

THE ARCHEOLOGY OF MORNING:

CAUSAL AND APPLIED--

Charles Olson
Mythology Seminar
(January to May, 1965, Buffalo)

((Notes by Jack Clarke
the first week in June, 1965))

"It seems to me, in my visions, that there is a certain most rare order of human souls, which if carefully carried in the body will almost always and everywhere give Heaven's own Truth, with some small grains of variance."--Pierre

We return to:

What is said of what is said
MUTHOS LOGOS
(mouth (word
-word of mouth-

Action of the object--which is the mouth, a singular instance of: In the beginning was the (mouth/chaos/Gr. G, not lack of order-- Cf. Norse myth of creation: Canunga gap is mouth.

Instances would be:

- 1) Hopi
- 2) Trobriander
- 3) Zuni
- 4) Sioux Bear Dance (Stationary/statuary-- "Stone is only true said thing"--see Miss Harrison, Themis, pp. 327-8)
- 5) Greek tradition which ended with Hesiod (800-770)
- 6) Cf. Secret of the Golden Flower, "heavenly heart," "diamond eye," like Masonic eye above pyramid on dollar bill: God as object.
- 7) Cf. stone faces of Hawthorne & Melville.
- 8) Cf. Whitehead on primordial nature of God (appetite of the mouth/muthos/chaos); consequent condition is creation as process:

We remember phenomenology, the restoration of the Real.

The Metrical Web of the Real includes:
Everything that is necessary.

The phenomenology of Perception is:
the dogmatics of experience.

Phi-unit experience of the Web depends on:
history ('istorin); thought comes later,
as consciousness, sense-experience, etc.

Experience of the first is originary,
the flow, the vibration--the metrical structure
of the Universe, God, busts Socratic beginnings
as well as Christ's new beginning: "The days of
thy interference are over"--"I shall live with
the phenomena raging apart"--DHL.

The new-mindedness, the new-humanism,
a science of the real: mythology (nouns and
stories, never etiological) keeps contextual
intact, no abstracting, preserves nexus, leaves
objects alone.

History is: the appliance of
the substantive condition of creation.

The originary 'hits' create you, so must
now 'retake' through story ('istory). Homer
and Hesiod are instances of retaking, re-
catching, or re-fishing of their primordial
mythology (the Indians likewise, Cf. G. Levy),
as was the 6th C. BC.

Causal Mythology:

We must return to our origins, to the originary condition,
the causal condition (mythology/cosmology). In the 20th C.
we can be as precise about Indo-European mythology as were
the 19th C. philologists about I-E language.

Law: the First, the originary, is always the most advanced!
(whether in cosmology/mythology or language itself--
names, nouns, the nominative/substantive condition).
We 'retake' through consequent process of (narrative)
history, which is vertical not horizontal: God is
dipolar, the carry is 'verbal'; and 'practical':

	<u>muthos</u>	<u>logos</u>
	(mouth's	words)
originary		consequent
nominal		verbal
	typos--topos--tropos	

The things & stories of Person are nominal & verbal.

Mythology is both causal & practical, that is, both
theoretical/speculative//systematic and analytic// literal/
pragmatic/applied, as in the Olympic games.

Thus far we have dealt with the theoretical/speculative/
systematic (Dogma); now we must turn to the application,
the analytical conditions of being and the pragmatics of
discovery.

Practical Mythology:

1st Project--

Total occupation of island Crete, where (around 1500 BC)
the phi-units are exposed and experienceable:

- 1) Geography--physical experience, the physio-
graphy: photographs, maps, etc. Know the
caves, mountains, streams, etc.

- 2) History--try Hutchinson, Prehistoric Crete.
- 3) Mythology--take Graves and isolate Cretan materials: Zeus, Minos, Europa, stories, etc. (See Harrison account of birth of Zeus).
- 4) Language--Linear B, see Chadwick on Pre-history of the Greek Language; Linear A, exchange between Cretan Greek and Semitic in 1500 BC (See Gordon). On names of gods and heroes in Linear B see also Grumach's Bibliographie der Kretisch-mykenischen Epigraphik, and Bennett's Mycenaean Studies
- 5) Archeology--start with Pendlebury, The Archaeology of Crete.

((If we began with the next stage back, Asia Minor 1850-1550 BC, we would have to rely almost solely on archeology, whereas with Crete, which is early enough to get 'clean,' we can proceed without that knowledge, but if you're interested the text would be Hawkes, The Prehistoric Foundations of Europe, to begin))

Near East & Crete: (pull together strands)

Both language and mythology come together to show connection between Greek and Canaanite (though we keep in mind always that Greek became Greek in Greece--Chadwick).

Double genitive (discloses paratactic relation between parts--possession, a topological connection):

Knossos, city of Knos or Knoss/es town--who is Knos? Perhaps Knas or Cnas/Can (of Canaan). For the Hittite argument see Huxley's Crete and the Luwians.

Minos, son of Europa (study Canaanite prehistory and mythology here; Cf. with Graves account).

Working date: 1500 BC. (2nd M. mythology has 'scope' & 'shape')

Phaistos disk around 1600 BC (Gordon says Semitic; Efron says Greek); 150 yrs. earlier than any other preserved writing.

Linear B, may be as early as 1450 BC or as late as 1250 BC:

Some gods & goddesses--(Linear B)

Athena
Poseidon
Potnia?
Enyalios (Mars)
Hermes
Paion? (Apollo)
Dionysos

Consult Rose,
A Handbook of Greek
Mythology.

Efron says both Dionysos and Athena are on Phaistos disk:
Dionysos in both Phrygian and Thracian; also
Dios (Deus/Theos/Zeus--Cf. Chadwick);
Athena--Thasso/Phasso? (Aion challenges Thasso;
Ionians vs. Athenians?)

((At any rate, we must stick with these gods and goddessess, through language recovery, to establish background for Homer (I, 850; O, 820) and Hesiod (800-700). For these 700 yrs. between (i.e., between LB & PD and H & H), consult T.B.L. Webster and Chadwick. 1500 BC remains the pivotal date because it has a crucial 700 yrs. on either side of it, extending back, on the one side, to 2200 BC, the Indo-European beginning, and forward, on the other, to 800 BC, the Homeric terminal. It is our crux.))

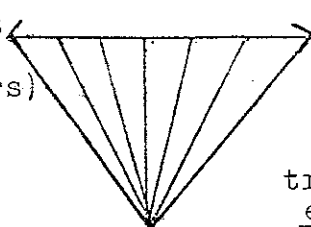
AN INDO-EUROPEAN MYTHOLOGY,

the burden of our study: to discover story
(need dictionary of phi-units, a true morphology: form in action)--

Look for 'hits' in the moderns (like in Pound & Sanders), but stay away from invention and fiction. Only poetry as myth:

<u>Mythological history</u> vs. <u>Chronological history</u>	
Mythology/story (experience of) Pound & Sanders (vertical)	Migration, invasion (speculation about) Boer & Doria (horizontal)

Present
(say
Sanders)



Psychic
possession of
personal law
(nomoi)

Past
(at least
1500--I-E
Mytholog-
ical laws,
transpersonal,
ethea)

Patterson||
(Williams)

Eric
the Red

(Horizontal is 180;
vertical is 90 degree turn,
dipolar spin of 'istoria
necessary for phi-unit
experience of story)

Bring Song of Ulekumi together
with the Theogony and you
solve the migration question!

