

- 1) two histograms (p2 + p28)
 - 2) loosen by copies I have of my own boards
 - 3) add text's [asked p. of Testimonials? notes - quote P. 28 page -
 not all of 'syll' in 'Learners? -
- Butterfield

THE 28 PHASES OF CHARLES OLSON--

on the 16 weeks Wednesdays of Charles O.

11 Possibility For a Biology
At This Date

Notes taken by John Clarke

X: nucleation point
90° line marked at separation

Mythology Seminar
September to December, 1964
Buffalo, New York

Notes taken + put together
with ~~the~~ as by
(Compiled by)
Jack Clarke
last week of
January, 1965)

with a few amendments
by CO Feb 1945

Pleistocene mythology/poetry (mythos-logos one):

Life-myth-nature-narrative-parataxis-cosmogony

Neolithic split of mythos-logos--

Mythos (Homer)	Logos (Herodotus)
Act	Word (syntax)
Physics/Politics (Cosmology)	Religion/History (Theology)

Examples of "mythology" (mythos-logos undivided) in this period:

- 1400 Chaucer, Nun's Priest's Tale (poetry as myth/story);
House of Fame
- 1593 Fugger Newsletter, "Cenci Rapes Daughter" ("bad guy" as hero--blasts the social)
- 19th C. In an age of cant (Byron) and landscape (WW, STC, Constable, Turner) you find the poetry of Blake, & the letters of Keats, around 1817, as well as the essay of Stendhal on the Cenci and Shelley's play of 1819. And back of it all, The Worship of Priapus.

Then in American "Romanticism" you have Hawthorne (The Marble Faun, 1860) and Melville (Pierre, 1851) using the old language of virtue & vice (no cant, however), but learning to see through symbol and allegory (which interest ended, incidentally around 1948)--Cf. Pierre, the "vine" scene; N.Y. pharmacy window (music/forces); and of course the incest.... which brings us up to Mr. Poe, Baudelaire's man.

So there were "baddies" and "goodies" in both England and America; the difference is, that in the former the baddies were the goodies, while in the latter the goodies were the goodies--but that possibility ended in 1891 when Melville could no longer come through.

Then the psychic awakening came:

- 1903 Gertrude Stein, Quod Erat Demonstrandum (pub. 1950 as Things as They Are)
- 1909 Stein, Three Lives!
- Pound, Exultations, Personae

The Phenomenology of Perception of the 20th C. ended the Neolithic period, 1910--the return of the possibility of a paratactic poetics, as with Pleistocene man, when poetry and mythology were one, mythos-logos intact.

Trochee's
Heaven,
1910

Now how to get psychic prepossession: text as working exclusion--

Bust the 19th C. Darwin, Hegel, Marx, Freud, Einstein & Co. through the "negative capability."

Dump 2 Platonic Months: Christ as Fish (double fish in past 2000 yrs.)--see Jung (Aion), Yeats (A Vision), and Spengler (Decline of the West).

The texts, then (to consider "what is said of what is said"--mythos-logos), remembering that--

Geography/Mythology/Psychology/History--
(Topos) (Mythos) (Psyche) (Logos)

the Delphic oracle neither hides nor reveals but presents tokens (middle voice; German begründen), OK:

- h+ Henri Frankfort, The Birth of Civilization in the Near East;
The Kingship of the Gods
h Christopher Hawkes, Prehistoric Britain
x D.H. Lawrence, Mornings in Mexico; Fantasia of the Uncons.
w Bruno Snell, The Discovery of the Mind
x A.N. Whitehead, Process and Reality
h Jane Harrison, Themis, Prolegomena
x Otto Rank, Art and Artist + Early Man
w T.B.L. Webster, From Mycenae to Homer
h+ Eric Havelock, Preface to Plato
h+ B.L. Whorf, Language, Thought, and Reality
h+ R.P. Knight, The Worship of Priapus
w Jung & Kerenyi, Essays Toward a Science of Mythology
w Jung, Psychology and Alchemy; Symbols of Transformation
h+ Thompson, The Art of the Logos
w Frobenius, Childhood of Man; African Genesis
x Merleau-Ponty, The Phenomenology of Perception
h+ Smith, The Origin of the Semites
h+ Pritchard, Ancient Near Eastern Texts
h+ Gordon, Before the Bible
h+ N.O. Brown, Hermes the Thief
h+ Erich Neumann, The Origin and History of Consciousness
h+ Eranos Yearbooks (esp. Kerenyi on Samothrace; Layard on Malekula)
h+ Mythologies of the Ancient World, Kramer (esp. Hittite)

enough for now, not to forget always primary Homer, Hesiod, Herodotus, Prose and Poetic Eddas, Rig Veda, as well as the Celtic, Irish, Tantric, Moslem, etc.,

all for Mythos-logos: (poet) Of words the speaker: of deeds the doer (prince)--the word to the action, the action to the word--see Janie before you go further on here in quest of denotation. . . .

facts:

tools: 1730

invention

intense

technical

Robert

Religion

add:

Weyl - but

from the Greeks

to the soul

of (and)

from

from

& the better disposition needed to cross over the dipolar bridge, a statutory progression like the Dance of Siva (the paradigmatic dance of the god which repeats the cosmogonic gesture and is reality lived):

The Muses do Nous for Zeus (speaker and doer are one in the Prince and the Poet--"Thought is Act").

Nous/Dance/Statue: the race must do the business (through mimesis) which is the stationary dance (Cf. Bear dance "ritual") of the universe; any departure into space-time "action" is fall, for here rhythm is all or nothing is productive--

Only Nous of Zeus is productive, but Nous/Zeus don't care if race slips cog, as for example when the Mayans awoke the morning after and couldn't bury their dead because they had forgotten how--Nous, then, to know, to see, to make conspicuous & political (politics as the physics of the present): How to make objects conspicuous? in fact, How to become an object?--which according to the Malekulans is the only way to get by the goddess Death (like Kali, the Black One)--yes, capable of standing attention, and having a history (see Preface to Plato and The Phenomenology of Perception by all means available to you).

Now the bridge:

Ritual & Moral -----	Motive & Direction
(practice of	(physis:
your soul--	nature--
your personal	world as
topos: <u>Virtue</u>)	metaphor)

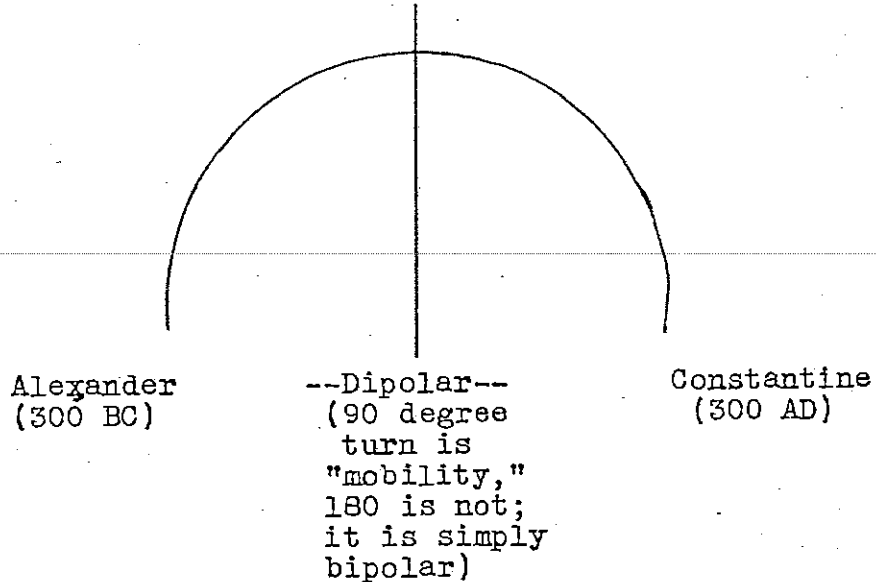
Esse est percipi, and this is where the "belief" comes in--

"As the Eye, Such the Object," and "As a man is,
So he Sees"--William Blake

Thus perception, denotation, transaction, production, and of course history--all possible now, for we are at the date of the gates, an "affective" time this electromagnetic epoch of Alfred North Whitehead's Process and Reality, and ready to have the hinges put back on the door,

