

Why *Urantia*?

Because *Earth* is etymologically wrong.

From Latin and Greek etymologia: “analysis of a word to find its true origin.”

- *etymon*: “true sense, original meaning”
- *-logia*: “study of, a speaking of”

Overview

- Coined words: A tree in the forest of clues.
- The Andonic tongue: Everyone's heritage.
- Etymologies are like translations and music.
- Etymologies and outreach.
- Urantia-Earth and Paradise-Havona-Heaven
- Orders and groups.
- More fun as time allows.

The revelators drop clues for curious minds:

- 1) Verification of history inspires proactive and reactive efforts.
- 2) Evolving comparisons to physics, chemistry, and astronomy.
- 3) Bible quotes and Biblical references, plus other quotes.
- 4) The human sources creates a field of study.
- 5) Coined words have obvious etymological roots.

Our Andonic tongue.

(63:4.6) Before the extensive dispersion of the Andonic clans a well-developed language had evolved from their early efforts to intercommunicate. . . . And this language became the word of Urantia, the tongue of the early human family, until the later appearance of the colored races.

(74:2.2) The tongue of Eden was an Andonic dialect as spoken by Amadon. Van and Amadon had markedly improved this language by creating a new alphabet of twenty-four letters, and they had hoped to see it become the tongue of Urantia as the Edenic culture would spread throughout the world. Adam and Eve had fully mastered this human dialect before they departed from Jerusem so that this son of Andon heard the exalted ruler of his world address him in his own tongue.

The whispers of our Andonic tongue.

(78:5.3) The civilization of Turkestan was constantly being revived and refreshed by the newcomers from Mesopotamia, especially by the later Andite cavalrymen. The so-called Aryan mother tongue was in process of formation in the highlands of Turkestan; it was a blend of the Andonic dialect of that region with the language of the Adamsonites and later Andites. Many modern languages are derived from this early speech of these central Asian tribes who conquered Europe, India, and the upper stretches of the Mesopotamian plains. This ancient language gave the Occidental tongues all of that similarity which is called Aryan.

Webster's 1913 Dictionary

Ar"yan (är"yan or ăr"ĭ*an), *n.* [Skr. *ārya* excellent, honorable; akin to the name of the country *Iran*, and perh. to *Erin, Ireland*, and the early name of this people, at least in Asia.]

1. One of a primitive people supposed to have lived in prehistoric times, in Central Asia, east of the Caspian Sea, and north of the Hindoo Koosh and Paropamisan Mountains, and to have been the stock from which sprang the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic, and other races; one of that ethnological division of mankind called also Indo-European or Indo-Germanic.

2. The language of the original Aryans. [Written also *Arian*.]

Ar"yan (är"yan or ăr"ĭ*an), *a.* Of or pertaining to the people called Aryans; Indo-European; Indo-Germanic; as, the *Aryan* stock, the *Aryan* languages.

The hope of our Andonic tongue.

(52:3.10) The post-Adamic epoch is the dispensation of internationalism. With the near completion of the task of race blending, nationalism wanes, and the brotherhood of man really begins to materialize. Representative government begins to take the place of the monarchial or paternal form of rulership. The educational system becomes world-wide, and gradually the languages of the races give way to the tongue of the violet people. Universal peace and co-operation are seldom attained until the races are fairly well blended, and until they speak a common language.

Etymologies are like translations and music.

1. They require going beyond our first language.
2. They involve subjective interpretations of facts.
3. They provide creative options beyond interpretation.

Etymological creativity and subjectivity in action:

Sangik: The genetics that make all of humanity bleed red (*Sang*), now blooms with a diverse arrangement of life-enhancing possibilities (*ik*).

sanguine (adj.): “blood-red,” late 14c. (late 12c. as a surname), from Old French *sanguin* (fem. *sanguine*), from Latin *sanguineus* “of blood,” also “bloody, bloodthirsty,” from *sanguis* (genitive *sanguinis*) “blood” (see *sanguinary*). Meaning “**cheerful, hopeful, confident**” first attested c. 1500, because these qualities were thought in old medicine to spring from an excess of blood as **one of the four humors**. Also in Middle English as a noun, “type of red cloth” (early 14c.).

ikebana (n.): **Japanese art of formal flower arrangement**, 1901, from Japanese *ikeru* “**to keep alive, arrange**” + *hana* “flower.”

-ic: Middle English *-ik*, *-ick*, word-forming element making adjectives, “having to do with, having the nature of, being, made of, caused by, similar to,” from French *-ique* and directly from Latin *-icus* or from cognate Greek *-ikos* “in the manner of; pertaining to.” From PIE adjective suffix *-(i)ko*, which also yielded Slavic *-isku*, adjectival suffix indicating origin, the source of the *-sky* (Russian *-skii*) in many surnames. **In chemistry, indicating a higher valence than names in *-ous* (first in benzoic, 1791).**

Etymology = An outreach opportunity

- Is the title also intended as guidance for outreach?
- The title of the book as a conversation starter.
- How can we improve our outreach skills by evolving our appreciation for etymological education? Do we set a good example from the start?

