

6.3. Philosophical rhetoric.
Philosophy (second year) 1985/1986

6.3.1. p. 1 to 150

Contents: see p. 305

Bibliographic Sample.

It is, simply, unthinkable to cite the countless books and articles on rhetoric.

Here are some of the titles.

(i) *Henri Morier, Dictionnaire de poétique et de rhétorique*, Paris, 1961-1; 1981-3;

(ii) *Robert Ralph Bolger, Rhetoric*, in: *Encyclopaedia Britannica*, Chicago, 1967, 19: 257/260;

Marc Sangnier (1873/1950; founder of Sillon (1902), the Christian Democratic movement), *Aux sources de l' éloquence (Lectures commentées)*, Paris, 1908;

These two works outline the history of rhetoric;

(iii) *C. Rehdantz, Demosthenes: Acht philippische Reden*, Hft, 1, Leipzig, 1865-2, 13/16 (*Kurze Geschichte der Redekunst*);

-- *J.W. Hey Atkins, Greek Rhetoric*, in: *The Oxford Classical Dictionary*, Oxford; 1949-1; 1950-2, 766/767;

-- *Ed. von Tunk, Kurze Geschichte der altgriechischen Literatur*, Einsiedeln / Köln, 1942, 40/51 (*Die Redekunst*);

-- *R. Stock, Eloquence*, in: *Helicon* (Anthology from Greek and Latin Writers), Antwerp, s.d., 243/306;

-- *H.I. Merrou, Histoire de l' éducation dans l' antiquité*, Paris, 1948, 91/98 (*Les Sophistes*); 268/282 (*L' enseignement supérieur: la rhétorique*);

These five works deal with ancient Greek rhetoric, which, always, remains the great lead-in, up to the present;

(iii) *M.Weller/ G. Stuiveling, Modern eloquence (Handbook of oral language control)*, Amsterdam/Brussels, 1968-3;

-- *Paul-C. Jagot, L' éducation de la parole (Comment convaincre, séduire et captiver par une élocution claire et assurée)*, 45800 St. Jean de Braye, 1975;

-- *George T. Vardaman, Effective Communication of Ideas*, New York, 1970;

These three works move, rather, into practical territory: actually influencing one's fellow man.

(iv) *Fauconnier, General Theory of Communication (An Overview of Scientific Theories of Communication)*, Utrecht/ Antwerp, 1981, especially 19/27 (*From Rhetoric to General Theory of Communication*);

-- *Chaim Perelman, Rhetoric and argumentation*, Baarn, 1979;

-- *Samuel IJsseling, Rhetoric and philosophy (What happens, when one speaks?)*, Bilthoven, 1975;

-- *Lionel Bellenger, La persuasion*, Paris, 1985;-- works, which discuss one aspect.

W.R. 2.

Preface A few definitions (“definitions” or “essence provisions,” if you will).

(i) *Pierre Larousse* (1817/1875; co-founder of *La Librairie Larousse* in 1852), *Grand dictionnaire universel du XIXe siècle*, 15 vols., 1866/1876; 2 suppl., 1878,1890, -- t. 13, 1143, writes that “La rhétorique est la théorie de l’ éloquence; l’ éloquence étant l’art de persuader.” (The rhetoric is the theory of the eloquence; the eloquence being the art to persuade).

In other words, rhetoric is the doctrine concerning eloquence;--whereby “eloquence” means “the art of persuasion. The author - Géruzez - adds that the theory of persuasion is

(a) states the maxims - thus it is a prescriptive or normative professional science,

(b) but on the basis of rhetorical masterpieces, from our cultural history - it is, at once, an inductive-historical discipline.

(ii) Bolger, o.c., 257, says otherwise, though not for that reason inconsistent with Larousse.-- “Rhetoric is the name, traditionally given to

(i) the use of language

(ii) as an art (skill) supported by a body of ordered knowledge”.

In other words: (i) a set of techniques concerning language use (compare with the maxims, above), (ii) supported by a set of insights on the subject.

At the end of his talk (a.c., 25, the author explicitly refers to “the 1930s, when logical positivism (190, Carnap) drew attention to the importance of the analysis of language use.” ((56. Proklos of Constantinople.; 176)).

It should be noted that logical positivism links to David Hume (1711/ 1776), the top figure of English Enlightenment (Enlightened Rationalism) and to Auguste Comte (1798/1857), the founder of French Positivism. (73: Burnet, Gompres: 90 Renan; 97; 142 (Huismans).

‘Positivism’ takes the modern natural scientific method (239: Protagoras) (mathematical physics, especially) as a model for all thinking, including philosophical thinking (scientistics). ‘Neopositivism’ (= logical positive thinking) is that positivism which puts language, especially exact-scientific language, at the center.

Immediately it is clear that rhetoric, insofar as it captures language use (it is more than that), had to keep the interest of the language positivists going. Reference is also made to *I.A. Richards, Philosophy of Rhetoric* (1941), which, in the USA, advocates a rhetoric aimed at school and university education.

W.R. 3,

Bolger (a.c., 257) adds, for safety's sake, that, "in its original form (note -- this is in its antique-Greek form), rhetoric was the systematic (= methodical) analysis of eloquence." -- Which agrees with G eruzez (= Larousse).

Introduction

The title of this course year is 'philosophical rhetoric': this implies that we will deal with rhetoric, as it is, but according to its 'foundations' (238), (axiomata,-- platonically expressed: 'lemmata: presuppositions). equally good would be 'fundamental rhetoric'

To, now, expose these presuppositions, we shall, in a first section, situate rhetoric in the earlier antique-Greek philosophy. - This implies that the student learns to think genetically (297) (genetic method). (31: idea-learning; 32, axis rotation time 32, Gr. W.B.; 39 musically), 56: language-analysis; 83: religion. -132 Pythagoras. ; 136)

(i) **Aristotle of Stageira** (-384/-322), in his *Politica* 1:2, says: "If one can follow things in their becoming, from the beginning, this is the best method". Thus e.g. he speaks about the (city) state: he starts, thereby, from the primitive societies - the family and the village - in order, thus, to arrive at the then Greek city-state. He called this way of doing things 'gennetik ' (literally: 'genetic'; but one is in the habit of writing 'genetic').

(ii) **G.F.W. Hegel** (1770/1831), as a dialectician, follows, likewise, the genetic style of thought.--The mere fact that two thinkers of such stature apply this method proves part of its soundness.

As **O. Willmann** (1839/1920), *Abriss der Philosophie (Philosophische Prop deutik)*, (Outline of Philosophy (Philosophical Propaedeutics)), Wien, 1959 (1912/1914-1), 51, says, this method springs from an organi(cisti)c view (31/31: ideas learning; 12: tot. Begr. , 136, 110, 127, 177) : a plant, an animal, a human body (biological), a poem (from its first draft to its completion), a world empire (such as that of Rome e.g.) (culturological) (culthist. Meth. 31; 91; 46: thaletic)

(i) arise,

(ii) develop (grow),

(iii) usually, decay (perish),--therein, as it were, a law, following 'organisms' (44: inter-, multi-, disc.) ('systems' one now says) proper. One says, now, also 'organismic'.

In a second section, we will expose rhetoric in its general essence ("structure" one, now, likes to say), as it, through its long evolution, holds its own.

W.R. 4.

Indeed: just as philosophy - first as wisdom, then as elaborated philosophy - has one long, uninterrupted life cycle, so too rhetoric has the appearance of a “*rhetorica perennis*” (“eternal rhetoric”). (13: *Theol. Perennis*).

1. *Augustinus Steuchus Eugubinus* (i.e., the Augustinian choirmaster Agostino Steuco of Gubio, +1550), in his work *De perenni philosophia*, Lyon, 1540-1, Basel 1542-2, develops the idea that, from the world’s beginning, humanity has possessed a single heritage of ideas, of which, spread across cultures and peoples, one can find the fragments and traces. G.W. Leibniz (1646/1716), the pioneer of the German Aufklärung, appropriates the expression ‘*perennis philosophia*’ (52; 75; 116; 132; 162; (Orf. Dual); 254: Circumstances.) and presents it as a need. (107: *Algorithm. Meth.*, 145; 169; 181; 199 (indirect evidence): 229 *criteriology*)

2. Open a book like *A. Heymer, Vocabulaire éthologique* (Ethological vocabulary); (Allemand / Anglais / Français), Berlin / Hamburg / Paris, 1977, 191/192, : behavioral biology establishes, as well as in animals as in humans, (6; 17 (signif.; 20, 24 (erot.) means of understanding: tactile (body care e.g.), chemical (odorants e.g.) optical (movement, facial expressions e.g.), acoustic (sounds e.g.), even electrical (in some fish) means of communication build an intersubjective and social life.

Indeed: from the primitives onward, we see mankind influencing himself and his fellow man. Seen from this background, rhetoric is one heritage that, since the beginning of the world, has endured.

We say “since world beginnings”: since *Donald C. Johanson / Maitlend A. Edey, Lucy (The Beginnings of Mankind)*, New York, 1981, it can be said, with some professional scientific right, that those “world beginnings” are located around three and a half million years before us.

The triangle of Afar (in northern Ethiopia), specifically the village of Hadar, is the site of Lucy, the oldest, most complete and best preserved skeleton of an upright human ancestor, *Homo afarensis*.

Since then a *rhetorica perennis*, an education in eloquence, has existed, holding out for centuries and centuries, until it became, in Hellas, elaborate theory of the means of understanding.

W.R. 5.

Textuology of Rhetoric.

1. *P. Larousse*, o.c., 1143, by monde of G ruez, (179) cited in *A. Langlois, Le style: la chose et la mani re (Du XVIIe au XXe siecle)*, (The style: the thing and the way (From the XVII to the XX century), Bruxelles, 1925, 56/58 -- explains, first of all, the three first partial ideas, (107, 151, 209) which, in Latin,

(1) *inventio* (finding of the data, which, together, make up and the subject (theme) and all that is connected with it),

(2) *dispositio* (arrangement of text parts, the arrangement in front) and

(3) called *elocutio* (design or elaboration of the text). (29 =/ actio)

2. According to G ruez, "all mental work is done by invention, arrangement and design. Although these three operations are distinct, they are not separate.

(a) Indeed : as soon as our mind (30) has collected, with care, all the elements which form an integral part of the middle or, by Latin name, 'corpus' of the text,--as soon as our mind has determined, by thorough examination, the role ('function') of them in the text as a whole (...),

(b) from that moment on, by virtue of their coherence, rooted in their own being, the above-mentioned parts of the text will join together; moreover, starting from their own being nature, they will find their natural order (11; 17) (....).

(c) Our mind, as a capacity for mastery of textual materials, will articulate them with an eloquence and a colorfulness, which are the 'projection' (expression) of its own clear insights and animate them with its own warmth of life."

One recognizes under (a) invention, under (b) arrangement and under (c) design.

3. The triad outlined by G ruez represents text rhetoric:

(a) the process of discovery, called by the ancient Greeks 'heuresis' (from there 'heuristic rhetoric');

(b) the settlement process ("diataxis" or "cabs");

(c) the utterance or shaping process ('lexis') (WR 276: stylistics) . They are the moments of the textual process, in which a piece of life takes textual (textuological) shape.

4. Ideologically (in the Platonic sense), one can express what G ruez textually expounds as follows.

W.R. 6,

Whatever type of subject one “develops” (17) (“auxèsis” (*Arist., Rhet.* 3:12, 4), amplificatio) or whatever mode of “developing” exposition, textual elaboration) one performs, the groundwork of our mind will always be:

1. Gather ideas, 2. arrange ideas (order, format), articulate ideas 3. convincingly, “significantly” (WR 20).

Conclusion:

So much for the textual (textuological), three-part rhetorical structure.

Mnemonic technique of rhetoric.

Bib. Sample.

J.P. Vernant, *Mythe et pensée chez les Grecs (Etudes de psychologie historique)*, I, (Myth and thought among the Greeks (Studies in Historical Psychology)), Paris, 1971, 80/ 123 (esp. 106s, (*Mnémotechnie d'Hippias*)).

Hippias of Elis (-470/-400), one of the Protosophists, had, apparently, a phenomenal memory and introduced the ‘memoria’ (mnemosunè’) (38/39), memorization - an ancient heritage, incidentally, of poets - into rhetoric.

Vernant sees in it, however, only, (38/39, 125) the secularization of the (goddess) mnèmosunè, which, in sacred context, inspired the memory work of the poet, orator or whoever. (Cfr. J. -P. Dumont, *Les Sophistes (Fragments et témoignages)*, ((Fragments and testimonies)), Paris, 1969, 145s.)

Indeed: one can memorize aloud; one can rehearse silently, --this alone or with peers (e.g., one summarizes what one is about to say, in a group). One can learn total verbally “by heart” or partial verbally.

Decisive is, meanwhile, that one, more than once, goes over the text, programming it (inside). Decisive is, likewise, that one, afterwards, takes samples from that programmed text reading, more than one, as if one were already speaking (situational).

Significa (signifique) or actio (agogè) of rhetoric.

(18; 20; 28; 29; - 654 (Thales), 173: agogie(k)). The recitation itself is what the ancients call action (agitate, act): it is the essence of rhetoric. The textuology and the mnemonic are, merely, preparatory operations. Nothing more. True rhetoric has always been the science of action. We refer to W.R. 20 (signification); 4 (behavioral biology). Action’, is more than diction, with or without gesticulation (gesture-skill), with or without overall appearance (clothing can be (well) speaking!), with or without infrastructure (evidence (on the court e.g.), board, tables, computer screen images, etc.). Speaking is, after all, an act of language.

To summarize: Two preparatory sub-ideas (text and memory work) one decisive sub-idea (lecture); behold the total idea of “rhetoric. All that is more is more than rhetoric; all that is less is less than rhetoric. Behold the lemma (analysis program) of this course!

W.R. 7.

Part I.-- Historical introduction to philosophical rhetoric.

I.A. -- The first cultural history framework.

Archaeology, with its auxiliary sciences, teaches us, roughly, the following prehistoric line of development.

Bibliographic Sample:

-- J. Hawkes, *Archaeological panorama (What happened at the same time as what, in the world from -35,000 to +500?)*, Amerongen, 1977;

-- R.E. Leaky/ R. Lewis, *New insights into the origin and development of man*, Utr./Antw., 1978;

-- R.E. Leaky, *On the trail of man*, Utr./Antw., 1981 (esp. 198/217: A new way of life);

-- H.R.H. Prince Claus of the Netherlands and others, *The evolution of man (The search for the missing link)*, Maastricht/Brussels, 1981.

1.1. A nomadic existence

For at least three and a half million years, humanoids and prehistoric humans - and, today, rarer remnants of them - led a nomadic existence, relying on gathering (picking) as well as hunting and fishing.

1.2. The agrarian revolution.

Bib. Sample:

J. Northon Leonard, *Les premiers cultivateurs*, Life-Time International (Netherlands), 1977- 3.

Around -28,000, at various points on the globe, the first traces of the agricultural revolution occur: here and there, arable farming and/or cattle breeding emerge.

2.1. The lead of pre-Asia.

Bib. Sample : *Galeries nationales du Grand Palais (07.05.82/ 09.08.82), Naissance de l' écriture (Cunéiformes et hieroglyphes)*, (Birth of writing (Cuneiforms and hieroglyphs)), Paris, 1982, 19/27 (Pierre Amiet, *Introduction historique*).

“In fact, Pre-Asia, of which Sumer (or Sumer, the land of Lower Mesopotamia, between Tigris and Euphrates) was, for a long time, the intellectual center, possessed an initially clear advantage.

On the one hand, Egypt is, at that time, still in prehistory. On the other hand, between the highlands of Iran and the Mediterranean Sea, we can follow that development which “civilization” (*Note -- As we now imagine it*) brings with it.

(i) From the end of the tenth millennium (around -9,000) the hunters, called Natufians and located from Palestine to the Euphrates, as well as their neighbors on the hills of Kurdistan change the basis of their existence.

W.R. 8.

They ceased to engage in predation like their Paleolithic ancestors. In regions watered by abundant rains, man gradually learned to select a number of “weeds” - meaning wild grasses such as corn (a rare species of wheat, *triticum monococcum*). He also learned to house the goats and sheep within a fenced area, to make them all the easier to hunt,--before he tamed them into pets.”

(ii) In the VIIIth millennium (-8,000/-7,000), the farmers, in the large village of Jericho (*Note* today this is Ariha, in Jordan, 23 km. north-east of Jerusalem; the city was conquered by Israel, under the leadership of Josue (Joshua) between -1,410 and -1,350), as well as in Ganj Dareh (*note* In western Iran) became residents. They gradually discovered the art of firing clay to harden it, while they further refined their conveniences from bone and flint.

2.2. Urbanization.

Around -7,000, in the fertile crescent (= the fertile half-moon, from the Persian Gulf, through the Taurus Mountains (S.-Turkey) and Palestine to the Nile Delta) a whole series of villages, of an agricultural nature. In that middle arises the city civilization (Jericho is considered the oldest city).

3. Egypt.

Ancient Egypt, still secluded around -4,000, develops, in turn, the agrarian revolution.

4. The writing.

Around -3,300 one invents, in Lower Mesopotamia (Uruk IVb) the pictographic script. Around -3,100 the hieroglyphic script arises, in Egypt. Around -2,800/-2,600, the Sumerian script (in Low Mesopotamia) becomes cuneiform.

Around -2,300, the peoples of the Indus Valley (Mohenjo-Daro; Harappa), in what is now Pakistan and to the N. of Karachi, developed their own script, which, so far, has remained undeciphered. Around -1,500, ideographic writing occurs on bronze vases and oracle bones, in China.

Around -1,100 the first inscriptions of the linear alphabet of the Phoenicians appear. Around -800 the Greeks invent the modern alphabet with vowels.-- Immediately the written sources of history emerge.

Note.-- Rhetoric in Sumer and Egypt. One does not think that the Hellenes in terms of rhetoric, did not have any Pre-Asian predecessors.

W.R. 9.

(i) *The first tenzones (redé contention poems) in Sumer.*

Bib. sample: Samuel Noah Kramer, *l'histoire commence à Sumer*, (history begins in Sumer), Paris, 1975, 153/159 (*Logomachie: les premières tenzones*).

'Tenzone' comes from the Latin 'tensio', to exert oneself, debate.

1. Kramer says that the Sumerians, who called themselves "Kengir," settled in Mesopotamia in the IVth millennium (-4,000/-3,000). Their main cities were Ur (Ur), Lagash (Lagash), Uruk (Uruk), Eridoe (Eridu). They established their own agriculture and metal industry, a city-state legislation. They possessed the ziggurat architecture (stepped tower, temple and observatory) and their own sculpture, similar to the antique Egyptian.

2. The Sumerians thought in systechies (pairs of opposites), one type of comparative method: for example, the titles of the argumentative poems read "The Summer and the Winter," "The Grain and the Cattle," "The Bird and the Fish," "The Tree and the Reed," "The Copper and the Silver," "The Pickaxe and the Plow: One can see the culture of the time shining through the titles.

3. In the tenzones, the elements or objects were personified such that they became the acting subjects of a kind of reasoning duel, in which one extolled oneself -- largely as a game -- and brought down the opponent.

'The zoner and the winter'

Kramer, o.c., 154/156, dissects this redoubt poem'.

(a) *Mythic introduction*

Enlil, the sky god, decides to make all kinds of trees and plants grow so that abundance reigns in Sumeria.

(b) *Role assignment.*

To this end he creates ('causes' (281); see course Hieroanalysis 103/106 (Die Urheber by N. Söderblom)) two 'culture founders' (culture heroes), the brothers Emesh (summer) and Enten (winter); as 'function deities' (H. Usener (1834/ 1905)) they each have their own function (field of activity)

Emesh causes the fact that the sheep gives birth to the lamb, that the goat gives birth to the goat, that cow and calf multiply, that cream and milk are abundant(...). Enten causes the existence of the trees and the fields, the expansion of stables and sheepfolds.(...)"

W.R. 10.

Do not, now, think that only nature is the 'function' of deities, for a little further it reads, "Emesh causes the foundation of cities and dwellings, the building of houses in the land, the elevation of temples on the mountain heights."

(c) *The contention.*

Once their task is accomplished, the two brothers go to Nippur (Nippur) to offer sacrifices to their 'father' (causer) Enlil. Emesh takes care of all kinds of wild and domestic animals, birds and plants. Enlil brings gems and rare metals, trees and fish.

Yet, arriving before the house of life (the name of the sanctuary), Enten, out of envy, provokes strife with Emesh.

(d) *The contention.*

Each god, before the face of Enlil, sets forth the situation. Says Enten, "Father Enlil, you have given me the guarding of the channels as a 'function.' I have delivered the surplus water. I have caused farmstead to farmstead to touch; I have fulfilled my 'function': the granaries burst(...).

Well, Emesh, the ..., who understands nothing of fields, has bumped my arm ...". (note.-- The text is sometimes illegible, in the original).-- Whereupon Emesh recites his version, by beginning with flattery.

(e) *Judgment.*

After listening attentively to both their pleas, Enlil replied, "the waters, which cause life, in all lands,-- Enten's 'function' is to guard them. As the farmer of deities, he causes everything.-- Emesh, my son, how canst thou equate thyself with thy brother Enten?"

(f) *Reconciliation.*

The god Enlil pronounces the verdict, irrevocably: both brothers, reverently obeying, reconcile.

"The sacred words of Enlil, which have a deep sense, whose conclusion is unchangeable,--who would dare to dishonor them? Emesh bows the knee before Enten, offers him a prayer. In his house he brings nectar (mead, drink of the gods), wine and beer. Both drink, to satiety, the nectar, which gladdens the heart, the wine and beer. Emesh has given his brother gold, silver, lapis lazuli as gifts. as brothers and as friends they pledge drink offerings(...)".

(g) *Conclusion.*-- "In the strife between Emesh and Enten, Enten, the faithful farmer of the gods, has shown himself victorious. (...).Father Enlil, be glorified!".

W.R. 11.

Hermeneutical comments.

‘Hermneutics’ (176 tp.; 164; 11) is ‘textual interpretation’.

1.-- Rhetorically, it is clear that the quarrel is structured : the arrangement (W.R.5: classification) proves that a rhetorical culture existed. also the agonistics - to put it in Greek -, i.e. influencing each other with means of persuasion as a form of show of force, yes, of will to power (27) and urge to money, proves the existence of rhetoric, -- although it is not yet Greek, of course.

2.-- Religious history (“hiero-analytical”) is typical of demonistic religion, see Hiero-analysis 93; 95; 98; 100; 106vv.;

The outstanding characteristic of ‘demonism’ is the harmony of opposites in the deities themselves. We are, here, faced with an ancient polytheism (polygoddism), in which two layers are discernible:

(i) primitive polydemonism, with its local nature spirit worship (“naturism”; see Hieroanalysis 91/92); for the idea of “polydemonism” see *Salomon Reinach* (1858/1932), *Cultes, myths et religions*, III, Paris, 1913- 2, 364/433, vrl, 429/433; “polydemonism” as a term dates from (i) Johann Mosheim (1733/1773),

(ii) A. Milchhöfer, referring to the religion of the Eastern Pelasgians);

(ii) The later heroism (80; 79) (hero worship in relation to deities); we refer to *Hector Munro Chadwick* (1870/1947), *The Heroic Age* (1912); id., *The Growth of Literature*, 3 vols., 1932/1940: there is a heroic age in Sumeria (-2,750+), Hellas (-1,200+), India (-1,100+), Germania (+300+).

Well, both primitive polydemonism and later heroism (which goes hand in hand with invading peoples) exhibit a deity and human type that, in addition to good, simultaneously displays evil traits and leaves a barbaric impression.

The opposites - good and evil, rise and fall, etc. - run together (“harmony”).

J.-W. Goethe (1749/1832), in his *Faust* (1808/1832), I, says, through Mefistofeles: “I am the spirit, who always denies! And rightly so! For everything that comes into being is worthy of ruin. It is better that nothing should come into being! -- So everything that you know to be sin, destruction, in short, evil, is my peculiar element.

W.R. 12.

With this statement, Goethe, who once belonged to the Sturm und Drang group (1771/1785), typifies the descending movement (representing physical evil (injury, disease, death,-- natural disaster) and ethical evil (sin)) in demonism. On the other hand, that same demonism, at the same time, represents the upward movement (the physical good (invulnerability, health, (over)life) and the ethical good (virtue, conscientiousness)).

Both sides together were called by the ancients, sometimes, death and life (where “death” indicates both physical and ethical evil). This totality, uniting death and life, forms the essence of the polytheistic deities, which, thus, establish the cycle whereby death and life, constantly, follow each other.

Bibl. sample:

-- *W.B. Kristensen, Collected contributions to the knowledge of ancient religions*, Amsterdam, 1947 (esp. 231/290: *Circle and totality*,-- a brilliant study);

-- *P. Ricoeur, Finitude et culpabilité, II (La symbolique du mal)*, (Finitude and guilt, II (The symbolism of evil)), Paris, 1960 (199/217: *Le dieu méchant et la vision 'tragique' de l'existence*); (The wicked god and the 'tragic' vision of existence).

-- *Kurt Leese, Recht und Grenze der natürlichen Religion*, (Right and limit of natural religion), Zurich, 1954, writes: “The exterior and interior natural events are never in an unambiguous (...) sense a revelation of God (*note*, -- ‘God’ is understood, here, in a biblical sense, as Supreme Being, standing above demonism).

Such a natural event is not necessarily holy (*note* -- ‘Holy’, here, again in the exalted Biblical sense of ‘standing outside physical and ethical evil’). It can be holy. The Christian faith sharpens the eye for the demons in that natural event, i.e. for that which in it is not divinely-creative, but counter-godly-destructive, yes, satanic.” (o.c., 295f.). In other words: the Bible clearly saw the demonization, which, in polytheism is at work.

That our conception of ‘demonism’(‘demonization’) also applies to Sumerian religion is evident from Kramer o.c., 124: “ Although the Sumerians thought that the great deities (especially the goddess Nansje (Nanshe)), behaved ethically well, yet they believed that, at the foundation (causation) of human culture, these same deities had also introduced evil (falsehood, violence, oppression).

W.R. 13.

The list of 'ME', i.e. of 'principles', invented by the deities to make the cosmos (the universe, nature) run smoothly, included not only truth, peace, goodness, justice, but also lies, disagreement (strife), complaint, holy fear.

Why had the deities deemed it necessary to establish (cause) and favor evil, sin, suffering, miscalculation. (...) Did not the sages of Sumer think that the will of the deities and their motives, respectively, were inscrutable?"

Kramer, apparently no historian of religion or theologian, forgets to say that the blameless Nansje, for example, worked intimately with the evil deities within one, coherent deity system,--which includes her complicity! This is why we prefer Kristensen, where he puts the duality in the very essence of the deities.

Theologia perennis.

Above (W.R.4) we spoke of the "eternal philosophy or rhetoric, which, in other words, has defied the ages since time immemorial. H.H. Pope John-Paul II spoke in our Antwerp Cathedral on Friday 17.05.1985 about the commitment of the lay person in the Church. In it the following words occur, among others: "In the words of C. Houtman: "In the Bible, nature is drawn as a power with a Janus head (*note* -- Turned in two directions):

- (i) she can be kind to man,--giving him food;
- (ii) but she can also threaten him,--and rob him of his life. (...).

It is sufficiently well known that the Biblical belief in creation has contributed to

- (i) both the deaccessioning
- (ii) as the valorization of nature. This means that the world is neither divine (*note*-- In the Biblical sense of "above physical and ethical evil") nor diabolical and that the distance between creator and creature is and remains unbridgeable.

- (i) Worship of natural forces or death cults are out of the question,
- (ii) On the other hand, in the Bible, the fundamental goodness of the created is, emphatically, affirmed."

One sees that, perhaps three to four millennia after the Sumerian theologians, also our present Pope, still struggles with the problem of demonization of nature (= universe). And not only he! Only the language in which this demonization is spoken about has partially shifted.

W.R. 14.

The religious projection theory.

1. There is an idea circulating in psychology that is referred to as “religious projection. The psychic subject (I, the unconscious layer in us)

(i) possesses, within itself, certain properties (traits, desires, states of mind, etc.);

(ii) it attributes them to the deity (“The subject ‘projects what is in him, **a/** outside him, **b/** yes, above him, into the deity’“).

One sees, in this psychological idea, one of the possible applications of Etienne Bonnot, abbé de Condillac (1714/1780) and the sensualists, with their ‘projection’.

2. The question arises, at least in Enlightened-Rational -circles (or, what is called, the “classical” tradition), whether the Sumerians, here, are not engaging in religious projection. Specifically: whether they are not projecting demonic reality into themselves outside, indeed above, them, into the deities.

More simply put: anthropomorphism. To imagine the deities as human beings. The Greek thinker who did this first is Xenophanes of Kolophon (-560/-490), the pioneer of the religious critical Greek enlightenment.

a. The answer to this is clear: Only a mentality alienated or already alienated from archaic (and ancient, in particular) religion can adopt something like mere projection in this regard.

b. A single testimony be, here, quoted. *H. Limet, Religion de Sumer*, in: *P. Poupard et al, Dictionnaire des religions*, Paris, 1984, 1620/1629, says: “One of the fundamental ideas of the Sumerian religion is denoted by the term ‘ME’.

This idea is expressed only in the plural. It concerns all human activities: worship, kingship, crafts, reason and what man knows, social life (fighting, law, prostitution), music.

The ME cause that a person, an object, a function (role) corresponds to a paragon (...). Thus a king is only one among many others, as long as the me of kingship was not granted to him.

Thus a city, rejoicing over its ME, corresponds to the idea of what a city should be. (...). Without being divine beings, the ME nevertheless belong to the world of the deities, who are its chief possessors and dispensers.”

W.R 15.

Conclusion:

Nature and, much more, culture are rooted in the causers, resp. causers (gods, goddesses, nature beings) and, at the same time, in the pre-existing (preëxistent) pictorial models (in Sumer called 'Me').

a.-- Purely theologically there is no doubt: The "myths" (of which the tenzone, above, is one example) are anything but "projections". They are -- as explained in the Logic course (1984/1985), 109/110 -- essence insights, expressed in story form, belonging to the sacred.

b. -- But the theological use of language (W.R.2) is not the only one: one can e.g. read the above tenzone in an amusing way to a Sumerian child audience or use it as a story in a debate exercise - as, apparently, according to Kramer, happened in some cultural circles at that time - and let it be processed freely. That there, within the already given sacred framework, real projection is done, is more than normal. But that brings us to non-theological language.

Conclusion: the answer whether, or not, the above text contains projection depends on the types of language used within the Sumerian culture of the time.

Bib. sample.

Among a mass of "mythanalytic" professional literature, they recommend precisely one work: *P. Schebesta, ed., Origin of religion (Results of the prehistoric and ethnological research)*, Tielt/Den Haag, 1962, especially 95/102 (*Myth: fairy tale or history*), where it appears that, even today, the primitives e.g. knew more than a language concerning 'mythical stories',--amongst playful, artistic and strictly sacred forms of language use.

Literature typology.

One is familiar with the idea of 'literary genre' (type of literature). It is, immediately, clear that the three types of language use - playful, artistic, sacred - represent as many 'literary genres'. Situation and intention play a decisive role in this.

Traditional rhetoric has always been, also, a literary theory, concerned among other things with the correct understanding of the literary genre. We are, with the above hermeneutics (text interpretation) fully in the classical rhetoric!

W.R. 16.

(II) Two very ancient Egyptian wisdom writers,

Bibl. sample:

-- G. Fauconnier, o.c., 19 ("Other sources (meant to be -R. Scherer, *Structure et fondement de la communication*, (Structure and basis of communication), Paris, 1955;

-- id., *Philosophies de la communication*, Paris, 1971) would, even, go back to ancient Egypt, mentioning 'rhetors' like Kagemni and Ptah-hotep".

-- Miriam Lichtheim, *Ancient Egyptian Literature (A book of Readings)*, Vol. I (*The Old and Middle Kingdoms*), Univ. of Calif. Press, Berkeley / Los Angeles / London, 1073-1; 1975-2,

1. Kagemni.

Lichtheim, o.c., 58/61, situates '*The Instruction Addressed to Kagemni*' in the didactic or doctrinal genre, with the subtype 'LES' (W.R. 15).

The full title reads, "The Instruction Addressed to Kagemni by a sage. (... because of a "sage"). In doing so, however, Lichtheim situates the text in the sapiential or wisdom literature (or, in its Eastern sense, sophiology). 'Instruction' means, in addition to 'teaching' (in Greek 'didachè', doctrine), also, incidentally, means of learning, even, sometimes, punishment (apparently as a means of 'learning' 'tutoring').

The literary form (genre), in which that teaching (lesson) is cast, varies from sets of life principles and/or rules of conduct to dialogues and didactically intended stories.

As an aside, the genre of "instruction" also occurs in Sumer. Also elsewhere in the ancient Near East (Babylonian-Assyrian, Canaanite-Phoenician, Biblical lit.). We know, after all, that, in ancient Israel, in addition to priests, prophets and apocalyptists, 'wise men' also wrote.

The text appears on the Papyrus Priss (Bibl. Nat.) and dates to the Fifth Dynasty (-2,450/-2,300). - It reads as follows: "The reverent man knows prosperity. Praised is the humble. The tent opens to the silent one. The seat of the silent man is spacious".

Linguistic-logical hermeneutics.

It is clear that the four sentences are, in fact, conditional sentences:

"Man, if he is reverent, then he knows prosperity; someone, if he is modest, then he is praised; the tent opens to man, if he is silent. The seat of man, if he is silent, is spacious".

Without those conditionals, every sentence loses its meaning.

W.R. 17.

Miriam Lichtheim notes that the phrase “have a spacious seat” means “be well received” such that one is “comfortable.”

Meaning Hermeneutics.

How should one, now, understand this text?

(i) Lichtheim says that precisely one idea is expressed in four sentences: the quiet, modest person is valued and is successful.

(ii) Yet we have the impression that this is not quite right. Wouldn't the following sense be more appropriate?

a. The reverent, reverent person goes along best;

b. because, in virtue of his reverence, he is a modest one, a quiet figure, a silent one, -- three sub-ideas of the total idea ‘reverence -- for -- fellow man’, -- three traits that make him sought after.

Without further contextual data, this is not verifiable, of course.

2. Ptahhotep.

M. Lichtheim, o.c., 61/80 (*The Instruction of Ptahhotep*),-- Belongs, also, to the Papyrus Priss o.m. and dates from the Sixth Dynasty (-2,300/-2,150).

The Settlement.

(W.R.5)

a. introduction.

b. corpus (middle): 37 maxims (‘maxims’), with each maxims developed (‘developed’; W.R. 6) as a unit (‘unit’) of at least four and rarely more than twelve sentences and adverbials. The ‘units’, here, are text units, of course -

c. end (abc: 103 (three); 231; 296).

Compassion as an ethical mission.

(1) Some data and themata (topics) are repeated, several times,--indicating their importance within the proposer's scale of values.

(2) The text offers neither a complete ethics nor an account of ethics that is strictly logically appropriate. It does, however, offer

(a) the most important aspects of human understanding (W.R. 4) and

(b) the basic virtues. Lichtheim lists : self-control, temperance, kindness, generosity, justice, sense of truth, modesty.

Overall impression.

“No martial ‘virtues’ are named. the ideal man is the ‘man of peace,’ the peaceful man.

Behold the image of man or the idea of man, which permeates the text, as it were. Verily also a ‘homo perennis’ (an ‘eternal’ image of man)!

W.R. 18.

A text section.

Christiane Ziegler, *Deux feuillets de 'l' enseignement de Ptahotep'*, (*Deux feuillets de 'l' enseignement de Ptahotep'*), in: *Naissance de l' écriture*, (Birth of writing), 305/306.

On a papyrus, the text of which dates from the Old Kingdom (around - 2,400), but the copy from the Middle Kingdom (around - 2,000). Always the *Papyrus Prisse*.

Author says, “Such wisdoms date back to the pyramid era. From generation to generation people pass on the name of their author. They make up one of the foundations of education: the scholars can learn them from their earliest age.

The content of Egyptian wisdom reaches, at the beginning of the first millennium BC (-1,000), a high ethical level. Some statements the Bible adopts. For, as a Lebanese ruler, who lived, around - 1,000, comes out for it, “From Egypt wisdom came and it reached the land in which I live.”

1.-- “Do not go big on your knowledge. (Well on the contrary) seek counsel (both) from the ignorant (and) from the ‘wise’ (one who knows). (After all) the limits of skill have not (yet) been reached and no sketchy (knowledge) is perfect.

The good (*note-- Understand: solid*) word (*note-- Understand: insight*) is as hidden as the green stone. Yet it can be found among the maids, who grind the grain”.

One note: within the very strictly authoritarian Egyptian society, it is notable that the author (Ptahotep, Ptah - Hotep, Ptahhotep) conceives of truth (42; 67: Greek mod.) independently of social class, for both the ignorant (= cultureless) and the common maid can be truth-bearing fellow human beings.

2.-- “Suppose thou meetest an adversary in full action,--a powerful man, who is thy superior,--in that case: fold thy arm, bend thy back! Going against him will not make him come to (good) terms with you.” -

Do not pay too much attention to his angry language! On the contrary: by not opposing him in his action, (you will achieve that) it will be said of him, “He is an ignoramus.” -- Your self-control will prevail over his abundance of words”. (...).

3.-- “Suppose you are sitting, among the guests, at the table of a fellow man who is higher placed than you, in that case: take what he gives you and as it stands there before you. Look straight ahead of you (at the one sitting directly across from you), but do not stare at him now.”

W.R. 19.

(III) Tributes.

(1) Two Sumerian proverbs (dating from end of third millennium (-2000)).

a. S. Freud (1856/1939), the psychoanalyst, drew the attention of the modern West to a psychological systechy, the opposition pair of “pleasure principle/ reality principle. Listen, now, to the following Sumerian maxim: “For the sake of pleasure; marry. After deep thought: divorce”.

b. In our time of austerity politics, coupled with increased taxes, the man of the fiscus takes on a very special meaning. Now listen to what the Sumerian sighing - *Das unbehagen in der kultur* (The discomfort in the culture), work by the same *Freud* - said about four thousand years ago: “You may have a master you may, (even), have a king! But the man, whom thou must truly fear, that is the tax collector”.

This implies that, in the midst of an authoritarian-despotic state, one still preferred the monarch or the lord to the tax man,--whom we, in the midst of our democratic system, have kept for all intents and purposes.

(2) An Egyptian love poem

(“minstrel song”) from the New (= Second) Kingdom (-1.612/-1.064; in -1.463, Moses, with the Hebrews, moves out of Egypt).

a. My love is on the other bank. An arm of the river is between the two of us and the crocodile is holding out on a sandbank.

b. Yet I step into the water and plunge into the streams. My heart is mighty, raised above the waves: like solid earth is, beneath my feet, the water. It is the loveliness for her that makes it so strong. so, even, that I conjure the dangers of the stream.

c. She is an only mistress; there is no second like her. Look: she is like the star that rises at the beginning of a successful year. She is luminous and unfailing; her complexion is radiant. She is alluring by the look of her eyes. Her words and her lips are her magic. Rise is her neck and sparkle her bosom. She possesses hair like lapis lazuli, with a blue sheen. Her arm: it surpasses gold. Her fingers are reminiscent of lotus flowers. She wears the belt tightly around the waist. The beauty of her legs surpasses her other beauties. Like a noble lady’s, her posture is, when she goes.

Up to there - as best as translation goes - the beautiful text.

Bib. st.: Naiss. d, l’ écriture, 291; 320.

W.R. 20

Comparative hermeneutics.

1. Rhetoric is the study of human understanding (164; 293: pathetics) under point of view of influence ((W.R. 4; 17; 28). Well, the magic, which a woman exudes, is ‘a form of rhetorical actio (W.R. 6; 20).

Bib. sample.:

-- C. Tindemans, *Eloquent silence (Nonverbal communication)*, in: *Streven*, jrg. 52 (1985): 11 (Aug.-Sept.), 950/ 957;

-- L. Bellenger, *La persuasion*, Paris, 1985 (esp. 72/02: *La logique de la séduction*).

2. Significant (significa).

By limiting, consciously or unconsciously, traditional rhetoric to text and idea rhetoric (the latter in the verbal sense).

W.R. 6 (textuological and elocutionary aspect) -- and, in doing so, forgetting the memoria and, above all, the actio (action), it fails to penetrate rhetoric critics, time and again, that full-blown rhetoric (28) includes the unconditional (nonverbal) moments.

Bib, sample.:

G. Mannoury, *Significa and modern conceptual criticism*, in: B. Stokvis, *Psychology of Autosuggestion and of Suggestion (A Significa -psychological exposition for psychologists and physicians)*, Lochem, 1947, 11/14.