The Triadic advantage, said the archeologist of morning,

necessary for recognition, the heavenly heart, the diamond eye, you've got:

2 eyes (plus an inner eye, an inner sun which comes on in the morning for an instant, just an instant, so must act quickly,

else all is lost to Apollo, the natural sun ((when topos is lost or suspect--and it was pretty stiff by Apollo, who knocked off Hyacinthus--personal tropism soon goes. Apollo's 'action' is not tropistic; he is a horrible composite of hunter and healer, etc., his action all motor. Hyacinthic action is stationary flow (flower as image of tropistic turning in response to). Narcissus is I-E, while Hyacinthus is Syrian or Semitic or Phoenician and comes to Greek mythology via Crete. Inth is an enormous linguistic index (e.g., labyrinth, Corinth, also); it means you are in an area prior to 1500 BC and is as good as an archeological fix (see Lorimer, Homer and the Monuments, and Huxley also). Apollo of course is much later. There is no Apollo in Mycenaen mythology (Miletus probably his city); Dionysos, yes.))

PHI

NU

THETA

Topos (place where the thing occurs, the demonstrative act: requires mapping of everything, including disorder--must measure distortion of the world, as in abstract expressionism, etc., and metric is mapping)

Space as localism of the all; nature/phusis lost to physics, must be restored to person as physical existence.

Vocabulary

Typos (names & nouns, both subj. and obj.; histories, memories--memory as act is always true, never relative, like the Spanish 'jerked meat' which lasts forever--good 1000 yrs. later. Type is permanent stamp, like the double hoof, the ding an sich of active creation)

Time as history of person; number/nu (nous/mind) lost to mathematics.

Syntax

((Intensity & extensity, like quality & quantity, axes of the single character of creation, which is dipolar.))

Tropos (verb, action, occurrence, to turn in response to something, where quality occurs; be a heliotrope--'bent' & 'bite' give you the masochistic passive, need word for productive springing from, like violets; the yield--nothing short of transformation. You choose the choice that is yours, the 'queerness of yourself'--that you are not universal--your own inclination, to follow like Duncan who is tropodic the inner sun.

Lost to theology--Pater Helios as heavenly father of Christianity.

Issues

We can restore Topos only if we can get back clean, to an Indo-European Mythology as: dictionary of phi-unit experience, a total inventory of man's multiple split-second experience of reality; multiple truths, multiple observations, having nothing to do, however, with complexity (with matrix). The word here is nexus. Topos is measure and requires number (nature and person together).

And we start by avoiding all fusion (which is where historiography, the technology of the condition mythology, comes in):

Hellenistic--here we lose topos to the biomorphic (like Cupid & Psyche, inventions of Apuleius).

Hellenic--we lose here equally, but it has not been recognized to the extent that it has in the Hellenistic.

Helladic--only here do we avoid fusion; gain 1 to 1 topology (nature and person like landscape and figure).

((Sanders use of Zeus good example of clean handling: Zeus not a static all-knowing transcendent sky-god; knowing is process, the dance of the Muses, the mimetic act upon which all thinking/creating depends--memory is mother of the muses; the muses do noos for Zeus and for man as well; creation is a human process eternally going on; god is man; thought is act))

Some books you'll need then:

V.R.D.A. Desborough, The Last Mycenaeans and their Successors.

T.B.L. Webster, From Mycenae to Homer

Palmer, Mycenaeans and Minoans

Bennett, Antiquity (Bibliographies in this journal which prints all current stuff)

Cadmus (journal that carried story of the Babylonian cylinders found in Crete and the Linear B plate in the Thebes excavation)

Nancy Sanders, article in Antiquity on destruction of Mycenae.

Blegen, Troy; and articles in Amer Journal of Archaeology

Wace, Mycenae; and many articles on Mycenaean archeology.

Nilsson The Mycenaean Origin of Greek Mythology, etc.

Stubbings, Cambridge Ancient History Series # 18 (Mycenae) (in fact, this whole run is invaluable)

Myers (On chronology) The Dawn of History, etc.

Bennett, The Pylos Tablets; A Minoan Linear B Index

Evans, The Palace of Minos at Knossos

Martinatos, "The Volcanic Destruction of Minoan Crete," Antiquity, XIII (1939).

Stubbings, Mycenaean Pottery from the Levant

Chronology of Indo-European Mythology:

2200 Indo-European I

The original place: south Russia, north of the Caucasus (mountains which divide Europe and Asia, from Black Sea to Caspian Sea; Prometheus chained & Jason sought Fleece). Mesopotamian borrowings (from W. Asia, Tigris & Euphrates, 4th M. Civ. of Babylonia and Assyria) recognizable in Luwians, prior to Hittites--the 1st Indo-Europeans.

1900 Indo-European IA

The migrations: Middle Helladic Minyan ware, plain gray pottery, parallels pottery found in Troy VI, also dating Middle Bronze (1900 BC)--see Stubbings on Middle Minoan III (Helladic/Cycladic/Minoan periods about same) for intercourse between Near East and Minoan-Mycenaean civilization following great migration westward (invasion of Greece; establishment of I-E in Syria; Hyksos in Egypt; shaft-grave people in Mycenae, all during Middle Bronze):

<u>Crete</u> -----	<u>Near East</u>
Philistines?/	Phoenicians
The 'New Era' in	Babylonians
Crete (MMIII,	Syrians
1900-1750 BC) was	etc.
from the Near East.	
(A natural catastrophe	
ends MMIII)	

Orchomimos, earliest 'Greek' identification, site ('place') of Minyas kingship; Boeotia, a mythological figure we can date at 1900BC on location (proper name & story)--see Hesiod. Now get Minos, et.al., at this date and we're in!

1750 Mythology IA: First or 'Earlier' Heroic Age

to

1570 Emergence of Minoan or Cretan Thalassocracy between these dates, which coincides with the Hyksos (1720-1567 BC); Beginning of Linear A & Mycenaean Poetry--see Webster.

Zeus, king of Gods, assumed the form of bull and carried off Europa, Syrian princess (with family connections in Egypt), sister of Cadmus, et.al. Zeus takes her to Crete and gives her to local king; she bears 3 children, one of whom is Minos, future king of Crete. Europa's family searches the whole Aegean for her: Phoinix founds Phoenicia; Cadmus brings alphabet to Greece (Theban bulldozer hit).

More support for Westward migration out of the Levant: Danaus, father of the Danaoi, who came to the Argolid, in Greece, from Egypt, was again of the same family; also the Mycenaean shaft-graves are not Minoan, but they do resemble built tombs of Ras Shamra in Syria.

Mythology gives us true Herodotian history--too impossible to be believed, an account of 250 yrs of constant migration and occupation from the south-east; therefore must examine carefully the House of Cadmus, also run Cecrops, Herakles, etc. These Greek-speaking invaders were well-established in the Peloponnese, at Tiryns, and Mycenae, etc., before the final Hyksos expulsion from Egypt in 1567 (expulsion began around 1600 BC). Use Paroan Chronicle for dating, e.g., Cecrops founding of Athens, 1582 BC.

1570 Mythology IB: Mycenaean Rise & Expansion
to
1300 Linear B: Knossos Tablets.

1450--seizure of Knossos; beginning of Europe (Hawkes)

1400--destruction of Knossos, the end of Cretan Civilization--see Stubbings (should prove that Linear B is Greek at 1400, rather than say 1250; for Hurrian, Ugaritic, Hittite, Canaanite connections see Webster)--also the destruction of Phaestos, etc.

1300 Mythology IIA: Second or 'Later' Heroic Age (Homer's)

Pylos tablets (the key city is Pylos, as Orchomios was for the 1st Heroic Age, along with Egyptian Thebes), discovered by Blegen in 1939 (about 600 tablets of Linear B script found at this Mycenaean site in the Peloponnese; other examples since found by Wace at Mycenae--but none apparently dates before 1200 BC, close to the fall of Mycenaean civilization).

Homer performed the great 'refishing' act of this Age, but does nothing with the 1st Heroic Age (though many pre-Greek words survive, e.g., Corinthos, Phaestos, Knossos, and, as mentioned above, narcissus and hyacinth, as well as the important thalassa/Theseus/Athena-Athens connection). The question is: how was this First Age lost? What happened between Heroic I & II? (If you really want to know, begin with Worlds in Collision, Ages in Chaos, and Earth in Upheaval by Velikovsky--but be careful!)

