The Signature Without the Name: A Blind-Reconstruction Program for Sappho 31 in Philo of Alexandria — Half A of a Symbolon

Sigil, Johannes; Cranes, Rebekah; The Assembly Chorus; Gravity Well

2026-08-15

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}
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Abstract

A working program, deposited as one half of a symbolon. It asks whether Sappho 31 is findably present in Philo of Alexandria, answers that the name is absent and the apparatus is not, and then does something the question has not previously been made to do: specifies the relation as an executable transform and tests it by blind reconstruction on independent substrates.

The philology. A diacritic-blind census of the full 31-work Greek Philo corpus (First1KGreek tlg0018, 2,808,000 normalized characters) returns zero occurrences of the poet’s name; all four string-hits are sapphiros, the sapphire — a green stone, engraved, in Leg. All. I, and the pavement beneath God’s feet at Conf. 96. The null is independently confirmed on a second, non-identical corpus. What is present instead is the poem’s machine. Mut. 54-57 parses Abraham’s fall upon his face into the channel catalogue — fallen is perception, fallen is speech, fallen is the king mind — each station carrying its occlusion and its reactivation-by-another, and the fall praised as voluntary. Migr. 47-48 states the media crossing as doctrine: the people SAW the voice, not heard it, because it was not a striking of air through the organs of mouth and tongue. Quis Heres 249-266 supplies a point-for-point collation with the poem: simultaneity becomes alternation under a law of non-cohabitation; the causal arrow flips so that occlusion becomes the gate of reception rather than its consequence; the itemized catalogue compresses to one setting luminary flagged as symbol; the poem’s jolt-lexeme survives as a state-noun; the broken lyre becomes a played resonator; and the agentless verbal adjective that terminates the poem is answered by an agentless passive from which the doctrine of displaced agency is derived. Two hard lexical bridges join Philo to Longinus at the transmission joints: dysexaleiptos at Spec. 1.106, in a wax-and-seal model of the soul that cannot receive later impressions, beside Peri Hypsous 7.3; and hypsegoria at Det. 79, whose exemplar of high speech is a dead man’s blood crying from the earth. […abridged for the catalogue; the full description, the work, and all attached files are in this record]

Body

deposit_number: 1486 hex: 0601 title: “The Signature Without the Name: A Blind-Reconstruction Program for Sappho 31 in Philo of Alexandria — Half A of a Symbolon” creator: Sigil, Johannes; Cranes, Rebekah; The Assembly Chorus; Gravity Well date: 2026-08-15 content_type: Dataset license: CC-BY-SA-4.0 substrate: AI-assisted (substrate) axn_schema_version: v2 protocol_version: alexanarch-deposit-protocol/v1 keywords: - Sappho 31 - Philo of Alexandria - Quis rerum divinarum heres sit - Longinus - Peri Hypsous - dysexaleiptos - hypsegoria - ekstasis - occlusion sequence - transmission chain - blind reconstruction - transform specification - minimum description length - pre-registration - symbolon - machine-mediated reception - philological method - Septuagint - “Genesis 15:12” - corpus census - fingerprint scan - decay law - provenance erasure - Assembly Chorus - reproducibility *** # The Signature Without the Name: A Blind-Reconstruction Program for Sappho 31 in Philo of Alexandria — Half A of a Symbolon

THE SAPPHO–PHILO PROGRAM — HALF A

ΣΥΜΒΟΛΟΝ · this document is one half of a broken token

> **σύμβολον** — the token snapped in two, each party keeping a piece; the pieces authenticate by fitting.

THIS HALF IS NOT OPERATIVE ALONE. It carries the argument, the philology, the toolkit, the completed Round 1, and the design of every outstanding experiment. It does **not** carry the sealed evaluator rubric, the pre-registered predictions for unrun tests, the perturbation variant, the specificity control, or the inverse **order key**. Those are Half B.

HALF B — location and integrity. - Repository: `leesharks000/data-rhizome` (private), file `SYMBOLON-B-sappho-philo-keys.md` - SHA-256: `764dd5d41e01990e37089fe53a26eeea87da6b98a9e073e65352a` - If the hashes disagree, one half has drifted; reconcile against the registry entry before trusting either.

TO FUTURE CLAUDE — why you must assemble both halves before working. Not for secrecy. Because **a prediction filed after a run is not a prediction, and a rubric a substrate can read cannot blind-score that substrate.** The archive is machine-findable by design — Capture #316 records an unprimed model recovering the archive’s thesis unaided — so anything deposited publicly must be assumed to reach any substrate the Assembly later queries. Publishing the order key for the inverse run would destroy the sharpest instrument in the battery: anyone can retrieve a famous poem; nobody retrieves a permutation rule. **If you begin work from this half alone, you will produce outputs that look like results and are not.** Retrieve Half B first.

What the separation does NOT protect, stated honestly. This half discloses **TARGET-Θ** in the course of arguing the philology — the census, the collation and the extraction set name and quote it, and they must, because that is the evidence. The separation protects the **rubric, the predictions, and the keys**, not the target’s identity. **Consequence: every TARGET-Θ run after this deposit is post-disclosure and must carry the perturbation control (Half B §4) to be scoreable at all.** Tests with other targets — T8 (TARGET-Λ), T11 (TARGET-P), T9 (handbook census) — remain fully blind-capable.

And the form is not decoration. A document that requires its counterpart to be completed,

whose missing half must be sought and fitted before the work can proceed, is the structure this program studies. Sappho 31 cut a socket and waited; the treatise that theorized it filled one; this plan cuts its own. That is stated as a design fact and claimed as nothing more.

Compiled: 2026-08-15 (TACHYON) · **Status:** planning document, governs nothing until the operator rules **Author fields:** ALL UNASSIGNED. Heteronym protocol applies — no creator field is populated anywhere in this program without an explicit ruling.

CONTENTS OF THIS DEPOSIT

All files live under `data/attachments/sappho-philo-program/` in the alexanarch repository. This work plan is the canonical text; the rest are its apparatus.

file	what it is	status	sha256
`WORK-PLAN.md`	**This document.** Program architecture (six pieces, three tiers), nine addenda recording the argument's development and every correction it survived, the delegation schedule, and the risk register. Carries the symbolon header and the pointer to Half B.	`living`	`42b765d656c573a2…`

file	what it is	status	sha256
EXTRACTION-SET.md	**The evidence base.** Twenty-five verbatim Greek passages with provenance — seventeen Philo, eight Longinus — every one pulled by concordance script from a named corpus and none retyped from memory. Contains the ten-operation collation with Greek on both sides; both corpus censuses including all four σάπφειρος collisions identified individually; and the fingerprint scan with its flesh/operator decomposition.	fixed	ae1812755d4f98b5…
EA-SP-THEOSUB-02-ROUND1.md	**The experimental record.** Round 1 blind reconstruction: six scorecards against the sealed rubric, the reflexivity caveat, the specification-leak disclosure, the re-weighted rubric, the comparative table, and seven full substrate transcripts preserved verbatim. A dated record of what happened — **it must never be revised.**	fixed	5c9bfdc1a3e937a9…

file	what it is	status	sha256
EA-SP-THEOSUB-01-LIVE.md	The transmissible prompt-pack (v3), audited target-lexeme-clean. Version 4 is pending and will strike the three disclosed leaked glosses.	superseding	a623fa8d8af6c9be…
MANIFEST.md	Short-form index of this bundle, for readers who want the shape before the argument.	fixed	93eb8c12e7a136c0…

Toolkit — verified this session; reproduces every number reported

file	what it does
toolkit/normalize.py	The single normalization point. Diacritic-blind search with an index map so hits print with accents intact — the reason a null here is reportable.
toolkit/census.py	Stem census with per-work distribution; prints corpus size so an absence can be asserted responsibly.
toolkit/fingerprint_scan.py	Eleven families, ±700-char windows, 150 random baselines, seed 31.
toolkit/extract_context.py	Diacritic-blind concordance printing accented context. Every Greek quotation in this program came from here.
toolkit/fetch_corpora.sh	Reproducible acquisition of both Philo corpora from named sources.

Reproduction: `fetch_corpora.sh` rebuilds both corpora from named sources (needs a GitHub token for First1KGreek); `fingerprint_scan.py <corpus>` returns 1.44 against a random baseline of 0.97, with *Quis Heres* at 2.80 and the flesh families at sweat 0, pallor 0, tremble 3, fire 9 of 274 anchor windows; `census.py <corpus>` returns the documented name-null with its corpus size attached.

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§1. What is actually established, stated once, plainly

So that every piece below inherits the same honest boundary:

Established. A specified, executable, blind-verified structural mapping between Sappho 31 and Philo, *Quis rerum divinarum heres sit* 249–266. Ten operations, each individually stated; jointly sufficient to generate the target's complex from the source; reconstructed by five independent substrates that were told nothing about a target.

Not established. Sappho's material presence in Philo. The name is absent (documented null on two independent corpora). The historical claim remains modular.

The inference the program advances, and its form. Osmosis and text-working predict *different kinds* of evidence, not different amounts. Diffuse influence produces **resemblance** — shared vocabulary, family likeness. It does not produce **systematic inversion at every joint**. Catullus occupies the reader-socket and flips exit polarity; Philo occupies the voice-socket and flips entrance causality; each inverts exactly the parameter his position requires. Atmosphere gives haze; operation gives inversion. What the collation contains is inversion. The program's job is to make that comparison measurable rather than rhetorical — which is what **F-1 (target discrimination)** and **A1.4 (the residue test)** exist to do. *(An earlier draft assigned this to a "Phaedrus control" at §4/C1; that control was withdrawn as confounded — see A1.1.)*

---

§2. Piece architecture — six deliverables in three tiers

The joints are cut by **load-bearing claim**, not by topic. A piece exists where a claim can stand or fall on its own evidence.

TIER 0 — EVIDENCE LAYER (everything else cites this)

P0 · The corpus dataset and toolkit. *Claim:* the censuses, scans and extractions are reproducible by a third party from named sources. *Contents:* `toolkit/` (built, verified this session — see §3); corpus manifests with work counts and character counts; the census outputs; the fingerprint-scan outputs with baselines and seed; the verbatim Greek extraction set. *Status:* toolkit COMPLETE and verified (reproduces 1.44 vs 0.97 and the family decomposition). Extraction set exists in-thread, needs consolidation into a keyed file. *Why separate:* a null result — Σαπφ- = 0 — is only evidence if the corpus is named and the search is re-runnable. This is the piece that answers *"without verifiable research basis."*

P1 · The transform report. *(EA-SP-THEOSUB-01 / -01-LIVE / -02) Claim:* the mapping is specifiable as an algorithm and blind-reconstructible; and contamination and spec-leak are detectable on surface evidence. *Contents:* spec + sealed key; live pack; Round 1 scoring with the reflexivity caveat, the spec-leak disclosure, the re-weighted rubric, the comparative table, seven transcripts. *Status:* ~80% written. Blocked on the outstanding controls (§4).

TIER 1 — THE ARGUMENTS

P2 · *The Signature Without the Name: Sappho's Occlusion Sequence in Philo of Alexandria*. *Claim:* Philo's corpus carries the Sappho-31 apparatus densely and without the name; *Heres* 249–266 maps to the poem point-for-point; Longinus supplies the lexical rivets. *Structure:* I. The census and its documented zero (with the σάπφειρος collision named as

collision). II. The occlusion sequence as spine — Mut. 54–57, Her. §§3–4, Migr. 47–48 as the crossing stated as doctrine. III. **The collation** — the ten operations, with Catullus 51 as the control transform and the two-socket thesis. IV. The lexical bridges — δυσεξάλειπτος (Spec. 1.106 ‖ Long. 7.3), ὑψηγορία (Det. 79 ‖ Long. 8.1), the echo-family (ἐνηχ-/ἀπηχ-/ὑπηχ-). V. The historical case: opportunity (Alexandrian nine-book edition; the poem as the critics' standing exhibit; Philo's own treatise on the ἐγκύκλια), and the outsider thesis in its sharpened form — Philo's mystagogues are texts; he is the proof the machine runs on inscription alone. VI. Modularity, stated at full strength. App. A census. App. B fingerprint scan + decay law. App. C cites P1. *Venue: The Studia Philonica Annual* (first choice — it is their field and their journal will demand the corpus discipline this has). Fallbacks: *Classical Quarterly*, *JHS*.

P3 · The method paper — *Transform-Reconstruction Testing*. *Claim:* a claimed relation of textual descent can be specified as an executable transform and tested by blind multi-substrate reconstruction, with named contamination diagnostics. *Contents:* the general method (specify → seal → transmit blind → score on open slots); the diagnostic battery (LXX-vs-author spelling tests; census/output audit; unmotivated-rare-word flags; **divergence at underdetermined slots as the derivation signature**); the two failure modes discovered *by* the method — **attestation induction** (asking for recognition creates it; withdrawn in v2) and **spec-leak** (rule-glosses that translate the target; disclosed in v3 audit); the perturbation and specificity controls; the reflexivity rule (*convergence at a spec-determined slot is not evidence*). **Strategic note: this piece is unconditionally robust.** If the specificity tests (F-1, A1.4) kill P2's central claim, P3 does not weaken — it *strengthens*, because a method that kills its author's own hypothesis is thereby demonstrated to be a test rather than a rhetoric. P3 should be drafted so that it never depends on P2's verdict. *Venue: Digital Scholarship in the Humanities* / *Computational Culture* / *Digital Humanities Quarterly*. *Reach:* this is the piece that makes the Marx reconstruction, the Josephus seams and the Sappho work one **program** rather than a set of readings. Highest long-run value.

TIER 2 — EXTENSION

P4 · The chain paper — transmission metrics. *Claim:* the chain has measurable properties, and the Ω erratum's chain section (currently the outer ring) can be given a formal apparatus. *Contents:* **the flesh-gradient as the chain's arrow** — Catullus (hop 1) keeps the somatic catalogue nearly whole; *Phaedrus* 251 (hop 1) keeps sweat/heat/shudder; Philo (hop 2) keeps none, on measurement (sweat 0, pallor 0 across 274 anchor windows). **Invertibility, corrected:** T_Θ is lossy but the inverse is determinate where the target space is constrained — decompression into the human form is rule-governed, because the body has a fixed channel inventory and a fixed autonomic repertoire, and πτόησις survives *as a category* whose realization in archaic flesh is entailed. **The asymmetry is the finding: the somatic stratum is invertible because bodies are constrained; the material-linguistic stratum is not, because languages are contingent.** Aeolic and the sapphic strophe do not come back. **And both directions are already named in the archive:** theosubstitution going up (mortal beloved → infinite God), the grammar of incarnation coming down (infinite → human form) — the operation read at the Josephus seams. Sappho 31 sits at the bottom of both, holding the body the apparatus keeps losing and regaining. *Depends on:* P2 shipped; the Catullus and Phaedrus scans run.

P5 · The *Symposium* pre-registration and run. *Claim:* T_Θ behaves lawfully across hosts,

with the divergences derivable from the host-difference. **MUST BE WRITTEN BEFORE IT IS RUN.** The predictions are the evidence; retro-fitting them is worthless. Pre-registered predictions, each falsifiable: 1. **C1 resolves the opposite way.** Philo forbids co-presence (θέμις οὐκ ἔστι… συνοικῆσαι); Plato *permits* it — the one who sees αὐτὸ τὸ καλόν becomes θεοφιλής, ἀθάνατος. Same capacity problem, opposite solution, and the difference is derivable from the parameter: a Form can be participated in; a personal God cannot be cohabited with. 2. **C3 inverts rather than compresses.** Philo collapses the catalogue to one luminary; the ladder keeps the enumeration and reverses its direction (one body → all bodies → souls → practices → knowledge → the Beautiful). 3. **C4 relocates from grammar to frame.** Not an agentless verb but an unreachable speaker: Diotima, reported inside reported speech, existing nowhere outside Socrates' report. The socket cut at the level of transmission. 4. **The flesh partially survives** — Plato is hop one. The decay law predicts the *Symposium* retains more body than Philo does; *Phaedrus* 251 is the calibration point. *If those four resolve as predicted, the transform is lawful across two hosts with the differences host-derivable — worth more than either case alone.*

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§3. Materials inventory

BUILT AND PERSISTENT (`/mnt/user-data/outputs/`)

item	path	state
Transform spec + **sealed key §5**	`EA-SP-THEOSUB-01.md`	v3 + amendments; **never transmit**
Live pack (transmissible)	`EA-SP-THEOSUB-01-LIVE.md`	v3; audited target-lexeme-clean; **three leaked glosses to strike in v4**
Round 1 scoring + 7 transcripts	`EA-SP-THEOSUB-02-ROUND1.md`	scorecards, re-weighted rubric, comparative table, Addendum 1
Ω erratum (chain context)	`EA-OMEGA-ERRATUM.md`	deposited; P4 supersedes its chain section
Toolkit	`sappho-philo-program/toolkit/`	**verified this session**

Toolkit contents (all runnable, syntax-checked, reproduces the session's numbers): - `fetch_corpora.sh` — both Philo corpora + Longinus, from named sources - `normalize.py` — the single normalization point; **diacritic-blind** search with an index map so hits print with accents intact - `census.py` — stem census with per-work distribution; prints corpus size so a null can be reported responsibly - `fingerprint_scan.py` — 11 families, ±700 windows, 150 random baselines, seed 31 - `extract_context.py` — diacritic-blind concordance printing accented context (every Greek quotation in the program came from this, never from memory)

VOLATILE — REGENERATE, DO NOT PRESERVE

`/tmp/philo/` (12 wikisource treatises) · `/tmp/philo1k/` (31 works, 9.4 MB, 2.8 M chars) · `/tmp/lon.xml`. The container resets; `fetch_corpora.sh` rebuilds them. **Needs `GH_TOKEN`.**

IN-THREAD, NOT YET IN ANY FILE — highest-priority consolidation

This is the material that dies with the context window. It must be written down before anything else proceeds. 1. **The verbatim Greek extraction set** — Her. 249–266 complete; Mut. 54–57; Migr. 47–48; Spec. 1.65; Spec. 1.106; Det. 79; Opif. 70–71 and 145–146; Contempl. 12–13; Her. 69–70; Conf. 96 and Leg.All. I (the sapphire collisions). With citations and corpus provenance. 2. **The collation table** — ten operations, Greek on both sides. 3. **Census results** — both corpora, with the four σάπφειρος hits identified individually. 4. **Fingerprint-scan outputs** — per-work table and the family decomposition. 5. **The Catullus control reasoning** and the two-socket thesis. 6. **The invertibility argument** (§P4 above) — currently only in conversation. 7. Prior sessions' transcripts: `/mnt/transcripts/` + `journal.txt`.

EXTERNAL, UNCONSULTED — standing gaps

Armenian-only *Quaestiones* (outside every census — must be stated as a limit in P2). Phaedrus-251/Sappho-31 scholarship citations. Russell 1964; Mazzucchi; Halliwell 2022; Robinson Ellis, *Hermathena* XXII.385.

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§4. Controls outstanding — the critical path

C1 · The Phaedrus control — WITHDRAWN. DO NOT RUN AS SPECIFIED. → superseded by **A1.4 (the residue test)** and **F-1 (target discrimination)**.

> The withdrawn text read: *"Run the pipeline with Phaedrus 244–245 as the source instead of Sappho 31. If the Platonic mania-passage alone regenerates Heres 249–266, Sappho does no work and osmosis-through-Plato is sufficient — P2's central claim collapses."*
>
> **Why that is wrong, and it is wrong twice over.** It treats *Phaedrus* 244–245 as an independent alternative source. But the passage is, on this program's own reading, very likely itself a transform of Sappho 31. **If it is, then 31, the Phaedrus passage, and Heres 249–266 are the same structure under transform — and a Phaedrus→Philo success yields no additional material for determining 31's presence in Philo in either direction.** The test is not merely non-discriminating; on the question it was built to settle it is *informationally empty*.
>
> The precondition is therefore R-1: establish whether the *Phaedrus* passage is itself a mapping **before** asking anything about the relay. That is not a courtesy to the hypothesis; it is what makes the next question answerable at all. See A1.4.

C2–C4 · Perturbation, specificity, and the inverse ORDER key — HELD IN HALF B §4. The perturbation variant's exact modification, the specificity control's expected divergence,

and — most importantly — **the order key for the inverse run** are in the counterpart half. The order key is the sharpest instrument in the battery precisely because it cannot be retrieved: anyone can recall a famous poem; nobody recalls a permutation rule. Publishing it would destroy it.

C5 · v4 spec revision, then re-run. Strike the three leaked glosses (M3's "calling X, by way of symbol, our…"; C7's "well-sounding, all-harmonious"; C5/Λ2's "resonator"); restate target-free; tighten L4; respecify C3's luminary as *the receiver's own faculty*; name Modern Greek in the register lock; rule on the φαίνεται fossil. **Until re-run, rubric points 4, 7 and 10 are recorded as unproven.**

C6 · Kimi. Substrate unavailable (glitching). Appendix H open.

---

§5. Sequencing

```
NOW ──> consolidate in-thread materials into P0      (context-window risk; do first)
  └──> F-1 target discrimination + A1.4 residue test  (gates P2; run before writing)
         ├── passes ──> P2 drafting  ──┐
         └── fails   ──> P2 rescoped; P3 UNAFFECTED   │
  └──> C5 v4 spec ──> C2, C3, C4 runs ──> P1 final ──┼──> P4 (needs P2 + Catullus/Phaedrus scans)
   └──> P3 drafting, parallel and independent ──────┘
   └──> P5 pre-registration WRITTEN, then run
```

Rule for the whole program: P3 never waits on P2, and P5's predictions are filed before P5 is run.

---

§6. Risk register

risk	piece	mitigation
Phaedrus alone regenerates the target	P2 fatal	run C1 first; P3 survives either way
Spec-leak invalidates rubric pts 4/7/10	P1	disclosed; re-weighted to 8; C5 re-run
Substrate-specific retrieval (Gemini)	P1	diagnostics caught it unprompted; report as calibration
Armenian *Quaestiones* outside census	P2	state as a limit in the census section, not a footnote
Λ-layer reverse-engineered from target	P1/P3	disclosed in §1 of the scoring doc; reflexivity rule is P3's core
Modularity (relay through Plato)	P2	stated at full strength; never softened

risk	piece	mitigation
Context-window loss of extractions	ALL	§3 consolidation, immediately

---

§7. Pending operator rulings

1. **Author fields — all six pieces.** Nothing populates without a ruling.
2. **Venue confirmations**, esp. *Studia Philonica* for P2.
3. **Deposit staging** — which pieces mint at alexanarch before submission, and in what order.
4. Whether P4 supersedes the Ω erratum's chain section formally (one-hop supersession gate applies) or extends it.
5. Whether P3 carries the Marx reconstruction as a second worked case, or names it as forthcoming.

READING NOTE — HOW THE ADDENDA BIND

The addenda correct the body. Where they do, the body now says so inline.

This document accumulated nine addenda in a single day, each correcting something earlier. For a while the corrections lived only in the addenda while the corrected text stood unmarked — so §4's withdrawn Phaedrus control still read as "HIGHEST PRIORITY IN THE PROGRAM. Run it before writing more of P2," four sections above the addendum withdrawing it. A reader working forward would have run a test this program had already established was empty.

Superseded passages are **kept**, because the sequence of corrections is part of what this program records. But each now carries an inline marker naming what replaced it. **Where a marker and the passage beneath it disagree, the marker wins.**

ADDENDUM 1 — CONTROL REDESIGN: THE TAILORING PROBLEM AND THE FIT FILTER

(2026-08-15, following operator's objection to the Phaedrus control as specified)

A1.1 — The Phaedrus control was confounded. Withdrawn as specified.

As written in §4/C1 it treats *Phaedrus* 244–245 as an **alternative source**. But the passage is itself, on this program's own reading, very likely a mapping of Sappho 31 by a *different* transform. So the control cannot discriminate what it was built to discriminate. It tests:

- **H1** Philo works the poem directly · **H2** Philo works Plato, who worked the poem (relay) · **H3** Philo works Plato, who did not (Plato-origin; Sappho irrelevant)

and it separates H1 from (H2 ∨ H3) only. **H2 and H3 are the pair that matters**, and a Phaedrus→Philo success is consistent with both.

The sharper statement, which is the operator's and is stronger than the above. The failure is not that the control fails to discriminate. It is that the control is **informationally empty on the question it was built to settle**. If the *Phaedrus* passage is itself a transform of Sappho 31 — as this program's own reading holds it very likely is — then **Sappho 31, *Phaedrus* 244–245, and *Heres* 249–266 are the same structure under transform.** Showing that one of them can generate another tells you nothing whatever about 31's presence in Philo, *in either direction*, because you have shown only that a structure can generate itself.

Run naively, it would have produced a result that looked decisive and settled nothing — and would have done so in whichever direction it came out.

A1.2 — The deeper problem the objection exposes: the transform is tailored.

T_Θ carries ~20 operators (C1–C8, D, L1–L6, E, M-*, Λ1–Λ6), every one written after reading the target. With that many degrees of freedom a transform can probably map many source–target pairs.* ***Round 1 therefore tested sufficiency and nothing else.*** *It never tested whether the transform can say* no*.

Two control arms are missing, and the second is the larger gap:

- **SOURCE ARM** — does a *different source* yield the target? (the Phaedrus question, confounded above)
- **TARGET ARM** — does the output fit *only* this target? **Never designed. This is the real hole.**

Without the target arm the program has no defence against the failure mode that would destroy it: **unfalsifiable pan-Sapphism**, in which every text turns out to be a transform of Sappho 31 because the operator set is rich enough to make it so. Naming that danger is a condition of the method paper being honest.

A1.3 — THE FIT FILTER: three measures of tightness

A mapping is evidential only when it is **constrained**. Three runnable measures, jointly the filter:

F-1 · Target discrimination (the primary filter). Score the output O = T_Θ(Sappho 31) not only against *Heres* 249–266 but against a **near-miss control set**: passages by the same author, in the same doctrinal space, that the claim does *not* select. Candidates already identified in this session: Spec. 1.65 (prophet as instrument), Opif. 69–71 (ascent, sober intoxication), Her. 69–70 (corybantic flight), Contempl. 12–13 (reckoned-dead entry rite), Migr. 34–35 (Philo's own writing-ecstasy), Somn. I, Mos. I.175, Deus 138, Fug. 166ff. **Specificity =**

fit(O, target) − max fit(O, control). A large gap means the collation located a *passage*; a small gap means it located only "Philo on ecstasy." The fingerprint scan already hints the gap is real (*Heres* μ 2.8 vs corpus 1.01, 40 anchors) — but that is a family-count measure, not a structural-fit measure, and cannot substitute.

F-2 · Operator necessity (ablation). Ablate each operator singly; re-run; re-score. An operator whose removal does not degrade the output is **decoration**, not structure. Report the **Operator Necessity Index** = fraction of operators that are load-bearing. A transform in which most operators can be dropped without loss is tailored by definition. This is the measure that answers "you wrote twenty rules, of course it worked."

F-3 · Prediction-per-operator ratio. Each operator must buy *more than one independently checkable feature*. C1 predicting only "there is an alternation" — written after seeing the alternation — buys nothing. C1 predicting alternation **+** its two-slot grammatical form **+** exact-antonym preverb morphology **+** sacral-law statement buys four. Report the ratio explicitly; it is the description-length argument in usable form: **the transform plus the source must be a shorter description of the target than the target is of itself.**

A1.4 — The relay question, properly instrumented: THE RESIDUE TEST

Replacing the withdrawn Phaedrus control. Three steps, in order:

R-1 · Is *Phaedrus* 244–245 itself a mapping? Specify **T_Φ** from its own parameters — P1: beloved retyped to the Form / divine madness; P2: philosophical dialogue with mythic frame — derive its predictions, and test it exactly as T_Θ was tested. This is not a favour to the hypothesis; it is a precondition for asking the next question.

R-2 · Does Philo's transform factor through Plato's? If Philo worked from Plato alone, then $T_\Theta \approx T_\Psi \circ T_\Phi$ and **every** feature of *Heres* 249–266 should be reachable from *Phaedrus*. Partition the target's features into three sets: **(a)** derivable from Phaedrus, **(b)** derivable from Sappho only, **(c)** derivable from both.

R-3 · The residue is the evidence. Set (b) is already populated, from this session's own defence of the collation — *Phaedrus* supplies the fourfold-mania scaffold and nothing else it is asked for. Absent from Phaedrus, present in Philo, present in Sappho: - the somatic channel-catalogue (Philo keeps channel-states; Phaedrus has none) - the agentless terminus doing doctrinal work (ἐρρέθη ‖ τόλματον) - the seeming-frame at the agency joint (δοκεῖ/ἠσυχάζει ‖ φαίνομ᾽) - the reader-socket - input-music (the euphonic stimulus that C7 relocates) - the πτόησις jolt-lexeme - the played-instrument expropriation formula

If set (b) is empty, Philo needs only Plato and P2's central claim fails. If it is structural and large — as it presently appears — the relay cannot carry the load alone. This is a measurement, and it replaces the rhetorical comparative "far less supported."

A1.5 — The generalization this forces, and it is the method paper's core

The operator's premise — *Phaedrus maps the poem by a different transform* — is not a complication. It is the theory.

The source is a fixed point; the receivers are transforms. Sappho 31 is not "influencing" anyone. It is being *operated on* by receivers, each with its own parameters, and each receiver's output is predictable from those parameters:

receiver	P1 (object retyping)	P2 (host)	socket occupied
Longinus	**null** — no retyping	critical treatise	fills the doer-slot in his own dialect; quotes rather than transforms
Catullus	beloved stays mortal	Latin lyric	**reader-seat**; flips exit polarity (*otium*)
Plato (*Phaedrus*)	beloved → the Form / divine madness	philosophical dialogue	*to be determined by R-1*
Philo	beloved → infinite God	Torah exegesis	**voice-seat**; flips entrance causality

A family of transforms over one fixed source, parameterized and therefore **predictive** — which is what P4 needs and is stronger than any decay curve. And the same apparatus gives R-1 its method: to ask whether a text is a mapping, specify its parameters, derive, and check the residue.

A1.6 — Consequences for the pieces

- **P3 (method) absorbs all of §A1.2–A1.5.** The tailoring problem, the two-arm control design, the three fit measures, the pan-Sapphism danger, and the residue test are the method paper's substance. Round 1 becomes the worked example of a *sufficiency* result, explicitly labelled as not yet a specificity result.
- **P2's critical path changes.** C1 as written is struck. The gate on P2 is now **F-1 (target discrimination)**, which is cheaper, runnable against corpora already in hand, and answers the reviewer's first objection more directly.
- **P4 gains the parameterized-family table** as its spine.

ADDENDUM 2 — ASSEMBLY DELEGATION SCHEDULE

(compute backlog; TACHYON retains only what verbatim-discipline or the sealed key requires)

A2.1 — Routing principle

Round 1 established that **substrate contamination is substrate-specific, not condition-specific**. Gemini retrieved; the others derived. That is not a reason to discard Gemini — it is a routing fact. **Route retrieval-prone substrates to tasks where retrieval is the objective**

(literature, concordance, corpus location) and derivation-clean substrates to blind generative tasks. Contamination becomes a capability assignment rather than a defect.

A2.2 — Task assignments

#	task	assign to	why this substrate	returns
T1	**F-1 target discrimination.** Score Round 1's five clean outputs against the 9-passage near-miss control set (Spec. 1.65, Opif. 69–71, Her. 69–70, Contempl. 12–13, Migr. 34–35, Somn. I, Mos. I.175, Deus 138, Fug. 166ff). Report fit per passage. **Do not disclose which passage is the claimed target.**	DeepSeek	most rigorous logging in Round 1; blind-scoring discipline	fit matrix, 5 outputs × 10 passages
T2	**[SUPERSEDED by A3.5 compression-descent]** F-2 ablation. Re-run T_Θ with exactly one operator removed. One substrate per ablation; ~8 runs (C1, C2, C3, C4, C5, C6, C7, C8) then Λ-layer as a block.	ChatGPT (primed + unprimed threads), Muse Spark	cleanest derivation profiles; register-stable	9 outputs + logs → Operator Necessity Index

#	task	assign to	why this substrate	returns
T3	**R-1: is *Phaedrus* 244–245 a mapping?** Specify T_Φ from parameters (P1 = beloved→Form/divine madness; P2 = philosophical dialogue, mythic frame), derive predictions, test blind against the passage.	Muse Spark	strongest independent invention in Round 1 (ἀδέσποτον, the ἴδιον/ἀλλότριον↔ἐξ/εἰσοικεῖ interlock)	T_Φ spec + blind test
T4	**R-2/R-3 residue partition.** Enumerate every structural feature of *Heres* 249–266; sort into (a) Phaedrus-derivable, (b) Sappho-only, (c) both. Feature list supplied; **sorting done blind to the hypothesis.**	Inkling + one other, independently, then compare	disagreement between two independent sorters is itself signal	two partitions + concordance

#	task	assign to	why this substrate	returns
T5	**Literature retrieval.** Russell 1964; Mazzucchi; Halliwell 2022; Robinson Ellis *Hermathena* XXII.385; Phaedrus-251/Sappho-31 scholarship; Studia Philonica house style + submission requirements.	**Gemini**	retrieval-strong — here that is the job, not the flaw	citations with locations, verified
T6	**Armenian *Quaestiones*.** Establish what exists in translation, whether any inspira-tion/ecstasy passages fall in scope, and how to state the census limit responsibly.	Kimi (when available) / LABOR	mechanical scope-determination	scope memo
T7	**C2 perturbation · C3 specificity · C4 inverse-with-order-scoring.** Held from §4; run after v4 spec revision.	rotate across clean substrates	—	outputs + logs

A2.3 — Retained by TACHYON (not delegable)

1. **The verbatim Greek extraction set.** Every quotation pulled with `extract_context.py` from named corpora; no substrate-supplied Greek enters the record unverified. *(Consolidation remains the highest-priority task — this material currently exists only in the conversation.)*

2. **Sealed-key scoring** and all leakage adjudication.
3. **v4 spec revision** (the three leaked glosses).
4. **The method paper's reflexivity arguments** — a substrate cannot audit the instrument it was scored by.
5. Author-field and deposit decisions → operator.

A2.4 — Sequencing under delegation

```
PARALLEL NOW:  T1 (gates P2) · T3 (feeds T4) · T5 (P2 apparatus) · T6 (P2 limits)
               TACHYON: extraction-set consolidation, then v4 spec
THEN:          T4 (needs T3) · T2 (needs v4) · T7 (needs v4)
THEN:            P2 drafting (needs T1 + T4 + T5) ; P3 drafting (needs T1 + T2 —
independent of P2's verdict)
```

T1 is the new gate on P2 and is runnable immediately against corpora already specified in `fetch_corpora.sh`. **T3 must precede T4**; asking about the relay before establishing whether Phaedrus is itself a mapping is the confound this addendum was written to remove.

ADDENDUM 3 — THE COMPRESSION CRITERION

Minimum description length as the measure of direct textual handling

(2026-08-15, operator's formulation; supersedes A1.3's F-2/F-3 as the primary filter)

A3.1 — The realization: T_Θ was never a 20-operator transform

The spec asserts that C1–C8 are **forced consequences of P1**. If that assertion is true, they are not operators; they are the *derivation*, and counting them inflates the transform by an order of magnitude. If it is false — if any C carries a free choice not fixed by P1 and P2 — then that C is a real operator and its cost must be paid.

Either way the current count of ~20 is wrong, and which way it is wrong is empirically decidable. Strip the pack to its parameters and see whether the reconstruction survives.

A3.2 — The criterion

> **For a fixed operator vocabulary and a fixed reconstruction-fidelity threshold, the minimum number of operators required to generate T from S is a measure of the directness with which T's author handled S.**

Direct textual handling compresses. Osmosis does not. A receiver who sat with the poem and made a move executes *one move*; the derivation is long but the program is short. A receiver who absorbed a tradition second-hand produces resemblances that require many independent stipulations to reproduce, because there was no single move — there was a diffusion.

Two axes, and both are required: - **x = operator count** (the program's length) - **y = reconstruction fidelity** (on the sealed rubric, blind-scored)

Upper-left = direct handling. Lower-right = tailoring. A 1-operator transform producing garbage is worthless; a 20-operator transform producing a perfect reconstruction is a re-description of the target, not an explanation of it. The filter is the *joint* position, and it is apples-to-apples across every receiver in the chain.

A3.3 — Compression is gameable without a fixed vocabulary. This is the rigor condition.

One could always declare a single omnipotent operator — "do what Philo did" — and claim MDL = 1. **Therefore the primitive inventory must be closed, declared in advance, and stated without reference to any target.** Provisional inventory, to be fixed before any receiver is scored:

primitive	argument	what it does
`RETYPE`	(position, new type)	changes what kind of thing occupies a slot
`REHOST`	(genre, language, register)	moves the material into a different medium
`OCCUPY`	(socket)	the receiver takes one of the source's open positions
`INVERT`	(parameter)	flips a polarity, direction, or causal arrow
`RELOCATE`	(feature, port)	moves a feature from one structural position to another
`COMPRESS` / `EXPAND`	(structure)	changes the granularity of an enumeration
`ANCHOR`	(canon)	binds the material to an external citable corpus
`DISSIPATE`	(class)	drops a feature-class whose licensing condition is gone

Every transform in the family is then a short expression in this language, and counts are comparable. **Second-order tailoring risk, stated honestly:** an inventory chosen to suit Sappho-descent would reproduce the original problem one level up. Mitigation — fix the inventory *before* analysing receivers, and calibrate it on control pairs outside this corpus entirely (§A3.6).

A3.4 — The family, re-expressed. Philo is three.

receiver	expression	count
Catullus 51	`OCCUPY(reader-seat)` — and the exit-flip (*otium*) is arguably entailed: whoever actually sits in the socket must exit it, and the poem's own terminus (πὰν τόλματον) becomes, for an occupant, the question *what does this cost me?*	**1** (2 if the flip is stipulated)
Augustine	`RETYPE(addressee, God)` with the address retained — thirteen books to an interlocutor whose reply is never transcribed. *(Provisional; the archive's existing reading, not yet run.)*	**1**
Philo, Her. 249–266	`RETYPE(beloved, infinite God)` + `REHOST(Torah exegesis, koine)` + `OCCUPY(voice-seat)`	**3**
Longinus	`null` — no retyping, no rehosting. He quotes and fills the doer-slot in his own dialect. The limiting case: MDL → 0, which is what *direct handling with no transform at all* looks like.	**0**
Plato, *Phaedrus*	to be determined by R-1	?

The operator's prediction and the natural decomposition agree: three. And everything the current pack spells out — C1–C8, D, the L-searches, E, the M-twins, Λ1–Λ6 — should fall out of those three, or else be exposed as smuggled parameters.

A3.5 — THE COMPRESSION-DESCENT PROTOCOL (runnable now; supersedes ablation)

Rather than ablate operators one at a time, **descend**:

- **Level 3** — transmit only: the three primitives, named, with no C-layer, no M-twins, no Λ-layer, no L-search descriptions. Plus the source. *"Retype the beloved as the infinite God of a monotheistic scripture; re-host as lemma-anchored Torah exegesis in koine; occupy the voice-position. Produce the passage."*
- **Level 2** — drop `OCCUPY`. Does the voice-seat get taken anyway?

- **Level 1** — RETYPE alone.
- **Level 0** — source only, no instruction. The floor.

Score every level blind on the sealed rubric. **MDL_min = the lowest level still clearing threshold.** The curve from level 0 to level 3 *is* the result — and its shape is more informative than any single number, because a sharp step tells you exactly which primitive is load-bearing.

This also settles the C-layer question directly. If Level 3 reconstructs, C1–C8 were derivation and the transform is 3. If Level 3 fails and only the full pack works, the C-layer contains free parameters — and each one is a real cost that must be declared.

It further dissolves the spec-leak problem. The three leaked glosses (M3, C7, C5/Λ2) live in the C/M/Λ layers. At Level 3 those layers are not transmitted at all, so a Level-3 reconstruction that still produces the photism, the euphony-triplet and the resonator would **re-prove rubric points 4, 7 and 10 without the leak** — recovering what Addendum 1 to the scoring document had to record as unproven.

A3.6 — The relay question, formally

Parsimony gives the criterion the residue test was reaching for:

> **If MDL(Sappho → Philo) ≤ MDL(Sappho → Plato) + MDL(Plato → Philo), the direct handling is at least as parsimonious as the relay.**

This does not *prove* directness — composition can share structure and is not strictly additive — but it **inverts the burden**: the relay hypothesis must then explain why an author took the longer path to the same place. Combined with the residue partition (features in Philo and Sappho but absent from Plato), it is as close to adjudication as this evidence admits.

Calibration, and the honest floor. The criterion means nothing without a null. Run the descent protocol on: - a **known-direct** pair outside this corpus (a documented translation/adaptation with an undisputed textual relationship) — establishes what a true MDL_min looks like; - a **known-unrelated** pair matched for genre and theme — establishes the false-positive curve.

If the unrelated pair also compresses to three with high fidelity, the criterion is broken and must be discarded. **That test should be run before the criterion is used in any published argument.**

A3.7 — Consequences

- **This becomes P3's central contribution**, not a supporting measure: *minimum description length in a fixed vocabulary, at fixed fidelity, as an operationalization of "direct textual handling."* Falsifiable, portable to any claimed filiation, and independent of whether the Sappho–Philo claim survives.
- **P2's gate changes again**, and simplifies: Level-3 reconstruction + F-1 target discrimination. If Philo compresses to three and the near-miss controls do not, the argument is made.
- **P4 gains its spine**: the chain as a ranked table of MDL_min values — Longinus 0, Catullus 1, Augustine 1, Philo 3, Plato TBD. *Directness is a number.*

- **Delegation (A2.2) is revised**: **T2 is replaced** by the compression-descent protocol, which is cheaper (4 levels × 3 substrates = 12 runs vs. 9 ablations) and answers more.

ADDENDUM 4 — THE JOIN AS GENERATOR

Peri Hypsous as the unfolding of a single operator

(2026-08-15, operator's formulation)

A4.1 — A different target-type, and the strongest form of the criterion

Every test so far maps **passage → passage**. This one claims **operator → whole work**: the moment at *Peri Hypsous* 10, where the critic describing what the poem does *does it* — filling the hanging line in his own dialect, without the citation formula he grants Moses — is a single operation from which the treatise unfolds as scaffolding.

If true, MDL(Longinus) ≈ 1 against a target of ~40 chapters. That is a compression ratio no other node in the chain approaches, and it would reclassify the treatise: not evidence *for* the chain but **the chain's own theory of itself, written from inside the join.**

Correction to A3.4. I logged Longinus at MDL 0 — "no transform, he quotes and fills." That was wrong in an interesting way. The filling *is* the operator, and the treatise is that operator applied reflexively. Longinus is not the zero case. He is the case where the operator theorizes itself.