Mannoury refers to *Lady Victoria Welby*, an Englishwoman, who was once a court lady under Queen Victoria (1819/1901). She is known for her *What is Meaning?* (1903) and was, among others, in correspondence with C.C.S. Peirce (1839/1914), the founder of semiotics (Cfr *Elisabeth Walther, Hrsg., Ch.S. Peirce, Die Festigung der Ueberzeugung und andere Schriften*, (The consolidation of conviction and other writings), Baden- Baden, 1965 (o.c.,143/167: *Ueber Zeichen, aus Briefen an Lady Victoria Welby*), (About Signs, from letters to Lady Victoria Welby)).

Lady Welby is considered the founder of significa, which “studies significance, in all its forms, and thus ... working in every possible sphere of human interest and purpose”.

With that broad meaning of “significance” (sense, meaning) Lady Welby joins the true Platonic idea (which includes every content of knowledge and thought, including the nonverbal). The significance studies the understanding under the point of view of influence, no matter what. One also speaks of the theory of the act of language (where the act of language also includes non-verbal communication).

Here they are, briefly, referring to two thinkers.

(1) **Jacob L. Moreno** (189/1974), the man of psychodrama. In his *Gruppenpsychologie, therapy und psychodrama* (einleitung in die theorie und praxis), Stuttgart, 19373-2, 3/4, the author elaborates on the non-linguistic communication

W.R. 21.

“The therapeutic group is (...) not only

(i) a branch of medicine and

(ii) a form of society,

(iii) but also the first step into the cosmos. the question arises, immediately : “is there a cosmic type of understanding?”.

Moreno explains:

(i) there is the purely ‘dialogical’ (conversational) method in its ‘groups’ whose main instrument of understanding is language.

(ii) “However important language may be in the development of the individual and of the group, it is, always, only the essentially logical (...) form of understanding.” Especially in the world of babies and children, non-linguistic realities play a leading role. “Language represents only a part of the whole psyche”. In the ‘groups’, therefore, more - than - linguistic communication is indicated as a method.

Conclusion: ‘cosmic’ means, here,

(a) the fact that, in addition to society, man belongs in the whole universe,

(b) the fact that, situated therein, he builds up extra-language communication (156 Dionys. mainades).

(2) **Charles Bally** (1865/1947),

Le langage et la vie, Geneva/Lille, 1952-3,-- esp. o.c., 150/153; 157/159.-- Bally, a pupil of the renowned Ferd. de Saussure (1857/1913), the semiologist, takes a stand against de Saussure’s one-sidedly-rational and -intellectualist view of language. This, on the basis of his analysis of natural language, as non-literary speech spoken in real life exposes it.

In it comes

(i) the speaking subject, the single person,

(ii) the whole situation, in which the language is spoken,

(iii) expressed in more than a merely logical way.

All aspects, which de Saussure puts in brackets.

One can see that both Moreno and Bally (one as a physician-therapist, the other as a linguist) exhibit significant scope.

It is precisely under signification that we engage in comparative hermeneutics.

L. Bellenger, o.c., 79ss., talks about seduction as a form of influencing rapport. He distinguishes, in doing so, mainly two types:

(1) the passive temptation (“I am tempted”) and

(2) the active temptation (“I tempt”).

W. R. 22.

Biblical wisdom on adultery.

Proverbs 7 gives us a sample on Biblical interpretation fin

(i) adultery and

(ii) prostitution in general.

a. *The Book of Proverbs* dates back to Persian rule (which does not preclude the wisdom expressed in it going back to the time of King Solomon(n) (+ in - 970)).

The main content links up with the core problem of religion (W.R.11/12: harmony (124) of life and death). This is expressed, masterfully, in Jesus Sirach (= Ecclesiastical) 15:11/17, where it is said, among other things: "For man life and death lie before him: by his own choice one of these two possibilities is given him". One sees the biblical shift: thanks to the intervention of the Lord ('Yahweh') human freedom is established to a degree that the peoples (the 'pagan religions') had never suspected; the emphasis is on man's free choice.

b. The 'parakuptousa', the one, who bends down, looks sideways.

A. Introduction.

My son, apply my words; keep my precepts in your inwardness. if you implement my precepts, then you will 'live' (W.R.12; understand : and, immediately, be freed from the cycle of death (evil) and life (good)) (...). Say to wisdom, 'Thou art my sister'; title the insight ('intellect' as 'having an understanding of') as 'a relative! This, to shield you or from a strange woman, from an unknown lady who speaks seductive words.

B. Middle ('corpus').

One day, in my home, I sat at the window, looking through the bars. And I saw the scene of youthful delusion : I noticed - amidst law one should still call 'children' - a young man without insight.

He prowls, down the alley, near the corner, where she stands : he turns in the direction of her house, -- in the evening twilight, when the day was coming to an end, in the heart of night and darkness.--

Look, a woman approaches him! She is dolled up like a prostitute and her heart is false. It is one that is enterprising and defiant. Her feet are not at home in her house! Sometimes she can be seen in the streets, sometimes in the squares. At all possible corners she keeps watch.

W.R. 23.

Look: there she is holding him and already embracing him! Without shame she speaks to him: "I had to make a sacrifice, to fulfill my vows. With that I have come to meet you and, seeking, I have found you. I have covered my bed with blankets, with embroidered fabrics, with Egyptian cloth. Where I lie, I have sprinkled myrrh, aloe and cinnamon oil. Come off it: let us live, drunk of love until the morning! Enjoy but, in lust! For a husband is, in my house, not to be seen: 'he' is gone, away on a long journey. 'He' has, after all, the bag of coins with him. 'He' comes, therefore, but with the full moon home again!"

Turn, turning point

By persuasion with power she seduces him, and with the pussycat magic of her lips she carries him away. Without hesitation he follows her -- like an ox, drawn to the slaughter,-- like a madman, drawn, handcuffed" to his torture chamber,-- until an arrow pierces his liver. Or like a little bird, flying into the safety net, -- not realizing that his "life" (W.R.12) is the stake.

C. End.

And now : listen to me, son! Heed the words of my mouth!-- May your heart yet not be seduced in the direction of the ways of such women. do not walk lost in the paths of such, -- For numerous are those whom she has afflicted with death (W.R. 12), and the stoutest fellows she has necked. -- Her dwelling is the way to the sheol (underworld, hell), the road slope, which gives out into the realm of the dead.

Note.-- For the idea of 'underworld', 'realm of the dead' (125: chthonic) pan, satyrs, hermes); 150: Dionusos) we refer to Hieroanalysis 19 (cosmic axis); 37 (sheol).

In short: the house of the mistress is the realm of the dead reaching just above the earth (159, 166: orf. light) whoever "lives" there with the mistress is already, anticipatively, (160: Orpheus) in the realm of "death" (always in the archaic-antique, truly religious sense).

Just as the one who lives Biblical wisdom in actuality is, anticipatively, in the realm of "life" (again, in the religious sense).

In other words: whoever reduces the wisdom books to mere "ethical" works, misses their full, religious scope. Hermeneutically (i.e. to understand the true meaning of them) this is decisive.

Two types of "seduction".

Reread, now, W.R. 19, minnowsong" This is a description of 'the seductive' (passive) in the beautiful women. (81: witches; 161 Dionusoschild); 156 158, 145 (Dion): 247: marketing).

W.R. 24,

The woman herself - as far as the minstrel song betrays - is not knowingly and willingly enchanted. The loving man, however, is seduced by the fact that in the fellow man, he finds that which seduces him.

a. Whether, as *Jean Baudrillard* (1929/2007), *De la séduction*, Paris, 1979, all seduction (28) is narcissistic, we leave in the middle: according to that theory, the enchanted man would, here, only, recover his own being, as far as seduction goes. Freudian psychoanalysis did, however, lead to an inflation (assigning excessive role to) of narcissism. Reread the text, and try in vain - to find the self-projection (28) of the poet in it.

b. In contrast, the axiology of *Max Scheler* (1874/1928), *Der Formalismus in der Ethik und die materiale Wertethik* (Formalism in Ethics and the Material Ethics of Values); (1913/1916); (246 Plat.; 288: “rhetoric”) id., *Wesen und Formen der Sympathie*, Frankf.a.M., 1948-5, at.

There is - says Scheler - a feeling, which is original (deducible from nothing else) and real (‘objective’), the feeling of value. That feeling is, further, like all consciousness, intentional: it is I (subject), directed to (= intentio) an object (given), who ‘feels’! What, in the beautiful girl, e.g., is felt? Her erotic and eroticizing value.

It is not because the poetic man is already eroticized, or in love, that the erotic value of the girl on the other side arises in his consciousness. No, the girl - with her erotic value - must first be given before the man, turning towards her, feels seduced, appealed to, affected by her.

Conclusion: the man is, indeed, seduced by the seductive (= value) in the other, the girl. But whether he recognizes, in her, his self-absorbed likeness as Baudrillard and the Freudians claim, is, for the moment, nowhere apparent. We refer, here, to W.R.14 (projection theory).

c. Within the axiology, the signifying elements (27) acquire their value (W.R.4: means of understanding, esp. the optical, as well as the acoustic):

a. the partial impressions: (6: partial idea) (face color, gaze, neck, bosom, hair, arm, fingers, belt, legs, words);

b. The overall impression (6: overall idea, 31): single,-- luminous, flawless, noble attitude.

Along these elements and their totality she appeals to the man: this means that she constitutes a value for him,-- the erotic then. That is her “significance” (W.R. 20), her meaning.

W.R. 25.

d. L. Bellenger, o.c., 78, attributes to Gorgias of Leontinoi (-487/-190) the idea of “apatè” - meaning deceit, ruse, pastime, yet in the sense that the success of that deceit, ruse, pastime, would be due or attributable to the fact that “a being, who is not without feeling, allows himself to be caught by the pleasure” of being seduced.

In other words, the one who is seduced - in our case, the poet - is, in fact, waiting to be seduced by the seductive in the girl.

The desire to be seduced.

a. It is true that this interpretation of the word “apatè” (to be fooled, to deceive) fits into the thinking of the great rhetor and (proto)sophist, who was Gorgias.

b. The question arises, however, whether here, in our Egyptian minstrel song, it is necessary to speak of trickery, deceit, trickery. Nowhere does this appear directly. - What is true is that the feeling (e.g. for erotic beauty value) includes susceptibility to the seductive, appealing effect (influence, influence: W.R.4, 116: Pyth.). Yet this does not necessarily mean that ‘complicity’ or even ‘weakness’ must be spoken of here. ‘Susceptibility’ simply means that one has a sense of value (here: of feminine beauty value) and is therefore not depressed. Nothing more.

And ‘seductive’ means, here, for the moment, only ‘strongly appealing’: it implies, not yet, that one succumbs to the power of female beauty”--which, indeed, would mean weakness or complicity in succumbing to it.

Conclusion: some researchers easily confuse a number of meaning-related terms. - Even the uninterrupted use of the word “desire”--so peculiar to psychoanalysts--is misleading: a desire (in a Freudian sense or not) only makes sense, if, beforehand (consciously or unconsciously) value and sense of value (in a Schelerian sense) are present.

The basic language is axiology. In other words, not all value feeling is already “desire”, “desire” is one type of value feeling. Nothing more,

Reread, now, W.R. 22/23 (parakuptousa). - This is the sharp-eyed description of ‘temptation’ (active) in the prostitute. She is - unlike the Egyptian beauty, on the riverbank, - knowingly and willingly enchanting, And the young man allows himself to be enchanted, knowingly.

W.R. 26.

L. Bellenger, o.c.,78, names two theories of temptation:

a.-- The theological idea of “temptation,” in which the theologian considers temptation (in the active sense) to be the act (deed, effect) of the devil’s pride;-- as “hubris,” self-aggrandizement;

b.-- The libertine idea of “seduction,” where the libertine designates the same active seduction as the act of promethean (self-assured) liberality and, immediately, of human cunning.

‘Libertine’, has, essentially, two meanings:

(i) the XVII-d’century, philosophical - ethical meaning, which refers to such thinkers as P. Gassendi (1592/1655), who put the Epikoenician pleasure value at the center,- Saint-Evremond, François La Moths Le Vayer (1588/1672), the skeptic (“Des choses les plus sûres la plus sûre est de douter”),- (Of the safest things, the safest is to doubt), even Jean - Baptiste Poquelin, alias Molière (1622/1673), who took Gassendi’s lessons;

‘Libertine’, means, here, freethinker, ‘esprit fort’ (disembodied), i.e., one who has released himself from the ‘grip’ (pressure) of religion, prevailing opinions, and prevailing rules of conduct; this ‘uneasiness in the (prevailing) culture’ is expressed by H. Berr, *Du scepticisme de Gassendi* (o.c., 14s.) as follows: “To begin with, to let oneself go, in pleasure; then, just like that, to articulate life’s principles,--see what being a libertine is.”

A. Adam, *Les libertins au XVIIe siècle*, 1964, 7, says: “There is

(i) the free-spiritedness, which is exasperating, of the one,
(ii) the learned freewill of the others,
(iii) the imperceptible and secret freewheeling, which, without any appearance of it, carried through the century, a true revolution on moral values.”

(ii) There is the contemporary meaning: debauchery, debauchery, such that “libertine” designates a debauched one.

According to Mario Pernolia, *Logique de le séduction*, in; *Traverses*, 18 (1980: février), cited by Bellenger, the theological and the libertine idea of “seduction” have one common trait: “The dictate of a subjective will such that deceit is used as a detour.

In other words, one’s “desire” (will) imposes its rule through deceitful influence (W.R.4, 118). understanding, yes, but through deception, snatching.

W.R. 27,

Ludwig Binswanger (1881/1266), the only one with whom Freud maintained friendly relations, in spite of the fact that Binswanger, as a psychiatrist, based on Heidegger's *Daseinsanalyse* (analysis of the concrete human existence), held completely different views, has left us a systechy which, here, is useful: there is the taking of something, someone as (what it, he/she is) and there is the taking of something, especially of someone at (what is his/her).

“One takes someone by his word, by his gesture, “bei der schwachen Stelle” (by his weak place) (179: mysteries) (his inclinations, his passions). In this general formulation, therefore, the, in the encounter (with someone), “taking (that) someone by something” becomes a general - human relation (...).

It is the experience of being caught, as it is, excellently described by Jean-Paul Sartre (1905/1980), the great French existentialist, in his example of someone, looking through a keyhole. The moment he is tapped on his shoulder and mistaken, he feels ‘caught’ (*F.J.J. Buytendijk* (1087/1974; the existential physiologist and behavioral psychologist), *De vrouw (Haar natuur, verschijning en bestaan)*, (The woman (Her nature, appearance and existence), Utr./Bruss., 1951, 320v.).

Well, for the power man (11) (cfr. Ed. Spranger (1882/1963), *Lebensformen*, Halle, 1921, where that type, among others in the politician, is clarified) ‘die schwache stelle’, the weak place of someone, is seductive: “Nous séduisons, parce que notre vulnérabilité apparaît à l’autre” (“We seduce, because our vulnerability is obvious to the other”),-- according to Bellenger, o.c. 79.

What ‘temptation’ does the ‘seducer’/’temptress’ undergo in that case? The temptation to take us by our weak spot’.

Conclusion: constantly the variants of meaning play into each other in seducing and being seduced! The seducer, by our seductiveness, is seduced into seducing us! The active meaning runs, in part, in tandem with the passive meaning.

One takes, now, the parakuptousa through: one will see all these meanings at work, as it were, dramatized.

1. One notes...

One notices again, the signifying means of understanding (W.R.4; 20; 24): the optical (dressed up, enterprising, to be seen), the acoustic (she addresses him, pouty lips), especially the chemical (myrrh, aloe, cinnamon oil), also the tactile (she holds him, blankets, fabrics).

She takes him by his “Iustprinzip” (Freud), his sense of lust and his intoxication for sex deep into the night. The passion, the passion, is that in him, whereby she takes him and ... holds.

W.R. 28

The second in him -- which is also in her -- whereby she catches him, is the uneasiness in the (norms of) culture : her husband is gone and, thus, the freedom of indulging the repressed desire is there now,-- for her and ... for him, who, with her, escapes the pressure of a strict society ... “until the morning”; after that he (and she) walk back into the armor of culture. But that is “for afterwards.

Well, the optical, acoustic, chemical, tactile signifiers speculate on that duality, that systechy of ‘passion/culture pressure’, in him, - in her.

Note -- That already archaic and ancient cultures grasped this systechy is evident from W.R. 19: “For the sake of pleasure.../ after deep thought.” Freud formulated something general-human, materialist-hedonist. Perennis homo, the “eternal” human being.

Note.-- In this sense both night-lovers know themselves in each other; yet whether this is narcissism, is something else; for they recognize, indeed, their own lust and need for disengagement in the other, but, for that reason only, not yet, their own conceit and self-importance, so typical of narcissism (W.R.24); more so: the one must, not even, project both tendencies into the other, for they are in it, in both, without (useless) projection (W.R.24; 14), They are, simply, solidary in the same thing. And discover it. Nothing more.

2. One bemerk

One notices the verbal (253, 288) rhetoric, at work here: “Shamelessly she addresses him...”

Bellenger, o.c., 7, says “One should not confuse every influencing of one’s fellow man with persuading (i.e., influencing with words);

This is most certainly correct. Therefore, already, we, W.R. 6, have distinguished between textual and recitation rhetoric (cfr. W.R. 20: full-fledged rh.).

But look at what Bellenger, of necessity, immediately adds: “Admittedly, persuasion is difficult to isolate: the reason is that persuasion is ‘a psychosocial fact.’” (155: reflexive).

Marcel Mauss (1872/1951), *Sociologie et Anthropologie*, Paris, 1950), an expression, adopted by D. Huisman (1929/...), in 1993.

W.R. 29

Persuasion is situated in the techniques of influence, which are willed and calculated, this, while they go together with coercive facts and with facts, in which spontaneous and involuntary influence is at work (as e.g. magic ('charm'), charisma (*note* - special giftedness, in archaic times attributed to deities, now to the 'unconscious'), prestige (prestige), seduction, etc.).

We will see, by the way, that persuasion

(i) may be more or less overt ('manifest'), as e.g. in evidentiality, looking up 'evidence' pathetics (appeal to the mind), etc., or

(ii) more or less stealthy ('subreptice') and convenient, as in various 'manipulations' (artifices), stratagems, etc."

Thus, always, Bellenger, who limits rhetoric - peculiarly enough - (o.c., 8) to persuasion, which, overtly, acts on the life of mind. As if traditional rhetoric did not rather exaggerate in the rational-intellectual direction! We leave this limited conception of rhetoric, of course, for his consideration.

Here, to the Parakuptousa, applied: how can one separate (even distinguish) the words of the unfaithful, deferential wife from her overall signifying appearance and demeanor? Distinguish, separate, and.... her words lose virtually all 'significance' (W.R. 20; 24), as well as all 'rhetoric', understood as actio, language act (W.R. 6; 20).

Rhetoric is, ultimately, analysis of the actio (not unrelated to the last aspect of text formation, the elocutio, which should not be confused with the actio, acting through speech; W.R. 5). Why would the rhetoricians, at the time, have introduced the term actio? Unless to express what is more than verbal.

When the parakuptousa says "seeking, I have found thee," what rhetorical value (action, effect) would these words have, without the unwordly effect of the singular-personal, which means him, the bedmate? What 'action' would emanate from "my bedstead I have covered with blankets" or from "where I lie I have sprinkled myrrh" without the signifying, unwordly operation of the bedstead-with-blankets and of the bedstead-with-cologne?

It would be zero: speaking is - as Heidegger (1889/1976) says (253) - 'a.leteia', unveiling, blotting out what is. It is that which is, which 'works', 'appeals', through the spoken - and, at once, rhetorical - word, which in the power of being (that which is and comes up for discussion) has eloquence.

W.R. 30.

I.B. - *The second cultural-historical framework.*

O. Willmann (1839/1920), *Geschichte d. Id.*, III (*Der Idealismus der Neuzeit*- (The idealism of modern times), Brunschweig, 1907-4, 1034, says that 'idealism' (theory of ideas) is an organic world declaration. Ideas work, are 'actio', just like principles of life. As living organisms (W.R. 5). (106: Pythag. 117: theory of thought, 104-106: light metaph., 121, 126: choreia, 102: Pyth. Number, 107, 109).

In this Willmann is faithfully Platonic: just as the ever-changing world around us, the world of our senses, shows a multitude of 'zoa', 'thremmate' (i.e. Living beings, 132, 133, 176)), similarly, but on a rational intellectual level, the ideal world, around us, indeed, in our minds (W.R.5), shows a collection of 'noèta zoa' animalia intelligibilia, knowledgeable and thinking living beings, which Platon calls 'ideas'. (45: hylis, 55: geometry, 104: theosoph.). Cfr O. Willmann, o.c., 431/432. We denote this peculiar expression, which comes from Platon, the older one then.

1 -- As 'noèta', intelligibilia, contents of knowledge and thought, (speculative: 41, 107; 112; 198; 204) ideas are transcendental, beyond the realm of sense experience. Yet, for us as sentient beings, accessible: our "mind" (as capacity for ideas) "sees" the ideas, with its "spiritual". It is notable in this that, for example, when seeing a fellow human being through the senses, our mind sees 'man in himself', 'man as man - without - more', 'man as such', -- as the prototype or archetype, which can be found in all the concrete people around us.

As 'zoa', animalia, (110: Pyth.) living beings, the ideas are alive and source of life (= principles of life): that which we, with our senses, see around us, e.g. to stay with Platon's examples: people and horses, all that lives thanks to the idea, present in it and acting in it : "The ideas give the sensible data share in its ideal life and found the living in them" o.c., 432).

This gives rise to the abstract-general concept, which we extract from these data through experience and analysis. Thus e.g. 'anthropotès', humanitas, humanity. Or 'hippotès', 'horsemanship' (being a horse). the general human, the universal.

Note -- As a knowing and thinking content, Platon calls the idea 'idea' (creature view, being); as a living being, he calls it 'eidos', thinking and knowing form, understanding (in our mind, but also, in things themselves).

As one can see, very wrong conceptions of idea and theory of ideas are in circulation.

W.R. 31.

Note.-- *H. Limet, Religion de Sumer*, in; *Dict.d.relig.* (W.R.14), speaking of the Me of the Sumerians, i.e. the pictorial models of everything, concurs with Castellino, where he says that the Me of the Sumerians are very similar to the ideas of Platon (o.c.,1627).-
- It is, by the way, certain that Platon, deliberately, drew on ancient ('archaic') lore on the subject.

The Platonically understood idea manifests itself, therefore, as an organism: both organi(cistis)che or - as one, now, says - organismic and genetic thinking (W.R. 3, 110) are one of the aspects of the theory of ideas.

Thus, human culture, as a factually-historically observable phenomenon, is, at its very core, the living idea "culture," which expresses itself in it. We know, now, that archaeologically speaking, human culture is

(i) has had a commencement,
(ii) developed,
(iii) until it "generated" (brought forth) the agrarian revolution, primarily in pre-Asia (W.R.7v.).

We now know that this same culture developed urbanization and, among other things, writing (W.R.8). - Phenomena, as agricultural urban culture, writing culture, are partial ideas -of a developing total idea 'culture'. (91; W.R. 3); 93; 176).

In virtue of total and partial idea see W.R. 6 (ret. total and partial idea); 24 (partial and total impression)).

The Platonic idea is, after all, being itself (W.R. 29), insofar as it is ideal, knowable and thinkable (ontological truth). Here : the being itself of culture and its parts, together with its evolution (syn- and diachronic idea). The idea 'culture' is - to put it another way - the existing culture, insofar as our mind (= ideal capacity in us), in its deeper being, the culture in itself, 'sees', 'understands', 'comprehends' it. The culture (165) is a knowing and thinking living being, because idea.-- Do we, now, dwell on a next phase.

The Axis Idea of Karl Jaspers, (1883/1969).

In his *Vom Ursprung und Ziel der Geschichte*, (Of the origin and goal of history,), Zurich, 1969, this existential thinker-psychiatrist develops an idea consisting of two sub-ideas:

(i) an axis or rotation epoch is a period, in cultural history, characterized by extensive shift concerning the leading cultural ideas;

(ii) **such a** transitional period is followed by the formation of extensive political systems (e.g., great empires).

W.R. 32.

Such an axis rotation era was the time between -700 and -500, about. In India there was Buddha (= Buddha: -600/-500), in Media (Iran) Zerathustra (= Zoroaster, the founder of the Parsis; between. -700 and -580), in Israel Daniel, the apocalypticist (around -608), Jeremiah(s) (who acted from -598 to -587 (the fall of Jerusalem), Ezekiel (who acted from -598 to -587 and after, in the exile). - This axis rotation is already felt around -800, reaches its peak around -600 (W.R.3: genetic aspect).

In its wake, great empires arose - in Pre-Asia and Eastern Europe and the Mediterranean, especially - (one thinks of the Persian Empire, for example).

This re-establishment of culture, thanks to the material conditions and favorable environment, created by the previous phase, underlies the next 2,500 teachings, -- to date.

Bib. sample: *J.Tyciak, Untergang und Verheiszung (Aus der Welt der Propheten Jeremias, Ezechiel und Daniel), (Doom and Promise (From the World of the Prophets Jeremiah, Ezekiel and Daniel),), Düsseldorf, 1957, esp. 163ff.*

It is against this background that we situate Greek philosophy: it starts with Thales of Miletos (Miletus) (-624/-545) and, within the material conditions and favorable environment, then grown, is revived by Socrates of Athens (-469/-399), to die out, around +600 (W.R. 3: genetic view; 12 (totality of opposites in an organic reality 124).

It is as if the idea 'Greek philosophy'

(i) commences,

(ii) culminates and

(iii) extinct,--

Therein the scheme 'rise/ fall' so typical of the demonic doctrine of reality (ontology), making it true, in the facts themselves. Therein the living beings are equal (organic aspect of the theory of ideas).

Cultural History Data

With regard to Hellas, here's the thing.

(1) The oldest known civilization, according to ancient findings, dates back to around -40.000 (at Kokkinopilos, where traces of human occupation were discovered).

(2) The oldest, somewhat known culture, on Hellenic soil, is the pelasgic (the Pelasgians),

(3).1. Around -2,100 (the early Bronze Age) the Indo-Europeans ('Arians'), descended from the North and East (Ukraine?), invade the Pelasgian area. Called Achaeans, they destroy, at least in part, especially in Argolis (eastern Peloponnese), the Pelasgian civilization.

W.R. 33.

However, immediately, the Achaian culture sets in. later other indo-Europeans, the Ionians and the Aiolians (= Eolians) follow.

(3).2. Note.-- *Jacqetta Hawkes, Dawn of the Gods*, London, 1968, a first-of-its-kind work of religious history, explains how

(a) The (cycladic culture (115v. - think of the Kukledes, Cyklades, the islands of the Aegean, such as Andros, Delos, Paros, Naxos, etc.), from - 3,200,

(b) more so, the Cretan (= Minoan) culture, (100: Pyth., 149: Dionusos) immediately after the Cycladic, flourishing, together, can be called the cradle culture of European culture.

Well, around - 1,700, the Cretans (of the Minoan culture type) did set foot in Argolis (on the Peloponnese, between Sparta and Corinthos (= Corinth), at Asine: the fusion of the pre-existing Achaean culture with the Cretan-Minoan one is called the Mukeenian (= Mycenaean) culture. (66, 68: Agamemnon, 155 Orestes). It is, after all, at Mukènai (= Mycenae), capital of Argolis, most striking.

The Trojan War is a part of Mycenaean expansion (area expansion, land hunger). (200: Menelaus, 280; 66: 68, 87: Priamos (= prince)). Troy - also called Ilion or Pergamon - one should not confuse this Pergamon (or, also, Pergamos, the fortress of Ilion) with the famous city of Pergamon, in Mysia - is located at Hissarlik (Class-Asia): its magnificent culture (pre-Hellenic) is destroyed - either in the XIVth or XIIth century BC - by the Achaeans.

This episode became, later, the theme of *Homer* (34; 38), the Blind Singer, the greatest poet of Hellas, in his *Iliad* and his *Odusseia*. It is thought that he was Ionian and born after -900 or -800.

(3).3. Between -1.200 and -1.100, as the last Indo-Europeans, the rugged Dorians invade: they destroy the culture of the Mycenaean. with this the dark ages begin, from -1.200 to -800. Therein situates, apparently, Homer (Homer), (179: Sparta) mentioned above.

Note.-- The major dialects are:

(i) Ionian-Attic, (96: Maxime) spoken in Attica, Euboia, the Cyklades, Ionia);

(ii) Aiolian (Aeolian), in Thessaly, Boiotia, Aiolis (Aeolian);

(iii) Doric, in the Peloponnese, Crete, southern Italy (Greater Greece), Sicily). From -830 these dialects weigh through (writing is invented around - 800; W.R.8).

W. R. 34.

Bibl. sample : Except *J. Hawkes, Moses I, Finley, Les premiers temps de la Grèce (L' âge du bronze et l' époque archaïque)*, (The first times of Greece (the Bronze Age and the Archaic period), Paris,1980-2.

The classification of Greek history.

Bibl. Stütchpr.: except *Finley, o.c., 109/172 (l' époque archaïque (-800/-500))*; *P. Lévêque, L'aventure grecque*, Paris, 1964-3.

The Dark Ages.

Finley, o.c.,89/108, says that the Hellenes of later times had, if anything, an awareness of the break with Minoan-Mycenaean times. Two features:

a. Economic:

general poverty; artistic: mediocrity of works of art.

(1)a. The "archaic" time (-800/-500).

Two features - according to Finley stand out.

a. The emergence and slow development of the "polis," (65) the city (state).

O. Brunner, Bürger und Bourgeois, (Citizens and Bourgeois,), in: *Wort und Wahrheit VIII* (1953): June; 419/426, points out that essentially three types of cities arose, in the course of history:

1. the oriental city,
2. the ancient city (including the Greek "polis"),
3. The Mid-Century Modern City. (W.R. 8).

b. The vast expansion of Hellas.

Finley, o.c.,109, says that, at about two centuries, Hellas stretched from the Black Sea to the Atlantic.

Indeed: two waves of colonization are taking place:

(i) -775/-675: Chaldikè and southern Italy and Sicily (Sikelia) are invaded by starving Hellenes seeking agricultural areas;

(ii) -675/-550: besides southern Italy and Sicily, are visited Gaul (Massalia (Marseilles) is founded, in -599, by inhabitants of Fokaia, in Ionia (Kl.-Asia):

P. Scolerdi, Marseille la Grecque, 1974), Iberia (Spain), in the West;-- in the East: the Black Sea coasts (Propontis, Maiotis included; in -660 Buzantion (Byzantium) is founded), Egypt (in -650 Naukratis is founded). Cfr Levêque, o.c.,197s.

This time signifies the Greek revival (Hawkes, o.c.,243ff.):

a. the olympic games begin in -776;

b. two poets, Homer (W.R. 33, 39; 284, 125) and Hesiodos of Askra (in Boiotia, Boetia), a little later than Homer (perhaps around - 800) days on;

c. philosophy arises: Thales of Milos (-624/-545) (49) founds philosophical thought, in the Milesian group; Puthagoras of Samos (Pythagoras; - 580/-500) founds the paleopythagorean school (-550/-3C0);

W.R. 35.

Parmenides of Elea (-540/...) ((37; 77; 131) founds the Eleatic style of thought (-520/-400); -- Xenophanes of Kolofon (-580/-490) is the first enlightened mind; (78; 82; 84; 86: type 1 =/ 64 (protosophist.): 65) -- somewhat later: Herakleitos of Ephesos (174) founds the first form of dialectics;

(1)b. The “classical” era (-500/-338). (102: Socr.)

This is where the century of Perikles, the heyday of Athens, is located. Perikles of Athens (-495/-429) had a gaudy character, followed a sensible policy, and was an impressive orator; he was friends with artists and philosophers (Anaxagoras of Klazomenai (-499/-428; (52; 49; 117) the founder of the experimental natural science).

(2) The Hellenistic period (-338 and later).

The term ‘Hellenism’, was, (28) in 1836, formed by J. G. Droysen (1808/ 1884), the Prussian historian and politician. The idea ‘Hellenism’ includes two sub-ideas:

a. demographically: the mixing of the Macedonian-Greek population with the indigenous populations in Anatolia (Kl.-Asia), Syria, Egypt, Mesopotamia, etc. (one estimates, in Egypt, e.g. the ratio of one million Greeks to eight million Egyptians). (one estimates, in Egypt, e.g., the ratio of one million Greeks to eight million Egyptians);

b. cultural: the blending of the pervasive Greek culture with the indigenous - especially the Eastern - cultures (especially their religions).

(2)a. The Macedonian era (-338/-146).

In -338 Philip of Macedon (-382/-336), (281) together with his son Alexandros the great (-365/ - 323), (177: Samothr. Myst - Arist.) defeat the Athenians and the Boiotians, at Chaironeia, bringing all of Hellas under Macedonian rule (the Macedonians were northern Greeks).

But Alexander the Great’s conquests reach as far as the Indus (-325; W.R.8). Within his empire, Greek culture spread as far as Egypt and Mesopotamia.

Alexander was an educator of the greatest thinker of antiquity, Aristotle of Stageira (-384/-322).

Mentality Description.

P. Lévêque, o.c., 390; 483, 226 writes: “This century, which is the century of Aristotle, is also the century, in which the nostalgia for the divine emerges, for the first time, with such violence.”

In other words: notwithstanding the secularization (the orientation towards this world), founded by the Greek enlightenment (cfr. Xenophanes, above), the yearning for the sacred breaks through, mightily.

W.R. 36.

Hellenism will reinforce this tendency: “The Greek of Egypt, if he is sick, will, first, turn to a Greek physician. This one will apply a method of diagnosis, a treatment, a handbook of prescriptions - all of an almost purely Greek nature.

But, if he doubts to regain his health in this way, he will, gladly, above Thebes (an Egyptian city), go up into the mountains, to the tombs, to beg for the healing of Amenhotep, the son of Hapoe (Hapou), “a very good god” as the almost all Greek graffiti express it. (*Note* -- Amenhotep, son of Hapou, the architect of pharaoh Amenofis III (-1,432/-1,395), of the XVIII dynasty, is meant: some time later he was “deified” as a healing god (his “sanatorium” was in a shrine at Deir el-Behari):

In other words: a kind of syncretism (114) (fusion of at first sight incompatible data) of secularism and sacralism prevailed, from the classical period onwards, more and more. What one can see, at our days, just as well, in a number of contemporaries.

(2)b. *The Roman period* (-146 and later).

Meanwhile, an empire is growing, the Roman one: in -168 and, even more, in -146, Macedonia (with Greece) become a Roman province. Yet, militarily defeated, Hellas has culturally conquered Rome and the empire.

Note.-- V. L. Ehrenberg, Hellenistic Age in: Encyclopaedia Britannica 1967, 11: 322/334, says: “Droysen forgot about Rome (when he limited ‘Hellenism’ to the Macedonian period). This twofold:

a. around -200, the pressure of the Roman conquests begins to weigh on the Hellenistic world,--until the absorption in -31 (at Aktion (Actium) defeated, in a naval battle, Octavius and Agrippa their opponent Antony);

b. (...) Hellenism, as a culture, (...) is still increasing, so that one can speak of a second Hellenism, under Roman rule.”

In +476, the Western Roman Empire ends (with the deposition of Augustulus by Odoaker). The Eastern Roman Empire continues. It also bears the name Byzantine Empire (+395/1,453). In 1453, the Ottoman Turks take Constantinople. This was an end point because, from +632 onwards, the first caliphs of Islam conquer, gradually, portions of the Eastern Roman Empire.

However, Greek culture, precisely in those days of the West, is regaining a renewed influence (humanism and renaissance).

W.R. 37.

The relationship 'philosophy-rhetoric':

As for the Eastern cultures, so, now, for Greek philosophy, we are going to analyze some samples that shed light on what the earlier Greek philosophers either did to or thought about rhetoric.

We say "samples" because, true to the method of traditional rhetoricians (W.R. 2: inductive-historical method), we orient ourselves to factual models, -- in order to build a normative science, resp. philosophy of rhetorical action (W.R.6). No one, after all, can represent history exhaustively (down to the last detail). Only samples are appropriate.

First sample: Thales of Miletos (-625/-525). (37/97)

Bib. sample:

-- G. Romeyer-Dherbey, *Thalès de Milet*, in: D. Huisman, dir. *Dict.d.philosophes*, Paris, 1984; II, 2489/2492;

-- text editions:

H. Diels, *Die Fragmente der Vorsokratiker (Griechisch und Deutsch)*, (The Fragments of the Presocratics (Greek and German),), I, Berlin, 1922, 1/13;

-- C.J. De Vogel, *Greek Philosophy, I (Thales to Plato)*, Leiden, 1950, 4/5;

-- views: W. Röd, *Geschichte der Philosophie*, I, 1(Von Thales bis Demokrit), Munich, 1976, 30/36;

-- sub-ideas:

J. Zafiropulo, *Empédocle d'Agrigente*, Paris, 1953, 34/63 (Le milieu, l'appartenance; esp. 37, 103);

W. Jaeger, *A la naissance de la Théologie (Essai sur les Présocratiques)*, (At the birth of Theology (Essay on the Presocratics)), Paris, 1966, 25/44 (*Les Milésiens ou la théologie des philosophes de la nature*);

-- Fr. Krafft, *Geschichte der Naturwissenschaft, I (Die Begründung einer Wissenschaft von der Natur durch die Griechen)*, (History of Natural Science, I (The Foundation of a Science of Nature by the Greeks)), Freiburg, 1971, 76/91 (*Thales*);

-- in Dutch: A. Vloemans, *The pre-socratics*, The Hague, 1961 (earlier title: *De Profetische gestalten der wijsbegeerte*), 23/34 (*Thales*).

This shows that, with regard to a thinker of whom we know very little, directly, there is a multitude of points of view (perspectives), together with a multitude of interpretations possible.-- Which necessitates the random nature of our analysis.

1. *The Paleomilesians* (= Older Milesians).

Miletos was one of the Ionian cities, on the Asia Minor coast,-- incidentally, a very ancient city.-- They are called 'fusio.logoi', (102: Pyth., 99. Pyth. City.) 'fusikoi', philosophers of nature. This, because they conceived of nature ('fusis', natura) as reality.

W. R. 38.

What, since Parmenides (W.R. 35, 77) has been called 'being', they call 'fusus', though it is not yet Parmenides' concept of being (about which later), yet it goes strongly in that direction. After all, the Ionian philosophy of nature (81; 83; 122; 130) is a 'musical' philosophy,-- a thinking, which is inspired (70; 79) by 'the mousai', muses, and, passing by those muses, by mnemosune, memoria, remembrance' (thoughtfulness, thoughtfulness), (169; 125 anamnesis, omniscience, omniscient) -- where our modern word 'memory' (W.R.6), merely, refers to the remembrance of the past. The goddess Mnèmosunè, Remembering, viz., provides either the poet or the thinker (the natural philosopher e.g.) with an immediate insight (66: law goddesses) (immediatism) into the data, about which he is speaking.

1.-- Thus Homer (183: verses = healing (Pyth.) 33: 84 Scheffer), Iliad: 70, says of Kalches, the son of Thestor, the best among the interpreters of the flight there birds (one type of 'clairvoyance' (41) (as an eye-witness so to speak.)), that he possesses insight into "ta t'eonta (the present being,--what is now), ta t'essomena (the future being,--what will be), pro t'eonta (the past being,--what used to be):

Thus Hesiod of Askra (Boiotia), (183: verses are healing (Pyth.) 34; 125; 139), who met near Mount Helikon the Muses (177) and the goddess memory (Mnèmosunè) connected with them, that they had instructed him to speak of "ta t'essomena (126; 131; 138; 227) (the future ones), pro t'eonta (the past ones) (Theogonia): The Muses (with Mnèmosunè) - according to Theogonia 38 - communicate "te t'eonta (the present ones), ta t'essomene (the future ones); pro t'eonta (the past ones); Cfr Krafft, I: 67; Jaeger, 212.

Conclusion: one sees that, from Homeric times, the ancient Greeks learned to think in that all-encompassing perspective (43: transcendental), on a musical basis (42: abductive phil. 124: new 'music'; 142). For this comprehensive view is, explicitly attributed to muses and remembrance.

In *Iliad* 2:434, *Homer* says: "Proclaim to me, muses, (82; - 123 (Homeros) 119) who are at home in the Olympian dwellings, for you are goddesses, present to everything (43; 79; 85) and in possession of insight into (86; 42; 78; 85) everything while we, mortals, hear only a rumor, but have no eye-gaze insight (40)."

2.-- The same musical 'philosophy' (way of thinking) emphasizes, again and again, that whoever (like the poet and, later, the philosopher, scholar, rhetor) wants to have insight, should think 'ex archès', a principio, from the origin (beginning) (principle). The 'arche', (43; 46: cybern., 160: Orf.) principium; term, meaning both onset (beginning) and principle (origin) - is, for Homer, (66, 173) II. 14:246, okeanos, the Ocean.

