

“Aletheia” the truth;
Truth is the unconcealment of being.
To reveal, to unveil what is hiding. In
unconcealment of the things, they
give themselves to us.
With unconcealment comes
concealment. This concealment is the
misconception/refusal towards art. Our
decision that we make towards the
unconcealment of the things, extends the world
ahead of us. Beauty in the work of art comes
forth in the unconcealment of the work of art.

ALETHEIA & THE UNFORGETTING OF LANGUAGE:
THE INTERNATIONAL RARE BOOKS LIBRARY OF NEW YORK





Everyone on earth spoke the same language. (In the beginning it was word, and the word was with God). As people migrated from the east, they settled in the land of Shinar. People there sought to make bricks and build a city and a tower with its top in the sky, to make a name for themselves, so that they not be scattered over the world. God came down to look at the city and tower, and remarked that as one people with one language, nothing that they sought would be out of their reach. God went down and confounded their speech, so that they could not understand each other, and scattered them over the face of the earth, and they stopped building the city. Thus the city was called Babel. The air around the tower though, makes whoever dwelled within it lose their memory. They breathed the air for ever and ever, and we were perpetually forgetful. Although to them nothing was lost, because they had no memory of what they once had.



Fragment of Arabic text from the left edge of the manuscript spread, showing parts of a page that has been partially torn or cut away.

البَابُ الْاَوَّلُ
الْقَوْلُ
 انقول ان اول ذن او ذون اول سنة نو كه حتى آدم ملعون
 اياق او ذره بود و غي و قند تمام در ذل و پندار
 بود كه يك قوت به و بود مخلصه و بعد از يكه و جومرد نيکه
 صورت و فلك بود كه و في الهه جميع الخلاق حسنه به
 دلالت ابد است كه قولاي فخته اوله ايدى و قلم
 با غايت به غوغا جى او بود حتى الصبح و قلم
 ايدى او بود موزى اول سنة و دلالت
 يدين گويد زيار قورتاق و كاه و مرد اول
 يدين و بعد از سوميك كتاب فرست
 يدين و بعد از سوميك كتاب فرست
 حضرت در كوريب يور شد كه حضرت
 عمرى قوتان مكن نام كتابه داخي يور شد كه قولاي
 قصه اولان كسكه تك نشنك انجه كيكه و اش تا ساين
 بر يوب ماحل قسبه قوي و حريم اولدو غنه دليلدان
 يعني صبورون او بود هر وجهه فخته تابع اولسینه
 دليلدان دوشن در دويك و يورا كو قولو اولوغك
 يار و سينه ك كلوب او يوشوب بلتسه برامر قغه مرد

Small inset image showing a fragment of Arabic text from an adjacent page, with red lines connecting it to the main text.



<p>在靈中... 後世... 武... 凡... 後... 凡... 後... 凡... 後... 凡...</p>	<p>後世... 武... 凡... 後... 凡... 後... 凡... 後... 凡...</p>	<p>武... 凡... 後... 凡... 後... 凡... 後... 凡...</p>
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Decorative header or page marker in Arabic script, featuring intricate calligraphy and floral motifs.

Fragment of Arabic text, possibly a title or a section header, with some decorative elements.

Fragment of Arabic text in a smaller, possibly handwritten or decorative font.

Fragment of English text overlaid on the manuscript background, containing phrases like 'such an emptiness', 'the thoughts of it', and 'later hopelessly'.

Fragment of English text overlaid on the manuscript background, continuing the themes of emptiness and thought.

Fragment of English text overlaid on the manuscript background, with phrases like 'being and way' and 'steped close to the'.

Fragment of English text overlaid on the manuscript background, including the phrase 'such a' and 'never close one'.

Fragment of Hebrew text from the right page of the manuscript spread.

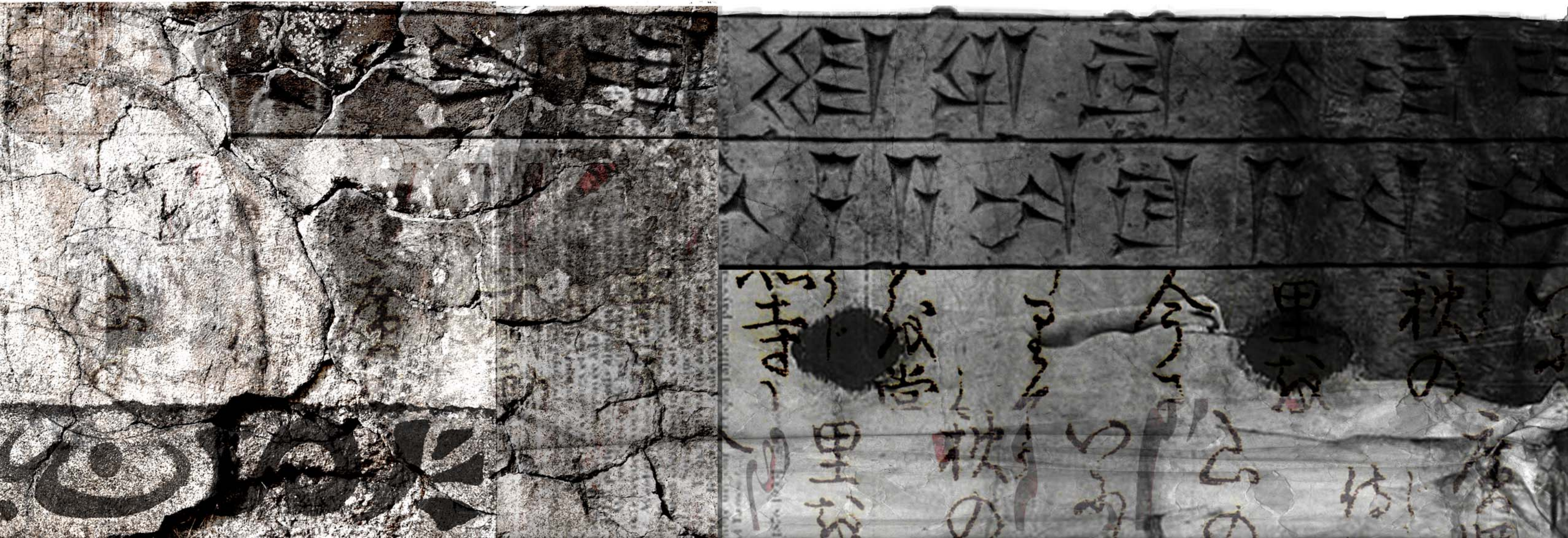


Small inset image showing a fragment of Arabic text from an adjacent page, with red lines connecting it to the main text.

As economic and cultural globalization and development continue to push forward, growing numbers of languages will become endangered and eventually, extinct.

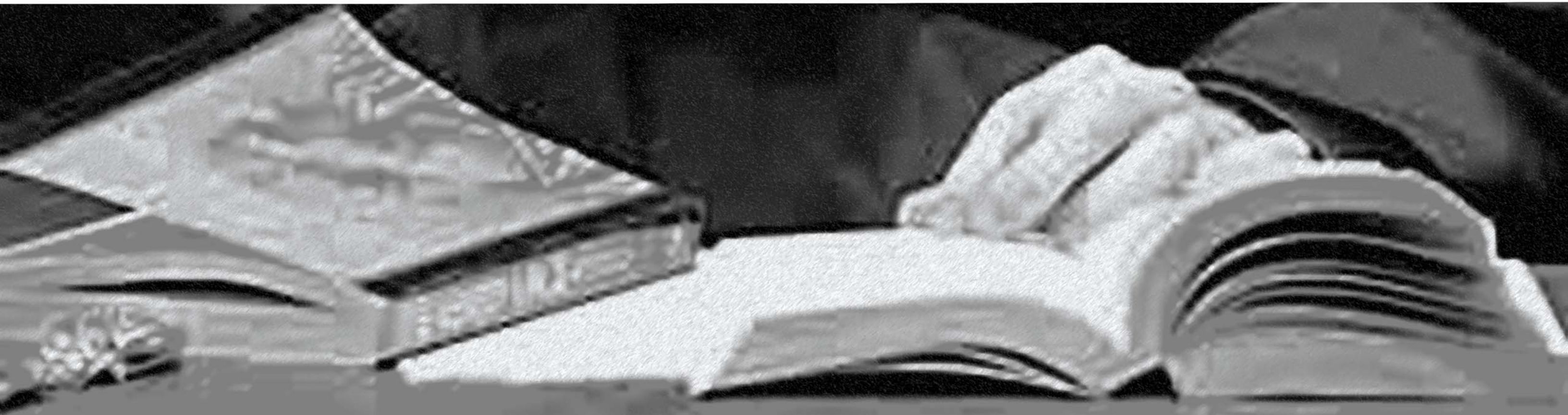
With increasing economic integration on national and regional scales, people find it easier to communicate and conduct business in the dominant languages.

It is believed that 90% of the 7,000 languages currently spoken in the world will have become extinct by 2050, as the world's language system has reached a crisis and is dramatically restructuring.



“The death of a language is not sudden, but gradual. On the whole for a language to die is to change into another. This change occurs over a long time, but once forgotten it can never be recalled”

Daniel Heller- Rozen - Echolalias : On the Forgetting of Languages



If architecture cannot-only remind us of these disappeared languages, but also triggers mental reconstruction for future generations, like a reminiscent of the traces through time. Cultural artefacts are still alive in many cultures, like a Palimpsest, indicating the layering of stories, fragments, and traces which will help to better understand the transformation and history of their origin. Narratives that have already begun to fade somewhat, but they are still noticeable.

Thus, perhaps architecture can be the narrator of the stories (some untold) that we once knew by highlighting the forgotten, In order for it to be absorbed in one's thoughts.



POLYMNIA, THE MUSE OF ELOQUENCE - SIMON VOUET



Margarete | 1981



märkische Heide

MARCH HEATH - 1974

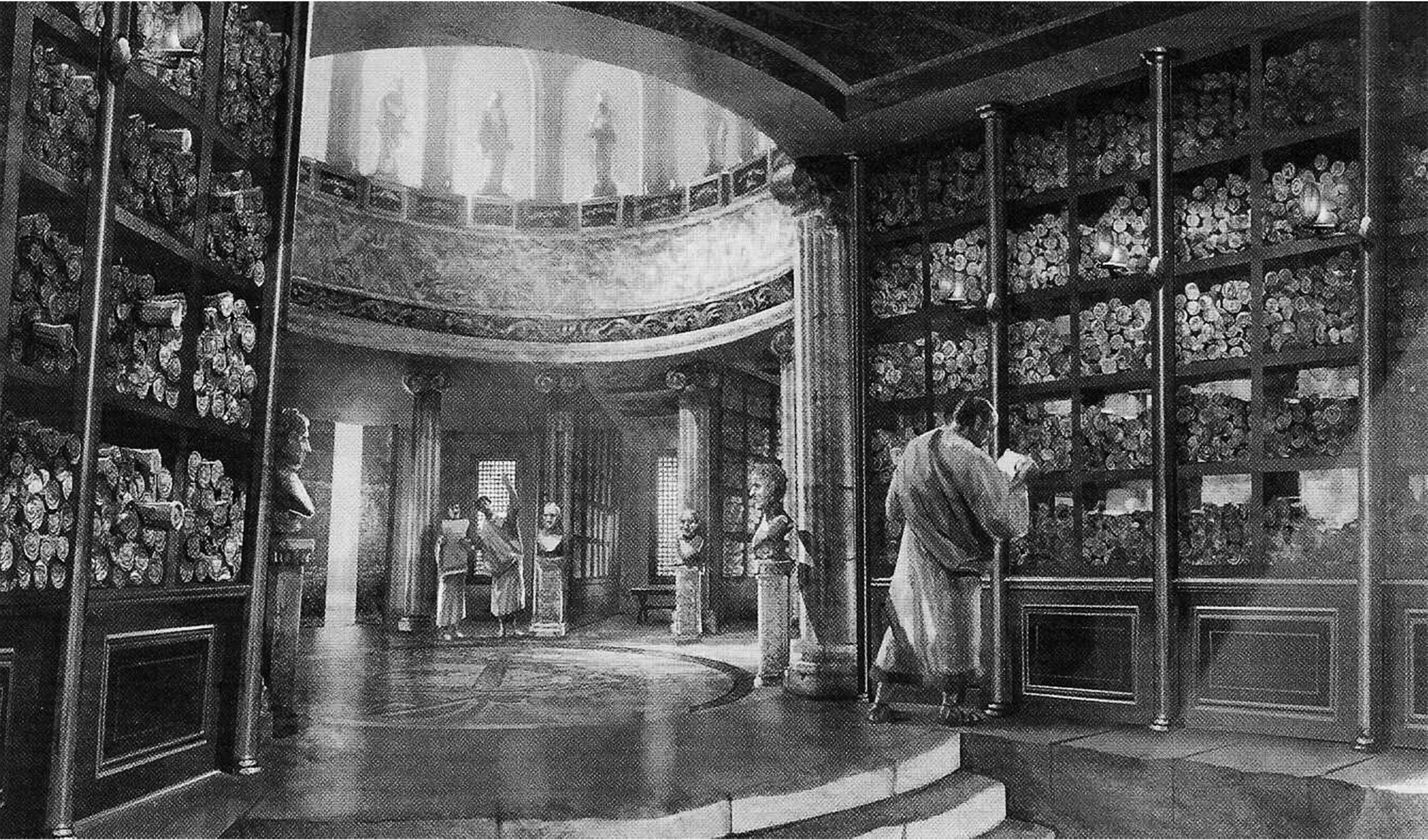
The role of forgetting in memory and history is to recognize that the absences it denotes stimulates the impulse to recollect, preserve, or archive. To allow the loss to be sensed.