Urantia vs. Earth

What is the intended purpose?

(0:0.2) It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm. But our mandate admonishes us to make every effort to convey our meanings by using the word symbols of the English tongue. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.

(18:4.3) These triune rulers of the major sectors are peculiarly perfect in the mastery of administrative details, hence their name—*Perfections* of Days. In recording the names of these beings of the spiritual world, we are confronted with the problem of translating into your tongue, and very often it is exceedingly difficult to render a satisfactory translation. We dislike to use arbitrary designations which would be meaningless to you; hence we often find it difficult to choose a suitable name, one which will be clear to you and at the same time be somewhat representative of the original.

Urantia vs. Earth

Is Urantia an exception to this rule or are we failing to grasp why Earth does not even partially get to what the revelators wish to convey?

Earth (n.): Middle English erthe, from Old English eorþe "ground, soil, dirt, dry land; country, district," also used (along with middangeard) for "the (material) world, the abode of man" (as opposed to the heavens or the underworld), from Proto-Germanic *ertho (source also of Old Frisian erthe "earth," Old Saxon ertha, Old Norse jörð, Middle Dutch eerde, Dutch aarde, Old High German erda, German Erde, Gothic airþa), perhaps from an extended form of PIE root *er- (2) "earth, ground."

There are two good reasons why Earth is not even partially able to convey expanded cosmic consciousness and enhanced spiritual perception:

- 1) Existentially and eternally, there is no underworld. That is a wrong idea.
- 2) The name of our world is not DIRT!

Urantia vs. Earth

Urantia: Known in the heavens as (*Uran*) the “World of the Cross” (*t, ia*).

ur: Prefix meaning “original, earliest, primitive,” from German *ur-* “out of, original,” from Proto-Germanic *uz-* “out,” from PIE *ud-* “up, out.”

Uranus: First planet discovered that was not known in ancient times, named for the god of Heaven, husband of Gaia, the Earth, from Latin *Uranus*, from Greek *Ouranos* literally “heaven, the sky;” in Greek cosmology, the god who personifies the heavens, father of the titans.

uranian: *Urania* “Heavenly” (Greek *Ourania*) being an epithet of *Aphrodite* as born of *Uranus* and also as distinguished from the vulgar *Venus* of commonplace lust.

T symbolizes the cross. (188:4.1) It is a fact that *Urantia* has become known among other neighboring inhabited planets as the “World of the Cross.”

ia: Word-forming element in names of countries, diseases, and flowers, from Latin and Greek. *-ia*, noun ending, in Greek especially used in forming abstract nouns (typically of feminine gender).

Urantia vs. Earth

The phrase “world of the cross” appears four times. Note that between quotation marks and capitalization issues, it is never used the same way twice. Why?

(20:6.6) ... The extraordinary and unusually cruel experience through which Jesus of Nazareth passed has caused Urantia to become locally known as **“the world of the cross.”** ...

(57:8.6) ... Then began the administrative recognition of the small and insignificant sphere which was destined to be the planet whereon Michael would subsequently engage in the stupendous undertaking of mortal bestowal, would participate in those experiences which have since caused Urantia to become locally known as **the “world of the cross.”**

(119:8.8) ... And your record tells the truth when it says that this same Jesus has promised sometime to return to the world of his terminal bestowal, **the World of the Cross.**

(188:4.1) ... It is a fact that Urantia has become known among other neighboring inhabited planets as **the “World of the Cross.”**

Heaven vs. Havona

How is *Heaven* used by the revelators?

(3:1.2) ... He is "the fullness of him who fills all and in all," and "who works all in all," and further, the concept of his personality is such that "the heaven (universe) and heaven of heavens (universe of universes) cannot contain him." It is literally true that God is all and in all. But even that is not all of God.

(15:7.5) ... As the term heaven has been used on Urantia, it has sometimes meant these seven mansion worlds, the first mansion world being denominated the first heaven, and so on to the seventh.

(48:6.23) You should consider the statement about "heaven" and the "heaven of heavens." The heaven conceived by most of your prophets was the first of the mansion worlds of the local system. ... Some of your wise men saw the vision of the greater heaven, "the heaven of heavens," of which the sevenfold mansion world experience was but the first; the second being Jerusem; the third, Edentia and its satellites; the fourth, Salvington and the surrounding educational spheres; the fifth, Uversa; the sixth, Havona; and the seventh, Paradise.

(181:1.2) "When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens. ..."

Heaven vs. Havona

(39:5.5) 3. The Souls of Peace. ... Although these angels were largely thwarted in their early efforts on Urantia, Vevona, chief of the souls of peace in Adam's day, was left on Urantia and is now attached to the staff of the resident governor general. And it was this same Vevona who, when Michael was born, heralded to the worlds, as the leader of the angelic host, "Glory to God in Havona and on earth peace and good will among men."

