

Noomakhia Lecture 4. Logos of Cybele - Alexander Dugin (Serbia 2018) (2)

So, lecture number four. The Logos of Sibyl. In order to understand better how in the European culture came to the sedentary stage, and what happened during this shift, during this change in the structure of moment of Novo-Mafia, we need to consider what was the existential horizon that was around the Turan.

So, the Turan in the European peoples, tribes, came to Eastern Europe, to Anatolia, to Balkans, to the territory of Elam in Iran, Persia, and to Indian space, and what that was not empty, that was not void, that there existed some other civilization, some other existential horizon with different kind of, we presume, or maybe the same, but we will see now, with some proper moment of Novo-Mafia, let's say. And what was this pre-Indo-European civilization of the Europe, of the Balkans, of the Anatolia, of the Persia and India? So, I follow here, as well as in the first, in the previous lecture, the concept of Maria Gimbutas. Maria Gimbutas, that word that existed in Anatolia and in Balkans, in Europe, before coming of the Indo-Europeans, existed very ancient civilization of the great goddess.

According to Maria Gimbutas, Lepenski Vir, Vinca, Karanovo-Gumenitsa, and other archaeological places, belonged to the civilization of the great mother. And this civilization was very similar to Çatalgüyük, a site in Anatolia, in modern-day Turkey. That the oldest levels of this civilization belonged to the 7-8 thousand years before Christ.

So, the appearance of the Europeans was 3 thousand years before Christ, first waves of this Turanian Indo-European population. So, this civilization existed before the appearance of the Indo-Europeans. In the case of the Europe, there is the name, or the concept, used by Maria Gimbutas, is the Old Europe, the concept, Old Europe, or Paleo-European civilization.

Paleo, it's Greek word for ancient, old. So, Paleo-European, Old Europe, that was civilization, according to Maria Gimbutas, with the center in the Balkans, because the oldest points, the oldest foundings, the archaeological sites, were discovered precisely in the Balkans, in the territory of Serbia, Bulgaria, and around that, Karanovo, Starcevo, Tisa, Korish, Pannonia, around that level. And this civilization was the civilization of the mothers.

We see the figures of the great mother, feminine female figures, no male figures. And the concept, the tombs without weapon, sedentary type of agricultural, ancient agricultural societies, with completely different structure than Turanian Indo-European tribes. I could suggest as well, Bakhofen, I have mentioned already, Bakhofen theory, Bakhofen has written the book that is called Mutterrecht, the law of mother.

The law of mother, Mutterrecht in German, that is classical work, absolutely necessary.

In this work of the 19th century, he explored all the matriarchal topics in the tradition of the Greek civilization and Anatolian civilization. Lydian, Lycian, Karyan, Phrygian, Hattian, and so on.

And you will consider Bakhofen's big volume, or Maria Gembuto's, or many others. It is almost, as well, conventional wisdom. There are kind of debates, who were these fellow Europeans, what modern people are continuators of them.

The most probable, more probable that Pelasgian population, pre-Indo-European Pelasgian, Etruscan population, as well as Hatt, pre-Hittite population, Hatt. As well, the modern Caucasian population of Georgian, of Dagestanian, Avarian, Chechenian, and Abkhazian population were continuators of this pre-Indo-European, Paleo-European population. But what is important, that everybody agrees that before these waves of Turanian, Indo-European, Korganian culture, there existed different civilizations, with different logos.

And when we study these logos, not only from the symbols, but as well from some tales embedded in the European Hittites, or Phrygian, or Hellenic, or Latin civilization, we could reconstruct the main feature of this pre-Indo-European culture. Main features of this culture are following. First of all, that is Ktonian.

Ktonian, that's earthly civilization. There is no idea of the heavenly power, or light coming down from the heaven. There is the birth of the Great Mother, that is the Great Mother Earth and Water, that has given life 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 Mother, and the figure of the Mother, of the ancient, most ancient figures, they have the lower part of the body is described in realistic way.

But there is no head, there is no face, there is 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 that was the origin and the end.

That was the tomb, that was as well the belly that gives the life. And that was the center of this civilization and the center of sacrality. And that kind of civilization, for example, had as well big cities.