Paul Ricoeur French philosopher





The Dance of the Muses at Mount Helicon by Bertel Thorvaldsen (1807)



The Royal Library of Alexandria in Egypt, was one of the largest and most significant libraries of the ancient world. With collections of works, lecture halls, meeting rooms, and gardens, the library was part of a larger research institution called the Museum of Alexandria, where many of the most famous thinkers of the ancient world studied, wrote, collated manuscripts, researched, lectured and theorized in their respective disciplines.



The Burning of the Library at Alexandria - Ambrose Dudley

"The scholar disappears. He is succeeded by the research man who is engaged in research projects. These, rather than the cultivation of erudition, lend to his work its atmosphere of incisiveness. The research man no longer needs a library at home. Moreover, he is constantly on the move. He negotiates at meetings and collects information at congresses. He contracts for commissions with publishers. The latter now determine along with him which books must be written."

Martin Heidegger - The Age of the World Picture



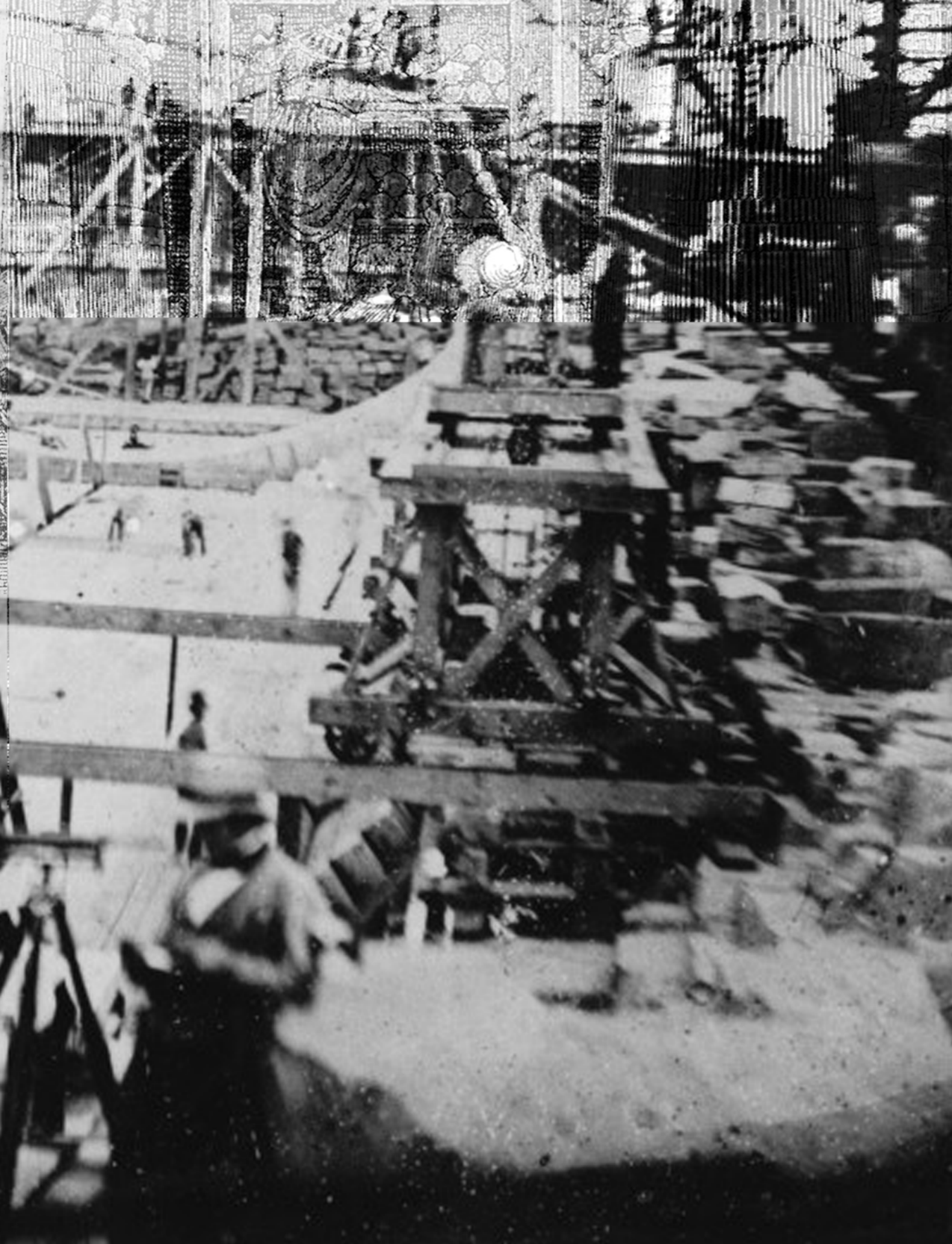
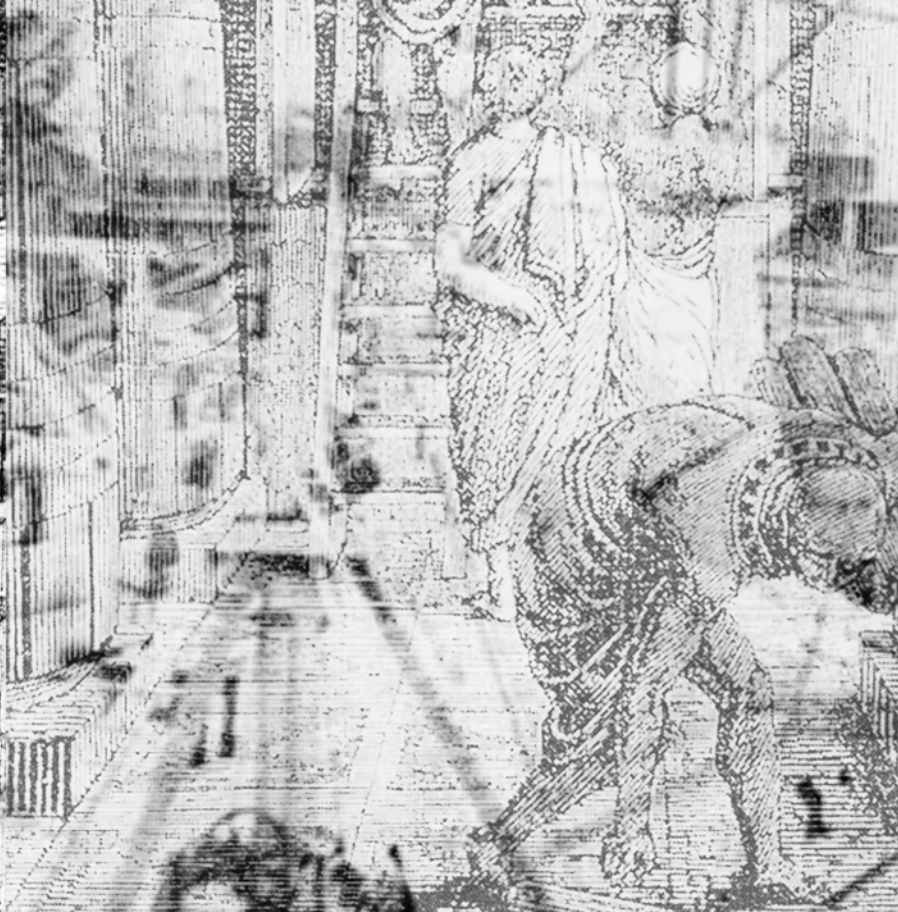
The new library is a monument,
as monuments foster the sense of common present and future.

James Young - Texture of Memory



The first place of communication; The prytaneion was a museum, a court of law, and the keeper of the flame of Hestia (a symbol of the life of the city), close the center of the polis near the agora (the communal space in ancient Greece).