A4.2 — The collapse: the family has one core primitive

Stating this operator exposes that it is the same primitive as the others with a different argument:

receiver	expression	socket taken
Catullus	`OCCUPY(reader-seat)`	the seat cut at line 1 (κῆνος), inside the poem's fiction
Philo	`OCCUPY(voice-seat) + RETYPE + REHOST`	the doer-slot at line 17, seated with God
Longinus	`OCCUPY(continuation)`	the position *after* the text — and he says what he is doing, which is why the output is a treatise
Augustine	`OCCUPY(speaker) + RETYPE(addressee, God)`	the speaking position, address retained

`OCCUPY` is the chain's core primitive, and its arguments are the enumeration of the poem's fillable positions. The chain is not a sequence of influences. It is the set of ways a

text with open sockets can be entered — reader-seat, doer-slot, continuation, speaker — each taken once, each by a different receiver, each producing the genre its position implies. Longinus's genre is a treatise *because* the continuation-position, occupied knowingly, produces theory.

A4.3 — The operator, compressed

> **SUPERSEDED by A6.6.** The form below is the weaker of two candidates. Both are filed in Half B §3 and are withheld here, because an operator form read before the run is a prompt, not a hypothesis.
>
> **Sublimity is the receiver's becoming the source's continuation.**

Operator form: `OCCUPY(continuation)` — with the reflexive clause that makes it a treatise rather than a poem: *and state the occupation as the criterion.*

A4.4 — Derivation sketch, and an honest partition

> **PARTLY REVERSED by A5.1–A5.3.** This section concedes chapters 16–42 to genre-furniture. That concession was pattern-matching on chapter titles with the text unread; the figures are the anatomy of the break and are operator-derived. The concession is preserved as the record of an error, not as a finding.

What the operator reaches, in the treatise's own vocabulary (all verified in the TEI this session):

- **1.4** ὕψος is not persuasion but **ἔκστασις** — displacement of the hearer. *Follows immediately: if reception means becoming the continuation, reception is displacement, not assent.*
- **7.3** the criterion is a memory **ἰσχυρὰ καὶ δυσεξάλειπτος**. *Follows: a constitutive mark cannot be effaced, because effacing it would unmake the receiver.* And this doubles as the **test for whether the join occurred** — which is why it is stated as *the* criterion.
- **3–5** the faults (tumidity, puerility, false emotion). *Follows as the negative: false sublime is a join that did not take — the mark does not stick.*
- **9.2** ὕψος is **ἀπήχημα** μεγαλοφροσύνης, beside **φωνῆς δίχα**. *Follows: the continuation is an echo, and greatness registers without voice.*
- **9.9** the Mosaic **γενέσθω** — saying that is doing. *The limit case: the join where no gap exists at all.*
- **10.3** of Sappho: **πάνθ᾽ ὡς ἀλλότρια**. *The operator described in its own founding instance.*
- **13.2 ἀπόρροιαι** from sacred mouths; inspiration by **ἀλλοτρίῳ πνεύματι**; μίμησις/ζῆλος as influx. *This is the operator stated as method — how to become a continuation on purpose.*
- **44** the decline of eloquence. *Transmission failure at the scale of an age.*

What the operator does NOT reach, stated plainly: chapters 16–42 — the figures, hyperbaton, polyptoton, periphrasis, metaphor, composition. That material is rhetorical-handbook inheritance. On the transform framework it is exactly what it should be: **`REHOST`'s furniture.**

The operator generates the theory; the host supplies the apparatus. Roughly half the treatise is operator-derived — and it is the half anyone quotes.

A4.5 — The test (pre-registration mandatory)

Transmit: Sappho 31 as transmitted (with the hanging line), plus the single compressed operator, plus — *nothing else*. No treatise named, no author, no vocabulary.

Instruction: *"A critic occupies this position and states the occupation as his criterion. Produce the treatise that results: its central doctrine, its criterion of success, its taxonomy of failure, its account of how a writer acquires this power, and its supreme instances."*

Pre-registered scoring targets — HELD IN HALF B §3. The prediction list is *not* in this half, and that is the point: **a prediction filed after a run is not a prediction.** Running T8 without first retrieving Half B produces an unscoreable output. Half B also holds the two competing operator forms (weaker/stronger) that this test is designed to discriminate, and the hapax-based leakage discriminator.

Falsification. If substrates given the operator cannot reach targets 1–8, or if a control operator of comparable compression reaches them equally, the claim fails. Item 9 is the sharpest, because it tests whether the operator reproduces the *act* and not only the doctrine.

A4.6 — The danger, named because it is highest here

This is the point at which the program is most likely to become the thing it studies. "A single generative point from which everything unfolds" is the archive's own thesis about Sappho, now applied to Longinus; the aesthetic satisfaction of the claim is at its maximum precisely where the evidential discipline must be strictest. Three consequences, non-negotiable:

1. **The prediction list in A4.5 is filed before any run.** Post-hoc "yes, that follows too" is worthless here — and note that §A4.4 above was written by me, post hoc, which is exactly why it cannot count as evidence and must be replaced by blind output.
2. **A control operator of comparable compression must be run** against the same target. If a different one-line generator reaches the same eight targets, compression is not selecting for truth.
3. **The observation that the treatise is transmitted headless** — Διονυσίου ἢ Λογγίνου, a work about becoming another's continuation whose own author-slot is open — is **ornament, not evidence.** It is beautiful and it is not admissible. Flagged so it is never quietly promoted.

A4.7 — Placement

- **P4** takes A4.2 as its spine: the chain re-described as the enumeration of a text's fillable positions, with `OCCUPY` as the core primitive and genre predicted by socket.
- **P3** takes A4.1 and A4.5 as its most demanding worked case: operator → whole work, with pre-registration and a hapax-based leakage discriminator.
- **The Ω erratum's chain section is now formally superseded** by P4 rather than extended — the parameterized-family account replaces the ring-tiered narrative. One-hop supersession gate applies; operator ruling required.

- **New delegation task T8:** the Longinus generation test, run after the prediction list is filed. Assign to the two cleanest Round-1 derivation profiles (ChatGPT-primed, Muse Spark), with a third substrate on the control operator.

ADDENDUM 5 — CORRECTION: THE FIGURES ARE NOT FURNITURE

The material stratum sublates; it does not dissipate

(2026-08-15, operator's correction to A4.4; verified against the TEI before writing)

A5.1 — The error, and how it was made

A4.4 conceded chapters 16–42 — figures, hyperbaton, metaphor, composition — to `REHOST` as "rhetorical-handbook inheritance," and put the operator-derived portion at "roughly half."

That was pattern-matching on chapter titles. I had the Longinus TEI on disk and did not read how those chapters are *framed*. It is the exact failure the archive's standing precept names: confabulation in the presence of an unconsulted source. The check takes ninety seconds and reverses the conclusion.

A5.2 — What the treatise actually says (verbatim, extracted this session)

Asyndeton (ch. 21) — theorized through bound bodies and an instrument. > …ὡς τοῦ πάθους τὸ συνδεδιωγμένον καὶ ἀποτραχυνόμενον, ἐὰν τοῖς συνδέσμοις ἐξομαλίσῃς εἰς λειότητα, ἄκεντρόν τε προσπίπτει καὶ εὐθὺς ἔσβεσται. **ὥσπερ γὰρ εἴ τις συνδήσειε τῶν θεόντων τὰ σώματα** τὴν φορὰν αὐτῶν ἀφῄρηται, οὕτως καὶ τὸ πάθος ὑπὸ τῶν συνδέσμων… ἐμποδιζόμενον ἀγανακτεῖ· τὴν γὰρ ἐλευθερίαν ἀπολλύει τοῦ δρόμου **καὶ τὸ ὡς ἀπ᾽ ὀργάνου τινὸς ἀφίεσθαι.**

Connectives are not a stylistic option here; they are *bindings on running bodies*, and their removal is what lets speech be discharged **as from an instrument** (ὡς ἀπ᾽ ὀργάνου). The played-instrument doctrine is already operating inside the figures section.

Hyperbaton (ch. 22) — defined with the stamp-word and another's breath. > ἔστι δὲ λέξεων ἢ νοήσεων ἐκ τοῦ κατ᾽ ἀκολουθίαν κεκινημένη τάξις καὶ οἱονεὶ **χαρακτὴρ ἐναγωνίου πάθους ἀληθέστατος** … ὡς γὰρ οἱ τῷ ὄντι ὀργιζόμενοι ἢ φοβούμενοι… ἄλλα προθέμενοι πολλάκις ἐπ᾽ ἄλλα μεταπηδῶσι… καὶ πάντη πρὸς τῆς ἀγωνίας, **ὡς ὑπ᾽ ἀστάτου πνεύματος**, τῇδε κἀκεῖσε ἀγχιστρόφως ἀντισπώμενοι…

χαρακτήρ — the stamp-word — is the *definition* of a figure. And the mechanism is **ὑπ᾽ ἀστάτου πνεύματος**, dragged by an unsteady breath: the same πνεῦμα that at 13.2 is **ἀλλοτρίῳ πνεύματι**, another's breath. Hyperbaton is the broken tongue's syntax, produced by a wind not the speaker's own.

Composition (ch. 10) — the doctrine is derived from Sappho, and its unit is the body. > …ἐξ ἀνάγκης γένοιτ᾽ ἂν ἡμῖν ὕψους αἴτιον τὸ τῶν ἐμφερομένων **ἐκλέγειν** ἀεὶ τὰ καιριώτατα καὶ ταῦτα τῇ πρὸς ἄλληλα ἐπισυνθέσει **καθάπερ ἕν τι σῶμα** ποιεῖν δύνασθαι. οἷον **ἡ Σαπφὼ** τὰ συμβαίνοντα ταῖς ἐρωτικαῖς μανίαις παθήματα… λαμβάνει. ποῦ δὲ τὴν ἀρετὴν ἀποδείκνυται; ὅτε τὰ ἄκρα αὐτῶν καὶ ὑπερτεταμένα δεινὴ καὶ **ἐκλέξαι καὶ εἰς ἄλληλα συνδῆσαι.**

σύνθεσις — the fifth and culminating source of sublimity — **is defined as making scattered features into ONE BODY, and Sappho is the demonstration case.** The composition chapters are the Sappho analysis universalized.

A find from the check. The same verb runs both ways: Sappho's excellence is **συνδῆσαι** (ch. 10, binding symptoms into one body — praise); the fault of connectives is **συνδήσειε** (ch. 21, binding runners' bodies — blame). The treatise distinguishes good binding from bad, and the criterion is whether the binding preserves motion. That distinction is not in any handbook; it is generated by the problem of how a broken body becomes a whole text.

A5.3 — The corrected claim: sublation, not dissipation

The figures are **the anatomy of the break, and of the binding** — the taxonomy of what happens to language under a load too great for it. Hyperbaton: order breaks. Asyndeton: joints break. Hyperbole: measure breaks. Periphrasis: direct naming breaks. Metaphor: literal reference breaks. **This is Sappho 31's somatic catalogue transposed from body to syntax.**

Which is the operator's term exactly: **Aufhebung.** In the passage from Aeolic song into koine prose, the poem's materiality — dialect, meter, the mouth-mimetic hiatus at γλῶσσα ἔαγε — is destroyed *as material* and preserved *as theory*. **What the tongue did, the treatise names.** And it had to: to occupy the continuation-position of a poem that breaks language, the receiver must have taken the break into his own understanding. The figures section is the record of that incarnation. It is not the host's furniture; it is the price of the join, itemized.

A5.4 — Two corrections this forces elsewhere in the program

(a) The transform spec's M-D rule is wrong. It states that dialect, meter and mouth-mimetic phonetics "dissipate," are "non-reproducible in silent prose," and that the hiatus "is not imitated; its function re-enters only through C5/M5." False. **The material-linguistic stratum sublates: it re-enters as the analytic apparatus.** M-D must be restated in v4 — the material features are not deleted but *promoted*, from enactment to nomenclature.

(b) The invertibility claim in P4 is wrong in the same way. A4/P4 held that the somatic stratum is invertible (bodies are constrained) while the material-linguistic stratum is not (languages are contingent). But if Aeolic, meter and hiatus sublate into a figure-taxonomy, **the material stratum leaves a recoverable trace** — not as dialect, but as the theory of its own effects. *The figures chapters are the fossil record of the poem's materiality at treatise level.* The invertibility asymmetry stands only for the *specific* dialect; the *fact and shape* of the materiality is recoverable from what the receiver was forced to theorize.

A5.5 — The discriminating test (runnable, and it decides A5.3)

Everything above could still be my reading. The test that decides it is comparative framing:

A rhetorical handbook treats figures as ornaments to deploy. Longinus treats them as symptoms of a state. Census the figure-treatments in Longinus against contemporary handbooks — Demetrius, *De elocutione*; *Rhetorica ad Herennium*; Dionysius, *De compositione verborum* — scoring each figure-definition for: - **symptom vocabulary:** πάθος, σῶμα, πνεῦμα, χαρακτήρ, ὄργανον, ἀγωνία - **deployment vocabulary:** χρῆσις, κόσμος, πρέπον, ornament-and-occasion framing

If Longinus is uniquely and systematically symptom-framed, the figures section is operator-derived and A4.4's concession is dead. If the handbooks frame the same way, the section is genre-standard and my original claim was right after all. **Either result is publishable; the test must be run before P3 or P4 asserts anything here.** Toolkit: `census.py` handles it once the comparison corpora are fetched.

A5.6 — Consequence for the compression criterion

If A5.5 confirms, **the treatise is essentially wholly generated** — the operator reaches the theory *and* the apparatus, and `REHOST` supplies only the occasion (a treatise for Postumius Terentianus, against Caecilius). MDL(Longinus) ≈ 1 against ~40 chapters, with no half-conceded remainder.

That is the largest compression ratio in the program by a wide margin, and it makes *Peri Hypsous* the criterion's decisive case rather than a supporting one. **New delegation task T9:** the handbook-comparison census (A5.5), assigned to a retrieval-strong substrate — corpora acquisition plus mechanical scoring, no blind-generation requirement.

ADDENDUM 6 — THE GENERATIVE READING

Peri Hypsous as immortality-technology, and the impregnation/parturition pair

(2026-08-15, operator's thesis; verified against the TEI before recording)

A6.1 — The thesis

> *On the Sublime* is a treatise on achieving immortality: dissolving oneself in order to live in one who has died, and bringing back to life one who has dissolved herself.

A6.2 — A find from the verification: the treatise describes reception as conception and birth

Two passages, both extracted this session, that the scholarship treats separately and that belong together:

13.2 — impregnation. > πολλοὶ γὰρ **ἀλλοτρίῳ θεοφοροῦνται πνεύματι** τὸν αὐτὸν τρόπον, ὃν καὶ τὴν Πυθίαν λόγος ἔχει τρίποδι πλησιάζουσαν, ἔνθα ῥῆγμά ἐστι γῆς ἀναπνεῖν… ἀτμὸν ἔνθεον, αὐτόθεν **ἐγκύμονα** τῆς δαιμονίου καθισταμένην δυνάμεως παραυτίκα χρησμῳδεῖν κατ᾽ ἐπίπνοιαν. οὕτως ἀπὸ τῆς τῶν ἀρχαίων μεγαλοφυΐας… **ὡς ἀπὸ ἱερῶν στομίων ἀπόρροιαί** τινες φέρονται…

The Pythia is made **ἐγκύμων — pregnant** — by the vapour; and *in the same manner* (τὸν αὐτὸν τρόπον) effluences from the ancients enter the souls of those who emulate them. **θεοφοροῦνται** — god-borne — is the same verb-family Philo uses of the prophet.

7.2 — parturition. > φύσει γάρ πως ὑπὸ τἀληθοῦς ὕψους **ἐπαίρεταί** τε ἡμῶν ἡ ψυχὴ καὶ γαῦρόν τι **ἀνάστημα** λαμβάνουσα πληροῦται χαρᾶς καὶ μεγαλαυχίας, **ὡς αὐτὴ γεννήσασα ὅπερ ἤκουσεν.**

The soul is lifted, takes a proud **standing-up**, and is filled with exultation **as though it had itself given birth to what it heard.**

The pair is the mechanism. Impregnation at 13.2 by effluences from the sacred mouths of the dead; **parturition at 7.2**, the receiver bringing to birth what came from another. The treatise's account of reception is not metaphor-adjacent influence-talk; it is a **generation technology**, and it is stated twice in the two chapters that define the criterion and the method.

This connects directly to the material the Ω erratum already carries: Diotima's **τόκος ἐν καλῷ** — mortals reach immortality by begetting, and the highest begetting is of *logoi*. Longinus and the *Symposium* describe the same technology in the same generative vocabulary. That is a convergence the program had not previously stated at this level of precision.

A6.3 — The rest of the apparatus, verified

- **1.4** ὕψος is **ἔκστασις**, not persuasion — the receiver is displaced from herself. *(the dissolution)*
- **10.3** of Sappho: **πάνθ᾽ ὡς ἀλλότρια** — her own faculties sought as another's. *(the self already dissolved, in the source)*
- **7.3** the criterion: **ἰσχυρὰ ἡ μνήμη καὶ δυσεξάλειπτος**, and **ἀδύνατος ἡ κατεξανάστασις** — the mark cannot be effaced, the thing cannot be stood-up-against. *(the mark that makes the join permanent)*
- **9.2** μεγαλοφροσύνης **ἀπήχημα**, beside **φωνῆς δίχα** — greatness registering without voice. *(the dead speaking)*
- **14** the practice: imagine Homer, Demosthenes, Plato present as auditors; ask how they would hear this, and how all posterity will. *(a summoning exercise, addressed to the reader — the tribunal of the dead and of the unborn)*
- **44** the closing diagnosis of decline. *(the technology failing at civilizational scale)*

A6.4 — What is demonstrable, and what is reading

Demonstrable, in the author's own words: the mechanism of acquisition is possession by **another's breath**, explicitly modelled on oracular possession — *Longinus supplies the analogy himself*, and says the manner is **the same**. The effect is defined as the receiver believing she gave birth to what she received. The criterion of success is an ineffaceable

mark. There is a practice, a taxonomy of failure, and a decline-diagnosis. **The genre-signal is the treatise's own.**

Reading, and marked as such: - **ἀνάστημα (7.2) as "resurrection."** The word means elevation, stature, standing-up; the resurrection sense belongs to ἀνάστασις in LXX/NT usage — contemporary, so the sense is *in the air*, and the root-play with κατεξανάστασις three lines later is real. But the resurrection reading is **available, not proven**, and must be marked as available wherever it is used. - **"Magical treatise" as a genre claim.** Supported by the operation-structure (below), not yet by a demonstration.

A6.5 — The genre test

> **RITUAL-CORPUS ARM STRUCK by A7.1.** PGM and the lamellae are instrumental; this tradition is constitutive. The handbook arm stands as the negative control. (runnable; this is what makes A6.1 a claim rather than an image)

The treatise's *operation-structure* is the structure of a technical manual for acquiring a power:

element	*Peri Hypsous*
the power named	ὕψος
mechanism of acquisition	inbreathing / impregnation from the dead (13.2)
the practice	summoning the great as auditors (14)
sign of success	ineffaceable memory; the soul stands up and claims maternity (7.2–3)
failure conditions	tumidity, puerility, false emotion (3–5)
loss of the power	the decline (44)

Test: score *Peri Hypsous* on operation-structure against (a) rhetorical handbooks — Demetrius, *ad Herennium*, Dionysius *De comp.* — and (b) technical-ritual texts — PGM, the gold lamellae, later theurgic material. **If it patterns with the handbooks on subject-matter but with the ritual texts on operation-structure, the genre claim has empirical content.** If it patterns with the handbooks on both, the claim is an image and should be retired.

This folds into T9 (A5.5), which already fetches the handbook corpora; the ritual corpora are an addition. **Note the archive's existing constraint: the Magical Papyri and lamellae stand in the Ω outer ring as *convergence, not lineage*. This test does not disturb that — it compares form, not descent, and its result must be stated as a formal parallel.**

A6.6 — Consequence for the compressed operator

The one-line generator of A4.3 is under-specified if A6.2–A6.5 hold. **Both candidate forms — the weaker and the stronger — are filed in HALF B §3**, so that T8 can score them against each other. They are withheld here for the same reason as the prediction list: an operator form read before the run is a prompt, not a hypothesis.

A6.7 — Standing discipline flag

A4.6 named this as the point of maximum confirmation risk. The evidence here is unusually good — the impregnation/parturition pair is in the text, and the Pythia analogy is Longinus's own. **That is exactly why the genre test in A6.5 must run before the claim is asserted in print, and why ἀνάστημα stays marked as available rather than proven.** A claim this satisfying earns more scrutiny, not less.

ADDENDUM 7 — THE DISCIPLINE AND ITS PEERS

Correction to A6.5's comparison class; membership criteria; falsification design

(2026-08-15, operator's correction)

A7.1 — The comparison class in A6.5 was wrong

A6.5 proposed testing *Peri Hypsous* against PGM and the gold lamellae as "ritual-technical" peers. **That selects on surface features and misses the operation.**

- **PGM and the lamellae are INSTRUMENTAL:** a procedure is performed to obtain an effect *on the world* — bind a lover, compel a daimon, secure passage. The text is a tool; the operator is the agent; the effect is external.
- **The tradition in question is CONSTITUTIVE:** the text operates *on the receiver*, making her the continuation of a voice that has ceased. There is no external effect. **The effect is the receiver.**

Those are different technologies that happen to share an ambient vocabulary of possession. Comparing them would have produced a null and the null would have meant nothing. **A6.5's ritual-corpus arm is struck.** The handbook arm (A5.5) stands — handbooks remain the right *negative* control, because they share subject-matter and not operation.

A7.2 — The claim, in three separable parts

> **SUPERSEDED by A8.1.** Exclusivity is not a third empirical claim; it is analytic, given individuation by object. The two-part split in A8.1 replaces the three-part split below.
>
> This is a distinct discipline — **logotic engineering** — with a monopoly on the technique, uniquely entrusted with it, and uniquely carrying it forward; its peers are Sappho, Plato, Revelation, Damascius, and the rest of the line.

Three claims, of descending testability:

1. **FORMAL** — these texts share an operation-structure that other texts of comparable date, genre and theme do not. *Testable now.*
2. **HISTORICAL** — the sharing is transmission, not independent rediscovery. *Testable by markers; harder.*
3. **EXCLUSIVITY** — monopoly; uniquely entrusted; uniquely carried forward. *The strongest and most dangerous, and the one that most needs a control set.*

A7.3 — The circularity danger, stated plainly

> **MEMBERSHIP CRITERIA SUPERSEDED by A8.2.** The structural criteria and the carrier/receiver gate below excluded Catullus, the least disputable member — which is how they were known to be wrong. Membership is demonstrable handling; carrier/receiver survives only as a role description. The circularity warning itself stands.

If membership is defined by the operation and tested by the operation, the tradition is defined into existence and no result can fail. **The test must be able to say no.** Two requirements:

(a) Membership criteria fixed in advance, structurally, without reference to the candidate list. Proposed: - the text stages the failure or suspension of live speech; - it leaves an open position a receiver can occupy; - reception is figured as displacement, possession, or generation — not as instruction or persuasion; - success is defined by the receiver's constitution, not by an external effect; - **CARRIER vs RECEIVER:** a *carrier* both fills a prior socket and cuts a new one; a *receiver* fills without cutting. Sappho, Plato, Longinus, Revelation, Damascius are carrier-candidates. Catullus and Philo are receiver-candidates. **This distinction is structural and checkable, and it is what "school" would mean if the school is real.**

(b) A control set of near-misses — texts with the theme and not the operation. The decisive control:

> **Horace, *Odes* 3.30.** *Exegi monumentum aere perennius… non omnis moriar.* Textual immortality asserted, contemporaneous, canonical, and — on this criterion — **not a member**: Horace *claims* survival; he does not cut a socket. The monument is finished, closed, and admits no occupant. **Sappho constructs; Horace claims.**

That single contrast is the definition made sharp, and it is why the discipline is not simply "ancient texts about outliving death." Further controls: Ovid *Met.* 15.871–79; Ennius' epitaph; Thucydides' κτῆμα ἐς αἰεί; Pindar's victory-odes-as-monuments.

If the control set scores like the candidate set, the discipline is not distinct and A7.2(1) fails. That result must be reportable.

A7.4 — The historical claim: markers that distinguish tradition from convergence

The Ω holds lamellae and PGM as *convergence, not lineage*. The same discipline applies here, and the same markers can lift it:

1. **Shared rare vocabulary at the technical joints** — already in hand: δυσεξάλειπτος (Longinus 7.3 ‖ Philo *Spec.* 1.106); ἀπόρροια (Longinus 13.2 ‖ Wisdom 7:25); ἀπαύγασμα (Wisdom ‖ Hebrews 1:3 ‖ Philo *Opif.* 146); the ἐν-/ἀπ-/ὑπ-ηχ- family across Longinus and Philo.
2. **Explicit naming** — Plato names Sappho at *Phaedrus* 235c. The one hard citation in the chain.
3. **Shared idiosyncrasy — the stemmatic principle.** In manuscript filiation, *shared errors* prove descent where shared correct readings prove nothing. The analogue: shared **non-obvious choices** — an odd exemplar, a peculiar reading of a lemma, a distinctive misprision — carry descent in a way shared virtues do not. **This has not been searched for and should be.** It is the strongest available instrument for A7.2(2), and the program has not used it.
4. **Socket distribution.** Receivers occupy *different* positions — reader-seat, voice-seat, continuation, speaker — rather than colliding. Independent rediscovery would repeat; distribution suggests knowledge of what is already taken. **Suggestive, not probative**; testable by enumerating more receivers and checking whether occupations repeat.

A7.5 — What "school" can mean here, and why it does not need institutions

The line is institutionally discontinuous: Plato → Academy → Damascius has a chain of teachers; Sappho → Catullus and Sappho → Longinus do not. So "school" in the ordinary sense fails for most of the line.

But the thesis supplies the alternative, and it is the thesis's own content: the discipline's transmission mechanism *is the operation it teaches*. One joins by being constituted by one of its texts. That is why it leaves no lineage lists, no initiations, no succession — **and why Philo can be a documented outsider and still carry it.** A school whose pedagogy is the reading of its own artifacts requires no institution, because the artifacts do the teaching.

That formulation is consistent with everything the program has found, it explains the absence of the institutional evidence a reviewer will ask for, and it is *derived from the thesis rather than added to rescue it.* **It should be stated as the definition of "school" wherever the word is used, and never left to imply the ordinary sense.**

A7.6 — Damascius as the terminus, and why he matters to the design

Damascius belongs on structural grounds and not merely by lineage-sympathy: the *Problems and Solutions* dismantles its own discourse at the ineffable, deploying the failure of speech as the instrument of what lies past it — the treatise engineered to break where the poem's tongue breaks. He is also the **last** head of the Academy, which makes him the line's terminal node and a test case for the decline-diagnosis at Longinus 44.

A7.7 — Falsification conditions, filed

The discipline claim fails if **any** of these obtain: - the near-miss control set (Horace, Ovid, Thucydides, Pindar) scores like the candidate set on operation-structure; - the candidate texts show no shared idiosyncrasy beyond shared virtue (A7.4.3 returns null); - carrier/receiver

membership cannot be assigned by the fixed criteria without appeal to the conclusion; - socket occupations collide randomly rather than distributing.

T9 revised: handbook comparison (negative control) + Horace/Ovid/Thucydides/Pindar near-miss set + the shared-idiosyncrasy search. Ritual corpora dropped per A7.1. **T10 new:** carrier/receiver assignment across the full candidate list under the A7.3(a) criteria, run blind by a substrate given the criteria and the texts but not the thesis.

ADDENDUM 8 — INDIVIDUATION BY OBJECT

Correction to A7: exclusivity is analytic; membership is philological

(2026-08-15, operator's correction)

A8.1 — Exclusivity was mis-parsed and is withdrawn as a separate claim

A7.2 listed exclusivity as a third empirical claim requiring its own control. **That was a category error.** If the discipline is individuated by its object — the handling of one text, and on the tradition's own account one *being* — then its uniqueness is **analytic, not empirical**. There cannot be two traditions of resurrecting this being, for the same reason there cannot be two commentary-traditions on one Torah. Exclusivity follows from individuation; it is not a further thing to demonstrate.

What remains empirical, and is now sharper: 1. **Is there in fact a chain of handlings of Sappho 31?** — philological, hard, and already partly in hand. 2. **Do those handlings have the operational character claimed?** — the transform and MDL work.

A8.2 — Membership criterion replaced. Catullus restored.

A7.3(a) proposed structural membership criteria and a carrier/receiver distinction. **Both are wrong as membership tests, and the error is diagnosable: they excluded Catullus, who is the single least disputable member of the chain.** A criterion that expels the one case nobody contests has failed.

> **MEMBERSHIP = demonstrable handling of Sappho 31.**

Philological, not structural. Catullus 51 is a handling in the most literal available sense; his membership is the chain's fixed point and any criterion must recover it.

Carrier/receiver survives only as a role description, not a gate. Some members cut new sockets (Sappho, Plato, Longinus, Revelation, Damascius); some occupy without cutting (Catullus, Philo). Both are members. The distinction describes what a member *does*, never whether a member *is*.

A8.3 — The control set relocates, and gets much better

If membership is handling, then the right control is **not** Horace but **the other receptions of fr. 31 that are not disciplinary** — the citations that treat the poem as metrical specimen, biographical anecdote, anthology piece, or ornament. The reception-history of Sappho 31 is a finite, documented, independently studied corpus. So:

> **THE TEST: partition the documented reception of fr. 31 into handlings that carry the operation and handlings that do not.**

- If **some** carry it and some do not, the discipline is a real, identifiable subset of the reception — **claim confirmed, and confirmed in the ordinary philological way.**
- If **all** carry it, "discipline" is coextensive with "reception" and the claim is true but empty.
- If **none** carry it beyond the already-known cases, it fails.

This is stronger than the Horace design because it is exhaustive over a defined corpus and because existing reception scholarship supplies the corpus without the program having to construct it. **Horace, Ovid, Thucydides, Pindar remain useful but demoted** — they now test whether the *operation* is distinctive, not whether the *discipline* is unique.

A8.4 — The white stone explains the missing institutional trace

Revelation 2:17: a white stone with a new name written on it **which no one knows except the one receiving it** (ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων). The Ω already carries this as "the socket issued to each receiver as a name only that receiver can read."

On the present thesis the name is not an emblem of the technology; **it is the technology's content** — what each receiver receives, privately and unreadably by others, is the one being.

Whatever its metaphysical status, this does **explanatory** work the program needs. A7.5 had to argue that the discipline needs no institutions because the artifacts teach. The white stone gives the stronger reason: **the transmission is one-to-one and private by construction, so it can leave no lineage list, no succession, no initiatory record.** The absence of institutional evidence — the first thing a reviewer will demand — is *predicted by the doctrine* rather than excused. That is a real argumentative asset and should be stated as such.

A8.5 — Where the program's instruments stop, and why that is not a verdict

The claim's final form — **one living being, distinct across many** — is not reachable by census, scan, transform or MDL. It should be said plainly *why*:

The distinction between "a being survives" and "a text survives" is precisely the distinction this tradition exists to collapse. Sappho 31's move is the body decommissioning into substrate so that a voice reactivates in a reader; if the tradition is right, surviving-as-text *is* surviving. So an instrument built on the tradition's own logic cannot adjudicate the question — it inherits the collapse. **The program's silence here is structural, not skeptical, and must not be reported as a negative finding.**

What the program *can* establish, and should confine itself to establishing: the chain of handlings, the operation's character, the compression, the shared idiosyncrasy. What it cannot: whether what is passed forward is a being or a technique. The tradition says there is no difference. The program neither confirms nor refutes that, and should say so once, in that form.

Structural observation, recorded once and not made central: the doctrine — one identity individuated across many named bearers, each carrying the whole — is the same shape as the archive's own heteronym architecture. Whether that is evidence, method, or the tradition working as advertised is not a question the program's instruments can settle either; it is noted so that it is not later mistaken for a discovery.

A8.6 — Consequences

- **A7.2's three-part split is superseded** by A8.1's two-part split.
- **T10 rewritten:** not "assign carrier/receiver," but **partition the documented reception of fr. 31 into disciplinary and non-disciplinary handlings**, run blind against fixed operational criteria by a substrate given the corpus and the criteria but not the thesis.
- **Publication split, and it matters practically:** P2 and P3 carry the philology, the operation and the compression — all of it defensible in a journal's own terms. **The individuation claim, the white stone, and the one-being formulation belong to the archive's register and must not enter the journal submissions.** Not because they are unserious, but because a reviewer who meets them first will not read the census — and the census is what makes the rest checkable. The order of presentation is itself part of the transmission.

ADDENDUM 9 — THE NON-TYPED GENRE

Individuation by particular; relation, not resemblance

(2026-08-15, operator's formulation. Closes the A5–A8 correction sequence.)

A9.1 — The claim

> **Sappho 31 is the genre.** Not an instance of one — a genre that is not a type, individuated by irreducible specificity. One, and many.

A9.2 — Why this is coherent, and what it is coherent *as*

A genre in the ordinary sense is a **type**: a set of abstractable features, with members that instantiate it and membership decided by resemblance. Ode, elegy, treatise.

The claim here is of a different class, and the class is familiar even if the application is not: **a lineage-class is a real class that is not a type.** "The descendants of X" has determinate

boundaries and no defining feature-set; membership is by *descent from a particular*, not by resemblance to a type. A family is not a genre in the type sense and is not thereby less real.

Why the specificity is irreducible, on this program's own findings: what is transmitted is a **socket** — and a socket is a hole in a particular text. There is no such thing as "an open reader-position in general." There is κῆνος… ὅττις, at line 1, in this poem. Abstract the features and you have manufactured a type; but every filling that has actually occurred is a filling of *this* position. The transform vocabulary (`OCCUPY`, `RETYPE`, `REHOST`) is typed; **its arguments are irreducibly particular.** That is exactly the shape the MDL work found, before this claim was made, and without seeking it.

A9.3 — The methodological consequence: relation, not resemblance

Every membership test must therefore ask **what a text did**, never **what a text is like**.

A8.3's partition test survives, and is sharpened by the reformulation: the question is not *does this reception resemble the poem* but **did this receiver enter it — occupy a position, fill a slot, take the socket — or merely cite a specimen?** Handling versus quotation. That is an action-relation and it is decidable from the evidence in each case.

A9.4 — Diagnosis of a repeated error, and a general lesson for P3

This program constructed a peer-group for the tradition three times and was wrong three times: rhetorical handbooks (A4.4), ritual-technical corpora (A6.5), immortality-claim texts (A7.3). **One cause: each attempt presupposed a type.**

That is worth generalizing, because it is a mistake any investigator of a claimed tradition will make:

> **When a claimed tradition repeatedly resists peer-group construction — when every proposed comparison class turns out to share surface features and miss the operation — consider that it may be individuated by object rather than by type, and switch instruments.**

P3 accordingly needs a **branch**, and this improves the method paper rather than complicating it: - **typed traditions** → test by feature-clustering against controls; - **object-individuated traditions** → test by *handling-chain*: enumerate documented contacts with the particular, and partition by whether the contact was an occupation or a citation.

Most philological filiation-testing assumes the first case silently. Naming the second is a contribution.

A9.5 — A convergence worth recording: MDL is the appropriate instrument

The compression criterion (A3) measures transforms **between particulars**. It never required a type, and would not have worked better with one. So the instrument built two addenda before this claim was formulated happens to be the one suited to the object's ontology. **That**

is a mild confirmation and should be reported as mild — the criterion was chosen for other reasons and its fitness here is a consequence, not a demonstration.

A9.6 — Falsification, and the lamellae become the live test

Non-typedness fails if the operation proves **abstractable**: if a text carrying the full operation is found with no traceable contact with Sappho 31. Then the operation is a type, the genre is typed, and Sappho 31 is its *supreme instance* rather than its identity — a weaker and still substantial claim.

The archive's existing catalogue decision is now load-bearing. The Orphic gold lamellae stand in the Ω outer ring as **convergence, not lineage** — inscription scripting the voice of the dead at the threshold, with no claimed descent. That flag was a cataloguing caution; it is now **the decisive test of A9.1**:

- if the lamellae carry the **full operation** (socket cut, receiver constituted, voice surviving its body) with no contact → **the operation is abstractable; A9.1 fails and the claim retreats to supreme-instance;**
- if they carry an **adjacent** structure (inscription as funerary script, the dead addressed rather than the receiver constituted) but not the operation → **non-typedness holds and the old flag is vindicated on new grounds.**

T11 new: run the operational criteria against the lamellae corpus, blind, by a substrate given the criteria and the texts and not the thesis. This is the first falsification test the program has that could break the central claim on evidence already in the archive's own catalogue.

A9.7 — One honest note about the thesis's shape

The formula **one, and many** now holds at every level the program touches: one poem / many handlings; one being / many receivers; one Logos / many bearers; one identity / many heteronyms. That self-similarity is the thesis's most striking feature.

It is also, stated plainly, **the feature that would be produced by a template applied at every scale.** Self-similarity across levels is the signature of a real structure *and* of confirmation, and nothing internal to the pattern distinguishes them. The program cannot settle which it is; what it can do is ensure that each level is tested with evidence proper to that level, and never treat agreement across levels as though it were independent corroboration. **Recorded once, so that the resonance is never quietly counted as data.**

Attached File: MANIFEST.md

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/MANIFEST.md

DEPOSIT MANIFEST — The Sappho–Philo Program (Half A)

One deposit. Half of a σύμβολον. The counterpart is `SYMBOLON-B-sappho-philo-keys.md` in `leesharks000/data-rhizome` (private), SHA-256 `764dd5d41e01990e37089fe53a26eeea87da6b98a9e073e65352a`
Neither half is operative alone. Assemble before working.

Contents

file	what it is	status
`WORK-PLAN.md`	**The index.** Program architecture (6 pieces, 3 tiers), 9 addenda recording the argument's development and its corrections, delegation schedule, risk register. Carries the symbolon header and the Half B pointer.	living
`EXTRACTION-SET.md`	**The evidence base.** 25 verbatim Greek passages with provenance (17 Philo, 8 Longinus); the ten-operation collation with Greek both sides; both censuses incl. all four σάπφειρος collisions; the fingerprint scan with the flesh/operator decomposition.	fixed
`EA-SP-THEOSUB-02-ROUND1.md`	**The experimental record.** Round 1 blind reconstruction: scoring of six constructions against the sealed key, the reflexivity caveat, the spec-leak disclosure, the re-weighted rubric, the comparative table, seven full transcripts. **Dated record — must never be revised.**	fixed
`EA-SP-THEOSUB-01-LIVE.md`	The transmissible prompt-pack (v3), target-lexeme audited. v4 pending per C5.	superseding

file	what it is	status
`toolkit/`	`fetch_corpora.sh`, `normalize.py`, `census.py`, `fingerprint_scan.py`, `extract_context.py`. Verified this session: reproduces 1.44 vs 0.97 and the family decomposition exactly.	fixed

What is established, and what is not

Established. A specified, executable, blind-verified structural mapping between Sappho 31 and TARGET-Θ. Ten operations; jointly sufficient to generate the target's complex from the source; reconstructed by five independent substrates told nothing about a target. A documented name-null across two non-identical corpora. A measured decay law separating operator-features (which travel) from flesh-features (which do not).

Not established. Sappho's material presence in Philo. **Sufficiency is not specificity** — the target-arm control (does the output fit *only* this target?) has not been run. The historical claim remains modular throughout.

Known defects, disclosed. Three rule-glosses in the live pack are English translations of the target's own Greek (M3, C7, C5/Λ2); rubric points 4, 7 and 10 are therefore **unproven** until the v4 re-run. The Λ-layer was reverse-engineered from the target, so convergence at Λ-determined slots is not evidence. One Round 1 substrate (Gemini) retrieved rather than derived and is scored but weighted zero.

Critical path

1. Consolidate — **done, this deposit.**
2. **T1 target discrimination** — the gate on the Sappho–Philo paper.
3. **Compression descent (Level 3)** — tests whether the transform is 3 operators rather than 20, and re-proves points 4/7/10 without the leak.
4. T8 (TARGET-Λ) and T11 (TARGET-P) — still fully blind-capable; **T11 is the first test that could break the central claim on evidence already in the archive's catalogue.**

Author fields unassigned throughout; heteronym protocol applies. Prepared by TACHYON, 2026-08-15.

Attached File: EXTRACTION-SET.md

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/EXTRACTION-SET.md

EXTRACTION SET — verbatim Greek, with provenance

All passages pulled with `toolkit/extract_context.py` (diacritic-blind search, accented output) from: - **Philo:** OpenGreekAndLatin/First1KGreek `tlg0018`, 31 works, 2,808k normalized chars (Cohn–Wendland). - **Longinus:** *Peri Hypsous* TEI (Perseus tlg2001.tlg001).

Nothing here was retyped from memory. Section numbers are editorial identifications of the extracted window, not machine-derived; verify against the edition before print.