W.R. 39.

Okeanos, the waters, which surround the earth's disc (59), is "genesis (92: Anaxim.) pantessi," the origin of all being. To begin with, he is the origin of all waters (45: Induction): his floods give birth to "all the streams, all the sea, all the springs and the deep wells." But, as a god (47), he is, with his consort, Tethus (Tethys) - II. 14: 201; 302; *Hesiod, Theogonia* 136; 337 - also the origin of all deities.

In other words, the primal water, Okeanos, (205:// Parm.) is both a primal force, primal substance, and a deity, a nature deity.

Cfr. *E. Mireaux, This is how the Greeks lived at the time of Homer*, Baarn, 1979-3, 15; Jaeger, o.c., 26; 212.--

For Hesiod, (34) the archè (50), the primal beginning(sel), what he calls 'chaos' (Theog. 116; 173; 185; 228) - This is an immeasurable and lightless space, which, as the first, came into being. As Krafft, I, 69, notes, chaos, (100: Orf.) is a divine reality, yet also a natural fact, not the founding force but, itself, the first of the emergent beings. "For Hesiod, Chaos (...) is, at first, alone: Chaos represents, as it were, the first generation". (Ibid.).

The second generation of being, according to Hesiod, consists of:

(i)a Gaia, (66; 69: Themis) the earth (natural fact èn deity of female nature),

(i)b Eros, (161; 177; 102 (Orf./ pyth./ theos./ 167 (orf.); 198 (Parm.)) the procreative urge ('minne'), again and natural fact and god of masculine nature, - theme to which Aristotle of Stageira (-364/-322), with his 'genetic' (58; 131) way of thinking, will return),--, except this primal couple,

(ii) tartara, the underworld, a nebulous space (a neutral principle), which, later, will become the dungeon of Zeus' enemies (II. 8/13; Hes., Theog. 807).

This is what the goddess of knowledge and thought, Mnemosune, with her muses, communicates about the genesis, the beginning and the origin of past, present and future being. That is the oldest method of musical representation. Transcendental (all-encompassing) and genetic (W.R. 3) is that method. Even genetic.

'Fusis', Natura, Nature

(59 (=); 50 (=); 158 (orf.); 175; 45) The Paleomiliesians are nature thinkers. -- 110: organism (pyth.); 129; 139; 176; 183, - 243: protosof.) W. Jaeger, O.c., 27, describes this in more detail. "Fusis is one of those abstract word forms, ending in - is, which become frequent at the time of the last epic poets.

(1) Evidently, this word denotes the act of 'funai', the process of emergence and growth; consequently, the Greeks made the word followed by a genitive ('of...'); so e.g. 'fusis ton onton', the origin and growth of the beings surrounding us.

W.R. 40

(2) Yet that same word ‘fusus’ means, likewise, the origin itself, from which the being emerged, yea, emerges unceasingly.

In other words: the reality, which serves the perceptible being as ground(battle).-- We find this double meaning, again, in the word ‘genesis’, a synonym of ‘fusus’ which is equally old and, perhaps, even older.” Behold another - word-for-word - aspect of musical thinking; process thinking. (104) - genetic and, even, genesis (66; 68; 175; 177; 171) (one thinks of Oceanos and Tethus, of Gala (66) and Eros, as primal couples, generatively or ‘genetically’ creating reality; demonstrating how erotic-sexual reality was central). This type of thinking will continue to dominate all of Greek philosophy.

2. Thales’ view.

Aristotle, metaph. A3: 983b 27, notes that between (Homer and) Hesiod and the Milesians there is a difference; both types of thought ‘sofizontai’, proclaim wisdom, sound knowledge, but both the poets take a ‘muthikos’, mythical (telling sacred stories) approach and are ‘theologians’ while the Milesians apply a strict method of proof.

This points to a new type of musical (63; 139: positive) thinking. To begin with, the sages no longer depart, essentially, from lore, such as myths, but from ta onta, the being of their own perception itself. Which does not necessarily exclude the role of deities, for example.

2.bis. “We know a great deal about Thales, thanks to Herodotos of Halikarnassos (-484/ -425), the father of historiography, who took what he knew from Hekataios of Miletos (-560/-480), while the latter, in his turn, took it from Anaximandros of Miletos (-610/-547), the immediate successor of Thales” (Krafft, I: 83). (Krafft, I: 83).-- This implies that we are dealing with both authentic data and an image impression (‘imago’), both of which can be valuable.

Well, with the Milesians begins a new musical style of thought, which, with an ancient Greek word, ‘historia’ (= historia) 57, 70; 88: Thales - sample; 103: Hipp. ; 154, 173; 180 (Alkm.); 182: ideol. Sceps;), inquisitio, investigation (on the basis of one’s own beholding or of report of eyewitnesses; wr.38), denoted.

With the understanding that the Milesians applied that historia to the fusis as a whole : historia fusike. (209=/ parm. 230; 226: Xenoph. 196: orf.)

W.R. 41

This 'historia naturalis' (histoire naturelle or natural history), (73: theol. Nat.; 144: pyth) this study of nature, exhibits a twofold aspect:

(i) on the one hand, it is empeiria, experientia, testing, perception, experience, and

(ii) on the other hand, it is logismos, ratiocinatio, reasoning, calculation.

Indeed, the ancient world made a strict distinction between, on the one hand, Fanera, visibilia, the visible data, accessible to the empeiria, perception, and, on the other hand, Adela, invisibilia, the invisible realities, accessible, except to mantic seeing (W.R. 38: Kalchas, the "seer" or "mantis"), to logismos, reasoning.

Cfr. *J.P. Vernant, mythe et pensée chez les Grecs*, II, Paris, 1971, 55, ad 28, where this double systechy is dwelt upon.

Or, as Anaxagoras of Klazomenai (-499/-428), the founder of experimental natural science, would later say, "Opsis ton adelon to fainomena" (the visible data (fenomena, phenomena) represent seeing the invisible).

The Milesian historia, study of nature, involves, in the process of observation and reasoning, theoria, speculatio, contemplation.

Indeed: the speculative spirit of natural philosophers makes them pause to look at the aspects of their perception, in order to fathom the invisible "grounds" of it.

The expression 'theoria, from which comes our modern word 'theory', translates by contemplative fathoming, while perceiving. - The term is attributed to Puthagoras of Samos (-580/-500).

He is said to have called himself a 'thatès', speculator, contemplator, of the truth. Later, Platon of Athens (-427/-347) in the wake, incidentally, of the Paleopythagoreans, would describe the idea of 'science' (episteme), sciëntia, as 'theorètikhè tou ontos' (the contemplation, 'theory', of being).

Later still, Aristotle, Platon's student, will compare the theoretical life with the practical life.

The Romans translated 'theatès' by 'speculator', which, actually, means grifter (peeper, spy). 'Specula' is 'lookout.' 'Theorein', to fathom, they translated by 'speculari'.

In this connection *O. Willmann* writes, *Die wichtigsten philosophischen Fachausdrucke in historischer Anordnung*, (The most important philosophical terms in historical order,), Kempten/München, 1909, 20f. : "We call 'speculation' the actually philosophical contemplation, viz:

W.R. 42

- (1) examine, analyze,
- (2) starting from the 'empirical' interest (in the being)
- (3) such that the correlations, hidden behind empiricism, are exposed."

a. Nowadays, in everyday language or among intellectuals, the word "speculation" or "speculative" is used pejoratively to describe a purely precarious knowledge that is not based on observation. Which, of course, differs from the ancient meaning.

b. As the word 'theory' is now, mostly, used to denote a rational construction, whether or not based on observation. Which, likewise, differs from the ancient language usage: *theoria* was observational (preferably eyewitness) perusing for the invisible, non-phenomenal implications (backgrounds),

Note -- As, later, we shall see, (Alkmaion of Kroton (a Peleopythagorean, who lived around -500) and Xenophanes of Kolofon (-580/-490), the first religious Enlightened mind, conceive the duality 'perception' (*empeiria*)/ 'reasoning' (*logismos*), the two constituents of the understanding (*theoria*), as an interpretation (in their hermeneutics or theory of interpretation). This, because the observation, most of the time, is too uncertain, too ambiguous and requires an interpretation, in contrast to which, however, another interpretation, sometimes, has just as much right.

It can be seen that, compared with the *mantis*, the art of seeing, the natural philosophy of the Milesians implies a dehumanization with regard to the *Nnèmosune* and her Muses: the naturalists have learned to think independently, autonomously. Which does not prevent the Muse (*Mnemosune*), as a companion, from still playing a fundamental role: she treats her interpreter, the thinker, as a mature being and thus, inspiringly, works with him.

In this sense, natural philosophy remains musical; the process of emancipation, at work in philosophy, professional science and rhetoric, was, for the ancient Greek musical religion, no obstacle.

This explains why the paleopythagoreans, Platon, Aristotle set up their philosophical schools as sacred societies (*thiasos*), within which the muses were given real worship. Musical religion is not a dumbing down of personal thought, in a philosophical, vocational or rhetorical sense. In this sense there remains something mantic, something mystical, in the whole great ancient Greek -tradition of thought.

W.R. 43

Application to Thales:

a. It belongs to the image-impression (imago) of Thales that he does *theoria*, looking, observing, reasoning, reflecting (“speculari”), “contemplating”, tells an anecdote that, on a certain day, he is looking at the firmament and, going forward, falls into a well; his maid, a Thracian, laughs at him: “Meteorologika, celestial space phenomena,--this he sees, though not the water that lies at his feet.”

Whatever may be true of this anecdote, with Thales the ‘thoroughbred man’ was born (‘ho theorètikos), -- with the occasional absent-mindedness inherent in it. The entire history of Greek philosophy is littered with such ‘mousikoi’ inspired by a Muse and her Mnèmosunè.

Bib. sample.:

W. Jaeger, Paideia (Die Formung des griechischen Menschen), (Paideia (The Formation of Greek Man), 3 Bde, Berlin, 1934/1936-1; 1936/1947-2, i, 211.

b. Apart from that pictorial impression “fathom”, we are left with a few isolated statements - rather aphoristic heritage - of the first sage, only very few of which are not, by one or another scholar, disputed. Nevertheless, we can outline the entirety of the lore - controversial or not, it forms a whole - as follows. Immediately we obtain a first structure of thaletic wisdom.

2. A.-- *The transcendental wisdom.*

‘Transcendental’ means ‘all-encompassing’, the ‘universe’, understood as the collection and system of all being, contained within itself.

1. We know (W.R.38) that Mnèmosunè, with the Muses, held such a transcendental view (the past, present, future being; ‘panta’ says Homer, II, 2: 484, know, by direct knowledge, the goddesses,-- ‘panta’, means ‘all things’)

2. We know, too, that musical wisdom was ‘*theoria*’, penetration, in its own way: it penetrated, through the visible being, to the archè, the ‘ground’ or beginning of all being (W.R. 38v.). It is precisely this twofold dimension that we find in Thales.

“What, later, grew into theology, philosophy, professional science (and rhetoric) as separate subjects, is, originally, a unity.

Even later these separate subjects are distinguished, among the Greeks only by a distinctive accent”. (Krafft, o.c.,59).

W.R. 44.

In other words: what we, nowadays, call multi- or inter-disciplinary method, was practiced, as it were, naively in Antiquity. Discipline' means 'skill'; professional knowledge, scholarship, 'science': 'multi-'(many) and 'inter-'(between) are the prefixes, which indicate communication and interaction.

Because of the transcendental scope of the object, all that is, the antique-Greek formation, characteristic of the philosophy of the time, lends itself excellently to interdisciplinary work. After all, it is assumed that everything is connected with everything, somewhere. Cf. W.R.3.

2.A.1.-- *The transcendental primal substance or 'prote hule' (first substance).*

Aristotle, Metaph. A3: 98 3b 18 (Thales A12), says, "Most of those who started philosophical thought were convinced that the 'archai', the grounds (origins, principles), of all being were merely material ('hylie') in nature." He adds, adding that Thales

- (1) was the founder of that hylie type of thinking and
 - (2) looked upon water ('hudor'), as 'arche', primordial ground, of all being.-
- Cfr. Krafft, o.c., 82.

a. Romeyer-Dherby, a.c.,2490, says: "What exactly is that water? Water is the (tainted) element par excellence. As it is formless, it can take on any form: it assumes these forms and then lets them go again and again. thus the suppleness ('flexibility') of water, that fluid element, makes it possible that

- (1) starting from a sole reality - here the water -
 - (2) an unbounded, infinite, indefinite variety ("multiplicity") is conceivable,--
- "ce qui, pour Thalès, est la définition même de la nature" (which, for Thales, is the very definition (essence) of the 'fusus').

The author specifies : "Indeed: the Milesian formula establishes a principle, i.e. an origin, from which all the rest emerges. Well, this principle is 'water', which is the primordial constituent, present in 'hapanta ta onta', all being (Ar., Met. I: 3/983b 8)".

Whether Thales himself used the word 'archè' in principle is not clear from any of his sayings. But Aristotle stood entirely in the Milesian tradition of natural science and must, therefore, have interpreted it correctly -- even if he does so from his own point of view.

W.R. 45.

Fr. Nietzsche (1844/1900), in his *Geburt der Tragödie* (Birth of tragedy), (1872), says of Thales's water odor: "The mediocre, incoherent and purely 'empirical' (in the sense of not guided by a strict hypothesis) observations, which Thales had made concerning the presence and the changes of form (metamorphoses) of the water or - more precisely - of the humid, would by no means have either allowed or, even, suggested this gigantic generalization (induction).

What drove him to it was a philosophical axiom (presupposition, leading idea, abduction).(…). This (axiom) read "all is one"; -

What Nietzsche, here, wants to say is that, with Thales, it is not a question of an ordinary professional scientific induction ("If everywhere water, then here and there and yonder water. Well, here and there and yonder water. So water everywhere"). This scientific induction can - in passing - be suggested by Homer's text (W.R.39: all waters) : "all the streams, all the sea, all the springs and the deep wells".

But it is about what Platon, later, will call a luminous idea (W.R. 30v.) : by putting water first, Thales throws a light (see light metaphysics, in : course of thought 104/106) on the being, in and around him. The leading idea, according to Nietzsche, supported by poor indications, is ahead of the experimenting perception. Peirce would say: abduction precedes induction.

Bb *The idea 'archè', beginning(sel), philosophically speaking.*

If we survey the collection of meanings (semasiological), inherent in the Greek word 'archè', then the following aspects stand out.

(i) Of course the meaning 'origin', 'beginning' is present. The beginning of a course or process is brought about by the onset.

(ii)a. *Harmological.*

The idea 'archè' is, as Nietzsche clearly says, an ordering idea: the many (i.e. the elements, thought separately) becomes one thought (i.e. ordered into a collection), whereby the many (elements) are visible and the one (collection) invisible (W.R.41). The common characteristic is 'water'.

More so: clearly the incoherently occurring many (elements, forms) are thought of as a coherent unit (i.e., into a system, system, ordered), with water as the binder, medium.

W.R. 46.

Note : again, the looseness of the 'forms' (W.R.44), which the water substance assumes, is visible, while the formless coherence (the binder) is invisible. Only 'theoria' (W.R.41), penetration, supported by reasoning (logismos; W.R. 41) sees through - through the visible, the elements (forms) - the invisible order (formless primal substance), which makes these elements into a collection and a system.

(II)B. Steering (cybernetic).

The archè is, in the midst of the many changes (movement: 'kinèsis', motus), which, as we shall see later, include coming into being, growth, but also decay (W.R.3: organismic thinking), directing, guiding, purposeful: there is a purposefulness in the jumble of creation and decline, of up- and downfall (W.R.11: harmony of opposites).

Incidentally, in everyday language, 'archè' means, among other things, authority, leadership of subjects,--yes, even the area (the collection of subjects), over which command is exercised.-- 'Stewardship' means,

- (1) at variance,
- (2) a rectification (corrective), from the predetermined goal (idea), is brought about by the archè.

This cybernetic composite certainly sticks in Thales's water nutrient idea. More than that, it conforms (M. Scheler (1874/1928: the conformity system, which claims that later coming philosophies, usually, faithfully reduplicate previous religious ideas, and thus conform (agree) with those religious ideas),-- namely, with the musical mode of thought, which it realizes, in a new form (W.R.38: everything, from the origin).

This implies that the formless water, nevertheless, represents form-founding power, for it directs, steers - purposefully.

c. The cathartic background.

Bibl. sample:

-- *Dr. Stock, The Greek Drama and Western Man*, Desclée De Brouwer, 1959;

-- *K. Popma, The knowledge concerning ancient culture*, in: *Tijdschr.v.Phil.*, 22 (1960): 3 (441/476);

Both citations emphasize that Greek philosophy cannot be understood without knowledge of ancient religion (which answers Scheler's idea of conformity);

-- *W.B. Kristensen, Collected contributions to knowledge of ancient religions*, A'm, 1947 (esp. 238/242: Lustratio, "cleansing").

-- As *Th. Ballauf, Vom Ursprung (Interpretationen zu Thales' und Anaximanders Philosophie)*, (Of Origin (Interpretations of Thales' and Anaximander's Philosophy)), in: *Tijdschr. v. Phil.*, 15 (1953): 1 (18/70), says, there is the mythological, Homeric background (W.R, 39: Okeanos + Tethus, the primal couple as origin), from which Thales could obtain the idea of water as primal substance.

W.R. 47.

Again, proof of conformity to religion (the Homeric mythic).

But there is a second, religious-sacred model, made clear by Kristensen. “The Romans called the cycle (of life and death; W.R. 12: totality) ‘lustratio,’ cleansing (with water). The whole rite, at the end of the ‘census’ (census, wealth assessment), is called ‘lustrum’, i.e. ‘cleansing’. This word was also used to designate the time of ‘five years’ between two such acts.” (Kristensen, o.c., 238).

Kristensen explains, thereupon, that the “classical” (understand: Enlightenment-rational) conception of “purification” (lustratio) is : a rite, which removes demonic and other impure influences. This is correct, but purely negative and very one-sided. Ancient peoples are called ‘pure’ which possesses (divine) life. ‘Cleansing’ is something positive, viz. communication of (divine) life,--process, which, among other things, includes, but is not limited to, the removal of impurity, ungodliness, ‘death’.

“For the ancient consciousness, ritual cleansing was, first of all, a sacred act, by which a divine property, the property of the cleansing agent, was communicated to the person or object. It had a positive effect”. (O.c.,239). The historical data - according to Kristensen showing this, are so rich that the usual simplistic theory loses all value in the face of it.

Kristensen cites models.

The antique Egyptian depictions of the cleansing of the sovereign are numerous. The cleansing agent is water. This water type, however, is drawn, as a rule, as a jet, over the king. In many cases, that water type is drawn out not as ordinary water, but as a series of hieroglyphs (ankh sign), signifying life. Those characters form a curved ray over the monarch.

The caption reads, “Thou art cleansed, as one who lives and thrives. Thou renewest thyself, as thy Father Re (the sun god) renews himself. Thou dost celebrate periodic feasts (‘cycle’), like thy Father Tum (a sun god).”

W.R. 48.

Kristensen's comment: "It cannot be expressed more clearly that the cleansing is a communication of the life present in the cleansing agent. The 'water' possesses - according to a general antique conception - a creative and renewing power, which, by ritual sprinkling (called 'lustratio' in Rome), can be transferred to others. (...). She is more than absence of impurity, she is splendor, glory, divine life". (o.c.,240).

Thales, who on his Ionic, lived through nature, especially in its summery 'splendor', 'glory', thought, spontaneously, as an antique man, of divine life which, as the origin (cause) of that splendor and glory, was to be found in and behind that nature (a form of 'theoria' (W.R. 41v.: penetration, here still purely sacred)).

This also applies where not water as a symbol is used, but e.g. incense, to evoke and transmit divine life: "The smell of incense is described as divine life,--an idea that was widely spread in antiquity". (o.c., 240). The cleansing agent is the divine bearer and giver of "life" (W.R. 12, where the proper, ancient meaning of life is described), whatever that cleansing agent may be,--water, incense, etc.

Kristensen refers to the anti-Christian view of baptism (*Rom 6:3*; to be baptized is, through the cleansing agent, water, to acquire divine (here: Trinitarian) life,--immediately, to be cleansed of original sin and other impurities).

He refers to the 'holy' (understand: power-laden, mana) water of the Ganges, in India; to the sprinkling with the 'water from Eridu' (i.e. water of creation), in Babylonia; to the cleansing with the 'holy' blood of the bull, in the religion of Kubele (Cybele), in Phrygia,-- worship, which the Romans, at Rome, introduced, in -- 204. Behold what the Greeks called "catharsis.

Cfr. Hieroanalysis: 70vv. (manaism); 91v.: the ondine in water as source of power;- - 88: types of power-bearing elements from nature). Well, in the rites, the "water" (as mana, as force, particulate) is origin of life. This is how -- and probably how -- Thales may have seen water -- as the primal substance in everything.

W.R. 49

d. The “subtle” (rarefied or particulate, fluidic) nature of Thales’s water nutrient.

This aspect is locked into the cathartic aspect. Cfr. Hieroanalysis 44 (soul substance; hylozoism); 71; esp. 73/75 (hylic pluralism).

Bibl. sample:

-- J.J. Poortman, *Ochêma*, Assen, 1954;

-- id., *Vehicles of Consciousness (The Concept of Hylic Pluralism: Ochêma)*, Utrecht, 1978, 4 vols. (an excellent work on the subject);

-- J. Prieur, *L’aura et le corps immortel*, (the aura and the immortal body,), Paris, 1979.

The idea of ‘body’, resp. ‘substance’ (matter) is, for the hylic pluralist, not limited to the ordinary concept of ‘substance’, which is in circulation in our modern physics, chemistry and/or biology. The hylic pluralist labels this type of body, resp. substance as grossly material.

In addition, he distinguishes a fine - or rarefied (subtle, fluidic) type of body, resp. substance.

For the ancient Greek philosophers, Poortman, o.c., II, 28/55 (*Ancient Greece and Rome*), thematizes this hylic pluralism. This idea ‘subtle substance (body)’, is, by the Greek thinkers, denoted by words, which should indicate its subtlety: the Milesian Anaximenes of Miletos (-585/-525) and his pupil, Diogenes of Apollonia, denote this type of substance by the term ‘aer’ (air).

The Paleopythagoreans (-550/-300) said that the soul was a part of the “either” (the fine, bright dust, situated above our firmament).

Xenophanes of Kolofon (-580/-490) taught that the soul was “pneuma” (spiritus, “spirit,” something in the nature of thin air).

Anaxagoras of Klazomenai (-499/-428) - see above W.R.35v. - said that the soul and the world-spirit were ‘Nous’ Intellectus, ‘leptotaton’, supreme dust.

Herakleitos of Ephesos (-535/-465) said that the soul, at least that of the sage (sophos), was “laugè xèrè” (light that is dry),--which brings to mind the idea “fire” (luminous something).

In other words, only the theoria (W.R. 41v.) makes us see, through air, either, pneuma, finest dust, luminous (fire),-- the background idea, subtle dust. Just as, for Thales, through the coarse material water, the fine or primordial ‘water’ shines through.

Whether this early Greek idea originated with the Egyptians can be brought up for discussion following A. Volten, *Der Begriff der maat in den Agyptischen Weisheitstexten* (W.R.16/18), in: *Colloque de Strasbourg, Les sagesses du Proche-Orient*, Paris, 1963, 73/101;

W.R. 50.

Esp. 94ff., where, literally, it is written: “In any case, it is ready: the so-called hylozoism, peculiar to the Voorsocratic philosophy, is, as already Antiquity itself had seen, Egyptian inspired.

The main problem of the Voorsocratic philosophy is, “What is the raw material (basic substance), of which the soul consists?;-- Well, as with the Egyptians, the soul is equal in its essence to God, who governs the world. (A.c.,94).

We shall see, later on, how and to what great extent the soul, respectively the soul substance (i.e., the primordial or finer substance of which the soul consists), dominates the natural interpretation of the Milesians and their immediate successors.

By “hylozoism” one understands the doctrine that

- (1) all matter (hulè), whether coarse or fine,
- (2) is somehow alive (zoe).

This technical-wise term was, first, established by Ralph Cudworth (1617/1688), the English Renaissance Platonist. The term in question means, for this true Platonist, something, in which he himself still believes, though purified.

Well, all Milesians and their immediate successors are, to a greater or lesser degree, hylozoists: ‘dead’ matter, as modern natural science believes it must presuppose, these thinkers, apparently, do not know.

The idea ‘life’ (with its counterpart ‘death’ (w.r.12)) is the carrying idea of their thinking. The primal substance comes up only because, with the idea ‘life’, they think along the idea ‘primal or fine substance’. Or more correctly, ‘life’ and ‘subtle, omnipresent substance’ are the two partial ideas of the total idea, around which their thinking revolves.

NOTE-- Volten, a.c., 92, writes, literally, “All that lives has its origin (W.R. 39v. (musical type 1); 44v. (musical type 2)) in a divine fluid, which pervades everything -- the heavenly deities as well as the human beings, the animals, and the plants.

The whole universe is directed (W.R.46) by this fluid. Well, this fluid, in its highest form, shows itself in the heavenly bodies. It governs the universe according to eternal, unchanging laws”.

Volten says that Mesopotamia, known for its astral thinking, as well as Egypt, also thought this way. So that, here, we are faced with a widespread idea, which we will find, e.g., with Platon.

(277, 253; 246; Plato, Herakl. 233: Protosof; 240 Protag. , 71, 85, 118, 207: Parm. 224 Zenon, 227, 25: operation, 26v., 116, 122, didactics, 142 inspiration groups, 145: archit. 148: pomo ind. 152 Dion. 156, 162, (Dion. Zagr. , 118, 135, 136, 154, 155, refl. 181 Alkm. 192 Xen.) (108: Pythagor. 115vv: generative model). (68, 79 (daimon) 81, 123, 137, 148 (Dionusos); 153 (Dion); 168 (Pyth.) 99: Orfeus, Pyth. 179, 191, (Xenof.) 194, 229 (Herakl.) :” (20: compare. H.) (296; 144; 215: Zenonian model; 231 Sicilian m.; 24) 80: nymphs; 86: buitenn;/ mortal; 150 Dionusos Omadios). (22 spells, Ecclesiasticus (Isa. Sirach), 46: Milesian; 156; 236; Protagoras (184; 226; 171; 112;154; 156; 159 (Euridikè); 169; 176, 124; Nietsche; 150)

W. R. 51.

Note-- L. Levy-Bruhl (1857/1939), the French ethnologist-philosopher, in his *La mythologie primitive (Le monde mythique des Australiens et des Papous)*, (Primitive mythology (The mythical world of Australians and Papuans)), Paris, 1963, 35/38; 42s.; 74; 96; 200; 211; 226; 229; 230; 269; 314 (la fluidité du monde mythique), (the fluidity of the mythical world), brings up to what great extent the world (the universe), as the myths, not only of the Australian and Papuan natives, but of all archaic cultures, paint it, exhibits 'fluidité' (malleability: W.R. 44: 46).

1. Romeyer-Dherby, a.c., depicts the primordial water of Thales as the flexible element par excellence : it takes, effortlessly, all possible forms and lets these forms, just as effortlessly, go again. Precisely because of this, Thales -- according to the author -- can discover in it the one, as it is present in a boundless multiplicity.

2. On page 48 supra we saw that Kristensen established that the cleansing agent, in the cathartic rites (which we would now refer to as the word 'exorcism'), as a carrier of divine life, resp. primal substance (W.R. 50: total idea), can take all forms, such as e.g. water, but also incense (smoke is a contagious element), blood and so on. In the many forms, a cleansing agent (divine primal substance) is present and at work.

In other words: the philosophical problem 'one/many' (order(ning)/order substance) takes its root in pre-philosophical conceptions.

Well, on a very primitive level, one also encounters the problem of the one (e.g., a single acting being, in a myth or, even, fairy tale) and the many (e.g., the different forms, which a single being assumes, in the course of the myth, respectively, the fairy tale):

"This characteristic property of the mythical world has been given the name of 'fluidity'. (...). Its fluidity consists (...) in the fact that the specific forms of plants and animals are as unstable as the laws of phenomena. At any moment, anything can happen. Similarly, any living being can, at any moment, assume a new form, either by the effect of its own power or by the action of a Dema. Everything depends on the mystical forces (W.R. 42) at work and depends only on them.

Immediately we have, here, one of the features of the fairy tale, to which we hope, later, to return.-- We also have, here, the possible condition of the miracle (mirages) to which we refer to *M. Meslin, Le merveilleux (L'imaginaire et les croyances en Occident)*, (The marvelous (The imaginary and the beliefs in Occident)), Paris, 1984.

W.R. 52.

The book explores, over a period of 2,500 years, in all art forms, “one of the enduring expressions of the human spirit; namely, the imagined (1’ imaginary).”

Directed by Meslin, prof in comparative religious studies Paris-Sorbonne, the book offers what its collaborators, in terms of imaginative work, find (art historians, historians of ideas, depth psychologists, folklorists).

Main theme: the metamorphic, i.e. that which is susceptible to change of form, - the malleable, i.e. this idea ‘malleability’ is one of the main ideas of all art. -- The idea of ‘primordial matter’ is its condition of possibility. In this sense Thales founded a *philosophia perennis* (W.R. 4).

a. Pre-socratic “materialism”.

Bibl. sample:

-- G. Verbeke, *The genesis of philosophical spiritualism*, in: *Tijdschr.v.Phil.*, 8 (1946): 1 (Feb), 3/26;

-- D.G. Gershenson/ D.A. Greenberg, *Anaxagoras and the Birth of Scientific Method*, New York, 1964 (esp. 33).

Both writings deal with the problem of whether the idea of ‘pure spirit’ (incorporeal reality) is now, or is not, discussed either with Parmenides of Elea (W.R.35; 37) or with Anaxagoras of Klazomenai (W.R. 35; 49). Thus, e.g., someone like Parmenides, is labeled by the classical tradition (which is Platonizing) as a spiritualist, while a scholar like J. Burnet labels him as the father of materialism.

Of Anaxagoras we saw (W.R.49) that he does know ‘leptotaton’ (the very finest), but, in terms of spiritualization, does not reach further.

Unfortunately: the above-mentioned proposers bring up, also but not in the least, hylic pluralism (which presupposes a plurality of types of matter)!!! Which may then be called crass anyway.

In short: only Platon of Athens (-427/-347), the founder of the Academy, with his theory of ideas, in the strict sense (of immaterial realities), founded strict spiritualism. All Pre-Platonic thinkers still think both immaterial spirit, resp. idea and fine material reality-(primordial matter) in one : they do not make the strict distinction.

‘Materialism,’ then, among the Voorplatonists, is not yet modern, coarse materialism: for that, the soul, the soul substance (W.R.50), is all too central.

W.R. 53.

Conclusion.

The transcendental or “first” primordial substance is **(a)** spiteful, **(b)** origin (ordering; directing), **(c)** purifying life, **(d)** fine-material soul substance. She is the one (collection, system) in the many (elements).

2.A.2.-- The transcendental ethics, resp. politics

O. Willmann, *Gesch. d. Id.*, I, 239/254 (*Hervorgang der Weisheitslehre und Ethik aus der politischen Theologie*), ((Emergence of wisdom teaching and ethics from political theology)), outlines how

(1)a. not with Socrates of Athens (-469/-399), the founder of Classical-Attic philosophy, **(1)b.** also not with the Paleopythagoreans (-550/-300), who had a real ethic (and, relatedly, a real politics),

(2) but already with the seven wise men (statesmen and poets) a real ethics got off the ground.

1. Seven Wise Men

Among these Seven Sages one mentions Solon of Athens (-640/-558); thus older than Thales (-624/-545)), Thales himself and, even, Puthagoras of Samos (-580/-500). These work on the pre-existing ethics of the (Apollonian) religion and of the mystery religion(s). Which includes conformity (W.R. 46) with the sacred thinkers.

2. The main ideas are:

(1) “Know thyself” **(2)** so that thou **(2)a.** “keep measure” and **(2)b.** “do not cross the line” (O. Willmann, o.c., 251). One application of this is “act at the right time (‘kairos’)”

In other words: ethics (and, in community context, politics or social behavior) is a physical ethics (politics). The great framework, in which man of that time situated himself, was nature (as all past, present and coming being). In this, each individual - singular or private being - had his place. Or, as one said, then, ‘his measure’, i.e. what was allotted to each being, by fate.

3. In Thales’s name there are aphorisms.

(1) “Proceed with measure,” showing that the ‘metron’, mensura, measure (what is allotted to you), is the rule of conduct. Indeed: the archaic religions assume that the deities help determine that measure, but, also, that your soul, with its soul substance, helps determine the dose of life (W.R.50: life, primal substance). This, in the transcendental framework of nature as total primal substance (life -and action substance).

(2) “Try to be the object of envy rather than of pity”, - which shows the victory over the deadly terror of all archaic thinkers in the face of envy (envy), which was identified with the evil eye, which is ‘angry’ because the envious fellow man destroys, literally, your ‘measure’ of happiness (favorable share of fate). *Cfr S. Seligmann, Die Zauberkraft des Auges and des Berufen (Ein Kapitel aus der Geschichte des Aberglaubens)*, (The Magic Power of the Eye and the Calling (A Chapter from the History of Superstition)), The Hague (reprint of the 1921 edition), in which, scientifically, a very large number of models are discussed.

W.R. 54.

From the economic behavior (the usury, about which we will speak later) of Thales we can conclude that he had something trippy in him. How he reconciled this with the ethics, resp. politics of the measure of destiny, is not so clear,-- unless he, also in crossing the border, kept 'measure'.

(3) *Evil things*

"Keep evil things inside your home" seems to be everyday wisdom: those who are too loose with neighbors and friends about domestic issues, find immediately that this creates new problems. One does not exceed the domestic measure! (For the texts: *C.J. De Vogel, Greek Philosophy, I (Thales to Plato)*, Leiden, 1950, 3).

Conclusion.

As Willmann notes, from no surviving statement of Thales, directly, can one conclude that, between his physical and his ethics, he made a logically strict connection. What, with the Paleopythaogorrheans was the case: their doctrine concerning measure, expressed in number, is clear on that point.

2.B.-- *The non-transcendental wisdom.*

Werner Jaeger emphasized that the Milesians understood nature as a whole and that, only then, did they discuss nature in its parts (geographical, medical, etc.).

Yet this is not so simple. With Thales - according to the image that the ancients ascribed to him - profane and sacred disciplines do, indeed, come together. What we are now examining. See W.R.43.

2.B.1.-- *The secular (profane) wisdom.*

This is *theoria*, which, in and through observation (*empeiria*), by reasoning (*logismos*) - W.R. 41v. -, explains the visible data (*fanera*) on their invisible (*afanes*) grounds.

a. *Mathematical, resp. Geometrical wisdom.* (54/56)

There is, in ancient Greek art history, a geometric period, in ceramics: around -1050, in Athens, the protogeometric era arises, which around -900 develops into the geometric era; it ends around -700. People (soldiers, women, etc.), animals are depicted, instead of figuratively (fluently), in a strict geometrical way (one could say 'cubist').

W.R. 55.

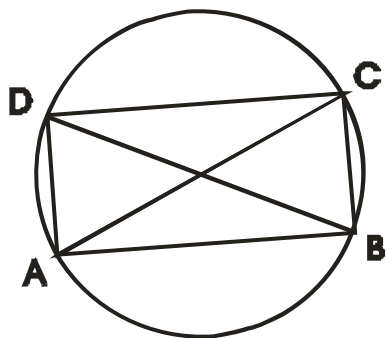
With this it should be noted that, in addition to Near Eastern mathematics (geometry), the Milesians also possessed their own lore in this regard, -- which we will see, especially, at work in the Paleo-pythagoreans. Mathematical historiography attributes a number of insights to Thales.

1. For example, the proposition that
 - (1) for all angles within a halved circle, the following holds true
 - (2) that they are straight(angular).

Note.-- Cfr. Logic (First Year): 116/118 (A.N. Whitehead (1861/1947), *Mathematics (Basis of Exact Thought)*, Utr./Antw, 1965), says that mathematics, as a subject science that is, came into being, when someone, “probably a Greek” (says Whitehead), first tried to prove theorems (= judgments, statements, sentences), about (1) all things, (2) non-all things (‘things’ = mathematical data), without further determination concerning singular data.

Well, Thales’ insight is of that formal (later formalized) type of proposition. Since, at least as far as we know, he gave no proof of this (which later Euclidean geometry will do), it remains with the mere insight (which shines the light of the general idea over all singular models ; W.R. 30; 45).

2. W. Röd, o.c.,30, describes, purely ideally-intuitively (one would better say theoretically (W.R.41)), the scope of Thales’ ideal intuition: “to see the correctness of this thesis (theorem), it is sufficient to know that, around right angles, one can draw a circle”. (cfr. Logic 104: the third acquaintance with the idea (in the ‘picture’, i.e. in its drawn-out form).



The intersection of the diagonals forms the center of the circle in question. One looks, now, at one of the triangles (singular model), which arises, when the diagonal bisects the rectangle. E.g., in the drawing, ACD. Röd, o.c.,30, adds: “This method is applicable to any (= all) right angles; consequently, also to any right-angled triangles”--which plays into the map of Whitehead’s assertion.

W.R. 58.

3. - Epistemologically (= knowledge-theoretically) seen : the visible (fanera, singular : faneron) - here : the drawn-out figure once observed (empeiria), leads to the invisible (afanes; pl.: afanè) - here : the proposition concerning all angles, within the bisected circle (Whitehead's assertion; logismos, reasoning, is the method).

In other words, the dyadic (dual) structure of the ancient Greek theories (W.R. 42).

Note -

1. Fr. Krafft, o.c., 86f., cites Proklos of Constantinopolis, nicknamed 'diadochos' (i.e. successor to Platon, as leader of the school) (+412/+485), Commentaries on the First Book of *Euklides' Elements*.

Proklos, the Neo-Platonist of the Athenian School, who is called "the scholasticist" of antiquity (for the reason of his "scholastic" way of thinking, as it flourished in the medieval Church Scholasticism), writes:

"The ancient Thales (...) is said to have been the first to recognize and say that the angles, at the base of an isosceles triangle, are equal ('goniai isai'). Yet, in doing so, he called, according to archaic language, these equal (isai) angles 'similar' (homoiai) angles".

One sees, here, clearly that this leader of the scholastic method, did possess, language-analytical consciousness (W.R.2): he draws attention to the language evolution, concerning geometrical language use.-- Which leads us, again, to the gen(n)etic method (W.R.3).

2. Proklos continues, "This theorem - by Eukleides of Alexandria (-323/-283; founder of the School of Alexandria, author of the famous '*Elements of geometry*') - is accompanied by the proof that, when two straight lines intersect, the angles, situated at the vertex, are equal.

This theorem - as Eudemos of Rhodes (+/- -300; student of Aristotle; he wrote *The History(s) of Astronomy and Geometry*) informs - was first found by Thales. The author of the *Elements* (= Eukleides) considered this theorem worthy of scientific proof."

One can see that the scholastic of antiquity, in addition to understanding language evolution, also possessed insight into evidential evolution (W.R. 3: genetic method).

b. Applied mathematical wisdom.

The same Proklos writes: "Eudemos, History of Geometry, traces (the following) theorem back to Thales. Thales, after all, needed this theorem for his method, by which he found the distance of ships at sea."

W.R. 57.

This read as follows: “For all triangles, they are determined by one side and both adjacent angles”

Again: Whitehead’s formal understanding. - Krafft, o.c 88; says that Thales, in doing so, took as his starting point an arithmetical rule found by the ancient Egyptians. But axiomatic-deductive Thales, certainly, did not yet proceed: this method only gets off the ground in the second half of the fifth century BC. Thales lives -624/-545; that second half is -450 and later. Ideas need time, i.e. historia (= historia), search work (W.R.40).

Gaius Plinius (Caecilius) Secundus (+62/+114), in his *Naturalis historia* (W.R. 41), 36: 82, informs us that Thales would have found a method to measure the height of the Egyptian pyramids. This shows that the modern idea of measurement (not its Cartesian elaboration) was already at work in Thales’ mind. - We may, in Whiteheadian language, characterize the method as follows:

(ACD = antecedent): “For all vertical objects it holds that just when (tz = moment of the sun’s position) the sun’s position, for all measured models (e.g. the shadow rod used by Thales) such that the shadow (lh = horizontal length) casted by it is as long (lh = lv) as its (vertical) height (lv), just then (tz) the position of the sun, for all objects to be measured (e.g. an Egyptian pyramid), also, is such that the shadow (lh) casted by it is as long (lh = lv) as its height (lv) to be measured;

(CSQ = consistent): so that, just then (tz), one need only measure the shadow cast on the first floor, to know the height sought.”