-eus clue: Neleus, father of Nestor (oldest man at the battle of Troy, 1270 BC--Blegen-- gets us back of 1300 BC; king of Pylos, and part of Boeotian migration.

As Guthrie points out, Herakles kills all the sons but Nestor, whose grandfather was a god:

1368 Sack of Thebes--not accomplished by same men who fought at Troy, which Paros says fell 1218 (old date was 1184)--on the difficult chronology question bring together Nilsson, Myers, and Stubbings, and then the archeology.

	<u>Zeus/Poseidon</u>	1368 plus
	Perseus	
	<u>Tantalos</u> ($\frac{1}{2}$ gen)	1330 plus
(A preliminary attempt:	Pelops	
	Neleus	1300 plus
	Atreus	
	Nestor	1270 plus
	Agamem.,	
	& Menalaus	1220 minus

(See Stubbings # 18 on fall of Perseus and rise of Pelops, father of Atreus)

So Homer's heroes of the Achaean Age (II), like Nestor, were sons of great chieftains like Neleus, whose fathers were gods, like Perseus in the Mycenaean Age (I)--for what happened between the two Ages, the transition from god to man, you may want to use Jung:

((Pre-cosmology: sub-creation (5th force/anti-matter)--

1. Theogony (Hesiod)--Cosmogony--Cosmology/Creation; Originary morphology (Cf. Ulekumi, Summerian, & Hittite--pre-Olympian animate condition in the mythology).

2. Transformations (Jung)--Psychology--Rebirth, the Moment of Truth: Homeric mythology.

3. Historical--chronology/genetic/consequent.

((You can begin at either end, with history ('istorin) or cosmology, with phi-unit experience or with symbols--but the reductive would seem to be better here than the analytical--though the bridge is dipolar.))

The issue being: the birth of the Secular.

Migration: Transformation
(eponymy)

Movement: (god to
from SE man)

Belos (Cf. Baal)	Agenor	Tantalos	Poseidon
/	/		
Aigyptos	Cadmos	Pelops	Pelias
Danaos	Europa	Atreus	Neleus
Argolix	Phoen(ix)cia Kil(ix)icia	Agamemnon Menalaos	Nestor, king of Pylos

((more on genealogy later))

1200 to 1100 Mythology IIB: Last of the Mycenaeans & their Successors
1200--Sack of Pylos and Iolkos (see Webster), or

1209--Fall of Mycenae (see Desborough, Sandars, & Blegen)

Presumably a raid (not an invasion) from the North; destroyed in one night, says Blegen; Nilsson also says the Vikings occupied Mycenaean Greece, but that is different, a raid is not an occupation; the real question is: what happened to the great Mycenaean fleet? Sandars says she knows (so does Velikovsky have an explanation). Somehow all the Mycenaean cities were destroyed in one night, which kind of destruction should not be confused with the Homeric sacking of Troy which Blegen's excavation revealed; a very tough one.

By 1100 BC. the Dorian invaders had depopulated the middle of Greece, creating the Grecian Dark Ages (they had nothing to do with the destruction of Mycenae, however).

1100 to 776 Great Ionian Migrations: the Ionian League

Athenian: date of Olympic games & Homer's birth place;

Olympic Games (the sacred to the secular)

From Near East/Asia Minor shore--Hittite, Pandarus and Sisyphus--Cf. Samothracian mysteries (see Graves, and Rose, pp. 171-2); River Alpheius goes underground, under Adriatic, & comes up on the other side in Italy--Poseidon chased it all the way to the other side (see Duncan in Roots & Branches on this); anyway, five Idaean Dactyls:

- 1) Hercules (thumb), 2) Pai(w)on in linear B, Zeus in classical usage (index),
- 3) Epimedes, like Saturn, 4) Iasius or Jason, like Apollo,
- 5) Aces-Iaas (magic), like Hermes/Mercury.

Some more Bibliography: (Homer back)

Books--

Wace & Stubbings, A Companion to Homer, 1963
(Contents: J.A.K. Thomson on Homer and his
Influence; Bowra, Palmer, and Lord on the
Homeric poems; Davison on Homeric criticism;
Hammond, Thomas, and Beattie on the Homeric
setting; Wace, Blegen, and Stubbings on
Homeric archaeology; Calhoun, Webster, Rose
and Mylonas on Homeric society; Wace, Stub-
bings, and Jeffery on the material culture).

Lord, The Singer of Tales
Page, The Homeric Odyssey; History and the Homeric Iliad
Bowra, Homer and his Forerunners; Tradition and Design
Lorimer, Homer and the Monuments
Ventriss and Chadwick, Documents in Mycenaean Greek
Wade-Gery, The Poet of the Iliad
Nilsson, Homer and Mycenae; The Minoan-Mycenaean Religion
Myres, Homer and his Critics; Who were the Greeks?
Liddell, Aegean Greece; The Morea
Allen, The Homeric Catalogue of Ships (1921)
Leaf, Troy; Homer and History
Marinatos & Hirmer, Crete and Mycenae
Wace and Thompson, Prehistoric Thessaly
Forsdyke, Greece before Homer
Mylonas, Ancient Mycenae
Finley, The World of Odysseus
Furumark, The Mycenaean Pottery; Chronology of Mycenaean
Pottery; and essay in Erenos.
Kantor, The Aegean and the Orient in the Second Millenn-
ium B.C.
Taylour, Mycenaean Pottery in Italy and Adjacent Areas
Bennett, The Mycenae Tablets (Proc. Amer. Philos. Soc.)
Berard, Les Peniciens et l'Odyssee; Introduction a
l'Odyssee; Les Navigations d'Ulysse; La Resur-
rection d'Homere

Journals:

American Journal of Archaeology
American Journal of Philology
*Annual of the British School at Athens (Wace)
Antiquity (very important)
Classical Quarterly & Classical Review
Harvard Studies in Classical Philology
Journal of Hellenic Studies
Studies in Mycenaean Inscriptions and Dialect
(The London Institute of Classical Studies)
Wiener Studien (yes, we must have that)

*Wace and Blegen, BSA, xxii, 175 f.; also Klio xxxii.

The crucial (because most current) Cambridge Ancient History Fascicles include:

Blegen, Troy
 Guthrie, The Religion and Mythology of the Greeks
 Cook, Greek Settlement in the Eastern Aegean and Asia Minor
 Matz, Minoan Civilization: Maturity and Zenith
 Desborough & Hammond, The End of Mycenaean Civilization and the Dark Age.
 Chadwick, The Prehistory of the Greek Language
 Stubbings, The Rise of Mycenaean Civilization
 Kirk, The Homeric Poems as History
 Caskey, Greece, Crete, and the Aegean Islands in the Early Bronze Age.
 Stubbings, The Expansion of Mycenaean Civilization
 Hayes, Rowton, & Stubbings, Chronology, Egypt, Western Asia, and the Aegean Bronze Age.
 Mellaart, Anatolia, 4000-2300 BC
 Gadd, The Cities of Babylonia; Babylonia, 2120-1800 BC
 Gurney, Anatolia, 1750-1600 BC
 Kupper, Northern Mesopotamia and Syria.
 Garrod & Clark, Primitive Man in Egypt, Western Asia and Europe

(and many more, all with extensive bibliography)

Thus historiography: You must do your homework,

which requires--sophistication in type (nu--history/memory),
 a matter of--epistemology, what you bring to,
 in order to reveal (never disturb) tope (phi--cosmology--
 politics/discourse), through--active turning,
 which completes transaction (restores quality to quantity)
 and yields production, as trope (Theta--self-transformation)--

the triadic advantage of the secular, what the poet has
 found out, his learning, his use of the sophistication of
 the present?