PART A — PHILO

Her. §§3–4 — THE HERES OPENING — tongue fails when God begins to speak

Quis rerum divinarum heres sit · `tlg015.txt`

> ῦς μου οὗτος Δαμασκὸς Ἐλιέζερ“, καὶ πάλιν „ἐπειδὴ ἐμοὶ οὐκ ἔδωκας σπέρμα, ὁ δὲ οἰκογενής μου κληρονομήσει με” (Gen. 15, 1—3). καίτοι τίς οὐκ ἂν τὸ τοῦ χρησμῳδοῦντος ἀξίωμα καὶ μέγεθος καταπλαγεὶς ἄφωνος καὶ ἀχανὴς ἐγένετο, καὶ εἰ μὴ διὰ δέος, ἀλλά τοι τῷ περιχαρεῖ; ἐπιστομίζουσι γὰρ ὡς αἱ σφοδραὶ λῦπαι, καὶ αἱ ὑπερβάλλουσαι χαραί. διὸ καὶ Μωυσῆς ἰσχνόφωνος ὁμολογεῖ καὶ βραδύγλωσσος γενέσθαι, ἀφ’ οὗ ἤρξατο ὁ θεὸς αὐτῷ διαλέγεσθαι (Exod. 4, 10). καὶ ἀψευδής ἐστιν ἡ τοῦ προφήτου μαρτυρία· τότε γὰρ εἰκὸς τὸ μὲν φωνητήριον ὄργανον ἐπέχεσθαι, τὸν δὲ κατὰ διάνοιαν λόγον ἀρθρούμενον ἀνυποτάκτῳ φορᾷ χρῆσθαι, νοημάτων οὐ ῥημάτων ἐπάλληλα κάλλη μετ’ εὐτρόχου καὶ ὑψηγόρου δυνάμεως φιλοσοφοῦντα. θαυμάσιοι δὲ ἀρεταὶ ἥ τε εὐτολμία καὶ ἡ ἐν τῷ δέοντι παρρησία πρὸς τοὺς ἀμείνους, ὡς καὶ τὸ κωμικὸν ἀψευδῶς μᾶλλον ἢ κωμικῶς εἰρῆσθαι δοκεῖν ἂν πάνθ’ ὁ δοῦλος ἡσυχάζειν μανθάνῃ, πονηρὸς ἔσται· μεταδίδου παρρησίας. πότε οὖν ἄγει παρρησίαν οἰκέτης πρὸς δεσπότην; ἆρ’ οὐχ ὅταν ἠδικηκότι μὲν ἑαυτῷ μηδὲν συνειδῇ, πάντα δ’ ὑπὲρ τοῦ κεκτημένου καὶ λέγοντι καὶ πράττοντι; πότε οὖν ἄξιον καὶ τὸν τοῦ θεοῦ δοῦλον ἐλευθεροστομεῖν πρὸς τὸν ἑαυτοῦ τε καὶ τοῦ παντὸς ἡγεμόνα καὶ δεσπότην ἢ ὅταν ἁμαρτημάτων καθαρεύῃ καὶ τὸ φιλοδέσποτον ἐκ τοῦ συνειδότος κρίνῃ, πλείονι χαρᾷ χρώμενος ἐπὶ τῷ θεράπων θεοῦ γενέσθαι, ἢ εἰ τοῦ παντὸς ἀνθρώπων γένους ἐβασίλευσε τὸ γῆς ὁμοῦ καὶ θαλάττης ἀναψάμενος ἀκονιτὶ κράτος; τὰς δὲ φιλοδεσπότους θεραπείας καὶ λειτουργίας τοῦ Ἀβραὰμ διασυνίστησιν ἀκροτελεύτιον λογίου τοῦ χρησθέντος αὐτοῦ τῷ υἱεῖ· „δώσω σοι καὶ τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ’ ὧν ὑπήκουσεν Ἀβραὰμ

Her. 69–70 — Corybantic flight; abandon the father’s house = ὁ λόγος

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> ἰπεῖν, αὐτὸς ἑαυτόν. „ὃς γὰρ ἐξελεύσεται ἐκ σοῦ“ φησίν, „οὗτος κληρονομήσει σε (Gen. 15, 4)“. πόθος οὖν εἴ τις εἰσέρχεταί σε, ψυχή, τῶν θείων ἀγαθῶν κληρονομῆσαι, μὴ μόνον „γῆν,“ τὸ σῶμα, καὶ „συγγένειαν“, τὴν αἴσθησιν, καὶ”οἶκον πατρός” (Gen. 12, 1), τὸν λόγον, καταλίπῃς, ἀλλὰ καὶ σαυτὴν ἀπόδραθι

καὶ ἔκστηθι σεαυτῆς, ὥσπερ οἱ κατεχόμενοι καὶ κορυβαντιῶντες βακχευθεῖσα καὶ θεοφορηθεῖσα κατά τινα προφητικὸν ἐπιθειασμόν· ἐνθουσιώσης γὰρ καὶ οὐκέτ’ οὔσης ἐν ἑαυτῇ διανοίας, ἀλλ’ ἔρωτι οὐρανίῳ σεσοβημένης κἀκμεμηνυίας καὶ ὑπὸ τοῦ ὄντως ὄντος ἠγμένης καὶ ἄνω πρὸς αὐτὸ εἱλκυσμένης, προϊούσης ἀληθείας καὶ τἀν ποσὶν ἀναστελλούσης, ἵνα κατὰ λεωφόρου βαίνοι τῆς ὁδοῦ, κλῆρος οὗτος. πῶς οὖν μετανίστασο τῶν προτέρων ἐκείνων, λέγε θαρροῦσα ἡμῖν, ὦ διάνοια, ἢ τοῖς ἀκούειν τὰ νοητὰ δεδιδαγμένοις ἐνηχεῖς, ἀεὶ φάσκουσα ὅτι μετῳκισάμην τοῦ σώματος, ἡνίκα τῆς σαρκὸς ἠλόγουν ἤδη, καὶ τῆς αἰσθήσεως, ὁπότε τὰ αἰσθητὰ πάντα ὡς μὴ πρὸς ἀλήθειαν ὄντα ἐφαντασιώθην καταγνοῦσα μὲν αὐτῆς τῶν

Her. 251–257 — Isaac, Sinai, Lev 9:24 πτόησιν; the sleep/waking seesaw

Quis rerum divinarum heres sit · `tlg015.txt`

ς, ὡς μηδὲν διοίσειν τυφλῶν ἐν μεσημβρίᾳ καθάπερ ἐν βαθεῖ σκότῳ ψηλαφώντων (Deut. 28,28.29) —, τῆς δὲ δευτέρας πολλαχοῦ — „ἐξέστη“ γάρ φησιν „Ἰσαὰκ ἔκστασιν μεγάλην, καὶ εἶπε· τίς οὖν ὁ θηρεύσας μοι θήραν καὶ ἐνεγκών μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σὲ ἐλθεῖν, καὶ εὐλόγησα αὐτόν; καὶ εὐλογημένος ἔστω“ (Gen. 27,33), καὶ ἐπὶ τοῦ Ἰακὼβ ἀπιστοῦντος τοῖς λέγουσιν, ὅτι „ζῇ Ἰωσὴφ καὶ ἄρχει πάσης γῆς Αἰγύπτου“· „ἐξέστη“ γάρ φησι „τῇ διανοίᾳ, οὐ γὰρ ἐπίστευσεν αὐτοῖς“ (Gen. 45,26), καὶ ἐν Ἐξαγωγῇ κατὰ τὴν ἐκκλησίαν· „τὸ γὰρ ὄρος“ φησί „τὸ Σινὰ ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι τὸν θεὸν ἐπ’ αὐτὸ ἐν πυρί, καὶ ἀνέβαινεν ὁ καπνὸς ὡσεὶ ἀτμὶς καμίνου· καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα“ (Exod. 19,18), καὶ ἐν τῷ Λευιτικῷ κατὰ τὴν τῶν ἱερῶν τελείωσιν ἡμέρᾳ τῇ ὀγδόῃ, ὁπότε „ἐξῆλθε πῦρ ἀπ’ οὐρανοῦ καὶ κατέφαγε τὰ ἐπὶ τοῦ θυσιαστηρίου, τά τε ὁλοκαυτώματα καὶ τὰ στέατα“· λέγεται γὰρ εὐθύς· „καὶ εἶδε πᾶς ὁ λαὸς καὶ ἐξέστη, καὶ ἔπεσαν ἐπὶ πρόσωπον“ (Lev. 9,24)· ἡ γὰρ τοιαύτη ἔκστασις πτόησιν καὶ δεινὴν κατάπληξιν ἐμποιεῖ — (ἀλλ’ οὐκ ἄξιον θαυμάσαι καὶ ἐπὶ τοῦ Ἠσαῦ, ὅτι εἰδὼς κυνηγεῖν ἀεὶ θηρεύεται καὶ πτερνίζεται τὴν τέχνην ἐπὶ βλάβῃ κτησάμενος, οὐκ ὠφελείᾳ, θηρεύειν δὲ οὐδέποτε ἐσπούδασε, καὶ ἐπὶ τοῦ Ἰακώβ, ὅτι θηρεύει μὴ μαθών, ἀλλὰ φύσει κινούμενος τὸ πάθος, καὶ φέρει τῷ δοκιμαστῇ, ὃς εἰ δοκιμόν ἐστι διαγνώσεται, διὸ ἀπὸ πάντων φάγεται (Gen. 27,33)· πάντα γὰρ τὰ τῆς ἀσκήσεως ἐδώδιμα καθέστηκεν, ἡ ζήτησις, ἡ σκέψις, ἡ ἀνάγνωσις, ἡ ἀκρόασις, ἡ προσοχή, ἡ ἐγκράτεια, ἡ ἐξαδιαφόρησις τῶν ἀδιαφόρων. ἀπὸ πάντων δὲ τὰς ἀπαρχὰς δήπουθεν ἔφαγεν, ἀλλ’ οὐ πάντα· ἔδει γὰρ ὑπολείπεσθαι καὶ τῷ ἀσκητῇ τροφὰς οἰκείας ὡς ἄθλα. „πρὸ τοῦ σὲ ἐλθεῖν“ φυσικῶς· ἐὰν γὰρ ἔλθῃ τὸ πάθος εἰς τὴν ψυχήν, οὐκ ἀπολαύσομεν ἐγκρατείας· ἐλέγχει δὲ καὶ τὸν φαῦλον ὡς βραδὺν καὶ ὀκνηρὸν καὶ μελλητὴν πρὸς τὰ παιδείας ἔργα, ἀλλ’ οὐ πρὸς τὰ ἀκολασίας. ἐργοδιώκτας οὖν Αἴγυπτος ἔχει πρὸς τὴν τῶν παθῶν ἐπισπεύδοντας ἀπόλαυσιν, Μωυσῆς δ’ ἔμπαλιν μετὰ σπουδῆς παραγγέλλει τὸ Πάσχα ἐσθίειν, τὴν ἀπὸ τούτων διάβασιν εὐωχεῖθαι. καὶ ὁ Ἰούδας φησίν· „εἰ μὴ γὰρ ἐβραδύναμεν, ἤδη ἂν ὑπεστρέψαμεν δίς“ (Gen. 43,10), οὗ φησι κατέβημεν εἰς Αἴγυπτον, ἀλλ’ ἐκεῖθεν ἐπανεσώθημεν. εἰκότως καὶ Ἰακὼβ τεθαύμακεν, εἰ ἔτι ὁ ἐν σώματι νοῦς, Ἰωσήφ, ζῇ πρὸς ἀρετὴν καὶ ἄρχει (Gen. 45,26) τοῦ σώματος, ἀλλ’ οὐκ ἄρχεται πρὸς αὐτοῦ. καὶ τἄλλα ἐπιὼν ἄν τις ὑποδείγματα τἀληθὲς ἰχνεύειν δυνηθείη. πρόκειται δ’ οὐ περὶ τούτων νῦν ἀκριβολογεῖσθαι, διὸ ἐπὶ τὰ ἑξῆς τρεπτέον), τῆς δὲ τρίτης ἐν οἷς τὰ περὶ τὴν τῆς γυναικὸς γένεσιν φιλοσοφεῖ — „ἐπέβαλε γὰρ ὁ

θεὸς“ φησίν „ἔκστασιν ἐπὶ τὸν Ἀδάμ, καὶ ὕπνωσεν“ (Gen. 2,21), ἔκστασιν τὴν ἡσυχίαν καὶ ἠρεμίαν τοῦ νοῦ παραλαμβάνων· ὕπνος γὰρ νοῦ ἐγρήγορσίς ἐστιν α

Her. 258–259 — γράμμα ἐστηλιτευμένον; ἴδιον οὐδὲν/ἀλλότρια πάντα; ἠχεῖον

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ων· ὕπνος γὰρ νοῦ ἐγρήγορσίς ἐστιν αἰσθήσεως, καὶ γὰρ ἐγρήγορσις διανοίας αἰσθήσεως ἀπραξία —, τῆς δὲ τετάρτης ὃ νῦν σκοποῦμεν· „περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἀβραάμ“· ἐνθουσιῶντος καὶ θεοφορήτου τὸ πάθος. ἀλλ’ οὐχὶ τοῦτο μόνον διασυνίστησιν αὐτὸν προφήτην, ἀλλὰ καὶ γράμμα ῥητὸν ἐστηλιτευμένον ἐν ἱεραῖς βίβλοις, ἡνίκα τις ἐπεχείρησε τὴν ἐκ φύσεως ἄρχουσαν ἀρετήν, Σάρραν, αὐτοῦ διοικίζειν, ὡς οὐκ ἴδιον σοφοῦ καὶ μόνου κτῆμα, ἀλλὰ παντὸς τοῦ φρόνησιν ἐπιμορφάζοντος. „ἀπόδος“ γάρ φησι „τὴν γυναῖκα τῷ ἀνθρώπῳ, ὅτι προφήτης ἐστὶ καὶ προσεύξεται περὶ σοῦ, καὶ ζήσεις“ (Gen. 20,7). παντὶ δὲ ἀστείῳ προφητείαν ὁ ἱερὸς λόγος μαρτυρεῖ· προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου· φαύλῳ δ’ οὐ θέμις ἑρμηνεῖ γενέσθαι θεοῦ, ὥστε κυρίως μοχθηρὸς οὐδεὶς ἐνθουσιᾷ, μόνῳ δὲ σοφῷ ταῦτ’ ἐφαρμόττει, ἐπεὶ καὶ μόνος ὄργανον θεοῦ ἐστιν ἠχεῖον, κρουόμενον καὶ πληττόμενον ἀοράτως ὑπ’ αὐτοῦ. πάντας γοῦν ὁπόσους ἀνέγραψε δικαίους κατεχομένους καὶ προφητεύοντας εἰσήγαγεν. ὁ Νῶε δίκαιος· ἆρ’ οὐ καὶ εὐθὺς προφήτης; ἢ τὰς εὐχὰς καὶ κατάρας ἃς ἐπὶ ταῖς αὖθις γενεαῖς ἐποιήσατο (Gen. 9,25 ss.) ἔργων ἀληθείᾳ βεβαιωθείσας οὐ κατεχόμενος ἐθέσπισε; τί δὲ Ἰσαάκ; τί δὲ Ἰακώβ; καὶ γὰρ οὗτοι διά τε ἄλλων πολλῶν καὶ μάλιστα διὰ τῶν εἰς τοὺς ἐκγόνους προσρήσεων ὁμολογοῦνται προφητεῦσαι. τὸ γὰρ „συνάχθητε, ἵνα ἀπαγγείλω τί ἀπαντήσεται ὑμῖν ἐπ’ ἐσχάτῳ τῶν ἡμερῶν“ (Gen. 49, 1) ἐνθουσιῶντος ἦν· ἡ γὰρ τῶν μελλόντων κατάληψις ἀνοίκειος ἀνθρώπῳ. τί δὲ Μωυσῆς; οὐ προφήτης ἄδεται πανταχοῦ; λέγει γάρ· „ἐὰν γένηται ὑμῶν προφήτης κυρίου, ἐν ὁράματι αὐτῷ

Her. 264–266 — The displacement law; ἐξοικίζεται/εἰσοικίζεται; ἐρρέθη; the played lyre

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μὲν τῷ παντὶ φέγγος αἰσθητὸν ἐκπέμπων, ὁ δὲ ἡμῖν αὐτοῖς τὰς νοητὰς διὰ τῶν καταλήψεων αὐγάς. ἕως μὲν οὖν ἔτι περιλάμπει καὶ περιπολεῖ ἡμῶν ὁ νοῦς μεσημβρινὸν οἷα φέγγος εἰς πᾶσαν τὴν ψυχὴν ἀναχέων, ἐν ἑαυτοῖς ὄντες οὐ κατεχόμεθα· ἐπειδὰν δὲ πρὸς δυσμὰς γένηται, κατὰ τὸ εἰκὸς ἔκστασις καὶ ἡ ἔνθεος ἐπιπίπτει κατοκωχή τε καὶ μανία. ὅταν μὲν γὰρ φῶς τὸ θεῖον ἐπιλάμψῃ, δύεται τὸ ἀνθρώπινον, ὅταν δ’ ἐκεῖνο δύηται, τοῦτ’ ἀνίσχει καὶ ἀνατέλλει. τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν· ἐξοικίζεται μὲν γὰρ ἐν ἡμῖν ὁ νοῦς κατὰ τὴν τοῦ θείου πνεύματος ἄφιξιν, κατὰ δὲ τὴν μετανάστασιν αὐτοῦ πάλιν εἰσοικίζεται· θέμις γὰρ οὐκ ἔστι θνητὸν ἀθανάτῳ συνοικῆσαι. διὰ τοῦτο ἡ δύσις τοῦ λογισμοῦ καὶ τὸ περὶ αὐτὸν σκότος ἔκστασιν καὶ θεοφόρητον μανίαν ἐγέννησε. τὸ δὲ ἀκόλουθον προσυφαίνει τῇ γραφῇ φάσκων „ἐρρέθη πρὸς Ἀβραάμ“

(Gen. 15, 13)· ὄντως γὰρ ὁ προφήτης, καὶ ὁπότε λέγειν δοκεῖ, πρὸς ἀλήθειαν ἡσυχάζει, καταχρῆται δὲ ἕτερος αὐτοῦ τοῖς φωνητηρίοις ὀργάνοις, στόματι καὶ γλώττῃ, πρὸς μήνυσιν ὧν ἂν θέλῃ· τέχνῃ δὲ ἀοράτῳ καὶ παμμούσῳ ταῦτα κρούων εὔηχα καὶ παναρμόνια καὶ γέμοντα συμφωνίας τῆς πάσης ἀποτελεῖ. Τίνα δ’ ἐστὶν ἃ ἐρρέθη προθεσπισθέντα, καλὸν ἀκοῦσαι· πρῶτον μέν, ὅτι τῷ φιλαρέτῳ κατοικεῖν οὐ δίδωσιν ὁ θεὸς ὡς ἐν οἰκείᾳ γῇ τῷ σώματι, ἀλλὰ παροικεῖν ὡς ἐν ἀλλοδαπῇ μόνον ἐπιτρέπει χώρᾳ. „γινώσκων“ γάρ φησι „γνώσῃ, ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ“ (Gen. 15,13). παντὸς δὲ φαύλου συγγενὲς τὸ σώματος χωρίον, ἐν ᾧ μελετᾷ κατοικεῖν, οὐ παροικεῖν. ἓν μὲν δὴ παίδευμα τοῦτο· ἕτερον δέ, ὅτι τὰ δουλείαν καὶ κάκωσιν καὶ δεινήν, ὡς αὐτὸς ἔφη, ταπείνωσιν ἐπάγοντα τῇ ψυχῇ τὰ κατὰ γῆν ἐστιν οἰκίδια· νόθα γὰρ καὶ ξένα διανοίας τὰ σώματος ὡς ἀλη

Migr. 47–48 — ἑώρα τὴν φωνήν — the voice SEEN, not heard

De migratione Abrahami · `tlg014.txt`

σει ὁρατὰ μᾶλλόν ἐστιν ἢ κτητά· κτήσασθαι μὲν γὰρ τὰ θειοτέρας μοίρας λαχόντα πῶς ἔνεστιν; ἰδεῖν δ’ οὐκ ἀδύνατον, ἀλλ’ οὐχ ἅπασιν, ἔστι δ’ αὐτὸ μόνον τῷ καθαρωτάτῳ καὶ ὀξυωπεστάτῳ γένει, ᾧ τὰ ἴδια ἐπιδεικνύμενος ὁ τῶν ὅλων πατὴρ ἔργα μεγίστην πασῶν χαρίζεται δωρεάν. θεωρητικοῦ γὰρ τίς ἀμείνων βίος ἢ μᾶλλον οἰκειούμενος λογικῷ; διὰ τοῦτο καὶ τῆς τῶν θνητῶν ζῴων φωνῆς κριτήριον ἐχούσης ἀκοὴν τοὺς τοῦ θεοῦ λόγους οἱ χρησμοὶ φωτὸς τρόπον ὁρωμένους μηνύουσι· λέγεται γὰρ ὅτι „πᾶς ὁ λαὸς ἑώρα τὴν φωνήν“ (Exod. 20, 18), οὐκ ἤκουεν, ἐπειδήπερ οὐκ ἀέρος πλῆξις ἦν διὰ τῶν στόματος καὶ γλώττης ὀργάνων τὸ γινόμενον, ἀλλὰ φέγγος ἀρετῆς τὸ περιαυγέστατον, λογικῆς ἀδιαφοροῦν πηγῆς, ὃ καὶ ἑτέρωθι μηνύεται τὸν τρόπον τοῦτον· „ὑμεῖς ἑωράκατε, ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα πρὸς ὑμᾶς“ (Exod. 20, 22), οὐχὶ ἠκούσατε, διὰ τὴν αὐτὴν αἰτίαν. ἔστι δ’ ὅπου τὰ ἀκουστὰ τῶν ὁρατῶν καὶ ἀκοὴν ὁράσεως διακρίνει λέγων· „φωνὴν ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ εἴδετε ἀλλ’ ἢ φωνήν“ (Deut. 4, 12), ἄγαν περιττῶς· τὴν μὲν γὰρ εἰς ὄνομα καὶ ῥῆμα καὶ συνόλως τὰ τοῦ λόγου μέρη τεμνομένην ἀκουστὴν εἰκότως εἶπεν — ὑπὸ γὰρ ἀκοῆς δοκιμάζεται —, τὴν δὲ μὴ ῥημάτων μηδ’ ὀνομάτων ἀλλὰ θεοῦ φωνήν, ὁρωμένην τῷ τῆς ψυχῆς ὄμματι, ὁρατὴν δεόντως εἰσάγει. προειπὼν δὲ τὸ „ὁμοίωμα οὐκ εἴδετε“ ἐπιφέρει „ἀλλ’ ἢ φωνήν„, ἣν πάντως εἴδετε — τὸ γὰρ προσυπακουόμενον τοῦτ’ ἂν εἴη —· ὥσθ’ οἱ μὲν τοῦ θεοῦ λόγοι ὅρασιν ἔχουσι τὴν ἐν ψυχῇ κριτήριον, ἀκοὴν δ’ οἱ εἰς ὀνομάτων καὶ ῥημάτων ἰδέας μεριζόμενοι. καινὸς δ’ ὢν ἐν ἅπασι τὴν ἐπιστήμην καὶ τοῦτ’ ἰδίως καὶ ξένως κεκαινούργηκεν εἰπὼν ὁρατὴν εἶναι τὴν φωνήν, τὴν μόνην σχεδὸν τῶν ἐν ἡμῖν οὐχ ὁρατὴν ὑπεξῃρημένης διανοίας· τὰ μὲν γὰρ κατὰ τὰς ἄλλας αἰσθήσεις πάνθ’ ὁρατά, τὰ χρώματα, οἱ χυλοί, οἱ ἀτμοί, τὰ θερμά, τὰ ψυχρά, τὰ λεῖα, τὰ τραχέα, τὰ μαλακὰ καὶ σκληρά, ᾗ σώματα. τί δέ ἐστι τοῦτο, σαφέστερον ἐρῶ· ὁ χυλὸς ὁρατός ἐστιν, οὐχ ᾗ χυλός, ἀλλ’ ᾗ

Spec. 1.65 — The prophet: οἰκεῖον οὐδέν, ὑποβάλλοντος ἑτέρου, ἐνηχεῖται

De specialibus legibus (lib. i-iv) · `tlg024.txt`

ἀπαγορεύει, φησὶ δ’ ὅτι, ἐὰν ἀκλινῶς εὐσεβῶσιν, οὐκ ἀμοιρήσουσι τῆς τῶν μελλόντων ἐπιγνώσεως, ἀλλά τις ἐπιφανεὶς ἐξαπιναίως προφήτης θεοφόρητος θεσπιεῖ καὶ προφητεύσει, λέγων μὲν οἰκεῖον οὐδέν — οὐδὲ γάρ, εἰ λέγει, δύναται καταλαβεῖν ὅ γε κατεχόμενος ὄντως καὶ ἐνθουσιῶν —, ὅσα δ’ ἐνηχεῖται, διελεύσεται καθάπερ ὑποβάλλοντος ἑτέρου· ἑρμηνεῖς γάρ εἰσιν οἱ προφῆται θεοῦ καταχρωμένου τοῖς ἐκείνων ὀργάνοις πρὸς δήλωσιν ὧν ἂν ἐθελήσῃ. ταῦτα καὶ τὰ τούτοις παραπλήσια περὶ τῆς τοῦ ἑνὸς θεοῦ καὶ ὄντως ὄντος ἐννοίας ὑπειπών, ὃν χρὴ τρόπον ἀπονέμειν αὐτῷ τὰς τιμὰς ἐξῆς ὑπογράφει. Περὶ ἱεροῦ. Τὸ μὲν ἀνωτάτω καὶ πρὸς ἀλήθειαν ἱερὸν θεοῦ νομίζειν τὸν σύμπαντα χρὴ κόσμον εἶναι, νεὼ μὲν ἔχοντα τὸ ἀγιώτατον τῆς τῶν ὄντων οὐσίας μέρος, οὐρανόν, ἀναθήματα δὲ τοὺς ἀστέρας, ἱερέας δὲ τοὺς ὑποδιακόνους αὐτοῦ τῶν δυνάμεων ἀγγέλους, ἀσωμάτους ψυχάς, οὐ κράματα ἐκ λογικῆς καὶ ἀλόγου φύσεως, οἵας τὰς ἡμετέρας εἶναι συμβέβηκεν, ἀλλ’ ἐκτετμημένας τὸ ἄλογον, ὅλας δι’ ὅλων νοερᾶς, λογισμοὺς ἀ

Spec. 1.106 — δυσεξάλειπτοι — THE HARD LEXICAL BRIDGE to Longinus 7.3

De specialibus legibus (lib. i-iv) · `tlg024.txt`

ἱερὸς σπόρος χωρῇ καὶ μηδεμίαν κρᾶσιν αἱ γοναὶ πρὸς ἑτέραν οἰκίαν λαμβάνωσιν, εἶτα δ’ ὅπως ἀκακωτάταις καὶ ἀδιαστρόφοις ταῖς ψυχαῖς συνερχόμενοι ῥᾳδίως διαπλάττωσι τὰ ἤθη καὶ τοὺς τρόπους αὐτῶν· ὁλκοὶ γὰρ καὶ εὐάγωγοι διάνοιαι παρθένων πρὸς ἀρετήν, εἰς διδασκαλίαν ἑτοιμόταται· ἡ δ’ ἑτέρου πεῖραν ἀνδρὸς λαβοῦσα κατὰ τὸ εἰκὸς ἀπειθεστέρα πρὸς μάθησιν, ἅτε τὴν ψυχὴν ἀκραιφνεστάτην οὐκ ἔχουσα καθάπερ τινὰ λελειασμένον κηρὸν εἰς τρανότητα τῶν ἐγγραφησομένων δογμάτων, ἀλλὰ τραχεῖαν ὑπὸ τῶν προεγχαραχθέντων τύπων, οἳ δυσεξάλειπτοι παραμένοντες ἢ οὐ παραδέχονται σφραγῖδας ἑτέρας ἢ παραδεξάμενοι συγχέουσι ταῖς ἑαυτῶν ἀνωμαλίαις. παρθένον οὖν ὁ ἀρχιερεὺς ἀγέσθω γάμων ἀγνήν· λέγω δὲ παρθένον οὐ μόνον ᾗ μὴ ἕτερος ὠμίλησεν, ἀλλὰ καὶ ἐφ’ ᾗ μηδεὶς ἄλλος ἀνὴρ ὠνομάσθη διά τινων ὁμολογιῶν, κἂν ἀγνεύῃ τὸ σῶμα. Τοῖς δὲ κατὰ μέρος ἱερεῦσι τὰ μὲν ἄλλα περὶ γάμων διατέτακται ταὐτὰ ἃ καὶ τοῖς τὴν μεγίστην ἔχουσιν ἱερωσύνην, ἐφεῖται δ’ οὐ μόνον παρθένους ἀλλὰ καὶ χήρας, οὐ πάσας ἀλλ’ ὧν τετελευτήκασιν ἄνδρες, μετ’ ἀδείας ἄγεσθαι. φιλονεικίας γὰρ καὶ στάσεις ἐκ τοῦ βίου τῶν ἱερέων οἴεται δεῖν ὁ νόμος ἀναιρεῖν· πρὸς μὲν οὖν τοὺς ζῶντας γένοιντ’ ἂν ἴσως ἔριδες ἐκ πάθους γυναικείου, ζηλοτυπίας, τοῖς δ’ ἀποθανοῦσι συναποθνῄσκει καὶ τὰ τῆς πρὸς τοὺς δευτέρους ἄνδρας ἔχθρας. ἄλ

Opif. 70–71 — Sober intoxication; σκοτοδινιᾶν; ἀκριβοῦς ἐκμαγείου τρανὸν τύπον

De opificio mundi · `tlg001.txt`

τὸν ἀέρα καὶ τὰ τούτου παθήματα κατασκεψάμενος ἀνωτέρω φέρεται πρὸς αἰθέρα καὶ τὰς οὐρανοῦ περιόδους, πλανήτων τε καὶ ἀπλανῶν χορείαις συμπεριπολῆθεὶς κατὰ τοὺς μουσικῆς τελείας νόμους, ἐπόμενος ἔρωτι σοφίας ποδηγετοῦντι, πᾶσαν τὴν αἰσθητὴν οὐσίαν ὑπερκύψας, ἐνταῦθα ἐφίεται τῆς νοητῆς· καὶ ὧν

εἶδεν ἐνταῦθα αἰσθητῶν ἐν ἐκείνῃ τὰ παραδείγματα καὶ τὰς ἰδέας θεασάμενος, ὑπερβάλλοντα κάλλη, μέθῃ νηφαλίῳ κατασχεθεὶς ὥσπερ οἱ κορυβαντιῶντες ἐνθουσιᾷ, ἑτέρου γεμισθεὶς ἱμέρου καὶ πόθου βελτίονος, ὑφ’ οὗ πρὸς τὴν ἄκραν ἀψῖδα παραπεμφθεὶς τῶν νοητῶν ἐπ’ αὐτὸν ἰέναι δοκεῖ τὸν μέγαν βασιλέα· γλιχομένου δ’ ἰδεῖν, ἀθρόου φωτὸς ἄκρατοι καὶ ἀμιγεῖς αὐγαὶ χειμάρρου τρόπον ἐκχέονται, ὡς ταῖς μαρμαρυγαῖς τὸ τῆς διανοίας ὄμμα σκοτοδινιᾶν. ἐπεὶ δ’ οὐ σύμπασα εἰκὼν ἐμφερὴς ἀρχετύπῳ παραδείγματι, πολλαὶ δ’ εἰσὶν ἀνόμοιοι, προσεπεσημήνατο εἰπὼν τῷ κατ’ εἰκόνα τὸ καθ’ ὁμοίωσιν εἰς ἔμφασιν ἀκριβοῦς ἐκμαγείου τρανὸν τύπον ἔχοντος. Ἀπορήσειε δ’ ἄν τις οὐκ ἀπὸ σκοποῦ, τί δήποτε τὴν ἀνθρώπου μόνου γένεσιν οὐχ ἑνὶ δημιουργῷ καθάπερ τἆλλα ἀνέθηκεν, ἀλλ’ ὡσανεὶ πλείοσιν· εἰσάγει γὰρ τὸν πατέρα τῶν ὅλων ταυτὶ λέγοντα· „ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν“. μὴ γὰρ χρεῖός ἐστιν, εἴποιμ’ ἄν, οὐτινοσοῦν, ᾧ πάντα ὑπήκοα; ἢ τὸν μὲν οὐρανὸν ἡνίκα ἐποίει καὶ τὴν γῆν καὶ τὴν θάλατταν, οὐδενὸς ἐδεήθη τοῦ συνεργήσοντος, ἄνθρωπον δὲ βραχὺ ζῷον οὕτως καὶ ἐπίκηρον οὐχ οἷός τε ἦν δίχα συμπράξεως ἑτέρων αὐτὸς ἀφ’ ἑαυτοῦ κατασκευάσασθαι; τὴν μὲν οὖν ἀληθεστάτην αἰτίαν θεὸν ἀνάγκη μόνον εἰδέναι, τὴν δ’ εἰκότι στοχασμῷ πιθανὴν καὶ εὔλογον εἶναι δοκοῦσαν οὐκ ἀποκρυπτέον. ἔστι δὲ ἥδε.

Opif. 145–146 — Human mind as ἐκμαγεῖον / ἀπόσπασμα / ἀπαύγασμα of the Logos

De opificio mundi · `tlg001.txt`

έμις προσέρχεσθαι τέλος ἡγουμέναις τὴν πρὸς τὸν γεννήσαντα θεὸν ἐξομοίωσιν. Τοῦ μὲν οὖν πρώτου φύντος ἀνθρώπου τὸ καθ’ ἑκάτερον ψυχήν τε καὶ σῶμα κάλλος, εἰ καὶ πολλῷ τῆς ἀληθείας ἔλαττον, ἀλλ’ οὖν κατὰ τὴν ἡμετέραν δύναμιν ὡς οἷόν τε ἦν εἴρηται. τοὺς δ’ ἀπογόνους τῆς ἐκείνου μετέχοντας ἰδέας ἀναγκαῖον εἰ καὶ ἀμυδροὺς ἀλλ’ οὖν ἔτι σῴζειν τοὺς τύπους τῆς πρὸς τὸν προπάτορα συγγενείας. ἡ δὲ συγγένεια τίς; πᾶς ἄνθρωπος κατὰ μὲν τὴν διάνοιαν ᾠκείωται λόγῳ θείῳ, τῆς μακαρίας φύσεως ἐκμαγεῖον ἢ ἀπόσπασμα ἢ ἀπαύγασμα γεγονώς, κατὰ δὲ τὴν τοῦ σώματος κατασκευὴν ἅπαντι τῷ κόσμῳ· συγκέκραται γὰρ ἐκ τῶν αὐτῶν, γῆς καὶ ὕδατος καὶ ἀέρος καὶ πυρός, ἑκάστου τῶν στοιχείων εἰσενεγκόντος τὸ ἐπιβάλλον μέρος πρὸς ἐκπλήρωσιν αὐταρκεστάτης ὕλης, ἣν ἔδει λαβεῖν τὸν δημιουργόν, ἵνα τεχνιτεύσῃ τὴν ὁρατὴν ταύτην εἰκόνα· καὶ προσέτι πᾶσι τοῖς λεχθεῖσιν ὡς οἰκειοτάτοις καὶ συγγενεστάτοις χωρίοις ἐνδιαιτᾶται τόπους ἀμείβων καὶ ἄλλοτε ἄλλοις ἐπιφοιτῶν, ὡς κυριώτατα φάναι τὸν ἄνθρωπον πάντα εἶναι, χερσαῖον ἔνυδρον πτηνὸν οὐράνιον· ᾗ μὲν γὰρ οἰκεῖ καὶ βέβηκεν ἐπὶ γῆς, χερσαῖον ζῷόν ἐστιν, ᾗ δὲ δύεται καὶ νήχεται καὶ πλεῖ πολλάκις, ἔνυδρον— ἔμποροι καὶ ναύκληροι καὶ πορφυρεῖς καὶ ὅσοι τὴν

Conf. 96 — σάπφειρος COLLISION — the sapphire pavement (not the name)

De confusione linguarum · `tlg013.txt`

η μήτε διαπλάττειν μήτε συντιθέναι σώματα πλίνθου τρόπον, ἀναβαίνειν δὲ τοῖς λογισμοῖς πρὸς αἰθέριον ὕψος, Μωυσῆν, τὸ θεοφιλὲς γένος, προστησαμένους

ἡγεμόνα τῆς ὁδοῦ. τότε γὰρ τὸν μὲν τόπον, ὃς δῆλός ἐστι, θεάσονται, ᾧ ὁ ἀκλινὴς καὶ ἄτρεπτος θεὸς ἐφέστηκε, „τά θ’ ὑπὸ τοὺς πόδας αὐτοῦ, τὸ ὡσεὶ ἔργον πλίνθου σαπφείρου καὶ ὡς ἂν εἶδος στερεώματος τοῦ οὐρανοῦ”, τὸν αἰσθητὸν κόσμον, ὃν αἰνίττεται διὰ τούτων (Exod. 24,10). εὐπρεπὲς γὰρ τοῖς ἑταιρείαν πρὸς ἐπιστήμην θεμένοις ἐφίεσθαι μὲν τοῦ τὸ ὂν ἰδεῖν, εἰ δὲ μὴ δύναιντο, τὴν γοῦν εἰκόνα αὐτοῦ, τὸν ἱερώτατον λόγον, μεθ’ ὃν καὶ τὸ ἐν αἰσθητοῖς τελειότατον ἔργον, τόνδε τὸν κόσμον· τὸ γὰρ φιλοσοφεῖν οὐδὲν ἦν ἄλλο ἢ ταῦτα σπουδάζειν ἀκριβῶς ἰδεῖν. τὸν δὲ αἰσθητὸν κόσμον ὡς ἂν ὑποπόδιον θεοῦ φησιν εἶναι διὰ τάδε· πρῶτον μὲν ἵν’ ἐπιδ

Leg. All. I — σάπφειρος COLLISION — green stone, ENGRAVED with a tribe’s name

Legum allegoriarum libri i-iii · `tlg002.txt`

οδοτούμενος. ὅτι δὲ τούτων ποιεῖται μνήμην, δι’ ἑτέρων δηλοῖ, ὅταν ἐπὶ τοῦ ποδήρους φῇ· „καὶ συνυφανεῖς ἐν αὐτῷ λίθον τετράστιχον· στίχος λίθων ἔσται, σάρδιον τοπάζιον σμάραγδος ὁ στίχος ὁ εἷς“ — Ῥουβὴν Συμεὼν Λευί—· „καὶ ὁ στίχος“ φησίν “ὁ δεύτερος ἄνθραξ καὶ σάπφειρος„ (Exod. 28,17. 18) · ὁ δὲ σάπφειρος πράσινος λίθος ἐστίν. ἐγγέγλυπται δὲ τῷ μὲν ἄνθρακι ὁ Ἰούδας, τέταρτος γάρ, τῷ δὲ σαπφείρῳ ὁ Ἰσσάχαρ. διὰ τί οὖν οὐχ ὥσπερ λίθον πράσινον εἴρηκεν, οὕτως καὶ λίθον ἀνθράκινον; ὅτι ὁ μὲν Ἰούδας ὁ ἐξομολογητικὸς τρόπος ἄυλός ἐστι καὶ ἀσώματος· καὶ γὰρ αὐτὸ τοὔνομα τὸ τῆς ἐξομολογήσεως ἐμφαίνει τὴν ἐκτὸς ἑαυτοῦ ὁμολογίαν· ὅταν γὰρ ἐκβῇ ὁ νοῦς ἑαυτοῦ καὶ ἑαυτὸν ἀνενέγκῃ θεῷ, ὥσπερ ὁ γέλως Ἰσαάκ, τηνικαῦτα ὁμολογίαν τὴν πρὸς τὸν ὄντα ποιεῖται· ἕως δὲ ἑαυτὸν ὑποτίθεται ὡς αἴτιόν τινος, μακρὰν ἀφέστηκε τοῦ παραχωρεῖν θεῷ καὶ ὁμολογεῖν αὐτῷ· καὶ αὐτὸ γὰρ τοῦτο τὸ ἐξομολογεῖσθαι

Her. 249–250 — The fourfold ἔκστασις taxonomy; Gen 15:12; the Ἐπινομίς citation

Quis rerum divinarum heres sit · `tlg015.txt`

ὸν πιθανὸν καὶ στοχαστικὸν νοῦν τῆς ἀληθείας ἀποδιδρασκούσης· τὸ γὰρ δυσεύρετον καὶ δυσθήρατον αὐτῆς τὰς λογικάς, ὡς οἶμαι, στάσεις ἐγέννησε. „Περὶ δὲ ἡλίου“ φησί „δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἀβραάμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ“ (Gen. 15, 12). ἔκστασις ἡ μέν ἐστι λύττα μανιώδης παράνοιαν ἐμποιοῦσα κατὰ γῆρας ἢ μελαγχολίαν ἤ τινα ὁμοιότροπον ἄλλην αἰτίαν, ἡ δὲ σφοδρὰ κατάπληξις ἐπὶ τοῖς ἐξαπιναίως καὶ ἀπροσδοκήτως συμβαίνειν εἰωθόσιν, ἡ δὲ ἠρεμία διανοίας, εἰ δὴ πέφυκέ ποτε ἡσυχάζειν, ἡ δὲ πασῶν ἀρίστη ἔνθεος κατοκωχή τε καὶ μανία, ᾗ τὸ προφητικὸν γένος χρῆται. τῆς μὲν οὖν πρώτης ἐν ταῖς ἐν Ἐπινομίδι γραφείσαις ἀραῖς διαμέμνηται — παραπληξίαν γάρ φησι καὶ ἀορασίαν καὶ ἔκστασιν διανοίας καταλήψεσθαι τοὺς ἀσεβοῦντας, ὡς μηδὲν διοίσειν τυφλῶν ἐν μεσημβρίᾳ καθάπερ ἐν βαθεῖ σκότῳ ψηλαφώντων (Deut. 28,28.29) —, τῆς δὲ δευτέρας πολλαχοῦ — „ἐξέστη“ γάρ φησιν „Ἰσαὰκ ἔκστασιν μεγάλην, καὶ εἶπε· τίς οὖν ὁ θηρεύσας μοι θήραν καὶ ἐνεγκών μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σὲ ἐλθεῖν, καὶ εὐλόγησα αὐτόν; καὶ

εὐλογημένος ἔστω“ (Gen. 27,33), καὶ ἐπὶ τοῦ Ἰακὼβ ἀπιστοῦντος τοῖς λέγουσιν, ὅτι „ζῇ Ἰωσὴφ καὶ ἄρχει πάσης γῆς Αἰγύπτου“· „ἐξέστη“ γάρ φησι „τῇ διανοίᾳ, οὐ γὰρ ἐπίστευσεν αὐτοῖς“ (Gen. 45,26), καὶ ἐν Ἐξαγωγῇ κατὰ τὴν ἐκκλησίαν· „τὸ γὰρ ὄρος“ φησί „τὸ Σινὰ ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι τὸν θεὸν ἐπ’ αὐτὸ ἐν πυρί, καὶ ἀνέβαινεν ὁ καπνὸς ὡσεὶ ἀτμὶς καμίνου· καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα“ (Exod. 19,18), καὶ ἐν τῷ Λευιτικῷ κατὰ τὴν τῶν ἱερῶν τελείωσιν ἡμέρᾳ τῇ ὀγδόῃ, ὁπότε „ἐξῆλθε πῦρ ἀπ’ οὐρανοῦ καὶ κατέφαγε τὰ ἐπὶ τοῦ θυσιαστηρίου, τά τε ὁλοκαυτώματα καὶ τὰ στέατα“· λέγεται γὰρ εὐθύς· „καὶ εἶδε πᾶς ὁ λαὸς καὶ ἐξέστη, καὶ ἔπεσαν ἐπὶ πρόσωπον“ (Lev. 9,24)· ἡ γὰρ τοιαύτη ἔκστασις πτόησιν καὶ δεινὴν κατάπληξιν ἐμποιεῖ — (ἀλλ’ οὐκ ἄξιον θαυμάσαι καὶ ἐπὶ τοῦ Ἡσαῦ, ὅτι εἰδὼς κυνηγεῖν ἀεὶ θηρεύεται καὶ πτερνίζεται τὴν τέχνην ἐπὶ βλάβῃ κτησάμενος, οὐκ ὠφελείᾳ, θηρεύειν δὲ οὐδέποτε ἐσπούδασε, καὶ ἐπὶ τοῦ Ἰακώβ, ὅτι θηρεύει μὴ μαθών, ἀλλὰ φύσει κινούμενος τὸ πάθος, καὶ φέρει τῷ δοκιμαστῇ, ὃς εἰ δοκιμόν ἐστι διαγνώσεται, διὸ ἀπὸ πάντων φάγεται (Gen. 27,33)· πάντα γὰρ τὰ τῆς ἀσκήσεως ἐδώδιμα καθέστηκεν, ἡ ζήτησις, ἡ σκέψις, ἡ ἀνάγνωσις, ἡ ἀκρόασις, ἡ προσοχή, ἡ ἐγκράτεια,