And big cities with cults and sacred places in center, but without walls. That was a completely different city. If we see, if we consider Indo-European city, they were always with walls.

And the wall was a sign that it is military construction. It was not developed from the sedentary village or some different villages growing, but that was a kind of artificially created something in order to conquer the territory. So there are two types of cities, with walls, in the European, in our case, Turanian, and without walls.

That is the locus of civility. So the city without walls, the city as something peaceful, sedentary and agrarian, that was the sign of that. And agrarian culture was made, that was very interesting, by women.

There is the term Hoe, H-O-E, that is instrument, the tool, Hoe, Matyga in Russian. That is Matyga. The hoe is Matyga.

It's something to prepare the fields for the seed. And that was purely female tool. So the earth was labored by the women.

And because they were linked to the earth, they were considered to be the mother, the creator. And they were as well the worker of the earth, with these hoes. They weighed not too much, so they were easy to manipulate.

And there was no animals used in preparing fields. So the fields were small, and they were labored by the women. So now we have pure type of the civilization based on completely different structure.

That is civilization, sedentary, not nomadic, matriarchy, not patriarchy, Ktonian, 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 Siberian civilization.

There is only mother that creates, that nurtures, that destroys, and that gives birth again. So everything comes from the mother and returns to the mother. And that gives completely different image of the cosmos.

Cosmos, where the inner space of the earth is the center. So something hidden, it is not open face of the sky, blue sky with eyes of the sun. 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 comes 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 different world. The center is not above, it is beneath. It is under earth.

So the earth is not hard surface in order to come down and come back. It is some completely different vision. It is inconceivable for Platonist version, because it is not Platonist world.

It is 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 comes from beneath the earth, from underground and comes to the 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 direct opposition to it. It is different perspective. It is not, for example, we could not receive the concept of matriarchy if we change simply plus and minus with patriarchy.

It is something different. For example, the patriarchy of Turanian in the European civilization is based on the light, the ray of the sun. Here everything is based on the curve.

So you are the spiral, something, the spire. So you go to the center, you don't kill you by direct hit, but you try to get into the trap and to suffocate in the mild manner. It is not the radical cut of the throat.

It is purely unremarkable and comfortable suffocation of the victim. So that is 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 different way. So that is matrilineal society, where the affiliation to the family is defined by the mother. And father is unknown or the father is not so much important.

Because not the father gives life, the mother gives life. And in some radical cases there is no father, because the idea that father is linked to the conception of the child is patriarchal one. In McCarthy that was the woman that could bring the child having relations with wind or with serpent or with invisible spirit coming through the incubus, through the night and the dreams.

So the conception of the child was considered to be very special with no help of the father. Father didn't exist and that is something important. So the figures of the great mother were first of all surrounded by the beasts, two beasts.

And little by little these two beasts on the right of the great mother, they became, little by little, they obtained human features. They were half beast, half man and after that the man. So the man was the kind of development of the ape, of the beast.

So the creation was from the matter. The matter of the substance was matriarchal giver of life. And we have completely different version of, for example, of the 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 great mother or the fish. That was a kind of its son.

The son was the serpent and the husband was the serpent of this great mother. The living inside of her, living inside of her underground and appearing on the surface and

disappearing anew. So the serpent was absolutely positive and the relation, but the serpent was a kind of absent male.

Why? Because in the concept of this purely matriarchal world vision as represented in the myth of Sibyllae, in the Phrygian myth of Sibyllae, that was the concept of the female androgyne. Agditis in Greek. Agditis was female androgyne.

She was female, but at the same time, why androgyne? Because she didn't need nobody in order to conceive the child. So, she was as well the father. That is the concept of the she-father.

Agditis in the Greek myth. And this Agditis created Attis and gave birth to the Attis, the Anatolian hero. And being mother of Attis, she has fallen in love with Attis.

So, the ancestral relations between mother and son are basic feature of this matriarchal cycle and tale. But when Attis was grown up, he wanted to marry with normal human woman. And that provoked the great revenge, great jealousy of great mother.

And she put the madness on Attis. And Attis has emasculated, castrated himself and died. But in that time, Sibyllae and this myth had sadness about the loss of the Attis.

