Introduction to Noomakhia (lecture 4). Logos of Cybele

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In order to understand better how Indo-European culture came to the sedentary stage and what happened during this shift and this change in the structure in the moment of Noomahia, we must consider what was the existential horizon that was around Turan. So the Turanian tribes came to Eastern Europe, to Anatolia, to Balkans, to territory of Elam in Iran (Persia), and to Indian space. And these spaces were not empty or void. There existed some other civilizations, some other existential horizons with different kind of (we presume, or maybe the same but we will see now…) proper moment of Noomahia. What were these pre-indo-European civilizations of Europe, Balkans, Anatolia, Persia, and India? I follow here, as well as in the first and previous lecture, the concept of Marija Gimbutas, that affirmed that there existed in Anatolia, Balkans, and Europe before the coming of the Indo-Europeans, a very ancient civilization of the Great Goddess.

According to Marija Gimbutas, Lepenski Vir, Vinča, Karanavo Gumelnița, and other archeological places belonged to the civilization of the Great Mother. This civilization was very similar to Çatalhöyük site, in Anatolia, in Modern Day Turkey. The oldest levels of this civilization belong to the 7-8,000 years before Christ. The first waves of the Turanian Indo-European population was 3,000 years before Christ. And so this civilization existed before the appearance of the Indo-Europeans. In the case of Europe, there is the name or concept used by Marija Gimbutas of ‘Old Europe’ or ‘Paleo-European.’ (Paleo is a Greek word for ‘old.’) This was a civilization, according to GImbutas, with the center in the Balkans, because the oldest findings and archeological sites were discovered precisely in the Balkans, in the territory of Serbia and Bulgaria and around there; Karanovo, Starčevo, Tisza, Körös, Pannonia, around there. And this civilization was the civilization of the Mother. We see feminine figures and no male figures, and the concept of the tombs, without weapons. These were sedentary type of ancient agricultural societies with completely different structure than Turanian Indo-European tribes.

I suggest as well, Bachofen, who has written the book called ‘Muterrecht’ (‘The Law of Mother’), a classical and absolutely necessary work. In this work of the 19th century, he explored all the matriarchal topics in the tradition of the Greek civilization and the Anatolian civilizations; Lydian, Lycian, Carian, Phrygian, Hattian, and so on. And if we consider Bachofen’s big volume, or Marija Gimbutas, or many other authors, it is almost conventional wisdom. There are debates on who were these Paleo-European? What modern people are the continuator of them? The most probable is the pre-Indo-European Pelasgian population, Etruscan population, Hattian population (Pre-Hittite population), as well as the modern Caucasian population of Georgian, of Dagestanian, of Avar population, Chechen population, and Abkhazian population were the continuator of this pre-Indo-European Paleo-European population.

But what is important is that everyone agrees that before these waves of Turanian Indo-European Kurganian culture, there existed a different civilization with a different Logos. And when we study this Logos not only from the symbols but from some tales embedded in the European Hittite or Phrygian or Hellenic or Latin civilization, we could reconstruct, in main features, these pre-Indo-European cultures.

The main features of this culture are the following. First of all, it is Chthonian, Earthly civilization. There is no idea of the Heavenly Father or the Light coming down from the Heaven. There is the Birth of the Great Mother. That is Great Mother Earth and Water, that has given the light to everything that exists. So the logic is quite opposite. There is a kind of primordial substance, that gives birth to everything else. And the figure of the Mother, the most ancient figures, they have the lower part of the body described in realistic way, but there is no head, no face, no hands. So the upper part of the body is not described because it was not the center of attention. The bearing belly of the Great Mother was the center of attention because it was the origin and the end. That was the tomb as well as the belly that gives the life. That was the center of this civilization and the center of sacrality.

