least one-half of them will be understood by one or the other of the Teutonic nations. If only one-half of the words are understood by all in the beginning the rest can be inferred from the context and the circumstances; hence, immediate use can be made of the language. The study of this language will also create a love for spelling reform and a more simple style.

If some philanthropic person would leave a legacy to assist an international language association, he would do more for humanity, than by establishing libraries or endowing colleges, and the name which he would make for himself would live after his or her spirit had taken flight for ages to come. Such a man or woman

would be loved and honored for the good done for humanity.

This proposed union tongue will also be valuable in the way of making education and literature cheaper, by having fewer, simpler and more regular race tongues. There will be less waste of time in studying irregular or smaller languages. While there are many German, Scandinavian and Dutch words in this language similar to the Saxon-English words, it is also true that English grammar and syntax has been retained, so that the English mode of thinking and word arrangement is preserved. This is a greater advantage to the English speaking people than a few more words of the vocabulary would have been.

The scheme of uniting the whole Teutonic race into one union tongue is in harmony with the time-spirit of larger and larger unifications, and as our Teutonic people once had the same language, we are, in fact, only re-uniting what has been sundered by the ravishing hand of time.

To systematize and unify our irregular languages will hardly be called foolish.

Criticism is invited to help the future language congress, and to suggest improvement in this proposed union tongue. I hope linguists and the powerful press will agitate for an international language congress for the entertainment of seeing what such a congress really could do. There is no danger that we should get worse languages *than we now have*. Neither is there any danger

that we should be forced ahead faster than we could follow. The schools would be given plenty of time to learn it. Let us live for our children, said Froebel.

A CRITICISM.

The author has been criticised unfavorably by German and Scandinavian scholars for having selected too many common German and Scandinavian words from their own languages, even though the idea was to construct a "Pure Teutonic Compromise Union Language." They say, "The language is much easier to understand to Germans, Austrians, Scandinavians, Dutch and Swiss, than to the English-speaking people."

Such little words as *an*, *zu*, *nak*, *fyr*, *als*, *hab*, *nicht*, with even Teutonic purity, have been taken from the Saxon English: as "on, tu (to, too), after, for, as, have."

The answer is, that *an* and *zu* are used in so many hundreds of Teutonic compounds, now well understood, that the author thought it would not be well to destroy the ready understanding of those existing compounds; that it was cheaper to change "on" to *an* and "tu" to *zu*, than to change the hundreds of compounds into which those prepositions enter; as, *an*, on, at. *antak* accept, take on. *ankom*, arrive, come on. *zu*, to (tu); *sukom*, future, the time to come; *zustand*, condition, standing to; *sulej*, addition, laying to.

The author thought it was better to change

“on, to” into *an* and *su*, rather than change so many well known existing compounds, which are now understood by nearly a hundred million people at first sight, while the new compounds would be understood by nobody.

The author thought it would be better to “let the dog wag the tail,” and not “let the tail wag the dog.”

The preposition *nak* (neck) was chosen for *after* because it is shorter and enters into many good self-clear compounds; as, *nakkom*, posterity, coming after; *naklet*, neglect, etc. *Fyr* was selected instead of “for,” in order to obtain a clear, visible and audible distinction between the adverb “for” and the preposition “fore,” pre, anti, as, “forenoon,” etc. *Als* was chosen because it sounds better to many people than “as, ass.” The Saxon English word “have,” might just as well have been selected as the German *hab* (Latin, *habeo*), but I selected “hab” in order to favor English travelers in Germany and Austria. Several other little words have been chosen with the same idea, namely, to help travelers and tourists abroad, when the word was equally good for forming future self-clear compounds, which is so prominent a feature of the proposed “Tutonish Union Tongue.”

German words, however, have not been chosen simply because they were German. All the Saxon English words which would best harmonize with the union idea have been chosen with preference; as, all the frequent pronouns—“me,

thou, he, she, it, we, you, they" and "be, been, must, will, can, go, come, stand, run, up, over, in, between (tween), under, at, among, father, mother, brother, sister, (syster), son, daughter (doter), sun, moon, stars, head-hand," and hundreds of others.

It is after all undoubtedly true that the proposed union language is understood easier in Germany, Austria, Scandinavia, Holland and Switzerland, than in English-speaking countries at first sight. This, however, is a point that cannot be helped, if we want a pure Teutonic union tongue.

The English, having mixed their language so much with foreign words, after the Norman Conquest of England, 1066, they must naturally take one step more than the other Teutons to get back to the Teutonic home base. The words which appear new to the English are often only home Teutonic words to displace the foreign ones, which should never have crowded out the native words. As the English have wandered farther away from their fathers' and mothers' house, it is only natural justice that they should pay the extra expense of getting back to the old home, than those who have always clung to the old fold, so far as mere words are concerned.

Taking the whole scheme of *Tutonish* into consideration, a linguist will easily see that the English have been more favored than the German people, so far as the easy introduction is

concerned, as a supplementary study in the common schools.

One of the greatest difficulties in learning a foreign language, is not in memorizing new words, but in mastering structure of sentences and the proper use of the troublesome prepositions. The grammar, syntax and the use of the prepositions are all English, and this far outweighs the extra new words, which the English must learn under any compromise scheme. The Teutons on the continent of Europe must learn to rearrange all their sentence structures, while we in America and England need only learn a few new words, which is the easiest part of language learning.

Those who have studied Latin know that to learn the few new words on a given page is easy compared with the difficulty of solving the syntax and grammar.

The English, German and Scandinavian people will all have to give, as well as take advantages in a union tongue, if they wish to obtain an easy, regular, phonetic and self-explaining language for their children, in which they can learn much more than at present with their small, irregular, difficult and time-wasting tongues.

By such a language all would have an easy, self-clear tongue for home use and one which could live, as a real international one abroad, for *travel, commerce and diplomacy*. The Teutonic



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ganize a "language trust"? Could not such a trust incorporate and sell shares to the public to develop their business?

The trust or syndicate might get a "Copy Right" on this language in all Teutonic countries for fifty years and develop an immense book trade. The trust could hire learned linguists from the different Teutonic countries to agree upon a good union language to the amount of 20,000 words. They can do this in one year. After this was done, the trust could hire spellbinders to speak and lecture to the people on the advantages of this good union language, form classes, which would buy the trust books, papers, stories and magazines at a fair price.

Such a trust would not corner something now existing, but would introduce a new article and sell it. Such a trust would be a blessing to humanity and "have millions in it." The author would gladly take \$1,000 worth of shares in such a trust, and work for such a trust for small pay to help it ahead.

Some men and women would take shares as a profitable investment, while others of a helping turn of mind would take shares to help the good cause ahead.

After the language was developed and made known, so that all could see how good it was, all the Teutonic governments would step in to assist by a subsidy, or buy the "copyright" from the language trust.

Probably the most efficient way of organizing

this language trust would be for one or more of the large daily newspapers in each of the Teutonic countries to form a syndicate for this purpose. It would be a great advertisement to be proud of. Who will help the Teutons to combine on language? Government, religion and commerce would be the same as now.

SAD HISTORICAL DISAGREEMENTS.

(a)

In the early history of Mohammedanism, there was an opportunity for the Jews to have made friends with the Mohammedans by acknowledging Mohammed as a great prophet, which he was.

The Mohammedan religion was largely taken from the Bible. The Jews belonged to the same Semitic race as the Arabs and Mohammed. If the talented Jews had conceded a few minor and unimportant points to the Mohammedans, they could have become their intellectual and spiritual leaders and teachers, caused less persecutions and wars, and changed the civilization of the Middle Ages. Jewish rabbis mourn unto this day the lack of foresight or farsight (telesis) in Israel of that time. Now the Jews acknowledge both Mohammed and Jesus as great prophets, which adds to their influence.

(b)

The second "Sad Historical Disagreement" was among the Scandinavians in the thirteenth century, when they broke up the "Union of Kalmar." This was a union in which Denmark

Sweden and Norway were to have their own local legislatures, but all to be held together for offensive and defensive undertakings under a supervising and combining congress, as the States in the American Union.

If the Scandinavians had preserved the "Union of Kalmar" they could have held their large territorial possessions in northern Germany, and Finland in Russia, and established a widespread northern empire and language around the Baltic Sea.

Scandinavians mourn unto this day the "Sad Historical Disagreement" after the "Union of Kalmar." One of the Scandinavian people insisted so immoderately upon leadership and special privileges that the union was broken up. All went down into insignificant nations and languages from lack of farsight (telesis), and the ability to yield and combine with those of their own race.

(c)

The third "Sad Historical Disagreement" was between the Germans and the Dutch in the seventeenth century. The Prussian king proposed to the king of Holland to take many Low-German words into High-German, so as to draw the language together and all use the same tongue. The great Leibnitz advised the High-Germans to take in more words from the Low-German; that means, the German spoken in the lower countries near the sea. The great Bismarck, "*the founder of German unity,*" advocated the

taking of more Low-German words into High-German; as, *hus* for *haus* (house), *op* for *auf* (up), etc. Scandinavian linguists are now advocating a closer language union between the three Scandinavian people.

Besides a unification of the German and Dutch languages, the king of Prussia proposed to the king of Holland to form an offensive and defensive alliance, with separate legislatures under one compromise language.

Holland was great and proud at that time and refused the union. Then the king of Prussia made this remarkable prophesy: "If you do not agree to this, my Dutch brother, our children will mourn over it. If you go on unassisted, you will lose all your foreign possessions and we shall all have less extended territories, commerce and language; but if you agree to this, my Dutch brother king, our language and commerce will be the greatest in the world."

How sadly true this prophesy has become for want of national agreement between people of the same Teutonic race!

If the king of Holland had agreed then with the king of Germany, the English would not have taken away from Holland New York, Connecticut and New Jersey in North America, nor Guinea in South America, nor Australia (New Holland), nor Tasmania (Van Dieman's Land), nor Cape Colony, nor Transvaal and the Orange Free States in Africa. If the king of Holland had agreed with the king of Prussia in that for-

mative period, then the German language would have been spoken in all those possessions, besides being the language of Germany, Austria, Switzerland and Holland. German would now have been the international language and have prevented many wars with England. Both Germans and Hollanders mourn unto this day the lack of farsight (telesis) among their forefathers. They say it was a "Sad Historical Disagreement."

Our American framers of the Constitution deserve everlasting praise for waiving minor differences, so as to agree willingly on one combining constitution and language.

Prof. Hudson says: "One of the main reasons why they signed the Constitution was because it satisfied neither of the parties fully. If it had fully satisfied the federalists it would not have been signed by the anti-federalists, and if it had fully satisfied the anti-federalists it would not have been signed by the federalists; but seeing that none were fully satisfied with the proposed constitution, and all being willing to yield much to the other side, and all feeling so strongly the advantage of a unifying constitution, they signed it and thus avoided another "Sad Historical Disagreement."

Let the Teutons take to heart the warnings furnished by the "Sad Historical Disagreements." Let them yield on minor points of language and agree upon one race tongue. It will pay them *to do so*. All have a well-developed press and

school system by which to introduce such a union language gradually.

It will never be easier to frame and introduce such a union language than now, while the United States, Germany and England are on good terms. All could have their own national governments, as before, but all would be more broad-minded and be less mentally isolated.

Again, the Teutons stand to-day higher, relatively, than they ever will stand in the future, for the backward races are coming up, relatively faster, than the Teutons can, who are already at the summit of to-day's civilization. No race has ever held the leadership very long. This may sound strange, but let us look at the natural forces at work.

Our school system, our long-range rapid-firing guns, our machinery and inventions, and our railroad systems are gradually introduced among the backward races, who will thereby come up, relatively faster, than we can go ahead of them, by new inventions, which will also be introduced by them, and by help of our men, who will be hired by them for a while.

While the Teutons increase in North America, so will the Spanish-speaking population increase in the vast territory of South America, Central America and Mexico. While the Teutons increase in Australia, so will the Russians on the vast wheat fields of Siberia. While the Teutons increase in South Africa, so will the French and Belgians increase and extend th

French language in northern Africa and in the vast Congo district of Central Africa. All will soon have newspapers, schools, railroads, and manufacturing plants. There are no more new thinly-settled countries to conquer with profit.

The English language is spoken by only one man out of twelve in the world. This is probably as high as it is likely to reach alone. Language is very tenacious. English is spoken in no country not governed by English-speaking people, and by far not all of them.

In wealth, commerce and education the Teutons stand to-day, relatively, as high in the world as they ever will stand. Of course, all will progress, but I mean proportionately.

While the Teutons are in the lead, it would be a wise move to combine upon an easy phonetic, regular and self-clear union language, which would become international in travel, commerce and diplomacy, instead of the complex, irregular and difficult French.

Let us take our mental telescope and look ahead to develop the power of far-sight (telesis). When the world is fully settled and all nations have developed their school systems and manufacturing institutions, as they will, then the "struggle of existence" will be equalized as among nations, then each nation will be more and more obliged to live on their own resources.

Now, it is easy to see that those nations which shall then have the most expensive, difficult and *time-wasting* languages in spelling, grammar and



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more systematic, more regular and more reliable; *mehr rechenbar* as the Germans say. You can reckon on evolved conduct. Take for instance a dishonest man, he may pay or he may not, according as his notion happens to be. The honest man, on the other hand, has his conduct more evolved into certain well defined lines. This conduct is more regular and varies less from one side to the other. You can reckon upon his conduct.

It is the same with a good language. It is more evolved; that is, more regular and systematic in spelling, grammar and vocabulary. Such a language is more like an honest man. Its conduct is more regular and systematic.

There is another characteristic of developed conduct, mentioned in the *Data of Ethics*; namely, it has more far-sight (telesis) in it, less narrow and chauvinistic.

As men develop, they see farther ahead in time. While the savage thinks only of a day ahead, a developed statesman thinks of the welfare of coming generations. The capitalist invests money, requiring years of work before dividends are expected. The developed man can also look farther around in space. While the savage care only about the neighboring hunting grounds and tribes, the developed man is also anxious to know, what is done or said on the other side of the globe. While a savage is so patriotic that he will fight a neighboring tribe, simply because they belong *to another tribe*, the developed man will work for

he benefit of all men, as being most profitable to himself in the long run. He is blessed with more farsight in time and space. A Teutonic union tongue is, therefore, in harmony with the evolution of conduct. It is, indeed a re-union of the Teutonic race with improved methods and wide foresight or farsight (*fernsehen*).

PSYCHOLOGY.

The reader was asked before to look at the union language with a telescope.

Let the reader now look at Teutonish with a microscope. Let the reader go into the interior soul of the union tongue. "What constitutes a good grammar and vocabulary by itself?"

Let us start out with a well-proved psychological point, as a basis.

The ease of the suggestive action is in proportion to the number of times the symbol (word or sign) and idea have been associated in consciousness.

This is the reason why we understand and remember so easily the frequent words and rules of the language. "The symbol and idea have been so often associated in consciousness," as to have been organically registered in the mind. According to this fact, it is necessary for a good language to have few and systematic rules, in order that these may be so constantly associated in consciousness with the given ideas that a thorough mental registration may the sooner take place, and mental energy not be wasted on a diversity of rules and exceptions. Now, the gray matter

of the brain is wasted without a corresponding benefit, on irregular verbs and nouns.

Let us take an illustration. If all verbs formed their past tense and past participle on "en"; as, I have taken; I have given; I have loven; I have worken, etc., it is easy to understand that such a universal and permanent sign and past action would be so frequently associated in consciousness as to produce the greatest ease of the suggestive action. The same truth applies to all rules, prefixes, suffixes and base words. If on the other hand there are many rules for forming the past tense, then none of the rules and exceptions will be so often associated in consciousness, as to produce the greatest ease of the suggestive action.

Science, therefore, tells us that, an irregular grammar is a psychological sin, and a check on easy understanding and memory. We must, therefore, have the fewest and simplest necessary rules of grammar and the fewest base words practical, in order that the common words may constantly reappear in the higher compounds, as reminders and explainers, in order that the base words may "be so often associated with their ideas in consciousness as to form a thorough mental registration in memory," and not have this mental registration weakened by unnecessary foreign material.

If language was systematized according to the science of psychology, reading, speaking, *understanding* and remembering would be far easier

than now. We stand in our own light and prevent much progress by retaining our difficult unsystematic heterogenous and national tongues.

Looking at the "Teutonic Union Tongue" both with a telescope and a microscope, it will convince any linguist that the Teutons ought to unite on one systematic tongue for the whole race now, while they are in the lead. No act would be so long remembered. The Greek and Latin tongues are the most perfect monuments of those people, although they are fearfully difficult and irregular.

THE INTERNATIONAL CONFERENCE.

Before any union tongue can be introduced into the world on a sufficiently large scale it will naturally have to be sanctioned by an authoritative international language conference, no matter how good a private scheme might be.

The author, however, must confess that he has not a very great confidence in the ability of an international conference to construct a good union tongue, except in so far as extending and agreeing upon a union vocabulary is concerned.

It requires years of constant study by a language expert before he can form an organic idea of the requirements of such a tongue. The delegates to such a convention would undoubtedly be able linguists in the old languages, but it would take a long time before they could get a new focus and organically arrange a new scheme and agree to it. The majority would of course decide. At one time they would yield

to the opinion of one man, and at another time yield to the opinion of another, and so on from day to day. The new scheme, which they would be likely to agree upon, would probably be much patched up, like the laws of a legislature, or the platform of a party. A convention is seldom fitted for close and concentrated thinking. No legislature could defeat Paul Murphy at playing chess, unless they appointed a greater chess player to act for them, and then it would be single individual work. No legislature or convention could write a poem, paint a great picture or even command an army in battle. Grammar construction is a work of art.

The highest mental effort in art or science has been the work of one master mind. He may have been more or less assisted, but all ideas had to be approved by some one man, in order to establish a connection of all the thoughts concerned into one brain.

The intellect of a convention is only the average intellect of their number. It is difficult to secure a convention or conference of the highest type of scientific minds, and when they are secured, they are often so individualistic and stubborn, that no agreement among them is possible. This is one reason why it would be a very great honor to the Teutons, if they could agree upon a common compromise union tongue.

Probably the best way to develop and agree upon a "Teutonic Union Tongue", would be to *form an international association with permanent*



headquarters at Haag, (Hague) Holland, and let all discussions, lectures, books, papers, pamphlets and letters on the subject be sent to this office for inspection and criticism. Soon learned professors in the leading universities would lecture on the subject. The press would discuss it. The best minds of the whole Teutonic race would colabor through this association, to develop the good, easy, phonetic, regular and self-clear union tongue, as the one future language of the Teutonic race.

After language had been developed to the satisfaction of the leaders of the race, an inter-Teutonic conference could then be called to farther improve the language and sanction its adoption, with the consent of the national governments.

Let the Teutons agree upon one single home union tongue for their race, for their development and for their safety, so that our children will not mourn over another "Sad Historical Disagreement."

Asking your kind consideration and charitable criticism of "**TUTONISH**", or the "**Anglo-German Union Tongue**", and believing that a mite has been added to humanity's cause, I remain

Yours truly,

THE AUTHOR.



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quainted with all the languages, belonging to the race, that, he can respect and enjoy reading them, as he does his own particular mother tongue, should draw up the best plan or plans, he is capable of, and make it widely known to the educational and political leaders of his race.

5.) After some person or persons has drawn up the best plan he can, and made it widely known to his race, and if his plan shall be found practical enough as a basis, to a sufficient number of influential friends, let those friends petition their presidents, kings or queens, to appoint delegates to meet in an international language conference, to modify, refine and extend the best proposed plan, or make a new one. The delegates, say thirty in all, at Haag, in Holland, will do the best they can, and give the result of their work to the world in a book for free distribution, to all who may wish to see it for farther criticism. All suggestions, to be sent to the recording secretary in Holland. This first conference will then go home, giving the people from two to three years time, to send in suggestions of improvements to be made in the proposed union tongue, or send in new schemes. After two or three years have elapsed, let a new conference be appointed of learned new members, to refine,

finish and accept the proposed common union tongue to the amount of 20,000 words with the rules of grammar. This number will be enough for social, commercial and literary purposes to begin with. The scientific terminology to wait a generation longer. A grammar and vocabulary to be given by them in convenient book form at small wholesale profit. In this way we shall obtain a language, which has gone through five distilling and refining processes. 1st.) through a long history; 2nd.) through the mind of the original planer; 3rd.) through the mind of the first international conference; 4th.) through the minds of the people and their argus-eyed critics; 5th.) through the second international language conference.

With abundance of money, learning, time and talent, we are likely to obtain, with our precautionary quintuple distillations, as good a union tongue, as we shall ever be able to produce to begin with. A permanent supervising supreme language court of five judges, can be appointed later.

6th.) After the union tongue is agreed upon, let an international book on general geography be prepared in this language, to be studied in all the *common* schools in all the countries, belong-

ing to the union, half an hour each day during the school year, and thus continued from thirty to fifty years. After fifty years of time, the old people will have died away, and all who will then be left, will be masters of the union tongue, from having read and spoken it in the geography classes in all the Teutonic common schools. After fifty years, the union tongue can be used for all purposes in all Teutonic countries to the exclusion of any other official language. It will then be for the benefit of other countries to declare it the diplomatic tongue.

Geography is chosen for introducing the union tongue, because it is the most objective and concrete of all common school branches. It is the easiest to young children, and is that branch of study which can most easily be spared from immediate use. There will be no extra cost, or loss of time, for we learn geography, while learning the language. Lawyers will for a time have to study the old languages, until enough is translated. All other books are constantly republished and improved.

THE "TUTONISH" UNION TONGUE.

I.

A single language which should be so widely

known, so regular in grammar, so phonetic in spelling, and so self-explanatory in vocabulary, that all school children could easily learn it as a supplementary study in general geography of half an hour per day in all the common schools, and in addition two to four hours per week in general history in all high schools, academies, seminaries, colleges and universities, have been the wish of philosophers and poets, as well as of scientists and commercial travelers for many centuries.