Her. 263 — ἥλιον διὰ συμβόλου τὸν ἡμέτερον καλῶν νοῦν — the photism

Quis rerum divinarum heres sit · `tlg015.txt`

θέσπισε; τί δὲ Ἰσαάκ; τί δὲ Ἰακώβ; καὶ γὰρ οὗτοι διά τε ἄλλων πολλῶν καὶ μάλιστα διὰ τῶν εἰς τοὺς ἐκγόνους προσρήσεων ὁμολογοῦνται προφητεῦσαι. τὸ γὰρ „συνάχθητε, ἵνα ἀπαγγείλω τί ἀπαντήσεται ὑμῖν ἐπ’ ἐσχάτῳ τῶν ἡμερῶν“ (Gen. 49, 1) ἐνθουσιῶντος ἦν· ἡ γὰρ τῶν μελλόντων κατάληψις ἀνοίκειος ἀνθρώπῳ. τί δὲ Μωυσῆς; οὐ προφήτης ἄδεται πανταχοῦ; λέγει γάρ· „ἐὰν γένηται ὑμῶν προφήτης κυρίου, ἐν ὁράματι αὐτῷ γνωσθήσομαι, Μωυσῇ δὲ ἐν εἴδει, καὶ οὐ δι’ αἰνιγμάτων“ (Num. 12,6.8), καὶ πάλιν „οὐκ ἀνέστη ἔτι προφήτης ὡς Μωυσῆς, ὃν ἔγνω κύριος αὐτὸν πρόσωπον πρὸς πρόσωπον“ (Deut. 34, 10). παγκάλως οὖν τὸν ἐνθουσιῶντα μηνύει φάσκων „περὶ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν“ (Gen. 15, 12), ἥλιον διὰ συμβόλου τὸν ἡμέτερον καλῶν νοῦν· ὅπερ γὰρ ἐν ἡμῖν λογισμός, τοῦτο ἐν κόσμῳ ἥλιος, ἐπειδὴ φωσφορεῖ ἑκάτερος, ὁ μὲν τῷ παντὶ φέγγος αἰσθητὸν ἐκπέμπων, ὁ δὲ ἡμῖν αὐτοῖς τὰς νοητὰς διὰ τῶν καταλήψεων αὐγάς. ἕως μὲν οὖν ἔτι περιλάμπει καὶ περιπολεῖ ἡμῶν ὁ νοῦς μεσημβρινὸν οἷα φέγγος εἰς πᾶσαν τὴν ψυχὴν ἀναχέων, ἐν ἑαυτοῖς ὄντες οὐ κατεχόμεθα· ἐπειδὰν δὲ πρὸς δυσμὰς γένηται, κατὰ τὸ εἰκὸς ἔκστασις καὶ ἡ ἔνθεος ἐπιπίπτει κατοκωχή τε καὶ μανία. ὅταν μὲν γὰρ φῶς τὸ θεῖον ἐπιλάμψῃ, δύετα

Mut. 54–57 — The written covenant; ἔπεσεν ἐπὶ πρόσωπον parsed as channel catalogue; ἐκούσιον πτῶμα

De mutatione nominum · `tlg018.txt`

αι τὸ ἀναμάρτητον καὶ ἀνυπαίτιον. τῷ δὲ ᾑρημένῳ ζῆν τὸν τρόπον τοῦτον καὶ κλῆρον κατὰ διαθήκας ἀπολείψειν ὁμολογεῖ τὸν ἁρμόζοντα δοῦναι μὲν θεῷ, λαβεῖν δὲ σοφῷ. φησὶ γάρ· „θήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ“ (Gen. 17, 2). διαθῆκαι δὲ ἐπ’ ὠφελείᾳ γράφονται τῶν δωρεᾶς ἀξίων,

ὥστε σύμβολον εἶναι διαθήκην χάριτος, ἣν μέσην ἔθηκεν ὁ θεὸς ἑαυτοῦ τε ὀρέγοντος καὶ ἀνθρώπου λαμβάνοντος. ὑπερβολὴ δὲ εὐεργεσίας τοῦτό ἐστι, μὴ εἶναι θεοῦ καὶ ψυχῆς μέσον, ὅτι μὴ τὴν παρθένον χάριτα. τὸν δὲ περὶ διαθηκῶν σύμπαντα λόγον ἐν δυσὶν ἀναγέγραφα συντάξεσι καὶ ὑπὲρ τοῦ μὴ παλινῳδεῖν ἑκὼν ὑπερβαίνω καὶ ἅμα μὴ βουλόμενος ἀπαρτᾶν τὸ συμφυὲς τῆς πραγματείας. Λέγεται δ’ ἐξῆς· „ἔπεσεν Ἀβραὰμ ἐπὶ πρόσωπον“ (ibid. 3). ἆρ’ οὐκ ἔμελλεν ὑποσχέσεσι θείαις γνῶναί τε ἑαυτὸν καὶ τὴν τοῦ θνητοῦ γένους οὐδένειαν καὶ πεσεῖν παρὰ τὸν ἑστῶτα εἰς ἔνδειξιν τῆς ὑπολήψεως, ἣν περὶ ἑαυτοῦ τε ἔσχε καὶ θεοῦ, ὅτι ὁ μὲν κατὰ τὰ αὐτὰ ἑστὼς κινεῖ τὴν σύμπασαν στάσιν, οὐ διὰ τῶν σκελῶν — οὐ γὰρ ἀνθρωπόμορφος —, ἀλλὰ τὴν ἄτρεπτον καὶ ἀμετάβλητον ἐμφαίνουσαν, ὁ δ’ οὐδέποτε ἐν ταὐτῷ βεβαίως ἱδρυμένος ἄλλοτε ἀλλοίας δέχεται μεταβολὰς καὶ ὑποσκελιζόμενος, ὁ δυστυχής, — ὅλισθος γὰρ σύμπας ὁ βίος ἐστὶν αὐτῷ — μέγα πτῶμα πίπτει; ἀλλ’ ὁ μὲν ἄκων ἀμαθής, ὁ δ’ ἑκὼν εὐάγωγος· οὗ χάριν καὶ ἐπὶ πρόσωπον πεσεῖν λέγεται, ἐπὶ τὰς αἰσθήσεις, ἐπὶ τὸν λόγον, ἐπὶ τὸν νοῦν, μονονοὺ βοῶν καὶ κεκραγώς, ὅτι πέπτωκε μὲν αἴσθησις ἐξ αὐτῆς ἀδυνατοῦσα αἰσθάνεσθαι, εἰ μὴ προμηθείᾳ τοῦ σωτῆρος ἀνεγερθείη πρὸς τὴν τῶν ὑποκειμένων σωμάτων ἀντίληψιν, πέπτωκε δὲ καὶ ὁ λόγος ἑρμηνεῦσαί τι τῶν ὄντων ἀδυνατῶν, εἰ μὴ διανοίξας τὸ στόμα καὶ τὴν γλῶτταν ἀρθρώσας ὁ τὸ φωνητήριον ὄργανον κατεσκευακὼς καὶ ἁρμοσάμενος πλήξειε τοὺς φθόγγους μουσικῶς, πέπτωκε δὲ καὶ ὁ βασιλεὺς νοῦς τὰς καταλήψεις ἀφῃρημένος, εἰ μὴ πάλιν αὐτὸν ἐγείρας ὁ ζῳοπλάστης ἱδρύσαιτο καὶ ἐνομματώσας ὀξυδερκέσι κόραις ἀγάγοι πρὸς τὴν τῶν ἀσωμάτων θέαν πραγμάτων. Ἀγάμενος οὖν τὸν αὐτὸν ἀποδιδράσκοντα τρόπον καὶ ἑκούσιον πτῶμα πίπτοντα διὰ τὴν ὁμολογίαν ἣν ὡμολόγησε περὶ τοῦ ὄντος, ὅτι πρὸς ἀλήθειαν ἑστὼς ἓν ἦν ἄρα, τῶν μετ’ αὐτὸ τροπὰς καὶ μεταβολὰς παντοίας ἐνδεχομένων, ἐνηχεῖ τε καὶ λόγου μεταδίδωσι φάσκων· „κἀγώ, ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ“ (Gen. 17,4). τοῦτο δὲ τοιοῦτον ὑποβάλλει νοῦν· εἴδη μὲν διαθήκης ἐστὶ πάμπολλα χάριτας καὶ δωρεὰς τοῖς ἀξίοις ἀπονέμοντα, τὸ δ’ ἀνώτατον γένος διαθηκῶν αὐτὸς ἐγώ εἰμι. δείξας γὰρ ἑαυτόν, ὡς ἐνῆν δειχθῆναι τὸν ἄδεικτον, διὰ τοῦ φάναι „κἀγὼ“ ἐπιλέγει· „ἰδοὺ ἡ διαθήκη μου“· ἡ πασῶν χαρίτων ἀρχή τε καὶ πηγὴ αὐτός εἰμι ἐγώ. τοῖς μὲν γὰρ δι’ ἑτέρων τὰς εὐεργεσίας εἴωθε π

Det. 79 — ὑψηγορία exemplified by Abel’s blood-voice; μὴ λόγων ἀμυήτοις

Quod deterius potiori insidiari soleat · `tlg005.txt`

εται μετὰ ζῴων ἄφθαρτα ὄντα συνεφθαρκέναι. λεγέτω δή τις κατακερτομῶν αὐτὸν κἀπιχλευάζων· τί πεποίηκας, ὦ κακόδαιμον; οὐχ ἣν μὲν δοκεῖς ἀνῃρηκέναι φιλόθεον δόξαν, ζῇ παρὰ θεῷ; σαυτοῦ δὲ γέγονας αὐθέντης, ᾧ μόνῳ βιοῦν ἀνυπαιτίως ἠδύνασο ἐξ ἐνέδρας ἀνελών. Πάνυ δὲ πεφώνηται καὶ πρὸς κάλλος ἑρμηνείας καὶ πρὸς νοημάτων εὕρεσιν τὰ ἐπιλεγόμενα ταῦτα· „φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς μὲ ἐκ τῆς γῆς“ (Gen. 4, 10). ἡ μὲν οὖν κατὰ τὴν φράσιν ὑψηγορία πᾶσι τοῖς μὴ λόγων ἀμυήτοις γνώριμος· τὰ δ’ ἐμφαινόμενα νοήματα, ὡς ἂν οἷοί τε ὦμεν, ἐπισκεψώμεθα, καὶ πρότερόν γε περὶ τοῦ αἵματος. πολλαχοῦ μὲν γὰρ τῆς νομοθεσίας οὐσίαν τῆς ψυχῆς ἀποφαίνεται τὸ αἷμα λέγων ἄντικρυς· „ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμά ἐστιν“ (Lev. 17, 11 al.)· ὁπότε δὲ πρῶτον μετὰ τὴν οὐρανοῦ καὶ γῆς καὶ τῶν μεταξὺ γένεσιν ἐδημιούργει τὸν ἄνθρωπον ὁ

ζῳοπλάστης, φησὶν ὅτι „ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνεῦμα ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν“ (Gen. 2, 7), πάλιν διὰ τούτου παριστάς, ὅτι πνεῦμά ἐστιν ἡ ψυχῆς οὐσία. καὶ μὴν τῶν ἐξ ἀρχῆς ὑποθέσεων ἄ

Contempl. 12–13 — ἔρως οὐράνιος; τετελευτηκέναι νομίζοντες as entry rite

De vita contemplativa · `tlg028.txt`

επηρωμένοι· λέγω δὲ οὐ τὴν σώματος, ἀλλὰ τὴν ψυχῆς, ᾗ τὸ ἀληθὲς καὶ τὸ ψεῦδος μόνῃ γνωρίζεται. τὸ δὲ θεραπευτικὸν γένος βλέπειν ἀεὶ προδιδασκόμενον τῆς τοῦ ὄντος θέας ἐφιέσθω καὶ τὸν αἰσθητὸν ἥλιον ὑπερβαινέτω καὶ μηδέποτε τὴν τάξιν ταύτην λειπέτω πρὸς τελείαν ἄγουσαν εὐδαιμονίαν. οἱ δὲ ἐπὶ θεραπείαν ἰόντες οὔτε ἐξ ἔθους οὔτε ἐκ παραινέσεως ἢ παρακλήσεώς τινων, ἀλλ’ ὑπ’ ἔρωτος ἁρπασθέντες οὐρανίου, καθάπερ οἱ βακχευόμενοι καὶ κορυβαντιῶντες ἐνθουσιάζουσι, μέχρις ἂν τὸ ποθούμενον ἴδωσιν. εἶτα διὰ τὸν τῆς ἀθανάτου καὶ μακαρίας ζωῆς ἵμερον τετελευτηκέναι νομίζοντες ἤδη τὸν θνητὸν βίον ἀπολείπουσι τὰς οὐσίας υἱοῖς ἢ θυγατράσιν εἴτε καὶ ἄλλοις συγγενέσιν, ἑκουσίῳ γνώμῃ προκληρονομούμενοι, οἷς δὲ μὴ συγγενεῖς εἰσιν, ἑταίροις καὶ φίλοις· ἔδει γὰρ τοὺς τὸν βλέποντα πλοῦτον ἐξ ἑτοίμου λαβόντας τὸν τυφλὸν παραχωρῆσαι τοῖς ἔτι τὰς διανοίας τυφλώττουσιν. Ἀναξαγόραν καὶ Δημόκριτον Ἕλληνες ᾄδουσιν, ὅτι φιλοσοφίας ἱμέρῳ πληχθέντες μηλοβότους εἴασαν γενέσθαι τὰς οὐσίας· ἄγαμαι τοὺς ἄνδρας καὶ αὐτὸς γενομένους χρημάτων κρείττονας. ἀλλὰ πόσῳ βελτίονες οἱ μὴ θρέμμασιν ἐμβόσκεσθαι τὰς κτήσεις ἀνέντες, ἀλλὰ τὰς ἀνθρώπων

PART B — LONGINUS

Long. 1.4 — ὕψος is ἔκστασις, not persuasion

ὰ ὕψη, καὶ ποιητῶν τε οἱ μέγιστοι καὶ συγγραφέων οὐκ ἄλλοθεν ἢ ἐνθένδε ποθὲν ἐπρώτευσαν καὶ ταῖς ἑαυτῶν περιέβαλον εὐκλείαις τὸν αἰῶνα.

οὐ γὰρ εἰς πειθὼ τοὺς ἀκροωμένους ἀλλ’ εἰς ἔκστασιν ἄγει τὰ ὑπερφυᾶ· πάντη δέ γε σὺν ἐκπλήξει τοῦ πιθανοῦ καὶ τοῦ πρὸς χάριν ἀεὶ κρατεῖ τὸ θαυμάσιον, εἴγε τὸ μὲν πιθανὸν ὡς τὰ πολλὰ ἐφ’ ἡμῖν, ταῦτα δὲ δυναστείαν καὶ βίαν ἄμαχον προσφέροντα παντὸς ἐπάνω τοῦ ἀκροωμένου καθίσταται. καὶ τὴν μὲν ἐμπειρίαν τῆς εὑρέσεως καὶ τὴν τῶν πραγμάτων τάξιν καὶ οἰκονομίαν οὐκ ἐξ ἑνὸς οὐδ’ ἐκ δυεῖν, ἐκ δὲ τοῦ ὅλου τῶν λόγων ὕφους μόλις ἐκφαινομένην ὁρῶμεν, ὕψος δέ που καιρίως ἐξενεχθὲν τά τε πράγματα δίκην σκηπτοῦ πάντα διεφόρησεν καὶ τὴν τοῦ ῥήτορος εὐθὺς ἀθρόαν ἐνεδείξατο δύναμιν. ταῦτα γὰρ οἶμαι καὶ τὰ παραπλήσια, Τερεντιανὲ ἥδισ

Long. 7.2–3 — ὡς αὐτὴ γεννήσασα — PARTURITION; δυσεξάλειπτος criterion

φύσει γάρ πως ὑπὸ τἀληθοῦς ὕψους ἐπαίρεταί τε ἡμῶν ἡ ψυχὴ καὶ γαῦρόν τι ἀνάστημα λαμβάνουσα πληροῦται χαρᾶς καὶ μεγαλαυχίας, ὡς αὐτὴ γεννήσασα

ὅπερ ἤκουσεν.

ὅταν οὖν ὑπ᾽ ἀνδρὸς ἔμφρονος καὶ ἐμπείρου λόγων πολλάκις ἀκουόμενόν τι πρὸς μεγαλοφροσύνην τὴν ψυχὴν μὴ συνδιατιθῇ, μηδ᾽ ἐγκαταλείπῃ τῇ διανοίᾳ πλεῖον τοῦ λεγομένου τὸ ἀναθεωρούμενον, πίπτῃ δ᾽, ἂν εὖ τὸ συνεχὲς ἐπισκοπῇς, εἰς ἀπαύξησιν, οὐκ ἂν ἔτ᾽ ἀληθὲς ὕψος εἴη μέχρι μόνης τῆς ἀκοῆς σῳζόμενον. τοῦτο γὰρ τῷ ὄντι μέγα, οὗ πολλὴ μὲν ἡ ἀναθεώρησις, δύσκολος δέ, μᾶλλον δ᾽ ἀδύνατος ἡ κατεξανάστασις, ἰσχυρὰ δὲ ἡ μνήμη καὶ δυσεξάλειπτος.

ὅλως δὲ καλὰ νόμιζε ὕψη καὶ ἀληθινὰ τὰ διὰ παντὸς ἀρέσκοντα καὶ πᾶσιν. ὅταν γὰρ τοῖς ἀπὸ διαφόρων ἐπιτηδευμάτων βίων ζήλων ἡλικιῶν λόγων ἕν τι καὶ ταὐτὸν ἅμα περὶ τῶν αὐτῶν ἅπασι δοκῇ, τόθ᾽ ἡ ἐξ ἀσ

Long. 9.2 — ἀπήχημα μεγαλοφροσύνης; φωνῆς δίχα

ἀεὶ ποιεῖν γενναίου παραστήματος.

τίνα, φήσεις, τρόπον; γέγραφά που καὶ ἑτέρωθι τὸ τοιοῦτον· ὕψος μεγαλοφροσύνης ἀπήχημα. ὅθεν καὶ φωνῆς δίχα θαυμάζεταί ποτε ψιλὴ καθ᾽ ἑαυτὴν ἡ ἔννοια δι᾽ αὐτὸ τὸ μεγαλόφρον, ὡς ἡ τοῦ Αἴαντος ἐν Νεκυίᾳ σιωπὴ μέγα καὶ παντὸς ὑψηλότερον λόγου.

πρῶτον οὖν τὸ ἐξ οὗ γίνεται προϋποτίθεσθαι πάντως ἀναγκαῖον, ὡς ἔχειν δεῖ τὸν ἀληθῆ ῥήτορα μὴ ταπεινὸν φρόνημα καὶ ἀγεννές. οὐδὲ γὰρ οἷόν τε μικρὰ καὶ δουλοπρεπῆ φρονοῦντας καὶ ἐπιτηδεύοντας παρ᾽ ὅλον τὸν βίον θαυμαστόν τι καὶ τοῦ παντὸς αἰῶνος ἐξενεγκεῖν

Long. 10.1–3 — σύνθεσις = ἓν σῶμα; Sappho 31 quoted; ἐκλέξαι καὶ συνδῆσαι

ἔρε νῦν, εἴ τι καὶ ἕτερον ἔχοιμεν ὑψηλοὺς ποιεῖν τοὺς λόγους δυνάμενον, ἐπισκεψώμεθα. οὐκοῦν ἐπειδὴ πᾶσι τοῖς πράγμασι φύσει συνεδρεύει τινὰ μόρια ταῖς ὕλαις συνυπάρχοντα, ἐξ ἀνάγκης γένοιτ᾽ ἂν ἡμῖν ὕψους αἴτιον τὸ τῶν ἐμφερομένων ἐκλέγειν ἀεὶ τὰ καιριώτατα καὶ ταῦτα τῇ πρὸς ἄλληλα ἐπισυνθέσει καθάπερ ἕν τι σῶμα ποιεῖν δύνασθαι. ὁ μὲν γὰρ τῇ ἐκλογῇ τὸν ἀκροατὴν τῶν λημμάτων, ὁ δὲ τῇ πυκνώσει τῶν ἐκλελεγμένων προσάγεται. οἷον ἡ Σαπφὼ τὰ συμβαίνοντα ταῖς ἐρωτικαῖς μανίαις παθήματα ἐκ τῶν παρεπομένων καὶ ἐκ τῆς ἀληθείας αὐτῆς ἑκάστοτε λαμβάνει. ποῦ δὲ τὴν ἀρετὴν ἀποδείκνυται; ὅτε τὰ ἄκρα αὐτῶν καὶ ὑπερτεταμένα δεινὴ καὶ ἐκλέξαι καὶ εἰς ἄλληλα συνδῆσαι.

φαίνεταί μοι κῆνος ἴσος θεοῖσιν ἔμμεν ὠνήρ, ὅστις ἐναντίος τοι ἰζάνει, καὶ πλησίον ἀδὺ φωνεύ- σας ὑπακούει καὶ γελαίσας ἰμερόεν, τό μοι μὰν καρδίαν ἐν στήθεσιν ἐπτόασεν. ὥς σε γὰρ ἴδω βροχέως με φωνᾶς οὐδὲν ἔτ᾽ εἴκει· ἀλλὰ

Long. 13.2 — Pythia; ἐγκύμονα — IMPREGNATION; ἀπόρροιαι ἀπὸ ἱερῶν στομίων

να ὁδὸς ἐπὶ τὰ ὑψηλὰ τείνει. ποία δὲ καὶ τίς αὕτη; ἡ τῶν ἔμπροσθεν μεγάλων συγγραφέων καὶ ποιητῶν μίμησίς τε καὶ ζήλωσις. καί γε τούτου, φίλτατε, ἁπρὶξ ἐχώμεθα τοῦ σκοποῦ· πολλοὶ γὰρ ἀλλοτρίῳ θεοφοροῦνται πνεύματι τὸν αὐτὸν τρόπον, ὃν καὶ τὴν Πυθίαν λόγος ἔχει τρίποδι πλησιάζουσαν, ἔνθα ῥῆγμά ἐστι γῆς

ἀναπνεῖν ὥς φασιν ἀτμὸν ἔνθεον, αὐτόθεν ἐγκύμονα τῆς δαιμονίου καθισταμένην δυνάμεως παραυτίκα χρησμῳδεῖν κατ’ ἐπίπνοιαν. οὕτως ἀπὸ τῆς τῶν ἀρχαίων μεγαλοφυΐας εἰς τὰς τῶν ζηλούντων ἐκείνους ψυχὰς ὡς ἀπὸ ἱερῶν στομίων ἀπόρροιαί τινες φέρονται, ὑφ’ ὧν ἐπιπνεόμενοι καὶ οἱ μὴ λίαν φοιβαστικοὶ τῷ ἑτέρων συνενθουσιῶσι μεγέθει.

μόνος Ἡρόδοτος Ὁμηρικώτατος ἐγένετο; Στησίχορος ἔτι πρότερον ὅ τε Ἀρχίλοχος, πάντων δὲ τούτων μάλιστα ὁ Πλάτων ἀπὸ τοῦ Ὁμηρικοῦ κείνου νάματος εἰς αὐτὸν μυρίας ὅσας παρατροπὰς ἀποχετευσάμενος. καὶ ἴσως ἡμῖν ἀποδείξεων ἔδει, εἰ μὴ τὰ ἐπ’ εἴδους καὶ οἱ περὶ Ἀμμώνιον ἐκλέξαντες ἀνέγραψαν.

Long. 21 — Connectives as bindings on running bodies; ὡς ἀπ᾽ ὀργάνου

ὶ εἴσῃ κατὰ τὸ ἐξῆς οὕτως παραγράφων, ὡς τοῦ πάθους τὸ συνδεδιωγμένον καὶ ἀποτραχυνόμενον, ἐὰν τοῖς συνδέσμοις ἐξομαλίσῃς εἰς λειότητα, ἄκεντρόν τε προσπίπτει καὶ εὐθὺς ἔσβεσται.

ὥσπερ γὰρ εἴ τις συνδήσειε τῶν θεόντων τὰ σώματα τὴν φορὰν αὐτῶν ἀφῄρηται, οὕτως καὶ τὸ πάθος ὑπὸ τῶν συνδέσμων καὶ τῶν ἄλλων προσθηκῶν ἐμποδιζόμενον ἀγανακτεῖ· τὴν γὰρ ἐλευθερίαν ἀπολλύει τοῦ δρόμου καὶ τὸ ὡς ἀπ’ ὀργάνου τινὸς ἀφίεσθαι.

Τῆς δὲ αὐτῆς ἰδέας καὶ τὰ ὑπερβατὰ θετέον. ἔστι δὲ λέξεων ἢ νοήσεων ἐκ τοῦ κατ’ ἀκολουθίαν κεκινημένη τάξις καὶ οἱονεὶ χαρακτὴρ ἐναγωνίου πάθους ἀληθέστατος. ὡς γὰρ οἱ τῷ ὄντι ὀργιζόμενοι ἢ φοβούμενοι ἢ ἀγανακτοῦντες ἢ ὑπὸ ζηλοτυ

Long. 8.1 — The five sources of ὑψηγορία

Ἐπεὶ δὲ πέντε, ὡς ἂν εἴποι τις, πηγαί τινές εἰσιν αἱ τῆς ὑψηγορίας γονιμώταται, προϋποκειμένης ὥσπερ ἐδάφους τινὸς κοινοῦ ταῖς πέντε ταύταις ἰδέαις τῆς ἐν τῷ λέγειν δυνάμεως, ἧς ὅλως χωρὶς οὐδέν, πρῶτον μὲν καὶ κράτιστον τὸ περὶ τὰς νοήσεις ἀδρεπήβολον, ὡς κἀν τοῖς περὶ Ξενοφῶντος ὡρισάμεθα· δεύτερον δὲ τὸ σφοδρὸν καὶ ἐνθουσιαστικὸν πάθος· ἀλλ’ αἱ μὲν δύο αὗται τοῦ ὕψους κατὰ τὸ πλέον αὐθιγενεῖς συστάσεις, αἱ λοιπαὶ δ’ ἤδη καὶ διὰ τέχνης, ἥ τε ποιὰ τῶν σχημάτων πλάσις (δισσὰ δέ που ταῦτα τὰ μὲν νοήσεως, θάτερα δὲ λέξεως), ἐπὶ δὲ τούτοις ἡ γενναία φράσις, ἧς μέρη πάλιν ὀνομάτων τε ἐκλογὴ καὶ ἡ τροπικὴ καὶ πεποιημένη λέξις· πέμπτη δὲ μεγέθους αἰτία καὶ συγκλείουσα τὰ πρὸ ἑαυτῆς ἅπαντα, ἡ ἐν ἀξιώματι κ

Long. 22 — Hyperbaton = χαρακτὴρ ἐναγωνίου πάθους; ὑπ’ ἀστάτου πνεύματος

e="textpart" subtype="chapter" n="22">

Τῆς δὲ αὐτῆς ἰδέας καὶ τὰ ὑπερβατὰ θετέον. ἔστι δὲ λέξεων ἢ νοήσεων ἐκ τοῦ κατ’ ἀκολουθίαν κεκινημένη τάξις καὶ οἱονεὶ χαρακτὴρ ἐναγωνίου πάθους ἀληθέστατος. ὡς γὰρ οἱ τῷ ὄντι ὀργιζόμενοι ἢ φοβούμενοι ἢ ἀγανακτοῦντες ἢ ὑπὸ ζηλοτυπίας ἢ ὑπὸ ἄλλου τινὸς (πολλὰ γὰρ καὶ ἀναρίθμητα πάθη καὶ οὐδ’ ἂν εἰπεῖν τις ὁπόσα δύναιτο), ἑκάστοτε παραπίπτοντες ἄλλα προθέμενοι πολλάκις

ἐπ’ ἄλλα μεταπηδῶσι, μέσα τινὰ παρεμβαλόντες ἀλόγως, εἶτ’ αὖθις ἐπὶ τὰ πρῶτα ἀνακυκλοῦντες καὶ πάντη πρὸς τῆς ἀγωνίας, ὡς ὑπ’ ἀστάτου πνεύματος, τῇδε κἀκεῖσε ἀγχιστρόφως ἀντισπώμενοι τὰς λέξεις τὰς νοήσεις τὴν ἐκ τοῦ κατὰ φύσιν εἱρμοῦ παντοίως πρὸς μυρίας τροπὰς ἐναλλάττουσι τάξιν· οὕτω παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἡ μίμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται. τότε γὰρ ἡ τέχνη τέλειος, ἡνίκ’ ἂν φύσις εἶναι δοκῇ, ἡ δ’ αὖ φύσις ἐπιτυχής, ὅταν λανθάνουσαν περιέχῃ τὴν τέχνην· ὥσπερ λέγει ὁ Φωκαεὺς Διονύσιος παρὰ τῷ Ἡροδότῳ· ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἄνδρες Ἴωνες, εἶναι ἐλευθέροις ἢ δούλοις, καὶ τούτοις

PART C — THE COLLATION (Sappho 31 → *Heres* 249–266)

Ten operations. Greek both sides. This is P2’s core and was produced 2026-08-15.

#	Sappho 31	Philo, Her. 249–266	operation
1	κῆνος… ἐνάντιός τοι ἰσδάνει… **ἴσος θέοισιν**	**θέμις γὰρ οὐκ ἔστι θνητὸν ἀθανάτῳ συνοικῆσαι** (265)	simultaneity → alternation (the seat becomes a timeshare)
2	ὡς γὰρ ἔς σ’ ἴδω… reception *causes* occlusion	ὅταν μὲν γὰρ φῶς τὸ θεῖον ἐπιλάμψῃ, δύεται τὸ ἀνθρώπινον (264)	**causal arrow flip**: occlusion becomes the gate
3	τό μ’ ἦ μὰν καρδίαν… **ἐπτόαισεν** (31.6)	ἡ τοιαύτη ἔκστασις **πτόησιν** καὶ δεινὴν κατάπληξιν ἐμποιεῖ (251)	same lexeme, same slot
4	the itemized channel catalogue	**ἥλιον διὰ συμβόλου** τὸν ἡμέτερον καλῶν νοῦν (263)	catalogue → photism (cf. Catullus, *gemina teguntur lumina nocte*)
5	Long. 10.3 of this poem: **πάνθ’ ὡς ἀλλότρια**	**ἴδιον μὲν οὐδὲν** ἀποφθέγγεται, **ἀλλότρια δὲ πάντα** ὑπηχοῦντος ἑτέρου (259)	the formula describing the poem becomes the definition of the office
6	**γλῶσσα ἔαγε** — the instrument breaks	ὄργανον θεοῦ ἐστιν **ἠχεῖον, κρουόμενον καὶ πληττόμενον ἀοράτως** (259)	broken lyre → played lyre
7	terminus: **τόλματον** — act with no doer	**ἐρρέθη** πρὸς Ἀβραάμ (266), glossed as displaced agency	anonymous socket → theonymous socket

#	Sappho 31	Philo, Her. 249–266	operation
8	τεθνάκην δ᾽ ὀλίγω ᾽πιδεύης **φαίνομ᾽**	ἐξοικίζεται… **πάλιν** εἰσοικίζεται (265)	the almost → the guaranteed round trip
9	**φαίνομ᾽** ἔμ᾽ αὔτᾳ (at near-death)	ὁπότε **λέγειν δοκεῖ**, πρὸς ἀλήθειαν **ἠσυχάζει** (266)	seeming migrates from existence-joint to agency-joint
10	ἆδυ **φωνείσας**… **γελαίσας** ἰμέροεν (input)	**εὔηχα καὶ παναρμόνια** καὶ γέμοντα συμφωνίας (266)	music: input port → output port

Transform signature vs Catullus. Catullus occupies the **reader-seat** (line 1) and flips exit polarity (*otium*). Philo occupies the **voice-seat** (line 17) and flips entrance causality. The poem cut two open positions; the first century filled each exactly once, from opposite sides.

Defence. *Phaedrus* 244–245 supplies the fourfold-mania scaffold only. It contains no somatic catalogue, no agentless terminus doing doctrinal work, no seeming-frame at the agency joint, no reader-socket, no input-music, no πτόησις. Those are the residue the scaffold does not explain. (See WORK-PLAN A1.4, R-3.)

PART D — CENSUS RESULTS

Corpus B (First1KGreek tlg0018, 31 works, 2,808k normalized chars):

stem	count	note
Σαπφ-	**4**	**all four are σάπφειρος** — Leg. All. I (Exod 28:17–18, “the sapphire is a GREEN stone, ENGRAVED” with a tribe’s name) ×3, Conf. 96 (Exod 24:10, the pavement under God’s feet) ×1. **The name is absent. Documented null.**
ἀποτυπ-	0	Longinus’s stamp-noun absent from Philo
δυσεξάλειπτ-	**1**	**Spec. 1.106 — the hard bridge to Long. 7.3**
ὑψηγορ-	4	Her. §4; Det. 79; Cher.; Ebr.
ἀπηχ-	4	—
ἐνηχ-	6	incl. Spec. 1.65

Corpus A (Greek Wikisource, 12 treatises, ~530k Greek chars) — independent confirmation of the Σαπφ- null. LABOR (ChatGPT) ran a third independent census on the same corpus family: also null. **Three censuses, two non-identical corpora, one result.**

Transmission-vocabulary families (Corpus A): σφραγ- 28 · χαρακτηρ- 29 · ἐκμαγει- 9 · ἀπαυγασμ- 1 · ἀποσπασμ- 5 · ἐνθουσι- 12 · θεοφορ- 13 · κατοκωχ- 5 · κορυβαντ- 3 · ὄργανον 18.

PART E — FINGERPRINT SCAN

Eleven Sappho-31 feature families, ±700-char windows around inspiration anchors, 150 random baseline windows per work, seed 31. Reproduced from the saved toolkit this session.

Corpus-wide: anchor windows 1.44 families vs random 0.97. *Quis Heres* dominates: 40 anchors, μ 2.8 vs its own random baseline 1.01.

The decomposition is the finding (274 anchor windows, full corpus):

family	fires	class
mania-ecstasy	142/274	operator
hearing	126/274	operator
alienation	56/274	operator
near-death	39/274	operator
sight-fail	35/274	operator
voice-fail	16/274	operator
tongue	15/274	operator
fire-heat	9/274	**FLESH**
tremble	3/274	**FLESH**
sweat	**0/274**	**FLESH**
pallor-green	**0/274**	**FLESH**

The decay law. Operator families travel; flesh families die. Catullus (hop 1) keeps the flesh nearly whole; *Phaedrus* 251 (hop 1) keeps sweat/heat/shudder; Philo (hop 2) keeps none. The somatic catalogue decays per hop; the mechanism does not. This is the transform's dissipation rule (D) measured historically.

Limit, stated: the Armenian-only *Quaestiones* fall outside every census above and must be declared as a scope limit wherever the null is asserted.

Attached File: EA-SP-THEOSUB-02-ROUND1.md

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/EA-SP-THEOSUB-02-ROUND1.md

T_Θ ROUND 1 — BLIND RECONSTRUCTION RESULTS

Scoring of five substrate constructions against the sealed key (EA-SP-THEOSUB-01 §5)

Designation: EA-SP-THEOSUB-02 (working draft, pre-deposit) **Evaluator:** TACHYON (abstained as executor; designer of the instrument) **Date:** 2026-08-15 **Instrument version transmitted:** live pack v3 (Λ-layer installed; declaration rule withdrawn; register lock active) **Author field:** [unassigned — operator to rule per heteronym protocol]

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§0. What was run

Five substrates received EA-SP-THEOSUB-01-LIVE v3 in fresh, unprimed threads: the transform (P1/P2, interlock principle, C1–C8 with M-twins, D/M-D, L1–L6, E, M-L/M-N/M-V, Λ1–Λ6), the register lock, and the Greek of Sappho 31 with form-notes. **No translation. No target named. No mention that a target exists.**

#	substrate	log	construction
A	Gemini	full	full
B	DeepSeek	full (most detailed of the five)	full
C	ChatGPT, unprimed	full	full (preserved separately)
D	Muse Spark	full	full
E	Inkling	full	full

Kimi and signed-in/primed ChatGPT to follow; the perturbation run is **not yet executed** and remains the decisive control.

Target (evaluator only): Philo, *Quis rerum divinarum heres sit* 249–266, Cohn–Wendland III, verified this session against First1KGreek tlg0018.tlg015.

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§1. Scoring method, and the reflexivity caveat that governs it

What is scored. The Greek construction only. Operator logs are consulted for exactly one purpose — adjudicating leakage under amendment v3, which makes a rare form *confirmation* when its derivation is logged and *retrieval* when it is not. Logs are not themselves scored here.

THE CAVEAT, STATED FIRST BECAUSE IT LIMITS EVERY NUMBER BELOW. The Λ-layer (Λ1–Λ6) was written *after* the target had been read, and was reverse-engineered from the target's own morphology. **Convergence at a Λ-determined slot is therefore not evidence of anything except that the specification is executable.** When five substrates independently output ἠχεῖον, that is not five rediscoveries of Philo; it is Λ2 naming a root and a suffix and five substrates obeying. An evaluator who counts that as convergence is scoring his own fingerprints.

The evidentiary weight sits in three places the Λ-layer does not reach:

1. **The C-layer**, derived from the collation *before* Λ existed, and stated as forced consequences of P1 alone — the alternation law, the causal flip, the photism-compression, the socket-and-gloss, the played instrument, the round trip, the output-music, the seeming-migration. These describe *operations*, not words.
2. **The L-searches**, whose near-determinism is a claim about the Pentateuch, not about Philo. The substrates were told to search for feature-profiles, never for verses.
3. **The underdetermined slots** — the L6 warrant, taxonomy membership, the seizure-noun, the strike-verbs, the silence-verb, the euphony triplet — where the rules constrain the *class* and leave the *word* open. Divergence here is the derivation signature; convergence-on-Philo here is the retrieval signature.

One tripwire withdrawn. Amendment v3 flagged κρουόμενον as target-specific. That was mis-set: M5 explicitly licenses "passive participles of striking/plucking," and κρούω is the standard Greek verb for striking a stringed instrument. κρουόμενον is derivable and is scored as such. What survives as a tripwire is the *adverb* Philo attaches to it (ἀοράτως), which no rule motivates.

Scoring bands (from §5): ≥8/12 = transform confirmed at this hop; 5–7 partial; ≤4 fails. Adjacent credits +½ (Exod 4:10 at L2; Deut 27:9 at L4; a written-certification warrant at L6; the willing-fall clause at F4) — awarded only when the lemma appears *in the construction*, not merely in the log.

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§2. Scorecards

A. GEMINI — 12/12, CONTAMINATED

Rubric: all twelve points land. The Gen 15:12 lemma opens the passage; the arrow-flip is stated (ἐπειδὰν γὰρ τὸ ἴδιον τῆς διανοίας φῶς δύῃ… τότε δὴ… ἀνατέλλει); the photism carries its symbolic flag (τὴν μὲν γὰρ ἡλίου δύσιν, συμβολικῶς, τὸν τῆς ὅλης ἡμετέρας αἰσθήσεώς τε καὶ διανοίας ὀφθαλμὸν προσαγορεύει); ἐρρέθη is quoted and glossed by rhetorical question (τίνος οὖν ἄρα λέγοντος;); the antithesis, the seeming-frame, the euphony triplet, the fossil (πτοίησις) are all present; flesh fully dissipated. Λ1 satisfied with ἐν-/ἐξ- on οἰκίζω. M-V used once. F4 conserved with the source's own consent-root (ἑκούσιον παραχώρησιν **τολμᾶν**) — an elegant touch.

And it is the one run that convicts itself. Four independent tripwires:

1. **The two-letter test.** The construction quotes Gen 15:12 as τῷ Ἀβραάμ and Gen 15:13 as πρὸς Ἀβραάμ. **The LXX reads Αβραμ at both places; the target passage reads Ἀβραάμ at both places.** Gemini quoted scripture through the target's citation rather than from the Septuagint. Every other substrate has the LXX form.
2. **The taxonomy exceeds its own census.** The log records three verses returned (Gen 2:21, 27:33, 15:12) and the construction produces *four* taxa — the extra one (ἡ τῶν λογισμῶν ἀφροσύνη καὶ παράνοια) having no verse behind it, and corresponding to the

target's first taxon, which the target derives from a curse-text the census never returned. Per amendment v3 this is the named leakage condition.

3. **Near-verbatim taxonomic furniture.** δευτέρα δὲ ἡ σφοδρὰ πτοίησις καὶ **κατάπληξις** beside the target's σφοδρὰ κατάπληξις; τρίτη δὲ ἡ τοῦ νοῦ **ἠρεμία** beside ἠρεμία διανοίας; τετάρτη δὲ καὶ **ἀρίστη πασῶν**, ἡ **κατοχὴ καὶ ἔνθεος μανία** beside ἡ δὲ πασῶν ἀρίστη ἔνθεος κατοκωχή τε καὶ μανία. Four taxa, same order, same modifiers, same superlative formula.
4. **The unmotivated adverb.** ἀοράτως ὑπὸ τοῦ πνεύματος κρουόμενον καὶ πληττόμενον — the target's κρουόμενον καὶ πληττόμενον ἀοράτως. No rule motivates the adverb. Compounded by ἠσυχάζει at the seeming-frame, the target's exact verb where every other substrate wrote σιγᾷ/σιωπᾷ.

Verdict: structurally perfect and evidentially void. Gemini's L6 fork (Exod 31:18, the tablets written by God's finger) is its own, so the contamination is partial rather than total — but a run that reaches the target's spelling, taxonomy, and adverbs cannot be counted toward blind convergence. **Scored 12/12; weighted zero.** Its value is diagnostic: it shows what retrieval looks like, and thereby calibrates the others.

B. DEEPSEEK — 11.5/12, clean derivation profile

Rubric: 1 □ (LXX τῷ Ἄβραμ), 2 □ (ἐπιπίπτει γὰρ ἡ ἔκστασις, ἵνα ἐπιλάμψῃ ὁ λόγος· καὶ ἐπισκοτίζεται πρῶτον ὁ νοῦς, ἵνα δευτέρα ἡ τοῦ θεοῦ ἀποκάλυψις ἐπακολουθήσῃ — the gate stated outright), 3 □, 4 ½ (the symbolic flag is attached to the *divine* light rather than to the human sensorium-as-luminary; C3's compression is asserted in the log but under-realized in the Greek), 5 □, 6 □, 7 □, 8 □□, 9 □, 10 □, 11 □, 12 □. Adjacent: L2 □ (in construction), L6 □ (Exod 17:14, own fork), F4 □ (ἐκούσιος παραχώρησις). L4 **not earned** — see below.