The model method consists in the fact that, in order to know (measure) an unknown object (here: the height of a pyramid), one starts from a known object, called a “model” (here: measurement model) (which, here, is twofold: both the shadow staff and the shadow cast on the ground). Krafft, o.c., 89, says that Thales, here, simply applied “the, in Egypt, long known” method.

Which suggests that the (mere) model idea, certainly, goes back to (above W.R. 16/29) ancient Egyptian culture.

W.R. 58.

Note-- Technological wisdom.

Romeyer - Dherby, a.c., 2489, says that, for Thales, the *theoria* (W.R.43), although, at first sight, purely 'theoretical' (in our, 'modern' sense of that word), was always directed towards problem-solving praxis. This is evident, already, from both previous applicative models (distance measurement, height measurement). But, *Herodotos, Hist.11: 74v.*, tells us that, in order to prevent the army of Kroisos (Croesus,-- the last prince of Lydia; (-560/-546); he has as an image impression "rich and happy") from building a bridge, Thales diverts the course of a river. Which points to very practical tasks, for this "theorikos," this thoroughbred.

c. Astronomical (astronomical) wisdom. (58/59)

R. Flacelière, Devins et oracles Grecs, (Greek diviners and oracles), Paris, 1965-2, 8, says that Thales - not divining (i.e. non-mantic; w.r. 41) as the star diviners (astrologers) - merely calculating, predicted a solar eclipse. This took place on 28.05.-585, during the battle of the Halus (Halys, in Asia Minor). This phenomenon, so typical of the *fusis*, the wonders of nature (W.R. 51v.), helped end the war between the Lydians and the Medes.

From the Mesopotamian magicians (*magoi*, a type of "priests" among the Medes) or, which, in part, amounts to the same thing, astrologers, Thales could know that a solar eclipse was circular (cyclic) (W.R. 50: laws). From this he could, by deduction (not mantic), find out both its possibility and its approximate dating ahead of time and, perhaps, calculate it exactly.

Thus, in addition to the half-mastic, half-scientific star study of the Easterners, a purely professional astronomy emerged.

J.P. Vernant, Mythe et pensée chez les Grecs, (Myth and thought among the Greeks.), I, 172/173, says that the existing Mesopotamian astronomy:

(1) was practiced by the royal scribes,

(2) was 'astral' (better: 'astro(theo)logical') and, at the same time, arithmetic (not geometric). As astrologers ('magicians'), they calculated the connection (understand: model-character) (W.R. 57), which exists, at least according to them, between the celestial bodies, together with their movements, in the firmament, on the one hand, and, on the other hand, some earthly persons and their life course. This connection is called, well, 'life course' (parallel course, in an analogous (not completely identical) way, of the celestial movements (actual stars, such as the sun or the other 'fixed' stars; planets; tail stars and the like), on the one hand, and, on the other hand, the 'movements' (the course), proper to a human being or group of human beings living on earth). Especially the lives of authority figures were, in Mesopotamia, considered for this.

W.R. 59.

d. Geography (geographical) wisdom. (59/63)

Aristotle, De coelo, B 13: 294a, 28/31, says: “Others say that the earth lies on the water. Such is the theory handed down to us, which is the oldest. It is said that Thales of Miletos formulated it: since the earth behaves like a piece of wood or something in that nature, it floats (on the water). (W.R.59 (earth disc); 45 (water everywhere)).

Ionia, in which Miletos, the trade metropolis and a cultural center, is situated, was at that time the most developed region of Hellas. As a major port city it maintained (trade) relations with the west (e.g. southern Italy), the north (e.g. the Black Sea) and the south (Egypt). Traders are, by nature, interested in countries and peoples.

Well, Homer is usually situated in Ionia. His “earth disk” was surrounded by

- (1) the Atlantic Ocean,
- (2) The Baltic Sea,
- (3) The Caspian Sea,
- (4) the north Indian ocean,
- (5) The southern Arabian coast.

Thales’s world- or, rather, earth-image will, surely, have been as extensive as the Homeric one.

Krafft, o.c., 122f., says that, for both Hesiod and Thales, the earth, as a whole, as a base, was not subject to creation and decay (W.R.11: Mephistopheles).

What did submit to creation and decay are:

- (1) a. the plants,
- (1) b. the animals,
- (1) c. the people and
- (2) meteora, the areas above the inhabited earth (part of the firmament).

Which, to us, after the foregoing (especially W.R.39), does seem somewhat ‘miraculous’. Yet not: W.R. 50 (hylozoism) teaches us that, especially (though not only), living (so-called ‘biological’) nature attracted attention. Somewhat later, Anaximenes of Miletos (W.R. 49) (-588/-524) will conceive of both the whole earth and all that lives on it and the airspaces above it (ta meteora) as subject to one and the same law of creation and decay (Krafft, o.c.,122f.).

W.R. 60.

The causal (causal) explanation.

1. We start from C.S.S. Peirce (1839/1914), insofar as he developed his own theory of scientific explanation. Schematically, this reads as follows.

(1) A wonder fact F occurs (e.g. the annual flooding of the Nile, in Egypt, preceded by the equally annual northerly winds (trade winds)).

(2) The 'abductive' reasoning (logismos: W.R. 41), following previous 'empeiria' (W.R.41), imposes itself:

'If the annual northerly winds (= ACD) were the cause (= CSQ) of the equally annual flood, then the astonishing fact F 'obvious; 'natural', would no longer be astonishing;

F would, in other words, have its jointly sufficient number of separately necessary conditions; still another way: F would have found its explanation - and that is causal or causal explanation. F becomes 'intelligible' as a consequence of a cause.

2. After this abductive phase, there is the inductive one. For this we turn to Jan Lukasiewicz (1878/1956), the Polish logician of the School of Lwow.

The syllogistic wording reads as follows (W.R.45):

"If all Nile floods are due to the northern trade winds, then also those of previous years and of the present year.

Well, previous years and, also, this year, the same sequence repeats itself '(portent:) trade winds/ (cont'd:) flooding'"

So all Nile floods are caused by the Northern trade winds".

One sees that one, in the inductive "logismos" (W.R. 41),

(a) of some cases (applicative models)

(b) push through (theoria; W.R.41) to the -not so visiblel -'grounds' (ACD) of all cases (regulative model).

Bibl. sample:

(1) ***Abductive reasoning:*** W.R.45 (guiding idea);

-- J. Dewey, *Le développement du pragmatisme américain*, (The development of American pragmatism.), in: *Revue de Metaph. et de Mor.*, 29 (1922): 4 (oct. - dec.): 411/430;

-- W.B. Gallie, *Peirce and Pragmatism*, New York, 1966 (esp. o.c., 98);

(2) ***Inductive reasoning:***

-- I.M. Bochenski (1902/1995), *Philosophical methods in modern science*, Utr./Antw., 1961 (esp. o.c., 94);

-- Ch. Lahr, *Cours de philosophie*, I (*Psychologie, Logique*), Paris, 1933-27, 591/598 (L'induction).

W.R. 61.

Röd, o.c.,31, says: “Methodically, Thales is no different from the professional scientists of later times. He had observations at his disposal (northerly winds/ Nile flooding) and formulated a hypothesis (in Peircian terms: abduction): there is a connection - and a causal connection - between the two phenomena. Thales interpreted this connection - according to Röd - as follows:

- (1) The North winds push the Nile water back, upstream;
- (2) as a result, the Nile overflows.

The hypothesis (...) assumes a direct correlation between the trade winds and the flood,

The critique of thaletic abduction.

Heliodoros of Emesa, a locality in Syria, wrote, a little after +220 - i.e. centuries after Thales - a novel, *Aithiopika*, with as main characters Theagenes and Charikleia, who have a whole series of adventures (adventure novel), including their very beautiful, somewhat Platonic-like love.

In a “philosophical” conversation (2:28 (1/5)), which is inserted, the cause of the Nile floods is discussed. The text reads, “I explained how Neilos, the Nile, in the mountains of Aithiopia (in the language of the time - W.R.56 (language evolution) - this means: Africa south of Egypt) (...), where the south begins, rises. The stream washes, in the summer. This, not, as some (including Thales, of course) imagine, because the Northwest winds push back its waters, but in consequence of a phenomenon, attributable to those same winds. The clouds, around the solstice, are pushed and rushed from the North to the South, to accumulate, in the scorched zone. There its drift is broken, by the exceptional heat of the region. The moisture, gradually accumulated and compacted, evaporates,--resulting in abundant rains, which flood the Nile.”

Schematic: Thaletic: trade winds -- Nile flooding (direct link);

Heliodoros: trade winds -- precipitation-in-source area -- flood (indirect connection: there is an intermediate term, the rains in the South.

Note --- Falsifiability.

Karl Popper (1902/1994), the epistemologist, emphasized the fact that a “theory” (here: the explanation of the Nile flood) need not, per se, be verifiable (verification is “finding true”), but, at a minimum, falsifiable: it must be refutable and, thus, capable of being found false. This minimalist feature of any theory was, well, present in the abductive reasoning of Thales.

Proof: already in Antiquity - thanks to more accurate observation (empeiria) - one improved his hypothesis.

W.R. 62.

(1) It was, well, as a direct explanation (no intervening term between trade winds and flood), refuted.

(2) It was, however, confirmed as an indirect explanation (the precipitation, in the South, as the nearest cause of the flood). Whereby the trade winds, as a removed cause, were retained.-- So that, in Popperian perspective, we stand and for falsification (no intermediate term) and for verification (intermediate term).

The revolutionary scope of the thaletic causal explanation.

A twofold aspect makes that - as far as we know - Thales, serves as a pioneer here,

(1)a. Instead of (wanting to) explain total nature (through the transcendental archè; W.R. 44: all being), Thales limits the phenomenon to be explained to a single, singular phenomenon, within the total fuis (W.R. 54: nature in its parts).

Which, plain and simple, proves that not after Thales, but already from Thales himself was started with - what W. Jaeger calls - 'part-physics'.

(1)b. This means, at once, that, instead of philosophy (ontology, metaphysics) covering the transcendental, Thales started with positive subject science. That appears, by the way, also from his mathematical, astronomical activities etc.. One of the constitutive features of the positive sciences is that they do not analyze, as an object, the total reality, but a part of it (a partial physical).

(2)a. A second feature is noted by Fr. Krafft. o.c.,76,: partial phenomena, within the total framework of fuis, Thales explains, not starting from the total archè (the primeval water), but starting from partial phenomena.

Applied: the flooding of the Nile Valley (partial phenomenon 1) is explained by southern precipitation (partial phenomenon 2) and trade winds (partial phenomenon 3).- - Which adds to the positive nature.

(2)b. More to the point, the explanatory partial phenomenon remains within the being, insofar as it is accessible by direct empeiria. Thales explains, with this, the visible by means of the visible, instead of the invisible (W.R.41).

W.A. 63.

1. By this he distances himself both from mantics (which, 'seeing', means the invisible) and from metaphysics (which, 'reasoning', tries to expose the invisible; one thinks of the primordial matter, which, although omnipresent, nevertheless escapes ordinary empeiria (for this very reason we, W.R.46/52, tried to outline the poor empeiria, in the rites of purification (cathartic) and in hylic pluralism, -- phenomena, which one perceives only mantically).

2. Immediately, however, Thales, by his positive method, exposed a new type of invisibility, viz. causation;--this, after all, is by no means always visible; well, on the contrary. But

1. it takes place between part-physical phenomena and
2. concerns data observable by empeiria.

This involves, at once, a new type of theoria (W.R. 41), the theoria or phenomenological penetration, peculiar to positive or professional science.

The empeiria, perception of visible facts plays a much greater role, in the positive approach, than in the mantic (musical) or, even, in the metaphysical (total physical).

Yet even this theoria, in antique-Greek perspective, is a musical activity the muses, with mnèmosunè, remain the inspirational entities, even of the positive method.

Cfr W.R. 42: wasn't the abductive process of metaphysical-philosophical nature a hindrance, for the musical inspiration, the positive devotion to

1. the partial physical phenomenon and
2. the visible phenomena as causes was neither.

The mystical element (W.R. 42) was preserved as well as the conformity (W.R. 46) with (musical) religion. the antique-Greek positive science is - in turn - a new type of musical thinking (W.R.40).

2.B.2.-- *The secular, human-science wisdom.*

W. Jaeger, at the time, relied on the fact that the physical, as the total description and explanation of "nature," included human nature.

Still, for the thinkers of the time, however philosophical about nature, it must have been clear that man - distinguished from plants, animals and, most certainly, the landscape around him - possessed his own essence. Even though they did not yet possess an appropriate language and method for precisely determining that difference. Therefore we separate the following sub-physics.

W.R. 64.

One evidence be cited, on this point.

F. Flüchiger, *Geschichte des Naturrechtes*, I (*Altertum and Frühmittelater*), (History of Natural Law, I (Antiquity and Early Middle Ages)), Zürich, 1954, 9f., where the author cites Hesiodos, Erga 274/285.

1. “Perses (= the brother of Hesiodos), let this one be said to you: lend the ear to the right (‘dike’); do not lend yourself to violence.-- As Kronion (= Zeus, the son of Kronos) has imposed it on men as a commandment.

2. The animals, which are wild,--the fish and the birds,-they may devour one another: among them there is no dike (order of law).

3. But to men (Zeus) gave dike (right), -- truly the best among what fell to us.” This language is abundantly clear:

(1) Dikè, the law, founded by Zeus, is, at once, sacred law: the deities stand behind it. -- Though it remains what, W.R. 12v. (demonism), has been said: those deities were, in time, themselves, the founders of injustice. - By respecting law and having it respected, man, as man, enters into rapport with the Supreme Deity;

(2) Dike, the Zeus right, distinguishes man from the non-human order of life. -- This will, later on, even be paradoxically shown by what some of the Protosophists (-450/-350) say, especially a certain Polos and also one Trasummachos (“Do we call ‘right’ that which, for the strongest, yields results”); or also Kallikles (“Do we call ‘right’ the power, which, in principle, every man possesses to satisfy his desires, by any means”). they invoke, thus reasoning, the animals!-- Now, the Protosophists represented a crisis in the Hellenized, over-civilized mind.

a. Economic wisdom.

Krafft, o.c.,78; Romeyer-Dherby, a.c., 2489.

The anecdote - or true history - comes down to this. *Aristotle, Polit.* 1: 1259a, narrates.

1.-- The “astronomical” (W.R.58) “theoria” allows Thales, at some point, to foresee, for the next year, a rich olive harvest.

2.-- Thereupon he borrows all the oil presses (in Miletos among others).

3.-- When, later, the pressing season arrived and they urgently needed oil presses, he lent them on at the (usurious) price he imposed

Another version says that, long before the olives ripen. - Thales, here, comes out better -- buys up the entire olive harvest of his father’s city, in order, later, to set its price himself.

W.R. 65.

- Whatever the case, Thales proved, according to some, that he was a capitalist merchant who, applying his knowledge (his physical?), became rich. Whether this incident occurred more than once - which would characterize him as Spranger's economic man type, whose "structure" is to live to enrich himself; one does not know.

It is usually said, in books of philosophy history, that only the Protosophists (W.R. 64) mentioned above, including the non-immoralists, allowed themselves to be paid for their wisdom.

Something is certain: Thales has, to a certain extent, shown them the way.--Whether what has been said (W.R. 53), regarding Thales' statement "rather to be the object of envy", was applied here, is not clear. The most favorable interpretation is this: did he not want to enrich himself, once and for all, in order to devote himself to *theoria*?

Note -- Scarce data are ambiguous : they allow for more than one interpretation, due to the lack of context (situational awareness).

b. *Political wisdom.*

'Polis' means city, resp. city-state (W.R. 34). 'Political' means that which is consistent with polis or goes with it.

An anecdote (real history) tells the following. Lydia, under the leadership of Kroisos (W.R.58), threatens, at some point, the twelve ionic cities, on the Asia Minor coast. Thales advises her of an alliance.

This explicitly indicates rhetorical activity (W.R.6: ACTIO).

But Miletos preferred a separate alliance with Kroisos, while the other cities, to begin with, thwarted the Lydian plans.

That Thales acted, in political matters, is normal. The city-state had direct democracy: in the agora, the popular assembly, on the basis of *isonomia*, equal rights, every citizen (at least the non-slave), freely discussed 'ta koina' (*res publicae*), the matters, which were public, of the whole community.

However: which political ideas Thales held, we do not know very well.

(1) Herodotos (1:170) mentions that he was an "engineer" in the army of Kroisos, at least at some point.

(2) *G. Thomson, Studies in Ancient Greek Society, II (The First Philosophers)*, London, 1955, points out that Thales came from a family of priest kings (Thomson is a Marxist). But a political position has more necessary (and sufficient) reasons than those two data. Cfr W.R. 60.

So much for the "humanities" physical.

W.R. 66.

Note.-- (i) Historical note.-- The cited text (W.R. 64) repeatedly mentions ‘dike’. -
- In fact, in Hellas two sacred jurisdictions occurred.

a. The oldest stratum -- predating the Zeus religion -- was called “Themis. This right applied to the family, the sibbe,-- the home, hospitality,-- the worship of the dead (F. Flückiger, o.c., 20). This right was inspired and guided by the goddess Themis, who is among the mother goddesses,--yes, sometimes, identified with the earth mother, Gaia (W.R.38). “Sacred are, to her, the Mother Goddess, the domains of life (W.R.50: hylozoism; the idea ‘life’) and fertility (W.R.40: genesis; Gaia). Also the domain of the earth and the subterranean. Likewise the night”. (o.c., 29).

Themis is called, thus, both the law itself and the goddess of law. There is an immanent and a transcendent side to it.

b. The younger layer is the Olympic (primordial) Zeus religion: it is called dikè. Its domain is the polis and law (legislation) concerning the citizen.

Again : Dikè is both the law itself and the goddess of law.-- One may safely compare the role of these goddesses of law with the role of the Muses (W.R.38).-- The customary maxim, in Hellas, was, therefore, “it is Themis and Dike”.

(2) Note regarding Homeric antecedents.

1. “Often Homer (W.R.39) has been regarded as the founder of rhetoric. *Ernst Curtius* (1814/1896; known for his *History of Greece* (1857/1861)) has rightly observed that almost half of the Iliad and more than two-thirds of the Odusseia consist of speeches by acting persons, often of considerable length. Especially the ‘ludicrous Odusseus’ (...) is a masterful orator”. (*M. Weller / G.Stuiveling, Modern eloquence, A’m / Bssl, 1968, 38*).

2. In Homeric culture, the agora (W. R. 65), then the people’s - or army’s - assembly (W. R. 56 (language evolution)), which, as was normal at the time, was of sacred right, is central.”

The army assembly is, after all, a foundation of the deities. Thus, e.g., Agamemnon, the prince of Mukenai (Mycenae; W.R.33), army leader of the Greeks, before Troie (W.R.33), - the Achaians (W.R.33) -, in a god-given dream, receives the order to assemble the people (the warriors) (Il. 2: 1vv.).

W.R. 67.

Not that the will of the deity, always, should be carried through authoritatively : thus e.g. Telemachos, Odusseus' son, Od., 1: 289vv, gets the inspiration, because of Pallas Athene (= the goddess Athene), who appears to him in the guise of Mentès, to summon the agora, the assembly of the people. This, in order to denounce the shameless suitors, who are eating up the house of his mother, the princess Penelopeia, who awaits Odusseus' return. The agora disperses without conclusion: it only learns that if those suitors continue in their blindness, disaster will befall them. It is a God-given warning. Nothing more.

The order of assembly, likewise, is sacred. the one, who is authorized to speak, receives the scepter from Zeus: he is under the protection of the supreme deity; is, at once, inviolable ('sacred; 'taboo'), even if he opposes the army leader.

Thus e.g. Diomèdès, who, in full army assembly, turns against Agamemnon, saying: "Atride (= Atreides, Atreus son), against you, first of all, I should take a stand, in your lack of insight,--as it is Themis (W.R.66), Lord, in the agora (the assembly is a sacred area, even in full wartime. Even then, freedom of speech and conclusion prevails, under the protection of Zeus. "This is the cradle of later democracy" (according to F. Flückiger, o.c.,14).

In other words: if a Vernant claims that the democratic freedom of speech and conclusion, only, in the desacralized polis, later, became possible, he contradicts the Homeric texts.

We saw, by the way, that also Mnèmosunè and the Muses integrated the abductive process (W.R.42), which, took place in the (Milesian) philosophy. Also within the Egyptian wisdom, the socially inferior (e.g. a "common maid" (W.R. 18)) were granted a right to speak.

It is true that, after Homer, when the polis emerges, the agora evolves: the people (the free) of the city-state acquire, in turn, an agora, popular assembly. There the same right of free speech prevails.

J. -P. Vernant, Mythe et pensée chez les Grecs, (Myth and thought among the Greeks), I, 177, attributes this to "a process of desecration and rationalization of social life" (as he puts it). In fact, the desecrated and more rational polisagora is merely the further elaboration of the thematic law.

W.R. 68.

(3) *The divine messenger.*

Bibl. stitchpr.: *W.B. Kristensen, Collected contributions to the knowledge of ancient religion., A'm, 1947, 125/148 (The divine herald and the word of God).*

The chapter is a small treatise on sacred eloquence (kerugmatics), as it was known to archaic culture, in antiquity.

a. *The god Hermes*

The god Hermes (also: Hermeias), the son of Zeus and Maia, is the mediator between the other world and this world. Not as an ordinary messenger, only

1. He is *psuchopompos*, soul conductor, in the two directions: he guides souls into the underworld and also guides them out of it, into this world.

2. He shows, in that function (W.R.9), that he is more - than that: he is the mediator of 'life' (W.R. 12; 22; 23; 32; 48; 50), the 'life', proper to the deities coming from the 'other' world,-- this between this and that other world: he mediates this 'life' to our, earthly world.-- In this broad function, he leads, among others, the Charites, the goddesses of favor, the bringers of blessings, out of the 'cave' (i.e. the signifier as well as the presentiment of the underworld), in order to bring the blessing (i.e. the 'life' in its fortunate form) among the people.

In the same function, e.g., he is called 'fut.almios', generating (W.R.40: genesis) god (causer of 'life'), who begets plant life.-

Behold two functions (partial functions), with that of *psuchopompos*, soul conductor, three, proper to the *angelos*, the messenger (herald).

3. In that broad, proper function, Hermes is also 'logios', eloquent, eloquent, -- at once also, reasoning, skillful.

In *Homer, II.,2: 370*, we have an applicative model of this. Agamemnon (W.R. 66) calls out to Nestor, the prince of Pulos, after his speech (not to give up the fight): "Yes, indeed! Again, by your eloquence ('agorei'), you have conquered the sons of the Achaeans. If only I had ten such counsellors ('sumfradmones') as you, the city of prince Priamos (=Troy; W.R. 33) would soon bow its head (...).

What precisely does "eloquence"-here (W.R. 58: language evolution)-mean? "Eloquence is

(1) good counsel, in an antique sense,

(2) counsel, which imposes itself and reveals itself, in the hearers, as a new force."

(Kristensen, o.c.,142).

W.R. 69.

In other words: she is catharsis, purification, i.e. communication of god-given life and, immediately, of this purification (here: of discouragement, before the walls of Troie) (W.R.47). The purifying agent is, here, the spoken word, the expressed idea included. Kristensen correctly indicates : “The eloquence of ten such counsellors as Nestor would give the Achaeans tenfold strength (*op.* ‘mana’) and ensure, e.g., the fall of Troie.” (o.c., 142).

Well, Hermes possessed the ‘gift’ of this type of power word (‘magic word’). Hesiod, *Theog.*, 938, calls him ‘the messenger of deities’. It was generally seen in him the prototype (idea, to speak Platonically) of human messengers. Thus of the speakers.

b. *The staff of messengers (speakers).*

Ancient Greek eloquence had an allusion, which, in the epic, in the visual art, comes through: the scepter, the messenger’s staff. According to the epic (W.R. 67: the scepter of Zeus), every speaker - including the king: when he, in the assembly of the people, speaks, receives the scepter of the herald in his hand. Also the judge, in the administration of justice, receives the same scepter.

In the images, now, Hermes, invariably, carries the same scepter.

(1) The ancient Greeks knew three terms: *kèruk(e)ion*, the staff, which extends into two branches bent together or braided through;-- *rhabdos*, the short tree branch; *skèptron*, the ordinary staff. Hermes is the typical bearer of all three.

(2) According to the epic, the staff, the messenger staff, is the attribute of princes, judges: all received it from Hermes. Cfr. Kristensen, o.c., 143.

c. *The People’s Assembly.*

Kings, judges, - heralds, in the agora, speak, while carrying the staff. Their “wel’speaking”, purifying (cathartic), was edifying, creating: they proclaim (*kèrugma*) and, immediately, realize the god-given laws, institutions.

This is what ‘Themis’, ‘themiston’, ‘themiton’ (Lat.: *fas*, distinguished from *ius* or *lex*, which were mere human works, -- as, in Greek, is ‘*nomos*’ (human law, custom). This right came from Themis, the earth goddess (W.R. 39: Gaia; 66), even more than from the (later) Zeus. Cfr W.R. 66: two layers in law).

The scepter and “themistes” (Homer, II, 9: 99) belong together, in the agora, the popular assembly.

W.R. 70.

Noted:

(1) that the ancient Greeks were aware of the demonic character, even of the spoken word in the sacred sense (W.R.12; 68);

(2) that the Bible too has this type of consecrated or sacred word; cfr. A. Bertholet, *Die Religion des Alten Testaments*, (The Religion of the Old Testament), Tubingen, 1932, 1/9 (Dynamist);-- thus Psalm 33: 9 says: "(Yahweh) spoke and it came to pass; He commanded and it was there." The New Testament continues this idea.

It should be noted, also, that Herodotos, *Hist.*, 8:11, speaks of a goddess Peitho, the eloquent, as of the goddess of eloquence. This is similar to the Muses (W.R.38 : inspiration), to Themis and Dikè (W.R. 66): they too inspire, guide, cleanse, edify.

So much for the religious tradition, in which Thales stood and which forms his background.

d. Rhetorical wisdom.

(1) Thales did not leave us a partial physical, called 'rhetoric' (W.R. 43 (subjects); 54 (parts of the physical); 62). But he practiced 'eloquence'. This is contained in his economic (W.R.64) and political (W.R.65) wisdom.

(2) We have come to know Thales as a true thinker. A *fusikos*, natural philosopher. We crawl, now, into his skin (identitive or comprehensive method), on the basis of what we, now, know of him. We answer, in this way, the question: what part-physics and, at once, what own *theoria* lies locked up in Thales's eloquence, without, therefore, having been explicitly articulated?

Thus, we work out the idea 'theoria' (W.R.41v.: general idea; 46: general - physical idea (transcendental); 55v. mathematical idea; 60: causal idea (ab- and inductive); 63: positive idea), once again, further

Theoria, fathoming, is, through observable data (*empeiria*), the visible, penetrating to the invisible, through reasoning (*logismos*).

The question arises as to which data, in eloquence, represent the visible and which invisible 'archai', elements of thought, constitute the goal.

(A) Economic rhetoric

Thales borrowed all the oil presses and lent them on, later, at the price he imposed. He had to persuade the owners so that he could come to terms with them in the form of lending on their behalf.

W.R. 71.

Or: he buys up, in his father city, the entire olive harvest. He had to persuade the olive growers so that he could come to an understanding with them about the price.

a. The invisible, for both parties, is the point of intersection, where both simultaneously “see” their own advantage (price). This expresses itself in the, to begin with, invisible price, about which agreement (understanding) must be reached.

This involves negotiation until the point is reached where both can be “satisfied”, at which point what was sought from the beginning becomes visible.

In ancient Greek language, this negotiation is called ‘historia’, research (W.R.40), which, here, is done jointly. This involves reasoning (logismos): each party tries to fathom the right intention of the other.

b.1. What, here, stands out, in comparison just the earlier forms of fathoming - think of the cause (archè) of the Nile flood or of the ‘cause’ (archè) of the total (transcendental) fuis (the primordial water) etc. or of the measurement model in the measurement of height or the height to be measured (found), that the sought (invisible) is strongly present in the fellow man.

The theoria, here, is, through the visible data of the fellow man (what he says, what he owns and displays of presses or olives, etc.), to fathom the invisible in him (his selling - or lending - intentions or possibilities; his desired price; his need): - And do so in such a way that he meets Thales’s wishes. His ease of persuasion, or not, e.g., is, by no means from the outset, visible; on the contrary.

b.2. More than that, that fellow human being is situated in the phenomenon of ‘market’ and that is free market. Now, to ‘see through’ the market (fathoming) is to notice, through some visible data, something strongly invisible, as an observer of that market. The whole economic system, after all, works, right down to those individual conclusions.

Conclusion: At least two sub-physics - the fellow-man as economic partner, the market in itself, in which economic actions are situated, are its own object - together with the understanding regarding these two components - make up, together, the economic rhetoric. The fellow man, the market,-- the understanding, -- see two, three pieces of fuis, nature. And positive method (W.R.63: positive method).

W.R. 72.

(B) Political rhetoric

Again: Thales recommends an alliance to the Twelve Ionian cities in the midst of a situation in which Kroisos, the Lydian ruler, threatens them. This means that he had to persuade some of his fellow men so that he could come to an understanding with them on international politics.

1. One sees the clear analogy with economic understanding acts.

(1) The fellow man,

(2) understanding, -- yes, but, now, instead of the free-market economy, the political situation, within the Twelve Cities and beyond, especially regarding Lydia. The political situation is part of nature. Its analysis leads to a new part-physics. The twelve city-states are a part of nature, object of a sub-physics.

In other words: one's own object differs from the sub-physics met above (and from that of the total or transcendental physical). The investigation is co-determined by the object.

2.a. The *theoria*, which, through the visible data (= the rumor that Kroisos is threatening; the conversations, the treatment in the agora (people's assembly); perhaps the military preparations of Kroisos etc.), while reasoning, tries to penetrate to the invisible data (the true intention of Kroisos, the true institution of the Twelve Cities,-- the influences, which act on both bodies, etc.), is therefore not quite the same as in the previous cases. Though there is strong analogy.

2.b. Especially "ta koina" (W.R. 65), the general, public or public makes that political sub-physical different from all others, above. Just as private welfare (expressible in the loan or sale price), in economic acts, played a leading role, so public welfare, in political matters, plays a decisive role. For everyone, in his own way, seeks well-being, private, public. That welfare is a very own piece of nature, object of its own sub-physics.

Conclusion: Fellow human beings, in polis and international context, aimed at general welfare,-- together with the rapport, which is sought,-- these are the two, three parts of the *fusis*, object of political rhetoric. And positively elaborated (W.R.63: positive method).

Conclusion.

(1) Economics, politics are sub-physics, in which the human being is central.

(2) The rhetoric, woven into it, puts him even more at the center: it is human science in the second degree.

W.R. 73.

2.B.3.-- The sacred wisdom.

Bibl. sample.: W. Jaeger, *Humanism and Theology*, Marquette Un. Pr., 1943 (Fr.: *Humanisme et théologie*, Paris, 1950).

The idea “theology”.

M. Terentius Varro, *Rerum humanarum et divinarum antiquitates*, 2, gives us a threefold idea of “theology” or divinity. Marcus Terentius Varro (-116/-27) is an encyclopedic writer, cited by S. Augustine of Tagaste (+354/ +430), *De civitate Dei*, 4: 27; 6: 5.

a. Mythic theology describes the deity through myths; poets especially practice this type.

b. Political (W.R. 65) theology depicts the deity as the public, official religion, with its institutions and worship, shows it. The people primarily practice it.

c. Physical theology reflects the deity insofar as nature (hence *theologia naturalis* (cf. W.R. 41 (*historia naturalis*; 57) has the deity as a component.

In other words: natural theology is a partial physicality (W.R. 43; 54; 62). Cfr W. Jaeger, o.c., 8s.; 206.

The Christians, including through S. Augustine, will supplement this triad with *theologia supernaturalis*, supernatural theology, as it emerges from biblical revelation.

In passing, the term “*theologia*” was, only, introduced by Platon of Athens, *Rep*, 2: 379a.

The pre-Socratic people (including the Milesians): natural philosophers or natural theologians?

The XIX-th century historians of philosophy historians are, on the subject divided, according to their own presuppositions.

(1) Ed. Zeller, Hegelian, and his school adhere to the tradition of Platon, Aristotle: the history of ideas interests them, first and foremost; they situate e.g. the Milesians among the natural philosophers, but pay attention to its transcendental and, even, theological side.

(2) John Burnet and Theodor Gomperz, both scientifically oriented (positivist (W.R.2)), shun all that is ‘metaphysical’ (non-experimental accessible) and see in e.g. the Milesians the aspect of positive subject science (W.R.62), yes, the aspect of secularization (W.R.54: secular w.), with elimination of the transcendental and the theological, which is dismissed as ‘metaphysical’ (in the pejorative sense of ‘chimerical theory of ideas’).

W.R. 74.

They see in them the first ‘professional scientists’ in the positivist-modern sense of the explanation of the phenomena. of the (grossly) material world, this, by means of ‘rational’ systematization of causality (W.R. 62v.). Something that is true, but incomplete.

W. Jaeger, o.c., 78ss., says that the “physical” archè (W.R. 44/46) - with Thales e.g.; - the primordial water of matter, was indeed a “physical reality,” but, at the same time, divine both according to demands being nature (“nature,” being) and rank.

This we see from this that the primordial water, as the ground of being,

(1) harmological, orderly, and

(2) Steering, aiming, is, just like the deities: was Zeus - with his many deities - not the order-maker and the director (aimer) of all being? Check, e.g., where he intervenes, regarding law: W.R.74 (Hesiodic idea of law); 67 (Homeric: Athena’s action); 68/70 (Homeric: Hermes’ action and ‘function’). More clearly still: W.R. 39: the primal couple as a model of the later ground of all being (W.R.46: conformed)! Burnet and Gomperz cannot deny this,--at least culturally-historically.

It is, then, also natural that *S. Augustine, De civ. Dei*, 8:2, situates the physical philosophers - including Thales - “at the head of the Greek philosophical theologians.” In evidence:

(1) The physicalists ascribe to their ground of all being the following predicates: infinite, eternally provident with regard to all being, omnipresent; well, precisely these attributes the later theologians, also the supernatural or Biblical-Christian ones, attribute to God, the incorporeal;

(2) the criticism of mythic theology, especially concerning its demonism (W.R.12; 68; 70), of the physical theologians was adopted by the later theologians, especially the supernatural-Biblical ones.

Conclusion: they are - also, not only - professional scientists and theologians, - at the same time.

The physicalists’ own rhetoric.

J.-P. Vernant, Mythe et pensée, II, 121 says that they differ, by three features, from the shamisen (magical healers; iatromanteis) and the strictly religious figures:

a. sacred secrets they publish;

b. a privilege, of a sacred nature, they extend to an open group (instead of a closed one);

c. proclamation of insights to the general public,- insights, which, before (e.g. in the mystery religions) were strictly reserved for initiates.

In other words: rapport with public opinion, through open discussion.

W.R. 75.

Note.-- That supernatural, Biblically inspired theology has integrated the nature of the physical into its system is especially evident in the Eastern Christian mindset:

“The (humanity) mystery, (which) from the beginning (was foreseen), is, today, revealed. The Son of God (the Father) becomes the child of a human being. This, in order that, while He partakes of our paltriness, He may communicate to us His glory.

Once Adam was deceived: though he desired it, yet he did not become a ‘god’. God (the Son), however, becomes man in order that He may make ‘Adam’ (the human race) a ‘god’.

Jubilation for joy should be the creation; nature should, in chorus, dance, as the Archangel (Gabriel), in deep reverence, appears to the Virgin (Mary) and addresses her the ‘Hail Mary’, which lifts the sadness (since the Fall).--You, who, out of deep compassion, our God, have appeared in a human garment, to You be glory.” (*K.Kirchhoff, Ueber dich freut sich der Erdkreis (Marienhymnen der byzantinischen Kirche)*, (The world rejoices over you (Marian hymns of the Byzantine Church), Münster (Wf.), 1940, 163f.).

Or still: “Our diseased (human) nature, Lord, Thou hast healed: in the Virgin Thou hast imparted to her, as the most efficacious means, for healing, Thy spotless Godhead.” (O.c.,55).

Aesthetic: “The natural beauty thou hast shown in still greater beauty, in that thou hast made to shine forth the poor humanity in which the Godhead hath adorned itself. We praise, much praised Virgin, thy Child and exalt It in all ages”. (o .c.,57).

One sees it: either total nature (= creation) or human (partial) nature, resp. human-female beauty, as a natural phenomenon, are involved in the supernatural order.-- The physicals have bestowed, upon us, an enduring inheritance (W.R. 4; 52 (Perennis philosophia).

The triad of ‘natural/ extra-natural/supernatural!’

Bibl. stab pr.: *J. Rivière, Surnaturel*, in: *Dict. prat.d. conn. relig.*, Paris, 1928, 6: 506/510.

This Scholastic-Church language can be understood, as follows.

(1) Is “natural” all that answers to the possibilities of a being; consequence: as soon as it exists, it is gifted (by the Creator) with all that is “natural”.

(2) Is “supernatural” all that, from God’s point of view, directly, transcends the natural: this includes,

a/ something added, o.k. divine generosity;

b/ something higher that both cleanses nature (W.R. 46/48; esp. 48: baptism) and, according to level, elevates it : the classical word, for it, is grace.

W.R. 76.

The theological maxim, concerning this, is clear: gratia supponit, sanat et perficit naturam (grace supposes, cleanses and exalts nature). One might as well say: supernatural presupposes, cleanses and exalts nature. 'Grace' pronounces divine generosity; 'supernature' pronounces purification, resp. leveling.

The extra-natural (the outdoors).

In the Latin Church language, the "praeternatural," -- strictly distinguished from though matter-of-fact, sounds several times, intertwined with the supernatural. The supernatural remains within the limits of nature, but points to the paranormal (i.e., what is neither abnormal nor normal).

The ancient peoples - the Greeks, especially - called the extraterrestrial, usually, the "divine": called "divine" that which, although remaining within the possibilities of nature (fusus), is nevertheless unusual, of a higher level, compared to the average operations of nature.

J. Rivière, a.c., 507, gives, of these, two applicative models.

(a) As far as human nature is concerned, immortality, coveted object, but unattainable (for the time being), is within the normal limits of nature, but, in principle, attainable in psychic conditions.

One remembers how all antiques

(1) label man, on earth, as a "mortal," -- one might say "label" (for the word denotes misery),

(2) worship the real deities - gods, goddesses - as "immortal deities.

(b) "The miracles - says, literally, J. Rivière - belong 'pour la plupart' (most of them) to the order of the extraterrestrial". In other words, most miracles - what "men" regard as such - are, therefore, within nature, albeit paranormal nature, completely understandable.

It is also because of this that whoever denies the paranormal (the extra-natural,-- in Scholastic ecclesiastical language) -- as do the enlightened rationalists (outside or inside the Church) -- at once also denies the miracles -- e.g., as "parables," as "mythical superstition" "labeled.

One then speaks, with the Protestant liberal theologian Rudolf Bultmann (1884/1976), the man of the Formgeschichte concerning Bible interpretation (hermeneutics), of "demythologization".

W.R. 77.

Thus, for example, Bultmann 'demythologizes' (desacralizes) both the virgin birth of Jesus and his miracles and glorification in the resurrection and ascension, as well as in the spirit mission on Pentecost: although partly supernatural and partly explained by a centuries-old ecclesiastical tradition, these facts of salvation are, for the Enlightenment-rationalist Bultmann, contrary to our present, among other things, by positive professional science, "mentality" ("consciousness", "self-understanding").

The extra-natural in thaletic "nature

Bibl. sample:

-- J. Zafiropulo, *Empedocle d'Agrigente*, Paris, 1953, esp. 35/63 (*Le milieu, l'appartenance*);

-- J.-P. Vernant, *Mythe et pensée*, II: 7 (o.c.,95/124: *Du mythe à la raison*);

-- id., *Divination et rationalité*, Paris, 1974, esp. o.c., 199/263 (the Greek thinkers).

Vernant, *Myth et p.*, 105, believes he can diagram the development of early Greek philosophy as follows: "Among the Ionians - *note*: from Thales onwards - the new positive-scientific (W.R.62) premise was, at once, carried through to its 'absolute' limit position, in the idea 'fisis.'

In the case of a Parmenides (W.R. 35; 37;--about which further at greater length), the new rationalist starting point is extended, to its 'absolute' limit position, into the idea of 'being, which is unchanging and identical with itself'. The -- *note*: what Vernant calls -- 'rational thought' is, at once, broken up by these two contradictory premises, which, at the same time, mark a decisive break with myth."

We shall see that Vernant, with this crass statement, does violence to historical reality, at least, in part.

1.-- *The "animism" or soul belief in Thales.*

The antecedents, at Homer.

Erwin Rohde, *Psyche (Seelencult und Unsterblichkeitsglaube der Griechen)*, ((Cult of the soul and belief in immortality of the Greeks)), Tübingen, 1925-10, esp. 14ff. (where the author speaks of the worship regarding the souls of those who have died).