And that kind of civilization, for example, had as well, big cities. Big cities with the cults and sacred places in center but without a wall. That was a completely different city. If we consider Indo-European cities, they were also with walls. This was a sign that it was a military construction. It was not developed from the sedentary village or some different villages growing, but was a kind of artificially created something in order to conquer the territory. So there are 2 types of cities; Indo-European Turanian (with walls) and without walls (Logos of Cybele). The city without walls, as something peaceful, sedentary, and agrarian. This was a sign of that. Agrarian culture was made by women. There is the term ‘Hoe’ which is the instrument to prepare the field for the seed, which was a purely female tool. The earth was labored by the women. Because they were linked to the earth, they were considered to be the mother, the creator. And they were the workers on the earth with these hoes. These hoes were not too heavy and so were easy to manipulate. And there were no animals laboring the fields. The fields were small and were labored by women. And so now we have pure type of the civilization based on completely different structure. That is the sedentary civilization; not nomadic. Matriarchy; not Patriarchy. Chthonian; not Heavenly. Based on the cult of the mother; not of the father. Mother is earthly, Father is Heavenly. There is no heavenly father in this pure type of Cybelian civilization. There is only Mother that creates, that nurtures, that destroys and that gives birth again. So everything goes from the mother and returns to the mother. And that gives a completely different image of the cosmos, where the inner space of the earth is the center. It is something hidden. It is not the open space of the sky. It is not the fire, it is water. It is not the day, it is night. It is not open, it is closed. It is not male, it is female, something that goes from inside as the woman gives birth from inside to outside.

And the belly of the woman is the image of the cosmos, of the world. And the world is constructed differently. It is a different world. The center is not above, it is beneath. It is under earth. The earth is not a hard surface in order to come down and come back. It is a completely different vision. It is inconceivable for Platonist’s version because it is not Platonist's world. It is a completely different picture of the world, different relations. There are roots, there are trees growing from the earth, not from the sky. Everything is based on the construction that goes from beneath the earth, from underground. It is not cremation, it is inhumation (putting in the tomb). It is earthly and not heavenly. That is the Kingdom of Mothers and not the Kingdom of Fathers. But that is not a direct opposition to it. It is a different perspective. For example, we could not receive the concept of Matriarchy if we simply change plus and minus with Patriarchy. It’s something different. For example, Patriarchy or Indo-European civilization is based on the line or the ray of the sun. But here, everything is based on the curve or the spire. So, you go to the center. You don’t kill by direct hit but you try to get into the trap and to suffocate in a mild manner. It’s not a radical cut of the throat, it is purely unremarkable and comfortable suffocation of the victim. So that is a completely different version of death and life. There is no immortal soul coming from the sky. That is eternal birth and death of the same substance, recombined in a different way. So that is matrilineal society as well, where the affiliation to the family is defined by the Mother and the Father is unknown or the father is not so much important. Because the father does not give life. The mother gives life. And in some radical cases, there is no father, because the idea that the father is linked to the conception of the child is a patriarchal one. In matriarchy, it was the woman who could bring the child, having relations with winged creatures or with serpents or with invisible spirits, as incubus coming through the night in the dreams. So, the conception of the child was considered to be very special with no help of the father. The father didn’t exist in that as something important.

So the figures of the Great Mother were surrounded by the beasts; two beasts, on the left and on the right of the Great Mother. Little by little, they obtained human features. They were half beast half man, and after that they were man. So the man was a kind of development of the ape, of the beast. So the creation was from the matter, the substance, the matriarchal giver of life. And we have a completely different version of symbolism. The serpent was the same as the male in that situation. The only concept of the male figure was the serpent. Something living inside of the Great Mother, or the fish. The son was the serpent and the husband was the serpent of this Great Mother, living inside of her, underground, and appearing on the surface and disappearing anew. So the serpent was absolutely positive but the serpent was a kind of absent male because in the concept of these purely matriarchal world visions as represented in the Phrygian myth of Cybele, there was the concept of the female androgyne (Agdistis in Greek). Agdistis was the female androgyne. She was female but why androgyne? Because she did not need anybody in order to conceive the child. So she was as well the father. This is the concept of the she-father, Agdistis in the Greek myth. And this Agdistis gave birth to Attis, the Anatolian hero. And being mother of Attis, she has fallen in love with Attis. The incestuous relations between mother and son are a basic feature of this matriarchal cycle and tale. But when Attis grew up, he wanted to marry with a normal human woman. And this provoked the revenge and great jealousy of the Great Mother and she put the madness on Attis and he castrated himself and died. But in that time, Cybele in this myth, had sadness about the loss of Attis, and she resurrected Attis. And Attis became her priest. That was the origin of the castrated priests, called Gallus in Anatolia. And they created the town of emasculated castrated priesthood of the Great Mother. That was the origin of the orgies of the Great Mother, of Cybele. That was a kind of civilization of sedentary peaceful type, with blood victims and bloody sacrifices because the blood of the male priest was a kind of nourishment for the earth that helped to give crops and plants to grow and so on.