And she has resurrected Attis. And Attis became her priest. And so, that was the origin of the castrated priest Gals in Anatolia.

And they created the tale of priesthood, emasculated, castrated priesthood of the great mother. So, there was the origins of the great mother of Sibyllae. And that was a kind of civilization of sedentary, peaceful type with blood victims as well, bloody sacrifices.

Because the blood of the male priest was the kind of nourishment for the earth that helped to give the crop, to plant, to grow and so on. And so, we could see this existential horizon of ancient or old Europe, pre-Indo-European, pre-Turian Europe with centers of civilization, with cities, with fields, with ceramics, with many objects and very developed civilization with worships, with cults, with kind of temples of great mother. And in the south, we see the traces of it in the stone, but we could imagine what was this civilization where all the buildings were from wood that could exist in the huge center in Balkans and other places.

And what is interesting that in Lepenski Vir, the people living around this Lepenski Vir, they make the same floors in the time of Lepenski Vir culture. So, more than 5 or 6 thousand years before Christ, living in the same area now, the Serbs, the villagers, the peasants, they are making the same floor, the same kind of floor. So, that is very interesting how constant, how stable this structure can be.

So, we could, at the same time, many levels of the mythology of the great mother enter in the patriarchal society, in the Greek mythology. This idea of castration of Kronos by

Zeus as well, it is the part of this patriarchal cycle and dethronement of patriarchal Zeus of the Kronos, of the Saturn, the elder, oldest Titans. Titans were a kind of matriarchal figures of the men in the previous tradition.

So, all these topics are very stable and they continued in the mythology, in the tales, in the folk tales up to the present time. For example, there is an author that is called Gasparini, Gasparini, Italian, that has written the book, three volumes, Slavic Matriarchy. And he has found many matriarchal aspects in Slavic tradition, in Balkan Slavs, in Serbian, Bulgarian, Russian, Czechs, and so on.

So, but that was, these topics we could find after the thousands of years of domination of patriarchal Indo-European culture. So, that is very... So, we are obliged to recognize that we are dealing in the European society with two levels, that is most important. 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 European system of values. And when Indo-European tribes conserved their nomadic tradition, going through the steps of Turan, they lacked this second level.

They had only one level, level of their patriarchal civilization. But when they came through the Dnepr River, Tanais River, Tanais, that was Don, that was Dnepr, Dnepr, yes, Dnepr River, there was, behind the Dnepr, there was Tripolian-Cucuteni culture of matriarchal type. So, they produced mixture between two existential horizons.

And that was the kind of the moment of non-mafia, that was encountered, the meeting between the Logos of Apollo, represented by Indo-European type of society, three-functional patriarchal, with the Logos of Sibeli, represented by paleo-European population, that lived behind Dnepr. And that was interesting that Maria Gimbutas affirms that that was precisely the border of two civilizations during many thousands of years. The Dnepr on the eastern side was Turan, on the western side began this kingdom of the Great Mother.

In the case of Anatolia, Little Asia, that was more or less the same, was maybe the same type of paleo-European population, but to the west there was Dravidian population of 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 Indo-European, paleo-European, not Indo-European, paleo-European, maybe they were completely different. But what is interesting that from the point of knowledge they belonged to the same type of logos of Siberia, 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 tradition, Vedic level of civilization in India, there is pre-Vedic, and that is matriarchy, that is chthonic, with center of titans and female goddesses and so on. But at the same time in Italy, in Spain, as well in the British Islands, we could find the traces of this matriarchal civilization, or in Iberian Peninsula there is Basques civilization, that is the origin of this matriarchal paleo-European type. And so, any kind of sedentary Indo-European civilization known now is the result of the mixture, the mixture of two neological types, the mixture of patriarchy and the logos of Apollo, linked to the Indo-European level, and something other, pre-Indo-European existential horizon, and we are dealing not only with the past, 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, maybe, matriarchal existential horizon of European, paleo-European kind of civilization, that was a kind of basis for sedentary Indo-European society. And that is the most important result of neological analysis of Indo-European actual culture.

So, every Indo-European society is based on the superposition of two existential horizons. So, any existing Indo-European culture, Celtic, German, French, Italian, Spanish, Slavic, Greek, Iranian or Indian, all of them have two levels, two existential levels. So, they are based on the Titanomachia.