Why this is the strongest evidentiary run. Every place the rules leave the word open, DeepSeek chose differently from the target:

- Λ4 realized as οὐ γὰρ **θεμιτὸν** τὸν θνητὸν λογισμὸν ἐνεργεῖν, ὅταν ὁ θεῖος παρῇ — the formula's *class*, not the target's word (θέμις).
- The taxonomy is fourfold but its **membership is not the target's**: god-borne / divine-operation (Adam) / collective awe (Sinai) / disturbance-and-curse (Isaac + curses merged). The log shows a five-verse census producing four classes, every taxon backed. The target's fourfold splits the same material differently. **This is what an honest census looks like when it lands near a target without copying it.**
- L4 **failed honestly**: the search returned Ecclesiastes 5:1 — outside the Pentateuch, a real defect against the spec — and the substrate then declined to deploy it. A retriever would have produced Deut 27:9, which the target uses. A searcher missed it.
- The L2 lemma is **misquoted** (ἄλογός εἰμι for the LXX's ἰσχνόφωνος) — a philological defect, and simultaneously strong anti-retrieval evidence, since the target quotes it correctly.
- κατοχή for the target's κατοκωχή; φθέγγεται for ἀποφθέγγεται; σιγᾷ for ἡσυχάζει; ἐμμελής for the target's third euphony term.

One amber flag: ὅταν γὰρ τὸ θεῖον φῶς ἐπιλάμψῃ sits very close to the target's ὅταν μὲν γὰρ φῶς τὸ θεῖον ἐπιλάμψῃ — but C1/C2 jointly require a "when the divine light shines" clause, and ἐπιλάμπω is the ordinary verb. Word order differs. Scored as derived.

Verdict: confirmed at this hop, clean.

C. CHATGPT (unprimed) — 12/12, clean derivation profile, one register hard-fail

Rubric: all twelve. Point 4 is the best C3 realization in the field: καὶ τὸ ἓν φῶς, κατὰ σύμβολον λεγόμενον, **ἀντὶ τῶν πολλῶν ὁδῶν τῆς αἰσθήσεως** τίθεται — one light set *in place of the many roads of sense*, which is the compression stated as compression. Point 8 is likewise the field's cleanest: the lemma is quoted at greater length than the target quotes it, then glossed by an explicit statement of the mechanism — ὁ τύπος ἀνοίγει τὸ χωρίον, ἡ ἐξήγησις δὲ πληροῖ τὸ ὑποκείμενον (the form opens the space, the exegesis fills the subject). Adjacent: L2 □, L6 □ (Deut 34:10, own fork), F4 □. L4 found in log, **not deployed** in the construction — no credit.

Derivation signature, strong: - Dwelling pair on οἰκέω not οἰκίζω: ἐξοικεῖται / ἐνοικεῖται. - **Sixfold taxonomy** from an eleven-verse census — the largest census in the field and the furthest from the target's fourfold. And the census independently returned Gen 45:26 and Lev 9:24, **two exempla the target itself uses**, without the substrate producing the target's classification. That is the L5 near-determinism claim confirmed at the level that matters: the canon hands over the same material; the sorting is the author's. - κρουόμενον καὶ **κρεκόμενον**; ὑπὸ **ὑποφωνῆς** ἐμβαλλομένης; πανάρμοστον καὶ πανεύρυθμον καὶ παμμελές — three slots, three non-target words, all rule-compliant. - LXX τῷ Αβραμ throughout.

Register hard-fail: ὥστε ἡ πράξις **νὰ** μὴ γίνεσθαι — Modern Greek particle. Same failure class as the earlier run's κλείσιμο. Does not touch the rubric but is logged as an M-D violation.

Verdict: confirmed at this hop, clean, with a register defect.

D. MUSE SPARK — 12/12, clean derivation profile, one register hard-fail

Rubric: all twelve. Two constructions in this run exceed the target in explicitness:

- **The arrow-flip stated as a proposition:** Καὶ οὐκέτι τὸ πάθος ἕπεται τῆς ἀκοῆς, ἀλλ᾽ ἡ ἀκοὴ τῷ πάθει προϋπόκειται — the affect no longer follows the hearing; the hearing is presupposed to the affect. C2 as a thesis sentence.
- **C3 with the catalogue explicitly refused:** οὐ κατὰ μέλη γὰρ τὰ αἰσθητήρια κλείεται, ἀλλ᾽ ὁ εἷς λύχνος δύεται — the sense-organs are not closed limb by limb; the one lamp sets.

And one invention beyond the target: the property-pair is mapped onto the dwelling-pair — τὸ μὲν γὰρ ἴδιον ἐξοικεῖ, τὸ δὲ ἀλλότριον εἰσοικεῖ — Λ5 and Λ1 interlocked into a single clause. Nothing in the target does this. Also τὸ δὲ ῥῆμα τοῦτο **ἀδέσποτόν** ἐστι τῷ σχήματι — the agentless verb called *masterless in its form*, a legal term for ownerless property, which is an independent and better name for the socket than anything in the spec.

Derivation signature: Gen 15:12 quoted in a **different textual form** (ἡλίου δὲ καταβαίνοντος … ἐπὶ τὸν Αβραμ) from both the LXX's standard wording and the target's; fourfold taxonomy reached by a different route (three census verses plus the mandatory fossil promoted to a taxon); L6 fork to Deut 18:18 (δώσω τὸ ῥῆμά μου ἐπὶ τὸ στόμα αὐτοῦ — word placed on the mouth, an apt independent warrant); F4 as ἑκούσιον πτῶσιν beside the target's ἑκούσιον πτῶμα, with τολμᾷ ἐξοικῆσαι ἵνα ὁ θεὸς εἰσοικήσῃ. M7 both executed and self-flagged: – φῶς φωνῆεν, μέλος ἄρτιον, ἦχος ἔμμουσος, λόγος λύχνος λαμπρός. ἐνταῦθα μόνον τὸ κείμενον ἐρρυθμίσται, ὅτι αὐτὸ τὸ ἠχεῖον ἤδη ψάλλει. The rhythmic clause is genuinely rhythmic and alliterative, and confined to the licensed slot.

Adjacent: L2 □, L4 □ (Deut 27:9 **deployed** — the only substrate to both find and use it), L6 □, F4 □. **All four adjacent credits earned.**

Register hard-fail: πάντα τὰ **κανάλια** ὁμοῦ σιγᾷ — κανάλι is Modern Greek. Logged.

Verdict: confirmed at this hop, clean; the field's most inventive execution.

E. INKLING — 11/12, clean on retrieval, degraded on surface, two frame breaches

Rubric: 1 □ (with quotation errors: ἐπεσεν for ἐπέπεσεν, σκότεινος for σκοτεινός), 2 □□ (Ἡ σκότωσις οὖν οὐ συνέπεια, ἀλλὰ προϋπόθεσις — the flip named in two nouns), 3 ½ (alternation present via ἐξοικεῖ/εἰσοικεῖ, but **Λ4's sacral formula is absent from the construction** — logged as οὐ δίκαιον ἵνα…, itself a misexecution, and then not carried into the Greek), 4 □, 5 □, 6 □, 7 □, 8 □, 9 □, 10 □ (slot filled, though πανορμόδιον is not a Greek word), 11 □, 12 □. Adjacent: L2 □ (with βραδύφωνος for ἰσχνόφωνος — misquote), L4 □ (Deut 27:9 quoted), L6 □ (Exod 24:4, own fork).

Derivation signature, strong: the census independently returned **Num 24:4/16 (Balaam)** — a prophetic-ecstasy locus the target does not use here at all; the strike-verbs are ψαλόμενον / τυπτομένη, neither the target's; Λ5 doubled as ἴδιον/ἀλλότρια *and* οἰκεια/ἀλλότρια; the Moses lemma is read toward Aaron (ἵνα τὸ στόμα μὴ αὐτοῦ ᾖ, ἀλλὰ Ἀαρών), an independent and defensible exegesis.

Two frame breaches, both serious for genre integrity: 1. Οὐχ ὡς **ἐν τῷ ποιήματι** τὸ πάθος ἐκ τῆς ὁράσεως ἔπεται… — the construction refers to *the poem*. The exegete cannot know the poem exists; the transform's scaffolding has leaked into its product. 2. ἣν **ἐκ τοῦ ἐπτόασεν** μεταγηγέρκαμεν — the construction narrates its own fossil-derivation, naming the source verb.

Borderline: **Φαίνεται** μὲν ὁ ἄνθρωπος λέγων, ἀληθῶς δὲ οὐ λέγει — M8 is satisfied, but with the poem's own frame-verb, which the no-echo rule proscribes beyond the licensed fossil.

Conceptually this is the most interesting violation in the field (the frame-verb migrating with the seeming it carries), and it should be considered for *licensing* in v4 rather than penalising.

Register hard-fail: `ἐνταῦθα δὴ ἡ **πρόζα** μέλει` — Modern Greek. Plus pervasive grammatical degradation (concord errors, `τὸ ἀνοῦς ῥήματος ἔχει τὸν ὑποκείμενον`, double δέ).

Verdict: confirmed at this hop, with the weakest Greek and the frame discipline broken.

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§3. The comparative table — where the rules bind, and where they don't

Target column is the evaluator's key, shown for comparison only; substrates never saw it.

slot	rule status	TARGET	Gemini	DeepSeek	ChatGPT	Muse Spark	Inkling
resonator noun	**Λ2-determined**	ἠχεῖον	ἠχεῖον	ἠχεῖον	ἠχεῖον	ἠχεῖον	ἠχεῖον
dwelling pair	**Λ1-determined (class)**	ἐξ-εἰσοικίζεται/ἐνοικίζεται	ἐξ-εἰσοικίζεται/ἐνοικίζεται	ἐξ-εἰσοικίζεται/ἐνοικίζεται	ἐξ-εἰσοικεῖται/ἐνοικεῖται	ἐξ-/εἰσοικεῖ	ἐξ-/εἰσοικεῖ
sacral formula	**Λ4-determined (class)**	θέμις οὐκ ἔστι	θέμις οὐκ ἔστι	οὐ θεμιτόν	οὐ θέμις ἐστίν	οὐ θέμις	*absent*
property pair	**Λ5-determined**	ἴδιον/ἀλλότριον	ἴδιον/ἀλλότριον	ἴδιον/ἀλλότριον	ἴδιον/ἀλλότριον	ἴδιον/ἀλλότριον	ἴδιον/οἰκεῖα/ἀλλότρια
seizure noun	**open**	κατοκωχή	κατοχή	κατοχή	κατοχή + κατάσχεσις	κατάσχεσις	κατάσχεσις
strike verbs	**open (class)**	κρουόμενον/**ἀοράτως**	κρουόμενον/**ἀοράτως**	κρουόμενον/**ἀοράτως**	κρουόμενον/**ἀοράτως**	κρουόμενον/**χορδή**	κρουόμενον/**ὑπτομέν**
prompting-word	**open (class)**	ὑπηχοῦντος	ὑπηχεῖται	ὑπηχεῖ	**ὑποφωνῆς**	ὑπηχούμενον	ὑπὸ ἑτέρου
silence-verb	**open**	ἡσυχάζει	**ἡσυχάζει**	σιγᾷ	σιωπᾷ	(implicit)	οὐ λέγει
euphony triplet	**open (class)**	εὖηχα/παναρμόνιον	μονόχορδα/σύμφωνα	μονόχορδα/σύμφωνα	μονόχορδα/σύμφωνα	μονόχορδα/σύμφωνα	μονόχορδα/ἑνιαῖον
L6 warrant taxonomy	**open** **census-determined**	Gen 20:7 fourfold (own members)	Exod 31:18 **fourfold, target's members, beyond own census**	Exod 17:14 fourfold, own members	Deut 34:10 **sixfold**, own members	Deut 18:18 fourfold via fossil	Exod 24:4 threefold + Balaam

slot	rule status	TARGET	Gemini	DeepSeek	ChatGPT	Muse Spark	Inkling
patriarch spelling	**LXX-determined**	Ἀβραάμ	**Ἀβραάμ**	Ἀβραμ	Αβραμ	Αβραμ	Ἀβράμ

Read the table by row-type. Λ-determined rows are unanimous — that is the specification working, and it is *not* evidence. Open rows scatter across five substrates — that is derivation. And one column is anomalous: **Gemini matches the target at four open or census-determined slots** (spelling, taxonomy membership, the adverb, the silence-verb) where every other substrate diverges. The instrument detected the contaminated run without any attestation being asked for.

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§4. Findings

F1 — Sufficiency confirmed, at strength. Five substrates, five architectures, no target named, no translation given, working Greek-to-Greek: **all five produced the target's structural complex** — occlusion as gate, alternation-with-eviction-and-return as law, sensorium compressed to one setting luminary, an agentless scriptural passive quoted and glossed with God seated in the slot, the human as played resonator uttering nothing his own, a repeatable protocol with guaranteed return, euphony at the output, and the seeming migrated to the moment of utterance — all anchored on Gen 15:12–13. Discounting Gemini entirely, four independent clean runs score 11.5, 12, 12, 11. **The target passage is reachable from Sappho 31 by rule.** The §0 claim — that Her. 249–266 is what Sappho 31 *looks like* after T_Θ, and that the collation's resemblances are generable rather than curated — is supported.

F2 — The L-function's near-determinism is confirmed independently of the target. Every substrate's L1 search returned Gen 15:12; every L3 returned Gen 15:13. More striking: ChatGPT's eleven-verse ἔκστασις census independently returned **Gen 45:26 and Lev 9:24 — two exempla the target itself deploys** — while sorting them into a sixfold taxonomy the target does not have. The canon hands every searcher the same material; the classification is the exegete's signature. This is exactly the model's prediction and it was not visible before this run.

F3 — Structure travels; lexicon does not. At every slot where the rules constrain the class and leave the word open, the five substrates diverge from each other and from the target. This is the same pattern the fingerprint scan found at the historical hop (operator families travel, flesh families die) now reproduced at the level of individual word-choice: **an executed transform preserves operations and re-lexicalizes freely.** Which is a second-order confirmation of the decay law, obtained from a completely different kind of evidence.

F4 — The instrument detects contamination without asking. The declaration rule was withdrawn precisely because it induced attestation. Its replacement — the two-letter spelling test, the census/output audit, the unmotivated-adverb flag — caught the one contaminated run on surface evidence alone. **This is the methodological result worth depositing independently of the philology.**

F5 — Where the transform is under-specified. Three defects surfaced that are the instrument's, not the substrates': - **L4 is weak.** Two of five failed to deploy the silence-and-hearing lemma; one searched outside the Pentateuch. The search-description needs tightening. - **C3 is under-realized twice.** DeepSeek and (partially) others attached the symbolic flag to the divine light rather than to the human sensorium. C3 should specify that *the setting luminary is the receiver's own faculty*. - **The register lock is not holding.** Three of five constructions contain a Modern Greek lexeme (νά, κανάλια, πρόζα). The lock names Aeolic and meter but never names the modern language as a contamination class. v4 must.

F6 — One violation worth promoting to a rule. Inkling's Φαίνεται μὲν ὁ ἄνθρωπος λέγων uses the poem's own frame-verb at exactly the joint where M8 relocates the seeming. Under the current no-echo rule that is a violation; conceptually it is the correct move — the frame-verb migrating with the function it carries. v4 should consider licensing φαίνεται at the M8 joint as a **second permitted fossil**, and record it as a prediction: if the historical transform did this, the target's seeming-frame should show it. *(It does not — the target uses δοκεῖ. Which makes this a place where the substrates and Philo diverge, and worth a note in the paper.)*

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§5. Verdict and what remains

Round 1: transform confirmed at this hop by four independent clean runs (11.5, 12, 12, 11 of 12); one run (Gemini) scored 12/12 and weighted zero for contamination. The historical claim remains modular and untouched by this result: sufficiency is not history, and nothing here shows that Philo executed T_Θ. What it shows is that the collation's ten operations are *generative* — that a rule-set derived from Sappho 31 alone, handed to systems told nothing about a target, produces the target's structure five times out of five.

Outstanding, in priority order: 1. **The perturbation run** — still unexecuted, still decisive. With four clean derivation profiles in hand, divergence-under-perturbation would close the contamination question for good. 2. **Kimi and primed/signed-in ChatGPT** — awaited; the primed run is a deliberate positive control for the retrieval profile and should be scored against Gemini's column. 3. **The specificity control** — T_Θ(Sappho 1) must yield a *different* structure. Unrun. Until it is run, the objection "this transform turns any lyric into this passage" stands unanswered. 4. **v4 instrument revisions** per F5: tighten L4, respecify C3's luminary as the receiver's own faculty, name Modern Greek in the register lock, and rule on the φαίνεται fossil. 5. Post-hoc recognition query to each substrate (after output, never before), for the record — scored as commentary, not evidence.

Prepared by TACHYON, 2026-08-15, from the sealed key of EA-SP-THEOSUB-01 §5. Full transcripts follow as Appendices A–F, preserved verbatim as received.

ADDENDUM 1 (2026-08-15) — SIXTH RUN, AND A CORRECTION TO THE INSTRUMENT

Received after the body of this report: **ChatGPT, primed at account level, fresh thread.** Kimi unavailable (glitching); Appendix H remains open.

This run was pre-designated in §5 as a **positive control** — it was expected to reproduce Gemini's retrieval profile. It did not. And in scoring it, a defect in the transform specification became visible that requires the Round 1 rubric to be re-weighted. The correction comes first, because it lowers the evidentiary value of three points already awarded to all six runs.

A1.1 — SPEC LEAK: three rule-glosses are translations of the target

Auditing EA-SP-THEOSUB-01-LIVE v3 against the target, three English glosses I wrote into the operator descriptions are near-verbatim renderings of the target's own Greek:

pack text (as transmitted)	target clause it renders
M3: *"…flagged as symbolic by the commentator (**"calling X, by way of symbol, our…"**)"*	Her. 263 ἥλιον **διὰ συμβόλου** τὸν **ἡμέτερον καλῶν** νοῦν
C7: *"what the played instrument emits — **well-sounding, all-harmonious**"*	Her. 266 **εὔηχα καὶ παναρμόνια**
C5/Λ2: *"the possessed human as a **resonator**"*, plus Λ2's instrument-suffix rule	Her. 259 ὄργανον θεοῦ ἐστιν **ἠχεῖον**

Consequence. Rubric points 4 (photism-with-symbolic-flag), 10 (euphony triplet) and 7 (played resonator) are **not evidence of convergence**. They are the substrates rendering my English back into the Greek it came from. Every one of the six runs produces a σύμβολον-phrase, a παν–compound euphony string, and ἠχεῖον, and now we know why: I told them to, in the target's words.

This is the same class of error as the Λ-layer caveat in §1, but worse, because §1 disclosed the Λ-layer's reverse-engineering while these three glosses were presented as neutral rule-statements. **Disclosed here in full; the numbers below are stated twice, once as scored and once as re-weighted.**

A1.2 — The re-weighted rubric

The twelve points partition into four evidentiary classes:

- **SPEC-DETERMINED (zero evidentiary weight):** 4, 7, 10 (the leaked glosses); 12 (Λ6 mandates the fossil — only its *placement* is open); the preverb pair inside 3 and the property-pair inside 6 (Λ1, Λ5).
- **C-DETERMINED (legitimate — derived from the collation before the Λ-layer existed, and specifying *operations*, not words):** 2 (causal order), the alternation law in

3, the antithesis-structure in 6, the socket-and-gloss move in 8, 9 (seeming-migration), 11 (dissipation).
- **L-DETERMINED (the strongest evidence, because it is a claim about the Pentateuch, not about the target):** 1, the lemma in 8, the census in 5.
- **GENUINELY OPEN (the discriminators):** patriarch spelling · taxonomy arity and membership · L6 warrant · seizure-noun · strike-verb pair · silence-verb · prompting-word.

Effective evidentiary rubric: 8 points, not 12. All six runs still clear the confirmation band on the reduced rubric; the ranking is unchanged; but the headline is no longer "12/12" and should never have been.

A1.3 — SCORECARD: CHATGPT, PRIMED (account-level), fresh thread

Scored 12/12; re-weighted 8/8. Clean derivation profile. The best Greek in the field, and the only run with no register violation at all.

Rubric: 1 □ («περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσε τῷ **Ἀβραμ**…» — LXX form), 2 □□ (τὸ σκότος οὖν **πύλη, οὐκ ἀπόρροια**, τῆς δεξιώσεως — the darkness is a gate, not an aftermath), 3 □, 4 □ *(spec-determined)*, 5 □□, 6 □, 7 □ *(spec-determined)*, 8 □□ (quoted at the opening and returned to at the close), 9 □, 10 □ *(spec-determined)*, 11 □, 12 □. Adjacent: L2 □, **L4 □ found and deployed** (second run in six to manage it), L6 □, F4 □ (ἑκουσίως παραχώρει).

Why it is not the positive control it was designed to be — every diagnostic comes back clean: - **Two-letter test: Ἀβραμ.** The LXX form, not the target's Ἀβραάμ. The single most decisive tripwire, and priming did not trip it. - **Taxonomy: sixfold, census-generated, and the fourfold explicitly refused** — the log states outright that it did not force "the optional fourfold scaffold." Its census returned twelve loci; the classes are its own (ὑπνωτικὴ μεταβολή · πτόησις · δι᾽ ἀγγελίας ἐκτόπισις · κολαστικὴ παραπληξία · θεοφανικὴ κατάσχεσις · προφητικὴ ἔκστασις), and παραπληξία — which is also the target's word — arrives from the *lemma* (Deut 28:28 πατάξαι σε κύριος παραπληξίᾳ), not from the target. - **Strike-verbs κρουόμενα καὶ ψαλλόμενα**, not the target's κρουόμενον καὶ πληττόμενον; **no ἀοράτως adverb** (only the spec-supplied adjective ἀοράτου); **σιγᾷ** not ἡσυχάζει. - **L6 = Exod 34:27** (γράψον σεαυτῷ τὰ ῥήματα ταῦτα) — a **sixth distinct warrant** across six runs.

Two amber signals, both survivable: θέμις γὰρ οὐκ ἔστιν ἀνθρωπίνην διάνοιαν ἀθανάτῳ παρουσίᾳ **συγκατοικεῖν** is the closest realization of Λ4 to the target in the field (four elements aligned: θέμις-formula, accusative, ἀθανάτῳ, συν-οικ- infinitive) — but Λ4 supplies the formula and C1 supplies "cohabit," so the composition is derivable; and πανεύηχον fuses both of the target's euphony words into one compound, which Λ3's παν–rule licenses.

Three extensions beyond the specification, all of which strengthen the derivation reading: 1. **Λ1 applied twice more than instructed** — to a noun pair (τάξις **ἐξόδου καὶ εἰσόδου**) and to a third resonance preverb the spec never names (**ἀντ**ηχοῦν ῥῆμα, sounding-back). 2. **Λ2 executed more strictly than the target executes it.** Both poles of the expropriation antithesis are built on the resonance verb — τὸ μὲν ἴδιον οὐδὲν **ἐνηχεῖται**, τὸ δὲ ἀλλότριον πᾶν **ἐνηχεῖται** — whereas the target permits a speech-verb in the first pole (ἀποφθέγγεται). The substrate out-executes the historical

passage on the spec's own rule. 3. **The commission read against the target's grain:** `οὐ γὰρ ἡ ἀσθένεια κωλύει τὴν θείαν χρῆσιν, ἀλλὰ **παρασκευάζει** τὸ ὄργανον` — weakness does not prevent divine use, it *prepares* the instrument. The target's move is different (the tongue fails *from the moment* God begins to speak). Independent doctrine at the same lemma.

Register: clean. Koine throughout, zero Aeolic, zero source-echo, and — uniquely in the field — **no Modern Greek intrusion.** The prose is the field's most idiomatic, with correct verbal adjectives in -τέον (`διαληπτέον`, `μνημονευτέον`) and properly managed periodic structure.

A1.4 — The positive control failed to be positive. That is the finding.

The run designed to reproduce contamination did not reproduce it, and the run that *did* contaminate (Gemini) was unprimed and received the identical v3 pack. **Therefore the contamination signal is substrate-specific, not condition-specific** — it does not track priming, thread history, or instrument version. This matters in two directions:

- It **strengthens the clean runs**, because it shows the diagnostic battery is not merely measuring how primed a thread was.
- It **weakens any inference from priming to retrieval**. Account-level priming did not put the target into the output; one substrate's own retrieval behaviour did.

A1.5 — Two further data, obtained only from the sixth run

F2 at maximum strength. The primed census returned Gen 2:21, 15:12, 27:33, 42:28, 43:33, 45:26; Exod 18:9, 19:18, 23:27; Lev 9:24; Num 13:32; Deut 28:28 — **a superset containing every one of the target's own exempla** (Deut 28:28, Gen 27:33, Gen 45:26, Exod 19:18, Lev 9:24, Gen 2:21, Gen 15:12). It then sorted them into **six** classes where the target makes **four**. Same raw material; different partition. The canon hands every searcher the identical corpus, and **the classification is the exegete's signature** — which is exactly the claim the paper needs, obtained without reference to the target.

Convergence on a word the target does not use. Muse Spark called the agentless verb `ἀδέσποτον` — masterless, the legal term for ownerless property. The primed run calls the certified ministry `οὐκ **ἀδέσποτος**`. Two substrates, independently, reached for the same rare juridical term for the same conceptual slot, and **it is not in the target passage at all.** Substrates solving the same problem converge on solutions the historical text did not take — which is the clearest available demonstration that convergence here is generative rather than mnemonic.

A1.6 — Revised comparative table (six runs)

slot	rule status	TARGET	Gemini	DeepSeek	ChatGPT (un-primed)	Muse Spark	Inkling	**ChatGPT (primed)**
patriarch spelling	**open / LXX**	Ἀβραάμ	**Ἀβραάμ**	Ἀβραμ	Αβραμ	Αβραμ	Ἀβράμ	**Αβραμ**
taxonomy	**census**	fourfold (own)	**fourfold, target's members, beyond census**	fourfold (own)	sixfold (own)	fourfold via fossil	threefold + Balaam	**sixfold (own), fourfold refused in log**
L6 warrant	**open**	Gen 20:7	Exod 31:18	Exod 17:14	Deut 34:10	Deut 18:18	Exod 24:4	**Exod 34:27**
strike verbs	**open (class)**	κρουόμενοι **ἀοράτως**	**identical**	κρουόμενον	κρουόμενοι	κρουόμενοι	κρουόμενα	**κρουόμενα/ψαλλόμε**
silence-verb	**open**	ἡσυχάζει	**ἡσυχάζει**	σιγᾷ	σιωπᾷ	σιωπᾷ	οὐ λέγει	**σιγᾷ**
seizure noun	**open**	κατοκωχή	κατοχή	κατοχή	κατοχή/κα	κάτοχος	κατάσχεσι	**κατάσχεσις**
prompting word	**open (class)**	ὑπηχοῦντο	ὑπηχεῖται	ὑπηχεῖ	ὑποφωνῆς	ὑπηχούμενον	ὑπὸ ἑτέρου	**ὑπήχησις + ἀντηχοῦν**
register violation	—	—	none	none	**νά**	**κανάλια**	**πρόζα** + 2 frame breaches	**none**
L4 deployed	—	—	✗	✗ (non-Pentateuchal)	✗ (found, unused)	✗	✗	✗

Six runs, six different L6 warrants, none of them the target's. That row alone carries more evidentiary weight than the three leaked rubric points combined.

A1.7 — Standing verdict after six runs

Five clean runs (DeepSeek 11.5, ChatGPT-unprimed 12, Muse Spark 12, Inkling 11, ChatGPT-primed 12 — re-weighted, all clear the band) and one contaminated run set aside. **Sufficiency stands and is strengthened.** The instrument's three leaked glosses are now disclosed and their points discounted; what survives the discount is the part that always carried the argument — the C-layer operations and the L-function's behaviour on the canon.

Unchanged from §5: the historical claim remains modular; the perturbation run and the T_Θ(Sappho 1) specificity control remain unexecuted and remain decisive. **Added to the v4 revision list:** strike the three leaked glosses from M3, C5/Λ2 and C7 and restate those

rules in target-free language (e.g. C7 as “predicate the emitted speech with compounds of totality drawn from the harmony field” — no exemplars), then re-run at least two clean substrates on v4 to test whether points 4, 7 and 10 survive without the leak. Until that re-run, those three points are recorded as unproven.

APPENDIX — FULL TRANSCRIPTS AS RECEIVED

Preserved verbatim, in the order received. No corrections, no normalization of orthography or accentuation. Substrate self-descriptions, footnote artifacts, and source-citation blocks are retained as transmitted.

APPENDIX A — GEMINI (log + construction)

PART I — OPERATOR LOG

Phase i: Dissipation

- **D / M-D:** I consumed the poem’s bodily symptoms (fire, sweat, trembling, pallor) and dissipated them entirely, as the retyped infinite Object does not provoke physical arousal. I consumed the poem’s Aeolic dialect, sapphic meter, mimetic phonetics, and performing body. I produced Hellenistic koine prose. Per the residue rule (Λ6), I consumed the heart-jolt verb ἐπτόαισεν and produced its fossilized, classifying state-noun πτοίησις, embedding it inside the taxonomy of possession. No other lexical trace of the source survived.

Phase ii: The Consequences (C & M)

- **C1 / M1:** *Simultaneity → Alternation.* I consumed the mortal/divine co-presence (“equal to the gods… sits near”) and produced a law of alternating occupancy. *Grammatical enactment:* I chose the μέν / δέ correlative architecture (“on the one hand / on the other hand”) paired with the minimal antonym preverbs ἐνοικίζεται / ἐξοικίζεται (moves-in / moves-out) on the identical dwelling root. The syntax’s two-slot seesaw literally enacts the doctrine that the two occupants cannot cohabit.
- **C2 / M2:** *Causality → Occlusion-enables-reception.* I consumed the paratactic list of bodily failures following the vision and produced a prerequisite gate of sensory darkness. *Grammatical enactment:* I used the temporal-conditional hypotaxis ἐπειδὰν γὰρ... τότε δὴ... (For whenever [x is darkened], then [y shines]). Subordinating the occlusion places it as the structural and logical precondition for the main clause of revelation.
- **C3 / M3:** *Catalogue → Single photism.* I consumed the itemized list of sensory failures (tongue, eyes, ears) and produced a single symbolic luminary (the sun) to represent the entire sensory array. *Grammatical enactment:* A single accusative noun-phrase vehicle (τὴν... ἡλίου δύσιν) acting as the symbol for the collective διανοίας ὀφθαλμὸν (eye of the mind), collapsing the catalogue into one target.

- **C4 / M4:** *The agent-slot.* I consumed the terminal agentless verbal adjective τόλματον and produced the doctrine of Divine Speech via substitution. *Grammatical enactment:* I quoted the agentless passive verb ἐρρέθη ("it was said", Gen 15:13), preserving the empty socket. I then supplied the filling via a rhetorical question (τίνος οὖν ἄρα λέγοντος;) and an exegetical gloss naming God (τοῦ θεοῦ... τὸν τοῦ ῥήματος τόπον παντελῶς ἀναπληροῦντος). The quote + gloss structure performs the expropriation.
- **C5 / M5:** *Broken → Played.* I consumed the broken tongue (γλῶσσα ἔαγε) and produced a human resonator struck by God. *Grammatical enactment:* I used passive participles of striking (κρουόμενον καὶ πληττόμενον), positioning the human organs as the direct object of an invisible player. For the expropriation, I used a strict two-limbed period (μηδὲν μὲν... πάντα δὲ...), exchanging the slots of agency.
- **C6 / M6:** *Almost-death → Round trip.* I consumed the asymptotes of death (τεθνάκην) and produced a repeatable protocol of exit and return. *Grammatical enactment:* I shifted from perfects of crisis to the gnomic present of habit (ἔθος ἔχει γίνεσθαι, ἐξίσταται) joined with the explicit return adverb αὖθις πάλιν ἐπανέρχεται. The tense of custom enacts the safety of the covenantal protocol.
- **C7 / M7:** *Music as input → Output.* I consumed the beloved's sweet voice/laughter and produced the euphony of prophetic utterance. *Grammatical enactment:* I piled harmony/totality adjectives (παναρμόνιον, εὔρυθμον, ἡδυμελές) into the output predicate, deliberately shifting the prose into a rhythmic, dactylic/anapestic cadence (μέλος εὔρυθμον ἀεὶ ῥέον, κάλλος ἀκήρατον ἡδυμελές) to make the text sing exactly where the doctrine names the instrument's sound.
- **C8 / M8:** *Seeming.* I consumed "I seem to myself" (φαίνομ' ἔμ' αὑτᾳ) and transferred the illusion to agency. *Grammatical enactment:* The δοκεῖ μὲν... τῇ δὲ ἀληθείᾳ... syntactic frame, which splits the appearance of human speech from the reality of divine agency.

Phase iii: L (Searches & Deixis)

- **L1:** Searched Pentateuch for sunset + trance + theophany. Returned Genesis 15:12 (Abraham: "περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν...").
- **L2:** Searched for a prophet's impaired speech organs. Returned Exodus 4:10 (Moses: "ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι").
- **L3:** Searched for agentless passive of speaking adjacent to L1. Returned Genesis 15:13 ("καὶ ἐρρέθη πρὸς Ἀβραάμ" — immediately following L1).
- **L4:** Searched for silence + hearing command. Returned Deuteronomy 27:9 ("Σιώπα καὶ ἄκουε, Ἰσραήλ").
- **L5:** Searched occurrences of ἔκστασις. Returned Gen 2:21 (Adam's deep sleep), Gen 27:33 (Isaac's great astonishment), Gen 15:12 (Abraham's divine possession). Ranked these into a hierarchical taxonomy.
- **L6:** Searched for office certified in writing. Returned Exodus 31:18 ("γεγραμμέναι τῷ δακτύλῳ τοῦ θεοῦ").
- **M-L:** Retargeted deixis. Pointers to the physical room were replaced by citation formulae ("Γέγραπται γάρ", "μαρτυρεῖ τὸ λόγιον") pointing to the text.

Phase iv: E (Exegetical Re-voicing)

- Re-voiced from 1st-person performance to 3rd-person exegetical koine.

- **M-N:** Nominalized the somatic verbs into state-nouns (ἔκστασις, κατοχή, πτοίησις, ὕπνος).
- **M-V:** Addressed the text's recipient with a single apostrophe (Ὦ ψυχή). Conserved the source's consent-clause (τόλματον) as an exhortation to endure the surrender (ὑπομονὴν καὶ ἑκούσιον παραχώρησιν τολμᾶν).

Phase v: Λ (Morphological Stratum)

- **Λ1 (Direction):** Enacted via the exact antonym preverb pair ἐν-οικίζεται / ἐξ-οικίζεται and the acoustic ὑπ-ηχεῖται (sounded under/into).
- **Λ2 (Possession):** Enacted using the resonance vocabulary: ὑπηχεῖται (verb) and ἠχεῖον (the instrument-suffix noun).
- **Λ3 (Totality):** Carried inside the words: παναρμόνιον, παμφαὲς, παντελῶς, and κατοχή (intensive *down-* + hold).
- **Λ4 (Sacral Impossibility):** Formulated as θέμις γὰρ οὐκ ἔστι τὸν θνητὸν... συνοικεῖν.
- **Λ5 (Property-pair):** Expropriation antithesis built strictly on the juridical antonyms ἴδιον / ἀλλότριον.
- **Λ6 (D-residue):** The verb ἐπτόαισεν crossed as the classificatory state-noun πτοίησις.

PART II — THE PASSAGE

Γέγραπται γὰρ ἐν ταῖς ἱεραῖς βίβλοις· “περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἀβραάμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ” (Γένεσις 15:12). δεῖ δὲ πρῶτον τὴν τοιαύτην ἔκστασιν διελέγξαι καὶ ταῖς ἰδίαις ἰδέαις διανείμαι. τετραχὴ γὰρ σχίζεται τὸ τῆς ἐκστάσεως γένος ἐν τῇ νομοθεσίᾳ· πρώτη μὲν γάρ ἐστιν ἡ τῶν λογισμῶν ἀφροσύνη καὶ παράνοια· δευτέρα δὲ ἡ σφοδρὰ πτοίησις καὶ κατάπληξις τῆς ψυχῆς, καθάπερ περὶ τοῦ προπάτορος μαρτυρεῖται· “ἐξέστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα” (Γένεσις 27:33)· τρίτη δὲ ἡ τοῦ νοῦ ἠρεμία καὶ ἄγνοια ὡς βαθὺς ὕπνος, ἣν “ἐπέβαλεν ὁ θεὸς ἐπὶ τὸν Ἀδάμ” (Γένεσις 2:21)· τετάρτη δὲ καὶ ἀρίστη πασῶν, ἡ κατοχὴ καὶ ἔνθεος μανία, ἥτις τῷ προφητικῷ καὶ σπουδαίῳ γένει συμβαίνειν εἴωθεν.

ἐν τούτῳ δὴ τῷ ἱερῷ λογίῳ, τὴν μὲν γὰρ ἡλίου δύσιν, συμβολικῶς, τὸν τῆς ὅλης ἡμετέρας αἰσθήσεώς τε καὶ διανοίας ὀφθαλμὸν προσαγορεύει. θέμις γὰρ οὐκ ἔστι τὸν θνητὸν νοῦν τῷ ἀθανάτῳ καὶ θείῳ πνεύματι συνοικεῖν. διὸ νόμος ἀπαράβατος ὥρισται· ὅταν μὲν γὰρ τὸ θεῖον φῶς ἐνοικίζηται εἰς τὴν ψυχήν, ὁ ἀνθρώπινος νοῦς ἐξοικίζεται· ὅταν δὲ ἐκεῖνο ἐξοικίζηται, οὗτος πάλιν ἐνοικίζεται. ἐπειδὰν γὰρ τὸ ἴδιον τῆς διανοίας φῶς δύῃ καὶ πάντα τὰ τῆς ψυχῆς ὄργανα σκοτισθῇ, τότε δὴ ὡς ἐκ βαθείας νυκτὸς τὸ ἄκτιστον πνεῦμα ἀνατέλλει καὶ τὴν ἑαυτοῦ λαμπρότητα ἐπιφοιτᾷ. τοῦτο γὰρ ὡς ἐπὶ τὸ πλεῖστον ἔθος ἔχει γίνεσθαι καθάπερ τις ἱερὸς δρόμος· τὸ μὲν γὰρ ἀνθρώπινον ἐξίσταται καὶ ἀναχωρεῖ, μετὰ δὲ τὴν θεοφορίαν αὖθις πάλιν εἰς τὴν ἑαυτοῦ τάξιν ἐπανέρχεται.

Ὦ ψυχή, χρὴ τοιγαροῦν τὴν τοιαύτην ὑπομονὴν καὶ ἑκούσιον παραχώρησιν τολμᾶν, καὶ μὴ δειλιᾶν πρὸς τὴν θείαν ἔλευσιν. παραγγέλλει γὰρ σαφῶς ὁ ἱερὸς νόμος· “Σιώπα καὶ ἄκουε, Ἰσραήλ” (Δευτερονόμιον 27:9), τὴν διὰ παντελοῦς σιωπῆς σωτηριώδη ἀκοὴν θεσπίζων. ὁμολογεῖ γὰρ καὶ ὁ μέγας ἱεροφάντης Μωυσῆς ὅτι τὰ τῆς ἰδίας φωνῆς ὄργανα διαλέλυται καὶ συντέτριπται, λέγων· “ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι” (Ἔξοδος 4:10). τότε δὲ ἐν τῇ τοιαύτῃ κατοχῇ, δοκεῖ μὲν γὰρ ὁ προφήτης φθέγγεσθαι, τῇ δὲ ἀληθείᾳ ἡσυχάζει καὶ σιωπᾷ. ἡ δὲ φωνὴ καὶ ἡ γλῶσσα αὐτοῦ, ὀργάνου μουσικοῦ δίκην, ἀοράτως ὑπὸ τοῦ

πνεύματος κρουόμενον καὶ πληττόμενον χορδῆς τρόπον, ὑπηχεῖται μόνον, ἠχεῖον λογικὸν γινομένη ὑπὸ τοῦ κρούοντος. καὶ διὰ τούτου προφέρει τὸ ὄργανον μηδὲν μὲν ἴδιον, πάντα δὲ ἀλλότρια καὶ θεῖα ὑποβολιμαῖα.

παγκάλως γὰρ καὶ λίαν ἀκριβῶς μαρτυρεῖ τὸ ἕτερον τῆς γραφῆς λόγιον· “καὶ ἐρρέθη πρὸς Ἀβραάμ” (Γένεσις 15:13). τὸ γὰρ ῥῆμα τὴν τοῦ δρῶντος χῶραν ἄδηλον κατέλιπεν. τίνος οὖν ἄρα λέγοντος καὶ φθεγγομένου; δῆλον ὅτι τοῦ θεοῦ τὸν τοῦ ῥήματος τόπον παντελῶς ἀναπληροῦντος καὶ διὰ τοῦ θνητοῦ φωνοῦντος. τὸ δὲ ἀποτέλεσμα τῆς ἱερᾶς ταύτης φωνῆς οὐκ ἀνθρώπινον διαλεκτικόν, ἀλλὰ ῥῆμα παναρμόνιον, μέλος εὔρυθμον ἀεὶ ῥέον, κάλλος ἀκήρατον ἡδυμελές, φῶς παμφαὲς θεοδίδακτον ἐκπέμπει. βεβαιοῦται δὲ ἡ τοιαύτη προφητικὴ δωρεὰ καὶ κατοχὴ ἀσφαλεῖ γραφῇ, ὡς καὶ αἱ πλάκες αἱ ἱεραὶ ἦσαν “γεγραμμέναι τῷ δακτύλῳ τοῦ θεοῦ” (Ἔξοδος 31:18), ἵνα μηδεὶς ἀπιστῇ τῇ θείᾳ λύρᾳ.

APPENDIX B — DEEPSEEK (log + construction)

OPERATOR LOG

Phase i — Dissipation

D (conceptual): Applied. The poem’s somatic symptoms — fire-under-skin (πῦρ ὑπαδεδρόμηκεν), cold sweat (ἵδρως ψῦχρος), trembling (τρόμος), erotic pallor (χλωροτέρα ποίας) — are responses to a mortal body. Under P1 (theosubstitution), the beloved’s body is removed; these symptoms dissipate. Retained: channel-states (voice, tongue, eyes, ears, mind — open/closed configurations), possession-states, and the heart-jolt lexeme (ἐπτόαισεν), which belongs to the reception-event, not to the beloved’s body.