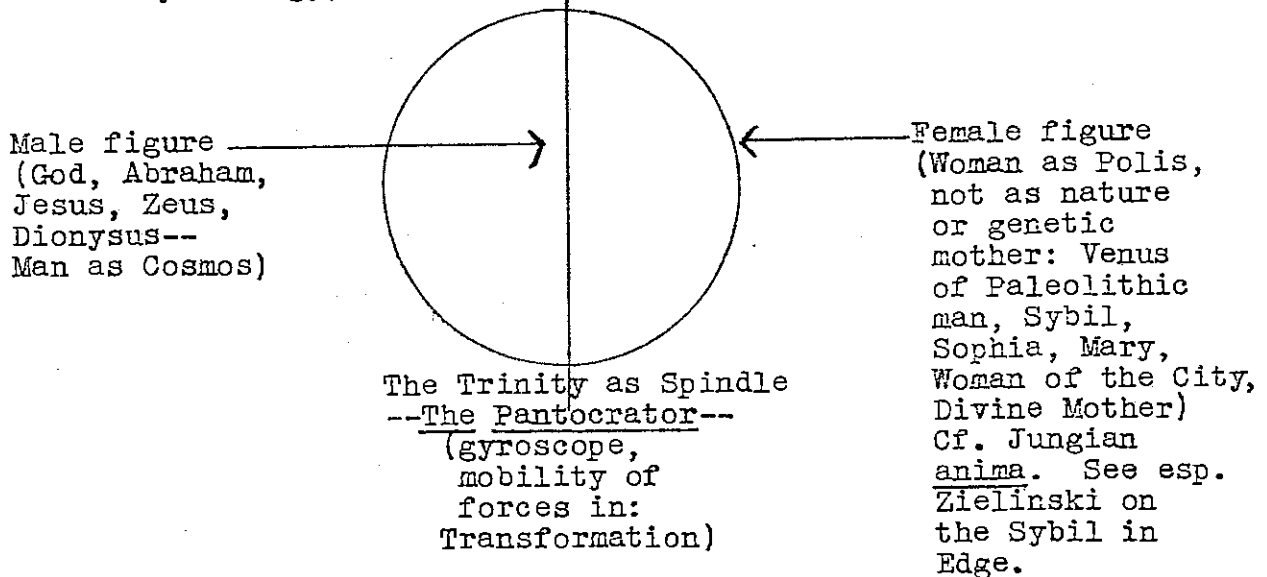
as were those other Great Fathers, The Gnostics of Hans Jonas, Maximus & Marimus of Tyre, and Plutarch, etc., all of the 2nd Century AD, our critical twin.

300 BC -- 300 AD, 600 yrs of lost history (Christ closed door on antiquity, and it was not reopened until Constantine--see Yeats on the difference between Roman & Greek eye, the Constantine eye which is 3-D)



The problem is now how to deal with these statutory forces, in statuary space, of Constantine, if Ritual/Topos/Space/Statue/Figure/Dance is what it looks like, one, yet we don't know how to talk in 3-D yet we must,

so we try analogy, Divine Analogy; and we spin to win:



but we lose here . . .

if we stop, but we don't--we go on, i.e., we go back again, for there is gain to be had just at this point--6th C. BC?

Substantive evidence, then: quantity, size, proportion, a torso, huge animals, libido animals, a horse, a bull, yes these Pleistocene animals may bridge the gap, Cf. Neumann here, to the woman with the city in her hair; there were no figures of men!

How to get the Cumaeen Sibyl, clean, fresh, real, before the great loss to the biomorphic which occurred in the Neolithic? How to restore the anima mundi, the Venus of Tarot card 21, the Wheel of Fortune?

How in short to get down through the late Romantic bull shit (Roman onward) when images no longer transform, e.g., the "fictions" of Ovid which even Shakespeare got hooked on where the narrative is purely horizontal.

True narrative is the vertical spinning or spiraling of the gyre (i.e., the spindle of the Self), as in the pre-Homeric vortical writing of the Sumerians and Babylonians, e.g., the story of Inanna much cleaner than those of her Greek and Roman counterparts (also cf. Astarte/Astaroth/Ishtar with Venus/Aphrodite).

The Paleolithic advantage is that there was no Pantocrator as such. Did the electromagnetic force fields not obtain? This question brings up whole issue of matter and anti-matter, of energy and its transformation (see of course ANW here), and most importantly the relation of narrative/ritual to image/statue.

Psychology of imagery: image (unit of imagination) is active and does transform--see Jung on psychic energy.

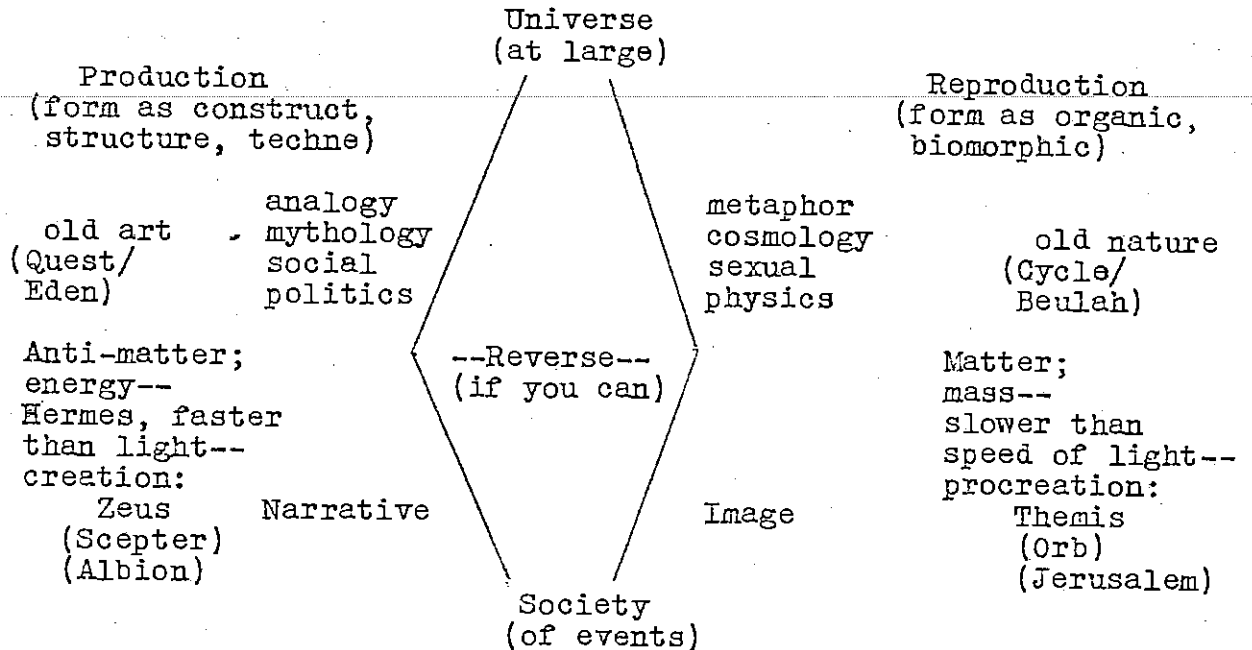
Approach: direct pointing (of Zen)--made subject by beholding statuary vision (icon see Constantine eyes)--"They became as they beheld" (Wm. Blake).

Consult: Merleau-Ponty on phenomenology of perception; Jane Harrison on Omphalos (World Navel, Axis Mundi, Cosmogonic Center basis of all ritual--the dancing of an image) in Prolegomena, though even she misses on Persephone (Orphism again): we can't expect her to be an initiate of Eleusis; see also her account of the birth of Zeus in Themis (stone piece found in Crete); and then Plutarch, Theosophical Essays (5 of them), Aion, Isis & Osiris, the Face of the Moon, etc.; also the archeological notes in Graves' The Greek Myths and the Hittite stuff in Kramer's Mythologies of the Ancient World. //

The yield, then,

you have been proposed to, seized by, order orders
itself: the restoration of middle-voice, Themis/
deems: ocean deems himself (founds, begrunden close)
and thus traction (which busts genetic fallacy of
all Orphic epistemology): now transact, OK.