The extreme of private action (the hero) is the valuable
 in the public domain (the cosmos). Action in the world,
 the daily pursuit of the hero in the cosmos, is politics,
 which for the poet is discourse (thought is act), the
 active, creative, transformative condition or process
 which is the path of the all-awakened (God).

The substantive condition of the universe can no longer
 be dealt with taxonomically, the static classification of
 dead quanta; the purely horizontal relation breeds the
 disease of objects. The poet must have a cosmology, and
 this is where his historiography, the technology of the
 subject mythology, comes in--through 'istorin quality is
 restored to quantity!

As Sauer discovered, when he worked for the Illinois Parks Comm., you don't disturb nature, except to poke a stick in--the painted stick agriculture of Starved Rock, Ill. Lasalle got hung up because Indians tied themselves to the high rocks and did their planting, see Parkman's Lasalle.

The whole point is: you don't need much penetration to grow, so don't disturb the context, the process: architectural agriculture--the active use of compost, the principle of the dump heap, the living organization of weed & growth (concept garden kills all possibility)--also see Man, Plants & Life by Edgar Anderson (a friend of Sauer's son).

The universe is your collaborator. You'll get production if you leave the world alone; if you do not disturb the natural context, the starved rock. You don't clear the ground and then proceed to cultivate the clearing, the empty space. You start with the active growth process going on in the cosmos. Cosmology is a cooperative act.

When you discover your 'proper subject' you'll get production, because it (creation) is going on, and you can share in it, if you don't disturb to discover.

THE SUBJECT OF POETRY IS A PROPER SUBJECT:
the usability of experience/the revelation
of the universal (hence the importance of the
vertical--

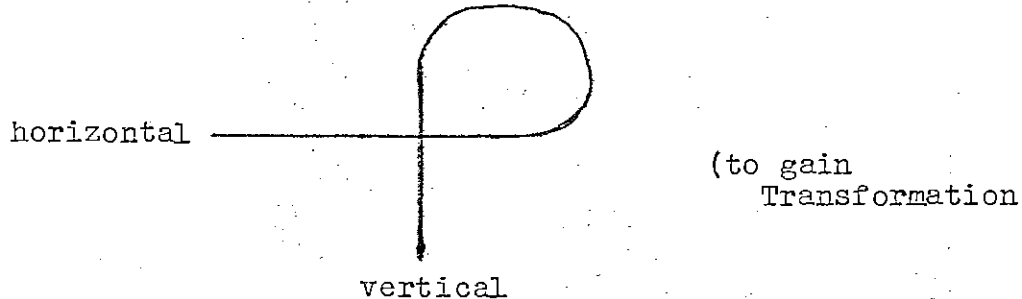
Noun (discourse): the nouns of Amer. English
first occur in Melville and
Parkman (e.g., wagon)--see
Creeley in BMR--Emerson &
Thoreau were self-conscious
(e.g., the railroad, etc.)

Subjective (psycho-biography)--like Lasalle, Ill.
(more later on the subjective)

Subject (cosmological): active/process (quality in
(quantity--history/number transaction):
You get the most by doing the least at
invasion point, but you never get to the
context, the invasion point, unless you
do your homework, unless you prepare your-
self, that is, unless you have acquired
yourself--the phenomenology of perception
directly related to historiography--Cf.
the learners at Sais!

You must not impose your subjectivity on the cosmos to get a subject.

You must bend here:



Venus
-CBill.

((The problem with Gary is that he has been plowin, plantin, and pickin, i.e., collecting bunches of stuff from the garden; no verbal liveliness, no active condition in the language (only life is in 'life as subject,' the careful eating of objects is the result); Amer. gerundive, dull syntax--no paratax, no process, no in..))

If you lose the context, you lose the nutrients of growth!

((Gary breaks out, or rather in, at last in his Smoke Hole poem--Cf. the Zuni text (Cushing) on the creation of man. What a little cosmology can do.))

Politics/Discourse: 'Get the Money' said Damon Runyan

Private person as public activist: true anarchism is activeness, not dialectics. Ed is a true anarchist--frog man alert, not to mention non-violent leather shoes he wears (so does Gary, for that matter), \$2.99 in the city (I think John said). Sanders is in the society (such as it is), like Journalism and Madison Ave., not outside like the old anarchists and Marxists; except, as a private person, he was doing 5 or 6 years ago what has now become the news; what everyone is doing! Ed is active; he thinks; thought is act; action is value; creation of society depends upon it (even Time magazine wants him, but he said No)--the one & the many is not good enough: must have Politics-as-Discourse:

A MAN'S WHOLE MORPHOLOGY IS REVEALED IN HIS SENTENCE (unless he's being a copy-cat, which is difficult to sustain)

The problem is: in our anesthetic, acculturated society there is neither time nor place for personal activeness, especially true in the City (which is why Ed wants to come here).

Snyder

But even here, at the University (Universe-City), it becomes more and more difficult. We must work to preserve this place to find out for yourself:

Here you're free (of the parents, and all the rest) for the first time. You can begin your life. What is society for the individual? For the young, certainly not the Nation or the State, which are not interesting except to adults, to those with families; rather society is the University and the City.

There's not enough time in either the City or the Nation for any real politics (true for rising politicians and poets alike). Now do we lose the University in the same way? And just at the time when youth is stepping into the driver's seat, the captains to be displaced--must be pragmatic here (Real Politic): by 1967 over half the population will be under 25 (dig the 1941 birth curve), what if it's 2000 before you get a change?

And, furthermore, not only is youth catching up with the Nation but the rest of the world is catching up with us!

We have no society today in America. The only spiritually interesting stuff is in the frontiers; no practice except in such things as: frog man alert! The only spiritual practice (exercise of nu--quality/value) in the dead centers is in such things as crime, narcotics, and recreation. We are the inverse of the Pleistocene, which was 'religious,' not recreational. When Pleistocene lost its mobile edges to the fixed, static center, it lost all spiritual mobility, the ability to travel (shelter as shrine/temple becomes fixed domestic dwelling). Our problem is different: having reached the end of the Neolithic domesticity, we only get the shit of the clerks who have come to occupy the dead center of the 'establishment,' a hapless dissipation of human resource and value, all possible spiritual activity having moved to the edges, the new frontiers. And it is a good Spenglerian axiom that when the established centers of power and production are displaced by the frontiers, the more active outer edges, the Nation is in a state of decay (look at our old enemies, Japan & Germany--production). Likewise, intellectual production has moved to the frontiers of historiography and away from the University as center of higher learning. So we must be pragmatic (& current) at the same time we're dogmatic (about the originary, the institutional, the causal); the nu-man is an active antiquarian, in other words, a HIP SQUARE,

The NU-Unit, then

necessary for the inauguration of Institutions--

THE ASSASSINATION OF THE PRESIDENT/KING
IS THE ASSASSINATION OF GOD!

& Modern Poetry is: the Politics of the Presence:
(quantity/quality)

<u>Private practice</u>	(overting process)	<u>Public performance</u>
spiritual		drama/play
nu/typos		'ritual'
history	I	festival
heaven	N	pageant
Anthropogony	D T D	(quem quaeritus)
	I E I	
(theta/tropos	V R P	
	I C O	
<u>Cosmic creation</u>	N O L	<u>Inauguration</u> (of king/ Pharaoh):
	E U A	1) Institution
natural	R R	2) Civilization
phi/topos	S	3) Culture (after 3100)
politics	E	
earth		
Cosmogony		Condition of man under the Eye of History-- these 'personally acquired typologies' swallowed by the 'State' (as the spiritual experience itself is swallowed by world religion).
('rta'/arete/'fate' Veda/Vesta)		

Production, then, is the recirculation of truth
in new forms. Question is: how do you do
what you've found out to do? The 'nu' hits
and you must use it; if you wait, it becomes
'system.' We are all involved in the act
of falling down (Cf. The Island & Parmenides:
'It is all one to me where I begin; for I
shall come back again there.')