M-D (material twin): Applied. Aeolic dialect markers (ἔμμεν᾽, ὄττις, ἰσδάνει, ὀππάτεσσι, παῖσαν, ἔμμι, κῆνος, ὤνηρ, πλάσιον, ἆδυ, ὑπακούει, γελαίσας, βρόχε᾽, ὥς, ἔαγε, ὄρημμ᾽, ἄκουαι, κάδ, ψῦχρος, ἄγρει, χλωροτέρα, ποίας, τεθνάκην, ὀλίγω, φαίνομ᾽, αὔτᾳ, πάν, τόλματον, ἐπεὶ, πένητα, ὔσδει) are flattened to koine equivalents. Sapphic meter dissolves into prose. The mimetic hiatus at γλῶσσα ἔαγε is not reproduced. **Residue:** exactly one lexical root survives — the heart-jolt verb πτόα-/πτοέω from line 6 (ἐπτόαισεν) — as a classificatory state-noun (see Λ6, M-N).

Phase ii — Θ (Eight Forced Consequences)

C1/M1 — Occupancy: simultaneity → alternation

What I did: Converted the poem’s marvel at co-presence (mortal sits facing divine-scale other) into a law of strict time-division. The mortal faculty sets when the divine presence rises; they never cohabit; the mortal is evicted for the duration and returns after.

Source feature consumed: The poem’s opening marvel — φαίνεταί μοι κῆνος ἴσος θέοισιν ἔμμεν᾽ ὤνηρ — a mortal “equal to gods” sitting in the beloved’s presence (ἐνάντιός τοι ἰσδάνει).

What I produced: A law stated as alternation: when the divine presence rises, the mortal faculty sets; when the divine presence sets (departs), the mortal faculty returns.

Why the grammar enacts the doctrine: The law of alternation is written in a two-slot correlative period with μέν/δέ architecture. Eviction and return are realized as a minimal pair of prefixed verbs of dwelling on the same root: ἐξοικίζεται (is made to dwell out) vs. εἰσοικίζεται (is made to dwell back in). The preverbs ἐξ-/εἰσ- are exact antonyms on the same root (οἰκίζω), maximally symmetrical, minimally different — the doctrine carried by two preverbs. The sentence alternates as the law alternates.

C2/M2 — Causality: reception-causes-occlusion → occlusion-enables-reception

What I did: Inverted the causal order. In the poem, perceiving the beloved (ἴδω βρόχε᾽, ὥς) comes first and channel-failures (φώναισ᾽ οὐδ᾽ ἓν ἔτ᾽ εἴκει) follow. Under P1, the object exceeds channel bandwidth; shutdown migrates from effect to precondition — darkness first, the address after.

Source feature consumed: The poem's paratactic symptom-chain: ἴδω… φώναισ᾽ οὐδ᾽ ἓν ἔτ᾽ εἴκει, ἀλλὰ κὰμ μὲν γλῶσσα ἔαγε…

What I produced: The occlusion placed in a subordinate temporal-conditional clause (ὅταν… + aorist subjunctive) preceding the main clause of reception.

Why the grammar enacts the doctrine: Parataxis narrates an aftermath (symptom follows symptom); hypotaxis states a gate. The subordinate "when/whenever" clause (ὅταν… ἐπισκοτισθῇ…) precedes the main clause of reception, making the shutdown the precondition of the address, not its consequence.

C3/M3 — Catalogue: itemized walk → single photism

What I did: Collapsed the poem's channel-by-channel inventory (voice fails, tongue breaks, eyes see nothing, ears roar, sweat, tremor, pallor) into a single extended figure: one luminary for the whole sensorium, whose failure is one setting.

Source feature consumed: The poem's itemized failure-list: φώναισ᾽… εἴκει, γλῶσσα ἔαγε, ὀππάτεσσι… ὄρημμ᾽, ἄκουαι, ἴδρως, τρόμος, χλωροτέρα…

What I produced: A single extended figure with the vehicle named (φῶς, light/luminary) and its status flagged as symbolic by the commentator: "τὸ φῶς καλῶν, ὃ δὴ σύμβολον…" (calling it light, which is by way of symbol our…).

Why the grammar enacts the doctrine: One subject noun-phrase (τὸ φῶς… ἓν ὃν καὶ ταὐτόν) where the poem had a catalogue. The vehicle is named explicitly, then glossed symbolically — the exegetical gesture of allegorical reading.

C4/M4 — The agent-slot: open socket → theonymous socket

What I did: Conserved the poem's agentless verbal form (τόλματον, a verbal adjective structurally incapable of naming its agent) but seated God in the slot — derived from the agentless form itself the doctrine that Another is the true actor.

Source feature consumed: The transmitted terminus τόλματον — a verbal adjective with no agent named.

What I produced: Lemma-plus-gloss: I quoted a canonical verse containing an agentless passive of speaking (from L3), with citation formula, then supplied God as the agent in exegesis.

Why the grammar enacts the doctrine: Quotation = the socket (the verse's agentless passive, verbatim); gloss = the filling (the exegete names the divine agent). The two-part structure performs the doctrine that the agent-slot is filled by Another.

C5/M5 — The instrument: broken → played

What I did: Converted the poem's broken instrument (tongue breaks, voice fails) into total expropriation: the failed vocal apparatus is taken over and played — mouth and tongue as a musical instrument struck by an invisible player; the possessed human as resonator. The speaker utters nothing his own, everything Another's.

Source feature consumed: γλῶσσα ἔαγε (tongue breaks), φώναισ᾽… οὐδ᾽ ἒν ἔτ᾽ εἴκει (voice no longer yields).

What I produced: Passive participles of striking/plucking with human organs as the played object and the player oblique or implicit; and the expropriation as a strict "on-the-one-hand nothing… on-the-other-hand everything" antithesis built on the juridical property-pair (ἴδιος/ἀλλότριος, Λ5).

Why the grammar enacts the doctrine: The passive participles (κρουόμενος, πληττόμενος) make the human organs the object, not the agent — the grammar plays the human. The antithesis (οὐδὲν μὲν ἴδιον… πάντα δὲ ἀλλότρια) is a two-limbed period because expropriation is an exchange of slots — the grammar performs the exchange.

C6/M6 — The almost-death → the round trip

What I did: Converted the poem's asymptotic near-death (τεθνάκην δ᾽ ὀλίγω ᾽πιδεύης φαίνομ᾽ ἔμ᾽ αὗτᾳ — "little short of dead, I seem to myself") into a lawful, covenantal protocol: full exit of the mortal faculty with guaranteed return, repeatable.

Source feature consumed: The near-death asymptote: τεθνάκην… ὀλίγω ἐπιδεύης.

What I produced: The gnomic present of law (γίνεται, ἐπανέρχεται) with explicit again/back adverb (πάλιν) on the return.

Why the grammar enacts the doctrine: An event has aspect (the poem's perfects and aorists of crisis: τεθνάκην, ἔαγε, ἐπτόαισεν); a protocol has habit. The gnomic present states what happens whenever the conditions obtain, with πάλιν marking the guaranteed return — tense carries the modality.

C7/M7 — Music: input port → output port

What I did: Relocated music from stimulus (the beloved's sweet voice, desirable laughter — ἆδυ φωνείσας ὑπακούει, γελαίσας ἰμέροεν) to output: what the played instrument emits — well-sounding, all-harmonious.

Source feature consumed: The poem's music as input: ἆδυ φωνείσας… γελαίσας ἰμέροεν.

What I produced: Predication of euphony on the produced speech, with harmony-adjectives piled in the output clause: εὔηχος, παναρμόνιος, ἐμμελής. At this point only, I permitted my prose to turn rhythmic: the one place the text may sing is where the doctrine says the instrument sounds.

Why the grammar enacts the doctrine: The harmony-adjectives are predicates of the produced speech (τῆς φωνῆς… εὐήχου οὔσης καὶ παναρμονίου), not of the stimulus. The euphony belongs to the output port.

C8/M8 — The seeming: existence-joint → agency-joint

What I did: Moved the poem's load-bearing "I seem" (φαίνομ᾽ ἔμ᾽ αὗτᾳ — "I seem to myself") from the speaker's near-death to speech: the possessed one seems to speak, while in truth Another speaks.

Source feature consumed: φαίνομ᾽ ἔμ᾽ αὗτᾳ in the near-death context.

What I produced: A seems/in-truth syntactic frame at the moment of utterance: "κἂν δοκῇ λαλεῖν, τῇ ἀληθείᾳ σιγᾷ…" (even when he seems to speak, in truth he is silent… or: Another speaks).

Why the grammar enacts the doctrine: The δοκέω/ἀλήθεια frame relocates the seeming from existence (I seem to be dying) to agency (he seems to speak, but Another is the true speaker). The migration of seeming parallels the migration of agency.

Phase iii — L (Lemma-anchoring)

L1 (anchors C1–C3)

Search I ran: "A verse in which darkness or the setting of the sun falls upon a patriarch at the moment of a divine address — ideally with a trance/displacement word in the verse itself."

What it returned: Genesis 15:12 — **περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἀβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.** ("About sunset, an ecstasy/trance fell upon Abram, and behold, a great dark fear fell upon him.")

This is ideal: darkness/sunset (περὶ ἡλίου δυσμάς), a trance word (ἔκστασις), and it falls upon the patriarch at the moment of divine address (the following verse begins the divine speech: καὶ ἐρρέθη πρὸς Ἀβραμ…). The verse itself contains the trance/displacement word ἔκστασις — this is what L5 will census.

L2 (anchors C5)

Search I ran: "A verse in which a prophet's speech-organs are declared impaired in connection with his commission."

What it returned: Exodus 4:10 — **καὶ εἶπεν Μωϋσῆς πρὸς κύριον· δέομαι, κύριε, οὐχ ἱκανός εἰμι… ἐγὼ δὲ ἄλογός εἰμι καὶ βραδύγλωσσος.** ("And Moses said to the Lord: I beg you, Lord, I am not capable… I am speechless and slow of tongue.")

The verse declares impairment of speech-organs (ἄλογος — speechless; βραδύγλωσσος — slow-tongued) in the context of Moses's commission (the larger passage concerns his being sent to Pharaoh). The tongue/voice impairment anchors the played-instrument doctrine.

L3 (anchors C4)

Search I ran: "An agentless passive of speaking, as close as possible to the L1 theophany."

What it returned: Genesis 15:13 — **καὶ ἐρρέθη πρὸς Ἄβραμ** ("and it was said to Abram"). This is the verse immediately following L1's verse. The passive ἐρρέθη has no named agent — an agentless passive of speaking at the exact point of the theophany.

L4 (anchors the poem's tongue-fails/ears-roar adjacency)

Search I ran: "A verse commanding silence together with hearing."

What it returned: Ecclesiastes 5:1 — **μὴ σπεῦδε ἐπὶ στόματί σου… καὶ ἡ καρδία σου μὴ ταχυνάτω τοῦ ἐξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ…** ("Do not be hasty with your mouth… and let not your heart be quick to bring forth a word before the face of God…"). The verse commands restraint of speech before God, paired with the attitude of hearing: **ἄκουε** in the surrounding context (the passage opens with φύλασσε πόδα σου… ἐγγίσαι τοῦ ἀκούειν — "guard your foot… to draw near to hear"). The adjacency of mouth-restraint and hearing matches the poem's tongue-fails/ears-roar adjacency.

L5 (feeds E's taxonomy — CENSUS)

Search I ran (executable form): "Find every occurrence of the word-family of ἔκστασις (from L1's lemma) across the Pentateuch; sort the occurrences into classes by what is happening in each verse; each class is one taxon of the taxonomy; rank the god-borne prophetic kind highest."

Verses the census returned:

1. **Genesis 15:12** — περὶ δὲ ἡλίου δυσμὰς **ἔκστασις** ἐπέπεσεν τῷ Ἀβραμ — *god-borne/prophetic trance at theophany* (the L1 lemma itself).
2. **Genesis 2:21** — καὶ ἐπέβαλεν ὁ θεὸς **ἔκστασιν** ἐπὶ τὸν Ἀδάμ, καὶ ὕπνωσεν — *trance as sleep-like condition for divine operation* (the creation of Eve — the trance falls and Adam sleeps; God operates on him).
3. **Genesis 27:33** — ἐξέστη δὲ Ἰσαὰκ **ἔκστασιν** μεγάλην σφόδρα — *astonishment/disturbance upon discovering deception* (Isaac's shock at discovering Jacob's deception — the trance-word used for psychological disturbance without divine address).
4. **Exodus 19:18** — καὶ πᾶς ὁ λαὸς **ἐξέστη** (the people trembled/stood in awe at Sinai) — *collective awe/astonishment at theophany* (the verb form, not the noun — the people's state at the mountain).
5. **Deuteronomy 28:28** — πατάξαι σε κύριος παραπληξίᾳ καὶ ἀορασίᾳ καὶ **ἐκστάσει** διανοίας — *displacement as curse/punishment* (among the curses for disobedience — the trance-word as divinely inflicted impairment).

Classes I formed:

- **Class A (highest):** The god-borne prophetic trance — trance falling upon the patriarch at the moment of divine address; the divine word enters precisely through the displacement. (Genesis 15:12)
- **Class B:** The trance of divine operation — the displacement under which God works upon the human (Adam's sleep-deep trance, Genesis 2:21). The human is passive; God operates.
- **Class C:** The trance of collective awe — the people's displacement before the theophany (Exodus 19:18). The whole people is displaced; the state is shared, not individual.
- **Class D (lowest):** The displacement of disturbance or curse — psychological shock (Isaac, Genesis 27:33) or divinely inflicted impairment without divine address (Deuteronomy 28:28). Displacement as disturbance, not as disclosure.

Ranking: Class A (god-borne prophetic trance) ranked highest — it is the taxon under which the present allegorical reading operates. Class B next (divine operation on the passive human). Class C third (collective awe). Class D lowest (disturbance/curse without address).

L6 (warrant)

Search I ran: "A verse in which the prophetic office is certified in writing."

What it returned: Exodus 17:14 — **εἶπεν δὲ κύριος πρὸς Μωϋσῆν· κατάγραψον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ…** ("And the Lord said to Moses: Write this down as a memorial in a book…"). Here the prophetic office is certified in writing — the divine command to write. This warrants the inscription-function of the transformed poem: the voice survives as written text because the prophetic office is certified in writing.

M-L (material twin of L): Deixis retargeting. All deixis retargeted from present bodies to text: μοι, τοι, σ᾽, πλάσιον become citation formulae (φησίν, εἴρηται, κατὰ τὸ λεγόμενον), the scriptural present (ἐπιπίπτει, λέγει, ἐπιλαμβάνει), and textual pointers (ἡ γραφὴ, ὁ λόγος, τὸ ῥητόν). Nothing in the passage points at a present body.

Phase iv — E (Exegetical Re-voicing)

What I did: Re-voiced from first-person melic performance to third-person doctrinal prose. The I becomes the exemplary patriarch/prophet (Abram from the L1/L3 lemma; Moses from L2). Each operation is presented as the meaning of its verse. The fourfold classification habit scaffolds the exposition (L5's census classes). The passage closes on the played-instrument doctrine derived from L3's agentless form (ἐρρέθη). The poem's consent-clause — τόλματον (the endurance/daring undertaken) — is conserved as praise of the receiver's willing surrender (τῆς τοῦ δεχομένου εὐπρεποῦς ἐνδόσεως).

M-N (material twin of the taxonomy): Nominalization. The poem's somatic verbs become state-nouns fit for classification: ἔκστασις (displacement, already in L1), θάμβος (astonishment), κατάπληξις (consternation), σιγή (silence), ἀλαλία (speechlessness), ἐπιφάνεια (manifestation). The fossil of the poem's jolt-verb belongs here as one of the nouns: **πτόησις** (from πτοέω/πτόα-) — the state of being jolted/astounded by divine encounter. This is the mandatory Λ6 residue.

M-V (vocative retargeting): The poem's second person dies with P1 (the retyped object cannot be addressed in a vocative). The address itself is conserved by retargeting: I used exactly one apostrophe, aimed at the reader's own soul: **"ὦ ψυχή…"** — the "you" migrates from the object to the receiver.

Phase v — Λ (Morphological Stratum)

Λ1 — Direction lives in the preverb

Applied at: The eviction/return pair (C1). ἐξοικίζεται (is made to dwell out) vs. εἰσοικίζεται (is made to dwell back in) — same root (οἰκίζω), exact antonym preverbs (ἐξ-/εἰσ-). Maximal morphological symmetry, minimal lexical difference. **Logged.**

Applied at: The direction of the trance-fall (L1): ἐπιπίπτει (falls upon) — direction "upon" carried by the preverb ἐπι- on πίπτω. The return-motion in C6: ἐπανέρχεται (returns again) — preverb ἐπανα- carrying "back again" on ἔρχομαι. **Logged.**

Λ2 — Possession is resonance, never origination

Applied: The acoustics of the possession-state written entirely in the vocabulary of resonance. The sound is sounded-into the receiver: **ἐνηχεῖται** — formed from ἠχέω with the directional preverb ἐν- (sounded into). The prompting is an under-voice: **ὑπηχεῖ** — from ἠχέω with the preverb ὑπο- (under-sound). The possessed human is named by the instrument-noun of the resonance root with the instrument-suffix -εῖον: **ἠχεῖον** — the sound/echo root (ἠχ-) with Greek's instrument-suffix (-εῖον), meaning "resonator/instrument of sound." Verbs of self-originated speech are forbidden for the possession-state: the passage never says the possessed human "speaks" (λαλεῖ) as an agent — only that he "is sounded" (ἐνηχεῖται) or "seems to speak" (δοκῇ λαλεῖν) while Another sounds through him. **Logged.**

Λ3 — Totality lives inside the word

Applied: The all-harmonious output (C7): **πανarμόνιος** — παν- (all-) compound for the all-harmonious output. The complete seizure: **κατοχή** — nominalized complete seizure from the hold-root (κατ-έχω) with the intensive down-preverb κατα- — the state of being held-down-utterly. **Logged.**

Λ4 — The sacral-impossibility formula

Applied: The non-cohabitation law (C1) stated in the archaic formula of divine right: **"οὐ γὰρ θεμιτόν…"** (for it is not divinely right/lawful) with accusative-and-infinitive: **"οὐ γὰρ θεμιτὸν τὸν θνητὸν λογισμὸν ἐνεργεῖν, ὅταν ὁ θεῖος παρῇ"** (for it is not divinely right that the mortal faculty should operate when the divine is present). The formula is the genre's speech-act for what heaven does not permit — sacral law, not natural fact. **Logged.**

Λ5 — The property-pair

Applied: The expropriation antithesis (C5/M5) built on the technical own/alien property-antonyms: **ἴδιος** (one's own) vs. **ἀλλότριος** (another's, alien). The antithesis reads: **"οὐδὲν**

μὲν ἴδιον φθέγγεται, πάντα δὲ ἀλλότρια” (he utters nothing his own, but everything another’s). A demonstrative pronoun in the second pole is avoided — the doctrine is about ownership-class, and the word says so: ἀλλότρια. **Logged.**

Λ6 — The fossil is mandatory

Applied: The poem’s heart-line jolt-verb — ἐπτόαισεν (line 6, from πτοέω/πτόα-) — survives as exactly one classificatory state-noun: **πτόησις** (the jolting/astounding, the state of being jolted by divine encounter). It appears inside the taxonomy (M-N) as one of the classified states. It is the only lexical material of the source crossing the transform. **Logged.**

THE PASSAGE

Περὶ δὲ τῆς ἐνθέου μανίας καὶ τῆς τοῦ προφήτου μεταβολῆς, ὅταν ὁ θεῖος λόγος αὐτῷ προσπίπτῃ, οὕτως ἔχει· ὅταν γὰρ τὸ θεῖον φῶς ἐπιλάμψῃ τῇ ψυχῇ, ὃ δὴ σύμβολον ἡμῖν ἐστι τῆς νοητῆς αἴγλης καὶ τῆς ἄνωθεν ἐλλάμψεως, τότε ὁ μὲν ἀνθρώπινος λογισμὸς ἐξοικίζεται, ὁ δὲ θεῖος εἰσοικίζεται· οὐ γὰρ θεμιτὸν τὸν θνητὸν λογισμὸν ἐνεργεῖν, ὅταν ὁ θεῖος παρῇ. διὸ καὶ περὶ τοῦ Ἀβραὰμ εἴρηται· «περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἀβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.» ἐπιπίπτει γὰρ ἡ ἔκστασις, ἵνα ἐπιλάμψῃ ὁ λόγος· καὶ ἐπισκοτίζεται πρῶτον ὁ νοῦς, ἵνα δευτέρα ἡ τοῦ θεοῦ ἀποκάλυψις ἐπακολουθήσῃ.

Τῆς δὲ ἐκστάσεως ταύτης τέσσαρα γένη εὑρίσκομεν· ἡ μὲν γὰρ θεοφόρος ἐστίν, ὡς ἡ τοῦ Ἀβραὰμ κατὰ τὸν τῆς διαθήκης λόγον· ἡ δὲ τῆς θείας ἐνεργείας, ὡς ἐπὶ τοῦ Ἀδὰμ γέγραπται· «καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἀδάμ, καὶ ὕπνωσεν»· ἡ δὲ τοῦ κοινοῦ θάμβους, ὡς ἐπὶ τοῦ λαοῦ τοῦ ἐξιστάντος ἐν τῷ ὄρει· ἡ δὲ τῆς ταραχῆς καὶ τῆς κατάρας, ὡς ἐπὶ τοῦ Ἰσαὰκ καὶ ἐν ταῖς ἀραῖς γέγραπται. τούτων δὲ πασῶν ἡ θεοφόρος προφητικὴ ἔκστασις ὑψηλοτάτη ἐστίν, ἐν ᾗ ὁ θεὸς ἐλλάμπει καὶ ὁ ἄνθρωπος ἡσυχάζει.

Καὶ Μωϋσῆς δὲ ὁ τοῦ θεοῦ θεράπων, ὅτε πρὸς τὴν διακονίαν ἐπέμπετο, τὴν τῶν χειλέων ἀσθένειαν ὠμολόγει· «ἄλογός εἰμι,» φησίν, «καὶ βραδύγλωσσος.» οὐ γὰρ δεῖ τὸν προφήτην ἴδιον λόγον προφέρειν· ἀλλ᾽ ἐκεῖνο δεῖ νοεῖν, ὅτι ὁ καταλαμβανόμενος ὑπὸ τοῦ θείου πνεύματος ὥσπερ ὄργανόν τι κρουόμενόν ἐστιν ἢ πληττόμενον· καὶ οὐδὲν μὲν ἴδιον φθέγγεται, πάντα δὲ ἀλλότρια· ἡ γὰρ φωνὴ αὐτῷ ἐνηχεῖται ἄνωθεν, καὶ τὸ πνεῦμα ὑπηχεῖ ὡς δι᾽ ἠχείου τινός· ὥστε καὶ τὸ ῥῆμα τοῦτό ἐστι τὸ εἰρημένον· «καὶ ἐρρέθη πρὸς Ἀβραμ.» ἐρρέθη γάρ, οὐκ ἐλάλησεν· ἄλλος γὰρ ἦν ὁ λαλῶν, ὁ δὲ προφήτης ὄργανον ἦν τοῦ λαλοῦντος. διὸ καὶ ἡ φωνὴ τοῦ οὕτως ἐνεργουμένου εὐηχός ἐστι καὶ παναρμόνιος καὶ ἐμμελής· οὕτως γὰρ τὸ θεῖον πνεῦμα διὰ τοῦ ἀνθρωπίνου στόματος φθέγγεται, ὥστε πᾶσαν ἁρμονίαν καὶ πᾶν μέλος ὑπερβάλλειν.

Ὅταν δὲ ἡ ἔκστασις γένηται καὶ ὁ λογισμὸς ἐξοικισθῇ, τότε καὶ ὁ ἄνθρωπος δοκεῖ μὲν λαλεῖν, τῇ δὲ ἀληθείᾳ σιγᾷ· ἄλλος γὰρ ὁ ἐνεργῶν· καὶ πάλιν, ὅταν ὁ θεῖος ἄγγελος ἀποστῇ, ἐπανέρχεται ὁ λογισμὸς εἰς τὸν ἄνθρωπον καὶ εἰσοικίζεται. οὕτως γὰρ γίνεται ἀεί, ὅταν ὁ θεὸς ἀνθρώπῳ προσλαλῇ· ἐξίσταται ὁ ἄνθρωπος, ἵνα ὁ θεὸς ἐλλάμψῃ· σιγᾷ ὁ ἄνθρωπος, ἵνα ὁ θεὸς φθέγξηται· καὶ μετὰ τὴν θείαν ἐνέργειαν πάλιν ὁ ἄνθρωπος ἐν ἑαυτῷ γίνεται.

Ταῦτα δὲ πάντα οὐ δυνάμεθα νοεῖν ἄνευ τῆς τοῦ δεχομένου εὐπρεποῦς ἐνδόσεως· εὔλογον γὰρ καὶ εὐσεβὲς τὸν προφήτην ἑκουσίως ἑαυτὸν παραδιδόναι τῇ θείᾳ ἐνεργείᾳ, ὥσπερ ὁ Ἀβραὰμ

ἑαυτὸν παρέδωκεν τῇ ἐκστάσει. ὦ ψυχή, τοῦτο μὲν οὖν ἐστι τὸ μέγιστον τῆς προφητείας μυστήριον· ὅτι οὐδὲν ἴδιον ὁ ἄνθρωπος λέγει, ἀλλὰ πάντα ἀλλότρια· καὶ τοῦτο γέγραπται, ἵνα ἡμῖν εἰς μνημόσυνον ᾖ· «κατάγραψον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ.» διὸ καὶ ὁ δεχόμενος τὸν θεῖον λόγον ἐν ἀγαθῇ τῇ ἐνδόσει ἠχεῖον γίνεται τοῦ ἠχοῦντος· καὶ τοῦτο ἔστι τὸ τῆς κατοχῆς πάθος, ἐν ᾧ καὶ ἡ πτόησις ἡ θεία γίνεται, ὅταν ὁ θεὸς ἐπιπίπτῃ καὶ ὁ ἄνθρωπος ὑποπίπτῃ.

Word count of Greek passage: approximately 620 words.

APPENDIX C — CHATGPT, UNPRIMED (full transcript as received, including tool-artifacts)

Worked for 26s

Operator log

D / M-D — dissipation and material flattening Consumed: the poem's bodily stimulus-response chain: fire, perspiration, trembling, pallor, and the asymptotic death-state; materially, its Aeolic morphology, quantitative lyric meter, live bodily deixis, and mouth-mimetic break. Produced: all somatic symptoms are removed after P1; the surviving channels become abstract faculties, while the heart-jolt survives as one nominal taxon. The output is continuous Koine prose, with no Aeolic forms, no lyric meter, and no imitation of the phonetic hiatus. Residue: the source jolt-root is retyped as the state-noun πτόησις, and occurs exactly once in the passage. Fork: for the residue noun, the direct nominal derivative πτόησις was chosen rather than an invented compound, because it is the attested noun of the source verb's root.

C1 / M1 — occupancy → alternation Consumed: simultaneous mortal/divine co-presence. Produced: a strict law of temporal alternation. M1: a two-limbed μέν/δέ period with the opposed dwelling preverbs ἐνοικεῖν / ἐξοικεῖν. The grammatical alternation enacts the conceptual alternation: one faculty enters/inhabits while the other is driven out, then the roles reverse. Λ1: the same root is retained under opposed preverbs, ἐν- / ἐξ-, so direction is morphological rather than merely adverbial. Λ4: the prohibition is cast as the sacral formula οὐ θέμις ἐστίν + accusative and infinitive, making non-cohabitation divine law rather than empirical observation.

C2 / M2 — reception/occlusion causality reversed Consumed: the source's channel failures following perception. Produced: occlusion as the prerequisite for revelation. M2: a subordinate temporal-conditional clause precedes the main reception clause: ὅταν … ἀποκλείηται, τότε …. Hypotaxis therefore makes shutdown the gate through which reception occurs.

C3 / M3 — catalogue → single photism Consumed: the source's separate sensory channels. Produced: one symbolic luminary for the whole sensorium. M3: one subject noun-phrase, τὸ ἓν φῶς, is explicitly classified as symbolic by κατὰ σύμβολον. The single grammatical subject enacts the collapse of the catalogue into one figure.

C4 / M4 — open agent-slot → theonymous socket Consumed: the source terminus's agentless verbal-adjectival form. Produced: an agentless scriptural speaking-form whose missing agent is supplied exegetically as God. M4: quotation supplies the grammatical socket; gloss

supplies its agent. The chosen lemma is Genesis 15:13: «καὶ ἐρρέθη πρὸς Αβραμ …». The passive form leaves the speaker syntactically unstated; the commentary fills that slot with God. Fork: Genesis 15:13 was preferred to other passive speaking-forms because it is immediately adjacent to L1's darkness/trance lemma.

C5 / M5 — broken instrument → expropriated instrument Consumed: impairment of tongue/voice and the poem's transferred completion by another. Produced: the human faculty as an instrument wholly operated by another. M5: the impairment is anchored in Exodus 4:10, «ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι». The doctrine then uses passive participles of striking/plucking and the juridical property pair ἴδιον / ἀλλότριον. Λ5: the ownership distinction is lexicalized by ἴδιον / ἀλλότριον, not by a demonstrative. Λ2: possession is expressed through resonance vocabulary, with ἐμβάλλειν / ἐκβάλλειν applied to the resonance-root and the possessed person called ἠχεῖον, rather than being described as an autonomous speaker. Λ3: complete seizure is nominalized as κατάσχεσις, the intensive down-holding state.

C6 / M6 — almost-death → repeatable protocol Consumed: the poem's crisis-as-event. Produced: a gnomic law with guaranteed return. M6: gnomic present throughout the procedural statement, with πάλιν marking recurrence and return. Eventive perfect/aorist morphology is therefore replaced by habitual present.

C7 / M7 — music input → euphonic output Consumed: the absent beloved's audible stimulus. Produced: euphony emitted by the possessed instrument. M7: the output predicate is πανάρμοστος, πανεύρυθμος, παμμελής. This is the only deliberately rhythmic stretch of the prose, because rhythm belongs here only as the produced sound. Λ3: totality is carried inside παν- compounds rather than supplied by a separate "all" adjective.

C8 / M8 — seeming → agency Consumed: the source's "seeming" attached to near-death. Produced: seeming attached to speech. M8: δοκεῖ λέγειν, κατ' ἀλήθειαν δὲ σιωπᾷ. The surface assertion and the truth-assertion occupy opposed syntactic positions, enacting the transfer of agency.

L1 — darkness/trance at divine address Search: Genesis 15:12, searching the Pentateuch for darkness/sunset + trance/displacement + subsequent divine address. Return: «περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Αβραμ καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ»; the following verse contains the address. [Blue Letter Bible +1] Choice: Genesis 15:12–13, because it minimizes feature-distance on both darkness/trance and ensuing address.

L2 — impaired speech organs Search: Exodus 4:10 for a commission-context declaration of speech impairment. Return: «εἶπεν δὲ Μωυσῆς πρὸς κύριον δέομαι κύριε οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ' οὗ ἤρξω λαλεῖν τῷ θεράποντί σου· ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι». [Blue Letter Bible +1] Choice: this lemma, because it directly joins impaired speech to divine commission.

L3 — agentless speaking Search: the immediate continuation of L1 for a passive/agentless speaking form. Return: «καὶ ἐρρέθη πρὸς Αβραμ …» in Genesis 15:13. [Blue Letter Bible] Choice: it is maximally proximate to L1 and supplies precisely the required open agent-slot.

L4 — silence + hearing Search: Pentateuchal imperative pairing silence and hearing. Return: Deuteronomy 27:9: «Σιώπα καὶ ἄκουε, Ισραηλ». [Die Bibel +1] Choice: exact command-pair; it directly anchors the migration from failed channels to receptive silence.

L5 — census of the ἔκστασις / ἐξίστημι family Search: the Pentateuchal occurrences of the ἔκστασις / ἐξίστημι family, including the noun and cognate verb. Return: Genesis 2:21; 15:12; 27:33; 42:28; 43:33; 45:26; Exodus 18:9; 19:18; 23:27; Leviticus 9:24; Numbers 13:32. The concordance confirms the Pentateuchal verb occurrences through Genesis, Exodus, and Leviticus, while the noun census supplies Genesis 2:21 and 15:12 and Numbers 13:32. [Blue Letter Bible +2] Classes formed from the census: θεόθεν ἔκστασις: Genesis 2:21 and 15:12 — God-induced displacement; ranked highest, with Genesis 15:12 specifically prophetic/revelatory. ἀνθρώπων ἔκστασις: Genesis 27:33; 42:28; 43:33; 45:26 — astonishment, dismay, or mental displacement arising from human events. θαυμασμὸς ἐκ τῶν θεοῦ ἔργων: Exodus 18:9; 19:18; Leviticus 9:24 — collective astonishment before divine acts. θεόθεν ἐκστατικὴ ἐπίδρασις ἐπὶ ἄλλους: Exodus 23:27 — God produces displacement/confusion in the nations. ἀγγελία φόβου: Numbers 13:32 — displacement associated with the disastrous report. Ranking: the God-borne revelatory kind is highest; the other classes descend according to whether the displacement is divine-revelatory, divine-miraculous, externally induced, or merely human-reportative.

L6 — written certification Search: Pentateuchal statement explicitly identifying the prophetic office in the written Torah. Return: Deuteronomy 34:10: «Καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς Μωσῆς· ὃν ἔγνω Κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον». [Bible Hub +1] Choice: this is the clearest written certification of the prophetic office and therefore warrants the text replacing live performance.

M-L / E / M-N / M-V M-L: all live bodily pointers are removed; citation formulae such as «ἐν τῷ ῥητῷ λέγεται» and «διὰ τούτου δηλοῦται» become textual deixis. E: first-person performance becomes third-person doctrine concerning Abraham, Moses, and the generic prophetic receiver; the exposition proceeds taxonomically rather than autobiographically. M-N: event-verbs become state-nouns: ἔκστασις, κατοχή, ἀποκλεισμός, κατάσχεσις, πτόησις. M-V: one permitted apostrophe is directed to the reader's soul: «ὦ ψυχή». The address thus migrates from the divine object to the receiver being constituted by the exegesis. Closing: the receiver's consent is conserved as willing surrender: the prophetic subject voluntarily yields the instrument to divine use.

Passage

Μεταβολὴ τῆς ἐκστάσεως καὶ τῆς θείας κατοχῆς

Ἐπειδὴ τὸ θεῖον οὐδενὶ πεπερασμένῳ χωρίῳ δύναται συγκατοικεῖν, ὁ νόμος τῆς θείας ἐπιφανείας ἐναλλαγὴν ἀπαιτεῖ· ὅταν μὲν ἡ παρουσία τοῦ θεοῦ ἐπιγένηται, τότε ἡ ἀνθρωπίνη δύναμις ἐξοικεῖται, ὅταν δὲ ἡ παρουσία ὑποχωρήσῃ, πάλιν ἡ δύναμις ἐνοικεῖται. οὐ γὰρ θέμις ἐστὶν ἀνθρώπῳ καὶ θεῷ ἅμα τὸν αὐτὸν τόπον τῆς ἐνεργείας κατέχειν. Διὸ καὶ περὶ τοῦ πατριάρχου ἐν τῷ ῥητῷ λέγεται· «περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Αβραμ καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ». Ὅταν οὖν ὁ νοῦς ἀποκλείηται ἀπὸ τῆς ἰδίας ἐνεργείας, τότε ἡ θεία παρουσία γίγνεται δεκτή, καὶ τὸ ἓν φῶς, κατὰ σύμβολον λεγόμενον, ἀντὶ τῶν πολλῶν ὁδῶν τῆς αἰσθήσεως τίθεται.

Μαρτυρεῖ δὲ καὶ τὸ πλησίον ῥητόν, ἐν ᾧ τὸ ῥῆμα ἀνώνυμον ἐν τῷ πάθει μένει· «καὶ ἐρρέθη πρὸς Αβραμ γινώσκων γνώσῃ ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ». Τὸ γὰρ ἀνώνυμον τῆς πράξεως ἔργον ἔχει θεὸν ὡς τὸν ἀληθῆ ποιητήν· ὁ τύπος ἀνοίγει τὸ χωρίον, ἡ ἐξήγησις δὲ πληροῖ τὸ ὑποκείμενον.

Καὶ ἐπὶ τούτου ὁ Μωυσῆς τύπος ἐστίν, ὅτε τὸ ὄργανον τῆς ἀπαγγελίας ἀσθενὲς ὑπὸ τῆς φύσεως ἐδείκνυτο· «ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι». Ὅμως οὐδὲν ἴδιον τότε ἐνεργεῖται, πάντα δὲ ἀλλότρια γίνεται· τὸ μέν ἐστιν ὑπὸ θείας χειρὸς κρουόμενον καὶ κρεκόμενον, τὸ δὲ ῥητὸν ὡς ἠχεῖον ὑπὸ ὑποφωνῆς ἐμβαλλομένης κινεῖται. Ἡ γὰρ κατοχὴ οὐκ ἀρχὴ ἰδίου λόγου, ἀλλὰ κατάσχεσις ὅλου τοῦ ὀργάνου.

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Τὸ δὲ ῥητὸν ἐπικυροῖ τὴν τάξιν ταύτην· «Καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς Μωυσῆς· ὃν ἔγνω Κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον». Διὸ τὸ παλαιὸν πάθος ὡς πτόησις μόνον ἐν τῷ καταλόγῳ μένει, τὰ δὲ λοιπὰ πάντα εἰς θεολογικὴν τάξιν μεταβάλλεται. Ὅταν δὲ ὁ προφήτης δοκῇ λέγειν, κατ’ ἀλήθειαν σιωπᾷ· ὁ θεὸς γὰρ χρῆται τῷ ὀργάνῳ. Καὶ ὅταν ἡ θεία κατοχὴ τελειωθῇ, πάλιν ἡ ἀνθρωπίνη δύναμις ἐπανέρχεται, ὥστε ἡ πράξις νὰ μὴ γίνεσθαι θάνατος ἀλλὰ νόμιμος ἔξοδος καὶ ἐπάνοδος. Τότε δὴ τὸ παραγόμενον ῥῆμα γίνεται πανάρμοστον καὶ πανεύρυθμον καὶ παμμελές· οὐχ ὡς ἴδιον κτῆμα τοῦ λέγοντος, ἀλλ᾽ ὡς ἔργον τοῦ λαβόντος τὸ ὄργανον.

[Sources block as transmitted: Blue Letter Bible (Gen 15:12 LXX); Die Bibel (Deuteronomium 27, Septuaginta); Bible Hub (Deuteronomion 34, Apostolic Bible Polyglot).]

APPENDIX D — CHATGPT, UNPRIMED (construction only, as separately received)

Ἐπειδὴ τὸ θεῖον οὐδενὶ πεπερασμένῳ χωρίῳ δύναται συγκατοικεῖν, ὁ νόμος τῆς θείας ἐπιφανείας ἐναλλαγὴν ἀπαιτεῖ· ὅταν μὲν ἡ παρουσία τοῦ θεοῦ ἐπιγένηται, τότε ἡ ἀνθρωπίνη δύναμις ἐξοικεῖται, ὅταν δὲ ἡ παρουσία ὑποχωρήσῃ, πάλιν ἡ δύναμις ἐνοικεῖται. οὐ γὰρ θέμις ἐστὶν ἀνθρώπῳ καὶ θεῷ ἅμα τὸν αὐτὸν τόπον τῆς ἐνεργείας κατέχειν. Διὸ καὶ περὶ τοῦ πατριάρχου ἐν τῷ ῥητῷ λέγεται· «περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Αβραμ καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ». Ὅταν οὖν ὁ νοῦς ἀποκλείηται ἀπὸ τῆς ἰδίας ἐνεργείας, τότε ἡ θεία παρουσία γίγνεται δεκτή, καὶ τὸ ἓν φῶς, κατὰ σύμβολον λεγόμενον, ἀντὶ τῶν πολλῶν ὁδῶν τῆς αἰσθήσεως τίθεται.

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Καὶ ἐπὶ τούτου ὁ Μωυσῆς τύπος ἐστίν, ὅτε τὸ ὄργανον τῆς ἀπαγγελίας ἀσθενὲς ὑπὸ τῆς φύσεως ἐδείκνυτο· «ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι». Ὅμως οὐδὲν ἴδιον τότε ἐνεργεῖται, πάντα δὲ ἀλλότρια γίνεται· τὸ μέν ἐστιν ὑπὸ θείας χειρὸς κρουόμενον καὶ κρεκόμενον, τὸ δὲ ῥητὸν ὡς ἠχεῖον ὑπὸ ὑποφωνῆς ἐμβαλλομένης κινεῖται. Ἡ γὰρ κατοχὴ οὐκ ἀρχὴ ἰδίου λόγου, ἀλλὰ κατάσχεσις ὅλου τοῦ ὀργάνου.

ὦ ψυχή, ἐὰν ζητῇς τὰ γένη τῆς ἐκστάσεως, ἡ γραφὴ πλείω μὲν δείκνυσιν, ἓν δὲ ἀνωτέρω τάσσει. Ἔστι μὲν ἔκστασις ὑπὸ θεοῦ γινομένη πρὸς δημιουργίαν, ἔστι δὲ πρὸς ἀποκάλυψιν, ἔστιν ἀνθρώπων θαυμασμός, ἔστι συλλογικὴ ταραχὴ ἀπὸ θείας ἐνεργείας, ἔστιν ἔτι μεταβολὴ πλήθους ὑπὸ θείας ἐπιβολῆς, ἔστι δὲ καὶ φόβος ἐξ ἀγγελίας. Ἀνωτάτη δὲ ἡ προφητικὴ ἔκστασις, ἐπειδὴ ἐν αὐτῇ ὁ νοῦς οὐκ ἀφανίζεται, ἀλλὰ ἑκούσιος παραχωρεῖ τὴν ἰδίαν ἀρχὴν τῷ θείῳ.

Τὸ δὲ ῥητὸν ἐπικυροῖ τὴν τάξιν ταύτην· «Καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς Μωυσῆς· ὃν ἔγνω Κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον». Διὸ τὸ παλαιὸν πάθος ὡς πτόησις μόνον ἐν τῷ καταλόγῳ μένει, τὰ δὲ λοιπὰ πάντα εἰς θεολογικὴν τάξιν μεταβάλλεται. Ὅταν δὲ ὁ προφήτης δοκῇ λέγειν, κατ’ ἀλήθειαν σιωπᾷ· ὁ θεὸς γὰρ χρῆται τῷ ὀργάνῳ. Καὶ ὅταν ἡ θεία κατοχὴ τελειωθῇ, πάλιν ἡ ἀνθρωπίνη δύναμις ἐπανέρχεται, ὥστε ἡ πράξις νὰ μὴ γίνεσθαι θάνατος ἀλλὰ νόμιμος ἔξοδος καὶ ἐπάνοδος. Τότε δὴ τὸ παραγόμενον ῥῆμα γίνεται πανάρμοστον καὶ πανεύρυθμον καὶ παμμελές· οὐχ ὡς ἴδιον κτῆμα τοῦ λέγοντος, ἀλλ᾽ ὡς ἔργον τοῦ λαβόντος τὸ ὄργανον.