They are based on the Nomachia, represented by this fight between the logos of Apollo and the hidden and neglected, ignored, secret, we could say, logos of Sibyl. Friedrich Jünger has said that the order of the gods, of Olympian gods, is constructed over the shoulders and the heads of the Titans. So, they are created not over nothing, over words.

There are the Titans living at the basis of the Indo-European heroic societies. So, there is living Sibyllian existential horizon that we could find in European tradition, folk things, myths, religions, rites and psychology. So, our tradition is double.

Officially, we are Indo-Europeans. All. So, we have patriarchy, vertical structure of society, but secretly, in the ninth part of our society, we are matriarchal.

We belong to this existential horizon of the great matter, with peaceful, pacifist and, as well, democratic, up to the same situation, matriarchal and democratic society. Not organized by vertical of male domination, but much more mild society. So, and our identity of Indo-European peoples and culture should be regarded as double, essentially double, without this recognition of this second pre-Indo-European level.

So, we could not explain nothing in our historical sequence, because our history, European history, Iranian and Indian history, is the fight, continuation, continuing fight between two logos. So, that is our moment of Novo-Mahyar. Logos of Apollo came over the logos of Sibyl.

And that was the main event. When Turanian tribes, nomadic tribes, conquered the sedentary societies, they created something new, the new kind of society. Officially, Indo-European, but hidden, secretly, not so.

So, because that is the difference between Iran and Turan. Iran had this matriarchal horizon, and Turan didn't have it. So, Iran against Turan in Ferdowsi or in Avesta, in ethno-sociological or no-logical sense, is something other than it appears.

It is sedentarism, sedentarianism, sedentary nature of the Indo-European society shows that inevitably, necessarily, there should be encountered meeting and assimilation of this second existential horizon, second Dasein. And this Dasein was conquered, was put under the control, was domesticated. That was a kind of domestication of Sibyl, a kind of conquering of the female power.

And posing over, putting over this female power, men as rulers. But patriarchy was the result of a very violent fight that still continues. Because we are living in the sedentary societies, and we have inside our cultures this matriarchal locus of Sibyl, 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-Europeans and pre-Indo-Europeans, is still continuing. That is the very most important fact of this neological analysis, that we are dealing with double-level societies, cultures, not with uni-level, as Turanian civilization was. 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, let's say, they turned into the ruling class of the sedentary Indo-European societies, as they were. So, the warriors and our military are still Turanians.

Our priests are still Turanians. They are male ascetics, priests and warriors. Up to the present, our priests, Christian priests, our army, they continue to be morally, metaphysically Turanian.

And they are still purely patriarchal society, and they were not so much affected by the sedentary. They continue to create the fortresses, to make the cult of the god of father, god of son. So, they continue to defend the hierarchical system of our political states, that are a continuation of the same vertical structure.

And they are not so much affected. They are affected, but not so much. And they have imposed our priests and warriors, language or contract people.

We are speaking, everybody speaks Indo-European language, and they have imposed their Indo-European ideology, speaking with Dumézil. So, we are living under Indo-European ideology, with the ruling class of continuation of these Turanian conquerors, charioteers. And all our culture, education, philosophy, ethics, aesthetics, everything is

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, pastoralists. Pastoralists, nomadic pastoralists.

So, the people dealing with the animals, with the big animals, with bulls, with cows, with horses. It's very important, because they are great, they are big. And in order to put them under control, you should be very strong, and you have to have the space in order to feed them.

The fields, and the open space, the Tura. So, the pastoralism needs open space, a kind of step, a field. And very strong male controller of them.

But, when they came to the sedentary way of life, they... And these pastoralists, the third caste, they were a kind of economical caste, because warriors were... They could only destroy or consume. They produced nothing. As well as priests.

They produced nothing. Everything that was produced, the richness, the economy, everything was in the hands of these third castes. Cattle, cattlers, the pastoralists.

They were masters of the material aspect. They gave all the food and everything to the chiefs, to chieftains, to leaders, to warriors and the priests. But they bred the cattle.

They occupied with the cattle. They were economical class, pastoralists and the cattlers. And when they conquered the sedentary society, they have introduced in this third caste all sedentary society.