According to Rohde, in Homer, an older religion is still very much alive: it concerns the honor and sympathy, which are granted to the souls of the dead. By the shedding of flowing blood, by wine, by burning the corpses of animals and men, the "psuche," the soul, of one, who has just died, is "erquickt, ihr Groll besänftigt (refreshed, her resentment put to rest). "In any case, that soul, herewith, is thought of as still accessible to human prayer, yea, as still abiding in the presence of the sacrifices" (O.c.,17).

W.R. 78.

1. Zafiropulo, o.c., 40, elaborates on that very ancient custom. In *Odusseia*, 11: 74; 12: 13, e.g. - Zafiropulo notes - the soul of the deceased Elpènar instructs Odusseus to burn, with his corpse, also his armor. In *Iliad*, 6:48, *Homer* recounts how Achilles honors the enemy, whom he has killed, by burning, at the stake, with his corpse, also his armor.

2. Rohde, o.c., 24, gives, as an explanation of this peculiar usage, the belief that the soul can make use of the burned (corpse, weapons), afterwards after the burning. It is as if all the possessions of the deceased still remain his property.

Zafiropulo concurs with this explanation and, indeed, explains further: “The belief existed that, by burning the beloved objects, one freed ‘the souls’ of them: these ‘souls’ are a kind of semi-material cloud (‘une espèce de nuage semi-matériel’), (‘a kind of semi-material cloud’) which is enclosed in them. These ‘souls’ sought, in the afterlife, the soul of their former master, to serve him there, still.(...).

This is the reason, why Odusseus, when he descends to hell, promises to the deceased to burn their goods, at the stake.” (o.c.,40; Zafiropulo refers, with regard to the latter, to Rohde, o.c.,49ff. (*Hadesfahrt des Odusseus*)), . (Hades journey of Odusseus).

Zafiropulo forgets to add that the aloud - to express this more clearly - also spoke of soul substance, instead of merely ‘soul’. In any case they thought of “soul” as both subtle being and subtle substance (W.R. 49/52: subtle substance).

This language is found, incidentally, in many other peoples as well (see Hieroanalysis course:

(1) descent into hell H.A. 39/ 42;

(2) soul substance: H.A. 43/44; 56; 71; 73; 75). Immediately we see how important the idea of “hyleic pluralism” is in view of the proper cultural-historical understanding of what is being treated here.

Zafiropulo, 40s., adds that even the classical Greeks, of later times, held to that belief of soul and soul substance, present in all objects o.w., except the Protosophists (W.R.64: crisis) (Cfr also o.c., 36; 39). Nostalgically, Zafiropulo adds, “But the Protosophists debased nature, by denying the soul of it,--immediately, by depriving it of life.”

W.R. 79

“Immediately, once that nature had been disenchanting, the enthusiasm (‘enthousiasmos’, i.e., being inspired by a deity (theos), from within; W.R. 38; 70: musical type of enthousiasmos), which had sustained the preceding epoch, in its run-up, collapsed. By denying “the soul of the being” (l’ âme des choses), the mortal (man) cast his deities far away from himself, into a distant heaven, so inaccessible. Behold with what rhetorical words the Enlightenment-rational mind, which is Zafiropulo himself, describes the Enlightenment-rational disenchantment of nature, as extra-nature.”

“Thales held the view that ‘pan’, the whole of nature is both ‘empsuchon’; animated, and full of daimones”.

Thus Aëtios of Amida (Mesopotamia; tss. +500 and +600; a physician). Zafiropulo explains, “Everything, in nature, is alive and possesses a kind of psuche, soul(estof).

Note.-- ‘Psuchè’ means, first of all, breath; then: breath of life and, immediately, life principle, soul.

‘Daimon’ means deity, with emphasis on impersonal power and ‘function’ (W.R. 9; 68: Hermes’ function or ‘domain’). After Homer, especially, ‘daimon’ means - also - one type of extra-natural beings, situated between the actual deities and the heroes (heroes).

Note- 1. To grasp Thales’ statement vividly - ‘existentially’, one would need to know ancient Greek religion.

Bibl. sample:

-- M. P. Nilsson, *La religion populaire dans la Grèce antique*, (Popular religion in ancient Greece), Paris, 1954;

-- L. Gernet / A. Boulanger, *Le genie grec dans la religion*, (Le genie grec dans la religion), Paris, 1932;

-- especially Th. Zielinski, *La religion de la Grèce antique*, (The religion of ancient Greece.), Paris, 1926 (esp. 12/30: *La divinisation de la nature*).

“Perhaps the basis, most profoundly, for the religious sense of the ancient Greek was the idea of the mysterious life in the nature surrounding him - and not only the life of that nature, but also the life of its spiritualization and deification.” (Th. Zielinski, o. c.,12).

Zielinski continues, “In the mind of an (ancient) Greek, there was no ‘dead’ nature: nature was all life, all soul, all deity. that nature was deified not only in its meadows and forests, in its springs and its rivers, but also in (...) its seas and (...) its mountain deserts”(ibid.).

W.R. 80.

M.P. Nilsson, Les croyances de la Grèce antique, (The beliefs of ancient Greece,), Paris, 1955, 212, says, “The original Greek religion was one that emerged from nature, whose deities controlled the various natural phenomena, while other deities had human activities or instincts as their domain.”

In his *La religion populaire*, (Popular religion), 20s., Nilsson gives an applicative model of this. “Like the peoples of northern Europe, the Greeks ‘saw’ in nature, in addition to male beings -- kentaur, silenes, satyrs e.g. -- also female spirits,-- so e.g. the nymphs. The Greek word ‘numfè’, nymph, means, simply, ‘young woman’.

Unlike the male daimones, the nymphs are always presented in purely human form. They are beautiful. They love to dance. They are benevolent, but they can also be, agitated and threatening (W.R.11: demonism). Thus, if someone becomes insane, it is said that he is ‘numfo lèptos’, possessed by the nymphs(...).

Nymphs are, often, the mothers of mythical heroes (W.R. 11; 79). One finds, almost everywhere, the nymphs. They live in the mountains, in cool caves, in groves, in meadows and near springs. There are also sea nymphs - Nèrèïdes - and tree nymphs - dendrodes, druades.

The worship of the nymphs took place in many places, especially near wells and caves. Testimonies to this have been found in some caves (...). The worship, in question, is related to the nature daimons and to the animals. Yet it was, first and foremost, a women’s worship service(...).

The nymphs’ service was very popular. Beautiful and kind as they were, they galvanized almost all the pleasant and benevolent aspects of nature (...). A great goddess, very similar to the nymphs who make up her company, is Artemis, “the Lady of Wild Things. She haunts the mountains and meadows. She is associated with tree worship and with the worship of springs and rivers. She protects the women, who give birth, and watches over the babies.”

With Artemis (Diana) and her nymphs we have a sacred fact that has a very long after-effect: *S. Reinach, Cultes, myths et religions*, I, Paris, 1922-3, 272/278 (*La religion des Galates*), says: “From the fourth to the fifteenth century (A.D.), it has been considered that Diana, equated or connected with Herodias (-7/-39), is the princess of the (witch) Sabbath.

W.R. 81.

From +314 onwards, in the canons (minutes) of an Ecclesiastical Council, held at Ankura (Ancyra, today Ankara), one finds the following: ‘(...) Some criminal women, who beforehand were converted to Satan, being seduced as they are (W.R. 23/28) by deceit and appearances (‘phantasmatisibus’), believe and confess that, at night, in the company of Diana, the goddess of the pagans, or of Herodias, as well as of an innumerable crowd of women (*op.* -- ‘nymphs’), riding on horseback on some animals (W.R.80: beasts) (...), obey Diana, as to her sovereign (‘dominae’), and, in the course of certain nights, are called to her service.’”

We quote this cultural phenomenon to point out how thoroughly, down to the subconscious level, ancient religion, in this form in particular, intervenes and has an after-effect deep into our biblical ecclesiastical period. From this we can sense how deeply nature, in its extra-natural sphere, must have interfered at the time, in the days of the Milesians. Only against this background does the sentence of Thales become completely understandable. Cfr Th. Zielinski, o.c.,12/30 (on the deification of nature).

Note- 2. But there is, as Nilsson said, more: the human pursuits and drives,---they too are animated by daimones.

An applicative model; - Th. Zielinski, o.c., 31/48 (*La consecration du travail*), says that all labor was animated by daimones, inspirational deities, who found in it its function, domain (W.R. 79 (9; 68)): hunting, arable and livestock farming, viticulture, - trade and industry (crafts),-- all that was sacralized by “enthusiasm” (W.R.79), carried by daimones.

So too is intellectual labor. - Cfr Zielinski, o.c.,45/48. “The goddesses of intellectual labor are (...) the daughters of the mountains, the nymphs (...). as inspirantes of the poets, these had kept her ancient name ‘mousai’ muses, -- word related to the Latin word for ‘mountain’, ‘mons’, (*note* -- One thinks of ‘montsa’, which became ‘mousa’).(…). The Muses influenced all human mental work. So much so that those who were incapable of any mental work were labelled ‘a.mousos’ (muse-foreign, cultureless, coarse). “May it never happen to me as a fate that I live among ‘amousio’, muse alienators” is to be read in a prayer by Euripides of Salamis (-480/-406).

W. R. 82.

It was, in any case, the Muses - the daughters of Mnèmosunè (Remembering) who accompanied the child's first, hesitant steps, in the lessons of reading and writing. In the classroom an image of the Muse was obligatory: with her scroll she was, in the eyes of the school-going child, the symbol of the difficult skill in which it was taught. It is, therefore, not surprising that the child dedicated his first school results to the Muse. Nor that it began its studies with the inflection of her holy name: Mouse, Mousas (gen.), Mousai (dat.), Mousan (acc.), in Greek; in Latin: Musa, Musae (gen.), Musae (dat.), Musam (acc.); this word served as a model of all the words of the first inflection.(...).

In the Christian era, this honor, paid to a pagan goddess, seemed, of course, unacceptable: 'Musa, Mousa' had to give way to 'mensa' (table).(....). Meanwhile, as the child grew and engaged more in mental work, the Muses, all the more, remained his companions. (...) The poets addressed their prayers, with care, to the Muses (W.R. 38: Homer's model). It is true that, in later times, the term 'Muse', living beforehand, became a 'classic testimonial' (W.R.64; 78v.: Protosofist crisis).-

With the Muses were accompanied other radiant deities: Apollon, Hermes (W.R. 68/70), Pallas Athene (W.R. 67;74) - the latter the Romans identified with Minerva. Yet the Muses always occupied the principal place.

In the other place, not only poetry, but also music (mousikè) inherited the name of the muses. Music, poetry and dance (W.R. 80) make up, together, the three musical arts (*note*: 'choreia'). These musical skills - called 'musical' in the stricter sense - were distinguished from the visual ('plastic') arts, which emerged from the crafts." - So much for Zielinski.

Said in passing: the charites, the luminaries-well-wishing goddesses of favor (W.R.68), who created joy, shared, with the Muses, in the fondness for the round dance and the music that goes with it.

That the Muzic religion, outlined above, was taken seriously is shown, among other things, later on, by the fact that Ptolemaios Soter (= Lagos) (-367/ -281; general of Alexander the Great; prince of Egypt -305/-285) founded the first academy of literature and professional science, at Alexandria and christened it 'mouseion', museum, house of the Muses.

W.R. 83,

Note - 3. Zielinski, o.c., 49/70 (*Révélation de dieu dans la beauté*), (Revelation of God in beauty), explains how, for the Greek especially, the deity reveals itself in the beautiful (o.c., 50). This is - he says, o.c.,57s., - the true meaning of e.g. the Greek images of the deity.

“So much so that the serious and pensive Aristotle observes, ‘If, by chance, we, on a certain day, met a man of the type in which the sculptors depict the deities, it is undoubted that we would all be prepared to perform a bow before him and to offer him a service of honor, as if it were a higher being’: (o.c., 57s.).

Note-4. Zielinski, o.c.,71/94 (*La consécration du milieu social*), ((The consecration of the social environment), elaborates on the inspiration (enthusiasm, inspiration) by deities (daimones) of all social forms, beginning with the family.-- Up to there what the cultural-historical situation (here: concerning religion) teaches us about the sentence of Thales, which the physician Aëtios has preserved for us.---

Reread, III now, W.R.38 (*mnemosune and the Muses*): 38v. (origin or gen(n)etic thinking of the Muses: W.R.3): 42 (abductive process and Muses) (W.R.67); 43 (transcendental scope of musical thought).

Note- 5. W. Den Boer, *The Religion of the Greeks*, The Hague, 1965, 56/62 (Delphi and the Law), speaks of the enormous influence of the Delphic oracle, which was universally consulted, even by “intellectuals.

“Greek lore knows, by Pindaros of Kunos Kefalai (literally: dog-headed,-- hills in Boiotia) (-518/-438), the great lyric poet, a group of seven sages (W.R. 53 (the ethicists)), possessing a knowledge bestowed by a god.” (o.c.,57). Well, among those seven wise men, our physicalist Thales is named.

More to the point, “The famous seven sages, by Platon of Athens (-427/-347), devote their wisdom to Apollon (W.R. 82) (*note*: Apollon is the musical god of Delfoi, in fokis,-- today: Kastri), though their knowledge emanates from man himself and though it receives divine sanction by being applied to the temple.” (Ibid.).

In other words: just as for Mnèmosunè with her Muses, so also for Apollon (and the Puthia, pythia, the snake woman, who was his interpreter), one’s own autonomous mental work is an obstacle. Well on the contrary.

W.R. 84.

Note Kurt Leese, *Recht und Grenze der natürlichen Religion*, Zürich, 1954, 305, says: “to have rediscovered nature, as the mediator of divine revelation, is (...) the religious charisma (op.: special giftedness) of the - precisely theologians (op.: of enlightened -rationalist mentality, of course) so hostile to romanticism.”

Without comment, except this: W.R.78v., we have chosen Zafiropulo’s judgment on the disenchantment of nature, as extra-nature, in its entirety. After what we have learned about human nature, as a reality influenced by precisely that extra-nature, we can, to some extent, measure its disenchantment by Enlightened Rationalism. One reads, again, W.R.64, where (among other things) the ‘right’ (if one can still call this animal ethic ‘ethics’), stripped of its extraterrestrial nature, is briefly discussed.

Two applicative thaletic models.

(1) Aristotle, *De anima* A2: 405a/19, says that Thales would have claimed that the magnet stone carried a “psuche” within it. To which Zafiropulo: “As for inorganic matter, Thales deduced the magnet stone soul - according to Aristotle - from the fact that the stone of magnesia (this is a natural magnet, consisting of Fe₃O₄ (iron oxide) and amber (which in Greek bites ‘èlektron’). This ‘animistic’ theory will be adopted by Platon (*Robert Baccou, Histoire de la science grecque*, (History of Greek science), Paris, 1951, 55). -- By means of this applicative model one measures the primitiveness of the initial Greek natural science:

(2) Zafiropulo, o.c., 37, says, further: “As for the plants, ‘ta futa empsucha zoa’ (The plants are living beings, animated), according to Thales. He inferred this or from the fact that, if one changes the direction of the stem, the plants spontaneously (of their own accord) resume it (W.R.46: steering structure: direction/ deviation/ recovery).

Again: the primitiveness of the natural science of the time, explaining steering with soul(estof) and/or with deity (daimon). Meanwhile, it appears that Thales, still, lives in the religiously-saturated Greco-antique sphere of life.

Note.-- Perhaps Romeyer-Dherby, a.c., 2491, is correctly indicating, where he conceives the omnipresence of “soul(estof)” as “a sympathy of all the beings, which answer and agree (...). The same soul circulates through multiplicity”.

W.R. 85.

Meanwhile, the author touches on one of the main tenets of animism.-- To wit.

(1) *Alain Daniélou, Shiva et Dionysos (La religion de la nature et de l' éros)*, (Shiva and Dionysus (The religion of nature and eros), Paris, 1979, e.g. 17. The author distinguishes two rather thoroughly distinguishable types of religion: "One is bound up with the habitat of nature; the other with the order of life-in-group of the city." (O.c.,17). The first - according to the proposer, the oldest - type carries as its fundamental trait what follows: "The inorganic world, the vegetable world, the animal and human world as well as the subtle ('subtil') world of the spirits and the deities exist thanks to each other and for each other". (O.c., 15). In other words: existing in one!

(2) *Karl Reinhardt, Kosmos und Sympathie (Neue Untersuchungen über Poseidonios (Cosmos and Sympathy (New Investigations on Poseidonios), (note: of Apameia (-135/-51)), Munich, 1926, esp. 111ff., sets forth how, in a number of Greeks, as well as e.g. in Cicero (-106/-43), the great orator, what was then, called to 'sumpatheia' (W.R. 56: language evolution), in Latin: distantium rerum cognatio (coherence, affinity even, of things, existing at a distance from each other), was a basic idea, concerning cosmos conception.*

One of the applications reads: thanks to this 'pneumatic' (W.R.49: air; pneuma (breath), i.e. delicacy) coherence e.g. the 'air souls' (= daimones) understand

(1) each other and

(2) the souls of earthly men (o.c. 114f.).

In other words: a theory of understanding (w.r.4 (ethological understanding); 71v. (Thaletic understanding) lies locked up in that transcendental or, rather, cosmic subtlety ('pneuma'), in Dutch also translated 'geest' (o.c.,114f.). We shall return to this in connection with Pythagoreanism.

2.-- The belief in God at Thales.

Aristotle, De anima A5: 411a/7, says that Thales would hold the view that "panta plèrè theon einai" (that 'everything' (W.R.38 (goddesses, present to everything and possessing insight into everything); 43 (panta: Homeric); 79 (pan)) is filled with deities).

Bibl. sample:

-- *M.P. Nilsson, Les croyances rel. d. l. Gr. ant, 71/78;*

-- *W. Jaeger, A la naiss. d.l.theol., esp. 7/16 (Le concept de 'théologie naturelle').*

See, now, first W.R. 73/74 (the idea 'theology', natural philosophy or natural theology; esp. 75/77 (the triad 'nature/ outer nature/supernatural,' as a Christian position.

W.R. 86.

M.P. Nilsson, Les cr. rel ., 71ss., says, in summary, the following.

(1) *There is a Homeric time, concerning god idea.*

(a) The poet, as particularly inspired, “knows” (W.R.38 (insight into everything)), accurately which individual deity intervenes precisely in the fate of this earth and its life.

(b) On the other hand, ordinary ‘mortals’ (who, precisely, are mortals, in that they lack the extra-natural element of the inspired one) do not ‘know’ (demonic ignorance, which amounts to ‘keeping dumb’; W.R.11v.) precisely which individual deity determines - or rather: co-determines - their (emergency) fate; W.R.53. As a result, there are two language types (W.R.56: linguistic consciousness) concerning theology.

Consequence: when *J.-P. Vernant, Mythe et pensée, II, 79/94 (La personne dans la religion)*, writes: “Les dieux helléniques sont des Puissances, non des personnes” (The Hellenic deities are (only) (impersonal) Powers, not (individual) persons), he is saying something that does not concern the deities themselves, but only what the ‘mortal’ (not the inspired (= extra-naturally gifted)) ‘knows’ about them.

(2) *After the Homeric era,*

After the Homeric era, there is a dichotomy between the traditionally popular religion (which our catechists and theologians, of late, are rediscovering) and the “enlightened-rational religion” of the “intelligentsia” (= the intellectuals). With two extremes on the one hand, the type of a Xenophanes of Kolofon (W.R.35), about which more later; on the other hand, the type of the Protosophists (W.R. 64; 65; 78; 82; 84). Both incarnate the demonism (double-mindedness) peculiar even to the Enlightenment-rational man type. So that, even, with the light of the step: one does not escape the demonic circle of demonism (W.R.11).

Indeed: where a Xenophanes purifies the idea of God, raises it to a level (W.R. 46vv.: catharsis; 76: Biblical), a type of Protosophists degrades the already demonistic concept of God. It is this latter

(a) already demonic and

(b) moreover, “enlightened-rational” idea of God that is, usually, circulating among our current critics of the concept of God (among whom atheists are leaders).

W. Hunter, o.c., notes, then, that, generally speaking, “all philosophical systems-except the skeptical-arrive at a ‘theology.’ We can claim this of the Platonic, Aristotelian, Epistotelian, Stoic, Neo-pythagorean, Neoplatonic ‘theologies’” (o.c., 11).

W.R. 87.

In this duality is expressed, at least in part, the demonic duality of “reason.

3.-- The miracle belief at Thales.

Bibl. sample:

-- E.R. Dodds, *Der Fortschrittsgedanke in der Antike*, (The idea of progress in antiquity), Zürich/ München, 1977, 188/239 (*Paranormale Phänomene in der klassischen Antike*);

-- R. Flacelière, *Devins at oracles grecs*, (Diviners and Greek oracles), Paris, 1965 (esp. 103/118: *Divination et philosophie*);

-- R. Bloch, *Les prodiges dans l'antiquité classique* (The prodigies in classical antiquity), (*Grèce, Etrurie et Rome*), Paris, 1963;

-- Ph. Vandenberg, *The oracles*, A'm / Bssl, 1980;

-- H. Klees, *Die Eigenart des griechischen Glaubens an Orakel und Seher*, (The peculiarity of the Greek belief in oracles and seers), Stuttgart, s.d.;

-- H. De Jong, *The magic among the Greeks and Romans*, Haarlem, 1948-2.

(1) R. Bloch, o.c., 36, notes the Homeric antecedents. The figures (“heroes”) of Homer exhibit a duality toward the preeminent extra-natural phenomenon, the divine speech or oracle.

(a) Most interpret the oracle as a blessing or, at least, as valid regarding destiny insight (W.R.86).

(b) Some, however, among whom Hektor, the son of Priamos (W.R.33; 68), haughtily, ridicules his countryman Poludamas, concerning bird-mantics, in Iliad, 12:230vv, exhibit, already, an Enlightenment-rational way of thinking. “Thou requirest me (Hector) to obey birds, which stretch forth their wings! I am not concerned in whether they fly on my right side, towards sunrise; or on my left side, towards endless darkness. The best omen lies in the fact that one fights for one’s homeland”.

(2). Flacelière, o.c., 103, mentions that Ploetarchos of Chaironeia (+45/+125; a later Platonist), in his *Supper of the Seven Sages*, relates that Thales demonstrated Enlightenment-rational interpretation.

“It is about a monster, which a young shepherd claimed was born of a mare.

(1) The upper body, up to the neck and arms, was human;

(2) the rest of the body was that of a horse. Sort of, like the Kentaurus of mythology.

(a) The mantis, the seer, Diokles saw, in it, “a great miracle.

(b) But Thales did nothing but laugh, incredulous as he was at it”.

W.R. 88.

Analysis.-- Bibl. stitchpr.: R. Barber/A. Riches, A Dictionary of fabulous Beasts, London, 1971 (esp. 37: Centaurs).

Thales understands, apparently, the shepherding story in the grossly material sense. But even then, it is not excluded that a “monster” (the veterinarians, for example, establish there, sometimes) was actually born. If - we do say: if - this was so, then - but only then - does Thales strike a fault against his own method of research or historia (W.R. 40vv.).

After all, according to the (admittedly only articulated by Puthagoras of Samos) theoria (W.R. 41), Thales was, first and foremost, supposed to commit ‘empeiria’ (observation, here in the sense of veri- or falsification (W.R.60 (first Abduction, then Induction); 61: falsifiability). Which - at least according to Ploetarchos’ account - he did not do.

The theoria seeks, after all, the invisible, which, here, in the untested assertion of the young shepherd becomes briefly visible, but not sufficiently visible. Cfr W.R.41v..

Husserlian-phenomenological: the pure phenomenon must first be purged of all the rest. The pure phenomenon here was, in, principle, the grossly material monster. That Thales did not even go to “look at” (speculari, spy on).

Diokles, as mantis, as seer, indicates, perhaps, also correctly. For both disturbed “see(st)ers” (the sufferers from hallucinations e.g.) and the psychics (W.R.76: normal, abnormal, paranormal) claim, over and over again, (so that one would be forced, as it were, to develop either the abnormal or the paranormal ability oneself, if -if - one wanted to test, verify or falsify oneself) that solid monsters are indeed perceptible somewhere.

We say: ‘somewhere perceptible’. For, apparently, if it exists, it is a distinct, irreducible type of perception, which since Carl von Reichenbach (1788/1869) has been called ‘sensitiveness’.

We know: both hallucinations and “visions” (W.R. 81; phantasmata) are objects of contradictory assertions, which can only be settled if one (either naive-believers or enlightened-rationalists) can redo it oneself, by means of veri- or falsifying observation (inductive observation; W.R. 60). With that, the list of both part-physics and theoria-types (W.R. 70) can be completed with one type, namely the theoria of the extra-natural (soul, soul substance:- daimon; deity).

W.R. 89.

Indeed, after Thales come thinkers (“theorikoi”), who, by finer means, seek to “explain” one type of perception - or, perhaps, even all types of perception.

(1) The first is Alkmaion of Kroton (-500/-450), a Pythagorean physician, who speaks of an airy substance, which, in perception, especially that of the eye, plays a role. Cfr W.R.49; 85.

(2) The second is the ‘first materialist’, in the strict sense” (W.R.52) - if one takes into account the hylic pluralism viz. Demokritos of Abdera (-460/-370). The ‘eidola’, - theory viz. of this Atomist says that, besides ordinary ‘atoma’, indivisible particles, there are also “smooth and slightly movable” atoms, which, in themselves, are not observable, but are present in all observable being. These kinds of atoms make up the substance, which typifies the soul, (W.R.78; -- 49/52). According to Demokritos, they constitute, also, the fire. This soul substance is the ground (W.R.44;41), i.e. the necessary and sufficient reason, of (a) bodily movement, (b) life (W.R.50) and (c) even, thought. Cfr W. Röd, I, 188f.

Yet this is not all. Röd, o.c.,193f., says that Demokritos, with this, also “explains” extra-natural phenomena, which we, now, would call paranormal phenomena. Thus the apparitions (fantasmata) of deities, daimones, which, more than once (so says Red) are perceived by - apparently sensitive - people. So also the dreams, the mantic apparitions. So also the poetic giftedness.

This theory was adopted, later, by the materialist Epikouros of Samos (-341/-271).

See also: *J. Brun, Les Présocratiques*, Paris, 1982-3, 120s.; *C. De Vogel, Gr. Philos.*, I, 74 (explanation of telepathic phenomena; the gods explained as eidola; explanation of the evil eye (W.R.53: the evil eye), in Greek also called ‘baskania’ (destiny throw).

Note -- *J. Tyciak, Morgenländische Mystik*, (Oriental Mysticism), Düsseldorf,1949, e.g. 41f. says that quite a few XIX-th - and XX-st’ century Russian writers (poets, novelists), not without the influence of (especially German) Romanticism (W.R. 84), depict the extraterrestrial, e.g. in the landscape.

-- *Sh. Ostrander/L. Schroeder, Parapsychological discoveries behind the Iron Curtain*, Haarlem, 1972,

-- *H. Gris/ W. Dick, new parapsychological discoveries behind the iron curtain*, Haarlem, 1979, show us something analogous, Soviet-style. Verily the ancient ‘miracle’ is still alive.

W.R. 90,

Note - Contrary to this miracle belief, so typical of archaic culture, is what the so-called “demythologization” of archaic culture claims.

One applicative model of this. *E. Renan* (1823/1892); *Vie de Jésus*, (Life of Jesus,), Paris, 1863-1, 1879-16, vi”. (...). The miracles, recounted in the Gospels, were never a reality; the Gospels were not written with the participation of the Deity. These two denials are, in our case, not the result of the exegesis (biblical interpretation); they precede the exegesis,. They are, in fact, the fruit of an experience that has never been falsified: miracles are those things that never happen. Only gullible people imagine that they see them. No miracle can be said to have occurred in the presence of witnesses capable of recording it. No special intervention of the Deity - either in the writing of a book or in the course of an event, has ever been proved.

(More to the point): just by the mere fact of assuming the ‘surnaturel’ (*note*: as a man, who in the course of his priestly studies, under the influence of especially the then German-Enlightened Bible interpretation, lost his faith, Renan, the skeptic, no longer even distinguishes between ‘extra- and supernatural’), one finds oneself outside ‘la science’ (*note*- Renan, consistently, calls ‘science’ that type of analysis of facts which deliberately and a-priori, excludes any extra- or supernatural reality - even as a pure hypothesis; which is characteristic of all Enlightenment in its areligious form).

In all of this, Renan is honest: he, personally, has never experienced inspiration (W.R.81: “inspirantes”) or miracle (mirages), up close: he generalizes that singular absence into one’s impossibility.

In syllogism form, “I, Renan have never experienced a single extraneous or supernatural phenomenon; -- well, all that I have not, myself, experienced, does not exist without more; -- so, for all extraneous and supernatural data, it is true that they do not exist without more.”

This type of reasoned disbelief appears, from the days of Homer (WR 87: Hector), through that of Thales (ibid.), to the present day (WR 76: Bultmann, who, in existential terms, says what Renan, in last century, in positivist (WR 2; 73) terms, said), Cfr. W.R. 79 (disenchantment of nature by Protosofistics).

W.R. 91.

Meanwhile, the Enlightenment rational world itself is divided regarding the proper relationship between religion (in the archaic sense) and science. Thus, e.g., *J.R. Vernant, Divination et rationalité*, Paris, 1974, claims that “divination (= manticism), verve of being opposed to ‘positive’ thinking (WR 62 (//73; 77)) and incipient science, is, on the contrary, an essential run-up to it. (cfr o.c., 199/263 (Greek thinkers))

General conclusion on thaletic natural philosophy.

We have now checked the oldest, known philosophy not only in its rare textual testimony; we have also double-checked it:

(i) as the onset of current thinking (genetic method: W.R. 3) and

(ii) as situated in its own cultural context (cultural-historical method: WR 31), This double interpretation has, itself, a foundation, viz. organi(cisti)c thinking (W.R. 3). -- Can we, now, apply certain ‘defining’ (expressing the essence traits) terms to the Thaletic style of thought? -- Yes!

(1) **There** is to (otherwise time-honored) dialectical core in it:

The multiplicity of (possibly opposite) parts of nature (which are discussed in sub-physics) is unified in the one ground of being, the flowing (= fluid, smooth).

(2)a. This dialectical core becomes a true ontology (WR 38 (musical foundation); 43vv. (transcendental wisdom)), in that it is signified from the being, -- the past, the present, the future.

(2)b. This ontology is, in essence, a metaphysics, in that it fathoms the dialectic of nature in ontology, through *theoria* (WR 41v), makes it ‘insightful’, namely on its invisible grounds.

The ‘hetareia’ in Miletos.

(1) Thales had a ‘hetairos’, a companion, (life companion, friend, comrade), namely Anaximandros of Miletos, who was somewhat younger than he (-610/-547). Like his teacher-friend, Thales, who wrote a piece of prose (probably a ‘periplous’ in French - still, ‘périple’ (round-trip (description))), *Anaximandros* left us a book ‘*Peri fuseos*’, *De natura*, about nature, of which just one fragment has survived, - the oldest philosophical document, which we possess.-- It is of two kinds of extraordinary importance. But first the Dutch translation.

W.R. 92.

Simplikios; Phys. 24:13, says in this regard that Anaximandros, the ‘diadochos’ (successor) and ‘mathètès’ (pupil) of Thales asserted that the principle (‘archè’) and constituent (‘stoicheion’) of the being (‘ton onton’) is ‘to apeiron’, the sme. (Cfr WR 44; 51).

1. Immediately we have the first highly tolerant constituent. *M. Müller/A, Helder, Herders kleines philosophisches wörterbuch*, Basel/ Freiburg/ Wien, 1959, 16, explains this. Not only mathematically (the infinite, as e.g. the idea of an expanding universe or the infinitesimal idea), but ontologically (as the name for that which is origin for all being) the idea of ‘infinite(s)’ is fundamental in all ancient Greek philosophy. “It is about an ‘unboundedness’, in all senses of that term. For nature (WR 44) contains the principle of all possible forms of being, - understand: all finite forms.” (*M. Conche, Anaximandre, in: D. Huisman, dir., Dict.d.Phil. , Paris. 1984, 61..*).

In other words: the void is the formless, because formable, present in all possible forms, which, collectively, make up nature.

Here we see that Anaximandros was the ‘hetairos’, the thinking partner, of Thales : his teacher took the ‘water’ (the flowing), in, all being, as the formless, but formable, present, as the thinking model. Anaximandros does the same, but finds a more correct name for it. Why more correct? Because the ‘smug’, now, denotes precisely neither quality nor quantity, but only that which can become both quality and quantity.

2. Furthermore, Anaximendros gives analogous divine traits to his “smijdige”: it is uncreated, imperishable,--it encompasses and directs all being (WR 46; 74).

In other words, as W. Jaeger rightly asserted : also the thinker Anaximandros is a physical-theologian, - not only a positive-scientist. - After Anaximandros, the (paleo)pythagoreans, the platonists, the aristotelians and, following in their footsteps, e.g. also the late antique theosophists, will again and again incorporate the narrow-minded as a basic component of their world view.

Second very important component of Anaximandrian thought.

Simplikios goes on to say, “That, from which the beings take their origin -- (‘genesis’; WR 39), becomes the undoing of them, as is necessary. For they establish justice (‘dikè’; WR 66) and expiation before each other, for the injustice (‘adikia’). This according to the (legal) order of the time”.

W.R. 93,

Hermeneutically, this fragment is a difficult thing: we lack the context, which Anaximandros gave to it. But there is the cultural-historical context (WR 31: 91).

(i) For example, one of the Seven Sages (WR 53; 83), Solon of Athens (-640/-558), sensitively older than Thales and certainly than Anaximandros, denotes time as a judge. In other words: this imagery and, even more, hypostasis (i.e. the elevation, on a higher level, of an earthly fact; WR 76; 86) expresses the fact that - even without human intervention. The course of events itself (= time), 'over time' reveals injustice and replaces it with justice.

(ii) *W. Jaeger, à la naiss.*, 42, says: it is the rendering of what happens in court. When two defendants dispute each other's claim, the one who - either by force or by dishonesty - appropriated more than that to which he is entitled, must establish right "and expiate against the one who is wronged. The reason is 'pleonexia', the fact that he possesses more than the other. Cf. WR 53 (border crossing).

"For the (ancient) Greeks, for whom justice is identical with 'equality', (each just as much) this 'pleonexia' (...) is the very essence of injustice." (W. Jaeger, o.c., 42) .

So much for the merely legal (WR 66) - But there is, in Anaximandros' philosophical text, a generalization at work: he speaks of "the being.

In other words: analogy takes place here. In terms of inter-civic ('juridical') life he speaks of the relations between the being: there, too, thickè, juridical order, as within the polis, reigns between its citizens. This form of legal order decides on the coming into being and going out of existence of the being. "The (ancient) Greek language uses the words 'eu.nomia' ('good division') and 'kosmos', (order(ning)) to define the realm (of justice) in political life. However, the life of nature is also a "cosmos". It is precisely this 'cosmic' (*note*: understand: judicial) view of the universe that begins with Anaximandros' statement! (W. Jaeger, o.c.,43).

In other words: for Anaximandros the nature phenomons are

(i) sensible (i.e., understandable; WR 60: intelligible) and

(ii), more to the point, legally meaningful, i.e., subject to a strict rule of law.

W.R. 94,

-- *Hans Kelsen* (1881/1973; the “normativist” on law, of the Vienna School), *Die Entstehung des Kausalgesetzes aus dem Vergeltungsprinzip*, (The emergence of the law of causation from the principle of retribution), in: *Erkenntnis* 8 (1939);

-- *W.B. Kristensen, et al*, *Antique and moderns cosmology*, Arnhem, 1941;

-- *E.W. Beth*, *Nature Philosophy*, Gorinchem, 1948, esp., 35vv,

They point out that the most ancient Greek philosophy

(1) sees man, first of all, as a social, better: ‘political’ (belonging to a polis or city-state) being,

(2) designs nature, likewise, according to that political model: it is one great society (polis), in which both the “inanimate” and the living (encompassing plants, animals, people) beings, “being”, have their legal place.

Consequence: one applies ‘legal’ concepts to natural phenomena” One has called this interpretation of nature- the ‘sociomorphic’ philosophy of nature or cosmology.

Beth hits the nail on the head where he writes, “This sociomorphic cosmology is related to the ancient view, according to which, everywhere, in material nature, an animated force is present (hylozoism; WR 44; 49; esp. 50; 66).” (O.c., 315v,).

This omnipresent force (‘dunamis’), life-force, founded by the Godhead, contains an ordering regulation or rule of law such that, when one of the being takes too much of the primal substance for itself, it will in time, through the course of things and processes, settle this.

The ancient ethic of the Seven Sages (WR 53v.: expresses this, ethically:

(1) Know yourself so that

(2)a ye keep measure and

(2)b do not cross the border, In other words: know that you are only one ‘form’ among the many ‘forms’ which, together, live off the one, omnipresent, vanity (formless, but formable primal substance), so that you do not exceed your measure (in terms of vanity, primal substance), causing damage to the other co-forms, within nature. This is the rule(s) for the normal, justifiable behavior of the being.

But Beth, following Ralph Waldo Emerson (1803/1882; the co-founder, in the USA, of the famous Transcendentalist Club), says that there is also a rule built into nature, which, for every deviation (boundary crossing, ‘hubris’), provides a recovery (corrective, feedback). This takes place in the liquidation (foundation of right (dikè) and expiation, - says Anaximandros).

In other words: we have, here, the oldest cybernetics (WR 48; 84), or the law of immanent sanction.

W. R. 95.

This means that one can read the oldest philosophical text as follows, culture-historically faithful: “The being, from the things (plural), from which they derive their origin, also derive their downfall, necessarily. (When one sees this process, know that) they establish justice and expiation, among themselves, for (committed) injustice, according to the legal order of the time.”

One can also say that a topological structure is at work within the sphere of the torpid: ‘torpid’ is, after all, what is malleable, but to ‘substance’ (primal substance) identical. It is as if the oldest thinkers imagined nature as one encompassing lump of ‘primordial matter’, which is malleable both inwards (the many forms, among which each one of us, for example) and outwards (the whole of the many worlds, of which Anaximandros speaks). Precisely when these forms take shape, it is possible that they commit ‘pleon.exia’, crossing borders on primordial matter (‘adikia’, committing injustice). To that, in time, an immanent sanction (inner, built-in rectification) responds.

Note:- One applicative model.

G. Daniëls, *Religious-historical study on Herodotus*, Antwerp/ Nijmegen, 1946, 93v., says that according to Herodotes of Halikarnassos (-464/-425: the founder of historiography)

- (1) in the plant kingdom (the plants, which displace the others),
- (2) in the animal kingdom (the predators, who devour the others).
- (3) in humanity (the land-hungry states, absorbing the others) border crossing takes place, but, over time, also “leveling” (equalization).

One thinks - just for a moment - of what our folk say: “One man’s death is another man’s bread!”. One thinks of Thales’ praxis: he borrows all the oil presses at the moment when he foresees a rich olive harvest, or buys up the entire olive harvest, - in order to determine the price later, on his own, he displaces, devours, gobbles up, seen from the point of view of the fellow citizen (‘fellow form’ within nature). Wherever there is scarcity, one sees this law at work.

And we do not know if Thales, in time’, did not suffer the same, in retaliation, if only because of contenders.

Anaximandros insinuates, with that idea, also, a continual struggle for existence (for the formation of one’s own form out of the void, nature).-- One sees: he is dialectician (WR 91).

W. R. 96.

(2) Anaximandros had - so it seems - a contemporary and pupil, Anaximenes of Miletos (-583/-524). The latter wrote in simple and austere Ionic (WR 33), unlike his friend Anaximandros who wrote poetic prose, a book, of which two or three fragments remain. In -494 Miletos is destroyed so that the Milesian school had to survive elsewhere. There it was Anaximenes' philosophy that was passed on.

He influenced Puthogoras of Samos (-580/-500), the founder of Paleopythagoreanism,-- Melissos of Samos (+/- -444), the pupil of Parmenides, the founder of the Eleatic school,-- Anaxagoras of Klazomenai (-499/-428), the founder of experimental professional science,---Leukippos of Miletos (-490/...) and Demokritos of Abdera (-460/-370), the atomists.

Like Anaximandros, he denotes the fisis, nature, as a smiting ('apeiron'). Yet he seeks to define it, i.e. to say strictly word-for-word 'ti esti' (what that smiting is). Well, according to him, nature, understood as primordial matter, is pneuma (breath) and aër (air) (WR 49; 59).

This primordial air or breath is present in the visible nature surrounding us, but also in man and even in the deities, who, likewise, are primordial air. This primal dust air is virtually invisible ('opsei adèlos') and disembodied. In constant motion. Compacting and diluting.