We could see this existential horizon of Ancient Old Europe (Pre Turanian Europe) with centers of civilization, with cities, with fields, with ceramics, with many objects and very developed civilization, with worship, cults, temples of the Great Mother. In the south we see traces of it in the stone, but we could imagine what was this civilization when all the buildings were from wood. There could have existed huge center in the Balkans and other places. What is interesting is that in Lepenski Vir, the people living around Lepenski Vir make the same floors as the time of Lepenski Vir culture, more than 5-6,000 years before Christ. The serbs, villagers, and peasants living in the same area now are making the same kind of floor. That is very interesting how constant, how stable these structures can be.

At the same time, many levels of the mythology of the Great Mother enter into the Patriarchal society, into the Greek mythology. This idea of castration of Cronus by Zeus as well is a part of this Matriarchal cycle and dethronement of Patriarchal Zeus of Cronus of Saturn, the elder, the oldest Titans. The Titans were a kind of matriarchal figures of the man in the previous tradition. All of these topics are very stable and they continued into the mythology and folk tales up to the present time. For example, there is an author called Gasparini (italian), who has written the book (3 volumes) ‘On the Slavic Matriarchy’ and he has found many matriarchal aspects in Slavic tradition; Balkanian, Serbian, Bulgarian, Russian, Czechs, and so on. These topics, we could find after thousands of years of domination of patriarchal Indo-European culture. So we are obliged to recognize that we are dealing, in European society, with two levels. Two existential horizons; one existential horizon we have identified as Turanian or Indo-European and we have described more or less in the general features, the structure of this verticality in the Indo-European system of values. And when the Indo-European tribes have conserved their nomadic tradition, going through the steppes of Turan, they lacked this second level. They had only one level (the level of their patriarchal civilization) but when they came through the Dnieper River, behind the Dnieper there was the Cucuteni–Trypillia culture of matriarchal type. And this produced a mixture between two existential horizons, and this was the kind of the moment of Noomahia, an encounter, a meeting between the Logos of Apollo, represented by Indo-European type of society, three functional and patriarchal, with the Logos of Cybele, represented by Paleo-European population that lived behind the Dnieper. And that was interesting that Marija Gimbutas affirms that that was precisely the border between two civilizations for many thousands of years. The Dnieper on the Eastern side was Turan and on the Western side began these kingdoms of the Great Mother.

In the case of Anatolia, little Asia, that was more or less the same with maybe the same type of Paleo-European population but to the West there was Dravidian population of a different kind. But this Dravidian population of ancient Iran, Pre-Indo-European and Ancient India, as well was of matriarchal type. Interesting. They were maybe from phenotype, they were different. Maybe they were not Paleo-European or nobody knows. They say they had dark skin but maybe they were darker type of the same Paleo-European, maybe they were completely different. But what is interesting is that from the point of Noology, they belong to the same type of Logos of Cybele that we could discover under the level of the Indo-European civilization, above all in India. In India it’s clear that there is Vedic level of civilization and there is Pre-Vedic, which is matriarchy, chtonic, with center of Titans and female Goddesses and so on.