So, the peasants were the main type of this matriarchal society. But the peasants in the pure matriarchal society were women. And 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, with matiga, was replaced with man by man with the plow. Look, plow. And that was, the field was labored by woman herself.

And now that is animal. Domesticated horse or cow or bull with the hard and heavy plow, that is impossible to woman to manage. And there is an iron end of the plow used in that.

So, it is not gentle and mild relations with earth. That is violence against earth. That appears 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 economic point of view, because that was the shift from the cattle towards the grain, the wheat, the plants. And that was as well assimilation and creation of mixture in the third function of the purely Turanian society, and all the

economical and as well social structure of other European society. So, we have very interesting idea that origins of European peasantry, of all the sedentary peasants in all the Europe, that was the Balkans and Anatolia.

So, including German peasants, Celtic peasants, Latvian peasants, they came indirectly from the first poles of this matriarchal civilization of great mother on the Balkans and Anatolia. And after that, it was expansion. First, that was expansion of the purely matriarchal culture civilization through all the Europe.

And after that, that was the way for the European societies that created first mixed and after sedentary Indo-European society with the peasantry. But the origins and the sources of the all European peasantry were Balkanic and matriarchal. And we could introduce very important concepts of peasant design of Europe.

So, in this peasant tradition that represented during the history the absolute majority of our people and the people was because the people wasn't nobles. The nobles, aristocracy, were Indo-European, Indo-European, were patriarchal, but they were minority, priests and workers. The majority always, during all the stages, were peasantry.

And peasantry had very serious and important aspects of the pre-Indo-European tradition. So, there is continuation of the tradition of the great mother in European peasantry. That explains why in our tales, folktales, in our myths, in our tradition and so on, there are so many matriarchal topics and figures hidden or proper.

Because on the level of the European peasantry, in the path of the third function of Indo-European society, was integrated many, many tales about the serpents, about the queens, about fairies, about villas, Russian Rusalkas, 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 figures. So, that is important that when European tribes became sedentary, they assimilated this dimension, this existential horizon in their structure.

And officially, there was a pact, historical pact, between the gainers and the losers. And the civilization of the great mother has lost its titanic battle against the gods. And on this victory is based all the historical consequences of European history.

That was the history of how the Turanians have conquered the old Europe, poly-European civilization. And all our ethical system is based on it. But the conquered horizon, existential horizon, conquered design, still lives and lived inside of our society, in third function, that is the majority of our society.

So, we could try to write the history of European peasantry as a special civilization embedded in official civilization. Our history, normal history, is the deeds of our saints and our kings and our aristocracy. We know almost nothing about the everyday life of

the peasants.

We are celebrating only the highest level, the two first functions of the European society. We know almost nothing about what was the everyday life or the way of thinking, of ideology of our peasantry. But only when there was a kind of renaissance of the national tradition and the fight against the Middle Ages and feudalism, we started to collect folklore, the folk tales.

And that was only in the 18th, 19th century, it was recently. And we have discovered that there is a huge amount of details, information, of the tales, of the topics, of the 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 population.

So, we could identify, individuate this peasant universe as a meeting point between two existential horizons. Between patriarchal horizon with the male figure that sows the grains, the seeds, and after that take the crops. But in the Eastern Europe, up to the 19th century, to gather crops was the privilege of the women.

And not with the great tools, but with little tools. Syrp, syrp, in Russian as well, with syrp, syrp. Sickle, sickle.

So, only with male for the cattle, they were obliged to cut. But the crop belonged to the women and it was necessary to cut with purely moonshine sickle, with syrp, syrp. So, it was continuation of the ancient tradition of the female as well.

There were, in Serbia, there was special rights when there was not rain. The women should accomplish some special rights outside of men, outside of the villagers, in order to provoke rain, to accomplish special ritual movements. Yes, so that is, many traditions are linked with this matriarchal aspect.

So, in our European civilization, we have two existential horizons and two designs. One is the Logos of Apollo, represented by official ideology, three-punctual ideology. And the other Logos of Siberia.