A wish which has lasted so long, and which is so widely disseminated, it seems to me, is likely to have a strong enough basis, to allow this wished for language to be put into actual practical use, sooner or later. That such a language is widely desired by the world's progressive minds, can hardly be doubted.

Look for a moment at a few of the efforts which have been made to construct such a language, and look at the men who have favored and assisted this great language idea, and it will be easy to see that such a language has been widely desired by prominent men and women.

Among those who have worked for the idea, are Alexander the Great, Julius Caesar, Katharina the Great, Leibnitz; Bishop Wilkins; Ja-

cob Grimm: Vedal of Paris: Prof. Damm of Stockholm, *Volapuk* by Rev. Schleyer, *Lingua* by Prof. Henderson, *Pasilingua* by Mr. P. Steiner, (Union of Eng. Ger. and Fr.): *Interpretor* by Editor, Karl Lentz, (Teutonic and Romanic union): *Lingua Internacia* by Dr. Eckstein, (Union of Romanic tongues): *Lingua Franca Nuova* by Bernhard, (A simplification and systematization of Italian): *Welt deutsch* by Doctor P.———, (simplification and regulation of the German): *Anglo Franca* by P. Hoinix (Union of French and English): *Spelin* by Prof. Bauer, (Partly Latin and partly invented). *Cosmos* by Rev. Lauda (Based on Latin and partly invented): *World English* by Prof. Bell, (Spelling Reform only): *Regular Russian* by Kopitar, (Simplification of the Russian tongue). *New Chino-Japanese* (by a Japanese linguist). I forget the name of this author and I have lost the paper in which I saw a sketch of the proposed *Chino-Japanese union Language*. *Clarison* by L. N. (full name not given). This is the last effort, I know of, except my own effort, *Tutonish*. *Clarison* (clear sound) is a proposed unification, with a regular grammar, of French, Spanish, Italian and Portuguese—a Romanic union tongue, just

is "Tutonish" is a union of the Teutonic tongues.

I can't help but express a kind regard for the author of *Clarison*. He has worked nobly for the unification of the Latin or Romanic languages. The same might be said of *Lingvo Internacia*, *Cosmos*, *Spelin* and *Lingua*, but in the latter named efforts the present living words are not so directly recognizable as in *Clarison*, except *Anglo-Franca*, which is the most conservative. *Anglo-Franca* is the easiest to learn for Englishmen and Frenchmen, but it retains very many irregularities, and its vocabulary is not self-explaining enough. It seems to me that "Clarison" has too complex verbs and that the vocabulary is not as self-explaining as it ought to be for the future mental economy of children and laboring people, in order to enrich their minds through the transparency of language; that is, by simply hearing and reading it.

If it is true, as I believe, that we can obtain no international language which will live, unless it is first made the living home language of a great and widely-spread race, then it follows that such a race must be first united on a language for national home use, before we can obtain an *international* tongue. If it is necessary thus to

unite a race, that race will have pride enough to work out the plan of unification itself.

No Romanic language congress would be likely to adopt a plan proposed by Englishmen or Germans, any more than a Teutonic language conference would let a Frenchman or a Spaniard prescribe to them what language they should unite upon. Such is human nature. See how hard the Filipinos fight this year, 1900, against foreign American control, and how hard the Dutch in South Africa fight against foreign English control. How much more would not foreign control be fought by an entire educated race? Yet I believe such proposed languages, as *Volapuk*, *Interpretor*, *Pasilingua*, *Lingua Spelin*, *Anglo-Franca*, *Lingvo Internacia*, *Cosmos* and *Clarison* are great artistic helps to future race unifications. On such a race union tongue, when made a national and living family language must rest, the only true and durable basis for the much-desired "International language"—national before international.

2.

MUST IT BE A LIVING TONGUE?

On this point, I fear I shall differ from the *opinion held* by many of my friends and co-



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glish.” You can imagine how both parties did show the good points in their own language and defects in the language of the other side. We had one advantage; namely, neither English nor German was our mother tongue, as we were Norwegians studying for the Lutheran ministry. I received an impression that very evening which has stuck to me ever since. I thought, “How fine! how grand would it not be, if the good points only in English, German, Dutch, Swedish, and my Danish-Norwegian mother tongue could be united into one grand good language with a regular grammar! Would not then all college students over the whole world study it?”

At school I talked about this new union language to my fellow students and to the professors. I remember one of the professors said to me, as I visited his house one evening, to consult him on my new idea.

“Your idea, Mr. Molee, of uniting the Teutonic tongues, and of introducing the union language, first as a supplementary study in the common schools for fifty years and after that time, use it for all branches of study, and finally use it for all kinds of business, has nothing in it that is physically impossible, for *all languages* are more or less a union of dif-

ent tongues, but the world is hardly ready for such a premeditated and sudden unification, and all people think too much of their own respective languages, to be willing to yield enough, one to the other, to permit a compromise language to be introduced. If, however, you find pleasure enough in that line of study, you might write a small pamphlet on the subject and thereby feel the pulse of the world. But if you persist in sacrificing your name in that line of thought, you will never become a rich man. If you want to become a martyr, to an idea, you can take up that subject as your life work. You may be able to change the opinion of the world a trifle, but it will never benefit you, except it may furnish you a pleasant hobby and pass time, if you can afford it."

I asked the professor again, if he did not think it would be possible for the universities of the world to hold an international conference, to simplify Latin and make that the international language, in travel, commerce and diplomacy, and he said in substance, as near as I can remember it:

"No, neither Latin, nor any other dead language can be used for international travel or

commerce, because there will not be people enough in the world, who can be induced to learn it, after the first spell of curiosity is worn out. Many people will never get the spell of curiosity to study any dead language."

I added, "If Latin was made very regular and easy to learn, and studied in all higher schools, it seems that it might be used in travel and commerce."

He replied with a good portion of feeling:

"No sir! Mr. Molec. Only a 'national' language can become 'international.' I am confident of that. Why, my dear young pupil, Elias, think of the actual and practical circumstances surrounding an international language. Regularity of grammar is a convenience, and a luxury, but it is not an all compelling requisite to an international tongue."

"Well, professor," said I, "what do you consider the all compelling requisite to be?" "Enough common people to speak and read it," he said. "You must first get people enough to speak it at home as a national tongue, before you can make it international. You must have so many people to speak it, have so large a commerce and so large a literature for the people to read, that it will com-

pel other nations to study it as a necessity in travel, or commerce, or education, then your language will be international, whether it is a good or a bad language." * * *

"Let us look at the practical reason for this, Elias. You know that the common people are the ones who prepare the merchandise, they conduct the ships and the railroad trains, they transport the goods and the passengers. You meet the common people everywhere. The common people study only their own language and occasionally a living neighboring language, as their necessity compels them to do so, but they would not find time to study a dead language, or a mere extra book language. There would, in this circumstance, be nothing to compel them to study a dead language, or a language employed by no nation." * * *

"Now, let us, Elias," he continued, "let us suppose that you set out from Decorah, Iowa, United States of America, to make a trip around the world. Let us also suppose that all the universities of Teutonic and Romanic countries had agreed to simplify Latin and teach it to all their students. Only Teutonic and Romanic countries would agree to this, as Latin is not much studied in *Slavonic, Turanian, Semitic and Mongolic*

countries. Now, just try your world trip and see how much use you can make of your 'Regular Latin' without a living home. You set out from Decorah, Iowa. The first thing you will need is a drayman to carry your baggage to the railway depot. Now suppose you ask the drayman in *Regular Latin* to take your baggage to the south side railway depot, what would he think of you? According to our hypothesis, the drayman would belong to the common people and would, therefore, know only one or two living languages, which the circumstances had induced him to learn."

I said, "In this college city of Decorah, I could hunt up a college student to be my interpreter, as all college students by our hypothesis would know Regular Latin." The professor and his wife laughed at my reply. His wife said, "You have not cornered Elias yet, professor."

The professor said: "Ordinary students take little interest in Regular Latin, although it is agreed to by the universities, because the language has no literature, and will never have any literature worth speaking of, except some dry statistics on commerce, which only higher politicians read. Again, only a few rich students *expect to travel* in foreign countries or engage

in foreign commerce, hence few expect to speak it in real life's necessity. You know that at least ninety per cent of the students expect to settle down to their work in some interior town, away from the sea coast, where they never see a foreign ship, hence they study the Regular Latin only as a matter of form, to keep up the requirements of society. They have no practical use for a dead language, and they feel it. If they wish to see what is going on in foreign countries, they can see that through translations into some great living language. As the case now stands, Classical Latin is losing ground, because it is too difficult, and Regular Latin is losing ground, because it has neither a living home nor any literature."

"Why, professor, could it not have a literature?" I said. "Because," he replied, "when you take away the common people, you will not have readers and buyers enough of your books and journals to support a literature. Only a small per cent of the population buy any given book or paper. A few learned men cannot support a literature."

The professor's wife added: "I believe the professor is right on that point, Elias. I have a cousin in New York, who has written one of

the most widely read books of this century, and yet it has only reached a circulation of a hundred thousand copies in an English reading population in the world of over a hundred millions. The book did not reach more than one man or woman in a thousand, and this is counted a very successful book. So you see, Elias, that a few university students cannot support a literature in a language without a home. Even if a few students study Classical Latin or Regular Latin as a matter of form, they would still prefer to read a story, a sermon, or a speech in their own national language, so much nearer their hearts, with its dear childhood words and idioms. The students in our college learn only to read and translate Latin, but do not learn to speak it."

"Well, then," I said, "I suppose, I will be obliged to beg the professor of the Regular Latin class to be my interpreter to get the said drayman to take my baggage to the railway depot. He teaches that language year after year, so that at last he can speak it with me and speak English or German to the drayman."

The professor smiled and said, "We will have to let you get out of this college town, at least, as you know where the college is located, and *where you can find Prof. Latino and ask him*



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and interpreters for all such foreign travellers?"

I began to see the insufficiency of an extra international language, without a great home basis.

She continued, "What will you do when you come to Constantinople among the Turks, among the Chinese and Japanese, who do not study Latin?"

"I will have to hire interpreters in every country as travelers do now, or learn the language of the common people," I replied. At this point both the professor and his wife laughed heartily at my position, he saying, "No, Elias, you can do neither, according to our hypothesis, for you are to get along with your supposed extra international Regular Latin without a living home. You must talk nothing but this Regular Latin. You must learn no foreign language, for travelers can do that now, who have no international language. You can find no interpreters in Asia, as there are no Regular Latin teachers there. There civilization is not built on Roman thought. There, they have Hebrew, Arabian and Sanscrit as the classical tongues."

I did not give any answer to this and there was a pause of silent thinking.

The professor broke the silence and said, "It

seems to me that your first idea of uniting all the Teutonic tongues into one union language and have it introduced as a common national tongue through fifty years of geography study in all the common schools in all the Teutonic countries, is a better idea, than your supposed extra Regular Latin.

You must bear in mind that, language by its very nature, is the most democratic of all institutions. History shows that when any language ceased to be spoken by the people, it also ceased to be used in travel and commerce, and was only retained by a select priesthood in saying certain prayers and benedictions, as "Sanskrit," "Hebrew" and "Latin."

The professor's wife added. "The leaders of state, the captains of industry, and great writers desire a widely understood common people's language, even more than farmers, laborers and merchants. The greater the president, king, kaiser, queen, general, merchant or journalist. the more does he desire to have his proclamation, recommendation, order, trade circular, advertisement, book or article understood by the common people, whom he wishes to influence, hence you see few will care to learn a language not under-

stood by a vast number of common people, Elias."

Here the professor asked me, saying, "Can you see any reason, Elias, why Latin cannot be used as the language of travel, commerce and diplomacy today, if it was possible for any extra language without a home to be so used?"

I said that I could not see why Latin was not employed by commercial travelers and diplomats. Millions of dollars is spent in teaching it in all the universities, colleges and high schools of christendom. It is supported by the powerful Catholic church. No other invented dead, or mere book language, could expect more government and popular support.

"No," said he, "no other dead language could expect more support than Latin is now receiving, and if Latin can't now be utilized in foreign commerce, then no other homeless language can. When you take away the common people and the literature from a language, you take away all living interest from it.

Only the people in their mighty combined power can maintain an international language under more or less guidance by learned men and *by several states*. Let me read to you what a

German poet expresses with force and beauty on this point.

Was nicht das Volk weiss,
 O das weiss noch Niemand,
 Was nicht das Volk kan,
 O das kan noch Niemand,
 Was nicht das Volk thut,
 Das bleibt ungeschehen.

The professor's wife said. "You suggested some time ago, Elias, that the universities might combine to make a 'Regular Latin' international, for the extra purpose of travel and commerce. This would not decrease the burden of learning so many small languages, and it would not help the laboring men, nor school children, nor the women of any country to obtain an easy, regular phonetic, self-explaining language for home use in which they could read, understand and remember much more than they do at present. How much better would not be a systematic, Teutonic, union, people's language?"

The professor added. "Bishop Wilkins invented a philosophical international language in 1668 for the extra purpose of travel, commerce and science, stating very clearly that his new language was not intended to displace any of the *present tongues in use*, yet his extra language

never awakened any practical interest. It is now known to only a few learned men. If no race of people has love enough for future humanity, at least, to give up some of the present irregularities, so as to combine on a great union tongue of their own race, in such a way as to give the old people the privilege of using the old language during their lifetime, while the young learn it gradually through the common schools, as a supplementary study, then the world will never obtain an international language, as far as I can see, now. A language must first become national before it can become international."

I asked the professor, "Do you not think that even, if the five greatest races and language families of the world combined, each among themselves, for convenience and in order to preserve so much of their previously well known words and idioms, as to make the new proposed languages easy to introduce among their people, as a supplementary geography study in their respective schools for fifty years, that the Teutonic union tongue would, nevertheless, be adopted as the 'central international language?'"

"I mean, suppose the Teutonic, Romanic, Slavonic, Semitic, and Mongolic races combined

respectively and the smaller side races joined the union nearest to them, would it not still be probable that the Teutonic union tongue would be accepted by them as the central language for foreign commerce and foreign diplomacy?"

He answered, "I should think so, yet, if the Romanic race and language family combined into one easy, phonetic union tongue and introduced it into France, Spain, Italy, Portugal, Northern Africa, Mexico, Central America, into the vast future population of South America, Cuba, Philippine Islands and Madagascar, and if that union tongue was favored by Russia and her many Slavonic relatives, it might give the Teutonic union language a close competition for the Central language. Yet if the Romanic union tongue should win that prize, it would not hurt us, for we should desire to learn that great easy, regular, living and euphonic union tongue anyway in our higher schools, as we now study French and Spanish. Our Teutonic union would be international to a great extent anyway, and there would be but few of our people, who would travel or trade outside of our own Teutonic countries, and our literature would be all embracing in art and science."

Here the professor's wife said, "It seems to

me that the Teutonic union tongue would be more powerful and therefore win the Central language prize. Russia, I think, would prefer to study the Teutonic union tongue as an extra language in her high school, on account of bordering on the Teutonic countries of Norway, Sweden, Germany and Austria, while she is not a neighbor to any of the Romanic countries."

"Why, Mrs. Professor," I asked, "do you think the Teutonic union tongue would be more powerful than the Romanic?"

"Because, upon the whole, the Teutons are the most scattered, has the greatest commerce and population. By combining the Teutons under one union tongue, you would really be uniting fourteen nations, as follows: 1, United States. 2 Canada, 3 England, 4 Australia, 5 Germany, 6 Austria, 7 Switzerland, 8 Holland, 9 Denmark and Iceland, 10 Sweden, 11 Norway, 12 South Africa, 13 New Guinea, 14 New Zealand, to say nothing yet about Borneo, Sumatra, Java and Celebes, now under the guidance of Holland. If foreign high schools now study English and German for travel and literature, how much more would they not study the easy regular *phonetic*, self-explaining Teutonic union tongue. *after fourteen nations had combined to introduce*



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as i wish to write the rest of my book with capital letters, i owe the kind reader something i am under obligation to show the reader that there are greater physical and mental injuries the use of capital letters, than he ever dreamed in his philosophy. i have used "caps" so just to show that i could use them.

let me first point out that there is no need capital letters, whatever. the old romans used only one kind of letters in the classical lat namely, capitals only. now, if whole pages can be printed and understood with capitals, then follows that whole pages can be written and understood with small letters only. in neither case is there a distinction between the first and last letter in the period. small letters would however, be more easily understood, because oftener seen, and, hence, more thoroughly registered in memory. there is another reason why small letters is easier to read, than capitals, and that is, because they present a greater variety of configurations with their hills and valleys. capitals consist of straight, carpenter-like lines and level below and above, while the small letters run sometimes below the main line, and sometimes above, forming hills and valleys.

there is no capital letters in shorthand writing

none in telegraphy, and we have no capital sounds in speaking. the chinese have no capital letters or signs. the great russian language has only three letters in which there is a difference in form, between upper and lower case letters.

the only excuse, i can find in reason for the use of capital letters, is that they are more beautiful, but this can hardly be true, when we remember that capitals consist mostly of straight, carpenter-like lines. artists say that "the line of beauty is a curved line." capitals are simply large, but not beautiful.

it is much easier to write without "caps." type-setters say that they can collect and distribute on an average three lower case letters to one upper case letter. post masters have told me that their greatest difficulty is in understanding the names and addresses on account of the capital letters, with their extra flourishes. men do not write capitals, as well as they do the small letters, because they do not write them so often.

three evils result from using a double system of letters.

a.) capitals require a longer time for writing and the writer is constantly worried about where to insert them, if not writing much; hence, an

anti-people's arrangement. it takes children twice as long to learn a double system, as it does a single system of letters.

b.) thirteen abstract rules of grammar must be studied, as to where to place the capitals, so that only learned grammarians can employ them correctly at all times. this extra time and mental energy is so much taken away from other more needed knowledge.

c.) now, i will come to the greatest of all injuries in this case, although the one least understood and felt; namely, the prevention of that close association between symbol and idea, which would result, if the same thought was always presented with the same form. it is true, as herbert spencer says, "the case of the suggestive action is great in proportion to the number of times the symbol and idea have been associated in consciousness."

if we have double and treble forms for presenting words, then a given word will sometimes be presented with all CAPITALS, then with partial "Capitals" and third with all lower case letters, as "capitals." to those people. who have not time to read the language so much, as to complete a thorough mental registration of all *the three forms*, a single form would facilitate

e suggestive action among them; that is, to boring men, children and foreigners.

now, let us suppose for a moment that natural forms were as unkind to us, as our unneeded capital letters are; let us suppose that every object had three different forms, as our word. "MAN—Man—man"—and suppose again that these natural forms would change from hour to hour, and from day to day without reason, as the forms of our words do, would it then not become an awful hard task to memorize the natural forms?

the capital letters, i am sorry to say, actually waste time, money and mental energy, and hence impoverish our minds to that extent. they are not democratic, which language above everything else should be. you may make land, money and government aristocratic, if you will. but language must be democratic for the benefit of all. it is as true in language as with every other institution, that the simpler it is, provided it will do the same work, the better and the more desirable it is. simplification has shown itself to be stronger than unneeded complexity. language, religion and etiquette have become simpler and more democratic from age to age.

at the present time, it is the more backward

people who have the most complex writing, language, religion and etiquette, hence i think capital letters will fall with many other inherited superstitions.

der oft unüberlegten hochachtung
gegen alte gesetze, alte gebrauch
und alte religion, hat man alles übel
in der velt zu danken.

(lichtenberg)

NOTE: for the guidance of typesetters, where no "caps" are used, this rule will become necessary: "One line drawn under a word means *italics*, two lines means **full face** letters, for sub-headings, or emphasis, and three lines means larger letters for general headings. an "m" and an "n" space should be placed after the period to give a more clear opening between the periods,

why unite one race only?

teutonic.

the reason why i have excluded the non-teutonic words, as much as practicable in my proposed *tutonish*, is not, because i have any prejudice against france, spain or italy. i have a kind regard for france, for helping us to gain our independence in the united states from england. i honor the french people for the good work they did by the "french revolution" in bringing freer ideas into the world, in breaking up the middle-aged feudal system, and for giving us the good *world's metric system of weights and measures.*

i think i shall be able to show to the satisfaction of the romanic people that, they do not need to mix their language with teutonic words, to obtain an international tongue of their own. i think i shall show that it will be the best for the romanic people as well as for the slavonic, semitic and mongolic people to let the teutons unite their own homogeneous words, in order to obtain a more harmonious, economical and self-explaining union tongue, than could possibly be obtained with a mixed language.

again my french friends must remember that. an international language must first become a living national language. if this is true, and i think i have proved it to be true in a former article, then it follows that each race must agree upon a union language which will be able to displace the present languages, after a supplementary study of the union tongue for, say fifty years, in the common schools through the reading and speaking about geography.

now, my french friends will soon see that, we shall not be able to unite the teutonic nations on language, except on a teutonic basis, and we shall not be able to introduce the proposed union language among our school children, unless we can retain so many of the old and well-known tex-

tonic, every day base words and idioms, that the proposed language will be understood by them almost at first sight, or after a week's study.

if the teutons cannot unite and introduce the proposed union tongue, except on a teutonic basis, then it will be for the best self-interest of my french friends to let the teutons alone to establish such a language.

if the teutons were able to unite, and after fifty years of common school supplementary study, use the proposed union tongue as their only language for the whole race, and wipe out english, german, dutch, danish, norwegian, swedish and icelandic, then it would be a great convenience for my educated french friends. then they would have only one extra, easy, phonetic, regular, self-explaining language and literature to master instead of many. by learning this one easy, teutonic, union language my french, spanish, italian and portuguese friends could travel in many lands with it.

the romanic people could also unite upon one language in the same way, and then it would become very convenient to the teutonic people. if the romanic people could unite on a *romanish* tongue and introduce it through a supplementary school branch, and finally make it the only living



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english	german	scand.	dutch	french
land	land	land	land	terre
house	haus	hus	huis	maison
glass	glas	glas	glas	verre
fish	fisch	fisk	fisch	poisson
milk	milch	melk	melk	lait
book	buch	bok	buch	livre
father	fater	fader	fader	pere
mother	mutter	moder	moder	mere
man	mann	mand	man	homme
stone	stein	sten	steen	pierre
sing	singen	syng	singen	chanter

the romanic tongues are as similar to one another as the teutonic tongues are. it will be easy to see that by mixing these two language families, it would fill the language with so many foreign words that it would not become easy enough to either the teutonic or romanic children to master, as a supplementary school branch. it would become an unharmonious jargon, a kind of half-breed or mulatto language, which would not appeal to the artistic feeling, nor to the love *or patriotism* of any race.

it can hardly be a cause for national pride to speak a language filled with the words of another race, because such a language is either the evidence of inferiority of the home language, or it is evidence of subjugation. the english speak a mixed language now, on account of the norman-french conquest of england.

if a nation gave up some of its words in exchange for other race words, this would be like the free exchange of goods, but it would not be subjugation or conquest. such exchange must of necessity be made, if we are ever to have an easy union tongue.

the introduction of foreign words is largely unnecessary, except as to the name of certain foreign institutions and certain foreign articles of luxury; as, "temple, altar, synagogue, sofa, piano," etc. even in such cases a modification of some old root, or a compounding of home words, might be constructed to enrich the vocabulary.

every free people have endeavored to develop their own material.

we might have called a "consonant" a "with-sounder" as the germans, dutch and scandinavians (swedes, norwegians and danes). the *german* "mit" is "with"; "laut" is "sound", hence

“mitlaut” for “consonant”. in scandinavian and dutch, “medlyd” and “medklinker”. in the great self-explaining russian tongue a “consonant” is called “*soglasnia*” from *so*, (con, with) and “*glasnia*” (sound), hence “*soglasnia*” (consonant).