But at the same time, in Italy, Spain, and British Isles, we could find the traces of this matriarchal civilization. Or in Iberian Peninsula there is the Basques civilization, that is an origin of this matriarchal Paleo-European type. So, any kind of sedentary Indo-European civilization known now is the result of the mixture of two Noological types; the mixture of patriarchy and the Logos of Apollo linked to the Indo-European level and something other, a pre-Indo-European existential horizon. And we are dealing not only with the past but we are dealing with the present because existential horizon is not something that belongs to the material aspect of the things. Existential horizon is something that lives now. So we have this other very, very deep and hidden matriarchal existential horizon of Paleo-European civilization that was a kind of basis for sedentary Indo-European society. That is the most important result of Noological analysis of Indo-European culture. Every Indo-European society is based on the superposition of two existential horizons, so anн existing Indo-European culture (Celtic, German, French, Italian, Spanish, Slavic, Greek, Iranian, or Indian), all of them have two existential levels. They are based on the Titanomachia, based on the Noomahia represented by this fight between the Logos of Apollo and the hidden, neglected, ignored, secret you could say, Logos of Cybele.

Friedrich Jünger has said that the order of the Olympian Gods is constructed over the shoulders and the heads of the Titans. So they are created not over nothing, or over a void, but there are Titans living at the bases of the Indo-European heroic societies. That is a living Cybelian existential horizon that we could find in European tradition, folk tales, myths, religions, rites, and psychology. Our tradition is double. Officially, we are Indo-Europeans. We have patriarchy, vertical structure of society. But secretly, in the night part of our society, we are matriarchal. We belong to this existential horizon of the Great Mother with peaceful, pacifist, and as well democratic and up to some situation matriarchal and democratic society, not organized by vertical male domination but much more mild society. And our identity of Indo-European peoples and culture should be regarded as double, essentially double.

Without the recognition of this second Pre-Indo-European level, we could not explain anything in our historical sequence because our European history, Iranian history, and Indian history is the continuing fight between two Logos. That is our moment of Noomahia. The Logos of Apollo came over the Logos of Cybele and that was the main event when Turanian nomadic tribes conquered the sedentary societies. They created something new, a new kind of society. It was officially Indo-European but secretly not so. That is the difference between Iran and Turan. Iran had this matriarchal horizon and Turan didn’t have it. Iran against Turan in Ferdowsi, or in Avesta, or ethno-sociological or noological sense is something other than it appears. It is the sedentary nature of Indo-European society that shows that inevitably and necessarily there should be an encounter and assimilation of this second existential horizon, second dasein. And this dasein was conquered, was put under control, and was domesticated. It was a kind of domestication of Cybele, a kind of conquering of the female power. And putting over this female power, man as rulers. But patriarchy was the result of the very violent fight that still continues, because we are living in sedentary societies and we have inside our cultures this matriarchal Logos of Cybele that doesn’t belong only to the past. So we are living in this two level society where the Titanomachia, the war between Gods and Titans, between Indo-European and Pre-Indo-Europeans, is still continuing. That is the most important fact of this noological analysis; that we are dealing with double level societies and cultures, not with uni-level as Turanian civilization.

And we could follow and trace this extremely important line in analyzing third function of Dumézil. Now we come back to this three functional theory. We see that the priests and the warriors, lets say, were turned into the ruling class in the sedentary Indo-European societies as they were. The warriors and our military are still Turanian. Our priests are still Turanians. They are male ascetics, priests, and warriors. Up to the present, our priests, our Christian priests, our army have continued to be morally and metaphysically Turanian. They are still purely patriarchal society and they were not so much affected by the sedentary. They continued to create the fortresses, to create the cult of the Sun God, the God of Father, the God of Sun. They continued to defend the hierarchical system of our political states that are the continuation of the same vertical structure. And they are not so much affected. They are affected but not so much. The priests and warriors have imposed language on the conquered people. They have imposed their Indo-European ideology. We are living under Indo-European ideology with the ruling class a continuator of these Turanian conquerors, charioteers. And all our culture, education, philosophy, ethics, aesthetics, everything, aesthetics of light, we are living officially in the Apollonian society.