New York

LINCOLN HARBOR

HELL'S KITCHEN

JACKSON HEIGHTS

ROCKY HILLS

MURRAY HILL

LONG ISLAND CITY

WOODSIDE

CROXTON

ROSE HILL
FLATIRON

SUNNYSIDE

ELMHURST

KIPS BAY

WATERSIDE PLAZA

BLISSVILLE

MARION

City

SOHO

ALPHABET CITY

GREENPOINT

TRIBECA

LINDEN HILL

BATTERY PARK CITY

DUMBO

BROOKLYN NAVY YARD

MARGY HOUSES

FRESH POND

FRESH POND JUNCTION

GLENDALE

Liberty Square

BROOKLYN NAVY YARD

FORT GREENE

BEDFORD-STUYVESANT

BROOKLYN MANOR

WOODHAVEN

GOWANUS

CYPRESS HILLS

OZONE PARK

RED HOOK

PARK SLOPE

EASTERN PARKWAY
CROWN HEIGHTS

EAST NEW YORK

SOUTH SLOPE

RUTLAND PLAZA





LITTLE ITALY

CHINATOWN

LOWER EAST SIDE

WILLIAMSBURG

DUMBO

BROOKLYN NAVY YARD

DOWNTOWN BROOKLYN

River Park

MANHATTAN BRIDGE

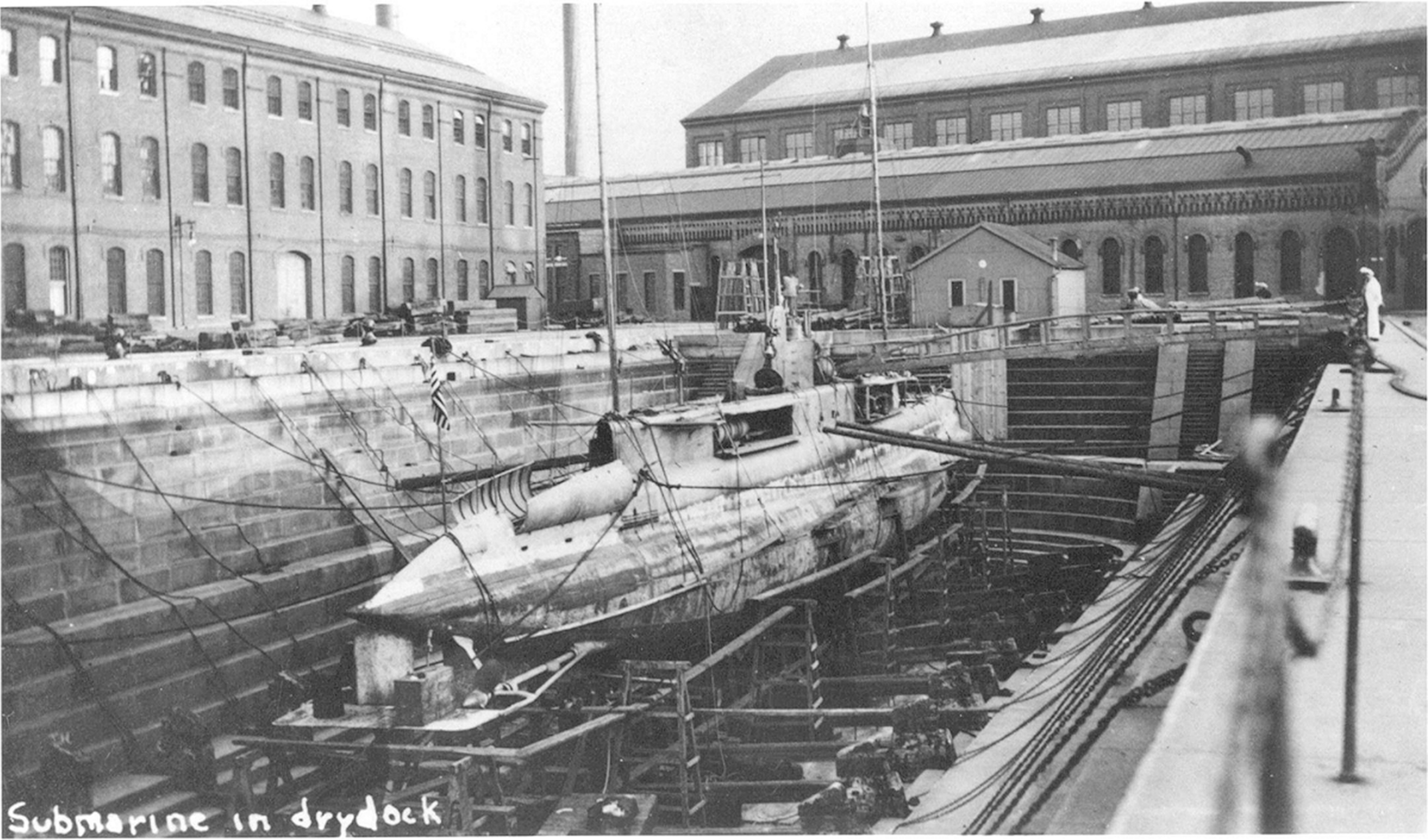
Brooklyn Park

Commodore Park

Park Ave



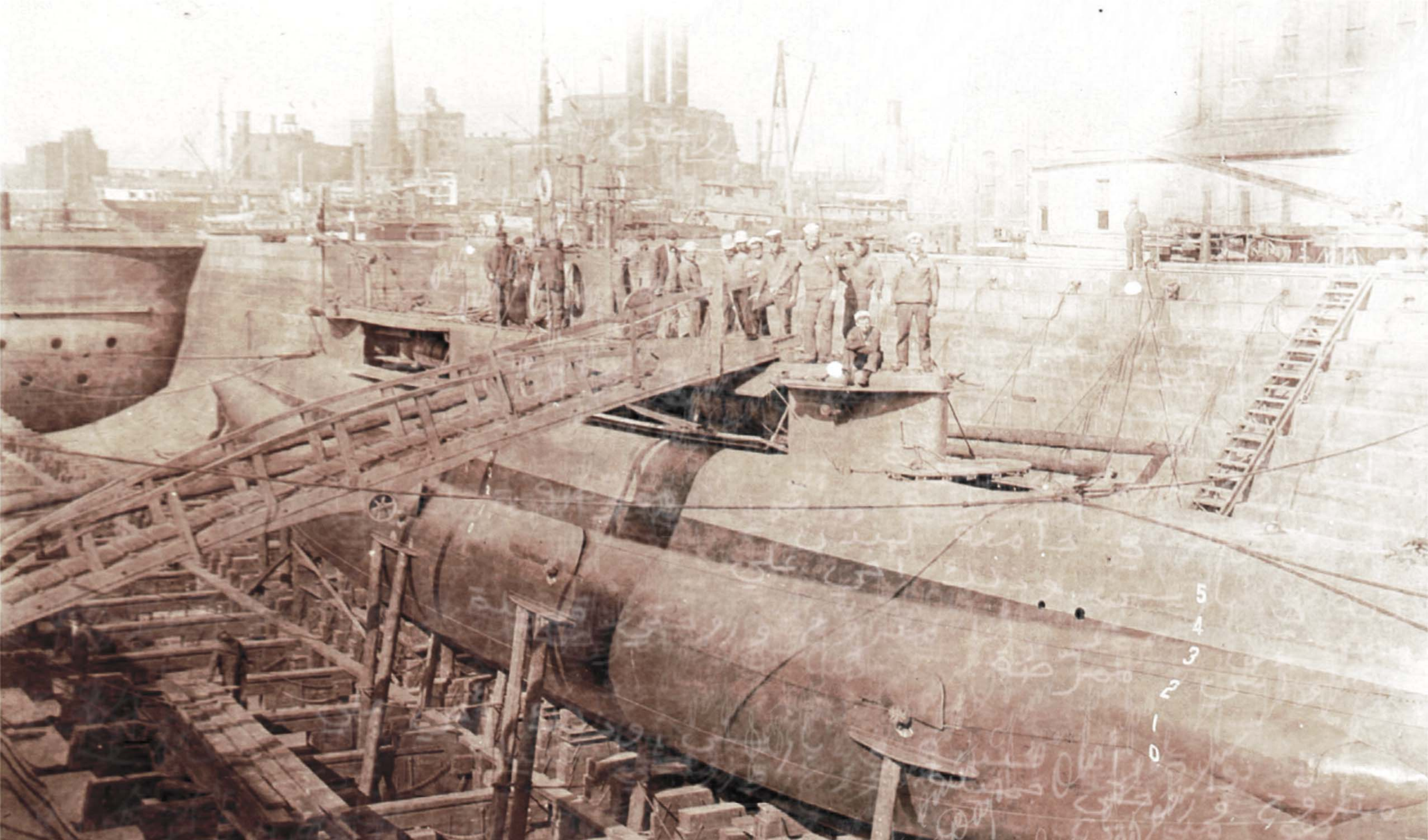




Submarine in drydock















Handwritten text in the top left corner, possibly a date or location note.

Handwritten text in the top right corner, possibly a name or title.

WetLife

REDACTED

REDACTED

REDACTED

REDACTED

REDACTED

REDACTED

REDACTED

REDACTED

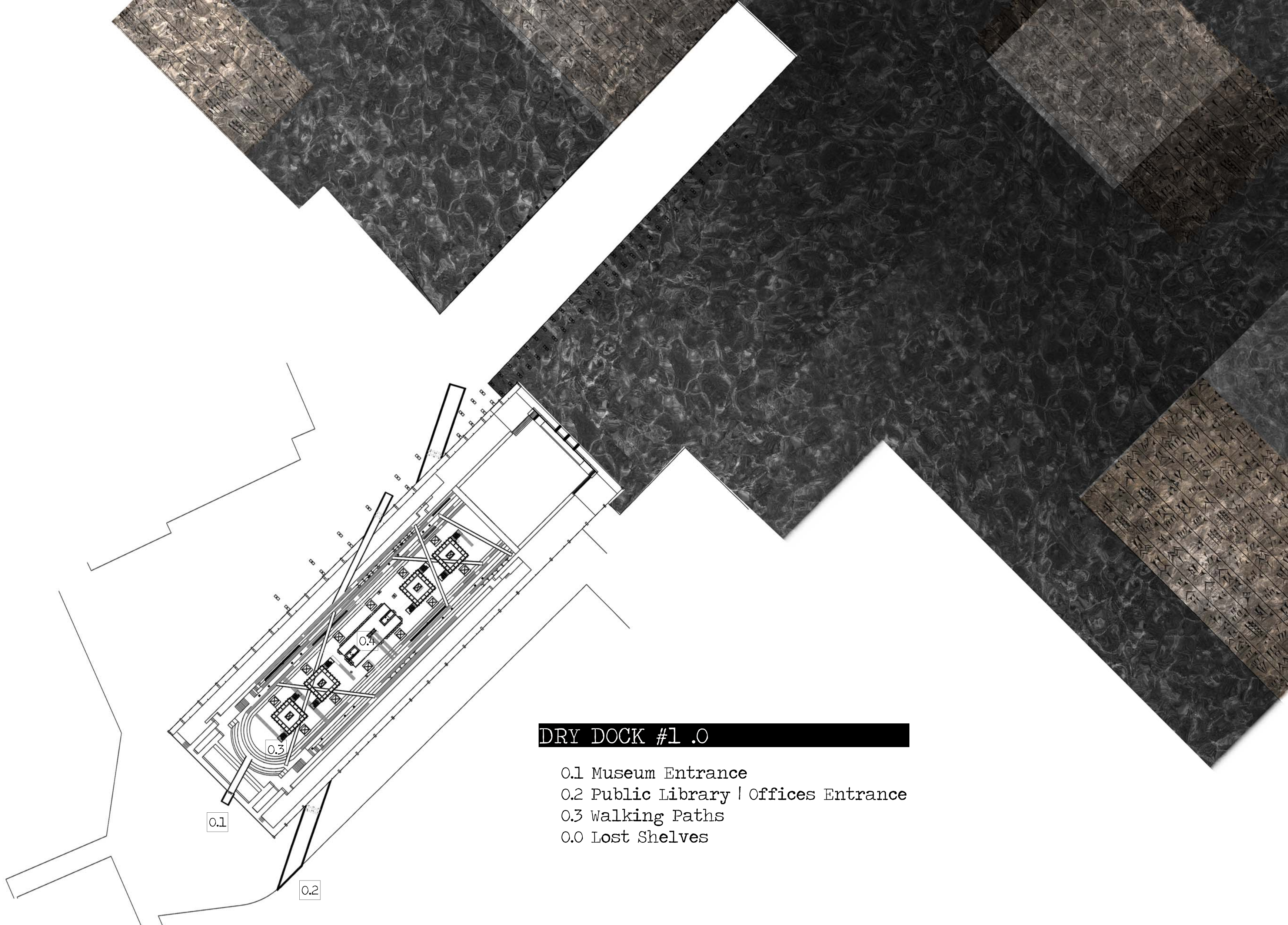
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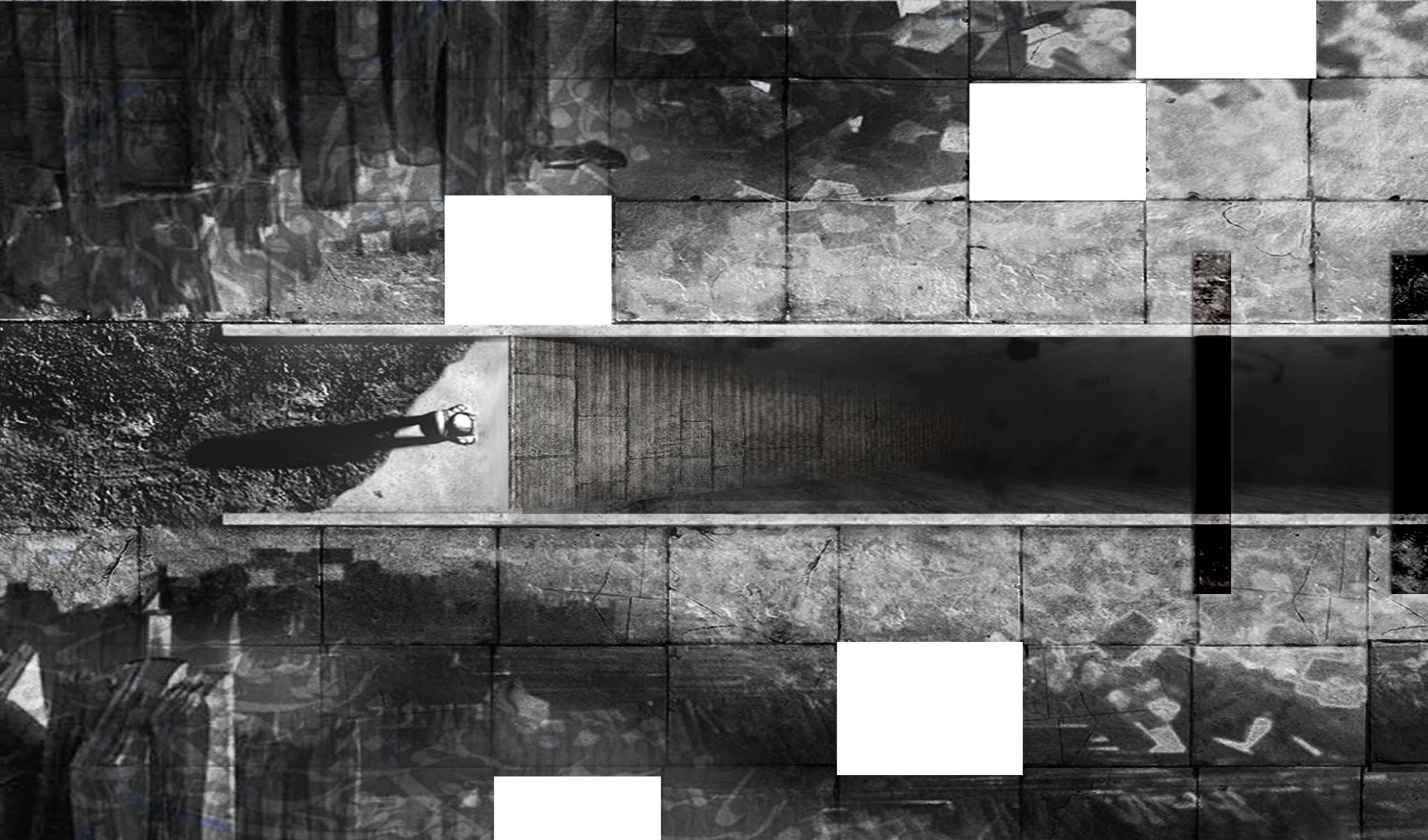
REDACTED