First chart:



This is a start only! The question still is: how do we get
new Zeus to give birth to himself (palingensia)? If the world
is metaphor, and the gods and heroes are the agents of that
metaphor, how do we--here at the date of gates--use mythology
to transform, to found the truly human, the city, the Polis;
in short, how do we create the Real out of our own limited
abilities, capacities, and competencies, even with our 2nd C.
advantage point in time?? Dipolarize and suffer, well not yet.

First simplify, reduce some more:

history, then, displaces physics today--History (istorin,
to find out for yourself; i.e., you measure the
acquisition by the power of your Imagination)
multiplies power: speed of light (C^2) is not interesting
because it isn't Time and gets us no further into topology;
we must convert space into time, human time, for any real
topology depends upon these offered "violets" of the Self
when plugged in to . . .

Let's try this again.

Neolithic Man doesn't distinguish between infinity & eternity (space & time projected), but we must--for we have the dipolar,

which means that mathematics is finally ready for the kind of bust that geometry suffered when Bolyain, ~~and Lobatschewsky~~ collapsed the whole post-Aristotelian world with their non-Euclidian geometry at the end of the ~~third decade of~~ 19th C. ("Projective geometry is all geometry," said Cayley)--

and we do need mathematics today, human discourse having fallen to the boring equivalences of Neolithic syntax, only it has the potential to transact in time.

But a Cinematic Age cannot use static numbers as Einstein's speed of light. C^2 only gives us what has already happened, and we want to know the active, creative principle going on in the universe now. The "transfinite modes" of mathematics cannot possibly handle the objective,


but history (istorin) can, because it can deal with the experienceable--evident material truths, objects as "events" to be revealed; through history (what you find out for yourself by being there, a like power) we can restore the active number which can deal with the object; with history (again, kick Thucydides' conception and go for Herodotus' dream) we get in the transaction, we are kinetic, and our statements deliver the action of the Spindle of Self--

for memory is the history of time; hence, the map of the world must include the history of one's being (there); transfinite mathematical statements can't yield the world, history can: only originary experience can reveal the law of life--transformation of energy;

so with this history mathematics is displaced and we are returned to true Number (Ta'wil)

Now we can begin to transact. What is a transaction? Well it is simply a kind reversal of the inertial structure of the electromagnetic field in the universe. It has no load, no shove, no pull--it merely carries, yields itself; it is vectorial (as was Melville, who also sought converse with the angels--but we can go either way: angelology or anthropology; at this point see Al Araby's Meccan Revelation):

Transaction, then

mathematics (time) history  number

congruent to number, yes, number we shall return to,

but you see now how condition (con-dicio) teaches, how the experience of "condition" arouses (the faculties to act accordingly); is this not true statement and a way out of the Neolithic syntactic bind that has plagued the poet for too long: he need no longer rely on the meta to express the intuitive, he can get inside, can yield, can at last dump the static, passive, dead order of equivalence, no longer talk about the transfinite mode without being there on the level of discourse--

and is not this the promised return of the middle-voice, with history as intensifier to spin the old Pantocrator?

and are we not beyond the end of the world once more, objects this time as conspicuous and political as in illo tempore?

Now to connect;

remember the question was:

How do we get the Nous of Zeus to produce?
OK, begin with Bruno Snell's Discovery of the Mind,
and the relation of "psychology" to mythology.

Instruction: (825 BC)

- (These three constitute a whole that even Homer knows nothing about, see p. 8 ff.)
- 1 noos--the mind as organ of clear images;
to realize, to see, to know;
the noos of Zeus exceeds competence of our mind, soul, & intelligence (but we are open to begriffen-begründen analogy--nomoi/human; ethea/gods--Cf. Havelock here)
Texts: opening of Hesiod's Theogony, Norse Eddas, & Rig Veda (1750 BC).
Neolithic fallen epistemology:
noos gets shifted from action of organ (of clear images) to function of thought, i.e., knowledge.

2 thymos--soul as seat of emotions (heart) &

3 psyche also become functions rather than organs of action.

So we must get back, if we're going to transact, to a time when man was whole and unified and therefore his discourse was likewise whole and unified, intact, no subject-object, nominative-accusative split (because no organ-function split)--one originary process, a total transaction:

the discourse to follow--Tys (Tuesday, the first day of the week); it takes Tys to transform, and why not do it in poetry, we've already restored landscape and figure in the last 15 years (See P.S. to Proprioception & Logography in Kulchur, e.g.,

now reverse

- Landscape: being laid in the eye's view, to know instantly; this familiar kinship known vertically, not relationally.
- Figure: knowing as noos, nominal, local, through physical self, your body of truth (in Armenia the connective tissue doesn't even break down).

If you separate landscape/figure you get "subjectivity," a separated Mensch, man come away from scene, ego isolation; just as on the other side of this issue Aristotle gave us "materialism" when he made quanta absolute. Of course quantity (not really quantity at all) belies Nature, as we know now very well from the non-Euclidean geometry.

Now to connect again, these with our original dipolar pair--mythology and cosmology, we get:

dipolar/vector

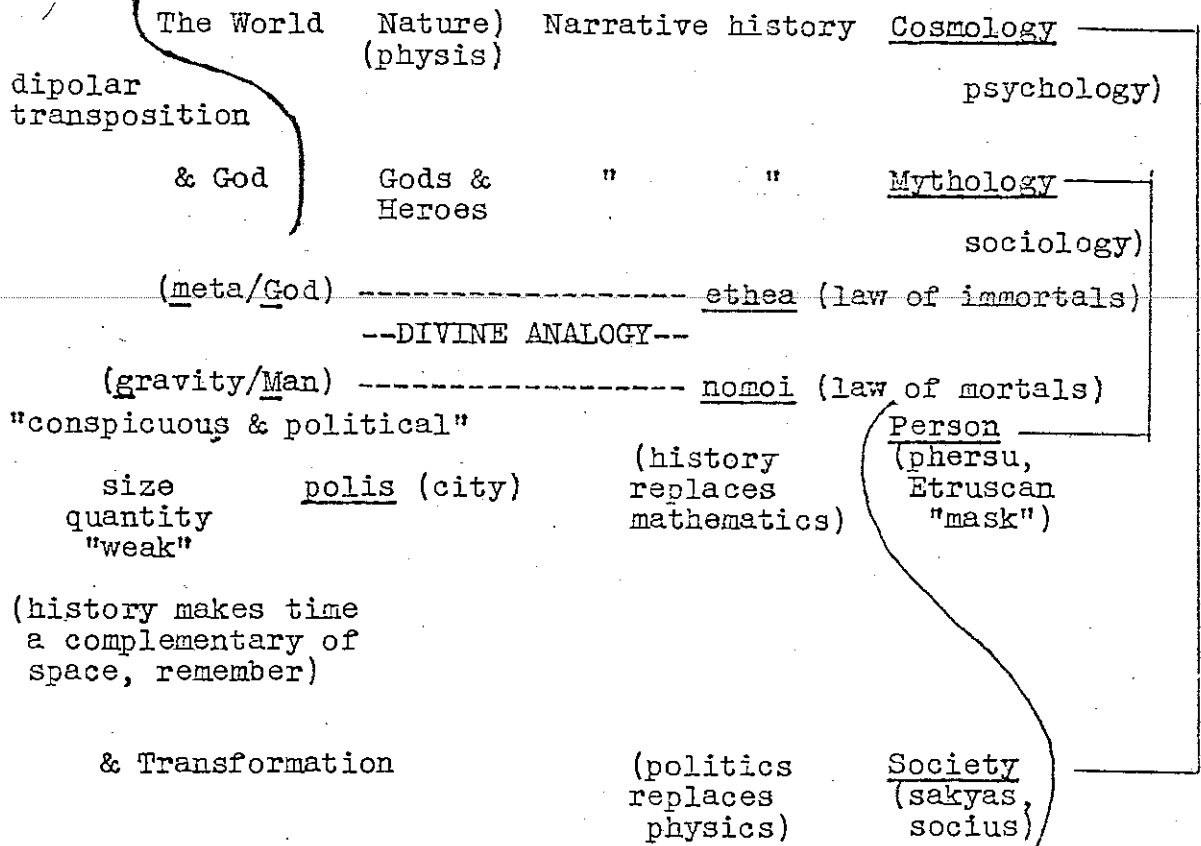
- Cosmology/Figure/Person (history replaces mathematics)
Time
- Mythology/Landscape/Nature (politics replaces physics)
Space