But if we come back to the third function, we see in the Turanian society as the pure type of this Logos of Apollo, nomadic pastoralists. The people dealing with the big animals, with bulls, cows, and horses. It’s very important because they are great, they are big. So in order to put them under control, you should be very strong and you have to have the space in order to feed them. So the pastoralist needs open space, needs the field, and the very strong male controller of them. But when they came to the sedentary way of life, these pastoralists, the third caste were a kind of economical caste, because warriors could only destroy or consume. They produced nothing. As well as priests, they produced nothing. Everything that was produced, the richness, the economy, was in the hands of this third caste of cattlers and pastoralists. They were masters of the material aspect. They gave food and everything to the chiefs, to chieftains, to leaders, to the warriors and the priests. But they breed the cattle; they were occupied with the cattle. The pastoralists and cattlers were an economical class. And when they conquered the sedentary society, they introduced in this third caste all sedentary society. The peasants were the main type of this matriarchal society. But the peasants in the pure matriarchal society were women. Now that is the change of the sex of the gender of this sedentary society because the woman was replaced by the man. And the woman with the hoe was replaced by the man with the plow. And the field was labored by woman herself, but now it is done by the animal (domesticated horse or cow or bull) with the heavy plow that it is impossible for the woman to manage. And there is an iron end of the plow used in that. And so it is not gentle or mild relation with the earth, but it is violent relations with earth. And this is the appearance of the male figure in the agriculture, the male Indo-European peasant that replaced the previous peasant woman of Pre-Indo-European society. That was very important from an economic point of view because that was the shift from the cattle towards the grain, the wheat, and the plants. And that was as well assimilation and creation of mixture in the third function of the pure Turanian society and all the economical and as well social structure of Paleo-European society.

So we have very interest idea that origins of European peasantry, of all the sedentary peasants in all of Europe, was the Balkans and Anatolia (including German Peasants, Celt Peasants, Latin Peasants.) They came indirectly from the first poles of these matriarchal civilizations of Great Mother on the Balkans and Anatolia. And after that it was expansion. First it was expansion on the purely matriarchal civilization through all Europe. After that it was the wave of the European societies that created first mixed and after sedentary European, Indo-European society with the peasantry. But the origins and the sources of the old European peasantry were Balkanic and matriarchal. And we could introduce a very important concept of peasant dasein of Europe. In this peasant tradition that represented during history the absolute majority of our people, because the nobles, the priests and warriors were a minority. The majority of people always during all the stages were peasants. Peasantry had very serious and important aspect of the Pre-Indo-European tradition. So there is a continuation of the tradition of the Great Mother in European peasantry. That explains why, in our folk tales and traditions and so on, there are so many matriarchal topics and figures, hidden or open. Because on the level of the European peasantry, on the part of the third function of Indo-European society, was integrated many tales about serpents, about queens, about fairies, about rusalki, and other types of female spirits of different kinds (good or bad). All of them were kind of mirrors or sparks of the Great Mother figure.

It is important that when European tribes became sedentary, they assimilated this dimension, this existential horizon in their structure. Officially, there was a historical pact between the gainers and the losers. The civilization of the Great Mother had lost its Titanic battle against the Gods. On this victory is based all the historical consequences of European history. That was the history of how the Turanians had conquered the Old European (Paleo-European civilization), and all our ethical system is based on it. But the conquered existential horizon, conquered dasein still lives and lived inside of our society, in the third function, that is the majority our society. We could try to write the history of European peasantry as a special civilization, embedded in our official civilization. Our normal history is the deeds of our saints, our kings, and our aristocracy. We know almost nothing about the everyday life of the peasants. We celebrate only the highest level; the first two functions of Indo-European society. We know almost nothing about the everyday life or way of thinking or ideology of our peasantry. But only when there was a kind of renaissance of the national tradition in the fight against the Middle Ages and feudalism, we started to collect folklore. It was only the 18th and 19th century, only recently. And we have discovered that there was a huge amount of data of information of the tales, of the topics, a huge universe of archaic peasant tradition. And now we know them. But in the middle ages, that was outside of the sphere of interest of the learned castes and classes of the population.