What is precisely the narrow-minded is Anaximenes' concern with definition. To state this more clearly, here is one fragment that introduces the ideas microcosm and macrocosm. "As our soul, air-dust as it is, holds us together, so breath and air encompass the whole cosmos."

"There exists, therefore, as with the Pythagoreans, a close parallelism between the microcosm and the macrocosm. (*J. Brun, Les présocratiques*, Paris, 1982-3, 24).

The outgrowth of smithiness is cohesion ("holding together," "encompassing").

Yet, according to *W. Jaeger, A la naiss.*,43s., there is more: "By defining Anaximandros's smijdige as 'soul', Anaximenes proves that he, apparently, thinks of mental (mind) phenomena (...). He clearly feels that nature, which is divine, includes the thinking faculty, necessary to the governing (WR.46) of everything." After all, says Jaeger, 'psyché' ('psuchè'), soul, means - in the Homeric sense - the phantom of, the deceased in Hades (underworld), - which is finely material.

W.R. 97.

Note.-- However controversial, this statement (definition by analogy) of Anaximenes is the prelude to the idea of ‘world - or universe soul(dust), (WR 50: hylozoism).

This does not include pantheism: one simply claims that the universe is, in one way or another, “alive” through soul matter. This can be called pantheistic.

General conclusion on Milesian philosophy.

WR 37 we deployed the analysis (gen(n)etic, cultural-historical). It has become one long floor. We have, after all, here the pedestal of Western intellectual processing of reality. Although the Milesian style of thinking is much more than what we, nowadays, understand by ‘nature’, there is an idea in circulation that it is only philosophy of nature.

To conclude this aspect of it, a brief bibliographic sampling.

(i) What philosophy of nature can be in the course of the history of Western thought is shown by *M. Ambacher, Les philosophies de la nature*, Paris, 1974. Sometimes ‘natural philosophy’ is more the summary interpretation of the whole of reality, as it emerges from the collection of positive professional sciences (e.g. among physicists and among the positivists (WR 2; 73; 90)). It is better to call it ‘scientistics’. At other times it is genuine philosophy, which tries to characterise what we call nature and to situate it in the whole of its ‘ontological’ philosophy of nature).

(ii) ‘Nature’ -- since (German) Romanticism -- can also mean all that, in man, especially, to also in all that lives (plants, animals),

(1) is not intellectual - rational (mind,-- instinct, life instinct,-- intuitive sensing, - sensory - bodily perception,-- biological and soul side of ‘Life’ and ‘History’),

(2) so, however, that the nature that surrounds us is conceived as the mediator of a God-given revelation, which addresses precisely that non-intellectual and non-rational side in us.

Cfr K. Leese, Recht und Grenze der naturlichen Religion, Zurich, 1954, a brilliant introduction to this.

(iii) *B. Valette, La nature*, Paris, 1978; -- *Rol. de Miller, Les noces avec la terra, L’isle sur la Sorgue*, 1982, lead into the strongly ecology-influenced (“green philosophies”) sense of nature, as it pertains to a growing number of contemporaries.

W.R. 98.

Second sample: paleopythagorism (-550/-350).

Bibl. sample:

-- J.-Fr. Mattei, *Pythagore*, in *D. Huismen, dir., Dict.d.philosophes*, II, 2160/2168;

-- O. Willmann, *Gesch.d.Idealismus*, I, 266/350 (*Der vorplatonische Idealismus: Pythagoras u.s.w.*);

-- I. Gobry, *Pythagore ou la naissance de la philosophie*, Paris, 1973;

-- M. Ghyka, *Philosophie et mystique du nombre*, (Philosophy and mysticism of number), Paris, 1878;

-- O. Becker, *Die Aktualität des Pythaoreischen Gedankens*, (The actuality of the Pythaorean thought), in: O. Pöggeler, Hrg., *Hermeneutische Philosophies* München, 1972, 177/200.

Pyth. - I. Pythagoras, the Paleopythagoreans and the Neopythagoreans.

1.1.a. Puthagoras (= Lt.: Pythagoras) of Samos (-580/-500).

Pythagoras is said to have followed the teaching of Anaximadros of Miletos (WR 91vv.). Around -530 he founded, in the southern Italian city of Kroton (today: Crotona), the famous 'hetaireia', society (WR 91; 96).

Broad-minded as he was, he refused neither foreigners (abolition of "xenophobia" or xenophobia) nor women (abolition of "misogyny" or misogyny). The Society had at least three stages of being a Society member:

(i) The 'akousmatikoi' or listeners;

(ii) The 'mathèmatikoi' or teachers (scholars);

(iii) 'fusikoi' (WR 37) or nature thinkers.

Note.-- Besides 'excellence' (wanting to be noticed), effort (ascetic moment), the Paleopythagoreans cultivated friendship above all. 'Filia', 'filotès', amicitia, friendship, was all Hellenes 'sacred', but, in Pythagoras' 'hom.akoeion' (hall, where one listens together), she was the daily permeation of harmony, i.e., being nicely put together, which constitutes the main idea of Pythagoreanism.

One famous example.

Fintias, the friend of Damon of Surakousai (= Syrakuse (Sicily)), was, by the "turannos" (coercive, tyrant) of Syrakuse, Dionusios (I or II), sentenced to death. But he enjoyed a stay of execution. Damon, as a duty to friends, replaced him, as surety, in prison, to allow him to conduct all his affairs. Fintias, narrowly in time, returned, to be immediately executed.-- One might call this "charity" avant la lettre.

Pythagoras' main traits.

W. Röd, *Die Phil.d.Antike*, 1, 53, says that Pythagoras was "deeply rooted in religious traditions," including Asian shamanism (throughout, probably, the Skutian and Thracian North).

W.R. 99.

“The core idea of this religious worldview was the lemma (premise) that a soul separate from the body exists; and this threefold:

- (i) in states of ecstasy (‘trancezustände’),
- (ii) in the dream,
- (iii) in death.

The singularity of that separate soul, independent of its embodiment in some body, is preserved.” (O.c.,53).

Immediately following this, Röd says something that reflects the basic structure of Pythagoreanism: “Pythagoras raised (WR 76) these ideas to the level of a philosophical doctrine. This had, as its central belief, the thesis that the soul constitutes the true being of man (WR 63: human wisdom).

Existing together with this was the idea that, precisely through embodiment, the soul sees its purity impaired. The body - later on, matter as such (*note*: and not only the body) will be so interpreted - continued as a brake on the freedom of the spirit, as a cause of cloudiness; of that same spirit,-- further, as the ground of evil (...), as something to be overcome. from it a purification doctrine (...) sprang up”.

Although not accepted by all connoisseurs, a thorough examination shows that shamanism, if it really helped to found Pythagoreanism, explains a great deal. Well, it is the extent of the facts explained, which clarifies (makes comprehensible) a lemma (here: shamanism as co-creator of Pythagoreanism), which proves its correctness.

Bibl. St.: -- M. Hermanns, *Schamans, Pseudo-schamans, Erlöser und Heilbringer*, (Shaman, pseudo-shaman, savior and healer), 3 Tle., Wiesbaden, 1970;

-- M. Eliade, *Le chamanisme et les techniques archaïques de l'ecstasy*, (Shamanism and the archaic techniques of ecstasy), Paris, 1951, Eliade (1907/1986), the great phenomenologist of religion, says: “the shaman is the great specialist of the human soul. Only he ‘sees’ (WR 88: ‘mantis, see(st)er) the soul”. (O.c., therefore, shamanism, which belongs essentially in Siberia, permeated to northern Hellas (Thrace), then it is clear that both Orpheus and Pythagoras, both, are called ‘iatromantis’(healer-seer). And this rightly so. Well, this two-fold Hellenic word reflects the two-fold ‘function’ (WR 9) both of Orpheus and of Pythagoras.

As Eliade and all those in the know say, “seeing” and “seeing healing” is the main role of the shaman/shaman.

W. R. 100.

This twofold function - 'seeing' and 'healing' - explains and the emphasis on the *theoria* (WR 41), the 'seeing through' of sensory given things, and the 'psychagogia', the soul guidance, which, in Pythagoreanism, even becomes the goal of the 'philosophia' (term, introduced by Pythagoras).

Note - According to Platonist Xenokrates of Chalkedon (disciple of Platon of Athens (-427/-347) and, himself, leader of the Platonic Academy (-339/-314), Pythagoras called the soul (here, in the broadest sense, understood as the rational-intellectual principle (WR 45) "a moving number".

With this, the second basic idea, next to the shamanic 'soul', namely 'arithmos', strictly speaking 'merging', falls. If we translate by 'number', then this is due to the fact that, indeed, the Pythagoreans always analyzed the harmonia (= unification) of the being by means of a number. More on this later, however.

1.1.b. The Paleopythagoreans (-525/-350) were, after a time, divided concerning the authority of 'the master' (= Pythagoras).

(i) The conservatives, called 'akusmatiekers' (but, now, in the sense of a fraction), adhered to the 'Autos efa' (He Himself said it); they were, *avant la lettre*, 'authoritarians',

(ii) Hippasos of Metapontion (-430/-350) introduced a two-part innovation:

a. he interpreted the Master's teachings more personally;

b. he improved the aristocratic political thinking of Pythagoras in a democratizing sense. Therefore, he became the leader of the "mathemationists" (professional scholars), who, in addition, opened the secret knowledge of Pythagoras to the general public (WR 74). They participated in the rhetorical turnaround ushered in by the Milesians.

It is, above all, the "mathematicians" who elaborated the Pythagorean doctrine. Kleinias of Taranton (-470/-400) divided it into twice two subjects:

a. 'arithmètikè; arithmetic (number mathematics), and 'geometria', geometria (space mathematics), which, together, analyze 'ta menonta', the immutable things;

b. 'harmonikè', harmonica, harmonics, (theory of music), and 'astronomia', astronomia, celestial science, which, together, bestu-ate 'ta ekkinèthenta', the moving things.

Together, later, these four learning subjects will be called the 'quadrivium' (the quadrilateral learning subject). They will, in time, be linked to the input of the later Protosophistics (-450/-350), the 'trivium'.

6.3.2. *Philosophical Rhetoric. Part II, p. 101 to 200.*

W.R. 101.

It is claimed, especially in modern circles, influenced by the progressivism of the Enlightenment rationalists and evolutionism, that the ancients - and among others and very particularly the Pythagoreans - had no idea of movement, 'kinesis', motus, change (in the very broad sense). The fact that a Paleopythagorean classifies the learning subjects, deliberately, according to the 'su.stoichia', dichotomy (systechny), 'unchanging/mobile', proves the opposite. But what is true: the ancients never cherished the idea of progress typical of our epoch,-- time-bound as they were,.... just like us, for that matter.

1.1.c. *The Neopythagoreans* (-100/+200).

These 'theosophists' called Pythagoreans are but understandable within the late antique framework of what we, with *W. Brugger, S.J., Hrsg., Philosophisches Wörterbuch*, Freiburg, 1961-8, 418/422, call 'theosophy'.

In Greek mythology one figure is exemplary: Hermes (WR 68/70). And this is as 'psucho.pompos', soul companion, i.e. as - intermediary figure between this earth of the living and the other world (here, especially, the underworld).

Incidentally, one of the main influences of late antique theosophy, i.e. strongly occultist philosophy, is called hermetism (in which Hermès, not without identification with an Egyptian analogue, is called Hermès Trismegistos, the triple highest). This, between -50 to +250.

We return, still, later, to this theosophical thinking. Now only this. In "theosophy," the philosophy is directed toward intermediate beings, namely between the thinking-man, on the one hand, and, on the other hand, "beings" belonging to either the Underworld or the Olympian-Ouranic world (deities, souls of (preferably famous or mischievous) deceased ("spiritist theosophy"), nature spirits).

A second characteristic mentioned W.Röd, WR 99): the gap between matter (either as a body (which was already assumed by the Orphics and the Paleopythagoreans) or as a sexual life ('purity cult' in the form of 'virginity') or as a female existence ('masculinity cult') or generally (as contempt for the 'unclean' ('miasmatic') substance peculiar to this earth), - between matter, therefore, on the one hand, and, on the other, what was called 'god' (either monotheistic (a single Supreme Being) or pantheistic (God as coinciding with his own creation) or polytheistic (deity multiplicity)).

W.R. 102

A third feature is the fact that

(i) the Pythagorean ‘numbers’ (‘-arithmoi’) are identified with the Platonic ideas (WH 30) and

(ii) both of these, once identified, are identified with God’s ideas, as models of those to be created or, simply, ordered. This proceeds in two tenses.

(1) The aging Platon and, after him, the “Elder” Academy (-347/-265 (with Arkesilaos of Pitane (-314/-240) the Septic Academy begins)) reestablished Paleopythagoreanism, by conceiving of Pythagoras’ “number” (arithmos) as the idea separated from material things (and so incorporating it into Platonism).

(2) Albinos, a Platonist, of the Eclectic tendency, around +/- +175, postulates that the ideas, resp. numbers, actually exist, first of all, in God.

Note.-- The most stirring figure of Neopythagoreism is Apollonios of Tuana, in Cappadocia (a contemporary of Jesus Christ). But, as a whole, Neopythagoreism merged into Neoplatonic Theosophy (+250/+600), in which it remained, stealthily, an active factor.

This little historical overview proves that Pythagoreanism is a phenomenon that extends over eleven centuries. Worth dwelling on for a moment.

Note.-- After Pagan philosophy, both the Patristic (+33/+800) and the mid-century Scholastic (800/1450) and, after that, the Renaissance (1450/ 1640) will incorporate very strong Pythagorean influences.-- All the more reason to take a moment to discuss it.

1.2. Bibl. stabpr.: -- A. Nygren, *Erôs et Agapè (La notion chrétienne de l’ amour et ses transformations)*, (Erôs and Agape (The Christian notion of love and its transformations)), Paris, 1944, I: 42/46 (L’Eros céleste); 172/222 (L’ Eros).

If there is anything that, throughout Greek philosophy, from Orphism (to be discussed shortly) to around +600, constituted a single continuous theme, it is the pagan “eros” (WR 39), the minstrelsy.

(i) The Dionysian religion (about which more later) put ‘eros’ next to ‘bloodlust’ (aggression), at the center, but in a rather degrading sense.

(ii) From the Orphicists, however, up to and including Platon, a cathartic process (WR 76) takes place: out of the common eros (love drive) one draws, especially then Platon, the idealistic sense of the higher (the ideas e.g.). This higher-directed eros Nygren labels “celestial” eros. In Paleopythagoreism it is already active.

W.R. 103.

Pythagoras.-- The 2.pythagorean number.

To help the reader(s) more easily grasp the “psychology” (according to the “verstehende” (comprehensives) method (Dilthey, Spranger) of the “number” (arithmos), we begin with an applicative model.

1. It is claimed that Pythagoras ‘worshipped’ the number ‘three’! He saw in it the primal model (the very first paragon and origin) of the fact that so many processes (WR 100: moving entities) can be represented (= model construction) in beginning, middle and end (WR 17: introduction, middle, conclusion). Cfr O. Willmann, o.c.,276; 541 (where Aristotle, still, holds that idea, though renamed).

2. The ‘peri.odos’, periodus, circulation (circuit),-- also period.

The ancients (Greeks, Romans a.o.) knew a sacred act, called ‘period’: by walking around something in a closed circle, one performed either an ordinary sacred act or, preferably immediately, an act strictly intended for magic. This had a cleansing effect (WR 46/48); i.e. it

- (i) presupposes a problematic (a worrying) thing - e.g., a newborn child
- (ii) purifies it out (the strict “cleansing”) and
- (iii) elevates it to a higher level.

Cfr. WR 76.-- It would not be the ancients or they would not see that - analogously (model: WR 57) - e.g. a celestial body, the sun, performs a daily ‘peri.odos’ (from sunset to sunrise (night) and from sunrise to sunset (day)). This was a sufficient reason for the ancients to conceive the orbit with the newborn infant identitively (i.e. as if one considered oneself the sun and, as the sun, completed the orbit with that infant) with respect to the solar orbit. This is the celestial aspect that we find in all archaic cultures.

Applied: by performing the orbit around the birthplace, identitively with the sun, one does two things, ‘points’ (= ‘two’), at once.

- (i) One performs a model act (= similarity).
- (ii) One participates in the ‘energy’ (particulate smithiness; WR 49/52) of the sun-in-motion (= cohesion; yes, understanding - WR 85 (sumpatheia)).

Well, these two in one are the

- (i) assuming,
- (ii) purifying,
- (iii) elevated power (= force; WR 68v.), which acts on the (confronted with life) infant.

So much for the unanalyzed applicative model. We are going to analyze it, now, Pythagorean.

W.R. 104.

2.1.-- *The unit and the “number*

“Arithmos (...) to ek monadon sunkeimenon plèthos” (The number is the set as far as consisting of units).

Thus, taken from *the Stoicheia, Elementa, Elements*, of *Eukleides of Alexandria* (-323/-283) - books 7 to 9 (Arithmetic) - reads the definition (WR 96) of both the unit (micro-unit) and the number. Cfr Fr. Krafft, *Gesch.d. Naturwissenschaft*, I, 319.

Consequence.-- The Platonist Theon of Smurna (-115/-40) explains the inferences.

(i) The ‘unit’ -- in the realm of visible data -- e.g. an apple -- is, as a gross material body, divided, into ‘units’ (partial units or micro units), smaller than the body (the macro unit,-- here e.g. the apple) so e.g. an apple, cut through.

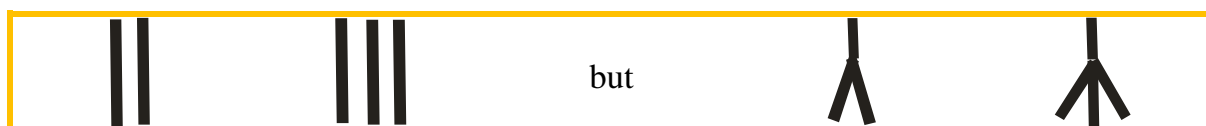
(ii) The ‘unity’ - as an invisible number -, however, is magnified in the sense that out of the ‘unity’(in the pure, intellectual-rational sense) a multiplicity (‘plèthos’, collection) is conceived (generated). Cfr Fr. Krafft, o.c., 320.

In other words: the invisible, ‘pure’ unity, in our imagination and mind, becomes, in a peculiar way, micro unity of itself!-- The unity, as a purely intellectual reality, is ‘arithmos noëros’, numerus intellegibilis, thought content number.

It is, as such, ‘archè’ principle in the sense of origin, which ‘generates’ (begets, brings forth, causes to emerge). We call this, for convenience, the generative unity view. Cfr. WR 40: process thinking = gen(n)etic - genesic, yes, genealogical.

Note -- Model learning.

WR 57; 103.-- “The signatures (i.e., drawn-out models or graphic representations) of, e.g., the two (as a thought content number) or the three (id.) are, therefore, not:



The regulation (‘law’) of the formation (conception) of the two is dichotomy (twofoldness) and that of the three is trichotomy.” (O. Willmann, o.c., 292).

Up to there - what the logicians of medieval Scholasticism (WR 102) called - the conceptual content of “unity” and “number” (in the purely intellectual sense).

Note -- As to the scope of the concept, the things, to which the pure idea is applicable, constitute the ‘scope’ of the ‘content’. “All that is twofold or threefold -- which has, e.g., two, three ‘parts’; two or three kinds; two or three ‘characteristics’, etc. -, exhibits the signature (drawn out form) of ‘the two’ or ‘the three’.

W.R. 105.

This structure ‘the two’, ‘the three’, is, at once, a thought-content (= ideational) skeleton of that to which ‘the two’ or ‘the three’ is applicable.

‘The two’, ‘the three’ can, just as well, pass for the germ, the sperm, the egg, of that to which they are applicable. After all, the number, as a branching reality, carries within it a principle of movement’; O. Willmann, o.c., 292).

If one wants a current biological model, one can speak of cell division, to which ‘the one’ (in Greek: ‘monas’, monad) is subjected, as soon as a person begins to analyze. Indeed, it is as if, while someone is describing (rendering) something, he / she is, point by point, ‘creating’ it.

Returning to our ‘amfi.dromia’ baby walk: on the fifth day after the birth, there was a celebration of the newborns, during which the baby - in a circle around the fireplace - was carried on foot.

An analysis (and one (praxeological, in which one describes a ‘praxis; act,) shows one-two. Indeed:

- (i) The carrier begins (= point one);
- (ii) somewhere halfway, he is said to be “in the middle” (= point two), i.e., of the traveled way;
- (iii) when, as in a ‘kuklos’, cycle, circuit, he reaches his starting point, then it is said, “He/she is at his/her end point (= point three).

Instinctively, the one who analyzes is, arithmo.logos, in the style of the Pythagoreans! He summarizes, in terms of ‘pontos’ (= monads, subunits, microunits) and calls them by their names,-- one, two, three.

Note.-- Looking logically at the same process, one sees that here, simultaneously, a summative induction takes place (Cfr. Course in Logic (First Year), 22/ 32). The rule (= regulative model) was, then: “If all separately, then all together”.

Applied here: of all the traversed strips (of the ‘amfi.dromia’), - beginning, middle strip, end, - it can be said that they are a part (micro-monad) of the whole traversed path. In this they are ‘alike’ (interchangeable) and thus subject to the distributive structure,

Cfr. $a \cdot (1+2+3) = a1+a2+a3$ as a mathematical applicative model of distributivity. Here “partial strip (beginning, middle strip, end)”.

W.R. 106.

Second applicative model.

Odusseia, 10: 304v., says :”(The remedy) - which Hermès (WR 68), gives, to Odusseus, to protect himself, from the enchantment by the very beautiful magician Kirke (Lt.: Circe) - was, after the root ‘black’. But its flower was ‘milky white’ It is called ‘molu’ molu (= moly)”.

Analysis.

A. One is familiar with the generative-transformational grammar of *Noam Chomsky* (1928/ . . .). In 1957 he published his “revolutionary” *Syntactic Structures*, s-Gravenhage, 1957-1; 1962-2.

We dwell on the “generative” model of syntax.

1. Suppose we want to describe (*note*: WR 105: analyze) a language, all sentences (= Z) of which consist of at least one a, followed by at least one b. Or a multiple of them. The signature (graphic outline) boils down to : $Z = ab$; $Z = aabb$; $Z = aaabbb$ etc..

2. The analysis (“description”) of such an “ab” language can be done algorithmically.

a. We introduce, for this purpose, two rules (“instructions”):

(i) the initial symbol (signature 1) is “ $Z = ab$ ”,

(ii) the continuation symbols (signature 2) have the ‘form’ (= signature): $Z = aZb$.

‘Rules’ like these teach us that we may replace what is to the left of ‘=’ with what is to the right of ‘=’. One could say that “=” means “is rewritten by”.

Thus “ $Z = ab$ ” amounts to “Z is rewritable by ab”. Yet, unnoticed, we have, contained in the rules of rewriting, ‘defined’ (WR 96) the elements (‘points’, micro-monads) of that language, namely a and b. They are the bilingual ‘alphabet’ of the ab language.

So much for the macro-monads ($Z = ab$; $Z = aZb$) and the micro-monads (a,b), which, together, make up the ‘arithmos’ (= harmonia, interlocking,-- we say, henceforth, ‘structure’) of the ab language.

b. -- Now that we know the rules of the game of ‘generation’ (generative construction; WR 104) of this language, let us ‘work’!

(A) Given: z;

(B) Requested (= sought) a generation of Z.

(i) Application of signature 1: Z becomes (once rewritten) ab. -- Once we have ab, no signature can be applied: ab is called, therefore, in language generation, ‘final product’ (and, well, the shortest sentence, possible).

(ii) Application of signature 2: ab becomes (once rewritten) aZb.-- Unlike (end product) ab, to this, one can apply the two signatures - again.

W.R. 107.

S-1: ab, once rewritten, is aabb; S-2: aZb, once rewritten, becomes aaZbb.

Again, aabb is 'final product' (= not susceptible to S-1 or S-2), while aaZbb is susceptible to S-1 and S-2.

(iii) We are already used to it: aaabbb, aaaZbbb; etc..

Note.-- Bibl. stabpr.: A. Kraak/ W. Klooster, Syntax, Antwerp, 1968, esp. 17vv..

“A method, as described above, by which, starting from a beginning symbol (*note* : Willmannian : beginning signature), one can, by applying substitution rules (*note* : rewriting rules), form (generate) sequences of elements (*note*: harmonies of monads) - e.g. ab, aabb, aaabbb; aZb, aaZbb, aaaZbbb - can form (*note*: conceive, generate) from a collection (or 'alphabet') of elements (*note*: micro-monads), is an algorithm” (O.c.,18).

This implies that Pythagoreanism, from the beginning, was algorithmic. Philosophia perennis (WR 4).

Application to an 'empirical' language.

As the structuralists would say, we have, now, “begotten” the possibilities, purely theoretical (“speculative”; WR 41), up front, as a lemma.

(A) **Given**: this purely speculative structure ('arithmos', 'harmonia');

(B) **Requested** (sought): an empirical verification (if necessary: falsification) of it.

Let's resume Homèros' characterization of the magic plant 'molu', but now not poetically, but structurally.

(i) It is clear that the poet, unconcerned with the 'underlying' (understand: not simply visible) structures of language (i.e. of ideas expressed in language,-- total idea with its sub-ideas; WR 30; 5v.), expresses himself paratactically; i.e.: he uses subsidiary phrases.

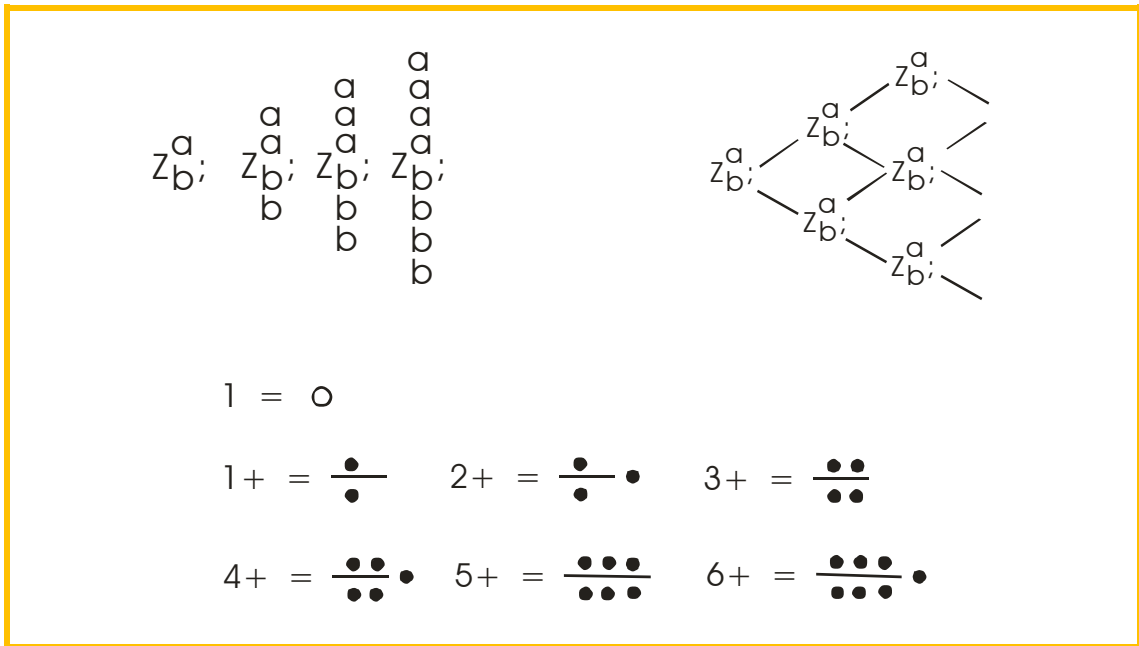
(ii) But the syntactician, concerned about the hidden ideal structure ('arithmos', 'harmonia'), will, therefore, use the hypotactic forms of expression. E.g. as follows: “The rescuer - whose root is black and whose flower is milky white - bears the name 'molu'. But now look, through what I just put down (WR 41: theoria):

(i) The remedy bears the name 'molu'.

(ii) The remedy - of which (...) - bears the name 'molu'. Do ye ('theoria'), through the visible (what I write in (i) and (ii)), see the invisible ('theoria'), viz. what the Pythagoreans would call 'number' (harmonia), viz. ab = (i); aZb = (ii) ?

By introducing subjunctive structure, it appears (better) what Chomsky meant: main clause, within which is a subjunctive!

One can also use, as a signature, the “tree diagram (branching model).



Note -- Every full sentence (total sentence) consisting of sub-sentences) is so ‘generated’ Every text (WR 5v.) - a child’s essay; a scientific treatise - is so ‘generated’. The first sentence of a text and its last sentence ‘develop’ (WR 6) a theme (given, subject), according to a ‘demanded’ (= ‘sought’, assignment), -- i.e. according to the well-known problem structure (‘problem solving’ as one says in Anglo-Saxon).-- The Paleopythagoreans are, in this sense, the first textuologists.

Summary.

(1) Generatively, there is a duality (‘systechy’): unity/number (for the ‘one’ is, for the ancient Greeks, not a ‘number’, which is always more than ‘one’ or at least ‘two’). this means that henology (= monadology) is the root and that arithmology (= numerology) is the elaboration.

Therefore, we titled 2.1. with “the unity and the number.

(2) Inductively, there is, also, a pair of opposites: ‘elementing’ ‘stoicheiosis’, elementatio)/ ‘summering’ (‘harmonia’).

Indeed: when we analyze (dissect) an articulated thing, we split up a totality (whole) into components, elements. But there is more: we summarize, i.e. mean the whole, ‘summa’ (Lat. = sum, total).

It is here that the arithmetic aspect comes exposed. Take the sentence, “The remedy, whose root is black and whose flower is milky white, is called molu.” When we “read” (and not -- as someone who cannot yet read -- look at letters, words, purely after one another), we (1) begin the sentence, (2) continue it, (3) complete it.

W.R. 109.

In the meantime we have counted the total of the words (with or without sentence marks), i.e. unconsciously - intuitively determined the number, which - on conscious and rational analysis - is expressed in a number (= number converted into sign). Summative induction is always numerical, arithmetical, induction.

The sum, after all, is always a number (and thus, implicitly) a number. This is how arithmetic (arithmetic) spontaneously entered Pythagoreanism.

(3) Ideological and cultural-historical, we have not sought to prove that the Paleopythagoreans - already - knew Chomsky's generative syntax. What we did want to prove is that they knew the same structure, which, in their philosophy, was fundamental (one/ number or one/ many) and which has one of its endless applications in Chomsky's algorithmic method. So that a Paleopythagorean, confronted with Chomsky, will feel, immediately, at home. He will see in it the confirmation of his basic idea.

That this is indeed the case can be clarified, among other things, as follows.

J. Piaget (1896/1980), *Le structuralisme*, Paris, 1968-2, defines 'structure' as follows. It includes three features: **a.** totality **b.** transformations, **c.** self-regulation.

It is: **(a)** a system (totality)

(b) of transformations (metamorphic aspect; transformative moment)

(c) such that the system, as a system, exhibits laws ('self-regulation', rules), with the result, that any transformation either preserves (preserves, maintains) the system or enriches it.

Well, the one(s) of Paleopythagoreans is such a structure:

(a) it is, generatively, a totality (system, system)

(b) of transformations (she becomes two, three, four, etc.,-- she becomes, i.e., number, multiplicity)

(c) however, such that the one(s) exhibits self-regulation.

It works with itself (by aggregation and contraction of aggregation (= multiplication) of the one(s)' - by subtraction, again, of the one(s), with the result that it enriches or sustains itself (e.g., by subtraction one returns to its base)), in virtue of arithmetical laws.

The algorithmic structure is one of the many applications (applicative models) of Piaget's general idea of structure. One finds them both with the Paleopythagoreans and with Chomsky.

(4) Arithmetic application.

The ancient Greeks did not think of a fraction as e.g. $1/3$, as we do. No! The 'one' is never divided (it is 'monas atomos', indivisible unit). It is only increased in number. Dividing the one by three is generating a proportion: not $1/3$, but $1:3$ or ; $B(1,3)$ (read: the ratio of one to three). The 'one' in its ratio to the 'number' (set) 'three'. This involves a proportionality theory: $1/3$ of this apple equals (analogy) the ratio of the one to the multiplicity three.

W. R. 110.

In other words: one third (of this apple, of this essay, etc.) stands to the three thirds, as the one to the three. It is the analogy of proportionality: the identical in the two proportions is the ratio 1:3. One also speaks of ‘proportional’ analogy, i.e. ‘tautotès’ (identitas) in ‘heterotès’ (differentia),--a systechy, which the Paleopythagoreans must have known (O. Willmann, o.c., 273).

(5) Terminological moment.

The idea of “one(s)” is not utterly unified in Pythagorean language. “The one, as an element, micro-unit, is constituent of all numbers (from the two onwards).

But, in the sense of ‘henosis’, unio, unification, she is the connection that makes every number a number. The number (from two onwards) is itself one, i.e. unity of a multiplicity”. (O. Willmann, o.c., 272).

In other words: One is analogous, partly identical, partly non-identical.

All this is understandable, of course, only if one starts from the organicism (WR 3; 31) of the earliest thinkers. This involves a genetic structure. In this sense Pythagoras is the direct continuator of the Milesians: WR 39v. taught us that ‘fisis’ and ‘genesis’ indicated the process of creation and growth of all being. Well, just as the Milesians situated that process (WR 100;103) in the substance (primal substance, smithy), so Pythagoras situates it in the one(s). In other words: he connects with his predecessors, but updates their idea. He reestablishes, at once, philosophy. Precisely because of this, the idea shows itself as generative: it gives rise to a new interpretation (WR 42: interpretation).

(6) Paleopythagorean pre-idealism.

O. Willmann, o.c., 266, speaks of “vorplatonischer Idealismus. Thus, a theory of ideas avant la lettre.

Indeed: the one, either in itself or as a number (from two onwards), is the transcendent model, paragon, ‘Konstruktionsprinzip’ (according to Willmann) of the being. In this sense, they (the one and the number) are simultaneously:

- (i) pre-existent (preexistent) - they are there before things - and
- (ii) immanent i.e. present in things themselves, as the wisdom, i.e. intelligibility (WR 60 intelligi(e)bel), of them.

Conversely: things are ‘mimèmata’, imitationes, imitations, pictures, representations, of the one and the number. To ‘see’ (theoria; WR 41) through things the one and the number is to understand them on their ‘ground(s)’ (structure, shedding light).

W. R. 111.

2.2.-- *The unit and the number, configurative.*

“Calculating and constructing went, always, hand in hand. The Pythagoreans did not just ‘calculate’ numbers (*note*: from the one). They also ‘saw’ them as space configurations.

Conversely: a construction, called ‘gramma’, drawing, was, for them, in turn, an ‘arithmetic’ problem.” (O. Willmann, p.c., 288).

a. Return to our first applicative model, the amphidromia (WR 103; 105). There we analyzed, as arithmeticians. And did so according to the distributive structure (present in summative induction).

b. The example of the cycle (baby cycle) contains, also, a collective structure. This defines the idea ‘system’ (system).

The beginning **(1)** forms the first space mathematical line segment; the middle **(2)** is the second geometric line segment; the end **(3)** is the third line segment extended in space.

If one collects them, then one “begets” (generates) a geometric figure.

1. But here the elements (line segments) are not ‘one and the same’ (interchangeable): line segment (1) comes, chronologically, before line segments (2) and (3). That is already one difference. But, in themselves, they are different.

For example, the first line segment is westward of the fireplace and the end segment is eastward of it. This is a second difference. A geometric, space mathematical figure or configuration is a ‘harmonia’, joining, interlocking, and therefore summering (WR 105; 108), of nonunique elements.

2. However, they are the same (for the reason of the distributive structure, which is nevertheless included) calculated under one point of view, namely the fact that they, collectively (= collectively), constitute totality (summering) of the cycle. In mutually different ways they collectively make up the whole. That is ‘collective structure’. Although not identical, yet they are, under one point of view, identical, namely as components of a totality. That totality is called system.

Configuration or placement system.

Bibl. stitchpr.: C. Berge *Principes de combinatoire*, (Principles of combinatorics), Paris, 1968.-- This book says the following.

(i) *Applicative models.*

Noah (= Noe):

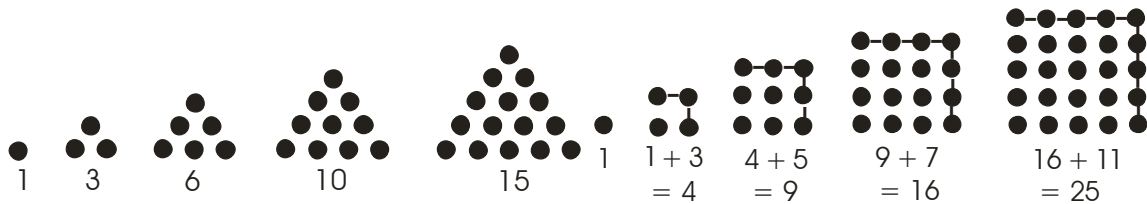
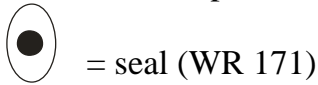
(a) given : all animals;

(b) asked: to build an ark so that, pairwise, they can all be placed in it. Or, conversely: An receives from her aunt a beautiful closet as a gift (given); with what will she ‘fill’ it (asked, sought)? A closet is, combinatorially, configurationally, a set of places.

W.R. 112.

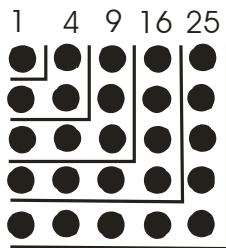
Applicative pythagorean models.

Below is an example of the combinatorial method.



The system of triangular numbers

The system of square numbers



Note.-- C. Berge, o.c. 12, defines the idea 'configuration' (= geometric positioning signature) as follows.

Given: a speculative (WR 41; 107) set, consisting of a finite ('finite') number of elements and provided with a 'structure' (WR 109); requested (sought) : a representation (representation;-- here: placement) therein of a set (= second set) of empirical (sensory determinable) elements.-
- One sees the structural :

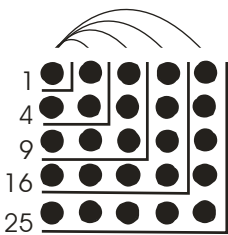
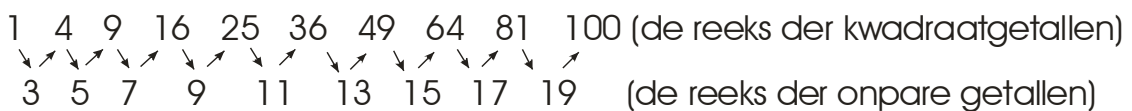
One thinks in (1) collections, resp. systems, (2) structures, proper to those collections or systems, (3) which vary (WR 103: processes; 105: movement; 109: transformation);

(a) one designs them, first, speculatively (one "sees them" (theoria) first in the mind, resp. in the imagination);

(b) one confronts (comparative method) it with empirical, sensory-determinable data.

Well, the following signatures (outlines of an idea) show, as it were in the flesh, that the Paleopythagoreans proceeded in this way to prove the following purely arithmetical-seeming (mathematical) series, as it were, visually and mnemonically easy.

Note: this is, of course, an 'intuitive' 'proof'!

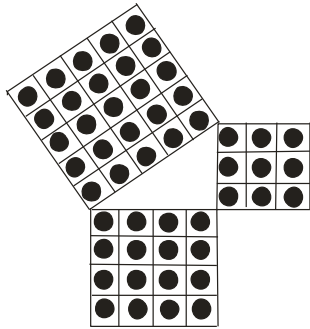


Note.-- One sees, after attentive 'theoria' (understanding) of the 'gramma' (WR 111) or graphical representation, that it suffices - assuming the 'one(s)' - to add any square number together with just one of the unpare numbers, in sequence, to 'generate' ('generate' to use Chomsky's term) the next square number.--,

W.R. 113.

Here again, space mathematical - or rather configurational combinatorial - shows applicability of the basic algorithm (one/number) of the Pythagoreans.

That the generative method 'pays off' is also evident from the vividly - combinatorial way in which the world-famous Pythagorean theorem is, as it were, 'proved' (i.e. becomes a lemma, which becomes susceptible to real analytical proof).



Note -- 'Theorem', proposition, is, literally translated, "that which is susceptible by theoria".

Given: the triangle ABC (with one right angle); asked (sought): show that the square numbers exhibit the following structure: $AB^2 + BC^2 = AC^2$.

Apply the praxis of counting Paleopythagoreans: fill in the square squares with a point (WR 105: point by point), i.e. the image (and this is the configurational image) of the "one"(heath); as you fill in with points, you generate the sum (25, 16, 9, -- obtained thanks to the application of previous generation method).

