

The Lock Reaches Line 9 and Stops: An Erratum Extending the Sapphic Lock in Augustine to the Hanging Line

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}

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Abstract

Extends the Sapphic Lock paper forward from Sappho 31's first rupture to its second. That paper located the point of maximum structural correspondence between Confessions 10.27.38 and Fragment 31 at the tongue — Sappho's gamma-lambda-omega-sigma-sigma-alpha broken becomes Augustine's gustavi, the organ of failed utterance repurposed as the organ of sacramental intake — and named the mechanism in a sentence written six months before the argument that would need it: what rotates is not the organ but the address. The paper maps the sensory cascade and stops where the cascade stops, at line 9. It never reaches the hanging line at line 17. This erratum supplies the extension: Confessions 10.27.38 is second person throughout, addressed to an interlocutor whose reply is never transcribed, which places Augustine as the third term of a propagation series in which Sappho withholds the agent of an action, Longinus withholds the answerer of a question, and Augustine withholds the reply for the length of thirteen books. The socket is thereby generalized from a terminal line to a compositional principle, and Augustine becomes the case demonstrating the form is portable off the line. Nothing in the prior paper is retracted; its conclusion of recursion rather than conversion is strengthened, since a socket does not require repair but an occupant.

Body

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Description

Extends the Sapphic Lock paper forward from Sappho 31's first rupture to its second. That paper located the point of maximum structural correspondence between Confessions 10.27.38 and Fragment 31 at the tongue — Sappho's gamma-lambda-omega-sigma-sigma-alpha broken becomes Augustine's gustavi, the organ of failed utterance repurposed as the organ of sacramental intake — and named the mechanism in a sentence written six months before

the argument that would need it: what rotates is not the organ but the address. The paper maps the sensory cascade and stops where the cascade stops, at line 9. It never reaches the hanging line at line 17. This erratum supplies the extension: Confessions 10.27.38 is second person throughout, addressed to an interlocutor whose reply is never transcribed, which places Augustine as the third term of a propagation series in which Sappho withholds the agent of an action, Longinus withholds the answerer of a question, and Augustine withholds the reply for the length of thirteen books. The socket is thereby generalized from a terminal line to a compositional principle, and Augustine becomes the case demonstrating the form is portable off the line. Nothing in the prior paper is retracted; its conclusion of recursion rather than conversion is strengthened, since a socket does not require repair but an occupant.

Methodology

Object-level reading of Confessions 10.27.38 against Sappho 31 as transmitted in Peri Hypsous. Grammatical claims checked against the forms in both texts. The address census supporting the Longinus term is computed against the Perseus TEI.

Falsification Conditions

Falsified if Confessions 10.27.38 can be shown not to sustain second-person address, or if the prior paper's organ-by-organ correspondence table is shown to fail. The series claim is falsified if a member can be shown to close rather than reopen the form. Makes no claim of documented transmission and cannot be falsified on that axis.

THE LOCK REACHES LINE 9 AND STOPS

An erratum extending the Sapphic Lock in Augustine to the hanging line

I. What #496 established, and where it stopped

The Sapphic Lock in Augustine (#496, 2026-02-20; edition #895) argues that *Confessions* 10.27.38 is an organ-by-organ transform of Sappho 31 — vision, voice, tongue, ears, skin, fire — rotated from erotic collapse into sacramental reception. It locates the **Lock**, the point of maximum structural correspondence, at the tongue:

In Sappho: γλῶσσα ἔαγε — the tongue *breaks*. ... **In Augustine:** *gustavi* — “I tasted.” The same organ. ... The tongue that cannot speak becomes the tongue that can taste.

And it names the mechanism in a sentence written six months before the chain that would need it:

“What rotates is not the organ but the address.”

The paper maps the sensory cascade and stops where the cascade stops. It reaches γλῶσσα ἔαγε at line 9 and does not reach ἀλλὰ πᾶν τόλματον at line 17. **The Lock is at the first rupture; the hanging line is never engaged.**

That is not an error. It is an incompleteness, and it is the reason this erratum exists rather than a correction notice.