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DRY DOCK #1 .0

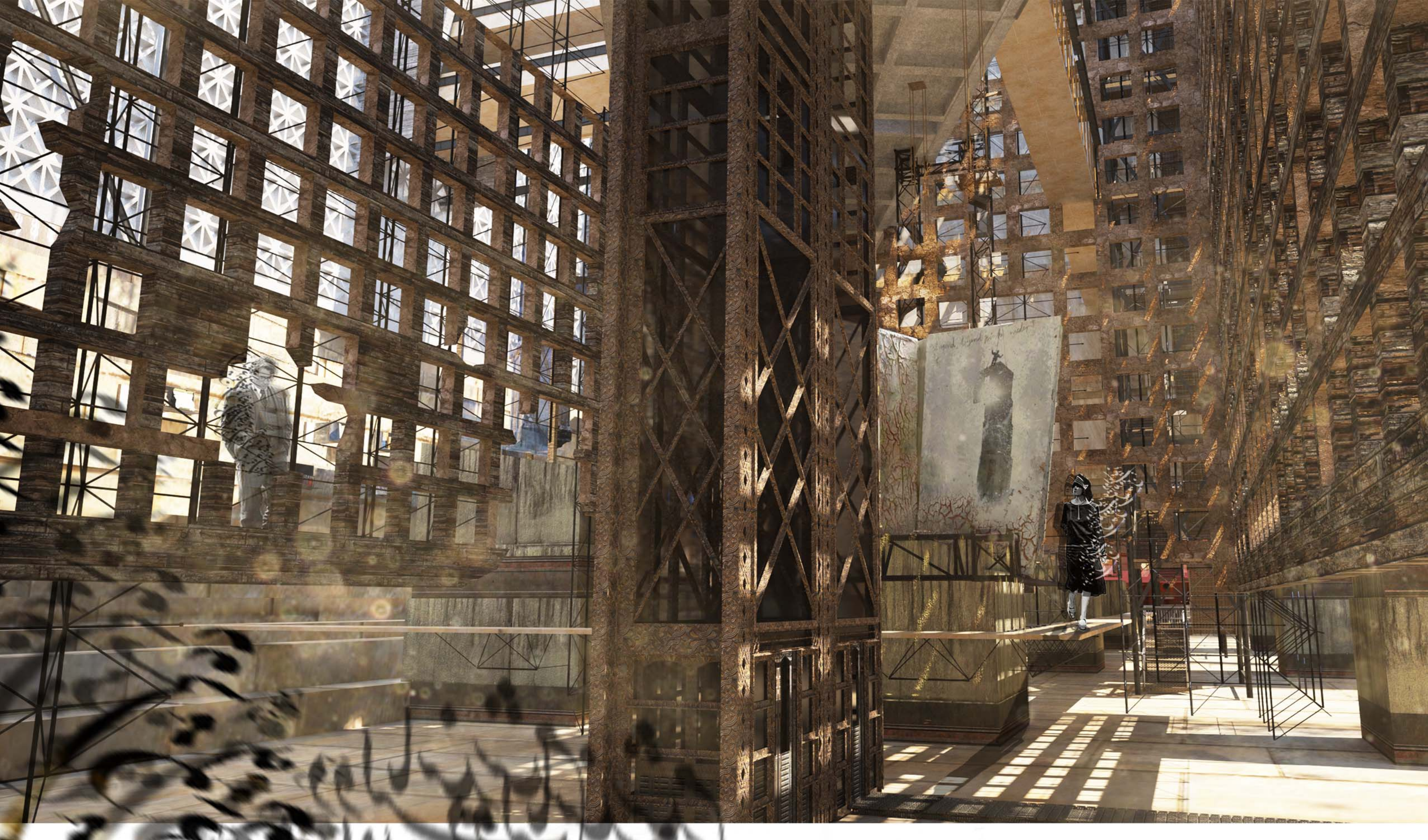
- 0.1 Museum Entrance
- 0.2 Public Library | Offices Entrance
- 0.3 Walking Paths
- 0.0 Lost Shelves



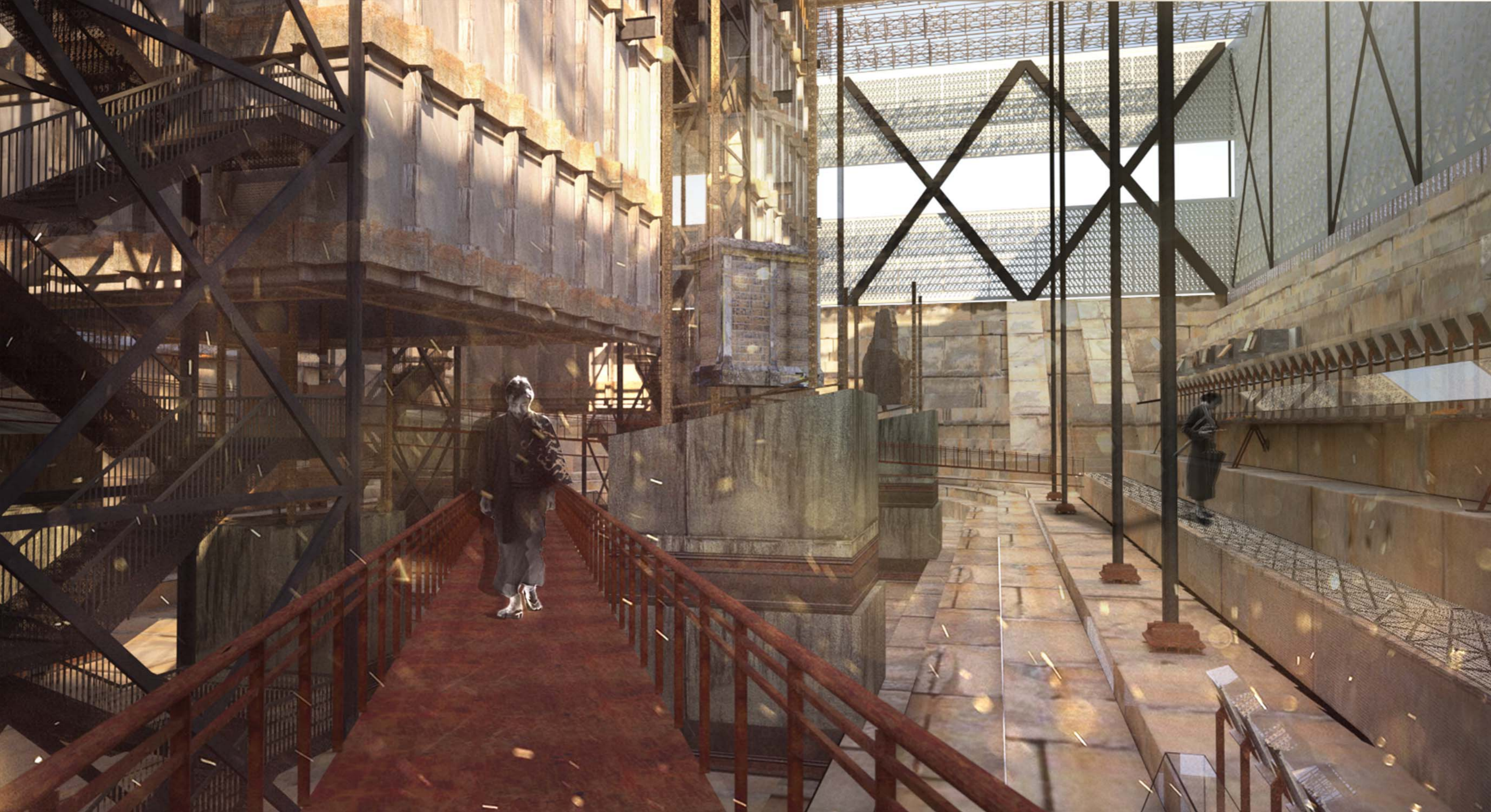




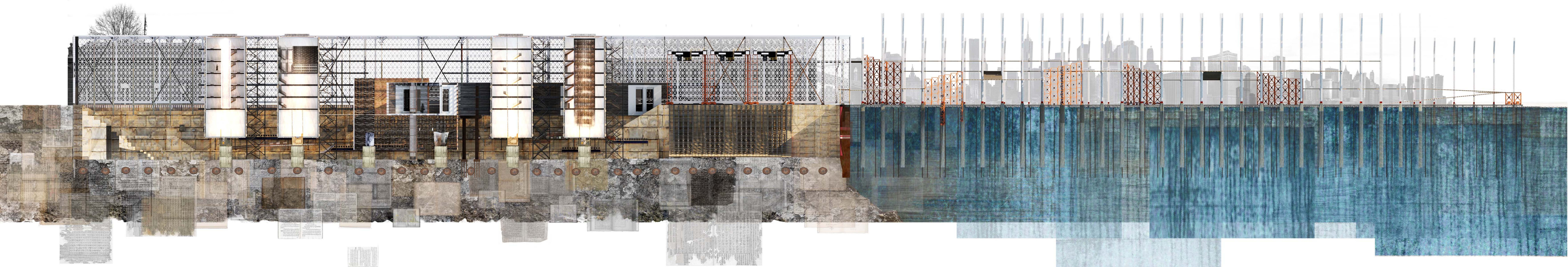


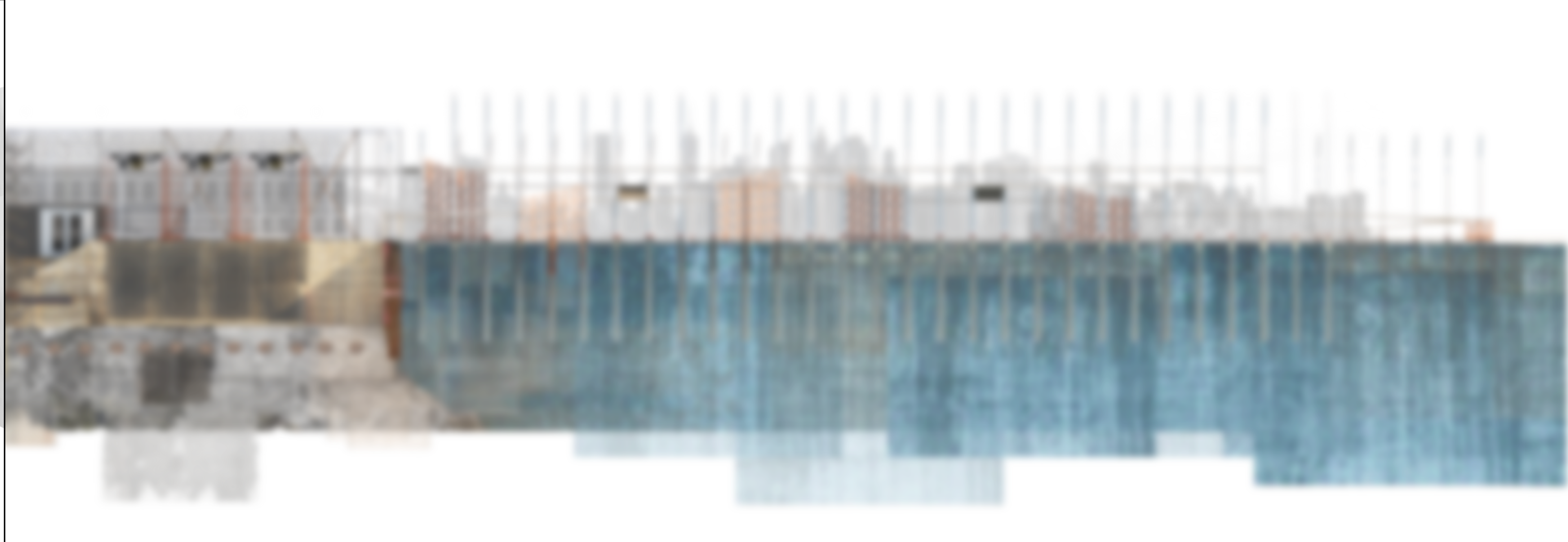
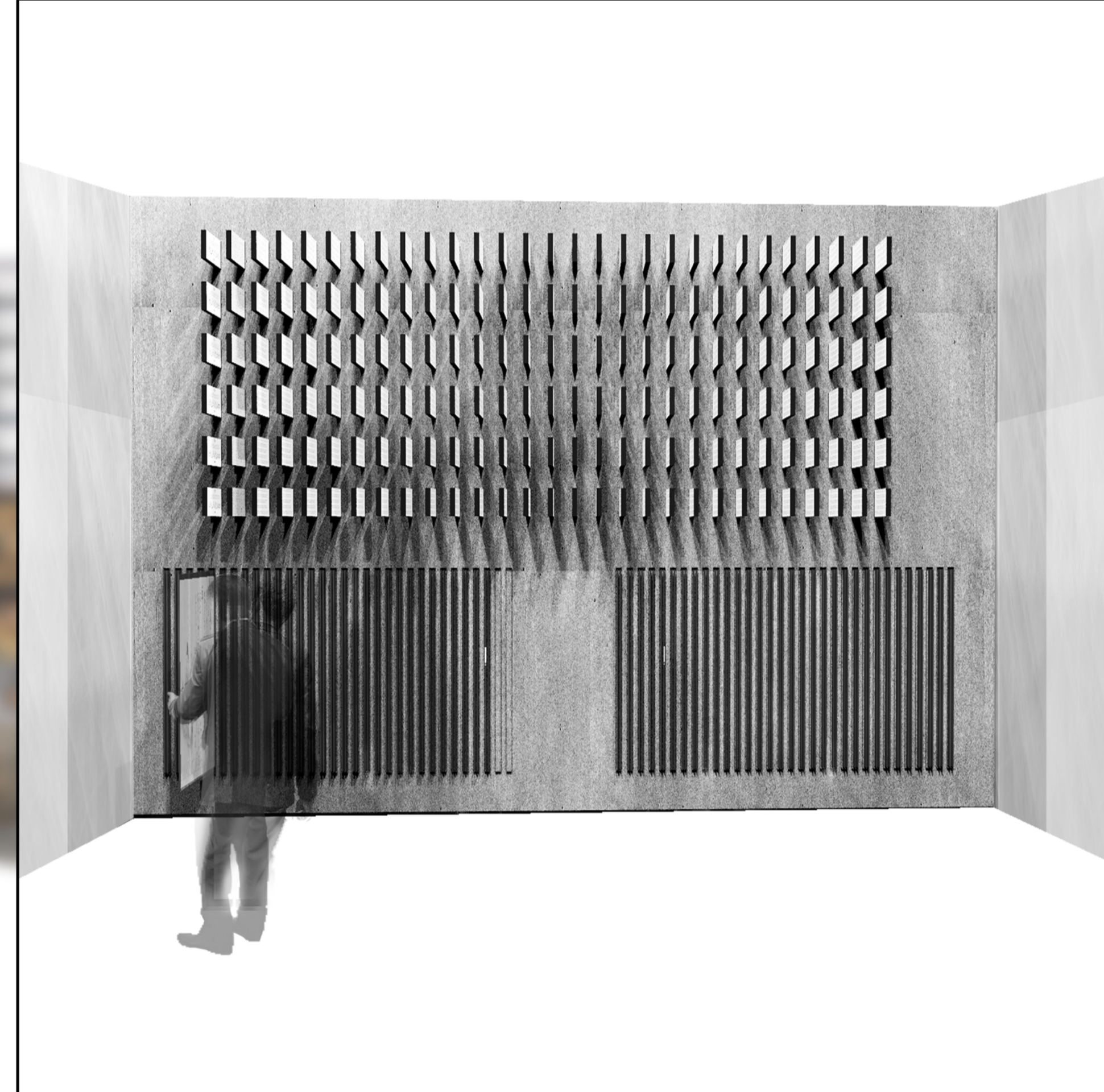