Heaven vs. Havona

Vevona: This living outpost of peace (*Ve*), who is consecrated in God's service (*vo*), is the salt of heaven on earth (*na*).

vedette (n.): “mounted sentinel placed in advance of an outpost,” from Latin *videre* “to see” or else from Latin *vigil* “watchful, awake,” from PIE root **weg-* “to be strong, be lively.”

votary (n.): one consecrated by a vow,” from Latin *votum* “a promise to a god; that which is promised” (see *vow* (n.)) + *-ary*. Originally “a monk or nun,” general sense of “ardent devotee of some aim or pursuit” is from 1591 (in Shakespeare, originally in reference to love). Related: *Votares*.

Na: chemical symbol for sodium, from Latin *natrium*.

Heaven vs. Havona

(140:4.1) The so-called "Sermon on the Mount" is not the gospel of Jesus. It does contain much helpful instruction, but it was Jesus' ordination charge to the twelve apostles. It was the Master's personal commission to those who were to go on preaching the gospel and aspiring to represent him in the world of men even as he was so eloquently and perfectly representative of his Father.

(140:4.3) In Jesus' time salt was precious. It was even used for money. The modern word "salary" is derived from salt. Salt not only flavors food, but it is also a preservative. It makes other things more tasty, and thus it serves by being spent.

Heaven vs. Havona

Havona: The archetypal pattern and geographical location (*Ha*), where everyone is consecrated and devoted to serve God (*vo*) as the salt of heaven on earth (*na*).

ha: Abbreviation of English hectare: a unit of surface area (symbol ha) equal to 100 ares (that is, 10,000 square metres, one hundredth of a square kilometre, or approximately 2.5 acres), used for measuring the areas of geographical features such as land and bodies of water.

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Heaven vs. Havona

Paradise: from Greek *paradeisos*

1. (chiefly religion) The place where sanctified souls are believed to live after death.
2. (Abrahamic religions) The Garden of Eden. Where Adam and Eve first lived after being created.

Closest system neighbors

(41:2.1) ... Satania is one of one hundred local systems which make up the administrative organization of the constellation of Norlatiadek, having as immediate neighbors the systems of Sandmatia, Assuntia, Porogia, Sortoria, Rantulia, and Glantonia. The Norlatiadek systems differ in many respects, but all are evolutionary and progressive, very much like Satania.

Why are they listed this way? Do the etymologies provide any clues?

Closest system neighbors

Sandmatia: The rough edges get sanded down (*Sand*), as the process of maturing perfects the time-tested souls (*mat*) of this system (*ia*).

Assuntia: All aglow (*As*) is how they roll (*sunt*) in this system (*ia*).

Porogia: Drinking the cup (*Po*) of solemn supplication defines the culture (*rog*) of this system (*ia*).

Sortoria: There is a collective destiny for (*Sort*) what originates (*or*) in this system (*ia*).

Rantulia: The leadership of God's inner guidance (*Rant*), being the ultimate religious experience, defines the culture (*ul*) in this system (*ia*).

Glantonia: The way a tiny acorn does not fall far from the tree and then grows into being a mighty oak (*Glan*) sets the tone (*ton*) in this system (*ia*).

Favorites

Serapatatia: (75:2.4) Eve had most scrupulously carried out these instructions for more than one hundred years, and it did not occur to her that any danger would attach to the increasingly private and confidential visits she was enjoying with a certain Nodite leader named Serapatatia.

He (*S*) has a “Que sera sera” attitude (*Sera*) regarding fatherhood (*pat*) when one visits his (*at*) territory (*ia*).

Cano: He paddles his own canoe (*Cano*).

Canoe: “light boat propelled by hand-held paddle or paddles,” 1550s, originally in a West Indian context, from Spanish *canoa*, a word used by Columbus, from Arawakan (Haiti) *canaoua*. Extended to rough-made or dugout boats generally. Early variants in English included *cano*, *canow*, *canoa*, etc., before spelling settled down 18c. To *paddle one’s (own) canoe* “do for oneself make one’s way by one’s own exertions,” is from 1828, American English.

Harper’s New Monthly Magazine, May 1854: “THEY have a very expressive term at the West, in speaking of a man who would be the architect of his own fortune, that he must *paddle his own canoe*.”

Favorites

Tabamantia: (73:0.3) Tabamantia, sovereign supervisor of the series of decimal or experimental worlds, came to inspect the planet and, after his survey of racial progress, duly recommended that Urantia be granted Material Sons. In a little less than one hundred years from the time of this inspection, Adam and Eve, a Material Son and Daughter of the local system, arrived and began the difficult task of attempting to untangle the confused affairs of a planet retarded by rebellion and resting under the ban of spiritual isolation.

A tabulator (*Tab*) of the first order (*a*), who comprehensively evaluates future potentials like a prophet (*mant*) for the “world of the cross” (*T,ia*).

Favorites

Machiventa: He (*M*) is the leader of leaders (*Machi* for *machismo* and being a political machine), whose word breaks the sound barrier between worlds with unique authority (*mach, i*), and who is due to return with a world redeeming Madonna (*Ma*) where “X” marks the spot (*chi*), so they can lead the world into the veneration of our Father (*ven*) with soul-satisfying gratitude (*ta*).