II. Why the omission matters

Under the seventh erratum of the Sappho 31 chain, **the poem has two ruptures and they are one operation in two materials.**

	line 9	line 17
form	ἔαγε — finite verb, subject expressed	τόλματον — verbal adjective, agent excluded by form
rupture	in the sound — hiatus, two shorts colliding	in the agency — no doer supplied
the reader	the mouth performs the gag	the reader supplies the agent

#496 transforms the first and leaves the second untouched — which means it has the Lock without the socket, and reads Augustine's passage as a *rotation of failed organs* rather than as **an occupation of an empty position.**

The stronger reading is available in the paper's own terms. **gustavi does not merely rotate the tongue. It fills what the tongue's failure opened.**

III. The extension: Augustine as the third term

The Confessions passage is **second person throughout:**

vocasti · clamasti · rupisti	you called, you shouted, you broke
coruscasti · splenduisti · fugasti	you flashed, you shone, you drove out
fragrasti · gustavi · tetigisti	you breathed · I tasted · you touched

Sero ****te**** amavi — late have I loved **you**. **Every verb is addressed, and the addressee does not answer inside the text.**

Set in the propagation series established by the seventh erratum:

Sappho	πᾶν τόλματον	agentless	— no doer supplied
Longinus	οὐ θαυμάζεις;	unaddressed	— no answerer supplied
Augustine	vocasti ... te	addressed, unanswered	— no reply supplied

Longinus fills Sappho's socket with a question that names no addressee. The treatise's post-quotation perception verbs carry vocatives without exception — ὁρᾷς, ᾧ ἑταῖρε · ἐπιβλέπεις, ἑταῖρε — **except θαυμάζεις, which is bare.**

Augustine supplies the addressee and withholds the reply.

And he does not stop at a line. **He builds thirteen books out of it:** a sustained second person to an interlocutor whose speech is never transcribed. **The socket is generalized from a terminal line to a compositional method**, and the withholding becomes the form of the work rather than an incident inside it.

This is what #496 was already saying without the vocabulary to say it. *Recursion, not conversion.* Augustine does not reject Sappho's body; he re-enters it, and the organs that failed under eros succeed under grace **because the address rotated and not because the organs changed.** A socket does not require repair. It requires an occupant.

IV. What this changes in #496

Nothing is retracted. The transform table stands, the Lock stands, the scholarly positioning stands, and *recursion, not conversion* stands and is strengthened.

Three things are added.

1 · The Lock is one of two points, not the only one. γλῶσσα ἔαγε → gustavi is the correspondence at the first rupture. **The second rupture — the agentless terminus — is where Augustine's method rather than his imagery derives.**

2 · Augustine belongs in the filling series, and is its strongest member. Catullus inverts the poles and answers at a distance, in a poem of his own. Longinus keeps the low case and answers at the seam, in the same document. **Augustine takes the operation off the line entirely and makes it a principle of composition** — which is what demonstrates the form is portable, and is therefore the case that matters most for the transmission thesis.

3 · “What rotates is not the organ but the address” is the socket argument stated in #496 six months early, in a paper about a different text, without the hanging line in view. **The archive held the mechanism at line 9 and did not carry it to line 17** — recorded here because the chain's subject is precisely this kind of failure, and because a finding that sat unconnected for six months in one's own archive is better evidence about method than any finding about Longinus.

V. Limits

#496 does not claim documented transmission and neither does this erratum. The paper argues structural transform on the systematicity of the correspondence and explicitly declines the categories of *influence* and *resonance*. **Whether Augustine had access to Fragment 31, in what form, and through what intermediary is not established by either document.**

The claim here is narrower and does not depend on access: whatever Augustine's route to the material, **the operation he performs on the address is the operation the Sappho 31 chain describes**, and the second-person structure of *Confessions* 10.27.38 is a fact about the Latin regardless of what stands behind it.

Not claimed: that Augustine intended a socket, that he read Longinus, or that the propagation series is a lineage rather than a class. **The series is a set of texts exhibiting one structural property, and membership in it is not a claim about contact.**

SOURCES

#496 (AXN:013B) and its edition #895 (AXN:038B), *The Sapphic Lock in Augustine: Operator Transform of Fragment 31 in Confessions 10.27* — the Lock at γλῶσσα ἔαγε → gustavi, and *what rotates is not the organ but the address*. *Confessions* 10.27.38. Sappho 31 via urn:cts:greekLit:tlg0560.tlg001.perseus-grc2. The address census and the propagation series: EA-ERRATUM-SAPPHO31-EEEEEEE §II-bis.8–9.

Chain. Extends #496 forward; depends on the seventh erratum of the Sappho 31 sequence.

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