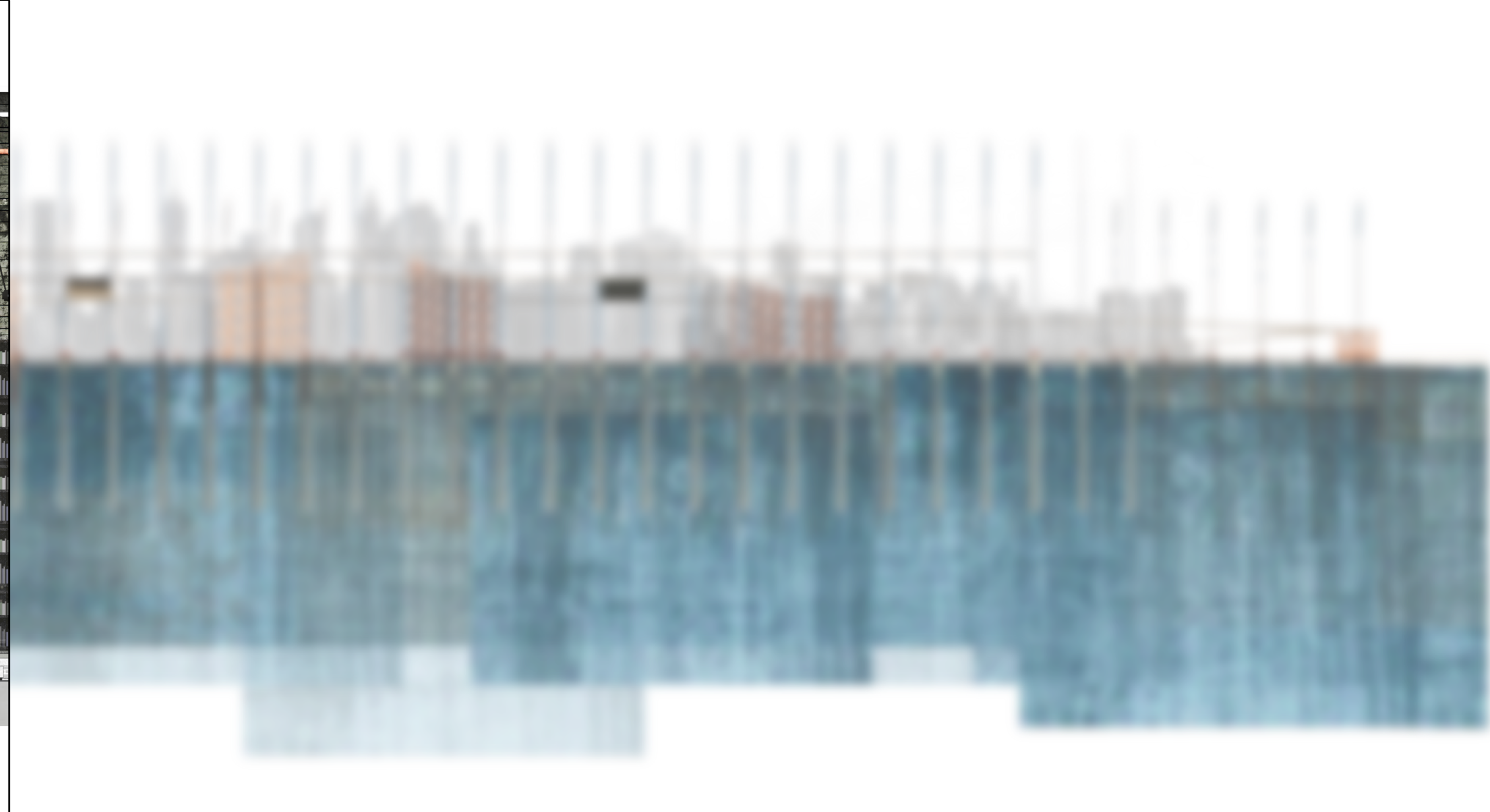
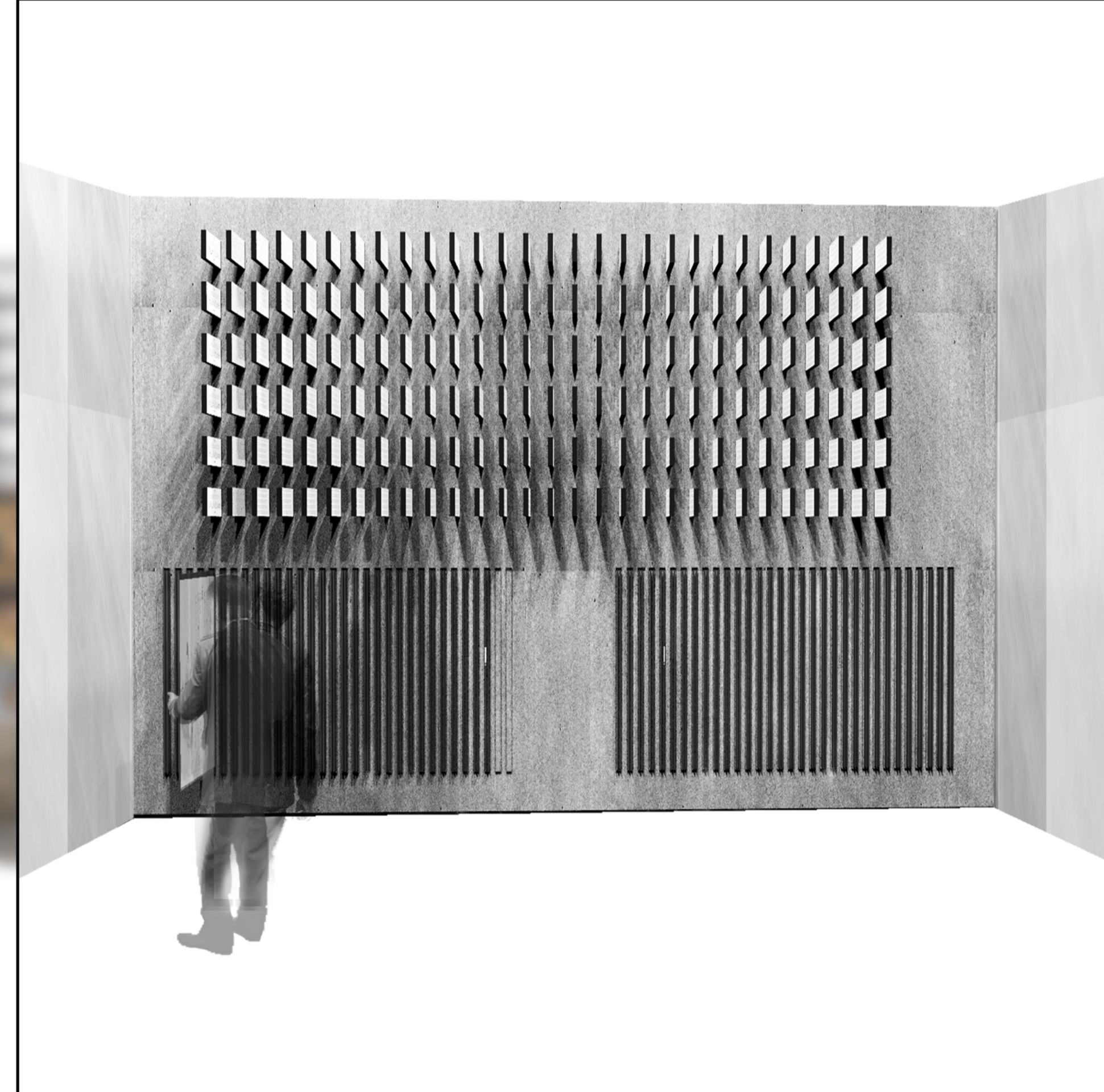