Self-compounding is more international than borrowing foreign words, as well as more natural and patriotic.

the beautiful old irish language is full of fine poetical self-developed words; as, *cu*, dog; *mara*, sea; hence *cumara*, otter, literally “sea-dog.” or dog of the sea. *Laoc*, calf; hence *laocmara*, seal, literally sea-calf. *mac* son; *alla* cliff, hence *macalla*, echo, literally cliff-son; *tira*, turf, hence *mactira*, wolf, literally turf-son. *teac*, house; *ostr*, entertainment; hence *teacostra*, hotel, or entertainment house. the irish and german have the same spirit of self help, and present the same crystal transparency as the greek, german and russian. irish is very musical, as *na ba duba* (the black cows).

if we look but a little into the chinese language. we find the same method of self-help; as, *me*, mother, *nam*, water; hence, *me nam* for river, literally mother of water; *ta*, eye; hence *nam-ta* *tear*, literally water of the eye. *luk*, child, *mu*,

hand, hence *luk-mu*, finger, literally child of the hand (handchild); japanese, *mouma* (horse) *me-mouma* (mare), literally mother of horse.

the same yearning after self-developed, homogeneous words, we find in the semitic, turanian and mongolic languages. why is it then, that the english speak so mixed a language, while the whole world struggles to obtain clear, self-explaining, home words?

the only reason that i can see, is that the english were subjugated by the norman french, after the battle of hastings, 1066, hence we speak a half foreign language like a conquered people yet. one of the objects of the teutonic union tongue, is to reconquer our own language from the roman slavery, not because we have any prejudice against foreign words, but because a homogeneous language is easier to understand and remember without so much help from the dictionary. let us compare a few words, to see how much easier a self-developed language is to children, than the foreign borrowed terms. words which are not based upon the common words of childhood, require extra memorizing from a glossary or the dictionary. when words *are self-developed*, the common every-day words

serve as explainers and reminders. such words define themselves and remember themselves.

english	german	scand.	propossd
scapula	schulterblait	skulderblad	sholder-blad
humerous	armbein	armben	arm-bon
radius	armspindel	armspindel	arm-spindl
ulna	elbogenbein	albuben	elbo-bon
carpus	handwurzel	haandrot	hand-root
metacarpus	middlehand	middelhaand	mid-hand
philanges	fingerlider	fingerled	finger-links
veal	kalbfleisch	kalvekjod	kalf-flesh

it is without doubt easier to understand and remember 5,000 self-explaining, home-made words, than 1,000 arbitrary, foreign terms. a true and durable language, like a true civilization, must grow up out of a home basis; hence, we cannot mix teutonic and romanian to any great extent, and produce the easiest language to learn at home and abroad. a mixed vocabulary, will always prevent the english-speaking people from remembering and understanding so much of what they read, as the germans or greeks can, with more self-explaining words.

better for foreigners.

there can be no doubt among educated people,

think, that a pure teutonic union language would be easier to learn to teutonic children, than language mixed with unfamiliar, foreign words. in order to make my position, that an international tongue must be based on a race language, which it will be possible to introduce as supplementary school branch, and that only race words can be so introduced, because the most natural and easy to the race, in order to make that position stronger, i think, that i can also show that, a pure teutonic union tongue will be easier to learn to my french and spanish neighbors, than a mixed language would be to learn them.

in a mixed union language, the romanic people would probably retain the higher words of art, science and philosophy with a regular grammar, while the teutonic people would undoubtedly insist on retaining most of the every-day base words, on account of being on an average shorter than the romanic ones.

now, if the teutons retained the short, common sense words, it will be easy to see, that it would be better, even to the romanic people, to let the teutons build the higher words upon those common words, to make the language more self-explaining. if the romanic children must learn

such common words as *eye* and *heal* anyway, it would be easier for them to remember *eye-healist* than *occulist*. is that not true? although *occuliste* is used in french, it is not a self-defining word among the french, spanish or italian people. it does not spring out of their own word for *eye* and *heal*. the romanic child knows no more, what *occulist* means for the first time, than an english child. if, however, the teutonic *eye-healist* were employed, the romanic child would understand the word the first time, after he had learned the words *eye* and *heal*, which he must learn anyway. this will be true in thousands of cases.

if it is true that homogeneous, self-explaining words would be easier to understand and remember, even to the romanic race, why should our language be mixed and thereby destroy the transparency and correlation of words to our own children?

the slavonic, semitic and mongolic people would not be helped by a mixture of latin words. it would produce less jealousy and dissatisfaction among all other races, to let the teutons simply unite their own material in their own way. if words are taken from the romanic, they will cry for a larger and larger share, and the rest of the



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one easy, regular, phonetic, union tongue? or the chinese and japanese with roman letters?

—

the race feeling.

“one language, one humanity,” sounds very beautiful, but there are moral and technical obstacles in the way, and we must take human nature into account, or accomplish nothing of practical value.

the first obstacle to an impartial, universal language, is that it would be so strange to all men that, it could not be introduced, as a national language by any race.

the second obstacle is, “the race feeling.” there is a certain undefinable difference in the ideas and tastes of different races, which prevents them from enjoying the same literature and language. we know that the great poets feel and speak for their race. even the greatest of poets cannot appreciate the ideals and tastes of another race. there are two prominent witnesses on this point.

voltaire called shakespeare, “a poor scribbler.” the romanic race could not appreciate the teutonic race ideals. shakespeare, however, has been highly enjoyed and praised in germany, holland and scandinavia, but not in romanic countries, as a rule.

the other witness is one of the greatest lyric poets of his race: namely, heinrich heine. he was a german, but lived the last twenty-five years of his life in paris, and died 56 years old. he could speak and write french as well as his own german language. yet he says, that french poetry tasted to him "like unrhymed, luke-warm water." (*wie ungerimtes, lauwarmes wasser*).

this same incomprehensible difference in race ideals and taste holds good even in religious affairs. catholicism never prospered in teutonic countries, and protestantism never prospered in romanic countries in the full sense of the word. the teutonic race seems to be more practical and individualistic, while the romanic race seems to be more sentimental and artistic. both characteristics are good in their place, but they cannot be both developed to the highest degree in one race.

the race ideals of the slavonic people seems to be socialistic.

this difference in racial ideals and tastes, will prevent different races from loving and enjoying the same language and literature, hence no mixed language can be ideal.

technical obstacles.

different races have sounds and letters not pos-

essed by us. some races have no "r" or "l" in their languages. others have no "s" and "d". and others lack "k" and "b". again, the syntax is very different among different races. while we say "black horse", the romanic people say "horse black". while we say, "a" is larger than "b", the arabs say "b" is smaller than "a". again, the metaphors of the languages are different. the different races look at things so differently, that what sounds fine and grand to one race, sounds like nonsense to another race. shakespeare sounded like nonsense to voltaire. french verse sounded flat to heine.

affixes.

besides the obstacles before named to a union of the teutonic and romanic languages, so as to produce an economical self-explaining people's tongue, there remains the question of how to systematize both the teutonic and romanic prefixes and suffixes. this would be like serving two masters. whom shall be obeyed, when the masters command us to go into different directions?

the teutons with their clear, unchangeable and self-explaining prefixes, will hardly want to burden their children with the irregular and bewildering latin prefixes, as "in, im, ir, il, ig, dis",

for their own clear and steady "un." the teutons in their own tongue always use "un" as the proper derivative negative prefix, hence, they would want, even if latin words were admitted, to say "uncorrect, unpossible, unlegal, unregular, un-noble" and "unagreeable" in place of "incorrect, impossible, irregular, illegal, ignoble" and "disagreeable."

latin has two very great defects as compared with the teutonic tongues. of these latin defects is first the changeableness of prefixes and suffixes. 'a child or a foreigner from the slavonic, semitic and mongolic races, would be obliged to memorize separately, what particular prefix must be put before each particular base word, and that would not be ideal economy of language. with the wild latin changeableness the child would have to ask at every step, "where shall i put "in," or "im," or "ir," or "il," or "ig," or "dis?" if the teutonic derivative negative prefix "un" was employed in all cases, there would be no doubts, and the language would become mentally economical.

we find the same unruly changeableness in the latin, "co, con, com, cor, cog, col, cos, sym." etc. in this case the continental teutons employ the unchangeable "*mit*" (with, con) or "*sam*" (togeth-

er, sym). instead of the changeable "ad, ag, ar, an, am, al, at, as, af, ac," the teutons always employ the unchangeable "su (to) or "an" (on).

the latin tongue has a cloud of changeable suffixes both for forming derivative adjectives, and derivative abstract nouns, where the teutons employ only a few unchangeable suffixes. if latin words should first be systematized in this respect it would naturally tear up the original words so much that the romanic people would feel like strangers in their own lands. they could more easily master the few unchangeable teutonic prefixes and suffixes, than the old or the new romanic prefixes or suffixes. this is another reason for not combining the two families of language or race.

self-compounding.

another immense defect of latin is that, it has not the ability to form self-explaining compounds out of the well-known every-day words, which serve as explainers and reminders of the higher words. the cheapest, clearest, most popular and most cosmopolitan method of enriching language is to combine the words, well known to the people into higher self-defining words, as in greek, german, scandinavian, irish, russian, sanscrit and *chinese*. when the latin language needs a new

word, instead of compounding well known existing words, it modifies the radical word in some mysterious, incomprehensible way by changing a letter or two without system or visible reason, so far as children or laboring people are concerned, the very majority who need most to understand the language with ease. *pater* father, *patria*, father-land; german, *vater* (father) *vaterland*. if we look at *pater*, we find it has the letter "e", but in *patria* the "e" is dropped and "r" is pushed back against the "t", and then "ia" is added, which has no meaning to children. in this way the romanic tongues are filled with arbitrary words, which must each be specially memorized. "fatherland" is self-clear, but "patria" not.

without compounding there can be no advantage taken of the common words as explainers and reminders to help understanding and memory. if it is true that latin has those two defects named before, what good would it do the teutonic children, or even the romanic children or other races, who know nothing of latin, to unite the teutonic and romanic, and thus spoil our union tongue for our own people, and the world.

there is yet another reason for not so uniting the tongues of different great races, and that is:

that it would decrease the world's variety of ideas and shades of ideas. as was shown before, each well-defined race develops and promotes certain ideas, sentiments and experiments. not so well promoted by other languages and races. by having only one single language for the whole world, there would be a certain intellectual monotony, less ideas and experiments, and therefore less culture would arise.

each race, however, has so many words and idioms, so many ideals and tastes in common that, the same race might unite for the convenience of all, for the better preservation of the race ideals which it has. if we were certain that our ideals and tastes were correct and the best for all, then one language might be favored, but so long as we are in the inquiring and experimental stage, one single language would be likely to prevent more progress than it would promote.

there is still another very important reason for not uniting the languages of different races. namely, that each race may retain and preserve so many of their old words and idioms that, the language can be used for sentimental literature and poetry by the race. by confining our union language to our own teutonic race, we shall be able to preserve so many of the old words.



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people, that the teutons may be heartily satisfied. if they can unite their own people only. such union will be difficult enough to satisfy the most ambitious. such union will also make the most harmonious and self-clear language, and will best preserve the home-like feeling.

nine abbreviations.

e, the	b, be	hd, had
o, of	bn, been	n, and
t, to, too	h, have	nsf, etc

e 9 muses.

before we travel higher up e mountain o language, let us stop here, t take a side view.

i am anxious t present some things along our route, which e traveler can buy n make practical use o.

in a former place i spoke o e injury o capital letters. now i wish t speak o e advantage o abbreviations. in order t show in a full practical way e advantages o this labor-saving method. i h adopted only nine o e most frequent abbreviations.—the nine muses.

e reader can see that, it is easier t write, “e—h—n,” than e fully spelled out words, “the,—have.—and”. i must confess that, i cannot see anv

natural necessity, nor convenience, nor clearness in fully spelling out our constantly recurring common words. we should know just as well what was meant with abbreviations. in fact all our printed words are arbitrary signs. the only point, in which we are ahead of the chinese in this respect, is that our system of arbitrary signs is simpler, and more easily handled with our few movable types.

without going into the true nature of writing, let me ask this question: so long as we must use arbitrary letters, to represent words, why not employ as few of them as possible with clear distinctions. the spoken language would be the same with abbreviations, as without them; that is, "e" would be spoken and sung, as in "the"; "o" as in "of"; "n" as in "and"; and "nsf", as "and so forth."

a chinese scholar has predicted that western nations will come to use more pictures and abbreviations in their language, than now. if we look into astronomical almanacs, we see a good beginning. in mathematics we have short signs for adding, subtracting, multiplying, dividing, equal, greater, less, north, south, east, west, nsf.

scholars have derived much advantage from abbreviations. i believe the common people might be helped very much in this way also. if there

were 1,000 abbreviations for e 1,000 most common words, n if these abbreviations were lear at school n used constantly, as a matter of cou all books and journals would shrink into less t half their present size. e same amount of formation could b hd on one page or in one ume that is now contained in 2. educatio information would become correspondin cheaper. i take interest in abbreviations cause i see in them a lever by which t eleva people by cheapening literature n education.

abbreviations are easier t master by child than fully spelled out words. i hd my atten called t this fact many years ago, when i taught a country school. i hd a small clas primer. in a certain lesson appeared e abbreviations "mr. mrs. dr." (Mr. Mrs. Dr.) i t ahead first, n then they tried slowly t read a me. they spelled out e several words, t n out what they were, but for some reason, the breviations "mr. mrs." n "dr" they rememb the easiest of all. i h noticed e same thing v other abbreviations in other classes. so far children are concerned, every word is at bot an arbitrary sign to them, then why not economize those signs?

in agreeing upon an extended list o abbre

tions, only the most suggestive letters or signs should be used. Most vowels and part of the consonants might be left out. If agreed upon and learned in school as a regular and permanent part of proper language, these abbreviations would, of course, be as definite, as fully spelled-out words, and be easier to write.

There is another very important fact about abbreviations. They would be easier on the eyesight in youth and old age. Doctor Schallenberger has investigated this point especially, and he says in substance, that the focus of the eye is small, hence a long word is not seen so distinctly as a short word. Our long words are a great straining to the eyes in keeping up with the voice in reading. If a great many abbreviations were used, the words would be packed closer together, while the tongue would have the same amount of sounds to pronounce. Hence the eyes would need to travel only half as fast as now, to keep up with the voice.

Letter writing, note-taking and book-keeping, would become easier, as well as reading. Abbreviations would help the eyes and cheapen education and literature. 20 volumed encyclopedias would be reduced to 10. All numbers above "one" and "first" should be written with arabic figures, which are in the nature of abbreviations.

besides the before mentioned advantages, there is one more which I think teachers and statesmen might consider with profit. The constant use of abbreviations as a fixed policy of the language, to the extent of 1,000, would have the effect of causing a special drilling and memorizing on that 1,000 words. This would cause a uniformity of pronunciation over the world, which could probably not be secured so well in any other way. The 1,000 abbreviated words would certainly require special attention, as a necessity of the system. By securing uniformity of pronunciation on 1,000 of the most common words, would farther serve as guides to all other words.

1,000 abbreviated words would require the space of about 4 pages, and might be appended to every book or paper, where used. After the abbreviations had become a part of every dictionary and school reader, they would not need to be appended to any book or paper, any more than the Arabic figures or our present abbreviations "Mr. Mrs. Dr. p.m. a.m. etc.". All would be a fixed part of the printed language. The last three abbreviations, "p.m. a.m. etc." are not good ones, because they are based on foreign words, p.m. stands for *post meridies* hence "p.m." is not suggestive. "a.m." for "afternoon" would have been suggestive.

i am inclined to believe that, after the 52 large and small capital letters have been thrown out of the printer's case, that 52 brief stenographic signs might be substituted for the 52 of the most frequent recurring words; that is, signs or marks easy to make by the stroke of the pen, or writing machine (typewriter). this would leave the room for using the single letters for the 26 next most frequent words. after that we could fall back on 2 stenographic signs, or 2 letters, then on 3 signs, or letters, then on a sign and a letter, then on 4 or 5 for long words. only the less frequent words of the language would need to be spelled out fully. the question is how to economize language and save muscle, time, money and mental energy for other things. language is only a means of progress, but not the end of progress.

let the reader just think for a moment. here are children gathered in a school room with plenty of time and free from the busy care of the world. would it not be a good thing for them to learn the 1,000 abbreviations in childhood, which would save them labor all through life? 4 pages of suggestive abbreviations would be learned by them in from 3 to 6 months. i am firmly convinced that the great coming international language should remember the abbreviations in order to light-

en e burden o correspondence; facilitate education n cheapen literature.

no one should, o course, employ unusual abbreviations without first giving e key. so far as these 9 abbreviations here employed are concerned, they would be understood from e context, even without a key.

if many brief signs were used for single words, handwriting would naturally become clearer, because we notice that single letters or arabic figures are always written more clearly than e long words.

e teutonic language conference.

it is hardly possible that any private international society o literary men would b able t actually introduce a national language, but governments h done this much several times. "high german" has bn spread over germany by official means; danish was spread over norway in this way; english over ireland; and russian over the russian empire in this way.

several governments h co-operated t introduce e regular "metric system" of weights n measures. we also find that governments h with premeditation n forethought, changed grammar.



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for the purpose of this article, I shall take it for granted that, governments are willing and can introduce a union language under certain conditions and limitations. The question will then be, how best to proceed, in order to take advantage of existing sentiments and governmental methods.

I don't suppose that it would be possible to agree on representatives according to population, but only according to states, as we have now in the united states senate. A large body would become too unwieldy for the purpose of discussing so many technical points. A small body like a university faculty, could do the best work, I think, or an army staff.

Let us imagine that an international language conference is to meet in the little, neutral and commercial country of holland, at haag, where the great international peace conference met.

Let us imagine that this body is made up of 30 delegates of linguists, who can speak both english and german, and understand scandinavian and dutch, and appointed by their respective presidents, keisers, queens and kings, and that the language of communication is english for convenience, and on account of the english being the strongest single element. The several

countries might be represented as follows, by delegates :

united states	5	norway	1
england	5	canada	1
germany	5	australia	1
austria	5	new zealand	1
switzerland	1	new guinea	1
holland	1	south africa	1
denmark, iceland . . .	1		—
sweden	1	total	30

all the delegates can sit in semi-circular rows of desks and seats as in the united states senate, in front of the chairman. the limitation will be that they are to agree on a teutonic union tongue, as nearly pure, regular, phonetic and self-explaining, as possible.

the conference can then proceed to modify, improve and extend some of the best proposed union tongues, or make one of their own, the best they can, and at the same time allow free access to newspaper reporters. there might be a bureau of newspaper clippings, which would help the conference to gain a varied and useful amount of suggestions. each country to pay its own delegates \$10 per day. if they are paid much more, they may spend their time in going to parties instead of tending to their books, papers and dictionaries. a simple, learned

n industrial life will be e most effective in this case. this conference do not need t impress the city o haag with e power n dignity o their respective countries, through expensive pomp n war-like show, n it will cost no more t live in haag, holland, than in e university cities at home. e delegates ought also t h free pass^{age} away n coming back. it would cost each country but a trifle t make this noble experiment. it would not b as much as one little torpedo boat costs e government t defend itself against a christian nation.

after e said conference hd agreed upon e union tongue t e extent o 20,000 o e common words needed in daily life, commerce, diplomacy n literature, they might give e results o their labor t e world in e form o a book, containing e 20,000 words with a grammar n a book on international geography for supplementary study, at least half an hour each day in the geography class, leaving each country t teach e geography o their own respective countries in a separate book in their own tongues, but general n foreign geography should be studied by all teutonic countries only in e easy. regular union tongue, t introduce it, without cost or loss of time t e people. it is clear that if *general* geography was studied in e union tongue,

lecture throughout their own countries, thus giving the people e same pronunciation.

appendix t e geography.

in order t make this book still more useful n civilizing, there might be added an appendix for reading, n b divided into paragraphs for convenient reference n questions. said appendix not to exceed 30,000 words, n contain lessons how t preserve health. 50 useful n easy objects for drawing on slate or paper; a short treatise on popular etiquette, t cause all teutons t behave more uniformly, according t e best ideas. this would facilitate international intercourse n b good reading t e heathen people. there ought also t b given e most necessary "parliamentary rules." in this age of meetings n social co-operations; e "10 commandments" might b inserted; a few words on "letter writing" might b added with a brief model letter o friendship n business, n a few words about "cooking n making bread n soup." every boy n girl over e world, should know how to prepare a simple meal, t help his or her mother or himself, if necessary. e "metric system" might b added with e "multiplication table." this book should b small enough to facilitate distribution n act as a kind o missionary

book in ~~the~~ world. long primer, solid, ordinary book size, would b most convenient. 60,000 words in all.

it might b written with 1,000 abbreviations n contain rules for checker playing.

after this international geography hd bn studied for 50 years as a supplementary study in all teutonic countries in e union language, all would know it, n it could therefore become e only common teutonic union tongue.

simplifyen english.

in trailing up e language mountain, i asken before e reader t stop on e way up t take a rest, n a side view at "abbreviations."

i must ask e reader again, t halt over night on this hill side, "simplifyen english," in order t b e more able t endure e more thin air found on top o e mountain, callen "tutonish." by mastering "simplifyen english" first, as a separate step, it will become so much more easy t master e high top, "tutonish."