We could identity and individuate this peasant universe as a meeting point between two existential horizons. Between the patriarchal horizon with the male figure that sows the grains and seeds but in Eastern Europe up to the 19th century, to gather crop was the privilege of the women. Not with great tools but with little tools (scythes and sickles). Only the weeds, the males were obliged to cut for the cattle. But the crops belonged to the women and it was necessary to cut with a sickle. So it was a continuation of the ancient tradition of the female. As well, in Serbia there were special rites when there was not rain. The women should accomplish special rites outside of man, outside of the villages, in order to provoke rain, accomplishing special ritual movement. Many traditions are linked with this matriarchal aspect.

In our European civilization, we have two existential horizons and two daseins. One is the Logos of Apollo represented by the official ideology, three functional ideology, and the other is the Logos of Cybele. That is very important in the shadow part, in our subconscious, in the mother tradition. It is a part of the second parallel, hidden, or secret ideology. It is not the void. It is an ideology that is present in our societies but is not obvious, is not explicit. It is an implicit Logos of Cybele but is still alive because we are living in the civilization with the huge part of agriculture system and economy because we continue to produce and to consume the agriculture and food and we are sedentary. This level which we could individuate put the concept of the Logos of Cybele, not to the ancient types, but the Logos of Cybele exists now inside of ourselves, because our society is partly based precisely on this moment of noomahia. But noomahia is a continuing process. We could not once and forever grant the victory of one logos. If the Logos of Apollo weakens, that means that some other pole will become stronger. If the patriarchy dissolves (which is the case now in modernity), the other counter-current begins to appear, becomes more and more explicit, not implicit. That is the most important result of this noological analysis.

When we speak about that, we have defined now two existential horizons, that are common to any Indo-European societies. We see that in the absolute majority of European society, that is the situation. But there are exceptions. One exception is Phrygian culture because precisely in Phrygian society there was a cult of the Great Mother of Cybele. Cybele was considered to be a Great Goddess in Indo-European society. That is an extremely important sign that in Indo-European context, the power of the Great Mother can be so strong that it could transform and re-interpret the figures of Indo-European ideology in a completely different way. So we shouldn’t be too confident in the victory of the Gods. There are examples that the Titans can win, including in this common mixed type of the society with Indo-European domination. The same with Lykian. They are not Thracian but they are a continuator of Indo-European Hittite tradition. Lykian, Lycian, and Lydian, the other Anatolian people, they as well were matriarchal, with the cult of the Great Mother as the Phrygian. So we know the cases where and when the Great Mother wins. It is important that in Bachofen there are many examples precisely taken from some Greek colonies. Ionian Greeks and Aeolian Greeks were as well, up to a certain point, overcome by this pre-Greek tradition. When Dorian, the last from four Greek tribes, came to the Balkans, to the Peloponnese, and to the Greek space, they were pure androcratic, pure Turanians, Dorians. But previous Hellenistic tribes were more or less assimilated in this Minoan and Mycenaean mixed civilization where we see walls around the towns (Turanian feature) but with the temples of the Great Mother in the center as in ancient Mycenaean cities. So there is a mixture with a kind of revenge of the Great Mother. And only Dorian who have destroyed any achievement of this mixture of Ionian and Aeolian Greek civilization based on this mixture between two horizons, only Dorian coming precisely from Macedonia, from the Balkans, have brought with them something decisive element of the patriarchy. They were as fresh Turanians, pastoralists, pure, with androcracy, with no compromise with the Logos of Cybele. Their coming from the Northern Balkans to the South was 1200 years before Christ. But the first waves of Hellenic tribes were much earlier.