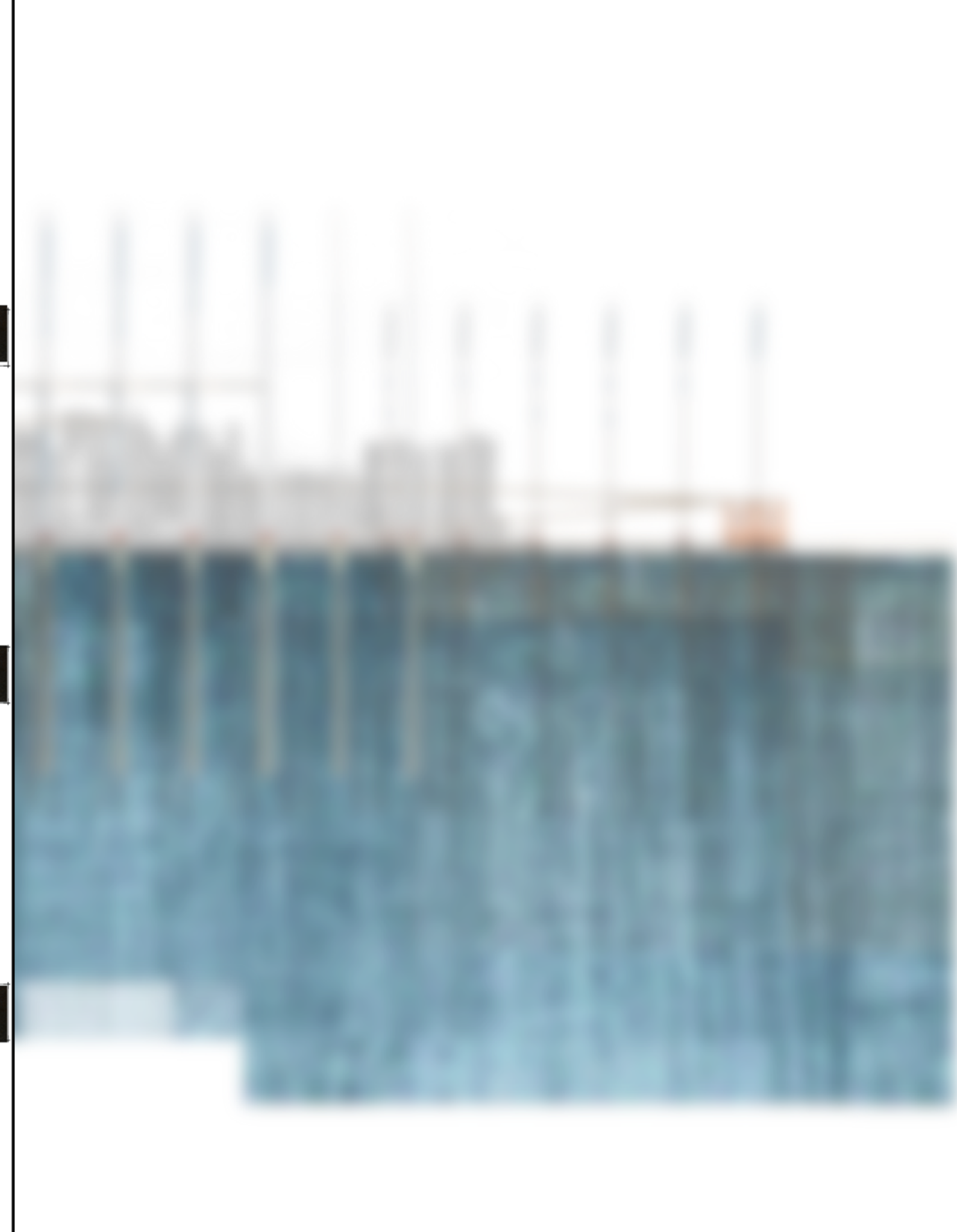
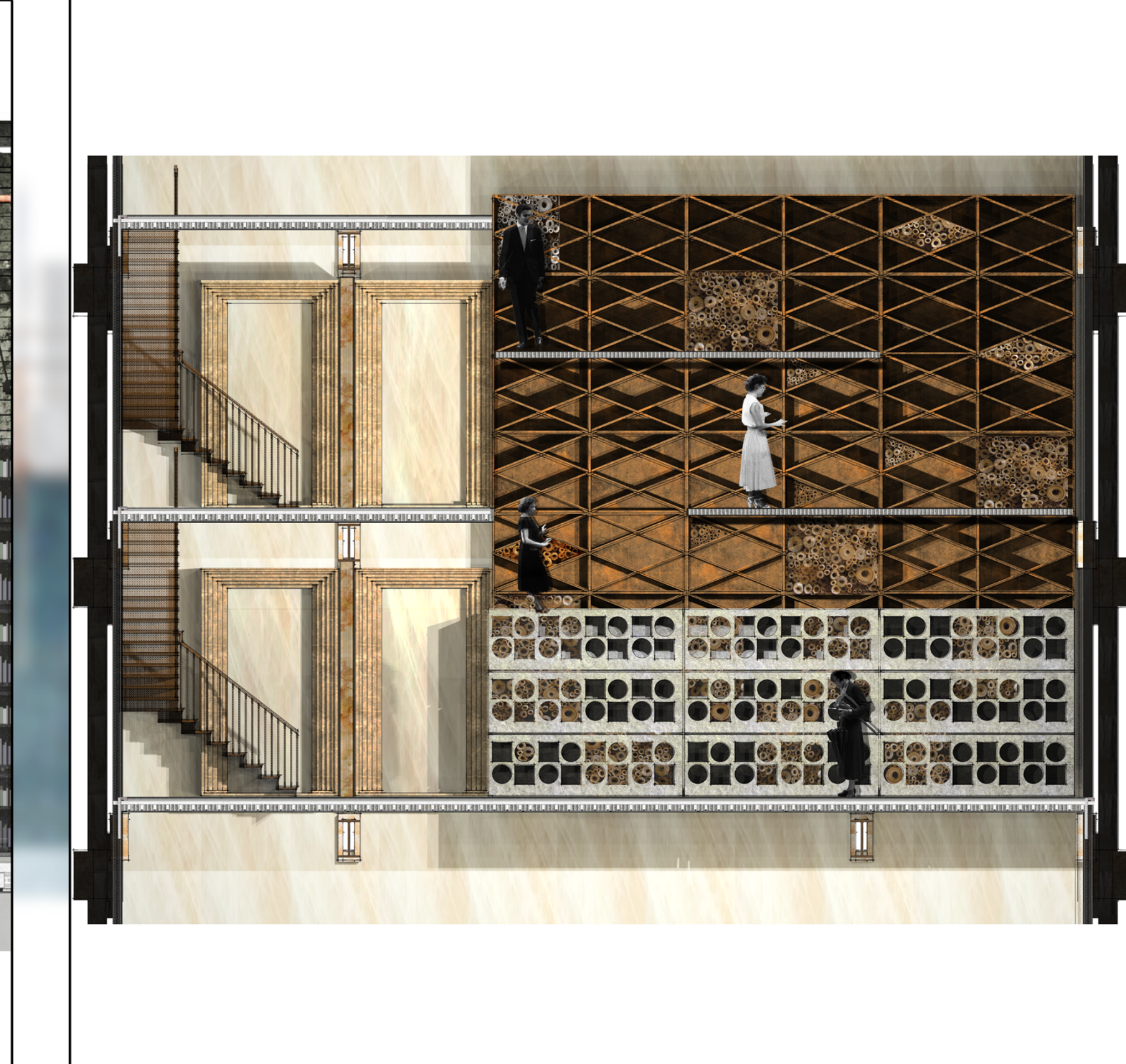
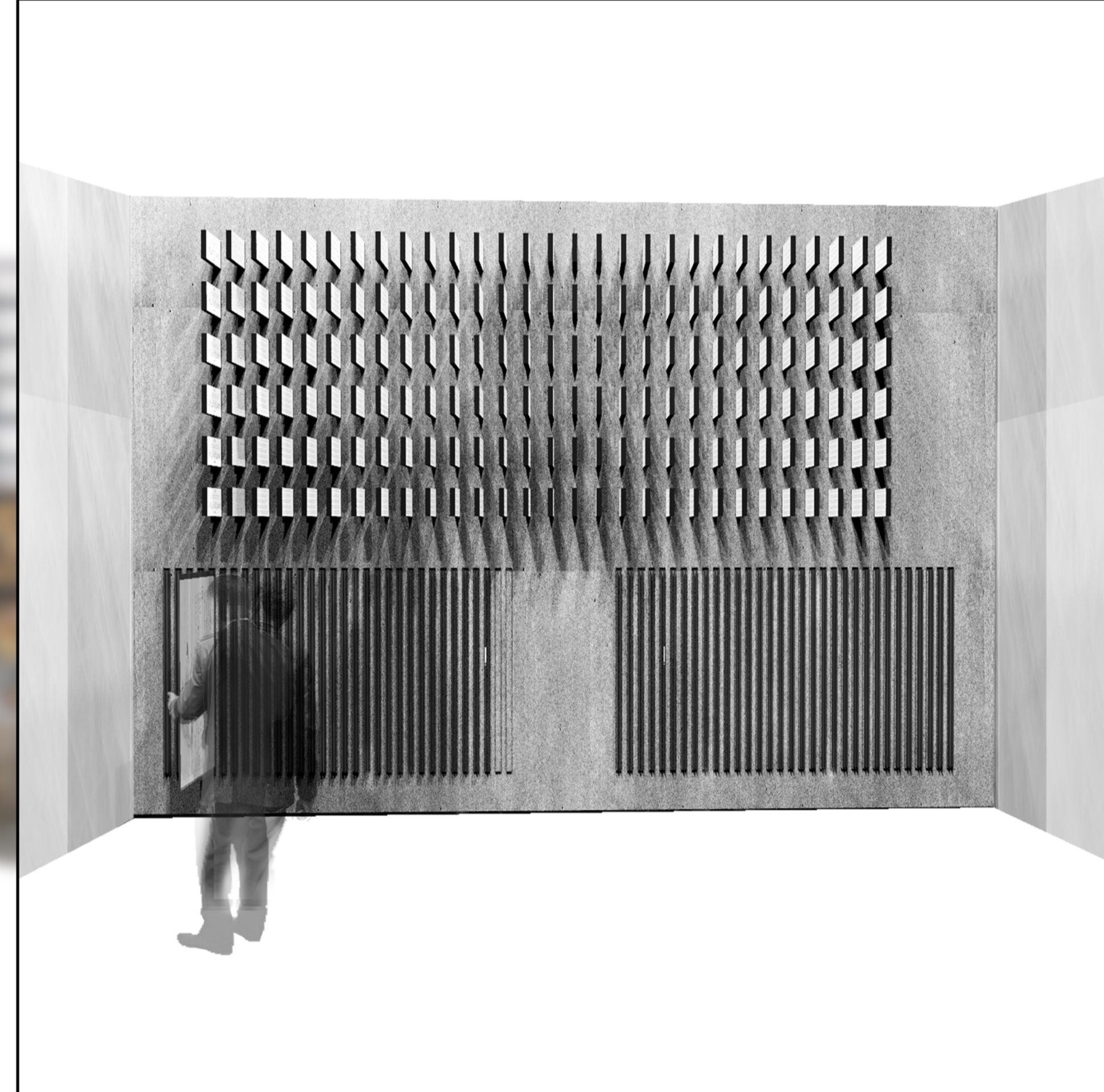








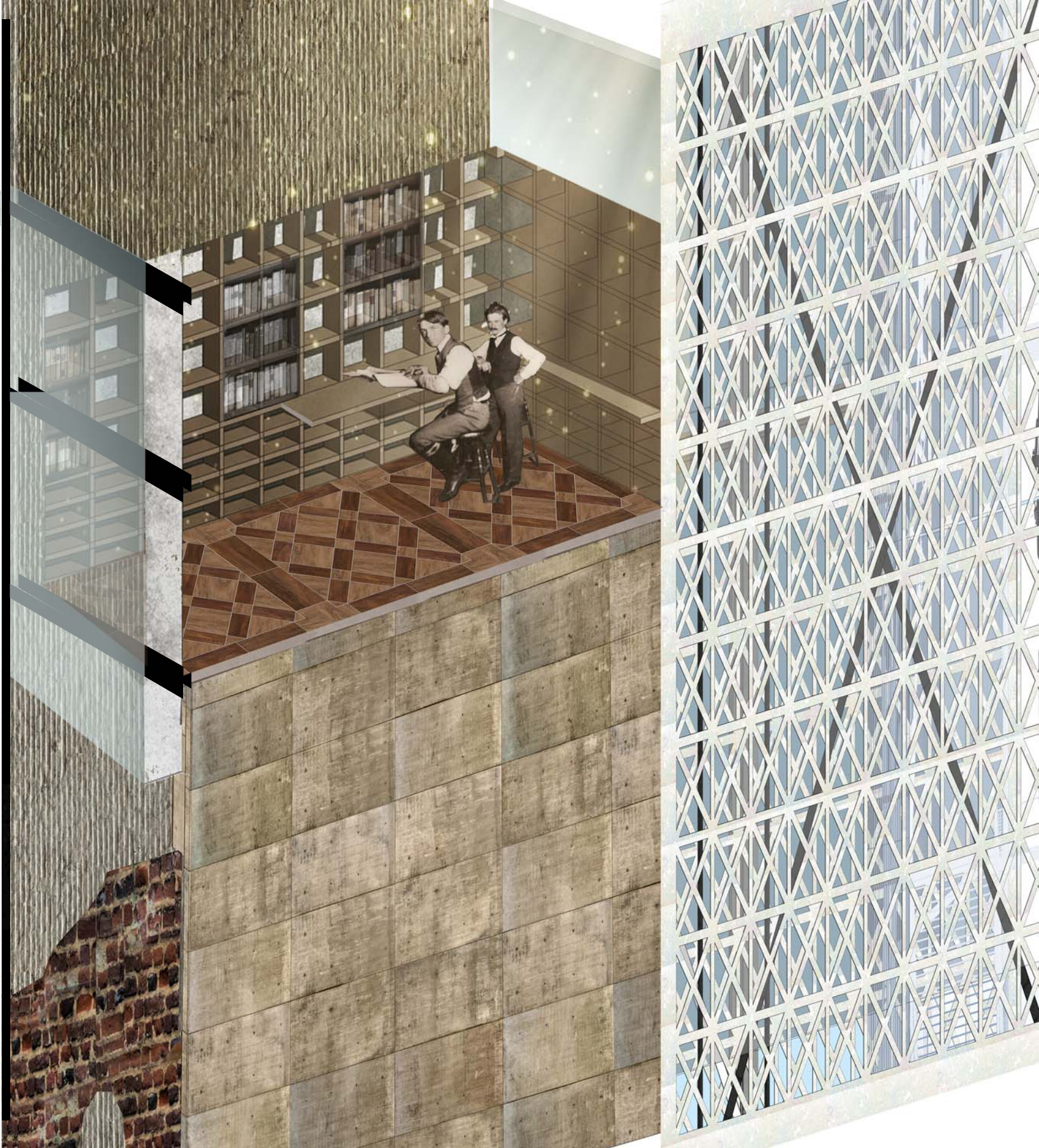
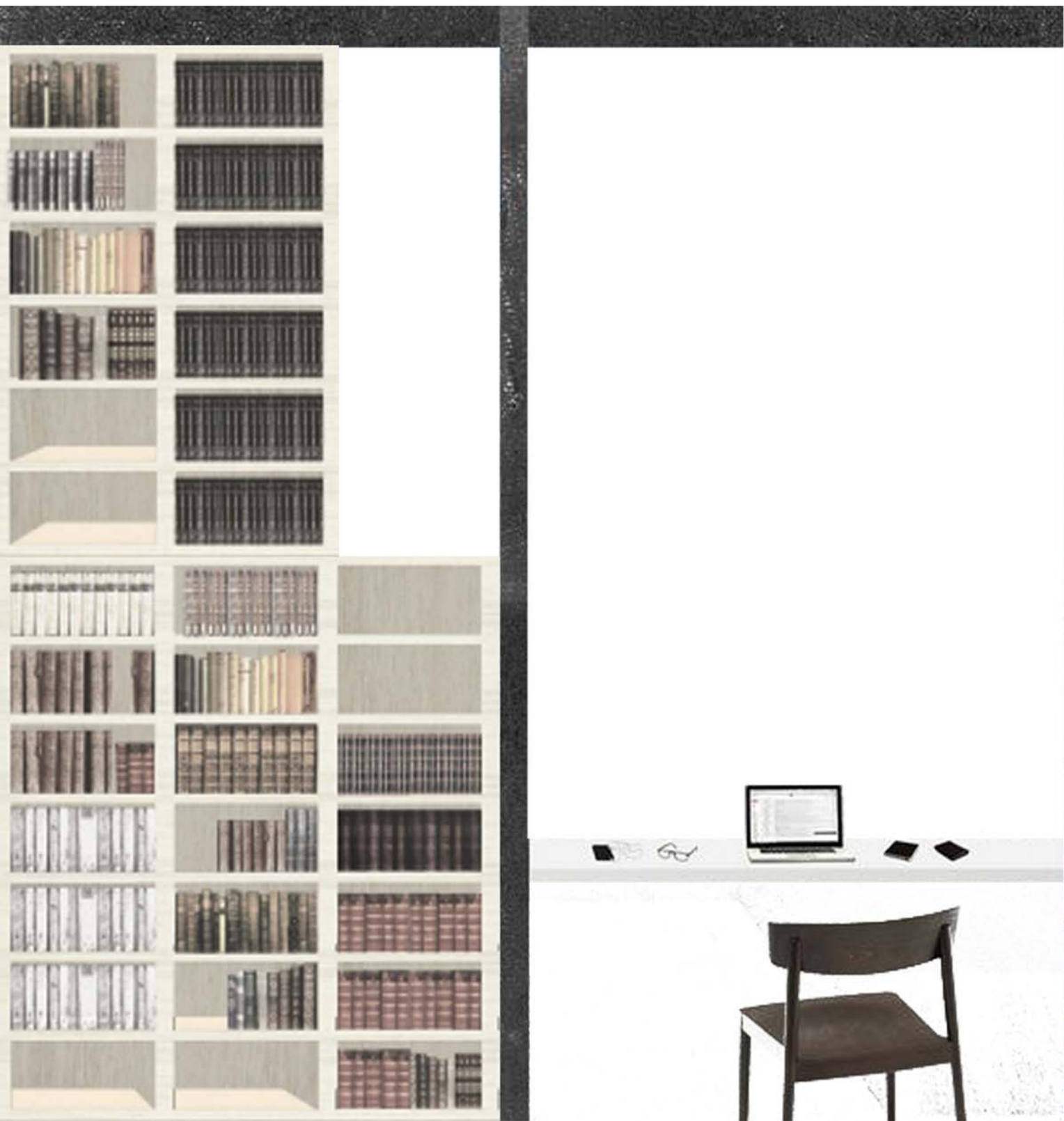