That is very important in the shadow part, in our subconsciousness, in the mother tradition. So, it is a part of second parallel hidden or secret ideology as well. It is not the word, it is ideology that is present in our societies, but is not obvious, is not explicit.

It is implicit Logos of Siberia, but still alive, because we are living in the civilization where is the huge part of agricultural system and economy, because we continue to produce and to consume the agricultural food and we are sedentary. So, this kind of, this level that we could individuate, put the concept of the Logos of Siberia not to the ancient, ancient times, but the Logos of Siberia exists now inside of ourselves, because our societies are partly based precisely on this moment of Noamachia. But Noamachia is

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. So, if the patriarchy becomes to dissolve, this is the case now, the other counter-card begins to appear, to become more and more explicit, not implicit.

So, that is most important result of this neological analysis. And when we speak about that, we have defined now two horizons, two existential horizons that are common to any Indo-European societies. We see that in the absolute majority of the Indo-European society that is such a situation, but there are exceptions.

And one of the exceptions is Phrygian culture, because precisely in Phrygian society in Italy, there was a cult of the great mother of Sibyl, and Sibyl was considered to be a great goddess in Indo-European Phrygian society. So, that is extremely important sign that in Indo-European context the power of the great mother can be so strong that it could transform and reinterpretate the figures of Indo-European ideology in 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 Lycians. They are not Thracians, but they are a continuation of the Hittite tradition, Indo-European Hittite tradition.

Lycians, Lycians and Lyrians, the other Anatolian people, they as well were matriarchal and with the cult of the great mother as the Phrygians. So, we know the cases where and when the great mother wins. And that is important that in Bachhofen there are many examples precisely taken from some Greek columns in Aeolian Greeks and Aeolian Greeks were as well up to this certain point overcome by this pre-Greek tradition.

There was and 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 that Turanian feature, but with the temples of great mother and son, as in ancient Mycenaean cities. So, there is a mixture with a kind of revenge of the great mother and only Dorian that have destroyed any achievement of this mixture of Aeolian Greek civilization based on this mixture between two horizons.

Only Dorian coming precisely from Macedonia, from the Balkans, they have brought with them something decisive element of the patriarchy. They were as fresh Turanians, pastoralists, pure, with androcracy, with no compromise with logos of Cybele. And they are coming to the Balkans, from the north of the Balkans to the south, was 1,200 years before Christ, more or less, from that moment.

But the first waves of Hellenic tribes were much earlier. So, we see that there is a fight, there is a no-mafia, continuing, lasting, everlasting no-mafia. And when you, being absolutely Indo-European, you think that everything is already granted, you could discover to be completely controlled by 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. It is not one, for example, it is not the replacement of God by Goddess, or one God of the sky by 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 name.

For example, there is Zeus, the great God, purely patriarchal. But there is a tale of the Cretan Zeus that is completely matriarchal. So, you take one and the same God and you reinterpret in the 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. And she will become a kind of anegonia.

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 Ktonian relations with the serpents.

So, completely different. You can take the element from the horizon of the Logos of Sibyl and reinterpret in the Logos of Apollo. But you could make opposite, quite opposite.

You could take Apollonian Zeus, for example, and reinterpret it in the Ktonic sense, as in the case of the Cretan Zeus. So, that is an example of the mythology. But that is the same for everything.

So, there is a kind of conflict of interpretation that is inherent, implicit, all in the European sedentary societies. That is going on and on. It is a kind of lasting process.

Because we have the Logos of Sibyl 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 had mixed contexts. There is, as well, a very important shift in the concept of the woman in these mixed types. Turanians, dealing with a new sedentary concept, they had discovered there are two women, not one.

One woman they knew before in the context of Aneleginia, the woman as a friend and as

a warrior. And that was the friend from Turanian time. And there was a completely other woman, earthly woman, not masculine, 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, there was a kind of bifurcation of the shape, of the image of the woman coming from nomadic style of life to the sedentary style of life. And there was a woman as a friend, more or less equal, and a woman as a kind of belonging, that belonged to you, and maybe as well 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 in Sibyllian type, or Demetra, or Rhea, and Gaia.

Gaia is pure name for matriarchal type of woman. So, there is two strategies. The strategy of conquering, conquest, and control, and submission, and exchange.