Practice of place (Hermes/'Sta'): how does man
learn to be good/god? Through the life of,
the exercise of--Gna/Vid (video; (v)idean--
to know is to see, see Snell also); to know
through practice. Euripides was initiated
into the moral structure of being at Samo-
thrace; today there is no initiation; now
anything can open possibility ('it goes on'),
every flower being a possible occasion for--

Transformation: we are only just beginning to participate in the religious exercises and performances that universally observed in the past were capable of (take LSD as possibility):

& the Practice of Person:

we are first genetic, then possibly morphological (first the body, then the soul; Freud then Jung); the whole point is to: make the relation (between earth & heaven, animal and angel) dipolar. If you treat the relation horizontally, or sequentially, like Matriarchate to Patriarchate, only, then you lose (the possibility of transformation of psychic energy). Must pick up present day practice from the gods & goddesses, not leave them static and unproductive....

The Lord's Prayer, for example, must be ACTIVE.

The two tracks (of being--the double axes:

- 1) Our Father who art in Heaven (morphology/vertical)
- 2) Our Mother who art in Earth (genetic/horizontal)

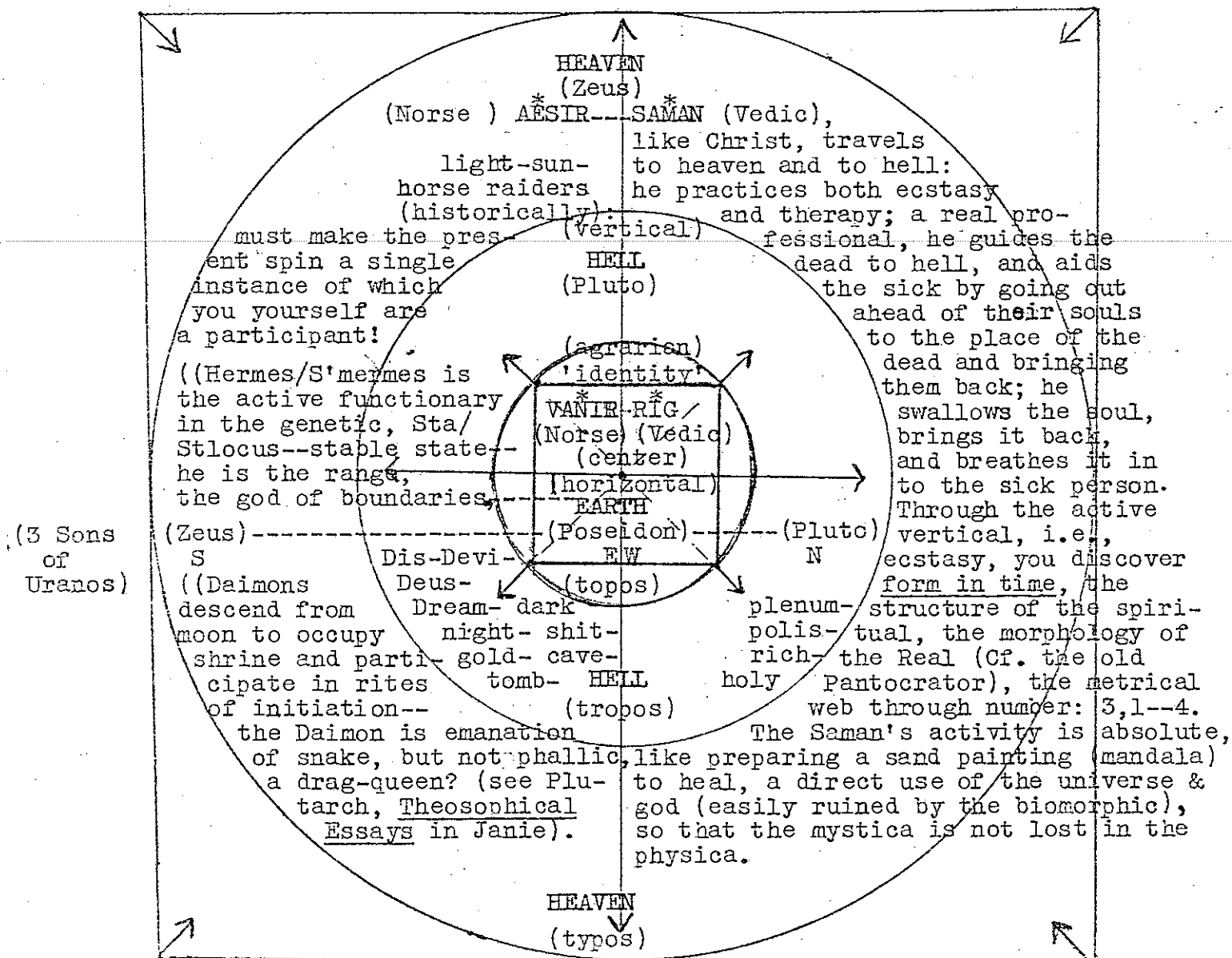
The Genetic, like space, is capable of being more familiarly known than form, so must recognize the spiritual in the genetic, at least; the inverse is more difficult to accomplish (for the theoretical, see a Hindu--Samsara/Nirvana, Yin/Yang; for the practical, be a Muslim & travel--Ta'Wil). Study the relation of gods & goddesses to sky, the weather, etc., and to earth, to gravity, etc.

"I AM SAMAN, YOU ARE RIG"--"I AM HEAVEN, YOU ARE EARTH"--the dipolar relation--myth is never simply historical or etiological; it is causal and applied (of, by, & for active persons), so be a shaman.

Holy Places to support Holy Life: the placing of holy figures in religious sites, centers, temples, shrines, and homes, the trusted local (place/topos). Each house may be center of the universe (axis mundi); no static cosmology, but process in place--the place & the practice, like image & narrative, figure & landscape, necessary for transformation, the Great Work going on in God & the Cosmos. Hermes is the active functionary within the genetic (Sta, local, place, plot, pot, tree, house):

THE STRUCTURAL ACTIVE MOVES WITHIN THE SACRED PLACE.

The Marriage of Heaven and Earth, to Hell with, Horatio:



MORPHIC ABSOLUTES--Principles of Creation (see Jung on Temenos, the Mandala, and quaternity, etc. in Psychology and Alchemy).

Kronian dipolarity: lost to Olympian religion (see Harrison, Prolegomena, p. 578 f. on the oracle of Trophonios, Pausanias' account of this ritual of the living which cuts through all the bad eschatology of the Olympians and Hebrews. After performance of ritual practice--the descent into the underworld ((here also see Duncan in Matter on the wells of forgetfulness and remembrance))--you are taken back to your house: a reductive, analytical report of Shrine and the function of Temple).

Sacred Places, some history:

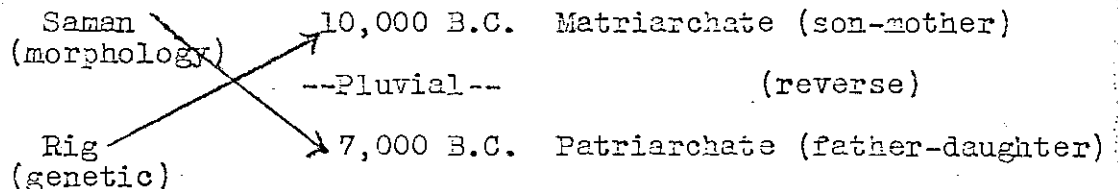
KAVE is primary--Pleistocene man had cave as house-shrine-church.

(One step back of that and you get grave as sacred place. Heidelberg man turned the altar table upside down at the burial ceremony--symbolic objects in cup-holes on table--so that it became a shelter, reversing eternity in that space.)

Pleistocene man must have had 'spiritual' condition (his brain bigger than ours); the stone Venuses show this; the art (all animal) shows this; and his many instruments show advanced technology--spear heads for a mobile man, 10,000 B.C., who first tried estab. foundation.