"simplifyen english." as e reader will see, b only english with a "regular grammar," which can b learnen in one hour, n understanden e first time it b seen, even without preliminary study.

e reason why this part b placen by itself here,

b t show how regular english grammar canen (could) b speaken with a few rules, so that, if it shallen (should) turn out that, a full teutonic union tongue like "tutonish," canen not be introducen, as a living national tongue, which willen (would) form a basis for an international language, we mayen (might), nevertheless, prepare english by making it more simple n regular in grammar n spelling.

that which will strike e reader as most strange, b e use o "en" or "n" t form e passen (past) tense n e passen participle, as "take", "i take, i taken (took), i h taken, given, seen," nsf.

in order t make all verbs regular, "en" or "n" b adden, instead o e more hard n isolaten "ed" or "d", because "en" or "n" be already a well known english passen participle sign: as, "see, seen; prove, proven," nsf. "en" be e most good passen participle suffix, which we h. for it b a semi-vowel, a musical, continuous sonant, very coalescing, n e most international passen participle sign in e world.

when we take "en" or "n" t b e only future passen participle sign, we take a sign which b likely t become permanent n international, as no other sign for this purpose, can be finden (found), which willen b more good in itself, or

more international; as, "have come"; anglo-saxon, *cumen*; scandinavian, *kommen*; german, *gekommen*; dutch, *gekomen*; icelandic, *kominn*. "en" b also usen in e great self-explaining russian language n cognate slavonic dialects; as, *viden* (seen) from *vidit* (to see); *nesen* (carried) from *nesit* (to carry). "n" as a passen tense sign b more good than a vowel willen (would) b, because a vowel willen neçessitate an extra syllable, while "n" b so coalescing that it will melt into e preceding part, as one syllable; as, love. loven. lovn (amai, amo, lovo, lovn).

if we canen discover e most good n international signs for our regular grammar. e same signs mayen, n probably willen b taken by other nations, if they also shallen wish t simplify grammar, n this willen draw languages more close together. we willen in any case h an easy grammar for home use, n one easy t b masteren by foreigners, if "tutonish" should not succeed.

regular english grammar.

key rules.

rule 1.—one line drawen under a word mean that it b t b seten up in italics; 2 lines drawen under a word mean full face. for sub-heading or *emphasis*; 3 lines drawen under a word mean



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studyen" (not studied). "have", i haven (had) hn (hd).

when 2 "ens" come together at e end o a word, e first "e" be droppen, as, "gladnen" (gladdened) not glad(e)nen, t save a syllable.

3.—verbs b basen on e short imperative form, n change not for person or number: thus. "be" (imp), i be (am), thou be (art), he be (is), we be (are), you be (are), they be; i been (was); thou been (wert); he been (was), we been (were); you been, they been; i come, you come, he come (not comes). no more unneeden n bewildering "s" for e 3d person singular o verbs. this will also make e language less "sissing" by having fewer "esses" in our language.

4.—all nouns which end on "ch, j, s, sh, st, z" add "es" to e singular form, t build e plural: all other singular nouns add s only; as, one ox, 2 oxes; one child, 2 childs, 2 hands.

this rule been adopten for future french by e french academy 1893.

5.—adjective b comparen only, according t e most simple, uninflecten n international method, by prefixing e 4 unregular help-adjectives, "more, most, less, least;" as, "more good, most good", for "better" n "best", nsf.

6.—"un" b prefixen t all derivative adjectives,

instead of e,—unsteady n bewildering; in, im, er, ig, il, dis; thus, “ungodly, uncorrect, impossible, unregular, unnoble, unlegal” n “unagreeable”, for the unsystematic, “incorrect, impossible, irregular, illegal, ignoble” n “disagreeable.”

7,—more self-explaining saxon english compounds b employen; as, *plantlore* for botany; *starlore* for astronomy; *shoulderblade* for scapula, *brestbone* for sternum, nsf. it b more easy t understand n remember 5,000 self-explaining saxon compounds, than 1,000 arbitrary foreign terms.

8,—adverbs h e same form as e corresponding adjective. whether a given word b an adjective or adverb, can b seen from e context. this is e rule now in german, dutch, swedish, norwegian n danish; as, he speak good (well); she sing excellent (excellently).

9,—either verb or noun, whichever b e most short n convenient, b taken as e basis, unless e derivative form h acquirin a different meaning, in which case e old form b retainen; as, t “work”, n a good “work”; t loss (lose), n a great loss; t differ, n a wide differ (difference); t examine, n a hard examine (examination), nsf.

10,—e emphatic “do” n “did” be avoiden in asking questions, or making ordinary statements;

say simple, "rain it?" german, "*regnet es?*" french, "*pleut-il?*" scandinavian, "*regner det?*" but not, "it is raining?" or "does it rain?" say only, "it rain"; german, "*es regnet;*" french, "*il pleut*"; scand. "*det regner*" but not, "it is raining," or "it b raining", of "it does rain", or "it do rain." e double verbing in english b as strange n isolating t foreign people, as e double negative "*ne*" n "*pas*" in french. in questions, simply put e verb before e noun. this be e most international n simple method o expression; as, "come he?" german, "*kommt er?*" he come; german, "*er kommt,*" (he cometh).

II.—"will" n "shall" b very troublesome words in english. e most international n simple method o expression willen (would) b t universally adopt e scotch n southern states' idioms, n say, "i will, you will, he will, we will," nsf; n "i shall, you shall, he shall, we shall," nsf; "i willen (would), you willen, he willen (would), they willen," n "i shallen (should), you shallen, he shallen, we shallen, they shallen." t employ one verb with e first person n an entire different verb with e 2d n 3d person, b without parallel in modern languages. it b isolating n uncospopolitan. suppose we willen (would) h one verb for e first person n a different verb for e 3d per-



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original form unchangen, e more easy will e word b t understand n remember.

if e proposen union tongue canen not b introduced, as afore pointen out, then e next most wise thing t do mayen b t simplify english in grammar, spelling n vocabulary, n introduce that as a supplimentary school branch. here i h only simplifyen e verb, nouns n adjectives in a small degree, but if e english people once maken up their minds t simplify their great language, they willen probable not stop with my 12 rules, they willen also like t simplify n systematize e pronouns, e numerals n self-compounding. it willen still not put e language, so far from e common people that, they canen not understand it at first sight by help of old words n e context.

if either e english, germans, scandinavians n dutch goen (went) so far as to simplify their own tongues t an extent, which willen make it a much more easy language t learn at home n abroad, then it willen not b much more trouble for any o e teutonic nations t join, t form a great teutonic union tongue.

even if a people simplifyen their own tongue only, e language willen sound strange t e people anyway; hence, it willen give all e people e most *good language* at home t introduce e relaten

union tongue. such tongue willen also become e central international language among other nations, so far as foreign commerce, travel n diplomacy b concernen. yet if e teutons willen not unite, e only thing t do then, willen b for e friends o a more good language t work for a simplifyen english or german.

bright examples.

on e 3d day o june 1679, e french academy decreen, after deliberate n forthink, that e present participle shallen no more long b declinen for person n number, but always end on "*ant*" (our ing). that rule h now becomen a part o e standard french language, thru government help. this academy been (was) esteblishen by e prime minister o louis e 14th, richelieu. it been empoweren t regulate e french language.

in 1872 delegates from e university o norway n denmark, meeten in e city o copenhagen n agreeen t abolish all personal n plural inflections from e verbs. they also abolishen e distinguish between derivative adjectives n e corresponding adverbs. this h now becomen a part o e standard language thru concious government help. e universitys, which senden those delegates, hn

(haven) bn createn by their respective governments.

in 1874 on e 31st o december, post master general, stephan o e german empire, with e approval a keiser wilhelm, e first, drawen up a list o native german words t b introducen as substitutes for e foreign french or english words, before employen by post office officials. e post office officials been commanden t memorize this list o new words n t employ them in their official correspondence.

in 1899 keiser wilhelm, e 2d, changen 2 army words; namely, "life guard" t "*leib-wache*" n "army corps" t "*heereskorper*" n ordenen e new words t b substituten for e old ones.

e first 2 examples show how government can modify grammar, n e last 2 examples show how government can modify e vocabulary itself. this prove t b true what e learnen prof. w. d. whitney of yale college say:

"man has power over language to the extent, to which he can get his fellow-men to agree with him."

there be quite a live discuss as t whether language b a physical or conventional institution. we claim that it make no differ t us, for we can change language in either case. if language b a *natural object*, as the earth or the forest,



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e same crookid paths for wagon roads. he followen e beaten tracks layen out by e savages. we do e same today with regard t language. e unregular crookid verbs, nouns n adjectives first layen out by savages, we follow today. in no line o human activity h there been so little improve as in our language. habit only make it tolerable.

let me quote some learnen opinions. **e american philosophical society** o philadelphia, say in its pamphlet on volapuk: "the time is not far off, when one system of weights and measure, and coinage, one division of time, one plan of electrical measurement, one code of international law, one mode of quarantine and sanitation, one costume, will prevail throughout the civilized world, and along with this unification of action, must and will come a unification of speech. it is not only desirable, it is certain t arrive, and as beings of intelligent, self-consciousness, looking before as well as after, it becomes us to employ our faculties, to direct the course of events, so that the universal language be not left to blind chance but be framed and adopted with deliberate choice and the wisest consideration."

die neuhocdeutsche schriftsprache, — from *Schleicher*, p. 105.

“die neuhochdeutsche schrift sprache ist kein am lebendigen baum der deutschen sprache unbewusst und naturgemäss, hervorgesprossenes reis, sondern vielmehr etwas in vielen stücken durch einfluss des menschlichen willens absichtliches gebildetes und zusammengewürfeltes.”

speech craft, from rev. william barnes, dorset, england,

“the latinish and greekish wordings are a hinderance to the teaching of the homely poor, or at least to the landfolk. they are not clear to them. some of them say of a clergyman that his latinized preaching is too high for them, and so seldom seek the church.”

anfänge der kultur, from taylor, p. 27.

“die sprache der gebildeten ist weiter nichts, als die sprache der wilden, freilich in ihrem inneren bau mehr oder weniger vervollkommet, in ihrem wortschatz um ein bedeutendes vermehrt, und in der diffinition der wörter zu grösserer präzision ausgearbeitet * * * sie ist einer jener gebiete geistiger thätigkeit, auf welcher wir wenig über die stufe der wildheit hinausgelangt sind; auf der wir vielmehr noch jetzt mit mühsam durch drehen erreigtem reibfeuer arbeiten.”

a philosophical language, from g. w. wishard, lebanon, ohio.

“the 900 old languages are cursed with deficient vocabularies, unsystematic roots, defective alphabets, crooked spelling, irregular accents, arbitrary pronunciation, loose significations, misleading etymologies, false genders, unnecessary case signs; anomalous inflections, complicated constructions, countless exceptions, unreasonable vowel changes (unlaut), difficult idioms, and cursed with 5000 dialects.”

system of logic, book 4, from john stuart mills.

“a language should be so constructed that a person, who knows the thing, may receive all the assistance which the name can give in remembering what he knows, while he who knows it not, may receive as much knowledge respecting it, as the case admits of, by merely being told its name.” (self-defining names.)

“les allemands ont une langue, les francais n'ont qu'un jargon.” (from m. de villiers, paris, france.)

a prophesy.

a russian scholar h prophesizen that if no unforeseen combines b maken, 200 years from now,



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common people, especial on scientific subjects and high life-guiding knowledge in general. a self-clear union tongue willen be more good to all the people.

part 2.

spelling.

a, *a*, as in "far, father, fadr", ah.

aa, *a*, as in jaar (jahr) long "ah".

to double a vowel, make it more long.

ae, *a*, as in bear (baer) ; doich, baer, (bär)

ai, *a*, as a in rake, may (raik mai)

au, *ou*, as in "house" (haus) ; "ow" in "cow"
(kau)

aw, *aw*, as in law ("w" be only to show sound,
there be no other silent letter but "w")

e, as in set, wet—short "e" (ai)

(short "e" be dropen at the end, before "l, n,
r" ; as "regl, sagn, modr"

e, as in "they," great (ai, thai grait)

ei, as "ei" in height, "i" in "mine" (mein)

ie, as "ie" in brief (long "ee", fiel (feel)

i, short "ie", as in "hill, will".

o, *oh*, as in old bold, oh.

oo, long "o" as in "lone", moan (moon)

oi, as in boy (boi), "eu" as in "deutsch"
(doich)

u short "oo" as in "full", put, hood", ("u" in
"but" not usen)

uu, long "u" or "oo", as in "rude" or moon (muun)

y. this letter have e international greek scandinavian and german sound in "system," "syd" (ger. süd); french "eu" or "u" in "dur" n e russian "ju" sound. "y" b never usen as a consonant.

t e english n americans, it sound almost like long "ee" (ie), but e more exact sound, we can get from e other teutons, or from e french. it b very international,

"j" have e soft sound, as "y" in "yard," (jard) "yonder" (jonder) yon (john), year (jahr).

"j", have e above sound with all our teutonic brothers. no other nation use e hard "j"

"*th*", this b so very difficult t all other nations, that it will b most wise to eliminate it, and simple change "th" t "d" or "t" n that will also make e words more international n easy t speak n write; thus, "father" to "fader"; scandinavian n dutch. "*fader*;" ("mother") to "moder", scandinavian n dutch- "*moder*"; "thing" t "ting". even our own colloren people n our childs say "den" for "then"; "der" for "there", nsf.

"*ze*", b a very new n unclassical letter, not



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manàs (the women), di hauses (the houses). di childs (the children). dar bi seri (very) gud ursaaks (reasons) fyr (for) zu (to) hab (have) fier (four) bestimi (diffinite) artikls, vich verd (will) bi forklarn (explained) mor lait. du unbestimi artikl be "ein", (a, an, one).

di grund tal vorts.

(the cadinal number words.)

di tal vorts bi takn fon (from) di skandinaviash spraks (languages), frydat (because) de (they) bi di most kort (short) en (and) bekvem (convenient) in du velt (world), en dies tals (numbers) bi ok (also) rein (pure) tutonish en leit zu lern.

ein 1, to (toh), tri, fier, fem, seks, syv, ot, ni, ti (10), ti'ain (10 + 1 = 11), tito (12) titri (13) nsf, &c; toti (2 × 10 = 20) toti-ain (21), toti-to (22), toti-tri (23, nsf), triti (30), triti-ain (31, nsf), fierti, 40; femti, 50; seksti, 60; syvti, 70; otti, 80; niti, 90; hundr, 100; tusn, 1000; einjon (million). dat betokn (denote) ein period beyond du 1000 mark; "tojon" (billion) "trijon" (trillion), or tri periods beyond, or ovr du tusn mark, nsf; einjonist (millionair).

ordni tal vorts.

(*ordinal number words.*)

“a” bi zulegn (added, laid to) di grund tal vorts (cardinal number words), fyr zu (to) erhold (obtain) di ordni tal vorts, als (as); ein (I) eina (first), toa (second), tria (third), tia (tenth), hundra (hundredth), nsf.

ein-tria (one-third), to femas (two-fifths), or ein tria teil (one-third part). “einteim”, once; “toteims”, twice; “triteims” (thrice). “einfak”, simple; “tofak”, double; “einfalt”, simplex; “tofalt”, duplex. “einfeld”, one-fold; “tofold”, two-fold; “einsl”, single; “toling”, twin; triling (3 at one birth); “to fems” (2 fives); “fier tis” (4 tens); der tium (per ten, new dozen); “der hundrum” (per hundred); “der tusnum” (per 1000, or 1000 tings (new great gross); “5 der hundr” (5 per cent). “trieininu”, trinity; dch. *drei-einigheit*.

du apostrof (') bi brukn (used), zu tren (separate) silbs (syllables), en (and) sho du besiti (possessive) fal (case); als, ti' ein (II); god'on haus (god's house).

fyrvorts.

(*pronouns.*)

mi, i, me.

mio, my, mine

dau, thou, thee	dauo, thy, thine
hi, he, him	hio, his
shi, she, her	shio, her, hers
it, it, —	ito, its
vi, we, us	vio, our, ours
ju, you —	juo, your, yours
de, they, them	deo, their, theirs
hu, who, whom	huo, whose
vat, what	vato, whose
vich, which	vicho, whose
sich, himself, herself, itself, themselves	sein, his, her, its, theirs. ven bakvendi (reflexive).

“*hu*” bakpoint (refers) zu persons, en “*vich*” bakpoint zu tings or dyrs (animals).

“*o*” bi ein kortiru (abbreviation) ov “own”, oon” as in “*mio*” (my own).

vok dag nams.

(*week day names.*)

ein, one I.	triad, tuesday.
eina, first.	fierad, wednesday.
einad, sunday. (first day.)	femad, thursday.
toad, monday. (2d mon, kort.)	seksad, friday.
	syvad, saturday. (“d” stand fyr “dag”.)

mont nams.

(*month names.*)

“*m*” stand fyr “mont”. syvam, july.



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doterman, daughter's husband.	himling, ceiling.
dag, day.	het, is called, named.
dat, that.	hyg, comfort, ease.
dyr, animal, deer.	hygli, comfortable.
dra, draw, pull.	ho, how.
farfar, father's father.	havn, haven, port.
farmor, father's mother.	himl, heaven.
fabro, father's brother.	invendi, interior.
fasystr, father's sister.	ingo, enter, entrance.
foreldr, parent.	inhold, contain.
fori, previous, former.	inryk, insirt.
flyt, move, remove.	inbied, invite.
forlieg, agree, contract.	insee, lake, (in-sea).
forlaes, lecture.	insie, see into.
forklar, explain.	insikt, insight.
forshel, difference.	je, the (comparative);
fortrefli, excellent.	as, je more, je better.
fornuft, reason.	jen, again, re-
ferkast, reject, cast	jenkom, come again.
away.	jentak, repeat.
fornufti, reasonable.	jenlaees, reread, read
fadr, father.	again.
gros, large, grand.	korb, basket.
grosfar, grandfather.	kin, gender.
grosmor, grandmother.	kort, short.
grosson, grandson.	kast, throw.
grosdotr, grand	klar, clear, plain.
daughter.	lond, country at large.
griep, grab, take.	land, land, soil.
gave, donation, gift.	laer, teach, doctrine.
gebruk, custom, usage.	laerer, teacher.
	laerim, pupil.

little pupil.	overtro'ish, superstitious
l.	overlegn, superior.
lder.	overdiedi, riotous.
reader.	overset, translate.
ght, desire.	overflad, surface.
;, shine.	overfladish, superficial.
ess, minus.	overtred, transgress.
east.	oversteig, surmount.
mother.	ok, also (dch auch).
mother's	ost, east.
mother.	ostli, eastern.
mother's father.	penig, money.
mother's	penig vesn, finance.
brother.	penig vesni, financial.
mother's sister.	plikt, duty, obligation.
many.	rekn, count, calculate.
multiply.	rekning, account.
noon.	riv, tear, tear off.
opinion.	ryk, jerk, quick pull.
	son, son.
vn.	sonison, son's son.
downfall.	sonidotr, son's
descend.	daughter.
strike down.	sag, say, tell.
ity, use.	svd, south.
eful.	sami, same.
neighbor.	sam, together, sym.
orth.	samkom, convene.
orthern.	sambind, combine.
r (dch ober).	samfund, community.
exceed.	samknyt, connect, tie
superstition.	together.

saml, collect, gather.	tal, number.
systerdotr, sister's	talo, numero.
daughter.	tal vort, numeral.
svsterman, sister's	talrich, numerous.
husband.	tving, compel.
sydli, southern.	tvivl, doubt.
sydost, southeast.	trek, pull, draw.
syd vest, southwest.	tro, faith, belief.
speigl, mirror.	trofast, faithful.
sy, sew (with needle).	tapr, brave.
so, sow, to seed.	tilsted, present
stad, city.	(in place):
synd, sin.	underlegn, inferior.
syndful, sinful.	umring, surrounded.
sin, sense, meaning.	upgo, ascend.
slem, bad, mischief.	upmerkсом, attentive,
slag, strike.	observing.
shad, damage, injury.	upsteig, mount.
shat, treasure.	ur, watch, clock (dch
skrivr, secretary.	uhr; skan ur; lat.
straks, immediately.	hora).
systr, sister.	vest, west.
systerson, sister's son.	vestli, western.
tolk, interpreter.	

doich vorts.