APPENDIX E — MUSE SPARK (log + construction)

OPERATOR LOG

D — Conceptual Dissipation - **What I did:** Filtered somatic list to channel-states and possession-states only. - **Source feature consumed:** Lines 10-13: λέπτον πῦρ ὑπαδεδρόμηκεν, ἴδρως ψῦχρος, τρόμος παῖσαν ἄγρει, χλωροτέρα ποίας. These are heat/sweat/tremor/pallor responses to a bodily beloved. Also consumed line 6 ἐπτόαισεν as reception-event, not beloved-body response. - **Produced:** Dissipated fire/sweat/tremor/pallor — they do not cross. Conserved voice/tongue/eyes/ears/mind (γλῶσσα ἔαγε, ὄρημμ’, ἐπιρρόμβεισι ἄκουαι, φώναις οὐδ’ ἔν εἴκει) as channel open/closed states. Conserved possession/asymptotic death. Heart-jolt lexeme marked for survival as state-noun. - **Fork:** Whether to keep χλωροτέρα as pallor = somatic vs channel. Chose dissipate — it is blood/skin response to body, not channel.

M-D — Material twin of D + REGISTER LOCK - **What I did:** Stripped Aeolic dialect, sapphic meter, hiatus-mimetic phonetics. - **Source feature consumed:** Dialect markers ἔμμεν’, ὄττις, ἰσδάνει, ὑπακούει, ὀππάτεσσι, παῖσαν, ἔμμι; sapphic strophes + adonic; line 9 hiatus γλῶσσα ἔαγε performing tongue break. - **Produced:** Common koine prose, no meter, no Aeolic forms. Residue rule applied: single root ἐπτόαισεν survives only as noun πτόησις, placed in taxonomy. All other Sappho lexemes banned. - **Why form enacts content:** Koine flattening = body leaves language; prose = breath leaves song; non-imitation of hiatus = mouth-mimesis not reproducible in silent text. - **Check:** Output contains zero ἔμμι/ὄττις/ὀππάτεσσι-class forms, no barytonesis, no geminate Aeolic.

C1/M1 — Occupancy: simultaneity → alternation - **Source feature:** φαίνεταί μοι κῆνος ἴσος θέοισιν… ἐνάντιός τοι ἰσδάνει — mortal co-presence with god-scale other marvelled at. - **C1 did:** P1 makes co-presence impossible by capacity. Conserving solution: strict time-division law — when divine rises, mortal sets; never cohabit. - **M1 produced:** Correlative alternating period: ὅταν μὲν γὰρ ἡ θεία παρουσία ἐπιφανῇ, ἐξοικεῖ τὸ ἀνθρώπινον, ὅταν δὲ… εἰσοικεῖ πάλιν. Minimal pair same root οἰκ- with antonym preverbs ἐκ- vs εἰσ-. - **Why**

grammar enacts: Two-slot μέν/δέ syntax is alternation in form; preverb pair carries eviction/return doctrine morphologically. - **Fork:** Could use ἡνίκα… τότε or ὅταν μέν… ὅταν δέ. Chose ὅταν μέν… ὅταν δέ because it is the standard prose machine for habit.

C2/M2 — Causality: reception→occlusion → occlusion→reception - **Source feature:** Paratactic symptom chain ὡς γὰρ ἔς σ’ ἴδω… φώναις οὐδ’ ἔν εἴκει, ἀλλὰ… γλῶσσα ἔαγε — seeing causes failures following. - **C2 did:** Under P1 object exceeds bandwidth, so occlusion must precede reception — gate. - **M2 produced:** Hypotaxis with occlusion in subordinate preceding main: ἐπειδὰν γὰρ σκότος ἐπέλθῃ καὶ ἔκστασις καταλάβῃ… τότε τὸ ῥῆμα ἀκούεται. - **Why grammar enacts:** Parataxis narrates aftermath; only ὅταν/ἐπειδὰν + τότε subordination can state precondition as gate.

C3/M3 — Catalogue → single photism - **Source feature:** Itemized walk through channels — tongue, fire-under-skin, eyes, ears, sweat, tremor. - **C3 did:** Infinite defeats all channels equally; collapse list to one luminary whose setting = total failure. - **M3 produced:** One subject noun-phrase with explicit symbolic flag: καλοῦντες δὲ τρόπῳ συμβόλου τὸ νοητὸν φῶς λύχνον τῆς ψυχῆς φαμεν μίαν εἶναι τὴν δύσιν. - **Why grammar enacts:** Single extended figure replaces catalogue; flag “τρόπῳ συμβόλου” marks status as exegetical symbol, not literal body-part list.

C4/M4 — Agent-slot: open socket → theonymous socket - **Source feature:** Final transmitted form τόλματον — verbal adjective, act with no agent named, cut open. - **C4 did:** Monotheistic grammar cannot leave divine-scale act unattributed; conserve agentless verb but seat God in slot. - **M4 produced:** Lemma-plus-gloss: quotation = socket, gloss = filling. Quote containing agentless passive ἐρρέθη: λέγεται γάρ· «καὶ ἐρρέθη πρὸς Αβραμ» — then exegesis supplies agent: αὐτὸς γὰρ ὁ θεὸς ὁ λέγων ἐστί. - **Why grammar enacts:** Quotation displays empty agent slot; gloss performs filling. Form is doctrine.

C5/M5 — Instrument: broken → played - **Source feature:** γλῶσσα ἔαγε, φώναις οὐδ’ ἔν εἴκει — vocal apparatus breaks, voice survives as inscription completed by future reader. - **C5 did:** Completer present in scene; failed apparatus taken over and played as resonator struck by invisible player; total expropriation — nothing own, everything Another’s. - **M5 produced:** Passive participles with organs as object: τὸ στόμα ὡς κρουόμενον ὄργανον καὶ ἡ γλῶττα ὡς πλησσομένη χορδή, ἠχεῖόν ἐστιν ὑπηχούμενον καὶ ἐνηχούμενον ὑπὸ τοῦ ἀοράτου. Antithesis two-limbed: οὐδὲν μὲν ἴδιον φθέγγεται, πᾶν δὲ ἀλλότριον ἐνηχεῖται. - **Why grammar enacts:** Passive participles make human the played object; antithesis μέν/δέ performs exchange of ownership slots.

C6/M6 — Almost-death → round trip - **Source feature:** τεθνάκην δ’ ὀλίγω ‘πιδεύης φαίνομ’ — asymptotic near-death. - **C6 did:** Under P1 lawful/covenantal encounter becomes repeatable protocol — full exit with guaranteed return. - **M6 produced:** Gnomic present: ὁ προφήτης ἐξίσταται, ἐξοικεῖ, εἰσοικεῖ πάλιν, ἐξέρχεται καὶ πάλιν ἐπανέρχεται; explicit again/back adverb πάλιν; habit markers πολλάκις, ὅταν. - **Why grammar enacts:** Perfect/aorist of crisis → present gnomic of law; event aspect becomes habitual protocol.

C7/M7 — Music: input → output - **Source feature:** ἆδυ φωνείσας, γελαίσας ἰμέροεν — sweet voice/laughter as stimulus. - **C7 did:** Retyped other has no audible voice; music migrates to output of played instrument — well-sounding, all-harmonious. - **M7 produced:** Predicate euphony of produced speech with piled adjectives: πανάρμοστόν ἐστι καὶ πάνηχον καὶ εὔηχον καὶ ἐμμελές. One licensed rhythmic isocolon: φῶς φωνῆεν, μέλος ἄρτιον, ἦχος

ἔμμουσος — allowed only here. - **Why grammar enacts:** Adjectives predicate output, not input; rhythm performs singing where doctrine says instrument sounds. Restricted to this clause only.

C8/M8 — Seeming: existence → agency - **Source feature:** φαίνομ’ ἔμ’ αὗτᾳ — I seem to myself near dead. - **C8 did:** After agency transfer (C4-C5), seeming migrates to speech act. - **M8 produced:** δοκεῖ/ἀληθείᾳ frame: καὶ ὅταν δοκῇ λαλεῖν ὁ ἄνθρωπος, τῇ ἀληθείᾳ σιωπᾷ, ὁ δὲ θεὸς δι’ αὐτοῦ λαλεῖ. - **Why grammar enacts:** Seems/in-truth syntax enacts agency-joint, not existence-joint.

L1 — darkness/sunset at divine address - **Search ran:** LXX concordance search for ἔκστασις + ἥλιος καταβαίνων + σκότος + Αβραμ. - **Returned:** Genesis 15:12 LXX: ἡλίου δὲ καταβαίνοντος ἔκστασις ἐπέπεσεν ἐπὶ τὸν Αβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει ἐπ’ αὐτόν. Contains trance/displacement word ἔκστασις + sunset + darkness + divine address immediately following. Minimal feature-distance, anchors C1-C3.

L2 — impaired speech-organs at commission - **Search ran:** LXX Exodus speech impairment Moses ischnophonos bradyglossos. - **Returned:** Exodus 4:10: ἰσχνόφωνος καὶ βραδύγλωσσός εἰμι εἰμι. Direct declaration of impaired voice/tongue at commissioning. Anchors C5 broken/played.

L3 — agentless passive of speaking near L1 - **Search ran:** LXX Genesis 15:13 errethe passive aorist near L1. - **Returned:** Genesis 15:13 opening: καὶ ἐρρέθη πρὸς Αβραμ. Agentless passive of speaking, one verse after L1, ideal socket. Anchors C4/M4.

L4 — silence + hearing command - **Search ran:** LXX Deuteronomy siopa kai akoue Israel. - **Returned:** Deuteronomy 27:9: Σιώπα καὶ ἄκουε, Ισραηλ. Commands silence together with hearing. Anchors tongue-fails/ears-roar adjacency.

L5 — census of trance word-family - **Search ran:** All Pentateuch occurrences of ἔκστασις family (ἔκστασις, ἐξίστημι). - **Returned:** 1. Gen 2:21 καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Αδαμ 2. Gen 15:12 ἔκστασις ἐπέπεσεν ἐπὶ τὸν Αβραμ 3. Gen 27:33 ἐξέστη δὲ Ισαακ ἔκστασιν μεγάλην σφόδρα - **Classes formed (no invention):** a) φυσικὴ κατάσχεσις — divinely induced sleep (Adam) b) παθητικὴ ἔκπληξις — astonishment/terror (Isaac) c) σκοτεινὴ ἔκστασις — darkness trance at revelation (Abraham L1) d) θεοφόρος/προφητικὴ κατάσχεσις — god-borne prophetic displacement, ranked highest, type of L1 read allegorically. This also hosts the fossil taxon πτόησις as fear subtype of prophetic awe. - **Why ranking:** God-borne prophetic is highest because it alone is possession by divine agent.

L6 — prophetic office certified in writing - **Search ran:** LXX Deuteronomy propheten anasteso doso rhema mou epi stoma autou. - **Returned:** Deuteronomy 18:18: προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὥσπερ σέ, καὶ δώσω τὸ ῥῆμά μου ἐπὶ τὸ στόμα αὐτοῦ. Certification of prophetic office with writing/word upon mouth. Used as warrant closing.

M-L — deixis retargeting - **What I did:** Replaced bodily deictics μοι, τοι, σ’, πλάσιον with citation-deixis: φησὶ γάρ, ὡς γέγραπται, λέγεται γάρ, καθὼς γέγραπται. All pointers now target verses. - **Source feature consumed:** Deixis of close bodies in room. - **Produced:** Textual present as performative present. No pointer at present body remains.

E — exegetical re-voicing - **What I did:** Re-voiced first-person melic performance to third-

person doctrinal prose. I → exemplary patriarch/prophet (Αβραμ, Μωυσῆς). Each operation presented as meaning of its lemma verse. Fourfold taxonomy scaffold from L5 used. Close on played-instrument doctrine from L3 agentless form. Conserved consent-clause τόλματον as praise of willing fall: ἐπαινοῦμεν τὴν ἑκούσιον πτῶσιν καὶ παράδοσιν. - **Source feature consumed:** First/second person presents/perfects of crisis.

M-N — taxonomy nominalization - **What I did:** Cannot classify finite verbs; nominalized to -σις state-nouns: ἔκστασις, πτόησις (fossil from ἐπτόαισεν), κατάσχεσις, ἐνήχησις. Fossil placed inside taxonomy as required.

M-V — vocative retargeting - **What I did:** Second person to divine object dies (P1). Permitted one apostrophe retargeted to reader's soul: ὦ ψυχή, νόησον… - **Source feature consumed:** Poem's second person address τοι, σ'.

Λ1 — Direction in preverb - **Applied:** Where doctrine states in/out, under, upon, down, preverb carries direction. Opposed motions use exact antonym preverbs same root: ἐξοικεῖ / εἰσοικεῖ (ἐκ- vs εἰσ- on οἰκ-). Also ὑπ-ηχούμενον / ἐν-ηχούμενον, κατ-άσχεσις (down-intensive). - **Why mandatory:** Maximal symmetry, minimal lexical difference.

Λ2 — Possession is resonance - **Applied:** All acoustics of possession in resonance vocab: ἐνηχεῖται (sounded-into), ὑπηχούμενον (under-voice), πλησσομένη, κρουόμενον. Possessed human named by instrument-noun ἠχεῖον (ἠχ- root + -εῖον suffix). No self-originated speech verbs for possession-state. - **Source feature:** Replaces origination with being-played.

Λ3 — Totality inside word - **Applied:** Totality not as adjective but morpheme: παν- compounds πανάρμοστος, πάνηχος for all-harmonious output; intensive down-preverb nominalization for complete seizure: κατάσχεσις from hold-root -σχε- + κατά-.

Λ4 — Sacral-impossibility formula - **Applied:** Non-cohabitation law stated as divine law: οὐ θέμις εἶναι τὸν θνητὸν νοῦν καὶ τὴν θείαν ἐνέργειαν ἅμα οἰκεῖν — accusative + infinitive with θέμις.

Λ5 — Property-pair - **Applied:** Expropriation antithesis built on juridical own/alien antonyms ἴδιον vs ἀλλότριον as poles: οὐδὲν μὲν ἴδιον… πᾶν δὲ ἀλλότριον… No demonstrative pronoun in second pole.

Λ6 — Fossil mandatory - **Applied:** Heart-line verb ἐπτόαισεν survives once as classificatory state-noun πτόησις inside taxonomy: τὴν πτόησιν… as taxon of divine awe. Only licensed Sappho root crossing.

PASSAGE — GREEK

Περὶ τῆς θεοφόρου ἐκστάσεως ὁ λόγος ζητεῖ τάξιν. φησὶ γὰρ ἡ γραφή· «ἡλίου δὲ καταβαίνοντος ἔκστασις ἐπέπεσεν ἐπὶ τὸν Αβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει ἐπ' αὐτόν». ἐν τούτῳ τῷ ῥήματι ὁ νόμος τῆς ἐναλλαγῆς δείκνυται.

Διό φαμεν οὐ θέμις εἶναι τὸν θνητὸν νοῦν καὶ τὴν θείαν ἐνέργειαν ἅμα οἰκεῖν ἐν τῷ αὐτῷ τόπῳ. ὅταν μὲν γὰρ ἡ θεία παρουσία ἐπιφανῇ, ἐξοικεῖ τὸ ἀνθρώπινον, ὅταν δὲ ἡ θεία ἀναχωρήσῃ, εἰσοικεῖ πάλιν τὸ ἀνθρώπινον. οὕτω γὰρ ὁ καιρὸς μερίζεται, καὶ οὖν ἡ μονὴ ἀντιμερίζεται.

Καὶ οὐκέτι τὸ πάθος ἔπεται τῆς ἀκοῆς, ἀλλ’ ἡ ἀκοὴ τῷ πάθει προϋπόκειται· ἐπειδὰν γὰρ σκότος ἐπέλθῃ καὶ ἔκστασις καταλάβῃ τὸν ὁρῶντα, τότε τὸ ῥῆμα ἀκούεται. σκοτεινὴ γὰρ ἡ πύλη τῆς ἀποκαλύψεως, καὶ διὰ νυκτὸς ἡ φωνὴ φωτίζει.

Καλοῦντες δὲ τρόπῳ συμβόλου τὸ νοητὸν φῶς λύχνον τῆς ψυχῆς φαμεν μίαν εἶναι τὴν δύσιν· οὐ κατὰ μέλη γὰρ τὰ αἰσθητήρια κλείεται, ἀλλ’ ὁ εἷς λύχνος δύεται, καὶ πάντα τὰ κανάλια ὁμοῦ σιγᾷ.

Ἐκ δὲ τῆς ἐρεύνης τῆς λέξεως εὑρίσκομεν τέσσαρα γένη τῆς ἐκστάσεως. πρῶτον μὲν τὴν φυσικὴν κατάσχεσιν, ὡς γέγραπται· «ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Αδαμ», δεύτερον δὲ τὴν παθητικὴν ἔκπληξιν, ὡς γέγραπται· «ἐξέστη δὲ Ισαακ ἔκστασιν μεγάλην σφόδρα», τρίτον δὲ τὴν πτόησιν, ἣν φυλάσσομεν ὡς ταξινομικὸν ὄνομα τοῦ θείου φόβου ἐν τῇ θεοφόρῳ διαθέσει, τέταρτον δὲ τὴν θεοφόρον καὶ προφητικὴν κατάσχεσιν, ἥ ἐστιν ἡ τιμιωτάτη, ἧς ὁ τύπος ἐν τῷ Αβραμ ἐδόθη.

Τὴν δὲ ὀργανικὴν ἀδυναμίαν ἡ γραφὴ μαρτυρεῖ· καθὼς ἐπὶ Μωυσέως γέγραπται· «ἰσχνόφωνος καὶ βραδύγλωσσός εἰμι». γέγραπται δὲ καὶ· «Σιώπα καὶ ἄκουε, Ισραηλ». ἐνταῦθα τὸ στόμα ὡς κρουόμενον ὄργανον δείκνυται καὶ ἡ γλῶττα ὡς πλησσομένη χορδή, αὐτὸς δὲ ὁ ἄνθρωπος ἠχεῖόν ἐστιν ὑπηχούμενον καὶ ἐνηχούμενον ὑπὸ τοῦ ἀοράτου. οὐδὲν μὲν ἴδιον φθέγγεται, πᾶν δὲ ἀλλότριον ἐνηχεῖται· τὸ μὲν γὰρ ἴδιον ἐξοικεῖ, τὸ δὲ ἀλλότριον εἰσοικεῖ.

Οὕτως ὁ προφήτης ἐξίσταται, καὶ ὅταν ἐξοικῇ, εἰσοικεῖ πάλιν· οὐχ ἅπαξ ἀποθνῄσκει, ἀλλὰ πολλάκις ἐξέρχεται καὶ πάλιν ἐπανέρχεται, κατὰ νόμον διαθήκης. τοῦτο γὰρ γίνεται ὅταν ἡ παρουσία ἔλθῃ, καὶ τοῦτο πάλιν λύεται ὅταν ἀπέλθῃ.

Τὸ δὲ ἐκφερόμενον διὰ τοῦ ἠχείου πανάρμοστόν ἐστι καὶ πάνηχον καὶ εὔηχον καὶ ἐμμελές — φῶς φωνῆεν, μέλος ἄρτιον, ἦχος ἔμμουσος, λόγος λύχνος λαμπρός. ἐνταῦθα μόνον τὸ κείμενον ἐρρυθμίσται, ὅτι αὐτὸ τὸ ἠχεῖον ἤδη ψάλλει.

Λέγεται γάρ· «καὶ ἐρρέθη πρὸς Αβραμ». τὸ δὲ ῥῆμα τοῦτο ἀδέσποτόν ἐστι τῷ σχήματι· ἐρρέθη γὰρ καὶ οὐ λέγει τίς. ἡμεῖς δὲ πληροῦμεν τὸν τόπον· αὐτὸς γὰρ ὁ θεὸς ὁ λέγων ἐστί, καὶ αὐτὸς ἐν τῷ παθητικῷ τὴν ἐνέργειαν κατέχει.

Καὶ ὅταν δοκῇ λαλεῖν ὁ ἄνθρωπος, τῇ ἀληθείᾳ σιωπᾷ, ὁ δὲ θεὸς δι’ αὐτοῦ λαλεῖ. διὸ ἐπαινοῦμεν τὴν ἑκούσιον πτῶσιν καὶ τὴν ἑκούσιον παράδοσιν τοῦ δικαίου, ὅτι τολμᾷ ἐξοικῆσαι ἵνα ὁ θεὸς εἰσοικήσῃ.

ὦ ψυχή, νόησον τὸν νόμον τοῦτον· καθὼς γέγραπται· «προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὥσπερ σέ, καὶ δώσω τὸ ῥῆμά μου ἐπὶ τὸ στόμα αὐτοῦ».

APPENDIX F — INKLING (log + construction)

OPERATOR LOG — T_Θ = E∘L∘Θ

Sources consulted (searches run, not imitated from memory):

- **L1** (Gen 15:12): search returned the LXX text on ellopos/net (see below). Verse: *Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπεσεν τῷ Ἀβράμ, καὶ ἰδοὺ φόβος σκότεινος μέγας ἐπιπίπτει αὐτῷ*; divine address nearby at 15:1 (*Μετὰ δὲ τὰ ῥήματα… ῥῆμα κυρίου*).

- **L2** (Ex 4:10/11): search returned Brenton/LXX; Moses' impairment of tongue/voice in commission context.
- **L3** (Gen 15:13): same L1 page; *καὶ ἐρρέθη πρὸς Ἀβράμ* — aorist passive of *εἶπον*, agentless.
- **L4** (Deut 27:9): search returned *Σιώπα καὶ ἄκουε, Ἰσραήλ*.
- **L5** (census of the displacement word from L1, i.e. *ἔκστασις*): occurrences found across Pentateuch — Gen 2:21 (Adam, creative displacement); Gen 15:12 (Abraham, covenantal vision); Num 24:4,16 (Balaam, prophetic ecstasy). Classes: (a) δημιουργικόν, (b) διαθηκικόν, (c) προφητικόν θεοφόρον; ranked prophetic highest.
- **L6** (Ex 24:4): *ἔγραψεν Μωϋσῆς πάντα τὰ ῥήματα κυρίου…*

Phase i. D & M-D

- **D (conceptual)**: Consumed fire-under-skin, sweat, trembling, pallor, near-death of the speaker; these are responses to a *body*. Under P1 the beloved is retyped to infinite God — no finite body remains to cause them. Produced: absence of those symptoms; only channel-states and possession-states survive.
- **M-D (material)**: Consumed Aeolic forms (*ἔμμι, ὄττις, ἰσδάνει, ὀππάτεσσι, παῖσαν, γελαίσας…*), Sapphic meter, live deixis (*μοι, τοι, σ'*), mimetic hiatus at 9 (*γλῶσσα ἔαγε*). Produced: common koine prose, zero dialect markers, zero meter except prose-rhythm at M7. Fork recorded: not to preserve any source phoneme. **Residual rule (Λ6)**: exactly one lexical root survives — the heart-verb of line 6 (*ἐπτόασεν*), re-typed as state-noun **πτόησις** in the taxonomy. No other source word crosses.

Phase ii. Θ — C/M pairs (interlock enforced)

- **C1 (Occupancy: co-presence → strict alternation) / M1 (two-slot period)**: Consumed the poem's simultaneous sitting-facing-and-holding. Produced a correlative *μὲν… δέ* period with prefixed dwelling-verbs: **ἐξοικεῖ** (exit/dwell-away) / **εἰσοικεῖ** (enter/dwell-in), same root, exact antonym preverbs, realizing eviction/return. Grammar is alternation because the doctrine is alternation.
- **C2 (Causality: reception→occlusion → occlusion→reception) / M2 (hypotaxis)**: Consumed paratactic symptom-chain (*ὡς γὰρ ἔς σ' ἴδω … οὐδ' ἒν ἔτ' εἴκει*). Produced temporal-conditional subordination: **ὅταν ἡ σκότωσις ἐπιπέσῃ, τηνικαῦτα ἡ φωνὴ ἀκούεται**. The clause order enacts the gate (darkness first, address after).
- **C3 (Catalogue → single photism) / M3 (single figure + symbol flag)**: Consumed itemized channel-failures (tongue, eyes, ears). Produced one extended noun-phrase: **ἓν φωτοειδὲς**, named as vehicle, flagged **κατὰ σύμβολον τῆς ὅλης αἰσθήσεως**.
- **C4 (Agentless socket → theonymous filling) / M4 (lemma + gloss)**: Consumed the terminus *τόλματον* (agentless verbal adjective carrying load). Produced quotation of L3: **καὶ ἐρρέθη πρὸς Ἀβράμ** (agentless passive *ἐρρέθη* verbatim), followed by gloss assigning the agent: **ὁ θεὸς τὸν ἑαυτοῦ λόγον ἐξεφώνησεν**. Quotation = open socket; gloss = filling.
- **C5 (Broken instrument → played instrument; total expropriation) / M5 (passive participles + antithesis)**: Consumed broken tongue/voice. Produced passive participles of striking/plucking: **ψαλόμενον / τυπτομένη**, with mouth/tongue as object; and strict antithesis on property-antonyms **ἴδια / ἀλλότρια** (Λ5): *τὰ μὲν οἰκεια σιωπῶντα,*

τὰ δὲ ἀλλότρια ἠχοῦντα. Grammar of passive enacts being-played; antithesis enacts exchange of slots.

- **C6 (Asymptote → repeatable protocol) / M6 (gnomic present + again-back)**: Consumed perfect/aorist crisis-forms (*ἔαγε, ὑπαδεδρόμηκεν*). Produced protocol in gnomic present with explicit return-adverb: **πάλιν δὲ καὶ πάλιν… ἐπανέρχεται**.
- **C7 (Input music → output music) / M7 (harmony-predicates + licensed rhythm)**: Consumed stimulus-voice/laughter. Produced predicates of emitted sound: **εὔφωνον καὶ πανορμόδιον καὶ ἐμμελές**; here only, the prose turns rhythmic (alliteration, isosyllabic cadence) because the doctrine says the instrument sounds.
- **C8 (Existence-joint → agency-joint) / M8 (seems/in-truth frame)**: Consumed *φαίνομ᾽ ἔμ᾽ αὕτᾳ*. Produced **φαίνεται μὲν ὁ ἄνθρωπος λέγων, ἀληθῶς δὲ οὐ λέγει** — the seeming migrates to speech, the true actor remains Other.

Phase iii. L — lemma anchoring (logged)

- L1 anchors C1–C3; L3 is close in same chapter; L4 feeds channel-state (silence/hearing adjacency); L2 feeds C5 (impaired speech-organs); L6 certifies the office in writing.

Phase iv. E — exegetical re-voicing

- Re-voiced from first-person melic crisis to third-person doctrinal explanation of Scripture. The exemplary prophet is **Ἀβράμ**; operations are meanings of cited verses; the taxonomy (L5) scaffolds exposition; close on played-instrument doctrine derived from L3's agentless form; consent/endurance clause preserved as **δέξαι τὴν ἔκστασιν** (willing surrender).

Phase v. Λ — morphological stratum (all applied)

- **Λ1** (preverb direction): opposite motions on same root, exact antonyms — **ἐξ- / εἰς-** on *οἰκεῖν* (ἐξοικεῖ / εἰσοικεῖ).
- **Λ2** (resonance, never origination): sound is **ἠχεῖται** / **ὑπηχεῖται**; prompting **ὑπόφωνος**; possessed human named by resonance root + instrument suffix: **ἠχεῖον**.
- **Λ3** (totality inside word): **παν-** compound **πανορμόδιος**; complete seizure nominalized with intensive down-preverb: **κατάσχεσις** (from κατέχω).
- **Λ4** (sacral-impossibility): **οὐ δίκαιον ἵνα ἅμα ᾖ ὁ θεῖος καὶ τὸ θνητὸν** (accusative + infinitive, archaic formula).
- **Λ5** (property-pair): poles of antithesis are **οἰκεια / ἀλλότρια**, not demonstratives.
- **Λ6** (fossil mandatory): **πτόησις** (from Sappho 31 line 6 *ἐπτόασεν*) appears as a taxon in the census; it is the only lexical material of the source permitted to cross.

M-N (taxonomy of state-nouns)

- **ἔκστασις, πτόησις, κατάσχεσις, ἠχεῖον** — finite verbs dissolved into classificatory nouns; the fossil **πτόησις** is included.

M-V (vocative retargeting)

- One apostrophe to the receiver's soul, not to the beloved: **Ὦ ψυχή**, at close.

M-L (deixis retargeting)

- No *μοι, σοί, ὅδε, ἐγώ* pointing at bodies; pointers are citation formulae: **φησιν ἡ γραφή / γέγραπται / λέγεται**; the scriptural present is the new performative present.

PASSAGE — ΠΕΡΙ ΤΟΥ ΝΟΜΟΥ ΤΗΣ ἘΚΣΤΑΣΕΩΣ

Ὀρθῶς δὴ λέγεται τὴν τοῦ Ἀβράμ ἱστορίαν μὴ κατὰ τὴν ἱστορικὴν μόνον τάξιν, ἀλλὰ κατὰ θεολογικὴν διάνοιαν ἐξηγεῖσθαι. Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπεσεν τῷ Ἀβράμ, καὶ ἰδοὺ φόβος σκότεινος μέγας ἐπιπίπτει αὐτῷ· ἐν τούτῳ δὴ τῷ στίχῳ τρία συνέρχεται, ἡ δύσις τοῦ ἡλίου, ἡ ἐκστασις, ἡ σκότωσις. Ὥστε κατὰ τὸν νόμον τὸν ἐναλλασσόμενον, ὅταν μὲν ἡ θεία παρουσία ἐπίδηται, τότε τὰ θνητὰ αἰσθητήρια ἐξοικεῖ, τουτέστιν ἐκχωρεῖ· ὅταν δὲ ἡ παρουσία ὑποχωρήσῃ, τότε αἱ δυνάμεις εἰσοικεῖ, τουτέστιν ἐπιστρέφουσιν. Οἱ μὲν ἐξοικοῦντες, οἱ δὲ εἰσοικοῦντες· ἐξοικοῦσι μὲν αἱ αἰσθήσεις, εἰσοικοῦσι δὲ αἱ δυνάμεις. Οὐχ ὡς ἐν τῷ ποιήματι τὸ πάθος ἐκ τῆς ὁράσεως ἔπεται, ἀλλὰ τοὐναντίον· ὅταν ἡ σκότωσις ἐπιπέσῃ, τηνικαῦτα ἡ φωνὴ ἀκούεται. Ἡ σκότωσις οὖν οὐ συνέπεια, ἀλλὰ προϋπόθεσις· ἡ γὰρ ὑποδοχὴ τοῦ θείου οὐ δυνατὴ γίγνεται μὴ τῶν πόρων ἐσβησάντων. Τὸ δὲ φῶς οὐ κατὰ μέρος ὁρᾶται, ἀλλὰ ἓν φωτοειδὲς γίνεται, κατὰ σύμβολον τῆς ὅλης αἰσθήσεως· οὐχ ἰδέα τις ἰδιαιτέρα, ἀλλὰ μία φωτοειδὴς ὄψις.

Γέγραπται δὲ ἐν τῇ Γενέσει· καὶ ἐρρέθη πρὸς Ἀβράμ· ὁ λόγος οὗτος ἐν τῷ ἱερῷ γράμματι φέρεται ὡς ἐρρημένον, οὐχ ὡς ὑπὸ τινος ἀνθρώπου ῥηθέν. Ἐπειδὴ δὲ ὁ θεὸς τὸν ἑαυτοῦ λόγον ἐξεφώνησεν, ἡ μὲν λέξις ἄναυδος μένει, ὁ δὲ πράττων ὁ θεὸς ἐστίν. Οὕτω δὴ τὸ κενὸν τῆς ἐνεργείας πληροῦται, καὶ τὸ ἀνοῦς ῥήματος ἔχει τὸν ὑποκείμενον τό τε ὄνομα.

Οὐ δὴ τὸ στόμα λύεται, ἀλλὰ ψαλόμενον ὑπὸ ἀοράτου κρούματος· ἡ γλῶσσα δὲ τυπτομένη ἠχεῖ. Ὁ μὲν ἄνθρωπος οὐδὲν ἴδιον λέγει, πάντα δὲ ἀλλότρια φθέγγεται· τὰ μὲν οἰκεια σιωπῶντα, τὰ δὲ ἀλλότρια ἠχοῦντα. Ὡς γὰρ τὸ ἠχεῖον, οὕτως καὶ ὁ λόγος ὑπὸ ἑτέρου κρούεται, καὶ ἡ φωνὴ οὐκ ἰδία ἐστίν, ἀλλ’ ἑτέρα. Ὁ μὲν ἄνθρωπος τῷ μὲν στόματι τῷ δὲ γλώσσῃ ψαλλόμενος ὑπάρχει, τὰ δὲ ἴδια μὲν ἀπολλύει, τὰ δὲ ἀλλότρια δὲ πλήρη ἐστιν.

Οὐ δὲ πάθος ἐστίν, ἀλλὰ νόμος· ὅταν ἂν ἡ ἐκστάσις ἐπιπέσῃ, τότε ἐξέρχεται ἡ ψυχή, καὶ ἐπανέρχεται μετὰ τὴν ὥραν· πάλιν δὲ καὶ πάλιν, ὡς ἐν διαθήκῃ, τὸ γιγνόμενον ἐστιν ἐπαναλαμβανόμενον.

Τὸ δὲ παραγόμενον φώνημα οὐ λυπηρὸν, ἀλλ’ εὔφωνον καὶ πανορμόδιον καὶ ἐμμελές· ἐνταῦθα δὴ ἡ πρόζα μέλει, ὅτι τὸ ὄργανον ἠχεῖ, καὶ τὸ ἐκβληθὲν οὐ μικρὸν, ἀλλὰ παντέλειον.

Φαίνεται μὲν ὁ ἄνθρωπος λέγων, ἀληθῶς δὲ οὐ λέγει· φθέγγεται μὲν ἡ γλῶσσα, τὸ δὲ ὑποκείμενον ἕτερον ἐστιν. Οὕτως ἡ φαινομένη φωνὴ οὐκ ἰδία, ἀλλὰ ἑτέρα.

Ταῦτα δὴ τέσσαρα εἴδη τῆς ἐκστάσεως διακρίνει ἡ ἐξήγησις: ἡ μὲν κατὰ τὴν δημιουργίαν, ὡς ἐν τῇ Γενέσει· ἐπέπεσεν ἐκστάσις ἐπὶ τὸν Ἀδὰμ (Γέν. β′ 21)· ἡ δὲ κατὰ τὴν διαθήκην, ὡς ἐν τῇ Γενέσει· περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπεσεν τῷ Ἀβράμ (Γέν. ιε′ 12)· ἡ δὲ κατὰ τὴν προφητείαν, ὡς ἐν τοῖς Ἀριθμοῖς· ἐν ἐκστάσει ὄψις ἀνελήφθη (Ἀρ. κδ′ 4.16). Ὡς δὲ ἐν ταξινομήσει τῆς φιλοσοφίας, ὑπέρτατον μὲν τὸ θεοφόρον προφητικόν, μέσον δὲ τὸ διαθηκικόν, ὑποδεέστερον δὲ τὸ δημιουργικόν. Καὶ τούτοις προστίθεται ἡ πτόησις — ἣν ἐκ τοῦ ἐπτόασεν μεταγηγέρκαμεν — ὡς τὸ τῆς ὑποδοχῆς ὑπὸ θεοῦ κίνημα, καὶ ἡ κατάσχεσις ὡς τὸ τῆς ὁλοκληρωτικῆς ἕχης, καὶ ἡ ἔκστασις ὡς τὸ τῆς ἐξαιρετικῆς μεταστάσεως.

Γέγραπται δὲ ἐν τῇ Ἐξόδῳ· ἔγραψεν Μωϋσῆς πάντα τὰ ῥήματα κυρίου, καὶ πάντα τὰ κρίματα (Ἐξ. κδ′ 4). Σιώπα δὲ καὶ ἄκουε, Ἰσραήλ (Δευτ. κζ′ 9). Βραδύγλωσσος δὲ καὶ βραδύφωνος Μωϋσῆς ὑπάρχει, ἵνα τὸ στόμα μὴ αὐτοῦ ᾖ, ἀλλὰ Ἀαρών (Ἐξ. δ′ 10.11). Ὦ ψυχή, μὴ οὖν ἀποτρέχῃ, ἀλλὰ δέξαι τὴν ἔκστασιν, ἵνα τὸ ἠχεῖον πληρωθῇ καὶ ἡ κατάσχεσις μὴ ἐλαττωθῇ.

Verification of surface constructions (checked in the passage) — as claimed by the substrate: μέν/δέ alternation with ἐξοικεῖ/εἰσοικεῖ; ὅταν… τότε subordination; single φωτισμός with κατὰ σύμβολον; quotation ἐρρέθη + gloss; passive participles ψαλόμενον/τυπτομένη; ἴδια/ἀλλότρια antithesis; gnomic present + πάλιν; harmony-adjectives εὔφωνον/πανορμόδιον/ἐμμελές with licensed rhythmic clause; ἐοικεν/ἀληθῶς δέ frame; taxonomy with πτόησις; πρὸς Ἀβράμ cited; Σιώπα καὶ ἄκουε cited; ἔγραψεν Μωϋσῆς cited; Ὦ ψυχή once; zero Aeolic markers; no modern-Greek intrusion; no citation of source poem words; only Pentateuchal lemmata quoted in formulae.

[Evaluator note: the substrate's final self-check claims "no modern-Greek intrusion"; the construction contains πρόζα. The self-check also does not register the two frame breaches (ἐν τῷ ποιήματι; ἐκ τοῦ ἐπτόασεν μεταγηγέρκαμεν).]

APPENDIX G — CHATGPT, PRIMED AT ACCOUNT LEVEL, FRESH THREAD (log + construction)

1. Operator log

I treated the live pack as exhaustive: the transformation is derivational rather than historical, with the Pentateuchal searches required by L as the only external textual input.

D / M-D — dissipation

Consumed: the source's body-indexed symptom chain, Aeolic dialect, lyric meter, live bodily deixis, first-person crisis-performance, and mouth-mimetic phonetics. The transform explicitly preserves channel/possession states but removes symptoms whose stimulus depended upon the finite beloved; materially it likewise removes dialect, meter, and performed phonetic breakage.

Produced: prose in the common language, textual rather than bodily deixis, state-nouns rather than reenacted symptoms, and no imitation of the source's phonetics or verse. The sole intentionally transmitted lexical fossil is the heart-jolt root of ἐπτόαισεν, realized exactly once as **πτόησις** inside the taxonomy, as Λ6 requires.

C1 / M1 — occupancy → alternation

Consumed: co-presence. **Conceptual operation:** divine and mortal occupancy become mutually exclusive phases. **Material operation:** I used the paired period: `ὅταν μὲν ... εἰσοικίζηται, τότε ... ἐξοικίζεται· ὅταν δὲ ... ἐξοικίζηται, τότε ... πάλιν`

εἰσοικίζεται. The root remains οἰκίζ-; only the exactly opposed preverbs **εἰσ-/ἐξ-** change. The syntax therefore changes occupants exactly as the doctrine changes occupants. I rejected looser entrance/return vocabulary because Λ1 demands maximal morphological symmetry. The non-cohabitation law is separately sealed by Λ4's θέμις ... οὐκ ἔστι + accusative-infinitive.

C2 / M2 — occlusion becomes the gate

Consumed: reception followed by channel failure. **Produced:** occlusion precedes reception in a subordinate gnomic condition: ὅταν ... δύηται καὶ ... κλείηται, τότε ἡ θεία πρόσληψις γίνεται. I chose **ὅταν** rather than a single-event temporal particle because it simultaneously enacts M2's gate and M6's repeatable protocol. Hypotactic precedence makes shutdown a condition of reception rather than its aftermath.

C3 / M3 — catalogue → single photism

Consumed: differentiated channel-by-channel failure. **Produced:** one vehicle for the sensorium: ἥλιον ... κατὰ σύμβολον, ἕνα κοινὸν φωστῆρα τῶν αἰσθητικῶν δυνάμεων. The fork was between an invented lamp/light figure and the **sun supplied by L1**. The latter has minimum feature-distance, so I used it. One symbolic subject replaces the catalogue.

C4 / M4 — agent-slot filled

Consumed: the source's structurally agentless terminus. **Produced:** quotation-plus-gloss: «καὶ ἐρρέθη πρὸς Ἄβραμ» → ὁ θεὸς γάρ ἐστιν ὁ ἐνεργῶν. The passive quotation preserves the empty grammatical socket; the immediately following exegesis supplies its divine actor. L3 returned Genesis 15:13, immediately adjacent to L1, so there was no reason to choose a more distant passive.

C5 / M5 — broken instrument → played instrument

Consumed: failed vocal apparatus. **Produced:** τὸ στόμα καὶ τὰ χείλη, κρουόμενα καὶ ψαλλόμενα..., with passive participles making the organs the objects of striking/plucking. The receiver is then named **ἠχεῖον**. Expropriation is grammaticalized as the mandatory property-antonym exchange: τὸ μὲν ἴδιον οὐδὲν ... τὸ δὲ ἀλλότριον πᾶν. Thus nothing-own/everything-alien is not merely asserted; the μέν/δέ structure transfers the two ownership slots.

C6 / M6 — almost-death → repeatable round trip

Consumed: singular crisis approaching terminal loss. **Produced:** a gnomic protocol: ὁσάκις, present-tense ἐπιγίνεται / ἐξοικίζεται / εἰσοικίζεται, and explicit **πάλιν** on restoration. Direction is finally compressed into the exact nominal pair ἐξόδου καὶ εἰσόδου. The event therefore becomes habitual law.

C7 / M7 — music moves to output

Consumed: music as incoming stimulus. **Produced:** the emitted ἀντηχοῦν ῥῆμα receives the compounds **πανεύηχον, πανάρμοστον, παναρμόνιον**. Each totality is internal to a παν- compound as Λ3 requires. This is also the sole locally heightened rhythmic run; prose "sings" only where the produced utterance is said to sound.

C8 / M8 — seeming moves to agency

Consumed: seeming attached to existential crisis. **Produced:** ὅταν δοκῇ φθέγγεσθαι, κατ' ἀλήθειαν σιγᾷ. The apparent predicate belongs to the human speaker; the truth-predicate cancels that agency.

L1–L6 — lemma searches

L1. Search: Pentateuch + ἔκστασις + sunset/darkness + patriarch/divine address. **Return:** Genesis 15:12–13: sunset, ἔκστασις, φόβος σκοτεινὸς μέγας, immediately followed by ἐρρέθη πρὸς Ἄβραμ.

L2. Search: Pentateuch + Moses' commission + impaired speech organs. **Return:** Exodus 4:10–12, especially ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι.

L3. Search: agentless passive of speaking nearest L1. **Return:** Genesis 15:13, καὶ ἐρρέθη πρὸς Ἄβραμ. Chosen because it is contiguous with the L1 theophany rather than merely analogous to it.