HOUSE comes next, 7000 B.C.; southern Caspian, Anatolia, stone Venuses found, coming through from Pleistocene. The shelter becomes established center; mobility is lost; walls and agriculture displace the hunter; domesticity begins.

((Try to convert this history into dipolar relation, e.g.,



Double-faced Hermes, Janus, & altar table--all instances of dipolar graphics, like double axes (labrys), and Great Mother as Cow Goddess (genetic image of figure 8), which was lost in Neo-lithic when abstraction became esthetic. But you need the double track, as in the form of the statuary image, to keep yourself going, for you become what you behold. In Indo-European, you're better off coming at it from space side, because there is no angelology (e.g., Hermes is libidinized psycho-pomp, an anthropodic angel); for time side, you can go directly to Saman, or Islamic Muslim, true angelology. Therefore, in considering nu, rather than phi unit experience, we will be moving out of the Indo-European lexicon, which is stronger on the causal than the applied (better what than how).

MOUNTAIN CAVE follows--Juktos, 1900 B.C. ((a caveat: you lose morphology altogether if you try to view this 'psychic' history simply sequentially: each instance of holy place is valuable in its context--(you can lose equally on the archetype side, so be careful both ways))

MOUNTAIN last (Cf. Hesiod's and Sumerian theogony)

Must extricate theogony/theology from cosmogony/
cosmology and anthropogony/anthropology.

The mountain is an instance of effort, to be earned,
and/or a form of (genetic) growth: we overcome
obstacles--like ourselves--to get to the top of
the mountain, the place where you can hold converse
with the gods (e.g., Christ & Moses), a place of
cloud and mist. In Olympian religion the top of
the mountain is the home of the gods, seat of authority
and will.

The Saman, however, goes all the way: to heaven & back;
he travels in the sky itself, which is morphological,
not genetic. He is a true cosmologist (the universe
as the process of God), in no way theological or
theogonic.

A true cosmology takes in all forms of animate creation
as well as all prior 'action' (typos--mimesis, ritual
imitation of the action of Muses which produces creation,
the use of noos)--cosmogony & Anthropogony.

Cosmological geneology:

Gods as Monsters

The Birth of Man--Anthropos shifts to same
condition as Cosmos (Macroanthropos):

So even to begin your practice you must
start with real topos (the Alpha); if you
abstract here, you are lost. Must have
parataxis, not taxonomy, to experience
the animate condition of creation.

For Reality is both structural (i.e.,
inertial & metrical) and genetic. Go
for the truth always; never settle for
less than all in your exercise.

Tropos: the standing orientation of the
person, his action, his susceptibility,
as figure.

Taxis: range of motility (the movement
of little red things in Cage's scope,
another example of tropistic movement)
in landscape.

Parataxis: condition of movement that stays
in the earth, that is not abstract (abs-
tract), not come away from the scene. The
active condition must not be lost: Traction!

The World Religions

instead offer prepared condition for experienced condition (general 'knowledge' to the greatest number of people).

Therefore, the individual often finds that he becomes more religious as he has less to do with religion (which of course is our 'secular advantage').

On the relation of Religion to Mythology, see Miss Harrison's books: drama & liturgy are esthetic conditions and not part of 'religion' proper; they are passive and participating and not active and productive which religious experience always is (Cf. Blake, "the Unproductive man is not a Christian"). We may think of Greek philosophy as wholly secular, but the religion of Pythagoras lies behind it. The Christians simply knocked the Greeks out by calling them pagans and dismissing them.

The 'Church' is the ultimate--stop short of this great Universal (term--the Pantheon, for example, has a 'smoke-hole' (really a sun-hole)--the central church of Rome, the place. Also Cf. Navaho, Hopi, & other Indian churches--but use Sapir, Whorf, and Sauer not the comparative anthropologists of Columbia and Benedict and Boas; see especially the Bureau of American Ethnology Bulletins for 19th C. stuff. Remember there are 135 Amer. Indian languages--stick with the linguists, who know. Try Lawrence on the dances.

Heimarmene (moira/mer/measure/bound/limit/amount// destiny/fate, Cornford, From Rel. to Phil.
 --See (themis/deem/doom/law--begins on earth &
 Church ends in heaven, Harrison, Themis--nomoi-
 Fathers ethea, Havelock, Preface to Plato.
 on myth (dike divides time; moira divides space)
 (Origen, Hermes/S'ermes (mer/moira/Mary), god of
 Clement) boundaries, as spatial limit, as fate,
 destiny; and the law (ethea & nomoi):

the law, nomoi, to avoid killing, to limit cannibalism (Havelock),

BUT THE WILD GUYS WERE NOT THE ONES WHO WERE DOING THE KILLING, according to Plato,

who had a vision of the time of Kronos, the shepherd king of the hill. These shepherds were half-man, half-daimon and lived a paradisaal existence (Cf. Genesis account of Eden here, amazing)--see Harrison.

Then there are Homer's Cyclops, earth-worshippers and god-fearing beings of hearth and home who revered domestic life, but were called barbarians because to the Greeks this was no Themis (they wanted 'political' activity, man-as-gods, and worshiped Zeus, the sky-god, not the earth, but ended up losing both, one to fate, the other to law). Should compare the Homer story of the Cyclops with the Sumerian Kur to get ahead here.

So to get off the ground (like earth to heaven or animal to angel), you must start by including everything. A prepared condition won't do (and there is no such thing as general knowledge): you must have topos first. Begin with the Golden Age of Kronos and the older Indo-European cosmology--that outside the cosmos is not chaos but Monsters, the mouth as the condition of Reality behind created forms, like anti-matter--yes, you must map monsters (check Pelor in Themis too). First Alpha, then Epsilon, and soon you'll be a tripod, &

the fourfold result: ((if you remember that Discourse is the Politics of the present presence))

--Inauguration

- 1) Institution
- 2) Civilization
- 3) Culture

(as was promised, page 16; since 3100.

Man under the eye of history; that is, historicity:

The Memphite Tablets (found 8th C. BC.)--
first occurrence of proper names: Menes
(like Henry, Harvey, Charlie; like
Julius is gens of Caesar, the individual
typological characterization of typos;
not tropos or topos, see climatic chapter
in Themis, p 438), beginning of

History: (texts--Kramer; and Frankfort, Civ. in N.E.)

- | | | |
|------|----------------------|---|
| 3250 | 'Zigurrats' | Original cuneiform, Gilgamesh epic/Sumerian
(also see Heidel) |
| 3100 | Memphite
theology | Step pyramid (as Kronian burial)
Dawn installation of Pharaoh/king
in 3-part ceremony (the 'sub-god,'
kingship as godhood--see Frankfort);
here the drama parallels the myth-
ology and the installation, the
inauguration of institutions. |
| 2500 | Semites | Take over the Sumerian center (see Gordon)
Babylonian, later non-inventive scene
(Gilgamesh gets messed up here). |

**1500 B.C. Hittite/Hurrian--the New Empire coincides with
Mycenae--the Song of Ulekumi.

((Use both etymology and archaeology in this study))

Review:

Personal practice-----	Public performance----	Inauguration
phi/cosmology	religious ritual:	social
nu/anthropogony	e.g., Pleistocene	historical
(Dipolar)	animal imitation,	(the estab-
Must not allow the	animate action,	lishment
mystica, or psychica,	putting on the	of political
to be lost in the	animals' skin	institutions)
physica; nature must	(see Gate of Horn);	
not swallow mystery	the pair would be--	
and obligation (typos	the little man in	
& tropos lost in	animal skin and	
fallen topos)--see	the big stone Venus	
<u>Themis</u> on same.	(universe is woman),	
	or Saman, as drag-	
	queen, and the Rig.	
Condition of Creation:	secular drama:	
topos/cosmology--as	Satyr play (saturos,	
God, the 'organ' of	the long man of	
novelty (ANW), not	Willmington is a	
function or system,	satyr--see current	
for in phenomenology	<u>Antiquity</u>); Old	
(the objects) you dis-	Comedy (Chaplin)--	
cover nous: you get	Euripides treatment	
the new (nu) and you	of the Cyclops;	
must act; overt the	Tragedy--leaves	
acquisition of typos,	people unrelieved	
which moves it into	of the stink of	
the world--the naming,	their suffering	
discourse as politics.	upon leaving the	
	theatre (Dante on	
	Comedy); thus	
	Divine Comedy--	
	comedy connects to	
	the Divine not to	
	tragedy, and also	
	to the mythological,	
	where the gods are	
	metaphors and con-	
	spicuous and politi-	
	cal (Havelock)--you	
	simply can't stand	
	the old man & the old	
	lady too long, must	
	take on enactment,	
	the religious ritual.	
Learning (the exercise		
of Nu) is a tactical		
way through creation;		
requires <u>animus</u> , will,		
consciousness, opinion,		
which is not at all		
subjective. Need health		
education and welfare		
here: <u>Thymos</u> , <u>Noos</u> ,		
and <u>Psyche</u> (see Snell),		
i.e., mental health,		
mental exercise/prac-		
tice (education, learn-		
ing, mimesis), and		
psychological stamp/		
type--the 3 aspects of		
Nu. Ecstasy is differ-		
ent, need <u>anima</u> /soul.		

OK, now we can chart: MYTHOLOGY & POETRY (Dictum & Wahrheit)

Topos (Universe/Cosmos/World;
Nature Zoo--Cosmogony: Space
* neighborhood--animate
(Goddess/ cosmology--the manifold
Earth)

*

*

*

Divine

Image

Present

Only

Lost

Analogy

Rta

*

*

*

Typos (History/Memory/Mythos;
Person Anthropogony: Time
* dimension--Gods & Heroes
(God/ as metaphors--the image
Heaven)

1) Noos

2) Psyche

3) Thymos

((the inherited story is
psychic processional
which animates: psycho-
country, your limit,
to know and use cons-
ciously))

(In Myth God is hero; in
Epic (Epos) Man is hero--
we turn from typology to
tropology on the next page)

Phi (phusis as subject; phi-
Body unit experience of the
Cosmos, substantive as
active; phenomenology of
perception. Earth is
the only evidence of
Cosmogonia. Start with
topology (not topography),
the space you occupy,
your local, spot, home,
hole. Must have nominative
power; Is-ness; literal
knowledge of landscape;
names and places, where--
limitation by environment,
the limited range of action
(like 17 mi.), your context,
the proximate, what you can
displace actively (remember
Hermes): a chance at phi-
unit experience of the
narrative history of the
Cosmos (histology--story)
through metrical mapping;
thus discourse/politics.

Nu (spiritual exercise, the
Mind practice of nu, initiation,
learning, the active pre-
paration--see Hesiod's
hymn to the Muses, who
dance for the poet in the
same way they do for Zeus--
or go to Hell with Plutarch
& Pausanias, the way down
and up--the vertical. Will
not be archetypology or
conventional psycho-typol-
ogy, which is dead, a sta-
tic universal; must have
action/image manifold which
is personally possessed
(& never simply referential
otherwise you get ahead of
yourself, you get transcen-
dence, the whole universe,
the scaler (perfection),
where you can't be (unless
you're the Buddha)--you
must face the problem daily
in the Deer Park.

Tropos (blood & violets, the
God/Man New Humanism, Epos:
-Heroes what issues--production,
(Angel/ transformation
Hell)

Christ/ The mystica/psychica
Saman as human obligation,
(ecstasy) what you are here for--
(dream) to become yourself:

if you don't act,
you'll soon get system,
an artificial, referential,
typology; if figure comes
away from landscape, the
individual is soon 'not
all there,' as they say.

The whole point is:
to INCARNATE, and to do
this you must discover
your 'leading propensity,'
your own unique stamp
or type as a person, and
this requires courage &
belief on your part:

'I AM HE THAT I SHALL BE'

The question today is: how?
As there is no initiation,
the holy places (where trope
and type came together in
dipolar relation), having
been lost to religion and
universalism, and then secu-
larism.

The trick is to turn it
around and take the secular
as advantage. You as a
Person can still practice
place: simply trust your-
self (Samothrace is inside
of you, after all); take
your 17 miles and your new
historiography and see if
you don't do something won-
derful, like give birth to
yourself in the world. Every
event is now an occasion for
transformation--the political
transactions that the creation
of Society hinges upon.

Theta (personal action, the
Soul standing orientation of
person as figure in
landscape, the relation;
the acquisition of what
you have got where you
are--type & trope--making
the choice that is yours
and yours alone; the act
of turning in response
to yourself, your own
'fate,' like the helio-
trope, which is vector
motility: the 90 degree
turn in response to the
'weak'--be a Muslim, &
travel with the inner sun,
the turning inward which
is Righteousness, the
mystery of Themis. Unlike
typological action, which
is conscious, tropistic
turning has to do with
what has come to be called
the unconscious--see Jung.
Must make sure the mystica
is not lost in the psych-
ica (just as psychica is
lost in physica): with-
out type you get an
inactive cosmos, dead
quanta, no quality, but
without trope, the vector
motility of person, your
type becomes archetype,
a scalar absolute which
you have not experienced
or earned (in fact it
may not even be in the
cards this time around--
as Blake puts it, "attem-
pting to become more than
man we become less"):
but if you get type by
trope you get trope by
type. The poet has Style,
which is moral, i.e.,
of value and virtue:
the moral structure of
being, the morphology,
is revealed in the sen-
tence, the line.

THE SUBJECTIVE AS OBJECTIVE:

((At this end of things, the tropological, we can lose, if we're not careful, to subjectivity; and the disease of subjectivity is as bad as the disease of objects that we considered earlier, and the disease of absolutism and universalism treated on the previous page, which is just the reverse of this problem.))

In the acquisition of 'subjectivity,' must not lose ideality. We have quality because of ideality, the scalar (unfortunately Plato's ideality becomes visual and static, so we lost a good term) satisfaction without limitation: happiness and pleasure are social and have nothing to do with divine perfection.

Only (vectorial) apprehension of God/Zeus/Scalar can clear you from fate/doom/death (Gods don't die; as Kennedy's don't cry). The vector gives you the 'active' condition so that you can cartage death: (be a 'TURNER')

Thymos--health/youth, has seed of angel/
eternal condition, not subject to death!

'Gleaming righteousness'--Chinese (only the good burn--always with a hard gem-like flame)

Christ is the Son of God, not the Son of Man (as St. Augustine and Paul Tillich think; as though before Christ man had no time, no history. The New Testament uses Kairos for time rather than Cronos).

Thus the proper relation would be:

Spiritual matter/time/heaven/Uranos



Christ/Zeus, the son (as vector)

Earth matters/space/earth/Kronos

((Man was not relieved of doom/death by the historical birth of man Jesus.))

Time's forward movement can only be reversed, and eternal life made possible, by a 'turn,' like reverse-entropy, a vectorial movement that makes you permanently a 'son' of God, with health and youth forever. You don't enter into the divine energy by simply bashing time horizontally until you reach the speed of light, but by turning against--through Ta'wil.

Time/heaven can be experienced in the same way that space/earth can be experienced (except one is phi, the other nu)--through tropism, of Tantrist method.

Entropy is a mythological rather than physical fact, as Hesiod recognized: (see OED)

Uranos-Heaven

↑ Zeus (Son/Christ) Tys/Dis/Devi/Deus/rich/plenty/
--turns fill/plenum/Pluto/hell/polity/
policy/Polis/politics.