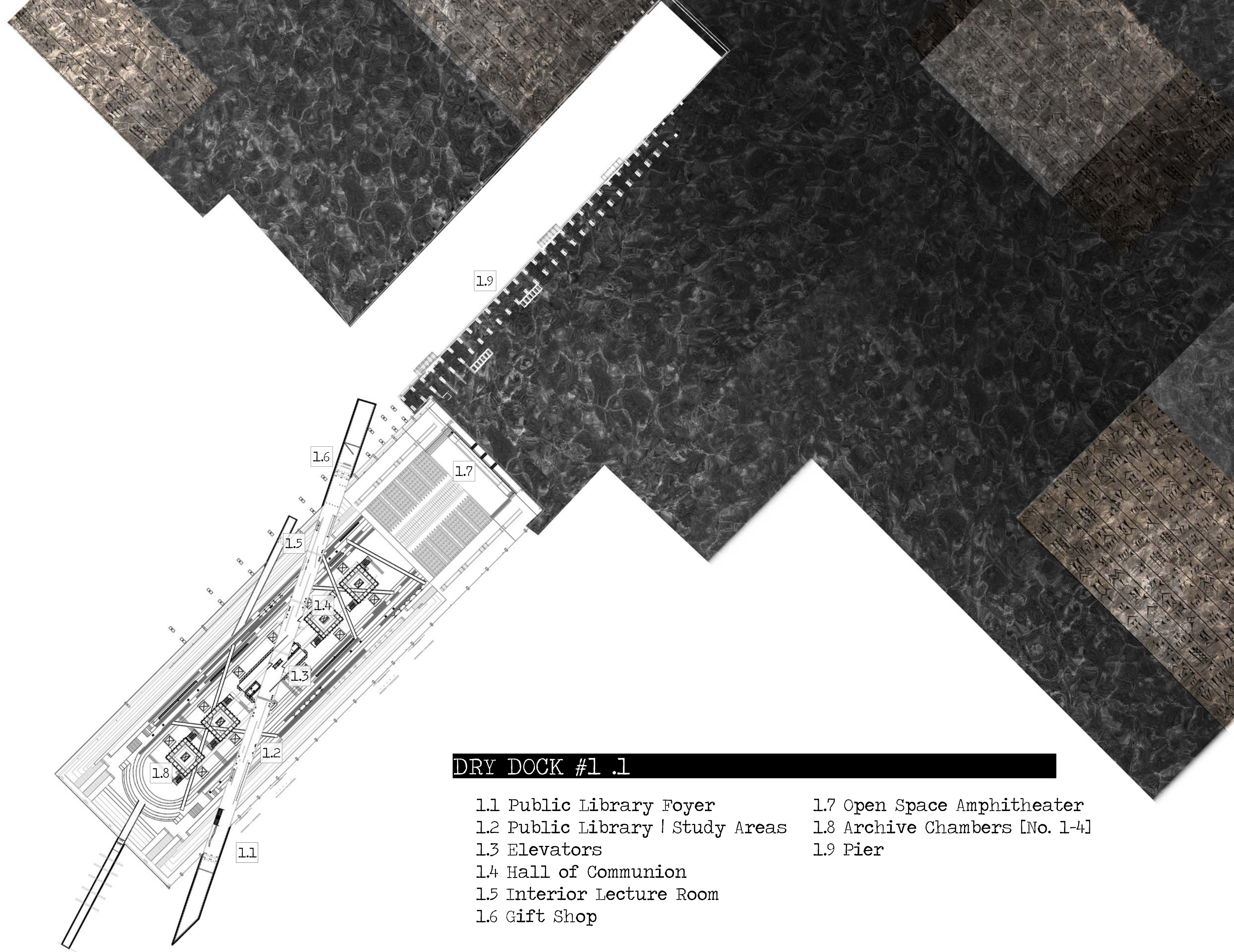








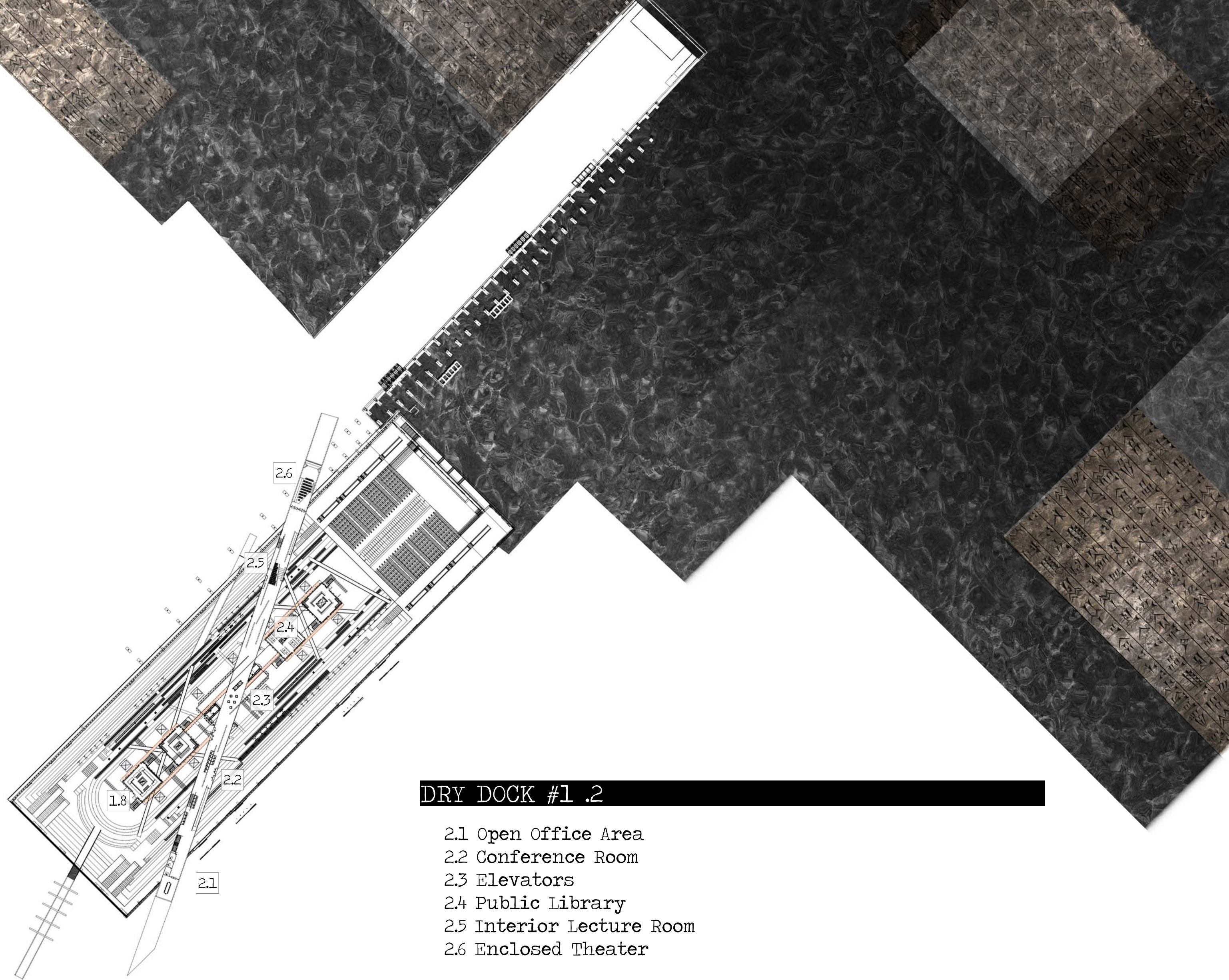




DRY DOCK #1 .1

- | | |
|----------------------------------|--------------------------------|
| 1.1 Public Library Foyer | 1.7 Open Space Amphitheater |
| 1.2 Public Library Study Areas | 1.8 Archive Chambers [No. 1-4] |
| 1.3 Elevators | 1.9 Pier |
| 1.4 Hall of Communion | |
| 1.5 Interior Lecture Room | |
| 1.6 Gift Shop | |

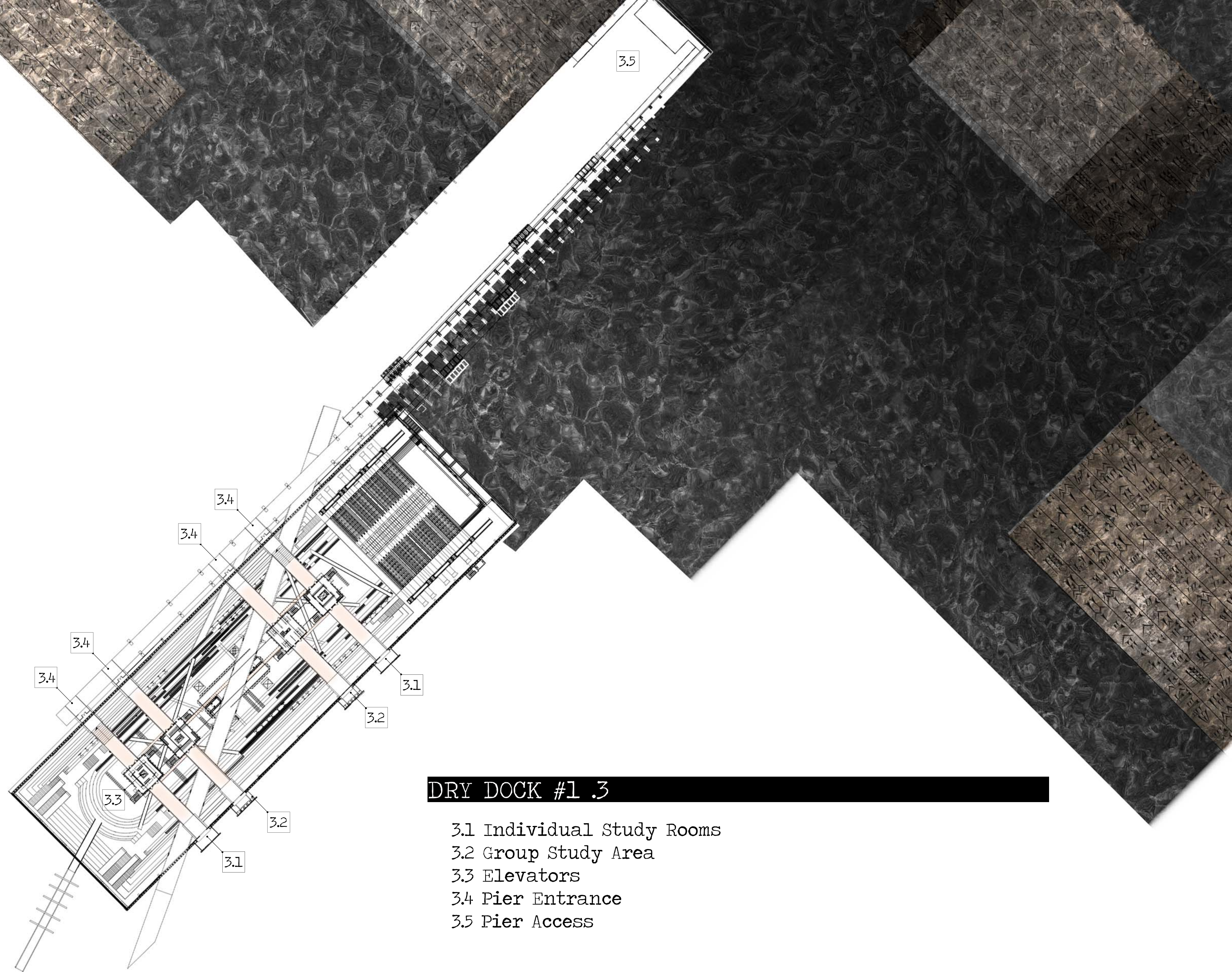




DRY DOCK #1 .2

- 2.1 Open Office Area
- 2.2 Conference Room
- 2.3 Elevators
- 2.4 Public Library
- 2.5 Interior Lecture Room
- 2.6 Enclosed Theater