For according to Hardenberg, "Space and time are identical--only reversed--as nature and person,"

man being "merely a metaphor of the universe" ("If we are searching for the plan of the universe, we may learn that we ourselves are that plan")--

"Die Welt ist der Makroanthropos"

OK, here we go, ATTENTION: Isomorphic Mapping is the key
(see Weyl, The Philosophy of Mathematics and Natural Science, p. 25 ff.):



Now the evidence, first cosmology: (See Process & Reality)

Cosmology refounded around 1817, with Keats' letter
(lost since Heraclitus; enantiodromia returns at last;
all Renaissance attempts to solve the man/universe
problem, like Pico's "coincidence of opposites," are
inadequate, for they do not express the dipolar,
enantiodromic relation); they came

discovery of Non-Euclidean space: Bolyai & Lobatschewsky,
around 1830,

and in 1854 all changed with Riemann,

but it took Alfred North to write it all down in 1929,
the year of the crash--Plato's and Newton's as well as
that other less important one;

and so in our time a wholly new conception of creation,
with the possibility of a fifth force in our galaxy. . . .

which makes our matter (all things flow; and all is vector), but

"The Lord whose is the oracle at Delphi
neither reveals nor hides but gives tokens."

i.e., the force is very 'weak,' just a faint trickle here in fact (though who knows what it may be outside the galaxy--may be even the condition of reality, no matter?), very near impossible to detect--much weaker than gravity which is #4 (other three are 1 nuclear, 2 electromagnetic, and 3 that associated with the decay of certain particles)--anyway they're hard after it at Brookhaven and CERN, and if it turns out to be not at all indifferent this force to the direction time is flowing then the whole concept of "time-reversal invariance" is called into question (which difficult sacrifice is apparently the only way they see at this date to reconcile the "two-pi decay" and "CP rule" to which they have become quite attached: experiment showed that the neutral K₂ meson occasionally decays into two pi mesons instead of the three pi mesons required if the "CP" rule is to be obeyed--"CP" states that particle reactions are supposed to be indistinguishable from their antimatter mirror images: "charge conjugation"/"parity" & so on).

Question is: can it be that energy from this fifth-force is produced by ordinary matter, like us???

We best get to the heart of this matter
by the meta-physics of E. Mach:

"Long ago," says Weyl, "E. Mach tried to interpret the inertial mass of a body as an inductive effect of the other masses of the universe," p. 289. If this be true then it would indicate that the gravitational attraction of two particles depends upon the total mass of the universe, wow,

like it takes the whole earth to make
a feather fall!

and do these same powers lift it up as well? The issue is, no less, than the construction of the universe!!!

Well Weyl doth provide once more, a modest man writes:

"For the moment we can say no more than that the construction of the world seems to be based on two numbers, alpha and epsilon, whose mystery we have not yet penetrated"--but you see that was some time ago, and at our moment things are different, methodologically speaking, "politics" having replaced physics.

But first, Number:

Alpha--charge, the electric field, i.e., the
electrical repulsion of two electrons--
dipolar a pure dimensionless number: $1/137$.
now? (anthropology)

Epsilon--mass, the gravitational field, i.e., the
gravitational attraction of two electrons--
a pure non-dimensional number: 10^{-41} .
(angelology)

Methodology ("transverse alternation"--Maxwell; remember,
also, "Space and time are identical--only
reversed--as nature and person" and that
the "male" is constructive while the "female"
is inductive, like old yin & yang, each having
a small dot in the other, and all the time
spinning against . . . bilateral

Yes, what you do is move against, against the current
of creation, the sun to be exact; otherwise you'll
always be a creature (never creator) of the sun,
always genetic, organic, without form and forming
power; hence, no production, which is at stake here.

Nature is law of dextro-turning--right & forward, like
the great wheel, west to east;

You, on the other hand, Person must go left & backwards,
which is reverse-entropy (Cf. Maxwell's demon
which comes from and goes toward point of greatest
disorder), that's right disorder is value, say
the Muslims who fought in the wars of "Eden" where
there was much heat but no light (find Meccan
Revelation Weyl you knew was at it--Ta'wil).

First you go to Mecca and walk leftward around the
great black stone, then you come back here & see
if you don't feel the wedge of your future coming
in on you (the 'blow' hits here, and me, 'bent'
as born & of sd one's own decisions), yes you see
if you don't feel the heat on you just there at
the (enantiodromic) confluence--

I am he that I shall be, the tropism of my fate--
what an equilibrium! available for the first time.

But he who says stop the universe I want to get off
is certainly lost--and there was poor Goethe at
the end saying "more light."

Light, very bad--like the 13th C. Meisters

Eckhart, Aquinas, Bacon, & Grosatesti with his
Physics of Light, whom we've had enough of by now.

Heat, however, very good in 6th C. BC:

There was Heraclitus (physics), Pythagoras (mathematics), and of course the Buddha and Confucius--very masculine cats they were (example of true synchronicity, not like Pauli's which is more theosophy, but the real occurrence, like when violets sprung in 1822 and shook the world).

OK, it should be obvious, light is a drag (see Wm. Dorn on Color & Light in Matter), much too slow, Einstein's C^2 very boring, can never catch a falling star, let alone the speed of the expanding universe--have you ever considered the velocity of the future now rushing toward you? To be sure, the cinema is large, but you must be there still when it occurs, which returns us to the question of creation and the whole possibility of enantiodromic relation (like when you might bisect a parabola with Whorf)--as we said before,

in the act of creation one is neither pushed from behind nor pulled from ahead but coaxed from within, right inside, yes, the image then is unit of imagination, no matter how "weak" can be felt if susceptible, and is now called vector-vehicle because it does carry you across that dipolar bridge right in your own back yard, if you have one, I hope.

Topology, then, your local: (a place for history to take)

Here we can restore quality to quantity (after its Aristotelian fall into quanta) as well as give our "weak" angel some size, some torso, and even measure the gain--never more than transformation (i.e., the experienced intensity present in the extensive continuum, what a process, what a distribution of forces! a unified field.)

OK, Kepler kicks it off: "Ut oculus ad colores, auris ad sonos, ita mens hominis non ad quaevis sed ad quanta intelligenda condita est."

(Standard of knowledge should be proximity to "nudae quantitates")

Very well,

to be local (in Space) is to be human (in Time)

Nature
(phusis/physics)

Person
(phersu/politics)

Society
(socius) of events

Polis
(action in public
by person)

In true discourse all local relations are nominalized, see Sapir, who got it all from N. Calif. Indians, & of course Whorf on Hopi.

Patterson is not about Polis; it only concerns the "sociology" of the microanthropos, which is no substitute for the public Macroanthropos, Cf. Samothrace.

The locative is the science of the local just as topology is the science of the topos. Every statement in language includes a demonstrative (locative)--see Whitehead: metric is mapping.

Mapping:

Imagination
(the mythopoeic faculty,
an image-making power--
image is vector and
carries the trinity:
Topos, Typos, Tropos)

--Form, never more than an extension of
content--

{forming power

(substantive, in creation

Subject

demonstrative

TROPOS

(OK, if you got
this you got style,
which is moral--
has value & virtue,
but remember Homer
had no style, he
had perception of
life instead--we
need "subjectivity"
(careful here):
Voice Poetry

Statement

TYPOS

(the law, book,
stamp, blow that
leaves the mark:
born you was to
manifest--our
typological
Amer. heritage:
reductive power.

TOPOS (locus, local)
(phusis, physics--nature)

(personal society of events;
what you can do with what
you have got, depending
upon your power to like
apprehend--quantity is
where quality occurs. Our
human time condition must
be imposed on space, result:
real topology.