(german words.)

an, on, upon, at.	anostos, offense, strike
ankom, arrive.	against.
anveis, direct, show.	andoit, indicate.
anstalt, institution.	anklag, complain, indict



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burgr, citizen.	dan, than.
baan, track, road.	dar, there.
besmyk, decorate.	den, then.
bieg, bend, inflect.	denk, think.
biegsom, flexible.	denkr, thinker.
brenbar, combustable.	ein, one.
brun, well of water.	einsom, lonesome.
berekn, estimate com- pute, calculate.	einfalti, simplex.
bevar, preserve.	einsl, single.
belauf, amount.	einfak, simple.
bar, able (as suffix).	cere, honor, respect.
beveg, move, motion.	edl, noble.
bevegbar, movable.	edelman, nobleman.
bekvem, convenient, comfortable.	edelloit, nobility.
blos, merely, only.	edelstand, rank of no- bility, the nobility.
duld, tolerate, endure.	ekt, genuine, real.
dien, serve.	ent (differentiator).
dienr, servant.	entkom, escape.
dienu, service.	entgo, avoid.
doich, german.	entvikl, develop.
doichland, germany.	entshuld, excuse.
doitli, distinct, clear.	entsheid, decide.
durk, through.	entdek, discover.
durksikti, transparent.	er (differentiator).
durkbor, perforate.	ershein, appear.
dok, nevertheless.	ershaf, create.
dryk, press, print.	ertel, relate.
dik, thick.	erfind, invent.
dyn, thin.	erindr, remember.
dak, roof.	etli, several.
	erzie, educate.

education.	fyr, to lead (d führen).
expect.	fyrer, conductor.
feel, perceive.	frag, ask, question.
receive.	fer (differentiator).
th.	ferget, forget.
potato.	ferstand, understand.
, strawberry.	fernit, destroy, annihilate.
skreibl,	ferteid, defend.
geography.	ferbrek, break the law.
xperience.	ferbrekr, criminal.
attain.	ferbreku, crime.
onquer.	ferbid, forbid.
gel.	fergo, perish, go under.
ernal.	fermuut, suppose.
	ferderb, destroy, spoil.
er.	ferandr, change.
n.	fervir, confusion.
achieve.	ferein, unite, union.
liscuss.	fersichr, assure, insure.
xcite.	fermogen, ability, wealth
acquire.	faehig, capable, able.
four-cornered.	fergift, poison.
intercourse.	ferhandl, transact.
r, far off.	ferhindr, prevent.
e in carriage, or	fershaf, procure.
wagon.	fergleik, compare.
e.	fersling, devour.
ready, done.	ferbleib, remain.
n, add to.	fermeid, prevent.
because.	ferzei, pardon.
pro.	for, pre anti.
pronoun.	forsitr, president.

forvort, preposition.	fortgo, proceed.
forango, precede, go	fortset, continue.
	ahead. falsh, false.
forsilb, prefix.	falt, fold, ply, plex.
forsikti, cautious.	fetr, cousin.
forskreib, prescribe.	fetro, male cousin.
forvard, forward.	fetra, female cousin.
forkom, occur.	fal, case, circumstance.
forstand, manage.	farb, color, tint.
forstandr, trustee.	flik, mend, repair.
forhandi, at hand.	fleis diligence.
fang, catch, capture.	fleisi, diligent.
fest, firm, fast.	gevisn, conscience.
fest land, continent.	gestalt, form, shape.
flus, river, flow.	geling, succeed, success.
freind, strange, foreign.	gefeir, conflagration.
freindr, stranger.	gehungr, famine.
froid, joy, rejoice.	gefolk, nation.
fervant, related.	gebring, nature.
fervantis, relatives.	gerikt, court of justice.
ferarm, impoverish.	gerikt haus, court house.
fogl, bird.	geheim, secret.
fulkomen, perfect.	gevis, certain, sure..
fulstandi, complete.	gestier, manage, stear.
folk, people (pr. I	geshikte, history.
fohlek).	gelegn, situated, oppor-
folg, follow.	tune, chance.
fon, from.	gevin, profit.
fonzie, subtract.	gevonu, habit, wont.
fic, cattle.	gevonli, habitual, usual,
fort, forth, onward.	ordinary.
forthbring, produce.	



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hof, court, fine	the abstract is "veis".
inclosure.	kenu, knowledge.
hand shrift, manuscript.	kel, source, fountain.
handl, commerce.	kelr, cellar.
haendl, handle.	kunst, art, science.
heer, host, army.	kunstr, artist.
heer korpr, army corps	kunsti, artificial.
(keisr vilhelm. do	kunsterish, artistic.
toa, makn "heere-	kirk, church.
skorper" ein gud	kirkli, ecclesiastic.
vort).	kreis, circuit, district.
influs, influence.	kauf, buy, purchase.
influsrich, influential.	kaufman, merchant.
invandr, immigrate.	klag, complain.
instand, able, able to.	krieg, war.
inrikt, institute,	krieg, ship, man-of-war.
arrange.	krieg, vesn, military
inriktu, institution.	affair.
invikl, involve.	krieg vesni, military.
inbild, imagine.	klem, claim, pinch.
inbildu, imagination.	klein, small (in size).
infyr, import, introduce.	ja, yes, yea.
indryk, impression.	jaar, year.
invon, inhabit.	jaarti, decade.
invonr, inhabitant.	jaarhundr, century.
hofli, courteous, polite.	loit, people in common,
half bal, hemisphere.	familiar, talk.
kraft, power, force.	laut, sound, noise.
knekt, common servant.	luft, air.
ken, to know a person	luft kreis, atmosphere.
or place in the con-	lig, recline, lie.
cret, but to know in	leg, lay, set down.

lyg, lie, falsehood.	muuti, courageous.
lauf, run, lope, course, current.	mismuuti, discouraged.
leidn, suffer, pain.	merk, mark, observe.
lenk, steer, manage, ad- just, regulate.	merkli, remarkable.
lenkbar, adjustable.	makt, power, might.
man (indefinite pro- noun), as "man sag so" (they say so; fr. "on dit").	muustr, model, pattern.
muntr, merry, cheerful.	nur, mere, only.
mit, with, con.	nord meer, north ocean.
mitlaut, consonant.	nak, after.
mitvirk, co-operate.	naksilb, suffix.
mitarbeit, colabor.	naklet, neglect.
mitburgr, fellow citizen.	nakkom, posterity come after.
mitglied, member.	nebn, by, near by.
mitmensch, fellowman.	nebenvort, adverb.
mensch, man or woman.	nok, still, yet.
mitl, means, wherewith.	na, near, nei.
mitfiel, sympathy.	nabor, neighbor.
mitleidn, compassion.	nul, nought, null, zero.
maechn, girl.	ort, location, place.
mog, may.	ofti, often, frequent.
mogli, possible.	oftir, to frequent.
mogn, might, could.	ofn, open, public.
meer, ocean.	ofenli, public.
morgn, to-morrow.	ofenlinu, the public.
mord, murder.	ordn, order, series.
muut, courage.	ordni, ordinal.
	ordnum, ordinance.
	obr, over, supreme.
	obergerikt, supreme court.

oberskuul, supreme school, university.	riktr, judge, justice.
pas, fit, suit.	regir, govern.
pasir, to pass along.	regiru, government.
pasu, passage.	regl, rule.
pund, pound.	reglir, regulate.
pryf, try, endeavor.	regliru, regulation.
plag, torment, plague.	reise, journey, travel.
pest, plague, epidemic.	rikti, correct, right.
post, mail.	svank, to be irresolute, swing around.
prakt, prompt, show.	shau, show, view.
post amt, post office.	sorg spiel, drama.
post vesn, postal affairs.	sich, himself (reflexive).
post mastr, postmaster.	sikt, sight, aim.
pand, mortgage, pawn.	siktbar, decernable.
pandr, mortgagor.	spiel, play, tragedy.
pandim, mortgagee.	lyst spiel, comedy.
ryr, touch, contact.	styt, support, brace.
ryrend, touching.	styk, piece, fragment.
ruuf, call, exclaim.	svart, black.
reich, kingdom, empire, government.	smert, pain.
reich raat, government council, congress or parliament.	streit, conflict, controversy.
raat, council, advice.	seidi, page.
rit, ride horse back.	seit, since.
riteri, cavalry.	sichr, sure, certain.
rund, round.	sol, shall.
rein, pure, clean.	soln, should.
reinir, cleanse.	sys, sweet.
<i>rikt, tend, care for.</i>	see, sea, ocean.
	sie, see.



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tragbar, portable.	urfolk, ancient people, first inhabitants.
tren, separate, sever.	urshel, distinction.
trenbar, separable.	distinguish.
tor, fool, dumbhead.	vidr, against, contra.
torish, foolish.	viderstand, resist, withstand.
trost, console, soothe, consolation.	vil, to will, volition.
um, around, about.	<i>verd</i> , will, becoming and worth; as, "woe worth the day." this "verd" is a sign of future, becoming, without referring to mental volition. en- glish is defective in not having a sepa- rate word to denote future action, re- gardless of volition. "as the tree will fall". the tree has no mind or will; hence, we say "du tree verd fall" (the tree will fall).
umsail, circumnavigate.	verdn would, become, came to.
umfang, circumference.	van, ill, wrong.
umstand, circumstance.	vansin, insanity.
umkom, perish.	vansini, insane.
umlauf, circulate.	vanshaipi, deformed.
umlaut, vowel change.	
ungo, circumvent.	
underrikt, inform. information.	
understyt, support.	
underskreih, subscribe.	
undersiek, investigate.	
uprikt, erect, establish.	
untn, below, beneath.	
ur, (differentiator) meaning, prime, first).	
urspring, origin.	
urspringli, original.	
ursaak, cause, first cause.	
urteil, judge, deem.	
urteim, antiquity.	
urold, ancient.	

dispair.	veisenush, scientific.
lishonor,	yb, practice.
disgrace.	ybing, exercise.
nified.	ziens, interest (draw-
nity,	ing of money, from
propriety..	“zie” to draw).
own in the	zu, to, too, at.
t, otherwise	zustand, condition.
s used.	zufal, accident.
.	zukom, future.
ierewith.	zufali, accidental.
in, roll in.	zuleg, add, lay to.
change draft	zorn, anger, wrath.
(bank).	zorni, angry.
ate, work.	zir, ornament.
d, actual.	zirli, ornamental.
z.	zirli, ornamental.
n.	zirdi, grace, beauty.
d.	zimli, considerable.
iverse.	zvek, purpose, aim.
z, select.	ziel, aim, goal.
.	zie, draw, pull out.
account of—	zug, train, retinue.
road.	zer (differentiator,
ncc, affairs,	meaning asunder,
re, attribute.	apart).
d.	zerbrek, break to
dictionary.	pieces.
th.	zerblo, explode, blow
thy.	asunder.
aluable.	zerslag, strike asunder.
science.	zudag, to-day.
	zvak, weak.

autruufs.

(exclamations.)

o! oho! surprise.

a! aha! joy.

ak! pain.

ve; o ve! woe, sorrow.

gud! gud! satisfaction.

holo! notice, greeting.

ei! ei! danger cry.

ho! ho! stop.

fei, shaim! disgust.

ferdam, great.

irritation.

som nu maku vorts.

kauf, buy, purchase.

okauf, sell;

d.verkaufen.

ved, marry.

vedo, husband.

veda, wife.

dis metod bi antaku
fyr zu umgo, or zu
fermeid zu mang
grund vorts zu lern
en erinr. "marry,
husband, wife." bi
tri forsheli grund
vorts, but "ved, vedo,
veda" hab nur ein
grund vort, namli,
"ved."

vedum, matrimony,
marriage, wedlock.

aleino, bachelor.

aleina, old maid.

ovedo, widower.

oveda, widow.

biaut letn (omitted).

"o", als forsilb bedoit

g e g e n o v r (oppe-

site); als, "vedo",

husband, en "ovedo"

widower; "k a u f"

buy and "okauf"

sell (gender) ki

en kleiniri (diminu-

tive) vorts bi shon

bei help ov "o, a, et";

dus,

lion, lion.

liono, male lion.

liona, female lion.

lionet, klein or jung

lion, cub.

lionot, klein hi kin lion.

lionat, klein shi kin

lion.

gelion, gros, lion.

shiep, sheep.

shiepo, hi sheep.

shiepa, shi shiep.

shiepot, klein hi

shiep.



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als di veisenush (scientific) vorts, soln bi bauen an di gemein vorts, vi kan nit sambau ein ful veisenush vort shat, befor di gemein vorts bi eina festsetn.

tutonish sprak laer.

(teutonic speech lore.)

regl 13.

di 12 eina regls ov "fereinfakn (simplified) english" bi makn du grundleg (foundation) ov tutonish, so fern (far) als dos 12 regls go.

regl 14.

al died vorts (action words) zuleg (add) "en" or "n", fyr zu bild du forteim, mitaut auttaks (exceptions), als bi sien fon du sprak self. du kort imperativ form, dien (serve) als basis. "en" or "n" bi einfak zulegn du nauteimi (present) imperativ form; dus, "giv (imp), mi givn (gave), mi hab givn; "sie"; mi sie (see), mi sien (saw), mi hab sien; hi or shi hab sien; vei (why d. warum) hab mi vaeln (selected) "en" or "n" zu bekom du gros forteim tokn? dar bi mang gud ursaaks fyr dat. "n" biend (being) ein half selflaut, ein fortdurend (continuous) lautl (sonant), it bi darfyr (therefore) du most samfygi (coalescing) ov al buk stafs, autn "s", but du *samfygi* "s" bi brukn, fyr zu andoit (indicate) du

mor tal (plural) formiru (formation). "n" bi ebn nau du most gud english forteim tokn; als, "given, taken, seen, grown, blown, thrown, flown, sown, slain, proven," nsf. "n" bi ok bruken als ein forteim tokn bei al tutonish en slavoni folks; du angel saksoni *cumen* (come); dch, *gekommen*; hol, *gekomen*; skan, *kommen*; eislandi, *komin*". in di slavoni spraks, "en" bi ein regli pasiv forteim partisip; als, rusiash, *viden* (sien). fon "vidit", (zu sie), en "nesen" (tragn), fon *nesit*, (zu trag, to carry).

du nauteim regli english forteim tokn "ed", als in "work" "worked", bi ein hard mitlaut, vich man kan nit autspiek. man kan nit autspiek (pronounce) "d" nak "f, k, p, s, t, x, z." mitaut ein tvienkomi (intervening) selflaut en ein zulegn silb. di englishrs autspiek "worked" also "werkt"; "hoped" als "hopt"; "pleased" als "pleast"; "landed", "landid."

nau, it bi klar zu sie dat, if "ed" bi bruken als ein forteim tokn, some vorts verd ferandr sich fon "d" zu "t"; als "pleast." fyr man kan nit autspiek "d" nak "s". in andr (other) fals, man must zuleg ein ekstra silb; als, "land" en "landed." mit du hard "d," vi verd get 3 forsheli veises fyr zu bild forteim, en dok verd du sprak bi sver zu spieg en sing. mit du gud half sek-

lauti, musiki (musical) samfygi en tviengefolk (international) forteim tokn "n", it verd bi nu ein unferanderli regl. "n" kan bi autspiekn na al andr buk stafs, autn sichself en "m", mitaut ebn ein tvienkomi selflaut; also loved love lovn; worked workt workn; hopen, hopt, hopn pleased, pleast, pleasn, floated, floatid, floatn fixed, fixt, fixn, civilized, civilizt, civilizn.

"n" bi ebn mor gud als forteim tokn dan ei rein selflaut verdn hab bin, fyrdat mit ein rei selflaut, ein ekstra silb verdn bekom niedvendi, e dat verdn bi mor mydsom (tiresome), but du fo treffi "n" lauf sam mit evri andr buk staf, s fulkomen dat, it laut beina als ein einsl silb, du lov, lovn; vork, workn; sing, singn.

beseid al dis, "n" bi tviengefolki, musiki, reg en leit zu spiek, veil "d" bi isolirend en ein hars mitlaut zu sing. "n" bi mang teims mor gud fy ein forteim tokn, dan du hard "d", vich man o kan nit autspiek mit di most gud spiek organs gud zustand. "n" bi mor gud fyr zu sing, da "d" or "t".

di doichrs must bruk du infinitiv mitaut "n" als di englishrs en skandinaviars, en jeniuset "er" or "n" fyr du forteim (perfectum en imperfe *um*)



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zu spiek"; d "fyr (um) zu sprechen", fransi "pour parler"; espaniash, "por parlar"

bei zu input "en", vi kan oft entgo du biegn nauteim partisip, insted ov "he came, saying, i am here", it bi mor einfak. zu sag, "hi komen en sagn, mi bi hier". vi nied den du partisip nit so oft. vi kan oft just so vel bruk du beivort form, als du partisip form; als "da lovi mana" fyr "da lovend mana" (the loving woman).

regl' 17.

bei zu samset vorts, it bi trusheinli most gud zu samfyg (conjoin) forvorts mit andr vorts, als bi dun in so mang spraks alredi; als, english, "upbuild"; dch. aufbauen; fransi, exit (autgo); grieklandi "exogens", en "endogens"; skan. "opgaa" (ascend, upgo); hol. "opgaan". di forvorts bi so kort dat, de bi leit zu samset. nebenvorts en kort hindvorts bi ok much bruken bei zu samset vorts. 2 or 3 nam vorts mog just so vel bi trenen en stand bei sich self alein. du eina (first) vort dien nur als ein beskreibi beivort, vedr di 2 vorts stand abtrenen or samsetn; dus, skuulhaus (nit schoolhouse); dch schulhaus, schulhaus. in 2 vorts.

it bi sver zu urteil, ven it bi most gud zu abtren or zu samset de. du isoliri metod bi zimli tvienge-

folki en vel leikn; als, english, "sea port", or "port of the sea"; fransi, "*port de la mer*"; dch. seehaffen (see haffen), skan. "sohavn (sea haven); du mor dat vorts beihold sein urspringli alein standi form, du mor leit verd de bi jenkenen bei childs, unlernen folk, en autlandrs.

dis sprak bi alredi ful ov klein vorts, en fyr zu abvend zu mang zvakend (weakening) klein vorts, du forvort "ov" bi umgon (circumvented), so much als mogli, en du tutonish besiti (possessive) tokn "on" bi instedsetn (substituted): dus "god'on haus" fyr "haus ov god"; "ein korn lood" fyr "ein lood ov korn" (a load of corn) "ein kup. kaffee" (a cup of coffee).

regl 18.

du nauteimi partisip tokn bi jenlivirn (revived) fon du angl saksoni *end* (ing), en bi leik du doich, skandinaviash en hollandi nauteimi partisip tokn, fyr zu erhold ein klar urshel tvien du rein partisip, en du nam vort; als, "ein singend (singing) man", en "ein gud singing" (dch. das singen). "ing" bi anvendn zu oft in english.

regl 19.

u-uu-uum-io-ia

it bi just so niedvendi (necessary) zu systemir du abstrakt bilding, als zu systemir du forteim, en

du mor tal bilding, en du bruk ov di artikls, or point vorts.

al vorts vich endir (terminate) an ein mitlaut, zuleg "u" fyr zu bild sein korespondi abstrakt. "u" bi seri leit zu spiek, so dat som ortoepistes hab kaln dis, "du naturli laut".

"u" bi ein kortiru (abbreviation) fon du english *hood* (huud) *ude ure*, en du, doich, "*ung. thum*" als, gud, gudu (goodness); child, childu (childhood); "long, longu (length); diep. diepu (depth); korespond, korespondu, (correspondence).

vein ein vort endir an ein selflaut, "n" bi inputn, zu leitir (facilitate) du autspiek, en fermeid hiatus; dus, boi, boinu (boyhood); hei, heinu (height), lo, lonu (lowness), manli, manlinu (manliness); herli, herlinu, (dch. herlichkeit)

ven mor dan ein abliedn vort fon du sami grund vort bi niedn (needed), "um" bi bruken als ein help abstrakt naksilb, en point most zu regiru en dominio; dus, hei, heinu (height). hei'um (highness, majesty), keiserum (d., keiserthum); godi (divine) godinu (devinity); godli (godly), godlinu (godliness), godum (deity).

ven vi must bruk latini vorts, du endli (final) "n" bi autletn, en du vort bi bruken in du urspringli latini gestalt; als, "natio, religio".