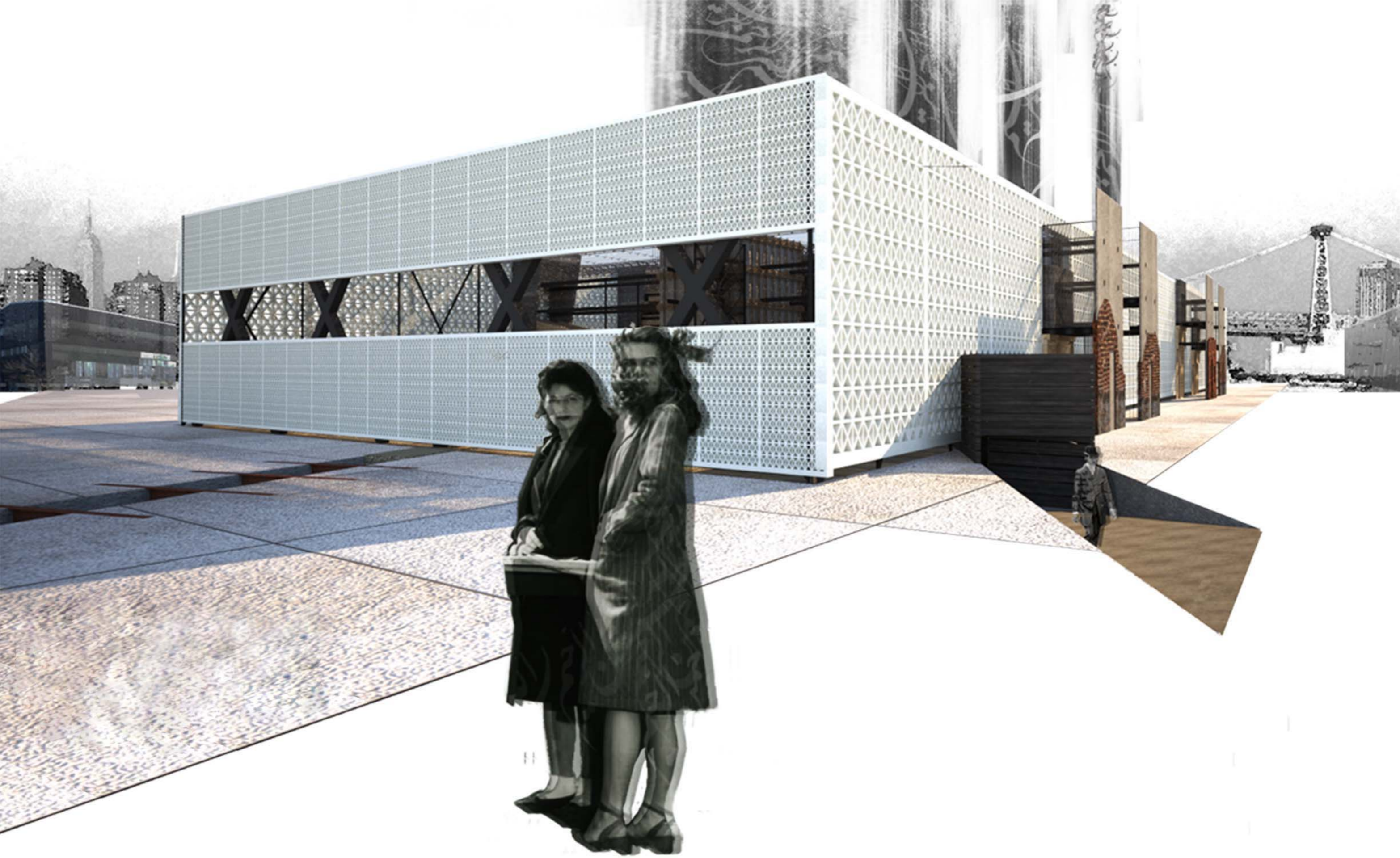




DRY DOCK #1 .3

- 3.1 Individual Study Rooms
- 3.2 Group Study Area
- 3.3 Elevators
- 3.4 Pier Entrance
- 3.5 Pier Access







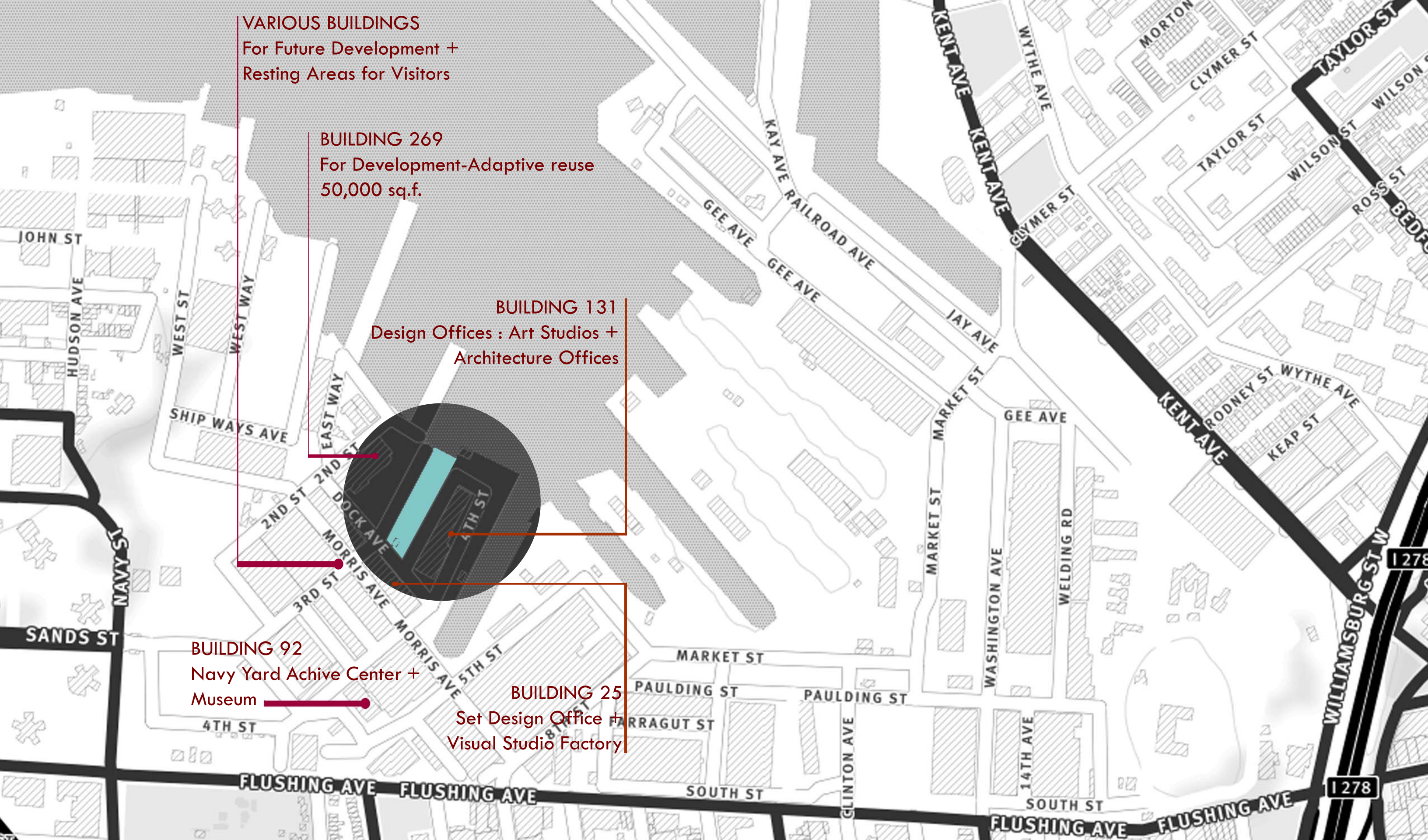
VARIOUS BUILDINGS
For Future Development +
Resting Areas for Visitors

BUILDING 269
For Development-Adaptive reuse
50,000 sq.f.

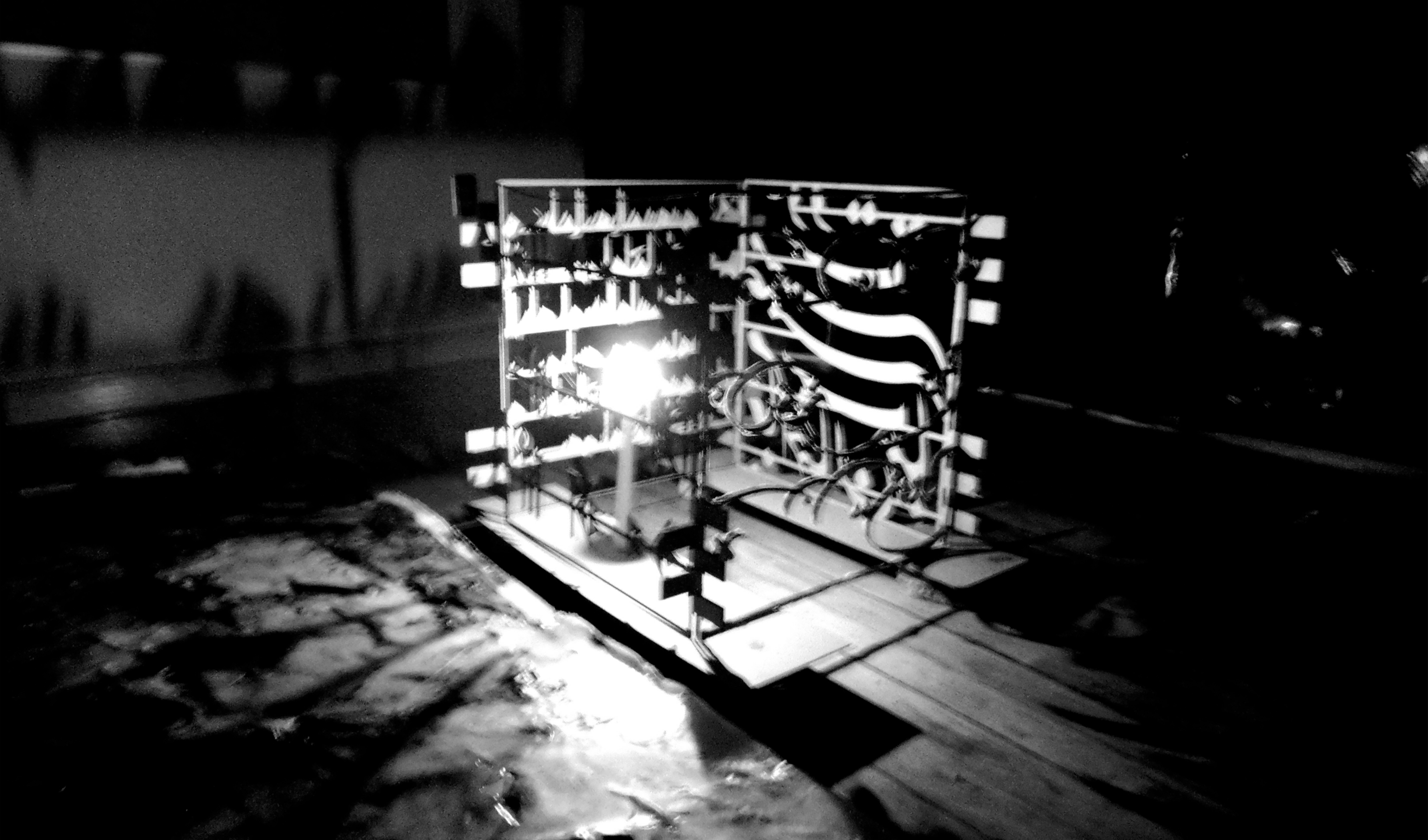
BUILDING 131
Design Offices : Art Studios +
Architecture Offices

BUILDING 92
Navy Yard Achive Center +
Museum

BUILDING 25
Set Design Office +
Visual Studio Factory









又遊鞞耶
揭鞞殺
帝殺遊
亦社鞞他