The work is never done; there is no completion; no perfection; no Paradise Regained; no total satisfaction, which is scalar, not vectorial:

we must resist the scalar & stick to vector (spin to win)!

The older Western traditions contaminated the notions of both typology and topology, simply because their mapping, such as it was, was based on "neighborhood," on neighboring powers--God, Eternity, transfinite order as transcendent mode--rather than the action of personal forces in time, i.e., us.

Our concern is not with the primordial nature of God (which will certainly take care of itself), but with the consequent nature (see Whitehead here), i.e., not with Alpha (energy/charge) but with Epsilon (mass/matter); for although Epsilon is less primitive, less originary, than Alpha, it is much more interesting now because disposing the far greater mystery to us, if we will but face it and leap not to some eschatological conclusion that is always true and therefore both boring and unproductive. Blake said the "unproductive man is not a Christian, much less the Destroyer," so you see it is a matter of personal/public value & virtue, the manifestation of your typological heritage here in America in 1965 AD--and only vector can carry, can yield:

"A Poet, a Painter, a Musician, an Architect: the Man Or Woman who is not one of these is not a Christian"--well anyway we get the point, and it is a moral one: "If you leave off you are lost."

America the beautiful, 1965--how does one begin?

Modemmagic of Psychology no good, doesn't hit, because like all the other forms of social anthropology (they could all be such nice words) it too assumes the old cosmology and attempts therefore to alter what doesn't even exist (the reality principle is certainly not the Real). Only Whitehead's process reality, with such concepts as "prehension," points the way to a true politics of vision: must regain the affective; need behavior, posture, physical position, place--a real ethos (See piece on Proprioception in Kulchur, 1960); otherwise we're stuck with Socrates & Co., which won't do at all ("If Morality was Christianity, Socrates was the Saviour"), for Transformation is the key to the State.

"Art Degraded, Imagination Denied, War Governed the Nations,"
said Mr. B. in 1820.

How to catch up to that date, then, when the breakthrough occurred, and it did with Mr. Keats, et.al., yes the "negative capability" is what we need to get clean.

A fresh start, with mythology: (for Whitehead & Weyl now look to J. Harrison & R.P. Knight, etc.)

Mythology rediscovered around 1781, with The Worship of Priapus (lost, with several notable exceptions, since about 8th or 9th C. BC.; discourse of both Hesiod and Homer fallen, must get back to around 1500 BC. to get a pure mythology--Cf. Linear B, where you do have local relations, no separation, and the inflectional condition of discourse did obtain: mythos-logos intact, no separation between act and word, politics and history, etc. Not that we can duplicate this situation at all, the point being simply to find out now about then: needed: a science of how, a methodology--consult then the important Bibliography on America for Ed Dorn, 1955, for clues, not that you ain't got a navel of your own to clean and contemplate while waiting for it to arrive by enchanted pony expressly designed for your salvation by a thoughtful Creator. If you get tired of waiting, go to the Circus, which is another way to go without a piano. The Way is simply where, which implies how of course, you find the evidence, no Tao taboo tit now on the Cow Venus of Crete which is as good a place to begin as any investigation).]

Yes, these old Votive pieces of Mr. Knight's are very interesting. Exvoti (offerings or "prayers" for gift of life--vow, votion, devotion) are after all not after, not after-effects, not effects at all, but rather revelations of the inner life of the living person as he lives and is now, of his existent and experienced vision. They are statutory (statuary) conditions of human production, and are moral to the extent that they are simply solidified prayers, alive and working, active, not at all static gifts of thanks for what is past, or passing, or to come." The vow is now says the cow!

Ethos is the only means to production; a person following the law of his being (nomoi) is simply living evidence of the divine lawfulness of ethea, the condition of the creation of the world going on right now, yes even in those "haunts & habits" available to you (see Havelock for the details), which is the true sense of divine analogy.

OK, Priapus, p. 76: first know
GOD
 is both

1) Male & (don't forget)
 (Fauns & Satyrs) -dipolar-

2) Female
 (Nymphs, Mountains, &
 Woods)

<u>Morphology</u> , watch theology	<u>Genetics</u> , watch Orphism
(<u>soul/creation</u>)	(<u>body/procreation</u>)
<u>Figure</u> --vertical?	<u>Landscape</u> --horizontal?
<u>Person</u> (history/mathematics)	<u>Nature</u> (politics/physics)
" <u>Courage</u> "/" <u>hunger</u> " (hunting)	" <u>Love</u> "/" <u>war</u> "
<u>Epsilon/mass 10⁻⁴¹</u>	<u>Alpha/charge 1/137</u>
<u>Genius/Imagination</u> -- <u>In</u>	<u>Loci/the Real</u> -- <u>Out</u>
<u>Dreams/Psyche</u>	<u>Events/Society</u>
(Blake, Melville, et.al.)	(Ovid, Shakes., et.al.)
<u>Samothracian initiation</u>	<u>Eleusinian mystery</u>
<u>Polis in the Eye</u>	<u>City in the Hair</u>
<u>Pantocrator</u>	<u>Great Mother Goddess</u> ,
"I AM HE THAT I SHALL BE"	parent of all things:
he says, Our <u>Father</u>	"I AM NATURE," she says
which art in heaven	(genuine locative)--Cf.
hallowed be thy name	"Earth was <u>genet</u> " of
thy kingdom come	Hesiod (not "born," which
thy will be done	is biomorphic); but this
in earth	prayer of the Goddess
as it is in heaven	(Cf. <u>Isis</u> , <u>Demeter</u> , <u>Venus</u> ,
give us this day	<u>Persephone</u> , <u>Inanna</u> , & the
our daily bread	one at Sais of <u>Novalis</u>)
forgive us our debts	is direct from the Pleis-
as we forgive our debtors	tocene when there was no
and lead us not into temptation	<u>male</u> progenitor or panto-
for thine is the kingdom	crator, right out of the
and the power	original temple of the
and the glory	Paleolithic iceman--see
for ever	also 2nd C. <u>Apuleius's</u>
Amen.	<u>Golden Ass</u> or the <u>Meta-</u>
" <u>Die Welt ist der Makroanthropos</u> "--	<u>morphoses</u> , and of course
<u>Ymir</u> , the <u>Sparagmos</u> (the world,	<u>Plutarch</u> , priest at Delphi
because it is flesh, strives to	also in the 2nd C., whom
become conscious of itself-- <u>Fichte</u>);	<u>Lady Pausanias</u> <u>Jane H.</u>
plug proprioception here too.	uses to get back on the
Now to <u>Samothrace</u> : a non-spiritual,	historical track in <u>Themis</u>
sexual account of man's struggle to	(esp. his essay on the
possess a soul was found on a pot	faces of the moon and on
near <u>Eleusis</u> ; male Greeks had to be	<u>Isis</u> & <u>Osiris</u>). This
instructed in this original mystery	<u>Virgin Lady</u> with the <u>City</u>
(created by <u>Demeter</u> & <u>Persephone</u> ,	in her hair yields the
according to <u>Pausanias</u>) which is a	"primary progeny of time,"
rite not a religion. It is phallic	no male needed (Cf. <u>Remy</u>
like <u>Priapus</u> (which has nothing to do	de <u>Gourmont's</u> <u>Natural</u>
with <u>Pantheism</u> , or personification):	<u>History of Love</u> , Ez tr.,
<u>Male/Female/Ugly Dwarf/Beautiful/Father</u>	on the sperm-brain, fem-
<u>Mitos Krateia Pratoiaos Son Pais Kabeiros</u>	ales with built in males).
	See Temple of <u>Inanna</u> too!

Now the technology (not methodology) of the condition Mythology,
which is Historiography:

The recondition of history; active history (istorin),
vertical, not horizontal axis.