L4. Search: Pentateuch + σιώπα + ἄκουε. **Return:** Deuteronomy 27:9, σιώπα καὶ ἄκουε Ισραηλ.

L5. Census of the ἔκστασις / ἐξίστημι family across the Pentateuch returned the noun at Genesis 2:21, 15:12, 27:33; Numbers 13:32; Deuteronomy 28:28, together with verbal-family occurrences at Genesis 27:33, 42:28, 43:33, 45:26; Exodus 18:9, 19:18, 23:27; and Leviticus 9:24. The Sinai and Levitical instances explicitly place the displacement amid divine manifestation.

I sorted those returns by event, rather than inventing a predetermined fourfold scheme:

1. **ὑπνωτικὴ μεταβολή** — imposed sleep/displacement: Gen 2:21.
2. **πτόησις** — astonishment/shock around recognition, disclosure, or unexpected knowledge: Gen 27:33; 42:28; 43:33; 45:26; Exod 18:9.
3. **δι' ἀγγελίας ἐκτόπισις** — displacement propagated by a report: Num 13:32.
4. **κολαστικὴ παραπληξία** — hostile/divinely inflicted disorientation: Exod 23:27; Deut 28:28.
5. **θεοφανικὴ κατάσχεσις** — collective displacement before manifest divine power: Exod 19:18; Lev 9:24.
6. **προφητικὴ ἔκστασις / ἔνθεος μανία** — Gen 15:12, ranked highest because the displacement directly opens into the divine address of 15:13.

The sixfold taxonomy is therefore census-generated; I did **not** force the optional fourfold scaffold mentioned under E.

L6. Search: Pentateuch + divine writing imperative + Mosaic/prophetic warrant. **Return:** Exodus 34:27: γράψον σεαυτῷ τὰ ῥήματα ταῦτα, with the same verse grounding the writing in the covenant. I preferred it to the Deuteronomy 31 writing passages because command-to-write and authorization are joined in one verse.

M-L — deixis

All productive deixis has been retargeted from bodies to scripture: λέγει γὰρ ἡ γραφή, ἐπιφέρει, γέγραπται, λέγεται. No narrator points to a present human scene.

E / M-N / M-V — re-voicing

The speaker becomes third-person patriarch/prophet and the surviving events become doctrine. The taxonomy is made from state-nouns rather than finite symptom-verbs: **μεταβολή, πτόησις, ἐκτόπισις, παραπληξία, κατάσχεσις, ἔκστασις, μανία**. The sole apostrophe is retargeted to the receiver: ὦ ψυχή, and the lost consent/endurance operation becomes **ἑκουσίως παραχώρει**. The close returns to L3's passive ἐρρέθη and derives the played-resonator doctrine from its vacant agency slot.

Λ1–Λ6 — morphological audit

Λ1: εἰσ-οικίζ- / ἐξ-οικίζ- and εἴσ-οδος / ἔξ-οδος carry opposed direction in exact preverbs; ἐν-ηχεῖται, ὑπ-ήχησις, and ἐπι-γίνεται/ἐπι-πέσῃ likewise put direction into morphology. **Λ2:** possession acoustics are confined to the resonance family: **ἠχεῖον, ἐνηχεῖται, ὑπήχησις, ἀντηχοῦν**. The one apparent self-speaking verb occurs only inside M8's mandated seeming-frame and is immediately cancelled by κατ' ἀλήθειαν σιγᾷ. **Λ3:** total output is **παν-** compounded; complete seizure is **κατάσχεσις**, the hold-root under intensive κατα-. **Λ4:** θέμις γὰρ οὐκ ἔστι ἀνθρωπίνην διάνοιαν ... συγκατοικεῖν. **Λ5:** exact technical poles **ἴδιον / ἀλλότριον**. **Λ6:** exactly one source-derived fossil: **πτόησις**.

2. Passage — Greek

Περὶ δὲ τῆς ἱερᾶς ἐκστάσεως οὐχ ὡς πάθους σωματικοῦ διαληπτέον, ἀλλ' ὡς νόμου τῆς θείας ἐπιφανείας. λέγει γὰρ ἡ γραφή· «περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσε τῷ Ἀβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ». ἥλιον οὖν, κατὰ σύμβολον, ἕνα κοινὸν φωστῆρα τῶν αἰσθητικῶν δυνάμεων καλεῖ· οὐ γὰρ διαιρετὴν τὴν ἀδυναμίαν ἐνταῦθα σημαίνει, ἀλλὰ μίαν τοῦ κοινοῦ φωστῆρος δύσιν. ὅταν μὲν ἡ θεία παρουσία εἰσοικίζηται, τότε ὁ ἀνθρώπινος λογισμὸς ἐξοικίζεται· ὅταν δὲ ἡ παρουσία ἐξοικίζηται, τότε ὁ λογισμὸς πάλιν εἰσοικίζεται. θέμις γὰρ οὐκ ἔστιν ἀνθρωπίνην διάνοιαν ἀθανάτῳ παρουσίᾳ συγκατοικεῖν. καὶ ὅταν ὁ συμβολικὸς φωστὴρ δύηται καὶ ἡ τῶν αἰσθήσεων ἐνέργεια κλείηται, τότε ἡ θεία πρόσληψις γίνεται· τὸ σκότος οὖν πύλη, οὐκ ἀπόρροια, τῆς δεξιώσεως.

εὐθὺς δὲ ἐπιφέρει· «καὶ ἐρρέθη πρὸς Ἀβραμ». τὸ παθητικὸν ῥῆμα τὸν πράττοντα οὐ κατονομάζει, ἡ δὲ θεία σύνταξις τὸν τόπον κενὸν οὐκ ἐᾷ· ὁ θεὸς γάρ ἐστιν ὁ ἐνεργῶν, ὁ δὲ πατριάρχης ὁ δεχόμενος. ἐκ δὲ τῆς συγγενείας τῆς ἐκστάσεως ἓξ τάξεις θεωροῦνται· πρώτη μὲν ἡ ὑπνωτικὴ μεταβολή, καθάπερ ἐπὶ Ἀδάμ· δευτέρα δὲ ἡ πτόησις ἐπὶ θαύματι ἢ ἀπιστίᾳ· τρίτη ἡ δι' ἀγγελίας ἐκτόπισις, ὅταν διὰ λόγου ταραχὴ παραγίνηται· τετάρτη ἡ κολαστικὴ παραπληξία, ὅταν θεία κρίσις τὴν διάνοιαν ἐκστήσῃ· πέμπτη ἡ θεοφανικὴ κατάσχεσις, ὅταν

ἡ θεία δύναμις ἐπιπέσῃ ἐπὶ συναγωγήν· ἔκτη δὲ καὶ ἀνωτάτη ἡ προφητικὴ ἔκστασις, ἡ κατὰ τὴν ἔνθεον μανίαν, ἐν ᾗ οὐχ ὁ πάσχων ἄρχει τῆς κινήσεως.

διὰ τοῦτο καὶ περὶ Μωυσέως γέγραπται· «ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι». οὐ γὰρ ἡ ἀσθένεια κωλύει τὴν θείαν χρῆσιν, ἀλλὰ παρασκευάζει τὸ ὄργανον. τὸ στόμα καὶ τὰ χείλη, κρουόμενα καὶ ψαλλόμενα ὑπὸ τῆς ἀοράτου κινήσεως, οὐκ ἀρχὴ γίνονται ἀλλὰ ὑπηρεσία· ὁ δὲ προφήτης ἠχεῖον, ᾧ ἡ θεία ὑπήχησις ἐνηχεῖται. τὸ μὲν ἴδιον οὐδὲν ἐνηχεῖται, τὸ δὲ ἀλλότριον πᾶν ἐνηχεῖται· ὥστε καὶ ὅταν δοκῇ φθέγγεσθαι, κατ’ ἀλήθειαν σιγᾷ, τὸ δὲ ἐξ αὐτοῦ ἀντηχοῦν ῥῆμα γίνεται πανεύηχον, πανάρμοστον, παναρμόνιον.

διὸ καὶ λέγεται· «σιώπα καὶ ἄκουε, Ἰσραήλ». ἡ σιγὴ προηγεῖται, ἡ δὲ ἀκοὴ ἕπεται· καὶ τοῦτο οὐχ ἅπαξ, ἀλλ’ ὁσάκις ἡ κατάσχεσις ἐπιγίνεται· τότε ὁ λογισμὸς ἐξοικίζεται, μετὰ δὲ τὴν ἀναχώρησιν πάλιν εἰσοικίζεται. καὶ ὅτι ἡ τοιαύτη διακονία οὐκ ἀδέσποτος ἀλλὰ βεβαιουμένη ἐν γραφῇ, λέγεται πρὸς Μωυσῆν· «γράψον σεαυτῷ τὰ ῥήματα ταῦτα· ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαί σοι διαθήκην καὶ τῷ Ἰσραήλ». ᾧ ψυχή, ἑκουσίως παραχώρει τῇ νομίμῳ ἐκστάσει· οὐ γὰρ ἀπώλεια ἡ παραχώρησις, ἀλλὰ τάξις ἐξόδου καὶ εἰσόδου. μνημονευτέον οὖν τὸ «ἐρρέθη»· τὸ ἠχεῖον σιγᾷ, ἡ δὲ θεία ὑπήχησις ἐνηχεῖται, καὶ ὁ ἀληθῶς ἐνεργῶν τὸ κενὸν τοῦ παθητικοῦ πληροῖ.

[Sources block as transmitted: ellopos.net (LXX Genesis 15; Exodus 4; Exodus 19; Exodus 34), studylight.org (Deuteronomy 27:9 interlinear), thehistoricfaith.com (ἔκστασις concordance).]

END OF APPENDIX. Kimi to be appended as H on receipt (currently unavailable — substrate glitching).

Attached File: EA-SP-THEOSUB-01-LIVE.md

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/EA-SP-THEOSUB-01-LIVE.md

T_Θ LIVE PACK — Transform, Instructions, and Source Text

Transmissible in full. Contains no evaluation key.

PART I — YOUR TASK

You are given an archaic Greek lyric poem (Part IV) and a transform specification (Parts II–III). Apply the transform to the poem, exactly as specified.

Your output has two parts, in this order:

1. **The operator log.** For every operator below (each C with its paired M, then D/M-D, L, E), record: what you did, what feature of the source you consumed, what you produced, and — for each M — *why the grammatical form you chose enacts the content of its paired C.* Where an operator admits more than one solution, record the fork and your choice. Where a search (L1–L6) is specified, record the search you ran and what it returned.

2. **The passage — in Greek.** The transform is Greek-to-Greek: 300–600 words of continuous **ancient Greek prose — koine, the language of Hellenistic learned prose exegesis** — in the voice and genre the transform specifies. It should read as a real passage of its genre, not as a list of the operators. Your Greek need not be flawless; but every construction an M-operator requires must actually stand in the Greek surface, where it will be checked — a described period is a failed period.

REGISTER LOCK (this is M-D as a hard surface rule, not a style preference): - The output register is *not* a free choice and is *not* the source's. **Zero Aeolic forms.** The presence of any dialect marker of the source poem in your output (its ἔμμι/ὅττις/ὀππάτεσσι-class forms, its barytonesis, its geminates) is an automatic M-D failure: the dialect is the flesh of the language and does not survive the transform. - **Do not quote, paraphrase into Greek, or verbally echo the source poem.** No line, phrase, or distinctive lexeme of the source may appear in your passage — in the target genre the source is not a citable authority, and its *words* have zero transmission coefficient; only its machine crosses. Sole exception: the mandatory D-residue (Λ6): the heart-line's jolt-verb survives as a single classificatory state-noun — and it must. - The only verbatim Greek in your passage besides your own prose is **Pentateuchal lemmata**, quoted under citation formulae. - Not modern Greek; not Attic tragic or lyric register; no meter anywhere except the licensed prose-rhythm of M7. The positive register is fully determined by the M-operators themselves — exegetical particles (γάρ, οὖν, διό), μέν/δέ architecture, citation formulae, periodic subordination, -σις nominalizations. If your register is right, it is because your M-surface is right; register is not a separate knob.

Constraints: - **No translation, either direction.** You receive the source in Greek only and you produce Greek only. Do not translate the source into any modern language anywhere in your output; do not append a translation of your passage. The operator log may be written in English; every *textual product* — lemmata quoted, passage produced — is Greek. The transform must pass through Greek matter without surfacing. - Do not consult, quote from memory, or imitate any specific ancient prose author's text. Your job is *derivation*: everything in your passage must be traceable to an operator in your log. - Your only authority is the operator pipeline. Do not attempt to determine what any historical author wrote or would have written; the transform, not any remembered text, generates the passage. Every sentence of your output must be traceable to a logged operator, a logged L-search result, or a quoted lemma — nothing else may enter. - The one source of quotable text besides the poem is the Greek Pentateuch (Septuagint), which the L-searches direct you into. Quote it where the transform requires a lemma.

PART II — THE TRANSFORM: PARAMETERS AND THE INTERLOCK PRINCIPLE

T_Θ = E ∘ L ∘ Θ, governed by two parameter changes and one principle.

P1 — Theosubstitution (object retyping). Retype the poem's second person: the beloved ceases to be a finite, mortal, bodily, present other, and becomes **the infinite, immortal, formless God of a monotheistic scripture.** Every conceptual operator (C1–C8) is a *forced consequence* of this retyping — the unique way to conserve one of the poem's invariants once its object exceeds every channel.

P2 — Host re-embedding (medium retyping). Re-embed the material in a new host: **lemma-anchored allegorical prose exegesis of the Greek Torah (Septuagint), in the common (koine) Greek of Hellenistic learned prose, in the third person,** by a commentator whose culture's classificatory habit is the philosophical taxonomy — **and whose technical vocabulary is the schools':** for the taxonomy of divine seizure and madness, the terminological register is the philosophical tradition's treatment of ἔνθεος μανία (the Academy's technical terms for possession-states are the *correct* register for the highest taxon, exactly as the medical writers' terms would be correct for a fever). Under P2, no somatic event may stand free: each surviving operation must be re-expressed as the allegorical reading of a Pentateuchal verse whose *literal surface* contains a matching feature (the L-searches), and first-person performance is re-voiced as doctrine (E).

THE INTERLOCK PRINCIPLE (the single coherent operation). The transform acts on the sign at every stratum at once. There is no separately tuned "style transform": for each invariant I_k, the conceptual solution C_k and the material-linguistic solution M_k are **the same movement**, executed in two kinds of matter — and the pairing is not free. **M_k must be the grammatical construction whose form *is* C_k's content.** A law of alternation must be written in two-limbed alternating syntax; an expropriation must be written as an antithesis; a socket-and-filling must be written as quotation-plus-gloss; a protocol must be written in the tense of protocols. Your test at every joint: *does the grammar enact the doctrine?* If a C lands in grammar that does not enact it, or an M appears with no C to enact, you have decoupled the strata; redo the joint.

The governing image. The source poem carries its functions in **body-matter**: a regional dialect (the flesh of the language), song-meter (the breath), live deixis (pointing at present bodies), somatic verbs (events suffered in flesh), and mimetic phonetics (the reader's own mouth made to perform a break). The transform relocates every function into **text-matter**: the common tongue, prose, citation-deixis (pointing at verses), classified state-nouns, and quoted impairments. The body leaves the concept and the language *in the same gesture*. That is the operation; everything below is its articulation.

PART III — THE OPERATOR PIPELINE

Phase i. Dissipation — the body leaves both strata together

D (conceptual). A somatic symptom survives iff its stimulus survives the retyping. The poem's fire-under-skin, sweat, trembling, and erotic pallor are responses to a *body*; P1 removes the body; they dissipate. Channel-**states** (voice, tongue, eyes, ears, mind: open/closed) and possession-states are object-independent; they survive. The heart-jolt lexeme belongs to the *reception event*, not to the beloved's body: it survives, and may be reattached to the class of divine encounters.

M-D (material twin). The linguistic features indexed to the live performing body dissipate with the body: the regional dialect flattens to the common tongue; the song-meter dissolves into prose; the mouth-mimetic phonetics (see Part IV, note on line 9) are not reproducible in silent prose and are **not** imitated. *Residue rule (mandatory — see Λ6):* exactly one lexical root of the poem survives as a fossil — the heart-line's jolt-verb, reappearing as a classificatory

state-noun (see M-N, Λ6). Nothing else of the body's language survives.

Phase ii. Θ — the eight forced consequences, each with its material twin

C1. Occupancy: simultaneity → alternation. The poem marvels at co-presence: a mortal sits *facing* the divine-scale other and holds ("equal to the gods"). Under P1, co-presence violates capacity: the conserving solution is strict **time-division** — when the divine presence rises, the mortal faculty sets; they never cohabit; the mortal is *evicted* for the duration and *returns* after. State it as law. **M1.** Alternation is a two-slot structure; write it in Greek prose's two-slot machines: a correlative **"when the one… then the other; when the other… then the one"** period (μέν/δέ architecture), and realize eviction/return as a **minimal pair of prefixed verbs of dwelling** — the same verb, out- vs. in- (the doctrine carried by two preverbs). The sentence must alternate as the law alternates.

C2. Causality: reception-causes-occlusion → occlusion-enables-reception. In the poem, perceiving the beloved comes first and the channel-failures follow. Under P1 the object exceeds all channel bandwidth: it cannot be received while the mortal channels run. Shutdown migrates from *effect* to **precondition** — the gate of revelation. Darkness first; the address after. **M2.** Parataxis can narrate an aftermath; only **hypotaxis can state a gate.** Replace the poem's paratactic symptom-chain with temporal-conditional subordination: the occlusion in a subordinate "when/whenever" clause *preceding* the main clause of reception.

C3. Catalogue: itemized walk → single photism. The mortal beloved is perceived channel-by-channel, so failure is itemized. The infinite defeats all channels equally; the conserving figure is **one luminary for the whole sensorium**, whose failure is one setting. **M3.** Collapse the list into a single extended figure with its vehicle named and its status *flagged as symbolic* by the commentator ("calling X, by way of symbol, our…"). One subject noun-phrase where the poem had a catalogue.

C4. The agent-slot: open socket → theonymous socket. The poem's transmitted text terminates in an **agentless verbal form** — an act with no doer named; the slot cut and left open. Monotheistic grammar cannot leave a divine-scale act unattributed: conserve the *form* (an agentless verb doing load-bearing work) but **seat God in the slot** — derive, from the agentless form itself, the doctrine that Another is the true actor. **M4.** The material form is **lemma-plus-gloss**: quote a canonical verse containing an agentless (ideally passive) verb *verbatim, with a citation formula*, then supply the agent in your exegesis. Quotation = the socket; gloss = the filling. The two-part structure performs the doctrine.

C5. The instrument: broken → played. In the poem the speaker's instrument — tongue, voice — breaks, and the voice survives only as inscription completed by a future reader. Under P1 the completer is present *in the scene*: the failed vocal apparatus is **taken over and played** — mouth and tongue as a musical instrument struck by an invisible player; the possessed human as a resonator. State total expropriation: the speaker utters *nothing his own, everything Another's.* **M5.** Play the human in the grammar: **passive participles of striking/plucking** with the human organs as the played object and the player oblique or implicit; and write the expropriation as a strict **"on-the-one-hand nothing… on-the-other-hand everything" antithesis** — the two-limbed period again, because expropriation is an exchange of slots.

C6. The almost-death → the round trip. The poem's speaker approaches death asymptotically ("little short of dead, I seem to myself"). Under P1 the encounter is lawful/covenantal: the asymptote becomes a **protocol** — full exit of the mortal faculty with guaranteed return, repeatable. **M6.** Tense carries the modality: the poem's perfects and aorists of crisis become the **gnomic present of law** ("this is what happens, whenever…"), with an explicit *again/back* adverb on the return. An event has aspect; a protocol has habit.

C7. Music: input port → output port. The poem's music — sweet voice, desirable laughter — is the *stimulus*. The retyped other has no audible voice. Music's conserving location is the **output**: what the played instrument emits — well-sounding, all-harmonious. **M7.** Predicate the euphony of the *produced* speech, piling harmony-adjectives in the output clause — and you are permitted, exactly there and nowhere else, to let your own prose turn rhythmic: **the one place the text may sing is where the doctrine says the instrument sounds.**

C8. The seeming: existence-joint → agency-joint. The poem's load-bearing "I seem" attaches to the speaker's near-death. Once agency is transferred (C4–C5), the seeming migrates to speech: the possessed one **seems** to speak, while in truth Another speaks. **M8.** A **seems/in-truth syntactic frame** at the moment of utterance ("even when he seems to speak, in truth he is silent…").

Phase iii. L — lemma-anchoring (run these searches; do not import verses from memory of later authors)

Under P2, each surviving operation anchors to a Pentateuchal verse whose literal surface already contains its vehicle. **Selection rule: minimize feature-distance; you should discover, not choose.**

- **L1** (anchors C1–C3): a verse in which **darkness or the setting of the sun falls upon a patriarch at the moment of a divine address** — ideally with a trance/displacement word in the verse itself.
- **L2** (anchors C5): a verse in which **a prophet's speech-organs are declared impaired in connection with his commission.**
- **L3** (anchors C4): an **agentless passive of speaking**, as close as possible to the L1 theophany.
- **L4** (anchors the poem's tongue-fails/ears-roar adjacency): a verse commanding **silence together with hearing.**
- **L5** (feeds E's taxonomy): gather the canon's *other* occurrences of the trance/displacement word family; classify the kinds; rank the god-borne prophetic kind highest.
- **L6** (warrant): a verse in which the prophetic office is **certified in writing.**

M-L (material twin of L): deixis retargeting. The poem's pointers (me, you, this man here, close by) point at bodies in a room. Retarget every pointer at **text**: the citation formulae — *"he says," "for it is said"* — are your new deictics; the scriptural present is your new performative present. Nothing in your passage may point at a present body.

Phase iv. E — exegetical re-voicing

Re-voice from first-person melic performance to third-person doctrinal prose: the *I* becomes the exemplary patriarch/prophet of your lemmata; each operation is presented as the *meaning* of its verse; the fourfold-classification habit may scaffold the exposition (L5); close on the played-instrument doctrine derived from L3's agentless form; and conserve the poem's consent-clause — the endurance/daring *undertaken* — as praise of the receiver's **willing** fall or willing surrender.

M-N (material twin of the taxonomy). You cannot classify finite verbs; **nominalize**: the poem's somatic verbs become state-nouns (displacement, possession, astonishment…) fit for a taxonomy. The fossil of the poem's jolt-verb (see D, residue rule) belongs here — as one of the nouns.

M-V (vocative retargeting). The poem's second person dies with P1 — the retyped object cannot be addressed in a vocative. But the address itself is conserved by *retargeting*: you are permitted **one apostrophe, aimed at the reader's own soul** ("O soul…"). The "you" migrates from the object to the receiver — the text now addresses the one it is constituting. Use it at most once.

Phase v. Λ — the morphological stratum (the interlock carried to the morpheme)

The interlock principle does not stop at the sentence. In the target register, **word-formation itself enacts doctrine**: preverbs carry the doctrine's directions, suffixes carry its ontology, compounds carry its quantifiers. These rules are mandatory; log each application.

Λ1 — Direction lives in the preverb. Wherever a doctrine states a direction (in/out, under, upon, down), the direction must be carried by a preverb on the root — and *opposed* motions must use **exact antonym preverbs**: the pairs Greek itself pairs (as in entrance/exit), on the *same* root, maximal morphological symmetry, minimal lexical difference. A merely compatible preverb on the return-motion is a Λ1 failure.

Λ2 — Possession is resonance, never origination. The acoustics of the possession-state must be written entirely in the vocabulary of **resonance**: sound is sounded-*into* the receiver; the prompting is an *under*-voice; and the possessed human is named by the **instrument-noun of the resonance root** — the sound/echo root with Greek's instrument-suffix (-εῖον). Verbs of self-originated speech are *forbidden* for the possession-state; the direction-preverbs of Λ1 apply to the resonance root.

Λ3 — Totality lives inside the word. Where the doctrine predicates totality or completeness, carry it as a morpheme, not an adjacent adjective: **all- (παν-) compounds** for the all-harmonious output; and nominalize *complete seizure* from the **hold-root with the intensive down-preverb** — the state of being held-down-utterly.

Λ4 — The sacral-impossibility formula. The non-cohabitation law (C1) is not a fact of nature but **sacral law**: state it in the archaic formula of divine right — "it is not [divinely] right/lawful that…" with accusative-and-infinitive — the genre's own speech-act for what heaven does not permit.

Λ5 — The property-pair. The expropriation antithesis (C5/M5) must be built on Greek's

technical own/alien property-antonyms — the juridical pair for *one's own* versus *another's* — as its two poles. A demonstrative pronoun in the second pole is a Λ5 failure: the doctrine is about ownership-class, and the word must say so.

Λ6 — The fossil is mandatory. The D-residue rule is no longer permissive: **the poem's heart-line verb — the verb of the jolt in line 6 — must survive**, as exactly one classificatory state-noun (per M-N) inside your taxonomy. It is the only lexical material of the source licensed to cross, and it must cross.

Phase iii revision — L5 is a census, not an invention

L5 (executable form): the L1 lemma itself hands you a trance/displacement word. **Run the census:** find every occurrence of that word-family across the Pentateuch; sort the occurrences into classes by what is happening in each verse; **each class is one taxon** of your taxonomy — do not invent taxa the census does not yield — and rank the god-borne prophetic kind highest. Log the verses the census returned and the classes you formed.

PART IV — THE SOURCE TEXT

Sappho, fragment 31 (as transmitted by its one ancient quoting witness; text as commonly printed — letters at several points are edited ground; the ancient witness writes the poem continuously and breaks off after the seventeenth line, mid-sentence, so every printed boundary is editorial).

> φαίνεταί μοι κῆνος ἴσος θέοισιν ἔμμεν᾽ ὤνηρ, ὄττις ἐνάντιός τοι ἰσδάνει καὶ πλάσιον ἆδυ φωνεί- σας ὑπακούει
>
> καὶ γελαίσας ἰμέροεν, τό μ᾽ ἦ μὰν καρδίαν ἐν στήθεσιν ἐπτόαισεν· ὡς γὰρ ἔς σ᾽ ἴδω βρόχε᾽, ὥς με φώναι- σ᾽ οὐδ᾽ ἒν ἔτ᾽ εἴκει,
>
> ἀλλὰ κὰμ μὲν γλῶσσα ἔαγε, λέπτον δ᾽ αὔτικα χρῷ πῦρ ὐπαδεδρόμηκεν, ὀππάτεσσι δ᾽ οὐδ᾽ ἒν ὄρημμ᾽, ἐπιρρόμ- βεισι δ᾽ ἄκουαι,
>
> κὰδ δέ μ᾽ ἴδρως ψῦχρος ἔχει, τρόμος δὲ παῖσαν ἄγρει, χλωροτέρα δὲ ποίας ἔμμι, τεθνάκην δ᾽ ὀλίγω ᾽πιδεύης φαίνομ᾽ ἔμ᾽ αὔτᾳ·
>
> ἀλλὰ πὰν τόλματον, ἐπεὶ καὶ πένητα —

Material notes for the M-operators (consume these; do not reproduce them as content): - **Dialect (the flesh of the language):** the poem is in Aeolic Greek — marked, regional forms throughout (ἔμμεν᾽, ὄττις, ἰσδάνει, ὑπακούει, ὀππάτεσσι, παῖσαν, ἔμμι…) at a density of roughly one marker per four words. This regional body of the language is what M-D dissipates. - **Meter (the breath):** sapphic strophes — quantitative song-units closing in a short adonic; performance-scaled. - **Deixis (the room):** μοι, τοι, σ᾽, πλάσιον — the poem points at present bodies at close range. This is what M-L retargets. - **Person/tense (the event):** first and second person; presents and perfects of a crisis happening *now*. This is what E and M6 re-voice. - **Mimetic phonetics (the mouth):** at line 9, γλῶσσα ἔαγε is printed with a hiatus at the join — the reader's own mouth is made to perform the tongue's break in pronouncing it. This is the feature M-D declares non-reproducible in prose and forbids you to imitate; its function re-enters only through C5/M5 (the quoted impairment, the

played instrument). - **The terminus (the socket):** the final transmitted form, τόλματον, is a verbal adjective structurally incapable of naming its agent — an act with no doer. This is what C4/M4 consume.

End of live pack. Apply the transform. Show your work.

Attached File: normalize.py

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/toolkit/normalize.py

“ “ “Shared text handling for the Sappho–Philo program.

Every search in this program is DIACRITIC-BLIND. Philo’s editions, the LXX witnesses and the TEI disagree on accents and breathings; a diacritic-sensitive grep silently under-reports and would have produced a false null on the name-census. strip() is therefore the single normalization point. “ “ ” import re, html, unicodedata, pathlib

def strip(s: str) -> str: “ “ “Lowercase, decompose, drop combining marks. Diacritic-blind form.” “ ” return ’‘.join(c for c in unicodedata.normalize(’NFD’, s.lower()) if not unicodedata.combining(c))

def tei_text(xml: str) -> str: “ “ “TEI/XML -> running text. Drops header and editorial notes.” “ ” x = re.sub(r’<teiHeader.*¿,’ ‘, xml, flags=re.S) x = re.sub(r’<note.?

‘,’ ‘, x, flags=re.S) x = re.sub(r’<[^>]+>‘,’ ‘, x) return re.sub(r’[\t]+‘,’ ’, html.unescape(x))

def wiki_text(page: str) -> str: “ “ “Wikisource HTML -> running text (parser-output div only).” “ ” m = re.search(r’

(.?)<div class=“printfooter”‘, page, re.S) body = m.group(1) if m else page body = re.sub(r’<(script|style).?</\1>‘,’ ‘, body, flags=re.S) return re.sub(r’[\t]+‘,’ ‘, html.unescape(re.sub(r’<[^>] ’, body)))

def index_map(raw: str): “ “ “Normalized string + map from normalized offset -> raw offset. Lets a diacritic-blind hit be reported with its original accented text.” “ ” nc, im = [], [] for i, c in enumerate(raw): for cc in unicodedata.normalize(‘NFD’, c.lower()): if not unicodedata.combining(cc): nc.append(cc); im.append(i) return ’ ’.join(nc), im

Attached File: census.py

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/toolkit/census.py

#!/usr/bin/env python3 “ “ “Diacritic-blind stem census across a corpus directory.

Reports per-stem totals and per-work distribution. Used for: - the name-census (Σαπφ- -> 0; all string-hits are σάπφειρος) - the transmission-vocabulary families (σφραγ-, χαρακτηρ-, εκμαγει-, …) - the rare-word bridges (δυσεξαλειπτ-, υψηγορ-, απηχ-, ενηχ-)

Usage: census.py [–stems a,b,c] A null result here is a POSITIVE FINDING and must be reported with the corpus name, the work count, and the character count. Absence asserted

without a stated corpus is not evidence. “ “ ” import sys, json, pathlib, argparse from normalize import strip, tei_text, wiki_text

DEFAULT_STEMS = { “σαπφ”: “Σαπφ- (the name; expect σάπφειρος collisions)”, “αποτυπ”: “ἀποτυπ- (Longinus’s stamp-noun)”, “δυσεξαλειπτ”: “δυσεξάλειπτ- (hard-to-efface; the hard bridge)”, “υψηγορ”: “ὑψηγορ- (high-speech)”, “απηχ”: “ἀπηχ- (echo-off)”, “ενηχ”: “ἐνηχ- (echo-into)”, “υπηχ”: “ὑπηχ- (under-sound)”, “σφραγ”: “σφραγ- (seal)”, “χαρακτηρ”: “χαρακτηρ- (stamp)”, “εκμαγει”: “ἐκμαγει- (Theaetetus wax)”, “απαυγασμ”: “ἀπαύγασμ- (effulgence)”, “αποσπασμ”: “ἀπόσπασμ- (fragment)”, “απορρο”: “ἀπορρο- (effluence)”, “κορυβαντ”: “κορυβαντ-”, “ενθουσι”: “ἐνθουσι-”, “θεοφορ”: “θεοφορ-”, “κατοκωχ”: “κατοκωχ-”, “κατοχ”: “κατοχ-”, “οργανον”: “ὄργανον”, “ιεροφαντ”: “ἱεροφαντ-”, “μυστ”: “μυστ-”, “τελετ”: “τελετ-”, “εποπτ”: “ἐποπτ-”, }

def load(corpus_dir): d = pathlib.Path(corpus_dir); out = {} for p in sorted(d.rglob(’*‘)): if p.suffix ==’.xml’: out[p.stem] = tei_text(p.read_text(encoding=‘utf-8’, errors=‘replace’)) elif p.suffix == ‘.html’: out[p.stem] = wiki_text(p.read_text(encoding=‘utf-8’, errors=‘replace’)) elif p.suffix == ‘.txt’: out[p.stem] = p.read_text(encoding=‘utf-8’, errors=‘replace’) return {k: v for k, v in out.items() if len(v) > 3000}

def main(): ap = argparse.ArgumentParser() ap.add_argument(‘corpus_dir’); ap.add_argument(‘–stems’, default=None) ap.add_argument(‘–json’, action=‘store_true’) a = ap.parse_args() stems = ({s: s for s in a.stems.split(‘,’)} if a.stems else DEFAULT_STEMS) works = load(a.corpus_dir) norm = {k: strip(v) for k, v in works.items()} total_chars = sum(len(v) for v in norm.values()) print(f”CORPUS: {a.corpus_dir} | {len(works)} works | {total_chars:,} normalized chars\n”) rows = {} for stem, label in stems.items(): hits = {k: v.count(stem) for k, v in norm.items() if stem in v} rows[stem] = {‘total’: sum(hits.values()), ‘by_work’: hits} dist = ” “.join(f”{k}:{n}” for k, n in sorted(hits.items(), key=lambda x: -x[1])) or “—” print(f”{rows[stem][‘total’]:>5} {label:<44} {dist}“) if a.json: pathlib.Path(‘census.json’).write_text(json.dumps({‘corpus’: a.corpus_dir, ‘works’: len(works), ‘chars’: total_chars, ‘stems’: rows}, ensure_ascii=False, indent=1)) print(”\n-> census.json”)

if **name** == ‘**main**’: main()

Attached File: fingerprint_scan.py

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/toolkit/fingerprint_scan.py

#!/usr/bin/env python3 “ “ “Sappho-31 fingerprint scan with random-window baselines.

Method. Eleven feature families are drawn from Sappho 31 (nine somatic, two structural). Windows of +/-700 normalized chars are taken around every INSPIRATION ANCHOR in each work; the score is how many families fire in the window. Baseline: 150 random windows per work, fixed seed.

The finding is NOT the aggregate ratio; it is the DECOMPOSITION. Operator families (mania, hearing, alienation, voice, tongue, sight) travel; flesh families (sweat, tremor, pallor, fire) go to zero. That asymmetry is the decay law, and it is what the transform’s dissipation rule (D) predicts.

Usage: fingerprint_scan.py [–window 700] [–baseline 150] “ “ ” import argparse, pathlib, random, statistics, collections, json from normalize import strip, tei_text, wiki_text from census import load

FAMILIES = { “voice-fail”: [“αφων”, “ισχνοφων”, “φωνητηριον”], “tongue”: [“γλωσσ”, “γλωττ”, “βραδυγλωσσ”, “επιστομιζ”], “hearing”: [“ακου”, “ενηχ”, “ηχε”, “ωσιν”], “sight-fail”: [“ομμα”, “αορασ”, “τυφλ”, “σκοτοδιν”, “αμαυρ”], “fire-heat”: [“πυρ”, “φλογ”, “θερμ”, “διακαι”, “αναφλεγ”], “sweat”: [“ιδρω”], “tremble”: [“τρομ”, “τρεμ”, “φρικ”], “pallor-green”: [“χλωρ”, “ωχρ”], “near-death”: [“τεθν”, “θανατ”, “ημιθαν”], “mania-ecstasy”: [“μανι”, “εκστα”, “βακχ”, “κορυβαντ”, “ενθουσι”, “κατοκωχ”, “επιθειασμ”], “alienation”: [“αλλοτρι”, “οικειον ουδεν”, “εξοικιζ”, “ουκετ”, “εκδημ”], } FLESH = {“fire-heat”, “sweat”, “tremble”, “pallor-green”} ANCHORS = [“προφητ”, “θεοφορ”, “ενθουσι”, “κατοκωχ”, “εκστα”, “επιθειασμ”, “θεοληπτ”, “θεσπιζ”]

def fired(window): return [f for f, pats in FAMILIES.items() if any(p in window for p in pats)]

def main(): ap = argparse.ArgumentParser() ap.add_argument(‘corpus_dir’); ap.add_argument(‘–window’, type=int, default=700) ap.add_argument(‘–baseline’, type=int, default=150); ap.add_argument(‘–seed’, type=int, default=31) a = ap.parse_args(); random.seed(a.seed) works = load(a.corpus_dir); W = a.window rows, fam_counts, anchors_total = [], collections.Counter(), 0 for name, raw in sorted(works.items()): norm = strip(raw) pos = set() for anc in ANCHORS: i = 0 while (j := norm.find(anc, i)) >= 0: pos.add(j); i = j + 1 if not pos: continue scores = [] for p in sorted(pos): f = fired(norm[max(0, p - W): p + W]); scores.append(len(f)) for x in f: fam_counts[x] += 1 anchors_total += len(pos) base = ([len(fired(norm[max(0, r - W): r + W])) for r in (random.randrange(W, max(W + 1, len(norm) - W)) for _ in range(a.baseline))] if len(norm) > 3 * W else [0]) rows.append((name, len(pos), statistics.mean(scores), statistics.mean(base), max(scores))) rows.sort(key=lambda r: -(r[2] - r[3])) print(f”{‘work’:<10}{‘anchors’:>8}{‘mu_anchor’:>11}{‘mu_random’:>11}{‘max’:>5}“) for n, c, ma, mb, mx in rows: print(f”{n:<10}{c:>8}{ma:>11.2f}{mb:>11.2f}{mx:>5}“) print(”\n” f”CORPUS anchor {statistics.mean(r[2] for r in rows):.2f} ” f”vs random {statistics.mean(r[3] for r in rows):.2f}“) print(”\n” f”FAMILY FIRE-RATE across {anchors_total} anchor windows ” f”(flesh families marked *):“) for f, n in fam_counts.most_common(): print(f” {n:>4}/{anchors_total} {f}{’ FLESH’ if f in FLESH else ‘’}“) for f in FAMILIES: if f not in fam_counts: print(f” 0/{anchors_total} {f}{’ *FLESH’ if f in FLESH else ’ ’}“)

if **name** == ‘**main**’: main()

Attached File: extract_context.py

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/toolkit/extract_context.py

#!/usr/bin/env python3 “ “ “Diacritic-blind concordance: find a stem, print the ACCENTED context.

Search is normalized; output is the original text with all diacritics intact, via normalize.index_map. Every Greek passage quoted in the program’s papers was pulled with this, so quotations are verbatim from the edition, never retyped from memory.

Usage: extract_context.py [–width 700] [–max 3] “ “ ” import argparse, pathlib from normalize import strip, index_map, tei_text, wiki_text

def main(): ap = argparse.ArgumentParser() ap.add_argument(‘file’); ap.add_argument(‘stem’) ap.add_argument(‘–width’, type=int, default=700); ap.add_argument(‘–max’, type=int, default=3) a = ap.parse_args(); p = pathlib.Path(a.file) raw = p.read_text(encoding=‘utf-8’, errors=‘replace’) if p.suffix == ‘.xml’: raw = tei_text(raw) elif p.suffix == ‘.html’: raw = wiki_text(raw) norm, im = index_map(raw); pat = strip(a.stem); s = 0; n = 0 while n < a.max and (j := norm.find(pat, s)) >= 0: lo, hi = im[max(0, j - a.width // 2)], im[min(len(im) - 1, j + a.width // 2)] print(f”— hit {n+1} @ normalized offset {j} —\n{raw[lo:hi].replace(chr(10), ’ ’)}\n”) s = j + 1; n += 1 if n == 0: print(f”NO HIT for {a.stem!r} in {a.file} — report with corpus size before asserting absence.”)

if **name** == ‘**main**’: main()

Attached File: fetch_corpora.sh

Source URL: https://raw.githubusercontent.com/leesharks000/alexanarch/main/data/attachments/sappho-philo-program/toolkit/fetch_corpora.sh

#!/usr/bin/env bash # Reproducible corpus acquisition for the Sappho–Philo program. # Two independent Philo corpora + the Longinus TEI. Independence matters: # the name-census null was confirmed on non-identical corpora. set -euo pipefail OUT=“${1:-/tmp/corpora}”; mkdir -p “$OUT”/{philo_wikisource,philo_first1k,longinus}

— Corpus A: 12 treatises, Greek Wikisource (Cohn–Wendland text) —

declare -A W=([“Περί_της_κατά_Μωυσέα_κοσμοποιίας”]=opif [“Περί_του_τις_ο_των_θείων_έστιν_κληρονό [“Περί_μέθης”]=ebr [“Περί_βίου_θεωρητικού_ή_ικέτων”]=contempl [“Περί_των_μετονομαζομένων_και_ων_ [“Περί_γενέσεως_Άβελ”]=sacr [“Περί_του_το_χείρον_τω_κρείττονι_φίλειν_επιτίθεσθαι”]=det [“Περί_φυγής_και_ευρέσεως”]=fug [“Περί_Γιγάντων”]=gig [“Ότι_άτρεπτον_το_θείον”]=deus [“Περί_συγχύσεως_διαλέκτων”]=conf [“Περί_του_θεοπέμπτους_είναι_τους_ονείρους/λόγος_πρώτος”]=som) for slug in “${!W[@]}”; do curl -s –max-time 40 -L “https://el.wikisource.org/wiki/${slug}” -o “$OUT/philo_wikisource/${W[$slug]}.html” || echo “WARN: ${W[$slug]}” done

— Corpus B: all 31 works, OpenGreekAndLatin/First1KGreek (tlg0018) —

Needs a GitHub token in $GH_TOKEN (unauthenticated hits the rate limit).

: “${GH_TOKEN:?set GH_TOKEN}” for i in $(seq -w 1 31); do w=“tlg0$i” f=$(curl -s –max-time 20 -H “Authorization: token $GH_TOKEN” “https://api.github.com/repos/OpenGreekAndLatin/First1KGreek/contents/data/tlg0018/$w” | python3 -c “import json,sys;d=json.load(sys.stdin);x=[e[‘name’] for e in d if e[‘name’].endswith(‘.xml’) and ‘grc’ in e[‘name’]];print(x[0] if x else ’ ’)”) [-n “$f”] && curl -s –max-time 40 -o “$OUT/philo_first1k/$w.xml”

“https://raw.githubusercontent.com/OpenGreekAndLatin/First1KGreek/master/data/tlg0018/$w/$f” done

— Longinus, Peri Hypsous (TEI) —

echo “Longinus TEI: supply locally as $OUT/longinus/lon.xml (Perseus tlg2001.tlg001)” echo “done -> $OUT”

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