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bi leit en durksikti. such vorts als "tutonish, do-ich, en english" bi auttakn fon du allgemein regl, vegn zu oft fest (firm) en old bekantu (acquaintance) "tutonish" soln (should) hab bin "tutoni" fon "tuton," but "tutonish" laut mor vel kenen (familiar) an du uropash fest land. di forsheli naksilbs soln bi anvendn mit mor frienu (freedom) dan nau.

regl 21

ir

"ir"bi ein seri gud en vel kenen naksilb, fur zu ferandr di forsheli (different) vort klases inzu transativ died vorts; als, gud, gudir, (eng. improve; dch. verbessern), mak mor gud; longir; lengthen; systemir, systemize; klas, klasir, kort kortir; englishir (anglize) doichir, (germanize); amerikashir (americanize) endir, (terminate).

regl 22

lond en stad nams.

al lond nams bi takn fon di inbirti (native) nams, so nier als vi kan giv de mit vio buk staf system. it be naturli nur grund nams dat vi nied. abliedu bi ja gevis vio saak; dus, doichland, (germany); frans (france); england; *espania*, (spain); *italia*, (italy); sveis, switzer-

land; rusia, russia; ostreich, austria; danmark, denmark; sverge, sweden; norge, norway; koln, cologne; vien, vienna; kjobenhavn, copenhagen; haag, hague; karl, charles; ludvig, louis.

di beivorts bildn fon di lond, stad en person nams, folg di sami plan, als andr gemein abliedn beivorts. ven ein nam endir an ein mitlaut, bi "i" zulegn; als frans, fransi (french); sveis, sveisi (swiss); ostreich, ostreichi (austrian), but if du lond nam endir an ein self-laut, "sh" bi zulegn, fyr nit zu morir (increase) du silb tal, en zu bevar du grund vort unferandrn; dus, italia, italiash; espenia, espaniash (spanish); sverge, svergesh (swedish), norge, norgesh (norwegian), shandinavia, skandinaviash (scandinavian.) ("n" bi nau du oft i forteim tokn;

lond persons nams bi abliedn bei zu zuleg "o" fyr di hi kin nams, en "a" fyr di shi kin nams, "hollando," hollandi man; "hollandia, hollandi mana. ven di nam endir an ein selflaut, "n" bi insetn; dus, italia, taliano, ein taliash man; italiana, ein italiash mana; paris, pariso (man); parisa (mana ov paris); berlinr, man or mana fon berlin, berlino, berlini man; berlina, berlini mana.

ven vi hieg (desire) zu bild beivorts fon berlino en berlina, vi kan einfak folg du regl en

zuleg "sh" als, borlinosh, berlinash. (leik ein herlin mana.)

regl 23.

buk staf tals

o nul, a 1, b 2, c 3, d 4, e 5, f 6, g 7, h 8, i 9, ao 10, aa 11, ab 12, bo 20, ba 21, ahig 1897, dies self klar buk stafs mogn bi brukn fyr zu talir (number) laesans (lessons), seidis, (pages). post ant bokses or striets. most ov such tals verd hab nur 2 zu 3 buk stafs, en soln bi autspiekn abtreni; dus, laesan "a-d" (sag "ah-day"), nit "ad" in ein silb); seidi "b-e-c" (bay-ay-say, 253). di romani talos bi so long, gros, klumsi, unklar, sver en unsystemi dat, de soln bi abshafn (abolished). fergleik (compare) 1897. a-h-i-g, MDCCCLXXXVII. di eina 9 buk stafs bi takn zu stand fyr di 9 talos, mit "o" fyr nul ein chiep outra (extra) tal system verd oft bi seri bekvem fyr zu talir (enumerate) hedls (chapters), or laesans (lessons) in buks, striets, nord or syd, n mang andr tings, vegn ferandru en abvekslu.

regl 24

kin naksilbs

"er-o-a" bi so seri tviengfolki en so vel lauti. *dat de bi intakn hier fon du forslagn (proposed)*



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spiek it, verd bi ferarmen (impoverished). if vi hab 4 artikls, den kan vi sag instead ov du mieningles, "the good"; "do gud; dch., der gute (the good man); da gud; dch., die gute (the good woman); du gud; dch., das gute (the good thing, or the good in the abstract), di gud; dch., die guten (the Good people in general). noting kan bi mor leit zu lern dan, ho zu bruk di 4 artikls, if vi nur folg du natur; namli, "do" befor al naturli hi kin vorts; "da" befor al naturli shi kin vorts; "du" befor al naturli no kin vorts, en di befor al mor tal vorts.

dies 4 artikls verd help autlandi studirers (students) much in du begin, fyr de kan sie fon di artikls, vedr du folgi vort bi hi kin, shi kin, no kin, or mor tal, en dat bi ein gret help in zu overset (translate).

regl 25

dyr nam gradiru

fyr zu spaer grund vorts en erineriru (memorizing), vi kan zuleg di propr antakn kin en kleiniri (diminutive) naksilbs; dus, hund, (dog) in allgemein, (dyr art), hundo, hi hund (male dog), hunda, shi hund (female dog) hundet, klein hund (puppy), hundot, klein hi hund (he puppy) hundat, klein shi hund (she puppy) du

“t” hier bi ein kortiru fon “et”. di 3 most fortriechi (prominent) dyrs—“man, oks, hors” mogn ferbleib, als de bi nau; als, man, mana, boi, maechn, child, oks, kau, kalf, but ein alge- mein namiri system verdn bi bekvem fyr di mor ohei (lower) dyrs.

it verdn ok bi vel fyr vio velt spiek zu bruk “o” en “a” mit andr, vorts zu spaer erineru; dus, “ved” (marry) “vedo”, husband, hi hu bi vedn; “veda”, wife, shi hu bi vedn; “veding” (wedding), vedum (matrimony); “aleino”, bachelor, single unmarried man; “aleina”, old maid, single un- married woman; vedo husband ovedo, widower, or ein hu hab losn sein mait; “oveda”, widow, or ein veda hu hab losn sein mait.

jen (again), “o” fon svergesh (swedish) mogn bi brukn zu andoit du gegenovr (opposite); als, “fried” (peace;) dch; (fried) “ofried” krieg (war), hei (high), ohei (low), “frend”, sver- gesh, “ven” (frend) “oven” (fiend), norgesh, “uven” (fiend); kauŕ, (buy), okauf (sell); dch. (verkaufen).

regl 26.

grund vorts benyting

(utilization of base words)

di mor hei vorts must, so much als mogli, bi

grundlegn (based) an di gemein vorts, vich al menshes ken, so dat dies gemein vorts kan dien vi als help zu ferstand en erinr di mor hei vorts; als, "fadr land".

den verd du sprak bi ful ov lys (light), ov gegenseidinu (mutuality), samstin (correspondence), ov siebar (visible) fervantinu (relationship), en ov du mitvirki (co-operative) korilatio in di vorts. di grieklandi doich, skandinaviash, en hollandi spraks bi seri gud in dis respekt.

fyr dis urzaak, it verd bi niedvendi eina zu festest, en ferlieg sich an about 20,000 gemein vorts, en mor lait bild veisenush (scientific) vorts.

regl 27.

bei zu hab 4 artikls, vi kan mak gud bruk ov di beivorts en di nauteimi en forteimi partisips fyr zu upbau interesti person vorts, als do gud, da gud, du gud, di gud; en, "do lovend" (dch. der liebende) da lovend (die liebende), du lovend (das liebende), di lovend (die liebenden), do lovn (der geliebte), da lovn (die geliebte), di lovn (die geliebten); du sagn (das gesagte), du makn (das gemachte), du denking (das denken), du denkn (das gedachte), du singing (*das singen*), du singn (das gesungene).



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hedl (chapter); als, "capitel" bakpoint zu du latini "caput" (head). baut (building); dch. gebäude. "an" (on) mögn ok bi zulegn, zu mangir (multiply) zveig (branch) vorts fon di vel kenen root vorts; dus, laes (read) "laesan" (lesson), somting zu bi laesn en erinrn; somting an (on) vich zu laes (laes-an) "grund" (ground base), "grundan" (basis). "in", vich mien du gegenovr (opposite) ov "um" (around) en "aut", verdn bi ein fortrefli naksilb bei vich zu morir (increase) emfangl (receptacle) nams; dus, vaterin (cistern), grainin (grainery), bruin (brewery), baikin (bakery); if mor urshels bi niedn fon du sami grund vort, moghaps (perhaps), it verdn bi vel zu bruk bod "in" en "eri"; dus, baikin, du haus vo it bi baikn, en baikeri, du died or handlu ov zu baik. in mang fals (cases), it verd bi most klar en leit zu erinr du vort, ven mor ful samsetus bi anvendn; als, baik haus (baikin) en baik vork, baik bisnu (business), or baikiru, bruiru (brewery).

"toi" (skan. toi); dch. zeug (zoig); mögn bi much anvendn zu benam or nami vorktois (implements); dch. verkzeug; skan., verktoi; dus, faertoi, (vehicles), sneidtois (cutlery), baum vultoi (cottonade), see fartoi (seafaring crafts); dch. "seefahrzeug."

“*ge*” kan bi seri much brukn fyr zu morir di zveig vorts en saiv grund vorts, fyr childs en autlandrs, an mak denking en eriniring leit, als in greklandi en doich; dus “*gehil*,” mountain; *gefeit*, battle; *gefeir*, conflagration, *gefolk*, nation; *gebring*, nature, *gevork*, (manufacture), work on a large scale, “*gevorkl*,” factory or *gevorkin*, ein plas or *bauit* (building), vo *vork* bi *autfyrn* (performed) an ein gros metr staf (scale). “*gedu*,” function “*geset*,” law, somting upsetn an ein gros metr staf, zu bi *geharkn* (obeyed) bei ein gros folk mas; dch. *gesetz*, *geshikte* (history), somting vich bin *skikn* or *sendn*.

“*et*” *haus*, *hauset* (klein *haus*), *lionet* (klein *lion*).

“*in*” fon english “*him*” en doich “*ihm*”, bi ein gud person *emfangi* (recipient) tokn, fyr zu *andoit* dat du person bi du *gegenstand* ov du *benamen handlu* (act); dus, “*laer*,” *teach*; *laerer*, *teacher*; *learim*, *pupil*; dat bi zu *sag*, hi or shi hu bi *laern* (taught) *betal*, *pay*; *betalr*, *payor*; *betalim* (betal *him*) *payee*; *streikr* en *streichim*, *okaufr*, *seller*; *okaufim*, *vendee*; *skreibr*, *skreibim*, hi or shi zu hu it bi *skreibn*; *givr* *givim* (givee, *grantee*), *paandr*, *mortgagor*, *paandim*, *mortgagee*; *takr*, *takim*, *trust*, *trustr*, *trustim* (trus-

tee). du ferhold (relation) tvien diedr en emfangr bi so klar en ofti, dat it verd bi vel, zu hab klar urshels tvien de.

regl 29.

“*em*,” objekti tokn.

hier vi ankom zu ein vaiti en much umstreitn (contested) point. ein outra (extra) objekti silb fyr al nam vorts, bi gegn du modrn sprak fieling. di englishrs, fransrs, espaniars, en ebn vio ekt tutonish folk, di skandinaviars, hab no outra objekti tokn, autn mit di fryvorts (pronouns).

ven vi folg du plan ov zu put du subject eina, du predikat tua, en du object tria, vi kan alteim sie fon du samhang (context), vat vort bi subjekt or objekt, mitaut zu mittrag (carry) du outra lood, du outra objekti tokn. vi nied it nit; dar bi no nyt in it. al biegun (inflections), vich kast nit mor lys an du vort, dan mitaut biegun, bi fervirend en vickirend (weakening); en mak du sprak invikli (involved), en sver zu lern in di autlands.

dok (yet), dar bi ein fal in vich it verdn bi gud zu hab ein outra objekti tokn, en dat bi in diktu (poetry), en retorik. it verd oft forkom dat ein begavn (gifted) spiekr or skreibr hieg (desire) *u ferandr* sein gevonli (habitual) sats bau, fyr



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dar bi ok much sats bau frienu mitaut ein objekti tokn, but nit so much als mit it.

“i” bi oft legn zu beivorts fyr zu betokn persons, als, “do starki” (the strong man), “da shieni” (the beautiful woman) nsf.

regl 30.

buk staf nams.

du laut ov ein buk staf soln gebringi (naturally) bi du buk staf'on nam; dus, a, ah, b, be, c, ce, ch, che (chay), d, de, e, ay; f, fe, g, ge, h, he, i, ie, j, je, ke, l, le, m, me, n, ne, nsf. s, “es,” fyr zu urshel it fon “c,” ce, s, es, sh, she, shay. ven man buk stafir “man”, man kan sag “me-ah-ne,” “man”.

ein selfklar system bi dok du most gud fyr childs en autlandrs. ok hier bi ein bestimi system mor leit zu lern.

regl 31.

no gros forbuk stafs.

di gros forbuk stafs (capital letters). bi ganz unniedvendi, sver zu lern, en teim vaisti, vi hab no gros forbuk stafs in kort haend skreibl (stenografi), no ein in veir skreibl (telegrafi), vi hab no gros forlauts in zu spiek. di old romrs habn nur ein buk staf art; namli, nur di gros *forbuk stafs*. it bi undenk leari (unlogish) zu

hab 2 tokns zu andoit ein en du sami laut, als nau. vi nied zu lern 13 regls fyr zu plas rikti di gros forbuk stafs, so dat childs en unlernen folk kan nit bruk de rikti. dar bi ok ein mind laeri (sykologish) synd (sin), bei zu hab gros forbuk stafs. vi veis fon du mind laer (sykologi) studir, dat du strongu (strength) tvien idee en symbol abhang an du oftinu (frequency) in vich de hab bin sam in du bevistu (consciousness); skan. (bevisthed). nau, if vorts bi sometimes skreibn mit gros forbuk stafs en sometimes mitaut, en sometimes teilveis (partly) mit bod buk staf arts, den verd vi erhold 3 forsheli ersheinls fon evri vort; dus, "hand, Hand, HAND". 3 forsheli ersheinls verd areis, vo nur ein bi niedvendi zu mitteil (communicate) du sami idee. just denk, ov ho sver it verdn bi zu studir du gebring (nature), if al tings um vi soln hab 3 forsheli ersheinls. forautset (suppose) dat ein hund luuk ein dag, leik ein hund, du nekst dag, leik ein shiep, en du 3a day leik ein kalf. vat ein gret ferviru verdn nit areis! al unniedvendinus in sprak soln bi abshafn vegn brodr lov, so dat du sprak kan lauf mor leit durk du velt; als ein snel laufr vek kast al sein outra kleids, fyr zu lauf mor snel.

regl 32.

du most hei einfaku.

dar bi in "tutonish" no autra (extra) infinitiv, no imperativ, no optativ, no konjunktiv, no dativ, no akusativ, no indiktativ, no umlaut en no dual biegun. al dos idees kan bi sien en ferstandn fon du samhang. dis mak du sprak mor vel lauti, fyrdat it verd bi mori forshels in di vort endls, dan ven gevis endls alteim forkom mit personi, indikativ or infinitiv idees. mor tal en forteim biegl, vi must hab, or mak andr urshel tokns, vich bi mindr einfak.

regl 33.

mang for en naksilbs bi gud.

je mori self klar forsilbs en naksilbs ein sprak hab, je mor leit, it verd bi zu uplys (enlighten) en erzie (educate) du gemein folk, hu kan nit kauf dier en teim vaisti vort buks (dictionaries); dus, "il" bad, rong, "illautend" or "illauti" (cacophonous) "ilvil" (malvolence); "ilpraktis", (malpractice), "vel" gud, proper, bene; dus, "vellaut," enphony, "velduer", benefactor "velsagl" benediction. "shien" beautiful fine; dus, "shien skreibl", caligraphy (fine writing); "mit" with, wherewith "vorkmit", working utensils, "gemit" material, means, wherewithal. seri oft



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kort storis.

(short stories)

bemerk (remark). fyr dat beginrs in dis sprak, kan fergleik du tekst mit sein oon spraks in du nu testament, mi hab oversetn ein ov du most shien en ryrend hedls in du bibl; namli, um “*du losn penni*” en “*do losn son*”. (sie vort list fyr nu vorts). oversetn fon du english.

lukas, hedl a-e.

(luke, chapter 15).

vers 1—den dran nier unzu jesus al di tolrs en syndrs fyr zu hier hi.

2—en di farisies en shrift lernen murmurn, sagend, dis man emfang syndrs en iet mit de.

3—en di spiekn dis geleikl zu de sagend.

4—vat mensh ov ju, habend ein hundr shieps, if hi los ein ov de, liev nit di niti-ni in du vildu, en go nak dat vich bi losn, until hi find it?

5—en ven hi hab findn it, hi leg it an sein sholders, froidend sich.

6—en ven hi kom hom, hi samkal sein frends en nabors, sagend zu de, froid ju mit mi, fyr mi hab findn mio shiep vich bin losn.

7—mi sag zu ju, dat leikveis froid sol bi in

himl ovr ein syndr, hu bekeer sich, mor dan ovr niti-ni reitfaerdis, hu nied no bekeer.

8—eidr vat mana, habend ti silvr styks, if shi los ein styk tind nit ein lysl en sviep du haus, en siek fleisi til shi find it?

9—en ven shi hab findn it, shi samkal sein frendas en naboras, sagend, froid ju mit mi; fyr mi hab findn du peni, vich mi habn losn.

10—leikveis, mi sag zu ju, dar bi froid in du beibi ov god'on engls ovr ein syndr, hu bekeer sich.

do losn son.

11—en jesus sagn, ein gevis man habn to sons.

12—en do mor jung ov de sagn zu sein fadr, fadr giv mi du guds teil vich fal zu mi, en hi teilirn unzu de sein guds.

13—nit mang dags nak, do mor jung son sameln al sam, en takn sein reise inzu ein fern lond, en dar vaistn sein guds mit overdiedi living.

14—en ven hi habn spendn al, dar areisn ein meiti gehungr in dat lond, en hi beginen zu bi in vant.

15—en hi gon en fygn sich zu ein burgr ov dat lond; en hi sendn hi inzu sein field zu fuud di sveins.

16—en hi verdn gern hab fuln sein bauk mit di husks, vich di sveins ietn; en no mensh givn unzu hi.

17—en ven hi komen zu sichself, hi sagn; ho mang heirn dienrs ov mio fadr hab bred enuf en zu spaer, en mi fergo mit hungr!

18—mi vil areis en go zu mio fadr, en vil sag unzu hi, fadr, mi hab syndn gegn himl en befor dau.

19—en bi no mor verti zu bi kaln dauo son; mak mi als ein ov dauo heirn dienrs.

20—en hi areisn en komen zu sein fadr, but ven hi bin nok ein gret veg ab, hio fadr sien hi, en habn mitleidn, en laufn, en faln an hio hals en kish hi.

21—en do son sagn zu sein fadr, mi hab syndn gegn himl, en in dauo sikt, en bi no mor verti zu bi kaln dauo son.

22—but do fadr sagn zu sein dienrs, fortbring du most gud kirtl en put it an hi, en put ein ring an hio haend, en shus an hio foots.

23—en hierbring du fatn kalf, en slakt it, en let vi iet en bi muntr.

24—fyr dis dat mio son bin deini en bi jen aliv, en hi bin losn en bi findn. en de beginen zu bi muntr.

25—en nau hio mor old son bin in du field;



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bi in himl; giv vi dis dag vio dagli bred; en fergiv vi vio shulds, als vi fergiv vio shulders, en lied vi nit inzu fersieku but frie vi fon ievl. let so bi. (mataeus, f, 9-13.)

english teket.

our father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil, amen. (mathew VI, 9-13.)

doich tekst.

unser vater in himmel, dein name verde geheiligt, dein reich komme; dein wille geschehe auf erden, wie im himmel; unser tägliches brod gib uns heute; und vergib uns unsere schulden, wie wir unseren schuldigern vergeben; und führe uns nicht in versuchung; sondern erlöse uns von dem übel, amen. (mathäus 6, 9-13.)

di ti gebids.

(the ten commandments.)

1—dau sol hab no andr gods befor mi.

2—dau sol nit tak du nam ov do lord in vain, fyr do lord vil nit unshuldi hold hi, hu tak hio nam in vain.

3—erinr du sabat dag, zu kiep it holi.

4—eere dauo fadr en modr, dat it mog go vel mit dau, en dau mog liv long an du erd.

5—dau sol nit kil.

6—dau sol nit bego vedbrek.

7—dau sol nit stiel.

8—dau sol nit baer falsh vitnes gegn' dauo nabor:

9—dau sol nit begern dauo nabor'on haus.

10—dau sol nit begern dauo nabor'on veda, neidr hio deino, neidr hio diena, neidr hio fie, neidr eniting vich bi hio.

do geheimitful fremdr.

(the mysterious stranger.)

bei elias molee.