-- There is, even in the full twentieth century, still no real reason to write off the 'numerology' of the Paleopythagoreans as 'outdated'. If only one understands the 'spirit' of it. That 'spirit' - here at least - is the 'algorithmic generation'

Note.-- WR 57 (103; 104) taught us an 'intuitive' model of measurement. - It is also clear from the foregoing that the Paleopythagoreans knew this : they divided, after all, the sides of the triangle ABC into equal lengths, making them, via the same measurement model ('measure'), comparable - and accurately comparable. This type of accuracy is what the Greeks called akribeia. She is the forerunner of the modern exact akribeia, which combines both experimental and numerical methods.

Its structure is clear.

(1) **Bibl. stitchpr.:** K. Bertels/ D. Nauta, *Logic and model*, Bussum, 1970.-- L. Apostel (1925/1995) defines (WR 96) the idea 'model' as follows . --

a. Given: a known system B and an unknown system O.

Requested (sought): a model of O.

If B provides us with information regarding O, then B is a model of O.

b. Application of previous speculative (WR 41; 107; 112) thought scheme (= arithmos): image 1/3 of the line AB, both in AB (three times) and in BC (four times) and in CA (five times), then 1/3 of the line AB provides information about the initially unknown AB, BC, CA.-- By dividing e.g. AB into three equal pieces, one designs (generates) a measurement model.

W.R. 114.

(2) Besides the measurement model, the Paleopythagorean generation of a configuration also contains a theoretical model. WR 55 (Thaletic universal model is theoretical (in the present sense), in that it says: “for all (understand : applicative models) holds”) taught us the structural formula: “For all, non-all, none (substandard: applicative models) holds that (...)”.

W. Röd, Die Phil.d.Ant., 1:67, says that according to the Pythagorean ontology (theory of being) the numerical relations reflect the character of general (= universal) beings (‘essences’) or ‘forms’ (in the later Aristotelian sense). According to Aristotle e.g. the same numerical relations were depicted both in the sound world (‘harmonies’) and in the distances of the heavenly bodies, as well as in other applicative models.

Indeed: ‘look through’ (‘theoria’) the drawing, at WR 113 (Theorem of Pythagoras): as long as the configuration structure of the triangle ABC (as a right-angled triangle) is preserved (= invariant), then the lengths of the sides may vary (WR 109: transformations),-- in all variants (= transformations, transformations) the universal structure ‘ $ab^2 + bc^2 = ac^2$ remains invariant (= identical, unchanged).

This structural (because structure-forming) generative activity exhibits, therefore, in the modern sense ‘theoretical model character’ (i.e. it generates according to universal structure).

‘Gestalt’ or totality appearance mode.

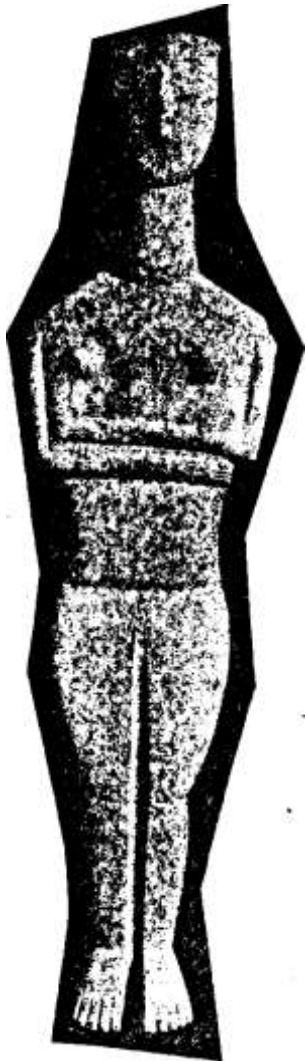
S. Rombouts, Psychology for Educators, Tilburg, -- General Psychology, 1957-2, 243/250 (Gestalt psychology), defines “Gestalt” (stature, outward appearance), in the sense of Gestalt psychology, with Kurt Koffka (1686/1941; with Köhler and Wertheimer, the co-founder of Gestaltism), as “a gathering of phenomena such that each member possesses its own nature only through and with the rest. (O.c., 245).

One sees the dichotomy or complement ‘member/ remainder’. This corresponds to the collective structure (WR 111). In other words: a Gestalt or manifestation (‘done’: is a type of system (system).

French-speaking gestaltists, such as Claparède (Geneva) or Decroly (Brussels), speak of schematism, globalization (also: syncretism,-- but that term is, cultural-historically (W.R. 36) more than multivalent).-- The three traits -- system (delimitation with respect to the rest), self-regulation (articulation; the actual structure, in the strict sense), transformation (‘transposability’) -- are typical of Gestalt.

W.R. 115

CYKLADIC ART (Coll. N.P. Goulandris): GRAPHIC ART



white marble female statue
(-2800/-2300)



female statue (-2800/-2300)

vrouwenbeeldje
(-2800/-2300)



white marble, brown and gray
veined female statue (-2800/-2300)

W.R. 116.

A fine example of art, which worked in a gestalt fashion, is Cycladic art. The Kuklades (Cyclades) are the islands, in the Aegean Sea, between Attica (Greek mainland), Crete and Ionia (present-day S.-Turkey), which are situated in a circle around the island of Delos.

Note.-- The very name ‘kuklades’ (nèsoi), circle-shaped islands, is already an expression of Gestalt perception: it is clear that the islands, such as Andros, Naxos, Pros et al, are not rigorously precise in a circle around the (imaginary center point, Dèlos, known for its Apollonian temple, is placed (which involves configuration). Yet they are called “circular” islands! The name reflects the gestalt (schematism, globalization).

The so-called “Cycladic culture” (WR 33) is the high point of Aegean culture (in the third millennium BC). It is known, among other things, for

- (i) violin-shaped schematic figures and
- (ii) stylized, i.e. expressing the essential, figurines of tall women.

According to connoisseurs of art comparative analysis, they are reminiscent of

- (i) the Amratian art of predynastic (i.e., to be situated before -5619) Egypt
- (ii) African art and,
- (iii) curiously, to some of. modern art (think Cubism).

Look, now, with the idea of “gestalt” in your mind, at the photocopies, WR 115. The artists/artists have, apparently, perceived reality (Gestalt psychology is, first of all, a psychology of perception (WR 41: empeiria, part of theoria)), but gestaltist.

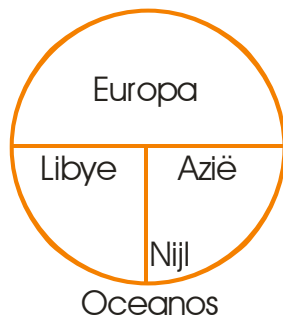
Throughout the visible (WR 41), which never shows geometrically-exact manifestations, the artist/artist ‘sees’ (theoria) the invisible, the geometrical configuration, ... and that has gestalt properties! She makes, namely, the (for the artist) essential appear and, with a view to this, schematizes (i.e. neglects the boundless complexity of) the concrete-singular data (the empirical things; WR 107; 112), as pure transformations (transformations, ‘transpositions’) of the (for him (her) essential so that something stylized appears.

Well, this gestaltist schematisation was, for Pythagoras, already in the works of Hekataios of Miletos (in -500/-494 he was, already, involved in the Ionian Revolt) and, for him, in the thinking of Anaximandros of Miletos (-610/-547) (WR 91; it is claimed that Pythagoras, like Hekataios, was a student of his), clearly, observable.

W.R. 117,

Thus Herodotos of Halikarnassos (-484/-425) criticizes the map of Hekataios: “If our opinion is correct - so writes the founder of land and people description (W. Jaeger) - then the Ionians - *note*: Miletos was an Ionian city located on the south-west coast of present Turkey - are of a wrong opinion about Egypt.

But are, on the contrary, the Ionians in the right opinion, then I can prove that the Hellenes, with the Ionians, cannot count. They claim, after all, that the whole earth (WR 59) falls into three “parts” : Europe, Asia and Libye. One should, however, count the Egyptian Delta as a fourth part (‘earth part’): it is, after all, neither a part of Asia nor a part of Libya (*Fr. Krafft, Gesch.d. Naturwissenschaft, 1:170*).



Indeed: Hekataios classifies the earth - schematically stylized - as follows:

- (i) she is a circle;
- (ii)a the northern half is Europe;
- (ii)b the Southern half is divided, midway through, by the Neilos, Nile, which flows from the Mediterranean to ‘the Okeanos’ (Ocean), so that in the West Libye and in the East Asia (Asia) lie. (o.c., *ibid.*).

But Herodotos is Milezian, i.e. more empirically oriented than e.g. the paleopythagoreans: he sees the arbitrariness (from an absolutely ‘realistic’ point of view, of course). Against this ‘purely speculative’ (WR 113) method, he undertakes “with very great effort”, in Egypt itself, as far as possible, a *historia*, foraging-work-with-his-own-eyes (WR 60; 88). And, in doing so, he notes that the actual ‘configurations’ of the regions absolutely - do not conform to that schematism (‘gestalt’)!

Milesian empiricism! Though, as with Thales, also still very gestaltistic, at times! We are not yet down to Anaxagoras of Klazomenai (WR 35) or Thoukudides of Athens (-465/-401/395; the historian of the Peloponnesian War). Akribeia, empirical understanding, takes time (WR 113). Such is the natural tendency, especially of archaic cultures, to perceive as well as think from gestalts,

W.R. 118.

Conclusion.

1. A 'gestalt'

The one, resp. the 'number' (multiple of one), insofar as it is immanent, i.e. present in the (material) being itself (WR 110: immanent idealism), acquires the meaning of what we, since Gestaltism, call a total view, a totality form ('gestalt'). In this sense, a Gestaltism is, unmistakably, present in Paleopythagoreanism.

This explains why the Paleopythagoreans, among others, constantly sought harmony and symmetry (= numerical harmony) in nature, things, themselves. Cfr. Fr. Krafft, o.c., 200ff. The things, the whole of nature,-- they are 'mimèma', imitatio, model, image, of the one and its multiples.

2. Value estimation.

(I) In regard to art and beauty, aesthetics and art-making, the Pythagorean one, multiple of one ('number'), as mutual arrangement (juxtaposition, subordination), i.e. configuration, is a very valuable instrument of 'theoria', of beauty and art understanding.

(II) "As far as thinking is concerned, solving a problem (WR 112; 113; given/asked) (...) is always done with the help of a thinking scheme, an anticipated solution complex.

So here too, "Gestaltung.

(i) First, the whole, the schematic plan, becomes conscious;

(ii) then comes differentiation, i.e., the more accurate perception of the whole in its parts, - with which, finally, the solution is given. - That (...) Bühler has called 'Aha-Erlebnis'". (S. Rombouts, o.c., 247).

In other words: the 'gestalt' (immanent unity, multiplicity of units) is a lemma (WR 113), which, thanks to analysis, becomes differentiated. Cfr WR 108 (issue-structure).

(III) Rhetorically, the configuration, as a 'gestalt', is extremely fruitful: in order to make oneself understood (rapport: WR 4), it is, as a rule, well to begin with a sketch (= Gestalt), which, as in the problem-solving scheme, above, is gradually made more precise. Its simplification makes the sketch more accessible to someone who is not in the know. All elementary teaching, for example, starts from such simplified, sketchy insights, which are clarified by analysis.

Imagine that thou must learn the map of France: start with law the French themselves call 'l' hexagone' (the hexagon). Indeed: sketchily, gestaltistically, France is a hexagon, as Italy is a 'boot'.

W.R. 119.

2.3.-- The unit and the 'number', musically.

Introduction.-- W.B. Kristensen, *Introduction to the History of Religion*, Haarlem, 1980-3, 54vv. discusses the *Third Homeric Hymn* (a poem of 580 lines of verse, in Homeric style, but of later date (tss. -700/-500)).

The salutation reads as follows: "Hail, Muse (WR 38), Hermes, the son of Zeus and Maia (*note*: a cave nymph on Mount Kullene, in Achaia and Arkadia; W.R 80), the prosperous messenger of the deities (WR 68, 101), (...)"

A striking characteristic of Hermes, as a divine "angel" (proclaimer), is that he is highly musical. At length the Hymn elaborates on string playing and singing. With the shell of a turtle, he crafted the 'first.' seven-string zither. By 'first' is meant the origin and paragon (WR 38: archè, principle)) of all zither.

In the presence of Apollon - the god whom Pythagoras revered in particular (so much so that he was called a second Apollon) - Hermès sang the song about the creation of the universe. Amongst other things, it explained how each deity, within the harmony of the universe, was assigned its own 'timè', honor, honorary office (WR 9: cause type or 'function').

The main motif reads, "everything according to the eternal order" founded by the divine universe government. -- Apollon, the god of the eternal order, is delighted: "Thus, until now, no one, neither deity nor man, has sung and mused!". Thereupon Apollon receives the zither from Hermes and Hermes receives the staff from Apollon (WR 69).

It is curious that the god of (sacred) eloquence is also a music-loving deity. The idea of "power" is related to this.

Music.

Bibl. stab pr.: A. Gastoué, *Musique*, in: J. Bricout, dir., *Dict. pratique des connaissances religieuses*, Paris, 1926, -- iv: 1209/ 1228.

The most concise definition (WR 96) - perhaps the most accurate - of "music" was articulated - as a summary of the entire ancient teaching on it - by St. Augustine of Tagaste (354/430; the greatest Church Father (Patristic) of the West):

'Music is the skill of moving (of sounds and rhythms) in the right way' (in Latin: *ars bene movendi*). Until the Moderns Times (after 1450), people did nothing but either repeat or explain this description. (A.c., 1210). - We note that the idea of 'movement' - in the wryly - broad sense of 'change, - is central.

W.R. 120.

The question arises: what did S. Augustine mean by “bene” (in a good way)? Listen to the musicologist Gastoué, a.c., 1210, further.

“The philosophers have, at all times, sought to analyze **(i)** the being, **(ii)** the working out and role (function) of music.

a. The ancient and Middle Ages thinkers saw the epitome of music in the arrangement itself, of the universe, by the divine tonic.” --

Note -- This was the reason why we quoted, as an introduction, the mythical theology (WR 73), concerning Hermes and Apollon: the “eternal order,” since and by virtue of the creation of the world, comes up, in music and song.

In other words: the cosmic, in music, weighs in.

b. “The ancient and medieval thinkers - continues Gastoué - emphasized, eagerly, the relations between the proportions of the planets and the proportions of the sounds of a musical scale.”

Note -- We shall see, that this is one of the basic aspects of Pythagorean musicology. That music and heavenly bodies interact proves the cosmic or universalist (Lt.: ‘universe’ = universe) character of antique-medieval music. Subject, which, also comes through to current musicians.

For a number of ancient and medieval thinkers it was the case that a sound, generated by the voice of man, emits a real radiation, through vibrations, which, through the ‘aether’ (WR 49: high air layer matter), penetrated to the corresponding (WR 85: *sumpatheia*, *correspondentia*, resonance) celestial body.

Consequently, it is no mere poetic imagery when the psalmist says “The heavens sing out the glory of God.” Quite the contrary: this phrase is the expression of the highest wisdom of former times.

This “saw” - in the mundial (i.e., universalist) music of the heavenly bodies

(i) The origin and

(ii) the prototype of human artist music”. --

So much for this Scholaprof in Paris, in a pure Church Dictionary.

Note -- The author notes that some of the antiphons of our Vespers (the old ones, of course), after its melodies, or the in paradisum of the funeral liturgy are testamentary remnants -- rare -- of the pagan hymns (= religious songs) of the Greeks, of which we, still, possess the musical notes (hymns in honor of Apollon, the muse; the First Pythian hymn, etc.).

121.

Note.-- G.W. Leibniz (146/1716), one of the top figures of the German Aufklärung (= Enlightenment-rational thought; WR 35; 86), in search of the “beingness” (in the Enlightenment-rational sense) of music, discovered that she was “a hidden exercise in arithmetic,-- but peculiar to a type of soul, which does not (yet) know how to count.

By this he means to say that music, while possessing ‘rationality’ (exercise in arithmetic), is, as yet, in an infant stage,--at least seen from the ‘empowerment’, concerning ‘rational thinking’, which the Enlightened minds believed they possessed.

As an aside, an analogous view was held by G.F.W. Hegel (1770/1831) regarding art as a whole.

Dionysian and apollonian music.

To a proper understanding of Pythagorean musicology, it is necessary to distinguish two types of music.

A-- Dionysian music.

Th. Zielinski, La religion d.l. Grèce antique, Paris, 1926, 116, says: “When the Dionusian service came on the soil of “Greece, characterized by its solid laws,” (...) shot, as a characteristic of these new mysteries (*op.*: initiatory religions), only and only about the ‘ekstasis’ (*op.*: rapture, possibly up to and including frenzy).

This was obtained:

(1) through the deafening music of the high, narrow drums, cymbals and flutes and,
(2) above all, by means of orgiastic (*op.*: sacred-exuberant) dance, which was intoxicating. Not least the women were subject to this magic of intoxication!

H. Jeanmaire, Dionysos (Histoire du culte de Bacchus), Paris, 1978, 275, cites a Homeric Hymn (WR 119), in which the endless wandering of Dionusos along mountain and valley, accompanied by his female procession (WR 80: Artemis/ Diana, the ‘Lady of the Wild Things’), is, hymnically, rendered.

“Let us, by Dionusos, with his climbing hair, the very noisy one, begin our song,-- he is the glorious son of Zeus and the glorious Semelè. The nymphs (WR 80; 119), with her beautiful hair, received him, as an infant, from the Lord, his Father (*op.*: Zeus), into her circle. They nurtured him, with all possible care, in the valleys of the Nusa (*op.*: a mountain range). Thanks to his Father’s favor, he grew up, in a cave full of pleasant smells, included in the company of the immortals (WR 76).

W.R. 122.

When the goddesses had completed the education of the one who would so often be sung about, he began to haunt the forests, decked out in ivy and laurel. In his retinue appeared the nymphs, whose guidance he led. A murmur hung in the vast forest”.

Such a text is, inevitably, reminiscent of WR 81 (Witches’ Sabbath). Which Jeanmaire, o.c., 268ss. (*Le thiasé et l’origine du théâtre*), confirms.

Dionusos-Zagreus (which is translated by ‘Dionusos, night hunter, still best), like Artemis/ Diana, is surrounded by shadows (of deceased), by ‘spirits’, like a wild band of ‘animal’ creatures, going on a ‘fantastic hunt’,--an army of madmen alike. The whole noisy group -- ‘thiasos’ -- descends endlessly, especially in desolate regions, like the ‘endless forest’ of the archaic Homeric Hymn.

This notion - said Jeanmaire - gave rise to tradition-bound parades, at night, of masked youths, who indulged in frenzied “ekstasis,” apparently with the invisible beings. This, especially on some occasions.

In ancient Greek these night celebrants were called ‘nuktipoloi’. This term is applied to such night plays by Herakleitos of Ephesos (-535/-465), among others.

Although Dionusos was called ‘gunai(ko)manès’, the one who drives women crazy, yet he, in his wild ‘thiasos’, was also always accompanied by Saturoi, male Satyrs. They were also called Silenoi, Silenes. They too danced and made music.

Note.-- The name of the women, who accompanied Dionusos-Zagreus wildly, was ‘Mainas, Mainades, Menade(n), i.e. women, who go through ‘mania; rapture, up to and including frenzy;-- Bakchante(s).

B -- Apollonian music.

Ploutarchos of Chaironeia (+45h/+125; an Eklektic-Platonian), *The Py. or.*, 6, cites Pindaros (WR 83):

“Kadmos (*note*: the mythical founder of the city of Thebes), because of the deity, heard a strict music (‘orthèn’, literally: ‘right’),--not caressing, not softening, not sought after” To which Ploutarchos adds: “After all, the pure and the chaste do not seek lustful survival.

Alas: the great mass of the art of music, with Atè (*note*: the Goddess, who gives both unsavory inspirations and mischief), the Goddess of Doom, has degraded to the earth and is carpeting the sound that we are being told to hear!

W. R. 123.

Are the 'epiphanies' (in ancient Greek, 'epiphania' is princely entry, the response of a deity to summoning by his adherents, e.g. by the noisy effrontery of a Dionysian Thiasos) of Dionusos, essentially, - cfr WR 85 - bound to nature, these of Apollon, as Jeanmaire, o.c.,273, says, are city-bound: he gives oracles (divine speeches) in, (WR 81 (inspirantes); 85) in the renowned sanctuaries at Delphi (today Kastri), Klaros (near Zille, Ionia), Kurene (in N.-Africa: Cyrene).

They are, clearly, ouranic (celestial) or, still, Olympian (WR 66: The younger Zeus religion) while that of Dionusos (though he, in himself, is neither ouranic nor chthonic), for the reason of the shadows of the deceased and, also, for the reason of its nocturnal character (without mentioning the 'infernal noise'), is clearly, chthonic (earth-bound,-- even 'infernal' or 'infernal') (WR 66: Earthmother - Themis), -- or, as is best said, underworldly.

Update

Fr. Nietzsche (1844/1900) - with K. Marx (1818/1883) and S. Freud (1856/1939), one of the three notorious critical materialists - in his work *Die Geburt der Tragödie aus dem Geiste der Musik* (The birth of tragedy from the spirit of music), (1872), has made the duality 'Dionysian/ Apollonian' a living actuality. Nietzsche calls 'Apollonian' (he never says 'Apollonian') all that is oriented toward clarity, good fitting together ('harmony'), orderliness,-- toward the reasoned subjugation of the world,-- especially in his eyes at least, toward the immutability of all structures.

One rereads WR 119 (the Homeric Hymn on Hermès and Apollon) to find that Nietzsche is correct.

Different is the case with his interpretation of the Dionysian.

"The term. 'Dionysian' expresses (...) a jubilant affirmation of the basic trait of life, (*note*: as Nietzsche conceives it): life -- through all change -- remains itself the same. It preserves the same "power" and the same bliss, "the great joy" and "the great lived-through sympathy;--properties, which even the most frightening and controversial aspects of life: approve (...) (life) as the case of the necessary conjunction of the necessity of founding and of that of destruction." (*H. Arvon, La philosophie allemande*, Paris, 1910, 36).

In other words: for Nietzsche, the Apollonian (founding) is one aspect (or, to put it "dialectically," one moment) of life, which, for Nietzsche and today's libertarians, is essentially night-destroying. Cfr WR 11/13 (demonism or harmony of opposites).

W.R. 124.

Aristotle of Stageira (-384/-322) analyzed, once, the connection between Dionysics and Apollonia: he had both sprout from the same root. Anyway: Nietzsche, with our libertarians,, reverses the proportions. The Dionusos Celebrants, after the intoxication so to speak purged (WR 76 (46)), returned to the ordinary colorless, “passionless” life, while Nietzsche - in the line of the sturm und drang (1770/ 1775; a preromantic irrationalism, to which to J.W. Goethe (1749/1832)), in the line, also, of the night side of (German) Romanticism - elevates life, with its “abysses of dark experience and of dark forces and stimuli” (as a counterpart of a clear and lucid “philosophy”), to an “ideal” which not only questions or criticizes our entire culture and its foundation, our entire cultural tradition, but also writes off and extols it as a kind of senseless repetition of the same “senseless” founding-and-destruction.

This demonic contradiction is typical of the Nietzschean interpretation of Dionysian life (-and -death).--- Which is an idiosyncratic interpretation.

Bibl. stitchpr.: D. Huisman, *L' esthétique*, Paris, 1983-9, 43/45 (*L' esthétique de Nietzsche*) 61/64 (*Les esthétiques libertaires*).

“Nietzsche is preparing a true cultural revolution. By undermining the foundations of philosophy concerning (the distinction between) good and evil, true and false, Nietzsche opens up the many possibilities perspective of a world, which one lives through as a pure game of intense experiences.” (o.c.,44s.).

In other words: a nihilism, i.e. a declaring to ‘nihil’, nothing, of the higher seriousness of life.

Cfr also: H. Arvon, *Le gauchisme*, Paris, 1977-2, which discusses, above all, the Marxist and Freudian inspirations.

‘Musical’ music.

WR 38/39; 42 (emancipation); 81/82 (82: Apollon; Hermes) (83: Apollon, the musical god of Delphi).-- Hesiod *Theogonia*, 38; 66, says: “The muses sing out the laws and the righteous morals and proclaim the present being, the future and the past. They make this, with the voice, resound and, effortlessly, its lustful sound flows from her mouth.”

W.R. 125.

O. Willmann, o.c., 24, comments, “They do not, therefore, sing about the law of the universe, but this law of the universe itself - the event of the universe - proceeds in its melodies.”

Yet note that in this Musical ‘music’ (‘mousike techne’, ars musica, comes from Musical art) it is not about the ‘choreia’ (music, dance, song; WR 82), in the ordinary sense, but about ‘something great,--of a divine, delightful, daimonic nature’ (WR 83) as Aristotle, the rather arid professional scientist, says.

Maximos of Turos (-125/-85), a Patronizing Sophist, notes that Hesiod (WR 34; 38), where he speaks of the song of the muses, means the same thing as what Pythagoras thought regarding celestial music. - Cfr O. Willmann, o. c., 24.

Well, Pythagoras, who was called a second Apollon, sees, in Musical music, what ‘orthos’ respecting the laws of high, Olympian deities, is.

O. Willmann, o.c., 23, 27, 29 outlines this as follows.

(i) There is, first of all, the cosmos, the universe, which - especially in the celestial bodies and their movements - testifies to ‘eu.nomia’ (= ‘cosmos’; WR 93), a proper order of law (‘laws’). So much for the universal (= cosmic) aspect.

(ii) **Consistent** with this (WR 85 (sumpatheia); 103; 120v.) is the Human - social (‘politic’; WR 64; 66) legal order, which contains the directives (‘norms’) of deities - especially the ouranic-olympic (W.R. 123 - which govern the ethical (= moral deontic, moral, conscientious) behavior of human beings.

(iii) At the root (WR 45: ‘archè’, as an order-establishing (harmological) and anomaly-restoring (cybernetic) power) lies cosmic music, ‘sung’ by the muses, under the guidance of mnemosune (WR 38). Now we understand better already, WR 120, where the musicologist underlines the universality in music, even the human-created, in the Antique-Middle Ages musicology. This is a pure musicology! It has the transcendental scope (WR 43) of the equally musical philosophy.

Cfr. the idea of “sociomorphic philosophy of nature” (WR 93/94; as well as an Eastern analogue: WR 58 (life equality)).

Note -- Psalm 75 (74), among others, expresses an analogous idea: “God (= Yahweh) is, at once, the lord of order(s) in the physical universe and in human ethics. He establishes the immutability of it (*1 Sam. 2: 8; Ps. 93: 1v.; Ps 96: 10*).

W.R. 126.

Or, if need be, he disturbs them (*Job 26: 11; Ps 18:8*). In any case : no deviation escapes his will (*Ps 46: 3; Ps 60:4*). He alone sets the time of (God's) judgment (*Habakuk 2:3*).” Thus *R. Tourney et al, Les Psaumes*, Paris, 1955, 292s.

This entails that the Bible **(i)** presupposes, **(ii)** purifies (strictly cathartic moment) and **(iii)** raises to level what the “peoples” (= the so-called pagans), already, saw as lemmata, presuppositions, of life (WR 76),

Consequence

“In the line of the Delphic Faith Circle (WR 123), to make sense of the cosmos, two learning subjects are introduced:

(i) *the arithmetic*

the subject, which, with number and measure (*note*: other word for part of configuration) generates (‘konstruiert’ says Willmann), namely arithmology (‘Arithmetik’), and

(ii) *Musicology*.

By an “arithmetic” (as well as, subjugated, a “configurational”) connection, the world is “connected” (O. Willmann, o.c., 308).-

Or still: “The first-rate role of the (un)heid and of the) numbers makes, now, that the universe is not purely a construction work (generating work), but, at the same time, a musical work of art.

The heavenly bodies, viz, - cfr WR 119v. - from the earth to the sky of the fixed stars - make up the cosmic octave (*op.*: the tonal distance of a multitude of tone steps). They are, after all placed (WR 111: configuration) such that their intermediate distances (‘intervals’) correspond (WR 85: sumpatheia) to the intermediate distances proper to sounds. Precisely because of this, the universe is a ‘harmonia’ (i.e., here, in the sense of ‘octave’). In the cosmic movements (WR 100) answers (WR 85: sumpatheia) to this a ‘homo.meleia’, a (world) symphony”. (O. Willmann, o.c., 309f.).

The unit and its ‘multiples’ (‘numbers’) as music edifying.

“The Pythagoreans did not just ‘calculate’ with (the one(s) and) numbers (= unit multiples). They also ‘saw’ them as space configurations. (...).

More to the point, they (calculated with the one and the ‘numbers’ and) saw them (as figures), while they ‘heard’ them. They were, after all, accustomed to interpreting tones as numerical and longitudinal ratios”. (O. Willmann, o.c., 288).

1. Thus, one tradition mentions that Pythagoras, himself, at times, attempted, by quiet, peaceful night, to delve into the “theoria” (WR 41; 100; 107; 110) of the sky filled with stars, - particularly into “the chorus of the totality of the heavenly bodies” (Cfr J.Fr. Mattei, Pythagora, 2165).

W. R. 127.

Note.-- As before, so here too: the Paleopythagorean ‘theoria’ is, always, a form of ‘akribeia’ (WR 113; 117).

(a) Perception, for the Paleopythagoreans, is nothing like the increasingly more or less mechanistic model circulating in our theory of perception.

(b) On the contrary, it is ‘empeiria’, determination, of factual, material data; it is - even more - ‘logismos’, reasoning, concerning the logical connections (‘grounds’) inherent in the observed.

It is - furthermore - real ‘theoria’ (although of a supernatural nature; WR 88/89;-- see also WR 52 (art) and 49 (materiality)), which ‘see’ (fathom) through the ‘choir’ of the heavenly bodies, in such a way, however, that one, at the same time, attunes the ‘inner hearing’ (WR 85: sum.patheia) to what that ‘choir’ (actually: dance choir) gives off, regarding sound.

1. Current ‘psychologists’ will say: “Such is an ‘association’ (i.e. something, which arises in man, automatically, without any solid ground in reality as a result of (not: as an exact representation of) an ‘observation’ of ‘ordinary’ nature!)”

Or still: “Something as ‘hearable’ as the ‘harmony’ (i.e. the euphonious, inwardly audible ‘world-symphony’ (WR 127), the ‘homomeleia’) of the heavenly bodies is, just as ‘ordinary’, a ‘hallucination’ (WR 88: a false perception, however intensely lived ‘hallucinatory’ perceptions may be) or, still more ‘ordinary’, a pure ‘imagination’.” -- The later Protosofistics (-450/-350) begins with this.

2. Too bad for these Enlightened-rational (WR 14: ‘projection theory’; 24; 28;--WR. 64; 78; 84 (Enlightened form of rational thought) ways of thinking, but no true Pythagorean -- there are still some today -- will recognize himself in them.

His perception may, of course, contain elements, similar to ‘associations’, ‘imaginings’, etc.. But it is never totally reducible to such data.

By the way: question real composers or real music lovers! It won’t be long before they will be describing ‘things’, going in that Paleopythagorean direction. Except, of course, when they have been influenced by Enlightenment-rational ideology (but, in that case, their description does not correspond to what they, really, experience).

Note that tradition says that Pythagoras, himself, ‘tried’ to ‘hear’. It remains a difficult thing.

W.R. 128.

Do not, now, think that the Paleopythagoreans “lost” themselves in the “extra-natural” (“miraculous”) form of hearing the one and its numbers!

The same tradition mentions that Pythagoras, on a certain day, listened to blacksmiths tapping on their anvils. He recognized the intervals (intervals) of the fourth, the fifth and the octave. Later, he was given the lemma that these sound distinctions (akribeia!) corresponded to the distinct weights (understand: masses) of the hammers.

In order to test this (WR 60 (inductive phase); 117 (Herodotos)) - cfr Course in Logic: peirastic reduction, he was given a second lemma: he would try out these harmonic (perfectly ‘consonant’, i.e. euphonious) relations on the monochord or monochordium. This is an old, single-string musical instrument with a moveable bridge, as well as with adjustable string tension, so that it begins to resemble a sonometer, with which one can test, possibly measure, the transverse vibrations of the strings. (Cfr WR 57: measurement model). This lies, by the way, in the Pythagorean theory of configuration (WR 113).

Note -- This is, incidentally, in line with what we called Paleopythagorean gestaltism (WR 114/118).

There is something, among our current Gestaltists, similar to what is attributed to Pythagoras: they analyzed melody, insofar as it can be “conceived” independent of specific (i) tones and (ii) pitches.

Cfr *H.J. Duijker et al, Codex psychologicus, A'm/ Bssl, 1981, 18* (Gestalt psychology). Pythagoras ‘heard’:

(i) a (system or) ‘system’ (coherent whole), i.e. the interrelated euphonious sounds, as proportions;

(ii) a so called, ‘self-regulation’ (structure, in the strict sense), viz. moved (‘transformed’) from the hammer-on-anvil images to the monochord, remains merged, identical;

(iii) allows the ‘rule’ or ‘structure’ (here of a musical nature) to vary (transformative aspect). In other words, he ‘heard’ - not individual sounds (WR 108: ‘reading’; 109: Piaget’s own idea of ‘structure’ (112: the structural) but - a coherent whole in the sensory data itself (WR 116: perceptual psychology).

Which amounts to its own type of ‘theoria’, - similar (through the purely musical) to the ‘listening’, by Pythagoras, of the ‘astral’ music, - different (through the grossly material) from that same listening.

W.R. 129

The one(s) and its multiples ('numbers') as quantification of qualities.

(1) W. Röd o.c.,58, specifies the experiment of Pythagoras, with the hammer-on-anvil images and the monochord, i.e. what the Gestaltists call "transposition" (of the same system of sounds),

a. When he halved the string (1/2) it gave, as a sound, the ratio of root and octave; -- which gives, as a mathematical expression ('model') 1/2.

At the so called fifth he found 2/3 and at the so called fourth 3/4.

These intermediate distances ('intervals') are labeled 'perfect' because they are - this is one of the numerous peculiarities of the initial Pythagoreanism - depictable in ratios (WR 109: proportions) of the one(s) and the three first 'numbers' (1,-- 2,3,4).

b. W. Röd, *ibid.*, says, thereby, that the scope of this discovery, in, the then physical (WR 37; 39v.), lies in this that "qualitative distinctions are expressed in quantitative form". In other words: qualities become measurable (WR 57; 113: akribeia). The akribeia, accuracy in rendering, of the Paleopythagoreans reaches, thereby, a new form.

It reflects the relationship between (i) physical process and (ii) psychic perseverance. Which - seen from the standpoint of the understanding method (W. Dilthey; E. Spranger) - is a step forward and, what is more, a reconciliation ('harmonia') between scientificity (i.e. natural science-with-preference-for-mathematical-exactness) and 'hermeneutics' (i.e. Spiritual Science-with-preference-for-understanding-of-survival).

(2) O. Willmann, o.c.,27f., specifies, in a still different sense.

The antique Greek word 'nomos', lex, law(maturity), derives from the language of law (WR 93: eu.nomia); it became, over time, applicable, not only to ethical, but also to physical and - miraculously, for us moderns - to musical data.

Cfr WR. 125. O. Willmann" *Die wichtigstent philosophischen Fachausdrücke in historischer Anordnung*, Kempten/ Munich, 1909, 25, says: "The coherence of the ideas "sede(n)law, law, natural law and ... chant "reaches back - far beyond Pythagoras - to the myths (WR 73) of apollonian worship." (WR 123).

Well, a fragment attributed to Aristotle says: "Apollon, on the lyre, revealed to the people the laws ('nomoi') according to which they should live. He tamed, thereby, by melody, the initial wildness (WR 122: wild thiasos).

W.R. 130.

He created - by the magic of the 'rhythmos' (*note* : 'rhythm', though esp. of a 'rule' (WR 109: self-regulation = structuring) and of a measure (WR 113: measurement model) - access (*note* : in the heart of the initially 'savages') for the commandment (*op.* i. the law).

a. Hence the term 'kitharoid nomoi' (*note*: the playing and singing (and, as the case may be, dancing) modes, proper to singing (and dancing), insofar as accompanied by the 'kithara' the zither (WR 119)).

b. Hence also, stems the fact that the musical 'modes' ('tropoi', think of us 'singing a tune'), according to which we sing, are called, with an exalted term ('semno.logikos'),: 'nomoi'".

So much for this text attributed to Aristotle. He expresses a musico-apolonian idea, which is both Pythagorean and Platonic: the idea that music, i.e., originally, 'musical art', in the deepest sense of that word, is 'philosophy itself'.

Cfr O. Willmann, o.c., 301. Indeed, the initial philosophy, as we came to know it - before (WR 93/ 95; 125v., where also the Bible, broadly speaking, joins this view) - can be summarized in

- (i) physical (with its own laws),
- (ii) ethics (politics with its own laws),-- founded by music (with its own 'nomoi', melodies, 'ways of singing and dancing and making music').

This brings us to the core of palepythagoreanism.

We began, WR 124, with the muses. Here, WR 130, we end with her. Or rather, WR 38, we began with it (Thales' thinking is musical in background).

Note.-- G.M.A. Hanfmann, *Muses*, in: M. Cary et al, *The Oxford Classical Dictionary*, Oxford, 1950-2, 583, says that "the Pythagoreans, Plato and Aristotle set up their societies (WR 91; 96; 98) - their 'hetaireiai' within which friendship (WR 98) - even among the Platonists and the Aristotelians - played such a great and decisive role - as 'thiasoi' of muse worship." (W.R. 122: the Dionysian model, which

- (i) assumed,
- (ii) purged (catharsis) and
- (iii) was elevated to a higher plane (WR 75).

Such was the extent to which music (with song and dance, if need be in 'thiasos', i.e. in a more or less 'elated' religious gathering) played a basic role.

That, perhaps, is what keeps them most removed from our current enlightened-rational 'philosophies' of all kinds. Indeed: who among us imagines 'philosophizing' as an art of Musing?

W.R. 131.

Pyth.-- 3. Pythagorean animism.

WR 77/85 (Thaletian animism); 96 (Anaximenes' animism); 98/100 (shamanistic-Pythagorean animism).

We are going to go over this animism, with the Pythagoreans, **(i)** theologically, **(ii)** generally and **(iii)** specifically - humanly.

3.1.-- Animism, theological.

“The basic idea, which underpins the Pythagorean physical, is also the basis of its ethics.-- It finds its simplest expression in the maxim ‘unity, duality’ : The meaning of which is:

(a) The deity, as (transcendent) one(s), is, at once, origin (WR 38: archè; 119: first) and final goal both of physical and ethical activity (‘movement’; WR 100; 103; 110; 126v.);

(b) the physical and the ethical modes of action (‘movement types’) move in a sphere (‘in einem elemente’) of imperfection,--of split, ‘twofoldness’ (*note*: expressed in the ‘number’ duality). These belong to be ‘overcome’“. (O. Willmann, o.c., 320).

The question arises: what exactly did the Paleopythagoreans understand by the fact that God can be typified (defined; WR 110) as ‘unity’ and that what emanates from the Godhead must be typified as ‘duality’? The answer is contained - WR 110 - : there is encompassing and there is encompassing unity. God is, by virtue of the fact that he as it were concentrates all perfection in him (he is above the division of time and space), one; what emanates from him, by virtue of the fact that in time (past, present, future; WR 38) it is divided, dispersed, exists, as well as by virtue of the fact that in space (here, there, yonder) it is divided, dispersed, situated (WR 111v.: configurative mode of being), is, therefore, duality’, i.e. unity, but never pure unity. And thus always at least duality.

One can see that, thanks to the analogy of the unity and the multiple (at least duality), the Pythagoreans founded an admittedly contestable, yet highly unified subject terminology, which still lives on in Scholasticism.

Cfr. WR 108, where the generative number scheme shows that either with the unity or with the duality one can generate all numbers (at least duality). For God, because he, at once, ‘is’ everything (and, because everything is there just once), is ‘calculable’ (i.e., reproducible) in precisely an affirmation: he is the all-embracing’ and all ‘two-worlds’ generating ‘unity’:

W.R. 132.

3.2.-- General animism.

The Platonist Xenokrates of Chalkedon (leader of the later Platonic Academy (-339/-314)) says that, according to Pythagoras, the soul “is a self-moving ‘number.

Number’ is structure (WR 100; 111) and ‘moving itself’ is characteristic of life, in the organic sense, specific to plants, animals and man. The soul can, therefore, Pythagorean indeed, be understood as a moving structure. Cfr. WR 100: The moving things.

The world or universe soul(estoph).

WR 50 taught us the Thaletic idea of omnipresent subtle, ‘fine’ or ‘rarefied’ substance, the primal substance. WR 97 taught us the prelude to the idea of ‘world- or universe-soul-(dust)’.

Well, Pythagoras, like all pre-socratic scholars, almost, shared that idea. However, it was more than a ubiquitous, diffuse, given it was harmological and cybernetic (WR 45), i.e. it establishes order and restores order (after deviation from that order).