We see that there is a fight, there is a noomahia continuing, everlasting noomahia, and when you being absolutely Indo-European, you think that everything is already granted, you could discover to be completely controlled by the Great Mother that is dealing from inside, not from outside, but because it is assimilated in the sedentary type of culture, it begins the new semantic war, the war of interpretation. For example, it is not the replacement of God by Goddess or one God of the sky by the God of the underground of the Hell. Not at all. It would be too simple. No. It is the interpretation of the same figures, of the same symbols, of the same names. For example, there is Zeus, the great God, purely patriarchal, but there is the tale of the Cretan Zeus that is completely matriarchal. So you take one and the same God and you re-interpret it in a different way. Or for example, the same on the other side. You could interpret from the point of view, from the perspective of the Turanian horizon, the Goddess. She will become a kind of anelygynia - the Goddess as Athens, the Goddess purely of the male type, virgin, pure, fighting, and wise, completely different with no links with mothership, with no links with this power of the Earth, with no chthonian relations with the serpent. You can take the element from the horizon of the Logos of Cybele and re-interpret in the Logos of Apollo but you could make opposite. You could take Apollonian type, Zeus for example, and re-interpret it in the chthonic sense, in the case of the Cretan Zeus. That is example of the mythology. That is the same for everything. There is a kind of conflict of interpretation that is inherent, implicit in all the Indo-Europe on and on. It is a kind of lasting process because we have the Logos of Cybele inside our culture. That was not the case for Turanians, pure Turanians. Living in their nomadic space in Eurasia, they were free from that because they hadn’t contact.

There is, as well, a very important shift in the concept of the woman in these mixed types. Turanians, dealing with new sedentary concept, they had discovered that there are two women, not one. One woman they knew before, in the context of anelygynia, the woman as friend and as warrior. That was the friend from Turanian type. And there was the completely other woman, earthy woman, not masculine, but feminine woman, completely different type, that was considered as a kind of tribute, a kind of cradle, a kind of possession. So the friend and possession was the kind of bifurcation of the shape, of the image of the woman, coming from nomadic style of life to the sedentary style of life. There was woman as the friend, and as more or less the equal, and there was woman as the kind of belonging that belonged to you and maybe as well as a kind of enemy that you should submit and should appropriate and control. And that is always double the split in the image of the woman. That is reflected in the double kind of Goddess. The Goddess could be of one kind or other. They could conserve Turanian features as Athens or Diana or Artemis. And they could turn into Cybelian type as Demeter or Rhea or Gaia. Gaia is pure name for matriarchal type of woman. So there are two strategies; the strategy of conquest, control and submission and the woman becomes a kind of property, following ethical and juridical bases and laws. And there is the other woman, woman as friend. There is a kind of split in this image that is reflected in the many institutions of the society. And in any cases, this duality, for example, the chthonian deities were integrated in the third function. The third function was presented by female deities in these mixed types of cultures, Indo-European culture of the sedentary stage.

Now, we are prepared to understand what is the existential structure of the Old Indo-European society. We know now that there are two existential horizons, mixed, superposed on each other and what is important is that is a kind of conditions to study more any concrete Indo-European society (European, West European, East European, Iranian, or Indian). I have finished all these studies and have dedicated to French Logos, German Logos, Latin Logos, Greek Logos 2 books, English culture 1 book, Iranian culture 1 book, Indian culture 1 book. I have applied this concept of two horizons in order to test how this hermeneutics, how this interpretation works in concrete cases of each of these cultures. And how this superposition of two horizons affects the content and semantics and meanings of each of these people and cultures. And I could say that everywhere it works. Everywhere we could find both horizons. We could identify their interrelations, interactions, we could see the aspect where one horizons prevails and the other prevails in the other situations, in the concrete contexts, in the mythology, in the religion, in the science, in the world vision, because Logos affects everything.

At the end of this lecture, I would like to say something as an introduction to the next lecture, the fifth lecture, that maybe you could think about by yourself before tomorrow. If we put together the Logos of Apollo and the Logos of Cybele in the mixture type of society, and if we could remember what I have said in the first lecture about the Logos of Dionysus, we could presume that precisely in this mixture, this mixed type of civilization, it is the space or the place where Dionysus appears, where Dionysus manifests itself, because that is precisely intersection of two horizons; vertical Logos of Apollo with all its structural content, Turanian content in the pure version, and the chthonian underground Logos of Cybele. When they meet, when they fight there is precisely the moment of noomahia where Dionysus appears. So the next lecture will be dedicated to the Logos of Dionysus.

Video: <https://www.geopolitica.ru/en/studio/introduction-noomahia-lecture-4-log>...