.....ein urspringli en tru stori.....

du eina (first) dag an vich mi gon zu koleg (college), mi habn du most vonderful erfar in mio liv, vegn mio unvisenu ov du velt at dat teim.

mi soln bi zusted (present) at du dekora norgesh evangeli luteri koleg (decorah norwegian evangelical lutheran college), in iova staat, nord amerika, an du eina dag ov niam (september), 1863. mi bin zu studir fyr du norgesh herdist (pastor) amt. mio foreldrs bin birtn in sydli norge, but mi bin birtn in viskonsin in di fereinen

staats. du half ov di inwonrs bi ov doich ab-stamu (descent) in viskonsin staat.

mi komen fon ein hintr forest gegend (region) in viskonsin, vest fon madison stad, en kenen, darfyr noting um di vegs ov du velt, besondr noting um stad vegs or maniers den (fortsetn zu ein andr teim).

foreinen staatsi grund geset.

artikl 1.

geset makli abteilu.

teil 1.—al geset makli makts hierin bevilm sol bi vestn in ein kongres ov di fereinen staats, vich sol bestand ov ein senat en representers haus.

teil 2, klausl 1—du representers haus sol bi samsetn ov mitglieds chuusn evri tua jaar bei du folk ov du foresheli staats, nsf.

sprak laeri (grammatical).

du pasiv token "is."

dar bi ein point ov vich mi hab oft denkn zu infyr (introduce), but mi hab bin bakholdn undr du ficing dat. it bi nit vel kenen, eidr bei di englishrs or doichrs, en ok undr du augit (idea) dat du sprach verd bekon mor invikln (involved). du point mi denk um, bi so seri bekvem en leit *zu lern* dat, mi vil dok vag (venture) zu infyr



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bruken), ven ein nauteim handlu mien'is (meant).

ein gerad leidn form bi ok mor einfak, f dat nur ein vort nied'is (is needed), vo nau vorts nied'is. dus, "*find'is*;" eng. "is found" dch. "vird gefunden"; skan. "findes"; *loves*; en "is loved;" dch. "vird geliebt;" "du haus bau'is" eng. "the house is building;" dch. "das haus vi gebaut."

di englishrs hab much trubl en fervir (confusion) mit sein pasiv form. if de sag, "the house is built," man denk dat du haus bi alredi bauen dat du ganz arbeit bi dun. if de sag, "the house is building", it laut, als, if du haus vor als ven de sag "the man is building". dis fieli ov unreimlinu (incongruity), hab ferursaa (caused) mang zu skrieb "the house is bei builded". ho much mor einfak verdn it nit zu infyr du skandinaviash tutonish pasiv form "is" en sag "du haus bild'is", or "bau'is" da "du haus bi biend bildn" "is" antak'is (is accepted), insted ov "es" or "as", fyrdat "es" du mor tal tokn, en "as" bi du shi kin mor tokn; als, "churches, frendas" (freundinen). skandinaviars bruk du gerad leidn form bod r nauteim ne forteim; dus, "lov'es" mit nauteim dus, "*lov'es*" (is loved) en *lovedes* (was loved)

latin, *amabaris*, but dis pasiv nied'is most in du nauteim pasiv, fyr zu entgo du bruk ov ein for-teim form, ven ein nauteim handlu mien'is (is meant). zu antak dis pasiv form in vio gret tutonish ferein sprak, bi ganz in samklang (harmony) mit vio haupt augit (idea); namli; zu autvael (select) vat bi most gud in vio gros samili gemit (material), let it bi fon du doich, english or skandinaviash.

zu erhold mor sats bau frienu, mogn vi plas du nam vort nak du oonish (possessive) form, als in doich en hollandi; dus, "krokodils find'is in di londs syd amerika'on (crocodiles is found in the countries of amerika).

predikat, en subject.

mi hab nuli (recently) infyrn du skandinaviash leidn (passiv) form. mi vil ok infyr ein idiom, vich bi allgemein among al tutonish gefolks, fyr zu mak du sprak mor hom aenli zu al vio tutonish brodrs en systrs.

ven somting eina sag'is (is said) in ein sats, kom du predikat befor du subjekt; dus, "i am here, said he" (not "he said"); doich, "ich bin hier, sagte er"; skandinaviash, "jei er her, sagde han"; tutonish, "mi bi hier, sagn hi". du allgemein regl bi zu put du subjekt befor du pred-

ikat, but ven somting eina sag'is in du sats, den put'is du predikat eina, in doichland, ostreich, siveis, skandinavia, holland en eisland. dis metod bi ok vel kenen in di english spieki londs; als, "into the valley of death, rode the six hundred," (tennyson).

dis metod ov zu put du predikat befor du subjekt ven somting' hab eina bin sagn, giv vi mor abveklu (change), en mindr (less) eintoninu (monotany) in du sats bau; hens, vil mi bruk dis metod hiernak. mi hab nit infyrn dis befor, fyrdat mi viln eina let du laesr bekom mor bekant mit di nu vorts. (sie "*philosophy of style*" by herbert spencer.)

vort kortu.

mi tro nit dat it bi gud zu mak vorts zu kort, als in volapyk. long vorts bi mor selfklar en mor leit zu ferstand en erinr. kort vorts bi vel mor leit zu spiek, but it bi mor vert zu help du ferstand en erinru, dan di stark tung en lips. spieking en singing bi ein gesund ybu (exercise). in gevis kritiki zufals, als in gefeir (conflagration), kan man altein bruk kort sharp vorts, vich al ferstand under di umstands. ein sprak mit kort vorts fyr veisenush (scientific) vzeks (purposes) verd mak du folk mindr denkful



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tru (phonetic), ein self forklari, einfak en leit sprak, dan eni ov de nau hab, en al verdn hab du sami sprak, so dat de kanen al ferstand ein andr'on samspiek (conversation) en teimus (newspapers) en buks. vi tutonrs verdn den hab samln (collected) al di gud points fon di english, doich en skandinaviash spraks en autlievn di bad en unnytli points.

mit vio leit, einfak sprak laer (grammar), laut tru buk stafu, en self klar vort shats (vocabulary), kanen vio nakkomrs, so vel als du ganz velt lern much mor, dan nau of liv stieri veisenus (life-guiding sciences). seri litl teim verdn vaist'is an sprak laer, buk stafu en vort buks in du gemein skuuls, fyr al dies tings verdn den bekom einfak, regli en self klar.

2) du ferein sprak, bi'end einfak en self klar, nak' di eina fju regls, en di fju grund vorts laer'is, verdn mang klein gefolks, hu kanen nit hab ein gret leit sprak ov sein oon, antak it, als, fyr beispiel, ungaria, griekland, ganz sveis, belgia, mang eilands in du syd stilmeer (south pacific ocean), samt mang stams (tribes) in afrika.

3) such ein leit lernen en veid spredn ferein sprak verdn help vio tutonish folk zu bekom mor brod mindi, mor veisend, mor kosmopoliti

en broderli, mindr self praali en angreifend. buks en teim shrifts (periodicals) fon al vio tutonish londs kanen laes'is in du sami sprak bei al tutonrs. gret denkr's fon andr sprak samilis verdn ok oft nedskreib, or overset sein gedenks in dis sprak. dar bi mang gud veisenush (scientific) buks, vich laes'is bei so fju gelerni mans dat it verdn nit betal sich zu dryk such buks in spraks vich spiek'is nur bei klein gefolks.

4) al du teim vich nau los'is bei zu lern nu vorts in mang klein spraks mitaut zu lern nu augits (ideas), or erhold nu insikts, "ho zu liv reit, kanen stop'is, nak al sprak, samilis habn (had) samln sich inzu 5 gros ferein spraks. no gelerni mensh verdn nied zu lern mor dan 2 spraks, sein oon fyr hom bruk, en du most gud velt sprak fyr autlandi bruk. dis ekonomi verdn giv al menshes mor teim en kraft fyr veisenu, geshikte, handverk, gekling (music) en kunst. zu lern mang spraks bi nit zu erhold nu insikt in gebring (nature) or geselu (society), but blos nu vorts fyr fori augits. ein handl folk nau tving'is zu lern mang outlandi spraks.

5) ein leit lern en autspredn ferein sprak verdn bevar al di erringls (achievements) en

du gesitu (civilization) alredi vinen. if. durk krieg, gried, pest or gehungr, ein lond soln ferget or los sein kunst en veisenu, kanen it mit ein leit lernnen veid spreðn ferein sprak, jeninfyr'is (be again introduced) fon andr londs.

6) mit ein gros ferein sprak kanen al missionari laersrs fon al tutonish londs ferlieg'is (be agreed) zu laer (teach) dis leit sprak zu di folks, hu bi unveisend, en hab no gud liv stieri shrift shat (literature) self, en soveis (thus) bring di heidns (heathens) inzu du veg, vo mor lys (light, lux.) kan find'is.

di heidns oot (ought) zu help'is zu find lys fyr sich selfs bei friedli sprak underrikt, so vel als underrikts in kunst, handl, handverk aker bau en hiel mitls (medicines). angreif krieg bekom zu old. nau hab vi handl, skuuls, eirn baans, ships, veir skreibls (telegraphs) en teimus mit vich zu gesitir (civilize) du velt. brodr lov en reitfaerdinu (righteousness) bi mor stark, dan krieg. soldats oot zu bi nur fyr selfferteid (self-defense).

7) mit ein gros ferein sprak verðn unveisend (ignorant) folks mor leit uplift'is, fyr lernning en shrift shat verðn bekom mor chiep. folk en regirus verðn bekom mor liberal en friedli *en samvirki*.



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frags. vei denk ju dat di fereinen staats verd pryf zu infyr du regli, laut tru en self klar tutonish ferein sprak, if andr tutonish londs verd du du sami?

ansr. fyrdat english hab so bad ein system ov buk stafu, en du vort shats (vocabulary) bi so sver en gemiksn dat bois en maechn kan nit lern, ferstand en erinr so much ov vat laes'is en hier'is in veisenush teimus en buks in di folk skuuls. du gemein folk in di fereinen staats en in england verd alteim veis mindr um liv stieri veisenu, dan in doichland, holland or skandinavia, hu hab mor laut tru buk stafu en mor self klar vorts vich help du ferstand en erinru.

so mang sver fremd vorts verd alteim bakhold di fereinen staats en england in di folk skuuls. it bi unmogli zu ferstand en erinr so mang fremd, vorts als hom makn en self klar tutonish vorts. vorts vich bi makn fon di dagli vorts, spiek'n bei fadr, modr, brodr en systr bi leit zu ferstand en erinr durk du ganz liv, but borgn vorts ferget'is beina so snel als de hier'is or sie'is, fyrdat de bi nit befestn in mind fon erli childu.

di gemiksn fremd vorts in english hab ein *ievl influ*s an du intelekt en moral ov di eng-

lish spieki folk. di mang sver fremd vorts mak veisenush laesing sver en repugnant (prof. marsh en prof. hadley). du english spieki folk driv'is, darfyр zu laes unnytli novels, insted ov veisverti filosofi en veisenu. du bestandi (constant) borging, mak du folk mindr self-helpi in self denking. als dar bi so mang sver fremd vorts in english, vich du gemein folk kan nit ferstand en erinr, verd dar bi mang hools (holes) in deo kenu, en dis verd mak du english spieki folk fyr al teim mor overfladish (superficial), dan du doich, skandinaviash en hollandi folk, hu hab leit ferstandn en erinrn self klar spraks.

vegn dies mangls (defects) in english, tro mi dat di fereinen staats verd samarbeit mit doichland zu infyr du tutonish ferein sprak, als ein beisprak in allgemein geografi.

frag. vei denk ju dat doichland verd pryf zu infyr du totonish ferein sprak, if andr tutonish londs verd du du sami?

ansr. fyrdat doichland hab ein zu sver en midel aldrish (middle-aged) sprak laer (grammar). dis sver sprak laer shad nit much du doich folk at hom, als it lern'is erli fon modr mitaut skuul en penig, but it fermeid du sprak zu laer'is in di autlands. du most sver point

in doich bi "*der die, das*" mit al deo unnaturli en unregli biegun (inflections) fyr tal (number) en fal (case); als, *des, dem der den die*. di autlandrs must mang jaarems daran studirn, befor de kan bemastr it. if doichland habn so gud ein sprak laer, als vort buk, verdn du sprak long ago bin antakn als tviengefolki (international) sprak in handl veisenu en deplomatu.

frag. bi dar eni andr grunds, vei ju denk doichland verd pryf zu infyr ein fereinen tutonish sprak?

ansr. o ja. doichland hab driemen um ein algemeen fereininu ov al tutonrs fyr mor dan 1,000 jaars. dis ferein sprak verdn nit blos abshaf (abolish) al di klein abspraks (dialects) in doichland, en giv al ein ferein sprak, en dat du most gud en leit zu lern in du velt, but dis sprak verdn ok bind zu doichland in veisenu en filosofi du ganz tutonish folk in du velt; als di fereinen staats, kanada, england, osterreich, sveis, skandinavia, holland, australia, nu zeeland syd afrika, en mang klein eilands, fyr it bi so leit fyr al zu lern.

dis sprak bevar du doich sprak geist ov klar vort samsetus en einfak vort abliedus (derivatives). du doich sprak geist en gevisn lig in vort samsetus en abliedus. grund vorts bi



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gros child's fon much gud influ' an vio naro en unveisend velt.

du velt nied seri much du opn, bold, diep en kosmopoliti doich denkers en shrift stels, en du doichrs nied du velt fyr sein ful aufoldu en entviklu. nur durk ein gros autspredn tutonish ferein sprak kan di doich gelernis find sein most gros en gud influ' an du velt.

frag denk ju nit dat di doichrs en andr folk verd lov sein "modr sprak" so much dat no ferandru (change) in du sprak bi mogli?

ansr. evri vild indiash or svart "negr sprak" bi ok "modr sprak" du most heilig (holy) sprak bi ein vich hab du most lov in sich, vich bi du most regli, en bi du most nytli fyr al menshes. modr hab nit mit bevistu (consciousness) makn du sprak. ven ein gud sprak infyr'is verd it ok bi "modr sprak."

ein sprak bi blos ein ferstand mitl. du most heilig sprak bi nit alteim "modr sprak," buť dat ein, vich bi most gud fyr du menshu. modr hab nit makn du sprak nak du most hei kunst en veisenu. grund vorts bi blos du raw material en du ruf natur. schiller sag, "du velt must gudir'is (be improved) bei du kunst." *gud lond vegs must gudir'is bei kunst. gud*

hauses, skuuls, regirus, samt spraks must gud-ir'is bei kunst. du mensh must gudir altings. "modr sprak" soln nit bakhhold du velt'on fortshrit. no gud modr vil ferlang dat. noting bi zu heilig fyr di menshes zu gudir. mensh lov bi du most heilig ting in du velt, fyr god lov di menshes.

frag. vat kanen di doichrs du, if di fereinen staats viln nit samarbeit zu infyr du tutonish ferein sprak gradveis in sein skuuls?

ansr. doichland kanen den mor leit ferein sich mit di andr uropash fest landi tutonrs: als, ostreich-ungaria, sveis, holland, danmark, sverge, norge en eisland, gradveis durk du allgemein erd beskreibl studiru ein half aur evri dag in dies klases. di fest landi tutonrs kanen hold ein tviengetfolki samraat in haag, holland, or kjobenhavn, danmark, fyr zu ferein sich an ein ferein sprak. di tutonrs kan du dis, if de hab du vil. do most influstring man in dis ferbindu bi, mitaut tvivl, do doich keisr, nekst do ostrechi keisr, nekst do king ov sverge en norge, nekst do king ov danmark en nekst da kinga of holland.

if eni ov dos haupt mans en mana viln spiek ein fju gud vorts fyr dis saak en beveg som ov sein gelernen oberlaerers zu hold fortrags

(lectures) in gunst (favor) ov du ferein sprak, en get such fortrags drykn in di teimus, verdn it suun upvak ein gros inhiv (interest).

if di fest landi tutonrs kanen ferein'is, verdn du sami gud regli en self klar sprak spiek'is, laes'is en sing'is fon nord kap, nord ov norge zu du adriati meer. it verdn umslies (embrace) midl uropa, vo di ruropash nabors must pasir en bakpasir bod bei land en see zu besiek (visit) en handl mit ein andr. als dis sprak verdn bi in du uropash midi point mit so mang havns, ship en see mans, verd it bi du most bekvem en nytli sprak fyr di mang nabors zu lern, dat bi, fyr di belgiars, fransrs, italiars, grielandrs, turkiars, ungariars, bulgariars, en rusiars. al dies folks liv nier doichland, ostreich, sveis, holland, danmark, sverge or norge. such sprak in such ein plas verdn bekom du tviengefolki sprak in handl veisenu en deplomatu mitaut di english spieki folks'on mitvirku.

frag. kan ju sie eni morali uraaks, vich verdn beveg andr gefolks zu antak (adopt) du tutonish ferein sprak fyr autlandi handl en deplomatu, insted ov du fransi, english, spanish or rusiash sprak?

ansr. ja, mio her. dar bi mang morali *ursaaks*, vei autlandrs verdn fortrek (prefer)



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mang or fju gefolks, so long als hi kanen find erzien loit overal, hu kanen spiek mit hi in du velt sprak.

ven al uropash festlandi tutonrs ferein sich an ein leit en regli sprak, verdn dis sprak hab ein gros enuf hom en handl fyr zu uphold ein livi tung, zu uphold kunst, shrift shat veisenu, en deplomatu, mitaut andr londs, so fern hom spraks in andr londs ango.

frag. kan ju sie andr morali grunds, vei autlandrs verdn stim fyr du tutonish ferein sprak; als, ein handl en deplomatu sprak, mitaut zu antak it fyr hom bruk?

ansr. ja, mi hab hierzufen betraktn du inidl point of tutonish en du bekvemu fyr ito mang nabors, ito gros handl en besondr ito leit lernbaru, but dar bi nok ein andr morali grund vei autlandrs verdn stim fry du tutonish, liebr dan fyr english or fransi, als ein deplomatu sprak.

du ganz gelernen velt in al londs veis dat doichland bi du most gelernen, most veisenush mit du most gud heer (army), undr en ober-skuuls, al veis dat norge hab di most ships nak befolku, dat holland hab du most gros handl nak befolku, dat sveis bi du most frie land in du velt, dat du hollandrs in syd. afrika bi du most tapr folk in du velt. al dies gud eigenus

(attributes) bi al among tutonish folk. ein fremd gefolk verd vertir (value) du ein eigenu, en ein andr fremd gefolk du andr or trla eigenu. di tutonrs hab du ninst of univeisend (ignorant) en du most ov gelernen mans en manas in du velt.

nau, if such ein folk ferein sich enzu ein leit regli ferein sprak, verdn di autlandi gefolks en hei skuuls hab zutro (confidence) an dis tung. tutonish verdn den bekom du zukomi latin. it verdn laes'is en spiek'is in al londs an du erd bal. it lig in du menshli natur zu vael du most gud. dar verdn bi no andr gros sprak in du velt, so gud als tutonish, hens, verdn tutonish antak'is fyr ein tviengefolki sprak, fyrdat dar verdn bi no andr sprak so gud fon vich zu vael. di andr spraks bi vild, unregli en sver zu lern en hab nit so mang andr bekvemus.

frag. vat denk ju um skandinavia, holland en sveis? vil de ferein sich mit doichland?

ansr. an ein veg tro mi dat dies klein fervanti londs viln ferein sich, so suun als doichland bi faerdi. ven du teim hab ferandrn doichland'on geist, verd du teim ok hab ferandrn di andr tutonish folks'on geist.

skandinavia en holland bi tapr en frienu lovi gefolks. de kanen nit tving'is zu ferandrn

sein "modr tungs." folk kan, ho'evr, du mor mit frienu dan mit tving. ven di tutonrs samkom en sag zu ein andr. let vi gudir vio tungs en ferein de. al sol upgiv som vorts en biegun, fyr zu mak vio ferein sprak mor leit zu lern at hom en abrod. vi miet als frie handl folk zu ferein vi. no erobru, no tving, no falshu, but frie eerli overeinkom, fyr al'on gud, en nobodi'on shad.

di influstring skandinaviars en hollandrs verdn sag, "ja mio doich brodrs, ven ju kom zu vi als frends en gleikis (equals), mit ein gud en eerli samarbeit, den vil vi du, vat vi kan zu infyr ein ferein sprak gradveis, so snel als bi mogli. du ferein sprak verd dok bi tutonish, als befor; blos mor regli en einfak. di tutonrs habn ja eintein du sami sprak, vich vi kan nau jenferen. vi kan dok hab vio oon regiru en skuuls als befor. du ferein bi blos an du sprak. dar bi no gevalt (violence) en bedrag in dis, but eerli samarbeit zu du gud fyr vio nakkoms. vi veis dat vio klein londs alcin kan nit hab ein rich en liv stierend literatur."

frag. if di uropash fest londi tutonrs ferein sich mitaut di english spieki gefolks, bi dar nit gefar dat di last namen kanen ferein sich in



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tutonish bi so regli, einfak en self klar als it kan mak'is.

mi fiel zimli sichr dat di fereinen staats verd ferein sich mit di festlandi tutonrs in uropa. di fereinen staats bi ok ein fest landi gefolk mit fest landi fieling en gesmak, veil england bi mor konservativ en imperialist. england bi ein eiland en mor isolierend en hab mindr idialisti denking dan di fereinen staats.

mi tro dat if som uropash regiru viln begin zu fyrspiek (advocate) dis saak en autsend inbids (invitations) zu al tutonish londs zu samkom in ein sprak samraat dat, de verdn kom. it kost nit much. de kan sle ho gud ferein tung de kanen mak. dis verdn hab ein gud influ an du tviengefolki frendu, ebn if du sprak nevr infyr'is. it verdn bi ein idiali fortshrit fyr mor lait pryfs.

klein gefolks kan bi mor bold in dis bezienu (respect). dar bi mindr forurteil gegn klein gefolks, dan gegn di grosi. darfyr verdn it trusheinli bi most gud in du begin, if da kinga ov holland, or do king ov sverge en norge, or do king ov danmark makn du eina inbid zu ein tutonish sprak samraat. do doich keiser verdn naturli hab do most gros influ an du velt, in sprak frags, fyr dat hi hab so mang

veisenush sprakistes (linguist) behind sich, but mogbi hi viln liebr let som mor klein hershr begin. hi veis self vat bi most gud.

naturli. kan eni gud shrift stelr insend sein meening (opinion) zu sein teimu en help zu upbau du folks'on anshau (view), but mitaut regiru beistand, kan no ferein sprak infyr'is at last.

if di fest landi tutours beginen zu einir (unite) sein spraks, verdn mor lait andr sprak samilis ok einir. dat verdn bi gud fyr du ganz velt. doichland beginen sein gros reformatio undr luther in du religio. doichland gon foran in skuul vesn, in heer vesn, in staat eirn baan vesn, in sprak reininu en ebn in socialism. let nau dis gret liedend gefolk ok forango in sprak fereininu.

ho vorts vaeln'is.

(how words were chosen)

mi hab pryfn zu bi so unpartish, als mogli in zu vael vorts fyr dis ferein tung. mi hab takn zimli mang vorts fon doich en skandina-viash. english hab dok erholdn du lion'on teil; nit so much in grund vorts, als in sprak laer. sats bau en sprak laer bi beina ganz english, fyrdat english, leuk fransi hab du most einiak

en kosmopoliti sats bau (syntax) en sprak laer (grammar).

dis last point bi ov ungehoir (immense) forteil fyr di english spieki gefolks in zu lern du sprak. de nied nur lern ein fju nu vorts, als du sats bau en denk ordn bi english en skandinaviash.

di doichrs, ho'evr must lern zu put du predikat befor du objekt. du english sats bau en sprak laer bi vert mor dan man at eina blik denk. di forvorts (prepositions), vich mak so much trubl in al spraks bi ok nak english gebruk. di english spieki folk kan leit lern nu vorts, but de bi svak (weak) in sprak laer. do gelernen amerikash profesr, george p. marsh ov nu jork, hab autpointn dat. di doichrs, skandinaviars bi stark in sats bau en sprak laer. fyrmitl dies ken tokn, hab mi letn di englishrs hab du sats bau en sprak laer en givn di doichrs skandinaviars en hollandrs, so much mor hom grund vorts, besondr als dies vorts bi kort en leuk old angel saksoni.

no ferein sprak makr kan teil di vorts nak metr, vait or tal, or nak befolku, but must so behandl sein ferein gemit (material), als zu *erhold* du most rein einfak en self klar sprak *fyr al tutonrs*.