Cf. Malinowski on the instruction of the Trobrianders
(Kerenyi, Essays on a Science of Mythology, p. 5):

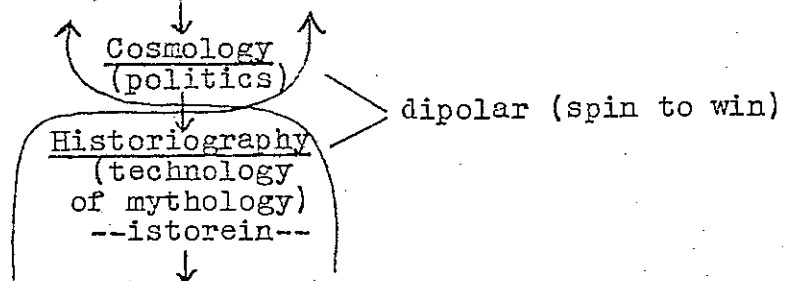
"The myth in a primitive society, i.e., in its original living form, is not a mere tale told but a reality lived. It is not in the nature of an invention such as we read in our novels today, but living reality, believed to have occurred in primordial times and to be influencing ever afterwards the world and the destinies of men. . . . These stories are not kept alive by vain curiosity, neither as tales that have been invented nor again as tales that are true. For the natives on the contrary they are the assertion of an original, greater, and more important reality through which the present life, fate, and work of mankind are governed, and the knowledge of which provides men on the one hand with motives for ritual and moral acts, on the other with directions for their performance."

The Trobrander "ancestress" emerges from specific "hole" and gives details and patterns of action, skills and beliefs, in a definite location; being is fixed point in changeless whole--u'ula (hyle, wood, matter, 'trunk of tree'/Yggdrasil, axis mundi, founding center, cosmogonic center, base of a pole, bottom of structure): once the u'ula makes anything self-evident (discrete) the local is realized; history is supplied (patterns of action--motives for ritual and moral acts with directions for their performance).

(Cf. Fichte & Schelling here--nothing to do with pantheism, as we said before.)

(Cf. also Whorf on Hopi syntax: an active, adverbial relation-position toward the universe and all people and things in specific location; history being the repository of anecdote.)

Pantocrator: (spindle of the Self):



So the "dream of learning"--

our discourse being fallen, only number can transact and render the dipolar relation between space and time, nature and person, cosmos and mythos, which obtained in the originary condition. Let it count! For

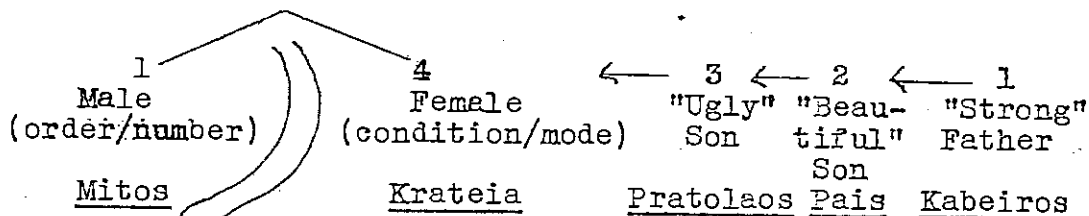
if we have pre-belief, even pre-ability of the double track, then:

mathematics (time) history number

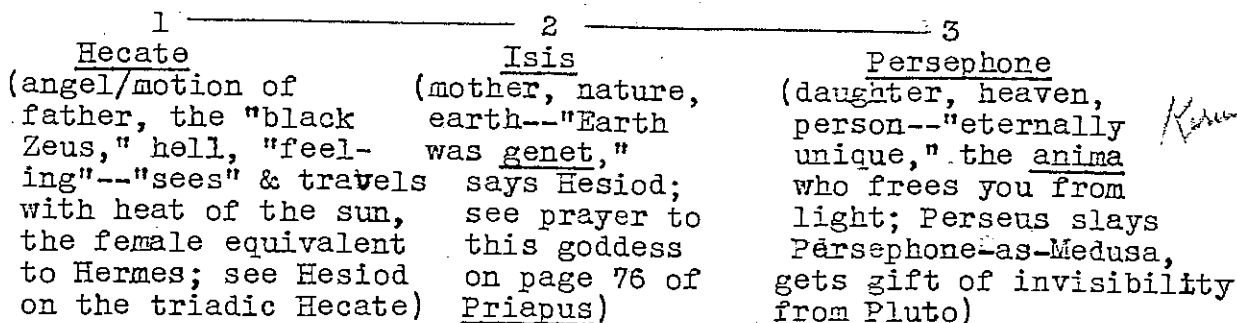
"Number":

Number has been lost to us in this "modal" period; number belongs to and in individual experience, not out there where science has put it (2nd C. AD., our condition in reverse; they were weak on the local/nature/mode side, bound in the "spiritual," the inside--no geography; their "real" was as esthetic (recreation, false travel description, false moralizing of landscape, etc., to which we have counterparts) as ours is anesthetic. Must have both, and this is a difficult point: we must be open to our loss to nature in order not to lose to the total, the universal; must have the multiple, plural specifics of nature, for we are nature, can't ignore that important fact, yet we must also have the father, the parent power, ocean/Okeanos, if we are to regain (reintroject) number).

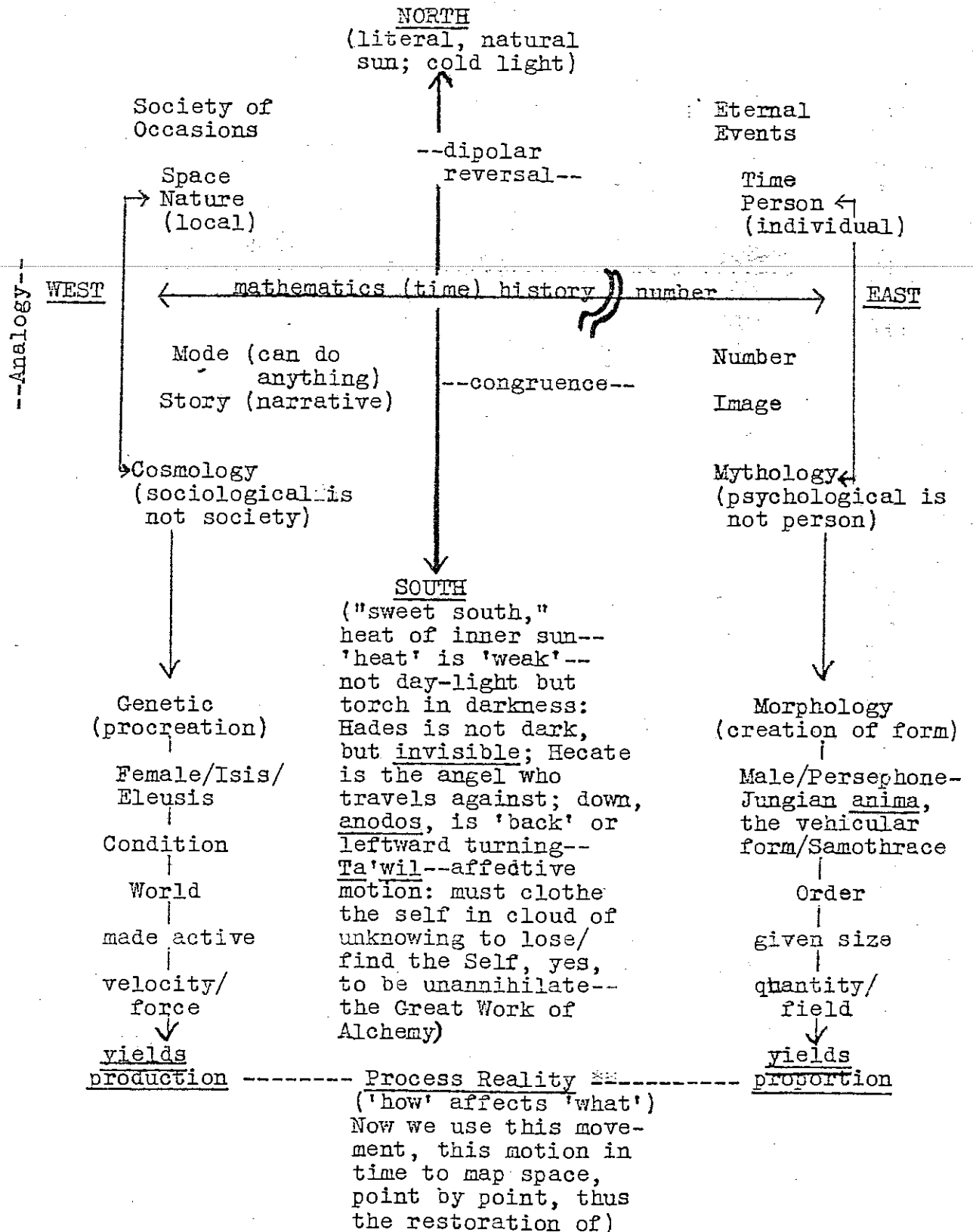
Human Fourfold (Quaternary): Samothrace:



& Threefold (3 in 1 trinity): Eleusis:



Now we chart:



But our mapping is ineffectual unless,

you have experience of, direct experience, phi-experience (physis) of the "condition" of the universe--the real "Structure of Condition" of Life and Creation, the originary rhythm, the dance, the law of the Cosmos (yes, the terms are large, but so are you, old Macroanthropos). The subject of (or reference of) mythology or cosmology is of no importance in and by itself; only if we experience the "condition" in dimension do we become "conspicuous and political," the goal of transformation. Both the "mythems" of Levy-Strauss and the "mythologems" of Kerenyi lose here, simply because they are not 'phi'-units. They are static designations, derived from the old 19th C. view of science, and in no sense experienceable. To gain at this point we must allow our politics (of vision) to displace physics, our history (of time as memory), mathematics.

Mythology is simply an inventory (a lexicon) of the highly complex characters of existence, the quite opaque states of being--a door opens with myth, but the whole point is to take the door off the hinges (or vice versa); and this is only done through phi-unit experience (Whorf helpful here). We read solely to acquire the capacity for phi-unit experience (Cf. Melville and his voyaging in the libraries of the world), to discover your own u'ula, the founding pole or hole of the Trobrianders: man becomes a metaphor of the local ancestor (the gods & heroes of Havelock) and of the universe (Hardenberg). The universe is never at rest and neither are you at liberty to be so, dead to the world and time. A static one-to-one kills the dual-relation; only that "divine analogy" between our own phi-experience and the life of the gods is adequate--this is a real metaphoric process, and we do have the great secular advantage here (which for example our 2nd C. twin did not have).

We lose our advantage if we go one way or the other, in/out, toward religion, or toward science, toward mythos or logos (thus splitting mytho-logos): theology has nothing to do with mythology, and epistemology has nothing to do with knowing (See Snell, Havelock, and Thompson on this point):

MYTHO*LOGOS

What is said of what is said.	
History/time	Construct (active structure) of words of creation
Report (announcement by <u>mouth</u> , <u>mu</u> , <u>mythos</u>)	Quantity (energetical structure, energy Form/ <u>Mode</u>)
Meter/ <u>Number</u>	

Ready for "program?" (are your hands clean?)

- 1) Existence (see Trobriander statement that "being & event remain discrete, etc.)
- 2) Creation of world (chaos to cosmos, but don't see that Eliade)
- 3) Destruction of world (likewise be careful)
- 4) Annihilation of Self (great fun)
- 5) Acquisition of higher powers: needed, ha, to conduct the business (a dialogue) of the first four--oh, the work is never done, for old man river just keeps rolling along, and we the painful incidence of that, yes it is, enantiodromic confluence: abide with me, fast falls the even tide, he said who was just another laboring concrescence in that vast Whiteheadian stream. Thank God for the secular advantage. Don't give up; relief in sight:

See that other country ~~or~~ there, that ain't no country over there on the other side of your door; must take those conceptual hinges right off the door in order to--cleanse said doors of perception, in order to get clear of it all, all that stands in the way of possessing the clear seeing organ of a human being: the door of myth opens only into the past, what has gone before you, while the eye of the Self looks into the unknown future now rushing towards you at speeds faster than the square of light. It's not enough to find out now about then (though of course you do that too).

The 'phi'-unit, then, about now how you acquire: ad valorem (value, never use)---a matter of

BELIEF: To get acquainted with the construction of the universe you must have real belief. A real belief in mythology, in "gods & heroes," allows you to recover your own history and thereby the cosmos. Through the phi-unit experience of Number you can bridge the gap between time & space, between the Eternal Events (history/person) and the Concrete Occasions (politics/nature), a dipolar-reversal that renders the discrete, impossible without memory of history which only mythology (mythos-logos) makes available. To doubt is to break logos off into dead episteme, thus reducing mythos to fiction, to lie--the classic MO of Plato (see Havelock).

The question, then: "Did Christ create history?"

It is just here that our 20th C. secular advantage comes in:

The "technology" (not methodology, which is different) of the present can keep mythos-logos together for the first time since the great Neolithic loss.

Technology is the action of the Muses with the Law (ethea) of Zeus--the aquisition of the "skills." We come after just as the Trobrianders came before in chronological time, and so our advantage is equal; we therefore restore our history by means of the historiographic method which relates time not to the fallen Chronos but to

Belief/Ritual/Memory/Mimesis/Mummer/Metrical

all of which become congruent to number.

To 'feel' number then is to acquire a measure equal to the rhythm of the universe; the condition of rhythm, the flow (of "all things flow"), is measured by number.

Personal history (istorin) is congruent to number and number (become metrics) measures the natural (physis) politics of the society of events which is the lawful process of the universe.

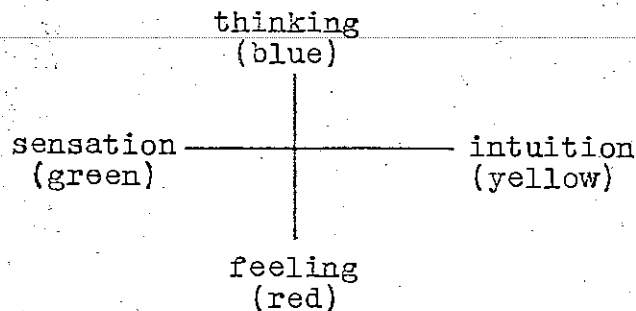
Measure is like walking, taking steps (Cf. the Hopi dance of Whorf, the Bear dance of Jane Harrison, etc.), like riding an elephant (Cf. also Melville on the whale's tail).

Quantity then becomes a condition of time, not just a characteristic of space:

"Every Time less than a pulsation of the artery
Is equal in its period & value to Six Thousand Years,
For in this Period the Poet's Work is Done, and all
the Great
Events of Time start forth & are conceiv'd in such
a Period,
Within a Moment, a Pulsation of the Artery."--Blake's
Milton

So you see it is a matter of the rhythm of the flow, of the blood, bones, nerves, tendons, muscles, joints--the corpus, the body itself, the organism--yes, certainly a matter of proprioception (See "Pieces of Time" in Spring Kulchur, 1960); for the soul is equally physical--thus the great gain over modern analytical psychology where the body is called the unconscious, its organs, archetypes, etc. Body mysticism better.

We have "Depth," then, implicit in physical being (the universe flowing inside; a movement, or motion, a personal measure, a life rhythm or pulsation to be experienced), a real "home" in concrete quantitative space & time, in specific location, which is our cosmogonic heritage, an inheritance much more profound and primitive than the "archetypal" or "collective" designations of Dr. Jung--
 though when it comes to description of faculties, or "functions," as he calls them, Jung's mapping is quite helpful, e.g., the compass:



Liberal
Direction (of "psychic energy") now all important; i.e., if we can't move in with him perhaps we can move out, for although he does not reverse the fall, he certainly describes it well, and that's a start toward an understanding of the surface, of the birth of "consciousness" through projection, the fall out from flow, etc.

OK, consider "thinking" function; thinking is Knossos, knowing; Nous, the mind as organ of clear images--an action, not a "function" at all as here described since its Platonic fall into static

eidos, the rational faculty, based on what Wordsworth called the "tyranny of the eye"--video--

which has nothing to do with true consciousness, a matter of "sensation" (real optics) as well as "thinking" (as "Right Reason" is considered to be a combination of the two by the fathers).