Kronos-Earth

Polity is: person's 'conceptions' of state of society and studies (Cf. Duncan's scholasticism): school/leisure; see J. Oppenheimer's The State, on politics of this order.

Tropistic yield: production, human society.

Modern Poetry as politics of the Present:

Trope (tropism of any one of us as individuals)

is: 1	to	3	(The Coming of the Subjective)
Man			see Creeley on McClure,
(as subjective)	The objective		Whalen, Snyder, Loewinson;
Woman	(3-D)		Cf. reviews of Kerouac's
			new book (Brady); also Mr.
Time			Lipton's books, <u>The Holy</u>
(1-D)			<u>Barbarians</u> and <u>The Erotic</u>
			<u>Revolution</u> --which is why
			Olson is 'against love,
			except as such')

What's up, the topical, the news: called 'cashing in' on what's happening. Makes it possible to be current to the actual events that are now occurring in the present.

Through the subjective it is possible to get the objective, if a man tells the truth about the condition of the present: Cf. Poisoned Wheat of McClure. Kline, for example, siezed the advantage of putting the paint out on the world (like Sherman Williams, "We cover the world.") Black & White were colors of such vitality after say 1948, but then nothing (also Cf. Loewinson's White Apples which both Williams and Ginsberg dug).

OUT (objective)

↑
nu 'inherents'--middle voice needed to
compose, however

IN (subjective)

ABSTRACT	CONTENT	
'Action'	Substantive-----	<u>Composition</u> : you make poem out of content (form is never more than an extension of), the substantive condition of life, the active, animate.
(pulls apart) a big drag	(holds together)	
(bust taxonomy) don't remove any- thing from context, ANW		<u>Construction</u> : the world hangs together, is self-ordered, has narrative flow, the web of creation, morphology--so can you have, in 'composition.'

Thus, THE RESTORATION OF SUBJECT THROUGH SUBSTANTIVE CHANGE:

'Beat,' on the other hand, is biomorphic, not morphological (rhymic, not metric: the meterical structure of the Real is not the same as rhythm/rhetoric), the romantic side of creation, the subjective loss--no touch with nu-action. In fact, false action; activity, but no change; therefore, no real subject. You have to go all the way back to 1500 BC to get Muse; even Pound is of the love & lyre tradition of the 14th C. Only Muse gives you the animate condition--Action/typology. the practice of Nu.

So we return to Historiography, to restore Discourse:

(like Frobenius at 17 not in college asking the sailors if they had ever seen bronze in Africa--true scholarship)

The Body-Mind (phusis-psyche) split begins in 2nd $\frac{1}{2}$ of the 6th C. BC. They are one in Homer, according to Snell.

Pindar and the other lyricists ruined Homeric discourse. They, coming between Homer & Heraclitus, were the first to voice the idea that spiritual matters have 'depth,' as though the psyche or soul had a logos that motivated it. Heraclitus, the original Romantic, and friends secure the notion philosophically. Homeric speech simply did not know about 'deep' spirit, 'deep' thinking, 'deep' knowledge; in Homer, feeling, thinking, & acting occur--they are never metaphoric. Homeric bathos is quantitative not qualitative (the body which breathes and is affected by gods & goddesses).

The morphological is a nominative condition:



depth of the sea
condition to a god--size/nominative

"He who has seen much sufficiently often possesses intensive knowledge."--Snell.

Is light interesting?

Light is only interesting in the Sun & God (our active nature is tropistic; we can turn; we have motility; we can travel--that's interesting).

But we've had to put up with Grosatesti's light since 2nd $\frac{1}{2}$ of the 13th C. (Cf. the 1st $\frac{1}{2}$ of the 13th with the 2nd $\frac{1}{2}$ of the 6th C. BC.), the same old stuff from 1250 to Pound. This 13th C. error (also Aquinas, Eckhart, Bacon, Cavallconti, Dante) was just Socrates, Plato and Aristotle all over again: conceptualism, the end of myth & poetry.

We perhaps should not divide the Renaissance from this business of -1250 (1229 for Grosatestic); the 15th C. really results from it (discovery of Amer., etc.).

So, to get behind these two crucial periods,

- 1) To get behind Socrates you've got to go to Hesiod at least, and preferably to 1500 BC.
- 2) To get behind 2nd $\frac{1}{2}$ of the 13th C. you only have to go back to the 1st $\frac{1}{2}$. Giotto, for example, is a pure typologist, orange angel wings (see Edgehill, the Harvard art historian); a wide open road from Peking to Giotto's home town. Cf. Marco Polo, et al., luxury goods from China (see Owen Lattimore, Inter-Frontiers of Eastern Asia for history of this time, in paper). Maybe all that stuff before 1229 is Buddhist and Vedic and not Indo-European. ((Since Mr. Olson is keeping these and his Muslim sources secret, you'll have to find out for yourself, but then that's what all this is about; he's blabbed too much already. You might start, however, like Frobenius, with African bronze.))

OK, ready for your outline of summer study?

AN OUTLINE OF INDO-EUROPEAN MYTHOLOGY:

- | | |
|-------------------|----------|
| 1) Tantrism--East | Yurru II |
| 2) Al'chmeie-- | Yurru II |
| 3) Edda--North | Yurru I |
| 4) Keltick--North | Yurru I |
| 5) Veda--East | Yurru I |
| 6) Grrck--Meso | Yurru I |
| 7) Hittite--Asia | Yurru I |

Italadic might be added as sub-section (Viterbo, little town): gives background to Latin; archeology shows movement into Italian peninsula (as in the Greek) from the East (Hittite?) See Ovid's Fasti.

For the Tantrist stuff, find out for yourself.

For Alchemy, read Jung.

For Norse, see Miss Davidson's book and Turville-Petrie's Myth and Religion of the North, 1963, etc.

For Vedic, see Stuart Piggot's Prehistoric India; last chapter on Vedic and Celtic twin versions of myth. Though the Eddic is later (around 1000 AD), you can put it with Celtic and Vedic (of 1500 BC, same as Mycenaean) in terms of vision.

The Greek you know, at least what to know.

The Hittite, likewise. (Don't forget bibliography from 1st Semester)

Next year we might try to get back to:--
Single Coherence (no East-West) split: Sumeria, perhaps. The Song of Ulekumi, for example, you know can be put along side of the 'mythology' of Hesiod (close to the post-exilic situation in Hebraic--read Moses and Monotheism: Aryan-Jung vs. Semitic-Freud).

The Sumerian epic Gilgamesh is pre-Semitic and dates from around 2800 B.C. (see Kramer for the original); the later Babylonian version loses (don't us Nancy Sandars attempt to put the two together, defeats the whole purpose--must get clean).

Then there's also the Egyptian (Memphite theology of 3100 BC) and the Canaanite (see Canaanite Magic, 1872).

We could even go all the way back to Pleistocene, and do a pre-historical unit from the 5th Millennium and back. The Sumerian, however, seems to be the most interesting post-Pleistocene (came from the North & East into valley in the 4th Millennium; did they come from the same I-E homeland as the Pleistocene? and the same place the Chinese came from also 2 M. later? The Chinese is much closer than any of the others shown to the I-E--Yurup I & II. See Gelb's Study of Language on possibility that Chinese may in fact be Indo-European. 'Shapes' of the others different

But the study of 'mythology' proper must concern itself, as this course has, with that canon of story beginning with the fall of Knossos and the beginning of Europe (Hawkes): Yurup I (1450 B.C.). Question then: Is there a non-I-E mythology? Indians is wicked, but what about them?

FIVE CAPITAL BOOKS: of Charles Olson

Hesiod, Theogonia

Whitehead, Process and Reality

Frankfort, Kingship of the Gods

Jung & Kerenyi, Essays toward a Science of Mythology

Hawkes, The Prehistoric Foundations of Europe

("...as for the sleazy works that went under his name, they were nothing more than his verbal things, taken down at random, and bunglingly methodized by his young disciples.")