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ferein tutonish en ferstand'is bei al gelernen tutonish folk ebn nau.

mi hab hier dun, vat no andr sprak maker kanen du. nak zu angiv ein fju ferein vorts, hab mi brukn dis sprak self fon du begin zu forklar mio regls. volapyk, lingua, pasilingua, lingvo internacia, spelin, kosmos en clarison hab brukn andr spraks zu forklar sein oon spraks.

de hab so much fremd en unkenen gemit, deo spraks bi so fremd, de viln ferein zu mang unfervanti folks, so dat de kanen nit bruk sein oon spraks fyr zu mitteil sein gedenks. deo sprak laer bi ok zu invikln (complicated) en de hab zu mang fremd vorts, so dat de kan nit bruk sein oon spraks zu forklar sich. dies spraks verdn ok bi zu sver fyr du folk zu infyr'is in di folk skuuls.

folk klasis.

als dis sprak bi so leit, rein, einfak en self klar, kan folk klases bild'is in al tutonish londs zu infyr it. evri laero en laera, or eni person, hu hab lernen it, enuf zu ferstand en laes it, kan samkal sein frends among bois en maechns *an einads* (sundays) nak middag, fyr zu laes en overset dis buk. dis kanen ferbind'is mit

; ybu. dis verdn bi ein fein, hei en edl (no-
 underholdu (entertainment). it verdn ok
 o du arm mang bad sprak plagn velt zu er-
 d ein nu meening angoend sprak fereininu.
 vort list vich inhold'is in dis buk oot zu
 t'is autvendi (by heart), so vel als di regls.
 en ein ferein sprak antak'is must al laeros
 laeras inyb di laerims (pupils) zu autspiek
 buk staffs genau, nak di staf listi (alpha-
 cal) lauts, so dat du sprak kan spiek'is
 k ovr du ganz erd bal.

a fest hold an ein old tung. fyrdat it bi
 odr sprak" bi nur chinash konservatinu en
 nit veisenush (scientific). vi bi hier an erd
 nak al tings mor gud, durk kunst en arbeit.
 shrit! bi bu velt'n ruuf.

ni hab studirn ovr 30 jaars an dis sprak. mi
 mio plans jen en jen vegkastn en jen
 irn, so dat mi tro it kan nit bekom mor leit.

gros spraks en klein regirus.

gros fercin tungs in du velt, verdn bi 5 gros
 d'on bands, but gros, rich en makti regirus
 in gefar en tret (menace) zu du velt. du
 erialisti en angreifend rusia, england end
 ereinen staats mak du velt zitr (tremble),
 or deo makt, besondr, als deo gevisn (con-
 ice) bi nit stark entvikln, en deo land en

penig gried bi seri stark. dies regirus hab angreifn di svak en klein regirus, so oft dat je mor rich en stark de bekom, je more gefarli bekom de fyr du velt'on fried.

it verdn bi most gud en sichr fyr du velt, if dar bin ein fju gros en leit lernnen spraks en no seri gros regirus mit ein velt gerikt fyr arbitratio.

klein londs en regirus hab alteim habn di most denkrs en shrift stelrs nak deo befolku. di klein regirus bi di most frie en fortshriti. di geset makrs in klein londs ken ein andr mor gud, dan in gros londs en veis mor gud vat di loit vil en kan du. geset maku abhang much an vat di fern abordnis (representatives) sag um dis or dat gegenstand, di andr fern ab lond teils in nord, ost, syd or vest kan nit alteim veis, if du trunu sag'is or nit. je mor gros ein land bi, je mor raum bi it fyr bedrag en monopolu, je mor unsichr bekom du geset maku. in ein gros lond bi do keisr or president mor bekant mit dos mans, hu von nier du hauptstad; hens, get de di most hei betaln autnamls (appointments). dos hu von nier du hauptstad hab mor influus an du regiru, dan does fern ab, fyr dat de kan mor leit insend outra fyrspiekrs (advocates) en hab mor besondr influus.



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di svak points in ein gros, regiru kan much uphels'is bei zu inteil dulond n syster staats, en let iech staat hab sein oon geset makl (legislature); als, in de fereinen staats en doichland.

ein andr klevr ting fyr klein regirus zu du, verdn bi zu ferein sich fyr self ferteid in syd amerika uropa, afrika en asia, en du most gud ov al verdn it bi, if evri rais en sprak samili kanen ferein sich um ein fju gros spraks den kanen di klein londs mor leit forklar seir saaks zu du ganz velt. ven klein gefolks hat nur klein spraks vich laes'is nit in fremd londs den verd du velt nit veis vat de denk en vil-or vat reit or unreit de hab.

let vi hoop dat dis jaarhundr verd hab man klein regirus, en nur fju gros spraks. du mos hard arbeit bi zu infyr dis sprak.

personi autgleiku.

(personal equation).

mi hab pryfn zu bi reitfaerdi gegn di english doich en skandinaviash folks in mio fereisprak, dok bi du personi fieling, so stark da mi bi hang dat mi hab nit altein bm so reit aerdi als mi soln. mi tro dat mio abstam (descent) fon norgesh foreldrs en birtn 184. in viskonsin nier milvaukee in di fereinen

staats hab helpn mi much zu bi mor unpartish, dan mi kanen hab bin, if birtn in england or doichland. du gefolki (national) fieling en stolt (pride) verdn hab bin mor stark.

mio foreldrs komen fon sydli norge. mio gret gros fadr komen fon nordli doichland, veil norge bin undr danmark. di skandinaviars bi di most rein, unmiksn tutonish folk fon old teims. di fereinen staats, bi du most kosmopoliti kolonish land in du velt, als it bi ein dotr ov vestli uropa en du most stark einsl (single) folk bestandl (element) bi fon doichland, fon vo vi hab takn vio skuul system. vegn mio abstamu en birt land, fiel mi mor unpartish tvien english en doich. mi hab betraktn du ferein sprak so much also mogli fon ein unpartish en veisenush sikt point.

it mak no urshel (distinction) fon vo ein rein veisenush entdeku (discovery) kom, but ein ferein sprak hab much zu du mit menshli forurteils (prejudices), darfyr tro mi dat it bi gud dat ein vish fyr ein tutonish ferein tung kom fon so gros en upartish lond als do fereinen staats en fon ein ferfasr (author) dat kom fon so klein ein lond als norge, dar verd den bi mindr misdenk (suspicion) en forurteil gegn du sprak in england or doichland, als ein fer-

siek (endeavor) zu englishir (anglicise) doich, or zu doichir (germanize) english. it verd betrakt'is mor als ein vish zu erhold ein unpartish gud ferein sprak fyr al tutonrs.

mi hab trusheinli makn mang fails, but dis kan autkast'is in du zukomi sprak samraat.

hierzufor hab mi shreibn no dikts (poems) in dis sprak, als dat kan alteim skreib'is in evri tung, nak it be ful lernnen. mi vil dok nedskreib ein par klein dikts als ein begin, aldo mi hab kein ybu als diktr.

du tutonish sprak.

ken dau ein klang mor rein,
 klang fon di brav tutons,
 als de sich al ferein
 mit sein mang gud einjons.

ken dau ein mor shien sprak,
 du sprak ov vio land,
 als mit klangful singing,
 it gevin mild orhand.

ken dau ein veg mor strait,
 du veg ov vio tung,
 als it durkgo al londs,
 zu uplys old en jung.

ken dau ein mor gud sprak
 di menshems zu behag,
 als it vandr or meer
 mit somting gud zu sag.



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je mindr regls, biegun en grund vorts, je mor snel verd di niedvendi regls en vorts laer'is in al londs, en je mor verd du sprak lov'is at hom, fyrdat dies regls en grund vorts verd mor oft hier'is en sie'is. di vorts verd mor lov'is fyr de bruk'is mor oft, dan vo dar bi mang fremd, arbitrar vorts zu abvend du bruk ov di vel kenen grund vorts. denking verd bi mor leit, je mor ekonomish, regli en self-klar du sprak bi.

saksoni english.

ebn if di doichrs, ostreichrs, sveisrs, hollandrs, danmarkrs svergers en norgers soln ferein sich alein, mitaut di english spieki folks, verdn it dok bi gud en klevr zu intak saksoni english, fyr zu mak du tutonish ferein sprak mor leit zu lern in di gros english spieki londs, in deo hei skuuls en bei deo see mans. je mor dis ferein sprak denk um du bekvemu ov di english spieki folk, je mor makt en autspred verd du sprak erhold in handl, diplomatu veisenu en shrift shat.

if so much als duli (practical) intak'is fon english, den kan di english spieki folk mor lait infyr it in sein folk skuul durk du befornamen *erd* beskreibl studiru.

it verdn bi gud fyr du zukami ferein sprak, if di english spieki folk bin inbidn zu help entwinkl dis sprak, ebn if de viln nit fersprek (promise) zu infyr it in di folk skuuls. it verdn mak de mor viln zu infyr it mor lait, if de bin inbidn zu help di fest landi tutonrs, en it verdn den mak de mindr viln mor lait, zu ferein sich mit di romani spraks.

dis tutonish sprak.

mi tro dat dis sprak, als hier forslagn (proposed) kanen leit bekom ein velt sprak, if nur di fest landi uropash tutonrs viln infyr it, als sein oon lands'on tung. it verdn ferein doichland, ostreich, sveis en holland an du ein seid, en ferein danmark, sverge, norge en eisland an du andr seid, en al verdn hab du sami sprak.

it verdn spiek'is fon nord kap zu du adriati beit, en fon donau zu du atlanti meer bei di most uplysn folk an du ganz erd bal. dis sprak hab ok so much fon saksoni english sprak laer, sats bau en vorts, dat di english spieki folk kanen nit erhold ein velt sprak mor gud fyr de. if dis sprak bin eina (first) antakn bei du uropash fest landi tutonrs, verdn it sicherli studir'is in al english en amerikash hei skuuls, als de nau studir latin doich, fransi en espan-

iash, but it bi 10 teims mor leit fyr de zu lern.

ein filosofish sprak

mi hab ok laesn en studirn an du zuratlinu (adviceability) ov zu infyr ein ganz nu filosofish sprak, but mi hab long ago upgven dat als nit zuraatli. man must dok hab vorts en regls zu lern. it bi seri sver zu sambau ein ganz nu sprak. alit verdn bi nu en unbekant it verdn nit bi entviklu, but unvaltu. mi tru dat mit ito mang fein en klein urshels (distinctions), it verdn bi mor sver zu lern en infyr dan du einfak, laut tru en self klar tutonish vich bi ok seri filosofish mit sein ekonomis en algemeen regls, samsetus en abliedus. m bi ganz oversoign (convinced) dat no mor leit einfak en self klar sprak kan mak'is, dan di tutonish ferein sprak, vich verdn bi so leit zu ferstand fon du begin. ein filosofish sprak verdn hab no hom. no folk verd lov it, or fie stolt ov it. alit verdn bi nu en unpryfn—nu eksperiment.

filosofi by systemirn denking. herbert spence hab in sein "ethic" beveisn in hedit 2 undr di till "du handlu entviklu" (the evolution o conduct) dat, je mor hei en entvikln du handlu *bi*, je mor regli en berekenbar bi it, en je mo



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ish sprak mor leit, kanen nu (vi) infyr li romani artikls *lo, la, le, li* fyr nuo (vio), “do, da du, di” en li romani fyrvorts en ein fju bindvorts; als; “*mi, tu, il, el, id, nu, vu, lu*” fyr nuo—“*mi, dau, hi, shi, it, vi, ju, de.*” en osi (also, ok) *ki, ku, ka, ke, se*, fyr nuo (vio) “*hu, vich, vat, dat, sich,*” en “*et ma osi*” fyr nuo “en, but, ok.”

ven nu (vi) du dis, verd li romanrs osi (also), antak nuo help died vorts (auxilliary verbs) *bi bin, hab habn, verd, verdn vil viln sol, soln, must mustn* et li beivorts—*mor most, mindr minst, zu*, et osi antak nuo tal vorts “ein, to, tri, fier, fem, seks, syv, ot, ni, ti,” nsf; fyr dat dies tal vorts bil li most neutral kort et bekvem in le velt. lu (de) oot (ought) den osi zu antak le tutonish sprak laer (grammar) et sats bau (syntax) et nuo samset system; als, *fer via* fyr “eirn veg”) (iron road, rail road) *patr ter* fyr “fadr land.”

nu soln nit infyr li befor ervaenen (mentioned) romani vorts, autn (except) nu veis ke, (dat) lu (de) viln osi antak lu sami vorts in seo (sein) romani ferein sprak. if lu viln nit antak li beforsagn romani vorts, kanen nu gerad so vel beihold (retain) nuo oon tutonish vorts, 'ku (vich) bi so gud en klar, als li romani.

until li romanrs, or latini gelfolks hab ein sprak

rein, must nu bruk nuo oon vorts als befor. i bruk dies romani vorts nier blos (only) zu 10, ho li nabor samilis, li tutonrs et romanrs, anen miet einandr an ein fju points leit zu lern, itaut zu miks le virkli vort shat.

li artikls, fyrvorts, tal vorts ets sprak laeri (grammar) endls, bi so fju vorts et endls, ke (lat), man kan leit tak lu (de) fon ein andr nabor folk, zu help lu et nuself. fyrvorts et tal vorts bi so fju, et hab so fju samsetls et abliedls, e, lu hab seri litl zu du mit le haupt vort shat. let nu skreib *le lord'on bied* (the lord's prayer):—1) rein tutonish. 2) mit romani artikls et fyrvorts. 3) in romani mit tutonish sprak laer, sats bau et help died vorts:—

I

nuo fadr, hu bi in himl; holirn bi dau nam; tuo reich kom; dauo vil bi dun an erd, als in himl; giv vi dis dag vio dagli bred; en fergiv vio shuld, als vi fergiv vio shuldrs; en lied nit inzu fersieku, but befrie vi fon ievl. (mataeus 6, 9-13)

2

nuo fadr, ki bi in himl; holirn bi tuo nam; tuo reich kom; two vil bi dun an erd, als in himl; v nu dis dag nuo dagli bred; et fergiv nu nuo

shuld, als nu fergiv nuo shuldrs; et lied nu nit inzu fersieku, ma befrie nu fon ievl.

3

nuo padr, ki bi in siel; sanktirn bi tuo nom; tuo regnu ven; tuo vol bi fasn sur ter; kom in siel; don nu hoy nuo diali pan; et pardon nu nuo debits, kom nu pardon nuo debtors; et induk nu non in tentu, ma delivr nu de mal.

mi vil nau bakvend zu du dier rein tutonish, vich verd bi mor leit fyr vio folk zu infyr in di folk skuuls. so long als di romanrs hab kein tviengfolki sprak geselu, kan de nit taush (trade) vorts mit vi. if de ferein sich nit, verd de dok bi underlegn in du sprak kamp gegn di fereinen tutonrs. mitaut autseidi fereininu (DIFFICULTIES) ENUF MIT VIO OON FERININU (URNIFICABEKOM DU ANERKENEN VELT SPRAK. SO LONG ALS VI VEIS NIT VAT DI ROMANRS VERD DU, HAB VI SVERINUS (DIFFICULTIES) ENUF MIT VIO OON FERININU (UMFICATION).

mi bi, dok sichr dat, ven vi ferein vio spraks, verd di romanrs du du sami, fyr nit zu kast'is inzu du shaid en betrakt'is als unregli en elendi (miserable) tungs in fergleik (comparison).

if di tutonrs ferein sich, verd di romanrs ok *ferein sich* en pryf zu dra (draw) rusia en asia



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HOLY BIBLE

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rais (race) en sprak samili verdn dok hab sein oon haupt vort shat.

mi tro dat du totia (20th) jaarhundr verd durkfeit ein gros sprak kamp. china en japan verd ferein sich an ein sprak mit romani buk stafs (letters).

ven di romanrs ferein an ein sprak en antak di rusiash fyrvorts en tal vorts, den kan di tutonrs ok du dat, if de vil, durk sein fest setn sprak gerikt ov 5 mitglieds. du sprak kan gudir'is fyr evr durk du sprak gerikt, ven it nied'is.

fyr zu mak vio belovn tutonish ferein sprak mor rein, rich, einarti en durksikti, kan vi oft beihold ein teil fon du fremd vord fyr urshel (distinction) en berichu (enrichment); als—

autra, extra	tonio, accordion
tono, piano	tonar, getar
tonel, orgel	samgog, synagogue
kirkel, tempel	samod, synod
anar, altar	sameg, college
plantari, seminary	samili, famili
parliament, spiekament	erson, person

in andr fals kan man bruk samsetus or abliedus; als—

gefolk, nation	denk set, theory
gebring, nature	laer set, doctrine
gebi, existence	ordnel, ordinance
sn laer, philosophy	denk laer, logic

penig vesn, finance	oberlaerer, professor
krieg vesn, military	oberskuul, university

ein sprak trust.

(a language trust.)

it ershein dat, noting an ein gros metr staf, kan autfyr'is (be performed), mitaut ein trust geselu, or inkorperu; dat bi, an ein gros arti samvirku, ven du regiru self vil nit du it.

ein sprak trust bi ein ov di most niedn geselus, fyrdat di gemein folk denk zu litl an vat bi gud fyr de, dat de neid gros en velduend liedrs mit fern sikt (telesis).

frag—ho verd di kapitalistes bakget sein penig mit zins?

ansr—bein zu erhold (obtain) fon al tutonish regirus ein dryk reit (copy right) ovr al buks, teimus (journals), ertelus, storis or styks skreibn in di teimus,—dagli, vokli or montli in al tutonish londs fyr 50 jaars. kein gros kapital verd bi niedvendi. 100,000 dolrs zu begin mit, verd mogbi bi enuf. let vi rekn an dis korperu or trust.

dis privat tviengefolki korperu (corporation) must naturli bi mor ekonomish, dan di regirus'on samraat.

insted ov 30 mitglieds kan de alonget mit 5 ein fon di fereinen staats, ein fon england, ein

fon doichland, ein fon ostreich en ein fon skandinavia holand en sveis sam. de kanen betal gud gelernen sprakistes 3000 dolrs fyr ein jaar'on arbeit, zu ferein sich an du sprak laer en 20,000 vorts. dis verdn bi 15,000 dolrs. di autspends (expense) fyr zu korperir en erhold dryk reit fyr dis sprak verdn moghaps (perhaps) bi 5,000 dolrs.

du korperu must ok hab forsitr (president), skriver (secretary), shat holder (treasurer) en erlenkrs (directors), hu must betal'is. It must ok hab reisend (traveling) fortrags (lecturers), zu spiek zu du folk en beveg de zu bild klases en kauf buks fon dis korperu at ein gud preis. kein outra dryk mashineri verdn bi niedvendi, fyr de kanen benyt andr geselus'on drykeri, als gros forlegrs (publishers) nau du.

dis geselu (association) verdn hab du gud vil ov di forsheli regirus en folks. it verdn nit nedryk (oppress) eni ein. it verdn mak somting nu (new) en okauf it.

it kanen bied do forsitr, king, keisr or da kinga ov iech tutonish lond zu bi so keind als zu autnam (appoint) ein sprakist zu representir du lond in haag, holand in ein sprak samraat. ven dos hei mans viln nit du dat, kanen du geselu *anvend* sich zu di most gros oberskuuls in iech



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shaers in dis tviengfolki tutonish sprak korperu, fyr zu help ein gud menshli inriktu (institution). mi kan fersprek, (promise) zu tak shaers fyr 1,000 dolrs.

nak dis korperu hab makn ein gud sprak, vick di tutonish gefolks verdn suun vish zu infyr, dan verdn di forsheli regirus eider bevil (grant) ein zuleg zu dis korperu or trust, or de verdn kauf du "dryk reit" fon it, if du trust vil okauf. mang einjons (millions) dolrs kan mak'is aut ov ein tutonish sprak trust.

INDEX.

Elias Molee	-	Frontispiece	
Introductor	- - -	- -	3

PART I

The First Bird's Eye View	-		27
Must be a Living Tongue	-		34
To Abandon Capital Letters	-		51
Why Unite One Race Only?			56
Better for Foreigners	-		64
The Race Feeling	-		68
Technical Obstacles	-		69
Affixes	- -		70
Self-Compounding			72
Nine Abbreviations	- -		76
the tutonic language conference	-		82
appendix to the geography	-	-	89
simplifying english	-		90
regular english grammar	-	-	92
bright examples	-		99
is the old language bad?		-	101
a prophesy	- - -		104

PART II

spelling	-	-	107
tutonish	- -	-	109
the first ten words	-	-	110
the second ten words	-		111
the first words	-	-	111
the day names	-		112
the month names	- - -	-	112
the scandinavian and dutch words			113

INDEX.

doich vorts - . -	- 116
som nu makn vorts -	123
tutonish sprak laer -	- 130
kort storis -	154
lukas, hedl a-e	- 154
do losn son	155
du lord'on bied -	- 157
do geheimitful fremdr -	159
artikal I - -	- 160
sprak laeri (grammatical)	160
predikat, e subject -	- 163
vort kortu -	164
anhangl (appendix -	- 165
di fereinen staats en doichland	169
folk klasis - - -	- 186
gros spraks en klein regirus -	186
person autgleiku - -	. 190
du utonish sprak	192
leit lern baru	- 193
saksoni english -	194
dis tutonish sprak -	. 195
lin filosofish sprak -	196
regiru help - -	. 197
le romani ferein spark -	197
ein sprak trust -	. 203

۱۱۶

۱۱۶