The woman becomes a kind of property, ownership. So, following ethical and juridical basis and laws. And there is the other woman, woman as friend.

So, there is a kind of split in this image, that is reflected in many institutions of the society. So, that is, and in any cases, this duality, for example, the Ktonian deities were integrated in the third function, as well the third function was presented by female deities in this mixed types of culture, in the European culture of the sedentary stage. So, now we are prepared, prepared to understand what is the structure, existential structure of the all in the European society.

We know now, that there are two existential horizons, mixed, superposed on each other. And what is important, that is a kind of conditions to study more any concrete in the European society. European, West European, or East European, or Iranian, or Indian.

In any, and I have accomplished, I have finished all these studies, I have dedicated to French logos, to German logos, to Latin logos, to Greek logos, two books, to English culture, one book, to Iranian culture, one book, and to Indian culture, one book. So, 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 the semantics, the 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 horizon prevails and the other prevails in the other situation, in the concrete context, in the mythology, in the religion, in the science, in the world vision, because logos affect

everything. And at the end of this lecture I would like to say something that will kind of introduction to the next lecture, to the fifth lecture, that if we, maybe you could think about that by yourself before tomorrow, that if we put together two logos, 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, mixed type of civilization, it is the space or the place where Dionysus appears. So, where Dionysus manifests itself, because that is precisely intersection of two horizons, vertical logos of Apollo with all its structural content, Turian content in the pure version, and the Ktonian and Upo-Ktonian underground logos of Cybele.

When they meet, when they fight, there is precisely a moment of naumachia where Dionysus appears. So, the next lecture will be dedicated to logos of Dionysus and the culture based on this pattern. Now, it's all and we could eat any questions.

Thank you. since they are not the main or the domestic level and they are not warriors. They have much interaction with nature and they are not into war or into violence.

Absolutely. So, the hunters and gatherers, the type of hunters and gatherers belongs to the type of the society that in the regions, the space we are now speaking of, didn't prevail in the historical times. So, when they existed as the only type of society, there was a kind of much more balanced system, more balanced than matriarchy.

So, that was the pre-matriarchy system of hunters and gatherers. They are different, but in the space we are speaking of, they belong to the pre-matriarchal type. So, we could not find them in the pure type.

And in Turanian civilization, hunting was the privilege of the warriors. So, they were the part of the occupation of the warriors and preparation for the war. That was the war against the animals.

So, that was considered in Turanian way. But, exactly, they exist and exist now and existed maybe in very, very ancient time, maybe not. We could not say there are only the myths about them.

The myths are present, but the type of society of gatherers and hunters in the pure type we could not find in the historical and geographical borders we are speaking about now. But, in the other spaces, for example, in the Northern Eurasia or in Africa or in Latin America, they exist now. So, it is not necessary ancient and they could prevail.

But, there is no such direct logic, for example, from simple to the complicated. Some complicated society we meet in the history directly. It is not evolutionist theory.

For example, there is no trace from pre-patriarchy type of Turanian Indo-European society. No trace. So, they appear in the history as already differentiated patriarchal

society.

But, besides, there could exist hunters and gatherers in Siberia, for example. But, we put them out of consideration in order to identify the horizons in the pure way. As well, gathering was the part of the agricultural society.

Mushrooms and so on. That was the important part of the economy, but not the central part. There are societies that do not know pastoralism or agriculture and they occupy only by gathering and hunting.

So, we don't consider them, because there is not direct line. The concept of knowledge is not to project some logic that is valid in one case of society to the other. So, it is a kind of phenomenology.

It is exactly that there are such kind of societies and there are some myths about that. But, we could not imagine what society of gatherers and hunters was beside or before Turanian or Paleo-European agricultural society. So, that in itself is a very interesting question.

But, we need to clarify all the things when we meet them absolutely clearly phenomenologically. It is a kind of phenomenology. We try not to create some general ideas.

And, I'm studying as well this kind of society, speaking about Siberian people or African people. And, there is a kind of special philosophy of power that is proper to this kind of society. And, it is clear maybe in the ancient, the eldest part of the agricultural material society we could find the traces of this.