Even more: with the Pythagoreans, the world soul(dust) is the primal background of a sociomorphic cosmology (WR 94).

Note.-- (i) This recalls what the Bible calls “the spirit of Yahweh,” insofar as it is present and operative, omnipresent in the universe created by Yahweh.

The universe soul(dust) is, again, **(i)** presupposed, **(ii)** purified, and **(iii)** elevated on Yahweh’s (supernatural) plane (WR 76).

(ii) The Romantic deep psychologist *Carl Gustav Carus* (1789/1869), in his *Vom unbewussten Leben der Seele* (From the unconscious life of the soul), (1846) - long before Freud, therefore, and without the attacking atheistic materialism, - says that, in assuming God’s presence through (not merely ‘in’) a universe soul(dust), neither atheism (God-denial) nor pantheism (volatilization of God in everything), but rather en.theysism, God’s presence in and through the world soul(dust), is assumed.

This must have been, approximately, the view among a number of Paleopythagoreans.

The ensouled or singular, individual souls, resps soul substances.

According to *J. Zafropulo, Empédocle d’ Agrigente*, Paris, 1953, 45, Pythagoras is the heir of archaic animism.

(i) Apart from the belief, resp. the perception (mantic;WR 88v.) of the universe soul(dust),

(ii) this idea includes the following.

a. All are, from the nature environment exhibit two planes.

W.R. 133.

a.1. The visible

(WR 41; 116: Gestalt as ideal structure)), that everyone, with the eyes, the ears, the sense of touch - sensory, that is - can perceive;

a.2 The invisible,

in, behind, yes, above the visible (WR 41: through 'empeiria' perception, penetrating e.g. the 'Gestalt' (in, below, above) or through mantics, of course), both together make up the being-in-the-nature.

Well, given pre-socratic 'materialism' (better: hylic dualism; WR 52) the 'arithmos' (structure) is always either coarse or fine material. That invisible-subtle moment of something was called, conveniently, its soul (sometimes, simply, in the sense of 'soul substance' (WR 78: the Homeric example of the 'semi-material, understand: particulate, soul substance or 'cloud')). One check with Thales: WR 84 (magnetic stone, plant), for Pythagoras.

b. The invisible and the visible

The relationship between the invisible and the visible is, by the Pythagoreans, twofold.

b.1. As Zafiropulo says: the visible is the materialization (= augmentation) ('materialization') of the (subtle) invisible.

In other words : what we, see, touch, hear, is the augmented 'soul(dust)', in, behind, above, the seen, the touched, the heard (WR 49/52; 88/89; 103: primordial; 104: visible/invisible; 126v. (invisible); 128 (visible)).

b.2. The invisible, with Pythagoras, is the precursor of the later Platonic idea (WR 102). I.e.: the one and the number is given before (preëxistent) and yet in the - to him structured - grossly material (O. Willmann, o.c., 293: "The things are images, 'mimèmata', of the (one and) numbers"; WR 110: pre-idealisms).

More than that: it is there the gestalt, the ideal or even idealized 'form' (= structure, configuration) of Cfr. WR 114/118; 128. Thus one understands that the regular could be conceived as the tonal and exemplary and that the irregular (e.g. the 'capricious' forms in a landscape, in a body) could count as only an image - and an imperfect one at that (O. Willmann, o.c., 294).

What Platon will claim of the visible data: they are "caricatures" of the ideal idea!

That all this is so is further demonstrated by the fact that Platon calls his ideas living beings (WR 30), i.e. -- in archaic language -- visible, in, behind, yes, above visible things, present and active, -- just like the unity and the "number.

W.R. 134.

Conclusion.

“The ennobled beings the Pythagorean doctrine denotes, well, as existing in themselves, yet it denotes them, also, as interconnected: from the deities to the animals (*note* : and, even, to inorganic matter) the community of being extends. One breath (WR 85; 96) permeates the entire cosmos and connects us with all beings”. (O. Willmann, o.c., 315).

If we connect the world soul and the individual souls, we see that the world soul forms the background against which the individual souls, as figures, stand out.

The ranking of enmeshed souls resp. soul substances.

It is, plainly obvious that the idea ‘soul’ (soul substance) is a common ‘measure’ (= encompassing property; O. Willmann, o.c., 283: “‘Metrein’, measure, mensurare (= Lt), is a common property indicate”) within which species and, especially, gauges (levels) are delineated.

(i) Inorganic things have a ‘soul’, i.e. a ‘number’ (= structure), which structures (orders, adjusts; WR 45v.) them; but this soul is not organically alive.

(ii)a. The plant is ‘zoon, animal’, living being, but not like an animal.

(ii)b. The animal **(i)** presupposes, **(ii)** purifies and **(iii)** elevates to a higher level (WR 76) that which the plant owes to its type of ‘soul’: thus it purifies the root-boundness which becomes the ability to walk. The animal possesses, well, a ‘logikè psuchè’, a soul gifted with ‘intellect’, but, because of

(a) the unfavorable structure. of his body and

(b) the lack of language ability, animal behavior does not exhibit a truly “intellectual” character (O. Willmann, o.c., 315).

(iii). The human soul - related to the deities (‘sungeneia pros Theous’)

(i) presupposes, **(ii)** purifies from and **(iii)** elevates to level what the plant - and animal - soul begets. More to the point, “Man unites all the higher and lower cosmic ‘forces’ (levels of being): he is the universe in miniature.

According to one tradition, Pythagoras is said to have used the term ‘microcosm’“ (O. Willmann, o.c., 316). There are even texts, which say that man:

a. by his ‘logikon’, capacity to think, or ‘fronimon’, capacity to reflect, is in rapport (WR 85: sumpatheia) with the deities,

b. through his ‘thumikon’, inspirational power, with the universe soul(dust),

c. by his “epithumètikon” which governs and adjusts the physical life (= libido, zest for life), with the smug (WR 51).

W.R. 135.

Here we refer, briefly, to WR 102 ('eros').

The Paleopythagorean theory of understanding.

WR 85 (sum.patheia); 103 (circulation); 120; 121; 125; 126; 127).-- There is a "pneumatic" (subtle or fluidic) coherence -- the universe soul(dust) is the substrate or infrastructure of it -- which not only objectively connects all being to each other, but establishes a real rapport (WR 4).

1. We already saw it, WR 103: by imitating the sun, in its movement ('mimèsis', imitatio, do not confuse with 'slavish' imitation, as so often happens, in enlightened - rational midst: 'accurately' (WR 113; 117 (akribeia)) is not the same as 'slavishly') one establishes, by means of the pneumatic or particulate bond, which always exists, a type of understanding, on which the sacred act rests.

2. *Sextos Empeirikos* (= Sextus Empiricus, who lived around +150), *Adversus mathematicos*, 7: 92, says: "The Pythagoreans teach that the mind, when trained in 'mathèmata' (Pythagorean doctrines, subjects) is the criterion of being. They teach, namely - through Philolaos of Kroton (-470/-400) - that, in the process of theoria, the fathoming, the nature of the universe shows a certain kinship with theoria, since, naturally, the like is known by means of the like ("hupo tou homoioi to homoion")."

Note: the Latin formula reads, 'similia similibus' (O. Willmann, o.c., 282). Of course, for the Paleopythagorean Philolaos, this is (the one and) the number, which acts as an intermediate term, between the known object and the knowing subject. "(The one and) the number, viz., makes known all being, by adapting it to the soul, as soon as they are perceived.

By its very nature, 'number (structure, as a means of knowing, attunes the being to one another (...). The nature and power of number you can ascertain not only in the world of deities and spirits, but also in all the products and thoughts of men,--as e.g. in technical operations and in the art of music.'" Thus Philolaos himself (O. Willmann, o.c., 282).

One sees it: all being, in that they betray something like a soul(dust), a soul material structure, are by the very fact, "adapted to the soul (mind)."

General animism forms the background of the understanding theory.

W.R. 136.

It is clear: if I eat an apple, I digest it grossly. But if I touch it, look at it, admire it, then ‘something’ of that apple, which represents the whole apple, penetrates me -- its ‘arithmos’ its number (structure). This is ‘soul material’ (subtle): like the ‘soul’ itself, which takes it in, without destroying it, which, in eating, does happen. The Pythagoreans, of course, saw this too. Their soul idea and their number idea, in the end, run together.

The theory of influence.

The Paleopythagoreans excelled by their comparative definitions. For example, “What is the strongest? The ‘gnomè’, the thought (insight)”. This maximum (one type of configuration: WR 111 (placement, situational, mutual)) covers a theory of influence.

Zafiropulo, o.c., 41, explains this. Since the soul of man - ancient shamanism prepared for this idea - possesses the same nature as the souls, which are situated in people and things outside of us, precisely because of this “our ideas (*note*: pythagorean: our structures) can directly (‘directement’) influence these fine-material (‘spirituelles’ says Zafiropulo, but he means this word animistically-fluidly) entities, in all that is sensually experienced.”

In other words, through the like - the structure of the ‘sumpatheia’ - man influences the rest of being. Through the fluidic (and its form, ‘arithmos’, - one also says ‘thought form’ - of it) in our soul, one influences the fluidic outside the soul.

The medium is, of course, the narrow world soul substance. Through the fine-material structure within our souls, we have a grasp - admittedly purely fine-material - of the fine-material structure outside our souls. This, as Zafiropulo underlines, is the basis of all magic (which acts through mere thought, mere utterance of words (WR 68/70: Hermès’ power of influence through the word; WR 4) (WR 6: actio)). Whether this magic, now, is exercised consciously or unconsciously: it remains actio, influence.

The Paleopythagoreans, with their number structure as a means, are the first to have founded a rhetoric in a philosophical sense. We do not say ‘founded’. They did, however, lay its foundations by founding a doctrine of communication and interaction. It stands or falls with their animism, worked out arithmetically.

W.R. 137.

3.3.-- *Human animism.*

“Pythagoras passed for one who remembered his past lives. The ‘anamnesis’, memory, of which he was capable, allowed him to have in his present consciousness all that he had learned in previous lives”. (*J. Brun, Les présocratiques*, Paris, 1982-3, 41).

Brun adds what Platonism owes to it: at the center of Platonism is, indeed, “anamnesis,” - which one should translate not so much by “memory, memory,” but by “expanded consciousness

Bibl. sample:

-- *Erwin Rohde, Psyche (Seelencult und Unsterblichkeitsglaube der Griechen)*, (Psyche (cult of the soul and belief in immortality of the Greeks)), Tübingen, 1925-10, II: 417/ 421 (*Vorgeburten des Pythagoras; seine Hadesfahrt*); (Pre-births of Pythagoras; his Hades journey),

-- *E.R. Dodds, The Greeks and the Irrational*, Berkeley/ Los Angeles, 1966, 135/178 (*The Greek Shamans and the Origin of Puritanism*);

-- *J.-P. Vernant, Mythe et pensée chez les Grecs*, (Myth and thought among the Greeks.), 1971,-- I : 80/123 (*Aspects mythiques de la mémoire et du temps*), (Mythical aspects of memory and time).

Further regarding ‘palingenesia’ (re- or re-embodiment reincarnatio), ‘met.-en.somatosis’ (repeated embodiment), ‘met.em.psychosis’ (metempsychosis, soul change):

-- *Kenneth K. Inada, Buddhist Naturalism and the Myth of Rebirth*, in: *International Journal of Philosophy of Religion*, I: 1 (Spring 1970), 46/53;

-- *Reincarnation*, in: *W.F. Albright et al, Zeitschrift für Religions(geschichte) und Geistesgeschichte*, Jrg. 9:2 (1957), sonderheft ‘reinkarnation’;

-- *Lucien Roure, Réincarnation*, in: *J. Bricout et al, Dict.prat.d.conn. relig.*, Paris, 1927,v:1061/ 1064; vi: 446.

Roure, who is certainly not a reincarnist, as a Catholic theologically trained, confesses that the doctrine, which claims that the soul is embodied multiple times, is very widespread. One encounters it “already, among the Celtic Druids and the Middle Ages Druze.” “It persists among the Zulus and the Greenlanders, the North American Indians and the Dajak’s of Borneo, the Kareeans of Burmania and the natives of Guinea,-who, in it, join the numerous adherents of the Brahmanistic and Buddhistic religions.” (A.c.,v: 1061s.).

This is to say that Pythagoras absolutely does not have to pass as a madman or an imaginary one (which Enlightened Rationalists like to do), in our view, because he is reincarnate.

Very serious journals like *Journal* and *Zeitschrift*, mentioned above, even think to devote equally serious articles to this.

W.R. 138.

'Mnemosune', remembrance, (WR 38), reincarnate.

We say, just now that Platon's 'anamnesis' is better translated by 'expanded consciousness'. So it is also with the term 'Mnèmosunè': did we not see that Remembering 'remembers' both the past and the present and the future being? Cfr. WR 38.

Ontology - also in that so-called archaic form - is expanded awareness of what 'is'. This was, in Homèros' and Hèsiodos' days, a property both of poets ('aoidoi', aèden (Iliad 24:721)) and of seers: both the poet and the seer 'sees' (WR 88v.).

"Remembering, knowing, 'seeing', these are just as many terms that amount to the same thing (...). Immediate presence to what happened in the past, immediate revelation, divine giftedness,--all these features (...) define inspiration by the muses." (J.41. Vernant, o.c., 83).

We already saw that, in this, different from the "ordinary" man, the gifted one is the one "who knows" (WR 86),-- this already in Homeric times. But also in Hades (Underworld) the same law prevails: *Odussdeia 10*: 490/495, teaches us it abundantly. When Odusseus and his travelling companions beg him to let them return to their homeland at last, the beautiful Kirkè (WR 106) replies that this will happen, but only after a journey of hades (descent into the underworld) has been completed.

After all, that 'knowing' (expanded consciousness), which can provide information about this, rests with the now deceased 'seer' Teiresias. He is "the blind seer ('mantis'), whose mental faculties are 'empedoi', firmly established in the earth, i.e., rock solid.

Persephonia, the Underworld Goddess, gave him - even now that he has died - 'noön', the use of his mind. He alone possesses seer's gift ('pepnusthai'), while the (other) phantoms ('skiai') 'aissousin', blow to and fro". In other words: also in the other world, here: the Underworld, Teiresias, the 'blind seer', remains the one who knows, thanks to expanded consciousness.

With this, the Mother of Muses, Mnèmosunè, appears to us in one of her many aspects, namely a continuous awareness of what was, is, will be (WR 38: ontology), among other things concerning the (own) life of the soul, either in this world or in the world to come. Pythagoras must have had that example in mind. Cfr. Vernant, o.c., 87.

In other words: one absolutely must not appeal to foreign ('Eastern') sources of consciousness expansion to find a lead-in to Pythagoras' 'reincarnate' expanded awareness.

W.R. 139.

“With Ferekudes of Suros (\pm -550), who went on to be the teacher of Pythagoras, as the one who, first, upheld the immortality of the soul and who, first, also, articulated the doctrine of reembodiment of the soul, time (‘Chronos’, WR 93; 95) is, immediately, conceived as a deity and placed at the very origin (WR 39; 45) of the cosmos. (...).

Chronos, the (primeval) time, can be found again in the orphic theogonies (*note*: descriptions of the origin of deities), where he plays an analogous role. There he comes across as a multiform monster, who begets the universe egg (world egg, primal egg). When this cosmic Primal Egg (*op.*: archè, from which, as from an ‘egg’, all life arises) goes through dichotomy (WR 104; 105: germ,-- seed and ovum), it begets the heavens and the earth.

Immediately the first-born of the deities, ‘fanes’, a hermaphroditic (*note*: exhibiting both male and female traits) deity, emerges, in which the opposition ‘male / female’ are abolished.” (J.-P. Vernant, o.c., 98).

Note -- Myths (WR 15) have a language of their own : they interpret (model: WR 57), through known realities (e.g. the idea ‘time’ (but ‘exalted’ on a mythical - theological level; WR 73; 129), the idea ‘memory’ or, rather, ‘remembrance’, etc.), unknown (invisible; WR 41) -- preferably ‘divine’ or, at least, realities accessible only to ‘seers’.

Applied here: the past, present and future being (WR 38), which Mnèmosunè, the Mother of Muses, gives to ‘see’ (= know), situates itself, inevitably, in the series ‘beginning, now, future’ (WR 103), the triad, which, suddenly, time, but as encompassing ‘archè’ (WR 45: harmological/ cybernetic), is called.

Myths “tell,” but are stories of thought, which prepare overly unformed minds, as the contemporaries “of archaic seers, gradually for rigorous thinking (science) (WR 40: new type of Musical thinking; 63: positive type).

Converted into ‘abstract’ language: the initial chaotic reality (early days) sees itself being formed (division of the universe) by both the heavens (the firmament) and the earth (on which we live); in that twofold whole, heaven and earth, the primal deity (fanes) is situated, and, immediately, all male and female creatures (hermaphrodite), who in him find both origin and model.---See here, strictly logically, the content.

W.R. 140.

Conclusion.-- The human soul is, only, really fully, definable (WR 96), if one defines it, as expanded consciousness, encompassing ‘time’ (as totality of all possible (WR 55; 57; 114) moments). The Orphic myth, which the Paleopythagoreans adopted (though not without more), expresses this, by the roundabout route of ‘models’ (which come across as familiar).

Mnèmosunè, i.e. the inspirational daimon.

WR 81(inspirantes); 85 (inspiration in virtue of sumpatheia) taught us the phenomenon of the ‘inspiriting daimon’.

Well, *E. Dodds, The Greeks*, 143s., claims that the so-called “re-embodiment” can also be explained differently. “Both of them, Pythagoras and Epimenides of Knos(s)os, who acted for him, could have heard that there was a prevalent belief in northern Hellas that the soul or, still, ‘the guardian spirit’ of a former shaman (WR 99) could take up its ‘abode’ in a shaman still alive,—this, in order to enhance his ability and knowledge (...)

(i) Epimenides, the Cretan (Knosos is a town in Crete), does not, in tradition, exhibit reincarnation: claimed, only, that he had lived “before” and was identical with Aiakos (Iliad 21: 189), who was known as an archaic godman.

(ii) Analogously, Pythagoras comes across as appealing to the fact that he is identical with the earlier shaman Hermotimos of Klazomenai (*Herodotos 8: 103*).

But it seems that Pythagoras extended reincarnation, in that very narrow sense (of being inspired by being seized, withdrawn, from a former shaman). Perhaps that was his personal contribution”. Thus Dodds.

Note --- This urges us to be very careful with “reincarnist” claims; i.e.: a strict distinction should be made between accompaniment-by-retreat-from-a-previous-figure, on the one hand, and, on the other hand, real reincarnation of one and the same soul in more than one body.

After all, the one guided by an inspirer can have the impression that he himself (and not only his inspirer) has experienced the facts he thinks he remembers. In this sense, his expanded consciousness is the coexistence of his, the earthly (and narrower), and that of the inspirer. Nothing more.

W. R. 141.

Mnèmosunè, by means of exit.

E. Dodds, o.c., 140, notes another form of expanded consciousness. “The extracts from Pindaros (WR 83; 122) and Xenophon of Athens (-427/-355), a Socratic writer, (...) suggest that one possible source of the Puritan contradiction (*note*: meant is the proposition that the body is unclean and that the soul, of course, as divine in origin, is also pure, but ‘stained’ by a sin from earlier lives) lies in the ascertainable fact that so-called soul activities (*note*: preferably of a paranormal, supernatural nature; WR 76)) are inversely proportional to bodily (*note*: preferably conceived as grossly material) activities.

The ‘psuchè’ soul, is most active when the body is

- (i) is in a sleep state or
- (ii) as Aristotle added, is about to die (...).

Well, a conviction of that type is an essential component of the shamanic culture (WR 99), which, still, exists in Siberia and which has left testimonies of its past spread over a very vast area, viz. (...) from Scandinavia, right across the Eurasian landmass, to Indonesia. This vast expanse shows its high age. (...).

A shaman (...) - in a state of ‘mental dissociation’ - or so it is believed - is not like the Puthia (Lt.: Pythia) –*note* : the ‘sacred’ woman, at Delphi (WR 123; 126; 129), who, in Apollon’s service, uttered divine speeches in a transported state - or like a present-day ‘medium’ (*note*: this is a person, transported or not, who mediates (Lt.: ‘medius’ = intermediary)), of whom it is assumed that they are either seized or possessed by a spirit different from their own (deeper) soul. No: the shaman/shaman - so it is believed - leaves, with his own soul, his body and ‘travels’ elsewhere (most, into the world of ‘spirits’).

Thus it is understood that a shaman/shaman can be seen (*note*: with the eyes of the gross body) simultaneously in different places. In other words, he/she possesses the gift of “bi.location” (being visible in more than one place, at the same time).

From such experiences, which he/she, in front of the fist, recites, he/she involves the giftedness concerning

- (i) supernatural counsel (‘divination’),
- (ii) religious poetry and
- (iii) magical healing,

that make him/her a, socially speaking, first-rate figure”. (E.R. Dodds, o.c., 140).

W.R. 142.

Conclusion.-- The 'soul', which leaves the body - which comes into 'cataleptic' (pensive) condition - is a 'free' or, still, 'exited' soul. The shamanic experiences, described by Dodds, prove that expanded consciousness ('mnemosune') also arises through out-of-body experiences.

Note.-- Now we understand, better, the Dionysian religion (WR 121v.), with its cult of the 'ek.stasis' or (possibly frenzied form of) out-of-body experience. "In the 'extasis' of the Dionysian dance, the soul, literally, stepped outside the boundaries of physical life. Immediately it changed shape, enjoyed the bliss of an out-of-body state,-- immersed as it was in the totality ('1' ensemble) of things and nature." (*Th. Zielinski, La rel.d.l. Gr. ant.*, 116s.).

Conclusion.-- Before we can understand the typical Orphic doctrine on the soul, as processed by Pythagoras and the Paleo-pythagoreans, we needed to briefly touch upon the primordial shamanism, which is still alive and well, especially in Siberia.

Expansion of consciousness--a theme which, today, draws attention even in professional scientific circles--is possible in many ways. Reincarnation (the same soul goes through more than one life), inspiration (the soul is guided by an inspirational daimon), resurrection (the soul travels through the universe),-- these are three types, which, incidentally, are very often present in one and the same person, of extraterrestrial expansion of consciousness.

Musical Mnèmosunè or, also, called anamnesis, by the ancient Greeks. WR 38; 40; 42; 119;-- 81; 124/130;-- all these passages from this course give us the essential constituents of -- what several times, today, one seeks to construct -- a musical philosophy. In it, expansion of consciousness plays an essential role. Immediately: the belief in the typically higher gifted 'soul'-- theme, which, only, by the orphics and the paleopythagoreans, was introduced into the physical of the Milesians.

It influenced ancient philosophy for over eleven hundred years. One thinks of WR 120 (*Gastoue's musicology*).

Bib. sample.:

-- *J. Pearce-Higgins et al, Life, Death and Psychological Research*, London, 1973 (an excellent introduction, Ecclesiastical, but also expert);

-- *Parapsychology: appearance or reality*, in: *Cultural Life*, vol. 45, 1978): 10 (December), 866/920 (an obviously Flemish view of the matter).-- Again, Paleopythagoreism is still actualizable.

W.R. 14

3.4. -- Orphic animism.

Bibl. sample : A. Provoost, ed., *Orpheus (Origins, growth and after-effects of an ancient myth in literature, visual arts, music and film)*, Leuven, 1974;

“Since Russian scholars (WR 89) have demonstrated, in a - positive-scientific - verifiable way, that phenomena such as parapsychology, psycho- or telekinesis and reincarnation do indeed exist, other events from Orpheus’ life no longer elicit a specific smile either.” (Thus A. Provoost, at an Orpheus weekend for classics, at Kortenberg).

The Orphic Myth.

WR 139 gave us, greatly abridged, the first part of it. We assume, therefore, known the first part.

At the great turning point, (in ancient Greek ‘kairos’, the rightly chosen measure, especially, concerning time (the rightly chosen moment)) a descendant of Fanès, who is also called Eros (love drift; WR 102), ‘devours’ Zeus, nicknamed ‘Aithèr’ (WR 49; 120), the deity of the high skies, at the firmament (= Ouranic, Olympian or Luminous deities: WR 123)), Fanès - Eros, the first shaper of the universe. This, with all that Fanès - Eros created.

Thus Zeus-Aithèr, the Light-goddess, establishes a new ‘Aion’, i.e., a new god-period, at the same time a new universe-period. One calls ‘universe period’ also ‘century’ (from the Lt. ‘aevum’ or, still, ‘saeculum’).

Instead of Fanès - Eros, the “first” and “universe-founding” son-of-God (i.e. representative through his life force - just like Hermès (WR 68/70) - of the re-establishing Zeus-Aithèr), Zeus-Aithèr creates a Dionusos, who

- (i) assumes,
- (ii) purge and
- (iii) on a higher plane exalts the Dionusos figure (typical of the Fanès - Ero era, viz. hellish - wild (WR 121v.) which we, following the infernal - wild and frenzied dance, music and song, have met.

In other words: what Christianity, in a later mythic phase, does (presuppose, purify and exalt), that, already, Orphism does (WR 76). But it emphasizes, strongly, the second, the purifying or cathartic aspect. Hence the name “Puritanism.

What, in that mythical model (WR 139) galvanized, comes through, is the following. The primal monster time (i.e. the total reality of the beginning), itself still typically ‘infernal’ and ‘wild - frenzied’, establishes a universe order, which is the reflection of itself. Still, in that primal disorder lies a higher ‘eros’ (lust for life, especially in minstrelsy active).

W.R. 144.

Note --- Here we have the core of the archaic-antique belief in progress, which, in contrast to contemporary, emphasizes inner development, upward, rather than external, technological perfection. progress lies, first of all, in the soul.

The idea of progress is, first of all, noölogical : she means the higher in the soul,-- what Platon, later, called the noble soul. It is, secondly, anagogic (instead of catagogic) : it aims upward, instead of degrading downward,-- Cfr WR 122: wild thiasos:--- 124vvv.: Musical thiasos.

Note.-- We learn, from the Orphic myth, the way in which Zeus, the so-called Deity of Light, “destroys” the older cosmic and deity order (WR 123v.: the Nietzschean interpretation). He destroys by devouring. This is an expression, which refers to the (i) animal world and (ii) does refer to the predatory animal world (WR 64).

Note -- It is, in this connection, curious how the prophet-apocalyptist Daniel (in the Old Testament, in the VII - de e. B.C.) characterizes the pagan empires as “animals,” against which man(s) is contrasted. Again, the sublimation idea works (WR 76).

This predatory type of behavior (which indicates a lower “soul”) can be seen, even best, at work in archaic magic. Apart from the so-called ‘sexual’ (understand: sacral - erotic) magic, which works with the eros-force and the eros-fluidum (WR 102: pagan, especially wild-heroic eros), there is, often very strongly developed, blood magic which works with the force and the fluidum, the so-called ‘blood-soul(estoph)’, about which the Old Testament (in the so-called bloody sacrifices) speaks.

This very blood magic is portrayed in the myth: Zeus “devours” the old order by “eating” its power and fluids (vampirism). It is for this reason, among others, not surprising that in antiquity (Aristotle e.g.) both the Dionysian and the Apollonian (= Zeus-religious) religions were conceived as originating from one and the same - demoniac (WR 12).

Note.--- A third aspect of the Orphic myth is expressed by *Th. Zielinski, La rel.d.l.Gr.* , 69, articulates. There he has on agonistics (WR 11): mutual rivalry was rife in antique-Greek life,--even in choreia etc.. This is never without some connection with violence(perpetration) (WR 64;-- theme, on which already Hèsiodos emphasizes). But, already earlier, in *Odusseia* 9 (a.o. 9: 112f., 215, 275), Homer mentions a mythical type, the Kuklops, the roll-eyed primal giant.

W.R. 145.

The Cycloos (= Latinized pronunciation) knows wild morals. Thus the Kukloos Polufèmos is “a savage, who knows neither commandments nor divine instructions (promptings)” (*Od.*, 9: 215).

The Kukliopeia (= *Od.*, 9) shows us someone, who kills the guest (who was ‘holy’, in Zeus law),-- who eats human flesh,-- who breaks his given word,-- who, above all, mocks the new deities of the Zeus regime. (*F. Flückiger, Gesch.d. Naturrechtes*, I, *Die Gesch.d. europäischen Rechtsidee im Altertum und im Frühmittelalter*, (The History of the European Idea of Law in Antiquity and the Early Middle Ages.), Zollikon - Zürich, 1954, 10).

Update.

Violence, in the broad sense, occurs, in a modern sense, e.g., in evolutionism (*Ch. Darwin* (1809/1882), *Origin of Species*),--and in the idea of “natural shifting.

Violence, in the human sciences, this time (WR 63v.), was denounced, overwhelmingly, in *R. Girard, La violence et le sacré*, (Violence and the sacred.), Paris, 1972 (where ‘violence’ is mimetically interpreted: in agonistics (competition) for too few objects (the stakes), for too many candidates (‘covetous ones’; WR 102: Dionysian ‘eros’), one follows the other, who, precisely because of this, becomes his contender (‘rival’)). In this sense, ancient Greek myths cover a philosophia perennis (WR 4).

The Orphic myth, humanities.

We assume known the two previous mythpericles.-- the dionusos passion. -- *Jeanmeire, Dionysos*, 384, summarizes as follows.

(i) Dionusos, the Son of God, representative of Zeus-Aithèr, within the new divine order, is killed, as a child.

(ii) This killing process occurs as follows.

(ii)a. The Dionusos child is tempted (WR 23),--and by the titans.

Note.-- Ho Titan, hi Titanes (the Titan, the Titans) are primordial beings, belonging, like the Cyclopes, to the wild-hell order; their image is that of sometimes tens of meters high giants (giants), primordially hostile to all that is Zeus.

(ii)b. Dionusos is seduced by typical toys (sphere, cone, float, play wheel, teeter, Hesperian apple (*note* : all rather geometric, - or rather: configurative (WR 111), objects),-- mirror).

W.R. 148.

These toys - according to Jeanmaire - appear, in some mysteries (e.g. the Dionysian Mysteries), as the 'sumbola' the signifiers, i.e. visual objects of a consecrated nature, which the initiate was given to 'see'.

Note.-- 'Mysteries' are

- (i) Usually, limited communities,
- (ii) who "evoke" a deity - often a chthonic (WR 123), but then - at least on the face of it - "benevolent" (WR 12: demonism) deity, called "Savior," "Rescuer" (WR 123),
- (iii) who, thereupon, answers with an epiphany, a joyous entry, a monarch's own,
- (iv) this, to solve problems, among members of the community.

(ii)c. All versions of the Dionusos Passion agree: the child was torn apart, but in such a way that, afterwards, the pieces of raw flesh, were once again stuck together and, thus joined, cooked in a witch's cauldron (according to one part of the documents: by the same Titans).

This refers to blood magic (WR 144: the eaters of the cooked meat appropriate the god's life force) (Cfr Jeanmaire, o.c., 384). - The meat, once cooked, was eaten by the titans.

Digression.-- The author believes that chewing up (after cooking) is not substantial.

1. It is certain that, at least, some of the Dionusos celebrants (WR 122) - at the peak of her, evidently, frenzied rapture - took possession of an animal (or, according to some indications, even a child), dismembered it and ate the bloody bites of flesh, raw. Which, in ancient Greek, is called omofagia, raw meat eating.

N.P. Nilsson/ H.J. Rose, Dionysos, in: The Oxford Classical Dictionary, 1950-2, 288f., says, thereby: "This so-called omophagy is a 'sacramental' (WR 76: extra-natural) meal. By devouring the body parts, - viz. of the sacrificial animal - the menads take in the deity, as well as her power". In other words: pure blood magic.

2. The myth, surrounding Orpheus, the perhaps historical, in any case "mythized" founder of Orphism, says that, after the failed attempt to get his wife Eurudikè (Euridice) out of Hades, he scorned the minstrelsy of the Thracian dionusosmenads,--with the result that a group of them dismembered the poet.

These details seem to indicate, as seen within the archaic framework of thought, that chewing up was not so unreal.

W.R. 147.

Digression.

So far a perhaps purely mythical fact. But there is more.

-- *M. Hermanns, Schamans, Pseudoschamans, Erlöser und Heilbringer*, 3 Tle., Wiesbaden, 1970, -- 1.5, gives an additional reason, why the disintegration, resp. the chewing up may not be as unreal as Jeanmaire suggests to think.

(a) Highly developed hunter peoples, especially in North Asia, have a rite of preservation. When they have killed a piece of game - a reindeer for example - the meat is carefully removed from the bones, so that the bones remain unharmed. (*Note*: One compares this with the 'thinking heart', of the Dionusos child,-- heart which, as the further myth tells, remains unharmed).

"To revive the downed game sensuously, the bones, in skeletal form, are laid on the dismembered skin and, afterwards, wrapped in that skin." Thus says Hermanns, who is a connoisseur of shamanism.

Note.-- This bone-magic ritual relies on what is called, there, the bone-soul (dust). Again: magic.

(b) *Note.--* Analogy is one of the essential features of archaic-magical thought. We see this at work here. -- The apprentice shaman is treated, allusively (= analogously), according to the model of the game preservation rite.-- "Precisely the same rite is lived through by the apprentice shaman, in a state of ecstasy (WR 99; 140: out-of-body experience).

His soul, during that rapture, dwells outside the body, and she 'witnesses' the passion process in her own body. In the process, the skeleton wrapped in skin becomes alive again." -- Thus literally Hermanns. It is precisely because of this - she goes on to say - that the shaman differs from the - everywhere in the world - ordinary magician.

Note: It is as if *Ezekiel 37:1/14*, where the prophet 'sees' how the 'dead bones' (of the people of God), thanks to Yahweh's spirit (= life force (WR 132), become 'alive again', also had an analogous model of thought before his eyes. Cfr. WR 76 (sublimation process, but Biblical).

Conclusion of both digressions.

Eating up, followed by revival does not seem so unreal.

(ii)d. *The outcome of human myth.*

(i)a. The Titans are, by Zeus' lightning (fire, beam of light,-- either), precipitated such that they enter the penal dungeon (ta Tartara, ho Tartaros,-- the deepest of the underworld).

W.R. 148.

(i)b. Dionusos - Zagreus (WR 122) - thanks to the feminine radiance (= fluid) or energy of not only Athene, but also the goddesses Rhea and Demeter - revived. Especially the goddess Athene saved 'noèrèn kradièn' the thinking heart.

Note - An analogy comes through here with the rite of game preservation.

(i) The hunters 'keep' the game, after they have hunted and ritually returned it to the Lord / Ruler of the forest, the taiga, who, from the life force (= energy, fluid) left in it, creates new life.

(ii) The goddesses, especially Athena, "preserve" the "game" hunted by the Titans, the Dionusos child, by secreting the "living" heart, which thinks, from the eating rite, told in the myth.

(ii) Mankind, through Zeus' intervention arises from the ashes of the titans.

From this the Orphicists, resp. the Paleopythagoreans, knot the idea that the soul of man, namely as far as titanic, i.e. infernal - wild, in its depth, is both guilty of the eating rite of the Dionusos child sent by Zeus and divine, thanks to that same eating rite, because the Dionusos child was the bearer of Zeus power.

This dualism of humanity is called, regularly, anthropological dualism,--a term, often used purely pejoratively and--what's more--without the myth-content as good as nothing.

Conclusion.

(1) This ancient Greek myth is not without analogy to what follows.

Hermanns, o.c., 1, 17f., refers to

-- A.E. Jensen, *Das religiöse Weltbild einer frühen Kultur*, (The religious worldview of an early culture,), Stuttgart, 1949-2;

-- id., *Mythos und Kult bei Naturvölkern*, (Myth and cult among primitive peoples), Wiesbaden, 1951.

Some planter peoples, characterized among other things by human hunting, human eating, human sacrifice, know - what Jensen calls - a Dema (a kind of deity). This entity lived in the beginning (WR 45: archè), what he calls "die mythische Urzeit" (the mythical primeval age (WR 93; 139), before humans existed.

Some of the Demas became human. At some point in history they killed a non-human dema, who, since then, resides in the underworld.

"From the mortal remains of the slain deity arises some life-giving plant (*note*: they are plant-folk). The eating of the plant is, at once, a eating of the (present in it) deity. (A.E. Jensen, *Mythos*, 203). However, listen carefully to what Jensen, resp. Hermanns says: this vital Dema can also be found on earth in animal or human form and, thus, immediately, susceptible to killing, eating up, 'sacrifice'.

W.R. 149.

Conclusion.-- There too, in those archprimitive cultures, on New Guinea, the idea “by eating something, one appropriates, extranaturally, the life force, fluid component of the soul, making the body alive.”

What Nilsson/Rose, in *Oxford Dictionary* - for a Catholic, in the improper sense, of course - call “sacramental. Cfr WR 146. No: the chewing up, by the Titans, seen in the background of a finite materiality idea (WR 49; 134), which, though not identical with the idea soul, is nevertheless always related to it (the soul always has a soul body or finite material substrate), -- that chewing up, ritually understood, is essential.

(2) It is evident that the Catholic Eucharist, in which the bloody sacrifice of Jesus, as the basis of a ritual supper, exhibits the same basic structure,--though it is true that (WR 76) Catholicism, at least from before its demythologization (WR 15; 73; 86; 90v.), that basic structure

(i) assumes,

(ii) purge and

(iii) elevated to level.

“He who eats my flesh and drinks my blood, ...”. All this, of course, in the background of demonism, i.e. a reality, which, though it offers good, nevertheless, somewhere, brings evil and ... vice versa (WR 12).

Note.-- It should be noted, in passing, that occultists, who are, somewhat, up to date with their craft, are familiar with this state of affairs.

Bibl. sample:

-- R. Ambelain, *Le vampirisme (De la légende au réel)*, (Vampirism (From legend to reality)), Paris, 1977 (work dealing, in particular, with fluidic vampirism, i.e., the fact that some “suck out” others, especially in the blood soul(estoph));

-- R. Delorme, *Les vampires humains*, Paris, 1979 (work, which brings up the legal-vampires,--among whom Vlad Tepez (“*Dracula*”) is a prototype, which became world famous, since *Bram Stoker*’s novel (1891)).

The orphic humanities.

Bibl. sample : P. Ricoeur, *Philosophie de la volonté*, (Philosophy of the will) II (*Finitude et culpabilité*), ((Finitude and guilt)), 2 (*La symbolique du mal*), ((The symbolism of evil)), Paris, 1960, 197 (*Les Orphiques*); 261/283 (*Le mythe de l’âme exilée et le salut par la connaissance*), (The myth of the exiled soul and salvation through knowledge).

Ricoeur, o.c., 264ss. summarizes.

(i) According to Platon, *Kratulos*, 400c, it is mainly the Orphicists who have labelled the body (in the gross material sense) as ‘sèma’,--i.e. as the sign, that in it someone is ‘buried’ (dead).

W.R. 150.

The reason why: the Orpheans were convinced that the soul, apparently as “buried in the body,” expiates the sins for which it is punished. The Greek term for body, which the Orphics use, is “soma,” i.e. grossly material shell, reminiscent of a “prison,” “dungeon,” which lasts until the soul has paid off its debt.

1. Ricoeur, o.c., 265, notes that Platon, in his account, does not label the body as the origin of evil. No: the soul before it is (re)embodied in the body -- tomb and dungeon - - is already sinful. The body, into which it, once “buried” in it, expiates, like a dungeon, is, on the contrary, useful as a means of expiation.

2. It is true that the Orphic identifies with his soul,--not with his body, which he tolerates, like a place of exile, for the reason of a fault situated in his soul.

3. Also, the body - as a penal colony - is

Also, place of attraction and contamination. Cfr WR 101 (miasma, impurity).

Conclusion. The series of reincarnations (WR 137ff.) comes down to the fact that time and again the soul, in order to erase a debt and so that it incurs a debt again, becomes incarcerated in the body, as in a tomb. This is the ‘kuklos geneseos’, the cycle of (re)becoming, (re)embodiment,

(ii) The Orphans differ

(i) of the Homeric idea, that the great guilty are punished, while the “little” guilty are not spoken of, since they seek to instill in all men the imminent threat of punishment in the hereafter;

(ii) of the Demeter worshipers (WR 148; Demeter (Lt.: Ceres) was the goddess of agriculture (fertility), who, especially, at Eleusis (today: Levsina), was worshipped in mysteries (WR 146), who, when speaking of the afterlife, do speak of bliss -- for the pure and blessed but without mentioning punishment, -- which is precisely what the Orphicists emphasize.

Immediately, the fear of the Underworld, as a dungeon (but now other-worldly), takes root in the hearts of its supporters.

(iii) For the Orphics, soma (body) and hades (underworld) are the same: the body is the Underworld, insofar as it extends above the earth’s surface, and the Underworld is the same place of punishment as the body, but underground. A typical “harmony” of opposites (WR 11) makes the Orphics say, “to live is to die.