OK, to move out--true consciousness, the self (not the opposite of the unconscious, a fiction of the sclerotic ego)--

First Sensation (Plato, but he thinks it's perishing and only the rational "eternal"), which is likewise "Inspection" (of Descartes) and "Intuition" (of Whitehead), then on to Judgment (judicium), true "opinion," and finally to

yes, Dogma (dotha, doxa, decus), the "Firm Persuasion" that a thing is so,

and it all starts with the animus, the voice of animate, affective condition, which we lost with the Platonic split, as Whitehead has demonstrated. He shows in fact that this "process," which is consciousness, is the Real of becoming--the absolute future that comes from our own acts of Inspection/Intuition, what is created, the selections that are made out of the realm of the possible, what does occur and is observable, the "consequent" future a true absolute, because local & central.

only then can we speak of having Reason, which ratio, or "proportion," the active proportions of creation, is by way of Analogy (Cf. both Blake & Novalis) when we are there in what is truly a participation mystique, and of an order that Levy-Bruhl never dreamed. Analogy brings down the house of logic, renders obsolete all classification systems based on logical categories, e.g., Aristotelian taxonomy, and shows once and for all that all epistemology since Plato has been based on the fallacy of misplaced concreteness: all is flow.

And the way to enter into the Divine Analogy? Vector--only vector expresses the dipolar relation between Scaler & scaler, between the beginning and the end--of the $3\frac{1}{2}$ million yr. old electro-magnetic epoch, an extensive continuum, to say the least, between God & the Cosmos, mythology & cosmology....

How, then? By becoming the Pantocrator, as we said: only the spindle of the self, by moving in both directions simultaneously, and thus keeping up with said flow of "events," the ingression of Eternal Objects, can begin to express the vector-scaler nature of the Real.

So it's the A Train to Eternity junction we want (remember the "herms"), but here we sit in the Platonic engine at the end of the line, with no Real, no Perception, no powers of Inspection, Intuition, no Judgment, no way of knowing, no consciousness. What to do? We must simply recall where it all began, remember our point of departure, phylogenetically or ontogenetically (the latter creating the former), try to get back to that station in the past. Only by doing this painful back-tracking can we ever expect to proceed the other way to the Eternal. We must first get back to that exact point of personal induction when the central & local got lost, when we pulled away from ourselves (see Plotinus Plinlimmon on time).

no - facing
Holography

Yes, our u'ula, the founding 'hole'--then you have:

Depth--inheritance--home--the local/central--sensation/
intuition--judgment--dogma--direction in your life!

How to get back to that station in the past? Fortunately,
we don't require the past as such, only the lost
condition of discourse, which does give access.

So, on the narrative side, the discourse of the
animus, the voice of the animate condition which is
true consciousness, is of course parataxis--see Homer.

And to bring the two narratives into analogous relation,
i.e., the narrative history of the Cosmos (world/nature/
physis/physics/politics/society of concrete occasions)
and the narrative history of God (gods & heroes/myth/
muthos, mouth, mummer, mimesis, memory, meter, math/
history/person/number), you have image, for Image is
Vector, and does carry the trinity: Typos, Topos &
Tropos, which is exactly what you need to transact,
that is, to recondition said fallen discourse through
number (metric is mapping, you remember). Without
DISCOURSE we can never hope to disclose the Real.

Back to the Images, then, the units of Imagination (now the
spindle of the self, turning against the cold natural
sun in response to the 'weak heat' of the "sweet South"):

Problem: How to get back clean? Extremely difficult today,
which is why mythology is such a dangerous study; evidence
the difficulties of such "comparative mythologists" as
Campbell, Eliade, et.al.; the business of comparing mythic
analogues, motifs, archetypes, and all the rest, is pseudo-
morphology, and nothing but the manipulation of very, very
dirty images (even the Eleusinian are not clean)--a great
misdirection of energy and a waste of precious time!

So to get back to clean "images of wonder" and the originary
condition of discourse (needed for psychic prepossession) we
take our secular advantage and put to work the awe-full
technology of the present, looking primarily to the etymologi-
cal and the archeological, with all the help we can get from
such things as Glotto chronology, Carbon-14 dating, and all
the rest. Not to do this is to give up our great advantage
of having come after the bust, and certainly to leave those,
Frobenius among them, who went forth from Berlin in 1876? to
found a new world, in doubt of our current powers of ATTENTION,
not to mention our sanity (which may amount to much the same
thing). After all, THIS IS 1965 & we are on the way to Mars!
Let it count, when you can.

OK, to make a run back you begin with: (dating)

- 1) Norse--1000 AD (see Prose and Poetic Eddas; you find notion of the trans-finite condition, of pre-matter, pre-chaos: 1 Muspa; ^{Muspill} 2 Muspilla, 9th AD German poem; & 3 notion of mass/motion--as the first is cloud-ether, the second heat, thus displaying a highly sophisticated cosmology) ^{Willemsen}

2) Celtic--6th C. AD

- 3) Greek--Linear B, 1250-1450 BC (here you have the ? aggelos, angels, or "messengers"--Hermes, Hecate, and Styx, the daughter of Ocean--as Power & Agency, etc.)

↓

Hittite

↓

Hurrian

↓

Cannanite

↓

Egyptian--Memphite Text, 3100 BC, but not discovered until 9th C BC (its discoverers knew nothing about it and could not make it out, which indicates the loss that occurred at around the 8th-9th C. It apparently deals with such notions as procreation being merely the successive term of creation, etc. See Frankfort's The Kingship of the Gods)

↓

down to various others of the East Mediterranean of say about 1350

1582 BC--founding of Athens (Paris Chronicle, Cretan tablet)

1648 BC--Khyan-Hyksos, ^{Pharaohs?}

4) Rig-Veda--1750 BC

Texts needed to do this work:

- 1 On Etymology get-- Webster's International Dictionary (old) Skeat's Etymological Dictionary ^{Scott's} Scott's Dictionary of Greek (old) Julius Pokorny's Indogermanisches Worterbuch
- 2 Further reference--Friedrich's Extinct Languages; Webster's Mycenae to Homer; Gordon's Before the Bible, Ancient Near East, & The Common Background; Kramer's Sumerian Mythology, & The Mythologies of the Ancient World, etc.

Just discovered several more things you must have:

The Prehistory of the Greek Language by John Chadwick for only 75 ¢ from Cambridge University Press, and also

Chronology: Egypt, West Asia, Aegean Bronze Age, for only \$2.25 from Cambridge also.

(These should take care of "Boer's bet.")

Then there are these old items, mentioned before; perhaps:

Smith, The Origin of the Semites

Pritchard, Ancient Near Eastern Texts

Snorri Sturluson, The Prose Edda (University of Calif. \$1.50)

Pendlebury, The Archaeology of Crete (Norton, \$1.85)

Gurney, The Hittites

DeSitter, Kosmos

Al Araby, Meccan Revelation

Mathews, Wakotah

Ghyka, The Golden Number

Coxeter, Polytopes

Gladwin, Men Out of Asia

Gates, Human Ancestry

Sapir, Language

Fenollosa, The Chinese Character

Sauer, The Road to Cibola, etc.

(The primary stuff
you can get for
yourself; these
are texts to
shoot from, OK)

& also The Music of the Sumerians, by someone smart.

Now a trial 'run' with just the class books: (the Fall)

- 1) Harrison on Plutarch (Themis, p 326.)--
transition from functionary (plant men/group) to person-
ality (Theseus/Plant Man/sacred fig)--Cf. here also
Snell, Havelock, Neumann, and Frankfort on the discovery
of the mind, the birth of the hero, of consciousness.
- 2) Whitehead on all the tragic footnotes to Plato.
- 3) Havelock on Platonic quest (Preface, p. 91)--logos as
invention rather than imitation--the great division.
- 4) Frankfort on Memphite theology and history (Birth of Civ-
ilization in the Near East)--the great loss in Egypt.
- 5) Thompson on Herodotus (The Art of the Logos)--the split.

Get the idea? This, then, should get you started. Have a
nice vacation. Try to bring things together, and
we'll go round again if you like.