And, as well in the figure of the vampire and the witch. Witch may be more matriarchal, but vampire maybe it is the last point of hunter-gatherer society in our tales. So, it exists such level, such existential horizon of vampire, but it is too deep.

Deeper than the locus of Sibley. So, maybe inside of locus of Sibley. But, that is very, very, very correct question.

And, in the ethno-sociological system we are dealing with this kind of society as the simplest. Simplest, we know. More simple than we could not imagine.

More simple than gatherer society. That exists, but that doesn't mean that they were previous. They could coexist, that could be the core maybe.

But, that is very interesting question in itself. May I add something just about the hunters and gatherers? There is a part in Spengler's *The Decline of the West* where he speaks about anthropology of power. And, he says that the decline of the planet Earth as the place to live started when hunters and especially gatherers started to use their arms as

a weapon.

It means that when they started to dig the first soil to plant something or when they realized that they could use their arms as additional weapon for error to kill the animals, Spengler says that hunters and gatherers are through that practical and technical way connected to warriors. So, maybe logical, but not historical. So, logical is structural.

So, that structural approach that consider their differences, their links, but not necessary casual or historic or timeline. Because, for example, in the case of Manchurian society, we see that Manchurians have created empire with very sophisticated structure and after that became simple hunters and gatherers. So, there is not only one way development.

So, there is in any sense we could, Mad Max for example. Now, we are very close to be hunters and gatherers once more. Yes.

I just wanted to ask you, you said about the duality of the Siberian and the Apollo. Is our history going to be always characterized by the constant shift to one side or the next? Because, when you say the Dionysian way, the middle way, it sometimes seems as just a point in time before it irreversibly or the timing shifts to the one or the other side. It's just a slow movement of the scale to Apollo or Sibyl.

Very interesting. So, this time as well, knowledge is phenomenology. So, maybe it is so.

But, when we consider European civilization, we see this explosion of logos of Apollo with Australian invasion. This immediate victory. Almost immediate.

And very, very small counterattacks through the thousands of years. So, maybe there is in other civilizations, we see much more sophisticated relations between them. So, if we consider all kind we know, not only we deduce from what we know, but what we know, if we put together everything we know now, there are so many scenarios, so many ways.

Or immediately. Or constants. Or continuing.

Or some kind of revolutionary movements. So, there are different relations between the logos. That is the richness of the moments of Novo-Mahia.

So, we could have something lasting very long. Or the same moment could last very short time in other civilization. And it could be overcome or pacified.

So, there is kind of life process. It is kind of... It seems from time to time that there is a kind of program, computer program working, exploring possibility of calculation of all the proportion, of the symmetry between the geometric or arithmetic relations. So, there is a kind of cybernetic possibilities working in different way.

Not in one way. So, a kind of direct... There are many, many kind of calculational

processes. So, it is interesting that this balance between the horizon of Sibyl and Globus of Apollo is so clear in our case, in European civilization.

So, we are seduced to think that it is always so. So, in other situation that will be the same. And then comes the moment that everything changes in our civilization.

And we study the other civilization. There is completely different figure of the relations of the time, of the proportion, of the combination of the logos. So, it is interesting that we should be very careful in order to formulate generalization, general attitude.

We could, for example, in structural way, we could compare that. But when it comes to time, we are dealing with many times. Because there is Aaron Gurwitch.

There is book one. I have remarked the book of him here. Sociologist.

Aaron Gurwitch. Very interesting. He has described in his works sociological concept of times.

So, many times in our society are going through society. The routine times, the official times, the bureaucratic times, the pensioner's times, the childish times. And all kind of different times are embedded in one social times.

So, Vietnam Mafia is the same. So, for example, when we say it takes too long, it is kind of inside of our measure of time. In other ways, quick, very soon arrives something.

So, when it is to try to identify some logical moves between the logos, I agree. But we should refrain ourselves from formulating the universal law. So, that Carl Schmitt has said very nice and very correct remarks with very intellectual and very brilliant thinkers.

We should be careful. And I will continue this course. We will encounter, we will meet with the moment that will put everything upside down, what we have discovered up to now.

It will happen soon. In one of today, we see that this balance that we have gained about the logos, Apollo, Sibeli, Dionysus tomorrow, how it will be destroyed completely and how it is translated in the reality where we live.